

the integral vision



the
**integral
vision**

A Very Short Introduction
to the Revolutionary Integral Approach
to Life, God, the Universe, and Everything

Ken Wilber



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INTRODUCTION



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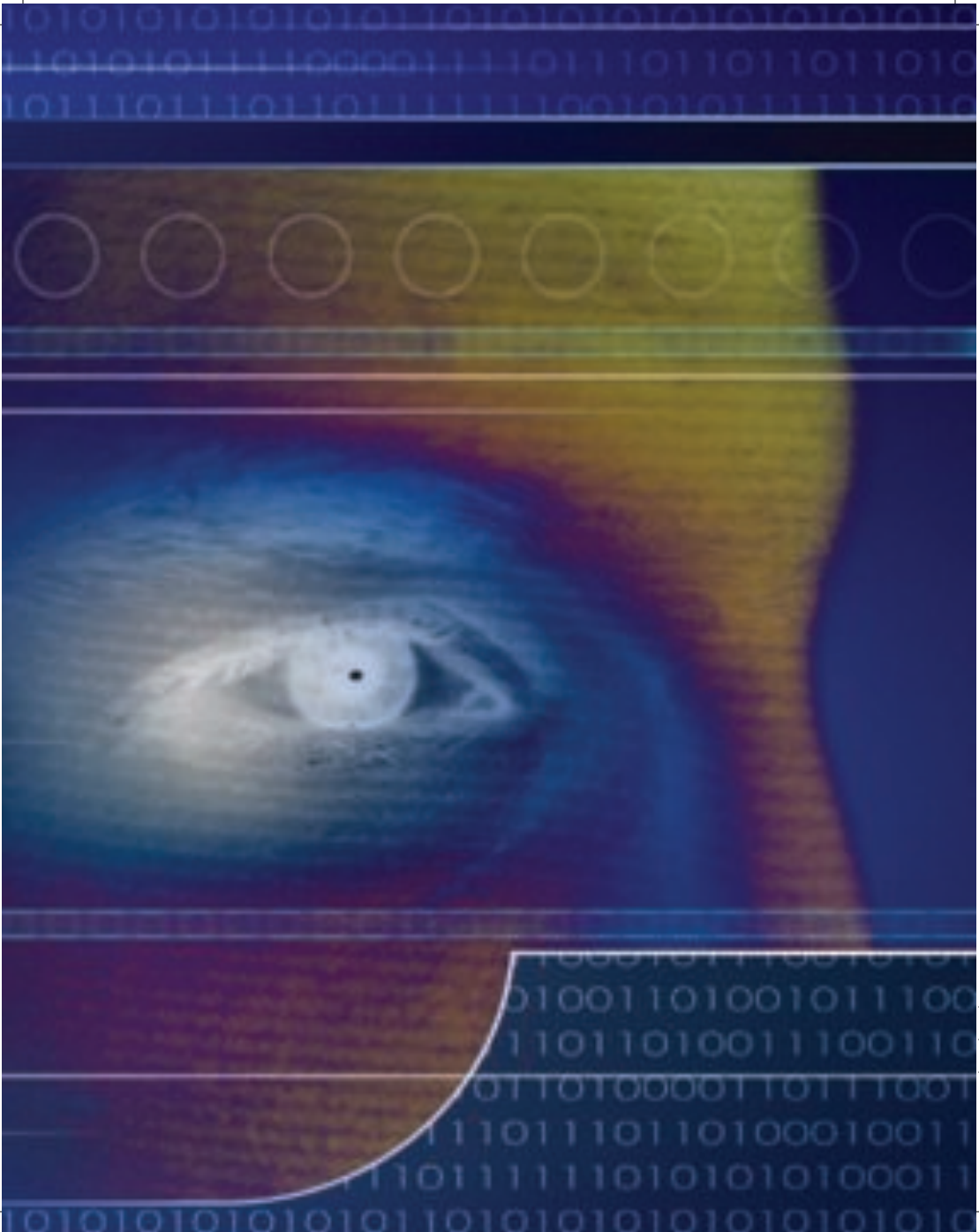
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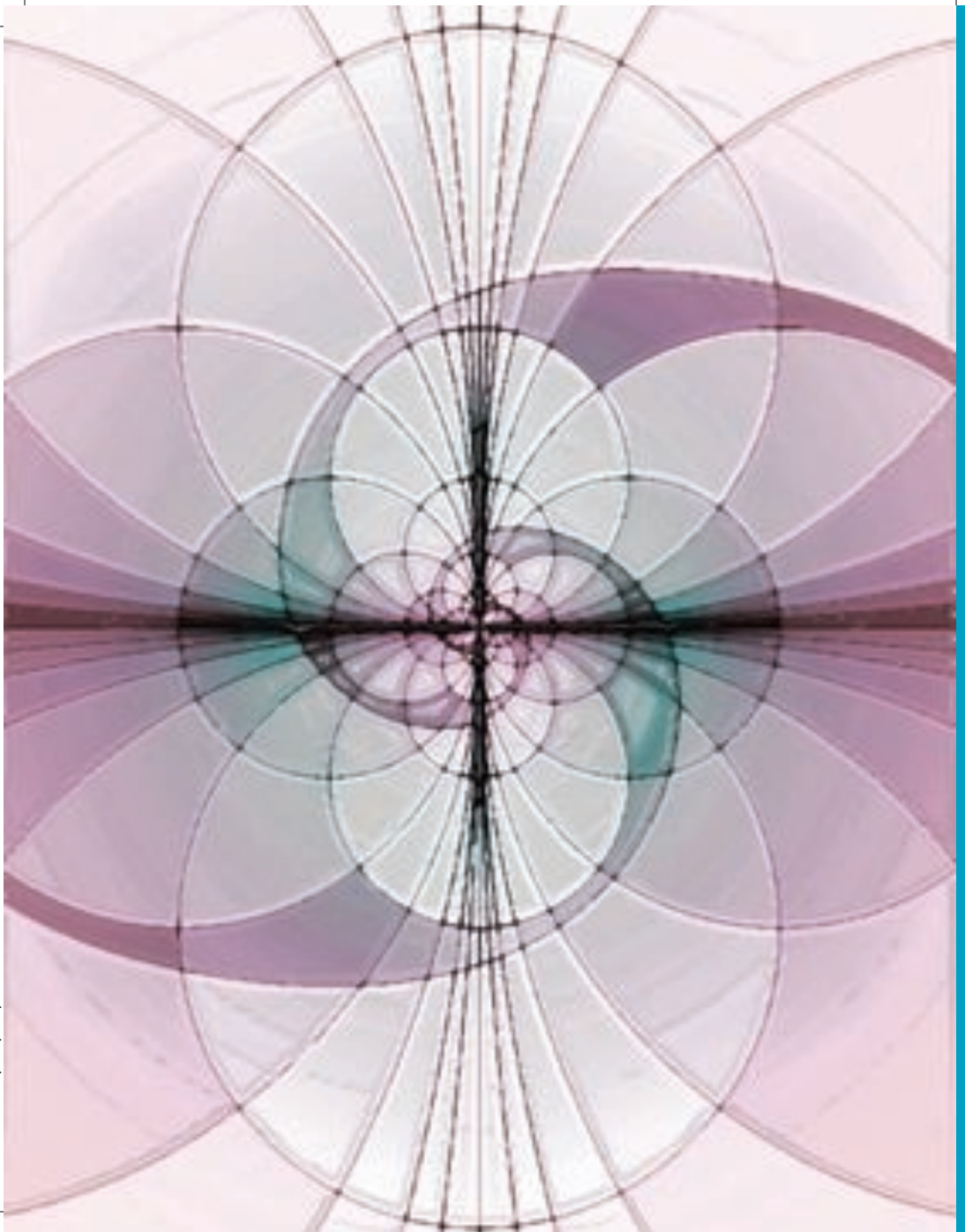
How can *WE*
make *SENSE*
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**What if I had a
comprehensive
map of myself
and the brave
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find myself in?**

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THE INTEGRAL VISION

DURING THE LAST 30 YEARS, WE HAVE WITNESSED A HISTORICAL first: all of the world's cultures are now available to us. In the past, if you were born, say, a Chinese, you likely spent your entire life in one culture, often in one province, sometimes in one house, living and loving and dying on one small plot of land. But today, not only are people geographically mobile, but we can study, and have studied, virtually every known culture on the planet. In the global village, all cultures are exposed to each other.

Knowledge itself is now global. This means that, also for the first time, the sum total of human knowledge is available to us—the knowledge, experience, wisdom, and reflection of all major human civilizations—premodern, modern, and postmodern—are open to study by anyone.

