

**Use of Phenomenal States
of Consciousness to Liberate
the Unconscious Self**

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Abstract:

Phenomenal states of consciousness arise within us during the gross waking state and can follow us into our dreams. This paper will explore the internal sources and connections between mind, body, and spirit that point to the relationship of phenomenal states and their communicative capacity for the unconscious to our conscious self. Research in a variety of disciplines illuminate this relationship between phenomenal states and the deeper hidden unconscious structures that can motivate and influence the interpretation of our perspective. In exposing this relationship to the light of awareness, we can use this connection as a tool that through personal inquiry and the application of energetic modalities, can allow the release of hidden structures in the unconscious that impinge on the rate of development through state-stages. This would create a point of primacy related to the differentiation of mind linking the quantum energy patterns of prana in the UR to the felt experience in the UL.

Overview

Phenomenal states include a variety of emotional capacities such as could be found in a happy state, an angry state, a confused state, a fearful state, an anxious state, or a blissful state, to name just a few. They arise from within us as emotional felt experiences in our first person awareness. They generally take place during the gross waking state but they can also accompany us into the dream state. They permeate our lives and can color any occasion. As children we say, "You made me mad!" Or "She hurt my feelings." And it can certainly *feel* like these emotional states arise from an outside source, perhaps the objective or interobjective quadrants, because they often feel like they arise in conjunction with our interactions to the world around us. However, phenomenal states have been shown to originate in our interior as a response to our psychological structure's ability to accept, validate, and process emotional responses to our interaction with others and a variety of situations.

This paper will explore the internal sources and correlations between mind, body, and spirit that point to the relationship of phenomenal states and their communicative capacity of the unconscious to our conscious self. Research in a variety of disciplines illuminate this relationship between phenomenal states and the deeper hidden unconscious structures that can motivate and influence the interpretation of our perspective. In exposing this relationship to the light of awareness, we can use this connection as a tool to identify shadow and begin the process of re-owning the abandoned aspect of self. This procedure can then allow the release of hidden structures in the unconscious that impinge on the rate of state development through state stages.

Definitions of States

General or natural states are the rooms that we, as awareness and consciousness, live in. These general states are recognized by Ken Wilber in *Integral Spirituality* (2006, p. 74) and include gross-waking states, subtle-dream states, causal-formless states, witnessing states, and an ever present non-dual state that is actually more of "the ever present ground of all states." These general states exist in our exterior, we experience them as a surrounding environment, or as the context in which we reside.

Unlike general or natural states, phenomenal states arise in our interior, they happen "in" us. Wilber (p. 72) explains phenomenal states as felt experiences that can be known through phenomenological terms, as first person felt experiences. These felt states, like angry, sad, happy, luminosity, love, etc. arise in our interior while we are in the gross-waking state. We also can find these interior felt states in our subtle-dreaming state. They fall away in the causal-formless state but will again be notable in the witnessing state and the non-dual state. In a witnessing state and in the ever present non-dual state, phenomenal states are not felt as much as they are noticed.

Non-ordinary states are similar to natural or general states in that they happen in the exterior, though these are interiorly induced. Drugs and meditation are two ways to achieve a non-ordinary state of consciousness. David Zeitler clarifies this in his unpublished manuscript, *Contemporary Issues in Integral Theory* when he states "Non-ordinary states you mostly have control over whether or not they occur; but once you take that drug or meditate for a long time (and certainly "spontaneous altered states") - the NOS is something that happens TO you. 'You' are inside of it."

