

Integral Psycho-Spiritual Development

A Brief Tour of the Territory of You

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Overview

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

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

What if we took literally everything that all the various cultures have to tell us about human potential—about spiritual growth, psychological growth, social growth—and put it all on the table? What if we attempted to find the critically essential keys to human growth, based on

the sum total of human knowledge now open to us? What if we attempted, based on extensive cross-cultural study, to use all of the world's great traditions to create a composite map, a comprehensive map, an all-inclusive or *integral* map that included the best elements from all of them?

Sound complicated, complex, daunting? In a sense, it is. But in another sense, the results turn out to be surprisingly simple and elegant. Over the last several decades, there has indeed been an extensive search for a comprehensive map of human potentials. This map uses all the known systems and models of human growth—from the ancient shamans and sages to today's breakthroughs in cognitive science—and distills their major components into 6 simple factors, factors that are the essential elements or keys to unlocking and facilitating human evolution.

Welcome to the Integral Model.

An Integral or Comprehensive Map

What are these 6 elements? We call them **quadrants, levels, lines, states, bodies, and types**. As you will see, all of these elements represent something that is, right now, *available in your own awareness*. These 6 elements are not merely theoretical concepts; they are aspects of your own experience, contours of your own consciousness, as you can easily verify for yourself as we proceed.

What is the point of using this Integral Model? If you learn to spot these factors in your own awareness—and because they are there in any event—then you can more easily appreciate them, exercise them, use them... and thereby vastly accelerate your own growth and development to higher, wider, deeper ways of being, knowing, loving, and living.

The **3D Training** is based first and foremost on direct experiential practices pioneered by David Deida over several decades, informed by some of the finest spiritual paths available. But David has also drawn specifically on the Integral Model in order to ensure that 3D Training is “touching all the bases.” The Integral Model is the theoretical backbone of the rich array of

practices, experiential exercises, and psychospiritual techniques available in the 3D program.

Some of you will find these theoretical aspects interesting in themselves, and you might decide to pursue those aspects more formally (perhaps by becoming associated with Integral Institute). The Integral Map is just a map, but it is the most complete map we have at this time.

But whether you are interested in the theoretical aspects or not, a simple familiarity with the 6 elements in the Integral Model will help you orient yourself more easily and fully in this exciting journey of discovery and awakening.

States of Consciousness

We said that all of the aspects of the 6 elements are available, right now, in your own awareness. What follows is, in a sense, a guided tour of your own experience. So why don't you come along with us and see if you can spot some of these features arising in your own experience right now.

Let's start with **states of consciousness**. Everybody is familiar with major states of consciousness, such as waking, dreaming, and deep sleep. Right now, you are in a waking state of consciousness (or, if you are tired, perhaps a semi-daydream state of consciousness). But there are all sorts of different states of consciousness, including *meditative states* (induced by yoga, contemplation, meditation, etc.); there are *altered states* (such as drug-induced); all sorts of *peak experiences* (or profound nonordinary states of consciousness), many of which can be triggered by intense experiences like making love, walking in nature, or listening to exquisite music.

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

entire spectrum of spiritual enlightenment. What that means is that because you **already** have access to these 3 great states, you **already** have access to deep spiritual enlightenment.

Part of the 3D Training is designed to show you the great liberation hidden in these natural, ever-present states of consciousness, gateways to your own enlightenment.

Bodily Energy: How Many Bodies Do You Have?

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

Because each of us has (at least) the 3 great states of consciousness—waking, dreaming, and formless sleep—the traditions maintain that each of us has 3 bodies, which are often called the **gross body**, the **subtle body**, and the **causal body**. Because the 3 states are ever-present realities, so are your 3 bodies. Right now, you have access to a gross body and its gross energy, a subtle body and its subtle energy, and a causal body and its causal energy.

Special exercises and practices in the 3D Training will allow you to more fully and consciously tap into these subtle energies in your own body. You will find, for example that you can make love with your gross body, make love with your subtle body, and make love with your causal body—or better, all of them at once....

What's an example of these 3 bodies? Notice that, right now, you are in a *waking state* of awareness; as such, you are aware of your *gross body*—the physical, material, sensorimotor body. But when you dream at night, there is no gross physical body; it seems to have vanished. You are aware in the dream state, yet you don't have a gross body of dense matter but a subtle body of light, energy, emotional feelings, fluid and flowing images. In the dream state, the mind and soul are set free to create as they please, to imagine vast worlds not tied to gross sensory realities but reaching out, almost magically, to touch other souls, other people and far-off places, wild and

radiant images cascading to the rhythm of the heart's desire. When somebody like Martin Luther King says, "I have a dream," that is the exactly tapping into the great potential of visionary dreaming, where the mind is set free to soar to its highest possibilities.

Thus, it would be a mistake to dismiss this subtle realm as being "merely a dream" in the derogatory sense, because the subtle realm can be entered with full consciousness, whereupon it yields its extraordinary secrets.

As you pass from the *dream state* with its *subtle body* into the deep-sleep state, even thoughts and images drop away, and there is only a vast emptiness, formless radiance, almost infinite expanse beyond any individual "I" or ego or self. The great traditions maintain that in this state, we are plunged into the One Self, the great Unborn, the vast Emptiness that is the infinite ground of all that is. Along with this almost infinite consciousness there is an almost infinite body or energy—the causal body, the body of the finest, most subtle, most radiant luminosity and embrace.

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

The aim of integral spiritual development is to be able to experience all 3 states and all 3 bodies in a natural, awake, and aware fashion. These 3 great states and bodies are fully present in you, right here, right now. It is simply a matter of paying attention to them using exercises that are part of the 3D Training. And here's some good news: you cannot fail to experience these 3 great realms, any more than you can fail to wake, dream, and sleep. These treasures are fully given to you by virtue of your precious human birth. And you can unearth these treasures with specific exercises on the integral path.

Stages of Development: Stairway to Heaven

There's an interesting thing about states of consciousness. They come and they go. Even a great peak experience or altered state, no matter how profound, will come, stay a bit, then pass. And the point of integral spiritual development is to convert *altered states* into *permanent traits*.

