



Evolving Concepts of Time and Space Part 2

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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.

Nyck: We have a text, just come in from the BayFM Facebook page which says, "I was interested to hear you talking about the Gravesean theory of evolution. I think this is the philosophy of Spiral Dynamics it's based on."

Steve: That's true, yes.

Nyck: "I did a workshop on it for work 30 years ago. It changed my life, opened my eyes. Everything made sense. People do not necessarily progress through the stages, though. They can get stuck."

So true.

Steve: That's right. The progression is related to the complexity of life conditions, and you need tension between where a person is at and the emerging complexity of their life conditions—both internal life conditions like psychology, and external life conditions like physical stuff—to actually drive that change further up the spiral. It just depends on a person's life conditions as to where they become stable and sit.

Nyck: Yes, indeed.

So, Steve is going through the different stages of the Gravesian model, which is also known in a certain iteration as *Spiral Dynamics*, and the way that our relationship to time emerges through the different layers; those different windows that we look through as we as humans and as societies seek to and do evolve. As we like to say on this show: "the future is actually here now, it's just not evenly distributed", which I guess is a matter of time itself.

Steve: And space, absolutely. So far we've gone through Layers 1 through 4. These have all been quite flat concepts till now, so it's been pretty simple for you to represent these on your piece of paper with your pencil. Things are about to get a little tricky as we become more complex and expansive. At Layer 4, we've had this emergence of polarity represented as two pathways between our circle and our dot, and that polarity has set the scene now for the next significant change, which in historical terms was the discovery that we're actually living on a globe. We discovered that by setting sail and finding that we ended up coming around in a big circle around the globe. So, our circle's become a 3D circle.

Nyck: The Portuguese did that first.

Steve: Exactly, and that discovery was a key aspect of the transition to the 5th layer. The fifth layer, being an odd number, is another I-me-mine-themed number. Clare Graves, in his writings, called it "Multiplistic" because he saw it as a key aspect of this particular layer of consciousness. We had a central reference point, but as we looked out to our prospects and into our future, we saw multiple opportunities, whereas at the fourth layer we only really had two choices. We could go one path, which was the right and recommended path, or the other path, which some of us choose.

Nyck: Yes, which some of you were burnt at the stake in that time.

Steve: Exactly. Layer 5 at a species level has showed up as the "Modern Scientific-Industrial" way of being human, and at an individual level, Layer 5 emerges again, if we encounter the right life conditions. All of a sudden we come to understand that we may not have to follow this one right way to live.

Back in history, in terms of work in the early stages of the Scientific-Industrial era, there was generally a right thing to do where, because Layer 4 was still quite prominent, we went to work, got a job, thought about the future, saved our money for the future, got married, blah, blah, blah—all the things that were standard according to the rule set. But now, with the maturity of Layer 5, we can aspire to achieve or to be anything we want to be, and it just comes down to our imagination in terms of what path we choose to tread. Often, because of the values differences that come from these different layers in the older generations that were still quite shaped by Layer 4—and it had fairly rigid values; often they would look at young kids and say: 'no, can't do that, no-one's ever done that before, that's not the way we did it in my time', those sorts of things—you saw these values clash, which some of the older

listeners would recognise. So what happens is our circle pops up off the page and it becomes a globe, and instead of having just two pathways from the dot and the circle, which are now the two poles on the globe, so we have movement between two polarities. In fact, the circle is really the equator around the globe. So our dot has become polar, and we've got a positive and a negative aspect or a dark and a light aspect of that dot of origin, and we've got the circle being the equator of the globe. So you can see how the extra dimensionality and complexity is appearing as we go through these layers.

Nyck: And complexity is really the key here; that we do complexify. The old adage, speaking about time—that history repeats itself but just does the same circle round and round—is an older conception, because it actually isn't the way things are. We are working more in a spiral as we move forward in time. And that's what's indicated as we grow in consciousness, as we evolve, as we complexify, we are able to receive and accept and understand more of these deeper and broader concepts that are actually moving towards a multi-dimensionality, you could say.

Steve: Exactly. We're certainly heading that direction. We'll get there before the show's over.

