

Excerpts from Volume 2 of the Kosmos Trilogy

Introduction

In the most recent Shambhala interview, posted on this site ("On the Release of *Boomeritis*, and the Completion of Volume 3 of the Kosmos Trilogy"), I discuss the fact that, while writing supporting material for *Boomeritis*, I inadvertently ended up writing most of volume 3 of the Kosmos Trilogy. Volume 1 of the trilogy is *Sex, Ecology, Spirituality*. I had written approximately 1200 pages of volume 2 (tentatively titled *God, Sex, and Gender*), but I was continuously reworking the material and didn't plan to bring that volume out for several years. But now that volume 3 is essentially written, it looks like we will call it volume 2, and the original volume 2 will be reworked as volume 3. Oh dear.

What follows are excerpts from the new volume 2 (there will be four excerpts--A, B, C, and D--posted over the course of the coming month or so). The working title of volume 2 is *Kosmic Karma and Creativity*, but I doubt that will stick. Anyway, these excerpts are from the first rough draft, only cursorily edited. As such, they will be modified, and in some cases changed considerably--particularly when it comes to items such as terminology, order of presentation, classification schemes, etc. It is simply that, because of other work I am involved with at Integral Institute (see www.integralinstitute.org) and www.EcoISP.com, it might be several years before this volume is released, and I wanted to share some of its general contours at this point.

Some critics, who have read most of the original draft material, are calling this "wilber-5." I myself would not, certainly not at this time; but it is an indication of a certain type of interest. In any event, the critics seem to agree that it represents a major advance in theory since SES. I'm a little reactive to such comments, since it implies that all of the other post-SES books contain nothing really new, whereas all of the concepts most central to the application of this work (such as "levels and lines," "states and stages," "1-2-3 of consciousness studies," "the Wilber-Combs lattice," etc.) were presented in those post-SES books (e.g., *A Theory of Everything*, *The Eye of Spirit*, *Integral Psychology*).

Still, I have to admit I understand what they mean when they say those books contain "nothing new"--all of them still fit within the AQAL framework ("all quadrants, all levels, all lines, all states, all types"--or AQAL for short, pronounced "Ah qual") first introduced in SES.

About half of *Kosmic Karma and Creativity* can also fit comfortably within that framework (much of this half has already been posted as the sidebars to *Boomeritis*). However, the other half, the half that is explicitly called "Integral Post-Metaphysics" (which is the so-called wilber-5 material), although it also fits perfectly within the AQAL matrix, cannot be explained by any of the concepts generally used to date. It is a curiosity of writing that I have been thinking in a post-metaphysical ("wilber-5") fashion for a decade or two (as several quotes below will reveal), but I would translate those thoughts into the terminology of the works already in print--writing has a life of its own. In any event, those aspects of the following presentation that fall under the rubric of "Integral Post-Metaphysics" all fit within the AQAL matrix, but they reinterpret that matrix in profound ways. Moreover, whereas aspects of my previous writing had at least some historical precedents, much of Integral Post-Metaphysics is without precedents of any sort. Whether or not it has any merit remains to be seen, but it is abruptly original.

Integral Post-Metaphysics--and its corollary, **integral methodological pluralism**--is important, I believe, for many reasons. First and foremost, no system (spiritual or otherwise) that does not come to terms with modern Kantian and postmodern Heideggerian thought can hope to survive with any intellectual respectability (agree with them or disagree with them, they have to be addressed)--and that means all spirituality must be post-metaphysical in some sense. Second, as Einsteinian physics applied to objects moving slower than the speed of light collapses back into Newtonian physics, so an Integral Post-Metaphysics can generate all the essentials of premodern spiritual and metaphysical systems *but without their now-discredited ontological baggage*. This, to my mind, is the central contribution of an Integral Post-Metaphysics--it does not itself contain metaphysics, but it can generate metaphysics as one possible AQAL matrix configuration under the limit conditions of premodern cultures. That is, the AQAL matrix, when run using premodern parameters, collapses into the old metaphysics (as Einsteinian collapses into Newtonian, even though it itself is non-Newtonian). On the other hand, alter the holonic conditions of the matrix by adjusting it to the parameters of the postmodern world, and the metaphysics drops out entirely, even though there still remains an entire spectrum of consciousness, waves of development, evolution and involution, and a rainbow of awareness that runs unbroken from dust to Deity--but without relying on any pre-given, archetypal, or independently existing ontological structures, levels, planes, etc. In fact, the entire "great chain of being" disappears entirely from reality, but its essential features can be generated by the matrix if certain mythic-era assumptions are plugged into its parameters.

Of course, some sort of "great chain of being" has been central to spiritual traditions from

time immemorial, whether it appears in the general shamanic form as the existence of higher and lower worlds, the Neoplatonic version of levels of reality (e.g., the amazing Plotinus), the Taoist version of realms of being (e.g., Lieh Tzu), the Buddhist version of a spectrum of consciousness (e.g., the 8 vijnanas), or the Kabbalah sefirot--and down to today's newer wisdom traditions, from Aurobindo to Adi Da to Hameed Almaas. All of them, without exception, postulate the existence of levels or dimensions of reality or consciousness, including higher or wider or deeper dimensions of being and knowing--some sort of rainbow of existence, whose waves, levels, or bands possess an independent reality that can be accessed by sufficiently evolved or developed souls. In other words, they all postulate the existence of *metaphysical realities*--which is exactly what is challenged (and thoroughly rejected) by modern and postmodern currents.

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

I should also say that from now on--and certainly as evidenced in the following excerpts--I am writing only for students of my work. Every book written up to this point has made the assumption that the reader had no prior knowledge of any of my material. Thus, most of my books, especially since SES, had to start with a long summary of the AQAL framework. The first third of each book would therefore repeat the same general overview (which certainly contributed to the criticism that I was repeating myself. Which, of course, I was).

Anyway, I am no longer doing so (except for the occasional, continued attempts at popular summaries or overviews, such as TOE). Henceforth, for the most part, my writing (including the following) assumes not just a passing familiarity but a working knowledge of the essentials of the AQAL matrix. Readers lacking such might first read *A Brief History of*

Everything and then *A Theory of Everything*. And *Boomeritis* for fun, though it's not required by any means. For the same reason, I have ceased responding to critics and am devoting myself to working exclusively with individuals who understand the integral approach (and whose criticism from within is much more accurate and cogent).

I hope you find the following excerpts enjoyable. If you want to become part of the dialogue surrounding this material, you might check www.integralinstitute.org for some of our present activities.

Excerpt A: An Integral Age at the Leading Edge

Introduction

Let us begin this overview by first noting what appears to be a rather dismal fact: today we hear a lot about **Cultural Creatives** and the new and exciting rise of an **Integral Culture**--a holistic, balanced, inclusive, caring culture that moves beyond the traditional and the modern and into a postmodern transformation. But, in fact, significant psychological evidence indicates that in today's world, less than 2% of the population is at anything that could be called an "integral" wave of awareness (where "integral" means something like Gebser's **integral-aperspectival**, Loevinger's **autonomous** and **integrated** stages, Spiral Dynamics' **yellow** and **turquoise** memes, Wade's **authentic**, Arlin's **postformal**, the **centauric** self and mature **vision-logic**, etc.).

The same evidence suggests, however, that a very large percentage of the population--close to 25%--is at the immediately preceding wave of development (which is Loevinger's **individualistic** stage, Spiral Dynamics' **green meme**, Paul Ray's **cultural creatives**, Wade's **affiliative**, Sinnott's **relativistic**, etc.). Moreover, because most of this population has been at the green-meme wave for several decades, it appears that a large portion--perhaps up to one-third--are ready to move forward to the next wave of expanding consciousness--which means, move forward to a truly **integral wave of awareness**.

In other words, that modest 2% of the population that is now integral might soon swell to 5%, 10%, or more. I believe that, as with any evolutionary unfolding, we will especially start to see evidence of this increasingly integral consciousness at the growing tip, or at the leading edge, or in the avant garde (by whatever appellation)--in academia, the arts, social movements, spirituality, thought leaders. "Integral theories"--or attempts at such--are already starting to emerge across the board in academia, especially as the leading-edge

theorists continue to throw off the yoke of extreme postmodern pluralism (and the green meme) and start finding not just the incommensurabilities but the integral commonalities of cultures. There seems to be little doubt that in so many ways the growing tip is reaching toward the integral light....

In short, we appear to be entering **an integral age at the leading edge** (with significant portions of the culture at large to follow).

This is exactly why, I believe, Jeffrey Alexander, America's most gifted and influential social theorist (and, I might add, brother of the late Skip Alexander, one of the finest theoreticians of consciousness this country has ever produced), **found three major movements** in modern social theory: functionalism, microsociology, and synthesis.

1. The first movement, especially prominent after WWII, was classic structural-functionalism, or simply **functionalism**, which touched virtually all areas of psychology and sociology, and found its ablest proponent in Talcott Parsons. This was an admirable attempt to bring a *systems theory* perspective to the human sciences, but one marred by the limited adequacy of theoretical physics and biology at the time. If you are trying to draw parallels between natural and social systems, and natural systems are thought to be governed by concepts such as equilibrium and homeostasis--instead of seeing that they also possess self-organization with an intrinsic drive to higher levels of order out of chaos--then you are going to arrive at a very *static* social systems theory, one that could (and would) be charged with being a thinly disguised form of political conservatism. Your systems theory is a Republican in drag.

In many ways, classical functionalism was the product of a conceptualization capacity whose center of gravity was still formal operational (orange-meme), which tends to cognize universal systems, but only insofar as they are more static and unchanging, and not in their dialectical, chaotic, and transformative modes (which tend to be best captured by postformal cognition). Still, the insights and contributions of Parsons were so profound and so far-reaching that all present-day theories, if they hope to be adequate, attempt to "include and transcend" Parsons (as has Habermas, Luhmann, Alexander, Bailey, etc.). Parsons, for example, had an unerring intuition of the necessity to include all four quadrants in any social theory, which he called "four generic types of subsystems": the organism (UR), the social system (LR), the cultural system (LL), and the personality (UL). Still, classic functionalism was doomed in its original form, and it began, especially in the late sixties and early seventies, to be eclipsed by the next wave of social theory, that of *microsociology*.

2. As the green meme started to emerge on a more widespread scale, it began to displace the orange meme at the leading edge of the academic elite, and thus the modernism of orange universalism gave way to the postmodernism of green pluralism. Where the former was marked by static universal systems governing all cultures, the latter was marked by relativism, multiculturalism, diversity studies, and incommensurabilities of every imaginable variety. This was, in many ways, the first move from formalism to postformalism, and the result was a much-needed turn away from abstract grand theories, big pictures, metanarratives, and universal formalism, toward a detailed attention to particulars, to cultural nuances and important differences, with an emphasis on marginalized sectors and heterogeneity. Orange-meme sociology gave way to green-meme sociology, and the age of **microsociology** began.

Three decades of microsociology have show us both its strengths and its weaknesses. By the middle 1990s, the weaknesses had become increasingly obvious and insurmountable, and microsociology was replaced at the leading edge by accelerating attempts to find an integral interpretation that incorporated the important contributions from all of the previous approaches, including functionalism and microsociology. As Alexander points out, social theory therefore entered its emerging third phase, so that "it is not surprising, therefore, that contemporary theorists have returned to the project of synthesis."¹

3. Thus we arrive at today: a *project of synthesis*, an **integral age at the leading edge**, which is only a few years old. As a larger movement (spreading outward beyond a handful of pioneers over the last few decades), it is really just now beginning with the dawn of the new millennium. What this larger movement very likely represents is the transformation from green to yellow, from intra-cultural to trans-cultural, from ethnocentric pluralism to global integralism, from relativistic to holistic. Whereas the "big pictures" of the orange "universal systems" harshly excluded an appropriate sensitivity to cultural diversity, to world-making intersubjectivity, to the enactive (not merely representational) activity of cognition, and to the irreducible heterogeneity of many systems, the post-green big pictures that are starting to emerge at the dawn of the age of synthesis all explicitly include and build upon the green-meme contributions of microsociology, but without getting lost in an attention to trees so fierce that it denies the existence of forests.

An integral age at the leading edge, a big picture of many forests, an age of synthesis arising from the ruins of pluralism washed ashore. This integral age at the leading edge is one of the essential themes of the following presentation.

Part I. Kosmic Karma: Why is the Present a Little Bit Like the Past?

Overview

Moment to moment, the universe hangs together. Somehow, the universe of this moment and the universe of the previous moment are both similar and different: similar, in that the present moment resembles the previous moment in important ways; different, in that it is also significantly new. The more you think about it, the more mysterious the whole thing is....

The inheritance of the past is one the central topics we will be discussing, because it turns out to be a key in almost every area of human inquiry. But it also touches on what is perhaps the most crucial question in the whole area of spirituality.

All of the ancient spiritual traditions--from shamanism to Neoplatonism to Christian mysticism to Buddhism--maintain that, in addition to this physical realm, there are higher realms or higher dimensions or higher levels of reality, and these higher levels *already exist* in some sense (e.g., as Platonic forms, Hegelian ideas, Aurobindian involutionary deposits, archetypes of all varieties, or as shamanic higher and lower worlds). For Aurobindo, to give one example, all of the higher levels of reality are laid down by involution and therefore pre-exist in a real sense, and thus these higher levels unfold or become manifest during evolution (so that evolution is simply unfolding what involution enfolded or deposited). But all of the modern and postmodern currents deny that there are higher realms--or, more generally, deny that there are any sort of pre-existing givens at all (including any sort of pre-given ontological structures: modernity denies higher structures, postmodernity denies structures altogether: either way, spirituality is out). Spiritual traditions insist that salvation is in some sense a re-discovery of an already existing reality. Postmodernity insists that nothing is discovered, everything is constructed. The entire 'fight' between ancient and modern hinges on that central issue: are there ontologically pre-existing levels or dimensions of reality?

If there is ever to be a spirituality that can be respected by the modern and postmodern world, it will have to figure out a way to fit those two contradictory claims together. What is required, to put it bluntly, is a way to derive all of the basics of a spiritual worldview--from satori or salvation as a 'coming home' to the existence of levels or waves of consciousness--but without postulating ontologically pre-existing realities. If we can't do

that, then spirituality is dead in the modern and postmodern world of intellectual respectability.

We begin this attempt at a **post-metaphysical reconstruction of the spiritual traditions** with the prosaic point of the inheritance of the past....

Kosmic Karma in Four Dimensions

The inheritance of the past: it seems that all holons, to some degree, are influenced by the holons that went before them. (A **holon** is a "whole/part," or a whole that is also a part of other wholes: a whole atom is a part of a whole molecule, which is part of a whole cell, which is part of a whole organism, etc. The Kosmos is fundamentally composed of holons, all the way up, all the way down. And all holons seem to inherit some sort of past....) The universe of this moment is somehow different from the universe of the preceding moment, but it also shares some similarities, yes?

In other words, this present moment is both similar to the preceding moment and also somehow different. That issue--the relation of the present to the past--turns out to be crucially important, for it touches every aspect of our lives (psychological to sociological to spiritual). It appears that the past-and-present somehow constitute an inheritance-with-novelty--in other words, the present moment is a mysterious mixture of karma and creativity. That *karma-and-creativity* appears to be the very matrix of our moment-to-moment reality, and how we conceptualize that matrix will therefore be a crucial ingredient in our own self-understanding.

We open with the specific topic of **karma**, or *the inheritance of the past*. In order to get started, let's simply assume that the present moment inherits something from the past, and let us attempt to outline some of the features of this inheritance in order to show what might be involved.

This inheritance is almost certainly a four-quadrant affair--that is, all four dimensions of holons bequeath their present to the future as the past. The **four quadrants** are four of the basic ways that we can look at any event: from the inside or from the outside, and in singular and plural forms. This gives us the inside and the outside of the individual and the collective. These four perspectives are not merely arbitrary conventions. Rather, they are dimensions that are so fundamental that *they have become embedded in language* as pronouns during the natural course of evolution. These embedded perspectives show up as first, second, and third person pronouns. Thus, the inside of the individual shows up as "I";

the inside of the collective as "you/we"; the outside of the individual as "it/him/her"; and the outside of the collective as "its/them." In short: I, we, it, and its.

(Technically, "you" is second person and "we" is first person plural, but I often include "we" as part of the "you" dimension, because in order to treat you as a "thou" and not an "it," there must be an overlapping horizon of mutual understanding or "we." So I often use "you/we" as the general second person perspective, with the four basic dimensions therefore being I, we, it, and its, or the inside and outside of the individual and the communal.)

These four perspectives, embedded in virtually all languages, appear to represent **four major dimensions of being-in-the-world**. There might be others, but these four are especially fundamental. (For an extensive account of the four quadrants, see *A Brief History of Everything*.)

The idea, then, is that the inheritance of the past can be looked at from all four perspectives--or in all four dimensions of being-in-the-world--with each one showing us something important in the overall equation. Different theorists have given cogent explanations for some of these dimensions and their types of karmic inheritance, but we want to include all of them in a more integral explanation. Some of these types of inheritance are shown in figure 1, "The Inheritance of the Past in All Four Quadrants."

	INTERIOR	EXTERIOR
Individual	Prehension	Autopoiesis
	Subjective Identity	Individual morphic resonance and formative causation
	Agentic memory	Genetic inheritance
Collective	Habitus	Systems memory
	Cultural Memory	Ecosystem autopoiesis
	Mutual prehensions	Chaotic and strange attractors
	Intersubjective background	Social autopoiesis Collective formative causation

Figure 1. The Inheritance of the Past in All Four Quadrants

For example, **Whitehead** gave the classic explanation of how the interiors of individual holons are passed on as future inheritance: namely, *prehension* (or prehensive unification). Each actual occasion--or each present moment--as it comes to be, does two things at once: it prehends (or experientially feels) its immediate predecessor (i.e., the present moment touches, prehends, or feels the immediately preceding moment), so that the subject of this moment becomes the object of the subject of the next moment. This means that the present moment is, in part, *determined* by the nature of its predecessors: it is handed an inherited past as part of its feeling in this moment, a feeling that is therefore a prehensive unification of *all* ancestral feelings, and this inheritance is the basis of a type of *causality* exerted by the past on the present (i.e., a causal inheritance of past objects that were once present subjects, or a feeling of feelings). But two, according to Whitehead, the present moment then *adds* its own moment of *creative novelty* or *emergence*--it feels something *entirely new*--and thus it also *transcends* the past to some degree. Thus, each moment transcends and includes its predecessors, inheriting a history of feelings (or objects that were once subjects) but also adding a creative novelty found nowhere in the past--but a creative novelty that then itself becomes part of the inherited feelings handed to the future, which will then likewise transcend and include that inheritance.

With a few qualifications, I strongly agree with that general Whiteheadian view of the nature of moment-to-moment existence. Whitehead actually discovered the inescapable reason that the Kosmos is *holarchical* in its very nature: each moment transcends and includes its predecessors, the very definition of holarchy.

But we add a crucial item: this is a four-quadrant affair, all the way down--a view we also call *quadratic*. That is, each holon or actual occasion has subjective (I), intersubjective (we), objective (it), and interobjective dimensions (its)--the four quadrants. Whitehead brilliantly described moment-to-moment manifestation in the subjective and (to some degree) intersubjective dimensions. But we will be adding non-prehensive inheritance in the objective and interobjective dimensions, as well as fleshing out the intersubjective realms in a way that is clearly not found in Whitehead. David Ray Griffin, Whitehead's ablest interpreter, suggested that Whitehead's approach be called *partial dialogical* and the quadratic approach be called *complete dialogical*, which seems fair enough [See "[Do Critics Misrepresent My Position? Appendix A--My Criticism of Whitehead as True but Partial: The Move from an Incomplete Dialogical View to an Integral/Quadratic Formulation](#)," posted on this site].

Nonetheless, the important point is that Whitehead was the first to spot the general

features of the microgenetic holarchical nature of moment-to-moment existence, so we are more than glad to be Whiteheadians in this general area.

However, for the *objective* and *interobjective* dimensions of Kosmic inheritance, we might look instead to **Rupert Sheldrake's** notions of morphic resonance and formative causation. Sheldrake's work, as we will see, is merely one of many types of explanatory theories in the Right-Hand quadrants, but it has received a fair amount of critical praise and highlights elegantly some of the important issues involved in the inheritance of objective and interobjective forms. But it is important to realize that the points we are making about Right-Hand inheritance can be made without reference to Sheldrake's work. Most of the types of inheritance in the Right-Hand quadrants are very simple and prosaic affairs, involving, for example, biological and sociological autopoiesis, DNA replication, systems maintenance, chaotic and strange attractors, institutionalized forms and modes of production, and so on--not very far-out stuff, actually, at least when compared with some of Sheldrake's ideas. But Sheldrake has highlighted some of the more esoteric aspects of formative causation, which makes the essential points glaringly obvious, so we will use his examples as some of the countless instances of Right-Hand inheritance.

What we will be doing, then, is surveying the various theories of inheritance--or theories of how the past influences the present (see fig. 1). And because, in the Age of Synthesis, we do not want to leave out any valid perspective or any dimension from our integral account, we will attempt to fashion an overview that includes all of them. This will give us the beginning outline of the inheritance of the past in all four quadrants, or a *quadratic account of Kosmic karma*.

A quick summary of what we will find is that each holon seems to relate to its predecessor(s) as follows:

- 1. In the Upper Left**, each holon is a *prehensive unification* of all of its predecessors--a subject of experience that, as it comes to be, prehends the previous subject as object of the new subject: that is, it *feels* the *interiors* of its predecessor: it is a feeling of a feeling, and thus it inherits--and to some degree is determined by--the feeling/awareness of its immediately preceding moment of feeling-awareness (which in turn once *felt* its predecessor, and so on). This is dryly described as "prehensive unification," but what that really means is that I feel the feelings of the moment before me, which had felt the feelings of the moment before it, so that what I am now experiencing is a felt condensation of the entire history of the Kosmos in its subjective dimensionality (a microgeny that recapitulates cosmogeny).

This present prehension of past prehensions constitutes a type of inescapable *causality* exerted by the past on the present (this, of course, was Whitehead's answer to Hume). If you (or any holon) can feel this moment, and then feel this moment, then there is a *degree of continuity* (and therefore a *degree of causality*) of the previous moment on this moment, because the previous moment is now a *part* of the *whole* of this moment (i.e., the whole of one moment becomes a part of the whole of the next, which is why moment-to-moment existence is a holararchy of holons--and that is prehensive unification: each moment is a holon that transcends and includes its predecessors). The "include" aspect inescapably builds into the present moment a *felt causal influence* from the past. To put it bluntly, the fact that I can *feel* the previous moment means that I am to some degree *influenced* by the previous moment--the present is influenced by the past because it can feel it.

This is karma, yes? Or certainly a part of it; in this case, the influence of yesterday's feelings on today's feelings. This inheritance is virtually impossible to deny coherently. (Hume thought he had demolished any such inductive sequences, but all he demolished is any attempt to prove that tomorrow's patterns will be the same as today's; he did not disprove that today's patterns are similar to yesterday's. In fact, Hume flirted with the notion that causality was actually something like a habit, but it was really **Charles Peirce** who first clearly pointed out that what we call laws of nature are actually *habits of nature*, a point we will return to shortly.)

But I am not *merely* determined by my felt karma; I can also, to a degree, *transcend* the past via my own *creativity*: in this way only is some degree of freedom possible. There is not only the inheritance of the past, there is, in each moment, a spark of novelty, of newness, of *something that never came before*. "The creative advance into novelty," as Whitehead put it--and he saw it as an inescapable feature of the Kosmos all the way down. (Creativity for Whitehead, of course, is simply a spark of Spirit present in all actual occasions.) So we both *inherit the past*--or include and embrace it in our own feelings (and thus we are influenced and molded by the past to some degree)--and also *go beyond the past*, with this moment's intrinsic capacity for newness, for novelty, for transcendence, for a little bit of freedom.

This subjective or prehensive inheritance-and-transcendence was one of Whitehead's great discoveries.

Incidentally, Whitehead's analysis of the micro-structure of all subjective occasions (i.e., the subject of one moment becomes the object of the subject of the next moment, or a feeling of feelings) *explains why we see the same general pattern on the macro scale*: that is,

psychological development is marked by one major pattern: the subject of one stage of development becomes an object of the subject of the next stage of development. Whitehead, as I said, simply gave the infrastructural analysis of why this holarchical unfolding is universally and inherently built into the Kosmos.

2. In the Lower Left: Moving a bit beyond Whitehead, each subjectivity exists in a sea of intersubjectivity, and this sea, too, has its karmic influence. *Individual holons and communal holons prehend their past.* They are both influenced by the past, and then move beyond it to some degree. They transcend-and-include their past feelings and shared values with moments of creative emergence. Cultures, in short, have memories.²

This *cultural background*--the Lower-Left quadrant--is inherited moment-to-moment by the subjects arising within its horizon, not as a separate entity but as the form or pattern of their communal arising. This is what we mean when we say that communal holons can prehend their past--or in very simple form, we say that there are *cultural and social memories*--there are patterns in culture and society that repeat themselves to some degree, the lingering influence on the present of a past that was once present and is therefore carried forward to some degree as Kosmic habit.³ In the Lower Left, we refer to **cultural memories**, which are reflexive and pre-reflexive meaning-backgrounds, communal feelings, and mutual prehensions (or intersubjective inheritances), and in the Lower Right, we refer to social or **systems memories**, which are interobjective patterns of systems maintenance and ecological reproduction. The explanation of how sociocultural patterns reproduce themselves is a primary task of all social theories, from social autopoiesis to ecological sustainability.

But let's not overlook the fact that each holon is transcend-and-include: any holon arising in mesh with a particular culture can, to some degree, transcend that culture. With reference to the cultural background, the cumulative moments of creative novelty in subjectivity can eventually alter the very form of intersubjectivity itself (we say that the quadrants arise together and tetra-evolve, or that they "tetra-mesh," or that they "tetra-interact"). But the general point for now is that *cultural holons have a past*, a karmic inheritance, and this inheritance of intersubjectivity (or the inheritance of mutual prehensions by members of a culture) is an important part of Kosmic karma.

When **Bourdieu** writes about a culture's *habitus*; when **Heidegger** describes a culture's interpretation of Being nestled in *historicity*; when **Gebser** outlines major frames of interpretation (magic, mythic, mental, integral) inherited in various cultures over time;

when **Gadamer** details the inescapable significance of *solidarity* in establishing mutual understanding--in all of those cases, they are describing *cultural inheritance*--the collective feelings (or mutual prehensions) of the Lower-Left quadrant as they are carried forward as a Kosmic habit influencing all individuals meshed with those cultures. We will return to this crucial idea of *cultural background*--and its inheritance (and transcendence)--throughout this presentation. So important is it--especially for including the postmodern moment in our integral account--that we will devote an entire section to it **Excerpt B** [soon to be posted]. But first, let's finish our quick survey by looking at inheritance in the remaining quadrants:

3 and 4. Upper-Right and Lower-Right Inheritance.

That is a brief outline of *subjective* and *intersubjective* inheritance, the means by which the *felt dimensions* of the Kosmos reproduce themselves moment to moment, while still allowing creative emergence (which then itself becomes part of the inheritance future holons will transcend and include).

But each holon also has *objective* and *interobjective* dimensions; that is, there are objective correlates of individual and cultural prehensions. One version of this inheritance of exterior realities is offered by Rupert Sheldrake. Briefly, we reframe Sheldrake's general theories as follows:

Each holon--when looked at in an exterior, **third-person** perspective (and not in the **first-person** prehension of the UL or the **second-person** mutual prehensions of the LL)--appears as a morphic unit with a morphic field. The **morphic unit** refers to the stable pattern, structure, or form of the holon; and the **morphic field** refers to the various fields surrounding the unit (which will be explained as we proceed). I agree with Sheldrake on those essential items, as long as we remember that these terms refer to a holon *as viewed in third-person singular*--that is, the Upper-Right quadrant only. But in that dimension, it is quite true, as Sheldrake puts it, that "morphic fields are associated with holons at all levels of complexity." And holons, Sheldrake correctly points out, "are arranged in nested hierarchies or holarchies."⁴

Sheldrake often uses the analogy of a vibrating string: if you put two pianos together and hit the C note on one piano, the same string will start vibrating in the other piano. The two strings vibrating together is called *morphic resonance*, the one string causing the other to vibrate is analogous to *formative causation* (because the form or pattern of one string is causing or evoking the same form or pattern in the other).

A morphic unit/morphic field is thus one aspect of (or one way of looking at) a holon's Upper-Right dimension. Accordingly, while each holon is *subjectively* prehending its previous feelings (UL)--and thus being determined in part by its past feelings--the exterior *form* of the holon (UR) is resonating with its previous forms, and therefore its present form is determined to some degree by the past forms of its own manifestation: this is morphic resonance and formative causation operating in an individual.

Thus, among other things, what appears in the Upper Left as prehensive unification appears in the Upper Right as moment-to-moment individual formative causation. And just as subjective prehension (UL) is meshed with fields of felt intersubjectivity (LL), so individual objective forms (UR) are meshed with fields of interobjectivity (LR)--that is, *both individual and social holons have morphic fields* (with all of them tetra-arising and tetra-evolving in AQAL space).⁵ We will return to the collective forms in a moment.

A morphic field is sometimes referred to as a **morphogenetic field**. "Morphogenetic" means "developmental groove"--it means "structural or formal" (morphic) "creation or development" (genetic). "Morphogenetic field" is a term often used in biology (e.g., Waddington) to refer to the *patterns that govern the development of biological forms and structures*, but Sheldrake's point (and I concur) is that all holons (or morphic units) have morphogenetic fields, which is why he uses the terms "morphogenetic field" and "morphic field" interchangeably.

So what does Sheldrake mean by morphic field (and the related notion of structural or formative causation)? Here's a typical example: as Sheldrake points out, when complex protein molecules first emerged, they could have settled into any number of equivalent forms or structural patterns. There are no known physical laws that state that only one of these many forms must occur. But when enough molecules settle into a particular form, all subsequent molecules, even in a different time and space, will settle into the same form. Sheldrake introduced structural or formative causation to account for this empirical fact, which cannot be accounted for by any known physical forces. Once a molecule (or any holon) settles into a pattern or form, that form appears to exert a type of influence on all similar forms--that is formative causation exerted by one morphic field on similar morphic fields ("morphic resonance").

Sheldrake gives example after example of morphogenetic fields guiding subsequent development of individual morphic forms. Once a difficult task has been accomplished anywhere in the world--from crystallizing complex molecules to rats learning a particular

maze to linguistic words being created--the same task can more easily be repeated anywhere else in the world (as has already been demonstrated by numerous empirical studies). This is identical to what we see with the emergence of psychological forms: for example, in historical unfolding, once the red meme had significantly emerged anywhere in the world, it began more easily appearing elsewhere around the world. A difficult, novel, creative emergence had settled into a Kosmic habit now available to subsequent holons.

Extensive work on the inheritance of forms has already been done. Brian Goodwin, for example, in such important books as *How the Leopard Got Its Spots* and *Signs of Life*, demonstrates that many processes in nature are pulled by complex dynamics toward very specific forms. Of over 250,000 species of higher plants, only *three* basic distributions of leaves around stems are actually seen. The bone structures of paws, hands, and fins have similar forms in all vertebrae. In other words, only certain forms are available for holons of a given class, and these deep forms are a product of past inheritance that, as Kosmic habits, act as dynamic attractors (strange, chaotic, etc.) that severely limit the types of forms that can arise in interobjective space, even though there is absolutely nothing in the forms themselves that impose these limits.

Now, Shel Drake is claiming only that these patterns or deep forms are inherited. He is saying that the general structure or form of a molecule is collectively inherited; he is not saying that what this molecule actually does is collectively inherited. That is, the general form of the holon is collectively inherited, not any action or content of that form. This is simply an instance of a very widespread pattern that we often find: namely, various deep features (in all four quadrants) are collectively inherited, but not their surface features.⁶ As we will see, all this really means is that the deep features or Kosmic habits of the universe are simply *probability waves* for finding a particular type of occurrence in a particular spacetime locale. We will return to this important theme in Part II (below).

Although we sometimes use "morphogenetic fields" to mean any deep features of the waves in any quadrant (interior or exterior), it must be repeated that technically a *morphogenetic field* (or a *morphic field*) is an *exterior* description of holons, not interior. When you are experiencing subjective or intersubjective realities, you never say, "I'm feeling a nice morphogenetic field." The *actual realities* of the Left-Hand quadrants are immediate feelings, desires, impulses, images, perceptions, values and mutual understanding, expressed in *first-person* ("I") and *second-person* ("you/we") perspectives. When we look at those phenomena *from the outside*, in *third-person* perspective ("it/its"), we see exterior forms, morphic units, morphogenetic fields, deep structures, social systems, the ecological

web of life, and so on. It is crucially important not to confuse exterior descriptors (e.g., morphic fields) with actual interior realities (feelings, prehensions, etc.). All of them have a place in the AQAL matrix, but none of them can be reduced to, or fully explained by, the others.

In the Lower Right, there exist various *collective fields* and *systems* of morphic units. These *interobjective* fields are the correlates of *intersubjective* feelings and values. That is, if you look at the communal existence of any holon from the outside, in a third-person stance, you can discern various forms, structures, systems, patterns of interaction, and collective morphogenetic fields; but if you look at those exterior collective forms *from within*, in a second-person collaborative inquiry and participatory enactment, you will find, not structures or fields or systems, but mutual feelings, shared values, vivid lived experiences, and so on, all of which are adequately described only from a first- and second-person perspective. (See below, quadratic methodology, or integral methodological pluralism).

But to continue to focus on the objective and interobjective dimensions (which are the only ones adequately addressed by Sheldrake's theories). Like all other developmental grooves in any of the quadrants, these interobjective fields first emerged to some degree as creative novelty but are now inherited forms that must be included (even as transcended), forms that therefore *guide* the types of exteriors that *can* emerge under their influence (just as intersubjective contexts mold the types of subjectivity that can tetra-mesh with their contours).

So this is what we have: In the Upper Right, there are various morphic units (with their associated morphic fields)--such as quarks, atoms, molecules, cells, organisms, and so on. These are seen by looking at an individual holon from the outside in a third-person perspective. In other words, these morphic units are the objective structures or *exterior forms* of that holon's *subjective feelings* or prehensions, which themselves can only be seen or felt from within (which is the Upper Left). Thus, the exterior form is atom, the interior is prehension; the exterior form is cell, the interior is irritability; the exterior form is plant, the interior is sensation; the exterior form is animal with neural net, the interior is perception; the exterior is animal with brain stem, the interior is impulse; the exterior is animal with limbic system, the interior is emotion, and so on. Interior feelings are inherited via prehensive unification, exterior forms via morphic resonance and formative causation (among others).

Moreover, both interiors and exteriors exist in individual and collective varieties. In short,

there are individual prehensions (UL) and collective prehensions (LL), as well as individual morphogenetic fields (UR) and collective morphogenetic fields (LR).

What Shelldrake is offering is a wonderful description of the inheritance of structures or forms in the Right-Hand quadrants. That is, Shelldrake's formative causation refers to the inheritance of various structures or forms that first emerged, in part, as creative novelty, but have now become Kosmic habits that are inherited by subsequent forms--and those are exactly the *objective correlates* of Whitehead's *subjective inheritance of prehensions*. In other words, all four quadrants inherit their past, then add a moment of creativity that transcends the past to some degree.

It appears, then, that all holons have a four-dimensional inheritance or karmic residue, which forms the inescapable platform from which any present moment must be launched. The previous AQAL matrix can be transcended to some degree, but it also *must be included*, or the present suffers a dissociation and repression of its own yesterday. The typical postmodern view that history is merely a series of complete ruptures with no continuity might actually be postmodernism's description of its own dissociative pathology, puffed up to ontological priorities. In any event, most of postmodernism overlooks the brilliant insights of Whitehead about what must be happening in this moment in order for it to pass into the next. There are not just ruptures, but inclusion-with-some-ruptures, and the inclusion part builds a holarchy into this and every moment. Shelldrake, at any rate, is not ignoring this important inclusion or inheritance of the past, and he is attempting to account for some of its objective forms and deep features.

Summary of Part I

So far we have covered a very brief introduction to four of the basic dimensions of **being-in-the-world**--the Upper-Left quadrant: **subjective** (*intentionality*; first person singular); the Upper-Right quadrant: **objective** (*behavior*; third person singular); the Lower-Left quadrant: **intersubjective** (*culture*; second person and first person plural); and the Lower-Right quadrant: **interobjective** (*social systems*; third person plural).

We noted that all of those dimensions of being-in-the-world have aspects that seem to endure and other aspects that appear novel--what we called **karma** and **creativity**, respectively. The enduring aspects of Kosmic inheritance we also called **Kosmic habits**, which are not pre-given realities (archetypal, Platonic, Hegelian, or Aurobindian), but rather Kosmic patterns and routines repeated by enough holons that they become engrained in the

Kosmos and are henceforth carried forward, either as enduring physical patterns or self-organizing autopoietic entities of one variety or another. We gave several examples of karmic inheritance or Kosmic habits found in all four quadrants, such as subjective prehension (UL); intersubjective inheritance and cultural memory (LL); organismic autopoiesis and individual morphic resonance (UR); and systems memory and interobjective formative causation (LR). Those are only a few of the types of karmic inheritance available, but they are enough to indicate some of the important factors involved in Kosmic habits and the crucial dimensions of all holons that are being preserved and carried forward (even as the creative aspects of the Kosmos continue to introduce novelty and transcendence). Needless to say, any truly integral account of the Kosmos needs to touch bases with all of those vital realities.

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

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

At this time, as the center of gravity in the cultural elite begins to shift from green pluralism to yellow integralism, various types of IOS are being increasingly and actively sought by the academic avant garde--integral theories and practices of all sorts are starting to tentatively arrive on the scene. We are indeed entering **an integral age at the leading edge**.

Exactly what that means, of course, remains to be seen, for the integral age is only beginning vaguely to shimmer on the cultural horizon, right out there in the slowly clearing fog of the misty tomorrow....

In the meantime, in order to assist any sort of integral understanding being able to reproduce itself autopoietically, and thus be carried forth as an enduring insight of the Kosmos into itself, it appears that we need, among many other things, a way to interpret Kosmic habits that does not rely on outmoded and discredited metaphysical postulates (such as pre-existing ontological levels or structures of reality, archetypes as fixed and pre-given forms, involution as a predetermined path, phenomena as existing independently of subjects perceiving them, etc.). Unless we can fashion such, any IOS will be burdened with outmoded Kosmic habits that now prevent the novel emergence of more integral modes in the creatively unfolding AQAL matrix. In short, the next step in an Integral Post-Metaphysics is to replace pre-existing ontological structures with... what?

Part II. Kosmic Habits As Probability Waves

Prologue

Let us begin by giving some examples of Kosmic inheritance as played out in human holons. The general thesis, of course, is that certain individual and collective prehensions and forms (in all quadrants) have been inherited to some degree. This means, for example, that all of the waves up to today's leading edge of evolution (which in humans roughly means, up to around the green wave) have been inherited as morphogenetic grooves and contextual fields. They originally emerged in part as creative novelty at evolution's leading edge, but then were laid down as Kosmic habits and thus form part of the building blocks of future occasions.

The older the meme, of course, the more fixed a Kosmic habit it has become. Thus, the basic features of **beige**, or the sensorimotor wave, are similar the world over: all humans, without exception, require food, water, warmth, shelter. **Purple** has been around for at least 30,000 years; **red** for at least 10,000 years; **blue**, for around 3,000 years--so, relatively speaking, there is very little wiggle room left in their deep features: they have become morphogenetic grooves of intense habitual patterns almost impossible to break (even though originally they emerged in part as creative freedom). **Orange** is only 300 years old, but most of its forms seem to have settled in. **Green**, on the other hand, is only around 30 years old (on

any sort of collective scale), so green has a fair amount of wiggle room left in its structure; it is not yet a fully settled habit. The leading-edge today is around **yellow**, which means that any of you who are pioneering integral ideas and practices are actually creating the Kosmic habits that future generations will inherit, even as future generations continue to move beyond yellow.

(Note on the use of Spiral Dynamics: as many of you know, Spiral Dynamics is a particular model of psychological development based on the work of the pioneering developmentalist Clare Graves. Graves in particular based his model on the developmental line of *values*, which is why Spiral Dynamics continues to refer to *vMememes*, short for "value memes." For Integral Psychology, the values line is one of perhaps two dozen equally important developmental lines or streams of consciousness evolution; what we want to avoid, of course, is any sort of "line absolutism," just as we want to avoid quadrant absolutism, state absolutism, or type absolutisms [see [Excerpt C](#)]. Still, the great advantage of the Gravesian values line is that it is easily understood, it has a considerable amount of empirical evidence, and it is one of the most fundamental of human motivators, so it works extremely well as a simple overview/example of human development. But, needless to say, the main points that I am making can be made with any valid developmental line; see *Integral Psychology* for extensive discussion of this theme; for a brief introduction to Spiral Dynamics, see *A Theory of Everything* [and the [intro to CW7](#), posted on this site in Archives]. For Don Beck's important extension of Spiral Dynamics into Spiral Dynamics Integral, see www.spiraldynamics.net and www.globalvaluesnetwork.com.)

As we were saying, the leading edge today is around **yellow**--the frothy, chaotic, wildly creative leading-edge of consciousness unfolding and evolution, still rough and ready in its newly settling contours, still far from settled habit. This is why today, right now, we want to try to lay down as "healthy" a yellow groove as we possibly can, because we are creating morphic fields in all subsequent Kosmic memory. If a particular wave emerges in a deformed, warped, fragmented, or pathological fashion--due to various types of turbulence in AQAL space--then that unhealthy form will be inherited by the future, with terribly unfortunate results.

Of course, each subsequent wave is "transcend and include," so subsequent waves can, to some extent, transcend and redress previous pathologies: but at what a cost! To some degree this is what happened with orange--the great emergence of the orange wave during the Enlightenment was fairly quickly warped into its *flatland version*, and we of today have unavoidably inherited this fractured Kosmic habit--the dissociation of the value spheres

instead of their differentiation--a pathological Kosmic habit, a disenchantment of the world, which postmodernism arose to redress.

With mixed results, alas. In fact, it appears that the great potential of the green meme, which took as its vehicle postmodernism, actually arrived on the scene *already corrupted* to some degree by the modern flatland pathology: a flatland habit so ingrained that green not only succumbed to it but magnified it, glorified it, drank the hemlock and called it fine wine. The green meme emerged, almost from the start, in a somewhat pathological or malformed version (caught, as it was, in the morphogenetic turbulence caused by the orange flatland warp in the AQAL matrix). This pathological flatland version of green, due to its association with such trends as politically correct coercive movements, we call "the mean green meme"; and the MGM, over the last three decades, settled into a rigid, unyielding, morphogenetic groove that took all human beings who were attempting to move beyond orange and slammed them into the prison of a flatland pluralism.

Nonetheless, because the green meme and the MGM--and boomeritis--are only three decades old, their morphogenetic grooves have as yet been inscribed only lightly in Kosmic memory, and therefore concerted efforts now--by healthy green and healthy yellow--might yet turn the tide and bequeath to the future the great potentials of the healthy green wave, a Kosmic habit that all future generations could then draw on as a foundation for a more caring, sensitive, truly compassionate world, instead of a world dominated by thought police, green inquisitors, and one brutality or another parading as pluralism: barbarism with a smiley face.

(Of course, fifty-thousand years from now, green and yellow will be almost as determined as red or blue are now. At that time, most teenagers might be negotiating, not orange as they are now, but turquoise--orange they would have passed through probably around age 8 or 9 with a quick yawn. And the leading edge would likely be somewhere around coral/psychic, whose vast unformed potentials will start to crystallize and take on form as molded by AQAL space through future parameters as yet undetermined, still to emerge in part as creative novelty before they settle into predetermined habit. But that is why, today, it pays to focus on the two waves that are the cusp of the Kosmic action right now--green and yellow--and attempt to contribute, as best we can, to their healthy versions as a gift to tomorrow....)

In short, the leading-edge of creative novelty is, in today's world, somewhere around yellow, which means that the deep features of the memes from beige to beginning green have

already been laid down as Kosmic habits--and the earlier the meme, the more settled and determined it is.⁷ Thus, in today's world, the deep features of memes up to around green are relatively set and "predetermined," *not* by timeless archetypes but by prehensive unifications and morphic resonances from past creative novelties now settled into habits.

Probability Space in the AQAL Matrix

Because "postmodernism" has often meant "post-structuralism," laypeople often misunderstand just what a "structure" is (and is not). Among experts, there is actually a broad and strong agreement as to the meaning of a "structure," which is generally defined--by Sheldrake, Piaget, Habermas, Francisco Varela, Carol Gilligan, Jane Loevinger, etc.--as a "*dynamic system of self-organizing processes* that maintain themselves as patterns through their dynamic reproduction."⁸ As dynamic self-maintaining patterns, structures are not fixed and unchanging, but rather are "unstably stable" (or a mixture of "*circularity* and *openness*"--i.e., oldness and newness--i.e., karma and creatively--i.e., include and transcend), and thus are capable of flexible adaptation to fluctuations: they evolve through "structural coupling" with enacted environments (we say, "tetra-evolve"). A structure is materially different moment to moment; its pattern or form, however, is unstably stable and endures as a Kosmic habit for as long as that class of holons exists in spacetime (i.e., for as long as it negotiates the selection pressures in the AQAL matrix).

It is common in postmodern forms of "new paradigms" to say that "structure" has been replaced by "process." Actually, of course, structure was always defined as dynamic processes that reproduce themselves. But there are indeed two aspects of structures that researchers keep emphasizing: their capacity for fluid change (e.g., accommodation and **adaptation**--or adjusting to their *communions*); and their capacity, if conditions are right, for remaining incredibly stable over long periods of time (e.g., **autopoiesis** and assimilation--or stable *agency*).

Keep in mind, for example, that there are living bacteria on earth that have remained unchanged *for over one billion years*. There are insects species that have remained unchanged for over ten million years; reptilian forms, over 5 million years--not to mention the forms of many atoms and molecules that are close to 15 billion years old: that is an awesome capacity for stable agency! In humans, the beige meme has remained essentially unchanged for 500,000 years; the purple meme, for 30,000 years; red, for 10,000 years; blue, for 3,000; orange, for 300; green, for 30 (and we are now on the frothy, creative edge of human evolution where new and higher potentials, although explored, co-created, and

enacted in idiosyncratic forms by relatively rare pioneers, are just starting to emerge and crystallize on a widespread or cultural basis--much more about that later).

What is required, then, is a way to account for "structure" without falling, shall we say, into structuralism, or a *reification* of structures as some sort of ontologically existing molds (which is what both the perennial philosophers and the structuralists did, in their own ways, both of which need to be jettisoned in that regard).

We saw that deep features are inherited, not surface features. That is, even though the general patterns (or morphogenetic grooves) of these holons are handed to us by Kosmic karma, all of the actual contents, surface features, and expressions of these habitual patterns are determined by relative, culturally, and personally contingent factors in all four quadrants.

But this is where we start to move beyond any of the typical definitions of "deep structures," "deep features," or "deep patterns": for Integral Post-Metaphysics, a "deep pattern" is not an actually existing form or structure but simply a term that represents *the probability of finding a particular type of holon in a particular mode of spacetime*.

Thus, if we say that a person is "at the red wave," and the red wave's general features include egocentrism, preconventional morality, and strong power drives (among others), that does not mean that there is some sort of concretely existing structure, pattern, or adaptive intelligence called "the red structure" (or the red meme or the red module, etc.) such that this person is somehow operating within it and bound by it (or that is somehow "in" the person). All it means is that the person that we identify as operating at or from red is acting in a space where the probability of finding those types of responses is very high (i.e., responses that are egocentric, preconventional, power-laden, etc.). The fewer of those responses you find, the less the person is "at red"--the less they are operating in the space of probabilities of that particular Kosmic habit.

A deep pattern, then, is simply a probability wave. The deep features that are characteristic of that probability wave are discovered by doing a *reconstructive* investigation *after the fact* of its existence, and *not* something that we can deduce in a Platonic or Hegelian or Aurobindian fashion before the fact. In other words, to say that consciousness is "at the red wave" simply means that it is vibrating at a particular probability wave: from the outside, we say that it is flowing along a particular morphogenetic field that represents the probability of finding certain types of behaviors at that point in spacetime; from the inside,

we say that the feeling-awareness of that holon arises within a horizon of individual and collective prehensions, such that the probability of feeling a certain type of feeling is very high at that particular wave.

Some probability waves are so tightly laid down as Kosmic habits that the probability of finding a particular type of holon in that space approaches 100%. This often happens in physical systems (where, as Whitehead pointed out, it was mistaken as pure determinism); but it happens often enough even at higher waves (e.g., the probability of finding certain types of holons at the red probability wave is very high indeed). But that should not obscure the fact that the stages/waves of development, in all quadrants up to the present, originally emerged in part as creative novelty and were then laid down as habits that accordingly represent, not rigid grids of determinism, but organic habits indicating the likelihood or probability of finding a particular event in a particular spacetime.

(Even an electron, as viewed by quantum mechanics, is not a pre-existing thing but a "tendency to exist" whose *probability* of being found in a *particular spacetime* is given by the square of the Schroedinger wave function.)

Thus, to quickly summarize, the deep features of any holon (quark, atom, molecule, meme, etc.) are simply the types of events that are probable within the Kosmic habits already laid down by past creative emergence. These probability waves are not some sort of clunky concrete structures lying around out there, but are simply the general morphogenetic grooves that represent the probability of finding a particular event at a particular spacetime locale in the creatively unfolding AQAL matrix.

As for the actual features or concrete structures of those events, they are co-determined, not just by past Kosmic habits that set broad probability patterns, but by actually-existing factors in all four quadrants (experiential prehensions, behavioral patterns, social systems, and cultural contexts).⁹ That, again, is why we say that although some probability waves (morphogenetic grooves or deep patterns) are inherited from the past in a collective fashion, most of the surface features are not.¹⁰

But please notice: *even the deep patterns* of the *higher* waves of consciousness--that is, higher than green--are now in the process of being formed; not even those patterns are predetermined *a priori*. Of course, pioneering shamans, saints, and sages have pushed into these realms and left lingering traces of their morphic footprints, but these are yet so few and far between as to be gossamer tracings on the spiritual wind. Higher states of

consciousness, higher waves of consciousness, higher reaches of human possibilities--there are indeed virtually unlimited higher potentials, but they are just that: unformed *potentials*, potentials that have not yet crystallized and settled into widely available Kosmic habits....

As we just saw, the leading edge of creative novelty is, in today's world, somewhere around yellow, which means that the deep features of the memes from beige to green have already been laid down as Kosmic habits--and the earlier the meme, the more set and determined it is. Thus, in today's world, the deep features of memes up to around green are relatively set and "predetermined," not by timeless archetypes but by prehensive unifications and morphic resonances from past creative novelties now settled into habits. In other words, yesterday's *a posteriori* have become today's *a priori*. After the fact, we can trace their emergence with a reconstructive inquiry that shows that these patterns were laid down: before the fact we could not predict those patterns in any specific detail at all.

This is why, even if certain past forms are relatively given as habits, the leading edge is not. For example, what we now call the upper end of "the subtle"--highest of the subtle realm potentials--will likely, thousands of years from now, have differentiated into a dozen or more actualized levels, with no discernable limit or end in sight: the leading edge of Spirit's creative unfolding is frothy, unformed, chaotic, creative, a wild sport and play of bringing forth creative novelty, a creative novelty that is eventually laid down as a Kosmic habit and that, *to all subsequent development*, then appears as an *a priori* given, even though it was originally laid down as an *a posteriori* to Spirit's mysterious and creative play.

Accordingly, even the deep features of the potentials higher than green are not carried as pre-given levels already formed, but as morphogenetic potentials that, as they begin to crystallize, will be molded by factors in all four quadrants--and IF those deep patterns begin to crystallize in more and more holons around the world, they will eventually settle into deep habitual patterns that will be inherited by subsequent development. Those higher stages (stages higher than green) are, *as stages*, still in their infancy, available in *idiosyncratic* forms to highly evolved individuals, but awaiting their emergence on a larger scale in order to become settled Kosmic habits universally bequeathed to the future.

(How can we speak of higher levels being available in idiosyncratic forms to highly evolved individuals when they do not yet have collectively settled form? Please see "[On the Nature of a Post-Metaphysical Spirituality: Response to Habermas and Weis](#)," posted on this site, as well as an important endnote.¹¹ We will be returning to this crucial topic throughout this presentation.)

Once these Kosmic habits are formed, at any point in evolutionary unfolding, they are actually the stable patterns that will then become the *sub-components* of all new and creative emergents. For example: atoms, which originally emerged in part as creative novelty, settled into habitual patterns that then become the ingredients or subcomponents of molecules. The forms of those molecules themselves first emerged in part as creative novelty, but then settled into patterns that became the ingredients or subcomponents of cells, and so forth. Once red emerges, it becomes a subcomponent of blue, which becomes a subcomponent of orange, and so on, as the Whiteheadian moment-to-moment holarchy unfolds. This "transcend-and-include" relationship, grounded in Whiteheadian prehension, is the basis, on the feeling-side, of the gentle tilt of the Kosmos towards greater and greater complexity and depth, a tilt that by any other name is Eros.

Selection Pressures in AQAL Space: Validity Claims in Tetra-Mesh

As each new holon emerges, it emerges into an *already-existing* worldspace--that is, it emerges in an AQAL space that already has various sorts of waves, streams, states, systems, and so on, each with its own inheritance. (Again, yesterday's *a posteriori* have become today's *a priori*.) Each newly-emergent holon therefore must prove itself capable of existing or surviving in that already-existing worldspace--it must mesh with the already-existing AQAL matrix. It is therefore subjected to various selection pressures (or validity claims) representing *the types of fit* to which it must adapt in order to survive. Of course, it will not only or merely mesh: it will also bring its own moment of creative novelty that goes beyond all meshing altogether; but if it does not mesh to some degree, it will simply be wiped out by existing selection pressures and never get a chance to express or pass on its creativity.

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

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

selection pressures simply ceases to exist.

This quadratic formulation gives us purchase on the nature of the relationships between the subjective, objective, intersubjective, and interobjective dimensions of existence. Although, at any given time, we might emphasize the importance of any one of those dimensions, particularly the intersubjective (especially if it is being ignored by most theorists), the technically correct view is that *all four dimensions arise simultaneously and tetra-evolve*. No quadrant is ontologically prior or primary. Nor is any quadrant actually "in" or "within" another quadrant. Individual holons are not "in" social holons the way that subholons are *in* compound individuals (see "[On Critics, Integral Institute, My Recent Writing, and Other Matters of Little Consequence](#)," posted on this site).

Thus, we often say that "intersubjectivity is the *ground* in which both subject and object arise"--and that expresses an important point, but it is still only part of the integral story (a part we emphasize because it is so often ignored). The full story is that the actual *ground* of arising is not intersubjectivity but the **AQAL matrix altogether**. That is, the previous moment's AQAL matrix is the *a priori* ground upon which the present moment arises (a ground that, if all goes well, the present moment will embrace and eventually transcend into the next AQAL moment). Each quadrant therefore hands the future *a ground of inheritance* (i.e., there is a quadrant-to-quadrant Kosmic karma), and any holon must mesh with all four of those selection pressures or face erasure. It is not that the intersubjective field is there first, and then the subject and object pop out of it, but that every holon has four dimensions that arise simultaneously and with which it must mesh to a significant degree or the holon cannot survive in the already-existing worldspace.

Certainly this means that the intersubjective field influences the probability waves of the holon's form of emergence; but so do the interobjective fields, the previous subjective prehensions, and the previous objective morphic resonances. And they do so, not one after the other, but all together and at once. If the holon does not mesh in a fundamental fashion with its intersubjective background of previously given mutual prehensions, then it will not arise; but neither will it arise if it fails to fit with the inheritance in the other three quadrants. None of these alone are ontologically or chronologically prior: what is prior is the AQAL matrix en toto. The previous AQAL moment is this AQAL moment's inheritance.

What generally happened with the postmodern pluralists is that they--correctly sensing that the intersubjective ground had been left out of the equation by an Enlightenment epistemology that ontologically privileged the Upper-Right quadrant--inadvertently

careened and crashed in the opposite direction: they *ontologically privileged* the Lower-Left quadrant of relationships, participatory pluralism, and intersubjectivity (which often degenerated into Lower-Right grammarology). But the common battlecry was: "Relationships are prior to the things that are related."

Of course, relationship without anything to be related is nothing but an arid abstraction (which secretly elevates green value structures to ontological absolutes). This postmodernist conception reflects a pre-integral, pre-quadratic understanding of the Kosmos, where events are taken to be existing occasions *that have to be related* by various types of ground/figure or context/content schemes, instead of seeing that they all arise simultaneously in AQAL space and tetra-evolve in mutual mesh. Neither things nor relationships are prior: both are simply different perspectives or dimensions of the AQAL matrix. As we will see, postmodern pluralism got caught in a particularly intense form of quadrant absolutism that took its important but partial insights and established them as a quadrant hegemony that marginalized other, equally important voices, a topic we will return to shortly.

Part III. The Nature of Revolutionary Social Transformation

Let's pause in the theoretical account and give some concrete historical examples of the emergence of new probability waves, using as a point of departure some of Karl Marx's enduring insights about sociocultural transformation.

We hear much today of the need for transformation, the need for new paradigms, and even the need for a "revolution" in society, and certainly in leadership and new modes of thinking. What we see less of is any in-depth analysis of what actually constitutes societal transformation, genuinely new paradigms, or authentic revolutions. So let us see if an AQAL analysis of these key terms--transformation, paradigm, revolution--can shed any light.

Base and Superstructure Must Tetra-Mesh

Start with the nature of some of the major and acknowledged societal transformations that we have seen in history--such as from foraging to agrarian, or magic to mythic, or feudal to industrial. What drives these major shifts or transformations from one mode to the next?

One of Marx's central points, and a point that still rings true, is that around a particular

"base" or mode of techno-economic production (e.g., foraging), there grows a particular worldview or "superstructure" (e.g., a magical worldview). Now for Marx, of course, the base (LR) determines the superstructure (LL), whereas for us they tetra-evolve (as a play of all four selection pressures). It is not that "the base" is more real or more fundamental, and "the superstructure" is an afterthought resting on and determined by the prior material base. Rather, they both arise together and mutually tetra-act as part of the AQAL matrix. (We will still refer to "base" and "superstructure," but unless otherwise stated, we mean the AQAL version.)

One of the easiest ways to get a sense of the important ideas that Marx was advancing is to look at more recent research (such as Lenski's) on the relation of techno-economic modes of production (foraging, horticultural, herding, maritime, agrarian, industrial, informational) to cultural practices such as slavery, bride price, warfare, patrilocality, matrilocality, gender of prevailing deities, and so on. With frightening uniformity, similar techno-economic modes have similar probabilities of those cultural practices (showing just how strongly the particular probability waves are tetra-meshed).

For example, over 90% of societies that have female-only deities are horticultural societies. 97% of herding societies, on the other hand, are strongly patriarchal. 37% of foraging tribes have bride price, but 86% of advanced horticultural do. 58% of known foraging tribes engaged in frequent or intermittent warfare, but an astonishing 100% of simple horticultural did so.

The existence of slavery is perhaps most telling. Around 10% of foraging tribes have slavery, but 83% of advanced horticultural do. The only societal type to completely outlaw slavery was patriarchal industrial societies, 0% of which sanction slavery.

In short, the type of techno-economic base of a society constrains its various probability waves in very strong ways. Thus, it appears that there is a crucially important (if partial) truth contained in Marx's most famous statement about these facts, namely (to paraphrase): "It is not the consciousness of men that determines their reality but their economic-material realities that determine their consciousness." That is, the Lower-Right quadrant (which includes the techno-economic base) clearly has a profound influence on the types of beliefs, feelings, ideas, and worldviews of men and women. For us, of course, this is in every way an AQAL affair--we needn't buy into Marx's tendency to absolutize the LR quadrant. At the same time, it is very hard indeed to overestimate the impact of the LR quadrant on the various modes of consciousness and culture.

There is another way to state this important point: namely, *third-person materialities have a profound effect on first- and second-person realities*. That was Marx's essential and enduring insight, and it remains true to this day because it reflects an important aspect of the AQAL matrix.

To continue Marx's historical overview: around a particular techno-economic base grows a particular superstructure of cultural beliefs and worldviews. But sooner or later there occur *technological innovations* (which means, for example, that at some historical moment, some forager figured out how to plant seeds and harvest crops--thus moving from a foraging base to a horticultural base). Precisely because there are obvious survival advantages to planting and harvesting (advantages so obvious that virtually all foragers adopted them if necessary), the techno-economic base fairly quickly transformed from foraging to horticultural. Once this happened in more and more tribal holons, it eventually settled into a Kosmic habit in the LR available readily to subsequent holons.

But the fascinating point that Marx spotted was this: the technological innovation happens very fast (in the LR), simply because you can change the *materials* of production fairly quickly: put down your bow and arrow, pick up a hoe, dig a hole like this, put in the beans, watch. But the superstructure--the worldview, the cultural accoutrements of religion, meaning, beliefs, shared values, and so on (LL)--*moves much more slowly*, because this involves not just picking up a new piece of matter (in the Right-Hand world), but an interior subjective transformation of consciousness (in the Left Hand)--a notoriously slow and difficult process. Therefore, with almost any widespread technological innovation, the superstructure of values and beliefs *now lags behind the transformations in the techno-economic base*. In short, there is a disjuncture between LL and LR (between old superstructure and new base, between old paradigm and new realities, between old culture and new social system, between old meaning and new functional fit, between old semantics and new syntax). And that spells disaster.

As we would put it, technological innovations, in order to be innovations that actually supplant their predecessors, are ones that are more evolved and carry more depth (i.e., in this case, planting that is attuned to the seasonal cycling of nature demands extensive foresight and temporal planning--demands, that is, a conop wave of cognition, whereas much of foraging-in-the-moment demands only preop). This *increased technological depth* (the product of increased cognitive depth) is evidenced in the fact that technological innovations show an irreversible evolutionary sequence. That is, if we look at the technological evolution from foraging to horticultural to agrarian to industrial to

informational, that sequence is never run in the reverse. Barring social disintegration, no industrial society ever decided to go back to agrarian, which decided to go back to horticultural, which decided to go back to foraging. There is an Eros to the sequence: time's arrow, as Prigogine would say, is asymmetrically evolutionary.

In short, this increased technological depth (in the LR) from foraging to horticultural could now support an increased depth in the worldview (in the LL)--namely, a move from magic to mythic. But the foraging tribes that first started horticultural planting *still had a magical worldview* that was adapted to, or tetra-meshed with, the old foraging mode. Thus, there was a disjuncture, a friction, a contradiction, between base and superstructure (for us, between LR and LL). They had a techno-economic base capable of supporting a new and advanced mythic worldview, but they were stuck with an "old paradigm"--the old magical worldview adapted to a foraging base that no longer existed as the significant mode of production. (As Marx would put it, the relations of production were out of sync with the forces of production.)

Because the LL and LR no longer meshed, something had to give: some quadrant will get a painful deconstruction. There will have to be a profound *cultural revolution* in order to tetra-mesh with the techno-social revolution that just occurred.

It was Marx's genius to spot these internal tensions and contradictions between base and superstructure (LR and LL) as new techno-economic bases historically emerged, and he intuitively understood that if there is not tetra-mesh, all hell is about to break loose, as the **newly rising culture** (meshed with the *new base*) is attacked by the old culture (functionally fitted to the old base). This is usually translated as the idea that history is driven by class warfare, but the crucial point for Marx was that classes themselves are defined in relation to a particular mode of production--the warfare is between different techno-economic modes and the worldviews they support. As new technological modes emerge, more progressive and expansive worldviews become available, but societal revolutions are often required to put the quadrants back in sync (more about this in a moment). Time, history, depth, and Eros are on the side of the newly rising culture, but the transition from the old paradigm to the new paradigm is usually less than pleasant.

To put it bluntly, one of the main causes of culture wars is that there is a break in the AQAL matrix, a disjuncture between LL and LR that tears the communal fabric, often violently. And that happens because transformations in the LR or techno-economic base (which only involves changing matter) can be put into play much more quickly than changes

in the LL, superstructure, culture, or reigning worldview (which demands a change, not just in material, but in consciousness). Thus, as is often said, technological developments run ahead of our wisdom in how to use them (among other things).

Now, of course, this is not a one-time or singular affair. What Marx failed to see is what virtually everybody else has failed to see in this regard: it is not that each society has a single monolithic technological mode and a single monolithic worldview, and that the two somehow have to match up. Rather, each society is a spectrum of AQAL actualities: there are individuals at every level of the spectrum of consciousness, at least up to the average level of that culture (with a few moving beyond). And there are pockets of every mode of techno-production up to the leading edge: even in industrial societies, there are red street gangs foraging for their existence, and the farmers of Kansas are still out there planting seeds. So there is no single base and no single superstructure, such that an internal contradiction between them could propel the major transformations that have marked history. Marx's general idea--that of a mismatch between LL and LR causing internal communal contradictions and tensions--is still true, but the mismatch spans the spectrum of consciousness up to the highest average wave in that society, and in all four quadrants with their many waves and streams (all of which have to tetra-mesh in the AQAL configuration, or something has to give).

In the modern West, the major culture wars involve not just *traditional* versus *modern* versus *postmodern* values, but techno-economic modes of *farming*, *industrialization*, and *informational* sectors, with worldviews of *mythic*, *rational*, and *pluralistic* (respectively and correlatively). In the nonwestern world, the major conflicts are between tribal-foraging and mythic-agrarian at war with modern-industrial and postmodern-pluralistic modes.

Thus, the socio-cultural tensions (and legitimation crises) span the spectrum, with various cultures and sub-cultures in various mixtures of stable and unstable mesh. With regard to the LR social system and its techno-economic base, what generally happens is that a technological innovation begins in the mind of some creative individual (UL)--James Watt and the steam engine, for example. This novel idea is communicated to others through the inventor's verbal and cognitive behavior (UR), until a small group of individuals eventually understands the idea (LL). If the idea is compelling enough, it is eventually translated into concrete forms (e.g., the building of actual steam engines), which now become part of the socio-economic base (LR). Precisely because adopting the base requires only a change in material, and not a change in consciousness, then the technological revolution can speed through the social system extremely quickly--leaving the old cultural worldview completely

out of sync with the new realities.

To change that cultural worldview requires, of course, a difficult subjective transformation of consciousness in order to tetra-mesh with the new social realities of increased depth. And the only way that generally happens is: a group of individuals who have precociously developed to the higher wave of culture and consciousness eventually--through means peaceful or not--end up at the helm of a novel governance system whose characteristics are those of the new probability wave (in consciousness, culture, and technics)--that is, the same new wave that produced the new technics.

Thus, for example, concrete operational cognition, which produced horticultural technology, could also support a move from preconventional tribal governance to sociocentric, conventional, trans-tribal forms of governance that united various tribes into larger non-kinship-lineage political blocks, as well as a shift from magic worldview to mythic worldview. And in turn, the new horticultural technics itself, created by and embodying a greater cognitive depth, supported and actively inculcated a mythic worldview: hence the tetra-evolution. (Marx was right in that, for most people, the techno-economic base is a major determinant of their consciousness; but he overlooked where the base originally came from: namely, the consciousness of the inventor, which clearly determined the base. In other words, Marx overlooked the AQAL matrix and tended to absolutize the Lower-Right quadrant, an absolutism we needn't share in order to appreciate his important if partial truths.)

Likewise, formal operational cognition, which could produce a steam engine, could also support the move from conventional to postconventional modes of governance (e.g., from aristocracy to representative republican democracy)--as well as a shift from mythic to rational worldview--so that, once again, all of the quadrants, at the same level of depth, would tetra-inculcate the others.

Using the example of the shift from tribal-magic-foraging to village-mythic-horticultural, even though the new mythic culture is *governed* from the leading-edge of collective evolution, nonetheless there are still pockets and subcultures of archaic and magic values--the existence of which causes internal culture wars of great significance (the historical battles between magic and mythic are legendary; see *Up from Eden*). So it is not that there is simply a wrenching culture war between one epoch and another, but that within any given epoch, there are internal culture wars representing the pockets of Kosmic habits still available on their own.

Paradigms

Incidentally, this account of historical change via AQAL selection pressures is consonant with Kuhn's observations on scientific revolutions, which are simply a subset of the AQAL transformational matrix we are outlining. Briefly: certain factual discoveries in the Right-Hand world cannot be accounted for by any scientific worldview in the Left Hand, and thus a severe disjuncture occurs between base and superstructure, such that an often painful revolution in belief structures and worldviews is now required to keep pace with factual information. Thomas Kuhn, in *The Structure of Scientific Revolutions*, outlined hundreds of such paradigm shifts or revolutions in scientific practice.

The way Kuhn used the term "paradigm," of course, has been badly misunderstood by the public and by most critics and appropriators of the term, who incorrectly use it to mean some sort of theory or super theory. Fritjof Capra, Stan Grof, Duane Elgin, Richard Tarnas, Charlene Spretnak--the list is virtually endless--would say that a new holistic or ecological theory should replace the old atomistic, Newtonian-Cartesian worldview, and that would be a new paradigm. But that typically incorrect use has Kuhn exactly backward. "Paradigm," for Kuhn, does not mean the theory or the superstructure, but the base or social practice. Paradigm is an almost exact equivalent of techno-economic base, social practice, behavioral injunction, or exemplar.

That is, a paradigm is a set of social practices and behavioral exemplars--specific types of experiments, for example, that generate a specific set of data or factual occasions. A paradigm, exemplar, or injunction brings forth, enacts, and illumines a particular set of phenomena, data, experiences, or apprehensions. (This is why my own broad theory of good science has three major strands: injunction or paradigm, enacted data or apprehensions, and confirmation/rejection. The first strand was modeled to take account of Kuhn's important work, while setting it in a larger context of phenomenology, falsifiability, and other equally important if partial factors.)

Thus a paradigm, as Kuhn used it, might be a particular set of experiments that produce X-rays. These experiments, injunctions, or social practices (the Lower Right) becomes the models or exemplars of how good science in that field is to be done. Other scientists use and model those exemplary practices to produce (enact and bring forth) more data, phenomena, or factual occasions. And--almost exactly as in Marx (because they were both onto the AQAL nature of this thing)--around this base or paradigm (LR) grow various superstructures, theories, or worldviews (LL) that are molded and determined by the base.

Thus, for example, around an entire set of physical experiments and paradigms had grown the entire edifice of Newtonian physics theory. That is, around the LR base of technological production grew LL theories and worldviews. Or again, around the LR base of data production and injunctive paradigms (which enact and bring forth various types of data, experiences, and phenomena) grew various LL theories, superstructures, and worldviews that attempted to explain the factually enacted data. The base or paradigm helps determine the consciousness of the scientists in this regard (just as the techno-economic base helps determine the consciousness of individual in any society--although, again, for us it is an AQAL affair that does not privilege any single quadrant, level, line, or state). As we saw with Marx, the essential point is that third-person materialities have a profound effect on first- and second-person realities.

This arrangement--which is Kuhn's "normal science"--works well as long as the data generated by the paradigm continues to fit within the prevailing worldview. The Newtonian theory, for instance, worked very well for a very long time to explain all of the data that had been generated to date. With a few exceptions... such as black body radiation. That is, as more and more sophisticated experiments were invented, new data were generated that could not in any way be explained by the old theories. Thus, the base of technological production--the new paradigm--was generating experiences that could not be accounted for by the old theories. The new base needed a new worldview, and thus science was set for yet another "revolution," or dramatic change in worldview to account for the progressive increase in depth of the new paradigm demanding an increase in depth in a new theory.

And yes, this was scientific **progress**, as Kuhn made very clear ("I am a firm believer in scientific progress"), again showing his (correct, I believe) agreement with Marx in this essential regard (namely, there is a progressive Eros to the sequence, or else "revolutions" are not really revolutionary but are merely the old cyclical going nowhere).

Of course, virtually all of today's "new paradigm" theorists--including all of the authors just mentioned, and literally hundreds of others--claimed that they had a new paradigm, when in fact they had no such thing. All they had was a new theory, not a new base, not a new set of injunctions to generate new data, not a new exemplar at all. The wildly popular version of "paradigm" had the cart before the horse, and simply presented a new theory with no new paradigms at all--that is, the "new paradigms" were entirely a boomeritis version of Kuhn's important research (see *Boomeritis*, chap. 8).

Whenever a new (and real) paradigm enacts and brings forth new data, the old

worldviews and theories are thrown into a crisis that can only be resolved by a progressive increase in depth to keep pace with the increase in depth in the new paradigm or techno-productive base. Whether this crisis (or **paradigm clash**--which means, clash between various technological forces of data production, or a clash between the types of experiments and exemplars that will be taken as producing the most significant data)--whether this crisis is resolved through overt *revolution* or quieter *reform* (see below), the results are the same: an increase in depth in both Lower Right and Lower Left (and therefore Upper Right and Upper Left for all those involved). In short, all four selection pressures in AQAL space swing into play and conspire to move Eros yet another notch forward in the Kosmic game. (This does not mean that all progress is sweetness and light; as we will see below, new progress and new pathologies often go hand in hand, but that fact in itself is not enough to deny the aspects of development that can and do represent genuine and progressive increases in depth.)

But let us immediately note that a paradigm clash is actually a small subset of a much larger and more important phenomena, so let us move forward to that larger discussion.

Legitimation Crisis

A paradigm clash is actually a good example of what is more generally known as a *legitimation crisis*.

First, a few technical terms. In my own approach, *legitimacy* refers to *adequacy in horizontal translation*, and *authenticity* refers to *adequacy in vertical transformation* (see, e.g., *A Sociable God*, CW4). Thus, **authenticity** is a measure of the degree of depth or height of a belief system (so that a turquoise worldview is more authentic than a blue worldview), and **legitimacy** is a measure of how well that worldview functions at its own level. A particular worldview can be very legitimate (or happily accepted by most members of the culture) but not very authentic (e.g., it might be a purple or red belief structure). On the other hand, some worldviews might be very authentic (representing, say, turquoise or vision-logic cognitions) and yet not very legitimate (or not accepted by the ruling or ruled classes).

A **legitimation crisis**, in the broadest sense, is a breakdown in the adequacy of a particular mode of translating and making sense of the world--that is, a breakdown in the adequacy of a particular worldview and its capacity to command allegiance. This can occur in any culture or subculture (including the scientific, as we just saw), but it has particular

relevance in the **political arena**. Thus, a governing body (chieftain, ruler, monarch, plutocracy, aristocracy, democracy, etc.) is said to be *legitimate* if it is widely accepted by the governed (or if, alternatively, there are good legal/moral reasons for supporting it). *Legitimation* is the process by which members of a society believe (and thus follow) the governing bodies of that society. And *theories of legitimacy* attempt to explain (and/or justify) why a particular governing system has the acceptance and allegiance of its members (the explanatory reasons for this acceptance can range across a spectrum from mere functionality at one end to more substantive reasons at the other).

A political legitimation crisis therefore means a sociocultural crisis in the prevailing modes of translation (at any given level) in reference to the governance systems of that culture (whether that culture be political, scientific, medical, educational, etc.). A legitimation crisis, in the broadest sense, is a crisis of faith in the prevailing worldview and in the governing bodies representing that worldview.¹²

At the turn of the century, Max Weber authored an extremely influential treatise (*Economy and Society*) in which he identified three major sources of political legitimacy (or reasons that people have followed a particular governance system or regime): customs or traditions; legal-rational procedures (e.g., voting); and individual charisma. Although those three *sources* of political legitimation do indeed exist, Weber's *analysis* of those sources of legitimacy was mostly functional--that is, those sources were not viewed as good or right, but simply as ones that have worked. This essentially functionalist view of legitimacy continues (implicitly or explicitly) to be embraced by most systems theorists, including most famously Niklas Luhmann.

Other theorists, disturbed that Weber's analysis was merely functional and not moral or normative (and thus could be used to confer legitimacy on, say, the Nazis, as long as they functionally worked--i.e., in functionalism, legitimacy is reduced to the state's capacity to generate belief in its legitimacy: the standard systems theory reduction of all Left-Hand values to LR functional fit), have added other views of legitimacy and its justification, particularly those focusing on *rights* (a view running through Hobbes, Locke, Kant, Rawls, Habermas). In this view, a governance system is legitimate (and thus deserves the allegiance of its members) if it guarantees certain human rights, usually secured through some form of *social contract* between the governed and the governing. We will return to this important view in a moment.

A fifth view of legitimacy might be added, namely, the *postmodern*, which abandons a

search for universal grounds of justification and returns to local narrative traditions under the banner of plurality and diversity (at which point it becomes pragmatically indistinguishable from the first form of legitimacy, that of customs/traditions, and thus is forced to justify every form of local barbarism: as with so much of postmodernism, it degenerates into regressive displays).

Now, all of those sources and views of legitimacy (rightly or wrongly) are present in today's world, including traditional customs, charismatic leadership, and implicit or explicit social contracts. A *legitimation crisis* occurs when the belief in the governing worldview and its representatives begins to break down, and this breakdown is in every way an AQAL affair--factors from all the quadrants, levels, lines, states, and types swing into play, summarized as "selection pressures in all four quadrants"--and if this turbulence is severe enough, then "societal revolutions" are often set into motion.

Societal Revolutions

During any widespread political legitimation crisis (just as we saw with any profound scientific crisis), when turbulence in the AQAL matrix reaches a critical threshold point, translation breaks down and transformation ensues--that is, horizontal modes of translation cease to be effective and vertical transformation to new modes altogether are required in order to meet the new selection pressures.

But "societal transformation" can be either progressive or regressive--that is, the vertical shift in levels can be either breakthrough or breakdown, a leap to higher levels of organizational complexity or a retreat to lower, less complex, more primitive states. We will see examples of both.

At the same time, many "societal revolutions" are really neither higher nor lower; they are simply different ways of translating at essentially the same level of culture, consciousness, and complexity. In fact, the original meaning of "revolution" was not progressive or transformational at all, but merely circular. That is, for virtually all political theorists throughout most of history, a social or political "revolution" was not any major breakthrough to a higher or deeper level of anything, but merely a cyclical, circular, or revolving affair--the very word "revolution" comes from "revolving," and it meant just that, a revolving "same ole same ole" pattern basically going nowhere. Thus, Plato and Aristotle analyzed the *cyclical* changes in governments from aristocracies to tyrannies to democracies and back again. Renaissance Italian scholars introduced the term *revoluziones* to describe

the *alternating* pattern of popular and aristocratic factions. Thomas Hobbes used the English word *revolution* to describe the *circular* transfer of power from king to parliament and back again. Nothing in any of those changes was thought to be progressive, permanent, or transformational.

And then, for the first time in history, "revolution" was used by a political theorist to mean a vertical shift or transformation to higher levels or modes of being and governance. The theorist? No surprise: Karl Marx (and Frederick Engels), in *The Communist Manifesto* (1848), which attempted to demonstrate that all of history is actually a series of revolutions (or higher transformations) tied to economic progress. Believers in transformation and new paradigms have been talking about their "revolutionary" new ideas ever since.

Still, as we were saying, Marx was on to a series of enduring insights. First and foremost, he was writing in the wake of the historical realization that history is significant: that is, the realization that evolution touches all areas of the manifest world. This crucial insight, first enacted by the orange probability wave--and intensified with yellow--had driven the profound changes in humanity's understanding of itself that were expressed in the rise of the evolutionary interpretations of the Kosmos that began to appear in everything from biology (Darwin) to sociology (Spencer, Comte) to psychology (Baldwin) to philosophy (Schelling, Hegel): not only species, but ideas themselves evolve and have a history.

It was Marx's peculiar genius to realize the need to link these evolutionary historical unfoldings to techno-economic structures (even if he went a bit overboard), and that is why it is always a good idea to at least touch bases with Marx whenever we talk of social "transformations" and "revolutions," because otherwise the discussion becomes focused merely on changes in ideas, consciousness, or culture, without understanding the absolute necessity of linking any real changes to the Lower-Right quadrant of social materialities as well. (As we saw, a real paradigm is a LR social practice, not a LL theory or worldview--as we earlier put it, third-person materialities have a profound effect on first- and second-person realities--and it was Marx who first spotted that crucially important point.)

For Marx, history was therefore marked (at least in part) by a series of revolutions linked to *progressive* (or vertically transformative) changes in techno-economic capacity. In each case, an older, more primitive, backward, and often oppressive economic class (with its outmoded worldview, philosophies, and belief structures), which had benefited from the old techno-economic base, was overturned by a new and rising class whose power stemmed from more advanced forces of techno-economic production. The important moment of truth in all

this is that there is indeed a slow, overall Eros to the sequence--there is a slowly increasing developmental depth in cognition, culture, and techno-economic forces of production (rock to spear to plow to steam engine to computer). And if a particular societal crisis happens to occur on the cusp of one of those major increases in developmental depth, then the only thing that will resolve the tension and turbulence in the AQAL space is a vertical social transformation and cultural revolution (or, at the least, profound cultural reform). In short, the only real cure for a crisis in legitimacy is an increase in authenticity.

Marx's initial insights into that process are sound and enduring. But, much like Freud, although Marx's general ideas were often sound, he got virtually every detail wrong. And his notorious reductionism, also like Freud's, is something we can happily jettison. (Marx's statement that we earlier quoted--"It is not the consciousness of men that determines their reality but their economic-material realities that determine their consciousness"--becomes interesting only insofar as the meaning of the word "determines" approaches "causes," which in fact in never does. Rather, the social-economic realities of the LR are part of the crucial elements that tetra-determine the nature of any actual occasion.) But for just that (limited) reason, Marx's insights are an important part of any AQAL analysis of social transformation and cultural revolution. Every revolution, every transformation, every shift in consciousness and culture that actually sticks has *of necessity* a Lower-Right component, and if that component is not present and prominent, you can dismiss any claims to have a new paradigm, a great transformation, or a new and revolutionary anything.

For the most part, of course, most political "revolutions" have not been riding the cusp of any truly vertical shift in any of the quadrants. Like mutations in nature, revolutions in politics are usually lethal, not beneficial, or are at most what their name originally meant, merely a circular or superficial change of the guard in the fundamentally same underlying regime (i.e., they are a surface structure shuffling in the same deep structure in AQAL space). Only a small handful of true revolutions are riding the cusp of Eros. The American revolution caught the beginning wave from blue to orange, and therefore represented a profound vertical transformation. But in the twentieth century there have been over a hundred "revolutions"--most of them merely a barbaric reshuffling of the cards.

As one historian has pointed out, "What is perhaps most striking about revolutions in this century is their sheer volume and variety. From the beginning to the end, in every area of the world, revolutions have shaped political life." Mexico, Saudi Arabia, China, Turkey, Iran, Russia, Germany, Poland, Hungary, Czechoslovakia, Vietnam, Algeria, Nicaragua, Argentina, the Congo, Zimbabwe, Cuba, Columbia, Portugal, the Philippines,

Cambodia--the list of twentieth-century revolutions is virtually endless. Few of these revolutions were hooked to any vertical current in any of the quadrants, but rather were "cyclical" or surface-structure changes in essentially the same AQAL space. Call these "horizontal revolutions," if you will.

Historians, such as Jack Goldstone, have identified **four major factors** that account for most of these horizontal revolutions, and the more of these factors you find in the AQAL configuration of any given culture, the more likely there will be a (horizontal) political revolution:

1. A weakened government, usually due to economic reasons. This weakness leaves an opening for a revolutionary coup.

2. A change in the balance of power between the major elites in the culture. Typical elites include army officers, political leaders, high bureaucrats, cultural and religious leaders, labor and business leaders, and intellectuals. These elites usually compete for power following various implicitly understood "rules of the game" in that culture, but occasionally, due to various factors, there is an upset in elite power distribution and one elite seizes control or a new elite emerges--"*such elite leadership is a prerequisite for revolutions*" (Goldstone, *Revolution and Rebellion in the Early Modern World*). Contributing to elite turmoil in the AQAL matrix are international trade of goods and ideas, new investment, foreign aid, military support, new economic modes and opportunities.

3. Rapid population growth, which tends to increase poverty and resource depletion, undermines workers and peasants, and stresses governments.

4. Erratic international intervention. International consensus often halts revolutions, and lack of it encourages them.

Empirically it has been the case that the more of those factors present in any society, the greater the likelihood a revolution will occur. As we would put it, the more of those factors that are present in the AQAL configuration of any society, then the greater the probability that this AQAL space will also contain, as an actual occasion, a legitimization crisis that will reach a critical threshold, followed by a (horizontal) political-social revolution.

Further, scholars agree that such revolutions increase nationalism, mass mobilization, and state power, all of which often lead to war, which are common byproducts of revolution.

The only places in today's world not touched by those four factors are Europe and North America, which means that the rest of the world is still open to--and will very likely continue to suffer--violent revolutionary altercations, and human suffering will rise proportionately.

In fact, apart from the world wars, the most human suffering in the twentieth century has come from revolutions and subsequent attempts to prop up revolutionary institutions: in the Soviet union, Eastern and Central Europe, China, Africa, Asia, Cambodia: tens of millions of people were executed, starved, tortured, or imprisoned to create revolutionary states, all of which promised sovereignty to the people when the people were nowhere near capable or even desirous of such. The difficult fact for "revolutionaries" of all varieties--political to academic to cultural--to realize is that an authentic revolution is in every way an AQAL affair, demanding not just a "new paradigm," not just a new worldview, not just a new techno-economic base, not just a new social system, and not just a new set of ideas--but all of them and all together. Failing that, social revolutions are more often than not simply an occasion for more human carnage of one variety or another.

The Fifth Factor

Another item that is often missed in any understanding of social transformation is the "all level" part of the AQAL parameters. An increase in exterior or social development can only be sustained with a corresponding increase in interior development in consciousness and culture. Simply trying to put a new form of governance, political system, or social distribution network in place without a corresponding development in the levels of the interior dimensions of consciousness has historically guaranteed failure in societal transformation.

For example, the very notion of a *social contract* (which is the basis of most forms of sophisticated legitimation, including today's representative democracies) is itself the product of a stage-5 moral development (orange or higher). And yet the orange probability wave emerged on a fairly widespread scale only three centuries ago. For this reason, it is no accident that democratic governance systems (of a social contract nature) are very recent developments in human evolution, emerging only after the Western Enlightenment on any widespread scale.

In fact, it was the historical emergence of the orange probability wave in the Left-Hand quadrants (i.e., the Gebserian move from mythic to mental), coupled with profound advances in techno-cognitive capacity represented by, for example, the steam engine over the windmill

(in the Right-Hand quadrants), that inserted Eros into the sequence of historical-developmental unfoldings and thus profoundly increased the likelihood that of the revolutions occurring at that time, at least some of them would be of a significant, vertical, truly transformative nature.

That is, the existence of a **fifth factor**--namely, the significant increase in depth in any of the quadrants in a particular society's AQAL configuration--when added to the other four factors (outlined above), substantially increases the likelihood that a merely horizontal revolution will actually give way to a vertical revolution as well.

Put differently, when the AQAL configuration of a society possesses the standard risk factors for horizontal revolution, plus a fifth factor (namely, an increase in depth in any of the quadrants), then the AQAL selection pressures will include an element of Eros (or the morphogenetic pull to greater depth, complexity, consciousness, and care), and thus the AQAL selection pressures will agitate toward an *increase in authenticity* in *all* of the quadrants, or an increase in the developmental level of consciousness, culture, and complexity, because only by an increase in depth (or an increase in authenticity) in all of the quadrants can the tension, turbulence, and turmoil created by the breakdown in translation processes, signaled by a legitimation crisis, find some sort of resolution. In short, the effective increase in depth in any one quadrant creates a tension that can only be resolved by a corresponding increase in depth in the other quadrants as well.

The exact nature of this resolution, and the exact nature of the surface structure configurations that will satisfy the agitated selection pressures in AQAL space, cannot be determined or specified ahead of time or before the fact (due to the inherently creative or novel aspect of all vertical transformations and authentic emergents: if we could predict it, it would not be emergent); but, as with any complex vertical transformation, its pathways can be understood *after the fact* by a reconstructive inquiry that tells us *what* happened, and an AQAL interpretation that can better help us understand *why* and *how* it happened.

Major vertical social transformations are relatively rare, certainly in any widespread and significant fashion. Historians alive to verticality (in consciousness, culture, and complexity--that is, in any of the quadrants) have found only a half dozen or so truly profound transformations (e.g., foraging-magic, horticultural-early-mythic, agrarian-late-mythic, industrial-rational, informational-pluralistic).¹³ Marx focused on the vertical shifts in techno-economic modes (or the Lower-Right quadrant), which is clearly one of the critically important dimensions in societal change simply because techno-economic

materialities constantly touch all members of a society (and are, as hinted in an endnote, probably the singly strongest determinant of the average mode of consciousness in a culture).¹⁴ Gerhard Lenski's work on the stages of techno-economic development is probably the most sophisticated in this line of approach, and his techno-economic stages are now virtually uncontested by scholars: **foraging**, **horticultural**, **agrarian**, **industrial**, and **informational** (with side branches into **maritime** and **herding**, both roughly at the level of horticultural to agrarian). These stages are a standard part of my own version of the Lower-Right quadrant in the AQAL matrix.

It was **Jean Gebser** who gave the first compelling account of the correlative cultural transformations in the Lower-Left quadrant (although the breakthrough insights in this regard were first made by theorists from Schelling to Hegel to James Mark Baldwin). Although Gebser had no clear understanding of their internal relation to modes of production (i.e., Gebser possessed a pre-quadratic approach), his stages of cultural or worldview transformation are likewise uncontested by relevant scholars (although the interpretations of their significance sometimes differ): **archaic** (beige), **magic** (purple), **early mythic** (red), **late mythic** (blue), **mental-rational** (orange), **integral-aperspectival** (green and higher, but especially yellow). These general stages (conceived as probability waves) are one influential way to interpret the Lower-Left quadrant in the AQAL matrix.

When these cultural worldviews first arose, the level of cognitive complexity embodied in them could, when turned to the exterior world, produce **correlative** modes of techno-economic production (which in turn tended to inculcate the same level of depth in the users of the base). Thus, when the interobjective dimension of an actual occasion appears as a foraging mode, the intersubjective dimension appears as an archaic-magic worldview; when the interobjective dimension appears as horticultural, the intersubjective dimension tends toward early mythic; agrarian, late mythic; industrial, mental-rational; informational, integral-aperspectival.

I said these correlations hold "when they first arose," because the whole point about techno-economic modes is that, once they are produced by a particular level of consciousness, they can be used by virtually any level of consciousness (whether it could itself produce them or not). Thus, one of the horrors of the modern world is that ethnocentric tribes, which on their own could only produce a bow and arrow, can now get their hands on orange technology, including nuclear weapons, and thus couple a very low level of moral development with a very high level of techno-cognitive development. Most of the nightmares of the twentieth century--from Auschwitz to the Gulag--which have wrongly been blamed on modernity, are

actually the product of premodern consciousness attaining modern weapons. It is this possibility of a jarring disconnect between LL and LR that drove Marx to some of his original insights (e.g., a new and more advanced techno-economic paradigm throws the old paradigm and the worldviews that it supported into a legitimation crisis that can only be finally resolved by a corresponding vertical transformation in cultural worldviews to match the increased depth in the new paradigm).

My point for the moment is simply that, once a material artifact (including a force of production) is created by a correlative level of consciousness and cognition, it can take on a life of its own. Although the artifact (and the force of production) itself, precisely because it *embodies* a particular level of cognition, will always tend to *evoke* a similar level of consciousness in the user of the artifact, this is not in any way a causal or deterministic affair (not, anyway, after its first emergence). Ethnocentric tribes can use gas chambers, even though they haven't the cognitive capacity to produce them themselves: this is the horror of disjunctive development that can occur precisely because material artifacts and the consciousness that produced them can take on a life of their own, so that "levels and lines" becomes a nightmare of global proportions in today's world: high technical development, low moral development, a mixture of which leads straight to Wounded Knee, to Dachau, to Treblinka, to Sobibor, and to September 11.

Eros and Authenticity

We have seen that when any of four major sociocultural factors are present, the likelihood of a societal revolution increases. We have also seen that, if a fifth factor is added (namely, a vertical increase in depth in any of the quadrants of the AQAL configuration of a particular society), then there is an added selection pressure that agitates not just for a circular ("revolving") translational change in surface structures but a vertical (or authentically "revolutionary") transformational change in deep structures (following the morphogenetic gradient of increased complexity and consciousness, or Eros by any other name).

As it turns out, these (exceedingly rare) vertical societal transformations (there have only been a half-dozen or so truly profound ones) are not necessarily of the dramatic *revolutionary* variety; some are the quieter *reform* variety. Both occur and have historically occurred. For example, with regard to the vertical shift from blue (late mythic-agrarian) to orange (industrial-rational), and its corresponding shift from feudal-aristocracy-monarchy to implicit social contracts, revolutions that attempted to ride that evolutionary wave

included the American Revolution (which succeeded fairly well due to strong factors in all four quadrants), the French Revolution (which aborted badly and reverted to blue Napoleonic), the Russian Revolution (which never had a chance due to a pre-industrial AQAL configuration), and the Chinese Revolution (which eventually ended up substituting Marxist blue for Confucian blue, with an industrial edge).

Where revolutions thus had a fairly poor track record, reform movements that attempted the same essential vertical transformation fared somewhat better. Prussia (in 1806-1812) and England (1828-1832) managed, via relatively quiet reform and not overt revolution, to implement many of the quadratic potentials of the orange probability wave, including a reduction in the privileges of aristocracy, extending citizenship, and progressive economic and political restructuring. These reforms were "revolutionary" in the sense of being profound, vertical, authentic transformations, but were not "revolutionary" in the overt sense of being accompanied by political insurrection, war, or physical altercations.

But whether the vertical transformation occurred via revolution or reform, the essential point is that in either case *a majority of the elite faction leading the transformation was at the orange probability wave*. As with any profound social transformation, it must be inaugurated and channeled by an elite, and the elite, in every case of genuine vertical transformation, has itself been riding the edge of the new and emerging probability wave (in this case, orange). If this is not the case, then the revolution/reform is merely of the old "circular" or "cyclical" variety, being merely a change in surface structures in the AQAL configuration of the society. But should a majority of the elite be representing the leading edge of the newly emerging probability wave, then the fifth factor is introduced into the increasingly chaotic translations of the AQAL landscape, and selection pressures therefore begin to agitate toward a vertical transformation to a new and higher spacetime niche, a new and higher probability wave in the cascading AQAL ocean. The crisis in legitimacy is finally resolved only by an increase in authenticity.

Moreover, in the case of successful modern revolutions/reforms, a significant fraction of the population at large was also at the orange probability wave (at least in the cognitive line). As history has demonstrated time and again, it does no good to introduce a new mode of governance (e.g., stemming from the orange probability wave) if the consciousness of the population itself is nowhere near that wave. Representative republican democracy is a governance system where sovereignty resigns in systems of holons at the orange probability wave; such a democracy has never occurred at blue, red, or purple. Representative democracies and the reforms they carry are only around 300 years old in any sort of

enduring fashion; they are dated with the Western Enlightenment and the emergence of the orange probability wave on a widespread scale.

Thus, throughout the twentieth century, every time that Western industrial democracies attempted to introduce orange social-contract democracy into red societies, the result was always the "election" of red military regimes. Communist insurrectionaries likewise attempted to introduce socialism into similarly red societies, and the result was once again a red military dictatorship. Exterior developments (in social structures and institutions) demand correlative interior developments (in consciousness and culture) in order to be sustained, and simply forcing "democratic" behavior from a population is worthless without correlative interior growth (a fact that can be adequately tracked only by using something akin to an AQAL analysis).

Summary: Eros and Revolution

That is simply another way of emphasizing the fact that most "revolutions," "transformations," or "new paradigms" are, like mutations, usually lethal (or at best inconsequential), not beneficial--which is why the original meaning of "revolution" was "a circular or cyclical going nowhere." But part of the brilliance of Marx (and the Idealists themselves) was to spot that, in the long run, there is an Eros to the evolutionary sequence: a slow, fitful, but unmistakable increase in developmental depth and evolutionary unfolding, and therefore the possibility of new and more authentic modes of being, consciousness, culture, and politics continually emerge at the chaotic, frothy, leading edge of the probability configuration of the AQAL matrix in any society, and this new emergence (in any of the quadrants) throws the old forms of being into a destabilizing crisis of legitimacy, which, if profound enough, can only be resolved by an increase in authenticity.

We saw that in the original Marxist version, a legitimation crisis occurs when the superstructure (or relations of production) no longer mesh with the advances in the base (or forces of production), and therefore the *meaning structures* of that culture are no longer supported in a believable way. In other words, the prevailing worldview--and the prevailing governing bodies--suffer a loss of legitimacy, a loss of believability. The intersubjective meaning (LL) no longer meshes with the interobjective social realities (LR), and thus a profound legitimation crisis shakes the entire culture.¹⁵ Meaning no longer matches fact; truth no longer matches truthfulness; semantics and syntax are out of whack; base and superstructure no longer support each other--and something has to give, as all four selection pressures swing into play in the violent turbulence of the disturbed AQAL matrix.

We also saw that in the **scientific world**, this means that the old theories (the old superstructures) which were adapted to, and generated by, the old social practices and paradigms (the old base), now no longer fit with recent and anomalous evidence. A new paradigm (i.e., a series of new scientific experiments and behavioral injunctions) have generated new data, new evidence, and new experiences that cannot be fitted into or explained by the old theories. The old theories therefore suffer a legitimation crisis: their meaning structures (LL) no longer functionally fit with new material evidence (LR). Old semantics and new syntax clash, and only a new series of theories and meaning structures can match the evidence generated by the new modes of scientific production (i.e., the new paradigms that generate, enact, bring forth, and produce new types of data or evidence). A **scientific revolution** (or at the least, profound **reformation**) therefore occurs which ushers in a new series of theories or meaning structures (LL) that are adapted to, and tetra-mesh with, the new modes of scientific data production (LR), so that the new scientific culture (LL) now matches the new social system (LR).

A similar type of legitimation crisis occurs in the academic world of the humanities, not just the sciences. To give only one example, over the last thirty years, there has been a particularly influential type of data production machine (or techno-economic injunction), but one that was itself malformed to a significant degree, namely, the behavioral injunction and set of social rules for deconstructing texts (or deconstructing systems of signifiers without an equally widespread mode for putting something positive in their place: it was merely deconstruction without reconstruction). This malformed mode of data production and behavioral injunctions (or paradigms) supported a worldview of faux egalitarian postmodernism (i.e., a malformed mode of the green wave often known as "the mean green meme"). This mode of production or social behavior practice helped to determine the consciousness of the humanities professor and his or her unsuspecting students. However, as new forms of social practice and new theories based on them began to generate more integrated and more authentic modes of consciousness and culture, the worldview of extreme postmodernism has been thrown into a profound *legitimation crisis*, which itself can only be overcome by a revolution or reform to more authentic, more integral modes of consciousness, culture, and complexity in the academic landscape. This particular revolution--**an integral age at the leading edge**--is, of course, only now beginning to form (and is one of the main themes of this essay).

In **politics** at large, a legitimation crisis means that there is a new and rising culture that does not believe the old governing bodies. The new and rising culture possesses a degree of depth and complexity that is beyond the grasp of the old governing bodies, and therefore the

entire structure of governance suffers a legitimation crisis for the new culture (at the hands of Eros). A political revolution--perhaps violent (revolution), perhaps not (reform)--will therefore have to occur in order for new governance systems to take into account the new increases in depth of cognition and technology. (As we have often put it, the only cure for a profound legitimation crisis--in any domain, scientific to academic to political--is an increase in authenticity.) If those revolutions/reforms are successful, the new (and more authentic) governance systems will possess a sturdy legitimacy for the new (and more authentic) culture. Failing that, there are only culture wars, as various cultures and subcultures vie for ruling legitimacy.

All sorts of pleasant and unpleasant solutions to internal culture wars have historically been devised. A fun one exercised by mythic believers was the mass murder of magic witches (possibly hundreds of thousands in Europe's history). But many solutions were very positive: the United States Constitution, for example, stemming mostly from the rational probability wave (orange), demanded that, although you are allowed to have any private beliefs that you want--primitive archaic, egocentric magic, or ethnocentric mythic--nonetheless in the public space you *must behave* according to rational, worldcentric laws. The democratic Constitution was more authentic than the previous aristocracy, and thus time's arrow was on its side. Of course, as we said, in order to support such an arrangement, a significant percentage of the population itself (and not just the revolutionary elite) must be at a sufficiently evolved wave of consciousness (in this case, orange or higher), or the social contract will simply degenerate into red regimes and blue dictatorships of one variety or another....

The advantages that any greater technology and deeper cognitions have over their predecessors were many (in addition, of course, to the new forms of pathology introduced by the new modes: the dialectic of progress). We were looking at the example of horticultural-mythic over foraging-magic in its positive forms: one central advantage was that the mythic worldview had a relatively greater depth (which could include and embrace a larger number of individuals and therefore unite many tribes into a social communion much larger than their merely kinship lineage ties which dominated foraging modes). This relative increase in cognitive depth was shared by an increase in the technological depth of horticultural over foraging (evidenced in a higher degree of complexity and integration in the social system)--which is why foragers by the droves adopted horticultural modes wherever they were introduced.¹⁶ And once the a new worldview arose to match the new base (e.g., once mythic supplanted magic), then the higher mythic worldview and the deeper (more complex) horticultural mode were in mesh; they reflected different dimensions of the

same probability wave, and thus could tetra-evolve more harmoniously... (until industrial modes arose to displace horticultural-agrarian, and the old mythic-membership worldviews were challenged by the rising rational-egoic worldviews, and so would go yet another round of world-wrenching cultural and social wars of transformation, whether by overt revolution or quieter reform....)

The advantage of any higher worldview is not in the "include" but the "transcend" side of the equation: there is an Eros to the sequence, such that the transcendental value of the new and higher worldview moves into a new probability space (or a new niche) where it can flourish outside of old Kosmic habits (while initiating, in that new niche, its own forms of new Kosmic habits)--just as, for example, mammals found a new space outside of reptilian probability waves (although the mammalian brain, of course, transcended and included a reptilian brain stem, which transcended and included vegetative life functions, which transcended and included inorganic molecules, which transcended and included atoms, which...). The new and deeper/higher worldview is therefore selected and carried forward in the new probability space, even though there are fewer holons there than in the previous space (whose Kosmic habits have now become subcomponents of the new holons).

Thus, foraging-magical modes of governance gave way to agrarian-mythic modes of governance, which gave way to rational-industrial, which is now on the cusp of pluralistic-informational. But even though the leading edge takes control of the major forms of governance systems, *all* of the previous waves remain as sub-pockets in the culture, even while the culture itself, on the whole, is subjected to the new governance system. Individuals and subcultures span the entire spectrum of the different waves of consciousness (up to the average, and a few beyond). And that is the major source of internal culture wars.

In this summary it is therefore important to repeat: What Marx failed to see is what virtually everybody else has failed to see in this regard: it is not that each society has a single monolithic technological mode and a single monolithic worldview, and that the two somehow have to match up. Rather, each society is a spectrum of AQAL actualities: there are individuals at every level of the spectrum of consciousness, at least up to the average level of that culture (with a few moving beyond). And there are pockets of every mode of techno-production up to the leading edge: even in industrial societies, there are red street gangs foraging for their existence, and the farmers of Kansas are still out there planting seeds. So there is no single base and no single superstructure, such that an internal contradiction between them could propel the major transformations that have marked history. Marx's general idea--that of a mismatch between LL and LR causing internal

communal contradictions and tensions--is still true, but the mismatch spans the spectrum of consciousness up to the highest average wave in that society, and in all four quadrants with their many waves and streams (all of which have to tetra-mesh in the AQAL configuration, or something has to give).

The Idea of Progress

Only such an AQAL interpretation can allow us to handle the **idea of progress** in a way that makes sense of actual historical realities. The problem with virtually all previous notions of progress--from the Enlightenment to Marx to present-day liberal democratic versions--is that they made the wholly unwarranted assumption that society has merely a single basic worldview and a single basic techno-economic mode, and therefore history must be a progressive, step by step increase in liberal values, clunking up the great ladder of linear progress. Thus, if the Enlightenment represented the emergence of industrial-rationality over feudal-mythology, then modernity must embody nothing but progress, pure and simple.

But, of course, a society whose governance system embodies industrial-rational modes (orange), still has pockets of archaic, magic, and mythic subcultures (purple, red, and blue). Moreover, the products of orange can now be used by pre-orange waves. Orange moral consciousness, for example, demands that all people be treated fairly, regardless of race, color, sex, or creed. Orange cognition is also powerful enough that it has to the potential to produce assembly line gas chambers, but orange moral consciousness would never use them. But tribal-red moral consciousness can easily seize orange products and will gladly use them--hence, Auschwitz.

In other words, "levels and lines" becomes an important ingredient in the AQAL analysis of any idea of "progress," because the higher the level of development in any line in a society, the greater the possibility that those higher products can be seized by lower levels of development in other lines. Thus, the greater the genuine depth in any society--that is, the more there is genuine, real, authentic progress--the more types of pathology that can follow in its wake, due to levels and lines. This allows us to track the "good news, bad news" nature of all social transformations, and not fall into the only two widely accepted options, which either see only progress or deny all progress.

In short, no matter how "high" a society is in terms of developmental depth, every human being must start its development at square one, and thus the greater the depth, the more

problems that can occur. Even in a society whose governance systems were at turquoise, individuals would still have begun at beige, then purple, then red, blue, orange, green, yellow, and turquoise--if they develop fully. But many individuals will remain at junior waves of development, which is certainly their right in all post-orange societies. But just that fact accounts for the peculiar distresses of advanced cultures: the higher the culture, the more stages of development involved, and since every stage has its own pathologies, then the higher the culture, the more ways you can be sick. Thus, good news, bad news.

Accordingly, we can indeed allow both the idea of progress in any line, and the fact that higher cultures showing authentic progress can nonetheless be subjected to barbarities that primal cultures literally could not even imagine.

This fact also leaves all societies open to internal culture wars, as pockets at different waves of consciousness vie for legitimation. As we have seen, in today's industrialized West, there are three major subcultures still at war: the traditionalist blue wave (best adapted to agrarian-feudal modes), the modernist orange wave (best suited to industrial mass-production modes), and the postmodernist green wave (best suited to pluralistic informational modes). The governance systems of Western societies are in the slow and painful transition from industrial-orange to informational-green. And the major hazard in today's world is that the green wave is emerging in too many instances in its malformed mode, with its AQAL matrix significantly fractured by a flatland pluralism that erases depth from the Kosmos wherever it finds it. But that's another story, the story of boomeritis, yes?¹⁷

Summary

We have covered a lot of ground in the first three parts of this essay. Here is a quick summary of the central points to date:

- Each holon has at least **four major dimensions of being-in-the-world**: subjective, objective, intersubjective, and interobjective.
- In the subjective dimension (UL), the moment-to-moment nature of flowing existence involves **prehension**--or this moment's feeling of the previous moment--which is a holarchical transcendence-and-inclusion of the previous moment. This is one example of the fact that each dimension of being-in-the-world **inherits** a type of influence (or Kosmic karma) from its predecessors.

- In the objective dimension (UR), the moment-to-moment nature of flowing existence involves, among other things, **morphic resonance** and **formative causation**, where the objective form of a holon resonates with similar forms across spacetime, influencing them to some degree (just as a vibrating string causes other similar strings to vibrate at the same frequency. The two strings vibrating together is called morphic resonance, the one string causing the other to vibrate is called formative causation). In the UR dimension, this inheritance appears most essentially as the past forms of an individual holon influencing its present form. This UR influence, as we will see, also appears to involve various types of subtle energies. Another equally important form of UR inheritance is **autopoiesis**, whereby living holons self-organize and self-reproduce. (We will discuss autopoiesis at length in **Excerpt B**.)
- In the intersubjective dimension (LL), the moment-to-moment nature of flowing existence involves the inheritance of a cultural background of shared meanings and mutual prehensions. In essence, this is the basis of **cultural memory**.
- In the interobjective dimensions (LR), the moment-to-moment nature of flowing existence involves collective morphic resonance and collective formative causation that sets up various morphogenetic grooves that will strongly influence, and sometimes directly guide, the unfolding development of individual holons that arise in mesh with those grooves. This is simply a subset of the general phenomena of **systems memory**.
- Thus, all four dimensions of being-in-the-world are influenced to some degree by their predecessors.
- Put differently, each holon inherits, as a given or *a priori* ground, the AQAL matrix of the previous moment.
- These inheritances involve deep patterns of being-in-the-world that are not archetypal givens but **Kosmic habits**.
- Kosmic habits are not rigid concrete structures but **probability waves** of finding a particular type of holon in a particular spacetime locale in the creatively unfolding AQAL matrix.
- In order to survive, each holon must **tetra-mesh** with its AQAL inheritance or face extinction. This tetra-evolution involves **selection pressures** in all four dimensions of its being-in-the-world (truth, truthfulness, meaning, functional fit).
- If the AQAL matrix of this moment inherits the AQAL matrix of the previous moment, it also adds its own spark of **creative novelty** and **transcendence**. Each actual occasion is "**transcend and include**," giving rise to the Whiteheadian holarchical nature of each moment.

- Therefore, evolution is marked not just by the inheritance of past forms in tetra-mesh, but the emergence of new forms in transcendental leaps of creativity. As Jantsch summarized it, evolution is "**self-organization through self-transcendence.**"
- These emergent leaps therefore create new niches in the AQAL matrix marked by probability waves of **greater depth**, consciousness, and inclusive capacity.
- These niches take on specific forms as Kosmic habits when that space is **quadratically enacted** by a sufficiently large number of holons (which then pass on this inheritance to subsequent holons, who will transcend and include it).
- Higher potentials become concrete actualities--and higher states become actual stages--through this process of **creative enactment in tetra-mesh**. At no point are pre-given levels, structures, or stages required.
- Whenever a new niche is in the process of tetra-emergence, the old niche is thrown into a **legitimation crisis**, which can only be resolved by an increase in authenticity--or a **transformation** to the new niche of greater depth, consciousness, culture, and complexity.
- Authentic vertical transformations to greater levels of depth do not automatically spell progress, however, because higher developments in some lines can be accompanied by lower developments in other lines (a phenomena called **levels and lines**, whether in individuals or societies).
- For this reason, historical development is always a painful mixture of "**good news, bad news,**" as individuals and subcultures in the society span the entire spectrum of consciousness in all of its available waves, in both their healthy and unhealthy forms.
- Thus, the greater the depth of any individual or culture, the more **potentials and pathologies** available to it.
- An **AQAL** or **integral analysis** of all of those factors very likely represents the best chance of increasing the good news and diminishing the bad news in any AQAL configuration (in an individual, family, society, species, planet, or Kosmos), because only an integral analysis takes into account the widest variety of evidence from the greatest number of sources, and is therefore the least exclusionary and least violent approach to self-and-other understanding.

Part IV. Facts and Interpretations

Postmodern epistemologies (from Nietzsche to Heidegger to Gadamer to Foucault to Derrida to Lyotard) have done two profound things: introduced incredibly important truths into the game of human

epistemology, and completely confused the field almost beyond repair. What is required, in any integral methodological pluralism, is a way to honor the enduring insights of postmodernism while avoiding the crippling confusions that have thus far inescapably followed.

The main argument between postmodern and modern/premodern epistemologies concerns whether the weight of truth is to be assigned to relativity or universality--or, which amounts to the same thing, whether interpretations or facts are most fundamental. The very form of that argument itself, however, demonstrates that it has taken place almost entirely within a first-tier paradigm (i.e., a first-tier data injunction machine)--the argument has been between blue fundamentals, orange universals, and green pluralisms, with one of the them taken to be true and the others false. A second-tier turquoise paradigm discloses, on the other hand, a more fruitful way to move forward by highlighting the partial truths contained in all of those claims, and then resituating them within a more encompassing and compassionate framework expressing a self-reflexive turquoise moment of the AQAL matrix's self-understanding. In doing so, we will see that the argument is not between facts and interpretations, but instead involves understanding how both facts and interpretations are integral dimensions of this and every moment.

I personally have seen no other approach that comes anywhere close to integrating the truths of premodern, modern, and postmodern approaches. Rather, today's existing approaches tend to choose one or the other of those moments (premodern or modern or postmodern) and virulently condemn the others--a living example, alas, of a first-tier mentality still at war with its neighbors. Let us see if we can instead introduce a second-tier integral moment that honors each of them by resituating them in a larger framework, a framework that salvages their truth claims by limiting their reach. That is, by relieving each of them of their absolutisms, their enduring partial truths can be registered, included, and embraced in the ongoing unfolding of this moment's rush to realization.

Overview: Revolutionary Integral Pluralism

Let's start by turning from the nature of Kosmic karma in all four quadrants and look a little more closely at the methodologies that seem the most appropriate at disclosing/enacting the quadrants. The quadrants, recall, are simply variations on the perspectives that are embedded in all major natural languages--namely, **first person** (singular: I; plural: we); **second person** (singular: you; plural: you/we); and **third person** (singular: him, her, it; plural: they, them, its). We often summarize these as I, we, it, and its (or simply I, we, and it).

The point is that each of those perspectives embodies a particular dimension of **being-in-the-world**. Further, it appears that each of those dimensions of being-in-the-world (or each of those quadrants) can be

approached by a different mode of inquiry. These different inquiries--from **phenomenology** to **hermeneutics** to **collaborative inquiry** to **systems theory**--all disclose different aspects of the Kosmos, but each approach tends to take its corner of the Kosmos to be the Kosmos itself, thus ignoring or denying the important realities in the other quadrants (not to mention the fact that the belief in the existence of the other quadrants is usually ascribed to some sort of horrible pathology in the believer).

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

If we are ever to truly enter An Integral Age at the Leading Edge, it would help enormously if this widespread quadrant absolutism could be addressed and overcome. A significant move in that direction can be taken by simply acknowledging the important truths that each of the major forms of inquiry offer (instead of condemning all but one's own).

Briefly, here is what we will be suggesting: **empiricism** and **behaviorism** primarily engage the third-person singular modes of being-in-the-world (UR); **introspection** and **phenomenology** primarily engage the first-person singular modes of being-in-the-world (UL); **hermeneutics** and **collaborative inquiry** primarily engage the second-person and first-person plural modes of being-in-the-world (LL); and the **ecological sciences**, **structural-functionalism**, and **systems theory** primarily engage the third-person plural modes of being-in-the-world (LR). Of course, there are many more types of inquiries available, but these highlight some of the more historically significant that we will be briefly discussing.

Putting all of these modes of inquiry together, as an enactment and disclosure of turquoise cognition, results in what we are calling **integral methodological pluralism**, which embodies the more practical side of an Integral Post-Metaphysics.

If we are ever to enter An Integral Age at the Leading Edge, it will likely be under the banner of an integral methodological pluralism. Clare Graves called the transformation from first tier to second tier a "**momentous leap of meaning**," because where all first-tier memes are convinced that their particular worldview is the only valid worldview, second-tier consciousness fully recognized and honors the partial truths in all of them. In other words, the leap from first tier to second tier is a leap from partialism and pluralism to integralism and holism.

Pragmatically, this means that all partial modes of human inquiry suddenly assume a new and profound significance as important pieces in the larger Kosmic puzzle, each of which has something

incredibly important to tell us. Integral methodological pluralism thus becomes the banner of that momentous leap of meaning.

Of course, there are many other ways that second-tier consciousness will begin to reach a larger number of members of any given society, but here we are discussing the growing tip, or An Integral Age at the Leading Edge. As Goldstone pointed out, it has empirically been the case that *elite leadership is a prerequisite for revolutions*. If those revolutions (or even reforms) are to be of an authentic, vertical, transformative nature, then a fifth factor is necessary--namely, an increase in Eros or depth in any of the quadrants--and because the elite leading edge today is green (and has been for 20 years), then it follows that the fifth factor in this instance means a yellow paradigm, or an integral injunction and social practice, and the *actual practice* of integral methodological pluralism fits that bill organically.

In short, the more human beings who engage in an integral methodological pluralism--whose very nature is to acknowledge, honor, and include all authentic modes of human inquiry--then the greater the probability that the leading edge of the AQAL configuration in that culture will undergo a legitimation crisis followed by "a momentous leap of meaning" from first- to second-tier consciousness, with the possibility that the consciousness and culture of this growing tip will then spread out to larger segments of the society at large.

To Enact a Dimension of Being-in-the-World

Each of the important methodologies (from empiricism to collaborative inquiry to systems theory) are actually types of *practices* or *injunctions*--in all cases, they are not just what humans think, but what humans do--and those **practices** therefore **bring forth, enact, and illumine** a particular dimension of one's own being--behavioral, intentional, cultural, or social. For example, the very form of participatory or collaborative inquiry--in which two or more subjects of awareness enter a circle of shared horizons and therefore bring forth a worldspace of overlapping intentionalities, meaning, and mutual understanding--the very form of this injunctive practice enables, enacts, and brings forth the intersubjective dimension of the individuals themselves. (This is why different forms of *praxis* yield different *theoria*.)

Under the enactive potential of various forms of practice--from phenomenology to empiricism to hermeneutics to ecological investigations to contemplative endeavors--various dimensions of a holon are energized: they "light up" in vibratory resonance, enacting a worldspace mutually co-created by the inquiring subject (but not merely created by the subject), and stand forth in the clearing created in part by the form of the inquiry.

Thus, when I take a first-person stance to this moment, I light up the subjective dimensions of being-in-the-world, many aspects of which are disclosed by introspective phenomenology. When I take a second-person stance to this moment, I light up the intersubjective dimensions of being-in-the-world, many aspects of which are disclosed by hermeneutics and collaborative inquiry. When I take up a third-person perspective to this moment, I light up the objective (and interobjective) dimensions of being-in-the-world. (We will discuss several examples of these in a moment.)

That is why none of these domains (or none of the occasions in any quadrant) are merely given or predetermined, just lying around out there waiting for all and sundry to see--but neither are these domains totally created by the inquiring subject or intersubjectivity (which is merely the pathology of postmodernism). As we have seen, some features of these domains (or reality in general) are *given*--that is, they pre-exist the awareness of the inquiring subject. These givens or Kosmic *a priori* include the various Kosmic habits and the quadratic inheritances we discussed. As we put it, the *a priori* or given ground of this moment is the previous moment's AQAL matrix, which arrives on the scene as a given (or an inheritance from the previous moment) but never exists merely as a given, for it is always already taken up, transcended and included, transformed and reworked, by this moment's AQAL matrix, as self-organization through self-transcendence creatively unfolds moment to moment.

Reconstructive Inquiry

That is an essentially Whiteheadian stance (but only if expanded from an incomplete to a complete or quadratic formulation--see below); that is, the entire previous moment of AQAL space is handed to this moment's AQAL space as an *a priori*, even though that space itself, when it first emerged in the previous moment, emerged in part as creative freedom (not determined, not given), but a freedom that, when passed on to the succeeding moment, is passed on as determinism (which the succeeding moment must *include*, on pain of pathology, and then *go beyond* by adding its own creative freedom that is not determined by the previous moment).

These Kosmic givens thus include (among other items we will discuss) the entire world of *past actuals*--that is, all of the actual occasions that have already emerged (an emergence molded by the entire AQAL space in which it arose), a creative emergence that is then handed to succeeding moments as causal influence, morphic resonance, formative causation, prehensive unification, cultural context and social memory, morphogenetic grooves, deep patterns and waves of development, and so forth. These types of inheritances are givens: they are given by the past to the present, and they pre-exist any subject's awareness of them (although when they were first laid down, they were themselves *co-created by the subjectivity* that is part of the AQAL matrix at every moment. That is, these givens do *not* pre-exist subjectivity and its interpretations, since subjectivity is one of the four dimensions of all actual occasions;

rather, these givens pre-exist the subjectivity of this moment, not the subjectivity of the previous moment, which helped co-create them. But the point is that, once laid down, the previous moment's entire AQAL space is handed to this moment's AQAL space as a *given* which pre-exists any registration by this moment: it pre-exists the subjectivity, and the objectivity, and the intersubjectivity, and the interobjectivity of this moment--but not of the moment before, although the moment before received its own *a priori* givens, and so on.)

Hence, the only way that the subjects of this moment can *reflectively* illumine their history of past actuals is through a reconstructive inquiry (in any quadrant). A **reconstructive inquiry** means that a subject or subjects attempt to examine the actuals of their own existence by investigating these realities *after* they have already emerged. A reconstructive inquiry (in any quadrant) is therefore essentially an *a posteriori* investigation into previously laid-down realities. It is not an *a priori* investigation into predetermined structures (which is where we part ways with Plato, Hegel, Plotinus, Husserl, and Aurobindo--again, this is part of the move to a post-metaphysical stance), even though the past actuals being investigated now appear as *a prioris* because they are indeed Kosmic habits that are now pre-given (which is why metaphysics mistook them for ontologically pre-existing structures instead of organic Kosmic habits, which are handed not from the timeless to time, as metaphysics thought, but from the temporal past to the temporal present).

Reconstructive inquiry is not by any means the only type of inquiry. It is simply one version of the investigation of what was as it impacts what is. It does not cover inquiries that involve what should be (morals, ethics, normative inquiries); or aesthetic inquiry (art, artistic expression, self expression); or more openly interpretive endeavors (literary, expressive); or even exploratory inquiry into realities not yet emerged on a large scale but just now forming at the frothy creative edge, among many others. So when we emphasize that reconstructive inquiry is important, let's not imagine it is the only approach to reality, but is merely one of the many tools of integral methodological pluralism. It is important, however, because it can help us determine which waves of consciousness (e.g., red, blue, orange) have been laid down as Kosmic habits, and which are as yet still in the formative stages--and thus allow us to move forward with a post-metaphysical approach to levels of consciousness, which can point to the existence of these waves of consciousness without resorting to metaphysical and ontological postulates but simply morphogenetic patterns and habits of evolution (without denying the existence of *higher* potentials available through self-transcendence, although these higher potentials have not yet taken on fixed form on a widespread scale, and thus their exploration remains idiosyncratic, though nonetheless very real).

In short, reconstructive inquiry is one type of inquiry that examines the nature of the present moment by looking into the past moments that led to its present form and content. These types of reconstructive inquiries in the various quadrants include, for example: reconstructive science or **evolutionary science**

(in the LR), **anthropology** (LR), **genealogical hermeneutics** (LL), **developmental structuralism** (LR), **psychoanalytic inquiry** (UL), **Foucauldian archaeology** (LR) and **genealogy** (LL/LR), interpretive **cultural history** (LL), the evolution of **ecological systems** (LR), **stellar evolution** (LR), **biological speciation** (LR), **evolutionary psychology** (UR), bifurcation points in complex and **chaotic dynamic systems** (LR), and so on. Those reconstructive inquiries basically "unearth" or "discover" various aspects of the past actuals of the holons under investigation, and they can do so because those past actuals are givens which pre-exist this moment. They are not Platonic givens but Kosmic habits: nonetheless, they pre-exist this moment. They are Whiteheadians givens--fossilized actual occasions now prehended by their descendents, to which they are internal as prehensive unification and external in interpretive reflection (which is why they jump the Kantian divide of the thing-in-itself and present no fundamental epistemological dilemma; see below).¹⁸

But the central point is that, although these past actuals are givens that pre-exist this moment, their illumination is not. That is--just as with every other moment in spacetime (past, present, and future)--this moment's coming-to-be is an AQAL affair: it is molded by factors in all four quadrants (and their already-existing waves, streams, and states). This means that the unearthing of past actuals, which are fossil givens, inescapably occurs in conjunction with this moment's creative freedom and interpretation. Thus, there is no reflective way to get at past actuals except through an inquiry that includes interpretations of past actuals. The past actuals, as givens, are tucked seamlessly into the pre-reflective prehensive unifications of this moment; but they can only be unearthed with a reflective reconstructive inquiry that inescapably adds its own interpretative (subjective and intersubjective) dimensions. Thus, past actuals, as givens, are never disclosed in their pristine form; they are previous AQAL spaces that, if reflectively "unearthed," are done so only by this moment's AQAL space, a disclosure that colors the previous space with this moment's additions and interpretations (which is exactly what the previous AQAL space had done itself before passed to this moment as a given). Thus, even though the entire Kosmos of the previous moment is handed to us as a given and is felt from within in its totality in my present prehension (i.e., in my present, pre-reflective, prehensive unification), at no point do we reflectively disclose a merely pre-given world.

Does this mean that we can never get in touch with the thing-in-itself? That we can *never* get in touch with any pre-existing givens? No, on the contrary: the past *a priori* is now *internal* to the present moment as an actual constituent of this moment's feeling, and thus what you are feeling in this moment is, in part, the thing in-itself of the previous moment now tucked fully into your being. To say that you can never completely separate past givens from present elaborations is not to say that the thing-in-itself is epistemologically and ontologically dissociated and forever untouchable (this neo-Whiteheadian move thus escapes that particular Kantian nightmare).

Thus, although we can in some deep sense feel the thing-in-itself, we cannot reflectively cognize it; we can feel it, not think it. Even though the thing-in-itself of the previous moment is tucked fully into this moment's prehensive unification or felt-meaning, if we attempt, after the fact, to reflect on and reconstruct this past given, we then inescapably add this moment's interpretations to that moment's givens. Reflexivity itself always disqualifies itself from the thing-in-itself. When the thing-in-itself creatively emerged, it was not given. When dug up, it is not given. Again, at no place do we ever find a merely given world.

This does *not* mean that therefore our reconstructive hermeneutics, reconstructive phenomenology, and reconstructive sciences are of no benefit at all--they are extraordinarily important as one aspect of a more transparent self-understanding. It is to say, however, that at no point do reconstructive inquiries disclose the thing-in-itself (although, if done correctly, they are *guided by the thing-in-itself*, they are guided by the *givens* or factual inheritances or Kosmic habits of the past as they impinge causally on the present via morphic resonance, formative causation, prehensive unification, cultural memory, and so on). When we enact a world, we are immersed in a meshwork of pre-existing givens with present interpretations.

