

# Actualize OS

## 10 WEEK TRAINING

WITH KEN WILBER



ACTUALIZE OS

TRANSCRIPT

INSTALLATION TWO

INITIALIZATION



# 2

## INITIALIZATION MODULE

Susannah,

Program Host:

Welcome back to the Actualize Operating System program with Ken Wilber. The training you're about to hear is Installation Two: Activating your Full Spectrum Potential. One way to think about this installation is as an immersion into multiple intelligences, or as Ken describes them, Lines of Development.

By the time we complete the current "installation" portion of the program, you will have received a complete overview of the core components of the Actualize OS. And then, we'll begin to discuss the three primary areas of "application", where the core installation components will begin to fully emerge in our daily lives.

But now, in this Installation #2, we will be introducing you to the concept of Lines of Development, or multiple intelligences, that make up the essential scaffolding upon which we develop as we learn and grow and evolve.

We'll start by defining Lines of Development, and how they fit into the overall scheme of Actualize OS. Here's Ken:

Ken:

For an enormous amount of time, it was very common to think that human beings, had essentially two different types of intelligences. One was just generally called IQ and everybody is pretty familiar with IQ and there are standard tests for IQ. They're always given in college entrance exams and so on. It's generally, until recently, taken as sort of the simple one statement about how smart a person is. Then combined with that, often mentioned in the same breathe, is sometimes not given quite as much weight as IQ, but something that just could be called linguistic humanistic IQ, where the IQ-IQ tended to be really used in things like sciences, physics, chemistry, biology and so on.

The linguistic humanistic IQ was much more used in terms of understanding literature and even art or even poetry. If you had that type of IQ, then you could read novels and gather what they were talking about, get the underlying sense or the meaning, what was being said, what is this saying trying to convey to me. This is clearly quite different from standard IQ, which is ... you know it might be  $2X + 4X = 7$  and  $X = 3$ , what is  $Y$ ? ... or something like that; not very good at understanding Wuthering Heights, but very good in understanding quantum mechanics.

This was surprisingly quite widespread. The general SAT scores and tests had two parts, the sort of math IQ part and the literature IQ part. Then a decade or two ago, Howard Gardner, a famous psychologist at Harvard University, suggested that human beings actually have not just one or two, but seven or eight different types of intelligences. In other words, they were ways to be smart, instead of just these two. Some of these included for example musical intelligence. Some people are very, very gifted, can sit down at a piano and start playing and that's very different from mathematical IQ and humanistic IQ.

Others are kinesthetic or somatic, which is the skill of the bodily intelligence. Great athletes of course generally have great kinesthetic or somatic skills. The trick there is that intelligence keeps increasing as the body learns to do particular tasks in more and more and more ways. It just gets in a sense wiser and wiser and wiser about how to handle different physical problems. Others included interpersonal relationship and this is how people actually interact with each other. We all know some people that are really, really good at interpersonal relationships.

They just very easily interact; they ask appropriate questions, they actually listen to what the other person says, which is an incredibly rare gift actually. Interpersonal intelligence turns out to be a very important intelligence. There's also intrapersonal intelligence; in some people you get the sense that they can look inside themselves and come up with almost nothing. They're just not used to looking within and finding characteristics and qualities and traits and various kinds of truths and various types of items that are important, to how they live their life.

They're just not very savvy at their own self-reporting. They can look within and just sort of get a blank look on their face and then go back to looking without, being very extroverted and possibly have a very high IQ in that area. Clearly there are some types of tasks and jobs that require that you be able to look within and self-report accurately and this could be very important. Others include items like emotional intelligence. Emotional intelligence is a little more complicated than the name itself seems to imply, because it sounds like it's just "how good am I at registering my feelings."

That's part of it, but it's only part of it. Another very important part is how good am I at registering what you're feeling and then, how good am I at interacting between these two feelings states. I might be feeling happy, you might be feeling depressed. Part of emotional intelligence is first of all, being able to spot both of those. Then second is, how do you now interact given that? If I'm happy and you're depressed, I don't just run around and say happy things and smile and giggle and tell jokes -- clearly it's not something that you particularly want to hear and you might not even be open to hearing something like that.

