

Actualize OS

10 WEEK TRAINING

WITH KEN WILBER



ACTUALIZE OS

TRANSCRIPT

ACTIVATION ONE



1

CULTIVATING YOUR SUPERHUMAN BODY

Susannah: Hello everyone. Welcome to Application 1 of the Optimization Training from Ken Wilber, Cultivating Your Superhuman Body.

In this module Ken will teach us how, contrary to what we may believe, we have many different types of “bodies,” not just our physical ones.

He will then talk about how these different “bodies” fit in with the uplevelling of our own unique operating system, plus he will give us some of his personal recommendations on how to implement these teachings practically.

So here’s Ken, talking about one of the most important discoveries of the Actualize OS.

Ken: We’ve talked about one of the most important discoveries of the overall Integral approach is that we have in a sense a kind of paradoxical approach here, whereas, one, we are attempting to outline a unified big picture, a sort of single overall framework that is, as some critics called it, an understanding of everything, a theory of everything, a way to include everything. That’s very, very true in some senses. The way this has happened is that we’ve increased the pluralistic component, the number of differences that people in most areas used to just take as having only one item or one process or one approach or one element.

As we’ve looked at it, we found that each of these fundamental elements of the human condition. Actually, I have anywhere from four to a dozen or more, very different elements and that we can make this big picture work by addressing each of these elements. We’re looking for a unity in diversity. We’re looking for a one in many and whereas previously people would just take the one and it was one practice covers everything. What we found is that the oneness comes out

of our understanding of the many-ness. By looking at all of these different aspects and different components and then understanding practices for each of them and ways to tell by our own self-assessment, whether we're doing fairly well in that area or whether we need to do some work on it, that doing all of these approaches, taking them all together, actually leapt us into a completely unprecedented level of human capacity, and human possibility, and human potential.

We are not exaggeratedly calling that a superhuman capacity and something that is relatively easy to learn, most extraordinarily it's psychoactive. All you have to do is just learn the general elements to it and that will kick it in, in your own body-mind. That will start it acting in your own being. You don't have to do anything else. Now, you can accelerate it by doing certain exercises and certain practices and so on, which we have been discussing and will continue to give you that you can use.

You can also go out and look for others on your own, using this broad framework. But the general idea is that we are really looking at all of the different aspects of these components and drawing them all together into a big picture. We do have a unity in diversity. This unity in diversity is what jumps us from a standard ordinary human activity into a truly superhuman possibility. This is not an exaggeration. It's not braggadocio. It's not making stuff up in order to sound cool or neat or anything like that. It's straightforward science. It's absolutely tested and tested again. For the people that work in these different areas, there's no doubt whatsoever in their minds that this stuff is real and that this stuff works and that we are opening an entire new era on human capacity.

If we look at any of these areas that we're talking about, in this case, we are focusing on the body. One of the first things that we find about the body, we talked about going from one size fits all to finding multiple differences and different components, making up what we thought was just one unified item. While the same thing is true with the body, when we look at the body and we make a comparison of all of the great cultures around the world, east and west, we find out that human beings don't have just one body. At a minimum, it is maintained that a human being has at least three bodies.

We've talked about these before because each of these bodies are in a sense the mass energy, the concrete bodily support of different states of consciousness. This was a big breakthrough and a big understanding that helped us grasp, not only what body means, but what these different states of consciousness meant and how they are actually tied together with a bodily foundation, a bodily ground that is inextricably one with the state of consciousness that goes with it. We found, for example that the waking state of consciousness is supported by a gross physical body. When you get into the dream state, the first thing you notice is you lose that physical body. That's nowhere around.

But, you do seem to have a body made out of light and images and luminosity and energy and so on. That's a subtle body. Then when you get into deep formless states, you have what's called a causal body. It is called causal because, as the world manifest, it comes out of spirit and moves down into soul, into mind, into body, into matter, and the first body that emerges is the causal body. It's the body that is the subtlest of all the bodies. It's the finest and the original body that is manifest in the universe. It's called causal because it actually causes all of the lesser events in this universe. The causal body causes the subtle body and the subtle body causes the gross body.

