



Ken Wilber's Model of Human Development: An Overview

v.5.0 Compiled by Paul M. Helfrich
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Foreword

This compilation is a work in progress that outlines Ken Wilber's integral theory to date. There have been four main phases, and an emergent Phase-5, in a body of work that covers almost thirty-five years, over twenty books, and numerous articles. As I researched them, it became clear that these phases are, in fact, a great way to introduce his overall system – a sort of Wilber 101.

The main challenge was what concepts to leave *out* so that what remained adequately reflects the foundational core. The following excerpts, mostly in Wilber's own words, help the theory unfold in its own developmental fashion. As always, it's critical to study the books for all the gory details. Often times, subtle details, clarifications, and novel concepts are found in various endnotes, some reaching fifteen or more pages in length. There are also three websites that provide additional resources for further study.

The Wilber site on Shambhala, his main publisher:

<http://wilber.shambhala.com/html/archive/archive.cfm>

The Wilber site on:

<http://www.kenwilber.com>

Frank Visser's Integral World: Exploring Theories of Everything website:

<http://www.integralworld.net>

Kenneth Earl Wilber (b. 1949), the integral philosopher and psychologist, resides in Denver, Colorado. He is a founding principal of the Integral Institute in nearby Boulder. He traces his family lineage back to Meriwether Lewis (of the Lewis and Clark Expedition), was born an "Air Force brat" in Oklahoma City, OK, is around 6'5" tall, tips the scales around 185 pounds, has a penchant for dogs, Red Bull, and chocolate, and considers himself a *pandit*, or scholar/teacher; a concept derived from the Hindu tradition of jnana yoga. During his career as a theorist, his principal focus has been on consciousness evolution, developmental studies, and integral philosophy.¹

Integral means balanced, inclusive, and comprehensive. When applied to a research methodology it means that one aspires to cover as many perspectives as possible. As such, Wilber's Integral metatheory is a postmodern attempt to balance all the authentic methods and validity claims in use today to show how each covers a "true but partial" slice of the larger pie of human consciousness. By postmodern, it seeks to include the very best practices and critiques of traditional, modern, and postmodern philosophers, scientists, mystics, and well, everyone with deep insight into the human experience. At its best, Integral metatheory has the potential to show how science, art, spirituality, and everything in-between provide valid insights that, when taken as a whole, provide the most complete view—a *more* true and *less* partial view—of human consciousness currently available.

Wilber is still busy developing his metatheory, and his cogent critics are a key source of constructive and deconstructive feedback that co-creates important refinements. Thus, they form a mostly cooperative, if sometimes raucous, community that is jointly developing the overall theory. Still, many Wilber critics fail to formulate deeply coherent critical responses because they are not familiar with the entirety of his work. Since he maps what he calls the Kosmos, after Pythagoras, from "dust to

¹ Biographical material is from Reynolds (2004, 2006), Visser (2003), Wilber (1997, 2003), and personal communication with the author.

Deity,” his Integral metatheory covers an unprecedented array of ideas, disciplines, and ways of knowing—East and West, North and South, premodern, modern, and postmodern. Still, that does not mean it is complete in any way, or tells us what or how to think. There are plenty of gaps to be filled in and room for further refinements. Thus, the goal of Integral metatheory is help us take an “Integrally informed approach” to our own disciplines to test out the waters directly.

While Wilber used the term “a theory of everything,” he makes no claim to *explain* everything in any final sense. “The theory of everything” is indeed a noble concept, but is also an oxymoron because it can never fully explain the creative novelty or emergence of evolution’s next surprising development. Even though Wilber used that moniker in a popular book (Wilber, 2000), it appears to be a move calculated to introduce his Integral metatheory into the “flatland” dominated by monological sciences and philosophies, particularly new physics, quantum mechanics, and system theory. The latter fields still maintain a tenacious claim as *sole purveyors* of “the theory of everything.” But they tend to explain only the most basic level, the physical, and thus *least* conscious in evolutionary terms. For instance, biological life forms are more conscious than the lifeless quantum fields of a nebula. Though both contain varying degrees of interiority, a bacterium is *more* conscious than a nebula because it is a more complex and self-replicating lifeform. In turn, a human being, the pinnacle of consciousness evolution on our planet to date, is more complex, self-reflexively aware, and thus *more* conscious than a bacterium. Therefore, for what follows, an “integral theory of consciousness” is a more accurate term than a “theory of everything.”

Wilber’s Integral metatheory is named AQAL (pronounced “ah-qwul”), which stands for all *quadrants, levels, lines, states, and types*.² Along with the *self-system* that integrates and navigates them, these six core organizing principles, or orienting generalizations, are analogous to the notes of a musical scale in relation to a symphony. Just as Richard Wagner’s epic Ring Cycle of four operas is in the key of E-flat Major, we can describe Wilber’s Integral metatheory as being in the “key of AQAL.” Though Wagner’s Ring Cycle employs many different musical keys, they all ultimately have a fundamental relationship to the main scale tones of E-flat Major. The same is true with AQAL metatheory, even though Wilber’s writings cover a wide range of ideas, fields, and ways of knowing, they *all* fundamentally relate to the six core organizing principles of *quadrants, levels, lines, states, types, and the self-system*. Wilber was the first to divide his work into four main phases when he included retrospective commentary and endnotes in *The Eye of Spirit* (1997). Scholars and critics have subsequently built on that foundation to identify an emerging fifth phase.

In a nutshell, Phase-1 and Phase-2 emphasized the importance of *levels* of human development, and the individual and collective interiors (two of the four *quadrants*). Phase-3 added developmental *lines* (e.g., Gardner’s multiple intelligences) *states* (waking, dreaming, deep sleep, altered, meditative, etc.), and the *self-system* (locus of identification, navigation, and integration). Phase-4 was the first mature formulation of AQAL metatheory, also called the *Integral Operating System* (IOS). AQAL added the four *quadrants* (individual, collective, interior, and exterior perspectives) and *types* (e.g., male/female “voices,” Myers-Briggs, etc.). Phase-5’s main focus thus far is the application of *Integral Post-Metaphysics* (IPM) and *Integral Methodological Pluralism* (IMP) to create an integral scientific method and applications.

Phase-5 is relatively recent, emerging with the new millennium, and in developmental, evolutionary terms Phase-5 “transcends yet includes” all the viable elements in the previous four phases of the

² See Wilber, *The integral vision: A very short introduction to the revolutionary integral approach to life, god, the universe and everything* (2007) for a thorough, accessible introduction to AQAL metatheory.

theory. Transcend yet include means that there is a developmental direction over time that is irreversible. For example, seedlings grow into saplings and then into trees, but not vice versa. Caterpillars grow into chrysalises and then into butterflies, but not vice versa. So this “but not vice versa” is the crucial metric we use to accurately map any developmental, evolutionary sequence, whether in the formation of galaxies, biospheres, or human populations.

Wilber also owns the rare achievement of having his collected works published while still alive. As such, Phases 1-4 have been more accurately analyzed to date. Wilber provides some insight into the “transcend yet include nature” of his metatheory.

The works of these [four] phases form a fairly coherent whole. It is not so much that one period was rejected and replaced by its successor, but that the works of each period remain, in my opinion, largely valid, and the succeeding works simply add new material, not erase old. Each phase was relatively true but partial, and had much of its partialness corrected by subsequent addition (or so I trust). Even the works of phase-1, if their occasional Romanticisms are removed, contribute useful foundation stones for this particular edifice.³

Wilber-5 was outlined in Excerpts A-D, and G (Wilber, 2003) from the second major tome of the Kosmos trilogy tentatively called *Kosmic Karma and Creativity* (unpublished). Brad Reynolds, one of Wilber’s senior students, commented on Phase-5:

At best, we have suggested, this may be the first truly integral system in the history of the world that actually includes *all* the possible modes of knowing or methodologies available..., thus generating an *Integral Methodological Pluralism*; at worst, it’s one that’s close, at least close enough to warrant some serious study and a genuine inspection on the way to reconstructing an even better integral system.⁴

In its simplest expression, AQAL metatheory covers three complementary aspects of human endeavor: 1. ontology (being), 2. epistemology (knowing), and 3. methodology (doing). Together, these provide the philosophical and scientific methodological framework in which Wilber’s metatheory unfolded from Phase-1 into Phase-5. If your head is beginning to hurt, don’t worry you’re in good company! While his metatheory may initially seem to be an insurmountable edifice, this is one of the reasons to explore it bit by bit, beginning with his first book to see what trends have been there from the start and how they naturally developed from the initial “spectrum model” into a full-blown metatheory. In time, the elegant simplicity of the six core notes of the AQAL scale become clearer.

Our goal, then, is to briefly trace the five main phases in which AQAL metatheory unfolded to better understand how these six core elements—*quadrants, levels, lines, states, types*, and the *self-system* who integrates them—work together. Further, I hope to show that AQAL metatheory was permeated by scientific, philosophical, psychological, and spiritual impulses *from the beginning* that sought unification within a coherent, holistic, and integral approach that can be applied to any field of human endeavor. As we will see, AQAL is one of the best metatheories currently available, because it successfully synthesized a vast array of true but partial gems from premodern, modern, and postmodern knowledge into a practical system.

³ Wilber, *Eye to eye*, 2001, p. xiii.

⁴ Reynolds, *Where’s Wilber At?* 2006, p. 78-79.

However, like an infinite onionskin, the ground (or is it Ground?) covered in Wilber's integral theory continues to reveal new layers, subtleties, and pose new questions that beg new answers that, in turn, beg new questions. Somehow, I think the multiverse has been designed just this way to keep things interesting. Besides, it was Douglas Adams (1952-2001) who succinctly articulated "the theory of everything" almost two decades ago (which I sometimes refer to as "the Adams Axiom"):

There is a theory which states that if ever anyone discovers exactly what the Universe is for and why it is here, it will instantly disappear and be replaced by something even more bizarrely inexplicable. There is another theory which states that this has already happened.⁵

Adams also proved (to my satisfaction anyway) in *The Hitchhiker's Guide to the Galaxy* (1979) that the answer to the Ultimate Question of life, the universe, and everything: 42. So maybe now, after six and a half million years, we hominids can move onto other things.

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Castaic, California
Summer, 2007

For updates, see:

http://www.newworldview.com/library/Helfrich_P_The_Five_Phases_of_Wilber.html

⁵ Adams, 1985, *Cut dialogue from Fit the Fifth, Original Hitchhiker Radio Scripts*.

Preface

“I have, for convenience, divided my overall work into four general phases. Phase-1 was Romantic (a ‘recaptured goodness’ model), which posited a spectrum of consciousness ranging from subconscious to self-conscious to superconscious (or id to ego to God), with the higher stages viewed as a return to, and recapture of, original but lost potential. Phase-2 was more specifically evolutionary or developmental (a ‘growth to goodness’ model), with the spectrum of consciousness unfolding in development stages or levels. Phase-3 added developmental lines to those developmental levels—that is, numerous different developmental lines (cognitive, affective, moral, psychological, spiritual, etc.) proceeding in a relatively independent manner through the basic levels of the overall spectrum of consciousness. Phase-4 added the idea of the four quadrants—the subjective (intentional), objective (behavioral), intersubjective (cultural), and interobjective (social) dimensions—of each of those levels and lines, with the result being, or at least attempting to be, a comprehensive or integral philosophy.

“The works of these phases form a fairly coherent whole. It is not so much that one period was rejected and replaced by its successor, but that the works of each period remain, in my opinion, largely valid, and the succeeding works simply add new material, not erase old. Each phase was relatively true but partial, and had much of its partialness corrected by subsequent addition (or so I trust). Even the works of phase-1, if their occasional Romanticisms are removed, contribute useful foundation stones for this particular edifice.” *Eye to Eye*, 1983/2001, p. xiii.

“... genuine knowledge must be open to disproof, or else it is simply dogma in disguise.” *The Eye of Spirit*, p. 87.

“... evolution [value fulfillment/Roberts]... is actually ‘self-realization through self-transcendence.’ The point is that development and transcendence are two different words for the very same process.” *The Eye of Spirit*, p. 239.

“A highly critical, occasionally skeptical, and sometimes even polemical attitude must be our constant compassion on the road to any sort of truth.” *Eye to Eye*, p. xvi.

“What the postmodern West is struggling to evolve, I believe, is a postempirical, postidealist yoga [i.e., practices, injunctions, praxis, paradigms].” *The Eye of Spirit*, p. 269.

“And on my own tombstone, I dearly hope that someday they will write: He was true but partial....” *Introduction to Volume Eight of The Collected Works*.

“It is certainly true that I have tried to offer both an integral vision and a critical theory; whether they succeed or not remains to be seen.” *Introduction to Volume Seven of The Collected Works*.

“If we are to move forward to the bright promise of an integral approach, we need a way to honor *both* the strengths and the weaknesses of *both* premodernity and modernity. If we can find a coherent way to honor truths both ancient and modern, a truly integral approach might become more than a passing dream.” *Integral Psychology*, 2000, p. 56.

“There follows, then, the story of the Atman project. It is a sharing of what I have seen; it is a small offering of what I have remembered; it is also the Zen dust which you should shake from your sandals; and it is finally the lie in the face of that Mystery which only alone is.” *The Atman Project*, p. xix.

Phase-1 (Spectrum-1): Recaptured Goodness, ca. 1972-1978⁶

Major Books: *The Spectrum of Consciousness* (1977), *No Boundary* (1979).

- Explores the basic structures (waves/levels/realms) of human development from prenatal (pre-egoic) to self-conscious (egoic) to “remembrance” (transegoic).
- Integrates Western developmental psychology and evolutionary research, and Eastern developmental models that include theories of involution (“forgetting”/amnesia) and evolution (“remembrance”/anamnesia), e.g., Buddhist/Vajrayana Bardo states and vijñanas, Hindu/Vedanta koshas and kundalini chakras, Kabbalist sefirot, T’ien T’ai stages.
- His model of human development includes structures (waves/levels/realms) of development found in Western psychology, philosophy, religion, and the perennial philosophy: Ego (mind), Existential (body), Transpersonal (soul), and Mind (Spirit).
- He situates various pathologies and therapies along a spectrum of consciousness derived from various premodern psychologies that extends from matter to body to mind to soul to spirit.
- Worldview line: **GREEN** (pluralistic relativism), focus upon Upper Left Quadrant (individual, interiors).
- Cognitive line: Early Vision Logic/Postformal.
- Self Level: Centaur (Fulcrum 6).
- Moral Stage: 6 (universal/ethical).
- Ways of Knowing (epistemology): 1. symbolic-map knowledge (inferential, dualistic), 2. nondual awareness (intimate, direct, “not two, not one”).

Madhyamika Buddhism:

1. samvritti (relative truths of science and philosophy)
2. paramartha (knowledge of Absolute Truth)

Yogacara Buddhism/Vedanta:

- 1a. parikalpita (imaginary, e.g., confusing a rope for a snake: insanity/Western psychotherapies)
- 1b. paratantra (objective truth, e.g., a rope is a rope: sanity/Western psychotherapies)
2. parinishpanna (nondual awareness of Absolute Truth: Eastern psychotherapies)

“Wilber/Phase 1 (1973-1977).” Brad Reynolds, *Embracing Reality*, 2004, p. 73.

“Phase-1 was Romantic (a ‘recaptured-goodness’ model), which posited a spectrum of consciousness ranging from subconscious to self-conscious to superconscious (or id to ego to God), with the higher stages viewed as a return to, and recapture of, original but lost potentials.” *Introduction to Volume Three of The Collected Works of Ken Wilber*.

⁶ The dates for each phase are triangulated from Reynolds (2004, 2006), Visser (2003), and various Wilber books, essays, and audio interviews. While somewhat arbitrary, I considered time spent in research, writing, and first publication dates of major books to estimate these dates.

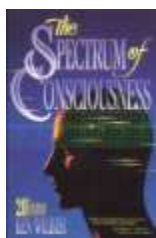
“Phase-1 was Romantic, marked by an overall belief that the dawn state of humans—both ontogenetically [individual, species stages] in the child and phylogenetically [collective, species stages] in primal humans—was a type of slumber in Paradise, in Eden, in a unified state or ground of being, from which we were alienated in the process of growing up, and to which we therefore should return: the original ‘paradise’ must be recaptured in some form for our salvation. The insuperable difficulties with that view—difficulties fully discussed in the following pages—led me to abandon a pure Romanticism for a more evolutionary or developmental view (phase-2), which replaced a ‘recaptured goodness’ model with a ‘growth to goodness’ view.” *Introduction to Volume Two of The Collected Works of Ken Wilber*.

Phase 1 is an “... attempt to make regression into a source of salvation. ... Human development thus proceeds, so to speak, from unconscious Heaven [pre-egoic] to conscious Hell [egoic] to conscious Heaven [transegoic]. ... The only problem with that view is that the first step—the loss of the unconscious union with the Divine—is an absolute impossibility. All things are one with the Divine Ground—it is, after all, the Ground of all being! To lose oneness with that Ground is to cease to exist.” *The Eye of Spirit*, p. 52-53.

“What, then, if anything, is still valuable about the period-1 works? Aside from the pre/trans fallacy [see below], from which none escape, there is much that still rings true, I believe. The general ideas themselves are still sound: the existence of a spectrum of consciousness, consisting of different levels or dimensions of awareness, ranging from matter to body to mind to soul to spirit. These different levels have different characteristics, values, needs, self-sense, motivations, and so on; and they also have different pathologies, which respond to different treatments. This spectrum of consciousness is consistent with the perennial philosophy, from Vedanta to Christian mysticism to Buddhism to Taoism, which gives us a cogent way to integrate Eastern and Western approaches to consciousness, psychology, and therapy. All of these ideas are still quite valid, I believe—and, in fact, they would be the seminal ideas that most of my subsequent writing would elaborate (minus the pre/trans fallacies).

“... *No Boundary* captured [the] essential ‘always already’ insight [of eternal consciousness], I believe, which is probably why it is still one of the most popular of my books.

“Still, these would be the only two books of mine [including *The Spectrum of Consciousness*], out of sixteen, that I would stop recommending to others, mostly because of the pre/trans fallacies haunting their pages. To this day, I am quite comfortable with every book I have written, and can still happily recommend them—except these two.” *Introduction to Volume One of The Collected Works of Ken Wilber*.



“[In *The Spectrum of Consciousness*] Wilber’s major breakthrough was the creative use of the spectrum as a metaphor, consciousness being likened to the electromagnetic spectrum in order to map the various levels, stages, and possibilities of human consciousness, from birth to enlightenment, including physical death and beyond. In doing so, Wilber combined the contributions of both Western scientific psychology and Eastern metaphysical mysticism. This impressive beginning led him to create an integral model that marries the general orientations of all Western sciences with the universal currents running through all authentic mystical paths and practices—‘a marriage of Freud and the Buddha,’ as author Tony Schwartz cleverly termed [it].

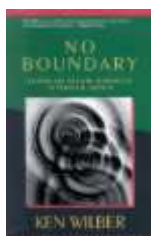
“...By using the idea of a spectrum, Wilber was following the traditional notion of the Great Chain of Being, yet he extended this powerful analogy to include the scientific research of psychology and all the other sciences, placing them alongside the mystical research (and demonstrable evidence) of humanity’s most advance individuals—that is, the shamans, yogis, saints, sages, and siddhas of human history.” Brad Reynolds, *Embracing Reality*, 2004, p. 16-17.

Wilber’s Spectrum of Consciousness (1977)

Six Bands (Levels)	Four Dualisms (Repressions/projections)	Advaita Vedanta (Koshas/Sheaths) (Hinduism)	Advaita Vedanta (Sarira/Bodies) (Hinduism)	States (Advaita Vedanta)	Mahayana Buddhism (Zen/Ch'an)	Vajrayana Buddhism (Koshas/Sheaths) (Tibetan)	Seth/Jane Roberts (Psyche/Aspects)
External World Evolution	(exoteric religions)				Five Sense Vijnanas		Framework 1 (outer, physical senses)
Shadow	quaternary dualism (4. persona / shadow)				Manovijnana (intellect)		outer ego (focus personality) Value Fulfillment ^ v
^ v	philosophic bands \ \ \ (metaphysical assumptions, premises, paradigms)						Framework 1
Ego (I)	tertiary dualism (3. ego / body) (super ego, adult ego, infantile ego)	annamayakosha	gross: sthula-sarira	waking (jagarita-sthana)	Manovijnana (intellect)	annamayakosha (material)	outer ego (focus personality) ^ v Framework 1
^ v							
Biosocial (We)	biosocial bands \ \ \ (social distinctions, maps, belief systems, memes)				Manas		^ v Framework 1
^ v							
Existential (centaur/Tillich)	primary/secondary dualisms (2. life vs. death: past vs. future: time) (1. self vs. other: organism vs. environment: space) (exoteric religions)	pranamayakosha manomaykosha vijnanamayakosha	subtle: sukma- sarira		Manas	pranamayakosha (vitality) manomaykosha (discrimination) vijnanamayakosha (ratiocination)	subconscious (nuclear self) (inner senses, outer senses) ^ v Frameworks 1, 2
^ v							
Transpersonal	transpersonal bands \ \ \	anandamayakosha	causal: karana- sarira	deep, dreamless sleep (susupti)	alaya-vijnana	anandamayakosha (bliss)	subconscious/inner ego (nuclear self, source self) (inner senses) ^ v Frameworks 1, 2, 3, 4 ("blueprints for reality") Value Fulfillment
^ v	Jungian archetypes, collective unconscious, vasanas, bijas						
Involution Inner "World"	(esoteric spirituality/mysticism)						
Mind (nondual)	Universe (nondual)	Atman/Brahman			Citta	Atman/Brahman	All-That-Is

Figure 1. Freud/Jung/Western meets Coomaraswamy/Eastern

“... between the level of Spirit [nondual Mind] and the level of the centaur [Existential] Wilber placed the ‘transpersonal bands,’ which represent the ‘no man’s-land’ between the Divine and the individual organism. According to Wilber the transpersonal bands encompass Jung’s collective unconscious, extra-sensory perception, the transpersonal Witness, astral projection, out of the body experiences peak experiences, clairaudience, and other similar experiences. What all of these experiences have in common is that they occur within a domain in which the definite boundary between the individual and the greater whole of the cosmos begins to blur.” Frank Visser, *Ken Wilber: Thought as Passion*, 2003, p. 56.



“... the aim of psychoanalysis and most forms of conventional psychotherapy is to heal the radical split between the conscious and unconscious aspects of the psyche so that a person is put in touch with "all of his mind." These therapies aim at reuniting the persona and shadow so as to create a strong and healthy ego, which is to say, an accurate and acceptable self-image. In other words, they are all oriented toward the ego level. They seek to help an individual living as persona to re-map the self as ego.

“Beyond this, however, the aim of most so-called humanistic therapies is to heal the split between the ego itself and the body, to reunite the psyche and soma so as to reveal the total organism. This is why humanistic psychology—called the Third Force (the other two major forces in psychology being psychoanalysis and behaviorism)—is also referred to as the human potential movement. In extending the person's identity from just the mind or ego to the entire organism-as-a-whole, the vast potentials of the total organism are liberated and put at the individual's disposal.

“Going deeper still, we find the aim of such disciplines as Zen Buddhism or Vedanta Hinduism is to heal the split between the total organism and the environment to reveal an identity, a supreme identity, with the entire universe. They are aiming, in other words, for the level of unity consciousness. But let us not forget that between the level of unity consciousness and the level of the total organism there are the transpersonal bands of the spectrum. The therapies addressing this level are deeply concerned with those processes in the person which are actually ‘supra-individual,’ or ‘collective,’ or ‘transpersonal.’ Some of them even refer to a ‘transpersonal self,’ and while this transpersonal self is not identical with the All (that would be unity consciousness), it nevertheless transcends the boundaries of the individual organism. Among the therapies aiming at this level are Psychosynthesis, Jungian analysis, various preliminary yoga practices, Transcendental Meditation techniques, and so on.

“All of this is of course a very simplified version of things, but it does point out the general fashion in which most of the major schools of psychology, psychotherapy, and religion are simply addressing the different major levels of the spectrum. Some of the correspondences are shown in [Table 2 below], where the major schools of ‘therapy are listed beside the level of the spectrum toward which they fundamentally aim. I should mention that because, like any spectrum, these levels shade into one another quite a bit, no absolutely distinct and separate classification of the levels or the therapies addressing those levels is possible. Further, when I ‘classify’ a therapy on the basis of the level of the spectrum it addresses, that means that deepest level which that therapy recognizes, either explicitly or implicitly. Generally speaking, you will find that a therapy of any given level will recognize and accept the potential existence of all of the level above its own, but deny the existence of all those beneath it.” *No Boundary*, 1979, p. 12-13.

Wilber's *No Boundary* Therapies (1979)

Six Bands (Levels)	Four Dualisms (Repressions/projections)	Therapies
External World	(exoteric religions)	
Evolution		
Persona \ Shadow	quaternary dualism	
^	(4. persona / shadow)	Simple Counseling
		Supportive Therapy
V	philosophic bands \ \ \ (metaphysical assumptions, premises, paradigms)	
Ego \ Body	tertiary dualism	
(I)	(3. ego / body)	Psychoanalysis
^	(super ego, adult ego,	Psychodrama
	infantile ego)	Transactional Analysis
V		Reality Therapy
		Ego Psychology
Biosocial	biosocial bands \ \ \	
(We)	(social distinctions, maps,	Bioenergetic Analysis
^	belief systems, memes)	
		Rogerian Therapy
V		Gestalt Therapy
Existential	primary/secondary dualisms	
(centaur/Tillich)	(2. life vs. death: past vs.	Existential Analysis
^	future: time)	
	(1. self vs. other: organism vs.	Logotherapy
V	environment: space)	
	(exoteric religions)	Humanistic Psychology
Transpersonal	transpersonal bands \ \ \	
^		Analytical Psychology (Jung)
		Maslow
V	Jungian archetypes, collective unconscious, vasanas, bijas	Psychosynthesis (Assagioli)
		Esoteric Islam, Christianity, Judaism
Involution		Taoism, Vedanta Hinduism
Inner "World"		Mahayana and Vajrayana Buddhism
	(esoteric spirituality/mysticism)	
Mind (nondual)	Universe (nondual)	

Figure 2. Freud/Jung/Western meets Coomaraswamy/Eastern

“So widespread is this experience of the supreme identity that it has, along with the doctrines that purport to explain it, earned the name ‘The Perennial Philosophy.’ There is much evidence that this type of experience or knowledge is central to every major religion—Hinduism, Buddhism, Taoism, Christianity, Islam, and Judaism—so that we can justifiably speak of the ‘transcendent unity of religions’ and the unanimity of primordial truth.

“The theme of this book is the this type of awareness, this unity consciousness or supreme identity, is the nature and condition of all sentient beings, but that we progressively limit our world and turn from our true nature in order to embrace boundaries. Our originally pure and nondual consciousness then functions on varied levels, with different identities and different boundaries. These different levels are basically the many ways we can and do answer the question, ‘Who am I?’” *No Boundary*, p. 3.

“The individual sincerely interested in increasing his self-knowledge is faced with such a bewildering variety of psychological and religious systems that he hardly knows where to begin, whom to believe. Even if he carefully studied all the major schools of psychology and religion, he is apt to come out just as confused as when he went in, for these various schools, taken as a whole, definitely contradict one another. For example, in Zen Buddhism one is told to forget, or transcend, or see through one’s ego; but in psychoanalysis, one is helped to strengthen, fortify, and entrench one’s ego. Which is right? This is a very real problem, for the interested layperson as well as for the professional therapist. So many different and conflicting schools, all aimed at understanding the same person. Or are they?

“That is, are they all aimed at the *same level* of a person’s consciousness? Or is it rather that these different approaches are actually approaches to different levels of a person’s self? Could it be that these different approaches, far from being conflicting or contradictory, actually reflect the very real differences in the various levels of the spectrum of consciousness? And could it be that these different approaches are all more or less correct when working with their own major level?” *No Boundary*, p. 11.

“The ultimate metaphysical secret, if we dare state it so simply, is that there are no boundaries in the universe. Boundaries are illusions, products not of reality but of the way we map and edit reality. And while it is fine to map out the territory, it is fatal to confuse the two.” *No Boundary*, p. 30.

“We have spent a rather long time on the nature of timeless unity consciousness, for once this no-boundary awareness is understood, even in the most general terms, then the nature of the rest of the spectrum of consciousness becomes much clearer. Orthodox psychology, in defining a person’s real self as ego, has to describe unity consciousness as a breakdown of normality, as an aberration of consciousness, or as an altered state of consciousness. But once unity consciousness is seen as a person’s natural self, the only real self, then the ego may be understood as an unnatural restriction and constriction of unity consciousness. Indeed, every level of the spectrum can be understood as a progressive *bounding*, or limiting, or constricting of one’s real self, of unity consciousness and no-boundary awareness.” *No Boundary*, p. 66.

“To find centauric meaning in life—fundamental meaning—is to find that the very processes of joy. Meaning is found, not in outward actions or possessions, but in the inner radiant current of your own being, and in the release and relationship of these current to the world, to friends, to humanity at large, and to infinity itself life itself generate. *No Boundary*, p. 110.

Phase-2 (Spectrum-2): Growth to Goodness, ca. 1978-1983

Major Books: *The Atman Project* (1980), *Up from Eden* (1981), *A Sociable God* (1983).

- Formulates the pre/trans fallacy in two main forms—*elevationist* (pre to trans) and *reductionist* (trans to pre). The former elevates prenatal and infant states to union with transpersonal Source (e.g., Jung/Romantics) and the later reduces transpersonal stages to regressed infantile states (e.g., Freud).
- Formulates the single boundary fallacy: the differentiation between developmental fulcrum 1 (pleromatic fusion with the material world) and fulcrum 2 (body-self or body-ego emerges) @12-18 months old is *confused* with a type of primal dissociation from spirit. It is still a potential source of pathology, but *not* a universal trait.
- Model of human development still includes structures (waves/levels/realms) of development found in Western psychology, philosophy, religion, and the perennial philosophy.
- He continues to explore the perennial notion of *involution* and *evolution*, complementary actions in which nondual Spirit, “not one, not two,” emanates or involves Itself into all basic physical structures that then proceed, via evolution, to develop through stages individually and collectively back toward Spirit.
- Worldview line: **GREEN** (pluralistic relativism), focus upon Upper Left Quadrant (individual, interiors).
- Cognitive line: Early Vision Logic/Postformal.
- Self Level: Centaur (Fulcrum 6)
- Moral Stage: 6 (universal/ethical)

“**Phase 2** (1980-1982), in which he shifts to developmental psychology as larger context to integrate Eastern and Western psychology. Spiritual growth he now sees as something that comes after growing up. In other words, we have not lost God, we grow into Him, by a gradual process of development.” Frank Visser, <http://www.integralworld.net/phases.html>.

“Wilber/Phase 2, The Evolution Revolution (1978-1983).” Brad Reynolds, *Embracing Reality*, 2004, p. 97.

“Phase-2 was more specifically evolutionary or developmental (a “growth-to-goodness” model), with the spectrum of consciousness unfolding in developmental stages or levels.

“...One of the main tasks of phase-2 was to explore the implications of a developmental and evolutionary view of psychology, religion, philosophy, and the human condition in general; and likewise attempt to expose certain fallacies that result from a failure to take a sufficiently developmental view into account.” *Introduction to Volume Three of The Collected Works of Ken Wilber*.

“The Atman project [i.e. human development: spirit to soul to mind to body to matter to body to mind to soul to spirit]: the attempt to find Spirit in ways that prevent it and force substitute gratifications.” *The Eye of Spirit*, p. 56.

“... the real course of manifest historical human development is not from unconscious Heaven [pre-egoic] to conscious Hell [egoic] to conscious Heaven [transegoic], but rather from unconscious Hell [pre-egoic] to conscious Hell [egoic] to conscious Heaven [transegoic]. And such was the move from Wilber-I to Wilber-II.” *The Eye of Spirit*, p. 156.

“Now the odd thing about Wilber-I and Wilber-II is that they aren’t really all that different. They both move from pre-egoic to egoic to transegoic. They both agree on the great domains of prepersonal to personal to transpersonal.

“They both see development ultimately driven by the attempt to regain Spirit. They both see involution and evolution occurring. That is why both Wilber-I and Wilber-II can handle virtually the same type and amount of available clinical and experimental evidence. The big difference—the crucial difference—is that Romantic/Wilber-I *must* see the infantile pre-egoic structure as being, in some sense, a primal Ground, a perfect wholeness, a direct God-union, a complete immersion in Self, a oneness with the whole world. Since the perfection of enlightenment is a *recontacting* of something present in the infantile structure, then that infantile structure must therefore possess that utter Perfection (even if unconscious). Thus, if God is not *fully* present in the infantile structure, the entire scheme collapses.” *The Eye of Spirit*, p. 153-154.

“For Wilber-II, various types of repression (or dissociation and pathology) can occur at each of the nine or ten fulcrums of self development, and this certainly includes the first two fulcrums. As I pointed out, what is repressed or dissociated in these early fulcrums, however, is generally spirit-as-prana [bio-energy-matter/élan vital], not spirit-as-spirit. This repression varies in degree of severity from person to person; in harsh cases, this repression can bring development to a grinding halt. In most cases, however, individuals cope relatively well and development continues until arrest, which also varies from person to person.” *The Eye of Spirit*, p. 163.

“In short, for ... Wilber-I, profound regression *must* occur in all spiritual development, as a recontacting of a Ground unrestrictedly present in the infantile structure. For Wilber-II, regression *might* occur, usually if necessitated by a recontacting of Ground-as-prana or some earlier-fulcrum lost potential, dissociations, pathologies, and so on (a regression in service of ego, prior to transcendence of ego).” *The Eye of Spirit*, p. P. 163-164.

“The first summary of Wilber-II was published in 1979 (‘A Developmental View of Consciousness,’ *Journal of Transpersonal Psychology*, 11, no. 1, 1979). The full-length *Atman Project* appeared in 1980.” *The Eye of Spirit*, p. 337n.



