

# Actualize OS

## 10 WEEK TRAINING

WITH KEN WILBER



ACTUALIZE OS

Q & A

INSTALLATION THREE



## Q&A

**Ryan:** Hello everybody. Hello and welcome to the Q&A for installation three, accessing your multi-dimensional states. My name is Ryan and I will be here interviewing Ken today.

**Ken:** Hey, hey, hey.

**Ryan:** Hello Ken.

**Ken:** How are you?

**Ryan:** I'm good. How are you doing?

**Ken:** Good. Good to hear your voice. Okay, cool. We're going to start with the first question.

### **QUESTION 1: What is the difference between a non-dual and an integral consciousness?**

**Ryan:** Nick asked Ken, you just got growth, subtle, causal, nondual and witness state. What is the difference between Integral consciousness and nondual consciousness? It seems to me that they are pretty much the same. Is this where states and stages merge? When someone meditates and awakens to nondual, does that make them automatically Integral question?

**Ken:** Now, and this is an important point because distinguishing these two things, states and structures is a major, major breakthrough of Integral theory.

**Ryan:** Ken, I just want to clarify real quick, when you say structure is just for everyone listening structure, stages and levels, you can use those words all interchangeably.

**Ken:** Essentially, we do have state stages, so you can get stages in state development, which is what meditation often does. But it's common to use stages to mean structures and levels. But technically stage can apply to both.

**Ryan:** Okay, cool. Just to clarify.

**Ken:** So we want to be really be clear we use structure and state.

**Ryan:** Okay, cool.

**Ken:** Then there's no mistaking them.

**Ryan:** When you're saying structure is you're talking about level just continual.

**Ken:** Yeah, the altitude levels, red, amber, orange, green, etc.

**Ryan:** Sorry for interrupting. Thank you.

**Ken:** So for structures and things like Integral, what does Integral mean? In some ways there's just a lot of semantic choices because Integral can be used in a whole lot of different ways. So technically Integral means the fullest, most complete, most whole item anywhere in existence. The universe is the ultimate Integral holon, but we use the term in a narrower sense. Which is also arbitrary because there are a lot of narrow meanings as well, but we use it to mean first of all, a structure of consciousness, not a state of consciousness.

Then we use it to mean the highest and most whole, most unified level or structure that a person can likely reach in today's world and that would be around turquoise. So we call the turquoise level the Integral level, but note that each level is Integral in a general sense. Also each level is more Integral than its predecessor. So an atom is Integral. It's a holistic holon, but a molecule is more Integral because it includes atoms and it adds new emergent realities to produce an even larger Integral holon. So that molecule is Integral. It's a holistic holon, but a cell is more Integral since it includes molecules and then adds more emerging material for a larger holistic holon and so on.

I mean, and the same is true for interior realities. Red is Integral or at its level, it's an integrated and organized and holistic structure. But amber is more Integral because it includes red and then adds more material for an even larger holon. Orange is more integral than the amber. Green is more Integral than orange. Teal is more Integral than green and quote, the Integral level for turquoise is more Integral than Teal. Again, we call turquoise the Integral level simply because it's the highest level that most people are likely to reach at this point in evolution.

So it's level of integralness just becomes the Integral level. But it's individuals do keep growing, they'll grow into indigo, which is even more Integral than Turquoise. Then violet and so on. All the way to the very highest structure, which we call supermind or quite altitude. We call those higher third tier levels by the term super Integral, but it can necessarily largely just semantic decisions.

States of consciousness like structures become more and more expansive and inclusive as you move through them. So grows to settle the causal, the witnessing to nondual each represents a greater, higher, wider, deeper state of consciousness. But states of consciousness are in many ways quite different from structures of consciousness. Structures are third person embedded frameworks or lenses through which we look at and co-create our world. You can't see structures. Basically, they're something that you're looking through, not something you're looking at.

So they're very much like grammar. People brought up in a particular language speaking culture, end up speaking that culture's language quite accurately. They use subjects and verbs correctly. They use adjectives and adverbs correctly. In general, they follow the languages rules of grammar quite accurately. But if you ask them to write down those rules, virtually nobody can do it. So everybody's faithfully following a large system of rules, but they have no idea they're doing so, let alone what those rules actually are.