There are also supporting states of consciousness that go with them. If you want to get back to the ultimate source, if you want to get back to pure spirit, if you want to get back to the ground and goal of all of reality itself, then you can, as it were, climb these bodies back to their source. In doing so, you're climbing these states of subconscious back to their source as well. We don't just have this one physical meat body that we drag around and causes us nothing but pain and torture and disease and illness and we finally end up dying from the darn thing, not exactly a thrilling element to be carrying around, but that's just the beginning of the bodily capacities that we have.

Of course, what we want to be able to do is keep each of these three bodies in functioning health. What's so very important is that all the traditions maintain that there's something called involution and something called evolution. An involution is the move downward from spirit into causal realms and from there into subtle realms and then from there into the densest lowest form, the gross physical realm. In Christian terms, it's from spirit to soul to mind to body to matter and that downward movement is how spirit throws itself outward to create a universe.

Once that happens, then the Big Bang blows into existence. It's just the very lowest level that exists at that point. It's just a matter and the Big Bang is the creation of matter, blows into existence, atoms, quarks, eventually molecules. Then, there's the slow growing back through those dimensions to their origin and when that origin is rediscovered and re-known, then that's enlightenment that's awakening. That's the rediscovery of your ultimate true state. It happens by moving through these bodies and their correlated states of consciousness. We want to have exercises that keep each of these healthy.

We want for involution, when it occurs, we want the higher states to all be as healthy as they can because the traditions maintain that if you have something that goes wrong on a higher level, like, if you're in the causal, which has archetypes and the very earliest forms of manifestation itself, if something goes wrong there, if something's out of whack there, then that dysfunction will move down into the subtle realm. It'll throw something out of whack there and then if it stays out of whack, then it will move down into the gross realm, the physical body and you get an actual physical disease. You can approach that physical disease at just the physical level, but you can also work with the higher levels where the original cause is.

By using certain types of spiritual meditation or spiritual practice at the causal level, you can put that in order. Then, that will stop translating downward into subtle and causal, so it'll make it easier for that physical illness to cure. You can then also do physical things for that illness. Western medicine is wonderful, but what we've noticed in increasing years with Western medicine is that most of the illnesses in Western medicine are now what's called degenerative illnesses. They're illnesses that are caused, not by a bug or a virus or something like that. They're caused just from aging, things are just wearing out, so we're getting heart disease and we're getting cancers and we're getting arthritis and we're getting diabetes and we're getting kidney diseases.

The Western medicine doesn't have many cures for that. On those cases, it can become very helpful to go up to higher levels of involution and do some work on those, to help clear them up, so that then what's passed downward in involution, which Plotinus called efflux, is a healthy template of the lower physical system. That can help to a significant degree with that type of illness. Then, when it returns, it goes back from the lower to the higher, which Plotinus called reflux.

Then, you can move up those stages with less illness, with less dysfunction, with less problems. When we look at the body, we want to at least keep that in mind. We want to keep in mind that we've got a body that is, in a sense, the material form of the spectrum of consciousness, going through levels. There is a spectrum of bodies, going through the material components. In a sense, we have a spectrum of mind and a spectrum of body and they always go together. We have a gross body mind, we have a subtle body mind and we have a causal body mind. We can work with both sides, we can work with the meditative, consciousness side, we can work with the material bodily side and its energies and its prajna and its bioenergetic flows and so on or ideally, we can work with both.

Susannah: It's interesting to note that most people only believe in this one physical body, our gross physical body, and don't even realize that we have other, more subtle bodies, to take care of!

That being said, this would be a good time to talk about how we can best optimize the health of each of those bodies starting with the Gross physical body. What do you recommend most people do to take care of our precious physical body?

