

# Actualize OS

## 10 WEEK TRAINING

WITH KEN WILBER



ACTUALIZE OS

Q & A

ACTIVATION THREE



## Q&A

**Ryan:** All right. Hello, everyone. Hello, and welcome to Application Three Q&A. This is the final question and answer with Ken. If you're listening to this call, I just want to congratulate you. Great work. You've made it this far. There are a lot of people working their way through the course, and this is their first time hearing this as a recording. If this is your first time hearing it as a recording, I want to congratulate you, as well. You've made it all the way through. We have one more module left. It's the reboot module, and this is really the culmination of the entire course. It is an event, a guided visualization and meditation by Ken to bring everything that you have been learning over these past weeks online, in your direct experiential awareness in the moment. That's the real culmination. We've covered levels, lines, states, types, quadrants, shadow, body, and now, we're going to cover inner tech, or spirituality, which is another dimension practice.

All of that, we're going to go over and bring it together in a culmination.

**Ken:** Hello.

**Ryan:** Hello. Hello, Ken.

**Ken:** How are you?

**Ryan:** How are you doing?

**Ken:** Good, good. Excellent.

**Ryan:** I'm excited.

**Ken:** Excellent.

**Ryan:** We have people on the line with us today. We've covered everything. Then, on Thursday, we go into the Reboot module, which-

**Ken:** Yeah, that's a big one.

**Ryan:** That's a big one. It's a great culmination. I'm looking forward to that. I just got done inviting everybody and congratulating them on making it to this point in the course. It's a huge milestone to have completed all of this. I just was celebrating everybody on the call and inviting them to send a message to me, letting me know how the course was. Also, everybody, if you want to send a message for me to pass on to Ken, I will do that as well. Great. Let's get through these questions. Let's do this.

**Ken:** Yes!

### **QUESTION 1: CAN YOU EXPLAIN THE EXPERIENCE OF 'REMEMBERING' INFORMATION I'VE GOTTEN DURING THIS COURSE?**

**Ryan:** Awesome. All right. Delana wrote in a question asking, "I have a question about the continued sense of remembering and knowing that I've encountered throughout this course. In this last session, I again wondered about the phenomenon of hearing new information, but having an experience that I already know this. The experience is joyful, exhilarating and very encouraging. So I wonder, is there ... is this remembering and joyous experience that of the witness? Can you explain what this remembering is?"

**Ken:** Yeah. Part of what is happening is that, as I've often said, much of the integral framework is not a theory, like Hegelianism, or like deconstruction. We can learn it and then believe it or not, or take it or not, or leave it or not. But rather, things like structures of consciousness, or the quadrants, or states, and so on, these are actual structures of the real cosmos. You can no more take them or leave them than you can leave DNA or electrons or the planets. These aqua elements are actually existing realities. They're real. I mean, they're there. It's like stages of development. If you're at amber, and you continue to grow, you'll run into orange, and from there, into green, and so on. You can't choose whether to run into these, like you can choose whether to believe in deconstruction or not. Deconstruction is just a theory. It may or may not be true. That's why you can choose to believe it or not. These structures are as real as bones or muscles. You don't have a choice whether to have bones or muscles. They're there. They're real, and you're stuck with them in that sense.

It's the same with most of the elements in the aqua framework. We have evidence for these elements from just all over the world. They're much closer to facts than to theories. Although, of course, we make theories about them. The stages in the cognitive line of development, for example, these have been tested in all sorts of cultures. They've been tested in Amazon Rainforest tribes, in Australian Aborigines, in Mexican workers, in Indiana housewives, in Harvard professors. There have been no major exceptions found to these stages. They are real structures of the human being. They're real structures of the cosmos itself. When you learn about some of these, you can have the strongest impression that you're not learning something new, or that it's not just some sort of theory that somebody made up, but you're simply remembering something that you knew was there but hadn't fully realized it. In a profound sense, that's true. Because these related to real potentials of

your own being, remembering them can be exhilarating and joyful. You're remembering aspects of your own self, of your own being. Unleash your own talents and gifts, and this is indeed an occasion of rejoicing. It's a real self-discovery as self-remembering. You bet. This can indeed happen.

