



## Integral Spirituality Workshop

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### Introduction

Spirituality is the domain of human endeavour that is concerned with ultimate reality. It seeks to provide practical answers to the very deepest questions of life... Who am I? Where did I come from? Where am I going? How should I live?

There is, of course, no one-right-answer to any of these questions, although you or I might find answers that are right for us. Every wave that breaks on the shore of our consciousness may bring forth a meaning unique to each of us, but what we can all share in common is a broad conception of the ocean.

And yet, each day, we find ourselves buffeted by the waves of everyday life. We find answers or strategies that seem to work for a while. As we evolve however and move into the deeper, higher dimensions of ourselves, some of the certainties of the past seem to crumble and we find ourselves over and over facing these same questions.

Ken Wilber's integral model seeks to map human potentials. Based on the work of thousands of researchers over thousands of years of enquiry into the human condition, it offers broad outlines of what is possible in this adventure called Life. When applied to spirituality, the integral map offers some tantalising insights into a wide range of spiritual endeavours.

The Worldview Integral Spirituality workshop was designed to reveal the broad contours of this map of our potentials and to inspire insight into your unique journey up the mountain of Spirit towards the peak of wholeness. Importantly, it also seeks to reveal the way that the modern western approach to spirituality has been influenced in recent years by the amazing rate of change not only in living conditions (courtesy of technology) but also in the way that we see and relate to the world around us. Integral Spirituality offers insight into how we might view these changes in a way that redefines modern spirituality and brings greater balance back into our own spiritual practices.

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The Worldview Centre exists partly through the effort of my partner, my lover and my teacher in the art of embodiment. Thank you Samyukta.

And to Spirit, for the miracle of this breath.

## Foundations

The underlying assumptions behind Integral Spirituality are:

1. Spirit exists.
2. Every person contains within them an 'enlightened' perspective, or a living spark of I-AM non-dual consciousness that exists beyond the world of space and time as both the witness and essence of all that arises.
3. Every person also carries within them a system of interlocking beliefs that describe the nature of themselves and the world. The majority of these belief structures are formed in early childhood, and exist in the sub-conscious body-mind of the adult as the foundations of our current worldview. We use these beliefs (like a map) to guide us in our day-to-day choices on questions such as 'what is important?' and 'how should I live?'.  
4. The reason we don't live from the enlightened perspective is largely a case of mistaken identity... we mistake these mental-emotional constructs that guide the way we live in the world as our core identity.
5. There are as many paths up the mountain of Spirit as there are travellers with that goal in mind. Not all paths take a direct route. Some paths turn back on themselves, and some go in circles. If we are serious about making progress, we have the option of listening to those who have gone before us who offer hints about what works and what pitfalls to avoid.
6. The broad consensus among spiritual traditions is that there is nothing to do to attain our true nature, except to relax our hold on these mental-emotional constructs that obstruct our view. This is harder than it may first appear... like asking a fish to comprehend the water in which it swims. When the certainty of those constructs recedes from our awareness, a quiet spaciousness is created within which our true nature can arise.
7. We cannot relax our hold on what we do not recognise to exist.
8. The integral map is a map of what obstructs our view of the divine. Once understood, this map offers insight into the structure of reality which we can then observe as it arises within us and around us moment to moment. We are then empowered to skilfully engage with that reality in a way that is more likely to produce the desired outcome (e.g. to bring more love and freedom into our own being, and from there into the world).
9. The process of evolution towards our fullest potential is the process of learning to take on more and more perspectives, until we can hold all perspectives simultaneously (at which point we have merged with Infinite Consciousness). At its root, the integral map is a tool to generate perspectives.

In the words of Ken Wilber...

*"The Integral Map is the result of what started as The Human Consciousness Project. Similar to the Human Genome Project, the Consciousness Project was created to map every state of consciousness, personality type, meme, neurotransmitter from dopamine to serotonin, every synapse, PET distribution scan, meditation state, altered state, peak experience, neuropeptide, stage of consciousness, neuronal display, twitch, twinge, and tingle of the human mind, or psyche, or bodymind, or brain-mind, or whatever you want to call our being. The idea was to get a complete map of the human brain-mind -- a composite map created by looking at every known culture and its*

*psychological, spiritual, and scientific maps of the human psyche -- going back thousands of years, and then using all of those partial maps to create a composite map of the full potentials of the total known territory of the human psyche to date."*

Excerpt from Ken Wilber's new novel, "The Many Faces Of Terrorism"

### When Travelling, Choose your Map with Care!

There are an infinite number of ways to map the terrain of human potentials. Every one of us has a map within us that explains to us who we are and what is our relationship with the world around us. Not all maps however are of equal value in the effort to assign meaning to experience and to realize our deepest potentials while living in the chaotic world of form. The value of a map can be assessed by how effective it is in suggesting the meaning of our experiences and how useful it is in the process of making decisions about how to live.

And, even the very best map is still just a map. Studying maps alone will change nothing in myself or the world. Understanding is merely the precursor to action. The great quest of our age is deciding *Which Action?* Given the huge range of possible options and the degree of personal empowerment available to us today, how do I decide what to do? How do I live in a way that enables me to create more peace or more love or more freedom? Or at the very least, how do I live in a way that does not create even more suffering?

Clearly intent is not enough... that is what paves the road to you-know-where. The world is full of well-intentioned people who are just as likely to create suffering as alleviate it in their efforts to 'save the world' or to 'help out' and fix others. Good intent must be accompanied by skilful action, and skilful action requires understanding in order to choose in a way that at least avoids the likelihood of inadvertently creating harm. If our intention is to actually do good in the world, then the need for a reliable map is all the more important.

Personally, I find the integral map to be the most comprehensive map in existence, and therefore the most useful. After studying integral for over 10 years now, it continues to reveal to me an ever-deepening array of perspectives that help me to understand my own life. Using it, I can better understand my own strengths and weaknesses and the way I create for myself the joys and suffering that punctuate my life. It offers me insight into the plight of humanity, and offers clues about what to do to help us turn the collective corner before we trash the planet that will sustain all future generations of humanity and countless other species that make up the web of life.

The invitation in the workshop is to check it out for yourself. There is no implied argument that suggests THIS is THE RIGHT WAY. If you don't find it useful, then don't use it. If it offers new perspectives that help to make sense of yourself and the world you perceive, then take it as your own and be blessed by the new opportunities that are created.

If it annoys you, that may suggest an aversion to maps (even though you are using an inner map that says 'maps are bad'). Such annoyance can be used as a signpost that reveals a 'holding' that blocks progress towards your full potentials. It may also be that you choose to follow through with your annoyance and turn away. In which case, *au revoir* and *bon chance!*



the body is both an object in the world of form (i.e. it dies) and a conduit for the expression of that which does not die (i.e. non-dual Spirit).

I see the body as a life support system for a perspective of Spirit in the world of form. If I do not have a body then I do not have eyes or ears or a sense of touch and I cannot physically experience existence through these senses. My perspective, along with countless others across the universe, is what forms the content of the divine mind.

At each stage, there is a division between Self and Other. The evolution through the stages sees our conception of Self becoming progressively more inclusive of what was designated as "Other" in previous stages. For example, a person who is identified with their mental body experiences dreams and intuitive insights as coming into them from the outside. Only when identity expands into the domain of subtle energies do we begin to take ownership of our experiences on the transpersonal soul level.

This division between Self and Other is the archetypal battlefield of the soul. Learning to take ownership of what we experience and how we respond to what happens to us in life is the journey of the soul towards its realization of its full potential.

*"In the gap between subject and object lies all the misery of mankind"*  
Krishnamurti.

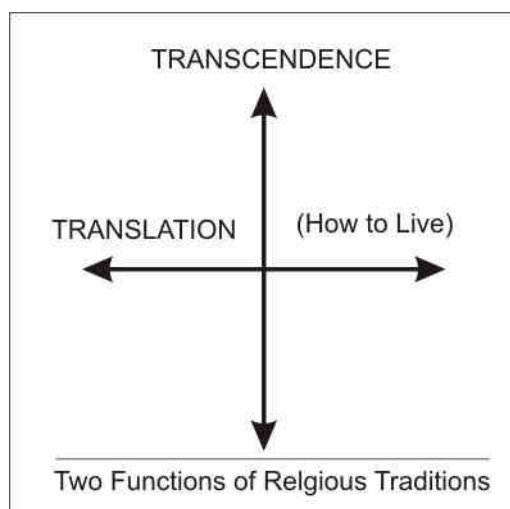
## The Two Roles of Religion: Transcendence versus Translation

There is close to universal agreement within the community of developmental psychologists that we cannot skip stages in our development, and the spiritual traditions agree. The reason is that each successive stage builds upon the structures of the previous stage. While theoretically it may be possible to manifest instant enlightenment, in practice it seems that we are all fated to travel *through* the range of our potentials one stage at a time.

Every spiritual tradition offers teachings on how to traverse these stages on the way to the realization of our own deeper nature. Said another way, they offer insight and practices designed to enable us to transcend our identification with the egoic body-mind system to eventually ground identity into the domain of Spirit.

In the meantime however, we must still live our lives in the world of the mundane, at the level of consciousness we currently embody. Therefore a secondary but equally important role of the spiritual traditions has been to offer advice on how to live.

Some traditions (in particular, Catholicism, Islam and Confucianism) have a strong focus on the "How to Live" aspect. Some might judge Catholicism (and more recently, Islam) as having become overly focused in worldly affairs. This perspective goes some way to explaining the history of the church in western culture, particularly in the middle ages where popes openly competed with political figures for worldly power.



## Spiritual versus Religious

Most modern people in the West label themselves “Spiritual but not Religious”, and yet there is sometimes confusion about how to distinguish between the two. One definition suggests that *Spirituality* is any worldview and its corresponding set of practices that are designed to facilitate progress on the road to ultimate consciousness. If a set of practices is found to be helpful, then there is a high probability an effort will be made to pass it on to future generations. For that to occur, certain structures (writings, traditions, etc) need to be put in place to protect the integrity of the teachings. These structures may be called *Religion*.

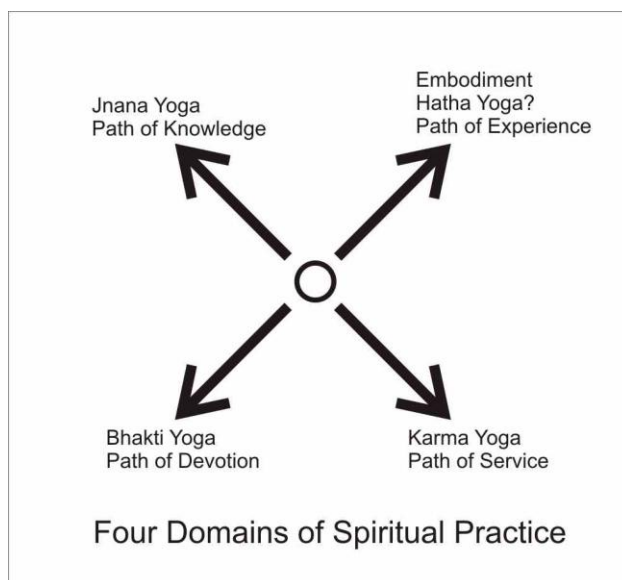
The western mind of the 21<sup>st</sup> century has reached the developmental stage where many now take some degree of responsibility for the creation of their own reality. Such a worldview will question every truth handed down from the Elders of past generations and determine for him/herself its value and place. Given the incredibly rapid rate of change in just the last two generations, many of those Elders have been swamped as they try to keep up with evolving values. Also the values of a couple of generations ago are unacceptable to the modern mind, a fact which has sometimes caused us to reject everything handed from the past.