Which brings us to **stages of consciousness**. Stages represent the actual milestones of growth and development. Once you are at a stage, it is a permanent acquisition. For example, once the child develops through the linguistic stages of development, the child has permanent access to language. Language isn't present one minute and gone the next. The same thing happens with spiritual growth. Once you stably reach a stage of spiritual growth, that means that you can access the qualities of that stage—such as expanded consciousness, more embracing love, deep feelings of infinite being—virtually any time you want.

Thus, you might start by learning to access, in a temporary fashion, a profound state of subtle or causal realities; but with further practice, you will be able to maintain access to those realms permanently, converting states into stages. Those temporary states have become permanent traits in your own unfolding, showing you deeper and wider aspects of your own being and consciousness to which you now have permanent access.

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

The same is true of stages. There are all sorts of ways to slice and dice development, and therefore there are all sorts of stage conceptions. All of them can be useful. In the chakra system, there are 7 major stages or levels of being and consciousness. The Christian mystics often use 5 major levels: matter, body, mind, soul, and spirit. Certain Western psychological models have 8,

12, or more levels of development. Which is right? All of them; it just depends on what you want to track in your own growth and development.

The 3D Training uses a simplified 3-stage conception, because it conveys all the essentials of the stage component of human potential without any excess baggage. At times, other stage conceptions can be introduced; but the basic 3-stage model can be put very simply: stage 1 means that you have gained permanent access to gross realities; stage 2 means that you have gained permanent access to subtle realities; and stage 3 means that you have gained permanent access to causal realities. You might start by entering all of these great realms merely as a temporary state; but with practice, you will convert states to traits and thus pass through a permanent stage of growth.

As you will discover, these 3 major stages can be explained in any number of ways and be given any number of labels. Here's a quick example. We mentioned making love in the gross body, in the subtle body, and in the causal body.

At stage 1, you are making love only with the gross, individual, separate body. You are having sex just to please yourself. You are in it for you and for the quick thrill.

At stage 2, you are expanding your awareness from your own individual body to another body, being aware of your partner, entering into his or her subtle feelings and thoughts and desires, feeling each other in a dance of mutual love and respect and passion, moving as one in a subtle dance of rapture and release.

At stage 3, your love for each other expands out of the relationship and includes a wildly loving embrace of the entire universe. You are both taken beyond yourselves to a place that is radiant with infinite bliss, that embraces all souls and all realms in a mindlessly ecstatic swoon, that drenches you both in a being so deep and so infinite that you are one with the Divine in every cell of your being, incandescent to infinity, radiant to eternity.

That is a simple example of moving from stage-1 sex (using just the gross body), where you are in it for you; to stage-2 sex (using the subtle body), where you are immersed in an

expansive relationship beyond you; to stage-3 sex (making love in the causal body), where you are one with everything that is arising in an ecstasy of Divine Freedom and Fullness.

Thus, from “me” to “us” to “all of us”—a quick tour of love’s bodies, now become permanent traits or stages in your own infinite being.

Another way to picture these 3 stages is as **body**, **mind**, and **spirit**. Those words all have many valid meanings, but when used specifically to refer to stages, they mean:

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

Stage 2 is the “mind” stage, where identity expands from the isolated gross body and starts to share relationships with many others, based perhaps on shared values, mutual interests, common ideals, or shared dreams. Because I can use the mind to take the role of others, to put myself in their shoes and feel what it is like to be them, then my identity expands from “me” to “us.” I have found a greater freedom in a larger fullness—a freedom from the lesser me and a fullness of communion with others.

Stage 3 is “spirit” considered as a permanent realization or awakening, where your identity expands once again from both body and mind—and individuality altogether—into the realm of the All-Encompassing, a radical Freedom from all identification and a radical Fullness or one-ness with everything that is arising, moment to moment to radiant moment. This is not “me,” not “us,” but “all of us”—where “all of us” means every single thing and event in the entire universe: you are the world, which arises within you, now and now and now, although there is no you, and no world, but simply and only *this*.

That is one way to view the unfolding from body to mind to spirit, where each of them is considered as a stage, wave, or level of unfolding care and consciousness, moving from subconscious to self-conscious to superconscious.

It has been said that time is what stops everything from happening at once. It's the same with stages of evolution. The whole series of stages can be viewed as Spirit's playful hide-and-seek with itself, throwing itself outward to create a universe, then slowly winding back to itself in waves and stages of increasing care and consciousness. From atoms to molecules to cells to organisms to planets and entire universes, these are merely the deeds of your own Self, stories of your own Being and Becoming, searing dramas of your own Destiny, the great Kosmic Game where you are It, and "It" is the very Divine Itself, come to remember, come to reclaim, come to awaken to its radical condition, even here and now.

We will be returning to stages of evolution, each time exploring them from a luminous new angle in the territory of you. For now, all that is required is an understanding that by "stages" we mean progressive and permanent milestones along the evolutionary path of your own unfolding. Whether we talk stages of consciousness, stages of energy, stages of culture, stages of sex, stages of spiritual realization, stages of moral development, and so on, we are talking of these important and fundamental rungs in the unfolding of your higher, deeper, and ultimately Divine potentials.

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

Have you ever noticed how unevenly developed virtually all of us are? Some people are highly developed in, say, logical thinking, but poorly developed in interpersonal feelings (e.g., many scientists). Some people have highly advanced cognitive development but very poor moral development (e.g., Nazi doctors). Some people excel in sports, but can't add 2 plus 2 (uh, no names here).

Howard Gardner made this concept fairly well-known using the idea of *multiple intelligences*. Human beings have a variety of intelligences, such as cognitive intelligence, emotional intelligence, musical intelligence, kinesthetic intelligence, and so on. Most people excel in one or two of those, but do poorly in the others. This is not necessarily or even usually a

bad thing; part of integral wisdom is finding where one excels and thus where one can most gracefully offer the world one's deepest gifts.

