



Celebrating the Quality of Four

By Catharine and Mark Collier

Published by and copyright © Astrological Psychology Association Ltd 2009

www.astrologicalpsychology.org

CELEBRATING THE QUALITY OF 4



CELEBRATING THE QUALITY OF 4 - THE HUMAN CONDITION AS THE 4TH KINGDOM IN NATURE

A COMPARISON OF THE CONCEPT OF THE FOUR QUADRANTS IN THE WORK OF BRUNO AND LOUISE HUBER AND KEN WILBER

This short essay is a first attempt at comparing the Integral Psychology of American Ken Wilber with the Astropsychology of the Swiss couple Bruno and Louise Huber, by looking at just one aspect of their respective work i.e. the Four Quadrants. (For a positioning of the four quadrants in Wilber's overall scheme see Annexure 1, and for a summary of his works see Annexure 2).

The Four Quadrants is a familiar concept to Huber practitioners, but it may come as a surprise to find that Ken Wilber uses the same formula, having arrived at this completely independently of astrology. He seems to have been quite unaware of this ancient astrological concept.

This concept, of course, is not peculiar to Astrology alone but is in reality the structure of human consciousness itself. For example, Carl Jung describes the Quaternary as being the four faculties of the ordinary human mind i.e. sensing, feeling, thinking and intuiting. It is this phenomenon that has given rise to such common ideas as 'the four elements', the 'four corners of the earth', the 'four seasons'; and now the 'four quadrants'. Now, we humans of the fourth kingdom (the first being minerals, the second plants, the third animals and the fourth humans) can only experience reality through the four quadrants. As Wilber says: the Kosmos arises out of the tetra-meshing of the four quadrants.

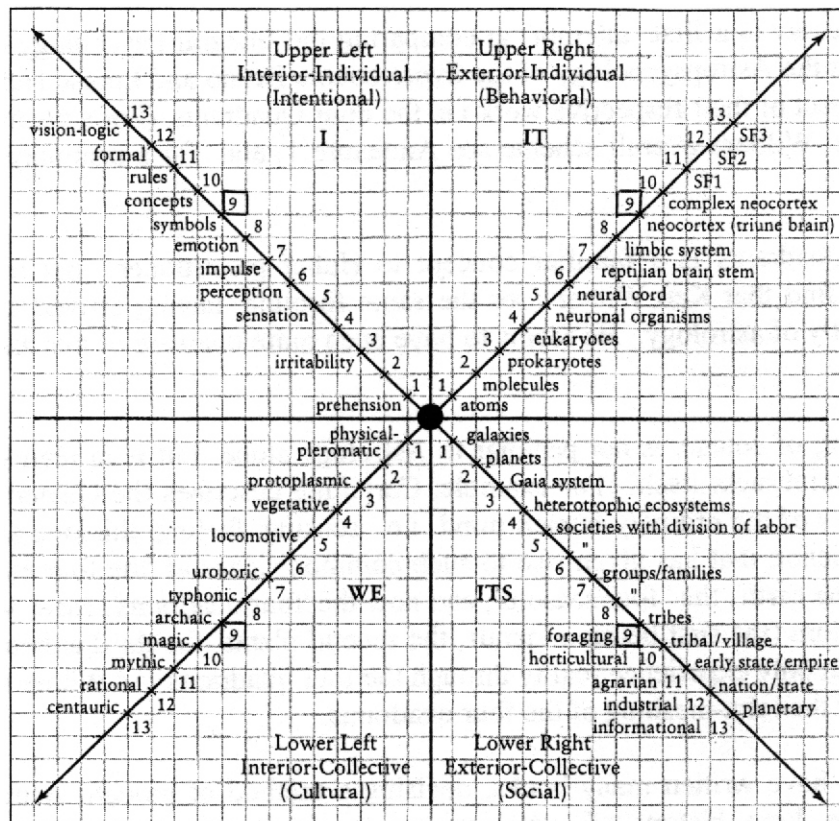
The Hubers have written many books, devising a method of modern Astropsychology and bringing the long history of astrology up to date with present-day knowledge and understanding, including the work of Djwhal Khul, Alice Bailey and Roberto Assagioli. Readers of 'Conjunction' need no introduction to their method.

Wilber's work stands on the shoulders of hundreds of theorists. They both deal with the evolution of human consciousness and both have their roots in "The Perennial Philosophy" and "The Ancient Wisdom" as they call it respectively. As Wilber is such a significant force in the field of integral psychology, there is much of profit for us to learn from the possible similarity and complementarity of their systems. I will endeavour briefly to discuss first their similarity and then their complementarity. Although the astropsychology of the Hubers owes its inception to the combined work of Louise and Bruno in their unique relationship; and Ken Wilber owes so much to the research of other academics, for convenience sake they will be referred to from now on as Huber and Wilber.

SIMILARITY OF THE FOUR QUADRANTS

Let us first look at Wilber's use of the four quadrants in detail.

Diagramme 1 : Wilber's four quadrants on a grand scale - evolution of the universe



Wilber starts with the evolution of the Universe, i.e. the Big Bang. This is situated at the centre of the diagramme, and the four quadrants radiate outwards from this point. The Lower Left and Lower Right quadrants represent the Collective, while the Upper Left (UL) and Upper Right (UR) quadrants represent the Individual. The upper and lower Left hand side represents the Interior /Subjective and the upper and lower Right hand side the Exterior/Objective. UL represents the rise in an individual's consciousness, while the UR represents the material changes in the individual's brain structure.

So far Huber and Wilber agree exactly on the structure of the Four Quadrants.

Wilber's Four Quadrants represent the macrocosm of the Universe and the centre represents the beginning of time. This is the 'Above' portion of the Hermetic 'As above, so below'. The centre of Wilber's diagramme represents that moment 15 billion years ago when Spirit exploded into creation, manifesting as matter in a breathtakingly beautiful display. Diagramme 1 begins from the centre and radiates out through time until the present day. Each stage of development is numbered and each stage develops simultaneously on all four arms of the St. Andrew's cross. Each arm ends at stage 13 (the end of development in the Personal realm), but in fact Wilber includes four more stages (the development of the Transpersonal realm - the Psychic, Subtle, Causal and Non-dual) which Huber includes via the Transpersonal Planets opening onto the higher dimensions of Buddhic, Atmic, Anupadaka and Adi.

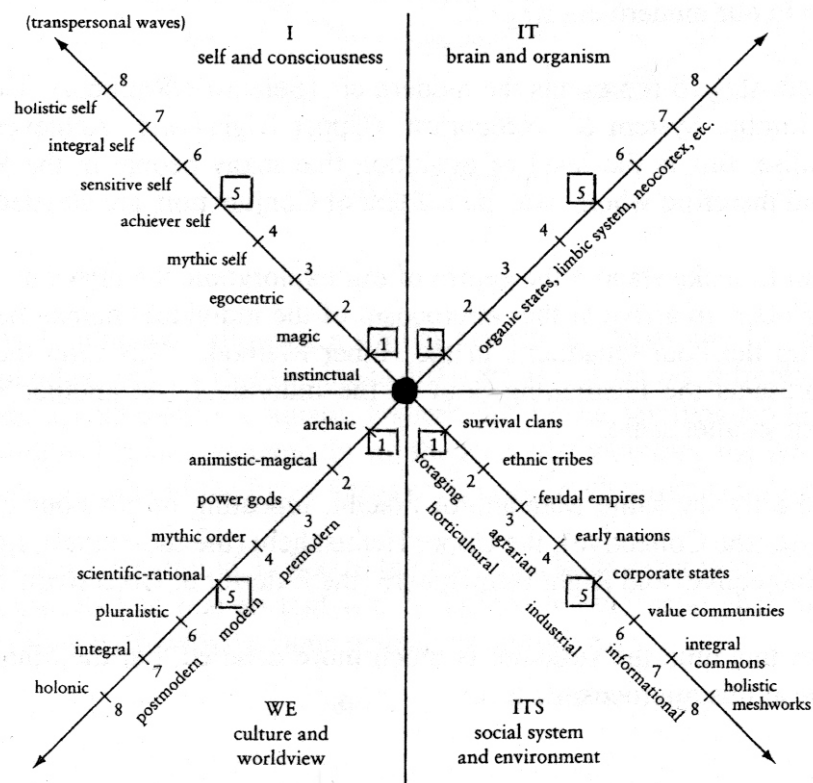
Leaving that moment 15 billion years ago, we zoom-in to the beginning of the human story using the Mandelbrot Fractal. As you know the Mandelbrot Fractal illustrates the fact

that in a geometrical figure, each part is an exact replica of the parent pattern and has the same statistical character as the parent whole; and so is a useful illustration for 'As above, so below'.

