

Actualize OS

10 WEEK TRAINING

WITH KEN WILBER



ACTUALIZE OS

Q & A

ACTIVATION TWO



Q&A

Ryan: Hello everybody and welcome. Welcome to the application two Q&A with Ken Wilber. This week was Shadow Vision. We took the opportunity to really explore a fundamental part of the map of illuminating our full spectrum potential and growing and becoming the best version of ourselves, which is to actually take a look at the parts of ourselves which are holding us back, are sabotaging us or really outside of our awareness causing a lot of breakdown in conflict in our lives. And this is across the board, common for everyone and shadow is a lifelong part of the process of growing up and waking up.

It's a fundamental piece of this training. And we are going to jump into it with the Q&A when Ken gets on the line. So just hold tight.

Ken: Hi, howdy.

Ryan: Hello, Ken.

Ken: Yes sir.

Ryan: So we are on application two, Shadow Vision. Going over the Shadow Vision...

Ken: Yes.

Ryan: ... A couple of weeks left after this. So it's really all starting to come together and getting into the meat of it.

Ken: Right.

QUESTION 1: CAN YOU GIVE A PRACTICAL EXAMPLE OF THE 3-2-1 PROCESS?

Ryan: So let's not waste any time. I'll jump right in with questions. I'm going to ask the first question from Thomas. We talked about shadow this week and we talked about one practice that

you recommend, the 3-2-1 process, or just reintegrating disintegrated parts. But I think for some people, it may have been a little bit hard to grasp and we got a question like that.

Thomas said, Dear Ken, somehow I don't think I'm fully grasping 3-2-1 concept. I'd like to take it out of the theoretical and find out how it applies to a specific situation.

Ken: Sure. The idea of basically is simple. Each of us has a self sense, a self system, and what is on the inside of that self system, we call mine or me or I. And we recognize that stuff and that stuff of course can expand enormously. That makes us start out just identify with the organism, then it expands to identifying with groups and then with all humans, and then with the entire universe. So it's a very, very flexible thing. This shelf boundary can shift.

The point is that we basically identify with the inside of that self. We call that us and something that's outside is not us. There was other or it's them. I do get various conditions. We can sometimes take something that's inside the self boundary, this I boundary, and we mistakenly put it on the other side, we project it. So when we have an actual boundary, this at least temporarily supposed to be there. We're at a particular stage where there's a boundary and that boundary is supposed to be there.

We can mistakenly take stuff from the inside of that boundary and put it on the other side. We project it. It can be a quality, a characteristic, a drive, a need, a desire, a judgment, a value, almost anything. But we project it. We disown it. We imagine that it's on the other side of this self boundary, and so we start to actually see it out there in the outside world. We act as if it really exists out there. So we can project it onto people or places or things, and once we do that, we react to it in very distorted and often disturbed waves. Because it's not really there.

So if it's negative and disliked and judged to be bad, then we can develop an allergy onto whatever we project it onto. Whoever or whatever has this projected quality, we can avoid like the plague. We can develop a real hatred for them. We can go out of our way to try to hurt them or diminish them, or cause them harm. In some cases people have been known to even kill people for this.

I often give the example that's based on us and recent research that was just done last year. But some researchers looked at men who had devoted their lives to crusading against homosexuals. And these anti homosexuals had worked to prevent equal marriage rights. They tried to have laws revoked that protected homosexuals in the workplace, tried to get rid of the rights of gays, to not be thrown out of their rental homes just because they were gay and so on.

And as you can imagine, these men, these zealots were almost all strongly amber and belonging to some fundamentalists, Protestant religion that believes that the Bible was the literal and an alterable word of God. And in the Bible it says it's an abomination for a man to live with a man as with a woman. And so homosexuality is taken to be a major sin. But of course not every Christian devotes their life to try to hurt homosexuals. So something else was going on here that pushed these men into working so hard to get rid of gays.

So these researchers took two groups of men. One group was these avid anti homosexual zealots, and the other group was the same and always same general ages, same education, same economic class and so on. Except they didn't have anything against homosexuals. And they showed both of these groups explicit x rated homo erotic images. That is, they showed them both gay pornography. And then it turns out that virtually all of the anti gay zealots were much more aroused by these images than the straight males were. So in other words, these anti gay zealots themselves has some powerful homosexual drives and desires. And yet because they thought that was a huge sin, they repressed these drives in themselves and projected them onto gay men in general, and then they tried to get rid of their gay desires by getting rid of gay men.

So they had these homosexual desires themselves, and those desires were inside of their self system, but because they were taught to hate these desires, because they thought they were sin and they could burn in hell for having them, they denied these desires. They repressed them. They disowned them. They push them out of their selves and onto somebody else.

