

## Chapter 2

### The Chakra Psychologies

The psychological qualities of the seven major chakras have been known in esoteric and wisdom teachings for thousands of years,<sup>1</sup> yet if these archetypes were valid, we would expect that modern psychologists would have rediscovered them. Some have, while others have focused on only one level of the chakra ladder. The developmental psychologists are closest to the chakra stages of development, while many schools of psychology focus on only one of the stages.

Developmental psychologists have described parts of the ladder, or have analyzed limited aspects, such as Piaget's study of childhood and mental growth. The experimental psychologist who most comprehensively matched the chakra levels was Professor Clare Graves, who reached his conclusions after many years of painstaking sampling and research using a tachistoscope, and whose work was expanded by Dudley Lynch and Paul Kordis.<sup>2</sup> None of these mentioned the chakras, and so did not gain inspiration from the older teachings.<sup>3</sup>

What we have within us works out in our culture and society, so the equivalence of the chakra levels for many different types of activity is given in Table 1. We look at these various activities in later chapters. In the meantime, what follows is a description of the qualities of the chakras, comparing them to the developmental levels defined by Graves and other psychologies.<sup>4</sup>

#### The Chakras

Chakras are energy centers that gradually "light up" like lights on a Christmas tree, and appear as golden fruits on the tree of life. This tree symbolism is universal for people as it represents channels of energy and consciousness in the "golden bowl" of the etheric body. The major chakras are linked along a trunk channel equivalent to the spine, with other branching channels and their chakras, plus myriad smaller nadis and acupuncture points. All create the total vivification of the human. They light up as we progress, and that light, as it shines in the chakras, is the fruit of our progress. The broad pattern of development sees vivification of the chakras in ascending order, though they do not always light up in simple order, and there is much interplay between chakras at the various levels of development.

#### 1. Base Chakra

Located at the Base of the spine, this center has the quality of the fundamental will to exist. It supports all the others, having strength, firmness and the solidity of being grounded. It provides the energy of the will to live in material form to all parts of the body. As a consequence, its contribution is the tenacious clinging to carnal life, which can cause a psychological emphasis on materialism. Behaviourist and materialist psychology is focused at this chakra level.

L&K	Graves	Name (L & K)	Chakra (Petals)	Psychology	Morality (Kohlberg)	Capability (Jaques)	Economy	Religion (Bellah)	Politics	Science	Kingdoms (Bailey)
10		Imaginist	<i>Soul Star</i>								
9		Expansionist	<i>Gateway</i>								
8		Renewalist	<i>Causal</i>	<i>Wholist; holy</i>	<i>Divine identification</i>						
7		<b>Choice Seeker</b>	Crown (972)	Transpersonal; aspirational	<i>Universal ethical (wholist)</i>	<i>Environ- ment Creation</i>	<i>Global Integration</i>	<i>At-one- ment</i>	<i>Global</i>	<i>Omni- science</i>	Shamballa
6	7	<b>Involver</b>	Brow (96)	Maslow; self- actualization	<i>Universal ethical (relative)</i>	Institution Creation	<i>Economic</i>	<i>Spiritual</i>	<i>Integrative</i>	<i>New Hermetic</i>	Triads
5	6	<b>Achiever</b>	Throat (16)	Cognitive/ IQ; creativity	Universal ethical ( <i>personal</i> )	Intuitive Theory	Democratic Enterprise	Modern	Participative	Quantum/ Relativity	Hierarchy
4	5	<b>Loyalist</b>	Heart (12)	Jungian/love; cooperative	Social contract	Conceptual Modeling	Welfare state/ communal	Early Modern	Represent- ative	Field (Romantic)	Humanity
3	4	<b>Loner</b>	Solar Plexus (10)	Adler/power; competitive	Law and order	Imaginal Scanning	Market fundamentalist	Historic	Power-based	Newtonian (Cartesian)	Animal
2	3	<b>Kinsperson</b>	Sacral (6)	Freudian/sex; conformist	Interpersonal concord	Imaginal Concrete	Traditional/ agricultural	Archaic	Elitist	<i>Arcane</i>	Vegetable
1	2	<b>Primitive</b>	Base (4)	Behaviourist; materialist	Instrumental relativist	Perceptual- motor Concrete	Hunter-gatherer	Primitive	<i>Direct</i>	<i>Subjective</i>	Mineral
	1	<i>Dreamer</i>			Punishment and obedience						

Table 1: The Ladder of Evolution

1. L&K = Lynch and Kordis, op.cit.
2. Names in normal print have either been given by the persons identified in the headings, or are commonly accepted names. The author has added names in italics. The Kingdoms are as given in Bailey, *R&I*, p129-30

It is also the home of the kundalini, the serpent energy of substance that, with evolution, transforms into wisdom and then into living light. The “serpent” helps energize the golden bowl of the human. In the early stages, it stimulates basic qualities, producing the needed experience through materialism. It then transmutes into wisdom, and then transfigures into the living lighted dragon of God, hence “raising the serpent,” being “wise as serpents” (Matthew 10:16) and to “take up serpents” (Mark 16:18). The earlier, basic qualities become impediments to progress later, hence the triple conception of the serpent as devil, wisdom and living light.<sup>5</sup>

Spirit and matter meet in the Base chakra to produce material form. Its psychology is associated with the will, materialism, grounding and the survival instinct. Late in human evolution, the alchemy of personality transformation becomes important, and this requires a change in human materiality. Eventually the Base chakra partakes in the conscious union and at-one-ment of the trinity in human form.

## **2. Sacral Chakra**

Located above the Base center in the lower abdomen, this is the center of sex, libido and dualism. It combines with the Base in extending the self-preservation of form to energize conception, gestation and physical regeneration within the rhythmic cycles of creation and death.

The duality of yin and yang (generically the female and male principles) creates relationship, although at this chakra level, relationship lacks the more caring and cooperative aspects that exist at higher levels. Instead, it is functional or exploitative, and is often strictly codified by custom, leading to rigid relationship customs enforced and protected by the genetic closeness of family and clan.