Ken: Right. If we start with the gross physical body, most of the basic items that you can do for the health of the physical body are fairly well-known and relatively non-controversial. That is six to eight hours of sleep, a decent diet (I'll talk about that in just a minute), a certain amount of exercise. Exercise turns out to be incredibly important, particularly for us moderns and post moderns, because when this body was first evolving and developing, it spent most of its time in physical activity. It's climbing trees, chasing animals, fighting for its survival. It evolved and developed into a very, very strongly oriented physical body, but as civilization increased, we became less and less active and more and more sedentary.

It's become more and more important for us to pay attention to decent types of exercise. Roger Walsh recently did an article on what he simply called Therapeutic Lifestyle Changes. What he was able to demonstrate is that simple physical changes, some of them very simple, walk 30 minutes a day, had as big an effect on things like depression, clinical anxiety, obsessive-compulsive disorder. In many cases, simple things like 30 minutes walking a day was as effective as medication treating the same illnesses. We've tended to just become more dependent upon medication to somehow fix that. Whereas, the simplest, and in some cases, the most effective way to fix it is to just do a little bit of exercise. Don't take the elevator up to your fifth floor, just walk the stairs every day. That alone is enough to have profound changes.

Amount of sleep turns out to be enormously important. Diet is important, as we continue to notice ways that improving that can help enormously. Slowly, against a fair amount of hesitation from the American Medical Association and so on (they don't like anything that they can't control through their own prescription), slowly, we are starting to learn that mega-vitamins really do have an astonishing impact. One study out of Harvard showed that taking just a general course of mega-vitamins across the board added an average of seven years to a life span. The impacts that we're finding in the use of, for example vitamin D and cancer is astonishing — 10,000 to 20,000 units have demonstrated, in many cases, to not just slow cancer, but to actually reverse it.

We're continuing to learn these things about our physical body and they're worth paying attention to, they're important. I recommend it's very simply for the vitamin component, checking into something called Life Extension Foundation. It's at: LEF.org. They stay up to date with all of the recent research on vitamins. They donate a good portion of what they make to research on the topic. I found them over the years to be very smart in what they're doing. There's been a bit of a sea change in the type of actual physical exercise that's turned out to be useful. As Bob Arnot, who was the Chief Medical Adviser to ABC News for many years wrote a book summarizing it.

He summarized it in one phrase, "Old paradigm, jogging is everything; new paradigm, muscles are the engine of youth." What we're finding is that weight lifting is turning out to be just astonishing in terms of what it can do, starting even with studies done, I believe at Emory Medical, took individuals in their 70s and they put them through a weight-training course. This was called maximum lifting and that's lifting to exhaustion. In other words, you take weights and you do reps with them, you lift them and put them down, lift them, put them down, until you can't lift it again and that's called lifting to exhaustion. It's that last rep, where 90% of the good stuff happens.

When the 70 year-olds did that their average biological clock went back 10 years. If you look at the illnesses that consistent weightlifters get, it's lower in almost every single category. If you look at the illnesses joggers get, it's higher in almost every category. Jogging basically generates

an enormous amount of free radicals and these are highly, highly toxic and disease inducing. It's best not to do that as your only choice for a physical practice. Of course, you can do swimming and tennis and any number of other things. But if you want to pick one, weightlifting is recommended, three to four times a week, 30 minutes each time is fine, tend to alternate, maybe do the upper half of your body one time, lower half of your body the other time.

If you start doing that within about one month, you will be shocked at how you start to feel. I've been thanked for recommended weight lifting to people more often than any other thing I recommend, except meditation. They can't believe it. They're shocked. It's like, "I am a new me." So try it, yeah.

Susannah: I think everyone wants the feeling of being a "new me" in some way, so thank you Ken. But now let's move onto our subtle body. What practices can we implement to increase the awareness and vitality of that body?

Ken: Right, there are a large number of practices that we particularly find in the traditions that focus on the subtle energy. Now, subtle energy, when it's just used as a single phrase "subtle energy," then that usually means both subtle energy and causal energy. Technically, they're two slightly different things. We have gross energy, subtle energy, causal energy. Whenever, we talk about subtle energy, we generally mean subtle and causal. In some of the meditative traditions, there are very specific practices that take a considerable amount of work -- I'm not recommending these -- but just to show, what's involved, one of the most famous is known as the Tummo or inner heat.

