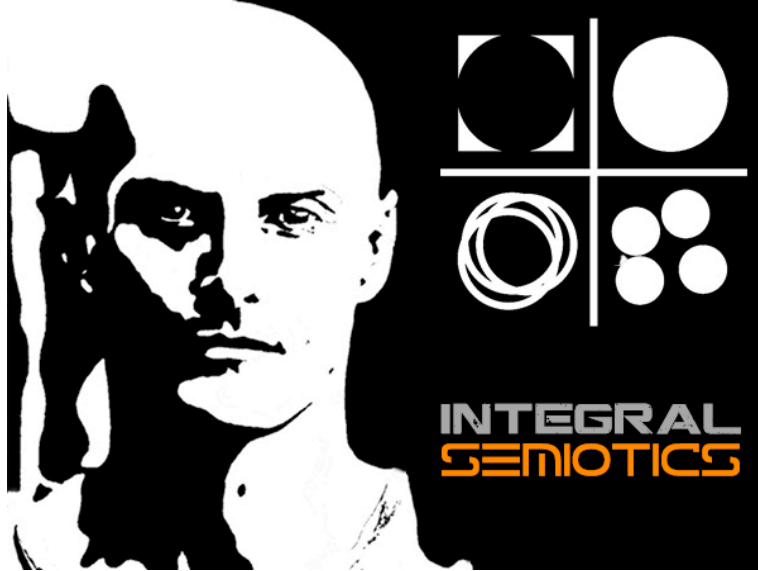


## Integral Semiotics

by Ken Wilber



[Note: The following is an excerpt from volume 2 of the Kosmos Trilogy, tentatively entitled *Sex, Karma, Creativity*—the first volume of which was *Sex, Ecology, Spirituality*. I have finally finished volume 2, and am doing all the horrid little details required to get a book ready for publication.

The following deals with a topic I find essential: the nature of linguistic meaning—or semiotics—and how a truly Integral approach fundamentally changes how we understand this. One of the basic moves is to understand that the referent, or “real object,” being represented by any linguistic sign doesn’t exist “out there” in a single, pregiven, unchanging reality, but rather exists in a particular and specific worldspace—a particular quadrant, or level, or line, or state, or type—and can only be “seen” or “experienced” by yourself finding that particular worldspace and moving your consciousness to it. Thus, a word like “dog” can be seen by virtually any sentient being with a brain and eyes, and it exists in the sensorimotor world. But what about “God” or

“Buddha-nature” or “Spirit”? Those are simple signifiers like “dog”—that is, a material mark claiming to represent a reality. But that reality is not just lying around “out there” in a single, pregiven, sensorimotor world—and thus those referents have often been taken to be meaningless. But my point is that they all, in fact, exist in a specific worldspace that can itself be discovered and experienced—such as the causal or formless state of consciousness, particular stages of meditation, specific peak experiences or altered states. When one is in those worldspaces—and not simply staring at the sensorimotor worldspace—then the actual referents (the “real phenomena” of each referent)—can be clearly seen or experienced. And this changes the nature and meaning of semiotics altogether, by asserting that any given referent of a particular signifier *exists in a specific worldspace*, and in order to experience that referent appropriately (if it exists at all), the subject must get itself into that particular worldspace, and only then look around for the referent. Integral Semiotics offers a comprehensive map or framework of most of the known worldspaces available to humans, and thus offers a Map that allows us to understand the Kosmic Address of a particular referent, and hence know where to look for any referent indicated by a signifier. Since most of these worldspaces do not possess simple location or material form, they are likely to be denied reality by most realist, empirical, or behavioral schools—where in fact they are home of the vast majority of those things most humans hold valuable. Integral Semiotics is thus a matter, not just of linguistics, but of emancipation.—Ken Wilber]

Ever since the “linguistic turn” in philosophy, about a century and a half ago, a general fact about language has become more and more obvious: language does not just represent the world, it co-creates it, or at least certain important aspects and ranges of it. Even those worlds that it does not directly co-create (much of the pre-human worlds, such as the atomic and molecular) nonetheless arise in a world that is known and interpreted through the linguistic

structures present therein, and thus if not directly created by language, are irrevocably touched and tinged by it.

Which brings us to an integral theory of semiotics in general. As I have previously suggested in outline form, some of the pieces of the puzzle here include Ferdinand de Saussure's semiology, which maintains that all signs indicating referents are composed of a material (or exterior) signifier and a mental (or interior) signified; Charles Peirce's semiotics, which maintains that signs are not just dyadic (signifier and signified) but rather triadic (as he put it, "an action, or influence, which is, or involves, an operation of three subjects, such as a sign, its object, and its interpretant, this trirelative influence not being in any way resolvable into an action between pairs"); speech-act theory of J. L. Austin and John Searle; communicative action theory of Habermas; developmental structuralism (e.g., Piaget); and traditional hermeneutics—to mention a prominent few. Although "semiotics" in the narrow sense refers to Peirce's approach to the topic (he invented the word), it is now common to use that term to refer to the entire field of linguistic signs and symbols.

Given the failure of the empiricist, positivist, behaviorist, realist, phenomenological, and representational paradigms to account for the generation of the many varieties of linguistic meaning, the central issue of semiotics (and knowledge in general) has become where exactly to locate the referents of utterances (and how does one deal with that?). This turns out to be incredibly important, because hidden within this topic is really how we determine ontology in general—what is real, and what is merely imagined, mistaken, or idiosyncratic. It even connects to whether we can prove the existence of God in any fashion.

To give a simple example, when I say, "I see the dog," we can all look and point to the real dog, assuming it's there. The real dog has simple location in empirical (or sensorimotor) space, and thus locating that referent is fairly easy—we simply point to the real dog and say, "There it is." But when I say, "George is green with envy because John has already shown that he has more courage," then where exactly are we to locate "envy" and "courage"? They don't

have simple location in physical space, and thus we can't point to them empirically. We can't "put our finger" on them.

Just so, we can't put our finger on most of the referents of mathematics (where is the square root of a negative one?), nor poetry, nor logic, nor any of the virtues—we can't point to honor or valor or compassion or spiritual knowledge.

Now we are not talking about the notion that all referents, when perceived or even imagined, have some sort of correlative activity in the brain, so that when I read the words "dog," "square root of negative one," or "God," they each light up the brain in a particular way. Those brain activities are not the referents of those words. Because every activity of the human being has some sort of registrant in the human brain, to use brain activity as indicating the location of a referent is actually a massive tautology—all things equally register in the brain, even imaginary and fantasy images. Trying to prove, for example, that meditation is real by hooking meditators up to EEGs or fMRIs and noting the resulting brain pattern proves absolutely nothing, except that yet another phenomena has crossed the brain and lit it up, as all registered items do. Chasing down brainwave patterns when people meditate is one of the great red herrings of modern research.

Of course we need to do it, simply so the exact nature of the correlation between Upper-Left consciousness phenomena and Upper-Right brain phenomena can be mapped out. But we don't want then to erroneously conclude, as all too often happens, that the brain is therefore the source, origin, and cause of consciousness. This is just another scientific materialistic colonialization of the lifeworld (the disaster of modernity), and furthers our actual knowledge not at all. What we are talking about when we speak of the location of referents is, in addition to brain activity, where in the overall world does the real referent or actual object exist? For most empirically-oriented philosophies (behaviorism to realism), this means "Where in the sensorimotor world does the object exist?"; or even, "Does it exist in the sensorimotor world?" (because if not, then it is usually held to be an unreal or simply imagined phenomena).

When we perceive an apple, and say “I see the apple,” and the brain lights up in a particular way, we do not conclude, “The apple only exists as a brainwave pattern; it otherwise has no reality.” No, we conclude that the apple is a real object in the real world, and as the brain perceives it, it lights up in various specific ways. But what happens when we say the same type of sentence but a different referent, such as, when engaged in contemplation, “I see God,” and the brain again lights up in a specific way. Do we give to God the same reality we gave to the apple, and conclude that God is a real phenomenon in the real world, and the brain is lighting up as it sees this real item? No, in fact we don’t. In fact, we do just the opposite. We take whatever brainwave pattern we can find at the time—perhaps an increase in gamma waves—and we say, “When the brain produces excess gamma waves, then the subject will imagine that he or she is seeing God.” In other words, where with the apple the brainwaves are taken as extra proof that apples are real, with God, the brainwaves are taken as extra proof that God is just an imaginary object; it’s not real in the real world, but simply an imaginary product of certain brainwave patterns. What’s going on here? And I am suggesting the answer lies in the whole issue of semiotics.

Start with the fact that most of the important issues in our lives do not have simple location, but that does not mean they aren’t real or do not exist. It only means that they cannot be found in physical space with simple location: they cannot be found in the sensorimotor worldspace.

But in addition to the sensorimotor worldspace, there are the emotional, the magical, the mythical, the rational, the planetary, the holistic, the integral, the global, the transglobal, the visionary, the transcendental, and the transcendental-immanent worldspaces, to name a prominent handful. *And all of those worldspaces have their own phenomenologically real objects or referents.* A dog exists in the sensorimotor worldspace, and can be seen by any holon with physical eyes. The square root of a negative one exists in the rational worldspace, and can be seen by anyone who develops to the dimension of formal operations. And Buddha-nature exists

in the causal worldspace, and can be easily seen by anybody who develops to that very real dimension of their own state possibilities.

But neither the square root of a negative one nor Buddha-nature can be seen in the sensorimotor world—and all the philosophies that take the material realm or the sensorimotor realm as the prime reality (or that take consciousness-free ontology as the basic given), will not be able to locate either of those, and will hence conclude they both lack a fundamental reality (unless they go out of their way to make an exception, as, for example, positivism does when it says that all that is real are things and numbers—but too bad for Buddha-nature or Spirit: just can't be found in the realm of dirt or numbers and thus is unceremoniously erased from the face of the Kosmos.)

In other words, the *real referent of a valid utterance exists in a specific worldspace*. The empiricist theories have failed in general because they ultimately recognize only the sensorimotor worldspace (and thus cannot even account for the existence of their own theories, which do not exist in the sensorimotor worldspace but in the rational worldspace).