The psychology of this chakra is of sexuality, division and elementary relationship. It fosters a codification of group life, and is fulfilled in parental love. Freudian psychology focuses on this chakra.

## **3. Solar Plexus Chakra**

This is the organ of desire and attachment and is the center of the lower emotions. It is the seat of violence, the power of the personal self, of conquest, dominance-submission, imperialism, selfishness and ambition. Jealousy, envy and revenge lie here, as do joviality and indulgence, accumulation and unfettered expansiveness. Selfish ambition and pride lead to the search for self-glorification and to the exclusive and competitive separation of self (or one’s own group) from others. Selfish yearning creates strong emotional values that are pursued energetically, with powerful likes and dislikes.

The Solar Plexus chakra fuses the three lower chakras and energies, and its selfish ambition eventually transmutes them into aspiration for a better way of life. Life teaches the right direction through emotional turmoil. Its psychology is that of the power and dominance of the lower self such as proposed by Adler, and associated anxiety as suggested by Horney. It is also the center of lower psychism, where extra-sensory perception (ESP) and clairvoyance are located, providing the real basis for “gut feelings.” Its higher expressions are aspiration for betterment, mystical yearning and personal idealism.

#### 4. Heart Chakra

The Heart chakra is the center of love and compassion, and is magnetic and radiant. It fosters group cohesion, inclusiveness, goodwill and cooperative human relations. It is the center of individual responsibility and socially-based moral values. It impels us to sacrifice

##### Love and Peace

(Bailey, EOH 1957, p277)

Love ... is not emotion or sentiment, and ... is not related to feeling (which is a distortion of true love) ... is the fixed determination to do what is best for the whole of humanity, or for the group (if the larger concept is not possible to you), and to do this at any personal cost and by means of the uttermost sacrifice. Only those who truly love their fellow men can see the issues clear and can grasp the inevitability of the things that must be done to end the present rule of terror and so usher in the new rule of peace. Peace is not the goal for our (human) race or time, no matter what many men think. This is a cycle of steadily growing activity, with the aim in view of establishing right human relations, intelligently carried forward. Such activity and intense change is not consonant with what is usually understood as peace. Peace has relation to the emotional side of life and was the goal in Atlantean days, where peace was a great spiritual issue. But peace and the love of peace can be a deadening soporific, and are so at this time. It is usually selfish in purpose, and people long for peace because they want to be happy. Happiness and peace will come when there are right human relations. Peace and war are not a true pair of opposites. Peace and change, peace and movement, are the real ones. War is but an aspect of change, and has its roots deep in matter. The peace usually desired and discussed concerns material peace, and in every case is related to the personality, whether it is the individual personality or that of humanity as a whole. Therefore I deal not with peace, but am concerned with love, which oft disturbs the equilibrium of matter and material circumstance, and can consequently work against so-called peace.

the selfish for the greater good, but includes a high form of self-love. Consequently it provides the attractive power that enhances the quality of life and form, fusing them into patterns in harmony and at peace with the soul.

There are various types and grades of love, and I Corinthians 13 summarizes the higher "agape."<sup>6</sup> But love is not simply sweet and peaceful (see panel); it can be as powerful and disruptive as Christ cleansing the temple (Matthew 21:12) or wielding the sword (Matthew 10:34). It has been called the "pure reason" of the divine.

As we think in our Heart chakras (which requires a good and clear mind), our intuition and sensitivity to others and to the whole develops. The Heart center guides the mind into creative cooperation with the whole. Its psychology is that of love, empathy, group cohesion and the higher intuition. The humanistic psychotherapist Carl Rogers expressed this well. Jung was also close to this level of awareness, though he was also close to the Ajna chakra awareness. Social psychology and related topics such as social intelligence<sup>7</sup> are Heart-centered issues.

#### 5. Throat Chakra

This is the center of creativity, intellect and communication. Sometimes the focus is right-brained and sometimes left-brained, but eventually the two combine. The Throat center picks up ideas from the higher centers and creates the best practical form it can, be it intellectual, artistic, industrial or social. Mind is the builder, and energy follows thought. The Throat center crafts the ideas, energizing them into workable creations by making conceptions more concrete.

It has been called the gateway to liberation, for its potent creativity can be used in self-development and assistance to others. It enables self-suggestion, visualization, meditation, affirmation, yoga and even guided dreaming. Its activity can create the missing link or “lost chord” in energy and consciousness to the higher realms of soul and spirit. The East calls the lost chord the *antahkarana* or rainbow bridge.<sup>8</sup> In this way it consciously gains access to increased inspiration, becoming more sensitive to the nature of the higher realms.

Its mentality is typically analytic, creating schisms and subdivisions of learning, of beliefs and behaviour. Unless influenced by the Heart, it can incline to intellectual pride, selfishness and reductionism. This center governs cognitive psychology and the psychology of intellect and creativity.

## 6. Ajna Chakra (Brow Center)

The Sanskrit term *Ajna* means “command,” and this center in the forehead commands integration of all the chakras below it, which comprise the entire personality. The Ajna is the soul’s agent in bringing the personality into wholeness (healing) and alignment with it. It is also the center that commands the energies of both soul and personality in relation to their environment.<sup>9</sup> In Hindu tradition it is the center of the higher Mind, and receives the “command” from the inner Guru.<sup>10</sup> As such it is the center of divine revelation, of abstract thought and inspiration, and of higher idealism. It is the source of ideas with which the Throat creates.

The dualities are integrated harmoniously at the Brow center, fusing essentially into the love and intelligence aspects of the trinity (Son and Holy Ghost). This occurs so that all may be ultimately integrated into the will (Father) aspect of the Crown chakra. This happens when the energies and consciousness are directed to the divine, and the divine is brought down into human materiality. Then heaven is said to reign on earth, and we work for the good of the whole.