State stages is a term used by Ken Wilber to identify a transparency to states that develops over a developmental period in conjunction with structure stages. Normally, we

experience natural states as fluid, yet relatively discreet events. We are awake, or we are in a subtle-dreaming state. Sometimes called altered states when short lived, we may have an experience of a causal-formless state during meditation or experience a one taste, non-dual peak experience during what Jenny Wade calls transcendent sex (2004, p. 9-11). But these natural states are always ever present, just hidden under an obscuring layer of the gross-waking realm. As we evolve along the developmental continuum of structure stages, given the appropriate level of meditation and shadow work, the gross-waking world begins to thin. We are able to disidentify with more and more of it and eventually we come to a stable gross-waking experience of the subtle realm. Each natural state conforms to this process in identifiable, fluid yet discrete, and according to Allan Combs (2002, p. 194-195) and Ken Wilber, universal state-stages. At any time, any structure stage can have a peak experience of any state stage. We can think of this as a small hole in the fabric of the gross-waking realm that opens for a discrete time, a window from which a state experience can flow through and surround us. Important to note here is the state stage peak experience will always be interpreted from the current structure stage perspective. For example, an individual at an amber structure stage center of gravity will interpret a subtle state peak experience from an amber world view.

Ontology and Epistemology

Briefly we will consider the ontology of the quadrants in Integral Theory and the epistemological quality of the zones as outlined in Integral Methodological Pluralism. Ontology is what we know and epistemology is how we know it. This breaks down into the quadrants being the 'what' and the zones being the 'how'. For instance, in the Upper Left quadrant we find the interior of, in this case, an individual. In zone 1 we can use phenomenology (the how) to identify 'what' we are considering, in this case a person's felt experience. So from the interior, an

individual can use personal inquiry to discover phenomena arising in their interior and can relay that in first person terms. This is zone 1. It is how we know what is happening in an individual's interior. An example, "I feel afraid and alone." From zone 2, the exterior, we observe and listen and over time, identify feeling patterns that in turn we can conclude are likely stable psychological self structures.

Because Integral Theory separates what is actually singular for clarity and function, it is important to note that while using the quadrants and zones to winnow out details of an arising phenomena, in reality, that phenomena tetra arises and in fact has no lines of demarcation to indicate quadrants or zones. These imposed aspects of IT are in fact minimalistic tools that help to more deeply create meaning and assess interaction between perspectives and are not features of any arising phenomena (Zeitler, D. Personal Communication). So when 'correlations' are pointed out it is important to remember that this observation is in service of the separation imposed by IT and in reality there is no separation. This paper will make correlative statements across quadrants that are theoretical to the author, not IT.

This paper will suggest a correlation between mind and body across quadrants UL and UR, which is not particularly note worthy in itself as it is commonly accepted in mind/body modalities. However, it is more difficult in IT terms to acknowledge a correlative connection between interior felt states self organizing in zone 1 of the upper left quadrant, to Zone-5 physical phenomena arising in the interior energetic/chemical/biological processes of an individual arising and theoretically observable through a Zone-6 injunction. Given this difficulty, it is important to acknowledge the inductive logic of the author in generalizing these correlative postulations while conceding the lack of any substantiated qualitative empirical validation. Instead, validating criteria is theoretically postulated upon longitudinal observation

of anecdotal personal experience and that of clients. Taken together this provides evidence of consistent historical patterning; and is collaborated by the inductive reasoning of a variety of established interdisciplinary givens/observations. By identifying the zone from which the phenomenal states is postulated to be observable (zone 5) and the zone in which the phenomenal state is observed to be felt (zone 1) I suggest a link in communication between mind and body using the structuralism of zone 2 and the theoretical science of zone 6.