I want to take my state and pay attention to how it interacts with your state. Emotional intelligence, even though it sounds like it's individually oriented, actually has a very strong interpersonal component and so that can be very, very important. Again there are numerous types of jobs and locations and techniques that depend on emotional intelligence, even things like a relationship depends powerfully on emotional intelligence and so that's a very important item. Another one that is clearly important and seems to get more important each day -- as it apparently becomes less and less used -- and that's moral intelligence.

Moral intelligence is more or less as it sounds, the capacity to tell morally what is the right thing to do in a given circumstance. All of these lines grow and develop to all of the levels that we've talked about. Here what it means for morals, as if they start out in a very egocentric self-centered way and then they move to ethnocentric or, "What's right for the particular group I'm in?" What the group says is right, or my country right or wrong, or my religion right or wrong, and it can be very conformist. Then it's breaking free from that, into deciding what is right based on my own conscience and principles of universal fairness, not just what's right for me and my group, but for all people.

Moral intelligence is an incredibly important intelligence for us in terms of doing the right thing as we live together. In a sense it's a crucial glue to a societal hanging together. Moral intelligence is a very important type of smarts that people can have. Fortunately, all of these can be learned and everybody starts at square one with all of them. Nobody is born a moral genius, nobody is born an IQ genius, nobody is born an emotional genius. All of these things are learned and developed and so that's good news. There are ... depending on who's writing, they are usually given anywhere from

seven or eight intelligences, to upwards of one to two dozen. People are sometimes quick to take any particular talent or gift or trait and make it into a line of development.

We have to be a little bit careful about that, because lines of development generally mean those things that are present in all people and that develop through the same number of stages in all people. That's a little bit of a technical definition of what it is. The important point is that each of these lines of development are ways that we can be smart about how we interact with the world. That also implies, as we're unaware of these lines, that those are ways that we can be stupid with the world and clearly we don't want to do that. But since these are relatively new understandings, there are a lot of people that still haven't heard about them, still don't know about them and still haven't really worked on developing them.

For any human operating system, if we want to help create somebody that's going to be able to interact with the world, in the smartest best possible way they can, that they're at least aware of these lines. They know generically what they do and then they can decide if they want to work on them, not work on them if they're doing fairly okay with them, or if they really do need to pay some attention to them. Another one is spiritual intelligence; this is a very important intelligence because it shows us as I'm sure we'll discuss down the line, one of the major, major, major problems, with spirituality in the world today.

I'll preface that very briefly by saying that as we go through this we'll see that there are two major types of spiritual experience. One has to do with what we'll eventually call States of Consciousness and these are direct immediate experiences. You can actually have direct spiritual experience and these are known variously as awakening, enlightenment, satori, transmutation, metanoia and so on. It's awakening to the ultimate ground of feeling and being a direct oneness with that ground of being. It's generally held to be the single greatest experience humans can have.

It's the top of the list of the summum bonum of goodies that you would like to have in your column. That's one type of spiritual experience and it comes with states, which we'll be looking into next. The other is a little bit more intellectual, that's not necessarily bad, but it means that we approach spiritual realities when asked questions like, what is it that is of ultimate concern to me? What is it that really matters to me? What is the biggest value that I have? What's more important to me than anything else that I can think of? And that answer to that question is part of spiritual intelligence.

Again, it will evolve through these levels we've discussed. We can start at very low levels, where what's the most important thing to a human being is food. You can say for a child, in the first six months its spiritual intelligence, will say that the most important thing to eat is food, so the child's religion is food. That will continue to evolve into higher and higher values as we go along; but it is important because it's a way that we picture big pictures. Ultimate concern doesn't mean you know

what's important at work or what's important in relationship or what's important in playing, or what's important when I'm at home watching TV or anything like that.

It means my whole life taken as a whole, what is the most important ultimate concern that I have for that? Some people never ask the question and just asking the question, again in so many cases is psychoactive, will get you thinking along that line. You don't have to sit around and consciously ponder it all day and chew your knuckles and bite your nails. Just ask the question, put it into your mind and let it rest. We'll be getting to that as well. These are some of the developmental lines or multiple intelligences that we talked about and clearly they each cover aspects of life that we want to be able to address in a fairly intelligent way.