The Ajna creates the mystic vision through the emerging “third eye” linking of Ajna and Crown. When the third eye develops, the light of the golden bowl becomes radiant. As expressed elsewhere “The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light” (Matthew 6:22). In ancient Egypt, the symbolism of the serpent energy rising to this level was portrayed in sacred art works by the uraeus emerging from the forehead.

The Ajna’s psychology is that of the self-actualization of Maslow, and the humanistic or “third force” psychologists. It deals with the fulfilling of human potential and the development of peak experiences. Those seeking a comprehensive understanding of the multiple forms of intelligence (cognitive, emotional, kinesthetic, interpersonal, intrapsychic, spiritual etc.) may also operate at this level.

## 7. Crown Chakra

This is the center of wholeness and oneness, the center of the will of God. It is dynamic in expressing divine purpose, and synthesizes the entire being into oneness with all. It identifies the human with the superhuman realms and with all on earth, and reveals an understanding of the spiritual “Great Attractor.” At this level of consciousness, one is learning to be holy, and sacrifices everything to serve the divine plan for all. Its psychology is transpersonal, going beyond the personality integration of the Ajna stage to become “one in God,” and a co-creator of the divine plan for Earth.

This is the stage when evolution as a human being becomes complete. The etheric filament is fully lighted and, to those who see auras, is a blaze of beauty. Radiant energy shoots from the Crown center, symbolized by royal crowns, feathered headdresses, topknots on statues of Buddha, and halos around the heads of saints.

Campbell reminds us that the word “deus” (divine, deva, deo) has its origin in the Indo-European verb root “div,” meaning “light,” which is the light of God in us.<sup>11</sup> The word “holy” (wholly, heal) has its old English root meaning “sound.” Technically and metaphorically, it is the vibrational equivalent of “light” at this refined level. In the beginning was the Word, and as our light increases, so does our vibration and the note that we sound.

The mechanism of at-one-ment is the fusing of the energies of the Ajna with the Crown. At this high stage of development, the Ajna has integrated the energies of all the chakras below the Crown. It now represents the liberated fusion of soul and personality. It is the yin to the Crown’s yang, being a negative polarity to that of positive spirit. The divine marriage of the two then takes place, wherein the spiritual will of the Father transforms the perfected energies of the soul-personality. This is the meaning of the symbolic subservience of the “mother” or “wife” to the “father” in biblical teachings.

In the last stanzas of the Gnostic Gospel According to Thomas,<sup>12</sup> discovered in 1945, Jesus is quoted as saying: “I will make Mary male, that she too may become a living spirit.” The Gospel closes with Jesus saying: “Every woman who makes herself male will enter the Kingdom of Heaven.” Interpreted literally, this is nonsense, but symbolically, Mary represents the purified yin principle of the evolved soul-personality that is ready to be integrated into, and transformed by, the yang principle of Spirit. In electrical terms, it is the negative polarity fusing with the positive polarity. At this final stage of human evolution, all is irradiated and transformed by the Father principle of the trinity. The Father contains all and is therefore beyond gender, as we understand it.

In a lower correspondence to this divine marriage, the emotions (yin) become subject to the mind (yang), which has a calming and regulating effect. Unfortunately, the symbolism of yin and yang for wives and husbands can be taken too literally to rationalize older cultures, particularly by those at Sacral and Solar Plexus chakra levels. Paul says: “Wives be in subjection unto your own husbands ... for the husband is the head of the wife” (Ephesians 5:22,23), but later says: “This is a great mystery” (Ephesians 5:32), the latter being a code to indicate that his aphorisms should be interpreted symbolically.<sup>13</sup>

### Chakra Interactions

In relation to the vivification of chakras from Base to Crown, there are pairings of importance. The Base is paired with the Crown in carrying the will aspect of the trinity. The Sacral is paired with the Throat in the intelligent creativity aspect, and the Solar Plexus is paired with the Heart in the love aspect. The Ajna is linked to the Throat but also includes a major input from the Heart when integrating the personality. The seven-branched candelabrum or menorah of Jewish tradition (see Figure 5) symbolizes the linking of the seven chakras, and also of the seven dimensions.<sup>14</sup>

Figure 5. The Menorah



Three major integrations of lower level chakras are significant. First, the Solar Plexus gradually incorporates the Base and Sacral energies into it, and this is quantified in the number of petals in each chakra (see Table 1). The four petals of the Base and the six of the Sacral add up to the ten petals of the Solar Plexus. The petals represent

sub-qualities of each chakra and unfold according to the emphasis placed on various activities in life.

The second integration occurs at the Ajna, where the dualities are related prior to final unification. The Ajna is split into two petal groupings each of 48 sub-petals, totaling 96. The sum of the petals below the Ajna is 48, and when expressed as the dualities of yin and yang, they become the 96.

In the third integration, the Base chakra is related strongly to the Ajna, and then the Crown incorporates the energy and consciousness of all the centers of the body. The Crown has 960 petals and an inner Heart of 12, totaling 972 (but is commonly known as the thousand-petalled lotus). When it begins to unite with the Ajna, the Christ consciousness is born in us. This is the true meaning of being born again. The union creates a universal love-wisdom that is beyond all beliefs and religion. The divine love-wisdom knows and promotes the equality of all,<sup>15</sup> nurturing every conscious being on Earth. The kundalini serpent is fully raised, changing from the serpent of wisdom at the higher chakras to the dragon of living light at the Crown.

With development, the higher chakras condition the lower. For example, the creativity of the Sacral center is carnal in conceiving children as a major life activity. When the Throat awakens, creativity shifts to a higher level in conceiving ideas, art works, business strategies and scientific theories as a major life activity. The Sacral center then becomes subject to the mental and artistic creativity of the Throat center. The narrowness and rigidity of the person at the Sacral level in controlling reality expands to the broader concepts and discernment of the person at the Throat level. The style of operation may bear some similarity, but its scope and its field have broadened immensely. In the process, conception of children is not abandoned, but becomes one of a number of life objectives.

