

# Exploring Integral Polarity Practice, in relationship with the STAGES Matrix

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*A conversation with John Kesler<sup>2</sup> and Thomas McConkie<sup>3</sup> with Tom Murray and Trish Nowland*

## Introduction

This piece is written by myself as a participant in a conversation among John Kesler, founder of Integral Polarity Practice (IPP); Thomas McConkie, John's first IPP successor, and executive director at IPP Institute, as well as founder of Lower Lights Sangha in Salt Lake City; and Tom Murray who has worked with Terri O'Fallon in the context of STAGES as discussed below for about six years. Tom and I have also participated in some of John's IPP workshops over the last 10 years, and are Generating Transformational Change program graduates, as is Thomas. The dialogue was organized by Tom in mid-November, 2019, in the context of the Special Edition of Integral Leadership Review focused on the STAGES model. I've also benefited from co-curating a space for folks in the South Pacific to share in IPP as facilitated by John and Thomas, as you will read below, on occasions since 2012.

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Integral Polarity Practice (IPP) is a unique awareness, life, and group practice designed to support a person in “waking up” and “growing up”, as well as in developing healthy integration of body, emotions, mind, and Spirit. IPP itself integrates developmental theory, meditative techniques, virtue practices, and voice dialogue. Developed by John Kesler, it is influenced by John’s experience with the Big Mind process, and the group facilitation of IPP will be familiar to anyone who has participated in Big Mind. John was one of the first to be certified as a large group practice facilitator by Zen master Genpo Roshi, the founder of Big Mind process. Big Mind is a participatory process that enables a person to access non-dual awareness and other transcendent states through sharing in collective voice dialogue, a Jungian therapeutic technique. In this process, a projected personification of particular qualities or attributes is encouraged to ‘speak’ from its perspective through the diverse voices within the group, providing an opportunity for individuals to interact with that perspective in a way that they perhaps never have before. The Big Mind Process may also be practiced one-on-one, or self-facilitated.

The appendix to this article has diagrams of the IPP stages and structure. IPP is also described at [www.theippinstitute.com](http://www.theippinstitute.com). The video recording of the dialogue that informed this article can be found at <http://bit.ly/stagesippvid>, with an audio-only version at <http://bit.ly/stagesipp1>.

John designed IPP using an approach to person-perspectives articulated by Susanne Cook-Greuter, Ken Wilber, and most clearly in Terri O’Fallon’s STAGES model. This work is itself a progression from earlier work by Suzanne Cook-Greuter (1994) on the ego development scale originally found in Loevinger and Blasi (1976). Also knitted in to IPP are perspectives from other spiritual traditions, including references developed from John’s own background as a Mormon bishop. The practice stands in some ways as a meta-lineage framework, incorporating qualities and virtues that are relevant to the practices and principles inherent in an array of spiritual/perennial traditions. Ultimately, John describes that IPP’s principles and structure flowed out of him incrementally over a number of years, in the context of facilitating others in practice, as well as through his own meditation and life practice. In what follows, we trace the structure of IPP, its qualities as a voice dialogue process, the specific connections to and divergences from Terri O’Fallon’s STAGES model, some brief comparisons to other similar offerings in the space and finally looking to the future opportunities that speak back to us at this point. We start firstly with the question, for those who have not experienced it before - what is Integral Polarity Practice?

## **The Basic ins and outs of IPP**

The figures at the end of this article show the IPP model diagram. The first shows the IPP level sequence, and the second shows a detailed view of the sub-processes for one of the levels. The development of IPP included developing primary polarities that mark something of the resolution to primary developmental challenges that are implicit in any single developmental stage, similar to Erik Erikson’s developmental crises (Erikson, 1959). In Erikson (1959) the model of ego development involves an individual navigating opposing forces that are proposed as present at each developmental level, to achieve what Erikson describes as “potencies” (see Capps, 2014). The polarities in IPP have organically emerged as described above, and have changed through time. These changes have been both consistent with and yet are distinct from the evolution of the STAGES model through time. For example, the earliest stages of the

STAGES model are not as well articulated as later stages, as the development of this model has relied primarily on linguistic analyses of responses from adults, involving responses by participants to sentence stem completion tests, using written language (see more detail on this below). Through IPP, John and the participants in the IPP process have made possible an articulation of pre-verbal polarities, which can be directly connected to sensory experience (for example, expansion and contraction, and focus and openness, at the lowest levels of '0.0 Life' and 'Mind', respectively).

