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Waking Up and Growing Up: Two Forms of Human Development

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Abstract

This paper contrasts two relatively independent forms of human development: *waking up*, the process and practices of psychospiritual awakening, and *growing up*, the process of moving from lesser narcissistic and ethnocentric self-identities towards mature postconventional self-identities with greater degrees of inclusion, perspective-taking, caring, and compassion. Each is a unique type of growth, contemplative and transformative, with different ways of engaging and differing goals and results. The former is about transcending or deconstructing the ego and the latter about building, strengthening, and diversifying the ego. Whereas the Buddhist tradition and contemplative practices aim at awakening and transcending *samsara* (worldly conditions) by cultivating compassion and taming the mind, the Western tradition cultivates greater degrees of care and compassion by developing a mature ego *within samsara* that is both social-justice and eco-justice informed. The project of transcending the ego should not be confused with growing and maturing the ego. Self-transcendence and self-development must inform each other, and both are necessary for realizing our full human potential.

In today's interconnected world, we are increasingly met with a confluence of two very different cultural systems of human development, **Western liberation** and **Asian liberation**, each offering its own forms of increased awareness, freedom, compassion, and promises of greater good. The former centers on the transformation of social institutions, power structures, social relationships, and the minds of individuals **growing up** within such liberal societies while the latter focuses more on the transformation of consciousness in the hearts, minds, and inner awareness of individuals—the **waking up** into psycho-spiritual liberation and enlightenment. Each is a complex process embedded in its own culture and worldview with its own critique of the human condition and accompanying relief strategy. In the many ways they continue to cross-fertilize one another, we want to be mindful of not entangling and conflating their many distinct differences and features.

Why do many spiritual teachers act immaturely? Why doesn't spiritual awakening guarantee contemporary ethical maturity? Why doesn't meditation in itself lead to social justice values and more inclusive perspectives? Why do various forms of oppression and marginalization continue to lurk within spiritual communities? How are spiritual-based environmental ethics different from secular science-based environmental ethics? Why doesn't a social justice practitioner see the oppression of the ego-mind and the freedom of psycho-spiritual awakening? How is ego-development different from ego-transcendence? What might a more comprehensive, 21st century awareness, freedom, and compassion look like?

Spiritual enlightenment is usually thought of as a kind of psychological perfection where a person who, acting out of supreme wisdom and compassion, becomes practically incapable of causing harm to others. Throughout the literature, such virtuous qualities are said to be the result of awakening. In a typical example, Buddhist monk and scholar Walpola Rahula, in his classic text *What the Buddha Taught*, writes "He who has realized the Truth, Nirvana, is the happiest being in the world. He is free from all 'complexes' and obsessions, the worries and troubles that torment others. His mental health is perfect" (G3: 1959, 43).¹ Although there exist teachings that

¹ Because this paper draws from so many varied disciplines and perspectives, I have divided the bibliography into seven groups (G1-G7) corresponding to general underlying worldview, theoretical interest, and/or research methodology. Bibliography groups overlap and within each group is a range of approaches, topics, and interests. This paper therefore utilizes and draws from the

meditation and awakening *do not* clear away one's worldly imperfections, such beliefs persist. However it is increasingly being recognized that many who have invested years of study and practice on the path to awakening as well as many who are recognized as actual awakened masters or teachers are, in fact, far from perfect and can, from a contemporary perspective, exhibit a wide range of immature attitudes and behaviors such as sexism, racism, homophobia, and ethnocentrism as well as various abuses of power and position. We are slowly coming to realize that, while most practices on the path to awakening provide profound benefits, they do not, in themselves, promote the types of psychological maturity and ethical behaviors associated with contemporary social- and eco-justice values. Similarly, we can see that a person can develop great cultural awareness with compassion and sensitivity to power, privilege, and difference in social justice education and be acutely sensitive to and aware of environmental ethics and issues but still be completely stressed out, caught up in identity politics, and unaware of the larger prison of the mind and how to become liberated from that prison. In short, we're learning that waking up and growing up are different paths with different outcomes.

This important distinction for understanding the relationships between contemplative and spiritual practices on the one hand and social/eco justice values and transformative education on the other has begun to emerge from decades of study and research of East-West comparative psychology, philosophy, and religion and “full-spectrum” psychology, approaches that have worked to synthesize cultural, social, psychological, and spiritual aspects of human growth and experience (G3, G5, G6, G7). The most important insights from this research are the differentiation of *two forms of human development*—**waking up** or contemplative growth and **growing up** or transformative growth and, the related differentiation of *two aspects of consciousness*—**states** and **structures**. After having these concepts confused and conflated for decades, we now understand that each of these forms of human development and their associated practices is a fundamentally different psychological process with its own aspect of consciousness and that each comes from different worldviews with different assumptions, goals, forms of practice, and results.² Understanding how they are different, how they interact and influence each other, and how both contribute to human growth and change can greatly enhance the work of those in human development fields—educators, therapists, human resource professionals, life coaches, trainers, spiritual directors, and religious leaders. Providing a beginning understanding of these distinctions is the goal of this paper.³

following disciplinary **languages** and **vocabularies**: *developmental and social psychology, intercultural communication, social justice education, critical theory, Buddhist philosophy/psychology, secular- and spiritual-based contemplative practices, and transpersonal and integral psychology.*

² In reference to Buddhism, these are the path of no-self, waking up –vs. the path of self, growing up. There are of course important differences in each tradition's conception of the ego and its formation, function, and role. Although the Buddhist Abhidharma (*skandhas*) and the Western psychoanalytic conceptions of the ego were developed in completely different philosophical-psychological-experiential-cultural contexts, the overall function of an individual psychological agent or control system is similar enough in each tradition to proceed with comparisons. It must be kept in mind, however, that there are vast differences not only in how the ego-self-soul is understood conceptually by their respective traditions (Buddhist and Western) but also there are significant differences in the actual psychological structure of the Asian ego—Tibetan, Japanese, Chinese, Thai, etc.—and the typical modern Western ego. For a thorough account of the development of the Western ego-self, see Charles Taylor's authoritative *Sources of the Self*, 1989 (G1); see also G1: Loevinger 1976; Greenspan 1989; Cook-Greuter 1999; Valliant 1993; G2: Triandis 1995. For Buddhist conceptions of the ego and of persons see G3: Duerlinger 2003, 2012; Kasulis 1981; Nanamoli 1975; and Trungpa 1975.

³ A good example of how educators are on the cusp of differentiating these forms of human development was visible in the pre-conference theme at Mind & Life Institute's recent International Symposium for Contemplative Studies in Boston (October 2014)

This critical differentiating of waking up and growing up and of states and structures is partly the result of years of comparative studies of Asian and Western forms of psychology and philosophy and the continuing interpenetration and cross-fertilization of Asian and Western traditions (Bibliography G3). It is also due to attempts to reconcile anomalies and problems of previous comprehensive conceptions of human development, particularly *the one-dimensional “Great Chain” or full spectrum model*, a model in which both forms of development and both aspects of consciousness are grouped into a single, usually vertical, scale or continuum (such as *matter-body-mind-soul-spirit*). Despite the emergence of this critically important differentiation into two dimensions, the influence of past one-dimensional models continues as the standard reference among most interested in modeling full-spectrum human development (e.g., G6: Dowd 2007, Forman 2010, McIntosh 2012, Phipps 2012). This one-dimensional Great Chain model was brought forward from premodern wisdom traditions and greatly refined and modernized by contemporary research (G5, G6). But because it originated in respected age-old wisdom traditions, because it has been modernized, updated, and applied to contemporary human development, because it has been variously interpreted resulting in different versions of the same basic idea, because it provides a seemingly elegant and simple solution that unites traditional with modern knowledge by placing spirituality in an evolutionary context, and because it has had no significant challenging model (until recently), it is therefore widely appealing, known, and applied. For most who have studied it, the appeal of the model greatly outweighs its problems. For many others who are unfamiliar with the full-spectrum model but study and follow human development within other traditional models, such as the *Kundalini chakra system*, there still exists much confusion and necessary sorting out to be done between psychological growth on the one hand and spiritual-contemplative growth on the other, particularly as Western and Asian traditions continue to cross-fertilize each other.

But significant confluences between waking up and growing up often appear wherever meditation, contemplative practices, and spiritual awakening are taught, studied, and practiced such as in Buddhist communities, mindfulness-for-health communities, among social justice educators engaging mindfulness practices, among cognitive science and contemplative neuroscience researchers, among therapists and mental health workers, among educators working with contemplative pedagogy, and so on. Even though many in these communities are not aware of or interested in full-spectrum models of human development, many problems of interpretation and understanding arise due to lack of clarity between these two forms of development. Some who *have* worked with one-dimensional Great Chain models have recognized their limitations and confluences and are abandoning them for two-dimensional, alternative models that differentiate waking up and growing up. A growing number of psychologists and philosophers working between Asian and Western forms of psychology have been gradually illuminating the ways in which these forms of development have been confused, the problems that ensue from this confusion and, the strengths and weaknesses each form has for a broader view of human development. Bibliography G7 lists some of those who have contributed most to clarifying these issues. Below, I

which was entitled “A Tale of Two Movements: What Transformative and Contemplative Education Can Learn from Each Other,” a theme which reflects the thesis of this paper—transformative = growing up; contemplative = waking up.

will discuss in more depth the one-dimensional model, its problems, and why a new two-dimensional model is an improvement even though it has been slow to be adopted.

So, what do we mean by waking up and growing up?

Growing Up, Waking Up, Structures, and States

Modern psychology has identified two distinct yet interrelated dimensions or aspects of consciousness: *structures* and *states*. *States of consciousness* form the continuous stream of experiences that make up our moment-to-moment awareness within the three great natural states of waking, dreaming, and sleeping. Mindfulness is about attending to one's conscious states. *Structures of consciousness*, on the other hand, are not directly experienced but exist in the intersubjective/cultural background and are "brought forward" and integrated in the development of the individual. In the individual they act as psychological filters or lenses through which and by which state-experiences are perceived, interpreted, understood, and communicated (G1, G2, G6). Worldframes, narratives, theories, and belief systems are all structures that operate in the background and *in-form* the stream of states. States are the stuff of experience. Structures mold and shape that experience. They are two different aspects of consciousness, understood and seen from different perspectives and different ways of engaging the world. These two aspects of consciousness can be visualized with the spectrum of states on a horizontal scale and the spectrum of structures on a vertical scale (figure 1). Early formulations of this relationship were described by Combs (G7: 1995) and later expanded on by Wilber (G7: Wilber 2006).

Within this grid of structures and states are two relatively independent types of human development: *growing up* and *waking up*.⁴ *Growing up* is the development of structures through *structure-stages* and has been described in Western psychology in the work of researchers such as Piaget, Mahler, Maslow, Erikson, Kohlberg, Loevinger, Greenspan, Fowler, Commons, Kegan, Lahey, Cook-Greuter, Fischer, and Valliant (G1, G2). *Waking up* is both state-development through *state-stages* and structure-stage development and has been described primarily in Asian wisdom traditions as the stages on the path to enlightenment (G3: Tsongkhapa 2000; Brown D.P. 1986). Certain forms of waking up also occur in non-Asian traditions but, due to space limitations, they are not considered here.⁵ Only recently have the complex relations between these two forms of development been seen as separate and described independently (G7).

⁴ Although they are not the most psychologically descriptive terms, I use the terms "growing up" and "waking up" because of how most people, when they hear them, have an immediate sense of their meanings and differences. But throughout the paper **growing up** refers to development in the Western tradition as *transformative* or *structural growth, broadening, diversifying* and **waking up** refers to development as described most thoroughly by an Asian (in this paper largely Buddhist) context of *psycho-spiritual awakening, contemplative growth, and deepening*.

⁵ I'm referring to the "mystical" traditions in indigenous cultures and those in the Abrahamic religions such as Jewish Kabbalah, Christian mysticism, Sufism in Islam, and indigenous shamanism. One of the better systems of waking up using Western cultural references is *A Course in Miracles* (G3: 2008). See also the writings of Bernadette Roberts (G3).

