

## **What are inner structures of consciousness and how do we work with them through embodiment practices?**

by Stephen Busby

We are consciousness in many unfolding forms: distinct as physical individuals *and* as energetic manifestations of consciousness – uniquely individual multidimensional selves, of which our physical-material self is but one aspect. Just as science is interested in how all the physical pieces of us fit and work together, we are interested here - through inner science - in how energetically we make and maintain ourselves. Through higher consciousness we become more proactive in this creative process, also discovering how – at systemic and archetypal levels – awareness that we bring to ourselves may also impact upon larger embedded fields of consciousness in which we partake, beyond regular space-time limitations. In invoking higher intention, and in committing to a path of growth and awakening, higher consciousness becomes more available to us and more potentially transformative in its impact. We become more sensitised, discerning and competent at subtle levels of life in bringing energy into contact, learning to work with or through it, with practice (none of this is exactly true but is a way of languaging things which may help us ‘to understand’ non-linear non-rational processes).

I ‘am’ essentially energy, as are you, more than a material form. Thinking of and feeling ourselves as composed of energetic structures can be helpful in how we practice together. Like many people, since early age I have developed strategies designed to make me feel safer in how I am received by people, life and the world. Over time, and with so much energetic investment in these internalised mechanisms, they have become rooted within me – to the extent that unless I bring conscious awareness to how they operate all the time I will go on believing that this is just how life is: how it operates, as my default perception and experience. Through higher consciousness relational practices I become aware that one consequence of life-as-strategy is a form of distancing: they seem to enable me to control and manage life’s challenges and perceived threats. If, through this work, I inquire into the external consequences of my defence mechanisms as well as into my internal felt-experience of them, then I am able to bring presence to the entire complex internal framework, or ‘scaffolding’, by which they are maintained and perpetuated: all the little daily actions, conscious and otherwise, by which they operate and are available as soon as my perceptual alarm bells are triggered. Moreover, these internal frameworks are also progressively revealed by relational practices to be the tip of a subterranean iceberg: one that slowly, with patience, is uncovered in layers.

The practices invite and enable me to explore how my interior world is structured. Each layer is symptomatic of other layers below, just as in ill-health we learn not to stop at treatment of symptoms but rather to postulate that there are other root causes that are inviting our attention. In bringing presence to these symptoms – exploring how they show up in real-time relational space – we do begin to sense what lays beneath them. I can feel the protection that was necessary – right now, and how that protecting-strategy is still alive and well and functioning efficiently. I have a growing freedom and capacity – and support – to relate to ‘it’ differently, with awareness, loving understanding and compassion, which ‘it’ may never have received before. I don’t seek any outcome in doing this (or in doing anything else in higher consciousness work) because the whole protective framework of strategies and vigilance is oriented to outcome (doing something leads to something else I can anticipate and benefit from, which itself is

protective), and I don't wish to further nourish that, even though I may be being driven by it unconsciously much of the time, even as I write.

How do I unconsciously manage the most casual of encounters for instance, in real-time, and what (through presencing in our practices) can we each become aware of beneath the tip of our respective icebergs? Feeling into these layers of protective motivation and strategizing brings me into contact with that version of my energetic self who is still here, embedded within, alive and fearful – always ready to take over the moment things out there feel too threatening. In learning to receive and connect with him differently – in alive presence – he begins to receive what he may have missed out on back then, and I feel the impact of this energetically (systemically), through relaxation or further contraction, as more layers are brought into inner intimate contact. I have an image of my paternal grandfather here: making his way as a pioneer in difficult circumstances and who, in order to achieve what he did, also seems to me now to have closed down emotionally, no doubt as a helpful strategy. I then feel this closedness stretching back through my paternal line, and also in how I tend to be reactive in my relationships whenever emotion is present or threatens me (what I tend to project on to others judgementally). I come into contact with the closedness in myself. Sadness and fear and longing then also arise, as more of the iceberg is rendered more tangible and real.

I can connect with sadness and fear in this ancestral field through my feeling sense right now, and in my seemingly paradoxical yearning as a man to 'get out there' to forge new pioneering paths while also in fear and insecurity. In working with men especially (archetypally) we connect to more of this, often with powerful healing effects, which touch and transcend our own individuality. Following the sadness and fear may also take me to other subtle layers and regions, so that a felt-impression of more of the whole interior scaffolding emerges: how my personality has constructed itself through carefully calculated checks, compensations and balances, each prop or feature interconnected with others, some layers more or less visible or accessible. As I go on, while cultivating feeling capacity especially, I will gain insight into that which I've associated with as 'Stephen' – as a complex multidimensional energetic reality, not so much objectively as subjectively and intimately. The deeper-dimensions of self begin to reclaim and embody all that has been dissociated with over the years, and lifetimes...

So these are inner structures and this is our inner work. Through our practice of relational presencing we become subtle enough to sense beneath conditioned reality and find awareness of sensation, movement and other inner phenomena, which in systemic terms we are calling symptoms. We bless these with our presence and – without intent – may find there is a deepening, into layers, strata, depths that lead to other systemic and archetypal realms.

There is nothing to do here, in a sense, in our practices, except to honour the invitation to bring ourselves into the fullness of relational space and, through that, to ever-more subtle dimensions of life. We cannot 'do' this in the same way that we have probably learned to engineer, calculate, strategise and generally 'make things happen' in our life in a transactional way. Striving for outcomes will be counter-productive, re-investing energy into wherever we may be most wounded. Instead we discover that nakedness and vulnerability are possible as perfect states-of-being in their own right: we are learning to simply show-up, by unlearning all the ways we have prevented ourselves from being here.

*This text is adapted from an on-going Higher Consciousness Online-Course group inquiry. For more information on online opportunities and on embodiment practices, see: [stephenbusby.com](http://stephenbusby.com)*

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