But this does mean that we need to be aware of our strengths (or the intelligences with which we can shine) as well as our weaknesses (where we do poorly or even pathologically). And this brings us to the fourth of our 6 essential elements: our multiples intelligences or developmental lines.

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

In other words, each intelligence grows—or can grow—through the 3 major stages. You can have cognitive development to stage 1 (which involves cognition of the gross material realm), cognitive development to stage 2 (which is a cognition of subtle realms, ideas, objects, visions), and cognitive development to stage 3 (which is a cognition of or as infinite, empty, causal awareness).

Likewise with the other intelligences. Emotional development to stage 1 means that you have developed the capacity for emotions in a gross physical fashion, especially the emotions and drives of hunger, survival, and self-protection. If you continue to grow emotionally from stage 1 to stage 2, you will expand from “me” to “us,” and begin to develop emotional commitments and attachments to loved ones, members of your family, close friends, perhaps your whole tribe or whole nation. If you grow into stage-3 emotions, you will develop a capacity for a love-bliss that includes all human beings and even all sentient beings, a radiant oneness in openness and light.

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

possibilities. But with practice, you will convert those states into stages, or permanent traits in the territory of you.

The Psychograph

There is a fairly easy way to represent these intelligences or multiple lines. In figure 1, we have drawn a simple graph showing the 3 major stages (or **levels** of development) and five of the most important intelligences (or **lines** of development). Through the major levels of development, the various lines unfold. The 3 levels or stages can apply to any developmental line—sexual, cognitive, spiritual, emotional, moral, and so on.

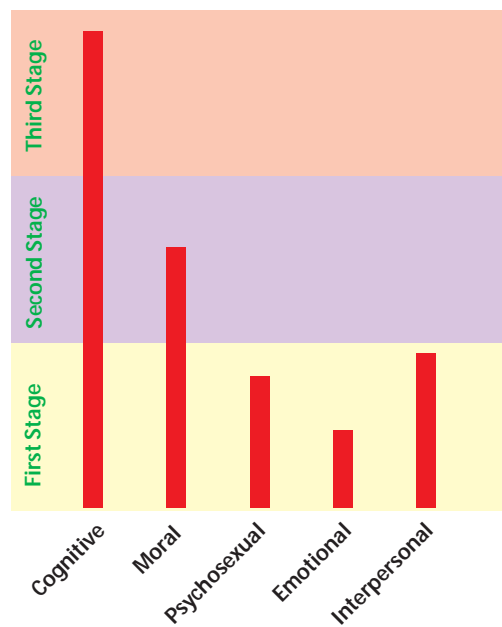


Figure 1

In figure 1, we have shown somebody who excels in cognitive development and is good at moral development, but does poorly in interpersonal intelligence and really poorly in emotional intelligence. Other individuals would, of course, have a different “psychograph.”

The **psychograph** helps to spot where your deepest gifts are. You very likely already know what you excel in and what you don't. Part of the 3D Training is learning to refine considerably this knowledge of your own contours, so that you can more confidently offer the world your precious gifts, while more easily navigating the terrain of tomorrow's unfolding.

The psychograph offers some other useful information. In particular, it helps us spot the ways that virtually all of us are unevenly developed, and thus helps prevent us from thinking that just because we are terrific in one area does not mean we are terrific in all the others. In fact, usually the opposite. More than one leader, spiritual teacher, or politician has spectacularly crashed through lack of an understanding of these simple realities.

To be "integrally developed" does not mean that you have to excel in all the known intelligences, or that all of your lines have to be at level 3. But it does mean that you develop a very good sense of what your own psychograph actually looks like, so that with a much more integral self-image you can plan your future development. For some people, this will indeed mean strengthening certain intelligences that are so weak they are causing havoc. For others, this will mean clearing up a serious pathology in one line (such as psychodynamics). And for others, simply recognizing where their strengths and weaknesses lie, and planning accordingly. Using an integral map, we can scope out our own psychographs with more assurance.

In the 3D Training, you will be introduced to a full spectrum of states of consciousness and bodily energies, right from the start. The reason that this is possible is that the great natural states of consciousness and their bodies are ever-present. So you will very quickly be introduced to many of your highest potentials in a very authentic and concrete fashion, starting on day one.

You cannot, however, be introduced to all the qualities of higher stages without actual practice. You can have a peak experience of higher states, because many of them are ever-present. But you cannot have a peak experience of a higher stage, because stages unfold sequentially. Stages build upon their predecessors in very concrete ways, so they cannot be

skipped: like atoms to molecules to cells to organisms, you can't go from atoms to cells and skip molecules.

But with repeated practice of contacting higher states—itsself a profound experiential revelation from the beginning—your own stages of development will unfold in a much faster and easier way. (There is, in fact, considerable experimental evidence demonstrating exactly that.) The more you are plunged into authentic higher *states* of consciousness, the faster you will grow and develop through any of the *stages* that have been invested by psychologists. It is as if higher-states training acts as a lubricant on the spiral of development, helping you to disidentify with a lower stage so that the next higher stage can emerge, until you can stably remain at higher levels of awareness on an ongoing basis, whereupon their infinite riches yield themselves as the consciousness and compassion of your own deepest being.

In short, you cannot skip actual stages, but you can vastly accelerate your growth through them by using the types of integral transformative practices that are the core of the 3D Training.

What Type: Boy or Girl?

The fifth component is easy: each of the previous components has a masculine and feminine type.

Carol Gilligan, in her enormously influential book *In a Different Voice*, pointed out that both men and women tend to develop through 3 or 4 major stages of moral development (which are quite similar to the 3D stages as applied to moral development).