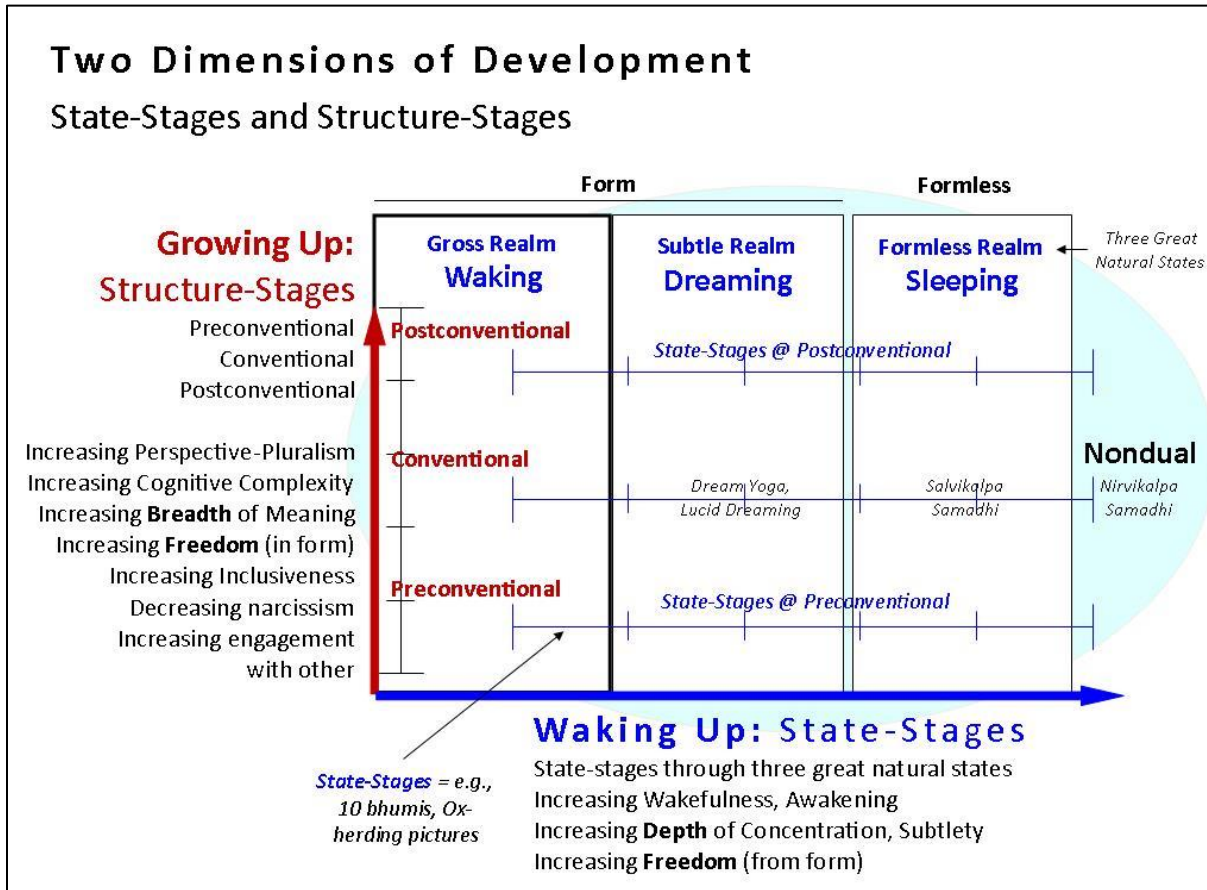


Figure 1: Two-dimensional model showing separate paths of development, growing up in structure-stages and waking up in state-stages. The spectrum of conscious experience lies in the horizontal dimension of the three great state-realms. The layers of intersubjective background structures lie on the vertical dimension.

Defining Growing Up

Growing up is the natural process of human psychological development that occurs in any culture but must always be understood as occurring in *some* specific cultural context. From a developmental psychology perspective, growing up describes the mental process of maturing from infant to childhood, adolescent, and adulthood psychological structures; from a sociology perspective, it is the process of *socialization* or *enculturation* of individuals gradually acquiring societal norms and behaviors. Growing up can thus be seen from the individual’s inner perspective as psychological structure development or from the social perspective as the individual’s development of social norms and behaviors.

Although the processes are similar, the types of psychological structures, norms, and behaviors that are acquired vary greatly depending on the culture in which they occur, e.g., China –v India, the Arab-Muslim world –v Europe; USA –v Mexico. Each culture provides its own set of conditions for developing psychological structures and normative maturity in terms of moral and ethical behavior as well as cognitive, affective, and interpersonal competence. In East Asian Confucian cultures, individuals *enculturate* under conditions that differ greatly from individuals who grow up in the Hindu caste system in India and thus acquire very different ego and worldview structures. In the case of individuals of marginalized groups, growing up always involves a kind of dual (or multiple) enculturation of marginalized culture norms and behaviors as well as the surrounding dominant, mainstream culture norms and behaviors (see G2: Nieto). De-

developmental studies almost always reference dominant-culture individuals' enculturating to dominant culture norms and values. And in the case of traditional cultures, there is also an *acculturation* process⁶ as individuals encounter the outside-culture influences of the emerging global culture whose norms grow out of liberal democratic values, international human rights, multiculturalism, and the related perspectives inherent in globalization.

Therefore, *the specific context of growing up that is referred to in this paper* is the context in which most developmental psychology studies have occurred, and is the context that sets the typical definitions of what is "conventional" and thus what is "pre-" and "post-conventional" in the sense of normative psychological maturity—it is the *modern* context of secular, liberal democratic values and norms, individualism, scientific rationalism, and their *postmodern* extensions in social justice, human rights, multiculturalism, and constructivism; a context that is both (originally) Western and now increasingly global in extent. Although growing up occurs in many different cultural contexts, I am using the Western liberal democratic social justice context in that it is the one most often assumed and referred to in developmental studies but, also importantly, because the collective goal of these various social movements is human emancipation, "to liberate human beings from the circumstances that enslave them" (G2: Horkheimer 1982, 244).⁷ The liberal democratic social justice (LDSJ) culture context of development is used here because it *provides a measure of growing up that extends beyond most traditional cultural contexts of development*, particularly in terms of the diversity of cultural perspectives plus the proliferation of knowledge perspectives in the sciences that have come from modernity and postmodernity, and the many social movements they spawned, and whose focus, since the European Enlightenment, has been on equality, justice, freedom, and emancipation.⁸

Yet, clearly in a world of over seven billion human beings, a world that is undergoing rapid environmental change and a "sixth extinction", there's more required of growing up than acquiring *social* justice norms and values. A more comprehensive awareness, compassion, and freedom must also take into account the suffering of beings whose habitats, ecosystems, and resources are and have been under relentless attack and destruction. Not only is the suffering of non-human sentient beings from the impacts of human habitation and resource mining rapidly accelerating,

⁶ Whereas *enculturation* refers to the process of acquiring the norms and behaviors of one's surrounding culture (first-culture learning), *acculturation* refers to processes of cultural and psychological change that occur when different cultures encounter one another (second-culture learning). Acculturation occurs not only across national and linguistic borders (as with immigrants or international study abroad students) but also *within* national borders across religious, racial, gender, class, and other cultural boundaries as members of marginalized culture groups acculturate themselves to the dominant culture's norms. The term *socialization* refers generally to all forms of inheriting or acquiring social norms, behaviors, and customs.

⁷ **Western critical theory** is described by James Bohman: "a theory is critical to the extent that it seeks human emancipation, 'to liberate human beings from the circumstances that enslave them' (Horkheimer). Because such theories aim to explain and transform all the circumstances that enslave human beings, many 'critical theories' in the broader sense have been developed. They have emerged in connection with the many social movements that identify varied dimensions of the domination of human beings in modern societies. In both the broad and the narrow senses, however, a critical theory provides the descriptive and normative bases for social inquiry aimed at decreasing domination and increasing freedom in all their forms." (G2: 2003)

⁸ See G2: Fawcett 2014, Moyn 2010, Pinker 2011, Rawls 1971, Siedentop 2014, and, as these relate to the development of the modern self-concept, see G1: Taylor 1989. With regard to cultural contexts of social justice, it begs to be mentioned that most social justice education references *the North American or European context* where the "landscape of oppression" reference to "white" differs greatly from other cultures such as China, India, Iran, Mexico, Brazil, etc. There's nothing white about Han Chinese oppression in China, or Hindu caste oppression in India, or Hispanic majority oppression in Latin American countries. Enlarging the scope of social justice education by going *beyond* the North American context to include the privilege- and marginalization-landscapes of other major world cultures might help dominant-agent group members within any culture feel less threatened and accused by the concepts of privilege and oppression and be more open, understanding, and empathetic. Being mindful of and teaching about other cultural landscapes of power-privilege inequalities could greatly further the work.

but the effects of global climate change also threaten to upend the social goodness and stability that has so far been achieved (G2: Klein 2014, Kolbert 2014). Therefore, a full conception of growing up in the contemporary world must also include the acquisition of *ecological knowledge and awareness, environmental ethics, sustainability, and eco-justice values* (G2: Keller 2010, Martusewicz et al 2011, Orr et al 2014). Growing up must be more than just more perspectives, greater mental complexity, integration, and self-actualization, but must specifically include both social justice awareness and sustainability awareness – the former mindfulness of the suffering caused by social oppression and inequality, and the latter, mindfulness of the suffering of nature and natural systems caused by human populations and their activities.

All growing up, no matter what culture it occurs in, involves the development of *mental complexity* as an individual negotiates infant, childhood, adolescent, and adult stages of the life process. In terms of developing psychological maturity in a LDSJ context, growing up is the process of individuation and self-actualization through *increasing levels of mental complexity* (G1: Kegan-Lahey 2009; Commons 2008; Fischer 1980).⁹ In developmental psychology, mental complexity refers not to one's ability to understand complex ideas such as in physics, mathematics, or music theory, but rather to the ego's capacity to effectively negotiate an increasing diversity of perspectives and embody the increasing complexity of mental functioning, abilities which are often described in stages such as ego-identity, cognitive, affective, interpersonal, intrapersonal, moral, and gender-identity stages. Maturity in this sense is the ego's ability to take, hold, understand, and empathetically resonate with the perspectives of others as well as to hold and be comfortable with contradictory points of view (dialectical complexity). Embodying more perspectives requires *increasing the degree of one's cognitive-affective complexity* through qualitative, transformative growth as opposed to increasing one's knowledge *at* a given level of complexity. More knowledge does not produce more perspectives; there are plenty of narrow-minded specialists. Simply having more perspectives does not guarantee compassionate-affective resonance with otherness; there are plenty of cold-hearted big-thinkers.¹⁰ Although mental complexity marginally increases over time, age is also no guarantee of maturity in this sense; studies show that a majority of the world's adults interpret their experience at preconventional levels of complexity (G2: Ray, Anderson 2000). In today's contemporary world of postconventional complexity (political, economic, financial, technological, environmental), where a majority of adults are attempting to understand, deal with, and solve problems using preconventional and/or conventional means, we see regular examples of inadequate and ineffective responses to what are increasingly complex, interconnected problems. Perhaps the most blatant examples of these inadequate responses are various ethnic, nationalist, or religious fundamentalist movements.

Kegan and Lahey describe adolescent and adult growing up through the three most prevalent plateaus or stages of mental complexity, *traditional, modern, and postmodern*, as follows (adapted from G1: 2009, 16-17):

⁹ "Mental complexity" here refers to, among other things, both thinking and feeling, head and heart, cognitive and affective.

¹⁰ G7: Singer, Klimecki 2014, write: "The human cognitive capacity to draw inferences about other peoples' beliefs, intentions and thoughts has been termed mentalizing, theory of mind or cognitive perspective taking. This capacity makes it possible, for instance, to understand that people may have views that differ from our own. Conversely, the capacity to share the feelings of others is called empathy. Empathy makes it possible to resonate with others' positive and negative feelings alike — we can thus feel happy when we vicariously share the joy of others and we can share the experience of suffering when we empathize with someone in pain." See also: G7-Shamay-Tsoory 2011.

1. The Socialized Mind (*preconventional-traditional*)

- a. We are shaped by the definition and expectation of our personal environment.
- b. Our self coheres by its alignment with, and loyalty to, that with which it identifies: *I am my social group*.
- c. This can express itself primarily in our relationships with people, with “schools of thought” (our ideas and beliefs), or both.
- d. This is the team player, faithful follower, who seeks direction, is reliant and loyal, and aligns with the group.






2. The Self-Authoring Mind (*conventional-modern*)

- a. We are able to step back enough from the social environment to generate an internal “seat of judgment” or personal authority that evaluates and makes choices about external expectations.
- b. Our self coheres by its alignment with its own belief systems/ideology/personal code; by its ability to self-direct, take stands, set limits, and create and regulate its boundaries on behalf of its own voice: *I am my own separate judge*.
- c. This is the *independent, problem-solving*, agenda-driven individual with his or her own compass and own frame; *a leader who learns to lead*.

3. The Self-Transforming Mind (*postconventional-postmodern*)

- a. We can step back from and reflect on the limits of our own ideology or personal authority; see that any one system of self-organization is in some way partial or incomplete; be friendlier toward contradiction and opposites; seek to hold on to multiple systems rather than projecting all but one onto the other.
- b. Our self coheres through its ability not to confuse internal consistency with wholeness or completeness, and through its alignment with the dialectic rather than either pole: *I am an evolving self of many perspectives*.
- c. This is the *interdependent, problem-finding*, meta-leader who holds multiple frames and contradictions, *a leader who leads to learn*.

Each of these plateaus represents the embodiment of broader perspectives, a self that can negotiate greater complexity and diversity of viewpoints. Growing up includes the progressive structuration of many aspects of the psyche, not only cognitive and affective but also volitional, moral-ethical, interpersonal, intrapersonal, and kinesthetic—each involving increasing complexity and adequacy of function. Growing up is always a complex, multifaceted process that is only statistically linear and involves biological and environmental factors as well.

Developmental Stage/ Order of Mind (typical ages)	What can be seen as <i>object</i> (the content of one's knowing)	What one is <i>subject</i> to (the structure of one's knowing)	Underlying Structure of Meaning-Making
1st Order: Impulsive Mind (~2-6 years-old)	one's reflexes	one's impulses, perceptions	Single Point 
2nd Order: Instrumental Mind (~6 years-old through adolescence)	one's impulses, perceptions	one's needs, interests, desires	Categories 
3rd Order: Socialized Mind (post-adolescence)	one's needs, interests, desires	interpersonal relationships, mutuality	Across Categories 
4th Order: Self-Authoring Mind (variable, if achieved)	interpersonal relationships, mutuality	self-authorship, identity, ideology	Systemic 
5th Order: Self-Transforming Mind (typically > ~40, if achieved)	self-authorship, identity, ideology	the dialectic between ideologies	System of Systems 

Adapted from Kegan, Robert. *In Over Our Heads: the Mental Demands of Modern Life*. Cambridge: Harvard University Press, 1994. pp. 314-315.

Figure 4: Detailed example of structure development from the work of Robert Kegan showing five qualitative orders of self/other or subject/object relations (G1: 1994).

These three adult developmental plateaus describe most specifically how dominant culture individuals in the LDSJ culture context grow through the stages of mental complexity. Because of the structures of oppression and privilege that exist in all cultures, marginalized culture individuals in this same LDSJ culture context will negotiate these same developmental stages rather differently. Furthermore, individuals of traditional cultures for whom the modern/postmodern LDSJ culture remains largely a foreign influence will also negotiate these stages very differently.

