

# KEN WILBER and "ONE TASTE"

**Apparently, the Lithuanian intelligentsia has not heard anything about the world-famous American thinker, psychologist, and writer Ken Wilber, because I have not found a single serious publication dedicated to his work. Not a single one of his books has been translated into Lithuanian! Why? The answer can be found by studying his writings.**

Ken Wilber is an encyclopedic thinker who has studied all stages of human development and having created such complex analytical schemes that it is impossible to evaluate it in one sentence. A US publishing house hesitated to publish his first book for several years due to the complexity of the content, but when it was published, Ken became famous and in great demand.

I discovered his books on the Russian Internet about 17 years ago. Russian philosophers, they get away with anything, the best in the world, because it has resources and a very wide readership, which is interested in spiritual literature and can ensure the saleability of the book's circulation. In Lithuania, due to the circulation of a couple of hundred copies, it is not profitable to translate and print. So you can read Ken Wilber's books in English, Russian and other languages, because they have been translated into 20 languages of the world.

I must admit that I was captivated by his erudition, infinite openness and high competence in all the issues he explores. There is another reason for Ken's popularity - his personal spirituality, which he shares generously and sincerely, without creating "esoteric tales". He leads the reader into the spiritual world, the knowledge of which he has devoted several decades.

He does not waste spiritual resources on popularity or royalties. He achieved everything through hard work. His biography speaks for itself.

It is no exaggeration to say that he dedicates himself entirely to the cause of "**One Taste** ." You can find out what that means by reading his book "**One Taste**."

**Who appreciated him the most?** Not America, not Tibet, and not Europe, but Japan, which published his encyclopedic works in huge circulation and awarded him its own "Nobel" prize. As I understand it, the Japanese "absorbed" Wilber into their souls, because they integrate all the best not only in technology, but also in man. Other countries, where traditional religions dominate, do not recognize spiritual innovations of a different plan, avoid them, oppose them, and silently "tolerate" them. Ken does not work alone - in his environment there are many scientists, artists, spiritual teachers, psychologists, and psychotherapists of various backgrounds who share his views... who share everything with everyone in the name of that ONE TASTE.

**What makes Ken Wilber *different*?** I will say frankly, he is a hard nut to crack for the average reader, so you can "bounce off" from him faster than you can get attached to him. I have never read such an Author before, who, without scruples and usual ethical norms, would take and strip his soul naked in front of everyone and write without any pride and "mental tricks" about that invisible, intangible Spiritual Power that controls EVERYTHING and creates EVERYTHING.

A force of which they consider themselves and everyone else to be a part. Others write "from their heads", from a certain baggage of scientific knowledge, flaunting elaborate philosophical syllogisms and metaphors to demonstrate

first of all, to the representatives of his "workshop" "what a cool guy I am." This is not typical of Ken. Total openness and sincerity is his natural state.

**Ken is a living titan of the Spirit, he doesn't need mind games. He *writes what he lives*.**

Like the ancient Egyptian theurgists. There are more than one biographical book by K. Wilber. He often intertwines his scientific research with personal life experiences, not afraid to insert into the text *what is important to him today*: whether it is ideas from his metatheory or a relationship with a beloved woman. And, believe me, it is wonderful - everything is integrated into One Context (ONE TASTE).

## **A few facts from Ken Wilber's biography.**

Ken Wilber was born on January 31, 1949 in Oklahoma, USA, to a military pilot family. He had

He and his family were constantly moving from one city to another, which was a lot of stress for him. When Wilber was in his last year of high school, his family moved to Lincoln, Nebraska.

At his new school, he was given the honor of delivering the commencement address. Wilbur described his travels to various schools as "the difficult experience of a lifetime." However, he excelled in all of them, played a lot of sports, and was elected class president several times.

In 1967, he began studying medicine at Duke University. However, during his first year of study, Wilber completely lost interest in a scientific career and began reading books about psychology and philosophy (both Western and Eastern). He returned to Nebraska to study biochemistry, received a scholarship and completed all the required courses, but decided not to write a research paper, and to focus on creative writing. He was not a career scientist studying "mosquito legs" structure". He was interested in implementing *something* of his own... What it was, he himself apparently did not know at the time - he was simply guided by his inner "I".

