

# Actualize OS

## 10 WEEK TRAINING

WITH KEN WILBER



ACTUALIZE OS

Q & A

ACTIVATION ONE



## Q&A

**Ryan:** Hello everyone. Hello and welcome to the Q & A for Activation One. So we are on to the activations. We have finished all five lenses, all five frameworks of the aqua model, and now we're into activation one, the body. I think it was a really powerful week. We got a lot of exciting questions. I think it was great, Ken. How are you doing?

**Ken:** Good, good, Ryan, thanks.

**Ryan:** Okay cool, so you want to jump in?

**Ken:** Sure.

**Ryan:** Okay great. So I'm going to read the question for the most part as they came in. One came in two parts, so I question mashed them together, but for the most part I'll read them as they are. And some of them might sound a little weird if I'm not saying it correctly, so I apologize on names, or pronunciations, or if I misframe your question, but here we go. All right, you ready, Ken?

**Ken:** Yep.

### QUESTION 1: CAN YOU EXPLAIN THE EXPERIENCING OF DIFFERENT COLORS IN MEDITATION?

**Ryan:** Okay great, so the first question is from Jane Ramsey. She said, "Thank you for this course. Here is a question sparked by the discussion on causal and subtle body. Lately in my afternoon meditation I typically see or perhaps am more aware of a few different consistent presences that I notice who come into my awareness during my meditation 15 or 20 minutes in. I see motion, light, and color. I know that it is not helpful to hope or expect for a certain outcome in meditation, but these are gifts. They are beautiful, and I enjoy them, and I feel they are very loving and supportive. I hope they continue. One is a rosy pink pulsing with white most days, sometimes

mixed with blues, gray, and yellow, and occasional deep green, a couple of times bright yellow and white, and at the end often a turquoise with darker colors of blue. These presences are beautiful light filled luminescence. The one at the end seems to be observing me or a person sitting in meditation. I wonder if it is observing my gross body or if it could be my actual true self, or some type of guide.

**Ryan:** I typically don't see them in my morning meditation, although I have a few times, and by the way I've been using the iAwake technologies. These appearances would occasionally come in silent meditation but now come regularly using the iAwake technology. I wonder if Ken can shed some light on what these might be."

**Ken:** Sure, what you're seeing is what the Greeks called archetypes. Now archetypes as the traditions use the term or similar terms don't mean what Carl Jung meant by the term. Jung's archetypes are early stages of evolution particularly the magic and mythic eras. So archetypes for Jung are especially mythic forms that all human beings inherent like the warrior, the king, the queen, the shadow, the trickster, the serpent, the world tree, various gods and goddesses like Apollo, and Venus, Aphrodite, Zeus, and so on. They have a large part to play in the creation of mental and emotional problems especially if they're activated in dysfunctional ways. But for the great traditions, archetypes exists at the other end of the spectrum. They're the very first forms of manifestation of the universe out of pure spirit. So as spirit throws itself outward and downward so to speak, metaphorically, it first goes out of itself to produce the pure witness or Turia. And in the witness, which is still unmanifest, formless, empty, pure, content free awareness goes out of itself to produce the very first manifest forms namely the archetypes.

And the archetypes are the first forms that are in the causal realm, that's what the causal realm is made of basically are these fundamental archetypes. And then the forms upon, which all other forms will be based. So the Greek word itself means primordial form, primary form, so these forms are things like very subtle sounds and various lights and colors, various shapes or forms themselves, and luminous presences, and sometimes luminous almost seems like entities. And these are all existing in the manifest universe, their forms existing in the causal realm, and they'll sort of stretch down into the subtle. But it's then out of these causal forms that the subtle realm arises, and then the subtle goes out of itself and steps down, condenses into the mental realm. And then that steps down and precipitates into the realm of life or living bodies. And then those condense and step down into dead, unliving matter. And then with that we get the big bang and then actual material forms blow into existence.

So this entire movement the traditions called involution, its spirit moving down and into the lowest material realms and becoming involved involution with those realms. And of course, these realms are still forms of spirit, so it's spirit as spirit and then spirit as Toria, then spirit is causal, spirit is subtle, spirit is memo, spirit is gross, and so on. Once that's happened, once that whole involution airy movement has happened then the process can reverse and lowest unliving-dead forms of matter start to evolve, undergo evolution. And then so the dead matter evolves into living forms as

living cells evolve, and then eventually those evolve into mental forms as thinking animals emerge, and that'll evolve into subtle realms as humans discover their subtle soul and those dimensions, and into the causal realm where humans will run into archetypes. And at the very upper end of the causal there's the beginning of pure, formless, unmanifest domain as in deep dreamless sleep or in meditation states like nirvikalpa samadhi, which means meditation without thought, without form, or even formless Nirvana itself.