Nyck: The singularity comes at 11 o'clock this morning, folks.

Steve: That's right. Get ready.

So, we've got multiple pathways between the poles now, and we can really orient ourselves and take whatever pathway is possible for us to get from the pole to the circle and back to the other pole. So whereas in Layer 4, we had right and wrong and it was very clear, now, right and wrong is not really there anymore, to be honest with you, and if you think about the modern scientific-industrial world, you can see how we perceive this collapse of clear morality that we used to have our society. It's no longer there anymore. And it really comes down to your choice; what you choose to do. There's lots and lots of grey between the poles and no clear right path. It really is up to the individual's choice. It's a sliding scale of suitability, you might say.

Nyck: And then, of course, you see this reflected in things like the range in the scale of sexuality, for example. LGBTQI, with the extension of not just male-female polarisation, but actually a range of sexualities, a range of places that one can sit within that multiplicity in terms of moral, ethical and other parameters. So you can see that that's a complexity thing and it brings its own challenges. It's not an immediate, 'this is a better way to do things'. It's an expanded way that also then brings other challenges into the mix.

Steve: That's a good point actually, because as the circle's popped up into a globe and the centre point of the circle has changed from being a single thing into two poles, you can now

see on the globe in-between the poles. You don't have to be at the poles; you don't have to be clearly in one hemisphere or the other hemisphere. You can be right in the middle if you want to.

Nyck: As long as it's politically correct.

Steve: Yeah. That's getting into Layer 6. We'll come back to that, definitely.

So really it's about finding and following the best path for 'me' and 'my needs and aspirations' and I say 'me' because it's an I-me-my theme here not a we-us-our theme.

So we had, in Layer 4, this archetypal hero's journey, which was all about choosing a path and following it, and if you chose the right path—the good path—then you became the hero. Now, because we've got multiple paths between two poles, that multiplicity gave rise to concepts like Joseph Campbell's *Hero With a Thousand Faces*. It wasn't one path for the hero. The path could be on many paths, and so you could have many different faces of the hero around the globe. If we look at the kind of movies that came out from the Scientific-Industrial era, the heroes—not the current ones, but if you look back in time to when that Scientific-Industrial mindset was more prominent—there was always just one hero in the movie.

Nyck: And usually masculine.

Steve: Usually masculine, yeah, because I-me-mine is a masculine theme, whereas we-us-our is a feminine theme. However, the movie heroes often had more than one face. So, think Batman; think Superman, right? It wasn't just the hero with a clear identity. It was this hero switching polarity within the heroes, yeah?

Nyck: I like that. Interesting.

Steve: Bruce Wayne/Batman; Clark Kent/Superman. You can see how going back to this graphic representation of the globe with two poles and the circle around the equator, and the extra duality that's built into that, you can see how, even though we've got an individual hero, there's duality within them.

Nyck: Absolutely. In a Jungian sense, you've got me and my shadow, basically. That's how we are now, it's me and my shadow.

Steve: Right. And now we're switching between the Poles. One of the things that comes from this—and I guess from anywhere we've got a linear path, so really anywhere from layer

3 onwards—is that when we're treading a path between the dot or the circle or the poles and the equator and the other pole on a globe, there can be a focus on the path itself if we're in an I-me-mine system; or if we're in a we-us-our system, then we're more focused on the cyclic aspect in the experience of where we are in the cycle. If you want to mix it up just slightly more, you can think about the earth rotating on its axis as well, which gives you an extra layer of cycle in there: day-night, and then the four seasons and those sorts of things.

So we're in Layer 5, which is I-me-mine, and from that masculine viewpoint, one really key fear that comes from that is the fear of reaching the end of the path.

Nyck: The Eschaton.

Steve: Exactly.

Nyck: Yes, the end times.

Steve: The end of time, yes.

Nyck: Eschatology itself is actually the area of science or of academic interest that involves the study of the end times, and that notion that we project these end times often.