Facts-and-Interpretations Are Intrinsic to the Kosmos

Thus, to say that the present moment is a seamless mesh of past givens and present interpretations is not to deny the existence of either one of them. Whitehead's great genius was to see that "facts-and-interpretations" are the same thing as "include-and-transcend." The previous moment is handed as fact, as given, as *a priori*, to the present moment, which adds its own creativity, interpretations, and transcendence--an AQAL matrix which is then handed, *as fact*, to the next moment's matrix. The interpretations of today become the facts of tomorrow as Kosmic inheritance.¹⁹

This is true all the way up, all the way down. As I have often pointed out, even electrons have to interpret their environment, and even quarks possess intersubjectivity. It is not just that atoms prehend their predecessors (a la Whitehead); it is that one AQAL moment comprehends its predecessors: the four quadrants go all the way down (we will return to this important point in a moment and discuss the ways that it goes considerably beyond, while happily including, Whitehead's notion of prehension).

Thus, when it comes to humans as well, there are indeed *a priori* givens, and there are our present interpretations of those givens. The great (and in some ways single) argument between modernity and postmodernity has always been: how much weight do we give to each of those moments? Modernity (and the Enlightenment) argued strenuously that there is only a pre-given world of facts. The basic Enlightenment paradigm was thus the *reflection paradigm* (or "the Mirror of Nature")--namely, reality is

in all important ways objectively given (i.e., the world of nature we see out there is a pre-given reality reflected or represented in the universal laws of nature)--and therefore correct epistemology consists in making an accurate map or representation of the pre-given territory. The givens alone are real: facts alone exist.

Postmodernity, as if in violent reaction to that silliness, swung to the other extreme and came up with its own howler: there are no facts, only interpretations. Postmodernity did not merely say, "There are givens but our disclosure of them is in many ways interpretive." It said simply, "There are no givens anywhere, there are only interpretations and social constructions." In other words, in place of the Whiteheadian process of rupture-with-continuity (or transcend-and-include), postmodernism put a *nothing-but-ruptures* view: nothing but breaks, incommensurate disjunctions, fragments, shards, as the broken Kosmos proceeds moment by moment to alienate and deny its past.

So modernity claimed "there are no interpretations, only facts"; and postmodernity claimed that there are "no facts, only interpretations." I don't have to tell you that in my opinion they both had an important if partial piece of the puzzle. What is required, of course, is an integral-aperspectival stance that honors and incorporates the important moments of both approaches to past actuals, while avoiding their respective quadrant absolutisms (Enlightenment modernism privileged the UR; postmodernism privileged the LL).²⁰ Both of them took their own preferred mode of being-in-the-world and claimed it was the only valid mode of being-in-the-world.

Interpretation in Both Senses

Up to this point, we have been focusing on inquiry into *past actuals* (or items that can reasonably be said to already exist in the four quadrants); we are not yet talking about inquiry into *future potentials*, which includes inquiry into the frothy edge of today's evolutionary unfolding; inquiry into events that are just emerging; inquiry into the limitless number of different forms of translation that arise moment to moment; inquiry into the transcendental components of any prehension; inquiry into realities that are co-created by the mode of the inquiry itself; inquiry into higher states that are already present as general realms--such as waking, dreaming, sleeping--but have not yet emerged at large and taken on specific forms as Kosmic habits and specific stages; and inquiry into any items that might be what we call *involutionary givens*, or realities that seem to be present from the very start of evolution (such as mathematics, certain physical laws, any truly archetypal forms, the morphogenetic gradient of Eros, and so on. Whether any or none of those exist will be discussed later).

Rather, at this point, we are talking about inquiry into those occasions that in some sense pre-exist our inquiry as actual occasions: that is, the previous moment's AQAL universe and any of its enduring

Kosmic habits that repeat themselves in this moment. That is why we refer to all of these inquiries as *reconstructive inquiries*, whether reconstructive science (e.g., physics, evolutionary biology), reconstructive phenomenology and introspection (e.g., depth-psychology inquiry into past repressed feelings); reconstructive hermeneutics (an investigation of the history of meaning in a culture); reconstructive anthropology (inquiry into the historical and prehistorical material traces of human becoming), and so on.

And the question is, what part of our knowledge is based on those pre-existing facts or givens (handed to this moment via Kosmic inheritance), and what part on present interpretations of those facts (which transcend any past givens and cannot be found in the world of facts)?

In other words, the difficulty is how to determine just what part of our reconstructive inquiries are closer to the facts as best as we can construe them, and what parts are mostly our interpretations or misinterpretations added to those facts. This is a difficult subject, and one that I believe can be best illuminated by an AQAL approach. (See [Sidebar A: "Who Ate Captain Cook? Integral Historiography in a Postmodern Age,"](#) posted on this site).

But let me make a few observations on this delicate issue based on our discussion of Kosmic karma. The general idea is actually simple, at least in theory: the more that past actuals are repeated, the more they become fixed and ingrained Kosmic habits--and therefore the more these past actuals continue to exist as givens, as facts, handed to the future; and the longer they exist, the more stubborn they become, resisting bad interpretations strenuously.

For example, when atoms first emerged, their emergence was in part determined by their own past givens (the already-existing quarks, electrons, protons, etc.--that is, the previously existing AQAL matrix at that time), but their emergence was also in part a stunning leap of creative novelty (i.e., that creative emergence was *a new interpretive moment* that could not be reduced to any of the pre-existing givens). As more and more electrons, protons, and neutrons followed those morphogenetic grooves and gathered together into atoms, the more the very forms of atoms themselves became ingrained as Kosmic habits. At some point, the creatively interpretive aspects of atomic formation began to wane, and the formal dimensions of atoms settled into habits handed to all succeeding moments.

Today there are over 100 of these atomic elements, stable subcomponents of all subsequent gross-realm holons. In other words, in today's world, atoms have become such a deeply ingrained Kosmic habit that no creative emergent of today's manifest realm can fail to include them. This means that atoms have become deep features of the Kosmos handed to all future occasions, which must transcend-and-include their forms (or fail to exist). And therefore, these *deep* or *formal* atomic features

strenuously resist re-interpretation by today's AQAL space (**in both senses**: the atoms themselves have ceased adding new interpretive emergents to their basic forms--as Whitehead would say, in this regard their creative novelty now approaches zero--and we humans ourselves therefore have very limited wiggle room in our interpretations of the formal aspects of atoms).

In both senses is an important point, because it highlights two fundamental types of interpretation present in the Kosmos. The first and most fundamental is that *interpretation is an intrinsic aspect of the Left-Hand quadrants of all holons*, top to bottom. That is, any given moment's prehension contains an element of creative novelty and interpretive freedom, which cannot be reduced to, or explained by, the a priori givens and facts of the previous moment (and "interpretive freedom" means that how a holon feels its past is not fully contained in its past). As we said, even electrons have to interpret their environment--not to mention bacteria, worms, and wolves.

Thus, interpretation is *inherent* in the subjective and intersubjective dimensions of being-in-the-world (all the way up, all the way down). We often emphasize the importance of intersubjectivity in interpretation (and therefore, in shorthand, we often identify interpretation as quintessentially a LL occasion, and will continue to do so), but all interior dimensions have a moment of interpretive freedom (although never divorced from the other quadrants).

This moment's quadratic prehension is therefore an amalgam, an inseparable meshwork, of intrinsic facts and intrinsic interpretations. That is, this moment's quadratic prehension includes this moment's factual givens plus this moment's interpretive take on this moment's givens. And the sum total or amalgam of these facts-and-interpretations (i.e., this moment's AQAL matrix) is then handed, as given FACT, to the next moment's quadratic prehension, which then adds its own facts and interpretations, which altogether as amalgam are then handed, as FACT, to the next moment, which will then INTERPRET that or any such FACTS in ways not contained in those FACTS (which is why this moment transcends and includes its predecessors).

In short, the FACT(S) of the previous moment plus the facts-and-interpretations of this moment are then handed, as prehensive amalgam, to the next moment as the new FACT (i.e., as the new sum total of past actuals as givens), which is then open to new interpretations, which can become new facts.... As we said, the interpretations of today become part of the facts of tomorrow as Kosmic inheritance.

The second type of interpretation intrinsic to the Kosmos follows from the first, namely, holons prehend each other, and therefore must interpret each other's interpretations. The first type of interpretation is simply part of the creative freedom inherent in every holon (i.e., every holon must interpret the present moment to some degree); the second type is what happens when one holon

specifically attempts to interpret another holon. This is where, shall we say, the interpretive game gets dicey.

This is a very long topic. Let me simply say that, precisely because interpretation of the first type is intrinsic to the Kosmos, so is interpretation of the second type. Any time one holon encounters another, it is a four-quadrant-to-four-quadrant affair: each holon encounters the other not just as a given fact or third-person object, but as a first- and second-person interpretative affair. The deer watching a hunter must interpret the hunter's actions, and not merely react to each of them like, say, a falling rock. Precisely because all holons (all the way up and down) contain a moment of sentience, they will always have to interpret their environments and therefore interpret each other's interpretations.

Needless to say, *adequate interpretation therefore demands same-depth translation*. If one holon attempts to interpret a holon of greater depth, something will definitely get lost in the translation. This, too, is a very long topic, so, for the moment, let us simply note that item and move on.

By the time we come to human holons, their linguistic capacities greatly extend and complicate interpretation (in both senses). Postmodernism, of course, became (understandably) obsessed with the outrageous mystery of interpretation of the Other: how on earth can we even begin such a task? Postmodernism generally answered, We can't--it is basically impossible to adequately interpret a cultural Other, so we are left with incommensurable cultures, incompatible linguistic practices, noncommunicating lifeworlds, and pluralistic shards in all directions. As it turns out, postmodernism simply overstated its case, and by the time that Derrida admitted (in *Positions*) that "the transcendental signifier does exist," then the game of extreme postmodernism had already run its course, although it left academia in the midst of a colossal legitimation crisis it has yet to resolve.

We needn't follow postmodernism to its extreme in order to agree with its incredibly important if very partial truths, first and foremost of which is: interpretation is intrinsic to the Kosmos (which is the real meaning of "there is nothing outside of the text"). Postmodernism, of course, meant only the second type of interpretation that we are discussing, and then specifically in its human forms--that is, human beings are linguistic creatures and therefore must interpret everything that enters their world, since the "limits of my language are the limits of my world." But that view, taken in and by itself, ultimately has no meaning (and is, in fact, self-contradictory) unless it is plugged directly into the first type of interpretation, namely, all holons, top to bottom, have an interpretive component internal to their own makeup or actual constitution. Once interpretation is adequately situated in an AQAL configuration, the partial truths of postmodernism take their rightful and important place in a more integral orientation.

So we have two types of interpretation intrinsic to the Kosmos, which we might call **primary interpretation** (inherent in the Left-Hand quadrants of all holons) and **cross-interpretation** (where one holon attempts to interpret another).

Let us now return to the point we were making, which is that the older any interpretative moment, the less wiggle room left in its makeup. As we were saying, when we humans today investigate atoms, for example, we bring our own interpretations to them; but our interpretations have relatively little impact on these deeply ingrained Kosmic habits, which is why bad cross-interpretations are soundly rebuffed by the actions of the atoms themselves (which is why falsifiability is often--but not always--one of the many yardsticks used by reconstructive sciences: **falsifiability** is the rebuff of a bad cross-interpretation by the Other of the interpretation).

Part of what our reconstructive inquiries unearth or disclose are some of the basic patterns, deep features, or ingrained Kosmic habits (as they appear in any of the quadrants). These deep patterns are those past actuals so habitually repeated that the probability waves become very tightly localized, hence our reconstructive inquiries can add only a few interpretative twists to these now-settled facts (and the older the habit, the less wiggle room left in its probability wave: the more stubborn the fact becomes--and the less open to interpretation--even though its original formation included *intrinsically* interpretative moments of subjectivity and intersubjectivity *in its own internal makeup*: at no point are facts ever merely factual). But the more settled the holon, the less wiggle room in its essential features.

This is why we say that only deep patterns or features are inherited by collectives: they are what all holons of that class had in common as they first emerged, and therefore those patterns set up a strong collective morphic field; whereas all surface features--or what only a few holons did--were not strong enough to be collectively passed forward (although they are carried forward by the individuals themselves in their own prehensions and individual morphic fields).

Of course, there is a type of spectrum or holarchy of collectives--individual, family, group, culture, nation, planetary, etc.²¹ The point is that there is individual karma, family karma, cultural karma, national karma, etc.; and those deep features, but not surface features, are inherited by the members of those families, groups, nations, etc. Notice that most of these collectively inherited patterns are not universal but are rather confined to one small group, subculture, or culture. Only a few deep features are universal or planetary, but the discovery of those universal patterns can only be unearthed by a reconstructive inquiry conducted by yellow or higher, since they involve universal patterns invisible to first-tier memes. We will return to these important points momentarily.

A Simple Analogy: The Grand Canyon

As we said, the older the past actual, the less room for today's interpretations, in both senses (the holon's and ours--that is, the less the interpretive moments internally added by the holon itself, and the less wiggle room in our cross-interpretations of their features). Conversely, the more recent the past actuals, the more room for interpretation (in both senses).

In psychological development, for example, this means that the earlier waves of development--particularly beige, purple, red, blue, and to some extent orange--are now fairly set as deep givens handed to the present as morphogenetic fields and interpretive habits, whereas the more recent waves are still in their formative periods.

Let me give a simple analogy here. A very old, deeply ingrained Kosmic habit--such as, say, the beige meme or structure--is like the Grand Canyon: it is a morphogenetic groove cut so deeply into the Kosmos that it is virtually impossible to escape. If you are traveling down the Grand Canyon, you can either float down the Colorado River at the bottom--a swift ride that takes a few hours--or you can walk all the way up to the top, then all the way down to the bottom, then all the way up to the top and all the way down again, and so on for miles: a huge expenditure of energy that would take you months of walking to cover the same ground. Thus, if a human holon wants to get down the river in the most efficient fashion, there is close to a 100% certainty that it will follow the river at the bottom, and not walk up and down the walls continuously. Thus, to say that a human holon is navigating the Colorado River in a developmentally efficient fashion, is to say that there is close to a 100% certainty that we will find that holon moving down the river at the bottom of the Grand Canyon in any given moment.

The beige meme is just like that: there is a virtually 100% certainty that human holons attempting to traverse its spacetime warp will follow the grooves--and thus display the characteristics--associated with the beige wave of the AQAL matrix (which is why all humans *universally* have a need for food, shelter, water: the beige meme). Moreover, these beige characteristics can only be determined (or reflectively discovered and outlined) by a reconstructive inquiry that investigates the Grand Canyon *after the fact* of its emergence and habit-cutting grooves--i.e., as an a priori of past inheritance, not a predetermined archetypal structure.

The older the holon, the more like the Grand Canyon it becomes. At the deepest point, the Canyon is almost a mile down (some 5000 feet)--in human holons, that would be like beige.²² Purple is less deeply cut (say, 4000 feet down), red less deeply cut than that (say 2000 feet), and blue less deeply still (1000 feet). Orange is a mere 300 years old--the equivalent of perhaps only 300 feet cut into the Kosmos. And green--on the scene for a mere three decades in any widespread fashion--is a morphogenetic groove that has been cut a paltry 30 feet into the surface of the Kosmos. And poor second tier is rather like a few

people dragging sticks along the surface of the ground, slowly beginning to carve an integral morphogenetic groove into the Kosmic landscape.

Thus, as we have been saying, the deep features that are inherited in any quadrant as Kosmic habits are simply probability waves for finding a type of occasion in a particular spacetime. The older the inherited feature, the more restricted the probability (so that very old morphic forms appear largely deterministic, even though originally laid down as creative freedom). All the other features of holons--their permutations, combinations, surface features, and actions--emerge as a novel play in this moment's AQAL space, transcending-and-including the past in a rush of creative fervor, with interpretations and facts sliding all over each other in a riot of indeterminacy. But the general features themselves slowly settle as Kosmic habits, and, as usual, the older the habit, the harder it is to break.

From Partial to Complete Dialogical Inheritance

We will be pursuing many of these crucial topics--such as the relation of facts and interpretations--in later sections, where we will give specific examples of what is meant in each case. The simple point for now is that each actual occasion--each existing holon--has at least four dimensions of being-in-the-world, so that each moment exists as an AQAL display with a four-dimensional inheritance.²³

Each four-dimensional moment therefore *intrinsically* has objective/factual aspects or dimensions (UR and LR) and interpretive/consciousness aspects or dimensions (UL and LL). We are not now talking about how humans interpret other holons (or cross-interpretation); we are talking about holons themselves, all the way up, all the way down (primary interpretation). As this moment comes into being (at any level), it possesses a spark of creative transcendence, interpretive freedom, and nondetermined play; but as it passes into the next moment it becomes "gone" or "past," a past actual no longer changing: it ceases to interpret itself and passes into the fossil record of the *a priori*. The entirety of this moment's facts-and-interpretations is thus handed to the next moment as *a priori* given dimensions, which will then meet those givens with its own facts-and-interpretations.

To put this more accurately, by moving from Whitehead's partial dialogical to a quadratic formulation: the AQAL matrix of this moment is taken up and included in the AQAL matrix of the next. This is not merely a matter of prehension and prehensive unification, as Whitehead believed. Whitehead was actually giving an Upper-Left quadrant analysis of moment-to-moment existence, and thus he largely neglected the inheritances contributed by the other quadrants. For example, while the subjective dimension of this moment is prehending the subjective dimension of the previous moment (and thus being molded to some degree by the prehensive causality of past feelings), the *objective dimension* of this moment is exerting a **formative causation** on the objective dimension of the next, and thus exerting not

just a **feeling** causality but a **morphic** causality. That type of objective or exterior inheritance *is not directly prehended by the holon*, unless it takes up a third-person stance to its own existence, and thus it cannot be accounted for by Whiteheadian prehension or concretion (but can be accounted for by Sheldrakian morphic fields and other UR and LR inheritances, including *subtle energy resonances* [see **Excerpt D**]).

Thus, each moment is not just a subject that becomes object of the next subject; rather, each moment's objective forms also causally influence subsequent objective forms in a way that is not prehended or directly felt by the holon. That is, objective dimensions pass on their influence to subsequent objective dimensions, and subjective dimensions influence subsequent subjective dimensions--and likewise intersubjective and interobjective--and altogether they help mold the face of the present moment (*only some of which* enter the prehension or felt-awareness of the holon).

Likewise, as the exchange with David Ray Griffin disclosed, various *intersubjective fields* influence the form of the subject in ways that are *never prehended as object by the subject* (i.e., that enter and mold the subject *directly as the subject arises*, and not as prehended as object by the subject).²⁴

In short, various aspects of *all* the quadrants are inherited, not merely as a prehensive unification (a la Whitehead), and not merely as formative causation (a la Sheldrake), and not merely as cultural memory (a la Bourdieu), and not merely as social systems (a la von Bertalanffy), but via a total AQAL inheritance that includes the four quadrants all the way down (in a complete and not partial dialogical fashion).²⁵

What we need is a word to indicate this "four-quadrant prehension." I sometimes call it "quadratic prehension," but that stretches the Whiteheadian meaning beyond recognition, and the whole point of the quadratic formulation is that it categorically rejects the adequacy of the Whiteheadian version in this regard. So I will usually call this "quadratic prehension" by the terms **tetra-hension** or **com-prehension**, with the clear understanding that it extends beyond merely feeling-prehension, formal-causality, intersubjective-contexts, and interobjective-systems to indicate a four-quadrant inheritance all the way up and down. (And by "four-quadrant inheritance" or "tetra-hension" we mean everything going on in any of the quadrants, including their waves, streams, states, and types--all of which are just words indicating actual realities passed on from one moment to the next in the creatively unfolding AQAL matrix.)

The point is that all of the existing theories of inheritance--from prehension to causality to autopoiesis to systems memory--seem to tap into one or two of these dimensions of being-in-the-world, but none seem to cover all of the known bases. So from now on, when we speak of Kosmic karma, we mean an AQAL affair of tetra-hension, all the way up, all the way down.

In short, moment-to-moment inheritance is an AQAL affair: subjective dimensions resonate with, and influence, subjective dimensions via prehension; objective (i.e., exterior) dimensions resonate with, and influence, objective dimensions via formative causation; and so on with intersubjective and interobjective habits. Quadrant-to-similar-quadrant resonance is the form of Kosmic memory. And many of the Right-Hand forms of this inheritance never enter the direct prehension of the holon inheriting them, nor do most of the deep patterns in the Left-Hand quadrants themselves, all of which, as we will see, are discovered only by second- and third-person inquiries (and not first-person prehensions). There are likewise Right-Hand subtle energy fields, in addition to morphic fields (see below), all of which elude prehension per se.

The essential point for the present discussion is that the AQAL matrix of one moment is handed as a given, an *a priori*, to the AQAL matrix of the next. These givens are factual, *not* in the sense that they are all objects of prehension of the new subject (because some aspects of Kosmic inheritance are not directly felt by a holon). Rather, the AQAL matrix of the previous moment is now a factual given or an *a priori* in the sense that it has ceased its own creative novelty and has settled into the unchanging past, part of the fossil record of Kosmic evolution. Its creative freedom has ceased as the moment of transcendental creativity is taken over by the next moment, rendering this moment "dead," if you will, or passed into Kosmic memory. It is now a past actual, which is fixed or *a priori* in the sense that it no longer can interpret itself and thus change the form of its own existence, as it did in its own moment of present creativity, but it can be interpreted by its successors. As a past actual, its overall probability waves have collapsed into a specific and unalterable form, a creative reality now passed into a nonliving, nonchanging fossil, but a past actual that can only be reflectively known by present interpretations.

In short, the form of Kosmic memory is the AQAL matrix tetrahended moment-to-moment, and not merely prehensions, nor mindless formative causation, nor merely systems memory, nor solely cultural habitus, etc. Kosmic inheritance is moment-to-moment tetrahension, all the way up, all the way down.

Conclusion

The forgoing sections suggest a theoretical framework--an AQAL matrix, or an **Integral Operating System** (IOS)--that allows us to do several things at once.

First, we can account for *existing* stable structures (from bacteria to ecosystems to levels of consciousness) without resorting to pre-given archetypes, structures, or independently existing ontological levels--that is, we can begin to replace metaphysical speculation with reconstructive inquiry.

Second, even existing structures are not viewed as independently existing concrete entities but as **probability waves** for finding particular occasions in a certain vicinity of the AQAL matrix at any given time.

Third, the very nature of any actual occasion *intrinsically* contains at least three or four major dimensions (the four quadrants), each of which embodies an intrinsic mode of **being-in-the-world** (first, second, and third person modes).

Fourth, an Integral Operating System (or a theoretical framework that explicitly honors and includes all quadrants, all levels, all lines, all states, all types) is very likely the only framework that can help to inaugurate **an integral age at the leading edge**. Although any IOS is merely a third-person, abstract, theoretical, it-language construction, any authentic IOS nonetheless *explicitly* draws attention, not just to third-person "its," but to the other important realities of first- and second-person modes, including personal feelings, experiences, phenomenology, hermeneutics, and collaborative inquiry. Therefore, any genuine IOS helps to continually remind individuals that they should be touching bases with all of those realities--with all of the quadrants, all of the levels, all the lines, all the states, all the types--even if the simple IOS map itself can never replace the actual territory of any of those (nor was it meant to). Moreover, unlike most other maps (from the Web of Life to the postmodern paradigm), which believe themselves to be the actual territory and the one correct way to view it, an IOS is acutely aware that it is merely a map, and thus it can point to higher territories and realities not directly contained in the map itself. Finally, an especially helpful aspect of any authentic IOS is that it explicitly draws attention to the many methodologies that can themselves directly enact and illumine the various realities and potentials of the creatively unfolding Kosmos. It is to a summary of this integral methodological pluralism--harbinger of An Integral Age at the Leading Edge--that we can now turn.

Part V. Integral Methodological Pluralism

Introduction

I believe we now have enough background information to take a quick tour of some of the more commonly-used methodologies that light up, enact, and bring forth the various dimensions of holons. In each of these cases--from empiricism to phenomenology to hermeneutics to systems theory--we can ask, what is being disclosed or brought forth by the injunctions of the particular inquiry? That is, when we pursue those particular inquiries, what is it that we actually find? What does the inquiry show us? And why is this important?

Several items are being enacted and illumined in the clearing created by a particular inquiry, including **past actuals**, present **actual occasions**, and **future potentials**:

(1) We just discussed one of the most important--namely, some of these inquiries (such as physics, biology, developmental psychology, systems theory, ecology) can disclose many of the enduring features of *past actuals* that are still active in the present as givens, as facts that pre-exist this moment's interpretations of them (even if inescapably colored by this moment's interpretations, and even though, when they were first laid down as facts, they themselves had an intrinsic moment of interpretive freedom).

(2) Some of these inquiries (such as hermeneutics, collaborative inquiry, meditation, artistic creativity) can also highlight the *actual occasions* (or facts-and-interpretations) that themselves emerge in this moment.

(3) And--just as important--some of them can disclose various *future potentials* that are just emerging with their own wild creative jolts. These emergents are not givens--certainly not yet--but are just coming to be in this moment of indeterminate playfulness. If any of these creative emergents survive the selection pressures in all quadrants and are subsequently repeated by more and more holons in that class, they might eventually settle into deep patterns and ingrained Kosmic habits handed to all members of that class in the future.

Those are some of the occasions open to our present forms of inquiry. In an important endnote, we will discuss some of the other items that might be discovered through human inquiry (items such as **involutionary givens**, or those truly archetypal patterns that might reasonably be supposed to exist prior to the start of evolution itself).²⁶ And remember, what we are exploring now are various forms of *inquiry*, or ways that we look for truth, or meaning, or information, or feelings, or insights, or collaborative sharing, and so on. In all forms of inquiry, in any quadrant, we are looking for something. So we are asking: in the various quadrants, what forms of looking or inquiring are there? And what do they bring forth? Needless to say, inquiry is not the only form of human feeling, knowing, being, or desiring--it is simply the form most open to reproducible methodology.

Let's look at the contours of some of these methodologies by giving a very quick, generic, simplistic account of some of the more commonly-used inquiries and a little bit of their recent history.

Upper-Right Inquiry

Perhaps the simplest of any sort of inquiry is **sensory empiricism** (which, given theoretical puffing, appears as **behaviorism** and, with more puffing, **positivism**--I will treat them generically as one).

Sensory empiricism is also the most naively appealing, based on a series of facile assumptions: I see sensorimotor objects out there; those objects (and probably those objects alone) are real; therefore true knowing consists of following the behavior of those objects as carefully as I can: that is, true knowing consists of making an accurate map of a pregiven objective territory.

It's not that those assumptions are entirely wrong in every way. It's that, even if we grant their true aspects, they are a very small slice of the Kosmic pie. But the true aspects of that approach (which we are focusing on now) revolve around this:

When I attempt to take up the stance of an impartial and scientific viewing of objects, *I light up the third-person dimensions of being-in-the-world*. Those third-person dimensions are there, they are real, they are relatively objective (i.e., many of the aspects of present occasions are handed to the present as Whiteheadian past actuals factually inherited or prehended by this moment. This is why a diamond will cut a piece of glass, and it will do so in a premodern culture, a modern culture, and a postmodern culture: so much for cultural relativity). Those **facts** stand, but they do not stand alone, nor do they constitute a reality divorced from, or unmolded by, the other quadrants and dimensions of being-in-the-world. The disaster, needless to say, occurs when the investigation into this quadrant (the Upper Right)--or inquiry into the objective behavior of sensorimotor occasions--is taken to be the only type of investigation that yields true knowledge (an immature assumption that occurs only when I presume, contrary to the entire web of available evidence, that the only occasions that are real are sensorimotor occasions--which amounts to an absolutizing of the naive stance of unreflective awareness. "That we deny reflection is positivism"--Jürgen Habermas). This blindness is simply another instance of **quadrant absolutism**.

Still, a third-person inquiry into the behavior of the sensorimotor dimension of holons is an important tool in any integral kit. This empirical mode of inquiry lights up the third-person dimensions of being-in-the-world. It is therefore instrumental in helping to disclose some of the factual aspects of this moment (which means, the inherited forms of the quadratic past still active in this moment, AND the objective or Right-Hand correlates of the Left-Hand consciousness and interpretations arising in this moment). The existence of this important quadrant, of course, is denied by postmodernists, but only because, as we will see, they are involved in a quadrant absolutism of their own.

Important inquiries here include most of the natural sciences focusing on individual behaviors, such as physics, chemistry, molecular biology, biochemistry, evolutionary behaviorism/psychology, neurophysiology, neuroscience, and cognitive science.²⁷ However limited they are in covering the Kosmos, they form an important cornerstone of any truly integral methodological pluralism.

Upper-Left Inquiry

Upper-Left inquiry, or inquiry into first-person modes of being-in-the-world, is the most immediately available inquiry for everybody: I simply look into my own mind, my own awareness. Of course, things then get very complicated very quickly--what I call "my own mind" is partly a product of culture, social systems, a bit of undigested meat, you name it (which only means, once again, that no quadrant is divorced from the others). Still, "introspection" in any of its numerous forms is not entirely an illusory game; just as with empiricism and all the other quadrant inquiries, it can disclose many important occasions--past actuals, present occasions, and future potentials--not disclosed or enacted by any other mode.

The simple fact is, when I take up a stance of feeling into myself, *I light up the first-person dimensions of being-in-the-world*. Of course, what I find depends on a host of variables, including--most importantly--both the *wave* of consciousness and the *stream* of consciousness that I am feeling into. But generic first-person inquiry is behind a multitude of important methodologies across the entire spectrum of consciousness--including various types of meditation and contemplation, introspective psychology, psychoanalytic endeavors, shamanic voyaging, phenomenology of awareness, dream analysis, and body work.

Most of the conflicts between approaches in this quadrant concern an argument as to which one of the many levels of awareness is the one and only true level--a case, we will see, not of quadrant absolutism but of **wave absolutism**. And we will also find a heated argument among theorists who believe that only one stream in this quadrant is really real--e.g., those who believe that the Piagetian cognitive stream, or the Gravesian values stream, or the vipassana meditation stream is the only really deep stream against which all others are but surface currents--an example of **stream absolutism**.²⁸

Nonetheless, first-person phenomenology, in many of its forms--spiritual, mental, bodily--shorn of any wave or stream or state or type absolutism, is clearly an important resource in any integral methodological pluralism. We will investigate its many crucial contributions in a subsequent excerpt.

Lower-Right Inquiry

Of course, both Upper-Left and Upper-Right inquiries are, in one sense, naive. They both tend to assume that individuals stand alone. I look into my own mind (UL), and nothing I see there suggests that those contents are profoundly molded, sometimes even created, by my culture. And I look at objective things out there (UR), and they seem to be real objects existing by themselves--nothing in my senses suggests that they are intrinsic parts of larger wholes.

The first move beyond the stance of *naive individualism* generally occurs (and historically occurred) by understanding that the visible organism (UR) is intrinsically interconnected with the visible

environment (LR) in systems of mutual interaction. In other words, a sophisticated tracking of the sensorimotor behavior of single objects soon discloses (to second-tier cognition) that individual objects are following systemic patterns of behavior *that are not given by anything in the individual objects themselves*. Individual objects appear to belong to wider systems that to some degree govern the behavior of those objects that are components of the system. The evolution of an individual organism, for example, cannot be understood apart from the ecological system in which it is embedded. In some sense, individual organisms do not exist on their own; what actually exists is an organism-environment system, an ecological web--itself embedded in even larger webs--and it is an understanding of these systems and webs that constitutes significant knowledge. Thus, it is not the **behavior of objects** but the **behavior of systems** that becomes the focus of this mode of inquiry.

Historically, this perspective resulted in everything from **developmental structuralism** to **genealogical anthropology** to **evolutionary systems theory** to the **ecological sciences** and **Web-of-Life** theories to the wide variety of **dynamic systems theory** (from cybernetics to general systems theory to functionalism to chaos and complexity theories). All of those are still an essentially *third-person inquiry*, but now executed with an eye on the plural and the collective, not the singular and atomistic. In systems theory you find no first-person accounts of desire, feelings, impulses, visions, poetry, dreams, satori, and so on (not in their own nonreductionistic terms); and you find no authentic (or nonreductionistic) second-person accounts of mutual understanding, hermeneutics, collectively shared horizons; nor any account of the interior of states of consciousness, stages of consciousness, streams of consciousness, and so on. Those items are sometimes acknowledged, but all of them are reduced to their exteriors appearing in dynamic systems of interwoven its.²⁹ Despite attempts to introduce a "soft systems theory," the vast majority of influential systems approaches--starting with von Bertalanffy and running through Parsons and Merton to Maturana, Varela, Luhmann, Prigogine, Goertzel, Warfield, Laszlo, Wolfram--are all primarily forms of third-person plural inquiry, which, relieved of any quadrant absolutisms, are crucial resources in any integral methodological pluralism.

In other words, when I engage in systems-theory inquiry, *I am lighting up the third-person plural dimensions of being-in-the-world*. These dimensions are real, they are there, and they are--exactly as systems theorists claim--relatively objective facts about systems in the world. They disclose the Lower-Right quadrant, or the objective dimensions of communal holons.

The more leading-edge schools of dynamic systems theory acknowledge that the Upper-Right organism does not merely *reflect* its pre-given Lower-Right environment but rather **enacts** it and **co-creates** it (the enactive paradigm). This is surely true; but it is still a third-person account of those realities, as we will see in detail in **Excerpt B**. This does not invalidate autopoietic theories, but merely situates them in the larger scheme of an integral methodological pluralism.

All of those interobjective approaches--there are literally dozens of others--are tapping into the fact that all holons have a Lower-Right quadrant, a holistic web of mutually interpenetrating patterns across space and time that can be described in a third-person plural perspective--and which, although far from the whole story, are a crucial aspect of a more integral view.

Lower-Left Inquiry

Historically, and coming right on the heels of the discovery that individual organisms exist only as inseparable aspects of webs of ecological interaction, it was discovered that those interobjective webs actually have interiors that cannot be reduced to, or explained by, the webs themselves. That is, social systems (third-person its) actually possess interiors of first- and second-person realities that escape detection by ecological and systems sciences. Worse, the objective and interobjective sciences themselves arise only as an inseparable aspect of extensive fields of cultural interpretations: intersubjectivity touches all other endeavors. Thus, modern systems theory gave way to postmodern contextualism--both of which are now being transcended and included in integral theories at the leading edge.

But to focus on the great postmodern discovery: every holon has an intersubjective dimension, every holon has a Lower-Left quadrant. Moreover, this intersubjective field is truly irreducible; it is not some sort of product of the interaction of priorly separate subjects that somehow come together, interact, and form a shared intersubjective horizon. Rather, intersubjectivity is there, from the start, as an intrinsic aspect of the tetra-arising of this and every moment.

Even evolutionary sciences support this conclusion, in that they all agree on (even if they cannot explain) the fact that *there are no first instances* in evolution. When the first instance of a new species arises--for example, the first mammal--*it never arises by itself*; what first shows up is an entire population of mammals. It makes sense if you think about it. For a new species to arise, there must occur dozens of major beneficial mutations. The odds against that happening are of course astronomical; but worse, the *same* dozen mutations must occur in another animal of the opposite sex; and then, on the entire world-wide planet, they must find each other, and then mate, and then their offspring have to survive and mate--and the odds of all of that happening are of course off the scale of the believable or even the possible. No, in some mysterious way, **entire populations simply show up**--and that means, *the insides and outsides of the singular and the plural arrive on the scene together*: the four quadrants simultaneously arise and mutually tetra-evolve, as we have been saying all along.

(How do entire populations simply show up? What "mechanism" can possibly account for that? The short answer is: Eros. See the endnote on involutory givens.³⁰ But whatever we decide on the "how" of

it, the factual "what" of it is that the inside and the outside of the singular and the plural arrive on the scene simultaneously: the quadrants tetra-evolve.)

By the time the Lower-Left or intersubjective dimension flowers in self-reflexive humans, entire modes of inquiry have also evolved that help to enact, disclose, and illuminate this intrinsic dimension of being-in-the-world. Foremost among these modes of intersubjective inquiry is **hermeneutics**--the art and science of interpretation--in its many forms. Of course, hermeneutics in its prereflexive mode exists "all the way down"--holons, even at the subatomic level, are engaged in interpreting their environments. Signal systems and exchanges of particles/energies/forces exist at even the most fundamental of levels. Unfortunately, because the creative novelty of the most fundamental holons approaches (but never reaches) zero, it mistakenly appears that interpretive freedom is completely absent at the ground levels, whereas, as Whitehead knew, it is merely at its nadir. The intersubjective dimension of evolution can be followed from its humble beginnings in the most fundamental holons (as systems of proto-prehension), through its more elaborate forms in plant and animal signal systems (chemical, biological, hormonal)--but all of them involve not just exchanges of *signifiers* in a system of *syntax* but the evoking and enacting of *signifiers* in a shared *semantic*: the four quadrants arrive on the scene simultaneously and tetra-evolve. (For syntax and semantics, see **Excerpt B**, section "Integral Semiotics.")

In humans, this shared semantic appears as extensive networks of cultural backgrounds, prereflexive shared prehensions, mutual understanding, and overlapping horizons of intersubjectivity. These shared interpretive moments constitute an essential ingredient not only of mutual understanding between subjects, but of the arising of subjectivity itself: such is the essence of the great postmodern discovery. Agency is always agency-in-communion, in both its exterior or ecological forms, and its interior or cultural forms.

The explicit investigation of the many nuances of cultural intersubjectivity is the key ingredient in the methodologies of the Lower-Left quadrant. **Hermeneutics, collaborative inquiry, participatory pluralism, and action-inquiry** are a few of the many modes of this enactment and disclosure. The important point is that when I engage in hermeneutics and collaborative inquiry, *I am lighting up the second-person (and first-person plural) modes of being-in-the-world*. Those modes are real, they are there, and they constitute a crucial ingredient in any integral methodological pluralism.

All of those intersubjective approaches--there are literally dozens of others--are tapping into the fact that all holons have a Lower-Left quadrant, a holistic web of mutually interpenetrating prehensions across space and time that can be felt and described in a second-person (and first-person plural) perspective--and which, although far from the whole story, are a crucial aspect of a more integral view.

Integral Operating System (IOS)

Those are simply some of the major, time-tested, widely accepted quadrant inquiries. In a later excerpt, we will focus on wave, stream, state, and type inquiries (there are abundant existing examples of all of those).

But in each of these discussions of some of the more important modes of human inquiry, we are not discussing them merely as an academic item of historical interest. We are driving towards a practical, hands-on, integral methodological pluralism, or what we are also calling an **Integral Operating System** (IOS), which specifically combines the very best of the time-tested modes of inquiry (from empiricism to phenomenology to hermeneutics to systems theory) in order to produce the most balanced and comprehensive approach to the Kosmos.

IOS, when mastered, **combines the strengths of all of the major types of human inquiry** in order to produce an approach to any occasion that "touches all the bases," that refuses to leave some dimension untouched or ignored, that honors all of the important aspects of holons in all of their richness and fullness. IOS, as we said, *is itself merely a third-person system of signifiers* (i.e., it is nothing but a system of abstract ideas, symbols, and concepts, all of which are merely third-person symbols, not first-person or second-person realities).

However--to continue the computerese--if IOS is properly downloaded and installed, it essentially *activates the first-, second-, and third-person dimensions themselves*, simply because those are the active signifieds of the IOS signifiers. The result is that any brain hardware system operating on IOS automatically scans all phenomena--interior as well as exterior--for any quadrants, waves, streams, or states that are not being included in awareness. IOS then acts to redress this imbalance and help move the system toward a more integral and inclusive stance. IOS acts as an autopoietic holism, if you will.

To repeat: IOS itself does not deliver first- or second-person realities, nor is it meant to; rather, it simply alerts the system to the fact that those realities exist, and urges the system to directly take them up. But that means that the person then has to actually engage in those other modes of inquiry, whether contemplative phenomenology, body work, intersubjective group processing, interobjective institutional organization, meditation, collaborative inquiry, and so on.

We will continue to discuss IOS in subsequent sections. But don't let the third-person signifiers mislead. What we are talking about are the contents of lived, felt, breathed awareness. We are talking about what aspects of the Kosmos we will allow ourselves to feel. Can we allow ourselves to feel deeply into all dimensions of the self-disclosing Kosmos, or we will recoil, contact, pull away from the Kosmos, and from our Self, and run instead into one partiality or another, one absolutism or another, one broken fragment or another? IOS, although a third-person operating system, simply acts as a reminder, a

self-scanning alert, that there might be more feelings than are presently being allowed to surface, and points one in the direction of a more integral embrace.

Notes

¹ Alexander and Colomy, "Neostructuralism today," in G. Ritzer (ed.), *Frontiers of Social Theory*.

² Strictly speaking, a collective or communal holon (cultural or social) does not have a singular agency, will, or consciousness, and thus communal holons do not directlyprehend their ancestors, or previous communal holons, *in the same way* that individual holons do. It is subjectivity that prehends previous subjectivity, but all subjects arise with a context or background of intersubjectivity--and interobjectivity--that in part molds and influences the very nature of subjectivity itself. More accurately, each holon has a subjective dimension that directly prehends its past, but it also has an intersubjective dimension to which subjectivity is always already tetra-meshed and which therefore constrains to some degree the form of the feelings that subjectivity can have in any actual occurrence. This habitual constraint is the form of cultural memory. Likewise, the objective dimensions of any holon are tetra-meshed with interobjective realities that constrain the form of objective behavior, a constraint that appears as social systems memory.

Philosophers have been arguing for centuries over the similarities and differences between individual and social. Some deny any differences; others deny any similarities. Both are right: there are clearly important similarities as well as crucial differences between individual and social holons--see "[On Critics, Integral Institute, My Recent Writing, and Other Matters of Little Consequence](#)" [posted on this site].

(What is the easiest way to tell the difference between an individual holon and a social or communal holon? The former has a visible physical boundary. An ant is individual holon, an ant colony is a social holon; a human organism is an individual holon, while a family, a club, and an nation are human social holons. Confusing these two is a calamitous fallacy that, among other things, is the very definition of fascism, whether political fascism or ecofascism or values fascism, because the collective is treated as an individual with a single will, value, and intentionality, which enslaves all real individuals to that system and its dominant monad; and this occurs in everything from mere theories, such as Maturana and Varela's autopoiesis, to actual politics, such as Louis XIV's famous *L'etat c'est moi*, "I am the State," and therefore all people in the State must do as I, its dominant monad, command. Herbert Spencer was one of the first to emphasize this distinction, pointing out that social and individual are contrasted in terms of, respectively: asymmetrical vs. symmetrical, discrete vs. concrete, and sensitive in all its units vs. having a single sensitive center. Whitehead agreed, and called this sensitive center--possessed by an individual and not a social holon--the "regnant nexus" or "dominant monad," and it is that center of subjectivity that does all the prehending, which is why social holons do not prehend their past in the same way that individual holons do. These issues are taken up at length in **Excerpt B** [soon to be posted], particularly in relation to Maturana and Varela's confusion of social and individual, which was corrected in Niklas Luhmann's influential reformulation of social autopoiesis theory, also discussed in **Excerpt B**. See also note 3 below.)

As for collective or communal memory (and specifically cultural memory in this case): notice that the fact that the intersubjective background molds subjectivity does not strictly mean that intersubjective cultural patterns are the deep structures *within which* subjective patterns arise--although we sometimes use that loose language--but rather that any holon must mesh with pre-existing occasions in all four quadrants or face extinction: we call this "tetra-mesh." Thus, subjective holons that do not tetra-mesh with intersubjective dimensions will not be able to manifest.

More specifically, the general waves, streams, types (etc.) in all of the quadrants represent the Kosmic habits that have unfolded in those quadrants up to the leading-edge of today's evolutionary unfolding. The deep patterns of the already-laid-down holons *in each quadrant* help determine the surface features found in any of those holons in any of the quadrants. The relation "deep to surface" therefore stands for the relation of the deep features of any holon in any quadrant to the contents or actions of that holon; it does not stand for the relation of one quadrant to another. Thus, when we say that "subject and object arise within an intersubjective space," that is simply shorthand for the fact that all four quadrants arise together and must priorly mesh in order to manifest. We sometimes give a type of ontological priority to intersubjective and interobjective dimensions because the collective weight of those structures is enormous; moreover, the deep features of the inherited waves in the subjective and objective quadrants originally arose *only in interaction* with other subjects and objects--that is, arose only in intersubjective and interobjective tetra-meshing--agency is always agency-in-communion--but it is not that one of those quadrants existed *prior* to the others (such that one could actually arise "within" another one), but that they all arise simultaneously and tetra-evolve in mutual mesh. Thus, the relation "prior to actual" refers to the relation, not between collective quadrants and individual quadrants, but between the deep and surface features in all of the quadrants. A la Sheldrake, the deep features of the already-laid-down holons (including any waves, streams, types of holons) in the various quadrants are "ontologically prior" to any surface features of those holons, which simply means that those deep features are the *Kosmic habits* inherited from the past and which act as probability waves for actual occasions in those spaces. (The nature of this inheritance is outlined in the main text in more detail.)

Thus, various intersubjective or cultural patterns, inherited from the previous moment, are indeed ontologically prior to this moment's subject, and therefore they place palpable constraints on the form of this moment's subject. But this moment's subject also inherits *its own* individual past as prehension, and thus BOTH the previous subjective and intersubjective patterns are ontologically prior to the present moment's subject. In fact, all four quadrants hand the present an inherited AQAL matrix that is *ontologically prior* to the present moment's arising (as the prior or inherited past), a past which must be embraced (as tetra-prehensive unification) if the present moment is to harmoniously exist and not face pathology or extinction. (And, of course, each moment, in all four quadrants, nonetheless has a measure of *creativity* that ontologically *transcends* anything given to it by the past: this is how 'significant' trumps 'fundamental' in the transcend-and-include nature of each present moment. Thus, e.g., each subjectivity can to some degree rise above its own its own past and its own culture, which is another reason that any subjectivity is not actually "within" the intersubjective field).

Accordingly, when we say that "the intersubjective field is prior to subject and object," that is simply a shorthand way of emphasizing the importance of all four quadrants: the Lower-Left or intersubjective quadrant is the one that is almost always ignored, misunderstood, or distorted, and therefore we often emphasize the fact that subject and object always arise in conjunction

with an intersubjective meshwork. But again, to emphasize the importance of the Lower-Left quadrant is not to deny the *equal* importance of the other quadrants. As we will see, the extreme privileging of the Lower-Left quadrant is postmodernism's major pathology (a participatory pluralism that callously disrespects realities in the other quadrants). On the other hand, the simultaneous tetra-arising and tetra-causality of all four quadrants and their necessary mutual evolution explains the influence of the past intersubjective dimension on the present subjectivity, but it also explains the influence of the past subjective, objective, and interobjective dimensions on present subjectivity as well. None of those dimensions should be either overlooked or absolutized. (All of these points are elaborated in the main text in more detail; see also note 3.)

³ Re: social and cultural prehensions and memory: as indicated in note 2, it is not that a collective holon has an individual agency that can directly prehend the feelings of its past (since collective holons do not have individual agency), but rather that an individual holon becomes a *member* of the collective holon when its individual behavior follows the organizing rules of the collective and its individual feelings mesh via mutual understanding.

More technically, this means that an individual holon becomes a member of a social or communal holon when (1) its organismic behavior (UR) meshes with the rules of the interobjective social system (LR), and (2) its individual feelings and prehensions (UL) mesh with the intersubjective cultural background (LL). (In **Excerpt B**, we will see that cultural meaning [LL] involves *semantics* in the broadest sense, and social rules [LR] involve *syntax* in the broadest sense, so that an individual holon becomes a member of a communal holon when it meshes with its collective semantics and syntax, or its cultural and social patterns.)

The collective or communal holon is not something that exists as a superorganism over and beyond the individual organisms, but rather exists as the patterns that individual members follow in their membership (or the patterns of agency-in-communion). Shared behavioral patterns (and their artifacts) are the "stuff" of *social memory* (these behavioral patterns can be *latent* or *manifest*); and distributed values, shared horizons, and mutual prehensions are the stuff of *cultural memory* (these mutual prehensions can be *conscious*, *unconscious*, or *preconscious*).

Thus, when an individual holon shares the syntax (LR) and semantics (LL) of the group, it is a *member* of the group, and *membership* is found in the shared patterns and feelings, and not in some superorganism with its own agency above and beyond the individual. (For syntax and semantics, see **Excerpt B**.)

This is another way of saying that all four quadrants arise together in tetra-evolution. Treating the social holon as an individual organism--i.e., as a superorganism with a single agency or regnant nexus--is, as indicated in note 2, the central philosophy of fascism, whether it appears in Marxism, ecotheories, Gaia paradigms, Goddess mythology, or systems theory. This confusion of individual and social holons is found in theorists from Francisco Varela to David Bohm, but has been clearly corrected by such important theorists as Niklas Luhmann, Jürgen Habermas, and Erich Jantsch. We will return to this crucial topic in **Excerpt B**.

⁴ Sheldrake, *The Presence of the Past*.

⁵ That is, both the UR and LR have morphic forms and fields. The UL (subjective feelings) and the LL (mutual prehensions) do not have morphic fields *in themselves*, because "morphic field" is a third-person description of various realities, but UL and LL are first-person and second-person realities, known only in an I or thou/we language and by direct experience. But when UL and LL realities are looked at in objective, third-person terms, then you get the UR and LR, which indeed appear as various exterior **forms** (individual forms or morphic units [UR] and collective forms or social systems [LR]) and the related **fields** of those individual and collective forms (including individual [UR] and collective [LR] morphogenetic fields). Note that, in my view, these various **fields** include not only morphic or morphogenetic fields, as described by Sheldrake, but also various **energy fields** (gross energy, subtle energy, and causal energy, as we will see in **Excerpt D**, "Subtle Energy"--where I will further suggest that the various morphic fields *are actually subtle energy fields*; but whatever we decide about that issue, the point is that both morphic fields and energy fields are Right-Hand phenomena, appearing in both UR and LR, or the exterior forms and fields of both individual and social holons).

With regard to Sheldrake, the point is that both individual and social holons (UR and LR) have morphic (or morphogenetic) fields. Each morphic unit has individual morphogenetic fields that relate its present individual state to its previous individual states. The *collective* dimensions of that formative causation or structural inheritance are the morphogenetic fields and systems found in the Lower Right, but both individual morphic fields and collective morphic fields influence the present unfolding of morphic units.

Again, it is not simply that the collective fields mold the individual, but that that individual's past fields also mold the individual (which can mold the collective), which is to say--as always--that the quadrants tetra-evolve.

Thus, we do not privilege the interobjective morphogenetic field as being ontologically prior to the present object, because there are also *individual* objective morphogenetic fields that are equally prior to the present object: the objective dimensions of any holon must mesh with both objective and interobjective inheritance--in fact, an AQAL inheritance. But precisely because it is the *interobjective* dimensions of this inheritance that are almost always overlooked--by objective science, by intersubjective postmodernism, by LL pluralism, and by UL phenomenology--we therefore give a strong emphasis to the incredibly powerful influence of interobjective fields, structures, and systems on the forms of individual development. As we will see in the main text, the great contributions of inquiries ranging from **developmental structuralism** to **ecological sciences** to **chaos and complexity theories** is that they focused on this incredibly important **interobjective dimension**.

Finally, as mentioned, the Upper-Right quadrant is the home not only of gross forms and energy, but of subtle forms and energies and causal forms and energies. See **Excerpt D**: "Subtle Energy."

⁶ The fact that many of the deep features in all four quadrants are *collectively inherited* confuses some people, because the upper quadrants are supposed to be merely individual, not collective, so how could the upper quadrants have collective forms? Put differently, any time I find a collectively inherited form, isn't that a lower quadrant entity?

No, not at all. The upper quadrants simply represent that which exists in any individual holon (e.g., prehensive feelings in the UL and morphic forms, mass, and energy in the UR); it does not exclude the fact that the deep features of those individual occasions are often collectively inherited.

For example, take Stan Grof's Basic Perinatal Matrices. According to Grof, all human beings universally go through four stages of the birth process (whose details needn't concern us). Does this mean that the four BPMs belong to the lower or collective quadrants, since everybody has them? No. When an infant is going through the birth process, many of those events involve what is happening only to a specific individual--the infant has various sensations, perceptions, feelings, and impulses as it goes through the organic stages of the birth process. Those processes do not primarily involve mutual understanding, shared values, second-person perceptions, and so on. Rather, the four BPMs are *exterior (or third-person) descriptions* of what is happening behaviorally to an individual infant (the UR) and its subjective feelings, sensations, perceptions, and so on (in the UL). The fact that the deep features or stages of those processes are collectively inherited does not mean a *collective experience* is therefore occurring (although it sometimes does, in which case those involve tapping into the other quadrants: the mother and neonate exchange intimate feelings, for example, which is a LL phenomenon). We all collectively inherit ten toes, but when I feel my toes, this does not mean that I am necessarily having a collective or shared experience with you (unless you are feeling your toes and for some bizarre reason we are talking about what it feels like to feel toes.)

In short, many of the deep features in all four quadrants are collectively inherited; when those forms are experienced individually, we have the upper quadrants; when shared, the lower quadrants. (For further discussion of this theme, see notes 9 and 10.)

² In humans, we call the sum total of those habits, inherited as potentials ready to emerge as actuals, the **ground unconscious** (see *Atman Project*, CW2, and *Transformations of Consciousness*, CW4). The ground unconscious also includes any **involutionary givens** (see note 26 below). The ground unconscious can thus be accounted for without recourse to Platonic givens or fixed archetypes. See in particular the endnotes in *Integral Psychology* dealing with a post-metaphysical approach to these issues, endnotes gathered together in "[On the Nature of a Post-Metaphysical Spirituality](#)," posted on this site.

Incidentally, one of those endnotes gathered together was edited to comply with contextual necessities; one critic went ballistic and claimed I was altering the original meaning of this note, which is preposterous if the original context is taken into account: ug, critics! (-)

The same critic suggested that, because I allowed the Scott Warren et al. essay to appear in "Wilber Watch"--and because that essay explicitly endorsed the perennial philosophy notion of levels of consciousness--then I actually did endorse the notion of a universal perennial philosophy. But the Warren essay endorses only gross, subtle, causal, and nondual "levels," which are actually the four great states/realms, and I have always said that the only thing I supported about any "perennial philosophy" was the existence of 3 or 4 major states of consciousness (namely: gross, subtle, causal, and nondual, identified with waking, dreaming, sleeping, and ever-present nondual; and indeed all human beings universally possess those four major states, which is why that part along of any "perennial philosophy" is indeed perennial or universal for all human beings, but that is the extent)--see, for example,

note 16 for chap. 4 in *A Theory of Everything*, where I repeat this point again. Therefore, the editors of Wilber Watch accepted the Warren piece as a very general summary of a spectrum of consciousness, without it necessarily endorsing any particular version of a Great Chain of Being with pregiven levels or structures, which I categorically deny and have denied for over twenty years, which is why I have rejected the perennial philosophy for twenty years.

But then, I have long ago given up having critics accurately represent my position before criticizing it; that is not really what criticism is about in the postmodern university, where criticism has come to be primarily the expression of what is true for the critic (not true for the position being criticized). Thus, in today's criticism, the critic uses a particular book or essay to express what that book sets in motion in the critic; the critic's response is thus primarily a cataloging of the critic's egoic feelings, sentiments, and thoughts as the critic reads a particular piece--it has almost nothing to do with the piece itself or its actual contents, which are largely irrelevant to the display of the responses of the critic. It took me almost a decade to realize this and to cease trying to engage in factual or evidentiary discourse with critics, and respond instead to the feelings of the critic, where the only acceptable response to is thank them for sharing their swell sentiments (-:-). If, on the other hand, you attempt to correct their misrepresentations, this is taken to mean that you are condemning their feelings, and thus you are taken to be a terribly insensitive fellow, following the "great chain of being nasty," which is the only sin recognized by the mean green meme. Accordingly, a type of interpretive play, acknowledging and honoring the egoic feelings and desires of the critic, is the main arena in which criticism operates today, and this requires, shall we say, some getting used to...

⁸ See, e.g., Bausch, *The Emerging Consensus in Social Systems Theory*, and Intro to CW3. There is, however, a semantic confusion that needs to be addressed. Sometime a distinction is made between "organization" and "structure," where "organization" means "pattern" and "structure" is used in the narrower sense as the material components of the organized pattern. Thus, Maturana and Varela say, for example, that a cell has "a closed organization and an open structure." The organization or the dynamic pattern of the cell is *closed* because it is autopoietically maintained and resists all change; but the structure is *open* because the actual material components of the cell are changed constantly. That is quite true; but many theorists (and virtually all structuralists) use "structure" to mean the "organization" or the pattern itself, and not the material components. I am following that more standard usage. Thus, "structure" means the organized dynamic pattern that is autopoietically maintained and resists change, and "components" mean the material components.

⁹ As we saw in note 6, many of the probability waves of development are collectively inherited, but whether they refer to the upper or lower quadrants depends on the specific characteristics being considered. "The red meme," for example, refers to the general set of values that are available to an individual within the probability space of a particular wave of consciousness (a wave that, in this case, we call "red" or "egocentric"). When an individual experiences a personal subjective value that falls within that probability space, that is an instance of the Upper Left (i.e., the red meme then refers to aspects of the subjective dimension of value as it vibrates in an individual human holon in a particular AQAL matrix). The preponderance of evidence, gathered by a reconstructive inquiry, suggests that the general features of this probability wave are inherited by humans whenever they evolve beyond purple, which we take as indicating that this wave has become a fairly settled Kosmic habit prehended by virtually all holons moving through that now-laid-down space.

When these red prehensions are *mutually shared* with other holons at red; when there is an intimate, nonmediated resonance of red feelings with red feelings among two or more holons; when red values (i.e., values whose features have a very high likelihood of falling within the probability space called red) form the background of mutual understanding; when red value waves are a part of the fabric of the pre-reflexive feelings of the members of any collective holon; when the horizons of individual holons vibrating at red fuse in a mutual-enough prehension: then we speak generically of a "red worldview," and here red obviously means the Lower Left: not just individual, but communal.

Finally, when a red value wave is lit up and vibrating in the UL or LL, there are (necessarily) corresponding vibrations in the UR and LR. In humans a red value felt subjectively (UL) goes hand in hand with an increased activity in the limbic system (the Upper Right). And when holons vibrating at red come together as a group, and act as if the group's center of gravity is red (i.e., the general features of the group's behavior fall within those that would be generated by the characteristic occasions of the red probability wave), then that group has a syntax or social system representing the collective exterior dimension (LR) of the red probability wave, and it has a set of mutual prehensions, semantics, and pre-reflexive backgrounds (LL) representing its intersubjective dimensions.

Thus, it is not that there is something called an individual red value, and that several holons then come together and exchange this thing called red value (although that can happen), but rather and most fundamentally, there is a general probability wave or Kosmic habit (which represents the repetitive or karmic likelihood of finding a particular class of events in a particular spacetime locale)--a probability wave that in this instance we call "red"--and that probability wave can be looked at (and experienced) from at least four important perspectives: subjective, objective, intersubjective, and interobjective. These dimensions are not four different things but four different dimensions of any actual occasion (all the way up, all the way down).

(Generally, the term "red" is used only for the subjective and intersubjective dimensions of this probability space, which is fine; but the point is that there is simply a general probability space with at least four dimensions, and we can use the terms from any of those four dimensions to refer to the others--this is merely a matter of semantics. We could just as well use "limbic" to refer to the correlates in all four quadrants, or "tribal," and so on. But generally, various terms are used specifically with reference to only one quadrant--terms like prehension, values, molecules, ecosystem--and those terms better reflect the realities of that quadrant or dimension, and therefore we will usually follow that custom; but the fact that these are merely four dimensions of a single actual occasion should always be kept in mind.)

So the red intersubjective background does not come into existence through an individual exchange of red values; nor does the subject arise in an intersubjective space--rather, they all arise simultaneously and tetra-evolve. Any subject that does not initially mesh with the *a priori* or pre-existing AQAL space will be selected out of existence (a fact that appears to a pre-quadratic understanding as a belief that relationships, or the intersubjective background, are ontologically prior to subjectivity, a fractured understanding replaced by the simultaneity of tetra-evolution). Any quadrant has to mesh with all other quadrants or it is selected out of existence.

The fact that the collective dimensions often have more weight (by sheer dint of numbers) should not be misinterpreted to mean that the collective dimensions are somehow ontologically prior. It is not that one quadrant is prior to another. Rather, what is prior to the AQAL space of this moment is simply the AQAL space of the preceding moment. There must *initially* be a tetra-mesh of this moment's AQAL matrix with that of its predecessor, or prehensive unification fractures, formative causation fails, there is no moment of continuity between now and then, and accordingly the newly-emerging holon is erased in its emergence. (We say it must *initially* tetra-mesh because, of course, it will also add its moment of creative novelty in all four dimensions, and thus the AQAL matrix of this moment will transcend to some degree the matrix of the moment before: thus does the Kosmos grow.)

If intersubjectivity (LL) were ontologically prior to a subjectivity (UL), then cultural backgrounds could never be *fundamentally* changed by individual subjects (i.e., subjects, coming after the fact of the deeply prior ontological ground, could never get at the ground in order to change it), whereas individual subjects always have some sort of influence, sometimes profound, on the cultural background. Likewise, the cultural background itself must mesh with other dimensions: if, for example, the intersubjective background (LL) does not mesh with the techno-economic base (LR), then there is a profound interior conflict and dissonance between the cultural and social aspects of a holon's being-in-the-world (i.e., its semantics and its syntax clash). (For an extended discussion of this theme, see the section "The Nature of Revolutionary Social Transformation" in the main text.) The point, as usual, is that the quadrants arise simultaneously and tetra-evolve in mutual mesh.

¹⁰ "Deep" and "surface" are sliding terms, which is why one must rely on the context to help determine their meaning. For example, the "deep" features of a holon are defined as that which is common to that class of holons, and "surface" refers to only individual members of that class. But "deep" and "surface" are therefore relative, because they shift meaning according to the *level of the class* itself. There could be deep features common to members of a particular family, a particular subculture, a particular culture, a particular civilization block, all humans, all sentient beings, and so on. In that case, what is "deep" to one is "surface" to the next higher class: e.g., the *deep* features of a particular family (i.e., features shared by all family members) are *surface* features of a particular culture (i.e., they are not shared by all culture members). Likewise, the deep features of a culture are surface features for a civilization block, and what is deep to that block is surface to all humans, etc. All of those uses are acceptable, as long as they are based on reputable evidence from sound reconstructive inquiries.

Further, it appears that all of those collectives (as well as the individual) generate morphic fields--which is Sheldrake's essential point. Thus, these classes are not mere abstractions--another essential point. That is, these morphic fields (of a family, a group, a subculture, a culture, all humans) exert *formative causation* on the form of all holons in that class, which is part of their deep-feature inheritance (or Kosmic-karmic influence on subsequent holons). Sheldrake gives example after example of how different classes of holons exert morphic influence on other members in that class--whether a family, a group, a nation, all humans, all species, etc. A civilization block, for example, is united in the fact that all of its members speak a particular language, such as English, and that collective linguistic field has profound morphic effects on its members. Likewise with the influence that a family can exert on its members, a peer group on its, a nation, and so on. Each of those classes, to the extent they really exist, have deep and surface features; and the deep features are inherited by all members of that class as part of its Kosmic karma.

In the main text, when I generally say that "deep features are inherited, surface features are not," I usually mean that from the class of the universal (unless otherwise specified). From that vantage point, the *universally* inherited deep features of, say, beige (such as the need for food, water, and shelter, which are universally inherited by *all* human beings with no exceptions) nevertheless do not determine what a particular culture or individual does in the specific ways of acquiring food, water, and shelter, so we say that those specific surface features are *not* universally inherited--they are surface features that appear differently from culture to culture, and those cultural differences need to be acknowledged and honored.

But a particular culture will invariably develop a set of practices (e.g., a particular language structure; various ethical norms; a particular techno-economic mode of production, styles of dress and accepted mores, etc.)--practices that, although surface to universal structures (i.e., those specific forms are *not* inherited by all humans), are nonetheless common for all members of that culture, and thus they are the *deep* features of that particular culture, inherited as background by all normal members of the culture. So those sociocultural backgrounds (intersubjective and interobjective) are actually *deep features for that society*, and as such are inherited by all normal members of that society (but not all humans everywhere). And likewise within those deep structures of a particular culture, there are family surface structures--but those might be common to all members of that family, and thus are "deep" structures collectively inherited by all members of that family (but not all members of that culture nor of all humans).

The point is that what is "surface" for one level can be "deep" at another (and, among other things, the deep features at any level exert morphic resonance and formative causation on holons at the same class-level). Moreover, in order to spot "deep" features, the corresponding cognitive apparatus is necessary. For example, yellow systems theory discloses universal patterns that cannot be discerned with blue or green cognition. (See **Excerpt C**, subsection "A Brief History of Conperceptions.") This is why the green meme, for example, which does not have cognitive access to second-tier holarchical universals and their cross-cultural deep features, imagines that there are only surface features everywhere--that there are only relativistic and pluralistic features in existence. But add second-tier integral cognitions, and the deep features underlying cultural relativity come into focus--such as the deep patterns of the quadrants, with first-, second-, and third-person perspectives, and the spiral of development itself. This does not deny the relativity of many cultural productions--which are indeed *universally* "surface" and not universally "deep"--but it does complement rampant relativity with the many features, disclosed by yellow and turquoise, that are cross-cultural for humans, including many of the claims made by the postmodernists themselves, such as the interpretive component of all human knowledge, which is indeed a universally deep component.

So the generic statement that "deep features are inherited, surface features are not" needs always to be qualified, because the concrete meaning depends upon which class-level is implied. The statement actually means "*inherited by all members of that class.*"

To summarize: Generally, in the main text, I am referring to cross-cultural or *universal* features, and thus when I say "deep features are inherited, surface features are not," I mean that those general probability waves are inherited as Kosmic potentials/habits by all humans, but that's as far as it goes, cross-culturally. Nothing that is relatively surface to those deep features is universally inherited. But that does not stop particular cultures, subcultures, and families from having their own "deep" features that are collectively inherited by their members (as determined by a reconstructive science). At their particular class-level--say, that of

cultures--it is again true that "deep features are inherited, surface features are not"--which in this case means, all members of that culture inherit certain deep features, such as the culture's intersubjective background (which is generally deep to all normal members), but not all members inherit particular features within that background (which are surface). However, some features that are surface for that culture might be common to all members of a particular family, in which case they are deep features for that family and are inherited by all members of that family (this is particularly true, as almost everybody intuitively understands, for pathological traits in a family, where the sins of the fathers and mothers are visited unto the seventh generation...). Here we have a deep family karmic pattern which is nonetheless surface to the culture itself (and certainly surface to all humans).

Anyway, please keep in mind the sliding nature of "deep" and "surface" in following the narrative about formative causation, morphic resonance, and Kosmic karma in general. As I said, in the text, usually I am speaking about cross-cultural and *universal* features (deep for all normal humans), so everything else is treated as "surface," which means, everything else is culturally relative (which is true). But within those cultures, there are many deep features inherited by that culture, by various subcultures, by families, and by individuals (with morphic resonance and formative causation presumably contributing to the mechanisms of that inheritance, along with factors in the other quadrants, such as prehensive unification, genetics, autopoiesis, habitus, etc.).

The important point, which will be suggested in the main text, is that none of those deep features at any level--including the universal--are predetermined in any sort of Platonic, Hegelian, Aurobindian, or pre-given archetypal fashion. They emerge in part as creative novelty during evolution, and only after they are laid down as Kosmic habits do they become potentials that can be inherited by subsequent holons. This is an essential aspect of the move from metaphysical to post-metaphysical.

¹¹ The general idea involves what is technically called "states and stages": although higher *stages* have not yet crystallized collectively as Kosmic habits, higher *states*--including subtle, causal, and nondual states--are available to virtually anybody. The reason is that the four great natural states of consciousness, given to all human beings--waking, dreaming, sleeping, and ever-present nondual--give one type of access to the four great potentials that span the entire morphogenetic spectrum--gross, subtle, causal, and nondual. Anybody, at virtually any *stage* of development, can have an altered state or peak experience of these higher *states* (for the simple reason that everybody wakes, dreams, and sleeps). Those higher states are real, they exist, they are authentic, and they can disclose higher and deeper and wider realities spanning the entire spectrum and the great morphogenetic field (gross to subtle to causal), even though none of those higher *states* have settled into widely available, inherited, specific, concrete, morphogenetic *stages*. (As we have seen, the leading edge of *collective* stage-making is today around turquoise to coral.)

When a leading-edge pioneer first pushes into some of these higher potentials (whether they do so yesterday, today, or tomorrow), they can do so in one of two basic ways: as a *temporary peak experience* (or altered state), or as a *permanent acquisition* (or enduring trait). If the former, they simply experience some of these higher potentials as a temporary spiritual experience or altered state, which can have a profound impact on them (and their followers, if they become teachers). However, these potentials do not become a permanently accessible trait or acquisition in consciousness.

In order for that to happen--in order for temporary states to become permanent traits--then the pioneer must undergo some sort of learning, growth, and permanent development in those higher potentials. As with all learning--from learning a language to learning karate to learning how to ride a bike--there will be some sort of stages involved, or some sort of sequential unfolding of these acquisitions. As with all new emergents, much of these sequential acquisitions first emerge as free and creative novelty at the chaotic and frothy leading edge of development and evolution. But if they are repeated by more holons, they begin slowly to settle into Kosmic habits that are then available to subsequent holons who engage the particular injunctions that first brought forth and tetra-enacted this particular path and its stages. Gautama Buddha, for example, is credited with creating a novel series of meditative injunctions (exemplars, paradigms, practices) that could take a serious practitioner from gross states (waking) to subtle states (savikalpa) to causal states (nirvikalpa, nirodh, nirvana). Those specific practices involved a series of meditative stages that he taught to his followers (like all stages, they were not rigid and discrete linear steps, but fluid, flowing, and overlapping waves of consciousness, but they generally unfolded from sila, or a strenuous foundation in moral precepts, to meditative practices of absorption and insight, leading to nirvikalpa, nirodh, and nirvana; like all stages, those were never found to unfold in the reverse order). As more and more practitioners followed those general stages (in an AQAL fashion--that is, in collectives or sanghas anchored in social institutions), the more those stages became ingrained as Kosmic habits that made that particular meditative path a dependable series of stages through the great morphogenetic field of higher subtle and causal potentials. Today, the general stages of vipassana mediation are available as permanent acquisitions in the meditative developmental line, although, of course, their various surface features vary from culture to culture and often from individual to individual. But there is nothing about those stages that represent pregiven, fixed, absolute, independently existing ontological structures, planes, or levels of reality or consciousness. Rather, as more and more leading-edge pioneers pushed into the higher states on a more permanent basis, they increasingly give form to those realms, forms that, when adopted by more and more individuals, eventually settled into Kosmic habits as available *stages* of development that could be enacted by a particular series of paradigms and injunctions. (But even then, of course, only their deep form or morphic pattern is inherited; their surface forms and contents will vary from culture to culture and person to person, just as the surface forms of red, blue, orange, etc. do so now. And, it goes without saying, there are many other different paths available through the great spectrum of consciousness.)

Today, for example, Hameed Almaas is fashioning a new series of waves and stages through the great morphogenetic field of higher potentials; as more and more of his followers pursue the specific morphogenetic groove that he pioneered, the more its features become ingrained as a Kosmic habit through that particular developmental line in the AQAL matrix. A lineage path, in other words, is now being cut into the Kosmic grain, and, like all lineages, it will bear the marks of its founder, both positive and negative. This is unavoidable in any sort of higher, pioneering path-cutting, and thus one always hopes that the founder or founders of a particular path in a particular developmental stream create a sufficiently self-critical sangha such that any major deviant patterns can be internally spotted and self-corrected. (Humanity, needless to say, has a spotty track record in that regard....)

For a further discussion of the four great states (waking, dreaming, sleeping, nondual) and their corresponding potentials (gross, subtle, causal, nondual), see [Sidebar G: "States and Stages,"](#) posted on this site. The point is that at any given time, higher states are collectively available even if higher stages are not (although higher stages can be forged uniquely by individuals or sanghas); but as more individuals push into higher states, the more they become available as collective stages (or Kosmic habits), stages that appear

as *a priori* but are actually *a posteriori*--this is the essence of a post-metaphysical derivation of higher potentials without Platonic or Aurobindian givens.

¹² A legitimation crisis can happen, of course, regardless of the level of the worldview. Even highly authentic worldviews must seek and find legitimation. Authenticity is no guarantee of legitimacy, nor vice versa. See *A Sociable God*, CW3.

¹³ This is not to overlook the hundreds and thousands of micro-transformations or micro-increases in depth that can and often do happen in individual and societal affairs. It is simply that profound macro transformations (e.g., foraging to horticultural to agrarian) are relatively rare.

¹⁴ See [note 17](#).

¹⁵ That is part of the AQAL reconstruction of Marx and his contributions: the importance of Marxist-historical materialist *component* is that it includes the Lower-Right dimensions of social systems and the institutional power they embody. What is entirely lacking in new paradigm and postmodern versions of "transformation" is they rely on subjective and intersubjective factors, totally overlooking objective and interobjective realities. Further, as we will see in our historical survey of the Lower Right (see **Excerpt B**), Marxism is a form of **developmental structuralism** in the broadest sense (or interobjective forces of production and relations of production: that is, relations of signifiers and systems of syntax). This can only be adequately analyzed using an IOS.

¹⁶ One of the many insuperable difficulties with the eco-primitivist view--which sees foraging tribes as an ecological, social, and political heaven--is that such a view has a very hard time explaining why, if that is the case, the foragers themselves abandoned that mode and adopted the horticultural mode in virtually every case it was offered. Why would cultures by the droves abandon such an alleged heaven? To voluntarily jettison heaven, either the foraging tribes were incredibly stupid, or they were not in any real heaven at all (but more like a relative hell they were all too eager to transcend, which transcend they did).

¹⁷ By the way, the above account of the nature of social transformation is a short summary of one of the major sections of the original volume 2 of the Kosmos Trilogy (which will now be volume 3). That section deals with an in-depth analysis of individual, cultural, and social **transformation** from an AQAL perspective. It arrives at what I believe are many new and interesting conclusions about societal transformation, such as that the single greatest (but not sole) determinant of the average mode of consciousness is the form of the techno-economic base driving the governance systems of a society; there are also extensive discussions of the specific factors required to initiate transformation in any quadrant, and the evidence of the types of transformation that are--and are not--occurring in today's world.

¹⁸ I would call this "four-quadrant prehension" or "quadratic prehension," but that stretches Whitehead so much that it would be misleading. But the idea is indeed that all four quadrants "touch" their predecessors, and this touching is part of the quadratic inheritance. Still, Whitehead's "prehension" really only covers the Upper Left, for reasons explained in the text (e.g., much of formative causation is not prehended, but exerts its influence nonetheless). See below in the main text, "From Partial to Complete

Dialogical Inheritance." If I occasionally use terms like "quadratic prehension" (because they are fairly simple to understand), please remember the actual meaning.

¹⁹ The interpretations of today become the facts of tomorrow as Kosmic inheritance--but if and only if they survive selection pressures in all four quadrants. Of course, more technically, it is the totality of this moment's AQAL space that is handed to the next moment's AQAL space, so that the facts (RH) and interpretations (LH) of this moment are handed to the facts and interpretations of the next moment. The point is simply that facts and interpretations, or objectivity and subjectivity, or matter and consciousness, are inseparable dimensions of all holons.

Incidentally, the surface features (in any quadrant) have their own individual history, which is subjectively inherited as prehensive unification and objectively inherited as individual morphogenetic fields. In order to manifest, these must mesh with the given intersubjective and interobjective fields--again, the quadrants tetra-evolve.

²⁰ They were also involved in wave absolutism: modernity absolutized orange, postmodern absolutized green.

²¹ See [note 10](#).

²² And, of course, prehuman holons are cut even deeper than that--they are cut not just one mile but hundreds and thousands and millions of miles into the Kosmos. The most fundamental holons--such as strings, quarks, and subatomic particles--go back virtually to the Big Bang itself, and thus their morphogenetic grooves have been cut into the Kosmos almost from the start. Succeeding holons--from atoms to molecules to cells to organisms to triune brains--are cut less and less deeply, and thus are **less fundamental** (but are **more significant**, since they transcend and include their predecessors--see *A Brief History of Everything*). By the time we arrive at human holons, although they compound and include previous holons, their defining or capping holons are thinly cut into the Kosmos, and thus although they are even less fundamental, they are much more significant, transcending and including as they do the entire historical cuts of the Kosmos, a prehensive unification whose sub-feelings go all the way back to feeling the Big Bang itself.

²³ Of course, if you add the different dimensions of time--there appear to be at least five in each of those four "spatial" dimensions--then the total dimensions of holons reaches 25 dimensions or greater. See endnote 9 for chap. 1 of *A Theory of Everything*, where I outline these 25 dimensions of advanced holons. But the simple four dimensions/quadrants will more than suffice for this discussion.

²⁴ See [Appendix A of "Do Critics Misrepresent My Position?"](#), posted on this site.

²⁵ When we say that the subject of this moment becomes object of the subject of the next, it means within the subjective stream itself. Thus, the "interior object" of the new subject is quite different from the "objective dimensions" (which are the RH) of the subject. In order to show what this means, let's use the words "interior" and "exterior" to refer to the subjective and objective streams (or the LH and the RH dimensions), and use "subject" and "object" in the Whiteheadian sense of prehender and prehended.

What we then have is: the present moment has interior and exterior dimensions (LH and RH; for this example, we will focus on the individual quadrants, so that UL is "interior" and UR is "exterior"). The overall AQAL matrix is handed to the next moment, such that the present interior/subject of this moment becomes an interior/object of the interior/subject of the next moment (i.e., the felt subject in the UL becomes a felt object in the UL of the new subject in the UL; put differently, the felt subject becomes a felt object, subcomponent, or subholon of the new felt subject). AND, simultaneously, the present exterior (or UR correlate) of this moment's interior/subject (UL) becomes an enfolded (or subcomponent) exterior of the interior/subject of the next (i.e., the exterior form of this moment becomes a subcomponent form of the new exterior of the next moment, whose interior correlate is the new subject prehending the old subject in the UL. The old interior subject in the UL has become interior object of the new subject in the UL, and the old exterior in the UR--including its morphic and subtle energy fields--has become a subcomponent of the new exterior in the UR, the sum total of which, along with the lower quadrants, is the total AQAL inheritance). See **Excerpt B** for further snappy reflections on this topic, where we will discuss why "inside" and "outside" are not the same as "interior" and "exterior," and why that is important in a more integral methodological pluralism.

The point is that, if on occasion we lapse into merely Whiteheadian lingo (since a more complete and quadratic view takes time to explicate), please put this in its correct AQAL interpretive framework. For example, when we say that the facts-and-interpretations of this moment are handed as fact to the next moment, or that this moment becomes an object of the subject of the next, the actual reality is: the interiors of this moment are handed to the interiors of the next, while the exteriors of this moment are handed to the exteriors of the next, not dualistically but in nondual tetra-interaction. The AQAL matrix of this moment does not become a prehended object of the next moment, for only the subjective dimension in its surface features are actually prehended; all other aspects are handed as inheritance through the AQAL matrix, not through the prehensive unification (e.g., the individual subject never prehends its own deep patterns, nor its own stages of development, nor its own probability waves, nor its intersubjective background, and so on--unless it takes up specific second- and third-person inquiries). Again, Whiteheadian prehension is quintessentially a UL phenomena.

²⁶ **On the Nature of Involutionary Givens**

Are there any givens (other than past inheritances) that determine the nature of this moment's coming-to-be? Put differently, are there any givens that seem to have existed prior to the Big Bang? Among the few theorists who have thought clearly about this issue, the consensus seems to be yes.

Here is a myth that is sometimes useful in suggesting notions that cannot be grasped dualistically or conceptually in any event: As Spirit throws itself outward (that's called **involution**) to create this particular universe with this particular Big Bang, it leaves traces or echoes of its Kosmic exhalation. These traces constitute little in the way of actual contents or forms or entities or levels, but rather a vast morphogenetic field that exerts a gentle pull (or **Agape**) toward higher, wider, deeper occasions, a pull that shows up in manifest or actual occasions as the **Eros** in the agency of all holons. (We can think of this "pull" as the pull of all things back to Spirit; Whitehead called it "love" as "the gentle persuasion of God" toward unity; this love reaching down from the higher to the lower is called Agape, and when reaching up from the lower to the higher is called Eros: two sides of the same pull). This vast

morphogenetic pull connects the potentials of the lowest holons (materially asleep) with the potentials of the highest (spiritually awakened). The involutory given of this morphogenetic field is a gradient of potentials, not actuals, so that Agape works throughout the universe as a love of gentle persuasion, pulling the lower manifest forms of spirit toward higher manifest forms of spirit--a potential gradient that humans, once they emerged, would often conceptualize as matter to body to mind to soul to spirit. "Spirit" (capital "S"), of course, was (and is) the ever-present ground of all of those manifest waves, equally and fully present in each, but "spirit" (small "s") is also a general stage or wave of evolution: spirit is the transpersonal stage(s) at which Spirit as ground can be permanently realized.

The residue of this involutory outpouring are various **involutionary givens** (or items that are given or deposited by involution, items that therefore pre-existed the big Bang and thus are already operating from the moment of the Big Bang forward), the most general of which is the great morphic field of evolutionary potential, a gentle gradient of persuasion pulling all manifest holons back to their ever-present Ground as Spirit--a Kosmic field of Agape, gently pulling evolution into greater and greater consciousness, embrace, inclusion. The universe, it appears, is tilted, and its entire contents are slowly sliding into the Source and Suchness of the entire display. This tilt, this grain to the Kosmos, this Agape, this vast morphogenetic potential, exerts a tender pull on evolution to unfold in waves of greater complexity, greater inclusiveness, greater depth, until the entire Kosmos is included in a prehensive unification that can swallow the Pacific Ocean in a single gulp, hold Mount Everest in the palm of its hand, blink and bring nightfall to the entire universe, smile and bring forth the sun to shine on all creatures great and small.

Are there involutionary givens other than the great Kosmic morphic field of Agape (appearing in all holons as Eros)? In other words, are there any *a priori* forms, not just in the evolutionary sequence, but in the involutory sequence? We already saw that evolution inherits its *previous moment* as an *a priori* given. But those are not archetypal or timelessly pre-given forms, merely the past creative forms of evolutionary unfolding. We are now asking: are there any forms that were laid down as "memory" in the *involutionary* sequence and which therefore show up as timelessly given forms that are present at the very start of evolution itself and operative at every point of evolution's unfolding? As involutionary givens, we have already postulated Eros/Agape and the morphogenetic tilt of manifestation. Are there any others? (That is, are there any *a priori* forms that are *a priori* to evolution's *a priori* forms?)

Whitehead believed so: eternal objects, for example (these are things that you have to have before you can have anything else, such as shape, color, etc.).

Sheldrake implicitly has a set of involutionary givens. For Sheldrake, there are no archetypal constants or pre-given forms, but in fact he introduces several universal, pre-given constants in order to explain morphic resonance and its formative causation. By Sheldrake's own theory, there are certain categories that *must always be the case* in order for this theory of morphic resonance and formative causation to be true, and those *a priori* categories are in fact timeless (or archetypal in that sense). For example, Sheldrake sees the world as composed of energy and form; he sees energy causing energy and form causing form; he sees development occurring; and he sees creativity as essential. All of those--energy, form, causation, development, creativity--are seen to be present

everywhere, timelessly, from the start--they do not themselves develop or evolve. They are therefore archetypal by his own standards, at least for this universe.

Most physicists today believe that when the Big Bang occurred, it seemed to be following certain physical laws described by mathematics. These mathematical matrices therefore must have been present at or before the Big Bang (i.e., as involutory givens), and not something that came into being after the Big Bang and were then inherited by the future (which would be an evolutionary *a priori* for subsequent moments, and which do indeed exist; but these mathematical forms appear to be involutory *a priori*--not anything created in the past but present all along).

All of these involutory givens might be viewed as the patterns and constraints that are the residue of this particular round of involutory creation: what's left of Spirit's exhalation that resulted in the Big Bang, which was therefore already following these patterns (or involutory givens) when it arrived on the scene.

So it certainly seems that there are at least some forms of involutory givens. I would call these "archetypes," but that term has been so abused as to be perfectly meaningless. So let's call them "prototypes," or simply involutory givens.

On the other hand, many theorists, such as Plotinus, Hegel, and Aurobindo, went a bit too far in trying to specify and determine the form and sometimes content of these involutory givens. They tended to view these involutory givens as consisting of actual levels, sometimes with actual contents, so that evolution is nothing much more than a rewinding of the involution videotape.

That view, I believe, does not easily withstand today's scrutiny. In fact, all of those great pioneers were presenting metaphysical, premodern (and certainly pre-postmodern) constructions. As such, they did not adequately grasp the AQAL nature of manifest spacetime; in particular, they did not grasp the formative power of the Lower-Left quadrant: the inescapably constitutive power of the cultural contexts and backgrounds with which all subjects and objects are indelibly meshed, to which they must initially conform, and within which certain of their prehensions necessarily arise. Put bluntly, even the staggering genius of these great pioneers could not escape their own cultural embeddedness enough to see that much of what they called "universal pre-given levels of being" were actually particular, socially constructed surface features. That is, *most of what they ascribed to involutory givens were really evolutionary inheritances*. Not forms eternally given by Spirit on its way to material manifestation, but inherited forms of past manifestation on its return to Spirit. This is why we are attempting to construct a **post-metaphysical**, post-postmodern spirituality that honors the essentials of these masters, while setting them in a context more adequate to today's self-understanding (i.e., the form of Spirit's self-prehension at this particular wave of its own playful unfolding).

Still, these blindingly brilliant, philosophical avatars of Eros saw one, overwhelming, awe-inducing fact: Spirit is your own *Original Face*. It is not something that is socially constructed, or that is created for the first time when you happen to stumble on it, or that pops out at the end of a temporal sequence, or that is nothing but some sort of Omega that can only be realized at the end of the universe. Spirit is your own ever-present, radically all-inclusive, always-already-the-case reality, which is why some notion of involution, or *return* to a Spirit that was never lost, is an inescapable part of the *theoria* of every great philosopher-sage, bar none.

There is one, staggering, screamingly undeniable involutory given: the ever-present Ground of all grounds, Nature of all natures, Condition of all conditions.

Beyond that, the great philosopher-sages (premodern, modern, and postmodern) often disagree on the specifics of the other involutory givens. Honorable men and women can do so. I have stated my own beliefs in this regard (and will summarize them below). But the notion of involutory givens is a *necessary* framework with which the human mind, itself a product of evolution, must use *in order* to construe evolution in a noncontradictory way. As we saw, even the postmodernists, who deny any givens, actually present their own set of implicit givens to explain why there are no other givens.

Well, all of these theorists, it seems, are intuiting those faint traces and perfumed residues of Spirit's quiet exhalation--your own original breathing out--that created this particular manifest world and thus show up as involutory givens, there to be interpreted by the AQAL matrix of this and every moment.

As I said, this is a useful myth.

* * * *

Within that myth, we can summarize. The postulated list of *involutory givens* seems to include:

(1) **Eros.** Eros basically is derived from one fact: Spirit creates the entire manifest world and every holon in it; in fact, every holon is Spirit-in-itself playing at being Other (e.g., the great nest of morphogenetic potential often summarized as matter, body, mind, soul, and spirit is actually Spirit-as-matter, Spirit-as-body, Spirit-as-mind, Spirit-as-soul, and Spirit-as-spirit). Since the reality, suchness, or isness of every holon is actually Spirit, but because most holons do not realize that they are Spirit, then each holon, so to speak, has an itch for infinity: each holon has a drive, a desire, a push, a telos, a hankering for God--which means, a drive to realize Spirit-itself, a drive which ultimately wants to embrace the entire Kosmos itself. This is a drive toward higher unions, wider identities, greater inclusion--culminating in God-realization, or every holon's realization of Spirit, by Spirit, in Spirit, as Spirit. This ultimate realization, however, is not a summation at the end of the line, or a culmination of temporal additions, or a finite sum of finite parts adding up to One Really Big Finite Thing, but rather the realization of the ever-present, spaceless and therefore infinite, timeless and therefore eternal, formless and therefore omnipresent, Condition of all conditions and Nature of all natures and radically groundless Ground of all grounds. Nevertheless, in the manifest realm, the paradoxical result is a drive toward greater unity among finite things themselves, yearning to be Free and Full. This drive toward greater unity and wholeness in the finite realm is called Eros: the drive of all finite things to find the infinite, which results in the increasing unification and differentiation-integration of finite occasions. In the temporal realm, the sequence of ever-increasing unifications is endless, stretching from the subtle into millions, billions, zillions of manifest realities in the future, as every moment transcends-and-includes its predecessors, thus bringing new truths, new experiences, new realities, and new integrations into being, with no discernible upward limit (because Spirit is not found as the upper limit of finite things but as their ever-present Ground, and therefore there is no final destination upward). At some point in this spiral of development and evolution, a holon becomes complex enough, differentiated-and-integrated enough, conscious enough, that it can begin to awaken to its ever-present Ground, even as the finite

display continues on its agitated round of unifications. In that holon, Spirit then continues its play of manifestation, but now as a conscious, felt, vividly present Presence, a ray of infinity hooking out from that holon on the world that it created.

This drive--the drive of Eros--appears, to the third-person perspective of humans at or beyond the yellow wave, as a drive toward self-organization in all complex holons, a drive to create order out of chaos, a series of dissipative structures that eat energy and create unified form: against all scientific sensibilities (which see only "its" without intentionalities), and against every known law of physics (which imagines that "its" only run downhill), the material universe appears to be actively organizing itself into higher and more complex systems. Scientists scratch their heads. How can that be? The universe is self-winding. The universe seeks higher unions. The universe has a drive for self-organization. The universe... well, let us say plainly what the it-perspective misses: the universe is on fire with an unquenchable thirst for God. But however you wish to conceive this Eros, this drive to order-out-of-chaos, this astonishing autopoiesis at the very heart of matter, it is an uncontested pattern in evolution, and a pattern that cannot be accounted for by evolution itself.

Thus, Eros is postulated to be one of the involutory givens: that is, one of the items present from the start of evolution, a deposit in the manifest realm of Spirit's involution into, and as, that realm--faint echoes of Spirit's sneeze that set this particular round of the Kosmic Game in motion.

(2) If all holons reach toward Spirit, Spirit reaches out to all holons. The first is called Eros, the second is called **Agape**. Two sides of the same pull.

(3) A **morphogenetic gradient** in the manifest realm. This refers to the curvature of spacetime across all possible forms of the manifest or AQAL matrix: Eros operates through a gradient of increasing embrace. This gradient (clumsily expressed by premodern traditions as a pre-given, fixed series of levels and planes stretching from matter to body to mind to soul to spirit--the so-called "great chain of being") actually represents the tilt of a universe looking for God. Involution creates, not a series of fixed planes and pre-given levels (there is no pre-given great chain), but a vast morphogenetic field of potentials, defined not by their fixed contents and forms but by their relative placement in the sliding field. (See "[On the Nature of a Post-metaphysical Spirituality](#)," posted on this site.)

(4) Certain **Prototypical Forms** or Patterns. If involution creates, not a series of pre-given fixed levels but a fluid morphogenetic field, the question remains: are there any fixed forms that are involutory givens? We saw several: Whitehead's eternal objects, basic mathematical-physical laws, Sheldrake's implicitly postulated archetypes, and so on. A list of 20 proposed involutory givens can be found in chapter 2 of SES. These **20 tenets** are simply the residual forms of the Big Sleep, echoes of the Big Forgetting that set this round in motion, involutory forms that were tattooed on the translucent skin of the radiant Kosmos in its coming-to-be.

But aside from those relatively few involutory givens, keep in mind that what most theorists postulate to be involutory givens or eternal archetypes (i.e., **involutionary a priori**, given for all time) are actually **evolutionary a priori**, or forms chaotically created in temporal unfolding and then handed to the future, *not* as forms that were predetermined even before they unfolded, but

simply as Kosmic habits that various forms happened to take in their AQAL evolution, forms that were then handed as *a priori* to the next moment, an *a priori* determined not by eternal archetypes but by temporal history.

Still, the point is that at least some patterns appear not to be merely historical--and that is where it is necessary to postulate involutory givens. Of course, the theorists who do acknowledge involutory givens, such as Whitehead, must then postulate that the actual emergence of a given occasion is somehow a mixture of involutory givens, or timeless *a priori*, and evolutionarily-created or historical *a priori*, which are not determined prior to their emergence. For example, the early subatomic particles at the Big Bang were obeying various laws of physics, so their actual existence was a mysterious mesh of archetypal givens and historical contingencies. Some version of this mixture or concrescence of eternal objects and actual occasions is postulated by most philosophers who have thought carefully about issues of involution and evolution, and I accept the general outlines of these conclusions.

But two points: be as careful as you can that you are not confusing *evolutionary* givens--which are not eternally given but are created by temporal, chaotic, evolutionary history and bequeathed to the future as habits that are then givens or *a priori* in a temporal sense--and *involutory* givens, which are what you must have before you can have anything else, and which therefore appear to exist at or before the Big Bang.

²⁷ These modes of inquiry only came into their own with the emergence of the orange probability wave (which is the first wave, not to possess third-dimensionality, but to *reflectively* grasp a third-person stance, and therefore the first mode to reflectively engage in hypothetical-deductive awareness which enacts and illumines this dimension).

²⁸ In fact, it was the Piagetian stream absolutism--or Piaget's belief that the cognitive line was the one deep line against which all other developmental lines were surface--that eventually derailed developmental studies for a decade or two. Piaget did for developmental psychology what Hegel did for developmental philosophy--presented such a brilliant, tightly woven system that when one part of it collapsed, the entire edifice fell apart, taking the entire field with it. Much of what Piaget discovered about the cognitive line is still accurate and valid, but if and only if the cognitive line is seen as one of at least two dozen other, relatively independent developmental lines. It is quite true that the cognitive line is necessary but not sufficient for most other lines, but that does not mean that the other lines develop within the cognitive line--in fact, most of them develop quite behind the cognitive line, giving a very uneven psychograph for most individuals (see *Integral Psychology*). But if the cognitive stream is seen as one of two dozen relatively independent developmental lines, modules, or intelligences (e.g., Howard Gardner), then much of Piaget's pioneering insights can be transcended and included.

Today, the most prevalent stream absolutism is probably Gravesian. That is, many people using the Graves system do not see that the values stream, brilliantly pioneered by Clare Graves, is merely one of the two dozen or so relatively independent developmental lines. Rather, the Gravesian structures/levels are taken to be the deep structures against which all other lines are surface, a stream absolutism flatly contradicted by considerable empirical research. Still, the Gravesian values line is a very

important developmental stream (basis of the value meme or vMEME of Spiral Dynamics), and as such, it is an important if partial ingredient in any integral psychology.

²⁹ This is why systems theory and ecological sciences are still within the fundamental Enlightenment paradigm (the representation or reflection paradigm): what is now being represented is the *behavior of systems*, not the behavior of individuals, but the "mirror of nature" is still in place, with nature conceived as systemic, not atomistic. The Enlightenment paradigm itself was actually a systemic reflection paradigm (what was represented was the "great system of nature"), contrary to the pop histories of it given by web-of-life theorists who insist the Enlightenment paradigm was atomistic in essence. But the point is, both atomism and systems theory are map:territory or reflection paradigms (one gross reductionism, the other subtle reductionism, but both reductionistic), because neither grasp the constitutive nature of first- and second-person dimensions.

³⁰ For involutory givens, including Eros, see [note 26](#).

Excerpt B: The Many Ways We Touch

Three Principles Helpful for Any Integrative Approach

Overview: An Integral Paradigm Is a Set of Practices, not Theories

In **Excerpt A** from volume 2 of the Kosmos Trilogy, "An Integral Age at the Leading Edge," we noted the fact that, in today's world, less than 2% of the population is at any stage or wave of consciousness that could be called "integral" in any meaningful sense. If the general waves of development are pictured as traditional, modern, postmodern, and integral (with yet higher waves possible), research suggests that somewhere around 25% of the population is traditional, 40% is modern, 20% postmodern, and only 2% or so is at integral or higher.

However, recent research has also indicated that there is a growing movement at the leading edge--in the cultural elite, in thought leaders, in the media, arts, and academia in general--where substantial portions of the postmodern population are starting to move into integral waves of awareness. In the social sciences and humanities, for example, Jeffrey Alexander, arguably America's most gifted sociologist, has identified three major post-WWII phases: functionalism (**modernist**), microsociology (**postmodern pluralist**), and a new and third phrase: "**an age of synthesis**," an integral age at the leading edge, just now beginning.

We also saw that historically it has been the case that, in order for any sort of genuine transformation to occur--or any sort of real "revolution"--not only does the revolution have to be led by an elite, that elite

must possess a new paradigm, which means that it must possess, not a new theory or worldview, but a new type of social practice, mode of production, concrete behavioral injunctions, or experimental exemplars. These social practices, injunctions, or exemplars--these new paradigms and methodologies--generate, enact, bring forth, and illumine new types of experiences, occasions, data, phenomena. Around these new experiences, data, or illuminations, there do indeed then grow new theories, new worldviews, new superstructures. "Paradigm" refers to the *methodologies of enacting new phenomena*, not merely to the theories that attempt to explain them, although both new paradigms and new theories swing into play as new and higher waves of consciousness continue to unfold.

Because we will be exploring what new paradigms and new theories mean, here are a few quick examples to illustrate what is involved, and then we will focus on what an "integral methodology" might look like in the coming age of synthesis--and at the **integral salons** that are now springing up around the world, crucibles of a consciousness struggling to be born.

(For those unfamiliar with the work of some of the leading theorists of consciousness evolution--such as Jean Gebser, James Mark Baldwin, Clare Graves, Jane Loevinger, and Robert Kegan--here is a brief summary. Research indicates that, like all natural living systems, consciousness can undergo evolution, development, or unfoldment. These theorists believe that the general waves of evolution or unfoldment have included **archaic**, **magic-tribal**, **mythic-traditional**, **modern-rational**, **postmodern-pluralistic**--all of which together are often called "first-tier" waves--and **integral**-aperspectival--which is often called "second tier." First-tier waves each believe that their worldviews and values are the best or correct values; second-tier or integral waves attempt to include and integrate the partial truths of all first-tier waves. Because consciousness evolution is still ongoing, some researchers loosely refer to "third-tier" waves, which are even more encompassing but, as yet, are still in their early, formative phases. [When we use the terms of Spiral Dynamics, developed by Don Beck and Christopher Cowan based on the pioneering work of Clare Graves, these are approximately the vMememes or "value memes" of **beige** (archaic), **purple** and **red** (magic), **blue** (traditional), **orange** (modern), **green** (postmodern), **yellow** and **turquoise** (second tier).] As suggested earlier, empirical research from several different sources suggests that, in this country, approximately 25% of the adult population embrace traditional values, 40% modern values, 20% postmodern values, and less than 2% are stably at second- or third-tier waves. When we speak of "an integral age at the leading edge," we are focusing on that 2%, particularly as its numbers begin to significantly increase--which is exactly what appears to be happening with the dawning age of synthesis.)

To return to our topic: the mutual interaction between theories and paradigms--the modern quantum revolution in physics, for example. Several novel types of experiments (such as those in black body radiation) eventually lead to Max Planck's bold quantum hypothesis. A new mode of data production was bringing forth a phenomenological world that could not be adequately reflected or conceptualized in the

old theories, and thus new theories were required. That is, a new exemplar, experiment, injunction, paradigm, or social practice was disclosing, bringing forth, or enacting new types of experiences, apprehensions, or data which could not be adequately explained or conceptualized within the older theories (which were adequately fitted to the phenomena of the older exemplars and paradigms).

The old theories and practices had gained *legitimacy* in the eyes of the knowledge community engaged in these social practices ("normal science"), precisely because, in their phenomenological domains, those theories and practices worked, and worked very well. But the new practices and the new theories growing up around them could not be legitimated within the older realms of discourse, and thus a clash between older scientific exemplar-worldviews and newer scientific exemplar-worldviews was in set in play. A paradigm is a mode of phenomena production or generation, a social practice that enacts or brings forth a phenomenological world, and theories are after-the-fact frameworks that attempt to explain or elucidate the newly-disclosed worlds.¹

Put simply, a theory is a map of a territory, while a paradigm is a practice that brings forth a territory in the first place. The paradigm or social practice itself is called an "exemplar" or "injunction," and the theory is called, well, the theory. The point is that knowledge revolutions are generally combinations of new paradigm-practices that bring forth a new phenomenological territory plus new theories and maps that attempt to offer some sort of abstract or contoured guidance to the new territories thus disclosed and brought forth. But a new theory without a new practice is simply a new map with no real territory, or what is generally called "ideology."

A scientific revolution is the result of new paradigms and new theories coming into accord with each other, both of which are anchored, not in abstractions but in social practices. These revolutions are embraced, at the start, by a handful of individuals at the leading edge, but, if validated, these new exemplar-worldviews (paradigms-and-theories) are accepted by the larger culture or knowledge community, becoming a new "normal" or "legitimated" science, which stabilizes and carries forward until the next set of pesky data arises that refuses to be humbled in the existing scheme of things, and new and heretofore undisclosed territories start to shimmer on the horizon of the possible.

A similar process is now at play, I believe, in the nascent integral salons spontaneously forming around the world. Before we discuss that possibility in more detail, here is another example of a knowledge revolution, this time in politics.

The rise of the modern, liberal, representative democracies in the West involved, among innumerable other things, a significant shift in values from *traditional* to *modern*, which particularly began in Europe around 1600 and accelerated to something of a crisis pitch by the mid-1770s. Traditional values (e.g.,

blue, mythic-membership, conventional) tended to be conformist, ethnocentric, hierarchical, mythic-religious, and based on individuals conforming strongly to the present order. Modern values, on the other hand, tend to be egalitarian (not hierarchical), individualistic (not conformist), scientific (not mythic-fundamentalist), and place a premium on equality (not slavery).

This shift from blue to orange, or from traditional values to modern values, was presaged in the salons or "small gatherings of moderns" (the word *salon* is French, but these gatherings were also occurring in England, Scotland, and Germany, among others), where the *social practice* of *dialoging* according to orange values was carefully exercised. That is, the practice of dialogue geared toward mutual understanding, reciprocal exchange, postconventional equality and freedom was practiced by small groups of leading-edge elites. This was a collective, communal, intersubjective, dialogical discourse at the orange wave of consciousness--a social practice, paradigm, or injunction of dialogical discourse within an elite subculture whose center of gravity was orange or higher.

This new exemplar or social practice gave rise to a set of novel experiences, insights, data, illuminations, and interpersonal understandings, which new *political theories* then sought to capture. Most of these new theories of liberal democracy shared the idea that the only way to integrate individual and social is to have the individual feel that he or she is *participating* in the laws that govern his or her behavior. In the States this was popularly summarized by the phrase, "No taxation without representation," and it essentially meant that a people have the right to be self-governing. This new practice of dialogical discourse and self-governance (generally called a "social contract") was conceptualized in different ways by leading-edge individuals ranging from John Locke to Jacques Rousseau, Thomas Paine to Thomas Jefferson, Immanuel Kant to James Madison.

This self-governance is *not* a felt requirement of blue (which will follow the law if it is part of tradition), and it is not felt requirement of red (which will follow the law if it issues from the power leader). Only at orange does interiority start to demand a hand in the laws that regulate its own behavior.

(Of course, there were several other social injunctions that were part of the orange tetra-worldspace, including an industrial base that was one of single largest factors in reducing the need for slavery, and which lessened the demand for physical strength in order to succeed in the public sphere, thus paving the way for, and actually allowing, the various liberation movements, including feminism and abolition. But we are here focusing on the subset of social practices or paradigms within the rising cultural elite that was forging a new and revolutionary form of governance that would tetra-mesh with new techno-economic base.)

In short, *out of this new exemplar* or social practice of orange dialogical discourse (which was enacting and bringing forth a new set of experiences, data, and illuminations) soon issued a new *theory* of political governance called the *social contract*, whose general form is: any legitimate governing system is a contract between the governors and those governed, such that the two are mutually governing. This usually involves the election of governors by those governed, such that sovereignty rests, in the final analysis, with the people being governed. All representative, liberal, industrial democracies are today some form of a social contract, which was first pioneered, in a micro-quadratic form, by a small cultural elite at the leading edge who were forging new types of social practice or paradigms embodying a higher, wider, deeper wave of consciousness unfolding.

The Great Possibility

And so it is today, with an integral age at the leading edge. The possibility--and it is only a gossamer possibility at this time--is that a new and wider wave of consciousness--an integral wave, an age of synthesis--is beginning to emerge and push against all of the now-older waves (traditional, modern, and postmodern), throwing each of them (but especially the postmodern) into a legitimation crisis about its own validity--a crisis of legitimacy that can only be resolved by an increase in authenticity, or an actual transformation to the new and wider integral wave of unfolding.

This new unfolding will involve, in terms of its paradigmatic base, an actual set of social practices, not merely a new theory or set of theories. As we saw in detail in **Excerpt A** and briefly summarized above, a paradigm is a social practice or behavioral injunction, not simply a theory or intellectual edifice (although, of course, they tetra-evolve together). Accordingly, any new paradigm will include a set of exemplars and practices--practices that, if they contain more depth (or Eros) than their predecessors, will throw the old approaches into a legitimation crisis that can only be resolved by a vertical ("revolutionary") transformation--as we said, the crisis in legitimacy can only be resolved by an increase in authenticity. Thus, a new integral paradigm will therefore be a new set of injunctions and practices, not simply theories, not worldviews, not Web-of-Life notions, not holistic concepts--but actual practices.

What kind of practices might be the harbinger of the integral revolution at the leading edge? What might these social practices look like?

Integral Methodological Pluralism

In the above example about representative democracies and the social contract, we pointed to two broad areas of social practice, a macro-practice (or techno-economic base) that included industrialization,

which, for all its pathological downsides, had as some of its positive accomplishments the lessening of the demand for physical strength in the public sphere (which therefore lessened the rule of might and hierarchies of physical power), which tetra-supported worldviews that, for the first time in history, began publicly valuing freedom, liberty, and equality--and actually fought and died in revolutions for those values. On a smaller or micro-scale, that social revolution was pioneered in cultural elites whose social practices included, for the first time in history on any sort of significant scale, a dialogical discourse and social behavior conducted via the orange probability wave of postconventional awareness (where "postconventional" does not mean post-cultural or post-social, only post-traditional forms of sociocultural). At that point, written theoretical treatises about the social contract--by Rousseau, Locke, Jefferson--actually contributed to an increase in the span of those who wished to implement the new paradigm or practice on a wider scale, by revolution if necessary (although reform, if genuine--i.e., if riding the new wave of Eros--can accomplish the same increase in authenticity via a quieter but equally effective route).

What types of micro-practices at today's leading edge might be the harbinger of an integral wave set to emerge on a wider scale? It is still a bit early to speculate, but perhaps we can glean several possible characteristics.

First and foremost, it seems, would be an expansive and inclusive methodology (or paradigm) for generating the types of experiences that can be taken as legitimate by the new and integral wave. **Legitimacy**, as we saw in **Excerpt A**, involves, among other things, the "believability" of a worldview (and therefore the likelihood that its adherents will adopt it). Each cultural worldview (in the LL) is accompanied by a series of paradigms or social practices (in the LR), and these practices or injunctions generate, enact, and bring forth the types of experiences that are held to be true, good, right, or--in general--valid, believable, and legitimate (which are then codified in the reigning worldview, which in turn legitimates the practices supporting the worldview, which governs the thoughts and behavior of those who are members of that particular culture or subculture: tetra-legitimacy).

Before moving to any sort of integral paradigm, let's look at the basic paradigm that it would be succeeding, namely the postmodern or pluralistic wave. Beginning in earnest about four decades ago, most postmodern paradigms or social practices (embodying the pluralistic or green probability wave) involved social behavior that was often grounded in group discussions that attempted to include every participant in a mode of nonjudgmental listening; this social behavior generated collective experiences of group solidarity and an indictment of individualism, with an powerful emphasis on intersubjectivity in all its forms and a condemnation of empiricism and subjectivism; academically, written texts or chains of signifiers were therefore deconstructed according to a general practice of inverting hierarchies (making marginal center and center peripheral--thus deconstructing any and all prevailing hierarchies and

hegemonic marginalizing, while simultaneously placing a premium on confessional displays of diversity); deviant behavior was therefore judged according to tone, not content.

Around those very specific social practices, all occurring within the probability space of the pluralistic wave, sprang up various worldviews that conceptually codified what it was to be *legitimate* in this new worldspace, maps for how to find one's way around in this new territory. That is, legitimacy at the green wave included adopting a worldview that was: nonhierarchical, nonjudgmental, nonmarginalizing, and nonranking. Positive items, such as intersubjectivity, could be part of legitimacy, but only if they fit the foregoing exclusionary criteria (e.g., one's intersubjectivity was not allowed to be developmental).

The benefits of the healthy green wave were many and profound, including most environmental reforms and the civil rights movement. The downsides were that, as the legitimacy list suggests, many of the characteristics of green legitimacy consisted of what it *was not* (it was not hierarchical, not judgmental, not ranking, not...). This is why its primary paradigm or social injunction was deconstruction (by whatever name, a thorough-going criticism and often condemnation of everything other than pluralism. That this was a performative contradiction--pluralism means to accept all views, not attack so many of them--was generally overlooked). Deconstruction (or tearing down) worked quite well, at least initially, because red and blue and orange had built much that needed to be un-built or taken down. But once the deconstructive work ended in its healthy form, there was little to put in its place in terms of reconstruction, because actual construction requires taking a concrete stand, which this form of pluralism disallowed. The endgame of the pluralistic paradigm was thus all-too-often a social behavior of politically correct thought police, green Inquisitors, and boomeritis of one unpleasant sort or another.

The social practices of the integral wave will almost certainly include the healthy aspects of the pluralistic wave (via Whiteheadian transcend-and-include). For example, healthy deconstruction (as a prelude to reconstruction) will likely continue to play a central role, as will hermeneutics and collaborative inquiry. But a key ingredient of integral social practices stems from what is perhaps the main defining characteristic of the integral probability wave itself.

Namely, whereas all previous waves of culture and consciousness (traditional, modern, and postmodern) believed that their values were the only valid or correct values, any integral wave acknowledges the importance and validity of all of those values, not just as historically appropriate (which the other waves will acknowledge), but as *inherent ingredients* in today's spiral of growth and development. Orange, for example, claims to possess universal truths, truths that cover all the really important bases, but it rejects blue truths outright and it recoils in disgust in the face of green pluralism. Green pluralism fares no better, in that it claims to be inclusive and nonjudgmental, but in fact it explicitly rejects red values, it explicitly rejects blue values, and it explicitly rejects orange values. In

contradistinction to all of those exclusionary social practices, an integral wave attempts to acknowledge, honor, and actually include all of those values in the ongoing spiral of its own unfolding, thus bringing together the best of premodern, modern, and postmodern, while pledging exclusionary allegiance to none of them.

So what does that mean when it comes to social practices? If the integral wave includes the essentials of the first-tier waves (traditional to modern to postmodern)--and then moves beyond them with its own defining emergents--then an integral social practice would of necessity include and exercise all of the important practices, injunctions, and methodologies of the first-tier waves, but now set in an integral framework that included their enduring contributions yet transcended their partialities, absolutisms, and exclusionary practices.²

The result would a set of paradigms, behavioral injunctions, and social practices that might be called an **integral methodological pluralism**. "Integral," in that the pluralism is not a mere eclecticism or grab bag of unrelated paradigms, but a meta-paradigm that weaves together its many threads into an integral tapestry, a unity-in-diversity that slights neither the unity nor the diversity. "Methodological," in that this is a real paradigm or set of actual practices and behavioral injunctions to bring forth an integral territory, not merely a new holistic theory or maps without any territory. And "pluralism" in that there is no one overriding or privileged injunction (other than to be radically all-inclusive). Unlike postmodernism, which practiced a type of *exclusionary pluralism* that condemned all other first-tier values (not to mention second-tier values), integral or *inclusionary pluralism* is a conscientiously adopted set of behavioral paradigms for acknowledging--and actually seeking out--the enduring truths in categorically every major methodology in first- and second- and third-tier probability waves.

Integral Methodological Pluralism (IMP) has two main parts: paradigmatic and meta-paradigmatic. The **paradigmatic** aspect means a careful compilation of all the primary paradigms or methodologies of presently existing modes of human inquiry--which means, the major methodologies that are presently accepted *within their own fields* or disciplines. We have already given (in **Excerpt A**) an overview of many of those fundamental paradigms--and we will continue to explore those "need-to-be-included" paradigms as we proceed--from hermeneutics to phenomenology to behaviorism to systems theory to meditation to collaborative inquiry to vision quest to quantum physics to depth psychology to molecular biology. All of the major modes of human inquiry possess general practices and injunctions that bring forth and illumine various types of experiences, revelations, data, and phenomena held to be legitimate by those disciplines, and an Integral Methodological Pluralism quite literally makes room for all of those major modes of inquiry.

At this point, no attempt is made to judge whether a particular practice or paradigm should or should not be included in the mix. The fact is, these paradigms or practices *already* exist, they are *already* being practiced by human beings around the world--by men and women who are sincerely convinced that these practices bring forth something of value for themselves and others--and practices that accordingly deserve a fair hearing in the integrative forums or salons now nascently self-organizing. The first or paradigmatic part of IMP is thus a respectful compilation, without judgment, of the major methodologies for enacting, illuminating, and bringing forth various worldspaces or ways of being-in-the-world. These are the various paradigms or methodologies that already exist and are already being practiced by caring and concerned men and women around the world.

The second part of any integral methodological pluralism, and the part that prevents it from being a first-tier eclecticism, is a **meta-paradigmatic set of practices** that conscientiously relate the various paradigmatic strands to each other. Put simply, integral methodological pluralism includes a compilation of the most important, time-tested methodologies, as well as a set of practices that weave them together or integrate them into ways of being-in-the-world that are radically nonexclusionary. This aspect of IMP can be summarized as, "*Everybody is right.*"

(Put technically, such a meta-paradigmatic practice enacts a new domain upon the individually-enacted paradigmatic domains, such that their individually-enacted phenomena overlap, their brought-forth horizons merge to some degree, and there is enacted upon the enacted phenomena--and accordingly there is brought forth, illumined, and most fundamentally disclosed--a new territory or domain of integral interrelationships. In other words, this is a paradigm of paradigms, which means, as we now know, a practice of practices and not a theory of theories.)

These types of meta-paradigmatic practices--as they apply to an individual, a group, a research setting, a society--will be outlined as we go along, but here is a quick preview of what might be involved. Please keep in mind that we are at this point discussing integral practices at the leading edge, which often involve nothing more exciting than arcane academic debates, abstruse experiments, and highly technical--which is to say, boring--streams of discourse organized around issues of methodology. These integral methodologies, as they are refined and streamlined, and as they begin to slip out of their integral salon settings and into the culture at large in a more popular fashion, will be vastly simpler (and hopefully more interesting) than their pioneering forms, standing in a similar relation of, say, the handheld calculator (which is now the size of a matchbox) to the original computers (which were the size of a house). But the point is essentially the same: what kind of practices build bridges between other practices?

In a research setting, for example, a meta-paradigmatic practice might involve "simultracking," where phenomena in various domains are simultaneously tracked according to the accepted methodologies of those domains. For example, during collaborative inquiry (which enacts the Lower-Left or intersubjective dimensions of being-in-the-world), simultaneously track the participants' brainwave patterns (which discloses aspects of the Upper-Right or objective dimensions of being-in-the-world), and then look for correlations between them. This practice of simultracking is not something that would ordinarily occur to the postmodern pluralist (who does not believe in objective science) nor to the scientist (who does not believe in pluralism). Caught in their respective quadrant absolutisms, they rarely talk to each other.

In that particular case, the paradigmatic aspect of IMP includes both of those *practices* (not just theories, but the actual practices of engaging in collaborative inquiry and of running an EEG flow pattern), and then IMP adds the second or meta-paradigmatic practice, that of simultracking (or running them together and actively noting any correlations), which is a practice that can enact, bring forth, and illumine the integral interrelationships between various holons originally thought discrete or even nonexistent. In other words, this practice on a set of practices (or this meta-paradigm on the individual paradigms) brings forth and illumines the mutual interactions between actual occasions, and it does so only from a space that theory would later call a second-tier probability wave. That is, meta-paradigmatic practices stand forth only in the worldspace of second-tier consciousness, which discloses holonic and integral relationships that were operative but not visible at first-tier waves.

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

In general, to put it in orange terms, any sort of Integral Methodological Pluralism allows the creation of a multi-purpose toolkit for approaching today's complex problems--individually, socially, and globally--with more comprehensive solutions that have a chance of actually making a difference. Or, to say the same thing with green terms, an Integral Methodological Pluralism allows a richer diversity of

interpretations of life's text to stand forth in a clearing of mutual regard, thus marginalizing no interpretation in the process.

On an individual scale, the same approach can be applied to one's own profession, converting it into a practice of integral law, integral medicine, integral business, integral education, integral politics, integral ecology, integral psychotherapy and family practice, and so on. We will see examples of many of these as we proceed.

Most of the tools to do all of the above already exist (i.e., the MP of the IMP are already out there). All that is required, at least to get started, are a few integrating principles to initiate the "integral" part of the IMP. These heuristic principles suggest simple ways to practice on those practices already out there, thus quickly converting any given practice into an integral practice. Let's look at three such integrative principles as examples.

The Essence of Integral Metatheory: Everybody Is Right

At this point we have been mostly talking about social practices in a micro-elite, particularly in academia. As we saw, methodologies generate the types of experiences taken to be valid and legitimate by the knowledge community practicing the paradigm: each cultural worldview (in the LL) is accompanied by a series of paradigms or social practices (in the LR), and these practices or injunctions generate, enact, and bring forth the types of experiences that are held to be true, good, or right by the knowledge community (or--in general--are held to be valid, believable, and legitimate by those within the horizons brought forth by the paradigm), experiences that are codified in the legitimating worldview, which in turn helps govern the behavior (UR) and the types of phenomena held to be significant (UL) by individuals who are members of that culture (with all of them, of course, mutually tetra-evolving and tetra-enacting).

In short, around social practices, paradigms, or methodologies, theories or worldviews grow.³ Paradigms bring forth new territories, which new maps attempt abstractly to reflect.⁴ Integral Methodological Pluralism is no different. It is a series of concrete practices; engaging these practices enacts, brings forth, discloses, and illumines a series of phenomena, data, experiences, and mutual or intersubjective prehensions--and around this entire set of disclosures and new experiences, various theories and worldviews grow, theories (and meta-theories or supertheories) that attempt to elucidate, explain, and codify the plethora of phenomena (subjective, intersubjective, objective, and interobjective) thrown up by the social practices.

With regard to IMP, we can put the crucial point very simply: what if an individual (and right now we are still talking mostly about elite academics) accepted the basic validity of hermeneutics AND systems

theory AND introspective phenomenology AND empirical science AND shamanic states of consciousness AND developmental psychology AND collaborative inquiry AND ecological sciences AND postmodern contextualism AND neuroscience.... Well, perhaps the point is annoyingly obvious. If the basic **legitimacy** of **all** of those time-tested methodologies is allowed, then the experiences that all of those social practices enact, bring forth, and illumine become grist for the mill of a new supertheory or metatheory that accounts, or at least attempts to account, for all of them in a believable, coherent fashion.

At this time, one such metatheory is AQAL (pronounced *ah quil*), which is short for "all quadrants, all levels, all lines, all states, all types." This metatheory did not precede integral methodological pluralism, but, as usual, vice versa. That is, the ingredients of the AQAL metatheory are the phenomena (subjective, intersubjective, objective, and interobjective) enacted and brought forth by literally dozens of time-honored methodologies, injunctions, paradigms, and practices. It is the existence of these many paradigms and social practices--and the phenomena they generate--that are some of the crucial ingredients of Integral Methodological Pluralism (i.e., the "paradigmatic" part of IMP).

The novel component of AQAL is the meta-paradigmatic aspect, or the practices on the practices (which generate theories on the theories, or the metatheory or supertheory known as AQAL). This component can be most simply summarized as the assumption that "**Everybody is right**," which generates a meta-practice of honoring, including, and integrating the fundamental paradigms and methodologies of the major forms of human inquiry (traditional, modern, and postmodern). In other words, the experiences enacted by all of those methodologies are given a *legitimacy* by the AQAL assumption and are actively *cultivated* by the meta-paradigmatic practices--that is, are actively cultivated by an integral methodological pluralism, whether in the research setting of simultracking, the personal setting of an Integral Transformative Practice, or the social setting of revolutionary reforms that actually have traction because second-tier potentials are effectively tetra-engaged.

AQAL, then, is a metatheory that attempts to integrate the most amount of material from an integral methodological pluralism, thus honoring the primary injunction of an integral embrace: Everybody is right.

The First Useful Principle: Nonexclusion

On a metatheoretical level, exactly how to incorporate what are at times conflicting paradigms into an integrative web is a difficult, delicate issue. If we accept the validity of a plurality or multiplicity of paradigms and their enacted phenomena--and given the fact that many of these paradigms do not, to put it politely, accept each other--then how to weave them all together in something of a coherent whole

becomes a difficult task indeed. To say that "Everybody is right" is one thing; believably weaving them together, quite another.

There appear to be at least three integrative principles or guidelines that are useful in this endeavor--that is, three guidelines that can help incorporate the most number of truths from the most number of sources (and thus validate the most number of people, who are already engaged in those practices anyway).

The first useful integrative principle is **nonexclusion**. Nonexclusion means that we can accept the valid truth claims (i.e., the truth claims that pass the validity tests *for their own paradigms* in their own fields, whether in hermeneutics, spirituality, science, etc.) insofar as they make statements about the existence of their own enacted and disclosed phenomena, but not when they make statements about the existence of phenomena enacted by other paradigms. That is, one paradigm can competently pass judgments within its own worldspace, but not on those spaces enacted (and only seen) by other paradigms.

For example, we may take it as provisionally true that, as claimed by empirical physics, a water molecule contains two hydrogen atoms and one oxygen atom. This is a provisional truth established by time-honored paradigms of empirical natural science, and it concerns statements about the existence of phenomena that are enacted, brought forth, and illumined by an elaborate set of paradigms or social practices engaged in by physical scientists. (Have you ever seen a hydrogen atom? Me neither, because it is not an experience lying around out there in the sensory world waiting for all and sundry to see, but a series of experiences that are enacted and brought forth by elaborate physical science paradigms, experiments, and injunctions. Still, within those paradigms, we have reason to suppose those claims are true enough. At any event, AQAL makes that assumption under the guiding "Everybody-is-right" meta-paradigm. I believe it when these scientists tell me that water consists of two hydrogen atoms and one oxygen atom, because these are decent men and women engaged in their social practice with integrity, and as far as I can tell, they have never lied to me before. And anyway, if wanted to, I could spend four or five years learning how to practice the paradigm and find out for myself, but I think I'll just take their word for it right now. And notice that, within the paradigm of physical science, you can make strong judgments: it is categorically *false* that water contains 8 hydrogen atoms. So statements of "correct" and "incorrect" can be adjudicated *within* paradigms.)

But when physical science goes from making a statement about the phenomena enacted by its own paradigms and begins making assertions about phenomena brought forth by other paradigms--whether in hermeneutics, depth psychology, or spirituality--we are allowed to--how shall I put this kindly?--let out a big yawn. If you have not engaged the paradigm, injunction, or social practice of another discipline

(whether collaborative inquiry in hermeneutics, phenomenology in depth psychology, or meditation in spirituality)--then you will not have access to the enacted and disclosed phenomena of the paradigm, and thus you are not competent to pass judgments in that domain, any more than somebody who refuses to learn physics is allowed to meaningfully vote on the existence of hydrogen atoms.

Nonexclusion means that the paradigm of one field can be used to pronounce on the phenomena of that field, but not on the phenomena of another field brought forth by different paradigms--and it certainly cannot be used to deny, exclude, marginalize, oppress, colonize, or otherwise do violence to other paradigms, other fields, other data domains, other experiences brought forth by other legitimately engaged injunctions. In short, one paradigm cannot be used, by itself, to exclude other legitimately enacted paradigms.

If we accept the nonexclusion principle, then--in this particular example using physics--we are faced with this task: given the experiences, data, and phenomena brought forth by the physical sciences, how can we conceptually fit those into a scheme that makes room for (or does not exclude) the other phenomena of the many other paradigms? In other words, how can we allow the existence of the phenomena of physical science without those phenomena excluding and denying others?

This is where a metatheory or supertheory of relating data domains becomes helpful. Any plausible integral metatheory--by virtue of its attempt to acknowledge all major legitimated paradigms in various fields--would set implicit boundaries to the believability of any single paradigm operating on its own. An integral metatheory would, in effect, free the paradigm by limiting it.

As it is now, when any paradigm oversteps its authority and begins to make pronouncements about other phenomena brought forth by other paradigms, the only principle guiding the pronouncements tends to be, "I'm right, you're wrong." My paradigm is the best, only, real, and/or authentic mode of inquiry, and the phenomena of your paradigm can all be reduced to the phenomena brought forth by my paradigm. If you are a die-hard physical scientist, you imagine that the phenomena brought forth by other paradigms (such as hermeneutics, meditation, systems theory, or postmodernism) can all be reduced to a "consilience" of laws governing fundamental physical particles; and if you are postmodernist, you return the favor and claim that all physical particles are nothing but social constructions, a reality revealed only by your own deconstructive paradigm. Thus proceeds the first-tier food fight.

To "free a paradigm by limiting it" means that, with any integral orientation, the already existing boundaries of a particular paradigm become more obvious, and thus when operating within those bounds, the pronouncements of a particular paradigm become even more believable, while pronouncements outside its bounds become even less so. Part of the problem with individual paradigms and the fields

growing up around them is that when those paradigms pretend to cover the whole of reality, and yet when they fail to deliver the whole of reality, the entire paradigm itself is questioned and often rejected, when all that needs to be questioned is its exclusivity claims.

