

Chapter 1 : The Rise And Fall of Ken Wilber | Mark Manson

Ken Wilber's Integral Vision in the New Millennium, Paragone House, , ISBN Donald Jay Rothberg, Sean M Kelly, Ken Wilber and the future of transpersonal inquiry: a spectrum of views

How, with all that is known about the nature of human development, are we still in such a deep state of chaos and conflict? There are obviously deeper issues keeping us from outgrowing those destructive patterns. You know about the levels of development, the lines of intelligence, and states of consciousness, as well as typologies, and the fundamental dimensions of reality. Unfortunately, whether we are aware of them or not, they shape our world-views and our societies. They influence every action we take. They shape our individual lives and our communities. The discovery of these dynamics is one of the most important insights into human nature ever uncovered and has profound implications for our future if we can learn to channel them consciously to affect real change in ourselves and our world. Throughout history, humans have opened possibilities through focused inquiry into the principles of nature. For example, the discovery of optics gave us microscopes and telescopes. This led to breakthroughs in medicine and a deeper understanding of the planets and the stars. The discovery of DNA gave us gene sequencing. This has led to breakthroughs in many domains of science. The discovery of electricity gave us light and technology. This made the digital revolution possible. Each time we discover more about the structures of our reality, we unlock greater capacities to generate change, in ourselves and in the world. Consider the discovery of the Tradewinds! Just consider, as one example of the power of understanding natural dynamics, the discovery of the tradewinds. These are the winds that blow in consistent patterns over the surface of our planet. It revealed new territories, new opportunities, and new risks. And it fundamentally changed the fate of life on earth. For better or worse, individual lives, regional economies, and even entire nations were irreversibly transformed. And the advantage was in the hands of those who truly understood the Tradewinds. Once a mystery, the ocean winds, became an ally to those who learned to work with them. The evolutionary dynamics of human growth and development are much like those ocean tradewinds! Once revealed, they can allow you to reshape your path and your destiny, and contribute to the transformation of life on earth. He first presented the idea of self evolution in his book, *The Evolving Self*. According to Kegan, self evolution means to take responsibility for your internal authority. The only things that exist to you, are what you are seeing and experiencing in the moment. And while you start to make meaning of your experiences, your thoughts and feelings tend to be illogical and impulsive. You become attached to whatever or whoever is present in your environment at any given time. You begin creating internal classifications of ideas, objects, and people. Your feelings are capable of lasting beyond the moment, and you rely more on rules, boundaries, and directions. You also begin to have greater clarity about who you are and what you want, as well as developing skills for competition and compromise. You now look to others to provide you with validation, love, direction and encouragement. You are also capable of providing those same experiences for others. According to Kegan, most adults will not develop beyond this stage. Understanding evolutionary dynamics is the key to opening up that world. Your capacity for connection becomes so deep that the lines between you and others and the universe itself become blurred. You see beyond ideas of self and systems entirely and experience only the flow of evolution through your being, allowing you to transform yourself at will. If you aspire to reach this final stage, you must first passionately cultivate your capacity to self-author your life. This transformation requires that you tap into your own capacities to craft your own authentic narrative and write your own life story. And this is why a genuine understanding of Evolutionary Dynamics is so profound. Just as an author might use an understanding of language to shape a novel, you will use an understanding of evolution to shape your life. This five-volume advanced program walks you, step-by-step, through each of the lenses of the Integral Operating System, giving you an incredible opportunity to gain a Masters-level understanding of the evolutionary dynamics that shape your life and our whole reality. Once you fully understand and have deeply mastered the interplay of these dynamics in your day-to-day experience, you will no longer be at the whim and will of those forces and can instead channel them to create lasting impact in every area of your own life and in our world. Over the 18

months of the program, you will discover how to truly see those dynamics at work in every moment of your own life and in the lives of others, enabling you to more quickly adapt to new situations, learn new skills, and take advantage of new opportunities when they arise. What You Will Learn: You can then use your understanding of those dynamics to connect with them at their level of development and create lasting impact in their lives and in the world. Since the publication of his first groundbreaking book on human potential when he was only 23, Ken has deepened the conversation with each of his 26 successive books, and seen his work translated into 30 languages. His books are used as textbooks in universities around the world. His work is fundamental. Who among us can really take a serious role in our individual and collective evolution who are not familiar with his work? When I began my research on mind-body medicine, I came across your work on consciousness and I knew you were going to become a guide and mentor to me. I learned everything about Integral thinking and consciousness from you. It is no wonder that you have been called the Einstein of consciousness. Your ideas have transformed my life and therefore I can say it has transformed Whole Foods Markets. You truly are a great man! Philosophical geniuses like Ken Wilber, originator of Integral Theory, have surfaced as major thinkers of our times. You speak in ways that I think about things. You make articulate the idea that philosophy is relevant to our lives. You imagine ways for us to understand the world. It is such a gift you give us.

Chapter 2 : A Critical Look at Ken Wilber's Four Quadrant Model, by Thomas J McFarlane

i think we should write also that he is a theorist, which is mainly what he strives for and writes about, and not just critiques, blog.quintoapp.com than and author or thinker, less methodic and skeptic than a philosopher.