IPP borrows stage designations from the STAGES model: 1.0, 1.5, 2.0, ....6.0, 6.5; for the 1st through 6th Person Perspectives (PP) defined in STAGES. It also includes a 0th PP (not explicitly described in STAGES) and a Unitive tier (7th and 8th PP, not shown in the IPP figure; which are in advanced versions of the STAGES model). Perusal of the 'Polarity Overview' graphic also reveals an important aspect of IPP beyond its articulated developmental structure and the use of polarities - this is the notion of a still point, from within the specific developmental polarity. This still point becomes an orienting viewpoint for that specific developmental level, and the still point itself has a dual or polar aspect - it reflects bringing the energy of the highlighted polarity into stillness, as well as a deepening of the potency which may be achieved in virtue of recognition of the negation or emptiness of the potency. What this means is, to traverse a developmental polarity well, we must be able to see into and experience both the negation and emptiness of that developmental level, as well as have a sense of experiencing the fullness of the essence of a polarity.

The practice is intended to help folks create a peaceful center, and to access their deepest wisdom, compassion and insight, and to live a fulfilled life. It is intended as a complement to other practices and traditions. Another way to say this is that it represents a meta-lineage framework - supporting how traditions cultivate centeredness, and basic human virtues. IPP makes visible possible virtues related to all developmental levels, and allows a deeper understanding of the specific virtues that traditional lineages cultivate. Since the IPP patterns for working with any polarity are identical, these same patterns can be applied to the endless polarities we experience in life in addition to the primary developmental polarities - in the process of waking up, growing up and becoming more integrated and effective in the world.

## **Description of IPP in Practice**

Both John and Thomas note that there is an incredible amount of rich material available in the earlier polarities, and hence many of the group practices to date have oriented to these structures. As a member of the ongoing South Pacific IPP group which has practiced through the southern hemisphere winter, usually on a fortnightly basis since about 2012, we can say that about 80% of our sessions have been on polarities at 4.0/'Context Aware', and below. Concrete or earlier polarities tend to be information-rich or 'juicy' - much of our psychological shadow, or unintegrated aspects of our persona may be deposited in the concrete tier (0th, 1st, and 2nd PPs) and contemplation on this developmental range offers repeated insights. We can work meditatively with these in group and also as life practices - similar to working with weights - some exercises are much more difficult to access and perform, but vitally, repetition and engagement of the limbs builds muscle. The early polarities seem to be the ones where our individual experiences are most sharply and clearly differentiated, where insights gleaned from

individual or group practice allow us to literally ‘see’ things differently. In the voice dialogue practice, we find it is often the case that the other side of the polarity becomes available from literally within the practice, embracing the first side. What becomes possible in this moment is witnessing the way that the terms and experiences mutually define, refine, and permeate each other. This leads in an experiential sense to appreciating the still point, the gift of literally presencing an embodied appreciation of the emptiness and fullness and ultimate unity of both sides of the polarity, at the same time.

It is possible to notice a pattern with the still points in the IPP chart, with an empty node, which is typically the location of the absence of the developmental level (for example, ‘no achieving’ for 3.5/Achiever), and then a fullness node, which is a transcending of that developmental level, for example, ‘completion’, for 3.5/Achiever. These mark a foundation-to-causal shift, for these experiential states. The still points are described by John and Thomas (and are experienced as a participant in an IPP session) as an experience of causal awareness – the subtle dance of the polarities and/or the concreteness of the terms becomes able to be inhabited from a place of utter stillness. The unification of the poles creates a quality of non-duality; the unity of the fullness and the emptiness of the still point a more complete non-duality; and then a collapse of one’s witnessing awareness into that, an even more complete non-duality. All of this is part of a protocol for working deeply with any polarity. What is invited is both a witnessing and an embodiment experience, founded in a view of mutuality of difference, and indistinct union, both across polarities and across the perspectives that are introduced in real-time, by participants with the ultimate collapse of the witnessing.

