



Second Tier Consciousness – Part 2

Recorded in Byron Bay, Australia, on 22nd April, 2019.

Future Sense is a podcast edited from the radio show of the same name, broadcast on BayFM in Byron Bay, Australia, at www.bayfm.org. Hosted by Nyck Jeanes and well-known international futurist, Steve McDonald, Future Sense provides a fresh, deep analysis of global trends and emerging technologies.

How can we identify the layers of growth personally, socially and globally? What are the signs missed, the truths being denied? Science, history, politics, psychology, ancient civilisations, alien contact, the new psychedelic revolution, cryptocurrency and other disruptive and distributed technologies and much more.

This is Future Sense.

Steve: Let's launch into Second Tier, part 2.

We're going to refer back to Clare Graves's research here. You may or may not know that Clare Graves never published his research academically. He did about nine years of data gathering in a field study of 1,065 people and then analysed that data pretty much for the rest of his life. He died in 1986, roughly 20-25 years after he finished his field data gathering. Consequently, his work was never published academically, so it hasn't received that peer-reviewed journal publishing stamp of approval that the academic world demands. However, he did have his own peer-review process built into his research. He had seven of his colleagues that he used to give his data to and he'd ask them—without giving them any direction, really—to let him know what they could find in the data. I think his work worth its weight in gold, to be honest.

So, of those 1,065 people, only a very small percentage started to poke into what he called the Second Tier of consciousness. He mapped six Stages, as he called them—we call them Layers because they're actually wrapped inside each other—in the First Tier of consciousness. They range from Hunter-Gatherer, through Tribal, to War-like Egocentric, to Authoritarian-Agricultural, then Modern Scientific-Industrial, and now the emerging Postmodern Humanistic Network-centric. They are the six layers in the First Tier and there is a massive change that occurs after those six roll out.

Graves found a small percentage of people who had value systems and consciousness that was ahead of the pack back in the 1950s and early 60s, so he managed to map the 7th layer—the first step into the Second Tier. I did find a reference to 7%, which is roughly about 74 people out of 1,065 people, who started to show tendencies of the 7th way of being human. A far, much smaller percentage—only six out of 1,065—seemed to change beyond

that to the 8th layer, but Graves said that his information on that was speculative only and there weren't enough people, obviously, to do any systematic studies of them or their values. So that's basically where we fall off the map. What we're going to do for the rest of this show is to talk a little bit more about the 7th layer and then into the 8th layer and into no man's land—speculation of our own based on the bits and pieces that we can gather together.

Nyck: Graves's model was a *Never Ending Quest* to quote the book that was written a little later by Christopher Cowan and Natasha Todorovic (see: <https://www.clarewgraves.com/neq/neq.html>); that notion that there is no end point that he could he could perceive in this spiralling process.

Steve: That right, and it stands in contrast to the work of Abraham Maslow. Anyone who has studied psychology would probably have heard of Abraham Maslow, who is quite famous for what he called his "Hierarchy of Human Needs", which was essentially a developmental scale. He arranged it in a pyramid shape, and so it had a pinnacle and it was like the whole of human evolution was working towards this pinnacle to arrive at an endpoint. Even Maslow, in his later years, actually put a 6th layer, I think, on his pyramid.

Nyck: They were contemporaries, weren't they? I read that Maslow deferred to Graves at the end of his life and said the Graves's model was actually much more sophisticated than his.

Steve: Right. So Graves was working in the context where there was really no concept of an open-ended system in terms of human development at the time that he started his research. Because of his data, though, he said he had no choice but to consider it if he was going to report what the data said.

And this is basically what he said. He's quite famously stated in one of his speeches—and I think it might have been his main public announcement of his model, which he had a really long name for, but it's been shortened to the "Emergent Cyclical Levels of Existence Theory" or ECLET; his original name was even longer than that—he said during this talk, something along the lines of: 'I didn't stand on the mountain like Jehovah and receive this information. It was actually the result of me crunching all the data and this is what the data says.'