In many cases this suspicion of old truths has enabled the modern mind to jettison huge chunks of metaphysical junk, but has also resulted in the spiritual baby being thrown out with the dirty bathwater of outmoded values. An integrally-informed perspective suggests that we upgrade the old values rather than reject them completely (i.e. Mary the mother of Christ may not have been a biological virgin, but taken as a metaphor, she was perhaps seriously pure of heart, mind and body), an approach that may enable us to retain respect for our Elders while forging a new and creative path in the new world of the 21<sup>st</sup> Century.

So it may be that most of us are actually more spiritual than religious, simply because collectively, we are re-creating the religious traditions into a form that is more sustainable for the modern structures of consciousness that have recently emerged. What we pass on to our children however may well be Religion.

## Domains of Spiritual Practice

A survey by Ken Wilber of the spiritual traditions revealed that the various forms of practice can be roughly grouped into four categories.



Neither our senses, our mind, our heart or pure experience (as enjoyed on a meditation mat) are sufficient domains of spiritual practice if we are to ever transcend our mortal identity. The integral approach suggests that ALL are important if we are to remember our ultimate nature.

Note that Lovejoy's work did not extend to the indigenous traditions. What I understand of indigenous approaches to spirituality (from shamanic, to nature deities, to subtle-energy Dreamtime conceptions) all fit within this framework of

possibilities.

The following table lists forms of practice for each of the paths...

Jnana Yoga Path of Wisdom	Embodiment Path of Experience	Bhakti Yoga Path of Devotion	Karma Yoga Path of Service
Meditation without form Unconditional equanimity Contemplation (single pointed focus for mind training) Study of sacred texts Study of the Integral model* Relationships* Parenting*	Meditation on the body Unconditional compassion Radical experience of life in service of Spirit Tantra Mindfulness in nature Exercise* Personal hygiene*	Unconditional Love Devotional prayer Chanting Rapturous embrace of Spirit as an intimate Other Relationships* Parenting*	Selfless service Actions to reduce the suffering of others Witnessing of the world as a direct creation of Spirit Volunteering* Relationships* Parenting*

Practices marked \* can be performed as spiritual practices if done so with that intention in mind. Other forms of these 'practices' may be entirely in service of the ego and not 'spiritual' per se.

Note that the Embodiment "Path of Experience" is a relatively recent distinction as a bona-fide form of spiritual endeavour. It has however always been practised in western traditions (albeit woven into other forms), and perhaps quite vigorously in traditions oriented to the feminine or in indigenous cultures.

The word Tantra is often related to sexual practices, but with a little research I discovered that it is much broader in its intention. From Wikipedia...

David Gordon White, while cautioning against attempting a rigorous definition of tantra, offers the following working definition:

*Tantra is that Asian body of beliefs and practices which, working from the principle that the universe we experience is nothing other than the concrete manifestation of the divine energy of the Godhead that creates and maintains that universe, seeks to ritually appropriate and channel that energy, within the human microcosm, in creative and emancipatory ways*

As such, I believe it belongs within the domain of Embodiment as a general discipline of feeling one's own existence as the embodiment of Spirit.

## Levels of Consciousness

One of the key elements of the integral map is a description of the way that consciousness evolves from an infant-like embeddedness in the world of instinct and impulse right up to the super-consciousness of mystics and sages. In my own journey, I have found this profoundly useful as I've pondered how a handful of people who observe exactly the same event in the world can reach such radically

different interpretations about what actually happened and most importantly, what it means.

In the words of Wilber...

*“Different worlds are brought forth into awareness by the structure of the consciousness that perceives and co-creates it”*

Ken Wilber, *Integral Spirituality*, 2006

### Why Levels are So Important

As an insight into spirituality, the structure of your own consciousness will *determine* what you perceive as Spirit and what meaning you will take from your first-hand experiences of Spirit.

If we presume you are reading this kind of material because you are at a pluralistic or integral level of cognition, then an understanding of levels will help you to appreciate why it is that some people might want to burn you at a stake or blow you up (or perhaps just get very angry with you) if you contradict their interpretation of what Spirit is.

Understanding levels also makes it clear why it is that humanity needs to retain healthy mythic-based conceptions of Spirit (i.e. Mary really was a virgin) as part of the “Great Conveyor Belt” of spiritual endeavour. Everyone has to pass through this mythic level (hopefully at a young age), so it becomes unwise to deconstruct or ridicule mythic religions simply because our own consciousness has moved on to a more metaphoric interpretation of the ancient texts.

Understanding levels also offers profound insight into such critical questions as the decline of traditional religion, the nature of modern terrorism, the rising tide of despair and meaninglessness, the looming environmental challenges, and numerous insights into why it is that ancient wisdom that has served humanity for eons has suddenly been crushed by the steamroller of deconstructionism.

Below are a series of tables condensed from the work of Clare Graves (Spiral Dynamics) and other developmental psychologists that describe the way that the structures of consciousness evolve. In particular, these researches studied *values*, which can be defined as how you answer when asked ‘what is important to you?’.

Remember that each structure of consciousness builds upon the levels that preceded it. If I have developed to the point where I can embody the values at the top end of the chart, then I still have within me all the values from the stages below. Which value system will be active at any given moment will depend upon the *life conditions* I am confronted by in that moment.

This works in the same way as Maslow’s *Hierarchy of Needs*, where he argues that we all tend to give priority to the lowest need that is not being met. So if my life is at risk, that will get priority over my need for financial security. If my emotional safety is threatened by the breakdown of my marriage, I will be less inclined to devote attention to world peace.

The first series of tables describe the structures that govern the behaviour in approximately 99% of the population of the planet. These are *First Tier Stages* and what they have all in common is that they are all based on a sense of fear and insecurity and all of them are trying to ensure the safety and survival of the Self. Later I will list the *Second Tier Stages* which are defined by a perspective of abundance. By the way, about 10% of the population is capable of 2<sup>nd</sup>-Tier thinking, but when push comes to shove, 9 out of 10 of those will revert to grasping into the world out of fear and need when confronted by actual life situations.

Personal Evolution:

The Age column suggests the earliest age at which the stage of consciousness might emerge assuming healthy development through the earlier stages.

Age	Identity	Dominant Values
22+ (mature)	I am what I know	Pluralistic; sensitive to others, empathic, personal values system, authentic
15+ (young adult)	I am what I think	Rational; complex strategies for personal gain, strategic alliances, strong self-interest
6-15 yrs (youth)	I am what I believe	Mythic; extended bonding circle, authoritarian [bullying], defers power to Great Other (God, state)
2-7 yrs (child)	I am what I want	Warrior; risk-taking, power plays, power bonding, gods and monsters, nightmares, controlled by rule-makers (parents)
1-3 yrs (toddler)	I am what I feel	Tribal; bonding for physical survival to family tribe, emotional, magic through appeasement, word magic
Newborn	I am	Archaic; "I am my body", instinctive, driven by pain and pleasure

Evolution of Relationships:

As we try and make sense of our world, our relationship to that world tends to appear as a basic duality or dichotomy. These first tier structures tend to be judgemental of all values that do not resonate with their own dominant mode, including judgements of our own lower structures within. Until we reach the mature pluralistic level, parts of our own lower structures are often split off from awareness, to combine to form what is known in Jungian psychology as The Shadow.

individual	social	relationship to world
mature	pluralistic	empathic or self-absorbed, sensitive or selfish
young adult	empowerment	winner or loser, egotist or timid, brash or frightened
youth	mythic orders	saint or sinner; subservient victim or rebellious to ordained authority
child	warlords	predator or prey, hero or villain
toddler	tribes	linked or vulnerable
newborn	caveman	no distinction between self and world

### Evolution of the Collective:

As Above, So Below. The pattern of evolution within the individual has been traced by Jean Gebser and others as the same pattern that governs the unfolding of the social values and production structures within the collective domain.

	First emergence	Dominant values
Pluralism	1850 AD	Multiculturalism, civil rights, feminism, environmental movement, freedom of expression
"Enlightenment"	1700 AD	Science, non-religious art, personal rights (abolition of slavery), capitalism, globalisation
Mythic orders	3,000 BCE	First form of collective truth; monarchies, great religions
Warlords	10,000 BCE	Most powerful leader dominates; survival by power bonding, bloodlines
Tribes	50,000 BCE	Group bonding, magical world, appeasement to unpredictable gods (human or animal sacrifice)
Archaic cavemen	100,000 BCE	Instinctual, survival, animal-like

### Summary of the First Tier

The Spiral Dynamics model uses colours as a shorthand method of referring to the various structures of consciousness.

	Cognition	Behavioural	Cultural	Social
green	pluralistic	postmodern	worldcentric	informational
orange	rational	modern	worldcentric	industrial
blue	traditional	conformist	ethnocentric	agrarian
red	power	predatory	egocentric	horticultural
purple	magical	animistic	egocentric	foraging
beige	instinctual	archaic	pre-egocentric	foraging

This model was used with great effect in South Africa in their preparations for dismantling Apartheid in the late 1980's. Before the first free election, Don Beck and others used SD to break through the colour lines in South African culture. Instead of referring to the colour of people's skin, they started referring to the

colour of people's value systems, and soon found that people of all skin colours were fighting for blue values, and all skin colours wanted orange prosperity, and people with all skin colours had a yearning that all people should be free under the new regime. It was through this method that South Africa avoided a typically African blood-bath of reprisals after those elections.

Needless to say, the almost saintly figure of Nelson Mandela had something to do with making this model work as well as it did. Mandela preached *values*, and in so doing carved a path through the challenges of a culture who mistook the colour of one's skin for the colour of one's values.

### All Levels, All the Time

Once a value structure is achieved, it remains with us for the rest of our lives, and may be activated at any time in response to the conditions we encounter in life. It may eventually evolve and change, but most of us still carry within us the original structures that were assembled within us in our childhood.

For example,

- Beige impulse arises when you get knocked off your feet in turbulent surf and scramble frantically for the surface, or when you do whatever it takes when you urgently need to get to a toilet.
- The purple magical level may arise when we are watching a Harry Potter movie or when we call upon the 'car parking angels' for a free spot right where we want it.
- The red level of predatory power may come alive when someone steals the parking space that we are about to reverse into, or when a work colleague blatantly talks over us during a meeting, or we feel disrespected and it makes us angry.
- The blue level may come alive when calling the police to control a loud party still going at 3 a.m., or when pondering the risks of telling a few fibs on the annual tax return.
- Orange may emerge into dominance when confronted with a career choice, making investment decisions, or choosing a new wardrobe because "you deserve it".
- Green may be dominant as we find ourselves making an effort to include the quiet one in the dinner party conversation, or in the outrage we feel when we are shown the suffering in Darfur.

By their nature, historical worldviews are exclusive and judgemental of other values. Blue mythic truth holders believe all who do not believe what they believe are damned and will burn in hell. Orange business types may believe that mythic blue believers need to get a life, and green pluralists are a bunch of hippie tree-huggers with no idea of reality. The green worldview tends to think orange individuality is harming everyone, that blue believers are stupid and red is just plain dangerous.

Empathy is not possible before green, but even then, green will judge others which makes green empathy often toxic. "I understand you, and you are STILL wrong!!".

In this model, a person is considered to have a "blue centre of gravity" if they spend 50% of their time responding to the world using mythic values. The other 25% of the time they may be acting out red power strategies or tending purple

family concerns, and the other 20% working on their personal prosperity. Similarly a person with a green centre of gravity may spend up to a fifth of their time navigating the terrain beyond what is described in this chart (see *2<sup>nd</sup> Tier* later).

In our culture, about 15-20% of people have achieved a stable green worldview, about 30-35% have achieved orange, and around 50% of the population have a centre of gravity at blue or lower. These figures are approximate for Australia. Every nation/culture has a unique profile.

## A Few Notes on Hierarchies

Ranking of consciousness in this way is usually offensive to the pluralistic value structure. So if you are offended, congratulations! Really! The pluralistic worldview is an auspicious achievement in consciousness, realised by only one in ten people around the world. It is the first structure of consciousness that is capable of authentic empathy with the magnificent diversity of all of humanity.