I remember going to my first winter Dzogchen retreat and the teacher who was teaching that was also teaching this Tummo, or inner heat, which basically focuses on the stomach area and generates an enormous amount of heat. Sometimes it had been measured up to 104 degrees. So we came in, and when I looked outside, it was snowing. There were a dozen people, sitting in the snow, practicing this Tummo heat.

All around them, it was just melted snow and they were sitting there, staying perfectly warm, generating this heat (and that is combined of course because all energies support consciousness) and this is also being combined with a very high state of consciousness. There's a relatively simple practice that brings together subtle and causal energies and can be done almost any time in the day. You can do it a little bit when you wake up. You can do it before you go to sleep. You can do it throughout the day. It's sort of an overall generalized practice called the microcosmic orbit.

Here, what you're doing is, you want to make sure that you are having all of the subtle energies and the subtle body flowing freely and fully without any obstruction or getting caught up anywhere. You start by imagining an infinite luminous light above your head and it stretches to infinity. Then,

you breathe in and as you breathe in, this light comes down, the front of your face and down to the top of your mouth. You want to make sure that your jaw is closed and your tongue is touching the upper roof of your mouth. This is to complete the circuit. The energy then comes down the front, will jump the tongue and the mouth and then come down, the front of the chest. You're still breathing in and visualizing all of this infinite light coming down into your belly and to the base of your spine.

Then, on the out breath, the energy enters your spine and goes up the spine and out to the crown of your head and then through the crown and back into this infinite source of light. You're breathing light, down the front of your body into life, which is in your belly, in the reproductive region, in your guts. Then, you are breathing that life back up the spine and into light. It's light, down the front into life, life up the back into light and that's connecting all these subtle currents into one unbroken current.

That's held to be a very profound and essential practice that hooks together all of the various currents. Of course, these subtle currents include things like the acupuncture meridians and nadis and all of the channels that carry subtle energy to and from the chakras and so on. Those are all part of your subtle anatomy. It's a fact that Western medicine has investigated meridians and acupuncture and found that they work. They still don't know why, but they don't deny that they're doing something. In Japan, they have actually had individuals that go through surgery without anesthesia. The point about that is you can see how powerful that energy really is. If something got out of whack in that and then started coming down into your body, you can imagine that that would not be good. You very well indeed could get physical illness from that.

Susannah: We hear that some traditional eastern physical practices like yoga and tai chi not only exercise the physical body but also the subtle body. Is this true? How do the physical and subtle bodies tie together in practices like these?

Ken: Yes, yoga and Tai Chi Chuan and Chi Gong are all working with manipulating these subtle energies. Then, in particular, ones like yoga, they're working with these subtle energies and because the energies are correlated with consciousness, they're also working to raise consciousness. There are certain types of hybrid therapies that have been developed by Westerners using some of these Eastern techniques. We find things like Reiki and Hakomi and these are sort of using a little bit of Western psychotherapy, combined with these subtle energies. Both of those can be very helpful and very effective.

What we are doing with all of these is because the bodies are essentially mass energy, in other words they're concrete, even though they get subtler and subtler concrete, I mean they are real, they have mass, they have energy, they have location, you could put your finger on them, if you could see them. That's very, very different and what we call the right-hand quadrants as we'll see.

That's different from the left hand, which is consciousness, those you can't see, those you can't locate. So if you take something like mutual understanding or even love, you can't put your finger on those. Those are in the realm of consciousness that doesn't have simple location. That's why it's grounded in these bodies.

We have this consciousness ungrounded and then consciousness grounded in these various bodies and that's what sort of keeps them together and keeps consciousness anchored and not simply floating away someplace.