Nyck: Which is fascinating—just that idea that there is no end point—because, of course, in the expressions in the religions from Layer 4, and indeed in Eastern religions with the notion of enlightenment, the suggestion is there that there is an endpoint. That's contested by this model, isn't it?

Steve: It is. The basic premise that he's come up with is that the emergence of human consciousness—of higher or more complex consciousness—is the result of a dance between life conditions and the adaptive emergent nature of human consciousness. He described that

as a double helix, much like the DNA structure. As life conditions become more complex, then human consciousness will adapt and new layers—more complex layers of human consciousness—will emerge in order to be able to solve the more complex problems.

Nyck: He referred to this even as early as the 50s and 60s and 70s, to the neuro-biological changes—to neuroplasticity in a way—without the term actually being present at the time.

Steve: He was way ahead of his time. He did cross-referencing of his work with leading edge research in biology, actually looking at physical brain tissue and the structures within the physical brain tissue, and then theorising that as people changed and started to think in these new ways—these more complex ways—that there was an actual reconfiguration of the brain tissue, as well as the reconfiguration of psychological processes. 'Life conditions' is the key driver.

It's a really important thing to understand here. 'Life conditions' is really an all-encompassing term. It refers to both physical life conditions and nonphysical life conditions—in other words, all of our psychological world aspects, which includes our history and the influence of our psychological history on us—that contribute to our life conditions now, in the present moment. We are a result of all of that. Our behaviour is shaped by our physical life conditions and our metaphysical or spiritual life conditions.

Nyck: That's very important, because we're still firmly embedded in the multiplistic layer in the society dominant, so people will often consider that life conditions refer to really good rich material conditions. But I think of people like Nelson Mandela who was in jail for so long. He clearly evolved his thinking in some way in the restrained life conditions of being imprisoned, and that's not the only case of such things happening. So, as you say, it's not just about the physical life conditions, although they are very important, too.

Steve: No, and another important factor is that the development unfolds in a consecutive nature. So you can't leap ahead and suddenly change, for example, from Layer 3 to Layer 6. It doesn't work like that. You can have a peak experience in an altered state of consciousness of what it's like to think at or experience the complexity of a higher layer, but only as a peak experience. And then in terms of your development and your stabilised everyday behaviour, you've got to go step-by-step through the process.

Nyck: And integrate those layers—those steps—as you go along.

Steve: Yes. So it's interesting, while we're talking about this dynamic, to think about the emergence of the current Postmodern Layer 6 and look back to the 1960s and 70s when there was a wave of that emerging, which gave rise to all of the revolutions.

Nyck: Psychedelic revolutions, the revolutions in politics ...

Steve: The flower power revolution, the riots, all of that kind of stuff. You can look back and you can see that the way of thinking is similar to what we're seeing unfold now; and a lot of people are actually saying that we're in the second 60s now and that we're having another psychedelic revolution and those sorts of things. But you can't compare the physical expression of the value system in the 60s to what we're seeing now because the material is different, the technology we have is different. Back in the 60s, there was no internet, which is like a scaffolding that's holding this value system up now. They didn't have it back then and that's why it was so easy for the dominant Scientific-Industrial paradigm, which was also still quite influenced by the old Authoritarian ways as well, to stamp it out; to dominate. But now that we've got material changes backing up the metaphysical and psychological changes, we're seeing that the expression of this new value set is looking like it's going to be much more persistent. My belief—my estimation—is that this time it won't be stamped out. There's not sufficient energy left in the old paradigm and it doesn't have the means to stamp it out because of the technology.

Nyck: And it's been seen through for what it is. It's been seen through as manipulative and lying, cheating and downright criminal in some cases.

Steve: That's right, and largely because of social media technology. So it's important to remember that life conditions are the driver, and for that reason, as we start to talk about these Second Tier layers—the Integral or Yellow which is the colour code from the Spiral Dynamics book; and then Turquoise or Layer 8, which we'll push into shortly—just remember that what we're seeing now is not a mature expression of these things. That's because the expression now is mostly driven by metaphysical changes—the psychological, non-material changes in human consciousness—and not supported by the kind of technology which we can expect to see as the numbers of people roll out and the physical material world starts to change to fit with these new value systems.

