



AQAL Glossary

Matt Rentschler

AQAL, Fall 2006, Vol. 1, No. 3



AQAL Glossary

Matt Rentschler

Note To The Reader: The following is a glossary of some of the most frequently used terms in Integral Theory. Given the extensiveness of Integral Theory, each definition is one of several other valid definitions. These are representative, not exhaustive. Also, it should be noted that while Ken Wilber has reviewed the following document and made many suggestions of improvement, this is not to be seen as a Ken Wilber-written glossary. In spite of the possible limitations of such a glossary, the AQAL Journal Review Team felt it was worthwhile to compile this document as a means of providing more clarity for the growing list of key terms used in Integral discussions. I want to thank the Review Team for their guidance in completing what we feel will be a helpful resource for the Integral community.

Agape

One of the four main drives of an individual holon, along with Eros, agency, and communion. The vertical drive of the higher to embrace, enfold, or “love” the lower; self-immanence. Also refers to the involutory force that pulls evolution from above. Its complementary opposite is Eros. Its pathological expression is Thanatos.

agency

One of the four main drives of an individual holon, along with communion, Eros, and Agape. The horizontal drive for self-preservation, autonomy, and wholeness. The drive to be a whole and not a part. Its complementary opposite is communion. Its pathological expression is alienation, repression, rigid autonomy, and hyperagency.



altered states

Also known as “nonordinary” states of consciousness. There are at least two major types of altered states: exogenous or “externally created” (e.g., drug induced, or near-death experiences) and endogenous or “self-created” (including trained states such as meditative states).

altitude

A general degree of development (i.e., degree of consciousness or degree of complexity), applicable to any given line.

anterior self

One of the three major aspects of the overall self, along with the proximate and distal self. The anterior self is a person’s sense of the Witness, the pure Self, or “I-I,” shining through the proximate self at whatever stage of self-development. See I-I.

AQAL

Pronounced “ah-qwul.” Short for “all-quadrants, all-levels,” which itself is short for “all-quadrants, all-levels, all-lines, all-states, and all-types.” Developed by philosopher and author, Ken Wilber, AQAL appears to be the most comprehensive approach to reality to date. It is a supertheory or metatheory that attempts to explain how the most time-tested methodologies, and the experiences those methodologies bring forth, fit together in a coherent fashion. AQAL theory’s pragmatic correlate is a series of social practices called Integral Methodological Pluralism (IMP). The personal application of AQAL is called Integral Life Practice (ILP). “AQAL” is often used interchangeably with Integral Theory, the Integral approach, the Integral map, the Integral model, and Integral Operating System (IOS).



AQAL matrix

The configuration of all quadrants, levels, lines, states, and types at any given time in any given occasion.

artifact

Any product made by an individual or social holon. A bird's nest, an anthill, an automobile, a house, a piece of clothing, an airplane, the internet—these are all artifacts. An artifact's defining pattern does not come from itself, but rather is imposed or imprinted on it by an individual or social holon.

autopoiesis

Proposed by biologist Humberto Maturana and cognitive scientist Francisco Varela, autopoiesis refers to the “self-production” or “self-making” of an organism. In Integral Theory, it is derived by looking at the biological phenomenology of an organism. A first-person approach to a third-person singular reality. The inside view of the exterior of an individual (i.e., the inside view of a holon in the Upper-Right quadrant). Exemplary of a zone-#5 methodology in Integral Methodological Pluralism, along with other approaches like cognitive science, etc.

Basic Moral Intuition (BMI)

A person's intuition to protect and promote the greatest depth for the greatest span. Also summarized as the depth of “I,” extended to the span of “We,” embodied in an “It” objective state of affairs.



basic structures of consciousness

1. “Empty” levels of consciousness used as a general measure of vertical development. A measure of the degree or “altitude” of awareness in any particular stream. These altitudes are often described using the colors of the natural rainbow: Infrared, Magenta, Red, Amber, Orange, Green, Teal, Turquoise, Indigo, Violet, Ultraviolet, and Clear Light.
2. Enduring structures that are actually laid down along these markers of altitude and thus are roughly synonymous with basic levels of consciousness. These are the rungs in any developmental ladder. Cognitive development, for instance, is often used since it is necessary but not sufficient for development in other lines.

boomeritis

A dysfunction whose name originates from its first and most famous victim: the Boomer generation (those born roughly between 1940-1960). The pathological combination of Green and Red altitude in any of the self-related lines of development. Also known as the “Mean Green Meme” (MGM) when used in reference to the Spiral Dynamics model of value memes.

causal body

The mass-energy support (or “body”) for such states of consciousness as formless meditation, nirvikalpa samadhi, the chikhai bardo, and the deep, dreamless sleep state. The term “causal” technically refers only to this mass-energy but is sometimes broadly used to refer to states of consciousness supported by the causal body. See gross body and subtle body.



center of gravity

A phrase used to describe an individual or group's central point of development. An individual's center of gravity typically hovers around their level of proximate-self development in the self-identity stream. In groups, it usually "resides" in the dominant mode of discourse.