What if we took literally everything that all the various cultures have to tell us about human potential—about spiritual growth, psychological growth, social growth—and put it all on the table? What if we attempted to find the critically essential keys to human growth, based on the sum total of human knowledge now open to us? What if we attempted, based on extensive cross-cultural study, to use all of the world's great traditions to create a composite map, a comprehensive map, an all-inclusive or *integral* map that included the best elements from all of them?

Sound complicated, complex, daunting? In a sense, it is. But in another sense, the results turn out to be surprisingly simple and elegant. Over the last several decades, there has

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indeed been an extensive search for a comprehensive map of human potentials. This map uses all the known systems and models of human growth—from the ancient shamans and sages to today’s breakthroughs in cognitive science—and distills their major components into 5 simple factors, factors that are the essential elements or keys to unlocking and facilitating human evolution.

Welcome to the Integral Approach.

An Integral or Comprehensive Map

What are these 5 elements? We call them **quadrants**, **levels**, **lines**, **states**, and **types**. As you will see, all of these elements are, right now, *available in your own awareness*. These 5 elements are not merely theoretical concepts; they are aspects of your own experience, contours of your own consciousness, as you can easily verify for yourself as we proceed.

What is the point of using this Integral Map? First, whether you are working in business, medicine, psychotherapy, law, ecology, or simply everyday living and learning, the Integral Map helps make sure that you are “touching all the bases.” If you are trying to fly over the Rocky Mountains, the more accurate a map you have, the less likely you will crash. An Integral

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Approach ensures that you are utilizing the full range of resources for any situation, with the greater likelihood of success.

Second, if you learn to spot these 5 elements in your own awareness—and because they are there in any event—then you can more easily appreciate them, exercise them, use them . . . and thereby vastly accelerate your own growth and development to higher, wider, deeper ways of being, not to mention greater excellence and achievement in work and professional life. A simple familiarity with the 5 elements in the Integral Model will help you orient yourself more easily and fully in this exciting journey of discovery and awakening.

In short, the Integral Approach helps you see both yourself and the world around you in more comprehensive and effective ways. But one thing is important to realize from the start. The Integral Map is just a map. It is not the territory. We certainly don't want to confuse the map with the territory—but neither do we want to be working with an inaccurate or faulty map. Do you want to fly over the Rockies with a bad map? The Integral Map is just a map, but it is the most complete and accurate map we have at this time.

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What Is an IOS?

IOS simply means **Integral Operating System**. In an information network, an operating system is the infrastructure that allows various software programs to operate. We use **Integral Operating System** or **IOS** as another phrase for the Integral Map. The point is simply that, if you are running any “software” in your life—such as your business, work, play, or relationships—you want the best operating system you can find, and **IOS** fits that bill. In touching all the bases, it allows the most effective programs to be used. This is just another way of talking about the comprehensive and inclusive nature of the Integral Model.

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We will also be exploring what is perhaps the most important use of the Integral Map or Operating System. Because an IOS can be used to help index any activity—from art to dance to business to psychology to politics to ecology to spirituality—it allows each of those domains to talk to the others. Using IOS, business has the terminology with which to communicate fully with ecology, which can communicate with art, which can communicate with law, which can communicate with poetry and education and medicine and spirituality. In the history of humankind, this has never really happened before.

By using the Integral Approach—by using an Integral Map or Integral Operating System—we are able to facilitate and dramatically accelerate cross-disciplinary and trans-disciplinary knowledge, thus creating the world's first truly integral learning community: Integral University. And when it comes to religion and spirituality, using the Integral Approach has allowed the creation of Integral Spiritual Center, where some of the world's leading spiritual teachers from all major religions have come together not only to listen to each other but to “teach the teachers,” resulting in one of the most extraordinary learning events imaginable. We will return to this important gathering, and ways you can join in this community if you wish.

But it all starts with these simple 5 elements in the contours of your own consciousness.

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chapter

THE MAIN INGREDIENTS



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In the Introduction, we said that all of the 5 elements of the Integral Map are available, right now, in your own awareness. What follows is therefore, in a sense, a guided tour of your own experience. So why don't you come along and see if you can spot some of these features arising in your own awareness right now.

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SOME OF THE FEATURES OF THE INTEGRAL MAP REFER TO subjective realities in you, some refer to objective realities out there in the world, and others refer to collective or communal realities shared with others. Let's start with states of consciousness, which refer to subjective realities.

States of Consciousness

Everybody is familiar with major **states of consciousness**, such as waking, dreaming, and deep sleep. Right now, you are in a waking state of consciousness (or, if you are tired, perhaps a daydream state of consciousness). There are all sorts of different states of consciousness, including *meditative states* (induced by yoga, contemplative prayer, meditation, and so on), *altered states* (such as drug-induced), and a variety of *peak experiences*, many of which can be triggered by intense experiences like making love, walking in nature, or listening to exquisite music.

The great wisdom traditions (such as Christian mysticism, Vedanta Hinduism, Vajrayana Buddhism, and Jewish Kabbalah) maintain that the 3 *natural states* of consciousness—waking, dreaming, and deep formless sleep—actually contain a treasure trove of spiritual wisdom and spiritual awakening . . . if we know how to use them correctly. We usually think of the

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peak experiences: lightning strikes!

dream state as less real, but what if you could enter it while awake? And the same with deep sleep? Might you learn something extraordinary in those awakened states? In a special sense, which we will explore as we go along, the 3 great natural states of waking, dreaming, and deep sleep might contain an entire spectrum of spiritual enlightenment. You've probably heard of satori, yes?, which is a Zen term for a profound experience of spiritual awakening, which is said to contain the ultimate secrets—or secret—of the universe itself.

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But on a much simpler, more mundane level, everybody experiences various states of consciousness, and these states often provide profound motivation, meaning, and drives, in both yourself and others. Think of the many “aha!” experiences of brilliantly creative insight: what if we could tap into those whenever needed for intense problem solving? In any particular situation, states of consciousness may not be a very important factor, or they may be the determining factor, but no integral approach can afford to ignore them. Whenever you are using **IOS**, you will automatically be prompted to check and see if you are touching bases with these important subjective realities. This is an example of how a map—in this case, the IOS or Integral Map—can help you look for territory you might not have even suspected was there, and then give you tools to navigate it. . . .

Stages or Levels of Development

There’s an interesting thing about states of consciousness: they come and they go. Even great peak experiences or altered states, no matter how profound, will come, stay a bit, then pass. No matter how wonderful their capacities, they are temporary.

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Figure 1. *Levels: All Development Is Envelopment.*

Where states of consciousness are temporary, **stages of consciousness** are permanent. Stages represent the actual milestones of growth and development. Once you are at a stage, it is an enduring acquisition. For example, once a child develops through the linguistic stages of development, the child has permanent access to language. Language isn't a peak experience, present one minute and gone the next. The same thing happens with other types of growth. Once you

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stably reach a stage of growth and development, you can access the capacities of that stage—such as greater consciousness, more embracing love, higher ethical callings, greater intelligence and awareness—virtually any time you want. *Passing states* have become *permanent traits*.

How many stages of development are there? Well, remember that in any map, the way you divide and represent the actual territory is somewhat arbitrary. For example, how many degrees are there between freezing and boiling water? If you use a Centigrade scale or “map,” there are 100 degrees between freezing and boiling. But if you use a Fahrenheit scale, freezing is at 32 and boiling is at 212, so there are 180 degrees between them. Which is right? Both of them. It just depends upon how you want to slice that pie.

The same is true of stages. There are all sorts of ways to slice and dice development, and therefore there are all sorts of **stage conceptions**. All of them can be useful. In the chakra system of Yoga philosophy, for example, there are 7 major stages or levels of consciousness. Jean Gebser, a famous anthropologist, gave 5: archaic, magic, mythic, rational, and integral. Certain Western psychological models have 8, 12, or more levels of development. Which is right? All of them; it just depends on what you want to keep track of in growth and development.

“**Stages** of development” are also referred to as “**levels** of development,” the idea being that each stage represents

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a level of organization or a level of complexity. For example, in the sequence from atoms to molecules to cells to organisms, each of those stages of evolution involves a greater level of complexity. The word “level” is not meant in a judgmental or exclusionary fashion, but simply to indicate that there are important *emergent* qualities that tend to come into being in a discrete or quantum-like fashion, and these developmental jumps or levels are important aspects of many natural phenomena.