Actual gay men were an obvious choice, because they already indeed possesses gay desires. And so these zealots projected their homosexual desires onto gay men. And they hated these gay men with the same hatred that they hated the original gay desires in their own selves.

Now, of course, it's not to say that these gay men didn't have these desires. They did. They were gay. But when these zealots projected their gay desires onto these gay men, then the gay man had as it were twice the amount of gayness. They had their own, plus add the extra gayness projected onto them by these zealots. So they were double gay as it were. And it's this huge amount of gayness that just drove these fundamentalists crazy. So they did everything they could to get rid of these gay men, because they're really trying to get rid of their own shadows. And some cases, of course, especially in the past, these zealots would simply kill gays, and this happened often enough.

So this is the key to projection. If we look around at the world and look at those things, there is people or places or things or events that really, really upset us, they're very likely hooks for our own projections. After all, not everybody hates these things. And not everybody's upset by these things. Or on the positive side, not everybody thinks so and so is a hero, or is hero worshiping somebody. So something else is going on. We're adding something to the situation. And what we're adding is some component from the inside of ourselves that we're now seeing as outside. And that's what distorts our perception, and then we react very sort of exaggeratedly to it. Because now there's this double dose of whatever it is that these things have.

So if I hate my boss, but I don't want to admit it because he might find out and I'll get in trouble or something like that. And he might be doing a few things which just indicate every now and then he's a little bit irritated with me. But if I end up really hating him but won't acknowledge that or try to disown that, then I'll tend to deny that hatred. But that doesn't make it go away. Rather I'll just push it outside of myself, and of course the likely place to push it is onto the boss himself. So I suspect he hates me anyway, so I'll unconsciously project my hatred onto him. And so then it really does look like he hates me, because I've given him my actual hatred.

And again he might already just a little bit, not like me. Again, we say that they're a hook for our projection, because they have some of the same quality. But when I project my hatred of me onto him, then his little bit of dislike will be added to my major amount of hatred. And then it's this double dose of dislike that it can really seem like he's deeply got it in for me. Then I will start acting in ways that probably will make him start to dislike me. And not just a little bit, but a lot and I might in fact get fired because of this.

But now it seems as the boss is picking on me all the time. That he really has it in for me. That he's really out to get me. And almost all of this is due to my own projection of some hatred that I have for myself. So I have ... In order to stop this process, I have to drop this self hatred. I have to realize that it's being unfair and unkind to myself, and work to let go of that. And there are various things I can do to work with that. That's another type of shadow work.

But when I dropped that hatred, then I start projecting it onto my boss, and then that double dose of hatred will fade away. So that's what the 3-2-1 process does. It just reverses the direction that the projection was created. Because this projected material starts out as part of me. So this hatred starts out as mine. It's my hatred. I own it. It's on the inside of me. And then when I disown it, I push it away, I push it on the outside of myself boundary.

The first place that that goes is on the outside of my eye, but it's still inside my psyche. So I'm pushing it away. It's now it's like a you, it's like a second person. It's something that's just right on the other side of me, but I'm still sort of aware of it. So it's even like it's another person, it's another entity, but it's there and it's real.

That's pushing it to the second person. And then if I continue to really hate it, I'll just push it out of myself entirely. And so I'll project it. And so I'll push it on to a third person, either him or her or I can just turn it into an it and project it as an it someplace onto my own body. And so if it's a hatred, I could project it and maybe it would start contributing to heart disease or possibly even cancer.

Woody Allen's jokes that I don't get angry, I grow tumors instead. So it's gone from first person, the second person, to third person. And what the 3-2-1 does is it first locates it as a third person. As a he or her or them or they or it. And then it sits it down and it faces it as a second person, and it actually talks to it as a second person. And it continues to do that until it gets really familiar with that quality that he doesn't like. Or alternatively, it hero worships if it's positive.

And then after doing that for a fair amount of time, then the person actually identifies with the item that they're talking to. And they answer as if they are that person or that thing or that event or that item. And so now they've identified with that. They've actually taken it back. They've made it first person and they've reowned it.

So with the third person part, you locate whatever it is that's really bothering you about somebody or something in the environment. Gays, my boss, my spouse, criminals, whatever it is. If something in my environment, again, if it's simply informs me, then it's likely not a projection. But if

something or someone really upsets me, really gets under my skin, really annoys me in the worst way, then it's very probably a projection. After all, not everybody hates this person or thing that I can't stand. Why is this person bugging me and not bugging everybody else? Probably because I'm projecting some aspect of myself that I don't like, that I judge negatively, that I might actually hate. And once I project this hated aspect of myself on to somebody else, then I'll hate that person with the same unbridled hatred.