Structures of consciousness like red magic, amber mythic, orange rational, green pluralistic, turquoise Integral are like grammar. They're systems of rules that govern how we experience and co-create our world. You cannot see them by looking within or introspecting. Just like right now you can look within and you won't see the rules of grammar and you won't see the rules of whatever level you're at. This is why not a single spiritual or meditative system anywhere in the world is aware of these structures, these stages of growing up.

You can sit on a Zen mat for 20 years, just like you can look within right now and you won't see any rules of grammar at all, nor will you see any structures of growing up. You just can't see them by looking within. This is why it's so important to add a knowledge of these structures of growing up to any spiritual system that you follow because the spiritual system itself will be clueless when it comes to those. But states of consciousness can be directly seen and experienced.

If you have an experience of being one with the entire universe and love and bliss, you'll know it. So all the meditative systems around the world track changes in states of consciousness as you practice meditation. In general, they find that they grow and expand from gross waking to subtle dreaming to causal formlessness to pure witnessing to ultimate nondual.

These are all states that can be seen and experienced. So you find these outlined in all the worlds great meditative systems. Now states are all pretty much given and are already present in many ways. Everybody at almost any age has access to gross waking states and to subtle dream states and deep dreamless state and so on. So you can peak experience spiritually any state, gross, subtle, causal, etc. But structures have to be built and it takes several years to build a given structure.

Any structure or just previous structure then adds new material and that takes time. So we say that structures are earned, states are free. Of course, we usually have to practice in order to be able to consistently and permanently access a particular state, but that state is present in many ways just waiting to be exercised. So that's the first big difference between Integral and nondual. Integral is

a structure, nondual is a state and you can be at virtually any structure, red, amber, orange, green, turquoise and so on and experience virtually any state gross, subtle causal, witnessing or nondual unity.

The fact that these are two very different developmental sequences, structure development or growing up and state development or waking up is indeed an important discovery of Integral theory. It means that in any comprehensive growth practice, we have to practice both of these developmental pathways because mastering one does not at all mean that you will master the other. This is the huge problem with most meditation systems. They often excel in development through states going from gross ego, all the way to ultimate nondual unity consciousness.

But they often do so from the amber mythic ethnocentric stage. So we all know fairly enlightened teachers that are racist or sexist or authoritarian or homophobic and so on. All of the great meditative systems were created in mythic ethnocentric times and so they all thought that there was nothing wrong with slavery at all. They were all patriarchal and women were second class citizens if that and slavery was so normal that it wasn't even questioned. These people were experiencing a state of enlightenment, but they were interpreting it through an amber ethnocentric structure.

This is what happens when you excel in waking up but arrested in growing up. This happens all the time because you can excel in one or the other and not both. So experiencing nondual state consciousness will not at all automatically produce an integral structure of consciousness. You can experience nondual states at red, amber, orange, green, turquoise and so on and that's the problem. So what we want of course is to grow and develop through both of these sequences.

We want to develop to the Integral or even super Integral structure of consciousness and we want to reach the nondual or ultimate unity state of consciousness. This gives us the best and brightest of both of our developmental sequences and that for sure is what the Integral framework does. That's another reason it's truly superhuman, because never in history literally have both of these developmental sequences been combined and practiced together to give a full and complete development.

This means that humans up until this point had been deliberately practicing limited and fragmented systems and thus produced partial and broken human beings. All of history up to this point is a history of broken humans and all of this changes with a truly Integral approach. So there we go. Our aim is not just to be Integral or just be nondual, but to be integrally nondual.

**Ryan:** Wow. That's so powerful, Ken.

**Ken:** It's a kick, isn't it?

**Ryan:** It is. It's really a kick. Yeah, it's really amazing. These path of awakening has been being practiced for thousands of years.

**Ken:** I know.

**Ryan:** The interpretation that people have been getting from them have been sometimes very ethnocentric and where it's really amazing to be at this moment in history where I think as I've heard you say many times where we have access to all of the world's knowledge. We can be combining these things and it's brand new and unique way that really unlocks all these new doorways. Thank you, Ken.

**QUESTION 2: What further resources are there for me to learn about and apply integral theory?**

Okay, I'm going to move onto the next question from Kayla.