The reason the pluralism abhors hierarchies is because they have been used since the beginning of time as structures that assert power *over* others, and for the pluralistic worldview, that is a terrible crime. Also the hierarchies within our own psyches often hold in place childhood impulses that were never given the freedom to express themselves fully.

In their unhealthy form, hierarchies become *dominator hierarchies*. Examples include:

- Nazis, Stalinism, Chairman Mao, Pol Pot, Idi Amin, Robert Mugabe, Guantanamo Bay South America and Africa in the 80's.
- sweat shops, child labour, corrupt governments, global corporations concerned only with profits, evil bosses, imperialistic capitalism, immoral marketing
- dominion over nature, factory farming, clear felling, pollution, some types of pets, old fashioned zoos
- intolerant parents, abusive school system, bullying, unhealthy forms of discrimination, destructive gossip, denial of care

The 'problem' is that hierarchies are not bad, only bad hierarchies are bad. Nature itself is arranged in hierarchies, from atoms to molecules to cells to organs to living creatures. Atoms also arrange themselves as compounds to rocks to planets to solar systems to galaxies to super clusters. Parents have a hierarchical relationship with their children (heaven help the toddler who is not given authoritative guidance from their parents). An accomplished teacher has wisdom that a pupil does not. A policeman has the authority to arrest someone who is driving dangerously. These are all healthy and necessary hierarchies.

There is no escaping hierarchies. We want to deconstruct the *dominator* hierarchies, but if we deconstruct them all then we pull down the very structures that consciousness needs to guide it through the perils of evolution.

The common error in thinking is that higher always means better. Higher means more inclusive, but more inclusive often means more difficult. The evolution of consciousness out of the innocence of childhood is often a traumatic affair. Great teachers and leaders alike regularly report their desire to escape the burden of such enormous responsibility. Nelson Mandela noted that our greatness often scares us more than our weakness. There are some who would rather not know their inner potential for Divine consciousness, because that means they have to release their identity with the smaller, safer structures and take on the often gargantuan task of integrating a much broader range of perspectives. The famous 'mid-life crisis' is often the consequence of a shift into a larger domain of

consciousness for which the individual may have no clarity or guidance, creating an existential crisis that can lead to the collapse of the lives they once knew. Higher is often tougher, but also holds the potential for degrees of love, freedom, wisdom and compassion that are simply not available in earlier stages.

The antidote for anti-hierarchical thinking is to recognise that the higher structures are absolutely dependent upon the lower structures for their very existence. A child may be less capable than an adult to deal with the challenges of life, but that makes children no less precious or indispensable in the scheme of things. Anti-hierarchical thinking is like objecting to the distinction between the first and fifth floors of a building. The fact is, the view is further ('better') from the fifth floor, but that view depends upon the healthy structures of the first floor. If the fifth floor person loses respect for those holding up the first floor, that would be like a creature at the peak of the evolutionary pyramid (e.g. human) losing respect and care for the myriad of creatures in the lower levels that define and support him. His arrogance would cost him his life.

### Boomeritis

Wilber has identified an important phenomenon that continues to have a profound impact on western cultures around the world, including (in my own experience) Australia. Boomeritis is a psychological condition exclusive to the pluralistic worldview that also has a deep impact on the way many of us approach spirituality and life in general.

I devote some effort here to making sure this is clear because it is arguably the single most significant collective block in the efforts of our global culture to evolve before we destroy the planet that will support all future generations of a wide range of species, including humans.

One of the key insights that signals your adoption of the pluralistic worldview is your realisation that meaning is constructed. In the later part of rational (orange) stage, we learn how to think critically about our own thinking. Eventually we see that the beliefs that we thought were absolutes were actually constructs heavily influenced by my family of origin, my schooling and my culture. In that moment, all the truths and certainties I once held dear begin to crumble.

Many such truths are often put in place by our parents to help us survive. A toddler must eventually learn that no means no, and their insistence to get what they want must be contained by the belief that Mum and Dad know better and they have the power to make me do what they want anyway. The loud exuberance of a child is often demanding on parents and eventually contained by a belief that the needs of others (for quiet) are more important than your needs (to make heaps of noise wherever and whenever you want). The wide-eyed optimism of a child in a toy store must be balanced by the belief that they can't have everything they want, no matter how loud they scream.

Other truths are conditioned or reinforced by culture (language standards, dress codes, mating rituals, public behaviour standards, work ethic, etc). Whether we agree with them or not, conditioned truth structures are an unavoidable part of living with others. They are necessary constructs to help us learn how to survive and be functional in a culture that will hardly tolerate a person who focuses exclusively on having their own needs met while remaining quite oblivious of the needs of others.

When an adult enters the pluralistic (green) stage, for the first time the constructed nature of all of these defining truths becomes apparent. A common response by the baby boomer generation (people born from 1946 to 1964) is to throw the whole lot out, which is what we saw in the 1960's hippie movement. In

its extreme, the hippies abandoned schooling, responsibility, discipline, and planning in favour of love, freedom and following their impulse. Now. The presumption was all conditioned structures of truth were actually constraints on freedom and we would all be better off if we cleaned the slate (hence the *carte blanche* rejection of all hierarchies).

For those boomers who are only now in their 40's or 50's, the equivalent extreme response produces a condition called Boomeritis. We no longer necessarily grow our hair long, take our kids out of school and go and live in a combi bus in the bush, but we are still prone to rejecting all forms of parentally or socially conditioned truth as a just another means of control.

In the spaciousness that is created in the body-mind through the absence of those structures, there emerges into consciousness the childlike self buried deep within that was previously contained by those structures. This inner child has the cognitive capacity of a toddler, and is quite incapable of empathy or self reflection. This is the energy that says (or wants to say) horrible things when you are angry, that wants to smash all the dishes instead of washing them, or that wants to tip your bowl of ice-cream on the head of the rude waiter.

This inner child however is supported by the advanced mental capacities of pluralism, which appears as articulate arguments around the constructed nature of truth, the rights of individual, and the importance of having everyone's needs (especially mine!) embraced and honoured. Pluralism also argues that 'everyone is perfect as they are, flaws and all', which offers free reign to the narcissistic child while ensuring protection against sanction.

If I am having a Boomeritis moment, I will object to any challenge to my perspective, no matter how self-absorbed or unfair to others it may be. I will insist on being involved in every decision that even remotely impacts on me, no matter how that insistence might prevent those around me from achieving their own goals. I will be constantly scanning for any behaviour from others that impacts on my perceived sense of freedom, and have no hesitation in making my displeasure known, regardless of the context. In summary, Boomeritis is a psychological structure that is all about ME, and if YOU have a problem with that, then YOU have a problem!

The combination of this narcissistic child (red values) being supported by a pluralistic worldview (green values) is a formidable structure. Any challenge to the narcissism is met with loud cries of hierarchical bullying. Frameworks of any kind, no matter how useful, are quickly torn apart as just another limitation on freedom. The effort to try and explain the perils of Boomeritis is carefully scanned for flaws and the moment one is found or constructed, the entire perspective is rejected as just another form of patriarchal control. The fact that the champion of the integral approach is a man is often enough to reject the whole thing.

The movie *The Secret* is a classic tonic for Boomeritis. It argues that all I need to do is wish for what I want and it will come true if my yearning is pure enough. This reflects a form of purple/red magical thinking that puts my own ego at the centre of the universe. While it is certainly true that intention is a vital component of manifestation, the Boomeritis version would argue that my intention is *all* that is required, and skilful means in relating to others and hard work in the world of form aren't considered important.

In the domain of spirituality...

- Boomeritis is responsible for the deconstruction of organised religion, leaving millions in western cultures around the world without adequate structures to support their spiritual evolution through the mythic and rational stages of consciousness.

- Boomeritis reinterprets the messages of spiritual elders who remind us that "I AM the Divine" and to "BE PRESENT NOW" as a licence for narcissism under the guise of spiritual practice.
- Boomeritis challenges the need for discipline or study on the spiritual path, insisting instead that gratification be immediate and the absence of a felt experience of the Divine is clearly a problem with the teacher.

In various degrees, the Boomeritis 'virus' infects the majority of those who are travelling through the pluralistic structure of consciousness, myself included. Like many viruses, human health depends upon them, so long as they don't take over. The great gift of Boomeritis is that it has swept away many structures that were not healthy and were genuine constraints on the freedom of the modern mind to co-create a world that is both humane and sustainable. If let run wild, the Boomeritis virus creates a culture of narcissism that will still be vigorously arguing for its right to be heard while humanity drives our ecosystem over the line of no return.

### Sidebar: The Pre-Trans Fallacy

One of Wilber's enduring contributions to the world of social philosophy and psychology is what he calls the Pre-Trans Fallacy. In summary, it describes a logical error in thinking that results in the confusion between two ways of being that appear similar on the surface but are actually fundamentally different in their interior structure.

For example, a child is pre-rational, a mystic is post-rational. So the thinking goes that both are non-rational, therefore a child has mystical qualities. The error in logic is that a child is incapable of authentic empathy. Children are certainly capable of attuning to the feelings of their parents, but if Mummy is grumpy and snaps at the child, the child is mentally incapable of taking into account the pressures that Mum is under that caused her to respond aggressively. The child will more likely burst into tears because their critical Other has just threatened their existence by the withdrawal of life-giving affection.

In the collective domain, the pre-trans fallacy is seen most often in the perception of ancient cultures as being paradise-lost. The thinking goes something like: before technology and the patriarchy, humanity lived close to nature. With male-driven technology, humanity has now lost that connection with the natural world. Therefore technology and the patriarchy are both bad, and if we could roll back all that progress, things would be much better.

This is not a black-and-white issue, and there may be some compelling perspectives that we would be better off without technology... that we should never have tasted the apple from the Tree of Knowledge. However there is also a strong case to suggest that every culture up until the 1800's practiced some form of slavery. Prior to that, ritual killings were common practice in an effort to appease the god of nature from wreaking havoc. To this day, some New Guinea tribes will cannibalise those who are believed to be the carriers of dark spirits that bring sickness or unexpected death to a fellow tribesman. Until recently, the average life span in most cultures meant that few people survived beyond age 40, and everyone lived under the ever-present threat of injury and disease.

There can be little doubt that life in the past would have been much more arduous than we presently enjoy, lacking such basic luxuries as electric light, gas or electric cooking, running water, sewage, or for many, even local stores where we could buy fuel, produce, clothing and implements. Certainly before the invention of the engine, working the land was a back-breaking task that consumed the lives of men and women alike. As any person on the land can

attest, nature is relentless in her efforts to reclaim even the most modest vegetable patch, let alone a wooden house perched in the wild.

Even if it were true that some cultures did not practice slavery, and that they lived in peace with their neighbours, and practiced herbal medicine in a way that matches the capabilities of modern medicine to relieve suffering and extend life... even if all of this were true, the logic that argues that modern life would improve if we could roll back the technological advances of humanity and return to a more grounded and natural way of life. As noble as that vision is, the problem is that it simply cannot be done, any more than we can roll back our own aging process to reclaim the innocence of childhood. The other problem is that there are now over 6 billion people on the planet, and these cultures of old must surely have relied on great swathes of the natural environment to provide them with the food and herbs that sustained them. These environments are simply not available in the modern age.

The pre-trans fallacy has a deep impact on the spiritual journey of that proportion of modern people who find themselves looking backwards in their efforts to move closer to God. The gift this perspective offers is a renewed appreciation of the pearls of the past that have been erroneously discarded as having no value in the modern world. The tragedy is that anyone committed to trying to roll back the advances of humanity will surely suffer in the futility of a vision that can never be made manifest in the world.

### The Incredible Leap to 2<sup>nd</sup> Tier

Graves also observed that development continues beyond green, and that a quantum shift occurs in values in this transition. He calls value structures beyond green '2<sup>nd</sup> Tier Values'.