So once I spot that third person, whatever it is, and it can be a dream image or it can be a person at work or a friend or any item like that, then in my imagination or in a journal dialogue or something like that, then I confront that person as a second person. That is as a you. So I talk to this person. Why do I hate you so much? You're such an idiot. You're always saying the stupidest things. You dress like a jack ass. You're always saying really mean things about me. You trying to hurt my job. It's on and on and on, whatever it is. Just talk back and forth with this person. And it could be anything that could come out, sometimes it could be really surprising. But ask the questions and then listen to the responses. If they ask you questions, then go ahead and answer them.

But at first it will seem like you really are talking to some sort of stranger. To somebody that you really don't know. But the more you talk with them and the more you really focus on, okay, what is it about you that bothers me? They'll probably tell you what it is about you that they don't like. And you just go back and forth, but the point is you're starting to get familiar with this projected quality. You're starting to get a sense of it. You're starting to get a feel for it. And what you're doing is trying to get to know this aspect of yourself that you've disowned, that you've denied, that you've projected onto the first likely candidate you can find.

Somebody has idiotic quality and she said, can't be you, it must be somebody else. Anybody else. And so you project it on to them and hate them on the one hand, or idolize them on the other.

So after talking back and forth and really getting to know this quality, it could be a mean streak or a nasty ambitious drive, it runs over people or cold heartedness, or jealousy tendency or any quality or drive at all. But you talk to it until you find out just what it is, and you get to know it really well. You've become very comfortable in a sense with it. So you're getting to know this part of yourself that you had denied and disowned.

And then in the first person part of the 3-2-1, when you talk to the person, they respond, this time you identify with that person yourself and you answer their question yourself. You become them, and respond as if you really were them. So you begin to identify with this quality that you had projected. You began to take it back. You re-own it. You put it back on this side of yourself boundary.

And once you do that, the person out there, we'll stop bucking you. They no longer have a double dose of this annoying quality or drive. You've reowned the troublesome item. And it's really astonishing the amount of shadow material that people have. I mean if you really are honest and sit down and look at all of the negative things you say about so many people in the environment. If you think about all of the ways that you really just dislike an enormous number of people, or are

really judgemental about an enormous number of people, and when you realize that much of that is your own shadow material, it can be really shocking. But you also have to remember at the deepest, highest, ultimate level, you are literally everything. This horizon. You are the entire universe.

So of course if there are in it that you dislike, is some aspect of your own self that you're disliking. And again, it could be objectively the case that this person has these qualities. But that's no reason for you to hate them. The hatred is something that you add because it's essentially self hatred and it's projected onto the person that has this material.

So we can lose track of both negatives and positives in ourselves. And precisely because this self boundary is so fluid. We can identify and dis identify with all sorts of things. I mean, after all in development, we transcend and include, we disidentify with and integrate entire levels of development. So you can certainly just identify with small aspects of it and end up projecting those. And if something goes wrong with that process, then we end up repressing or disowning or projecting some aspect or another of ourselves. And suddenly our world is full of people and things that deeply annoy and upset us. And that's our shadow. And the 3-2-1 process is just a way to start to take back to reown and re identify with those items that we loath, that we react to, that we hate. And begin to be friend the world by befriending ourselves.

That's a very, very important issue to get a handle on. And that of course is what we call cleaning up. Because I said it's astonishing the number of negative judgements and negative things that we have that we react to. And most of us naively think that we're just being objective. And that's just the way it is, and that's the way these people are and they deserve to be hated and so on. But nobody deserves to be hated. Hatred is a toxic emotion that hurts only one system, and that's the system that it's in, namely yours. So hatred can do a lot of physiologically very damaging things to you. It's not going to do a thing to the person that you hate. So it's a worthless emotion, really. And yet we generate it all the time through shadow projection. And so we really want to keep an eye out for that.

And it's especially true as we start to get into any sort of spiritual practice. Because, we can tend to become very judgmental as we get on a spiritual path, and we think there are things that we should be doing and shouldn't be doing, and so we can really start to judge aspects of ourselves as being really, really, really bad. Whereas the whole point of an actual spiritual path is 100% acceptance. Everything that arises is absolutely as it should be moment to moment. But we can get caught in a negative judging aspect, project that, and then end up seeing our shadow everywhere.

And again, all that's doing is damaging our own system. It's releasing an enormous amount of toxins and screwing up our physiology left and right. And yet we somehow feel justified, we feel good, I should hate that person, they're rotten. And it's really just one of the most common and widespread mistakes that human beings get involved in. So we spend a whole application just really becoming aware of this shadow material. It's really striking.