The fascinating thing about evolution is that over the years, evolution has designed capacities in our brain to actually deal with the major questions that life throws at us. Life will throw a question, "Is that thing I saw real or not?" and it developed an intelligence called cognitive intelligence that will actually examine that and try to determine is that real, is that not real. Life will throw a question at us, "what am I feeling and how does it compare to that person is feeling? How should I interact with that?" and it developed emotional intelligence.

Other questions life will throw at us is, what is it that is of ultimate concern to me and it developed a spiritual intelligence, an actual capacity that we have. What is the right thing to do in this situation comes up all the time and it turns out that we have an intelligence that has evolved to deal with that question. If we're faced with a question, what is the right thing to do in that circumstance? I want to use moral intelligence. I don't want to use logical mathematical intelligence, that's just not going to help me very much. I don't want to use musical intelligence, that's not going to help very much.

We want to make sure that we develop something that be called appropriateness, which is that whenever I get in a dilemma, I call on the appropriate intelligence. Learning to do that and doing that, is going to give me the chance of drawing on an intelligence that's been evolving for 50,000 years, as opposed to something that I just pull out of the air at the moment and take my best stab at. These are crucial issues.

**Susannah:** Let's pause here for a moment, because the Willpower line of development, which Ken will explain in a moment, is a particularly crucial intelligence for most of us, and it directly helps us work with our addictions, phobias, and behavioral change in general, all of which we will be exploring in detail later in this program. So here is Ken, with his explanation of Willpower.

**Ken:** Willpower becomes very, very important in changing behavior. Because in other cases like maybe with emotional intelligence or just a general understanding of intrapersonal intelligence, what we're looking for is a clarity of insight capacity to see something clearly and accurately to report on it truthfully and so on, we don't necessarily want to change it. If we do, then we need

willpower. Willpower comes in as that component of the intelligences that in a sense gets behind the wagon and pushes and so that's not always what we ask from intelligences. When we're asking how to change this, how to change the direction of this behavior, then I have to get behind and push, to push it in a different direction and that requires willpower.

That's where it becomes extremely important in terms of making actual change and without willpower, you're not going to see as change at all. You're going to get a different understanding, you might see something more clearly, but that in itself isn't enough to change. That's where willpower can become so important and so that's why it's an important intelligence to have and more importantly, it's an important intelligence to train. It's like a muscle, you can practice it and that's one of the main things that you want to be able to do. You can do simple physical activities like weightlifting.

The idea is simply to be able to continue in an action and push and make that action something you can actually finish and that you actually work through. Any other number of tasks that you set yourself a goal to complete and then complete it. Any number of these kinds of practices, all of which have one thing in common which is set a goal, get there and practice getting there and that's what takes the muscle building. Willpower as an overall capacity to set yourself a goal and carry through on it, that becomes important in almost any goal, activity, purpose in life.

If you are taking up an integral operating system, then it will take a certain amount of willpower for you to take it up to stay with it, to do the practices each day and to not give up and that's not something that everybody has, but it is an intelligence that can be learned. Take a small step at a time, practice finishing it, take another step, practice finishing it; and surprisingly it can catch on sooner than you might imagine, but it's definitely one of the key items that you'll need in order to be able to carry through on any of these overall practices. So that's why we have it sort of listed as the last intelligence but it's not therefore the least important. It's more like an exclamation mark at the end of all of them.

**Susannah:** The total number of intelligences has been quoted as anywhere from seven or eight to two dozen. So it's important that we distinguish between intelligences and skills or talents and gifts, when we are talking about lines of development.

**Ken:** I have seen more books, more papers, more articles where somebody has like 10 things that they think are important for business leadership and they list all 10 of them as Lines and then they have each one growing a certain amount through the various levels. Again, we have different lines, same levels. They'll just sew them together and then you'll have all 10 of these and most psychologists probably wouldn't formally acknowledge more than one or two of what they call lines

as being actual lines. We have to be a little bit careful about that. Real lines are ones that again, most people have that they do develop through stages. Stages can't be skipped and these stages are essentially the same levels that we've already described.