	Cognition	Behavioural	Cultural	Social
turquoise	holarchical	integral	mature worldcentric	informational/subtle
yellow	holistic	systemic	mature worldcentric	informational

In the 2nd tier, there emerges for the first time the capacity to perceive the dynamic reality of all worldviews. From a values perspective, Yellow is green without judgement, and in the space where judgement used to be, compassion emerges.

Yellow...

- cooperates with all other levels of the spiral
- adapts message and style of communication to meet the dominant worldview of others
- sees worldly events as the interactions between systems of thought and cultures
- flexibility, spontaneity and functionality have highest priorities
- accepts chaos and change as a natural part of life

Turquoise...

- sees the emergence of the integrated body-mind, enabling non-rational modes of knowing (intuition)
- characterized by heart-felt intelligence and informed feeling (i.e. the heart and mind resonate as a unified organ of perception)
- compassionate detachment from what is arising, enabling radical clarity and novel perspectives of the flow in the world of form
- subtle identification with the Field in which all things arise

As the 2<sup>nd</sup> tier worldview emerges, there are some predictions that the economic basis of our economy will begin to shift to an economy based on the management of subtle energies. The beginnings of this are evident in the business and health consultants who work explicitly with the productive use of the imagination and the conscious management of group dynamics in service of the group goal. There are also numerous products entering the market that work on subtle energy manipulation (Holsync, Wild Divine, Chi machines, etc). Stay tuned...

### Deficiency vs. Abundance

1<sup>st</sup> Tier worldviews all tend to be based on deficiency (i.e. value structures form around what is perceived to be missing or denied, and what must therefore be extracted or coerced from the world around us).

With the leap to 2<sup>nd</sup> Tier, values change to become abundance based. There is a conscious recognition that 'there is enough to go around', and that suffering is caused by attachment to certain outcomes that are usually based on fear. By detaching from *what* is arising, we can focus on *why* it is arising in the context of the larger flow of forces that are shaping the moment. True empathy can therefore emerge, resulting in an overwhelming desire to find ways to be of service to those who are suffering (i.e. everyone).

### The Prime Directive:

Like all forms of consciousness, second tier consciousness can go pathological. It can use it's profound depth of perception and wisdom to manipulate the flow of energy for personal gain or the gain of a chosen group. Ken Wilber calls this "the Darth Vader move".

To avoid such pathology, the 2<sup>nd</sup> tier mind is driven by what is known as The Prime Directive, which is:

"Strive for the health of the entire spiral"

- All worldviews are valued & indispensable
- No worldview should dominate another
- All worldviews contain inherent limits (including our own)
- Action on a personal, intersubjective or social scale requires consideration of the state, style and capabilities of each worldview

Remember, even 2<sup>nd</sup> tier beings have functioning 1<sup>st</sup> tier worldviews within them, and virtually all 2<sup>nd</sup> tier beings will still be working on damage to their 1<sup>st</sup> tier structures.

## Why is 2<sup>nd</sup> Tier So Rare?

Like all new worldviews, this evolutionary jump to 2<sup>nd</sup> tier is a double-edged sword, but this one is particularly sharp. What we lose in the late pluralistic (green) stage is the certainty of The Truth – where before we knew what we knew, now all we know is that nothing is for certain. This loss is experienced by many as profound, and if not balanced by a recognition of what is gained, the loss of Truth as we know it can lead to depression, meaninglessness, nihilism and despair.

The green level is the stage in which all of our unresolved shadow material arises to the surface for integration. All the unresolved impulses of childhood arise with a vengeance. All the pain inflicted upon us by an impersonal and often cruel world arises into awareness with unrelenting vigour. All the betrayals, all the lies, all the violence, all the injustice come crashing into our consciousness like a never-ending freeway pile-up, one wreck crashing in upon another. Depending upon our personal history, late pluralistic consciousness can be utterly devastating.

This catastrophe arises in the wake of our orange, rational worldview. During the orange phase, we feel quite certain that we know what we want, and we have the mental and energetic capacity to go after it and MAKE IT HAPPEN. We often achieve great things in the world during this phase. We build successful careers, we travel, we make money, we live well. In another model of the evolving self, this phase is called The Achiever, and is a powerful force utterly deserving of respect and admiration. With the emergence of green, all of this so often collapses like a sand castle before the incoming tide.

If we do not understand what is happening, and none of our family or friends can offer a single syllable of meaningful empathy, the trauma may overwhelm us. Anti-depressant use is almost at epidemic proportions. Suicide rates are up. In the hour of our greatest need for companionship, our culture is dominated by individualistic values that see most of us with very few (if any) real friends that we can rely on. Most of the spiritual teachers who could have helped us in the past have been slain by the deconstructionist sword of the green pluralists. Meanwhile the popular media hijacks our deepest intuitions and feeds them back to us in trite shows like Medium and Ghost Whisperer. The suffering is enormous.

The reason this document is so long is an effort to address exactly this problem. The reason I am so passionate about the Integral Map is because it offers a beacon of reason-based light out of the dark maze of pluralistic angst. It offers a compass for those who are lost in meaninglessness, and a lifeline of hope for those who feel themselves drowning in the pain of the world.

The pile-up is a cleansing. The absence of certainty is a defining quality of the enormous progress you have made in your journey towards wholeness. The fact that life is so much harder for a while is a sign of progress. The restlessness in your soul is driven by the urgency of Spirit who can finally taste freedom.

## How to Grow to 2<sup>nd</sup> Tier

The short answer is to do daily exercise to strengthen the witness (because anything you can witness is not part of your identity in that moment, therefore whatever you can see objectively within yourself you have transcended), and secondly to mentally integrate what you see using a model like Integral, and thirdly go out into the world and play with what you've learnt as a means of testing your integration. Transcend and include everything you currently are, and then do it again, and again. This is the path to 2<sup>nd</sup> tier and beyond.

Meditation is the quickest way to strengthen the witness, and you can meditate not only while sitting on a mat, but while doing everyday tasks. Just keep bringing awareness to the part of you that witnesses. That's mediation.

## States of Consciousness

There are four different categories of states of consciousness:

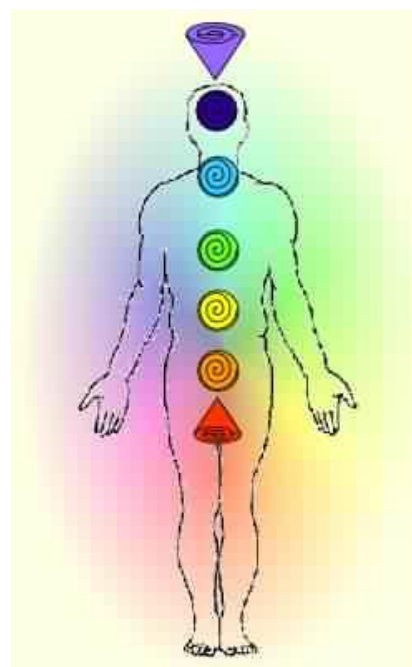
1. fleeting states, such as a state of anxiety, a state of happiness, a state of wonder, a state of restlessness.
2. great states: waking, dreaming and deep dreamless sleep. These 3 states form the basis of teachings about states in numerous spiritual traditions.
3. altered states: using drugs, certain breathing techniques, or the states induced by laughter, sex, intense exercise, visualisations.
4. trained states: specific state experiences that can be induced and held through long-term meditation practice. In some trains of thought, this fourth category can be

### The Great States

According to the spiritual traditions, each of the 3 great states has a corresponding energetic 'body' which is the external manifestation of the interior state. This 'body' becomes the organ of perception that is capable of awareness of different worlds that exist simultaneously at different levels of energetic frequency.

- The body of the waking state is my physical body, and what I am aware of through my senses are material objects that exist at some level of physical form. All energy that can be measured by science (including heat, light, physical matter, molecules that create odours) are all objects of the awareness of the physical body. This domain of existence is called the gross Realm.
- The body of the dreaming state is the is the *subtle body* or aura. When we go to sleep, our awareness of the gross body and the environment dissolves and the world of dreams takes on absolute reality. What we imagine becomes true. This is also the 'body' we inhabit when we realise at the end of a journey that we have no memory of driving our car for the last period of time, but rather we have been 'day dreaming' and solely aware of the objects of our imagination.
- The causal realm of deep dreamless sleep is a realm usually only experienced directly by mystics and meditators with many years of practice. In this state, the boundaries of the aura dissolve and consciousness disassociates from the manifest realm altogether (Buddhist 'emptiness'). In more everyday terms, the causal body is the domain of the *compassionate witness*.

In the chakra system, the base chakra (red) is the energy of the physical body, the crown chakra (purple) is the energy of the causal body, and everything in between belongs to the subtle body. So all emotions, creativity, will, intentionality, visioning, dreaming, thinking, courage, love, etc are all objects of the subtle body.



Gross states:

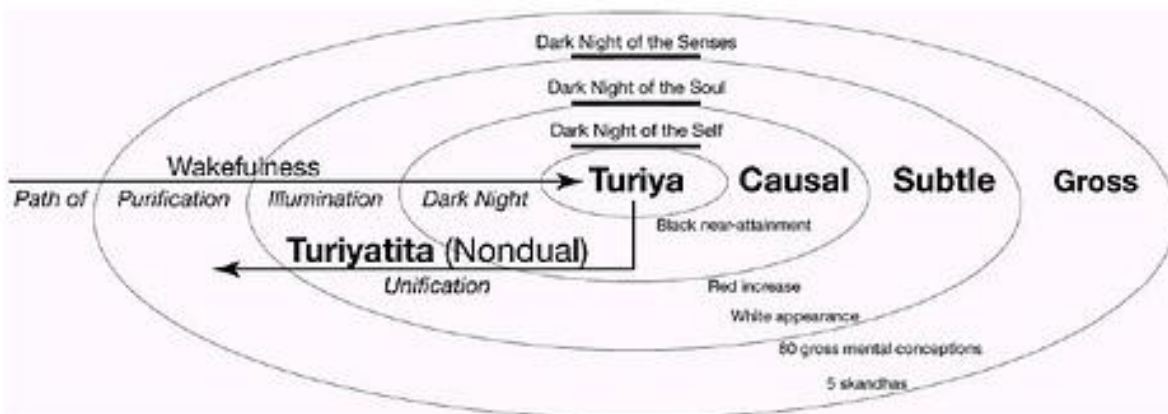
- Physical safety, state of health, well nourished, rested, warm
- Fearful of danger, state of illness, hunger, physical pain, tiredness

Subtle states:

- Emotional safety, mutual understanding, contentment, joyful, open, relaxed, courageous, lustful, intentional, equanimous, trusting, loving, free, etc
- Anxious, terrified, angry, agitated, unfocused, depressed, state of projection, state of hopelessness, despairing, weary, suspicious, etc
- Non-ordinary states (meditation, breathwork, peak experiences, sexual ecstasy, athletic highs, drugs)

Even the Great States are temporary phenomena. When they become permanent, they become traits or stages. If a negative state becomes permanent, that is called *regression*. If a positive state becomes permanent, that is *development*.

In Hinduism, the three great states are then augmented by two additional states that lead all the way to Unity with the Divine. These are called Turiya (unbounded aura with awareness, constant witnessing of all realms) and Turiyatita (non-dual consciousness, unification with godhead ~ Buddhahood, Enlightenment). The distinction between Causal and Turiya is relatively subtle and so Wilber tends to bundle Causal and Turiya together under the banner of "Compassionate Witness".



### The Incredible World of Dreams

How amazing is it to awaken from a dream and to realise that the world we were just in was not real? How shocking is to realise that what we were so engrossed in (the search, the journey, the escape, whatever) was 100% a construction of our mind? This is the world of the subtle realm, where our mind is the creator of all that we perceive.

Every person we encounter in a dream is actually a part of ourselves. The dream person may look like our lover, our mother, our friend, our teacher, but in the vast, vast majority of cases, the person in the dream is a projection of our mental and emotional image of who that person is.