Ryan: Thank you Ken. Thank you for that. That's awesome. So rich and significant I think in terms of becoming the best version of yourself to take back all these fragmented parts, all these parts of ourselves that we've gotten rid of.

And the 3-2-1 practice is very cool because, the three part we all are kind of already doing already. We're talking about how much someone else can...really and why. So we can already put in ... We already have it in third person. So when we go sit down with the Journal or to consciously visualize this practice, it's pretty easy to fill out the third person of why someone else is frustrating. And to bring that into second person in a journal or in a visualization, we really just need to let loose and vent all of that energy directly at the person in our mind's eye. And say, you did this, you do that, you suck for this reason or whatever we have. And so, there's something kind of, even just releasing, like letting all that pent up energy going into that creative process.

And then when we turn around it and try to speak out at that person, so much empathy comes out of that. And I know for me, and this especially happens in anytime when you know somebody longer for any period of time, shadow comes up a lot. So for me, my partner Reese on this project, sometimes we are working together and I'm trying to make decisions about what to do and how to develop the product and get more opportunities for the community. And sometimes we have disagreements. And in the past I've noticed I get frustrated and I say, oh, Reese doesn't listen. He's not listening to anything I have to say. And then when I go through that process internally, I realized, actually I am not listening. I know it wasn't anything that he has to say about it, or anyone else.

And I'm discovering my own capacity to just talk instead of listen. And then by reclaiming that actually being reclaiming the power or the capacity of listening, which is an amazing, amazing gift. So there's all this magic and power and strength and all these things that we just don't. So it's very significant process. And yeah, as I developed to work on this developing the capacity of listening and empathy, my collaboration with Reese improves. It's not all him. It's very valuable process to do.

And the other thing I want to say is by doing the process consciously the way you teach it Ken, over time it starts to become a bit of a second nature kind of thing. You notice yourself complaining, and then you're like, okay, well this is the beginning of a shadow process.

Ken: Yep. And it starts to have an effect also then when you meditate and you get kind of this double release starts to happen when you get involved in integral meditation. Because on the one hand as this 3-2-1 process becomes kind of second nature, then you're meditating and some image comes up that is really irritating and turning, you almost automatically reconvert it, and then that relax, you feel that empathy, that relaxations you were talking about. And then you can just sort of further relax the separate self sense itself, and just dissolve and to promority of naked awareness. And then we call it the 3-2-1-0 process, because he just, you're taking it from third to second to first person. And then first person just didn't a vast selfless emptiness. And so you get this double relaxation as you meditate when any sort of images come up and it's very, very profound.

Ryan: Yes. Very cool. And it's really cool how it becomes second nature and some kind of stuff, it's like when you learn a new skill like cooking or something like that, at first you're moving very slowly around the kitchen trying to figure it out and being very, very practical. But once you get it down, it happens a lot faster. And the same is true with the 3-2-1. You start doing the practice now and then keep doing it over time and the more you do it, kind of the more quickly material will come

up and you'll go, okay, I've got to reintegrate that. And you can sometimes do it very quickly and meditation certainly can come up.

Ken: Yep.

Ryan: Thank you Ken. And I think for people listening, you can just sense the amount of freedom that comes in from this. It's really inspiring when you actually start to let these things that would normally plague your mind and kind of torment you, when you reintegrate them and own them, you kind of get set free from that anguish.

QUESTION 2: HOW DOES JEALOUSY FIT INTO OUR SHADOW?

Okay. And actually I think you alluded to golden shadow and someone asked something about that. So I'm going to go right into that next question. So Sarah asked, where does jealousy fit in shadow? How does jealousy reveal to us parts of our different selves? Is jealousy connected to the golden shadow?

Ken: Yes. Jealousy certainly can be, and a golden shadow generally means that we can project positive, material as well as negative material, and this happens all the time as well. And when you do that, then you end up sort of idolizing somebody or hero worshiping somebody. And it really is just a way to not recognize your own talents and gifts. And so we have to be just as careful for that as we do negative stuff.

And so when it comes to jealousy, if you just start to look at, one of the things about jealousy is say, I'm jealous of a colleague because that person seems to have much more drive for this job than I do. And I'm just sort of green with envy, green with jealousy over this person. And I tend to assume that this is a true perception. That this person really does have more drive than I do. And so, I'm right to have this jealousy and I'm using envy and jealousy as essentially similar here. Jealousy sometimes means another person involved, and it would be the same thing. It just means there's envy in regard with one of the people.