“The Atman project is driven by the desire to actualize in evolution that which was lost in involution[e.g., Roberts’s consciousness units ‘translated’ through frameworks 4,3,2,1], and that actualization, via the frontal consciousness [i.e. pre-egoic, egoic, transegoic/focus personality], unfolds in seventeen or so states—with all the ups and downs.” *The Eye of Spirit*, p. 208.

“Now, there is indeed a *falling away* from Godhead, from Spirit, from the primordial Ground.... This falling away is called *involution*, the movement whereby all things fall away from a consciousness of their union with the Divine, and thus imagine themselves to be separate and isolated monads, alienated and alienating. And once involution has occurred—and Spirit becomes unconsciously involved in the lower and lowest forms of its own manifestation—then *evolution* can occur: Spirit unfolds (as you will see suggested in the following pages) from the Big Bang to matter to sensation to perception to impulse to image to symbols to concept to reason to psychic to subtle to causal occasions, on the way to its own shocking self-recognition, Spirit’s own self-realization and self-resurrection. And in each of those stages—from matter to body to mind to soul to spirit—evolution becomes more and more conscious, more and more aware, more and more realized, more and more awake—with all the joys and all the terrors inherently involved in that dialectic of awakening.

“At each stage of this process of Spirit’s return to itself, we—you and I—nonetheless remember, perhaps vaguely, perhaps intensely, that we were once consciously one with the very Divine itself. It is there, this memory trace, in the back of our awareness, pulling and pushing us to realize, to awaken, to remember who and what we always already are.” *The Atman Project*, p. xiii.

In *The Atman Project*, the “spectrum of consciousness” is refined to cover seventeen stages: Stages 1-6 are prepersonal (subconscious), 7-12 are personal (self-conscious), and 13-17 are transpersonal (superconscious).

1. Pleromatic
2. Uroboric
3. Axial-Body
4. Pranic-Body
5. Image-Body
6. Membership cognition
7. Early egoic/personic
8. Middle egoic/personic
9. Late egoic/personic
10. Mature Ego

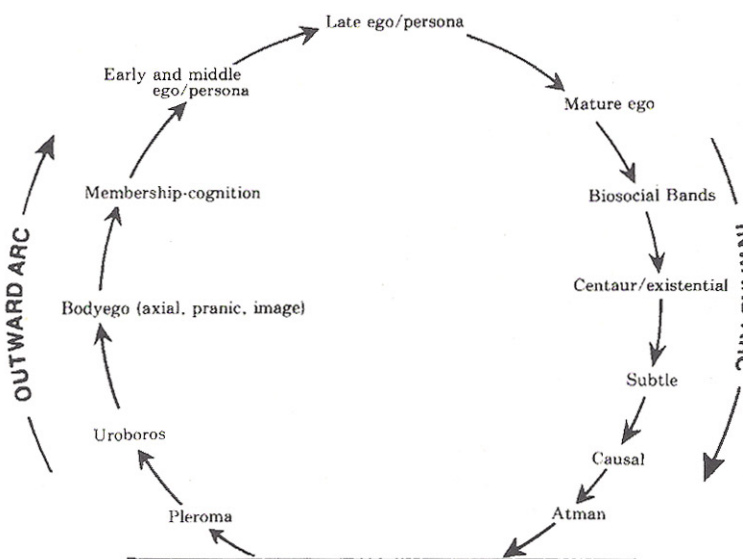
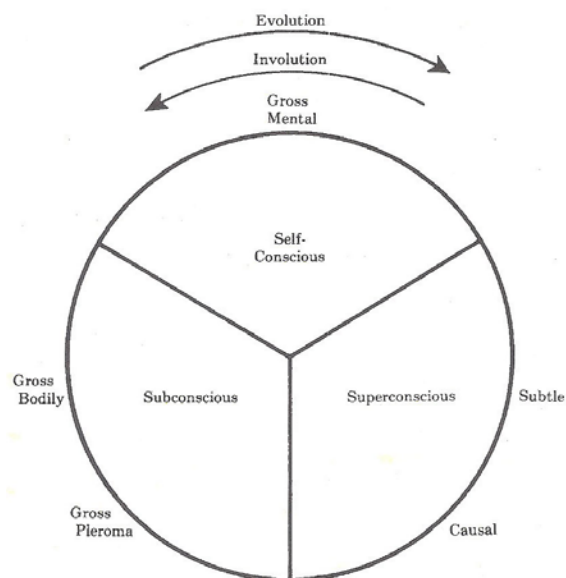


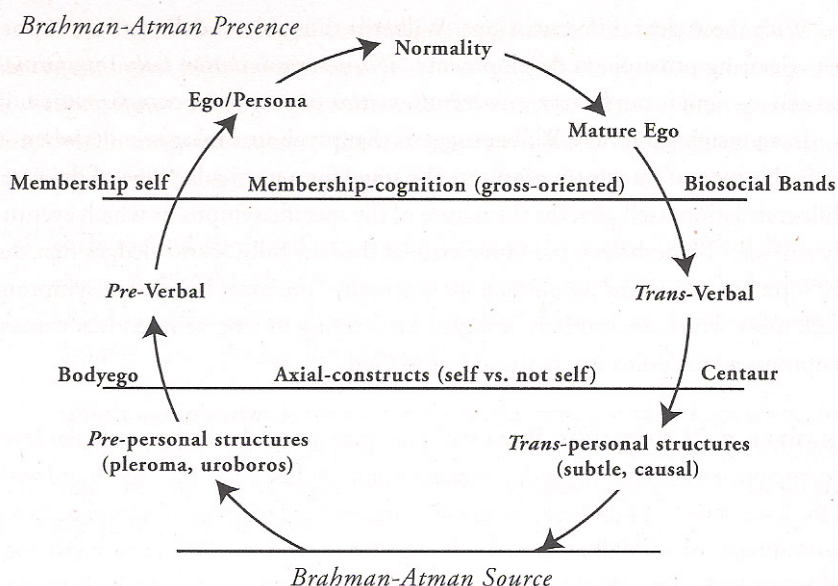
Fig 2. The Complete Life Cycle

11. Biosocial
12. Centaur
13. Low Subtle
14. High Subtle
15. Low Causal
16. High Causal
17. Ultimate

“Nonetheless, I spent considerable time in phase-2 attacking the merely Romantic notion that infancy is basically an immersion in the primal paradise, and the archaic dawn state nothing but Eden. I pointed out that much of the eulogizing of infancy and dawn consciousness was based on ‘the pre/trans fallacy,’ or the confusing of pre-rational states and trans-rational states simply because both are non-rational.

“... The [pre/trans fallacy] simply says: in any recognized developmental sequence, where development proceeds from pre-x to x to trans-x, the pre states and the trans states, because they are both non-x states, tend to be confused and equated, simply because they appear, at first glance, to be so similar. Prerational and transrational are both nonrational; preconventional and postconventional are both nonconventional; prepersonal and transpersonal are both nonpersonal, and so on. And once we confuse pre and trans, then one of two unfortunate things tends to happen: we either reduce transrational, spiritual, superconscious states to prerational, infantile, oceanic fusion (as did Freud); or we elevate infantile, childish, prerational states to transcendental, transrational, transpersonal glory (as the Romantics often did). We reduce trans to pre, or we elevate pre to trans. Reductionism is well-understood; elevationism was the great province of the Romantics.” *Introduction to Volume Two of The Collected Works of Ken Wilber*

“The pre/trans fallacy results when any genuinely transegoic structure or state—including the psychic/soul consciousness, wherever it appears—is *identified with the same* structures that are pre-egoic (such as emotional-vitality, polymorphous perversity, free libido distribution, infantile adualsim, and so on)—which is, of course, the Romantic/Washburn/Wilber-I mistake. In other words, *the transpersonal states that appear in the pre-egoic period are not due to any pre-egoic structures*[my emphasis].



“Moreover, the pre/trans fallacy fully applies to the events in both the frontal consciousness and in the psychic/soul line.

“... For example, we have already seen how the pre/trans fallacy applies to the frontal development or frontal *evolution* (i.e., pre-egoic frontal structures are not to be confused with transegoic frontal structures; to do so results either in reductionism or elevationism). *But precisely the same pre/trans principle is fully operative in the involutionary arc as well*—and the pre and the trans should not be confused in that sequence either.

“... I have always described the pre/trans fallacy as a confusing of involution per se with something that happens in evolution, and this is simply another way of saying, ‘Don’t confuse these evolutionary and involutionary lines, because the crisscrossing of those lines leads inevitably to a pre/trans confusion of one sort or another.’” *The Eye of Spirit*, p. 182-183.

The single boundary fallacy occurs when “... the *necessary differentiation* [between fulcrum 1 and 2] is completely *confused* with dissociation and is therefore interpreted as a primal loss, a *primal alienation*, that forever divides the self from others, from itself, and from nature. And most subsequent human desire, drive, motivation, and cultural endeavors are then seen as a doomed series of twisted attempts to regain this Paradise Lost.” *Sex, Ecology, Spirituality*, p. 700.

“Now, of course, you are perfectly free to believe in evolution and reject the notion of involution. I find that an incoherent position; nonetheless, you can still embrace everything ... about the evolution of culture and consciousness, and reject or remain agnostic on involution. But the notion of a prior involutionary force does much to help with the otherwise impenetrable puzzles of Darwinian evolution, which has tried, ever-so-unsuccessfully, to explain why dirt would get right up and eventually start writing poetry. But the notion of evolution as Eros, or Spirit-in-action, performing, as Whitehead put it, throughout the world by gentle persuasion toward love, goes a long way to explaining the inexorable unfolding from matter to bodies to minds to souls to Spirit’s own Self-recognition. Eros, or Spirit-in-action, is a rubber band around your neck and mine, pulling us all back home.” *Introduction to Volume Two of The Collected Works of Ken Wilber*

“Graves’ model [i.e. pre-Spiral Dynamics] is what I call a ‘Wilber-2’ type of model. There is one major developmental axis, and individuals can fluctuate up and down that axis in different situations.” *Theory of Everything*, p. 146n.

“The first summary of Wilber-II was published in 1979 (‘A Developmental View of Consciousness,’ *Journal of Transpersonal Psychology*, 11, no. 1, 1979). The full-length *Atman Project* appeared in 1980.” *The Eye of Spirit*, p. 337n.

“At the final remembrance, the impact of only God in absolute Mystery and radical Unknowing dismantles once and for all the Atman project. There is no longer the Atman project, for there is only Atman, radical, radiant, all-pervading, perfectly ecstatic in its release, perfectly ordinary in its operation, perfectly obvious in its way. But Atman is Unseen. Atman is Unknown. Atman is Unspoken. Prior to all that arises, It is not other than all that arises, so it can be seen after all: Dogen Zenji—

“This slowly drifting cloud is pitiful!
What dreamwalkers we all are!
Awakened, the one great truth:
Black rain on the temple roof.

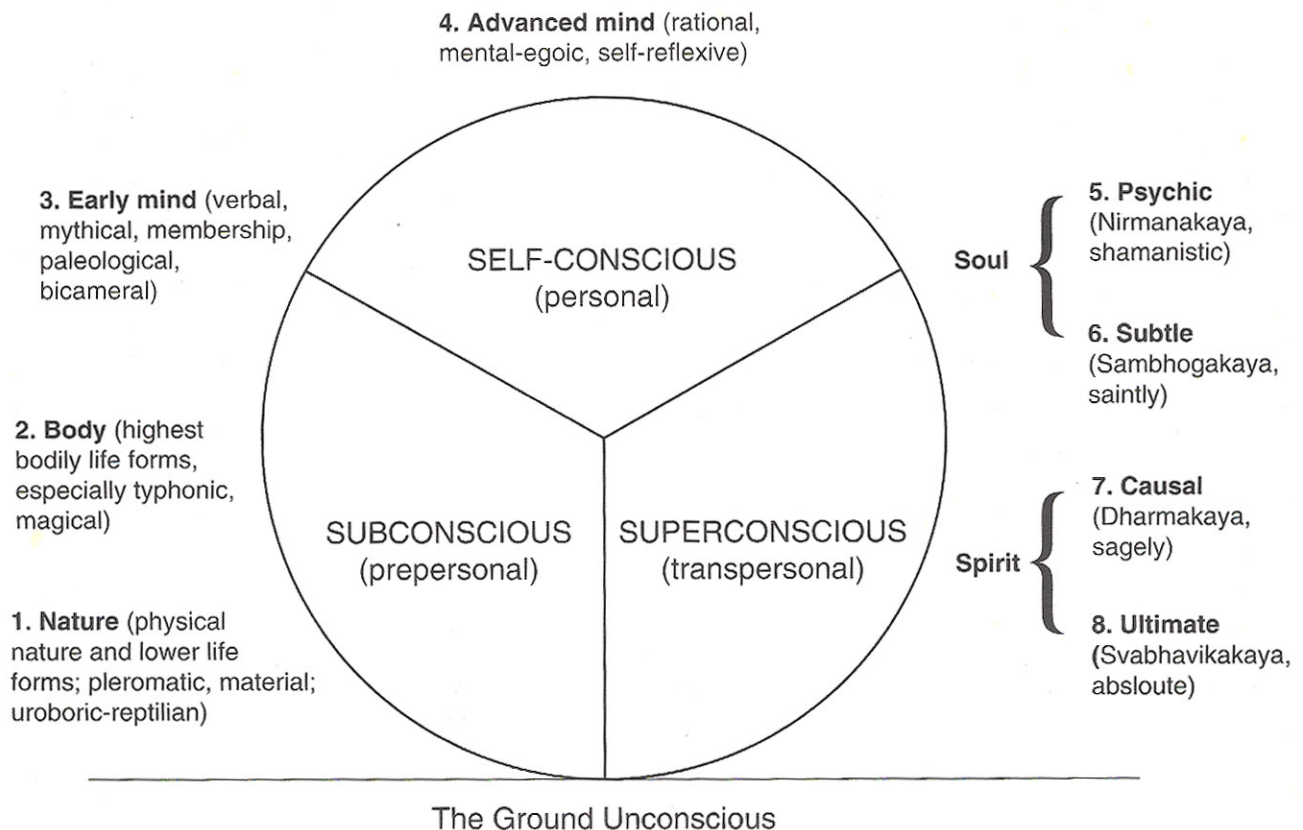
“For all the eons we have searched for this. For all the eons we have wanted this. But for all the eons there was only this: Black rain on the temple roof....

“And because there is always only Atman, the Atman project never occurred.” *The Atman Project*, p. 203.



“In *The Atman Project*, I presented a rather detailed, seventeen-level version of the Great Chain. Since that precision is not necessary (and probably not possible in this ‘big picture’ of historical evolution, I have in this volume used only eight basic levels. Needless to say, these eight levels are therefore rather general structures (but precise enough for our present purposes). Further, since I have used the same general terminology in both texts, there is obviously a semantic overlap in certain case, because some names are forced into extra duty.” *Up from Eden*, p. 11.

“Finally, if you are looking for masses of empirical investigations and conclusions in this book, it should be understood from the start that I, along with Habermas, Gadamer, Taylor, Ogilvy, etc., consider exclusive empiricism to be radically and violently reductionistic, no matter how cleverly concealed; the demand for ‘empirical proof’ is really a demand to strip the higher levels of being of their meaning and value and present them only in their aspects that can be reduced to objective, sensory, value-free, univalent dimensions (i.e., level 1/2). While we will not shun empirical data (that would miss the point), neither will we confine ourselves to empirical data (that would miss the point completely). The basic approach of this book is a hermeneutical or interpretive reading of the text of history (evolution), set in a developmental logic derived from a phenomenological inquiry into the deep structures of consciousness development (set forth in *The Atman Project*).” *Up from Eden*, p.37.



The eight stages of collective development explored in *Up from Eden*: Stages 1-3 are subconscious, 3-4 are self-conscious (there's some overlap with 3), and 5-8 are superconscious. We are presently in a *high mental-egoic period* that began during the Renaissance and Enlightenment ca. 1,500 C.E.

1. Uroboric
2. Typhonic
3. Mythic Membership
4. Mental Egoic (present collective “center of gravity”)
5. Psychic
6. Subtle
7. Causal
8. Ultimate

“The earliest period of human evolution was apparently uroboric—wherein the self and the natural environment were not clearly and sharply differentiated. That was the primal Eden of instinctual harmony with nature, physical and biological nature. It was not that man at that stage was literally nothing but matter or simple animal life; man was already a primate, with protosymbols and rudimentary images. Rather, man was still immersed in the physical and biological realms, the realms that had already preceded him in evolution, so that, as we earlier put it, although man was not defined by these lower levels, he was immersed in them, one with them, largely governed by them. He was, to that extent, pleromatic and uroboric, recapitulating and still lost in all lower levels—material, vegetable, animal.

“At the next major stage, the typhonic, the self had started *differentiate* itself from this natural environment. In other words, typhonic self had *transcended* its embeddedness in the physical a natural world, although it was still magically *involved* with it (or somewhat ‘enfolded’ in it, as per ‘involution’). But the point is that self had, as it were, peeled the physical-natural world off of itself, a thus ‘moved up’ the Great Chain. Because it could *differentiate* itself from the naturic realm, it could *transcend* those lowest of all levels.

“At that typhonic point, however, the self was basically just *body*. To be sure, it was the most highly evolved body yet to appear and it did possess a developed mental imagery, the magical primary process. But its entire consciousness was first and foremost body-bound. Thus, although it was no longer ‘stuck to the physical and natural world, it *was* stuck to the *body*—*involved* with the body—with little or no verbal mind. It was impulsive, body-magical, emotional, pranic.

“However, when the verbal mind eventually emerged and evolved (during the membership periods), the self *began* to differentiate from, and thus transcend, the simple body itself. The self—the membership or verbal self—thereby gained a relative freedom from the body’s instincts, emotions, and drives (it could ‘farm’ them). The self, now as verbal mind, began to peel the body off of itself (i.e., differentiate from it). To just that extent, the verbal-mind transcended the typhon-body: it could postpone mere instinctual discharges, operate linguistically upon the world, transcend the simple present of the body’s senses by remembering and anticipating, and so on.

“At the next stage, the self—now as mental-ego—could finally differentiate itself clearly from the body. Unfortunately, the body was also repressed, which adds a sad kink to the story but doesn’t alter the outline in the least. The point is that, at the egoic level, the self had finally emerged through and differentiated from the typhonic body.

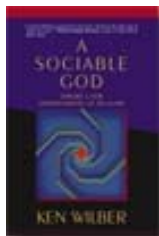
“Finally, with the full-fledged emergence of the mental-ego, the self became introspective: it was aware of, and thus *somewhat* transcended, its own thought processes. We in the West are at the point where the mind itself is starting, like the environment and the body before it, to crystallize out in consciousness and peel off of the self-sense. We are collectively starting, but only starting, to break free of our own thought processes, to cease identifying with them exclusively, to transcend them, and thus to open ourselves to the next step in evolution.” *Up from Eden*, p. 322-323.

“Throughout this book I have suggested that the eventual core of a truly unified, critical sociological theory might best be constructed around a detailed, multidisciplinary analysis of the developmental logic and hierarchic *levels of exchange* that constitute the human compound individual. This would include, at the very minimum: (1) The physical-uroboric level of material exchange, whose paradigm is food consumption and food extraction from the natural environment; whose sphere is that of manual labor (or technological labor); and whose archetypal analyst is Marx. (2) The emotional-typhonic level of pranic exchange, whose paradigm is breath and sex; whose sphere is that of emotional intercourse, from feeling to sex to power; and whose archetypal analyst is Freud. (3) The verbal-membership level of symbolic exchange, whose paradigm is discourse (language); whose sphere is that of communication (and the beginning of praxis); and whose archetypal analyst is Socrates. (4) The mental-egoic level of the mutual exchange of self-recognition, whose paradigm is self-consciousness or self-reflection; whose sphere is that of mutual personal recognition and esteem (the culmination of praxis); and whose archetypal analyst is Locke (and Hegel in his writings on master/slave relationship). (5) The psychic level of intuitive exchange, whose paradigm is siddhi (or psychic intuition in its broadest sense); whose sphere is shamanistic kundalini; and whose archetypal analyst is Patanjali. (6) The subtle level of God-Light exchange, whose paradigm is saintly transcendence and revelation (nada); whose sphere is subtle Heaven (Brahma-Loka); and whose archetypal analyst is Kirpal Singh. (7/8) The causal level of ultimate exchange, whose paradigm is radical absorption in and as the Uncreate (samadhi); whose sphere is the Void-Godhead; and whose archetypal analyst is Buddha/Krishna/Christ.” *Up from Eden*, p. 351.

“What Wilber offers us in *The Atman Project* and *Up from Eden* is a fairly complicated theory regarding the development of consciousness, a theory that applies not only to the individual but also to cultures as a whole and a theory that is specifically geared to developments in the field of religion. Basing his argument on the body of thought conveyed by the spiritual traditions, he suggests that there are a number of levels of reality and that development consists in the progression from one level of reality to the next in a certain set sequence. He substantiates this conceptual framework with a huge quantity of scientific data drawn from the literature on developmental psychology and anthropology. Wilber does not believe that progress is simple or that it can be taken for granted; on the contrary, the individual sometimes has to pay a very high price for development. However, according to Wilber the advantages always outweigh the disadvantages. In this context he speaks of a ‘dialectic of progress.’

“... There is a very striking difference between Wilber’s first version of the spectrum of consciousness [Wilber 1] and this new version of the spectrum model [Wilber 2]. Whereas the movement prescribed by the first model was [*extroverted*]..., the process of development described by the new version of the spectrum model is [*introverted*] in nature: the individual starts out identifying with the physical body and goes on to discover deeper and deeper layers of interiority—first the personal, then the transpersonal. The process of development shows a progressive deepening (or refinement) of consciousness as the individual gains access to deeper and deeper (or higher and higher) planes of existence. Thus in the second model of the spectrum of consciousness the direction of development is diametrically opposed to the direction of development described by the first model.

“Bearing in mind that Wilber wrote both *The Atman Project* and *Up from Eden* before he was thirty, the intellectual competence with which he delved into the various scientific disciplines is bound to command tremendous respect. The fact that following the initial success of *The Spectrum of Consciousness* and *No Boundary*, he had the strength of character to radically revise his system and to introduce such fundamental changes, certainly testifies to his integrity as a thinker. Whether or not he has reached the right conclusion in all of the details—this is something that specialists in the respective fields of science will have to determine—is at this stage less important than the fact the he has presented us with an inspiring vision, which appears to reconcile the visionary and the scientific.” Frank Visser, *Thought as Passion*, p. 109-110.



“A *Sociable God* and *Up from Eden* are books that particularly explored cultural worldviews. I would later come to call this the Lower-Left quadrant (the spectrum of collective or cultural consciousness, morals, worldviews, etc.). *The Atman Project* had already attempted to outline the Upper-Left quadrant (or the individual spectrum of consciousness). What both *Up from Eden* and *A Sociable God* further accomplished, I believe, was to *tie these two quadrants together*, and to believably show that the individual and the cultural *are inextricably bound by patterns of relational exchange*.

That is, the human being is a compound individual, compounded of matter, body, mind, soul, and spirit (to use a simple five level scheme). Each level of the compound individual is actually *a system of mutual exchange* with elements *at the same level of development* (i.e., *the same degree of depth*) in the exterior world: matter with matter (physical food consumption), body with body (sexual procreation), mind with mind (symbolic communication), and so on. At every level, in other words, the subjective world is embedded in vast networks of intersubjective or cultural relationships, and vice versa, not as an afterthought or a voluntary choice, but as an inescapable pregiven fact. As I would later put it, agency is always agency-in-communion.

“It is common to look at social evolution in terms of the various modes of techno-economic production, moving from foraging to horticultural to agrarian to industrial to informational (what I would call the Lower Right quadrant, or social systems). By supplementing that analysis with a focus on *worldviews* (which move correlatively from archaic to magic to mythic to mental to global), *A Sociable God* was able to make a series of predictions that have held up quite well. One was that the breakdown of the civil religion (as discussed by Robert Bellah) would leave American culture open to several trends, including a retrenchment and even resurgence of fundamentalist religion, as well as a regression to narcissistic New Age agendas and intense self-absorption (a resurgence of Romanticism in its unhealthy forms). It's not hard to find corroborative evidence for both of those in today's culture. But another, riskier prediction involved the fact that beyond the rational-egoic (and centauric) level is the first stage of postrationality, referred to in *A Sociable God* (somewhat unhappily) as the psychic level, which supports a panenhenic nature mysticism. The prediction was that the most widespread, popular themes of a newly emerging spiritual orientation would therefore involve panenhenic nature mysticism and Gaia worship, along with a considerably reinterpreted shamanism, focused on ecological consciousness and gross realm unity. More than I imagined, this has become the case.

“On the one hand, this is altogether salutary, coming just in time, one hopes, to help stem a certain ecological catastrophe wrought, not by modernity per se, but by typical human greed, a greed that—most definitely present from the time of archaic foraging, but which at that time had not the means to express itself globally—finally found a way, by hijacking the fruits of modernity, to make itself suicidal on a global scale.

“Alas, with this resurgence of nature mysticism has also come the standard, correlative distrust of all higher mystical states, including deity mysticism and formless mysticism. These are, as always, misinterpreted by panentheistic enthusiasts to be ‘other-worldly’ and therefore supposedly anti-earth, anti-Gaia, and anti-ecological, whereas they actually transcend and include all of those concerns. But the nature mystics have often come armed with venomous words for souls who seek yet deeper and higher occasions, and I believe it will be decades before this particular fury runs its unpleasant course.

“It was by focusing on a developmental and evolutionary view of consciousness that these books (especially *Up from Eden* and *A Sociable God*) were able, I believe, to contribute to an understanding of these various movements. Toward the end of this period I began, not so much to question the evolutionary model, as to appreciate both its strengths and its weaknesses. In particular, studies in developmental psychology were already starting to suggest that development does not proceed in a linear fashion through a series of discrete ladder-like stages. Rather, overall development seems to consist of numerous different developmental lines or streams (such as cognitive, moral, affective, psychological, and spiritual) that progress in a relatively independent fashion through the basic spectrum of consciousness. If we simplify the spectrum of consciousness as going from pre-conventional to conventional to post-conventional to post-post-conventional waves, and if we use affects or feelings as an example of a particular stream, then we have *pre-conventional affects* (e.g., narcissistic rage, impulse gratification), *conventional affects* (belongingness, care, concern), *post-conventional affects* (universal love, global altruism), and *post-post-conventional affects* (transpersonal compassion, love-bliss, Kosmic care). Likewise with cognition, morals, needs, psychological (or self) development, and spiritual development (considered as a separate line), among many others.

“Each of these developmental lines or streams traverses the same basic levels or waves, but each does so in a relatively independent fashion so that, for example, a person can be at a very high level of cognitive development, a medium level of interpersonal development, and a low level of moral development, all at the same time. This shows how truly uneven and non-linear overall development can be. A massive amount of research continued to demonstrate that the individual developmental lines themselves unfold in a sequential manner—the important truth discovered by developmental studies. But since there are at least a dozen different developmental lines, overall growth itself shows no such sequential development, but is instead a radically uneven and individual affair. Moreover, at any given time a particular individual might show much growth in one stream (say, psychological), while showing little or no growth in others (say, spiritual). None of this could be explained by a single-stream evolutionary model, but all of it made perfect sense according to a levels-and-lines model (so-called phase-3).

“Although I abandoned the strictly linear or ‘ladder-like’ view of development by 1981, I am criticized to this day for presenting a rigidly linear view of development, where, it is alleged, psychological development must be fully complete before spiritual development can even begin. I never held that rigid a view even in phase-I, and I certainly abandoned anything remotely like that almost two decades ago. So I never know how to respond to these charges, other than to point out that they are untrue.” *A Sociable God*, p. 38-41.

Phase-3 (Spectrum-3): Holonic, ca. 1983-1993

Major Books: *Eye to Eye* (1983), *Transformations of Consciousness* (1986), *Grace and Grit* (1991).

- Holonic: the basic “unit of consciousness” is Arthur Koestler’s *holon* – a whole made of nested parts (*subholons*) that, in turn, is nested within larger wholes (*superholons*), *all the way up/down*, inside/outside, left/right, subjective/objective, matter/spirit, individual/collective, etc. forever.

Taken as a Whole, All-That-Is is more accurately described as a *Holarchy*, as holons manifest in multitudinous relationships that can be characterized as nested hierarchies (vertical growth, depth, ranking) of nested levels [frameworks of consciousness] and heterarchies (horizontal growth, span, linking) within a particular level [framework of consciousness].

- Formulates the triune “overall self” or self-system [focus personality/outer ego: Roberts, focus of attention/objective awareness: Ennis]:
 1. Proximate self: “ego development”: the *subject* of awareness (“I”) at any stage.
 2. Distal self: the *object* of awareness (“me or mine”) of the next stage.
 3. Intuition of anterior I-I (Atman/Brahman [All-That-Is]). *The Eye of Spirit*, p. 344n.
- Adds developmental lines (streams/modules) that unfold interdependently in linear stages within structures (waves/levels/realms). As the “overall self” navigates these multiple streams (over two dozen) there is a “slow and progressive unfolding (but not in any set sequence).” However, overall development is nonlinear, nonsequential, and holonic as related to overall life conditions.
- Outlines unconscious aspects of the self-system:
 1. **Ground-Unconscious** – a developmental concept not to be confused with Ground of Being. “... *all the deep structures existing as potential ready to emerge at some future point*. All the deep structures given to a collective humanity—pertaining to every level of consciousness from the body to mind to soul to spirit, gross, subtle, and causal—are enfolded or enwrapped or undifferentiated....” *Eye to Eye*, p. 95.
 2. **Archaic-Unconscious** – “... simply the most primitive and least developed structures of the ground-unconscious—the pleroma (physical matter), the uroboros (alimentary drives), the typhon (emotional-sexual energies), and various primitive mental-phantasmic forms.” Introjection and projection are modes of mistranslation. *Eye to Eye*, p. 97.
 3. **Submergent-Unconscious** – “... that which was once conscious, in the lifetime of the individual, but is now screened out of awareness. [It] becomes unconscious for various reasons, and those reasons lie along a *continuum of inattention*. This continuum ranges for simple forgetting through selective forgetting to forceful/dynamic forgetting (the latter alone being repression proper).” *Eye to Eye*, p. 98-9.
 4. **Embedded-Unconscious** – “Repression is simply a form of mistranslation, but a mistranslation that is not just a mistake but an *intentional* (even if unconscious) editing, a dynamic repression with vested interests. The individual does not just forget: he doesn’t want to remember. ... The Freudian superego, with the defenses and the character-structure, is those

aspects of the ego level with which the self is unconsciously *identified*, so much so that they cannot be *objectively* perceived (as can the rest of the ego). They translate without being translated—they are repressing but unrepressed.” *Eye to Eye*, p. 101.

5. **Emergent-Unconscious** – Defenses against transformation (e.g., isolation, avoidance of relationship, death terror, desacralizing [Maslow], substitution [lower is higher], contraction). “... those deep structures [at any level] which have not yet emerged from the ground-unconscious. ... the ego is strong enough to repress not only the lower realms but also the higher realms—it can seal off the superconscious as well as the subconscious. ... Any or all of the defenses simply become part of the ego’s translation processes, such that the ego merely continues to translate when it should in fact begin transformation.” *Eye to Eye*, p. 103.

- Adds states: normal, ordinary, or natural (waking/phenomenal, dreaming, sleeping), and altered, nonordinary, or nonnormal (meditation, peak experiences, spiritual experiences, drug induced). Notes that *all* are temporary, passing phenomena, even if they come in cycles.
- Formulates nine main types of pathology that relate to the nine main fulcrums of self-development:
 1. Sensorimotor (psychoses)
 2. Phantasmic-emotional (narcissitic-borderline disorders)
 3. Representational mind (psychoneuroses)
 4. Rule/role mind (script pathology)
 5. Formal-reflexive (identity neuroses)
 6. Vision-logic (existential pathology)
 7. Psychic (psychic disorders)
 8. Subtle (subtle pathology)
 9. Causal (causal pathology). *Transformations of Consciousness*, 1986, p. 125.
- Refines Ways of Knowing: eye of flesh (monologic/sensibilia/outer senses), eye of mind (dialogic/intelligibilia), eye of spirit (translogic/transcendelia/inner senses). He calls this “epistemological pluralism.”
- Formulates the three strands of authentic science, applies them to physical, mental, and spiritual domains:
 1. **Instrumental injunction:** exemplars, paradigms, practices, “if you want to know this, then do this.”
 2. **Intuited apprehensions:** applies to:
 - Sensory experience, eye of flesh, monologic, sensibilia, empiricism.
 - Mental experience, eye of mind, dialogic, intelligibilia, rationalism.
 - Spiritual experience, eye of spirit, translogic, transcendelia, mysticism.
 3. **Communal confirmation or rejection:** “genuine knowledge must be open to disproof, or else it is simply dogma in disguise.” *The Eye of Spirit*, 1997, p. 87.

- Model of human development includes structures (waves/levels/realms), lines (streams/modules), and states.
- Worldview line: **TEAL** (holistic integralism), focus upon Upper Left Quadrant (individual/interiors).
- Cognitive line: Middle Vision Logic/Postformal.
- Self Level: Centaur (Fulcrum 6)
- Moral Stage: 6 (universal/ethical)

“The word ‘holon’ first makes its appearance in *Transformations of Consciousness*, although the concept itself has been present since my first book: in *Spectrum of Consciousness*, each level was described as a whole that is part of the whole of next level, a concept for which Koestler’s wonderful term ‘holon’ was made to order.” *Introduction to Volume Four of The Collected Works of Ken Wilber*.

“A Wilber-3” type of model ... maintains that, in one and the same situation, an individual can be at a high level of development in some lines, medium in others, low in still others.” *Theory of Everything*, p. 146n.

“... Development is no longer understood as a homogenous process, in which the self passes through a number of stages respectively, but as a complex process, consisting of several lines of development (cognitive, emotional, social, spiritual, etcetera) and the self somehow has to maintain a delicate balance between these lines.