Perspective Complementarity on the Mind

It is important to note that because of various late 20th-century intellectual fashions, the mental structures referred to above and the large amount of research describing them (bibliography G1, G2) have become somewhat marginalized or ignored. This can be seen in a number of different fields whose interest is the study of mind and mental phenomena. For example, the convergence of neuroscience and cognitive science with mindfulness meditation and contemplative practices—the emerging field of *contemplative neuroscience*—has focused on correlating first-person phenomenological experience with third-person neurobiological system change and is producing a valuable and fascinating body of research.¹¹ But, although there is much to chart and discover from *the phenomenological stance*, a central point of this paper is that, because of its specific mode of engagement, it cannot account for the structures that are described here in

¹¹ Examples of such studies are G3: Vago & Silbersweig 2012; Singer & Lamm 2009; Limecki et al 2013; Ricard, Lutz, Davidson (2014); Hanson 2009; Thompson 2014; Wallace 2009.

developmental psychology and *structuralist* social science.¹² The phenomenological gaze reveals all kinds of first-person phenomenological structures but it cannot reveal first-person structures of interpretation, shadow structures, or other intersubjective background structures. The waking-up structures of first-person phenomenological experience are not the growing-up structures that filter and interpret that experience. The former are seen *directly* in first-person experience and the latter are those that can only be seen *indirectly* by inference from longitudinal studies of changes in behavior.¹³ The former is *monological*, immediate and subjective; the latter is *dialogical*, relational, and *inter*-subjective. Because they are complementary perspectives, neither mode of engagement can see the other's data but both are important and necessary for a full description of human capacities and behaviors.

The original structuralism, which was so successful at describing these “hidden” structures, fell out of favor in the 1980s for many reasons, but now it is possible and necessary (if we are to account for growing up) to reinterpret structuralist thought and research in a post-postmodern, non-universalist context of self-organizing, self-adaptive systems theory where “structures” are understood as recurring and enduring patterns as opposed to universal forms that dictate how human behavior develops.¹⁴ Growing up can refer to many aspects of human development—physical, emotional, mental, social, educational—but here it specifically refers to the development of mental complexity in the structures of consciousness as they change from: a) more to less narcissistic self-identities; less to more ability at b) taking the roles of ever-greater different others, c) embodying ever-greater range of perspectives, d) embodying affective-resonance with ever-greater different others; and e) increasing capacities for holding and dealing effectively with the multiple and the complex in many other areas of human life.

In a 21st century, postmodern, global world, growing up refers not just to taking this kind of perspective complementarity in the study of the human mind. In a larger sense it also means acquiring *a perspective pluralism* of inclusion beyond social justice categories of gender, class, race, etc., to an ability to hold and work with, rather than marginalize or ignore, other philosophical-worldview-knowledge perspectives: scientific, ethical, philosophical, cultural, artistic, religious, and spiritual, as well as perspectives of non-Western and indigenous cultures. Perspective absolutisms, claims that one's own perspective is the sole-best-right-objective way to truth-justice-reality, are “[modes] of imposing “hegemony” of one perspective over others, and that this is, at least among other things a form of violence; we have grown too morally sensitive to tolerate these outrages called objectivity and truth. In the end, this marks a decisive advance in our respect for subjectivity, let us say for experience, for life, for being in any sense, per se” (G7: Ziporyn 2004, xv). As Ziporyn suggests, rather than heroic attempts to prove either some ultimate truth or ultimate meaninglessness, some unicentrism, the future may instead belong to an “omnicentric” weaving together of multiple perspectives into highly interdependent, interpen-

¹² This distinction was clearly articulated by Wilber G7: 2006. An important method in contemplative neuroscience that focuses specifically on the phenomenological view is *neuropsychology*, first outlined in Varela G3: 1996. For an example of the structuralist approach see Manners & Durkin G1: 2001, a review of the validity of ego development theory and its measurement.

¹³ Structures in the tradition of structuralism are also defined as “the belief that phenomena of human life are not intelligible except through their *interrelations* [my italics]. These relations constitute a structure, and behind local variations in the surface phenomena there are constant laws of abstract culture” G1: Blackburn, Simon 2008. The word “laws” in this quote is now understood not as “universally binding rules” but rather as “naturally recurring patterns.”

¹⁴ An interesting discussion of the differences between the phenomenological and structuralist perspectives in Michel Foucault's work can be found in G2: Dreyfus, Rabinow 1986. See also G1: Sturrock 2003, Foucault 1970, Hoy 1986, Piaget 1970.

trating coherences. The pluralism of perspective-taking and its affective counterpart, the valuing of and incorporating of perspectives, remain the best measures of the developmental path of growing up.

Defining Waking Up

Waking up refers to the process of psychospiritual awakening, of developing wisdom (*citta-bhavana*) and compassion (*metta-bhavana*),¹⁵ the process of realizing deep awareness of the relativity of all phenomena, of final freedom and peace, and of the ultimate nature or ground of reality and one's relation to it. In Buddhism, it is a process of coming to this realization by systematically analyzing and deconstructing the mind and the centrality of the separate ego-self through the practices of meditation (*dhyana*) and study. Based on the comprehensive conception of consciousness in the Asian wisdom traditions, there are two approaches to waking up that complement one another: the *instantaneous* path and the *gradual* path. As one works on the gradual path, one also is also aware of the possibility of instantaneous awakening, a realization whose duration or sustainability is almost always dependent on the degree to which one has advanced on the gradual path. The traditions are full of colorful stories and teachings that describe situations in which a common person has an unexpected instantaneous awakening through some kind of unusual encounter such as the story of Hui-Neng, the Sixth Zen Patriarch (G3: Watts), but such momentary awakenings are mostly understood as complementary to regular practice.

From the perspective of many Asian wisdom traditions, human consciousness is composed of three primary realms or layers corresponding (in the Advaita Vedanta version) to three primary states: *gross* reality in the *waking* state, *subtle* reality in the *dream* state, and *formless* reality in the *deep sleep* state (figure 1). There is also a *nondual* "fourth" which is understood not as a realm or a state but that which provides "the space" or "potential" for all realms and states (*turiya* in Advaita Vedanta and, in a somewhat different way, either *dharmakaya* or *svabhavikakaya* in Buddhism¹⁶)—the paradoxical "state of all states" or "realm of all realms." Whereas gross and subtle *forms* are understood as the *plurality* of consciousness, the *formless* is understood as the necessary *singularity* of consciousness. The fourth, nondual pure awareness, is that which "gives rise to" the primary duality of singular formlessness and gross/subtle plurality of form—nonduality to duality: the one and the many.

From the perspective of these traditions, *normal waking consciousness* is the grossest, most condensed, least-real form of reality (G3: Fort 1990; Thompson 2014). The path of gradual waking up can be described as the process of expanding one's *wakefulness center*¹⁷—defined as the part of consciousness that is one's sense of what is real, one's "reality sense"—through *state-stages* toward deeper, more subtle levels of phenomenal reality, culminating in nondual wakeful-

¹⁵ *Bhavana* meaning cultivating, developing, producing, or becoming.

¹⁶ For a discussion of the long-standing debate in Buddhism on how to characterize the ultimate realm of consciousness see G3: Brunnholz 2009, Makransky 1998.

¹⁷ In modern psychological terms, wakefulness can be understood as the aspect of consciousness as "the sense of what is real", or one's "reality sense." Wakefulness is normally centered in the waking state where only gross forms and waking mind are real and where subtle dream forms and sleep states are "unreal". In meditative concentration, one's wakefulness center can expand through *state-stages* to include subtle forms such that they too become real, and on through further state-stages to formless wakefulness and ultimately nondual wakefulness. When, through deep meditative practice and analytic inquiry, wakefulness stabilizes in formless consciousness and then in nondual consciousness, all forms gross and subtle are seen as mere appearances and one sees the entire contents of consciousness both as simple, everyday reality but also as "luminosity," or *sat-chit-ananda* – being-consciousness-bliss.

ness which is pure enlightened consciousness and deathless awareness (G3: Thubten 2007, Dowman 2010). Asian wisdom traditions describe various systems of *meditative state-stages* on the path to enlightenment such as the ten *bhumis* of Mahayana Buddhism (as in the teachings of the ten Zen ox-herding pictures and “The Ten Stages,” Book 26 of G3: Cleary 1993, 695) or the nine *yanas* of the Tibetan Nyingma tradition (G3: Dudjom Rinpoche, 1991).

From the perspective of the instantaneous path, certain forms of premature waking up can occur in spontaneous flashes of inspiration, insight, bliss, or oneness called *peak experiences*. Peak experiences or visions last briefly and can happen unexpectedly at almost any time and during almost any activity, such as while folding clothes, making love, or playing sports (e.g., G5, Maslow, Murphy and White, Wade, Wilson). A peak experience can be understood as a shift of wakefulness from its default center in gross realm wakefulness to a temporary center in subtle or formless realms, a shift that *reveals the reality of* subtle forms and formlessness (and their relations to gross forms) and is often described as profoundly moving and life-changing. Since these experiences are common (and very diverse) it is vital to remember that such “highs” will necessarily be interpreted, understood, and communicated according to the psychological structures and culture of the individual who experiences them. Many who have peak or other kinds of altered-state experiences (such as out-of-body experiences) are confused, frightened, or bewildered by them because they have no cultural context or explanatory framework with which to understand them; that is, they lack adequate interpretive structures. This is especially true of individuals in modern, secular, rationalist, materialist cultures where nonordinary states are marginalized and poorly understood.

A considerable amount of waking up, at least in Asian traditions such as Buddhism, requires deep philosophical self-analysis, textual study, and contemplative inquiry, which is *a growing up process* of its own in that it is a process of building cognitive interpretive structures (in the form of wisdom) and affective structures (in the form of compassion). These contemplative-oriented structures act to complement and support one’s meditation and deepening state-stage concentration (described above) in realizing a more enduring spiritual awakening and liberation. But the structures and mental complexity developed here are aimed at the goal of awakening, not at realizing the wisdom and compassion of LDSJ ethics, values, and perspectives or science-based environmental ethics. This is to say that success in waking up often requires certain types of growing up.

An important research question might be: how does *waking up structure-building* differ from *growing up structure-building*? A preliminary answer, drawing from the Buddhist tradition, might be that structures that support waking up are those knowledge/wisdom perspectives that enable a person to see through or dissolve the ontologizing and essentializing forces of the standard conditioned mind and ego, the forces that hold the mind in ignorance of its true nature, a perspective that postmodernists should somewhat appreciate. In contrast, growing up structures are those that enable a person to embody a greater diversity of reference-frames—linguistic, theoretical, philosophical, religious, secular, cultural, gender, race, and class—that is, other ways of framing worldly conditions and relative phenomena.

Waking up in any sense is the process of expanding one’s conscious awareness or wakefulness center beyond the endless shifting of appearances in consciousness and toward realization

of (call it what you will) the Primordial Unborn Reality, the Ground of Being, God, Spirit, the Nameless Mystery, Moksha, Rigpa, Dharmakaya, etc.,¹⁸ as described by the world's poets, philosophers, and sages.

Each form of development, waking up and growing up, can proceed relatively independently. Just as one can be awakened but immature, so too can one be mature but unawakened.¹⁹ Brian Daizen Victoria's study *Zen at War* (G3, 2006) is but one disquieting example of how awakened spiritual masters can exhibit immature ethnocentric, xenophobic, and destructive behaviors (see also G4, Feuerstein 1991).²⁰ *State experiences* of deep spiritual insight can only be interpreted according to the *structures* one has acquired in growing up, structures which necessarily reflect the sociocultural and environmental contexts in which those structures have formed. Deep awakening has historically occurred in people who are part of traditional cultures where secular-liberal values of social justice did not exist because they had not yet evolved.²¹ As research has shown, contemplative waking up practices such as meditation and mindfulness may assist in but don't produce the transformative growth of the growing up process. No amount of sitting on the cushion will help you understand racism and gender oppression. No amount of understanding power, privilege, and marginalized otherness will make you free of the oppression of the mind and its ultimate release into radical spiritual awakening. There are ways each can assist the other, but each form of development operates in a different framework with different goals and results. Understanding such relationships between structures and states and between growing up and waking up can provide us with a much broader understanding of the varieties of human experience.²²

Insights from Two Dimensions

Now we'll examine more ways these two forms of development differ. I will reference the Buddhist worldview of waking up and compare it with the Western worldview of growing up.

Two forms of emancipation: In the largest sense, waking up and growing up can be seen as different forms of human emancipation or release, two approaches for reducing and eliminating the sufferings and oppressions of the world. Each arises from a different worldview of understanding why humans suffer and offers different strategies for realizing greater peace, freedom, and happiness. Strictly speaking, *emancipation* refers to the socio-political and legal process of establishing greater justice, equality, peace, and rights for all while *salvation-liberation-*

¹⁸ Not some ultimate ontology but rather simply names for that which is *nondual-nonconceptual-both/and*: form *and* emptiness, absolute *and* relative, the One *and* the Many, transcendent *and* immanent, Great Mystery *and* simple everydayness.

¹⁹ "Mature" here relates to the LDSJ growing up context outlined earlier. More accurately and as we'll see below, each form of development has its own type of maturity, transformative maturity in growing up and contemplative maturity in waking up.

²⁰ To those who would argue that a person couldn't be truly enlightened if he continued to act in ways that marginalize women or other minority groups, this view ignores the fact that many masters *have* been recognized as enlightened in and by *most* Asian cultures but none of those traditional cultures had developed or benefitted from the kinds of awareness of culture and otherness that have come from liberal, democratic, and social justice movements. The point is that "enlightenment" has both an Asian-inner and a Western-outer-other component and both need to be included.