**Ryan:** Thank you, Ken. Okay. We're going to go on to the next question. I know. That's a very, very common experience for a lot of us. A lot of us experience some remembering the first time that we learn integral theory.

It's very cool, and I can identify with you, Delana.

## **QUESTION 2: HOW DO SHAMANIC EXPERIENCES FIT IN WITH THE INTEGRAL FRAMEWORK?**

**Ryan:** Okay. John. The next question is from John. John said, "I've followed Ken's writings since I was first introduced to them back in the 1980s, while I was in seminary, and having ... and have always found them incredibly rich and insightful. During the same timeframe, I also came across another author, Michael Harner's writings about shamanic practice, which also resonated with me deeply. Over the past two and a half years, I've done a fair amount of training with the foundation for shamanic studies. I have directly experienced some profound experiences with power animals and helping spirits. I've witnessed some powerful healings and revelations provided by them, as well as others. I know from Ken's writing that he sees this shamanic experience as one of the earliest human experiences with the greater spheres of dimensions on the way to waking up. My question is, how do you, Ken, see/place these types of experiences, as well as the whole renaissance of shamanic practices within the overall stages of spiritual development. Also, do you view the helping spirits as truly separate entities or deeper aspects of ourselves and the interaction that take place between shamanic practitioners and their spirit helpers?"

**Ken:** Yeah. That's always an interesting question. Shamanism can be a little bit of a difficult topic, because we're looking at a phenomena that goes back possibly as early as 50,000 years ago. Shamanism, as it exists today, is almost certainly not exactly the same as the original shamanism, simply because global consciousness itself has moved forward, and it would tend to take shamanism with it. Most shamans today, for example, have access to world-centric morals, to treating all humans fairly regardless of race, color, sex or creed. As those world-centric morals actually did not exist at all during the earliest shamanic times. There are some big differences, and it's hard to figure out exactly what original shamanism was and what it wasn't. A lot of shamanic teachers have continued to pick up practices from other spiritual traditions, which of course, is something that originally they didn't do. Shamanism today and original shamanism are two very different things. We have to keep that in mind.

But there's a very good book out on shamanism by Roger Walsh. He happened to be a very good friend of Michael Harner's, and I knew Michael Harner well. I spent many an evening together with the three of us talking about these kinds of things. But I think Roger's book is the most accurate one that's now available. Roger is also an expert in world religions. This gives him a very knowledgeable

background from which to make judgments about shamanism, what it is, what states it has access to, and so on. The book is called *The Spirit of Shamanism*. I can highly recommend it. This book also matches my own conclusions of my studies with Shamanism, which I began as far back as when I was writing the book *Up From Eden*, where I had an entire section on shamanism. But the basic idea is that shamanism was indeed the first major exploration in some of the beginning stages of the path of waking up. It was the first major exploration in the study of altered states of consciousness and peak experiences, and so on.

In particular, the shamans were the first to push into the whole shadow realm of consciousness. That's in the overall sequence, gross to subtle to causal to witnessing to non-dual. This particularly took the form of things like visionary trips to the overworld and to the underworld. These subtle realms are populated by archetypal forms of luminosity, the radiant, primordial forms and some formations that are at least interpreted as wisdom being or spirit guides or animal guides, and so on. Some types of shamanism use psychedelic plant sources to greatly heighten their visionary experiences. But Walsh points out that their records left suggesting that shamans didn't push into the formless causal realm. There's just very little about pure emptiness or pure formlessness or the pure, unmanifest realm that you find in early shamanic texts. Some occasional mention, but not enough that it was a central feature of shamanism itself. Harner seemed to agree with this topic when it was brought up. Roger wrote that in his book, as well, namely that shamanism focused on subtle, but did not push very far into causal realms. But that still doesn't mean that it's not important and it doesn't have profound things to teach us, because it particularly does, about subtle dimensions.

As for those beings, or spirit guides, are these really ontologically separate beings, or are they simply how subtle archetypes of one's own self are being interpreted? This is always a difficult issue, because you see it come up in all the world's religions. You can take an example. In Western mystical literature, you'll often find mention of beings of light that visit souls and bring them much wisdom and insight and joy. Sometimes these beings have two wings. In other words, they're what we would call angels. But nowhere in any Western mystical literature do you find mention of these beings having 10,000 arms. But if you go to Tibet, you find images of beings with 10,000 arms everywhere. The bodhisattva *avalokiteshvara*. The bodhisattva of compassion, of which the Dalai Lama is said to be an incarnation.