“In the years 1987-1995 he does not publish much, due to personal circumstances, primarily because his wife [Trey] gets ill and dies in 1989. This period is chronicled in ... *Grace and Grit* (1991).” Frank Visser website.

“Almost as soon as I had published the Atman Project/Wilber II model, I realized that it needed to be refined in a very specific direction. The seventeen stages were still generally valid, but that model did not *fully differentiate the various lines of development through each of those stages*, nor did that model carefully distinguish between, for example, the enduring structures and the transitional structures.

“Thus, in less than one year after I published Wilber-II, I published its refinement, which we might as well call Wilber-III. Wilber-II and Wilber-III still share the same general stages, but Wilber-III explicitly distinguishes *the different developmental lines that unfold through those seventeen levels*. These different developmental lines include affective, cognitive, moral, interpersonal object-relations, self-identity, and so on, *each of which develops in a quasi-independent fashion through the general levels or basic structures of consciousness*. There is no single, monolithic line that governs all of these developments....

“I also distinguished between the enduring and the transitional features of each of those developmental sequences; outlined the six major characteristics of the self-system [i.e. proximate self/distal self/intuited anterior I-I/focus personality] navigating those stages in its own frontal development (in addition to the ‘indestructible drop’ of its own involutionary arc); and added the existence of

temporary *states* (e.g., waking/dreaming/sleeping/altered) to the more directional and structural frontal unfolding.

“That is the model (Wilber-III) that I have consistently presented since its first publication (1981). It was completely obvious by that time that a monolithic ‘one line’ spectrum would not do justice to the evidence.” *The Eye of Spirit*, p. 212-213.

“Wilber-III was first published in ‘Ontogenetic Development: Two Fundamental Patterns,’ *The Journal of Transpersonal Psychology*, 13, no. 1, 1981; this was followed by a two-part series in the same journal, ‘The Developmental Spectrum and Psychopathology: Part 1, Stages and Types of Pathology; Part 2, Treatment Modalities’ (Wilber, 1984).” *The Eye of Spirit*, 337-338n.

“A massive amount of research continued to demonstrate that the individual developmental lines themselves unfold in a sequential manner—the important truth discovered by developmental studies. But since there are at least two dozen different developmental lines, overall growth itself shows no such sequential development, but is instead a radically uneven and individual affair. Moreover, at any given time a particular individual might show much growth in one stream (say, psychological), while showing little or no growth in others (say, spiritual). None of this could be explained by a phase-2 model, but all of it made perfect sense according to phase-3.

“... This move to phase-3 invalidated very few of the actual propositions of phase-2; it simply set them in a larger context. The pre/trans fallacy, for example, still applied to any developmental sequence, but it was now understood that there are many such sequences, so that a person could be preconventional in one line, conventional in another, and postconventional in yet another. The [pre/trans fallacy] was still valid, but one had to be sure one had a single developmental line each time one applied it. This changed none of the conclusions of phase-2, but opened them up to even richer elaborations.” *Introduction to Volume Three of The Collected Works of Ken Wilber*

“The various quasi-independent lines of development include the following: moral development, self-identity or proximate-self development (generally called ‘ego development’), visual-spatial thinking, logico-mathematical thought, linguistic-narrative knowledge, cognitive development, worldviews, interpersonal capacity, psychosexual, conative and motivational drives, intimacy, spiritual development (ultimate concern), self-needs, altruism, creativity, affective development, level of typical defense mechanisms, mode of spacetime (spatio-temporal architecture), form of death-seizure, epistemic mode, various specific talents (musical, artistic, bodily-kinesthetic, sports, dance), and object relations—among others.” *The Eye of Spirit*, p. 246.

“Through these general *waves* of development flow many different *streams* of development. We have credible evidence that these different streams, lines, or modules include cognition, morals, self-identity, psychosexuality, ideas of the good, role-taking, socioemotional capacity, creativity, altruism, several lines that can be called “spiritual” (care, openness, concern, religious faith, meditative stages), communicative competence, modes of space and time, affect/emotion, death-seizure, needs, worldviews, mathematical competence, musical skills, kinesthetics, gender identity, defense mechanisms, interpersonal capacity, and empathy. (You will see some of the evidence for these independent modules presented in *The Eye of Spirit* ; more extensive references can be found in *Integral Psychology*).

“One of the most striking items about these multiple modules or streams is that most of them develop in a relatively independent fashion. Research is still fleshing out the details of these relationships; some lines are necessary but not sufficient for others; some develop closely together. But on balance, many of the streams develop at their own rate, with their own dynamic, in their own way. A person can be at a relatively high level of development in some streams, medium in others, and low in still others.” *Introduction to Volume Seven of The Collected Works of Ken Wilber.*

“Thus, even though virtually all of the individual lines themselves follow a set sequence, the overall amalgam does not. The self, as usual, can be all over the place.

“Since the physiological and cognitive lines are the two earliest streams in the ‘necessary but not sufficient’ sequence [i.e. . nonlinear interdependence], ... this means that they are the most fundamental lines, the foundational lines, upon which all the others tend to rest, at least according to most research to date. (They are, in fact, the Right Hand [exteriors] and Left Hand [interiors] foundations of the entire sequence; the physiological is the foundation of the Upper Right quadrant [individual, exteriors], the cognitive, of the Upper Left [individual, interiors].” *The Eye of Spirit*, p. 256.

“At the same time, I should say that I take, and have always taken, a rather loose approach to exact correlations among different systems [of human development]. *I do not believe that there is one correct picture of human development, of which these various researchers are giving partial glimpses* [my emphasis]. Development is more like the Mississippi River, with literally thousands of real and different currents all scurrying toward the ocean of One Taste [i.e. “remembrance” of Atman/Brahman/Nondual Source], and different types of research tools (from Kohlberg’s moral tests to Loevinger’s sentence completion test to Selman’s tests of role taking to the Profiles of Meditative Experience test) all plug into the Mississippi at a different point and give us different readings. There are as many different developmental levels and lines as there are different tests plopped into the River. There is no reason to suppose that these many different tests—there are hundreds of them from around the world—will simply line up perfectly next to each other so we can all see that they are identical.” *Introduction to Volume Four of The Collected Works of Ken Wilber.*

“That is the meaning of ‘linear’ in developmental studies (irreversible nested envelopment), and some aspects of human development are indeed linear, as massive amounts of experimental and clinical evidence have made more than obvious. In fact, those theories that fail to take these linear aspects into account are severely deficient and inadequate theories.

“There is nothing linear about the self-sense [proximate self, distal self/intuited anterior I-I/focus personality], however. In fact, the self can roam all over the spectrum of consciousness (or the spectrum of basic structures). This is why the self is ‘where the action is.’ It can jump ahead, regress, spiral, go sideways, or otherwise dialectically spin on its heels. As Plotinus pointed out long ago, *precisely because the basic structures themselves have no inherent self-sense [ego], the self can identify with any of them.*” *The Eye of Spirit*, p. 145-146.

“Here is a simple way to picture wilber-3, which involves the integration of the *levels* of the Great Chain [i.e. All-That-Is/Roberts] with various developmental *lines* moving through those levels (or streams through those waves). Let’s use a simple version of the Great Chain, with only four levels (body, mind, soul, and spirit); let’s use only five lines (there are almost two dozen); and let’s make spirituality *both* the highest development in each line *and* a separate line of its own, to cover both common definitions (see figure [3]).

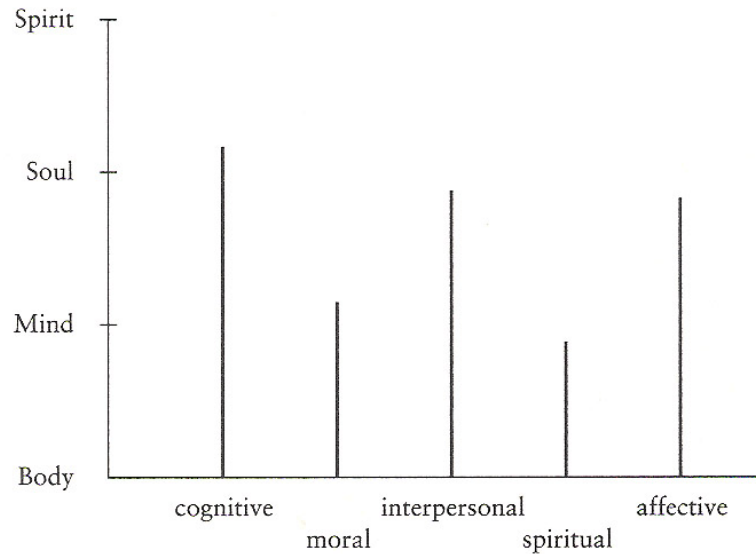


Figure 3. The Integral Psychograph

“Since ‘hierarchy’ upsets many people, let’s also draw that hierarchy in the way that it is actually defined, namely, as a holarchy (see figure [4 below]). This is the identical concept, but some people are more comfortable with nice feminine circles (I prefer them myself, because they so clearly show the ‘transcend and include’ nature of the Great Nest of Being [All-that-Is/Roberts]).

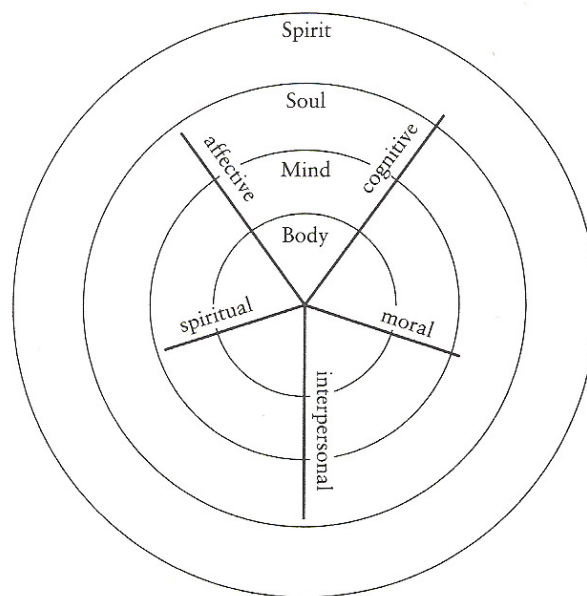


Figure 4. The Integral Psychograph as a Holarchy

“The point of both of those diagrams—what I call an ‘integral psychograph’—is that you can track the different developmental lines (or streams) as they move through the various levels (or waves) of the Great Nest. You can be at a higher, transpersonal, or ‘spiritual’ level in several lines, and at a lower, personal, or ‘psychological’ level in others, so that both spiritual and psychological development overlap—and the separate spiritual line(s) can be relatively high or low as well.

“All of these streams and waves are navigated by the self (or the self system), which has to balance all of them and find some sort of harmony in the midst of this *mélange*. Moreover, something can go wrong in any stream at any of its waves (or stages), and therefore we can map various types of pathologies wherever they occur in the psychograph—different types of pathologies occur at different levels or waves in each of the lines.

“Even though we can say, based on massive evidence (clinical, phenomenological, and contemplative), that many of these developmental streams proceed through the waves in a stage-like fashion, nonetheless *overall* development does *not* proceed in a specific, stage-like manner, simply because the self is an amalgam of all the various lines, and the possible number of permutations and combinations of those is virtually infinite. *Overall individual growth, in other words, follows no set sequence whatsoever* [my emphasis].

“Finally, ... because each senior dimension transcends but includes (or nests) the junior dimension, to be at a higher wave does not mean the lower waves are left behind. This is not (and never has been) based on a ladder, but on the model of: atoms, molecules, cells, and organisms, with each senior level enfolding or enveloping the junior—as Plotinus put it, a development that is envelopment. So even at a higher level, ‘lower’ work is still occurring simultaneously—cells still have molecules, Buddhas still have to eat.

“That’s wilber-3 in a nutshell.” *One Taste*, November 16, 1997.

“... all the elements of a given level are roughly equivalent in status and mutually interpenetrating in fact. All in one and one in all—holographically, as it were. But, by virtue of hierarchy, any element from a senior level is higher in ontological status than any element of a junior dimension (e.g., the virtue of compassion is not equivalent with a quark). This mutual interconnectivity of the elements of any *single* level is *one-dimensional penetration with equivalence*. It is a type of *heterarchy* existing within each level of *hierarchy*. Heterarchy means that no element is superior to another; it means that there is an *equivalence* of all parties in a unitary pattern. ‘Holographic’ is simply the strong version of heterarchy, where each part is so equivalent that they actually contain each other. For our simpler and general purposes, we will use ‘holography’ and ‘heterarchy’ interchangeably, since the important point is that both are nonhierarchical. Thus, the simplest way to summarize the mystic’s world view would be:

1. Heterarchy within each level [i.e., linking]
2. Hierarchy between each level [i.e., ranking].” *Eye to Eye*, p. 119.

“Because Wilber-II is essentially consonant with Aurobindo, Wilber-III constitutes my criticism and critique of Aurobindo (and [his student] Chaudhuri) as well. Again, this is not a repudiation but a refinement. Likewise, since the Great Chain of Being (the Great Holarchy) is essentially identical to Wilber-II, Wilber-III constitutes a significant part of my overall criticism and refinement of the

perennial philosophy itself (including the basic psychology of Vedanta, Mahayana/Vajrayana Buddhism, the Kabbalistic sefirot, Plotinus and the Neoplatonic tradition and so on).

“These Wilber-III refinements, are, I believe, absolutely crucial, especially as we begin the actual and specific details of integrating Eastern and Western models. The Wilber-II types of models will no longer suffice for these details, useful as they were as a first orientation.” *The Eye of Spirit*, p. 338n.

“I myself have started a more detailed presentation of Wilber-III on several occasions; some readers will remember seeing references to *System, Self, and Structure*; then something called *Patterns and Process in Consciousness*; and now I am calling it *Principles of Transpersonal Psychology*; ...

“[A *Brief History of Everything*] ... is a book that very strongly emphasizes the Wilber-III (and Wilber-IV) model, in its simplified form as “ladder” (enduring basic structures), “climber” (the self-system), and “view” (the different lines running through the basic levels).” *The Eye of Spirit*, p. 339.

[Ed. note: Ken did eventually publish a refinement of Wilber-III as *Integral Psychology* (2000).]

“The real point of this book [*Eye to Eye*, 1983], however, was not so much to present a final paradigm—we are decades away from such—as to point out some of the major obstacles now blocking its emergence. And we saw a half dozen or so: *category error*, the *pre/trans fallacy*, the *confusion of legitimacy and authenticity* [in dogmas, institutions, and practices], the *confusion of structure and stage*, the *failure to grasp the paradox of spirit as goal and ground* [my emphasis]. For there are now a tremendous number of gifted scholars working on or toward a comprehensive paradigm, and yet most of them, in my opinion, fall into one or more of those fallacies. The most common seems to be to take the results from a monological science (physics, physiology, systems theory) and attempt to stretch them, as it were, to cover what in fact can only be covered with dialogical [reason] and translogical [inner senses] sciences. This is, of course, a profound category error. The next most common seems to be the pre/trans fallacy—especially in psychology and sociology; and next, structure-stage confusion.

“But in any event, I have simply offered what seem to me to be several such fallacies or errors, with the hope that the quest for the new paradigm may more easily move forward. I have suggested and outlined what I think aspects of the new paradigm might look like. But what I most wanted to leave with the reader was no a final view, but hints on how better to reach that view; not a final knowledge, but a balance in the quest itself; not a way to stop, but a way to carry on. And, indeed, we might eventually discover that the new paradigm is nothing but the quest itself [as suggested by the Adams Axiom]; that the only constant is the search; that Being, as Hegel said, is simply the process of its own becoming. When a famous Zen Master was asked the meaning and nature of absolute reality, he replied only: ‘Walk on’.” *Eye to Eye*, p. 281-282.

Phase-4 (AQAL-4): Holarchic, ca. 1993-2000

Major Books: *Sex, Ecology, Spirituality* (1995), *A Brief History of Everything* (1996), *The Eye of Spirit* (1997), *The Marriage of Sense and Soul* (1998), *One Taste* (1999), *The Collected Works of Ken Wilber, Volume 1-4* (1999), *The Collected Works of Ken Wilber, Volume 5-8* (2000), *Integral Psychology* (2000), *A Theory of Everything* (2000).

- Formulates AQAL: all *quadrants*, all *levels*, all *lines*, all *states*, all *types*. Levels, lines, states, and types are *all situated within* the quadrants, or *basic perspectives*, which tie it all together:
 - Upper Left quadrant: interior/subjective (*intentionality*; first-person singular).
 - Upper-Right quadrant: exterior/objective (*behavior*; third-person singular).
 - Lower-Left quadrant: intersubjective (*culture*; second-person and first person plural).
 - Lower-Right quadrant: interobjective (*social systems*; third-person plural).

Wilber's model is a holonic "knowledge map" in which to *simultaneously situate all of the different hierarchies* (vertical growth, depth, and ranking) and *heterarchies* (horizontal growth, span, and linking) found in extant sciences, arts, philosophies, and religions.

- Outlines *individual holons* (All Quadrants) and *social holons* (Lower Left/Right Quadrants only), which are **sentient**. Outlines *artifacts* and *heaps* (made of individual and social holons), which are **insentient**. These distinctions situate nested whole/part relationships within the AQAL Matrix.
- Outlines the twenty (or so) tenets for holons. "Reality is not composed of things or processes; it is not composed of atoms or quarks; it is not composed of wholes nor does it have any parts. Rather, it is composed of whole/parts, or holons. This is true of atoms, cells, symbols, ideas. They can be understood neither as things nor processes, neither as wholes nor parts, but only as simultaneous whole/parts, so that standard 'atomistic' and 'wholistic' attempts are both off the mark. There is nothing that isn't a holon (upwardly and downwardly forever)." *Sex, Ecology, Spirituality*, 1995, p. 41.
- Adds *typologies*: gender types, personality types (e.g., Jungian types, Meyer's Briggs, Enneagram, etc.).
- Formulates Basic Moral Intuition: "preserve and promote the greatest depth for the greatest span."
- Proposes a solution to the "hard problem" of the Cartesian brain/mind dichotomy based upon an AQAL approach (i.e., Body deals with exteriors/third-person/It/Its perspectives, and Mind deals with interiors/first and second-person/I/We perspectives. We can't reduce one to the other, and ultimately the solution is "beyond the rational stages of understanding. The solution is postrational, and fully available to all who wish to move in that direction." *Integral Psychology*, 2000, p. 182.)
- Formulates the six characteristics of the "overall self" or "self-system." Also calls it the "center of gravity" of consciousness because it "navigates" all developmental lines, which tend to develop unevenly:

1. **Identification** (the locus of self-identity).

2. **Will** (the locus of choice within the constraints of present developmental level).
 3. **Metabolism** (the “digestion” or assimilation of experience).
 4. **Navigation** (developmental choices within all levels, lines, and states).
 5. **Defenses** (the locus of defense mechanisms, phase-specific and phase-appropriate, hierarchically organized).
 6. **Integration/organization** (that which gives cohesiveness to the psyche within all levels, lines, and states). *The Eye of Spirit*, 1997, p. 142.
- Formulates the “psychograph” that maps all lines to show that overall development is a “wildly idiosyncratic,” nonlinear affair. For example, a person may have a postformal cognitive line, a strive-drive values line, a preconventional moral line, etc.
 - Defines three major developmental lines of the Self-System (UL), each with its own energetic body (UR). (See *Integral Psychology*, 2000, p. 125-128.):
 - Ego/Frontal Line: Gross Body
 - Soul/Deeper Psychic Line: Subtle Body
 - Self (Atman)/Witness Line: Causal Body
 - Outlines the necessity for an *Integral Transformative Practice* (ITP) based on Aurobindo, Murphy & Leonard, and others to promote personal growth in researchers, therapists, etc.
 - Worldview line: **TURQUOISE** (holonic integralism) equal focus upon all Quadrants as tetra-mesh or tetra-evolution. That is, all holons have four foundational perspectives that can’t be reduced to the other and must be considered within an integral theory of consciousness.
 - Cognitive line: Late Vision Logic/Postformal.
 - Self Level: Centaur (Fulcrum 6)
 - Moral Stage: 7 (universal/spiritual)

Wilber’s Critical Theory

Summary:

- First, identify orienting generalizations – the partial truths in symbolic form called *metaphors* – in a given field or body of work. For the moment, simply assume they are indeed true.
- Second, arrange these metaphoric truths into chains or networks of interlocking conclusions. Pose the following question to all of the orienting generalizations: What coherent system would in fact *incorporate the greatest number of these truths*?
- Third, once we’ve identified the overall scheme that incorporates the greatest number of orienting generalizations, use that scheme to criticize the partiality of narrower approaches, even though we’ve included the basic truths from those approaches. Criticize not their truths, but their partial nature.

“In working in any field, Wilber simply backs up to a level of abstraction at which the various conflicting approaches actually agree with one another. Take, for example, the world’s great religious traditions: Do they all agree that Jesus is God? No. So we must jettison that. Do they all agree that there is a God? That depends on the meaning of ‘God.’ Do they all agree on God, if by ‘God’ we mean a Spirit that is in any ways *unqualifiable*, from the Buddhist’s Emptiness to the Jewish mystery of the Divine [or Jane Roberts’s All-That-Is]? Yes, that works as a generalization – what Wilber calls an ‘orienting generalization’ or ‘sturdy conclusion.’

“Wilber likewise approaches all the other fields of human knowledge: art to poetry, empiricism to hermeneutics, psychoanalysis to meditation, evolutionary theory to idealism. In every case he assembles a series of sturdy and reliable, not to say irrefutable, orienting generalizations. He is not worried, nor should his readers be, about whether *other* fields would accept the conclusions of any given field; in short, don’t worry, for example, if empiricist conclusions do not match religious conclusions. Instead, simply assemble all the orienting conclusions as if each field had incredibly important truths to tell us. This is exactly Wilber’s first step in his integrative methods – a type of phenomenology of all human knowledge conducted at the level of orienting generalizations. In other words, assemble all of the truths that each field believes it has to offer humanity. For the moment, simply assume they are indeed true.

“Wilber then arranges these truths into chains or networks of interlocking conclusions. At this point Wilber veers sharply from a method of mere eclecticism and into a systematic vision. For the second step in Wilber’s method is to take all of the truths or orienting generalizations assembled in the first step and then pose this question: What coherent system would in fact *incorporate the greatest number of these truths*?

“The system ... is, Wilber claims, the system that incorporates the greatest number of orienting generalizations from the greatest number of fields of human inquiry. Thus, if it holds up, Wilber’s vision incorporates and honors, it integrates, more truth than any other system in history.

“The general idea is straightforward. It is not which theorist is right and which is wrong. His idea is that everyone is basically right, and he wants to figure out how that can be so. ‘I don’t believe,’ Wilber says, ‘that any human mind is capable of 100 percent error. So instead of asking which approach is right and which is wrong, we assume each approach is true but partial, and then try to figure out how to fit these partial truths together, how to integrate them – not how to pick one and get rid of the others.’

“The third step in Wilber’s overall approach is the development of a new type of *critical theory*. Once Wilber has the overall scheme that incorporates the greatest number of orienting generalizations, he then uses that scheme to criticize the partiality of narrower approaches, even though he has included the basic truths from those approaches. He criticizes not their truths, but their partial nature.

“... I asked Wilber how he himself thought of his work. ‘I’d like to think of it as one of the first believable world philosophies, a genuine embrace of East and West, North and South.’ Which is interesting, inasmuch as Huston Smith (author of *The World’s Religions* and subject of Bill Moyers’ highly acclaimed television series *The Wisdom of Faith*) recently stated, ‘No one – not even Jung – has done as much as Wilber to open Western psychology to the durable insights of the world’s wisdom traditions. Slowly but surely, book by book, Ken Wilber is laying the foundations for a genuine East/West psychology.’

“At the same time, Ken adds, ‘People shouldn’t take it too seriously. It’s just orienting generalizations. It leaves all the details to be filled in any way you like.’ In short, Wilber is not offering a conceptual straightjacket. Indeed, it is just the opposite: ‘I hope I’m showing that there is more room in the Kosmos than you might have suspected.’” Introduction to *The Eye of Spirit* by Jack Crittenden.

Wilber-4/AQAL: An Integral Theory of Consciousness

“In *The Eye of Spirit*, I divide my work into four main phases: wilber-1 was Romantic; wilber-2 was basically the Great Chain understood in developmental terms (a model first presented in *The Atman Project*); wilber-3 goes considerably further and suggests that there are numerous different developmental lines that progress relatively independently through the various levels of the Great Chain (a model first presented in *Transformations of Consciousness* and fleshed out in *The Eye of Spirit* and especially *Integral Psychology*); and wilber-4 sets those levels and lines in the context of the four quadrants (the psychological component of wilber-3 and wilber-4 are essentially the same, so I often refer to my latest psychological model as wilber-3, with the understanding that it is simply the Upper-Left quadrant of wilber-4).” *One Taste*, November 16, 1997.

“A ‘wilber-4’ model takes [a ‘wilber-3’ model] and sets it in the context of the four quadrants.” *A Theory of Everything*, p. 146n.

“... he adds a socio-cultural dimension to his model of individual development, and gives more attention to neurological processes that are involved in consciousness. With his image of the four quadrants (intentional, neurological, cultural and socio-economic) he demonstrates the interdependency of these dimensions, and the onesidedness of views that base themselves on only one quadrant, and doubt the validity of the other quadrants.” Frank Visser website.

“This period in my work marked the emergence of ‘wilber-4,’ or an approach that is ‘all-level, all-quadrant’ ..., and which does indeed attempt to provide a genuinely integral or comprehensive view of the Kosmos. Not a final view or a fixed view or the only view; just a view that attempts to honor and include as much research as possible from the largest number of disciplines in a coherent fashion.”

“The Wilber-III aspects in this [Wilber-IV] model are virtually unchanged, but they are set in a context (‘all-quadrant, all-level’) that renders their constitutive elements more visible. Neither consciousness, personality, individual agency, nor psychopathology can be located simply or solely in the individual organism. The subjective domain is always already embedded in intersubjective, objective and interobjective realities, all of which are partly constitutive of the subjective agency and its pathologies: thus the shift from Wilber-III to Wilber-IV.” *The Eye of Spirit*, p. 373n.

“... the integral approach that I am recommending – and which I simplistically summarize as ‘all-level, all-quadrant’ (or even simpler: ‘the holonic approach’) – is dedicated to including all of the nonreducible realities in all of the quadrants – which means, all of the waves, streams, states, realms, and types in any and all dimensions, as disclosed by reputable, nonreductionistic researchers. All four quadrants, with all their realities, mutually interact – they ‘tetra-interact’ and ‘tetra-evolve’ – and a more integral approach is sensitive to those richly textured patterns of infinite interaction.

“I sometimes simplify this holonic model even further by calling it a ‘1-2-3’ approach to the Kosmos. This refers to first-person, second-person, and third-person realities. Notice that, in figure [5 below], the Upper-Left quadrant involves ‘I-language’ (or first-person accounts); the Lower-Left quadrant

involves ‘we-language’ (or second-person accounts); and both Right-Hand quadrants, since they are objective patterns, involve ‘it-language’ (or third-person accounts). Thus, the four quadrants can be simplified to the ‘Big Three’ (I, we, and it). These important dimensions can be stated in many different ways: art, morals, and science; the Beautiful, the Good, and the True; self, culture, and nature. The point of an ‘all-level, all-quadrant’ approach is that it would honor all of the waves of existence – from body to mind to soul to spirit – as they *all* unfold in self, culture, and nature.”

Introduction to Volume Seven of The Collected Works of Ken Wilber.

“The point is that *every* event in the manifest world has *all 3 of those dimensions*. You can look at any event from the point of view of the ‘I’ (or how I personally see and feel about the event); from the point of view of the ‘we’ (how not just I but others see the event); and as an ‘it’ (or objective facts of the event).

“Thus, an integrally informed path will take all of those dimensions into account, and thus arrive at a more comprehensive and effective approach—in the ‘I’ and the ‘we’ and the ‘it’—or in self and culture and nature.

“If you leave out science, or leave out art, or leave out morals, something is going to be missing, something will get broken. Self and culture and nature are liberated together or not at all. So fundamental are these dimensions of ‘I,’ ‘we,’ and ‘it’ that we call them the four quadrants, and we make them a foundation of the integral framework.... (We arrive at ‘4’ quadrants by subdividing ‘it’ into singular ‘it’ and plural ‘its.’)” *Integral Spirituality*, 2006, p. 30.

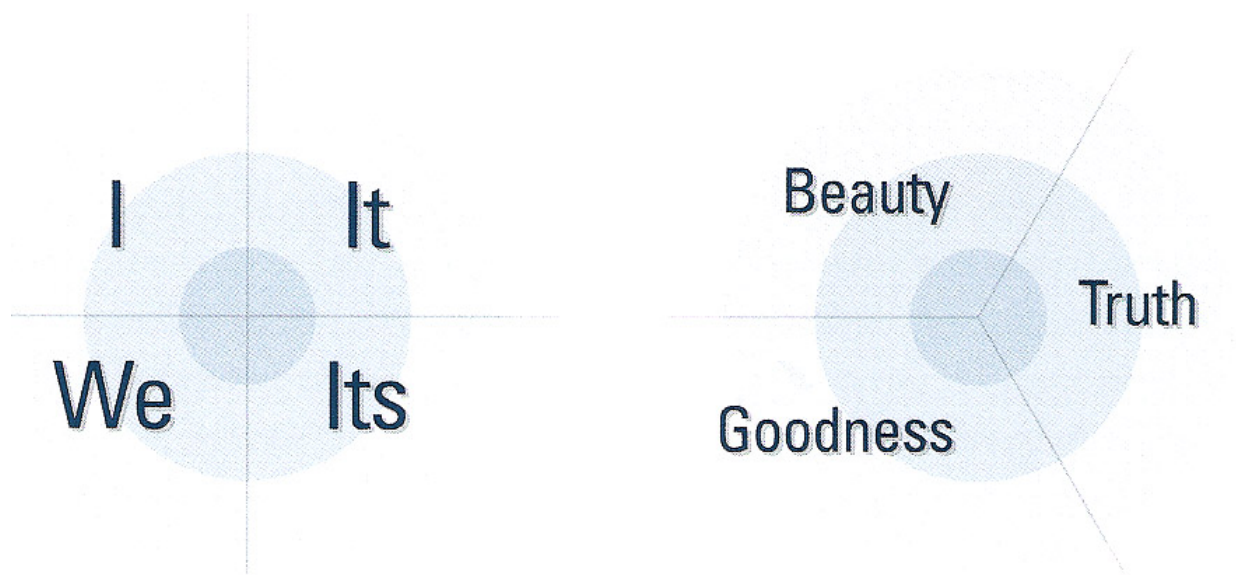


Figure 5. The Big Three

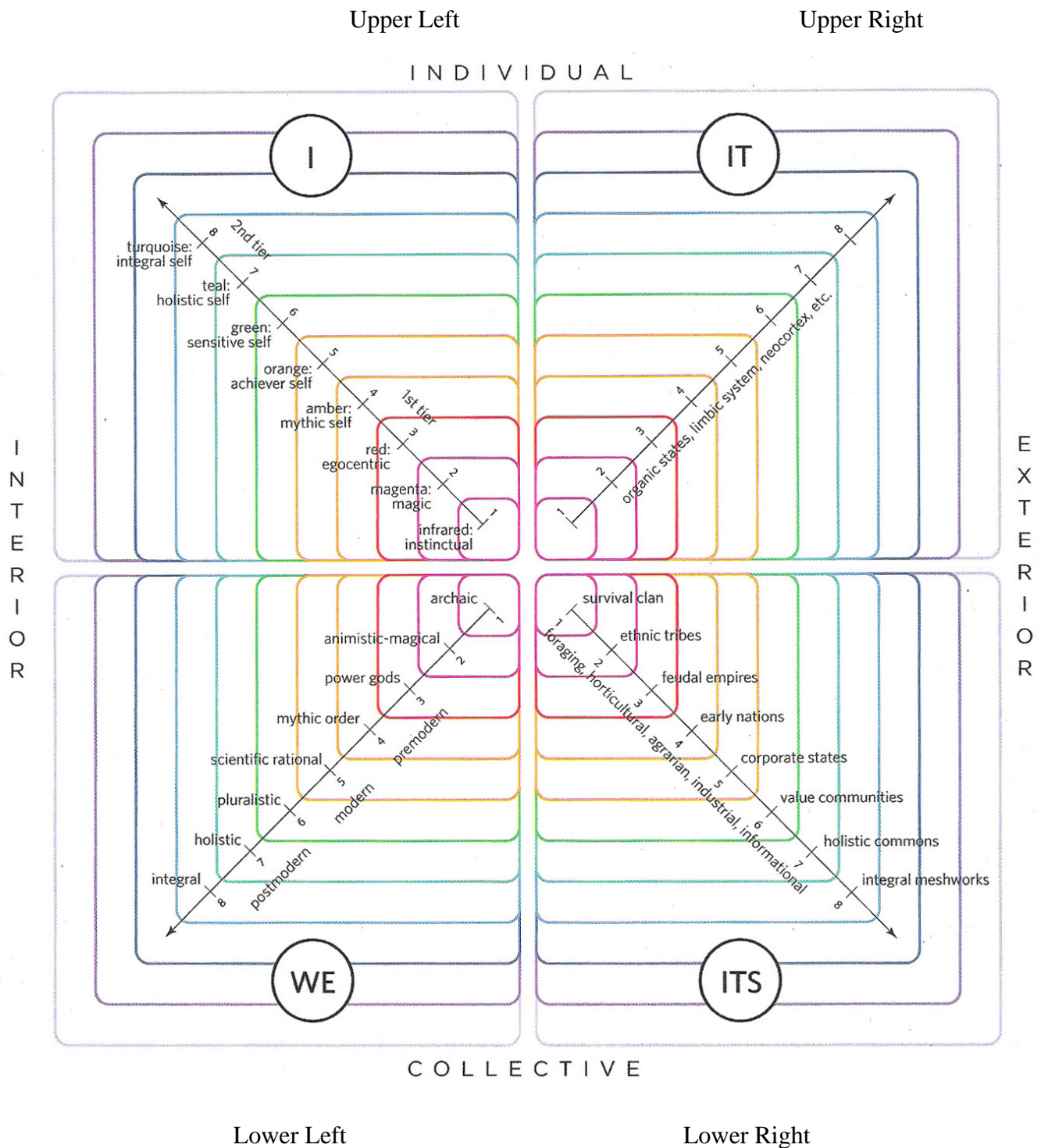


Figure 6. The Four Quadrants

“The first step toward a genuine theory of consciousness is the realization that consciousness is not located in the organism. Rather, consciousness is a four-quadrant affair, and it exists, if it exists at all, distributed across all four quadrants, anchored equally in each.