But if the paradigm refuses to acknowledge its already existing boundaries, it either starts issuing promissory notes ("I cannot explain all of reality today, but I will be able to do so tomorrow, I promise"--materialism, for example, has been issuing this promissory note with increasing gusto for two-thousand years and has never once delivered), or else the entire paradigm is rejected with disgust, if not by its practitioners, then by the rest of the world reduced to conciliatory appendages of this chosen paradigm. But by limiting the applicability of the paradigm to within the already existing bounds of the paradigm, its actual potential, within those bounds, is freed to make its own crucial contributions. Hence, "free a paradigm by limiting it"--which allows different data domains to retain their own reality but not nullify the reality of others.

In the present example of physics, the question was, "How can we allow the existence of the phenomena of physical science without those phenomena excluding and denying others?" AQAL metatheory suggests one such integral interpretation, namely: the accepted paradigms of physical sciences (e.g., chemistry and physics) are disclosing the third-person singular dimensions of holons accessed and brought forth by an orange or higher probability wave. Within that well-defined spacetime locale of the AQAL matrix, we take physical sciences very seriously. Outside of that locale, they are simply not qualified to pass believable judgments.

Likewise with collaborative inquiry, phenomenology, intersubjective postmodernism, interobjective systems theory, and so on. All such legitimately enacted paradigms are bringing forth and highlighting various locales in the AQAL lattice. (How do we know this? Because numerous human beings are already doing those practices, so they must exist somewhere in any adequate map of what is.) Perhaps they are lighting up the first-person singular modes of being-in-the-world at a yellow wave (and thus activating psychological drives of self-actualization); perhaps they are lighting up the second-person plural modes of being-in-the-world at a green wave (and thus activating a sincere concern with diversity and multicultural sensitivity); perhaps they are lighting up the third-person plural modes of being-in-the-world at a turquoise wave (and thus activating a profound ecological concern with all living beings); perhaps they are lighting up the first-person plural modes of being-in-the-world at a blue wave (and thus activating an sincere concern for social stability and accountability); or perhaps they are drilling down into the third-person singular modes of being-in-the-world at a microscopic level and thus attempting to find a cure for the HIV virus.

All of those paradigms and social practices have a right to tell us about their own truths; they do not, in themselves, have the right to exclude other truths. Hence, the first useful integral guideline, that of nonexclusion.

The Second Useful Principle: Unfoldment

The nonexclusion principle goes a long way in helping us to integrate a plurality or multiplicity of paradigms (and thus develop a metatheory that is true to the phenomena enacted by the social practices of an integral methodological pluralism). But even within nonexclusion, numerous conflicts arise, and how to integrate those becomes a pressing issue. This is where the second integrative principle, that of unfoldment, can be of help.

Here's a simplistic example. Imagine the time when atoms, but not yet molecules, had evolved. Atoms--such as a hydrogen atom--were more inclusive than their subcomponents--such as protons, neutrons, and electrons. Thus, at that time, atoms were the most integrative, most holistic, most inclusive, most evolved, most depthed holons in existence. When atoms emerged, they did not make protons and neutrons "wrong," only partial. Protons and neutrons were now truths that were part of (or included in) a yet larger truth. Likewise, when molecules emerged and included atoms as subcomponents or subholons in their own makeup, that did not make atoms wrong, only partial: true but partial, or a whole that is now part of a larger whole. When cells emerged and incorporated molecules, that did not make molecules wrong, inaccurate, stupid, illusory, or anything of the sort--rather, true but partial.

It appears that there is a general reason for that "true but partial" movement, namely, the Whiteheadian nature of moment-to-moment existence. As we saw in **Excerpt A**, each moment prehends, feels, or includes its predecessor, and yet also adds a new, creative, or novel aspect that goes beyond or transcends anything in the previous moment, so that each moment transcends and includes its predecessor. That is another way of saying that each moment is true, and then each succeeding moment renders it true but partial. Each moment is a whole that becomes a part of the whole of the next moment. Each moment, or each actual occasion, is a whole/part, or a holon. When it arises, it is the whole truth; by the time it subsides, it is merely a partial truth in yet wider unfoldings.

This holonic or holarchical pattern of flowing existence--transcend and include--is summarized in the principle of **unfoldment**. This heuristic principle suggests that all paradigms, like all moments, are in themselves true and adequate; but some paradigms can be more encompassing, more inclusive, more holistic than others. This does not render the other paradigms wrong, inaccurate, stupid, illusory, or anything of the sort--they are true but partial.

How can we believably move from nonexclusion to unfoldment? It helps if we first state the central tenet of nonexclusion in this way: no human mind can produce 100% error. If you look at the plethora of methodologies in the human arts and sciences, you will find phenomenology, hermeneutics, structuralism, poststructuralism, collaborative inquiry, participatory epistemology, social systems theory, mathematical computer modeling, and so on. As we just noted, innumerable human beings are already engaged in all of those practices. It is not a matter of whether any of those practices are worthy or not; it is simply a fact that an extraordinary number of bright, intelligent, caring, and concerned human beings are already, and have been for decades, practicing those paradigms. This doesn't mean that those paradigms can't be criticized; but it clearly means that those practices *of necessity* contain some sort of truth because no human mind can be 100% wrong. Or, we might say, nobody is smart enough to be wrong all the time. And therefore the only really interesting question is not why poststructuralism is right and structuralism is wrong, but what kind of universe allows both of those practices to arise in the first place?

Because the Kosmos is constructed in such a way that it obviously allows all of those paradigms to arise and to be practiced by sincere human beings, then what type of integral metatheoretical framework can most gracefully elucidate such a Kosmos, a framework that of necessity would find a place for all of those paradigms in an integral methodological pluralism? If we proceed with the overall guiding principle that "Everybody is right," and we pursue that regulative principle of nonexclusion in a sustained fashion, we eventually encounter a display of unfoldment, in which certain situations themselves pass judgments on their own less adequate displays.

For example, a classic case of a "paradigm clash" is that between the Ptolemaic system and the Copernican. When we say no legitimately enacted paradigm is ever simply wrong, notice that even many of the components of the Ptolemaic system were in fact taken up and included in the Copernican (such as spherical planets and orbits, in themselves highly original conceptions at the time). The real paradigm clash in that case involved, as always, a clash in practices and not just in theories. The Copernican view supplanted the Ptolemaic because the social scientific practices of planetary measurement became so refined and precise--principally in the hands of Tycho Brahe--that Johannes Kepler could suggest three laws of planetary motion accounting for those newly enacted phenomena (i.e., devise a theory to match the data enacted and brought forth by Brahe's refined exemplar). Isaac Newton immediately recognized the more adequate nature of an elliptical heliocentric theory, and the "Copernican" view became the accepted scientific interpretation of these newly enacted experiences.

Ptolemy, in other words, was true but partial; Copernicus in turn was true but partial. And we now know that Kepler was true but partial: according to relativity theory, any point in the universe is central to all the others, so both heliocentric and geocentric are true, depending upon one's vantage point (i.e., the

stance from which one launches one's paradigm or practice). The relativity perspective transcends and includes the Ptolemaic and Copernican.

So, again, no paradigm is ever simply wrong--true but partial, yes--"Everybody is right." But an integral metatheory adds: "but right only when addressing the phenomena enacted by the particular paradigm." And we were saying that such nonexclusion often discloses an *unfolding* that is *enfoldment*: in any particular developmental stream, successive waves transcend and include their predecessors, and thus each wave is adequate, each succeeding wave is more adequate. We never arrive at a point where we can say: now we have the truth, and all predecessors were inadequate. We of today stand to the Ptolemaic worldview in the same way that the world of a thousand years from now will stand to our relativity worldview: our relativity interpretation will be shown, not to be wrong, but very partial judged by a worldview that transcends and includes the enduring aspects of relativity in a system that nonetheless makes relativity look as quaint as Ptolemaic epicycles. (Notice already that several laboratories have recently generated faster-than-light phenomena. This does not mean that special relativity is wrong, because for most cases the speed of light cannot be exceeded, but there are now other perspectives that are "more true" than relativity.)

Thus, everybody can be right because some views are more right than others. None are wrong; some are simply more inclusive, more encompassing, more holistic, more integrative, more deepened, more transcending-and-including-- *endlessly*. But the fact that molecules are more inclusive than atoms does not mean that we can get rid of atoms, or that atoms can be jettisoned, or that atoms have no real truths to offer just as they are. To be a partial truth is still to be a truth.

AQAL metatheory handles this with the following interpretation: specify the locale in the AQAL matrix from which a legitimate paradigm is launched, and the phenomena enacted and brought forth by that paradigm are as true as true can be at that locale. "AQAL indexing" ("integral indexing" or "holonic conferencing" [see below]) allows individual paradigms to be seated next to each other at the integrative table, in such a way that each individual paradigm is honored and acknowledged.

Even Ptolemy? Yes: if you are standing on the earth and watching the planets move, the Ptolemaic map is phenomenologically 100% accurate: you will see exactly what Ptolemy said you will see; he had a legitimate paradigm--or a practice to bring forth a series of experiences--and an accurate map to match it. That truth simply ceases being "the" complete truth when it is realized that there are *other perspectives* in the Kosmos, including heliocentric and acentric; but for its paradigm, it is right on the money.

Of course, *within* a paradigm, there are sound and unsound data, phenomena, maps, and judgments. For example, Ptolemy might have made some mistakes in his measurements, but those mistakes can be

corrected within the prevailing paradigm. Same with Tyco Brahe. When we say "Everybody is right" and "All partial truths are transcended and included," we obviously do not mean that the errors within the paradigms are included: they are part of the baggage that is negated or transcended in a healthy sense.

The integrative principle of unfoldment allows us to acknowledge the many true but partial truths in any evolutionary or unfolding display. Notice, however, that *unfoldment is not a cross-stream principle*: that is, it cannot be used to violate the nonexclusion principle--it applies only to phenomena in the same general stream or paradigmatic current. Cross-paradigm or cross-current judgments, as we will see, need to be set in a context that also includes the third integrative guideline (that of enactment), which we will discuss in a moment.

The **unfoldment** principle, as suggested, can also be called the **enfoldment** principle--they are flip sides of the same prehensive stream. Each moment unfolds a new and creative expanse that enfolds and embraces its predecessors (an Eros that reaches up and an Agape that reaches down). The prehensive process of unfoldment/enfoldment in any stream could also be called the "natural growth principle" in any stream, and I very much agree with Whitehead that without both an unfolding-creative novelty and an enfolding-loving embrace, it is just damned difficult to account for moment-to-moment existence in any domain at all.

The unfoldment principle is particularly helpful when it comes to items such as the unfoldment of worldviews in the most general sense--Jean Gebser's waves, for example, which unfold from archaic to magic to mythic to mental to integral. Each of those waves, when it emerges, is the truth and the whole truth at that time; each is adequate, integrative, holistic, and encompassing, in its time and place. (We are, of course, discussing the healthy versions of these waves, which does not preclude some waves from emerging in pathological versions that are, in those ways, less adequate than their predecessors. "Unfoldment" does not necessarily mean "progress." There is pathological prehension as well healthy prehension; repression as well as transcendence; dissociation instead of differentiation; alienation instead of embrace. But we are now discussing the healthy, Whiteheadian prehension in the dynamic process of unfoldment and enfoldment.) Although each wave is holistic and integrative, each succeeding wave transcends and includes its essentials (in a prehensive unification--which we reconstruct as tetra-hension), and thus each is more holistic, more inclusive, more encompassing.

In short, in healthy unfolding, each wave is holistic, each succeeding wave is more holistic. Preceding waves are not thereby rendered useless or wrong or illusory, but continue to contribute their enduring truths, holons, enactments, and expressions, which are now enfolded in the ongoing spiral of unfoldment--just as atoms and molecules continue to function in healthy cells.⁵

Unfoldment, then, shows us "true but partial," and that allows us to acknowledge legitimate paradigms as being ripples in the AQAL ocean at a particular spacetime locale. When unfoldment is coupled with nonexclusion, we have two regulative ideas or integrative principles that are helpful in honoring the primary injunction of integral metatheory: "Everybody is right" (since they are already doing it anyway). Beginning with those two principles, we can start to construct a plausible network, matrix, or lattice--in this case, called AQAL--that honors the most number of truths from the most number of paradigms or human practices of inquiry.

In the course of such a construction, a third principle quickly suggests itself.

The Third Useful Principle: Enactment

The essence of the postmodern, post-Kantian revolution (behind everything from hermeneutics to contextualism to constructivism) is that phenomena (such as the hydrogen atom) are not simply lying around out there waiting for all and sundry to see, a view now considered "hopelessly naive" and referred to as "the myth of the given" (the point being that no phenomenon is merely given). Rather, phenomena are enacted, brought forth, disclosed, and illumined by a series of behaviors of a perceiving subject. As we put it, phenomena are enacted and brought forth by injunctions, paradigms, or social practices ("if you want to know this, you must do this"). And here is the point: all paradigms or injunctions are initiated by a subject (or group of subjects), and all subjects have available to them different states of being or states of consciousness. It follows that a different state of consciousness will bring forth a different world.

Such exactly is the principle of **enactment**. Subjectivity (or intersubjectivity, which we will discuss later) brings forth a phenomenological world in the activity of knowing that world. At this point, let me jump forward and simply give the AQAL interpretation of this postmodern revelation.

Subjects do not perceive worlds but enact them. Different states of subjects bring forth different worlds. For AQAL, this means that a subject might be at a particular *wave* of consciousness, in a particular *stream* of consciousness, in a particular *state* of consciousness, in one *quadrant* or another. **That means that the phenomena brought forth by various types of human inquiry will be different depending on the quadrants, levels, lines, states, and types of the subjects bringing forth the phenomena.** A subject at one wave of consciousness will not enact and bring forth the same worldspace as a subject at another wave; and similarly with quadrants, streams, states, and types (as we will see in more detail).

This does *not* mean that the phenomena are not objectively there in a meaningful sense; it means the phenomena are not there for everybody. *Macbeth* exists, but not for my dog. Cells with DNA exist, but they can only be seen by subjects using microscopes (which did not exist until the orange wave, which is

why cells did not "ex-ist" or stand out for magic and mythic worldviews; you can find no account of DNA in any magic or mythic text. This does not mean DNA wasn't there, just that it did not "ex-ist" in those worldviews). Nirvana exists, but not for a dualistic state of consciousness, and so on. Phenomena ex-ist, stand forth, or shine only for subjects who can enact and co-create them (or, more technically, only as they are tetra-enacted).

We will be returning to the idea of enactment throughout this discussion (particularly in **Excerpt D**); right now the concept is helpful because it offers us another reason to honor, acknowledge, and integrate a large number of otherwise "incommensurable" paradigms. Most "paradigm clashes" are usually deemed "incommensurable"--meaning there is no way for the two paradigms to fit together--but this is so only because people focus on the phenomena, not the practices. But if we realize that phenomena are enacted, brought forth, and disclosed by practices, then we realize that what appeared to be "conflicting phenomena" or experiences are simply different (and fully compatible) experiences brought forth by different practices. Adopt the different practices, and you will see the same phenomena that the adherents of the supposedly "incommensurable" paradigm are seeing. Hence, the "incommensurability" is not insurmountable, or even a significant barrier, to any sort of integral embrace.

Today we have a conventional or orthodox physics paradigm that says all the really important realities in the universe are fundamental particles like quarks, leptons, bosons, strings, and so on. Nothing else is fundamentally real; everything else is essentially an arrangement of these fundamental realities. There also exists a meditative paradigm that says that all the really important realities in the universe are created by the mind-stream itself, the stream of primordial consciousness that manifests the entire universe, including quarks and leptons. Now if we focus merely on the phenomena--the experiences or data generated by those two schools--it is indeed hard to believably reconcile them. They both insist that when it comes to *ultimates*, one of them is right, one of them is wrong. But if we realize that the phenomena of each school are actually brought forth and enacted by practices (injunctions, paradigms), then we have an entirely different situation: we put all of the phenomena (scientific and meditative) on the integrative table, we accept all of them as true but partial, and then we ask, What metatheory can believably accommodate both sets of data?

The reason an integral metatheory might indeed work is that it is based on the possibility of a real meta-paradigmatic practice--certainly in theory and often in fact--namely, a single subject can take up both practices and see for himself or herself if both of them generate true phenomena or believable experiences. If, on the other hand, we assume that the phenomena are all coming from the identical worldspace, and the phenomena conflict (which they do), then an integral metatheory is impossible. But if we see that different practices bring forth different phenomenological domains, those phenomena can be

integrated by showing a plausible, coherent, integrative framework making room for all of the enacted worldspaces--which is what AQAL attempts to do.

AQAL metatheory therefore gives one interpretation of the above "paradigm clash" between physics and meditation as follows: the physicist in the example is highlighting the third-person singular dimensions of being-in-the-world, and is doing so from an orange wave of consciousness (from that vantage point, quarks do indeed "ex-ist" or stand forth in a worldspace; again, this does not mean that quarks did not exist in some sense prior to orange consciousness, only that they did not "ex-ist" or become apparent to humans until that structure could call them forth). The meditator, on the other hand, is activating the first-person singular dimensions of being-in-the-world, and is doing so from a third-tier state (from that vantage point, you can indeed realize nirvana, a state that actually "ex-ists" or can be realized in that worldspace). The two practitioners see different things, see different worlds, because they have different social practices, different paradigms, different injunctions. However, change your practice and you will see a different world, essentially the same different world seen by what you thought was your nemesis in the so-called paradigm clash.

And what happens when one subject practices both conventional physics and meditation? Two general things: one, they almost always agree that both quarks and nirvana are real enough; and two, they almost always agree that the ground of nirvana is more encompassing than a quark. More precisely, they tend to see the reality or ground of a state like nirvana as including or enveloping manifest phenomena, such as quarks. This is the general principle of enfoldment, but now operating on a meta-paradigmatic or cross-paradigmatic fashion (an action Shankara labeled "subration"). Nonetheless, even in its cross-paradigmatic fashion, enfoldment never pronounces another truth to be not true, only less true. Again, nothing is lost, all is enfolded.

Quantum Questions is an anthology of the writings of many of the great pioneering physicists who also had profound third-tier or spiritual realizations, including Erwin Schroedinger, Neils Bohr, Werner Heisenberg, Sir Arthur Eddington, Louis de Broglie, Wolfgang Pauli, Sir James Jeans, Max Planck, and Albert Einstein. At the very least, all of those subjects, who had first-person familiarity with both paradigms, were unanimous that the phenomena of the two paradigms categorically were not incommensurable. Eddington most famously summarized this by saying that the phenomena of physics neither prove nor disprove the phenomena of mysticism. That is an excellent statement of *nonexclusion*.

Any two paradigms can, however, be cross-compared by subjects who have demonstrated a competence in both; when these physicists/mystics did so, they tended to conclude either that physis (matter) was a manifestation of a higher reality (spirit) which enveloped it, or that both physis and spirit

were aspects of a greater whole. Both of those conclusions are versions of *enfoldment* (all of the lower is in the higher, but not all of the higher is in the lower).

Lastly, several of these practitioners, such as Schroedinger and Eddington, went on to point out that what is required in order to "see" any of that is a *change of state* on the part of the seer or subject: the notion of *enactment*. In other words, if you simply try to give the third-person maps or symbols of a higher, wider, or deeper state of being/consciousness, you will never grasp the reality itself, which is only disclosed or brought forth by first-person enactment and engagement of the deeper reality itself. And these physicists were quite clear that what they found in that particular enactment was not neutrons but God; and not as a third-person deduction but a first-person realization.

Our simpler point is that, whatever we decide about the relation of physis and pneuma, there are heuristic principles that can help us move forward through what were previously thought to be "incommensurable" areas. I am not in any way suggesting that those physicists/mystics had the final word on the relation of cosmos and spirit; I am simply suggesting that it is from among the pool of those subjects who have demonstrated competence in any two paradigms, that cross-paradigmatic judgments can believably be made. The point is not so much that you and I must master any two paradigms before we can authentically compare them, but that *somebody* can do so. (Hence there is a redeemable validity claim for cross-paradigmatic judgments). And just as I myself have never seen a hydrogen atom, but there are good men and women who have with integrity adopted the physics paradigms and accordingly enacted a horizon from within which they assure me that, to the best of their collective judgment, hydrogen atoms do exist (and I happen to believe them because they have never lied to me before); so also when it comes to the statements about the relation of physics and meditation, I myself take much more seriously the claims of those who have demonstrated a competence in paradigms that enact both of those respective worldspaces, because those subjects are operating within both horizons and can therefore give me an eyewitness account of what is going on in both domains, and how those domains may relate to each other.

The point is simply that, in principle, cross-paradigmatic judgments are possible because there is not simply one world against which paradigms compete for dominance, a kind of king-of-the-hill battle that tosses all losers on the garbage dump, because there are no losers. There is not one world over which all paradigms are fighting for supremacy, but many worlds brought forth by different paradigms, worlds that can be eye-witnessed by the same subjects if they submit to the discipline of the paradigms required to enact those worlds. And while "the" world cannot contain many worlds, awareness can. And because we already know that there are in fact many worlds, it follows that we already are standing in an awareness that has cross-paradigmatic capacity, a capacity that can eventuate in metatheoretical overview, such as the one offered by AQAL.⁶

These three regulative principles--nonexclusion, enfoldment, enactment--are principles that were reverse engineered, if you will, from the fact that numerous different and seemingly "conflicting" paradigms are already being competently practiced all over the world; and thus the question is not, and never has been, which is right and which is wrong, but how can all of them already be arising in a Kosmos? These three principles are some of the items that need to be already operating in the universe in order for so many paradigms to already be arising, and the only really interesting question is how can all of those extraordinary practices already be arising in any universe?

The Calculus of Uncomfort

In a universe where hundreds of paradigms are already arising and being competently practiced by the knowledge communities organized around those paradigms--whether in biochemistry, art, cooking, systems sociology, the mathematics of complexity, archeology, hermeneutics, meditation, neurophysiology, shamanic vision quest, computer chaos modeling, engineering a bridge over a river, putting a person on the moon, producing Chateau Lafitte Rothschild--in a universe where all of that is already happening in knowledge communities that can reproduce their knowledge and pass it forward to succeeding generations--and have already done so for years, decades, sometimes centuries--finding ways to comfortably allow them all to co-exist confronts one eventually with what might be called the calculus of discomfort.

Here is the basic problem. If I am going to act on the principle that "Everybody is right," then, as we have seen, sooner or later I run into the fact that everybody cannot be totally right or equally right. Some views are "more right" than others. And as soon as we say that somebody is "more right" than somebody else, we generate pain or discomfort on the part of those judged less right, as well as on the part of those who even dare to make such unkind judgments.

But my point is that those judgments are categorically impossible to avoid. I know not a single person who is innocent of such judgments (and the reason that nobody is innocent is that some views are indeed "more right" than others, and we all *already know* that some views are more right than others, which is exactly why we all have those kinds of judgments in the first place). The question, needless to say, then becomes: "Fine, some views are more right than others. So which views are more right, wise guy?"

And there begins the calculus of torment. For all parties involved. As we have seen, I believe that the principle of unfoldment can help us with that difficult question. The reason that I believe so is that, on balance, it is the solution that causes the least pain.

As we have seen, the principle of enfoldment suggests that if one state of affairs contains the essentials of another state, yet adds essentials not found in the previous state, then the previous state is "right" and

the latter state is "more right." We used the example of molecules containing atoms but not vice versa--"all of the lower is in the higher but not all of the higher is in the lower"--and we correlated this with things like Whitehead's prehensive unification ("all of the past is enfolded in the present but not all of the present is enfolded in the past"). Enfoldment thus suggests ways in which some things can be "right" and "true" and other things can be "more right" and "more true."

Atoms and molecules are one thing; human beings and their views, quite another. But let it be said that human beings (or any sentient beings) are not what is being judged or ranked here, but simply the views that they may or may not adopt. And, generally speaking, there are two major ways that people (both professional philosophers and ordinary folk) have adopted in regard to this "who is more right" question. Let us take two of the extreme (and somewhat caricatured) examples just to show the difficulties involved. Human history over the last 50,000 years: evolution or devolution? Which view is "more right"?

One view tends to believe that the early, human, tribal state of affairs was in some sense "more right" and subsequent human history has in some important ways deviated from or destroyed that state. The early state is often called "nondissociated," in that the subject of awareness and nature existed in state of oneness or union; subsequent history, especially the modern, is referred to as "dissociated consciousness," by virtue of what is seen as a profound splitting or dissociation between subject and object. Basically all humans now living in Western democracies are subject to the modern dissociated state.

In other versions of devolution, the preferred state that was lost is referred to as a "partnership" or "linking" society, and the dissociated state that replaced it is called a "hierarchical" or "ranking" society. (There is a bit of semantic sleight of hand here, in that all societies, individuals, and theorists are involved in ranking. In this view, for example, linking societies are ranked as better than ranking societies.) But these partnership notions are attempting to convey a belief that something "more right" existed yesterday, and today itself is therefore problematic.

In short, the judgment here is that the early nondissociated state is more right than the modern dissociated state (or the nondissociated-partnership state is ranked as being a better, more authentic state, and the modern state is ranked as inferior). Indeed, the extreme versions of this view condemn the modern dissociated consciousness altogether as being "pathological" or "diseased."

The other view is basically the opposite. Modern consciousness, whatever its problems, contains capacities and perspectives not available to the early state, and thus in important ways the modern consciousness is "more right" than the early or tribal consciousness. Indeed, the extreme versions of this view simply see the early state as "primitive," "ignorant," "superstitious," or even "diseased."

As stated, each view sees the other as diseased. But even if we operate within those terms, which of those view inflicts more pain on more souls? Very clearly the tribal view, in that it champions a state that existed among perhaps a few million people, while it condemns as inferior a state that now characterizes billions of people. I am not saying that might makes right; I am simply pointing out that the tribal view judges and ranks billions of people to be inferior to those who possess a different state, and that is a great deal of pain handed out by this particular ranking.

(Remember I am not condemning this or any view because it is involved in ranking, because ranking is categorically unavoidable; I am simply suggesting that because ranking is unavoidable we should look instead to the calculus of torment that any ranking inflicts, and at first pass, the tribal view inflicts a hundredfold more pain.)

The modern view fares better in terms of the numbers of those hurt by its particular ranking system, but fares just as poorly, perhaps worse, on the scale of animosity. Neither of these views, as stated, has a believable scheme that can relate the two views in a way that allows *both* of them to be *healthy*.

That is where the principle of unfoldment can help; it is basically a calculus for reducing both the depth and span of torment inflicted by categorically unavoidable ranking. Using enfoldment as a heuristic guideline (itself transcendently deduced from the already-acknowledged existence of many worlds), the suggestion is that, when it comes to its essential or defining features, tribal consciousness was a healthy and appropriate expression of the evolving universe at that time; and the modern consciousness is likewise, in its defining or emergent form, a healthy expression of the universe for its own time. (Both tribal and modern have pathological forms, but the point right now is that neither is essentially or necessarily pathological.) At the very least, the principle of nonexclusion prevents either of these worlds, from within their own horizons, condemning or judging the other as inferior.

But between those two worlds, there is at least the possibility of unfoldment, and if that is so, then enfoldment can be compassionately used to reduce the degree of suffering inflicted by our unavoidable ranking judgments.

That is the path that I personally find the least objectionable, or the one that inflicts the least amount of insult to the depth and span of an unfolding Kosmos. In that view--which is embraced in various forms, as we have seen, by theorists from Jean Gebser to James Baldwin to Clare Graves to Carol Gilligan--the essentially healthy components of one wave of unfoldment are taken up, transcended-and-included, in the ongoing waves of the unfolding universe. If any two worlds have horizons that overlap in history, then they are related by the path-directional flow of mutual understanding between those worlds, and therefore, via Whiteheadian necessity, those overlaps will stand in a relation of unfoldment and enfoldment.

One version of that interpretation, for example, would be that of Spiral Dynamics, which suggests that the early tribes were expressing the "purple" vMeme or wave of adaptive intelligence, a wave exquisitely suited to the life conditions of the time; and modernity is expressing, in its healthy form, the "orange" vMeme; and finally, that they stand in relation to each other in a Spiral of development, or unfolding adaptive capacities, which is why modern individuals at orange can indeed reactivate and cultivate the purple vMeme in themselves, but 50,000 years ago, individuals at purple could not, in fact, activate orange (because it had not yet emerged). This is exactly why the orange theorist can recontact and appreciate his or her purple roots, but not vice versa. They stand to each other in the relation of prehensive unification in time's stream.⁷

And not just with views such as the tribalist and modernist. Staying with the Spiral Dynamics examples, each first-tier set of values (from magic-purple to traditional-blue to modern-orange to postmodern-green) sincerely believes that its values are the correct or most important values, and that the world would be a better place if everybody adopted these values. Blue believes that society will return to real values if everybody moved away from rampant permissiveness and adopted religious, communal, and family values based on enduring moral principles. Orange believes that what this country needs is more individual responsibility, initiative, and a business-like drive to help progress, profit, and excellence. Green believes that the entire human race is suffering from a lack of mutual respect, love, and compassion extended to all beings in equality and friendship.

The problem is, none of those views agree with each other; nor can any of those views rest easy as long the others are taken seriously. Blue says that all people are loved and included by God (but only if you accept their particular God; otherwise you are very likely going to hell). Orange says that when the ocean of excellence rises, all boats rise (but those not contributing to the rising water line are still harshly considered "losers"). Green says that it is caring and all-inclusive and wants to marginalize nobody (but in fact it vocally condemns blue Republicans and usually despises orange business). Each meme will not accept the other memes *in their own terms*. The simple fact is, each first-tier meme pronounces a ranking judgment on every other meme, and a harsh judgment at that. To a first-tier meme, the other memes are mistakes or diseases, however politely phrased.

Beginning with second-tier waves, however, there occurs what Clare Graves called "a monumental shift in meaning"--namely, the values of all the previous waves are honored and acknowledged *in their own terms*. And therefore a new possibility, a new territory, comes slowly into view on the horizon--namely, that of integral endeavors of an entirely different order. It is from within the horizon of integral possibilities that metatheories such as AQAL arise, metatheories that attempt to escape the "correct" versus "incorrect" conflicts of the previous waves.

A thoughtful critic might respond, "Ah, but aren't you saying that your AQAL metatheory is right and the other theories wrong?" Not really; I am suggesting that AQAL is a metatheory that allows the most number of theories to be right. "But you *are* saying that as an integral metatheory, AQAL is better than other integral metatheories." In a sense, yes, but those integral metatheories are then working within an essentially similar paradigm or injunction (namely, everybody is right), and as we have seen, theories within similar paradigms can, do, and should make competing claims because those can be judged on the merits within a similar horizon. To the extent that different integral metatheories cover the same territory, there are means to adjudicate which is the more adequate. If, for example, one metatheory includes the essentials of another, but adds elements not contained in the other, then the former metatheory is likely the more adequate (in the sense that Kepler is more adequate than Ptolemy). But even if AQAL were the "more right" view, it would still be just a moment in the ongoing integral stream, bound to be transcended-and-included in the yet more adequate views of its own Einsteinian tomorrow, which themselves would pass into a faster-than-light future whose contours we can only guess.

The point is that the principle of unfoldment can indeed make "more right" judgments, but compared to the other ways of making "more right" judgments, it inflicts the least amount of pain on the least number of souls.⁸ Even if there are "higher" states or stages in any unfolding sequence, it is from within that sequence that judgments are made; the principle of unfoldment sees each wave as being intrinsically healthy, appropriate, and adequate; sees each succeeding wave as being intrinsically healthy, appropriate, and adequate; and, finally, sees them standing to each other in the relation "right" and "more right." Precisely because all three of the views of "rightness" that we discussed--the tribal view, the modernist view, and the unfoldment view--will in fact pronounce a ranking judgment that unavoidably inflicts pain on the views that are ranked (and on the theorist doing the ranking if he or she has a conscience), then I respectfully submit that the principle of unfoldment and enfoldment inflicts the least amount of harm.

An Integral Operating System (IOS)

AQAL is sometimes referred to as an IOS, or an **Integral Operating System**, using a computer software analogy.² Once you install IOS, it sweeps the system looking to see whether any endeavor that you are pursuing at least touches bases with all the known *quadrants* (I, we, and it); all the known *waves* (such as pre-conventional, conventional, post-conventional); all the known *streams* (e.g., cognitive, interpersonal, emotional, spiritual, etc.); *states* (e.g., gross-waking, subtle-dreaming, causal-formless); *types* (e.g., masculine and feminine, autonomy and relationship, agency and communion); and so on. **AQAL or IOS does not in any way substitute for first-person (singular and plural, subjective and intersubjective) experiences of those relevant domains or the concrete social practices that bring them forth.** AQAL, used appropriately, is merely a self-scanning software that checks to make sure that

you yourself are engaging in those actual practices if you want anything resembling an integral embrace to emerge in your own case.

For example, IOS scans the system to see if first-, second-, and third-person dimensions of being-in-the-world are being acknowledged and consulted in any particular situation, and it sends up a red flag if a major human potential (suggested by an integral methodological pluralism) is not being included in the discussion. Broken and partial maps are not reliable for any sort of sustained journey through the Kosmos, and although no map is ever complete, some maps are more complete than others.

An IOS specifically attempts to coordinate the very best of the major paradigms in order to produce a more balanced and comprehensive approach to the Kosmos. IOS combines the strengths of the major types of human inquiry in order to produce an approach to any occasion that "touches all the bases," that refuses to leave some dimension untouched or ignored, that honors all of the important aspects of holons in all of their richness and fullness.

IOS, of course, is itself nothing but a pale and abstract map; it is itself merely a third-person system of signifiers. That again needs to be emphasized, because too many people, critics and students alike, mistake AQAL for some sort of reality, whereas it is simply a third-person system of artifacts that attempts to represent all sorts of other realities, modes, dimensions, and paradigms--and really, nobody nowadays mistakes the map for the territory.

However--to continue the computerese--if IOS is properly downloaded and installed in any human system, it essentially *activates the first-, second-, and third-person dimensions themselves*, simply because those are the active signifieds of the IOS signifiers. That is, even though AQAL is merely a third-person map, it is a map that audibly prompts, every time you boot up: "In addition to any third-person maps, are you also including first-person singular, and first-person plural, and second-person singular, and second-person plural dimensions of being-in-the-world in your awareness?"

The result is that any system operating on IOS automatically scans all phenomena--interior as well as exterior--for any quadrants, waves, streams, or states that are not being included in awareness. IOS then acts to redress this imbalance and help move the system toward a more integral, harmonious, and inclusive stance. IOS acts as an autopoietic holism, if you will. And it does so, *not* by replacing any other practices, but by pointing out the importance of actually engaging them yourself (which IOS itself does not, cannot, and was not meant to do).

When IOS suggests things such as, "Be sure to include waking states, dream states, and formless states in any overall approach to consciousness," it is not telling you, for example, what you should be dreaming, or how you should be dreaming, or what the contents of your dreams should be, or anything like that at all.

It is simply saying, if you are not including in your approach a wide spectrum of states of consciousness, then you are not being as inclusive as you could be. Likewise with first-, second-, and third-person perspectives: IOS is not in any way telling you, for example, what the first person should be thinking or feeling or how it should act, only that first-, second-, and third-person perspectives are already out there so you might as well include them if you want what you are doing to be called "integral" in any meaningful sense. All of those "check-points" in the IOS software are simply the sum total of legitimated paradigms coordinated with the heuristic principles of nonexclusion, enfoldment, and enactment.

We will continue to discuss IOS in subsequent sections. But don't let the third-person signifiers mislead. What we are talking about are the contents of lived, felt, breathed awareness. We are talking about what aspects of the Kosmos we will allow ourselves to feel. Can we allow ourselves to feel deeply into all dimensions of the self-disclosing Kosmos, or we will recoil, contract, pull away from the Kosmos, and from our Self, and run instead into one partiality or another, one absolutism or another, one broken fragment or another? IOS, although a third-person operating system, simply acts as a reminder, a self-scanning alert, that there might be more ways of being-in-the-world than are presently acknowledged, a reminder that can prompt actions in the direction of a more integral embrace, and can even offer one overview of those actions, but can never, under any circumstances, be a substitute for them.

Holonc Conferencing

Nonexclusion, enfoldment, and enactment, as useful guidelines for an integral metatheory, allow what is perhaps one of the most helpful applications of AQAL (or apps of an IOS): holonic indexing or **holonic conferencing**. Different quadrants, waves, streams, and states bring forth different phenomena; and therefore different modes of inquiry, different methodologies, different paradigms and human practices can be nonthreateningly situated in an AQAL space that makes room for all of them. Holonic conferencing allows us, for example, to index most of the significant and time-honored modes of human inquiry, understanding where each of them are useful and effective, as well where they might need to be supplemented by approaches covering some of the other important bases.

Any field--business, medicine, psychology/therapy, consciousness studies, history, art, spirituality--can quickly be reconfigured using an IOS to suggest ways to make the field considerably more integral. The reason AQAL or IOS has had such a rapid acceptance in many of those fields is that, based on honoring human capacities across a full range, IOS opens up even further potentials for any field to advance in depth and fullness, simply by recognizing those aspects of an AQAL space not yet tapped by the particular field. Doctors, lawyers, educators, therapists, businessmen and women, spiritual teachers, among others, have very quickly enriched their own practices by using AQAL to flesh out a more integral approach that many of them were moving towards anyway. Examples of integral business, integral

education, integral ecology, integral feminism, integral politics, integral therapy will be given throughout this discussion.

Holonic conferencing also leads to what has perhaps been the most immediately helpful IOS apps, which is usually referred to as **integrally informed practices**. What that phrase means is that, whether one is a doctor, a lawyer, a janitor, or a waitress, one's practice can be integrally informed. This does not necessarily change the behavior of the practice itself--if you are a janitor, you are still sweeping floors--but it profoundly changes the consciousness of the one doing the sweeping. A more comprehensive map of where you are located allows you to see the context in which even the simplest activity exists, at which point sweeping the floors becomes an act of the Kosmos conducted through the consciousness of the integrally informed soul.

Some people imagine that in order to have an integral practice of, say, dentistry, one must bring every quadrant, every level, and every line to bear on the poor patient sitting in the chair in a vigorously coordinated assault on tooth decay. Well, you could if you wanted, I suppose, but that's not the basic point. The point is that an integrally informed dentist, or lawyer, or therapist, or spiritual teacher is using a holonic indexing system in order to locate their own services in a larger scheme, and thus they can more effectively concentrate their efforts on what they do best, and refer the person to other paradigm-practitioners if other services are required.

But they can indeed make their own practices more integral or comprehensive by incorporating directly into their practice some of the aspects and dimensions of AQAL space that are appropriate but not yet utilized. Dentists soon realize that the psychological state of the patient accounts for at least half of how any session goes; therapists soon realize that physical states and mental states go together, and those are inextricably linked to the family and the culture at large; spiritual teachers soon realize that meditation may help the soul but won't necessarily cure a broken bone. An integrally informed practice in each of those fields allows one, at the very least, to situate one's practice in a larger Kosmos, while expanding the potential of the practice itself where appropriate.

As a specialist in any field, I do not have to be integral; as a human being, I do. Integral lawyers are not ones who drop all quadrants, all levels, all lines, all states, and all types on a client's head, but ones whose consciousness is *integrally informed* by the existence of all quadrants, all levels, all lines, all states, and all types. Such an integrally informed consciousness will bring to any practice all that can be brought to it, and in so doing will begin to change dramatically the nature of the practice itself, whether performing brain surgery or sweeping the floor with awareness.

An important side benefit is that, by locating one's practice or paradigm in an integral space such as AQAL, one "frees the paradigm by limiting it." For example, when Eastern meditation was first introduced to this country on a widespread scale about three decades ago (e.g., Transcendental Meditation, Zen, Vedanta), many practitioners and teachers thought that it was a cure-all. Just meditate and you will get that new job, cure most illness, heal all neurosis. Thirty years later, a more sober view prevails, among practitioners and teachers alike. However, as we were saying, holonic or integral indexing prevents such misunderstandings from the start, while highlighting those areas in the AQAL matrix that meditation, and meditation alone, can show you (namely, the upper reaches of the Upper-Left quadrant). That is, most forms of traditional meditation (East or West) are activating or highlighting the first-person dimensions of being-in-the-world at a third-tier state. Meditation is the premier time-tested paradigm for the bringing forth and illuminating of those domains--domains that, within their enacted horizons, disclose what practitioners invariably report to be deeper and more meaningful occasions (which, if mastered competently, might even lead to nirvanic states, by whatever name).

But those higher states will not, in and of themselves, cure problems at lower waves, or in other streams, or in other quadrants. And when both teachers and practitioners realize that from the start, not only are they spared the sweeping disappointment, anger, and despair of discovering that inadequacy the hard way, they can actually focus on and celebrate even more joyously what meditation itself does that no other paradigm can do.

As we will especially see in subsequent Excerpts, the same holonic conferencing can be helpfully used when it comes to systems theory, eco-philosophies, cultural studies, structuralism, collaborative inquiry, phenomenology, and so on. Each paradigm is appreciated all the more, not less, through a larger holonic conferencing. Each is limited, and thereby freed, to bring its own extraordinary, irreplaceable, and crucial insights to the Council of All Beings.

Prospectus

If there is ever to be an Integral Age at the Leading Edge--a genuine revolutionary transformation in the cultural elite as a harbinger of a wider societal shift--I believe it will very likely involve meta-practices like "integral methodological pluralism" and metatheories like AQAL.

But by whatever name and in whatever context, integral salons are in fact already forming around the world, pockets of care and consciousness where individuals exercise second-tier potentials in an ongoing effort to embrace as gracefully as possible all dimensions of the radiant Kosmos. The more one actually practices an integral meta-paradigm (in personal life, in business, in education, in politics, in medicine, in spirituality), the more Eros is set rumbling through the system, agitating and pulling toward a second-tier

transformation that explodes the legitimacy crisis inherent in all first-tier waves and throws them open to an enrichment beyond their first-tier imprisonment, an enrichment that is their own inherent potential and divine birthright set free in the deeper and wider spaces enacted by integral practices.

How to extend this compassion and clarity to all sentient beings is a fiery concern that blazes forth in these salons and circles of unfolding and enfolding care, circles that you are almost certainly involved in or you would not have read this far; circles that call out to you to give the best that you can, and then more; circles that call forth from you the best that you can be, and then more; and circles that are beginning to deposit the Kosmic habits of a tomorrow dedicated to compassion, a horizon luminous with intimacy, a future hopelessly fallen in love with love, circles drenched in the tears of a beauty descending on all beings, accepting each as they are, insisting each be more, assisting them to be so, catching them if not.

It is to those salons that I respectfully submit a consideration of three helpful guidelines for integrally informed practice--nonexclusion, enfoldment, and enactment--with the hope that they will help make room for whatever is arising, moment to moment to radiant moment, while causing the least amount of pain and extending the most amount of compassion to all our brothers and sisters manifesting with us.

We must forgive each other our arising, for our existence always torments others. The golden rule in the midst of this mutual misery has always been, not to do no harm, but as little as possible; and not to love one another, but as much as you can. Therefore, let a calculus of torment as well as one of compassion guide the maps with which we navigate samsara.

In the end, yes, that which is samsara is not other than nirvana, and that which is nirvana is not other than samsara: the world of finite, manifest, temporal things crashing into each other, torturing each other, loving each other for a moment or two, every now and then, turns out to be the domain of the very and only Divine, with each and every thing, just as it is, a shimmering gesture, a luminous glance, a sparkling jewel, spontaneously arising in the sea of the Great Perfection, the entire show nothing but the radiant smile of your own Original Face.

But in the meantime, there is this manifest mess. As long as the world is arising around you, then this is samsara, and therefore calculate your actions on the least harm and the most care. When the very same world is arising within you, then this is nirvana, and all your actions will take care of themselves, while the calculus of pain and compassion will unfold of its own accord, treating every sentient being with the utmost concern, vowing to liberate each and every one of them, knowing full well that in reality there are no others to liberate--because in the entire Kosmos there are no others at all, no inside and no outside anywhere, but merely and only This. Greet the day within you as the unfolding of your kin, watch the sun

arise without opening your eyes, feel the distant galaxies rising and falling with each and every heartbeat of the only heart there is--you can feel it beating right now--and bless the entire universe arising within by consenting to feel it again, now and now and now. In the great unfoldment that enfolds all, bow to the suchness of all beings, in the only place that is ever real, and the only time that is only now.

Notes

¹ More technically, theories and paradigms tetra-enact. Even a mental theory is, in itself, a mental injunction or paradigm. When paradigm is used to mean "social practice," it is simply highlighting the overall occasion that includes exterior (social) dimensions as well as interior (mental and cultural) dimensions. It is the "social practice" side of paradigms that is most often overlooked, and thus the side that is being most emphasized here. But no quadrant exists or acts on its own.

² To say an integral social practice would in fact include and exercise all of the important practices, injunctions, and methodologies of the first-tier waves, but now subsumed in an integral framework that included their enduring contributions but transcended their partialities and absolutisms, is to say: insofar as they represent enduring, not merely transitional, structures. See *Integral Psychology*.

³ See note 1. Even theories themselves are another set of injunctions, namely, mental injunctions, in that all enactments generally follow the three strands of injunction/paradigm, disclosure/data/phenomena, and confirmation/rejection. The "three strands of knowing" have caused confusion among a few critics, who imagined that the three strands themselves are evidence of scientism. But the three strands--injunction, paradigm, or enactment; bringing forth of the enacted phenomena; and knowledge-community validation--refer only to the general features of enactment in any domain--artistic, moral, scientific, etc.--and not to the forms that the scientific modes of enactment involve. What probably confused these critics is that I used the term "deep science" to cover the higher forms of science that follow those three strands but are not confined to the sensory data of "narrow science." They therefore equated the three strands themselves with deep science and accused the whole show of positivism.

Not so. In music, for example, if you want to hear a version of Beethoven's "Fifth Symphony," then perhaps you might get a piano, learn to play it by studying with a teacher, then play the Fifth, then see if the teacher (representing the music knowledge-community) agrees that what you played was, more or less, Beethoven's Fifth. Those are the three strands of phenomenological enactment applied to the performing arts, and there is nothing positivistic about that at all. The three strands are simply a summary of the types of enacting activity that we usually find when any phenomenological world is brought forth. Within those worlds, however, there are then the quite different and specific methodologies of science, morals, art, and so forth, each of which follows different types of methods with different validity criteria (e.g., truth, truthfulness, justness, functional fit). All of this explained in endnote 15 for chap. 4, *A Theory of Everything*.

⁴ Incidentally, when we say that theories map or reflect territories brought forth or enacted by a social practice or paradigm, this is NOT a reflection theory of truth--it is not the representation theory, not the fundamental Enlightenment paradigm, not the Mirror

of Nature view. The reflection or representation model leaves out the enaction part (which is only the most important part). That is, the reflection model imagines that there is only one territory (or one Nature that all theories are supposed to map, reflect, or represent accurately), and fails to notice that different paradigms bring forth different worlds in the first place.

In short, there is not one world over which different theories compete for supremacy, but many worlds brought forth by many different paradigms, within which different theories then rightly compete according to the rules of engagement of the knowledge community grounded in a particular paradigm or social practice. The representation model is not wrong in its claim that accurately mapping a territory is important, but wrong in its claim that there is only one territory (a claim that secretly absolutized its own paradigm). Paradigms present or create worlds; theories map or represent them. Both are crucial in any integral epistemological model.

⁵ What does not continue to function or exist, however, in a junior wave (nor in an atoms or molecules in a cell) is its claim to be the whole truth: it is now a whole truth that is part of a larger whole truth. Hegel famously stated that "to transform is both to negate and to preserve"--which is simply his version of transcend and include. What is negated or transcended or gone beyond is the *exclusiveness* of the particular holon, or its claim to be the whole truth. What is preserved and included are the enduring partial truths and components of the junior holon, which are taken up and incorporated into the senior holon as relatively autonomous subholons, still functioning and contributing their truths to the unfolding of further truths.

⁶ See note 4. It is not necessary that the horizons of different paradigms are reproduced identically in all subjects undergoing the discipline, only that the subjects themselves can agree on certain broad similarities, a topic that is central to Excerpt C, subheading "A History of We's."

⁷ Ever wondered why the tribal consciousness itself surrendered its original state and moved on? According to the tribal/nondissociated ranking system, the very first and most fundamental state of humans everywhere was the nondissociated or nature-harmonious state. Since that state is no longer widespread, that means that at some point the tribes themselves had to abandon their own state of harmony. Why would anybody abandon Eden? We can't say that they were conquered by warlike "ranking" tribes, because if so, then those tribes themselves must have abandoned the original paradisaical state--again, why would they do that? The conclusion seems to be that either the judgment capacity possessed by the original nondissociated state itself was intrinsically unwise, or else the original state was perhaps not that paradisaical to begin with. The tribal view ends up not only condemning the modern state, but retroactively condemning the original tribes who themselves abandoned that paradisaical state. The unfoldment principle, on the other hand, simply sees healthy growth and development as the essential features of this overall movement. In the entire sequence from tribal to modern, there is not a step that, in itself, is a disease. That some very important aspects of the tribal state could have been forgotten, repressed, or denied by subsequent development is fully accepted and accounted for by a developmental perspective, but it does not see the development itself as diseased.

⁸ Technically, following the Basic Moral Intuition, enfoldment inflicts the least amount of pain on the least (span x depth) of souls.

² "IOS" was first used by Bob Richards, a pioneer in subtle energy research and cofounder of Clarus, Inc.

Excerpt C: The Ways We Are in This Together

Intersubjectivity and Interobjectivity in the Holonic Kosmos

[Note: The following is a rough draft of certain portions of volume 2 of the Kosmos trilogy (whose volume 1 was *Sex, Ecology, Spirituality*). Feel free to share this with anybody you wish, but do not take it as the final draft that can be authoritatively quoted. Certain issues of terminology, especially in the math, are still being decided. I am posting these rough drafts simply to share various thoughts as they unfold. As drafts, they contain typos, repetitions, etc. Feedback and correx welcomed but not requested. We expect to publish volume 2 next year; its working title is "Kosmic Karma and Creativity," although the inside joke about the Kosmos trilogy is that we were going to try to have the word "sex" as the first word in each of the three titles. So, um, "Sex, Karma, and Creativity"; or "Sex, God, and the Big O." Nevermind. Anyway, we hope to have it out next year, along with 3 more volumes of the Collected Works (**CW9**: *Boomeritis* with its endnotes and sidebars--a total of about 900 pages; **CW10**: *A Theory of Everything*, essays, interviews, forewords; **CW11**: *Kosmic Karma and Creativity*, also around 900 pages). This present excerpt is one of 7 or so excerpts of first drafts that I am posting of KKC (Excerpts A and B are already on this site; the rest will be posted on integralinstitute.org). Pretty much everybody is calling KKC "wilber-5"; after vacillation, I agree, for what it's worth. In any event, the following excerpt is the first that really gives a flavor of this post-metaphysical approach. All of the previous elements are, of course, transcended and included in the new approach; but they are radically reconceptualized in a way that has no historical precedents. Does it work? See what you think.... KW.]

Part I. INTRODUCTION--Systems Theory versus Hermeneutics: Why Both Are Important

Overview

In Excerpt A ("An Integral Age at the Leading Edge"), we summarized the evidence suggesting that a cultural elite, representing less than 2% of the adult population, was entering psychosocial waves of development that could best be described as *integral*, and

that this 2% might very well be the harbinger of integral waves of consciousness to follow in the culture at large. It is a paradoxical situation, in a sense, in that this "elite" is the first to actually embrace a radical *inclusiveness*, an inclusive not shared by the other 98% of the population at this time (although they, too, might develop into this inclusive and integral orientation). But the integral waves of consciousness, however conceived, have at least one thing in common: an understanding that "Everybody is right."

This means that the chief activity of integral cognition is not looking at all of the available theories--whether premodern, modern, or postmodern--and then asking, "Which one of those is the most accurate or acceptable?," but rather consists in asking, "How can all of those be right?" The fact is, all of the various theories, practices, and established paradigms--in the sciences, arts, and humanities--are already being practiced: they are already arising in a Kosmos that clearly allows them to arise, and the question is not, which of those is the correct one, but what is the structure of the Kosmos such that it allows all of those to arise in the first place? What is the architecture of a universe that includes so many wonderful rooms?

One such suggested architecture of the Kosmos is called **AQAL** (pronounced "ah-qwil," short for "all quadrants, all levels, all lines, all states, all types..."). The pragmatic correlate of AQAL metatheory is a set of practices (or meta-paradigms) referred to as Integral Methodological Pluralism, which attempts to honor and include the many important modes of human inquiry already arising in this spacious Kosmos.

We particularly focused on the quadratic aspects of this methodological pluralism, where "quadratic" refers to four of the most basic dimensions of being-in-the-world, dimensions that are so fundamental they have become embedded in natural languages as variations on first-, second-, and third-person pronouns (which can be summarized as "I," "we," "it," and "its"). As we saw, these represent the inside and outside of the singular and the plural: hence, the four quadrants (*subjective* or "I," *objective* or "it," *intersubjective* or "we," and *interobjective* or "its"). A few aspects of these four dimensions are indicated in figure 1.

We also saw that human beings, over the decades and sometimes centuries, have developed time-honored methods of inquiry that enact, bring forth, and illumine these basic dimensions of being-in-the-world. For example, **phenomenology** and **introspection** enact, bring forth, and illumine the first-person singular dimensions of being-in-the-world ("I" or subjectivity, the UL quadrant); **hermeneutics** and **collaborative inquiry** enact, bring forth, and illumine the first- and second-person plural dimensions of being-in-the-world ("thou/we"

or intersubjectivity, the LL quadrant); **empiricism** and **behaviorism** enact, bring forth, and illumine the third-person singular dimensions of being-in-the-world ("it" or objectivity, the UR quadrant); and **ecology**, **functionalism**, and **systems theory** enact, bring forth, and illumine the third-person plural dimensions of being-in-the-world ("its" or interobjectivity, the LR quadrant). Of course, there are many other important modes of inquiry, but those are a few of the historically most significant, and certainly ones that any integral methodological pluralism would want to address.

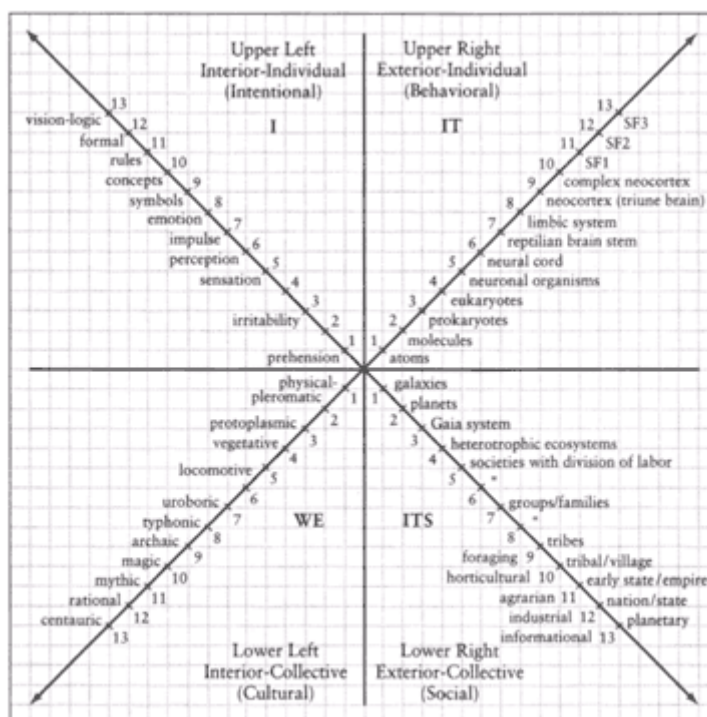


Figure 1. Four Quadrants.

[click to enlarge](#)

We also saw that the collective or communal dimensions--the intersubjective and interobjective dimensions--are not something that can be *derived* from the interactions of subjects and objects, but rather, the intersubjective and interobjective dimensions are there from the start, *along with* subjectivity and objectivity, and not something that "comes after" subjects and objects. Nor, however, do we go to the other extreme and imagine that, for example, intersubjectivity is somehow more fundamental than subjects and objects, or that subjects and objects "come after" or "out of" intersubjectivity (if so, any genuinely individual creativity would be nullified, which we have ample reason to believe is not the case). The four quadrants are not four different occasions but four different perspectives on (and hence dimensions of) every occasion. (That is, various perspectives--such as first-, second-, and

third-person--are not merely perspectives on a pre-given single event, but rather bring forth and enact different aspects or dimensions of an event, and hence these perspective-dimensions are ontically not reducible to, nor interchangeable with, each other.) The whole point of a quadratic approach is that all four dimensions *arise simultaneously*: they tetra-enact each other and tetra-evolve together.

The pre-quadratic approaches that imagine one of these dimensions to be prior or fundamental--and the others to come after or out of the allegedly prior dimension--are caught in what we called *quadrant absolutism*, which takes a favorite dimension and absolutizes it, making it the ground out of which all other dimensions must issue. (Modernism tends to privilege objectivity; postmodernism tends to privilege intersubjectivity; ecology tends to privilege interobjectivity, etc.) We also saw examples of *wave absolutism*, *stream absolutism*, and *type absolutism*. Such absolutisms seem contrary to the spirit of an integral methodological pluralism, which is guided, as we saw in Excerpt B, by the heuristic principles of nonexclusion, enfoldment, and enactment. Accordingly, such absolutisms would likely find little place in an integral metatheory, although their respective methodologies would (it is the absolutism, not the inquiry, that is declined).

In this Excerpt, we will focus on the collective or communal dimensions of being-in-the-world (the Lower-Left and Lower-Right quadrants)--the actual nature of intersubjectivity and interobjectivity--especially as seen in **hermeneutics** (or *first-person* interpretation within circles of "we") and in **systems sciences** (or *third-person* observation of networks of "its"). After some preliminary suggestions as to the important differences between those approaches--neither can be reduced to the other nor replace the other--we will then focus the rest of this Excerpt on hermeneutics and **intersubjectivity**, and devote most of the next Excerpt to systems theory and **interobjectivity**.

Primordial Perspectives of Being-in-the-World

In this Excerpt, we will take as examples actual occasions (or holons) in each of the four quadrants, and then consider what those holons look like or feel like *from the inside*, and contrast that with what they look or feel like *from the outside*. In other words, we will be considering what an "I" looks like from the inside and from the outside; what a "we" looks like from the inside and from the outside; and so on with an "it" and an "its." These are schematically indicated in figure 2--the insides and outsides of holons in the four quadrants.

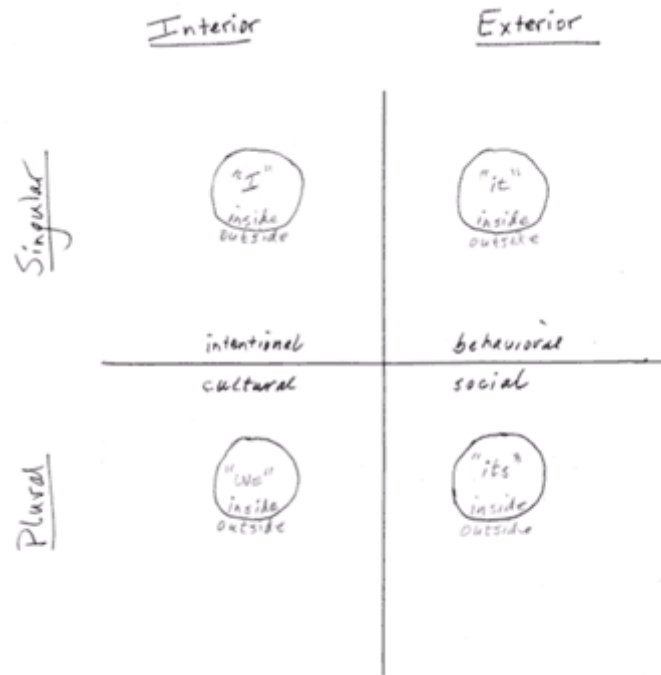


Figure 2. 8 Native Perspectives.

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The result, as you can see in figure 2, is an outline of **8 primal or indigenous perspectives** that all holons have available to them. Far from being some sort of abstract systematization, these 8 native perspectives turn out to be the phenomenological spaces from which most of the major forms of human inquiry have been launched. Some of these major modes or paradigms of inquiry are indicated in figure 3.

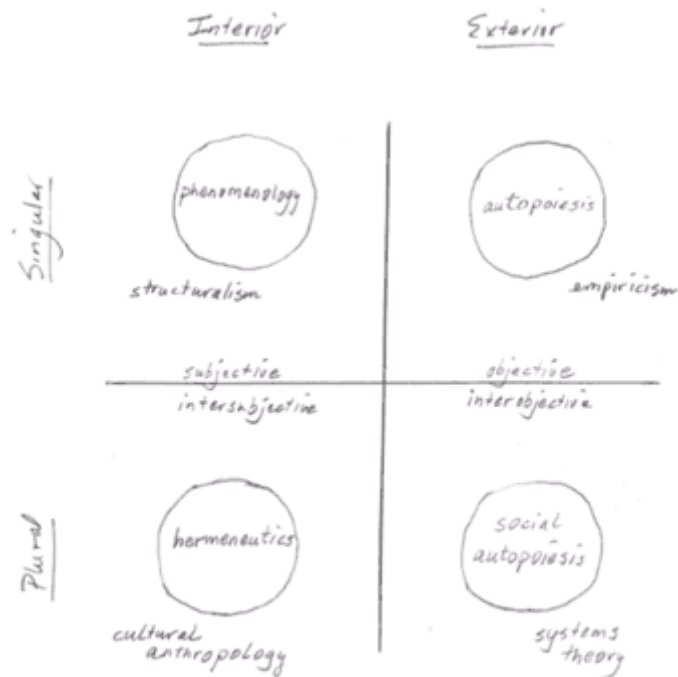


Figure 3. Major Methodologies.

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We will be discussing all of those items more carefully in the following sections. For now, our simple introductory point is that by honoring all of the indigenous perspectives of being-in-the-world, we can more graciously arrive at an Integral Methodological Pluralism that embraces the many modes of inquiry that human beings are *already* practicing in any event--and they are practicing them because these methodologies are "real" by any meaningful definition of that word. The various methodologies--from empiricism to hermeneutics to behaviorism to systems theory--are as real as the first-, second-, and third-person perspectives that enact them. The attempt to privilege any single methodology is simply an attempt to violate the other native perspectives that support different practices, a violence that any genuine Integralism--guided by nonexclusion, enfoldment, and enactment--would surely want to avoid.

An Integral Calculus of Primordial Perspectives

The suggestion, which we will explore throughout this excerpt, is that because the manifest universe is composed of holons--all the way up, all the way down--and because all individual holons are sentient (or possess prehension), then these dimensions or perspectives of being-in-the-world accompany holons wherever they appear--atoms to ants to

apes--not necessarily as self-reflexive perspectives, but as dimensions of their own being-in-the-world. In other words, these perspectives are indigenous to all sentient beings.

I will sometimes refer to the sum total of the various perspectives as an **integral calculus of indigenous perspectives**. The phrase "integral calculus" does not mean mathematics; it is used in a very general sense as any mental overview or "calculus" that includes all these perspectives (fig. 2, for example, is one version of an integral calculus of indigenous perspectives). Figure 2, needless to say, is simply a map, a formalism, a third-person set of abstractions, but as abstractions go, it has several advantages, the first of which is that, even though it is merely a third-person system of symbols, these third-person symbols explicitly include first- and second-person realities. An integral calculus is just a map, but unlike most other maps, it does not ignore, suppress, leave out, or deny first-, second-, or third-person dimensions.

As it turns out, this integral overview can also be applied specifically to mathematics, if one is so inclined. A truly integral mathematics would view the world not as a collection of objects but a gathering of sentient beings, and accordingly would replace variables with views, domains with subjects, and perception with perspectives. We will pursue this in **Appendix B** (below) for those interested.

The point is that any type of "integral calculus"--from simple overviews to an actual mathematics--is merely a third-person abstract phrase for what are actually first- and second- and third-person realities and dimensions of being-in-the-world, but we will use that phrase as a *simple reminder* to never forget those dimensions. Like IOS ("Integral Operating System") and AQUAL ("all quadrants, all levels, all lines..."), these are merely third-person tokens and skeletons of life and consciousness, soul and sentience--but third-person reminders to include all of those first persons and second persons in all things integral.

Two Major Approaches to Systems Theory

We begin with a quick overview of **systems theory**, in order to establish some of the central issues we will be addressing. By running systems theory through an integral calculus of indigenous perspectives, we can more easily appreciate both its strengths and weaknesses.

There are many ways to categorize the various types of systems theory, from historical to methodological to theoretical. While not in any way wishing to overlook the many important

distinctions between the various schools, I would like in this excerpt to focus on what are perhaps the two most influential types of systems theory today. As Bausch points out, there are today "two grand unifying theories of present-day systems thinking: (1) complexity/bifurcation/components systems and (2) autopoiesis"--which we will simplistically call **systems** and **autopoiesis**.¹ We will also look at attempts to integrate these two important approaches; but first, their specific contours.

Here are technical details, for those interested, followed by a brief summary:

These two strands of thinking advance systems theory beyond the bounds of mechanical (closed) models and organic (open) models and move it into the arena of emergent models. Component-systems thinking, which is propounded by Csanyi, Kampis, and (to some extent) Goertzel, is an outgrowth of Bertalanffy's General Systems Theory (GST). GST "enabled one to interrelate the theory of the organism, thermodynamics, and evolutionary theory" (Luhmann). Component-system theory loosely includes the bifurcation thinking of Prigogine, the molecular biology of Eigen, the complexity thinking of Kauffman and Gell-Mann, the physics of information theory, and the sociology of cognitive maps. It describes the processes that generate increasing unity and complexity in specific details that are alleged to have universal application.

Autopoiesis in its biological form, proposed by Maturana and Varela, considers organisms as systems that are closed in their internal organization, but open on the level of their structural composition and metabolism. Autopoiesis in its sociological form, proposed by Luhmann, focuses on the difference between system and environment and identifies autopoietic systems with the unity of contradiction that derives from their being simultaneously autonomous from their environment and totally dependent upon it. In our thinking about autopoietic and component-systems, we discover vistas of new and possibly fruitful explanations of physical, organic, social, and cultural processes. It turns out that these ideas [component-systems and autopoiesis] comprise the bulk of the ideas that are considered and evaluated in this research.²

The first approach is the more standard **dynamic systems theory**, which (for this simple classification) includes a wide variety of items such as general systems theory, cybernetics, dissipative structures, component-systems, chaos theories, complexity theories, and so on. As we will see, dynamic systems theory is often called the "**outside**" (or **rational**) view, because it attempts to give the overall view seen from the outside: "detached, objective, systemic, reconstructive."

The second major approach attempts to give an account, not of the system seen from without, but the inner choices made by an individual organism as it actively participates with (and enacts) its environment--this is the **autopoietic** perspective, also called the "**inside**" (or **cognitive**) view.

(By the way, all of those terms-- *autopoietic, cognitive, inside; systems, rational, outside*--are the terms used by the theorists themselves, as ample quotes will show. At this point, I am not giving my own interpretation of these schools, simply reporting how they see themselves.)

So we have a systems/rational/outside view, and an autopoietic/cognitive/inside view. Some people are confused at the use of "rational" and "cognitive" in that scheme, because often those two words mean the same thing, so why in this case are they diametrically opposed to each other? As employed by the theorists themselves, "cognition" is used not to specifically mean "rational" or "intellectual," but in its wider and more accurate meaning, which is any organism's attempt to register its environment (e.g., an amoeba reacts to light, so it has a rudimentary cognition of light). In this sense, if I take a "cognitive" view of biology, then I will try to explain, *from the inside view of the organism*, the types of reactions, behaviors, and cognitions that the organism itself makes as it encounters, enacts, and brings forth its world. This is also sometimes called **biological phenomenology**, because it attempts to describe the phenomenal world of the organism itself. This is what the autopoietic approaches, pioneered by Maturana and Varela, attempt to do. Thus: the autopoietic, cognitive, inside view.

"Rational," on the other hand, is merely one type (or level) of cognition; as used by these theorists, it means the rational activity of the scientists themselves as they attempt to explain phenomena in terms of, say, complex dynamic systems of mutual interaction. In this general systems approach--the "rational" approach--the attempt is not made to "get inside" the organism, but to stand back and try to see the whole picture, the total system or web of relationships as they mutually interact with and influence each other. This "rational" view is not saying that the Web of Life is merely a rational entity, but simply that scientists attempt rationally to study that Web. Thus: the systems, rational, outside view.

Notice that, although all organisms have a cognitive view of their world, only scientists have a rational view.

The profound tension between these two general approaches--cognitive and rational--can

be seen in the fact that Maturana and Varela, the most influential pioneers in the autopoietic approach, *explicitly refuse to include the systems view in their explanation of the behavior of the living organism*. Why? Because the systems view is NOT available, for example, to the amoeba when it reacts to light, and therefore the systems view cannot be a part of the explanatory principles of biological phenomenology.

Maturana and Varela are not saying that there isn't some sort of larger system operating (a system that is rationally conceptualized by the systems approaches, such as the Web of Life, which is itself a concept held by some humans, not a concept held by wolves or worms or bacteria). Maturana and Varela are simply pointing out that the individual biological organism does not contain that overall systems *cognition* as part of its cognition, and therefore forcing the general systems view on the organism itself violates its actual phenomenology (unless that organism happens to be a rational scientist using systems theory in his or her cognitions).

There is clearly merit to what Maturana and Varela are saying when they point to the violence that can be done by forcing the systems view on the lifeworld of the organism, a warning also issued by Habermas (among many others), each of whom have pointed out that the idea of a great Web of Life is an anthropic notion that violates biological phenomenology in important ways (it is actually "anthropocentric" in that only humans conceptualize life in that fashion, and thus promulgating the Web of Life is privileging a cognitive life-view that most organisms simply do not share).

At the same time, there are also important truths that seem to be captured by the systems view in its many forms. And, in fact, most of the attempts at a "complete" systems theory have focused on integrating those two approaches, autopoietic and systemic.

Let me now succinctly state my criticisms of both those views and then we will discuss their merits. My major reservation is that *neither* of those approaches (nor both combined) cover all four quadrants, only two of them--namely, the insides and outsides of the exteriors, not the insides and outsides of the interiors--and thus even combining them won't deliver integrality. It is by beginning to employ an integral calculus of primordial perspectives, which highlights the phenomenological worlds embedded in these approaches, that we can begin to truly appreciate their respective contributions (as well as specific limitations).

Here are a few examples. As Bausch reports, "The idea of autopoiesis, as a closed cycle of self-reproduction in which systems survive and progress by structurally coupling with their

environments, is a major catalyst of much present-day systems thinking." He goes on to point out that "this idea sparked Luhmann to his conception of society as an autopoietic system of communication." However, as Bausch notes, the two major perspectives are at odds in these theorists: "Maturana and Varela carefully craft a model of biological phenomenology in order to maintain the inside autopoietic viewpoint. Luhmann switches between the autopoietic viewpoint and the viewpoint of the detached, objective observer" (i.e., the two major approaches, cognitive and rational).

Bausch continues, and highlights the tension between these two approaches: "Luhmann, like Maturana and Varela before him, explains the origins of the social world from the viewpoint of a participant making selections from the complexity of its world [the inside/autopoietic view]. In his model, he builds social structures upon the never-finished project of resolving double contingency. Luhmann later adopts the position of a theoretician [outside, rational, systemic observer]. Luhmann jumps from the involved-participant perspective to the all-encompassing viewpoint of the 'objective' observer. He switches from the internal perspective of an autopoietic system facing an uncertain world to an objective theorizing perspective that prescribes a developmental logic for autopoietic systems." We likewise find the same (not fully resolved) tension in Habermas: "Habermas describes communication as a dispassionate academic observer. He develops his theory of communicative action with careful attention to detail; he provides structure for his theory by reconstructing the thought of Weber, Marx, Mead, and Durkheim. Through his method of scientific reconstruction, he gains distance and a certain mediated objectivity for his conclusions."

As noted, virtually all leading-edge social systems theorists agree that there is some degree of truth in both approaches--there are autopoietic choices and cognitions (which attempt to take into account some sort of lifeworld or first-person realities) as well as a type of mediated objectivity that can be reconstructed (by third-person systemic approaches). I certainly agree that any integral approach would want to include both methodologies (i.e., both paradigms or social practices).

The point right now is simply that the autopoietic or "first-person" approaches aren't really first-person. They are not described in "I" terms, they do not require a knowledge by acquaintance, they are not grounded in solidarity, they do not give a phenomenology of interior prehension but exterior cognition--in short, they do not actually or fully address the UL, nor, for the same reasons, do they include a full-fledged intersubjectivity (LL).

For most of the autopoietic approaches, the individual organism *enacts* a world via a history of structural coupling: that is Varela's enactive paradigm (which we are calling a partial enactive paradigm because it taps into partial aspects of tetra-enaction). To that extent, it is a significant advance over the previous approaches that saw the organism as merely representing or responding to the world (the myth of the given and the Mirror of Nature), or as being merely a part of the Web of Life--a view, as we saw, that the autopoietic approaches severely criticize.

(They do so because most Web-of-Life theories presuppose the discredited Mirror of Nature epistemology, which claims that nature or the biosphere is an interwoven Web of inseparable relationships, and we should live in harmony with, or accurately mirror, that Web, a view which fails to adequately take into account that different autopoietic patterns enact different worlds. There is not merely a pregiven Web that we are supposed to *reflect correctly*--a representational and monological view that, Varela correctly points out, embodies an outmoded modernist/Enlightenment epistemology--but rather a series of lifeworlds and worldspaces brought forth through autopoietic cognition and structural coupling, and how to relate those various phenomenological worlds has not been addressed or recognized by any major Web-of-Life theorist. Niklas Luhmann finished the critique by pointing out that social systems are not composed of organisms but communication--a crucially important distinction we will return to. AQAL was designed in part to incorporate these types of postmodernist correctives, which would account for, and allow, all such enactive spaces phenomenologically to arise. When I refer to "the Web of Life," context will determine whether that means a monological Web of Life, which is indeed outmoded and is being criticized, or an *enactive* Web of Life, which is the more adequate view of the LR quadrant of interobjectivity, *but is still a third-person overview* that cannot be substituted for the corresponding interiors accessed by hermeneutics and phenomenology. We will be revisiting all of these important topics as we proceed.)

In short, autopoietic theories remind us that the objective organism is not merely a strand in a Web, but also a relatively autonomous agent enacting its environment, an environment that is not a pregiven Web but is rather brought forth in part by the autopoietic regime of the organism itself. This means that the organism possesses various phenomenologies (or interior realities) that are part of bringing forth or enacting its world. Those interior realities are known from within as experience, and are seen from without as behavior.

It was through such careful attention to the actual lifeworld of an organism that

Maturana and Varela were brought to their revolutionary ideas about biological phenomenology. They wanted to give, not just the "outside" view, but the "inside" view--hence, the two main approaches in today's systems sciences.

But the main problem is now likely obvious. Although the "inside" or autopoietic approaches do indeed attempt to represent the inner choices and enactments of the participatory organism, they do not give a *first-person* phenomenal account of the actual interiors or prehensions of organisms (UL), but rather an *objective third-person description* of those interiors as they enact their environment via structural coupling (UR). In other words, the "interior" or "autopoietic" or "inside" approaches are not really "the inside of an I" but "the inside of an it" (i.e., autopoiesis is describing the insides of a holon in Upper Right, not the insides of a holon in the Upper Left)--that is, not prehensions but atoms, not feelings but neural-net choices, not lived presence but structural coupling, not intentions and desires but cognitive maps of the lifeworld, and so on. The insides of the interiors are reduced to the insides of the exteriors, which collapses the Left Hand into the Right Hand--and the very interiors you were trying to honor get erased from the Kosmos. So most of the autopoietic approaches correctly attempt to structurally integrate the individual organism (UR) and the interobjectively enacted environment (LR), but they often reduce much or all of the UL to the UR and the LL to the LR--the very essence of subtle reductionism.

This is not to suggest that the autopoietic approaches are wrong, only that they are situated in third-person, not first-person, modes of inquiry. Again, by using an integral calculus of indigenous perspectives, we can more carefully unpack the implicit perspectives in the autopoietic view and thus more readily appreciate both its strengths and weaknesses.³

On the other hand, the systems approaches give a superb account of ecological systems seen from without (e.g., systems of mutually interactive processes and dynamic networks of its), a cognition that, although not available to most organisms, is nevertheless an important perspective on the nature of certain dimensions of being-in-the-world. Of course, the traditional systems theories do not adequately cover those ecological networks from their interiors, which are not composed of systems of process "its" but of mutual understandings in circles of "we." The exteriors of systems are well-captured by ecology; the interiors, by hermeneutics. There are very important truths (i.e., perspectives) contained in all of those approaches, and all would clearly find a place in any integral methodological pluralism--if shorn of their absolutisms.

That is our goal: to "reverse engineer" an explanatory framework that plausibly accounts for all of those major methodologies--from phenomenology to autopoiesis to systems theory to hermeneutics--by "transcendentally deducing" a structure of the Kosmos that would allow those methodologies to arise and exist in the first place, because already exist they do. The suggested explanatory framework is called AQAL; its orientation is an integral overview of indigenous perspectives; its social practice is an Integral Methodological Pluralism; its philosophy is Integral Post-Metaphysics; its signaling network is IOS (Integral Operating System)--all third-person words for a view of the Kosmos in which first persons and second persons are irreducible agents, bearers of sentience and intentionality and feeling, not merely matter and energy and information and causality.

It all starts by listening to our own native perspectives.

What Do "Inside" and "Outside" Mean?

In order to get at the heart of these issues, we need a simple terminology for the many different uses of the words like "inside," "internal," "interior," and "outside," "external," "exterior," because different authorities seem to mean different things by those words. Obviously this is a bit of a semantic bramble, so we need to keep it as simple as we can while still covering as many bases as necessary (in order to do as little violence as possible to the native perspective--dimensions of being-in-the-world).

Because the quadrants themselves represent four of the most basic perspectives of being-in-the-world, the simplest way to proceed is to use them as a reference point. As previously noted, figure 2 is a schematic of the quadrants, with a holon drawn in each quadrant. (A holon is a whole/part, or whole that is a part of other wholes. The "boundary" between the "inside" and the "outside" of each of the holons in fig. 2 is simply the boundary between its "wholeness"--on its own inside--and its "partness"--or where it is a part of a whole that is outside of its own boundary. We will be looking at the "insides" and the "outsides" of each of these four major types of holons--the inside and the outside of an "I," a "we," an "it," and an "its.") Of course, there are not different holons in the four quadrants; the four quadrants are the four dimensions of every holon.⁴ But it is easier and simpler to say things like "holons in the UR quadrant," and so on, which is fine, as long as the tetra-nature of any holon is remembered.

With that in mind, we can use the word **interior** to refer to any occasions or holons in the Left-Hand quadrants, and **exterior** for any occasions in the Right-Hand quadrants. The upper quadrants refer to individual or **singular** holons, and the lower quadrants refer to **plural**, social, or communal holons. So the four quadrants represent the interiors and the exteriors of the singular and plural (fig. 2).

How are these related to first-, second-, and third-person perspectives? "First person" refers to the person **who is speaking** (*singular*: I, me; *plural*: we, us); "second person" refers to the person **spoken to** (*singular*: you; *plural*: all of you); and "third person" refers to the person or thing being **spoken about** (*singular*: he, she, him, her, it; *plural*: they, them, its).

Although with singular and plural forms the "three persons" gives us six perspectives, for most purposes, those condense down into 4 fundamental perspectives: I, we, it, and its. The main reason is that, although the second-person "you" is crucially important, if I am a first-person speaker talking with second-person you, the clear implication is that you can understand me to some degree, and therefore each "you" actually exists as part of a "we," or else no communication would occur at all. This is why "you/thou" (second person) is often treated together with "we" (or first-person plural, which is why I sometimes summarize first-, second-, and third-person pronouns as "I, we, and it"). We will in no way be neglecting second-person perspectives, but for simple overviews, they can usually be included as part of first-person plural perspectives--you and I understand each other only when we can both say "we."

A **first-person perspective**, reality, or dimension is something that can be seen only by a speaker in a particular worldspace. (As we will see, "speaker" does not necessarily mean linguistic speaker, but any prehensive subject--cells to ants to apes.) A first-person holon can certainly see and feel exterior objects and events, but the one thing a first person can see (that nobody else can see) is his or her own interior space--the space described in "I" language. This I-space is essentially the Upper-Left quadrant. It refers to the *interior* phenomenological spaces of an *individual* (*singular*) holon. An "I-space" is the *phenomenological space* brought forth, enacted, and illumined by a particular subject of consciousness.

If a **second person**--such as you--enters my worldspace (or my "I-space"), then you and I might be able to enter into communication, dialogue, and some sort of understanding--as is hopefully happening right now with the words you are reading. If that occurs, second-person "you" and first-person "I" become part of a first-person plural "we" (or a hermeneutic circle of understanding). Of course, if you and I were together in the same room, we would take turns being first and second person, so that a mutual dialogue would occur that would more easily enact a "we" (which occurs when both you and I can say, "We understand each other"--not necessarily agree with each other, but understand each other). But the essential point is that a "you" and an "I" can come together to form some sort of phenomenological "we-space."

This "we-space" is essentially the Lower-Left quadrant (also sometimes called a "thou/we" space, which is what is usually meant by second person). The great mystery and miracle of any "we" is something that *we* will return to throughout this presentation, although it would be much better if you were here and we could take turns being the speaker.

So **interior** means any phenomena in an I-space or we-space (i.e., any holon in the Left-Hand quadrants: the *first-person realities* available to a holon as a bearer of sentience or prehension). **Exterior**, on the other hand, means any phenomena apprehended in a *third-person perspective* (i.e., any phenomena or holon in the Right-Hand quadrants: any phenomena in an "it-space").

Here's an example. You and I are talking, and we are talking about another person, George. George, of course, is the *third person* here. An interesting question is whether or not George can be a part of our conversation. That is, is it possible for George to understand what you and I are talking about? Let's assume George is a friend; in that case, the answer would be yes, in many ways George can join the conversation, and all three of us can take turns speaking (or take turns being the first person), and therefore all three of us could become part of a "we"--we understand each other. So when you and I are talking about that third-person "him," there are many cases in which that "him" or that "her" can potentially become part of a "we," or part of a first-person plural phenomenological space--part of a we-space of mutual understanding.

But what if George is from Russia? Or Mars? Or is in a coma? Then George is a third person who, under those circumstances, can *only* be a third person--can only be somebody we *talk about*, not somebody we can talk to or with. In effect, George is then nothing but an "it," or a third-person with whom we cannot enter into a relation of "we." George cannot become a real *second person* (with whom we talk), and therefore, in those instances, George cannot become part of our first-person plural "we."

So the really interesting question about third persons is whether they can ever become part of a "we" (any sort of "we," or any sort of shared or common perceptions, feelings, prehensions, and so on), or whether those third persons are fated merely to be "its." My dog Chester, for example, shares at least a few perceptions with me--I know he sees that bone, and I often think that WE are happy playing fetch. Chester is not merely an "it" to me; "he" (the third person we are now talking about) can on occasion become a second person that I am speaking to, and on some occasions I know that we share at least some feelings, so that Chester-the-second-person becomes Chester-part-of-the-first-person-plural we.

Notice that the definition of "third person" is "the *person* or *thing* being spoken about." This is a very interesting distinction found only in third person. A first person (as the person speaking) is, by definition, a sentient being; so is the second person. But the third person, according to the standard definition, can be a "person" or a "thing," which means it can be sentient or insentient. Whether it is either of those, a third person is something that we are *talking about* (not to or with). Either that third person is somebody that we *could* be talking to but they are not here right now; or that third person is somebody (or something) that, even if they were here, we could *not* communicate with (for whatever reasons). The former is a "he," "she," "him," "her" (or plural: "they," "them"), and the latter is an "it" (plural: "its").

Thus, as we define interior as any first-person (singular or plural) realities, we can define the **exterior dimensions** of any occasion as those aspects that *can be seen or felt as a third person*. In other words, they are those aspects of any occasion (or any holon) that you or I can be *aware of* but are not in some sort of *communication with* (either because we cannot do so now but might do so in the future--in which case the third person is a he/she/they that can become part of a "we"; or because these are third-person occasions that we can never or will never be in communication with--in which case the third person is only an "it" or "its" that will never enter a circle of "we" [see below]).

That is why most of the essentials of the indigenous perspectives are reflected in the four quadrants: I, we, it, and its. The other perspectives are crucially important in their own right, but the interesting question is whether they can be mutually engaged (as part of a "we" of common prehensions) or whether, for whatever reasons, they are on the "it" side of the street.

At the same time, this does not mean that the "it" dimensions are somehow superficial or derogatory; on the contrary, they represent the objective and interobjective dimensions of being-in-the-world, crucially important dimensions that include everything from atoms to molecules to ecosystems to morphic fields to subtle energies to DNA. It is simply that all of those dimensions can be portrayed or depicted in "it"-language, or third-person terms that remain as third-person terms. In other words, they are the exterior dimensions of events (or the Right-Hand dimensions).⁵

I, we, it, and its--the interior and exterior of the singular and the plural. Any given holon, say a feeling of love for my family, can be approached from (at least) these four native perspectives. Looked at from the interior or first-person perspective, there is an "I-space," a feeling of love, that overlaps with mutual feelings with other family members, so that there is a "we-space" shared by the other I's in my family (each UL subjectivity is part of a LL circle of intersubjectivity). Those phenomena can only be seen and accessed with first-person modes of awareness. In the Upper-Right quadrant, on the other hand, that feeling of love is correlated with an activated limbic system and increased levels of serotonin and dopamine, among other things (all of which are accessed with third-person modes of inquiry). And in the Lower-Right quadrant, I am part of a family system of interobjective processes--or an interwoven system or network of exteriors--which include modes of communication, family income, diet, drug and alcohol consumption, patterns of transportation, and so on, all of which are intimately meshed with, help bring forth, and cannot finally be separated from any interior feelings I might have.

Every occasion is what it is by virtue of networks of interconnections with each other, different aspects or dimensions of which are enacted, brought forth, and illumined by different perspectives on those occasions (perspectives that are themselves embedded in natural languages). AQAL metatheory handles this by saying that the social aspects (LR) of occasions never exist apart from the cultural aspects (LL),

which never exist apart from the intentional (UL) and behavioral (UR) aspects--and so on around the circle of tetra-enacted dimensions of being-in-the-world.

That is a quick summary of the interior and exterior dimensions. Now we can introduce "inside" and "outside." By **inside** and **outside**, let us simply mean the inside and outside of any occasion wherever it is found. That is, the holons in all four quadrants have insides and outsides. As you can see in figure 2, there is the inside and outside of an "I"-holon, a "we"-holon, an "it"-holon, and an "its"-holon.

That gives us 8 native perspectives (the view from the inside and from the outside of holons in the four quadrants). I am not saying that those are the only native perspectives available to sentience; clearly, there are likely an infinity of permutations and combinations of the ways that sentient beings can see and touch and hold each other. These 8 perspectives are nothing but a selection from among that infinity; nonetheless, they seem to be the fewest number we need to cover most of the bases. These perspectives, as we will continue to see, are not abstract academic exercises but indigenous stances available to sentient beings in general.

A Kosmos Composed of Perspectives

In AQAL metatheory, individual holons (quarks, atoms, molecules, cells, organisms) are sentient beings, all the way up, all the way down. Even atoms have prehension. If you are not comfortable pushing sentience all the way down, feel free to pick up the story at whatever evolutionary point you think that experience or proto-experience of some sort emerges in the universe (and you can picture all of the lower forms as "precursors" of experience and awareness).⁶ Presumably by the time we get to humans, the native (folk) perspectives of first-, second-, and third-perspectives have emerged, and you can take it from there.

But if we do view the Kosmos as being composed primarily of sentient beings--not systems, not processes, not webs, not information, not matter, not energy, but sentient beings--then we must simultaneously build a Kosmos composed of perspectives--not feelings, not awareness, not perceptions, not consciousness, for all of those are *always already* perspectives. If quarks have prehension, then the first quark is not a first particle but a first person. And whatever that quark registers is not a second particle but a second person. There is no way around this. The universe is built of perspectives.

Even a prehensively-challenged scientific materialist, who believes that the Kosmos is composed of nothing but matter (i.e., really frisky dirt), presents a picture or model of the universe that is itself a third-person object held in his first-person mind, a model developed via a community of third-person-plural scientists all trying to hold the same third-person model in their minds. I am not saying that model isn't there; I am saying that it always already exists within a series of first-, second-,

and third-person perspectives. Whatever else that model is--and it is many things--it is a third-person object in a first-person prehension.

Each sentient being (or individual holon) registers other sentient beings (or individual holons) in its own experiential or proto-experiential fashion--but none of them can register their existence in any way other than as a perspective. There is never a subject that sees an object. There is no actual perception in which one entity sees another entity, for that is already a first-person perspective on a second or third person. Thus, there is no real space that is not always already a space-arising-as-a-perspective; therefore we cannot say that occasions (or holons or beings) come into existence and then see each other, because the "seeing each other" and the "existence" cannot be asserted apart from one another. To say that the quadrants arise simultaneously is to say that ontological dimensions and epistemological perspectives are one and the same thing, which is why we often call them dimension-perspectives (and further say that they tetra-arise or tetra-enact, simultaneously and together: to say the quadrants arise simultaneously is to say that first and second and third persons arrive on the scene together).⁷

An integral approach recognizes a Kosmos composed of *sentient beings*, and sentient beings do not have awareness or feelings or perceptions, they have *perspectives*, within whose horizons those other features arise and outside of which nothing can believably be said to exist. I am not suggesting that there isn't a universe outside of human perspectives, only that there isn't a universe outside of sentient beings' perspectives, since the universe is composed of sentient beings (holons), all the way up, all the way down, and therefore the universe is, top to bottom, composed of perspectives.⁸

Before the evolutionary emergence of human beings, there was (I believe) an entire universe of sentient beings--quarks to atoms to molecules to cells to ants to apes--that were already arising for each other, to each other, as perspectives, because *whatever* it was that emerged first in a self-aware universe was not a first thing but a first sentient being among other sentient beings: in other words, it was a first person among second and third persons, who were themselves first persons among other second and third persons.

It appears, then, that when a universe comes into being, if that universe has any sort of sentience at all, then what arrives on the scene simultaneously with whatever else arrives on the scene is: perspectives. This is why, whatever else the Kosmos is built of, it is built of perspectives, which are always already on the scene whenever two or more sentient beings exist (which is to say, always already everywhere that sentience is). Perspectives arise in emptiness: such is the beginning of sentient worlds.

The four quadrants (and 8 indigenous perspectives) are simply some of the different ways to look at the perspectives that seem inherent in the universe. These perspectives are not so much *a priori* (prior to

existence), but *a simultori*, if you will forgive the corrupted Latin--they simply arrive simultaneously with whatever else arrives. If so, then the overall *array of their arrival* (traces and hints of which are deposited in natural languages) gives us a new way to understand the universe, a way that focuses on sentient beings instead of third-person notions like systems, particles, webs, processes, or monological subjects prehending objects, feelings, awareness, etc.--all of which are abstractions away from the actual form of sentience.

We will be pursuing that idea as we proceed; we will also explore the ways that these indigenous perspectives seem to be responsible for the major modes of human inquiry. Remember, for example, that "autopoiesis" was described as the "*view from the inside*" of the biological organism? Now we can see that organismic autopoiesis is indeed describing a view from the inside--namely, the inside view of the organism looked at in third-person terms (i.e., the view from the inside of a holon in the Upper-Right quadrant [fig. 2]). But organismic autopoiesis is not a view from within an "I" or a "we" or an "its." There are at least 4 different "views from the inside," because there are at least 4 different phenomenological insides (the inside of an I, we, it, and its). Each of those "insides" looks very, very different. Autopoiesis captures one of them very well; the others, not at all.

(Autopoiesis is attuned to the insides of an it; the insides of an "I" and a "we" are best enacted and illumined with modes of inquiry such as phenomenology and hermeneutics. We will later see that Niklas Luhmann extended organismic or individual autopoiesis to cover the "inside view" of systems--or the inside of an "its"--which is therefore appropriately listed in fig. 3.)

Likewise, there is not one "view from the outside," but at least 4 important, very different views from the outside (captured best by modes such as empiricism, for the outside of an "it"; structuralism, for the outside of a "I"; and traditional systems theory, for the outside of an "its").

In short, those 8 indigenous perspectives appear to be responsible for most of the widely used and respected modes of human inquiry, including phenomenology, hermeneutics, empiricism, physical sciences, and systems theory. In the following pages we will be exploring each of those modes of inquiry, highlighting the ways that they unfold from the primordial perspectives available to every sentient holon (and how far down you want to push sentience is up to you).

We saw in [Excerpt B](#) that it is wise to proceed under the prime directive that "Everybody is right." Using an integral calculus of indigenous perspectives to unearth the natural viewpoints that are embedded--and already at work--in the major modes of inquiry allows us to more easily understand why the Kosmos is such that it allows those modes to exist in the first place--which can help us more easily to move toward an Integral Methodological Pluralism that makes abundant room for what sincere

researchers are already doing anyway. This in turn allows us to remain faithful to an endeavor of nonexclusion, enfoldment, and enactment, thus finding that the Kosmos itself provides the modes of bringing forth its own manifestations and introducing them to each other, endlessly.

SOME EVERYDAY EXAMPLES

Insides and Outsides of Interiors

The 8 native perspectives we are highlighting are the insides and outsides of interiors and exteriors (as indicated in fig. 2, which includes singular and plural forms). The *inside* of an *interior* holon means, for example, anything on *the inside of the boundary of an "I" or a "we."*

The simplest example is my own self-awareness right now--or first-person subjective realities directly felt as "I." This immediate prehension or I-feeling (UL) is fairly straightforward and easy to understand.⁹ Right now, there is a world arising in your I-space; and, like all first-person realities, that world directly and immediately presents itself to your naked awareness. It does not matter if some theorist, adopting a third-person distancing mode, postulates or hypothesizes that these immediate phenomena are mediated by other events (cultural or otherwise); at the moment of their presentation, they are immediate. You do not know this I-space by distance or *description* but by feeling and *acquaintance* (not third-person, but first-person).

Another common example of the inside of an interior holon is the inside of a we-boundary--a first-person plural reality, such as a shared understanding, a shared value, an intersubjective feeling, a group identity, and so on--what we will sometimes call "mutual prehensions." Natural language embeds this view quite often, as when we say, "You and I belong to a circle of friends" (i.e., you and I are inside a we-boundary).

You cannot see a we-boundary in the exterior or sensorimotor world (these are interior phenomena; all Left-Hand holons are "invisible"); but you and I both know quite clearly who is "in" our circle of friends and who is not (i.e., we know who is "in" and who is "out" of this circle). This "invisible" we-boundary happens to be very real, very obvious, very easy to spot. These interior boundaries, needless to say, hold the key to much of human motivation, dynamics, conflicts, and accords.

Look now at the **outside** of an **interior** holon--that is, anything on the outside of an I or we boundary (but still in an interior space). For example, in my own mind's eye, I can see images and objects, as when I dream, imagine, or visualize. What I see in my mind's eye are not exterior objects but interior objects. They are not forms in the exterior world, like rocks, but they are still outside my proximate I, because "I"

see "them" in my mind. They are interior "third persons." They are often called "inner objects," which is fine, but using our terminology, we will also specifically be calling them "interior objects."

Another common example of the outsides of individual interiors--or something outside my I--is my own unconscious processes, subpersonalities, and certainly multiple personalities--they are all outside my proximate I but still in an interior space. Another item that is outside my I is your I, or how I experience you as a living, feeling subject, in a type of subject-to-subject resonance (and not merely how I see you as an exterior object or it). You are inside my culture but outside my I (we will return to that in a moment).

Those are some examples of the insides and outsides of a first-person "I" (the insides and outsides of a holon in the UL). There are also the insides and outsides of a "we" (the insides and outsides of a holon in the LL: the insides and outsides of a plural or collective interior). For example, as just indicated, if you and I are friends, or a strong "we," then I share a sympathetic space with you and identify with you in many ways; likewise, there are people who are *inside* our circle of friends, and those who are *outside* that phenomenological boundary (or outside that particular hermeneutic circle). We know exactly who is inside that circle and who is outside that circle--we even call them "insiders" and "outsiders."

A "boundary," of course, is often a fluid thing; and in all cases a boundary is not a barrier but an *interface*, or a region where two worlds are not just differentiated but joined. As theorists from Saussure to Derrida have noted, any sign has meaning only because it is part of a system of differences; but the equally true converse of that, rarely noted, is that a system of differences itself has no meaning unless part of system of touching, joining, linking, interfacing. A boundary in AQAL space is the region of differentiation-and-integration of various dimension-perspectives. What we are doing here is simply tracing 4 of the most fundamental types of boundaries (belonging to an I, we, it, and its) which are the interfaces between 8 phenomenological worlds (or the insides and the outsides of an I, we, it, and its [fig. 2]).

Several different "I's" can be "inside" a "we," and that "insiderness" is what is usually meant by *membership*. As we will see, there is a significant difference between "membership," or being a "**member** of a culture"--which means that we share a similar culture, subculture, or intersubjective commonality--and being a "**strand** of a social system," or a being a part, link, or strand of a physical or ecological system--a strand in a web--which is a web or network of exterior forms but not interior values and identities. Whether that web is considered as enacted or representational, it is still a web of exteriors (as we saw with autopoiesis). A "we," on the other hand, is established by a shared culture, a shared set of values, identities, prehensions, and so on, and not by geographical proximity or physical location (which would be a system, not a culture: "its," not "we's"). Social holons are networks of shared exteriors or

signifiers, but cultural holons are networks of shared interiors or signifieds: intersubjectivity versus interobjectivity, hermeneutics versus ecology.

Where Is Ecological Awareness?

For example, you and I can live next door to each other, but if you speak Serbian and I don't, then you and I do not share much of a cultural "we." In that instance, you are outside my I; you are also outside my circle of friends (or intimate we's); and you are even outside my entire circle of spoken communication--in that regard, you are "all Greek" to me, or outside any we-boundary of mutual understanding. What you and I do share, however, is geographical or *physical proximity*, and therefore we are both parts of, for example, the same local ecosystem--we share an exterior social system, but not all aspects of an interior culture.

In other words, it seems pretty obvious that I do not have to share any sort of mutual understanding with my next door neighbor, nor with the insects around me, nor the worms under my house, in order to belong to the same ecosystem.¹⁰ But I do have to share a mutual understanding in order to be a member of a given culture. This is why you and I can both be parts or strands in the same ecosystem web and yet not parts or members of the same culture--that's the difference between LL "membership" and LR "strand-ness"--or the difference between intersubjectivity (shared interiors, shared signifieds) and interobjectivity (shared exteriors, shared signifiers)--again, the difference between hermeneutics and ecology.

For those used to knowledge by description, or knowledge at a distance (or knowledge by sight), this is often hard to recognize, for the tendency is to want to picture or see culture in terms of simple location in physical space: culture must be somewhere that I can see with my eyes (e.g., culture must be over there by that stream, or by that tree, or the sum total of that stream and that tree and that mountain). Using monological knowledge by sight or distance, the cultural dimensions (and interior dimensions in general) are difficult toprehend, so let's do a "walk-through" on this one.

It is true that all exteriors have interiors, but those two dimensions don't overlap in physical space, because the interiors do not exist in physical space. Cultural interiors are phenomenologically composed of items such as mutual understanding, shared values, fused horizons, interpretive spaces, shared feelings. While a rock might fall in a gravitational field, mutual understanding does not. Thus, "same geographical space" and "same cultural space" simply do not map in any one-to-one fashion. They are most definitely interrelated (all quadrants are), and it is certainly the case that in the real world, the cultural or collective interiors (the cultural dimensions) always have exterior correlates (or social systems), so that a collective holon is always a *sociocultural* holon. (The social and cultural dimensions together is what is usually

meant by the terms "collective," "communal," or "societal" holon--or a " **we/its**"; which, of course, is really an I/it/we/its). But the interiors of those holons are not in a phenomenological relation of identity with exteriors, any more than are, say, the weight of a rock and the weight of suffering.

("Visual ecology," which relies on exterior perception--and is often found in males--has a harder time understanding interiors than does "prehensive ecology," which relies more on an orientation of felt-connections and touch, and is often found in females. The former relies on third-person modes of inquiry, the latter, on first-person modes. The former is therefore usually seen in deep ecology, systems ecology, and ecomasculinism, the latter in cultural ecology and ecofeminism--which is why ecofeminists have often been sharp critics of systems ecology as being a distancing and abstract affair. Both approaches are important, as we will see, in that one addresses primarily social systems, the other, cultural shared-prehensions. The point for now is that, indeed, they do not agree with each other, because they are intuiting different dimensions of the sociocultural holon, the males typically operating with third-person plural, the females, first-person plural--or, if you will, the exteriors and the interiors of "Gaia.")

As we were saying, while the interior spaces always have exterior correlates, they do not map onto those correlates in a topological fashion. Even "ecological consciousness," or a concern with the web of life, is itself generated in interior spaces of increasing identity, not exterior spaces of apprehended objects. Precisely because phenomenological "I's" and "we's" do not follow the laws of sensorimotor, exterior, physical, or geographical spaces, you and I can indeed be members of the same ecosystem but not of the same culture. Two human beings can live in the identical ecosystem, but one of them has an awakened ecological awareness and therefore evidences a care and compassion for all sentient beings, while the other human has no such ecological compassion whatsoever--which shows that ecological awareness itself is not a product of ecosystems.

Nor does this apply only or even especially to humans; the culture of wolves and the social system of wolves are not located in the same phenomenological spaces. The culture of apes and the social system of apes do not follow the same rules--trees and mountains and streams weigh so many kilograms, ideas and values and feelings do not. What many ecologists mean by "living in accord with nature" is not actually living in accord with sensorimotor exteriors, but *developing interiors* that can have compassion for all exteriors and interiors. But all of these "I" and "we" identifications and affiliations are established by interior identities, values, and shared perceptions--not physical, ecological, or geographical location. They are Left-Hand, not Right-Hand, identities and boundaries, and hence they do not follow the laws of physics or ecology--they don't disobey them, either; they simply do not reside in physical phenomenological spaces.

(Where do they reside? Well, you tell me: right now you are aware of various I's and we's. Can you point to any of them? Can you point to mutual understanding? Can you point to shared values? Does mutual understanding fall in a gravitational field at the same speed as an apple? Does it fall at all? If having a human being adopt an ecological mode of awareness is not something that can be found in an ecosystem itself--since different people in the same ecosystem do not necessarily share the same values--then where do ecological values and ecological awareness exist? Since a tree does not take the role of other and hence cannot itself develop ecological awareness, what does "thinking like a tree" *really* mean? If cultural membership cannot be reduced to social strand-ship, then where can I find it? Ecological awareness is not living in accord with all sensorimotor its, but living in solidarity with all sentient I's, an awareness itself not found in any ecosystem as such.)

We will pursue this relation between collective interiors and collective exteriors at length in the next excerpt, and suggest that any truly "integral ecology" would want to include both. For now, we simply note that most eco-theories, systems theories, and complexity theories unfortunately collapse intersubjectivity into interobjectivity and therefore confuse members with strands--this is one of the major criticisms we will soon explore.

To return to shared interiors: Several "I's" can be "inside" a "we" (or can be *members* of a *we*) if they share a set of values, ideas, linguistic practices, group identities, background contexts, fused horizons, and so on. Of course, there are many different types and degrees of "we's": a familial we, a friendship we, a tribal we, a philosophical we, a workplace we, a national we, a humanitarian we, an all-sentient-beings we, and so on (the higher reaches of Kosmic we-ness or solidarity will be explored below). Likewise, there are sub-cultures within a culture that are outside of "my friends" but still within a larger "we" of, say, our nationality.

All of those shared interiors involve the extraordinary mystery of how first-person singular "I" and second-person singular "you" enter into a first-person plural "we" (and how "you" as an alien object or "it" become a "thou" in a hermeneutic circle of understanding and care). This is why the extraordinary mystery of a "we" seems to hold the heart of the Kosmos hidden in its embrace....

Insides and Outsides of Exteriors

When it comes to the *exteriors*, or the third-person dimensions of being-in-the-world, the insides and outsides of holons are usually easier to spot, simply because they generally do have some sort of mass-energy boundary (either a physical boundary with most individual holons, or a systems boundary with social holons; this includes gross, subtle, and causal mass-energy boundaries; and it includes "information" considered as data bits or "b/its" in a system).¹¹ Here we are indeed talking about physical,

geographical, and ecological boundaries--boundaries, more or less, that you can see in the exterior, physical world--such as inside and outside of my physical organism, or inside and outside of a local town, or the inside and outside of a galaxy.

Those boundaries, of course, are all interdependent. But "interdependent boundaries" does not mean "absence of boundaries"; it means their mutual inter-relatedness. All boundaries are interfaces of both differentiation from the Other and touching or relating to the Other, because all agency is agency-in-communion. But the differentiation is just as important as the relatedness. Complex living organisms have an immune system that recognizes and differentiates self and other; if that immune system breaks down, you do not have a nice mystical oneness but a dead organism. To transcend boundaries is not to break them but include them. Right now we are looking at the natural boundaries themselves and how they autopoietically distinguish themselves from others--in this case, the inside and outside of exterior boundaries.

The *inside* of an *exterior* holon means anything going on inside the boundaries of an (individual or social) holon as seen and described in third-person, exterior, it-language--things like the mitochondria *in* a cell, the flora and fauna *in* an ecosystem, the ribonucleic acid *in* a nucleus, data bits (or "b/its") *in* an information network, the planets *in* a solar system, and so on.

Take the structure and components of your neocortex: your brain is "inside" you (or inside your physical organism), but this inside is described in objective, third-person, exterior terms (such as frontal lobes, neural pathways, serotonin, synaptic reuptake, etc.). If you actually want to see your brain, you have to get a mirror, cut open your skull, and look at your brain (a feat many people find difficult). But you can see your own immediate feelings, images, thoughts--your own mind--right now, simply by feeling your own feelings, your own interior.

This is the difference between you looked at from an exterior point of view (as an "it" or "organism," with a "brain" inside the "organism," and the "organism" part of an "ecosystem," and so on--all of which are third-person terms and perspectives), and you looked at from an interior point of view (as "I" or "mind" or "feeling"--an immediately present awareness that can only be captured in first-person terms and vantage points). Both are important, but right now we are talking about the *exteriors* of you, and how those exteriors have insides and outsides.

The *outside* of an *exterior* holon means anything on the outside of that holon's boundary (or external to its autopoietic regime). Outside an individual mitochondria is the rest of the cell. Outside of an individual organism is the local ecosystem. Outside of a social holon (in Luhmann's sense) there are other social holons. Outside of a given ecosystem there are other ecosystems, and so on. Those are all the outsides of

the exteriors (all of which are described in third-person singular or plural terms and accessed only via third-person perspectives and modes of inquiry).

The main examples that we have looked at so far are the insides and outsides of an interior and exterior holon, each of which can be subdivided into singular and plural, giving us the 8 primordial perspectives of figure 2. What we will be doing in the rest of this excerpt is walking through each of these perspectives in a very simple, step-by-step fashion. I realize that for some readers this will be didactic, boring, and repetitious, and for that I apologize in advance. But my experience is that, although these perspectives are already present and already operating in native language speakers, most people only know them in an intuitive, diffuse way, which means that these perspectives are not being utilized in a conscious, explicit fashion, and therefore they tend to, shall we say, cause trouble (especially in philosophers, who should know better). Most people, for example, have never looked closely at what happens when two "I's" come together in a "we," and what a miracle that truly is.

We will therefore circle back to these primordial perspectives, each time iterating the essentials with a new twist, so that hopefully the wisdom deposited in these naturally occurring perspectives will become consciously available for a more integral methodological pluralism. Once we walk through these, we will be able to return to items such as autopoiesis, systems theory, hermeneutics, meditation, and ecology, and better understand how they relate to each other in a Kosmos that is already allowing them to occur.

We's and Its

Here is our first brief walkthrough:

Let's take a simple holon, such as a cell. "Cell" is merely a word, a signifier, for some sort of happening or occasion. From the exterior (or seen from without in a third-person fashion), we call it "cell" and describe what can be seen of it (under a microscope, for example). This *exterior cell* (which means, the cell and its components seen from without) contains numerous molecules, polymers, organelles, proteins, and so on--in other words, the *inside* of the cell contains molecules, proteins, organelles, etc.

But the *interior* of the cell contains no proteins, molecules, or organelles at all--it contains sensations, prehensions, proto-experiences, rudimentary feelings, and so forth (a la Whitehead, Hartshorne, Leibniz, Buddhism, etc.). The exteriors of cells (UR) are seen and described from a third-person vantage point; but the interiors of cells (UL) are only seen and felt from a first-person (or proto-first-person) perspective: from within (as an "I" or proto-"I"), not from without (as an "it"). So there is the inside of the interior, and the inside of the exterior--and they are quite different (but equally real) phenomenological realities enacted or brought forth by different indigenous perspectives.

Likewise, the *outsides* of the *exterior* cell include its physical environment, its ecosystem, its interobjective networks, the biosphere, and so on. Those can all be seen in the exterior, sensorimotor world. But the *outsides* of the *interior* of the cell include *other interiors*, interiors that do not exist in the exterior or sensorimotor world, but exist only in the phenomenological world of intersubjectivity or inter-interiority.

We gave an example of this as it appears in humans. "You and I are friends" means that you and I share a "we," it does not mean that we live next door--you can live in Antarctica and still be my good friend. "Next door" is merely the outside of my *exterior*; but friendship is not a geographical or sensorimotor relationship, but a hermeneutic relationship, a circle of meaning and value--a circle of "we," not a circle of "its," systems, mass, energy, or food chains.

Thus, when my being-in-the-world is viewed from a third-person perspective, my individuality appears as a biophysical organism with a triune brain and various objective processes, organ systems, neurotransmitters, hormonal communication networks, metabolic pathways, and so on (all of which are simply my existence viewed from a third-person stance, or my existence as I manifest in a third-person mode). When my existence appears in that exterior or third-person mode--which means, as an organism located in sensorimotor or physical space--then *outside* of my organism are my local physical surroundings, including other nearby organisms, my local ecosystem, and my proximate social system (such as the town in which I reside in my physical or exterior mode). As an individual physical organism I am *inside* that *exterior* system--I am inside an "its" or a network of "its"--I am inside a local ecosystem, inside a town, inside a galaxy, and so forth.

But *inside* my *interiors* are feelings, awareness, values, and identities, as well as shared interiors, including you as a friend, wherever you are physically located. We could both be part of the identical biosphere and still not be friends--and you might have a nice ecological consciousness and I have a mean egocentric consciousness, both supported by the same ecosystem. As we have been saying, *cultural membership* and *social strand-ship* are located in different dimensions of being. Those dimensions do indeed arise together, but not in physical space; they arise together in the AQAL matrix, whose interior dimensions do not rigidly line up with gravity, trees, towns, or rocks. That is why reducing the world to social and eco systems is to kill culture and consciousness.

Here is the next step of difficulty in an integral calculus of native perspectives. Whereas the outside of my exterior includes other exteriors (such as my house, my town, my local ecosystem, etc.), the outsides of my interiors involve *other interiors*.

We already saw the example of "interior objects," which are outside of my I but still in an interior space. Here is another example: phenomenologically, if I look around my interior spaces of awareness, I will find that outside of my "I" are other "I's" in my culture--other people or cultural members (such as second-person holons--you's or thou's) who can potentially share the same meaning, understanding, and cultural contexts with this first-person holon (or I). When I view these other people in a third-person mode, I can indeed see their bodies or organisms existing "out there" in the exterior or sensorimotor world; however, I cannot see, feel, or find their interiority "out there" in the physical world, because interiority appears or arises (or is enacted) only when I adopt a first-person mode of awareness. After all, out there in the exterior world is that guy, who only speaks Serbian, standing next to you, my long-time friend. I can see *both of your bodies* in the exterior world, but I can only see or understand *your interior* or *your "I"* as part of this inside-we, so that "you," but not "him," are someone that I feel or know from within the hermeneutic circle. "You," *as a you*, cannot even be seen "out there," which houses only the third-person aspects of our togetherness. Only third persons exist or stand forth in the exterior or sensorimotor world; first persons exist or stand forth only in the interior worlds.

When any "you" and any "I" have a possibility of reaching a shared or mutual understanding (an intersubjective or cultural event of the LL dimension), then "you" have been converted from an alien or foreign "it" or third-person object (which is merely an outside of my exterior) to a second-person entity, a bearer of consciousness and meaning with whom I am now beginning some sort of communication, dialogue, intersubjective exchange, shared prehension, or mutual feeling.

You have therefore become a second-person holon who has entered my intersubjective field and thus is no longer an outside in my exterior space but an outside in my interior space--which means, a holon in my interior space that I am beginning to orient to as another I, as a sentient being with whom I have not yet shared some sort of meaning or value, but with whom I might. I can therefore start speaking to you directly (which is the definition of "second person"--"the one spoken to"). At that point--and before we have actually entered into communication--you are outside of my I and also outside of any immediate "we" of understanding--so we remain Other to each other. But if you and I start communicating and reach some sort of mutual understanding, then both "you" and "I" have become part of a "we"--a hermeneutic circle--a circle of *shared insides* of the *interior* spaces: some aspects of "you" and of "I" are now inside a we-boundary. Outsides of exteriors ("it") have become outsides of interiors ("you") which have become shared insides of interiors ("we")--there is thus a "fusion of horizons" (so that they are no longer Other to each other), and a mutual prehension arises in the midst of previously alien encounters.

nThus, from an outside-exterior "it" (or totally alien person to be instrumentally treated as an object or third-person it), to an outside-interior "you" (or second-person sentient being with whom I seek some sort of mutual contact via a shared horizon), to a "thou" in a "we" relationship (or shared insides of our

interiors)--in short, from "it" to "you" to "we"--such is the progression of care and compassion across boundaries of increasing encompassment, in this mysterious miracle of a "we" residing in the heart of the Kosmos.

What all of this means will become clearer as *we* proceed, I hope.

Summary

We began this excursion by outlining 4 of the main perspectives embedded in natural languages--I, we, it, and its (fig. 1). Each of those holons can be looked at from its own inside or its own outside, giving us 8 major indigenous perspectives associated with any actual occasion (fig. 2). These 8 indigenous perspectives turn out to be the vantage points from which 8 of the most basic and significant paradigms or modes of human inquiry have been launched--such as phenomenology, hermeneutics, empiricism, autopoiesis, and systems theory (fig. 3).

We then noted that the two most influential forms of systems theory--autopoiesis and complexity--claim to cover the "inside view" and the "outside view" of phenomena, but actually cover only the insides and the outsides of exteriors, not the insides and outsides of interiors. In other words, both autopoiesis and complexity theories are third-person paradigms (or modes of inquiry). When I engage systems theory as a social practice, I am highlighting and bringing forth some of the third-person dimensions of being-in-the-world. The view from the inside of those third-person occasions is called "cognitive," "enactive," or "autopoietic," and the view from the outside of those third-person occasions is called "systems," "rational," or "complexity" (among others).

As important as those modes of inquiry are, they clearly neglect and marginalize the interior indigenous perspectives of first- and second-person occasions. The best of the autopoietic theorists, such as Varela, have recognized this and have moved to incorporate first-person realities into a more integral endeavor with such paradigms as "neuro-phenomenology," which, as the name itself suggests, is a union of third-person ("neuro-") and first-person ("phenomenology") modes. We will look at these more inclusive attempts at length in a later excerpt ([Excerpt E](#), "Nature's Web").

What we need to do in the remainder of this excerpt is to continue to look more closely at the neglected first- and second-person perspectives that are belatedly being acknowledged by these theorists. Before we look at autopoietic organisms and self-organizing systems--or how a third-person "it" joins with other "its" to form a social system--we need to listen more attentively to the contours of the interior dimensions as they present themselves to caring ears, and not be in such a rush to view them through the lens of exogenous perspectives.

What are the contours of these phenomenological domains--these "event horizons"--and what paradigms or social practices have been used to most effectively enact, bring forth, illumine, and disclose these domains? How can we honor, acknowledge, and incorporate these paradigms into new meta-paradigmatic practices and metatheories to help usher in an Integral Age at the Leading Edge....

It is to these different phenomenological worlds that are spontaneously arising within a Kosmos of indigenous perspectives that we may now turn.

Part II. ZONE #1: *The Insides of the Interior*

Overview

The basic theme of this presentation is that any occasion or event can be acknowledged and addressed from the inside and the outside of the interior and the exterior in singular and plural forms--a bit of a mouthful summarized in figure 2.

Each of these 8 dimension-perspectives are, in essence, an "**event horizon**," a phenomenological worldspace, a horizon of events which itself is enacted by the subject perceiving/touching/knowing it. (More technically, a worldspace tetra-enacted by the holons prehending it, a probability space of finding certain events in certain locales of the AQAL ocean.)

An event horizon means, for example, that if I assume a first-person mode of awareness (if I manifest my existence in the mode of a first-person perspective) and then, in that mode, explore the events or phenomena that arise or manifest themselves to that stance, what does that inquiry disclose or bring forth? Event horizons include, for example, the multifarious phenomena within an "I," within a "we," within an "it," as well as outside an "I," outside a "we," outside an "it," and so on.

These 8 event horizons or worldspaces each have a different landscape. But these landscapes are by no means merely geographical, physical, sensorimotor, or exterior landscapes, which are event horizons that occur only when I manifest my being-in-the-world in a third-person mode and then describe the landscape thus enacted. In other words, when my existence appears in a third-person mode, then the world around me likewise appears in a third-person mode: the world is spread out "before me" as a series of interrelated patterns, systems, and events, all correlatively appearing in their third-person or "it" mode, their topographical mode, their geographical, systems, geo-logical mode--just like me, since together we are tetra-enacting a topographical world of the great web of interlocking surfaces.

But when I manifest my being-in-the-world in a first-person mode and then describe the enacted landscape, a different event horizon is made available, a different worldspace appears--a world with different phenomena, different boundaries, different rules, different contours--contours that do not fall at the speed of an apple, take up any physical room, or move according to geological and topographical currents. I am neither perceiving this world nor creating this world, but both. All of these 8 event horizons are tetra-enacted by the occasions occurring together in any opening or clearing within that horizon. (For AQAL metatheory, these event horizons represent the probability of finding a particular occurrence in a particular region of the AQAL matrix disclosed and brought forth by the perspective enacting the occurrence.)

The 8 indigenous perspectives thus enact different (but tetra-related) event horizons--phenomenological worlds or zones, or what I will sometimes call "**hori-zones**"--horizons of awareness within which various types of occasions arise (or can arise). These 8 indigenous perspectives mark "phenomenological hori-zones," zones of experiential enactment and disclosure, brought forth in part by the subjects perceiving them (tetra-enacted). There are I-spaces, we-spaces, it-spaces, its-spaces--and a hori-zone is the apprehension of those events from within or from without their own self-defined boundaries.

A hori-zone is a space of possible experience for sentient beings in general. A hori-zone is a meeting place of first, second, and third persons, as they mutually enact each other. Prior to perception is perspective, and a hori-zone is a swatch of the AQAL matrix scoped and felt by a particular play of native perspectives. The various hori-zones are some of the ways the Kosmos feels itself, moment to moment, nakedly.

There are many ways that these 8 indigenous perspectives can be simplified and grouped for discussion, the most common of which is simply the four quadrants themselves (fig. 1), which highlight the interiors and exteriors in singular and plural.

But we can also group these native perspectives as the insides and outsides of the interiors and exteriors. This is also a very useful grouping--and one that we will often use--because it highlights the important difference between the nature of insides (which can be known only by touch, and are intimate) and the nature of outsides (which can be seen at a distance, and are distancing).

With reference to figure 2, we will be discussing the insides of an I and a we, which together we will call **zone #1** (the inside-interiors). The next excerpt looks at the outsides of an I and a we, or **zone #2** (the outside-interiors). Later excerpts are devoted to the insides of an it and an its, or **zone #3** (the inside-exteriors), and the outsides of an it and an its, or **zone #4** (the outside-exteriors).

We begin this walk through our native perspectives by entering zone #1.

THE INSIDE FEEL OF THE INTERIORS: Knowledge by Acquaintance

The insides of the interiors means *the view of an interior holon as seen from its own insides* (i.e., as seen from *within* an **I-boundary** or a **we-boundary**). This can occur in the singular (the inside of an "I") and in the plural (the inside of a "we").¹² Here are some quick examples of each.

Singular: The Insides of an "I"

I can attempt to feel the interior world from within, i.e., directlyprehend it myself. This is a first-person experience of first-person experience, which most obviously happens when I feel or prehend my own interiors in the moment of their arising. This is an example of the "inside" of an interior occasion.

Natural language embeds this hori-zone as both first-person singular subjective (or "I") and first-person singular objective (or "me"). We say things like, "I am aware of myself," "My understanding of my own motives is that I was not acting out of jealousy," "I am hungry," "I know me," and so on. But many forms of first-person apprehension are not reflexive--they are not divided into subjective and objective--not "I know me" but "I feel I"--or simpler still, just a non reflexive I-feeling, a type of self is-ness. This is rudimentary prehension at its simplest.

Representative Methodology: Phenomenology

The study of the occasions that arise in an I-space is called **phenomenology**. Phenomenology, as a specific philosophical school, was founded by Edmund Husserl; as a general movement it has, needless to say, numerous variations; and as a general disposition, phenomenology is really as old as the human interest in consciousness itself, whether we call it introspection, meditation, contemplation, or simply feeling.

Charles Peirce, America's greatest philosopher and founder of pragmatism, was also a great proponent of phenomenology, which he called "phaneroscopy." The "phaneron" is a term he coined to refer to "the total content of any one consciousness, regardless of its cognitive value."¹³ Phaneroscopy, then, is simply a survey of the phaneron, the total contents of any consciousness.

Peirce, known for his incredibly sophisticated logical and linguistic studies, would nevertheless conclude that "the whole content of consciousness is made of qualities of feeling. To be conscious is nothing else than to feel."¹⁴ (This is decades before Whitehead.) Of course, when I feel my interiors, I can feel ideas, feel concepts, feel feelings, feel images--I don't just feel feelings. The point is that interiors all

share an immediacy of presentation. This simple immediacy of feeling, Peirce called a "pure Priman," a primary given in consciousness that is "indecomposable"--cannot be broken down into anything simpler. Consciousness also discloses Secundans, Tertians, etc.--but the pure Priman is the presence of pure presence in this moment.

(Peirce may be forgiven his neologisms; he always delivered them with wit. William James borrowed so heavily from Peirce's pragmatism that Peirce changed the name of his system to pragmatism, "a term so ugly as to discourage theft.")

Phenomenologists of virtually all schools point out that objects in the sensory world never present themselves with any sort of certainty or completeness; at best you see only aspects of sensory objects (e.g., you can only see one side of a tree at a time). But mental objects (e.g., the image of my dog Chester) present themselves directly and immediately. When I say, "I am immediately aware of that tree over there, and I am certain of that," what I am really aware of is not the whole tree--I would have to walk all the way around the tree to see all of it--but rather the image of this side of the tree, and that is what I know directly and immediately: in other words, mental objects, not sensory objects, are immediate and undeniable. When a mental object presents itself, it simply presents itself, and there is no denying that presentation. Last night I dreamed I was eating dinner at restaurant in Paris, and while I was dreaming, those images presented themselves with immediacy and undeniability--those images, *as images*, were absolutely real to me.

The question is then, does a mental image or object correspond to something "real" in the sensory world? Last night, was I *really* in Paris? Here phenomenologists make an important contribution, which is generally called "bracketing"--namely, in studying mental phenomena as mental phenomena, we must bracket whether or not they or their referents "exist" in the sensory world; they must be studied in themselves, as they appear, or as they immediately present themselves to consciousness, a presentation that *in itself* is direct and undeniable. These mental objects exist in a mental space, in a space of consciousness (e.g., they exist in the phaneron), whether they do or do not exist in a sensori-physical space.

Phenomenology is above all the study of consciousness, whose presentations are direct and immediate; and secondarily, how these presentations relate to each other and to the sensorimotor world.

Beyond those general points of agreement, phenomenologists strike out in different directions. For AQAL metatheory (which adjusts the pronouncements of any particular paradigm in light of the total web of other paradigms, trimming those pronouncements only under warrant of nonexclusion, enfoldment, and enactment), phenomenology in general is a paradigm that has adapted most centrally to the study and

elucidation of the insides of interior holons, inside-interiors that more clearly announce themselves when competing claims for "existence" are bracketed (this is what Peirce meant in the above quote by "regardless of its cognitive value"--i.e., regardless of whether it is "true" according to sensoriphysical dimensions).

Bracketing is simply the nonexclusion principle applied to interior domains, where it asserts (correctly, I believe) that sensorimotor paradigms have no right to infringe on the reality of the phenomena brought forth and illumined by other paradigms and practices, including interior paradigms and practices, which all sentient beings are engaged in anyway whenever they feel their own feelings.

For AQAL metatheory, a *phenomenological space* is simply the sum total of phenomena that can be (tetra)enacted by a subject bringing forth that particular space. This a very general notion, applying, for example, to physical space, emotional space, mental space, spiritual space, as well as an I-space, a we-space, an it-space, and so forth. The whole point, of course, is that all spaces are tetra-spaces, or more accurately, all spaces are AQAL spaces: any given space, such as an emotional space, is actually a space whose dimensions include quadrants, waves, streams, states, and types (among other perspective-occasions).

But the important point about any phenomenological space--a point that sets an AQAL use of this concept apart from that of the phenomenologists--is that a phenomenological space is an indigenous perspective that is embodied, embedded, enacted, and enfolded in other spaces, the sum total of which are represented as the AQAL matrix. Terms such as "perception," "awareness," "feeling," and "consciousness" fail to indicate that those items are always already perspectives. There simply is no such thing as "perception" anywhere in the Kosmos, for every perception of a sentient being is always already situated in relation to other sentient beings, and therefore every perception is actually housed in an indigenous perspective. Perception, awareness, consciousness, feeling--none of those items exist per se, and those who posit, for example, feelings as primary, are really positing low-order abstractions.