Table 1 shows how the number of petals increases super-exponentially at the higher chakras. This series of 4, 6, 10, 12, 16, 96 and 972 quantifies the increasing capability of the person evolving towards human fulfillment. When fulfillment is complete, we step out of the human kingdom into the next kingdom of nature. It is the first super-human kingdom, of the masters of the wisdom, or saints.

The scope and rate of development increase dramatically at Ajna and Crown levels, as indicated by the number of chakra petals. These two chakras are equivalent to the two highest levels in the 7-fold classification, and resonate to the spiritual levels beyond space-time. They can clearly be subdivided into many sub-stages because of their depth of consciousness.

The chakras provide a key understanding of human evolution from a survival-oriented materialism to the qualities of sainthood. Progress is inevitable because of the attractor “blueprint,” but emerging free will makes the pattern and timing of our apotheosis flexible.

Descriptions of development stages derived from modern disciplines bear a strong resemblance to these archetypal chakra stages, as follows.

### **Graves, Lynch and Kordis**

In 1966, after many years of research, Professor Clare Graves published a short article summarizing his scientific measurement of seven levels of human existence.<sup>16</sup> According to Graves, the levels indicate our degree of civilization and self-development. He ordered his levels according to the degree of freedom of choice an individual allows himself; the more freedom, the higher the level. Graves also hypothesized that other cycles of seven levels exist above and below the levels he identified.

Dudley Lynch and Paul Kordis subsequently renumbered and extended his levels to ten, and gave them names.<sup>17</sup> The combined descriptions of these two sources are used to compare their work to the chakra descriptions. In renumbering, Lynch and Kordis did not use Graves' level one, but began at his level two. The numbering is less important than the description of equivalence at each level.

Table 1 shows the names, and the equivalence of the levels and the chakras. If you wish to assess your own level before reading the comparisons, turn to Appendix 1. The descriptions provided by Graves, and Lynch and Kordis are as follows.

### **1. Primitive Level**

Primitives are primarily concerned with existence and survival, and live primarily by instinct, magical beliefs, totems and taboos. They have little or no concept of time, space and quantity, and their effort to work is sporadic. As workers, Primitives require close supervision, which must be consonant with his/her magical beliefs if it is to be effective. Learning is by imitating a concrete demonstration, and the use of direct force is an effective motivator.

This level corresponds to the limited, earth-bound survival qualities of the Base chakra.

### **2. Kinsperson Level**

According to Graves, this behaviour is that of those awakening to the forces of self and the world, and being frightened by them. Because they cannot comprehend the many forces at work, the flood of stimulation pouring in must be controlled. They cope by impressing rigid order on self and world.

The Kinsperson requires an orderly predictable and unchanging world based upon predestined order. They live in a moralistically constrictive world, and usually have dogmatic and fundamentalist systems of belief and religion. They do not respond to offers of autonomy or participation, and choose autocracy over democracy.

The Kinsperson lives for the good of family and clan. High productivity requires security and close supervision within rigidly prescribed and enforced rules, otherwise neurotic or psychotic behaviour may occur.

This level corresponds to the elementary codified and conforming group relationship of the Sacral chakra, with its fundamental emphasis on sexual relation, parental love, and ordered, functional and schismatic group life.

### **3. Loner Level**

These are aggressive, power-seeking people who meet their own needs with disregard for others. They believe in the survival of the fittest and win-or-lose. Highly competitive and hard bargainers, they seek power, influence and dominance over others, and prefer immediate gratification of desires.

Loners no longer see themselves as having to fit into a prescribed order, but believe that the order can be changed through an act of self-will. Power is unevenly distributed and those who fight to the top deserve to be there. Beliefs are pragmatically oriented to whatever works to achieve the ends. The powerful have the right to set the rules for others to live by, but if Loners are in the subordinate position, they will always challenge the rules. Where Loners do battle, a productive system (economy, polity, company, etc.) will have an irregular boom-bust cycle of activity. The booms will come after temporary, bargained arguments, and the busts when the warfare rages.

This level corresponds to the power, self-centeredness, ambition and gratification of desire of the Solar Plexus chakra.

#### **4. Loyalist Level**

This is the true sociocentric and “organizational man,” the team player concerned with social rather than personal or material matters. They have already attained personal and economic security and have satisfied self in the challenge of power. Now they seek a congenial atmosphere and social status, preferring a stable, low-risk environment with socially defined rules and expectations. Their morals depend on what everyone else has decided is right and best.

Work can suffer, as Loyalists believe there are other means to the end of living than hard work. However, they are subject to the group, and can be motivated by participative group decision-making and consensus. Because of the intrinsic lack of motivation to work hard, Loyalists usually need the efficiencies of new technologies and ideas to aid their productivity. Being socially motivated, they will look for opportunities to serve the group and prove their worth.

This level corresponds to the group cohesion, cooperative relations and inclusiveness of the Heart chakra.

#### **5. Achiever Level**

These are strongly individualistic, creative and intelligent. They are motivated from within and have conquered the urges of survival, convention, power and social approval. Achievers are self-managed, and are responsible and productive if allowed to organize themselves.

In a job, they are happy for management to set goals and provide resources, but insist on planning their own work methods without consulting the boss. If they are able to do this, Achievers will provide creative excellence to an enterprise. They are more suited to professional and high technology or high intellectual occupations where individual brilliance is expected. Because they do not conform to any mold or prescribed procedure, Achievers are seen to be threatening to managers who are at levels 2, 3 and 4, and are frequently squeezed out by them. Achievers believe that they are most productive when the manager works for the managed.

They look for activities in which to express their creativity and individual brilliance, and in which there is a high degree of personal control. Their self-esteem depends on the exercise of personal capabilities that bring creative satisfaction and status. Morality and rules are a matter of personal decision, and consequently they can antagonize the establishment.

This level corresponds to the creativity and intellect of the Throat chakra.