And, most importantly, to emphasize the fluid and flowing nature of stages, we often refer to them as **waves**. Stages or waves of development are an important ingredient of IOS. Generally, in the Integral Model, we work with around 8 to 10 levels, stages, or waves of consciousness development. We have found, after years of field work, that more stages than that are too cumbersome, and less than that, too vague. Some of the stage conceptions we often use include those of self development pioneered by Jane Loevinger and Susann Cook-Greuter; Spiral Dynamics, by Don Beck and Christopher Cowan; and orders of consciousness, researched by Robert Kegan. But there are many other useful stage conceptions available with the Integral Approach, and you can adopt any of them that are appropriate to your situation.

As we get into the specifics later in this book, you will see how incredibly important stages can be. But let’s take a simple example now to show what is involved.

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Egocentric, Ethnocentric, and Worldcentric

To grasp what is involved with levels or stages, let's use a very simple model possessing only 3 of them. If we look at moral development, for example, we find that an infant at birth has not yet been socialized into the culture's ethics and conventions; this is called the **preconventional stage**. It is also called **egocentric**, in that the infant's awareness is largely self-absorbed. But as the young child begins to learn its culture's rules and norms, it grows into the **conventional stage** of morals. This stage is also called **ethnocentric**, in that it centers on the child's particular group, tribe, clan, or nation, and it therefore tends to exclude those not of its group. But at the next major stage of moral development, the **post-conventional stage**, the individual's identity expands once again, this time to include a care and concern for all peoples, regardless of race, color, sex, or creed, which is why this stage is also called **worldcentric**.

Thus, moral development tends to move from "me" (egocentric) to "us" (ethnocentric) to "all of us" (worldcentric)—a good example of the unfolding waves of consciousness.

Another way to picture these 3 stages is as **body, mind,** and **spirit**. Those words all have many different and valid

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meanings, but when used specifically to refer to stages, they mean:

Stage 1, which is dominated by my gross physical reality, is the “body” stage (using body in its typical meaning of physical body). Since you are identified merely with the separate bodily organism and its survival drives, this is also the “me” or egocentric stage.

Stage 2 is the “mind” stage, where identity expands from the isolated gross body and starts to share relationships with many others, based perhaps on shared values, mutual interests, common ideals, or shared dreams. Because I can use the mind to take the role of others—to put myself in their shoes and feel what it is like to be them—my identity expands from “me” to “us” (the move from egocentric to ethnocentric).

With stage 3, my identity expands once again, this time from an identity with “us” to an identity with “all of us” (the move from ethnocentric to worldcentric). Here I begin to understand that, in addition to the wonderful diversity of humans and cultures, there are also similarities and shared commonalities. Discovering the commonwealth of all beings is the move from ethnocentric to worldcentric, and is “spiritual” in the sense of things common to all sentient beings.

That is one way to view the unfolding from body to mind to spirit, where each of them is considered as a stage, wave, or level of unfolding care and consciousness, moving from egocentric to ethnocentric to worldcentric.

We will be returning to stages of evolution and develop-

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ment, each time exploring them from a new angle. For now, all that is required is to understand that by “stages” we mean progressive and permanent milestones along the evolutionary path of your own unfolding. Whether we talk stages of consciousness, stages of energy, stages of culture, stages of spiritual realization, stages of moral development, and so on, we are talking of these important and fundamental rungs in the unfolding of your higher, deeper, wider potentials.

Whenever you use IOS, you will automatically be prompted to check and see if you have included the important **stage aspects** of any situation, which will dramatically increase your likelihood of success, whether that success be measured in terms of personal transformation, social change, excellence in business, care for others, or simple satisfaction in life.

Lines of Development: I’m Good at Some Things, Not-So-Good at Others . . .

Have you ever noticed how unevenly developed virtually all of us are? Some people are highly developed in, say, logical thinking, but poorly developed in emotional feelings. Some people have highly advanced cognitive development (they’re

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very smart) but poor moral development (they're mean and ruthless). Some people excel in emotional intelligence, but can't add 2 plus 2.

Howard Gardner made this concept fairly well known using the idea of **multiple intelligences**. Human beings have a variety of intelligences, such as cognitive intelligence, emotional intelligence, musical intelligence, kinesthetic intelligence, and so on. Most people excel in one or two of those, but do poorly in the others. This is not necessarily or even usually a bad thing; part of integral wisdom is finding where we excel and thus where we can best offer the world our deepest gifts.

But this does mean that we need to be aware of our strengths (or the intelligences with which we can shine) as well as our weaknesses (where we do poorly or even pathologically). And this brings us to another of our 5 essential elements: our multiple intelligences or developmental lines. So far we have looked at **states** and **stages**; what are **lines** or multiple intelligences?

Various multiple intelligences include: cognitive, interpersonal, moral, emotional, and aesthetic. Why are these also called **developmental lines**? Because those intelligences show growth and development. They unfold in progressive stages. What are those progressive stages? The stages we just outlined.

In other words, each multiple intelligence grows—or can grow—through the 3 major stages (or through any of the

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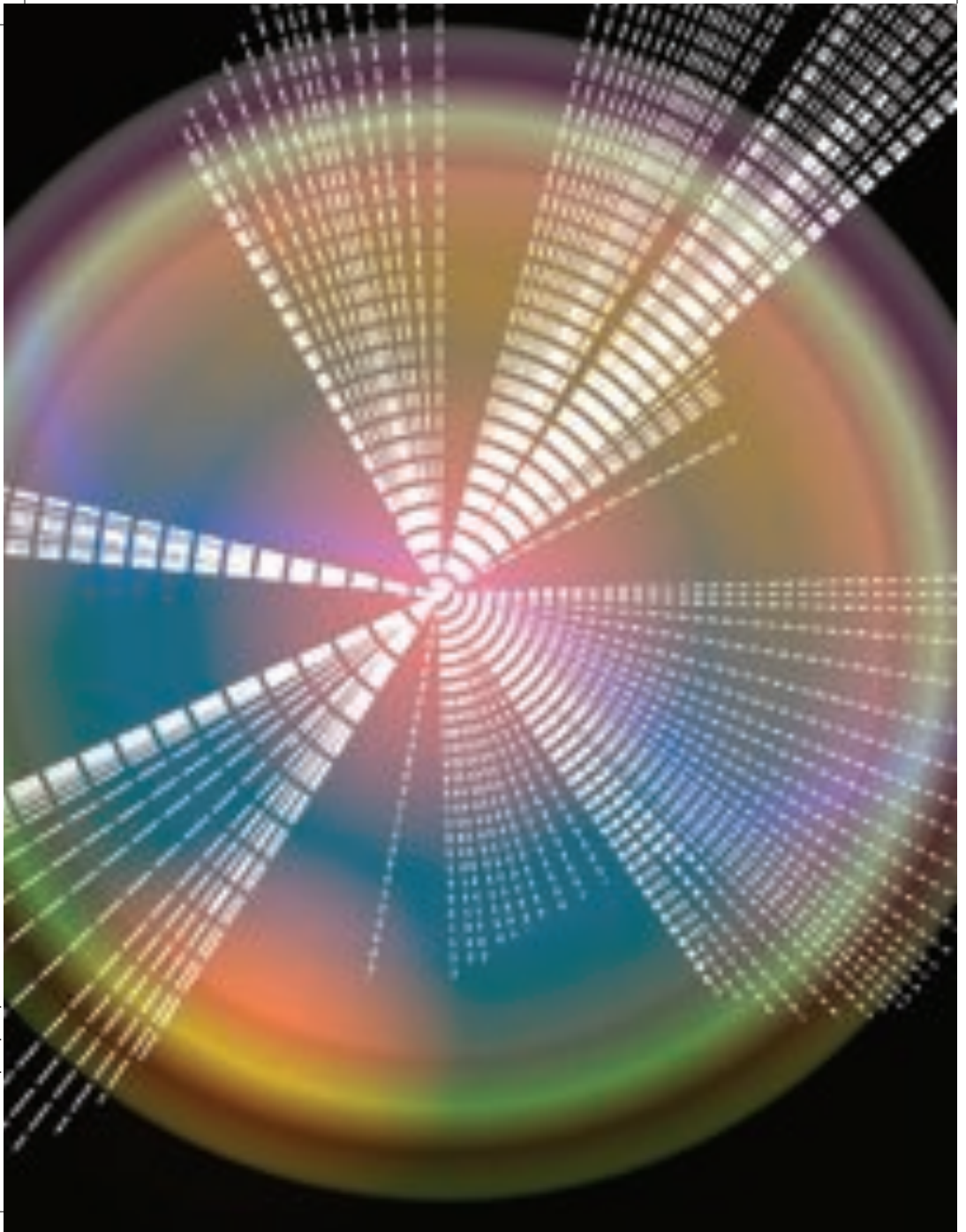
stages of any of the developmental models, whether 3 stages, 5 stages, 7 or more; remember, these are all like Centigrade and Fahrenheit). You can have cognitive development to stage 1, to stage 2, and to stage 3, for example.