Susannah: It's interesting to think about something like this having concrete mass. Just a mass so subtle that we can't see it without real practice. But in a way it's not that much different than a belief in atoms and molecules. It's just the microscope we're using to see it is a little different than one in a laboratory.

Okay, let's move on now to what is arguably the most challenging body to exercise, the causal body. What practices can we implement to help us develop this part of ourselves?

Ken: One of the simplest ways is to locate the consciousness of the causal body and then once you've done that to actually feel your way into that consciousness. I'll give a very brief pointing out instruction for this, so you can start to get a sense of it. I'll start by saying just be aware of yourself, just feel it, see where it is located, what size is it, does it seem to have a color, what does it look like, but just feel yourself. Get some sort of sense about it. Then, notice when you're doing that that there are actually two selves. There is the self that you're looking at, the self that you are aware of when I said, "be aware of yourself" and whatever you were aware of that was the object self, the self you could see as an object.

But then there is also this self that was doing the seeing. That is variously referred to as the witness or the observing self or even I-am-ness and it is held to be the true self. Because the self that you can look out and see as an object, isn't even a real subject. It's not a real self because you can see it. It's an object. It's not even a real subject. What's the subject? What's this observing self that is aware of the self that you think of when you think of yourself? The self you might think of objectively is, "I am this old, I'm in this relationship, I do this work, I like this kind of music, I drive this kind of car," all the things that you can describe about yourself.

Then there's a self that's aware of that. That's looking at that and that is reporting that. The self that you're describing, the self that has all these characteristics, according to the traditions, that's exactly who you are not. Whereas, the self that is witnessing, the self that's observing this -- that's what you truly are. And in itself is without qualities, it's just vast, open, empty, pure awareness without any type of characteristic or any type of quality. It has no shape. It has no color and it is radically free of any qualities. As you start trying to find this observing self and you realize, "Okay, it's

not anything I can see, so it's not that, it's not that, I can see that, it's not that."

What you'll start to notice is that you don't see anything when you look for this real self. All you'll notice is a sense of freedom from being identified with all these things that you thought were you. But, now you're just seeing those are just objects, those aren't the real self. As I rest in this real self, all I feel is a sense of freedom, a sense of openness, the sense of transparency, the sense of depth, the sense of infinite spaciousness. That has no inside or outside. It has no past or future. It just is pure now awareness that is witnessing everything that's arising and is free of everything that's arising. It's just a pure vast open freedom, a pure spaciousness.

The traditions maintain that free spacious, transparent, open self is one with spirit. Your true self is spirit and the overall number of these true selves is just one. There is one spirit, one self. As you realize that one self, you start to feel a unity with all others because they share ultimately the same oneness. That oneness, that one spirit, that pure freedom is what Zen calls your original face and it's an actual Zen Koan, that says, "Show me your original face, the face you had before your parents were born." Now, most people are like, "Well, how could I have a self before my parents were born." The answer is that true self is timeless, it's eternal. Timeless doesn't mean everlasting time, it means without time. It means before you enter the stream of time. It's just a pure present before it enters the stream of time.

Of course that was present before your parents were born. That's the same I Am-ness that sense of I Am-ness is the same sense of I Am-ness that you had a week ago, same sense you had a month ago. You probably can't remember what happened a year ago, but you can be sure that I Am-ness was there. I Am-ness is the only experience you have that doesn't change. For example, "tell them I Am sent you" or "before Abraham was, I Am." That's a literally true statement: "before the Big Bang was, I Am," because I Am doesn't enter the stream of time. That pure self that pure witness is what our real self is.

We have mistakenly identified it with this small self. That's an object, the ego. It has characteristics and finite qualities and was born and most certainly will die, whereas the true self doesn't enter the stream of time. It's unborn, it's undying. Awakening to that is known as enlightenment or awakening or liberation, the supreme identity because it is one with spirit itself. As you rest in that witness just put your hand over your heart, then as you breathe in and then just breathe out, you can sort of feel of the outbreath, you can feel releasing it to infinity.