And that flowers into the Turia, the witness beyond all manifestation. And then the witness becomes one with all manifestation in the non-dual unity State or unity consciousness or so called *teri Okita*. So Patinas referred to that outward movement of involution as e-flux, and the return movement of evolution he called reflux. So that's the basic understanding of involution and evolution or e-flux and reflux. For the traditions they tended to give most of spirits creativity to the involutory movement. So for most the traditions and even find this all the way up a tendency or Bindo to do. But what you have is spirit creating all of the various entities at all the various levels, and they remain unconscious in their potential form, and then this evolution occurs all of those entities emerge or come into being. So for a traditional understanding even things like airplanes, and cars, and so on were created during involution. And so evolution is basically just sort of rewinding the videotape, but what has come to mark are more modern and postmodern understanding is that most the spirits creativity actually occurs in evolution.

And the reason is that if all of these entities were produced in involution then sages could have access those entities to their own higher intuition because those metaphysical entities would exist in those higher planes waiting to emerge. And so we would find some description of modern and postmodern entities in some of the world's spiritual texts. But we don't find anything, we don't find penicillin, or nuclear arms, or airplanes, or automobiles, or steam ships, or any of that. And the reason is they really weren't created during involution. They're created by evolution. Evolution is actually spirit in action. And so while we're really getting an involution is an initial outward movement of spirit that creates this whole gradation, this whole morphogenetic field that acts as a Tilos, a pull back to spirit. So it's like taking a rubber band and putting a rock on one end and stretching the rubber band out so that the rocks at the bottom, then letting go of the rock. And it'll just sort of swing back and forth, and back and forth, and back and forth and keep getting higher and higher as it does until it has completely returned.

And so that spirits return to itself upon enlightenment, or awakening, or realization. And in the mean time almost everything is getting created starting from the Big Bang when the only thing that was in existence for things like quarks, and strings, subatomic particles, and so on. And then the whole creative evolutionary movement occurred, and it occurred in all four quadrants. And with each one transcending and including its predecessor. And so that whole process just continued on its way back. And right now in terms of just that overall stretched rubber band, some individuals at the leading edge of evolution are about on average two-thirds of the way up. They're at turquoise or indigo, and in some rare cases they're having state experiences all the way back to spirit as spirit and in a pure awakening or pure enlightenment experience. And in some rare cases they're actually

then evolving into third-tier, and when that happens they're laying that down for the first time. All that's really present in third tiers of potential is a pull to those higher dimensions, and that's why evolution indeed continues constantly moving in a higher direction.

It's always producing greater and greater holes and greater and greater unity's, and that's what evolution does. The universe is winding up, it's not winding down, it's gone from dirt to the sonnets of Shakespeare. And that's because of this Eros pull, the spirit in action moving to higher, and higher, and higher dimensions. So what this person is seeing, Jane, with these various colored luminosities are some of the very fundamental archetypes. And that these archetypes can be thought of in a sense as both their closest pointer to ultimate reality of the pure ground of all being as well as the ultimate barrier to that ground. So it indicates that your meditations made a great deal of progress, and this is great, I mean it's really good, and you should feel free to enjoy those radiant luminosities all you want. They're the very first faces of God as God moves into and creates this entire universe, so that's great. But they're also in a sense the first steps of moving away from God, of moving away from spirit. And that's not bad in itself the trick is that you want to be aware of both spirit as spirit and then as well as aware of its manifestation starting with the archetypes.

So what would be a sort of an action you could take in relation to these luminosities? Certainly after enjoying the presences for however long you want or even while you're enjoying them, also start to pay attention to the witness of those luminous forms ... state, it's the form of spirit in first person. It's the state that actually gives rise to archetypes. And so he even mentions one of these luminous presence that seems to be watching her and that's exactly right that's your own highest and truest self, that's the witness the pure mirror mind. So you want to rest as that witness, identify with that witness, and then be aware of the luminous forms as objects of your witnessing awareness. So you as absolute subjectivity or the pure witness are witnessing these luminous objects and that shifts your identity from a smaller self to that higher witnessing self to your pure I or pure I am-ness. And from there you can move into a non-dual unity state where the witness simply disappears into everything that's witnessed, and these luminous forms will become simply textures of your own being as is all of manifestation, the entire universe is arising within you.