Perceptions, as opposed to perspectives, particularly embed and hide the modernist prejudice of agentic selves free of communion intuiting universal abstractions, a game peculiar to young, modern, male humans. On the other hand, the privileging of perceptions is also a very old prejudice, found in everything from Buddhism to Whitehead to conventional eco-philosophies, as we will continue to see. Even postmodernism's "interpretation" secretly privileges perception, in that its cultural relativity is itself a relativity of perceptions, not perspectives (which are, in fact, taken for granted and unexamined).

This means that the "universals" presented by phenomenologists, such as eidetic intuition and knowledge of essences, might indeed be universal, but nonetheless are never presented outside a

perspective. The universal "whiteness," for example, may indeed be a universal, but it is still a third-person mental object perceived by the first person of the phenomenologist. I am not saying there isn't a universal of whiteness; I am saying, even if so, it never arises outside of a perspective. This is why, for AQAL metatheory, the Kosmos is built of perspectives, not perceptions, and why phenomenology has to take its true-but-partial seat at the integral roundtable.

Integral Math

If we call this first event horizon a "first-person experience of first-person realities," we could represent it as (**1p x 1p**), where "1p" means "first person." You, as second person (**2p**), also have your own first-person experience, which, with reference to me, would be: **2p(1p x 1p)**--which means, your second person has its first-person experience of its first-person realities. If my perception of your first person, which can be represented as $1p(1p) \times 2p(1p)$, matches your perception of your first person, $2p(1p \times 1p)$, then we have mutual understanding:

$$1p(1p) \times 2p(1p) = 2p(1p \times 1p)$$

That is the beginning of an integral mathematics based not on variables but on perspectives. For those interested, I will pursue this mathematical form of the integral calculus in **Appendix B** and a series of ongoing endnotes, suggesting how a Kosmos is constructed of perspectives, not things or events or perceptions or processes. Honest, you don't have to follow this; it is simply a notional system useful for reminding us to honor all primordial perspectives; if mathematical notation is not your cup of tea, the essentials of these perspectives are represented in figs. 2 and 3.

"Integral calculus," as indicated earlier, does not specifically apply to its mathematical forms, but simply to any mental operation or "calculus" that conscientiously attempts to include as many perspectives as possible in any approach an occasion. Thus, "integral calculus" simply means an honoring of all indigenous perspectives, which is how we will mostly use it.

But it can be applied specifically to mathematics, with rather intriguing results, as suggested in Appendix B. If the universe is composed of sentient beings or holons (all the way up, all the way down)--and not merely things nor events nor processes nor systems--then the "stuff" of the universe is perspectives, not mass nor energy nor force nor feelings nor perception nor consciousness (all of which are always already a perspective). Integral mathematics, therefore, does not abstract relations from objects, but from the perspectives of sentient beings, and its "operations" fall within the matrix of indigenous perspectives. The result is still an abstract system, but a system that is always embedded in the realities of sentient beings, and hence a system that stays much closer to the real world, even in its abstractions. Moreover, if its terms (which include 1p, 2p, and 3p) are all collapsed to merely third-person objects,

typical "flatland" mathematics is generated. Well, as I said, these semi-abstractions will be pursued in Appendix B for those so inclined. The only point we need take with us right now is that the relational perspectives native to sentient beings (as summarized in fig. 2) give rise to the major methodologies of human inquiry (as summarized in fig. 3), and an integral mathematics can be constructed based on those primordial perspectives. As far as I can tell, this primordial mathematics appears to be the root mathematics from which all others are abstracted abstractions.

Tele-Prehension

Hori-zone #1, then, simply refers to whatever is arising in consciousness, whether it has a referent in the sensory world or not. A representative methodology of zone #1 is phenomenology (or, as Peirce would say, phaneroscopy, a "survey of the phaneron," a seeing and feeling of the content of consciousness). The most common singular version is, whatever is arising in an I-space; the most common plural version is, whatever is arising in a we-space.

We left off the discussion at the singular version--my own immediate awareness of my interior, a type of "I feel I," as well as more complex versions, such as, "I am aware of various interior objects, like the dream where I was at a restaurant in Paris."

Can this interior feeling-awareness occur in any sense when it comes to others? That is, can I directlyprehend the inside-interior of another subject? Can one "I" know the insides of another "I"? Can I feel your feelings in any direct way? Or know your thoughts in any direct way?

In most cases the answer, of course, is "no." However, there are at least three senses in which we might be able to speak of something like an immediate inside-prehension of another holon's interior. Whether these exist or not, it is important to recognize that, if they did, they would fall into this general category (i.e., hori-zone #1, an interior reality seen from within its own boundaries). We already know that one type of zone #1 exists (i.e., my own prehension of my own inside-interior); we are now asking if an I canprehend the inside-interior of another holon? All three of the following instances are a little bit "far out"; if the following instances seem incredible, then the major example of zone #1 (i.e., my inside-prehension of my interior) is the only one we need in order to carry integral methodological pluralism forward in our metatheory.

Psychic phenomena. The first case of one "I" knowing the insides of another "I" is some sort of psychic phenomena, such as telepathy, which is basically "prehension at a distance" (*tele*: far, distant; *pathy*: feeling or perception). I believe the evidence for the existence of various types of psychic events is very compelling, and I will accept them as provisionally the case. Still, this is not my main focus, so we will move on to the two other possibilities.

A transcendent Self. The second is a more purely spiritual sense, in which there is but one Self ultimately inhabiting the interiors of all holons, so that all holons share an immediate presence of Presence (i.e., the immediate nowness of all prehension or awareness, in all holons, is instantaneously felt by the same Spirit--as Erwin Schroedinger, the cofounder of quantum mechanics, put it, "Consciousness is a singular, the plural of which is unknown." In my opinion, that is the ultimate origin of intersubjectivity: namely, the same nondual and nonlocal Subject inhabits all subjects, such that an instantaneous intersubjectivity from within connects holons prior to any exchange of any sort between holons. Still, this is an enormously complex issue, which I will address in an endnote).¹⁵

Harmonic empathy. The third version, which is perhaps the least objectionable to the orthodox (and therefore one I will often use), is something like the interior equivalent of exterior resonance or vibration. If you strike a note on one piano, the same string on a piano next to it begins to vibrate, an instance of exterior harmonic resonance. Harmonic empathy is the interior equivalent between two sentient beings: a type of *felt resonance* or mutual prehension--an immediate, nonreflexive, intersubjective presence or resonance with another holon at a similar level of depth. When in the presence of another holon of similar depth, I am, so to speak, in a dual field, whose exterior (or Right Hand) is mass-energy resonance or surface connections, but whose interior (or Left Hand) is feeling-resonance and interior co-presence. Of course, all sorts of other types of intersubjective factors contribute to this *felt resonance* (particularly various types of communicative exchange); but in its purest sense, it is a type of *harmonic empathy* with the insides of the interior of another holon at a similar level of depth, a resonance that occurs without exchanges, just direct co-presence.¹⁶

For simplicity's sake, I will refer to all three of these "direct feelings of another's feelings" as "**tele-prehension**," whether that refers to psychic phenomena, spiritual nonduality, or harmonic empathy (although I will especially emphasize the latter two).

Plural: The Insides of a "We"

Such is the inside of the interior of an individual or singular holon--anything seen or felt from within an I-boundary. The inside of the interior *plural* is simply anything seen from within a we-boundary.

Specifically, the inside-interior of a collective holon is *the view from within the boundary of a "we"* (or the inside view of a first-person plural phenomenological space). What must happen for a first-person "I," a second-person "you," or a third-person "him" and "her," in order to *understand each other*, or feel each other, or share any sort of horizons at all? What happens in order for any sentient beings to be able to say, or simply feel, or even vaguely intuit, that they belong to a "we"?

Do you believe that geese have feelings? I do. What happens when geese fly together in a beautiful V-formation in the sky? Obviously they are coordinating their *exterior* forms and they are modifying their *exterior* behavior so that each individual bodily form (each "it") is part of the collective V-formation (the social form or "its"). In other words, each organism or "it" is aware of other individual "its" (other geese), and they are behaving so that each "it" is part of (or inside) a social system of "its." The geese are clearly registering and coordinating with each other's exteriors.

But if they also have *interiors*--impulses and sensations and proto-feelings--aren't they in *resonance* with those interiors as well? If they *share* exteriors (which clearly they do) and if exteriors make no sense without interiors (which they don't), mustn't the geese share interiors as well? If there is inter-exteriority in the flock, isn't there some sort of inter-interiority as well? Not full-blown, self-reflexive, linguistic intersubjectivity, but similar sensations in the feeling space that they share when they fly together?

Personally, I believe that geese are sentient beings and that they *feel together* when they fly, and that is why they fly in the first place. I am not denying that they have exterior physical and biological reasons for doing so. I am simply saying that I believe that all exteriors have interiors, and I believe that all shared exteriors therefore have some sort of shared interiors. Exteriors without interiors is like "up" without "down" or "north" without "south."

If you don't believe that geese have interiors (you insensitive slob, you), then you should probably stop saying they have exteriors, because you are simply talking nonsense at that point. But, in any event, for AQAL metatheory, and absent evidence to the contrary, all holons have a Lower-Left quadrant, an inter-interior, or inter-*proto*-interior, or inter-subjective dimension--all the way up, all the way down. If geese register each other's outsides (and they must in order to fly together), then that *same event* felt from within, not merely seen from without, is called the Lower-Left quadrant.

But whatever you think about geese, we can move directly to the human domain and make our points with less fuss. The "inside-interior" view of a collective holon is simply whatever you and I see whenever we use the term "we."

This "we," of course, is a total and complete mystery (whether it appears in geese, in wolves, or in you and me). Like all interiors, you simply have to be there, in person, in immediate presence, and look, in order to see what a particular "we" is seeing (or in order to feel what we are feeling). As will often be repeated, all interiors are known by acquaintance, not description--you have to **be** there, **in person**--which means, in first-person singular or first-person plural.

(After all, the "third person" is somebody or something we are talking about, so of course a third person, as third person, can be adequately known by description or talking about. But first-person realities

cannot be known by talking about, only by being, only by direct acquaintance, by immediate awareness as the first person who is speaking, not being spoken about.)

In this case, the point is that two interior "I's" that are initially *outside* of each other can, miraculously, be *inside* of an interior "we"--not inside the same social system, ecosystem, or *exterior* collective, but inside the same *interior* collective, inside a circle of recognition and understanding and shared meaning horizons, whose contours, we have seen, always overlap with collective exteriors but cannot be reduced to them, shared interior contours that are evoked whenever you and I and use the word "we."

Individual (I/It) and Collective (We/Its)

Let's pause here and notice a point whose importance cannot be overestimated. We previously noted that no Left-Hand occasion can be reduced without remainder to its Right-Hand correlate--no "I" can be reduced to "it," no "we" can be reduced to "its." The simplest reason is that perspectives are, by their very nature, not interchangeable. Of course, I can stand in one perspective and claim that I am giving the "real" factors operative in all the other perspectives--for example, "All first-person realities are really third-person processes"--but that is simply violence in its purest form. The same is true for the upper and lower quadrants. No collective can be reduced to component individuals, nor can the collective itself ("we" or "its") be treated as an individual ("I" or "it").

The latter notion--that a society of organisms is not itself an organism, or a system of individuals is not itself an individual--often causes a great deal of confusion, so let's look more closely at the relation of an individual and a society. For this discussion, an "individual" means any holon in the upper quadrants (an "I," an "it," or both together--an "I/it"--which is how they exist in the real world); and a collective, group, society, or system means any holon in the lower quadrants (a "we," an "its," or both together, "we/its," which is how they exist in the real world).

Traditionally, there have been two major views of the relation between an individual being and a group of individual beings.

(1) The first view is that the individual is the fundamental reality. Groups or systems of individuals do not bring anything to the table that is not present in individuals alone, or, at the least, groups or systems or societies do not have any rights above and beyond the rights of separate individuals. This is the "individualistic" view (which in its strong form amounts to a type of atomistic individualism). Paradoxical as it sounds, this view believes that only wholes exist, not parts. That is, the whole individual is an end in itself, and it is NOT a part of any larger whole. The individual is a whole, period, not a whole that is a part of some larger whole. In short, when it comes to individuals, they are wholes, not parts.

(2) The second view is that the individual is indeed a part of a larger whole or compound aggregate. The group, society, or system is the fundamental reality, and individuals are basically strands in this web, or parts of this system as a whole, and gain their meaning from their place in the whole system. In and of themselves, individuals have no rights, or at the least, individual rights are subsumed by the rights of the whole. In this view, society itself is often viewed as an organism or superorganism. As such, the individual members of society are like limbs or parts of the superorganism. Accordingly, this view is often called the "organismic" view.¹⁷

Where the individualistic position maintains that individuals are wholes in themselves (and not parts of something bigger), the organismic view takes the opposite stance--individual beings, from atoms to ants to apes--are primarily parts, not wholes, and they are parts of the great system, strands in the Web, or limbs of the superorganism, which itself is considered the primary or fundamental whole (e.g., the state, the biosphere, the ecosystem). As such, it is the society, system, superorganism, or Web that has the most fundamental rights, and the rights of all strands of the Web (or all parts of the superorganism) are therefore subservient to the rights of the Web itself. In this view, individuals are fundamentally parts, not wholes.

Both of those views historically have had major and widespread influence. The Greek *polis* and the Roman *imperium* viewed societies on the organismic model--and right up to today with James Miller (*Living Systems*), many forms of systems theory, the idea of a great Web of Life, Gaia as a superorganism, and so on. Most forms of eco-philosophy subscribe to the imperium view.

Traditional liberalism, on the other hand, has championed the opposite end of the spectrum--individuals have certain rights that cannot be trumped by the collective. The Bill of Rights of the American Constitution is a classic statement of the inalienable rights that no society can take away from an individual without a due process of elaborate checks and balances. In its extreme form, this view tends toward an atomistic individualism and strident libertarianism.

Most sophisticated theories of the relation of individual and social have attempted to steer a course between those two basic stances, taking the more enduring truths from each and jettisoning their absolutist claims (or, as I would put it, jettisoning the points at which they violate the nonexclusion principle), and this would, of course, include any integral approach attempting to honor the truths of both. Exactly how to do so in a satisfactory fashion has, however, proven more difficult than might be imagined, and only recently have certain solutions begun to suggest themselves.

Two Different Types of "Parts" and "Wholes"

Here's an overall example of what is involved. People commonly say things like, "My sister and I are part of a very close family," or "We are all part of the same biosphere," or "We are a part of the local community." That's one type of "part-ness," if you will: being a part of a community, system, or network. We might call this being a *member* or a *partner* in a wider system or assembly of other partners.

Another "part" is like this: atoms are parts of molecules, which are parts of cells, which are parts of organisms. Here, "part" means an actual *ingredient* or *element* of a compound.

There is a obviously a big difference between being a partner and being a part. To literally be a "part" means to be a component or element that is 100% subservient to the compound of which it is an ingredient. An atom is a part of a molecule, which means that it is fully contained in, and governed by, the molecule. If one holon is literally a constitutive part of another holon, then the first holon is a subholon of the latter and is basically controlled by it.

For example, if my dog Daisy Mae (who is Chester's sister) decides to get up and walk across the room, 100% of her cells, molecules, atoms, and quarks completely obey her command and move across the room with her. There is not a democratic vote to see which cells go with her and which cells don't; 30% of her cells don't remain behind; half of the cells don't go one way and half another. Daisy's intentionality 100% subsumes the intentionality of her subholons, and they dutifully obey her commands without question.

No society, not even fascistic, has that degree of control over its members, because members are not literally units in a single huge organism. A society does not have a sensitive center, nor a central "I" awareness, nor a single intentionality; it has lots of "we" awareness, but no dominant "super-I" that is aware of and controls all its "parts." A social holon sometimes has one part (like a king) trying to control other parts (like you and me), but not only do such social systems strike us as pathological, even so, the king does not do this by instantaneous intentionality that directly makes you and me jump at a distance. There is simply no such fashion in which individuals are in all ways to societies as cells are to individuals.

The point is that an organism is not a part of a society in the same way that a cell is part of an organism. These are two different types of "parts" and "wholes": two different types of "wholes" (a whole individual and a whole system) and likewise two different types of "parts" (constitutive components and participating partners).¹⁸ Even those philosophers who have taken a generally "organismic" view--from Herbert Spencer to Alfred North Whitehead--have emphasized the many important differences between individual organisms and societies/systems, differences we will continue to explore as we go along.

(Of course, in one sense, an individual organism is a system, because "system" in general simply means "a functional whole"; but this individual system has a center of prehension, whereas a collective system does not--as Whitehead put it, the individual has a "dominant monad," whereas societies categorically do not--which is why "system" usually means the collective system, although it can apply to systems in an individual organism. The point is simply that systems in an individual often have a central agency, but collective systems rarely do--and if they do, they become what, by definition, is called an "individual"--which is why "systems" is usually used to refer to communal, societal, or collective holons, which is generally how I will use that term, although context will tell. A system or collective holon is indeed "a functional whole," but, as we will see, its control mechanisms--or how it establishes its wholeness--differs fundamentally from those of individual holons.)

As we saw, the strong organismic view maintains that a system or society is an organism or superorganism composed of its members as if they were limbs of a single body. This is the imperium view of systems, a view also referred to as the leviathan view. The word *leviathan*--which etymologically means "very large animal," "titan," or sometimes "monster"--has been used by writers (most famously Thomas Hobbes) to mean that the state, as leviathan, must have supremacy over its subjects (in order to curtail their selfish ways); and it also applies generally to any systems view that sees the whole system as the primary sovereignty, or the fundamental reality, and all parts of that whole are therefore primarily strands in a web, not members or partners in a coalition.

But we have seen that there are no actual leviathans anywhere in existence. Individual holons have something like a sensitive center--a locus of prehension--or an individual subjectivity, agency, and intentionality. The more developed forms of an individual holon use the word "I" and can take a first-person singular perspective on events. Collective holons or systems do not have a single super-I, super-will, or super-agency; they never use the word "I"; they do not 100% subsume the agency of all their members; and they have no sensitive center--in short, there is no social leviathan anywhere in concrete existence. There are plenty of social systems, but no social leviathans.

On the other hand, there is no individual anywhere in existence, either. All holons have (at least) four dimension-perspectives (quadrants), none of which can be reduced to the others. The individual holon possesses properties that cannot be fully derived from the collective holon with which it is enmeshed. Likewise, the collective holon (e.g., ecosystem, social system, cultural habitus) possesses patterns, rules, and networks of exchanges that cannot be reduced to, nor derived from, its individual members. These members are not merely strands in a web, cogs in a machine, or bricks in a building (the leviathan view); neither are they atomistic individuals who are libertarian islands unto themselves in a sea of other aliens; but rather they are all interacting partners, members, or associates in networks of intersubjective and

interobjective exchange. Sociocultural holons and collective systems often use the word "we," but they never use the word "I."

I and We in an Ecosystem

Let's take a simple example and do a "walk-through" using a calculus of indigenous perspectives to highlight some of these important distinctions.

Let's take a local ecosystem that, for simplicity's sake, we say is composed of life-forms up to bacteria. This ecosystem itself does not have single sensitive center or single "I," although all of the bacteria themselves do have a sensitive center (an "I" or proto-"I"). Whitehead called this "I" or sensitive center a "regnant nexus" or "dominant monad," and his point is that individual organisms have it, systems do not.¹⁹ In terms of the ecosystem's relation to the individual bacteria, the ecosystem is not itself a Daisy Mae: the bacteria are not limbs in a leviathan, parts of a big Web, elements of a compound, or subjects in an imperium, but are partners or members of a social system (the local ecosystem), a system that cannot be reduced to its individual members, but neither is it a superorganism that swallows its members whole.

A four-quadrant view of that particular ecosystem, honoring each of its indigenous perspectives, might go like this: in reference to the bacteria, in the Upper Left is a individual bacterium looked at from within, as a living being, as a bearer of some sort of sentience, rudimentary experience, proto-"I," or prehension. However rudimentary, each bacterium has a first-person prehension that is its own spark of awareness, and that first-person reality cannot be captured, or even hinted at, by third-person objective terms, concepts, or theories. The bacterium, within the event horizon of its immediate sensation, is not a third-person organism but a first-person feeling.

On the other hand, each bacterium does indeed have aspects or dimensions of its being-in-the-world that can be effectively viewed or felt as an object or an objective occasion, not only by humans, but by other bacteria. As one bacterium approaches another bacterium, they each have a first-person prehension or sensation, and they each also register the other as an approaching or "objective" entity (an object in the Whiteheadian sense, a third-person "it"). The objective aspects of the approaching bacterium are particularly signaled by chemical messengers, rudimentary tropisms, and molecular sensing. The simple point is that each bacterium has an interior sensation, but also an exterior registration of other exteriors (i.e., UL and UR, respectively).

The *sum total* of those *exterior* registrations and interactions is what we call a "system" (which is the Lower-Right quadrant: the whole system or network of interobjective exchanges)--in this case, the local ecosystem, which includes, in this simple example, numerous life-forms up to bacteria and their limitless number of mutual interactions. In other words, each individual bacterium--when viewed in a third-person

or exterior mode--appears as an objective organism that is registering and interacting with other objective organisms, and the sum total of those interactions, when also looked at in a third-person or exterior mode, appears as an objective system or network of mutually related interactions. In short, each *object* is involved in an *interobjective* network, a series of exteriors that are mutually related and mutually interdependent.

At this point, there are two ways to conceptualize those exteriors--and here we come back immediately to the autopoietic and the systems/complexity views. The autopoietic view attempts to suggest (or reconstruct in third-person terms) the types of exteriors that the *bacterium itself* is actually registering or enacting, while the systems approach stands back and takes the "view from 50,000 feet," which, although NOT a view present in the biological phenomenology or cognition of the bacterium, is a view that some humans take and is useful in that regard. (Those two approaches were the inside view and the outside view of exteriors, which we will later explore in more detail as zones #3 and #4). For our simple four-quadrant view of this ecosystem, we will mostly use the systems view (at the end of this example, we will return to autopoiesis and fine tune these hori-zones).

Taking a systems stance, when we view bacteria not as first-person sentient beings but as third-person objective organisms, and we do so from our own level of rational cognition or higher (i.e., from orange or higher), then we find that organisms are inter-related in networks or systems of mutual exchange. That is, a paradigm or social practice of systems observations conducted by the orange probability wave brings forth, enacts, and illumines networks of objective organisms--it brings forth the systems or network-nature of third-person plural dimensions of being-in-the-world. (Because this rational or systems view is disclosed only at orange or higher, it is not part of the cognition of the bacteria themselves--nor of the archaic, magic, or mythic worldviews.)²⁰

The simple point is that this systems paradigm or practice discloses that each organism is involved in various social systems and ecosystems (each object is a part of an interobjective network, where "part" means partner or member, not element or ingredient). The various organisms are linked together into networks, not because they are limbs in a leviathan, but because they share objective intersections, intersections that are necessary for the life and existence of each member of the ecosystem. These intersections include, above all else, extensive systems and *networks of communication* that link all organisms in any system (at all of their various levels).

As we will see in the following sections, Niklas Luhmann caused a profound revolution in systems thinking when he pointed out that **systems are not composed of organisms or individuals, but of communication**. In other words, the "ingredients" or "component parts" of a system are not individuals (that would be a leviathan) but the networks of contacts and exchanges between all of them. The sum total

of these *exchanges* or *intersections*, at any given locale, is the "system" of which each organism is a member, not a part. Organisms are not parts of a Web, but their transactions are.

Luhmann's conclusion is exactly the conclusion arrived at using an integral calculus of indigenous perspectives; but, as I will try to show, an integral calculus also discloses that the same is true in the Lower-Left quadrant--namely, that networks of *intersubjective* exchange help to constitute cultural backgrounds of "we," just as networks and systems of interobjective exchange constitute their social correlates ("its"). Luhmann captures many of the essentials of social networks, but not cultural networks. That is, where social systems can effectively be captured by third-person plural terms (e.g., "mutually reciprocal and interrelated networks of dynamic processes"--or "holistic its"), the networks of intersubjective circles can only adequately be captured in first-person plural terms: by any other name, "we." And whereas "its" can be known by description, "we's" can only be known by acquaintance.

The "we" in all its many forms is the Lower-Left quadrant. It is the interior of any exterior system (an interior not itself located in exterior space; and affected, not caused, by exteriors, as part of mutual tetra-enaction). This "we" is the inter-interiority that geese feel when they fly together-- *it is a mutual resonance of interiors*, not just a behavioral coordination of exteriors. Accordingly, an ecosystem can be looked at from the outside in a mode of third-person plural, but it can also be felt from within in a mode of first-person plural. Exactly what that means will be extensively investigated below in the sections on "solidarity," sections that emphasize the importance of hermeneutics for getting at collective interiors, just as systems sciences are needed to get at collective exteriors. And, of course, any AQAL methodology would suggest including both.

In short, if bacteria have exteriors (they do), then have they interiors. And if those exteriors exist in networks of mutual interaction (they do), then so do the interiors. Those are the four quadrants.

Moreover, AQAL metatheory maintains that those four basic zones *are available at the level of bacteria themselves*, in that each bacterium has an interior sensation (or prehension), an exterior registration (or rudimentary cognition of its enacted world), an inter-exterior system of communication (which forms part of its social system or ecosystem), and therefore an inter-interior harmonic resonance with other bacteria (and other sentient beings). Its turtles all the way down, and therefore inter-turtles all the way down.

Of course, by the time we get to humans, the cognition of these zones has evolved into rational and vision-logic cognition of these zones, which results in highly sophisticated and often self-reflexive modes of inquiry and paradigms of social practice, few of them available to other sentient beings, but all of them, it seems, launched from essentially similar indigenous perspectives available to sentient beings in general.

This allows us, as we will later see, to plug any human mode of inquiry seamlessly into the Kosmos and thus truly be at home in the universe.

Let me point out one more item, quickly. We said we would return to the bacteria and look at them through the autopoietic lens. In the Upper-Right quadrant in this example (i.e., when viewing the existence of a bacterium as a third-person singular occasion), what Maturana and Varela did that was so original and profound was to look at that occasion *from within* its own enacted horizons--but they did so, not in first-person terms, but in third-person terms. That is, although they fully acknowledged that the bacterium has a proto-"I" or experiential dimension (UL), they admitted that their autopoietic paradigm did not and *could not* get at that interior, nor was it intended to. Rather, they indicated that they were instead giving a reconstruction (in third-person terms) of how the bacterium enacts and brings forth its world (hence, "biological phenomenology"). Autopoiesis is thus a brilliant attempt to take into account the first-person nature, activity, and agency of a biological sentient being, but *only insofar* as it can be viewed and approached in third-person terms--which is itself a knowledge by description, not acquaintance.

In other words, the autopoietic approaches to individual organisms are giving the *inside* view of the *exterior* organism. This is why, in figure 3, you can see "autopoiesis" written inside the boundary of the holon in the Upper Right (where it is contrasted with the more conventional scientific approaches of empiricism, behaviorism, and positivism, which view the objective organism from without--i.e., the outside view of the exteriors).

What Luhmann then did was to take Maturana and Varela's conception of autopoiesis and make his own profound contribution. Instead of viewing a "system" as composed of individuals (as had Maturana and Varela), Luhmann pointed out that systems simply do not behave the way organisms do--i.e., systems are not leviathans, but networks of communication, and *those networks themselves are autopoietic*. Again, that is also the conclusion of an integral calculus of indigenous perspectives, but the integral calculus delivers that conclusion for both the Lower-Left and the Lower-Right dimensions of being-in-the-world (we will return to that in a moment).²¹ Luhmann was not the first to point out that a system is not a leviathan or an imperium, but he was the first major theorist to spot that social systems can themselves be looked at from the inside, so to speak, and thus those networks of communications themselves can be seen as autopoietic.

In short, Luhmann did for holons in the LR what Maturana and Varela did for holons in the UR; they gave, respectively, the inside view of third-person singular and third-person plural. Those inside views of the exteriors (singular and plural) are some of the most influential approaches to zone #3 (the inside-exterior perspectives). We will especially explore those event horizons in Excerpt E (where they

are contrasted with zone #4, the outside view of exteriors, singular and plural, including behaviorism and traditional systems theory), and we will return to an ecosystem and its members below, "Membership." In the meantime, you can see "social autopoiesis" entered as the inside view of the social holon or system, where it is contrasted with the standard "systems theory" that gives the outside view of the social holon or system.

Compound Individuals and Compound Networks

We have seen that, of the relation between an individual and a group/system, the two fundamental views have been that individuals are primarily *wholes* (or libertarian ends in themselves) versus individuals are primarily *parts* (of a system or web, which is the primary whole).

In reference to those two major schools, AQAL metatheory makes several basic moves: it claims that (1) any occasion is neither a whole nor a part, but a whole/part, or holon. It then suggests that (2) there are individual holons as well as communal, collective, or systemic holons; and further suggests that (3) when it comes to individual whole/parts and communal whole/parts, the word "part" means something very different in each case--to be a part of an individual holon and part of social holon is not exactly the same type of partness (nor, therefore, exactly the same type of wholeness). In an individual holon, each larger or higher whole *subsumes* its juniors as *components* or *elements* of its being: whole atoms become parts of whole molecules, which become parts of whole cells, which all get up and walk across the room when Daisy tells them to. Here, the agency of one holon (such as a molecule) is subsumed in and by the agency of the higher holon (such as the cell), so that each larger whole in this sequence means that one agency (or holon) becomes a sub-agency (or subholon) of a larger whole. "Part of a larger whole" in this case means **agency-in-a-superagency**.²²

But with a collective holon, society, or system, there is no single superagency that swallows its parts whole (which is what the Leviathan actually did to Jonah, swallowed him whole--there's a lesson in there somewhere). With a system or collective holon (social or cultural), to be a "part of a larger whole" means to be an **agency-in-communion**, not an agency-in-a-superagency. A system, web, or network of individual holons is a network of agencies-in-communion.²³

Whitehead, among many others, have pointed to this crucial distinction by using the notion of **compound individual** (to borrow Hartshorne's elaboration). That is, individual holons (whether interior [UL] or exterior [UR]) are compound individuals, which means that each senior holon is compounded of its junior holons (it contains, includes, or enfolds the junior holons as elements, essential parts, or actual ingredients of its own makeup). We have already seen this general notion--it is "transcend and include"

applied to individual holons. A molecule is a compound individual, compounded of atoms, which are compounded of protons, neutrons, and electrons, which are compounded of quarks, and so on.

What makes a compound individual at any of those levels is that the agency of each of the subholons is, in some important ways, enfolded or subsumed in the agency of the senior holon (e.g., Daisy): multiple agencies are enfolded in one agency (agency-in-superagency, subholons in holons).²⁴ Whitehead wonderfully summarized this as, "The many become one and are increased by one," which captures well both the unification brought by each new superagency ("the many become one") and the emergence of the new superagency itself ("and are increased by one").

Even though the subholons retain a relative autonomy within the senior holon (e.g., in an organism, cells don't lose their boundaries, they are still relatively independent cells in many ways), nonetheless the agency or autonomy of the junior holons or subholons now also "obey," if you will, the agency of the highest holon of which they are constitutive elements (e.g., Daisy). Whitehead pointed out this crucial feature of compound individuals with terms like "dominant monad" and "regnant nexus": the highest level in the holon becomes a governor (or a "regnant nexus"-- *governing pattern*) of the subholons that are *internal* to that holon.

Whitehead's point is that a society itself is not a compound individual but an association of mutually-prehending compound individuals. A society is a system without a dominant monad; an organism is a system with a dominant monad. (At this point, it is common for Buddhists to say that individuals don't have a dominant monad or a central self, either--the "self" is merely an illusion created by individuals out of ignorance--and therefore both individuals and societies are actually selfless systems. But that still misses the essential point. The "self" might indeed be an illusion; even so, individuals have it, societies don't.)

The point is that a group of individuals is not itself an individual. A communal holon--a culture, a family, a tribe, an ant colony, the prokaryotic network of Gaia, a weather system, a hermeneutic circle, a society, a crystal, an ecosystem, a system at any level--is not itself a compound individual but a collection, assembly, association, nexus, network, or system of mutually related compound individuals. As we will see, what is internal to systems is not individuals but their intersections (as when Luhmann maintains that societies are composed not of individuals but of communication).

One of the ways we will be summarizing this is to say that a society/system is a **compound network**, not a compound individual. The compound individuals in a compound network are indeed mutually interdependent, multidimensional, interlinked, tetra-interpenetrating agencies-in-communions. They do not appear to be, however, parts of a really big critter.

Internal and External

In order to trace the extraordinary relationships between compound individuals and compound networks, we need one last theoretical item. Several sentences in the previous section contained comments like, "Atoms are *internal* to molecules, molecules are internal to cells." The notion of "internal" is used by philosophers to indicate that something is an actual part of something, necessary for its identity. The notion of "internal" adds a third dimension to our other spaces of "inside" and "interior."²⁵ These three dimensions (interior/exterior, inside/outside, internal/external) appear to be the minimum requirements for an integral calculus of indigenous perspectives. They are the three major navigational directions, if you will, in surfing the AQAL ocean with any sort of integral adequacy.

Very briefly, the notion of **internal** is simply another take on "enfoldment," or transcend and include, or development that is envelopment. One holon is *internal* to another holon when it is literally an internal component, ingredient, or fundamental element of that holon. The classic example is the series of compound individuals in the UR: atoms are literally internal to molecules, which are internal to cells, which are internal to organisms, and so on.

As such, if one holon is internal to another holon, that subholon becomes subject to the agency of the senior holon. When Daisy moves across the room, so do those holons internal to her organism. Our simple definition is: *a holon (in any quadrant) is internal to another if it is following the patterns or agency of that holon.*

In a cell, the molecules are some of the actual elements of that cell, or the actual organic ingredients of that cell. So it is not just that molecules are *inside* cells (which they are), but that they are *internal* to the cell's actual makeup. Other things can be *inside* a cell--like an invading parasite--but they are not *internal* to the cell itself, they are not part of its actual agency, identity, or regnant nexus--they are *inside* the cell but not internal to it--they are *external* to its identity, they are external invaders. (Technically, as Varela would put it, the parasite is inside the cell but external to its autopoietic regime.)

Here's some quick examples of "internal" compared to "inside." When you first eat food, it is inside you (inside your stomach), but eventually much of its nutrients become internal, or an actual part of your bodily organism (some of the food therefore crosses both the inside boundary and the internal boundary). Some of the food does not become internal but is excreted; as it passes through the alimentary system, it remains inside but external to the organism, and eventually becomes outside and external: let's call that fertilizer (but which illustrates another point: the excrement of some organisms serves as food for others. It's not just, as Woody Allen put it, that "nature is one big restaurant," but that nature recycles everything, which means that everything is eventually internal to something.)

Another way of saying this is that the *internal/external axis* is simply the axis of a development that is envelopment (or enfoldment). Cells enfold, include, or envelop molecules in their makeup (so that molecules are internal to the cell); likewise, molecules enfold or envelop atoms in their makeup. This is often captured by the phrase: "all of the lower is in the higher, but not all of the higher is in lower" (e.g., all of the atom is in the molecule, but not all of the molecule is in the atom). Again, transcend and include, which establishes an asymmetrical holarchy of increasing inclusiveness, embrace, envelopment, enfoldment.²⁶

(Notice that this is the same *enfoldment* that is one of the three integrative principles discussed in [Excerpt B](#), "The Many Ways We Touch." One of the reasons that such a principle is useful in integrative approaches is that it helps us navigate the developmental or evolutionary current in AQAL spacetime. Holographic metaphors, which are an important part of the picture, fail to capture those important aspects of time's arrow, and thus models built merely of holographic metaphors are, ironically, much less than integral.)²⁷

We saw that **interior** means any holon seen from within (in a first-person or LH stance; exterior is any holon seen from without in a third-person or RH stance); and **inside** means anything on the inside of a holon's boundary wherever it is found (in interiors or exteriors). **Internal** simply means that which is an ingredient or constitutive element in any holon (in any quadrant)--that is, something is internal to a holon if it is following the agency of that holon (and it is external to the holon if it is not). All of those terms--interior/exterior, inside/outside, internal/external--apply to both individual holons and collective holons. For the moment, we will continue to focus on what internal means with compound individuals, but we will soon see that compound networks or systems also have internal ingredients.

(What are these internal ingredients of a system, or the "parts" of which a system is composed? We have already seen one thing: they are NOT organisms or compound individuals. Rather, what is internal to a system is the communication between its members, or, more broadly, what we will call their "intersections" or transactions--all of the inter-holonic realities involved in the system. These *intersections* are the actual "parts" or internal components of the system, web, or compound network, as we will see in a moment.)

Internal in the Interior Spaces

Internal, then, connotes genuine "partness": if one holon is internal to another, then that holon is an actual element of the compound holon, a part of its being, identity, definition. Any holon that is internal to another holon becomes a subholon of the defining agency that holon: enfolded, embraced, enveloped. (Some people, using first-person terms, might call this "agape," but enfoldment will do.)

We have been using examples of "internal" and of "compound individuals" taken mostly from the Upper Right. But the same internality or enfoldment is operating in the interiors. In the development of cognition in humans, for example, we find images, symbols, concepts, rules, and metarules (among others). All of those are holons that are transcended-and-included in the next senior holon--they are each interior wholes that become parts of larger interior wholes ("the many become one and are increased by one")--so that the holons at one level become subholons at the next (e.g., many images are taken up and enfolded in symbols; many symbols are taken up, operated on, and enfolded in concepts; many concepts are brought together, enfolded, and operated on in rules, and so on). In that interior sequence we again we see fine examples of internality, a regnant nexus at each level of enfoldment, a transcend-and-include movement, agency-in-superagency, and a development that is envelopment.

We especially see this vertical axis of transcend-and-include with self development. In order to follow this *internal* development, let's first listen to how *inside* is used when it comes to an "I" or an interior self-sense.

"These are the values that I hold. These are things that I identify with. These are the things that I want. No, I do not want that. Yes, I want this. That idea is not something I believe. Don't do that to me, I won't stand for it." This I-boundary is very real, very obvious.

What is *inside* my present-I are all of the things that are inside the boundary of my felt I-space.²⁸ Like all interior boundaries, you cannot see this boundary in the sensorimotor or Right-Hand world; you cannot see it with ecology, empiricism, systems theory, or autopoietic theories. But you know perfectly well when something is you, and something is not you. When somebody attempts to push their ideas on you; when they invade your privacy; when they attempt to manipulate you--you can spot a boundary violation almost immediately.

All holons, including interior holons, are functional wholes, which means that they have ways to register the integrity of their wholeness, or their self boundaries, or the interface where inside and outside touch each other. A healthy interface allows touching; a pathological interface either dissociates inside and outside (pathological agency) or merges and fuses inside and outside (pathological communion).

The healthy "I," like all healthy interfaces, recognizes what is "I" and what is not "I," while at the same time allowing regulated traffic freely to cross. Each holon has the equivalent of an "immune system," which is part of its capacity to endure and continue in spacetime--aspects of its kosmic habits that allow the holon to persist, and without which it would quickly decrease. Of course, one of the more amazing things about an I-boundary and a phenomenological I-space is how fluid they can be; still, to transcend an

I-boundary is not to break it but to move beyond it; a broken I-boundary is not transcendence but pathology.

But even with most normal I-boundaries, as Perls and numerous depth psychologists have often pointed out, what is inside the I is not necessarily what should be there. The psyche has the equivalent of invading parasites (such as false identifications, introjections, and fixated/repressed elements that have not been properly assimilated). In other words, these *alien* elements are *inside* my psyche but are not *internal* to it--they are not a natural, essential, healthy element of my psyche or my self-identity; they are inside my psyche but external to its real identity--a bit of undigested meat in my psychic system--a type of *psychological immune disease*.

So we can have inside the self, and we can have internal to the self. How can you tell the difference? Remember that the definition of internal is "something that follows the agency of the holon." The reason that a parasite invading a cell is not internal to the cell is that the parasite is following its own agency (which might in fact be attempting to kill the cell); even when inside the cell, the parasite won't do what the cell's nucleus tells it to. The parasite is inside the boundary of the cell but is not internal to it--the parasite "has a mind of its own."

Likewise, dissociated, repressed, or "foreign elements" in the psyche notoriously have a mind of their own: they are indeed "alien elements" because they either originated outside the psyche and do not belong inside it (e.g., introjections); or they are elements that were once integrated in (and therefore internal to) the psyche but have now become repressed, dissociated, alienated: they are split off from the psyche and thus take on a life of their own.

In either case, they refuse to follow the agency of the psyche and instead follow rules of their own--they are still *inside* the psyche but are *external* to its agency: they are no longer part of the harmonious operation and agency of the psyche, but pockets of rebellion that refuse desegregation. They might even become dissociated subpersonalities that split off into multiple personalities, or subholons that commit treason, that split off their agency and intentionality from that of the psyche, miniature subjects with their own intentionalities that refuse to become objects of the ongoing "I" and thus refuse to be part of the larger prehensions of the psyche.

There are, of course, all sorts of variations on those themes, but they all involve various sorts of disruption of the I-boundary, or *disruptions of the boundary conditions of internality for the self*. In simpler forms, what is repressed or dissociated is a feeling, impulse, image, need, or trait that belongs to the "I" but is not owned by the I, a dissociated and outlawed feeling-complex that is *no longer allowed* to arise in the I-space and therefore must take on symptomatic and disguised forms in order to do so.

For example, a man and a woman are in relationship; the man (intentionally or not) violates the emotional space of the woman, which normally would cause the woman to get angry. In many cases, and within limits, anger is a natural and healthy response to boundary violations--healthy anger is the T-cell of the psychological immune system, which protects the integrity of the self-boundary (and the phenomenological I-space). But in this example, the woman is not angry at her lover for being the complete dolt that he is, because she is a nice person and nice people don't get angry; she is, however, and for some strange reason, very sad and depressed. The anger that naturally arose and was directed at another person for having violated her space has now been "retroreflected," or turned back on the self, whereupon she proceeds to beat herself up instead, taking an anger meant for another person and clobbering herself with it, at which point "mad" has become "sad." She is allowed to be sad, because nice people can be sad; but she doesn't know why she is sad, or how she got that way, and she has no control over this depression. In other words, at this point she is no longer translating the phenomena within the event horizon of her self or I-space in an adequate and accurate fashion; rather, these events now appear as *alien symptoms* that baffle her, that require interpretation, that do not obey her agency, that are starting to act with a mind of their own....

Many psychological symptoms--interior feelings of anxiety, depression, phobia, obsession, compulsion--are the disguised forms of feelings and impulses that, for whatever reason, are too dangerous to the I-space to allow them to arise in their raw and naked forms, and thus they have to be "clothed" in more acceptable fashions. Put bluntly, the psyche lies to itself, becomes false to itself, is no longer being *truthful* about its own interiors--the price of which is psychological pain and suffering.

(*Truthfulness*, recall, is the selection pressure, or validity claim, of the UL quadrant. The types of psychopathology we are investigating here involve violations of this integrity or truthfulness, the price of which is psychological anguish, suffering, angst. When the self is untruthful, it damages its internality codes and boundaries, or the ways to tell with integrity what is true self and what is false self. A history of interior deception, untruthfulness, lying to oneself, deceiving oneself, is the beginning of the creation of a false-self system, the beginning of a cosmic habit as a negative karmic stream of dis-integrity that lives on lies. It is this false self we are briefly examining, which is not to say that other things aren't also happening with psychological dys-eases, including, e.g., UR neurotransmitter imbalances, LL family problems, LR economic factors, and so on. We are here simply focusing on the *UL manifestation* of the knot in the Kosmos identified as a "psychological symptom.")

In this example, an original feeling of "anger," which is not allowed by the self's agency, regime, or code (because it is a nice person), is mis-translated as "depression" and thus allowed to arise in the I-space as long as it is wearing that disguise, a disguise that is accompanied by suffering as the price of untruthfulness.

Different cultures have wonderful variations on this theme, the theme of *mistranslating* an occasion, which always has tragico-comic consequences--the "trickster" being one of the most common. In America, there is a phrase, "He's the beard for Joe," which means, one person is acting as a front or disguise for another person. The word "beard" comes from fake beards that a person can wear if they are going to a costume party. If I put on a fake beard, I am disguising myself; at parties, this is funny because it so obvious.

But in other cases it is not as obvious and not as funny. In Hollywood during the '40s and '50s, movie stars were "not allowed" to be homosexual. That behavior was still "outlawed," or not allowed to arise in any public we-space. Therefore, famous male movie stars who were gay--Rock Hudson, Tony Perkins, James Dean--would often appear in public with a woman, and sometimes even marry a woman, as a disguise. The woman, to those who knew, was "the beard"--she was the fake "beard" the man was wearing in public in order disguise his real self and thus be allowed to walk freely in a public we-space. The price to the man, of course, was usually a horrible interior pain and suffering for always having to put up a false front, a false self, in public.

The same thing happens in an I-space. If I have an impulse that is not allowed, that is outlawed, then that impulse can arise in my I-space only if it is disguised. My psychological symptoms are "beards" for my real impulses and my real self. Those outlawed feelings can arise and walk around freely in my I-space only if accompanied by a beard--only if disguised, the flip side of which is anguish, pain, suffering, torment.

If this dissociation increases in severity, the repressed and outlawed occasion is projected outside of the psyche entirely and thus actually appears (to the I-space) as a trait *belonging to another person* onto whom the trait has been projected (i.e., what is actually internal to the psyche is now *perceived* as being internal to the psyche of another person: I am not angry, because I am a nice person, but everybody else seems to have a lot of anger!).

Because the immune system of the I-boundary will protect its phenomenological space from disruption, if an internal element (an element that is a genuine part of the actual self) becomes a threat, that element is no longer allowed to enter the I-space unaccompanied; it becomes "outlawed" and thus must either wear a disguise in order to enter in the I-space ("mad" wears a beard called "sad"), or it is banished from the I-space altogether, in which case it can arise in the I-space only if its ownership is attributed to another I-space.

(Notice that all of this is still happening in interior spaces. If I project my anger, it will be onto another I, and it will then appear, not that I am mad at that person, but that person is mad at me. Anger is not

something running around out there in the exterior sensorimotor world, although it has correlates there, but rather is a phenomenon arising within interior I-spaces, and thus when it is displaced, it is displaced within various interiors. Only in severe pathologies is the interior phenomenon projected not only outside and external, but also exterior.)

In milder forms of dissociation, the repressed occasion appears as an alien impulse (repressed, dissociated, projected). In harsher forms, the repressed occasion is so completely severed from the agency of the I-space that it appears not simply as an alien impulse but an *alien "I"*--it appears as *another I* within the psyche, a relatively independent (sub)personality with a mind of its own, an "I" that is actually experienced as *outside* of my proximate I, another *first person* residing in my psyche--hence multiple personality disorder. In its severest forms, that dissociated first-person subpersonality in its entirety can be projected not only outside the psyche and external to the psyche but also *exterior* to the psyche, in which case this split-off personality is hallucinated--but actually appears as--a real person in the exterior world, a person who talks to me, tells me what to do, won't shut up and leave me alone.... This complex is so dissociated that it can appear in my I-space only if it appears as outside *and* external *and* exterior to me....

Whatever the source and degree of these dissociated, outlawed, alienated, and hence "alien" elements, they involve boundary violations and disruptions of various indigenous perspectives of first-, second-, and third-person occasions--confusions about what is "I," what is "you," and what is "it," all focused on the internality codes of the particular self or I-space. Individuals suffering from these symptoms and inner dissociations reflect them in native language by situating the *origin* of their symptoms as *external* to them: "These panic attacks just happen"; "I can't control my desire to eat"; "I can't get out of this depression," and so on--the interior problems are phenomenologically experienced as *external* to the person's will and intentionality (they do not "obey" my will).

In milder cases, these alienated impulses are external to my I but not yet exterior to my I. For example, the compulsion to eat does not fall on my head like an apple, it does not come from out there--the compulsion to eat comes from somewhere inside me, it just doesn't come from me! I can't control it, I don't want to do it, I hate over-eating, and yet the compulsion, it's stronger than me. The compulsion is definitely experienced as *interior*, but it is *not* experienced as *internal* to my I, not part of my intentionality: it is external to I. Remember that the definition of "internal" is "anything that follows the agency of the holon." Well, this damn compulsion will not follow my agency, my will, my intentionality: it definitely is external to my I (but not exterior or out there). In severer cases, the alienated complex can indeed be projected in its apparent totality into the exterior world, where it might appear as a hallucinated first person.

The job of depth psychology, of course, is to restore the integrity of the self boundary, its internality codes, its interface of touch, so that introjections can be dislodged, projections re-owned, alien elements eliminated or assimilated.²⁹

In many cases, the progress of therapy is measured by how successfully individuals can convert third-person symptoms (or "its), which completely baffle them, to second-person occasions that they are beginning to communicate with, to first-person occasions that they now own.

For example, the person starts out with: "This feeling of depression, it just happens to me whenever I am around Joe. I can't help it." This depression is a *third-person* occasion or "it" arising in her interior space (a third-person occasion in her first-person I-space). As she feels into this depressed state, bodily and emotionally communicating with it as a real *second-person presence* that has something important to tell her (a second-person presence that has an intentionality that can potentially *be understood*), then various felt-meanings will begin to emerge in her I-space--and will do so without their beads (e.g., real and authentic feelings of anger might emerge in her I-space). At that point, she might be able to say, not that "this depression, it just happens to me," but rather, "I am really angry at Joe"--at which point she is not sad, but fucking furious. She has owned her own intentionality.

Thus, from third-person "it" to second-person "you" to first-person "I"--the course of befriending a previously alienated subjectivity (thus reversing the course of the symptom's genesis, where an "I" impulse, censored and disallowed, became a third-person dissociated "it").

Freud famously summarized his version of depth psychology as, "Where id was, there ego shall be." As is now well known, Freud never used the Latin words "ego" or "id," which were words inserted by his major translator (Strachey). Freud himself used the German words "das ich" and "das es," or "the I" and "the it." Freud's actual statement that summarized therapy was, "Where it was, there I shall be"--a truly wonderful summary of therapeutic re-authoring, reflecting well the calculus of indigenous perspectives (from "it" to "I"). That Freud's metatheory is not, shall we say, exactly something to write home about, should not detract from some of the profound phenomenology Freud brought to this therapeutic endeavor. (One of the best ways to track the "I" and the "it" in therapy is to read the works of Fritz Perls, who was an unsurpassed master of tracing the shadow that is untruthfulness as it migrates from "I" to "it" in symptoms and back to "I" in therapy.)

For the moment, all we need note is how the basic indigenous perspectives, available even to a bacterium, can be traced in my compulsion to eat. The manifest universe does indeed seem to be constructed of perspectives, all the way up, all the way down, linking all sentient beings in endless reflections of each other, an Indra's Net of multiple intimacies.

The I-Boundary

We have seen that when it comes to the interior I and its self-boundary, there are things that are *internal* to this I and things that are *inside* this I, and sometimes they are not the same thing.

What, then, actually establishes or creates the agency of the self or "I," the agency or pattern that determines whether something is internal or external to the self? Several items, but one of the most important is the self's own past history. Each I prehends its previous I. The present-I is thus a prehensive unification of all past I's, which are now *internal* to the present-I. The "I" of this moment prehends the "I" of the previous moment, and thus the feeler of one moment becomes the felt of the next: all the feelings of my yesterdays are tucked into my present I: all of my yesterdays are, to one degree or another, enfolded in the I of right now, they are *internal* to this present I. This is, of course, karma.

This internality, this pattern that is I, is the agency of the self, reflected especially but not exclusively in the self's will or intentionality. This intentionality or agency is freely emerging or unfolding in each moment, and enfolding or enveloping its previous moment (free will plus determinism, creativity plus karma), which is why the I is not merely its past, but neither can the I escape its past. That movement of transcend-and-include is simply one example of the external/internal axis: each moment transcends (or is external to) the previous moment, which becomes internal to (or enfolded in) the new moment.

That is why the vertical axis of external/internal is so important in self development. As it is now widely understood by developmentalists and summarized by Robert Kegan, the subject of one stage of development becomes the object of the subject of the next stage. (This unfoldment/enfoldment is the large-scale or macro-movement correlate of Whitehead's prehension, which covers the micro-scale. The latter looks at moment-to-moment touch, the former looks at what happens over longer periods of months or years, and they both find the same general tendency: unfoldment and enfoldment, or transcend and include, or external and internal, or creativity and karma).

It is the self's history of being-in-the-world that is crucial in helping to define what is internal to that self, what is real and true for that self. What this means is that *interior* holons are *internal* to the self when they follow the karmic patterns of the self laid down as cosmic habits and present now as the agency of the self (and are external to it when they do not).

This does not imply that what is internal is always healthy; a history of untruthfulness on the part of the self, or oppression on the part of others toward the self, can create an unhealthy, inauthentic, or dys-eased self-boundary, an inauthentic internality code, an inauthentic or false self--but it is nevertheless still the karmic history that is helping to define the code or agency, helping to define what is right for this particular self and what is not.

Thus, each *interior* self or I-space has a regulative boundary that establishes the integrity of the self and allows its interfacing with the world. Phenomena that arise within the boundary of that I-space are *inside* the I; phenomena that arise inside the I and are following the agency of that I are *internal* to that I. Just as foreign elements like parasites can be inside a cell but not internal to it, so foreign elements can be inside my self but not internal to it (they are inside my self but not following its agency--they have a mind of their own). The internality of a holon is that which establishes its self-identity. Internal doesn't just mean something is inside a holon, but that it belongs there according to that holon's history of being-in-the-world. Items that do not follow this pattern or agency are external to that holon's regime (and are so experienced).³⁰

As we saw, these external elements sometimes involve pathology (as when internal impulses become external "its"). The relation of externality is not, however, always or even usually pathological. Sometimes the external elements are simply items that are "over the head" of the present self (just as a molecule is over the head of an atom). *External* simply means anything that is not following the agency of the holon (in this case, not following the agency, will, or intentionality of the self or "I").

Those events that are "over the head" of the present self--and are thus experienced as external to the self--include transcendence; and the most common form of that, as we have often seen, is prehension itself, or the moment-to-moment feeling of the present as it transcends-and-include its previous felt moment. The previous moment becomes *internal* to the present moment, which is *external* to it. That is why, in my moment to moment existence, I feel that I am moving beyond the previous moment, and yet the previous moment is enfolded in my awareness. The previous moment is contained in the present moment, but the present moment is *not* contained in the previous moment--and so goes the Whiteheadian flow of Spirit's holarchical unfolding....

Transcend-and-Include

If "internal" means any element or subholon that follows the agency of another holon, then *external* simply means: anything that does not. Sometimes the external element is at the same level of development; sometimes at a lower level of development; sometimes at a higher level. As Varela often points out, a molecule is internal to a cell, but the cell is external to its own molecules: all of the molecule is in the cell, but not all of the cell is in the molecule. The cell is "over the head" of the molecule, it transcends it in many important ways (for example, the molecule is following the agency of the cell, but not vice versa).

These external event-horizons signal transcendence. Transcend-and-include means something new and higher and *external* to the present entity comes into being (transcendence), but the present entity is taken

up, included, and enfolded in the new occasion as an *internal* thread or strand in its makeup. (Some people would call that eros and agape, respectively, but those people probably think geese have feelings.)

Thus, transcend-and-include means external-and-internal. The "many become one" (which means, the many become internal to the new one) and "are increased by one" (which means, the new one is external or beyond the many, although it is in turn transcended-and-included).

So an atom is internal to a molecule, but the molecule is external to the atom. Notice that the molecule is *not outside* the atom-- *outside* the atom is just more atoms. When the atom "looks" *outside* itself, it sees other atoms, but it *cannot* see molecules, or cells, or organisms--not in their wholeness--but sees clearly only the phenomena at its own atomic level. The molecule is not outside the atom but external and senior to the atom (the molecule is on a higher level than the atom), and therefore the atom cannot even see the molecule. Thus, in the entire phenomenological space of atoms, there are no molecules anywhere to be seen. (Likewise, in the phenomenological space of the blue meme, for example, there are no orange, green, yellow, or turquoise events anywhere to be seen. *Literally*.)

The point is that indigenous event horizons are established not just by consciousness (interior and exterior), not just by space (inside and outside), but also and deeply by time, in which each holon in each quadrant prehends its previous moment of existence, makes that previous moment internal to its being, enfolds and embraces and envelops it, a moment of eros reaching up, a moment of agape reaching down. At instances of great evolutionary novelty, when emergent leaps of transcendence make the creativity component of each moment's karma-and-creativity significantly outweigh the dull density of the karmic components, then entirely new levels, new classes, new orders of holons stunningly emerge on the scene, testament to Spirit's *lila* or spontaneously creative play, but a play that tetra-meshes with Spirit's own play of the moment before, embracing, enfolding, and agapically loving that which came previously in the dance. *Internality* weaves the Kosmos together holarchically, enfolding more and more, embracing more and more, loving more and more, until a Spirit is revealed that transcends all and includes all, a Spirit nonetheless fully present in the first transcendence and the first inclusion, which to say, fully present from the very start of this or any universe.

Internality is the form of spacetime's self-prehension, a self-organization through self-transcendence (to put it in dry third-person terms), or--in first-person terms much more accurate--the love that moves the sun and other stars.

The "external/internal" dimension in its most essential nature is the vertical dimension or the "transcend/external-and-include/internal" axis of a development that is envelopment. To be internal is to be agapically loved. Internality underlies the *enfoldment* principle of integral metatheory, and it can be

found operating in all four quadrants (more examples of which will follow). Such is the *height/depth axis* for navigational flow in the AQAL ocean: transcendence and inclusion, unfoldment and enfoldment, creativity and karma, Eros and Agape, operating wherever a compound individual transcends and includes its juniors, which is to say: all the way up, all the way down, leaving no holon in the Kosmos untouched by Eros and Agape, expressed in the higher reaches of the human domain as a wisdom that lets go of everything and a compassion that embraces everything, a sophisticated expression nonetheless of the same indigenous perspectives available to every sentient being across the spectrum of the miracle of manifestation.

Summary of Individual and Collective

We have seen that individual holons are themselves composed of other individual holons--they are compound individuals that are internally composed of other compound individuals (which we called agency-in-superagency). Any compound individual can be looked at from within its own boundaries (as a first-person I) or from without its own boundaries (as a third-person it). At the same time, each individual holon (I/it) exists only in networks of other holons at the same level of complexity or development (i.e., agency is always agency-in-communion); these self-organizing networks or systems of compound individuals are societal, communal, or collective holons (we/its).³¹

A system, to the degree that it is a functional whole, is indeed a holon; but what is internal to this holon is not individuals but their transactions (a point to be explored in more detail below). There is no I/it without a corresponding we/its, yet neither can those be reduced to each other. A collective or systems holon is a compound network, not a compound individual. A group of organisms is not itself an organism. In all systems or compound networks, the compound individuals in the systems are agencies-in-mutual-communion, not subholons in a leviathan; partners, not parts.

Interiors and exteriors and singulars and plurals cannot be reduced to each other because perspectives are not interchangeable (hence, the nonexclusion principle). "I," "we/thou," and "it" are a sampling of the indigenous perspectives available to sentient beings, who, in order to manifest, must take up a position in spacetime *relative to each other*--that is, relative to other sentient beings. Hence, *every* sentient being aware of another sentient being is a first person relative to a second person; and every communication between them is a third person relative to them. (Peirce intuitively understood this with his definition of a sign: any aspect of reality that stands for another, to another: and there you have three persons.)

There is no way around this in a universe composed of sentient holons who only manifest with each other, to each other. Thus, prior to (or, at the least, *a simultori* to) feelings, awareness, things, or processes we find: perspectives. The notion of perspectives appears to give us a much more accurate reading of the

texture of the Kosmos than do notions such as things, events, processes, systems, feelings, prehension, awareness, or consciousness, because *all of those arise only in a matrix of perspectives*. One version of that matrix is called AQAL.

Perspectives are not perspectives on (or of) a pre-given reality or universally given world; rather, each perspective helps to enact or bring forth a phenomenological world (hence, the enactment principle). This is not a mere subjectivism, however, because subjective realities are only part of the story (the part of the story enacted by first-person perspectives); in order to manifest in world of already composed of multiple perspectives, those first-person perspectives (of any I or we) must mesh with a world of objective perspectives (of it and its), so that subjectivities must take their place in world of objectivities. "Objective reality" is not a fiction, but is itself in turn only a part of the overall story (the part of the story enacted by third-person perspectives). Each perspective, then, both captures and brings forth a dimension of the universe, and those dimensions must mesh (for us, tetra-mesh) if they are to exist in the same world.³²

Those first-, second-, and third-person perspective-dimensions, in their nonreflexive forms, are present whenever the universe contains three or more prehensive entities or holons (which is to say, always)--the four quadrants go all the way down. That is, if some sort of proto-awareness, feeling, or prehension goes all the way down, the quadrants go all the way down. There is no interior without exterior, but also no singular without plural. To say the quadrants go all the way down is to say that the Kosmos is built of perspectives, not perception, not feeling, not awareness, not matter, not consciousness, not energy--for all of those are *abstractions* from the real world where all of them are always already a perspective. Perception, feeling, awareness, prehension, and consciousness all privilege the monological subject, which exists nowhere in the real world; hence, the "death of the philosophy of consciousness" which is part of the move to a truly post-metaphysical stance.

We looked at a single cell as an example. If, with the wisdom traditions (as well as many influential modern philosophers), we assume some form of pan-interiorism, then we assume that the cell has some form of sensation or proto-experience--it has an interior as well as an exterior. Further, the cell clearly recognizes boundary violations (as when a parasite invades it), and therefore the cell registers an inside and an outside to its interiors and its exteriors. If we add the notion of cellular solidarity--which simply suggests that if cells have exteriors in common, they must have interiors in common--then we have the four quadrants with their insides and outsides, even with a cell. This is why these 8 phenomenological spaces appear to be indigenous to manifest existence. Not their self-reflexive forms, of course, but their simple registration in the sensitive or prehensive Kosmos.

By the time we get to humans, these 8 primordial perspectives are embedded in various explicit and implicit ways in natural languages, ways that can more consciously be disclosed, honored, and employed

using an integral calculus of indigenous perspectives, which pays attention to the embeddedness (i.e., natural, not metaphysical) of phenomenological spaces using the heuristic guidelines of nonexclusion, enfoldment, and enactment.

Doing so, we noticed that an occasion in any of the quadrants can be viewed from *within* its own boundary or from *without* its own boundary. (In reference to fig. 2, this simply means that a holon in any of the four quadrants has an inside and an outside.) That gives us (at least) eight different methodologies of human inquiry, and we are in the process of discussing examples of all eight--although we have grouped them, for this presentation, as the inside and outside of the interior and exterior, or four general phenomenological horizons, hori-zones, or zones, which are event horizons that are tetra-evoked by the subjects enacting those spaces. All 8 indigenous perspectives are hori-zones, but these four zones particularly highlight certain important features of phenomenological event horizons--namely, by focusing on the inside and outside of any boundary, we can pay special attention to knowledge by acquaintance (or touch) versus knowledge by description (or distance): the first-person and third-person dimensions of being-in-the-world, both of which are important, but neither of which can justifiably be privileged.

(This excerpt is devoted to **zone #1**, or the inside-interior, disclosed especially by phenomenology and hermeneutics. The next excerpt is devoted to **zone #2**, or the outside-interior, disclosed especially by structuralism and cultural anthropology; and succeeding excerpts are devoted to **zone #3** and **zone #4**, or the inside-exterior and the outside-exterior, disclosed especially by empiricism, behaviorism, autopoiesis theories and systems theories. The net result of a walk through our own indigenous perspectives is an Integral Methodological Pluralism that offers a more charitable understanding of the Kosmos, one that makes explanatory room for the many methodologies that people are already using anyway, and one that allows us to condense and instantiate this integral methodological pluralism in an IOS--an Integral Operating System, which acts a constant reminder to leave none of these indigenous perspectives behind in our rush to comprehension.)

We start with hermeneutics, or how individual "I's" can understand each other, interpret each other, come to some sort of mutual understanding with each other--the miracle of shared interiors. What is a "we"? The more you think about it, the more amazing and mysterious it becomes, this secret interior place where you and I must touch if we are to understand each other at all...

Part III. THE CRUCIAL IMPORTANCE OF HERMENEUTICS: What Is a "We"?

A Circle of Friends

You and I are talking. We are friends. This means we already share some sort of background culture (such as a network of shared language). In other words, you and I are already in some sort of a *first-person plural* phenomenological space, or a specific "we-space." Your inside-interior singular ("I") and my inside-interior singular ("I") have come together in a space that we both call "we."

You are attempting to explain to me an experience that you had last night. As you begin to convey this information to me, at first I do not understand the whole picture; I must listen and attempt to interpret what you are saying. At some point, presumably I will get it, I will understand, and we will share that understanding. At that phenomenological point or nexus of mutual understanding, you and I share a "we." Your horizon of meaning and my horizon of meaning overlap at that point. Both of us will therefore say things like, "Is this what you mean? Yes? Then we understand each other, right?" "Yes, we understand each other."

We understand each other: two "I's" have overlapped or intersected in a "we."

At this point, I am not primarily concerned with whether or not two people--any two people--can ever really understand each other. The typical pluralist attempts to interject at this point and claim that people occupy incommensurate lifeworlds and thus mutual understanding and similar signification are not possible ("all interpretation is misinterpretation"). With the integral approach, however, we don't attempt to invalidate another person's claim in that rude a fashion; rather, we back up to a wider horizon and simply notice that people are *already* going around and saying "we understand each other," and therefore we are not primarily concerned with whether that claim is objectively true or not, but in understanding a universe where that claim *can* occur, because it is definitely the case that that claim is already occurring, and at this point we are trying to listen to existence, not judge it.

So, you and I are now "part" of a "we." But this "we" is not a super-I that subsumes you and me into a single organism that then controls everything we think and do. In other words, you and I are *inside* this "we" but you and I are not *internal* to it. That simple understanding is the key to the relation of individual and collective (in both the LL and the LR; we will return to the LR with our discussion of Luhmann; at this time, it is the LL we are listening to).

When you and I say that we understand each other, or that we feel things together, or that we share certain values, and so on, then you and I are inside the hermeneutic circle of a cultural we, or inside a shared horizon of meaning, value, understanding, and so forth. You and I are inside a we-boundary.

For example, if we belong to a circle of friends, we know exactly who is in that circle, and who is outside that circle. We even call them "insiders" and "outsiders." If an outsider attempts to enter this circle of friends uninvited, the circle reacts as if it had an immune system of its own--like all holons, the we-circle protects its boundaries vigorously. Of course, we might decide to enlarge our we-circle to include more and more sentient beings, but we do so by, indeed, enlarging the "we," not damaging it. A damaged or broken we-boundary is, like any broken boundary, not a transcendence but a pathology.

In other words, you and I are inside a cultural holon, with its own event horizon and its own phenomenological boundary. Like all interior boundaries, you cannot see this we-boundary in the exterior, sensorimotor, Right-Hand world. But you and I both know exactly where this we-boundary is.

So you and I are inside a "we," a we that has a definite boundary. But you and I are not internal to this "we." You and I are not actual components, subholons, or parts of this "we"--you and I are not limbs of a leviathan such that 100% of you and me are all dragged across the floor when this monster "we" decides to walk. You and I are members, not strands--our individual "I's" are *partners* in a we, not *parts* of a we. (We are members of a cultural holon, not components of it: you and I are inside, not internal, to the we.)

So what *is* internal to this "we," or what are the actual components of this present "we"? The suggested answer, which the rest of this excerpt will explore, is: You and I are inside a "we" when our intersections are internal to it.

Here's a quick walkthrough: you and I are phenomenologically *inside* this hermeneutic circle, in that you and I both assert that we are within a circle of friendship. But we are not *internal* to it (we do not feel that we are components of a super-I that pulls all our strings). What is *internal* to this "we" are all the present and past *intersections*--literally, the *inter-subjective* occasions--that are contained in the phenomenological space defined by the specific ways in which you and I use the word "we."

Here's a simple example. This is a strong version of a we/its (a sociocultural network); not all collective holons are this obvious or precise, but as an example, this is illustrative.

You and I decide to play a game of chess. The game of chess uses a checkerboard and 16 pieces. Each piece is defined by the types of moves it can make and its relation to the other pieces. These are the "rules" of chess--the regime, pattern, or structure of the game. You and I are inside or "in" a game of chess, not when everything about you and me follows the rules of chess, but when our *interactions* in this game follow the rules of chess. If you or I break the rules, we are "out" of the game. Thus, you and I are **in** a game of chess when our interactions are **internal** to the game: it is our transactions that follow the rules of chess, not you or I.

And, finally, chess itself is not an I, nor is it composed of I's; it is composed of the intersections of I's.

(In fact, as individuals, you and I remain *external* to the game of chess even when we are in a game of chess, because not all of our existence follows the rules of chess, even when we are playing it. My metabolism, my fantasies, my physical fidgeting--and millions of other things about me--do not follow the rules of chess. Only my intersections with you in this bounded spacetime locale follow those rules. So when you and I are playing chess, we are, as compound individuals, *external* to the game. Our intersections, however, are *internal* to the game; when our intersections are internal to the game--or when we follow the rules--then you and I are *in* the game, i.e., we are *members* or players of this particular game; and somebody not playing this game is both *external* to and *outside* of the game, even if they are watching.)

The rules of chess, although they are now fixed, were not always so. The rules of chess have a history. These rules are not natural laws written on the face of matter, but they have, over the years, become regular patterns, forms, or habits that now govern all those who want to play that particular game. When you and I come together to play chess, we are inside the game when our intersections are internal to it, and that internality includes the entire history of chess as it actually unfolded in real time and then settled into the stable pattern now called "chess."

Our ways of being-together are much like chess. The ways that you and I come together into any "we" are determined in part by the history of that "we." That "we" is not itself an "I," but neither can it be reduced to "I's." But one thing is certain: this "we" has a life of its own.

This we has a life of its own. When you and I come together, we have a history. There is nothing you and I can do to change that history. There was that time that you got drunk and threw up on Mrs. Jones; the time that we went over to Sue's house and John was already there; and, of course, that unfortunate incident with the chicken. The *history of this we* helps determine how you and I understand each other, what our shared experiences are, the types of meaning that we can share, and so on. Somebody *outside our circle* will have a very hard time understanding us, yes?

This "we" is a series of intersubjective exchanges that, as a network or collective holon, indeed has something of a life of its own. Every time we get together, the history of this "we" precedes us; it is there, tucked into our present moments together (just as every previous I is tucked into my present I). The study of our friendship is the study of the history of this "we," the study of our culture together. Every time we get together, our history thickens; every time we get together, this "we" deposits another layer of Kosmic habits (or probability waves expressing the ways that we tend to be-together in that locale of the AQAL ocean). If we have been together a very long time, we might say things like, "Our friendship fits like an

old shoe"--a worn habit, but a wonderfully worn habit, comfortable and warm and caring, a groove in the Kosmos we have traveled together, finding so much more of ourselves as we do so.

The mutual understanding that you and I share; the value spheres that we have operated within; the fused horizons that contain our mutual prehensions; the ways that we anticipate each other--all of these only make sense against the cultural background of the "we," this "we" that has a life of its own, and a history of its own. This life-history of our "we" does not exist apart from you and me, but neither can it be reduced to, explained by, or deduced from our individual histories.

You and I as compound individuals are inside this circle of friendship, but the only aspects of us that are *internal* to this circle are the exchanged (and/or tele-prehended) aspects. We have been summarizing this by saying that, among other things, what is internal to a "we" are the *intersections* of its members. (This is the LL correlate of Luhmann's LR conclusion that what is internal to a system is not organisms but communication.)

Overall, then, the items that are internal to this we-circle include the present intersubjective exchanges (or intersections) of its members, the patterns or habits governing those intersections, and the past history of those intersections. You and I are inside a "we" but not internal to a "we," a "we" that enfolds all of our yesterdays of togetherness and the habits they have deposited, to result in the actual patterns of the nexus that comes to define this particular "we" that has a life of its own. Any "we" is carried in the sum total of its members but can be reduced to none of them.

So it is that every time you and I come together, and touch each other from within the circle of our shared horizons, this "we" precedes us, thick and rich and luscious with its own history, a history that provides the context for every word that you and I will utter, frames an event zone for every feeling we can share, surrounds us with a shroud of mutual comprehension in a sea of otherwise alien encounters. This "we" precedes us, enfolds our intersections in its warm horizons, a sheltering sky of mutual understanding, within which our being-together moves.

This "we" is not someplace else; it is not above us, prior to us, or outside of us--it is carried in you and I, but cannot be reduced to you and I, nor deduced from you and I. It is a whole that is more than the sum of its intersections--which is why it has something of a life of its own. I cannot, by myself, change this we; neither can you; we can only dance this dance together, this miracle of care and grace arising in the Kosmos of our being-together.

Nexus

The many ways that we use the word "we" include its present form and feel, and, enfolded in that, *its entire history*--what is internal to a "we" is not you and I but all of the past "we's," all of the past intersections of mutuality. This is why the hermeneutic mode of knowing is often called "**historic-hermeneutic**"--this present-we can only be understood in light of its ancestors.³³ Just as what is internal to any "I" includes its own past "I's" (prehensive unification), what is internal to any "we" includes its own past "we's."

(Here again is the "tetra-hension" operating in all four quadrants, which is part of the very essence of Kosmic karma in all domains: all holons, in all quadrants, transcend-and-include their past.)³⁴

This "we" is a nexus. A nexus is simply another word for a network, a collective, a communal holon, a system, but it gives special emphasis to the relational space of togetherness that constitutes collectives. Since "nexus" has fewer established connotations than "system," I will generally use that term, although they both essentially refer to a collective holon, or an aggregate acting as a functional (LR) or meaningful (LL) whole.

To get the technical definition out of the way first: a **nexus** is the space of *inter*-individual or *inter*-holonic occasions (not trans-holonic and not intra-holonic)--that is, a space of inter-compound individual occasions (whether intersubjective or interobjective--the LL is any intersubjective nexus, the LR, any interobjective nexus). Compound individuals exist in networks or systems or communions with other compound individuals (agency is always agency-in-communion); a nexus is the *phenomenological space* of these communions or intersections. As we have seen, compound individuals are *inside* a system or nexus, but not internal to it. What is *internal* to a nexus are not individuals but their intersections. (And those intersections are nestled in their own history, are enfolded in this we/its that has a life of its own.)

Put simply, a nexus is any space in which two holons touch in any fashion. (And that is true all the way up, all the way down). As we will see, this nexus or intersection network can include all sorts of communicative exchanges (chemical, hormonal, emotional, spiritual, linguistic, tele-prehensive, etc.); it has interior and exterior features (e.g., cultural membership [LL] and social systems [LR], or intersubjectivity and interobjectivity, or *first-person plural* ["we"] and *third-person plural* ["its"] dimensions--or again, inter-signifieds and inter-signifiers).

The word "nexus" itself has three major meanings, all of them excellent for this purpose. A nexus (from the Latin *nectere*, "to bind") is (1) "a means of connection, a link, or tie"; (2) "a connected series or group"; and (3) "a core or center." On the "connection" side, synonyms are "context, relation, reference, coherence"--all of them central to what a nexus is and does. On the "center" side, synonyms are "seat, hub, heart"--which is exactly what a nexus is, the heart of our being together. Not being swallowed by one big

monster, but the profound ways in which we find ourselves by finding each other. In a nexus, we remain as individuals but are nothing without each other.

It's not a paradox. When you and I as compound individuals are inside a hermeneutic circle, those *aspects* of ourselves that are exchanged (and/or tele-prehended) are nothing outside that circle of exchange (they do not exist outside of their being exchanged, since they are the ripples in the exchange itself). This is captured well in the word "transaction"--buying and selling, for example. Anytime somebody purchases something, somebody else has, at the same time and in the very same act, sold something. You simply cannot find an act of buying without an act of selling--they are two perspectives on the same transaction--but the transaction cannot be reduced to either of them. This relational or transactional (or tetra-enactional) exchange is the "stuff" of any collective holon or we/its.³⁵

(In Excerpt E, in our discussion of Luhmann and social autopoiesis, we will see that the same thing holds for ecological systems and interobjective networks, although those networks, of course, are best enacted and illumined via third-person plural perspectives and paradigms. For those interested, here's a quick technical summary: Systems are composed not of individuals or organisms but of their exchanges or communications: what is internal to the system is the communication, not the organisms. Organisms are not strands in a Web, their intersections are. *Organisms* are *members* of a system, their *transactions* are *components* or parts of the system. Organisms are partners, their interactions are parts, links, nodes, or strands in a network. Organisms are **inside** an ecosystem, not internal to it; their intersections, however, are **internal** to the ecological nexus and are the "stuff" of ecosystems, the stuff of systems that represent the exterior-collective or third-person plural dimensions of being-in-the-world--and whose **interiors** are not ecosystems, webs, or interactive processes but the intersubjective feelings of their prehensive members best captured not by systems but by hermeneutics, first-person plural. This approach to a truly integral or AQAL ecology is radical and unprecedented; we will explore it extensively in later sections. We will use "nexus" and "network" to refer to both cultural and social holons--or the interiors and exteriors of collective holons--while also keeping in mind the relevant differences.)

The many "we's" that saturate our lives are often very obvious, both from within and from without. When five friends (other than you and me) come together, for example, and sit in a living room and talk, we already know that you cannot see their "we" in the sensorimotor world, since it is an interior boundary. You might, however, directly experience that we-boundary in your interior if you try to join that circle of friends and are excluded--your interior feelings might be hurt if you are rejected from the circle--and thus you can feel that we-boundary whenever you try to cross it.

If this circle of friends allows you and me to join, then seven of us are now inside this particular circle of friendship. Every time the group allows somebody new to enter this circle of we, the we-nexus itself

will govern, not the new individual or member, but the new member's intersections with us. To step inside our group is to begin to understand and follow the patterns of our group, *patterns that govern the flow of our mutual understanding*--you are inside the group when your interactions are internal to the group.

Likewise, if somebody is born into a particular circle of we, that we-nexus will govern, not *all* of the aspects of the compound individual, but those aspects that traffic in *the intersection space*--the cultural space--the intersubjective space--whose nexus governs, gives meaning to, and provides the first-person plural space in which (and by virtue of which) any mutual understanding can occur at all.

This cultural or intersubjective nexus has, of course, an almost infinite number of dimensions. As we will see, there is a sense in which culture has streams (which have waves) and states (which don't); and types and tokens, grades and clades, hierarchies and heterarchies, groves and grooves. And, of course, any "we" has correlate "its"--any cultural nexus is wedded to a social nexus or system (although never in a simple geographical location, as we have often seen). But any way you look, listen, feel, or resonate with this occasion, a "we" is not only more complex than we imagine, it is more complex than we can imagine--that infinite hall of mirrors, an endless envelopment of nexi within nexi, raw fields of feeling within fields of feeling, forever.

That you and I are friends means that we already exist in several larger "we's" (i.e., we are inside of, not internal to, several other cultural holons or nexuses). These other cultural holons might include shared interests, a religious orientation, a national identity, a shared language, and all the innumerable contexts that are handed to us as Kosmic habits of the many intersubjective circles with which we are enmeshed.

Some aspects of these intersubjective networks are foreground, some are background; some manifest, some latent; some interpretative, some pre-interpretative; some conscious, some unconscious, preconscious, subconscious, superconscious; some content, some context; some pre-linguistic, some linguistic, some trans-linguistic.

(The cultural contexts and backgrounds were, of course, Heidegger's specialty, and I have drawn on much of his pioneering work, especially as refined by Hans Georg Gadamer, the greatest of the hermeneutic philosophers, and Gadamer's interpreters, such as David Hoy. I have also extensively critiqued Heidegger; basically, I believe that, even within his own paradigm, he failed to grasp the importance of waves and streams--and thus badly misjudged the discourse of modernity--and he poorly interpreted the nature of both intersubjectivity and interobjectivity. We will return to this below).

The Hermeneutic Circle

The study of we's is the study of culture. In the particular example we have often been using--namely, our friendship, which is a mini-culture defined by the sum total of the ways that you and I and use the word "we"--as that friendship grows, the history of these we's starts to become a Kosmic habit in this particular hermeneutic circle (i.e., in this particular spacetime locale of the AQAL matrix). You and I are inside this hermeneutic circle but not internal to it.

The **hermeneutic circle** is the phrase many theorists use to describe a "we," which is a wonderful choice. "Hermeneutics" is the art and science of interpretation; the name is from the Greek Hermes, who was the god of invention and commerce, but also the *messenger* and the *scribe* of the other gods. In order to understand messages, you have to interpret them--and notoriously, messages from the gods need interpreting (none more so than from the renowned oracle at Delphi, whose most famous advice has survived to this day: "Know thyself"). But interpretation is wildly slippery, and thus Hermes was also a trickster god--he was, in fact, also the god of invention, cunning, and theft. So let me ask you: if you were in a foreign land and had to rely on an interpreter in order to understand anything that was going on, would you want a trickster and a thief as your only connection to the world?

Well, as the postmodernists have amply warned us, that is what interpretation turns out to be in any event--a trickster and a thief. While the phrase "all interpretation is misinterpretation" (or "all meaning is indeterminate and undecidable") is a typical postmodernist absolutism, it captures a partial truth well enough. That partial truth, as I would put it, is this: much of communication is an exchange of *exterior* signs and words in an attempt to share *interior* realities and experiences, and while exterior signs are third-person occasions, interior realities are first-person occasions--and thus *something incredibly important is always going to get left out*, which leaves a "gap" or "hole" of indeterminacy that can never be filled by words or signs--leaves, in fact, a sliding series of gaps and holes that sabotage interpretation at every step, at every twist and turn in the road of any message that arrives, whether from the gods, mortals, or mice.

Much of postmodernism--from Lacan to Derrida to Lyotard--is an attempt to trace these holes. Communication is not a simple case of sharing units of obvious and definite meaning, but a series of semi-meanings surrounded by a sea of holes and trickster gaps, where absolutely nothing is what you think it is. (Lacan--especially if you read him correctly, which is as comedy--showed that much psychopathology can be traced to the infant's tragic attempts to chase these holes. Needless to say, ha ha, the result is anguish.) Hermes is the trickster, the joker, the jester--and the only person who can interpret Hermes is... Hermes, since he is the only scribe.

In other words, it's holes, all the way up, all the way down.

(I mean that seriously. No holon--at any level, atoms to apes--can signal its interior adequately with exterior signs, whether chemical networks, hormones, or words. It is teleprehension that ultimately grounds intersubjectivity, not communication, as we will see. The postmodernists missed that essential element, which left them with nothing but holes, hence their notoriously self-contradictory stances. But the partial truths they brought forth were indeed profound, and the first was: words don't mean what they say they mean. Hermes is a trickster and a thief.)

And yet here was virtually all previous philosophy simply assuming that words meant what they said they meant. This naive assumption--that words mean what they say they mean--postmodernism labeled "metaphysics," "presence," and "logocentrism," and went on to point out (correctly, I believe) that all of those notions are deeply confused. "Metaphysics," in that what philosophy took to be "meaning" is really "indeterminacy," and what it took to be "signification" is really a "sliding chain of signifiers" never reaching what they claim to reach--and thus the old metaphysical approaches had to be thoroughly and radically deconstructed. "Presence," in that, as Derrida put it, "nothing is ever simply present," which means nothing is what it means ("interpretation is misinterpretation"). And "logocentrism," in that all previous approaches had privileged the spoken word over the textual word--and thus had assumed that meaning could in fact be controlled by the first-person speaker, whereas meaning cannot be controlled at all.³⁶

(Notice that many of the great comedies--in literature and film--are based on this endless play of words and the limitless number of misunderstandings that are inherent in words and signs themselves, precisely because meaning can *never* be fully controlled or contained--it's holes all the way down. From Oscar Wilde's *The Importance of Being Ernest* to Abbott and Costello's "Who's on First?," this sliding chain of trickster signifiers has been played to the hilt for the radical humor inherent in this ridiculous situation we call communication. Gaps, holes, indeterminacies, sliding meaning, inherent misinterpretation--from Aristophanes forward....)

Those are all partial truths that most definitely deserve a seat at the integral banquet. But *partial* truths they are--in fact, none of the above truths could be communicated at all if they were completely true. (If all interpretation is misinterpretation, postmodernism itself could never have been understood by anybody. Postmodernists would have opened their mouths and out of them would have come holes, not meaning; gaps, not criticisms; absences, not presences--and the sum total of postmodernism would have been a thunderous silence, whereas postmodernism was, without doubt, the noisiest, wordiest, loudest, textiest, most logocentric philosophy ever advanced. Never have more words been written about why words don't work. Never have so many owed so much to so little.) Nonetheless, for an integral approach, the postmodern critique of metaphysics joins the modernist critique of metaphysics as two compelling reasons to re-interpret the higher reaches of human potential in *post-metaphysical* ways. But notice also

that post-metaphysical does not mean anti-metaphysical, which is why any genuine post-metaphysics would be both *post-modern* and *post-postmodern* (or post-orange and post-green--which we will return to in Excerpt F).

But it is the partial truths of postmodernism that we have to thank for highlighting this amazing hermeneutic circle, this extraordinary thing called "we," a thing that is indeed a mystery in so many important ways. The slippery nature of interpretation and mutual understanding is captured well in the notion of a "circle," because each time I interpret what I think you mean, the circle of understanding has shifted, the "we" has morphed. It really is like a hall of mirrors, where each reflection is reflected an almost infinite number of times. Every time I interpret what you mean and then talk back to you, you must interpret that, which I then interpret, which you interpret--and around we go in the hermeneutic circle that is literally endless, and dizzying, and mysterious.

But you understand what I mean about this "hall of mirrors" analogy, yes? You see, we understand each other well enough. These "we's" are there, and you and I know they are there. We know when we are in them, and we know who is inside them and who is not. These "we's" are a mixture of the understandable and the forever unknowable, but they are not total lies. The Kosmos clearly allows them to arise; and you and I *cannot* believably deny their existence because even if we agreed that they do not exist, that agreement would be a "we."

(As with all phenomenological realities, they are realities impossible to doubt or deny at the moment of their arising. This is the intersubjective form of the impossibility of denying an "I." If modernism was founded on the impossibility of denying an "I"--an impossibility upon which the whole of phenomenology is correctly founded--then postmodernism was founded on the impossibility of denying an intersubjective "we"--an impossibility upon which the whole of hermeneutics and post/structuralism are correctly founded. Since the postmodernists are so nasty about the Cartesian certainty, which nevertheless none of them successfully doubted, let us playfully return the favor and call this the Lyotardian certainty, which nobody can successfully doubt, either. Both certainties are radically correct within the hori-zones they address, because by the time you have touched something, you cannot believably deny you have touched it, and all interiors are known by touch.)

Because these "we's" are impossible to actually doubt or deny, let us listen to them a bit more attentively....

Nexus-Agency

Does a nexus have agency? Does a system or collective holon have agency? Although the following will apply generically to cultural and social holons, we will focus in this section on the specific contours of intersubjective networks or "we's."

When it comes to a cultural nexus, does a "we" have agency? When it is said that "this we has a life of its own," what exactly does that mean?

As with whether a society is an "organism" or not, whether it has "agency" or not depends on how you define terms. We saw that a society is like an organism in some ways and not like an organism in other ways--and the same is true with agency. If by agency you mean intentional action in general, then yes, collective holons have agency. A group of men building a log cabin, wolves hunting in a pack, geese flying together--those are all group activities coordinated around a single goal, and hence they are collective (sociocultural) holons displaying agency.

If by agency you mean a single intentionality, sensitive center, or dominant "I," then no, collective holons do not have agency, in my opinion.

I use "agency" in the former and more general sense, as the pattern or regime governing or regulating the action of any holon.³⁷ In this general sense, holons in all four quadrants have agency, which is part of their defining patterns (i.e., the agency of an actual occasion can be viewed from four perspective-dimensions).

That said, the importance differences between the quadrants need also to be factored into any discussion of agency. Right-Hand holons, for example, have agency only in the exterior sense of mass-energy impacts and registrations (where they follow physical laws, habits, rules, and regulations, including those of physical causality, morphic resonance, formative causation, chaos and complexity dynamics--all of which are exterior form-mass-energy registrations). Left-Hand holons involve consciousness and intentionality proper (i.e., agency as *intentionality* originates in the first-person spaces of free will but can be viewed from a third-person stance of determinism; when we refer to agency in the exterior or Right-Hand quadrants, it is the exterior correlates of interior intentionality that are meant.)

Most importantly, individual holons (or compound individuals) have something resembling Whitehead's dominant monad or Spencer's sensitive center--a singular agency in some important ways (which shows up in the UL as a prehensive-I, whose exterior form in the UR is Varela's autopoietic regime of an individual organism). A nexus (cultural or social) has no such compound individual sitting on top of its exchanges and engulfing them.

But, if we are very careful, we can refer to **nexus-agency** (or network-agency or systems-agency). This nexus-agency is what "has a life of its own"--which means, a life governed by its own history, habits, and patterns. Nexus-agency is not determined by the *individuals* that are *inside* the nexus, but by the *intersections* (of the individuals) that are *internal* to the nexus.³⁸

Now, here is a simple semantic decision. We saw that Whitehead correctly pointed out that a compound individual has something like a dominant monad, whereas a society does not. Whitehead sometimes used the term "regnant nexus" as synonymous with "dominant monad," so that a society did not possess a regnant nexus, either. But to my ears, "regnant nexus" as a term sounds just fine for a society, system, or collective holon, because a "nexus" is not really the same as a "monad," and thus a collective holon can plausibly have a set of governing rules but not a dominant-I. The rules of chess, for example, are the regnant nexus or governing rules of that social interaction. In other words--and again, if we are very careful--I think it is fine to refer to the nexus-agency of a societal holon or system as a *regnant nexus* or governing network (which is not, of course, a governing individual or dominant monad).

We will be discussing examples of this nexus-agency in both cultural and social holons--this network that has a life of its own--a life that is indeed something of a regnant nexus or governing pattern, not because it subsumes its members but because it subsumes its own past in the present intersections of its members. There is no dominant monad (no super-I or social superagency) required to do this (in either cultural networks or social systems); but neither can this nexus be reduced to nothing but the interactions of isolated individuals. This "we" has a life of its own because it has a yesterday in the space of our touching each other, a karma of our togetherness.

A nexus, in short, is a fusion of horizons, not a fusion of individuals. It is the meeting place of all agencies-in-a-communion, not a superagency swallowing all its agencies.

But these network horizons ("nexus") do indeed influence or govern ("regnant") the intersections arising within their probability waves. What influence do these compound networks have on me as a compound individual? What influence does this "we" that-has-a-life-of-its-own exert on me, who is a member of this network?³⁹ What is the "regnant" power that this "we" has over its member "I's"?

As an "I," I am especially constrained in my intersubjective dimensions in this sense: when I am a member of any hermeneutic circle (or cultural holon), those *aspects* of my I that enter the hermeneutic circle--those "intersections"-- are powerfully constrained by the previous cosmic habits of that circle. That which enters a "we" is, by definition, that which you and I understand and share (not necessarily agree on, but share). Something of me that you do not understand, see, or hear is not a part of the we-horizon. Accordingly, to the extent that I want to be seen, heard, and understood by you--that is, to be

in a relation of actual resonance with you--then my interactions with you categorically must mesh with those items that can arise in that we-space. My interactions, my intersections, my transactions in this we-space are thus powerfully governed by the patterns, structures, habits, and history of this particular we--are powerfully governed by the nexus-agency of this we.

My present intersections can *transcend* past intersections to some degree but must also *include* them (and thus past culture stands to present culture as yesterday's I stands to today's I, in the moment-to-moment tetrahension by which all events endure). In other words, this present cultural circle or cultural holon must transcend and include its previous cultural holons, holons that are now internal to the present cultural holon and are hence part of the history that helps determine its *internality* code, agency, patterns, rules, structures, or identity--in short, what is internal to that we and what is external to that we.

Remember that the definition of "internal" was "anything that followed the agency of a holon"? We can now easily apply that definition to systems or collective holons. Because a collective holon has nexus-agency, anything following that nexus-agency is internal to that collective holon--and what follows the nexus-agency of any network are the interactions of the members of the network. Because no compound individual obeys the nexus-agency of any system (a compound individual possesses relatively autonomous elements that are external to any system), the only thing that is internal to a collective system is the sum total of interactions of the compound individuals who are members, partners, or participants in the system or network.⁴⁰ This is as true for gas molecules as for wolves, as true for coral reefs as for democracies, as true for weather systems as for traffic patterns.

Just as the history of "I" helps define the internality code (or the "true self") of an individual holon, so does the history of a "we" lay the patterns that help define the border of the "we" (inside of which is us, outside of which is them). Each culture has a history, as kosmic habit, that each new culture must transcend and include (on pain of pathology). If previous culture is not transcended, nothing new is introduced into the circle; the culture is fixated to its past, frozen in its yesterday. And if previous culture is not included, there is dissociation, repression, cultural forgetting--and we all know what we are doomed to do if we forget the past.⁴¹

Moment to moment in the hermeneutic circle, the past cultural network becomes *internal* to the present cultural network. The ways that you and I touched each other yesterday are enfolded into our touching today; you and I enter this hermeneutic circle today governed in part by all the ways that we have ever entered it, which means the kosmic habits of our "we" are carried in this circle, in this custom of our togetherness, the habits of our hearts.

Correlatively, the present culture is in some ways *external* to the past--namely, in its novel, creative, or transcending ways, the present culture is external to, or goes beyond and cannot be fully captured by, its own yesterday. In the moment-to-moment "quadratic-prehension" or "tetra-hension" of all actual occasions, the intersubjective dimension enfolds its own history via the tetrahension of its members--and thus proceeds the karma-and-creativity that is inherent in all quadrants or manifest dimensions of holons. Each present culture or nexus transcends-and-includes the previous moment's nexus, as you and I tetra-hend in communion.

The network or nexus of intersections does not directly control compound individuals but rather exerts its control on the system of exchanges of compound individuals. (This means, to put in the third-person terms of AQAL metatheory: the probability of finding a particular type of interaction between you and me is governed in part by the past history of interactions that is now internal to this nexus, the nexus whose boundary defines or demarcates the phenomenological space inside the hermeneutic circle--the boundary that we both recognize when we both use the word "we." The probability waves of our individual responses are modulated when they enter a phenomenological space of intersections that have themselves deposited kosmic habits of their own togetherness--much as, say, light waves are bent in the Earth's gravitational field--except that culture is a field of feelings and shared interiors, not merely shared exteriors or social intersections. Put differently, yesterday's communal holon is a subholon in today's communal holon; yesterday's nexus is internal to today's. You and I are not internal to today's communal holon, yesterday's communal holon is. Of course, the story immediately becomes complicated because a compound individual is, in part, an internalization of various cultural nexuses--and so goes that particular version of the infinite hall of mirrors. We will return to this socialization process later.)

Summary: Membership

You and I are in a we when our intersections are internal to it, which, very simply, is the definition of *membership*. Individual holons are **members** of a particular network, system, or communal holon when their intersections follow the nexus-agency of that holon.

While flying, a goose is a member of the flock when he follows the V-formation, and is an outsider when he does not (at which point, he can be ostracized or even attacked; he has broken the circle of we). The V-formation is not itself another goose; it is not an organism; it does not have an "I" or dominant monad; there is no controlling center that commands each goose instantaneously. The V-formation is not a compound individual but a compound network, which does, however, have a defining pattern or regnant nexus; in this case, the actual structure or shape of the V-formation itself, which is a *social* system of interlinked behavior (LR), whose *cultural* correlate (LL) is a harmonic empathy (or a feeling of flying-together with other sentient beings that each goose clearly recognizes as being members of its own

group). I suspect that violating that feeling is registered just as sharply by each goose as is violating a behavioral pattern, a feeling whose broken form is likely a type of uncomfot or stress, and whose positive form, to put it perhaps a bit strongly (but not much), is the simple joy of flying together. (And if you don't believe that geese have any feelings at all, please skip to the next example, you insensitive slob, you.)

The V-formation, then, has a set of social-behavioral *rules* and a set of cultural-pattern *meanings* that define it. (We refer to the cultural and social dimensions together as a societal, collective, or communal holon or network, a "we/its"). While flying, each goose is a member of the societal holon if his intersections with the other geese follow those rules and patterns. If his intersections mesh with (are internal to) the V-formation, then he is following the "law" or regnant nexus of the group--he is "inside" the V-formation when his intersections are internal to it. If not, he is *outlawed*, or no longer a member of the flock. And nonmembers or outsiders, in most animal communal holons, are dealt with unpleasantly.

What is internal to the communal holon in this case is the sum total of intersections (both interior and exterior) that each goose recognizes as necessary for the V-formation (both shared rules and shared feeling-meanings). These rules and regulations for creating a V-formation are carried in the sum total of the geese (including their collective prehensions, their genetic inheritance, and very likely a morphic field), but phenomenologically can be found in none of the geese individually (you just can't get a good V-formation going with one goose).

Quadratically, then, we have the following in a calculus of primordial perspectives (or perspectives indigenous to all sentient beings): in the **UR**, we find the **behavior** of each individual goose as he attempts to mesh his behavior with the behavior of the group or social system (**LR**). The **social system** itself, which can be seen in the actual shape or design of the V-formation as a whole, consists of the autopoietic information and objective communication networks between the geese (a la Luhmann) that together constitute (or are internal to) the social formation of the V. That social system (the interobjective or inter-exterior nexus) is the *network of behavioral interactions* between the geese as they go through the process of social learning and systems-behavioral modification in order to produce and maintain the social holon expressed in the V-formation. This behavioral network particularly includes communication in its third-person aspects (systems of artifacts, signifiers, data bits, calls, and signals).

In the **UL**, each goose has an interior **prehension**, proto-feeling, or proto-experience, a sensitive or sentient registration of his or her interior as well as exterior. If a goose could speak, she would say "I" (all geese have buddhanature or primordial awareness, as do all sentient beings; but "proto-experience" will do). When two or more geese are together, they resonate with each other, sense each other, their prehensions overlap to some degree: this set of mutual prehensions is their **inter-interiority**, the cultural

"we" that is the inside-interior or cultural correlate (**LL**) of the social system of behavioral "its" seen in the V-formation (**LR**).

(Which is why communal or societal holons are referred to as "we/its," realizing, of course, that every occasion is actually an "I/it/we/its," at the minimum. Context will determine if either the cultural or social dimension is being highlighted; but in the last analysis, the way you can tell which is meant is that the cultural dimensions can authentically be described only in first-person plural terms--we, us--a knowledge by acquaintance; whereas the social dimensions can be adequately described in third-person plural terms--they, them, its.)

A compound individual is a member of a collective or group when its intersections with others in that group are following the rules or defining patterns of the group, which are whatever it is that makes that group *an actual group or functional whole*--whether a V-formation, or a values group, a philosophical group, a group of friends, a national group, a coral reef, an ant colony, a wolf pack, and so on. These rules (or regnant nexus) are intuitively (i.e., pre-reflexively) known by each member, even if in a rudimentary and proto-experiential fashion, because moving within their groove, within their kosmic habit, makes me an "insider" or "in-law"; falling out of that collective groove, or violating those togetherness codes, makes me an "outsider" or "outlaw"--and the feedback from groups, at almost any level, is usually immediate and obvious.⁴² Socially and behaviorally, breaking the togetherness codes is a survival risk to the group as a whole; culturally and prehensively, it is no fun.

Each particular V-formation (each communal holon or "we/its") has a specific life of its own--and this "life of its own" is indeed what makes communal holons so interesting. On the one hand, all geese V-formations share certain general similarities (or deep structures as we are using that term, namely, the probability space of finding a certain occasion in the AQAL matrix); these deep features are carried in (among many other places) the sum total of genetic makeup of the geese, in various morphic fields, and in any social institutions that might surround and support them. The most obvious deep structure is the actual morphic form or pattern of the V-formation itself, which appears universally wherever geese appear--Hindu geese have it, Muslim geese have it, shamanic geese have it. But each specific V-formation, each actual we/its, *also* has a character all its own, a set of surface features found nowhere else. Each V-formation, at some point, had to actually get started--a group of geese who had never flown together had to assemble and begin the social learning process of doing so, no matter whether instinctually primed or not--and there is accordingly *embedded* in each particular V-flock the history, the kosmic karma, of this specific we/its as it unfolded. We summarize this by saying that *internal* to any we/its are all the previous we/its in this particular stream. This flock has a history, including when Bob the cluck flew into Marge, and George the nitwit slammed into a wall during take off. (You just know that happened, yes?)

Thus, looked at through an integral calculus of indigenous perspectives, for each individual goose (each actual occasion or actual holon), there is an enacted prehension that is embraced in culture, embodied in nature, and embedded in social networks. Enacted, embraced, embodied, embedded: the same actual occasion reflected through its own native perspectives.

Now, for the insensitive and prehensively challenged, a human example. Actually, we can refer to the earlier example of chess and quickly review it in light of what we have discussed. The summary is simple: the rules of chess, developed over its long history, are its regnant nexus--the regime, pattern, or nexus-agency of the game. You and I are inside or "in" a game of chess, not when everything about you and me follows the rules of chess, but when our *interactions* in this game follow the rules of chess. If you or I break the rules, we are "out" of the game. Thus, you and I are *in* a game of chess (i.e., we are *members* or players of this particular game) when our interactions are internal to (or follow the patterns of) the regnant nexus of chess.

Why do we play chess? Because it's fun. Just like flying together.

Cultural anthropology, in its many forms, is an investigation of the governing patterns and regularities in inter-individual interactions in culture: a look at cultural networks. Generally, cultural anthropology--which the dictionary defines as "the scientific study of culture"--attempts to look at these networks from a third-person stance, and when it does so, it moves within the event horizons of zone #2 (the outsides of the interiors), which we will return to in the next excerpt. Some forms of cultural studies, however, rely more on hermeneutics (such as ethnomethodology and interpretive anthropology), and thus move within zone #1. Needless to say, an integral anthropology would include both, but we first want to explore the dimensions of each of these zones individually before we look to their possible synthesis.

(If you glance at fig. 3, notice that there are actually four major methodologies dealing with communal holons--the insides and outsides of the exteriors and interiors--and we will see that "cultural anthropology" and "cultural studies"--and history and sociology--have all been involved in various sorts of acrimonious disputes between those major methodologies. We will return to these disputes and attempt to sort them out; in the meantime, it is the insides of the interiors of these networks that we are feeling our way into....)

The Demands of Our Togetherness

"We's" are the "units" of culture. The study of the history of "we's" as cosmic habits is the study of a culture and its history.

We have been looking at the example of our friendship, where you and I share a mini-culture in our togetherness. But often individuals are simply born into we's that already exist, which means that, for each compound individual, there must be, from the start, a tetra-mesh and tetra-adaptation, or the compound individual faces, shall we say, erasure from the matrix. I am born into various we/its, landed squarely in the midst of their intersections; hence, from the start, my exchanges with others in any network must mesh (or learn to mesh) with the regnant nexus of that network, or else there will be no *decoding* mechanism at the receiving end for the messages sent through that network--there will be no way for me to decode the exterior signals and signifiers that I am receiving and unfold them into interior meanings and signifieds: the entire sociocultural network will be all Greek to me.

No compound individual--no bacterium, no ant, no geese, no ape--can long survive in those circumstances, because survival is not merely an UR organism enduring in time, but a tetra-occasion unfolding in the AQAL matrix of primordial perspectives. The native perspectives available to all holons are not simply perspectives on the same event but enacted dimensions of any event, dimensions that must co-existence with the rest of the universe or face, as we were saying, erasure. Each quadrant is both an expression of a holon's native dimensions of being-in-the-world and a demand-claim that those dimensions do in fact fit or mesh with the rest of existence.

Thus, to look at it in third-person terms, each primordial perspective embodies an implicit validity claim. Perspectives are not static but are perspectives-in-action, and those actions must mesh with other actions in the Kosmos. The actual existence of any holon, top to bottom, is an implicit claim on the part of its existence that its existence can indeed exist: that its being-in-the-world is *adequately* nestled in endless networks of other beings in the world. If it is not adequately nestled--in all four quadrants (truth, truthfulness, meaning, and fit)--then turbulence in the AQAL ocean will sink its claims. One way to summarize that is by saying that there are selection pressures (or validity claims) in all four quadrants, whose technicalities I will pursue in an endnote.⁴³ The simpler point is that there are demands placed on us by virtue of our togetherness, demands that we resonate adequately with others with whom we share a Kosmos. Those validity claims are a measure of the honesty that any holon brings to its existence in the world of its togetherness.

When I am born into a society, I am landed in a labyrinth of already-existing networks, individuals, cultural and social holons--a plethora of "I's" and "you's" and "we's" and "its"--and the tetra-selection pressures from those perspectives slam down on me from day one. Yet those are not merely selection pressures besieging me *from without*, but calls *from within* to awaken my own indigenous perspectives and begin to inhabit them with consciousness, care, resonance, and radiance. That society can often cripple these native potentials and blind my own perspectives is no secret. What is less often realized or appreciated is the positive side of all of those demands: the miracle of our togetherness circles as they call

forth from us those extraordinary potentials that neither you nor I would ever find in ourselves without each other: the beauty and radiance that each of us is because of the other. That is the ultimate secret of these circles of we's, these togetherness dances without which the heart of the Kosmos could never beat a single beat, and would have no reason to do so, even if it could.

Compound We's

The many ways we touch extend indefinitely, with each "we" nestled in other "we's," involving other nexus-agencies (which may themselves involve different waves, streams, states, and types). This is where the phenomenological tracking of "we's" becomes a four-dimensional chess-game nightmare, only worse. For this presentation, let me flatten it out a bit and give a quick topological fly-by (I will reserve a more technical treatment for an endnote).⁴⁴

A communal system is indeed a holon (or a whole that functions in relation to other wholes). It is not an individual holon (or compound individual), but a communal holon (or compound network). As a holon, the agency of this communal holon, like all agency, is an agency-in-communion, which means, in this case, *a nexus-agency that is in communion with other nexus-agencies* (which occurs via the compound individuals that are members of both nexuses). This occurs as the involved compound individuals tetrahend their overlapping worlds moment-to-moment. Put simply, each "we" exists in networks of relationships with other "we's."

These different "we's" overlap and intersect in any number of ways--standing next to each other, including each other, excluding each other, subsets of another, encompassing others, enveloping others, at war with others, at peace with others, and so on. As complex as those relationships are in the real world, there are two essential points that seem to hold in all cases: a "we" never subsumes, includes, or governs individual holons but rather their inter-holonic exchanges or intersections; and there is no fundamental "we" of which other we's are constructed (just as there is no fundamental individual holon or "I" of which all other I's are constructed--it's turtles all the way down, and therefore inter-turtles all the way down).

The point is that a "we" can grow and expand (can transcend-and-include), but in actuality this never involves the subjugation of individuals but simply the governing of their intersections by the nexus of which they are partners or members. A "we" can therefore expand to include a membership with all sentient beings, yet without subjugating any of them--that is, without subsuming them in a superagency of a really big organism.

It is the higher-"I" dimension in a holon that subsumes lesser "I's," with each higher-"I" identity or agency resulting in a wider "we" membership or communion--but the "we" never transcends or subjugates any "I"--that, again, is fascism of one sort or another. The only time a "we" attempts to subjugate

individuals is when somebody thinks that a social holon is itself an organism or superorganism. This imperium or leviathan view, as suggested, tends to be the basis of fascism--political fascism, eco-fascism, social fascism (which we will address in the next excerpt). Even in such cases of pathology, however, a fascist system still only subjugates the intersections of its members, not the individuality of its members.

In other words, *no society can or does transcend individuals*. No society, group, system, culture, nexus, network, or collective can or does transcend-and-include its members. Societies transcend-and-include their own past; what is internal to a culture is the previous moment's culture, not you and me. No group can transcend an individual; an individual can only transcend himself. A group can only transcend itself. Compound individuals transcend-and-include their previous states; compound networks transcend-and-include their previous states; but compound networks do not transcend-and-include compound individuals. No society transcends and includes individuals. Again, individuals are partners, not parts, of any nexus. (What is *part* of a nexus is the previous moment's nexus, and thus, even in pathological systems, it is intersections, not individuals, that are oppressed.) Individuals are never subsumed; previous cultures are. Horizons are fused; sentient beings are not.

A sentient being or compound individual is inside many social and ecological systems, but is internal only to its own higher self. (Sentient beings are inside and external to systems, but inside and internal to God--and God, as the Self of all selves, is external to all manifestation but all manifestation is internal to God--i.e., Spirit *transcends all* and *includes all*.)

Failure to understand the difference between expanding an identity that is "I" and expanding a circle that is "we" leads to most of the problems encountered in eco-theories, in my opinion. Even a theorist as sophisticated as Arne Naess (the founder of deep ecology)--who advances a conception of what he calls "*a hierarchy of gestalts of identity*" (by which he basically means, a holarchy of self-identity)--fails to conceptualize this in any adequate fashion, as he himself frankly acknowledges. Naess realizes that expanding an "I" or self-identity means a wider circle of identity with others, eventually including *all sentient beings*; and this expanding circle of identity is crucial to genuinely ecological consciousness. But the relation of this expanding "I" to the expanding "we" eludes Naess: "From the identification process stems unity, and since the unity is of a gestalt character, the wholeness is attained. Very abstract and vague! The widening and deepening of the individual selves *somehow* [his italics] never makes them into one 'mass.' How to work this out in a fairly precise way I do not know." No eco-theorist that I am aware of has succeeded where Naess failed.

The relation of an expanding "I" (which transcends and subsumes *its own* lesser identities until it realizes an I-identity or Self-identity with Spirit) leads to an expanding circle of "we" (a "we" that can include *inside* its circle of care *all* sentient beings), such that individual horizons become fused (or

become intersections inside ever-wider circles of care), but individuals themselves don't become "one mass" (or *internal* to a really big organism). As an individual "I" becomes higher/deeper, the circle of "we" becomes larger/wider--but at no point does an particular I subsume other I's, nor at any point does a we swallow individual I's (at no point does a Gaia subsume individuals in an imperium agency). "One Taste" does not mean "one mass" or "one organism" or "one leviathan," but a direct realization that my I is Spirit, my We is all sentient beings, and my It is the entire manifest universe. In other words, higher I's (that transcend-and-include lesser I's), greater we's (that transcend-and-include lesser we's), and wider its (that transcend-and-include lesser its).

The "one mass" or "Gaia superorganism" view of ecological consciousness usually stems from a leviathan or imperium metatheory, which is what causes most of the intractable problems. If, instead, we simply follow the indigenous phenomenology of all four quadrants, allowing each to arise in the space of its own nativity, the relationships become more transparent: higher I's, greater we's, and wider its--until every I is Buddha, every We is Sangha, and every It is Dharma--and none of them melt down, but rather find themselves as the exuberant expressions of a nondual Spirit that is the groundless Ground of each. Spirit is not I nor we nor it, but the empty fullness in which they all appear as expressions of the unqualifiable Suchness of this and every moment, a moment endlessly refracted in the primordial perspectives of its own becoming and honored in an integral embrace that bows to the radiance of each.

Part IV. THE NATURE OF HERMENEUTICS: One "I" Understands Another "I" Only Via a "We"

Overview

In human beings, the notion of expanding a "we" or a circle of togetherness is the basis of various forms of **hermeneutics** and **collaborative inquiry**.⁴⁵ That is, two subjects come together and, in addition to any harmonic empathy (and other forms of prior intersubjectivity and/or tele-prehension), they attempt to exchange tokens of their interiors in order to more adequately understand each other. (These tokens are not merely or even especially linguistic, and certainly not at pre- and trans-linguistic waves.)⁴⁶ This is an attempt to understand an other *from within*, not merely without (even though the attempt is often mediated via exterior objects, signifiers, or communicative tokens), and therefore this type of communication attempts to move from exteriors to some sort of interiors. It is, in many ways, an exchange of third-person "**its**" (outside-exteriors) in order to help convert a first-person singular "**I**" (inside-interior) and a second-person singular "**you**" (outside-interior) into a first-person plural "**we**" (shared-inside-interiors).⁴⁷

I share part of my inside-interior and you share part of your inside-interior; those exchanges are internal to the we: we have shared-inside-interiors.

The point is that with most forms of authentic hermeneutics, I attempt to know and understand the interiors of another holon, another sentient being. I come to understand "you" as an "I," not an "it." This, for example, is the essence of Martin Buber's *I/thou relationship*, where I treat you as a *thou*: a unique and valuable individual in a dialogue grounded in shared horizons--as opposed to an I-it relationship, where I treat you as a utilitarian object or "it," like a pile of garbage. (As is well known, human barbarity is always preceded by convincing oneself that the Other is an "it," not a "thou," and hence can indeed be treated exactly like garbage, which one might dispose of by using, say, a gas incinerator.)

The transcendental growth of "we's" (to ever-wider circles) is the history of an unfoldment of "it" to "you" to "thou" to "we"--where I first meet a strange, alien, or foreign holon (human or nonhuman) only in its outside-exterior dimensions (UR) and thus treat it like an "it" or instrumental object; but then advance to the understanding that this holon (all the way up, all the way down) is a sentient being which therefore possess a real interior, an "I" or proto-"I" (UL), and thus this "alien" holon, or this holon merely in its otherness, is starting to be perceived not just in its third-person dimensions of being-in-the-world but also in its second-person dimensions (not merely as an "it" but a "you"). That "you" therefore begins to exist in, or disclose itself as, an "other" or "outside" not merely in my *exterior* spaces, but an "other" or "outside" in my *interior* spaces, an "other" that can be approached as a *potential partner* in mutual resonance, felt meaning, communication, or intersubjective exchange of one sort or another.

If that resonance succeeds at any level, then this foreign "you" (or outside-interior) has become a "thou" which is part of the newly-disclosed "we" (or shared-inside-interiors; first-person plural [LL]). It is not that I and this other holon have been put together and forcefully glued into some sort of relationship, but that we have mutually enacted and brought forth this particular ripple in the ocean of our own intersubjectivity: *our intersections are dimensions of each other* in the moment of the I-thou touch. We are not a single super-I (or an imperium super-agency that controls everything you and I do), but an extraordinary, amazing, mysterious "we," where two souls intersect and find in that intersection, not a single dominant I, but deeper aspects of their own I's, found not above and beyond, but within and together.

That is the purpose of all authentic hermeneutics.

Solidarity

Each of those steps--"it" to "you" to "thou/we"--is in many important ways a developmental *unfoldment* that depends on the capacity for increasing depth in the subject (or "I") attempting the

understanding. But that brings us directly to our next, and in some ways most important, topic. We will start the discussion with humans, but quickly move to holons in general.

The assumption behind most forms of hermeneutics, collaborative inquiry, and participatory interpretation is that two (or more) subjects can in fact reach some sort of *mutual understanding*. The assumption that both subjects make in communicative exchange is that they can indeed share, to some degree (and in an accurate-enough fashion), the feelings and prehensions and viewpoints of the other subject. That is, they *necessarily* assume that the Kosmos contains a space called first-person plural (or "shared-inside-interiors").

(As Habermas and others have explained, this assumption--called *similar signification*--is necessarily behind communicative action, or else the subjects would not engage it in the first place. If you know that there is no way to even vaguely understand an other, you won't even try, will you? The fact that you try therefore means that in some fashion you assume the possibility of similar signification. Similar signification does in fact exist because of various inter-holonic and trans-holonic realities.⁴⁸ As even Derrida acknowledged, transcendental signifiers do exist, or else, as he said, we would not be able to translate various languages. I will simply take it as the case that many people are already communicating with each other, asserting that they understand each other well enough, and hence we need to find a place in the Kosmos for what is already happening in any event. When a postmodernist like Lyotard denies the existence of mutual understanding, he assumes that we know what he means by that, yah?)

What is less often appreciated is that there are at least two important forms of similar signification. That is, there are two important aspects of mutual understanding, which we will call horizontal and vertical.

Horizontal signification is commonly known as **solidarity**, which is perhaps *the* central notion in hermeneutic validity claims. Solidarity can be traced to theorists such as Heidegger but finds perhaps its most complete statement in Hans-Georg Gadamer. Solidarity is designed to answer the question, If I am interpreting a text and attempting to understand what it means, how do I know if I am right or wrong?

The dilemma of interpretation is this: I am faced with a text that I need to interpret, but there are no empirical guidelines. Take the play, *A Streetcar Named Desire*. What is the meaning of that text? Science cannot help me here, because Blanche Dubois (who has always depended on the kindness of strangers) is not a real person but a symbolic or imaginary person, and thus nothing I can do in the laboratory will help me out.

I must interpret the meaning of *A Streetcar Named Desire*, but--and this is where it gets tricky--not every interpretation of *A Streetcar Named Desire* is correct. That drama is definitely NOT about a family

picnic in Hawaii. That is, even an imaginary play has a certain type of validity claim (because all holons are situated in at least four quadrants). So what is *Streetcar* about, and how do I know if I am generally right or generally wrong in my interpretation? Although there is no one correct interpretation of *Streetcar*, there are plenty of wrong ones--and how do I know which is which?

In hermeneutics, the "text" (such as *Streetcar*) can actually mean anything that must be interpreted; that is, it is *symbolic* in some sense--it is a series of signs that stand for, represent, express, or enact certain realities, and I need to *interpret* (or decode) those symbols in order to understand the realities they indicate. "The text" might be an actual book (e.g., *Anna Karenina*), or it might be last night's dream, or it might be your interiors as I attempt to understand you, or it could be my dog's interiors as I attempt to understand him. Indeed, most of the important things in life are texts, not facts, and thus they demand interpretation, not proof.

The early hermeneuticists, such as Dilthey, maintained that you and I can reach some sort of understanding if we share various types of *life experiences*. For example, if I say, "Yesterday my dentist performed a root canal, and the pain felt like it was going right through the top of my head," you will probably be able to understand what I mean if you, too, have had a root canal. Because we share that particular life experience, we can reach a mutual understanding by using abstract signs to refer to those common experiences. Abstract signs and symbols work just fine, or fine enough, if you and I have had similar experiences; but if you have not had a root canal, it will be much harder to explain what I mean, and my abstract signs won't carry much meaning.

Although that is true enough as far as it goes, the early hermeneuticists were still caught in a type of modernist prejudice, namely, that symbols are essentially *representational*--that is, they represent various types of experiences, and thus empirical experiences can anchor interpretations. But the postmodern turn brought a further complication: many symbols do not represent a pregiven reality but in fact create realities, enact worlds, bring forth experiences. Signs don't just represent realities, they enact realities; and I must be able to interpret signs in order to understand the realities they enact. There is no single pregiven world, such that a shared experience of aspects of that world could anchor our interpretations. Rather, there are different worlds enacted via different cognitive and cultural backgrounds, and the only way to anchor interpretations is therefore some sort of *shared subjectivity* (or **intersubjectivity**), and NOT merely some sort of *shared objectivity* (or interobjectivity). And with that insight, modernism gave way to postmodernism: all holons have a Lower-Left quadrant.

Gadamer gave voice to this intersubjective reality with his notion of **solidarity**. To say that interpretations are not grounded in shared experiences of an objective reality is *not* to say that they are not grounded at all. There are still various sorts of good and bad interpretations (*Hamlet* is not a play about

the Philippines), but these interpretations, to paraphrase Gadamer, are grounded in *shared intersubjective traditions of cultural solidarity*. "Tradition," in this sense, does not mean some sort of rigid, archaic, stultifying conventions, but rather the rich ground of mutual prehensions and shared horizons that allow any sort of communication and interior-to-interior intimacy to occur at all. Solidarity is the luxurious texture of a history of "we's" that have reached some sort of mutual understanding.

When my interpretations resonate authentically with this solidarity, then I have some way to ground my interpretations (i.e., my hermeneutic *validity claims* can be *redeemed* in the circle of intersubjective solidarity). Like truth (UR), truthfulness (UL), and functional fit (LR), cultural meaning (LL) has cash value that can be exchanged in the real Kosmos, simply because all holons have at least four dimensions of being-in-the-world.

Of course, to say that hermeneutic or interpretive truths are grounded in cultural solidarity or tradition is not to say that new (and "nontraditional") interpretive truths can't emerge. Each moment or actual occasion is include-and-transcend, or old and new, or prehension plus novelty, or karma plus creativity. Every moment of existence surprises the Kosmos with a bit of novelty that has no grounding in any tradition whatsoever. It is simply that even those moments of novelty have to arise and tetra-mesh with existing realities or be erased altogether; and thus each novel addition must mesh to some degree with existing intersubjective meanings or else it would have no significance (and no signified) at all. (I can jump out of my skin, but only a little bit at a time....)

Thus, a specific path or tradition, worn into the AQAL lattice in its intersubjective dimensions, is necessary for communication of any form to be communicated at all: hence, solidarity. This is as true for a pack as wolves as for a religious tradition, as true for an ant colony as for a scientific discipline, as true for reproductive chemical networks as for philosophical schools of thought.

In short, intersubjective solidarity refers to various forms of Kosmic habits in the Lower-Left quadrant, the cultural backgrounds--the waves of "we's"--that are the necessary media of all communicative exchange. It is *solidarity* that allows me to be "in the interpretive groove." As noted, the validity claim here is not one of objective truth, subjective truthfulness, or functional fit, but **intersubjective justness** or **appropriateness**--and that is established via the Kosmic habits of the cultural background or cultural-nexus memory, whose *exterior correlates* include various types of collective morphic fields, ecosystems, and social systems, but whose *interiors* include various types of intersubjective feelings, meanings, cultural backgrounds, habitus, and prehensive solidarities that alone can anchor symbolic meaning (and therefore communicative exchange). Solidarity is the interior feel of morphogenetic fields collectively plowed in a particular circle of togetherness.

Thus, if you want to know some of the many meanings of *A Streetcar Named Desire*, it will do no good to use empirical science and look around in the sensorimotor world. There is no Blanche Dubois out there (nor meaning, value, care, etc.). Blanche Dubois exists in intersubjective spaces of interpretive meaning. To have access to those phenomenological spaces, you need (among other things) to learn a language and immerse yourself to some degree in the cultural traditions that brought forth those meanings. You must have access to some of the solidarities that anchor the symbolic meanings in that text, and then you must enter or be "inside" the hermeneutic circle of the text itself (such that your *intersections* with the text are *internal* to its possible worlds of meaning). Otherwise, as we say, "It's all Greek to me"--all symbols without any meaning.

"It's all Greek to me"--that is the key to solidarity and hermeneutic validity. Unless you stand in some sort of solidarity with the person who is speaking to you, you will never understand a word said. Take language itself. If you are *inside* or within the horizons of the Greek language, you can *see* some of the worlds *enacted* by that linguistic intersubjectivity (i.e., the shared linguistic signifiers will have some sort of shared signifieds: the syntax will have a semantic [see [Excerpt E](#), subheading "Integral Semiotics"]). Otherwise, all you can see is the syntax (or exterior signs), not the semantic (or interior meanings), and thus those enacted worlds, which cannot be seen empirically, will not be seen interpretively, either. I will not be able to see Blanche Dubois in the sensorimotor world, but I won't be able to see or understand her in my interior world, either. It's all Greek to me.

We have seen that to be inside a particular hermeneutic circle means that each member's *inter*-subjective occasions are internal to the nexus-agency of the circle, which simply means that the *internality* of the circle is the *solidarity* itself--that is what it means to be "within" a cultural horizon. The solidarity I feel with you is a shared intersubjectivity, a shared inside-interior, a first-person plural "we."⁴⁹ This solidarity is the heart of a we-culture--the communal or relational culture--and that culture begins leaving traces of its own existence deposited as Kosmic habit--it leaves an interwoven karmic nexus (carried in, but not as, the prehensions of its members)--and thus it begins to form a *cultural tradition* that acts as the grounding of authentic communication within that culture.

Solidarity is the interior culture of an exterior system or social holon. A married couple begins forming its own culture with its own solidarity; a group of friends begins forming its own culture with its own solidarity; a pack of wolves begins forming its own culture with its own solidarity; an ecosystem begins forming its own culture with its own solidarity; a philosophical movement begins forming its own culture with its own solidarity; a tribe begins forming its own culture with its own solidarity; a coral reef begins..., a flock of geese begins..., a nation begins....

Of course, solidarity, as it is commonly used, refers to the cultural traditions of humans. But perhaps we can see that solidarity in its most general sense simply means the inter-interior or intersubjective dimensions of the Kosmic habits laid down by any group of holons acting as a group.⁵⁰ Cultural solidarity is the Kosmic karma deposited in the Lower-Left quadrant of the dynamically unfolding AQAL matrix, traces of the many ways we touch as we move through our own togetherness.

When it comes to a holon's capacity to exist, or to reproduce itself through time--in short, when it comes to Kosmic karma in all four quadrants--we find, in the *Upper-Right quadrant*, genetic inheritance, DNA replication, formative causation, individual autopoietic regimes, morphic resonance, gross/subtle/causal mass-energies, and so on; in the *Lower-Right quadrant*, we find systems memory, sustaining ecosystems, replicating social systems and institutions, dissipative structures, social autopoiesis, reproducing chemical networks, chaos and complexity dynamics, modes of techno-economic production, among others; in the *Upper-Left quadrant* we find prehension, prehensive unification, personal identity and memory, ongoing felt-awareness, etc.; and in the *Lower-Left quadrant*, we find cultural solidarity, habitus, path traditions, intersubjective memory, mutual prehensions of "thou/we," and the collective interiors (or shared inside-interiors) of mutual grooves in the AQAL matrix laid down by any two or more holons existing within overlapping horizons.

In short, cultural solidarity is how all sentient beings touch each other from within; it is the felt interior of all exterior systems; it is the heart of why we are in this together, endlessly; it is the face of God when he can no longer stand being alone; it is the exuberance of the Goddess when she dances naked for all to see--the mystery where two souls touch each other and *know that they have done so*, which points unmistakably to the secret meaning of any "we": the Spirit that hides itself in the heart of each I, begins to find itself by finding other I's.