To make ends meet, he worked as a teacher. That year, he met Amy Wagner and decided to live together, get married. In order to earn a living, he wrote books, and he was not afraid of physical labor - he worked as a dishwasher for several years! When intensively studying a topic for writing, he would first create the content of the book in his mind, and after two or three months he would transfer the plot to paper. In this way, he wrote all his books.

In 1973, at the age of 23, Ken Wilber completed his first book, **The Spectrum of Consciousness**, in which he attempted **to synthesize Eastern and Western schools of psychology**. Unfortunately, his first book took several years to find a publisher. 20 publishers refused to publish Wilber's book due to the complexity of the material presented in it, and it was not until 1977 that the theosophical publishing house Quest Books agreed to publish his work. This book first introduced his method: **an integral approach that included philosophy, psychology, anthropology, psychotherapy, and other sciences**. Both the academic and spiritual (or transpersonal) fields were perceived not as competing or mutually exclusive, but as operating in a certain

in the space of the entire "spectrum of consciousness" and therefore complementary to each other. At the same time, he became the editor-in-chief of the magazine "Revision" (1978-1982). That magazine played an important

role in the debate **about the new scientific paradigm and transpersonal psychology**

development.

The book's publication brought Wilber recognition in academic circles. He gave numerous lectures and gave seminars. However, a year later he retired from public life for a long time, almost completely, to devote more time to writing.

With his debut novel, **The Spectrum of Consciousness** (1977), Wilber gained a reputation as an original thinker who sought to integrate Eastern and Western psychological schools and approaches. An abridged version of this book was published under the title **"No Limits"** (1979).

It was, according to Wilber himself, a book reflecting the "romantic" period of his work, which he called **"Wilber-I"** (the stage of spiritual transformation). The most significant books of the next, "evolutionary" **"Wilber-II"** period - **"Project Atman"** (1980) and **"Up from Paradise"** (1981) cover the fields of development of psychology and cultural history. In "Project Atman" (1980) **he integrates various theories of individual development** (both Eastern and Western) **into a unified approach, covering the stages and laws of human development from infancy to adulthood and subsequent spiritual development.** In 1984-1986, Wilber published a series of articles from the "system evolution" period, which he called **"Wilber-III"**.

Between 1979 and 1984, Wilber published a series of books and articles examining integral models of individual development (1980, 1981): **"Cultural and Social Evolution"** (1983); **"Epistemology and the Philosophy of Science"** (1982, 1983); **"Sociology"** (1983), as well as **"Various Problems of Psychopathology and Psychotherapy"** (1986).

**In 1983, Wilber moved to California, where he met and married Treya ("Trey") Killam.** Unfortunately, shortly after their marriage, his wife was diagnosed with breast cancer during a medical examination. From the fall of 1984 until 1987, Ken almost completely stopped writing books and took care of his wife alone. In 1987, Wilber and Treya moved to Boulder, Colorado, and settled near Naropa University, a Buddhist university founded by Chogyam Trungpa Rinpoche. Treya died in January 1989. He described their experiences of their last years together in the book **Grace and Fortitude** (1991). After Treya's death, Ken traveled to India and other countries in search of spiritual practice. He did not return to America until 10 years later.

After a long silence related to his wife's illness and death, in 1995 Wilber published an 800-page book, **"Sex. Ecology. Spirituality,"** dedicated to the evolution of the spirit. According to his plan, it was the first volume of the "Cosmos" trilogy and the first work of the "integral" period, **"Wilber-IV" (the fourth stage of spiritual transformation).** In it, he analyzes the development of man - his brain, consciousness, society and culture from early hominids to the present and connects it with such phenomena as the development of gender relations, man's relationship with the earth, technology, philosophy, religion, etc. In this work, Wilber criticizes not only Western culture, but also the entire countercultural movement, including the New Age, transpersonal psychology and romantically and simplistically understood "eternal philosophy" (Huxley). The more popular of these

A version of the ideas is described in the book **A Brief History of Everything** (1996).