Ferdinand de Saussure, in his pioneering work on linguistics and semantics, divided a “sign” into two parts: first, there is the material mark (written or spoken), which is the “signifier.” All the words on this page are signifiers. Second, there is what comes to mind when you see or hear a signifier, which is called “the signified.” Thus, my dog Fido is the actual object or referent. The word “F-i-d-o” is a signifier, and what comes to your mind when you read “Fido” is the signified (neither of which is the actual object or referent being referred to—which is Fido himself).

The signifier (e.g., the material word “Fido,” “negative one,” or “Buddha-nature” as they are written on this page or spoken by a person) is the Upper-Right, the actual material mark. The signified (that which comes to mind when you read the word “Fido” or “negative one” or “Buddha-nature”) is the Upper-Left, the interior apprehension in consciousness. This is what Saussure meant by the material mark (signifier) and the concept it elicits (signified), both of

which are different from the actual referent. And, Integral semiotics adds, the actual referent of a valid utterance, to the extent it is valid, *exists in a given worldspace*—it exists in some dimension of the AQAL matrix which is composed of actual phenomena in any number of quadrants, quadrivium, levels, lines, states, and/or types.

Because all signifiers are by definition material, they can be seen by any animal with physical eyes (my dog can see the physical marks on this page). But the *signified* can only be seen if the appropriate level of interior development has been attained. Thus, my dog can see the signifier “dog,” but that word has no meaning for him, no signified for him, and thus he cannot know what the referent of that word actually is. Likewise, a six-year old can read the words “the square root of a negative one,” but those signifiers don't have any meaning (nothing is signified), and thus the six-year old cannot grasp the actual referent (the mathematical entity that exists only in the rational worldspace).

Thus, because referents exist only in particular worldspaces, if you have not developed to that worldspace—if you do not possess the developmental signified—then you cannot see the actual referent. Thus, anybody can read the words (the signifiers) that say “Buddha-nature,” but if the person has not developed to the causal dimension, then that word will basically be meaningless (it will not elicit the correct signified, the developmental signified, the interior apprehension or understanding), and thus that person will not be able to perceive Buddha-nature, just as the six-year old cannot perceive the square root of a negative one.

Thus, other people, who have developed to the state-stage of the causal dimension, might forcefully maintain that Buddha-nature exists, Spirit exists, and that everybody possesses it, yet for those who have not developed to the stage of the causal dimension, the notion of “Buddha-nature” or “Spirit” will be “all Greek” to these people, it will be “over their head.”

Hence, all *referents* exist in specific worldspaces (i.e., in some location in the overall AQAL matrix); all *signifiers* exist in the material and empirical domain (Upper Right); and all

*signifieds* are actually developmental signifieds, and exist in the Upper Left at some specific altitude (red, amber, orange, green, indigo, etc.).

But signifiers (Upper Right) and signifieds (Upper Left) do not exist in a vacuum. They each have their collective forms and correlates. The sum total of the *collective signifiers*—the total form or structure that governs the rules and the codes of the overall system of material signifiers (which, as a collective material system of signifiers, is the Lower Right)—is simply *syntax* (or *grammar*), which determines the correct or acceptable fashion in which signifiers are placed in reference to each other. And the sum total of *collective signifieds*—the overall actual meaning generated by cultural intersubjectivity (which, as a collective interior system of signifieds, is the Lower Left)—is simply *semantics*. It was Saussure’s brilliance to spot that the meaning of a sign is not determined by the sign alone, but by the total overall system of signs and the relation of a given sign to all the other signs, not merely its relation to its referent, which is largely arbitrary.

(Take the phrases “the bark of a dog” and “the bark of a tree”—the word “bark” possesses no inherent meaning, but rather gains meaning from the context of other signs in which it finds itself—it means something different in each context—whether it’s referring to the bark of a dog or the bark of a tree. Nor is there anything special about the word “bark”—virtually any word can serve in its place, and in different languages, they do. A few words actually sound—“onomatopoeia”—like the referent they are representing—“growl,” for instance, sounds roughly like the grrrrl sound made by an actual animal, and in these relatively rare cases, there is something of a mild internal connection between the signifier and the referent, but even then an entire system of other signs is required to convey that meaning.)

This gives us a chance to bring together the various semiotic schools I mentioned at the beginning of this summary. For example, by seeing that the signified (Upper Left) arises only in the space of the collective worldview or cultural semantic (Lower Left)—which will serve as the necessary background context for the individual interpretation—Peirce’s triadic and Saussure’s



dyadic structure of the sign can be brought into close accord: Peirce's sign is Saussure's signifier (both nestled in a system of social syntax); Peirce's object is Saussure's referent (both existing in a particular worldspace); and Peirce's interpretant is Saussure's signified (both resting in a system of cultural semantics).

We can likewise find room in this integral approach for the important discoveries of postmodernism on the nature of the materialities of communication and the chains of sliding signifiers (Lacan, Derrida), and on the importance of transformative codes in selecting which signifiers will be deemed serious and which marginal (Foucault). Even more important, I believe, we can honor Paul Ricoeur's "structuralist hermeneutics," a bold (and partially successful) attempt to integrate formalist explication (structural system or syntax of Lower Right) with meaningful interpretation (cultural hermeneutics and semantics of Lower Left). Ricoeur: "If, then, the intention is the intention of the text, and if this intention is the direction that it opens for thought, it is necessary to understand the deep semantics in a fundamentally dynamic sense; I will hence say this: to explicate is to free [or expose] the structure, that is to say, the internal relations of dependence which constitute the static of the text [the formalist syntax]; to interpret is to set out on the path of thought opened by the text, to start out on the way to the orient of the text [deep semantics]."

In short, individual signifiers are Upper Right (material marks); signifieds are Upper Left (interior apprehensions); syntax or grammar is Lower Right (collective systems and structural rules of language accessed in an objective fashion); semantics is Lower Left (the actual referents of linguistic signs, referents which exist only as disclosed in particular worldviews or worldspaces). If we add ten or so levels of development in each of those quadrants, I believe we will have the beginnings of a truly comprehensive or integral theory of semiotics.

*Kosmic Address*

This is also directly related to what is referred to as the “Kosmic Address” of a phenomenon. In order to locate a referent (e.g., a dog, the square root of a negative one, or Buddha-nature), one has to know the worldspace in which the referent exists. Simply giving a signifier or name to the object or event tells us nothing about whether that object or event is real (what about “unicorns,” or the “tooth fairy,” or “Santa Claus”? Turns out those are real, but only in the mythic worldspace. They cannot be found in the sensorimotor world, the rational world, the holistic world, etc., and are thus usually dismissed as fantasy, overlooking the genuine phenomenological reality those items have for those in the mythic worldspace, where those items are as real as any other object or event that can enter awareness at that level).

A Kosmic Address (KA) is the location in the AQAL matrix that the referent can be located. The very simplest KA is to give the quadrant and the level. (Although more dimensions can be given, and the more dimensions—lines, states, types, etc.—the more precise and accurate will be the KA. But quadrant and level can get us started just fine). Thus, my dog as an objective organism has a KA of quadrivium 3 (Upper Right) and a level or altitude corresponding to a limbic system (namely, Level 8 in Fig. TBA), and can thus be indicated as Fido<sup>(Q/3, L/8)</sup>. For a unicorn, which exists in the mythic worldspace (or Level 11) and the interior individual quadrant #1 (as an imaginal object), the KA would be <sup>(Q/1, L/11)</sup>. For Buddha-nature, which exists in the interior individual quadrant (Q/1) and the causal state (S/c), the KA would be <sup>(Q/1, S/c)</sup>.

For a full address, the KA of the perceiver or subject has to be given as well, since subjects at different levels perceive different worldspaces. Let’s say the perceiver in this case orients mostly from Quadrant 2 (Lower Left), and his structural center of gravity is pluralistic green (Level 13 in fig. TBA). Fido’s KA in this case is (where “s” stands for perceiving subject and “o” stands for perceived object):

Fido<sup>(Q/2, L/13)s x (Q/3, L/8)o</sup>

The KA of the square root of a negative one is in the Upper-Left (Q/1) at the orange, rational, or Level 12 worldview (in fig. TBA), or  $(Q/1, L/12)_o$ . Again, to be complete we need to remember to add the subject's address, too. Whenever we see an address where, for example, the level of development of the subject is lower than the level in the KA of the object or referent, we know that this object is “over the head” of the subject, and thus this subject will “translate downward” the actual form, characteristics, and meaning of the referent (thus “mistranslating” and “distorting” it to some degree). If we write, let's say, the KA of the square root of a negative one, seen from an address involving a particular subject that is, let's say, red, or Level 10 (in fig. TBA) and orients from Quadrant 3 (UR), the overall KA is  $(Q/3, L/10)_s \times (Q/1, L/12)_o$ . Here, we notice that the subject is at Level 10, or tribal red, compared to the object, which is found in the orange Level 12 worldview, and thus this object is literally over the head of this particular subject, who will not therefore be able to perceive it clearly or even at all, and will hence badly misinterpret what it means.

The world is full of these “cross-level” miscommunications, and, indeed, the entire culture wars—consisting largely of arguments between amber Level 11 (“religious traditionalism”), orange Level 12 (“modern science”), and green Level 13 (“postmodernism multiculturalism”)<sup>1</sup>—with each succeeding level being over the head of its predecessor—has virtually nothing in common with which to agree upon, and thus nothing but enmity and judgmentalism for each other (and, all being at 1<sup>st</sup> tier, there is no mutual understanding or appreciation, just mutual condemnation. 95% of the world's population is caught in these 1<sup>st</sup> tier cross-communications issues, with peace consequently not much more than a hope and a prayer).