communion

One of the four main drives of an individual holon, along with agency, Eros, and Agape. The horizontal drive for self-adaptation, partness, and joining with others. The drive to be part of a larger whole. Its complementary opposite is agency. Its pathological expression is fusion, herd mentality, and hypercommunion.

cultural anthropology

Traditionally refers to the study of cultural similarities and differences. In Integral Theory, it is exemplified in the study of worldviews and their patterns and regularities, as conducted by researchers as diverse as Jean Gebser and Michel Foucault. A third-person approach to first-person plural realities. An outside view of the interior of a collective (i.e., the outside view of a holon in the Lower-Left quadrant). Exemplary of a zone-#4 methodology in Integral Methodological Pluralism, along with other approaches like semiotics and ethnomethodology.

dark night

A passing through or letting go of attachment to a particular realm (gross, subtle, or causal), as well as the pain and sense of loss that often arise after peak experiencing a higher state/realm. Dark nights generally occur during the transition phases between states.



deep structures

Typically a Chomskyan notion. Integral Theory, however, uses it to refer to structures or holistic patterns that are shared by a group, whether that group be a family, a tribe, a community, a nation, all humans, all species, or all beings. Thus, “deep” does not necessarily mean “universal”; it means “shared with others.” And research then determines how wide that group is—from a few people to genuine universals. Lastly, all deep structures have surface structures that are relevant and specific to the group.

deity mysticism

A peak experience of oneness with phenomena in the subtle state. Can also refer to any form of mysticism or experiential oneness with a deity form.

depth

The degree of development. In the Upper-Left quadrant, depth refers to degree of consciousness, and in the Upper-Right quadrant, it refers to degree of complexity. However, generally speaking, all four quadrants exhibit depth of increasing complexity.

dialogical

From the word “dialogue.” A descriptor of any approach that acknowledges the importance of culture and intersubjectivity in molding the individual’s perception of phenomena.

distal self

One of the three major aspects of the overall self, along with the anterior and proximate self. The distal self is the objective self, which is experienced as “me” or “mine,” in



contrast to the proximate self (“I” or “I/me”) and the anterior self (“I-I”). See proximate self and anterior self.

egocentric

The general level(s) where one is identified *exclusively* with “me,” or with the bodily self and its impulses. See ethnocentric, worldcentric, planetcentric, and Kosmocentric.

empiricism

Empiricism typically means knowledge based on sensory experience. In Integral Theory, it generally means the study of the objective appearance and behavior of an organism. A third-person approach to a third-person singular reality. An outside view of the exterior of an individual (i.e., the outside view of a holon in the Upper-Right quadrant). Exemplary of a zone-#6 methodology in Integral Methodological Pluralism, along with other approaches like behaviorism, neurophysiology, etc.

endogenous states

See altered states.

enduring structure

A structure that remains in existence, fully functioning, yet is subsumed in higher structures (e.g., cognitive structures). See transitional structure.

(full) Enlightenment

Being one with all major states (horizontal enlightenment) and all major structure-stages (vertical enlightenment) that exist at any given historical time.



epistemology

Traditionally, the study of knowledge and its validity. In Integral Post-Metaphysics, epistemology is not a separate discipline or activity but that aspect of the AQAL matrix that is experienced as knowingness; the study of that aspect is epistemology. The term “epistemology” is sometimes used in this sense given the lack of alternatives.

Eros

One of the four main drives of an individual holon, along with Agape, agency, and communion. The vertical drive of the lower to “reach up” towards the higher; self-transcendence. The urge to find higher, deeper, and wider wholeness. Its complementary opposite is Agape. Its pathological expression is Phobos.

ethnocentric

The general level(s) where one is identified *exclusively* with “us,” or one’s family, group, tribe, or nation. See egocentric, worldcentric, planetcentric, and Kosmocentric.

evolution

The unfolding of greater and greater consciousness and complexity, with each higher dimension transcending and including its juniors.

evolutionary given(s)

Inherited forms of past manifestation. Forms created in temporal unfolding and handed to the future. Also known as “Kosmic habits.” See involutory given(s).



exogenous states

See altered states.

extrinsic value

One of three main types of value that holons possess, along with intrinsic and Ground value. Refers to the partness of a holon in relation to its larger whole(s), or communion value. The more networks and wholes of which a holon is a part, then the greater its extrinsic value. Thus, the more extrinsic value a holon has, the more fundamental it is, since its existence is instrumental to the existence of so many other holons. See intrinsic value and Ground value.

first-person perspective

In human conversation, the perspective of the person speaking. First-person singular includes subjective “I,” objective “me,” and possessive “mine.” First-person plural includes “We,” “us,” and “ours.” More generally, a first person is any holon with agency or intentionality.