Kayla says, I'm blown away by this information about states of consciousness. It has helped me put a lot of things into perspective. I've had some experiences in the past that I couldn't quite explain, but now hearing this, I realized that I wasn't going crazy. But now I want more, what can I do to really be or to practice a path of awakening? Where do you recommend that I go from here?

**Ken:** Kayla, well, fortunately at this time, we have Integral approaches and so we can start to actually pursue a full and complete path of development. But unfortunately at this time because this is relatively new, there's a relatively small number of Integral spiritual approaches available. Now, these are growing rapidly, integral spiritual teachers and systems like Zen Buddhism or Christianity and so on.

In Zen, we have people like Dan Hamilton and Deacon and in Christianity, teachers like Paul Smith and the Office of God 9.0 returning to the ninth level of consciousness or indigo. Father Thomas Keating and Brother David Steindl-Rast and so on. I'd also recommend checking out the books of a student of mine named Dustin Diperna D-I-P-E-R-N-A. You can Google Integral spirituality and find dozens of teachers in various religious systems. But for the most part, a common course of action is that one has to find a spiritual practice that one feels some resonance with Christianity or Buddhism or Vedanta or Sufism or Taoism and so on.

Begin practicing that as a path of waking up and then either steady growing up on your own or join a group usually found from the Internet, that studies Integral in general or development in particular and join that group. It's unfortunate that we have to do this, but although Integral approaches are indeed catching on very rapidly, Unity Church for example, which is something like the fourth largest denomination in the states, has formally adopted the AQAL Integral framework for its spiritual system.

But this is all relatively new and so it's still fairly hard to find teachers who are really trained in it. There are also several organizations that are creating minister degrees and certificates in Integral spirituality, so actual teachers that are trained in Integral spirituality and these will be up and running within a few years. When you choose your spiritual system in practice, just make sure it's actually working on waking up and isn't just another amber mythic fundamentalist religion.

Those frankly are regressive and growth preventing, at least in today's world. Say you want to practice meditation such as mindfulness or things like Christian centering prayer, promoted by father Thomas Keating or Zen practice. This would include novel approaches like Jun Po Roshi's Mondo Zen or Genpo Roshi's Big Mind Process. Both of them are highly recommended and many of their senior students are also senior students of Integral. So, they have a very good Integral spiritual approach.

At this time it's kind of a mix and match procedure. Of course you can also just practice an Integral life practice, which combines a spiritual practice of your choice with exercises that cover quadrants, levels, lines, states and types. You'll get an introduction to this with a group and things like it's a Facebook community. So you can start with any of those. In the meantime, you sort of hold on, these are all coming fairly quickly.

**Ryan:** Great. Thank you, Ken. Yeah, we'll continuously be sharing more information about this stuff and where you can go from here. Thank you, Ken.

### **QUESTION 3: How does integral theory apply to procrastination?**

**Ryan:** Okay, cool. We're going to move on to a question from Delana. Delana asks Ken, I'm very aware and even grateful to admit that I finally have work to do in the area of willpower. What I've noticed in myself is that when I finally do give in and do the very thing I've been avoiding, I feel a surge of happiness and feeling of accomplishment and satisfaction.

So my question is who/ what aspect of my being is procrastinating and feeling the pains of an avoidance? Who/ what aspect of my being is celebrating when I finally just do it and who/ what is even noticing this exchange in the first place?

**Ken:** When you align with your genuine willpower, you're aligning with your higher self, the causal witnessing self, which is that core feeling of I amness that you can feel right now, right here. This simple feeling of pure I amness, not I am this or I am that, but just the pure feeling of I amness just as you feeling it right now. This is your deepest and truest self as a pure seer and not anything that can be seen. So we say the self in the gross realm is the ego, the self in the subtle realm is the soul and the self in the causal realm is your higher self or true self.

When you look within right now and describe what you call yourself, you might say things like, I'm this old, I weigh this much, I'm this tall, I go to this school, I work at this job. I like this kind of music and these kinds of movies and just sort of on and on and on. But you'll notice they're actually two selves involved in that process. One is the self that can be seen and that you're describing that way. It's an object. Something of the experience, something that can be seen.

But then there's the actual seer, the real self, which does the seeing but cannot itself be seen any more than an eye can see itself or a tongue can taste itself. So if you go in search of this true self, you won't see anything or whatever you see is fine. It's just a bunch of more objects. But all you will

notice as you try and feel this true seer is a sense of freedom, a sense of release, a sense of letting go of all the little objects and seen things that you've identified with.