So let's quickly go through Layer 7, which we mentioned in a previous episode. There is so much information wrapped up in these topics that we didn't get to in the earlier episodes, so for those who might not have listened, just briefly: the 7th layer of human consciousness, or human values, involves a massive leap forward in our coping capacity. The reason that Graves classified what he found in his data into sets of six—as the First Tier of six—and then what looked like a second set of six that was unfolding—and he assumed that it would be six, it may not be, we don't know—is that the difference between Layer 6 and Layer 7 was radically larger than the difference between all of the preceding systems as they unfolded. We saw what is effectively a quantum leap; an exponential leap in coping capacity between 6 and 7.

A very large aspect of that is this pushing into a wider awareness of inter-dimensional reality that comes and that teases out a different dimension, particularly a vertical dimension of reality, which is not evident to people who are looking at life through any of the first six layers. If we look at Layer 6, particularly, which is just emerging now on a wider scale, it tends to expand on the capacities of the previous 5th layer—the Scientific-Industrial—by, first of all, a networked configuration. So, whereas the 5th layer is really looking at the world from a fixed vantage point, the emergence of 6 allows us to move that vantage point around and take different perspectives. What that means is that within our own mind, we are actually able to put ourselves in someone else's shoes and understand at a very deep level what that perspective on life is like in general. The networked configuration of Layer 6 also provides a pool of perspectives and a pool of brainpower, a pool of humanity that can bring together all of its information, compare the information, and then act as a synchronised network. We're seeing a good example of this playing out in the Extinction Rebellion protests in the U.K. One of the media reports said that there doesn't really seem to be any clear leadership in this movement.

Nyck: This was said about Occupy, too, which is arguably an earlier generation of a few years ago, because they were criticised for not having a political agenda. I think they also had contest within their own structure regarding this, because people within these organisations, as you said earlier, have different value systems—often coming from different places—so it was quite a challenge for them to not have a direct and specific political agenda as the 99 percent. It will be interesting to see how this unfolds with the Extinction Rebellion, although they've got those demands you were talking about earlier, so you could argue that it's a bit more specifically political.

Steve: It's certainly driven by values. It's tricky using words like 'political' because politics changes depending on which value system it's expressed through, so the politics of Layer 6 is going to be quite different to the politics of Layer 5. All of the individual systems are hierarchical to some extent, whereas you've got a level playing field—communal and networked—emerging in 6. It's useful, though, to refer to the Scientific-Industrial 5th layer and this humanistic network-centric 6th layer, and then look at the 7th and 8th as higher harmonic expressions of these, because the themes are usually quite similar; it's just that the complexity is greater, and the various aspects of human consciousness expand in high levels, obviously.

A couple of really significant things happen during this “quantum leap” from 6 to 7, and one of them is that the role of fear in human behaviour really subsides dramatically. It's not that people in the Second Tier of consciousness don't feel fear or experience fear, it's just that it's not a major driver of behaviour, whereas it is in the First Tier of six.

Nyck: Yes, as it says in this piece here, Layer 7 is “not motivated by fear of survival, God, or social approval. Guilt and reward motivators don't work as much anymore.”

Steve: Exactly, so that's a big thing. The other thing that falls away is the rejection of different value systems. So, even though through the First Tier we're seeing the emergence of more complex and more capable ways of being human with each step forward through the layers, there's still a built-in resistance to anyone that has different values than me, depending on which value system I'm looking from. So we get this automatic rejection factor and we're seeing it play out very, very strongly now. It's really the root cause of these rebellions or protests that are going on. People looking back to the old paradigm and saying, 'that's not good, we have to get rid of it, we have to change radically.' That dynamic also dies away in the Second Tier.