Zooming-in to the point where life came onto the scene at over four billion years ago, the first evidence of this organic life perhaps appeared on the planet Earth at around stage 3 on Diagramme 1, but only at about three million years ago did the first proto-hominids appear. However the first real humans in our terms probably only appeared around 100,000 to 35,000 years ago, perhaps at stage 9. If you look at Diagramme 1, you will see the no. 9 in each quadrant, reading anti-clockwise lower left = 'archaic', lower right = 'foraging tribes', upper right = 'neocortex', upper left = 'symbols'.

At the rough estimate of between 100,000 and 35,000 years ago, archeological evidence suggests that hominids were burying their dead and practising some form of religious ritual thereby evidencing some spiritual stirrings and therefore qualifying as 'real humans' in our terms..

Diagramme 2: Wilber's four quadrants on intermediate scale - evolution in humans



According to the Mandelbrot Fractal theory, if you zoom-in to any no 9 on any quadrant, you will get a complete diagramme featuring all four quadrants, but at the no 9 level.

Therefore Diagramme 2 is a 'blow-up' from stage 9 on Diagramme 1, with stage 9 now occupying the centre of the diagramme and the Mandelbrot Fractal now replicates the Big Bang exactly, but on the tiny scale of the human family, showing its development from early history.

Here the centre of Diagramme 2 represents that moment in time when the Spark of Mind was implanted in what was previously an animal form, constituting another 'explosion' of Spirit into matter. But the same pattern of Interior and Exterior, Subjective & Objective;

Collective and Individual is maintained on a smaller scale. 'Life' had developed into humanity on one small planet within one small Solar System, within one small Galaxy among trillions of other galaxies.

Diagramme 2 illustrates early humanity at the centre - stage 1: with an 'archaic' consciousness (Lower Left), able to use symbols at the basic level of a modern infant (Upper Left). Food, water, survival are the basic instincts. These humans form into clans or tribes to perpetuate life (Lower Right); the limbic system has just developed into the neocortex (Upper Right); the human being is conscious of instincts (Upper Left); but there is, as yet, no sense of a distinct self apart from the collective band.

Looking at all four arms of the St. Andrew's cross again on Diagramme 2, we zoom-in from 30,000 years ago to our modern era stage 5.

On the Lower Left, stage 5 represents the modern era (Scientific/Rational); Corporate States (Lower Right); Limbic System & Neocortex (Upper Right) and Achiever Self (Upper Left). To generalise, this is the level of evolution that many people in the Western World have reached, and therefore where we, the readers of Conjunction, are situated, more or less.

Zooming-in again to make stage 5 the centre of our exploration, we arrive at Diagramme 3. Here we leave Wilber to arrive at the microcosm of the individual human being and this is where we pick up the Four Quadrants in the Huber Method. This time the centre of the diagramme represents the incarnating Soul of the Individual, yet another 'explosion' into Matter on an even smaller scale.

Here we have exactly the same Mandelbrot Fractal, repeating on all Four Quadrants - the Lower Hemisphere (the Collective); the Upper Hemisphere (the Individual); Left Hemisphere (the Interior & Subjective) and Right Hemisphere (the Exterior & Objective). Although similar, this time the structure is much more detailed, but the Mandelbrot Fractal remains the same at this microcosmic level.

Diagramme 3: Huber's four quadrants on general human scale - microcosm

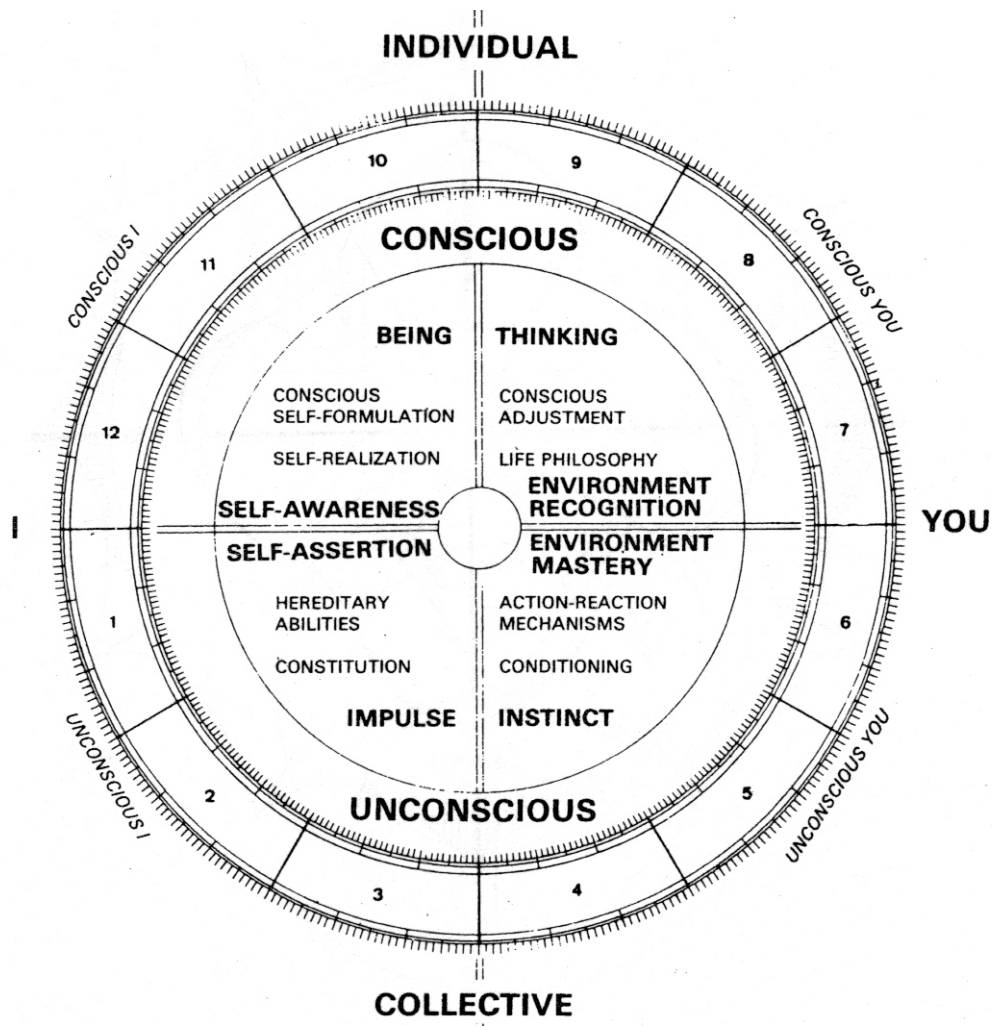
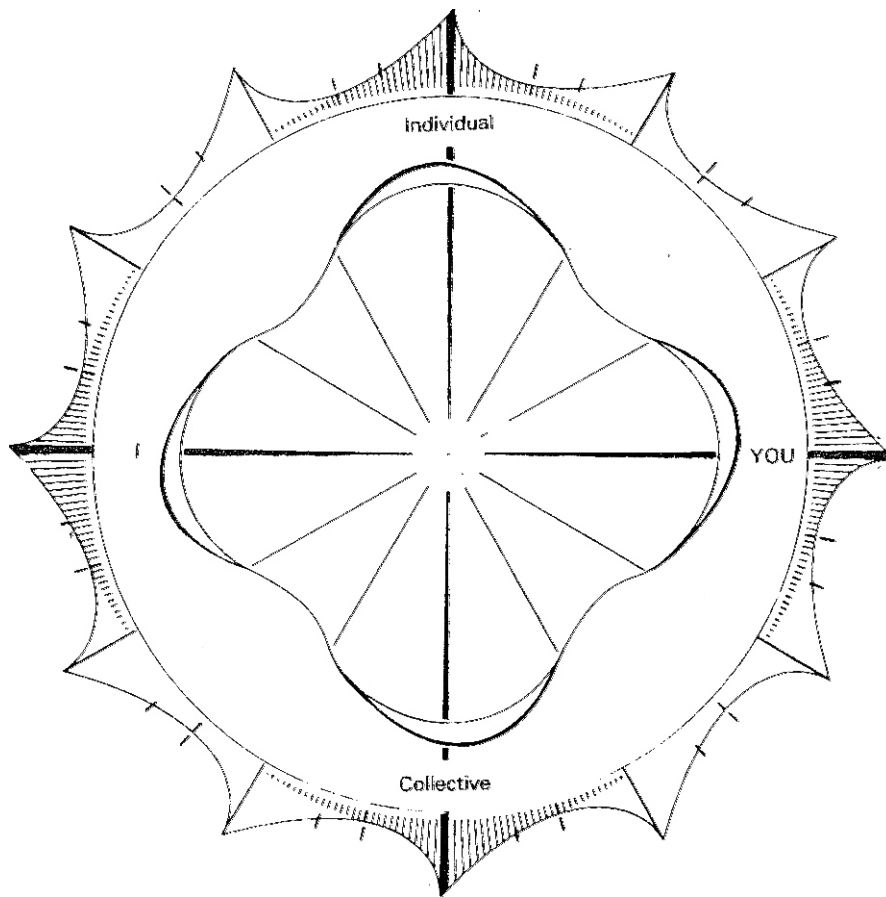