Then finally, there has to be at least some evidence, one or two test cases where we've actually tested people, to see if their knowledge, their capacity develops through these stages and if they do so in the same order all the time. In most of the cases where it's just a skill or just a talent or just a capacity that you can do, it won't fit any of those. It will just unfold the way it unfolds and you might develop this part of the skill here and that part of the skill there and then just sort of peter out. You might skip part of it and jump a stage and so on, whatever this is, this isn't a real developmental line. We have to be careful about that.

**Susannah:** One of the subtler lines to understand is the Cognitive line of development, which Ken says is "necessary but not sufficient" for the development of other lines. So we asked Ken to explain for us: what is the Cognitive line, and what is its relationship to the other lines of development?

**Ken:** Right, the Cognitive line is unfortunately one of the more difficult lines to describe. That's because it came out of that atmosphere, where they were only two intelligences and one was generally put in the cognitive scientific mathematical logical camp and the other was linguistic literature poetic, etcetera. When we realized there were multiple intelligences and we actually went back and started looking at all these different capacities that we had thrown in to the cognitive camp and we found things like mathematical intelligence, logical intelligence, cognitive intelligence, those tended to be separate intelligences.

Cognitive has still kind of kept the notion of being the IQ "smart" line, but that's probably not really what its central definition is. The mathematical logical line is now considered its own separate line of development. The best way to think of cognitive is the capacity to take perspectives and that turns out to be extremely important, because it really answers the question, "What is it that I'm aware of?" Of course life throws that question at us all the time and we need to answer well, I'm aware of this, I'm aware of that. But what we saw as we looked at the different levels of development, is that each level actually has an almost completely different world.

You can see more and more phenomenon the higher the level of development that you're on. The reason you can do that is that there are more and more perspectives involved and so you get a wider and wider and wider picture. You can see things at the orange level of development that you can't see at the red level of development. Cognition is leading that charge so to speak. Each major level of cognition, particularly after it gets up and started, adds a new perspective that can be taken. That has an enormous number of impacts. Briefly for example, since each level of cognition is adding a perspective, it's going to start at first-person perspective.



It's only aware of what it can think of itself, it's only aware of its view. It can't take the role of other. It can't really tell you what you're thinking. A classic example here is if you take a ball colored red on one side and green on the other. Take a five year old child; put the ball between you and the child. The red side is facing you and the green side is facing the child. You turn it around so that they can see now that red is facing them and green is facing you, you turn it around again and so they see okay, green is facing them, red is facing you, so then you say "Okay, what color are you seeing?" and they'll say "Green." correctly.

Then you say, "What color am I seeing?" and they'll say "Green." which is the color that they're looking at. They think that is what you're seeing, because they can't put themselves in your shoes. You can see right there, the cognitive development isn't the dry analytic abstract, it's not just intellectual and dry and analytic and so on. It actually has to do with the amount of awareness that you have. Now the reason why this is necessary, but not sufficient, for so many of the other lines, is that if somebody says ... let's say they're testing you for moral development and they present a particular question and they ask you the answer, well first of all you have to be able to see that question.

You have to be able to look inside and see what you're thinking. You have to be able to see what answer you're coming up with. Then, you have to decide what you think the correct answer is. All of those moral movements are occurring in a cognitive space. If you're not aware of the moral question at all, you can't answer it. You have to have an awareness first and then you can address these other issues second and that's true of somatic awareness, it's true of spiritual awareness, it's true of moral awareness, it's true of kinesthetic or somatic awareness and so on.

These perspectives are really crucial to overall growth and development, not just in the levels themselves, but in each of the lines. Now the one little exception is the somatic line. There's still a certain sense to which cognitive is very important, but somatic is essentially tied in with the growth and development of the physical substrate of the body. It has to do with the creation of the actual structure of the brain. You have to have the structure of the brain before you can have awareness. The physiological somatic kinesthetic is an important foundation for this, but then beyond that the cognitive is necessary but not sufficient for all of the others.