Interpretation of dreams can be learnt by anyone, but without some effort at gaining skill in this art, we may get it wrong and take on board false interpretations that may potentially be harmful to self and relationships. Books that attempt to interpret dream symbols can be helpful, but are often misleading.

Only YOU can determine the meaning of a symbol or event in your dreams, as it was YOU that created it. The main skill in interpreting dreams is openness and a willing to sit in the unknown, in stillness, until meanings begin to emerge. If a dream remains a mystery, seek out a local Jungian therapist or dream-work practitioner.

Remembering our dreams is a function of the causal witness. We generally do not remember what we are embedded in (like trying to remember a daydream or what was said when we are upset). Only when a part of us stands outside of the experience can we reliably remember. The more you meditate, the more likely you are to remember your dreams (note: alcohol, marijuana and some medications have a profound impact on our ability to remember dreams).

## Lucid Dreaming and Reincarnation

Lucid Dreaming is when we 'awaken' while in the dream state. We *know* we are dreaming, and can use conscious will to determine the content of our dreams. In my own experience, I have transformed an object into a vase of flowers (just to see if I could) and transformed a dog-like creature that was threatening me into a cloud of vapour that wafted away in the breeze.

The Buddhist text *The Tibet Book of the Dead* describes what happens (through a Buddhist lens) to the soul after death before the next rebirth. It describes our passage through the various levels of possible consciousness, starting with a direct union with Godhead or Non-Dual consciousness, when we fail to recognise ourselves there, we naturally 'fall' to the next level which involves an encounter with cosmic energies manifest as the great forces that form the universe (in Christian mythology, that may be the Holy Trinity, or in Hinduism, Shiva and Shakti, or in Buddhism, the form of Chenrezig or the White Tara). If we fail to recognise these Kosmic forces as part of our own inherent nature, we fall again, this time to encounter archetypal figures of our culture, and then again until we reach the level of human rebirth. This process continues until we recognise a level at which we can identify ourselves. If we have led a predatory life where we have exploited others for personal gain, we may only finally recognise ourselves when we reach the animal kingdom.

In Buddhism and some other spiritual traditions, only the gross body dies at the moment of our death, while the subtle body remains in a cycle of rebirth until the first stage of 'liberation' into the causal realm can be achieved. A human rebirth is considered precious, because humans are (arguably) the only species that embody all 7 chakras. Therefore a human rebirth is a necessary precursor to liberation.

The point here is that there is a direct connection between the capacity for lucid dreaming and our ability to choose a specific human rebirth. We cannot operate on any domain in which we are immersed, therefore in order to choose our rebirth, our consciousness must evolve into an identity beyond the level of the world of gross objects and material form. That level is to establish identity in the subtle body, and one way to establish if that is happened is the capacity for lucid dreaming.

## The Shadow

First described by Carl Jung, the Shadow are those elements of the psyche that have been split off from consciousness and repressed. Everyone has a shadow, at minimum composed of those impulses that are considered unacceptable in our culture (public expression of anger, nudity, uninhibited sex, substance abuse, greed, zealotry, etc.). In the case of abusive parents or adverse social

conditions, healthy aspects of the psyche can also be alienated and pushed into the shadow (ambition, expression of opinions, independence, freedom, private sex, etc.).

The shadow also is the repository for our unrealised potentials. Our greatness is often as scary to us as our dark side, and is thus pushed into the unconscious for fear that we will be judged, ridiculed and alienated for our 'arrogance'. History records that many of the great mystics and leaders had thunderous personalities that could not be contained by the judgements of others. To paraphrase Nelson Mandela, we are often more afraid of our greatness than our weakness. In this case, our own magnificence (our own divine Self) forms part of our shadow.

What is repressed from our childhood and what has yet to emerge as an unrealised potential both reside within our shadow, and both appear to the conscious mind as existing in the unconscious. How can we tell the difference between the two? Read on.

### The Nature of Projection

When a part of us that is active in this moment is disowned from conscious awareness, it usually appears in our consciousness as being present in the world out there. For example, imagine your anger is repressed into your shadow, and something happens that triggers your anger. Your first impulse is to deny it is *your* anger, but you have a clear sense that anger is present. Therefore it must belong to someone else, so we conclude that someone *out there* is actually the one who is angry. We are then likely to accuse the other of being angry, while they in fact may be merely stating a contrary opinion, or perhaps they are agitated or controlling or demonstrating some other behaviour.

Similarly, projection works in the same way with our unrealised potentials. If we meet someone who appears to embody those parts of us we may be afraid to let shine, there is the tendency to grant ownership to them of all the positive qualities we are unable to admit to ourselves. This is the well-known phenomena of the 'honeymoon period' in new love where the other seems perfect, only to find that they too have a shadow that was probably being projected onto you.

### Blind Spots

Repressed elements of ourselves hide behind 'blind spots' in our consciousness. Have you ever seen an angry person claim with absolute conviction that **THEY ARE NOT ANGRY!!!** In order to repress a truth, the mind builds pathways that navigate around whatever is being repressed, making it invisible. So we need an indirect method for spotting our blind spots and the shadow elements that hide behind them. The Integral Approach poses a simple question to spot our blind spots... Am I Affected or Informed?

How do we distinguish between our own shadow material and someone else's? The golden rule is that I am triggered or affected (emotionally unsettled) by something happening in the world around me, then some part of my shadow has been activated.

On the other hand, if I simply observe some character trait in another without any stressful emotion arising within myself, then I can be confident that what is at play in this moment is not my shadow. Then I am simply informed, without judgement or aversion, that the person I am communicating with has a particular character trait. If I am *affected*, then the first task is to take ownership of my own reaction and only *then* can I make a discerning assessment of what might be happening for the other. The Integral Approach suggests the 3-2-1 of Shadow Work as a technique to take ownership of some part of our shadow.

### 3-2-1 of Shadow

Exercise:

1. think of someone or something that annoys you or upsets you or that should, in some way, be different. Write it down.
2. speak out loud about that person or that situation and tell the world (or a compassionate friend) exactly how you feel. Use 3<sup>rd</sup> person language (they, he, she, it)
3. now imagine you are speaking directly to that person or situation, and tell them the same thing, only now use 2<sup>nd</sup> person language (you, we).
4. now turn it around and speak as though YOU are person you are annoyed with. Use 1<sup>st</sup> person language to speak from the perspective of the other. Respond to the one is annoyed (you) about it feels to be you and offer an explanation as to why you behave as you do.

This is an exercise in expanding our perspectives and developing compassion for others. Of course, it also helps us to see how we project onto others what we are unwilling to take ownership of within ourselves.

Examples of people who are common targets for the projections of others: people who are wealthy – confident – beautiful – successful – wise – articulate – free – expressive – bold – sexy - irresponsible – controlling – resentful – independent – simple – intellectual – emotional, etc.

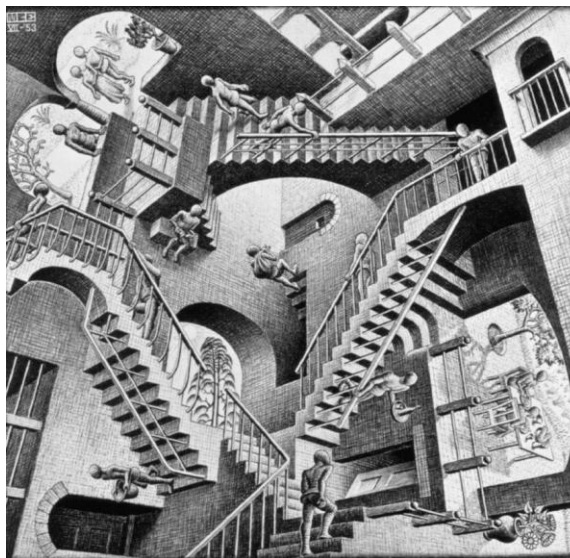
Subtle Theory Notes:

- Consider that projection is a subtle energy state, and involves the 'physical' placement of a disowned part of our own subtle energy field into the field of another, and then concluding that it belongs to them.
- Love involves the harmonious resonance of two subtle energy fields. Unconditional Love is the capacity to hold that resonance regardless of what the other person thinks, says or does.
- Compassion is the extension of one's subtle energy field into the field of another who is suffering, and feeling that suffering along with them.
- "Idiot compassion" (a term I hear used in Buddhist circles) is when I lose myself and fall into the suffering of another, thus rendering me helpless to be of service.
- Tantric sexual practices involve synchronizing two subtle energy fields in a way that builds resonance into an ecstatic crescendo.
- Authentic psychics (very rare) can interpret the subtle energy feeling tones of another person's field.

## Perspectives on Reality

In every moment, most of us are looking at our universe from one of 3 or 4 perspectives. The world that we perceive will be fundamentally different in each case. Which one we are using is determined by where we are looking from – either from within the domain of our self-interest, from a place of connection with another, or from outside of myself as an objective observer that can look at myself, at others or at the world of objects.

Where this becomes interesting and relevant to spirituality and life in general is that my capacity to take on these perspectives (and what I observe as a result) varies according to my level of development. In the early stages, all I can see is my own self interest as it arises within me and appears reflected back to me from the imperfect mirror of others and the world. In the middle stages, I encounter a vast matrix of constructs and human potentials. As development continues, each of these perspectives leads progressively to ever more profound experiences of consciousness, and ultimately all the way to the Divine.



### 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> Person Perspectives

In normal language, a 1<sup>st</sup> person perspective (1-pp) is when I speak of my own truth (I, me, mine), a 2<sup>nd</sup> person perspective (2-pp) is when I speak to you or about you (you, we, us), while a 3<sup>rd</sup> person perspective (3-pp) is when I speak of others (they, them, he, she) or the world of objects (it, its).

Note that in integral theory, there are more than 3 perspectives (they go all the way up to 7<sup>th</sup> person perspectives, which is the view of the Turiya witness that takes in the entire Kosmos). For the sake of simplicity, I've bundled all the broader perspectives under the catch-all banner of "3<sup>rd</sup> person".

### It's All About ME!

At all levels of development, *I* is used to denote self-interest.

In a child, that self-interest will be egocentric in that his/her outlook will be limited to perspectives that are grounded in the survival and bonding instincts (including complex behaviours of appeasement and affection that produce the desired warmth and attention from caregivers).

Up until age 5 or 6, a child assumes that everyone has the same perspective as they do. Jean Piaget devised a famous experiment where he had a piece of card green on one side and red on the other. He would show a child both sides of the card, and then turn the red side towards himself (the green side to the child) and ask "what colour do I see?". Children younger than five would invariably say 'green', while children older than 5 would correctly respond "red". The older child developed the capacity to take on the perspective of another, a capacity not available to the toddler. For the toddler, *you* are an extension of *I*... you are an indivisible part of the egocentric self-system.