The particular trajectory for experience nurtured in this dynamic is informed by the Big Mind non-dual experience made available in the original teaching of Genpo Roshi, but now contextualised for each developmental level. Dwelling in the experience of the still points gifts one with the accompanying experiential appreciation of that stage’s virtues. The virtues are an unfolding which expresses the quality of the relationship for the specific polarity in question. There is always a primary virtue of Becoming (with Eros energy) and of Doing (with Agape energy) which arise out of each still point. For instance, the fullness still point, Transcendent Abundance, for the polarity of seeking (desire/aversion) automatically yields the Virtue of Becoming of Transcendent Gratitude, and the Virtue of Doing of Transcendent Generosity.

This is meant to facilitate deep engagement with wellbeing, and a deeper embodied understanding of the polarity itself. What unfolds is something that, on the surface, is a seeming shutting down the whole function of the polarity (i.e. if I only feel Abundance and Fullness and/or the emptiness of non-seeking, I have no need to desire or move away from anything). This polarity of seeking sits as a foundational polarity of our everyday being - we learn, our whole lives, and seek to move towards or away from things - essentially always coming from a place of deficit. In practice, if we are present in the moment, and allow in a sense of an absolute Abundance, it is possible to see more clearly what is appropriate to seek from our deepest place of Wisdom and Compassion. We are both more free to seek, and to not seek. This facilitates total presence with either state, without being locked in ego defenses and ego needs. The still point is always a place of Beingness, in this place of availability of the whole spectrum of one’s being, one can find the source of wisdom and awaken through the portal the more encompassing aspect of the more-than-self.

## As Collective Voice Dialogue

IPP can serve in the modes of both a life practice (something supporting deeper engagement in everyday activity), and as an awareness practice that builds specific skill-sets in attending within distinct perspectives, which comprise their own polarity to be fully integrated. In a group setting, the process of voice dialogue lets us access the polarities more deeply. There is a freedom to acknowledge how much of a particular polarity side would be medicinal in any given circumstance. For instance, personal agency in the territory of any stage (or polarity) is deepened in a distinct way in a collective setting (vs. individual). We may see more clearly in the collective what it is possible to do, individually. Thomas describes drawing on IPP in working with distinct aspect of his personal relationships in life practice, drawing out perspectives that otherwise may persist as irritations of a sort to the psyche - those qualities of another that we're both drawn to, and distanced by. Everything below one's center of gravity represents a therapeutic opportunity - a re-encounter - and bringing one's higher awareness in offers the opportunity of embodying the very foundations of one's Being with increasingly transcendent sensibilities.

John notes that the virtues of the still points emerged initially from intuition, and then groups in dialogue settings shared feedback about them - so the model is a product of both individual and collective experience. The virtues which emerged out of the first eight perspectives pretty much align with the traditional virtues as well as positive psychology strengths - collective wisdom seems to arrive in the field of collective experiencing - the practice framework gives us something to guide us, but there is something dynamic that seems to occur in the shared space. In groups, by making the dynamics visible, with a basic understanding of the territory, we are more likely to notice and detect virtues when they are present in the everyday world. Even subtle presencings can be attuned in a new way in conscious awareness, via the practice.

From a collective practice standpoint, it can be noted that everyone has blocks which occur in different ways. Approaching the virtues of IPP can help us to actually access the still point, even if there is a specific block around one of the polarities, and find a way to navigate then to the less visible pole. The virtues, still points, and polarities then are mutually reinforcing. Also of note is the sense that vices can emerge when one is blocked from a still point or virtue - for a mapping of these, it is possible to consult the more detailed charts (see 'Polarity Charts' at the bottom of this page: <https://theippinstitute.com/resources>).