We have these three different types of luminous, subtle beings. We have spirit guides, we have angels, we have *avalokiteshvara*, *bodhisattvas*. Each of them is found in a particular culture. What seems likely is that the subtle, luminous forms themselves, which are actual subtle archetypes, that those archetypes are the core reality. They're very real. They exist in the subtle realms, and they represent some of our highest archetypes that convey beauty, wisdom, insight, luminosity, clarity, joy, and so on. But then, how they show up, how they appear is molded by the particular culture in which they appear. Shamanic tribes would see spirit guides often connected with animal spirits, particularly if you have forest shamanic tribes. This is reflecting their surroundings. Europeans

would see angels with lights and wings and Easterners would see bodhisattvas with 10,000 arms. The 10,000 arms represents the fact that avalokiteshvara can reach out and compassionately help thousands of beings. This is represented with 10,000 arms.

Those 10,000 arms are not likely a feature of the deep structure of these luminous archetypes. What's universally real are these luminous archetypes of our own being. That's the deep structure. That deep structure is the same everywhere. Then what varies are the surface structures, the actual specific forms they take in the various cultures where they appear. That allows us to include cultural interpretation that the post-modernists insist on, for example, but it also gives them a real ontological reality that isn't just an interpretation or a cultural creation. It's an ontological reality representing real realities in the subtle realms of our own being, real archetypes. As usual, all four quadrants determine how a phenomena is going to appear, and one of those, of course, is cultural. That would help determine how this particular archetype appears.

But again, the fact that shamanism didn't push into causal formless doesn't mean that it doesn't have much profound wisdom to offer, because it still does. The subtle demands are profoundly important dimensions of our overall being. Learning about those dimensions can be of extraordinary benefit.

Michael Harner was one of the most impressive people I've ever met. Shamanic studies can certainly be an important part of an overall spiritual development program, and how we interpret the beings that it encounters is the same problem we run into with the beings that are reported in the world's traditions all over the planet. The best way to do it is that the deep structures are universal and are actually located in gross or subtle or causal or witnessing dimensions. The surface structures are the result of four-quadrant interaction that determines how they actually appear to individuals.

These four quadrants, these are having an actual impact. I mean, when a person sees a being that has 10,000 arms, or when they perceive an animal spirit guide, or when they perceive an angel, they don't see just a luminous being and then they add that interpretation to it. That interpretation is taking place at a preconscious level, because the phenomena is arising. It's arising through the four quadrants before it hits manifestation. It shows up already influenced by the four quadrants. It'll show up already as having 10,000 arms or already as having two wings or already as being an animal spirit guide, and so on. That's an overview of what I believe is going on there.

**Ryan:** Thank you, Ken. Thank you. That's an awesome explanation. For me, this is a subject that I love hearing about. It's fascinating to learn about the distinctions between what's happening in the subtle realm and then what's happening in the deep subtle, or causal, that is coming through the subtle realm. Yeah. Thank you. But I know, in my own experience, I've worked with a couple of animal spirits myself. I worked with the lion animal spirit for a while. I know, because I had an integral context beforehand, that really, that the deep, the deep causal energies and archetypes that I was working with, trying to manifest, were more of the energies of strength and some of the elements



of power that the lion has, but just the expression that I was relating with, the subtle expression, the embodiment of those qualities was the lion.

But really deep below that, there's something else that I'm tapping into. The buffalo and several gods and goddesses from different religions have some of the same qualities, and then some different ones mixed into their expression.

But just having one single image to return to time and again for a little period of time made it easier for me to relate to than the formless quality of those aspects. Thanks, Ken.

### **QUESTION 3: IS THERE ANY REAL ENDPOINT TO ENLIGHTENMENT EVOLUTION?**

Okay. I'm going to move on to this question from Christopher. Christopher says ... I think it's summum bonum. Christopher says, "You present a summum bonum of ultimate enlightenment, but I wonder if, in a universe of mirroring being or mirror consciousness, whether there is any end to the mirroring, and beyond that, if we as humans are in a single dimension of cosmic being, what kind of enlightenment is implied by a connection with enlightened beings from other dimensions?"

