

# Actualize OS

## 10 WEEK TRAINING

WITH KEN WILBER



ACTUALIZE OS

TRANSCRIPT

INSTALLATION THREE

INITIALIZATION



# 3

## INITIALIZATION MODULE AWAKENING YOUR HIGHER STATES OF CONSCIOUSNESS

### Susannah:

Welcome to Installation 3 of the Actualize Operating System with Ken Wilber. This third primary installation of the course is called “States of Consciousness.”

While the notion of there being different states of consciousness may seem obvious, virtually none of us typically focus our attention on more than one or two of them throughout the day. And once we name and describe the five primary states, and bring attention to the way we go in and out of them on a day-to-day basis, we can start working with them more consciously and begin to develop our capacities in surprisingly transformative ways.

Remember, this entire program with Ken is giving you a psychoactive map of the terrain of being a complete human being. It’s not all about mere intellectual understanding — you also can allow the information, along with the exercises, to deepen into a felt sense of what these states are like and how and why we move through them, so that you can begin practicing them consciously and let them influence and enrich your life.

With that goal in mind, at the end of this session Ken will be leading us through a guided experiential meditation on the five primary states. We hope you let yourself soak in that experience and simply see what happens as things keep unfolding over time. But first, in this initialization session, we begin with Ken discussing states of consciousness and how they fit into the Actualize OS program.

Ken:

We are at a period in history that is truly unprecedented, because what we have found is that there are at least two major axis of human development. These have never been included together because one of them is only a very recent discovery, whereas the other is at least 50,000 years old. Once this discovery was made, it was really mind-blowing in a sense because what both of them do are so important, it is almost impossible to imagine a culture existing without including both of them. Yet, in all of humanity's history, not a single culture has included both of them - not one.

This is a major, major breakthrough, and if anything is possible for turning humans into superhumans, it's the combination of these two developmental axis. One we have covered as levels and the multiple developmental lines going through these developmental levels. This turns out to be the recent discovery because, as we said, these levels are also technically called structures of consciousness. The first time a structure of consciousness was described and defined was merely 100 years ago, by one of America's greatest psychologists, James Mark Baldwin, who was a colleague of William James.

From the time that he discovered structures, virtually every major Western developmental model has looked at structures and their stages - what we call structure stages - so they've looked at, in other words, at the levels of development and the lines going through them. They've each developed models for those and so on. No Western developmental model has something like enlightenment or awakening. This of course starts to get a little curious, because the supreme awakening, the supreme liberation, the supreme identity of the individual consciousness is known throughout the world, East and West, as the freedom from suffering and pain and terror and turmoil and angst, and problems in general, and is held to be the highest, greatest, accomplishment that a human can achieve.

This is done largely through the process of meditation or contemplation. These work with what's called states of consciousness. If we go back and look at structures of consciousness, those are something that will unfold in a human being whether the human being tries to make them unfold or not. They'll start out at infrared archaic; they'll move to magenta magic; they'll move to red magic mythic; they'll move to amber mythic; they'll move to orange rational; they'll move to green pluralistic; and if they're lucky, they'll make the monumental leap to turquoise second tier.

Most individuals, of course, stop short of that, but the point is, these developmental structure stages are given to humans and that is the general path that humans will follow when they do what we call growing up. Growing up is moving through the various intelligences to higher and higher and higher, wider and wider and wider, deeper and deeper and deeper levels of awareness and levels of wisdom in their particular intelligence. That's structures of consciousness and growing up.

What has proceeded that for 50,000 years is an investigation of states of consciousness. This goes all the way back to the earliest shamans, and the states of consciousness that they would get into through drum beating and various types of practices and ritual, sitting in sweat lodges, and waiting for visions to appear, and so on. As those states of consciousness were increasingly investigated, they started to develop into the great contemplative and meditative systems around the world, both East and West.