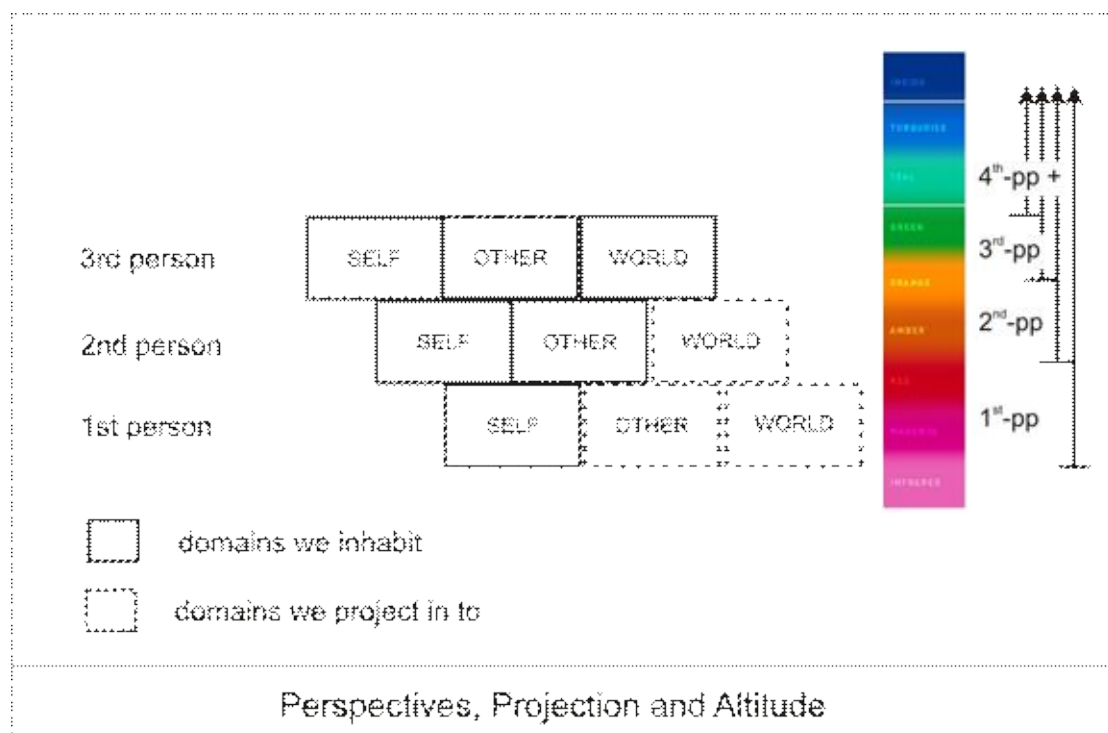
If I am grounded in this moment in an egocentric (or lower) worldview, I will see *you* as an extension of *I*. He, she and they will also be objects of projection. So

even though I use the 2<sup>nd</sup> and 3<sup>rd</sup> person pronouns (you, we, they, he, she, it), in fact my consciousness is only capable in such moments of seeing my own self as projected onto you or the world.

A young adolescent then develops self-interest that can held in balance with the needs of others. Usually these 'others' will share the same beliefs or goals, so self-interest manifests as behaviour that serves the interests of a chosen group, whether that be based on ethnic grounds, age-group, preferences in music or clothing styles or the like. In the earlier discussion of levels, this capacity first emerges in the mythic or ethnocentric worldview.

In a mature person, self-interest can be held in balance not only with the interests of another, but also with the interests of my culture. As consciousness continues to evolve, I can also consider the needs of other cultures, other species, then all of Nature, then the entire Kosmos. In these later stages, I may declare my self-interest to be best served when the wellbeing of all peoples and all creatures for all time is also being served.

These evolved forms of self-interest do not mean that evolved people are always putting their own needs last. Quite the contrary, mystics and other highly evolved beings retain a powerful capacity to act in self interest when the context calls for it. What distinguishes them from egocentric people is that mystics have the capacity to evaluate the consequences of self interest on an ever-widening domain of concern.



### The Miracle of We

As the child approaches the mythic stage of consciousness, we learn to accept the reality of some others, so long as they are relatively familiar to our own values. Where the differences are beyond our capacity to grasp, we revert to fear and rejection, or judgement of the other as being 'wrong' as the only way we can relate. When we evolve into the rational worldview, we develop the capacity to connect with others in a way where we can hold our self-interest in balance with the interests of another. We can authentically understand and feel into the truth of another, even if it is quite different from their own perspective.

It is in this phase of consciousness development that there emerges the potential for something miraculous... what the integral model calls a "We-Space". When two individuals empathise with each other to create mutual understanding and mutual respect (even if they might disagree with each other), there emerges a 'field of resonance' between them that is a felt experience in the body-mind. In these moments, a person transcends their sense of individual identity to engage in an experience that is created by the mutual effort of both themselves and the other. Imagine two strings on a guitar that create a harmonic note that is greater than the sum of the two individual notes. This third note is the We-Space.

As we move from the rational into the pluralistic worldview, we develop the capacity to more deeply empathise with and understand the inner reality of an ever-widening range of others. We learn to move beyond judgements of the unfamiliar and to see into the truth of what motivates others. We learn to tune our own frequency (our insight and empathy) into the frequency of others in an effort to create a We-Space.

Whether or not a We-Space is created depends on whether we are able to meet the other person or if they are willing to meet us.

If we meet a person who is accomplished in their capacity for empathy and understanding, we feel this as radical acceptance of who we are. Every person yearns for such acceptance from others at some stage in their lives, and so when we find it, it may inspire gratitude or love to arise within us. And so even though we may not have the capability to resonate at the same high frequency as an accomplished empath, our willingness to accept their compassion combined with our response of gratitude or love creates an authentic We-Space.

If we carry low self-esteem and do not believe ourselves worthy of love, we may block the We-Space with a judgement or aversion of some kind, possibly diverted inwards as self-doubt or criticism. If we were to meet someone less evolved, we are challenged to present our acceptance of the other in a skilful way that does not evoke resistance. If we meet a peer, we are challenged to 'show-up' by making the effort to listen and to share from a heartfelt place of authenticity.

### The Objective View

Any opinion or truth that comes either from the 1<sup>st</sup> or 2<sup>nd</sup> person perspectives (from the self or the we-space) is, by definition, subjective. What is true for me can only be revealed if I tell you, and even then there may be no worldly evidence to support my inner truth (e.g. I want to go for a walk). Similarly, the felt-experience of a we-space is only true if those who are involved both agree that something happened between them. While a 3<sup>rd</sup> person might be able to sense the resonance between two others, they would still have to ask to verify if their observation is subjectively true for those who are actually involved.

In linguistic terms, a 3<sup>rd</sup> person perspective is indicated by the use of the pronouns he, she, they, them, it or its. What is being spoken of is a third person or an object.

If I am speaking about a material object, and I want to see if my statement is true, then I use the scientific method. My statement might be "this brick weighs 1kg". To test for the truth, I put the brick on a scale and check the reading. Others can put the same brick on their scales to verify my results.

When the object being spoken of is a person, then it becomes a little trickier. I might say "John is in the lounge room" which is straightforward enough (John is just an object whose location I am describing), but if I say "John is sad", I am making an assessment of John's interior state. In this instance, my 3<sup>rd</sup> person

statement is about the interior of another person, which I cannot know unless I have already established a 2<sup>nd</sup> person connection with John.

If I make a 3<sup>rd</sup> person statement about someone's interior reality without first establishing a 2<sup>nd</sup> person connection, then my observation is actually a projection of my own interior. I am viewing the other person as an object and then projecting my interior onto them. This is a pattern typical of an egocentric worldview.

Similarly if my consciousness is grounded in the blue/amber to low-orange range, then I have developed the capacity for authentic 2<sup>nd</sup> person connections, but I have not yet learned how to stand outside of those connections and view them within the context of the moment. I cannot assess whether our we-space is helpful or harmful to those who may be impacted by it. In this instance, when I speak of others in the 3<sup>rd</sup> person, they are actually a projection of the beliefs and attitudes that compose my ethnocentric we-space. From this altitude, my statements about others will always be in the context of how *they* fit in with *our* worldview.

An authentic 3<sup>rd</sup> person perspective therefore requires that I transcend and include my capacity for 2<sup>nd</sup> person perspectives. In other words, the 3<sup>rd</sup> person view is not available to consciousness until late orange and beyond.

## 1-2-3 of God

These three primordial perspectives on life, the universe and everything in it are the first steps on three staircases that lead all the way to Unity consciousness.

God in the 1<sup>st</sup> person is through formless meditation into identification with God as "I AM" (wisdom path). God in the 2<sup>nd</sup> person is the intimate embrace of the Divine Other in selfless devotion (devotional path). God in the 3<sup>rd</sup> person is as witness of Lila, the Divine play of the world of form (service path).

If you wish to explore these 3 staircases...

1. Grab a notepad and write the question "Who am I?". Then answer it, then write the question again, and answer it differently, perhaps a little deeper. Do this as many times as you can. Take a break and meditate on emptiness. Ask yourself again, and again, until the word "I" doesn't make sense anymore.
2. Sit in a comfortable chair or on your meditation mat, close your eyes and consent to the presence of God. Quieten your mind, go deeply within yourself, and truly consent to the presence of the Divine. Are you breathing, or is your breath breathing you? Acknowledge that you are loved unconditionally. Dive deeply into gratitude.
3. Wherever you are, whatever you're doing, look around. Know with certainty that at some point in the distant future, NOTHING that you see will still be in existence in its present form. See the impermanence of everything. See that everything that exists is made of pure consciousness. See the hand of God at work in everything that arises.

## Masculine and Feminine Approaches to Spirituality

Numerous wisdom traditions describe the masculine and feminine principles as two opposing but complimentary forces at work within every living thing. While traditionally associated with men and women respectively, it is important to realise that both genders contain both principles. One without the other is not only theoretically impossible but profoundly dysfunctional.



Carol Gilligan, Sukie Colgrave, David Deida and many, many others have looked deeply into gender and all come up with broad consensus on how to understand these deep Kosmic principles. According to these models, the masculine is orientated towards the qualities of agency, justice and rights. The feminine orients towards relationship, care and responsibility. Reverting to the language of men=masculine and women=feminine, Ken Wilber states,

*“Men tend towards agency; women tend toward communion. Men follow rules, women follow connections. Men look, women touch. Men tend towards individualism, women towards relationship”.* (Integral Spirituality, p.12).

The table lists a series of polarities. Place an X on the adjoining line to check your preference between the two extremes.

<b>MASCULINE</b>	<b>FEMININE</b>
<b>Individual rights</b>	<b>Responsibility to others</b>
<b>Growth through Challenge</b>	<b>Growth through Praise</b>
<b>Change</b>	<b>Stability</b>
<b>Accountability</b>	<b>Spontaneity</b>
<b>Usefulness</b>	<b>Beauty</b>
<b>Leadership</b>	<b>Devotion</b>
<b>Stillness</b>	<b>Fullness</b>
<b>Justice</b>	<b>Compassion</b>
<b>Consistent</b>	<b>Ever-changing</b>
<b>Getting to the Point</b>	<b>Telling the Story</b>
<b>Theoretical</b>	<b>Experiential</b>
<b>Freedom</b>	<b>Security</b>

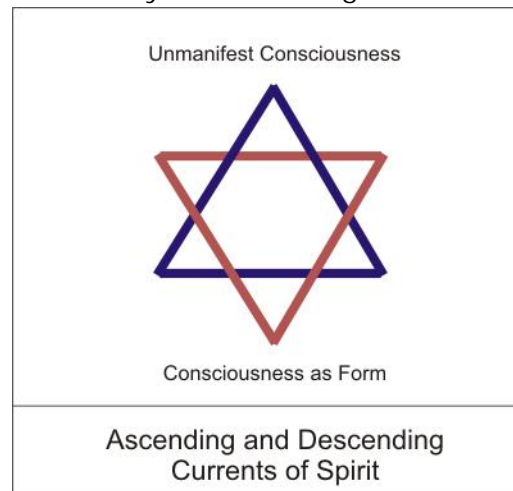
Experience using this sheet reveals that many women orient towards masculine values and many men towards feminine values. This helps to explain some of the gender mysteries of our modern times (why some men are wimps and some women rust in the shower). There is a much larger story to unpack around the way gender identity evolves, but for now, we can assume that we all have something of a preference for one orientation or the other.

This matters because the masculine principle will orient his spiritual focus quite differently than the feminine, and vice-versa. If you were to check on your orientation in 20 years time, you well find that your gender polarity has shifted. Where you are on this scale will have an influence on how you view God and what constitutes appropriate spiritual practice.

## Ascending and Descending Currents of Spirit

This ancient symbol represents the descending and ascending currents of Spirit... the descent of God into the world of form balanced by the ascending current of manifest life seeking to re-unite with its Divine nature.