²¹ Other cultures of course had their own forms and definitions of social justice only some of which can be comparable to contemporary Western-secular versions. Many Asian Buddhist communities' women's status, for example, continues to be relegated to second class; see G3: Varvaluocas 2014.

²² This is not to say that Asian traditions are only waking up and Western traditions are only growing up. Each tradition clearly has its own emphasis but also has elements of both paths of development. In the West, for example, there are numerous contemplative practices that parallel the Asian path of waking up and in Asia, as in all cultures, growing up is the process of achieving cultural normativity and competency.

awakening refers more to the individual, psycho-spiritual process of realizing inner peace and happiness.²³ The former is realized outwardly and socially (but also individually through ego development) while the latter is realized individually and inwardly (yet also participating in a community of other practitioners, believers, etc.). As a broad generalization, whereas in Buddhism emancipation is realized through *transcending* all conditions within *samsara*, in the West, emancipation is realized by *improving* those conditions.

In the Buddhist conception, beings suffer (*dukkha*) because of their ignorance of (*avidya*) or “asleepness” to the truths of impermanence (*anitya*), conditioned existence (*samsara*), and because of false beliefs in the existence of a permanent self (*atman*), which is the ultimate source of clinging and thirsting (*tanha*), of liking, disliking, and attachment. All beings without exception are immersed in *samsara* and are caught in the cycle of birth, death, and rebirth erroneously believing they can find lasting peace and freedom within relative reality. The Buddhist path of liberation-emancipation is to “wake up to” the truth of the (ultimate) non-existence of the self, the truths of impermanence, dependent arising, interdependent existence, and see that suffering or unsatisfactoriness is due to one’s ignorance of the true nature of reality (*shunyata*, emptiness) and the myriad ways in which the mind is imprisoned in a web of afflictions, karmic tendencies, hindrances, false views, reifications, absolutisms, and the like. The goal of Buddhist human development is to understand the nature of this imprisonment through meditation, study, and cultivating compassion and wisdom, and see through to the true nature of reality that is nondual and beyond characterization. The fully developed, emancipated human is one who most realizes the compassionate heart-mind in nondual spiritual awakening and is released from the suffering of ignorance and self-centered ego attachment. The Bodhisattva ideal in Mahayana Buddhism extends this aspiration (in an altruistic social sense) by vowing to remain in conditioned existence until all beings in all worlds have been liberated.

Western conceptions of suffering and emancipation have at least four layers: spiritual, physical, mental, and social. Instead of assessing the entirety of relative phenomena and worldly conditions (*samsara*) as ultimately unsatisfactory (*dukkha*) and incapable of providing lasting peace and happiness, Western approaches emphasize *relative* differences in worldly conditions and act to *improve* those conditions. A good example of this is in the Jewish tradition in which *tikkun olam* is understood as humanity's shared responsibility to heal, repair, and transform the world towards peace, justice, and equality. The overall goal of Western conceptions of emancipation can be seen as *transforming worldly conditions* towards a greater realization of the ideals of beauty (as in the arts), truth (as in philosophy and science), and justice or goodness (as in politics, law, religion, morality).

The traditional biblical conception of spiritual suffering is understood in the fall from grace, the separation from God, the conception of sin, and the need for spiritual healing in the salvation of the soul from sin in seeking redemption or atonement in the reunion with God. Physical suffering or *pathos*, is understood in a medical context as forms of physical *pathology* or disease and its release in healing and health care.²⁴ Mental suffering and its healing through therapy,

²³ One could speak of both individual-inner soteriology and social-outer soteriology – deliverance of the individual and the group, or perhaps spiritual-religious soteriology and social-secular soteriology.

²⁴ Of course Asian cultures have their own traditional systems of understanding and responding to physical suffering through medicine and health care.

while understood in a variety of frameworks, is described by *psychoanalysis* as coming from inadequacies in early childhood development coupled with inherited personality traits and unconscious irrational drives which get repressed in the unconscious shadow and develop into various forms of psychopathology, such as psychoses, neuroses, anxiety, and depression. Finally, the Western conception of suffering is also understood in a socio-political context as unequal distributions of power in forms of injustice, inequality, and institutional oppression. In this context, healing, release, and emancipation come in the form of secular social, political, and critical movements and philosophies such as liberalism, humanism, egalitarianism, feminism, multiculturalism, civil rights, human rights, social justice education, environmental ethics, sustainability education, all of which aim to eliminate suffering by limiting inequality and ensuring the fair distribution of wealth, equality of opportunity through education, and transformation of social institutions such as education, health care, social security, and labor rights, as well as the broader system of public services, such as progressive taxation and regulation of markets.

Most of this has to do with attempting to improve conditions within the world as opposed to a deep analysis and radical acceptance of “what is” and working to transcend it. Liberation or emancipation in a Western sense is thus one who has *grown up* into a mature, healthy, individuated, rational subject, capable of effective and compassionate action in a complex world of conditions, perspectives, and contexts of action. Apart from physical or mental disease, a big part of the Western conception of suffering is the idea of *developmental mismatch*, in which an individual, due to an inadequate amount of growing up or transformative learning, struggles with narrow, narcissistic, or ethnocentric perspectives in his attempt to navigate the larger complex world and its greater demands for communicative competency, understanding, and action. As Robert Kegan explains, many individuals are “in over their heads” and psychologically incapable of working with “the mental demands of modern life” (G1: Kegan 1994). Their level of psychological complexity is inadequate to deal effectively with the complexity of the society at large. And, as Nieto explains, for less-privileged minorities and “target” membership groups, inadequate development is exacerbated by various forms of institutional oppression and inequality (G2: 2010).

Two forms of freedom: In growing up, one gains greater freedom *in* form. Having developed the capacity to hold multiple perspectives in growing up, there is greater freedom to shift between value and belief systems, between conceptual forms and frameworks, between contexts of compassionate action and understanding.²⁵ A less-developed individual is imprisoned in his narrowness and inability to communicate or understand outside his limiting perspectives (e.g., whites are “better than”...; homosexuality is an abomination; Islam is the only true religion; science is the only generator of truth, etc.). An adult individual’s imprisonment in narrowness can be due to a variety of factors: individual, family, community, culture, privilege.

In waking up, there is greater freedom *from* the perspectives, theories, belief systems, and behaviors, but *only those one has acquired in growing up* (technically in the Buddhist sense, it is freedom from essentializing or ontologizing those conceptual systems as ultimate or absolute, not freedom from in the sense of negating, abandoning, or no longer utilizing those systems).

²⁵ “Freedom *in* or *from* form” refers to form as *interior or mental forms* of thought – concepts, ideas, conceptual systems, beliefs, belief systems, perspectives, theories, frameworks, etc. One could say that growing up in the context of a complex, multicultural intersubjective background that demands greater degrees of individual mental complexity, there is also *freedom from* lesser, narrower, simplistic, more constrictive worldview constructions that fail to provide adequate levels of responsibility and action.

Thus in waking up, one is freed from trying to fit or fix the relative world into some final perspective or ultimate framework, thus abandoning the deep desire and confusion of the ego-mind to make what is relative and impermanent, absolute and permanent.

But freedom-from is not freedom-in—that is, one can only be free of those constructions and perspectives that one has developed and made part of awareness. Transcending less adequate constructions and perspectives (in relation to postconventional social justice norms) does not create more adequate ones; once you've freed yourself from inadequacy, that's still all you have left to operate with in the relative world. A meditator who unconsciously harbors sexist, homophobic, or classist views, can earnestly work to transcend and be liberated from his mental constructions, but his seeing through the relativity of such structures does nothing to change them to more adequate, inclusive structures. He has earned freedom-from, but not freedom-in because freedom-in requires the greater psychological complexity and diversity of perspectives that come from the growing up process.

Growing up brings into one's psychological makeup differences and perspectives that waking up cannot, and vice versa. It is also true that even after attaining (in growing up) the freedom of multi-perspectivism that postconventional social- and eco-justice values provide, one can still (from a Buddhist-waking up perspective) be caught in the prison of the mind and be unaware of the ultimate freedom offered by psychospiritual liberation.

Two forms of compassion: Each path has its own way of developing compassion. In growing up, greater compassion is cultivated as one develops more inclusive circles of care through *building relational connections* and therefore broader empathetic resonance and experience with different kinds of otherness. In waking up, one develops greater compassion through empathetic resonance and unity with the suffering of “all sentient beings” leading to compassion through the awakened heart (*bodhicitta*). One identifies with *all* beings as equally immersed in conditioned existence (*samsara*) and as failing to see their inherent freedom as awakened beings. One practices generating compassion based on a deepened sense of this karmic entrapment and ignorance by one's desire to liberate all beings. In waking up, one has compassion for the fact that *all* beings suffer by virtue of *being born equally* into conditioned existence (and to some extent compassion for those who endure less fortunate conditions). In growing up, one develops compassion based on greater awareness of the individual human suffering caused by virtue of *being born unequally* into conditioned existence—awareness of *the suffering that is due to inequalities*, whether biological, psychological or cultural such as in the structures of oppression and privilege. Growing up is about greater knowledge of, appreciation for, and awareness of cultural differences and the uniqueness of each individual's forms of suffering.

The two forms of compassion can also be compared as follows:

- I have empathy-compassion for *how I know you*, based on *my perspective of you*, based on what I know is true about you, based on my deep assessment and understanding of the existence of all beings in this world.
- I have empathy-compassion for *how you know you*, based on *your perspective of you*, based on what you *know* is true about you, because I've listened to and made your difference-narrative part of my larger awareness and thus adapted myself more authentically to the complexity of the intersubjective background we are both part of.

Because I know you more as you know you, I am better able to respond to your particular form of suffering.

To “be seen” or “feel seen” are descriptions often used by people of marginalized groups such as those in the GLBTQ community, words that mean that someone has understood their specific form of otherness by growing-up compassion. No matter how much compassion I feel for you, if it doesn’t incorporate my understanding of your unique differences, particularly those that pertain to systemic social inequalities, that compassion, though it may be very genuine, remains one-sided and not fully realized. A meditator can have a profound awakening and see that his self is the same self in all other beings and therefore can have a true compassionate response to all beings. But that compassionate response, no matter how true in heart and spirit, will *still have relational blind spots* if it has not also *dialogically engaged with* and seen the differences of the other... because to not know those differences is not to really know the other. As stated above, it's the difference between knowing the other as you see them and knowing the other the way she sees herself. The more one is relationally connected to the other, the fuller one’s compassion for him/her becomes. Knowing *how* we suffer differently is just as important as knowing *that* we all suffer.

Oneness and “all sentient beings”: Spiritual “oneness” depends on the extent or breadth of our circle of care and concern. Immature preconventional “oneness” and mature postconventional “oneness” can be very different. We can’t very well “be one” with those we don’t know, whose voices and narratives we have yet to hear, understand, engage with, and make part of our larger self-understanding (G2: McIntosh 1988). We more adequately feel “one with” those whose differences we have actively engaged and found compassion for. Thus the meaning of “all sentient beings” depends on the *degree of differentiation/integration of our circle of care and inclusion*.²⁶ A preconventional conception of “all sentient beings” is a less-differentiated group where the different forms of others’ suffering remain unknown and psychologically inactive, and therefore factor less into one’s generation of compassion. The compassion of a Tibetan monk meditating on the suffering of all sentient beings will be less effective if he has not heard, understood, resonated, and responded to, for example, the voices of Tibetan women who *differentiate* his privilege from their marginalization in their culture. Even though his conception of “all sentient beings” from his perspective also includes all women, because it has yet to differentiate their particular *form* of suffering, his compassion remains muted and less authentic.²⁷

A mature, postconventional conception of “all sentient beings” is more differentiated in that it has heard, empathized with, and psychologically incorporated difference narratives of suffering and therefore is able to generate a broader compassion and sense of oneness with others. It is more affectively differentiated-integrated. One’s compassion is always more effective and responsive if it is informed by difference. The lesson here is that the greater differentiation-

²⁶ The point is not that we need to know every *individual* voice and narrative but rather the stories and voices of those who have different cultural group memberships than our own. So for a white, male, heterosexual, Christian, English-speaking, American it would mean getting to know and empathetically include the voices of people from non-white, female, GLBTQ, non-Christian, non-English-speaking, non-American groups, or people with combinations thereof such as the narratives of a Hispanic Muslim female or a Jewish lesbian female. Listening to and finding compassion for these other voices is how one diversifies or expands one’s circle of care and concern and thus more fully realizes the conception of “all sentient beings.”

²⁷ In social justice and diversity work, it is well-known, however, that many individuals of marginalized groups unconsciously “buy into” or take on the perspectives and psychology of the dominant group, thereby entrenching them more deeply into their own marginalization and powerlessness.

integration gained through the growing up process is what constitutes greater spiritual oneness and a truer conception of “all beings,” a conception which allows one’s compassionate work in the world to be more effective.

Two motivations for eco-justice: Wisdom traditions often teach a form of nonviolent ethics as a requirement for their particular teachings of spiritual awakening. In the Buddhist waking up tradition, the practitioner cultivates compassion (*karuna*) for the suffering of all sentient beings as well as non-harm (*ahimsa*), the principle of non-violence, the first ethical precept. In addition to the overall moral conduct or virtue (*sila*) of cultivating wholesomeness, these two factor together to form a Buddhist type of “golden rule” eco-justice and environmental ethics wherein all beings are understood as sacred, having divine nature and are interdependently interconnected such that to cause harm to another being is to cause harm to oneself. This non-violence precept is also understood in the context of karmic consequences for one’s own life in the Indian conception of cyclic rebirth. The spirit/nature opposition characteristic of Western cultures has always more been just a distinction in Asian cultures and therefore, since we see ourselves reflected in all beings, as inseparable, we act accordingly with compassion and respect toward non-human living things (see G2: Badiner 1990).