Diagramme 3, although following a similar pattern of Upper and Lower, Left and Right as well as Individual and Collective, looks different as it is set out differently. Whereas Wilber positions his Quadrants in a square, Huber's are in the familiar circle of the natal chart. Wilber positions his cross diagonally, on the axes that would be the 2/8 and 5/11 in a Huber Chart, i.e. the position of the Fixed Cross of Taurus/Leo/Scorpio and Aquarius. The next Huber Diagramme 3a leaves the four quadrants open in order to accommodate the individual aspects and planets that will be unique to the natal chart of each human being instead of filling each with the same general developments.

Diagramme 3a: Huber's four quadrants left open to accommodate the individual's chart

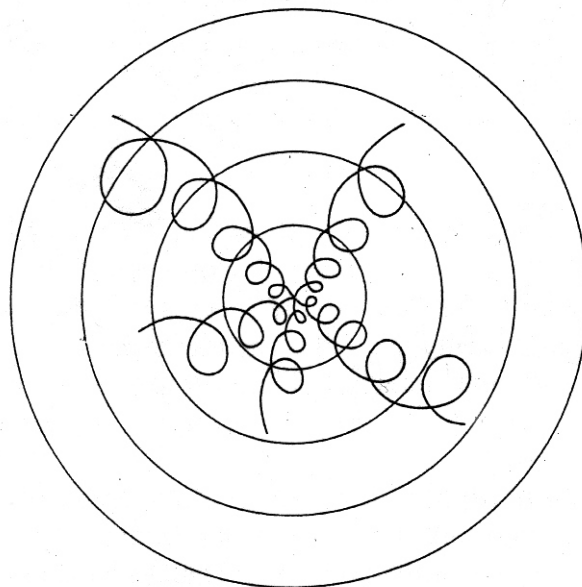
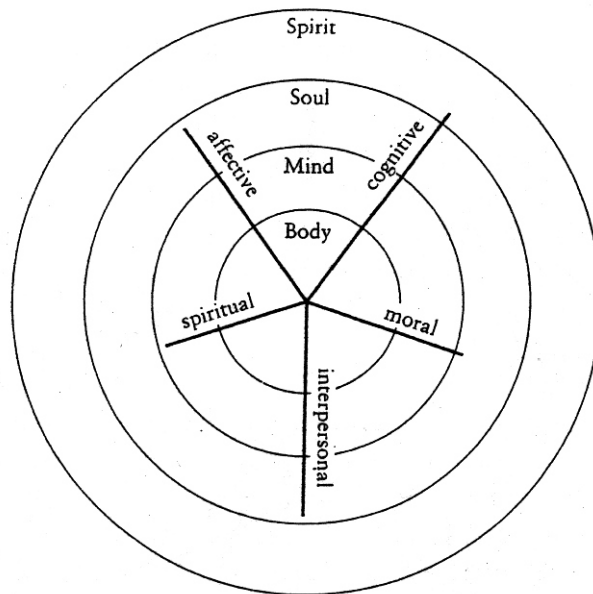
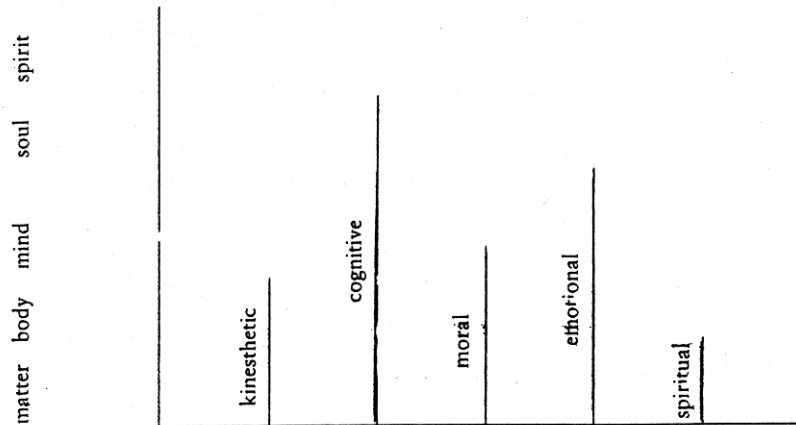


COMPLEMENTARITY

It is here that we come to the possible complementarity of the two systems.

In expounding his system, Wilber uses linear diagrammes as well as circular diagrammes (e.g. Diagrammes 4, 5 and 6) relating to the individual in an effort to accommodate the many differences between each human being, and says "Many of the lines develop at their own rate, with their own dynamic, in their own way. A person can be at a relatively high level of development in some lines, medium in others and low in still others. Overall development, in other words, can be quite uneven". He goes on to say that this "sheds considerable light on the fact that some individuals may be highly evolved in certain capacities (such as meditative awareness or cognitive brilliance), yet demonstrate poor (or even pathological) development in other lines, such as the psychosexual or the interpersonal".

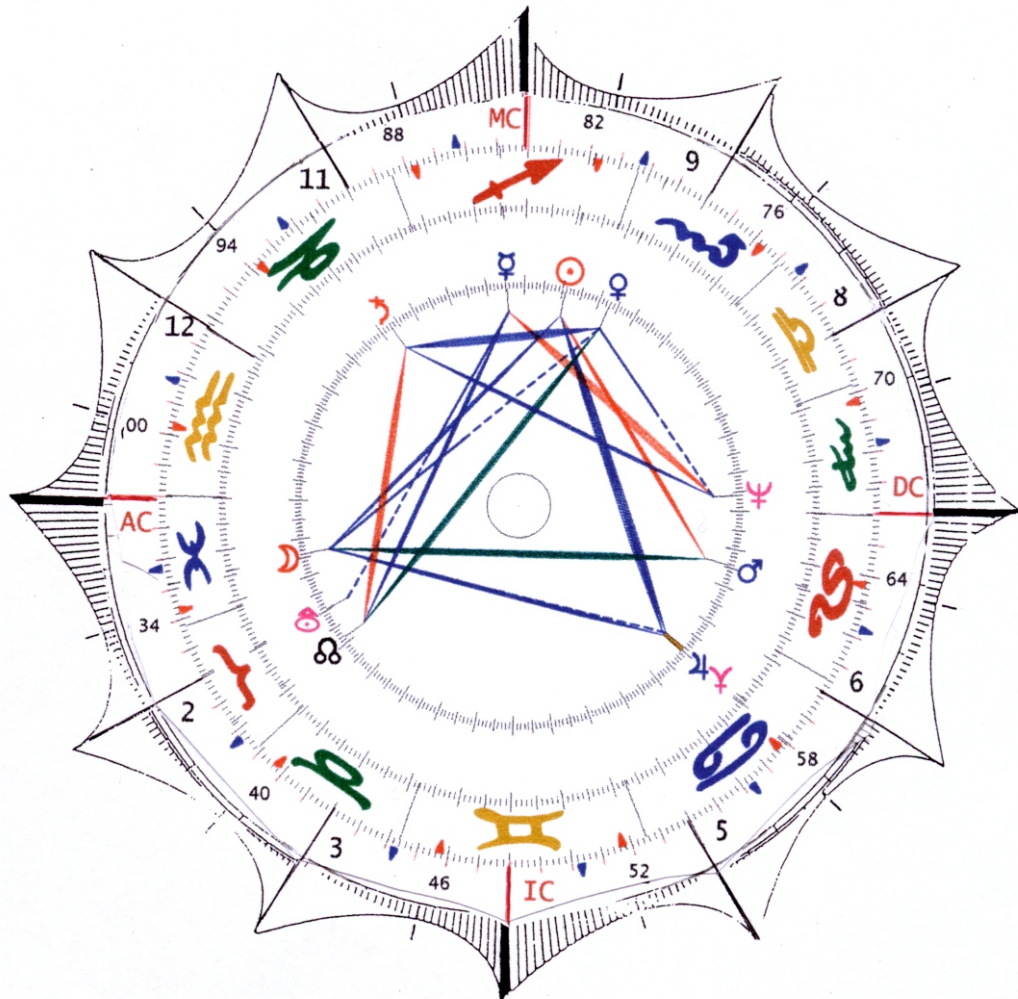
Diagrammes 4, 5 and 6 are three representations of the uneven development in humans