From the facilitator's perspective, it is possible to note that often a particular voice will speak up in a group voice dialogue session. Thematic consistencies from cross-group experience unfold which the facilitator can then draw upon, in practice. Facilitators can support/induce opportunities for causal state experience, which were not previously available in the room. The structured personality system marked by the STAGES and IPP softens in this presence, so the tail can wag a large dog, in a way. There can be found an amplified field-effect, and the wisdom that is already available in the collective or group is noted by John and Thomas as tending to 'spout out', and make itself known.

## Historical Relationship between IPP and STAGES

John developed the essence of IPP initially by framing developmental polarities related to stages used most often by Ken Wilber and then through an encounter with Suzanne Cook-Greuter's work with the Leadership Maturity Framework. Note that Beena Sharma has since developed a version of Suzanne Cook-Greuter's developmental training called "Integrating Polarities" (developed independently of IPP; see <https://integrallife.com/integrating-polarities-training/>). More is described about the link between Beena's work and IPP, below. For IPP, John became acquainted with Terri O'Fallon through Suzanne. Terri was formalizing the STAGES model at that time, working within the Pacific Integral (PI) organization. John was invited by Terri to be one of four individuals including Terri to engage in the first scoring of sentence completions using the STAGES methodology in a research context over a period of two years (that version eventually become known as the MAP). John was one of the first to be certified in STAGES scoring and debriefing. IPP does not purport to represent STAGES fully, but there is an intentional close alignment - including the specific focus on more granularity in the meta-tier than in other developmental models.

## Meta-elements that Span IPP and STAGES

"Integral Thematic Practice" was the original early name of IPP, and the early focus of the practice was oriented toward five themes referred to as ground, concrete, subtle, causal and integration phases, which manifest in states, stages, types, and modalities of life and spiritual practice, etc. The STAGES model today carries this thematic throughout the patterns in the tiers. John notes for instance that the 5 Buddha families of personality types carry the same themes (see <https://tinyurl.com/vjm8yhk>) and that they are otherwise pervasive in various aspects of many Buddhist and Vedantic schools. These five themes turn up in multiple interpenetrating dimensions beyond our conscious ability to integrate, and so we find ourselves in a holistic aesthetic of integrating these interpenetrating thematic cores – one might say in an ongoing jazz composition of life. Over time John noticed that the pervasive thematic elements of the practice are most accessible to only advanced practitioners, and changed the name of the practice to highlight its most obvious structural element: polarities. Yet these thematic elements are central in framing a new full four stage tier prior to 1.0 and a more detailed four stage unified tier, which are elements of what might be called IPP 2.0 to be shared in late 2020 or early 2021.

Another theme that traverses both STAGES and IPP is an appreciation of both the evolutionary and "involutionary" modalities of awareness. Evolutionary or ascending through Eros is associated with development and greater complexity and oneness, but practicing and embodying the involutionary current through Agape from a prior no-dual unity makes possible the awareness that we ourselves are expressions the divine or the absolute. In involutionary terms, polarities emerge from that prior unity, which make obvious experientially that one pole is inherent in the other (in a sense the poles arise out of the still point, in contrast to seeing the still point emerge from the relationship between the poles). An example of this in the involutionary practice is that the virtues of Transcendent Joy and Transcendent Sorrow both arise from unqualified Transcendent Love and one cannot exist without the other. Christ coming to be on earth is a symbol of both Transcendent Joy and Transcendent Sorrow, in Love. In the involutionary practice this just flows in the person's awareness stream, rather than being

articulated, as appreciable differences. In this way, IPP helps guide an experiential understanding of the broad possibilities that accompany the flow of Love, for example. The involutory practice presumes stabilizing in non-dual awareness and is hence an advanced practice, and the embrace and oneness of the Eros and Agape, of evolution and involution are the final polarity practice of IPP.