The downward pointing triangle represents the feminine path of descent, where the practitioner seeks to realise God through embodiment in the manifest world. Driven by the direct apprehension of Agape or Divine Love, practitioners orient towards responsibility towards everything in the manifest world, because everything is ultimately an expression of the Divine. Nature is living proof of the presence of God, and the world of form is a stage made for celebration. Sensation and experience are forms of spiritual practice. Examples include Pantheism, Paganism, Shamanism and Animism.



The triangle pointing upwards represents the masculine path of ascent, where the practitioner seeks to transcend the world of form to achieve identity and eventually union in the domains of Spirit. Driven by Eros or the Urge for Union, they orient towards the cessation of sensory pleasure as a means to approach the ultimate reality. Examples include Christianity, Islam and Buddhism. Even though the symbol this is the motif of Judaism, my understanding is that Judaism is essentially an ascending tradition.

Spiritual traditions oriented to the descending (feminine) traditions tend to view any attempt to deny or transcend of form as sinful. Practitioners of the ascending (masculine) way will tend to view the world of form as sinful (Catholic) or illusory (Buddhist), with bliss only to be found in world of the beyond. It's perhaps no surprise than that these two major currents of spirituality each point to the other as the definition of sin.

### Everyday Currents

Quite apart from this 'big picture' presentation of these currents, a healthy spiritual path may see us oscillating between Eros and Agape and back again dozens of times every day.

If I am on a masculine path driven by Eros (the urge to reunite with the Divine through transcendence), I may spend a lot of time "in my head" trying to unpack the mysteries and puzzles of everyday life. If my ponderings produce a moment of insight, the way I turn my mini mental orgasm into embodied wisdom is to take the additional step to transform my insight into a little prayer of thanks that leads to an experience of gratitude. The felt experience grounds my mental processes into my body (into the world of form), which creates the potential for some adjustment in behaviour or worldly presence.

If I just pursue the insight but neglect the moment of gratitude, then I will fill my head with endless groovy insights that ultimately make little difference in the lives of anyone, including myself. If I am compelled to try and share my insights, I may be of service to those who need mental clarity, but I'll be offering only half the ingredients needed for actual happiness in the world.

If I am on a feminine path driven by Love (the urge to fully embody the Divine while in human form), and I spontaneously experience a moment of Divine Love,

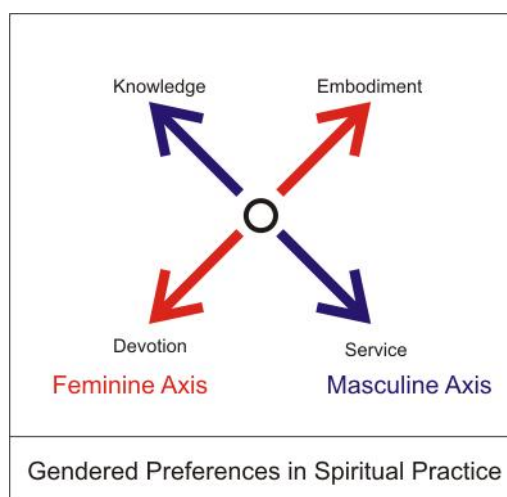
the way I turn that experience into spiritual practice is to then bring awareness to what could be learnt and carried forward from the experience. The transformation of my felt experience into wisdom of the heart-mind then creates the potential of sharing God's Love with others through the insightful story of my experience.

If I just pursue the experiences of Divine Love but neglect to anchor them in my heart-mind, my worldly presence will become unstable, and my capacity to teach others will, at best, be erratic. Those who are inspired by my radiant love may be led into the pursuit of spontaneous experience while gaining no insight into the need for the wisdom that is capable of channelling the enormous power that comes through an heart that is open to the Divine.

As you might guess, the integral approach suggests that we include both ascending and descending practices in our spiritual journeys.

## Preferences in Practice

In our model of the four domains of spiritual practice, the paths of Embodiment and Devotion are both paths of the descending current. In both, the *felt experience* of Spirit is central to the path as a whole. In the Path of Embodiment, sensation itself is the doorway to Divine realisation, while in the Path of Devotion, it is the felt experience of Love in the presence of Spirit that forms the core of practice.



The masculine axis of knowledge and service both pursue practices that target experiences of transcendence of the world of form. The path of service seeks to gradually erode my ego (my sense of self in the world) by subjecting it to persistent belittling through menial and often unpleasant worldly tasks. The path of knowledge reaches eternally towards an embrace with all that is unmanifest, including pure consciousness (on the meditation mat) and pure wisdom (through the study of the Divine schema).

## A Final Word on Levels

The journey through the levels of consciousness bounce back and forth between a masculine and feminine orientation. The masculine levels are those that are concerned with individual autonomy and freedom (red, orange,) while the feminine levels focus on collective wellbeing and responsibility (purple, blue, green).

This helps to explain the masculine passion for sports (red aggression with a purple (tribal) underbelly), the masculine domination of the business world (orange). It also sheds some light on the strong presence of women in the environmental and civil rights movements (green) and the fact that most personal development workshops are attended mostly by women (also green).

Part of what makes Boomeritis a force to be reckoned with is that it is a combination of red (masculine) power needs and green (feminine) responsibility to others. This is no coincidence. It is in the green level that the masculine and feminine must finally come to a truce in order to jump together across the great chasm into 2<sup>nd</sup> tier values.

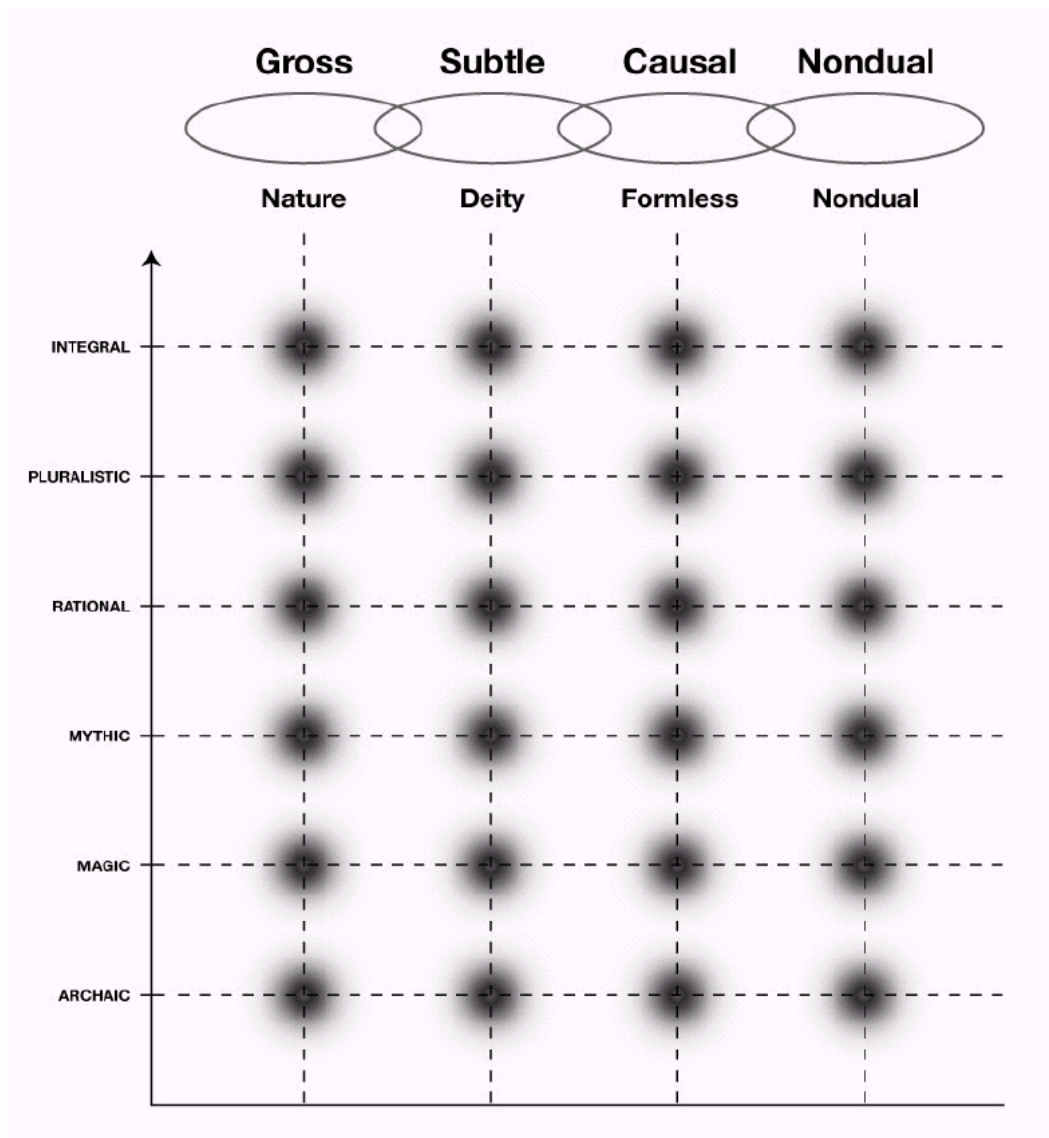
A fully-realised 2<sup>nd</sup> tier consciousness is essentially androgynous, although gender dynamics tend to play a strong role in the early stages of moving into 2<sup>nd</sup> tier. The first wave of 2<sup>nd</sup> tier (yellow) is technically of masculine orientation, which

indicates a focus on autonomy and freedom. Yellow signals the capacity to engage others skilfully using language appropriate to their value structure, and for understanding the systemic flows of values as they interact to form cultural trends. Up to one fifth of the western population is capable of yellow cognition. Regrettably the most prominent signs of yellow thinking can be seen in the cleverness of modern marketing and the enormous success of global corporations that are capable of adapting their business models to local cultural conditions.

In integral theory, the rubber of social change hits the road of reality with turquoise, which is when yellow (masculine) understanding is applied to the domain of collective responsibility. The politicians we all pray for are essentially turquoise in their altitude. Examples are Nelson Mandela, Al Gore and Kofi Anan.

### Relationship of States and Stages of Consciousness

In the effort to untangle the enormous confusion that has arisen in modern times around the very nature of spirituality, Wilber has made two very powerful contributions. The first is the Pre-Trans Fallacy, and the second is what is known as the Wilber-Coombs Lattice which shows the relationship between states of consciousness and stages of consciousness.



This simple table offers numerous profoundly interesting insights into the field of spirituality...

At every stage, we all experience all states of consciousness. Even babies dream. Even Buddhas live in a world of mundane gross objects. Even you and I experience non-dual enlightened consciousness every 24 hours (during deep dreamless sleep).

Each of the fuzzy dots represents an authentic spiritual experience. Even the waking states at each stage offer the potential for an experience of nature mysticism (an experience of unity with Spirit as manifest in the world of Nature).

In the Buddhist tradition, enlightenment is achieved through the permanent realisation of the Non-Dual State (which is why the Buddhists are masters of state training). Notice that this can occur at ANY STAGE of DEVELOPMENT.

According to Genpo Roshi, the lineage holder for the largest Zen Buddhism school in the USA, every master he studied under demonstrated solid ethnocentric/mythic (blue) stage development. Gautama Buddha himself demonstrated blue/orange values in his teachings (which was amongst the most advanced embodied stage structures at the time almost 2500 years ago).

This is significant because it means anyone can attain enlightenment (by this definition) at any stage of development. You don't have to toil for decades to achieve turquoise or higher values, although you may have to toil for decades on the meditation mat to achieve wakefulness throughout the night (even in deep dreamless sleep) and to bring your non-dual awareness into your waking state.

Our stage of development determines how we will interpret our spiritual experiences in our waking state. When we come back from a visit into the world of Divine Mystery, we can only interpret what we have experienced using the structures of consciousness we have available to us at the time.