As important as this kind of non-violent, golden-rule ethical stance toward the natural world and its plant and animal species is, it is quite different from the political green, eco-justice, environmental ethics stance that is motivated and informed by the contemporary scientific, systems view of interconnected, interdependent, and finite natural systems—geological, climatological, biological, and ecological. The kinds of knowledge that are built from the scientific understanding of nature, its natural systems and cycles, provide different reasons and motivations that are based on a knowledge of and appreciation for the great diversity of life on the planet. Whereas the former ethical stance references the understanding of how all beings must be not be harmed and treated with compassion due to their mutual sharing of divine nature, the latter ethical stance references a scientific understanding and appreciation for biological diversity and evolutionary difference – a spiritual –vs an ecological understanding. This is not to say that these two motivations are entirely separate but just that there are different worldframes that bring different perspectives, knowledge bases, ethical motivations and behaviors with regard to the natural world. Compassion and ethical behavior towards nature can come both from an awareness of the *sacred unity of all beings* and from the knowledge of *the sacred diversity of all beings*. And it goes without saying that both of these motivations are necessarily grounded in a deep *aesthetic* awareness and appreciation for the beauty of the natural world.

Ego strength is important: A healthy, well-adjusted ego is essential for successful contemplative practice, particularly for the Buddhist teaching and practice of no-self. As Jack Engler wrote (G7: 2003), you have to be somebody before you can be nobody, i.e., attempting to transcend a weak ego structure in meditation can result in all kinds of problems. The recognition of the need for ego maturity when engaging in meditative concentration training is more and more widely recognized (G3: Bertelsen 1994).

Spiritual bypass: One must also be mindful of not taking refuge solely in spiritual waking up practices and ignoring or avoiding the real work of growing up practices such as therapy, shadow work, critical self-reflection, and social justice and sustainability education. Contempla-

tive and spiritual practices should not exempt us from normal developmental tasks (see G7: Welwood 2000, Masters 2010).

Immature awakening is common: As we've already noted, no matter how awakened a person is, he can only interpret his peak experience or awakened awareness using the structures and perspectives he has developed through growing up. There have been plenty of spiritual teachers and enlightened masters who, because of developmental inadequacies or limitations due to culture, harbor preconventional ethnocentric, homophobic, classist, or sexist views (appendix A).

Greater depth does not produce greater breadth: More meditation and mindfulness do not in themselves produce broader perspectives or greater inclusiveness. To love more deeply is not necessarily to love more broadly. Meditating may help to generate deep compassion but does not teach one about diversity, racism, and marginalization; it is fundamentally a monological practice. Only dialogical and relational practices can produce greater breadth and inclusiveness (e.g., G2: Singleton, Linton 2006).

Engagement: monological –v dialogical: Each path has a different type of work to do. The work of growing up focuses on relational or dialogical engagement with others and on diversifying the ego through building cognitive and affective identification-with-other. It is a path that promotes the dialogical practices of engaging otherness (G2: Nieto 2010). The work of waking up and contemplative practices focuses on monological engagement within the individual mind, on relaxing and releasing one's mind from fixation on its constructions, particularly the ego-self construction and its attachments. Each form of engagement produces different results. Waking up is primarily monological and subjective; growing up, primarily dialogical and intersubjective. Wilber (G7: 2006, 42-49) elaborates on this important distinction.

Subject-embeddedness: Everyone is embedded in worldframes—Buddhist, Christian, post-modern, multicultural, capitalist, materialist, secular, romantic, mythic religious, etc. Growing up is the progressive differentiation-integration-incorporation of more diverse worldframes, narratives, and belief systems into one's psychological structure. It is also about learning the relative power, privilege, and oppression differences between different culture groups in order to acquire adequate affective competency within a complex, multicultural society. Waking up is loosening or deconstructing one's fixation or desire to reify, essentialize, or ontologize any given construction or frame.

Growing up is not gaining more knowledge: Although growing up and waking up both require acquisition of knowledge, more knowledge does not guarantee more inclusive perspectives. Growing up is about increasing cognitive-affective complexity and diversity of perspectives (G1: Kegan-Lahey 2009). Knowledge "fills out" any given level of cognitive complexity. One can be highly trained and intelligent but not have the cognitive-perspectival complexity required by cultural awareness; in particular, cultural awareness of otherness as it pertains to differences in power and privilege.

A recent example of this can be seen in the controversy over a shirt worn by a project scientist for the European Space Agency's Rosetta mission that landed a probe on the surface of a comet.²⁸ The shirt, which had brightly-colored images of scantily-clad women in lingerie,

²⁸ The Guardian, Alice Bell, November 13, 2014: Why women in science are annoyed at Rosetta mission scientist's clothing, <http://bit.ly/1vkfNM2>.

showed up during his interview about the probe's landing which was broadcast around the world. Not only the shirt but also some sexist language of this scientist offended more than a few women, particularly women in science who pointed it out via social media saying it stereotyped and reduced women. Said the Guardian's Alice Bell: "ESA can land their robot on a comet. But they still can't see misogyny under their noses." The lack of awareness of not only this scientist but also the community of scientists around him, none of whom were aware enough to suggest he choose a different shirt for such a high-profile occasion, is a striking example of how highly educated people can be oblivious to cultural otherness and the ways in which power, privilege, and oppression affect others. It is an example of conventional unawareness of postconventional-awareness, of how growing up into mature social justice ethics can easily be side-stepped, ignored, undervalued, or overlooked by otherwise bright and caring people.

Natural –v Intentional: While it does involve some intention, growing up is largely a natural process of human development from infancy through childhood and adolescence into various phases of adulthood. You can't help but grow up to some degree. But waking up practices (at least for most Westerners) can only occur through intentional engagement, of first being exposed to, then choosing to engage in such practices or teach them to others. It is possible for one to develop or grow up into postconventional maturity without ever being exposed to or engaging contemplative or waking up practices. In Western cultures where waking up paths are not indigenous or dominant, *privilege* (or lack thereof) will also dictate who is most likely to be introduced to, exposed to, ready for, and able to benefit from waking up paths.

The Case of Crazy Wisdom

A more detailed example of how these two forms of human development can help sort out certain confusions is by applying them to the problematic issues around the phenomenon of crazy wisdom, a teaching method that can create issues in spiritual communities between teachers and students.

In many cultures there exists a form of behavior and teaching, termed "crazy wisdom" or "divine madness," wherein a spiritually-enlightened teacher, guru, adept, or "crazy fool" displays various forms of unconventional, outrageous, or unexpected behavior as a means of communicating his or her spiritual realization of the profoundly paradoxical nature of enlightened awareness (G4: Feuerstein 1991). In teaching this realization, crazy-wise teachers act in radical and unpredictable ways in order to shock or wake students up from habitual psychological patterns and mental fixations that prevent them from experiencing this realization—a shock which is intended to trigger a moment or state of instantaneous "seeing" or awakening on the part of the student (G4: Trungpa 2001).

Seen in the art, literature, and methods of many Asian wisdom traditions such as Chinese Taoism, Japanese Zen Buddhism, or Tibetan Tantric Buddhism, crazy-wise behaviors can involve displays of excessive or eccentric emoting such as hysterical laughter, sobbing, irrational anger, moodiness, or other uncontrolled emotional outbursts; it can involve the use of intoxicants, displays of material and/or sensory excesses,²⁹ as well as other forms of irrational, random, and incongruous behaviors, most of which are understood to reflect in one way or another the

²⁹ E.g., excessive drinking, eating, or drug use; fascination with materiality such clothing, cars, gadgets, etc.

teacher's profound spiritual predicament of the impossibility of explaining or describing the nature of radically awakened awareness (G4: McDaniel 1989, Kakar 2009). Spiritual communities in which crazy wisdom flourishes understand all this as a way to accurately communicate this paradoxical predicament through unconventional behaviors.

The most controversial forms of crazy wisdom involve unconventional exercises of power and position such as having students and followers act in ways that will challenge or expose their attachments to conventional behaviors, values, morals, and beliefs. These ways often involve shocking or embarrassing the student in front of others or subjecting the student to some form of loss such as loss of personal control or dignity or of social normalcy which—from the perspective of the tradition—is for the intended purpose of helping the student wake up from delusive beliefs.³⁰ Again, in cultures and spiritual communities in which this behavior is understood, all this is justified as “wisdom teaching at the expense of normative behavior and conventional values” and is largely accepted since it is believed to be a “higher teaching.” Compassion for others in this context has little to do with being kind, gentle, and understanding but is instead more about employing creative ways to wake another person up, which here involve sudden, offensive, or unpleasant methods.

In contemporary Western cultures in which spiritual waking up and crazy-wise teachings are mostly not recognized, in which growing up is instead the normative standard for achieving higher wisdom and compassion, many crazy-wise behaviors and techniques are interpreted as psychopathological expressions of the shadow and therefore abusive, damaging, and inappropriate (G4: Zweig-Abrams 1991, 129-164). Taken out of the cultural context and spiritual framework in which it developed, crazy wisdom becomes easily misunderstood and misinterpreted and, from the perspective of Western culture when involving teacher-student relations, appears to instead be manipulation, coercion, and abuse of others. Although there are other reasons behind spiritual teacher-student problems, crazy wisdom techniques when misapplied to Western students, particularly in Asian-based spiritual communities such as Zen and Tibetan Buddhist communities, can be a significant problem (G4: Feuerstein 1991).

It's important to keep in mind that crazy-wise behaviors developed in cultures that were not only oriented toward the goals and ethics of the waking up path, but also cultures in which the *psycho-social distance* between individuals was less pronounced due to a *collectivist* or communal orientation, an orientation in which an individual's *identity* with the group or community was much closer than in contemporary individualist cultures. In secular western cultures, by contrast, individuals' psycho-social relations to others and to the group are much more distant and pronounced due to the cultural focus on growing up, individual self-development, self-fulfillment, psychological independence, and separation from the collective (G2: Triandis 1995, Bennett 1998, Lustig and Koester 2003). The traditional *collectivist ego* and the secular *individualist ego* and the cultures that shape them are structured very differently. Thus a teacher who employs crazy wisdom waking-up techniques with those whose egos are more individuated and more distant from each other and the group is likely to cause a host of negative emotions and reactions.

³⁰ Stripping in front of or along with others in public is one example. Being subjected to a teacher's intense questioning, verbal insults, and emotional outbursts in front of others is another.

Chögyam Trungpa is one of the best exemplars of a waking up/growing up culture clash, a highly gifted and influential teacher whose tantric Tibetan crazy wisdom techniques created great consternation, confusion, and embarrassment among many of his Western followers, and whose reputation for employing such techniques became somewhat damaged and questioned. Whatever Trungpa's reasons for using crazy wisdom methods were, it's clear that some students and followers could handle them, put them in cultural perspective, and benefit from them while many others could not. Attempting to interpret his crazy wisdom teachings easily leads to confusion as tantric Buddhist frames of interpretation conflict with secular Western frames (G4: Midal 2001, Sanders 1977, Ray 2005).

From a Western perspective in which growing up into the personal integrity of ethical self-responsibility is its own form of wisdom and compassion, it remains to be seen whether crazy wisdom methods of the waking-up variety will or should become accepted or not. There no doubt exist some Western-based spiritual communities in which crazy wisdom teachings involving others is tolerated. And, there are those in Western Buddhist communities who, because they are deeply enamored with enlightenment and the paradoxical and nonconceptual nature of non-dual wisdom, are ready to explain away abuse-interpretations of crazy wisdom methods, and would give the non-western traditional argument that such teachings should be accepted since they cannot be understood conventionally and therefore must be seen as enlightened teachings. But from a global perspective of waking up *and* growing up, this interpretation is not acceptable. Unless a teacher's integrity, intelligence, compassion, vision, and self-control is abundantly clear and long-lived, most crazy wisdom methods involving Western students will continue to be interpreted as coercion and abuse. How are we to know when it is authentic crazy wisdom versus manipulation and abuse driven by egoic desires? Western culture still has no normative standard for sorting out whether a teacher is truly awakened and therefore possibly justified in using crazy-wise methods versus a teacher who *claims* to be awakened and is thus abusing such methods.³¹

Examples Comparing Contemplative and Transformative Development

We've been comparing and contrasting two aspects of human development, contemplative waking up and transformative growing up, and their two associated aspects of consciousness, states and structures. The concept of two forms of "maturity" can also be helpful. *Transformative maturity* is the process of growing into postconventional mental complexity, cultural awareness and sensitivity, social justice ethical awareness, self-authoring, and critical self-reflection, which can be described as Kegan-Lahey's *self-transforming mind* (G1: Kegan-Lahey 2009). *Contemplative maturity* is the process of growing into the wisdom and compassion of liberation from one's mental constructions, most particularly the self-construction, but also using heart-wisdom to dissolve all attempts to reify, essentialize, or ground any conceptual, philosophical, cultural, or spiritual belief system and is seen in teachings of the world's most realized masters (e.g., G3: Brunnholzl 2012, Kongtrul 2005, Roberts 1991, Thubten 2007).

³¹ See Appendix A, particularly "The A-List of Andrew Cohen: A Catalog of Trauma and Abuse" by Hal Blacker, <http://www.integralworld.net/blacker3.html>. This is not to suggest that everything negative associated with this or any other teacher is due to misuse of crazy wisdom.

Below are some examples of how these two aspects of growth and maturity can help sort out confusion in the lives of individuals.