## Differences between IPP and STAGES

We can note that the most foundational polarities in IPP (0.0 and 0.5) and as further expanded and developed in IPP 2.0 are not found in the STAGES model and yet are implicit in STAGES theory. For example, the foundational 0.0/Life polarity is one of physical expansion and contraction. This works with the concrete poles as well as subtle flow between them, into an experience of the causal still point of profound relaxation. This is a very direct example of where access to states is available all of the time, and these states became structural elements of the polarities at the different stages in STAGES. It may, for later levels, be a requirement of development to actually continue to hold the polarity and work with its wisdom from multiple perspectives as relevant to the stages, but the experience of existing in a way calibrated by polarity such as that of physical expansion and contraction is available at all levels.

The development of these earliest polarities, prior to the development of verbal and linguistic skills, speaks to and for our experience simply as beings, which we share with all animals and yet by bringing our highest awareness to these polarities they provide a framework for profound embodiment, enrichment and growth. Drawing on Vedantic understandings of physical functioning and sentience, we can note for example that expansion and contraction need to be available for consciousness to come into living, as is available even for one-cell organisms (Bainbridge Cohen, 1993). The basic pattern of expansion and contraction is foundational for the most primitive of life forms, and is true even for plants. Bringing the highest awareness to this most foundational of experiences brings forth an opportunity to touch into the Ultimate, in terms of a unifying principle, something foundational for all grounded in the still point and the virtues of Transcendent Acceptance and Transcendent Life Force. *Both* IPP and STAGES allow for this fluidity - i.e. they allow one to be informed of, and to engage in, a profound mystical experience - incredible discoveries are continually available in those spaces. In following Loevinger, Cook-Greuter and Kegan, the STAGES approach tends to address “meaning-making” as it manifests explicitly and verbally, vs. the more experiential non-verbal core of the experiences reached in IPP.

Kim Barta, who runs STAGES International with Terri O’Fallon, has had a vital role in bringing Terri’s work alive in these early polarities, and includes the 0.0/Life and 0.5/Seeking polarities in his presentations. John notes that across developmental psychology as articulated in integral spaces, there remains a bias with respect to an imputed primitivism of earlier stages. Because of the orientation to adult development and linguistic skills described above, it is easy to see how the bias has come about, whether it is described in terms of shift to orientation to broadening out later perspectives, or straightforward negation or neglect of these levels as they can’t directly be accounted for in sentence completion self-report format. IPP gives a different view - so much information is available at these earlier levels - children, particularly for example, have access to a different kind of tuning in, which is appreciable among adults - this is

a shared wisdom, across cultures. In participating in IPP we're returned to these more ancestral or earlier developmental experiences, to work our way forwards again, into experiences that can be supported by more complex neural development, or experiential awareness. This includes IPP polarities and practices which support on in transitioning into, fully integrating and transitioning out of four stages in the meta tier and four stages in the unified tier.

## **Apparent Divergence but Profound Complementarity of STAGES with IPP**

On the surface IPP appears to be consistent with Loevinger's research, with no repeat of patterns through the stages. This is different from the STAGES model, which is built on repeating patterns, through rather than within the stages. So on first glance, the driving force or motivating energy for IPP, compared to STAGES, seems to be distinct. For example - for 3.5/Achiever, in STAGES the separation of poles for the perspective at that level is either/or, and subject/object. This is what the developmental model would prescribe. IPP sets forth subjectification/objectification as the key polarity at 3.5, and experience has shown that people at 3.5 experience that polarity in an either/or manner. However IPP show how this polarity can be experienced in a both/and manner at 4.0, in an interpenetrative way at 4.5, and beginning at 5.0 and especially 5.5 is experienced as a unity. This is what STAGES predicts and points to. We can say that the practice of IPP has a dynamic in it that habituates the participant to the practice of unifying distinct perspectives. John states it this way - IPP has been a beneficiary of experientially validating what STAGES points to. While STAGES predicts then that someone can see deep interpenetration of subtle polarities at 4.5/Systems Aware, through facilitation IPP gives an opportunity to encounter the habits and cultivation of awareness that supports the dynamics of 4.5/Systems Aware consciousness throughout the wholeness of being.