Someone at the magic (red/egocentric) level who experiences a state of subtle or formless wakefulness will sense themselves as all-powerful. They may use their subtle body to inhabit other life forms and experience existence through them, and potentially even manipulate them. This is the domain of Shamanism, which was the earliest form of spiritual practice ever recorded.

Someone at the mythic (blue/ethnocentric) level who experiences union with the divine (wakefulness during formless or non-dual states) will interpret their experience as relating to their ethnic or belief group. St Paul on the road to Damascus had a mystical experience which he then interpreted as an audience with the Christian God who delivered unto him the one eternal truth. If he had of been a Hindi, he may have experienced Shiva who would have similarly delivered the truth, only in terms that were appropriate to *his* culture.

Someone identified with a rational worldview born into a Christian culture may interpret their transpersonal experience as an encounter with a Christ who is both fully Divine and fully human; an enlightened man who was a great teacher who taught in metaphor and using language appropriate to the age. If our worldview is mature-rational (i.e. worldcentric), we may acknowledge that Christ is one of numerous great teachers and that in fact all the teachings of all the traditions are ultimately compatible with each other.

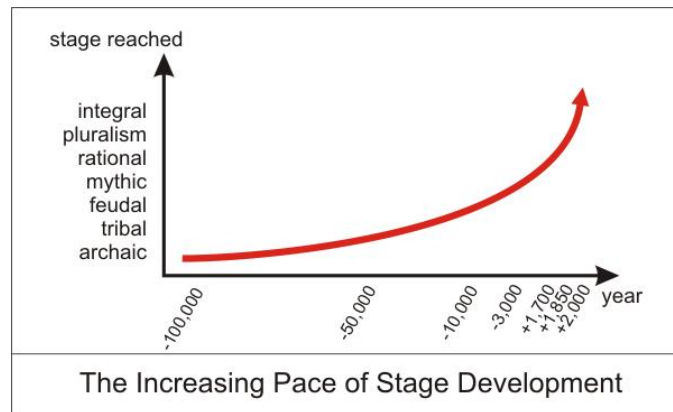
What this reveals is that it is entirely healthy and appropriate to consider the cultural context and the stage altitude of mystics when considering the ultimate message behind their teachings. It also strongly suggests that the widely variant conceptions of Ultimate Spirit are all correct, and the differences between them

can be accounted for by considering the developmental stage of the one making the proclamations about the 'true' nature of the Divine.

## Craving States

With the advent of "the enlightenment" in Europe in the 16<sup>th</sup> century, the West took a turn that has seen an intense focus on stage development. In just 400 years, large swathes of humanity have collectively navigated through three stages of consciousness (where the three previous stages took about 50,000 years).

Not all of humanity have come for the ride, and not all of the outcomes of this rapid growth are to be celebrated. Large populations in Africa, South America, parts of Asia and the Middle East are still firmly rooted in mythic worldviews or lower. Africa continues to suffer frequent outbreaks of unimaginably horrific tribal violence (think Rwanda, Zimbabwe, Sudan, etc), while a billion Chinese live in an ethnocentric culture that will throw you in jail if you dare to disagree. The life expectancy in sub-Saharan Africa is still a full 30 years lower than Australia.



Meanwhile, for those of us who have scaled to the dizzy heights of pluralism and beyond, we find ourselves witnessing a culture in decline and the possible destruction of the biosphere that will sustain all future generations of humanity. Our technology has surpassed our humanity and we seem all but powerless to do anything about the rapid destruction of the biosphere and the chronic decline in mental health of huge numbers of children and adults alike.

In my own experience I see western cultures around the world profoundly vulnerable to the various trappings of our modern culture, such as addictions to TV, sex, games, drugs, shopping, adventure, sports, sugar, caffeine, food additives, etc.

Every one of these western addictions offers a *state experience*... usually a little thrill of some kind.

It seems clear that the western focus on stage development has left us deeply undernourished in our States.

Taking a step back to review the 'big picture' as it unfolds into our possible future, it seems clear that a large part of the 'salvation' of the West will happen when we develop healthy ways of developing our states.

Aside from the proven traditional methods of states training (i.e. meditation, chanting, fasting, yoga, etc), modern forms of states practice might include:

- Exercise
- Conscious food preparation and eating
- Ritual of personal hygiene
- Tending a garden
- Conscious approach to householder tasks (cleaning, maintenance)
- Mindful walking

## Craving Stages

Those who have travelled to the economically poor cultures are almost invariably struck by the apparent happiness of those who live in mud huts and who have never seen a laptop. There is apparent happiness to be found in chopping wood, carrying water and tending goats. The simple life of these folk stirs yearnings of paradise lost in most westerners.

In my own experience however, I've also witnessed an undercurrent of craving for the technology of the west. To arrive in a Botswana mud-and-thatch village wearing Levis and carrying a digital camera is to appear almost as a god to the residents. To a magic worldview, we *are* gods. We use our technology to travel the world, to surf the internet, to stay abreast of world affairs and to have our say via the internet on matters such as southern ocean whaling or the destruction of some far away forest. We constantly expose ourselves to a feast of cultural perspectives, and we are richer for the experience. This does not go unnoticed by those who are deprived of such opportunities.

It is ironic that the culture with the most profound knowledge of advanced states of consciousness is also amongst the poorest on Earth. The Dalai Lama has stated that the plight of Tibet is karmic in nature and due to their neglect of worldly affairs. He laments that Tibet did not develop a defence force to protect themselves from invaders when they had the chance. He laments that most Tibetans have not evolved their understanding of the world over the last two thousand years, and now they are paying the price with the Chinese occupation.

In effect, he is saying that the Tibetans fell into an imbalance between their work of *states* of consciousness and their work on *stages* of consciousness. They have the same problem as the west, only the other way around.

As one might suspect by now, the integral approach suggests that we do BOTH... we continue to develop and to integrate our auspicious achievement of our stage work, AND we consciously focus a proportion of our energies on the healthy development of our states.

## Integral Life Practice

In the words of its creators at the Integral Institute...

"Integral Life Practice (ILP) is no-nonsense, practical application of the Integral model that helps you to authentically exercise all aspects or dimensions of your own being-in-the-world. ILP teaches 4 core modules – body, mind, spirit and shadow – as well as 5 or so auxiliary modules – ethics, yoga of relationships, karma yoga, transforming emotions, and sexual yoga – and dozens of potential electives. Grounded in hundreds of transformative practices, East and West, ILP allows you to take anything you're already doing and place it within a comprehensive framework that finally makes sense of it.

"In addition, ILP is modular, scalable and customizable. Not only can you make it fit your schedule, you also choose the practices that are right for you in an effort to create a program that is flexible and effective. By cross-training practices in the core modules you accelerate growth in all areas, increase the your chance of healthy development and deepen your capacity for transformational living. In short, Integral Life Practice is the simplest practice you can do to wake up!"

# The Integral Life Practice™ Matrix

SAMPLE PRACTICES	MODULES							AUXILIARY		
	Body (Physical, Subtle, Causal)	Mind (Framework, View)	Spirit (Meditation, Prayer)	Shadow (Therapy)	Ethics	Sex	Work	Emotions	Relationships	
Weightlifting (Physical)	Reading & Study	Zen	Gestalt Therapy	Codes of Conduct	Tantra	Right Livelihood	Transmuting Emotions	Integral Relationships		
Aerobics (Physical)	Belief System	Centering Prayer	Cognitive Therapy	Professional Ethics	Integral Sexual Yoga	Professional Training	Emotional Intelligence Training	Integral Parenting		
F.I.T. (Physical, Subtle)	Integral (AQAL) Framework	Big Mind Meditation™	3-2-1 Process	Social & Ecological Activism	Kama Sutra	Money Management	Bhakti Yoga (Devotional Practices)	Communication Skills		
Diet: Atkins, Ornish, the Zone (Physical)	Mental Training	Kabbalah	Dream-Work	Self-Discipline	Kundalini Yoga	Work as a Mode of ILP	Emotional Mindfulness Practice	Couples Therapy		
ILP Diet (Physical)	Taking Multiple Perspectives	Compassionate Exchange	Interpersonal	Integral Ethics	Sexual Transformative Practice	Karma Yoga	Tonglen (Compassionate Exchange Meditation)	Relational Spiritual Practice		
Tai Chi Chuan (Subtle)	Any Worldview or Meaning System that Works for You	TM	Art & Music Therapy	Sportsmanship	Vows & Oaths	Community Service & Volunteering	Right Association (Sangha)	Conscious Marriage		
Qi Gong (Subtle)		Integral Inquiry				Work as Transformation	Creative Expression & Art			
Yoga (Physical, Subtle)		The 1-2-3 of God								
3-Body Workout (Physical, Subtle, Causal)		Vipassana Meditation								

**It's as simple as:**

- Pick **one practice** from each of the **Four Core Modules**
- Add practices from the **Auxiliary Modules** as you wish
- Go!

(We particularly recommend the Gold Star Practices ☆)

## Resources

### Books:

Integral Vision by Ken Wilber (2007, Shambhala Publications)- a concise outline of the integral map with plenty of cool graphics. Much less academic than many of Wilber's other books.

Integral Spirituality by Ken Wilber (2006, Integral Books) – the book that describes in more detail the contents of this document, and a whole lot more.

Integral Life Practice Starter Kit – books, CDs, charts, DVDs that expand upon the ideas presented around Integral Life Practice. Available from [www.Integralinstitute.org](http://www.Integralinstitute.org) for about USD\$250 plus shipping.

### Web:

[www.kenwilber.com](http://www.kenwilber.com) – latest writings, blogs, news from the heart of the integral universe.

[www.integralinstitute.org](http://www.integralinstitute.org) – the home of the organisation that is seeking to expand the traction of the integral worldview in numerous domains of human endeavour, including environmentalism, education, politics, business, feminism, art, healthcare, mental health and more.

[www.worldviewcentre.com.au](http://www.worldviewcentre.com.au) – check the 'integral resources' page for a bunch of links to other integral resources on the web.

## In Conclusion

There is nothing that is not Spirit. All the universe is contained within the Divine mind. Every possible experience is being had somewhere in the universe at every single moment. If for just one moment, some experience or some perspective on existence were missing, then in that moment, God would be something less than All-That-Is.

Right now, you are manifesting one such experience in the Kosmic scheme. Right now, God looks through your very eyes to experience the perspective that you and you alone have on the manifest universe. Without you, God would be incomplete in this moment.

Your choice, my choice, in this and every moment, is what perspective I offer to God. Am I the one who embodies some aspect of shadow, of pain and suffering, or ignorance and forgetfulness? Or am I offering remembrance of my own true nature, and celebrating the miracle of this experience of Life?

Whatever I choose, God doesn't mind. God is radically impersonal in such things. If I choose suffering, I know that in the final analysis, that is my choice, and the God suffers with me for my ignorance. But if I should choose to be at One with my own true nature, God shares my bliss as one shares bliss in the arms of a loved one who has absolute freedom but has chosen to finally returned home.

Our ultimate freedom is the freedom to choose in each moment the way we respond to Life. Our ultimate responsibility is to embrace all of Life as not separate from who we are. Our ultimate gift is to radiate our true nature in every moment, and in so doing, remind others of who they really are... Not two from you.

When we live life in the shallow waters, we are more vulnerable to the waves as they come crashing in. We cling desperately to the feeling of solidness underneath our feet, and yet over and again, our balance is no match for the forcefulness of the incoming wave. We soon become exhausted as we fight each wave after the other, endlessly. Especially in these days, where the storms seem relentless.

It is only we are willing let go of what is solid and swim out to deeper waters that we find we can relax and just float. The waves come and go, cradling us to their heights and to the depths, but they no longer crash over us and send us into a tumble. Our eyes gaze into the heavens, unconcerned by the next wave for we know that we cannot be harmed. When we have floated for a while, a part of us borrows the eyes of a passing gull, and from there we can see the entire ocean. The vastness is peaceful. The waves come and go. Everything is as it should be.

*May You Float Peacefully in an Ocean of Blessings.*