Pointing to a great deal of research evidence, Gilligan noted that these 3 or 4 moral stages can be called *preconventional*, *conventional*, *postconventional*, and *integrated*. As we saw with the general levels of consciousness, stage 1 is a morality centered entirely on “me” (hence this preconventional stage or level is often called *egocentric*). Stage-2 moral development is centered on “us,” so that my identity has expanded from just me to include other human beings of my group (hence this conventional or traditional stage is often called *ethnocentric*, traditional,

conformist). With stage-3 moral development, my identity expands once again, this time from “us” to “all of us,” or all human beings worldwide (or even all sentient beings)—and hence is often called *worldcentric*. I now have care and compassion, not just for me (egocentric), and not just for my family, my tribe, my nation (ethnocentric), but for all of humanity, for all men and women everywhere, regardless of race, color, or creed (worldcentric). And if I develop even further, at stage-4 moral development, which Gilligan calls “integrated,” then....

Well, before we explain the fascinating conclusion of Gilligan’s work, let’s first note her major contribution. Gilligan strongly agreed that women, like men, develop through those 3 or 4 major hierarchical stages of growth (Gilligan herself correctly refers to these stages as hierarchical because each stage has a *higher* capacity for care and compassion.) But she said that women progress through those stages using a different type of logic—they develop “in a different voice.”

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

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

says that the boys will therefore hurt feelings in order to follow the rules; the girls will break the rules in order to follow the feelings.

In a different voice. Both the girls and boys will develop through the 3 or 4 hierarchical stages of moral growth (egocentric to ethnocentric to worldcentric to integrated), but they will do so in different voices, using different logics. Gilligan specifically calls these stages in women “selfish” (egocentric), “care” (ethnocentric), “universal care” (worldcentric), and “integrated.”

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

Have you ever seen a *caduceus* (the symbol of the medical profession)? It’s a staff with two serpents crisscrossing it, and wings at the top of the staff (see fig. 2). The staff itself represents the central spinal column; where the serpents cross the staff represents the individual chakras moving up the spine from the lowest to the highest; the two serpents themselves represent solar and lunar (or masculine and feminine) energies *at each of the chakras*.



Figure 2.

That’s the crucial point. The 7 chakras, which are simply a more complex version of the 3 levels or stages in the 3D Training, represent 7 levels of consciousness and energy available to all human beings. (The first three chakras—food, sex, and power—are roughly stage 1; chakras four and five—relational heart and communication—are basically stage 2; and chakras six and seven—psychic and spiritual—are the epitome of stage 3). The important point here is that, according to the traditions, *each of those 7 levels has a masculine and feminine aspect, dimension, or “voice.”* This means, for example, that with chakra 3 (the egocentric-power chakra), there is a masculine and feminine version of the same chakra: at that chakra-level, males tend toward power exercised autonomously (“My way or the highway!”), women tend toward power exercised communally or socially (“Do it this way or I won’t talk to you”). And so on with the other major chakras, each of them having a solar and lunar, or masculine and feminine dimension; neither is more fundamental, neither can be ignored.

At the 7th chakra, however, notice that the masculine and feminine serpents both disappear into the Consciousness-Light that is their ground, their source, their destiny, their condition. Masculine and feminine meet and unite at the crown—they literally become one. And that is what Gilligan found with her stage-4 moral development: the two voices in each person

become integrated, so that there is a paradoxical union of autonomy and relationship, rights and compassion, agency and communion, justice and mercy, masculine and feminine. At the lower chakras, they are separate, and should be. Thus, at the summit, you find that masculine and feminine are two sides of the same infinite consciousness-light, but that in the manifest realm they are appropriately different. In the 3D Training, you will have a chance to experience both of those realities.

Sick Boy, Sick Girl

The last major component—before we tie them all together in a fun-filled conclusion—is that, if each stage of development has a boy and girl dimension, each of those can be healthy or unhealthy, which we sometimes call “sick boy, sick girl.”

If the healthy masculine principle tends toward autonomy, strength, independence, and freedom, when that principle becomes unhealthy or pathological, all of those positive virtues either over- or under-fire. There is not just autonomy, but alienation; not just strength, but brutal domination; not just independence, but morbid fear of relationship and commitment; not just a drive toward freedom, but a drive to destroy. The unhealthy masculine principle does not transcend in freedom, it represses in fear.

If the healthy feminine principle tends toward flowing, relationship, care, and compassion, the unhealthy feminine flounders in each of those. Instead of being in relationship, she becomes lost in relationship. Not a connection, but a fusion; not a flow state, but a panic state; not a communion, but a melt-down. The unhealthy feminine principle does not find fullness in connection, but fusion in chaos.

In the 3D Training, you will find ways to identify both the healthy and unhealthy masculine and feminine dimensions that reside within you right now. Experiential exercises and practices will help you spot the solar and lunar energies in your own being—and ways to honor and acknowledge them, but without fusing and confusing them, or forcing them into a bland

“balance.” With this gesture of acknowledgement in your own masculine and feminine tendencies, you will be able to more freely and fully experience higher states of being, and this will accelerate your growth and development until those fleeting states become permanent traits in the terrain of your deepest potentials.

And Now: How Do They All Fit Together?

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

In this concluding section, we will briefly outline these patterns, all of which together are sometimes referred to as **AQAL** (pronounced *ah-qwal*), which is simply a shorthand for “all quadrants, all levels, all lines, all states, all types”—and those are simply the components that we have already outlined (except the quadrants, which we will get to momentarily).

This section is a little more theoretical, which some of you will find interesting and some of you, perhaps not. Nonetheless, because the 3D Training insists on grounding itself in a comprehensive, inclusive, and integral approach, it will help you orient yourself to the Training if you have at least a working familiarity with these major concepts. Most of them, as we have seen, are fairly obvious and straightforward, from states of consciousness to masculine and feminine types. We will introduce quadrants, and then show how the overall AQAL framework provides a simple and coherent way to tie all the pieces together.

At the beginning of this introduction, we said that all 6 components of the Integral Model were items that are available to your awareness right now, and this is true of the quadrants as well.

Did you ever notice that major languages have what are called first-person, second-person, and third-person pronouns? *First-person* means “the person who is speaking,” so that includes pronouns like *I, me, mine* (in the singular), and *we, us, ours* (in the plural). *Second-person* means “the person who is spoken to,” so that includes pronouns like *you* and *yours*. *Third-person* means “the person or thing who is being spoken about,” which can include *he, him, she, her, they, them, it, and its*.