**Ken:** Right. Yeah. We get, obviously, into areas that can get pretty speculative, simply because we're only so evolved, and evolution is continuing. Lord knows what new stages and realms that evolution will bring. I mean, we look at how the world appeared 500 years ago, and now imagine the same distance, imagine what the world will look like 500 years from now and how people 500 years from now will look back on us. They'll look back on us the same way we looked back on people 500 years ago, which is not very bright. You can always get into these speculative dimensions, in addition to the things that we have a lot of concrete evidence for right now, and obviously, those are the ones we try to stick with. But it doesn't stop us from asking a lot of these kinds of questions. The question of whether there is any end, so to speak, an endpoint to evolution, or a highest ultimate point, it could be pretty tricky.

The fact that evolution can just continue in at least a whole lot of ways, I hold this possibility open in the way that I define enlightenment, and namely, enlightenment is to be one with the highest structure and the highest state that has evolved at any given time. That implies that that's endless. 3,000 years ago, where the cultural center of gravity tended to be upper red, and the highest structure was just moving into amber, and the highest state that was consciously reached in awareness was probably low causal, then a person whose structure center of gravity was amber and whose state center of gravity was low causal, that person would be fully enlightened, because they were one with the entire universe that had emerged so far. There weren't any higher structures or any higher states that that person could be one with. They were already one with the all. Therefore, they were already fully enlightened. You couldn't have been any more enlightened than that at that time.

But in today's world, to be fully enlightened, a person needs to be at least one with the turquoise structure, and one with the Turiyatita state, or ultimate non-dual unity consciousness. You have to be one with both of those in order to be one with the entire universe that's emerged thus far. If they're

one with those, then there's really nothing more that they can be one with, not in any real practical terms. The whole notion is that there's a sliding definition scale of enlightenment. 500 years from now, there will probably be at least four or five higher structures and probably reaching...supermind, and maybe beyond that, and there may be some higher states, too. We have to be really open to science fiction interpretation of states. We could have, for example, some artificial intelligence. People think that we will eventually have nanobot transmitting devices, of which we could inject, say, a thousand of those into our brain, and those would form a new neocortex, and they would be in constant communication with the cloud.

We'd have a new neocortex around our brain that would be constantly plugged into all of the information available on the cloud, which is taken to be essentially all known information. Although, of course, it doesn't really include interior quadrants, at least not so far, and it doesn't really include states. But if we assume that the cloud is more interior, then those would be some higher states that we would be plugging into.

In order to be enlightened, the idea is that you simply have to be one with everything that's arising moment to moment. That's the experience of Satori that you get. You get the sense of radical unity or one case, where your fundamental identity is everything that's arising moment to moment. Enlightenment is a never ending scale. It keeps getting larger and larger and larger, because evolution keeps getting greater and greater and bigger and bigger. In order to be enlightened, individuals have to just continue to be more and more evolved.

As far as we can tell, that is endless. Now, some people like Teilhard de Chardin believe that we're headed for an omega point, and that would be where everybody would be enlightened, everybody would be in a state of oneness. Then something like the entire universe could go up in light. Now, on the one hand, we can't rule this out, I mean, because we really just don't know. But it's a little hard to see how something like that would happen, because most people that that about enlightened societies and enlightened states, and so on, kept forgetting that individuals have to grow and develop into these enlightened states. The fact that you can have a culture where the highest center of gravity is enlightenment, but everybody is still born at square one, and because that's the case, everybody has to begin both their structure development, or growing up, and their state development, or waking up, at the lowest stage, and then grow from there, and in any of their multiple intelligences.

When that happens, individuals can always get stuck at any stage, and thus have their development derailed or arrested. Would an omega point mean that every single person has to grow up to the highest structure and fully wake up to the highest state, so that absolutely everybody would be totally enlightened? It's hard to see how that would happen. Somebody is always going to get stuck at lower levels to some degree. It's more likely that, as evolution continues, what's going to happen is just that more and more people are going to achieve higher and higher levels of development. Culture would become relatively more enlightened. But a perfect omega point seems unlikely.