This, of course, is where Huber can complement Wilber by providing an extremely elegant and beautiful system that caters minutely and in fine detail for the development of each individual human being from birth to old age, taking into account all the gifts, talents, traumas and psychological development that 'can be quite uneven' on the way. This is of course, the Huber Birth Chart, illustrating the Aspect lines and the five layers radiating

outwards (Diagramme 7).

Diagramme 7: Huber's chart showing what Wilber calls the lines and waves but here called the aspect lines and the intensity curve in Huber's astropsychological language.



This diagramme is in colour. Colour is a vital component of Huber's diagramme of the microcosmic human natal chart. Together, the shaping and the colour provide the key to the uncovering and understanding of the inner motivation of the individual. Here the quality of four is again evident - red, green, blue and yellow. But to develop this theme between Huber and Wilber would require another paper.

Huber's system covers:

- (i) the small circle in the centre - the Soul
- (ii) the Aspect Structure - motivation, the nature of consciousness, the method of functioning
- (iii) the Planets - representing the different types of energy
- (iv) the Zodiacal Signs - representing inherited behaviour, inborn traits
- (v) the Houses - representing conditioning, learned behaviour, environmental influences and external influences.

Wilber's system covers:

- (i) the Self or Self-system
- (ii) developmental lines of consciousness
- (iii) normal and altered states of consciousness
- (iv) developmental levels of consciousness
- (v) the Four Quadrants

The Huber method takes us up to the spiritual dimensions via the transpersonal Planets Uranus, Neptune and Pluto; opens up the esoteric levels via the writings of Alice Bailey and the Tibetan, describing the Seven Rays and the Initiations on which Assagioli based much of his work. The Tibetan, Djwhal Khul regarded his own teachings as a bridge into the 21st century, saying they would take us up to about the year 2025, when other insights would be given to the human race... I wonder whether, not only the Hubers, but Wilber and his associates in the Integral Institute are not already offering us some of those promised insights?

For not only does Huber complement Wilber, but Wilber complements Huber by offering an extremely elegant and beautiful system that will take us and our clients into the future of an "integral vision which attempts to include matter, body, mind, soul and spirit as they appear in self, culture and nature..... A vision that embraces science, art and morals; that equally includes disciplines from physics to spirituality, biology to aesthetics, sociology to contemplative prayer; that shows up in integral politics, integral medicine, integral business, integral spirituality.." (Wilber on setting up the Integral Institute).

Wilber's work augments Huber's in that his Four Quadrants embrace today's knowledge of the physical evolution of life and is able to chart not only the spiritual/psychological development, but also the changes that happen within the physical structure of the brain at the same time.

Another look at Diagramme 1 will show that Wilber labels the Upper Left as "I"; the Lower Left as "We"; while the Upper Right is labelled 'It' and the Lower Right as 'Its'. This is because he is viewing evolution in its entirety and not just as it pertains to an individual human consciousness. So the 'It' refers to the evolution of the physical, material, exterior side of life, while the 'Its' refer to the social, material, exterior side. And both of them being objective and impersonal.

Huber reminds us to come back to the "very simple discrimination. There are three principles that have four modes of action." Or the four temperaments and the three motivations or the four elements and the three qualities.

Wilber calls the three principles, the Big Three i.e. Art, Morals and Science or Plato's "The Good, the True and the Beautiful" i.e. Beauty, Love and Truth. (In his book "A Brief History of Everything" Wilber traces the historical forces that brought this differentiation about at the time of the Enlightenment). While the Christian would define the Big Three as the Creator, the Christ and the Spirit, astropsychology lists them as Ray One - Power and Will; Ray Two - Love and Wisdom and Ray Three - Creative Intelligence.

The breadth and depth of Wilber's work, in association with others of his calibre, are taking us into the future. His work is a significant force in the field of consciousness development and augments that of Huber in that it also deals with the whole of humanity - humanity as

an organism.

To show the inter-relationship of the four quadrants, here is a simple example as given by Wilber. Take a simple thought as an example. Someone decides to go to the supermarket. That is a single thought. But it isn't really a single thought existing by itself. It has correlates in all four quadrants.

First of all that person experiences that thought interiorly, the symbols or images of the supermarket - that is Upper Left. But while she is entertaining this idea there are changes going on in her physical brain as a result; dopamine increases, beta brain waves increase; and all this can be checked if she were to be wired into an EEG machine - the thought can be observed empirically - that is Upper Right.

But the internal thought only makes sense in a cultural background. For instance, if she lived in Africa a few thousand years ago, the symbols would be different. There would have been no supermarkets, so the thought, still about providing food for her family, would have been about going to gather fruit and berries instead, i.e. her thoughts come out of a cultural background. Her cultural community provides an intrinsic background to any individual thought she has. Thoughts develop out of the interaction with the culture i.e. the Lower Left.

But her culture likewise is not disembodied. It has material components just as her thoughts have material components. All cultural events have social correlates. These concrete social components include technology, forces of production (whether agrarian or industrial), written codes, towns, villages etc.

Hence a thought has correlates in all four quadrants - intentional, behavioural, cultural and social.

Wilber quotes St. Bonaventure, who said that "There are three eyes with which we view the world - the eye of the flesh (material/body), the eye of the mind and the eye of the spirit". We cannot use the eye of the material body (which can only see the outside of things) in order to view those things which are within, on the inside. The eye of the mind can only see those things which are rational and logical, while the eye of the spirit needs to be employed in viewing the inside or spiritual.

Similarly, we cannot use the eye of spirit when dealing with the exterior side of life. Here we need to use the appropriate tool for the job. Don't try and contemplate while you should be concentrating on driving the car!

Until recently, all the spiritual traditions have used only the Upper Left quadrant, advocating the rejection of the body and the mind, and presently the scientific community largely insists on using the eye of the material body only, even when dealing with the Upper Left and the Lower Left, ignoring the fact that its only proper domain is on the Upper or Lower Right.

So why should we read Wilber? Here are at least four reasons.

Four reasons why we will benefit from reading Wilber

1. We are urged to work on our own development.

1.1 To start with, reading Wilber is enormously exciting and mind expanding, just reading him can lift the consciousness onto higher levels - so much opens up to the inner eye in all directions.

Wilber argues that it is essential that we work always at our own development. But moreover we should not privilege development in one quadrant at the expense of the others. Rather we should structure our lives in such a way that we work in each of the quadrants. To become whole, we must live and act holistically. Becoming more aware, we can 'see' the chart with fresher eyes and keener perception and so interpret it more deeply and creatively.

Hence, for personal growth, Wilber recommends what he calls an Integral Transformative Practice, and by this he means that the more aspects of our being (personal, cultural, social) that we activate simultaneously, the more likely, and the quicker, will transformation occur.

So he recommends an 'All Quadrant, All Level' approach. His 'All level' approach refers to the steady development that takes place in us over time from Matter to Body to Mind to Soul to Spirit or, said in another way, development from pre-personal, to personal, to trans-personal. But it is on the transpersonal level that development becomes optional and dependent on our free choice, i.e. we have to choose to commit ourselves to growth. At the transpersonal level growth is no longer automatic as it was at the pre-personal and personal levels.

Wilber suggests that, starting with developing our personal self, we can choose four different areas in which to exercise ourselves with the goal of developing into higher levels of consciousness.

Physical	eg	jogging, Hatha Yoga,
Emotional	eg	counselling, psychotherapy,
Mental	eg	affirmations, visualisations,
Spiritual	eg	meditation, contemplative prayer.