Steve: Yeah, and I think it goes back in history at least to Layer 3, and Layer 3 was where the idea of a path from one polarity to the other polarity really became clear in our experience of life, that 'what happens when we reach the end?' And 'will there be the opportunity to walk the path again?', whether it's the same path or whether we're in a later layer, which has options of different paths. The fear of not being able to do that, which really comes down to the fear of death, I guess—and that's a very, very old fear. It's very relevant to current times, of course, with all of the things that are floating around in current affairs news at the moment, and we won't expand on that right now, we'll come back to that when we talk about Layer 6.

Nyck: We're talking about this here in early July and talking about the Eschaton. A few years ago, of course, many of you would be familiar with December 21st, 2012, which is the end of the Mayan calendar, and many people on the planet thought this was going to be a key time of energetic change or some huge change in planetary events occurring. There was nothing obvious, but there were perhaps much more subtle things that we're not aware of yet. But just to make yourself aware, because we've had a text from a good friend of mine, Vasumi, who's a bit of a Mayan calendar expert—in fact, I think she is probably one of 'the' people in the world who's an expert—she's just sort of acknowledging the show today on time and also bringing our attention to the day out of time known in the Mayan calendar, which is July

25th coming up very soon; and the beginning of the Mayan calendar on July 26, which also relates to the heliacal rising of the star, Sirius, with the sun in Egyptian times. This was a very important timing of that Egyptian culture and the spiritual, mystical culture of those times. So, yeah, there's a lot of themes here, and obviously today we're sketching and playing with time and jumping from one thing to the other, but stay with us. There are so many pieces here.

Steve: Yeah, very interesting. Of course, one of the climaxes of the Scientific-Industrial era was us going to the moon, and what happened then was we took ourselves off our central point of reference, which was being here on the globe, and we were able to look back at it. So it really set the scene for further expansion of our consciousness. It was definitely one of the trigger points along the way there.

Nyck: I think I'll just read this because it's relevant to layer 5 we were just talking about: the multiplicitous aspect of ourselves. This little poem here goes like this. It's called *The Paradox of Our Times*:

Is that we have taller buildings, but shorter tempers
Wider freeways, but narrower viewpoints
We spend more, but we have less.

We have bigger houses, but smaller families
More conveniences, but less time.
We have more degrees, but less sense
More knowledge, but less judgement
More experts, but more problems
More medicines, but less wellness.

We have multiplied our possessions, but reduced our values.
We talk too much, love too seldom, and hate too often
We have learnt how to make a living, but not a life.
We have added years to life, but not life to years.
We've been all the way to the moon and back
But have trouble crossing the street to meet the new neighbour.
We have conquered outer space, but not inner space.
We've cleaned up the air, but polluted our soul.
We've split the atom, but not our prejudice.
We've higher incomes, but lower morals.
We've become long on quantity but short on quality.

These are the times of tall men, and short character;
Steep profits, and shallow relationships.
These are the times of world peace, but domestic warfare,
More leisure, but less fun; more kinds of food, but less nutrition.

These are the days of two incomes, but more divorces;
Of fancier houses, but broken homes.
It is a time when there is much in the show window, and nothing in the stockroom.

A time when technology can bring this letter to you,

And a time when you can choose,

Either to make a difference or just hit, delete.

Nyck: Thanks for your texts. They continue to come in here. Someone asked: "So, on a multi-dimensional level, are we there yet?" I think he's got his tongue in his cheek there, but, well, how can we answer that question, "yet"? Well, yes, "yet" is a time phrase itself, isn't it? A time word.

Steve: Yes. I think the answer to that is paradoxical. The first half of the paradox is that we've always been there. And the second half of the paradox is ...

Nyck: We'll never get there.

Steve: We're on our way, right?

Nyck: And thanks for this, too. I think this is a lovely thing. "It's a WACKY SHOW [in capitals]", and this person says that stands for "Watchful, Alert, Cautious, Kindly, Yielding, Silent, Humble, Obscure, and Waiting." I think that describes us pretty well, actually.

Now, another quote quickly from Albert Einstein: "When you're courting a nice girl, an hour seems like a second. When you sit on a red hot cinder, a second seems like an hour. That's relativity."

Steve: It is, and that's very appropriate because we're just about to talk about Layer 6, which is Relativistic.