Drenth At age 23, the prodigious writer and theorist Ken Wilber published his first book, *The Spectrum of Consciousness*. We all know that a ray of light passing through a prism or droplet of water divides into an optical spectrum of various colors. A rainbow is a classic example. Wilber suggests that human consciousness functions similarly. He proposes that human beings, like a beam of invisible light, start out as a unity. We begin our lives with a unified consciousness, without any real sense of differentiation between self and world or mind and body. They are important because personal growth and healing require understanding and reconciling dualisms, divisions, and fragmentations in our consciousness. In order to become more whole, we must become aware of how we became and continue to be fragmented. Likewise, personality typologies, such as that of Jung and Myers-Briggs, relate mostly to the quaternary dualism. Herbert Benoit aptly describes this dualism: The tertiary dualism involves a split between mind and body. In typological terms, this involves identification with the dominant function and concurrent denial of the less conscious functions. The following figure illustrates these dualisms, as consciousness becomes increasingly divided over the course of psychological development: We first objectify the world primary dualism, then our bodies tertiary, then certain elements of our minds quaternary. With this increasing objectification, we see a commensurate decrease in what we are willing to subjectively identify with. In the undifferentiated consciousness, there is no real sense of identity. There is only experience with minimal discrimination; the ray of light is whole and intact. With each new dualism, however, we come to identify with an increasingly narrow bandwidth of experience. Instead of experiencing the whole ray of light, the entire spectrum, we consciously identify with only one or two colors. By the time we reach adulthood, what began as an undifferentiated consciousness has become a highly specific and well-defined self. Namely, as our identity becomes increasingly narrow, we feel more restless, isolated, and fragmented. As we cut ourselves off from the world, our bodies, and our subconscious mind, we effectively choke off the vital currents that sustain us. We become fatigued and depressed, without knowing exactly why. Typologically speaking, this specialization of consciousness involves identifying with and employing our dominant function. When this occurs, we turn elsewhere, including to our non-dominant functions, for variety and new forms of stimulation. This initiates what I have described as the dominant-inferior tug-of-war. How do we balance and reconcile a highly specialized consciousness with the rest of life and reality? Should we renounce our specialized identity and work to return to a less differentiated consciousness? Should we forgo our adult responsibilities and start thinking and acting like children? Or is it possible to discern a more nuanced and integrated approach? This will comprise the focus of our next post.

Chapter 3 : Ken Wilber Quotes (Author of A Brief History of Everything)

Ken Wilber is a preeminent scholar of the Integral stage of human development. He is an internationally acknowledged leader, founder of Integral Institute, and co-founder of Integral Life. Ken is the originator of arguably the first truly comprehensive or integrative world philosophy, aptly named "Integral Theory".

From a philosophical perspective, the four-quadrant model provides a broad overview of different epistemological i. Perhaps most significant is the fact that both utilize very broad parameters, allowing them to accommodate and incorporate the widest range of variables. They are also similar in their acknowledgement of the validity of diverse perspectives and methodologies. Moreover, both Wilber and typologists agree that mental structures e. The vertical axis distinguishes between individuals and groups. It highlights the critical difference between seeing from the outside and experiencing from the inside. Before exploring the four quadrants, it is important to recognize that none of them are mutually exclusive. At no point can a given quadrant be completely divorced from or reduced to another. This by no means invalidates the different realities and perspectives represented by each quadrant, but merely illustrates their interrelatedness and interdependence. While this quadrant is often explored through introspection Fi, Ti, Ni , it can also be studied more systematically through disciplines like typology. NJ types, as well as P types esp. The LL represents the shared world of meanings within groups and cultures i. At least in modern humans, much of our meaning is generated and conveyed through language. Fields such as hermeneutics, semiotics, history, anthropology, and religious studies are dedicated to further elucidating this intersubjective realm. Both right-hand quadrants use similar methodologies, roughly summarized as observation Se and the formalized, quantitative approaches of modern science Te. While the LL focuses on meanings and other inner experiences that emerge from such collectives, the LR describes their characteristics and mechanisms as viewed from without. TJs and SPs, by contrast, are more apt to display interests and proclivities associated with the right-hand quadrants. As I have written elsewhere, it is not only important to consider the dominant and auxiliary functions of a given type, but also the inferior function. It is not uncommon for types to take up interests that seem more closely aligned with their inferior function than their dominant function see this post for a discussion of the healthy and less healthy forms of this. For instance, an INFP may be compelled by the right-hand quadrants e. So while many INFPs spend much of their time in the left-hand quadrants, their Te may also lure them into right-sided affairs.

Chapter 4 : 4 Quadrants (by Ken Wilber) – library of concepts

Ken Wilber is one of the most widely read and influential American philosophers of our time. His recent books include "A Brief History of Everything", "The Marriage of Sense and Soul" and "Grace and Grit".