So you no longer see the mountain, you are the mountain, and you no longer feel the earth, you are the earth and so on. So that's the run down on the archetypes and what you're seeing in your meditation, so on balance it's pretty good news.

**Ryan:** Ken, thank you for this. This is fascinating. I always find the subject of really seeing these archetypes just so profound and significant, so thank you for that. I think often we see different embodiments that these are expressions of these in the world's theistic traditions that create god forms, and those are personifications often as some of these archetypes. And that's why we can see some of the same gods or goddesses showing up through our different traditions from all around the world. And it's ironic and relieving at the same time to realize that they're essentially coming from the same source, they are the same archetype at a causal level. And anyone can encounter them like Jane did in her meditation. And yet we in the past someone has encountered them, and

tried to communicate it to someone else, and told stories, and then created personifications, and then those stories ended up becoming the thing that people focus on and fight over even though the same archetypes that everybody has access to. And we all have access to them.

**Ken:** And what's happening often is that remember that these states will still be interpreted by the structure state you're at. And when these archetypes were first consciously discovered by humanity most people were at a mythic stage of development, and so they interpreted these luminous forms in personified ways as actual gods and goddesses that had human forms, and human arms, and human legs, and human facial features, and so on. And those are basically just simply the way these causal luminous forms appear to a mythic stage of development. And so that's what tended to become identified with and again as you say then mythic narratives were built around them. And people all identified with this particular mythic form of spirit. And even when the archetype was the same their mythic form varied. And of course if you were then identified with the mythic stage itself, and you're at an ethnocentric level of development, and you're going to have your God fighting their God, and that's just what happened historically. None of these gods were accepted by any of the other gods because the people believing in them we're ethnocentric us-versus-them stages of development.

And so that's how they experienced these transpersonal archetypes, and that's what was part of the problem, and also part of the reason that human beings were so war like for so much of their history. They thought they really were fighting for absolute truth and the one and only true God or goddess. And of course, that is simply a product of the mythic literal level of development itself.

**Ryan:** Mm-hmm (affirmative), yeah fascinating. And I also think there's one other thing that I just want to seed because I know in a couple modules we're going to get into first, second, and third person deeply and the three, two, one process. And I think I just want to say to Jane that when we get there one of the interesting things is that these emanations, these archetypes are all emanations of like the primordial I, so they are all part and contained in the truth of who each of us is. We all have all of them contained within us. And you're-

**Ken:** They're also beginning manifestations of spirit and second person. She's seeing them as a thou, as an other. And so in that case as well they're part of an actual manifestation of spirit and second person. What you want to try not to do, of course, is interpret that spirit in second person from lower levels from magic or mythic or even rational levels, and so you want to be careful about that. But it's part of spirit in terms of its capacity to manifest in first, second, and third person perspectives. And so you can start to see that with these archetypes as well.

**Ryan:** Yeah, yeah, that's some really cool. That's part of I think one of the opportunities for you, Jane, is that you're having these experiences showing up in the I-thou in the personal relationship dimension or domain. And that is the second person that we'll talk about more in application three, which suggests that that tends to be one of your primary orientations, second person, or the lower left quadrant in one of the ways that you can leverage intentionally for your own practice, so it's

pretty cool, thank you Ken.

**Ken:** Sure.

**Ryan:** Yeah, that's so fascinating. I could talk about this all day, but I want to get to more questions.

## **QUESTION 2: WHERE DID I COME FROM AND HAVE I ALWAYS EXISTED**

Okay, so the next question is from Suresh. Suresh said, "In the application I heard that we are spirit/ witnesses, and we are eternal. I agree that we are spirits, but are we eternal? Have we always existed? Something cannot come out of nothing. Are there levels of spirit, something that existed before I did?"

**Ken:** Well let me just tweak that a little bit by saying that something can come out of nothing. A spirit is pure, unqualified emptiness gives rise to the entire universe and everything in it moment, to moment, to moment. And that creativity is the primary source of the new forms that emerge in evolution, so we go from quarks and subatomic particles, and then out of emptiness emerges atoms, which actually unify those particles, and quarks, and so on, and create a greater whole namely a whole atom made out of those. And then we move from atoms to molecules, and molecules emerge out of emptiness and pull atoms together into greater and larger holes. And then from molecules to cells, cells emerge out of emptiness, something is coming out of nothing in that sense. And the cells unite many different molecules into a higher wholeness, so the whole evolutionary sequence of spirit in action with higher and higher holes continually emerging out of emptiness out of the pure creativity of spirit to create greater and greater unities and more holistic forms. So some of these created forms like the gross ego, and subtle soul, we actually end up identifying with and that creates fragmentation, and separation, and suffering because what we truly and ultimately are is this pure spirit itself, which first manifests in us as the pure witness as pure I am as the ultimate I.