Thus, if I am speaking to you about my new car, “I” am first person, “you” are second person, and the new car (or “it”) is third person. Now, if you and I are talking and communicating, we will indicate this by using, for example, the word “we,” as in, “We understand each other.” “We” is technically first-person plural, but if you and I are communicating, then your second person and my first person are part of this extraordinary “we.” Thus second person is sometimes indicated as “you/we,” or “thou/we,” or sometimes just “we.”

So we can therefore simplify first-, second-, and third-person as “I,” “we,” and “it.”

That all seems trivial, doesn't it? Boring maybe? So let's try this. Instead of saying “we,” “it,” and “I,” what if we said the Good, the True, and the Beautiful? And what if we said that the Good, the True, and the Beautiful are dimensions of your very own being at each and every level of growth and development? And that through an integral transformative practice such as 3D, you can discover deeper and deeper dimensions of your own Goodness, your own Truth, and your own infinite Beauty?

Hmm, definitely more interesting. The Good, the True, and the Beautiful are simply variations on first-, second-, and third-person pronouns found in all major languages, and they are found in all major languages because Truth, Goodness, and Beauty are very real dimensions of reality to which language has adapted. Third-person (or “it”) refers to objective truth, which is best investigated by science. Second-person (or “you/we”) refers to Goodness, or the ways that we—that you and I—treat each other, and whether we do so with decency, honesty, and respect.

In other words, basic morality. And first-person deals with the “I,” with self and self-expression, art and aesthetics, and the beauty that is in the eye (or the “I”) of the beholder.

So the “I,” “we,” and “it” dimensions of experience really refer to: art, morals, and science. Or self, culture, and nature. Or Buddha, Sangha, and Dharma. Or the Beautiful, the Good, and the True.

And the point is that every event in the manifest world has all three of those dimensions. You can look at any event from the point of view of the “I” (or how I personally see and feel about the event); from the point of view of the “we” (how not just I but others see the event); and as an “it” (or the objective facts of the event). A truly *integral* transformative practice will therefore take all of those dimensions into account, and thus arrive at a more comprehensive and effective path of freedom and fullness—in the “I” and the “we” and the “it”—or in self and culture and nature—all of which are dimensions of your very own Self.

Thus, if you are to develop across the full spectrum of your own possibilities, you will develop the higher science or Truth of your own Suchness, the higher morals or Goodness of your own deepest Compassion, and the higher art or Beauty of your own ecstatically radiant and infinite Self, and thus you will take every “I” and every “we” and every “it” into the ultimate Freedom and Fullness of the very Divine, even here and now.

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

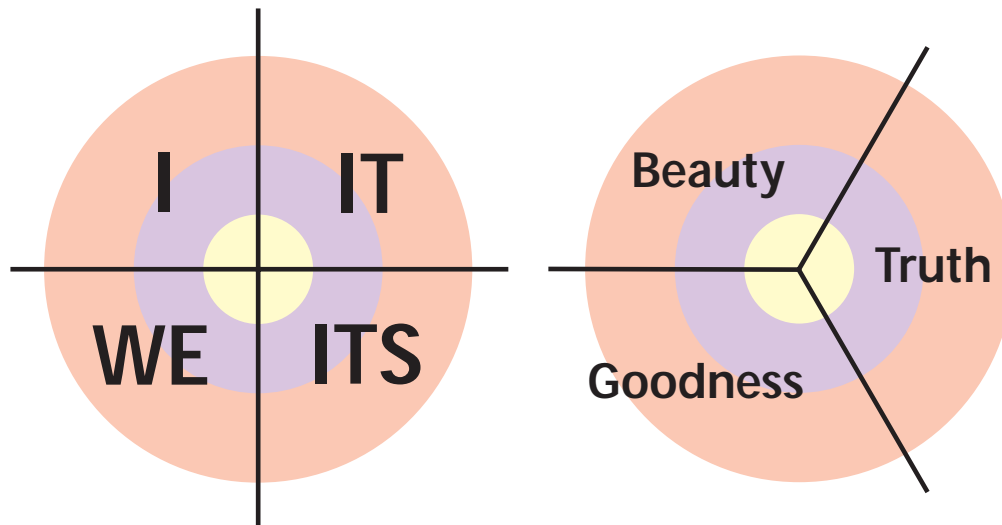


Figure 3

Figure 3 is a schematic of the four quadrants. It shows the “**I**” (the *inside* of the *individual*), the “**it**” (the *outside* of the *individual*), the “**we**” (the *inside* of the *collective*), and the “**its**” (the *outside* of the *collective*). In other words, the four quadrants—which are the four fundamental perspectives on any occasion (or the four basic ways of looking at anything)—turn out to be fairly simple: they are the inside and the outside of the individual and the communal.

Figure 4 shows a few of the details of the four quadrants. (Some of these are technical terms that needn’t be bothered with; those interested can pursue these details in several books; simply look at the diagram and get a sense of the different types of items you find in each of the quadrants.)