Likewise with the other intelligences. Emotional development to stage 1 means that you have developed the capacity for emotions centering on “me,” especially the emotions and drives of hunger, survival, and self-protection. If you continue to grow emotionally from stage 1 to stage 2—or from egocentric to ethnocentric—you will expand from “me” to “us,” and begin to develop emotional commitments and attachments to loved ones, members of your family, close friends, perhaps your whole tribe or whole nation. If you grow into stage-3 emotions, you will develop the further capacity for a care and compassion that reaches beyond your own tribe or nation and attempts to include all human beings and even all sentient beings in a worldcentric care and compassion.

And remember, because these are stages, you have attained them in a permanent fashion. Before that happens, any of these capacities will be merely passing states: you will plug into some of them, if at all, in a temporary fashion—great peak experiences of expanded knowing and being, wondrous “aha!” experiences, profound altered glimpses into your own higher possibilities. But with practice, you will convert those states into stages, or permanent traits in the territory of you.

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The Integral Psychograph

There is a fairly easy way to represent these intelligences or multiple lines. In figure 3 (p. 42), we have drawn a simple graph showing the 3 major stages (or **levels** of development) and 5 of the most important intelligences (or **lines** of development). **Through the major stages or levels of development, the various lines unfold.** The 3 levels or stages can apply to any developmental line—sexual, cognitive, spiritual, emotional, moral, and so on. The level of a particular line simply means the “altitude” of that line in terms of its growth and consciousness. This is why people often say, “That person is highly developed morally,” or “That person is really advanced spiritually.”

In figure 3, we have shown somebody who excels in cognitive development and is good at interpersonal development, but does poorly in moral and really poorly in emotional intelligence. Other individuals would, of course, have a different “psychograph.”

The **psychograph** helps to spot where your greatest potentials are. You very likely already know what you excel in and what you don't. But part of the Integral Approach is learning to refine considerably this knowledge of your own contours, so that you can more confidently deal with your own strengths and weaknesses as well as those of others.

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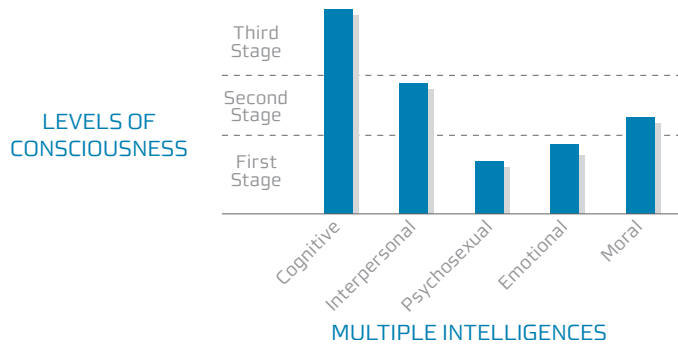


Figure 3. *A Psychograph.*

The psychograph also helps us spot the ways that virtually all of us are unevenly developed, and this helps prevent us from thinking that just because we are terrific in one area we must be terrific in all the others. In fact, usually the opposite. More than one leader, spiritual teacher, or politician has spectacularly crashed through lack of an understanding of these simple realities.

To be “integrally developed” does not mean that you have to excel in all the known intelligences, or that all of your lines have to be at level 3. But it does mean that you develop a very good sense of what your own psychograph is actually like, so that with a much more integral self-image you can plan your future development. For some people, this will indeed mean strengthening certain intelligences that are so weak they are

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causing problems. For others, it will mean clearing up a serious problem or pathology in one line (such as the psychosexual). And for others, simply recognizing where their strengths and weaknesses lie, and planning accordingly. Using an integral map, we can scope out our own psychographs with more assurance.

Thus, to be “**integrally informed**” does not mean you have to master all lines of development, just be aware of them. If you then choose to remedy any unbalances, that is part of Integral Life Practice (ILP), which actually helps to increase levels of consciousness and development using a remarkably effective “spiritual cross-training” approach. (We will be discussing ILP in detail in chap. 6.)

Notice another very important point. In certain types of psychological and spiritual training, you can be introduced to a full spectrum of **states** of consciousness and bodily experiences right from the start—as a peak experience, meditative state, shamanic vision, altered state, and so on. The reason these peak experiences are possible is that many of the major states of consciousness (such as waking-gross, dreaming-subtle, and formless-causal) are ever-present possibilities. So you can very quickly be introduced to many **higher states** of consciousness.

You cannot, however, be introduced to all the qualities of **higher states** without actual growth and practice. You can have a peak experience of higher *states* (like seeing an interior subtle light or having a feeling of oneness with all of

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nature), because many states are ever-present, and so they can be “peek”-experienced right now. But you cannot have a peak experience of a higher *stage* (like being a concert-level pianist), because stages unfold sequentially and take considerable time to develop. Stages build upon their predecessors in very concrete ways, so they cannot be skipped: like atoms to molecules to cells to organisms, you can’t go from atoms to cells and skip molecules. This is one of the many important differences between states and stages.

However, with repeated practice of contacting higher states, your own stages of development will tend to unfold in a much faster and easier way. There is, in fact, considerable experimental evidence demonstrating exactly that. The more you are plunged into authentic higher *states* of consciousness—such as meditative states—the *faster* you will grow and develop through any of the *stages* of consciousness. It is as if higher-states training acts as a lubricant on the spiral of development, helping you to disidentify with a lower stage so that the next higher stage can emerge, until you can stably remain at higher levels of awareness on an ongoing basis, whereupon a passing state has become a permanent trait. These types of higher-states training, such as meditation, are a part of any integral approach to transformation.

In short, you cannot skip actual *stages*, but you can accelerate your growth through them by using various types of *state*-practices, such as meditation, and these transformative practices are an important part of the Integral Approach.

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What Type: Boy or Girl?

The next component of the “Comprehensive Map of the Territory of You” is easy: each of the previous components has a masculine and feminine type.

Types simply refers to items that can be present at virtually any stage or state. One common typology, for example, is the Myers-Briggs (whose main types are feeling, thinking, sensing, and intuiting). **You can be any of those types at virtually any stage of development.** These kind of “horizontal typologies” can be very useful, especially when combined with levels, lines, and states. To show what is involved, we can use “masculine” and “feminine” as one example of types.



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Carol Gilligan, in her enormously influential book *In a Different Voice*, pointed out that both men and women tend to develop through 3 or 4 major levels or stages of moral development. Pointing to a great deal of research evidence, Gilligan noted that these 3 or 4 moral stages can be called *preconventional*, *conventional*, *postconventional*, and *integrated*. These are actually quite similar to the 3 simple developmental stages we are using, this time applied to moral intelligence.

Gilligan found that stage 1 is a morality centered entirely on “me” (hence this preconventional stage or level is also called **egocentric**). Stage-2 moral development is centered on “us,” so that my identity has expanded from just me to include other human beings of my group (hence this conventional stage is often called **ethnocentric**, traditional, or conformist). With stage-3 moral development, my identity expands once again, this time from “us” to “all of us,” or all human beings (or even all sentient beings)—and hence this stage is often called **worldcentric**. I now have care and compassion, not just for me (egocentric), and not just for my family, my tribe, or my nation (ethnocentric), but for all of humanity, for all men and women everywhere, regardless of race, color, sex, or creed (worldcentric). And if I develop even further, at stage-4 moral development, which Gilligan calls **integrated**, then . . .

Well, before we look at the important conclusion of Gilligan’s work, let’s first note her major contribution. Gilligan strongly agreed that women, like men, develop through those 3 or 4 major hierarchical stages of growth. Gilligan herself

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correctly refers to these stages as *hierarchical* because each stage has a *higher* capacity for care and compassion. But she said that women progress through those stages using a different type of logic—they develop “in a different voice.”

Male logic, or a man’s voice, tends to be based on terms of autonomy, justice, and rights; whereas women’s logic or voice tends to be based on terms of relationship, care, and responsibility. Men tend toward agency; women tend toward communion. Men follow rules; women follow connections. Men look; women touch. Men tend toward individualism, women toward relationship. One of Gilligan’s favorite stories: A little boy and girl are playing. The boy says, “Let’s play pirates!” The girl says, “Let’s play like we live next door to each other.” Boy: “No, I want to play pirates!” “Okay, you play the pirate who lives next door.”