It's important to keep these things in mind, because as we look at the transition from Layer 7 to Layer 8, we have to factor this in. We have to understand that the change dynamic itself is going to be quite different. Also, you're going to get a much more rapid growth of capacity in the Second Tier, because if we look at this example of the Modern Scientific transitioning now to the Network-centric Humanistic, there is a great motivation to throw the baby out with the bathwater as we transition: 'let's get rid of all our industry', for example, is one of the things that's being touted, whereas you won't see that in the Second Tier. In the transition from Integral/Yellow Layer 7 to the 8th layer, Turquoise in the *Spiral Dynamics* colour code, you're not going to see Turquoise wanting to throw out Integral. That dynamic won't be there and there'll be no fear of 7 pulling 8 down. Those dynamics are just not going to be there and what that means is that the compounding impact of this extended capacity of 8 being added to 7 is going to flow much more smoothly and it's going to be much more powerful. So the change dynamic in the Second Tier is a much smoother, unobstructed transition process than we've had in the First Tier.

Nyck: Some of the other words that are used to describe Layer 7 are: "the demand of flexibility; autonomy; accepting paradoxes and uncertainties; self-interest without harm to others; curiosity; learning from a variety of sources; contextual thinking; can see things, but not always be able to explain them; great awareness of what they do and don't understand", and so on. There are a few other points there, some good ones.

The paradox and uncertainty thing is, I think, really important at this time, because a lot of people are faced with uncertainty and many people start to use the word paradox; the notion that we are faced with a lot of paradoxes-of-being now.

Steve: We are, too, and in the First Tier, we've never really been able to make sense of paradox or work with it. We've always been locked into this either/or choice, whereas the Integral 7th layer is, for the first time, allowing our two brain hemispheres to interact in a much freer way, and it's almost as if we can think from both hemispheres at the same time. It really is that.

The hemispherical nature of the brain is the reason why we see this alternation as we go through the layers between individual and collective. The individual layers or paradigms are essentially left-brain dominated, so they tend to be focused on the material, focused on the detail, focused on the individual perspective; whereas the communal layers are dominated by

the right-brain, so the boundaries blur. Things are much more apparent in their interconnection, and we can we can work from that sort of composite networked approach much better.

The same dynamic still applies in the Second Tier. The 7th layer or Yellow is still individualistic and it's important to keep that in mind. So even though we've made this quantum leap in capacity into the Second Tier, I liken it—and Graves likened it in his research notes—to the Hunter-Gatherer stage of being human. It was the first step into the human realm out of whatever we were beforehand, and so it's it really is a baby step. Even though from this perspective, at this time in history, looking at the first step into Second Tier seems like an amazing quantum leap, when we look back at it from well into the future, we're going to look at Layer 7 as our first Second Tier layer and say, 'well, that was really pretty primitive, wasn't it, compared to what we are now.'

Nyck: As you were speaking, I was thinking that one of the qualities of the Second Tier is the capacity to be able to meet and to interact with the other layers, so if you meet someone from Layers 4 or 5 or 3, or wherever, you have a capacity from 7 onwards to actually meet those other people where they're at. I was thinking that it's really the absolute necessity for that first step into the new spiral—to have access and meet everybody wherever they're at.

Steve: That's right, and this enables what I call a 'true compassion'. Compassion in Layer 6 is almost something that teachers are trying to force onto you; something they're saying that you must be. So it presents as something that has to be taken on board, and you have to force your behaviour to change to be compassionate.

Nyck: Virtue signalling, you could say.

Steve: Virtue signalling is more of a poker player's bluff, really. Virtue signalling is something that the 5th layer does. It's signalling that, 'no, I've only got a really bad hand of cards here, but actually I'm bluffing, it's not true.'

Nyck: The term virtue signalling, I think—and correct me if I'm wrong; we'll have to look it up—actually means that: 'these are the values, these are the virtues that you should be having because they are the better values'. That seems to be what Layer 6 talks about, and it's not the only layer that talks from that perspective. They tend to insist that: 'we have new values and they're better values, and we're going to tell you how you should think about these things.'