But if I had this envy or jealousy for this person because they have more drive for this job than I do and I really wish I had that, but I can notice several things about this jealousy. One is that not everybody is jealous of this person. So for some reason you seem to be almost the only one who has all this hyper jealousy for this person. So this doesn't seem to be something that just everybody sees out there as an objective reality. Until why is this person's drive itself that you're jealous about? Why isn't it some other quality or characteristic? Why not their looks or the way they dress or their sense of humor, or their capacity to land new clients all the time? So of all of characteristics in the world, why this particular characteristic?

And you might say, well, because they really do have this quality. So remember not everybody sees it. And further, the real question is why does it bother you? It seems to really get under your skin. It seems to really aggravate you. Even if a few others see it, it doesn't seem to drive them nuts like it does you. So what do all those things add up to? Remember, if something simply informs you,

it's probably true. If it deeply upsets you, it's probably a projection. Because otherwise there would be no reason to get so upset by it. But if we're obsessed by a quality that someone or something has, this tends to be pointing to some sort of quirk in ourselves. It's triggering this.

So in this case, you're obsessive concern with this person's drive and the fact that few others are that upset by it, and the fact that it's just this particular quality, this drive is getting to you, all of that adds up to the fact that this is very likely you have a great deal more drive than you're giving yourself credit for. And so instead of seeing this drive in yourself where it's actually originating, you tend to see it and somebody else. And again, this person might have a fair amount of drive. We say that they're a good hook for the projection, because they do have some of the same quality. But again, others see that quality and it doesn't drive them crazy.

It's only when you project your own unacknowledged drive onto that person. And that gets added to the bit of drive that they actually have. It's this double dose that we're calling. It's a stable dose of drives that really gets to you. So you become deeply jealous of this desirable quality. You wish you had more drive so you could bring more ambition to your job and so on.

But for all the reasons we gave, you very likely do have a great deal more drive than you are giving yourself credit for. Or else this person wouldn't be driving you nuts like they are when they annoy only very few other people. And you've published out to realize this if you did a little 3-2-1 with this person. So you sat them down in imagination, start talking to them. Where did you get this drive? Have you always had it? How does it feel to have so much drive? Do you think it really helps your job, and so on and so on. And really get to know this disown quality of yours. Really get to know this drive.

As you talk to this person and notice how much they seem to know about this drive, it's kind of a little bit odd, isn't it? I mean, it's really you who you're talking to. How did you know so much about drive if you really don't have any? So maybe this person will tell you how they engage their drive. I simply imagine the job I have to do. I think through the steps I'll go through to finish it. I see myself doing each step in a really good way. I see myself carry it all the way to the end without getting tired or bored or distracted and so on.

And so that's an awful lot of knowledge that you seem to have about drive. And so then when you get to the one first person part of the process, then you simply identify with that person who has all the drive. So you answer the questions if you yourself are that person and start to feel this drive in yourself. Start to really see it as a genuine part of who you are. You might even pick up a book or two on developing drive to help you remember all the details about this drive that you have a great potential for, but have simply forgotten and disowned and projected.

So really bothersome quality. Not just a little bit of moderate typical envy or jealousy, but a real case of deeply bothersome jealousy is almost always some trait that you've forgotten you have. You've forgotten it, disowned it, pushed it on the other side of the self boundary, and found somebody to project it onto. And then you're green with envy and jealousy that they have and you

don't. But you are very likely shadow hugging your way through life at this point, and need to reopen and re identify with that quality. And just to live up to the real talents and gifts that you have.

And again, this golden shadow is certainly part of something that's as common as negative projections. Most people look around and the world is just full of people that they have a great deal of envy over, and they really wish they could be them. But again, why those particular qualities? Why just those particular people and no other people? Why this particular quality? Why are you drawn to that? And not everybody's drawn to that. So what is it about you and very likely, because it's not just informing you, but because it's affecting you. You're drawn to this person because it's some aspect of yourself that you've put onto them, and that's why you're drawn to it. That's what the attraction is.

And so that's another form of shadow material. It's another case where we've taken something on the inside of ourself and we've disowned it, and we've forgotten about it, we put it out on the outside and then we react to it in really strong and distorted and disturbing ways. And it can really, really upset our lives in either negative or positive fashion. And so it's just a part of getting an accurate self image. It's a part of really coming to know who we really are and learning to accept ourselves fundamentally in a very deep and profound way. And it's only by accepting ourselves that we can really grow because we're on a base of an accurate self image. And then we can accurately step on that and move on. Whereas is a distorted, broken a disfigured image, then it's not a sturdy foundation for growth or development at all. And we're just going to end up repeating the distortion at every step.