Little boys don’t like girls around when they are playing games like baseball, because the two voices clash badly, and often hilariously. Some boys are playing baseball, a kid takes his third strike and is out, so he starts to cry. The other boys stand unmoved until the kid stops crying; after all, a rule is a rule, and the rule is: three strikes and you’re out. Gilligan points out that if a girl is around, she will usually say, “Ah, come on, give him another try!” The girl sees him crying and wants to help, wants to connect, wants to heal. This, however, drives the boys nuts, who are doing this game as an initiation into the world of rules and male logic. Gilligan says that the boys will hurt feelings in order to save the rules; the girls will break the rules in order to save the feelings.

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In a different voice. Both the girls and boys will develop through the 3 or 4 developmental stages of moral growth (egocentric to ethnocentric to worldcentric to integrated), but they will do so in a different voice, using a different logic. Gilligan specifically calls these hierarchical stages in women **selfish** (which is egocentric), **care** (which is ethnocentric), **universal care** (which is worldcentric), and **integrated**. Again, why did Gilligan (who has been badly misunderstood on this topic) say that these stages are hierarchical? Because each stage has a higher capacity for care and compassion. (Not all hierarchies are bad, and this is a good example of why.)

So, integrated or stage 4—what is that? At the 4th and highest wave of moral development, according to Gilligan, the masculine and feminine voices in each of us tend to become integrated. This does not mean that a person at this stage starts to lose the distinctions between masculine and feminine, and hence become a kind of bland, androgynous, asexual being. In fact, masculine and feminine dimensions might become more intensified. But it does mean the individuals start to befriend both the masculine and feminine modes in themselves, even if they characteristically act predominantly from one or the other.

Have you ever seen a *caduceus* (the symbol of the medical profession)? It's a staff with two serpents crisscrossing it, and wings at the top of the staff (see p. 49). The staff itself represents the central spinal column; where the serpents cross the staff represents the individual chakras moving up

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The Main Ingredients



Caduceus.

the spine from the lowest to the highest; and the two serpents themselves represent solar and lunar (or masculine and feminine) energies *at each of the chakras*.

That's the crucial point. The 7 chakras, which are simply a more complex version of the 3 simple levels or stages, represent 7 levels of consciousness and energy available to all human beings. (The first three chakras—food, sex, and power—are roughly stage 1; chakras 4 and 5—relational heart and communication—are basically stage 2; and chakras 6 and 7—psychic and spiritual—are the epitome of stage 3). The important point here is that, according to the traditions, **each of those 7 levels has a masculine and feminine mode** (aspect, type, or “voice”). Neither masculine nor feminine is higher or better; they are two equivalent types at each of the levels of consciousness.

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THE INTEGRAL VISION

This means, for example, that with chakra 3 (the egocentric power chakra), there is a masculine and feminine version of the same chakra: at that chakra-level, males tend toward power exercised autonomously (“My way or the highway!”), women tend toward power exercised communally or socially (“Do it this way or I won’t talk to you”). And so on with the other major chakras, each of them having a solar and lunar, or masculine and feminine, dimension. Neither is more fundamental; neither can be ignored.

At the 7th chakra, however, notice that the masculine and feminine serpents both disappear into their ground or source. Masculine and feminine meet and unite at the crown—they literally become one. And that is what Gilligan found with her stage-4 moral development: the two voices in each person become integrated, so that there is a paradoxical union of autonomy and relationship, rights and responsibilities, agency and communion, wisdom and compassion, justice and mercy, masculine and feminine.

The important point is that whenever you use IOS, you are automatically checking any situation—in yourself, in others, in an organization, in a culture—and making sure that you include both the masculine and feminine types so as to be as comprehensive and inclusive as possible. If you believe that there are no major differences between masculine and feminine—or if you are suspicious of such differences—then that is fine, too, and you can treat them the same if you want. We are simply saying that, in either case, make sure

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you touch bases with both the masculine and feminine, however you view them.

But more than that, there are numerous other “horizontal typologies” that can be very helpful when part of a comprehensive IOS (Myers-Briggs, enneagram, etc.), and the Integral Approach draws on any or all of those typologies as appropriate. “Types” are as important as quadrants, levels, lines, and states.

Sick Boy, Sick Girl

There’s an interesting thing about types. You can have healthy and unhealthy versions of them. To say that somebody is caught in an unhealthy type is not a way to judge them but a way to understand and communicate more clearly and effectively with them.

For example, if each stage of development has a masculine and feminine dimension, each of those can be healthy or unhealthy, which we sometimes call “sick boy, sick girl.” This is simply another kind of horizontal typing, but one that can be extremely useful.

If the healthy masculine principle tends toward autonomy, strength, independence, and freedom, when that principle

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THE INTEGRAL VISION



"Katia, I know that with the right combination of therapy and medication I could have a committed relationship with you."

virtues either over- or underfire. There is not just autonomy, but alienation; not just strength, but domination; not just independence, but morbid fear of relationship and commitment; not just a drive toward freedom, but a drive to destroy. The unhealthy masculine principle does not transcend in freedom, but dominates in fear.

If the healthy feminine principle tends toward flowing,

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The Main Ingredients

relationship, care, and compassion, the unhealthy feminine flounders in each of those. Instead of being in relationship, she becomes lost in relationship. Instead of a healthy self in communion with others, she loses her self altogether and is dominated by the relationships she is in. Not a connection, but a fusion; not a flow state, but a panic state; not a communion, but a meltdown. The unhealthy feminine principle does not find fullness in connection, but chaos in fusion.

Using IOS, you will find ways to identify both the healthy and unhealthy masculine and feminine dimensions operating in yourself and in others. But the important point about this section is simple: various typologies have their usefulness in helping us to understand and communicate with others. And with any typology, there are healthy and unhealthy versions of a type. Pointing to an unhealthy type is not a way to judge people, but a way to understand and communicate with them more clearly and effectively.

There's Even Room for Many Bodies

Let's return now to states of consciousness in order to make a final point before bringing this all together in an integral conclusion.

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THE INTEGRAL VISION

States of consciousness do not hover in the air, dangling and disembodied. On the contrary, every mind has its body. For every state of consciousness, there is a felt energetic component, an embodied feeling, a concrete vehicle that provides the actual support for any state of awareness.

Let's use a simple example from the wisdom traditions. Because each of us has the 3 great states of consciousness—waking, dreaming, and formless sleep—the wisdom traditions maintain that each of us likewise has **3 bodies**, which are often called the **gross body**, the **subtle body**, and the **causal body**.

I have 3 bodies? Are you kidding me? Isn't one body enough? But keep in mind a few things. For the wisdom tra-



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The Main Ingredients

ditions, a “body” simply means a mode of experience or energetic feeling. So there is coarse or gross experience, subtle or refined experience, and very subtle or causal experience. These are what philosophers would call “phenomenological realities,” or realities as they present themselves to our immediate awareness. Right now, you have access to a gross body and its gross energy, a subtle body and its subtle energy, and a causal body and its causal energy.

What’s an example of these 3 bodies? Notice that, right now, you are in a *waking state* of awareness; as such, you are aware of your **gross body**—the physical, material, sensorimotor body. But when you dream at night, there is no gross physical body; it seems to have vanished. You are aware in the dream state, yet you don’t have a gross body of dense matter but a **subtle body** of light, energy, emotional feelings, fluid and flowing images. In the dream state, the mind and soul are set free to create as they please, to imagine vast worlds not tied to gross sensory realities but reaching out, almost magically, to touch other souls, other people and far-off places, wild and radiant images cascading to the rhythm of the heart’s desire. So what kind of body do you have in the dream? Well, a **subtle body** of feelings, images, even light. That’s what you feel like in the dream. And dreams are not “just illusion.” When somebody like Martin Luther King, Jr., says, “I have a dream,” that is a good example of tapping into the great potential of visionary dreaming,

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THE INTEGRAL VISION

where the subtle body and mind are set free to soar to their highest possibilities.

As you pass from the *dream state* with its subtle body into the deep-sleep or *formless state*, even thoughts and images drop away, and there is only a vast emptiness, a formless expanse beyond any individual “I” or ego or self. The great wisdom traditions maintain that in this state—which might seem like merely a blank or nothingness—we are actually plunged into a vast formless realm, a great Emptiness or Ground of Being, an expanse of consciousness that seems almost infinite. Along with this almost infinite expanse of consciousness there is an almost infinite body or energy—the **causal body**, the body of the finest, most subtle experience possible, a great formlessness out of which creative possibilities can arise.