First Tier

A phrase used to summarize the first six major levels of values development according to Clare Graves and Spiral Dynamics: Survival Sense, Kin Spirits, Power Gods, Truth Force, Strive Drive, and Human Bond. First-Tier stages are characterized by a belief that “my values are the only correct values.” This lies in contrast to Second-Tier levels of development, wherein individuals recognize the importance of all value systems. Integral Theory uses First Tier to refer to the first six degrees or levels of developmental altitude (Infrared, Magenta, Red, Amber, Orange, and Green).



flatland

1. When the interior quadrants (the Left-Hand path) are reduced to the exterior quadrants (the Right-Hand path). For example, scientific materialism. The dissociation of the value spheres Art, Morals, and Science, followed by the colonization of Art and Morals by Science. The “bad news” of Modernity. See gross reductionism and subtle reductionism.
2. Using any one level as the only level in existence.

formless mysticism

A peak experience of oneness with phenomena (or lack thereof) in the causal state. Can also refer to meditative formless absorption, nirvikalpa samadhi, jnana samadhi, the Void, the Abyss, Ayin, Urgrund, etc.

fulcrum

A developmental milestone within the self-identity stream, or the proximate-self line of development. Fulcrums follow a general 1-2-3 process: *fusion* or identification with one’s current level of self-development; *differentiation* or disidentification from that level; and *integration* of the new level with the previous level. AQAL theory, and Integral Psychology in specific, focus on anywhere from nine to ten developmental fulcrums.

functional fit

The validity claim of the Lower-Right quadrant. Functional fit determines whether an interobjective system works adequately or not. Is the system adaptive? Does it function efficiently or not?



future potentials

Aspects of reality that have yet to emerge and take on specific forms in the Kosmos. See past actuals and present occasions.

Great Chain of Being

Traditionally refers to the central claim of premodern wisdom traditions: that reality consists of a great hierarchy of knowing and being which can be summarized as matter to body to mind to soul to spirit, and at which any level human beings can operate. In Integral Theory, the Great Chain is not accepted as pregiven, but is considered the product of evolutionary unfolding.

Great Nest of Being

Ken Wilber's reframing of the Great Chain of Being to more accurately reflect what the premodern sages themselves originally meant: each expanding "link" in the Great Chain transcends and includes its juniors, and is therefore actually a Great "Nest" of Being. In Integral Theory, the Great Nest of Being is not a Platonic given but the result of evolutionary Kosmic habits.

gross body

The mass-energy support (or "body") for the typical waking state of consciousness. The term "gross" technically refers only to this mass-energy but is sometimes broadly used to refer to states of consciousness supported by the gross body. See subtle body and causal body.



gross reductionism

One of two major versions of reductionism, along with subtle reductionism. Gross reductionism, in effect, reduces all quadrants to the Upper-Right quadrant, or the exterior of an individual, and then reduces all higher-order complexity in the Upper Right to atomic and subatomic particles. Also known as “atomism.” See subtle reductionism and flatland.

Ground value

One of the three main types of value that holons possess, along with intrinsic and extrinsic value. Since all holons are equally perfect manifestations of Spirit, they all share an equal Ground value. See intrinsic value and extrinsic value.

heap

A random pile, such as a mound of sand or a trash dump. Heaps have no defining pattern and do not follow the twenty tenets (although they are made up of holons that do).

hermeneutics

Traditionally refers to the study of interpretation. In Integral Theory, it is the study of interpretation within the interior of a “We,” as exemplified by Hans-Georg Gadamer. A first-person approach to first-person plural realities. The inside view of the interior of a collective (i.e., the inside view of a holon in the Lower-Left quadrant). Exemplary of a zone-#3 methodology in Integral Methodological Pluralism, along with other approaches such as collaborative inquiry.



holarchy

A term used to denote growth hierarchies or nested hierarchies; an increasing order of wholeness.

holon

A term coined by Arthur Koestler. In Integral Theory, a holon refers to a whole that is simultaneously part of another whole, or “whole/part.” Whole atoms are parts of whole molecules, which themselves are parts of whole cells, and so on. There are individual holons and social holons. The main difference between the two is that individual holons have a subjective awareness or dominant monad (an “I”), while social holons have an intersubjective awareness, dominant mode of discourse, or predominant mode of resonance (a “We”/“Its”): social holons emerge when individual holons commune. Individual and social holons follow the twenty tenets. Lastly, “holon,” in the broadest sense, simply means “any whole that is a part of another whole,” and thus artifacts and heaps can loosely be considered “holons.”

horizontal enlightenment

Becoming one with all five major states: gross, subtle, causal, witnessing, and nondual.

hyperagency

Agency gone to the pathological extremes of alienation and repression.

hypercommunion

Communion gone to the pathological extremes of fusion and indissociation.



I-I

1. Sri Ramana Maharshi's term for the Witness, or the root of attention. The Witness is an "I-I" because it witnesses or reflects the little "I": the ego or small self. See anterior self.
2. I-I is also an abbreviation for Integral Institute.

injunction

See methodology.

Integral

1. Complete, balanced, whole, lacking nothing essential. In this general usage, "integral" is typically lowercase.
2. When capitalized, "Integral" is synonymous with AQAL. In this usage, "Integral Art," "Integral Ecology," or "Integral Business" mean "AQAL Art," "AQAL Ecology," "AQAL Business," etc.