Steve: Okay. Maybe I'm wrong there in terms of the definition of virtue signalling. I thought it was more like a bluff, like a greenwashing kind of approach, but we can look that up.

So in the 7th layer, we've got this transparency, I guess; a capacity to directly sense and read the frequencies of the different value systems. So when we encounter somebody, their value system becomes readily apparent and readable. There are sensory perceptions which are opening up here, which, to the best of my knowledge, no one has really mapped in a rigorous scientific way. All I can say is that we have the capacity to read where someone's at. So, if we have a mental model like, for example, Graves's work, we can position them within that model through our direct experience.

We also have the capacity to understand the usefulness and the reasons in an evolutionary sense for the emergence of all these layers of value systems. Each value system is an evolutionary solution to a set of life condition problems, so we move beyond the moralistic judgment of 'good values' and 'bad values', for example. We're still seeing that kind of judgment at the moment with the emergence of Layer 6: 'Modern Scientific-Industrial values are bad; our new values are good.' We're beyond that once we move properly into Second Tier. From 7, we're reading the values but we appreciate that these values are simply solution sets which have emerged and which play out in human motivations and behaviour. We have the capacity, which you might describe as a kind of shape-shifting capacity, to meet somebody at their own frequency.

So when we meet somebody and we read their values, then we can, if we wish, speak to them from their value set, and from their language. This actually makes it quite difficult to spot Second Tier intelligence in the everyday world because you might run into somebody who is just meeting you where you are. Graves did this in his research. He brought people who showed up with these Second Tier, Layer 7 values, put them in groups and constructed social settings, then looked at how the other people from different value sets regarded the Second Tier person. What he wrote was that they generally thought that they were 'okay', maybe a little bit unusual, but they were accepted. That was because they were able to meet these other people where they're at, whereas two different people with First Tier values from different layers are generally—once they start to talk and get down to deeper understandings of each other—are going to reject each other's values. It's a built-in instinctive thing.

Nyck: Referring to our text messages now, someone has written and said: "Why are you so in love with this model? You start discussions with compelling topics, yet too often gravitate to referencing the same model which has nothing to excite our intelligence and is a little boring to listen to. Get your hand off it."

Thanks for that.

Steve: That's a really useful text because it's a great example of the rejection factor that we see in the First Tier of consciousness from a particular value set. And here I am talking about the model to answer your question, but I hope you'll find some value in this.

Nyck: And some humour.

Steve: Indeed.

This model—and it's not just the model, but anything that we discuss as humans—will bring our values to the surface and show us what we like and what we don't like. In understanding what we like and what we don't like, we can also understand our own growth process, our progress in terms of our development, and also what's next in our development. So it's quite natural for people who are in communal value sets to reject structured things because the communal value sets tend to dissolve boundaries and it's a very right-brain process, whereas structured models are a very left-brain process. So anybody who is growing through and operating in an individual value set will find structured models quite valuable. And the opposite occurs, too. This text is a great example from somebody who is clearly right-brain oriented. They're in the First Tier because there's a strong rejection there, and they favour boundary-less discussions rather than rigid discussions, which are more left-brain oriented. It's a great example.

We need to move into talking about Layer 8 and what is a communally-oriented value system, which is somewhat boundary-less in nature, so I hope our listener will enjoy this part of the show a little bit more than the structured pattern.

Nyck: And thanks for listening anyway.

Steve: Your contributions are really valuable. I just want to say that. Even when we might seem to disagree with them, we're not. We're just pointing out the underlying dynamics.

So to take us from Layer 7 into Layer 8 now—from the Integral, individually-oriented first step into the Second Tier, and through to a communally-oriented system, which we really have scant information on from the data Clare Graves collected. He said himself, he really didn't have enough data to make a proper analysis of it, but we have other evidence, mostly from the direct experience of people who have had peak experiences in altered states, that may be from this 8th layer and beyond. We are falling off the map a little bit here, so please don't hold us too tightly to what we might say here because this is really an exploratory discussion in many respects.