The above would be the further development of the personal Being....the 4th Quadrant.

But Wilber further recommends that we not elevate the personal only, but extend our practice into the cultural, that is, what he calls the "we" or the intersubjective, the Left Hemisphere, and from there into the Objective, the Right Hemisphere, which he calls the It of the Upper Right and the Its of the Lower Right.

These become more difficult to define as it is here that his vision opens up such wide vistas of the macrocosmic level of the whole of humanity that each of us needs to read and digest what he has to say.

1.2 Staying with the Subjective Left Hemisphere, moving from Huber's 4th Quadrant of Being into Huber's 1st Quadrant of Impulse into the Collective; we arrive at Wilber's Lower

Left which he labels the "We" of Macrocosmic Culture.

Choosing here might mean:

Physical	eg	attending the festivities of neighbouring ethnic groups,
Emotional	eg	friendship, partnership, marriage, parenting,
Mental	eg	studying the history & growth of contemporary national interaction,
Spiritual	eg	becoming involved in the World Parliament of Religions

1.3 Changing over from the Subjective Left Hemisphere to that of the Objective Right Hemisphere, we encounter Huber's 2nd Quadrant of Instinct - meeting the Other. This on Wilber's macrocosmic plan becomes the Social Sphere- the Objective "Its"

Integral Practice here might mean choosing something like:

Physical	eg	community service,
Emotional	eg	the Hospice Movement,
Mental	eg	Local Government,
Spiritual	eg	the spiritual effect of the economy - for instance, Marx's Theory of Economics, based on the desire to see the lives of the workers improved, grows out of the macrocosmic dimension of the market place of the 6th house.

1.4 Integral Practice in Wilber's Upper Right, that is Huber's 3rd Quadrant of Thought, becomes very exciting, as on Wilber's macrocosmic plan it is here that the physical brain evolved simultaneously with the development of the spiritual consciousness of humanity. This insight solves the everlasting debates between those scientists who advocate the premise that all spiritual experience is attributable to the electrical impulses of the physical brain, while those in the opposite camp (Quadrant 4 of Being) maintain the contrary. Whereas in reality, both are happening at the same time and are interdependent on each other.

Integral Practice on this level might involve:

Physical	eg	sport medicine, ecology,
Emotional	eg	becoming involved in current scientific debates on human sexuality, reproduction, euthanasia, etc.,
Mental	eg	astronomy and any of the hard sciences,
Spiritual	eg	telepathy.

2. He throws light on the higher or transpersonal reaches of consciousness that are available to us.

Wilber calls these the Psychic, the Subtle and the Causal. There is a fourth level, of course, that of the Non-Dual, but that falls outside the scope of this essay.

In Huber language, the Psychic is represented by the planetary energy of Uranus, the higher development of the Intuition; the Subtle by Neptune, the planetary energy that dissolves boundaries and opens us to the boundless vistas of the higher dimensions of Love; and the Causal by the planetary energy of Pluto, our proto pneuma, the image of the Higher Self, the Spiritual Will which is constantly aiming at our transformation into perfection.

Wilber helps here by pointing out that the human development from the pre-personal to the personal sphere has evolved over so many centuries and in all cultures that this growth now happens automatically and unconsciously in everyone. But over and above this general development, outstanding personalities in the past, i.e. the saints and the sages, have evolved into the transpersonal sphere and they serve as role models for the rest of us to reach for the next level of consciousness.

For the general level of consciousness has now risen sufficiently such that the higher reaches are now open to most of us - on condition that we undertake to commit ourselves to striving for these levels.

He selects three people, Emerson, Teresa of Avila and Meister Eckhart as exemplars of the Psychic, the Subtle and the Causal respectively.

Now, it is imperative that we each take our further development consciously and seriously. We are able to enter those dimensions of consciousness that are on the 'cutting edge' by using our Free Will We can move from whichever level we currently occupy, onto the next one - perhaps making the invitation experienced during a peak experience as the motivation for the practice to work at our next level.

3 Reading Wilber assists in the discerning of the Spirit.

Reading Wilber offers a further way of deciding with a client just where she/he is, just what the problem is and how to assist that person to claim their whole inheritance.

Huber already points out the method of reading a chart via the Life Clock, Age Point, Quadrants and relationship to any planetary energies etc., plus whether a person is currently grappling with the frustration of a Fixed situation, ready to leap into Cardinal impulsivity or looking for the changes inherent in Mutability, etc.

Wilber's and Huber's methods combined are of great assistance in deciding with a client whether they are grappling with pre-personal traumas that have left pathological problems and need to be referred to psychiatric care; whether a client is working on integrating the Shadow and Persona and therefore aiming at a fully developed Ego; or has moved into the 'Centaur' level of integrating Body/Mind and Ego; or is now preparing to move into the transpersonal level of the Psychic, Subtle or Causal.

Huber has pointed out that we should never look at any of the elements of a natal chart in isolation, but should always view the chart as an integral whole. He teaches that if, for example, one has an axis polarity on the 1/7 (Interior/Exterior), it helps to try and develop an interest in the 4/10 axis (Collective/Individual) which would relieve the tension by diverting some of the energy into the opposite pole and spreading it into more of a square (i.e. the 4 quadrants).

Wilber takes this approach even further, using the argument that each quadrant has a simultaneous effect on all the other quadrants. This has particular relevance to those of us whose natal charts may have one, two or even three empty quadrants, thus implying that we may have little interest in those areas of life; not that nothing will ever happen there, but just that the emphasis of life would be concentrated on the occupied quadrants and that maybe that we would feel at a disadvantage in those empty areas, or even vigorously deny that they exist. An example would be the behaviourist psychologists or those reductionist, 'hard' scientists who deny that there are any spiritual realities, instead insisting

that these 'so-called' spiritual experiences are only the result of electrical impulses in the physical brain, etc.

4. To acquire a deeper and broader view of the 4 quadrants

This 4th reason is perhaps where we arrive at the difference between Huber and Wilber, the difference being the immensely and dazzlingly expanded version of the 4 quadrants that Wilber provides.

For instance, Lower Right (Huber's 2nd Quadrant which includes the market place of 6th House), encompasses in Wilber's view, economics, insurance, social delivery, environmental toxins, systems theory, chaos theory and incidentally, the Mandelbrot Fractal. While also taking account of the business side of the traditional marketplace and now the Information Age cybermarket, he identifies 4 major theories of business management, that of individual behaviour, psychological understanding, organizational culture and systems management..... which are examples of the four quadrants.

In Ecology; the physiosphere, the biosphere, the noosphere and the theosphere are all necessary and irreducible to each other, so in ecological issues, we should not emphasise just the crucial importance of the biosphere but also recognise the necessity to take care of the other three.

This is his basic pronouncement on the four quadrants, that they constitute the foundations of the Kosmos, **as experienced by humanity**. That each is totally necessary to the other three and that none can be reduced to any of the others.

The ancient Sumerians intuited the 4 Quadrants in the same way as does modern Astropsychology, but of course in a more primitive manner.

They assigned the four elements, Fire, Earth, Air and Water to the four quadrants, reading from Lower Left to Right. We still do that but enlarge on those concepts to read Fire = Impulse, Earth = Instinct, Air = Thought and Water = Being. The Huber Chart interprets these in an entirely personal and individualistic manner eg. at birth, the infant plunges into life on a powerful impulse from the Soul, down into the Collective Unconscious of its own small family environment, experiencing entirely on the personal, individual level, the persona, personal possessions and personal learning within the educational system. This is consistent with its status as the microcosm.

To refer back to Wilber's diagramme No 1, this whole Lower Left quadrant is seen as the Collective 'We' area, concentrating on the inter-subjective level. Those patterns of consciousness that are shared by all those in a particular family, part of a particular culture, nation, etc. For people to understand each other a certain language, certain perceptions, world views, values, meanings, practices and ethics must first of all be imbibed by the infant and then shared.

These are all referred to in Wilber's system as Culture - the inter-subjective pattern in consciousness.

These cultural perceptions, which exist in inter-subjective spaces within consciousness, have objective correlates which can be empirically detected. They have physical structures and institutions, including economic modes developing over time such as foraging, agrarian, industrial and now informational modes as well as social structures

such as historical clans, tribes, nations, corporate states and value communities . These objective correlates are the Social System on the Lower Right. Hence Wilber puts Huber's Microcosmic system of what he calls the 2nd quadrant of the home, impress behaviour and the market place into the macrocosmic picture of the entire Social System and fleshes it out in great detail.