Integral Life Practice (ILP)

The practice of body, mind, and spirit in self, culture, and nature. The personal expression of the AQAL framework. A modular and scalable approach to personal and professional growth. ILP focuses on tailoring a customized approach to the quadrants, levels, lines, states, or types of one's own potential.

Integral Mathematics (of Primordial Perspectives)

A type of mathematics that replaces variables with perspectives and objects with sentient beings. A psychoactive math where one inhabits the perspectives of sentient beings and repeatedly takes the role of others. At this point, Integral Mathematics is a notational



system and not a fully formed rigorous mathematics. (Although several mathematicians who have looked at it believe it can be developed into a radically new type of mathematics.)

Integral Methodological Pluralism (IMP)

A set of social practices that corresponds with AQAL metatheory. IMP is paradigmatic in that it includes the most time-honored methodologies, and meta-paradigmatic in that it weaves them together by way of three integrative principles: nonexclusion, unfoldment, and enactment. IMP is associated with the fifth and most current phase of Wilber's work ("Wilber-V").

Integral Perspectivism

The sum total of all 8 primordial perspectives. See quadrivia.

Integral Post-Metaphysics

An AQAL approach to ontology and epistemology that replaces perceptions with perspectives, and thus redefines the manifest realm most fundamentally as the realm of perspectives, not things, nor events, nor processes. This also amounts to "post-ontology" and "post-epistemology," although the terms "ontology" and "epistemology" are still used loosely given the lack of alternatives.

Integral Semiotics

An AQAL approach to the study of signs and symbols, where the referent of any sign is said to exist within a specific worldspace. By way of a quadrivium, Integral Semiotics associates the signifier with the Upper-Right quadrant, the signified with the Upper-Left



quadrant, semantics with the Lower-Left quadrant, and syntax with the Lower-Right quadrant. See sign, signifier, signified, semantics, syntax, and referent.

Integral Theory

See AQAL.

Integral Transformative Practice (ITP)

A personal growth practice pioneered by Michael Murphy and George Leonard.

Integrally informed

A phrase that denotes a consciousness, approach, or product informed by Integral Theory. For example, an “Integrally informed artist,” or an “Integrally informed artwork.”

interobjective

Pertaining to the exterior of a collective, or the Lower-Right quadrant. Examples of interobjective phenomena include the interaction of two or more organisms, technoeconomic systems, ecological systems, geopolitical distinctions, and systems of signifiers.

intersubjective

Pertaining to the interior of a collective, or the Lower-Left quadrant. Examples of intersubjective phenomena include shared values, interpersonal understanding, systems of signifieds, and semantics.



intrinsic value

One of three main types of value that holons possess, along with extrinsic and Ground value. Refers to the wholeness of a holon. The greater the depth of a holon, the greater its intrinsic value and its significance. A deer, for example, due to a richer interior, has more intrinsic value than an atom and is therefore more significant than an atom. But the atom has a greater extrinsic value than the deer and is thus more fundamental. See extrinsic value and Ground value.

involution

1. The enfolding and “involving” of the higher dimensions into the lower, depositing themselves into the lower as potentials ready to unfold into actuality through evolution.
2. Loosely, any movement from the higher to the lower in a holarchy.

involutionary given(s)

Items presupposed to be given or deposited by involution, already operating, for example, at the moment of the Big Bang and forward. These might include Eros/Agape (the morphogenetic tilt of manifestation), Prototypical Forms, certain mathematical laws, as well as the twenty tenets. Other examples of involutionary givens might include Whitehead’s eternal objects (shape, color, etc.) and Sheldrake’s pre-given constants (energy, form, causation, development, creativity). See evolutionary given(s).

judgments

Basic attitudes that can be taken toward any phenomena. There are at least three major judgments that humans at Orange altitude or higher can make: aesthetic (Is it attractive?), moral (Is it good?), and cognitive (Is it real?).



Kosmic address

The “location” of a referent (or “real object”) in the AQAL matrix, including its altitude (i.e., degree of development) and its perspective (i.e., the quadrant in which it resides).

Kosmic habits

Routines and patterns enacted enough times that they become laid down and carried forth as Kosmic grooves or tendencies. Also known as Kosmic memories.

Kosmocentric

The general level(s) where one is identified with the all of manifest and unmanifest reality. See egocentric, ethnocentric, worldcentric, and planetcentric.

Kosmos

1. A Pythagorean term meaning the pattern or order that connects the universe throughout its many dimensions of physical, mental, and spiritual existence.
2. In Integral Theory, the sum total of the manifest universe when contrasted with Spirit as the unmanifest or Emptiness. When used alone, the sum total of the manifest and the unmanifest, including Spirit.