So we're moving from the I-me-mine theme at Layer 5; now back to a communal we-us-our theme—it's appropriate to call the communal themes 'feminine', and the individual themes 'masculine'—and this is an emerging theme within society and around the world. As such, it hasn't reached its maturity yet, so we can't really fully understand it until it does so. However, what we can say is that we've seen traces of it emerging since at least the mid-1800s. It's very humanistic; it's often characterised by focusing on civil rights, social justice, those sorts of things; it's very network-centric; it's very much about rebuilding community again, because we had the individual Layer 5 which kind of deconstructed community in many

senses of the word, and because of our wonderful technology, which came out of Layer 5, Layer 6 is also going to be quite network-centric and taking advantage of that technology to connect us, not just locally but globally, as well with like-minded souls. At a personal level, often this movement to Layer 6 is characterised by a desire to bail out of the industrialised society and the life conditions associated with that and to reconnect with nature. It's showing up as people wanting to live in a more decentralised way, so people are moving out of the cities. The terms 'Sea Change' and 'Tree Change' have cropped up to describe that phenomenon and people want to live within trusted community and they want to be connected with trusted networks in a global sense.

So, if you're following us graphically and have your pencil ready there, what you can do is take that 3-dimensional globe that you've got: Layer 5 with two poles and the multiple pathways, and the circle around the equator and you can duplicate that. So now we have multiple pathways on multiple worlds, and as I said previously, the trip to the moon and looking back at our world and realising that we're just on this one globe and we're not the only globe out there; we went to another globe—a small one—which was our moon, and that opened us up psychologically to this concept of multiple worlds that's played out as people thinking about multiple lifetimes also. So not just physical duplication, but also that that would be duplication of space, and also duplication in time as well. So we have multiple lifetimes on multiple worlds.

Nyck: The idea is also into the zeitgeist—which means 'the time's spirit'—zeitgeist of multiple realities, multiple universes which has come through quantum physics and various branches of that. And also, I think, as you're speaking about the moon and how the overview effect, as it's called, of us being off-planet, seeing the planet, landing on the moon is one step. But also in your diagram, we've now got perhaps a series of different circles that are interrelated. They can be different sizes and this of course is like the solar system and the stars, and in another way, of course, we are deeper and deeper into an engagement with the solar system at the very least. I think more and more people, because of our science and because of our excursions, because of the satellites and the exploratory things we do there out in our near-space environment. So that consciousness is replicated in that representation as well, isn't it? That notion that there are these other planets and they have an orbit and we're not the centre of the universe and the sun is the centre of the solar system, but even it is not the centre of the universe. We don't even know exactly; well we sort of know where the centre of the universe is, perhaps, but that expansion of understanding is part of this, isn't it? Of the cosmos.

Steve: Yes. Some of what you said there is moving to layer 7, also. Layer 6, because it's still in the First Tier of consciousness and it's still dominated by the rational mind, there's still a relative flatness in the description. And of course, people who've been listening can obviously see how we're getting more expanded concepts of space and time as we go through the layers.

At Layer 6, we are certainly aware of our position within the solar system and our relationship to the other planets, and that shows up in some of the ideas that have come out of Layer 6

thinking, like an expanded understanding of astrology and those sorts of things. Our focus, our exploration focus after going to the moon in Layer 5, has mainly been on the other planets within our own solar system as Layer 6 has swung into action, and really, we need to get into Second Tier to really start thinking beyond that relational understanding or concept of Earth vs. Venus, Earth vs. Mars and those sorts of things. I think that a more complete understanding of the solar system as a unit moving through the galaxy really emerges at Layer 7.

But just following on from what you said, if we think of those globes as kind of 3D cogs that are touching each other—and so when one rotates, it influences the rotation of the other—and if you imagine that one globe is bigger than the other globe, then it's going to rotate at a different speed, and so you're going to get one complete cycle on the smaller globe before one cycle completes on the larger globe. What that gives us is relative time, and relative time is a concept that came out of Layer 6 thinking. So when Einstein came up with his theory of relativity, he was clearly thinking from this Layer 6.