Wilber's Lower Right focusses on the Collective Exterior of humanity in general, rather than the individual, and this includes the systems sciences, systems theory, the ecological web of life, chaos and complexity theories, technical economic structures, environmental networks, etc. These are all implied in Huber's 6th House of the Market place, but, here again, fleshed out in great detail by Wilber.

Moving up from the Collective inter-objective of Huber's 2nd Quadrant to his 3rd Quadrant which is Wilber's Upper Right, Wilber points out that different theories have historically focussed on different quadrants to the exclusion of others. The Upper Right focusses on those things which can be seen objectively by the senses or by devices which enhance the senses, such as microscopes, telescopes, and other machines. This quadrant also focusses on the exterior of individuals, producing behaviourism, empiricism, physics, biology, the cognitive sciences, brain physiology etc. The Upper Right produces what is often thought of as the 'hard sciences'. The whole area of thinking about the outside of things as seen objectively, out there, apart from ourselves. In Sumerian terms, the Air touches everything on the outside. We need our physical brains to step down the intuitions that we receive from the Being Quadrant into the Air of Thought, which is followed by the Energy that the physical brain turns into the factual manifestation of, e.g. new inventions, which in turn provide better quality of life in human culture.

To summarise

Huber and Wilber are both similar and dissimilar, complementary and diverse. Each needs the other to complete the continuum from microcosm to macrocosm.

Wilber needs Huber to understand the individual in all the fine detail of a unique, never-to-be repeated personality, product of a particular moment in the time/space continuum.

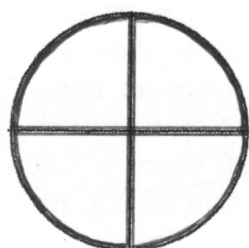
Huber needs Wilber to expand each and every moment for all individuals into a possible comprehension of the immense diversity and complexity of our Information Age, positioning each one into a more understandable niche within the 4th kingdom.

Huber offers the microcosmic quadrants from the evolutionary viewpoint of following the human being back through life to arrival at the Infinite, reading Anti-clockwise from First Quadrant or Lower Left.

Wilber offers the Quadrants from the Involutionary viewpoint of the progress of the Infinite from Being, to Thought, to Energy, to Action (reading clockwise from Upper Left or 4th Quadrant).

So we end with a vision of the microcosmic, transpersonal, individuated consciousness attained via the Huber method - expanding out into the immensely comprehensive, integral 'Theory of Everything' carrying the 4th kingdom of Humanity (each of us taking one step forward from our current position) further towards the promise of the 5th kingdom.

The first kingdom is the Mineral, the Second is Plant life, the Third is that of Animal Life, the Fourth kingdom is Humanity, and the 4th Ray is that of Harmony through Conflict. Here I present one final diagramme, that of the ancient astrological glyph which represents the planet earth - this is a perfect circle divided into four by the triumphant cardinal cross. Wilber has developed this ancient quality of 4 into a reconciliation of the "Conflict" into the "Harmony" of understanding the intrinsic separateness yet indispensable togetherness of the Human Quality of Four.



An overview of Ken Wilber's Integral Psychology.

To try to summarise in a few pages the main tenets of his all-embracing, integral vision is only a modest foretaste, perhaps only the menu. The meal is to read his books yourself.

He and others in the USA have recently formed an "Integral Institute dedicated to the integration of body, mind, soul and spirit in self, culture and nature. This integral vision attempts to honour and integrate the largest amount of research from the greatest number of disciplines - physics, chemistry, biology, neurology, ecology, art, ethics, religion, psychology, politics, business, sociology and spirituality".

This all-encompassing inclusion shows the spread of his integral embrace, the 'all-level, all-quadrant' approach. For a psychology (indeed a spirituality) to endure, it must relate to the totality of our lives - interior as well as exterior; individual as well as social.

Orienting ideas

There are a number of orienting ideas supporting an integral psychology. These include:

there is a spectrum of consciousness. Different psychological approaches (behavioural, analytical, depth, humanistic, transpersonal) concentrate on different sections of this spectrum. They are each valid. They differ because they highlight different aspects of the spectrum,

this spectrum covers both psychology and spirituality,

the depth understandings of the nature of the spectrum across different traditions (e.g. Western and Eastern) are often similar, though the surface manifestations and expressions, being culturally conditioned, are different,

there is a developmental (or evolving) arc encompassing both individual growth as well as societal growth, even though the individual growths within a society are varied.

Five components of an integral psychology

There are five components of an integral (or holistic) psychology:

- * developmental levels of consciousness,
- * developmental lines of consciousness,
- * normal and altered states of consciousness,
- * the self (or self-system),
- * the four quadrants (including culture, worldviews, social systems, etc.).

Development is not necessarily linear. So to prevent this misunderstanding, various alternative words are offered to give the complete flavour. So levels can, and are, used interchangeably with waves and structures; lines can be described as streams. Hence as we will see, lines develop through levels. This phenomenon can equally well be described as streams flowing through waves.

We look now at each of these five components.

Developmental levels (or waves, or structures) of consciousness

Psychology originally meant the study of the soul as it appears in humans. Hence as modern psychology has its roots in spiritual sources, an integral psychology should embrace the full continuum of body to mind to soul.

Indeed this core idea of a continuum was honoured in both the West and the East and is one of the great achievements of the pre-modern era. This understanding was abandoned in the West in the 17th century at the Enlightenment. This basic idea held that reality is composed of increasingly inclusive spheres of existence (or levels of being and knowing), stretching from matter to body to mind to soul to spirit. Here each senior dimension transcends but includes its junior e.g. molecules transcend but include atoms; the body transcends but includes matter; the mind transcends but includes body, etc.

This idea, sometimes called the Perennial Philosophy, is a nested concept, a Great Nest of Being; it is holonic. A holon is a whole that is part of other wholes. Each holon rests within larger holons e.g. a person is a part of a family, which is part of a tribe, which is part of a nation, which is.....; a letter is part of a word, which is part of a sentence, which is part of a paragraph, which is part of a chapter, which is part of a book.

Human holons are potentials i.e. they have to be realised in order to become established e.g. to learn to play a musical instrument you have to practise. In the practice (the doing) the dimensions unfold (or develop).

These realms can be categorised into areas of a continuum from prepersonal to personal to transpersonal. In this way the baby is sheer potentiality, passive to its environment. Its environment - both mother and the physical environment - begin to activate its potential. It lives its young life in the prepersonal realm. Progressively as its cognitive development advances, the scope of the personal domain begins to unfold as its unfolding passes from perception, to emotion, to symbols, to concepts, to concrete operation thinking (operational i.e. consciousness begins to work, begins to operate), to formal operational thinking (the level of most people in the West), to vision-logic thinking (the level of some people in the West). But beyond this realm, the spheres of the transpersonal beckon us - areas of being and knowing inhabited by the saints and sages of the world's major religions, areas that await us also to inhabit and make our own. Western psychology has previously not recognised the transpersonal realm, both because it chose not to posit the possibility of such dimensions and also because, outside of the spiritual traditions, it was not observable among secular people as a permanent structure of being but rather only in random, and therefore temporary, occasions as peak experiences in some people.

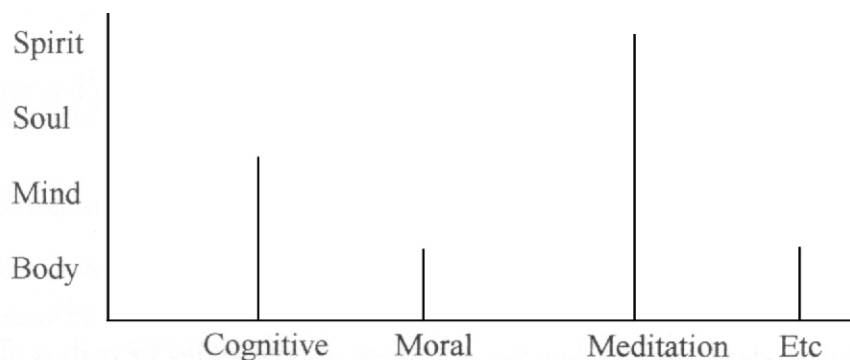
Because integral psychology refers also to integral spirituality, it is noted that the Divine (God, Spirit) is at once both the highest structure (purely transcendent) and the ever present Ground of all the structures (purely immanent).