It's gotten to the point where a lot of developmentalists will actually define a level of cognition by adding a perspective. Red starts it at first-person perspective and it's actually called egocentric. Then you move up to Amber and you can take the role of other. You can put yourself in the shoes of another, that's second-person perspective. Then you move up to Orange, reason and rationality and you can take a third-person perspective and that actually gives you a capacity to stand back and reflect on your thinking, you reflect on how you're feeling, reflect on how you're thinking, subject it

to criticism and otherwise investigate it.

It also gives you a capacity for hypothetical productive reasoning, though in the science. That third-person perspective is very important and then fourth-person brings that postmodern critical overview, because now with the fourth-person, it can look at third-person. We now have green fourth-person perspective, looking at orange third-person. You can start to criticize it, make suggestions, point out what you think is wrong and that's why, of course, we thought postmodernism out of modernism. The postmodernist came up with a lot of different differences that they saw, but they didn't have enough perspective to put them together into a big picture.

They were left with this fragmented parts and no way to bring them together, until the monumental leap to second care, to Turquoise and what Clare Graves called that monumental leap of meaning. Now that fifth-person perspective can look at all the fragments of the Green fourth-person and start to see commonalities, see ways that they can be brought together, see ways that it can be unified. That is an enormous change, that's a sea change and it changes everything, because you can then start to see bigger pictures and see holistic frameworks and find ways to bring things together in a coherent fashion and start to make sense out of it.

That's where these integral theories start growing from and so that's just part of cognition continuing to grow. On balance, the Universe is evolving and continuing to evolve in ways that it becomes more self-aware. It's the Universe becoming aware of itself in deeper and higher ways. Thomas Huxley actually used to be delighted by the phrase that "in man, evolution has become conscious of itself." In a sense, that's what happened and this becoming conscious of itself, just gets deeper and wider and higher, the more cognition develops. It's not analytical and dry and dull and boring, leave that for mathematical logical and those types. This is how much can you see.

**Susannah:** In other words, the line of Cognition involves the ability to take multiple perspectives, a capacity that serves as the driving force for how we develop through the different levels we discussed in Installation #1. The capacity to take multiple perspectives is a critically important skill to use in activating the Actualize OS, and in accessing and developing your own full human potential.

**Ken:** What we're talking about is expanding the number of ways that we can look at something, so that we see them coming together in a larger and larger and larger way. Then all of a sudden, things that didn't make sense, things that didn't look like they fit together ... so over here, you've got climate change looking horrible, over here you've got human trafficking, over here you've got food shortages, over here you've got water starting to disappear, you have a population explosion. If you're just at a third- or fourth-person perspective, you can't see how those impact each other.

In Robert Kegan's book *In Over Our Head*, he uses that phrase, "these items are all over our head."

If we're not at a particular level of cognition, they can take them all in. When you take them all in, you can start to see how they relate. You can start to see how you fit in the big picture and you can start to see what the big picture is. That will start to give rise to ideas for solutions for things that you can do. Whether you want to talk about how I can help the world or just what can I do for my own life. Again, what we're doing particularly as we move into Second Tier and even Third Tier, we are indeed moving ... and it's not an exaggeration, we're moving from a human phase and to a superhuman phase.

We are using capacities that are there, but are radically undeveloped. Because of that, what we're really tinkering along at around 10%, I used to see ... it used to be common to say, a human being uses an average of 10% of their brain power. For the longest time I thought, "Well, that's just ridiculous." Somebody has come up with that and it sounded so great that people have been repeating it ever since. Then as a neurophysiologist give an actual mathematical breakdown, on capacities that the brain can do and how much of them are being used and it was 9%!

That's like, "Oh my God." So we're going through these dimensions and it's important to realize that everybody has, literally nobody doesn't have, all of these, but very few people are aware they have them. The first thing is simply to become aware you have them, so we would be walking through and talking about that and then some of the practices and things you can do to activate them and to get this operating system active in you. The thing that we've talked about before, and will continue to talk about, because it's very important, is that simply becoming aware of these elements, is psychoactive.

To simply become aware of it is to turn it on; it's to hit the on switch. That's something that now and every single element that I'm discussing, there is already overwhelming evidence for them. We've put them together and say here they all are at the very least, just recognize them. Spend just a few minutes learning that they're there; put that into your brain as a seed and then it will start to grow.