Major approaches include (they define consciousness as):

1. **Cognitive science** (schemas of brain/mind, emergent hierarchies of integrated networks).
2. **Introspectionism** (first person, direct subjective experience, not third person objective).
3. **Neuropsychology** (neural systems, neurotransmitters, organic brain “mechanisms”).
4. **Individual psychotherapy** (anchored in the individual organism’s adaptive capacities).
5. **Social psychology** (embedded in networks of cultural meaning and social systems).
6. **Clinical psychiatry** (neurophysiology and neuronal systems).
7. **Developmental psychology** (unfolding process with unique architectures at each stage).
8. **Psychosomatic medicine** (strongly interactive with organic bodily processes).
9. **Nonordinary states of consciousness** (affects of dreams, meditation, psychedelics, etc.).
10. **Eastern and contemplative traditions** (ordinary and higher modes of awareness, yoga).
11. **Quantum consciousness** (capable of interacting with, and altering physical matter).
12. **Subtle energies** (bio-energies in addition to strong/weak nuclear, electromagnetic, gravity).

“Rather, consciousness actually exists distributed across all four quadrants [intentional, behavioral, cultural, or social] with all of their various levels and dimensions. There is no one quadrant (and certainly no one level) to which we can point and say, ‘There is consciousness.’ Consciousness is in no way localized in that fashion.

“... Thus, it is quite true that consciousness is anchored in the physical brain (as maintained by theories 1, 3, 6, 8). But consciousness is also and equally anchored in interior intentionality (as maintained by theories 2, 4, 7, 10, 11), and intentionality that *cannot* be explained in phsycialist or empiricist terms nor disclosed by their methods.

“... In short, if you take away any of those quadrants—intentional, behavioral, cultural, or social—you will destroy any manifest consciousness. *And that means, very simply, that consciousness is located solely in none of those domains* [my emphasis]. Consciousness is not located merely in the physical brain, nor in the physical organism, nor in the ecological system, nor in the cultural context, nor does it emerge from any of those domains. Rather, it is anchored in, and distributed across, all of those domains with all of the available levels.

“Thus, the methodologies that purport to give us a ‘theory of consciousness,’ but which investigate only one quadrant (not to mention only one level in one quadrant) are clearly not giving us an adequate account of consciousness at all. Rather, an ‘all-quadrant, all-level’ approach holds the only chance of an authentic theory of consciousness, if such exists.” *The Eye of Spirit*, p. 273-274.

A Summary the “Twenty Tenets,” from *Sex, Ecology, Spirituality: The Spirit of Evolution* (1995/2000).

Wilber calls the following “relatively stable habits” rather than “eternal laws.”

The “Laws” of Evolution: Involutionary Givens: “patterns of existence”: “tendencies of evolution”: “laws of form”: “propensities of manifestation” p. 40, SES. [This is similar to Roberts’s “root assumptions” and “blueprints for reality.”]

They are derived from modern systems science. Still, they are operative in three of the main domains of evolution (i.e. overall development):

1. **Physiosphere (matter)**

2. Biosphere (body)

3. Noosphere (mind)

“Reality is not composed of things or processes; it is not composed of atoms or quarks; it is not composed of wholes nor does it have any parts. Rather, it is composed of whole/parts, or holons.

“This is true of atoms, cells, symbols, ideas. They can be understood neither as things nor processes, neither as wholes nor parts, but only as simultaneous whole/parts, so that standard ‘atomistic’ and ‘wholistic’ attempts are both off the mark. There is nothing that isn’t a holon (upwardly and downwardly forever).” *SES*, p. 41.

“Therefore, we can examine what *holons* have in common, and this releases us from the utterly futile attempt to find common processes or common entities on all levels and domains of existence, because that will never work; it leads always to reductionism, not true synthesis.” *SES*, p. 42.

(Ed. note: Wilber’s definition of holons applies *equally* to Roberts’s consciousness units [CUs], electromagnetic energy units [EEs], and Ennis’ links of consciousness [LCs].)

- **Eros** – “every holon is Spirit-in-Itself playing at being Other.” Matter, body, mind, soul, spirit: Spirit-as-matter, Spirit-as-body, Spirit-as-mind, Spirit-as-soul, Spirit-as-spirit. “... an itch for infinity.” *SES*, p. 132.
- **Agape** – two sides of the same pull. Counterpart to Eros, “... if all holons reach toward Spirit, Spirit reaches out to all holons.” *SES*, p. 134.
- **A morphogenetic gradient in the manifest realm** – involution creates, not a series of fixed planes and pre-given levels (there is no pre-given great chain), but a vast morphogenetic field of potentials, defined not by their fixed contents and forms but by their relative placement in the sliding field.” *SES*, p. 134.
- **Certain prototypical forms or patterns** – fixed involutory givens (the “twenty tenets” from *SES*, chapter 2): timeless *a priori* givens, *SES*, p. 134.

The Tenets:

1. “*Reality as a whole is not composed of things or processes, but of holons.*” *SES*, p. 43.
Actualization holarchies: healthy vs. dominator holarchies: limiting, even pathological
2. “*Holons display four fundamental capacities: self-preservation, self-adaptation, self-transcendence, and self-dissolution.*” *SES*, p. 48.
 - a. **Self-preservation:** entelechy (Aristotle), morphic unit/field (Sheldrake), regime, code, canon (Koestler), deep structure (Wilber): *agency*, self-asserting, assimilating tendencies, relative autonomy and *wholeness*: yang. Pathological forms: alienation and repression.

- b. **Self-adaptation:** *communion*, participatory, bonding, joining tendencies, expresses its *partness*, its relationship to something larger: yin. Pathological forms: fusion and indissociation.
- c. **Self-transcendence:** self-transformation, creative novelty, creativity (Whitehead), a holon “*becomes a new whole*, which has its own new forms of agency *and* communion.” Articulated by “symmetry breaks” (Prigogine): not equivalent rearrangements of the same stuff. “*Evolution is the result of self-transcendence at all levels.*” *SES*, p. 50.
- d. **Self-dissolution (self-immanence):** “that which is vertically built up can vertically break down, and the pathways in both cases are essentially the same.” *SES*, p. 52

Taken together, these four capacities can be imagined as a cross: two horizontal opposites: *agency* and *communion* and two vertical opposites: *self-transcendence* and *self-dissolution*.

“... every holon is *simultaneously* a *subholon* (part of some other holon) and a *superholon* (itself containing holons).”

“Preserve [*agency*] or accommodate [*communion*], transcend or dissolve—the four very different pulls on each and every holon in the Kosmos.” *SES*, p.54

- 3. “*Holons emerge.*” P. 54. Due to self-transcendence, new holons emerge or evolve. Therefore, freedom and indeterminacy are foundational. “Determinism arises only as a limiting case where a holon’s capacity for self-transcendence approaches zero, or when its own self-transcendence hands the locus of indeterminacy to a higher holon.” *SES*, p. 55. “When a holon’s self-transcendence approaches zero (when its creativity is utterly minimal), then the *reconstructive sciences* collapse into the *predictive sciences.*” *SES*, p. 56. This is the source of all reductionism.
 - 4. “*Holons emerge holarchically.*” *SES*, p. 56. They emerge as whole/parts. “The many become one and are increased by one.” – Whitehead. In other words, there are natural hierarchies within any holarchy. *Hierarchy* is the antidote for atomism (reductionism: flatland: no interiors) and wholism (extreme heterarchy: flatland: no interiors). That is, there are natural hierarchies that can become pathological or dominator, but let’s not throw out the baby with the bath water, as many in the green meme have done.
- “The point is to tease apart pathological hierarchies—where one holon usurps its position in the totality—from normal holarchies in general, which express the natural interrelations between holons that are always both parts and wholes in horizontal and vertical relationships. ... both pathological hierarchies and pathological heterarchies do exist and need to be addressed *as pathologies*, but that does not damn the existence of normal heterarchies and normal hierarchies themselves, both of which are necessary for wholes and parts to coexist.” *SES*, p. 58.
- 5. “*Each emergent holon transcends but includes its predecessor(s).*” *SES*, p. 59. “To supercede is at once to preserve and to negate.” – Hegel. That is, emergent holons preserve previous holons but negate their separateness, isolatedness, and aloneness. Therefore, “all of the lower is in the higher, but not all of the higher is in the lower.” P. 59. All development is envelopment. “... in normal holarchies, the new and senior pattern or wholeness can to some degree *limit the indeterminacy* (organize the freedom) of its junior holons (precisely because it transcends and includes them; i.e.

via ‘downward causation,’ or more generally, ‘downward influence’).” *SES*, p. 60. This is also called *creative novelty*.

6. “*The lower sets the possibilities of the higher; the higher sets the probabilities of the lower.*” *SES*, p. 61. A “level” in a holarchy is articulated and identified by: a *qualitative emergence* (Popper), *asymmetry* (or “symmetry breaks,” Prigogine, Jantsch), an *inclusionary principle* (higher includes the lower, but not vice versa, Aristotle), *developmental logic* (the higher negates [transcends] and preserves [includes] the lower, but not vice versa, Hegel), a *chronological indicator* (the higher chronology comes after the lower, but all that is later is not higher, St. Gregory).

“Whenever we refer to a ‘number of levels’ within a holon, then, we are using a relative scale *consistently applied* [my emphasis] within the particular comparisons.” *SES*, p. 63.

7. “*The number of levels which a hierarchy comprises determines whether it is ‘shallow’ or ‘deep’; and the number of holons on any given level we shall call its ‘span.’*” *SES*, p. 64. This is a crucial distinction in any holarchy: vertical (depth) and horizontal (span: shallow/wide) dimensions. “The greater the vertical dimension of a holon (the more levels it contains), then the *greater* the *depth* of that holon; and the more holons on that level, the *wider* its *span*.” *SES*, p. 64. We can mistake *great span* for *great depth*!
8. “*Each successive level of evolution produces GREATER depth and LESS span.*” *SES*, p. 64. “... the number of wholes will always be less than the number of parts, indefinitely. ... in relation to a holon’s predecessor(s).” *SES*, p. 64.

“*Addition 1: The greater the depth of a holon, the greater its degree of consciousness.*” *SES*, p. 65. “The spectrum of evolution is a spectrum of consciousness.” There is a vertical scale of deep vs. shallow, and a horizontal scale of wide vs. shallow. Changes in the horizontal dimension: *translation* of *surface structures*. Changes in the vertical dimension: *transformation* of *deep structures*. The relation between the two dimensions: *transcription*. “Transformation is how you get *levels* in the first place.” *SES*, p. 68.

9. “*Destroy any type of holon, and you will destroy all of the holons above it and none of the holons below it.*” *SES*, p. 69. This allows us to determine what is “lower,” and what is “higher,” in any holonic grouping. This is how we get levels or depth or hierarchies in the first place, and points out how we can delineate horizontal and vertical dimensions in evolutionary change-in-time. *Less depth*: more fundamental: a component of many other holons (e.g., atoms): building blocks: *less significant*: more of the Kosmos is external to it (e.g., primates are more significant, more conscious, more of the Kosmos internal to them, than rocks).
10. “*Holarchies coevolve.*” *SES*, p. 71. The “unit” of evolution is not an isolated holon (e.g., an individual) but includes its environment: ecological: all agency is ALWAYS agency-in-communion.” Micro (individuals) and macro (social/environment) holons evolve heterarchically [span] to new holarchical levels [depth] of each.” *SES*, p. 72. An individual holon is “an *enduring compound individual*, compounded of its junior holons and adding its own defining form or wholeness or canon or deep structure... the overall wholeness or morphic field of the individual holon organizes the indeterminateness of its junior partners or subholons.” *SES*, p. 72. Thus individual and larger socio-environmental holons coevolve.

11. “*The micro [individual holons] is in relational exchange with the macro [social/environmental holons] and all levels of its depth.*” *SES*, p. 73. “... as holons evolve, each layer of depth continues to exist in (and depend upon) a network of relationships with other holons at the *same level of structural organization*. I usually refer to this, for short, as ‘same level exchange.’ ” *SES*, p. 74. “... all holons are compound individuals, compounded of their previous holons and adding their own distinctively emergent pattern; and each level of these holons maintains its existence through relational exchanges with same-depth holons in the social (or macro-) environment.” *SES*, p. 74.
12. “*Evolution has directionality.*” *SES*, p. 74. This exists in terms of increasing differentiation, variety, complexity, and organization in the *physiosphere*, *biosphere*, and *noosphere*. Regressions, dissolutions, arrest do occur, but other indicators of directionality include creative emergence (novelty), symmetry breaks, self-transcendence, increasing depth and greater consciousness.
 - a. *Increasing complexity.* The emergence of ever increasing complexity: anamorphosis (Wolterick). The emergence of a new level of *complexity* brings a concomitant *simplicity*, a “simplification of system function.” *SES*, p. 74.
 - b. *Increasing differentiation/integration.* Herbert Spencer (1862) introduced the idea of differentiation and integration that replaced Darwin’s “descent with modification.” This is how complexity emerges. “Differentiation produces partness, or a new ‘manyness’; integration produces wholeness, or a new ‘oneness.’ ” P.75. The regime, canon, pattern of any holon is its *integrative coherence*. Thus creativity: endless new integrations: new whole/parts. Disruption of the drive to differentiation or integration results in pathology.
 - c. *Increasing organization/structure.* Evolution: consciousness in physical form, moves from simple to more complex types of systems, from lower to higher levels of organization.
 - d. *Increasing relative autonomy.* A holon’s capacity for self-preservation in the midst of social/environmental fluctuations. Relative autonomy: agency: agency-in-communion: whole/parts: regime: code: canon: deep structure: ever sliding: “... a holon is relatively autonomous vis-à-vis its juniors and relatively subservient vis-à-vis its seniors.” *SES*, p. 79. contexts within contexts within contexts all the way “up” and “down.” When we identify a deeper context, our relative autonomy increases since “more *external* forces *impinging* on the autonomy of a holon become *internal* forces *cooperating* with it (due to *supersession*, or *transcendence* and *inclusion*).” *SES*, p. 81.
 - e. *Increasing telos.* “The regime, canon, code, or deep structure of a holon acts as a magnet, an attractor, a miniature omega point, for the actualization of that holon in space and time. That is, the end point of the system tends to ‘pull’ the holon’s actualization (or development) in that direction, whether the system is physical, biological, or mental.” *SES*, p. 81.

There is a trajectory defined by these chaotic attractors, a recognizable pattern that always emerges based upon “entelechy.” *Bifurcations* are a shift from one type of attractor to another. Destabilized, chaotic systems tend toward steady states: *transformation*.

Ex., “An acorn’s code (its DNA) has oak written all over it. Through processes of *translation*, *transcription*, and *transformation* the seed unfolds into a tree, holarchically.” *SES*, p. 83. This means that human cognitive development is “going somewhere.” And it can become sabotaged

and the results are dis-ease, pathology, psychosis, frustration, arrest, stick points, logjams, alienation, fragmentation, etc.

“Deeper and wider contexts exert a pull, a telos, on present limited contexts. ... [Omega point theorists not engaging in reductionism] always point to ways beyond our present perception, and assuming their contexts are genuine, they are right: we will never be happy until we, too, can live with a larger horizon. Until we, too, can accept the therapia of embracing gently a greater depth...” *SES*, p. 85.

13. “*Addition 2: Every holon issues an IOU to the universe.*” *SES*, p. 527. “... finite things, finite holons, are somehow profoundly *lacking*, or even profoundly *contradictory*, in and of themselves.

“These types of statements have often stirred much controversy in philosophical circles, and many philosophers are either annoyed or puzzled by what they mean (or even can mean). But the reason these type of statements (‘All holons are contradictory’) come from mystically oriented philosopher-sages is that they have glimpsed the eternal, tasted infinity, and thus all finite things by comparison are pale, incomplete, uncertain, shifting, shadowy. And thus to be merely finite is not only a constriction, it is ultimately self-defeating: to be merely finite is to deny infinity, and this is self-contradictory in the deepest sense because it denies one’s deepest reality. ... And it is this incompleteness, this instability, that drives the agitated movement of the entire finite and manifest universe....” *SES*, p. 527.

“... every holon is a whole/part. There are no wholes and no parts anywhere in the manifest universe; there are only whole/parts. If actual wholes or actual parts really existed somewhere, then they could rest; they would simply be what they were; there would be no massive instability, no internal ‘self-contradiction.’” *SES*, p. 528.

“All holons issue an IOU to the Kosmos, where IOU means ‘Incomplete or Uncertain,’ and which specifically means, the more complete or encompassing a holon, the less consistent or certain, and vice versa. To say a holon can be complete or consistent, but not both, is also to say that every holon is therefore incomplete or inconsistent (uncertain), and thus: every holon issues an IOU to the Kosmos.” *SES*, p. 529.

Examples include Tarski’s Theorem, Godel’s Incompleteness Theorem, and Heisenberg’s Uncertainty Principle.

14. *Addition 3: All IOUs are redeemed in Emptiness.*” *SES*, p. 532.

“Emptiness [i.e. Nondual Source/All-That-Is] is neither a Whole nor a Part nor a Whole/Part. Emptiness is the reality of which all wholes and all parts are simply manifestations. In Emptiness I do not become Whole, nor do I realize that I am merely a Part of some Great Big Whole. Rather, in Emptiness I become the opening or clearing in which all wholes and all parts arise eternally. I-I am the groundless Ground, the empty Abyss, that never enters the stream of endless IOUs...”

“And there is the message of the mystics, ever so simply put Emptiness, and Emptiness alone, redeems all IOUs.”

(Ed. note: Wilber acknowledges that there may be more than twenty of these “tenets” and that there are actually twenty-two listed in SES.

(Also, Jane Roberts’s consciousness units (CUs) are a theoretical holon for Nondual Source-within-All. It proposes that Nondual Source and thus consciousness is causal, not matter. Therefore, all holons in framework 1 consist of nested CUs, which in turn consist of nested aspects of Nondual Source, or what Wilber/Buddhists call Emptiness. This is “provable” *only through direct experience* of Nondual Source/Emptiness. All else is metaphysical speculation (i.e. beliefs systems about, but not the actual experience) and thus a category error (trying to map the transpersonal realms with only the eye of flesh [outer senses] or eye of mind [intellect]), *without* the eye of spirit [inner senses].)

“But these tenets have to be of such a *general nature* that they will apply to all three general realms [e.g., physiosphere, biosphere, noosphere], and that means, in essence, that they apply basically to the [physiosphere], since [the physiosphere] is the only thing that all three realms have in common. [The physiosphere] runs from [the physiosphere] to the core of [the biosphere] and the core of [the noosphere], and thus what holds for [the physiosphere] will hold for (but not totally cover) whatever happens on all three levels. Thus, on level 1, or [the physiosphere], we already find dissipative or self-organizing structures, holons with depth and span, creative emergence, increasing complex, evolutionary development, differentiation, self-transcendence, teleological attractors, and so forth. When I presented the twenty tenets, I used examples from all three realms, but all the tenets can be found, to some degree or another, in the physiosphere itself (thus acknowledging some degree of *continuity* in the overall evolutionary process—the ‘no gaps in nature’ side of the equation). And all of that, too, is just fine.

“But none of the twenty tenets—as crucially important as they are—describes specifically what is happening in [the biosphere] and [noosphere]. To the extent that [the biosphere] and [noosphere] are composed of holons—and they are—they *will follow all of the twenty tenets*. But holons with Life injected into them also do other things that [physiospheric] holons do not—such as sexual reproduction, metabolic communication, autopoietic self-preservation, and so forth; and holons with Mind injected into them do still other things that [biospheric] holons do not—such as verbal communication, conceptual self-expression, artistic endeavors, and so on. The [biospheric] and [noospheric] qualities and functions and cognitions will follow the same tenets that also apply to [the physiosphere], but they will further follow other laws and patterns and actions not specifically derivable from the twenty tenets (which state, for example, that evolution gets more complex, but does not state that evolution will produce poetry). There is nothing in the twenty tenets that will tell us how to resolve an Oedipus complex, or why pride can be wounded, or what honor means, or whether life is worth living.

“In other words, the twenty tenets—by which I mean dynamic systems theory in general—are the *most fundamental* tenets of *all* of development, and therefore the *least* interesting, least significant, least telling tenets when it comes to [the biosphere/body] and [noosphere/mind] (and super-especially anything higher). Systems theory—precisely in its claim and desire to cover *all* systems—necessarily covers the least common denominator, and thus nothing gets into systems theory that, to borrow a line from Swift, does not also cover the weakest noodle.

“And the weakest noodles, the lowest holons, have the *least* depth, the *least* interiority, the *least* consciousness—so that a science of *that* is correspondingly a weakest noodle science. It is a science of surfaces.

“... So the twenty tenets are the backbone of our system, holding true for holons anywhere, or so I maintain. But for the meat and flesh and feelings and perceptions—for these we will have to look elsewhere, look instead to an empathic feel from within of those degrees of the All that are degrees of us as well. And we do not honor the richness of these feelings—in us, in others—by reducing or narrowing them to the lowest common denominator.” *Sex, Ecology, Spirituality*, p. 121-124.

“What is therefore required is a set of tenets that can explain *both* advance and regression, good news and bad news, the ups and downs of an evolutionary thrust that is nonetheless as active in humans as it is in the rest of the Kosmos [i.e. value fulfillment/Roberts]. Otherwise, we face the extremely bizarre situation of driving a virulent wedge right through the middle of the Kosmos: everything nonhuman operates by evolution [value fulfillment]; everything human does not.

“What are the principles that can rehabilitate cultural evolution in a sophisticated form, and thus reunite humanity with the rest of the Kosmos, and yet also account for the ups and downs of consciousness unfolding? Here are some of the central explanatory principles that I believe we need:

“1. *The dialectic of progress.* As consciousness evolves and unfolds, each stage solves or diffuses certain problems of the previous stage, but then adds new and recalcitrant—and sometimes more complex and more difficult—problems of its own. Precisely because evolution [value fulfillment] in all domains (human and otherwise) operates by a process of differentiation and integration, then each new and more complex level necessarily faces problems not present in its predecessors. Dogs get cancer; atoms don’t. But this doesn’t damn evolution [value fulfillment] altogether! It means evolution [value fulfillment] is good news, bad news, this dialectic of progress. And the more stages of evolution [value fulfillment in framework 1 terms] there are—the greater the depth of the Kosmos—the more things that *can* go wrong.”

“2. *The distinction between differentiation and dissociation.* Precisely because evolution [value fulfillment in framework 1 terms] proceeds by differentiation and integration, something can go wrong at each and every stage—as I said, the greater the depth of the Kosmos, the more diseases there can be. And one of the most prevalent forms of evolutionary [value fulfillment] pathology occurs when *differentiation* goes too far into *dissociation*. In human evolution [value fulfillment], for example, it is one thing to differentiate the mind and body, quite another to dissociate them. It is one thing to differentiate culture and nature, quite another to dissociate them. Differentiation is the prelude to integration; dissociation is the prelude to disaster.

“3. *The difference between transcendence and repression.* To say that evolution [value fulfillment] proceeds by differentiation and integration is to say that it proceeds by transcendence and inclusion. That is, each stage of evolution [value fulfillment] (human and otherwise) *transcends and includes* its predecessors. Atoms are parts of molecules, which are parts of cells, which are parts of complex organisms, and so on. Each stage thus includes its predecessor(s), and then adds its own defining and emergent qualities: it transcends and includes.

“But for just that reason, with *pathology*, the senior dimension doesn’t transcend and include; it transcends and represses, denies, distorts, disrupts. Each new and higher stage has exactly the is

choice: transcend and include, befriend, integrate, honor; or transcend and repress, deny, alienate, oppress.

“4. *The difference between natural hierarchy and pathological hierarchy.* During the evolutionary process [value fulfillment in linear time], that which is whole at one stage becomes a part of the whole of the next. Each and every thing in the Kosmos is thus what Arthur Koestler called a ‘holon,’ a whole that is simultaneously a part of some other whole, indefinitely. Whole atoms are part of molecules, whole molecules are part of cells, and so on. Each is a whole/part, a holon, existing in a *natural hierarchy*, or order of increasing wholeness and holism.

“For this reason, Koestler pointed out that normal hierarchy ought really to be called *holarchy*, and he’s quite right. All processes of evolution [value fulfillment] (human or otherwise) proceed in part by hierarchization (holarchization)—each senior dimension transcends and includes its juniors: each level is a whole that is part of another whole, indefinitely, which is exactly why each unfolding stage transcends and includes its predecessor(s), and thus the Kosmos unfold in embrace after embrace after never-ending embrace.

“But that which transcends can repress. And thus normal and natural hierarchies can degenerate into pathological hierarchies, into dominator hierarchies. In these cases, an arrogant holon doesn’t want to be both a whole and a part; it want to be a whole, period. It does not want to share in the communions of its fellow holons; it wants to dominate them with its own agency. Power replaces communion; domination replaces communication; oppression replaces reciprocity.

“5. *Higher structures can be hijacked by lower impulses.* Tribalism, when left to its own devices, is relatively benign, simply because it means and its technologies are relatively harmless. You can only inflict so much damage on the biosphere, and on other humans, with bow and arrow (and this lack does not mean the presence of wisdom). The problem is that the advance technologies of rationalization [ORANGE], when hijacked by tribalism [MAGENTA], and its ethnocentric drives, can be devastating.

“Auschwitz is not the result of rationality. Auschwitz is the result of the many products of rationality being used in irrational ways. Auschwitz is rationality hijacked by tribalism, by an ethnocentric mythology of blood and soil and race, rooted in the land, romantic in its dispositions, barbaric in its ethnic cleansing. You cannot seriously attempt genocide with a bow and arrow; but you can attempt it with steel and coal, combustion engines and gas chambers, machine guns and atom bombs.” *The Eye of Spirit*, p. 72-75.

Vision-Logic and Universal Integralism

“Vision-logic is certainly the level through which I have attempted to write most of my works, although how well I have succeeded remains to be seen. But in trying to write from a ‘late’ or ‘high’ vision-logic, my major nemesis has almost always been the worldview of ‘early’ or ‘low’ vision-logic, namely, the worldview of dynamic relativism and extreme pluralism, also known as *deconstructive postmodernism*.

“... the western Enlightenment (or modernity), using its later formal operational and early vision-logic capacities, managed to *differentiate* the major cultural value spheres of science, art, and morals, but failed to integrate them. Postmodernity, whose task *was to take up this integration and complete it*,

began most promisingly by even more clearly differentiating the many pluralistic cultural spheres—and then promptly aborted its own development at that delicate point, leaving the world with no way to relate the many different contexts that postmodernism had unearthed. Leaving the world, that is to say, in a completely fragmented, chaotic, fractured state, often while loudly claiming that its postmodern deconstructions were the only way to heal the planet, heal America, heal the world, and so forth. Under the ostensibly noble guise of pluralism, relativism, incommensurate paradigms, and cultural diversity, postmodernism opened up the world to a richness of multiple voices, but then stood back to watch the multiple voices degenerate into a Tower of Babel, each voice claiming to be its own validity, yet few of them actually honoring the values of the others. Each was free to go its own way, whereupon everybody went in vigorously different ways. ‘Consequently, contradictions run rampant. There is no order to such a universe....’ This did not completely liberate the many pluralistic voices, but merely sent them scurrying off, isolated and alienated, to the far corners of a fragmented world, there to suckle themselves in solitude.

“For this reason, I have always defined myself as a *constructive* postmodernist, in contrast to a merely deconstructive postmodernist. In *The Marriage of Sense and Soul* I would identify three especially important ideas that tend to define most forms of postmodernism: contextualism, constructivism, and pluralism. All three of those are earmarks of early vision-logic or the dynamic relativism worldview, which means all three are *very important*—but very limited—aspects of a post-Enlightenment, postmodern worldview. For they are completed and fulfilled *only* as they themselves are mutually interrelated with their own wider contexts, producing not merely aperspectivism (multiple contexts) but *integral-aperspectivism*, or the multiple contexts brought together in an integrated and dynamic dialecticism (of a mature vision-logic). Thus, *constructive postmodernism* (as I use the term) takes up the multiple contexts freed by dynamic relativism, and then integrates them into mutually interrelated networks (of dynamic dialecticism), as opposed to deconstructive and extreme postmodernism, which simply remain arrested at a lower-order worldview, fragmented and stuck in a morass of unrelated differentiations and mutually suspicious contexts, each choking in its own isolated world.” *Introduction to Volume Four of The Collected Works of Ken Wilber.*

Hierarchy and Holarchy

“The hard part [of *Sex, Ecology, Spirituality*] had to do with hierarchies. Granted, rigid social hierarchies are deplorable, and oppressive social rankings are pernicious. Postmodernism has fortunately made us all more sensitive to those injustices. But even the anti-hierarchy critics have their own strong hierarchies (or value rankings). The postmodernists value pluralism over absolutism—and that is their value hierarchy. Even the eco-philosophers, who abhor hierarchies that place man on the top of the evolutionary scale, have their own very strong hierarchy, which is: subatomic elements are parts of atoms, which are parts of molecules, which are parts of cells, which are parts of organisms, which are parts of ecosystems, which are parts of the biosphere. They thus value the biosphere above particular organisms, such as man, and they deplore man’s using the biosphere for his own selfish and ruinous purposes. All of that comes from their particular value hierarchy.

“Feminists have several hierarchies (e.g., partnership societies are better than power societies; linking is better than ranking; liberation is better than oppression); systems theorists have hundreds of hierarchies (all natural systems are arranged hierarchically); biologists and linguists and developmental psychologists all have hierarchies. Everybody seemed to have some sort of hierarchy, even those who claimed they didn’t. The problem is, none of them matched with the others. None of the hierarchies seemed to agree with each other.

“... There were linguistic hierarchies, contextual hierarchies, spiritual hierarchies. There were stages of development in phonetics, stellar systems, cultural worldviews, autopoietic systems, technological modes, economic structures, phylogenetic unfoldings, superconscious realizations.... And they simply refused to agree with each other.

“... It soon became obvious that the various hierarchies fall into four major classes (what I would call the four quadrants); that some of the hierarchies are referring to individuals, some to collectives; some are about exterior realities, some are about interior ones, but they all fit together seamlessly; the ingredients of these hierarchies are holons, wholes that are parts of other wholes (e.g., a whole atom is part of a whole molecule, which is part of a whole cell, which is part of a whole organism, and so on); *and therefore the correct word for hierarchy is actually holarchy* [my emphasis]. The Kosmos [All-That-Is/Roberts] is a series of nests within nests within nests indefinitely, expressing greater and greater holistic embrace—holarchies of holons everywhere!—which is why everybody had their own value holarchy, and why, in the end, all of these holarchies intermesh and fit perfectly with all the others.

“... If the first part of the book [SES] attempts to outline a universal integralism—a view of the holonic Kosmos from subconscious to self-conscious to superconscious—the second part of the book attempts to explain why this holistic Kosmos is so often ignored or denied. If the universe really is a pattern of mutually interrelated patterns and processes—holarchies of holons—why do so few disciplines acknowledge this fact (apart from their own narrow specialties)? If the Kosmos is not holistic, not integral, not holonic—if it is a fragmented and jumbled affair, with no common contexts or linkings or joinings or communions—then fine, the world is the jumbled mess the various specialties take it to be. But if the world is holistic and holonic, then why do not more people see this? And why do many academic specialties actively deny it? If the world is whole, why do so many people see it as broken? And why, in a sense, is the world broken, fragmented, alienated, divided?

“The second part of the book therefore looks at that which prevents us from seeing the holistic Kosmos. It looks at what I call flatland [i.e. when any quadrant-specific paradigm attempts to reduce all others to its own: *reductionism*].

“... the endnotes ... were written as a book in themselves. Many of the most important ideas in SES are mentioned and developed only in the notes (such as the Basic Moral Intuition), as is much of the dialogue with other scholars (Heidegger, Foucault, Derrida, Habermas, Parmenides, Fichte, Hegel, Whitehead, Husserl) and with alternative present-day theorists (Grof, Tarnas, Berman, Spretnak, Roszak).” *Introduction to Volume Six of The Collected Works of Ken Wilber*.

“The Left Hand dimensions are the realm of interior consciousness, it is true; but the Right Hand domains are the exterior forms of consciousness, without which the interior forms do not, and cannot, exist. As for the ‘location’ of consciousness, ... it amounts to the same thing to say—and I do say—that manifest consciousness is ‘located’ in exactly the same place art is.

“In other words, The Upper Left quadrant is simply the functional locus of a distributed phenomenon. Consciousness is not located inside the brain, nor outside the brain either: those are physical boundaries with simple location, and yet a good part of consciousness exists not merely in physical space but in emotional spaces, mental spaces, and spiritual spaces, none of which have simple location, and yet all of which are as real (or more real) than simple physical space.

“That is why we say that manifest consciousness is distributed across all quadrants with all their levels and lines. The Right Hand domains all have simple location (location in physical spacetime) and can be ‘pointed to’ with your finger; but the Left Hand domains are located in spaces of intention, not spaces of extension, and so you cannot put your physical finger on them. And yet consciousness is anchored in those intentional spaces every bit as much as in the extensional spaces, whether those extensional spaces are of the external world or of the nervous system or anything in between. The Right Hand reductionists (subtle reductionism) attempt to reduce intentional space to extensional spaces and then ‘locate’ consciousness in a *hierarchical network of physically extended emergents* (atoms to molecules to cells to nervous system to brain), and that will never, never work. It gives us, more or less, only half the story (the Right Hand half).” *The Eye of Spirit*, p. 373n.