What we find when we look at these is that they all seem to be based on what they identify as the five fundamental natural states of consciousness and these are: waking, dreaming, deep formless sleep, witnessing, and non-dual unity. These are states that all humans will go through every 24 hours, because they wake, and then they will go to bed and they will have dreams. At some point they will pass into deep formless emptiness and then they all have ever present unity consciousness available, but they don't go through it in a conscious fashion.

Most humans will remember the first of the five states of consciousness, the waking state. They're perfectly conscious during the waking state, but then they go to sleep at night and they pass out. They tend to forget often what they experience or what they dream. Sometimes they'll remember it, sometimes they won't. Almost everybody will then pass out when you go into deep formless sleep. Almost nobody remembers that, and there's a reason. It's empty. It's formless. There's no content. Coming out of that, they will then come back into dreaming and then back into waking.

What the traditions found is that just because things like dreaming and deep formless sleep are usually experienced in a sleep state, they're not only experienced during sleep, and that what can happen under meditative training is that by looking within and witnessing these states as they arise, you can make them conscious. Once you do that, these states are also referred to as the name of the energetic body that supports them. The waking state is supported by the gross physical body, the dream state is supported by a subtle energy body, the deep dreamless state is supported by a causal body, the pure witness or observing self with an integral or wisdom body and the non-dual unified state with a diamond or indestructible body.

You have a capacity in meditation to start out in the gross state that's often known as monkey mind, because it's just thoughts rattling all over the place and images and all sorts of crazy ideas and it's sort of slightly insane. The more you witness that and the more you follow your breath, slow your breath process, and witness this gross state, the subtler it will get. Then you'll start to be introduced to the subtle domain. Here you find very, very subtle images. You can start to find luminosities, sometimes beings of light that will appear, even though these might be your own archetypes, but they're just strong, radiant sources of light and luminosity.

You might experience universal love. You might experience bliss. As you go into the deep dreamless state, you experience pure, vast, emptiness. It's the pure unmanifest form of spirit. It's without any qualities at all. The next state, the witness, is often joined with that deep dreamless state because the witness is also without form and without content. What you're getting in the causal is the pure consciousness without an object - the pure witness state. This is something that we'll be talking about how to experience as well. Then there's the non-dual state, which is maintained to be ever present.

When your awareness has passed through all of these states, and you experience the causal witness, then you are no longer identified with a form or a gross or subtle mind and body. You're no longer identified with the ego, which is the gross self. You're no longer identified with the soul, which is the subtle self. You're no longer identified with the physical body or the subtle body. You are pure, radical emptiness - pure radical, unqualifiable consciousness as such, that is infinite, and that is in fact spirit itself. Then when you move into non-dual unity, you become one with that spirit. You become what the Sufis call the Supreme Identity. Your separate self and the spirit of the cosmos: you become one with that. You become one with that ground of being. You are radically liberated and you find yourself one with the entire source of the universe.

This is who and what you really are; this is your true self; this is awakening to what you actually and eternally, timelessly, are. That realization, that discovery, is known as awakening or enlightenment, or metamorphosis, or wu, or supreme liberation. With that, you have indeed a feeling of coming home. You have a feeling of being both radically free because you're not identified with any particular thing that's arising, and so you are free of being hurt by it, pushed around by it. You also feel a radical fullness, because now you're one with everything that's arising. There's nothing outside of you that can crash into you and hurt you. There's nothing outside of you that you could want or desire. You're completely at home, perfectly content, absolutely peaceful.

This is waking up, and it's called waking up because the life that you were living before then appears illusory. Now, it's not really — it's actually a manifestation of spirit, but when it's seen without spirit, which is the way you typically experience it, then it's experienced as just cut off from its source and ground and nothing but kind of a dog-eat-dog world where you're attached to a painful human body and you have to struggle and it is on balance a generally painful existence. All of a sudden you wake up from that illusion and you find the reality that is the ground of all that. That reality is that true self, that one spirit, that ground of all being. That is the end result of development along the State axis, where you start out identified with the gross realm, then your center of gravity shifts to the subtle realm, and then it shifts to the causal witnessing, and then it shifts to ultimate non-dual unity awareness.