#### **6. Involver Level**

Graves sees this level as that of pacifist individualists who have conquered the self-esteem needs of the Achiever. They are ends-oriented people who expect to be accepted as they are, in an atmosphere of trust and respect. Involver take their activities very seriously and are wrapped up in what they personally want to do. When receiving or giving, Involver avoid dominance, coercion and restrictions.

To be productive, Involver must be supported for who they are, and an organization must be in harmony with their goals. Where this does not happen, they will do a passable but not excellent job, while seeking a more satisfying role elsewhere.

Involver have a need to acquire and disseminate information. They are philosophical in outlook and less affected by the conditions of the world than most. There is a mystical feeling

of oneness with the world and a feeling that, despite appearances, everything is in its proper place and season. Lynch and Kordis emphasize the Involver's need for participative, democratic and team-oriented situations that are casual, personal, naturalistic, friendly and fun. They seek opportunities for inner growth and involvement in worthy causes related to the rights of people and other forms of life. Making whole, or healing, is fundamental to their aims.

Dr. Jean Houston beautifully captures their dawning realization of the immense spiritual world and their role in it.<sup>18</sup> Lynch and Kordis (1988, p125) quote her in a passage which:

- Acknowledges the two worlds of the spirit and the soul-infused personality,
- Implies the need to heal (make whole) the soul-personality in order that it may be satisfactorily integrated into the world of spirit,
- Recognizes the great attractor blueprint and coding of the spirit to “partner” the soul-personality, and
- Understands the creativity of love-wisdom in constructing our realities.

The passage reads:

“Although we are citizens of at least two worlds, we have forgotten the uses and the ecology of the inner world. As we are about to become citizens in a universe richer by far than any we have ever known, we deeply need our archetype, our Beloved...or Spirit...in the depth world, to partner us in this larger citizenship. Our Beloved and godded guide knows the patterns, forms, and places where the vast latencies and psycho-spiritual knowings are coded. In this way love grows reality.”

This level corresponds to the personal strength, wholeness and inner god awareness of the Ajna chakra. It has independent, active intelligence fused with whole-oriented love. The interests and capabilities of the Involver are starting to expand and integrate rapidly and to involve the perceived whole. Information is sorted to understand the mechanisms of the whole and to provide direction for the life work. The interactions of the various groups and integration of components of the whole are progressively understood and supported. Synthesis is a key principle.

### **7. Choice Seeker Level**

Graves did not specify this level, but the Choice Seeker has been identified by various developmental structuralists and summarized by Lynch and Kordis. They see the Choice Seeker as taking an altruistic and functional view towards all issues. Choice Seekers need high levels of freedom and personal choice, opportunities to associate with highly competent individuals in their areas of interest, and chances to enhance the quality of life on the planet and its power of survival. For both Involvers and Choice Seekers, Lynch and Kordis (p.128) see a “leap in complexity processing beyond anything previously observed in the species.” This corresponds to the super-exponential increase in the number of chakra petals and hence capabilities at these levels.

Graves, and Lynch and Kordis see this level as the exit level to another, higher system scaled in a similar manner. It represents “a bold new movement into the unknown of human values and sense-making at a higher scale” (Lynch and Kordis, p.124), and is from a “certainty attractor” to a “choice attractor” (Lynch and Kordis, p. 134).

This level represents the beginning of the unfoldment of the Crown chakra. The process is a vast leap in human consciousness, which takes us eventually to completion in the human

kingdom and ascension to the next kingdom. The change in the quality of consciousness at this level is immense, and cannot be measured by the psychological methods and theories applicable to other levels. It may be possible to predict fractal structures at different attractor levels (or kingdoms of nature) but the quality of consciousness at the highest human level and beyond is simply incomprehensible to those at lower levels. It is god-infused and one.

Lynch and Kordis have hypothesized even higher-level structures of consciousness. However, if they are truly in the realm of the masters and saints, then their interpretation can only be symbolic. Alternately, the interpretation can apply to sub-components of the immense field of consciousness of the Crown chakra. It contains the qualities of all human consciousness within it, informed by spiritual illumination. Given the statistical rarity of people at this level, the field is ripe for further scientific investigation.

### **Unfoldment of Archetypes**

There is a clear similarity between the 7-chakra levels and the 7 psychological archetypes as discovered by modern researchers. There may be variations from these seven major types<sup>19</sup> but they are consistently applicable across social disciplines (see Chapters 4, 5 and 6). The levels are ordered expansions of capability in which the higher level is an outgrowth of the lower. As such, they provide an empirically satisfying basis for understanding human evolution.

Each level is based upon limitations of psychological and social structure, setting the degrees of freedom available to the self. Growth through experience and understanding expands the limits of soul, mind, emotions, culture and society in recognizable stages to provide more freedom and capability. Self-centered levels alternate with other-centered levels below the Ajna-Involver level. The reincarnation of the soul makes this journey possible, the progressions being:

1. The Base-Primitive is self-reliant but the corresponding way of life limits productivity (psychological, economic and cultural) beyond this self-orientation. Survival depends on natural cycles and their variations, and so the pressure to survive inclines towards a cooperative husbandry with nature. This in turn requires the cooperation of larger groups of people to engage in the management of cropping and livestock rearing. Safe cooperation is easiest to achieve with close kin, but with clear, simple and strict rules to override the relative anarchy of the Primitive stage.
2. The result is the Sacral-Kinsperson mode with its rigid social structures and rules that fosters the beginnings of systematic, large-scale group productivity. Kinsperson social and agrarian systems can last a very long time, though subject to the vagaries of natural cycles and catastrophes. Leadership within the Kinsperson society would grow in response to catastrophe, divisiveness and warfare. This requires greater independence, initiative and power-orientation, which are Solar Plexus-Loner qualities. Breakaway bands of Loners would evolve to attack new endeavors, thus releasing the self-centered creativity of individuals that was previously suppressed by group conformity.
3. The selfishness and urge for dominance of the Loners eventually welds together disparate traditional societies (or modern organizations) into dominions based on might. Being inherently unstable, these would be subject to repeated challenge, warfare and disruption. The suffering thus caused would eventually bring about a common desire to achieve a more stable and equitable commonwealth of nations, companies or people.