Vertical and Horizontal Solidarity

There are, as we were saying, two types of solidarity--horizontal and vertical. We just gave an overview of solidarity as it is usually understood, which is a type of *horizontal solidarity*, or how two "I's" become a "we" within the same horizon of depth. But clearly, if two holons are to reach some sort of *mutual* understanding, they have to be able to share not only a common cultural solidarity, but a *similar level* of cultural solidarity. It will do no good if you and I live in the same social system or ecosystem, but I am conventional and you are postconventional, or I am blue and you are yellow. Under those circumstances, we will never reach a *mutual* understanding about your yellow ideas, desires, and needs, because I literally cannot see yellow phenomenological realities--they are all "over my head"--they are all Greek to me. Even if we share the same language with the same syntax, some of the semantic realities that can be carried by that language, such as yellow thoughts and ideas, will still be like a foreign

language to me. I will hear the words (i.e., the written or spoken signifiers in the system of syntax), but never grasp their actual meaning (i.e., I get the signifiers in their syntax, but not the signifieds in their semantic [see "Integral Semiotics," [Excerpt E](#)].)

On the other hand, if you are yellow and I am blue, and we exchange blue symbols, words, or tokens (blue signifiers), then we can usually reach some sort of mutual understanding at that level of depth, because we both have access to the blue probability wave in the AQAL ocean. Because of that, we both have access to an intersubjective field of mutual prehensions through which a cultural solidarity can resonate, serving as a background cultural context within which we can exchange mutually understandable (and decodable) symbols.⁵¹ You and I can therefore enter a blue worldspace (as given form by the cultural context we share)--and thus we can participate in cultural solidarity at that particular locale in the AQAL matrix (we can resonate both vertically and horizontally).

If we then discuss blue values (or phenomena arising within the event horizon of the probability space of blue)--such as the importance of family values, the need for a national defense, or the importance of religious tradition--you and I will at least be able to understand each other, even though we might disagree about all of those items: both of us can at least *see* what we are talking about (whereas I cannot see yellow phenomena at all, let alone agree or disagree about them).

In short, you and I can become members of a "we" because our intersections can become internal to a nexus-agency at the same level of depth (and thus we can enact and bring forth a phenomenological event horizon of a first-person plural worldspace, which indicates the probability of finding our exchanges in state of a similar signification or internal solidarity.)

We saw that mutual understanding involves the exchange of third-person signifiers (or "its")--like the words on this page--in an attempt to understand a second-person individual (or "you") as having a first-person subject (or "I"), so that your "I" and my "I" can intersect in a first-person plural "we." This entire process implies that there is *some degree of access* to those first- and second-person realities. If an important part of your awareness is vibrating at the yellow probability wave, then in order for me to understand *you*, I must have some sort of access to yellow in myself, or there will be no communication of any sort at that wavelength.

In ways we will continue to explore, a major difference between a first-person reality and a third-person reality is that first-person realities are known by *acquaintance*, whereas third-person realities can be known by *description*. "Yellow," as an actual first-person phenomenological space, cannot be known by description, only by acquaintance. If I am at blue, and I do not have access to yellow *in myself*, then the yellow part of you will remain an "it" to me (remain "all Greek" to me), because I will not be

able to convert that "it" into a "you" or "I" in any authentic fashion. Part of *you* will remain "over my head" and thus at most appear as a series of not-understandable "its," or words and behaviors without real meaning for me. Because you and I lack *vertical solidarity*--or the same depth of exchange--part of you will remain forever inaccessible to me (unless I myself transform to yellow).

Although blue cannot understand yellow, yellow can understand blue--yellow can comprehend blue but not vice versa (the typical asymmetrical gradient in all holarchies). Thus, both you and I can be a *member* of a blue culture; but only you can be a member of a yellow culture. Because I am not accessing a yellow phenomenological space in my own I-awareness, there is no way for our intersections to intersect in a yellow domain: we cannot actually run into each other in that world.

(For a discussion of this theme, see "On Critics, Integral Institute, My Recent Writing, and Other Matters of Little Consequence" [posted on this site], as well as the work of Fred Kofman referred to in that interview. We will return to this important notion later, when we discuss the difference between first-person methodologies that require acquaintance--e.g., phenomenology, hermeneutics--and third-person methodologies that can work with description--e.g., systems theory, structuralism).

Our point for now is that hermeneutics, to be authentic, requires (among other things) a similar depth of unfoldment in both holons. Generally speaking, a senior holon can comprehend a junior holon (in itself or in others), but not vice versa. A cell can comprehend a molecule, but a molecule cannot comprehend a cell; yellow can comprehend blue, but blue cannot comprehend yellow. (The reason is that a senior is *external* to a junior, but the junior is *internal* to a senior: "all of the lower is in the higher, but not all of the higher is in the lower"--and thus the higher can rather literally *com-prehend* the lower, but not vice versa.)⁵²

Thus, much as pluralists attempt to deny it, a developmental gradient is built into all hermeneutics and all collaborative inquiry: depth only understands similar depth. Outside of its own range of depth, a holon is outside of both the morphic resonance (RH) and the empathic resonance (LH) of other holons in its probability space. Particularly when it comes to holons that are "over its head," there is no mutual understanding because there are no shared signifieds (see [Excerpt E](#), "Integral Semiotics").

Vertical solidarity, then, means that two holons *share a similar depth* or level of consciousness, and accordingly this level of consciousness can form part of the fabric of cultural or horizontal solidarity that is prerequisite for mutual understanding. In order for intersubjectivities to be actual intersections, they must collide in a real phenomenological space: they cannot be near misses but must be direct hits or prehensions. This means that the intersections or shared signifieds that are internal to the "we" must be of

the same general depth or else they will slide over and under each other and fail to mutually resonate. Atoms and cells cannot have a discussion about the trials and tribulations of being a cell.

Horizontal solidarity refers to cultural solidarity as it unfolds at similar depths--it simply refers to all the things that can "horizontally" or "translatively" happen to cultural intersubjectivity at a given probability wave. There is, for example, the problem of *cultural legitimation*, or how a particular solidarity maintains the allegiance of its members (which we discussed briefly in [Excerpt A](#)).⁵³ Whenever we say that "members are inside a hermeneutic circle when their intersections are internal to the nexus-agency of that circle," it is always implied that the circle is legitimated (otherwise, there is no solidarity of understanding). *Legitimation* is a crucial concept that we will return to time and again throughout this presentation.

Solidarity: Conclusion

Solidarity in general simply means a shared horizon (or shared inside-interiors, first-person plural "we"). **Vertical solidarity** means that two or more holons share a similar depth in the AQAL ocean: in order for mutual understanding to occur, holons must be surfing similar developmental waves. Holons at different depths can develop various types of understanding of each other (as we will see), but in order for that understanding to be authentically *mutual*, similar-depth resonance, or vertical solidarity, must be a part of the intersubjective fabric. **Horizontal solidarity** refers to the varieties of solidarity occurring at any given depth.

Genuinely mutual understanding therefore demands the presence of both vertical solidarity (or **shared depth**) and horizontal solidarity (or **shared horizons**). In the AQAL matrix of primordial perspectives, we need to share not only perspectives but the same height or depth of those perspectives, or again, there is no phenomenological space in which we can collide.

When both shared depth and shared horizons are present, we can speak of **adequate resonance** (or genuinely overlapping intersubjectivity). Unless otherwise stated, henceforth by **cultural solidarity**--or simply **solidarity**--we will mean *adequate resonance*, or the presence of both vertical and horizontal solidarity. In order for you and I to be able to evoke an understanding of each other's interiors, the tokens (or signifiers) that we exchange must be anchored not only in a horizontal cultural context (shared horizons), but in a vertical developmental depth that allows a corresponding phenomenal world (or signified) to be called forth.

All the way up, all the way down. Two or more holons can communicate if and only if they share some slice, however small, of cultural solidarity (in both vertical and horizontal dimensions)--if, in other words, there is some sort of adequate resonance. Atoms register each other's existence because they share

not only exterior surfaces but *atomic solidarity* (i.e., if atoms have exteriors, they must have interiors; and if they have exteriors in common, which they obviously do, they also have interiors in common--and that is their inter-interiority or proto-intersubjectivity, or atomic culture and atomic solidarity). If atoms have prehension or proto-experience, then the form of their inter-interiority would likely include *harmonic resonance* with each other, vibrating together not only in their exteriors but in their interiors--the registering of one is the registering of the other.

But my point is not to argue whether intersubjectivity or inter-interiority goes all the way down--I have done so in a dozen books. I am right now simply assuming that it does, and I am therefore suggesting that all holons--including quarks, atoms, molecules, cells, organisms--would be expected to possess not just exterior registration of each other, but interior vibration or harmonic resonance with each other.⁵⁴ In my opinion, there is simply no way to end the sliding chain of signification unless at some point it smacks into tele-prehension of one sort or another. Exteriors cannot register each other without interiors, and interiors cannot register each other without teleprehension, or direct depth-to-depth resonance. Interiors cannot merely be *reconstructed* by *exchange* of *exterior* signs--that makes no sense whatsoever. The entire string of communicative signals, at whatever level--atoms to ants to apes--can only get started (and stopped) with interior resonance.

Molecules register each other because they share not only exterior surfaces but molecular solidarity (and molecules also participate in atomic solidarity, since atoms are now *internal* parts of molecules and *continue to resonate* with other atoms or similar-depted holons). Cells share cellular solidarity *and* molecular solidarity *and* atomic solidarity, and so on. AQAL meta-theory summarizes this as: all holons have a LL dimension, all the way up, all the way down.

Throughout these discussions I will continue to repeat that if you are uncomfortable with pushing interiority or inter-interiority all the way down, then please feel free to pick up the discussion at whatever level you believe interiority emerges. What is sometimes useful is, even if you believe that interiority or prehension does not emerge until higher forms of evolutionary unfolding, you can still trace all of their *precursors* in the four quadrants. That is, you can still make use of something like figure 1 in order to situate various perspectives and dimensions relative to each other, even if you don't believe that consciousness itself emerges until quite late in the game. The quadrants in the AQAL matrix can be read as precursors up to the point you feel that perspectives emerge. Presumably, by the time we reach humans, we are acknowledging an intersubjective dimension of being-in-the-world, whose existence is signaled by cultural solidarity and mutual understanding in its many forms.

(If you are comfortable pushing higher, at the other end, so to speak, *Kosmic consciousness* is the awakening of the ultimate Self or nondual I-I of all holons, which brings with it the full recognition of the

Kosmic solidarity or ultimate We of all holons, a recognition of that infinite depth or nondual Spirit that grounds all intersubjectivity and solidarity, as disclosed and illumined by causal and nondual paradigms. But again, if you are uncomfortable with pushing consciousness higher than its typical forms, feel free to not only start the account at a certain level, but end it there as well. IOS can fruitfully serve to integrate the quadrants--or first-, second-, and third-person perspectives--at whatever level you feel they exist. In my opinion, the universe is composed of sentient beings, and hence the universe is a self-organizing, self-reflexive matrix of perspectives, all the way up, all the way down.)

In general, then, **cultural solidarity** represents the *shared inside-interiors* of Kosmic habits (the Lower Left)--cultural pathways cut in AQAL space, shared feelings in the Kosmic groove, a history of communal prehensions and harmonic empathies felt from within. Resonate with those, and you have truth as intersubjective meaning, justness, rightness, and appropriateness, not merely objective representation or systems functional fit. Accordingly, another way to state one of the four major tetra-selection pressures is that all holons must mesh with some sort of solidarity or face extinction--and that is the real meaning of the impact of the intersubjective background on subjectivity. (See the following endnote for *Excursus: Solidarity and Post-Kantian Internality*).⁵⁵

In short, the entire spectrum of holons exists in waves of solidarity with similar-depted holons everywhere, not only connected *on the exterior* by various types of physical causality, interactions, morphic resonance, formative causation, systems memories, chaos and complexity dynamics, but also connected *on the interior* by correlative sorts of cultural solidarity, tele-prehensions, shared feelings, and empathic resonance. Quadratic reality allows knowability of the Kosmos, not only because of a shared Whiteheadian prehensive internality,⁵⁶ and not only because of various types of shared exteriors and systems interactions--but most especially and extraordinarily because of a deeply shared slice of Kosmic solidarity, which is the ultimate inside story.

Where Perspectives End

Such is the miracle of a "we," the intersection in the heart of the Kosmos where all sentient beings know each other from within, resonating with a mutual aliveness arising in a sea of electric luminosity. As one I deepens into its own infinity, it subsumes its lesser I's and pretensions, opening onto its own true Self, its Original Face, which is nothing other than the radical First Person of the entire Kosmos, the First Person looking out through all first persons, high or low, sacred or profane--the First Person reading this sentence right now--and thus when I have truly realized or deeply awakened as that First Person, I have found the Self of all.

As the I relaxes into the infinite depths of its own primordial awareness, it expands its circle of care to more and more We's, more and more second persons in whom it can see a Spirit shining, in whom it can recognize a first person radiating, hear a God calling, feel a Goddess's grace. As We's get wider and wider, they swallow not other souls but their own lesser incarnations and pitiful intersections, until the circle of care expands to include all sentient beings as such, a luminescent interior thread of loving light that simultaneously touches all hearts from within its ecstatic intimacy, at which point the one and only First Person finds his one and only Second Person, the hidden Beloved in all domains, the secret sight within every world, and She in turn, now as First, finds him as her Beloved, too.

Every "I" that looks at a "thou" is Shiva adoring Shakti, God gazing upon the Goddess, the Unmoved Mover nonetheless hopelessly in love with the Mother of the World: transparent empty consciousness harboring awe-struck equanimity. As the pure Witness, Shiva does not move, cannot move, because Shakti took his breath away. And so, in turn, every "thou" that is ever seen is Shakti radiating light to the entire universe, a gift of her uncontrollable adoration for the Shiva that is her everything. If you can feel to infinity, then when you are I-I, you are God, and when you are Thou, you are Goddess: every Seer is only Shiva, every seen is only Shakti, in the secret, ecstatic, erotic union that is this and every moment.

The reckless infinity of their enraptured embrace enfolds all third persons in the circle of passionate care, the shocking recognition of radical One Taste, at which point, it has been truly noted, every I in the entire Kosmos becomes a radiant God, and every We becomes God's sincerest worship in loving solidarity, and every It, God's most gracious temple, woven only and always of the luxurious textures of a Spirit come to reclaim the interiors of its own manifestation, a Spirit none other than the one reading this sentence at this very moment, and a reclamation none other than a confession of who and what you always already are.

In that moment, which is this moment, it is truly finished. And until that moment, which is this moment, what dream walkers we all are! The whole point of walking through our indigenous perspectives is to walk through the dream and awaken to the One for whom these perspectives are infinite reflections of its own Original Face. The only reason that you can, in fact, take all of these perspectives is that you are none of them, but rather the vast Emptiness and Openness in which they all arise, and the vast Fullness or Radiance through which they all shine.

The universe is composed of perspectives that you have taken in order to play a Kosmic Game of chess with yourself. The Kosmos is composed of sentient beings, each of whom is the one and only, nonlocal and nondual, First Person to the perspectives arising as its reflections, touching and loving its one and only Second Person, courting each and every Third Person, all of whom are, in turn, the one and

only First, who is reading this right now. Your very own Original Face, the Face you had before the Big Bang--the I AM that I AM--is still looking out through your eyes, even here and now.

Remember?

Well, if not, then you have slammed your foot down in the cascading stream, and all around you has sprung up the AQAL matrix of your own indigenous perspectives....

Appendix: An Integral Mathematics of Primordial Perspectives

Let me start this overview by repeating the paragraph in the text where integral mathematics is introduced:

If we call this first event horizon a "first-person experience of first-person realities," we could represent it as **(1p x 1p)**, where "1p" means "first person." That is the beginning of an integral mathematics based not on variables but on perspectives. For those interested, I will pursue this integral math in Appendix B and a series of ongoing endnotes. Honest, you don't have to follow this; it is simply a notional system useful for reminding us to honor all indigenous perspectives; but if mathematical notation is not your cup of tea, feel free to skip these indented sections and pick up the narrative--all you need to know is represented in figures 2 and 3.

Briefly: "1p" is first person, "2p" is second person, and "3p" is third person--meaning actual but nonspecific persons--and "1-p" with a hyphen means a "first-person" perspective, whether that perspective is being taken by a first, second, or third person relative to the person making the assertion (and likewise "2-p" and "3-p"). Thus, for example, if I make an assertion, I would say that I am the first person (1p) speaking to you (2p). But your second person obviously is also an "I" or a first person *from your vantage point*; therefore, if I am making an assertion about you, and in order to honor your perspective, I would have to say that your second person has a first person: 2p(1p)--which means, the first person of the second person I am talking with. Likewise, "he" is not merely a third person (3p), but a third person who is also aware and prehensive--3p(1p)--which means: the first person of the third person I am talking about.

Thus, if I am aware of you, it is not merely **1p x 2p**, but rather, my first person is aware of you, which has its own first person: **1p(1p) x 2p(1p)**, which means, my first person is speaking with your first person.

Of course, I can approach your consciousness as a *subject* in dialogue or an *object* to be studied--that is, I can be aware of your person in either a first-person (1-p) mode or a third-person mode (3-p), among

others--thus, $1p \times 1-p \times 2p$, for approaching you in a first-person mode, and $1p \times 3-p \times 2p$, for approaching you in a third-person mode. Expanding each of those terms in the way just mentioned--where you are not just $2p$ but $2p(1p)$ --would give us: $1p(1p) \times 1p(1-p) \times 2p(1p)$, which means: I have a subjective view of you, or, spelled out: my first person knows, in a first-person mode, your first person; and $1p(1p) \times 1p(3-p) \times 2p(1p)$, which means, my first person knows, in a third-person mode, your first person, which would simply mean, I am seeing you in an objective fashion, I am taking up (or trying to take up) a third-person stance towards your first person. On the other hand, if I were a scientist trying to study *you* but *only* in a third-person mode, that would be, $1p(1p) \times 1p(3-p) \times 2p(3p)$, which means, my first person has a third-person view of your third person (or those aspects of you that are only objective and can be studied as an object, such as your mass, energy, biochemistry, etc.).

Now, my first-person view, understanding, or interpretation of you, $1p(1p) \times 1p(1-p) \times 2p(1p)$ (which means, my first person has a first-person view of your first person), may or may not match your view of yourself, $2p(1p) \times 2p(1-p) \times 2p(1p)$ (which means, your first person has your first-person view of your first person). If those two perceptions do match, then we have

$$1p(1p) \times 1p(1-p) \times 2p(1p) = 2p(1p) \times 2p(1-p) \times 2p(1p)$$

which means, within the elements indicated, my first-person understanding of your first person equals your first-person understanding of your first person. This is called **mutual understanding**.

The real world is not built of variables over domains whose operations can equal each other in a third-person mode, but rather of perspectives of sentient beings whose mutual reflections can resonate with each other. An integral mathematics of indigenous perspectives is meant to be a notational system for the real world, which is an Indra's Net of harmonic resonances among sentient beings prehending each other endlessly, and not a grid or lattice of third-person rocks clunking around in geometric space.

Needless to say, this notational system can become quite complex quite quickly. It appears to be an entirely new form of mathematics that, of course, could take years to develop in its full dimensions. I am probably about 3% into this new landscape, but a few very arresting items have already surfaced (I've run around one hundred pages of equations so far, just to see what might be involved). Every now and then in the coming months (and years) I will post or publish a few excursions into the mathematics of perspectives, for those interested in such. Of course, the abstract portion of mathematics is notoriously a young male's game (the average age of the discoverer of break-through mathematical insights is 23: abstractions backed by raging testosterone seems to be the ticket here). But perhaps I can shed enough light on the initial stages of a sentient mathematics to get others started; and in giving a middle-aged

version, it might be in a form diluted enough to be vaguely interesting to others who are also at something of a less-than-mathematically-zenith pitch.

To begin with, and with reference to the earlier equations, we need to add singular and plural forms of each of those terms (e.g., first person plural is **1p*pl** ["we" or "us"] and hyphenated first-person plural is **1-p*pl** ["our"]). For example, "I think we agree that George is a fine person," one version of which is: **1p(1p) x 1p*pl(1-p*pl) x 3p(1p)**, which means, my first person has a perception of our (first-person plural) perception of George's first person. Naturally, you have *your* understanding of how *we* see George, **2p(1p) x 1p*pl(1-p*pl) x 3p(1p)**, which means, your second person has a perception of our view of the third person's first person. If *you* agree with *my* view of how we see George, then:

$$\mathbf{1p(1p) \times 1p*pl(1-p*pl) \times 3p(1p) = 2p(1p) \times 1p*pl(1-p*pl) \times 3p(1p)}$$

The whole point of this type of mathematics is that, in the real world, holons (sentient beings) are *connected to each other* not merely by exterior *topographical surfaces* that can be represented as quantitative variables and abstract operations in mathematical equations, but by interior resonances, felt meanings, and shared perspectives, which can be represented by overlapping circles of qualitative event horizons suggested in the terms of an integral calculus of indigenous perspectives. Integral math is simply a tracing of what happens when sentient beings touch sentient beings: there is a first-, second-, or third-person perspective on first, second, and third persons indefinitely: a 123 of a 123 of a 123 of a 123..., which is why the Kosmos is constructed of perspectives, not perceptions, not events, not processes, not webs, not systems, for all of those are perspectives before they are anything else.

Moreover, it appears that when those multi-person terms in the integral mathematics are all *merely* third-person terms, then in many cases the integral calculus *collapses* into typical abstract *spaces* captured in the various mathematics of surface representations (from Boolean algebra to differential calculus to imaginary numbers).

What is so interesting about this is that the *pronouns* in language itself--which capture the reality of first-person, second-person, and third-person perspectives (e.g., I, we, him, her, she, they)--actually embed a universal integral mathematics in their own structure. A *pronoun* is not an actual person but a relative perspective that all actual persons can adopt. In the real world, I cannot be communicating to somebody if there are no second person anywhere; conversely, any time I take up a stance, a perception, a feeling, a view, an awareness, it is always already situated in relation to other actual sentient beings. These relationships are captured in pronouns, which, as the word itself suggests, are pro-nouns or even pre-nouns: something prior to nouns that all nouns must follow. The pronouns refer to positions/perspectives that sentient beings inhabit by virtue of existing only in a world of other sentient

beings. The pronouns do not refer to actual people--they do not refer to John, Paul, George, or Ringo--but to the *perspectives* that all proper nouns (John, Paul, George, or Ringo) have available to them, universally.

A Nepalese has a first-person stance just as much as a New Yorker does. If a wolf is signaling another wolf about a prey they are hunting, that wolf is necessarily in a first-person stance to the other or second-person wolf about the prey (or third person). If a bacterium is signaling another bacteria using chemical messengers, that *already* is a first-, second-, and third-person situation.

Following Peirce, I have in the past defined a sign as "any aspect of reality that stands for another, to another." What that actually means is that first-, second-, and third-person realities are built into any communication system whatsoever, all the way up, all the way down. In other words, there are no realities that are not always already perspectives.

Because these perspectives, as they are captured in the pronouns of language, are abstractions to some degree (namely, "I" does not necessarily mean Ken Wilber, but any subject *anywhere*; and "he" does not necessarily mean Sue, but any third person *anywhere*), then *language already embeds a universal mathematics*. The relations among pronouns are relations among sentient beings wherever they arise. They are universal in that sense. These relations are therefore abstract, in the sense that they are not tied to any specific noun, and so they embed a universal or context-transcending aspect; but they are abstractions that only make sense or have content when inhabited by actual sentient beings. Call these abstract relations "demi-abstractions." The point is that natural languages have secreted within them a series of demi-abstractions that are a mathematics of the real world.

These relations (or demi-abstractions) are the primary domain of an integral mathematics. This is a naturalistic mathematics that, in keeping with a post-metaphysical sweep, lends itself to real Kosmos representations, not dissociated ontological structures.

But, as early suggested, if 1p and 2p are all collapsed to 3p, then the typical flatland, abstract spaces dealt with by ordinary mathematics come into view. In other words, the whole of typical abstract mathematics seems to be a limit case of an integral mathematics when the positions of the integral math are gutted of sentience and represented in their third-person dimensionality only. As usual, I am not saying those third-person dimensions are not there or are not real; they are merely one slice of a bigger Kosmos.

One of the most interesting items about this Kosmic mathematics, or a mathematics of primordial perspectives, is that, in order to make an assertion, one must state the relation of the assertion to the sentient being making the assertion. That is to say, it is not merely that a first person sees a third person

(that is still monological; that still embeds a prejudice that you can have perception or feeling on their own; but there is no such thing as feeling, perception, awareness, or interpretation--those are always already within perspectives). Integral math forces us to be honest about this. We have to say, not that a first person sees a third person, **1p x 3p**, but that *my* first person sees a third person, **1p(1p) x 3p**; if that third person is sentient, then I am seeing a third person who is also a first person in his or her own right: **1p(1p) x 3p(1p)**, and that third-person first person is a third person only in relation to me, who is making the assertion.

In other words, I must always situate assertions in relation to the speaker of the assertions. This is what makes integral mathematics so novel, and also what prevents demi-abstractions from spinning out of the real world and into merely abstract or third-person third person realms, 3-p x 3p(3p)--not that those aren't there, only that they are third-person surfaces of the rest of the world.

As one begins "running the equations" of this integral math, even if you trace out elaborate relations of perspectives to, say, the 7th person degree (which is as far as I have taken it, and probably can take it), nonetheless ALL of the equations remain situated with reference to the first person making the equations or claims. If I am attempting to trace what that fourth person said, or that fifth person, or that sixth person, I must still assert them in the form, for example: 1p(1p) x 5p(1p), or my first person perceives the fifth person (who has a first person in his or her own right). Never will the integral math allow me to make an abstraction, only a demi-abstraction, and thus all universals are always already situated among sentient beings, who never have perceptions or feeling or consciousness, but only perspectives within which perceptions and feelings and consciousness arise.

In the above equations, notice that we had three basic terms--for example, my subjective opinion of you: **1p(1p) x 1p(1-p) x 2p(1p)**, which means, my first person has a first-person perception of your first person. In each case where the integral math is taken to three terms like that, it turns out--in retrospect, or after the fact--that the first term defines a *phenomenological space*; the second term, a *mode*; and the third term, a *dimension*. That is, the first term is a space in which phenomena arise; the second, the mode in which they arise; and the third, the dimension that is arising.

Thus, the notation that we just gave-- **1p(1p) x 1p(1-p) x 2p(1p)**--can also be read: my I-space [1p(1p)] perceives you as a thou or second person [2p(1p)] when I adopt a first-person stance [1p(1-p)], that is, when I adopt the stance of somebody speaking to you as a thou, as a second person who bears a first person or "I."

Or: in my I-space, your first person appears in its second-person dimension when I see you from a first-person perspective. Or: there exists an I-space such that your I-space appears as a second person when viewed from my first-person perspective.

In other words, in assertions such as **1p(1p) x 1p(1-p) x 2p(1p)**, the first term describes the space in which phenomena are arising; the second term describes the perspective that is perceiving/enacting the phenomena; and the third term is the aspect, dimension, or perspective of the phenomena that is arising or being registered in that space. The first term asserts existence, the second, the mode of existence, and the third, the dimension of existence.

Perhaps this begins to suggest that, because *the Kosmos is built of perspectives* (not perceptions, not feelings, not consciousness, not matter--those are all perspectives), an integral calculus can reconstruct this construction of a Kosmos out of perspectives. (This also suggests why an integral or root mathematics is prior to typical mathematics of third-person abstracted abstractions.)

We start with a 1p, 2p, and 3p occasion, arising together. That is, a universe comes into being when a collection of sentient beings arises. G. Spencer Brown (whose *Laws of Forms* we will return to momentarily), famously said that a universe comes into being when an inside is marked from an outside--but that assumption merely embeds the monological prejudice and collapse. Conscious universes do not come into being that way; that is merely an abstraction away from what is always already the case with sentient manifestation. Not only is there is no inside without outside, there is no singular without plural; universes come into being when sentient beings come into being and perceive/touch each other. Thus, inside and outside is always already first and second persons; and singular and plural is always already we's and its. The absolute minimum you need to get a universe going is the four quadrants.

Thus, a universe comes into being, not when an inside is marked from an outside, or a before is marked from an after, but a group of sentient holons arise. Even quarks have prehension, which means, the first quark is not a first particle but a first person. And whatever that quark registers is not a second particle but a second person. There is no way around this. The universe is built of perspectives.

So we start with 1p, 2p, and 3p occasions, arising together, each of which registers the others in its own experiential or proto-experiential fashion--but none of them can register their existence in any way other than as a perspective. That is, there is never a subject that sees an object. There is no pure perception in which one entity sees another entity, for that is *already* a first-person perspective on a second or third person. In other words, there is no real space that is not always already a space-arising-as-a-perspective; therefore we cannot say that occasions (or holons or beings) come into existence and then see each other, because the "seeing each other" and the "existence" cannot be asserted

apart from one another. To say that the quadrants arise simultaneously is to say that ontological dimensions and epistemological perspectives are one and the same thing, which is why we often call them dimension-perspectives.

This does not mean "to be is to be perceived," for that implies there is being per se that can be perceived; nor is this to say that perception creates being, for that implies that perception itself exists apart from something perceived. This is rather to say that being and knowing are the same event within the set of perspectives arising as the event. The idea that being and knowing (or existing and prehending) are somehow different things arises only because we shift from one perspective-occasion to the other without realizing what we are doing. There is simply no perception that is not also a perspective, and therefore no appearance of being that exists other than as a phenomenal perspective. (If you are starting to get the sense that the phenomenal or manifest world is an infinite hall of mirrors, that is indeed the suggestion. Samsara is built of perspectives, not perceptions.)

Since space is often taken to be ontological and time epistemological, then in third-person terms this amounts to saying that space and time are not separate but are rather a spacetime continuum. Fleshing that out with AQAL metatheory, we say that the exteriors of spacetime appear topographically as chains of mass-energy interlinked in various networks and systems, while the interiors appear as feelings and awareness interlinked in various cascades of intimacy. But they all arise together as perspective-occasions of the self-reflexive Kosmos (an assertion which is itself a third-person claim arising in this first-person space, but hopefully an assertion that is to some degree arising in a space of mutual understanding, such that my understanding of this and your understanding of this resonate with similar signification).

We were saying that G. Spencer Brown, in his *Laws of Form*, stated that a universe comes into being when an inside is marked from an outside. Brown built his calculus based upon that distinction or that mark ("the value of the mark is the value of the mark; the value of the crossing is not the value of the crossing"). But, as we were also saying, an integral calculus of indigenous perspectives suggests that Brown's formal calculus hides a modernist prejudice, namely, that a singular inside can demark from a singular outside (i.e., a single boundary can be drawn which marks an inside from an outside), whereas not only is there no inside without outside, there is no singular without plural--that is, if a single anything arises, it arises in the plural; as even evolutionists are coming to realize, "There is no first instance"--which means, when a new something arrives on the scene, what actually arrives is a population of the new something. For example, when the first, say, elephant emerged, clearly there could not be merely one of them; at the least, both a male elephant and female elephant had to arise simultaneously: a population first showed up, not a single entity. (This is, of course, a massive mystery, which we summarize as emergent Eros.)

The simpler point is merely that if we ever get to the point where there is subjectivity-inside and objectivity-outside, there is also and simultaneously intersubjectivity and interobjectivity. Or, as we are used to saying, the four quadrants arise simultaneously. Brown's *Laws of Form*, like Whitehead's prehension, privileges the monological subject, which, at best, can monologically dialogue, not dialogically dialogue.

(Once you get locked into monological spaces of a subject prehending an object, you cannot have simultaneous co-presence or simultaneous prehension, but must build your universe with epicycles of subjects prehending objects which prehend each other, which never actually allows subjects to know each other as subjects, but only as objects of subjects. An integral calculus exposes Whitehead's prehension to be an abstraction, not a demi-abstraction, which is why true intersubjectivity escapes Whitehead; or, as Griffin put it, Whitehead's view is "partial dialogical," not "complete [or integral] dialogical.")

An integral calculus starts instead with the simultaneous appearance of inside and outside in singular and plural (or the four quadrants, or simply a 123 world). That is, we start with a 1p, 2p, and 3p occasion, arising together, each of which registers the others in its own experiential or proto-experiential fashion. That gives us a 123 of a 123 (i.e., a first, second, or third person resonating/reflecting another first, second, or third person--with each necessarily *quadratically* registering the other--which is to say, sentient beings operating within the four quadrants of indigenous perspectives); and as these reflect upon and build upon each other--as evolution becomes more and more complex and differentiated-integrated--these native perspectives continue reflecting their reflections to greater degrees of consciousness, care, and compassion. By the time we get to a 123 of a 123 of a 123, we find *spaces, modes, and dimensions* (as briefly outlined above). When we get to a 123 of a 123 of a 123 of a 123, a complex Kosmos not only of the primordial perspectives but of highly elaborated paradigms and practices within those perspectives have emerged and are being engaged by the sentient beings at those waves.

We capture several of those with the 8 major methodologies represented in figure 3, but again, those are simply representative examples.

In other words, starting with the mere assumptions that: (1) a universe arises in singular and plural with insides and outsides, (2) singular insides are prehensive (i.e., panpsychism, or all individual holons are sentient beings), and (3) all sentient beings are situated *relative to each other* (i.e., all prehensions are always already perspectives), then, starting at that point--which might, for example, be a Big Bang or Big Bloom--we can (re)construct the essential features of a Kosmos as an AQAL matrix of indigenous perspectives; and a Kosmos that, in its upper self-reflexive modes, delivers the 8 major methodologies that human beings are already using to illumine the Kosmos that allows them to do so.

This leads me to believe that the integral calculus is useful in elucidating the transcendental conditions necessary for sentience, conditions sedimented in the demi-abstractions embedded in natural languages. In other words, the fact that a matrix of indigenous perspectives eventually delivers the major methodologies already in existence, suggests they are indeed some of the most fundamental, perhaps the most fundamental, ingredients of such a universe.

There are many ways to symbolize all this, and many different dimensions to which it can be iterated. We have been talking about first, second, and third persons (the minimum requirement). A "fourth person" means an actual fourth person (in addition to the first three actual persons), and it also means a "fourth-person perspective," which, although that can be defined in several different ways, means a person who can hold the other three perspectives in mind. Thus, when we say that there are first, second, and third persons (or simply 1, 2, and 3 persons), that itself is a fourth-person perspective. If we say that a 1, 2, or 3 person sees a 1, 2, or 3 person, that is a fifth-person perspective (i.e., a 123 of a 123). If we say a 123 person can have a 123 perspective of a 123 person, that is a sixth-person perspective (123 x 123 x 123). And if we say that a 123 can have a 123 of a 123 seen from its 123, that is a seventh-person perspective.

The integral math as I have developed it to date is a 7th-person perspective of the many ways sentient beings touch--it is Indra's Net viewed to seven dimensions, if you will. Of course, Indra's Net is known in its reality or its Suchness only via a transmental or supramental One Taste, not a mental-perspectival conceptualization. Nonetheless, Indra's Net does manifest in the conventional domain--in fact, the entire manifest realm is said to be Indra's Net of multiple-interconnected dimensions--and, as such, various philosopher-sages have given mental-perspectival descriptions of it (from Plotinus to Aurobindo). Even Gebser's "integral-aperspectival" is actually fourth-person perspectival. However, to my knowledge, Indra's Net has never been described beyond a fourth-person perspective (not even in the *Avatamsaka Sutra*, considered the definitive statement of Indra's Net).

If we attempt to do so--that is, if we attempt to articulate the structure of the manifest world--and we move from the fourth-person version (there exists a 123) to the fifth-person perspective (there is a 123 of a 123), that perspectival operation (denoted by "x"--as in: a 123 x 123) generates an explicit *phenomenological space* (an I-space, we-space, or it-space). Moving from fifth-person to sixth-person (a 123 of a 123 of a 123), we generate a *mode* or perspective (a first-person, second-person, or third-person perspective of 123 on 123, i.e., a 123p x 123-p x 123p). Iterating primordial perspectives once more, the seventh-person perspective brings forth and elucidates a *specific dimension* of that which is being perceived or felt (i.e., a 123p has a 123-p of a 123p x 123/p, which means, for example, that a second person has a first-person view of a third person seen in that person's first-person dimensions-- *all of them*

still situated with reference to the first person making the assertion. I will come back to the fourth term in that equation--the symbol "123/p"--in a moment).

Thus is a Kosmos built out of perspectives, with all other "things," "events," and "occurrences" in the Kosmos being generated out of iterations of primordial perspectives, perspectives that arrive on the scene *simultaneously* with whatever it is that arrives on the scene. We can't easily specify exactly *what* it is that arrived on the scene first--that arrived, say, within nanoseconds of a big bang--but we can say they arrived together as permutations and combinations of how they registered each other, pushed each other, bumped into each other, felt each other. If we build a Kosmos out of those possible *perspectives*, and not merely out of those possible particles, systems, or dynamic processes, then we build a universe of sentient beings, not a universe of insentient particles, processes, and networks--notions which *are themselves* nothing but third-person perspectives on the Kosmos taken by certain sentient beings.

An integral calculus, then, is a calculus that honors sentient beings in their AQAL totality, or certainly attempts to. Most mathematical equations--both pure mathematics and chemical, physical, biological, systems, chaos mathematics--simply trace the exterior or topographical surfaces of possible holons across possible spaces, showing, eventually, *how they fit with each other* in some sort of third-person dimensional space. I am not saying those spaces aren't there, but simply that they are the integral calculus stripped of first persons and second persons--stripped of sentience--at which point it collapses into the flatland representational systems found in conventional mathematics, a mathematics that often accurately represents holons in the manifest world-- *but if and only if* those holons are viewed only in their third-person dimensions by a first person from that first person's third-person stance--which is why the integral calculus of indigenous perspectives collapses into conventional mathematical forms when the interior spaces are erased from the Kosmos (e.g., collapses into Brown's Laws of Form, and Boolean algebra, and differential calculus, and conventional "integral" calculus, which is merely a sum-total-of-surface-volumes-traversed calculus over the range specified).

Equations in conventional mathematics represent ways that possible surfaces fit together in possible topographical spaces; integral mathematics represents those, plus the ways that possible interiors fit together in intentional spaces, spaces of sentience bringing forth event horizons within whose zones conventional mathematics itself can manifest in the first place. An equation in interior space is a measure of harmonic resonance or empathy between two holons, a registration of how they fit together in spheres of consciousness and not merely circles of geometry. Of course, integral mathematics is itself composed only and merely of third-person tokens, signs, and symbols; but those signs represent first and second and third persons (and fourth and fifth and sixth and seventh), which are not variables but perspectives, and which in the real world appear not as amounts and angles but as sentient beings with shared horizons (whose exteriors are amounts and angles).

Equations in the real world of sentient beings are thus equations of mutual resonance. Even a mathematician, who writes $(x = 3y)$, and shows it to another mathematician, who agrees that in that case, x does indeed equal $3y$, is actually asserting the following: my first person has a first-person perception of a third-person abstraction $[(x = 3y)]$, and I believe that this third-person abstraction is, or would be, true for all other persons who looked at it. Therefore, I am asserting that this abstraction is not merely true for me (or my first person), but is true for all other first persons; which means, if I take a third-person view of my third-person abstractions, I still believe that you will agree with me if you look at them in a third-person way yourself--and not only you, but all others who look at this dispassionately or objectively or rationally, will agree with me. I am actually claiming, then, that my first-person perception of my third-person abstractions is really a third-person (plural) perception [which is represented as $(3-p*pl)$] of this third-person abstraction: **$1p(1p) \times 1p(3-p*pl) \times 1p(3p)$** , which means, my first person has a third-person plural view of my third-person algebraic assertion. If you look at my algebra and attempt to take up a third-person (plural) view of it, then: **$2p(1p) \times 2p(3-p*pl) \times 1p(3p)$** , which means, your first person has your third-person (plural) view of my first person's assertion (which is the algebra, the third person we are considering, where "3p" in this case means "the assertion $x = 3y$," which is the third-person "it" we are discussing).

The heart of the matter is that you might indeed agree with me that the algebraic equation is correct. If so, we have:

$$1p(1p) \times 1p(3-p*pl) \times 1p(3p) = 2p(1p) \times 2p(3-p*pl) \times 1p(3p)$$

That is what an equation in the real world looks like, even among mathematicians. Equations in the real world equate interiors (as well as exteriors), and thus they are built not just of exteriors that can be "equal" but of interiors that can be "equal," which is to say, can equal each other in mutual understanding or **mutual resonance**. That is what the equal sign means in the real world. The Kosmos vibrates with those equations of souls touching each other. *That* is what the Kosmos is made of.

Notice in the above equation that--as usual--all of those terms are situated with reference to the first person who is making the assertion (in this case, me). In the right hand of that equation, even your first-person perceptions must be stated in reference to me who is making the claim. Likewise, were you to write a series of claims, I would always be the second-person first person to you. Thus, if I write: $2p(1p) \times 1p(3p)$ [your first person sees my third person; that is, you are perceiving or touching the objective dimensions of my being-in-the-world], you would write that same statement as: $1p(1p) \times 2p(3p)$ [my first person sees your third person]. Now the only way that those two perspectives can be entered in the same equation is if you and I can find a first-person plural space $[(1p*pl)]$ in which we can agree that those are equivalent transforms. If we do so, each of us would still each have our individual understanding of this

"we," even though we believe they overlap, so that if I then write an equation of our mutual understanding, one of its (many) forms would be:

$$1p(1p) \times 1p(1-p*pl) \times [(1p*pl)\{ 1p(3p)\}] = 2p(1p) \times 2p(1-p*pl) \times [(1p*pl)\{ 2p(3p)\}]$$

Which means, my first person has a first-person view of how we (first-person plural) see my third-person algebra; and you have a first-person view of how we see my algebra which is, in your space, a third person artifact produced by me, who is a second person to your first person.

Although I would need to write out both sides of that equation in at least a four-term fashion to show the details of what is involved, the simpler point is that this equation is asserting the existence of a we-space in which the two sides of the equation are equivalent--it is asserting, that is, *similar signification* between the intersections of a first person and second person who enter a first-person plural space.

If the Kosmos is built of perspectives, then the interactions in the Kosmos are built of similar signification or mutual resonance--which is why all holons have a Lower-Left quadrant of shared interiors, and not merely a Lower-Right quadrant of shared exteriors.

The equations of integral mathematics all revolve, ultimately, around how holons actually relate--that is, not only with similar exteriors that can be added, subtracted, multiplied, divided, derivated, and so on, but with interiors that resonant with each other, or do not resonant with each other, or stand in a relation of understanding to each other, or stand in a relation of power to each other, or enfold the other with integration (in compound individuality), or subsume the other without integration, and so on.

As one runs the integral calculus, various operations and functions emerge, including prehension (within perspective), mutual resonance, interpretation, telepathy, integration, differentiation, enfoldment, power over, transcendence, inclusion, and--most interestingly--the major validity claims (i.e., different equations begin to represent different types of validity claims or assertions of adequacy). I'm sure there are dozens, maybe hundreds more; maybe infinite.

But, again, I am making a series of much simpler points in this introduction, so let me finish this brief intro by going back to the equation representing two mathematicians agreeing on the nature of an algebraic formula:

$$1p(1p) \times 1p(3-p*pl) \times 1p(3p) = 2p(1p) \times 2p(3-p*pl) \times 1p(3p)$$

In that equation of mutual understanding (i.e., in that real-world equation of two sentient beings agreeing on the nature of a third-person abstraction), the "3p" represents the third person, which in this

case is an insentient third-person artifact, i.e., the algebraic formula ($x = 3y$). That equation says, my first person has an objective (third-person plural) view of my third-person artifact (the algebra) which is equal to (or mutually resonates with) your first person's perception, in an objective mode, of my artifact. (Don't confuse "3p," or the *object-dimension* that is being perceived/enacted--in this case, the artifact--with "3-p" or "3-p*pl," hyphenated, which is the *mode* in which the object is being perceived--in this case, a third-person plural mode.) So let's put that third person or artifact into the above equation (i.e., wherever we see "3p," we will substitute $[x = 3y]$):

$$1p(1p) \times 1p(3-p*pl) \times 1p([x = 3y]) = 2p(1p) \times 2p(3-p*pl) \times 1p([x = 3y])$$

Now, if we deny that all such assertions (in this case, the assertion that " $x = 3y$ ") are always already a perspective--that is, if we deny that there are any first or second persons involved in third-person assertions--then "1p" and "2p" and "3p" all become merely a number 1. That is, there are no first or second persons, and therefore no third persons, either; only insentient things and events and processes and abstract markers; and those abstract markers are not even "third persons" anymore, because there are no first or second persons to talk about them. So if we substitute the number "1" for 1p, 2p, and 3p in that equation, then that particular equation of mutual understanding between two souls becomes instead:

$$1(1) \times 1(1) \times 1([x = 3y]) = 1(1) \times 1(1) \times 1([x = 3y])$$

which obviously reduces to:

$$[x = 3y] = [x = 3y]$$

In other words, integral mathematics, stripped of sentience, collapses into the monological spaces of ordinary mathematics, where it merely asserts identity of abstract (third-person) markers. Those markers are real enough, but they only represent a narrow slice of the Kosmos, a slice generated from real-world sentient beings through a series of abstractions, collapses, and reductions, so that only a few of the dimensions of being-in-the-world are represented, and are represented in a way that deceptively appears that they are not perspectives of sentient beings but simply a view of "the way things are," or what Nagel so aptly called "the view from nowhere." This allows such collapsed cognitions to imagine a Kosmos built of abstract relations and insentient beings (which is itself a perspective of their sentience).

There have been many attempts to arrive at a type of fundamental mathematics of the Kosmos that attempts to include items such as consciousness, interiority, mind, subtle energy, spirit, and so on. Many of these take the basics of conventional physics--such as the quantum vacuum potential, or fundamental matter waves, or string theory--and essentially equate those basics with consciousness or spirit. David Bohm, Arthur Young, Buckminster Fuller, Walter Russell, Milo Wolff, Ervin Laszlo, Wing Pon, William

Tiller, among many others, have added to our understanding of how this might occur. But all of those approaches embed various degrees of the monological prejudice, and thus end up simply (and unfortunately) equating spirit with an implicate *third-person* holism (e.g., Bohm), or attempt to derive first-person consciousness *from* third-person operators (e.g., Fuller), or see consciousness emerging as a result of complex third-person systems interactions (e.g., Laszlo). Even the approaches that see consciousness or mind as fundamental (e.g., Russell), imbed the prejudice of perception or consciousness (which does not exist, as we have seen)--Whitehead being another example.

In other words, all of them are pre-quadratic attempts to derive the essentials of the Kosmos from a starting point that prejudicially has already collapsed the essentials out of existence and thus must attempt to recover those essentials with epicycles of further abstractions. Again, I am not saying that aspects of their work are not true; I am saying that they have abstracted their conclusions out of the matrix of indigenous perspectives and then presented them as "the way things are," oblivious to the perspectives in which their "views from nowhere" actually arrive.

This is certainly the case with "metaphysics" in general, whether we find it in Plotinus, Shankara, Asanga, Padmasambhava, Gurdjieff, Hegel, Rudolph Steiner, Carl Jung, William James, or the greatest of recent metaphysicians, Aurobindo. To the modernist and postmodernist critiques of metaphysics, we add the integral critique: their metaphysical systems are interpretations of their own spiritual experiences; the authenticity of the spiritual experiences is not in any way questioned, but the *adequacy* of their *interpretations* is: they have unconsciously abstracted, from the matrix of indigenous perspectives, a third-person overview that arrives on the scene secretly privileging the view from nowhere, even (or especially) when it emphasizes the importance of experience, spiritual awareness, feelings, or consciousness: all of those are, in fact, hidden low-order abstractions, and, as such, are the very heart of the metaphysical approach that all post-metaphysical integralism must struggle beyond. If "direct experience" and "consciousness" are already low-order abstractions mistaken for realities (and hence are metaphysical ghosts), the notions of "levels of being," "levels of knowing," "ontological planes," and so on are even worse: they are abstractions of abstractions of abstractions, even though the experiences that those interpretative frameworks are trying to represent are authentic enough. (In this regard, Aurobindo is the most offensive metaphysician in that he is the most accomplished; one can only stand in awe of his metaphysical system.)

Again, *I am not questioning their realization or enlightenment or spiritual experiences*; I am questioning the *framework* that they used to *interpret* and conceptualize their experiences. Those metaphysical interpretive frameworks are simply not adequate to a postmodern integralism that has grown out of metaphysics but can no longer be contained by it (i.e., integralism transcends-and-includes

metaphysics, such that integralism is external to metaphysics, or no longer constrained by its nexus-agency).

Likewise, take an integral calculus of 7 dimension-perspectives; collapse it to 4 dimensions; set the domain on the interiors (first-person perspectives) to a specific stream in those interiors (such as the values stream) and then set that domain (or first-person space) to cover the specific range beige to orange; set the mode to register only 3-p perspectives; and those operators will generate a phenomenological space of scientific materialism. Set the domain range to green, set the mode to recognize only interiors, and you will generate an event horizon or phenomenological space of postmodern pluralism. And so on....

Likewise with the great pre-quadratic metaphysical systems: their essentials can be derived from an AQAL matrix without the inadequacies of metaphysical interpretations, and thus their incredibly important insights can be taken into the modern and postmodern world without embarrassment.

All of these operations are simply reminders, I believe, that the Kosmos is built of perspectives, whose fundamental operations include mutual interior resonance along with mutual crashing into each other externally; and that, therefore, any abstract notational systems can remind themselves of this by acknowledging an integral calculus of indigenous perspectives. When it comes to an integral mathematics itself, its starting point is the relations between the universal demi-abstractions embedded in pronoun-perspectives of natural languages, deposited there, we presume, by an evolution attuned to these real dimensions in the real world.

One last point. We said we would return to the symbol " $123/p$." In some ways, this is the most interesting operator in integral mathematics. It means "stop." As one runs the integral equations, it soon becomes obvious that there is no fundamental perspective, no absolute Archimedean point, from which one can know anything. There is simply an ongoing cascade of perspectives on perspectives, all the way up, all the way down. The universe might be composed of holons--which I believe is the case--but "holon" is already a third-person symbol in a first-person prehension--i.e., it is already a perspective. Just as there is no such thing as consciousness, mind, feelings, awareness, things, events, or processes, there are no holons--for all of those are always already perspectives. And the only way we "know" any of those is that we arbitrarily and abruptly dig our heels into the cascading flow of infinite perspectives and we say, for example, "I see the tree!"

Once we arbitrarily slam our foot down and perceive something, or feel something, or notice something, we have temporarily frozen the stream at that instant, and around that frozen singularity an AQAL matrix jumps into existence. Once I register another entity, a first and second person have jumped

out of the stream; once we communicate about anything, third persons are everywhere--and all of that happens at the point, and only at the point, that I stutter the stream and temporarily stop the flow.

The "stop" symbol ($/p$) in integral mathematics means: this is the occasion (the first, second, or third person event) where I arbitrarily stopped the stream and began my process of knowing in the midst of other sentient beings. The stop symbol means: "freeze frame." Freeze the flow at that frame, and let me start the knowing, feeling, perceiving of that event.

Thus, with "I see the tree," we have, in simplified form: $1p(1p) \times 1p(3-p) \times 3p(3/p)$, which means, I have arbitrarily focused my attention on that tree over there, so I have stopped the cascade at the objective surfaces of that tree $[3p(3/p)]$ and I have begun the knowing process there, so that now I will assert that my first person $[1p(1p)]$ has an objective view $[1p(3-p)]$ of that object over there $[3p(3/p)]$, and THERE IT STOPS (which also means, and there it starts: the knowing process starts only when I dig my feet in and stop the flow). *Without the 123/p moment (or the stopping moment), then perspectives cascade endlessly.* In the manifest world, it is literally perspectives all the way up, all the way down, and without the arbitrary stopping moment or freeze frame, nothing gets registered. But initiate a stop, and the AQAL matrix jumps into existence around that point.

This "jumping into existence," arbitrarily initiated, does not, however, have an altogether arbitrary form. As a sentient being, when I stop the flow and initiate (enact) a world, it is a world of other sentient beings; and therefore the form of the matrix of perspectives that *can* arise is constrained by all the other sentient beings who are also stopping streams and enacting worlds. All of our enactments have to inter-mesh, since they are co-creating each other. Hence we find the form of the AQAL matrix of primordial perspectives, which can be transcendently deduced from the structure of our own everyday interactions, such as those embedded in natural languages (whose demi-abstractions can also drive an integral mathematics). The AQAL matrix is one view of the form of mutual enaction when sentient beings co-create each other in freeze frames of their own becoming: the AQAL matrix is the form of Spirit's lila.

Well, so much for an overview, which I hope has at least suggested a few possibilities here. There are a hundred ways to take an integral mathematics, whose farthest reaches are surely beyond my capacities. But every now and then I will, as indicated, post or publish a few more preliminary stabs in this direction. If nothing else, I hope that this kind of notational system will act as another type of IOS or Integral Operating System--namely, a series of merely third-person symbols that nonetheless constantly remind us that there are actually first- and second- and third-person sentient beings in the real world. The Kosmos contains sentient beings, not particles or processes or webs or systems, and therefore the Kosmos is built

of perspectives, not feelings or perceptions or consciousness, all of which are always already perspectives in Indra's endless Net.....

Notes

¹ Bausch, *The Emerging Consensus in Social Systems Theory*, p. 15.

² Bausch, *The Emerging Consensus in Social Systems Theory*, p. 16.

³ This is not to say that autopoietic and systems approaches cannot be applied to interiors, as we will see, but only that when they are, they still capture only the third-person aspects of those interiors.

The autopoiesis paradigm of Maturana and Varela is often mentioned as a "postmodern epistemology" because it strongly denies the existence of a pregiven world (i.e., it denies the "myth of the given"--the myth of the Mirror of Nature--the myth that the world is a given territory that we are supposed to map and mirror accurately [see *The Marriage of Sense and Soul* for a discussion of the myth of the given]). According to Maturana and Varela, the representational or mirror-of-nature epistemologies naively assume that there is a single biosphere or natural world--the great Web of Life--and that we are to live in accord with that Web, which itself is the myth of the given. The autopoietic approaches point out that "nature" and "the world" actually consist of various enacted worlds brought forth in part by the autopoietic regimes of the organisms perceiving them. There is no "biosphere" or "nature" or "the natural world" except in the rationalized cognition of some human beings, a cognition not shared by 99.9999% of biological organisms.

The enactive point that Maturana and Varela make is true enough, and to that extent, the notion of autopoiesis is indeed postmodern. I share an agreement with most of its important features; but my point is that the autopoietic version of this interpretive component of world-making is still addressing only the *insides* of the *exteriors*, not the *insides* of the *interiors* (see fig. 3). It is, if you will, a postmodernism of the UR, not the UL. Obviously this is an important perspective that we would want to include in any integral methodological pluralism, but again, only if shorn of absolutisms.

(Demonstrating this inadequacy--which means, not wrongness but partialness--of the autopoietic paradigm is the burden of several critical endnotes in SES which specifically address the strengths and weaknesses of the typical enactive paradigm, which--as with Whitehead--could be called "the partial enactive paradigm" as opposed a more "complete" or "tetra-enactive paradigm." For a critical appraisal of Francisco Varela's work, see numerous endnotes in *Sex, Ecology, Spirituality*, second edition [CW6], particularly note 1 for chap. 14, beginning with subheading "Francisco Varela's Enactive Paradigm," pp. 734-741; this note also gives references to several other notes in the book discussing these themes.)

On a very positive note, Maturana and Varela speak of biological and even physical phenomenology--that is, they fully acknowledge the existence of the UL (or interior experience or proto-experience) going all the way down to, and including, physical

holons. They also acknowledge that these interiors: (a) can be known from within, (b) can be described (or reconstructed), or (c) can be known from without (by observing behavior). I definitely agree. The problem is that when they attempt to reconstruct (which is item "b") the inside experiences (which is item "a"), they actually slip into (c) realities.

For example, they correctly maintain that organisms have an inside to the extent that they have structural memories and co-evolve (or structurally couple) with their environments. Structural memories represent the enacted history of an organism's cognitive choices via structural coupling with the exteriors. But those cognitions are pictured/described in third-person terms, not first-person terms: they are the "insides" of exteriors, not the insides of interiors (see figs 2 and 3). Actual prehensions represent the felt-meanings of interiors as they touch their preceding feelings, which do not represent cognitive choices with nomic intent (i.e., "biological identity and survival"--which is Maturana and Varela's definition of cognition), but rather the felt presence of the holon in its bit of exuberant *élan vital* and *joie de vie* (to put it more poetically, which is the better language for the UL anyway). The habits of intimate touching of prehensive unification tend to be reduced to the mechanics of structural coupling and exterior-cognitive enactment. I agree with what they say about structural coupling, but, as explained in SES endnotes, it does not cover the actual UL very well at all; rather, autopoiesis looks at the organism in third-person terms (which is fine; this is science), and then attempts to explain what goes on inside that (exteriorly-viewed) organism as it enacts and brings forth its world: hence, the insides and outsides of the exterior, neither of which actually includes first-person realities as such.

Varela has attempted to integrate first- and third-person perspectives in his "neurophenomenology." Again, this is an important move toward a more integral stance, but one that is flawed, in my opinion, by a lack of inherent second-person perspective and a lack of waves and streams (i.e., it fails to include quadrants, levels, and lines). See *Integral Psychology* for a critical appraisal of neurophenomenology. Varela's reliance on, e.g., Merleau-Ponty's version of felt phenomenology makes it more difficult for his theory to easily cover intrinsic intersubjectivity as well as waves and streams.

⁴ There are not different holons in the four quadrants; the four quadrants are four dimensions of every holon. There are different dimensions of a single holon in the four quadrants, not separate holons. (Of course, those dimensions can be subconceived as holons in their own right, but those holons themselves then have correlates or dimensions in all the other quadrants, so they themselves are not separate holons either.) So when we say the insides of an interior holon, for example, that actually means the insides of the interior dimensions of a holon. But it is easier and simpler to say things like "holons in the UL quadrant," and so on, which is fine, as long as the tetra-nature of any holon is clearly remembered.

⁵ Also keep in mind that when we say, e.g., that ecosystems can be represented in it-language, that does *not* mean that ecosystems are nothing but "its." All ecosystems have interiors--all LR systems have LL correlates--all social exteriors have cultural interiors--but those interiors are captured best in "I" and "we" terms of cultural solidarity, as we will see, and not the it-terms of systems and webs and processes.

⁶ See "On Critics, Integral Institute, My Recent Writing, and Other Matters of Little Consequence" [posted on this site for a discussion of the four different types of holons: individual, collective, artifacts, and heaps. Each of those is a "whole" in a very loose

sense, and therefore has "parts" in an equally loose sense (and thus each is a "holon" in a loose sense). I generally restrict the use of the term "holon" to individual and collective holons. Only an individual holon, however, has a dominant monad or "I" with a singular agency or intentionality, and thus only an individual holon has consciousness per se (although a collective interior holon can have a type of diffused consciousness, e.g., "group ego"). Thus, by "holons," unless otherwise specified, I mean individual holons (and secondarily, collective or societal holons, although the latter are usually specifically indicated as social, cultural, collective, communal, etc.). Again, context will have to be used to determine intent.

In the text, when I say that all holons are sentient beings, I specifically mean that all individual holons (or compound individuals)--such as quarks, atoms, molecules, cells, organisms--have an interior dimension (UL) of sentience, prehension, proto-experience, or awareness, which always already arises as a first-person perspective of/on the (tetra)enacted worldspace in which it occurs. I generally prefer the simple term "interior" to specific terms like "feeling," "awareness," "experience," etc., because I believe the junior grades of interiority are likely to have qualities not easily or explicitly felt by humans, even though those junior grades are internal and interior to human awareness. I therefore prefer to call this position "pan-interiority" instead of "pan-psychism," although I understand why some see that as a trivial distinction.

⁷ Is there any perception that is not a perspective? Yes, I believe so, and it has to do with satori or nondual awareness (or pure Emptiness--consciousness without an object, which is therefore consciousness without a perspective), which I will explore in later excerpts. The conclusion of this integral reformulation of the wisdom traditions is that samsara (or the world of Form) is composed of perspectives, and nirvana (or Emptiness) is pure perception without an object or perspective. The union of Emptiness and Form is thus the union of perception and perspective, where in my pure perception I am one with everything that is arising (although as expressed through my own individual perspective, with which I am no longer exclusively identified). Finding Emptiness is a freedom from all perspectives (a nirvana free of samsara); a union with Form is finding the Fullness of perspectives that alone can express this Freedom (the nonduality of nirvana and samsara). Wisdom is transcending perspectives, compassion is embracing them all.

⁸ But even in the human domain, I am not saying that there is no reality outside of human perspectives, only that those realities are prehended within a matrix of perspectives that always already arrive with whatever else it is that arrives. It is not that the human mind has a priori categories that pre-structure perception (although it does), it is that the Kosmos itself has a structure that pre-structures the relation of sentient beings: namely, as Leibniz pointed out (but did not pursue), each sentient being occupies a different locale in spacetime, and therefore each has a different perspective of/on the others. Human beings can deduce that there are realities on the other side of their perspectives, but those deductions themselves are third-person objects in first-person minds, which does not mean they (or their referents) aren't there, only that they are perceptions that arrive within perspectives.

⁹ Remember that we are not concerned at this point whether this I is "real" or not; for integralism, that's not an interesting question; everything is real in its own worldspace. You might meditate on this "I" until it disappears in a stream of momentary sensations, but all that means is that you have used a different paradigm to bring forth or enact a worldspace where the "I" is not

present; but in the conventional world where you started, the I is present, and that is what has to be accounted for, not explained away.

Thus, the goal of this type of initial pan-phenomenology (what Peirce called "phaneroscopy") is not to pronounce one of these perspectives real and the others illusory, but simply to note the fact that these phenomenological worlds already present themselves to us. After we take a holistic inventory, so to speak, of these dimensions/perspectives, we can more easily judge which of them, if any, can be enfolded or sublated by others, and thus start to judge whether some of them are more encompassing or "more right" than others; but if we are going to play that type of game, where the stakes for getting it wrong are so high, we have to err on the side of expansive inclusiveness in our initial inventory of phenomenological worldspaces, which is why we are according all 8 of these worlds an honored and respected place at the integral table.

¹⁰ As we will see in later sections and excerpts, I do share nonreflexive solidarity with other sentient beings in my local ecosystem, and I do so at all levels at or below mine; but levels of physical complexity (e.g., triune brain) need other similar levels of complexity to be decoded. So every *culture* has a *social* system in the immediate vicinity of the organism, but not merely there (culture does not primarily move or exist in phenomenologically sensorimotor spaces).

¹¹ I use the word "b/its" in a very general sense to refer to the monological view of information (where information is described as coded patterns that can, e.g., be carried in a digital stream of 1's and 0's). Those data bits or b/its are indeed "its," in both senses: they represent (merely) the objective and interobjective aspects of communication (the signifiers or signals), as well as the flatland or monological theories of communication that do not adequately acknowledge interiors, interpretants, or signifieds (and are thus dealing merely with its or b/its). These monological theories assert that "information" captures the "mind" side of the equation, and "experience" captures the "body" side, so that in asserting that each occasion has an informational and an experiential component, the mind-body problem is solved.

In my view, those theories are very similar to autopoiesis theories, in that they are not actually giving the interiors (mind) and the exteriors (body), but simply the inside and outside streams of the exteriors. In other words, when communication is viewed as information transfer (which leaves out levels of interiors that are responsible for decoding information but cannot be reduced to information), then "mind" is actually reduced to "brain," and if the mind-body problem is thus reduced to the brain-body problem, of course it's easy to "solve": the brain is part of the organism. (See chap. 14, *Integral Psychology*.) But that's not "the hard problem" nor its solution.

Just as autopoiesis is supposed to be the "inside" view of biology, but is actually the inside of the exterior (not the inside of the interior), so "information" is simply the inside view of the exterior (e.g., first-person mind treated as third-person brain), not the prehensive insides of the interior (or the first-person experience of first-person realities).

For AQAL metatheory, information considered as an objective (i.e., interobjective) stream of communicative occasions (such as digital bits or b/its) is accessing the third-person plural modes of being-in-the-world; whereas "information" in the interiors can only be accessed in first-person modes (described as feelings, prehensions, impulses, etc.). Since few information researchers even

consider the interior modes, I will usually use "information" to mean exterior b/its (although, as usual, context will determine). But all individual holons (or sentient beings) engage in the transfer of communicative artifacts or signals to some extent (i.e., information exchange), and this applies to everything from electron orbital shifts to bird calls to computer traffic.

Information or b/its, in that exterior sense, means the stream/system of signifiers, not signifieds (the syntax, not semantic), although the latter are clearly *implied* by information theory (since it is recognized that, yikes, information does need a decoder, even if the decoder itself is poorly treated in information theory, if at all: the decoder is just another monological data stream). Again, information theory is attempting to get at the insides, but only in third-person terms, and thus ends up giving us the insides of the exteriors (e.g., mind treated as brain).

Integral calculus: $1p(1p) \times 1p(3-p*pl) \times 3p(3p) \times 3p/(1-p)$, which means, my first person has a third-person plural view of the third-person aspects of an event as seen from its insides. In abbreviated form, a 3 x 1 x 3: the exteriors of an occasion looked at from within but still in a third-person mode. "3 x 1 x 3" is quintessential zone #3 (e.g., Maturana and Varela). See Appendix B, Integral Mathematics.

Exterior information transfer can also include subtle energies; see [Excerpt F](#).

¹² Of course, as folks from Wittgenstein to Heidegger have pointed out, from within an interior boundary you can see neither the boundary nor what is on the other side of the boundary. The limits of interior spaces appear as horizons, not physical borders. But some interior spaces can indeed see the outside of other interior spaces, and we are phenomenologically tracing all of those insides and outsides as they appear to successively encompassing interiors. Of course, those ultimate boundaries are horizons that cannot, at that point, be meta-viewed. The only place to go from the top of that 100 foot pole is into Emptiness.

¹³ *The Essential Peirce*, vol. 2, p. 362.

¹⁴ *The Essential Peirce*, vol. 2, p. 367-8.

¹⁵ For a discussion of "singular" Spirit/Subjectivity grounding all intersubjectivity, see "Do Critics Misrepresent My Position?, Appendix A" [posted on this site].

The reason this is an "enormously complex issue" is that, at bottom, I subscribe to the Madhymaka position that points out, when it comes to any sort of ultimates, one cannot make a noncontradictory assertion about them (as just demonstrated with that statement: if that statement is ultimately true, it is false).

This is not merely a matter of Russell/Tarski/Godel recursiveness, which occurs when finite assertions are self-referential. It is, so to speak, bigger than that. Any sort of assertion about ultimates or absolutes (including denying them) amounts to an assertion about reality as a whole, and any statement referring to reality as a whole would include the statement itself, at which point you generate paradox at best, infinite regress at least, and ad absurdum always.

For Nagarjuna's Madhyamaka (the basis of all Mahayana and Vajrayana Buddhism), the "ultimate," or "absolutely real," or "Spirit" cannot be known using that type of knowledge, philosophical reasoning, or any other sort of assertions arising within phenomenological space, whether those assertions are relativistic, pluralistic, or absolutistic. Rather, the ultimate or nondual can only be accessed in a state/stage of consciousness known as nondual (e.g., satori), which itself cannot then be made the basis of any sort of assertion within the phenomenal world. The most we can say is that the ultimate is shunya (or empty) of all qualities-- *including that one.*

In other words, the nondual is a realization that is engaged, enacted, and brought forth by a paradigm or practice of meditation that moves in dimensions not captured by mental paradigms, and when the result of such spiritual paradigms are filtered through the lens of mental paradigms, the result is paradox, regress, absurdity.

Thus, when I say there is "one Subject" grounding all intersubjectivity, that is not a philosophical statement, nor is it an assertion. There is not a "single" Subjectivity or consciousness, not literally, because "single" only makes sense when contrasted with "plural," and the nondual is neither (nor both, nor this, nor that, indefinitely....)

Why, then, do I even use the notion of "ultimate Subject"? Because those who have engaged the causal-nondual paradigms have found that the realizations brought forth by those paradigms decisively contribute to otherwise insoluble issues such as the mind-body problem and intersubjectivity, and therefore I use such shorthand statements as "consciousness is singular of which the plural is unknown" as a type of constant reminder that other paradigms need to be brought to bear on these issues. Although the "conclusions" of these other paradigms cannot be seen by mental paradigms, they can be seen by integral individuals, who can then directly contemplate their relevance for these issues. We will return to this topic in [Excerpt E](#), subsection Integral Semiotics.

¹⁶ See Sean Hargens, [Intersubjective Musings](#) [posted on this site].

¹⁷ The view that a society is "like" an organism is called the "organic" model, credited to Herbert Spencer; the idea that society "is" an organism itself is the "organismic" model, found in theorists such as James Miller and most forms of "living systems" theory. In the text we focus on the organismic model, since it is the strongest form of position #2, just as atomistic individualism is the strongest form of #1.

¹⁸ Actually, there are (at least) four different types of parts and wholes--referring to individual holons, social holons, artifacts, and heaps. See note 6. But in almost all instances, I restrict holon to individual and societal occasions; not artifacts and heaps.

¹⁹ I am not saying some sort of "Web" or *interobjective totality* is not there, only that it is a conception that enters the prehensive worldspace of only an extremely small number of organisms--namely, humans at yellow or higher. My criticism of the typical Web-of-Life theories involves several points: (1) virtually all of them subscribe to the myth of the given; (2) they impose that anthropic cognition on other organisms; (3) they collapse Left-Hand occasions into their Right-Hand correlates (subtle reductionism); and then, even within the Right-Hand world (which is now their only world), they commit two further fallacies: (4)

they do not see the totality of exteriors as a multiplex of *enacted* exteriors (or what we will call an "enactive Web"), and (5) they confuse individual and social, resulting in an eco-imperium stance.

The problem with generating a truly integral ecology is that all of those points are fairly subtle issues, and cannot be adequately explained in bumper-sticker phrases easily conveyed. The sheer simplicity of the "web of life" notion is its greatest virtue. Unfortunately, in the upper reaches of its own announced holarchy, this stance becomes increasingly regressive (greater span is confused with greater depth, and thus, e.g., the physiosphere, which is merely bigger, is confused with a greater depth of being, whereas it is merely the shallowest aspect of being that is embraced in One Taste). See [Excerpt E](#), subheading "The Conperception of the Sensorimotor World," where these topics are pursued at length.

²⁰ Original tribal humans (not tribes today but some 200,000 years ago), did not possess a systems view of the world, which is constructed of formal operational and postformal systemic and meta-systemic cognitions; their center of gravity was generally preoperational, which means egocentric cognition still fused with exterior sensorimotor occasions. This egocentric fusion or indissociation, which was "one with" local environs, is often equated with a systems, holistic cognition. See *Boomeritis* for a playful discussion of this unfortunate confusion.

²¹ In the rest of this section, we will especially be focusing on the nature of the *cultural intersections* (shared signifieds) that constitute a "we," and continue to point out why they cannot be reduced to *social intersections* of network "its" (shared signifiers). That Luhmann and most other systems theorists continue to try to reduce the Lower Left to the Lower Right is simply to say... well, they are still operating within the cultural habitus of a systems thinking that denies cultural habitus (i.e., a cultural Kosmic habit that denies cultural Kosmic habits, which is not unusual. No absolutist paradigm--from empiricism to postmodern pluralism to systems thinking--can account for its own truth values).

²² This can just as well be called a "subagency-in-agency," depending on the level of description. The point is simply that when one compound individual becomes a part or element of another compound individual--i.e., when an individual holon is subsumed in a larger individual holon--the former holon is now a subholon in the new holon, or the new holon can also be described as a superholon that enfolds the former holon. Both of those describe the same process of one holon becoming literally *internal* to another as a part of a compound.

²³ Of course, this collective holon can be looked at from the exterior or from the interior: interobjectivity and intersubjectivity. The main point right now is that this communal network or collective system is, in the LL, an **inter**-subjectivity, NOT an **intra**-subjectivity: the cultural nexus has no singular I within which all its member I's are dominated and subsumed; and, in the LR, it is an **inter**-objectivity, NOT an **intra**-objectivity: its "parts" exist in networks of mutually interdependent communions and are not simply components, cogs, or limbs of one big superorganism.

²⁴ This is why one of the basic patterns discovered by systems thinking is that higher levels are both *more complex* (in the sense of more highly differentiated) but also *simpler* in functional ways, more unified and more integrated (in their healthy forms). As Laszlo puts it, "The emergence of a higher-level system is a *simplification* of system functioning. However, once a new hierarchical

[hierarchical] level has emerged, systems on the new level tend to become increasingly more complex"--until that, too, is simplified in functioning with the emergence of a senior level. How does this simplification in the midst of increasing complexity occur? Many agencies are taken up in one agency (agency-in-superagency), which is a more complex holon but now more integrated and thus simpler in its functioning, as when Daisy walks across the room. Daisy is massively more complex than are any of her cells, but the simplicity of her functioning--as when she decides to get up and walk across the room and 100% of her cells and molecules move with her--is astonishing. It would be literally impossible for that to happen if the cells themselves had to arrange to do that. Thus, more complex form, simpler functioning.

²⁵ I have been mentioning these three different axes (inside/outside, interior/exterior, internal/external) for a long time. See, e.g., the endnote in SES (note 25 for ch. 4). Needless to say, this present treatment supersedes previous statements.

²⁶ The **inside/outside** axis of indigenous perspectives simply demarcates boundaries wherever they are found in the different phenomenological worlds. The **internal/external** axis indicates one type of relationship between those worlds--namely, the relationship of learning, development, or evolutionary unfolding and enfolding--where something is not simply inside a holon's boundary but essential to its definition, a definition (identity, agency, pattern) that represents the Kosmic habits or stable patterns of that holon that allow it to persist in spacetime.

The internal/external boundary can be stated in UR terms as those elements inside the organism that follow the autopoietic regime or agency of the organism and thus are also internal to it (e.g., my liver is internal, a swallowed rock is not); in UL terms, those elements in my I-space that follow my will and intentionality (e.g., my owned anger does, my depression does not). In other words, what is *inside a compound individual* is simply anything inside the boundary of the compound individual; what is *internal* is anything following the agency of the *dominant monad* of the compound individual. External, conversely, is anything not following the agency of the dominant monad.

The internal/external axis is not merely theoretical. Like inside/outside and interior/exterior, it can be seen and felt. In phenomenological prehension, it often manifests, among other things, as the interior feeling of will or intentionality, such that internality and intentionality go hand-in-hand. The holon's moment of creative freedom extends to those (sub)holons internal to the agency or intentionality of the dominant monad of the compound individual: when Daisy decides to walk across the room, the holons inside the boundary of her compound individuality (a compound individuality defined by the *internality* or agency of the dominant monad in her compound individuality) all walk across the room with her. Outside agents (e.g., parasites) that manage to get inside the boundary of the compound individual move when that boundary moves, but otherwise remain external to the regnant nexus of the dominant monad, and hence external to the compound individuality.

In some cases, however, such as a virus that inserts itself into the nucleic acid of the cell (which is part of the dominant monad of the cell), the outside-external invader actually becomes internal to the cell--the invading virus inserts itself into the internality code of the cell by literally entering the RNA or DNA of the cell, which then begins obeying the viral regnant nexus, usually by beginning to manufacture the proteins dictated by the viral dominant monad (which are replicants or clones of the virus itself). In

that case, the virus has become both inside and internal to the cell, and hence the cell's very identity is altered. Something outside and external has become both inside and internal, and the cell, as such, is no longer itself--it's "will" is no longer its own because its internality is no longer its own.

²⁷ Holographic metaphors particularly attempt and express a green-meme connectivity. The holographic metaphor says that "each part contains the whole," but that is actually not true in real holograms. The smaller the part of a hologram that you look at, the blurrier the whole becomes: it's really "each part contains a blurred-whole." But that metaphor is unfortunately used, e.g., to represent a type of nondual (or holistic) reality or mysticism. But mystical one-in-many is established via an intersection with infinity, not by blurring the boundaries of the finite. In the direct realization of nondual suchness, the whole of the infinite is 100% in each and every finite thing, not in a blurry way but in a radically total and immediate way. The very essence of many-one is missed by the holographic metaphor; and when it comes to finite things, their boundaries are in many important ways discrete and importantly asymmetrical, which is not captured by the holographic metaphor, either. As an actual representation, model, or map of reality, the holographic image misses many of the central features of both the finite and the infinite. As an actual model, the holographic representation works for a small number of information storage processes, which do indeed incorporate a blurry reproduction of information within its modules; as a metaphor, it is poorly suited for the jobs usually assigned it (and finds its major use, as suggested, in green-meme belief systems uncomfortable with hierarchies).

²⁸ The phenomenology of the I-space is, needless to say, an enormously rich and complex topic. In this introductory overview, I am taking several shortcuts. The I-space itself, upon introspection or intro-apprehension in phaneroscopy (see below), is composed of (at least) a proximate-I and a distal-I/me, the former being first-person singular subjective, the latter, first-person singular objective. There is also, upon guided phaneroscopy, an I-I or anterior-I. There is, further, a host of interior objects (interior second persons, if communicated with, and interior third persons, if not). Interior artifacts (images, symbols, signs, visions) are interior third-person objects. There are also interior subjects (or mini-first-person entities) and subpersonalities, as well as repressed subjectivities and repressed/dissociated first-person impulses, desires, drives. Preconscious subjects and objects can be accessed by phaneroscopy; repressed subjects and objects cannot (not, i.e., without a therapeutic lowering of the repression barrier).

All of that I am simplifying, in the main text, as "the" I-space, where I am also simplistically equating the "I" and "the self" (whereas many aspects of the self are unconscious or preconscious). As I said, this is an enormously complex and fertile field of phenomenological investigation, and my comments in the text are meant only as a quick introductory overview.

²⁹ As indicated in the previous note, the interior phenomenology of the I-space is enormously rich and complex, and I am taking several liberties of simplification in this introduction. At the least, we need to further distinguish between the conscious and unconscious aspects of the psyche, each of which has several functional wholes (each of which has agency or internality codes). For example, an egoic impulse of anger that is repressed is external to the will of the ego--is not internal to the conscious ego--but is still internal to the psyche. Neurosis is basically a confusion of inside/outside occasions, all of which are still internal to the psyche. Psychosis, on the other hand, is a confusion of internal and external, or an actual breakdown the self/not-self boundaries.

That is, neurosis is a confusion of inside/outside, psychosis is a confusion of internal/external. Psychosis is akin to the example of a virus that actually takes over the DNA of a cell and changes its internality codes so much that the cell is no longer itself. With neurosis, the self-boundary is intact, but invaders get inside the boundary (introjects), or something inside the boundary is repressed (and thus appears outside the ego but is still inside and internal to the psyche) or is projected (and thus appears outside of the ego and outside of the psyche but is still internal to the psyche, or is still actually following the agency of the psyche, even when projected onto others "out there"). With psychosis, however, the agency of the psyche itself is damaged, its internality codes are broken, and the self-boundary itself is corrupted. Borderline is the position between psychosis and neurosis, where the self-boundary is still forming but not yet stabilized.

Again, a rich and fruitful topic for further elaborations--the reconceptualization of psychopathology within an AQAL matrix of indigenous perspectives.

³⁰ See [note 26](#).

³¹ All systems as such are self-organizing, and they are self-organizing because their members are sentient beings with intentionality. You didn't really think that matter simply winds itself up, did you?

³² Leibniz tried to work this out with his notion of "compossibility," but that was a monological attempt to think it through in third-person terms....

The advantage of a world built of perspectives is that it is not necessary for us to specify the contents of those perspectives in order to gain a bit of understanding. I really don't know exactly what the content of feeling or prehension of a bacterium is, and I find most guesses about that to be less than compelling. But it does seem to me that if a bacterium has some sort of prehension (and I believe it does), and if that bacterium is aware of another bacterium in any fashion whatsoever, then that is one sentient being aware of a second sentient being: which is to say, a first person aware of a second person. Whatever else is going on, it is in a relationship of first- and second-person, and I don't have to know what else is going on in order to know that. Thus, I can build a universe of perspectives without having to understand their contents; accordingly, if I use perspectives instead of feelings, awareness, consciousness, or perceptions (which don't exist anyway), I can build a third-person map of first and second and third persons (sentient beings) that is more adequate to those occasions (i.e., AQAL). It's still a map, but a less distorting one.

³³ I use "historic-hermeneutic" in a significantly different sense than it is typically used, where the "historic" mode (which demands interpretation) is distinguished as a higher level of evolution than the rest of "nature" (which can be known objectively or empirically): animals have nature, humans have nature plus history. But for AQAL metatheory, there is not history and nature as two different levels, with history higher than nature, but rather two different levels of history-nature. "History" requiring interpretation is simply the interior (LH) dimensions of all holons, and "nature" as empirically observed is simply the exterior (RH) dimensions of all holons--all the way up, all the way down.

Most hermeneuticists see hermeneutics emerging only with linguistic domains, and therefore only with humans, where it is contrasted with lower levels found only in "nature." That's not a very felicitous way to get at the indigenous perspectives operative in those modes, although it does capture at least one important distinction: there are indeed some sort of *levels* involved. For AQAL metatheory, they are different levels of history-nature, with human history-nature emerging at more complex levels of evolution than, say, the history-nature of wolves. Wolves have interiors that can only be interpreted, as well as exteriors than can be seen, and thus they are simply operating at a different wavelength of history-nature. They are not without their culture and its history, because wolves live in a circle of we, as do all sentient beings.

³⁴ The reason I don't call it "quadratic prehension"--well, sometimes I do, but only for convenience, as often noted--is that technically prehension is operating only in the UL. Only a subject prehends, or only the first-person singular dimension of a holon prehends, and that is the UL. The UR is the exterior form or correlate (not referent) of this prehension; and the LL and LR are the patterns, systems, and intersections *of those subjects* (e.g., a "we" is not a single prehension of a single I but the *shared* prehensions of member I's linked by similar signification and/or tele-prehensions; this is why neither a we nor an its can perceive). Thus, technically, the phrase "quadratic prehension" doesn't quite work, although it is helpfully suggestive. But the other 3 quadrants have qualities and karma that cannot be reduced to prehension itself. And, of course, for me, these four dimensions are not separate, but are four dimensions of each event, which is why the other quadrants cannot be built up from prehensions, which is what Whiteheadians generally attempt to do.

³⁵ The study of we's is the study of culture. What is internal to any cultural holon is the present and past of this "we" carried as an intersubjective nexus meshed with each member I and carried in the sum of all I's, but not merely as the sum of all I's.

Again, a "transaction" (such as buying and selling) is a fairly good analogy. The act of buying or selling something--"the sale"--is the communal occasion. Each time one person sells something, at least one other person has bought something. The transaction called "the sale" cannot be reduced to either member nor the sum of two members; nor is it the sum of the actions of two members, since those two actions or intersections (as the actual parts, components, or ingredients of the sale) are defined only in a specific relationship to each other (if I take those two actions and merely add them together, they do not add up to a sale, because they are actions that are meaningful only when coordinated within a larger context that is not the sum of its parts). The "sale," then, is not reducible to either or both members (or compound individuals), nor can it be reduced to the sum of its parts (or intersections)--in other words, a system can be reduced to neither its partners nor its parts. Only the parts *as regulated by* a nexus-agency not reducible to, nor derivable from, its parts can confer a systems status.

At the same time, the compound network cannot exist and does not exist outside of, or apart from, the compound individuals who are its members. The system is not elsewhere; the system is carried in the sum total of its members, even though it cannot be reduced to the sum total of its members. This "we/its" has a life of its own, a life that cannot be deduced from (nor reduced to) that of its members but which exists nowhere else except in the interactions of the sum total of its members. This is why the communal is not itself a compound individual but a dimensionality of compound individuals--namely, the dimensionality of their being-together, which cannot be reduced to them but exists nowhere else. A system is a convention of sentient beings, not itself a

sentient being, and is composed of their intersections, but not merely their intersections: a system has emergent properties (as all holons do) that cannot be found in any permutations and combinations of its parts.

³⁶ At the same time, "logocentrism" marked the slide from intersubjectivity to interobjectivity that came to define so much of the shallowness that was postmodernism. "Logocentrism," as defined by Derrida, did not mean a reliance on logos or logic or rationality (as so many new-paradigm advocates seem to believe). Rather, for Derrida, "logocentrism" means a reliance on spoken logos instead of written logos--and written logos is the real word of which spoken logos is a corruption--i.e., to overcome logocentrism is to embrace the written word, not the spoken word. As we will see in later excerpts, this was the beginning of the slide from zone #2 to zone #4 in postmodernism, which meant a slide away from studying and interpreting interiors (and signifieds) and into a denial of signifieds and a reliance on a third-person study of third-person signifiers, at which point, as several authorities noted, it became indistinguishable from heterogeneous systems theory, both of which lacked interiors altogether.

³⁷ "Agency" is therefore not possessed by heaps or artifacts, neither of which have intentionality or self-defining or autopoietic patterns.

³⁸ The nexus-agency enfolds as internal not the agentic but the inter-agentic events of its past and present members. It is this nexus-agency that transcends-and-include its predecessors, in both cultural and social systems--e.g., one cultural "we" transcends-and-include its previous "we's," thus continually building up this "life of its own." In a sense, a collective holon has a life of its own, but not a mind of its own.

Again, where to draw the line between individual holon and collective holon is a slippery endeavor; what is assured is both that they are similar (e.g., both are holons) and different (e.g., dominant monad). I am using phrases like "has a life of its own but not a mind of its own" to indicate aspects of that slippery relationship: "mind of its own" implies individual intentionality and an I-space, whereas "life of its own" is looser, more amorphous, as befitting communal holons--which is not to say that the control the communal can exert is weak or ineffective; it is sometimes extremely efficient and inescapable. Individuals born into a social order are landed in a sea of communal contexts that exert enormous control over how they think, what they think, how they feel, what they feel, categories of justness, rightness, and truth (see, e.g., Mary Douglas, not to mention Durkheim). But those collective or communal nexus-agencies govern, as we will continue to see, not holons but only the intersections of holons with other holons (i.e., nexus-agencies do not govern all spaces in all holons in all quadrants).

The relationships are complex. One of the tasks of an AQAL sociology is to trace the many ways that cultural nexuses, which govern the intersections of individuals, become *internalized* in individuals, where "internal" is meant in exactly the way we have been defining it: "something is internal to a holon when it is following the agency of that holon." In the process of socialization, this means: aspects of the nexus-agencies of the society, governing the we-spaces or the intersections of individuals in that society, become an internalized aspect of the agency or I-space of the individual being socialized. In other words, a network-agency is internalized as part of the individual's agency. Or, the internality codes of a compound network become part of the internality codes of a compound individual: the regnant-nexuses of various "we's" become part of the individual's dominant-monad internality codes

defining the self/not-self boundary. (E.g., if the public we-space condemns homosexuality, individuals socialized in that space will internalize that judgment, such that those aspects of the nexus-agency have become an internalized part of the dominant monad's superego. If the individual happens to be homosexual, then the outlawed behavior in the public sphere or we-space becomes a repressed element in the I-space.)

Still, the I-space is not merely the product of the we-space (or no individual would ever be able to escape his or her upbringing); nor is the we-space itself merely the product of a we-space: the we-space is not in all ways a relativistic and arbitrary learning mechanism set entirely in local contexts, for there are context-transcending validity claims built into the calculus of indigenous perspectives (or else we would never even be able to claim otherwise. The very claim that all truth is culturally relative, the claim that there are no context-transcending claims, is a context-transcending claim).

One of the tentative conclusions emerging from an AQAL sociology is that the agency or regnant nexus of a holon (individual or collective) is the *embedded unconscious* of that holon. For discussions of the embedded unconscious, as one of five general types of unconscious processes, see *The Atman Project* (CW2), *Transformations of Consciousness* (CW4), and *Integral Psychology* (CW4). Tracing these elaborate interactions in the process of socialization and internalization is one of the most fruitful areas for an integral or AQAL sociology.

³⁹ Theoretically, of course, we would situate the power of a nexus-agency somewhere between that of superagency, on the one hand, and "heap agency" or "no agency," on the other (e.g., somewhere between the power that Daisy has over all of her molecules--almost total--and the power that a pile of leaves has over each leaf--which is none). What that actually means is explored in the text.

⁴⁰ A holon is inside a system of other holons when that holon's interactions with those holons are internal to that system (which technically means, a holon is a member of--is inside--a system or network when its inter-holonic exchanges follow--or are internal to--the patterns, rules, codes, or nexus-agency of that system; and a holon is outside that system when its interactions do not follow--or are external to--the nexus-agency of the system).

Notice that *in all cases*, the holon or compound individual *itself* (in its totality or wholeness) is external to any system (one of Luhmann's major points); but it is *inside* a system if its *intersections* are *internal* to the system--or follow the regnant nexus of the system--and it is outside the system when they do not. In the former case, it is outside and external; in the latter, inside and external. This is what Luhmann means when he says that individuals are external to the social system of which they are members.

⁴¹ The study of culture is the study of we's and their history. These cosmic habits are carried in the tetrahensions of the actual occasions that are members of the particular hermeneutic circle. The stronger the habit, the greater the probability of finding that type of intersubjective exchange in that particular nexus in AQAL matrix. The older the cultural habit, the more deeply embedded it is in that particular nexus. This can be healthy (as in various forms of *solidarity* [see below]) as well as unhealthy or disturbed (calcified, rigid, thanatotic, impossible to transcend).

As with any holon (individual or communal) in the transcend-and-include dynamic, the more that "creativity" and "transcendence" approaches zero, the more causality appears. Today is a repetition of yesterday, with little variation. If the transcend part in any nexus is minimal, then those aspects of any culture settle into *tradition* (which, as we saw, is not necessarily bad. Healthy traditions are the foundations of any culture--a stable language, for example; or, exteriorly, a stable ecosystem). A *healthy* tradition (or system) does not often change, but it *can* change, within limits, if selection pressures require it; an *unhealthy* tradition not only does not change, it cannot change, and is thus doomed to extinction with next earthquake in the AQAL landscape. In an unhealthy tradition (or system), the next pocket of spacetime turbulence in the AQAL cascade will damage or collapse its cultural boundaries, disrupt or destroy its social autopoiesis, set individuals loose on their own in a riot of social disarray, and a regression to lower levels of sociocultural intersections will likely occur--in humans, perhaps from blue to red, for example--and societies will, when they recover, slowly start to tetra-evolve from that lower altitude in AQAL space.

Because of tetra-enaction, any of the kosmic habits developed by an individual in a culture will influence the intersections of other members, and vice versa. The quadrants tetra-evolve, and thus a profound kosmic habit in one will reverberate or be expressed in all four dimensions. If the "purple" holon is a kosmic habit in individuals that is approximately 50,000 years old, then it is a cultural habit as well in all the intersections of "purple" holons. It is not that the individual habit came first and the nexus habit later; they tetra-arise and tetra-evolve. As we will continue to see, tracing tetra-enaction (or "simultracking") is a primary meta-paradigm of Integral Methodological Pluralism.

⁴² Every "we" has a history, a history that can be traced in its own first-person plural terms (of historic-hermeneutics), but a history that is also nestled in other dimensions of being-in-the-world--a quadratic history, if you will, or tetra-fields of kosmic karmas. Each of those quadratic occasions (I, we, it, its) leaves traces in the Kosmos; each of them contributes to (informs and constrains) the present tetra-occasion, which must transcend-and-include its tetra-past or cease to exist. The V-formation as a social unit (LR) must have an objective survival advantage (which it does, as human males discovered when they started flying bombing missions during WWII: all of bombers flew in V-formations because it makes it harder for predators--enemy fighter planes, in this case--to get at them). But the V-formation must also mesh with individual prehensions (UL), genetic dispositions (UR), and cultural history (LL), or it simply falls apart.

⁴³ On the technicalities of validity claims: We start with an actual occasion embedded in the complex fabric of what is; looked at in first-person singular, we see a pressure exerted on that dimension to align itself adequately with its own interiors, a selection pressure of *truthfulness*, violating which, the interior holon faces extinction (e.g., repression, alienation, projection). Looked at in third-person singular, we see a pressure exerted on the holon for objective survival--the necessity to match the organism's cognitive maps with the exterior world (a validity claim of *truth*), failing which, the organism faces physical extinction. Looked at in first-person plural terms, we see meaning and appropriateness, or the necessity to mesh one's interiors with the interiors of other members in one's collective, failing which, my interiors are outlawed from mutual resonance with others (the selection pressure of *rightness*). Looked at in third-person plural terms, we see *functional fit*, the selection pressure to mesh one's exteriors with other exteriors or face extinction.

Those are not a tetra-identity thesis--the most we can say is "tetra-interaction" and "tetra-enaction," because these perspectives are not exhaustive or definitive. Because of critical integralism, perspectives bring forth worlds, not just reflect them. Therefore, each perspective on the *same* thing brings forth *different* things. Hence, four native perspectives on the same occasion generates four semi-different occasions: endlessly. Welcome to the hall of mirrors known as the reflexive universe.

⁴⁴Overview: The Inside/Outside and the Internal/External of a We

When it comes to a collective or communal nexus (a system of holons), what is internal to that nexus are any holons' intersections following its patterns. The patterns of this regnant nexus are the cosmic habits of all the past we's whose intersections are enfolded in the present we. That nexus-agency represents the probability wave of finding a particular type of holonic interaction in a particular phenomenological space in the AQAL matrix of indigenous perspectives. The older the habit, the greater the probability. What is *external* to a sociocultural nexus is anything that does not follow the agency of that particular nexus.

We noted that members of a system or network are *inside* yet *external* to the system (their intersections are internal to the nexus, their individuality is not). This is true for both cultural and social systems. Generally, whenever a compound individual is forced to be internal to a nexus, the result is fascism of one sort or another.

A sentient being (a sentient holon) is inside many social and ecological systems, but is internal only to its own higher self. (Sentient beings are inside and external to systems, but inside and internal to Spirit--and Spirit, as the Self of all selves, is external to all manifestation but all manifestation is internal to Spirit--i.e., Spirit *transcends all* and *includes all*--at which point "inside" and "outside" lose all meaning in the nondual suchness that only alone is. We will explore these important issues in later excerpts.)

You and I are inside the "we" but external to it (because you and I are not controlled by the we, only our intersubjective occasions are). A "foreigner," on the other hand, is both *external* and *outside* the "we"--just like the undigested meat in a previous example--no slur on foreigners, of course (and we are all foreigners to other's "we"--a fact that can, fortunately, be remedied by increasing the circle of mutual understanding, or those *inside* the "we"--and the final result might very well be, for a compound individual, an "I-I" that transcends all I's, a "We" that includes all sentient beings as partners, and an "It" that is all of radiant manifestation).

In short, compound individuals that are members of a cultural nexus are *inside* the nexus but *external* to it; their intersections or inter-subjective occasions are *inside* and *internal* to the nexus; and the intersections with all *third-persons* not yet sharing a circle of understanding (he/she/they/them) are *outside* and *external* to that we. Such a "foreigner" or "other" becomes an "us" or a "we"--or a *member* of our hermeneutic circle--when our intersections with the foreigner reciprocally follow the patterns of the nexus-agency of that particular circle or "we" (which itself is continually growing, evolving, and transcending-and-including itself as it lays down cosmic karma). As usual, we are inside a circle of membership when our exchanges are internal to that circle's nexus-agency.

Notice that here we are still primarily discussing the interiors of you and I, as well as the interiors of a "foreigner" or "other" (including the new neighbor who speaks no English). We are not primarily discussing exteriors, or what can be "seen" of the "other"

in the sensorimotor world. We are talking about feelings, awareness, identity, values, and mutual understanding in the phenomenologically interior worlds of I, we, and other: when it comes to a "we," you and I are inside and external to the we, which means our compound individuals are inside the hermeneutic circle but only our communication (or intersections in the broadest sense, including tele-prehensions) are internal to this circle or nexus. A "foreigner's" interiors, on the other hand, are both outside and external to the cultural nexus.

Overall communication, of course, refers to an exchange (and/or tele-prehension) of signs, and all signs have an (exterior) signifier as well as an (interior) signified. We are here primarily discussing the signifieds, whose circle of exchange follows the nexus-agency of the particular hermeneutic-cultural circle of we (while, exteriorly, the circle of exchanged signifiers follows any social-system-nexus of which it is a link, including ecological and social systems, as we will see). The next-door foreigner's *exterior* and our (your and my) *exteriors* belong to many of the same social systems (the local ecosystem, for example), which means that our circle of sensorimotor (signifier) links are regulated by the nexus-agency of those systems. On the exterior (or Right-Hand) dimensions, the *exteriors* of all three of us are *inside* the local ecosystem but *external* to it (our exterior *exchanges* or intersections, however, are *internal* to the ecosystem).

Thus, compound individuals or organisms are *inside* an ecosystem when their exterior intersections are *internal* to the ecosystem--that is, when their interobjective exchanges are governed by the nexus-agency of the ecological network--and they are *outside* an ecosystem when their interobjective exchanges are not governed by that particular system. At no point are organisms internal to an ecosystem; only their communications or interobjective interactions are. Thus, an organism is inside but external to an ecosystem when the organism's interobjectivity is internal to the regnant nexus of the ecosystem, and the organism is outside and external to the ecosystem when it is not. The only thing that is inside and internal to the ecosystem is the previous moment of the ecosystem--which itself is composed not of individuals but of communication between them: what is inside and internal to this moment's system is not organisms but the system of the previous moment (i.e., the dynamic system or "its" of this present moment becomes internal to the "its" of the next moment of tetrahension; present ecosystems transcend-and-include yesterday's ecosystems, not individuals).

This view, as we will see, allows us to include both autopoietic and systems perspectives in ecology--and then further couple those approaches with the interior or cultural side of ecological systems, the result of which is what seems to be a genuinely integral ecology. But in this excerpt we are primarily discussing the interior side of this nexus: not a system of third-person plural "its" but a culture of first-person plural "we."

⁴⁵ We are members of a culture when the ways that we touch each other are internal aspects of the phenomenological space that we each mean when we say "we." Of course, aspects of that cultural nexus are internalized by--and are indeed internal to--the compound individual, especially during development; e.g., G. H. Mead's particularized and generalized other. See note 38.

⁴⁶ Interobjective examples of communication include exchanges of molecular scents between bees and flowers, exchange of cytokines between cells, exchange of gluons between quarks, etc. Generally speaking, it is only with developmental waves of orange

or higher that communication becomes intensely self-reflexive, but communication in general is simply the way that various indigenous perspectives touch each other, and hence communication goes all the way down.

⁴⁷ We saw the same thing, in singular form, in befriending "aliens" in the psyche--outsider "its" or third persons moved inside the first-person circle. In this case, it is first-person plural, not singular.

Notice also that, wherever natural languages contain words such as "we," they are *asserting the existence* of exactly such a phenomenological space (a first-person plural space), an assertion fully accepted by a calculus of indigenous perspectives.

⁴⁸ The postmodern pluralist, who situates truth in local cultural contexts, self-contradictorily denies cross-cultural realities while allowing cross-individual realities, whereas they both face the identical problem: how two individuals *anywhere* can reach mutual understanding is the only mystery here. How two people from different cultures can understand each other is trivially different from how you and I can understand each other: the extraordinary leap is between any two minds, not any two cultures. If there are enough cross-individual realities between holons to constitute a cultural identity (as claimed by the postmodernist), then there are enough realities between cultures to constitute a global context (as denied by the same postmodernists). The fact of the matter is, nobody understands how "you" and "I" become a "we," wherever that happens--and to privilege cross-individual cultural "we's," as the postmodernists do, while denying all others, is merely green-meme absolutism.

In AQAL metatheory, the mystery of similar signification is handled by acknowledging another, prior Mystery--Spirit--which, in a metaphoric, not assertoric, fashion (see note 15), is the nondual Self of all inter-selves, the absolute Subjectivity in all intersubjectivity, which allows any understanding to occur at all. Any two sentient beings can know each other--not because you and I are *part* of a super-I, but because there is only one super-I (or I-I) that is identical in and as all individuals I's, the single nonlocal absolute subjectivity that inhabits all subjects, and thus brings them together, not by melting them down, but by showing their simultaneous nonduality.

SES, endnote 1 for chap. 8:

Notice that Emerson handles Habermas's "identical signification" in a very direct way: it is not that we merely assume identical signification in order to get the conversation going; it is that on the deepest level we share a common Self or Nature, namely, God, and that is why the conversation can get going! Habermas's omega-point of mutual understanding, while still true, is outcontextualized by Emerson's omega-point of mutual identity (and in this Emerson is in a long line of descendants from Plotinus through Schelling to Emerson, as we will see). For Habermas, the "who" of Dasein is found in the *circling* of the intersubjective circle; for Emerson, the "Who" is simply God.

Thus Emerson refers to the Over-soul as "that common heart of which all sincere conversation is the worship." Holderlin: "...we calmly smiled, sensed our own God amidst intimate conversation, in one song of our souls."

Notice that one song of our souls is not the same as being cells of the same body--"one song" and "one body" are very different. The former is the harmonious intersection of souls in a nexus-song; the latter is parts of an organism--partners versus parts. Gaia is a song, not an organism.

⁴⁹ Technically, there is a difference between "shared intersubjectivity" and "shared subjectivity." The only way there is a direct sharing of subjectivity is through tele-prehension (which does exist, in my opinion--in at least the three forms that were outlined--and those forms definitely contribute to a hermeneutic circle; in fact, they ground it). But a hermeneutic circle also consists of the various inter-subjective exchanges, such as signs and symbols, and those represent shared intersubjectivity, not directly shared subjectivity.

The amazing and mysterious thing about any "we" is that shared signifiers/syntax can evoke/resonate similar-enough shared signifieds/semantic such that one I can come to recognize another I, in each other. The "mechanism" of this intersubjectivity, as noted, is an I-I common in and to all I's. This I-I, however, is of such a different type than any finite I, that it cannot be used as the basis of a philosophy or theoretical psychology, because it is radically empty (or shunya) of all such possible qualifications or conceptualizations. This I-I reveals itself as a nondual realization, not a theoretical foundation. See notes 15, 48, 50, 51, 54, 55.

⁵⁰ "Solidarity" generally means "cultural tradition," and tradition obviously means some sort of past history, which is why I define it, in that sense, as cosmic habit in the LL. But for AQAL metatheory, solidarity in the present moment is also established by the many forms of tele-prehension, such as immediate harmonic resonance, and those are not technically in the past or in tradition, but in the immediacy of the now-moment. Thus, solidarity does indeed involve tradition in many ways; but it is also grounded in the present vividness of various forms of tele-prehension.

Of course, where one most sees the past or traditional components of hermeneutic-solidarity is when one is attempting to interpret the communicative signs and symbols of holons no longer present--e.g., reading a book by an author who is dead or discovering a lost civilization. Here one is forced to rely on merely *reconstructive* approaches--or using third-person artifacts to reconstruct a facsimile of first-person realities. Reconstructive approaches (and the reconstructive aspects of other approaches) fall generally within zone #2--the outsides of the interiors--and as such are discussed in the next excerpt ([Excerpt D](#)), but they need to be acknowledged at this point.

Hermeneutics with living sentient beings is an attempt to know and understand the interiors of another holon or sentient being, an attempt that draws on some version of both mode #1 (such as harmonic resonance) and mode #2 (or various types of communicative exchange, linguistic and otherwise). Whereas harmonic resonance might give me some sort of empathic access to the interiors of others, communicative exchange is an attempted *reconstruction of their interiors* from within the horizons of the interiors themselves (although in a mediated mode; i.e., a *reconstituted* result of an exchange of tokens or signifiers of some sort)--with the assumption that I share enough of these types of interiors that at some point I will have a fairly authentic resonance with those interiors (approaching even a harmonic empathy). In short, through an exchange of third-person tokens (or signifiers), I attempt to understand second-person realities ("you") not as an *object* or "it," but as a *subject* or a first-person "I"--a bearer of consciousness,

meaning, and intentionality--to the point that we can rightly speak, with the hermeneuticists, of a *shared horizon* (which means: shared-insides-interiors), where your "I" and my "I" overlap in significant ways. This might even evoke a harmonic first-person-to-first-person empathy as part of authentic, mutual understanding. In either case, "I" and "you" share a "we."

I include hermeneutics (with living beings) and collaborative inquiry in zone #1 (even though they both draw heavily on zone #2 as well, or communicative exchange), because they are grounded ultimately in teleprehensions of harmonic resonance and transcendental Self. They may start reconstructively or structurally, but usually end with felt meaning as direct resonance. (Otherwise there is no stopping the chain of signification and we would never be able to say, I know what you mean--hermeneutics would only be structuralism.) See notes 15, 48, 49, 51, 54, 55.

⁵¹ Provided that, within the blue space we are enacting, we *also* have some sort of actual shared experiences (such as a root canal). Shared experiences are therefore important in mutual understanding, but they presuppose both vertical and horizontal solidarity, both of which come to rest in teleprehension.

In other words, an overall AQAL view brings together orange-modernist shared life-experiences, green-postmodernist cultural contexts, second-tier developmentalism, and third-tier transcendental Self (teleprehension)--all of which shed light on the important notion of solidarity.

⁵² Likewise, the present moment comprehends the previous moment, but not vice versa--which, as we have often seen, is Whitehead's micro-hierarchy built into the structure of all experience, although we expand prehension to tetrahension. The word "comprehend" works beautifully in this regard: the senior occasion *com-prehends* the junior, but not vice versa. Each moment's tetrahension comprehends the previous moment's tetrahension: cosmic karma in all four quadrants.

⁵³ See *A Sociable God* (CW3) for an initial discussion of legitimacy and authenticity in solidarity. Cultural legitimation (or worldview legitimation) is the inside-interior-plural (LL) correlate of social systems integration (or outside-exterior-plural; LR). Legitimation, as I often repeat, is as important a topic as one will ever find. What stops legitimation from being merely a conventional agreement, however, is that it is set in webs of validity claims inherent in indigenous perspectives (see note 43). For AQAL metatheory, this allows us to take advantage of the important work of the postmodernists and hermeneuticists but without succumbing to their quadrant absolutisms.

This also allows AQAL metatheory to resonate with central features of the world's greatest living philosopher, Jurgen Habermas. The foundation of Habermas's work is the notion of three major validity claims (truth, truthfulness, rightness), which underlie everything from his formal pragmatics to his sociology and politics. Those three claims are, of course, acceptability conditions of the Big Three of I, we, and it (although I do add one validity claim not covered by Habermas--functional fit--to give four validity claims--the four quadrants--although Habermas would see functional fit as a variation on truth; but I differentiate truth into singular and plural representations, because phenomenologically they are quite different: how I relate to an object, and how I relate to exchanges with objects, is different).

One critic of AQAL claimed that Habermas's validity claims were "tacked on" to AQAL in an ad hoc fashion, whereas it is pretty obvious that the validity claims of I, we, and it are intrinsic in the AQAL framework, all the way down (and were developed without any reference to Habermas). In fact, one of the advantages of AQAL in relation to Habermas's work is that it provides a framework prior to his framework (with both frameworks being post-metaphysical). Using AQAL or IOS we can see, for example, how Habermas's validity claims extend down and into nature (the quadrants go all the way down), an understanding lacking in Habermas, which has prevented him from being able to use his framework to generate an environmental ethics in any way other than as communicative exchanges among humans. Using AQAL, we can see the validity claims (or, if you prefer, their precursors) extending all the way down into "lower forms" of nature, and thus the communicative accord reached between humans is but the tip of an *inter-holonic network* found in atoms, ants, and apes.

⁵⁴ Not to mention also sharing the ultimate grounding of intersubjectivity or solidarity, namely, the nondual empty Spirit that a causal/nondual paradigm discloses as inhabiting the agency of all holons, top to bottom (see note 55). For all those reasons, atoms have not just an exterior similarity of form but an interior similarity of feeling-prehension (or an atomic solidarity), and that is what is so crucially important for them being able to register each other's existence at all, because in AQAL metatheory, the interior agency of each holon creates an opening or clearing in which each holon can arise to and for each other; each holon's agency is a paradigm or enactive action that brings forth, co-creates, or tetra-enacts a phenomenological worldspace, worldspaces that can overlap and allow communication because, and only because, the agency of each holon intersects the Agency of all, and does so in each particular case at a particular level of Spirit's own depth: harmonic resonance is depth resonating with similar depth, echoes of Spirit's self-prehension in the world of its own forms. See SES: "The agency of each holon establishes an opening or clearing in which similar-depted holons can manifest to each other, for each other: agency-in-communion (all the way down)" (CW6, p. 570).

⁵⁵ *Solidarity and Post-Kantian Internality*. If the forgoing discussion is true enough, we arrive at a post-Kantian approach to the problem of "knowing an other" (or how a "subject in here" can know an "object out there"). For example, notice (in fig. 1) the sequence of holons in the Upper-Right quadrant: atoms, molecules, cells, organisms, organisms with neural cords (e.g., shrimp), organisms with brain stems (e.g., lizards), organisms with limbic systems (e.g., horses), organisms with neocortex (e.g., apes).

Conventional epistemologies face the following problem: how can I, as a subject, know anything about, say, a rock, a tree, a rose, or any other object out there? The knowing subject is generally of a different nature than the known object, and thus the jump from one to the other in the act of knowing is difficult or even impossible to explain. And at some point, don't we run into the forever-unknowable thing-in-itself, which is ontologically hidden from me in principle?

But with a holonic view, because each holon transcends and includes its predecessors (both interiorly and exteriorly), then in many cases, the knowing subject contains as part of its interior makeup some of the same types of holons that it is seeking to know exteriorly. The scientist, for example, who is peering down his microscope at an amoeba (a single-celled holon), which exists "out there," also contains various types of single-celled holons in his own insides. The scientist, like all holons, is a compound individual, compounded of all of its evolutionary predecessors--i.e., compounded of all the enduring holons or Kosmic habits that evolutionarily gathered together as subholons to produce ever-greater individual unities in increasingly complex holons--resulting,

in this case, in the scientist, who now contains *in his own insides* subatomic particles, atoms, molecules, cells, neural cords, brain stem, limbic system, neocortex....

Thus, when scientists attempt to know various entities in the exterior world, they generically are not faced with an ontological divide between knowing subject and known object, because their own internal makeup contains similar types of holons. Most importantly, from a quadratic view, this means that humans not only contain, for example, single cells in their own makeup--cells whose *exteriors* can be seen in a microscope--but humans also contain in their own makeup the *interiors* of cells, or cellular prehensions, which are an *intrinsic* part of the felt consciousness of a human holon. Therefore, even if largely preconscious, the human scientist shares a *cellular culture* or *cellular solidarity* with cells in the exterior world, and this **cellular solidarity** is part of what allows any knowing of cells to occur in the first place. The gap between subject and object (including object as thing-in-itself) is fundamentally bridged theoretically: they share, at that level of the AQAL matrix, a cellular intersubjectivity or cultural solidarity that allows knowing and understanding to occur. (And likewise at other levels: atomic solidarity, neural cord solidarity, etc.)

The "hard problem" as generally stated--i.e., how to explain the leap from exterior or material objects to internal qualia or feelings--is generated when theorists only pay attention to the exteriors of objects (and not also their interiors), and thus they attempt to "heal" a "split" between subject and object by coming up with an explanation of how exterior matter jumps to interior qualia, whereas there is no jump, not like that. The interior of the scientist whose exterior is perceiving an exterior cell is simultaneously resonating with the cell's interior; this part of the "hard problem" is not solved by explaining the jump from the exterior material cell to the interior qualia of the scientist, but by realizing that the "jump" is already healed in the reality of the scientist, whose *own* interiors and exteriors are simultaneously arising together.

That is, to know myself in a first-person mode and to know myself in a third-person mode--which clearly I can do, since I am aware of me--is the same hard problem as to take up a first-person knowing of a third-person cell. The hard problem, in this sense, is not really the relation between interior mind and exterior matter, but the relation of first-person to third-person wherever they appear. I am simply suggesting that the mediator in both of those is first-person plural: the cell is actually a sentient being, a thou, and therefore any exterior contact with that sentient being sets in motion a simultaneous interior resonance at the same level--namely, a cellular solidarity possessed by both the cell and the scientist--and that inter-interiority is a crucial ingredient of any sort of knowing at all.

(Can prehension occur in the other direction, cells to scientist? Yes, cells know the scientist, but only as cells. There is no neocortex/formop solidarity, for example. Also: note that if I don't contain rocks or mountains, I contain the holons that they contain.)

This, incidentally, is how a postmodern notion of intersubjectivity can coexist with the existence of a mediated scientific objectivity (or interobjectivity). For most forms of postmodernism, the existence of intersubjectivity rules out any form of objectivity, whereas for an integral, second-tier, or meta-paradigmatic approach, both intersubjectivity and objectivity arise inseparably as simultaneous dimensions of the quadratic nature of the moment-to-moment AQAL lattice. To say the scientist and

the cell share cultural solidarity that can only be felt from within (and is interpretative in many of its displays), is not to say that they do not also share exteriority, which is "objective" in any meaningful sense of that word. (This "both/and" yellow cognition is "all Greek" to green cognition, which, we might suppose, is why it rarely appears in postmodern pluralism.) In short, as I have suggested elsewhere, on the *relative* or manifest plane, the "mind-body" problem is handled by tetrahension (it cannot be handled by Whiteheadian prehension alone, for reasons we have discussed throughout this presentation).

As for the "ultimate" mind-body problem, it can only be handled by satori. (See *Integral Psychology*, ch. 14.) That is, to put it *metaphorically*: knowability of the Kosmos can occur because there is ultimately but one Knower in all holons; i.e., knowability can occur not only because of tetrahension (or tetra-resonance), which includes cultural solidarity as one of its four pillars, but because the same dimensionless, unqualifiable, unspeakable Spirit is the empty center of the agency or subjectivity of all holons, the nondual Subject that is the ultimate, nonlocal, instantaneous ground of all intersubjectivity. Kosmic solidarity simply means that we--that you and I--are ultimately of one culture with all sentient beings, top to bottom, and hence we can, in our varying degrees, resonate with other sentient beings authentically. Their authenticity (or truthfulness) can resonate with my authenticity (or truthfulness), so that not only is there objective truth, or one subject faithfully knowing an object, but a shared truthfulness or presentation of self-being, such that my subject does not simply know an other as an *object*, as an it, as a third-person thing, but my subject resonates with that *subject*, with that sentient being, with that *thou*, and hence we share a slice of cultural solidarity at whatever depth our songs are harmonizing.

In the strong sense, I can know an other not just because our exteriors smash into each other (one third person colliding with another third person in the view from nowhere), but because "the one song of our souls" at that harmonic depth allows us even to be aware of each other. This is not a third-person collision on a flatland highway, but a first-person sentient being vibrating with the secret joy of meeting another first-person sentient being on the highway of our togetherness. We may forgive human rational males if they quickly put all of this into abstract third-person terms and then cannot figure out the hard problem, which, indeed, put in those terms, is not only hard but slightly psychotic: the hard problem as generally stated is simply the attempt to erase first persons from the Kosmos as quickly as possible and replace them with third-person exterior markers, presumably to avoid all that messiness that comes with first persons and second persons and relationship and commitment (-), agentic males in flight from communion, staring down that microscope, wondering how we can know anything at all....

Cultural solidarity means, among other things, that one first-person sentient being presents itself to another first-person sentient being, and in unison they resonate with their togetherness, which is not one truth meeting another truth, but one truthfulness touching another truthfulness. Cultural solidarity, Kosmic solidarity, means that the universe ultimately does not lie to me. Sentient beings are essentially truthful or you can't get a Kosmos to manifest in any sort of functional fashion at all. The Kosmos as a whole is many things, but a huge dysfunctional family it is not.

In short, Kosmic solidarity is the ultimate or nondual solidarity, or the radical intersubjectivity of all holons established by their intersection with a single, spaceless, timeless Subject or Self, which is not "one" as opposed to "many" but one without a second, or radically nondual. Thus, on the *relative* plane, cells can know each other due in part to their cellular cultural solidarity; on the

ultimate plane, they can know each other because there is but one Knower, a Kosmic solidarity that timelessly, instantly, eternally binds the interiors of the entire Kosmos together in the loving simultaneity of only this, only here, only now.

For this presentation, I am focusing more on the relative plane of cultural solidarity, but the nondual plane of Kosmic solidarity ought not thereby be forgotten, because you simply cannot get intersubjectivity going in the first place without inter-Subjectivity. At the same time, remember that any such "ultimate" statements are metaphorical at best (see notes 15, 48, 49, 50, 51). We will return to this theme in Excerpt E, subsection "Integral Semiotics."

⁵⁶ In Whitehead's approach ("partial dialogical"), internal means an object is internal to a subject, and a prehensive unification is an internalization of networks of prehended objects. All intersubjectivity is thus built of objects that were once subjects. A more complete or integral formulation, however, includes one "we" being internal to another "we" in the ongoing tetrahension of this and every moment, and "we's" are not built of subjects prehending collective objects, but of subjects arising enmeshed with intersubjectivity *as they arise* (or in the simultaneity of their arising). The constraint of intersubjective structures is not placed on subjects because they prehend collections of objects that were once subjects; rather, the constraint is placed upon subjects as they arise as subjects: the prehending subject is constrained in the prehending, not merely by the prehended. Moreover, aspects of intersubjectivity are not objects that were once subjects, but subjects that never become objects, but remain as the meshwork with which prehending subjects arise. This is just another way of saying that Whiteheadian prehension, important as it is, gracefully captures only UL feeling-awareness (as it prehends itself and UR objects). You can "force" it to work for several aspects of intersubjectivity, but it requires epicycles; and even then, it decisively does not cover the *simultaneity* of tele-prehension (in either harmonic empathy or transcendental Self), the existence of which Whitehead explicitly denied (as David Ray Griffin has acknowledged; see "Do Critics Misrepresent My Position?, Appendix A" [posted on this site]). For all these reasons, Whitehead's prehension and internality will not cover solidarity; it's a monological dialogical, not a dialogical dialogical.

Excerpt D: The Look of a Feeling: The Importance of Post/Structuralism

Part I. Overview and Summary to Date

This Excerpt is the fourth in a series of excerpts from the first draft of volume 2 of the Kosmos trilogy, *Kosmic Karma and Creativity* (whose first volume was *Sex, Ecology, Spirituality*). Those responding to the call to have the word "sex" appear in the title have voted for *Sex, Karma, and Creativity* (whaddya think?).

Because much of this material represents a radical departure from any known form of philosophy, psychology, or spirituality (ancient or modern), I will continue to offer

summaries and overviews along with the excerpts themselves. Part I of this excerpt is such a summary, which is divided into "post-metaphysics" and "event horizons." If you are familiar with the material, please feel free to skim or skip it; Part II begins the excerpt proper.

Integral Post-Metaphysics

In Excerpt A, "An Integral Age at the Leading Edge," we saw evidence for the fact that, at this time, less than 2% of the adult population is at any stage, wave, or state of consciousness that could be called "integral." However, the same evidence suggests that percentage is significantly increasing and may in fact reach 10% or more within a decade. Since much of that increase is concentrated in academia, the percentage of cultural thought leaders who are poised for integral consciousness may reach 20% or more. If so, this would constitute a profound shift in the capacity for integral thinking, feeling, and perception, which could be expected to have extensive social and cultural reverberations. We called this "An Integral Age at the Leading Edge."

Accordingly, we might expect a significant increase in the demand for Integral models of virtually everything (integral psychology, integral art and literary theory, integral business, integral medicine, integral ecology, etc.). One such Integral model is **AQAL** (short for "all quadrants, all levels, all lines, all states, all types"), which is founded on a social practice of **integral methodological pluralism** (IMP), both of which are the focus of these Excerpts.

In Excerpt B, "The Many Ways We Touch," we saw that any integral metatheory might best be guided by three heuristic principles: nonexclusion, enactment, enfoldment.

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

However, if one practice or paradigm includes the essentials of another and then adds

further practices—such that it "enfolds" or includes the other—then that paradigm can legitimately be claimed to be more integral, which is the **enfoldment** principle. Together, these guiding principles give us an Integral Methodological Pluralism that is the warrant for AQAL metatheory.

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

Although the premodern experiences of Spirit—by the great shamans, saints, and sages—were as authentic as authentic can get, the *interpretations* they gave those experiences were of necessity clothed in the fabric of their own time. And that fabric, in light of Spirit's own subsequent displays, is now a bit worn and threadbare. The premodern interpretative frameworks all tended to be to be mythic, metaphysical, substance-oriented, and postulated a pantheon of *pre-existing ontological structures* (whether in the form of a Great Chain of Being or the form of a Great Web of Life)—which, ironically, is an interpretive framework that amounted to a type of higher, spiritual, transpersonal *myth of the given*—exactly the epistemology so effectively deconstructed by postmodernism—so that the typical new-paradigm approaches exalting such frameworks are actually advancing an epistemological prejudice no longer capable of generating respect.

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

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

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

("First person" perspective means the perspective of the person speaking—I, singular, or we, plural. "Second person" means the person spoken to—you or thou. "Third person" means the person or thing spoken of—he, she, they, them, it, its. More generally, first person is any holon with agency or intentionality; second person is any holon to whom agency is directed; third person is any holon referred to. We will see examples of these perspectives as we proceed.)

Even if we say, with the materialist, that the world is composed of nothing but physical atoms, nonetheless "atom" is *already* a third-person symbol being perceived by a first-person sentient being. And if we try to picture an actual atom, that too is a third-person entity prehend by a first person. In other words, even "atom" is not an entity, or even a perception, but a perspective, within which a perception occurs (i.e., all perceptions and feelings are always already within the space of an actual perspective). But surely, the critic would say, we can still imagine a time that there were only atoms, not humans, and therefore atoms existed without arising in a human perspective. (That again is still a

third-person image held by a first-person awareness; but let's imagine that we can imagine a time without human perspectives.) It is true there was a time before humans emerged. But if the world is actually panpsychic, then each atom had a rudimentary awareness or proto-experience of other atoms, and hence a first atom aware of a second atom is already and actually a first person in touch with a second person. In other words, these perspectives are indigenous to all sentient beings; if sentient beings go all the way down, so do perspectives. Thus, sentient beings and perspectives, not consciousness and phenomena, are the "stuff" of the Kosmos.

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

In short, a world containing sentient beings is a world composed of perspectives—not feelings, not consciousness, not awareness, not processes, not events—for all of those are perspectives before they are anything else. The panpsychic approaches are headed in the right direction but stop short of the embodied mark. As just noted, if an atom actually has proto-experience, prehension, or rudimentary feeling, and it registers another atom, then the first atom is not a first atom but a first person, and the second atom is not a second atom but a second person; and they do not stand in the relation of subject prehending object but of first person feeling second person ("person," of course, does not mean self-reflective awareness, but simple sentience or proto-sentience.) "Feeling" by itself is an abstraction away from what is actually happening, which is that two sentient occasions always stand *in relationships* such as first-person, second-person, and third-person to each other, and thus every first person's feeling is actually a feeling of a second or third person, who in turn are first person to that sentient occasion, and so on.

(Think of something—a tree, for example. You are a sentient holon, the tree is a sentient holon, although you are not communing with it at the moment, and thus you are a first person holding the image of a third person. If you believe there is a level of organic vitality that you and the tree have in common, then you are a first person holding the image of a second person. Likewise, if the tree has any sentience at all, then if you actually approach it, it is a first person registering your second person existence. And so on. If all holons are sentient beings, then all perceptions are actually embedded in perspectives of, from, and between sentient beings, simplified as first-person, second-person, and third-person perspectives. Whenever the agency or intentionality of any holon—cell to ant to ape—is directed anywhere—and it is always directed somewhere—it is directed toward or within a

world of other sentient holons, and this is why, if one atom bumps into another atom, then, from the point of view of that atom, a first person just encountered a second person, who in turn responded as first person to the second person of the first; if they influence each other in any way, that is a type of communication, and that communication is not merely a dynamic web but a third person, and so on. If the Kosmos contains sentient beings all the way down, then the Kosmos is composed not of feelings nor perceptions but perspectives, all the way down.)¹

On the other hand, if we do try to say that the world is composed of feelings, or awareness, or prehension, or dynamic webs of mutual interaction, or consciousness, dharmas, things, events, processes, and so on—as if those existed apart from the relations of sentient beings—then that is already a series of low-order abstractions that violate the richness of indigenous perspectives and, having abstracted away from their embodied being, flatten the Kosmos into the cosmos, a pervasive series of low-order abstractions which are then subconsciously mistaken for pregiven realities.

(Even the postmodernists are caught in this prior low-order abstraction that hands them a violated cosmos that they then attempt to repair with an emphasis on pluralism and interpretation, which only further hides, and exacerbates, the prior problem. Postmodernism emphasizes that perceptions are always interpreted, but both perceptions and interpretations are actually perspectives before any of that happens. Postmodernism has caught only a glimmer of a much deeper secret. That is, even postmodernism is caught in low-order metaphysics, a metaphysics that it has otherwise labored nobly to move beyond, as we saw in Excerpt C. The "crime" of metaphysics is not that it postulates non-material levels of reality, which may or may not exist, but that it postulates levels that are not always already perspectives, and thus are abstract in all the wrong ways.)

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

And so we begin again: the first quark is not a first particle but a first person, the second quark is a second person, their communication is a third person, and so on. We build a Kosmos out of sentient beings and their perspectives, not out of subjects and objects, not out

of feeler and feelings, not bare attention and dharmas, not consciousness and phenomena, not events and processes, none of which exist in themselves, which is to say, none of them actually exist.

Sentient holons and their perspectives: so fundamental are some of these indigenous perspectives that by the time human sentient holons evolved, they were embedded in major natural languages as variants on first-, second-, and third-person perspectives, languages which themselves evolved over the years and inherently embodied and expressed these native dispositions. Some of these native perspectives are schematically represented in figure 1.