You just breathe in and when you breathe out, there's a kind of tingle as your breath goes all the way to infinity. That tingle, that subtle, subtle feeling is the causal body. That causal body is what is going to -- just as spirit condensed and made a smaller version of itself, known as causal body -- the causal body will condense and make a smaller version of itself, called the subtle body. But then

the subtle body will condense, all the way down to the densest, lowest frequency form and that will be the gross physical body. We want to both rest in our witnessing state and as we breathe in and breathe out, notice when we breathe out that we're releasing it to infinity. That feeling of releasing to infinity is the causal body and it is the sort of feeling component of this causal consciousness, this pure witness, this pure observing self that is itself empty. It's just a mirror mind that's reflecting everything that's arising moment to moment. The feeling of that is the causal body.

Susannah: Thank you Ken. It's amazing how something as simple as breathing is so helpful to our deepest body.

Let's also take a few minutes here to talk about illness. Sometimes illness shows up in our physical body but the real cause can be found in one of our other, more subtle bodies. To truly cure an illness, we have to go to the root cause and not just put a bandaid on what may actually be a gaping wound. Just treating the symptom won't work in the long-run. How do we start to truly heal ourselves based on our new knowledge of our multiple bodies?

Ken: What the general idea, particularly in an integral approach, is that we want to check out factors that could be arising in any of the three bodies. For example, if we get hit by a bus, break our leg, lying in the street. We can sit there and visualize our leg healing all we want and we're probably not going to get too far with that. Certain of these things, in this case the actual cause was physical and so the cure will tend to be physical. We don't want to do what too many new agers or frankly too many of the contemplative traditions did and put all of their attention into the higher domains.

Because in many cases those, even though they're important, they're not the actual source of the problem. They're not going to be the cure of the problem either. We want to be able to look at gross bodies, subtle bodies and causal bodies and do our best to determine, which one seems to be the cause of the problem and then tend to address it there. The subtle body would include emotional and mental events. Various forms of psychotherapy and various forms of talk therapy and so on can help with those dimensions. If you're down to something that flat-out has its cause on the gross realm, let's say, an invasion by bacteria, then antibiotics is the likely way to treat that and not prayer or meditation.

What can happen is that you use antibiotics, you cure the illness, a few weeks later, it comes back. You use antibiotics, you cure it, a few weeks later, it comes back. Well, in this case, it's probably being generated on a higher level and so you're not getting to the real cause. It's continuing on its involuntary sweep downward to carry its brokenness into your physical body. It's breaking your immune system and so you want to try to give more attention to some of the higher, higher realms, do the microcosmic orbit or witnessing and feeling your way into that state. The whole point is to look at the overall spectrum of bodies that we have and to realize that illness can be generated

in anyone of them and that we want to really focus on those and that goes also for long-term preventative practices.

One, we mentioned for example, weightlifting, which can be very, very profound in terms of its overall impact on health. You can, in a sense, go up and down the scale of bodies and work with various practices that are going to help keep them healthy. Again, what you're doing with all of this is providing an actual foundation for your consciousness and your being itself. You want this to actually be the root foundation and support for other things that are going on.

Susannah: It sounds like what you're saying is that to truly maximize our potential we have to care for and exercise all three of our bodies, much as an athlete would cross-train for optimal performance. What are some of the benefits of this comprehensive physical, emotional, and spiritual cross-training you're talking about?

Ken: Right, what we are doing when we talk about cross-training is that we're looking at each of these various elements and what we are finding out, the more we study them, is that the more these elements are combined, then the more they individually are enhanced. One that's very telling and Mike Murphy has reported this often, is there was a group of meditators that were doing Vipassana meditation, which is a form of Buddhist meditation, mindfulness meditation. They were divided into two groups. The teacher did not know which of the group were doing what, except half of the groups, were doing their Vipassana meditation training for half of the time. The other half of their practice time was spent weight lifting. The other group spent the whole time meditating.