4. Under the influence of the consequent Heart-Loyalist impulse, stability and conformity would again predominate. It would have greater freedom than the Kinsperson, and allow a comfortable life with peaceful expansion. However, the management of increasing size and complexity in a diverse society requires more than Loyalist cooperativeness. So the understanding, skill and creativity of the Throat-Achiever are needed.
5. The Achiever tends to be stifled by the conformity and comfort of the Loyalist, and sets out to independently explore new worlds. New endeavors are created in business, science, politics and human relationships. A new era of creativity and expansion follows their individual efforts, not haphazardly but linked through increased flows of information and a broadly common purpose. Achievers work towards similar high ideals, albeit with strongly personal orientation. Their ideals and creativity take them inevitably to the stage of self-resolution. They start to integrate their personal yin and yang, and weld their personal goals and abilities into a cohesive and powerful unit. Individual insights and creativity need to be more systematic and integrated in order to be more effective, which creates the drive to the next stage of development.
6. The Ajna-Involver heals the self and its relation to the world. Ideals and guiding ethics become global in application. They apply the techniques of integration within themselves and their vision expands rapidly. The difference between self and others, and between humanity and all kingdoms of nature gradually disappears. They experience the comprehensive network of life and consciousness that, through rigorous self-transformation, brings them to the final human stage of the Crown or Choice-Seeker, in living wholeness and enlightenment.

Graves<sup>20</sup> summarizes the entire process in simple psychological language as follows:

“... the psychology of the mature human organism is an unfolding or emergent process marked by the progressive subordination of older behavioural systems to newer, higher order behaviour systems. The mature human being tends, normally, to change his psychology as the conditions of his existence change. Each successive change or level is a state of equilibrium through which people pass on the way to other states of equilibrium. When a person is in one of the states of equilibrium, he has a psychology that is particular to that state. His acts, feelings, motivations, ethics and values, thoughts and preferences for management all are appropriate to that state. If he were in another state, he would act, feel think, judge, and be motivated in a different manner.”

Graves also says that adults generally stay at the same level in a lifetime, but some evolve to the next level, while others may regress to a lower level if under stress. At any level, a person has the degrees of freedom, needs, values and aspirations specific to that level. An important conclusion is that: “he can respond positively only to managerial principles appropriate to that level, and he must respond negatively to principles of management which are not appropriate to that level.”<sup>21</sup>

Graves gave examples of the matches and mismatches of levels in management, politics and international situations and their consequences, some of which are given below.

### **Some Applications**

Graves initially tested his theory by grouping students according to their levels and then asking them to solve problems. Steed<sup>22</sup> summarizes the results as: “The Threes (i.e. Kinsperson level) split up into a number of small groups, each with its own leader. Graves

interprets this as being analogous to a feudal craft society with elaborate hierarchies within trade guilds. The Fours (Loners) started off by having one hell of a fight, at the end of which there emerged an overall leader. Fives (Loyalists) worked well with no leader emerging at all. Sixes (Achievers) tended to choose a leader well qualified for the task in hand, and then drop him in favor of another leader better suited for the next task. As for Sevens (Involvers), Graves has yet to find one among his students.”

These results turn out to be striking in their implications across a range of human activities. An example Graves gave in politics is the need to match international policy to changes in national leadership. The USSR under Stalin had a Kinsperson approach to politics - an autocracy with rigid functional and exploitative rules of political behaviour. The only way for other countries to deal with the USSR then was to lay down the rules and to stick to them by force, hence the NATO policy of containment.<sup>23</sup>

When Khrushchev took over, the policy of the USSR moved to that of the Loner. While still dangerous internationally, the greater freedom of the Loner worldview allowed hard bargaining and negotiation. Kosygin and company showed more of a Loyalist approach and so wished to reach mutually satisfying accommodation without rocking the boat too much. It took an Achiever, Gorbachev, to introduce real democracy that led to the break-up of the former USSR. Remnants of the earlier politics at the different levels still survive in Russia and areas of the former USSR and Eastern Europe, in various political movements, parties and their leaders. The same can be said for other democratic systems, though their effective political influences are usually limited to the Loner, Loyalist and Achiever levels (see Chapter 5).

At any time, we can apply this sort of analysis with its prescriptions for dealing with nations, movements and leaders. For example, in the mid-1990s, the authoritarian military (SLORC) Government of Burma (Myanmar) operated at the Kinsperson level, albeit with hints of an internal split as some operated as Loners. Dealing with it effectively was similar to handling the USSR under Stalin—by clear rules and force. This could contain its international actions but could not bring about internal change in the absence of powerful concerted leverage. The remaining hope for political development was the emergence of a Khrushchev equivalent, a Loner leader who would respond to hard bargaining. This was the policy expectation of ASEAN countries and Japan, but with some disappointment when the Kinsperson faction in the SLORC maintained control and remained intransigent. Within ASEAN and other countries of Asia, those operating at the Loyalist level found the behaviour of Burma’s SLORC most disagreeable and were confused over appropriate policies. Those operating at Kinsperson and Loner levels showed most understanding and were more hopeful of supporting emergent change.

As a management consultant, Graves advised the need to match manager styles with employee styles. Employees will respond best to a manager style matching their own level. He emphasized that managers would always have difficulty in handling the range of employee levels, and that a number of solutions were possible:

- *Arrange and allow personnel transfers to managers with styles suitable to worker behaviour levels.* When this was arranged in one company, the result was a 17 percent increase in production, an 87 percent drop in grievances, and a reduction in staff turnover from 21 to 7 percent.<sup>24</sup>

- *Change managers.* An advertising firm with mainly Achievers as creative staff had performance problems caused by the incongruence of its president's Loyalist style of management. In a resolving meeting, the workers told the president to get them a boss who would do what they told him to do, and to leave his nice Loyalist ways out of their lives. He did, and productivity flourished.
- *Reorganize work to suit worker needs.* A group of Involver went their own way in an organization and resisted the usual means of behaviour correction. They were quite competent but the manner of company operations did not match their needs. Given the freedom to organize operations as they liked and to choose their own supervisor, their productivity and quality improved dramatically. Operating at their own level, the increased freedom created a rapid increase in business for their company.