Flatland

“Flatland is explained in *The Marriage of Sense and Soul*, and in more detail in [*Sex, Ecology, Spirituality*] and [*A Brief History of Everything*]. I use the term in two senses: (1) Technically, it is the belief that only Right-Hand realities are irreducibly real; the reduction of all Left-Hand events to their Right-Hand correlates. (2) I also use the word ‘flatland’ to mean any Left-Hand belief that either comes from, or believes only in, one particular level of consciousness. Thus, behaviorists are flatland in the first sense (they believe only in objectively observable behavior), and pluralistic relativists are flatland in the second (they acknowledge only the values of the green meme).

“Within flatland reductionism (in the first sense), there are two degrees: subtle reductionism, which reduces everything to the Lower-Right quadrant (dynamical process systems, chaos and complexity theories, traditional systems theory, social autopoiesis, the Web of Life, etc.), and gross reductionism, which goes even further and reduces those systems to atoms (reduces all phenomena to atomistic units in the Upper Right). Subtle reductionism is also known as exterior holism or flatland holism (in contrast to integral holism, which unites both interior holism and exterior holism). Both gross and subtle reductionism believe the entire world can be accounted for in third-person it-language (i.e., they are both monological, not dialogical or translogical). The ‘crime of the Enlightenment,’ incidentally, was subtle reductionism, not gross reductionism. The Enlightenment philosophers were the first great proponents of the *System de la Nature* and the ‘great interlocking order’ (Charles Taylor, *Sources of the Self*; see also SES, chaps. 12 and 13).” *Introduction to Volume Eight of The Collected Works of Ken Wilber*.

Bridging Science and Spirit

“Numerous theorists have classified the typical stances that have been taken as to the relation of science and religion. All of these schemes are basically quite similar, moving from warfare, to peaceful coexistence, to mutual influence and exchange, to attempted integration.

“... In *Sense and Soul*, I give my own classification of the most common stances; here is a brief summary:

“(1) *Science denies religion*. This is still one of the most common stances among today’s scientists, aggressively represented by such thinkers as Richard Dawkins, Francis Crick, and Steven Pinker. Religion is, pure and simple, either a superstitious relic from the past, or, at best, a survival gimmick that nature uses to reproduce the species.

“(2) *Religion denies science.* The typical fundamentalist retort is that science is part of the fallen world and thus has no access to real truth. God created the world—and the entire fossil record—in six days, and that is that. The Bible is the literal truth, and so much the worse for science if it disagrees.

“(3) *Science and religion deal with different realms of being, and thus can peacefully coexist.* This is one of the most sophisticated stances, and it has two versions, strong and weak:

“Strong version: *epistemological pluralism* —which maintains that reality consists of various dimensions or realms (such as matter, body, mind, soul, and spirit), and that science is dealing mostly with the lower realms of matter and body, and religion is dealing mostly with the higher realms of soul and spirit. In any event, both science and religion are equally part of a ‘big picture’ that makes ample room for both, and their respective contributions can be integrated into this big picture. The traditional Great Chain of Being falls into this category. Representatives of something like this general view include Plotinus, Kant, Schelling, Coomaraswamy, Whitehead, Fritjof Schuon, Huston Smith, and Ian Barbour.

“Weak version: *NOMA* (‘nonoverlapping magisteria’)—Stephen Jay Gould’s term for the idea that science and religion are dealing with different realms, but these realms cannot be integrated into any sort of big picture since they are fundamentally incommensurate. They are both to be fully honored, but they cannot be fully integrated. By default, this is a very common stance among many scientists, who profess belief in some sort of Spirit, but cannot imagine how that would actually fit with science, so they render unto Caesar what is Caesar’s, and render unto God what is left over.

“(4) *Science itself offers arguments for Spirit’s existence.* This stance claims that many scientific facts and discoveries point directly to spiritual realities, and thus science can help us directly reveal God/dess. For example, the Big Bang seems to require some sort of Creator principle; evolution appears to be following an intelligent design; the anthropic principle implies that some sort of creative intelligence is behind cosmic evolution, and so on. This is similar to Scott’s one-way street accommodation, where science is used to enrich religion, but usually not vice versa. It is also similar to what Barbour calls ‘natural theology’ as opposed to ‘a theology of nature’ (in the former, Spirit is found directly from a reading of nature, as with many ecophilosophers; in the latter, a revealed Spirit is used to interpret nature in spiritual terms. Barbour favors the latter, which is part of category 3). This is a very common approach to this topic, and probably *the* most common among popular writers on the ‘new scientific paradigm which proves or supports mysticism.’

“(5) *Science itself is not knowledge of the world but merely one interpretation of the world, and thus it has the same validity—no more, no less—as art and poetry.* This is, of course, the typical ‘postmodern’ stance. Whereas the previous approach is the most common among popular writers on the topic of science-and-religion, this approach is the most common among the academic and cultural elite, who are not dedicated to constructing any sort of integration, but in deconstructing anything of worth that anybody else has to say on the issue. There are some truly important issues raised by postmodernists, and I have attempted to strongly include those points in a more integral view (see *The Marriage of Sense and Soul*, chap. 9). But left to its own devices, postmodernism is something of a dead-end (see *One Taste*, Nov. 23 entry).

“Now, most theorists offer those kinds of classifications happy that they cover all the bases, a summary of all of that is available. *I offered that classification as a summary of everything that has not worked. All of those ...are lists of failures, not successes* [my emphasis]. More accurately, some of those approaches (especially 3, 4, and 5) have provided key ingredients for what might yet be a truly integrated view, but none of them have sufficiently included the core of religion that I feel must be fully brought to the integrative table, namely: direct spiritual experience. And where some theorists do at least acknowledge spiritual experience (such as Barbour), they are silent as to the revolutions in cognitive science, brain science, and contemplative phenomenology, which taken together point to a much more spectacular integration of science and religion than has heretofore been suggested.

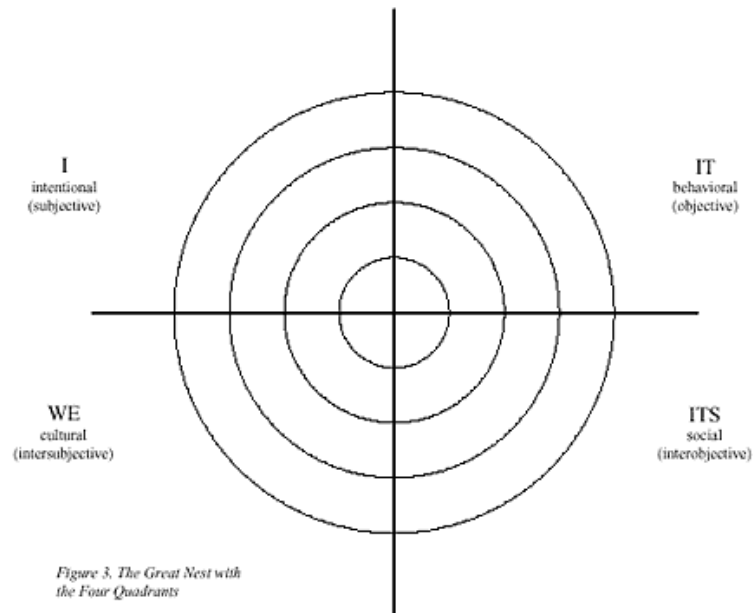


Figure 3. The Great Nest with the Four Quadrants

Figure 7. The Great Nest with Four Quadrants

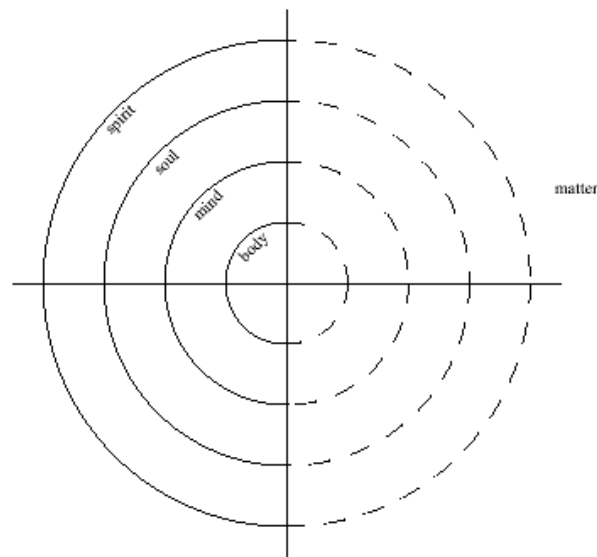


Figure 4. Correlations of Interior (Consciousness) States with Exterior (Material) States

Figure 8. Correlations of Interior (Consciousness) States with Exterior (Material) States

“... If the conception shown in figures 3 [7] and 4 [8] is actually valid, then we will have gone a long way toward integrating a premodern religious view with a modern scientific view. We would have integrated the Great Nest of Being with the differentiations of modernity, one of the immediate gains of which would be a rather seamless integration of the religious and scientific realms and worldviews, in a way that would not violate the canons of either (or so I try to show in the following pages).

“This integral approach would also satisfy the one criterion that we earlier said had not yet been tried, namely, that science (or exterior realities) and religion (or interior realities) would develop, not with one on top of the other, but with both *alongside* each other (as the Left- and Right-Hand aspects of an ‘all-level, all-quadrant’ approach...). Figure 4 can therefore easily explain the tricky scenario of the meditator hooked to the EEG machine. She is experiencing very real interior, subjective, spiritual realities (Upper-Left quadrant), but these also have very real exterior, objective, empirical correlates (Upper-Right quadrant), which the EEG machine dutifully registers. Science and religion are thus giving us some of the correlative facets—interior and exterior—of spiritual realities, and that is a key ingredient of their integration in a larger and more encompassing view.” *Introduction to Volume Eight of The Collected Works of Ken Wilber.*

Narrow Religion

“The critical response to *Sense and Soul* was enthusiastically positive, with one major exception. By far the most common criticism (and almost the only criticism) was that by downplaying and often ignoring narrow religion, I was asking altogether too much from the religious side of the marriage. The average believer, the critics said, would never give up the myths and stories that constitute perhaps 95% of most forms of spirituality. Not only did the professional critics hammer this point, so did most of my friends who tried giving the book to, say, their parents, only to have their parents shake their heads: ‘What, no resurrection of Jesus? No Moses and the covenant? No facing Mecca each day in prayer? This isn’t my religion.’ And so on.

“Well, guilty. There is no doubt that I focused almost entirely on direct spiritual experiences (of the psychic, subtle, causal, and nondual realms), and ignored the much more common religious dimension of translativity spirituality. In all fairness, I did *not* deny that dimension or even suggest that it should be rejected. From *Sense and Soul*: ‘At the same time, this does not mean that we will lose all religious differences and local color, and fall into a uniform mush of homogenized... spirituality. The Great Chain is simply the skeleton of any individual’s approach to the Divine, and on that skeleton each individual, and each religion, will bring appropriate flesh and bones and guts and glory. Most religions will continue to offer sacraments, solace, and myths (and other translativity or horizontal consolations), in addition to the genuinely transformative practices of vertical contemplation. None of that necessarily needs to change dramatically for any religion....

“I did make two charges, however, which I still believe are true. One, if narrow religion makes *empirical* claims (i.e., claims about entities in the Right-Hand quadrants), then those claims must be put to the test of empirical (narrow) science. If religion claims that the earth was created in six days, let us test that empirical claim with empirical science. Most of those types of religious claims have spectacularly failed the test; you are free to believe them, but they cannot claim the sanction of either good science or deep spirituality. Two, the real core of religion is deep religion or deep spirituality, which tends to relax and lessen narrow-religion zeal, and thus, to the extent you are alive to your own higher potentials, you will find narrow religion less and less appealing.

“Of course, the critics are right that most people embrace a translativ or narrow religion—whether belief in the Bible, or belief in Gaia, or belief in holistic systems theory—and do not wish to radically transform the *subject* of those beliefs. In my model, those types of mental beliefs refer to the magic, mythic, rational, or vision-logic levels of development. But I also wanted to address the higher or transpersonal realms beyond those mere beliefs—the superconscious and supramental realms that constitute the core of deep spirituality and the contemplative sciences. An ‘all-level, all-quadrant’ model makes room for all of those occasions, from premental to mental to supramental.” *Introduction to Volume Eight of The Collected Works of Ken Wilber*.

“It is common to distinguish between ‘religion’ (authoritarian and institutional forms) and ‘spirituality’ (personal beliefs and experiences). In some ways that is a useful distinction, but in many ways it obscures. There are very profound personal/mystical branches of most forms of institutional religions; in fact, in many ways religion is just institutionalized spirituality (e.g., if New-Age spirituality became influential and established, it would eventually be a religion). I prefer to speak instead of narrow and broad conceptions of religion/spirituality (or shallow and deep, depending on the metaphor).” *Introduction to Volume Eight of The Collected Works of Ken Wilber*.

Toward Post-Liberal Spirituality

“*The Eye of Spirit* contains what is still my own favorite piece of my writing, “Integral Art and Literary Theory” (chapters 4 and 5), and my favorite meditation on nondual awareness (‘Always Already: The Brilliant Clarity of Ever-Present Awareness’). It also contains responses to several critics, and in general attempts to advance our understanding of universal integralism, which itself is simply a platform for more stable, transpersonal waves of consciousness unfolding.

“... *The Eye of Spirit* also opens with a call to find a way to integrate Spirit and politics. This has continued to be a strong concern; I have increasingly begun writing on this topic. The overview is simple enough: liberals believe primarily in objective causation of social ills (i.e., inequality is due to exterior, unfair, social institutions); conservatives believe primarily in subjective causation (i.e., inequality is due to something in the character or the nature of individuals themselves). In other words, liberals emphasize the exterior quadrants but not the interior ones; conservatives emphasize interior causes more than exterior. Further, liberal political theory tends to come from both scientific materialism and pluralistic relativism (e.g., orange and green), whereas conservative political theory tends to be grounded in traditional conventional modes and mythic-membership (e.g., blue). Also, liberal and conservative both have ‘freedom’ and ‘order’ wings, depending upon whether they value most the ‘individual’ (the upper quadrants) or the collective (the lower quadrants). By combining an understanding of the four quadrants with waves of development in each – that is, by adopting an all-level, all-quadrant view – one can rather seamlessly bring together the very best of liberal and conservative theory, resulting in a genuine ‘Third Way,’ as it is often being called. Several political theorists working in the field have increasingly found that an all-level, all-quadrant view is the most reliable way to effect such a synthesis, which would, if successful, perhaps move us forward through what many people perceive as the stalemate of left versus right political views.

“In all of this, we see the increasing importance of finding a postliberal spirituality, a postgreen spirituality, which builds upon and honors the richness of pluralistic relativism and network sensitivity, and then transcends and includes that in an even more holistic embrace. For it is finally spirit, the eye of spirit, through which we all might see more clearly the tender role of each and all in the manifestation of our own highest natures. Through the eye of spirit, the Kosmos shines forth

brightly, a thing of beauty and wonder in its every gesture, ornaments of one's own deepest being, testaments to one's own primordial purity. And in the eye of spirit, we all will meet, in the simple endless outflowing of this and every moment, where history as that horrible nightmare uncoils in the vast expanse of all space and the radical freedom of what is, and all waves and all streams become finally irrelevant in the radiance of just this." *Introduction to Volume Seven of The Collected Works of Ken Wilber.*

Reconstructive Sciences

"... *all* sciences are fundamentally *reconstructive sciences*. That is, we never know, and never can know, exactly what any holon will do tomorrow (we might know broad outlines and probabilities, based on *past* observations, but self-transcendent emergence always means, to some degree: surprise! [e.g., Roberts's spontaneity, changeability and transmutation, etc.]). We have to wait and see, and from that, after the fact, we *reconstruct* a knowledge system.

"*However*, when a holon's self-transcendence approaches zero (when its creativity is utterly minimal), then the *reconstructive sciences* collapse into the *predictive sciences*. Historically, the empirical sciences got their start by studying precisely those holons that show minimum creativity. In fact, they basically studied nothing but a bunch of *rocks* in motion (mass moving through space over time [e.g., Copernicus, Galilei, Kepler, Newton]), and thus they mistook the nature of science to be essentially predictive.

"I mean no offense to rocks, but by taking some of the dumbest holons in existence and making their study the study of 'really real reality,' these physical sciences, we have seen were largely responsible for the collapse of the Kosmos [All-That-Is/Roberts] into the cosmos [Newtonian universe], for the reduction of the Great Hierarchy of Being [All-That-Is] to the dumbest creatures on God's green Earth, and for the leveling of a multidimensional reality to a flat and faded landscape *defined* by a *minimum* of creativity (and thus *maximum* of predictive power).

"It would take such a turn of events as Heisenberg's uncertainty principle to remind us that even the constituents of rocks are neither as predictable nor as dumb as these silly reductionisms. In the meantime, the 'ideal' of knowledge as predictive power would ruin virtually every field it was applied to (including rocks), because its very methods would erase any creativity it would find, thus erasing precisely what was novel, significant, valuable, meaningful..." *Sex, Ecology, Spirituality*, p. 55-56.

Consciousness Transformation in Researchers

"But the Left Hand paths demand, at some point, transformations of consciousness in the researchers themselves. You can master 100 percent of quantum physics without transforming consciousness, but you cannot in any fashion master Zen without doing so. You do not have to transform to understand Dennett's *Consciousness Explained*; you merely translate. But you must transform to actually understand Plotinus's *Enneads* [or Jane Roberts's *Dreams, 'Evolution,' and Value Fulfillment*]. You are already adequate to Dennett, because you both have already transformed to rationality, and thus the *referents* of Dennett's sentences can be easily seen by you (whether or not you agree, you can at least see what he is referring to, because his referents exist in the rational worldspace, plain as day).

“But if you have not transformed to (or at least strongly glimpsed) the causal and nondual realms, you will not be able to see the referents of Plotinus’s sentences. They will make no sense to you. You will think Plotinus is ‘seeing things’—and he is, and so could you and I, if we both transform to those worldspaces, whereupon the referents of Plotinus’s sentences, referents that exist in the causal and nondual worldspaces, become plain as day. And that transformation is an absolutely unavoidable part of the paradigm (the injunction) of an integral approach to consciousness.

So those two wings—the ‘simultracking’ of all quadrants and the transformation of researchers themselves—are both necessary for an integral approach to consciousness [including integral conscious creation and eventually Jane Roberts’s dream-art science].

“Thus I do not mean for an integral theory of consciousness to be an eclecticism of the dozen major approaches I summarized in the text [p.33 above] but rather a tightly integrated approach that follows intrinsically from the holonic nature of the Kosmos [All-That-Is/Roberts].

“The methodology of an integral approach to consciousness is obviously complex, but it follows some of the simple guidelines we have already outlined: three strands [1. exemplar/injunction, 2. evidence/data, 3. confirmation/fallibility], four validity claims [truth (UR), truthfulness (UL), cultural meaning (LL), functional fit (LR)], ten levels of each [e.g., sensorimotor, phantasmic-emotional, rep-mind, rule/role mind, formal-reflexive, vision-logic, psychic, subtle, causal, and nondual].” *The Eye of Spirit*, p. 376n.

“I would simply like to emphasize that, once it is realized that the sensorimotor workspace is merely one of at least ten worldspaces, we are released from the insanity of trying to account for all phenomena on the basis of empirical occasions alone. At the same time, precisely because the sensorimotor workspace is the anchor of the worldview of scientific materialism, as soon as some sort of proof of nonsensorimotor occasions (such as psi) is found, it can be excitedly blown all out of proportion. Psi events indeed cannot be unequivocally located in the sensorimotor workspace, but then neither can logic, mathematics, poetry, history, meaning, value, or morals, and so what? There is still substantial evidence that some psi phenomena exist, and if there can be found no sensorimotor explanation, the conclusion is *not* that psi do not exist, but that we must look to other worldspaces for the phenomenology of their operation. And thus any integral theory of consciousness [or dream-art science/Roberts] would take seriously these phenomena and the substantial evidence of their existence.

“... I hope that this outline, abbreviated as it is, is nonetheless enough to indicate that broad contours of the methodology of an integral theory of consciousness, and that it sufficiently indicates the inadequacy of any approaches less than comprehensive. The *integral* aspect enters in simultaneously tracking each level and quadrant in its own terms and then noting the correlations between them. This is a methodology of phenomenologically and contemporaneously tracking the various levels and lines in each of the quadrants and then correlating their overall relations, each to all the others, and in no way trying to reduce any to the others.

“Thus, as I mentioned above, an integral approach to consciousness has two broad wings: one is the ‘simultracking’ of events in ‘all-quadrant, all-level’ space; the other is the interior transformation of the researchers themselves. (This is the integral model that I have also been referring to as Wilber-IV.) And each of the dozen approaches that I listed in the text finds an important and indispensable place, not as an eclecticism, but as an intrinsic aspect of the holonic Kosmos.” *The Eye of Spirit*, p. 380-382.

The Perennial Philosophy (Basic Structures, Streams, and the Self-System)

“Pulling together all of these strands of development—conventional and contemplative, orthodox and meditative, Western and Eastern—suggested that there is indeed a nearly *universal spectrum of consciousness* (in deep, not surface, features), through which individual develop at their own pace and in their own way. That is what *Transformations of Consciousness* accomplished, I believe. Comparing and contrasting numerous maps of development from around the world—and using some of them to fill in gaps in the others—resulted in a ‘master template’ of overall consciousness development, a master template that was, in fact, a sophisticated and modernized version of the Great Nest of Being [All-That-Is/Roberts].

“... I have always felt, from the time of my first book to today, that starting one’s studies with the perennial philosophy is a sane, generous, and wise idea, if for no other reason than that the Great Nest is not a metaphysical postulate or abstruse philosophy, but rather represents some five thousand years of codifications of *direct phenomenological experiences* of the higher dimensions of human consciousness disclosed by consensually validated means. Put simply, the Great Nest is primarily a *summary of direct meditative experiences*, it is not an abstract metaphysics or ungrounded philosophy, and if we are looking for clues to unlocking the human potential, it would take a fool to ignore the perennial philosophy, the world’s first great psychotechnology for entering higher states of consciousness. But, of course, some would say that with extreme postmodernism, fools were on the rampage, and the perennial philosophy was one of the first great casualties.

“Having said that, I should also point out that, in addition to being one of the perennial philosophy’s staunchest defenders, I have been one of its harshest critics. Notice that in the previous paragraph I said the perennial philosophy is a good place to *start*—but it is not a good place to stop. The fact is, as accurate as the Great Chain theorists were in mapping much of higher individual development, they did not grasp the intricacies of cultural context; they did not understand that the Great Chain itself evolves over time; they did not understand the correlations of states of consciousness with brain neurophysiology; they did not understand the interdependence of modes of production and worldviews. In short, they did not generally differentiate the Great Chain into the four quadrants Even though some of the more sophisticated Great Chain theorists (Plotinus, Asanga, Vasubandhu, Fa-tsang, Tsong-ka-pa) had access to higher forms of vision-logic (they were clearly operating with meta-systematic thought, even though they were also transcending it in contemplation), nonetheless they simply lacked the data, the empirical evidence, that would *fill the content* of their vision-logic with information about different cultures, radically different social contexts, the nature of brain physiology, and the anthropological records showing evidence of phylogenetic evolution—and *therefore* their dynamic dialectical worldview was largely confined to the unfolding of systems across time in individuals only (meditation was conceived by all of them in a developmental stage model, a micro-evolutionary dialecticism).

“... As I strenuously argued in *The Marriage of Sense and Soul* and *Integral Psychology*, the Great Chain desperately needs to be modernized and postmodernized: it needs to recognize the importance of cultural context, relativistic surface structures and contexts, correlations with modern scientific discoveries, sensitivity to minorities that the mythic-agrarian structure marginalized, the important of pluralistic voices, and so on.

“Rather, what I have objected to in the torrent of attacks by the dynamic relativists is that, instead of trying to understand the enduring contributions of the perennial philosophy and the Great Chain

theorists, and then weeding out their inadequacies, partialities, falsehoods, and limitations—so as to integrate their enduring truths with the newly emerging truths of modernity and postmodernity—the dynamic relativists have simply trashed the entire show, thrown one huge and precious baby out with a ton of bathwater, and sat back smugly congratulating themselves on having deconstructed what was, in fact, the collective wisdom of several millennia of the greatest men and women this planet has ever seen.

“My approach to the perennial philosophy has been, instead, to try to take up and preserve those abiding truths that are as significant today as when they were first discovered, and then integrate them with the newly emerging truths of modernity and postmodernity. The idea is take the *static systems* view of the Great Nest, process it through the *differentiations* offered by *dynamic relativism* (e.g., the differentiation of the four quadrants, or simply the Big Three contexts of art, morals, and science), and then expose those multiple contexts to the *integration* offered by *dynamic dialecticism* (or developmental/integral embrace). This in effect integrates the best of premodernity (the Great Nest), modernity (differentiation of the Big Three), and postmodernity (integration of the Big Three via mature vision-logic, which was supposed to be the actual aim of postmodernism before it derailed into accentuating the previous differentiations while celebrating its incapacity to integrate them). All of these themes ... form the starting point of *Integral Psychology*.

“So I have always been most ambivalent when a critic identified me as a ‘perennial philosopher,’ when that is clearly a half-truth at best. In fact, just as I have spent much time trying to salvage the essentials of the Great Nest from the dynamic relativists, I have also spent much time trying to move the Great Nest into the modern and postmodern world—*against the wishes* of the traditional perennial philosophers, such as Frithjof Schuon, Rene Guenon, Seyyed Nasr, and Ananda Coomaraswamy.

“... *Transformations of Consciousness* took as a reference point an enduring truth of the Great Nest of Being [All-That-Is/Roberts] the unfolding of ever-richer realms of consciousness, from matter to body to mind to soul to spirit. My chapters focused on outlining a full-spectrum model of consciousness, which consisted of three major components: 1) the *basic structures* or levels or waves of consciousness—*matter*, vital *body* (sensation, perception, impulse), *mind* (image, symbol, concept, rule/role, formal-reflexive, vision-logic), *soul* (psychic, subtle), and *spirit* (causal, nondual); 2) the numerous different *developmental lines or streams* (such as self-identity, self-needs, and morals) that proceed through those major waves; and 3) the *self* (or self-system), which has to integrate all of the various waves and streams.

“Focusing on the self and its journey through the basic waves of the Great Nest, I examined *the major milestones in the self’s development*. Each milestone of self-development I called a *fulcrum*, which is a 1-2-3 process of fusion/embeddedness, differentiation/transcendence, and inclusion/integration. That is, the growth of the self involves a progressive identification with a particular wave in the Great Nest, followed by a differentiation from (and transcendence of) that wave, which is then included and integrated from the next higher wave in the Great Hierarchy. The self’s evolution is thus transcend-and-include, as deeper and higher waves of the Great Nest of Being unfold in its own case, from matter to body to mind to soul to spirit.

“Of course, development is not nearly as sequential as that sounds; and, given the fact that there are actually numerous different developmental lines all moving relatively independently through the Great Nest, the self’s *overall development* is very uneven and nonlinear—it can make progress in cognitive, emotional, psychological, spiritual, and other lines *in a very uneven way*, nor must any of those lines

be completed before the others can begin. There is nothing sequential or stage-like about overall development.

“... The critics who misrepresented my position took that ‘ladder’ [enduring basic structures] as the total story of development as I conceived it, which not only ignored the many independent streams, all cascading over each other in a richly nonlinear way, but also ignored the important role played by *altered states*. As I had made clear, beginning with *A Sociable God* (1983), a person at virtually any stage of development can have various types of *peak experiences* and other altered states, including spiritual peak experiences of the transpersonal realms, and these follow no set sequence, either.

“...each time the *proximate self* moves through a basic wave of the Great Nest, it goes through a *fulcrum* of its development: it first identifies with a new wave, then disidentifies with and transcends that wave, then includes and integrates that wave from the next higher, wider wave. I summarized the Great Nest as possessing nine basic waves of consciousness (sensorimotor, phantasmic-emotional, rep-mind, rule/role mind, formal-reflexive, vision-logic, psychic, subtle, and causal/nondual), and therefore I outlined the *nine correlative fulcrums* that the self goes through in a complete evolution or development through the entire Great Nest.

“Each time the self steps up to a new and higher sphere in the Great Nest of Being, it can do so in a relatively healthy fashion—which means it smoothly differentiates and integrates the elements of that level—or in a relatively pathological fashion—which means it either *fails to differentiate* (and thus remains in fusion/fixation/arrest) or it *fails to integrate* (which results in repression, alienation, fragmentation). Each wave of the Great Nest has a qualitatively different architecture, and thus each fulcrum (and pathology) likewise has a qualitatively different structure. I therefore outlined *nine levels of pathology* (psychosis, borderline, neurosis, script, identity, existential, psychic, subtle, causal), and suggested the correlative *treatment modalities* that seem to best address these different waves of pathology (pacification, structure building, uncovering, cognitive, introspection, existential, the path of yogis, saints, and sages). [To summarize, there are] the nine basic structures, the correlative self-fulcrums, the types of self pathology that can be generated if something goes wrong at each fulcrum, and the treatment modalities that seem best suited to each....

“Needless to say, these were meant only as the most general of generalizations, useful insofar as they alert us to the very different contours of the various waves in the Great Nest of Being, and the correlatively different fulcrums of the self’s journey through those waves. All too often, one particular psychotherapeutic approach (psychoanalysis, Gestalt, neurolinguistic programming, holotropic breathwork, transactional analysis, biological psychiatry, etc.) is used for *all* types of psychopathologies, often with unfortunate results. Rather, the one thing we learn from the existence of the multiple waves of the spectrum of consciousness is just how many different dimensions of existence there are, and how a sensitivity to these multiple dimensions demands a multiplicity of treatment modalities.

“The nine general levels of therapy that I outlined are meant to be suggestive only; they are broad guidelines as to what we can expect, based on a careful reading of the evidence compiled by numerous different schools of developmental psychology and contemplative spirituality (an overview of this evidence is given in *Integral Psychology*). There is, needless to say, a great deal of overlap between these therapies.” *Introduction to Volume Four of The Collected Works of Ken Wilber.*

“As scholars from Ananda Coomaraswamy to Huston Smith have pointed out, the core of the perennial philosophy is the Great Chain of Being, the Great Nest of Being. But it is now apparent that there are at least four major inadequacies to the Great Chain as it was traditionally conceived, and in order to bring it into the modern and postmodern world—and developed a truly *integral* approach—these shortcomings need to be carefully addressed.

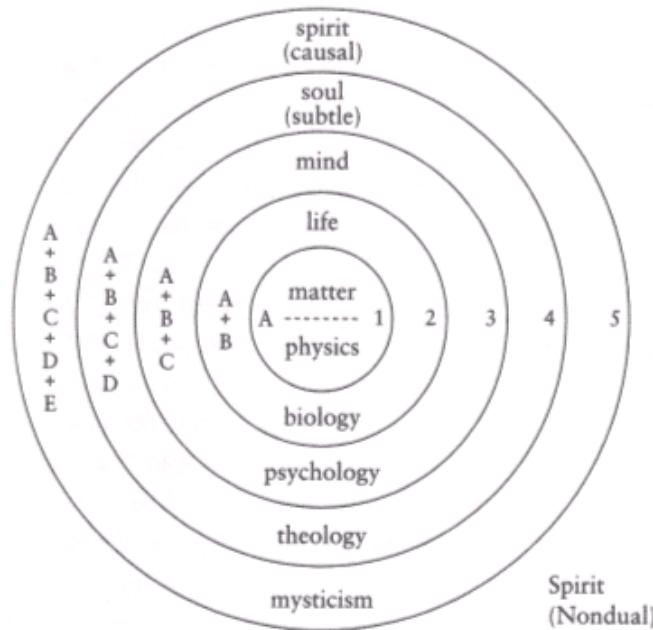


Figure 9. The Great Nest of Being.
(Spirit is both the highest level (causal) and the nondual Ground of all levels.)

“The Great Chain is traditionally given as matter, body, mind soul, and spirit [figure 9]. Many traditions subdivide this considerably. For example, the soul is often divided into *psychic* and *subtle* levels, and spirit into *causal* and *nondual*. An expanded Great Nest would therefore include: matter, body, mind soul (psychic, subtle), and spirit (causal and nondual).

“That is fine. But those levels are supposed to include *all of reality*. Yet as stated, they mostly apply to just the Upper-Left quadrant (the spectrum of interior consciousness)—and **that’s the first inadequacy**. Thus, as I have often tried to point out, each of the *vertical levels* of the Great Chain needs to be differentiated into four *horizontal dimensions* (the four quadrants). So in addition to the subjective spectrum of consciousness, we need to add objective correlates (the Upper-Right quadrant), intersubjective cultural backgrounds (Lower-Left quadrant), and collective social systems (Lower-Right) [see figure 6, page 33]. Otherwise the Great Chain *cannot* withstand the blistering critiques that modernity has (correctly) leveled at it.

“... **The second inadequacy** is that the *level of mind itself* needs to be *subdivided* in light of its *early development*. Here the contributions of Western psychology are decisive. To put it in a nutshell, the mind itself has at least four major stages of growth: *magic* (2-5 yrs), *mythic* (6-11 yrs), *rational* (11 onward), and integral-aperspectival or *vision-logic* (adulthood, if then).

“If we put all this evidence together, drawing on the East and West alike, then a more complete Great Nest of Being would include these ten spheres, each of which enfolds its predecessor(s) in a development that is envelopment:

1. Sensorimotor [physical body, physiosphere]
2. Emotional-sexual [biological drives, prana, libido, bioenergy]
3. Magic [preoperational: egocentric, animistic, anthropocentric, word magic, narcissistic]
4. Mythic [conventional operational: concrete rule/role mind]
5. Rational [formal operational: formal reflexive, scientific]
6. Vision-logic [highest function in gross realm: unity in diversity, universal pluralism]
7. Psychic [beginning of transpersonal: nature mysticism with gross realm]
8. Subtle [deity mysticism with subtle, dream, astral realm]
9. Causal [formless mysticism, root of Witnessing consciousness, source self/inner self]
10. Nondual [integral or nondual mysticism, highest Goal of all stages]

[Ed. note: the above does not distinguish “between basic structures, transition structures (such as worldviews), or self-fulcrums.” That is, don’t confuse basic structures and worldviews that use the same words.]