- The social justice practitioner who, unmindful of the developmental stage differences in the process of growing up, expects compassion meditation or other spiritual practices to lead to or produce in others the social justice values that she believes in so deeply, thinking that contemplative practices will cultivate postconventional maturity.³²
- The meditation practitioner who, despite decades of practice and considerable contemplative maturity, has yet to become aware of his own cultural privilege and power and who at times unconsciously thinks, speaks, and acts in ways that are insensitive and hurtful to people of marginalized groups, not understanding that contemplative maturity does not guarantee transformative maturity.
- The meditation practitioner who puts all his eggs in the waking-up basket, who attends teachings, studies the literature, practices diligently, and believes that radical spiritual enlightenment will dissolve negativity and suffering and create lasting happiness, peace, gentleness (or whatever else desirable that his ego projects onto his conception of “enlightenment”), not seeing that much of his actual suffering can also be lessened through attending to the work of growing up.³³
- The spiritual teacher who teaches direct, immediate spiritual heart-mind awakening and to whom thousands come to hear and follow but who, despite his profoundly awakened mind, unknowingly harbors marginalizing attitudes towards women and some other marginalized groups.
- The traditional spiritual leader whose practices sometimes trigger authentic spiritual awakening experiences (*states*) but who can only interpret the deep meaning of those experiences within his restrictive fundamentalist framework (individual + cultural *structures*) as, for example, confirmation of “God’s will to destroy the enemy” or verification of “the Truth that our faith is supreme” or some other destructive fundamentalist construction.
- The social justice educator with considerable transformative maturity who works tirelessly to bring awareness and change to others on issues of power and privilege and thereby enjoys a certain liberation from social oppression but who, by not having engaged waking-up practices, remains captive in the constructions of the ego-mind and has yet to enjoy the vast freedom of spiritual liberation.
- The monk or nun who, despite having developed considerable contemplative maturity from meditating and studying for decades in order to become enlightened, shares with

³² This example points to unawareness of *the primacy of developmental process itself*, unawareness of how all individuals, regardless of race, class, gender, or culture must negotiate growing up and the development of adequate mental complexity and social norms in a 1-2-3-4 process. The common, non-developmental view is a binary 1-2 view wherein one separates her own developmentally-acquired value set in opposition to others, collapsing what is actually a 1-2-3-4 process into a 1-2, us/them conception, a conception that has yet to discern and appreciate the life-long process of individuals negotiating intersubjective complexity. Awareness of the primacy of the developmental process, of developmental gradations in oneself and in others, is a significant achievement of mental complexity in growing up (see G1: Cook-Greuter 2002).

³³ This example points to a misunderstanding of waking up per se, someone who misinterprets the meaning of the literature of enlightenment and ends up in a situation of spiritual bypass.

his or her traditional culture and community unexamined, unacknowledged forms of race and gender discrimination and oppression.

- The spiritual teacher whose own authentic experiences of profound enlightened awareness are translated into a preconventional sense of inflated self-importance and power of being “an awakened teacher”... a teacher who, combined with the adoration of followers and the power differentiation that that relation entails, misuses crazy wisdom teachings of helping students awaken through unconventional and culturally questionable methods, setting up a situation which leads to teacher/student sex and other abuse scandals.

Numerous other examples could be conjured up but this list gives a sense of how understanding the distinctions between these two forms of development and maturity can help sort out the complex ways humans grow and develop.

Benefits of Mindfulness Meditation

The benefits of meditation are many. The question here is to what extent does the practice of meditation assist with growing up? If the waking up and growing up paths unfold mostly independently of one another, if waking up practices don't directly assist with growing up, if each has its own types of practices resulting in different outcomes, then in what ways can meditation and contemplative practices benefit growing up, transformative development, and attainment of mature psychological perspectives and behaviors?

Extensive clinical research and evidence shows that the health benefits of mindfulness and meditation practices are far-reaching (yet not exactly certain).³⁴ Such individual healing and health benefits include: reduction of stress and its many effects; reduction of anxiety, hostility, panic, and depression; improved sleep; reduction of many forms of pain; lower blood pressure, increased blood flow; decreased heart and respiratory rates; improved immune profiles; improved self-esteem and positive self-image; improved ability to react to situations with positive emotions; and, numerous healing effects with specific populations such as prison inmates in lower levels of drug use, greater optimism, and better self-control (G3: Brown, Ryan 2003; Brown et al 2015; Davis, Hayes 2011; Greeson 2009; Grossman et al 2004, Kabat-Zinn 1990, Murphy et al 1999; Ospina 2007; Plante 2010; Praissman 2008; Siegel 2007). To the degree that a certain level of healthy mental and physical functioning enables individuals to effectively engage in the world, mindfulness meditation can be said to enhance or improve one's practices whether they be contemplative or transformative. But there's little evidence that such individual health improvements contribute directly to the kinds of development associated with growing up, ethical maturity, and building cognitive complexity.

The stress-relief and health-improvement goals of mindfulness meditation in its secular-clinical context were never intended to accomplish what mindfulness meditation in a spiritual-religious or contemplative context does. Even though many who practice meditation in spiritual-contemplative contexts have been critical of the secularizing, clinicizing, and popularizing of what originated (and in their view *belongs*) in a spiritual-soteriological context, many people

³⁴ Some surveys of meditation research have shown uncertainty surrounding the evidence of meditation's health benefits. See G3: Ospina et al 2007, and Heuman 2014.

who are first introduced to mindfulness practices in clinical settings often go on to long-term commitments to the deeper goals and benefits of full psychospiritual awakening.

In terms of acquiring mature, postconventional, and inclusive capacities for perspective-taking in growing up, the stress-relieving, relaxing, and neutralizing effects of mindfulness meditation may in some ways *inhibit* a person's transformative growth. Developmental psychologists have shown that the optimal conditions for an individual's transformative growth are a judicious balance of challenge and support. Without push and challenge or with too much relaxation and equanimity, transformative change and growth has a lesser chance to unfold and take shape in the life of an individual. Transforming one's personal self-identity and worldview boundaries requires a certain degree of discomfort and stress. Then on the other hand, relaxing one's hold on the ego in meditation could also serve to relax one's current set of ego defenses used to maintain the self/other identity boundaries, thereby allowing transformative growth to occur more easily. The meditative process of transcending the ego-self, of de-ontologizing and decentering the ego may give an individual an advantage when his same ego-self is challenged by outside perspectives to grow, diversify, broaden, and incorporate otherness. Since mindfulness meditation is primarily a monological practice, the transformative challenges brought about by dialogical-relational engagements can only occur outside the practice; thus a more comprehensive approach is combining both contemplative and transformative practices. To the degree that mental calm and centeredness helps a person be ready for qualitative transformative change, mindfulness meditation can be useful. But in itself, meditation does not contribute to the kinds of dialogical, interpersonal, *relational engagement with otherness* that is required for increased perspective-taking ability, greater degrees of psychological differentiation/integration, or greater diversity of affect-resonance.

The traditional benefits of meditation and mindfulness practices were not intended to expose meditators to otherness for the purposes of psychological diversification nor were they intended to address individual health problems, reduce stress, anxiety, addiction, or depression. Rather these practices were intended to increase a practitioner's first-person awareness of the structure, function, and contents of the mind, the self, and the greater dimensions of consciousness—in the Buddhist version, in order to discover and enjoy the benefits of freedom from *dukkha*-suffering, lasting peace and happiness, and a final resolution to “the Great Search” for meaning, truth, and ultimate satisfaction in life.

Traditionally the meditation practitioner, through contemplative analysis and study, learns to discern and intentionally control the complex layers of the self, the mind, its conceptual constructions, its affect responses, its nonconceptual dimensions, and become more aware and in control of the totality of conscious experience. Meditative practices such as *shamatha* (calm-abiding meditation), *vipassana* (insight meditation), and *metta/tonglen* (compassion meditation) lead the practitioner through a series of awareness practices that explore the inner heart-mind, lead it toward deeper, more subtle levels of awareness, compassion, and insight, a process which culminates in the apprehension of and identification in the ultimate nondual dimensions of consciousness³⁵ (G3: J. Hopkins, J. Kongtrul, K. Thrangu).

³⁵ Or in the Advaita Vedanta version, the ultimate nondual “state” *turiya*, (G5: Fort 1990, Sharma 2004).

Much of the research of these traditional and contemporary benefits is coming from *contemplative neuroscience*, a field which aims to better understand how contemplative traditions and their practices can physically change our brains and help people live healthier, happier lives.³⁶ The field aims to “offer skillful means for changing the brain to benefit the whole person,” to “[highlight] the discoveries and methods found in the intersection of psychology, neurology, and contemplative practice,” and to “[address] a range of needs, from psychological healing and well-being to spiritual realization.”³⁷ In this context neuroscientists Vago and Silbersweig describe meditation as “...mental training that develops meta-awareness (self-awareness), an ability to effectively modulate one’s behavior (self-regulation), and a positive relationship between self and other that transcends self-focused needs and increases prosocial characteristics (self-transcendence)” (G3: 2014, 1). In their S-ART framework, they identify six neurocognitive mechanisms of mindfulness: intention and motivation, attention regulation, emotion regulation, extinction (nirvana or awakening) and reconsolidation, prosociality, and non-attachment and de-centering. It is unclear whether or not these mechanisms contribute to what is identified here as growing up, which (again) is *measurable degrees of qualitative difference in psychological structures*, ethical maturing, cognitive complexity, affective-resonance, and perspective-taking. Yet it is clear that advances in this field are giving us a much better picture of how meditation affects the brain.

Since most meditation research does not address growing up, important dimensions of human development are being overlooked. In many neuroscience-based discussions of how mindfulness and meditation affect empathy, compassion, and prosocial behaviors, authors often discuss “self” and “others” within a kind of *psychological or intersubjective flatland* in which qualitative or “vertical” differences such as pre-conventional, conventional and post-conventional ethics, perspectives, and maturity are missing. As mentioned above, because contemplative neuroscience research focuses on data derived from phenomenological perspectives and doesn’t incorporate data and research derived from the methods of developmental psychology, it isn’t taking into account the very real qualitative differences in ethical, empathic, and prosocial behaviors in, say, religious fundamentalists and social justice educators. Surely what constitutes “self” and “others” to the former group is very different than that of the latter. So too are differences in their abilities to extend empathy and prosocial behaviors to various others. There are very different kinds of selves and corresponding ways each of these selves is able or not to conceptualize and take the roles of others. As developmental psychology has clearly shown, the whole concept of “other” greatly depends on the degree of development, the kind of self an individual has achieved, such that to speak of “self” or “others” in general makes little sense from the standpoint of growing up such as in ego development theory (G1: Cook-Greuter 2002; Greenspan 1989; Kegan 1994). The contemporary sciences of the mind—contemplative neuroscience as well as cognitive science—as they continue to focus on phenomenological aspects of the mind

³⁶ “The Emergence of Contemplative Neuroscience,” Richard J. Davidson; October 2, 2012, Stanford University, Meng Wu Lecture; <https://www.youtube.com/watch?v=AKKg3CDczpA#t=11>. See also G3: Davidson, Begley 2012; Kabat-Zinn, Davidson 2011; Klimecki et al 2013; Hanson 2009; Metzinger 2009; Shamay-Tsoory 2011; Singer, Klimecki 2014; Ricard, Lutz, Davidson 2014; Singer, Lamm 2009; Thompson 2014; Vago, Silbersweig 2012; Vasconcelos et al 2012; Wallace 2009.

³⁷ Description from the Wellspring Institute website: <http://www.wisebrain.org/wellspring-institute>.

would do well to incorporate a kind of “neuro-structuralism” that would bring that critical dimension of the human mind into research.

The qualitative, vertical differences of growing up have to be taken seriously. It’s not just a simple degree of empathy, compassion, or prosocial behavior a “self” has for “others” but *what kind of self* and *what kinds of relations* to *what kinds of others* that a self has compassion for. A religious fundamentalist may have compassion off-the-charts for his fellow believers, their families, and their children and engage in all kinds of prosocial behaviors—but for non-believers? A meditator could (from his perspective) have overwhelming and authentic compassion for (his conception of) all beings but, while living in privilege, still have developmental blind spots such as unacknowledged gender, sexual-orientation, racial, class predispositions. Meditation changes the brain and behavior in many significant ways but we must also study the learning, growth, and development that come from the many forms of relational exposure and dialogical immersion that lead to greater inclusiveness, perspective-taking ability, and ethical maturity.

The “states to traits” phenomenon is another possible way mindfulness meditation may benefit growing up. Mindfulness practices enhance and improve many *states* of consciousness such as attentional focus, mental clarity and concentration, decentering the role of the ego-self, compassion, insight, and refined awareness. Other state-based practices such as hypnosis, psychodrama, and music and art therapy are also designed to activate in participants mental states that would not otherwise occur. In the context of therapy, the states-to-traits idea is to intentionally bring into temporary awareness various non-ordinary states such that a person can begin to integrate those states so they can eventually become *enduring traits or structures* available at any time—that is, creating an enduring trait from a passing state. An early states-to-traits study involved tracking the relationships between a meditator’s experiencing of temporary meditative states which, over time and through practice, established enduring personality traits or meditative “attainments” in the meditator such reduced anxiety, increased attention control, and improved affect regulation (G3: Davidson, Goleman, (1977). The “temporary states to permanent traits” relationship was later discussed in transpersonal and integral psychology although still in a context where the relations between states and structures were at an early stage of being differentiated and understood.³⁸ Temporary *states* of relaxation, clarity, release, equanimity, or compassion produced while practicing mindfulness meditation can, over time, become integrated as more enduring *traits* of a person’s psychological *structures* such that they inform and shape her experience at any time, not only while practicing mindfulness. Much research however remains to be done to determine whether or how mindfulness states-to-traits can enhance qualitative transformative growth into greater mental complexity.

A Brief History of the One-Dimensional Great Chain

Finally, let’s revisit the question discussed earlier as to why the distinctions between waking up and growing up have been slow to be acknowledged and adopted.

Until very recently growing up and waking up and structures and states were grouped into a single model with their differences not well understood. Most models of full spectrum human development—biological, psychological, social, spiritual—have been variously conceptualized

³⁸ G6: Wilber, 2002; intro to the 2005 edition of 1983.

to lie along a single dimension from low to high or from periphery to center, following either a linear ladder-like conception or a up/down spiraling conception through identified levels, stages, tiers, scales, realms, or domains. Despite their differences—whether in one domain or in four domains³⁹—all of these models in one way or another see development as moving along some kind of one-dimensional continuum (figures 2 and 3).