That final shift is ultimate awakening. The traditions always distinguish between relative truth and absolute truth. Relative truth is things like water is made of two hydrogen and one oxygen, and so on. We have relative truths in physics, relative truths in chemistry, relative truths in biology, and so on. Those are relatively true. They're true of the finite, relative realm. Absolute truth is truth of the ultimate realm. Your discovery of your unity with ultimate truth is the epitome of ultimate truth, is the ultimate version of ultimate truth.

If you have developed in both structures and growing up, that's fine, but if you leave out waking up then you can develop very, very high in structures but have no clue as to your real self, and no clue as to ultimate reality. You want to be able to include waking up with that because then not only have you grown up, you've also realized the fundamental ultimate ground of reality and ultimate truth. These are both important, because you can do one essentially without the other.

You can be at, let's say amber, in your level development; that's ethnocentric, it's based on just one religion, having the correct view, and so on. From that level, you can still move through all five states and go all the way to non-dual unity. As a matter of fact, you can become a Zen master and still be at amber. You'll be one with your world when you reach that unity, non-dual state, but your world only goes up to amber. Above that are orange, and green, and turquoise, and clear light.

There are four ontological structures of the universe that you are not one with. You don't even know they're there. You're not really one with everything. Everything that arises for you, you are one with. You are one with everything from atoms to molecules to cells, organisms, and up to humans, and then in humans you are one with infrared and magenta and red and amber - and then it stops there. Above that - orange, green, turquoise, clear light - you're not one with those. If any of those kinds of phenomena pass your awareness, you just won't know what they mean. They'll just be confusing. You'll just short of shake your head and not know what it's all about.

It's incredibly important because how you interpret states is determined by your structure or your level. If you're at an ethnocentric level you will interpret all of your states ethnocentrically. If you're being a Zen master and you're at amber, if you're at ethnocentric level and you go through all of your training and you come out one with the non-dual, you will be one with the world up to amber but it will be ethnocentric. It will generally therefore be sexist, homophobic, militaristic, xenophobic - and it's clearly because they're not at a high enough level of structure. They pass states; they're not passing structures.

This is crucial because without being able to both grow up along with wake up, then we end up shorting one or the other of those and that ends up crippling our development and causing very, very serious gaps in our understanding of ourselves, of consciousness, and of the world. This is something that is a new discovery. It's only about 5 or 6 years old. You generally find it only in

Integral circles, but we're putting it together to make sure that when individuals go through trainings like this, we make sure that they're aware of both structures or levels as well as states, and that we have given them practices to help move them through the levels and move them through the states.

**Susannah:** This is where the truly comprehensive nature of the Actualize Operating System starts to come into view – where the horizontal States join up with the vertical Levels and Lines of Development.

It can be a heady view to take in, and one might wonder at this point how realistic it is to hope to experience states of consciousness that relate to unlocking and activating your full potential. How does one practice this in relation to the understanding of lines and levels that we have already discussed, and in a way that ensures one develops one's higher capacities?

**Ken:** Right. The key that we find to development is something that we've mentioned a few times before. It becomes really important as we now start to look at the actual practices that are involved in the development of both structures or levels, and states. It's crucial to both of them, because it's the same basic principle. Once we understand evolution and the developmental process, we'll see why it's similar for both. First I'll just state the principle.

Robert Kegan - a very famous developmentalist at Harvard Graduate School, member of Integral Institute and all around brilliant developmentalist - he has said "I know of no better way to summarize development than that the subject of one stage becomes the object of the subject of the next." You start out identified with a level - that's your subject. You're seeing the world through that level. You can't see it because it's your subject.