And that pure witness, which is our true self it's not something that is created or that has a beginning in time, it's the creator of time and all things in it. It is eternal, it's unborn, its unborn because it has no beginning in time. It has no birth, it's ever present, and it's undying because it has no end in time. It doesn't exist in time at all, it's timeless. Ever-present, existing in the timeless now. So this is why Zen says, "Show me your original face." And your original face means your real self or your true self. Show me your original face the face you had before your parents were born so like before your parents are born? Right, and it also means before the universe was born too because those are all things that take place in time. And the real self doesn't enter the stream of time at all, it's timeless. So Wittgenstein said, and the traditions would agree with him, "If we take eternity to mean not everlasting temporal duration, but a moment without time then eternal life belongs to those who live in the present."

And that's exactly right, so it's not a matter of living forever or having lived 1,000 years in the past, it's living in this timeless moment without a beginning or an end just an ever-present presence. And

you are not in time, you witness time, you're free of time. Time passes through you, you don't pass through time. Now your relative components of your being exist in time. Your body exists in time and moves in the past through the present to the future. But your witness does not, it's simply aware of the past, and the present, and the future. And those thoughts themselves are present thoughts. So you can think of the past and think, "Well I'm really remembering the past." All you're really aware of is a thought, a memory, and that thought is existing in the present timeless moment. And you can think of the future as well, but it also it's just a present thought, it exists in the timeless now. When the past really occurred it was a present moment, it was a now moment. And when the future actually occurs it will be a now moment too. So the only thing you're ever really aware of is timeless now moment.

And so that witness does not exist in the stream of time. The stream of time exists in that witness. So it doesn't exist in the stream, it's aware of that stream of time and is totally free of it. So it's not a matter of something existing before you, for your real self nothing existed before, you're just simply this timeless now, which has no before and no after. And you can't think of a time where this present I am just wasn't present. I mean it's the only experience that's constant, and it's a constant timeless presence. You can't remember what you doing a month ago, but this sense of I am-ness was present. And you can't remember what you did 10 years ago but this sense of I am-ness was still present because it's not entering the stream of time. It's just this pure I am-ness that is now witnessing everything that's arising moment to moment. And that's the witness that was also present before your parents were born because again it's not entering a stream of time it's just this timeless now moment.

As Wittgenstein said that those who live in that present live in eternity. So it's not a matter of going on, or everlasting time, or existing a thousand years ago, or a million years ago, its existing outside of that stream of time. There's a present awareness in you right now that is ever-present, it's literally always the case. And it's present in the waking state, and it's also present in the dream state, and if you lucid dream, you'll be aware of it. And it's also, people that meditate for several years, will tend to be aware and in the deep dreamless state because it's present there as well, so it is indeed ever-present. And of course according to the traditions that believe in reincarnation, that present I am-ness will go on through the Bardo realm and there'll be a present awareness through that. And then it'll be reborn in a body. That body will exist in time, but the witness won't. It'll still be a pure present moment, a timeless now moment. A moment of eternity. And so that's what we're talking about when we talk about the true self being eternal, it's not living forever, it's not living in time at all, it's a timeless moment, a timeless presence.

And that is literally ever-present because it never enters the stream of time, and so it's often referred to as unborn and undying. Its unborn because it doesn't have a beginning in time. And it's undying because it doesn't have an end in time. It simply does not exist in time, so that's the now moment. And to become aware of that now moment is to become aware of your true self, is to become aware of that witnessing presence, and is also to be free of the turmoil that comes inherent



in time. And so that's what we mean by your true self being eternal.

**Ryan:** Wow, very cool, Ken. Thank you and thank you for asking that question, Suresh. That was a really great prompt, thank you.

### **QUESTION 3: HOW DO WE IDENTIFY PROBLEMS IN OUR CAUSAL BODY?**

Okay. So we have a question from Heidi Wilson here, she says, which I think is an interesting question. This also echoes a question asked by one of our graduates from a past course, Patina. She says, "Okay, I have a question for Ken. I'm listening to the talk on relationship between the bodies gross to causal. Ken mention the possibility of something being out of whack in a causal body and influencing the lower bodies. How do we perceive the causal body as being out of whack?"