Most, if not all, of the premodern wisdom traditions have a version of a one-dimensional or “Great Chain” conception of reality and human consciousness. In ancient times these Great Chain or *scala naturae* models grew out of the universal mythic principle of the *axis mundi*—the “world pillar” or cosmic axis of heaven above, earth below—and became the underlying conception of how reality is organized. Examples include the Aristotelian and Neo-Platonist conceptions of reality, the Medieval Christian Great Chain, the Vedanta *koshas*, Kundalini *chakras*, Buddhist realms of existence and the *vijnanas*. In Buddhist and Vedanta Hindu cosmologies, the conceptions of movement along the earth/heaven axis were based on stages of meditation, spiritual realization, and also in Buddhism, the many realms of beings. In the case of the Western versions, the Great Chain described levels of being and beings making up the Chain—mineral, vegetable, animal, human, angelic beings, God—or simply matter, body, mind, soul, spirit.

One Dimension: The Premodern Great Chain

Mythic Axis Mundi and the Premodern Great Chain

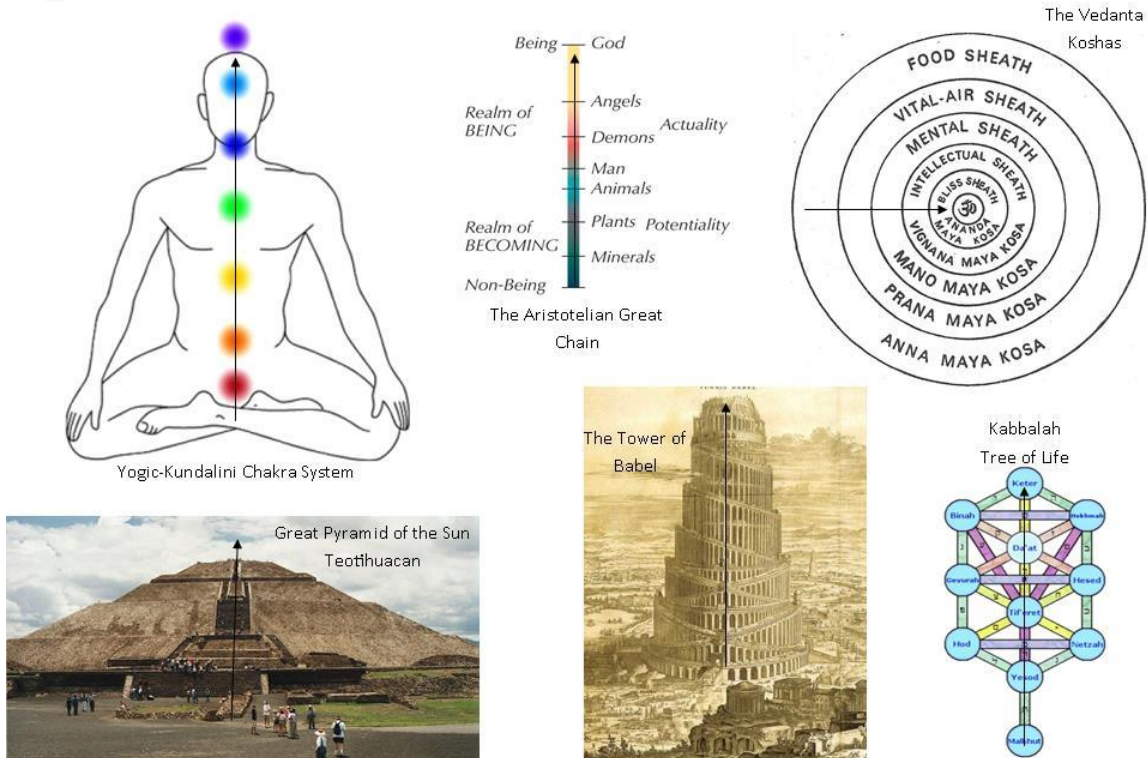


Figure 2: Examples of mythic *axis mundi* and one-dimensional Great Chain models from various world wisdom traditions.

³⁹ See appendix B as to why the Wilberian quadrants are one-dimensional.

Since the emergence of modernity and the triumph of science and materialism, the Great Chain receded as a viable model and was replaced by the Cartesian-Newtonian-Darwinian conception of reality with no place left for human spirituality, the so-called “disenchanted” worldview of modernity (G6: Lovejoy 1936). However, in order to continue accounting for human spiritual experience and development, some philosophers and many in the Western esoteric traditions such as the Theosophists, Traditionalists, and the Perennialists adapted the traditional premodern Great Chain to incorporate various aspects of modern knowledge. By mid-century, the *philosophia perennis*, an upgraded version of the premodern Great Chain, was the model shared among people interested in the full-spectrum human development (G6: Schuon, Teilhard de Chardin, Smith).

One Dimension: The Transpersonal Great Chain

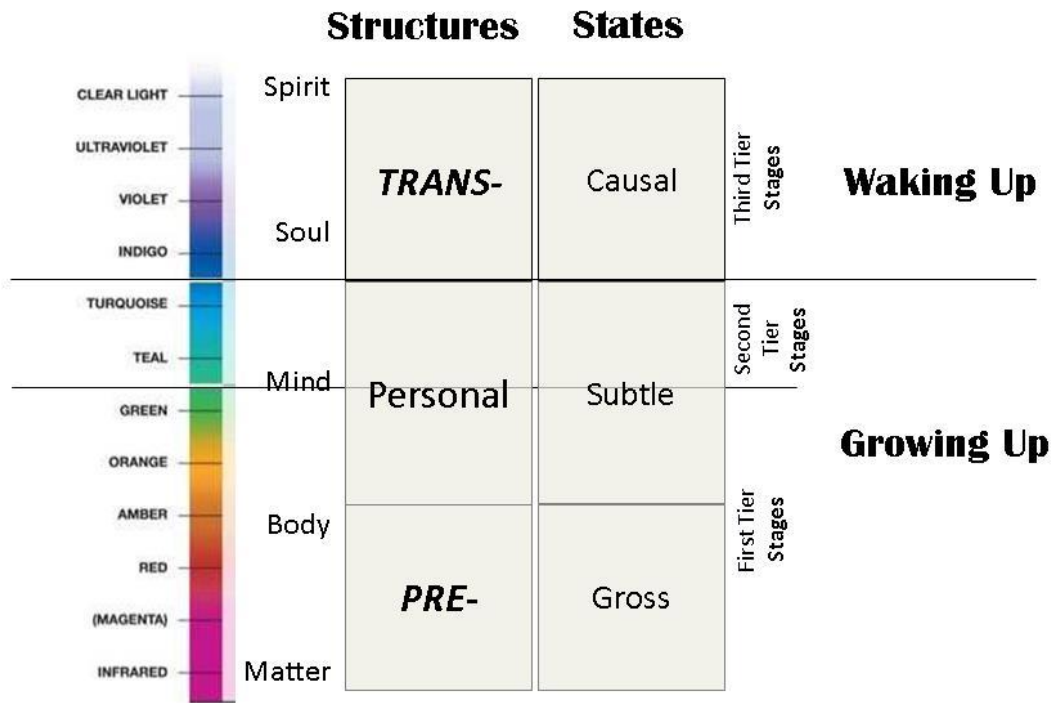


Figure 3: The predifferentiated, one-dimensional, transpersonal Great Chain or Great Hierarchy.

Then in the late 1960s, branching off of humanistic psychology, a new type of psychology was formed to study and better understand human well-being, spiritual experience, and extraordinary functioning, sometimes called “height” psychology in contrast to *depth* psychology. Instead of pathology, it sought to study the psychology of human health and well-being. That discipline, **transpersonal psychology**, was so named because it focused on human experience that went *beyond* the normal, *beyond* the personal—*trans*-personal experience (figure 3). Transpersonal psychology adopted as their primary model, the Perennialist Great Chain and conceived of their primary realm of study as the uppermost tier or levels of the Perennialist Great Chain—from pre-personal, to personal, to trans-personal experience (G6: Scotton, Chinen, Battista; Rothberg; Lajoie, Shapiro; Walsh 1993).

Over time, two camps developed within transpersonal psychology, the *states* of consciousness camp and the *structures* of consciousness camp. The structures camp gathered stage theories and worked to align and fit them into this one-dimensional up/down perennialist model, placing Asian spiritual stage models of meditation *on top of* Western psychological development models—Buddha above, Freud below—since spiritual enlightenment was and, to a great extent, still is believed to be the pinnacle of human development. In their attempt to make sense of the vast array of spiritual and non-ordinary human experience, the transpersonal structuralists, led in large part by the work of Ken Wilber, developed their theory by combining and describing Western psychoanalytic and esoteric models plus traditional Asian models into a “full spectrum” conception of human development. The differences between states and structures, between waking up and growing up, and between meditative state-stages and developmental structure-stages were less well understood at the time and so they all ended up in a grand, one-dimensional scheme (G6: particularly “the charts” in Wilber 2000; but also Wilber, Engler, Brown; Walsh, Vaughn 1993a).

By the late 1990s, this sophisticated, upgraded, transpersonal version of the Great Chain—or Great Hierarchy in integral theory—was the go-to model for those interested in including human spiritual experience in human development theory. This one-dimensional model was and still is the model most people have in mind when they consider human psycho-spiritual growth and development. The integral version in particular, with its four-quadrant setting, brought great strides of understanding and insight to the many sides of human development (G6: Wilber 1995), but alas, it was to be transcended itself.

Two-Dimensions and the Transformation of Great Chain Theories

Over time it became clear there were numerous unresolved issues and problems with the transpersonal model in particular and traditional Great Chain models in general.⁴⁰ For example its explanations for phenomena such as childhood spirituality, for sleep states and spiritual awareness, how to explain peak experiences, why spiritual experience emerged *after* the highest stages of ego development, or why enlightened teachers often acted immaturely, were all somewhat convoluted and ultimately unconvincing. Little by little it became clear that a one-dimensional agglomeration of stage models (even with separate developmental lines) was insufficient to explain many things. Although most in transpersonal psychology were aware of the gulf that divided the states camp from the structures camp, no one at the time was clear how they might be reconciled (G6: Wilber 1993). But others familiar with Asian and Western forms of psychological development began identifying and articulating their differences. John Suler, Jeffrey Rubin, John Welwood, Jeremy Safran, Alan Combs, Jack Engler, and Mark Epstein (all G7) were some of the first to separate the differences between the developmental paths of self and no-self, between ego-development and ego-transcendence, between ego-strength and egolessness, between growth and awakening, between growing up into liberalism and waking up into liberation. Later Wilber (G7: 2002, 2006) and Combs (G7: 1995) articulated a “lattice” that separated states and structures into two dimensions, showed how each dimension differed, began

⁴⁰ A comprehensive collection and correlation of Great Chain models can be found in the “charts” section of G6: Wilber 2000.

using the terms “waking up” and “growing up,” and brought important new insights to their differences.⁴¹

Despite the separation in the past decade of these two great developmental paths, and despite the new terminology and new understandings, the one-dimensional, transpersonal Great Chain continues on. For most in the transpersonal and integral communities, waking up and growing up although separately identified, have yet to break free of the one-dimensional “dust-to-deity” context of the past. Evolutionary spirituality of one form or another—the extension of biological evolutionary theory into social, psychological, and spiritual evolution—seems to be the current preferred version of the partly differentiated transpersonal-integral model (e.g., G6: Dowd 2007, McIntosh 2012, O’Fallon 2011, Phipps 2012). Others not involved in transpersonal or integral study but who subscribe to one-dimensional, premodern Great Chain models such as the *chakras*, the Kabbalah, the Vedanta *koshas*, and various esoteric models such as theosophist, perennialist and hermetic models also must reconsider these in light of this important differentiation.

But make no mistake, the age-old, one-dimensional Great Chain has been transcended and included—not negated and replaced by flatland materialism as it was in the 1700s, but this time upgraded as a two-dimensional form that differentiates spiritual realities and material realities in a postmetaphysical conception that allows all perspectives to coexist (G7: Wilber 2006 for a more detailed explanation of “postmetaphysical”). The two-dimensional waking up/growing up model is a direct challenge to the original transpersonal conception of a set of spiritual attainment-stages that lie above and beyond the rational, the personal, and the leading edge of cultural development. It was a useful concept as long as it lasted in the attempt to re-enchant the modern spiritless, flatland worldview, but there is now too much evidence against the original idea of a tier of spiritual development beyond the highest rational-personal stages that lead all the way to God, enlightenment, spiritual realization, or what have you. *The transpersonal does not exist.* The two-dimensional model teaches us that what was thought to be *beyond* normal stages of prepersonal and personal development is instead deep *within* each and all of those stages. The *highest* transpersonal is instead the *deepest* prepersonal and personal; not the highest structure-stages but the deepest state-stages.

What the two-dimensional model teaches us is that the highest *stages* of awakening are not the highest *structures* but are rather *states* that can happen within preconventional structures as well as within conventional and postconventional structures. Research clearly shows that individuals can develop advanced postconventional, post-formal structures (G1: Cook-Greuter, Alexander-Langer, Basseches, Commons), but beyond that there are *no transpersonal structures* in the sense of spiritual awakening described by the meditative traditions. God is not the highest structure. God is not a structure at all. Enlightenment is not the highest structure but is rather the deepest release from, and reality within all structures. There is no “third tier” or ultimate structure.⁴² What have been understood as transpersonal third tier *structure-stages* are replaced by

⁴¹ An early version of this distinction also was suggested in G6: Wilber 1983, 108-109.