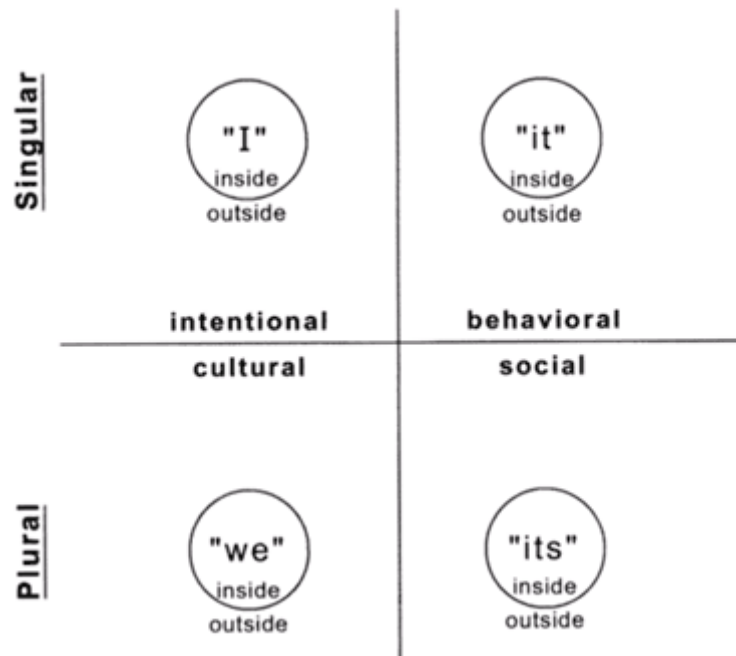


Figure 1. 8 Major Native Perspectives

In human languages, these perspectives are often embedded as pronouns, such as I, you, we, her, me, they, it, he, them, their, our, us, she, him: all the rich variety of perspectives that sentient beings possess by virtue of existing only in a world of other sentient beings. Figure 1 represents four of the most basic perspectives of being-in-the-world (I, we, it, and its), which we call the **four quadrants**, along with an inside and outside in each of the quadrants (which we will explain in a moment), giving us 8 major native perspectives of being-in-the-world. These are by no means the only major perspectives, just some worth highlighting.

When humans take up various modes of inquiry, they disclose, highlight, bring forth, illumine, and express the various types of phenomena enacted by-and-from various perspectives. In these excerpts, we are focusing on 8 of the major indigenous perspectives and the methodologies they support. Of course, by the time we get to humans, these 8 indigenous stances of being-in-the-world begin to complexify enormously. But the litmus test of any integral post-metaphysics is whether these indigenous perspectives can and do generate the well-known modes of inquiry that have *already* been adopted by human beings. The answer, I believe, is yes. These methodologies are suggested in figure 2, showing these 8 indigenous perspectives and 8 of the major methodologies or paradigms they have engendered. (A Kuhnian "paradigm," of course, is not a theory but a praxis, exemplar, injunction, or methodology, and here is used in that correct

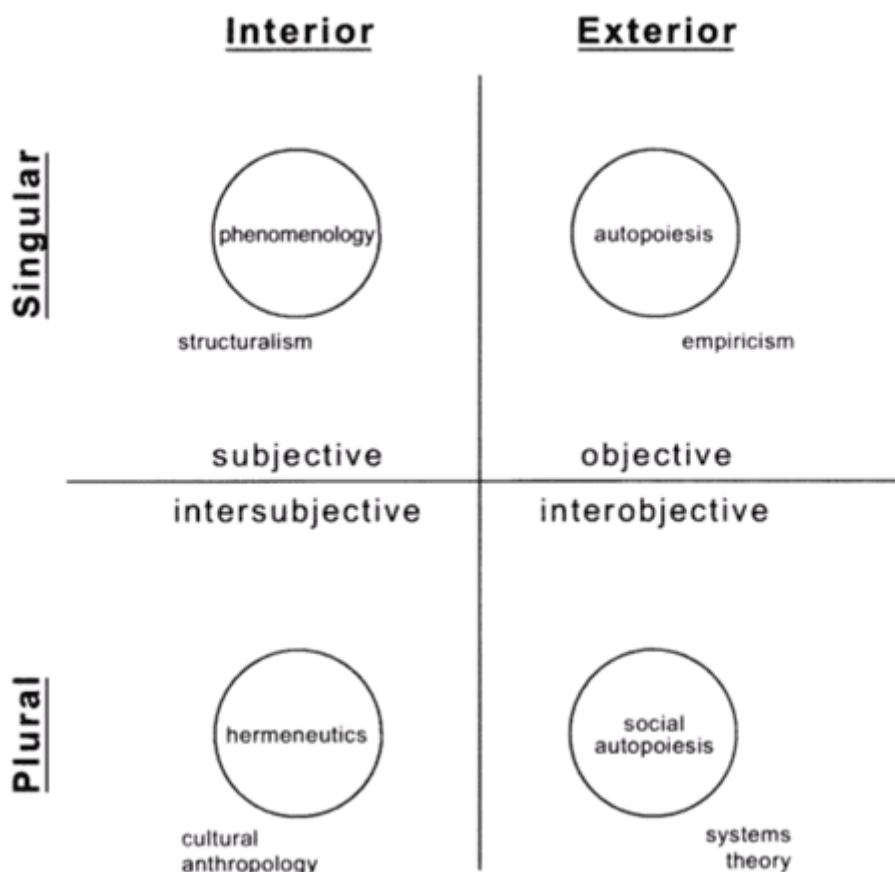


Figure 2. 8 Major Paradigms or Methodologies

The point is simple: in order to *deny* the legitimacy any of those methodologies, you have to violate their native perspectives and the sentient beings holding them. Integral Methodological Pluralism refuses such violence. Rather—following the integrative guidelines of nonexclusion, enactment, and enfoldment—Integral Methodological Pluralism

attempts to construct a framework, after the fact, of that which sentient beings are already doing anyway, with the hope that such a framework, in making room for what the Kosmos already allows, will help us find our way more generously in such a roomy world.

Some Major Event Horizons or Zones

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

These 8 native or primordial perspectives are the inside and outside of interiors and exteriors in singular and plural—a bit of a mouthful that nonetheless simply means that we can look at the inside and the outside of an "I," a "we," an "it," and an "its." In Excerpt C, we looked at the inside of an "I" and the inside of a "we"; in this except we will be looking at the *outside* of an "I" and the *outside* of a "we" (and in the next excerpts, the insides and outsides of an "it" and an "its").

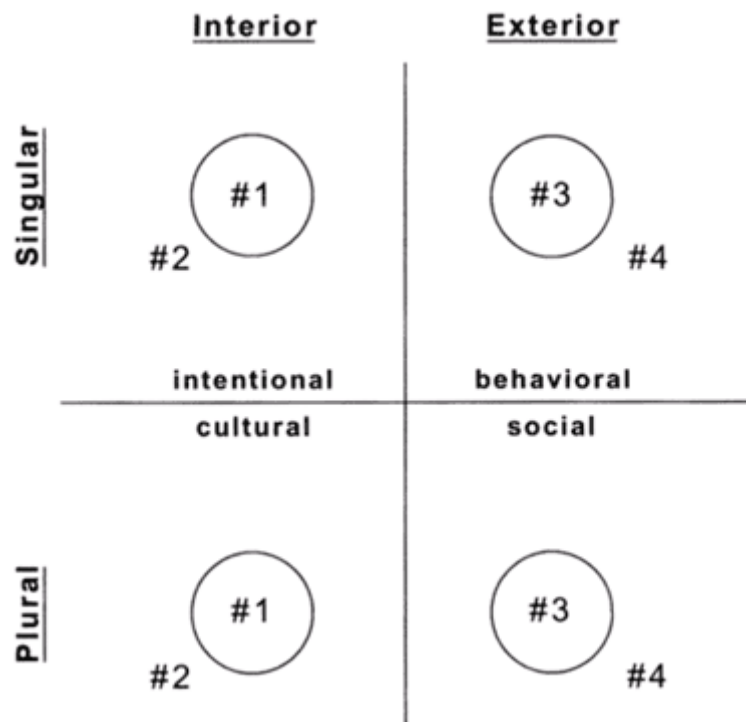


Figure 3. 4 Major Zones

Each of those 8 views is in effect an "event horizon," or a phenomenological world enacted and brought forth within that perspective. We called these **event horizons**, or **hori-zones**, or simply **zones**. All 8 perspectives engender phenomenological zones or event horizons, but we will be looking at four of the most important, which are numbered in figure 3. These four zones are not the same as the four quadrants, but simply represent another useful way to group the 8 indigenous perspectives (namely, the inside and outside of interiors and exteriors). These zones are as follows (which are stated in abstract form and thus can be mind-numbingly boring; succeeding examples will be more friendly, I trust, but the following gives the technical details for reference):

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

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

Zone #3: *exterior* holons (an "it" or "its") looked at from *inside* their own boundaries. This means a first-person approach to third-person realities (1p x 3p), in both singular and plural forms.² The singular form is the **inside of an "it"** (which can be approached with methodologies such as biological phenomenology and autopoiesis). The plural form is the **inside of an "its"** (which can be approached with methodologies such as social autopoiesis).

Zone #4: *exterior* holons (an "it" or "its") looked at from *outside* their own boundaries. This means a third-person approach to third-person realities (3p x 3p), in both singular and plural forms. The singular form is the **outside of an "it"** (which can be approached with methodologies such as behaviorism, positivism, empiricism). The plural form is the **outside of a "its"** (which can be approached with methodologies such as systems theory, component systems theory, chaos and complexity theory).

Excerpt C dealt with zone #1; this Excerpt focuses on zone #2. The next two excerpts focus on zones #3 and #4.

What, then, is zone #2, and what is the "outside of an interior" reality? And why do we call that *the look of a feeling*?

Part II. Entering ZONE #2: The Outsides of the Interior

Introduction

Start by recalling that zone #1, or the interior seen from within, is a first-person experience of a first-person reality, whether singular (I) or plural (we)—the inside of an "I" or "we." In figure 1, this means anything seen from inside or within the boundaries of a holon in the Upper-Left and Lower-Left quadrants. In figure 2, the major methodologies enacting these zones are given as interior phenomenology and hermeneutics, respectively.

Zone #2 is simply those same holons seen from the outside (or seen from without)—hence, "the outsides of the interior." Of course, all of these Left-Hand holons are interior realities, so you cannot see their insides or outsides in the exterior, sensorimotor world. You cannot see an "I" or "we" out there, running around in the empirical world. And yet we do indeed know *by acquaintance* what an "I" is, what a "we" is, and we know well enough where their boundaries are—which is why there are so many significant paradigms that enact and access them (from phenomenology to meditation to hermeneutics).

"Interior" classically means first-person, and "outside" classically means third-person. Thus, zone #2, or an "outside-view of the interior," means *a third-person approach to first-person realities*.

Because third-person approaches are often a type of "looking" or "distancing" knowledge (e.g., "he sees the tree"), and because first-person approaches are often a type of "feeling" or "touching" knowledge (e.g., "I touch the tree"), then zone #2 involves what might also be called "the look of a feeling."

This "outside" look at "interior" realities happens all the time; for example, whenever I try to take a more objective look at myself; or when I attempt to see myself as others see me; or perhaps evaluate our own friendship. We will see many examples of this outside look at interior realities in a moment. But notice the crucial point: the "outside" (or third-person) component and the "interior" (or first-person) component are both very important: these approaches are indeed "outside" or "objectifying" or "third-person" approaches, but they are approaches *to an interior*, and that clearly implies that,

somewhere down the line, those interiors can be known by acquaintance—i.e., they can themselves be seen or accessed (with, for example, any of the methodologies in zone #1). In other words, I cannot really do a third-person study of first-person realities unless I myself have some sort of access to those first-person realities. I can look at a feeling in an objective fashion, but only if I can actually locate that feeling to begin with.

That is the distinctive hallmark of all zone #2 paradigms: they are third-person approaches to realities that I have some sort of access to in first-person modes. As we will see, this is quite different from third-person approaches to holons *only as third persons*—which is typical of most forms of systems theory, for example, and which involves a type of third-person approach to third-person realities ("**3p x 3p**").

Zone #2, on the other hand, is "**3p x 1p**": a third-person of first-person—an objective or descriptive approach to realities that I know (or can know) by acquaintance. Zone #2 is a wonderfully important event horizon because, in an AQAL matrix of indigenous perspectives, this zone highlights, enacts, and brings forth those occasions that help me to reconstruct the interiors of another sentient being so that yet further forms of mutual understanding and compassionate embrace can stand forth in a Kosmos of radiant regard.

The Look of a Feeling

What is an example of a third-person approach to a first-person reality? What exactly is the look of a feeling?

The simplest is: I can take a third-person stance to my own interiors—I can look at my own feelings. I can try to be more objective about myself, try to see myself as others see me, try to get a little distance from myself and see myself more clearly. As I begin to move away from my own immediate sensations, I can start to interpret, describe, or conceptualize that experience. I stay close to my own felt prehensions, but I begin to describe and conceptualize them in a type of "interior objectivity." In other words, I can take up a type of third-person or objective stance to my own interiors, apprehending them according to various concepts, theories, maps, or other schema—or even trying to see them as others might see them—thus taking an outside stance but still within my own interior horizon.³

These interiorly perceived images, sensations, and phenomena are often called "inner objects," or more correctly "interior objects," though we will use both phrases. When I directly feel or perceive these inner objects, that is a type of phenomenology or first-person perspective; when I attempt to see them as others might see them, that is more on the third-person side of the street. That is one version of the *outsides* of the *interiors*, a type of third-person (or objective) approach to first-person (or subjective) realities. It is

seeing an interior holon from without, or from the outside of its boundaries, which is what happens when I approach it as an object of my subject. (Notice, however, that they are not merely subjects and objects, but first persons and third persons.)⁴

If that's an example of the outsides of my own interiors, what about the outsides of *your* interiors? And how do I access those?

It happens all the time in communication. As you and I talk, we are exchanging words, symbols, signs, and tokens of our interiors in an attempt to understand each other. Those words are, in part, outside tokens of our interior states. That is, two subjects come together and, in addition to any harmonic empathy (and other forms of prior intersubjectivity or tele-prehension), they attempt to *exchange tokens of their interiors* in order to more accurately understand each other. (These tokens, symbols, or signs are not merely or even especially linguistic, and certainly not at pre- and trans-linguistic waves in sentient beings. But linguistic exchange is perhaps the best understood form of this mode, and thus the one I will focus on in the following.)

As we saw in Excerpt C, communicative action of this sort involves the conversion of a third-person "him" or "her" or "it" (i.e., the one who is being *spoken about*) into a second-person "you" or "thou" (i.e., the one *to whom I am speaking*), and if I am now speaking with you, the implication is that we are speaking to each other and therefore we similarly-enough understand each other. That is, any *actual* "you" (or second person) implies a background of "we" (or first-person plural).

Notice, then, the difference between a second person and a third person. A second person is implicitly somebody who shares at least some sort of culture with me. If you and I have no comprehension of each other, if we are totally alien to each other, then we are actually third persons to each other—there is no way we are talking, communicating, or resonating with each other: you are not a "you" but a "he" or even an "it." On the other hand, if you and I are adequately communicating or resonating at all, then your "I" and my "I" intersect in the nexus of a "we." You and I are inside a we, which means our exchanges are internal to the nexus-agency of that we, and thus you and I are members of an interior compound network or culture. In short, any actual "you" exists only inside a circle of some sort of "we" (and any actual exchanges with an actual you are internal to the nexus-agency of that we).

(This, again, is why I often refer to second person not simply as "you," but as "you/we" or "thou/we." A you that is not part of a we is actually a him or an it. Therefore I often summarize first, second, and third persons as "I, we, and it," since that more accurately captures the types of solidarity present in each relationship. This is not in any way to ignore second person, only set it in a context.)

If you and I are talking, one of things that we are doing is exchanging tokens, symbols, or signs (all of which are third-person "its" and artifacts) in order to help us understand each other. At first I might not understand what you are saying, but as we continue to dialogue, your meaning becomes clearer and clearer. You are presenting *outside* or *objective* tokens of your *interior* state in order that I can *reconstruct* your interior state in a similar-enough fashion that I will say, "I understand what you mean." In this specific instance, I am not using tele-prehension or harmonic resonance in order to know you; I am rather reconstructing what your interior seems to be like based on communicative exchange. The result, if successful, is that with regard to the particular item you are trying to convey, you and I have phenomenologically created or enacted a **we-space** of mutual understanding around that item—or a shared event horizon within which that item enactively arises. (This "we" or first-person plural space is, put simply, the miracle of all miracles.)

Now, what if I wanted to study or investigate that we-space (or that cultural nexus)? How can I get at the realities of any "we"? Among other things, I can look at them from within their own immediate boundaries, or from without—I can approach them from the inside or from the outside *of the we-boundary itself*. The view from the inside of the "we" is, of course, hermeneutics. And, although there are many different approaches to looking at a "we" from the outside, one of the most classic and influential is simply **structuralism**.

(In fig. 2, "structuralism" is listed for the outside of the individual interior, and "cultural anthropology" for the outside of collective interiors. Structuralism can be, and is, used in both, but the complexities of collective holons render structuralism simply one of the many useful tools in cultural anthropology, whereas for the outsides of individual interiors over time, it has no viable competitors and thus is listed as the exemplar of zone #2 in first-person singular. We will be exploring both.)

Structuralism is the study of the *behavior* of an *interior* holon. (The interior holon can be singular or plural, individual or cultural, I or we). It is indeed the study of interior realities, but a study that watches their behavior as seen from some sort of an outside stance. We have already seen that, for example, I can take up a third-person stance to my own interiors, and that is the start of structuralism. It is an "objective" or third-person view of a first-person holon, but it then goes an extra step and attempts to offer a reconstructive account of the pattern or agency of that holon's interior.⁵ That is, it attempts to discover, describe, or elucidate what we have called the "internality codes" of a holon, or the rules and patterns that the subholons internal to that holon are following; in this case, the internality codes of an interior (I or we) holon. We used the example of a game of chess to show what some of these rules or patterns are like—you and I are in a chess game when our interactions are internal to the rules of the game (i.e., when our moves follow the game's rules, internality code, or structure).

That interior pattern (manifested in outside-exterior behavior and reconstructed from the regularities of that behavior) is called the interior holon's **structure**, which means the *regularities* governing the elements that are *internal* to that interior structure (either internal to the individual agency of an "I" or internal to the nexus-agency of a "we"). Those regularities or structures represent the **Kosmic habits** that are the fundamental modes of that holon's enduring existence in AQAL spacetime. The game of chess was a simple example of the rules governing a "we" or a nexus-agency; structuralism is simply the attempt to discover those rules. Let's see exactly what that means.

Representative Methodology of Zone #2: Adequate Structuralism

We can continue to use the game of chess to highlight some of the central issues. Let us start by noticing that a phenomenologist, a structuralist, a hermeneuticist, and a systems theorist will all approach this chess game in very different ways, each of them accessing some important dimensions of that social occasion.

A phenomenologist will attempt to bracket all assumptions and simply describe the phenomena as carefully as possible. The players, the chess board, the 16 tokens, all will be phenomenologically highlighted and described in their immediateness. "To the things themselves!" is how it is often put, and there is much merit in that injunction. But there is a curious thing about chess: the rules that the 16 chess pieces or phenomena are following cannot be found anywhere on the things themselves, they cannot be found phenomenologically. The rules of chess are not written on any of the chess pieces, nor are they written on the chess board; nor can they be found by looking carefully and extensively at the faces of the players. In fact, the essence of chess is invisible to typical phenomenology.

As Foucault so elaborately documented, this is why structuralism caused such an enormous sensation when it was first introduced, and why it quickly supplanted phenomenology (especially in its Husserlian forms) and hermeneutics (especially in its Heideggerian forms). Why? Because structuralism is designed precisely to get at the rules of chess, which cannot be easily discerned with any of those other methodologies. Structuralism, as a social practice or paradigm, highlights those dimensions and perspectives of holons that involve the patterns, rules, or regularities—the Kosmic habits—that they display. Done correctly, structuralism does not impose these rules but discloses them. People are already playing chess; structuralism looks for the rules and regularities of what people are already doing.

These patterns and regularities cannot be spotted by phenomenology, hermeneutics, or systems theory, which becomes particularly obvious when we look at complex social interactions, such as those embodied in language, because part of their existence involves indigenous perspectives not activated by those other inquiries. This is why Foucault said, with reference to phenomenology, "So the problem of language

appeared and it was clear that phenomenology was no match for structural analysis in accounting for the effects of meaning that could be produced by a structure of the linguistic type. And quite naturally, with the phenomenological spouse finding herself disqualified by her inability to address language, structuralism became the new bride." (And Foucault himself was one of the brilliant pioneers at that wedding.)

How does structuralism do this? How does it disclose these otherwise hidden regularities? Basically, structuralism is phenomenology plus history. That is, it starts with phenomenology (and hermeneutics)—or any first-person interior realities—but then follows the phenomena over long periods of time and attempts to spot any regularities or patterns that the phenomena follow. Those patterns are, of course, the "structures" within which the phenomena move. In this case, all 16 chess phenomena follow specific rules that are written nowhere on the chess pieces themselves, but can be clearly discerned if you watch the chess moves *over time*.

If the phenomenologist attempts to describe the present phenomena or tokens as clearly as possible (in an immediate prehension and descriptive laying bare), the hermeneuticist attempts to know the players themselves, up close and personal, through mutual dialogue and shared meaning horizons. The structuralist goes one step further and attempts to discern the hidden, invisible, regulatory patterns that the players and the tokens might be following over time. In this case, the rules of chess.

When the inquiry known as structuralism is being adequately engaged according to *the guidelines of its own paradigms*—deciding which, we temporarily bracket critics who are not so engaged, for they violate the nonexclusion principle—then the structuralist will summarize the behavioral responses representing the exteriors of intentionality with a set of "structures," which represent the internality codes of the interior holons being engaged. Every holon or stable entity (whether an I, we, it, or its) has some sort of identity or agency—every whole has some sort of **wholeness**, some sort of coherence, and *structuralists attempt to identify the nature of that wholeness in the interior domains*.

Here are a few of the types of holistic structures that have been suggested (and for which there is significant evidence): Carol Gilligan's three stages of selfish, care, and universal care in female moral development; Robert Kegan's five orders of consciousness; Spiral Dynamics' elucidation of the blue meme, orange meme, green meme, turquoise meme, etc.; Jean Gebser's famous archaic, magic, mythic, rational, and integral structures; Jane Loevinger's symbiotic, conformist, conscientious, individualistic, and integral self-identities (etc.); formal operational cognition, the relativistic-pluralistic value structure, the construct-aware self, fourth-order consciousness, moral-stage 2, the participatory stage, pre-conventional stage, the conscientious self, sensorimotor cognition, self-actualization needs, and so on.

All of those are postulated structures that attempt to account for known Kosmic habits of interior domains. Those structures are themselves coherent wholes that help to enact and bring forth a world that is a co-creation of those structures doing the perceiving, knowing, and feeling. That structures co-create, present, and enact worlds, and do not merely perceive or represent them, is the revolution at the heart of the post-Kantian, postmodern understanding (and a feature therefore of any Integral Post-Metaphysics).

Notice that, even if a particular structure—such as the red meme, moral-stage 1, or the pluralistic value structure—does not *consciously* have a holistic outlook, the structure itself is holistic. But this is true for all holons, all structures, all whole/parts—the wholeness aspect is holistic at its own level or it would cease to exist (or it exists in a pathological or fragmented form). Thus, if we look at the structure of, say, the red meme, that structure, like all structures, is marked by wholeness, transformation, and closure (see below); but that does not mean that a person at the red level is conscious of the world as a whole, or has a fully integral awareness, or a holistic philosophy of life, or anything like that. The structure itself is a holistic (or autopoietic) unity in order to function, but that does not mean that the wholeness of that particular structure includes an awareness of the wholeness of all other structures or the Kosmos at large. In fact, only at the higher levels of wholeness does wholeness itself become a conscious content.

This is why researchers like Gebser and Loevinger give their highest levels the actual term "integral" or "integrated." All previous levels, in their healthy forms, are integrated and holistic (at that level); but only the higher levels start to consciously perceive this wholeness and begin to become transparent to themselves. So all healthy structures are holistic—whether in an atom, an ant, or an ape—but only at the highest structures (postconventional) does this wholeness start to become aware of itself: **wholeness aware of wholeness** begins to mark the actual contents of yellow waves and higher (which is also why adequate structuralism as a self-conscious paradigm emerges only at yellow and higher). But the point, in any case, is that healthy structures themselves are always holistic, representing the wholeness aspect of all whole/parts.

(We will see how structuralism differs from systems theory in moment; the essential point is that the structuralist is following the wholeness of interior structures of consciousness and intentionality, not exterior structures of matter, processes, dynamic webs and systems. The interiors need phenomenology and hermeneutics to be finally accessed—this is the "first-person" component of structuralism's "third-person of first-person"; whereas systems theory never met an interior it cared about—it is "third-person of third-person"—and hence treats interiors only insofar as they can be objectified and known by description, not acquaintance. Thus, the systems theorist treats both the players and the tokens in third-person terms as exteriors in a dynamic holistic system connected via information: systems theory is a third-person of third-person realities [**3p x 3p**], unlike structuralism, which is a third-person of first-person [**3p x 1p**], and hermeneutics, which is a first-person of first-person [**1p x 1p**]. Needless to

say, all of those methodologies are valuable ingredients in any integral methodological pluralism.⁶ But what we are doing in this section is looking more closely at the types of methodologies that best access zone #2—the **3p x 1p**—or the outsides of the interiors, in both singular and plural forms, foremost among which is adequate structuralism.)

As we were saying, structuralists attempt to elucidate the wholeness aspect of an interior whole/part or holon. This wholeness is called the "structure." Some of the truly brilliant structuralists have included Jean Gebser, James Mark Baldwin, Jean Piaget, Lawrence Kohlberg, Abraham Maslow, Erik Erikson, Clare Graves, Robert Kegan, and Jane Loevinger, among many others (all of whose work we will return to shortly).

Early, pioneering structuralists included Levi-Strauss, Roland Barthes, early Foucault, and Lacan, among others. Unfortunately, as often happens, their pioneering but less-than-adequate paradigms and theories came to define "structuralism" as a whole, so that when the "post-structuralists" came along, they interpreted poststructuralism as going beyond structuralism altogether, whereas it was simply trying to go beyond *inadequate* structuralism (and ended up beneath adequate structuralism). In the following, "structuralism" always means **adequate structuralism**, or competent structuralism as judged by the ongoing knowledge-community of those engaging the paradigm.

Because "structures" have caused so much confusion—especially in light of postmodernism's self-definition of being "post" structuralist—let's look more closely at the types of structures that even postmodernism has not coherently denied or deconstructed.

The Meaning of a Structure

The notion of a "structure" is by no means confined to structuralism. In fact, the general idea of "structure" is used by virtually all schools of biology, psychology, and sociology, among others. The *Oxford Dictionary of Sociology* defines structure as "A term loosely applied to any recurring pattern...." The *Penguin Dictionary of Psychology* gives: "An organized, patterned, relatively stable configuration." No serious theoretician doubts that those types of structures exist.

Structuralists simply specialize in studying those recurring patterns, those Kosmic habits or configurations. As we saw in [Excerpt A](#), adequate structuralists generally define a structure as a " *holistic, dynamic pattern of self-organizing processes* that maintain themselves as stable configurations through their ongoing reproduction." As we also saw in [Excerpt A](#), for AQAL metatheory, that the simplest way to look at these patterns is as a probability space. The "structure" of an individual agency and/or a cultural nexus-agency is simply the probability of finding, in a particular locale of the interior dimensions of the AQAL matrix of indigenous perspectives, the behavior that is described or defined as "within the

structure." Whatever else a "structure" might be, the least objectionable way to define it is simply as a **probability space**. Technically, then, for integral metatheory, structuralism means an exterior description in third-person "it"-terms of the probability of finding a particular "I" or "thou/we" behavior in a particular spacetime milieu of the AQAL matrix.⁷

(Of course, there are only so many words to go around, and "structure" is commonly used in a very broad sense to mean any form, pattern, or agency in any of the quadrants—interior or exterior, individual or communal. Sheldrake, for example, uses "structure" in defining morphic resonance; Maturana and Varela use it in describing structural coupling; psychologists use it in describing stages of development; sociologists use it in defining aggregate behavior; neurologists use it for tissue formation, and so on. When I refer to a structure as being a probability wave, I am using "structure" in the broad sense, referring to the enduring pattern or regime of any holon in any quadrant—such as the structure of a molecule, the structure of a town, the structure of the green meme, and so on. "Structure" in the narrower sense means an interior structure, particularly those elucidated by the paradigmatic practice of adequate structuralism. Hopefully context will make it clear which use is intended—because if not, then my and your communicative intersections will not be internal to a "we" and thus you will have no bloody idea what I am talking about. Like probably just happened with that sentence.)

Structuralism Compared with Systems Theory

Notice again the terms that adequate structuralists use when referring to a structure: "a holistic, dynamic pattern of self-organizing processes that maintain themselves as stable configurations." Already you can see that those are *third-person "it" terms*. In fact, all of the structures proposed by structuralists (such as the rules of chess, the turquoise meme, formal operational cognition, the relativistic-pluralistic value structure, the construct-aware self, fourth-order consciousness, the green meme, the preconventional stage, etc.) are *not* described in first-person terms but in third-person terms; but those third-person terms (or signifiers) take as their *referent* first- and second-person interiors. That is a crucial point. The structuralist primarily studies behavior but is not a behaviorist; and the structuralist primarily describes systems but is not a systems theorist.

The reason is that structuralism is the study of an *interior* as seen from *outside* its own phenomenological boundaries (in a third-person stance)—but of necessity, *within the boundaries of a larger "we"* (or a first-person plural stance)—hence, the objective, third-person, outside, "scientific" study of first-person interior realities (individual or cultural).⁸ Systems theory does not attempt to get at a "we" (nor are the types of "we's" that it is inextricably involved with highlighted by its own methodology)—in no case does typical systems theory access the interiors of first- and second-person event horizons. That is

why we say that structuralism is the study of the behavior of interior wholes (3p x 1p); systems theory, the behavior of exterior wholes (3p x 3p).⁹

When researchers engage in the social practice of systems theory, they are particularly interested in describing the behavior of observable systems; they are describing the exterior behavior of compound individuals such that their relationships or exterior interactions are internal to a social system or nexus-agency. They might take an "inside" view of this exterior system (such as Luhmann's social autopoiesis) or a more traditional "outside" view (such as standard systems theory), but at no point do they attempt to get at the first-person (singular or plural) dimensions of the holon. They look at the inside or outside of the exteriors, not at the inside or outside of the interiors.

In short, the typical systems theorist does not attempt to get at the "I" or the "we" of a holon, but only at the "it" and the "its" of a holon. The autopoietic as well as traditional systems theorists are not trying to describe the feelings, prehensions, desires, impulses, insights, luminosities, raptures, satoris, or samadhis of any holon anywhere—and, frankly, as systems theorists, could not possibly care less. And if they are interested in such interiors, they immediately translate them into third-person terms and refer to subjective interiors as consisting of data processing modules, information transfer through neural nets and synaptic pathways, linguistic processing units, cognitive computations, digital data bits, and so on. I am not saying those things don't exist, simply that those things are the insides of exteriors, not the insides of interiors.

The structuralist, like the systems theorist, is working (at least in part) with *a knowledge by description*, or a third-person description of a holon's behavior. But, unlike the systems theorist, the structuralist is working with the behavior of an interior holon—the behavior of an "I" or a "we," not an "it" or a system of "its."¹⁰ Structuralism studies the interior "I" or "we" holons from the outside *by following their behavior over time*—where "behavior" means the aspects of these interior holons that manifest in exterior behavior (verbal behavior, cognitive behavior, moral behavior, the moves that chess pieces make, etc.).¹¹ This means that *at some point* the structuralist must have some sort of access to those interior holons, or else the structuralist will actually have no idea what he or she is measuring, studying, or describing. A systems theorist, on the other hand, can study the traffic patterns of automobiles in a city, the behavior of an ecosystem, the formation of an ant colony, or the behavior of system of gases, with a little or no requirement to get "inside" the prehensions of those compound individuals. Simply following the relationships of their exterior interactions is basically all that is required (hence, a third-person of third-person).

A structuralist is also studying and describing *configurations of behavior* (either in an individual or a cultural holon). Those behaviors—such as verbal behavior, or the behavior of human organisms when they congregate in church, or the actions they take when they exchange money at the market, or play a

game of chess—will indeed have exterior correlates (because all holons have four quadrants; and, of course, those physical exchanges are links or nodes in various ecosystems, social systems, geopolitical systems, and so on). But those exteriors *also* have interiors that cannot be reduced to or captured by those exterior exchanges, and therefore those interiors cannot be adequately known by description, only by acquaintance. Hence *those interiors themselves* cannot be accessed by systems theory, ecology, autopoiesis, behaviorism, or complexity theory, but only by introspection, meditation, phenomenology, hermeneutics, tele-prehension, collaborative inquiry, and so on (i.e., the inside-interiors accessed *only* by methodologies of zone #1).

Once that acquaintance is made, by whatever means, those interiors can continue to be explored *from the inside* by, for example, phenomenology or hermeneutics (1p x 1p) or *from the outside* by various forms of structuralism or anthropology (3p x 1p). That is what we mean when we say that the structuralist proceeds by developing a knowledge by description of realities known only by acquaintance; and this is where structuralism runs into, and needs, phenomenology and hermeneutics, for they alone actually supply the "1p" of the "3p x 1p."

To Kill Culture and Consciousness

For example, if I am going to try to study the structure, grammar, or syntax of the Greek language, I simply must learn Greek. Having done so, I can enact and bring forth a generalized linguistic workspace where I can exchange meaningful tokens and communicate with others in that linguistic world—I have established some sort of background solidarity *within which* mutual understanding can transpire: I am ushered into the interior domains of that enacted world (via hermeneutic shared horizons). I now have access to various "we's" in that cultural space, and *therefore* I can study those we's from the inside or the outside.

As a structuralist, I will choose to study them from the outside (but within the overall interior spaces of the we). Once on the interior of that linguistic/cultural space, I am not interested, as a structuralist, in trying to get to know individuals personally, or trying to interpret their particular meanings and values; rather, I am trying to stand back a little bit from the language itself and trying to spot any rules or regularities that it is following—just like the rules of chess. But I would not be able to follow these linguistic patterns *merely* from the exterior, because I would not know when a person is making a meaningful utterance or a meaningless noise (and therefore I would not know what to include in the grammar structure and what to exclude: I would not know what is *internal* meaning versus what is merely *inside* noise). This is why systems theory has never been able to account for linguistics.

What I will find, as a structuralist, is that linguistic signs themselves do indeed follow patterns—patterns that are stable over long periods of time, patterns that represent the Kosmic habits of the intersections that people speaking the Greek language have developed over the centuries (and millennia), patterns that embody some of the many ways that sentient beings can touch each other within the felt spaces of shared horizons—and patterns that are sedimented, in this case, in the *structure* of the Greek language (which is to say, patterns that represent the probability of finding a particular type of linguistic behavior in a particular spacetime locale of the AQAL matrix, to put it in 3p terms; or patterns that represent the ways that two or more souls can feel their togetherness within the horizons of mutual care and understanding, to put it more 1p terms).

It is through a third-person look at these first-person realities that syntax and grammar can be elucidated in descriptive terms, which is nothing more than an elucidation of what Greek speakers are already doing anyway. This does not mean that the Greek language (*langue*) can be studied apart from, or in isolation from, everyday spoken Greek (*parole*), or that somehow its overall "structure" (synchronic) is isolable from its history and development (diachronic)—both mistakes the pioneering structuralists tended to make. As we will see in Excerpt E (subheading "Integral Semiotics"), the structure of a language (its **syntax**) cannot be isolated from its actual utterance and meaning-generating contexts (its **semantic**), both of which are linked in a **pragmatics** with the interior intentionality and exterior behavior of its speakers. (As we will also see, this allows us to draw on the work of Jürgen Habermas and his *formal pragmatics*, which is the only sophisticated linguistic theory that attempts to be integral, and which largely succeeds up to turquoise.)

When structuralism attempts to study, say, the developmental line of values in a human being (e.g., red values, blue values, orange values, green values), it must have some sort of understanding—hermeneutic understanding—of just what those values are and what they mean, or else it simply will not be able to tell when a particular behavior is internal or external to a game. Structuralism is indeed going to study those values from the outside, and from the exterior, but only after, on the interior, it has figured out their general meaning and how to spot it. If, like systems theory, structuralism addressed merely the exterior behaviors, it would collapse all interior intentionalities into single place markers, and then treat the behavior of a human and the behavior of a truck as the same thing: one unit in the anonymous system.

This is why we say that approaches such as systems theory, ecology, and social systems inadvertently kill culture and consciousness. As approaches that wonderfully exemplify zone #4 (or "3p x 3p"), they are ill-equipped to handle the "1p" or interior realities of sentient beings, and thus the actual "sentient" dimensions of sentient beings are missed by ecology and systems theory. Let's look at that point more carefully....

Ecology Contrasted with Structuralism

What I would like to do in this section is present several different examples of why you and I can share the same ecosystem—or exterior landscape—and not share the same interior landscape.¹²

Systems theorists are fond of saying that systems theory deals with the "whole of reality" and thus it covers all the holistic bases. For example, they point out that dynamic systems theory can even be used to successfully describe the traffic patterns in large cities. And that is true—the flow patterns of the automobiles follow specific patterns that systems theory captures well. But systems theory cannot tell you if the *driver* (i.e., the *intentionality*) of a particular automobile is red, blue, orange, green, and so on—and yet those interior domains contain the key not only to much of human existence and motivation, but to all of the feelings of sentient beings throughout the Kosmos. If all we do is describe the traffic patterns of sentient beings—using ecology, systems theory, chaos and complexity theory—then we have indeed reduced all first-person consciousness to third-person objects, its, and artifacts: we have killed all culture and consciousness.

I am not saying that the automobiles don't follow those systems patterns; I am saying those systems patterns are only part of the story. As for the interior story—whether in a cell, a deer, an ape, or a blue meme—we have to look elsewhere, not to replace those approaches but to complement them.

The specific problem here is that, although all holons have (at least) four quadrants, so that all interiors have exterior correlates, nonetheless a very similar set of exterior physical realities can support significantly different interiors. For example, let's say somebody is in a theta brain-wave state (an exterior-objective state in the brain or UR), which has been demonstrated to support states of artistic creativity, certain types of meditation, and increased learning speeds (in the UL). But, as biofeedback pioneer Elmer Green put it, "If somebody is in a theta state, we can't tell if they are meditating or figuring out creative ways to rob a bank."

In other words, similar exterior landscapes can support quite different interior landscapes, because there is no simple one-to-one mapping of interiors onto exteriors. They inhabit phenomenological spaces that are not photographic negatives of each other, but follow their own often-quite-different, if not separable, topographies. All of the methodologies listed on the interior or Left-Hand quadrants in figure 2 (such as phenomenology, hermeneutics, and structuralism) are attempting to elucidate these interior, non-physically-local phenomena, in both human and non-human sentient beings.

Of course these interiors are inseparably connected with exterior realities, including exterior social systems and ecosystems, but the threads of connection are not topological; the thinnest communicative thread will let a person in Moscow and a person in Iceland develop a very strong friendship (a strong LL

or cultural "we"), even though they are otherwise physically separated by thousands of miles and dozens of local ecosystems. Conversely, I can live next door to you, in the identical ecosystem, and still not be friends.

In a nutshell, solidarity and geography are not the same thing; sharing values and sharing physical space are not equivalent.

Just as with theta brain states (which are the objective exteriors of an individual) and the often different interior states of consciousness they can support, you and I can be in the same "theta ecological system"—the same objective exterior network—and yet you are meditating and I am figuring out how to rob a bank. The same ecological system can support a Gandhi and a Charles Manson. To say that the ecosystem is the primary and fundamental reality—and that both Gandhi and Manson should simply *live in harmony* with the ecosystem—is *actually* to say that "ecosystem" and "living in harmony with it" are NOT the same thing—which is exactly my point.

In other words, the crucial item, often unnoticed, in ecological approaches is that we can indeed live in harmony with nature or not live in harmony with nature, which means that nature is not the determining factor, which means that ecological consciousness cannot be explained by ecology.

This is not a trivial item about a few interiors; it applies to sentient beings across the board. Interior landscapes and exterior landscapes are indeed different aspects or dimensions of the same occasion—but the "different" is as real as the "same." To take a pertinent example: in human beings, truly ecological values do not begin to emerge until the green wave of consciousness development, and they do not flourish until yellow. Prior to those waves of interior development, worldcentric ecological consciousness is not present—it is "over the heads" of beige, purple, red, and blue.

Worldcentric or global ecology is over the heads of purple-meme or tribal consciousness, which, as Clare Graves pointed out, "has a different name for every bend in the river but no name for the river." Likewise global ecological awareness is beyond red-egocentric, and beyond blue mythic-membership. Only at green does such an awareness emerge, and only at yellow does it flourish—none of which can be accounted for or explained by ecology itself. In other words, the very realities that allow ecological consciousness to emerge are not accounted for by ecology. (Which is why reducing reality to ecology is actually to devastate ecological realities.)

Since these stages of interior development leading to the capacity for ecological consciousness are elucidated only by structuralism, it follows that exterior ecology depends on interior structuralism in order to be effective at all.

Me and my blue interiors belong to the local Lion's Club; you and your yellow interiors belong to the local Integral Institute. We have already seen that this means that you and I share interior culture up to the level of blue; and thus we can converse within a meaningful "we" up to the blue level of discourse, because the signs and tokens that we exchange will have similar-enough referents up to the blue worldspace (and thus we will share a cultural solidarity up to that point). But green and yellow symbols, words, and signs will be "all Greek" to me; their referents are literally over my head, and therefore although I can hear their signifiers they have no real meaning for me. I am inside no "we" such that my intersections are internal to the patterns of those phenomenological spaces. I literally cannot see what you are talking about. Your yellow values include a worldcentric or global ecological consciousness; my blue values do not. We live in the same ecosystem, but only one of us has ecological awareness.

Any truly integral ecology would surely want to take all of those facts into consideration. In order to have sustainable economies living in harmony with ecosystems, human beings must have *interior* levels of development that can hold ecological consciousness: there is no sustainable exterior development without correlative interior development, no exterior landscape that can survive without an interior landscape capable of holding it. It does no good to emphasize the worldcentric Web of Life if people are still at egocentric and ethnocentric levels of interior development—which an alarming 70% of the world population is.

Notice that deep ecology, for example, which is a wonderful statement of the necessity of a *transformation of consciousness* in order to realize ecological interrelatedness, makes the following types of statements, to paraphrase Arne Naess: "A human being's sense of self-identity can expand from an identity with the individual organism, to an identity with the family or tribe, to an identity with an entire nation, to an identity with all of humanity. But it can also go one more step and find an identity with all of life, and that is where deep ecology starts."

Agreed. But deep ecology has absolutely nothing more to say about those actual stages of interior transformation—egocentric to ethnocentric to worldcentric to Kosmocentric—stages that have in fact been studied in extraordinary detail by developmental structuralists. Deep ecology simply asserts the goal without evidencing an understanding of the path to that goal. And the reason for that lacuna or crippling omission, we were saying, is that ecology is essentially a zone #4 methodology, but the interior stages on the way to an ecological goal are elucidated only by zone #2 paradigms. Obviously an effective ecology would include both, because otherwise ecology promotes a goal with no path, a noble ideal with no means, a wonderful ambition supported only by vaporware and exhortations and recriminations, not effective practices.

A truly integral or AQAL ecology would take all of these factors into account. Integral Ecology is being forged by several of my colleagues at Integral Institute (e.g., Michael Zimmerman, Sean Hargens, Chris Desser), an approach that includes not only the intricate webs of ecosystems but the interior stages/structures of consciousness that allow the emergence of ecological awareness which itself wants to protect ecology. In our opinion, anything short of an AQAL or integral approach to ecology is likely to fail, not because it is wrong but partial. On the other hand, using an AQAL framework and its Integral Methodological Pluralism allows an integration of most of the major schools of ecology, each of which has an important piece of the overall integral puzzle. (We will return to integral ecology in [Excerpt E](#).)

Hermeneutics Contrasted with Structuralism

Call this section "Acquaintance versus Description: You Had to Be There."

Hermeneutics, because it is the inside story of interiors (1p x 1p), involves a knowledge by acquaintance, whereas the other three zones, because they involve outsides and/or exteriors, involve a knowledge by description (i.e., the other three zones all have at least one "3p" in them.) This is perhaps the single most important difference between hermeneutics/phenomenology and the other three zones, and it is this crucial dimension, needless to say, that is devastated by any exclusive reliance on the other zones (from structuralism to ecology to systems theory). This is why a reliance on structuralism, important as it is, cannot carry the day (as no zone—nor quadrant, nor level, nor line, nor state, nor type—can alone). This is vital to recognize, because structuralists, like any other advocates of a particular paradigm, can themselves become involved in various sorts of absolutisms (including quadrant absolutism, zone absolutism, and stream absolutism).

Me and my blue interior can read the book *Spiral Dynamics*, and I can memorize the descriptions and definitions of all the major structures and vMememes. I can memorize the words and signifiers that define beige, purple, red, blue, orange, green, yellow, and turquoise. If you ask me to describe turquoise, I might be able to do so perfectly. Does that mean that I am at the turquoise level or structure of development? Not at all. "Structures," as we were saying, are third-person descriptions (in "it" language) of first-person realities, and therefore I can memorize the descriptions without actually being acquainted with those realities. I have access to these "its" by description, but I only have access to the corresponding "I" realities if I myself *transform* to those levels, stages, or structures and thus know those realities by acquaintance.

In short, knowledge by acquaintance involves transformation; knowledge by description involves translation.

(This is another way of stating the problem with ecology, an inadequacy that also hobbles most of the "new paradigm" approaches, because many people are simply repeating the descriptions of highly integrated waves of consciousness, an enactive web of life, nondual awareness, and integral solidarities without having actually transformed to a knowledge by acquaintance of those integral realities.)

Robert Kegan (whose books—including *The Evolving Self*, *In Over Our Heads*, and *Languages of Transformation*—are superb exemplars of adequate structuralism), points out that it takes an average of five years for most people to move through any major stage of development. Thus, for example, if I am at blue (and lack worldcentric ecological awareness), and you are two stages of development ahead of me, at green (and possess a well-developed ecological awareness), and you are attempting to convince me that I should adopt an ecological perspective such as yours, then all you will have to do is wait 10 years for me to develop to that level, and then I will agree with you.

In other words, the idea that we can "dialogue" ourselves into ecological awareness; or that if we merely "learn" a new paradigm; or if we replace the mechanistic Newtonian-Cartesian worldview with a holistic worldview—all of those approaches are considerably off the mark. Precisely because those approaches lack the methodologies of zone #2, they are not cognizant of the stages of consciousness development that are necessary *in order to be able* to hold a truly worldcentric, holistic, integral worldview in the first place. As we were saying earlier, these approaches are, in effect, presenting a wonderful goal with no way to reach it; a noble vision with no path to attain it; an ecology that does little for ecology.

Path-less paradigms, alas. (Which is to say, paradigm-less paradigms, since paradigms are paths, not maps, and these approaches present nothing but maps of a territory nobody knows how to reach.) But that is exactly the strength of adequate structuralism and the wonderful contribution of zone #2 methodologies. We will return to the exact nature of structural research below, in conjunction with Carol Gilligan's study of the stages of female moral development, and outline the gifts that structuralism brings to integral methodological pluralism, including an understanding of how to actually walk the path to worldcentric awareness (in ecology, politics, education, medicine...).

In the meantime, there is indeed a profound difference between knowledge by description, which we can know by translation, and knowledge by acquaintance, which we can know only by transformation. Individuals can learn the 3p descriptions, maps, names, and definitions of higher waves of development (including ecological systems awareness) without actually transforming to those higher levels, and this may ironically prevent them from taking the steps necessary to actually awaken these higher levels *in themselves* (and thus be of actual service to Gaia). This is a constant problem with new-paradigm approaches that offer merely descriptions without development.

And, for the same reason, it can be a problem with structuralism itself. Because it presents a wonderful series of 3p maps of 1p awareness, structuralism can inadvertently contribute to people merely memorizing the map and thus never discovering the territory. As usual, only when structuralism takes its place at the integral table can it be of service to a greater good. Structuralism can indeed describe the outsides of interior waves of consciousness, but those waves can be known from the inside only by acquaintance, only by transformation, only by direct touch in the living heart, a song that can be sung only from within.

Heidegger and Foucault: Classic Zone #1 and Zone #2 Approaches

An excellent (and extremely influential) example of the basic differences between hermeneutics (zone #1) and structuralism (zone #2) can be seen in the work of Heidegger and Foucault. Although they drew heavily on both zones, they also gave disproportionate weight to one of them, Heidegger focusing most profoundly on the meaning-generating nature of zone #1 and the necessity to get at it from the inside (1p x 1p), and Foucault standing back, in a monological overview, and surveying those events from the outside (3p x 1p) as structures that create worlds. Both were emphasizing the postmodern *enactive* nature of knowledge—we don't perceive worlds, we co-create them—but those enactive occasions were approached from within and from without, respectively. Heidegger particularly looked at the "we" *from the inside*, and Foucault, *from the outside*—it's almost that simple.

Dreyfus and Rabinow do an excellent job of summarizing Foucault's approach and differentiating it from Heidegger's: "Foucault's devotion to the description of concrete structures understood as conditions of existence [i.e., structures that create or enact a world] bears a striking similarity to what Heidegger, in *Being and Time*, calls an existential analytic. But there is an importance difference. For although both Heidegger and Foucault attempt to... relate the 'factual' principles which structure the space governing the emergence of objects and subjects [i.e., enact a world], Heidegger's method is hermeneutic or *internal*, whereas Foucault's is archaeological or *external*. Foucault is explicitly rejecting both Husserlian phenomenology and Heideggerian hermeneutics when he opposes to the exegetical account the *exteriority* of the archaeological attitude."¹³

For those unfamiliar with the world-creating power of intersubjectivity, that paragraph might seem a bit meaningless. If so, there is an example later—about fun things in Kansas—that might help clarify the issues (see "Vertical Outlaws," Part IV).

In the meantime, what both Heidegger and Foucault are saying is that what naive awareness takes to be a pregiven world (given to everybody and just lying around out there) is actually co-created and enacted by various collective (or intersubjective) networks. I am simply suggesting that those

world-creating networks (or "conditions of existence") can be approached from the inside (a la Heidegger) or the outside (a la Foucault), a fact that Dreyfus and Rabinow recognize in that they themselves point it out.

Needless to say, in my opinion we would not reject (Husserlian) phenomenology or (Heideggerian) hermeneutics in favor of archaeology/genealogy, as Foucault attempted to do, but rather include all of them (in their adequate forms) in any integral methodological pluralism, inasmuch as they are all highlighting important dimensions of the native or indigenous perspectives of being-in-the-world. We will see why Foucault attempted to reject the interior approaches of both Husserl and Heidegger; and see also that what he was really doing was emphasizing the zone #2 aspects not adequately incorporated by either of them, with the final remedy being an inclusion of all of them, not a food fight between them.

Foucault's work had many features, but it always focused on varieties of intersubjective networks and their power over individuals. Whether systems of discourse (*epistemes*) or systems of nondiscursive practices (*dispositifs*), these "vast anonymous networks" are responsible for a good deal of the co-creation of the world that naive consciousness takes to be given. Never has the social construction of reality found a more persuasive advocate than Foucault (even if, in its extremes, it turns on itself and needs to be shorn of its absolutisms); still, whatever one happens to think of Foucault and his work, after Foucault it is simply impossible for intellectuals with integrity to ignore the power of zone #2 and its indelible mesh in human consciousness.

Nothing can more thoroughly shake your notions of truth, goodness, and beauty than a sustained look at what previous cultures have said about them. This was Foucault's strength, an unrelenting and meticulous look at what previous ("archaeological") cultures authoritatively stated concerning notions of health, sickness, truth, goodness, right, and wrong, the vast majority of which change almost as often as hem lengths in fashion. As one psychiatric specialist put it after reading an early Foucault treatise on mental illness: "Well, if what he writes is correct, our discipline has no truth at all."

As I tried to suggest in Integral Historiography, there are two basic responses to the dizzying cavalcade of truth through the ages: one can dissolve everything into a pluralistic relativism (which, as soon as you assert that it—that pluralistic relativism—is the correct response, becomes a performative self-contradiction), or you can get sober and start looking at the developmental patterns that this unfolding evolution displays (in which case you are involved in genealogy)—those are the two main roads through postmodernism. Foucault had a hand in each, but he never ceased looking for an integrative framework that would include the important if partial truths of both.

Thus, after analyzing the shifting, culturally relative aspects of knowledge, Foucault invariably examined the constant or universal components of knowledge that would allow such relativism. For example, if we say that all knowledge is *socially constructed* and context-dependent (and hence all knowledge will change from culture to culture), *that claim itself* is a universal claim. It is claiming something that is true for all knowledge everywhere. That claim itself is not relativistic, not pluralistic, not interpretive, but rather claims to be universally true for all peoples, in all cultures, at all times. Cultural pluralism, in other words, is a universalist theory of knowledge. Thus, if you are going to assert that various cultures have different values, truths, and knowledge, then you must outline a theory of knowledge about why and how that can happen. Most postmodernists gleefully pointed out the first or relativistic part, but then catastrophically missed the second part. Foucault acknowledged and addressed both, another of his many strengths.

(This is why, in the wake of adequate genealogy, every comprehensive metatheory about anything must have a component that explains why and how the notions of truth, goodness, and beauty themselves evolve and change, while also showing various types of continuity, and this must apply to the metatheory itself. AQAL metatheory explicitly does so, by formulating items such as Kosmic habits, evolutionary emergence, transcend-and-include, post-metaphysical structures of being and knowing, tetra-enaction, and so on.)

Foucault accordingly had one major project in all of his work: he meticulously researched and documented historically shifting notions of truth, goodness, and beauty, and then asked, what is it about knowledge that everywhere allows this to happen? What are features found in all knowing that allow so much of it to shift? During his illustrious career, he came up with three major answers, all of which involved important and enduring contributions: archaeology, genealogy, and interpretive analytics.

We will be briefly discussing each of those as we go along, noting their important role in any integral methodological pluralism. The central question is always: how is it that various epochs allowed certain items to be "true," and disallowed, marginalized, or suppressed other truths? In his archaeology period, Foucault focused on verbal discursive patterns (or epistemes) that governed what could be legitimately discussed; in his genealogy period, on various nonverbal or nondiscursive practices that governed "truth"; and in his interpretive analytics, a way to integrate these various strands.

In his early work, Foucault highlighted the unfolding of various epistemes (or cognitive worldviews) that implicitly and unconsciously molded consciousness. An episteme determines both "what can be seen" in the world and "what can be known" about it. An episteme, according to Foucault, is "the *total set of relations* that unite, at a given period, the discursive practices that give rise to epistemological figures, sciences, and possibly formalized systems [of knowledge]." Note, as always, the holism of the structures.

These epistemes are not usually conscious to those whom they govern, but rather can be unearthed by neostructuralism/archaeology precisely because of its distancing (3p) component. Foucault later emphasized that discursive (or verbal) networks are embedded in nondiscursive (or nonverbal) social practices (such as body language, the physical shape of a prison, sexual practices, the hidden power-structures of knowledge, the unspoken rules of syntax). As we have often seen, a paradigm is not a theory but a social practice underlying theories; thus, we could say that Foucault went on to analyze various paradigms (dispositifs) underlying various theories (epistemes), especially as evidenced in different periods of human history.

For example, in *Madness and Civilization*, Foucault outlined four major phases of the "discourse on madness" in the West from the Middle Ages to the modern era: from the sixteenth century ("wise fool"), to the classical period of the seventeenth and eighteenth centuries ("madness versus reason"), to the nineteenth century ("madness as medical illness"), to today (a "doubling," with madness and genius ironically intertwined). In each of those periods, a dominant episteme ("discursive mode" or worldview) governed the types of things (and knowledge of things) that could arise in the first place; those epistemes themselves were coherent wholes or collective structures that related various parts to each other in such a seamless way that the world thus co-created seemed to be there from the start.

(In the terms of AQAL metatheory, the allowable discourse in any period were those types of statements that were internal to the regnant nexus or collective network-agency regulating communicative interactions, networks without which communication cannot occur at all, but networks that therefore screen out or marginalize all discourse taken to be peripheral by the network. In the example about Kansas that we will discuss in more detail later, what happened was that a town in Kansas recently banned the teaching of evolution; this means that serious discussions or "discourse" about the scientific theory of evolution are *not allowed*, they do not fit the prevailing episteme, they do not follow the law—and hence, they are outlawed—so that the regnant nexus of the political "we" of the town now marginalizes, excludes, or oppresses any discourse on evolution. This is classic Foucault, an examination of the process of translative **legitimacy** as it applies to **verbal-discursive behavior**: what is allowed, and what is outlawed, when it comes to what you can talk about without getting disciplined and punished by the "we." Foucault, of course, was interested in helping to free us from the power of these marginalizing discourses, discourses that can only be spotted by zone #2 methodologies. We will return to this *emancipatory power* of structuralism in a moment.)

Foucault was approaching these collective interior events from the outside, in a stance of third-person looking, as contrasted to both Husserlian phenomenology and Heideggerian hermeneutics, which, for all their own significant differences, were attempting to maintain, with regard to interiorities, an inside stance of first-person touching (singular or plural, intentional or cultural, subjective or intersubjective, "I" or

"we," phenomenology or hermeneutics, respectively.). This is why, in the above quote, Dreyfus and Rabinow point out that "Foucault is explicitly rejecting both Husserlian phenomenology and Heideggerian hermeneutics...." Foucault himself stated that the cultural archaeologist isolates statements "in order to analyze them in an *exteriority*.... Perhaps we should speak of 'neutrality' rather than exteriority; but even this word implies rather too easily a suspension of belief, whereas it is a question of rediscovering that *outside* in which, in their deployed space, enunciative events are distributed."¹⁴

What Foucault was conveying is that, using the third-person dimensions of being-in-the-world that are highlighted with neostructuralism (the 3p of the "3p x 1p"), one could indeed get at aspects of the enactive, world-making nature of knowing that one cannot see or feel using other perspectives. These enactive structures (epistemes and dispositifs) are, according to AQAL metatheory, how intersubjective or cultural (first-person plural) occasions look when viewed from the outside in a 3p stance from the yellow wave or higher.

Thus: "Foucault and the hermeneuticists agree that practices 'free' objects and subjects [i.e., social practices co-create or enact subjects-that-know as well as objects-that-are-known, and they do so] by setting up what Heidegger calls a 'clearing' [worldspace], in which only certain objects, subjects, or possibilities for actions can be identified and individuated. They also agree that neither the primary relations of physical and social causality, nor the secondary relations of intentional mental causality can account for the way practices free entities. But they differ fundamentally in their account of how this freeing works. According to the hermeneuticists, who describe the phenomenon from the *inside* [hori-zone #1], nondiscursive practices 'govern' human action by setting up a horizon of intelligibility in which only certain discursive practices and their objects and subjects make sense. Foucault, the archaeologist looking from the *outside* [hori-zone #2], rejects this appeal to meaning. He contends that, viewed with external neutrality, the discursive practices themselves provide a meaningless space of rule-governed transformations in which statements, subjects, objects, concepts and so forth are taken by those involved to be meaningful.... The archaeologist studies mute statements and thus avoids becoming involved in the serious search for truth and meaning he describes."¹⁵

Notice several items immediately.

(1) Foucault and Heidegger agree that the world is not given but co-created or enacted by the types of inquiry (practices, paradigms) used by individuals who engage that world. They also agree that, although these practices include verbal and discursive aspects, they also involve "nondiscursive practices," or the almost infinite number of ways that human beings interact that are not merely verbal (from everyday interactions, to body language, to the physical shape of a school building, to the unspoken rules of etiquette, etc.).

(2) Most significantly, note that "they also agree that neither the primary relations of physical and social causality, nor the secondary relations of intentional mental causality can account for the way practices free entities." In other words, they both agree that this enaction (or world-creating) cannot be fully explained by "physical causality" (which is the **Upper Right**), by "social causality" (which is the **Lower Right**), or by "mental intentionality" (which is the **Upper Left**), but rather must also be explained by varieties of *cultural background* and *intersubjectivity* (which is the **Lower Left** and represents the postmodern breakthrough insight, which we summarize by saying that all holons have a Lower-Left quadrant, or that all occasions are tetra-enacted).

(3) From that agreement point, their paradigms diverge, depending upon which specific indigenous perspective or hori-zone they inhabit when they launch their social practice of inquiry. Heidegger and the hermeneuticists attempt to stay as close as possible to the insides of the interiors, elucidating the semantics and the meaning-horizons of intersubjectivity (or the ways that our intersections generate meaning for each other). Foucault, following the pioneering structuralists (which he updates into neostructuralism), wants to get outside of those meaning-events and see if he can't spot something that you cannot see if you are too close to the phenomena; he therefore chooses a "3p of 1p" (zone #2) instead of a "1p of 1p" (zone #1).

(4) Because both of them are still focusing on the communal holon, note the striking similarity in both of them in the search for the nexus-agency (or the regnant nexus) *governing the intersections* of individuals in a cultural worldspace. For the hermeneuticist, as Dreyfus and Rabinow point out, "nondiscursive practices *govern* human action by setting up a horizon of intelligibility in which only certain discursive practices and their objects and subjects make sense." The hermeneuticist, operating within zone #1, is looking for the shared horizons of meaning that govern (i.e., regnant nexus) the types of interactions that will make sense to individuals in the first place. Foucault, on the other hand, dispenses with the insides of those event horizons and looks at them from the outside instead, so he is not concerned with their semantic but their syntax, not their feel but their look, not their meaning but their observed-structure—yet he is still looking for the regnant nexus, but this time described from without, not within. Hence, as Dreyfus and Rabinow explain, "Foucault, the archaeologist looking from the *outside* [zone #2], rejects this appeal to meaning. He contends that, viewed with external neutrality, the discursive practices themselves provide a meaningless space of rule-governed transformations in which statements, subjects, objects, concepts and so forth are taken by those involved to be meaningful...."

Thus, Foucault is particularly involved in the search for the **regnant nexus** of those interactions—he is looking for the " **rule-governed transformations** in which statements, subjects, objects, concepts and so forth are taken by those involved to be meaningful...." Those "rule-governed transformations"—much like the rules of chess or the grammar of native languages—are the regnant nexus of the cultural intersections

involving those phenomena, a nexus that therefore governs the intersections internal to the nexus, and an interior nexus that the hermeneuticists are looking at from the inside and the neostructuralists from the outside.

Needless to say, for any truly Integral Methodological Pluralism, both of those modes of inquiry—hermeneutics and structuralism—grounded as they are in various displays of a calculus of indigenous perspectives, are indispensable. The main problem with any of these approaches occurs only when they suppose that they alone have the total story. Shorn of their absolutisms, however, they bring their extraordinary gifts to the integral banquet, a feast that would be so much less without them.

The Unfinished Project of Postmodernity

Foucault's approach has been called a "double phenomenology," in that he bracketed not only the *truth* of a statement but its *meaning* as well. In [Excerpt C](#), we saw that phenomenology appropriately dispenses with questions of whether a mental image corresponds to some sort of concrete sensorimotor event, like a rock, and instead focuses on the texture of the mental event itself and its own felt-meaning, whether or not it has an exterior referent. Foucault went one step further and dispensed with even that; hence, "The archaeologist studies mute statements and thus avoids becoming involved in the serious search for truth and meaning he describes." As useful as that approach is, the question sooner or later becomes, just how far can you stand back from anything? That is, at what point does Foucault's approach move from "true but partial" into an absolutism—a zone absolutism, in this case—that starts rendering itself not only self-contradictory but monstrous?

The history of Foucault is a history of postmodernism in a nutshell. Now that the dust has settled, now that the absolutisms of postmodernism have been exposed, and now that postmodernism itself is beginning to adopt a smaller, more accurate self-image—and, as always, with 20/20 hindsight—it is becoming much clearer what partial truths were embraced, what absolutisms were exalted, and what remedial measures are helpful in rescuing the enduring if partial contributions of postmodernism. It is also clear that the one genius of recent postmodernism was Foucault. Even when someone like Habermas, in *The Discourse of Modernity*, engages Derrida, it is obvious that Habermas is unimpressed (ditto the likes of Lyotard, Deleuze, Lacan); but when Habermas addresses Foucault, he jerks alert; he approaches Foucault as one might approach a cobra: Foucault was simply brilliant—and dangerous—when it came to elucidating the extraordinary power that social practices have in molding what we call truth, meaning, and knowledge. After Foucault's contributions, no one can ever take intersubjectivity for granted. One must come up with a coherent explanation of the various types of cultural nexuses with which individuality is enmeshed (or the ways that subjectivity is entrained with intersubjectivity), or reveal oneself as hopelessly pre-postmodern.

(This is especially important in any post-metaphysical approach, in that postmodernism's contribution to post-metaphysics is an elucidation of the ways that intersubjective networks co-create or enact worlds, worlds that metaphysics mistook to be pregiven.)

Foucault's trajectory is the trajectory of postmodernism: from structuralism (which really started it all), to neostructuralism, to post-structuralism, to a wobbling between poststructuralism and hermeneutics, to an attempted (but never quite completed) synthesis of hermeneutics and neo/poststructuralism.

It was structuralism—in its early, pioneering, and now largely outmoded form—that nevertheless first made it starkly obvious that individuals (subjectivity and intentionality) are following cultural patterns that are not apparent to the individuals so governed. Even if the form of pioneering structuralism is no longer adequate, that conclusion is accepted by all schools of postmodernism. The simplest example is language and the rules of grammar, rules that every native language speaker follows without realizing it. Structuralism—precisely because it looked at systems, webs, and entire networks of interiorities (structuralism is holistic culturalism)—immediately noticed that individual "subjects" were actually something of puppets whose strings were being pulled by what Foucault famously called "a vast anonymous system without a subject."

What the neo/structuralists meant by that statement has often caused confusion, so let me give a simple example. Let's assume that Spiral Dynamics is a fairly accurate depiction of the values line. If somebody is "coming from" the blue value meme (or blue vMeme), much of what they are saying is actually governed by that blue structure itself, and in many ways what they are saying is therefore predictable, at least in outline. What is coming out of their mouths is in part the blue structure, not their own thoughts—which is why neostructuralists would say, for example, "It is language that speaks, not individuals who speak." The blue structure is "anonymous" and "without a subject," because it is similar in all subjects. So it is the blue structure speaking, not the person, and the blue structure is a "vast anonymous system without a subject."

Thus postmodernism would begin to speak of "the end of the subject," "the end of man," "the end of intentionality" (and even a "phenomenology to end phenomenology"), all of which were set in motion by early structuralism, which had discovered that individual subjectivity (or the Upper-Left quadrant) is set in cultural fields and networks (of the Lower Left) whose regnant nexuses are calling many of the shots.

The instabilities and inadequacies of early structuralism immediately gave way to two successors: neostructuralism and poststructuralism. Foucault had a hand in both. He pioneered neostructuralism, which took the fledgling insights of structuralism and reworked them in a much more adequate fashion (e.g., *The Archaeology of Knowledge*). Poststructuralism, on the other hand, had begun its own meteoric

rise, which Foucault had also helped pioneer with his explorations of the ways that interiorities do not appear to be anchored in any exteriorities at all, but appear to be following nothing but the various tropes of language as it plays with itself.

Where neostructuralism had retained at least a semblance of grounding in the sensorimotor or exterior world—such that signifiers had some sort of contact with objective referents—poststructuralism severed that connection altogether and found only chains of sliding signifiers that had no referent apart from their own desires.¹⁶ Poststructuralism, a bit carried away with itself, attempted so aggressively to deny interiority that its famous "sliding chain of signifiers" soon became indistinguishable from a bad form of systems theory—poststructuralism had slid from zone #2 into zone #4: merely a 3p of 3p, surfaces of surfaces, shadows of shadows, with no interiority, no depth, no culture and no consciousness.

The result of the postmodern slide was famously stated by Bret Easton Ellis as, "Surface, surface, surface was all that anyone found...", which one reviewer summarized as, "Everything reduced to the flattest surface.... *There is no within.*" The nihilism and narcissism of extreme postmodernism, pluralism, and poststructuralism, especially in their deconstructive forms, increasingly came to the fore, eventually dominating academic discourse and ironically marginalizing alternative modes of discourse (ironic in that the postmodernist pluralists ended up exemplifying the marginalizing activity that they attacked). The postmodern poststructuralists all started sounding the same, as out of their mouths came the green meme, a vast anonymous system without a subject.

Foucault himself, as the bona fide genius in the postmodern parade, could be counted on to pick up the pieces and reweave them into something of enduring value, which he began to do in the last or third major phase of his work, where he circled back on various too-hastily-rejected truths and attempted to assemble them a sturdier framework—from archaeology/structuralism to genealogy/neostructuralism to ethnics/integrative.¹⁷

In Foucault's earlier work, especially the archaeology, he bracketed both truth and meaning ("double phenomenology"), and he consequently was himself disdainful of anything resembling "depth" or "interiority" language. His double bracketing ("a phenomenology to end phenomenology") therefore was excluded from depth and interpretation from the start: just the exteriors. Nonetheless, the sciences that he saw as beginning to escape the "Age of Man" and "humanism" were precisely those sciences that began to reintroduce the notion of depth and interiority—psychoanalysis, ethnology, linguistics.

("Humanism," by the way, was criticized by all postmodernists because it pictured an individual as the bearer of intentionality, will, and responsibility, whereas structuralism was beginning to show that much of those allegedly individual items were in fact molded by cultural nexuses of which the

individual—and humanism—were largely unaware. Humanism, for example, would see a pluralist as operating from his own free will and choice, whereas neostructuralism would see the pluralist as voicing a vast anonymous system without a subject, principally the green meme. Thus, humanism had no way to get at the implicit, background, intersubjective, power-structures and expose them to a deeper emancipation: humanism could only produce green-meme individuals who naively assumed responsibility for their own actions, and thus humanism could never free individuals from the green meme itself.)

As Foucault moved from archaeology and genealogy to ethics, he began an attempt to integrate both hermeneutics and neostructuralism into a more judicious use of "understanding from the inside," or a reconstructed hermeneutics: his approach at that point has been called **interpretive analytics**, which is a wonderful phrase that captures his attempted integration of zone #1 (interpretive: from the inside) and zone #2 (analytics: from the outside).

But even when Foucault was rejecting interiority as a methodological ploy, he nonetheless had his own versions of it (or else he couldn't have formed any sort of judgments in the first place). He himself describes his approach thus: "Whereas the interpreter [i.e., the disdained hermeneutics] is obliged to go to the depths of things, like an excavator, the moment of interpretation [his genealogy] is like an overview, from higher and higher up, which allows the depth to be laid out in front of him in more and more profound visibility; depth is resituated as an absolutely superficial secret."

Foucault's exterior approach, his bracketing of truth and meaning, his confinement to "mute" statements (monological), his "happy positivism"—these are all maneuvers of a zone #2 methodology starting hazardously to slide into zone #4: just the surfaces in cascading systems of 3p place markers. Even into his genealogy phase, "Genealogy avoids the search for depth. Instead, it seeks the surfaces of events...." Postmodernism had slid into its nihilistic endgame: endless surfaces that could not account for their own existence, nor even allow them.

As Foucault came to realize, cultural archaeology/genealogy is a legitimate endeavor, but it cannot stand alone. That approach by itself is deeply contradictory and self-annihilating: since it brackets meaning and truth altogether (truth is merely something so-labeled in a discursive system, or so employed in service of power), then this approach itself cannot claim that it is true. It hovers above the ground with no reason to be taken seriously. Foucault accordingly came to see that it has to be supplemented with a more balanced view that includes not only nondiscursive social practices but also hermeneutic interiors (or, at the least, a better interpretation of interpretation). Dreyfus and Rabinow: "What Foucault offers in *The History of Sexuality* is an incisive example of what a *better interpretation* looks like." As Gilles Deleuze would remark, Foucault came to "thinking of the past as it is condensed on the *inside*"—and not

merely the outside, as the extreme exteriority of his previous work thought. Dreyfus and Rabinow conclude that Foucault's approach at this point—"interpretive analytics"—was an uncompleted project: "Foucault owes us an interpretive description of his own right way to do interpretation. He has not provided us one yet." Alas, his death removed that possibility.

Still, it is easy to see the direction in which he was headed. The whole point of a zone #2 approach is that, indeed, human action cannot be adequately accounted for by any combination of "mental intentionality" (UL), "physical causality" (UR), or "social causality" (LR), but must be supplemented with an understanding of the fields and networks of intersubjectivity (LL). That necessity bids us stay close to the intersubjective interiors that are being elucidated; therefore, as much as we might rely on the "3p" component of any "3p x 1p," we simply cannot forget the "1p" itself, nor the methodologies that address those first-person realities. The only thing that keeps zone #2 structuralism of any sort (early, post, neo, integral) from sliding into zone #4 systems theory is its anchoring in interior phenomena, and thus any adequate structuralism has to acknowledge, honor, and anchor itself in zone #1.

Foucault came to see that both zone #1 and zone #2 are important, hence *interpretive analytics*. "This new method," comment Dreyfus and Rabinow, "combines a type of archaeological analysis which preserves the distancing effect of structuralism [the exterior, objectifying, 3p component], and an interpretive dimension which develops the hermeneutic insight that the investigator is always situated and must understand the meaning of his cultural practices from within them [the interior, intersubjective, 1p component supplied by zone #1]."¹⁸

And so it came about, in this wonderfully fractured fairy tale, that Foucault himself, after having led the wild goose chase of postmodern poststructuralism, circled back again to the enduring contributions of an adequate structuralism, which means, a third-person approach to first-person realities that actually honors both the third person and the first person, both of whom are, in the last analysis, sentient beings to be trusted.

Part III. Examples of the Social Practice of Adequate Structuralism

Basic Steps in the Paradigm of Adequate Structuralism

If we can switch now from an appreciation of the importance of including the "1p" in any 3p x 1p" approaches, let's look now at the importance of the 3p component.

The methodologies of zone #2 have one foot in both worlds, so to speak—the world of first-person realities and the world of third-person realities. (Typically, they are therefore condemned by both of those worlds, but that's another story.) It is by using the paradigm or social practice of adequate structuralism that we can determine, for example, the steps necessary to develop ecological consciousness, given that ecosystems themselves do not produce ecological consciousness nor explain it.

How, then, does adequate structuralism work? In individuals and groups? (Let me repeat that in fig. 2, "structuralism" is listed only as the outside of first-person singular, not plural, which is labeled "cultural anthropology"; the reason is that structuralism examines the patterns or internality codes of a holon, and a collective or communal holon is a much more difficult and complex event than an individual holon. Structuralism can be, and is, used in both, but finds its simplest application in individuals.) As an example of adequate structuralism, let's take a famous study and set it in an AQAL framework.

A poor man is married to a woman who is terminally ill. There is a medicine at the local pharmacy that will save her life. The man cannot afford the medicine. Does he have the right to steal it?

The background: Even when structuralists are focusing on individuals, they usually begin by studying large *groups* or aggregates of individuals, and they do so for several reasons.

First, there is the complex issue of transformation. We saw that, as a very rough generalization, it takes an average of about 5 years for a person to transform from one given stage to the next, because vertical transformation from one structure to another is generally a laborious and prolonged growth process. It follows that if you study only one individual, you will have to study that individual for decades in order to actually see any transformations or development. On the other hand, if you study large groups of individuals, you will catch many of them undergoing transformation, and hence you can study the development of structures more easily. With groups, you can study transformation.

Second, structuralism is a third-person approach to first-person realities (a description of the outward behavior of interiors known by acquaintance). But that means that a fair amount of the descriptive (or third-person) aspects of structuralism can be engaged in *without personal transformation on the part of the researcher*. The individual reading *Spiral Dynamics*, for example, can learn or memorize the definitions of the various levels without necessarily transforming to all of them. In terms of the first-person realities, this is a handicap; but in terms of the third-person aspects, it is a bit of an advantage. Just as a scientist can describe the behavior of a mountain lion without himself becoming a mountain lion (or directly communing with the first-person realities of a mountain lion), so a researcher can, to some degree, observe and describe the behavior of interior holons without fully entering into their insides. Of course, at some point hermeneutic entry is absolutely essential to structuralism (it's the first-person

component of structuralism), but a good deal of the third-person component of structuralism is just that: an outside view of the behavior.

What that means—and this is one of its great strengths—is that structuralism as a mode of inquiry allows a researcher to initially observe a large number of transformations without himself having to personally transform. That is the advantage of the "distancing" contained in its third-person components. If it takes the average person five years to transform, then any given researcher could study *by acquaintance* only one structure every five years or so. But the third-person or descriptive component of structuralism, by temporarily removing the structuralist from the burden of first-person transformation, allows the researcher to follow and observe various outward aspects of the development of a large number of structures and stages that he or she would never be able to observe if confined to the necessities of only first-person methodologies.

This is why these important stages of consciousness evolution cannot be seen or accessed by "first-person of first-person" paradigms— *these stages of development cannot be seen by collaborative inquiry, participatory epistemology, action inquiry, hermeneutics, or phenomenology*. You can introspect all you want, or practice collaborative inquiry and hermeneutics and participatory pluralism all you want, and you will not see these types of stages.¹⁹

Nor will meditation disclose these particular types of developmental stages. Sit on a zazen mat for years, and you will never see a thought that says, "This is stage-3 morals, this the multiplistic value structure, this is the conscientious self-sense," etc. These important stages are invisible to zone #1. Nor, of course, will you see these stages if you practice merely zone #3 or #4 methodologies, such as systems theory or ecology. They are, rather, the special gift of the zone #2 event horizon of indigenous perspectives.

Take the example of the medicine for the ill wife. Should the husband steal the medicine? If you introspect your own awareness for an answer, you might begin to morally reason about this dilemma and come up with some sort of answer. It might be a very good answer, too. Or perhaps you might discuss this issue with some friends or colleagues, and engage in a hermeneutic or collaborative inquiry to see what answer seems most appropriate. The former is a first-person of first-person singular, and the latter is a first-person of first-person plural. Both are extremely valuable paradigms or modes of human inquiry.

But none of those methodologies, no matter how intensively engaged and successfully completed, will ever reveal stages or waves of the moral response—unless you and your friends are willing to have that conversation for a decade or two. What the structuralist does instead is simply pose that question to very large groups of individuals and then note, say, their verbal and cognitive behavior in response to

those questions. What structuralists have found is that individuals tend to give three very different responses to that particular question—should the husband steal the medicine? The first response is "yes"; the second is "no"; and the third is "yes."

Response 1 is yes, the husband should steal the medicine. Why? Because what is right is what I say is right. What is morally right is whatever I want, and if I want to steal it, I'll steal it.

Response 2 is no, the husband should not steal the medicine. Why? Because what is right is what society and the law says is right, and the law says you cannot steal the medicine, and therefore the husband should not do so under any circumstances.

Response 3 is yes, the husband should steal the medicine. Why? Because there are larger principles involved here, and in this case, life is more important than a conventional rule amounting to a few dollars. Life is more valuable than that.

What the structuralist has done is pose a dilemma to a group of individuals, note the responses to that dilemma, and then see if those responses show any pattern (or fall into any types or classes). This, for example, is exactly what Carol Gilligan did with the research summarized in her book *In a Different Voice*. Instead of "Should the husband steal the medicine?," one of her questions was, "Should a woman be allowed to have an abortion?" Gilligan, too, *found the same three general responses* that I just summarized: yes, she has the right to an abortion; no, she does not have the right to an abortion; yes, she does have the right. (Those classes of responses are, of course, the outside or third-person descriptions of the interior realities of the individuals responding to the questions. Hence, a third-person or first-person.)

If the structuralist notices any *general classes* of responses, such as the ones Carol Gilligan found, then the structuralist might follow that same group over a period of a year or more. If it is a large group, and if the responses that the structuralist noticed are actually stages, then the structuralist will find the following: if a person who originally gave one response *changes* her response, it is in the direction of the next response, not in the direction of the previous response. In other words, if the person originally gave response 2, and if she then consistently changes her response, it is always to response 3, not 1. In short, there is a *directionality* here, or a *stage sequence*, at least for that group.

Thus, if the first general step of adequate structuralism is noticing any *classes* of responses, the second step is trying to determine if those classes are actually *stages*—that is, if they emerge in a sequence that cannot be altered by social or environmental conditioning. (If they are real stages, the reason they cannot be altered by social conditioning is the same reason that the sequence "atoms to molecules to cells" cannot be altered by environmental conditioning—you can't have cells first and then atoms, because cells are composed of atoms. True stages are compound individuals that become

ingredients, elements, or subholons in succeeding compound individuals, and you cannot alter that sequence without destroying it, just as you cannot change the sequence "letters to words to sentences": you cannot first have sentences and then words, no matter how much social or environmental conditioning you apply to somebody. The same is true of real stages in any realm. They represent the directionality of development or evolution in that realm—what Prigogine calls "the asymmetry of time's arrow"—and that directionality cannot be reversed without destroying the entire sequence. They represent, in fact, what we are calling *Kosmic habits* in that realm.)

The structuralist therefore follows this group over a period of years—a longitudinal study—and watches very carefully the sequential relation of these classes of responses. If they do indeed emerge in a sequence that does not seem alterable by environmental conditioning, then the structuralist provisionally accepts that these classes of responses are stages in a developmental sequence of some sort (at least for this group).

At the next step, structuralists generally attempt to extend their studies to larger groups in an attempt to determine how "local" or how "universal" these stages might be. This is a purely reconstructive inquiry after the fact—it is an empirical inquiry in that sense. As we have seen in previous excerpts, some stages apply only to a few people, some to small subcultures, some to cultures, some to humans in general, but this is a matter of *actual research* by those versed in the social practice of adequate structuralism (grounded in adequate hermeneutics). No competent structuralist has ever implied stage sequences for individuals without appropriate evidence.

If these responses continue to appear to be stages—whether local or universal—then at some point, the structuralist will very likely attempt to zero-in on the actual *structure* of each stage itself (which is obviously the heart of structuralism). We will return to this last and important step in a moment.

Holism: The Great Gift of the Third-Person Indigenous Perspectives

First notice our original point: a structuralist does not necessarily have to transform to all of those stages in order to study aspects of their behavior. For example, a researcher herself might be at Gilligan's stage 2 and still be able to notice and describe the outward behavior of responses 1, 2, and 3. That is one of the advantages of structuralism: it allows certain major transformations to be seen that would never be seen otherwise.

It is the third-person component of structuralism that confers this temporary freedom on the researcher, a freedom that, within obvious limits, all third-person approaches share. The whole point about being a third person is that you are *not* a first person, and although that means you lack the strengths of a first-person view, it also means you lack the weaknesses.

The reason that third-person approaches are so valuable, and the reason they have always been considered a cornerstone of sound epistemology, is that they do not stop inquiry with how "I" or "we" might view this event. Rather, if you and I want to make sure that what we just saw is actually real—and not just a hallucination on our part, on a prejudice that we are caught in, or a distorted perception, a mistaken view, an unfair bias, and so on—then we will call in other people—we will call in numerous *third persons*—and we will ask *them* to look at what *we* just saw and find out if *they* see the same thing. The more third persons that we bring in, and the more of them that tell us that they *see the same thing*, then the more likely that what we saw was real. The third-person approaches (or the third-person components of any approaches) thus attempt to determine the types of things that any competent person might see if they approach this particular event with this particular paradigm. (Which is why they are the foundation of most sciences—physics, biology, chemistry, systems theory, and ecology). The third-person approaches are the great curb to narcissism (and hence are the first approaches denied by boomeritis), and they are the approaches most dedicated to truth for all, not just truth for me or truth for us.

The only time the third-person approaches run into trouble is when caught in their own absolutisms—which is, alas, pretty much all the time (like virtually all the other major paradigms and zones, each of which is a partial truth often intent on being the whole). Still, that is technically called scientism, not science. The third-person approaches as part of an integral methodological pluralism are the great anchors of truth; when used exclusively, they are the great robbers and destroyers of the interiors—as we have often seen, they (intentionally or unintentionally) kill culture and consciousness.

The third-person approaches, as a rightful part of a more integral embrace, are also useful for the panoramic view that they can offer, even to an individual's perception. I can **look** at a tree from an objective or **third-person** distance, and I can also **feel** the tree up close in a **first-person** touch: both approaches are important. But the 3p or "looking" approaches become *mandatory* when it comes to *whole networks and systems*—for example, when it comes to forests and not merely trees—because you can only see forests, you cannot touch forests.

That is, only the modes of inquiry that have a "3p" component in them actually see wholes, systems, and networks, all of which can only be perceived/conceived from a distance. The methodologies from zone #2 (**3p x 1p**) and zone #4 (**3p x 3p**)—precisely because they have 3p components—are therefore our only major sources of information about **holism** of any sort (whether the interior holism of structuralism or the exterior holism of systems theory and ecology). Wholes can indeed be felt from within, but not adequately seen or conceptualized. These profoundly important zone #2 approaches—by enacting, bringing forth, and highlighting the third-person dimensions of being-in-the-world—indeed

remind us of the many ways that we are in this together. This honoring of holism is perhaps the greatest of the many gifts of the zone #2 paradigms of indigenous perspectives.

Harmonic Resonance

At some point, as we were saying, structuralism is both grounded in, and must directly re-connect with, hermeneutics, a move not overtly required by the merely 3p approaches, such as traditional systems theory or ecology. With systems theory (or any "3p x 3p" approach), you and I might be studying, say, a particular gorilla and his family as they forage for food in the wild. Using the paradigm of ecological systems theory, we are looking at their objective behavior, what they eat, when they eat, how often they eat; the types of local flora and fauna that support the gorilla family; changes in the local ecosystem and how they affect the gorilla family; and the entire web of observable inter-relationships and their intricate impact on each other. In short, we are studying the objective (and interobjective or third-person plural) dimensions of the gorilla family and its ecosystem. In order to make sure that we are not mistaken, we bring in other researchers to look at the situation: they are third persons looking at our third-person research ("3p x 3p"). If these third persons see the same third-person events that we did, then that increases the likelihood that what we saw was real (e.g., the gorillas in this local ecosystem eat an average of 5 kilograms of bananas each week).

The structuralist, on the other hand, is not studying merely the *exterior* behavior in order to see any *exterior* patterns (objective or interobjective), but *exterior* behavior in order to deduce *interior* patterns (subjective or intersubjective). Unlike a systems theorist, who is content to abstract his abstractions and thus work a third-person of third-person realities—never prehending or attempting to prehend the *interiors* of the "its" that he studies—the structuralist must work *within* a hermeneutic space, because her endeavor is a third-person OF first-person realities.

In this case, if we are attempting a hermeneutic of gorilla felt-meaning, we would attempt to discern, feel, intuit, or resonate with the interior of the gorilla himself. The great ape family has a very sophisticated symbolic and signaling capacity, capable of communicating numerous interior states of hunger, desire, irritation, rage, urgency, and jealousy. How do we know that? Because the humans, including the scientific researchers, who have actually spent time with the apes say so. The humans who interact with apes almost unanimously assert that those sentient beings—the apes—have the capacity to feel those feelings. These humans are spontaneously engaged in a native hermeneutics or a native resonating with the interiors of other sentient beings, in this case, the apes. In the previous excerpt we called this *harmonic resonance* or *empathic resonance*.

According to AQAL metatheory, because both humans and apes possess a limbic system, this indicates that they can also *share interiors* up to that level of evolutionary complexity (as well as a significant amount of neocortex signs and symbols, including a rudimentary language). This means that both humans and apes can *share cultural solidarity* up to at least that general region in the AQAL matrix—they can share interiors up to that level. Hermeneutics looks at those interiors from the inside (e.g., "What is the ape feeling?"), structuralism looks at those interiors from the outside (e.g., "How do those feelings manifest in the ape's behavior?")—and hence structuralism must use hermeneutics to get started, and to finish. (Systems theory, of course, ignores those interiors altogether and examines only interobjective exteriors, which is fine for what it does.)

Here is a typical dictionary entry for gorillas (*Microsoft Bookshelf*): "Gorillas are shy and amiable creatures, usually living in groups of 5 to 15. Mature males may form all-male groups or loosely attach themselves to other bands. Gorillas build makeshift camps each night after a day of foraging for vegetation. Their calls include a hooting sound uttered as an alarm signal, sharp grunts for invoking discipline, and low growls for expressing pleasure."

"Living in groups of 5 to 15" is an example of a third-person or objective fact or claim; but note the words "shy," "amiable," "alarm," and "pleasure"—those are all clearly on the first-person or hermeneutic side of the street, and rightly so. How do we know apes have those feelings? Well, like we said, and like with all first-person aspects: *you had to be there*—so hang around gorillas for a while and see what you think. As noted, virtually every third person who does so claims that gorillas feel desire, alarm, pleasure, jealousy, rage.... And if those humans study ape behavior *as motivated by those feelings*, then they are engaged in structuralism by whatever name: a third-person look at first-person feelings (as they manifest in behavior and are deduced from that behavior). Hence, **3p x 1p** in an integral calculus of indigenous perspectives.

Nobody is denying that hermeneutics is the hard part of that or any knowing; hermeneutics is just as hard to do with humans as with apes, dogs, deer, bacterium, or any other sentient holon. And, obviously, the lower the holon, and the "less" interior it has, then the less a human can easily resonate with it (and hence must resort more to the third-person side of the street). But "less" interior does not mean "no" interior; and "hard to do" does not mean "therefore can be completely ignored." Certainly when it comes to any integral methodological pluralism worth its name, to dismiss hermeneutics is to dismiss the entire within of the Kosmos—as we said, to completely kill culture and consciousness.

This is why so much of the great and enduring research on the ape family has come from investigators—Dian Fossey and Jane Goodall, for example—who either intuitively or methodologically

used both hermeneutics and structuralism to access the phenomenological reality of those rather extraordinary sentient beings.

(Would it help to point out that they were women? And that women tend to natively emphasize first-person and not just third-person? And probably do so for evolutionary reasons? And that they...., well, that is another story, surely....)

Structures Inside and Out

The thesis of AQAL metatheory is that the four quadrants—the indigenous perspectives—"go all the way down," but that their *self-reflexive grasp* tends to emerge only at senior waves of evolution. By the time we get to humans, any systematic methodology must take the quadrants (and their zones) into conscientious account, and that certainly applies to structuralism and hermeneutics.

This is why we have been saying that in order to finally and fully describe a structure or stage of development, I must know that structure both from within and from without. A structuralist cannot give an authentic or adequate account of moral-response 3 without herself inhabiting that wave and knowing it by acquaintance. If a particular researcher is gifted, and she herself is predominately wave 2, she can nonetheless spot many higher waves in their outward form or behavior; but at some point other researchers who are at those waves will do a more competent job in knowing that wave from both within and from without, and will therefore do a better job of elucidating the structure of the agency itself.

Hermeneutics alone would never be able to spot these stages (since, as a first-person of first-persons, it is confined to the within of its own horizon, horizons that transform every five years or so, on average), and structuralism alone would never be able to elucidate them (since, as a third-person of first-persons, the third person of the researcher herself may or may not be at the first-person stage being studied). Systems theory, of course, can neither spot interior stages nor elucidate them (nor does it care to, which is fine, as long as it does not violate the nonexclusion principle). Integral Methodological Pluralism conscientiously makes room for all of them, and points to the disasters that otherwise result.

Structures as Interior Holism

We can now briefly listen to the heart of structuralism itself: a structure. The elucidation of a structure is the fourth and last major step in the paradigm or social practice of adequate structuralism (first: pose a dilemma to groups and notice any classes of responses; second: check to see if those classes are stages; third: perform cross-group studies to see how widespread those stages are; fourth: attempt to elucidate the structures of those stages).

For AQAL metatheory, a structure is simply a probability wave (in any quadrant). For the paradigm of adequate structuralism, the probability wave refers specifically to the pattern or agency of interior holons—their internality codes or coherence profile (the "wholeness" aspect of the whole/part holon), whether in an "I" or a "we." For AQAL, what all structures have in common is simply the probability of finding a certain behavior in a certain spacetime locale, and thus the safest orienting generalization is that an "interior structure" is a third-person description of finding a certain first-person reality in particular milieu of the AQAL matrix. Unless otherwise specified, in this section "structure" means "interior structure."

The first and most central feature of a structure is that it is a dynamic holistic pattern; in fact, the simplest definition of structuralism is *interior holism*. The first major psychological structuralist was America's greatest psychologist, James Mark Baldwin, working at the turn of the century. Following in his pioneering footsteps was Jean Piaget (rather literally; Baldwin ended up teaching in Paris, where Piaget was paying very close attention). Although nobody imagines that Piaget's metatheory is adequate, even in the cognitive stream, nonetheless many of his contributions have endured among those doing adequate structuralism.

In Piaget's book *Structuralism*, he summarized many points about structures that are still useful today. A structure, Piaget explains, simply means a self-organizing holistic pattern. All schools of structuralism, he notes, take their cue from *wholeness*: "For the mathematicians, structuralism is opposed to compartmentalization, which it counteracts by recovering unity through isomorphisms. For several generations of linguists, structuralism is chiefly a departure from the diachronic study of isolated linguistic phenomena... and a turn to the investigation of synchronously functioning unified language systems. In psychology, structuralism has long combated the atomistic tendency to reduce wholes to their prior elements."

More precisely, according to Piaget, "The notion of structure is comprised of three key ideas: the idea of **wholeness**, the idea of **transformation**, and the idea of **self-regulation**." He continues:

That *wholeness* is a defining mark of structures almost goes without saying, since all structuralists—mathematicians, linguists, psychologists, or what have you—are at one in recognizing as fundamental the contrast between structures and aggregates, the former being wholes, the latter composites formed of elements.... Moreover, the law's governing a

structure's composition are not reducible to cumulative one-by-one association of its elements: they confer on the whole as such overall properties distinct from the properties of its elements [they *transform* parts into wholes, which is what structuralists mean by *transformation*²⁰].... The third basic property of structures is that they are *self-regulating*, self-regulation entailing self-maintenance and closure.

The structure or internality pattern will almost always be some sort of holistic configuration, for the simple reason that the holon must hang together in order to endure; it must have some sort of unity or wholeness in order to exist as an entity. Parts of my dog Daisy cannot head in different directions when she decides to walk across the room. A holon is always a whole/part, and the "structure" of a holon refers to the "whole-ness" or unity aspect, which is why structures are always presented as holistic, transformational, and autopoietic patterns.²¹ As Piaget eloquently explained, structuralists of all varieties have historically been united in their attempts to honor and recognize the wholeness aspects of occasions: they were the first great interior holists.

However, even though these structures or patterns tend to be stable, they are patterns OF things that are in constant dynamic flux. In a living cell, for example, not a single molecule remains in that cell over time; there is literally nothing concrete in that cell that remains unchanged—it is a constantly changing, self-renewing, dynamic flux. There is, however, one thing that remains stable and unchanged, and that is the pattern of the change itself. That pattern is the holistic, autopoietic, or self-regulating structure, which is why adequate structuralism is indeed marked by an elucidation of *wholeness*, *transformation*, and *self-regulation*. It is looking at occasions that already exist and asking, for example, how can some bacteria remain essentially the same for *a billion years* when all of their components change ceaselessly?

This is true for all structures (exterior or interior, although we are concentrating on interior). The game of chess, which we have been using as a typical example, is not dependent upon a particular set of material pieces. In fact, you can use 16 pieces of almost anything and still have a game of chess—it is the rules that define chess, not the material components, which, as in all structures, can be ceaselessly changed and renewed.

In short, structures (in any quadrant—whether linguistic, psychological, mathematical, biological, sociological) are simply self-regulating holistic patterns. Maturana and Varela's concept of *autopoiesis* owes much to Piaget's structures. Unlike many early structuralists, Piaget believed that structures underwent development—that all structures were

con-structed.²² He was thus one of the first great constructivists (and in that sense he was a healthy postmodernist, itself a rare accomplishment), which means: *the world is not given, but constructed.*²³ (Piaget is not often thought of as postmodern, because he believed in worldcentric or universal pluralism, a perspective that emerges with the yellow wave, and not ethnocentric pluralism, which emerges with the green wave and came to dominate postmodernism, and thus he was usually attacked by most postmodernists.) He also was one of the first to attempt to integrate synchronic (present) with diachronic (developed) structures, an integrative intent shared by all subsequent developmental structuralists.²⁴

Piaget was therefore the first great evolutionary or developmental structuralist; he gave the first consistent and highly sophisticated account of genealogy (which he called "genetic epistemology"), backed by research and observation, of how *different cognitive structures enact and bring forth different worlds*, worlds which are then taken to be given by the percipient but are actually (tetra)enacted by structures of consciousness. This was much more than the mere rhetorical assertion, offered by other postmodernists, that intersubjectivity creates worlds and hence knowledge is socially constructed; this was a highly meticulous research into exactly why and how that construction of reality occurs. Whereas most green-meme postmodernists, flying under the jet stream of integral awareness, used a constructivist stance to fall into pluralistic fragmentation and incommensurable lifeworlds, Piaget's integral-aperspectival stance allowed him to see both universal deep features and pluralistic surface features—hence, universal pluralism—much as the rules of chess are similar for Malaysians and Manhattanites, even if no concrete or actual chess game is ever the same.

This allowed Piaget to give the first constructivist developmental view of the world that was not a performative self-contraction. (All pluralistic views exempt themselves from the relativity claimed to infect all views, and present themselves as universally true for all cultures, something their own theory disallows; hence, they contradict their own claims and dissolve their own credibility. This is why Habermas uses the *general* Piagetian frame as part of any coherent discussion of the evolution of culture; as noncontradictory genealogy, it has no rival—which is to day, adequate developmental structuralism is a crucial ingredient of any integral methodological pluralism). All of these accomplishments were truly extraordinary.

As it turns out with any great pioneer, the ongoing paradigms and practices of adequate structuralism have revealed phenomena that do not gracefully fit into the metatheoretical conceptions advanced by Piaget. Cognitive development, which Piaget believed to be the one

central axis of development within which all other developments unfold, turns out to be merely one of at least two dozen developmental lines or streams (albeit a "necessary-but-not-sufficient" one); within cognitive development itself, there are levels or waves higher than formal operational thinking; development is not *decalage* as an exception but "levels and lines" as a rule; *states* of consciousness get little attention (and altered states, none at all); Piaget's biologism is unnecessary but mostly surprising (from one of his genius); and Piaget's actual *definitions* of the structures (such as conop) didn't quite work out, although his *descriptions* of the behavior of the psychological phenomena at those waves are amazingly accurate and still stand up to ongoing cross-cultural research.

(Piaget adequately described the *behavior* of certain *interior* psychological holons but his *theoretical* model did not do them justice. In other words, the paradigm, injunction, or social practice of adequate structuralism brought forth a series of experiences or phenomena that Piaget then attempted, in an appropriately reconstructive fashion, to explain with a series of theoretical conceptions—since theories always arise within specific paradigms or social practices—and although his practice was adequate, his theories were not. But that is simply the definition of a great pioneer.)

But as for those descriptions of the behavior of the psychological holons internal to the agency of the structure (i.e., the behavior falling within the probability space) of the first four major waves of the cognitive stream (sensorimotor, preop, conop, formop), Piaget is still right on the money according to those doing adequate structuralism. As we have seen, it is not necessary that a particular structure be cross-cultural—a structure can be held in common by only two people, or perhaps a family, or a tribe, or a culture, or a nation, or sometimes all humans as far as we can tell, and sometimes all sentient beings (as disclosed in Kosmic consciousness and Kosmic solidarity of a causal and nondual paradigmatic practice). In that continuum, Piaget's descriptors up to formop are impressively cross-cultural for humans wherever they have been tested by researchers adequately engaging the practice, showing up in Amazon Rainforest Indians, Australian Aborigines, and Manhattan yuppies.²⁵ Some of Piaget's descriptors are even cross-species (e.g., cats go through the first four stages of sensorimotor cognition). As one of the many developmental streams of consciousness, the Piagetian cognitive stream takes its rightful place with the Loevinger self stream, Kohlberg moral stream, Maslow needs stream, and Graves values stream as among some of the major currents of consciousness disclosed by zone #2 methodologies. This particular stream has been further explored by present-day researchers from Robert Kegan to Michael Commons to Kurt Fischer.

Some people confuse "self-regulating" with "self-contained," which is not the case. All holons are agency-in-communion, or structures-in-exchange, where "structure" means the defining agency, the deep features, the internality codes, coherence profile, or the specific and enduring patterns of any self-organizing holon, and "in exchange" refers to the fact that all holons possess not just autonomous agency or closed self-regulating patterns, but also exist in networks of open communion, relationship, and embeddedness. This is why Maturana and Varela define autopoiesis a "a *closed* organization (or pattern) with *open* components." The "*closed*" part is the autonomy, stability, enduring pattern, Kosmic habit, or structure that allows a holon to continue to exist. The "*open*" part refers to the fact that, although the deep features or agency may be relatively autonomous (and hence self-regulating), the surface features consist of patterns of relational exchange with the surrounding environs, an exchange upon which every holon depends for its very existence. Thus, all holons are self-regulating but not self-sufficient, because all holons are always agency-in-communion (or coherence-in-correspondence, or being-in-the-world). Neither agency nor communion, neither autonomy nor relationship, neither coherence nor correspondence, are alone enough to define a holon.

The Structure of a Song

We have been following the general "steps" in the social practice of adequate structuralism: (1) a hermeneutic (first-person-plural) interaction in search of third-person **classes** of responses to a set of conditions; (2) longitudinal studies to see if those classes are **stages**; (3) cross-group studies to see the **applicability** of those stages—whether they are more local or more universal; and (4): the search for the **structure** or coherence pattern of each of the stages.²⁶

In this section, we focus on the fourth and last step. Once stages of interior responses have been identified, most researchers attempt to specify the coherence codes or structures of those stages—that is, the agency that governs the elements that are *internal* to that particular interior holon (individual or cultural, subjective or intersubjective, I or we).

We have been using the game of chess as an example of a structure. A musical song is another good example. A song can be played on numerous different instruments and still be the same song (because structures are not defined by their material components but by their rules of internal relationship). Moreover, many songs have universal resonance: Russians, Croatians, Aborigines, and Hawaiians can all hum the same tune and respond to it. A song has holistic deep features that define it (its melody, tune, internal arrangement of musical

notes), which are the same for everybody; yet no actual song is ever the same, since it is sung by different people, using different instruments, in different times and places (universal deep features, pluralistic surface features).

Just so, there are many melodies, tunes, and songs in the human heart and soul, and structuralism is the study of those exquisite melodies. Whereas hermeneutics studies those songs from the inside, as they are being sung and shared, structuralism looks at them from the outside, not as pre-given ontological structures, but as unfolding, developing, and evolving patterns that emerge as human beings learn new and different ways to sing and dance. Some of these songs are so popular they become repeated over and over and thus settle into Kosmic habits, and some of the really great songs of evolution become universal or planetary Kosmic habits.

The structuralist, after spotting a song of consciousness—or what appears to be a Kosmic habit followed by a particular interior holon (or group of holons)—moves from *descriptions* of that habitual behavior to possible *definitions* or elucidations of any underlying patterns, codes, or regularities—that is, from a description of the Kosmic habit the holon is following to a possible definition of the agency or internality of this habit.

The structure of a song is its melody, tune, or pattern. A person is singing that song when his or her vocal actions produce notes that are internal to that melody (or internal to the nexus of relationships among notes that define that song). Likewise, the structure of chess is a set of rules that the 16 chess pieces or tokens must follow; two people (or compound individuals) are in a game of chess (or compound network) if the behavior of the 16 tokens that they both use are internal to the game (i.e., follow the rules of chess)—the individuals are in the game, or inside the "we" situation, if the intersections of their 16 tokens are internal to the nexus-agency or rules of the communal holon. The structuralist is interested in those rules, rules that express the Kosmic habits or enduring patterns of the particular holon (and rules that therefore display wholeness, transformation, and closure or autopoiesis).²⁷

The game of chess has a structure, a bacterium has a structure. The major differences between them is that the former is an artifact, the latter, a sentient holon; and the former involves a compound network, the latter, a compound individual. Nevertheless, both have a structure in the broad sense, which represents the enduring patterns or Kosmic habits of its reproduction in spacetime. As we were saying, a structure in the broad sense is a *song*, not a material thing; it is a *flow pattern*, not a fixed entity; it is a *melody* that can be played by

many different instruments but is not the instruments themselves. There are important differences between individual, communal, and artifactual, but what their structures all have in common is that they are like songs.²⁸ A song does not exist apart from some sort of instrument (human voice, bird voice, violin, piano, etc.), but neither is it any actual instrument or combination of instruments, nor can it be captured in any sense by a description of the instruments playing it.

Thus, once structural holists have spotted a song (in an individual or cultural holon), they generally attempt to elucidate its melody or identifying pattern. Different structuralists have approached this task in different but useful ways. Some structuralists, like Piaget, have attempted mathematical definitions of these Kosmic songs and patterns. Other structuralists, like Erik Erikson, offered more literary descriptions of psychosocial patterns. Some focus more on the third-person side of the structural street; these are generally known as the formalists (e.g., a brilliant pioneer here, and still one of my favorites, is the incomparable Roman Jakobson). Other structuralists stay closer to the first-person side, the intuitional and hermeneutic side of the street (e.g., Jacques Lacan, Roland Barthes). Many have attempted a strong synthesis of both the first-person and third-person aspects of structures (or the semantic and syntax of songs)—an early pioneer in this integrative endeavor (and easily one of the most gifted) was Paul Ricoeur. And, as we just saw, Michel Foucault attempted his own synthesis (of first-person interpretation and third-person structuralism) to arrive at an "interpretive analytics."

Special mention, however, must be made of **Jean Gebser**, who comes to mind as perhaps of the greatest of the postmodern structuralists (not postmodern poststructuralists, who crash-landed). All adequate structuralists today are in fact **postmodern structuralists**, which I would call post/structuralism, except nobody will get it. (Still, every now and then, I'll dust off that phrase, as in the title of this excerpt). Adequate structuralists or post/structuralists cover both sides of the street (3p formalism and 1p interpretation); recognize the relativity of surface features; are alive to numerous different levels and lines; and rest their claims only on careful research. Gebser was a wonderful exemplar here, outlining various structures of consciousness with wonderful lucidity and keen insight, often combined with literary greatness, making room for both the insides and the outsides of interior holons. Reading such genius as Gebser always humbles one in the extraordinary generosity of a spirit willing to make so much room for so many radiant realities.

Earlier I gave a sampling of various types of structures that have been suggested by competent researchers (for convenience, here is the list):

Carol Gilligan's three stages of selfish, care, and universal care in female moral development; Robert Kegan's five orders of consciousness; Spiral Dynamics' elucidation of the blue meme, orange meme, green meme, turquoise meme, etc.; Jean Gebser's famous archaic, magic, mythic, rational, and integral structures; Jane Loevinger's symbiotic, conformist, conscientious, individualistic, and integral self-identities (etc.); formal operational cognition, the relativistic-pluralistic value structure, the construct-aware self, fourth-order consciousness, moral-stage 2, the participatory stage, preconventional stage, the conscientious self, sensorimotor cognition, and so on.

The simple point is that each of those structures is like a song; each has a unified wholeness that defines the types of phenomena that are enacted and brought forth by those structures; each represents the way a world is co-created and co-constructed by the structure of consciousness perceiving/enacting that world; each has a melody or identifiable structure (or internality code), which means, for an individual structure, that any phenomena within the structure are following that melody (are internal to its rules or patterns), and, for a collective structure, that any compound individuals are inside the structure when their intersections are internal to it; each structure or melody has deep features that represent the common elements of the song wherever it appears, as well as surface structures that are always different wherever they appear; none of these are pre-given ontological structures but rather the results of creative and emergent novelty that eventually settled into evolutionary habits (that are therefore, nonetheless, independent of particular individuals, and thus preserve the "trans-individual" features of metaphysical levels or planes but without their ontological baggage).

In this section, we have covered a few of the great pioneers and profound gifts of the zone #2 approaches of indigenous perspectives of being-in-the-world. But there is one last group of structural pioneers we would be remiss not to honor, and they were in some ways the greatest of them all.

The Original Structuralists

The earliest structuralists were, of course, none other than the great metaphysicians of the spiritual traditions, as they outlined and codified the higher levels of being and knowing, the higher Songs of the Self Supreme.

Through unexcelled growth into the further reaches of human potential, they saw, heard, felt, touched, and realized deeper and higher realms of the Divine. When they returned from

their journeys, they described what they felt and saw, and often outlined maps of these higher territories, for the benefit of those who had not yet taken the journey. They created third-person stories and maps (or a knowledge by description) of realities they saw first-hand (in a knowledge by acquaintance). In other words, they were the first great structuralists.

Classic **premodern structuralism** included the descriptions of journeys taken to the higher and lower worlds given by the great shamans, some of which (e.g., African, Tundra) reach back before history began, and possibly represent interior realities glimpsed by Eve herself (or the common ancestor of all humans now believed to have lived around 175,000 BCE). These pioneering shamanic maps, like all maps, were actually a four-quadrant affair, and thus their terms, structures, and symbols were embedded in particular cultural backgrounds and contexts; which is to say, their songs were part of an enacted worldspace expressing Spirit in its own unfoldment at that time and place.

As the cultural background continued to evolve and develop, and as red (magical-animistic) value contexts evolved into blue (or mythic-membership) contexts, structuralism began to take the form of a Great Chain of Being, an understanding of a Great Hierarchy of nests of being within nests of being, endlessly. The higher worlds and the underworlds were related in a great continuum of consciousness, and it was said that a human being could operate at any of these levels of awareness, depending upon his or her own spiritual realization.

The Great Nest of Being (like the shamanic maps before it) was simply a third-person map or description that the great saints and sages of that era often used to interpret their first-person experiences and realizations. The spiritual realizations were as authentic as authentic can be (just as the shamanic were); but the interpretations expressed the four-quadrant realities of that time and place (and particularly a blue-value intersubjective cultural context).

The two great currents of classical structuralism were, in the East, the authors of the Upanishads; and, in the West, the Pythagorean/Parmenides/Platonic stream. So widespread, so influential, so similar were these currents during that general epoch that they have been viewed as a type of "perennial philosophy," which perhaps obscures more than it elucidates.

(The "perennial philosophy" is simply a set of abstract features that describe *a few* of the structures of the four-quadrant interpretation of being-in-the-world that was common to

some, not all, of the cultures of that era, but that were *not* common features before that era, nor after it. The perennial philosophy is neither universal nor perennial, but simply an abstracted statement of a form that the AQAL matrix took in a few highly evolved philosopher-sages of that particular era.)

Although the structures they presented were burdened with ontological and metaphysical accoutrements that are, by today's lights, unnecessary and outmoded, the higher realizations themselves were not, and the descriptions of these higher states are extraordinary, exquisite, and still as awe-inspiring as ever. The Great Nest, in virtually any of its many interpretive forms, was one of the first profound realizations that Spirit manifests in a series of dimensions, grades, or levels of complexity (which also represent levels of care, compassion, and consciousness, to which human being can align themselves in greater circles of love and awareness). This morphogenetic scale of increasing unfoldment would reappear in the modern era as the theory of evolution (although shorn of its upper or transpersonal reaches, which AQAL metatheory analyzes as the "disaster of modernity," but only alongside the "dignity of modernity," which escaped much of prepersonal nightmares inherent in earlier eras.)

The greatest of these classical structuralists in the West was, no doubt, Plotinus; and in the East, Nagarjuna and Shankara stand out; but they are simply first in a very long line of geniuses: Maimonides, Luria and the Kabbalah, St. John of the Cross and St. Teresa of Avila, Chih I and T'ien T'ai system, Fa-Tsang and the Hwa Yen, Abhinavagupta and Kashmir Shaivism, the anuttaratantra or Highest Yoga Tantra in Tibetan Buddhism: all are breathtaking descriptions of interior phenomenal states and stages of higher consciousness (disclosed by the paradigm of meditation and codified by the paradigm of classical structuralism), higher levels that are third-person descriptions that can only be known by first-person transformation (using the paradigm or social practice of contemplation or meditation).

The best known of these great systems, and in some ways still the most compelling, is that of the 7 chakras, which are 7 structures of energy and consciousness. (In Excerpt G, "Toward a Comprehensive Theory of Subtle Energies," we will return to the chakras and attempt to reconstruct them in a post-metaphysical or AQAL fashion.)

But what all of the versions of the Great Nest had in common was an understanding that levels of consciousness generate levels of reality (i.e., a hierarchy of knowing is also a hierarchy of being)—which means that these pioneers were, in their own way, the

premodern postmodernists; and a few of the greatest—Nagarjuna in particular—give a more accurate, more profound constructive postmodernism than anybody before or since. But the weight of background cultural contexts made a clean post-metaphysics impossible to come by on any sort of large scale, and the vast number of less gifted souls took "levels of reality" as pre-existing structures. Still, the thundering wonder of it all is that these great metaphysicians accomplished what they did, which was breathtaking. Even Bertrand Russell, archetypal rationalist and anti-spiritual theoretician, said that the most beautiful philosophy ever conceived was that of Plotinus.

The Emancipatory Power of Structuralism

Those are some of the great, classic, premodern zone #2 approaches—zone #2 approaches that, as always, demand first-person transformation to finally disclose the referents of those third-person descriptors. But those approaches also exemplify what is perhaps the primary incentive of using zone #2 approaches, both yesterday and today: their **emancipatory power**.

For all the reasons we outlined earlier, it is almost impossible to construct any sort of reliable map of higher states or stages using merely phenomenology, or hermeneutics, or systems theory, or any other conceivable approaches. Rather, you have to back up a bit, look at interior development not just in yourself but in others over a long period of time, and codify the various paradigms and practices that can be used to enact these higher domains. A great pioneer—such as Gautama Buddha or St. Teresa—might be able to traverse many higher levels of consciousness in a single lifetime and describe these higher domains to us, the less evolved. But even then, they are using structuralism—or a third-person description of higher first-person realities—in order to help emancipate us, liberate us, and free us, by pointing to higher dimensions that move beyond the narrowness, pain, suffering, and torment of less developed states and stages. They are using structuralism as part of the path of liberation: third-person maps that can only be realized by first-person spiritual practice.

Further, in presenting maps of higher dimensions of awareness, they are pointing out—and making conscious—the restrictions, limitations, and binding power of lesser dimensions. By pointing to a higher wholeness of higher structures, they are exposing the lesser wholeness of lesser structures. We can think of these as maps of higher realities, or, alternatively, as maps of illusion. These great pioneers, by virtue of realizing a deeper or higher reality—by virtue of getting out of the cave of shadows—could give us a map of the cave itself. That has always been one of the main driving forces of zone #2 methodologies: by giving us maps of the prison, make emancipation more likely. (AQAL, for

example, is a map of the prison, not a map of Suchness.)

What do you think Foucault was doing? Same thing. He was describing how webs of unconscious patterns were limiting and narrowing our awareness. "Look at how these networks of power-knowledge control you," he is saying, "and rise above them, be free of them to whatever extent you can." It is only through zone #2 methodologies that such **emancipatory interests** can be effectively engaged and enacted, and that is as true today as it was in the time of the first shamans who pointed to higher realities not bound by the torments of lesser domains.

Short sidebar on Michel Foucault: I spent several years studying everything written in English by and about Foucault. It is always interesting that so many theorists, who have a genuine interest in various forms of emancipation, have gotten that interest by way of mystical, spiritual, or transcendental experiences, and Foucault was no exception. He had a life-long, deeply serious interest in "limit experiences," particularly mystical experiences, as manifested in everything from the "mad poets" that he loved—Artaud and Nerval in particular—to extreme states of consciousness induced by sadomasochistic sexuality, which he believed pointed to an entirely new "economy of pleasure," or new and liberating modes of distribution of sexual pleasure throughout the body. Combined with his own homosexuality (which was harshly judged by the human "sciences" of his time as being pathological), his interest in mysticism, which was also harshly judged by conventional discourse, kept Foucault keenly aware of the ways that "normal" society actually marginalizes, represses, and oppresses not just human beings—the ultimate injustice of slavery—but, in lesser yet still devastating ways, aspects of interior potentials of human beings—the miniature injustices committed daily in the name of "conventional truth," which is nothing but thinly disguised power.

It was also fascinating to read Foucault in light of his deep and lifelong interest in mystical states, and then read his American "interpreters," who made virtually no mention of any of this. (I constantly had a *déjà vu* experience, similar to the one I had about Gustav Fechner, another profound theorist whose deeply transcendental roots have been expunged from college textbooks.) The green-meme postmodernists, driven by new left agendas, ended up marginalizing, ignoring, or actively repressing some of the absolutely crucial components of Foucault and his work, thus inadvertently displaying exactly the exclusionary and rarefication rules investigated by Foucault; and they presented their results as "pluralistic diversity" when it was, Foucault would say, largely power. As Foucault would point out, their discursive networks had exclusionary rules that screened out any discussion of

transcendence from the official, legitimate, and legally sanctioned realms of discourse. This marginalization of Foucault is something Foucault himself would definitely wish to emancipate us from.

Emancipatory interests have never been far from structuralism in its many forms. Emancipation: to be Free of limitation by finding a greater Fullness. Shamans could offer a greater Freedom in a greater Fullness, as likewise could the great saints and sages of the traditional or axial period. None of this depended upon the existence of pre-given higher levels, only the emergence of levels higher than those presently existing. Anytime that any pioneer pushes into higher, wider, deeper domains and returns to tell us about it, they are in effect using structuralism, or third-person descriptions of first-person realities. And anytime that we believe that we have a higher, wider, deeper, freer, or fuller view of the world, we are using structuralism to tell others about it, and encourage their own **emancipation** by a **transformation** of their own **consciousness**, so that they are not merely translating third-person descriptions but are immersed in first-person realities, finding thereby a greater Freedom and a greater Fullness (in the I, we, and it domains).

(It amounts to the same thing to say that, just as structuralism is our only access to interior holism, it is our main call to interior emancipation, in that greater Freedom and Fullness always amount to the discovery of ever-greater wholeness....)

All of the great structuralists or interior holists—premodern to modern to postmodern—are testaments to the richness and vitality—and emancipatory power—of the zone #2 approaches that can be brought forth by our own indigenous perspectives. And anytime we are involved in the call to emancipation, we are involved in the noble goals and ideals supported by structuralism in its many guises.

Part IV. Conclusions of Adequate Structuralism

Overview

Although structuralism is only part of an integral methodological pluralism, it is nonetheless clearly an important part, at least on a par with phenomenology, hermeneutics, and systems theory, but elevated to a special importance by virtue of its emancipatory interests and holistic capacities.

Its paradigms and social practices continue to energize the important work of researchers such as Howard Gardner, Carol Gilligan, Juan Pascual-Leone, Susann Cook-Greuter, Michael Commons, Francis Richards, Jenny Wade, Kurt Fischer, Don Beck, Patricia Arlin, Jan Sinnott, Deirdre Kramer, Gisela Labouvie-Vief, Cheryl Armon, Robert Kegan, among many others. (*Integral Psychology* presents a very brief overview of around 100 of the most important models with a structural dimension.)

And the general conclusions of adequate structuralism? Both subjective psyche and intersubjective culture contain regularities, patterns, songs, or Kosmic habits. None of these can be easily spotted by phenomenology, empiricism, systems theory, hermeneutics, ecology, action inquiry, or collaborative inquiry, but can be spotted by studying individual or cultural responses over time (a third-person investigation of first-person realities that, if successful, moves from **responses** to **classes** to **stages** to **structures**). These structures or patterns of being-in-the-world are marked by wholeness, transformation, and closure.)²⁹

What follows is an outline of the findings of adequate structuralism in both the subjective and intersubjective realms: explorations in zone #2 of the indigenous perspectives available to sentient beings—the look of a feeling, the patterns of the interiors, an outside survey of the songs of the heart (known finally only by singing them ourselves).

A. Structure/Stages in Individuals

Recurrent patterns and melodies, rhythms and songs in human consciousness, that have unfolded, evolved, and developed over time: in the human psyche, there appear to be at least a dozen major developmental lines or streams—different types of songs, if you will—including cognitive, moral, interpersonal, affective/emotional, needs, self-identity, object relations, and values. We will start with a look at these developmental streams.

Developmental Lines or Streams of Consciousness

Lines or streams can be legitimately conceptualized in any number of ways. Cognitive scientists and linguists (operating more on the third-person side of the street) tend to view them as independent **modules** that have evolved to cope with different environmental challenges: there is a linguistic module, a kinesthetic module, a cognitive module, and so on—all of which evolved under natural selection pressures (for us, tetra-evolved). Howard Gardner refers to these as "multiple intelligences" (musical intelligence, cognitive intelligence, mathematical intelligence, kinesthetic intelligence, etc.).

Gardner, however, also incorporates the paradigm of adequate structuralism into his research, and thus he points out that these different intelligences, modules, or streams evolve or develop through a series of levels, stages, or waves. **Waves** and **streams** are terms Gardner himself made popular; he and his students at Harvard have done important structural research that suggests that each of the streams that he has identified, even though they develop relatively independently, *nonetheless move through the same basic stage/levels or waves*, a conclusion I share, and a conclusion we will return to below ("Basic Levels of Consciousness").

However we conceive of these multiple intelligences, here is what they amount to.

Sit a person in a room and ask her to describe what she sees—that is, ask her to describe "what is." Of what is, or of the things she is now aware of, which does she think are beautiful? Of the things she is now aware of, which does she value the most? Of the things she is now aware of, which does she identify with her self or her identity? Of the things she is now aware of, if there is a moral dilemma, what does she think she should do under the circumstances?

An awareness of *what is*, is cognition (e.g., Piaget, Kegan, Fischer). Of the things a person is aware of, she might *value* some (Graves), she might *identify* with some (Loevinger), she might *need* some (Maslow), she might have to *choose* between some (Gilligan, Kohlberg), she might have to *interact* with some (Selman, Perry), and so forth.

In other words, the *cognitive stream* represents the types of answers that people give to the question, "What is?" The *values stream* represents the types of answers that people give to the question: "Of what is, what do I value most?" The *self-identity stream*: "Of what is, what is 'I' or 'me'?" *Needs*: "Of what is, what do I require?" *Morals*: "Of what is, what should I do?"³⁰

It appears that life presents a series of questions to us, and we have evolved or developed capacities, modules, or intelligences that respond to these different types of challenges. Each of those challenges represents a different type of situation demanding a different and appropriate type of response (different songs for different occasions). How and why those different types of responses evolved is open to much debate; that they exist is not. And those different types of responses are essentially what researchers refer to as "modules," "intelligences," or "streams."³¹

Many pioneering developmental psychologists focused on only *one* of these lines or

streams and studied its waves or stages. As suggested above in parentheses, Piaget especially studied cognition; Maslow, needs; Gilligan, morals; Graves, values; Loevinger, self-identity, and so on. They all concluded that, at least for the populations of humans that they investigated, these developmental lines do indeed proceed through various developmental levels or stages, not as rigid rungs but enveloping spheres (which is why the term "waves" is better than "levels," although both terms are common).

If we put all of their research together to get a better picture, the conclusion is that the individual psyche contains many relatively independent capacities, modules, intelligences, or streams; because these develop *relatively* independently, a person can be at a very high level in, say, the cognitive line, at a medium level in the self-identity line, and at a low level in the moral line, which makes individual development a wildly idiosyncratic affair. Even though the modules themselves might unfold in specific stages, the sum total of the modules is a mess, and certainly does not unfold in anything like a stage sequence. This overall phenomena is referred to as "levels and lines" or "waves and streams," and it is perhaps one of the more enduring disclosures of adequate structuralism.

This is often indicated on a **psychograph**, such as the one shown in figures 4 and 5, which can be summarized as: through the overall spectrum of levels, waves, or orders of consciousness, there proceed numerous different and relatively independent lines or streams of consciousness.

As noted, Howard Gardner has done research suggesting that however different the streams or intelligences, they proceed through the same basic waves, stages of development, or orders of consciousness (although often at very uneven rates). Robert Kegan, among others, has found essentially the same thing. James Mark Baldwin was the first to put this finding front and center, suggesting that the three major developmental lines (cognitive-scientific, moral-ethical, and aesthetic-artistic—representing "it," "we," and "I," resp.), all proceed through the same generalized levels of consciousness (which he, in a truly pioneering theoretical effort—almost a century ago—called prelogical, quasi-logical, logical, extra-logical, hyper-logical, trans-logical, and unity consciousness).

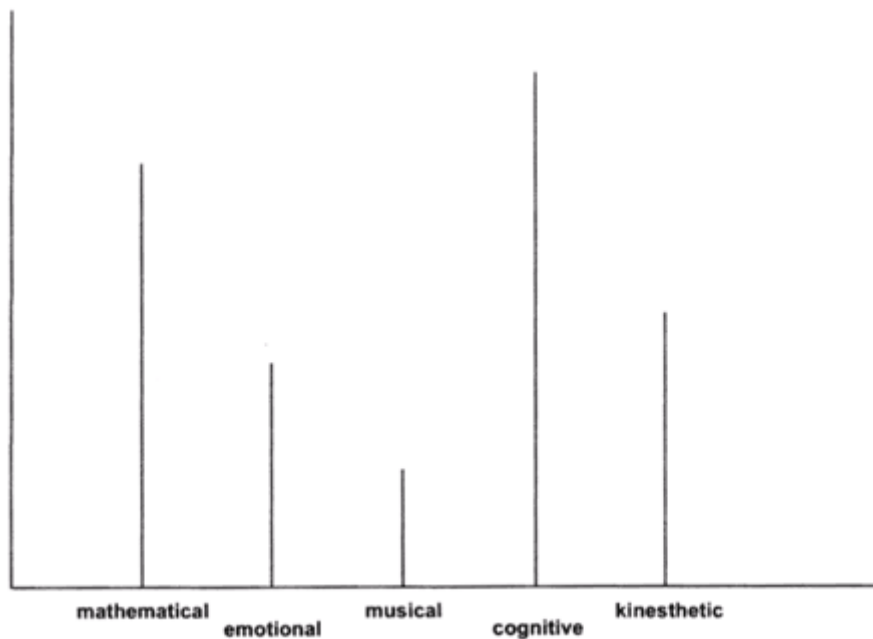


Figure 4. Simple Psychograph

AQAL metatheory, drawing on these and other sources (East and West, premodern and modern), suggests the following overview. If you look at figure 5, you will see five major developmental lines or streams (cognitive, moral, self, values, needs). As is often the case, Western psychologists have studied several of the lines in their lower and intermediate stages or waves, but not in their higher stages (a major exception being the altogether extraordinary Baldwin, and his contemporary, William James, although James studied mostly states, not stages, which, frankly, is the easier of the two, since states can be investigated in the present using phenomenology and hermeneutics, and do not have to be followed over time, a laborious task involving structuralism, which was pioneered by Baldwin).