In all the above cases, what we are doing is locating the referent of the signifier of the sign—or the actual phenomena the sign is representing or bringing forth.  $(Q/1, L/12)_o$  means that, throughout the entire AQAL matrix, with all of its quadrants and quadrivia, its levels, lines, states, and types, this particular phenomena (the square root of a negative one) will be found only if we look in Quadrant 1 (or the Upper-Left quadrant) at an altitude of orange. It will likely have

other determinants as well, such as a particular state and a particular line, and probably a particular type as well. But the main point is that you won't find this phenomenon or this referent if you look in any other quadrant, or at any other level's View. It simply does not exist anywhere else in the AQAL matrix, and searching elsewhere is futile. Those who have only developed to Fulcrum-3 or -4 (or the magic or mythic level), will find the existence of such a weird item rather unbelievable; it's "over their head." It literally exists in a very real structure of the Kosmos that is nonetheless over their present level of development, and thus cannot be seen anywhere in their awareness or their world. It simply does not exist (or "ex-ist," "stand out") for them. They will ridicule it out of awareness, and it will forthwith be erased from any ontology they have, and none of their epistemologies or methodologies will bring it forward, no matter how hard they wring them dry.

Finally, what one calls the "minimal" requirement for a Kosmic Address depends on several factors, and will change under various circumstances. In many cases, determining the quadrants and levels of the subject and object is sufficient. Theoretically, it is more adequate to add any specific methodology (from a specific zone), which is usually the same as the quadrant/zone of the object itself, and hence needn't be separately notated (unless they are indeed different). But theoretically they are different items, and thus, in addition to giving the K.A. of the subject and object, the K.A. of the methodology can be indicated for a fuller Kosmic Address. I usually indicate this in shorthand by giving the K.A. as quadrant (subject) x quadrivium (or "octavium"—the zone methodology) x domain (or object, which can be a quadrant, level, line, state, or type). Sean Esbjorn-Hargens and Michael Zimmerman, in their *Integral Ecology*, simplify this as Who (subject) x How (method) x What (object), which I like.

The whole point about the Kosmic Address—from simple to complex—is precisely the fact that there is no pre-given world lying around out there waiting to be discovered by all and sundry, nor is there some sort of eternal pre-given object fixed in all its characteristics awaiting discovery—the world evolves, develops, and is enacted, and thus, since there is no given world

nor given center of the world, the only way any object's location can be described is in relationship to the sum totality of all other objects and phenomena—and that means ways to determine (and to communicate) the various ways a phenomenon develops in relation to the rest of the world—and that, in short, means giving some version of its Kosmic Address, or scales and measures indicating its location and movement in relation to that of other phenomena (such as its quadrant/perspective, its degree of consciousness and/or complexity, the injunctions necessary to put a subject in the phenomenon's locale, and so on). This can be indicated, for example, as Who x How x What x When x Where (where all of those are defined in relation to other phenomena of their class—i.e., there isn't just one Who, but a spectrum of Who's; nor one quadrant/perspective, but at least 4 [and 8 counting the zones]; nor one all-purpose How or methodology but dozens of them (of which at least 8 major families are recognized by Integral Theory). A simplified version of the K.A. is Who x How x What; even simpler, Who (located along a spectrum of some dozen different levels in 4 quadrants) x What (located in one or more of at least 8 different zones).

But the idea is that when we get rid of the arcane notion of a fixed pregiven world of fixed pregiven objects, with the point being to map them accurately, and replace that with the vision of a universe composed of sentient holons with perspectives, the idea becomes understanding those perspectives and what they disclose and enact, and that means understanding the Kosmic Address of those holons—or their relation in relation to all other holons, for it is the Whole that is the only thing that is complete and therefore, relatively speaking, “holds still” (even as it unfolds and evolves moment to moment)

### *Spiritual Referents*

This Integral approach—almost as a bonus—sets *spiritual referents* on precisely the same general footing as any other valid referent—sensory, biological, rational, mathematical, whatever. To my mind, the grounding of spiritual referents is the crucial issue for the modern and postmodern mind. Spirituality has evolved and moved so far beyond its early magical and mythic

forms, that its modern and postmodern forms bear almost no relation whatsoever to those early versions—just as today’s science bears little relation to yesterday’s science of alchemy, blood letting, and leeches, and yet so far virtually no work has been done in this area at all. But an Integral Semiotics puts both “dog” and “God” on the same footing. All that is required in order to find and experience each one of those referents is to find and specify its Kosmic Address—and then go there.

This is why we can say that “Buddha-nature” is a material word (the signifier) whose semantic referent exists only in a worldspace (in this case, the causal worldspace, with “causal” used in the sense of the formless, empty, groundless Ground of all Being), which is disclosed only as a developmental signified (or the interior apprehension of someone who has actually developed or evolved to that causal dimension or state-stage). This is true of any signifier, signified, and referent, and thus, when coupled with the genuine methodology of spiritual knowledge (i.e., injunction, data, fallibilism), grounds spiritual knowledge in a perfectly justifiable and demonstrable fashion.

Thus, if you want to know if God exists, you must identify its Kosmic Address and take whatever measures (injunctions, exemplars, paradigms, actions) that are required to put you in the same vicinity. In this case, we are referring to God or Spirit as the formless Ground of Being, the causal state. If you want to know if that is true—if you want to experience that Divine referent—you will have to take up an injunction or practice (meditation or contemplation) that will move your Wakefulness from the gross to the subtle to the causal state. This might take several years—but generally, no longer than it would take to get a PhD in any discipline.

So what would be the Kosmic Address of the causal God, the radiant Abyss, the dark but shimmering Intelligence, the Ground and Source of All? First, for the “objective” dimension, we notice that, as a state of consciousness (which has just as much ontological reality as a rock, dog, tree, or mountain), causal God can be represented as Q/1 (found in the UL quadrivium), and S/c (the state is causal). Thus, as a state-stage, its KA is (Q/1, S/c)o.

Of course, the subject of this mystical state could be at any number of levels (the Wilber-Combs Lattice)—red, amber, orange, green, turquoise, indigo, violet, or ultraviolet—and in each case, “God” will be experienced differently. The highest, fullest, most authentic, and greatest experience will come from the ultraviolet level, or overmind (which is the causal state structurally coupled with the next-to-greatest number of perspectives—or the next-to-greatest degree of consciousness—the greatest being clear light supermind, which would be experienced, not with God, but with Godhead or Suchness. This is why we are saying the highest structure for causal God is overmind). Thus, the highest realization of causal God—as a structure and a state—will be in a subject that is (Q/1, Ultraviolet, S/c)s—which is the KA that includes both the structure (ultraviolet) and the state (S/c). Hence, overall causal God =

$$\text{Causal God} = (\text{Q/1, Ultraviolet, S/c})_s \times (\text{Q/1, Ultraviolet, S/c})_o$$

Because the subject and object in this highest case are in full resonance (possess the same KA), they will be able to be realized in a state of samadhi, or mystical unity, which means their KAs overlap directly and immediately (this occurs, or can occur, with any of the 3<sup>rd</sup>-tier structures and higher states, resulting, as we have seen, in nature mysticism, deity mysticism, formless mysticism, or pure nondual mysticism). Thus, for pure causal mysticism or causal/structural God or Self, we can represent that as:

$$\text{Highest Causal/Structural God} = (\text{Q/1, Ultraviolet, S/c})_s/o$$

That is the actual location of causal God in the known Kosmos—in the AQAL matrix—and looking for God any place else will be utterly futile. (As the causal Ground of all Being, there will be correlates of the causal God in all 4 quadrants, and its KA for each quadrant can be given.) The reason the “proof” for God’s existence has been so elusive over the centuries and

millennia is that the proof is not rational (which most of them have tried to be), nor is the proof only feeling, or only awareness, or only consciousness, or only experiential. It is *Kosmo-topological*: it exists only in a particular region of the AQAL Kosmic matrix, and can only be seen, experienced, or directly known if one has the actual address, and then undertakes the specific steps required to get into that same neighborhood. Once there, all one has to do is open one's eyes and look, and the entire Kosmos will be seen and experienced as the radiant expression of an infinite Divine too wondrous to imagine, too simple to believe, too close to seek, too obvious to doubt, too loving to ignore, too beatific to be hidden, to beautiful to survive.

And notice that this KA of causal God includes both the structure location (ultraviolet) and the state location (causal). The highest reaches of both of these developmental sequences are required for a full or dual Enlightenment. As we just noticed, the causal state (and Big Mind) can be experienced at virtually any structure or level, going down at least to red, possibly magenta (much lower and the self is just not strong enough to push through the states or to endure a strong causal or nondual state experience without threatening its newly growing boundaries. But by red, the self has picked up enough structure and strength to expose itself to a powerful peak experience or altered state experience, even up to and including Big Mind. Recall that overmind and supermind, however, cannot be experienced at these lower levels, because they are a structure, not a state, and have to be grown, developed, and evolved, incorporating—transcending and including—literally all of the junior structures of consciousness up to and including overmind. At *that* point, overmind and then supermind can be directly experienced, but not before.)

As you approach the causal, your Awareness will begin to profoundly unwind and uncoil in the vast expanse of All Space, and you will be opened to states of increasing Radiance, Freedom, Love, Consciousness, and Bliss or Happiness. Your separate-self sense will begin to dissolve in a pure feeling of I AMness, and your own highest Self will increasingly come to the fore, marked by being grounded in the timeless Now or pure Presence in the Present. As you



break through into causal consciousness without an object, or Pure Subjectivity, you will recognize your True Condition as spaceless and infinite, timeless and eternal, Free and Transparent, Unborn and Undying. You will meet your own Original Face, or Divine Spirit itself, naked and spontaneous, all-pervading and all-embracing, a state from which you have never really deviated and could not possibly deviate, but one that has been there all along, in every moment, as the simple Feeling of Being. You will have a profound sense of “coming home,” met often with torrents of grateful tears and gales of endless laughter. You have, after all these painful years, arrived at your Native Condition, which does not recognize the name of suffering, is a stranger to the pain of existence, is alien to weeping, cannot pronounce agony.

And then when somebody asks you, “Does God exist?,” you will be able to answer them based on direct personal experience. “Yes, and I have seen It myself.” If you previously had a doctorate in science, you will begin rewriting much of what you “knew” before, while finding nothing scientifically essential negated by this experience, but simply supplemented with a new knowledge not available in other sectors of the AQAL Matrix.

And all of this is lost if we continue to make the simple assumption that referents exist out there in a single pregiven world, ready for any and all to stumble on. Or assume, with the various schools of realism, that there is a single ontology pregiven and pre-existing in the one and only worldspace. Referents exist in different worldspaces, with different developmental altitudes and different lines and different states with different architectures and characteristics. Looking for all referents in the objective sensorimotor worldspace is to cut out 90% of what is most real and most significant to humans.