All the levels in this quadrant are also just material levels of collective complexity from primitive collections of atoms in the form of galaxies, to collections of atoms and molecules in the form of planets, up through collections of organisms into ecosystems, and collections of human organisms into societies. Thus, in both exterior quadrants, the hierarchy includes only the gross level of matter, and omits the subtle and transcendent levels of objective being. Thus, the levels of being in the true Great Chain of Being include not just the gross, physical levels of matter and their increasingly complex degrees of organization, but also the subtle and transcendental levels of being. Two quadrants of his four quadrant model omit the most significant levels of the Great Chain of Being, and the model is not therefore a faithful integration of the Great Chain with the four modern value spheres, as he claims. Moreover, because these deeper levels of reality are excluded, his model purges nature and the cosmos of intrinsic depth and meaning. Of course, if we artificially restrict our knowledge of being to perception alone, we will only see the perceptual surfaces of objects. We are then blind to seeing any depth in the cosmos and we reduce the meaning of "exterior" to the physical alone, as Wilber has done. For example, with subtle conceptual thought, we can see beyond the perceptual surfaces of exterior objects and know their deeper subtle nature as mathematics allows insight into subtle physical laws of the exterior world. Similarly, through the operation of spiritual insight, we can see beyond the perceptual surfaces and beyond the subtle depths of exterior objects and know their deepest true nature e. It is worthwhile in conclusion to briefly note that any model will necessarily have its limitations. In fact, the four quadrant model is not integral since it excludes very significant dimensions of reality. The effect is that a partial vision is presented as being a complete vision of the whole. One need only restore the subtle and transcendent exterior levels of being to their rightful place in the right-hand quadrants i. Although a detailed description of this spherical model is beyond the scope of this paper, a few words can be said about it here. Transformations in Consciousness, pp. In addition, the sphere provides a perspective from which transformations between the quadrants and levels can be coherently understood. The Ways We are Are in This Together presents some new developments in his ideas that may address some of the issues discussed in this paper. For example, in Excerpt C he writes that his four quadrants represent the inside and outside of the singular and the plural: In recent work, however, he distinguishes the two. Even in this writing, however, he is not consistent with his terminology and this leads to considerable confusion. Only just a few paragraphs after the above passage, for example, Wilber distinguishes inner from interior and outer from exterior when he begins to talk about what an "I" looks like from the inside and from the outside; what a "we" looks like from the inside and from the outside; and so on with an "it" and an "its. However, the AQAL map, if it is to be a genuinely integral map, still requires revision to faithfully represent the subtle and transcendent levels of being. Addendum 2 November Why does Wilber exlude the subtle and transcendent levels of reality from his model? Presumably, because these levels of reality are "metaphysical". I reject entirely the notions of levels of reality as separate ontological existents Rather, any levels of reality must be conceived in a post-Kantian, post-metaphysical sense, as being inseparable from the consciousness that perceives them. This consciousness is investigated, not by metaphysical speculation, but by empirical and phenomenological research. A consistent post-metaphysical approach, however, applies equally to all levels of reality, all ontological existents, including the physical. Thus, there is no valid justification for including the physical level in the four-quadrant map while excluding the other levels. To be consistent, all levels of the Great Chain must be included or all excluded. The sword of Kantian criticism cuts through all ontological levels, including the physical. The remedy, again, is simple: Common to many traditions is the idea that, in addition to a spectrum of consciousness, there is a spectrum of energy. One such spectrum runs from gross physical energy, to etheric energy, to astral energy, to psychic energy, to causal energy. The following diagram accompanies the text: Although this extension of the AQAL model takes one step in the right direction, it does not go far enough or address the fundamental issue.

Specifically, instead of reducing exteriors to their manifestations within the gross physical level, the exteriors are now reduced to their manifestations within a subtle physical level. In either case, however, the exteriors are still reduced to manifestations having spatial extent within physical space and time. As indicated, these etheric energy fields are said to surround the physical energy fields in a holonic fashion. In the exterior domains, which are marked by their extension in spacetime, you can actually see many of these holarchies: Likewise, in the UR, the psychic energy field surrounds and envelops transcends and includes the astral field, which surrounds and envelops the etheric, which surrounds and envelops the physical. In this adaptation of AQAL, exteriors are still reduced to forms of manifestation that are conditioned by the structures of physical space and time which are properties characteristic of the physical level. Thus, even with this adaptation of AQAL to include subtle energies, the UR quadrant is still physically reductionistic, and does not represent expressions of exteriors within levels that transcend the physical categories of space and time. This reduction of exteriors to their physical manifestations whether as matter or subtle energy ignores the fact that the higher forms of exteriors can be known by higher states of consciousness. Consciousness is not limited to knowing exteriors in just their physical level expressions within space and time. Significantly, in Excerpt G, Part 3, Wilber recognizes that exteriors are more than mere physical-level manifestations when he hypothesizes that: The higher forms of consciousness and energy. In other words, it is not that higher consciousness and energies are bound to the complexities of gross form out of ontological necessity, but that they need a correspondingly complex form of gross matter in order to express or manifest themselves in and through the material realm. To his credit, here Wilber acknowledges the existence of higher forms of exteriors. Exteriors are not, in themselves, identical with their material expression. Yet, only the physical expressions of these higher forms of exteriors are represented in the AQAL diagram. What is missing from the UR quadrant of the AQAL model is the representation of subtle and causal exteriors in their own terms that properly transcend and include the physical level. In a truly integral AQAL model, the higher levels of UR should be represented without being reduced to just their expression on the physical level whether material or subtle-energetic. It is one thing to study and consider how the exteriors are expressed within the physical level; it is quite another thing to mis represent the exteriors as if their existence and expression was limited to the physical level alone. A truly integral model needs to faithfully represent these higher levels of exteriors without reducing them to their signatures within the physical plane. Exteriors are so much more than that. In a generalized AQAL diagram, the higher levels of exteriors would be faithfully represented, and not reduced to their expressions within the physical level or any other single level. Of course, if we choose, we can view the exteriors using sensory-physical modes of consciousness alone; then one obtains a projection of the exteriors as they are expressed within the physical plane, as shown in the original AQAL diagram. This projection of the exteriors into the physical plane, however, filters out all the expressions of the exteriors in higher levels, which can not be known using sensory-physical modes of consciousness. These levels can be known, however, using higher modes of consciousness. A causal level consciousness, for example, will directly reveal a spectrum of expressions of exteriors within the causal level, just as a sensory-physical consciousness reveals a spectrum of expressions of exteriors within the physical level. The UR quadrant, therefore, should be generalized by freeing it from implicit limitation to the projections of exteriors into the physical plane. Exteriors would then be represented at each level in more authentic terms. Copyright Thomas J.