Another example of IPP inherently holding the patterns of STAGES is that in STAGES, successive emerging stages alternate in passive/active succession and reflect early to more mature expressions of moving from a ".0" stage to a ".5" stage. At the 1.0 stage, IPP sets forth agency/communion polarity as a foundational relational polarity. One cannot have a sense of self without an implicit other. The next polarity at 1.5 is control/submission, which brings the inevitable power realities into any relational environment. This pattern is repeated throughout the spectrum of primary IPP polarities.

Another aspect of IPP which is not evident on its face in the simple listing of the IPP polarities is that for instance, agency/communion is a subtle tier version of me/you or me/group which one would encounter when it first arises in the concrete tier. It is listed as agency/communion at 1.5 in the concrete tier because this is the earliest stage of that relationality emerges, but most IPP practitioners have a center of gravity in the subtle tier (3.0 to 4.5 person perspectives), and so the subtle tier version of the polarity is listed on the summary chart. Only in working through the underlying theory and advanced practice of IPP is it made clear that once a polarity comes on line, it has different manifestation at each tier of development. So for instance, what would be me/group in the concrete tier, is agency/communion in the subtle tier, and Witnessing/Worlds in the meta tier. This is all inherent in STAGES as well. IPP is simply a practice modality for these patterns. STAGES is certainly broader in scope and more theoretically complex in developmental terms than IPP, but where they overlap there is remarkable similarity.



## **Comparison to Other Systems – Polarity Management System, Pointing Out Way**

Suzanne Cook-Greuter and Beena Sharma, mentioned earlier in reference to the Leadership Development Framework, have built on the Polarity Management System of Barry Johnson and have confirmed a set of polarities which are characteristic for each stage through 4.5. Beena is a master of this polarity model and has formalized her teaching of “integrating polarities” under the name of the Polarity Approach to Continuity and Transformation (PACT). PACT is not itself meant to represent the full developmental map articulated by Cook-Greuter and Sharma, but it is an extremely helpful approach and tool usable within developmental education, personal reflection, and in groups and organizations. Among other things, It provides support for achieving a 4.0-4.5 level of developmental complexity and related competencies for working with polarities in our lives and work. PACT is actually beneficial for some participants who are not as comfortable with paradox, in that it provides a clear system for navigating paradox, while IPP invites one more deeply into the experience of paradox and beyond.

A primary distinction between PACT and IPP is that PACT emphasizes working with the subtle dynamics of polarities, whereas IPP explicitly works with the concrete, subtle, causal, witnessing and non-dual state dimensions of every polarity in in the context of stages, types, lines and evolutionary and involutory dynamics. Sharing approaches and tools similar to Polarity Management and PACT is increasingly included in IPP Institute offerings because it helps people become familiar with polarities and comfortable with polar dynamics in a developmental and applied context before diving more fully into the deeper practice of IPP.

Practice with polarities within IPP requires comfort with paradox in concert with attentiveness to both spiritual awareness and meaning-making. One way of describing falling into the still point is that the human equivalently disappears into the Tao - non-egoic virtuous action is possible, if the individual is willing to let go of the self. Another comparable system discussed in our dialogue was Dan Brown’s ‘Pointing Out Way’, a relational teaching facilitated by Dan Brown in a multi-day retreats that, through successive practice levels, induces a taste of awakening for participants. John noted that the involutory current that is apparent in the Indo-Tibetan teachings tends to work with the idea of a self-structure, and levels of egoic assembly that accompany more solidified self-structures, breaking this down to provide the opportunity for an experience of awakening from the limits of what these are (see Epstein, 1996, for an accessible introduction to the connection between Western psychotherapy approaches to the self, and Buddhist principles, with respect to the ego). Notably, the Pointing Out practice stays in very close contact with Mahamudra teachings and Gelugpa lineage, as passed down to Dan during his meditation training. This is distinct from the work of IPP as a meta-lineage framework, which does not anchor directly to a specific tradition or lineage.