### *The Giga Glossary*

What is required, at this point in evolution, is a “*Giga glossary*”—a comprehensive listing of the various phenomena (and hence various referents) found in each and every aspect of each and every dimension of the AQAL Matrix—listings of the phenomena found in all the

quadrants, all the quadrivia, all the levels and Views, all the lines, all the states, and the types of existence and being-in-the-world that are presently arising. This would give us the Kosmic Address of every major phenomenon in the Kosmos (at least as now understood).

There is, at present, a movement known as “Big Data” that is attempting to computerize every known fact in the world. At this point, this would require hundreds of computers—the amount of data far outruns what any one computer can carry. But the problem so far is that, as you look at their “data,” virtually the only data being included is from the sensorimotor realm, the material or infrared realm. But there are data from literally all levels, lines, states, and quadrants in the Kosmos. There is a magenta world, a red world, an amber world, an orange world, a green world, a teal world, a turquoise world, an indigo world, a violet world, an ultraviolet world, and a clear light world.

There is a gross realm, a subtle realm, a causal realm, an empty Witness realm, a nondual realm. And so on. Each of those levels and realms, and their Views and Vantage Points, have real truths and real realities that most definitely need to be included in anything resembling a true “Big Data” project. These levels and realms of being-consciousness are actual, real, existing domains of the Kosmos itself—they are as real as mountains, trees, birds, rocks, squirrels, towns, airplanes, cars, cities (many of which exist only on one or two of those Kosmic-colored levels. But the fact that they have a material exterior makes it easy to confuse them with the physiosphere level itself, and reduce them to that level, whereas something like the automobile has a correlate in the orange worldspace and thus should be entered in “Big Data” as a fact in the orange world, not just the material world. The reason is that, although it is an artifact and thus itself lacks the 4 quadrants, it was designed and given form by the orange rational level or quadrivium, and has the characteristics of that perspective—just as newer autos have green and even teal designs).

But creating a giga-glossary of Big Data for all levels (lines, quadrants, states, etc.) would allow us, among so many other things, to immediately differentiate the many different types of

“God” or “Spirit” or “Ultimate Reality”—looking simply at structure-levels, there is God as he/she/it appears in the clan magenta magic period (and the early “magic” years of life today), a God that in many ways has been described as a terrorist (in the early chapters of the Bible, there are no less than 600 passages where God orders his own people to slaughter and murder others). Then there is the red magic-mythic God, whose vengeful and terrorist activities seem to increase with the increase in intentionality and power-over that this View introduces (again, the same thing happens today as this level emerges in today’s individual or culture). Then there is the amber mythic-literal God, arriving with Moses, the law and order God, the ethnocentric God of the mythic worldspace, who delivers the one and only version of Truth, usually through his only chosen disciple (son, daughter, or teacher). Obedience and faith are the main requirements of this God, life ever after in Heaven the main reward, Hell ever after the main punishment (note these are the main ingredients of today’s fundamentalist/traditional religions as well, as that amber level of spiritual intelligence emerges—and note also that the joy of those in Heaven is said to consist largely of watching and enjoying the agonizing torment of those in Hell—only amber vengeance could dream that up: try asking a parent how much they will enjoy watching their child writhe in flaming agony for all eternity). A rational Spirit emerges at orange (both yesterday and today), and recognizes that there are as many ways to salvation as there are existing religious paths, with none inherently superior. This is a rational God, comfortable with science as well as preaching Love, and Jesus a great world teacher of humanistic dimensions. (When Thomas Jefferson stood on the steps of the White House and, with a pair of scissors, literally cut out all parts of the Bible he felt to be horrid abominations of a genuine Spirit, he was cutting out everything magic, mythic, and pre-rational, and leaving all the orange rational and green pluralist sections.) A green pluralistic Spirit emerges next, and recognizes the many different faces of salvation that a multicultural reality demands. Holistic and Integral versions of Spirit are next to emerge, and where pluralism found nothing but differences between the world’s spiritual traditions, the Integral approach, while fully acknowledging those important differences, also

discovers the many important patterns that connect them, and hence opens humans to a truly world spirituality, an interspiritual faith, a trans-traditional realization. As consciousness grows into 3<sup>rd</sup> tier, it joins with direct spiritual realizations offered by peak experiences in the various states of consciousness. Thus a peak experience at Indigo with its Transglobal View correlates with and often enacts a nature mysticism, or a oneness with the entire biophysical gross realm (e.g., Gaia)—the world is understood to be, not merely physical, but psychophysical. A peak experience at Violet, with its Visionary View, correlates with and often enacts a trans-natural Deity mysticism, characteristic of a oneness with the entire subtle realm. At ultraviolet, and the overmind, a formless mysticism correlated with a Transcendental View comes to the fore, characteristic of causal formlessness. And at Supermind, a Nondual mysticism correlated with a Transcendental-Immanent View announces itself, correlated with the nondual state of consciousness. The difference between these states (and their correlative mysticisms) and the structures themselves is that, at 3<sup>rd</sup> tier, both a structure and a particular state are conjoined: the states are deeply interwoven with the harder structures and basic rungs, and don't remain as amorphous states free to roam the spectrum. This brings the major states into deep connection with the basic structures, and in their intrinsic order—gross (with para-mind), subtle (with meta-mind), causal (with overmind), and nondual (with supermind). The state-realms themselves also remain intrinsically distinct and can be specifically experienced that way (Buddhas still wake, dream, and sleep, even though their consciousness is permanently open to all of them).

(And when we say states are permanently annexed to these higher structures, what is technically being indicated is that at, say, meta-mind, with its annexation of the subtle state, that development cannot proceed beyond the meta-mind without some general objectification of the subtle state. That is, in order to move on to overmind and supermind, the subtle state must be permanently realized by the time of violet meta-mind at the latest, or vertical development stops; of course, this subtle-state realization might happen earlier, in some cases as far back as amber. But it must occur here, at violet, if structural development is to proceed. The same relation

occurs between, respectively, gross, subtle, causal, and nondual and their uppermost correlates of indigo, violet, ultraviolet, and clear light.)

And of most importance, what happens at each of the 3<sup>rd</sup>-tier levels is that the basic structure, and the correlative state, are stripped of their exclusive identity with the separate-self sense. The basic rungs remain in existence, with their continuing relational exchanges with corresponding levels in the exterior world; and the major states remain (as we said, Buddhas still wake, sleep, and dream); but the exclusive Views and Vantage Points of reality generated from those structures and states are negated (except for the ones at the present structure or state of proximate identity, which remain as long as the identity does, and then are negated and transcended to make room for the next higher View or Vantage Point). The structures and states themselves are preserved (or included), the exclusionary Views and Vantage Points are negated (or transcended). The net result, at supermind, is that all of the basic rungs or basic structures—and all of the major states—are still in existence, and now fully integrated; but any exclusive identity with any of them is negated, transcended, let go of. So basic needs and capacities remain—an Enlightened one still eats (1<sup>st</sup> chakra); still has vital life and a capacity for sexual relations (2<sup>nd</sup> chakra); still has a mind and its conceptual intentionality (3<sup>rd</sup> chakra); still has a capacity for belongingness, love, compassion, and care (4<sup>th</sup> chakra); still has the ability to express itself and engage in communicative exchange (5<sup>th</sup> chakra); still has a capacity for integrative cognition and synthesizing awareness (6<sup>th</sup> chakra); still has direct identity with Spirit as one's Highest structural Self (7<sup>th</sup> chakra); and still wakes, dreams, sleeps, and is grounded in ever-present pure Presence. But none of those are identified with—one's True Self and Suchness is *neti, neti*—"not this, not that." The self-contraction, in all its forms, is negated and transcended, and all that remains is the freely arising, self-manifesting, self-liberating structures and states of consciousness, which plug the individual into all of the realms (worldviews, domains, states, conditions, and levels) of the entire Kosmos. The Awakened individual's Kosmic Address includes the Kosmic Address of every phenomenon in the universe—what

Plotinus called the flight of the alone to the Alone. Pain arises, but no longer suffering; Aloneness arises, but no longer loneliness; needs arise, but no longer grasping; differentiation arises, but no longer dissociation; manifestation arises, but no longer separation. Supernovas dance in your heart; Suns arise and swirl in your brain; Gaia arises and feels like your feet; others arise but are not other than Self; samsara arises but is the play of nirvana, two sides of the same Great Perfection; Emptiness reigns, but cannot be found apart from Form; and Form arises, but only as evolution, Spirit-in-action, on its way back to its own shocking Self-realization, eternal Self-existence, and radiant Self-liberation. The only difference between the Kosmos before Realization and after Realization is the presence of the self-contraction, which, finally negated and transcended in all its forms, allows every phenomena in the universe to arise as it was meant to arise: free from coercion; full as liberation; radiant as ornament of Spirit; self-liberating as its own Condition; and a texture of your very own Self.

### *The 1-2-3 of Spirit*

Not only are there different levels and states of Spirit, there is a different Spirit in each quadrant. The Right-Hand quadrants (the objective worldspaces of “it” and “its,” or 3<sup>rd</sup>-person views in general), see and experience Spirit as a great Web of Life, with all beings existing as strands in this vast and extraordinary Web. This Web is made of “real stuff”; that is, like all Right-Hand quadrants, it is composed of mass-energy (gross mass-energy, subtle mass-energy, and causal mass-energy), and, as a whole, has simple location in spacetime. Walking through Nature, contemplating the Grand Canyon, looking up and getting lost in the infinite wonder of a starry, starry night—these are some of the items of the Great Web that generate Kosmic wonder in the human heart—God in 3<sup>rd</sup>-person, a Kosmic Address in the 3<sup>rd</sup> (and 4<sup>th</sup>) quadrants.