In the early 1990s, **Ken Wilber attempted to write a textbook on integral psychology, but while working on the book, he discovered a number of conceptual and theoretical obstacles hidden in the current scientific system, which prompted Wilber to rethink contemporary theoretical and practical paradigms.** This in turn led him to work for three years on the monumental monograph **Sex, Ecology, Spirituality** (1995), which became the first volume of his planned Cosmos trilogy.

He popularly introduced the idea of the aforementioned book in his work "**A Brief History of Everything**", published in 1996 .

In his books of recent years, Wilber continues to develop his main idea and declares that **the highest goal of human evolution, and indeed of all life and even of the whole world, is the idea of Spirit experienced through direct experience.** However, on this basis ***one should not classify him with the objective idealists*** (as the famous CERN physicist Bernard Kastrup presents himself), whom Wilber himself deeply criticizes. As this book shows, the meaning of this statement is much deeper.

Ken Wilber has published 16 books, which have been translated into 20 languages (some say 30), and is the most translated American thinker today. An eight-volume collection of his works has been published in the United States, and there are more than 300,000 references to his works on the Internet.

In 1993, Stanislav Grof (**[I will try to introduce this special author in a separate publication](#)**) presented him with the Honorary Prize of the Transpersonal Psychology Association for his outstanding contribution to its development.

**Where to start a story about Ken Wilber's work, given that he was based on *the concept of limitlessness*? For us, who are used to rationally defining everything, such an approach seems strange. Perhaps I will start with my own view on some things that have "tortured" me for a long time, and I found the answer to some "difficult questions" in Ken Wilber.**

**I will tell you a somewhat funny and somewhat sad story from my own experience. When I was engaged in my meditations and immersed in the "study of esoteric literature", I had a very nice woman I knew who was pursuing a career at the time and later became a deacon in a church. One day, she asked me for my email. I wrote down the address on a piece of paper and handed it to her. Suddenly, I saw her long face, glassy eyes, and after a minute, without saying anything, she handed me the paper back and asked me to return the unfinished volume of Calvin. I returned it and realized that "something had happened." She left me, although we were really close friends (how can you make mistakes when you don't know a person). She left me because my email began with the word **esotericism**. What a horror it is to be interested in esotericism, that is, knowledge about the spiritual world of man and man himself. So, esotericism**

**separated us. It was really painful and unexpected. It was maybe 15 years ago. Later I realized that church davatkism (characteristic not only of Christianity) is a phenomenon that separates, not unites people. Davatkism and spirituality are incompatible things.**

**Sometimes we think that esotericism or exotericism only applies to religious texts.**

No! Those categories touch everything: all our relationships – personal, community, and religious, regardless of what religion you represent. It touches everyone, absolutely everyone. It's like the distinction between hot and cold, between lies and truth, between love and hate, between the darkness of the mind and the light of consciousness, between spirituality and religiosity.

**When there is no spiritual depth in a relationship, there is no spiritual closeness, you cannot create it artificially:** you can superficially (exoterically) live in a "traditional" family, raise children, and for many this is enough, because it is convenient (you have a common household, family interests, sex, children...), but only up to a certain limit. Superficiality (exotericism) can become so bitter that one day you can lose self-control, correctness and "pour out" on another "all your grievances", the entire long-term dissatisfaction with "something" that *you yourself* are filled with. You may not even understand the reason for that hatred for a "close person". This is where violence in "good families" begins.

A superficial, that is, an unspiritual person, although very decent in the eyes of society, is only an unconscious subject. Any "surprises" can be expected from him.

In the family, as in the church: you come, pray, perform the necessary duties, and go out...into the world. It is true that you can go directly to God (e.g., through meditation, silence, peace, contemplation) instead of going to church to find in Him *what is most important* - bliss, meaning, depth, peace, and light of consciousness, love.

**Superficiality – exotericity means that it is a state where there is nothing sacred, deep, nothing but appearances.** Sooner or later superficial relationships gradually fade, fade and decay.