So the real self is more like, "I see that mountain but I'm not that mountain. I have sensations but I'm not those sensations. I have feelings but I'm not those feelings. I have thoughts but I'm not those thoughts. I'm a pure transparent, open clearing or space in which all these objects are arising, but I'm identified with none of them. I simply see them, I witness them. I'm the observing self, the peer seer, not anything that can be seen." When I looked for that self, all I'll find is a vast sense of freedom and openness and transparency and spaciousness.

So resting in that witness, that sense of I amness as in Christ said before Abraham was I am. It's from that core self that your true will arises because it's not identified with anything. It can be applied to everything. It's a force and intention of power, of willpower that implements the wishes and drives of your total being or true self. When you act on that true willpower, you'll feel a current of joy or happiness or even bliss like you described.

This is the simple core feeling of the real self. What you're feeling because you've aligned yourself with it in an active true will. Some people might remember a system of spiritual psychotherapy called psychosynthesis and they particularly emphasize disidentification. We just have you disidentify with everything that you had identified with until you just remained as the pure seer, the pure self, the pure subject. Then out of that is where your pure will would arise.

Then they really emphasize exercising that will that comes out of your pure subject or your pure self or your pure seer and pure I amness. That's all fine. I mean, that's all true. There are a lot of other things that manifest as well, but willpower does directly resonate with one's true self. The person also asked about the part that procrastinates and avoids and the part that recognizes and so on. The party that procrastinates or avoids this alignment is the separate self sense itself or the self contraction.

Either the gross ego or the subtle soul. The gross ego is the self that orients mostly to the external world. The subtle soul is the self that orients mostly to the internal world. Both of those are just objects that you can see or you can experience or you can feel and thus are not the true seer or real self. That's why all they do is avoid basically contract basically. The self that is noticing this is the real self. It's the true witness of all phenomenon occurring inside and outside of your being.

This is why so many meditation systems really push the exercise of the will because it's a direct link to the true self and the real witness. So that's exactly what you're feeling as you describe those items and it's an important point. We put a fair amount of importance on distinguishing this pure seer or the true witness. Of course in systems like Vedanta and Tibetan Buddhism or Vajrayana and many neoplatonic systems.

The five major natural states of consciousness, which again are the waking state that goes with the gross body. Then the dream state, which goes with the subtle body. The dream state by the way



or the subtle state in general isn't only experienced during dreaming. It's experienced in the waking state with any sort of active creativity or any sort of synthesizing awareness or any sort of vital mental activities.

The dream just happens to be a pure example of the mind itself creating a world or creating a reality and so the dream state is taken as example par excellence of the general subtle realm. Then the third state is the causal deep dreamless state, which technically is also the home of the very first forms of manifestation, which the Greeks called archetypes, which means forms that all other forms are based on. So those are the three relative states of consciousness.

Then there are two absolute states. The fourth is called turia. Turia is actually Sanskrit that literally means the fourth, and it's called the fourth because it's the fourth after the first three. That turia is the true witness or the pure self. It's also a true formlessness or a pure emptiness because the pure witness itself doesn't have any qualities. It doesn't have any characteristics or any traits or any defining marks at all because it's just this pure emptiness, this pure openness or this pure clearing in which everything is arising moment to moment.

It's often called a mirror mind because it's like a mirror. The mirror itself doesn't actually have any of the qualities that it reflects. Like it can reflect around ball, but the mirror itself isn't round and it's not a ball. So it's not any of its reflections and therefore it can undistortedly reflect all of them and that's what a mirror mind does. So it's the same with the pure witness because it doesn't have any qualities itself. It can reflect all sorts of quality space, time, length, height, weight, etc.

Discovering that true self or that pure witness is the first in the major depths of enlightenment. Because when you realize that you are just that vast emptiness, that you're not this particular body, you're not this particular mind, you're not any separate self sense including an everlasting soul. Those are all objects that can be seen. As Zen puts it, when body mind drops, when you drop your identity with the body and the mind and are just this vast open, pure, infinite emptiness, then that's your true self. That's your pure being. That's your pure state of I amness before you are anything.