So, I said before that Yellow is still quite individually-oriented, and because it's the first step into the Second Tier, it's really a baby step into the trans-rational space where we're beyond the rational mind. Remember that this is a layered arrangement, so we're not discarding the rational mind. Our emotions and instincts and all of those important signalling systems that we have are still at the core of our being and they're still wrapped by this rational layer which brings in the power of the rational mind—left-brain and right-brain and all the different analyses and dissolving of boundaries that's possible with that—and then we're laying the trans-rational zone on top of that, which is opening up an inter-dimensional awareness. This is allowing us to pull knowledge directly out of somewhere else in a metaphysical sense.

It's actually hard to find language for these metaphysical processes because our language that is developed during the Modern Scientific-Industrial era has been strongly biased

against nonphysical aspects of reality, and also biased against right-brain processes. This is why the feminine in general has been suppressed during that era. Artists, and everybody who tries to live according to the right-brain, have found it very, very difficult to live within social systems that have been designed by a left-brain system. Consequently, our language has also been shaped. The term 'immaterial', for example, which just means 'not material', has developed a definition of meaning 'worthless'. So I'm going to use the term 'metaphysical' as I talk here about Layer 8 to refer to things that aren't physical—experiences that we can have of non-material reality as humans.

I'd like to situate this at a future time in history. If we look at the pattern of civilisation and how human behaviour is changing as we move through the dominance of these different layers with our dominant global paradigm currently situated in transition between the Scientific-Industrial and the emergent Human Network-centric, pushing forward and imagining what the world will be like as these higher levels—or if you don't like the hierarchical description, these more complex layers in Second Tier—become dominant. What we're going to see is that as the 6th layer plays out—and we can see this happening already in the world—we're going to see an increasing amount of chaos as the old Scientific-Industrial ways are rejected and the strong social movements are wanting to dismantle the industrialised societies. While the 6th layer is much more capable than the 5th, it's not going to be able to really bring a level of global stability that we've been used to, and part of the reason for that is because of the level-playing-field aspect of 6 and its incapacity to really see the deeper cause-and-effect process.

This only becomes evident when we transition into 7 and we start to be able to see the different value systems which are really the prime causes of many of the different conflicts and issues that we face on the planet. So 7's role is essentially going to be solving those problems. It's going to look at the world and it's going to say: 'okay, we can see what's driving all this conflict and all these disagreements, and why people can't live together here, there and everywhere, and we actually know what the solutions are. The solutions are to start to redesign the world with an appreciation of different value sets and also the relationship between value sets and the complexity of life conditions.'

So what 7 will do, in a kind of a 'first responder' way, will be to arrive at the train wreck of the end of the First Tier of human consciousness and say: 'right, we need to fix this. Let's work on the most important things first and let's redesign the life conditions so that people's behaviour will shift, and we're going to have a much better world, a better resourced world, and people will have access to the basic human needs that are required within their local life conditions.'

That's one of the big problems at the moment—that people don't have access to basic human needs in many parts of the world—and that's constantly causing all sorts of problems. As those problems start to be solved, then the next big requirement on a global level is to bring global stability. Stability comes mostly from the communal systems because they generate conformity. Turquoise will be generating global-level conformity. That is a massive aspiration by the Postmodern movement. It's really what they're trying to bring now. They are going to successfully shift us into more complex and capable ways of operating but

they're not going to bring the global stability that they really want. That's only going to come from the emergence of Turquoise in the Second Tier.

Regarding the driving values that were evident from Graves's research, even though he had a very small sample set, he was able to identify that people who are exhibiting this 8th layer set of values, value things like wonder and awe and reverence and humility and fusion—that's a wonderful right-brain term there, isn't it? Integration, unity, simplicity; and minimalism is a big thing: 'what's the minimum I really need to live comfortably?' Then there's the poetic perception of reality, and a non-interfering perception versus an active controlling perception. It's an interesting collection of words right there.