Now, of course, if you look at the traditions, they often will lapse into a mythological explanation at this point, and they'll say that, "Well, this universe was created when Brahman or Godhead or dharmakaya, um, threw itself outward in a lila," which means a sport, a play, a spontaneous playfulness. It threw itself outward to create this universe, and that's the movement of involution. As it threw itself outward, it just went through lower and lower and lower and lower stages, or dimensions, until it reached the lowest, least conscious, least conscious, least unified level imaginable, which is, in today's physical theory, it would be some level of quarks or maybe level of strings, or something like that.

Then after throwing itself outward like that, then evolution occurs, and that's a slow return to spirit. The lower levels emerge and evolve into the next higher levels. Matter evolves into life, and then life evolves into mind, and then mind evolves into soul, and then finally, all souls evolve into spirit. Then, once that happens, spirit just dissolves the whole universe, and everything starts again. Then it throws itself outward again, and off we go again. This has already happened literally billions of times. I mean, that's just ... What else is there to do? That's the nature of reality. It's just this never ending series of involution and evolution and involution and evolution and so on.

I mean, if you have to think, what's the actual ongoing nature of reality, you come to just a certain handful of things that happened. Either this just happens once ... there's just this one universe, and it starts evolving, and it just keeps evolving. It never stops. If that's the case, then each level just continues to transcend and include and transcend and include, and we just get to get more complex, more complex, more complex, and more unified, more whole levels of development, and list process. It would, of course, be largely unimaginable what that would end up looking like. But of course, if you looked at the universe 10 billion years ago, you would never, ever guess that there would be things like human beings writing things like Shakespeare. Who knows?

Another version is that there's this universe, it starts. There's a big bang. It expands, but it slowly runs out of steam and comes to a dead end and stops moving outward at all. It either then collapses back on itself, or it just stays frozen in its particular location. Presumably, if there were life forms on any of these galaxies, they would continue growing and eventually would travel from one galaxy to another, and so on.

You can just get involved in endless science fiction speculation like that. But what we do seem to know now is that evolution is continuing. There's no reason that it can't continue even further, and there's every reason to believe that it will. And human beings are of the nature that they can have these experiences where they have an awareness of their own deepest identity, which happens to be one with everything that's arising. If that's the case, then the definition of enlightenment will itself continue to evolve and would involve simply becoming one with all of the new realities that are evolving. It would always involve a oneness, and that oneness would just continue to get greater and greater and greater indefinitely.

We know we can have enlightenment now. We know evolution has occurred up to now, and we know evolution looks like it's continuing forward. That we do know. Then the other part of this is

beings from another dimension. That's also another realm of just endless science fiction speculation in at least two different ways. I mean, even right now, 94% of the universe is dark matter. That means that what we're looking at right now as you look out on the world around you, we're only looking at 6% of the existing universe that's actually there. That 94% dark matter, most of us just have no idea what that is. That could be, indeed, different dimensions. There could be different beings inhabiting those dimensions. We have no idea. If that's the case, and everything was the product of a ultimate spirit, then those beings would be created by that spirit, as well. If that's the case, and we do have this capacity to become one with spirit, then we would have a capacity to become one with those beings, as well. That would be a whole new type of integral map that we would have to draw.

There would be an integral map for this dimension, and then an integral map for another dimension. Then the super integral map for both of these dimensions coming together, and what that would look like. According to String Theorists, there are perhaps 500, at least, other universes. Those would have completely different beings. Again, if there's one spirit that's created all of this, and we can become one with that spirit, which we can now, then we presumably would be able to become one with some of those beings, as well, and off we go again into just larger and larger and larger, and greater and greater and greater integral maps of these wider and wider and wider realities.

It's really just wide open at almost every direction that we look. The only thing that's certain is that, as crazy as some of those sound, some of them will happen. I mean, the one requisite for emergent, far-off realities is that they have to seem completely insane now, or there's just no chance that they'll be real. I mean, that's just the whole point about the novelty of the future, is that it's a shocking surprise compared to what we know now. That's what you get at every point in history. If you go back at every point in history and try to imagine what the world would look like a hundred years forward, nobody ever, ever, ever guessed it. Nobody ever got it right. Nobody ever dreamt that the items that ended up showing up really did show up. I mean, it's always just a stunning surprise, and nobody has ever, ever gotten it right. That's all we can be sure of, is that whatever it is, we're in for a wild ride.