Just this sense of I amness as you can feel right now and ignorance that is a state of non enlightenment comes when we identify this pure seer, this vast emptiness with things that are just small, finite, separate individual things and events. Because those are all finite. They are all born, they all stay awhile. They all torture you and they all die. That's just all little objects do and if you identify with those, then you're going to feel that you were born, you last a while and that you die.

Whereas if you find your true identity as pure emptiness, then you're unborn because you never enter the stream of time, you don't enter any manifestation. You're radically empty, radically formless and you don't enter any space. You're aware of space, you're aware of time, but you're not identified with any of them and so that is called the great liberation. That's this master sense of freedom that you get when you're no longer identified with things that are going to live, suffer and die, but instead remain as this, vast, open, empty, free, spaciousness.

That's freedom, that's genuine liberation. So prior to that time everybody is basically caught in a massive case of mistaken identity. We have confused some small object that can be seen with our true self. So we can be aware of this ego, we can be aware of ourselves. When we describe ourselves, we're looking at that as an object. Well that means it's not a true subject. It's not a true self. That's why all of the traditions maintain that it's an illusion.

We think it's real, but it's not really real. It's not really who we are. It's not our true seer, our true subject, our true self. Zen Master Shi Bi Yama to get across sort of radical nature of the real self of the real subject calls Buddha mind absolute subjectivity. So it's pure seer that's aware of small subjects and small objects. That's absolute subjectivity or the absolute witness, the pure witness that sees but cannot itself be seen. It's that vast openness, that vast emptiness that is that true self and that true witness.

The discovery of that is a very, very important step in waking up because you get a sense of who and what you really are. Then you take that further when you move into the fifth state, which in Sanskrit is turia keta, which simply means beyond the fourth. So it's beyond the witness. It's beyond the real self. It's beyond the true seer. In that state, what happens is if you're looking at an object, and it can be any object right now, you can just pick an object in the environment. It can be a tree, a building, a table, a chair, computer, anything.

But you get in the state of the witness. So you're just a pure looker, pure awareness, pure mirror mind. You look at that object and you let the sense of a looker dissolve into that object so that the sense of a looker disappears and is replaced by nothing but that object. There's no sense of self. There's no sense of subject. There's not a looker looking at the object. There's just the object itself arising in this open space or empty clearing.

Douglas Harding used to call this having no head and all he meant by that is if you actually sort of look at your head right now, you really can't see it. You can see a couple of little fleshy blobs with your nose, but you really can't see it, the head. Your head is just an empty space in terms of what you can actually see. But in that space is where all of these objects are arising. So that object is actually rising right on your shoulders where your head used to be.

There's no separation between this side of your face in here and that side of your face, the outside world. There's just the world arising and it's as if it's all arising on this side of your face where your head used to be. So there's no split between you and the world. It's all arising in this open spaciousness, this clearing, which is what you are, which is your headless, nondual unity consciousness. In that state, the entire universe is arising within you, within your awareness. It's all arising where your head used to be.

... Ripoche was asked what enlightenment felt like and he gave an answer that people thought was funny, but it is actually right on the mark. He said enlightenment, that's when the sky turns into a big blue pancake and falls on your head. All it means is that the sky, which seemed to be out there,

turns into this blue pancake and falls right on your head. So the sky is actually right where your head is. So if you feel on this side of your head and you feel the sky, they're the same feeling.

There's no separation. You can taste the sky. It's that close. So Zen will say, drink the Pacific Ocean in a single gulp. You can do that when the Pacific Ocean is sitting right where your head was and the entire universe is. The entire universe is arising within you. Now that you of course is a big you. It's not a small you. A small you, if you're in a room right now, the small you, your body and your mind is in that room, but that room is in your awareness. That room is in you. So your small self is in the room, the room is in your big self.

The room is in this spacious openness is arising right where your head is and there's no split between what you feel as the seer and what you see. Subject and object become nondual. They become one. That's why it's called ultimate unity consciousness. So that marks in a sense the sort of completion of the enlightenment state, although of course it can become deeper and deeper and deeper. You can extend the amount of time you spend in that nondual state.

As you continue to practice it, it will start to extend into the dream state and you'll lucid dream in that unity state. It will even go into deep dreamless sleep and all you'll recognize there is there are no objects arising. There's just a vast emptiness and you are that vast emptiness with no objects arising and that's the causal formless. So you can extend that nondual state, but you can generally get a glimpse of it as hopefully most people have as we've kind of been talking about it right now.