Chapter 5 : Ken Wilber â€œ Outsider Intellectuals

Global consciousness is not an objective belief that can be taught to anybody and everybody, but a subjective transformation in the interior structures that can hold belief in the first place, which itself is the product of a long line of inner consciousness development.

Planning, controls, contracts, procedural justice Detached, abstract, reductionistic, alienated European intellectual Enlightenment; modernism Orange tends toward dualism: The war of orange and green You can figure this part out, right? These views hate each other; each thinks the other is the fast road to hell. Yellow The thing is, orange and green are both right. They are also both wrong. Their virulent criticisms of each other are both correct. But their own central values are also both correct. We need the right parts of both, without the wrong parts. That combination, supposedly, is yellow: That is the way to avoid the false alternatives of monism and dualism. Boomeritis The Baby Boom generationâ€™”people born roughly through â€™”was the first to include many with a green worldview. That is a great accomplishment; green is a partly-right response to errors in orange. When Boomeritis looks at yellow, it sees orangeâ€™”because yellow incorporates aspects of orange that green rejects. The cause of Boomeritis is narcissism. I take direction from no one. Objective facts limit my fantasies, so science must be a patriarchal, oppressive myth. In any competition, I might lose, so everyone must be awarded gold stars, because everyone is equal. Nothing, and no one, can be better or worse than anything or anyone else. This disease is not restricted to Boomers. Not all Boomers have it, and many who are younger or older do. The result is a Buddhism that claims to be egalitarian, pluralistic, non-marginalizing, anti-stage, and especially anti-hierarchy. And, alas, all of the moves of the mean green meme then swing into play: It rejects hierarchy in any fashion but why does it rank its view as better than all the alternatives? It claims that pluralism is the true voice of the Mystery of the Divine but why does it reject all of the numerous other voices that disagree with it? I agree with this strongly, 4 and have written much more about it elsewhere. As well as diagnosing Boomeritis Buddhism in more detail, I have tried to point a way forward, into a post-green Buddhism. Postmodernism, although obscure and obtuse, is important because it is the dominant orthodoxy in academia, and university indoctrination is one of the main ways Boomeritis is transmitted to younger generations. The problem is that, on its own, green leads inexorably to nihilism. That is not obvious; Boomeritis spends most of its pages explaining it. If meaning is purely subjective, and you embrace all perspectives as equally valid, then at points of disagreement meaning completely disintegrates. If everyone is automatically equal , there is no call to be any better than you are. There is no possibility of nobility. If everyone is supposed to be equal, all differences must be due to evil oppressors. Anyone who is not an oppressor is an all-good victim. Since we are victims, the oppressors must be them. We ought to rebel against the oppressors and probably kill them all. But this is automatically doomed to failure, because by definition the oppressors have all the power or else we might not be victims, just lazy. There is no way forward within the green worldview. What comes after postmodernism? Shockingly few people seem to be working on that question. Boomeritis does a fine job of exposing the contradictions in green, and has decent sketch of what yellow might look like. Mainly he advocates monist eternalism , which I think is disastrously wrong. In fact, Wilber together with Eckhart Tolle seems to be the main source for a new form of pop spirituality. The key ideas here are eternalism and monism: Wilber proposes that becoming God is what comes after yellowâ€™”and the main reason to get to yellow is to go on to become God. He recognizes the contradiction, and dismisses it. He makes the usual monist-eternalist move, which goes something like this: You have to admit that the universe exists. As I will explain in plodding detail in the book. Artificial intelligence The interesting part of AI research is the attempt to create minds, people, selves. Orange says that rationality is what is essential to being human. This project seemed to be going very well up until about , when progress ground to a halt. Perhaps it was a temporary lull? Ironically, by , hype about AI in the press reached its all-time peak. Human-level intelligence was supposed to be just around the corner. Huge amounts of money poured into the field. For those of us on the inside, the contrast between image and reality was getting embarrassing. What had gone wrong? An annoying philosopher named Hubert Dreyfus had been arguing for

years that AI was impossible. Heidegger is famous as being the most obscure, voluminous, and anti-intellectual philosopher of all time. I found a more sensible diagnosis. Rationality requires reasoning about the effects of actions. In , I proved a series of mathematical theorems that showed that the frame problem was probably inherently unsolvable. Rational action requires a solution to the frame problem; but rationality a mathematical proof appeared to show that no solution was possible. There had to be a solution, because of course we do all act rationally. At this point, Phil Agre came back from a gig in California with a shocking announcement: Had Phil gone over to the Dark Side? But with the announcement, he brought the secret key:

Chapter 6 : A Look at Superhuman OS by Ken Wilbur

4 Quadrants has been thought up by Ken Wilber, maybe the single most influential philosopher of our time. In a three year retreat, he has extensively written on his Magnus Opus entitled "Sex, Ecology, Spirituality" where he has presented this theory.