⁴² What, after all, could ultimate structural complexity possibly be? Such conceptions—whether of Wilber or Teilhard de Chardin or Aurobindo or Smith—of full-enlightened-nondual-awakening as the acquisition-embodiment of some final or absolute configuration of structural complexity are misinterpreting the literature of the nondual traditions which do not describe structures in the relative world of conditioned existence.

horizontal *state-stages*, the stages of meditative concentration and spiritual awakening (see figure 3 and compare with figure 1).

Development in two-dimensions requires that we fundamentally reconceptualize not only transpersonal models but also Great Chain development models of the world's premodern wisdom traditions, such as the Indian systems of the Kudalini *chakras*, the Vedanta *koshas* or sheaths of consciousness, the *bhumis* and *yanas* of Mahayana Buddhism, as well as conceptions from Western premodern traditions such as Neo-Platonic conceptions, the *Kabbalah* in Judaism, St. Theresa's *interior castles*, as well as their extensions in modern esoteric and perennialist traditions and their various proponents such as Blavatsky, Aurobindo, Underhill, Guenon, Schuon, Nasr, Smith, Steiner, Teilhard de Chardin, and Huxley, among others. The Great Chain "ladder" model (with "the highest" described as various ego projections—clear light spiritual bliss, ultimate freedom, end of suffering, supreme truth, perfect clarity, etc.), whether it is explained as "multiple interacting spiraling currents" or "unfolding self-organized complexity" or "emerging waves of consciousness in four quadrants" or other such formulations, is *still a one-dimensional conception* and thus subject to the kinds of conflation this study attempts to sort out. No research or perspectives need to be thrown out in the two-dimensional model; all of the profound spiritual perspectives and developmental research can be retained but must be seen in a newly conceived model.

Spiritual development is not ego development. Mystical-spiritual-contemplative development in whatever form can have immense benefits for human beings but we can no longer confuse these kinds of developments with the natural process of growing, developing, and socializing the ego-mind, of educating, shaping, and diversifying the ego-mind into forms that are more capable of responding to the complexity of the world we inhabit. Our cross-cultural, contemporary understanding of human development, incorporating the best of the West and the best of Asia and of indigenous traditions, must now be mapped, thought of, and understood in two, relatively independent dimensions.

Conclusions and Call for Research

I will sum up with three major claims or conclusions:

1. **Worldview Complementarity:** Both Asian and Western human development paths are, when considered in a global comparative context, incomplete, but can and are informing one another towards a more comprehensive conception of human emancipation, awareness, and compassion. In particular (and perhaps more controversially) this means that spiritual enlightenment itself is incomplete to the extent that it has become part of a cultural context in which modernity and postmodernity provide forms of compassion and freedom unaddressed by traditional enlightenment teachings. This does not change one bit the radical nature of nondual enlightenment itself but rather situates it in a cultural context that provides its own forms of perspective-taking, compassionate awareness, and release from suffering.
2. **Perspective Complementarity:** The phenomenological perspective, such as practiced in meditation, cannot provide a complete picture of human consciousness; specifically, it cannot see the intersubjective, interpretive, and relational structures of consciousness of growing up as they exist both in the culture and in the individual psyche. And, in the re-

verse, the methods that reveal intersubjective structures of consciousness also cannot see phenomenological structures and truths. When looking at states you cannot see structures and vice versa. Both perspectives are necessary for a more complete understanding of the human mind and behavior.

3. **Developmental Complementarity:** The traditional Great Chain as well as transpersonal full-spectrum human development models must be reconceptualized in two dimensions in which state-development is not conflated with structure-development. In a two-dimensional model there are no structures beyond the leading edge of the intersubjective background. What were thought (in transpersonal theory) to be *trans*-personal structure-stages are instead state-stages that transcend the gross-waking state. What were thought to be “highest and beyond” are instead “deepest and within” already-existing structures.

The details of this differentiated two-dimensional model of human development are only beginning to emerge. Many questions regarding the relations between waking up and growing up remain and could provide excellent research projects for those in communities such as contemplative neuroscience, cognitive science, social justice education, psychotherapy, or adult developmental psychology. Some questions might be:

1. Can *differences in the brain* be measured between compassion expressed at different developmental levels such as preconventional -v postconventional compassion? Do empathy and compassion express differently depending on one’s degree of mental complexity? (first-order separation)
2. Can differences in cognitive-only mental complexity (pre/post mentalization) be measured and compared with differences in cognitive-plus-affective mental complexity (pre/post mentalization-plus-compassion-empathy)? (second-order separation)
 - a. Do you only need to share the *perspective* of the other to act with compassion towards otherness or do you also need to specifically develop *affective-resonance complexity* in addition to cognitive-perspective complexity? (Affective in terms of compassion-empathy with *specific* forms of otherness...)
3. What kinds of development are needed for one to acquire authentic social justice awareness, values, and ethics?
4. Can neuroscience measure the progressive state-stages of deeper concentration-awareness in various meditative practices? To what extent does progressing in meditative state-stages affect a person’s relation to cultural otherness?
5. Can compassion meditation develop or bring about postconventional values and awareness in those who demonstrate preconventional values and awareness?
6. Can compassion meditation mitigate the effects of oppression on those who are members of marginalized groups such that it improves or enhances their growing up process?
7. **Growing up in other cultures:** Since this paper focuses on the Western-North-American-secular-liberal-multicultural-social-justice-values context of growing up—which differs from growing up contexts in India, China, Latin America, Europe, Russia, the Arab world, etc.—what are the growing up goals, objectives, needs for those living in other cultural contexts? What does it mean to become a fully grown up, mature individual in other cultural contexts?

- a. How is the emerging global-universal context for growing up such as human rights and sustainability affecting the growing up context of traditional cultures?
- b. How does growing up (in any context) differ for those of privileged groups versus those of marginalized and oppressed groups?

I hope it is clear in this paper that both waking up and growing up are necessary for a more complete conception of human development, that each provides its own important benefits, that each has limitations in light of the other, and that each has perspectives and practices that can enhance and complement the other.

A lot of work remains to be done in clarifying these forms of human development and I hope this paper provides a sense of the direction that work needs to go.

Structured Bibliography

This bibliography is intended both as a reference list and as a heuristic tool that groups together as best as possible each of the most important (and partly overlapping) realms of research referred to in this paper in order to highlight the similarities within each group and the differences between them. It is hoped that such categorizing can reveal to the reader some of the theoretical, perspectival, philosophical, and methodological boundaries between these disciplinary and worldview clusters. Misplaced sources and judgment errors are my own.

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Group 7 – Waking Up and Growing Up, States and Structures, Phenomenology and Structuralism, Monological and Dialogical, Asian and Western: the authors and volumes listed here differ greatly but each in his/her own way brings together both of one or more of the pairs listed above for this group whether in cross-cultural philosophy, cross-cultural psychology, East/West interpretive studies, nondualism with postmodernism, self and no-self.

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APPENDIX A

Problematic gurus, spiritual teachers, enlightened masters; examples of abuse of power and position but also of racism, sexism, classism, stereotyping, homophobia, xenophobia, imperialism, unacknowledged privilege or other forms of oppression.

Keyword searches

1. *Abuse by enlightened masters, gurus*
2. *Controversial spiritual teachers, gurus*
3. *Zen teacher scandals*
4. *Spiritual teacher scandals*

Some Problematic Gurus and Spiritual Teachers

1. Andrew Cohen
 - a. "Integral Abuse: Andrew Cohen and the Culture of Evolutionary Enlightenment" by Be Scofield: <http://www.integralworld.net/scofield1.html>
 - b. <http://americanguru.net/>
 - c. "The A-List of Andrew Cohen: A Catalog of Trauma and Abuse" by Hal Blacker: <http://www.integralworld.net/blacker3.html>
 - d. "Andrew Cohen and the Fall of the Mythic Guru in an Age of PR-Spin" by Hal Blacker: <http://www.integralworld.net/blacker1.html>
 - e. http://www.johnhorgan.org/the_myth_of_the_totally_enlightened_guru_15274.htm
2. Adi Da
 - a. "Adi Da and His Voracious, Abusive Personality Cult" by Timothy Conway, 2007: http://www.enlightened-spirituality.org/Da_and_his_cult.html
3. Marc Gafni
 - a. <http://unityofnobility.com/2013/03/23/jewish-pedophile-rabbi-marc-gafni/>
 - b. <http://theawarenesscenter.blogspot.com/2009/06/rabbi-marc-gafni-confessed-child.html>
 - c. <http://zeek.forward.com/articles/117387/>
 - d. <http://integral-options.blogspot.com/2011/09/robb-smiths-response-to-march-gafni.html>
 - e. <http://jewishsurvivors.blogspot.com/2006/06/deposition-of-mordecai-gafnis-third.html>
4. Genpo Roshi, Zen Center, Salt Lake City
 - a. <http://buddhism.about.com/b/2011/02/10/another-zen-master-scandal.htm>
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5. Joshu Sasaki, Los Angeles
 - a. <http://www.nytimes.com/2013/02/12/world/asia/zen-buddhists-roiled-by-accusations-against-teacher.html?pagewanted=all>
6. Eido Tai Shimano Roshi, New York City
 - a. <http://www.theatlantic.com/ebooks/detail/zen-predator-upper-east-side/>
 - b. <http://www.thedailybeast.com/articles/2013/11/14/the-shocking-scandal-at-the-heart-of-american-zen.html>
7. Muktananda
 - a. <http://www.leavingsiddhayoga.net/secret.htm>
8. Osho, Bagwan Rajneesh
 - a. <http://www.oregonlive.com/rajneesh/>
 - b. <http://www.biography.com/people/bhagwan-shree-rajneesh-20900613#synopsis>
9. Chogyam Trungpa
 - a. <http://protectingnyingma2.wordpress.com/2011/05/10/the-problem-with-gurus/>
10. Taizan Maezumi Roshi, Zen Center of LA
 - a. <http://www.thedailybeast.com/articles/2013/11/14/the-shocking-scandal-at-the-heart-of-american-zen.html>
11. D.T. Suzuki
 - a. Apologetics for Japanese imperialism: <http://www.thezensite.com/ZenEssays/CriticalZen/DTsuzukiandWar.pdf>

12. Holy Madness, Feuerstein
 - a. <http://amzn.to/1mkWUBa>
 - b. Tricksters –v Abusers; crazy wisdom –v unacceptable behavior

Books, Articles

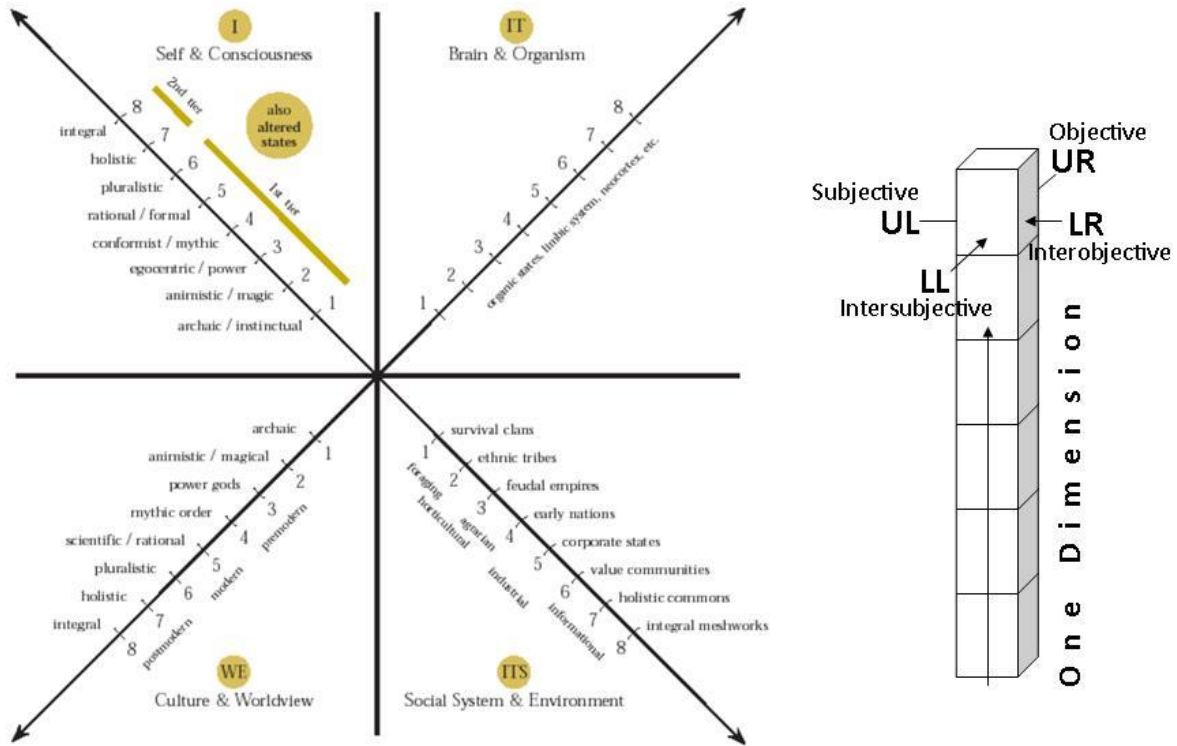
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General Sources

13. <http://viewonbuddhism.org/controversy-controversial-teacher-group-center-questionable.html>
14. <http://www.rediff.com/news/slide-show/slide-show-1-these-are-indias-most-controversial-godmen/20130829.htm>
15. <http://www.trendshealth.com/spiritual-leaders-of-india/>
16. <http://www.poehm.com/en/list-of-enlightened-people/> (amusing!)
17. <http://www.thezensite.com/ZenBookReviews/TheBookofEnlightenedMasters.htm>

APPENDIX B

The one-dimensionality of the Wilberian quadrant system... four domains, one dimension of development (i.e., complexity).



THE QUADRANTS
Four Domains, One Dimension