“That is a much more complete Great Chain or spectrum of consciousness (a more complete Upper-Left quadrant). Each of those levels actually has four dimensions or four quadrants, but even on its own, this more complete Great Nest allows us to do several important things at once:

- Stop elevating magic and mythic to psychic and subtle. This elevation of magical narcissism to transcendental awareness is perhaps the single defining characteristic of much of the new-age movement, however well intentioned it often is.
- Stop confusing mythological stories with direct and immediate transpersonal awareness. The elevation of myth to subtle illumination is common in countercultural spirituality.
- Stop confusing magical indissociation with holistic vision-logic. This elevation of magical cognition, which *confuses* whole and part, to the status of vision-logic, which *integrates* whole and part, is prevalent in eco-primitivism....
- Stop confusing the biosphere, bioenergy, and prana (level 2 [above]) with the World Soul (level 7). This elevation of ecology to World Soul is often one of the defining characteristics of ecopsychology, ecofeminism, and deep ecology. (It often joins the previous confusion—that of magic with vision-logic—to recommend a retro-embrace of foraging or horticultural worldviews).

“Those examples could be multiplied almost indefinitely. Suffice it to say that, with a more complete Great Hierarchy of Being [All-That-Is], we can more easily recognize whether a movement is progressive or regressive. Thus the great wisdom traditions, when complemented by Western psychology, help us move forward, not backward.

“Here is the problem, correctable by Western developmental psychology: In the *traditional* depiction of the Great Chain (e.g., matter, body, mind, psychic, subtle, causal, and nondual), the “mind” level almost always meant the logical or rational faculty, and anything nonrational *had* to be placed on the higher, transrational levels because the early *prerational* stages were poorly understood. These early, prerational levels can be grasped only by an intense investigation of the infant and child development, an almost exclusive contribution of the modern West.

“In other words, the *traditional* Great Nest (in Christianity, Hinduism, Buddhism, Sufism, Taoism, paganism, Goddess worship, etc.) is open to massive pre/trans fallacies, because it has no way to differentiate magic and mythic for psychic and subtle—that *all* get placed in the transpersonal/transrational domain. This unfortunate confusion was responsible, in no small measure, for the Western Enlightenment’s complete and total rejection of spirituality, since so much of it (and the Great Chain) was obviously full of dogmatic magic and myth. The West officially tossed the bathwater of prerationality, but it also, unfortunately, tossed the transrational baby with it.

“**The third inadequacy:** Because the traditional Great Chain theorists had a poor understanding of the early, infantile, prerational stages of human development, they likewise failed to grasp the types of *psychopathologies* that often stem from complication at these early stages. In particular, psychosis can often stem from problems at stages 1-2; borderline and narcissistic disorders, stages 2-3; and psychoneurosis, stages 3-4 [see *Transformations of Consciousness* for a discussion of the spectrum of psychopathology.]

“Western depth psychology has amassed compelling evidence for these pathologies and their genesis, and the Great Chain needs desperately to be supplemented with these findings. As it is, every time the Great Chain theorists were confronted with a case of mental madness—and lacking an understanding of the prerational stages—they were forced to assume it was a wild descent of transrational God, whereas it was, more often than not, a frightening resurgence of prerational id. These poor deranged people were rarely God-intoxicated, they were borderline basket cases. Treating them as God-realized is right up there with sacred cows—and did *nothing* to assuage modernity’s suspicions that *all* of spirituality is a nut case. If babbling idiots and cows are enlightened, why listen to Eckhart and Teresa and Rumi, either?

“**The fourth inadequacy** in the traditional Great Chain is its lack of understanding of evolution, an understanding that is also a rather exclusive contribution of the modern West. The funny thing—as many theorists have pointed out—is that if you tilt the Great Chain on its side and let it unfold in time—instead of being statically given all at once, as traditionally thought—you have the outlines of evolution itself. Plotinus temporalized: evolution.

“In other words, evolution to date—starting with the Big Bang—has unfolded approximately three-fifths of the Great Chain, in precisely the order predicted—insentient matter to living bodies to conceptual mind (or physiosphere to biosphere to noosphere). All that is required to see that the Great Chain does not exist fully given and statically unchanging, but rather evolves or develops over great periods of time, with each of the higher levels emerging through (not from) the lower. And the fact is, despite the bluff of western biologists, nobody really understands how higher stages emerge in evolution—*unless* we assume it is via Eros, or Spirit-in-action.

“... The point is that, once the Great Chain is plugged into an evolutionary and developmental view, it can happily coexist with much of the God of the modern West, namely, evolution. Moreover, it raises the stunning possibility: if evolution has thus far unfolded the first three-fifths of the Great Chain, *isn’t it likely that it will continue in the coming years and unfold the higher two-fifths?* [My emphasis.] If that is so, God lies down the road, not up it; Spirit is found by going forward, not backward; the Garden of Eden lies in our future, not our past.

“Those four inadequacies of the Great Chain of Being that have thoroughly prevented it from being accepted by modernity ([1] it doesn’t cover the four quadrants; [2] doesn’t take early, prerational development into account, and thus is open to massive pre/trans fallacies; [3] doesn’t understand early pathologies; [4] doesn’t grasp evolution). Conversely, repairing those deficiencies can—and I believe will—make the Great Hierarchy [All-That-Is] fully compatible with modern research, evidence, and information, thus uniting the best of ancient wisdom with the brightest of modern knowledge—and this is precisely the essence of the integral approach.” *One Taste*, June 5, 1997.

“My extensive criticisms of the perennial philosophy can be found in *The Eye of Spirit*, *The Marriage of Sense and Soul*, *Integral Psychology*, *One Taste*, *Sex*, *Ecology*, *Spirituality*, and the Introductions to volumes 3 and 4 of the *Collected Works*.

“When critics identify me with the perennial philosophy, they fail to notice that the only item of the perennial philosophy that I have actually *defended* is the notion of dimensions of being and knowing, and then I only staunchly defend three of them: matter, mind, and spirit (or gross, subtle, and causal). I sometimes expand those dimensions to five (matter, body, mind, soul, and spirit), but I am willing to strongly defend only the former. That is, I claim that every major human culture, at least by the time of *homo sapiens*, recognized these three main dimensions or realms of existence (as evidenced also in waking, dreaming, and sleeping). That is almost the *only* item of the ‘perennial philosophy’ that I have defended. Most of the other aspects of the traditional version of the perennial philosophy (as maintained by, e.g., Fritjof Schuon, Ananda Coomaraswamy, Henry Corbin, Seyyed Nasr, Huston Smith, Marco Pallis, Rene Guenon, etc.)—aspects such as unchanging archetypes, involution and evolution as fixed and predetermined, the strictly hierarchical (as opposed to holonic/quadratic) nature of reality, etc.—I do not believe are either universal or true. One of the easiest ways for a green-meme critic to attack my work is to identify me with those theorists, and then attack the obviously incorrect nature of many of their ideas (ignoring the many places I have also criticized those traditionalist notions).

“Although I have been a harsh critic of the perennial philosophy, I still believe that, especially in its most sophisticated forms, it is a fountain of unsurpassed wisdom, even if we have to dust it off a bit. I consider it the sheerest arrogance to merely attack this fund of wisdom (especially in light of what is usually proposed to take its place)....” *Introduction to Volume Eight of The Collected Works of Ken Wilber*.

Towards an Integral Psychology

“The AQAL approach of Wilber/Phase-4 continued to flesh out a fully developed integral psychology, which is the advanced form of [his] original spectrum psychology (from Wilber/Phases 1-3). Integral psychology, Wilber asserts, brings together the various therapeutic treatments for the range of psychopathologies (usually thwarted development) into one flexible and comprehensive system of human health and well functioning, thereby integrating the core insights and practices of the major schools of modern psychotherapy. At the same time, he’s also aligned integral psychology with the various levels and stages of mysticism, even providing positive encouragement for active transpersonal practice, thereby integrating the core insights and practices of the world’s major wisdom traditions. By initiating this ‘marriage of Freud and Buddha,’ by uniting interiors and exteriors, Wilber has helped integrate science and religion in ways never quite seen before....

“All of this was brilliantly summarized in his landmark book Phase-4 book, *Integral Psychology: Consciousness, Spirit, Psychology, Therapy* (2000), an abridged version of his long-planned textbook on psychology (originally titled *System, Self, and Structure*). In this AQAL textbook, Wilber further outlines the dynamic and multiple variables that are involved in ‘the archeology of the self’ or the ‘spiral of development,’ also known as the evolution of human consciousness. Indeed, in my opinion, there’s no one better source than this concise, power-packed volume of around 200 pages in order to get the broadest overview of the AQAL project and its integral psychology, or where Wilber’s at. In addition, the back pages of the book presents numerous ‘correlative charts’ compiled Wilber himself that cross-reference the basic waves of the AQAL matrix as they’ve been documented by hundreds of researchers, ancient and modern....” Reynolds, *Where’s Wilber At?*, 2006, p. 191-192.

“For ‘levels of reality’ (or ‘planes of reality’) I also use ‘realms of reality’ (e.g., gross realm, subtle realm, causal realm, etc.) or ‘spheres of reality’ (e.g., biosphere, noosphere, theosphere, etc.). For ‘levels of selfhood’ I often use ‘levels of consciousness’ or ‘levels of subjectivity.’ But I usually refer to them *both* as basic levels, basic structures, or basic waves, since they are correlative (i.e., there are as many levels of selfhood as there are levels of reality).

“... In classifying worldviews, I believe that we must at a minimum use quadrants, levels, lines, states, types, and realms.... In my particular version of the levels or waves of consciousness (or the levels of selfhood), there are 16 major basic waves, many of which have two or three substages. In classifying worldviews, most of those basic waves can be condensed into around nine or ten of the most important. In many cases, the substages can be ignored; however, in a few cases, the substages turn out to be crucial (e.g., the difference between early vision-logic and middle/late vision-logic is the difference between first- and second-tier thinking, the difference between pluralistic relativism and universal integralism).

“There are many very useful models of the various waves and streams of ‘bio-psycho-socio-spiritual’ development. Some of my favorites (many of which have withstood research in first-, second-, and third-world countries) include: Jane Loevinger (stages of ego development), John Broughton (genetic metaphysics), Robert Kegan (the evolving self), Howard Gardner (multiple streams), Jean Piaget (genetic epistemology), Lawrence Kohlberg (moral development), Carol Gilligan (female moral development and its four hierarchical stages), Clare Graves (value systems; Graves’s work has been wonderfully extended by Beck and Cowan’s *Spiral Dynamics*), William Perry (self/other perspectives), Robert Selman (interpersonal development), James Fowler (stages of faith), Evelyn Underhill (stages of mysticism), and Daniel P. Brown (cross-cultural stages of contemplative development). Superb approaches also include those of Michael Basseches, Juan Pascual-Leone, Commons and Richards, Kurt Fischer, Patricia Arlin, Gisela Labouvie-Vief, Jan Sinnott, Jenny Wade, Susanne Cook-Greuter, William Torbert, Deirdre Kramer, Cheryl Armon, Duane Elgin, Joel Funk, and Melvin Miller.

“Of the world’s contemplative traditions, all have offered overviews of the spiritual path. Some of the most sophisticated include Mahamudra Buddhism (six general stages of meditative awareness), Highest Tantra Yoga (seven phenomenological stages of unfolding enlightenment), Christian mystics such as St. Teresa of Avila (seven stages of interior development), exquisite analysis from Kabbalah, Sufism, Neoplatonism, Kashmir Shaivism, Patanjali’s *Yogasutras*, additions from neopagan and shamanic sources, among many, many others. The ‘stages’ of spiritual development do not refer to rigid linear stages, but fluid and flowing waves of consciousness unfolding, through subtler and subtler dimensions, to the Source and Ground itself.

“In *Integral Psychology* I have attempted to correlate, in a very general fashion, over one hundred of these theorists, both conventional (e.g., Loevinger, Graves) and contemplative (e.g., Plotinus, Shankara), including all of the above-mentioned theorists and researchers. Obviously these correlations can only proceed at the most generalized level, which is no excuse to avoid doing so.

“The point is that all of these various conceptions immensely enrich our understanding, not only of the types of worldviews available to men and women, but the ways in which these worldviews themselves unfold, evolve, and develop. If we wish to include quadrants, waves, streams, states, types, and realms, these researchers have added enormously to our understanding of the Kosmos and the many ways that it is self-aware.” *Introduction to Volume Eight of The Collected Works of Ken Wilber.*

“... I have stressed the need for an approach to consciousness that differentiates-and-integrates all four quadrants (or simply the Big Three of I, we, and it; or first-person, second-person, and third-person accounts; the 1-2-3 of consciousness studies).

“That initially sounds like an impossibly tall order, but the fact is, for the first time in history we are actually at a point where we have enough of the pieces of the puzzle to at least begin such a project. Consider: in the Upper-Lefty quadrant of subjective consciousness, we have a body of research and evidence that includes the entire perennial philosophy (which offer three thousand years of meticulously gathered data on the interior domains) and a massive amount of modern research from development psychology. Much of that evidence is... a startling testimony to the fact that, even if there are a million details yet to be worked out, the broad contours of the spectrum of consciousness have already been significantly outlined. The general similarities... are most suggestive, and, from a bird’s-eye view, hint that we are at least in the right ballpark.

“The same can be said with a reasonable degree of confidence for the Lower-Left quadrant (of intersubjective worldviews) and the Lower-Right (of the techno-economic base). A century or so of postmodernism has made the importance of pluralistic cultural worldviews and backgrounds abundantly clear (even rationally oriented theorists such as Habermas have agreed that all propositions are *always* in part culturally situated); moreover, scholars are in general agreement that cultural worldviews historically unfolded from archaic to magic to mythic to mental to global (although there is reasonable disagreement as to the respective values of those views). Likewise, in the Lower-Right quadrant, few scholars contest the evolutionary sequence of the social forces of production: foraging, horticultural, agrarian, industrial, informational. In both of those quadrants—cultural and social—although again a million details need to be worked out, the general contours are better understood today than at any other time in history.

“Work in the Upper-Right quadrant—particularly in brain physiology and cognitive science—is yet in its infancy, and a fully integral view of consciousness will await more primary discoveries in this quadrant (which is one of the reason I have written less about this quadrant than the others: cognitive science and neuroscience, despite the enthusiastic pronouncements of their proponents... is a babe in the woods). Still, our knowledge of this quadrant is growing as fast as babies usually do, and at this time we have enough knowledge to at least be able to situate neurophysiology in relations to the other dimensions of being, even as its contours continue to be elucidated.

“Thus, the time is certainly ripe for the beginning of an all-quadrant approach, or simply an approach that equally honors first-person phenomenal accounts, second-person intersubjective structures and

third-person scientific/objective systems: the 1-2-3 of consciousness studies.” *Integral Psychology*, 2000, p. 184-185.

“Cripple one quadrant and all four tend to hemorrhage. We are fast approaching an understanding that sees individual ‘pathologies’ as but the tip of an enormous iceberg that includes self-stages, cultural worldviews, social structures, and spiritual access to depth. (Thus, to the standard three-variable (or ‘three-dimensional’) model of individual subjective *structures*, *states*, and *realms* [i.e., UL], we need to add different brain states (UR), types and levels of cultural values (LL), and modes of social institutions (LR). This gives us six independent variables, any one of which can be distorted or pathological, with concomitant reverberations throughout the others. The three variable model marked phase-2 and phase-3; the six-variable model marked phase-4 (the four quadrants).)

“... Individual therapy is by no means unimportant, but in many ways it is but a small slice of a dysfunctional (not yet integral) world. This is why a truly integral therapy is not only individual but cultural, social, spiritual, and political.

“In the simplest terms, an integral therapy would therefore attempt to address as many facets of the quadrants as is pragmatically feasible in any give case. Mike Murphy’s *Future of the Body* is an excellent compendium of an integral view, as is Tony Schwartz’s *What Really Matters*. I outline aspects of an integral approach in *The Eye of Spirit*. Murphy and Leonard’s *The Life We Are Given* is a practical guide to one type of integral practice, and is highly recommended.

“But anybody can put together his or her own integral practice. The idea is to simultaneously exercise all the major capacities and the dimensions of the human bodymind—physical, emotional, mental, social, cultural, spiritual. In *One Taste*, I outline my own recommendations for one such integral (‘all-level, all-quadrant’) therapy; here are some examples, going around the quadrants, with some representative practices from each:

“UPPER-RIGHT QUADREANT (INDIVIDUAL, OBJECTIVE, BEHAVIORAL)—

Physical

DIET—Atkins, Eades, Ornish; vitamins, hormones

STRUCTURAL—weightlifting, aerobics, hiking, Rolfing, etc.

Neurological

PHARMACOLOGICAL—various medications/drugs, where appropriate

BRAIN/MIND MACHINES—to help induce that and delta states of consciousness

“UPPER-LEFT QUADRANT (INDIVIDUAL, SUBJECTIVE, INTENTIONAL)—

Emotional

BREATH—t’ai chi, yoga, bioenergetics, circulation of prana or feeling-energy, qi qong

SEX—tantric sexual communion, self-transcending whole-bodies sexuality

Mental

THERAPY—psychotherapy, cognitive therapy, shadow work

VISION—adopting a conscious philosophy of life, visualizing affirmation

Spiritual

PSYCHIC (shaman/yogi)—shamanic, nature mysticism, beginning tantric

SUBTLE (saint)—deity mysticism, Yidam, contemplative prayer, advanced tantric

CAUSAL (sage)—vipassana, self-inquiry, bare attention, centering prayer Witnessing, formless mysticism

NONDUAL (siddha)—Dzogchen, Mahamudra, Shaivism, Zen, Eckhart, nondual mysticism, etc.

“LOWER-RIGHT QUADRANT (SOCIAL, INTEROBJECTIVE)—

Systems—exercising responsibilities to Gaia, nature, biosphere, and geopolitical infrastructures at all levels

Institutional—exercising educational, political, and civic duties to family, town, state, nation, world

“LOWER-RIGHT QUADRANT (CULTURAL, INTERSUBJECTIVE)—

Relationships—with family, friends, sentient beings in general; making relationships part of one’s growth, decentering the self

Community service—volunteer work, homeless shelters, hospice, etc.

Morals—engaging the intersubjective world of the Good, practicing compassion in relation to all sentient beings

“The general idea of integral practice is clear enough: *Exercise body, mind, soul, and spirit in self, culture, and nature.* (That is, try to exercise the full spectrum in the I, we, and it domains.) Pick a basic practice from each category, or from as many categories as pragmatically possible, and practice them concurrently. The more categories engaged, the more effective they all become (because they are all intimately related as aspects of your own being). Practice them diligently, and coordinate your integral efforts to unfold the various potential of the bodymind—until the bodymind itself unfolds in Emptiness, and the entire journey is a misty memory from a trip the never even occurred.” *Integral Psychology*, p. 113-114.

“... I have stressed the need for an approach to consciousness that differentiates-and-integrates all four quadrants (or simply the Big Three of I, we, and it; or first-person, second-person, and third-person accounts; the 1-2-3 of consciousness studies).

“That initially sounds like an impossibly tall order, but the fact is, for the first time in history we are actually at a point where we have enough of the pieces of the puzzle to at least begin such a project. Consider: in the Upper-Left quadrant of subjective consciousness, we have a body of research and evidence that includes the entire perennial philosophy (which offer three thousand years of meticulously gathered data on the interior domains) and a massive amount of modern research from development psychology. Much of that evidence is... a startling testimony to the fact that, even if there are a million details yet to be worked out, the broad contours of the spectrum of consciousness have already been significantly outlined. The general similarities... are most suggestive, and, from a bird’s-eye view, hint that we are at least in the right ballpark.

“The same can be said with a reasonable degree of confidence for the Lower-Left quadrant (of intersubjective worldviews) and the Lower-Right (of the techno-economic base). A century or so of postmodernism has made the importance of pluralistic cultural worldviews and backgrounds abundantly clear (even rationally oriented theorists such as Habermas have agreed that all propositions are *always* in part culturally situated); moreover, scholars are in general agreement that cultural worldviews historically unfolded from archaic to magic to mythic to mental to global (although there is reasonable disagreement as to the respective values of those views). Likewise, in the Lower-Right quadrant, few scholars contest the evolutionary sequence of the social forces of production: foraging, horticultural, agrarian, industrial, informational. In both of those quadrants—cultural and social—

although again a million details need to be worked out, the general contours are better understood today than at any other time in history.

“Work in the Upper-Right quadrant—particularly in brain physiology and cognitive science—is yet in its infancy, and a fully integral view of consciousness will await more primary discoveries in this quadrant (which is one of the reason I have written less about this quadrant than the others: cognitive science and neuroscience, despite the enthusiastic pronouncements of their proponents... is a babe in the woods). Still, our knowledge of this quadrant is growing as fast as babies usually do, and at this time we have enough knowledge to at least be able to situate neurophysiology in relations to the other dimensions of being, even as its contours continue to be elucidated.

“Thus, the time is certainly ripe for the beginning of an all-quadrant approach, or simply an approach that equally honors first-person phenomenal accounts, second-person intersubjective structures and third-person scientific/objective systems: the 1-2-3 of consciousness studies.” *Integral Psychology*, p. 184-185.

Personality and Gender Types

“I first suggested using horizontal typologies, such as the enneagram, with the vertical levels of development in *A Brief History of Everything*. Other researchers have independently arrived at similar suggestions.” *Introduction to Volume Seven of The Collected Works of Ken Wilber*, Endnote 20.

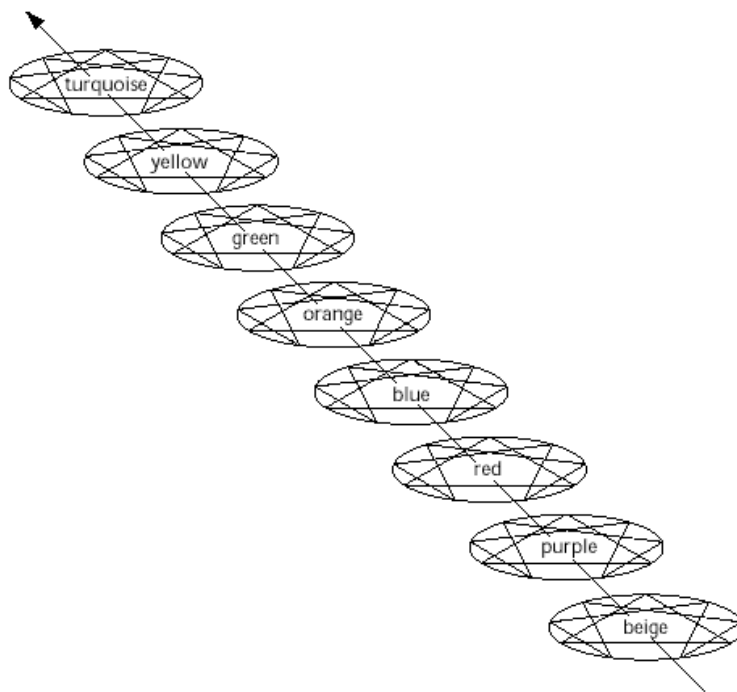


Figure 3. *Levels and Types*

“As for *types*, see figure 3 [10], which uses the enneagram as an example. What I have done here is take only one developmental module or stream (it can be anything – morals, cognition, defenses, etc.), and I have listed the eight or so levels or waves of development through which this particular stream will tend to unfold (using Spiral Dynamics as an example of the waves). At each level I have drawn the enneagram as an example of what might be called a *horizontal* typology, or a typology of the personality types that can exist at almost any *vertical* level of development. The point is that a person can be a particular *type* (using Jungian types, Myers-Briggs, the enneagram, [Roberts’s families of consciousness, Ennis’ orientations], etc.) at virtually

any of the levels. Thus, if a person is, say, predominately enneagram type 5, then as they develop they would be purple 5, red 5, blue 5, and so on (again, not in a rigid linear fashion, but in a fluid and flowing mesh).

“And this can occur in any of the lines. For example, in the moral line, a person might be predominately enneagram type 7 at the green wave in the context of the workplace; under stress, the person might move to type 1 at the orange wave (or even blue wave); cognitively, the person might be type 4 at turquoise, and so on. Notice, however, that what the enneagram alone cannot spot is the shift in vertical levels; an orange 7 under stress might go to orange 1, but under real stress, the orange 7 will regress to blue, then purple. These are not just different types, but different levels of types. Again, by combining horizontal typologies with vertical typologies, we can make use of second-tier constructions for a more integral view.

“For many radical feminists, male and female orientations also constitute a *type*. Based mostly on work by Carol Gilligan and Deborah Tannen, the idea is that the typical male orientation tends to be more agentic, autonomous, abstract, and independent, based on rights and justice; whereas the female orientation tends to be more permeable, relational, and feelingful, based on care and responsibility. Gilligan, recall, agrees that females proceed through three (or four) hierarchical stages of development, and these are essentially the same three (or four) hierarchical stages or waves through which males proceed (namely, preconventional, conventional, postconventional, and integrated).

“The reason that many people, especially feminists, still incorrectly believe that Gilligan denied a female hierarchy of development is that Gilligan found that males tend to make judgments using ranking or hierarchical thinking, whereas women tend to make judgments using linking or relational thinking (what I summarize as agency and communion, respectively). But what many people overlooked is that Gilligan maintained that *the female orientation itself proceeds through three (or four) hierarchical stages* – from selfish to care to universal care to integrated. Thus, many feminists confused the idea that females tend not to think hierarchically with the idea that females do not develop hierarchically; the former is true, the latter is false, according to Gilligan herself. (Why was Gilligan so widely misread and distorted in this area? Because the green meme eschews and marginalizes hierarchies in general, and thus it literally could not perceive her message accurately.)

“As you will see in *The Eye of Spirit*, ... I have summarized this research by saying that men and women *both* proceed through the same general waves of development, but men tend to do so with an emphasis on agency, women with an emphasis on communion.

“This approach to gender development allows us to utilize the extensive contributions of developmental studies, but also supplement them with a keener understanding of how females evolve ‘in a different voice’ through the great waves of existence. In the past, it was not uncommon to find orthodox psychological researchers defining females as ‘deficient males’ (i.e., females ‘lack’ logic, rationality, a sense of justice; they are even defined by ‘penis envy,’ or desiring that which they lack). Nowadays it is not uncommon to find, especially among feminists, the reverse prejudice: males are defined as ‘deficient females’ (i.e., males ‘lack’ sensitivity, care, relational capacity, embodiment, etc.).

“Well, we might say, a plague on both houses. With this more integral approach, we can trace development through the great waves and streams of existence, but also recognize that males and females might navigate that great River of Life using a different style, type, or voice. This means that we can still recognize the major waves of existence – which, in fact, are gender-neutral – but we must fully honor the validity of *both* styles of navigating those waves.” *Introduction to Volume Seven of The Collected Works of Ken Wilber*.

Integral Interpretations (Hermeneutics)

“Of course, if junior-dimension worldviews make claims about senior dimensions, they have to be tested using the criteria of the senior dimensions. For example, if astrology makes rational-empirical claims (that is, if [AMBER] makes [ORANGE/GREEN] claims), then those claims need to be tested by rational-empirical means, whereupon they usually fail dramatically (astrology, for example, has consistently failed empirical tests devised by astrologers themselves; see *One Taste*, July 29 and Dec. 21 entries). But astrology is one of the numerous valid worldviews available at the mythic realm of consciousness, and it accomplishes what it is supposed to accomplish at that level—provide meaning, a sense of connection to the cosmos, and a role for the self in the vastness of the universe. It is not, however, a rational [ORANGE/GREEN] science with predictive power. For exactly the same reason, we needn’t give much credence to what rational science has to say about [TEAL/TURQUOISE/INDIGO] etc.

“When I claim that ‘all views are correct’ [i.e., true but partial], I mean it in the general sense of every level having its own important truths that not only disclose that level, but also act as important and necessary ingredients of the higher levels (when differentiated-and-integrated, or transcended-and-included). But within any level of reality, there are more valid and less valid views, as determined by *the criteria of that level*. For example, there are good and bad astrologers. Although none of them have thus far successfully passed any rational-empirical tests, that is not the actual criteria of the mythic level. The mythic level, like all levels, attempts to provide coherence, meaning, connection to the cosmos, care of others, and pragmatic guidelines. The mythological version of this (of which astrology is a subset) is an interpretive scheme that provides meaning, ethos, mythos, and sanction for the separate self at that level. Mythology and astrology speak deeply to this level in all of us, and, when in touch with that level, provide a wonderful connection to our vital roots. Good astrologers do this in valid and worthy ways, bad astrologers do not (judged within that level). Of course, it is one thing to tap into that level, quite another to remain there. And those making higher claims for astrology, when they cannot be substantiated, are suspect in any case.

“On the other hand, a rational scientist who despises every variety of mythology because it is a lower level (and cannot pass rational-empirical tests) is simply someone out of touch with his roots. Integrated individuals are comfortable with all of the levels of reality as manifested in and through them, and can speak the languages of all of the [previously transcended and included worldviews] as various situations warrant. As always, it is only the exclusive attachment to any one [worldview] that causes most of the problems.” *Introduction to Volume Eight of The Collected Works of Ken Wilber*.

“In various publications (*Atman Project*, *Up from Eden*, *Eye to Eye*, *Transformations of Consciousness*, *Sex*, *Ecology*, *Spirituality*, *The Eye of Spirit*, *Integral Psychology*) I have presented considerable evidence that there are at least four different types of spiritual experiences—nature mysticism (psychic), deity mysticism (subtle), formless mysticism (causal), and nondual mysticism (nondual); and further, these evidence waves of increasing depth. I have often been accused of deriving this schema exclusively from Eastern sources, thus marginalizing (oh dear) Western traditions. This is untrue. For example, Evelyn Underhill, whose *Mysticism* is justly regarded as a classic overview of Western mystical traditions, concludes that spiritual experiences (as evidenced in the overall Western tradition) exist along a *developmental continuum* from ‘nature mysticism’ (union with the web of life) to ‘metaphysical mysticism’ (from archetypal illumination to formless absorption) to ‘divine mysticism’ (states of nondual union)—in other words, virtually identical to my scheme.

“But I have added what I believe is an important *cross-level* analysis (and we can see again the importance of distinguishing levels of selfhood and levels of reality), namely: a person at almost any stage of typical development (e.g., purple, red, blue, orange, green, yellow) can have an altered state of consciousness or a *peak experience* of any of the higher realms (psychic, subtle, causal, nondual). The person then *interprets* these higher experiences in the terms of the level at which the person presently resides. This inescapably calls for one of those cross-level combinatorial analyses: e.g., a person at blue can peak experience psychic, subtle, causal, nondual; so can orange, green, etc. This gives us a grid of over two-dozen very real—and very different—types of spiritual experiences. (Of course, in order for these temporary states to become enduring patterns in awareness, the person will have to grow and develop through the spiral and into these higher realms as a *permanent* realization, and not merely as a temporary or nonordinary state: passing *states* must become permanent *traits*. See *Integral Psychology* for an extensive discussion of these topics....)

“These spiritual experiences might sound almost entirely removed from the more conventional analyses of Fukuyama, Friedman, Huntington, Kaplan, Kennedy, and crew. In fact, although often marginal, they are sometimes decisive. More than one world leader, in the course of the formative events in his or her life, has had a powerful peak experience or altered state, often religious in nature, that profoundly molded their subsequent worldviews and agendas, and not necessarily for the better (Hitler was a mystic of sorts, as was Rasputin). In some cases we deeply admire the results of this religious infusion (say, Joan of Arc or Martin Luther King, Jr.). In other cases we are repelled (Himmler, Charles Manson). This is where a cross-level analysis becomes crucial: what level is the spiritual experience coming from, and what level is doing the interpreting?

“When egocentric levels receive a jolting infusion from the transpersonal realms, the result is usually a more empowered egocentric, often psychotic. When ethnocentric levels are hit with a transpersonal jolt, reborn [fundamentalist] furies result. When worldcentric levels are transfused, an Abraham Lincoln or a Ralph Waldo Emerson shines forth. An integral approach would make these factors an important part of an ‘all-level, all-quadrant’ analysis. (And not just in world leaders. Data is impossibly unreliable here, but at the very least a majority of individuals report having had at least one major peak/spiritual experience. These events are some of the most powerful motivating forces in human psychology, whether they light the face of a Mother Teresa or drive the intense fanaticism of a jihad, and no analysis of world events that ignores them can hope to succeed.)” *Introduction to Volume Eight of The Collected Works of Ken Wilber.*

Boomeritis

“The baby boomer generation has, like any generation, its strengths and weaknesses. Its strengths include an extraordinary vitality, creativity, and idealism, plus a willingness to experiment with new ideas beyond traditional values. Some social observers have seen in the boomers an ‘awakening generation,’ evidenced by an extraordinary creativity in everything from music to computer technology, political action to lifestyles, ecological sensitivity to civil rights. I believe there is much truth and goodness in those endeavors, to the boomers’ considerable credit.

“Boomer weaknesses, most critics agree, include an unusual dose of self-absorption and narcissism, so much so that most people, boomers included, simply nod their heads in acknowledgment when the phrase ‘the Me generation’ is mentioned.

“Thus, it seems that my generation is an extraordinary mixture of greatness and narcissism, and that strange amalgam has infected almost everything we do. We don’t seem content to simply have a fine new idea; we must have the new paradigm which will herald one of the greatest transformations in the history of the world. We don’t really want to just recycle bottles and paper, we need to see ourselves dramatically saving the planet and saving Gaia and resurrecting the Goddess that previous generations had brutally repressed but we will finally liberate. We aren’t able to tend our garden, we must be transfiguring the face of the planet in the most astonishing global awakening history has ever seen. We seem to need to see ourselves as the vanguard of something unprecedented in all of history: the extraordinary wonder of being us.