The basic levels of the prepersonal and personal dimensions are achieved as a result of the interaction of personal and societal effort. The realisation (or inhabiting of) the transpersonal dimensions will be attained through personal initiative alone.

As we traverse these various dimensions it is possible to say that we proceed through progressive births e.g. up to eighteen months old as we become able to perceive physical objects, our physical self is birthed; up to year three as impulse and emotions emerge, the birth of the emotional self; to year six as images, then early symbols and later early concepts emerge, the birth of the conceptual self; to year ten as we begin to think in concrete terms and begin to live by rules and become able to appreciate the needs of others, the birth of the role self; up to twenty one as our thinking becomes more refined and we begin to reflect (think about thinking), the birth of the mature ego, etc.

Developmental lines (or streams) of consciousness

The cognitive line just mentioned is one of many lines (or streams) that pass (flow) through the basic levels (or waves) of consciousness. Others include morals, creativity, worldviews, meditation. Each of these lines develop at their own pace, such that a person can be at different stages of growth in different lines, e.g.



However each line unfolds across all cultures in a sequential fashion. Each stage builds on the stage preceding it: no stages are skipped.

Take the line of moral development for example. Like the line of cognitive development, consciousness starts out largely undifferentiated from the material world. It then differentiates its bodily self from the material environment emerging as an instinctive, impulsive self but one that is still magically involved with the environment and still struggling for ego-centric power over the environment. As the conceptual mind begins to emerge it differentiates from the body and thus the self adds increasingly mental capacities to sensory ones, thus beginning to move out of its narcissistic, first-person, safety/security/power orbit and into a more widely intersubjective, communal and social circle. As it begins to respond to and internalise rules, and the capacity to take the role of others emerges, this previous **ego-centric** stage gives way to a socio-centric stance with its initially conformist and conventional roles, mythic-absolutist beliefs and often authoritarian ways. Further growth in consciousness differentiates the self from its previous embeddedness in sociocentric and ethnocentric modes and opens it to a formal, universal, **world-centric** awareness - the beginning of what will later emerge into a **global** consciousness.

The egocentric concern is characterised by the notion: 'whatever I want is right', whereas

the sociocentric concern is characterised by the notion: 'whatever my group wants is right' and worldcentric concern is characterised by the notion: 'whatever is fair for all people is right'.

As development takes place, the self's centre of gravity identifies with a new and higher structure or wave; it doesn't only have a **new sense of identity** but also a wider and more encompassing set of **morals and perspectives**, and a new and higher view of the world.

Normal and altered states of consciousness

1. There are three natural states of consciousness:
 - * waking/gross - the home of everyday ego,
 - * dreaming/subtle - it is a world created by the psychic, giving one type of access to states of the soul,
 - * deep sleep/causal - it is a realm of pure formlessness, giving one type of access to formlessness i.e. causal spirit.
2. Altered states i.e. non-ordinary, non-normal states of consciousness reached e.g. through holotropic breathing.

Peak experiences are temporary altered states of consciousness and can occur to individuals at any stage of their development, but the way these altered states or realms are experienced and interpreted will depend on the actual stage of development. (Note: these temporary states must become permanent traits and this transition is acquired through practice).

The self (or self system)

Both the developmental levels (or waves) and the developmental lines (or streams) are navigated by the self (more properly the proximate self).

Self has two senses:

- * the observing self, the inner subject or watcher, also called the proximate self or ego,
- * the observed self - the objective thoughts that you know about yourself: I am a teacher, mother, etc; also called the distal self.

The proximate self and the distal self comprise the overall self. Proximate self development is at the heart of the evolution of consciousness. It is the proximate self that navigates through the basic waves which themselves are devoid of a sense of self. These waves of being and knowing are available to the self as it develops towards its highest potentials. Each time the proximate self encounters a new wave (level):

it first **identifies** with it and **consolidates** it,
then **disidentifies** with it (i.e. transcends it, de-embeds it),
then **includes and integrates** it from the higher level,
i.e. the self goes through a fulcrum (or milestone) in its development.

The proximate self can temporarily roam all over the spectrum of consciousness - even regress temporarily, but also progress temporarily in peak experiences. However its centre of gravity tends to cohere around one basic level of consciousness at any one given time. Each transition is a death to the old level and a birth to the new - it is the residual hankering after the old level that lures the self occasionally back in regression to that level.

With development, the observed self is transcended at the next stage of development and can be examined with detachment.

The self is **both** locus of location of important functions e.g. identification, defences,

and a development stream undergoing its own development through the Great Nest of Being and Knowing,

i.e. material self,
to bodily self,
to mental self,
to soul self,
to selfless self.

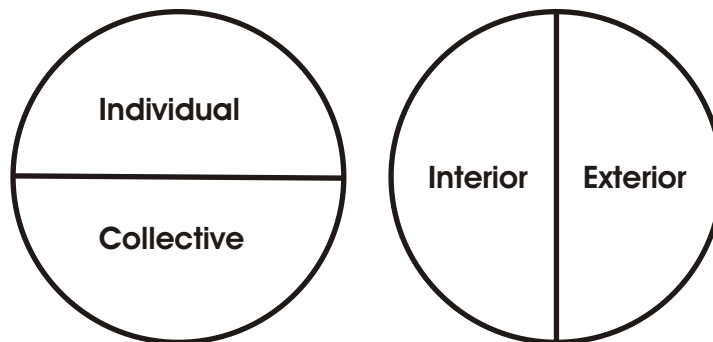
The self, as locus of integration, is responsible for balancing and integrating all the levels, lines and states of the individual - this is the journey of the self as navigator.

The self navigates through the waves (levels) by using its capacity to identify with each wave, become competent at that level, then disidentify with it (die to it) in order to step up to a higher level (or wave).

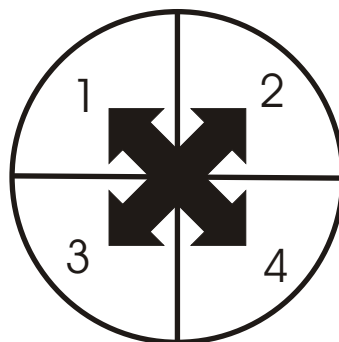
Each time its centre of gravity coheres around a new level of consciousness, it has a different worldview because it sees a new world - faces new fears or problems, has different goals, has new needs, a new class of morals, a new sense of self.

The four quadrants

An integral psychology both recognises and honours the individual and the collective; both the interior and the exterior. Shown simply and visually:



Put together:



1. Development of individual consciousness - e.g. development of individual cognitive consciousness: from sensation to perception to impulse to emotion to symbols to concepts to concrete operational thinking to formal operational thinking to vision-logic (or synthetic network thinking), to transpersonal realms of being and knowing.
2. Development of individual brain: from neuronal organism to neuronal cord to reptilian brain stem to limbic system to neocortex.
3. Development of societal interior (culture): from uroboric to typhonic to archaic to magic to mythic to rational to centauric.
4. Development of societal exterior (systems of organisations): from groups to tribes to tribal village, to early states to nation states, etc.

This represents the four quadrants.

The evolution of consciousness depends on the

- interior, an increase in the quality of consciousness, and on the
- exterior, an increase in the complexity of matter.

Hence consciousness evolves from subconscious to conscious to superconscious, encompassing both interior and exterior modes of awareness.

This then is a brief summary of Wilber's integral psychology. Should you want to read it in depth, study his "Integral Psychology - consciousness, spirit, psychology, therapy".

A brief overview of the writings of Ken Wilber.

We first read about Ken Wilber in Bede Griffith's (1989) 'A new vision of reality - western science, eastern mysticism and Christian faith' - possibly Rupert Sheldrake had introduced Wilber's writings to Bede Griffiths at the same time that he (Sheldrake) was introducing Griffiths to modern physics and biology.