The fact is that it has now been revealed to many that there are stages of human potential even higher than self-actualization. A very small percentage of people in the world have gone beyond the self-actualization level, displaying capabilities that the average person might not even dare to imagine. Ken Wilber is man who has received a lot of praise from notable public figures and celebrities, such as Bill Clinton, Anthony Robbins, and the Smashing Pumpkins. Wilber developed his Superhuman OS system after spending more than 40 years researching and seeking to gain a deeper understanding of the human condition. Having once been a Master level student of biochemistry, he has studied the meaning of being human from every angle academia can offer, whether it be anatomy, psychology, religion, economics and more. Learn the true definition of greatness when it comes to how you live your life. This foundational module provides the mental framework students need for understanding the training to come. Be introduced to the 7 stages of human evolution, as backed by scientific research. This module helps learners to look at their lives and their relationships from a brand new perspective. They learn how to infuse more love into their relationships. The concepts taught during this week has the power to bring more peace to the entire planet, stopping wars and illuminating minds. Students begin learning how to cultivate their own greatness. Take a journey into the five primary operating stages of your consciousness. This module helps you activate the dormant wisdom that is hiding within. The tools provided during week 4 enable learners to become masters of compassion and patience as they traverse through the various operative states. Learn about the nine primary personality types and discover which one is your personality type. Become aware of the evolutionary differences dividing masculine energy from feminine energy and learn how to leverage this knowledge to your own advantage. Find out about the four essential dimensions of reality and the impact these dimensions have on your everyday life. Discover which one is your default dimension, breaking away the bonds of limitation as you learn how to communicate with others more effectively. Extend your lifespan and learn how to prevent disease, roll back the biological clock, and use your youth engine. Find out the commonalities between the ancient practices of tai chi, qigong, and yoga. Learn the difference between transference and projection, liberating you to truly connect with others as you come to see your shadow in theirs. Uncover the differences and similarities between your inner wiring and that of others. The ninth week brings all the teachings together into one daily practice that you can download and follow. See how your internal world differs from the world outside of you. This is the final week of the training program. The module for this week is called the Reboot Module. In this special 2-hour session, your new operating system gets brought into more permanence. During this week online training program, Wilber teaches vital information about life that most people will never be able to find out on their own. Those who are ready to get out of living life on autopilot and tap into their true potential can find the program to be truly helpful. Superhuman OS Reviews from past participants: It is probably the most important course ever. I am sometimes speechless. It can not be estimated at this point what a course like this means since it has never been done in this way with the amount and particular type of structure and focus, i. Really, there are no words. Ken covered everything and took us everywhere. I think I really get it now. The course was perfectly laid out just like it was. I know that things will not be the same again after thisâ€¦. In a really great way. This material is so rich and vibrant that I will be returning to it again and again for some time to come. After decades of work and day to day handling of this theme Ken himself seems to be the best instance of this psychoactive effect which he demonstrates through his presence. Hope that this program will be available as soon as possible to all people. To retrace and comprehend the difficulties for mutual understanding on these different levels of development seems to be in this current difficult situation of utmost importance. Imagine only a small part of the entire population take advantage and would pay what they think this S-OS is worth. Once injected it will spread like wildfire around the internet world and more and more will feel encouraged to look

deeper and will get curious and inquisitive about this deep map and new approach for mutual understanding.

Chapter 7 : The Myers-Briggs & Ken Wilber's Four-Quadrant Model (Integral Theory)

En "Ama hasta que te duela", Ken habla sobre la naturaleza de la pr ctica espiritual femenina, e indica algunos aspectos importantes en los que esta se difer.

As Wilber often puts it: You literally feel yourself getting smarter as you read him. I discovered Wilber when I was That same year I read his books, all 15 of them. They were dense, but it was a watershed moment in my intellectual and personal growth. Discovering him was truly conscious-expanding. After understanding his model, the rest of the world felt simpler. Also, I had a very powerful spiritual experience when I was a teenager, but could never reconcile any sort of spiritual practice or belief with scientific knowledge and rigor. Wilber did that for me. Of course, the best way to learn about his material is to go to the man himself. All knowledge is a work in progress. For instance, the evolution to the developmental level of a single-cell organism did not wipe out molecules but included them into a greater order of complexity. Wilber asserts that this pattern of evolution occurs with all phenomena. Rational thought did not eliminate emotion but included it into a greater developmental level of consciousness. Industrial societies did not wipe out agriculture but transcended agriculture into greater levels of efficiency and prosperity. Related to Point 2: Many spiritual leaders who claimed to have rid themselves of ego, it turns out, merely repress it. The results are horrible and sometimes tragic. One example he uses is the New Age spiritual movements which glorify a return to an infantile state of acting purely on emotion and desire. Since their emotional revelry is non-rational, and spiritual experiences are non-rational, they confuse the two. This concept can be applied in many areas of personal and social development. It depends on who you ask. The problem arises when one assumes that our thoughts and behavior are controlled by the physical assortment of neurons firing. It implies that our minds are not autonomous and that we lack free will. Wilber states that both the interior and exterior modes of consciousness are not only equally real but reflections of one another. Indeed, research into neuro-plasticity the ability to change the physical configuration of your brain through changing thought patterns and behavior is beginning to back up this conclusion. There are higher levels of development and complexity, people of greater skills and talents, but that does not mean they are morally superior or more complete expressions of reality or that lower levels on the hierarchy should not be honored. For instance, nuclear science is a higher form of human understanding than voodoo magic or religious dogma, but Wilber argues that this does not mean one should be imposed onto the other. Seminars and websites were created, conferences convened. Among Wilberites, there was a bursting enthusiasm. For his entire career, Wilber had been an intellectual recluse, turning down every interview and refusing to prescribe any sort of action or application of his model to the world around him. He spent more than 20 years in radio silence. But that was about to change. At the time, Wilber talked about the birth of a new integral zeitgeist which he believed would sweep through conventional thought and change how the world perceived itself. And we believed him. In early , I excitedly attended an Integral Intensive weekend in Boston. But upon arrival, my idealism took a punch in the gut. In hindsight, I think this was as much a branding problem from a business perspective as an organizational problem social perspective. Integral Institute built their movement in order to influence academia, governmental policy, to get books and journals published, and to infuse these ideas into the world at large. If you want to be a self-development seminar and motivate people, then be a self-development seminar and motivate people. If you want to be a formal institute and have serious effects on policy and academia, then do that. The ironies would soon continue to mount. Following Wilber online, the conversation seemed to only become more and more insular. With an onslaught of problems in the world crying out for an integral perspective and solution " terrorism, the Iraq War, climate change, world hunger, financial crises " the silence coming from the Integral crowd was deafening. Instead, most conversations involved esoteric spiritual topics, impulsive self-expressionism, and re-explaining the integral model in 4, different ways. For a philosophy based on including and integrating as much as possible, its followers sure expressed it by forming a nicely-sealed bubble around themselves. And a number of people caught on to his shockingly meek understanding of evolutionary biology and his puzzling insinuations of intelligent design. From there, the