## **Conclusion in Brief**

As we began Down Under to explore the possibility of engaging in regular practice spaces to delve into the experience of IPP, I remember having read Tom’s and Terri O’Fallon’s paper from Integral Review in June 2010, “A perspective on Kesler’s Integral Polarity Practice”. What was

clear, in reading this paper, was the sense of profound depth, to this practice – in the words of Murray and O’Fallon, in the practice, there is a transmission along the lines of the experience in the moment of this just being “the tip of the iceberg”. There is something available in the complexity and intricacy of what is held, by John and Thomas, where we find each other newly, together. If I bring to mind the most frequently repeated refrain from folks around Australia and New Zealand who have shared in the online experience, it is that we can’t quite believe, often, that we have never met each other in person, and have never met John or Thomas, in person. We’re nurtured into spaces, where we find ourselves, more deeply available perhaps, to others, and to ourselves. If there is one possible real-world realization that might unfold from the last line of that article, a quote from John that says this practice supports finding “the ever present sacred ecstasy and ordinariness of life”, I believe it may be this; we’re more able to know each other and ourselves, in this space. It is with wonder to turn towards what the possibilities might be that are represented, in IPP 2.0.

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# Polarity Overview



	CONSCIOUSNESS / ENERGY	PRIMARY POLARITY	STILL POINT FULL & EMPTY	VIRTUES OF DOING / BECOMING	
INITIAL PERSPECTIVES	6.5	<b>WORLDS AWARE</b>	Witness Worlds (G, S, C)	● still Mind ○ no Mind	D cosmic creation B cosmic wonder S sacred wisdom
	6.0	<b>KOSMIC AWARE</b>	cosmic space cosmic time	● timeless - spaceless ○ no Involution/evolution	D cosmic love B cosmic flow S sacred compassion
	5.5	<b>PATTERN AWARE</b>	empty patterns pattern meaning	● patternless ○ no constructs	D cosmic vision B cosmic gestalt S sacred manifestation
	5.0	<b>CONSTRUCT AWARE</b>	empty language language meaning	● wordless ○ no language	D cosmic intuition B cosmic presence S sacred embrace
	4.5	<b>SYSTEMS AWARE</b>	integration systematizing	● system-less ○ no systems	D harmonious B integrated S sacred integration
	4.0	<b>CONTEXT AWARE</b>	differentiation contextualization	● context-less ○ no contexts	D inclusive B sensitive S sacred ecology
	3.5	<b>ACHIEVEMENT</b>	subjectification objectification	● completion ○ no achieving	D patient B calm E effortless accomplishment
	3.0	<b>EXPERTISE</b>	assert knowledge yield to knowledge	● quiet mind ○ no knowledge	D curious B open minded S sacred intuition
	2.5	<b>MEANING</b>	facilitate inquire	● fulfilled ○ no meaning	D nonjudgmental B inspired S sacred unique purpose
	2.0	<b>DISCERNING AWARENESS</b>	alignment ( <i>obey</i> ) deviation ( <i>disobey</i> )	● wholeness ○ no distinction	D forgiveness B integrity S sacred perfection
	1.5	<b>POWER</b>	control ( <i>strong</i> ) submission ( <i>weak</i> )	● peace ○ no power	D gentleness B humility S sacred empowerment
	1.0	<b>RELATIONS (INTER &amp; INTRA)</b>	agency ( <i>me</i> ) communion ( <i>you</i> )	● union ○ no other	D love B hope S sacred joy/sorrow
	0.5	<b>SEEKING</b>	desire ( <i>want</i> ) aversion ( <i>don't want</i> )	● fullness ○ no seeking	D generosity B gratitude S sacred abundance
0.0	<b>LIFE</b>	expansion ( <i>out</i> ) contraction ( <i>in</i> )	● serenity ○ death	D vibrancy - life force B acceptance S sacred life	
	<b>MIND</b>	focus openess	● full awareness ○ empty awareness	D presence B beginners mind S sacred light	