The issue of primacy becomes another sticky issue when looking closely at the tetra arising of phenomena with the multi-zone lens of Integral Methodological Pluralism. I will postulate a primacy that emerges from the ground of being and moves from Spirit to Soul to Mind to Body/matter. While IT does not support any primacy, Wilber does acknowledge the involutory process that gives way to matter in Excerpt G (2006g, p. 11); "As we say, the first thing pure Spirit creates is soul, which then throws itself outward to create mind, which throws itself outward to create life (or prana), which then throws itself outward to create insentient matter (quarks, atoms)." I propose a primacy that is not inherent to IT but is indeed recognized in the sequence of the acknowledged flow of involution. It stands to reason that the deeper one goes into the involutory enfoldment process the more primary that element will be. For instance, the ground of being has acknowledge primacy in the realm of the absolute of Being. While it may be difficult to make a jump to the relativistic realm of the gross-waking state with its relative limitations, or to empirically validate this primacy, it can be theoretically recognized while acknowledging the technology necessary to actually 'see' this connection is yet to be developed. Wilber recognizes the edge of this technology beginning to emerge and beautifully illustrates, in my mind the primacy of mind to prana and subsequently, to matter.

What the QM [Quantum Mechanics] formalisms are catching a brief glimpse of --in a merely third-person, abstract, mathematical form--is the staggering power of etheric-

astral energy, out of which, as a sedimentation and crystallization, the entire gross material world arises. (2006g, p. 11)

I propose that in the UR, Spirit precedes soul, as soul precedes mind, as mind precedes prana and that matter arises from prana. This would create a point of primacy related to the differentiation of mind linking the quantum energy patterns of prana in the UR to the felt experience in the UL.

The Evidence

By exploring the biology of emotions or a zone 6 view, we find consistent evidence that emotions arise from the chemical expressions of the body or the inside of the UR quadrant, the dynamics for which are revealed when using a Zone-5 lens. Candace Pert's research establishes the biochemistry of emotions. "For me the key concept is that the emotions exist in the body as informational chemical, the neuropeptides and receptors, and they also exist in another realm, the one we experience as feeling, inspiration, love--beyond the physical (1997, p. 307)." To further support the authors speculation of the connection between mind and body, Candace Pert, PhD. considers the arising of emotions from the body and brings prana into the picture.

The emotions move back and forth, flowing freely between both places, and in that sense, they connect the physical and the nonphysical. Perhaps this is the same thing that Eastern healers call the subtle energy, or *prana*--the circulation of emotional and spiritual information throughout the bodymind. (1997, p. 307)

Wilber's Excerpt G (2006g) pinpoints the biology or matter of zone 5 as a distillate of the prana or energy of that same zone. " In other words, the quantum potential is not spirit but prana ... which gives rise to spirit-as-matter....One version of this is: when the Schroedinger wave function collapses, prana gives rise to matter " (p. 11 of 15). To further support this correlative distinction between mind and body, William Tiller, PhD suggests from his research that the question to ask is not what consciousness *means* but what consciousness *does* (2006, p. 1017).

He further suggests an equation for consciousness: mass-> energy-> information-> consciousness and back again, validating Wilber's Excerpt G placement of the same progression.

Emotions as Evidence of Shadow

Recognizing the link between phenomenal states and the unconscious is important to identifying a reliable relationship to shadow. Wilber reviews this nicely in *Integral Spirituality* in his discussion of shadow and the disowned self (2006, pp. 119-141). Some of the more salient points include a brief exploration of Freud's initialization of the unconscious as a reservoir of repressed desire/emotional content that Jung later termed 'shadow' (ontological aspect or *what*) and Freud's idea of nervous energy and its expression (epistemological aspect or *how* we know it; or Zone-2 structuralism) when suppressed establishes the history of shadow and how it can manifest. Wilber (p. 125) acknowledged the influence of Freud's and other's "rather extraordinary type of phenomenology of the *early stages* of I-development--the first weeks, months, and years of life," and their observations of the "developmental trail of tears" that ensued when aspects of the self were "alienated, dissociated, broken, and fractured." He takes this further and acknowledges the interior felt experience of this disowned self as a Zone-1 phenomena. Highly pertinent to the purpose of this paper is Wilber's admonishment,

...that development includes the essential *inside* story of the growth --and dysfunctions -- of my 'I'... especially in its early stages, the 1st-person I can be damaged, showing up later as 3rd-person symptoms and shadows within my 1st person awareness. (p.125)

Wilber may be said to view shadow as a "self-contraction" or an obstruction of self and, consequently Self; and that accordingly the ability to clear shadow means to realize more Self or Spirit as shadow is liberated.