Then you move to the next level; you do a couple things. One, you exclusively identify with that level. It's actually like going up a real ladder; you move from the second rung to the third rung. You have step off the second rung and you step up to the third rung - you identify with it. The view of the world you had from the second rung is gone - view gone. Now you've got the view from the third rung, but the first and second rungs are still there. Those are the basic rungs; those are the things staying. The views are the things that drop off. Then as you move to the fourth rung, you disidentify with the third, identify with the fourth, drop the view from the third rung, identify with the view from the fourth rung.

That subject becoming object, subject becoming object, as you're at the third rung you can't see it because it's your subject. When you move to the fourth rung you can see the third rung as an object, and now you can't see the fourth rung - and so on. Anything that helps the subject become object will help growth. This turns out to be true in structures and in states. I have exercises to help look at structures as object and then also when we come to states, looking at states as objects.

Meditation helps because it's an archetypal form of looking within and seeing your subject as an object, and therefore transcending it. If you keep looking within, you keep looking within, you keep seeing objects, you disidentify with those, you keep moving higher, higher, higher until you get to what Zen master Shibayama called absolute subjectivity - which is your true self. The pure witness that can't be made an object. It's just pure awareness, pure subject. Then you have disidentified with all objects, body-mind dropped and you're identified with infinite awareness, infinite consciousness, as pure subjectivity that's aware of all small subjects and objects. That's the aim of moving through state to state enlightenment. You can do that in almost every level.

The problem I briefly mention here is that if you go through that state sequence and you do it at let's say mythic, then when you get to the end and you're in the state of unity consciousness, you'll be one with your entire world but your entire world only includes up to mythic. It doesn't include rational, pluralistic, integral, and super-integral. They're all over your head; you won't see them. Therefore, you won't be one with them. States have been understood for 100,000 years because they're first person.

You can see them, you look inside. If you're experiencing bliss, you see bliss. If you're experiencing love, you see love. If you're experiencing hate, you see hate. Structures you can't see looking inside. You can sit on your meditation mat for years and you'll never see something that said that's a pluralistic thought. All of the great meditative systems and all of the great religious systems worldwide, these are 1,000 or 2,000 years old. None of them are 100 years; none of them include structures.

That's what we want to do, is to let you see -- here are the structures. What level are you at? Because you can be at any stage. What we've done is added an extra axis of growth. If you look at the meditative state maps around the world, they're all essentially the same. They all talk about gross, subtle, causal, witnessing, non-dual. Yet, none of them have structures. The overall process is that you are moving to deeper and higher and wider states and structures that have more perspective, more consciousness, more awareness, and the capacity for greater love and greater care and so on.

In each case you're doing so by disidentifying with the smaller stage and identifying with the larger stage. That continues in structures until you go all the way up to super-integral, which is the largest structure we know to date. In states, you start from the small, gross, monkey mind state and you move into the subtle, into the causal, and then into the ultimate non-dual unity consciousness - which is the biggest state possible. It's sometimes called big mind. It's big mind because it's one with everything, everything that is arising.



That's how you start to feel as you look at the world out there. You don't see that mountain -- you are that mountain. You don't see the clouds going through the sky -- you are the clouds going through the sky. You don't feel the Earth -- you are the Earth. You are literally one with everything that is arising, moment to moment to moment. That is waking up. That is enlightenment. That is awakening.

That part of the overall Actualize Operating System is absolutely crucial because it's the only component of all of them that gives us absolute truth, ultimate truth, one with the ultimate ground of all being. That is a radically liberating, freeing state that is, again, the ultimate goal of all of the great meditative traditions - the summum bonum, the greatest good for humans according to all of these traditions. That is clearly something that you want to be aware of. It's something you want to have as a part of your own consciousness, of your own being.

You don't want to be just stuck on the outside as a little relative, finite, small skin-encapsulated ego running around. The typical experience of the relative realm is you're a small finite being and you run into other finite things and then you move around and you smash into some other small, finite thing and that's some sort of experience. Then you go around, you get in the car and you drive home. Hopefully you don't crash into anything, but you meet your family and you crash into them in various ways. Some of them are happy, some of them are not. It's just one sort of smashing into another after another after another.