So this cleaning up both negative and positive is one of the really fundamental issues that we have to take into account. And again, it follows us all the way up. You can do shadow material all the way up to superman. So if we get in this habit, and as you say, it does become kind of a second nature. If we just developed this simple habit of being able to do this 3-2-1 process, then that will tend to help take care of it at every subsequent stage, and things will go much, much, much smoother.

Ryan: That's awesome Ken. And this is just one more example of how like in the shadow material where a lot of our super powers are. There's a lot of untapped potential in us that is pushed away from us. I'm thinking of another example where Emily who wrote a lot of the work with materials and practices for this course. Years ago she wasn't a writer, but she would ... she went to school for Economics and was more of an academic and she would always get jealous of writers publishing things that she would read them and really enjoyed them. I'd read them, I'd read the same thing and I'd say, yeah that's a really great creative writing. I really enjoy reading that. And she would have this jealousy come up. And then in that, doing the process with that, she identify that she has in her the impulse to write and the talent to write. And now after reintegrating that and doing that process, now she's writing, she's a writer.

And so she's now able to reclaim that disowned part of herself, a part of her that yearns to create through the written word and to craft beautiful sentences. And now it's a power of hers instead of a

disowned thing that other people do. She does it.

Ken: Happens all the time and people just don't know that it can, but it really can. So that's one of the reasons that we emphasize it. I mean, it's really an important facet of being able to live a happy and fulfilled life.

Ryan: Absolutely. And Ken, again, thank you so much for sharing this. This is so rich and helpful.

Ken: Yeah, absolutely.

QUESTION 3: WHAT ARE SOME OTHER PRACTICES TO HELP US INTEGRATE OUR SHADOW?

Ryan: Okay, cool. So I'm going to go onto the next question. And this is ... well I think we've been kind of speaking about this, the subject a little bit, so I'm going to jump to Lee S question.

Ken: Okay.

Ryan: SO Ken, you talk about the 3-2-1 and psychotherapy as effective way of working with the shadow. What are other processes or what other processes or modalities do you advise in helping us integrate these disowned parts?

Ken: And I can make this fairly a short answer actually because it can also be an almost indefinitely long answer. Because they are literally dozens, even hundreds of schools of psychotherapy. Each takes a somewhat different approach to dealing with shadow issues. The 3-2-1 process is a really good generalization that distills what many of them do. And I just went through dozens and dozens of different forms of therapy and started to notice what all of them, some of the ingredients that they all had in common, and then was able to create this 3-2-1 process. And so it really distills what dozens of different therapeutic processes have in common.

But of course, even the 3-2-1 is an introductory sort of generalization of shadow work. It's sort of like Campo Roche's Big Mind. Is a really great introduction to Big Mind. But if you want to really go into it deeply, then you can spend years practicing and working and deepening deep mind. And the same thing is true if you have had some really serious shadow issues, and you really want to work on them, you can spend and many people do spend years in various forms of therapy. And again, there are a 100 different types.

I mean there's rational emotive therapy, cognitive behavioral therapy, interpersonal therapy, young in therapy, existential therapy, transactional analysis as in games people play, behavioral therapy, I mean on and on and on. And so what we do with the 3-2-1 process is to get at some of the most essential elements of the therapeutic process. So you can accomplish a great deal of general shadow work with a fairly simple and straightforward technique. It's very, very effective. And this also lets you see just how much of your reactions to the world are driven by shadow material.

But if you want to go into shadow work really deeply and over a several year period, then you'll want to investigate all these different types and see which one feels best for you and then give it

a try. There's certainly no shortage of the number of different types that you can find. And so, like I said, I could just sit here and read a list of a 100 different types, but you can get on the net and Google it, and start to go into it. And there are all sorts of rating systems and of course, the net being what it is, you can find forums where people will give feedback on the type of therapy or therapeutic process that they're involved in, and I'll give it a grade. They'll rank it from really poor to medium to good, to great and so on. So you can really, really look into it and spend an awful lot of time going into something like that.

At the very minim we recommend the general 3-2-1 see your process, because it's really the essence of the therapeutic process itself. It's really what happens when you create shadow material, and what you do with it and how you can reverse it. And of course, we even have ... in the integral movement, we have individuals that specialize in integral psychotherapy. And they'll take it to the next step, and I've of course written a couple books on integral psychology and therapy myself.

And so the next sort of step just working within the integral model is to realize that at each stage of development, you create shadow material using the structures of the particular stage you're at. So if you're at a magical stage then you use magical defense mechanisms. If you're at a mythical stage, you use mythical defense mechanisms. If you're at rational stage, you use rational defense mechanisms and so on. And so you can actually learn what those specific types of defense mechanisms are, and that'll give you a little bit fine or understanding of how you're creating shadow material, and how you can reverse it.