Wilber is in his 50's and lives a semi hermit life in Boulder, Colorado. He only writes, doesn't lecture, doesn't attend conferences, is media shy (seldom agrees to being interviewed). He practises Zen Buddhism and is a (some say 'the') leading transpersonal psychology theoretician - he's an egg head, doesn't do clinical work or research work. Rather, he synthesises the clinical and research work of others. Some say he is doing for consciousness studies what Freud did for psychology and what Einstein did for physics. He has an amazing encyclopedic mind with an ability to write clearly in a modern idiom covering a wide range of topics (religion, spirituality, history, art, philosophy, science, culture and mainly psychology), while at the same time making startling distinctions all within an integral yet evolutionary framework. Sadly Catholicism doesn't rate highly for him, except that he has deep respect for St John of the Cross, St Teresa of Avila, St Thomas, Teilhard de Chardin and especially Meister Eckhart. (For him Teresa is an exemplar of subtle level realisation/mysticism and Eckhart of causal level realisation/formless mysticism). He's written close on twenty books which have all been republished by Shambhala in eight volumes of Collected Works.

He wrote the first book 'Spectrum of Consciousness' when he was twenty three while attending graduate school in biochemistry. He then dropped out of formal education, started serious Zen practice and worked for many years as a dish washer at a restaurant to pay his way. Though he does not recommend this book any longer (he was in what he calls Wilber 1 phase, trying to argue the Romantic case that we are born immersed in an unconscious union with Spirit, which we lose as life proceeds but which we can regain or recapture later on in a conscious, mature form. Perhaps Matthew Fox's Original Blessing falls into this trap). While writing the book he came upon what he has always hailed as his salvation, viz the realisation of the pre/trans fallacy, e.g. his criticism of Freud is that he mistakes all, even genuine transpersonal developments as infantile and so reduces everything to the sexual but on the other hand criticises Jung for the opposite fallacy, viz elevating all developments, even pre-personal ones to trans-personal ones). Despite his own subsequent criticism of Spectrum, it was still regarded as significant in consciousness studies because he introduces the idea of the spectrum of consciousness and suggests a systematic way in which the great psychological systems of the West could be integrated with the contemplative traditions of the East and so launched transpersonal psychology on the scene.

'No boundary - Eastern and Western approaches to personal growth' (1979) followed. It shows how the different psychologies and therapies,

both East and West, are not mutually exclusive, but rather serve the individual at different levels of the Spectrum of Consciousness. Hence transactional analysis, Gestalt, re-evaluation counselling, Freudian analysis, Jungian depth psychology, et al need not play one-upmanship games with each other, but should recognise the level of the spectrum that each are working on and decide on how they could help the client/patient whose presenting symptoms are in the range of their relevant expertise.

'The Atman Project' (1980) was his first book written in what he now calls Wilber 2 i.e. post-Romantic i.e. he replaces the 'recaptured goodness' model with a 'growth to goodness' view. The Atman Project, for him, was the first major psychological system to suggest a coherent and detailed map of human consciousness that included most of the major schools of Western psychology and Eastern mysticism. It outlined 17 levels (or waves, depending on one's preference of metaphor) of consciousness development leading from matter to body to mind to soul to spirit. Of his work, Huston Smith wrote "no one - not even Jung - has done as much as Wilber to open Western psychology to the durable insights of the world's wisdom traditions".

In 'Up from Eden - a transpersonal view of human evolution' (1981) he looks at not only the history of evolution but the meaning of human evolution and especially the evolution of consciousness, culture and world views.

In editing 'The holographic paradigm and other paradoxes - exploring the leading edge of science' (1982) he does just that with Marilyn Ferguson, Fritjof Capra and others.

'Quantum questions - mystical writings of the world's great physicists' (1984) explores the writings of Heisenberg, Schroedinger, Einstein, Planck, Pauli and Eddington.

He wrote 'A Sociable God' in "one fevered weekend". It retraces some ground already covered (something he does in all his books) i.e. the general spectrum of consciousness, then, among many holistic issues, he analyses nine different uses of the word 'religion', clarifying distinctions between horizontal legitimacy (provision of meaning, integration and value on a particular level) and vertical authenticity (how well a religion enables/facilitates/promotes transformations to higher levels). Such distinctions have helped me personally to get a handle on, for example, the dramatic de-churching of Europe over the last few decades (decline of what he calls 'mythic membership' in religions) while at the same time that there is such a yearning for spirituality (as evidenced in the growth of New Age movements and the like).

'Eye to eye - the quest for the new paradigm' (1983) is a series of essays.

At this stage he begins to realise that development doesn't go simply from one stage to the next in a linear progression but rather seems to consist of numerous different developmental lines or streams that progress in a relatively independent fashion through the basic spectrum of consciousness. (He seems to have been puzzled by the fact that many 'enlightened' people nevertheless showed signs of moral degeneracy e.g. Alan Watts and some of the Eastern gurus who settled in the USA. He doesn't seem to give credence to the Catholic teaching on the need for the development of a sound moral life as the foundation on which, with a strong ego, to build a spiritual life. Anyway...). So he entered into stage 3 of his thinking, so-called Wilber 3.

From this new vantage point, he edits 'Transformations of consciousness - conventional and contemplative perspectives on development' (1986). One of his co-editors, Jack

Engler had been a student of Merton's at the Trappists.

He marries for a second time and a month after the marriage his wife is diagnosed with breast cancer. For about three to four years, they search for a cure while the disease spreads throughout her body and she finally dies. He writes a searing book called 'Grace and grit' (1991) from her journals and his reflections on his full time caring of her.

After grieving for a number of years (he stopped writing for about ten years from the time of the diagnosis until the end of his grieving), he took three years to write what he called his first scholarly book 'Sex, ecology, spirituality - the spirit of evolution'(1995). During the time of the writing he only saw three people and then only very occasionally. This 800 page book is stunning. It caused so much of a stir that Re-Vision magazine gave a few editions exclusively to responses to the book. Then the editors invited leading transpersonal thinkers like Roger Walsh, Stanislav Grof, Michael Washburn, etc to write critiques of the book, to which Wilber responded, to which they responded to his responses, to which Wilber responded to their second responses. This came out as 'Ken Wilber in dialogue' (1998).

Because SES (as it became known) was so long, he rewrote it in easily accessible language, in an easily accessible style (he interviewed himself!). 'A brief history of everything' was published in 1996. While writing SES his thinking matured further and he realised that much of his writing had overconcentrated on the evolution of individual consciousness but that an integral vision had to include both the domains of culture/worldviews/etc and social systems/commerce/industry/etc. This is his Wilber 4 phase.

SES is the first of a Kosmos trilogy. He has already completed in draft the second and third volumes.

Having had both positive and negative criticism for SES, he wrote 'The Eye of Spirit - an integral vision for a world gone slightly mad' (1997). This is a 400 page answer to his critics. (His metaphor of the eye of spirit comes from St Bonaventure who said there were three eyes - the eye of the flesh, the eye of the mind and the eye of spirit).

In 1998 he wrote 'The marriage of sense and soul - integrating science and religion' i.e. all religions must yield their non-sustainable myths and science must yield its uncompromising 'flatland' arrogance, etc,etc. This is the first book that he didn't give to Shambhala. He wanted to speak to mainstream America. Nine publishers wanted to publish it (when he wrote Spectrum thirty publishers rejected it). Clinton read it, gave it to Gore to read. Gore said it was the best book he read in 1999. Wilber and some colleagues now work with advisors to 'third way' politicians like Tony Blair and Bill Clinton.

In 1997 he kept a diary while writing and publishing 'The marriage of sense and soul'. His diary and his subsequent comments on some entries was published in 1999 as 'One taste'. It describes his meditation practices and his Buddhist interpretation of its fruits. Very beautifully written, but still we think Buddhist interpretations.

In 1999 he wrote a final summary of his system in 'Integral Psychology' that Shambhala have published as part of Volume 4 of his Collected Works.

Indeed Shambhala have now republished his Collected Works in eight volumes with extensive introductions by Wilber to each volume.

His two latest books in 2000 are Boomeritis and A Theory of Everything ("because I believe

the world in general, and my generation in particular, is now at something of a branch point: we can continue the road of scientific materialism, fragmented pluralism..... or we can indeed choose a more integral, more embracing, more inclusive path to travel"). He examines the path to fragmentation and alienation in Boomeritis and the alternative path to holism and integrative embrace in A Theory of Everything (which is subtitled An Integral Vision for Business, Politics, Science and Spirituality).

Since then he has written 1,400 pages of Volumes 2 and 3 of the Kosmos series in bed. In 1985, when taking his wife, Treya to a resort near Lake Tahoe to recuperate from chemotherapy for her cancer (from which she died), there was an outbreak of RNase Enzyme Deficiency Disease. He was one of an estimated 200 to be infected. This rare and largely unknown disease took years to manifest in his body and now has him bedridden.