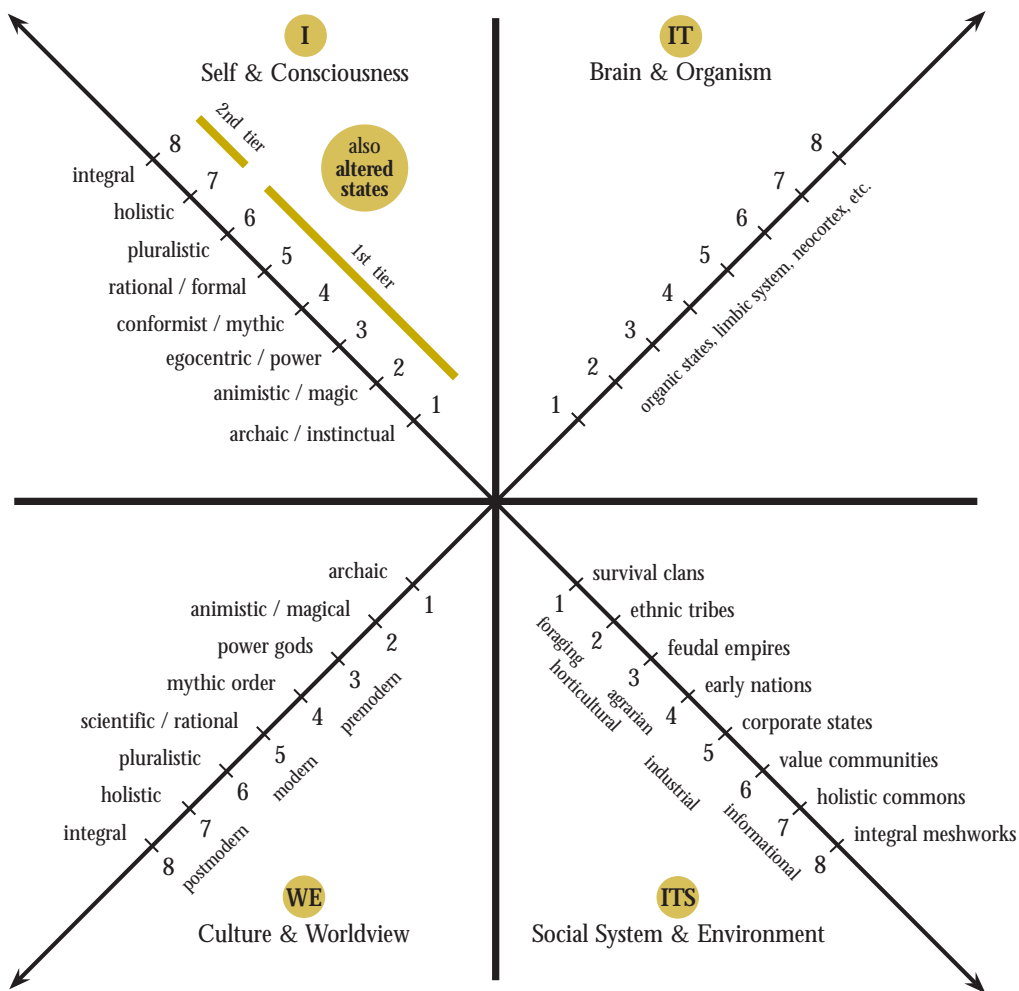


Figure 4

For example, in the Upper-Left quadrant (the interior of the individual), you find your own immediate thoughts, feelings, sensations, and so on (all described in first-person terms). But if you look at your individual being from the outside, in the terms not of subjective awareness but objective science, you find neurotransmitters, a limbic system, the neocortex, complex molecular structures, cells, organ systems, DNA, and so on—all described in third-person objective terms (“it” and “its”). That is what you or your organism looks like from the outside, in an objective-it stance, made of matter and energy and objects; whereas from the inside, you find not neurotransmitters but feelings, not limbic systems but intense desires, not a neocortex but blazing visions, not matter-energy but consciousness, all described in first-person immediateness. Which

of those views is right? Both of them, according to the integral approach. They are two different views of the same occasion, namely you. The problems start when you try to deny or dismiss either of those perspectives. All four quadrants need to be included in any integral view.

Every “I” is in relationship with other I’s, which means that every “I” is a member of numerous we’s. These “we’s” represent not just *individual* but *group* (or *collective*) consciousness, not just subjective but intersubjective awareness—or **culture** in the broadest sense. This is indicated in the Lower-Left quadrant. And every “we” has an exterior, or what it looks like from the outside, and this is the Lower-Right quadrant. The LL is often called the *cultural* dimension (or the inside awareness of the group—its worldview, its shared values, shared feelings, etc.), and the LR the *social* dimension (or the exterior forms and behaviors of the group, which is studied by third-person plural sciences such as systems theory). Again, the quadrants are simply the inside and the outside of the individual and the communal, and the point is that all four quadrants need to be included if we are touch bases with all that we are.

We are now at a point where we can start to put all the pieces together. The major components we previously examined were states, bodily energies, lines, levels, and types. Start with **levels** or **stages**.

All four quadrants show growth, development, or evolution. That is, they all show some sort of stages or levels of development, not as rigid rungs in a ladder but as fluid and flowing waves of unfolding. This happens everywhere in the natural world, just as an oak unfolds from an acorn through stages of growth and development. We have already seen several of these stages as they apply to humans. In the Upper Left or “I,” for example, the self unfolds from *body* to *mind* to *spirit*. In the Lower Left, the “we” expands from *egocentric* to *ethnocentric* to *worldcentric*. And in the Upper Right, bodily energy expands from *gross* to *subtle* to *causal*. These 3 major stages in each of the quadrants are represented in figure 5.

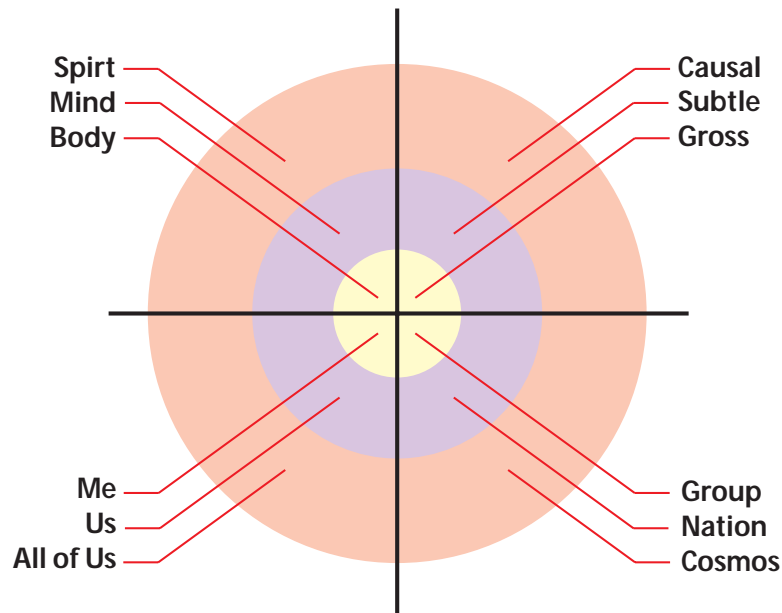


Figure 5

Let's move from **levels** to **lines**. Developmental lines occur in all four quadrants, but because we are focusing on personal development, let's look at how some of these lines appear in the Upper-Left quadrant (e.g., my moral line refers to my development in relation to the LL quadrant of we; but the moral line is placed in my UL psychograph when it is directly referring to that development in my own psyche.) As we saw, there are over a dozen different intelligences or developmental lines. Some of the more important include:

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

- the **values** line (or what I consider important, a line studied by Clare Graves and made popular by Spiral Dynamics)
- the **aesthetic** line (or the line of self-expression, beauty, art, and felt meaning)
- the **psychosexual** line, which in its broadest sense (as used in 3D) means the entire spectrum of Eros (gross to subtle to causal)
- the **spiritual** line (where “spirit” is viewed not just as Ground, and not just as stage 3, but as its own line of unfolding)

All of those developmental lines move through the 3 basic stages or levels. All of them can be included in the psychograph. And all of those lines are important in 3D Training (even though, at any given time or using any specific exercise, only one or two of them may be selectively focused on).

We already gave one diagram of a psychograph (fig. 1). Figure 6 is another, taken from a Notre Dame business school presentation that uses the AQAL model in business.

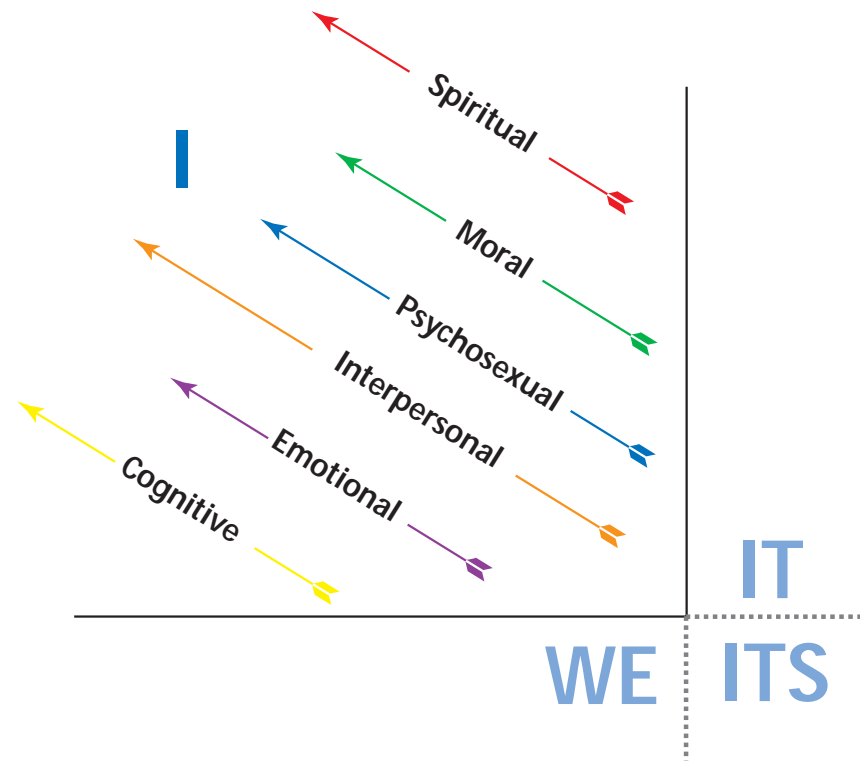


Figure 6

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

In the Lower-Left quadrant, cultural development moves from *archaic* to *magic* to *mythic* to *mental* to *integral* and higher (as studied, for example, by the pioneering genius of Jean Gebser). In the Lower-Right quadrant, systems theory investigates the collective social systems that evolve (and that, in humans, include things like *foraging* to *agrarian* to *industrial* to *informational* systems). In figure 5, we simplified this to group, nation, Kosmos, but the general

idea is simply that of unfolding levels of greater social complexity that are integrated into wider systems. Again, for this simple overview, details are not as important as a general grasp of the unfolding nature of all four quadrants, which can include expanding spheres of consciousness, care, culture, and nature. In short, the I and the we and it can evolve. Self and culture and nature can all awaken to deeper, higher, wider ways of being and knowing, living and loving.

We can now quickly finish with the other components. **States** occur in all quadrants (from weather systems to states of consciousness). We focused on **states of consciousness** in the Upper Left (waking, dreaming, sleeping), and on **energetic states** in the Upper Right (gross, subtle, causal). Of course, if any of those become permanent acquisitions, they have become stages, not states.

There are **types** in all of the quadrants, too, but we focused on *masculine* and *feminine* types as they appear in individuals. The masculine principle identifies more with consciousness (Upper Left) and the feminine identifies more with energy, radiance, shine (Upper Right), but the point is that every event has both of these components. (In fact, every event has all four quadrants, which is the basic stance of the Integral approach.) On the interior quadrants, the masculine essence identifies more with consciousness, autonomy, agency, the seer or watcher principle; and the feminine essence identifies more with the feelings of energy, flow, radiance, communion, bodily engagement, and being seen.

(Don't get too caught up in details, but energy itself is the Upper Right, whereas identifying with energy occurs in the Upper Left; hence, in most cases, masculine and feminine refers specifically to self-identities in the Upper-Left quadrant. If I identify more with consciousness and its empty openness and capacity for direction, I am expressing a masculine essence; if I identify more with light, loving radiance, and shine, I am expressing a feminine essence. These are the yang and yin of every stage.)