Nyck: And quite early. I mean, that's the thing with those kind of thinkers, and in his particular field of science on that level, he was clearly thinking ahead of his time, which is why he is remembered and known, and why Einstein's work is still the foundation for much of the deeper quantum physics that we know now. Although, of course, his theories have been expanded and some of the conundrums of his work—the spooky action at a distance, for example—is actually being resolved in the next generation and the next evolution of us, and that's coming forth now.

Steve: Yes. I was listening just recently to one of Kryon's latest podcasts, or audio segments that they put out on their www.kryon.com website. I don't think they've got it on a podcast platform yet, but that's something they could really do to get the word out there a little better. This one was a seminar held by Lee Carroll, who's the guy that normally speaks on behalf of Kryon, and Monica Muryani, who's an Aussie lady who travels around and works with Lee. They were talking in front of a crowd and it was basically a question and answer session. It was really, really good. I'd recommend that, and maybe I'll get a link and tweet that, and we'll post it on Facebook from our Future Sense Twitter and Facebook accounts ([https://audio.kryon.com/en/SHASTA-Q&A-\(R\).mp3](https://audio.kryon.com/en/SHASTA-Q&A-(R).mp3)).

At one point, Lee Carroll was talking about Einstein and particularly identifying some of Einstein's resistance to quantum mechanics as the theory of quantum mechanics started to emerge. Einstein, having come from this place of understanding relativity from Layer 6, when he started to bump into the quantum mechanics stuff, which is really Layer 7 stuff, initially he pushed back. He didn't really want to know about it. So that's really interesting. It's interesting to reflect on stuff like that.

If we look at our media, and the characters that we've created in our TV shows and movies during the time that Layer 6 has been emerging, we'll notice that rather than being individual heroes who might have two faces as in Layer 5, now we get heroic teams, and often heroic teams who travel through time and/or space. So you think of things like *Star Trek*, *Star Wars*,

Doctor Who, the movie *Inception*, those sorts of things where we are travelling, not as a heroic individual, but as a heroic team, and our quest takes us through time and space and sometimes both.

Nyck: It's interesting when you look at movies, even like *The Matrix*, which is a single hero—the one, Neo—and yet Neo has to work within the team; the team is essential. He has to be sort of brought into the team and awakened within the team. Similarly, you could say with a movie like *Avatar*, it's a slightly different configuration from what you're saying, but there's a relationship there.

Steve: It's there, yes. *Avatar* is a little like the movie *Inception*. They get put in the pods and they go into what is like a virtual world, a dream world where they become avatars in this other place. And *Inception*, of course, was travelling as a team through people's dreams and layers of dreams. Very, very interesting.

Nyck: Yes, and I guess with the superhero thing, we've seen the Marvel comic series of superheroes where there was just the one: Spider-Man and this man and that and all the others. But in the last movies in those series, it's all about the collective team, the notion of the team of superheroes comes towards the end. It's not one person. It's not one hero that wins or ends up surviving. It's the team that actually must survive, and some are lost, of course, but that's what happens.

Steve: And even though in some of these movies and TV shows, we're travelling through time and space, we're still very much tied to this concept of the multiple worlds. Whatever we travel to ends up being quite similar to our current circumstances on Earth.

Nyck: Wherever you go, you take yourself there, basically. That's what that means.

Steve: Yes, so there's an inherent limitation in that, which we'll unpack in Layer 7.

Nyck: We're talking a little today about time and timing as it's approached through the evolution of human consciousness. There's so much to talk about here and we can't even begin to touch on everything.

There's a really interesting article in *Scientific American* recently, and it's called *How We Make Sense of Time* (<https://www.scientificamerican.com/article/how-we-make-sense-of-time/>). Summarised, it's about that humans everywhere use spatial metaphors—and Steve's alluded

to this, too—that it's about spacetime; it's not time independent from space. Very important as we can see it right now.

Humans everywhere use spatial metaphors to think about time, but the specifics differ from culture to culture. Even alone in our thoughts, we think of time as space leaning on brain areas known to play a role in spatial understanding. Culture plays a large role in determining which metaphors we use. The direction of the written word has an especially strong influence. So that's very interesting.