It's still a variation on a 3-2-1 process. And so the three to one process can still cover a great deal of it. But you can go into it more detail, and you can start to look at exactly what shadow material is like on each level. And each level will create its own shadow material. So if you were to red stage and you create shadow, the shadow itself will be red. It'll have a red structure. It will be made of that red level, and it'll be, both the cognitive structure that level, and it will be the material at that level. It's strides, it's motivations, it's needs, it's wants. And it will remain at the same age. I mean the red stage and today's world is on average somewhere between ages three and five or six. And that's how old are red shadow will remain. So, even if you're a 40 year old and you have a red shadow, that shadow is five years old. It'll act five years old, it'll want what a five year old wants, it'll have the basic emotions that a five year old has, and so on. And so you can go into that and start to investigate those.

So it really is, I mean, you can turn it into an entire profession. You can spend a lifetime studying this. And of course this is true with any integral approach. I mean, we have some 70 human disciplines so far that have now been reinterpreted according to an oracle integral framework. And that includes everything from architecture to medicine. So of course people that are doing that will spend their entire lives. They'll be an integral physician, or an integral architect. And if you're going into shadow work, you'd be an integral psychotherapists and you'll spend your entire life studying all the details, the ins and outs of shadow material from an integral perspective using an integral framework. And so you'll have a much more comprehensive and complete view of the topic. But

you can still ... it could be an endless process. And that's true of any discipline, and it's certainly true with integral disciplines.

So what we try to do with just general integral studies is give an introduction into the whole overall framework. So you can start to see it and use it in a general way and you can start to clarify an enormous number of things in your life. And then if you want to pick it up and apply it to specific topics and really drill into it, you're more than welcome to do that. And it's certainly the case with integral psychotherapy.

Ryan: Awesome Ken, thank you. Absolutely. And I think ... I just want to add to this. Because the 3-2-1 is such a valuable practice because as we go through life, we are continuing to kind of create new shadow material all the time. None of us are living like perfectly impeccable life all the time. So it's an introductory and super helpful practice to do, and it's kind of a little bit, the more you do it, it's basic hygiene a little bit for Your Shadow. It's a basic thing to be doing to keep yourself in good health.

And other areas where you could probably approach them with 3-2-1 except they're very intense and terrifying and things that we don't actually want to look at. And since therapists and therapy is really helpful 'cause it's kind of like a Sherpa or guide that's taking you into areas you don't want to go.

Ken: Yeah, exactly.

Ryan: Especially some of that early childhood shadow material that could build up and have a huge formative effect on the rest of our life. That can be some very difficult stuff to slog through childhood trauma on your own. And yet there's so much there. And so psychotherapy goes to a level on a depth and a power of being able to address some of the things that influence our life hugely that would be kind of hard to do alone. So it's ... I mean, ever since learning about the significance of this because of the ALCO model, I've done a fair bit of therapy and it is extremely powerful. I think very significant.

So if you can, add it to your life, do. And also there's some great authors, Robert Augustus Masters, and Debbie Ford, both have a lot of great material on this subject, so you can go learn about it more. I recommend Robert. Actually he's got a bonus in this course. So take a listen to that, to know more about Shadow.

Ken: And Elliott Ingersoll and David Zeitler did a fine book on integral psychotherapy.

Ryan: Yeah. The real area of life and take it seriously.

QUESTION 4: WHY DO I FEEL DISCONNECTED FROM PEOPLE AT DIFFERENT LEVELS?

Okay, cool. So I'm gonna ask, I think we probably have time for one more question, so we start wrapping up here Ken.

Ken: Sure.

Ryan: I want to honor time. Okay, cool. This one's from Lucy. She says hi Ken. I hope you and your team are well. I don't know if it's too late for questions. I had an experience today where I wandered into a gypsy camp. She lives in England. This is new to me. I don't really know what gypsy camps are like, but I've seen them on TV. By chance their level is so different. I left feeling very discombobulated and unbalanced, and perhaps outnumbered being at a different level than them. Afterwards I saged and I tried grounding myself, yet I'm still feeling very often ostracized on some level and I'm finding my experience to be very disconcerting. Can you help me have some understanding of why this is?

Ken: Yeah. Being around a group of people who generally are at a really different center of gravity can be very disorienting. Each level of development really does generate a different world, and you get the sense that you're simply in an entirely other world altogether. You're a stranger in a strange land. And remember what we call a ladder climber view, because each stage of development transcends and includes or negates and preserves the previous level. So at each level, you identify with that level and you look at the world through the eyes of that level exclusively. So if you're at a pre operational cognitive level, and you look at the world through just those eyes, then the world will appear magic. And that's the magic view.