integral movement began to sputter. Rabbi Marc Gafni, a spiritual leader with whom Wilber aligned himself and even co-sponsored seminars, was later indicted in Israel for child molestation. Despite this, Wilber and his movement refused to distance themselves or repudiate him. The seminars slowed to a crawl. The brilliant scientist-turned-monk-turned-recluse-turned-New-Age-celebrity, whose ideas changed everything for so many people myself included, devolved into the butt of another New Age joke. How the mighty have fallen. I do believe he will be written about decades or centuries from now and will be seen as one of the most brilliant minds of our generation. But as with most brilliant thinkers, his influence and ideas will be carried on by others in ways which he did not anticipate or intend. He also tapped into some of the farthest reaches of consciousness, spiritual or not, that humans have self-reported. I do believe that. But ultimately, he was done in by his pride, his need for control and, well, ironically his ego. The point is, if Wilber can succumb to it, any of us can. No one is immune. These movements were started by eastern teachers and subscribed to a dogma that an enlightened awareness could develop someone into a flawless individual, an immutable authority. It followed Wilber through his career and eventually manifested in himself. When he was younger, he notoriously followed Adi Da, a spiritual leader who was later found to be sexually abusing female followers. Yet he stood by him. Later in his career, he also aligned with Andrew Cohen, a spiritual leader who was found to be physically and emotionally abusing his followers. And again, he stood by him. Because Wilber maintained they had genuinely reached the farthest limits of human awareness and understanding. What Wilber taught me is that no depth of spiritual experience can negate our physical and primal drives for power, lust, and validation. Wilber also showed me that a brilliant mind does not necessarily make a brilliant leader. Despite massive funding, enthusiasm, brain power and demand, Integral Institute found a way to fail. Wilber failed in the exact ways his own model predicted. His model champions the idea of transcending the ego, not negating it. It calls for crowdsourced intellectual rigor and peer review. It goes on, at length, about the shadow self and how our unconscious desires sabotage our greater goals. It covers our primal and biological nature and how our lower impulses must be accepted and kept in check. Yet he would succumb to the same faults he warned us about. And he would be right. As humans, we have a tendency to cling to ideologies. Any positive set of beliefs can quickly turn malevolent once treated as ideology and not an honest intellectual or experiential pursuit of greater truth. But what he really taught me is this: There is no ideology. There is no guru. There is only us, and this, and the silence. You can opt out at any time. See my privacy policy.

Chapter 8 : Listen to Audiobooks written by Ken Wilber | blog.quintoapp.com

Ken Wilber is the smartest man you've never heard of. He's a philosopher and mystic whose work attempts to integrate all fields of study into one single model or framework of understanding. When I say, "all fields of study," I mean that literally. Wilber believes that every field of.

In this way he is a critic of all and a proponent of many. He has many of my own preoccupations – such as the way that a partial truth can become a big lie. Or Subjective, Intersubjective, Objective and Interobjective. Or Mind, Culture, Brain, Social. Many phenomena can be analyzed from each of these perspectives. Each of us tends to have our favorite quadrant and to look at things from that perspective alone. In that way, we tend to become rather nasty reductionists. The all-quadrant model attempts to save us from ourselves AND to reconcile historically opposing positions that are not really incompatible at all. Why do I wear black jeans? Subjective – they happen to coincide with my personal preferences and taste. Objective – they are sturdy and durable and affordable. Intersubjective – they are fashionable. They indicate a middling informality without making one look like a homeless person. Culturally, they have a certain meaning and significance. They have a commonly accepted interpretation. Interobjectively – they are mass produced in factories and are therefore widely available and fairly cheap. What does it mean to be a man? Subjective – My own interpretation. What it means to me. Objective – the biological aspects of maleness, e. Identifiable economic factors are relevant here, such as what jobs are available to men and women. Is this a hunter-gatherer society, or post-industrial? Each quadrant influences the other. Changes in one quadrant can affect changes in the others. Modes of production Interobjective affect cultural ideas, affect my personal interpretations which take place within a cultural context, which can affect me biologically e. Moving from agrarian to industrial in the social interobjective quadrant, will have flow on effects for all the other quadrants. A major contribution of modernity is the notion of evolution – development in time. The Great Chain of Being already had a hierarchy of body, mind, soul and spirit, or physical, psyche, nous and the One, in both the East and the West. Modernity put this hierarchy as something unfolding in time. Growth and development in any one quadrant can contribute to corresponding changes in the other quadrants. Now, social constructionism is a partial truth that becomes a big lie. Sociologists, for instance, notice that gender is the product of culture. But it is also the product of the jobs available to men and women. The biological component is common to all cultures and thus is largely responsible for cross-cultural similarities. Horticultural societies have relative equality between the sexes because men and women contribute equally to food production and he or she who puts food on the table tends to have a major say in decision making. Agrarian societies have a gender based division of labor for pragmatic reasons. Ploughing takes physical strength and men are stronger than women on average. Ploughing is no great joy. This division of labor is ubiquitous cross-culturally for pragmatic reasons. With industrialization, the relative physical strength of men and women became fairly irrelevant and even more so in the post-industrial world. Climber, ladder, view A related concept in Wilber is the notion of climber, ladder and view. Many mystics, past and present have had a vision of ultimate reality as Spirit. The modern contribution is to see this Spirit unfolding in time. The universe has evolved from the Big Bang, to stars, to planets, to solar systems, to life, single-cell organism, multi-cellular organisms etc. Like the universe, we too evolve physically, culturally, socially and internally develop, in the moral sphere, from egocentric, to ethnocentric, to worldcentric. The self-system is a kind of conglomeration of various abilities at various levels of development e. This self-system is the climber. The ladder is the various developmental levels identified by people like Maslow and Kohlberg. The view is what the world looks like from the perspective of someone at that level of development. The whole thing is actually Spirit. Spirit is the climber, the ladder and the view. The post-modern insight is to see that the map-maker must be included as well as the map. A different world space opens up – a different view – depending upon where one is developmentally. The world is not simply given, but interpreted. Evolution Evolution is the unfolding of the potentialities of Spirit in time. Spirit gets expressed as body, mind, soul and spirit. Evolution means the creative emergence of complexity and novelty. Historically, there has been a direction, from the least complex to the more complex. Evolution exists, but it