“Well, it can be pretty funny if you think about it, and I truly don’t mean any of this in a harsh way. Each generation has its foibles; this appears to be ours, at least to some degree. But I believe few of my generation escape this narcissistic mood. Many social critics have agreed, and not just in such penetrating works as Lasch’s *The Culture of Narcissism*, Restak’s *Self Seekers*, Bellah’s *Habits of the Heart*, and Stern’s *Me: The Narcissistic American*. Surveying the present state of cultural studies even in American universities, Professor Frank Lentricchia, writing in *lingua franca: The Review of Academic Life*, concluded: “It is impossible, this much is clear, to exaggerate the heroic self-inflation of academic literary and cultural criticism.”

“... I called the book *Boomeritis: The Pig in the Python and Other Gruesome Tales*. It chronicled dozens of areas and disciplines where an important but partial truth was blown all out of proportion by an overestimation of the power and importance of the self. ... The idea is simple enough: The Culture of Narcissism is antithetical to an integral culture (because narcissistic, isolated selves strenuously resist communion).

“... The point is perhaps obvious: because pluralistic relativism has such an intensely subjectivistic stance, it is especially prey to emotional narcissism. And exactly that is the crux of the problem: *pluralism becomes a supermagnet for narcissism*. Pluralism becomes an unwitting home for the Culture of Narcissism.

“... Pluralism, multiculturalism, and egalitarianism, in their best forms, all stem from a very high developmental stance, a *postconventional* stance (early vision-logic, postformal cognition, green meme, etc.), and from that postconventional stance of worldcentric fairness and care, the green meme attempts to treat all previous memes with equal care and compassion, a truly noble intent. But because it embraces an intense egalitarianism, it fails to see that *its own stance* – which is the first stance that is even capable of egalitarianism – is itself a fairly rare, elite stance (somewhere between 10 and 20 percent of the population). Worse, the green meme then *actively denies* the hierarchical stages that *produced* the green meme in the first place. Pluralistic egalitarianism is the product, we have seen, of at least six major stages of hierarchical development, a hierarchy that it then turns around and aggressively denies in the name of egalitarianism!

“Under the noble guise of liberal egalitarianism – and under the sanction of the intense subjectivistic stance of this pluralistic and relativistic wave – every previous wave of existence, no matter how shallow, egocentric, or narcissistic, is given encouragement to ‘be itself,’ even when ‘be itself’ might include the most barbaric of stances. (If ‘pluralism’ is really true, then we must invite the Nazis and the KKK to the multicultural banquet, since no stance is supposed to be better or worse than another, and so all must be treated in an egalitarian fashion – at which point the self-contradictions of undiluted pluralism come screaming to the fore.)

“Thus, the very high developmental stance of pluralism – the product of at least six major stages of hierarchical transformation – turns around and denies all hierarchies, *denies the very path that produced its own noble stance*, and thus it ceases to demand hierarchical transformation from anybody else, and consequently it extends an egalitarian embrace to every stance, no matter how shallow or narcissistic. The more egalitarianism is implemented, the more it destroys the very capacity for egalitarianism; the more it invites, indeed encourages, the Culture of Narcissism. And the Culture of Narcissism is the antithesis of the integral culture.

“(Narcissism, at its core, is a demand that ‘Nobody tells me what to do!’ Narcissism will therefore not acknowledge anything universal, because that places various demands and duties on narcissism that it will strenuously try to deconstruct, because ‘nobody tells me what to do.’ This egocentric stance can easily be propped up and supported with the tenets of pluralistic relativism).

“In short, the rather high cognitive development of postformal pluralism becomes a supermagnet for the rather low state of emotional narcissism. Which brings us to boomeritis.

“Boomeritis is that strange mixture of very high, postconventional cognitive capacity (early vision-logic, the green meme, postformal pluralistic relativism) combined with preconventional emotional narcissism. A typical result is that the sensitive self, trying to help, excitedly exaggerates its own significance. It will possess the new paradigm, which heralds the greatest transformation in the history of the world; it will completely revolutionize spirituality as we know it; it will save the planet and save Gaia and save the Goddess; it will....

“Well, and off we go on some of the negative aspects of the last three decades of boomer cultural studies.

“... since, in normal development, pluralistic relativism eventually gives way to second-tier consciousness (and universal integralism), why did my generation become so stuck in pluralistic relativism, extreme egalitarianism, and anti-hierarchy flatlandism? One of the central reasons, I concluded, is that the intense subjectivism of pluralistic relativism was a prime magnet and refuge for the narcissism that, for whatever reasons, many social critics have found prevalent in the Me generation. I called that combination of pluralistic relativism and emotional narcissism ‘boomeritis,’ and it followed that boomeritis was one of the primary roadblocks to universal integralism and second-tier consciousness.

“... For the truly important point is that it is from the large fund of green memes that the second-tier emerges. It is from the pluralistic perspectives freed by green that integrative and holistic networks are built. That fact is worth emphasizing. Development tends to proceed by differentiation-and-integration. The green meme (which is early vision-logic, or the beginning of the postformal stages of consciousness) heroically manages to differentiate the often rigid, abstract, universal formalism of the previous rational wave (formal operational, egoic-rational, orange meme). It therefore discloses, not a rational uniformitarianism that tends to ignore and marginalize anything not of its ilk, but a beautiful tapestry of multiple contexts, richly different cultural textures, pluralistic perceptions, and individual differences, and it becomes sensitive (the sensitive self!) to all of those often unheard voices. We have seen that every meme makes an invaluable contribution to the health of the overall spiral, and this pluralistic sensitivity is the one of the great gifts of green.

“Once those wonderful differentiations are made, they can then be brought together into even deeper and wider contexts that disclose a truly holistic and integral world: the leap to second-tier consciousness can occur – but *only* because of the work that the green meme has accomplished. There is first differentiation, then integration. Middle and late vision-logic (yellow and turquoise) complete the task begun by early vision-logic (green), and this allows us to move from pluralistic relativism to universal integralism (e.g., Gebser’s integral-aperspectival). That is what I mean when I say that the green meme frees the pluralistic perspectives that second-tier will integrate.

“In short, since green is the conclusion of first-tier thinking, it prepares the leap to second-tier. But in order to move into second-tier constructions, the fixation to pluralistic relativism and the green meme in general needs to be relaxed. Its accomplishments will be fully included and carried forward. But its attachment to its own stance needs to be eased, and it is precisely boomeritis (or a narcissistic attachment to the intense subjectivism of the relativistic stance) that makes such a letting-go quite difficult. My hope is that by highlighting our fixation to the green meme, we can begin more easily to transcend and include its wonderful accomplishments in an even more generous embrace.

Beyond Pluralism: Universal Integralism

“Thus, as much as I have been chiding green for some of its downsides, we should never forget that it is from green that second-tier emerges, and that the many accomplishments of green are the necessary prerequisites for second-tier consciousness. All of my writing has been, in a sense, an invitation to those greens who find it appropriate to move on, not by abandoning green, but by enriching it. But when green becomes infected with boomeritis, nobody moves anywhere....

“But why is boomeritis one of greatest obstacles to the emergence of an integral vision? What about the rigid conformity of mythic-membership? What about the often nasty materialism of egoic-rationality? What about the horrible economic conditions of many third-world countries? What about....

“Yes, all of that is true. But, as we were saying, it is only *from* the stage of pluralistic relativism (early vision-logic, green meme) that universal integralism can emerge (mature vision-logic, second-tier). Of course, *all* of the pre-green memes also ‘prevent’ the emergence of an integral-aperspectival view. My point – and the only reason I am ‘picking on’ boomers – is that this generation seems to be the first to significantly evolve to the green wave in large numbers, and thus this is the first major generation that has a real chance to significantly move forward into a mature vision-logic, second-tier consciousness – and to use that consciousness to organize social institutions in a truly integral fashion.” *Introduction to Volume Seven of The Collected Works of Ken Wilber.*

“Graves outlined around eight major ‘levels or waves of human existence,’ ranging from autistic, magical, and animistic, through sociocentric and conventional, to individualistic and integrated. As is usually the case with Western researchers, he recognized no higher (transpersonal) levels, but the contributions he made to the prepersonal and personal realms were profound.

“It should be remembered that virtually all of these stage conceptions – from Abraham Maslow to Jane Loevinger to Robert Kegan to Clare Graves – are based on extensive amounts of research and data. These are not simply conceptual ideas and pet theories, but are grounded at every point in a considerable amount of carefully checked evidence. Many of the stage theorists have had their models checked in first-, second-, and third-world countries. The same is true with Graves’s model; to date, it

has been tested in over fifty thousand people from around the world, and there have been no major exceptions found to his general scheme.

“... And yet without second-tier thinking, as Graves, Beck, and Cowan point out, humanity is destined to remain victims of a global ‘auto-immune disease,’ where various memes turn on each other in an attempt to establish supremacy.

“This is why developmental studies in general indicate that many philosophical debates are not really a matter of the better *objective* argument, but of the *subjective level* of those debating. No amount of orange scientific evidence will convince blue mythic believers; no amount of green bonding will impress orange aggressiveness; no amount of turquoise holarchy will dislodge green hostility – unless the individual is ready to develop forward through the dynamic spiral of consciousness unfolding. *This is why ‘cross-level’ debates are rarely resolved, and all parties usually feel unheard and unappreciated* [my emphasis].

“As we were saying, first-tier memes generally resist the emergence of second-tier memes. Scientific materialism (orange) is aggressively reductionistic toward second-tier constructs, attempting to reduce all interior stages to objectivistic neuronal fireworks. Mythic fundamentalism (blue) is often outraged at what it sees as attempts to unseat its given Order. Egocentrism (red) ignores second-tier altogether. Magic (purple) puts a hex on it. Green accuses second-tier consciousness of being authoritarian, rigidly hierarchical, patriarchal, marginalizing, oppressive, racist, and sexist.

“Green has been in charge of cultural studies for the past three decades. On the one hand, the pluralistic relativism of green has nobly enlarged the canon of cultural studies to include many previously marginalized peoples, ideas, and narratives. It has acted with sensitivity and care in attempting to redress social imbalances and avoid exclusionary practices. It has been responsible for basic initiatives in civil rights and environmental protection. It has developed strong and often convincing critiques of the philosophies, metaphysics, and social practices of the conventional religious (blue) and scientific (orange) memes, with their often exclusionary, patriarchal, sexist, and colonialistic agendas.

“On the other hand, as effective as these critiques of pre-green stages have been, green has attempted to turn its guns on all post-green stages as well, with the most unfortunate results. In honorably fighting many rigid social hierarchies, green has condemned all second-tier holarchies – which has made it very difficult, and often impossible, for green to move forward into more holistic, integral-aperspectival constructions.

“Most sophisticated developmental studies describe a movement from mythic absolutism (blue) and rational formalism (orange), through stages of pluralism and relativism (green), to stages of integralism and holism (yellow and turquoise). The green meme, effectively challenging the absolutisms of blue and orange, then mistook all universals and all holarchies as being of the same order, and this often locked it into first-tier thinking.” *Introduction to Volume Seven of The Collected Works of Ken Wilber.*

“It appears, then, that approximately 1-2 percent of the population is at an integral, second-tier stance, but that around 20 percent are at green, poised for that possible transformation.

“In order for green go one step further and make the jump into integral-aperspectival consciousness, the following factors might be considered:

“(1) All systems are context-bound, according to green pluralism, so let us fully carry forward that agenda: all relativities and all pluralities are therefore also context-bound: they themselves have wider and deeper contexts that bind them together into even larger systems.

“(2) Therefore, let us acknowledge these even larger contexts, and then begin to outline the universal-integral networks binding them all together. Let us begin to move from pluralistic relativism to universal integralism.

“(3) The only way to arrive at such an integral stance is to include both hierarchies and heterarchies (and thus arrive at holarchies). Let us, then, relax our morbid fear of all hierarchies, stages of development, levels of reality, critical judgments, qualitative distinctions, degrees, excellence, grades, and rankings. Not all of them are bad, and we use them anyway, never so much as when we deny them; so let us use them in a healthy, conscious, fair, and judicious fashion.

“(4) Once we include both hierarchies and heterarchies – both ranking and linking – we can develop a more integral vision that is ‘all-level, all-quadrant’..., a vision that includes the I and the We and the It domains – or self, culture, and nature – as they all unfold in matter, body, mind, soul, and spirit, spanning the entire spectrum of consciousness in all its radiant dimensions. This includes multiple modalities, waves, streams, states, [types], and realms, all woven together into a global holism or universal integralism.

“(5) Many of the waves and streams of the spectrum of consciousness are indeed local, culturally specific, and not universal. But research has consistently confirmed that many of these patterns of richly interwoven textures are common to humanity as a whole; others are common to large areas of humanity or to various epochs; and some are merely local and idiosyncratic, varying from culture to culture and individual to individual. Acknowledging and honoring the common and cross-cultural patterns in consciousness is not necessarily a marginalizing, oppressive endeavor; in its non-marginalizing form, it is in fact the basis of universal integralism. Let us therefore attempt to include both the universally common patterns of consciousness as well as the local, specific, and pluralistic features, and thus continue to move from pluralistic relativism to universal holism.

“This multidimensional Kosmos is therefore not just a final state, but a flow state. Not just holographic, but holodynamic. Not just given, but ceaselessly unfolding, in multiple waves and streams of existence, flowing and evolving in endless displays of Spirit’s own self-blossoming. Therefore, let us honor and include these unfolding, developing, evolving currents as the Kosmos flowers in all its domains.

“(6) Once that happens, the important contributions of green can be taken up, embraced and included, in the ongoing unfolding of consciousness. Green is not lost or denied, but included and enriched, as a more genuinely integral vision emerges.” *Introduction to Volume Seven of The Collected Works of Ken Wilber.*

“Let us return, then, to the issue of how to more effectively implement the emergence of integral (and even transpersonal) consciousness at the leading edge. What is required, in my opinion, is not simply a new integral theory, but also a new *integral practice*. Even if we possessed the perfect integral map of

the Kosmos, a map that was completely all-inclusive and unerringly holistic, that map itself would not transform people. We don't just need a map; we need ways to change the mapmaker.

“Thus, although most of my books attempt to offer a genuinely integral vision, they always end with a call for some sort of integral practice – a practice that exercises body, mind, soul, and spirit in self, culture, and nature (all-level, all-quadrant). You will hear this call constantly in the following pages, along with specific suggestions for how to begin a truly integral transformative practice in your own case, if such seems desirable to you.” *Introduction to Volume Seven of The Collected Works of Ken Wilber.*

True But Partial

“There is one final requirement. The integral vision, to be truly integral, must find a way that *all* of the major worldviews are basically *true* (even though partial). It is not that the higher levels are giving more accurate views, and the lower levels are giving falsity, superstition, or primitive nonsense. There must be a sense in which even ‘childish’ magic and Santa-Claus myths are true. For those worldviews are simply the way *the world looks at that level*, or from that chakra, and all of the chakras are crucial ingredients of the Kosmos. At the mythic level, Santa Claus (or Zeus or Apollo or astrology) is a phenomenological reality. It will do no good to say, ‘Well, we have evolved beyond that stage, and so now we know that Santa Claus is not real,’ because if that is true—and all stages are shown to be primitive and false in light of further evolution—then we will have to admit that our own views, *right now*, are also false (because future evolution will move beyond them). But it is *not* that there is *one* level of reality (e.g., mine), and those other views are all primitive and *incorrect* versions of my one level. Each of those views is a *correct* view of a lower yet fundamentally important level of reality, not an *incorrect* view of the one real level. The notion of *development* allows us to recognize nested truths, not primitive superstitions.

“I am often asked, why even attempt an integration of the various worldviews? Isn't it enough to simply celebrate the rich diversity of various views, and not try to integrate them? Well, recognizing diversity is certainly a noble endeavor, and I heartily support that pluralism. But if we remain merely at the stage of celebrating diversity, we ultimately are promoting fragmentation, alienation, separation. You go your way, I go my way, we both fly apart—which is often what has happened under the reign of the pluralistic relativists, who have left us a postmodern Tower of Babel on too many fronts. It is not enough to recognize the many ways in which we are all different; we need to go further and start recognizing the many ways that we are also similar. Otherwise we simply contribute to heapism, not wholism. Building on the rich diversity offered by pluralistic relativism, we need to take the next step and weave those many strands into a beautiful web of unifying connections, an interwoven tapestry of mutual intermeshing. We need, in short, to move from pluralistic relativism to universal integralism—we need to keep trying to find the One-in-the-Many that is the form of the Kosmos itself.

“That, I believe, is why we should attempt these types of integrative visions. Will we ever completely succeed? No. Should we keep trying? Always. Why? Because an *intention* to find the One-in-the-Many aligns our hearts and heads with the One-in-the-Many that is Spirit itself as it shines in the world, radiantly.

“I believe that an integral approach (including quadrants, levels, lines, types, states, and realms, coupled with development) is now one of the most viable attempts to represent the One-in-the-Many, because it explicitly embraces and honors all of the worldview conceptions mentioned in this

section.... This integral overview further acts as an *indexing system* for all these worldviews, and allows us to appreciate the special and profound contribution that each makes. And, it goes without saying, my own version of this integral vision, even if it were completely true, is destined to pass into yet further, better visions [i.e., the Adams Axiom].

“This integral indexing system is already being used in several applications, from ‘transformational websites’ to ‘world libraries.’ The World Economic Forum recently invited several panels on an ‘all-level, all-quadrant’ approach, which is perhaps an indication of its pragmatic usefulness.” *Introduction to Volume Seven of The Collected Works of Ken Wilber.*

The Prime Directive

“One of the main conclusions of an all-level, all-quadrant approach is that each meme – each level of consciousness and wave of existence – is, in its healthy form, an absolutely necessary and desirable element of the overall spiral, of the overall spectrum of consciousness. Even if every society on earth were established fully at the turquoise meme, nonetheless every infant born in that society still has to start at level 1, at beige, at sensorimotor instincts and perceptions, and then must grow and evolve through purple magic, red and blue myth, orange rationalism, green sensitivity, and into yellow and turquoise vision-logic (on the way to the transpersonal). All of those waves have important tasks and functions; all of them are taken up and included in subsequent waves; none of them can be bypassed; and none of them can be demeaned without grave consequences to self and society. The health of the entire spiral is the prime directive, not preferential treatment for any one level.

“Because the health of the entire spectrum of consciousness is paramount, and not any particular level, this means that a genuinely universal integralism would measure more carefully its actual impact. I have long maintained that the real revolutions facing today’s world involve, not a glorious collective move into transpersonal domains, but the simple, fundamental changes that can be brought to the magic, mythic, and rational waves of existence.

“Human beings are born and begin their evolution through the great spiral of consciousness, moving from archaic to magic to mythic to rational to... perhaps integral, and perhaps from there into genuinely transpersonal domains. But for every person that moves into integral or higher, dozens are born into the archaic. The spiral of existence is a great unending flow, stretching from body to mind to soul to spirit, with millions upon millions constantly flowing through that great river from source to ocean. No society will ever simply be at an integral level, because the flow is unceasing (although the center of gravity of a culture can indeed drift upward, as it has over history – see *Up from Eden*). But the major problem remains: not, how can we get everybody to the integral wave or higher, but how can we arrange the health of the overall spiral, as billions of humans continue to pass through it, from one end to the other, year in and year out?

“In other words, most of the work that needs to be done is work to make the lower (and foundational) waves more healthy in their own terms. The major reforms do not involve how to get a handful of boomers into second-tier, but how to feed the starving millions at the most basic waves; how to house the homeless millions at the simplest of levels; how to bring healthcare to the millions who do not possess it. An integral vision is one of the least pressing issues on the face of the planet.” *Introduction to Volume Seven of The Collected Works of Ken Wilber.*

“The prime directive—namely, that the health of the entire spiral of development is the chief ethical imperative—can be derived directly from the Basic Moral Intuition, which is “preserve and promote the greatest depth for the greatest span” (see SES, index entries, Basic Moral Intuition). The prime directive does exactly that....

“Within this prime directive, one of the most important endeavors is to help each level, meme [worldview], or wave exist in its *healthy*, not pathological, version. Our job is not to force the blue/conservative meme to become orange/green liberal, but to allow blue to be as healthy *as it can be* within its own limits and domain. Don Beck, using Spiral Dynamics, and fully cognizant’ of the prime directive, has now found that the most reliable way to define ‘health’ at every level or meme is: a meme is healthy if it balances, as best it can, the realities in all four quadrants.... A pathology in any of the quadrants (I, we, or it) will reverberate throughout all, crippling each. The prime directive, rooted in the Basic Moral Intuition, attempts to let each meme live its own life to its own full potential (curtailed only when its agenda threatens others).

“At the same time, governance implies, at some point, leadership, not followership, and true leadership is based, in part, on calling a people (and a nation and a world) to be the greatest that it can be—to develop, that is, to a greater depth or height or expansion of possibilities. And that means that leadership involves a call and an encouragement to all people not just to engage in exterior, economic, and technological development, but also to develop the interior domains to their highest potential—an encouragement to reach into the upper waves of interior development.

“(‘The greatest depth for the greatest span’ is facilitated to precisely the degree that *greater depth* is gently encouraged, or at least allowed, for all. The greater the depth or height—I often use those terms synonymously—then the greater the consciousness that can be shared and the richer the governance that can lead. A great leader is one who governs from those higher reaches, simply because the prime directive and all its implications can be better seen from that higher and wider perspective. Great leadership is thus also a call and an encouragement for all peoples, not only to be healthy at their present level, but to reach for a greater tomorrow—not just in exterior economic terms, but in interior development of freedom and moral and spiritual depth.)

“The Constitution of the United States is a moral-stage 5 [in Kohlberg’s scale] document. At the time it was written, perhaps ten percent of the U.S. population was actually at moral stage 5. The brilliance of this document is that it found a way to institutionalize the worldcentric, postconventional stance (moral stage 5) and let it act as a governance system for people who were not, for the most part, at that higher level. The Constitution itself thus became a *pacer of transformation*, gently encouraging every activity within its reach to stand within a worldcentric, postconventional, non-ethnocentric moral atmosphere. The brilliance of this document and its framers is hard to overstate.

“The U.S. Constitution was the culmination of first-tier governance philosophy.... Even though its framers were often using second-tier thinking, the realities that they were addressing were still almost entirely first-tier, particularly the formation and relation of the *corporate states* that evolved out of *feudal empires*.

“But now *global systems* and *integral meshworks* are evolving out of corporate states and value communities (to slightly modify Beck and Cowan’s felicitous phrasing). What the world thus now awaits is the first genuinely second-tier form of governance and political philosophy— *a truly second-tier Constitution*. No doubt it will be ‘all-level, all-quadrant,’ or deeply integral in its structures and

patterns. A genuine Third Way [that combines the best practices of conservative and liberal stances], in fact, is the clearing ground and one of the foundations for this integral Constitution. The question remains: exactly how will this be conceived, understood, and embraced? What precise details, what actual specifics, where and how and when? This is the great and exhilarating call of global politics at the millennium. We are awaiting the new founding Fathers and Mothers who will call us to our more encompassing future, an integral Constitution that will act as a gentle pacer of transformation for the entire spiral of human development, honoring each and every wave as it unfolds, yet kindly inviting each and all to even greater depth.” *Introduction to Volume Eight of The Collected Works of Ken Wilber.*

“Let me point out ... that any such integral approach [e.g., iSchaik Associates, consultants for UNICEF, “The Process of Integral Development”] needs to be implemented with the utmost care, concern, and compassion. None of the levels or lines or quadrants are meant in any sort of rigid, predetermined, judgmental fashion. The point of developmental research is not to pigeonhole people, or judge them inferior or superior, but to act as guidelines for *possible potentials that are not being utilized*. The prime directive asks us to honor and appreciate the necessary, vital, and unique contribution provided by each and every wave of consciousness unfolding, and thus act so as to *protect and promote the health of the entire spiral*, and not any one privileged domain. At the same time, it invites us to offer, as a gentle suggestion, a conception of a more complete spectrum of consciousness, a full spiral of development, so that individuals or cultures (including ours) that are not aware of some of the deeper or higher dimensions of human possibilities may choose to act on those extraordinary resources, which in turn might help to defuse some of the recalcitrant problems that have not yielded to less integral approaches.

“Those are just a few of the areas in which interest in a more integral or ‘all-level, all-quadrant’ approach is having some immediate applications. There are others I have not mentioned: integral feminism, integral law, integral art and literary theory, even integral prison reform. Some of these approaches have been highlighted in a forthcoming book from Shambhala, assembled by a team of editors headed by Jack Crittenden, and tentatively entitled *Kindred Visions—Ken Wilber and Other Leading Integral Thinkers*, with contributions by Alex Grey, Stan Grof, Jim Garrison, Joyce Nielsen, Ed Kowalczyk, T George Harris, Marilyn Schlitz, Georg Feuerstein, Larry Dossey, Jenny Wade, Juan Pascual-Leone, Michael Lerner, James Fadiman, Roger Walsh, Leland van den Daele, Francisco Varela and Robert Shear, George Leonard, Michael Zimmerman, Father Thomas Keating, Ervin Laszlo, Thomas McCarthy for Jurgen Habermas, Eduardo Mendieta for Karl-Otto Apel, Hameed Ali, Robert Frager, Drexel Sprecher, Lawrence Chickering, Gus diZegera, Elizabeth Debold, Lama Surya Das, Rabbi Zalman-Schachter Shalomi, Mitchell Kapor, Michael Washburn, Don Beck, Frances Vaughan, Robert Forman, Mike Murphy, Max Velmans, Tony Schwartz, David Chalmers, Susanne Cook-Greuter, Howard Gardner, Robert Kegan, John Searle, and Charles Taylor, among many others. All of these men and women have contributed, in their own significant ways, to a more integral and gracious view of the Kosmos.

Integral Institute

“Many of the theorists contributing to *Kindred Visions* and many [more] ... have joined me and Paul Gerstenberger in starting the Integral Institute. We eventually plan on having branches of integral medicine, integral politics, integral spirituality, integral business, integral ecology, integral education, and so forth. The Integral Institute hopes to be a major umbrella organization for genuinely integral studies, as well as a conduit for substantial funding for integral projects. We intend to open an Integral

Center as headquarters for the Institute (in New York and/or San Francisco), and we have already started IntegralMedia with Shambhala. If you are interested in joining the Institute, funding it, or applying for grants, please stay tuned to the Shambhala.com website for further announcements.” *Introduction to Volume Eight of The Collected Works of Ken Wilber.*

“And thus, resting in simple, clear, ever-present awareness, you will arise with the qualities and virtues of your own highest potentials—perhaps compassion, perhaps discriminating wisdom, perhaps cognitive insight, perhaps healing presence, perhaps wrathful reminder, perhaps artistic accomplishment, perhaps athletic skill, perhaps [a] great educator, or perhaps something utterly simple, maybe being the best flower gardener on the block. (In other words, any of the developmental lines released into their own post-postconventional condition.) When the bodymind is released from the brutalities inflicted by the self-contraction, it naturally gravitates to its own highest estate, manifested in the great potentials of the enlightened mind, the great potential of simple, ever-present awareness.

“Thus, as you rest in simple, every-present awareness, you are the great Unborn; but as you are born—as you arise from ever-present awareness—you will manifest certain qualities, qualities inherent in intrinsic Spirit, and qualities colored by the disposition of your own bodymind and its particular talents.

“And whatever form of your own resurrection, you will arise, driven not by the Great Search, but by your own Great duty, your limitless Dharma, the manifestation of your own highest potentials, and the world will begin to change, because of you.” *The Eye of Spirit*, p. 300.

Phase-5 – AQAL\Integral Methodological Pluralism, ca. 2002-present.

Integral Spirituality (2006), *The Many Faces of Terrorism* (expected 2007), *Volume II of the Kosmos Trilogy* (forthcoming).

- **AQAL** (*All Quadrants, All Levels...*) is the explanatory framework, the integral overview of indigenous perspectives, and a map of consciousness that outlines:
 1. *Quadrants* (innate perspectives)
 2. *Levels* (waves, realms, spheres)
 3. *Lines* (streams, modules, intelligences)
 4. *States* (ordinary, nonordinary)
 5. *Types* (“horizontal” characteristics in the collective)
 6. *Self-system* (navigator/integrator of 1-5)
- **IOS** (*Integral Operating System*) is the “signaling network” that provides the overall map and check and balances. Synonymous with AQAL, integral theory, integral approach, integral map, and integral model.
- **IPM** (*Integral Post-Metaphysics*) is the philosophy that integrates premodern, modern, postmodern, and post-postmodern concepts and critiques.
- **IMP** (*Integral Methodological Pluralism*) is the social practices based on heuristic guidelines of *nonexclusion* (everyone is partially right), *enactment* (every paradigm enacts and colors all data and interpretations) and *enfoldment* (a paradigm may enfold yet include others) applied to eight primordial perspectives (the inside and outside of the *quadrivia*).
- **ILP** (*Integral Life Practice*) develops body, mind, spirit, and shadow within self, culture, and nature. The *ILP Starter Kit 1.0* (2005) provides a sophisticated, comprehensive cross-training approach for personal and professional development.
- Formulates the Wilber-Combs Lattice (with Allan Combs) to show how *states*, which are always temporary, relate to *stages*, which are always permanent acquisitions of the developmental process. For example, matrix ten “vertical” *stages* of development and four “horizontal” *states* available in each stage to outline forty different potential *state-stages*. This helps explain the wide variety of interpretations of ordinary and nonordinary states.
- Distinguishes between *quadrants* and *quadrivia*. Holons that follow the twenty (or so) tenets tetra-construct, tetra-evolve, tetra-mesh a “view through” the four *quadrants*. However, any holon – individual, social, artifact, or heap – can be “viewed from” *quadrivia*, which are the inside and outside of the quadrants.

- Employs a color scheme based upon Eastern chakra systems to represent the spectrum of consciousness and measure the “vertical” development or “altitude” of any *level* (wave, realm, sphere) or *line* (stream, module, intelligence) from “dust to divinity.”
- He shifts from defining the basic “unit” or “process” of reality as holons to innate perspectives. “If the universe is composed of sentient beings or holons (all the way up, all the way down)—and not merely things nor events nor processes nor systems—then the ‘stuff’ of the universe is perspectives, not mass nor energy nor force nor feelings nor perception nor consciousness (all of which are always already a perspective).” *Excerpt C, Volume 2 of the Kosmos Trilogy*, 2003.
- His model moves from a metaphysical to a post-metaphysical (Habermas), post-Kantian epistemology. “Moving from perceptions to perspectives is the first radical step in the move from metaphysics to post-metaphysics.” *Excerpt D: The Look of a Feeling: The Importance of Post/Structuralism*, 2003.
- The basic “unit of consciousness” – the holon (whole/parts) – consists of *always already* perspectives. He further refines the two kinds of *sentient* holons and *insentient* holons:
 1. *Individual (sentient)*, follows the twenty tenets: driven by a “dominant monad” (self or self-system possessing agency) with the ability to make choices, e.g. atoms, molecules, plants, fish, humans, etc. Individual holons *must* go through mandatory stages of development. They *possess* or “view through” the four quadrants.)
 2. *Collective/Social (sentient)*, follow the twenty tenets: defined by group affiliation/membership with a dominant mode of communication, exchange, or resonance (nexus-agency), e.g., galaxies, planets, crystals, ecosystems, flock of geese, human families, tribes, companies, nations, etc. Social holons can skip around various stages of development dependent upon constituent members’ collective center of gravity. They can be “viewed from” the four quadrants or *quadrivia*.
 3. *Artifacts (insentient)*, don’t follow the twenty tenets: no dominant monad, agency, or perspective, though created by sentient holons and used in some kind of relational exchange, e.g., food, money, art, products and services, etc. are made of individual holons such as atoms, molecules, cells, organs.... Artifacts can be “viewed from” the four quadrants or *quadrivia*.
 4. *Heaps (insentient)*, don’t follow the twenty tenets: no dominant monad, agency, or perspective, but are made of individual holons, e.g., rocks, dead plants, junked car, ruins, etc. are made of atoms, molecules.... Heaps can be “viewed from” four quadrants or *quadrivia*.
- Formulates an *integral calculus of primordial perspectives* based upon “perspectives on perspectives.” He now explores inside (first-person) and outside (third-person) perspectives within the quadrants.
 1. I: Inside: first person singular: (1p x 1-p x 1p)
 2. I: Outside: first person singular: (1p x 3-p x 1p)
 3. We: Inside: second person plural: (2p*pl x 1-p x 2p*pl)
 4. We: Outside: second person plural: (2p*pl x 3-p x 2p*pl)
 5. It: Inside: third person singular: (3p x 1-p x 3p)

6. It: Outside: third person singular: (3p x 3-p x 3p)
7. Its: Inside: third person plural: (3p*pl x 1-p x 3p*pl)
8. Its: Outside: third person plural: (3p*pl x 3-p x 3p*pl)

- He outlines the eight complementary ways (or zones) that generate valid data through the three strands of good science (injunction, enactment, and verification/falsification). Each methodological zone (*quadrivia*) has something important to tell us about consciousness and development. Exemplars with proven track records include:
 1. I (Intentional): Inside: first-person singular: **introspection, phenomenology.**
 2. I (Intentional): Outside: first-person singular: **structuralism.**
 3. We (Cultural): Inside: second-person plural: **hermeneutics.**
 4. We (Cultural): Outside: second-person plural: **cultural anthropology.**
 5. It (Behavioral): Inside: third-person singular: **autopoiesis.**
 6. It (Behavioral): Outside: third-person singular: **empiricism, behaviorism.**
 7. Its (Social): Inside: third person-plural: **social autopoiesis.**
 8. Its (Social): Outside: third person-plural: **ecological sciences, systems theory.**
- Codifies the *Line/Level Fallacy* (LLF). When modernity defined the “Death of God” with its new form of rationality, its spiritual line became arrested at the level of premodern, mythic spirituality. It denied and repressed its own form of rational spirituality and anything higher. In other words, modernity confused the mythic level of spiritual development with the entire spectrum of spiritual development: “... Instead, of mythic science and religion, and rational science and religion, there was now only rational science and mythic religion. The former was rational, modern and all good; the latter was prerational, premodern, and all bad, or at least all ridiculous. ... *the confusing of a level in a line with the line itself.*” *Integral Spirituality*, 2006, p. 224.
- Worldview line: **TURQUOISE** (holonic integralism) equal focus upon all Quadrants as tetra-mesh or tetra-evolution.
- Cognitive line: Late Vision Logic/Postformal.
- Self Level: Centaur (Fulcrum 6)
- Moral Stage: 7 (universal/spiritual)

Is Post-Metaphysics Wilber-5?