Left-Hand path

The approaches or methodologies that rely on the interior of the individual and collective, or the Upper- and Lower-Left quadrants.



level/line fallacy (LLF)

The confusing of a level in a line with the line itself. There are two major versions of the level/line fallacy: *fixation*, where a level in a line is glorified and absolutized, and thus the entire line is frozen at the level where the confusion originally occurred; and *repression*, where a level in a line is denied or suppressed and thus the entire line is suppressed.

levels

A level is a general measure of higher and lower. While the terms “structures,” “stages,” and “waves” are sometimes loosely used to refer to “levels,” each term has their own important nuances. Any specific level has an actual *structure*. Levels tend to unfold in a sequence and thus progress through *stages*. Finally, levels are not rigidly separated from each other but are rather fluid and overlapping *waves*. In short, levels are abstract measures that represent fluid yet qualitatively distinct classes of recurrent patterns within developmental lines. Some examples include egocentric, ethnocentric, worldcentric, planetcentric, and Kosmocentric.

lines

Relatively independent streams or capacities that proceed through levels of development. Howard Gardner’s theory of Multiple Intelligences is one example of the study of developmental lines. There is evidence for over a dozen developmental lines, including cognitive, moral, self-identity, aesthetic, kinesthetic, linguistic, musical, and mathematical. Integral Theory generally classifies these lines according to one of three types: cognitive lines (as studied by Jean Piaget, Robert Kegan, Kurt Fischer, etc.); self-related lines (e.g., morals, self-identity, needs, etc.); and capacities or talents (e.g., musical capacity, kinesthetic capacity, introspective capacity). Cognitive development is



necessary but not sufficient for development in the self-related lines and appears to be necessary for most of the capacities.

meditative states

Phenomenological experiences that result from specific types of attention-deployment or training. Meditative states can progress (see state-stages) from a basic Wakefulness of gross phenomena to subtle phenomena to causal phenomena to nondual.

metaphysics

Traditionally, metaphysics is the branch of philosophy that deals with issues of ontology (what is being or reality?) and epistemology (how do we know it?). In Integral Theory, any assertion without injunctions is considered metaphysics, or a meaningless assertion (i.e., postulating a referent for which there is no means of verification). The term is also used in its traditional sense given the lack of alternatives.

methodology

The principles and procedures of inquiry that reveal aspects of phenomena. A set of social practices that disclose a phenomenological world. Roughly synonymous with “paradigm,” “exemplar,” and “injunction.”

module

Any aspect of human capacity that can be trained (e.g., quadrants, levels, lines, states, and types).



monological

A descriptor of any approach where an individual conducts a “monologue” with an object and apprehends their immediate experience of that object, usually without acknowledging or recognizing cultural embeddedness and intersubjectivity. Monological approaches, in themselves, are sometimes referred to as subscribing to the “myth of the given,” “the philosophy of the subject,” “the philosophy of consciousness,” or what Integral Theory would describe as the belief that the contents of the Upper-Left quadrant are given without being intertwined in the remaining three quadrants. Monological approaches are typically associated with phenomenology, empiricism, meditation, all experiential exercises and therapies, etc.

mutual understanding

The validity claim of the Lower-Left quadrant. Determines whether sentient beings mutually understand or resonate with each other in a shared intersubjective space. See quadrants and validity claims.

natural states of consciousness

Also known as “ordinary” states of consciousness, most of which are continuously accessible. Natural states include waking, dreaming, deep dreamless sleep, witnessing (see *turiya*), and nondual (see *turiyatita*).

nature mysticism

A peak experience of oneness with phenomena in the gross state.



nexus-agency

The regime or pattern that governs the intersections and communications between members of a social holon. Applicable to holons in the Lower-Left and Lower-Right quadrants. Also known as “regnant nexus.”

nexus-communion

Any nexus-agency in communion with other nexus-agencies. The communion aspect of a social holon’s agency-in-communion.

nondual

The ever-present union of subject and object, Form and Emptiness, Heaven and Earth. Nondual can refer to both the suchness or “isness” of Reality *right now* and also the very highest basic level or structure-stage of awareness, where this suchness is a permanent realization. It is both the ever-present ground of evolution, as well as its ultimate goal.

nondual mysticism

A peak experience of oneness with phenomena arising in gross, subtle, and causal states.

objective

1. Pertaining to the exterior of an individual, or the Upper-Right quadrant. Examples of objective phenomena include molecules, cells, the triune brain, as well as the observable behavior of an individual.
2. Pertaining to the Right-Hand path, in general.
3. Pertaining to 3-p, in general.



ontology

Traditionally, the study of being, reality, existence, as well as the given structure of anything, often viewed as unchanging. In Integral Post-Metaphysics, ontology is not a separate discipline or activity but that aspect of the AQAL matrix of any occasion that is experienced as enduring structure; the study of that aspect is ontology. The term “ontology” is sometimes used in this sense given the lack of alternatives.

paradigm

From Thomas Kuhn, who used the term to refer to a social practice, injunction, or methodology. Many people, however, use paradigm more loosely to refer to a theory or worldview. Integral Theory uses the term in Kuhn’s original sense. See methodology.

past actuals

Anything that existed in the past. The totality of past facts-and-interpretations that are handed to the present occasion as a fact or a given. See present occasions and future potentials.

peak experience

A spontaneously occurring, heightened state of awareness.

phenomenal states

Immediate and temporal first-person experiences (e.g., a feeling, a thought, an impulse, an image, etc.).



phenomenology

The study of consciousness as it immediately appears. A first-person approach to first-person singular realities. Describing the inside view of the interior of an individual as it is (i.e., the inside view of a holon in the Upper-Left quadrant). Exemplary of a zone-#1 methodology in Integral Methodological Pluralism, along with other approaches like meditation and introspection.