has a telos, a direction. With the creative emergence of human consciousness, the universe becomes aware of itself and studies itself, and for certain rare human beings, Spirit comes to know itself as Spirit. Along with external development has come internal development or depth. The bad news is that the more complicated an organism or a cultural becomes, the more problems and pathologies can arise. The concept manages to integrate concepts that thinkers often bifurcate. For many years I made the mistake of championing holism. But even then I recognized that in focusing on context and the whole, I was blinded to the unique and the individual. I also noticed that I was an alienated holist. A holist in theory only. Wilber would say that if I wanted to go beyond my alienation, I would have to develop internally, which I attempted by taking up Tai Chi Chuan and later Zen meditation. Holism camps out in the interobjective, in systems theory. We are all part of some larger reality; the great web of life. The trouble is this web has no depth. There are no levels of consciousness, or growth or development. Holism potentially condones authoritarian regimes where the individual has no value and anyone and everyone is capable of being sacrificed for the public good. Holons exist in a holarchy; a hierarchy. They are part of a wider community and they are wholes unto themselves. They have intrinsic value as wholes and extrinsic value as parts. Atoms have more extrinsic value than an ape. The ape, because it enfolds more aspects of the Kosmos within itself – it has more depth, has more intrinsic value. From an Absolute non perspective, both atoms and apes are equally spirit. Pragmatically, from a relative perspective, the ape is rarer and more significant. The atom is more fundamental, but less significant. We have intrinsic worth as individuals, but we are also parts of a wider community in which we exist. We have duties to this community, just as we have rights as individuals. Libertarians over-emphasize our wholeness. Communists and other authoritarians, our partness. How do we determine where something stands in the holarchy? Each holon transcends, but includes other holons. The test for whether something is higher or lower in the holarchy is to ask what would happen if a level was removed? Everything above it disappears, nothing below it is affected. The biosphere is higher than the physiosphere. If we removed inanimate matter, all life would cease; partly because we are actually made of inanimate matter like atoms and molecules. But if we removed the biosphere, the physiosphere the lifeless planet for instance could continue to exist. If we removed everything with a significant mind – the noosphere – the biosphere could continue on just fine without us. Take the holarchy of atoms, molecules, cells, multi-cellular organisms, etc.. Remove molecules, everything above it ceases to exist, atoms continue. Remove cells, molecules continue to exist. A cell transcends, but includes atoms and molecules. God A student once asked me how we could have a coherent idea about God because everyone has different ideas about Him. A quick summary would be that horticultural societies tend to see God as the Great Mother and to believe in magic.

Chapter 9 : Talk:Ken Wilber/Archive 4 - Wikipedia

Ken Wilber - Gender Tendencies and the Masculine and Feminine Mode - Duration: Wilber Demo 3, views. Essentials of Tezos - Why Tezos will be Top 5 with Phil Champagne of Hayek.