God in the 2<sup>nd</sup>-quadrant is the Great Other, the Great Thou, the dialogical God that sometimes takes direct conversational form, as one “talks with God.” But this is not a simplistic personal God (except at the lower levels of magic and mythic), but an infinite Intelligence and

ultimate Brilliance, converted into dialogue, on occasion, by the human mind as it comes into contact with this nonverbal Brilliance. Imagine sitting in a chair, and “sitting” in front of you is the Intelligence that created the Grand Canyon and all the stars at night, who has the answers to all your questions, and all you have to do is ask, sincerely and humbly. This is the Great God of Martin Buber’s wonderful “I-Thou” relationship, with the further proviso that any “I” and “Thou” can become a “We” with mutual understanding and mutual resonance. Communing with God, in a divine We, is God with a Kosmic Address in the 2<sup>nd</sup> quadrant (the Lower Left), or God in 2<sup>nd</sup> person.

Now imagine that infinite Intelligence as being your own Truest and Highest Self, looking out from your eyes as you read this page, and you have Spirit in 1<sup>st</sup> person, Spirit with a Kosmic Address in the 1<sup>st</sup> quadrant. This is your own Original Face, the Face you had before your parents were born, before the Earth was born, before the Big Bang itself—the great I AMness that “before Abraham was, I AM.” It is the Observing Self that is aware of your small, finite, separate-self—right now!—and simply Witnesses it without identification, condemnation, or judgment, but is rather the still, vast, silent, radiant Self you will awaken to upon Enlightenment or pure Awakening or Metanoia—the Self that is what the Sufis call “the Supreme Identity,” because your Self is the one and only Self of the entire Kosmos as well, the Self that is one with Spirit in 1<sup>st</sup> person in a Supreme Identity.

So if you notice what you call “yourself” right now—the overall general feelings and thoughts and sensations that you call “yourself”—you will notice that you actually have 2 selves: one is the self that you are aware of, that you see and feel and know and observe; the other is the self doing the seeing and feeling and knowing—it is the Witness, the Observing Self, the True Self or True Subject that is aware of the little self as a mere object, a finite, skin-encapsulated ego, which isn’t even a true self or subject because you can see it as an object! According to the Great Traditions, we are all caught in a case of horrid mistaken identity—we have identified with the wrong self, the little self, the separate-self, the self-contraction, set apart from, and against,

the entire world around it. While, all the time, Witnessing that small self and its entire world is the True Self or True Witness, which is not everlasting but rather eternal (the difference being that “everlasting” means going on in time forever, whereas “eternal” means a moment without time entirely, a timeless Now or present Moment that neither enters the stream of time—and thus is “Unborn”—nor exits the stream of time either—and thus is “Undying” as well). It is this True Self—which is witnessing your small self and the entire world right now!—that the Traditions maintain is one with Spirit, one with the Divine, in a Supreme Identity that is our true Condition, our true Home, true Source, and true Ground of all Being, the discovery of which brings a nondual or “Unity Consciousness” where you realize that you are one with each and every thing in the entire universe, moment to moment to moment. Supernovas swirl in your skull, galaxies are born and die in your Heart, sentient beings by the billions arise from your deepest Self, which is the Self of the Kosmos at large, and rain storms rush through your veins, while the Sun lights up the neurons of your night—and all this is your Real Self, your deep I AMness, which alone was, alone is, and alone ever will be. Spirit in 1<sup>st</sup> person. Your deepest Self.

Wars have been fought arguing where Spirit is to be found—arguing, that is, over the real Kosmic Address of the Divine—is it mythic, or rational, or holistic? 1<sup>st</sup> or 2<sup>nd</sup> or 3<sup>rd</sup> quadrant? Gross or subtle or causal or nondual states? But with a genuine Giga Glossary, we can spot the different forms of Spirit at each of the various quadrants, levels and Views, lines, and states, for there is a different Divine in each. Which is right? All of them, of course, although some are “more right” (more inclusive, more altitude, more embracing) than others.

In addition to quadrants, we have been focusing mostly on the different forms of Spirit in the different levels of the spiritual intelligence line (which, like all multiple intelligences, is composed of structures of consciousness); the above is just a short summary of the overall spectrum of spiritual intelligence, with “Spirit” meaning something substantially different at every level, at every worldview (we gave magenta, red, amber, orange, green, 2<sup>nd</sup> tier, indigo para-mind, violet meta-mind, overmind, and supermind views/experiences of “Spirit”). In each



case, Spirit transcends and includes its previous levels, and thus is increasingly more and more expansive, more and more inclusive, more and more all-pervading and all-encompassing, until the entire Kosmos, manifest and unmanifest, is resurrected from the stream of Consciousness and delivers its Radiant message to all who find that Kosmic Address and move into its neighborhood.

And the point is, what extraordinary differences from the early evolutionary forms of Spirit versus its most recent, highest, deepest, and widest forms! To say somebody today is pursuing Spirit in 3<sup>rd</sup> tier (or that they are pursuing genuine state-stage development) and somebody else is embracing Spirit at amber, is to say they are doing fundamentally and radically different things, both of which hardly deserve the same term “religion.” (Something like these differences are behind the common statement of over 20% of the population that they are “spiritual but not religious.”)

The unfortunate correlative point is that in today’s world, disastrously all of these forms of Spirit tend to simply be lumped together as One Thing, and hence what, say, Father Thomas Keating is doing (working with 3<sup>rd</sup>-tier Spirit) is thrown under the same tent as Jerry Falwell and Pat Robertson (working with 1<sup>st</sup>-tier, amber, mythic Spirit), since supposedly all of them are just doing that “religious stuff.” What a cultural catastrophe that is! The magic-mythic God has arguably caused the most pain and suffering of any source in history, while the 3<sup>rd</sup>-tier God (and nondual state-stage) is responsible for the most Freedom, Fullness, and Liberation available to human beings in any fashion. Lumping them together demonstrates an almost criminal level of spiritual ignorance. A Giga Glossary of Integral Semiotics would put an immediate end to such confusions.

Along with that would come the understanding of the required injunctions, exemplars, paradigms, or actions necessary to take in order to get in the vicinity of the Kosmic Address where the sought-after referent is found. To contact the mythic God, the required actions begin with first, developing to the amber mythic level, and then taking up petitionary prayers, where the

separate-self sense implores its mythic-imaginal version of God to bestow it with miracles, favors, boons, or other treats—a type of Kosmic vending machine. “Oh Lord, won’t you buy me, a Mercedes Benz, my friends all have Porsches, I must make amends,” as Janis Joplin sang it. At the other end of the spectrum of spiritual intelligence, in 3<sup>rd</sup> tier (or, just as important, in various higher state-stages of genuine development), what is involved is not accepting a particular belief or creed, but a psychotechnology of actual consciousness transformation. The separate-self sense takes up practices that actively undermine its self-contracting, self-coiling ways, and deliver it to the vast open reaches of All Space, where the subject-object dualism dissolves, the separate-self gives way to the True Self, and the True Self is grounded in nondual Suchness, the simple Thusness or Isness of this and every moment, timelessly, endlessly, radiantly, nakedly. One’s own deepest Self is the Self of the Kosmos at large, and one finds an inextricable Unity or Nonduality between what is on “this side” of your face and what is “out there”—they both become part of a seamless arising of the entire universe moment to moment to moment. Resting in the Condition that is the Ground of all Being, one is prior to time and the stream of time, and hence rests in timeless eternity; one is free from the space between subject and object, and hence rests in spaceless infinity—and thus one is both Unborn (never entering time) and Undying (therefore never departing time either, but simply being prior to both). Space and time both still arise, but you are no longer caught in either, but rest in the timeless Present as pure Presence, the I AMness that “before Abraham was, I AM.” No longer will you be fooled by this illusorily arising manifest realm in all its delusional states, this “tale of sound and fury, told by an idiot, signifying nothing.”

### *How Words Become Signifiers*

All of those points would become clarified with the creation of a Giga Glossary. As higher levels and stages (in both structures and states) are experienced, the more they become referents that then slowly acquire signifiers, and consequently the more those signifiers enter the

stream of syntax and their signifieds enter the stream of semantics (and the total semantic world of that culture or subculture).

It is common to say that religious or spiritual experience is “ineffable,” and thus really can’t be talked about. But that’s not quite correct. Any direct experience is ineffable—the taste of a piece of cake, listening to Mozart, watching a sunset. But those experiences have been repeated by so many people at so many stages of development, words (signs and signifiers) have slowly developed for each of them. When an individual has one of those experiences (a signified), there is already a word (a signifier) awaiting them, and they can say, “Wow, I saw the most amazing sunset last night,” and most people, who have also had similar experiences, will know exactly what that person means (more or less).

But when somebody reports, as a recent brain surgeon did after having a profound near-death experience, that among other things he was introduced to an incredibly real experience of Divine darkness that yet was brimming with light—this is a fairly rare experience and is almost never discussed in public. He said he didn’t have the words for it—and indeed he didn’t, since this is a rare experience in the West and hence we don’t have a set of words (or signifiers) for the experience. The neurosurgeon said he finally found a Christian poet who came very close to it: “There is, some say, in God a deep but dazzling darkness....” Whereupon he comments, “That was it exactly: an inky darkness that was also full to brimming with light.”

But anybody familiar with the mystical literature will recognize immediately that this doctor was having a very genuine experience of the causal state, which is universally described as an infinite darkness or Abyss alive with an all-suffusing radiance or luminosity. The literature, in fact, is full of discussions of this and other divine states, with an enormous number of signs and signifiers for these experiences. So what is “ineffable” about the mystical state is not the state itself, but our relative lack of experience with it. If conscious experience of the causal state were as common as sunsets, we would have just as many words for it. If it were as common as snow is

to Eskimos, we would presumably have something like 28 words for it, as the Eskimos are said to have for snow.<sup>2</sup>

And so this is how referents tend to become part of our sum total of semantic meanings. The particular experience of the referent occurs, at first to a few people (in the Upper Left quadrant), who sooner or later begin to try to talk about it, with whatever marks and symbols and signs they can manage, attempting with their behavior (Upper Right) to convey the experience. As this continues, it moves into the Lower-Left quadrant and groups of people, now having had the experience, contribute to the discussion. Out of this ongoing discussion, a set of preferred signs eventually emerge, and become part of the total semantic repertoire of that particular group. Soon the signs themselves are taken up into the syntax and grammar of the language (Lower Right), and the referents become full-fledged existing phenomena. They become part of the nexus-agency of the dominant mode of discourse of the group, available to any and all who wish to discuss the phenomena. Zen Masters, for example, talk about Emptiness all the time; it's no more ineffable than a sunset. But it is "all Greek" to somebody who hasn't had the direct experience themselves, and since few people have had direct experiences of mystical Emptiness or the Abyss, those phenomena remain in effect "ineffable" to the majority of people. But there is nothing inherent in the various mystical states and experiences that make them ineffable—except their rareness in certain populations.