Phobos

The pathological version of Eros. Not transcendence of the lower, but repression of the lower.

planetcentric

The general level(s) where one is identified, not just with all humans, but with all sentient beings, including plants, animals, and natural processes. See egocentric, ethnocentric, worldcentric, and Kosmocentric.

pre/trans fallacy

In any recognized developmental sequence, the confusion of a pre-X stage and a trans-X stage simply because both are non-X. This fallacy has two major forms: the *reduction* of trans-X to pre-X and the *elevation* of pre-X to trans-X. For example, the confusion of *pre-rational* and *trans-rational*, *pre-personal* and *trans-personal*, or *pre-conventional* and *post-conventional*.



present occasions

This very moment's set of facts-and-interpretations. Present occasions include the inheritance of past actuals (i.e., past facts-and-interpretations that appear now as given fact) plus this moment's own interpretive freedom. See past actuals and future potentials.

proximate self

One of the three major aspects of the overall self, along with the distal and anterior self. The proximate self is the intimately subjective self, which is experienced as an "I" or "I/me." It is also the equivalent of the self-identity stream. Wilber's fulcrums of development refer to the stages of proximate self-sense development.

(Integral) psychograph

A representation of the unique constellation of levels and lines (as well as states and types) within an individual. The AQAL matrix as it appears in an individual, with particular reference to the Upper-Left quadrant.

quadrants

As in the four quadrants, which represent four basic dimensions of all individual holons: the interior and exterior of the individual and collective. These are designated as the Upper Left (interior-individual), Upper Right (exterior-individual), Lower Left (interior-collective), and Lower Right (exterior-collective). The quadrants correspond with "I," "We," "It," and "Its," which are often summarized as the Big Three: "I," "We," and "It/s." The Big Three are correlated with, although not identical to, the value spheres of Art, Morals, and Science, and with Plato's value judgments of the Good, the True, and the Beautiful. The 8 zones refer to the inside and outside of the four quadrants.



quadrivia

Literally “*four ways*.” The use of all four quadrants as perspectives with which one can view any occasion. The 8 perspectives of Integral Methodological Pluralism are derived by looking at a quadrivia from the inside and outside.

quadrivium

The use of any one quadrant as a perspective with which one can view an occasion.

realm

A term that refers either to states of consciousness, the bodies that support such states, or both (e.g., the gross realm, the subtle realm, the causal realm).

referent

The actual phenomenon signified by any sign or symbol. All referents exist within developmental worldspaces. See Integral Semiotics.

Right-Hand path

The approaches or methodologies that rely on the exterior of the individual and collective, or the Upper- and Lower-Right quadrants.

second-person perspective

In human conversation, the perspective of the person being spoken to: “you” or “thou.” More generally, a second person is any holon to whom agency is directed. Second person is also intimately related to first-person plural, since “you” and “I” must share a “We” in order to understand each other.



Second Tier

Used to summarize the Flex Flow and Global View stages of value systems development from the Spiral Dynamics model. These stages are defined by their capacity to see the relative importance of all value systems, as opposed to First-Tier value systems, which declare their values to be the only correct values. Integral Theory uses Second Tier to refer to the Teal and Turquoise levels of developmental altitude.

self-system

A third-person descriptor for the overall self. The self-system is the locus of identification, will, defenses, metabolism, and integration (i.e., balancing the various levels, lines, states, and types of consciousness).

semantics

The meaning of any sign or symbol. In Integral Theory, meaning refers to the collective signifieds of cultural intersubjectivity and is typically associated with the Lower-Left quadrant. More broadly, meaning is the means of redeeming a validity claim (i.e., truth, truthfulness, mutual understanding, or functional fit) and is inherently connected to the referent of that claim. See Integral Semiotics.

the shadow

The sum total of dynamically dissociated first-person impulses or disowned aspects of one's self. The shadow can manifest in any number of ways, one of which is projection. When a person disowns and projects their own negative qualities onto other people, they end up "shadow boxing" with others. And when a person disowns and projects their own positive qualities onto other people, they end up "shadow hugging."



sign

Any aspect of reality that stands for another, to another. See Integral Semiotics.

signified

The interior apprehension elicited by any sign or symbol. In Integral Theory, the signified is typically associated with the Upper-Left quadrant. See Integral Semiotics.

signifier

The material aspect of any sign or symbol. In Integral Theory, the signifier is typically associated with the Upper-Right quadrant. See Integral Semiotics.

social autopoiesis

The study of how networks of objective things, organisms, and processes self-organize and self-reproduce. A first-person approach to third-person plural realities. The inside view of the exterior of a collective (i.e., the inside view of a holon in the Lower-Right quadrant). Exemplary of a zone-#7 methodology in Integral Methodological Pluralism.

span

The number of holons on any given level. While “span” refers to the horizontal dimension of a holon, “depth” refers to its vertical dimension (i.e., the number of levels within a holon). See depth.