His ongoing development of a framework enables so many people to understand the world better. As well as my formal studies in Organisational Psychology University of London, Birkbeck College- an excellent programme it has been superb to have the time to spend years studying his work. Over time, however, I have found myself sitting with a pen and paper, as I scribble through this incredibly useful model in a later session. For Developmental Coaching we will focus on the practical applications how you can use this with the coachee at this stage. I find you will achieve better results, as will with coachees, if you understand their areas of relative focus in relation to the model. Let me now begin a scenario that this session will unpack as we go: What is necessary for me to understand the following phrase? Here we have a question that could be answered in many different ways. It also says something about how I see myself, i. In other words, I must be comparing myself. So the identity level statement is not just a comment about myself, but also says that I exist within the coaching culture. Also, for me to be a coach, I might have received some sort of certification proving I am qualified, or my coaching qualification may be based on qualifications I already have “ this may be from a university, professional body etc. There will have been a system in place that recognises me or at least a system such as the business I operate in. So, the statement exists in 4 domains: In the coaching context, it may help to broaden the way a person thinks about their life and its workings. In fact, I think it is part of the fabric of this process. The overview Here comes another model for you to get on board. From the moment of the Big Bang at the beginning of time shown symbolically in the centre , there has been an evolution in different areas. They are manifested as: The suggestion is that there is a direct correlation between the two quadrants, and that without the brain, there can be no mind. The thought will have contained words or pictures, or both. There is also corresponding activity in the brain, i. So what is the major difference between the brain and mind? No matter how much external prodding and poking around you do, you will not find the experience of the thought. In much personal development we tend to focus on the upper left quadrant, i. On the other hand, in some forms of coaching, there tends to be a focus on behaviour, i. And there is no problem with that either. The Collective areas Imagine yourself sitting on a park bench and not seeing anyone “ ever “ nor at your office or bookshop. It is not possible, as life is dependent on other people. And so also is coaching. The lower left quadrant culture refers to values that we share with others at a particular point. For instance, for Developmental Coaching it could mean that people have a shared view: This is the social system that culture exists within. There must also be no restrictions upon someone coaching, per se, or no restrictions on coaching at the office. So the social system is about rules, regulations etc. There is also the use of the technology that is available a social system facet e. On the other hand, the culture will add meaning to this whole event. For example, what do colleagues think when you go for a coaching session? This will begin to show its importance within the coaching context. I bet you are feeling warm feeling now that we are tying it all together! I decided it was appropriate to explore this within the 4 quadrants of her life. We explored how she thought and felt, how she was acting, who she was relating to and the business she was in. As there had been a new customer booking system introduced within her department, as a senior manager with responsibility for communicating the message of these changes she realised that the culture was rejecting the new processes and how this was causing her personal problems. When she saw that her feelings of failure were related to how the changes were being communicated, she felt free to take appropriate action which, in this case involved a team meeting and action learning within the group. The initial problem no longer felt the same. On another occasion I worked with senior Fire and Rescue Service personnel to analyse the riots in London. This is a sad and complex issue in cities where rich and poor live within minutes of one and other. The question became how best to intervene to a prevent future incidents, but also b to improve the situation for all parties. The journey through these four areas really is fundamental for coaching and I recommend you personally explore which of the lenses within your own 4 quadrant spectacles are clouded over, and which ones contain a stronger lens “

I, we, it or its. When you strengthen all the lenses together, your world truly will look quite different; your world will actually change before your eyes – the world will change within your mind. In the coaching context you may find that the coachee actually brings a straightforward and primarily behaviourally-based problem to you. In this case you have begun with the Reality before the Goal – this is very common. Next you may look at what the person can do about this, what are their Options? This, I am suggesting, will help the coachee not only make a change, but also aid their long-term development too. Also, if there were no presentations to give, a different thought might be there. So the thought is dependent upon other people we and the system its as well as the individual I and its. Culture is necessary to develop these thoughts. If there were no people, who would the presentation be given to? Or, how can specific language develop without people to share it with? The same goes for the social quadrant. The level of technology using this term to include agriculture etc and existing codes of practice present determine the thought. Culture needs something substantial to operate in, e. The handouts from the presentation need to be printed and distributed; an overhead projector or computer are often needed. So, returning to the example and using GROW within the coaching session, the 4 Quadrant model could be used as follows: And yes, I will talk with them about their approach. We will get more business. They do something more than just shift the belief. Something will shift as the coachee, fundamentally, has worked out the problem for themselves within the complete four domains of life – I, we, it and its. Guidance on this occasion has been minimal, but it has been present throughout in the questions asked by the coach. Making meaning The Developmental Coach then is an integral coach as they understand that we all add a layer of interpretation to events. When we, as individuals, look at an event, rarely will we all perceive think and feel the same way about it. The differences in the way we think and feel have a lot to do with the rich tapestry in human life. There are not many great artists that see what Picasso saw; nor are there enough world leaders that hold the vision for the planet in mind while acting on behalf of their nation. As I have indicated before, the coach should largely allow the coachee to hold the cards for the choices they make. Remember that Developmental Coaching is not about fixing the problem alone although this may be an element – it is also potentially about growth and development through the solving of the problem. This is one of the reasons it is different to many other forms of coaching. Some coaches may choose to explicitly show the 4 Quadrant model to the coachee at an earlier point in the journey, when the relationship has reached an appropriate stage, i. Interestingly, this is when coaching begins to turn its naturally integral corner as it moves into a different frame. As the coach begins to take the coachee through such models as the 4 Quadrants explicitly, they begin to mentor albeit at the earliest of stages. Mentoring allows for a higher level of guidance than conventional coaching. As I mentioned at the start, Developmental Coaching is not coaching alone. It will take on new meaning as the relationship between coach and coachee develops – a relationship, not surprisingly, that exists within 4 Quadrants. Whatever we do within the coaching context, it is learned and applied within the context of the 4 Quadrants. Understanding this, there can be more balance through developing mind, body, culture and social systems. So, during this session you want to be exploring this approach in as many ways as you possibly can. There is a tendency to over emphasise one of the Quadrant as being all-important, e. But even though the functional locus of consciousness mind is the upper left quadrant, it is a distributed function across all 4 Quadrants. In other words, you cannot just develop any one quadrant without this leading to a distorted view. Within each of the Quadrants – mind I, body and behaviour It, culture We and society Its – there is a path of development and each Quadrant is affected by the development of another area. The individual will have new behaviours, e. Think for a second how many changes in your personal networking have occurred since social networking sites have sprung up. Technology allows a new culture to emerge or is the cultural need, first? Things can go wrong! There can be distortions that occur within any of the 4 Quadrants where development occurs. Even though we may see progress in some ways, we can be held back by the distortions of ineffective progress, just as we discussed earlier. Here are a few examples how they express themselves. An individual can develop themselves to higher levels of thinking and being, but be held back by a lie they tell themselves, i. A society can say they are developing nuclear power as a safe form of energy when in fact, they have a distorted view in which the bi-products are used to make bombs. So, each domain therefore has its path and its distortions.