What we're going to see is that Turquoise is going to successfully bring global stability, but it's not going to do it in what is seen as an interfering way because it understands these unseen dynamics so well. It will build upon what 7 has done to subtly tweak life conditions so that people feel comfortable and satisfied within their local life conditions and feel that they have everything they need. It's a reflection of the deep Taoist concept of action through inaction. There is action, but it's unseen action, so it's not so obvious. 'Enlarging consciousness' is another value, and they also value the 'ineffable experience'. This is a product of human consciousness pushing further into the metaphysical realms in a more complex way.

Nyck: There's a poem by D.H. Lawrence. It's interesting, because D.H. Lawrence died around 1930, so he wrote this probably a hundred years ago. It's called *Terra Incognita*. It's quoted in some of the texts around Layer 8, the Turquoise level in Graves's work. It goes like this:

*There are vast realms of consciousness still undreamed of
vast ranges of experience, like the humming of unseen harps,
we know nothing of, within us.
Oh when man has escaped from the barbed-wire entanglement
of his own ideas and his own mechanical devices
there is a marvellous rich world of contact and sheer fluid beauty
and fearless face-to-face awareness of now-naked life
and me, and you, and other men and women
and grapes, and ghouls, and ghosts and green moonlight
and ruddy-orange limbs stirring the limbo
of the unknown air, and eyes so soft
softer than the space between the stars,
and all things, and nothing, and being and not-being
alternately palpitant,*

*when at last we escape the barbed-wire enclosure
of Know Thyself, knowing we can never know,
we can but touch, and wonder, and ponder, and make our effort
and dangle in a last fastidious fine delight
as the fuchsia does, dangling her reckless drop
of purple after so much putting forth
and slow mounting marvel of a little tree.*

Steve: Beautiful, indeed.

Some other things that Graves wrote about this value set, expressed by a very small number of people in his study—we said a 'minimal living', so 'less is more'. That seemed to be expressed quite strongly by them. They practice experiential spirituality based on direct sensing, so it's no longer getting a dogma from some other source. It's all about your own direct experience. Again, it's problematic talking about this because the way that we've been conditioned through modern society to think about religion and spirituality gives it a very separate feel, almost as if it's not so much a part of everyday life, but it's something that we do on Sundays or Saturdays. What we're seeing in this evolutionary progression is a gradual integration of the metaphysical into everyday life, simply because our sensory awareness is expanding and we are more aware moment-to-moment of the existence of non-material things and the role that they're playing in our everyday life. So the nature of spirituality is changing and we're seeing this interweaving, this meeting, this nexus of science and spirituality. I think I've mentioned once in a previous episode, Nassim Hamein is quoted as saying: "Spirituality is really science we don't understand yet."

So we're going to eventually come to this place where there's no difference, there's no distinction between science and spirituality. Science has been our attempt to try and understand why the world is the way it is and the nature of things, and as we get a greater understanding, a direct experiential understanding of the nature of metaphysical reality, then that will be interwoven with everything and that distinction will disappear. At this time in history, when other people observe people that are expressing this more complex value set, it looks like they're more spiritual—to quote Graves, he wrote "almost spiritual in nature"—but certainly deeply intuitive and deeply tapped into the metaphysical and able to read the currents there.

So we're seeing this general trajectory in Second Tier consciousness that's taking us further into metaphysical awareness. If we're very open-minded about this and we put aside all of our tendencies to reject different sources and means of knowing, then there's a lot of evidence out there—metaphysical evidence—that's suggesting that as consciousness expands and evolves and moves further into the metaphysical, perhaps even to the point where we exist in a purely metaphysical way beyond a physical body—and even our religions point to this when they talk about coming down into physical existence, ascending, ascending back up into Heaven and those sorts of things—there are many, many different sources which are supporting the concept that we're evolving into metaphysical existence

beyond the physical existence, that this earthly realm that we're in at the moment is just a way station on that journey.