Spiral Dynamics

A theoretical model focusing on the development of value memes, or “vMemes,” from First Tier (Survival Sense, Kin Spirits, Power Gods, Truth Force, Strive Drive, and



Human Bond) to Second Tier (Flex Flow and Global View). Conceived by Don Beck and Christopher Cowan, and based on research by Clare Graves.

spiritual

The word “spiritual” has at least four major usages:

1. “Spiritual” refers to the highest levels in any developmental line (e.g., transrational cognition, transpersonal self-identity, etc.).
2. “Spiritual” is a separate developmental line itself (e.g., Fowler’s stages of faith).
3. “Spiritual” refers to a state or peak experience (e.g., nature mysticism).
4. “Spiritual” means a particular attitude or orientation, like openness, wisdom, or compassion, which can be present at virtually any state or stage.

stages

A term used to emphasize the sequential unfolding of levels of development. See levels.

state-stages

States that unfold in a sequence, usually as the result of training. State-stages generally move from gross experience, to subtle experience, to causal experience, to nondual.

states

States are fleeting, temporary aspects of phenomena found in all four quadrants. In the Upper Left, for example, there are the three great natural states of waking, dreaming, and deep dreamless sleep; meditative states; and peak experiences (all of which can be accessed by virtually any level of development). Other examples of states include brain



states in the Upper Right; cultural states (e.g., mass hysteria) in the Lower Left; and weather states in the Lower Right.

streams

See lines.

structuralism

Traditionally refers to the study of the structures of the mind that underlie human behavior. In Integral Theory, structuralism typically refers to the objective study of interior realities over time in search of regularities and patterns. It is most often used as a third-person approach to first-person singular realities. The outside view of the interior of an individual (i.e., the outside view of a holon in the Upper-Left quadrant). Exemplary of a zone-#2 methodology in Integral Methodological Pluralism. Structuralism can also be applied to zone #4 (e.g., when analyzing the structure of the dominant mode of discourse). This is similar to cultural anthropology.

structure

The stable pattern of any occasion. In Integral Theory, structure most often refers to the unique, enduring pattern and actual structure of a level of development. See levels.

structure-stages

A term used to denote the sequential or stage-like unfolding of zone-#2 structures in the psyche.



subjective

1. Pertaining to the interior of an individual, or the Upper-Left quadrant. Examples of subjective phenomena include thoughts, feelings, and visions.
2. Pertaining to the Left-Hand path, in general.
3. Pertaining to 1-p, in general.

subtle body

The mass-energy support (or “body”) for such states of consciousness as meditation with form, savikalpa samadhi, the chonyid bardo, and the dreaming state. The term “subtle” technically refers only to this mass-energy but is sometimes broadly used to refer to states of consciousness supported by the subtle body. See gross body and causal body.

subtle reductionism

One of the two major versions of reductionism, along with gross reductionism. Subtle reductionism reduces all quadrants to the Lower-Right quadrant, asserting, in effect, that there exists only interwoven, holistic patterns of “Its.” See gross reductionism and flatland.

surface structures

Typically a Chomskyan notion. In Integral Theory, however, it refers to the local, cultural, or individually specific features, patterns, or contents on a given level of consciousness or complexity.

syntax

The rules and codes that govern a system of signifiers. In Integral Theory, syntax is typically associated with the Lower-Right quadrant. See Integral Semiotics.



systems theory

The objective study of networks of organisms, things, and processes. A third-person approach to third-person plural realities. The outside view of the exterior of the collective (i.e., the outside view of a holon in the Lower-Right quadrant). Exemplary of a zone-#8 methodology in Integral Methodological Pluralism, along with other approaches such as functionalism and ecology.

tetra-enact

See tetra-mesh.

tetra-evolve

See tetra-mesh.

tetra-mesh

The act whereby a holon meshes or fits with the selection pressures (i.e., the validity claims) of all four quadrants. In order to tetra-mesh, each holon must, to some degree, be able to register its own exterior accurately enough (truth), its own interior accurately enough (truthfulness), understand its cultural milieu (mutual understanding), and fit within its social system (functional fit). Also referred to as tetra-enactment or tetra-evolution, meaning that all four selection pressures must be dealt with adequately in order for a holon to evolve.

Thanatos

The pathological version of Agape. Not the higher's embrace of the lower, but the higher's regression to the lower.



third-person perspective

In human conversation, the perspective of the person being spoken about: “he,” “she,” “it,” singular, or “they,” “them,” “its,” plural. More generally, a third person is any holon referred to or indicated.