**Ken:** Right, we saw when we discuss involution and evolution or e-flux and reflux that the traditions maintain that if something goes wrong on a higher dimension then through the downward causation of involution that dysfunction can be carried downward and produce problems, and diseases, and illnesses on any of the lower dimensions or lower levels. So if something goes wrong in the causal it can transmit downward to the subtle and show up there as an emotional or mental illness, or it can be transmitted downward even further and show up in the gross physical as perhaps heart disease, or cancer, or diabetes, and so on. So as for things going wrong there are two fundamental types of pathologies that can occur at any level of growth or level of consciousness, and you can get either an allergy or an addiction. So an allergy means that in the overall growth process of transcend and include, transcend and include, transcend and include where each level is supposed to transcend and include its predecessor. If something goes wrong with the include part then some aspect of the previous lower stage is not included, but it's repressed, or dissociated, or disowned, or split off.

So the self then develops an allergy to that split off and avoided material. So if there's a dissociation repression of let's say food on the lowest level, then a person will develop a food allergy such as anorexia or bulimia. On the other hand, if something goes wrong with the transcend part of transcend and include, then part of the self remains stuck at the previous level. It doesn't transcend it remains fixated to it, and therefore it will develop an addiction to those parts that it's fixated too. So with food, the person will be an overeater, and will tend to look to food for comfort and thus eat whenever it feels anxious or depressed. And by the way that's not a rare event, 60% of Americans are overweight, and a clear 1 out of 3 are clinically obese so this is a very widespread addictive behavior. Now something like this goes wrong in the higher dimensions such as in the causal or Turia witness. And in this case it might be something, let's say having to do with how a person directly relates to the witness.

And if they fail to include or integrate the witness correctly, then this could show up in the causal as a failure to be able to evenly witness all arising events, so it's a type of avoidance mechanism shows up, a type of allergy shows up. And the person will end up lacking the sort of peace and

equanimity that comes from being fully able to witness everything that's arising, being fully in touch with a mirror mind with one's true self. And this will infect the causal and then it can even be transmitted downward to lower and lower levels. So we could go all the way to the gross physical and here this allergenic avoidance mechanism, this allergy could show up as a constriction of blood vessels, for example, which would cause a stroke or heart attack. And if you go to a conventional doctor, they'll simply treat the physical level symptom, and they won't get it the real cause, which the problem with being evenly in touch with the witness.

So one of the reasons we want to be able to practice and evenly hovering awareness, or pure witnessing, or pure mirror mind awareness is that we'll pass through these higher dimensions without creating an allergy, or an addiction because those not only will affect the levels that they occur on. But through that involutory movement they can be transmitted downward and cause problems almost anywhere in the entire spectrum of consciousness. So this is why we pay attention to cleaning up along with waking up, and growing up, and showing up, and all of that can occur because of that prior movement of involution and evolution.

**Ryan:** That's awesome, Ken, thank you. I wonder if there's any way that one might be able to quickly identify in themselves as a self-diagnostic that's something that's going on at the causal level?

**Ken:** Well problems with the causal could be anything that is occurring in the causal. If that one woman, for example, was having those luminous forms and if they were causing stress, or we're causing some sort of avoidance mechanism. If there was some sort of contraction in the face of them, or they were themselves directly causing some sort of pain, or discomfort, or tension, then that would be an indication that something was out of whack in the causal. And the basic cause of that is that there's some form of self contracting activity and that you have reached the causal state, so that's a fairly high state. But you still are having some sort of self contracting action and then self contraction is just that it's a constricting tensing, avoiding, tendency in awareness it tends to cut out some aspect of awareness. There's some experience, there's some phenomena, there's some object, or thing, or event that you don't want to be aware of. And so you're turning away from it, you're looking away from it, you're avoiding it. And that causes a constriction, a contraction in awareness itself.