An important aspect of these business examples is that neither supervisor nor employee needed to change their behaviour to obtain better results. The results came from a congruence of both, operating at the same or similar levels. Work grievances and perceived unacceptable behaviour dropped when this occurred. Those considered by management to be "laggards" and "difficult employees" became productive, whereas previously they may have been sacked, or have involved the union in disruptive disputes.

### **Value of the Chakra Archetypes**

Knowledge of the chakra levels will help wherever people are important, individually, and even as nations, and this knowledge can even make sense of the range of theories within disciplines. In this chapter, we have touched on it for psychology; Chapters 4, 5 and 6 apply it to social and other areas of life.

This theory of the levels means that the person (or group) doing research, or management, policy analysis, or assessment of others will have a mode of perception and a "world view" that allows only limited understanding. It's as if the 7 chakras are windows onto the world, with the highest having a global view and the lowest seeing only a close-up of the ground. As our capability expands with development, we are able to make more sense of the world and manage our affairs more effectively.

This means that the application of any theory or method will vary according to one's intrinsic level. For example, in relation to a comprehensive psychological theory of levels, a Loyalist could be expected to accept and apply the theory when it is accepted by the majority (or experts) in the manner prescribed by them. The Loner would seek to use the theory to manipulate for dominance, and the Kinsperson would probably reject it as the work of the devil. An Achiever would keenly assess the factual, logical and creative value of the theory, while an Involver would assess its potential to unify a wide range of phenomena through its essential structural and dynamic principles.

The 20<sup>th</sup> century saw the expansion of the consciousness of a great many people, particularly where policies of public welfare, equity and education were involved. Modern technologies and economic well-being facilitated increased mental and creative stimulation. This created pressure for mass psychological expansion and the growth of wisdom. As a result, there was, and still is, an increasing need for synthesizing theories to derive some order from the exponentially growing complexity of our world. If suitable, the synthesizing theories could provide maps for development and guides for action.

The theory of chakra levels seeks to describe and explain the broad sequence of human development, and Chapters 7 and 10 examine wisdom teachings for hints as to the purpose of human existence and our relation to the world around us.

Each level is equal, as are rungs on a ladder, and as every person is equal before God (and before some enlightened humans). Despite human variety, all make it to the goal of human evolution. For this reason, we may not see the rungs of the ladder as being equal in our desire to get to the top. We value the levels above, especially the next one, and do not normally want to step down. Wherever we are, however, we must master the capabilities of that level, and then grow beyond it to tackle the next level. The chakra at the next level will be energized when we learn sufficient of the required behaviours.

We could stay for a long time at a level and ignore the indications and impulse to progress because, say, we may be too comfortable, and seek to avoid the effort and pain of making the adjustments for progress. Or we may be tempted by the ease of using lower order behaviours to achieve self-centered ends. Whatever the reason, the refusal to progress or the tendency to regress can be labeled “bad” or in extreme cases “evil,” while genuine progressive behaviour can be labeled “good.” So what is seen as good or evil depends on whether it supports our movement towards the goal of our evolution, which is conscious oneness with the divine whole. Behaviour at the level ahead is deemed “good” because learning it will expand our consciousness and capabilities. As we move on, the expression of earlier forms of behaviour becomes a drag upon our progress unless guided by higher levels. It becomes relatively bad for us. For example, a Loyalist operating at the inclusive, cooperative level of the Heart will regress if expressing the Loner’s exclusive and competitive behaviour of the Solar Plexus. However, a Kinsperson adopting Loner behaviour would progress. There are clear implications for ethics, moralities and human rights here, along with their associated judgments and legal systems.

In this moral schema, two main things occur. Firstly, what is right or wrong, good or evil, depends on our current level. The things behind us are “bad” for us if we indulge them. Like Lot’s wife, we should not look back. The things ahead of us are those qualities we should strive for, and are “good” for us.<sup>25</sup> We can only conceive of one level ahead of us at any stage.

Secondly, as we progress, we expand in our awareness and understanding. What is good or bad moves from the black and white of the Kinsperson through the personal and socially influenced conceptions of the Loner and Loyalist respectively, to the Achiever’s clearer perception of the realities of the nature of life. The higher levels perceive the relative nature of morality, without rejecting methods appropriate to specific levels. For example, they would recognize the divine nature of the cause of pain and suffering—which lower levels may categorize as evil—as a form of love that tests, tempers and strengthens our valued qualities.

### **Applications in Four Quadrants**

The ladder of development is a progression in which the larger capability enfolds the lesser. As Ken Wilber says, “... our sense of self and our scope of action broaden to become more inclusive, eventually becoming global and beyond.”<sup>26</sup> The broader capacity includes the lesser capacities in integrated form unless pathology exists. We attune to others at our level and this becomes, through the communication of like capacities, the basis for a culture.

Development affects both individuals and groups (as within, so without). In addition to this, Wilber divides approaches to knowledge into “interior” and “exterior.” Both divisions are necessary to avoid confusion and attain greater comprehension.<sup>27</sup> These two divisions produce the four quadrants of Figure 6.