But we need to begin somewhere to expand our spiritual intelligence line, and the best place to begin is to start building a Giga Glossary for that line, describing in as much detail as possible as many phenomena as possible for each and every stage and level and View of that particular spiritual line. We've already seen some of the dramatic differences between the lower levels of "Spirit" and the higher levels of "Spirit." But these are exactly the type of realizations humanity will require if it is to start trusting its own spiritual intelligence, and get out of its rut in magic-mythic violence, revenge, terrorism, and brutality, and move it into its higher levels of Love, Care, Compassion, Liberation, Freedom, and Creativity. Some 70% of the world's

population remain stuck at the ethnocentric (amber mythic) or lower levels of development. And most of those ethnocentric ideas are owned by the world's great religions, enslaving individuals to jihad (holy war) for the better parts of their lives, and opening the world to ongoing religious crusades and terrorisms of one variety or another. To repeat, whether it is Southern Baptists blowing up abortion clinics, or Sikh separatists warring with Hindus, or Muslim terrorists bombing innocent civilians in modern cultures, or Buddhist groups putting sarin gas in the Tokyo subway system, the religions with lower 1<sup>st</sup>-tier Kosmic Addresses are bombs itching for a cause to go off. And yet virtually every one of those religions have levels and stages higher than the mythic-literal.

The only way this will stop is if religions open themselves to higher levels of spiritual intelligence, moving especially from ethnocentric into worldcentric and higher levels, undercutting once and for all the “us versus them” mentality of the ethnocentric mind and freeing billions of humans from the cause of holy war in one form or another. For make no mistake: as long as I am identified with the mythic-literal level of my religion, which sees my religion and my savior as the one and only true path to salvation, then I will be placed under the drive, explicitly or implicitly, to jihad—to holy war of one form or another, by one name or another, either in its milder forms of constant proselytizing and missionary zeal, unable to sleep until and unless every soul on the planet accepts my religion, to its harsher forms we already listed, of actual terrorism, bombings, killings, crusades, and murder, all in the glorious name of my one and only God.

Hasn't it always struck you as odd that religion is claimed to be both the cause of untold suffering and warfare, as well as the only source of Love and Morality in the world? Which is it?!?

Both, depending upon which end of the spectrum of development you're looking at. At the lower, preconventional, magic-mythic levels, religion is indeed an often malevolent force, concerned only with who's right and who's damned forever. This is the source of the bloody

crusades, the Spanish Inquisition, and untold acts of terrorism today. On the other hand, at the higher, postconventional levels (starting at orange, and especially 2<sup>nd</sup> tier and 3<sup>rd</sup> tier), spirituality is a thunderously powerful liberating tool for increasing Love, Care, Freedom, Compassion, and a release from Suffering. It becomes one of the paths of the Great Liberation, freeing me from my small, contracted, finite self or ego of inherent suffering, and opening me to my Supreme Identity with the Source, Suchness, Ground, and Goal of the entire Kosmos in all its radiant, exquisite, and gorgeous glory, laced with a Love that knows no bounds, a Joy that knows no limits, an Awareness that knows no suffering. And a Home, dear, dear soul—welcome Home.

And the only way we will start to act on these facts is by getting our language—our semiotics—straightened out. There are different Gods at different worldspaces and altitudes; different ways or injunctions to reach or contact each; and we ought likewise to have a different vocabulary, a different semantics, for each of them. As indicated in figure TBA, everybody starts at the lowest levels of spiritual intelligence (INFRARED, gross) and evolves and grows from there, so this is something that touches everybody, whether they know it or not, want it or not, recognize it or not (and it appears in all forms of development, not just, or even especially, in spiritual forms, although that is a particularly important dimension). As humans, we are condemned to meaning; and insofar as spiritual intelligence addresses “ultimate concern” and “ultimate meaning,” and since every individual begins their growth and development at square 1—infrared, the archaic—and moves thenceforth to magic, mythic, rational, pluralistic, integral, and transpersonal, it behooves us all to give as much attention as possible to freeing up our spiritual intelligence from being largely stuck in the magic-mythic levels, with all the terror and jihadism found therein. And the level of spiritual intelligence that I have managed to evolve to does not have to be a consciously understood item; if I am stuck at mythic-literal, all I might notice is that whenever I ask myself what really matters to me?, what are my ultimate values and concerns?, what means the most to me?—my responses will come back in shallow and fantasy forms, and I will likely be seized by some degree of depression, even quite severe, at how shallow

and thin my life appears. This, as I said, is a concern that touches all of us, know it or not. Let us, contrarily, make this a consciousness affair, and open our spiritual intelligence to higher and higher levels of realization, finding thus an increasing depth, increasing value, increasing care, increasing consciousness, and increasing freedom permeating our lives.

Let us not go ignorant into that dark night, with a “one-size fits all God.” An Integral Semiotics is at the same time an Integral Giga Glossary of all possible referents for the various signifiers, and includes the demand that to know a referent, one must experience its signified—which means, experience the dimensions of its Kosmic Address by following whatever injunctions are necessary to bring forth and enact the particular phenomenon that is the referent of the sign. This is the hidden boon of an Integral Semiotics. To actually know and experience a given referent, one must undertake the injunctions and enactments that will put you in the same neighborhood as the Kosmic Address of the referent itself (whether “dog,” “square root of a negative one,” or “God”), therein to experience the phenomena directly and by acquaintance (and not merely by description).

To my knowledge, this is a radically novel overall approach, with virtually no precedents in the world’s modern or ancient traditions, although what I have presented is a brutally simplified summary and outline. But it is a good place to start, and I trust others will take up the cause.

### *Languages of Spirit*

We have been saying that spiritual/mystical experiences are, in essence, no more ineffable than any other experience. If you have the experience, you will understand the referent of the signifier (whether the signifier be God, Spirit, Emptiness, causal state, subtle state, samadhi or consciousness union, Absolute Subjectivity, or any other number of signifiers of the ultimate). The point we are trying to emphasize here is that each spiritual/mystical experience has a

particular Kosmic Address, and if you get yourself in the same neighborhood of that Kosmic Address you will be able to see for yourself if the spiritual referent is real or not.

This is particularly true for all of the spiritual/mystical experiences short of the radical ultimate or Nondual state. All of the other mystical states are, technically speaking, still of the relative world—the causal state is not the subtle state, savikalpa samadhi (union with form) is not the same as nirvikalpa samadhi (formless union), nature mysticism is different from deity mysticism, which is different from formless mysticism. All are different because none are ultimately all-inclusive.

But the ultimate Nondual is different from none of those—nor different from any object, event, or item in the manifest realm. It is the Ground of all phenomena, not itself another phenomena, not even a Really Big Phenomenon. It is not a Big Wave versus a small wave in the ocean, but the very wetness (or Suchness) of each and every wave in the ocean. And therefore we run into a specific problem in speaking of the Ultimate Reality, which we don't suffer when dealing with any Relative Phenomena—namely, all signifiers are inherently inadequate to point to the Ultimate, whether you have had an experience of the Ultimate or not. For most mystical experiences, the “ineffability” part is not actually true, as we have been saying, but simply is caused by not yet having had the direct experience itself. Have an experience of something like “deity mysticism,” and you will understand those words (signifiers) when you next run into them. Like any other direct experience, most mystical states can be adequately represented with signifiers that point to the mystical referent. Have the correct experience, and you'll understand the signifier (it will call up the correct signified in your consciousness, and you will recognize the actual referent).

But the Ultimate is different, precisely because it is not different from anything. It is the only “referent” that has that quality (although that quality, too, is formally denied to it). The reason is that any mental concept makes sense only in terms of its opposite (spirit vs. matter, form vs. formless, light vs. dark, infinite vs. finite, conscious vs. unconscious, etc.). But ultimate



Nonduality has no opposite, and thus no concept can accurately represent it *in principle* (including that one).

Traditionally, there are 3 ways to talk about Spirit—what it is (assertic or ontic), what it is not (negativa, apophatic), and what it is like (metaphoric, analogic, kataphatic). We will shortly add one more (and perhaps the most important).

Also traditionally, the only one of those that generates problems is the “what it is” way (assertic or ontic), because that is the qualifying of the unqualifiable, which generates contradictions, *reductio ad absurdum*, or, at best, paradox—the reason being, again, that the Ultimate is Nondual and hence unqualifiable (including, again, that statement). Neither saying what the ultimate is like (metaphoric, analogic, kataphatic), nor saying what it is not (negativa, apophatic) has this problem, because neither of them directly applies a concrete quality to the Ultimate. But, as Kant demonstrated, trying to capture Spirit with pure Reason results in nothing but contradictions (what he called “*aporias*”), because the opposite of what is posited can be put with equal force.

But perhaps the most aggressive and comprehensive approach to this issue is that given it by the Buddhist genius Nagarjuna. Based on the Buddha’s “4 inexpressibles,” Nagarjuna demonstrated that, when it comes to the Absolute:

1. It is not A
2. Nor not-A
3. Nor both
4. Nor neither

“We cannot say it is, or it is not, or both, or neither, but in order to point it out, it is called ‘Emptiness.’” Now this dialectic, somewhat unlike Kant’s, is not just meant to be a theoretical point; rather, it is the preliminary to the taking up of a *different way* of knowing—nonconceptual, nondual, unqualifiable Awareness (or *prajna*, gnosis)—which introduces one directly and immediately to ultimate Reality itself, as it is, not as it might be, could be, or should be—but just

as it is, in its pure Suchness or Isness or Thusness, divested of all categories, concepts, feelings, or desires—a direct introduction to the Ground of all Being, or pure Dharmakaya (Buddha-nature), which is simultaneously the liberation from the separate-self sense, or the self-contraction, and the discovery of one’s True, infinite, unborn and undying divine Self (shorn of all those qualities, too, of course).