Figure 5. 10 levels in 5 lines
([click here to enlarge](#))

Therefore, in the various lines, I have often added two or three higher stages based on other reputable sources. For example, in the cognitive line, Aurobindo gave one of the best (and certainly most compelling) presentations of a full spectrum of cognition (using "cognition" in the broadest sense as "consciousness of what is"). Aurobindo gave the stages in this cognitive stream as: sensorimotor, vital-emotional, lower mind, concrete mind, logical mind, higher mind, illumined mind, intuitive mind, overmind, and supermind. Piaget, on the other hand, studied cognitive levels up to around what Aurobindo calls the logical mind. Above that lay the potential emergents of something like the higher mind (vision-logic), illumined mind, intuitive mind, overmind, and supermind (although I believe they are tetra-enacted and are not metaphysical pre-given structures).³² In figure 5, I have therefore used some of Piaget's terms for the lower levels and Aurobindo's terms for the higher levels (with the understanding that all of these are four-quadrant products, not pre-given archetypes).

In the needs line, the great pioneer Abraham Maslow followed in Baldwin's footsteps and attempted to elucidate *a full spectrum of motivation and needs*, and thus Maslow definitely included the needs of the higher and further reaches of human nature (e.g., the needs for *self-actualization* and *self-transcendence*, as shown in fig. 5, which are, along with the other needs, what Maslow called "prepotent," which means they show a wave-like emergence). But his research was not very specific in those higher waves, since fewer individuals reach them and thus studying them is extraordinarily difficult, although Maslow found abundant evidence for their general existence. (Maslow has been a favorite whipping boy of boomeritis theorists—e.g., Richard Tarnas, Jorge Ferrer—but he is, by any

balanced assessment, one of the three or four greatest psychologists America has ever produced.) In the Graves values line, I have added three suggested stage-waves to those of Spiral Dynamics; in the self-identity line, three stage-waves to those of Loevinger; and also three higher waves in the morals line, in order to cover a more complete spectrum of consciousness.

But, of course, all of this is simply by way of illustration; there is nothing fixed about any of those suggestions (and certainly nothing ontological about any of the structures: they are probability spaces, at most. When and if they emerge at large, they will be tetra-enacted and tetra-evolved, they will not fall fully formed from the sky). Likewise, the exact number of developmental lines (and the number of levels in any of the lines) are issues that can only be decided by ongoing structural research. To date, there appears to be at least two dozen relatively independent developmental lines, streams, or modules (including Howard Gardner's six or so multiple intelligences): cognitive, musical, kinesthetic, linguistic, moral, mathematical, interpersonal, values, needs, defenses, self-identity, role-taking, ideas of the good, spatial-temporal perception, creativity, among others—but again, this is a decision for ongoing structural research.

At this time, the integral psychograph of AQAL metatheory appears the only viable model that accommodates the most amount of evidence from the most number of those researchers, and thus the integral psychograph is the simplest way to summarize the results of extensive zone-#2 research in the human psyche.

Developmental Levels or Waves of Consciousness

As we move from the developmental lines to the developmental levels in those lines, we face two very common confusions, even among adequate structuralists. The first has to do with the nature of levels or stages; the second, with using the levels in one line to talk about levels in other lines. I will devote this and the next section to clarifying some of these difficult issues.

For AQAL metatheory, a "level," "wave," or "stage" is simply an abstract measure of development in any actual line, stream, or module. As such, even as a probability wave, *levels do not exist in themselves*; they are simply *degrees of something*. Take, for example, degrees of temperature. We can take an actual phenomenon—such as the amount of heat in a liquid—and create any number of arbitrary ways to measure that amount. Three common measurement scales are Fahrenheit, Celsius, and Kelvin. If we use Fahrenheit, we say that

water freezes at 32 degrees and boils at 212 degrees; if we use Celsius (or centigrade), we say water freezes at 0 degrees and boils at 100 degrees. Which is right?

Both of them, of course; it is simply a matter of convention which we use. What is concretely *real* is the actual heat or energy in the water; but there are an almost infinite number of ways to measure it, divide it up, and represent it. Fahrenheit finds 180 degrees or mini-stages between freezing and boiling; Celsius finds 100 mini-stages between freezing and boiling; both are fine, and both can be used to indicate the amount of heat in a liquid, solid, or gas, as long as you and I agree on which scale we are using.

Likewise, the developmental levels are abstract measures of the concrete realities that are unfolding in the lines themselves. There are all sorts of ways to measure and indicate those levels, but there is no one "correct" number of levels or stages in any of the lines (any more than we can say Fahrenheit is right and Celsius is wrong).

And one thing we particularly cannot do is use the way the "levels" are formulated in one line to refer to the "levels" in the other lines. (This *stream absolutism* is as common as it is theoretically problematic.) For example, one of the *levels* in the (Piagetian) cognitive *line* is formal operational cognition (or formal rationality). This formal rationality can be used to adopt or support orange values, or blue values, or red values (among others)—which means that the values line and the cognition line are not the same thing. We cannot say that a person is using "orange cognition," because "orange" refers to the structure of the values themselves, not the structure of the cognition adopting those values.

(If you ask an adult who is at the red level in the values line to explain why red values are important, you will often get a very thoughtful and rational explanation of why the world is a very dangerous, raw, red place; these individuals make excellent firemen, test pilots, astronauts, and so on—some of whom score genius IQ in the cognitive line. In other words, cognitive line and values line are indeed relatively independent, as summarized in the psychograph. That is why technically we cannot say "orange cognition," but must say formop cognition adopting orange values.)

Likewise, we cannot say "orange morals," nor "orange self," nor "orange needs," because all of those other lines are not only relatively independent of values, but the concrete characteristics of those other lines are also quite different. For example, terms that are used in the *moral line* include "preconventional," "conventional," and "postconventional" (those are the 3 stages we examined earlier with Carol Gilligan). But, strictly speaking, you cannot

use those terms to refer to the cognitive line (or any other line), because formal operational thought, for example, can adopt several different levels of morals. A person can be at the formal operational level of cognition yet be at moral stage 1, moral stage 2, or moral stage 3.³³ Thus, somebody using formal rationality can in fact have a preconventional moral sense (e.g., Nazi doctor), a conventional moral sense (e.g., fundamentalist preacher), or a postconventional moral sense (e.g., classical liberal), all of whom can be at the same cognitive level of development.

In other words, "levels/stages" are measures of something actually occurring in one of the lines; therefore, when those actual occurrences are formulated and some of their stages suggested, those stages necessarily are composed of the phenomena in those particular lines, and thus very terms of the stages themselves (and their proposed deep structures) adequately fit only the particular line or stream of which they are measures. This is why the common terms that were developed for the morals stream (e.g., "punishment-obedience," "good boy-nice girl," "social contract") do not exactly match those of the cognitive stream ("preoperational," "concrete operational," "formal operational") which do not match those of the self stream ("symbiotic," "protective," "conscientious," "individualistic") which do not match those of the values stream ("sociocratic," "multiplistic," "relativistic," etc.).

Of course, there are many important ways that those streams overlap (which we will investigate in a moment), but the important point for now is that the very *structures* of the *stages* in the various *streams* were proposed using the actual phenomena of those streams, and thus the structures of the levels of one line simply do not fit with the structures of the levels of other lines. To try to force them to do so is what got Piaget in trouble: he tried to say that the structures of the cognitive stream were the only operative structures, and all the other structure-stages fit within the cognitive, which subsequent structuralism has demonstrated to be an inadequate formulation. There are many different types of songs in the psyche, and to force all of them to be variations on the same melody is, to put it mildly, unwarranted.

Many of the great pioneering structuralists got caught in this unfortunate, if understandable, confusion. They used a particular research methodology or paradigm to spot a particular type of song or human response to environmental challenges (needs, values, identities, morals, etc.). They then constructed a plausible stage sequence in that particular module. They then used those specific stages and built an entire psychological system around the stages taken from only that stream. It's not that you can't do that (many of these early systems were quite elaborate, e.g., Graves). It's simply that you are building a total

system based on two shaky foundations: one, you are postulating stages based on partial capacities of the overall the human bodymind (since no stage-conception whatsoever can capture everything); two, you are then extrapolating from those partialities to the entire psyche, thus excluding other capacities that might be captured by different stage-perspectives, and thus you are creating a second partiality on top of the first.

(This stream absolutism is simply an occupational hazard of pioneering structuralism. We of today can avoid these missteps, not because we are smarter but because we can look at all of their results—dozens of different developmental maps—and thus see a larger picture made possible by all of their combined efforts, something obviously not available to those intrepid pioneers. We attempt to avoid this absolutism with the simple reminder called "levels and lines"—many different lines, many different levels, and hold all of these conceptions very, very lightly.)

How Many Waves in the Ocean?

It is useful to keep in mind, then, that streams and waves are relatively arbitrary constructions. Not even a cognitive scientist thinks that if you cut open the brain you will find a discrete little clump of neurons called "the linguistic module" or "the cognitive module" or the "needs module," let alone that they clunk through rigid rungs of development.

This entire game of structuralism is really is like sitting on the beach and saying, "How many waves are there in the ocean?" Structuralists are individuals sitting the bank of a great River, like the Amazon, and watching its waves and streams cascade. They then attempt to look for any patterns in those waves and streams—any recurrent or stable eddies in the River—and they formulate those patterns. But all that really means is that if you stand exactly where that structuralist stood and look at the River from that angle, you will see those same waves and streams. Move ten meters down the River and look again, and guess what?

At the same time, stable patterns are stable patterns, the very stuff of Kosmic karma. When we say that these stage-conceptions have arbitrary elements to them (like degrees or inches), this is not to say that there isn't something out there called hot water or a stack of wood or a stable eddy in the River. As noted, some of the stable patterns in the Kosmos—from atoms to molecules to bacteria—are billions of years old, essentially unchanged in their structure or agency. In the human psyche, the Kosmic habits of many of

the early-to-intermediate waves in the various streams have been laid down for so long that they are relatively unchanging habits available as potentials to humans everywhere. In the cognitive stream, most of the waves up to formal operational ("formop") appear available to humans cross-culturally (this does not mean that all humans develop to that level, only that they inherently have the potential to do so). In the values stream, the waves up to around orange appear cross-culturally available to most humans (and certainly up to red or blue). In the moral line, most of the waves up to level 4, and so on. The older the wave, the more enduring the Kosmic habit it has become.

(Notice that, even though these are psychological structures, they are not *merely* psychological, in that they have an existence apart from any individual psyche and thus are trans-individual in that sense. I will pursue this important notion in an endnote and contrast it with traditional metaphysics.)³⁴

On the other hand, levels and waves higher than formop (cognition), higher than green (values), and higher than conscientious and individualistic (self-sense) are at this moment in evolution extremely rare (less than 2% of the world's population).

This does not mean that individuals cannot pioneer into these higher potentials (converting higher altered states into enduring traits/structures), only that those structures are as yet lightly formed, consisting only of the faint footprints and gossamer trails of highly evolved souls who have pushed ahead, leaving gentle whispers of the extraordinary sights that lie before us if we have the courage to grow. These are higher *potentials* and nonordinary *states*, but not yet higher *stages* that have emerged at large—they have not yet become *structures* settled into stable Kosmic habits (which means that none of them reflect pre-given and pre-existing ontological levels, planes, axes, etc.). The evidence simply does not support that interpretation of peak experiences; and thus, following Occam's razor, AQUAL metatheory proceeds without it.³⁵

Take, for example, Aurobindo's level or stage of the intuitive mind. If we coordinate his speculations with concrete psychological research, we might say—to use the rough correlations with Spiral Dynamics and Loevinger as suggested in figure 5—that his "logical mind" is at approximately the same level as orange/green, his "higher mind" is yellow/turquoise, his "illuminated mind" is coral, and his "intuitive mind" is what we are calling lavender. Research by Jane Loevinger and her associates suggests that the percentage of the adult population that is *stably* at the equivalent of turquoise (i.e., not as a temporary peak experience or nonordinary state but as an enduring trait or permanent

competence) is 0.5%, which means that today, **0.005 of the population** has a center of gravity at turquoise values, the integrated self, and the higher mind. Those stably at lavender (or the intuitive mind) are probably 1/100th of that, or 0.00005 of the population. *It might be one or two centuries or more before that "level" emerges on any sort of widespread scale.*

So what do you think the intuitive mind will look like **several centuries** from now when it emerges on a larger scale? It's absolutely impossible to say, wouldn't you agree? And it is impossible to say because it is not a pre-given, fixed, metaphysical, archetypal, ontologically pre-existing structure/stage, but rather represents a higher *state potential* that Aurobindo, in his own extraordinary and pioneering growth and evolution, pushed into (and gave form to) based on his own four-quadrant psychograph (combined with the general trans-individual features of the higher states, not stages).³⁶

This is why the number of people who will experience "the" intuitive mind in the same way that Aurobindo did will likely never be more than a few hundred, if that (namely, those who follow his specific paradigm or yogic practice, within the same localized AQAL milieu, and thus push into this higher potential in a very specific way, converting it into an actual higher stage for the more evolved in that specific community of practice, or the relatively few number of people practicing the actual particulars of Aurobindo's paradigm and consequently enacting a similar, higher worldspace in a stable fashion). Even then, the higher intuitive mind is not a pre-existing structure lying around and waiting to descend fully formed on people, but is being co-created by the community of practitioners who first begin crystallizing those particular potentials.³⁷

Likewise—and even more so—if and when that higher potential begins to actually emerge on a larger scale several centuries from now, it will be molded—given form and substance and structure—by massive and presently *unpredictable* events in all four quadrants; it will not plop down from the sky already fully baked, nor will it arrive in the specific form enacted by Aurobindo.

Let me give one last example. If you look at the traditional Great Chain, a modified form of which Aurobindo is presenting, you will notice that most of its versions have only 2 or 3 levels higher than turquoise (Plotinus, e.g., has world soul and nous). But centuries and millennia from now, those higher dimensions—which are not pre-given levels but simply higher potentials—will almost certainly crystallize as 5 or 10 or even more actual levels/structures/stages. Look at what has already happened: the "level" that both Vedanta Hinduism and Mahayana Buddhism refer to as "mano" (manomayakosha, manovijnana)

actually turned out, in the course of historical unfolding, to contain at least 5 or 6 actual levels/stages (e.g., purple, red, blue, orange, green). Each of the two higher levels in the Vedanta (e.g., vijnanamayakosha and anandamayakosha) will also, almost certainly, end up crystallizing in at least 5 or 6 different levels themselves, meaning that, a millennium from now, there might be 10 or more actual stage/structures higher than turquoise that have become stable Kosmic habits available to humans around the world. The reason that is, indeed, these higher potentials are not fully baked pies in the sky, but rather are tetra-enacted and tetra-evolve as their potentials begin to crystallize in the manifest, already-existing world.

What we try to do with AQAL metatheory is accept the fewest number of postulated pies in the sky (or metaphysical entities), because sooner or later that metaphysical baggage will backfire (as it already has—rather badly—in the eyes of the modern and postmodern mind). That metaphysical baggage—of pre-existing, pre-given, archetypal, unchanging, independently existing, non-physical, meta-physical levels and structures and realms and planes—has almost entirely discredited a spiritual worldview in today's thought leaders, when all that has actually been discredited is the old interpretative framework, not the ever-present realities. The primary task of an Integral Post-Metaphysics is to polish the PR of those realities by updating the framework, or refurbishing the gift wrap in which they are offered to today's world. This is why Aurobindo's metaphysics—and essentially all metaphysics—has to be completely reconstructed and moved into an AQAL, or postmodern integral, formulation.

(As a secondary and delicate issue, it appears that metaphysical interpretations might even slow growth and evolution into these higher potentials, which is why the actual "integral yoga" of Aurobindo seems to have relatively few adepts considering its otherwise significant potential. Be that as it may, what Integral Post-Metaphysics is questioning is not the realization of these great sages, but their interpretive frameworks, because all of the various interpretive frameworks—including AQAL—are but transitory footnotes in the winds of ongoing evolution, and all that is required is that each age update the framework as best it can in order to accord more fully with Spirit's own unfolding displays. And in the modern and postmodern world, that framework can only be post-metaphysical).

The Basic Levels or Waves of Consciousness

We come now to what is surely the most intriguing question—and confusion—raised by adequate structuralism. We briefly mentioned earlier that several researchers, such as

James Mark Baldwin, Robert Kegan, and Howard Gardner, have suggested that, however different the developmental streams, they nonetheless traverse the same general levels, waves, or orders of consciousness. At this point, of course, we have to be extremely careful, because we just saw that the actual nature or structure of the stages/levels/waves in one stream cannot legitimately be used to adequately categorize the stages/levels/waves in other streams. What I am now about to suggest does not violate that methodological given.

Here is the difficult question, not often addressed even by structuralists: if you look at figure 5, what does the vertical axis on that graph represent? In figure 5, the basic "levels" are simply numbered from 1 to 10 on the y-axis. In the other parts of the graph, you can see the names of the *specific* levels/stages in each of the developmental lines; those specific levels have names reflecting some of the concrete realities in those lines (e.g., formal operational, pluralistic, impulsive, conformist, etc.). But what does the vertical axis itself—the "1 to 10"—represent?

In AQAL metatheory, the vertical axis represents basic levels of consciousness (or levels of awareness), but with an important twist: the levels of consciousness are nothing in themselves but are simply the degrees or inches of the various streams. In other words, the levels of consciousness are not levels of a particular and separate stream, but *a measure of the degree of awareness in any particular stream*. In that sense, the levels of consciousness are indeed like degrees, inches, or kilograms: measures that do not exist in themselves, or by themselves, but are simply measures of concrete realities. As meters measure distance or degrees measure heat, levels of consciousness measure the amount of awareness or consciousness present in any specific stage/level/wave in any of the streams.

But those basic levels do not exist in themselves, any more than degrees or inches do. "Degrees," "inches," and "kilograms" are not running around out there in the world. We don't wake up and say, "I can't build a house today because I ran out of inches," or "I can't make hot coffee this morning because I ran out of degrees." The same is true with the basic levels of consciousness: they are measures of the concrete realities unfolding in the lines, but not something running around on their own.

"I have six meters of wood." The "levels of consciousness" is the "six meters" part, not the "wood" part. That is why a level of consciousness is always a *level of something that is appearing* or manifesting: a level of moral responses, a level of needs, a level of values. Consciousness is not a phenomena but the *space in which phenomena appear*, and therefore "levels of consciousness" simply means *levels of the phenomena appearing*. And when the

specific stages or levels of those streams are specified, they are *always* in the terms of that actual stream. I simply cannot say, "Today I have seven kilograms." I can say, "Today I have seven kilograms of water," and seven kilograms of water is NOT the same as seven kilograms of wheat, which is NOT the same as seven kilograms of copper. However, they all weight seven kilograms. The vertical axis in figure 5 is "kilograms of awareness," if you will, and that abstract measure can be used across lines because it is not itself a line (because it does not itself exist).

This is why "levels of consciousness," as used in AQAL metatheory, can avoid stream absolutism. With reference to seven kilograms of water, wheat, and copper: if I am caught in "copper stream absolutism," I will try to say that copper is the one basic reality or element, and therefore seven kilograms of wheat is really just a rearrangement of seven kilograms of copper. That is what stream absolutism does. It says, "Seven kilograms of cognition is what is really being measured in seven kilograms of morals." It equates cognition and morals because both can weight seven kilograms. What is the same is the seven kilograms, but *kilograms themselves* cannot be defined using cognitive terms or moral terms, right?

Same with the basic levels of consciousness. They are what all concrete streams have (or can have) in common, and what they all have in common is something that cannot be defined or described using any of the specific streams themselves.

Another useful analogy I often use is altitude up a mountain. Let's say you have a mountain that is 10,000 meters high. There are, say, four main paths up this mountain—one going up the north, east, south, and west face (those paths represent the lines or streams). Each of those paths or lines has a very different view of the world. You cannot describe the northern view using the same perceptions that define the eastern view. But there is nonetheless a sense in which a person going up the north face and a person going up the east face can both be at 3000 meters, or both be at 5000 meters, or both be at 7000 meters, and so on. If a person is at 3000 meters on the north slope, it is the same height—the same 3000 meters—as somebody on the east slope, even though virtually *everything else* about the views is quite different.

The individual paths are the actual streams, modules, or capacities; the altitude is the level or degree of consciousness in any stream. The actual levels/structures/stages/waves in a particular stream/line/path cannot be defined or accurately described using the views from the other paths. But there is a sense in which we can say that a particular path is at 3000 meters, or 5000 meters, or 8000 meters, and so on; that is a genuine measure of how far up

the mountain, or along the path, you have gone. But if you want to give the actual structure of a view or perception at 4000 meters in any path, you can *only* do so using the views *from that path*, and thus the actual contours of the north path and the east path will be as different as wheat and copper.

What this means—and was very much intended to mean—is that consciousness is not an entity, thing, process, or capacity. Consciousness is not itself a stream, line, module, function, or intelligence—it is not any thing or event or process of any sort. Consciousness is rather the opening or clearing in which things and events arise. A "level of consciousness" is simply a measure of the types of things and events that can arise in the first place; a measure of the spaciousness in which a world can appear; a degree of openness to the possibilities of the Kosmos; a sweep of the horizons within which phenomena can manifest; a measure of the awareness inhabiting each perspective, moment to moment to moment.

This in keeping with the Madhyamaka/Yogachara schools of Buddhism, which point out that, if consciousness is to be conceptualized at all, it is a pure Emptiness, devoid of specific characteristics, but allowing specific characteristics to arise in the manifest world; and with William James, who pointed out that "consciousness does not exist," by which he did not mean that we don't possess something like awareness, but that awareness is aware of things and events and is therefore not itself a thing or event. There are phenomena in consciousness, and if we must conceptualize consciousness, it is not itself a phenomena but the space in which phenomena appear. This is why nobody has ever been able to satisfactorily define consciousness—it doesn't exist, but is the space in which things exist. And a "level of consciousness" is a measure of the spaciousness of the space in which in they exist.

Generally speaking, it is best to simply number these levels—whether using 3, 5, 7, 10 levels or more—because any name, word, or term implies a characteristic that, ultimately, tends to be misleading. It's almost impossible to think of a term for, say, level 3, that isn't taken from one of the specific levels in an actual stream (and therefore really is not applicable to levels in the other streams). Still, for practicalities, we often have to refer to a general level of consciousness by using the names of some of the levels in a particular stream of consciousness. Thus, for the basic and empty levels of consciousness themselves, I am often forced to use terms such as "postconventional, conventional, postconventional"; or sometimes the cognitive terms (preop, conop, formop, higher mind, overmind); or the Spiral Dynamics terms (red, blue, orange, green, etc.)—but I trust that it is now clear why doing so is a technically incorrect shortcut.³⁸

In light of the above, it's certainly easy to see how stream absolutism can get started. For example, in figure 5, you can see that level 5 (or "5000 meters") in the values line is orange, while in the cognitive line it is formop. It is the "same height" of those two structure-stages (on the mountain of empty consciousness) that allows the levels in one line to vaguely be used to represent levels in the other lines. This is why it is common for people to use terms from the actual levels in one line to refer to the actual levels in other lines—and thus say things like, "This person is using postconventional cognition," or "This person has blue morals," or "This person has self-actualization values," or "This person has green cognition," when none of those statements are technically correct.

(When theorists use the research from one stream, such as values or cognition, and attempt to construct a comprehensive psychology by extrapolating those findings across what are actually other lines, they usually proceed by first expanding the definition of the levels in that line to include more and more characteristics, and eventually end up including so many characteristics in one line that the line itself has actually become meaningless. For example, if you start with the cognitive stream, and identify, say, 6 major levels of cognition, which you then want to turn into a comprehensive developmental model, you will say, "Each of these cognitive levels also has a sense of time and a sense of space; and each level has a different sense of self; and each level handles death differently; and it has a different type of morals; and oh, yes, it has different needs, and...." And all of a sudden you have tried to account for a dozen different developmental lines by making all of them variations on your original line: wheat and water are all claimed to be variations on copper. But we have compelling empirical evidence that those characteristics are in many ways multiple intelligences that do not develop lockstep: it's "levels and lines" in many ways. What happens as you try to expand your original line to account for all the other lines is that you end up defining your line as something that underlies, or is the hidden code, for everything: it underlies morals, needs, fashion styles, self sense, worldviews, etc. etc. etc.—but that which accounts for all of those things cannot itself be any of those things: and thus you have just sneaked in the notion of empty levels of consciousness, which is all that I am talking about, but you have done so under a false pretense, namely, that this is somehow ALL based on your original research into a particular developmental line, which is simply not true.)

In short, for AQAL metatheory, the basic levels of consciousness are a measure of the "amount" of awareness or consciousness in any line, but consciousness itself is nothing; it is not a presence but an absence, an opening, a clearing, a space of perspectives, within which phenomena arise. You can't have more or less of consciousness, but you can have more or less phenomena allowed to arise in consciousness. When the entire Kosmos arises in your

consciousness, that is Kosmic consciousness—the top of the mountain, so to speak (except there is no top, only an infinitely receding horizon that nonetheless gets bigger and bigger the more that you can love).

In figure 5, I have presented 10 empty levels, meters, or degrees of consciousness. In *Integral Psychology*, I used 16 basic levels.³⁹ The number of levels is Celsius and Fahrenheit. We can arbitrarily say there are 10 major levels up the mountain, or 5, or 3. Moreover, we can measure them using meters, feet, miles, etc. Usually you need 10 or 12 levels to cover most of the important bases in a full-spectrum model. The charka-system, however, gives a quite useful 7-level scheme. Sometimes, for much simpler uses, 5 or even 3 levels will do—again, as long as we realize what we are doing with these mere maps of the paths up the mountain: they are **third-person** maps of **first-person** realities, and in order to actually see those views, you must climb the mountain yourself, not memorize the maps.

(In an endnote, I will include a more detailed summary of "levels of consciousness" for those new to AQUAL.)⁴⁰

The **emancipatory interest** of such endeavors is often obvious: pioneers who have gone further up the mountain often return and tell us of their adventures, and invite us to traverse that higher path with them. They tell of us the higher potentials that are Freer and Fuller expressions of our own birthright. Faced with such higher maps, we generally have two responses: we can get irritated, or we can get climbing.

One last point: levels/structures/stages/waves are not everything. They cover an important part of the psyche, but are not the whole story. For example, in addition to *stages of consciousness*, there are also *states of consciousness*, most of which show no particular developmental sequence (and are therefore sometimes modeled more on *systems theory* for the *third-person* side of the street, which is fine if done carefully; if not, it usually leads to metatheoretical turmoil, especially since systems theory itself has no first-person side of the street and therefore quickly treats first-person holons as equivalent to third-person artifacts, which is why systems theory is almost always involved in subtle reductionism). Further, there are unconscious and subconscious processes, some of which possess discernible structure/stages and some of which do not, and so on. And—most important of all—structures and states themselves are still third-person descriptors, which can under no circumstances replace the first-person methodologies of phenomenology, hermeneutics, meditation, and other zone #1 paradigms, which disclose interior realities by acquaintance, not merely by description: by feeling, not by looking; by walking, not by talking; by climbing

the mountain, not selling the maps.

B. Structures in Groups

Such is a brief overview of structures/stages in individuals. How about in cultural holons? Are there stages of development in collective holons? If so, what does it mean to say that a group is "at" a certain level of development? This topic, needless to say, becomes complicated very quickly; moreover, we haven't yet discussed the social or interobjective aspects of individuals and groups, particularly their techno-economic, institutional, and ecological aspects (which place constraints on behavior and often impose their own stage sequences on events; these will be discussed in the next Excerpt). Nonetheless, a few general considerations of "structure/stages in groups" may be offered at this point, considerations we will refine as we go along. We will begin with a look at "structures" in groups, and then focus on any possible "stages."

Isomorphism

Traditionally, structuralism has attempted to describe the patterns or structures in both individual/intentional holons (UL) and communal/cultural holons (LL), and most structuralists have found what they generally call **isomorphisms** between individual and cultural structures. This means that the behavioral patterns of individual *subjective* holons tend to mirror similar patterns in the *intersubjective* networks of which they are members.⁴¹ This is not surprising in that the quadrants tetra-evolve and are tetra-enactive, with many analogous patterns appearing in various quadrants (although this is never a simple one-to-one relation, inasmuch as different perspectives on the same occasion are, indeed, different; that some forms are isomorphic does not mean that all forms are).

"Isomorphic" comes from "iso," *equal*, and "morphic," *form*: forms or structures that are equal (or very similar). As used in adequate structuralism, isomorphic means that some interior behaviors in an individual, when looked at in a 3p stance, show a similar form or structure to communal or collective events when looked at in a 3p stance. Put more simply, if a group's *behavior* has all the characteristics of, say, the value structure of blue (conformist-absolutistic), then we say that the group and the individual are both isomorphic for blue.

However, the situation becomes complicated very quickly, especially because the study of societal or communal occasions involves the difficult issue of the relation of "individual" and "collective." If you believe that a society of organisms is itself an organism (a leviathan or Gaia), then you will approach the study of groups quite differently than if you believe societies are not themselves individuals. Part of the difficulty with the early, pioneering structuralists is that they hadn't come to terms with some of these fundamental issues, and thus their efforts (e.g., Levi-Strauss) were skewed from the start.

What I will do in this section is present my own conclusions on the nature of structures/levels/stages in groups, and you can decide what parts of it make sense to you.

To begin with, it seems important to understand that, whatever you think of the relation of a group and an individual, neither of them is ever "at" a level. When it comes to an individual, we saw that a person can be at one level in one line and simultaneously at a completely different level in other lines, so it is nonsensical to say that a person is at a level. But even in a single line, nobody is ever "at" a level. Most often, a person "at" one level will give 50% of his responses from that level, 25% from a lower level, and 25% from a higher level.

For all of those reasons, no individual is ever at a level. The most you can say is that in a particular situation that elicited a particular module response (e.g., a moral response, a needs response, a values response, etc.), this particular person's response at that particular time happened to be of this particular class (e.g., the class called "red," "blue," "orange," etc. in the Gravesian values line; or preconventional, conventional, postconventional in the Kohlberg moral line; or preop, conop, formop in the Piagetian cognitive line; or belongingness, self-esteem, self-actualization, self-transcendence in the Maslow needs line, etc.). To simply say that a person is "blue" or "formop" or "preconventional" is meaningless (and mean).

Horizontal Outlaws

Still, here is where saying that an individual is "at" a level has a limited usefulness (and this is the only way the concept is used by adequate structuralists). We just mentioned the fact that, for example, if confronted with a condition that elicits a moral-module response, I might give 25% of my responses from stage 2, 50% from stage 3, and 25% from stage 4. Even though, in this example, I contain moral-stage-2, moral-stage-3, and moral-stage-4 holons in my own compound individuality, the contents of those holons themselves are usually *incompatible*. (The senior holons do indeed transcend-and-include the juniors, but they do so by subsuming them, not by treating them as equivalent or compatible). I obviously cannot act as both a stage-2 impulsive hothead and a stage-4 rigid conformist *at the same time*. In other words, although I might *contain* several different levels in that moral line, I can only *act* on one of those levels in any specific moment. Conflicting agencies cannot easily drive a single act of behavior, much as I cannot turn left and right at the same intersection.

This is why any *particular* behavior in an individual tends to express a single type, class, or level of response, even though the individual may contain a multitude of levels in numerous lines. In that specific sense, although we can never say a *person* is blue, or is orange, or is preconventional, or postconventional,

we can say that in that one instance, his or her *behavior* was indeed blue, or was moral-stage-4, or expressed self-esteem needs, and so on.

In short, single deliberate behaviors tend to be driven by single intentions; those intentions can come from any module or stream that is elicited by the present situation; within that elicited stream or line, although the person will contain different levels or waves, when the person acts, that behavior is generally driven by the intentionality stemming from a single wave, because conflicting agencies lead to paralysis, not action. Therefore, in that very narrow sense, we can say that the person was "blue" at that moment.

Essentially the same thing happens with a group. Although a compound network (like a compound individual) is never "at" a level, *some of its behaviors are*, and for the same reason. For example, a group might vote to enact a particular law; all members agree that they will obey this law if a majority votes it. But a given law, like a given behavior, cannot easily incorporate conflicting demands. You cannot, at the same time, drive at 55 miles per hour and at 60 miles per hour. Single laws, like single deliberate behaviors, usually reflect single agency, and to that extent, the group, in that instance, is acting from a single structure of intentionality (in the particular module the communal law is regulating). The group law or regnant nexus in this case is: everybody must drive at 55 miles per hour.

If you follow that law, you are inside a circle of citizenship; i.e., you are *inside* the law-abiding circle when your *interactions* are *internal* to the law or nexus-agency of that circle. But break that law, such that your interactions are external to the communal rules and laws, and you are rather literally an **outlaw** and can be fined or imprisoned. In that specific sense, we say the group or collective holon has a structure or pattern that can be elucidated: the nexus-agency of the communal holon can be identified and described, and in this case it includes the rule-governed behavioral pattern of 55 mph, or face fines and imprisonment.

Many cultural regnant nexuses are consciously implemented, as in that example. But many, perhaps most, of the regnant nexuses of communal holons are unconscious, preconscious, background, contextual, or otherwise not directly prehended by the individuals whose interactions are nonetheless being governed (or molded) by those patterns of cultural intersubjectivity and nexus-agency.⁴² Those "transformational (or internality) codes," of course, are what the pioneering cultural structuralists, from Gebser to Althusser to Barthes to Foucault, were attempting to elucidate, and what adequate structuralists ever since have been exploring; they are the "wholeness patterns" of a collective holon, the patterns that, following which, one is a recognized member of the collective, or an "in-law," and breaking which, one becomes an "out-law."

Many of those cultural codes (or patterns of intersubjectivity), as we were saying, are unconscious to those individuals whose intersections are molded by those networks. Part of the emancipatory work that many structuralists have pursued is an attempt to expose those hidden, unconscious networks and then assess whether they are, in fact, fair and just according to a higher set of standards than those that might have created the societal structures and rules in the first place. That is, many of the sociocultural structures unearthed by structuralists are actually pre-conventional (egocentric) or conventional (ethnocentric) structures, which humans at post-conventional waves wish to redress.

This emancipatory component of structuralism is a fruitful area of inquiry; it has continued to motivate, for example, the Frankfurt School (a type of critical inquiry that I believe needs to be included in any integral approach, if not necessarily with their specific details). If development in general moves from pre-conventional to conventional to post-conventional—a movement that can only be spotted by zone #2 methodologies—then a profound motivation of doing adequate structuralism is to help individuals and cultures move from egocentric and ethnocentric stances toward more worldcentric waves of compassion, care, and consciousness.

(On the other hand, simply asserting that we should all learn a worldcentric ecology, or embrace a global compassion, is a noble but pragmatically less-than-useful project, because worldcentric waves are the product of development, not exhortation. As noted, the "new paradigm" approaches exhort a goal without elucidating the path to that goal—they are cheerleaders for a cause that has no means of actualization, which perhaps explains the deep frustration among new-paradigm advocates who know they have a better ideal but are disappointed at how little the world responds to their calls.)

We will return to the topic of unconscious structures (and possible emancipation from them) in a moment. For now, all we need note is that patterns such as linguistic signs and symbols, semantic fields of meaning, various worldviews, background belief systems, interpretive codes, regulative intentionalities, intersubjective fields of feelings, discursive and non-discursive practices, cultural networks of symbolic interaction: such are a few of the nexus-agencies that various schools of cultural studies, genealogy, archaeology, cultural anthropology, neostructuralism, and other investigators of intersubjectivity have elucidated—all of which, for simplicity's sake, we call **cultural anthropology** in figure 2.

Because there is no good term that includes all of those various approaches—from cultural studies to neostructuralism to cultural anthropology—and because all of those terms have been abused by the culture wars in academia—I will often use the neologism **culturology** to refer to the objective study of intersubjectivity, or a third-person look at first-person plural dimensions of being-in-the-world, whether that applies to ants, apes, or humans.

Vertical Outlaws

The simple "55 mph" example suggests how a single structure can govern a compound nexus; here's an example of how *level*s of structures often become involved in a group nexus.

A town in Kansas recently voted to outlaw the teaching of evolution because it conflicted with its community values or "community standards"; specifically, it was claimed that the scientific theory of evolution conflicts with Biblical teachings. It appears that, in this particular instance, and in response to the challenge presented by the theory of evolution, the *values* module or stream has been elicited in many of the members of the township. It also appears that a majority of those members are *behaving* according the *level* in the values *line* called "blue" (or saintly/absolutistic).

In terms of AQAL metatheory, we would say that the majority of town members were insisting that the public and educational *intersections* of all town members should be *internal* to a nexus-agency whose exchanged values conform to blue structures. That is, the aspects of your subjectivity that can legitimately or "legally" enter the public sphere (or that can traffic at public intersections) must be internal links in an intersubjective network whose nexus-agency (internality code or regnant nexus) is isomorphic with the value patterns of blue (mythic-membership, absolutistic/saintly, ethnocentric, conformist, etc.). Under those circumstances, the teaching of evolution will therefore fall outside the law (outside the boundary of the town's sociopolitical "we"; more specifically, outside and external to its regnant nexus)—and thus, falling outside the law, it will be *illegal* to teach evolution; if you do so, you are therefore an "outlaw" and can be fined or imprisoned.

If you were a Foucault of the future, studying this situation, you would look at those *rules of discourse* (the "discursive structures," or the things that you can, and cannot, officially or legitimately discuss), and attempt to discern the patterns they are following, particularly their "exclusion rules"—what is not allowed—and their "transformation codes"—what is allowed. You would further look at the types of social practice and nondiscursive (nonverbal) modes of interaction—from the shape of the school buildings, to the types of discipline used to instill the transformation codes, to the ways in which those who teach evolution are deemed "mentally ill"—or, in this case, are "sinners" with a "sickness of the soul" (because evolution is "evil"); and thus those sinners instill a disturbing nihilation that must be treated with therapia: emotional torture, confession, conversion—all being instances of a *knowledge* that is in fact thinly disguised *power* parading as truth and goodness. (For "nihilation" and "therapia," see below.) The ultimate aim of such archaeology and genealogy is, of course, an emancipation to some degree from the binding power of those cultural structures of unfreedom.

So the township passes a law outlawing the teaching of evolution. In America, however, that nexus-agency can be overruled by senior nexus-agencies, including the Supreme Court, whose actions are *institutionally* driven by intentionalities that are at a particular *level* or higher; for the Supreme Court: implicitly by cognitions of formop or higher, by values of orange or higher, by morals of stage-5 or higher, and by a self-identity of conscientious or higher.⁴³ (In other words, the internality codes of the legal network of behavioral injunctions that govern, by force if necessary, the interactions of citizens of the United States, when considered as members of a federal holon, contain regnant nexuses that are isomorphic with those structural levels in those lines.)

In this example, the Kansas township was attempting to act in a way that was outside a higher law (in that states, in that particular area, are legal subholons in a federal holon); the township was therefore found to be acting illegally and unconstitutionally according to a higher level of nexus-agency (or regnant nexus) governing the nation.⁴⁴ The township accordingly (under threat of legal action) repealed that law.

We can see in this example that the structures or codes of a group's nexus-agency embody at least two important items. One, they embody various types of *horizontal translation* patterns (such as exclusion and rarefication), or all of the translation injunctions and rules, both positive and negative, implicit and explicit (such as, "Do not teach evolution"). In this case, evolution is marginalized discourse.

But we can also see in this example that the structures or codes of a group's nexus-agency implicitly embody, in addition to horizontal translation codes, *vertical levels of development* in any of the lines that happen to be involved in the behavioral patterns that are subject to the group's regulation. We can use the more abstract "levels of consciousness" measure and say, for example, that the Kansas township, operating at level-4 consciousness, attempted to implement a law (a horizontal translation rule or regulation) that the Supreme Court overruled from a level-5 consciousness. Or we can be more technical and say the group was acting from a cultural level isomorphic to the ethnocentric/blue level in the values line, which was overruled by the Court acting from a cultural level isomorphic to the worldcentric/orange level in the values line.

The point is that the structures of collective behavior embody not only **horizontal solidarity** but **vertical solidarity**, breaking either of which results in a communal-holon boundary violation. (Any boundary violation, as we will see below, is a threat or "nihilation" that must be met with "therapia," or treatment to restore boundaries.) Of course, the descriptions of structures are in third-person terms, whereas the experience of solidarity is the quintessential first-person plural (or intersubjective) experience; the point is simply that structures are the outside view of that inside feeling.

(The outside view we call "internality codes," "structures," "regnant nexus," and the like, whereas the inside feelings cannot be described but only felt—"you had to be there"—although we do use terms like "first-person plural," "knowledge by acquaintance," "felt-meaning," "mutual understanding" and the like to convey those inside apprehensions. The point is simply that, whether looked at from within or without, intersubjectivity has horizontal and vertical dimensions.)

To use the more abstract measure, the internality codes of any communal holon embody not only horizontal translation rules (such as, You must drive 55 miles per hour, or, You must not teach evolution), but also vertical levels of development in any lines thus regulated. The horizontal rules stem from basic levels of consciousness within which the group's members tend to operate, basic levels that define the scope of the event horizons (or the degrees of consciousness) within which the members' intersections will be internal to a "we." Thus, the "law" is defined not just by horizontal patterns but by vertical patterns as well.

Again, much of these structural patterns are unconscious to the members of the group. It is the structuralist who, after the fact, subjects the group's intersubjective patterns to a third-person inquiry and thus discloses possible structures or regnant nexuses of those intersubjective patterns (i.e., it is only third-person inquiries that reveal holistic patterns.) Such a methodological inquiry, conducted as a third-person plural investigation of first-person plural realities, has found that various interactions of group members are internal to a nexus-agency whose patterns, textures, codes, rules, or flow-patterns can often be specified or described. Those codes represent kosmic habits in both vertical and horizontal dimensions that embody the collective requirements of the societal holon in order to recognize its own members and thus reproduce itself in spacetime.

Center of Gravity

The Kansas township is an example of what it means to say that a group is "at" a particular level in a particular line (i.e., the group is behaving as if from one level; in this case, level 4). Not only do compound individuals and compound networks sometimes act (as if) from one level, it is empirically the case that sometimes they *consistently* act as if from one level. In AQAL metatheory, this is summarized with the concept **center of gravity**. That is, individuals and groups have something like a center of gravity that expresses the sum total of their overall inclinations in all levels and lines. In individuals, the center of gravity is usually in the vicinity of the proximate self in the self-identity stream; and in groups, it usually "resides" in the communal action systems (whether educational, governmental, medical, etc.). All of this is encapsulated in the simple formula that these conceptual constructs are referring to probability waves, or the probability of finding particular types of occurrences in particular spacetime regions of the AQAL matrix, whether in individuals or groups. The center of gravity is simply the

probability space in which you will most often find a particular holon, and it is a useful concept to just that degree.

Nihilation and Therapia

The reason that something like a center of gravity seems to exist is that healthy pluralism is one thing, morbid fragmentation, quite another. In the individual, wildly uneven development in the various lines induces something like "self dissonance," an internal stress and tension that can lead to significant dissociation, an inner dissonance that the self-sense accordingly seeks to minimize (failing to do so can result, *in extremis*, in pathologies such as multiple personality disorder and schizoid splitting).⁴⁵

A similar dynamic seems to be operating in groups. *To the extent* that a group of individual "I's" recognize themselves as a "we," then to just that extent they defend the boundary of that "we" against both inside and outside disruptions. Here I might point to the work of sociologist Peter Berger on what he calls societal *cohesion*, *nihilation*, and *therapia*. Briefly:

Any social group, as a group, operates with some sort of regulating principles and patterns (explicit or implicit) that hold the group together and give it some sort of **cohesion** (which we are calling its nexus-agency, pattern, or structure; its regnant nexus). Even a pluralistic group is held together by a majority adoption of pluralistic principles or attitudes (a process Berger also calls **legitimation**, another term for consensus cultural cohesion). If anything threatens the legitimacy or the "life" of the group (i.e., if any occasion breaches the boundary defined by the internality codes of the nexus-agency of the group), then group members experience that breach as what Berger calls **nihilation**—as a painful, frightening, or death-like experience. The group then seeks to evade and/or repair the damage to its collective identities, values, properties, or agencies using what Berger calls **therapia**, or therapies to restore its cohesion boundaries.

The same principles of cohesion, nihilation, and therapia are at work in individual holons (because they are essentially at work in all holons; these principles are a simple set of definitions of what is required for a stable identity pattern—individual or collective—to endure in space and time). Whenever the boundary of any individual or communal holon is threatened—which means, whenever the "wholeness" aspect of any whole/part is threatened—it experiences or proto-experiences a nihilation or death-like perturbation in its AQAL configuration, and must therefore, upon pain of dissolution, take remedial steps to repair the damage—hence, therapia (and that occurs whether in an ant colony, a coral reef, or a Kansas township).

The main difference between how this nihilation/therapia works in individual and communal holons is that in individual holons, the agency or regnant nexus is often associated with a dominant monad, which

means that its regulation often involves one sentient being, such as a molecule, actually becoming *internal* to another sentient being, such as a cell, so that the molecule becomes a literal subholon in the senior cell; whereas in collective or systemic holons, the regnant nexus itself never contains a sentient being as a dominant monad within which other sentient beings become internal subcomponents (as in a giant leviathan), but rather the *intersections* of the sentient beings become internal to a nexus-agency of which they are members. That regnant nexus itself can be commandeered, taken over, and controlled by dictatorial sentient beings, but never in the sense that other sentient beings then become internal to the dictators, only in the sense that the fascistic holons now have some degree of power over the interactions of the sentient beings inside, not internal, to the network. The types of power exerted in both are dramatically different (which is another reason that the leviathan or Gaia views of ecology often become confused and tend toward fascism, in theory and in practice; in other words, an organism is an "I," an ecology is a "we," and whenever ecology is called an organism, there is a hidden "I," often that of the theorist; see [Excerpt E](#)).

In the Kansas township example, the dictatorial government of the town controlled the intersections of its teachers, not because those teachers became subholons in a bigger sentient being or leviathan, but because their public interactions were subject to political-legal force if those interactions did not conform to city ordinance (or the internality codes of the collective holon defining legal membership). The town experienced nihilation (in this case, a threat to its level-4 values) and thus responded with its own therapia or attempted cure (in this case, a banishing and outlawing of the offending speech acts)—a cure that the Supreme Court, in turn, experienced as nihilation and responded with its own higher-level cure.

Of course, some of these "therapies" look rather barbaric to outsiders, and some look more healthy, but no collective (or individual) holon is without them. On the morbid side, some premodern therapies include cannibalism and human sacrifice; some traditional therapies include the Inquisition and burning at the stake; some modern therapies include frontal lobotomies; some postmodern therapies include politically correct thought police. On the happier side, therapia that appear to heal have included shamanic voyaging, religious rituals, democratic justice, and multicultural sensitivity (resp.).

The essential point is that groups, as groups, have a type of center of gravity which itself constitutes something of a boundary phenomena. Groups, like individuals, can tolerate only so much internal dissonance without coming apart at the seams.⁴⁶ Groups have a series of regulative patterns or laws, some explicit, some implicit, expressing their Kosmic habits of stability and duration in spacetime. Outsiders are thus "out-laws," which threaten the existence of the social cohesion patterns necessary for individual and group existence. To say that groups initiate therapeutic actions in order to diminish nihilation and protect their boundaries is only to say that all holons do so. The "barbarism" does not lie in the therapia

itself, but in the level of the expansiveness of the boundary being protected—egocentric to ethnocentric worldcentric to Kosmocentric.

The Politics of Consciousness

This raises an important, related issue. In *A Sociable God*, I began drawing attention to two different types of outlaws: "pre-laws" and "trans-laws." Both of them, although as different as night and day, are treated the same by the group's lawyers and cops—both prelaws and translaws are lumped together as outlaws that threaten nihilation and therefore must be met with aggressive therapia.

Many of history's great pioneers in consciousness evolution were actually translaws who were treated as common outlaws and crucified, burned, banished or otherwise placed aggressively on the other side of the boundary of the "we." Nihilation is threatened not only by holons outside the we-boundary on the same level of consciousness, but by any holons on significantly different levels of consciousness. The **politics of consciousness** is the study of the types and levels of awareness that are legitimated by a group's nexus-agency, and, conversely, the types and levels of awareness that are de-legitimated, excluded, banished, marginalized, scapegoated.

Illustrative examples of the politics of consciousness can be seen in the *cultural* responses to *countercultural* movements—from the Reformation/Counterreformation to the Sixties—as well as in the *countercultural* responses themselves to movements that transcend their own levels of consciousness. The Reformation of the 15th and 16th centuries, for example, which established Protestantism as a viable alternative to Catholicism for large-scale cultural cohesion, was, at that time, a countercultural movement that represented early orange's attempt to break the hegemony of blue; it was met with a Counterreformation that included, among other things, the Spanish Inquisition, the Roman Inquisition, and the Holy Office, as a panicked and intensified blue lashed back with brutal therapia. You don't need an Inquisition when everybody believes the myths.

In the Sixties, the green center-of-gravity movements came to dominate academia in the humanities, where they often displaced a traditional orange liberal education. Thirty years later, as countercultural green became the cultural norm in academia, new countercultural movements attempted to emerge beyond green; and green, sensing the threat, instituted its own inquisitors, which the media promptly dubbed "politically correct thought police." This inquisitorial therapia was especially aimed at any higher or post-green levels of consciousness, which were now perceived (correctly) as a threat to the hegemony of the interpretive codes dominating academic discourse.

(Several students went through a catalog of the California Institute of Integral Studies and made a list of the number and types of exclusionary practices and rules found in the discursive formations of the

course offerings; the degree and extent of the exclusionary practices in "integral" endeavors offered illustrative examples of Foucauldian power structures. Some of today's countercultural forms of nihilation/therapia are explored in *Boomeritis*.)

This is not to suggest that collective holons can do otherwise; short of Emptiness, there are only boundaries, and all boundaries experience identity, therefore threats to identity, therefore nihilation, and therefore the need for therapia. It is to suggest, however, that boundaries can expand—egocentric to ethnocentric to worldcentric to Kosmocentric....

With regard to **prelaws**, holons of a lesser depth (or lesser authenticity) are a threat to the communal holon because they cannot (or do not) responsibly participate in the exchanges and interactions that are internal to the nexus-agency (or the togetherness codes) of the various "we's" that constitute the cohesion of the communal holon (a cohesion necessary for the existence and survival of both the individual and the group). In that sense, it is entirely appropriate, from the view of the communal holon, that prelaws are outlaws. They do indeed threaten the immune system or boundary of the collective holon (hence the need for therapia).

Of course, there are relatively healthy and relatively unhealthy versions of the treatment of prelaws, where "unhealthy" means that the modes of detection of deviancy and their punishment or correction are excessive, or considerably beyond the degree required by that particular level of development of the cultural holon. Therapia, in other words, can go into overkill. Still, no known cultural holon is free of some sort of perception of outlaws and therapia; the wonder is that most forms of therapia function relatively well (when judged on a realistic, not utopian, scale).

As for **translaws** or **postlaws**, holons of a greater depth (or greater authenticity) are also a threat to the communal holon, although of a different order (a difference spotted by the structuralist or cultural anthropologist, rarely by the culture itself). Translaws threaten the legitimation process of any "we," but this time from above, not below—the translaw represents love resisted, not hate imprisoned. Classic translaws, treated like outlaws/prelaws, include Socrates, al Hallaj, Jesus of Nazareth, Giordano Bruno, Meister Eckhart... it's a long list.

More mundane examples from recent history include, as briefly noted, the reception that orange center-of-gravity culture gave to the green center-of-gravity student and countercultural movements of the Sixties, a counterculture often called, appropriately enough, the "cultural creatives" (whose healthy versions ushered in civil rights, health reform, and environmental protections); and the subsequent treatment that those green countercultural movements in turn gave to the emerging integral (second-tier) center-of-gravity movements. Although green often pictures itself as "integral," we have seen that it is

pluralistic and actually resists integral; the resultant paradigm clash is a **legitimation crisis** that is becoming more intense as an integral age at the leading edge attempts to emerge, an edge that is translaw to the prevailing law and regnant nexus of allowable discourse in the counterculture of the cultural creatives.⁴⁷

At this time, integral discourse is still largely marginalized and suppressed in both cultural and countercultural centers. However, there has of late been encouraging, potentially profound shifts (hence the possibility of "an integral age at the leading edge"). As an ironic twist, many of the most respected conventional academic universities are becoming open to integral approaches faster than are the countercultural centers—you can, for example, legitimately study transpersonal developmental theories more accurately at Harvard than at CIIS or Naropa. One of the reasons for this turmoil in countercultural centers is that countercultural movements themselves are often a mixture of prelaw and translaw, and the prelaw elements effectively derail any further evolution. As the conventional/cultural centers continue to naturally evolve and progress into postconventional and previously translaw areas, it is a relatively seamless move; whereas the prelaw elements ensconced in countercultural centers make progressive expansion almost impossible. This is one of the great ironies explored in *Boomeritis*.

Structural Integrity

We have often noted that any cultural holon or "we" can be approached from the inside or the outside (fig. 2). As briefly noted earlier, cultural cohesion—the cohesion of any "we"—is, when approached from within, nothing other than **cultural solidarity**, or the felt-meaning and shared-touch explored by hermeneutics; and, when approached from without, the cultural cohesion of the "we" appears as the structural cohesion or **structural integrity** of the "we"—that is, appears as the internality codes, regulative patterns, rules, laws, transformational codes, or nexus-agencies that embody the dynamic but stable patterns of any enduring and ongoing "we."

In short, cultural solidarity represents zone #1, and structural integrity, zone #2, of any "we"—the inside and outside features of an interior "we" (the inside and outside of a first-person plural holon).⁴⁸ Just as there is vertical and horizontal solidarity, there is vertical and horizontal structural integrity (which means that the regnant nexus of a "we" embodies both horizontal translation patterns and vertical levels of consciousness, by whatever name).

For example, when we examine the impact that a prelaw or a postlaw has on the communal law—such that they are both treated as outlaws—then from the outside we might attempt to describe the regulations, rules, or patterns of discourse that the prelaws and postlaws are violating. In the Kansas township example, we saw that a level-4 rule violated the laws of a level-5 federal holon and thus was overruled. In

the case of an Integral Age at the Leading Edge, yellow-level discourse is outlawed and suppressed by green-level regnant nexuses governing most academic discourse in cultural and countercultural institutions. The structuralist is interested in those rules not only as a scholarly pursuit, but often with a vested emancipatory interest in freeing discourse and praxis from those oppressive regimes.

When viewed from the inside, however, those cultural structures do not appear in third-person terms but in first-person feelings, awareness, and vital meanings, a rich texture of we-ness and togetherness that is the heart of any communal occasion. No individual or cultural holon says, "Let me see how closed and narrow I can be," but rather operates, mostly with good and decent intent, within the boundaries and horizons of its own enacted worlds, worlds that an outside study might determine are at, say, a particular level of consciousness, but whose inside feel is simply one of belongingness and togetherness (at whatever level). A violation of the communal boundary or togetherness codes—a nihilation—is not an academic description but a painful feeling of threat, disruption, being unfairly attacked and harmed—truly a nihilation, a death-like experience, whether posed by prelaws or translaws. And attempts to restore the togetherness boundary—the various forms of therapia—are, for the most part, also decently intended and are simply part of the immune system or any individual or social holon. As we have often said, boundary threat and defense are inherent in any finite holon.

The emancipatory interest of structuralism—the emancipatory interest of an interior holism that tracks degrees of consciousness and wholeness—simply asks: since you must defend a boundary, which boundary do you want to defend? A red boundary, a blue boundary, an orange boundary, a green boundary, a yellow, a turquoise, a coral, a silver, a platinum...? In the manifest world there are only boundaries that represent the number of perspectives that will fit into your awareness, so choose your boundaries with care....

Still, there is no upper limit to boundaries; the manifest world continues to expand correlative with the amount of love sentient beings can bring to it; but lesser, smaller, narrower boundaries are still relatively more exclusive, they cut into the Kosmos in more brutal ways, leave awareness bloody and torn where togetherness could abound. It is simply that the greater the degree of the evolution of consciousness, the more transparent the boundaries themselves become to Emptiness, so that, at this point in time, a platinum wave seems to exhaust (transcend and include) the sum total of Forms that have evolved to date, an embrace of which thus leaves the Witness one with All Form, not as a passing nondual state but a permanent trait or acquisition. A millennium from now, as more and more Forms continue to emerge and evolve, there will likely be a dozen higher (post-platinum) waves that one will have to embrace in order to be one with All Form, as Spirit continues its own game of playful hide and seek, which is the game you started when you yourself got bored with being God.

C. Stages in Groups

Societal Streams

Finally, a separate and very complex issue is whether the nexus-agency of any communal holon *itself* has developmental lines that are not merely the intersections of the lines of compound individuals. That is, do groups go through their *own* stages?

Granted that communal or societal holons have some sort of structure, as all enduring entities do. But do those structures develop in stages?

The answer to this partly depends, once again, upon one's stance on the relation of individual and collective. The essential point, in my opinion, is that any waves and streams in a group cannot be reduced to combinations and permutations of those of its members ("every we has a life of its own"), but neither do those waves and streams reach escape velocity from individuals and become themselves waves and streams in a higher compound individuality or superorganism (no "we" becomes a "super-I" or leviathan).⁴⁹

Here is what seems to be happening. We noted that, in individuals, the various modules, intelligences, or streams are basically the types of responses to the questions that life seems to throw at us. Human beings have a wide variety of functional capacities or streams—cognitive, emotional, psychosexual, moral, interpersonal, etc.—the intersections of which provide much of the stuff of collective holons or "we/its."⁵⁰

In collective or societal holons, these stream or modular intersections tend to differentiate-and-integrate "with a life of their own," and the results are the various "sub-systems" of a society (such as education, military, marriage/family, government, healthcare, religion, etc.). These subsystems are composed in part of the intersections of the correlative or isomorphic individual streams (e.g., cognitive and education, psychosexual and marriage, defense and military); but also in part of occasions that have *no parallel* in individuals.

In other words, there appear to be at least two different types of communal streams. The first we have already briefly discussed, namely, *isomorphic streams*, which means developmental lines whose levels or waves have similar forms in both the individual and the collective (hence, "isomorphic"). Typical examples are when we refer to individuals and groups as expressing a particular value meme in a particular instance (a blue person, a blue group, a blue movement, etc.), or when we say that a communal artifact (e.g., the United States Constitution) expresses a moral-stage-5 notion of justice as social contract. Usually, the components in societal functions that are isomorphic with individual streams are fairly easy

to spot—for example, the psychosexual stream in marriage, the cognitive stream in education, the self-defense stream in the military, and so on.

But there are also what we might call "para-morphic" societal streams, which have few if any correspondence with specific streams in individuals. Isomorphic streams are those parts of groups or collectives that are recognizably similar to aspects of individuals; paramorphic streams are those parts of groups that have no recognizable or obvious similarities with any individual streams or capacities.

Paramorphic streams arise because many of aspects of the various the sub-systems in a society are not merely complex reworkings of individual intersections but are themselves novel emergents. The things that we do with each other do not always have parallels with what we do with ourselves. Even the simple game of chess has pieces that move with rules that have no obvious parallel in the individual players of the game (as far as I can tell, there is no idea in my mind, or cell in my body, that moves two spaces forward and one space to the right). These collective rules are not so much isomorphic to me as paramorphic to me (forms that "stand alongside" me and you).

Another very important example has to do with steering mechanisms and the means of control. Individual holons and their streams often have a dominant monad, whereas societal holons and their streams do not. Societal governance systems are therefore paramorphic in most ways (with their cultural dimensions often operating by consensus and their social systems by automatized mechanisms). Let's more closely at what look at what that means.

Cultural Streams and Social Streams

Let's pause and quickly review our terminology here, since this entire area—stages in groups—can be especially tricky, and we need to make sure we are on the same semantic page before we proceed.

A collective, communal, or **societal** holon (or **we/its**) has an interior and exterior, which we respectively call **cultural** (**we**, intersubjective, LL) and **social** (**its**, interobjective, LR).

Any aspect of that societal or communal holon that shows evolution, learning, or development is a **societal line** or **stream** (or communal stream, collective stream, group stream, etc.). That collective stream or developmental line has its own waves, stages, levels (or, at any rate, that is the topic we will be examining).

Like any communal occasion, that societal stream can itself be looked at in its cultural dimensions—or **cultural evolution** (of the we)—and in its social dimensions—or **social evolution** (of the its). Needless to say, those dimensions cannot be separated in reality, but they can theoretically be focused on separately.

Finally, I have just suggested that societal or sociocultural streams can have isomorphic as well as paramorphic aspects. **Isomorphic** means that the collective developmental lines show obvious similarities or parallels with individual developmental lines; **paramorphic** means they do not. (Paramorphic and isomorphic can occur in either or both cultural and social evolution, as we will see.)

In this section, I am going to focus mostly on the LR or social system and the developmental streams in the LR—in other words, on social evolution and its waves (in both iso and para forms). Obviously these cannot be separated from their LL or cultural dimensions; but, as we will see, the sheer *materialities* of the social system make it a profound influence on the other quadrants in general and on societal streams in particular.

As we saw in Excerpt C, something is *internal* to a holon (in any quadrant) when it is following the agency or regnant nexus of the holon. This is true for social (LR) holons as well. The internality of a social network (or system of its) consists of those items that are internal to, or follow, the regnant nexuses or governing patterns of the system.

We also saw that this means that social systems are composed not of individuals or organisms but of their exchanges or communications: what is internal to the system is the communication, not the organisms. Organisms are not strands in a Web, their intersections are. *Organisms* are *members* of a system, their *interactions* are *components* or parts of the system.⁵¹ That network or social system also includes any material components or *artifacts* that are following the functional patterns of the system and thus are internal to the system as well.

Thus, when it comes to a social network (or system of its), those "it" items include both (1) the behavioral **intersections** of the members of the network and (2) the exterior **artifacts** that are the material components of the network. Both of those aspects are indeed "it" or "its." The exterior behavior of an organism and the exterior artifacts are both third-person dimensions of being-in-the-world.⁵²

Because both of those items are "it" or "its," then if we are careful, we can refer to both the intersections and the artifacts as internal parts, components, threads, strands, or elements of the system, in that those items do indeed compose the system (and thus they follow, or are internal to, the system and its overall behavior). This means, as indicated, that no organisms or individuals are elements, strands, links, or parts of the system, only their exterior intersections or communications (and their exterior artifacts): individuals are members or partners, their intersections are components or parts, of the social system.

(Remember the chess game: the chess rules, governing the moves or intersections that can be made, and the artifacts—the chess pieces and their definitions—are internal to the game, not the humans playing

it; only their intersections that follow the chess rules are. Humans are in the game when their intersections are internal to it).⁵³

A social system or network, unlike a cultural system or network, always has some sort of **physical** boundary, because all exteriors, including exterior intersections and exterior artifacts, are located in sensorimotor space (which, of course, is true for all exterior or RH occasions). A forest has a physical boundary, a circle of friendship does not.

(Cultural membership involves shared values, shared identities, shared interiors; social membership involves shared geography, shared ecology, shared exteriors. To be a member in both cases is to be interactively both inside and internal to the collective boundary.)⁵⁴

A member of a social system is thus a sentient being whose physical organism is inside the physical boundaries of the system **and** aspects of its interobjective behavior are internal to the physical system (are following the behavioral patterns or regnant nexus of the system). A social member's interactive behavior is thus both inside and internal. Other organisms that are inside the physical boundaries of the system but are not following its internality codes are "foreigners," "aliens," "externals," even though they are inside the boundaries of the system (just as a parasite is inside a cell but external to its identity, because it is not following the internality codes of the cell).

Thus, if I am driving through a local ecosystem, I am inside its physical boundaries but I am not an actual member of the ecosystem. A more extreme example is that I could be wearing a self-contained space suit and walk through the Redwood Forest in California. I am clearly inside the physical boundaries of that ecosystem but I am certainly not a part of it; my interactions with other organisms are not internal to the system, and thus I am not a functional member or partner of the ecosystem. I am external or alien to that system (my behavior is exterior-inside-external, not exterior-inside-internal).⁵⁵

Whereas cultural streams involve various types of "we," social streams involve exterior behaviors and artifacts—and this is where it starts to get interesting.

Social Streams and Artifacts

Whereas the behavior of compound individuals has some sort of intentionality (or drive or motivation or will), artifacts themselves do not. Artifacts, as artifacts, have no interiors (although their subholons do). A painting of a woman, for example, has no consciousness (although the molecules in the paint do). The "agency" or defining pattern of an artifact is imposed on the artifact by the intelligence of the sentient being that produced it (whether the artifact is a bird's nest, an anthill, a gun, an airplane, a dollar bill, a

surgical scalpel, a school building). Likewise, *the behavior of an artifact is supplied by the network of sentient beings (compound individuals or organisms) that are utilizing the artifact.*

A cardboard milk carton, for example, is an artifact that is part of the collective holon (is a material component of the social system) as long as the milk carton is actually incorporated in the functional exchanges in that society. The milk carton's behavior, like the behavior of all artifacts, is not initiated by the artifact, which lacks intentionality, but by the sentient beings using the artifact. The milk carton's behavior and actions are thus being moved around by the intentionalities of various individuals in that society; if the milk carton is being moved around by a machine (e.g., a milk truck), that machine itself is an artifact whose intentionality came from the sentient beings who built it. A milk carton is a functional aspect or part of the overall social system when it is actually being used by that system, which means that it follows various collective patterns or regnant nexuses of the system—for example, where and how it is used, how it is disposed of or recycled, how much it costs, and so on.

If, however, a particular milk carton is, let's say, tossed aside in a forest and is left there, that milk carton is no longer a functional part of the social system that produced it; it might still be inside the larger physical boundaries of the social system (e.g., if the forest is inside the nation), but it is no longer *internal* to the social system, it is no longer following the behavioral patterns of that system. It is, however, now inside the physical boundaries of the ecosystem of the forest, and as it begins to decompose, its own elements—cells, molecules, atoms—now enter into exchanges and interactions with the other members of the ecosystem (at the corresponding levels: cells with cells, molecules with molecules, atoms with atoms), and thus the milk carton—or what's left of it—is now both inside and internal to the ecosystem, although it is inside and external to the human social system that produced it. Very quickly, of course, it is no longer a "milk carton," since that particular identity (or agency) was derived from its functional partness of the system that produced it. That artifactual holon decomposes into its structural subholons—polymers, molecules, cells, atoms, quarks—that are now members in various networks of relational exchange of the local ecosystem at any of its corresponding levels.⁵⁶

To return to the human social system and its streams, and tie this in with artifacts. Much of the "stuff" of social streams involves material artifacts and the ways that those artifacts are functionally moved around. The concrete accoutrements of social occasions are **systems of material artifacts** (and the exterior intersections of the organisms utilizing them). These exterior-material artifacts include everything from **techno-economic modes of production** (the *actual materialities* of a bow and arrow, a digging stick, an animal-drawn plow, a steam engine, a computer, an internet system); **architectural buildings** (wood, straw, stone, concrete, steel); **modes of transportation** (foot, horse, buggy, car, plane, rocket); types of **media and modes of communication** (drums, ideographs, alphabet, typesetting, digital); **foodstuffs** (nuts and berries, hunted meat, grains, refined grains, processed pablum); types of

weapons (spear, bow, crossbow, gunpowder, gun, bomb, airplane, warship, hydrogen bomb, neutron bomb); types of **money**, forms of **business exchange**, types of **medical tools**, and so on, and so on, and so on....

All of those artifacts, as artifacts, are dead. They are insentient material entities that do not have intentionality, interiority, prehension, life, etc. Thus, those artifacts, as artifacts, do not show stages of development (since growth and development only occur in living, sentient holons, not their dead artifacts. Birds show development, bird nests do not).

However, the consciousness that produced those artifacts does show growth, development, and evolution. Therefore, in a special sense, we can speak of growth and development in technology, agriculture, architecture, medicine, transportation, and so on, based on the degree of growth in the intentionality, cognition, or consciousness producing those artifacts. An Intel digital chip is more technologically advanced than a steam engine, not because it is more complex (it isn't), but because the degree of cognitive capacity required to produce a microchip is significantly greater than that required to produce a steam engine. Likewise, a steam engine is more advanced or more evolved than a plow, which is more evolved than a digging stick (in that the intentionality or consciousness that created them is more evolved in each case).

Most social (LR) streams consist of those kinds of material artifacts and the behavioral intersections of the sentient beings producing and driving them. They are *developmental* streams to the extent that the intentionality or consciousness of the sentient beings that produced them develops or evolves; this intentionality becomes part of the internality codes of the system of which the artifact is a functional component.

At this point in the discussion, however, we enter the fascinating and complex world of artifacts and their relation to the consciousness that produced them—that is, the relation of Left-Hand intentionality (individual and cultural) and Right-Hand behavior (individual or social)—a topic that is also quite beyond the scope of this Excerpt. Once again, however, a few important items need to be noted.

Consciousness Evolution and Artifacts

Individual-interior or subjective (UL) developmental streams (such as cognitive intelligence, musical intelligence, kinesthetic intelligence, artistic intelligence) produce exterior (UR) behavioral artifacts (such as a written book, an artwork, a painting, a hand tool, a sewn dress, a spoken idea, a mathematical formula, a cooked meal).⁵⁷ Those physical behaviors and artifacts become parts of a social system if they are in any way shared or exchanged with other members of a group (friend, colleague, family, tribe, company, nation, world), because if they are exchanged, those exchanges themselves follow various

patterns, relationships, habits, intersubjective contexts, regnant nexuses, or shared currents of the group (or we/its) in which the exchange occurs. (If they didn't follow a pattern, they would be completely random and meaningless activities, which they are not if they are exchanges.)

The "I" can grow, the "we" can grow, and so can their artifacts (in the special sense described above). For example, cultural streams can grow; the "we" can grow, in the sense both that the "I's" in a "we" can grow, and this impacts the "we"; or the "we" itself can grow, in the sense that a type of group learning can occur that would not occur, or does not occur, in any "I" alone. "We know better now" means that both you and I know better now, based on experiences that we have shared and that neither of us alone would have had. In that sense, a cultural stream can show development (which is what we mean by cultural growth, cultural development, or **cultural evolution**).

Isomorphic cultural development means that the development in the "we" shows obvious similarities or parallels with that in the "I" (such as various types of cognitive growth in both, or values growth, or mathematical growth, or psychosexual, linguistic, musical, moral, spiritual, etc.). Paramorphic cultural development means that the development in the "we" is showing patterns that have no obvious parallels in the "I." The most common forms of paramorphic development involve all those aspects of a "we" that are not, in fact, leviathan-like. As we saw, an individual exerts control in part via a dominant monad, a cultural nexus never does so; thus most cultural-social governance systems are paramorphic. (The ways that a cultural and dialogical "we" reaches a *consensus* as to the behavior that its social system will follow are profoundly different from the way that my "I" decides whether I will lift my arm or not.) One of the finest overviews of sociocultural evolution is still Habermas's *Communication and the Evolution of Society* (which, of course—and of necessity—draws significantly on cultural evolution disclosed by zone #2 methodologies, including developmental structuralism, and social evolution disclosed by zone #4 methodologies, including a reconstructed historical materialism [see below]).

If we now focus specifically on social evolution—or the social dimension of streams and their growth—we find the influence of artifacts starts to enter the picture in a profound way. When an individual-I or a cultural-we produces artifacts (which they do whenever they move or act, since their exterior behavior is itself an artifact of their intentionality), then we have UR artifacts and LR artifacts. An individual might write a poem, a group of men might build a log cabin (the former is an artifact of an individual holon, the latter, an artifact of a communal holon.)

Every "I" and "we" has some sort of exterior behavior and artifacts, and those exterior aspects (both UR and LR) come together in social systems. The social systems, considered in themselves, consist of the sum total of the *exterior intersections* of their members (their exterior behavioral intersections and

communications), the physical *artifacts* involved, and the rules, patterns, or regnant nexuses of the system that both the intersections and the artifacts are following (or are internal to).

Any aspect of a **social system** showing growth, development, learning, or evolution is called a **social stream**, and that growth is called **social evolution**. Of course, the physical, exterior, interobjective, social stream of its (or third-person plural) cannot be separated from the interior, intersubjective, cultural stream of "we's" (or first-person plural)—every communal occasion is at least a **we/its** (or an I/it/we/its); at this point we are simply *focusing* on the social dimension and the immense gravity (rather literally) that it possesses.

If the "we" or "I" components of a communal stream show growth and development (consciousness development), that development is manifested in the behavioral, social, and artifactual components of the stream. It is usually easier to read development from the artifacts of the stream (e.g., microchip, steam engine, plow) than from the intentionalities that produced the artifacts (e.g., formop, conop, preop), simply because the artifacts are physical, obvious, and concrete, and thus leave less room for misinterpretation.

With reference to social streams, the isomorphic aspects of those streams refer to behaviors of systems that are similar to behaviors of individual organisms (e.g., an individual organism has an immune system, a collective system has a type of immune system or defense mechanism). The paramorphic aspects of social streams refer to systems behaviors that have few or no parallels in those of individual organisms. These particularly involve all of the vast materialities of the artifacts that are coursing through the system. These massive networks of material artifacts and "its" do indeed have a life of their own, even more so than a "we," and for the simple reason that, unlike a "we," which can continue to reach consensus among its members, artifacts often settle into autonomous routines, simply because they are dead.

The Staggering Weight of the Social System

Unlike human beings, many artifacts live on and on and on. Egyptian pyramids, Roman aqueducts, the Great Wall of China, the Tower of London, and countless other artifacts, precisely because they are material, survive long after their creators have been recycled. It is this simple stubbornness of dead material that makes social artifacts so... persistent, so influential, so full of *gravity*.

Which leads to the whole Marxist dimension of artifacts (which we briefly touched on in the Introduction, Excerpt A). The material forces of production (foraging, horticultural, agrarian, industrial) exert an extraordinary, often over-powering influence on the sentient beings utilizing them—whether those sentient beings themselves produced the artifacts or not. A person using a computer for much of his communication with others has his consciousness subtly molded by that mode of communication,

whether or not he himself could invent and produce a computer. Likewise, on a bigger scale, when an entire society meets its subsistence needs using horticulture, every single member in that society has his or her consciousness molded, from birth, by the relentless ever-present realities imposed by that pervasive horticultural mode (whether they like it or not, created it or not, want it or not).

This is why, if you look at the data of researchers such as Lenski, you will see with monotonous uniformity that the various societal types (foraging, horticultural, herding, maritime, agrarian, etc.) share a staggering number of similarities, no matter how wildly their cultural traits differ. Virtually every matrifocal (or matriarchal) society is horticultural; there simply are no matrifocal agrarian societies. An astonishing 97% of herding societies are patriarchal. Wherever you find a "Great Mother" religion, you find a maritime or horticultural base. Slavery reaches its peak in horticultural societies, and is outlawed only in patriarchal industrial societies. Bride price is most prevalent in horticultural societies; and so on....

Looking at that type of data, it's easy to see why Marx maintained that, to paraphrase: "It is not the consciousness of men that produces their material existence, but their material existence that produces their consciousness." The mode of techno-economic production—and the LR quadrant in general—has such a profound influence on individual consciousness that it is easy to get carried away and slip into a LR-quadrant absolutism (and end up with historical materialism).

Still, the enduring contributions of Marx are clear enough (to highlight a few as reinterpreted with AQAL metatheory): the LR quadrant in general, and the material modes of production in particular, exert a profound influence on the other quadrants in the tetra-enaction and tetra-evolution of being-in-the-world. Because these material artifacts and modes outlive individuals, they are a significant part of the fabric of social cohesion and social reproduction (along with cultural habitus), forming part of the sociocultural background that enmeshes individual consciousness and behavior. Evolution in the social stream places demands and constraints on the other quadrants (particularly cultural and individual); often, if various social streams run ahead of cultural streams, a legitimation crisis occurs and a cultural revolution or transformation is required to re-balance the quadratic scales.

Finally, it my own conclusion, after a long look at the historical evidence through an AQAL lens, that the mode of production does not determine consciousness in any strong sense, as Marx thought, although it profoundly influences individual and cultural consciousness (via tetra-enaction). However, it does appear (and this is a conclusion to be presented in volume 3 of the Kosmos trilogy) that *the mode of techno-economic production is the single strongest determinant for the average level of consciousness in a society.*

Thus, if the mode of production is foraging, the average level tends toward magical (purple); if the mode of production is agrarian, the average level tends toward mythical (blue); if industrial, rational (orange); if informational, pluralistic (green). Individuals in those societies can be higher or lower than the average (precisely because the social mode does not determine the consciousness), but the average itself (or the cultural center of gravity in the LL) parallels those systems in the LR: cultural center of gravity and social level of development are often isomorphic.

Theoretically, of course, that is easy enough to understand, at least with AQAL, in that a particular cognitive level produced the corresponding material artifact (e.g., preop invented foraging modes, conop invented horticultural modes, formop created industrial, postformal created pluralistic). Once an individual consciousness (UL) has *conceived* a particular invention (e.g., the steam engine), and *behaviorally* communicates it (UR) to others such that they *understand* it (LL), then that group of individuals might eventually produce that artifact on a large scale and make it part of the *social* institutions of that society (LR).

At that point, the material artifacts themselves, which were created and produced by a particular level of consciousness, in turn tend to inculcate the same level of consciousness that produced the artifact. Individuals brought up in foraging societies tend toward magical consciousness; in agrarian societies, toward mythical consciousness; in informational, toward pluralistic consciousness, and so on. Even though they did not themselves produce the artifact, they are growing up within the realities supported (and tetra-enacted) by those systems of material artifacts, which then have an enormous influence on them (like it or not, want it or not).

(There is actually a fair amount of research on this. For example, when men and women raised in an orange-industrial mode, which tends towards equality between the sexes, take up life on an kibbutz where agrarian modes predominate, then the men do the plowing and the women congregate in the kitchen, and soon enough blue-value structures tend to emerge, with strong polarization between the sexes, gender asymmetry in social and political relations, men dominating the public/productive sphere, women taking over the private/reproductive sphere, etc. Likewise, individuals who become members of street gangs begin to evidence a higher probability of red-meme values and behavior, and so on.)⁵⁸

Again, individuals in those cultures can be higher or lower than the average, but the *single* strongest (not sole, but strongest) influence on the *average* level of consciousness is the techno-economic mode of production. By the way, I ran this conclusion by Alastair Taylor, co-author of the monumental *Civilization Past and Present*, and he replied, "I think that is exactly right."

The End of Slavery

That is why James Watt did more to free slaves around the world than any other single human.

Amory Lovins has done work that he summarizes as the "slave power" made available to various societies by virtue of their techno-economic infrastructure. There are various ways to calculate this, but here are a few just to indicate what is involved. Each man, woman, and child in a modern industrial society has the equivalent of 50 slaves, which is the average amount of work that machines do for people in industrial societies. In agrarian societies, it is around 4, and in foraging societies, around 1.5.

That is one of the main reasons that industrial societies, and ONLY industrial societies, could outlaw slavery. Since every man, woman, and child already has 50 slaves, you can magnimously forgo any more of that. But agrarian, horticultural, and foraging societies all needed and used slavery for their own survival, and hence none of those societal types could afford to do without slavery. The first humans—that is, the first Africans—were the first to enslave Africans, and the practice of one human enslaving another human has continued more or less uninterruptedly, in all parts of the world, until the Western Enlightenment, or the industrial-rational societal type, which finally delegitimated it.

Of course, this is a four-quadrant affair, with "slave power" being a key ingredient in the Lower Right. In the Lower Left there was the equally important emergence of postconventional and worldcentric morality, which found slavery intolerable to its legitimated sense of justice. Not so the previous societal types, all of which were at ethnocentric or lower levels of social justice. 50 slave power in the LR coupled with worldcentric morality in the LL gives powerful impetus to abolition (as well as to feminism, which also emerged in large-scale only in industrial-rational societies).

The great dignity of modernity, then, was that it was the first societal type that, on a widespread scale, had enough human power in the LR and enough worldcentric morality in LL to outlaw slavery. (Modernity has its own disasters and dissociations, of course; but those can only be discussed in the integral context of its dignities and differentiations).

And precisely because the LR quadrant is the heavy-handed quadrant, the quadrant that affects people *no matter what level of interior development they have*, then the single most important (not the sole, but the most) important factor in abolition of slavery was the industrial techno-economic base, because that gave every person 50 human-power, and even a red-meme thug will thus feel less need to enslave his neighbors under those circumstances. Thus, James Watt did more to free the slaves around the world than any other human in history.⁵⁹

Excursis: Marxist Structuralism

Let me very briefly mention one more item simply to show the power of both zone #2 and zone #4 methodologies, and then we will look directly at some developmental stages in groups.

The example of abolition shows how powerful the LR quadrant can be in terms of its capacity to emancipate or enslave. Various sociocultural theories and practices have taken these factors into account, and this is part of what we have been calling the *emancipatory interest* contained in various paradigms. For emancipatory interests involve not only finding higher levels of consciousness that are Freer and Fuller, but finding behavioral and social systems that can allow those to manifest.

True emancipation, in other words, is very much a four-quadrant affair. Freedom (at any level) is not Freedom (at that level) unless it can fully manifest in all four quadrants. Part of the problem with the "new paradigm" approaches of the Cultural Creatives is that they speak of higher consciousness, but have no way to reach that consciousness nor ground it in social institutions of the LR. Again, they offer a vaporware freedom, which is one of the reasons we need to combine the emancipatory interests of the Left-Hand quadrants—e.g., shamanism, Freud, Buddha—with those of the Right-Hand quadrants—e.g., Marx, Locke, Lincoln.

Emancipatory interest in any form, we have seen, is often inherent in the third-person perspectives of being-in-the-world, because they can stand back and see bigger pictures. We saw that this emancipatory interest is especially true of zone #2 methodologies (such as structuralism, which is a **3p x 1p**). But it can be true as well in social system analysis (**3p x 3p**), if and when that analysis is coupled with a developmental focus on evolving structures and streams (e.g., of production and techno-economic modes), since those reflect the artifacts of the evolution of consciousness, an artifactual developmental (historical material) analysis that Marx pioneered. As Marx would put it, certain forces of production are necessary in order to free relations of production from slavery. But that theoretical overview comes only from incorporating third-person "big picture" capacities into your theoretical framework, two of the most powerful being structuralism (zone #2) and social systems analysis, in this example, Marxism (zone #4).

If you put those two paradigms or methodologies together—structuralism and Marxism—you will have what is probably the most powerful European version of emancipatory social practice yet offered. Throw in the structural components of Freud, and you have a set of methodologies, critical theories, and social practices that embody a very profound, if not yet integral, set of emancipatory paradigms. This overall Marxist/Freudian/structuralism has driven everything from Gramsci and Althusser and Jameson to the Frankfurt School—Max Horkheimer, Theodor Adorno, Erich Fromm, Herbert Marcuse, and Jürgen Habermas—as well as truly brilliant notables such as Walter Benjamin and Georg Lukacs (and down to the "post"-structuralist reworkings of Zizek, Laclau, Mouffe, whose "poststructural" elements are variations on, not rejections of, the general themes). With the exception of Habermas, I find some truly

deep problems with their specific details, but the fact remains, that general school is the only serious, sophisticated, emancipatory theory (and practice) offered by the modern and postmodern West.

I believe much of its enduring insights can be rescued and reconstructed in a more adequate AQAL configuration. Be that as it may, the power of that approach was that, drawing on the structural capacities of zone #2 and the developmental systems analysis of zone #4, it was able to give a compelling (if not convincing) overview of higher levels, deeper structures, wider modes of being-in-the-world that were both Freer and Fuller for human beings, and thus drive an emancipatory interest that has always been at the core of the healthy liberal or progressive impulse in the human heart.

The Sociograph

We can now look specifically at stages in groups (or societal streams and their waves). Some prominent societal streams include: maturation/education, marriage/reproduction, bodily health/medical, cognitive/technological, leadership/political/governmental, group identities/collective egos, religious/spiritual, physical defense/military, cultural defense/worldview, moral defense/ethos, needs/collective goals, artistic/aesthetic, techno-economic (base), business/markets, object relations/foreign relations, behavioral regulative/legal, linguistic/communication/media, modes of play, games, work, and death-ritual.⁶⁰ Those can tentatively be called the various streams or lines of a societal holon. (Of course, each societal stream has LL and LR dimensions, and each of those has iso and para aspects).

A societal stream represents a specific stream of we/its, which means that compound individuals are members of the specific we/its when their interactions are internal to the we/its. Certain modular streams or subsystems of a society are participated in by virtually all members of that society (e.g., linguistic); others subsystems are participated in by many, but not necessarily all, members of that society (e.g., higher education, types of work, modes of play); other subsystems are participated in by only a few members (e.g., artistic production, medical care-giving).

Because those are societal streams or developmental lines, those are some of the subsystems of a societal holon that can show development or the capacity for societal learning. **Societal learning** means that the members of a we/its can evaluate their own responses to a particular challenge and adjust their behavior accordingly, so that there is at least the possibility of learning *more adequate* responses to those challenges. Of course, a society might regress in its capacities; but that also means, it might progress. To deny social

progress is to deny that groups of human beings can learn.

If we keep all of the various qualifications in mind, we can construct a **sociograph** of groups that in some ways parallels the psychograph of an individual. (See fig. 6.) The modular streams in a society (whether paramorphic or isomorphic) can, as with all streams, develop in a relatively uneven manner, so that a society can be highly developed in some capacities, medium in others, and low in still others. Just as individuals cannot be ranked, but their developmental lines can, so societies cannot be ranked, but their streams can—according to stream-specific (paradigm-specific) criteria which do not violate the nonexclusion principle.

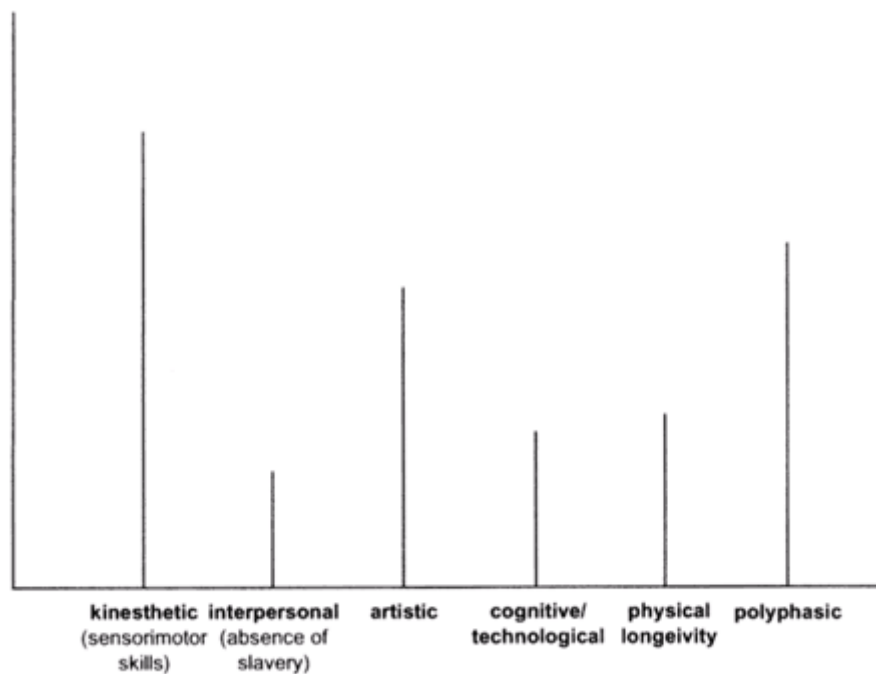


Figure 6. Sociograph

For example, human rights and issues of slavery. As we saw earlier, and as Gerhard Lenski and others have documented, the only societal type (among foraging, horticultural, herding, maritime, agrarian, and industrial) to officially outlaw slavery was the industrial; all previous societal types, including tribal and horticultural, patrifocal and matrifocal, had some degree of slavery. (In AQAL metatheory: rational-industrial societies found slavery to be a prelaw condition that was unacceptable to the cultural solidarity and ethics of a worldcentric stance, and hence banned that behavior from the internality codes of their structural integrity. Those who trafficked in slavery henceforth were criminal outlaws. In a one-hundred year period, from 1770 to 1870, every industrial nation on earth outlawed

slavery, a monumentally historical event and a first for humankind.)

On the specific scale of human slavery, then, premodern tribal and traditional societies score very low. On that particular scale, modern societies are categorically better, higher, more moral, and more evolved. (That is intra-stream judgment, or a judgment within a paradigmatic stream, and thus is allowed by the nonexclusion principle.) The relation of a society to slavery is a strong indicator of a type of isomorphic stream of interpersonal relations. Those high on that developmental scale will treat others as they would treat themselves; those low on that scale treat others as objects.

(In fig. 6, the society represented is very low on the interpersonal scale, which means there is a high incidence of degrees and types of sanctioned or legitimated slavery; this would be typical of, say, a horticultural society.)

According to Lenski's extensive research, the percentage of premodern tribal societies with slavery was 10%; simple horticultural, 14%; advanced horticultural, 83%; agrarian, 54%; industrial, 0%. That is a specific type of societal stream that can be entered directly on the sociograph.

Likewise, on the medical/health scale, if one measures physical health by physical longevity, late-modern societies added approximately three decades to average life expectancy, thus significantly outpacing tribal and traditional accomplishments. The average age in tribes was 23; agrarian, 33; industrial, 45; informational, 73.

(By "tribal" and "traditional," of course, I mean those societal types as they originally existed, not as they might exist in today's world. What are known as "indigenous" cultures in *today's* world can be at any number of levels in any number of lines—an indigenous culture can be tribal, traditional, modern, postmodern....)

There is another complexity that needs to be kept in mind when adjudicating intra-stream societal development, namely, there exist not only *stages* but *states*. I myself have seen little convincing evidence that *original* tribal societies were at higher levels of development in various lines than are modern or postmodern societies (in their healthy versions). In fact, it seems that most of what is claimed to be a higher level of development in premodern societies is actually referring to various *higher states* (not stages) that were often accessed in tribal traditions. For example, the notion that original tribes possessed an abundance of "ecological wisdom" has not weathered critical scrutiny very well, with much of that wisdom appearing to be due to lack of means, not presence of postconventional

awareness. But a greater access to certain altered states is both plausible and empirically supported.

I believe that the evidence is abundant that original tribal societies often had a much richer access to various altered states of consciousness (as officially sanctioned or *legitimated* by the regnant nexus of the tribal holon). Of course, because states of consciousness do not generally show development (if they did, they would be stages), they cannot technically be entered on a psychograph or sociograph, but because they are so important, states most definitely should be factored into any sort of adjudication process. One way to do so is to include a *polyphasic scale* on any sociograph. "Polyphasia" means "many states." Although polyphasia is technically not a stream (because states do not show stages), it still serves as important reminder that development is only a part of a larger story.

In tracing the sociographs of various cultures across epochs, one can't help but be struck by the ways in which allowable states of consciousness become part of the internality codes of various cultures—that is, the ways in which certain altered states are "allowed" or "disallowed" by group identities, group values, and collective egos. Some cultures are enthusiastically polyphasic, allowing or even encouraging multiple states of consciousness; whereas other cultures are more "monophasic," officially sanctioning one or two states of consciousness while outlawing the others—which means, most altered states of consciousness were viewed as nihilation, and various forms of (often unpleasant) therapia were brought to bear on the adventurous souls taking such journeys. For those societies, this was often justifiable (wild prophets can wreck havoc on stable structures); still, that is simply to say that those societies score well on the social stability scale, and quite poorly on the polyphasic scale.

Most of the championing of tribal consciousness is a celebration of polyphasia, a specific celebration I share. Particularly as one moves from tribal to traditional, and then again to modern, one almost always sees an increasing distrust of nonordinary states of consciousness—again, often for good-enough reasons (on a societal level). Still, a more polyphasic stance within modern moral structures is something I personally think is worth championing.

Uneven Societal Development

At the same time, other scales need to be factored into the calculus of torment. As noted,

most of the ills blamed on modernity are actually due, not to modernity, but to the tribal elements in modernity. Auschwitz is not the product of the orange meme, but the product of the red meme getting its hands on orange technology.

Part of the "problem of modernity" is simply that, on the sociograph, the technological stream can run far ahead of the interpersonal stream. Although original foraging tribes did not have the cognitive capacity to produce, say, a gas chamber, once formop (level 5) cognition had done so, the technological results of that higher cognition could be commandeered by groups at much lower levels of development. (We see the same problem today with terrorist tribes getting their hands on biological weapons, weapons they themselves could not invent but can deploy.) On the other hand, such a wildly uneven sociograph is impossible in original foraging tribes not because they were integral but undeveloped. You can only do so much damage to the environment, and to other sentient beings, with a bow and arrow, and that relative lack of damage does not necessarily mean presence of postconventional awareness.

"The problem of modernity" is that often modern societies have 5 or 6 major levels of development leading to their center of gravity, and *something can go wrong at every level*, leaving subpockets of culture that are not well developed but that do have access to the technological fruits of higher development—and that sociograph, which is tribal interpersonal mixed with formop technological—is a prescription for horror.

One of the difficulties in tracking social progress (or the lack thereof) is that, when it comes to artifacts, it often takes only a few individuals to create an artifact, whereas millions can then use it, no matter what level they are at. Once a plow is invented, almost anybody can use it; same with a computer, an automobile, a gun, an atomic bomb. Because those are all exterior material artifacts (and not interior stages of development), almost anybody can pick up the piece of matter and use it, even if they could never invent or produce it themselves.⁶¹

If you take a level-5 technology, such as gas chamber, and put it in the hands of a tribal level-3 ethnocentric stance, the result is Auschwitz. Auschwitz is not a moral level-5 endeavor; it is not a pure product of modernity, but a product of tribal consciousness getting its hands on modern technologies, even though it could not produce them itself.

Part of the problem, then, with increasing social and cultural evolution is that, precisely because societal development is also "levels and lines," you can have very high development

in some lines (e.g., technological) coupled with very low development in other lines (e.g., moral), and the result is an epic nightmare that neither tribes themselves, nor modernity itself, would have produced. A level-5 moral response is worldcentric, not ethnocentric, and thus on its own would never engage in such ethnic cleansing. (To conclude, however, that tribes are more moral is exactly the wrong conclusion; in that particular capacity they are less moral, but also less technologically capable of inflicting that tribal morality on other sentient beings.)

The debate in this entire area has been severely polarized, unfortunately. There are those who maintain that societies cannot be ranked, and those who maintain that societies can be ranked. I agree with both. Events *within* streams—such as slavery and physical health—can indeed be ranked. (And *all* cultures themselves engage in such ranking, including partnership cultures.) Likewise, centers of gravity can be ranked; so can access to polyphasic states; so can degrees of cross-stream integration. But the uneven nature of sociographs makes it virtually impossible to simply say, this society is better than that one. Societies, in that sense, cannot be ranked.

Claiming, for example, that premodern partnership societies were better than modern patriarchal societies is as unfair as it is unjustifiable (given that, for example, it was only modern patriarchal societies that outlawed slavery, created representative democracies, supported the rise of feminism, and increased average lifespan by three decades).⁶² On the other hand, saying that certain premodern societies seemed to score better on some scales (such as the polyphasic) than do some modern societies is at least something of a testable hypothesis. So is using a scale of physical longevity, bride price, genital mutilation, slavery, and cannibalism, scales on which modern societies score considerably better than do premodern and traditionalist societies (using the intra-stream **enfoldment principle** as the adjudicating measure; see Excerpt B).⁶³ The problem is that those wishing to appreciate premodern societies for some of their undeniable accomplishments often find it necessary to whitewash the rest of those societies, when an integral sociographic approach would allow both their strengths and weaknesses to be acknowledged in a larger, non-ideological framework.

The only point I would like to emphasize in this very brief overview is that the psychographic, sociographic, and polyphasic studies of societies should, in all cases, be guided by the integrative principles of nonexclusion, enfoldment, and enactment, in my opinion. Such an integral appreciation of the relative strengths and weaknesses of various cultural occasions is just in its infancy; there are as yet no integral studies of any cultures.

But the future of such studies is bright, I believe, in that they are an attempt, on the societal scale, to parallel an integral methodological pluralism and thus arrive at something of a more balanced appreciation of all those occasions that are arising in the Kosmos anyway.

Of course, for integral metatheory, any such judgments on the relative or manifest plane—involving degrees of intrinsic and extrinsic value (which can indeed be greater or lesser among holons)—are set in the context of Ground value (which is radically equal for all holons). All three types of value judgments—intrinsic, extrinsic, and Ground—are surely part of any integral holding in consciousness, where the one thing we do not want to do is champion merely one of those three value sets to the exclusion or marginalization of the others.

Let's See What She Thinks: A Final Word on Zone #2

The third-person perspective of being-in-the-world has always offered one great gift: it curbs narcissism, curbs the ego, curbs the inclination to take my first-person view as if it were the only view that mattered. When I say, "What you do think?," then I am checking my own perception with yours; and when we both say, "Let's ask them what they think," then we are signaling our desire to get as much feedback as possible from as many sources as possible, and that we are willing to learn to adjust our perceptions based on more opinions from more sources.

The third-person approaches to the exteriors (**3p x 3p**) have always been the basis of what any society took as its science and technology, exemplified in its tools and techniques of hunting, agriculture, architecture, astronomy, medicine, engineering, communications networks, automobiles, and airplanes. The third-person approaches to the interiors (**3p x 1p**) were always the basis of its knowledge of the inward landscape of awareness, dreams, ideals, values, virtues, visions. Starting with the earliest shamans, maps were made of these interior voyages, maps that were third-person descriptions of first-person realities, maps that were always versions of: "Many other people have made the interior journey following this map and these instructions, and when they did so, they found these incredible vistas; follow this map and you, too, can see and feel these extraordinary dimensions of your own being, dimensions that can liberate you from the binding power of lesser, narrower visions."

These third-person maps of first-person realities have been the theme of this Except, and they were, by any other name, structuralism—the look of a feeling, the way that a joyful

song, which can only be known by singing, looks from the outside. Sing those songs, and you have hermeneutics; write down their melody, and you have structuralism.

These maps could be very simple and elegant, or incredibly complicated and sophisticated; and, of course, they reflected the times in which they were drawn (they were an AQAL configuration), with many of their interpretations being a bit outmoded (which is not a fault or a lack but a sign of Spirit's moving on). But all of them had one absolutely crucial thing in common: they instinctively drew on zone #2 of the indigenous perspectives of being-in-the-world: the way interior realities look from the outside.

Whether these maps were presented as shamanic upper and lower worlds, the Great Chain of Being, the 10 sefirot, the 7 chakras, the 8 vijnanas, or the 5 koshas, they all pointed to deeper, higher, wider vistas of awareness laying on the other side of the ordinary, through a gate of ego death, and onto a plain of dazzling possibilities holding the inner secrets of the Kosmos.

No society has ever been without its vision holders; the only difference has been in the nobility of the vision. To whom are we to look?—awakened sages or Wall-Street advertisers, shamanic revelations or deconstructive narcissism, growth to goodness or wallowing in ego? Structuralism, by whatever name, has always pointed to the deeper and higher waves of awareness that are the birthright of all sentient beings. Therefore, choose your visions carefully, for as even the earliest sages counseled: you become what you contemplate.

A full-spectrum structuralism, as part of an Integral Methodological Pluralism, calls us to the highest potentials pioneers have glimpsed, implores us heed previously ignored whispers from within, shed density gladly and float all the way to stars, a secret journey to the center of the Kosmos revealing a light of which the sun is embarrassed imitation, luminosities the stars steal in order to twinkle at all, a compassionate bliss that overtakes the universe in cascading waves of exalted release, drenches the world in chocolate-flavored fullness, licks its lips as it tells the tale.

Maps of the soul, paths to the stars, charters of the far shores of consciousness, an atlas of Atman, songs of the Self Supreme, sketches of Spirit, drafts of the Divine, these third-person maps of first-person realities, these great, great gifts of zone #2.....

Notes

¹ Thus, phenomenologists who claim that consciousness is always intentional (or always a consciousness of something), are still caught in a monological prejudice that abstract subjects perceive abstracted objects. They are "half-way" right, so to speak, which is that all manifest consciousness is always consciousness of. But that is still a low-order abstraction mistaken for the reality of the situation, which is that a first person is always already in a series of relationships with other first, second, and third persons, and awareness, consciousness, and feelings arise within those networks, not outside of them.

² To be more specific, we have to use an expanded form of the integral calculus. To summarize the essentials: we have been using a two-term expression, such as **1p x 1p** (zone #1) or **3p x 1p** (zone #2), to represent the zones, but a three-term expression gives more of what is actually involved (see Excerpt D, Appendix B, "An Integral Mathematics of Primordial Perspectives"). Thus:

Zone #1 is **1p x 1-p x 1p**, which means a first person takes a first-person approach to first person realities (as with phenomenology or hermeneutics). Zone #2 is **1p x 3-p x 1p**, which means a first person takes a third-person or objective approach to first person realities (as with structuralism). Zone #3 is **3p x 1-p x 3p**, which means a third person takes a first-person or inside view of third person realities (as with Maturana and Varela's autopoiesis). Zone #4 is **3p x 3-p x 3p**, which means a third person takes a third-person approach to third person realities (as with systems theory). We sometimes summarize these as, respectively, **1 x 1**, **1 x 3 x 1**, **3 x 1 x 3**, and **3 x 3 x 3**.

These are explored in more detail in the next excerpt, using a four-term expression in both singular and plural, as well as second persons; e.g., $1p(1p) \times 1p(3-p*pl) \times 1p(1-p) \times 2p(1/p)$, which means my first person has a objective view (i.e., as seen by a community of third-person plural) of your interior as seen from within. See Excerpt E, Appendix, "An Integral Mathematics of Primordial Perspectives (part 2)."

³ This does not mean that "abstractions" are less real than sensations; by any meaningful definition, they are usually more real. They are a higher level of experience (in the continuum sensory experience, mental experience, spiritual experience). The dichotomy "experience vs. thought" (as if experience is direct, thought indirect) is a dualistic nightmare, and privileges sensory experience over mental experience, a regressive move. Unfortunately, Varela shares the standard phenomenological prejudice that thinking is a move away from immediateness, whereas it is simply a higher wave of immediateness. This higher wave can be used to represent other realities, but that does not make it less real, simply more sophisticated. Idealism in general denies the split between thought and experience, claiming that both are experiences of consciousness; in this regard, I agree entirely. See *One Taste*, Sept. 10 entry; also chap. 2 of *Eye to Eye*, CW3.

⁴ Needless to say, this phenomenology, which we are simplistically representing as $1p \times 1p$, can in fact get quite complicated, for within my own I-space there is an I-I, a proximate-I, an I/me, a distal-me, and a mine (among numerous others). These can all be indicated with a more sophisticated integral calculus, using not just two terms ($1p \times 1p$) but three or four. For example, **1p(1p) x 1p(3-p) x 1p(1-p x 1/p)**, which means my first person has a third-person view of my first person's interior (stop), which is an objective or third-person view of my own interiors. These are explored in Excerpt E, Appendix, "An Integral Mathematics of

Primordial Perspectives (part 2)." For this present Excerpt, the simple two-term expressions (e.g., 1p x 1p, 3p x 1p, etc.) will be used to convey the general ideas.

⁵ Notice I use "behavior" of an "interior" holon. The word "behavior," which classically refers to the UR, is the "objective" or third-person component of structuralism, the "outside" part of the "outside-interior" approach. We will explore this further in Integral Semiotics, [Excerpt E](#).

⁶ See [note 2](#).

⁷ The probability wave in this case is the *internal* agency or structure of that *interior* holon—i.e., the probability wave here is synonymous with the internality of the agency, where "internality" means the rules, patterns, or regularities of those subholons following the agency or structure of the dominant monad of the individual holon or the regnant nexus of the cultural holon. To describe the holon's agency or structure is simply to describe a probability space whose definitions are those ascribed to the structure—i.e., the probability space is the phenomenological space in which subholons that are internal to the interior holon arise.

⁸ This can technically be stated more accurately as a first-person study of the third-person dimensions of second-person interior realities (where "second person" is as we defined it technically: a third person that can be, or is, within a first-person plural space). Thus, structuralism is a type of **1p x 3-p x 2p**. (See notes 2, 4). Even more specifically, we would have **1p(1p) x 1p(3-p) x 2p(1-p x 1p)**, which means my first person has a third-person or objective approach to your second person's interior (i.e., your first-person experience of your first person). See [Excerpt E, Appendix](#), "An Integral Mathematics of Primordial Perspectives (part 2)."

⁹ In terms of an integral calculus of indigenous perspectives, structuralism is essentially a "third-person of first-person" (**3p x 1p**), as opposed to behaviorism and systems theory, which are a "third-person of third-person" (**3p x 3p**, singular and plural, respectively). Phenomenology and hermeneutics are essentially a first-person of first-person (**1p x 1p**, singular and plural, respectively). Although hermeneutics includes the exchange of third-person signs and outside tokens of interiors, successfully it results in either a direct or reconstructed shared-insides-interior, or "we" (first-person plural). This is the feel of the holon *from within* an "I" or "we" (first-person singular or first-person plural). See notes 2 and 8 for more details.

¹⁰ Hermeneutics is the study of those *interior* "we's" from the *inside* of those "we's" (1p x 1p); structuralism is the study of those *interior* "we's" from the *outside* of those "we's" (3p x 1p); systems theory (and ecology) is the study of their *exteriors* from *without* (3p x 3p). We are also calling those a first-person of first person (1p x 1p, inside-interior), a third-person of first person (3p x 1p, outside-interior), and a third-person of third person (3p x 3p, outside-exterior), respectively. Is there a study of the third-person *exteriors* from *within*, not without? Yes, and we have already introduced it: it is autopoiesis, or "biological phenomenology," which attempts to describe the "view from inside the organism" (in a first-person-like perspective) but does so only in third-person terms such as "autopoietic structures" (which gives us the inside view of the exteriors, or simply the inside-exterior, 1p x 3p). See endnotes 2 and 8 for more details.

¹¹ To put it in technical terms, structuralism is the study of the *outside* and *exterior* of a holon in an attempt to discern the *interior* patterns or structures driving the holon's behavior, and it essentially stops at an *outside* description or definition of the structure (or *internality* codes) of those *interior* holons driving the behavior.

All of those words—interior, exterior, outside, internal—are used in their technical sense. As we have seen, "outside" and "exterior" are not the same thing—"exterior" always means Right-Hand or "physical," or appearing in the sensorimotor world; "outside" means the outside of a holon in any of the four quadrants; in this case, "outside" means the outside of an interior holon: an I or a we/thou studied in a third-person or outside fashion; and "exterior" means its behavioral component in the sensorimotor world (such as my verbal behavior—the physical words I speak—as I talk to you about our interiors). "Internal" means the internality code of, in this case, the interior holon, or the rules and patterns followed by holons that are constitutive of—i.e., internal to—the "I" or "we." Structuralism is the study of a holon's outside/exterior landscape in an attempt to discern the structure of its internal/interior landscape: *butnot its "inside" landscape*—"inside" a holon is *anything* inside the boundary of the compound individual or the compound network, whether it is an essential part of that holon or not (e.g., the invading parasite is inside the cell but not internal to the cell)—and structuralism is interested specifically in what is interior and internal, *not* what is inside—i.e., it is interested in the internality codes, agency, or structures of interior (subjective or intersubjective) holons as they express themselves in observable behavior. For example, structuralism wants to know the rules of chess, it does not want to know who is playing chess today—it wants to know what is internal to the game, not who is in the game—the structure of chess, not its players: internal, not inside.

¹² This is important because structuralism (**3p x 1p**) is, so to speak, the study of the interior landscape (the look of a feeling), whereas systems theory (**3p x 3p**) is the study of the exterior landscape (the look of a system). The "study of" or the "looking at" part is essentially similar in both (namely, a third-person, objective, or 3-p approach, which is why the first term in both is " **3p** "), but the landscape—the "studied" or the "looked at" part—is quite different (namely, an interior field of felt-meanings, **1p**, versus an exterior field of observed processes, **3p**). Put one last way, structuralism is a knowledge by description of a knowledge by acquaintance; systems theory is a knowledge by description of a knowledge by description—the look of a feeling versus the look of a look. As we will see in the text, the positive gift of the third-person approaches (or the third-person component in any approach, which both structuralism and systems theory possess), is that they alone disclose holism or "big picture" views. Structuralism is interior holism, systems theory is exterior holism.

¹³ My italics. *Michael Foucault*, p. 57. Although I fully agree with the conclusions of that paragraph, Dreyfus and Rabinow are not, of course, using the words "internal," "external," or "exteriority" with precisely the same technical definitions I have given them. The same goes for the other "inside" and "outside" quotes given in this section; I agree with their general conclusions even if they use slightly different semantics. Most of the authorities, for example, use "inside," "interior," and "internal" as being essentially synonymous, whereas those are specific dimensions for AQAL. Nonetheless, the strong general agreement should be obvious.

¹⁴ *Michael Foucault*, p. 57, 51. My italics.

Within zone #2, the only major problem with Foucault is that he often confused emergent and repressed. That is, whenever Foucault found a truth that he felt was being ignored or denied, he tended to assume that it was not present because of some sort of oppression—some sort of exclusion and rarefaction rules—whereas it often was not present simply because it had not yet emerged. This is the classic error of retro-Romanticism, the assumption that something important is missing because it is repressed: it was once present, but has been lost, and we need to recover it; whereas often, important truths are not present because they have not yet emerged in development: they were never present and then repressed, but they can become present with further growth. As Plotinus put it, sin is not a "no," but a "not yet." This is the difference between "repressed goodness" and "growth to goodness" models (see *One Taste*).

The ways in which Foucault embraced retro-Romanticism, and then strongly repudiated it, are explored in *Boomeritis*. Basically, as critics have amply documented, this confusion led him to initially read modernity as nothing but a nightmare, which is both factually and interpretively incorrect, as Foucault himself came to acknowledge.

¹⁵ Michel Foucault, p. 79, 85.

¹⁶ That this form of poststructuralism was essentially a narcissistic move is explored in *Boomeritis*.

¹⁷ What we see in all of this is indeed the history of postmodernism in a nutshell: starting from a zone #2 structuralism, in constant tension with zone #1 hermeneutics and phenomenology, then handling that tension not by integrating the two zones but by sliding into an incoherent social systems theory (zone #4) of deconstructive surfaces with no interiors at all—incoherent because it was supposed to account for intentionality and interiority, whereas it merely pronounced them nonexistent, exactly as systems theory does from the start, except that systems theory had the good sense not to claim that it was capturing interiors, whereas postmodernism claimed to elucidate them (but merely deconstructed and erased them). At the point that postmodernism began denying the existence of any form of interiority or depth—that is, any form of first-person realities—it had erased all "1p" components from any mode of inquiry (at which point books and articles began appearing showing that Derrida and systems theory were quite similar), and thus postmodernism had erased not only hermeneutics and phenomenology (1p x 1p) but also structuralism and neostructuralism in any form (3p x 1p)—because it has erased and deconstructed 1p in any form—and thus it handed the world a sloppy version of 3p x 3p, which could not account for even its own truth claims; and, in the academia where it now ruled, was forced to assert its power merely by threat: postmodern pluralism had come to exemplify the power-over knowledge that it had begun its history by so nobly criticizing.

AQAL metatheory suggests that one of the main reasons for this is that typical postmodern poststructuralism was driven by the pluralistic-relativistic probability wave (e.g., the green meme), and thus moved beneath the cognitive currents of second tier, which would have allowed it to develop integral methodologies tying all of these important moments together. Foucault, almost alone, had always been driven by yellow cognition, and thus he alone of the major postmodernists agitated toward integral formulations, as explained in the main text.

¹⁸ Michel Foucault, p. xii. See SES, endnote 12 for chap. 7, for further discussion of Foucault, part of which reads:

His early archaeology of *actualexistence* was a neostructuralist reworking of the traditional structuralist's analysis of *possibletypes* of experience, but it still placed emphasis on the exterior surfaces and structures of discursive formations and the transformation rules (of rarefication and exclusion) that individuated serious speech acts. This neostructuralism scorned any attempt to get at the interior meaning of the discursive formations (which is the ultimate exterior or monological move: you absolutely never have to talk to the bearers of the linguistic formation because you don't even care what their utterances mean; this is simply the endgame of structuralism taken to an absolutism: just the exteriors of the structures, with no hermeneutic touch or feeling, at which point it veers into systems theory). In his later and more balanced view, the discursive episteme was replaced by the *dispositif*, or overall context of social practices (encompassing, as it were, the episteme), whose meaning could still only be seen in the coherence (all structuralism is holistic), but whose "insides" also had to be hermeneutically entered. "This new method," comment Dreyfus and Rabinow, "combines a type of archaeological analysis which preserves the distancing effect of structuralism [the exterior, objectifying, 3p component], and an interpretive dimension which develops the hermeneutic insight that the investigator is always situated and must understand the meaning of his cultural practices from within them [the 1p component supplied by zone #1]."

¹⁹ If you do, you are taking a 3p stance to them and thus have just stepped into zone #2, or structuralism by any other name, an objective third-person description of interior first-person realities. Meditative traditions access a type of structural phenomenology when they outline stages of meditative development. Indeed, that type of structuralism (or a third-person map of first-person meditative states and stages) is part of their power and usefulness (and their emancipatory interests, as explained in the main text).

But those meditative stages are brought forth by one specific paradigm—the lineage spiritual practice—and thus a particular meditative paradigm does not disclose numerous other developmental lines and their stages.

For the same reason, the traditions often excel in a certain line of development (cognitive, meditative, spiritual) but score very poorly on other lines (psychosexual, affective, musical, mathematical, social skills, interpersonal, etc.).

Because other lines and their levels are not well understood, neither is the phenomena of "levels and lines," where a person can score quite high in some lines, medium in others, and low in still others. *All* progress is therefore judged according to the single developmental line enacted by the meditation paradigm. (This often has grave consequences.)

Likewise, the extremely important phenomenon of "states and stages" (in which states of consciousness are interpreted by different stages of development) is also not well grasped by any of the traditions.

Finally, the phenomenal meditative stages are essentially subjective, not so much intersubjective. Those meditative stages are the result of practitioners watching the interiors of an individual consciousness, not the interiors of a group. That is, they don't watch the group itself over time; they watch individuals in the group over time. They don't watch the cultural nexus-agency, only the individual agency. They do not watch interactive capacities or intersubjective capacities, and thus they do not dig into the intersubjective background. Those can only be spotted, not by following individuals over time, but the group patterns of behavior over time, something that no spiritual tradition did (or even suspected; this is a postmodern realization; i.e., cultural contexts

molding perception). Moreover, since, in most cases, everybody in a premodern tradition was of one culture, this made it all the harder for the traditions to spot cultural contexts.

The phenomenal stages in meditation (as offered by various traditions) are fairly simple: they are classes of enacted phenomena, classes that, paradigmatic experience in that tradition indicates, emerge in a generally sequential, stage-like, or wave-like fashion (according to the traditions themselves). But they are not the rules or patterns underlying the phenomena. Those patterns are spotted by a more sustained third-person approach to interior realities, an approach specialized in by the sophisticated forms of modern developmental psychology (whose major drawback was that their data faded out around centauric levels, and thus they did not, at first, study the higher stages and waves of development; but the stages they did access were elucidated in extraordinary detail based on both subjective and intersubjective assessments).

For all of the above reasons, you will find interior stages of meditative development such as those outlined by St. Teresa, the Yoga Sutras of Patanjali, the ten Zen ox-herding pictures, Abhinavagupta, vipassana, the Sefirot, and so on (which is the stage structuralism of the premodern Great Chain); but you will not find interior stages such as those discovered by Jane Loevinger, Lawrence Kohlberg, Clare Graves, etc.

Integral Methodological Pluralism finds all of those worthy of inclusion in any integral model.

²⁰ What structuralists call "transformation" is what we would call "holistic translation." Structuralists call the coherency codes of a structure "transformational" because all structures enact a phenomenological world by taking the chaotic, incoherent, "blooming buzzing confusion" of experience and transforming it into a coherent whole, a unified perception (which then appears to awareness to be pre-given, or simply "the way things are," when "the way things are" is actually a construction of structures). AQAL metatheory agrees entirely with that assessment; but for AQAL, the word "transformation" usually applies to vertical shifts in structures, not what a particular structure is doing, which is generally called "translation." What structuralists are pointing out is that every translation is a miniature transformation, in that a structure is a higher-order pattern enacted upon lower-order perceptions. Still, for AQAL, that is more accurately called holistic translation, but this is essentially a semantic issue.

²¹ "Autopoietic" is the 3p descriptor; if its referent is within a model of the objective organism, that is the UR theory of Maturana and Varela (**3p x 1-p x 3p**); when the referent is interior feelings and awareness, that is UL structuralism proper of, for example, Carol Gilligan (**1p x 3-p x 1p**). See endnotes 2, 4, and 8.

"Autopoiesis" is not a term generally used by structuralists, but as the Piaget quote makes obvious, the meaning is essentially the same. Still, in most cases, I reserve "autopoiesis" for the RH approaches, where it originated. As for "transformational," see endnote 20.

²² As for Piaget's main cognitive stages (sensorimotor, preoperational, concrete operational, and formal operational): As developmental psychologists know, Piaget presented three main stages of cognitive development: sensorimotor, concrete

operational (conop), and formal operational (formop). Preoperational is not itself a true stage, but the first phase of conop. It has become common, however, to refer to Piaget's "four" main stages, which is fine as long as we know what we are doing.

Piaget's stages are ones that I still use, in a very general way, but *only* for the cognitive line of development, and then only for the lower half or so of the spectrum of consciousness (beyond formal operational is centauric vision-logic or higher mind, then illumined mind, intuitive mind, overmind, supermind; see fig. 5). Piaget's major misjudgment, most critics now agree, was attempting to subsume all developmental lines within the cognitive line alone, which simply does not allow for the empirical fact that different lines show sometimes pronounced differences in rate of development and dynamics of unfolding (see *The Eye of Spirit*). But Piaget's brilliance in meticulously investigating—and theoretically formulating, within a Hegelian/Kantian scheme—the development of cognitive worldviews, moral sense, space and time construction, levels of self sense, and so on—all within a largely nonreductionistic, holistic, constructivist, developmental/evolutionary, self-organizing paradigm—was a monumental contribution.

²³ This is healthy or constructive postmodernism as opposed to the more common fragmented or deconstructive postmodernism. Both of them postulate that the world is not given but interpreted and constructed. The healthy postmodernist outlines the structures that human beings must possess in order to be able to construct their world, many of which must be universal if human beings universally construct their worlds. The unhealthy postmodernist also outlines a theoretical system of what must be universally present and necessary in order for knowledge to be constructed, contextual, and pluralistic, and this system, like that of structuralist, is said to be true for all people—i.e., it is said to be *universally* true that people interpret reality, that knowledge is contextual, that intersubjectivity molds all knowledge, and so on—but the pluralistic postmodernist claims that there are no universals and that universals are oppressive. In other words, both of them are presenting structures and claims that are said to be universal; one of them is open and honest about the claims, the other is not; or, at the least, appears deeply confused about the truth-status of the pluralism that is claimed to be universally binding on all peoples and all cultures. Basically this amounts to a type of transparent universalism versus hidden universalism, the latter being the core of boomeritis. For an editorial on this state of affairs, see [Sidebar F](#), "Participatory Samsara," posted on this site.

²⁴ For AQAL, most of the deep features (or self-regulating codes) of holons (in all domains) are not given ahistorically but rather are laid down in the process of evolution and development itself (i.e. all present synchronic codes were laid down diachronically). However, once laid down as evolutionary memory, they tend to become fixed Kosmic habits (or a priori structures) in their developmental domains, acting as teleonomic omega points for all future members of the class, which is why, in very general terms, ontogeny does recapitulate phylogeny. But even when a holon's deep features appear as a priori forms or Kosmic habits, nonetheless the surface features *continue to be socially molded, historically fashioned, and often culturally relative*. No part of a holon then—whether deep or surface—stands completely outside the molding hands of time and history and evolution (except, of course, for the Timeless itself).

²⁵ See boomeritis endnote 6 for some of the cross-cultural research on the universality of these stages.

²⁶ "Structure" in structuralism can refer to the structure of an individual psychological agency (UL) and/or the structure of a cultural nexus-agency (LL)—a subjective structure and/or an intersubjective structure—where the "structure" is the third-person descriptor of the probability patterns displayed by the first-person realities.

But precisely because a "structure" is simply a postulation that attempts to account for certain phenomena brought forth by the social practice of adequate structuralism, these structures can be legitimately described and defined in any number of ways, as long as those ways conform to the enacted data or phenomena themselves.

In fig. 2, "structuralism" is given for the outside of the individual interior, and "cultural anthropology" for the outside of the collective interiors. Structuralism can be, and is, used in both, but the complexities of collective holons render structuralism one of the many useful tools in cultural studies, whereas for the outsides of individual interiors over time, it has no successful rivals and thus is listed as the exemplar of zone #2 in first-person singular.

For AQAL metatheory, as we have seen, a "structure" is simply one way to conceive the regularities of behavior that arise in a given probability space. From the "description" of the behavior one attempts to "define" the structure or agency at work (i.e., one attempts to define the patterns or Kosmic habits that have built up over time wherever a particular holon has appeared). The *habitualness* (or regularity) of the pattern constitutes the *internality* of that holon (i.e., its agency, regime, coherence code, regnant nexus, or governing pattern—the more habitual the holon, the tighter the pattern). The regime, coherency, code, or agency of the structure (the "deep" part of the structure) simply defines what is "internal" to that holon, and hence indicates the probability of finding a particular occasion within the holon's boundary in the relation subholon to holon.

²⁷ The phenomenologist attempts to describe the phenomena or chess tokens as clearly as possible; the hermeneuticist gets to know the players themselves; the systems theorist looks at all of the players and the tokens as equivalent exteriors in a social system connected via information; and the structuralist attempts to discern the hidden, invisible, internal patterns (conscious or unconscious) that the sentient beings in the system might be following. These Kosmic habits are part of the holon's karmic continuity—not "bad karma" but "good karma"—habits these sentient holons have settled into as the platforms for their own stability in the midst of the degradation, dissolution, and decomposition tugging at them in all four quadrants (which is another way to say that structures must tetra-evolve, as all holons do).

²⁸ Technically, a song is an *artifact* and as such cannot adequately be used as an example of an organism or *compound individual*; if we do so, we would have to say that the organism is a self-song: it is autopoietic. This is similar to saying that an organism is a system, which is acceptable but slightly misleading in that it is a system with a dominant monad, which is not what we usually mean by a system (and which is why "system" is mostly used for communal or collective, not individual, holons). There are similar problems with the metaphor of a song, which does not adequately apply to an organism or sentient holon, nor to a stream or line in a sentient being, but rather to an artifact of a sentient holon. Likewise, the interaction of those artifacts is a song sung by a choir, not a big organism. Gaia, for example, is not a big compound individual, nor a song sung by an individual, but a song sung by a chorus or

choir of all sentient beings. That choral song, alas, is being sung off key, it is out of harmony, due to one species singing off-key loudly.... (another story). Individual organisms sing songs; Gaia is a chorus/choir, not itself another song sung by a big critter.

There is, however, one sense in which interior developmental lines are indeed artifacts, namely, artifacts of the transcendental Self (e.g., koshas of the Atman). Still, that view introduces several complicating factors, in that artifacts of the self and artifacts of the Self involve relative and ultimate dimensions, respectively, which are apples and oranges in explanatory theory.

I will continue to refer to developmental lines or streams as songs, simply because the analogy is so useful, but only with all of those qualifications.

²⁹ These structures or patterns of being-in-the-world are holistic, self-regulating, and self-organizing, although they always exist in networks of mutual exchange with other structures (agency is always agency-in-communion); they are self-organizing, not self-sufficient.

Likewise, self-organizing does not mean ahistorical. Assuming that structures are ahistorical or merely synchronic was perhaps the biggest faux pas of the pioneering structuralists, an assumption rejected unanimously by adequate structuralists today—that is, unanimously rejected by the community or "we" of those within the social practice of adequate structuralism, or those inside the hermeneutic circle whose nexus-agency consists of the legitimated or paradigmatic exchanges of this mode of inquiry (a mode of inquiry that uses aspects of the third-person dimensions of being-in-the-world to illumine, enact, and disclose aspects of first-person dimensions of being-in-the-world), such that all structuralists today agree that "we reject the theoretical assumption of merely synchronic, and not also diachronic, structures."

These self-organizing structures are not outside of history or culture; they themselves developed and evolved (i.e., tetra-evolved as Kosmic habits); and they may continue to evolve, but the whole point about structures is that they provide the stability components in the evolving Kosmos, they are the karma upon which creativity depends (or else creativity would have nothing to push against, no way to transcend and no way to be novel), and thus structures are themselves appropriately resistant to change, with some structures ("enduring structures" or basic holons in the Kosmos) being millions and even billions of years old.

In the human psyche, enduring structures include the earlier stages of the various developmental lines (e.g., sensorimotor, preop, conop; beige, purple, red, blue; etc.). Enduring structures are the Kosmic habits in any line necessary for the unfolding of that line up to the average expectable level in that line (to date); beyond that, structures are not laid down with any sort of habit or stability, but are tetra-structured by pioneers into those higher potentials (later to become Kosmic habits if they stick).