Meanwhile, **esotericism - spiritual closeness, depth, love, responsibility, charity, awareness create certainty in relationships that do not need to be explained, which do not need to be artificially supported by anything.** Then both (or all those in the community) "glue" themselves together into a couple or communion for life. Such spiritual communities were created by early Christians (also called Gnostics) until they were destroyed by the church itself. Those communities were competitors of the church. The emperor and the priests did not like the fact that it was impossible to manipulate them (the Gnostics). They lived in spirituality, closeness, in the Light of God.

How wonderful it would be to live in such a community. Right?

When relationships are based on **utilitarianism**, when I *need* you because you are beautiful, you have something that is pleasant and useful to me, there will be no "love" and all attachments will one day crumble into sand... And there is no need to encourage such relationships, such "traditional families", because there is no *life there*. Coldness and indifference eat away at health and even those superficially demonstrated feelings of "closeness".

Believers, but strangers, gather in the church for mass. They are united only by the belief that Jesus Christ existed, that He performed great miracles, that He suffered and died for us... We pray, glorify His memory and disperse. If it were possible to ask Him: "Lord, is this enough for You, is everything all right with us?" I can bet that the answer would be negative. He would answer: "I did not create SUCH a church. This is your church, this is the church of this world, but not mine." So, even here we find that unfortunate superficiality, exoterism. It affects not only Christian communities, it affects the whole world, all religions with all exoteric customs from pagan times to the present day.

**Why am I writing about this?** I just think it's time to openly admit that there is a **mea culpa** (my sin) for everything that is wrong in this world. I'm not writing to blame anyone. I'm not any better than anyone else. I'm writing because after a long time of working on this

I realized the theme: **WHY IS THE WORLD SO BAD, not only for humans, but for all living beings?**

(The war in Ukraine alone proves this.) Understanding this comes with time.

We inherit the fairy tales of our parents or grandparents and live by them for a while, until various "adventures" happen that force us to look for answers on our own. Until then, we make many mistakes until we discover the Truth. It is one. Not mine and not yours. It is bad if a person does not seek It and even ignores It.

**WHAT is Truth?** Many prominent thinkers and clergymen have raised and continue to raise this question.

And the world is sinking into the abyss. Our words do not save anyone? WHAT to do? We still have methods (social, psychological, material and other) to improve one or another suffering part of the world, we are still working on it, but the essence is deeper and more fundamental. We patch up the old stomach with new patches, and the stomach keeps bursting...

When I read Ken Wilber's books, I experienced a "headache" (not by chance, his hyper-complex texts can even be frightening, and it is not by chance that some publishing houses did not want to print his books), but I realized that he had devoted himself entirely to ONE TOPIC. He explored the most diverse, ancient, deepest and contemporary forms of the world and understood that there is only ONE WAY to salvation, which he called "ONE TASTE". It would take a long time to explain what this Wilberian term means, but I will say it briefly and clearly: it means the WORK OF THE SPIRIT in everything. There is no other way to liberation from suffering. **This is not a theoretical fiction, but the quintessence of Time and the experience of humanity. This is the result of our relationship with the Spirit.** Ken Wilber thus emphasized the Word of Jesus Christ:

**"God is Spirit"** (although he considered himself a Buddhist). **From the point of view of the Spirit, that is, ONE TASTE, it does not matter what religion you belong to - if your religion does not put spirituality in the foreground - it is only the power to deceive, dogmatize and enslave people's minds.** There is nothing else in this world (he who has eyes sees this) - only the work of the Spirit. Those who are not with the Spirit (God) - go against Him. We all see and experience the results of this hostile work.