What is this nondual knowledge like? Well, suppose I were to say to you, “How do you feel right now *physically*?” You think about that and come up with a few answers. I then say, “How do you feel right now *emotionally*?” You likewise think about that, and come up with a few possible responses. I then say, “What do you feel right now *mentally*?” And you likewise ponder that a few moments, with some resulting answers.

Now what if I say, “What do you feel like right now from all 3 of those perspectives at once?” Most likely, your mind will go suddenly blank, still, and quiet. No words, thoughts, or images will appear, just a vast, open, clear, empty awareness. For the short period that awareness lasts, if you look around you might notice that, for instance, the clouds are floating by *in* your awareness. The mountain is arising *in* your awareness. You are not in your house, your house is in you, is in that awareness. In fact, the entire manifest universe is arising, right now, in that open and unqualifiable awareness as such. You can’t say what it is (whatever concept you use has an opposite and is thus excluded from this all-inclusive awareness—metaphorically); but you can say what it isn’t (it isn’t dualistic, it isn’t egoic, it isn’t conceptual); and you can say what it is like (it is something like the Presence or the Suchness or Isness of this present reality, moment to moment to moment, naked, open, luminously clear). Negativa and metaphoric are okay; assertic or ontic doesn’t work.

That’s why, according to Nagarjuna and the Mahayana Buddhism he helped to found, you can’t say ultimate reality is an implicate order (versus an explicate order—that’s dualistic); nor can you strictly say it’s the Ground of all Being (what about Nothingness? “Ground” is okay metaphorically, but not ontically). You can’t say it is a Deity figure, nor that it is a Creator, nor a

universal Mind, nor a Great Web of Life, or any qualification like that at all. That's why most philosophy, when it switches from relative to ultimate truth, fails miserably.

But there is one other type of “talk” that one can use in reference to the Ultimate, and that, as we suggested, is the most important of all of them—namely, *injunctive* talk (exemplar, experiment, paradigm)—or the set of instructions that you have to follow in order to move from dualistic knowing to nondual knowing (or prajna, gnosis, metanoia). And those are basically the steps in meditation or contemplation that will quiet the surface, egoic, conceptual, dualistic mind, and begin to open it to the deeper, higher, non-conceptual, nondualistic mind, which, metaphorically, is beyond all thoughts and words and emotions and feelings and dualistic displays, and opens onto Spirit itself.

We can almost immediately see that what these injunctions do is to move one into the vicinity of the Kosmic Address of Spirit itself, therein to awaken a direct experience or perception of the Absolute as such—a becoming one with the Absolute itself in a nondual state of knowing and being—a satori, a metanoia, an awakening, an Enlightenment.

This fits perfectly with what we were saying earlier about the referent of signifiers existing in a particular worldspace, and the only way to know that referent is to get into the same neighborhood of the Kosmic Address of the referent itself, and then look around. The unique aspect of ultimate Spiritual awareness is that it is, alone of all types of awareness, radically and absolutely all-inclusive (metaphorically speaking). But there are injunctions or practices for awakening the Kosmic Address of that State, and thus they can be given injunctively.

We can represent these 4 different ways of talking about Spirit with symbols: assertic or ontic with (+); negativa with (-); metaphoric with (\*); and injunctive with (!). And then we can state the virtually unanimous conclusion of the great Wisdom Traditions by saying that, when it comes to ultimate Reality, the only language that is ultimately acceptable is injunctive (!). Thus, all we can accurately say, with regard to ultimate Reality, is to give the list of meditation instructions for reaching the causal/nondual state (or 3<sup>rd</sup> tier) of consciousness. An ontic

statement (+) will simply generate contradictions. A negative statement (-) is fine, but will only tell you what isn't the case (I am not this, not that; not one, not many; not Self, not not-Self; not Fullness, not Emptiness, etc.). A metaphoric statement (\*) is fine—God is pure Love (but not literally true, since that excludes negative states, and yet “I the Lord make the light to fall on the good and evil alike, I the Lord do all these things”)—not to mention the constant problem of mistaking metaphors for ontic realities and ending up with a dualistic Ground of Being. But instructions (injunctions [!]) for meditation will put me on the path that leads to the vicinity of the Kosmic Address of that which I am seeking, there to see its All-inclusiveness (\*) directly for myself.

Thus, the only real proof for God's existence is injunctive (!). To the question, “Does Spirit exist?” the *only* accurately acceptable answer is not “Yes”; it is not “No.” It is not, “Spirit is the transcendental Ground of All Being.” It is not, “Spirit is the Fullness and Freedom of all reality.” The only correct answer is, “Sit comfortably in a chair, clear your mind, and gently repeat, with each breath, ‘Consent to the Presence of the Lord.’ Do that for several years and see what happens.” Or, “Sit in a full or half lotus, let go of all thinking, desiring, and clinging, and follow your breath, counting each breath from 1 to 10, and then start over. Do this an hour or so each day for several years, then let's talk....”

The problem with virtually every “New Paradigm” notion is that it attempts to include the Ultimate, ends up qualifying or characterizing the Ultimate, and thus ends up perfectly partial and dualistic (e.g., implicate vs. explicate; whole vs. analytic; holistic vs. divisive; unified vs. partial; etc.). Quantum Mechanics is then usually dragged in to describe the Ultimate state that gives rise to all manifestation (e.g., the zero-vacuum field), a move which divides Reality into Spirit versus not-Spirit, which is perfectly dualistic. Moreover, learning this New Paradigm does absolutely nothing to awaken nondual knowing (prajna or gnosis); one simply has a new worldview to know by description, not by real acquaintance. Thousands of individuals have mastered Quantum

Mechanics and modern physics, and virtually none have become Enlightened by doing so!

Studying Nagarjuna should be prerequisite to getting a license to do philosophical writing!

(Quantum Mechanics is what every mystical tradition would claim belongs to relative truth, not ultimate truth. The zero-potential field, even if it is absolutely nonlocal and universal, is still of the relative realm, because it is separated from other items in that realm, such as the particles and waves that emerge from it. Both the implicate and the explicate order—which are different from each other, indicating neither can be ultimately all-inclusive (\*)—belong to the relative domain. This is why learning Quantum Mechanics will not lead to your Enlightenment, and why the vast majority of professional physicists, who have mastered physics and Quantum Mechanics, have not mastered nondual states of consciousness nor, therefore, Enlightened states of consciousness. That Quantum Mechanics “proves” mysticism is probably the singly most widely circulated myth in existence.)

### *Zones of Semiotics*

There is one last item we need to touch on. We gave the location (the Kosmic Address) of signifiers (UR), signifieds (UL), semantics (LL), and syntax (LR), using the quadrivia as simple anchors. In many ways this is fully adequate. But we can say a few more useful things by looking at a finer breakdown into zones as well.

The thing to remember about zones is that in general, the outside of a zone has a greater degree of 3<sup>rd</sup>-person perspectives, and the inside of a zone has a greater degree of 1<sup>st</sup>-person perspectives. Likewise, signifieds have a greater degree of interior or 1<sup>st</sup>-person realities, and signifiers a greater degree of exterior or 3<sup>rd</sup>-person realities.

Thus, if we are looking at how the particular zones contribute to each semiotic dimension, we want to keep those correlations in mind. For example, a signifier, as the material objective (mostly 3<sup>rd</sup>-person) written or spoken mark, naturally allies itself with the outside of the holon in the Upper Right (whose outside reality is 3p x 3-p x 3p, or my 3<sup>rd</sup> person takes a 3-p

perspective of 3<sup>rd</sup>-person realities). And in the Upper Left, the signifier, while still being found predominantly in the Upper Right, will resonate with the “objective” or 3-p component of the structure on the outside of the UL holon. Structures are one step removed from direct experiences anyway (they are a 1p x 3-p x 1p approach—or my 1<sup>st</sup> person takes an objective or 3<sup>rd</sup>-person approach to my 1-p realities. It is the 3<sup>rd</sup>-person component of that UL address that the UR signifier will primarily resonate with in the UL, thus ringing with that part of the outside of the holon before eliciting the interior direct experience of the signified. Thus the signifier is zone #6/#2).

The signified, on the other hand, is primarily a 1<sup>st</sup>-person experiential reality. In the Upper Left, which is the primary home of the signified, the interior of the holon is (1p x 1-p x 1p, or my 1<sup>st</sup> person takes a 1<sup>st</sup>-person approach to my 1<sup>st</sup>-person realities). This is signifieds all the way. But in the Upper Right, there is a resonating 1<sup>st</sup>-person or subjective component, namely, an aspect of the inside of the holon (whose UR inside reality is 3p x 1-p x 3p, or my 3<sup>rd</sup> person takes a subjective or 1<sup>st</sup>-person view of my 3<sup>rd</sup>-person realities—the so-called autopoietic or cognitive behaviorist approach, with the “cognitive” part being the 1<sup>st</sup>-person or 1-p aspect in the signifier in the UR). So in the UR there is a 1-p aspect on the inside of the holon, and that resonates with the signified itself in the UL. Hence, the signified is zone#1/#5.

Likewise, in the lower quadrants, there are secondary resonances with semantics and syntax. In the Lower Left, which remains the primary home of semantics, the overall reality of the inside of the interior cultural holon is 1p x 1-p x 1ppl\*, or a 1<sup>st</sup> person takes a 1<sup>st</sup>-person approach to 1<sup>st</sup>-person plural realities. But on the outside of the interior cultural holon, there is an objective or 3<sup>rd</sup>-person aspect (the overall reality of the outside of the interior cultural holon is 1p x 3-p x 1ppl\*, or a 1<sup>st</sup> person takes an objective or 3<sup>rd</sup>-person view of the collective We or 1<sup>st</sup>-person plural). The 3<sup>rd</sup>-person outside aspect resonates with the objective syntax in general, and indeed we see this in, for example, ethnomethodology’s search for objective rules and codes of cultural formations. Hence syntax is zone #8/#4.