**Susannah:** But before we fully tamp the dirt down over the seeds we're providing you in this module, we have a few more ideas to share. First, we wanted to ask Ken about the Emotional Line of Development and how it relates to the Cognitive Line of Development.

This relationship is often viewed as contentious or adversarial, since many people consider themselves more heartfelt or "in their emotions," while other people may consider themselves more intellectual or "in their head" and the two camps are often pitted against one another. So we want to clarify exactly how the emotional line and the cognitive line are related to each other, and even interdependent, in this framework Ken is describing.

**Ken:** It's sometimes unfortunate that cognitive development and emotional development are seen as antagonistic or as opposite, or as not related to each other. In fact, what we see is that

the capacity for emotional development actually depends in a lot of ways, on the capacity for cognitive development. For example, we see cognitive development allowing identity to expand from egocentric to ethnocentric. Why is that cognitive? Because to move from just being aware of yourself to being aware of others, you have to put yourself in their shoes; you have to see the world through their eyes. That's done through cognition, that's a cognitive act.

Then to move from ethnocentric where you're identified with the group, to world-centric where you're identified with all human beings, regardless of race, color, sex or creed, that also is an expansion of identity and is itself due to a cognitive capacity, to expand, take the rule of other again and get an even larger identity. Then when the final ones an integral theory talks about is Kosmocentric and that's where you identify, not just with all humans, but all living beings. That tends to be of course a mystical type of state, but one that's very, very important for many people.

Now if you look at each of those steps and then let's say, take the emotion of love and we're going to say that love is the most important thing that we can experience. Let me ask, egocentric love? Is that the most important kind of love where you just love yourself and nobody else? How about ethnocentric love, where you love all your Nazi friends but you hate everybody else? Nazis love their families, that's still love, but it's ethnocentric love. What about world-centric love? That's doing better; that's loving all people regardless of race, color, sex or creed.

Then to go even further with Kosmocentric love is to love all sentient beings, to love life everywhere. Each of those are love, but each one is a larger embrace of love. Each one is a wider reach of love and each one depends on a cognitive expansion.

**Susannah:** So let's clarify for a moment: Love can be experienced in different ways based on our capacity to take different perspectives?

**Ken:** Exactly, because that will determine our capacity for our own identity. I can't love you if I can't even see you, so my capacity to love you, depends upon my capacity to take the role of you, to see how you're seeing, to feel what you're feeling, to be seen by me. If I can't really see you, I can't really love you. Without being able to see you, isn't something that comes with love, that's something that comes with cognition. I have to have a cognitive capacity to see you before I can have an emotional capacity to love you. Those who put love first are just a little bit developmentally naïve.

They're not really understanding what has to happen for this love to expand and to include not just myself, but others in my group and then not just my group, but all human beings and then not just all human beings, but all sentient beings, all life itself. That rests on a cognitive expansion. No cognitive expansion, I say stuck in egocentric narcissistic me.

**Susannah:** So in the Actualize OS system, rather than believing that we have to shut down

our cognition, as people do with some spiritual or potentiating practices, we want to appreciate cognition as the very means of taking multiple perspectives and expanding our point of view.

**Ken:** Exactly and that's why, in defining cognitive but in out of my way to say there's a better way to defining, it's not dry abstract analytic -- that's actually mathematical logical; that's not cognitive. Cognitive is the capacity to reach out and take the perspective of another and to take the role of another and to expand one's identity, larger and larger and larger. The larger my identity is, then the more my capacity for love will be. I can't love somebody, if I can't see them, if I can't even feel them. The capacity to do that, to take the role of other, to put myself in your shoes and walk a mile, that's a cognitive act.

**Susannah:** Another common question involves the fact that a lot has been written about the notion that it takes 10,000 hours of practice to reach perfection in a certain discipline. There are people in the world like Michael Jordan, for instance, who have come to live an extraordinary life by practicing a certain discipline or developing one particular line of development to its utmost degree. So the question is, how do we go about unlocking and actualizing our own highest potential? Is it necessary to spend 10,000 hours in a single endeavor, or are there other ways to maximize our development?