**Ryan:** Yeah. That's awesome, Ken. Thank you. That was a really rich answer with a lot to think about. Again, it's exciting, I mean, the possibility that we can envision the just science fictiony, and the world we're living in right now is science fictiony compared to what people imagined a hundred years ago. We just have no idea what's around the bend on a scale like that. Okay. I think we have time for one more question here, maybe two.

**Ken:** Sure.

#### **QUESTION 4: AREN'T ENLIGHTENMENT THEORIES LIKE INTEGRAL ONLY FOR THE PRIVILEGED?**

**Ryan:** I'm going to ask John Murray. John said, "If reality ... if reality is illusory in the same way

a dream is, what is the reality of an impoverished person repetitively ... repetitively abused by his peers or the shoal ... soldier shot to death in a war? Do these ideas in your teachings only serve the reader of privileged? How do I tell an abused woman that she and what she's feeling isn't 'real'?" Which is a complex question.

**Ken:** Right. Right. Well, what we're dealing with here when we talk about things like enlightenment or awakening or satori, or something, is a very widespread phenomena that we find in all cultures, and that it tells a similar tale, that experiencing higher states of reality can show us things about our world that just aren't obvious at all. These are the basic experiences of the mystics and sages and adepts, the awakened, the enlightened. Their stories are so widespread, so common and so similar that it seems worthwhile looking at what they have to say. These awakening experiences are had by people in all walks of life. It's not just the privileged or the wealthy or those in power, but the poor, the oppressed, the enslaved, all races and sexes and economic classes. Great mystical writings have been produced by slaves, by soldiers, by the downtrodden. Their awakening experience is what allowed them to endure, or even joyously embrace, their wretched conditions. This story of awakening is by no means confined to the rich or the powerful or the privileged. In fact, it's generally the poorer off that have looked at these teachings in order to find some sort of release from the agony and torture of their depressed conditions.

What they learn as they study or practice these teachings is that there's a great liberation. There is an awakening that shows them the real nature of their world and their lives and their existence. The life that they're normally living is not the fullest or realest life that they could live, no matter what condition it's in, that they can actually wake up to a reality so infinitely more profound and more real and more alive that they could possibly imagine in their present circumstances. I find a common metaphor for this is that the life they're normally living is so much less real than this enlightened life, that it's as if they were living in a dream world. That's what it feels like when you have an awakening experience, is you directly feel that you've been dreaming up to this point, because the typical world seems no more real than a dream state.

If you are having a dream, and say, you and your family are being tortured, there are two ways you can stop that torture. One, you can work very hard in the dream and maybe kill off all the people that are torturing you and your family, and then work to get each of your family members to safety. If you can do all of that, then your family is no longer suffering. The other way you can end the torture of your family members is you can wake up. Just wake up, and you'll see that certain core aspects of what you took to be absolutely real are really no more than the dream. That's ultimately how you get freedom from any suffering in the dream that you have. You wake up. That includes whether in the dream you have cancer, or you're starving, or you're in enormous pain, or you've lost a loved one in an accident, or you're being enslaved, or any other form of suffering. You end it by waking up. That's what thousands of downtrodden throughout history have done. They've ended their suffering by awakening, by waking up from the dream world that they've been caught in and discovering the real world that's true and real and good and beautiful, no matter what it appeared like while they were in the dream.

They discover their own timeless being, their eternal core, and know that even if their bodies are killed or murdered, their timeless being, their original face, is untouched and lives in a timeless eternity that's not touched by the relative pain and suffering and agony of the dream world. This is a real experience. Millions of people have had it, and millions more will. In each case, they discover a realm that moves beyond the dukkha, or suffering, or terror, of the separate self sense and its illusory dream world. Once they awaken, they're never the same. Now, they can still have pain, but they no longer suffer, because suffering is pain plus avoidance or pain plus contracting or pain plus resistance. With enlightenment, there's no longer any avoidance or any resistance or any self-contraction.