This 8th layer is taking us further into that metaphysical space awareness of metaphysical reality and operating in a trans-rational way. So, the 7th layer brought us to the integration of left/right-brain. In the First Tier we were swapping and flopping between left and right alternation, but in 7, we're bringing both hemispheres of the brain together to give us a greater coping capacity. Then in 8, what then happens is we start to integrate brains. So rather than integrating our left and right hemisphere, we're integrating your brain in my brain, and we have an expanded brain space.

I have to declare that I've had some direct experience of this in selected, altered state sessions that I have had over the years, of this mind-merging. I'm sure that other listeners out there have had this experience as well.

Nyck: You like to use the word 'mesh' which is quite a good word for this.

Steve: Yes, the meshing of brains by two or more humans. It's a curious experience and quite hard to put into words. But just sit for a moment and notice the spaciousness of your mind, and try and feel out the boundaries of your mind, then imagine for a moment what it's like sitting with someone else and having that boundary expand to include your mind in their mind. One of the things that it gives access to is what we know as telepathy.

Nyck: And of course, almost everybody has, at one point or other, had some kind of intimation or some kind of experience like this; some kind of extra-sensory experience that could be instigated by all sorts of things. It might just happen automatically—you just know what someone's thinking that you're close to.

Steve: Absolutely. I've even got a friend who once had the most curious experience of walking with his girlfriend. They looked at each other—this was at a music festival, so you can probably imagine the life conditions that were going on there—and for a moment, they looked through the other person's eyes back at themselves. It was just a split moment but what a curious thing, and it just goes to show that there's so much that we don't know about reality and human nature and consciousness.

Nyck: This reminds me of the lovely story about Julian Lennon. He was in Adelaide some years ago and about 30 or 40 Aboriginal elders turned up at his hotel room saying they needed to talk to him. A woman gave him a big white feather and he was blown out because his father, John, said before he died, if ever in the future you're troubled or to make you feel certain things are going well, a white feather will appear. To me, that's another element of this—the capacity of the human consciousness in a metaphysical way to access, to recognise, to see, to be in tune with other dimensions of experience.

Steve: Absolutely. There was a Jesuit priest who wrote some wonderful books on consciousness back around the middle of last century, I think. His name was Pierre Teilhard de Chardin, and he coined the term 'the noosphere', which was the idea that the earth itself has a layer of atmosphere, it has a layer of ionosphere, and he posited that it also has a layer of Mind, which he termed the noosphere. Of course, many people who are pushing into Second Tier consciousness talk about the planet itself being an intelligent being that has its own consciousness.

So back to these direct reports that I was talking about of people who have come into contact with and who are experimenting with peak experiences in various ways, having this experience of the meshing of two or more people's brains—and I'm aware of reports of this happening in groups of some numbers as well, not just with peers—there's a telepathy, there's a shared knowing, in other words, like shared thoughts where people are both accessing the same information at the same time. This is verified through talking to each other and saying: 'did you just get that?'; 'Yes, I just got that.' So there's a very down-to-earth physical process here of verifying the experience.

The integration of self and other is occurring, so there's another general trend as we go up this spiral of human evolution, human development, the expansion of consciousness. It's that the difference between the self and other is dissolving, reducing, and we're moving towards a capacity to operate in union with a mesh of us, all together.

We're seeing the early stages of this play out in Layer 6, of course. In terms of the development of science, as we push into this space, we're going to see deeper understandings of the electromagnetic spectrum—because essentially what we're tapping into is other aspects of the electromagnetic spectrum here which carries information; knowledge that we can't normally access in everyday life at the moment—the nature of spin and vortices, mapping these new fields, and the interaction of different fields.

What's actually happening when we have this brain meshing? What are the physics associated with that? We're going to get deeper knowledge of that and how we can sync with others—and also fall out of sync in these kinds of dynamics—and understanding this global brain space. There's so much to talk about and so little time on the show, unfortunately.

We'll come back to it, though, no doubt.

You've been listening to Future Sense, a podcast edited from the radio show of the same name, broadcast on BayFM in Byron Bay, Australia, at www.bayfm.org. Future Sense is available on iTunes and SoundCloud.

The future is here now, it's just not evenly distributed.