In this article, it has a diagram: *Which Way is Tomorrow* and looking at, within cultures, how the way that the language is written influences the way that we actually see time. In English and many others, of course, past seems to be behind us and the future is in front of us. We talk about walking forward in English and many others also. The past is left and the future is right, since we write that way across the page. In Hebrew, on the other hand, the past is rightward and the future is leftward, to do with the writing direction. In Mandarin, of course, the past is above and the future is below, which is reflected also, I guess in the *I Ching* in the trigrams. In South America, in Aymara [a language spoken in the Andes] and in Vietnamese, the past is in front and the future behind, and the past is known and seen, and the future is unknown and unseen, which is similar to us, I suppose.

And this is an interesting one regarding the Yupno. In this piece of research, they went to the Yupno Valley, and talked there to the Yupno people about understanding the concepts of past, present and future as these ideas are universal ... or are they? Are they just products of our language, of our culture and our environment? And it's also an interesting question which we can't answer right now. But if you ask English speakers, as I said there, about the difference between yesterday and tomorrow, they might thrust a hand over their shoulder when referring to the past. Imagine you sort of throwing your thumb back over years as I'm doing now over your left shoulder. You can see that. When looking forward to the future, they gesture forwards. So it's in the gesticulation, too, not just in the written language. And that's quite clear. We talk about, in English, leaving something behind, which is in the past and that the future is in front of us. We look forward to something. They questioned the Yupno speaker, whose name was Danda, about this, and he did the same sort of thing in terms of yesterday, sweeping his hand backwards, and for tomorrow, sort of gesturing forwards, until they had to change the camera angle in his particular shoot and realised that they had to reverse it and face up the hill, at which point he started to gesture that the past was in front of him and the future behind him. It was actually to do with that the future was actually up the hill. The future was seen as an ascension in some sense, which is a different angle again. So again, these things are not fixed in our cultures. They are different. We don't all relate to time in the same way, that's pretty clear.

The Native American Hopi tribe were conceived at one time as having no spatial metaphors in language. I remember that, a long time ago, someone said that the Hopis have this conception where when someone leaves the tribe they de-manifest; they are gone. They are not spoken of, there's no time that has elapsed between when they left the tribe and when they come back. But when they come back, they're immediately received and accepted as if

they never went away. So an extraordinary sort of different perception of time and space, in fact.

As we grow forward into a global community, we are starting to see, receive and understand and know some of these other conceptions of time. Of course, in Australia and being NAIDOC Week in particular, this is a period where we are to some degree, in my view, beginning finally to understand—maybe not understand, but to accept—the Dreamtime. The notion that time has a completely different quality to other people, including the most ancient civilisation on the planet—the Aboriginal people of this country—that their relationship to time is something else again. And as Steve was articulating before, on one hand, I certainly relate to the system of Tribal that we talked about—Layer 2 in Graves's work—and the myths that emerge out of there, the sense-making myths, the meaning-making myths that emerge, the creation myths that emerge out of those cultures that are still relevant to those people with regard to the landscape, to the earth itself today, to the rhythms of the land, of land to place, that times relate to place, and to the walking of the land, to the walkabout, to the songlines. All these concepts are actually quite deep understandings of time, but very different to ours, and I think in this time, as we move into the era that we're now in, there's a lot more understanding growing, and many people—not all, of course—of these other conceptions of time and how they might complexify and enrich creativity in our relationship to each other and to the whole world, in fact, to the natural world.

Steve: Yes, I think it's appropriate to say, given that it's NAIDOC Week, that one of the great shortcomings of the Modern Scientific-Industrial view of ancient Indigenous spirituality is that it overlooks the relationship between the culture and the individuals and the space within which they lived as well, which was the sacred land; this circular cyclic aspect. By removing people from their known space, then we really disconnected them from their spirituality. That's one of the perhaps most foundational aspects of the problem that was created for those societies and the problem that needs to be resolved at this time in history. It gives us a clue, a signpost as to what we need to address, and it's starting to be addressed with the whole land rights issue, giving people rights to occupy their traditional lands again. But that's just a first step. I mean, there's a much deeper, richer spiritual aspect that needs to be restored, and in many cases, it can't be fully restored because the land being occupied, it's been changed. It has us, a different civilisation to the cultures living on it.