In the state of non-duality, in the state of oneness, you don't smash into anything, because there's nothing outside of you to smash into. All of these things that are arising are textures of your own self. You are actually feeling your own self. You are breathing in your own self. You are one with all of this in a profound and unmistakable way. That is because your identity has grown and grown and grown into larger and wider and deeper and higher states, until you've finally gotten to the largest state that we're aware of today, which is big mind or unity consciousness, or ultimate awareness, or pure consciousness. That is the ultimate goal of all of the meditative systems the world over.

This is also something that you can incorporate into your life as something that you can make a part of your very own being. It's a part that will open you into that oneness with all things, with all phenomenon, and show yourself to be everything that is arising - literally everything, nothing outside of you. You are one with all of this, moment to moment to moment. That's something that when it's profound, it never ceases. It's a constant part of your awareness and your consciousness and in some cases it's accompanied by bliss, in other cases joy, sometimes happiness. It certainly doesn't hurt. It's all positive in terms of the feelings that it has going with it, and the awareness that it brings with it, and the being that it has with it.

This has been an experience that human beings have had for thousands of years. All of that got lost in the West. What spirituality we have in the West is spiritual intelligence stuck at mythic. That part is just kind of disastrous. We want to include both of those; we want to include waking up and we want to include growing up. We want to make sure that people understand that they have these different levels, but they also have these different states. There are practices for these states and ways people can awaken them in themselves and start to gain the benefits of those realizations.

It's through state training that all of those crazy life questions about who am I, why am I here, what does it all mean - all of those get answered in state development. Very few of them get answered in adequate ways in structure development, because that's just dealing with relative truth. We want to include ultimate truth as well.

**Susannah:** So, why is it so important for an individual to experience these five different states? Why should we practice tapping into them? What is the benefit, in terms of illuminating our ultimate potential?

**Ken:** In a sense it's the same as why experience higher structures. The idea is that each time you go through a state, you're getting to a deeper level of reality. You're getting to something that has more presence and more fundamental reality to it, and more actual divinity to it. The more you go through those, the deeper and deeper your own spiritual experience becomes. This culminates in non-dual unity, where spirit is seen to be everything. That's just the process of going through all those states.

You can stop at any of those states just as you can stop at any of the levels. That's fine, but if you really want to get to the core of reality, to the ultimate meaning of existence, of why this entire manifest universe is here, then you want to push through and do state training. It's very straightforward; it's fundamentally no more or less difficult than training structures or training lines or any of the other elements of the overall system.

What we're seeing is that this Actualize Operating System gives you all of the fundamental elements of a human being's greatest potentials, it's just a matter of getting a general sense about them, seeing if they attract you or not. Just by downloading their essential qualities, that will activate them. That will get them operating in your own being.

You might just listen to what the various states are like, and you might not do anything else. It might take a year or two or three where all of a sudden that comes to fruition, and you go "My God." You might have an experience that one of those are triggered. You might have an experience when you're out jogging one day, and all of a sudden you look up and see the sun and just everything separate disappears and you find that you are running on yourself - that you're actually all of these

mountains, you're all of these hills, you are the sun itself, you're the trees, and this is what you really are.

That ultimate non-dual state has become triggered. Once you have that experience you will never see anything anywhere like it; there's nothing like it. Having that will give a meaning, a purpose, a profound understanding of your own life, that no other training of any variety that we're aware of can give. We want to say here are the basic elements of the landscape of your full being.

**Ken:** That's what's so important about the Actualize Operating System. For, of course, thousands and thousands and thousands of years there was nothing but these structures or these levels. We've just started to understand that those structures determine how we interpret and experience reality. Somebody at red, at red warrior power gods, sees the world as dog-eat-dog is out there trying to get the other person before they get you. That's how they interpret the world. They don't have any choice. World views aren't something you can put on take off like a hat. They are how the mind looks at the world at that stage; it's how it interprets it – it doesn't matter what you do.