Of course, many people do not experience that deep state in such a full fashion. But again, the traditions are unanimous that this *formless state* and its *causal body* can be entered in full awareness, whereupon they, too, yield their extraordinary potentials for growth and awareness.

The point, once again, is simply that whenever IOS is being utilized, it reminds us to check in with our waking-state realities, our subtle-state dreams and visions and innovative ideas, as well as our own open, formless ground of possibilities that is the source of so much creativity. The important point about the Integral Approach is that we want to touch bases with as many potentials as possible so as to miss nothing in terms of possible solutions, growth, and transformation.

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Consciousness and Complexity

Perhaps 3 bodies are just too “far out”? Well, remember that these are phenomenological realities, or experiential realities, but there is a simpler, less far-out way to look at them, this time grounded in hard-headed science. It is this: *every level of interior consciousness is accompanied by a level of exterior physical complexity*. The greater the consciousness, the more complex the system housing it.

For example, in living organisms, the **reptilian brain stem** is accompanied by a rudimentary interior consciousness of basic drives such as food and hunger, physiological sensations, and sensorimotor actions (everything that we earlier called “gross,” centered on the “me”). By the time we get to the more complex **mammalian limbic system**, basic sensations have expanded and evolved to include quite sophisticated feelings, desires, emotional-sexual impulses, and needs (hence the beginning of what we called subtle experience or the subtle body, which can expand from “me” to “us”). As evolution proceeds to even more complex physical structures, such as the **triune brain** with its **neocortex**, consciousness once again expands to a worldcentric awareness of “all of us” (and thus even begins to tap into what we called the causal body).

That is a very simple example of the fact that increasing interior consciousness is accompanied by increasing exterior

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THE INTEGRAL VISION

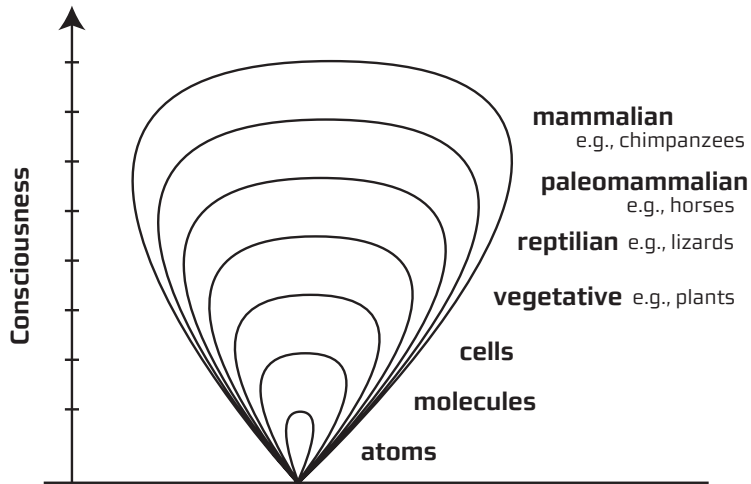


Figure 4. *Increasing Complexity Means Increasing Consciousness.*

complexity of the systems housing it. When using **IOS**, we often look at both the **interior levels of consciousness** and the corresponding **exterior levels of physical complexity**, since including both of them results in a much more balanced and inclusive approach.

We will see exactly what this means in the next chapter.

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chapter

AND NOW: HOW DO THEY ALL FIT TOGETHER?



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What are the
patterns
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connect?

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...the **four**
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IOS—and the Integral Model—would be not a “whole” but a “heap” if it did not suggest a way that all of these various components are related. How do they all fit together? It’s one thing to simply lay all the pieces of the cross-cultural survey on the table and say, “They’re all important!,” and quite another to spot the patterns that actually connect all the pieces. Discovering the profound *patterns that connect* is a major accomplishment of the Integral Approach.

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THE INTEGRAL VISION

IN THIS SECTION, WE WILL BRIEFLY OUTLINE THESE PATTERNS, ALL of which together are sometimes referred to as **A-Q-A-L** (pronounced *ah-qwul*), which is shorthand for “all quadrants, all levels, all lines, all states, all types”—and those are simply the components that we have already outlined (except the quadrants, which we will get to momentarily). **AQAL** is just another term for **IOS** or the Integral Map, but one that is often used to specifically designate this particular approach.

At the beginning of this introduction, we said that all 5 components of the Integral Model were items that are *available to your awareness right now*, and this is true of the quadrants as well.

Did you ever notice that major languages have what are called 1st-person, 2nd-person, and 3rd-person pronouns? The **1st-person** perspective refers to “the person who is speaking,” which includes pronouns like *I, me, mine* (in the singular) and *we, us, ours* (in the plural). The **2nd-person** perspective refers to “the person who is spoken to,” which includes pronouns like *you* and *yours*. The **3rd-person** perspective refers to “the person or thing being spoken about,” such as *he, him, she, her, they, them, it, and its*.

Thus, if I am speaking to you about my new car, “I” am 1st person, “you” are 2nd person, and the new car (or “it”) is 3rd person. Now, if you and I are talking and communicating, we will indicate this by using, for example, the word “we,” as in, “We understand each other.” “We” is technically 1st-person plural, but if you and I are communicating, then your 2nd person

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And Now: How Do They All Fit Together?

and my 1st person are part of this extraordinary “we.” Thus, 2nd person is sometimes indicated as “you/we,” or “thou/we,” or sometimes just “we.”

So we can therefore simplify 1st-, 2nd-, and 3rd-person as “**I**,” “**we**,” and “**it**.”

That all seems trivial, doesn’t it? Boring, maybe? So let’s try this. Instead of saying “I,” “we,” and “it,” what if we said the **Beautiful**, the **Good**, and the **True**? And what if we said that the Beautiful, the Good, and the True are dimensions of your very own being at each and every moment, including each and every level of growth and development? And that through an integral practice, you can discover deeper and deeper dimensions of your own Goodness, your own Truth, and your own Beauty?

Hmm, definitely more interesting. The Beautiful, the Good, and the True are simply variations on 1st-, 2nd-, and 3rd-person pronouns found in all major languages, and they are found in all major languages because Beauty, Truth, and Goodness are very real dimensions of reality to which language has adapted. The 3rd person (or “it”) refers to objective Truth, which is best investigated by science. The 2nd person (or “you/we”) refers to Goodness, or the ways that we—that you and I—treat each other, and whether we do so with decency, honesty, and respect. In other words, basic morality. And 1st person deals with the “I,” with self and self-expression, art and aesthetics, and the Beauty that is in the eye (or the “I”) of the beholder.

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THE INTEGRAL VISION

So the “I,” “we,” and “it” dimensions of experience really refer to **art, morals, and science**. Or **self, culture, and nature**. Or the **Beautiful, the Good, and the True**. (For some reason, philosophers always refer to those in this order: the Good, the True, and the Beautiful. Which order do you prefer? Any order is fine.)

The point is that *every* event in the manifest world *has all 3 of those dimensions*. You can look at any event from the point of view of the “I” (or how I personally see and feel about the event); from the point of view of the “we” (how not just I but others see the event); and as an “it” (or the objective facts of the event). Thus, an integrally informed path will take all of those dimensions into account, and thus arrive at a more comprehensive and effective approach—in the “I” and the “we” and the “it”—or in self and culture and nature.

If you leave out science, or leave out art, or leave out morals, something is going to be missing, something will get broken. Self and culture and nature are liberated together or not at all. So fundamental are these dimensions of “I,” “we,” and “it” that we call them the 4 quadrants, and we make them a foundation of the integral framework or IOS. (We arrive at “4” quadrants by subdividing “it” into singular “it” and plural “its.”) A few diagrams will help clarify the basic points.

Figure 5 is a schematic of the 4 quadrants. It shows the “**I**” (the *inside* of the *individual*), the “**it**” (the *outside* of the *individual*), the “**we**” (the *inside* of the *collective*), and the “**its**” (the *outside* of the *collective*). In other words, the

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Goodness



TRUTH



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THE INTEGRAL VISION

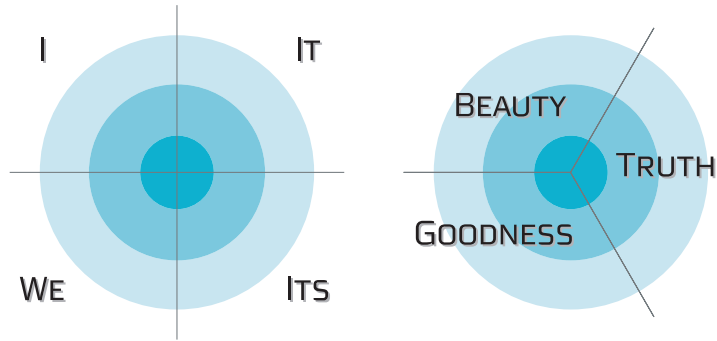


Figure 5. *The Quadrants.*

4 quadrants—which are the 4 fundamental perspectives on any occasion (or the 4 basic ways of looking at anything)—turn out to be fairly simple: they are the **inside** and the **outside** of the **individual** and the **collective**.