It's out of in particular the witness that the sense of will arises and that's fine. I mean because you want to have access to all of these states. So even the headless state transcends and includes a sense of witnessing. You're just no longer exclusively identified with the witness, but you can be aware of it. It's just one with everything else that's arising. That's where this will comes out of because it's a subjectivity that's exercising a willpower. When you get into the pure nondual state, it's more just as spontaneous arising, everything is arising of itself so.

That state is often called sahad or sahaja, which means spontaneous, uncaused, Aristotle's unmoved mover. Will isn't something that tends to originate in a state like that, but it is something that originates in a subjective state, including an absolute subjectivity state. We put an emphasis on being aware of all of those states. In particular we focus on getting a sense of turia or the witness, which will bring a sense of great liberation or freedom and then turia keta or the nondual state, which will give you a sense of fullness.

Because you're not just free of everything, you're one with everything. So the sense of freedom expands into a sense of fullness, of touching everything that's arising, including the most distant supernovas that are going off in the galaxy. They're still going off within your ground to being, which is what you are. So a little bit of a tour of states.

**Ryan:** Wow. Ken, that was great. I was out there and I have to come back now, but powerful thank you.

**Ken:** Understood.

**Ryan:** Well, I think we're at the top of the hour. So there was one more question, but I think we can wrap it up.

**Ken:** We can do that other question. I'll answer it briefly.

**Ryan:** Okay, great. Thank you so much, Ken.

**Ken:** Sure.

#### **QUESTION 4: How does integral theory apply to health?**

**Ryan:** All right. Here's the question from Laura. Laura asks, and I know we're going to get to this in a later module, but she asks this time so, where is health in all this fantastic and life altering information? I can see where the emotional line and the kinesthetic line involve the body and health some ways, but in my own life it seems like health is the glaring area of unawareness or untapped intelligence in most human lives. Osho taught that health healing, holy and whole all come from the same root.

I guess I'm answering my own question in this. As we become whole by transcending and including we become healthier. Psychoactively it seems that we should be talking a great deal about health because health, happiness, intelligence and fullness are all linked to health of humans at this time and earth appears mutual. So if we heal one, we heal the other. Thanks for everything. I'm learning so much about myself.

**Ken:** There are two ways we can look at health. It's sort of like the word Integral. We can talk about practicing an Integral health as an Integral health care. What that means is we have something called orthodox medicine. We have something called alternative medicine. We have something called integrative medicine and we have something called integral medicine. Orthodox medicine cures the symptom and alternative medicine cures the whole organism. Alternative and integrative cure the whole patient and integral medicine cures the doctor.

In other words, what integral health care does is it's whether you're a doctor or patient, you take on an awkward approach to healthcare. So in other words, as orthodox medicine does, you don't just work on the upper right quadrant. You don't just work with physical illnesses and give nothing but physical treatments. All orthodox medical treatments are physical. There are surgery, radiation, chemotherapy, antibiotics, cast on broken legs, diagnostic techniques are all physical.

It's just nothing but a physical endeavor. The problem is that studies show that upwards of 70% of the complaints that a patient brings to a doctor, the doctor has no cure for or even understanding of. The reason is that those illnesses are originating in one of the other quadrants and each quadrant it provides about 25% of the problems. If you're only focusing on one quadrant, you're only going to get 25 or 30% of the problems. You're going to miss all the others.

That's what orthodox medicine does. So alternative medicine tried to expand it and they would often do things like, instead of chemotherapy, you also include acupuncture and Chinese herbs. So they're still working on objective exterior things, not really working very well with interiors. Integrative medicine started including things like visualization, but still no understanding really of states, no understanding of structures, very poor understanding of shadow.

So not really working well, but Integral works with all of them. We not only work with actual problems in the physical quadrant, you certainly want to sort of start there and try to find any actual physical problems that are going on. But then you also want to work with the upper left interior. That means everything from shadow material, which is an enormous cause of illness, whether it's mental illness, emotional illness or physical illness and of course spiritual illness.