Then waking up is extraordinarily important because it gives ultimate truth. None of the others give ultimate truth; they give relative truth. The reason that waking up is so important is that it is giving ultimate, absolute truth. The reason that the traditions divide truth into relative truth and ultimate truth is that they have found over 100,000 years that there are experiences that when compared to relative, ordinary, day-to-day experiences, come out a thousand times more real and more profound, and clearly dealing with some sort of ultimate reality.

We want to make sure when we say something to human beings like “We want to give you the tools, the capacities, and the awareness to literally move from a human to a superhuman way of being,” we're not kidding. We're being perfectly honest based on the massive amount of evidence that there is out there, and the massive amount of evidence leading towards an experience of ultimate reality, of ultimate truth. If there is something like the religion of the future, it's going to include these elements. Too many people are learning about the limitations of doing it otherwise. We want you, at the very least, to be able to make up your own mind.

**Susannah:** Over the course of these installations, Ken has mentioned that through this “religion of the future” we are ideally heading toward a place of universal love, compassion, and care. So we thought it was worth asking him at this point: Is it all about love? Is it all about compassion? Is that what the highest level of self-actualization is about?

**Ken:** It's not limited to any of those. The whole point about this is that when you are hitting on all eight cylinders, that you are using the various highest capacities you have in whatever area it is that

you're looking at. If you, let's say have substantially grown up and substantially wakened up and done some shadow work, stuff we'll talk about a little bit more. Taking into account things we call quadrants, look at types, then if you get into sports, then you're going to be the best sports person you can possibly be. If you're working on climate change and what we have to do to halt that, to mitigate that, then you're going to be able to pull together information from all of these multiple intelligences and from the highest perspectives possible that you can use in whatever area it is you want to use.

In the meantime, every one of these capacities that you enhance, that you activate, that you bring online, is also going to bring you an interior greater fulfillment, a greater sense of peace and accomplishment and achievement, and enjoyment. That in itself will also provide the drive and the fuel for you to go out and work in whatever it is that you want to work in, and to have the energy and the capacity and the skills and the know how to be able to do that.

**Susannah:** The scientific, orange, rational world doesn't always seem to recognize the various states. In fact, there's often a dualistic battle pitting science against spirituality. So we've asked Ken for his recommendation on how we can learn to hold the duality of science and spirituality, as it pertains to states and levels.

**Ken:** In working with levels, we have a little bit of a more straightforward way of dealing with it because it is itself actually an empirical investigation. Individuals are taking things like stages of faith and so on and actually doing the research. They repeat it and they get the same results, and other people repeat it and they get the same results. That is itself a type of science - qualitative science. That's available, that's already there.

In terms of states, there is a growing number of people, a lot of whom are working with the Dalai Lama - Richard Davidson at Wisconsin - and they are investigating long-term meditators, which is where you start to see the real results, not just the first two months or something. Those are all going forward fairly well. They both run into the same problem, which is that, even if you measure brain states with individuals that are saying they're experiencing god or something like that, and then they measure it and they actually do get a particular brain state, what the ordinary scientist will tend to do is say "Well, that's just a brain state. That's not really God -- it's just that something is happening in the brain. It's a material thing, it's not a spiritual thing." They tend to dismiss it.

You can have people giving spiritual responses but that's not enough to convince scientists that that means that there is an actual spirit there. It just means this person is interpreting it as if there is a spirit there, but that doesn't prove anything - and actually it doesn't. We're running into the problem of how to make these higher structures and higher states believable to those who are materialists or empiricists or behaviorists. The answer is there's no good answer. There isn't yet a

drop dead experiment that people are going to look at and go “Oh yeah, that’s it,” because the type of evidence that they would demand is spirit itself coming in, sitting down, and answering their questions. That part is just going to remain a difficult part. But the people that have experienced it don’t have any doubt at all.