If these structures themselves are enduring habits, they can nonetheless be incorporated (transcended-and-included) in senior holons, an incorporation that usually occurs in some sort of stage or wave-like fashion, with the structures (or holons) of one stage becoming sub-structures (or subholons) in subsequent stages or waves. These structures may be shared by a few, or many, or all human beings, as determined by reconstructive or *a posteriori* research.

Common terminology: any stable pattern, event, or occasion, in any quadrant, has a "structure" in the general sense, as when we speak of the structure of a cell, or a city, or a solar system, or a meme, or a game of chess. Researchers can identify or elucidate that stable pattern (in any quadrant) by attempting to outline the coherency codes, rules, patterns, autopoietic structures, or simply the general features of the stably dynamic patterns. "Structure" in the narrower sense means those stable patterns found in the interior (subjective and intersubjective) dimensions. As we saw, these interior structures are usually disclosed only by a "third-person of first-person" methodology, a general attempt known as adequate structuralism.

³⁰ Notice that cognition is necessary but not sufficient for all of those developmental lines. All of those lines say, implicitly or explicitly, " *Of what is*, what I want is, or what I need is, or what I value is...." The " *of what is*" means, "of those things that I can cognize," which is why cognition is necessary, not sufficient, for most of the other developmental lines accessed with these types of research tools. This is what got Piaget headed in the wrong direction.

³¹ The adequate structuralist is especially interested in these streams as they unfold over time (in an individual or culture), because many of these streams, especially ones that have been around a while, seem to evidence stable or enduring habits or patterns as they unfold—they are, or soon become, self-organizing and self-regulating Kosmic habits (which builds stability into the Kosmos). Many streams proceed through waves or stages of unfoldment; and many of those waves appear to have a defining pattern—a holistic deep structure or agency—that defines which elements are *internal* to that structure (i.e., structures define the boundaries of an individual or collective holon).

This is true for any structures in any quadrant (e.g., the immune system, autopoietic structures, geopolitical structures, etc.), but "the structuralist" specifically means a researcher who is studying structures as they appear in the UL and LL quadrants—subjective and intersubjective structures.

³² Of course, for Aurobindo, all of those levels are grounded in Satchitananda. Also, Aurobindo's use of "supermind" was quite specific; in a sense, it is the first form of manifestation in a transformed bodymind. Still, the word "supermind" has escaped into popular parlance and taken on a life of its own; I use it as a generalized term for the highest recognizable wave of cognitive development, even if that wave has only appeared in a few and is thus not yet any sort of universal structure or Kosmic habit. Aurobindo's interpretive framework is metaphysical and pre-quadratic, but the data that he studied, using himself as a subject of one, is still suggestive.

³³ The only caveat is that moral development cannot run ahead of cognitive development; the latter is necessary but not sufficient for the former, which still shows that they are indeed relatively independent. See endnote 30.

³⁴ Traditional or metaphysical critics claim that what is lost in the post-metaphysical approach is the notion of the *independence* of levels or planes of existence apart from individuals, an independence that the traditional Great Chain offered with its ontological structures, and that independence allows the postulated ontological planes of existence to have an influence on an individual that cannot be reduced to his or her own individual psychology.

But the post-metaphysical approach has the same functional independence without the discredited ontological baggage. All that is "lost" in the Integral approach is the claim that the higher-than-average levels exist with the same determinedness as the lower-than-average levels, a claim that cannot believably be supported in any event. The *lower*-than-average levels concretely exist as Kosmic habits, already formed and laid down not by involution but by tetra-evolution, and carried in all four quadrants; and therefore their existence, their deep structures, and their stage-nature are indeed trans-individual and not alterable by any individual psyche. The *higher*-than-average realms are available as general *states* and potentials, which are also trans-individual (because the great states of waking/gross, dreaming/subtle, and formless/causal are available to all humans). However, those higher states have not settled into concrete, widespread, universal habits, levels, structures, or stages—not yet, anyway—and thus postulating them as pre-existing ontological structures is not only unwarranted but unnecessary.

Thus, the bulk of the metaphysical baggage of the premodern ontological interpretive framework can be set aside in any postmodern Integral approach without losing the slightest explanatory power. That is one of the essential moves in the creation of an Integral Post-Metaphysics, which at this time is the only metatheory supported by extensive psychological research.

³⁵ This is not to say that there are no involutory givens at all; see [Excerpt A](#). Further, the human at birth has access to the three or four great states and their corresponding energy/bodies (see [Excerpt G](#)), as well as to the Kosmic habits already formed.

³⁶ See endnote 34. The four great states present are at birth as a result of prior evolution, so that even these higher states are not involutory givens. See [Excerpt G](#).

³⁷ If a significant number of actual practitioners of Aurobindo's yoga—i.e., those who practice his specific yoga, not merely use his maps or ideas—develop into the higher intuitive mind, then that development might indeed become a Kosmic habit in that particular lineage stream, and hence be carried forward as a higher stage/structure now available to those who engage the practice. Certain lineage streams—representing a particular series of stages in a particular developmental line in a particular AQAL configuration—have indeed been carried forward for hundreds of years, as witness vipassana, ashthanga yoga, raja yoga, etc. Even still, the temporal aspects of those lines continue to evolve and adapt to current AQAL realities; only the formless or emptiness "aspects" of the lineages do not change.

³⁸ In the past, I have often used "basic levels" as the substrate on which the self-system acts to produce the self-related lines. Since I am here technically separating "basic levels" from any actual existent, what takes their place as the actual substrate are the levels in the cognitive stream (which I often used as vaguely synonymous with basic levels anyway, although they are clearly not the same thing, as I also pointed out.) Thus, it is the specific *identification* of the self-system with the particular levels in the cognitive line (which itself is necessary but not sufficient for the other lines) that generates much of the self-related lines of development. As the self identifies with a particular cognitive level, it generates various exclusivity (and transitional) structures; when it moves to the next level, it disidentifies with that cognitive level, identifies with the new and higher level, and (if healthy) integrates the lower level with the higher. Each of those fulcrums of self development, that is, occurs around a specific level of the cognitive line. Virtually everything I have written about that self-development and its fulcrums remains unchanged (including the

tripartite nature of each fulcrum, with subphases a, b, c & d; the nature of pathology at each of those fulcrums and subphases; the treatment modalities, etc.). The only switch is that the "basic structures" or "basic levels of consciousness" are now used technically as the abstract vertical measure of development, and their concrete place is taken by actual cognitive structures. See endnote 39.

(The term "basic structures" can still be useful as a very generic term meaning a type of sum total of enduring structures in all the various lines. The 7 chakras are a classic example of basic structures in that sense, although AQAL interprets them without the metaphysical accoutrements. All of this is dealt with in a future work about terminology. In the meantime, "basic levels of consciousness" means the abstract levels as outlined in the main text, unless otherwise indicated.)

³⁹ Some structuralists work with 3 or 4 stages in a stream, others work with 7 or 8, others have legitimately highlighted 12 or more enduring waves in a particular stream (i.e., "If you stand right here, and look right there, you will see 12 eddies in that stretch of the River." "By jove, you're right!"). And, of course, some structuralists cover more of the levels or waves in a full spectrum of consciousness, including prepersonal, personal, and transpersonal waves, or prerational, rational, and transrational stages; or subconscious, self-conscious, and superconscious. But as a *stage sequence*, those refer only to *streams*, not to *states*. Transpersonal states can occur at prepersonal stages, a fact that has confused more than one critic outside the hermeneutic circle. If "transpersonal" specifically means post-personal, then it is solely a stage phenomena; if it means simply nonpersonal, spiritual, subtle, or causal, then it can be a state phenomenon present at any stage. AQAL metatheory explicitly makes room for all of those observed phenomena.

Again, because research indicates that the cognitive line is necessary but not sufficient for most of the other lines, I have in the past often used the *actual* levels in the cognitive line as the best representative of the empty or basic levels of consciousness. I did so in *Integral Psychology*, for example; the 16 basic levels are presented in cognitive terms, even though I explained the importance differences. But this continues to thoroughly confuse critics, somewhat understandably, and so, starting with presentations such as this one, I am often going to use strictly neutral terms, such as numbers, letters, "meters," "degrees," or—at some point—perhaps colors. In shorthand, if I use the names of the *actual* levels from any particular line to represent the general levels themselves—e.g., if I use any of the terms or definitions from any actual levels such as formop, conop, postconventional, magic, mythic, SD orange, green, yellow, etc.—it is *only* for convenience. All of those terms are technically correct only when referring to the data in their specific streams.

⁴⁰ *Summary of Levels of Consciousness*

Human beings possess various capacities—such as cognitive, interpersonal, moral, emotional, etc.—which are often called modules or intelligences. If those capacities show *development*, they are usually called developmental lines or streams, and various milestones in those developmental streams are called developmental levels, stages, or waves. Each of those levels/stages/waves has a specific structure, pattern, or agency (which defines the boundary or the "internality" of that stage). The *actual* structures, contours, or patterns of the levels/stages in any line are *specific* to that line (e.g., the deep structure of orange is not the same as the deep structure of formop).

But evidence suggests (and AQAL metatheory postulates) that all of the levels in the various lines are running through the same general morphogenetic gradient of increasing consciousness. Consciousness itself is not a stream alongside other streams, but the space in which the phenomena of the streams arise and manifest. As such, the "basic levels" or "basic waves of consciousness" do not indicate levels of something called consciousness, but *levels of the phenomena* that can arise in consciousness, or in unqualifiable Emptiness, or in the vast spaciousness of I AMness. Thus, there is a sense in which we can say that moral development and cognitive development are at basic level 7, even though, if we specify the actual contours and contents of level-7 cognition and level-7 moral development, they will be wheat and copper.

As a matter of concrete research, there appears to be at least two dozen relatively independent developmental lines, streams, or modules (including Howard Gardner's six or so multiple intelligences): cognitive, musical, kinesthetic, linguistic, moral, mathematical, interpersonal, values, needs, defenses, ego/self, role-taking, perspectives, ideas of the good, action inquiry, spatial-temporal perception, creativity, among others.

Generally speaking, the actual development of the various lines is often quite uneven (as depicted in fig. 4), reflecting the relatively independent nature of the developmental modules themselves (e.g., many people who have 7 pounds of copper have only 2 pounds of wheat). This general phenomena is referred to as "levels and lines."

Development in each line is indicated by the developmental levels, stages, or waves in that line. Those developmental levels or stages are specific to that line and are formulated in the terms of the capacities of that line (e.g., values, cognitive, musical, mathematical, etc.).

In any particular module, once adequate structuralists have identified a class of responses that unfold over time in a *stage* sequence, they generally attempt to formulate the *structure* of each of those stages, which is the internality code for the interior holons that are following the rules, patterns, or regnant nexus of the particular structure. The "internality code" is like the melody of a song—the tune that brings together many notes into a recognizable entity. The various modules are like the different songs in the psyche, and structuralism is an attempt to discover a 3p way to write down the notes, melody, harmony, and patterns of those songs—with the understanding that in order to really know those songs, you must sing them yourself.

The exact number and nature of the developmental levels in a developmental line is somewhat arbitrary, but if formulated adequately, developmental levels or stages are measuring a real and concrete occurrence, namely, the unfoldment of interior holons (in the I or we) as they are studied from the outside (a 3p of 1p), which is why we say that structuralism is the study of the behavior of interior holons over time.

However, in order to compare the degree of development in one line with the degree of development in another line, a "cross-line" scale must be used, otherwise it is apples and oranges (ignoring which, you get a stream absolutism). For AQAL, the cross-line scale is the notion of "basic levels of consciousness" (see fig. 5). The number of basic levels is also somewhat arbitrary (in this presentation we have been using 10 of them), but they, too, are a measurement of something real, which in this case is the general amount or degree of awareness or consciousness in any given developmental line; or, more technically (because

consciousness is not itself a stream or entity or quality of any sort), the basic levels of consciousness are a measure of the paradoxical-sounding "degree of absence," or the "amount" of emptiness, openness, transparency, or spaciousness in which various phenomena can arise. This is why, technically, it is best not to name the basic levels of consciousness but simply use a number or color to refer to them (although pragmatically we are often forced to use a name, still...).

The terms "developmental stage," "developmental level," and "developmental wave" are almost always used to mean the specific concrete stages in a particular developmental line (e.g., the level of formal operational cognition, moral level 5, the multiplistic stage, preconventional waves, etc.), whereas the general cross-line scale is usually referred to as "basic levels of consciousness" or sometimes "basic waves" or "basic structures." Context will determine which is meant, but their important differences are always implied.

⁴⁴ Technically, when aspects of the inside-interiors of an "I" (which are governed by a particular internal agency) enter into networks of mutual exchange with other "I's," those exchanges are internal to a nexus-agency that is often isomorphic to the individual agency. I.e., the agency of the individual "I" and the nexus-agency of the "we" are isomorphic in important (but not all) ways. Each individual holon exists in networks of relationships with similar-deptthed holons, and therefore the agency of the individual holon in the exchange network and the nexus-agency of the exchange network will share many similarities or "isomorphisms." Like exchanges with like, and thus the agency of both are "alike."

E.g., a compound individual (whose interior center of gravity is, say, at a blue wave) will exist in many different types and levels of exchanges with other compound individuals, but the exchanges will be *mutual* and *mutually understood* only when those exchanges are occurring with other holons who are also exchanging blue tokens. In these cases, structuralists will often say that the individual and the group are behaving in "blue" ways, which simply means, in AQAL metatheory, that the probability of finding a certain type of interior holon in an individual and the probability of finding it in the group of which the individual is a member are similar. That is, the probability of finding a holon of type "x" internal to the agency of an I and internal to the nexus-agency of which similar I's are members is essentially the same.

Thus, for example, atoms exist in networks of other atoms. The agency or defining pattern of an atom and the agency or defining pattern of the system of which it is a member are in some ways isomorphic patterns—at the very least, they share the same level of vertical depth or complexity (a group of atoms is *not* on a higher level than atoms, but is simply the collective dimension of atoms—i.e., UR and LR dimensions—individual and social are not different levels but different dimensions of the same level). Cells and atoms cannot exchange cellular tokens, only atomic tokens; and therefore atoms cannot talk to cells at all, not mutually, although cells can "talk down" to atoms and atoms can "look up" to cells, and hence influence each other through asymmetrical influences known generally as upward and downward causation, which in AQAL metatheory refers to the complex relationships between fundamentals and significant.

In technical detail, the surface structures that are inside an interior I and internal to the patterns of the agency of that I, are represented by tokens or signifiers that are exteriorly communicated to another I, who decodes those exterior signifiers and converts

them into interior signifieds. If those interior *signifieds* reconstruct or enact a phenomena similar enough to the original *referent* (the surface structures that were inside-internal to the first I), then "mutual understanding" can occur. In order for that to happen, the original referents must be internal to an agency or code in the sender (or the first I) that is isomorphic to an agency or code in the receiver (or the second I), or else the message cannot be decoded at all. The original referent will not be evoked because there is no way for the signifiers to be translated into appropriate signifieds. It's all Greek to the receiver. But this also means that the networks of exchange—or the nexus-agency—must also be conductive to the patterns of the signifiers, or else the message cannot get through the communicative channel or network.

In short, the pathways of the communicative tokens or signifiers must share a similar-type agency in the sender, the receiver, and the channel. This is basically what structuralists mean when they say an individual and a group are "isomorphic."

⁴² There are also the social systems and patterns of interobjectivity and their nexus-agencies with which individual behavior also must tetra-mesh, which we will return to the next excerpt. Since there is no intersubjectivity without its correlative interobjective dimensions, the examples that I give of cultural nexus-agencies will always have some sort of social-ecological dimensions as well, even though we will be focusing on the former in this excerpt.

⁴³ "Institutional" means sanctioned by a recognized legitimation process of the body politic and embedded in social systems, including, in this case, the Constitution and the sociocultural habits that followed in its wake, a Constitution that itself expressed predominately the moral-stage-5 intentionality of its framers, including a blue-to-orange values structure and a self-sense of conscientious-to-individualistic.

⁴⁴ Where "nation" here means the federal legal nexus-agencies governing both the interactions of all states and the interactions of citizens as *members* of the nation, or those compound individuals whose interactions are internal to the nation; there are also laws governing the interactions of foreigners or aliens, or those inside the nation but external to its membership (i.e., inside its physical boundaries but not inside its culture).

⁴⁵ See *Integral Psychology* for discussion of self-dissonance.

⁴⁶ Which is to say, the internality code of the nexus-agency of the compound network can only cohesively translate a certain degree and type of communicative intersections.

⁴⁷ Again, this is not to imply that any cultural holon can do otherwise, but only that, with the increasing development and evolution of consciousness, the boundaries of the "we" can get larger and larger until all sentient beings are members of a *Kosmic solidarity*. However, even in that ideal case, there are humans who will not develop to the levels of consciousness capable of holding a Kosmic solidarity, and thus, even in an "enlightened society," where all individuals are still begin at square 1 and must evolve through the spectrum of consciousness, there will always be inlaws, outlaws, prelaws, and translaws. Any sort of "ideal society" is not ideal because it has no outlaws, but because it arranges their therapia as humanely as possible given its present level of unfoldment.

⁴⁸ Cultural solidarity is the semantic of intersubjectivity; structural integrity is the syntax of intersubjectivity.

⁴⁹ The only time that individual I's are subsumed into a super-I is when individual holons are actually taken up and incorporated (in their entirety) into a new and higher holon, as when many different atoms are incorporated into one molecule, or many different molecules are incorporated into one cell, or many different cells into one organism. That does not happen, however, when many different organisms come together into an ecosystem, where they are partners, not parts, and members, not cogs, in the social system. Again, Gaia is not a giant critter that contains individual organisms as cells in its single body. Gaia is the harmonious song sung by a choir of organisms, it is not itself a really big organism.

⁵⁰ Although, again, it is not that individual precedes communal, or vice versa, but that they tetra-arise.

⁵¹ This is true for both cultural and social holons. An individual subjective holon (UL) is a *member* of a cultural network, intersubjective holon, or "we" (LL) when its intersections with other subjective holons follow the regnant nexus of the "we" of which they are members. An individual objective holon or organism (UR) is a member of a social network, social system, or interobjective system ("its," LR) when its behavioral (exterior) intersections with other organisms follow the regnant nexus of the system of its of which they are members.

⁵² An organism's behavior (or "it" dimension) is internal to a system of its when the organism's behavioral intersections (and communications) with other organisms are following the regnant nexus of that system, and it is external to the system when they do not. Likewise, a material artifact or "it" is internal to a system when its behavior is following the patterns of the system (as we will see in several examples below).

⁵³ Technically: what is *internal* to any social system (or dynamic system of holistic its) is the sum total of the exteriors (intersections and artifacts) that are the third-person components (elements, parts, links, threads, strands) of the third-person plural network, web, or system, along with its internality codes or defining patterns (regnant nexuses), all of which are third-person dimensions of being-in-the-world. The member organisms are not internal to the system, although their relevant interactions and artifacts are.

⁵⁴ "Interactively" means "intersubjectively" for cultural membership and "interobjectively" for social membership; in other words—and as always—the individuals themselves are not internal to the collective, only their relevant interactions or intersections.

⁵⁵ This is a very important point that we will return to in Excerpt E, where we will see that organisms can be members of different levels of a local ecosystem. What that means is that, in the exterior holarchies of increasing physical complexity, the interobjective behavior (or intersections) of various organisms are holarchical parts of systems at different levels, and thus the organisms themselves are actually members of various levels of interaction (or levels of ecosystems), and the level is determined by the complexity of the interactions and their components. Quick example: a wolf, hunting in a pack, lets out a warning call to the members of the pack. That vocal, physical vibration is part of a physical social system—in this case, the social system of communication among member wolves—and thus those particular wolves have dimensions of their being-in-the-world that are both

inside and internal to that specific social system of wolf hunting. Those physical sounds also fall on several surrounding trees, but have no discernible or significant impact on them, nor are they registered as communicative sounds by the trees, which are therefore not part of (i.e., not members of) the small, local, wolf-pack social system itself. However, the wolves and the trees are participating in exchanges involving biochemical life functions, vegetative physiology, cellular and molecular interactions, and so on—the wolves and trees are members of various local social systems *at those levels*, but not at the level of evolutionary complexity of vocal communication. Thus, the trees are actually *external* to several ecosystems that the wolves are members of. Both the wolves and the trees—and all sentient beings—exist in holarchical levels of ecosystems and social systems (or holarchical levels of relational exchange), based largely on the levels of evolutionary complexity of the organisms themselves (which determine the levels of the interactions with other same-depth holons). This allows us to construct holarchies based on complexity or depth, not merely on size or span (which typical ecoteories do, and which is disastrous). As we will see, as complexity or depth increases, size or span decreases, and thus ecoteories based merely on bigger size are generally regressive.

⁵⁶ That is, the artifact as artifact ceases to exist; the sentient holons composing it—molecules, cells, atoms—thus revert to their own individual self-identifies with their own intentionalities; those holons are not artifacts but real holons, and thus they, unlike artifacts, can become actual *members* in the ecosystem, which happens when their own *intersections* become *internal* to the system. The ecosystem itself has many artifacts as parts of its own material components, such as bird-nests, anthills, lion's lairs, coral reefs, etc., and they remain part of the ecosystem as long as they, like the milk carton, are actually a functional unit in the system; their identity, like the milk carton's, is not intrinsic but extrinsic, or imposed on them by the sentient holons that built them (e.g., the bird that built the bird-nest). Sentient holons, on the other hand, have both intrinsic and extrinsic value (and all of them have Ground value).

⁵⁷ Technically, the individual behavior is Upper Right, not the artifact, although it is common to treat individual artifacts as an "upper right" occasion. An individual interior (subjective agency or intentionality, UL) produces exterior (UR) behavior, some of which produces artifacts, such as spoken and written words, tools, material products, and so on. The UR quadrant technically means the exterior dimension of the individual holon, and that does not include its artifacts per se. The four quadrants are dimensions of an individual sentient holon, and an artifact is not a sentient holon.

However, notice: the UL subjective agency is a member of a LL cultural-we when its intersections with other subjective agencies are internal to that we (i.e., an intersubjective circle); and its UR *physical behaviors* are parts of a LR *social system* when the *intersections* of those behaviors with other organisms in the system are *internal* to that system (i.e., an interobjective system). Because those exterior *intersections* always include some sort of *artifacts* (such as physical signifiers and communicative tokens), then it is acceptable to include artifacts in the LR, because a social holon is composed of the exterior occasions internal to the system, and those include exterior behaviors and exterior artifacts.

This is why it is technically correct to place items such as "agrarian mode of production" in the LR (but only if that mode is actually being inhabited by sentient holons; if not, then, like the milk carton, the agrarian artifacts revert to their individual

holons—molecules, cells, atoms, etc.—that are members of, say, the local ecosystem, but are no longer components of the human social system).

⁵⁸ See the work of Janet Chafetz for insightful discussion of some of this research.

Spiral Dynamics often says that "life conditions" bring forth various memes, but that is not quite right. What actually happens is that a new and higher level of consciousness (a new and higher meme) emerges, and it can conceive and create higher artifacts, which may become part of the LR quadrant of overall "life conditions." It is not life conditions that create the meme, but the meme that literally creates the life conditions.

Once that happens, then the life conditions of the LR can indeed act as a strong pull on individual consciousness. But to say that life conditions elicit memes or activate a certain intelligence is to subscribe to a naive realist epistemology. Memes create life conditions, which in turn inculcate similar memes in others under the influence of the same life conditions created by the original memes. There is not a pre-given world whose conditions elicit consciousness, but consciousness that enacts and constructs various worlds and conditions (which then enter subsequent tetra-enaction).

⁵⁹ By "James Watt" I mean the handful of pioneers in industrial technology, and the communities of learning that implemented them socially.

Of course, because of tetra-evolution, if there was not also a LL development of postconventional/worldcentric morality (the social contract of moral-stage 5), then the abolition of slavery would not have happened, either, because those 50 slave-power units would be used to drive tribal and ethnocentric endeavors. However, because the cognitive levels of ethnocentrism could not have invented the level-5 industrial technology that would create 50-human power societies, it would take the rise of modernity to both implement abolition AND, due to "levels and lines" in the sociograph, allow ethnocentric pockets of modern cultures to use modern technology for ethnocentric ends: hence, Auschwitz, which could never happen in premodern cultures (because they lacked technological capacity) and would never happen in a truly modern culture (operating with worldcentric morality), but could happen only in that hybrid made possible by "levels and lines": higher technology, lower morals. Unfortunately, the critics of modernity blame modernity for exactly the part of that horrifying mix that is not modern, and they eulogize tribal for the part of the mix that is actually the culprit.

⁶⁰ All of those functions are present in all known human communal holons, including tribal, although they are not necessarily differentiated into discrete stations, roles, or institutions; many of them remain fused or predifferentiated.

⁶¹ Once a single person—e.g., James Watt—invented the steam engine, using a very high level-5 cognitive development, almost anybody could use it, no matter what level they happened to be at. If you grow up in a society whose techno-economic mode is, say, level 5, then it is true that that mode will act as a strong force helping bring awareness up to level 5. But in itself, any level-5 artifact is simply a piece of matter that, if you can read the instruction manual, you can use.

⁶² Part of the problem with the word "patriarchal" is that it is impossible to define. It cannot simply mean an asymmetry in sexual relations (because any woman giving birth—which a man cannot do—would be engaged in a patriarchal act). Nor can it mean a society in which "valued goods" go more often to males, because that demands a definition of what the researcher is including as "valued" (e.g., a society in which males have a higher average job salary might also be a society in which women have more access to relational and caring modes of being, and thus focusing only on salary and calling that society "patriarchal" is simply a biased and entirely derogatory judgment). The fact is, "patriarchal" is largely a boomeritis jargon term that is impossible to define in any meaningful sense. Most of what postmodern (green) scholars called the "modern patriarchy" is actually not a product of modernity (orange), nor of industrialization, nor formal rationality—all of which have pejoratively been labeled "patriarchal"—but rather are the products of the previous epoch, the mythic-membership (blue) era, including rigid social hierarchies, the existence of slavery, calcified gender asymmetries, and the concentration of public/productive wealth in male hands. Virtually all of those factors—blamed on "patriarchal" modernity—were actually undercut and dissolved by "patriarchal" modernity. In any meaningful sense, the Western Enlightenment marked the beginning of the end of patriarchy, not its height.

Likewise, what postmodernity calls the "other of reason" is actually the "other of myth." But these deep confusions are part and parcel of boomeritis, and the chance of reversing them among green-meme scholars is virtually nil, but I point it out for what it's worth. See *Boomeritis* for a further discussion of these topics.

⁶³ What about two scales used most often: male/female asymmetry and spirituality? The former is the focus of much culture wars, and thus even-handed scholarship is hard to come by. Janet Chafetz deals with these issues as fairly as any scholar I am aware of, and she finds that in most quality of life scales for females, the modern industrial societies score as high, or higher, than any previous societal types.

As for spirituality, there are some cultures, such as the Tibetan, where not only higher states but higher stages of consciousness were fairly common, or at least were officially sanctioned for monks and practitioners (higher stages were legitimate for that societal holon). Modern and postmodern societies, by contrast, appear to score lower on that scale.

But that is not quite accurate. The idea is not whether a larger percentage of individuals in that traditionalist society were practicing higher levels of consciousness compared to the percentage in a postmodern society, but whether the structures (or regnant nexuses) of a postmodern society allow those types of practices to occur, or whether they possess what Foucault called exclusionary principles that outlaw those practices. And the answer is, postmodern societies do indeed fully allow those spiritual practices in groups of individuals who so choose to pursue them. On the other hand, the center of gravity of the traditionalist societies would rarely allow modern and postmodern gender relations, for example; nor democratic representation; nor public education for women. In other words, the exclusionary principles of such "spiritual" cultures actually score significantly worse than those in postmodern cultures.

Thus, we can indeed admire the profound advances made in a particular line of development by certain premodern cultures, but only if set in a balanced sociograph that gives, as it were, the overall story.

Excerpt G: Toward A Comprehensive Theory of Subtle Energies

Part I. Introduction: From the Great Chain of Being to Postmodernism in Three Easy Steps

The following is an excerpt from the first draft of volume 2 of the Kosmos trilogy, tentatively titled *Kosmic Karma* (volume 1 of that trilogy was *Sex, Ecology, Spirituality*). This excerpt suggests a coherent and comprehensive theory of the many approaches to subtle energies, their origin, nature, and development. This particular excerpt comes toward the end of the volume, which means that somebody reading this excerpt will not have the benefit (or the torture) of having read the first part of the book. I will therefore present a brief introduction, followed by an integral approach to subtle energies.

The first two excerpts from *Kosmic Karma* ("An Integral Age at the Leading Edge" and "The Many Ways We Touch") can be found on this site; they explain the general approach itself. "**AQAL**" (pronounced *ah-qui*) is short for "all quadrants, all levels, all lines, all states, all types," which is the metatheory of the integral approach, and which will be explained as we go along.

Following the background Introduction (Part I), I will outline an "Integral Theory of Subtle Energies" (Part II), and end with a comparison with other theorists (Part IV).

Overview

Before we look at what modern science has brought to the picture of subtle energies, let's look at what the great wisdom traditions have to tell us. We will then attempt to bring both of them together in an integral theory of subtle energies.

The traditional "Great Chain of Being" is usually given as something like: **matter, body, mind, soul, and spirit**. In the Vedanta, for example, these are, respectively, the 5 sheaths or levels of Spirit: *annamayakosha* (the sheath or level made of physical food), the *pranamayakosha* (the level made of élan vital), the *manomayakosha* (the level made of mind), the *vijnanamayakosha* (the level made of higher mind or soul), and *anandamayakosha* (the level made of transcendental bliss or causal spirit. Vedanta, of course, adds *turiya*, or the transcendental ever-present Self, and *turiyatita*, or the nondual, ever-present, unqualifiable Spirit-as-such, but the simpler five-level scheme will work for our introductory purposes. We will return to the more "complete" version later.)

This five-level Great Chain of Being can be represented schematically as in figure 1. Although we have to be very careful with cross-cultural comparisons, interpretive schemes similar to this Great Chain or "Great Nest of Being" can be found in most of the wisdom traditions of the "premodern" world, as indicated in figures 2 and 3, which are diagrams used by Huston Smith to indicate the general similarities (or family resemblances) among these traditions.

With reference to figure 1, notice that the Great Chain, as conceived by its proponents (from Plotinus to Aurobindo), is indeed more of a Great Nest—or what is often called a "holarchy"—because each senior level goes beyond its junior levels but envelops them (or "nests" them)—what Plotinus called "a development that is envelopment." Each higher level, however, also radically transcends its juniors and can neither be reduced to its juniors nor explained by them. This is indicated in figure 1 as (A), (A + B), (A + B + C), and so on, which means that each senior level contains elements or qualities that are emergent and nonreducible.

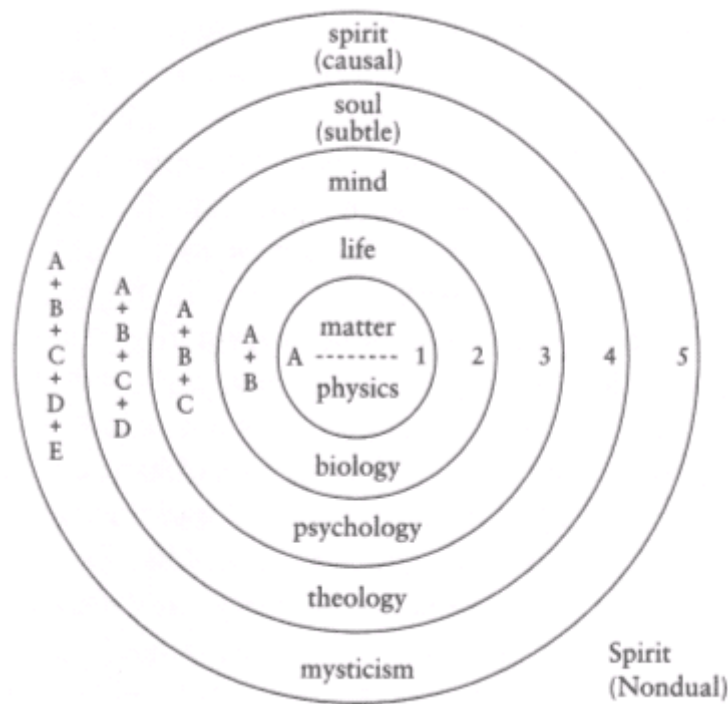


Figure 1. *The Traditional Great Chain of Being*

For example, when life (A + B) emerges "out of" matter (A), it contains certain qualities (such as sexual reproduction, interior emotions, autopoiesis, élan vital, etc.—all represented by "B") that cannot be accounted for in strictly the material terms of "A." Likewise, when

mind ("A + B + C") emerges out of life, mind contains emergent characteristics ("C") that cannot be reduced to, nor explained by, life and matter alone. When soul ("A + B + C + D") emerges, it transcends mind and life and body. Evolution, then, is this "unfolding" of Spirit from matter to body to mind to soul to Spirit itself, or the realization of the absolute Spirit that was the Goal and Ground of the entire sequence.



Figure 2. *The Great Chain in Various Wisdom Traditions*, compiled by Huston Smith (graphic layout courtesy of Brad Reynolds).

[click to enlarge](#)

The best introduction to this traditional notion remains Schumacher's classic *A Guide for the Perplexed*, a title borrowed from Maimonides's great exposition on the same topic. The general idea is of a great holarchy of being and knowing, with the levels of reality in the "outer" world reflected in the levels of self (or levels of "interior" knowing and being), which is particularly suggested by figure 3.

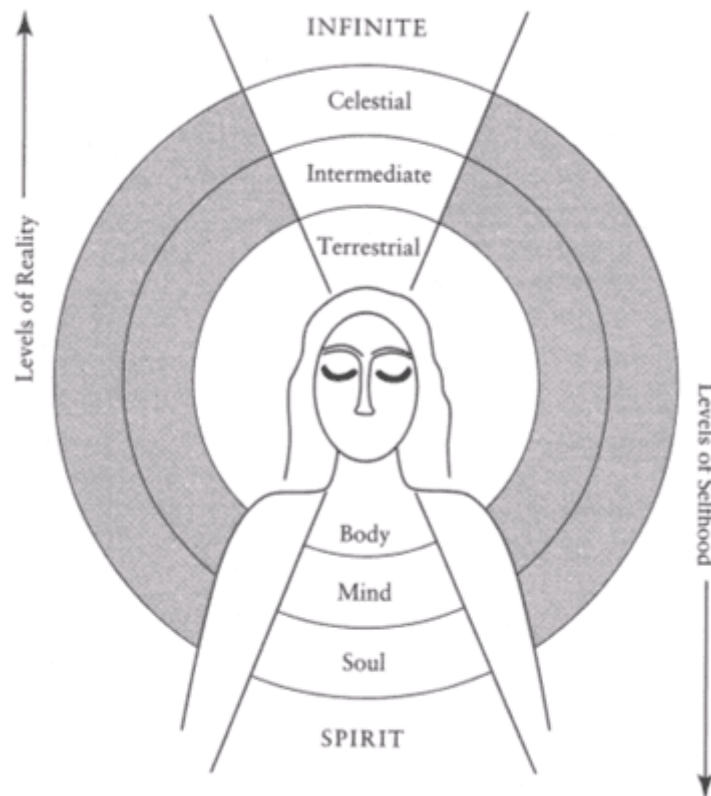


Figure 3. *"As Above, So Below"* (from Huston Smith, *Forgotten Truth*; reprinted with permission.)

But, according to the traditions, this entire process of *evolution* or "un-folding" could never occur without a prior process of *involution* or "in-folding." Not only can the higher not be explained in terms of the lower, and not only does the higher not actually emerge "out of" the lower, but the reverse of both of those is true, according to the traditions. That is, the lower dimensions or levels are actually sediments or deposits of the higher dimensions, and they find their meaning because of the higher dimensions of which they are a stepped-down or diluted version. This sedimentation process is called "**involution**" or "**emanation**." According to the traditions, before evolution or the unfolding of Spirit can occur, involution or the infolding of Spirit must occur: the higher successively steps down into the lower. Thus, the higher levels appear to emerge "out of" the lower levels during evolution—for example, life appears to emerge out of matter—because, and only because, they were first deposited there by involution. You cannot get the higher out of the lower unless the higher were already there, in potential—sleeping, as it were—waiting to emerge. The "miracle of emergence" is simply Spirit's creative play in the fields of its own manifestation.

Thus, for the traditions, the great cosmic game begins when Spirit throws itself outward, in sport and play (*lila, kenosis*), to create a manifest universe. Spirit "loses" itself, "forgets" itself, takes on a magical façade of manyness (*maya*) in order to have a grand game of hide-and-seek with itself. Spirit first throws itself outward to create soul, which is a stepped-down and diluted reflection of Spirit; soul then steps down into mind, a paler reflection yet of Spirit's radiant glory; mind then steps down into life, and life steps down into matter, which is the densest, lowest, least conscious form of Spirit. We might represent this as: Spirit-as-spirit steps down into Spirit-as-soul, which steps down into Spirit-as-mind, which steps down into Spirit-as-body, which steps down into Spirit-as-matter. These levels in the Great Nest are all *forms of Spirit*, but the forms become less and less conscious, less and less aware of their Source and Suchness, less and less alive to their ever-present Ground, even though they are all nevertheless nothing but Spirit-at-play.

If we can represent the major emergent stages in evolution as (A), (A + B), (A + B + C), and so on—where the addition signs mean that something is emerging or being *added* to manifestation—then we could represent involution as the prior *subtraction* process: Spirit starts out full and complete, with all of manifestation contained as potential in itself, which we can represent in brackets: [A + B + C + D + E]. Spirit first steps down into manifestation—and begins to "lose" itself in manifestation—by shedding its pure spiritual nature and assuming a manifest, finite, limited form—namely, the *soul* [A + B + C + D]. The soul has now forgotten "E," or its radical identity with and as Spirit, and, in the ensuing confusion and angst, the soul flees this terror by stepping down into mind [A + B + C], which has forgotten "D," its soul radiance; and mind flees into life, forgetting "C," or its intelligence; and finally life sheds even its vegetative vitality "B" and appears as inert, insentient, lifeless matter, "A"—at which point something like the Big Bang occurs, whereupon matter blows into concrete existence and it appears that in the entire manifest world, there exists nothing but insentient, dead, lifeless matter.

But this matter is curiously frisky, is it not? It doesn't just seem to lie about, on unemployment insurance, watching TV. This matter astonishingly begins to wind itself up: "order out of chaos" is what complexity physics calls it—or dissipative structures, or self-organization, or dynamic becoming. But the traditionalists were more straightforward about it: "God does not remain petrified and dead; the very stones cry out and raise themselves to Spirit," as Hegel put it.

In other words, according to the traditions, once involution has occurred, then evolution begins or can begin, moving from (A) to (A + B) to (A + B + C), and so on, with each major

emergent step being but an unfolding or remembering of the higher dimensions that were secretly infolded or sedimented in the lower during involution. That which was dis-membered, fragmented, and forgotten during involution is re-membered, reunited, made whole, and realized during evolution. Hence, the doctrine of *anamnesis*, or Platonic and Vedantic "remembrance," so common in the traditions: if involution is a forgetting of who you are, evolution is a remembering of who and what you are: *tat tvam asi*: you are That. *Satori*, *metanoia*, *moksha*, and *wu* are some of the classic names for this realization.

1. Step One

As beautiful and brilliant as that interpretive scheme is, it is not without its problems. It is not so much that the scheme itself is wrong, as that the modern and postmodern world has added several profound insights that need to be added or incorporated if we want a more integral or comprehensive view. This is what is meant by "from the Great Chain to postmodernism in three easy steps."

The Problem

The Great Nest, involution and evolution, dimension-levels of being and knowing: those were some of the profound contributions of the great saints and sages of the premodern world, and can indeed be found in everything from the *Enneads* of Plotinus to the *Lankavatara Sutra* to *The Life Divine* of Aurobindo, all expressions of the great metaphysical systems.

But there is one item we should perhaps keep in mind as we moderns attempt to assess those ideas: the great metaphysical systems were, in the last analysis, interpretive frameworks that the sages gave to their spiritual experiences. These schemes, such as the Great Chain, were *interpretations* of living *experiences*—they were not some sort of fixed, rigid, ontological grids that are true for all eternity. If, in the following, I question the adequacy of some of these interpretations, I am not at all questioning the authenticity of the experiences or realizations of these great sages. I am simply suggesting that, as evolution itself continues to move forward, new horizons can be used to recontextualize and reframe these experiences in interpretive meshworks that are more adequate in the light of modern and postmodern contributions, so that the net result is something of an integration of the very best of premodern, modern, and postmodern forms of Spirit's own unfolding.

Toward that end, I will suggest three central difficulties with the interpretive frameworks of the great metaphysical systems, as well as three suggested remedies. In my

opinion, we want to keep as much as possible of the great traditional systems while jettisoning their unnecessary metaphysical interpretations, interpretations that not only are *not necessary* to explain the same set of data, but interpretations that *guarantee* that spirituality will not get a fair hearing in the court of modern and postmodern thought.

The first difficulty can be seen with this example. If you look at any of the figures representing traditional metaphysics (figs. 1, 2, 3), notice that all of the levels higher than matter are indeed *meta*-physical, which means beyond physics or beyond matter. The material level includes, for example, the human brain as a complex material entity. This means, according to the metaphysical systems, that the feelings of a worm (which are level 2) are on a higher level of reality than the human brain (which is level 1).

Something is clearly not quite right with that scheme. Part of the problem is that the relation of human consciousness to human neurophysiology is something that is *not obvious* (and not even available) to introspective phenomenology (i.e., to meditation or contemplation), which means that items such as dopamine, serotonin, synaptic pathways, the Krebs's cycle, hypothalamic regulation, and so on, were not generally available to the ancients. Again, this does not mean that their spiritual realization was flawed or inadequate, but simply that they did not have the advantage of some of the finite facts that modern science has discovered. Were Plotinus alive today, you can bet that several chapters of the *Enneads* would be devoted to brain neurophysiology and its relation to spirit. Were Shankara alive today, his commentaries on the *Brahma Sutras* would no doubt have extensive discussions on the relation of the *nadis* to neurotransmitters.

Suggested Solution

What might Plotinus or Shankara have concluded about the relation of spiritual realities to material realities such as the brain? I believe they would have agreed to the following; but in any event, here is suggestion #1:

In the manifest world, what we call "matter" is not the lowest rung in the great spectrum of existence, but the *exterior form* of *every* rung in the great spectrum. Matter is not lower with consciousness higher, but matter and consciousness are the exterior and interior of every occasion.

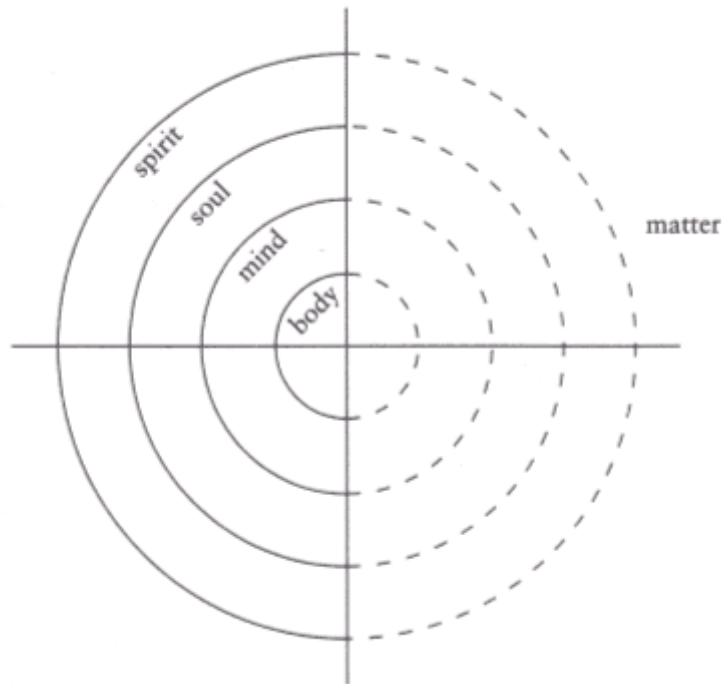


Figure 4. *Step One:* Matter Is Not the "Bottom" of All Levels but the "Exterior" of All Levels.

This can be schematically represented as shown in figure 4, and in more detail in figure 5. The basic move here is to take what appears as "matter" off of the bottom rung of existence (with all the other levels being higher and "meta"-physical) and instead make it the exterior form of all of the other levels. The traditions always understood that the levels "higher" than matter were "invisible" to the ordinary senses, and the same is true with our reformulation: namely, all the "interior" dimensions (feelings, mutual understanding, compassion, awareness, consciousness, etc.) are invisible to the exterior senses; but we can do so without unnecessary "metaphysical" interpretations. (I know, what about reincarnation? Hang on a minute....)

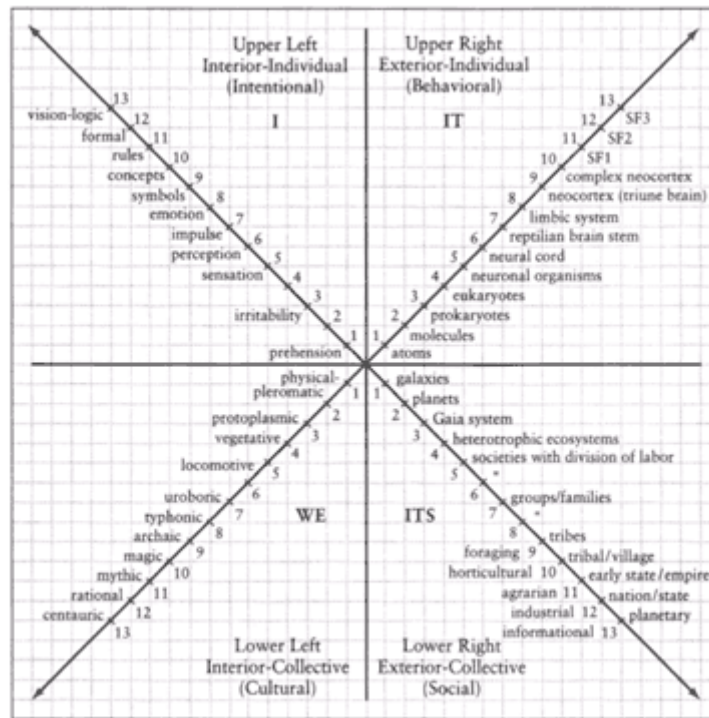


Figure 5. *The Four Quadrants.*

[click to enlarge](#)

For the moment, we are confining our attention to the two upper quadrants. In the Upper-Right quadrant, we can see the evolution of exterior or "material" or "physical" forms, as disclosed by modern science. These exterior forms include, in order of increasing evolutionary complexity, items such as: atoms, molecules, early or prokaryotic cells, true or eukaryotic cells, organisms with a neural net, organisms with a neural cord (e.g., shrimp), a reptilian brain stem (e.g., lizard), a limbic system (e.g., horse), a neocortex or triune brain (e.g., humans, with several higher "structure-functions" also listed).

Those are all "exterior" or "material" forms, in that you can see them in the exterior, sensorimotor world. But each of those material forms of *increasing complexity* has, as an *interior* correlate, a level of *increasing consciousness*. Thus (following Whitehead): atoms, whose exterior forms are physical entities such as neutrons, protons, and electrons, have an interior of prebension or proto-feelings (proto-awareness); neuronal organisms possess interior sensations; organisms with neural cords have perception; the emergence of animals with a reptilian brain stem sees the emergence of interior impulses and instincts; an exterior limbic system emerges with interior emotions; a triune brain is the exterior or material form of an interior consciousness that can contain, among many other things,

formal operational cognition, postconventional morality, vision-logic, linguistic capacities, and so on. (You can see some of these correlations between the Upper Right and the Upper Left in fig. 5.)

In other words, matter is not on the bottom rung of that evolutionary spiral, but is rather the *exterior* form of an evolution whose *interiors* contain correlative levels of feelings, awareness, consciousness, and so forth. AQAL metatheory handles this by saying that every mind has a body, or every state of consciousness has a corresponding signature state of matter-energy, or every interior prehension has an exterior form—in short, every occasion in the Upper-Left quadrant has a correlate in the Upper-Right quadrant, and vice versa. It is not merely that higher levels (of life and mind and soul) imprint matter or leave footprints in matter (which itself remains on the lowest level), but that what we call matter is the exterior form of each of those interior levels (as suggested in figs. 4 and 5).

Thus, what the premodern sages took to be META-physical realities are in many cases INTRA-physical realities: they are not above matter, nor beyond nature, nor meta-physical, nor super-natural: they are not above nature but within nature, not beyond matter but interior to it.

There is simply no way a premodern saint, in deep meditation on the nature of the soul, would or could know that his or her brain-wave patterns were settling into theta-alpha states; no way to know that serotonin was increasing, neural lactic acid was decreasing, cellular oxygen requirements were significantly diminishing, and hemispheric lateralization was occurring. All of the interior revelations of the soul therefore seemed and felt as if they were not physical, not material, not connected to nature at all, not a part of the fabric of material manifestation: they were meta-physical in every way.

As we will see, there are some aspects of the higher dimensions that might indeed be truly meta-physical; but the first thing we should note is that a great deal of what premodernity took to be meta-physical is in fact intra-physical, not above nature but within nature. This is the first step in moving from metaphysics to integral post-metaphysics.

2. Step Two

The Problem

Step #1 involves adding, to the profound wisdom of the *premodern* traditions, the invaluable contributions of *modern* science. Step #2 involves the further addition of the

important contributions of Spirit's *postmodern* turn.

These contributions are summarized in the lower two quadrants of figure 5. The upper quadrants represent an **individual** being; the lower quadrants represent a group, collective, or **system** of individual beings. The Left-Hand quadrants represent the **interiors** of an individual or group; and the Right-Hand quadrants represent the **exteriors** of an individual or group. Thus, the four quadrants are the inside and outside of the individual and the collective. (Again, please forgive these shortcuts in explanation. See, e.g., *The Marriage of Sense and Soul—Integrating Science and Religion*, for a fuller discussion.)

The important point with reference to postmodernity is simply this: just as the metaphysical interpretations that the ancients gave their authentic spiritual experiences could not take advantage of modern scientific discoveries, so they could not take advantage of the profound disclosures of postmodernism, ethnomethodology, cultural contextualism, the sociology of knowledge, and so on. All of those, taken together, deliver a devastating indictment: much of what the ancient sages took as metaphysical absolutes are actually culturally molded and conditioned.

Suggested Solution

This does not mean that there are no cross-cultural truths or universals. It simply means that identifying them has to be done with much more care than metaphysics imagined; and that much of this identifying has to be done with research methodology, not speculative metaphysics. (See [Excerpt C](#), posted on wilber.shambhala.com.)

The postmodern contribution to the discussion can be summarized by saying that every individual is nestled in systems of *cultural* and *social* networks, networks that have a profound influence on the knowing and being of individuals themselves. These networks are the Lower-Left (cultural) and Lower-Right (social) quadrants in figure 5. The LR quadrant represents **social systems** —the *collective systems* or *collective exteriors* of individual organisms, exteriors that can be seen in the exterior or sensorimotor world (recall that all Right-Hand quadrants can be seen "out there" because they are "material" or "exterior"). These exterior systems include items such as ecosystems, geopolitical systems, modes of techno-economic production (foraging, horticultural, informational, etc.), and all of the visible, exterior, concrete aspects of collectives or systems. Note again that, for the metaphysical traditions, all of these "material systems" would be on the lowest rung of existence, whereas, for integral post-metaphysics, they are simply the collective exterior

dimensions of the "higher" (now *interior*) dimensions. The Lower Right is especially "Nature" that the higher dimensions are now within, not above.

The LL or cultural quadrant represents all the *interiors of groups* or collectives, interiors that (like all Left-Hand quadrants) cannot be seen "out there," interiors such as group values, identities, worldviews, cultural beliefs, background contexts, and so on. *Systems theory* focuses on the Lower-Right quadrant, and *postmodern poststructuralism* focuses on the Lower-Left quadrant—representing the exteriors and interiors of the collective.

Systems theory in its many forms emphasizes the fact that every individual organism is inseparably interconnected with its environment in dynamic webs of relationships and ecosystems, *all of which can be seen "out there"*—which again shows that "matter" is not the lowest level of being but simply the exterior form of all interior levels of being (in this case, the *exterior* form of the collective or *communal system*).

Of course, nothing in systems theory or ecology deals with interior states of beauty, satori, samadhi, mutual understanding, values, worldviews, and so forth, because all of those are indeed interior (and therefore inaccessible with ecology or systems theory). Attempting to reduce all realities to one quadrant, as systems theory often does (e.g., Fritjof Capra), is known as *quadrant absolutism*, and is something an integral methodological pluralism attempts to avoid.

Postmodernism, on the other hand, is known for focusing on those interior or cultural aspects of an individual's being-in-the-world, where it emphasizes that much of what any society takes to be "given," "true," and "absolute" is in fact culturally molded, conditioned, and relative. That postmodernism itself is often caught in its own quadrant absolutism (where it tries to reduce everything to cultural constructions in the LL) should not detract from the important truths that it has contributed—all of which we summarize by saying that every occasion has a Lower-Left quadrant or dimension.

The four quadrants, then, represent four inseparable dimensions of any individual's being-in-the-world. These dimensions are so fundamental that every major natural language contains them as first-person, second-person, and third-person pronouns, which can be summarized as I, we, it, and its. The **UL** is "I," or the interior feelings or awareness of any individual sentient being (atoms to ants to apes). The **UR** is "it," or the exterior form of a sentient being (i.e., its matter and energy—which includes, as we will soon see, subtle

energy). The **LR** is the exterior form of a group, collective, or system of sentient beings or individuals. And the **LL** the interior or collective consciousness, collective values, intersubjective backgrounds, cultural contexts, and so on. Again: the interior and the exterior of the individual and the collective.

I have included one more diagram, which is the four quadrants narrowed to some of their forms as they appear in humans (see fig. 6).

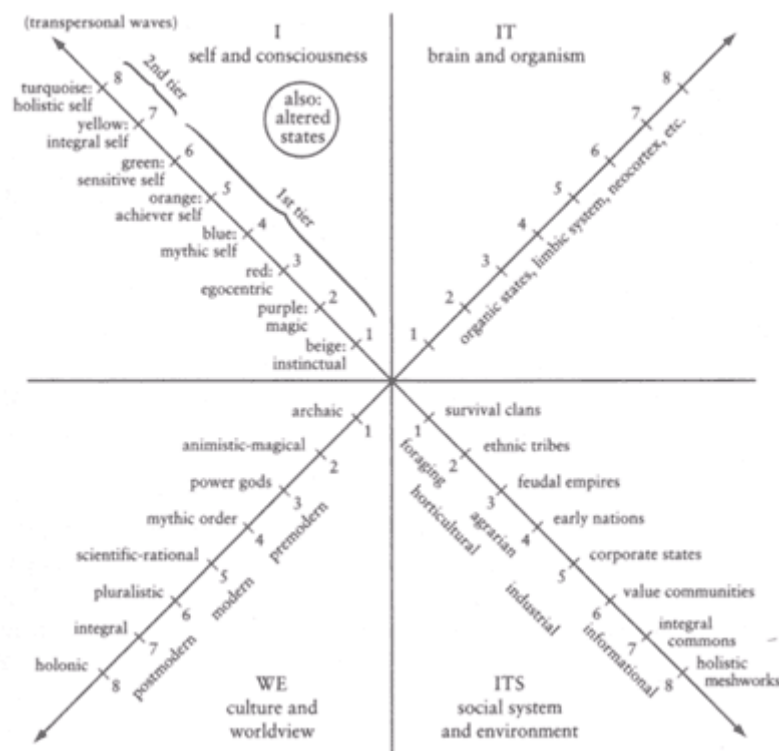


Figure 6. *Some Aspects of the Four Quadrants as They Appear in Humans.*

[click to enlarge](#)

I am not going to make a long drawn-out argument for this, but simply state my own opinion in the strongest way: any premodern spirituality that does not come to terms with both modernity and postmodernity has no chance of survival in tomorrow's world. One way to effect this integration is by using AQAL ("all quadrants, all levels"), which combines the enduring contributions of premodern, modern, and postmodern. The "**all levels**" part refers to the great spectrum of being and knowing first interpreted so brilliantly by the great premodern sages—matter to body to mind to soul to spirit (we will return to these levels in a moment). The "**all quadrants**" part refers to the refinements brought by modernity (namely, matter is not on the bottom of the rung but on the exterior of the rungs) and by postmodernity (namely, every individual is set in cultural and social contexts).

Adopting something like an AQAL framework is the major second step in moving from metaphysics to integral post-metaphysics.

3. Step Three

The Problem

Here we begin to address the role and nature of energy—gross energy, subtle energy, and causal energy. I have already suggested that mass and energy are aspects of the UR-dimension of every individual being—that is, they represent some of the *exterior forms* of every individual (and every system, as we will see).

The problem here might be stated as follows. Given (1) the premodern lack of clarity about the role of matter, and (2) the fact that the ancients therefore pictured subtle energies as fundamentally *meta*-physical or super-natural; but given (3) the modern understanding of matter as not bottom but exterior, then (4) how can we re-interpret in a more adequate fashion the relation of subtle energies to gross material forms?

Put simply, because matter is not the bottom of all levels but the exterior of all levels, where does subtle energy fit into this scheme? In the premodern traditions, subtle energy or "prana" was usually depicted as the second level in the Great Chain (e.g., pranamayakosha): it was a level of etheric or astral energy "above" physical matter and energy. But if matter itself is re-interpreted, how can subtle energy likewise be reinterpreted to keep pace with modern and postmodern revelations of Spirit's own unfolding?

Suggested Solution

The suggested solution in this case comes in the form of three hypotheses, two of which we have seen already, and the third of which deals directly with this issue.

#1. *Increasing evolution brings increasing complexity of gross form.* In the Upper Right, for example, we find quarks to protons to atoms to molecules to cells to complex organisms. This increase in complexity of form (via such processes as differentiation and integration) has long been noted by evolutionary biologists. Ervin Laszlo: "Thus, while a new level of organization means a simplification of system function, and of the corresponding system structure, it also means the initiation of a process of progressive structural and functional complexification." I think this "complexification" is fairly obvious and needn't detain us.

#2. *Increasing complexity of form (in the UR) is correlated with increasing interior consciousness (in the UL).* This was Teilhard de Chardin's "law of complexity and consciousness"—namely, the more of the former, the more of the latter. As we might put it more precisely, the greater the degree of exterior complexity of material form, the greater the degree of interior consciousness that can be enacted within that form (i.e., correlation of UR and UL).

#3. Further—and this is the connecting hypothesis— *increasing complexity of gross form is correlated with increasingly subtlety of energies.* As evolution proceeds to more and more complex gross forms, the increasing degree of gross complexity is accompanied by subtler and subtler corresponding (or signature) energy patterns. Since we are at this point focusing on individual beings, we have this: increasing evolution brings increasing *complexity of gross form* (in the UR), which is correlated with an *increasing degree of consciousness* (in the UL), and, in the UR itself, a *subtilization of corresponding energies.* Thus, instead of interpreting higher levels as being essentially divorced from gross matter or gross form, the complexification of gross form is the vehicle of manifestation for both subtler energies and greater consciousness. ¹

If those connecting links hold, that would be the third major step in the move from premodern metaphysics to integral post-metaphysics, a move that, I believe, retains the enduring truths of the great metaphysical traditions but without what appears to be their outmoded interpretative frameworks. But that brings us to the end of this brief introduction and to the beginning of the main discussion of an integral theory of subtle energies.

Part II. An Integral Theory of Subtle Energies

The Spectrum of Subtle Energies

As usual, let's first touch bases with the wisdom traditions, then see how their profound insights might be updated with AQAL.

Common to many traditions is the idea that, in addition to a spectrum of consciousness, there is a spectrum of energy. One such spectrum runs from **gross** physical energy, to **etheric** energy, to **astral** energy, to **psychic** energy, to **causal** energy. Without, at this point, arguing the details, let's simply accept that as a type of subtle-energy spectrum that might exist.

In a general sense (which we will refine as we go along), these 5 levels of energy are essentially correlated with the 5 levels of consciousness (e.g., as presented in fig. 1). According to the traditions, these energies are not the same as consciousness; consciousness cannot be reduced to these energies; nor can these energies be reduced to consciousness. Rather, these levels of energy accompany and support their correlative levels of consciousness (so that a gross energy is the support of gross consciousness, a subtle energy is the support of subtle consciousness, a causal energy is the support of causal consciousness, and so on).

You could represent the energy spectrum very much as in, say, figure 2 (physical energy, vital energy, mental energy, soul energy). *Every* level of both consciousness and energy higher than the lowest level (or "matter") was completely *trans-material* (metaphysical, supernatural). These energies were said to form concentric spheres of increasing expanse, but they are themselves, in every essential way, *non-gross-material* (or ontologically pre-existing and separable from matter).

The essential points of that formulation can still be true, and are true, I believe. But with the naturalistic turn in the AQAL matrix's self-understanding, we can recognize that many of the items that the premodern traditions believed were entirely trans-material or meta-physical are actually correlated with complexifications of matter, not a mere transcendence of matter.

We suggested that this naturalization of metaphysical occasions has three important components: complexity of gross form (in the UR) is correlated with an increasing degree of consciousness (in the UL), and, in the UR itself, a subtilization of corresponding energies. We can depict this, somewhat crudely, as in figure 7.

In this figure, we see that the energy fields thought to be hovering metaphysically beyond matter actually emerge in intimate correlation with complexifications of matter. These subtle fields cannot be reduced to matter, but neither are they ontologically disconnected from matter altogether. The ghost disconnected from the machine is actually intimately correlated with the degree of complexity of the machine. Every mind has its body. Subtler, more sophisticated mind simply means subtler, more sophisticated body. As we will soon see, the traditions (particularly Vedanta and Vajrayana) had a very profound understanding of the relation of gross, subtle, and casual consciousness with gross, subtle, and causal bodies—but they did not fully grasp connecting hypothesis #3 (namely, the relation of *all of that* to the *complexifications of gross matter*).

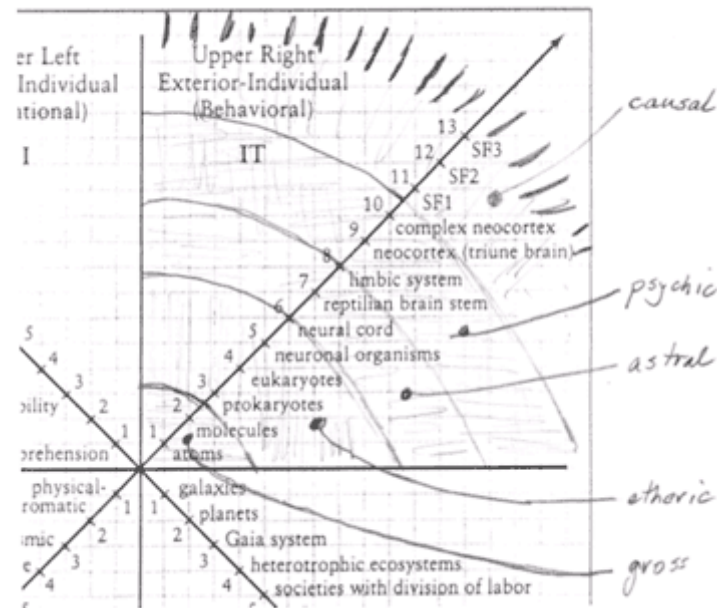


Figure 7. *Complexification of Gross Form Is Accompanied by Subtler Energies.*

[click to enlarge](#)

The missing, connecting link is suggested in figure 7. In this figure, we simply assume the existence of the energy spectrum as given by the traditions (physical, etheric, astral, psychic, etc.), and then do something the traditions themselves could not do: take advantage of modern science and correlate the emergence of these subtle fields with the evolutionary record, and thus track the correlation of subtle energies with complexities of gross forms. Here is a brief elaboration of what we find (as summarized in figure 7):

The earliest forms of evolution—such as quarks, electrons, protons, atoms, and molecules—are accompanied by the four, major, gross energy-forces: **electromagnetic, gravitational, strong** and **weak nuclear**. It is common to refer to these as "physical" energies or "gross" energies, and that is fine, as long as we remember that these "physical" or "material" energies are not the whole of matter-energy, but simply the lowest levels of matter-energy (i.e., the lowest levels of mass-energy in the UR quadrant). Generally speaking, gross energies surround their associated material bodies in various sorts of fields; the energy itself, in its typical form, propagates as a wave/particle event.

With the emergence, during evolution, of the complex material forms that we call "life" (starting with viruses and prokaryotes), a more subtle energy—often called "etheric"—emerges. As indicated, these etheric energy fields are said to surround the

physical energy fields in a holonic fashion (i.e., as spheres of increasing expanse).

Note: in AQAL metatheory, the manifest Kosmos is composed of holons in various perspectives. A **holon** is a **whole/part**—or a *whole* that is *simultaneously* a *part* of other wholes—e.g., a whole atom is part of a whole molecule, which is part of a whole cell, which is part of a whole organism, etc. Individual holons, all the way down—atoms, quarks, fermions—possess a spark of sentience or prehension, so that all individual holons are sentient beings. All individual holons are also what Whitehead called " **compound individuals** ," or individuals compounded of junior individuals: a cell is a compound individual, compounded of molecules, which are compound individuals compounded of atoms, which are compound individuals compounded of....

When any occasion (or holon) is looked at in a *first-person stance* (**as an "I"** or sentient being), then we find the types of phenomena listed in the **UL quadrant** (such as prehension, feeling, impulses, awareness, consciousness, etc.) When that *same holon* is looked in a *third-person* or objective fashion (**as an "it"**), then we find the types of phenomena listed in the **UR quadrant** (such as a holon's mass, morphic form, and energy, all of which can be described in third-person or "it" terms, unlike the UL, which can only be described in "I" terms). We are at this point tracing the evolution of holons by looking at their exterior forms of matter and energy (i.e., events in the UR quadrant) as they emerged in the course of evolution.

The general stages of this evolutionary emergence are suggested in figure 7 with regard to their UR forms. When a holon is looked at in a third-person or objective stance, we find that material bodies—such as atoms, molecules, cells—are surrounded by energy fields which are, by connecting hypothesis #3, *correlated with increasing degrees of complexity of gross material form*. Each of these energy fields—physical, astral, etheric, etc.—surround and envelop their junior fields just as their associated material forms surround and envelop their junior forms (e.g., a cell envelops molecules, which envelop atoms, etc.). Thus, the compound individuals and their associated energy fields are both "holonic." We will return to these points as we proceed.

As evolution continues to produce a complexification of gross form, types of life emerge that begin to interpret environmental stimuli in very sophisticated ways, using organ systems such as a neural net and a reptilian brain stem. With the emergence of a brain stem and a paleomammalian limbic system, an even subtler energy—called "astral"—also begins to emerge. "Astral" can mean many things, but it particularly means a powerful *emotional*

energy field—subtler than physical and etheric—that pervades the living organism (e.g., running through the acupuncture meridians) and also extends beyond it, enveloping the physical and astral fields in a holonic expansion. (We will see these holonic energy fields when we come to a Burr diagram, below.)

But, again, it is not that these energy fields are radically meta-physical, because if they were, then all of these fields (because they would not in any way be bound to physical objects), could and would be surrounding all physical objects, whereas in fact, these fields only emerge with (and surround) material objects *of a corresponding degree of complexity*. A rock does not have an emotional field; a worm does not have a mental field, and so on. Taking advantage of the modern (or naturalistic) turn allows us to anchor these fields in nature without reducing them to nature. A natural history of these energy fields shows that they emerge in correlation with the degree of complexity of gross form, and both of them together (the form and its corresponding energy) are the UR correlates (or the observable exteriors) of the UL increase in degrees of consciousness. The forms and energies can be seen in third-person perspective (they are the "it" components, or the objective components, of all morphic units, or holons seen from the exterior); the consciousness can be known only in first-person acquaintance (as the "I" of holons seen only from within).

To continue the natural history of subtle energies: at the point where the evolution of increasingly complex gross form produces a triune brain, a yet subtler energy—known as "psychic"—emerges. "Psychic," in this case, simply means "thought fields," which are said to be produced by sustained mental activity. These fields surround and envelop the physical, etheric, and astral—but they *ONLY* emerge in, through, and around material forms that are complex enough to include triune brains.

The important point is that all of those fields—physical, etheric, astral, psychic—are an inherent part of the corresponding holons in the UR quadrant. That is, the *exterior* of an *individual* sentient being (atoms to ants to apes) consists of the individual morphic form and its related energy fields. Since every holon is actually a compound holon, then each holon contains all of the previous subholons in its own makeup, *each of which has its own interior prehension (UL) and exterior form and energy field (UR)*, and all of which continue their own relatively independent existence, but now enveloped and subsumed in the embrace of the higher holon whose subcomponents they now are—holons within holons, fields within fields, energies within energies, endlessly.

This is why the consciousness, forms, and energy fields are all holarchical. They are all

nested hierarchies of transcend and include. In the exterior domains, which are marked by their *extension* in spacetime, you can actually see many of these holarchies: in the UR, cells physically envelop molecules, which physically envelop atoms. Likewise, in the UR, the psychic energy field surrounds and envelops (transcends and includes) the astral field, which surrounds and envelops the etheric, which surrounds and envelops the physical....

Harold Saxon Burr, the Yale physiologist who was one of the first great pioneers in the scientific (or third-person) study of energy fields, often used a diagram like figure 8, which represents experimentally detected energy fields.



Figure 8. *Burr Diagram of Energy Fields.*

Let me emphasize that this is a highly schematic diagram, simply to show what is involved. It includes a "**P-field**," or any gross physical energies associated with this body; as well as an "**L-field**" (or "life-field") and a "**T-field**" (or "thought-field"). Note the holonic character. Of course, none of these energy fields are merely local, or confined simply to a physical and localized space. The local aspects of these energy fields—represented by the shells in the diagram—are simply the areas of highest density of the fields (or, alternatively,

the areas of greatest probability of finding the signature energy). But many of these local aspects can indeed be physically detected with various instruments (e.g., Burr, Motoyama, Tiller). Also, well-known and highly respected psychics (e.g., Michal Levin) often perceive these energy shells in essentially the way Burr depicted them—fields within fields within fields. This is not to say they do not appear in other ways, only that the Burr diagram captures some typical and important aspects of these energies.

The point is that, on both the interior and the exterior, evolution is indeed, in many significant ways, *holarchical*: it is transcend and include. And thus the holonic milestones of ongoing evolution and development—in consciousness, in complexification of form, and in energy-field emergents—show a nested hierarchical pattern: the whole of one wave becomes a part of the whole of the next. In this regard, Plotinus was right on the money: development is envelopment.

Because each holon or compound individual contains or subsumes the matter and energy of its subholons, we can use a few more diagrams to schematically indicate what this might mean. With reference to the Burr diagram of holonic fields, each individual holon, as it emerges, has its own gross material form plus its associated energy fields: the greater the degree of complexity of the material form, the more energy fields surrounding it (hypothesis #3). This can be indicated as in figure 9.

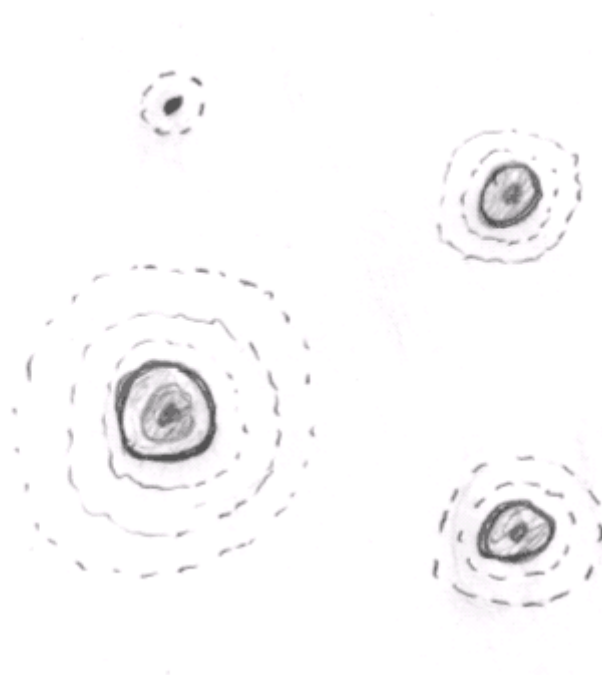


Figure 9. *Holonic Matter and Energy.*

In this figure, which represents actual occasions when looked at in an objective, third-person stance (i.e., holons in the UR quadrant), we can see that each level of increasing complexity of gross material form transcends-and-includes (or subsumes) its junior levels of material form—but *all* of those levels are compound individuals *in their own right*, and thus all of them retain their own energy signatures, so that the compound individual itself is compounded of both its previous, junior, material components (represented by the solid spheres) and their associated energy fields (represented by the surrounding shells).

Although we have been focusing on individual holons and their energy fields in the Upper Right, the AQAL nature of all holons clearly implies that there would be, in the Lower Right, systems of *collective energy fields* associated with *social holons*, and I believe there are (we will return to that topic in later sections).

By the way, there are no energy fields in the Left-Hand quadrants, of course, because those are aspects of holons that are first-person feelings, awareness, consciousness, and so on, whose *exterior (or Right-Hand) correlates* are mass and energy. All holons have four quadrants, which means all holons have interiors of consciousness and exteriors of form and energy (e.g., even subtle consciousness has a subtle body, and causal consciousness has a causal body, etc.), but consciousness is not itself energy, nor energy consciousness.

Terminology

As is no doubt obvious, when it comes to subtle energies, terminology very quickly becomes a major problem. There is, first of all, a bewildering variety of terms now being used for these phenomena; second of all, there is a large variety of phenomena being proposed; and third, there is a proliferation of theories attempting to explain the phenomena.

We have to start somewhere, so I am going to make a few semantic suggestions. These are suggestions only.

Level of Mass-Energy

Corresponding Level of Consciousness

- | | |
|--|-----------------|
| 1. Gross Physical (gravitational, electromagnetic, strong and weak nuclear) | 1. Sensorimotor |
| 2. Etheric, L-field 1 (L-1), or Biofield 1 | 2. Vital |

3. Astral, L-field 2 (L-2), or Biofield 2	3. Emotional-sexual
4. Psychic-1 or T-field 1 (T-1)	4. Mental
5. Psychic-2 or T-field 2 (T-2)	5. Higher mental
6. Causal or C-field	6. Overmental
7. Nondual	7. Supermental

Table 1. *Levels of Energy and Consciousness*

One of the first items we need to address is the simple fact that, in any classifying scheme, the number of "levels" is rather arbitrary. In measuring temperature, for example, we can use a Fahrenheit scale (in which case there are 180 "degrees" or "levels" of heat between freezing and boiling water), or we can use a Celsius scale (in which case there are 100 levels). Which is correct? Both are fine, as long as we know which we are using.

The same is true of levels of consciousness, levels of material complexity, and levels of subtle energy. This is not to suggest that something real isn't there, but simply that how we slice it up is largely arbitrary. The only thing that is not arbitrary, according to hypotheses #2 and #3, is that whatever the number of levels of consciousness, there are the same number of levels of matter-energy: they are the interior and the exterior of the same event.

I am going to present some suggested terminology in two installments: first, a list of the minimum number of energy levels that we seem to need in order to cover most of the relevant issues; and then later, a more refined taxonomy involving families, genera, and species.

There seem to be, at the present state of our knowledge, at least seven, major, different levels of energy. These roughly correlate with the seven chakras. They are indicated in Table 1, along with their suggested terminology. We will return to a refined taxonomy below.

Involution and Evolution

Before we turn to some refinements of this scheme, there is one last major item that needs to be addressed, an item that has probably caused more theoretical trouble than any other single item, not only in the area of subtle energies, but in the overall area of spirituality and mysticism and their relation to modern science.

Namely, where is the quantum vacuum located in that scheme?

According to modern quantum and relativity physics, the amount of vacuum density energy contained in a single hydrogen atom is greater than the amount of all other energy stored in all known stars. In other words, a whole lot. Various intriguing facts about quantum reality, such as that one, have led a long string of scientists—from LeShan to Capra to Zukav to Wolf (and dozens who shall go nameless)—to in effect equate the quantum vacuum with something like spirit, supermind, the Tao, Brahman, the Void of Buddhism, and so on. The result, in my personal opinion, has been calamitous.

To begin with, let's touch bases with the traditions and see where they might situate quantum realities. In QM theory, the wave potential is a vast source of creative energy that gives rise to denser material particles, including, eventually, particles such as quarks, electrons, and protons. It is this "creatix" nature of the quantum potential that has led many scientists to equate it with a spiritual potentiality, a type of vast field of infinite potentials that is unbounded spirit or limitless consciousness itself.

If that were the case, then the sequence of evolution would be something like this: out of the spiritual/quantum potential comes subatomic particles, which eventually gather together into atoms, which then gather together into molecules, which then form cells, which then form organisms.... In other words, in that scheme, the higher the level of evolution, the farther away from God you get.

Something is clearly not quite right with that scheme. But once you (mis)identify spirit with the quantum potential, there is no other way to go. Precisely because the quantum potential is not actually a radically formless or nondual domain, it cannot serve as anything resembling a genuine spiritual reality, but rather is simply one aspect of a manifest realm that itself has qualities and quantities, and hence is not the radically Unqualifiable.

The wisdom traditions are in strong and virtually unanimous agreement on this point. We already saw the general view of the traditions concerning emanation (or involution). Even if we use the simple 5-level version, it becomes very obvious what the quantum potential actually is.

In involution or creation, radically unqualifiable Spirit decides to play a game of hide-and-seek, and hence "forgets" itself and throws itself outward to create a manifest world of manyness and otherness. As we saw, the first thing pure Spirit creates is soul, which then throws itself outward to create mind, which throws itself outward to create life (or prana), which then throws itself outward to create insentient matter (quarks, atoms). At

the end of that ontological sequence, matter blows into existence as a crystallization and condensation of prana.

In other words, the quantum potential is not spirit but prana. More technically, the quantum potential is not spirit-as-spirit, it is not spirit-as-soul, it is not spirit-as-mind, but rather, the quantum potential is spirit-as-prana, which gives rise to spirit-as-matter.

What the QM formalisms are catching a brief glimpse of—in a merely third-person, abstract, mathematical form—is the staggering power of etheric-astral energy, out of which, as a sedimentation and crystallization, the entire gross material world arises. One version of this is: when the Schrodinger wave function collapses, prana gives rise to matter. But however we conceive it, that is the particular interface being activated.

The Two Truths Doctrine

The Problem

Such, in any event, seems to be the simplest and easiest way to unite the best of the wisdom traditions and modern science in this particular area. On the other hand, the simplistic and dualistic notion that there is, for example, an implicate order (which is spiritual and quantum) and an explicate order (which is material and Newtonian) has caused enormous confusion, and is still doing so. But even David Bohm, who introduced that notion, eventually ended up tacking so many epicycles on it that it became unrecognizable.

We just saw that, for the traditions, the energy side of the Great Chain of Being means that prana is implicate to gross mass-energy (which is explicate to prana). In turn, psychic energy is implicate to prana (which is explicate to psychic). And, of course, the causal is implicate to the psychic (and all lower) dimensions—"causal" is called **causal** because it is the cause, the start, the creatrix of the entire manifest sequence. Thus, each dimension in the Great Chain is implicate to its junior and explicate to its senior—a notion clearly spelled out by theorists from Fa-Tsang to Plotinus to Schelling.

But if you absolutize physics (i.e., if you confuse the two truths [see below]), then you will collapse the entire Great Chain into merely one implicate and one explicate order. And one of the many problems with that crude scheme, as we saw, is that if you equate quantum realities with a type of ultimate spiritual Creatrix, then as that "spirit" gives rise to atoms, which give rise to molecules, which give rise to cells, which give rise to organisms, and so on, then the higher the evolution, the farther away from God you are getting.

Bohm vaguely realized this—and realized that his "implicate order," *precisely* because it was set apart from the explicate order, could not actually represent any sort of genuine or nondual spiritual reality. He therefore invented a third realm, the "super-implicate order," which was supposed to be the nondual spiritual realm. He then had three levels of reality: explicate, implicate, super-implicate. But because he was unfamiliar with the subtleties of Shunyata (see below), he was still caught in dualistic notions (because he was still trying to qualify the unqualifiable). He therefore added yet another epicycle: "beyond the superimplicate," to give him four levels of reality.

Slowly Bohm had worked his way back to a crude version of the traditional Great Chain, which maintains that each senior dimension is implicate to its juniors. But *all* of this was supposed to be *based on physics*, which meant that Bohm was actually involved in a colossally reductionistic game that devastated the actual intermediate levels of the Great Chain (e.g., level 2, which is addressed by biology, and level 3, addressed by psychology, are all reduced to hidden variables in QM formalisms of gross matter-energy). This is not the union of science and spirituality, but the union of bad physics with bad mysticism.

Suggested Solution

As suggested, this equating of quantum (or subquantum, or string, or symmetry) realities with some sort of nondual Spirit is perhaps the single biggest theoretical confusion in the entire field. First, because it confuses the nature of involution and evolution, and hence confuses the beginning of the involutory sequence—namely, causal spirit—with the beginning of the evolutionary sequence—namely, the vacuum potential (or some such), which actually represents spirit-as-prana, not spirit-as-spirit. In chakra terminology, this view confuses the enormous creative potentiality of Kundalini coiled at the base of the spine (muladhara) with Kundalini at the top of the crown (sahasrara). We already know they are *both* Kundalini; but the muladhara is simply not the same thing as the sahasrara.

But second, and more important, it violates the two truths doctrine.

In the final analysis, the traditions are very clear that the "first step" in involutory manifestation is indeed a nondual Mystery and cannot in any way be adequately captured (or even hinted at) by conventional truth, including any sort of science, leading-edge or otherwise. The reason is that the great traditions from Parmenides to Padmasambhava are unanimous in what Vedanta calls the "two truths" doctrine: namely, there exists absolute or nondual truth, and relative or conventional truth, and they are of radically different orders.

Relative truth is concerned with states of affairs in the finite realm, such as "water molecules contain one oxygen and two hydrogen atoms," or "the Earth is 93 million miles from the Sun," or "the quantum vacuum potential in one angstrom of space is equal to $10^{2300000}$ ergs," and so on. According to Nagarjuna, Shankara, and Plotinus, you can make definite true or false statements about such finite events, and truth in the relative realm is indeed a search for those conditions under which relative assertions are true. This is relative, finite, or assertoric truth.

Not so absolute truth, about which literally and radically NOTHING may be accurately said in a noncontradictory fashion (including that one: if that statement is true, it is false). The great transcendental dialecticians—from Nagarjuna to Kant—have thoroughly demolished any such attempts, showing that every single one of the attempts to categorize ultimate reality (as, for example, by saying it is a quantum energy potential) turns on itself and dissolves in *ad absurdum* or *ad infinitum* regresses. They are not saying that Spirit does not exist, but simply that any finite statement about the infinite will categorically not work—not in the same way that statements about relative or conventional truth will work. Spirit can be known, but not said; seen, but not spoken; pointed out, but not described; realized, but not reiterated. Conventional truths are known by science; absolute truth is known by satori. They simply are not the same thing.

For Nagarjuna, the Real is shunya (empty) of all such categorizations. For Shankara, once the world of maya is created, you cannot make any statement about maya whatsoever: when you are in maya, everything you say is false; when you awaken, there is no maya—in either case, you cannot make a statement about maya (nor, therefore, about the "creator" of maya). For Plotinus, the "One" is "*not a numerical one*"—in other words, the "One" is only a poetic *metaphor* for Suchness, not an actual *model* of Suchness. (The vacuum potential, on the other hand, is a model, not a metaphor.)

In short, there is nondual or absolute truth, and there is relative or conventional truth, and one simply cannot take an assertion of the latter and apply it to the former. When we use finite words to try to represent ultimate Suchness, the most we get is poetic metaphor (or metaphoric statements), but the absolute is known only by a direct realization involving a transformation in consciousness (satori, sahad, metanoia), and "what" is seen in satori cannot be stated in ordinary dualistic words, other than metaphors, poetry, and hints (if you want to know God, you must awaken, not merely theorize). Conventional and scientific truths, on the other hand, are assertoric, not metaphoric; they work with models, not poems; they are finite, dualistic, and conventional—all of which is fine when addressing the finite,

dualistic, conventional realm.

The Upanishads concur: nirguna Brahman is "one without a second," not "one among many." The vacuum potential has a second (or an "other," namely, gross matter); but Brahman has no such second, and therefore Brahman certainly cannot be identified with quantum anything. It cannot be known by assertoric or metaphoric knowledge, only by awakening. Even to call Brahman "infinite" is to miss the point entirely, since the word "infinite" only has meaning by virtue of its opposite ("finite"), and therefore even statements like "formless, empty, infinite, unqualifiable, nondual" are actually *dualistic* to the core. Zen tries to hint at this by saying that the absolute is "not two, not one."

Unfortunately, the physicists who started equating quantum realities with the Tao were simply ill-versed in the philosophical subtleties of the great traditions. Oddly, the original and pioneering physicists themselves—from Schroedinger to Planck to Einstein—refused to make that confusion—refused, that is, to identify the findings of quantum or relativistic physics with any sort of spiritual reality (as I found out when I edited all of their writings on the topic of spirituality: see *Quantum Questions: The Mystical Writings of the World's Great Physicists*). Again, they were not denying Spirit—just the opposite—but they recognized that assertions about the relative realm are not of the same order as those about the absolute realm, and hence confusing them harmed the cause of both.

The vacuum potential, then, is part of the relative, finite, manifest realm. For just that reason, it can be studied by science. It is a reality that, in at least some ways, is apart from other realities; it has qualities; it has quantities; it has dimensions. None of those statements can be predicated of Suchness, in any way other than poetic metaphors. However, precisely because the etheric, astral, and psychic fields are indeed part of the manifest realm, they are the proper object of study of science. No contradiction is involved in saying that the quantum vacuum is the protrusion into the gross realm of its immediate senior, implicate order: namely, prana.

Doing so helps us, I believe, continue to move toward a truly integral theory of subtle energies.

Summary of Quantum Realities

Following the great philosopher-sages (such as Nagarjuna, Plotinus, and Shankara), we can summarize the reasons that any sort of quantum or subquantum events are not Spirit:

1. Any quantum reality has some sort of characteristics, qualities, or dimensions that set it apart from manifest matter; but Spirit is radically *shunya* of *drsti* (empty of any and all qualities, including that characterization itself)—e.g., quantum vacuum has vast energy, spirit is unqualifiable.
2. Any quantum reality is different in some important ways from gross matter; but Spirit is not different from any manifestation, but is rather the Suchness or Isness of whatever arises.
3. Quantum reality has an opposite (e.g., non-quantum reality), but Spirit is radically nondual.
4. Spirit is dimensionless; quantum reality is merely in a different dimension.
5. And, most important, quantum material energy comes directly out of prana, not out of spirit (i.e., matter crystallizes out of spirit-as-prana, not spirit-as-spirit).

On the other hand, realizing that quantum-relativistic-gross events are the surface events or manifestations of an etheric energy field allows us to adequately account for these events in a way that is consonant with: the great wisdom traditions, the leading-edge of science, the body of knowledge of subtle energies, and their AQAL reinterpretation. Gross mass-energy is a surface manifestation of etheric fields, which are surface to astral-psyhic fields, which are surface to causal, which is the mysterious first film on spirit's Original Face as it manifests a world, moment to moment to moment....

Part III. Some Specifics of an Integral Theory of Subtle Energies

Refinements

I mentioned that we would go into the correlations of energies and consciousness according to the traditions such as Vedanta and Vajrayana; also the intricate topic of reincarnation or transmigration; and a finer taxonomy of subtle energies (involving family, genus, species).

Start with the correlations. Both Vedanta and Vajrayana have a very simple but very powerful map of the relation of *states* of consciousness, *levels* of consciousness, and *realms* of bodies/energies. I believe this scheme is essentially correct, even when retrofitted in AQAL terms. Briefly:

According to Vedanta/Vajrayana, there are *three* major states of consciousness,

correlated with *three* major bodies (or mass-energy realms), and *five* major levels/structures of consciousness. The 3 states are waking, dreaming, and deep sleep. The 3 bodies are gross, subtle, and causal. The 5 levels/sheaths are the 5 koshas outlined earlier (gross material, emotional-pranic, mental, higher mental, overmental).

The relationships, in the average person, are as follows: the waking state, which possesses a material consciousness, is correlated with (and supported by) a gross body/energy. The dream state—which contains (or can contain) the 3 levels of emotional, mental, and higher mental—is supported by a subtle body/energy. And the deep sleep state, which contains an overmental consciousness, is supported by a causal body/energy. See Table 2. (And note: the states and stages of consciousness are UL; the bodies/energies are UR.)

The brilliance of this scheme is that it manages to relate structures of consciousness, states of consciousness, and energies in a simple, elegant fashion, a fashion that, in those essential respects, has yet to be improved upon. I have written at length about these correlations and why they are important for any integral psychology (see, e.g., Sidebar G, "States and Stages," posted on wilber.shambhala.com). Here I will again attempt a very brief summary.

<u>State of Consciousness</u>	<u>Level/Stage/Sheath of Consciousness</u>	<u>Body-Energy</u>
Deep Sleep (Formless) (<i>sushupti</i>)	5. Anandamayakosha (spirit-bliss)	Causal Body (<i>karana-sarira</i>)
Dreaming (<i>svapna-sthana</i>)	4. Vijnanamayakosha (<i>buddhi</i> ; higher mind)	Subtle Body (<i>suksma-sarira</i>)
	3. Manomayakosha (<i>manas</i> ; mind)	
	2. Pranamayakosha (emotional-sexual)	
Waking (<i>jagarita-sthana</i>)	1. Annamayakosha (sensorimotor)	Gross Body (<i>sthula-sarira</i>)

Table 2. *Correlations of States of Consciousness, Stages of Consciousness, and Bodies (or Energies)*

To begin with, why do Vedanta/Vajrayana maintain that the waking state contains one

level of consciousness but the dream state contains 3 levels of consciousness? According to Vedanta/Vajrayana, the item that *most* defines the waking state is that you are aware of gross sensorimotor bodies: you can see rocks, trees, rivers, towns, cars, planets, etc., all of which are gross sensorimotor objects or bodies (hence, the gross realm). There are other things that you might be aware of in the waking state, but if you can see rocks, you are aware of the gross realm.

When you dream, however, you are not aware of rocks, trees, rivers, towns, or any other gross objects. You can, however, be aware of emotions, images, ideas, visions, archetypes, and so on—in other words, the 3 middle levels of consciousness *can all appear in the dream state*, and that means that the 3 middle levels of consciousness can all be supported by same subtle body. (This is not to say that this subtle body/energy cannot be subdivided, which clearly it can, inasmuch as both Vedanta and Vajrayana do so; but it is to say that all forms of subtle energy are genera of this family [see below]).

When you enter the deep dreamless state, however, even those levels of consciousness and energy fall away, and there is only a vast, almost infinite overmental consciousness—a blissful-radiant and nearly formless consciousness (anandamayakosha)—which is supported by a causal body/energy (which Vedanta terms "causal" and Vajrayana terms "very subtle"; i.e., the body/energies for Vedanta are called gross, subtle, and causal; for Vajrayana, they are called gross, subtle, and very subtle; I will follow Vedanta, although it is clear that they are both referring to essentially the same phenomena, inasmuch as they both *explicitly* identify these states/bodies with waking, dreaming, and sleeping).

One of the many reasons that such a model is important is that it allows us to grasp some very intricate and otherwise confusing relationships among states and stages. It is hard to give an indication of the profundity of the Vedanta/Vajrayana accomplishment in a short summary, but let me use one quick example that might help. According to both Vedanta and Vajrayana, the states and their bodies/realms are *given* to a human from birth (and are fully present), but the levels or stages undergo *development* (and are not all present at birth).

Start with a few uncontested facts: an infant wakes, dreams, and sleeps—in other words, the infant has access to all 3 major *states* of consciousness. But an infant does not have access to all the major *stages* of consciousness (e.g., the infant does not have access to formal operational cognition, which emerges or develops during adolescence; nor does the infant have access to postconventional morality, nor to hypothetical reasoning capacities, nor to the

orange meme, nor the green meme, and so on. The higher levels, such as manas and vijnana, have not yet emerged).

So if we look at the *contents* of an infant's dream *state*, what might we find? Whatever we find, it will not be contents from the higher *stages* of development: as research has made abundantly clear, the dreams of infants and children do not contain formal operational thoughts, nor postconventional impulses, nor turquoise visions, and so on. Rather, the contents of the various *states* are provided by the *stage(s)* of development that the person is at.

Thus, to use the simple 5-stage scheme, an infant has access to the 3 great states (waking, dreaming, sleeping) and their 3 associated body/energies (gross, subtle, causal); but the infant has developed only the first one or two levels of the 5 levels of consciousness: namely, the material-food and emotional-pranic levels. The higher levels/stages (mental, higher mental, overmental) have not yet directly emerged. Therefore, the actual contents of the infant's waking and dreaming states will be provided by those first two levels of consciousness.

As the child grows, matures, and develops, and the higher level/stages begin to emerge, then the contents of those levels will provide the much of the content for the various states. By the time a person reaches early adulthood—and has developed, for example, formal operational cognition, postconventional morality, yellow values, etc.—then those contents can be found in both waking and dreaming states, as research has again repeatedly demonstrated.

Now, for both Vedanta and Vajrayana, the whole point of this scheme is that, when a person is highly evolved—or enlightened—then they have *consciously* and fully developed through all of the 5 levels/stages of consciousness; and therefore they can *permanently access* or Witness the waking, dream, and deep sleep states; such witnessing is called *turiya* (or "the fourth," meaning the fourth great state beyond waking, dreaming, sleeping); and then unite the empty unqualifiable Witness with entire world of Form (a nondual realization called *turiyatita* or *sahaja*: "spontaneous" and "just so").

This model allows us to see how an infant can have access to the 3 great states and bodies of gross reality, subtle reality, and causal reality—but not in any developed fashion that would allow it to permanently master those realms. Permanent realization and mastery demands development and evolution through the actual levels/stages, a

development that converts "temporary states" to "permanent traits." Nonetheless, according to Vedanta/Vajrayana, all of the structures/stages/levels of consciousness—whether we say there are 5 of them, or 7 of them, or 12 of them, or more—are all variations on these 3 great realms of consciousness and their 3 supporting bodies or energies.

The reason that model is especially important for subtle energies is that it allows us to see why an infant would possess a gross energy field, a subtle energy field, and a causal energy field (because it wakes, dreams, and sleeps), but it would NOT possess the species and subspecies energy fields that go with the specific stages/levels of consciousness unless it has actually developed those stages. For example, an infant, like an adult, would possess the family energy fields of gross, subtle, and causal, but not the genus subfields such as T-1, T-2, etc.—in exactly the same way that the infant possesses the same general dream state as an adult, but does not yet contain, within that dream state, any thoughts from the stages of blue, orange, yellow, etc.

Forgive me for repeating myself, but the staggering brilliance of this scheme continues to just floor me. There are no other models even remotely like it in its explanatory capacities, and I have incorporated those aspects, virtually unchanged, in my own model of Integral Psychology. Needless to say, modern research allows us to complexify this basic scheme enormously—we now recognize at least 12 (or more) major levels/stages of consciousness, which exist in at least two dozen different developmental lines, none of which are covered by the Vedanta/Vajrayana model. But the extraordinary breakthrough insights are all contained in their pioneering discoveries.

A Refined Taxonomy of Subtle Energies

Let us use the common "family, genus, species" scheme, combined with the terminology in Table 1, to summarize our (suggested) conclusions.

The three great families of energy are gross, subtle, and causal. (As necessary, we can add family turiya, and family turiyatita.)

1. The **family** gross-energy contains **genus** gravitational, electromagnetic, strong nuclear, weak nuclear.
 - A. The **genus** electromagnetic contains:
species (1) cosmic rays, (2) gamma rays, (3) x-rays, (4) visible light, (5)infrared, (6) microwaves, etc.

- B. The **genus** strong nuclear contains:
species energies of (1) baryons, (2) hadrons, (3) mesons (etc.)
 - C. & D. (Likewise for any possible species in the **genus** gravitational and **genus** weak nuclear)
2. The **family** subtle-energy contains **genus** etheric (L-1, biofield-1), astral (L-2, biofield-2), psychic-1 (T-1), and psychic-2 (T-2)
- A. The **genus** etheric (L-1 or biofield-1) contains:
species energies of (1) viral, (2) prokaryotic, (3) neuronal, (4) neuronal cord (etc.)
 - B. The **genus** astral (L-2 or biofield-2) contains:
species energies of (1) reptilian brain stem, (2) limbic system (etc.)
 - C. The **genus** psychic-1 (or T-1) contains:
species energies of (1) red, (2) blue, (3) orange, (4) green (etc.)²
 - D. The **genus** psychic-2 (or T-2) contains:
species energies of (1) yellow, (2) turquoise, (3) coral (etc.)
3. The **family** causal-energy contains **genus** C-field (etc.)
- A. The **genus** C-field contains:
species nirvikalpa, jnana (etc.)³

Let me emphasize again that much of this is a matter of convention and semantics (including the number of levels we can reasonably postulate). This taxonomy is simply a series of suggestions as to what I believe is the minimum requirement to carry an integral theory forward.

Any good model open up lines of further research, and the integral or AQAL model is no exception. I have been developing many of these research agendas in conjunction with Bob Richards, co-founder of Clarus, Inc. and a vice president of Integral Institute. We would be glad to discuss these issues with interested parties.

Reincarnation

We come now to the most controversial topic related to subtle energies, namely,

reincarnation or transmigration. I am reluctant to even comment on it, because once you take sides in this issue, you alienate the other half of the audience.

My own belief is that reincarnation does occur; however, for the moment, I am more concerned with suggesting a proposed mechanism for such an occurrence, rather than arguing that it does or does not happen. Let us simply assume that it does, and then ask, how can that occurrence be squared with hypothesis #3, namely, that subtle energies are associated with complexifications of gross form? Upon death, clearly the gross form dissolves; what happens to the subtle energies if they are *tied* to those gross forms?

At this point, one simply chooses to decide whether reincarnation exists or not. If you believe that reincarnation does not exist, then the integral theory of subtle energies that I have presented thus far needs no further adjustments (not in relation to reincarnation, that is). If, on the other hand, you believe in reincarnation, then an integral theory needs to be able to incorporate that occurrence. It can do so if it adds one hypothesis, as follows:

#4. Complexity of gross form is necessary for the expression or manifestation of both higher consciousness and subtler energy.

Hypothesis #4 introduces the possibility that the higher forms of consciousness and energy (i.e., higher than the gross-family realm) are not tied to complexifications of gross form *ontologically* but rather as vehicles of the *expression* of subtler forms and energies in that gross realm itself. In other words, it is not that higher consciousness and energies are bound to the complexities of gross form out of ontological necessity, but that they need a correspondingly complex form of gross matter in order to *express* or *manifest* themselves in and through the material realm.

The question of whether or not that is true is one thing; but if it is true, something like hypothesis #4 must be entertained. To avoid that hypothesis is to avoid the entire issue. For example, Francisco Varela et al., in *The Embodied Mind*, attempt to derive a spiritually attuned theory of consciousness that anchors consciousness firmly in the sensorimotor body—so much so that reincarnation, by their theory, is impossible. They present their theory as consonant with an updated Buddhism, but clearly it avoids this difficult issue. There is no way around something like hypothesis #4 if one wants to entertain transmigration.

With hypothesis #4, integral theory, at least in this particular regard, would revert to something closer to the traditional Vedanta/Vajrayana conception, but with a few major and

important exceptions (which eliminate most of the metaphysical postulates required to drive the scheme, while still accepting the relevant data to be explained). ⁴ All we need note here is that it is exactly the bare essentials of the Vedanta/Vajrayana model, already incorporated into Integral Psychology, that can be outfitted with hypothesis #4 and used to drive a possible explanation of reincarnation. There is no question but that this increases the metaphysical baggage of any approach, but it can be done in relatively modest ways that, further, are open to a fair amount of actual empirical and phenomenological testing (which is *the* antidote to metaphysics).

The bare essentials of the Vedanta/Vajrayana model, with regard to reincarnation, are as follows. It is true that there is no mind without its supporting body, and no body without its guiding mind (where "mind" means "consciousness" and "body" means "mass-energy"; in other words, to put it in AQAL terms, every consciousness state/stage in the UL has a mass-energy-body correlate in the UR). In simple terms, for both Vedanta and Vajrayana, the gross mind has a gross body; the subtle mind has a subtle body; and the causal mind has a causal body. We can, in fact, simply refer to them as the gross bodymind, the subtle bodymind, and the causal bodymind.

According to Vedanta/Vajrayana, although there is never a mind without a body, the subtle bodymind can exist without the gross bodymind, and the causal bodymind can exist without either of them. Hence, although there is never a mind without a body, transmigration can occur.

There are several ways that, according to the traditions, that statement is true. One, *ontologically*, during involution—which is also essentially the path that is said to occur in the *bardo* realm of the reincarnating or transmigrating entity (see below)—when Spirit first throws itself outward, it creates a causal bodymind. The causal bodymind clearly exists without either a subtle bodymind or a gross bodymind, since neither of them have yet been created.

Two, phenomenologically, when you go to sleep each night and begin dreaming, the gross bodymind does not exist and you reside primarily as a subtle bodymind; likewise, as you pass into dreamless-formless sleep, there is no gross or subtle bodymind, only a causal bodymind; hence, *phenomenologically*, the senior bodyminds can exist apart from the junior bodyminds.

Three, in certain nonordinary waking states—such as out-of-the-body experiences (or

"astral travel")—one exists in a subtle bodymind, not merely a gross bodymind. And in formless meditative states, one exists in a causal bodymind, not a subtle or gross bodymind.

The traditions therefore maintain that upon physical death, as the gross bodymind dissolves, the soul, existing now in its subtle state and actually supported or carried by a very real but subtle energy (or subtle body), transmigrates through a series of bardo realms or stations, until various karmic factors incline it towards the assumption of a new gross bodymind, whereupon rebirth in a physical body occurs.

Thus, the overall subtle body/energy (i.e., the *family* subtle-energy) is said to support various minds or states and stages of consciousness, including: (1) the dream state in all humans; (2) meditative states with form (e.g., savikalpa samadhi); (3) various nonordinary states (e.g., out-of-the-body experiences, near-death experiences); (4) and the bardo realms of transmigration.

This is why, for example, if, during one's lifetime, one practices meditation and learns to enter the dream state with awareness (lucid dreaming), it is said that one can then control to some degree one's actual bardo course of rebirth, because to master one is to master the other: they are essentially the same realms.

Hypothesis #4, then, involves the suggestion that a subtle consciousness, supported by a very real but subtle mass-energy, does not itself depend for its *essential* existence on the gross realm, although it does require a specific degree of complexification of gross matter-energy *in order to manifest* in the gross realm. If hypothesis #4 is true, then we would have warrant to say that this is why these subtler dimensions, although created and existing *in potentia* during involution, cannot actually manifest themselves until evolution in the gross realm reaches a required degree of complexification. Increasingly complex vehicles are required for increasingly higher realms; when these higher realms manifest, they are not apart from the complexification of form, but shine through them and by virtue of them: again, even with hypothesis #4, we would say that the higher realms are not actually above matter, but within matter. The difference with hypothesis #4 is that it adds: the higher realms, when they manifest, manifest within matter, but in themselves, they can exist without gross-family matter.

Thus, etheric energies cannot manifest until gross matter assumes the complex form of a living cell (a quark is not complex enough to "contain" or funnel etheric, psychic, or causal energies). As gross form continues to complexify—driven by the fact that even the stones cry

out and reach for God—then increasingly subtler dimensions of both energy and consciousness can shine through them, until the entire Kosmos shines with the radiance of the Spirit that is their Source and Suchness.

Accordingly, a subtle bodymind can migrate from one gross bodymind manifestation to another gross bodymind manifestation, much as heat can pass from one material object to another; but it requires a complex gross bodymind to manifest—and further, any truly *integral* spiritual realization would require the enlightenment of the gross bodymind, the subtle bodymind, and the causal bodymind—which is surely why the traditions maintain that only humans (and not angels, not gods, not demi-gods) can realize enlightenment. Only humans have all three bodies.

The fact that the subtle (and causal) bodymind can transmigrate the gross bodymind is indeed metaphysical; but the fact that these subtle energies are postulated as real, concrete, detectable, often measurable—if subtler—energies, stops the whole conception from spinning off into the vaporware of pure metaphysics. If you read hypothesis #4 in conjunction with the first three hypotheses, I think you will see that they are at least consistent with each other; and thus I believe that an integral theory of subtle energies can accommodate the existence of transmigration, if we decide, on other grounds, that there is enough evidence to conclude that transmigration occurs.

The Chakras

In my opinion, the real test case of any theory of subtle energies is whether it can adequately explicate the chakras. The chakra system is both beautifully simple and bewilderingly complex, but the basics need to be fully accounted for by any theory of subtle energies.

Let me begin a suggested elucidation by referring to figure 10. Here we can see the relation of the three major family-energies in the *human* compound individual. Even in infancy, as we have seen, a human being wakes, dreams, and sleeps, and therefore even an infant has access to gross, subtle, and causal realms (although the specific contents of those realms will be supplied by the stages of development).

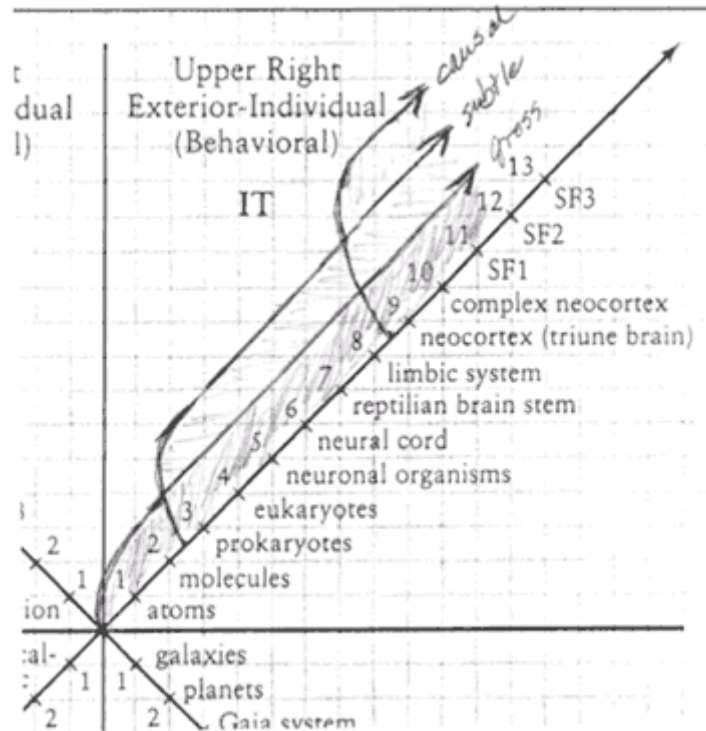


Figure 10. *The 3 Major Family Energies Present in a Human From Inception*
[click to enlarge](#)

This is indicated in the figure. Even though these three family-energies emerged or manifested only during the course of evolution, by the time of human emergence, all three family-energies are therefore intrinsic to a human holon. That is, gross family-energies emerged with the Big Bang; subtle-family energies emerged with living cells; and causal-family energies emerged with triune brains. Because each stage transcends-and-includes its predecessors, all three family-energies come with a human body (which is, in fact, a conjoining of three bodies).

Therefore, even an infant human possesses waking, dreaming, and sleeping states, as well as correlative gross, subtle, and causal family-energies—even though, again, the contents of those consciousness states will be supplied by developmental stages, and the genus and species of subtle and causal energies will likewise be supplied by the specific stages of development (e.g., only as the human develops concrete operational and formal operational thinking will the T-1 fields begin to light up, etc.).

This means that, if the great traditions were really alive to these realities, they would maintain that the chakras represent or contain *both* the three great bodyminds (because all

three states/bodies are present from infancy) AND the various stages of consciousness development. In other words, *each chakra* contains gross/subtle/causal energies, AND each chakra is a *stage* of development or evolution of consciousness.

Needless to say, that is exactly what we find. There are dozens, perhaps hundreds, of variations on the chakra system found in the different traditions. I will again give merely an extremely abbreviated treatment, and simply use one example: the overall summary of the chakras given by Hiroshi Motoyama. (In the following quotes, I have substituted "subtle" for "astral," which is a mere semantic shift to be consonant with the terms we have been using; the meaning is unaltered.)

On the one hand, the chakras are indeed *stages* of evolutionary unfolding: "During spiritual growth, a person must ascend the evolutionary ladder through these dimensions step by step, gradually increasing his awareness of the higher realms." ⁵

Now for the hard part. Each chakra must also contain gross, subtle, and causal *energies and* their correlative consciousness *states* (because even in the lowest stage of development—the first chakra—an infant wakes, dreams, and sleeps, and possesses a gross, subtle, and causal body). In other words, in addition to being a specific stage of development, each of the 7 chakras must contain three body/energies and three mind/states. Motoyama: "The chakras are the centers of the body's energy systems, which exist in each of the three different dimensions: gross, subtle, and causal." That is, *each* chakra has those three dimensions, which is why each chakra acts as an intermediary between the gross, subtle, and causal energies circulating at that chakra: "The chakras act as intermediaries between the three dimensions [gross, subtle, causal], and can convert the energy of one dimension into that of another."

Each of those 3 energy/body dimensions, *at every chakra*, also has its corresponding mind (i.e., a version of waking, dreaming, and sleeping states, correlated with gross, subtle, and causal energies, so that each of the 7 chakras contains gross bodymind, subtle bodymind, and causal bodymind). Therefore, each chakra acts as the intermediary not only between the 3 different types (or families) of bodies/energies present at each chakra, but between the 3 minds (or 3 great consciousness states) and their 3 corresponding bodies/energies *at each chakra*. Thus, each of "the chakras are also intermediaries between the physical [gross] body and [gross] consciousness, between the subtle body and [subtle] manas, and between the causal body and [causal] karana, that is, between the body and the mind of each dimension" (i.e., between the consciousness/state and the body/energy of the 3 great realms present at

every chakra). 282

At the same time, as development or evolution occurs, each of the 7 chakras can be awakened and entered with consciousness, at which point they function as actual *stages* (or "steps," as Motoyama calls them) of evolution. The overall picture of the chakras, then, is quite sophisticated, and, exactly like the Vedanta/Vajrayana "bare essentials" model of 3 states, 3 bodies, and 5 levels, the chakra system covers virtually all of the important bases. As a matter of fact, it is simply a slightly expanded version of that model, with 7 levels instead of 5.

But the overall picture is consistent: the 7 chakras are 7 levels/stages of development or evolution. Each of those levels exist in three major dimensions: gross, subtle, causal. In the gross dimension, the chakras are associated with bodily organs and systems, such as the genitals, the solar plexus, the heart, the larynx, and the pituitary gland. In the subtle dimensions, the chakras appear as they are most often depicted, which is as subtle centers of energy and consciousness aligned along the spine (with secondary meridians as found in, e.g., acupuncture). In the causal dimension, the 7 stages themselves are so subtle and so ethereal they are starting to lose definition, but they are still present as the causal ground and support of all of the junior levels and dimensions—what Vajrayana calls "the very subtle chakras."

This means that each of the 7 chakras has a gross, subtle, and causal energy dimension. As Motoyama points out, each chakra acts as a transforming station between those 3 energies as they appear at its chakra (e.g., the throat chakra can convert gross energy from food into subtle energy, or convert causal energy into subtle energy, and so on). *Further*, each chakra mediates the energy/body with the consciousness/mind at its chakra (e.g., the throat chakra mediates the gross, subtle, and causal energies with the waking, dreaming, sleeping states *at that level*). In other words, each chakra contains, at its level, the family-gross bodymind, the family-subtle bodymind, and the family-causal bodymind; and it mediates both those 3 energies with each other AND the various energies with their corresponding minds.

Therefore, and lastly, each chakra also represents a stage of development or evolution (the chakras are a variation on the Great Chain of matter to body to mind to soul to spirit) and, accordingly, each chakra is a transforming station that mediates between the great states of consciousness (waking, dreaming, sleeping, all of which are present from infancy and present at all of the chakras) and the actual contents, features, genus and species of

both energy and consciousness as evolution or development occurs through those *7 major stages* or levels. The genus and species of consciousness and energy are *not* fully present or manifest at infancy, and consequently development is the emergence and maturation of 7 levels of both consciousness and its 7 correlative signature energies or bodies (or genus and species energy-fingerprints at each of the 7 chakras). I will pursue some of these details in an endnote for those interested. ⁶

As I said, the chakra system is both beautifully simple and bewilderingly complex, but in the last analysis, it is the simplest model that can adequately handle three things that we know exist: states of consciousness, stages of consciousness, and their associated energies, all of which can rather seamlessly be woven together with such a model. At this point, anything more is likely unneeded; anything less is likely inadequate.

Part IV. Some Comparisons with Other Theorists

This section uses an AQAL index, coupled with the suggested taxonomy of subtle energies, to suggest how most of the pioneering theorists and researchers in subtle energies have provided invaluable pieces of the overall puzzle. Bringing these pieces together into an integral theory of subtle energies is therefore, I believe, a very real possibility at this time, exactly along the lines suggested in the foregoing sections. I hope that enough of the "bare essentials" of this integral theory have been presented in the previous sections to give a general idea of how such a synthesis can be effected, along with the major confusions that, in my opinion, must be addressed before any such theory can succeed.

The major theorists addressed include Rupert Sheldrake, Michael Murphy, William Tiller, Allan Combs, Robert Becker, Deepak Chopra, Hiroshi Motoyama, Marilyn Schlitz, Larry Dossey, and Gary Schwartz, among others. I am a great fan of all of those theorists, and much of this integral theory has been developed over the years in discussion with many of them. This section deals with the technical details, but because no new major concepts are introduced that are not already outlined in the foregoing sections, and I will pause the presentation at this point.

Beginning perhaps as early as April, Integral Institute will be opening its doors for membership in this and similar discussions. A subtle energy domain is planned, hosted by Bob Richards, that you might find interesting. Please stay tuned to integralinstitute.org for details.

Notes

¹ In short, each probability wave in the AQAL matrix has both interior consciousness and exterior form and mass-energy, and these exterior forms span the spectrum from gross mass-energy to subtle mass-energy to causal mass-energy (with genus and species like gravitational, nuclear, etheric, astral, psychic, etc. [see below]). Of course, each holon also has cultural and social dimensions, and the social dimension—or the interobjective dimension, the dimension of collective form—also has its collective energy fields, but again, we are here focusing on individual holons.

This "mass-energy" side of the holon is why the traditions often refer to these aspects as *bodies* with actual *energies*—that is, some form or type of "matter" (gross to subtle to causal) with its corresponding *energy* (as with "gross body, subtle body, causal body"), and these bodies are the matter-energy support for the various states of consciousness. Thus, these traditions (e.g., Vedanta, Vajrayana) specifically include BOTH a mind or consciousness component and a body or matter-energy component, and they explicitly state that you cannot have one without the other. As we would put it, each interior consciousness or "mind" (UL) is always inseparable from its corresponding energy or "body" (UR): thus, gross bodymind, subtle bodymind, causal bodymind.

In an AQAL framework, we have this: There is a given actual occasion, or a given individual holon. Seen from the exterior, that holon has a discernible form or pattern; it is a morphic unit. Those forms are not limited merely to gross forms. In the dream state, for example, you can see all sorts of entities, things, events, illuminations, images of people, and so on. Those are not gross forms, they are subtle forms—but forms nonetheless; they are the UR quadrant in the dream state.

In evolution, forms at a particular level of gross complexity take on a correspondingly complex energy pattern: the greater the degree of complexity, the subtler the corresponding energy. This spectrum of matter-energy is the UR quadrant, running from gross to subtle to causal mass-energy (with all sorts of subspecies—electromagnetic, etheric, astral, etc.).

But matter, form, and energy are how the individual holon looks *from the exterior*. All energy is some version of frequency per time interval (or space per time)—that is, energy itself is essentially of the "it" dimension. But the interiors of holons are not experienced as cycles per second, or possessing a wavelength of 6 microns, or repeating 2,000 times a second. Those are all third-person terms of the it dimension—a very real dimension (i.e., the UR). But the interiors do not consist of cycles per second or space with extension, but of feelings with intention, experiences with vivid emotions, lived awareness, felt consciousness (i.e., the UL). When a person says, "I'm running low on energy," she means she is running out of intention, not running out of extension.

Of course, the energy states of the body (gross, subtle, or causal) can indeed be felt, but those feelings are interior apprehensions, not exterior forms. Both exist—feelings and forms—in all holons; but it's important not to conflate them. What we might call *subtle materialism* (or the reduction of all interior consciousness to exterior subtle energies) is just as common as *gross materialism* (the reduction of all interior consciousness to exterior gross energies).

That is why we summarize this as: in evolution, the greater the degree of gross complexity (in the UR), the subtler the corresponding energy (in the UR), and the greater the interior degree of consciousness (UL)—and none of those can be reduced to the others.

² This means that the mental or UL states and/or stages—such as the red meme, the blue meme, moral stage 4, conop, and so on—would have their own micro-energetic fingerprints or signature energy patterns. Red, blue, orange, etc. are the UL holons; the species energy signatures are the UR correlates that I am referring to in this taxonomy, but we don't have names for them yet. The same is true of the species energy in the genus T-2, and, indeed, for many of the individual and collective energy signatures in the AQAL matrix.

³ Again, as with note 2, this means the energy signatures of those consciousness states. Nirvikalpa and jnana are the UL correlates of the species energies here.

⁴ What we call "involutionary givens" are accepted by Integral Post-Metaphysics, since it is theoretically impossible to do away with all of them; see [Excerpt A](#), posted on this site. The point is to postulate the fewest such "metaphysical" givens in order to get a Kosmos going, because metaphysics hides from validity claims, and thus metaphysics is open to—and almost always infected with—power drives.

⁵ The following quotes are from *Theories of the Chakras*, pp. 21, 281, 282.

⁶ To give several details: the infant at birth has all 7 chakras, particularly in their gross forms, but the higher chakras are largely dormant (particularly in their subtler forms). Each chakra contains or transduces a waking, dreaming, and sleeping state; and each chakra has a corresponding gross, subtle, and causal family-energy surging through it (although, again, the higher chakras are relatively dormant, and the genus and species energies are relatively dormant). As growth and development occurs, successively higher chakras are awakened, although, inasmuch as each chakra exists in a gross, subtle, and causal dimension, those dimensions can sometimes develop unevenly. Many adults, for example, mature through the gross chakras but with little subtle chakra awakening (Leadbeater, for one, wrote extensively on this topic). See *Integral Psychology* for a discussion of "three-realm" development.

Whenever a chakra awakens, it takes on the content of the stage of development that is its station; and it mediates between the great states of waking, dreaming, sleeping (and their energies), whose contents are then being supplied by the actual stage of development itself (as we saw with the example of the contents of the dream state). Again, this is essentially the Vedanta/Vajrayana model, only sophisticated and fleshed out. See [Sidebar G, "States and Stages,"](#) posted on this site, for an extensive discussion of this topic.

The idea of decline was the predominant worldview prior to evolutionary

theory. The idea that the world was somehow better or more golden than it is now and that the world will only fall further into decay and decline dominated cultural thinking in both Eastern and Western history.

The world of form has changed. The world of form in ancient India did not have the types of knowledge that we now have in our world of form. Specifically, they had no understanding of evolution—the exact nature of it, what it actually means, what is going on in the world of form. In the world of form, we are seeing an unmistakable drift toward increasing levels of differentiation and integration and complexity and unification. And that's a profound understanding because it means that our vehicle in the world of form is becoming more transparent to the processes that are in the world of form. That changes everything. It doesn't matter how deeply enlightened somebody was a thousand years ago, the world of form did not include that understanding. So *that* wasn't part of their realization, even though their realization of emptiness was exactly as great as ours can be today because emptiness is emptiness, it doesn't change, it has no moving parts, and so on. So we're not taking anything away from the sage who lived a thousand years ago. We have one thing on that sage, however—we're alive *now*. And a thousand years from now, people will look back at *our* world of form and laugh hysterically over what idiots we were. But in the meantime, we have to get on with embodying *this* world of form.

Again, I can understand some of the hesitations and problems with it. But I think we just need to take a much more considered look at the evidence. Look at the various types of states we have available to us, and particularly look at the past thirty years, when so many experiments have been made by this generation in terms of various paths and practices, and see what the actual results are. I think we're getting to a point now where we realize that a kind of integral practice—a practice that emphasizes both the immanence of spirit in terms of present manifestation and, simultaneously, the transcendent nature of spirit—is necessary. One that is, in some sense, their mysterious union—the nondual. And it *is* mysterious—it's a love affair. It's a love affair between Shiva and Shakti. Like all love affairs, you'll never figure it out, but your heart is plunged in the mystery of it. The mystery is that you are radically the only thing that exists in the entire universe and yet all these forms are arising within you. And in a sense, the denser forms are just your slow left foot. But you have to push against your own density in the manifest world in order to penetrate it with the awareness that you eternally

are. It's that "pushing against" part —if people can't really engage with that, then I'm afraid they just get caught in states of mere quietude or cessation, or mere immersion in sensory manifestation.

The *traditional* culture has a kind of mythic-literal religious orientation, a very fundamentalist orientation, such as a belief that the Bible or the Qu'ran is literally true, and so on. It is marked by a belief in an absolute and unyielding truth—for example, nobody can achieve salvation without believing in Jesus or Allah. Such cultures are usually nationalistic, ethnocentric, patriarchal, with an emphasis on family values and good ol' time religion.

The *modern* culture has a more rational, scientific, business type of orientation. It classically started with the Western Enlightenment and is the dominant mode of governance of most industrialized democracies. It believes that there are scientific truths and they are universal, but they have to be established by research and empirical studies.

The third major phase is the *postmodern* culture. In distinction to the traditional mythic orientation and the modern rational mode, the postmodern orientation maintains that there actually is a *plurality* of worldviews—there's a relativistic series of cultural beliefs, and you can't really say one of them is right and one of them is wrong because so much of what we call truth is really an interpretation. So the whole notion of postmodernism is that reality is not merely given —it's *constructed* and *interpreted*. Its downside is, "Since all views are equally correct, nobody is right and nobody is wrong. My truth is true for me and you cannot say that my truth isn't true." So, all of the great positive aspects of the sixties, including environmental protection, feminism, health care reforms, and, most importantly, the civil rights movement, were products of healthy pluralism and healthy postmodernism.

But once they settled in there, boy, they settled in! And you're not going to get them to move now because the downside is that once you're there, you are not allowed to make judgments, because "Everybody's expressive truth is the same." So you can't challenge somebody and say, "Look, you have to grow. You're being self-contracted. There's a higher spiritual reality." They'll say, "How do you know it's higher? How dare you judge me!"

So when boomers engage in a spiritual path, their fundamental desire is not to transcend the ego but to confirm it, to express it, to be told that "What I'm doing is wonderful and divine, *just like I am.*" They are there to celebrate the self-contraction, to embrace the self-contraction and to *feel it* really hard and call that god or goddess or spirit. And you can't talk them out of it because then you're being *judgmental*.

Under the guise of pluralism—which holds that no truth is better than another—not just higher realities but also all of my petty, shallow, narcissistic tendencies can find a happy home. The higher significance of pluralism gets swamped with lower impulses, contracted tendencies, and egocentric expression—all now parading under the banner of pluralism.

To put it simply: *boomeritis is pluralism infected with narcissism*. It's the very high truths of pluralism completely corrupted and derailed by an ego that uses them to entrench itself firmly in a place where it can never be challenged because there is no objective truth that can get rid of it.

Again, that's part of the real downside, the pathological version, of this wave of development. Of course, there are certain types of judgment that a liberal, advanced, caring person ought *not* to make. There are certain ways we should *not* be judgmental. We ought not to make judgments based on prejudice—based on skin color, sexual orientation, religious beliefs, and so on. But there are types of judgments and discriminating awareness that are positive and necessary—including, incidentally, the healthy part of the pluralistic stance. That is, the postmodern pluralistic stance is itself a huge judgment: that certain types of judgments ought not to be made. And there are other types of judgments, traditionally known as discriminating wisdom, that *do* have to be made. Those have to do with degrees of depth, not *between* human beings but *within* any human being. One can be, for example, prerational, rational, or transrational, and each of those is a progressively higher level of development. One's perspective can be egocentric, ethnocentric, or worldcentric—and each of those is a progressively higher level of development. A worldcentric person will correctly condemn an ethnocentric judgment. Hierarchies like that are very important because they represent degrees of truth and inclusiveness and compassion. But if you get stuck there, you're jammed. You can't make a choice. You can't make any more decisions because ALL judgments and ALL hierarchies are supposed to be bad. I call it aperspectival

madness. The internal stance is, "I'm holding on to my position and *nobody* can tell me what to do. My state, just as it is, has the same worth as any other." And that stance effectively aborts any real transformation.

The spiritual experience, which ideally should be a stepping-stone to *less* ego and greater transparency, can in fact be the opposite, a catalytic event that empowers the ego, making it even more solid—and then we end up with real enlightened narcissism. And yet the fundamental stance of enlightenment is: "If you feel rotten about yourself—good! That's the beginning of a correct perception." "You *should* fundamentally hate yourself in order to start moving beyond this tangled, contracted mess called you." That is the awakening of discriminating wisdom that opens up the possibility of higher, wider, deeper states and stages.

You know, there's that enigmatic statement of Christ's in the New Testament: "He who hateth not his own soul cannot be my disciple." Of course that makes perfect sense, but it is exactly what the therapeutic society does not want to hear or allow.

And so if people come and they say, "Gee, I'm not feeling too good about myself," the initial response should be, "Excellent, let's see if we can increase that. At some point you will find that your real Self *is* radically free of your small-self ego. And therefore you have a fullness and a freedom that is true Self esteem. But it starts by fundamentally throwing out this pitiful small slice of reality you call your ego."