True? By the way, we must once again recall the words of Jesus Christ: **"God is spirit."** **So why is our tiny nation, drowning in its own battles of ethnocentrism, not interested in such an outstanding thinker, although we are in the arms of ONE TASTE. Ken Wilber called superficiality (exoterism) "flatlandia." How much of that flatlandia is ours?**

**In our souls? In our traditions and relationships? There are many of them. Very many. Maybe we should look at Ken Wilber's book "ONE TASTE", which begins with "Note to the Reader."**

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## **NOTE TO THE READER**

I've tried to avoid publicity in the past. I'm not a secretive person at all; I just don't seek fame. However, since I have written much about the inner life, at a certain stage it seemed appropriate to speak of my own experiences. Much of what follows should therefore be considered as notes to myself. And yet, ultimately, this is more philosophical than a personal diary; it is mainly concerned with ideas, and especially with those ideas that are related to with the eternal philosophy (or the common essence of the world's great wisdom traditions). However, in one area this is a very personal diary: as far as it concerns the detailed description of meditation practice and various mystical states, based on my experience. (Those interested in more personal reflections in other areas can read my book "Compassion and Courage".) /.../

Since theoretical notes have a completeness mark and are quite short – usually one or two pages, maximum ten – the ideas themselves are presented in small pieces. If you come across an entry that does not interest you, say, on politics, business or art, you can easily skip it and move on to the next one. However, if you are reading these pages to get theoretical information, you should know that each subsequent entry builds on the previous ones, so jumping from one place to another is far from the best way.

If there is one common theme in this magazine, it is that body, mind, and soul are not incompatible with each other. **The desires of the body, the ideas of the mind, and the enlightenment of the soul are all perfect revelations of the radiant Spirit that alone exists in the Universe.** There is only One Taste in the entire Cosmos, whether it manifests in the body, the mind, or the soul. In this One Taste, hidden beyond the limits of earthliness, the world emerges in the purest Freedom and radiant Liberation, infinitely happy, lost in eternity, and helpless before the original face of the inexorable mystery. Everything flows from the One Taste, everything returns to the One Taste, and in the interval that constitutes the content of this moment, there is only a dream, and sometimes a nightmare from which we had better wake up.

*KW Boulder, Colorado, Spring 1998. One Taste*

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**I can't translate the whole book for you, but I can certainly quote some of the Author's thoughts. from the aforementioned book, to understand more deeply why Ken Wilber is a *different* thinker than most. He is *different because* he integrated **WITHIN HIMSELF** the fields of science, culture, religions, history, psychology, art, etc. into his spiritual world, into his spiritual practice, and *from there* his insights were born. When there is no depth, thoughts can be be but not deep and often wrong, one-sided and useless. Simply lifeless, soulless. We read excerpts from "ONE TASTE". The emphasis in the text is mine.**

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"There is a fairly widespread belief that the East is simply filled with transformative and authentic spirituality, while the West, both historically and in the present New Age, has nothing more than various kinds of horizontal, translated, merely legitimized, and therefore moderate spirituality. And while there is some truth to this, the real situation is much bleaker in both the East and the West." both in the West.

First, while it is generally true that the East has produced more true spiritual adepts, the actual proportion of the population engaged in truly transformative spirituality is pitifully small, and has always been so. I once asked Katagiri Roshi, with whom I had my first breakthrough (and hopefully not a failure), how many truly great Zen and Chan masters there have been in history. He replied without hesitation, "Perhaps only a thousand." I asked another Zen master how many truly enlightened—deeply enlightened—Japanese Zen masters are alive today, and he replied, "No more than a dozen." Let's just assume that these are roughly correct answers for the sake of discussion. Let's look at the numbers. If we assume that there have been only one billion Chinese throughout history (which is a very low estimate), that still means that only one thousand out of a billion have achieved true, transformative spirituality. For those of you who don't have a calculator, that's 0.0000001 of the total population. (Even if we took a million instead of 1,000, that would still only be 0.001 of the population - a pitiful drop in the bucket.) And this, without a doubt, means that the remaining population participated (and still do) at best in various **horizontal, transmissive, merely institutionalized religions: they engaged in magical practices, mythical beliefs, egoistic prayers, magical rituals, etc.** - in other words, in ways of translation that give meaning to the individual "I", a translational function that, as we have already mentioned, was central to the Chinese (and all other cultures that have existed up to this time). So, without in any way diminishing the truly astonishing and glorious achievements of the Eastern traditions, it can be said bluntly: **radical transformative spirituality is very rare anywhere in history and throughout the world.**