And so you're splitting off some aspect of reality and that split is indeed a fracture, it's like a broken bone, only you've got a broken awareness. And that fracture, that split, that break hurts just like a broken bone hurts. And so that is something that's happening at that causal dimension. And because it's occurring in that causal dimension it can transfer downward into subtle and then even into growth because that's the whole point of that involutory current is it is a downward causation. Remember the causal is named causal because it's the cause of all the lower dimensions. So as soon as the causal is manifest, and it's the first thing that's manifest, then it's the cause of everything else that's manifest. And if you have an avoidance mechanism there, if there's something you're not looking at, if there's something you're avoiding. If there's something you're turning away

from, there's some aspect of reality that you don't like that you won't be in touch with, that you won't give awareness to then that causes a fracture, that causes a split, that's a that's a primary avoidance, and that avoidance mechanism can be translated downward into level, after level, all the way down like I say to the physical where it can cause anything from ulcers, to allergies, to cancer, heart disease, any number of the physical problems.

So it's a fairly serious issue, and the traditions feel very strongly that if the cause is in one of those higher dimensions that you can only really cure it by addressing that dimension itself. So of course in the West all we work with are the physical manifestations of those problems. So even psychiatry became aware that you can have mental and emotional problems, those are higher levels than the physical, and that those shadow problems can cause, they call it psychosomatic illness. And that was a big discovery for the West, and it was a part of this overall understanding that these higher dimensions can transmit downward their problems, and they can cause those problems to appear on lower levels and lower dimensions. And so what psychiatry found is that this shadow material could show up in the psychosomatic illness, could show up in heart disease, it could show up in intestinal problems, it could show up in stomach problems. And you physically fix that problem, but you've still got the shadow material and so you just give another problem elsewhere, the psychosomatic disease would just jump from one organ, to another organ, to another organ, to another organ, and they'd never go away.

They'd never go away unless you cure the shadow and psychosomatic psychiatric medicine was founded on that principle. There was a guy by the name of Alexander is known as the father of American psychosomatic medicine. And he was actually the teacher of the person that I did my analysis with, so it's an interesting lineage there. But that's an example of what we're talking about here about how problems on higher dimensions can cause problems on lower dimensions, and those problems on the lower dimensions won't go away until you cure the problem on the higher dimension. And of course, what psychiatry doesn't know is that indeed there's physical, emotional, and mental, but above mental there's subtle and causal interior, and you can have problems there that will translate downward as well. And so they've got sort of half the story, but they're also leaving out probably the most important half.

**Ryan:** Thank you, Ken. Thank you, yeah, that was very clear. And I think it's a really important point and something we'll get into a lot more in application three when we start to talk about shadow. So we touched on it today and then we could go into it deeper in the course, but thanks for that question.

#### **QUESTION 4: WILL INTEGRAL MAKE ME ALWAYS RIGHT OR SOLVE ALL MY PROBLEMS?**

Okay, so let's see here, great. I'm going to ask the question from John Murray. Actually, I just want to do a shout out to Jeff Sinclair, who stated in Facebook he said, "My observation of the day perhaps this should be obvious but just because someone is coming from second tier or integral consciousness, it doesn't mean they're always right." So that's not really a question, Ken, but I just

wanted a to reiterate something that someone said on the Facebook group because it's I think a good point, and that integral doesn't make us infallible.

**Ken:** Yeah, and who is it?

**Ryan:** Jeff Sinclair, yeah.

**Ken:** I'm sorry what was the name?

**Ryan:** Jeff.

**Ken:** Oh Jeff, yeah, no that's actually correct. No stage comes with the truth automatically embedded in it, in fact, most come with errors inherent in them so infrared, and magenta, and red, all come with an inherent belief that the earth is flat. And amber comes the belief that slavery is just bought, and women are second-class citizens. And second tier is all sorts of truths that it has to learn that do not automatically come with it. So second tier has to actually learn the Aqua matrix, for example. What second tier has is the potential to be able to learn something as sophisticated as the Aqua matrix, but it still has to learn it. And the Aqua matrix itself could be wrong. Now we don't think it is because we have a staggering amount of carefully collected evidence for each of its main elements, for quadrants, and levels, and lines, and states, and types, and shadow, and so on. But 500 years from now they'll be an entirely new set of truths that had been discovered, and what we looked at is no more correct than most of the dark ages.

So what you want to do at whatever level you're at is do your best to take all of the evidence available at that level and try to come up with maps and models that include the most amount of that evidence as you possibly can, and that gives you the greatest chance of being true and accurate at that level and that's the greatest chance of living your life with the most amount of truth possible, so that's what we're trying our best to do, but it's certainly not guaranteed.

**Ryan:** Yeah, thanks Ken for expounding on that, yeah, I think it's a very, very interesting point. We're including more, and more, and more, but we still have a long journey of evolution. All right. Great, right.