But then we also want to work with lower right. If you're in a political system that's literally enslaving you, if you're enslaved in a political system, that's going to cause enormous number of health issues. If you have environmental toxins that are poisoning you as most of the planet just poisoned, you're going to get ill. It's not just something that's going on in the upper right and upper left as well. I mean, in the lower right we have studies showing, I mean, even something simple about arranging environment in an aesthetic way.

Individuals in hospitals having major surgery, if they have access to a window and out that window they can see something like a stream or forest, they heal 20% faster. I mean, just that simple. In the lower left of course, women that have breast cancer and that attend group sessions and do group work on it and group therapy and so on, live exactly 100% longer than women who don't.

Yet that's still just not taken really very seriously by orthodox medicine. It's just, "Oh yeah, you can add that on." "Oh, you mean double my lifespan, is that's just an add on?" It's better than you're doing deep shit. That can be Integral health in that sense. But then there's also the sense that this person is bringing it up and here health healing, holy whole all come from the same root.

Those are also other words for Integral. So there isn't just an isolated area that's called health from this point of view. Whenever you work in an Integral fashion, you're engaged in health and activating wholeness and resonating with a holy. So we can focus on something we might call Integral health, but then if we do so in this larger sense, we find we're just doing the overall Integral approach in whatever area we're working with.

This definitely means in all four quadrants. So we have not only upper left interior consciousness health, including growing up and waking up and cleaning up, but also healthy upper right physical health, diet, exercise, sleep, medications, etc, surgery. We have lower right health or the health of all the systems around us, including political health, economic health, environmental health, legal health and so on.

Certainly lower left health. The health of our worldviews and our ethical systems and our cultural interactions over all the good, the true and the beautiful. If any one of those areas of health

is compromised, they all are. That's why unbalanced the earth at this time in history is a pretty unhealthy place to be. So we don't realize this because all of our views of health are less than Integral. They're all partial, limited and fragmented. That is our overall views of health are unhealthy.

That means that most of what we call cures are actually themselves part of the disease they seek to cure. They're part of the illnesses they claim to remedy. This will never stop until we adopt more integral views and they'll start to see the many areas and dimensions of health in all quadrants, all levels, all lines, all states. Until then, we're just getting sicker and sicker and sicker. We're now at a point where we are literally threatening life on the entire planet, sicker situation it would be hard to imagine. So we desperately need more Integral approaches to be recognized and applied in our real world if we really want to save ourselves from a slow and rather gruesome suicide.

Finally, I would just remind folks that wholeness starts at home. Get whole yourself even as you work on getting the planet whole. They all fit together and ultimately you can't cure one without the other. So we really need to get our house in order and really starting right now.

**Ryan:** Wow. Thank you Ken. That was awesome. I think this question will definitely be part of the course going forward when we get into quadrants or dimensions in installation five. A lot of this stuff will really click that for a lot of people, super mind blowing and I mean that's where it really all comes together. Then we have a module on this called your super human body on the three bodies and go into a lot more detail on this. This course just keeps building and building and it all comes together at the end.

If there's anything like this that you're wondering about, Ken, your model is absolutely amazing and it addresses it. So if you have questions coming up, send them in and stay tuned. If Ken mentioned anything on this call that you weren't familiar with, just keep listening because we'll get to it. It will be amazing and keep doing the practices. Just keep listening, keep up with the community, participate in the community. Ken, is there anything else you'd like to share with everybody? I know we have a lot of ...

**Ken:** No. Just glad to have everybody here and hope you're getting something out of this.

**Ryan:** Ken, we keep getting letters like everyday about people who are absolutely loving this course.

**Ken:** Great.

**Ryan:** We're only in installation three, so.

**Ken:** Awesome.

**Ryan:** Well, thank you so much Ken. It's awesome to have you on this call. Glad to hear your voice.

**Ken:** Thank you.

**Ryan:** Just finally it's on what you were just saying. It's really an honor to be here to be a part of this and for everybody in the community come together in this. It's really a huge notion when we point out really the world that we're in and where we're headed if we continue on the track we're on. This broken, fragmented, unhealthy system that is kind of a slow suicide. Then there's this alternative of, for the first time in human history us being able to come together in a context like this and use these tools to actually cultivate our higher human capacities and become pretty much a new kind of human or new humanity emerging out of this. Thank you, Ken.

**Ken:** You bet buddy.

**Ryan:** Quite an honor. Thank you everybody have a great day.



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