Pain simply arises, but it doesn't hurt. There's pain, but no suffering. That's what happens when you awaken from the dream world of the self-contraction. You can still have pain, and you can still have unpleasantness, but it's not converted into suffering, because there's no separate self-contraction that's going to contract around the pain and inflame it into a state of excruciating suffering. It just arises as an energetic vibration, like anything else. Because there's a radical identity with everything that's arising, there's a radical joy underlying the whole procedure. This is, again, whether you're dying of cancer or being beaten or any number of unpleasant things, they can still hurt like hell, but they're no longer a cause of unhappiness or a cause of suffering, a cause of depression. That's what an awakened life is. It's called things like awakened or waking up, because it really does feel like the life you were in was a dream state. It is a dream state, because it's illusory. There are things in it that appear to be real that aren't real, like your separate self contraction, or like a world full of suffering, when there's only pain. But again, pain gets converted to suffering when there's a self-contraction that ruminates over it and inflames it into a state of suffering.

All of that gets ended. This has, again, happened to people at all walks of life. It's not something that just the privileged or powerful or wealthy have. It's actually something that is recommended for those who aren't privileged. They indeed are the ones that have often taken advantage of it. All of that is good news.

**Ryan:** Yeah. Thank you, Ken. I mean, I think that's a really good point. I think it's worth noting Viktor Frankl's Man's Search for Meaning was written after his time in a concentration camp.

**Ken:** Auschwitz, yeah.

**Ryan:** Yeah, and Nelson Mandela spent 20 years in prison before bringing an end to Apartheid and doing reparations, which all comes from that deeply sourced connection with the truth. I think that's very powerful. Also, I think there's a piece about skillful means in here, as well, because often times, pointing out that reality is illusory is a pointing out instruction, and you don't necessarily just want to walk up to a person who's in an extreme state of suffering and then just tell them it's not real.

**Ken:** Of course.

**Ryan:** ...not the most effective pointing out instructions for them at the moment. Yeah. There's a

little bit of tact to that, I think.

**Ken:** Yeah, absolutely.

#### QUESTION 5: DO YOU HAVE ANY FINAL THOUGHTS, KEN?

**Ryan:** Okay. Well, Ken, I think we're coming to the end of the final Q&A for this round.

**Ken:** Well, it's been great.

**Ryan:** Yeah, it has been great. We're going to go into the Reboot module on Thursday, and then that is the completion of the course. I just want to invite you to take a moment to say anything that you'd like to anybody listening today who has taken the time to listen to all these modules and all these Q&As, and-

**Ken:** Well, I'm just delighted to have everybody here. I hope that this has conveyed some understanding to you that's really helped clarify your life and helped bring things together and showed you a way that you can carry forward making better use of these talents and gifts and capacities that, in many cases, you probably didn't even know that you had. That's one of the really great things about learning about integral is all of these different dimensions are aspects of your own being. In so many cases, certainly in this culture and most cultures, people are just completely unaware of almost all of these facets. It really is a journey of self-discovery. It's not that you're just learning some theoretical thing about how to fix a bike or drive a car or even build a rocket and go to the moon. It's learning about aspects of your own being and what you're made of and the capacities that you have and the ways that you can enrich those and grow and develop and awaken. That makes it really extraordinary.

Because without that knowledge, I mean, people are going around and are really unaware of their own being. They're unaware of their own true selves. They're unaware of what they themselves actually are made of. It's really ignorance in the worst possible sense to not really know the fabric of your own being. That's what can make an integral life so rich and so fascinating and so fulfilling. Hopefully, all of you got some sense of that and can carry on with that enriched awareness. I certainly hope so.

**Ryan:** Thank you, Ken. Yeah, I think you've all come here and we learned this amazing operating system to illuminate the full spectrum of your potential, and now, really, the journey begins. Now you know what states you can access. Now you know what lines are potential in you. You know what the levels of development are. You know the different quadrants and domains that you can work in in your life. Now is the beginning of an integral life moving forward here and using all of this knowledge about what's in you and all of this potential to create more of the life that you want, to work on developing the things that you want to develop, and to use this fundamental framework to continue to adjust and adapt as you move forward in life to improve whatever dimensions you want to improve. I just want to say it's a huge honor. Ken, a deep, deep, deep bow to you. Thank you so much for this. It's really an honor to be able to be a part of this. A deep bow to everyone listening

and the entire community here that's coming together in this. It's been an honor. Thank you.

**Ken:** It was great, everybody. Bye bye.

**Ryan:** Goodbye, everybody. Thank you. Bye.





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