“... called ‘post-metaphysical,’ in which Wilber shifts his focus from a metaphysical background philosophy (involution/evolution, levels of being) to an evolutionary view based on Sheldrake’s notion of the ‘Presence of the Past’ in all four quadrants. He retains a few basic tenets of the perennial philosophy (the One, some involutory givens), but sides with this-worldly views of human evolution, as exemplified in *Spiral Dynamics*. His model encompasses All Quadrants, All Levels, All Lines, All States, All Types – or in shorthand: AQAL.” Frank Visser website.

“Some critics, who have read most of the original draft material [*Kosmic Karma and Creativity* or Volume 2 of the *Kosmos Trilogy*], are calling this ‘wilber-5.’ I myself would not, certainly not at this time; but it is an indication of a certain type of interest. In any event, the critics seem to agree that it

represents a major advance in theory since SES. I'm a little reactive to such comments, since it implies that all of the other post-SES books contain nothing really new, whereas all of the concepts most central to the application of this work (such as 'levels and lines,' 'states and stages,' '1-2-3 of consciousness studies,' 'the Wilber-Combs lattice,' etc.) were presented in those post-SES books (e.g., *A Theory of Everything*, *The Eye of Spirit*, *Integral Psychology*).

"Still, I have to admit I understand what they mean when they say those books contain 'nothing new'—all of them still fit within the AQAL framework ('all quadrants, all levels, all lines, all states, all types'—or AQAL for short, pronounced 'Ah qual') first introduced in SES. About half of *Kosmic Karma and Creativity* [working title of Vol. II of the Trilogy] can also fit comfortably within that framework (much of this half has already been posted as the sidebars to *Boomeritis*). However, the other half, the half that is explicitly called 'Integral Post-Metaphysics' (which is the so-called wilber-5 material), although it also fits perfectly within the AQAL matrix, cannot be explained by any of the concepts generally used to date. It is a curiosity of writing that I have been thinking in a postmetaphysical ('wilber-5') fashion for a decade or two (as several quotes below will reveal), but I would translate those thoughts into the terminology of the works already in print—writing has a life of its own. In any event, those aspects of the following presentation that fall under the rubric of 'Integral Post-Metaphysics' all fit within the AQAL matrix, but they reinterpret that matrix in profound ways. Moreover, whereas aspects of my previous writing had at least some historical precedents, much of Integral Post-Metaphysics is without precedents of any sort. Whether or not it has any merit remains to be seen, but it is abruptly original.

"Integral Post-Metaphysics—and its corollary, **integral methodological pluralism**—is important, I believe, for many reasons. First and foremost, no system (spiritual or otherwise) that does not come to terms with modern Kantian [ORANGE] and postmodern Heideggerian [GREEN] thought can hope to survive with any intellectual respectability (agree with them or disagree with them, they have to be addressed)—*and that means all spirituality must be post-metaphysical in some sense* [my emphasis]. Second, as Einsteinian physics applied to objects moving slower than the speed of light collapses back into Newtonian physics, so an Integral Post-Metaphysics can generate all the essentials of premodern spiritual and metaphysical systems *but without their now-discredited ontological baggage*. This, to my mind, is the central contribution of an Integral Post-Metaphysics—it does not itself contain metaphysics, but it can generate metaphysics as one possible AQAL matrix configuration under the limited conditions of premodern cultures. That is, the AQAL matrix, when run using premodern parameters, collapses into the old metaphysics (as Einsteinian collapses into Newtonian, even though it itself is non-Newtonian).

"On the other hand, alter the holonic conditions of the matrix by adjusting it to the parameters of the postmodern world, and the metaphysics drops out entirely, even though there still remains an entire spectrum of consciousness, waves of development, evolution and involution, and a rainbow of awareness that runs unbroken from dust to Deity—but without relying on any pre-given, archetypal, or independently existing ontological structures, levels, planes, etc. In fact, the entire 'great chain of being' disappears entirely from reality, but its essential features can be generated by the matrix if certain mythic-era [AMBER] assumptions are plugged into its parameters.

"Of course, some sort of 'great chain of being' has been central to spiritual traditions from time immemorial, whether it appears in the general shamanic form as the existence of higher and lower worlds, the Neoplatonic version of levels of reality (e.g., the amazing Plotinus), the Taoist version of realms of being (e.g., Lieh Tzu), the Buddhist version of a spectrum of consciousness (e.g., the 8

vijnanas), or the Kabbalah sefirot—and down to today’s newer wisdom traditions, from Aurobindo to Adi Da to Hameed Almaas [to Roberts and Ennis]. All of them, without exception, postulate the existence of levels or dimensions of reality or consciousness, including higher or wider or deeper dimensions of being and knowing—some sort of rainbow of existence, whose waves, levels, or bands possess an independent reality that can be accessed by sufficiently evolved or developed [or widened] souls. In other words, they all postulate the existence of *metaphysical realities*—which is exactly what is challenged (and thoroughly rejected) by modern and postmodern currents.

“Therefore, what is required is a way to generate that essential rainbow of existence but without any metaphysical or ontological postulates. In other words, IF we can generate the essentials of a spiritual worldview without the metaphysical baggage, then we can generate a spiritual worldview that will survive in a modern and postmodern world. That, in any event, is one of the central aims of Integral Post-Metaphysics (and its practical application, called ‘integral methodological pluralism’), both of which will be outlined in these excerpts. If we can succeed in this endeavor, then all of those spiritual worldviews (from shamanism to Plotinus to Padmasambhava to Aurobindo) can be reanimated and utilized within a broader, nonmetaphysical AQAL matrix, which can generate the same rainbow of existence but without the discredited metaphysical accoutrements, and thus one can still utilize their profound wisdom without succumbing to the devastating attacks of modern and postmodern currents.

“... each of those four dimensions [AQAL] has a different methodology of disclosure and enactment. As we will see: **empiricism** and **behaviorism** primarily engage the Upper-Right quadrant; **introspection** and **phenomenology** primarily engage the Upper-Left quadrant; **hermeneutics** and **collaborative inquiry** primarily engage the Lower-Left quadrant; the **ecological sciences**, **structural-functionalism**, and **systems theory** primarily engage the Lower-Right quadrant. Of course, there are many more types of inquiries available, but these highlight some of the more historically significant.

“... as important as all of these methodologies are, each of them tends to be blind to the realities in the other quadrants. It is this historical blindness, still operating as a widespread Kosmic habit, that we particularly want to address, because this blindness requires a sustained creative novelty of transcendence in order to escape its inherited prejudices. We call this prejudice quadrant absolutism [i.e., perspective absolutism], whether it appears in positivism, phenomenology, or postmodernism.

“If we are ever to truly enter an integral age at the leading edge, it would help enormously if this widespread quadrant absolutism could be addressed and overcome. A significant move in that direction can be taken by *simply acknowledging the important truths that each of the major forms of inquiry offer (instead of condemning all but one’s own)* [my emphasis].

“Because each holon has at least four quadrants or four dimensions of being-in-the-world, and each of those dimensions must mesh with the already-existing worldspace, there are at least four types of selection pressures: each holon must mesh to some degree with its own I, we, it, and its [i.e., ‘always already’ perspectives embedded in linear languages]. Thus, each holon must be able to register the external it-world accurately enough (**truth**); each holon must be able to register its internal I-world accurately enough (**truthfulness**); it must be able to fit with its communal or social system of its (**functional fit**); and it must be able to adequately negotiate its cultural milieu of we (**meaning**).

“Those validity claims of tetra-mesh (it-truth, I-truthfulness, its-functional fit, we-meaning) are not clunky representational pictures but mutually-evoked enactive engagements; and those tetra-selection pressures apply to all holons, from atoms to cells to trees to worms to wolves to apes. Any holon that

fails to adequately negotiate all of those selection pressures simply ceases to exist.” *Introduction to Excerpts from Volume 2 of the Kosmos Trilogy*.

Integral-Operating System (IOS) and Integral Methodological Pluralism (IMP)

“All of these different methodologies are not important merely as historical traces; they are all crucial ingredients of what might be called an **Integral Operating System (IOS)**—an integral methodological pluralism that touches all the bases in a attempt to endlessly open itself to the creatively self-disclosing and self-enacting Kosmos: to feel all feelings, prehend all prehensions, as the Self feels itself to infinity and back, never fixed but always changing each and every moment in an open-ended free for all cascading through the AQAL matrix and infinitely beyond. Once an individual downloads and installs IOS in their own worldview, they begin more conscientiously attempting to include all views, all approaches, all potentials in their own sweep of the Kosmos. IOS initiates a self-correcting, self-organizing outreach to all aspects of the universe previously marginalized by worldviews that were too narrow, too shallow, too self-enclosing to serve as more transparent vehicles of Kosmic consciousness.” *Introduction to Excerpts from Volume 2 of the Kosmos Trilogy*, p. 24-25.

“... a paradigm is a social practice or behavioral injunction, not simply a theory or intellectual edifice (although, of course, they tetra-evolve together). Accordingly, any new paradigm will include a set of exemplars and practices—practices that, if they contain more depth (or Eros) than their predecessors, will throw the old approaches into a legitimation crisis that can only be resolved by a vertical (‘revolutionary’) transformation—as we said, the crisis in legitimacy can only be resolved by an increase in authenticity. Thus, a new integral paradigm will therefore be a new set of injunctions and practices, not simply theories, not worldviews, not Web-of-Life notions, not holistic concepts—but actual practices.” *Excerpt B: The Many Ways We Touch—Three Principles Helpful for Any Integrative Approach*, p. 6-7.

“On a more personal side, IMP involves things like Integral Transformative Practice (ITP), wherein a full range of human potentials are simultaneously engaged and exercised in order to enact and bring forth any higher states and stages of human potential, leading individuals through their own personal legitimation crisis to an increase in authenticity. On a societal scale, it involves approaching social ills with an integrative tool kit, not a piecemeal series of ameliorations that often create as many problems as they solve. Second-tier [i.e., integral] solutions to social problems involve sustained inquiries into ways that will allow each wave (e.g., purple, red, blue, orange, green [worldviews]) to freely explore its own potentials but in ways that those waves would not construct if left to their own exclusionary practices. In academic settings, integral methodological pluralism allows the creation not so much of more cross-disciplinary studies (which confirm each other in their first-tier prejudices) but in trans-disciplinary studies (which enact a new territory of integral displays between old rivalries).

“In general, to put it in orange [worldview] terms, any sort of Integral Methodological Pluralism allows the creation of a multi-purpose toolkit for approaching today’s complex problems—individually, socially, and globally—with more comprehensive solutions that have a chance of actually making a difference. Or, to say the same thing with green terms, an Integral Methodological Pluralism allows a richer diversity of interpretations of life’s text to stand forth in a clearing of mutual regard, thus marginalizing no interpretation in the process.

“On an individual scale, the same approach can be applied to one’s own profession, converting it into a practice of integral law, integral medicine, integral business, integral

education, integral politics, integral ecology, integral psychotherapy and family practice, and so on.... *Most of the tools to do all of the above already exist* (i.e., the [Methodological Pluralism] of the [Integral Methodological Pluralism] are already out there). All that is required, at least to get started, are a few integrating principles to initiate the ‘integral’ part of the IMP. These heuristic principles suggest simple ways to practice on those practices already out there, thus quickly converting any given practice into an integral practice.” *Excerpt B: The Many Ways We Touch—Three Principles Helpful for Any Integrative Approach*, p. 13-14.

Nonexclusion, Enactment, and Enfoldment

“... any integral metatheory might best be guided by three heuristic principles: nonexclusion, enactment, enfoldment.

“**Nonexclusion** means that ‘Everybody is right’—or more technically, that the experiences brought forth by one paradigm cannot legitimately be used to criticize, negate, or exclude the experiences brought forth by other paradigms. The reason that ‘everybody is right’ is called **enactment**, which means that no experience is innocent and pregiven, but rather is brought forth or enacted in part by the activity of the subject doing the experiencing. Thus, one activity (or paradigm) will bring forth a particular set of experiences—experiences that are not themselves innocent reflections of the one, true, real, and pregiven world, but rather are co-created and co-enacted by the paradigm or activity itself, and, accordingly, one paradigm does not give ‘the correct view’ of the world and therefore it cannot be used (as if it did) in order to negate, criticize, or exclude other experiences brought forth by other paradigms.

“However, if one practice or paradigm includes the essentials of another and then adds further practices—such that it ‘enfolds’ or includes the other—then that paradigm can legitimately be claimed to be more integral, which is the **enfoldment** principle. Together, these guiding principles give us an Integral Methodological Pluralism that is the warrant for AQAL metatheory.

“...**Integral Post-Metaphysics** ... possesses the explanatory power of the great metaphysical systems but without their ontological baggage (which cannot be sustained in modern and postmodern awareness—not philosophically, not critically, not phenomenologically, not scientifically). *Instead of attacking the paucity of the modern and postmodern worldviews—which is the standard move by spiritual and new-paradigm advocates—it is perhaps more adept to reformulate and reconstruct the premodern interpretations of Spirit in light of modern and postmodern developments, such that the enduring fundamentals of the premodern, modern, and postmodern forms of Spirit’s own display can all be honored by trimming their absolutisms and acknowledging their true but partial natures (which is surely what Spirit does as it moves through its own manifestations in the premodern, modern, and postmodern world: just who did you think was authoring all that?* [My emphasis.]

“Although the premodern experiences of Spirit—by the great shamans, saints, and sages—were as authentic as authentic can get, the *interpretations* they gave those experiences were of necessity clothed in the fabric of their own time. And that fabric, in light of Spirit’s own subsequent displays, is now a bit worn and threadbare. The premodern interpretative frameworks all tended to be to be mythic, metaphysical, substance-oriented, and postulated a pantheon of *pre-existing ontological structures* (whether in the form of a Great Chain of Being or the form of a Great Web of Life)—which, ironically, is an interpretive framework that amounted to a type of higher, spiritual, transpersonal *myth of the given*—exactly the [ORANGE] epistemology so effectively deconstructed

by [GREEN] postmodernism—so that the typical new-paradigm approaches exalting such frameworks are actually advancing an epistemological prejudice no longer capable of generating respect.

“But my whole point is that you don’t need those metaphysical interpretations anyway (whether of a Great Chain or a pre-existing Great Web). By creating an Integral Post-Metaphysics [TEAL], we can let the modern and postmodern world judge the merits of a spiritually integrative approach without their recoiling in ridicule at the package—the metaphysical package—in which the gift arrives. Same gift (the Great Perfection), but a different package (which is Spirit’s own skin today).

“One of the first and most important suggested changes in the development of postmetaphysics is that the idea of *perception* be replaced by *perspective*. The great wisdom traditions and philosopher-sages (from Plotinus to Shankara to Gautama Buddha to Hegel to Aurobindo to Whitehead) built much of their interpretive frameworks with the concept of perception (as awareness/consciousness): the nature of this moment perceives, grasps, or prehends various phenomena; these *perceptions* or moments of bare attention are the ‘building blocks’ of a sentient, panpsychic world; the resultant network of perceptions is an Indra’s Net of mutually perceiving and interdependent relationships. The power, beauty, and goodness of those great metaphysical systems are, I believe, undeniable.

“But there are no perceptions anywhere in the real world; there are only perspectives. A subject perceiving an object is *always already* in a relationship of first-person, second-person, and third-person when it comes to the perceived occasions. If the manifest world is indeed panpsychic—or built of sentient beings (all the way up, all the way down)—then the manifest world is built of perspectives, not perceptions. Moving from perceptions to perspectives is the first radical step in the move from metaphysics to post-metaphysics. Subjects don’tprehend objects anywhere in the universe; rather, first persons prehend second persons or third persons: perceptions are always within actual perspectives. ‘Subject perceiving object’ (or ‘bare attention to dharmas’) is not a raw given but a low-order abstraction that already tears the fabric of the Kosmos in ways that cannot easily be repaired.

“(‘First person’ perspective means the perspective of the person speaking—I, singular, or we, plural. ‘Second person’ means the person spoken to—you or thou. ‘Third person’ means the person or thing spoken of—he, she, they, them, it, its. More generally, first person is any holon with agency or intentionality; second person is any holon to whom agency is directed; third person is any holon referred to....)

“Even if we say, with the materialist, that the world is composed of nothing but physical atoms, nonetheless ‘atom’ is *already* a third-person symbol being perceived by a first-person sentient being. And if we try to picture an actual atom, that too is a third-person entity prehend by a first person. In other words, even ‘atom’ is not an entity, or even a perception, but a perspective, within which a perception occurs (i.e., all perceptions and feelings are always already within the space of an actual perspective). But surely, the critic would say, we can still imagine a time that there were only atoms, not humans, and therefore atoms existed without arising in a human perspective. (That again is still a third-person image held by a first-person awareness; but let’s imagine that we can imagine a time without human perspectives.) It is true there was a time before humans emerged. But if the world is actually panpsychic, then each atom had a rudimentary awareness or proto-experience of other atoms, and hence a first atom aware of a second atom is already and actually a first person in touch with a second person. In other words, these perspectives are indigenous to all sentient beings; if sentient

beings go all the way down, so do perspectives. Thus, sentient beings and perspectives, not consciousness and phenomena, are the ‘stuff’ of the Kosmos.

“A perception, as we were saying, is not really an experience but an abstraction, and this is one of the reasons that the old metaphysical systems fall apart when scrutinized. Perception secretly privileges abstract objects; *perspective privileges sentient beings* [my emphasis].

“In short, a world containing sentient beings is a world composed of perspectives—not feelings, not consciousness, not awareness, not processes, not events—for all of those are perspectives before they are anything else.

“...Postmodernism emphasizes that perceptions are always interpreted, but both perceptions and interpretations are actually perspectives before any of that happens. Postmodernism has caught only a glimmer of a much deeper secret. That is, even postmodernism is caught in low-order metaphysics, a metaphysics that it has otherwise labored nobly to move beyond.... The ‘crime’ of metaphysics is not that it postulates non-material levels of reality, which may or may not exist, but that it postulates levels that are not always already perspectives, and thus are abstract in all the wrong ways.)

“But whether metaphysics appears in its premodern, modern, or postmodern forms, its old ontological baggage—which was actually created by the secretly abstract, unreal, and metaphysical nature of ‘feeling’ or ‘perception’ acting as its building blocks—is almost certainly destined to go the way of phlogiston (or the ‘substance’ that, to the medieval mind, carried fire). Fire is real, Spirit is real, but those interpretive frameworks are simply not necessary.

“And so we begin again: the first quark is not a first particle but a first person, the second quark is a second person, their communication is a third person, and so on. We build a Kosmos out of sentient beings and their perspectives, not out of subjects and objects, not out of feeler and feelings, not bare attention and dharmas, not consciousness and phenomena, not events and processes, none of which exist in themselves, which is to say, none of them actually exist.

“Sentient holons and their perspectives: so fundamental are some of these indigenous perspectives that by the time human sentient holons evolved, they were embedded in major natural languages as variants on first-, second-, and third-person perspectives, languages which themselves evolved over the years and inherently embodied and expressed these native dispositions. Some of these native perspectives are schematically represented in figure 11.

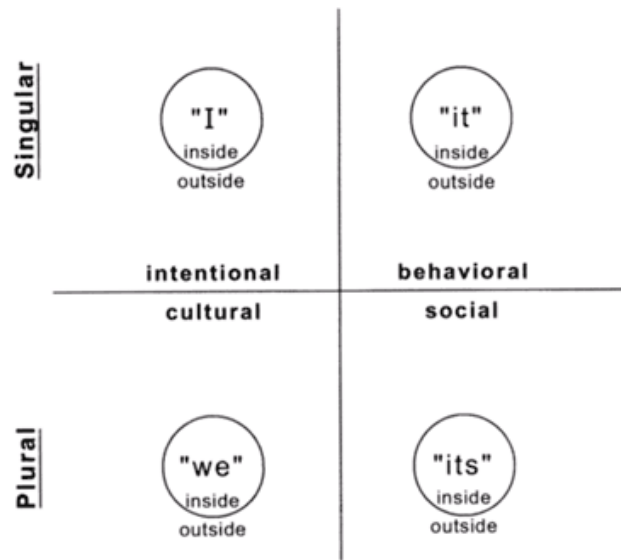


Figure 11. 8 Major Native Perspectives

“In human languages, these perspectives are often embedded as pronouns, such as I, you, we, her, me, they, it, he, them, their, our, us, she, him: all the rich variety of perspectives that sentient beings possess by virtue of existing only in a world of other sentient beings. Figure [11] represents four of the most basic perspectives of being-in-the-world (I, we, it, and its), which we call the **four quadrants**, along with an inside and outside in each of the quadrants (which we will explain in a moment), giving us 8 major native perspectives of being-in-the-world. These are by no means the only major perspectives, just some worth highlighting.

“When humans take up various modes of inquiry, they disclose, highlight, bring forth, illumine, and express the various types of phenomena enacted by-and-from various perspectives.

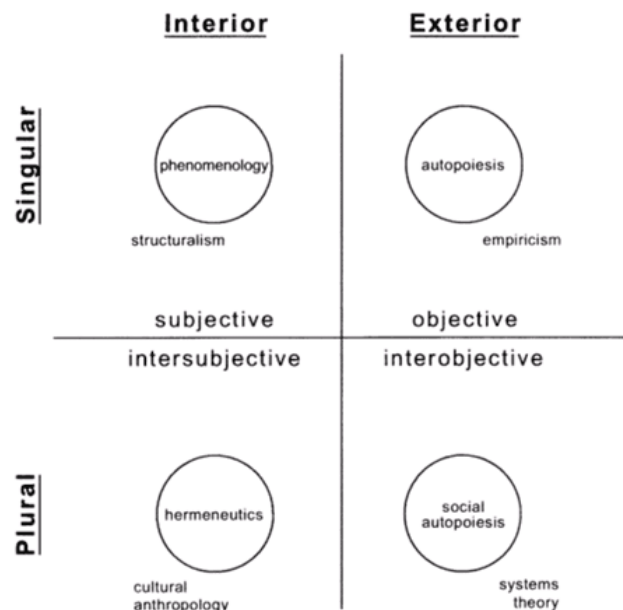


Figure 12. 8 Major Paradigms or Methodologies

“The point is simple: in order to *deny* the legitimacy any of those methodologies, you have to violate their native perspectives and the sentient beings holding them. Integral Methodological Pluralism refuses such violence. Rather—following the integrative guidelines of nonexclusion, enactment, and enfoldment—Integral Methodological Pluralism attempts to construct a framework, after the fact, of that which sentient beings are already doing anyway, with the hope that such a framework, in making room for what the Kosmos already allows, will help us find our way more generously in such a roomy world.

Some Major Event Horizons or Zones

“There are (at least) 4 major perspectives of being-in-the-world, which we are calling the four quadrants—I, we, it, its—each of which can be looked at from *its own* inside or outside, giving us 8 primordial or indigenous perspectives available to sentient beings (see fig. 1). Each of those perspectives has an inherent methodology or mode of inquiry, or ways that sentient beings touch other sentient beings (see fig. 2).

“These 8 native or primordial perspectives are the inside and outside of interiors and exteriors in singular and plural—a bit of a mouthful that nonetheless simply means that we can look at the inside and the outside of an ‘I,’ a ‘we,’ an ‘it,’ and an ‘its.’

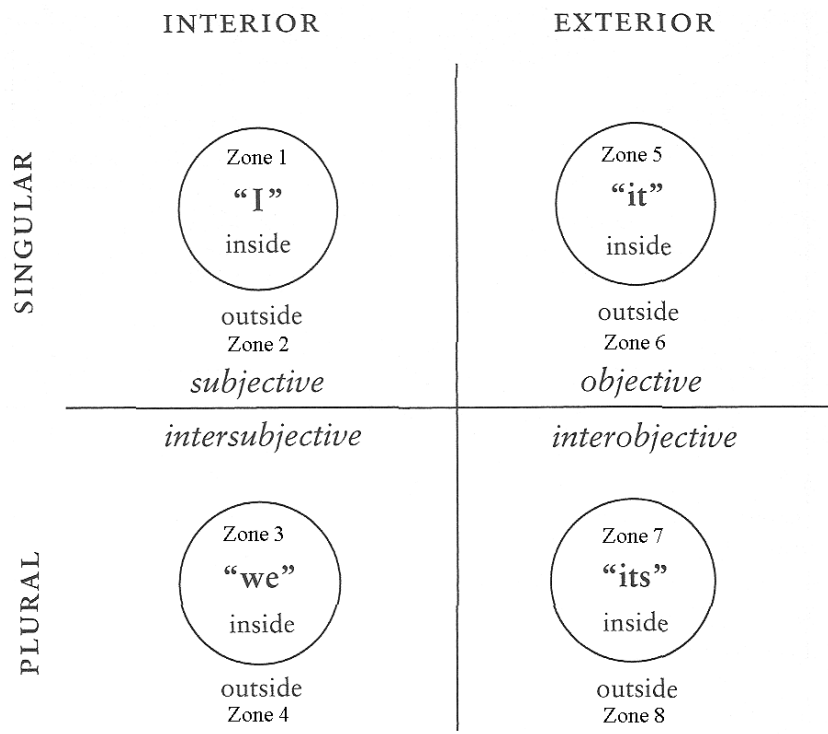


Figure 13. 8 Major Zones

“Each of those 8 views is in effect an ‘event horizon,’ or a phenomenological world enacted and brought forth within that perspective. We called these **event horizons**, or **hori-zones**, or simply **zones**. All 8 perspectives engender phenomenological zones or event horizons, but we will be looking at four of the most important, which are numbered in figure [13]. These four zones are not the same as the

four quadrants, but simply represent another useful way to group the 8 indigenous perspectives (namely, the inside and outside of interiors and exteriors). These zones are as follows (which are stated in abstract form and thus can be mind-numbingly boring; succeeding examples will be more friendly, I trust, but the following gives the technical details for reference):

Zones #1/3: "... *interior* holons (an 'I' or 'we') looked at from *inside* their own boundaries. This means a first-person approach to first-person realities (1p x 1p), in both singular and plural forms. The singular form is the **inside of an 'I'** (classic paradigms or injunctions that bring forth, enact, and disclose these first-person singular dimensions of being-in-the-world include phenomenology, introspection, meditation). The plural form is the **inside of a 'we'** (which can be brought forth, enacted, and disclosed with methodologies such as hermeneutics, collaborative inquiry, participatory epistemology).

Zones #2/4: "... *interior* holons (an 'I' or 'we') looked at from *outside* their own boundaries. This means a third-person approach to first-person realities (3p x 1p), in both singular and plural forms. The singular form is the **outside of an 'I'** (which can be approached with methodologies such as developmental structuralism). The plural form is the **outside of a 'we'** (which can be approached with methodologies such as cultural anthropology, neostructuralism, archaeology, genealogy).

Zones #5/7: "... *exterior* holons (an 'it' or 'its') looked at from *inside* their own boundaries. This means a first-person approach to third-person realities (1p x 3p), in both singular and plural forms. The singular form is the **inside of an 'it'** (which can be approached with methodologies such as biological phenomenology and autopoiesis). The plural form is the **inside of an 'its'** (which can be approached with methodologies such as social autopoiesis).

Zones #6/8: "... *exterior* holons (an 'it' or 'its') looked at from *outside* their own boundaries. This means a third-person approach to third-person realities (3p x 3p), in both singular and plural forms. The singular form is the **outside of an 'it'** (which can be approached with methodologies such as behaviorism, positivism, empiricism). The plural form is the **outside of a 'its'** (which can be approached with methodologies such as systems theory, component systems theory, chaos and complexity theory)." *Excerpt D: The Look of a Feeling: The Importance of Post/Structuralism.*

AQAL Summary: Integral Post-Metaphysics, Integral Methodological Pluralism, Integral Operating System. Its validity claims: truth (UR), truthfulness (UL), cultural meaning (LL), functional fit (LR) as disclosed by:

1. **Instrumental injunction:** exemplars, paradigms, practices, "if you want to know this, then do this."
2. **Intuited apprehensions:** applies to:
 - Sensory experience, eye of flesh, monologic, sensibilia, empiricism.
 - Mental experience, eye of mind, dialogic, intelligibilia, rationalism.
 - Spiritual experience, eye of spirit, translogic, transcendelia, mysticism.
3. **Communal confirmation or rejection:** "genuine knowledge must be open to disproof, or else it is simply dogma in disguise." *The Eye of Spirit*, p. 87.

Body Sciences:	energy-matter, space-time [outer senses]
(Monologic)	- physics UR
(Physiosphere)	- chemistry UR
(Biosphere)	- biology UR
	- behavioral sciences UR
	- systems sciences LR
 Mind Sciences:	 thoughts, ideas, meaning, interpretation [intellect]
(Dialogic)	- phenomenology UL
(Noosphere)	- hermeneutics LL
	- cultural sciences LL
 Spiritual Sciences:	 contemplation, [inner senses/Roberts/Ennis]
(Translogic)	- meditation systems UL
(Theosphere)	

“However, we look at it, it all comes down to a few simple points. In your own growth and development, you have the capacity to take self, culture, and nature to increasingly higher, wider, and deeper modes of being, expanding from an isolated identity of ‘me’ to a fuller identity of ‘us’ to an even deeper identity of ‘all of us’—with all sentient beings everywhere—as your own capacity for Truth and Goodness and Beauty deepens and expands. Ever-greater consciousness with an ever-wider embrace, which is realized in self, embodied in nature, and expressed in culture.

“Thus, **to cultivate body, mind, and spirit in self, culture, and nature.** This is the extraordinary aim and goal of the Integral Approach, and we would love to have you join us in this exciting adventure.” *Integral Spirituality*, 2006, p. 45.

And It Is All Undone

“But why do people mistrust the integral approach to even the relative world?” Kim simply would not shut up.

“Well, as we were saying, any sort of systematic thinking threatens some people, and understandably so, because it can do just what some critics claim: box the infinite Mystery in finite tombs. But once you have that elemental realization – it’s sort of Mysticism 101 – then you need to take the next step and get very serious about just how to understand the relative, manifest world in relative, manifest terms (in addition to abiding as the timeless Mystery of it all). And if the relative world really is holistic, then you better get very serious about constructing a holistic, integral philosophy.

“Katigiri Roshi wrote two books, the titles of which really say it all. The first book was *Returning to Silence*. In other words, returning to Mystery, returning to Emptiness. This really needs to be the first step in any philosophy, integral or pluralistic or materialistic. Even as we construct integral maps that attempt to honor the holistic nature of manifestation, we need always to remember that Mystery. This is why one of our IC authors, going all the way back to *The Atman Project*, wrote this as the last line of the introduction to that book: ‘What follows is the Zen dust you should shake from your sandals, and it is finally a lie in the face of that Mystery which only alone is.’ Every one of his books since then has a line like that – pointing out that everything in the book is a lie, or applies only to the relative,

manifest, ultimately illusory realm – and I think every one of our critics keeps forgetting that!’ he laughed.

“But the point: once we release into the Emptiness of it all – once we Return to Silence – then You Have to Say Something. That is the title of Katigiri’s second book. Obviously we return to Silence; in a certain sense, that’s the easy part. The hard part is, once you dance and deny and deconstruct away, now you must say something positive. You must take a stand. You must contribute something other than irony to the world. You can’t just dance the night away, you must also get serious. So what will you say? You must say something! Will it be fragmented, isolated, pluralistically torn and tortured, seared and shattered in dissolving winds that scatter all to dust? Or will it be holistic, healing, uniting, integral?

“Emptiness is neither one nor many, neither integral nor pluralistic – we already know that! We are now talking about relative truth, about how to categorize the finite, relative, manifest world in a way that (1) most accurately honors the holistic fabric of the manifest world; and (2) reminds us always that, once we have done that – and even while we are doing that – we must also Return to Silence.”
Boomeritis: Sidebar D: Childhood Spirituality.

“When all is said and done, and argument and theory come to rest, and the separate self lays its weary head on the pillow of its own discontent, what then? When I relax into I-I, and the infinite spaciousness of primordial purity drenches me in Being; when I relax into I-I, and the eternal Emptiness of ever-present awareness saturates the self, fills it with a Fullness that cannot even be contained; then all the agitated anxieties of life return to their source to God and Goddess, and I-I alone shine in the world that I-I alone created. Where is suffering then, and how do you even pronounce misery? There in the Heart, where the mathematics of torture and the physics of pain can find no purchase or way to disturb, then all things bright and beautiful come out to dance in the day’s glorious sun, long forgotten by the contracting ways of the loveless and forlorn self, god of its own perception, engineer of its own agony.

“It is, truly, a game; what dream walkers we all are! Nothing ever really happens here, nothing moves in time or space, it is all so painfully obvious that I advert my eyes from the blinding truth. But here we are, You and I, and it is You-and-I that is the form of Spirit in this and all the worlds. For in the entire Kosmos, there is only One Self; in the entire Kosmos, there is only One Spirit—and thus the Self that is reading this page is the exactly the Self that wrote it.

“Let us, then, You-and-I, recognize together who and what we are. And I will be with you until the ends of the world, and you will be with me, for there is only One Self, which is the miracle of Spirit. This is why we will be together forever, You-and-I, in the world of the Many-That-Are-One, and why we have never been separated. Just as Consciousness is singular, and the Self is One, and the Self neither comes nor goes, so You-and-I are that Self, forever and forever and endlessly forever.

“Thank you deeply for coming on this journey with me, and guiding me at every point, and enlightening me through and through, and forgiving me all along, and being You-and-I.” *Introduction to Volume Eight of The Collected Works of Ken Wilber.*

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