

*Early morning thoughts.*

There are two modes of manifestation : intentional consciousness and non-intentional consciousness (see [Michel Henry](#)).

The first is dualistic perception, which one could dim "exteriority", the other is radical immanence, self-knowing affectivity.

Many activities can lead one to shift from mode 1 to mode 2, and this unifying dimension that one sometimes finds in the practice of the arts, sports, love, etc., is something many people are naturally drawn to, for mode 2 feels right somehow. Seen that way, many cultural activities can be seen, among other things, to possess an intrinsically mystical dimension. They can actively be pursued from that conscious perspective.

Practices of awakening entail learning to transition from mode 1 to mode 2 reliably, and understanding what causes which mode to occur.

In the end, it is also learning to recognize that these two modes, aren't really two at all, but rather, mysteriously neither-one-nor-two. This requires lots of familiarity with both, though.

Hypothesis : The POI is the way the field of consciousness modalizes as it transitions from mode 1 to mode 2.

Exploring and understanding this requires depth and width of experiential intelligence, as well as openness and detachment of the heart.

Thus, learning to shift the conscious and perceptive habitus for mode 1 to mode 2 will usually entail developing clarity and acceptance. It will also involve conquering, or healing, or seeing-through any resistances to operating from the broader and more open perspective of mode 2.

Strangely enough, it seems that there is a predictable sequence of modalizations of the mind-body that will accompany this transition : the [POI](#). This sequence involves changes in specific aspects of the field of consciousness, such as the shape, width and configuration of attention, feeling-tone, perceptual clarity, and more.

From the clear knowing, spacious affectivity and intimate perspective of mode

2, deeper letting-go may occur. This may lead to an unwrapping of phenomenal reality, to the point that it mostly vanishes (formless realms) or completely stops (cessation).

For the individual who repeatedly engages in such practices, they can lead both to shifts in the habitual way of operating in the world (baseline shifts in sensitivity, sense of self, emotional reactivity, etc.) and to deep understandings about the nature of consciousness and desire – *ie*, his “essential” nature, and the “essential nature” of manifest reality. Thorough understanding of the workings and nature of Intelligence (Mind, Psyche, Spirit, Logos...) and of the full range of the Heart (Eros...) is, simply put – *wisdom*.

Alternatively, we may also see the whole process of transitioning from mode 1 to mode 2 to cessation, as one spectrum of ever-deeper letting-go (unclinging, detachment) which deconstructs the habitual way in which we experience the world, leading to progressive unfabrication of experience.

This non-grasping, non-clinging, combined with clarity of knowing, could also be called with the greek name of *épochè*, used during antiquity and by the phenomenologists throughout the XXth century : it describes a suspension of judgment to deeply examine things as they appear in this moment. There is something intrinsically existential/ontological about practicing such unbinding (buddhism), *épochè*, detachment or non-grasping (christian mysticism) : we could call it developing insight into *interest*, as well as, most importantly, know-how and mastery of dis-interested perception. Why is that ?

Because the word *interest* comes from latin *inter-* (between) and *-esse* (being). Interestingly enough, Thich Nhat Hahn translates “dependent origination”, – which is the formulation that was given by the buddha of the process of fabrication of perception, dualistic or less dualistic, that one learns to play with through insight practice, – as *Interbeing*. He calls it “the insight of interbeing”.

Thus, the notion of *Dis-inter-est* then reveals deeper nuances of meaning : it does express something to the effect of learning to move beyond a state of in-betweenness and towards a more ontologically unified mode of existing – *ie*, using the technical framework we’ve used so far, something akin to transitioning from mode 1 to mode 2. Notice that disinterest is often seen as an inherent quality of love.

Also notice that the further realizations concerning the non-duality of those two modes of perception, implies the ability to recognize and exist – both a question of trust and intelligence – within, or as, a deep, or even complete, ontological ambiguity. This resonates well with what french phenomenologist Henry Maldiney called "the ambiguity of the real", something we can liken to the way Burbea talks about the deeper implications of dependent origination/emptiness : us, the world, as well as all things, are neither-real-nor-not-real.

Different practice schools will place emphasis on different aspects/phases of this whole thing, according to different world-views and associated goals, thus producing different descriptions of the path : love, intelligence, detachment, clear-knowing, precise descriptions and practical mastery of the particulars of the transition from mode 1 to mode 2 as a fundamental aspect of the process, dismissal of these specifics to focus on the qualities of the resulting effects on consciousness and wisdom as a guideline, mastery of mystical states, getting rid of desire by living in detachment all the time, unity stuff, emptiness stuff, non-dual stuff, naturalness stuff, spontaneity stuff, ...

In effect, though, all practices which imply a deep familiarization and curiosity about the present-moment, have the potential to lead to partial or full awakening – this includes non-formally meditative practices such as the arts.

In pragmatic dharma parlance, all this can give a sense of why the focus starts with but eventually moves away from being about the specific exploration of different states of consciousness, particularly those that mark the transition from mode 1 to mode 2 initially (first path) – or even the exploration of how clinging and unclinging lead to creating more experience or unfabricating it to the point of its complete remainderless ceasing (first and second paths) –, to something more subtle and beyond "the cycles, paths and states", which has to do with the heart of knowing who we are – a knowing which is a know-how, a knowing *how to be* in this most fluid way (more like third and fourth-path stuff).

There is no end to the possibilities of exploration that this life reserves, but the specific practice of developing insight into the nature of manifest reality, is what contemplative practices are about, and this looking-in can be taken to a certain finality.