Third Tier

Conventionally, a tier is just an arbitrary grouping of stages. Integral Theory often highlights three tiers: First Tier, which consists of the levels up to and including Green altitude; Second Tier, which consists of Teal and Turquoise altitude; and Third Tier, which includes all post-Turquoise levels of development (Indigo, Violet, Ultraviolet, and Clear Light).

transformation

A vertical change in deep structures. The emergence of deeper forms of agency and wider communions. A shift to any higher level in a holarchy. See Eros and Agape.

transitional structure

A structure that is replaced by subsequent, higher structures (e.g., structures in moral development). The self-related lines are mostly transitional structures, contrasted with enduring structures or those that tend to remain in existence once they emerge (even though they might be subsumed by higher structures).

translation

A horizontal change in surface structures or patterns; the shuffling and stabilizing of those surface structures. See agency and communion.



truth

The validity claim of the Upper-Right quadrant. Refers to objective, observable truth. It determines whether a proposition or statement is observably accurate or not. Does the proposition correspond or fit with the facts? Does the map match the territory?

truthfulness

The validity claim of the Upper-Left quadrant. Truthfulness determines whether the person making a proposition is telling the truth or lying. Are they being truthful, honest, or sincere?

turiya

Literally “the fourth,” as in the fourth natural state after waking, dreaming, and deep dreamless sleep. Turiya is the Witness or pure observing awareness of all the other states.

turiyatita

Literally “beyond the fourth.” A fifth natural state, where the Witness (*turiya*) dissolves into everything that is witnessed, leaving only a pure, nondual unity. Turiyatita can also be considered the ever-present ground or “stateless” condition of all the other states and the union of Emptiness and Form.

twenty tenets

Twenty of the most fundamental patterns of evolution across all domains. Applicable only to individual and social holons, not artifacts or heaps.



types

Horizontal styles available to any developmental level within the quadrants. Examples of types include Myers-Briggs, Enneagram, masculine and feminine in the Upper Left; body types in the Upper Right; cultural types in the Lower Left; and types of biomes in the Lower Right.

vMeme

Short for value meme, a term used in Spiral Dynamics to denote a level of value systems development.

validity claims

The major truth claims native to each of the four quadrants. See truthfulness, truth, mutual understanding, and functional fit.

vertical enlightenment

Becoming one with all available structure-stages at any given time in history.

vision-logic

The cognitive stage necessary to support integral consciousness. Typically subdivided into early, middle, and late vision-logic. Early vision-logic differentiates reality into relativistic systems, while middle and late vision-logic add up and integrate those perspectives into systems of systems. Vision-logic is often referred to as the first “postformal” stage of cognitive development since it is immediately beyond or “after” formal operational cognition. However, it is not yet “transrational,” but rather the limit of rational thought. Vision-logic is, in a sense, the bridge between the mental and the transmental.



waves

A synonym for stages emphasizing the fluid, overlapping nature of levels of development. See levels.

Wilber-Combs Lattice

The general idea (arrived at independently by Ken Wilber and Allan Combs) that a person at virtually any stage of awareness can experience any major state, but will interpret those state-experiences according to their respective stage. The result is a grid of developmental stages intersecting with and interpreting various states.

the Witness

The transcendental Self, anterior self, consciousness as such, or consciousness as emptiness. The Witness itself is purely empty and devoid of content.

worldcentric

The general level(s) where one is identified with “all of us,” or all human beings, regardless of race, sex, or creed. See egocentric, ethnocentric, planetcentric, and Kosmocentric.

worldspace

The AQAL configuration at any given moment for a group of holons. Often used to emphasize the importance of intersubjectivity in bringing forth domains of distinctions. A clearing or opening tetra-enacted by the agency of a holon, where holons of similar depth can manifest to each other: agency-in-communion.



worldview

The way the world looks from a particular level of consciousness. Worldviews can be said to develop—to use one version—from archaic to magic to mythic to rational to pluralistic to holistic to transpersonal.

zone #1

The perspectives, injunctions, and phenomena associated with the inside view of a holon in the Upper-Left quadrant.

zone #2

The perspectives, injunctions, and phenomena associated with the outside view of a holon in the Upper-Left quadrant.

zone #3

The perspectives, injunctions, and phenomena associated with the inside view of a holon in the Lower-Left quadrant.

zone #4

The perspectives, injunctions, and phenomena associated with the outside view of a holon in the Lower-Left quadrant.

zone #5

The perspectives, injunctions, and phenomena associated with the inside view of a holon in the Upper-Right quadrant.



zone #6

The perspectives, injunctions, and phenomena associated with the outside view of a holon in the Upper-Right quadrant.

zone #7

The perspectives, injunctions, and phenomena associated with the inside view of a holon in the Lower-Right quadrant.

zone #8

The perspectives, injunctions, and phenomena associated with the outside view of a holon in the Lower-Right quadrant.

1p

A notation in Integral Mathematics that represents an actual but nonspecific first person.

1-p

1. A notation in Integral Mathematics that represents a first-person mode or perspective.
2. The inside view of any holon.

2p

A notation in Integral Mathematics that represents an actual but nonspecific second person.



2-p

A notation in Integral Mathematics that represents a second-person mode or perspective.

3p

A notation in Integral Mathematics that represents an actual but nonspecific third person.

3-p

1. A notation in Integral Mathematics that represents a third-person mode or perspective.
2. The outside view of any holon.

MATT RENTSCHLER is a poet, arts scholar, Co-Director of the Integral Art Center, and Managing Editor of *AQAL: Journal of Integral Theory and Practice*. He lives in Tulsa, Oklahoma with his mate, Channon.