**Ken:** Right, so would you mind being Michael Jordan? That wouldn't be so bad. Michael Jordan is this individual who has an extraordinary gift in a few, one, two maybe three lines and then there could just possibly just be some traits and generalized talents and so on. He did all of the formalized requirements of putting in around 10,000 hours, probably a lot more than that actually and by focusing down in just that one area, he was able to just really excel in that area. We're in effect trying to give people an option, is to sit down and say okay, let me first look at what talents I have.

When I asked that question, don't let me short change myself. Let me ask it of all of the elements that we're going to be talking about. Let me ask it about levels, let me ask it about lines, let me ask it about states, let me ask it about types, let me ask it about quadrants. Once I become aware that these all exist and that I have these in me and that I can then choose to start developing these, then that's a way for me to have at least a decent chance of looking at all of the talents I have and how I can focus on one that I might particularly love and that I might show some degree of being able to succeed at.

You want to be able to start and in a sense take an inventory of the traits, the capacities, skills, lines and so on that you have available. Then look at those that you particularly love and ones that you really want to work at. It's very common and in career counseling to say, "Find something you love and go for it." Usually, about five years later when you're standing in the unemployment line, loving this thing that you went for and broke, you're starting to realize that maybe something wasn't quite

right about that. What you want to be able to do is really check with all of the capacities you have and then really look into the ones that you can start developing.

Now, the reason that looking at all of them becomes important, is that some of them are going to be ones that you excel in, that you already have some talent in, that you're already good in. Some of them are going to be ones that you really have almost no capacity in at all. You had no idea it existed, you were unaware of it and those will act to block your development. What those will do will almost guarantee you that you won't even approach something like a Michael Jordan. By doing a complete landscape inventory and as we discussed, going through each of them, becoming aware of them, but just going to make psychoactive, it's going to put them online.

Then you can start to really focus on those that you love and that you want to work on and you can start to put in the hours of practice to generate greatness. By taking a complete inventory like this, then you're going to be able to sit up and say, "Okay, these are the three or four that I really feel the closest drawn towards. These are the ones that I could put the time in and then actually sit down and start putting in the time." We'll give you some exercises for them, as you continue you can, of course, pick up books on self-help in that particular area.

You can take coaching in that area, you can do group practices in that area, and on balance, that will start to let you discover which of all these characteristics you have will have a chance of becoming superhuman. By seeing what's there, by going, "Oh my God, I didn't even know that I had that capacity," you can start to look at the practices, the activities, the work that you can do if you want to truly become great and allow your greatness to shine through. If you just want to tone that back and simply become a much more evenly functioning and smarter across the board and do much better at whatever job you're in—all of these dimensions will make you better at virtually anything you're doing.

Because it's going to increase your awareness, increase your capacity for interaction, increase your capacity for social engagement and increase your capacity to influence people and to listen to them, to see them, to take their role, all of these things will make you a much more successful person and almost any job that you take up or any career that you take up or in any relationship that you get involved in. That's the main point that we're looking at here and so we want to give you a map of the entire landscape and then from that, you can decide okay, I'd like to focus on this, I'd like to focus on that.

Then stay tuned for both further maps that will be given in those areas, and look around for other coaches or teachers that focus on that particular area—that's one of the things that we recommend. That said, as you pick up all of these modules, don't only take the practices that we recommend but look for practices that will help you increase your capacity in that module. Because we clearly

don't have 100% of all the techniques that are going to make you better, but we can point you in the correct direction, we can give you half a dozen to get started and the thing that you have to keep in mind, when you hear something like 10,000 hours, the really best way to translate that is simply, "I can be great if I can put in the work." It's not, "I have to struggle and no," it's "I can be great if I do the work." This work, this 10,000 hours is not what you have to do just to get a job, it's what you have to do to be great. You can be great; you can be superhuman at what you choose, as long as you know what the landscape is.

Susannah: Thank you Ken for clarifying Lines of Development.

In the next installation, Ken will be teaching about States of Consciousness, which are a unique realm unto itself, yet still interrelated with the levels of development we've explored in Installation One, as well as the lines of development we've just discussed here, in Installation Two.



ACTUALIZE OS