	Interior (subjective)	Exterior (objective)
Individual development	Consciousness	Chakras, as part of the human body; actions and behaviour
Group development	Cultures, shared values and understanding	Human society, nature

Figure 6: Wilber’s Grid

Each of the seven levels of human development manifests in all four quadrants. For example, the “exterior” forms of the chakras, as part of the human etheric body would be outlined in the upper right quadrant. Their associated psychology, the “interior” subjective consciousness of a person, would appear in the upper left quadrant. Development involves many people, and the societies and cultures created by the various levels are held together through shared values and understanding. Being interior, subjective and collective, cultures appear in the lower left quadrant. Lastly, individual exterior units can be located within a larger formation. This may be a human society or the ecological web of life of all nature, in the lower right quadrant.

<p>Figure 7. Four Quadrants - Validation</p>		
	<p>INTERIOR Left Hand Paths <i>SUBJECTIVE</i></p>	<p>EXTERIOR Right Hand Paths <i>OBJECTIVE</i></p>
INDIVIDUAL	<p><i>truthfulness</i> sincerity integrity trustworthiness</p>	<p><i>truth</i> correspondence representation propositional</p>
	I	it
	we	it
COLLECTIVE	<p><i>justness</i> cultural fit mutual understanding rightness</p> <p><i>INTERSUBJECTIVE</i></p>	<p><i>functional fit</i> systems theory web structural-functionalism social systems mesh</p> <p><i>INTEROBJECTIVE</i></p>

These quadrants are important because any level of awareness manifests in all four quadrants. The discussion that follows in this book may focus upon one or more quadrants, but does not always include all.

Another reason for introducing the four quadrants is that, according to Wilber, they each provide a partial way of validating truth. Figure 7 summarizes the four claims to validity. Each of them applies to modern science and to other forms of determining knowledge. However, in an exterior

“objective” endeavor, we tend to either forget or to reject the two interior “subjective” quadrants even though they have a powerful influence on outcomes. The same can often be said for those dealing in subjective material, in that they can forget or ignore the influence of objective, exterior correspondence. For example, any promotion of the accelerated expansion

of human consciousness needs to be matched by the availability of relevant techniques, communication, teachers and facilities at the various levels.

The four forms of validity apply to all activities at each of the seven levels. However, Wilber (1966) shows that, at early levels (1 and 2), they are fused rather than dissociated. People at the middle levels (3, 4 and 5) in modern times have dissociated the four quadrants, losing meaningful correspondence between them. I expect that with further development into the higher levels (6 and 7), the four quadrants will become consciously integrated. This will create a fruitful interplay between the interior and exterior, and individual and group, opening the way for better understanding of the moving forces of development.

The four validities reveal that most proposals for human and ecological improvement should be worked out in all four quadrants. This book examines the seven levels and the trinity as the development of individual consciousness, as structures in the substance of the human being, as social and cultural capabilities, and as systemic structures of society, ecology and evolution. Finally, the quadrant model is used to examine what this means for major global issues.

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- <sup>1</sup> Bailey (EH 1953, SIM 1930), Campbell (1974), Gerber (1988), Muktananda (1979), Satyananda (1976), Sawan Singh (1963), Kirpal Singh (1970), Wilber (1980), Myss (1996).
- <sup>2</sup> Graves (1966 and 1968), see [www.clarewgraves.com](http://www.clarewgraves.com) for details of Graves' work. Lynch and Kordis (1988). See also Beck & Cowan (1996, and [www.spiraldynamics.com](http://www.spiraldynamics.com)).
- <sup>3</sup> A psychologist exception is Abraham Maslow, who studied chakra psychology before arriving at his hierarchy of human needs. This is noted further in chapter 9.
- <sup>4</sup> In addition to these brief descriptions, some good accounts of how chakra psychologies affect health are given in Bray (1993, ch 5).
- <sup>5</sup> For the human race, when its early work is finished (with most people) and it is time to separate the sheep from the goats (Matthew 25:32), then the serpent/dragon is symbolically retracted into the "pit" of the Base chakra, to be released to do its work again when appropriate (Revelation 20:2,3).
- <sup>6</sup> "Charity suffereth long and is kind: charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil: Rejoiceth not in iniquity, but rejoiceth in the truth: Beareth all things, believeth all things, hopeth all things, endureth all things."
- <sup>7</sup> Goleman (1996).
- <sup>8</sup> Chapter 7 revisits the rainbow bridge.
- <sup>9</sup> It is known as "the seat of the soul and mind combined" — Sawan Singh (1963, p.215).
- <sup>10</sup> Avalon (1953, p.395-414).
- <sup>11</sup> Campbell (1974) p.361
- <sup>12</sup> Guillaumont (1959)
- <sup>13</sup> Mascetti (1998, p.177) reminds us that "medieval monks saw four different levels of depth in Scripture — the literal, the moral, the allegorical, and the unitive. Any passage of Scripture can be read according to these four levels, finding progressively more profound meanings in the same words."
- <sup>14</sup> Chapter 7 gives further details.
- <sup>15</sup> As expressed in Matthew (5:45), "... your Father which is in heaven ... maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."
- <sup>16</sup> Graves (1966), in the *Harvard Business Review*.
- <sup>17</sup> Lynch and Kordis (1988).
- <sup>18</sup> Jean Houston, *The Search for the Beloved*, Jeremy P Tarcher, Los Angeles, 1987. p.133.
- <sup>19</sup> For example, Wilber (1980 and 1996, Ch. 3 and 4) provides a similar ladder but with some variation.
- <sup>20</sup> Graves in the *Harvard Business Review*, 1966, p.120
- <sup>21</sup> Ibid.
- <sup>22</sup> See Graves, article by Steed in *Cavalier*, 1968, p. 40, and in *Maclean's Magazine* (Canada) 1967
- <sup>23</sup> Ibid, p.81.

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<sup>24</sup> Graves in *Harvard Business Review*, 1966, p.128.

<sup>25</sup> However, in the long run regressions serve to teach us wisdom and to strengthen our better qualities.

<sup>26</sup> Wilber 1996, ch 2.

<sup>27</sup> *Ibid.*, chs 5 - 8. These interior and exterior approaches are usually termed “subjective” and “objective” respectively. Unfortunately the latter terms can have value connotations that are not always warranted.