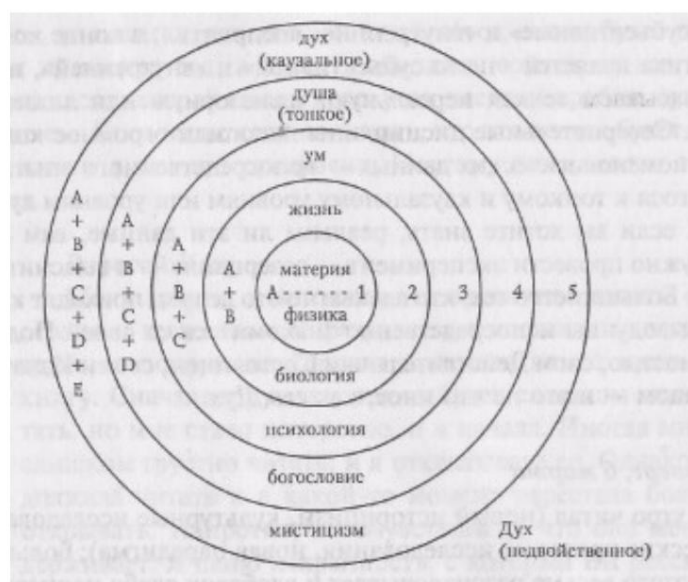
(The Western figures are even more depressing).

So, while it is fair to complain that few people in the West today are engaged in truly genuine and radically transformative spiritual realization, let us not make the fallacious argument that in earlier times or in other cultures the situation was *fundamentally* different. Sometimes it was *a little better* than what we see here and now in the West, but the fact remains that **true spirituality is very rare everywhere, anytime, anywhere.** So let's start with the undeniable fact that **vertical, transformative authentic spirituality is one of the most precious gems in the entire human tradition** precisely because, like all gems, it is incredibly rare.

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"The vulgar world is already calling, and with such a shrill frenzy that the truer voices are scarcely heard. The materialistic world is full of advertisements and temptations, of the cries of seduction and commerce, of invitations, howls and attractive cries. I do not mean to be harsh here, and we must respect all the little pursuits. But you may have noticed that **"soul" is the hottest topic on the list of books to buy at the moment, but all that "soul" really means**

in most of these books, is simply the ego in women's clothing. In this escalating frenzy of broadcasting, the word "soul" means not that which is timeless in you, but that which rushes noisily through time, so that "soul care" incomprehensibly means nothing more than an intense focus on one's passionately detached self. In the same way, the word "spiritual" is on everyone's lips, but it usually means nothing more than any deep egoistic feeling, just as "heart" means any sincere feeling of self-restraint.



“Fig. 1. **The Great Nest of Being. Spirit is the ultimate (causal) and non-dual basis of all levels.** A wealth of cross-cultural evidence strongly suggests that human awareness and self-identification can *encompass the entire spectrum of consciousness*, from matter to body, mind, soul, and spirit. It seems that a real *development, or evolution, of consciousness is taking place along this extraordinary continuum*. At each level, what we consider our “self” or “I” changes radically. When consciousness is identified with the living body, we have the body-ego or bodily self—that is, we identify with our impulses, feelings, and immediate bodily sensations. When consciousness is identified with the mind, we have the ego—a conceptual, mental, narrative representation of the self, concerned with assuming roles and following rules. When consciousness is identified with the subtle level, we have the soul, a supra-individual sense of self that begins to breathe in the atmosphere that is beyond the everyday and convention. And when consciousness evolves even further and identifies with non-dual reality, we have Spirit itself, the Purpose and Ground of the entire nest of Being.