Thus, every stage of interior development (Upper Left) has a masculine and feminine type. Using the simple 3-stage scheme, there is stage-1 masculine and feminine, stage-2

masculine and feminine, and stage-3 masculine and feminine. This can be represented by a simple caduceus in the Upper-Left quadrant, as suggested in figure 7 (which is a variation on the psychograph, this time including masculine and feminine as their own developmental lines).

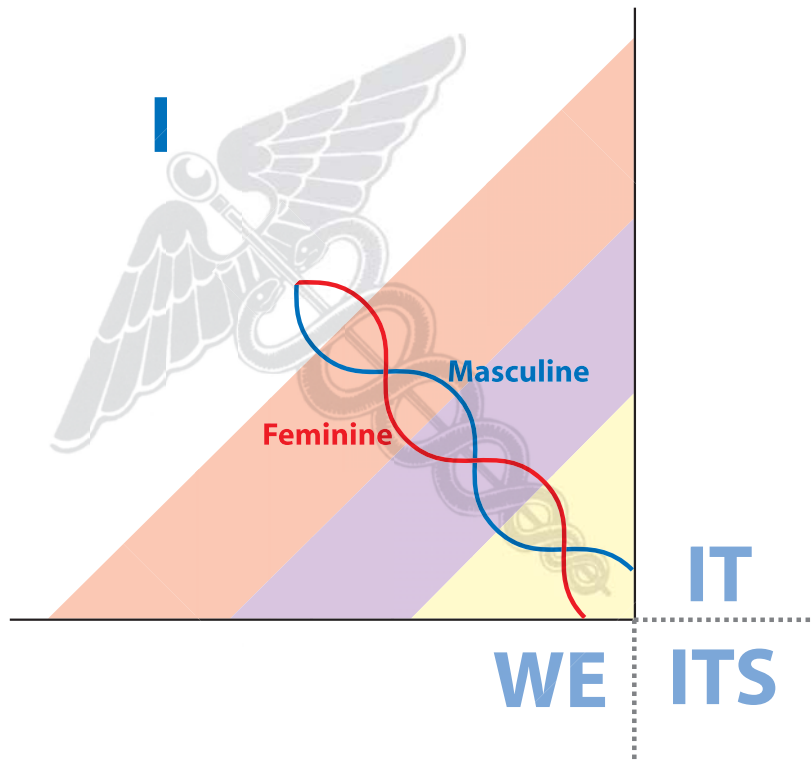


Figure 7

Finally, as was saw, there is an **unhealthy type** of masculine and feminine at all 3 stages—sick boy and sick girl at all 3 stages.

Seem complicated? In a sense it is. But in another sense, the enormous complexity of humans and their relation to the universe can be simplified enormously by touching bases with the **quadrants** (the fact that every event can be looked at as an I, we, or it); **developmental lines** (or multiple intelligences), all of which move through **developmental levels** (from body to mind

to spirit); with **states** and **types** at each of those. That relatively simple model or **AQAL** (all quadrants, all levels, all....) is the simplest model that can handle all of the truly essential items, and it is this Integral Model that is theoretical framework of the 3D Training.

The simplest version of this is shown in figure 5, and if you have a general understanding of that diagram, the rest is fairly easy.

Conclusion

However we look at it, it all comes down to a few simple points. In your own growth and development, you have the capacity to take self, culture, and nature to increasingly higher, wider, and deeper modes of being, expanding from an isolated identity of “me” to an fuller identity of “us” to an even deeper identity with “all of us”—with all sentient beings everywhere—as your own capacity for Truth and Goodness and Beauty deepens and expands. Ever-greater consciousness with a more radiant shine, which is realized in self, embodied in energy, enshrined in culture, expressed in nature. If we may close by quoting *Sex, Ecology, Spirituality*:

Let the world be quiet. Let the heavens and the earth and the seas be still. Let the world be waiting. Let the self-contraction relax into the empty ground of its own awareness, and let it there quietly die. See how Spirit pours through each and every opening in the turmoil, and bestows new splendor on the setting Sun and its glorious Earth and all its radiant inhabitants. See the Kosmos dance in Emptiness; see the play of light in all creatures great and small; see finite worlds sing and rejoice in the play of the very Divine, floating on a Glory that renders each transparent, flooded by a Joy that refuses time or terror, that undoes the madness of the loveless self and buries it in splendor.

Indeed, let the self-contraction relax into the empty ground of its own awareness, and let it there quietly die. See the Kosmos arise in its place, dancing madly and divine, self-luminous and self-liberating, intoxicated by a Light that never dawns nor ceases. See the worlds arise and

fall, never caught in time or turmoil, transparent images shimmering in the radiant Abyss. Watch the mountain walk on water, drink the Pacific in a single gulp, blink and a billion universes rise and fall, breathe out and create a Kosmos, breathe in and watch it dissolve.

Let the ecstasy overflow and outshine the loveless self, driven mad with the torments of its self-embracing ways, hugging mightily samsara's spokes of endless agony, and sing instead triumphantly with Saint Catherine, "My being is God, not by simple participation, but by a true transformation of my Being. My *me* is God!" And let the joy sing with Dame Julian, "See! I am God! See! I am in all things! See! I do all things!" And let the joy shout with Hakuin, "This very body is the Body of Buddha! and this very land the Pure Land!"

And this Earth becomes a blessed being, and every I becomes a God, and every We becomes God's sincerest worship, and every It becomes God's most gracious temple.

And comes to rest that Godless search, tormented and tormenting. The knot in the Heart of the Kosmos relaxes to allow its only God, and overflows the Spirit ravished and enraptured by the lost and found Beloved. And gone the Godless destiny of death and desperation, and gone the madness of a life committed to uncare, and gone the tears and terror of the brutal days and endless nights where time alone would rule.

And I-I rise to taste the dawn, and find that love alone will shine today. And the Shining says: to love it all, and love it madly, and always endlessly, and ever fiercely, to love without choice and thus enter the All, to love it mindlessly and thus be the All, embracing the only and radiant Divine: now as Emptiness, now as Form, together and forever, the Godless search undone, and love alone will shine today.