#### **QUESTION 5: ARE ALL HIERARCHIES BAD?**

Okay, so I'm going to ask Florian's question here. I think I'm saying that right, Florian. She says, "Hi Ken, I have a thought about slavery. You emphasize that slavery was outlawed where orange awakened, this is because the orange world centric perspective included all humans. Before orange there always were humans outside the view who could be made slaves without qualms to serve the needs of the group because they were thought of as outsiders.

My idea is that even in orange this principle continues, it is perfectly alright to enslave non-human living beings to fulfill the needs of humans, for example, mass animal farming, monarch cultures, pesticides, tropical deforestation. In green, this becomes more unacceptable because now all living beings are identified, but perhaps there is even something like this in green as green

somehow enslave systems that it does not see.

**Ken:** Sure, all stages short of super mind at this point in evolution have some aspect of the universe that they did not identify with, and they will always be open to mistreating those aspects. So does green do this? Absolutely, as only one example green tends to negatively judge and even viscerously attack anything that it sees as ranking or as a hierarchy. And it will attack anybody who engages in anything like that. But in doing so, green doesn't distinguish between dominator hierarchies and growth hierarchies. So dominator hierarchies are all the bad things that green says they are so things like the caste system, or the Mafia, or repressive governments are truly cruel and demeaning. And the higher you are in the dominator hierarchy, the more people or beings you can repress. But growth hierarchies is just the opposite, the higher level on a growth hierarchy the more inclusive it is. So green itself is a higher level than orange on the standard human growth hierarchy that we're presenting.

Green is higher on that hierarchy than orange, and this is less domineering and less oppressive as Florian points out. So the problem with green is that in repressing and actually denying all hierarchies including growth hierarchies, it actually had no consciously understood way to grow. And it actually attacks and oppresses those who do represent growth hierarchies. So green has absolutely derailed the education system, for example, because it wants to do away with any sort of grading system, so it's actually some people as being superior to others. But this prevents anybody from bettering themselves and from being able to reach higher and higher levels of love, and care, and consciousness, and compassion. So we can take feminists, Carol Gilligan's hierarchy to her term of female moral development. All women, according to Gilligan's research, move through four major hierarchical stages of growth, from selfish, where she cares only for herself, to care, where she extends care to an entire group but only that group. To Universal care, where she extends care to all groups to all humans regardless of race, color, sex, or creed, to her highest stage she calls integrated, and is our integral.

So feminists who deny all growth hierarchies deny the very mechanism that allows this growth to higher, and wider, and more inclusive, and less domineering morals. So all of that gets denied by green, and this left the feminist with absolutely no way whatsoever to grow. So many of them remained at selfish, egocentric, or prejudiced ethnocentric levels of growth, and this was just a disaster, and it still is a disaster. And so that's a form of green's repression, and it's severe, and it's horrifying. So anytime a level leaves out some aspect of reality it will tend to mistreat that aspect deny it, repressed it, dissociate it, insulated it, torture it, or even kill it. And growth hierarchies are how we overcome oppression, slavery, and genocide, they don't cause it, they cure it, so that's central and that is missed entirely by green, which is a disaster.

**Ryan:** Mm-hmm (affirmative), yeah, thank you Ken, that's really powerful. And actually I have one more question that Florian sent in that I just want to add. It's actually at the bottom of the thing that I sent you so I don't think you actually have to answer it quickly, but it's question for all of us. And it's asking if we could make a list of recommended books and/or films on all the topics covered in this program and put them in some sort of recommended library.

**Ken:** Yeah, well we're going to let you all do that and go ahead and put it up on the site for people.

**Ryan:** Great, so just setting it up more, and that's something that we'll work on, so yeah, there's a lot of material out there.

**Ken:** Yeah, yeah, okay.

#### **QUESTION 6: HOW CAN WE ENCOURAGE PEOPLE AT LOWER LEVELS TO GROW AND EVOLVE?**

**Ryan:** So Ken, I'm going to ask one final question before we go and it's from Sharon. Sharon sent this question last week and it's still on her mind. So she says, "Climate change ..." I didn't include her preface, but she said that she is frustrated by experiencing the experience the amount of population that needs to evolve in order for things to change because there's a lot of stuff wrong with the world that if it doesn't get fixed will cause significant damages. And she doesn't know what to do when she's interacting with people she's close with, family members and such, that are maybe committed to a different set of values than her. So with that preface I'm going to jump in and say she said, "For example, climate change can be solved greatly by people reducing the amount of meat in their diet. But everyone I have ever mentioned this to said, "Yeah, but a tastes so good, I could never give it up." She growls. A solution to the biggest threat the world has ever seen and a way to advert global suffering and people put their own interests of taste ahead of what is clearly a simple solution.