**The evidence for the existence of this Great Spectrum at every point is based on *direct experience*, which can be confirmed or denied by anyone who adequately follows the inner experiments of consciousness.** These experiments, known as meditation or contemplation, cannot be dismissed as “purely subjective” and “inner” perceptions; after all, mathematics is “purely subjective” and “inner,” but we do not dismiss it as unreal, illusory, or meaningless. The contemplative disciplines have accumulated an enormous amount of phenomenological data - direct experience related to the subtle and causal levels, or to the levels of the soul and spirit. And if you want to know whether the data are

"You just have to experiment - reflect and find out for yourself. Most of those who do this adequately come to a simple conclusion: **you directly know your True Self, your True Being, your Original Person - and that is none other than Spirit itself.**"

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"...a truly integral approach should not be limited to matter, body, mind, soul and spirit, because each of these levels has artistic, moral, and scientific dimensions, and we have all of them explicitly included. For example, we have the art of the material/body sphere (naturalism, realism), art of the mind (surrealism, conceptualism, abstractionism), soul and the art of the spiritual realm (contemplative, transformational). In the same way, we have morality, which arises from the sensual realm (hedonism), from the realm of reason (reciprocity, honesty, justice) and from the spiritual realm (universal love, compassion). And so on."

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"I became very seriously interested in meditation practice when I read this line from the famous Sri Ramana Maharshi: **"That which is not present in deep dreamless sleep is not real."** This is a shocking statement, because in the state of deep dreamless sleep there is essentially nothing. That is what he meant. **Ramana said that ultimate reality (or Spirit) cannot be something that enters and leaves consciousness. It must be something that is permanent, unchanging, or, more formally, something that, being timeless, is fully present at all times. Therefore, ultimate reality must also be fully present in deep dreamless sleep, and anything that is not in deep dreamless sleep is NOT ultimate reality.**

This troubled me greatly, because I had already had several *kenshou*, or experiences similar to satori (a glimpse of one's own taste), but they were all usually confined to the waking state. Moreover, most of the things that concerned me existed in the waking state. And yet the waking state is clearly not constant. It comes and goes every twenty-four hours. At the same time, according to the great sages, there is something within us that *is always conscious*, literally conscious or aware at all times and in all states—waking, dreaming, sleeping. **And this omnipresent awareness is the Spirit within us.** This deep stream of constant consciousness (or non-dual awareness) is a direct and unbroken ray of the purest Spirit. It is our connection with the Goddess, our channel directly to God.

**Therefore, if we want to realize our highest identity with Spirit,** we must tap into this constant stream of consciousness and abide in it through all changes of state—waking, dreaming, and sleep – which (1) will save us from exclusive identification with any one state, such as body, mind, ego, or soul; and (2) will allow us to identify with that which is in all these states eternal – or timeless, namely, with Consciousness as such, in other words, with the timeless Spirit. When I came across this line from Ramana Maharshi, I had already been meditating quite intensively for about twenty years. I had studied Zen with Katagiri and Mitsumi; Vajrayana with Kalu and Trungpa; Dzogchen with Pema Norbu and Chakdud; and I had also studied, sometimes briefly, sometimes for a long time, Vedanta, Transcendental Meditation, Kashmir Shaivism, Christian mysticism, Kabbala

Daoism, Sufism, etc. When I came across the Maharshi's statement, I was on an intense Dzogchen retreat with my first Dzogchen teacher, Chakdud Tulku Rinpoche. Rinpoche also emphasized the importance of extending the mirror mind into the states of dream and deep sleep. I began to have brief periods of this constant non-dual awareness in all states, and Rinpoche confirmed this. But it was not until a year later, during a very intense eleven-day period when the individual seemed to be dying radically, profoundly, completely, that all this began to bear fruit. During these eleven days I did not sleep at all, or rather, I remained conscious for eleven days and nights, although the body and mind went through the states of waking, dreaming, and sleeping: I remained unchanged between change; there was no "I" that could change; there was only the unmoving empty consciousness, the clear mirror of the mind, the witness to all that was visible. I simply returned to who I am and it has been that way more or less ever since.