Figures 6 and 7 show a few of the details of the 4 quadrants. (Some of these are technical terms that needn't be bothered with for this basic introduction; simply peruse the diagrams and get a sense of the different types of items you might find in each of the quadrants.)

For example, in the **Upper-Left quadrant** (the interior of the individual), you find your own immediate thoughts, feelings, sensations, and so on (all described in 1st-person terms). But if you look at your individual being *from the outside*, in the terms not of subjective awareness but objective science, you find neurotransmitters, a limbic system, the neocortex, com-

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And Now: How Do They All Fit Together?

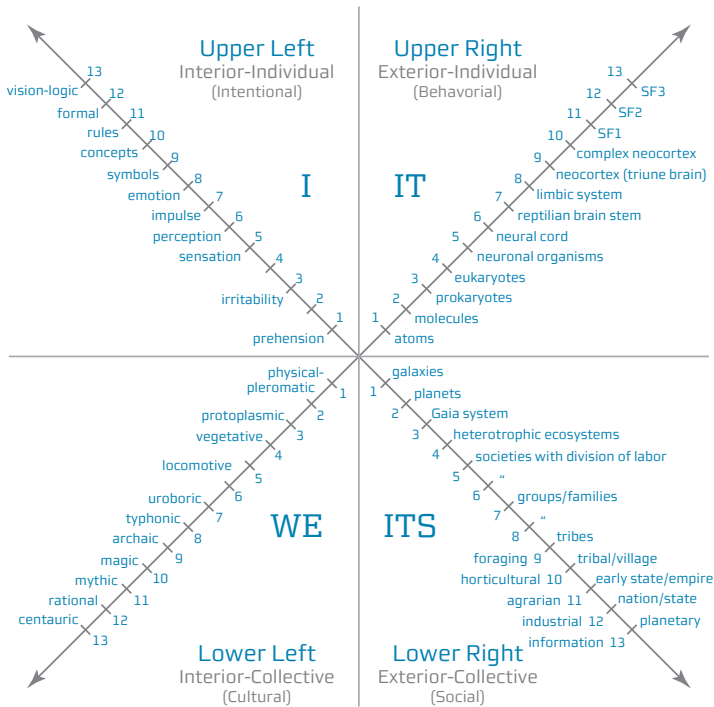


Figure 6. *Some Details of the Quadrants.*

plex molecular structures, cells, organ systems, DNA, and so on—all described in 3rd-person objective terms (“it” and “its”). The **Upper-Right quadrant** is therefore what any *individual* event looks like *from the outside*. This especially includes its physical behavior; its material components; its matter and

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THE INTEGRAL VISION

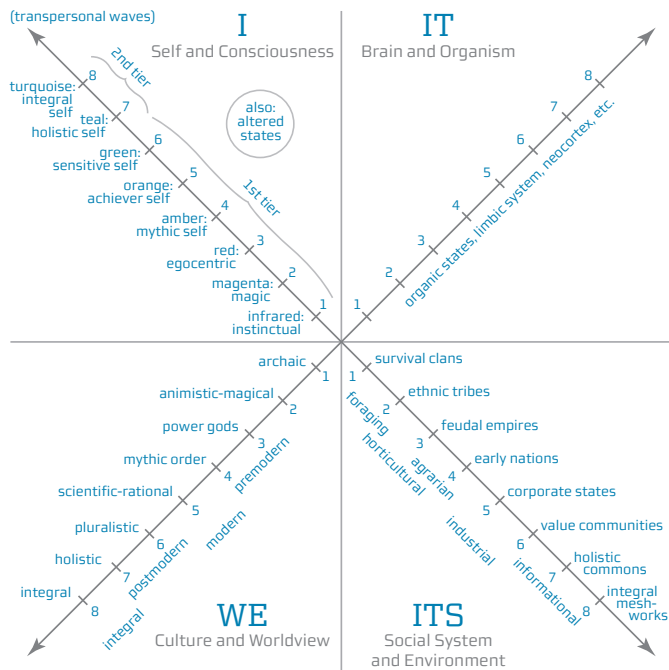


Figure 7. *Quadrants Focused on Humans.*

energy; and its concrete body—for all those are items that can be referred to in some sort of objective, **3rd-person**, or “it” fashion.

That is what you or your organism looks like from the outside, in an objective-it stance, made of matter and energy and objects; whereas from the inside, you find not

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And Now: How Do They All Fit Together?

neurotransmitters but feelings, not limbic systems but intense desires, not a neocortex but inward visions, not matter-energy but consciousness, all described in **1st-person** immediateness. Which of those views is right? Both of them, according to the integral approach. They are two different views of the same occasion, namely you. The problems start when you try to deny or dismiss either of those perspectives. All 4 quadrants need to be included in any integral view.

The connections continue. Notice that every “I” is in relationship with other I’s, which means that every “I” is a member of numerous we’s. These “we’s” represent not just *individual* but *group* (or *collective*) consciousness, not just subjective but intersubjective awareness—or **culture** in the broadest sense. This is represented in the **Lower-Left quadrant**. Likewise, every “we” has an exterior, or what it looks like from the outside, and this is the **Lower-Right quadrant**. The Lower Left is often called the **cultural** dimension (or the inside awareness of the group—its worldview, its shared values, shared feelings, and so forth), and the Lower Right the **social** dimension (or the exterior forms and behaviors of the group, which are studied by 3rd-person sciences such as systems theory).

Again, the quadrants are simply the **inside** and the **outside** of the **individual** and the **collective**, and the point is that all 4 quadrants need to be included if we want to be as integral as possible.

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A Tour through the Quadrants

We are now at a point where we can start to put all the integral pieces together: quadrants, levels, lines, states, and types. So let's take a tour through the quadrants, tying all 5 elements together into an integral whole. And let's start with **levels** or **stages**.

All 4 quadrants show growth, development, or evolution. That is, they all show some sort of stages or levels of development, not as rigid rungs in a ladder but as fluid and flowing



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And Now: How Do They All Fit Together?

waves of unfolding. This happens everywhere in the natural world, just as an oak unfolds from an acorn through stages of growth and development, or a Siberian tiger grows from a fertilized egg to an adult organism in exquisitely patterned stages of growth and development.

Likewise with humans in certain important ways. We have already seen several of these stages as they apply to humans. In the Upper Left or “I,” for example, the self unfolds from ego-centric to ethnocentric to worldcentric, or *body* to *mind* to *spirit*. In the Upper Right, felt energy phenomenologically expands from *gross* to *subtle* to *causal*. In the Lower Left, the “we” expands from *egocentric* (“me”) to *ethnocentric* (“us”) to *worldcentric* (“all of us”). This expansion of group awareness allows social systems—in the Lower Right—to expand from simple groups to more complex systems like nations and eventually even to global systems. These 3 simple stages in each of the quadrants are represented in figure 8 (p. 76).

Let’s move from **levels** to **lines**. Developmental lines or streams occur in all 4 quadrants, but because we are focusing on personal development, we can look at how some of these lines appear in the Upper-Left quadrant. As we saw, there are over a dozen different multiple intelligences or developmental lines. Some of the more important include:

- the **cognitive** line (or awareness of what is)
- the **moral** line (awareness of what should be)

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THE INTEGRAL VISION

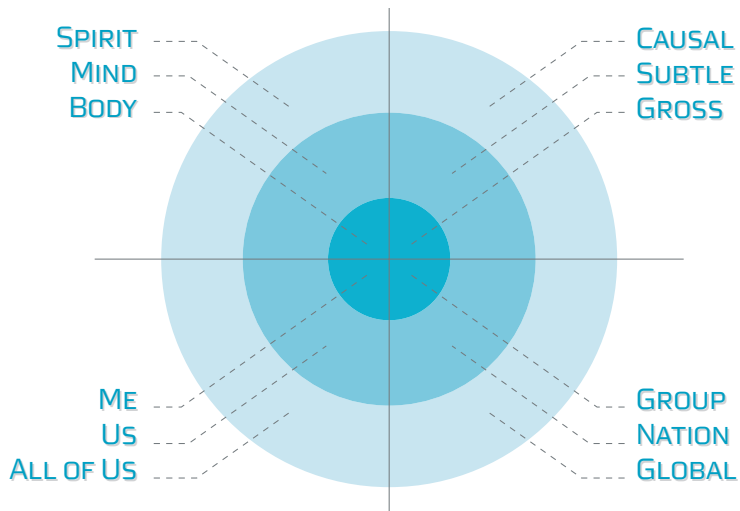


Figure 8. *AQAL*.