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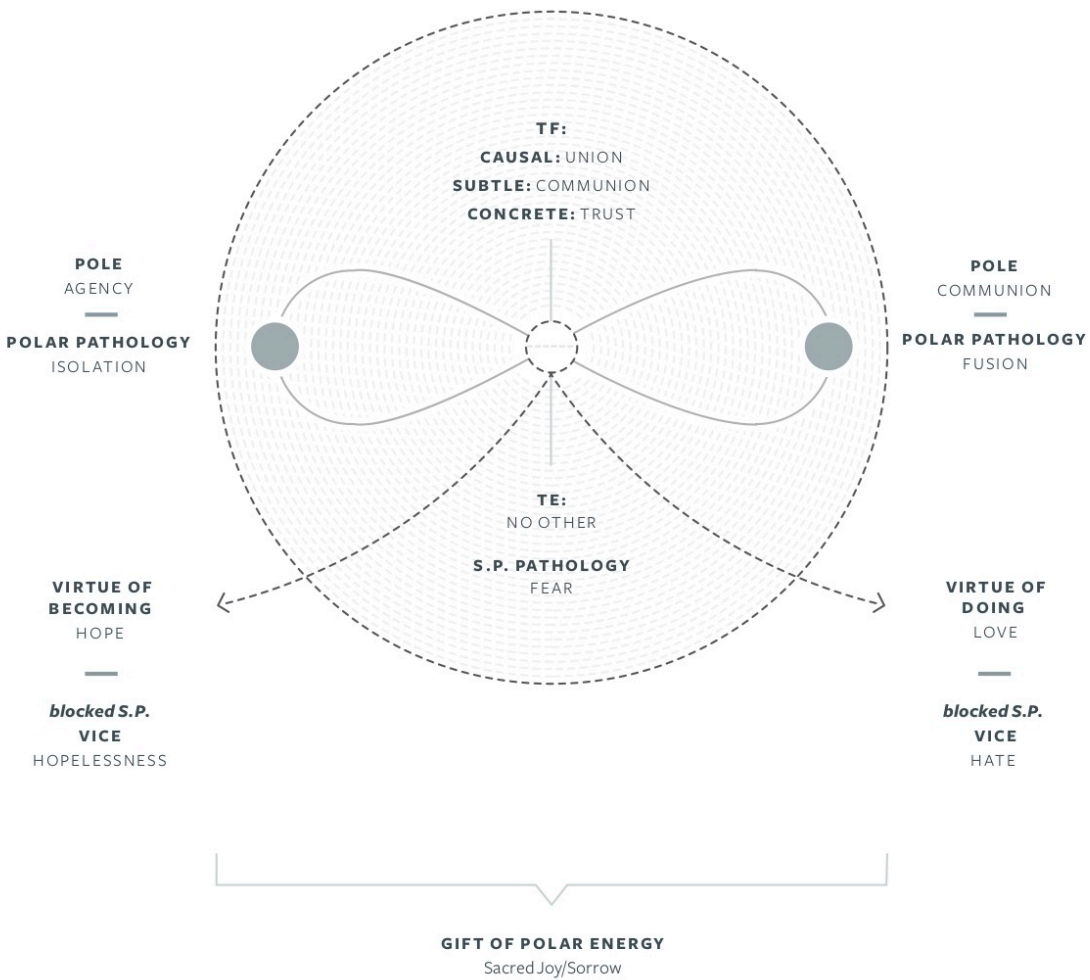
Figure 1. Polarity overview.

KEY	
<b>TF</b>	Transcendent Fullness
<b>TE</b>	Transcendent Emptiness
<b>S.P.</b>	Still Point



OVERVIEW  
**Relations**  
 (inter & intra)

**POLAR ACTIVATOR**  
 Fear/ Courage



**Figure 2.** Relations.