They both spent the same amount of time, but one half meditating, half weightlifting, the other just meditating. At the end of six months and at the end of a year, the teacher was asked to grade the students, which ones are doing better in meditation. Without fail, the students that were both meditating and weight lifting got higher grades in meditation than those who just meditated. It's not a matter of time. It is not that the meditators were spending the same amount of time meditating and then adding on weightlifting, they were both working for about an hour and a half. One group, half of that was spent weight lifting and the other half, meditating.

Other group spent the whole time meditating and even though they spent twice the time meditating, the other group scored higher in meditation results. We're finding this across the board, as we combine different trainings. It's one of the things that's come out of an integral approach. When you pick up a particular practice and you can do these a few at a time. You don't have to sit down and have your practice day, have practices in levels and practices in lines and practices in states and practices in types. You don't have to do that. You can just pick two, three at the most and practice them for a particular amount of time, then move on, practice some others for a particular amount of time.

There might be one or two or three that you find really kind of core and that are very important for you, it might be meditation for example. Then you would continue doing that one throughout all of the others, but you don't want to again do an overwhelming, "Oh, I have to practice all of these practices in order to do cross-training." You don't. You can just do a handful. It's much more important to just do a few, so that you don't get discouraged, than it is to do an enormous amount of work for a month or so and then just get so tired of it that you give it up.

It's literally, if you're starting off on something like meditation and you're just doing that and you find that 30 minutes is just too much, then it's absolutely fine to cut down, down to five minutes -- but you must do it every day. That's the key. The amount of time, not so important. Every day though, you get up, sit for five minutes and then go on about your day. Once you figure, you kind of really got that down, you might expand it to 10 minutes. If you find yourself skipping days, go back to five, much more important day in day out, day in day out, than the amount of time. That's a really important factor to keep in mind, particularly as we're introducing all of these different exercises.

What we're doing by introducing all of them is to simply say to you, "Look, here's for the first time, a complete landscape of your possibilities and if you really want to go from a human level capacity to a truly superhuman level capacity, these are the ingredients that you want to touch on, one way or another, sooner or later doesn't all have to be the day, doesn't all have to be this month." But sometime during this year, you'll want to try to touch in on each of these, figure out which ones you're good at, figure out which ones you're already fairly advanced at and then pick out the ones you're really stuck and you're really blocked, so much so that they are probably slowing you down -- then you want to work on those.

You don't have to get them to super high levels, just get them out of the stuck area, where they're not just stuck, they're blocking everything, they're jamming everything, then you have to do something about it. Now, most approaches won't be able to even let you spot that because they don't have a full map of all of the different areas. They don't even know which ones to check to see that they're blocking you. Part of the whole map of this is to see which ones you're good at, where your talents are and you will likely want to focus on those. Doesn't mean you have to do all 12 lines and master two or three different typologies and go through all of that.

It means, in each of these areas, pick the handful that you are already good at, you have some talent at. Then, in that overall general dimension, try each of them out, find out which ones are blocking you. Get rid of those blocks, work on those until they at least get up to maybe just came in second or third level, where they were down at first level. When that happens that's fine. They're at least not going to kill you, they're not going to ruin your whole approach. Believe me, anyone of those elements that's absolutely at level zero, that's in the basement, can screw the whole process

up.

That's why so many self-help programs start out, they try to get going and they don't get anywhere and they can't figure out why. That's because they don't have access to a full map, where they can check all of these different areas. When Clark Kent goes into his phone booth and he takes off his clothes and he steps outside, if he didn't put on his suit, we would actually see three bodies, not just one and very likely him being Superman, all three of them would be lit up.

Susannah: Thank you, Ken for this enlightening application about our complex bodies. We hope that everyone listening to this program will now have a new outlook on taking care of our bodies. Do some weightlifting. Do some yoga. Start a meditation practice or a practice of listening to your breath. Through these exercises, you'll begin to see the subtle and causal forces that make us who and what we are, and can help you grow into your highest capacities. You too can live your life being the best that you can be, physically, emotionally, mentally, and spiritually, and in the process help others to do the same.



ACTUALIZE OS