Likewise, in the Lower Right, which remains the primary home of syntax, the overall reality of the outside of the social holon is  $3p \times 3-p \times 3ppl^*$ , or a 3<sup>rd</sup> person takes a 3<sup>rd</sup>-person approach to 3<sup>rd</sup>-person plural realities. This is pure syntax (or collective signifiers). But the inside of the exterior social holon is  $3p \times 1-p \times 3ppl^*$ , or a 3<sup>rd</sup> person takes a communicative, subjective, or 1-p view of 3<sup>rd</sup>-person plural realities. This middle 1-p aspect resonates with the 1-p interior semantics of the LL (whose inside of the interior holon is  $1p \times 1-p \times 1ppl^*$ ). And indeed, this 1-p aspect fits with the emphasis in social autopoiesis for finding the communicative exchanges that define systems for social autopoiesis. Thus, semantics is zone #3/#7.

So we can see that, despite the fact that the fundamental realities of signifiers, signifieds, semantics, and syntax remain anchored in their respective quadrivia (namely, UR, UL, LL, and LR, resp.), the fact is that the quadrants remain deeply interwoven and interconnected, reflecting the fact that they are not different dimensions of different things, but different dimensions of the same occasion, tetra-arising and tetra-evolving together.<sup>3</sup> The fact that they differentiate also means that they integrate, that there is a unity-in-diversity running through all of them, and that no quadrant can stand on its own or in any way represent the whole of reality on its own. As probability clouds (just like levels, lines, and states), each cloud leaves aspects trailing in all 4 quadrants, interwoven dynamic patterns that touch each other directly even as they perform their own different functions.

The Right-Hand quadrants place emphasis on exteriors and outsides; the Left-Hand, on interiors and insides—but none are finally separate or separable, and the tetra-arising and tetra-evolving of the quadrants is one of their most important features. (I saw one theorist try to locate my work in one quadrant, and several other theorists in other quadrants. I don't disagree with his location of the other theorists in a particular quadrant, but to imagine that my work is only aware of one quadrant is downright hilarious. I mean, I am the guy who invented the quadrants, and who constantly emphasizes the necessity of all 4 of them, how they are all deeply interwoven, arise and tetra-develop together, and cannot exist without the others—they are tetra-realities if

they are anything, as the slightest familiarity with my work makes overwhelmingly obvious.

Utilizing only one quadrant is a fallacy I've termed *quadrant absolutism*, and as the inventor of literally all of this, it was rather shocking to be accused of including none of it! Well, let that be a lesson—and in the meantime, the quadrants rise—and fall—together.)<sup>4</sup>

This is certainly what we see when we look at Integral Semiotics—both the fact of the different quadrivia each playing a different but absolutely significant role, while also overlapping and intertwining in their functioning with each other. Nonetheless, historically the tendency has been toward quadrant absolutism—singling out one quadrant and claiming that it, and it alone, is real. One of the great advantages of the quadrants is to redress this massive imbalance and disjointed state of affairs, and return reality to a more balanced, harmonious, and inclusive state of being and becoming.

One of the items that this often involves is making judicious use of other theorists who have indeed specialized in one or two quadrants, and using their material to flesh out the AQAL Matrix. As I have often pointed out, I included in the basic AQAL Matrix simply enough of a foundational framework to make room for all sorts of other theorists. When I say, for example, be sure and include “levels and lines,” I rarely specify which models I have in mind, because I have in mind any developmental model that has a decent amount of evidence and can show us believable developmental levels and stages in particular developmental lines (as noted, in *Integral Psychology* I give reference tables that include over 100 different developmental models, any of which can be used). I have my own favorite models for each of the major developmental lines and multiple intelligences. Table TBA below gives several of these favorites (I've included the major life question that each multiple intelligence is designed to answer):

#### Developmental Line, Life's Questions, and Researchers

<b>Line</b>	<b>Life's Question</b>	<b>Typical Researcher</b>
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Cognitive	What am I aware of?	Piaget, Kegan
Self	Who am I?	Loevinger, Cook-Greuter
Values	What is significant to me?	Graves, Spiral Dynamics
Moral	What should I do?	Kohlberg, Gilligan
Interpersonal	How should we interact?	Selman, Perry
Spiritual	What is of ultimate concern?	Fowler
Needs	What do I need?	Maslow
Kinesthetic	How should I do this?	Shawn Philips
Emotional	How do I feel about this?	Goleman
Aesthetic	What is attractive to me?	Housen

However, when I present the AQAL model, I rarely include all of those. I'll select 4 or 5 major lines and present those, usually on an Integral psychograph. But the point is, the overall Integral Approach includes not only all of the above, but all of any of the researchers doing good work on various developmental lines (all 100 of them if desired!).

The same is true for the quadrants as well. There are an enormous number of researchers and theorists who have, and are, doing superb work on various aspects of one or more quadrants, and if you are using the AQAL Framework to focus on a particular quadrant, by all means include these individuals' work if you find it applicable. The point is that they will almost always be using one or more of the 4 quadrants or the 8 methodologies (or a member of their families), and thus there will be room for all of their work. But just like I won't include all of the developmental psychologists when I describe the Upper-Left quadrant and its "levels and lines," so I won't include all of the researchers doing work in the various quadrants (although I have my favorites there as well, and have studied most of them). The only requirement is that their work is

solid enough, with some believable evidence and argument, to include in an overall or Integral Approach.

Many theorists are already doing something like this. Sean Esbjorn-Hargens and Barrett Brown are fond of critical realism and include material from that school. Sean is also fond of Edgar Morin and has recently included him in various ways. The point is that the AQAL Framework makes room for all of this (as well as 4 quadrants, 8 zones, 8 methodologies, a dozen or more levels, a dozen or more major types of pathologies, a dozen or more types of therapies, two-dozen or so lines, 5 natural states as well as numerous trained state-stages, along with their pathologies, Enneagram types, Myers-Briggs, and other typologies, etc. When we find something in another theorist that is crucial but not included, we simply include it! It's the *expandability* of the AQAL Framework that makes it so *adaptable*. Other theorists that have been incorporated include Habermas, Foucault, Heidegger, Derrida, Florence Nightingale, Husserl, the founder of chiropractic, bioenergetic researcher Wasaru Emoto, numerous feminist writers, Otto Scharmer on states work, Daniel P. Brown on state-stages, Father Thomas Keating, various architectural theorists and economic theorists, to name a very, very small handful. All of these have proven indispensable additions, and if not directly included in every presentation of AQAL, they are there in the wings waiting for whenever they might be needed. The reader is invited to add his or her favorites as the occasion merits—and please, try to do so without triumphantly claiming this new addition signals a fundamental lack in the AQAL Framework! The number of papers claiming “I’ve got the new Integral Paradigm!” is just exhausting! (Especially since they then use the Integral Framework to include the new theorist, but not the other way around....)

In each case of expanding the Framework, we are simply adding new dimensions where different referents can be found, and thus including these new dimensions—either directly, or simply holding them in bay for whenever they are needed—is an important part of the ever-evolving nature of the Integral Approach.

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## NOTES

<sup>1</sup> We can use whatever numbering system we want for the levels of the Kosmic Address, as long as we clearly specify what numbering system is in fact being used. The levels given in Fig. TBA outnumber [[standard 4-quadrant details]] the levels given in Fig. TBA [[f-8 dual Enlightenment]], because fig. [[dual Enlightenment]] is giving Fulcrums, each of which contains several subcomponents, many of which are specifically given and numbered in figure TBA ([[quadrant details]] (e.g., magenta F-2 contains impulses and symbols and images, and fig. TBA lists several of those subcomponents, and hence lists more levels). As usual, the number and types of ingredients given for each level in the overall altitude scale will vary from model to model, which is not a problem at all as long as which is being used is indicated. It's like a 5-story building, which also has a stairway, with 10 steps between each floor. We could number the

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floors 1 through 5, or 1 through 50, depending on whether we count steps or floors as major levels. Often we'll switch from one to the other, depending upon how much detail and granularity we need. Again, no problem, as long as we indicate what exactly we're doing. If I used Fulcrums in the culture wars, instead of Levels 11, 12, and 13, it would be Fulcrums 4, 5, and 6.

<sup>2</sup> The one item we have to be careful about is that difference between Absolute and Relative Truth—Absolute Truth, being nondual, cannot be captured in dualistic words and concepts in any event, whether we have experienced it often or never. The mystics, as we noted earlier—such as Zen Masters—bypass this with clever use of simile and metaphor (Nagarjuna: “It can be called neither emptiness nor not emptiness, nor both nor neither, but in order to point it out, it is called Emptiness”). The entire koan system is a way to surpass this problem of using necessarily dualistic concepts to convey nondualistic realities. But the point is that the more direct experiences one has had of Ultimate Reality, then the more these metaphors will make sense. Again, it's not so much the experience as its relative rareness that makes it “ineffable.”

<sup>3</sup> This also includes the cross-resonances between individual and social quadrants. Thus, for example, not only does the exterior 3-p component of the outside of the UL holon resonate with the 3p components in the UR, it resonates with the 3p components in the LR as well. And likewise the 1-p in the UL inside with the 1-p components in the LL. These all show up as direct influences. For example, the 3-p aspect of the outside of the UL interior holon (zone #2) forms the “objective” or “structural” component of the UL worldviews, which are joined in the overall systems of the LR. And the 1p components of the total semantic world in the LL resonate with the 1-p component of the inside of the exterior holon in the UR, giving the “cognitive” component in zone #5 its cultural meaning (imported from the LL).

<sup>4</sup> It is true that my work will often focus on one or two quadrants which have received the least amount of attention and need the most amount of work. The Left-Hand quadrants, for example,

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have been the most ignored of all quadrants, and in particular, work in the UL on states and structures is virtually non-existent, so I have focused much attention there. The Right-Hand quadrants, conversely, have received an enormous amount of attention, from virtually all of the individual sciences in the UR to all of the systems and complexity sciences in the LR (and Critical Realism and Edgar Morin, which are especially science-oriented). What is required here is pointing out and emphasizing the importance of integrating the Left- and Right-Hand quadrants as being different dimensions of the same given occasion, and that is what I have often focused on, and not the details of the Right-Hand quadrants, which you can get almost anywhere. (And when other theorists do focus on Right-Hand quadrants, what they don't focus on is how those quadrants inseparably tetra-enact with the interiors—in other words, what they present amounts to just more flatland data, not integral meta-theory.)