**Susannah:** And, as with the other installations, once you begin thinking about gross and subtle and causal states, they can automatically begin to work on you and for you – because just hearing about these things has a psychoactive effect.

**Ken:** Especially witnessing and non-dual. Most people are familiar enough with waking, dreaming, deep sleep. They experience it every 24 hours. Most people don’t know about pure witnessing or the true self. Most people don’t know about non-dual or unity consciousness. It’s learning about those that can help to make those psychoactive and bring them alive and get them online. That of course is what we want.

**Susannah:** Thank you Ken, for this insightful description of the five primary states of consciousness.

As we mentioned in the introduction to this module, we’ve asked Ken to also guide us through an experiential meditation. So here’s Ken, with the concluding meditation for our initialization module on States of Consciousness:

**Ken:** Let’s start by getting into the true self, or empty witness stance. Simply focus on the present now moment and quietly repeat, “I have sensations, but I am not those sensations. I have feelings, but I am not those feelings. I have emotions, but I am not those emotions. I have thoughts, but I am not those thoughts.” You should then be having an experience where you, as a pure witness or looker, feel like you are on this side of your face quietly looking at the world out there on the other side of your face.

Now let your gaze rest on the horizon so that the upper part of your visual field is the sky, maybe with some clouds passing by, and the lower part of your visual field is the Earth, or maybe a bunch of buildings or building tops. That is the “world out there” and you as observer are “in here” on this side of your face looking through your eyes to the world out there on the other side of your face.

Move the world out there to in here. Move the entire world that this side of your face and let the experience of the world on this side of your face replace the experience of the looker. There is just the world arising and sitting on your shoulders right where your head used to be. There is no distance between ‘out there’ and ‘in here’. There is just ‘in here’, but ‘in here’ is now the entire world arising moment to moment, right where your head used to be. There is no “in here” and “out there,” just the entire world arising where your head once was. In here your head and the looker are no

longer present. Only the world arising moment to moment on your shoulders where they all used to be.

The world out there is what the inside of your brain feels like. You can taste the sky, drink the Pacific Ocean, eat the Earth. You no longer look at the clouds or the sky. They are in your awareness; they are in you; you are one with them. You no longer look at that building; that building is in your awareness; that building is in you; you are one with it. If you are inside, you're not really in a room. That room is in your awareness, is in you. You aren't in that room; that room is in you. You are one with that room.

All of a sudden, the looker is gone. Whenever you think you feel the looker, just notice it's really some object in your awareness, in you, one with you. The entire world and all its objects are rising on this side of your face, right where your head and the looker used to be. The sky turns into a big blue pancake and falls on your head. The whole world does, and you literally feel one with everything around you. Your feeling of the looker and your feeling of the world are one and the same feeling - they are not two.

This sense of oneness with everything around is the beginning of the non-dual realm, of non-dual reality. As you stay with this feeling of oneness and explore it in the coming days and months, it will become deeper and deeper, showing things about reality you never would have dreamed. At some point, this oneness may start to become lighter and lighter, more and more luminous, almost radiating an infinite light. At other times, this oneness may reveal itself to be pure love connecting every single thing in the universe in this all-encompassing feeling of love. You too will be in this radiant field of love feeling you are deeply accepted and totally loved exactly as you are now. This love is the connecting glue of the entire cosmos, holding all things together in its eternal embrace.

At other times this oneness may become more and more transparent, more and more gossamer, less and less solid and dense, until it may shed density altogether and float as the sheerest emptiness, itself nothing but spirit, and all things in existence nothing but this spirit, including everything you judge negatively about yourself - nothing but spirit. There is only spirit, only light, only love, only transparent emptiness. This oneness may whisper to you among dozens and dozens of other cosmic secrets hidden from those without this oneness and its direct discovery, but open to each and everyone who plunges through the illusions of this dualistic world and into the reality of the ultimate non-dual.



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