Nyck: Implants. We're implanted.

Steve: Yes, so we actually need to take the highest perspective that we can on this from a consciousness point of view to somehow rejuvenate our Indigenous spirituality, taking into account all of the most complex perspectives on spacetime that we can to let that happen.

Nyck: And I guess as you're speaking, what I'm hearing is the conjoining, the syzygy— favourite word of mine—that is emerging; the synchronicity between that realisation, that early stage, that naïve rendering and understanding of Indigenous culture, for example, and our complex science, and how somehow these two worldviews are much closer together than they were even 20 years ago, and certainly now understanding that perhaps quantum physics gives us a way to describe from our rational mind, scientifically, the relationship to nature, somehow, to everything that is often embedded in Indigenous cultures; this deeper cycle of cycles. Interconnectivity, I guess, is what I'm talking about here. Radical interconnectivity.

Steve: Absolutely. We can talk about this for ages. Just consider some of the complicating factors in how different civilisations have displaced Indigenous people and thereby heavily impacted their capacity to practice their spirituality. When we think back to the Layer 2 description, we see that the whole conceptual universe is about the point of origin and this static circle cycle, which has happened forever and will continue forever. And then look at the later layers, which were the ones responsible for moving and bringing the concept of motion into the universe of that particular way of being human. Of course, that motion disturbs the pure spiritual aspect of the circle in the centre. It's something that is foreign, different, more complex than anything Indigenous societies have encountered.

I'm talking very conceptually now. I'm not implying that Indigenous societies didn't move around—of course they did physically—but rather I'm speaking in terms of the raw concepts of time; how things move in cycles. Everything was about referring to the cycle or referring to the cycle in relation to the point of origin. So yeah, there are lots and lots of complex factors.

Nyck: There's an interesting notion that we challenge consistently on this show, and that's the idea of linear linearity, the straight line, the cause-and-effect, as the era of our scientific materialism, that era of our nature, has dominated us. And of course, that linear notion in terms of time is very set in many cultures. The idea that temporal sequences are like queues of people is found, for example, in Tamil in India, in the Maori in New Zealand, in the Greenlandic in Greenland, and the Sesotho in South Africa, with the idea that spring follows winter can be expressed as 'spring is in the footprints left by winter'. So clearly most of our cultures have this linear approach, and yet, not just! There's always this other multi-dimensional aspect that comes in mythology, in narratives, in storytelling, and in the spiritual practices of all cultures somewhere that breaks that linear linearity. I guess all healing, in a sense, is trying to break the cause-and-effect paradigm and cut in with an other-dimensional approach to healing that you can use to interrupt the supposed flow of dis-ease by some module or moment where things can actually shift beyond the paradigm that you're actually in, if you know what I'm saying.

Steve: We're talking about concepts of time and space and how they change as we move through the different layers of development or evolution as a species, and we are going to talk now about the "Momentous Leap in Consciousness" which Clare Graves described from his research, where we move beyond the First Tier of human consciousness into the Second Tier, which is, in Graves's own words, a "momentous leap" and the most significant shift in human consciousness in the history of humanity.

So we have come to Layer 6, and in Layer 6 we've developed an awareness—quite rich awareness, actually; multiple inner realities enabled by altered states of consciousness, and also our representations of physical reality through our fantasies and stories, television shows, movies and those sorts of things—and it's from this rich relativistic perspective that we have now opened potential to the realisation of multi-dimensionality but within our physical world, our everyday life, our waking life. That's what we're moving to as we go through this momentous leap in consciousness.

Layer 7 is the first bus stop in Second Tier, and it's an I-me-mine system, so it has a masculine theme. However, it's unlike any previous I-me-mine theme in that for the first time we have left-right-brain synchronisation. We spoke about that on our previous show, this synchronising of the left and right brain. Whereas in the First Tier we'd been alternating between a left-brain bias—which would be a masculine focus and a focus on the linear path of life in terms of spacetime concepts—and we would flop between that and the right-brain focus, which is feminine-themed and focused on a cyclic experience of life in terms of spacetime concept. So now those two things become equally accessible in the moment.