- **emotional** or **affective** line (the full spectrum of emotions)
- the **interpersonal** line (how I socially relate to others)
- the **needs** line (such as Maslow's needs hierarchy)
- the **self-identity** line (or "who am I?," such as Loevinger's ego development)

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And Now: How Do They All Fit Together?

- the **aesthetic** line (or the line of self-expression, beauty, art, and felt meaning)
- the **psychosexual** line, which in its broadest sense means the entire spectrum of Eros (gross to subtle to causal)
- the **spiritual** line (where “spirit” is viewed not just as Ground, and not just as the highest stage, but as its own line of unfolding)
- the **values** line (or what a person considers most important, a line studied by Clare Graves and made popular by Spiral Dynamics)

All of those developmental lines or streams can move through the basic levels or stages. All of them can be included in the psychograph. If we use maps such as Robert Kegan’s, Jane Loevinger’s, or Clare Graves’s, then we would have 5, 8, or even more levels or waves of development with which we could follow the natural unfolding of developmental lines or streams. Again, it is not a matter of which of them is right or wrong; it is a matter of how much “granularity” or “complexity” you need to more adequately understand a given situation.

We already gave one diagram of a psychograph (fig. 3). Figure 9 is another, taken from a Notre Dame business school presentation that uses the AQAL model in teaching integral leadership.

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And Now: How Do They All Fit Together?

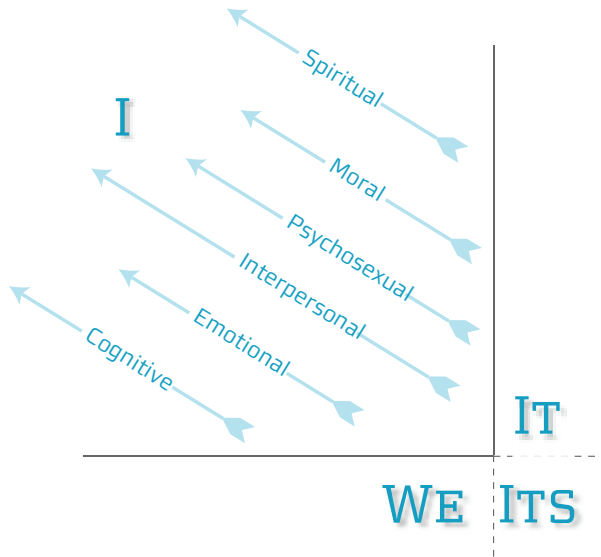


Figure 9. *Another Version of the Psychograph.*

As noted, all of the quadrants have developmental lines. We just focused on those in the Upper Left. In the Upper-Right quadrant, when it comes to humans, one of the most important is the bodily matter-energy line, which runs, as we saw, from gross energy to subtle energy to causal energy. As a developmental sequence, this refers to the permanent acquisition of a capacity to consciously master these energetic components of your being (otherwise, they appear merely as temporary states). The Upper-Right quadrant also

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THE INTEGRAL VISION

refers to all of the exterior **behavior**, actions, and movements of my objective body (gross, subtle, or causal).

In the Lower-Left quadrant, cultural development itself often unfolds in waves, moving from what the pioneering genius Jean Gebser called *archaic* to *magic* to *mythic* to *mental* to *integral* and higher. In the Lower-Right quadrant, systems theory investigates the collective social systems that evolve (and that, in humans, include stages such as *foraging* to *agrarian* to *industrial* to *informational* systems). In figure 8, we simplified this to “group, nation, and global,” but the general idea is simply that of unfolding levels of greater social complexity that are integrated into wider systems.

Again, for this simple overview, details are not as important as a general grasp of the unfolding or *flowering nature of all 4 quadrants*, which can include expanding spheres of consciousness, care, culture, and nature. In short, the “I” and the “we” and the “it” can evolve. Self and culture and nature can all develop and evolve, in an almost infinite number of waves and streams, reaching from atoms to supernovas, cells to Gaia, dust to Divinity.

If we understand their limitations, diagrams can often help here, and we already have seen perhaps the simplest diagram of AQAL (or IOS), which is figure 8, depicting just quadrants and levels. Figure 10 is a somewhat fuller version of figure 8, showing quadrants, levels, and lines. (Figure 10, by the way, is from one that is used by UNICEF to analyze worldwide patterns of children’s hunger.)

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And Now: How Do They All Fit Together?

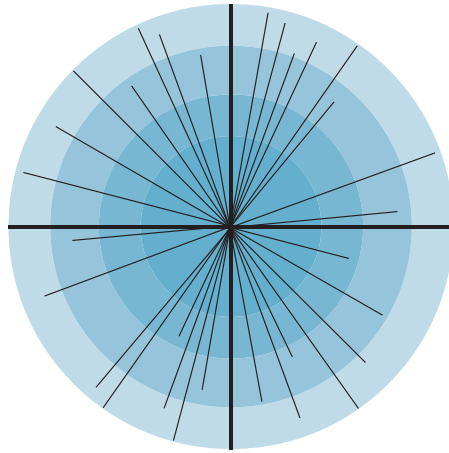


Figure 10. *Quadrants, Levels, and Lines.*

A variation on the UNICEF mandala is shown in figure 11, where the “lines” are depicted as “spirals,” which indicates the spiraling nature of many developmental lines. But however depicted—lines, spirals, or streams—all 4 quadrants are overflowing with them.

If you have a general understanding of these simple diagrams, the rest is fairly easy, and we can now quickly finish with the other components. **States** occur in all quadrants (from weather states to states of consciousness). We focused on **states of consciousness** in the Upper Left (waking, dreaming, sleeping), and on **energetic states** in the Upper Right

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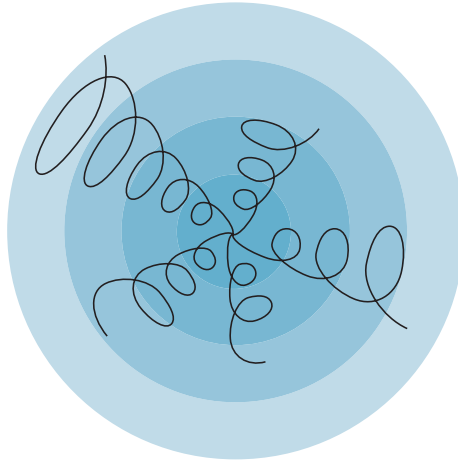


Figure 11. *Spiraling Streams and Waves.*

(gross, subtle, causal). Of course, if any of those become permanent acquisitions, they have become stages, not states.

There are **types** in all of the quadrants, too, but we focused on *masculine* and *feminine* types as they appear in individuals. The masculine principle identifies more with agency and the feminine identifies more with communion, but the point is that every person has both of these components. Finally, as was saw, there is an **unhealthy type** of masculine and feminine at all available stages—sick boy and sick girl at all waves.

Seem complicated? In a sense it is. But in another sense,

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THE INTEGRAL VISION

the extraordinary complexity of humans and their relation to the universe can be simplified enormously by touching bases with the **quadrants** (the fact that every event can be looked at as an I, we, or it); **developmental lines** (or multiple intelligences), all of which move through **developmental levels** (from body to mind to spirit); with **states** and **types** at each of those levels.

That **Integral Model**—“all quadrants, all levels, all lines, all states, all types”—is the simplest model that can handle all of the truly essential items. We sometimes shorten all of that to simply “all quadrants, all levels”—or **AQAL**—where the quadrants are, for example, self, culture, and nature, and the levels are body, mind, and spirit, so we say that the Integral Approach involves **the cultivation of body, mind, and spirit in self, culture, and nature.**

Let’s conclude what might be called this “Introduction to IOS Basic” by giving a few quick examples of its applications, or “**apps**”—in medicine, business, spirituality, ecology, and your individual life. This is where, I hope, you will start to see the Integral Model really come alive. . . .

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