In establishing phenomenal states as a communication of shadow in certain circumstances, a map of the unconscious can be traced out and then used to unravel the confusing emotional labyrinth of hidden objectives that arise from the unconscious and, in the process, limits shadow's sway on first person perspective. To this end, Wilber uses examples of phenomenal states of anger and sadness to illustrate the connection between strong phenomenal states and the shadow to which they point. Mad becomes sad when anger is felt to be inappropriate. Depression moves in and sets up house and will not leave until the anger that remains hidden beneath its veneer of sadness is "owned." Wilber states (p. 120), "Whenever I disown and project my own qualities, they appear 'out there,' where they frighten me, irritate me, depress me, obsess me." In other words, strong phenomenal states indicate unrecognized shadow in "9 out of 10 cases."

Establishing the connection of mind to spirit and Spirit, ties the use of phenomenal states to the expression of developmental growth through the state stages. Shadow's impact on development using the Wilber-Combs matrix allows the relationship of shadow at any developmental stage to be displayed graphically. Comparing structure-stage pathology to state-stage pathology gives us a clear idea of the differences between the two types of stage progressions. For example, an individual with a center of gravity at teal and negotiating fulcrum 7 may have spit off an aspect of self at fulcrum 1 or infrared via repression or disassociation. The need to reclaim that bit becomes apparent when the energy math is calculated (Wilber's pesos vignette) in order to continue on a vertical (structure stage) and horizontal (state stage) developmental progression. Inductively reasoned, shadow is owned and reintegrated into a progressively more whole self. State clarity develops as a result of the reduction of illusory qualities generated by that releasing of shadow. The more self that can be acknowledged and

accepted brings more Self into the fold as well. Eventually we find that there is nothing that we are not; a different but necessary road than that typically taken through eastern meditative practice alone, but none the less true to an legitimate experience of One Taste.

Worth noting, is state-stage pathology. An aversion to a state-stage would be considered an allergy. A exclusory proclivity towards one state-stage to the exclusion of others would be considered an addiction. This could arguably be called shadow in its own right but I would tend to think its origin would reside in the involution of the soul print into form. In this case, aspects of the self are discarded during the involutory process, before the current experience of form.

Conclusion

This paper explored the internal sources and connections between mind, body and spirit that point to the relationship of phenomenal states to, and the communicative capacity of, the unconscious shadow aspects, to the conscious self. Phenomenal states, general or natural states, non-ordinary states, and state stages and their relationship to self and Self were explored. Using the work of Sigmund Freud, Carl Jung, and Ken Wilber; Candace Pert, and William Tiller, the relationship linking phenomenal states to the presence of shadow has been suggested and supported. A course towards mediation of shadow and developmental progress was suggested and supported in line with existing evidence, postulating a likelihood of state-stage progression and stabilization with disciplined meditation and shadow work over time.

There are a variety of energetic modalities that can treat shadow elements after they have been uncovered. While this paper lacks the space to treat this subject thoroughly, there is space for a short outline of the most accessible and easiest of the modalities.

Energy psychology is a broad heading that includes the meridian tapping modalities, of which there are many. The most easily accessed for beginners with no previous knowledge is

Emotional Freedom Technique (EFT). There is an easy to follow, free manual available for download from www.emofree.com. Officially, this exposure technique requires a thought, feeling or belief to be held in mind while specific meridian points are tapped and the pranic energy is re-balanced. When artfully practiced, 80 percent efficacy rates are reported. However, while this technique is empowering to individuals it should be noted that shadow by definition is hidden from the self, sometimes very well. It can often take an experienced practitioner to find and release patterns that hold considerable tension or that have logged considerable time hidden.

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