Nyck: Yes, and of course that is, I guess, a result of the conception of being global citizens on this planet to one degree or other. We've set that template of being able to see ourselves as 'on one globe' in order for that next layer to emerge perhaps and integrate the two aspects, which hopefully might even start to solve the big issues between men and women on this planet. I hesitate to predict that, but ...

Steve: The capacity that comes with Layer 7 is off the scale. It's like a quantum leap in terms of its increase in capacity. So it has the promise to really enable many, many things which we don't see as possible right now, and solve many of our very, very complex problems, which is pretty good, actually.

Layer 7 is yet to emerge globally in any significant way. Obviously, Clare Graves found a few people during his research and he mostly gathered his data during the 1950s. There was a very small percentage of people within his participant set, but there were some. We are yet to really see this emerge globally, so we can't really point to a country or a city at this point that's operating according to Layer 7 principles and themes. But there are enough people out there and we do have enough evidence to talk about it in a simple way. Its expression is less mature than Layer 6, because Layer 6 itself still hasn't achieved global dominance, so this is really a first glance description.

To give you an example of an at-first-glance description, say that you are an extra-terrestrial visiting Earth, and you popped in and flew around in your spaceship and the first human you

saw was a small child. So you reported back to your home planet that you've found this strange being on a planet that you visited called Earth and you gave a description of the nature of this child—what they look like, their size, and all those sorts of things. A lot of the themes there would stand even in an expanded observation of the human race. A child had two legs, two arms, a head, and general behaviour is similar, but you're really not capturing the maturity in terms of your understanding of humanity. In the same way, we haven't captured the maturity even of Layer 6 yet, not the full maturity. And we certainly haven't understood or captured the maturity of Layer 7, so this is really our first glance.

So, in a graphic sense—going back to your pencil and paper now—we've got multiple globes and they're sort of synced like a bunch of three-dimensional cogs on your piece of paper there, and each globe has two poles and it's got multiple pathways between the poles and it has a circular equator. Now, what's going to happen is—and don't feel bad if you can't represent this with your pencil—but all of that's got to lift itself up off the paper and become multi-dimensional. Then imagine the spinning globes and the pathways lifting up off the paper and creating a very, very complex spiralling pattern of multi-dimensional globes that are moving vertically up through space. And even that's too simple because the globes have slight anomalies in their axes. So they're not spinning exactly on the axis. There are extra circles being created.

If we talk about our solar system, which is a good way of really getting a graphic understanding of this in your mind, for years we've been taught about how many planets there are in the solar system and how they all rotate around the sun. In school we looked at a diagram of that—at least when I went to school and Nyck went to school—and we saw it as the sun sitting still and all these planets moving in a circle around the sun. But what we now know is that our sun is actually spiralling through our galaxy, all of our planets are spiralling around and following the sun as it spirals through the galaxy. We've actually got this complex spiralling motion, so imagine your globes leaping up off your paper.

Nyck: This is some kind of ride in a future theme park, I'm thinking.

Steve: I'm sure it is, yeah, and if you can't get your head around it, don't worry because ...

Nyck: We don't either. Well, I can't.

Steve: It's probably even more complex than I've tried to describe there, but the main thing is that we're getting a multi-dimensional aspect to this that wasn't there before. It's not just an imagined or an inner-self, dreamt multi-dimensionality, it's a physical multi-dimensionality as well. From this perspective of Layer 7, we can, for the first time ever, observe, study, and interact in a conscious way with the previous concepts of spacetime, so all of the previous layers. As we've moved through Layers 1 through 6, each time we've moved, we've become immersed in whatever our most dominant layer is, and usually we've

rejected the spacetime concepts of the previous layers as being wrong in favour of our newly discovered concept.

Nyck: We're going to have to leave it there, folks. Thanks for joining us here today.

Steve: Yes, and don't be worried that we had to cut the description of Layer 7 short. We'll cover it in a later show.

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