My question is this, everyone this course wants to evolve in order to contribute to a better world, how do we reconcile this when the majority of the world is at lower levels of consciousness in development, and aren't interested in participating in solutions that mean evolving to the next level of development, which is massively out of their comfort zone, so they don't want to try it. Do we just have to accept everything as it is without trying to influence things for the better? Do we just stand by and watch avoidable suffering play itself out, or how can we positively influence others to encourage them to the next level of development? Surely, there's some evolutionary impulse in all of us. I would love to hear what Ken's solution to having higher knowing and being able to meet people in other levels in a way that is beneficial to all without getting disheartened. You can totally start at green, right, I keep having an existential crisis about what's the point when no one seems interested in evolving. Any guidance on this?"

**Ken:** Yeah, it's truly odd just how slow evolution itself really is. I mean it took over 13 billion years to produce humans. And then humans are on the planet for almost a million years before it dawned on them that slavery is immoral. I mean slavery is immoral is an idea that's only 200 years old, if you can imagine. A million years, and so in the last 200 years that we figured that out. And even though it's now against the law, millions of people a year are enslaved and trafficked. And that's with 30 to 40% the world's population being at a level of development that can even understand that slavery is immoral. Some 60 to 70% of the world's population is amber ethnocentric or lower, which finds nothing wrong with slavery at all. So I mean we're talking a little

bit sluggish here, those of us working on an integral approaches represent a population that's only 5% of the world at truly integral levels. So we can see how limited in some ways these higher views are, and evolution just lumbers along not helping all that much at all.

So we end up sort of having to fall back on cliches like it's better to light one candle than curse the darkness. But at the same time we have to take a small step at a time and be thankful for that. And this starts with taking responsibility for the changes that you can bring about in yourself. All of us can get depressed and upset with the world, but we don't want to use that as an excuse to stop working on ourselves. So each day you can ask yourself, what am I doing today that will help with my own growth and development? And then ask, and what I also do to help spread this to the world? How can I help the world to grow and develop as well? And then we rejoice in each small step that some person, or some group, or some organization, or even a whole nation, or sometimes the whole world actually takes in the right direction to increase the good, and the true, and the beautiful in our world. And we can be glad that we're capable of becoming depressed at how slow it's moving. Think of all the people who don't care at all and then be glad that you do care. Be glad that you do get depressed. You already are a lit candle.

You're already helping to dispel the darkness of the world, and you should be part of that. I mean you really should pat yourself on the back for that. Your very being, your presence will radiate a goodness that will affect other people. It will have an impact on them whether they consciously realize it or not because all of us always transmitting our state of being to those around us. And that's if we're caring, and concerned, and compassionate, it will radiate outward to others and move them, however slowly, to take up the same care, and concern, and dedication. This would be considerably worse if it weren't for people like us who do care. So it took tens of thousands of years for enough people to see slavery was wrong for us to finally outlaw it. Fortunately, evolution is moving a little faster and faster with each passing year. And hopefully, we will be able to see some real changes in a relatively shorter period of time. But in the meantime, we can continue ourselves to practice a truly integral lifestyle, working on an integral that will increase the depth, and care, and love, and concern in us in ourselves. And that in turn will radiate outward to others having an impact on them and as that grows, the planet grows.

And it will be in no small measure because of the steps we ourselves took just in changing our own being. Paul Tillich said that, "What we call a renaissance was participated in by less than 1,000 people." 1,000, the Renaissance. Well those of us practicing integral, since we're practicing levels of development that every single growth model says is the next higher stage, we ourselves are now that new 1,000. We ourselves are the harbinger of this new renaissance. And to the extent that we tend our own growth and development and look for any ways that we can share that understanding and help others see it, then to that extent we're moving to bring this new revolution into being. So from this point of view what we are managing to accomplish is actually very impressive. So we don't want to give, and we don't want to despair.

**Ryan:** Wow, Ken, thank you, that is the perfect note to wrap up on. The Renaissance was only

1,000 people, and there are 3,000 people in this community, so it is up to you listening to this call to as basically Ken is saying, be a light unto others, teach by example really.

**Ken:** You bet, Ryan.

**Ryan:** Take care everybody, thank you. Have a nice day.

**Ken:** Bye-bye.







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