So the ladder, the rung in the ladder is pre operational cognition, and the view that you get when you stand on just that rung is the magic view. When you move up to the concrete operational level, you'll keep or include or preserve the previous rung in the ladder. You'll keep the pre operational level of images and symbols and concepts, but you'll step off of that rung's view. You'll transcend or negate or let go of the limited view from that rung. You'll let go of the magic view. So then you move up to the view from the concrete operation, which is the mythic view. So you keep the rung, but you negate or let go of the limited view from that rung. And this is just as if you're climbing a real ladder. As you step up to the next higher rung, the rung below you will remain in existence. But you'll no longer be seeing the world from that previous rung. That limited view is gone. It's negated. It's just not even there. So the rungs stays, the view goes.

With magic, mythic, rational and so on, we keep the pre operational rung and the concrete operational rung, and the former operational rung, but we lose the limited magic view and we lose the limited mythic view, and we lose the limited rational view. And so on as we keep developing. So even if you're an integral who's rung is called vision logic, you will have access to all the previous rungs, but you won't directly see all the previous limited views or you can't.

I mean, if you're standing on rung seven on a ladder, you can't see the world from the second rung. You'd have to climb all the way down to run two to do that, but that would be massive regression. And now would happened only with severe brain damage or Alzheimer's or something like that. But you do have access to the rungs, and those rungs are all still active and are still pre handing the world at that level.

Now you'll have befriended those views because you were once identified with them, but you no longer have direct access to them. So even though you've transcended and included all the

previous levels, you don't have the limitations of all the previous levels. So you won't directly see a magical world or a mythical world. You can have a certain sympathy with it, but you won't directly see it or feel it, even though you still have access to their basic rungs, just like with a real ladder.

So the fact that you're an integral doesn't mean that you will be able to directly see and feel a magical world. And we're just making a general assumption that the gypsy world is an example of a magical world. They certainly have a fair amount of magical beliefs as part of their worldview. And so if you're in a magic gypsy world, even if you're integral, it can tend to feel somewhat odd or strange. Even know you have befriended it's major rung, or the major lens that it's looking through. So you really are a stranger in a strange land at that point.

Now if you end up living without community for some time and you were at integral, you would be able to reactivate that rung that gives rise to the magical view, and you would be able to fit in to that world much easier. Now, you would still be looking at it through an integral perspective. You wouldn't actually regress to the magic rung. You'd still be seeing it through vision, logic and an integral worldview. But you would be in touch with some of the essentials of a magical view. Not directly, but indirectly through an integral perspective. So you are going to be more open to it because you're at an integral stage.

But if you're just pumped into it, you'll feel somewhat ostracized, because the centers of gravity are just so different. And the magical world view is not something that's immediately available to any higher stage. So the integral view can befriend all the previous levels because it includes all the previous rungs in the ladder. So nothing is totally alien to you. But to actually fit in with a specific lower worldview, that can take some time, and in the meantime, you are indeed a stranger in a strange land. And so the only thing you can do in situations like this is to simply concentrate as much as you can on those common elements of being human, and try to relate to those and feel a little bit more at home in just the very, very general sense.

But otherwise it can indeed be rather disconcerting. And it's just the nature of development, because each higher level is more inclusive. It means it's no longer directly identified with a less inclusive viewpoint. So those viewpoints are not going to be fully in awareness as you continue to grow. They are back to things that get negated, to get transcended, to get let go of.

So integral is integral. It's inclusive. But for just that reason, it's not exclusive. It's not narrow minded. And a larger integral view will always find a narrow minded view to be disconcerting. Because it's just so much less than is real.

So some people get confused and they think that simply because you're at integral, you automatically directly in touch with absolutely everything, but you're not. You're not in touch with radically limited things. That's exactly what you're overcoming. That's exactly what development overcomes. That's exactly what evolution overcomes. It keeps the lower structures. It keeps the lower rungs in the ladder. But it doesn't keep the views from those lower rungs unless you are yourself at those lower rungs. And then you see the world in the view from that lower rung.

But the moment you step up to a higher rung, you keep the lower rung, you lose the lower view. And that's ever since Hegel said, to supersede that it wants to negate and to preserve, and we say is that transcend and include.

Developmentalists have always been trying to figure out exactly what's the transcended and what's included. Or what's negated and what's preserved. And what's preserved is the rung, and what's the negated is the limited view from that rung. And that's what development is.

Ryan: Thank you Ken.

Ken: Thank you, everybody.

Ryan: Have a nice day.

Ken: Bye everybody.

Ryan: Bye.



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