**When this constant non-dual consciousness manifests within you, a new destiny awakens in the midst of the manifested world. You have discovered your Buddha Mind, your Divinity, your Emptiness beyond form, space and time, your Atman which is identical with Brahman, your Keter, your Christ Consciousness, the radiant Shekhinah – in other words, the One Taste. This is undoubtedly true. And it is precisely this – your true essence – pure Emptiness or pure indefinable Consciousness as such – that you have freed yourself from the fear and suffering that inevitably arise when you identify with a small entity in a world of small objects.**

When you discover your formless identity as the mind of Buddha, Atman, pure Spirit, or Deity, with this constant, non-dual, omnipresent consciousness you re-enter the lower states—the subtle mind and the gross body—and breathe new life and radiance into them. You do not remain merely formless and empty. You empty yourself of emptiness: you pour into the mind and the world, creating them in the process, and you enter into them all equally, but especially and separately into those particular bodies and minds that are called "you" (which in my case is called "Ken Wilber"); this lower self becomes the vessel of the Spirit that you are."

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**"When you awaken to a permanent consciousness, you become like a divine schizophrenic in the popular sense of "split personality" because you have access to both the Witness and the ego.** In fact, you have a "whole mind," but it seems to be split because **you are aware of the permanent Witness or Spirit within you**, and you are also fully aware of the movie of life, the ego, and all its ups and downs. So you still feel the pain, suffering, and sadness, but they no longer convince you of their importance - you are no longer a victim of life, but a witness to it."

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"A small stream flows behind my house, softly murmuring; If you listen to Sveta's ears, you can hear that it is actually singing. The sun plays on the green, sparkling with emeralds of dew, and at such moments the Spirit speaks a little louder: "I become the transparent apple of the eye; I am nothing, I see Everything." There is nothing dense here - everything solid melts into air, everything solid softens to transparency, the world is transparent not externally, but in essence. I disappear into a transparent show, and **we are all light in light**, images in images, floating lightly in a sea of calm.

**Nature is the external form of Buddha, it is the material body of Christ. Accept, Taste, for this is my body; Take, drink, for this is my blood.** Poor sweet nature, the expression of Reality, the craving of Infinity, transparent to Eternity, is but the shining surface of the ocean of infinite Spirit, dancing in the light of the Divine Day, hidden in the night of ignorance. For those who do not know the Immortal have only nature; **those who do not taste Infinity, nature gathers for the Last Supper. For those who need to be saved, nature deceives them into thinking that it is the only thing that is real.**

But for those who have attained liberation, nature is a shining sheath containing a deeper truth. **Nature, mind, and spirit—Nirmanakaya, Sambhogakaya, and Dharmakaya—gross, subtle, and causal—are an eternal trinity in the shelter of the Cosmos, never lost, never found.**

**Except today, when we are all light within light and images within images, floating effortlessly in a sea of peace.”\***

.....

**"The main virtue of liberalism** is its emphasis on human rights, and its main flaw is its rabid fear of the Spirit. Modern liberalism emerged during the Enlightenment, largely as a response to a mythical religion that was natural and necessary. **But liberalism fell into the typical delusion mentioned earlier: it saw all spirituality as nothing more than a superrational myth, and therefore rejected any superrational spirituality, which was an absolute** disaster. (As Ronald Reagan would say, "he threw out the baby with the dishes").

Liberalism has tried to kill God and replace the transpersonal Spirit with egoistic humanism, and while I hold many of the liberal social values, that is the unfortunate flip side of it, this fear of all things divine.

**One of the virtues of typical conservatism is that it is based on Spirit, and one of its flaws is that this "spirit" is almost always irrational, mythical, fundamentalist, ethnocentric.** As a result, conservatives are a little too eager to impose their beliefs and "family values" on you, and since God is on their side, they are quite confident in the rightness of their program, which is not far from the implementation of a more aggressive witch hunt.

**The trick is to take the best of both – individual rights and spiritual orientation –** and to show that liberal values are rooted in a supra-rational, not a pre-rational Spirit. Such a spirituality will be post-liberal, evolutionary, and progressive, not pre-liberal, reactionary, and regressive.”

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**Ken Wilber continues to develop the topic of consciousness integration, organizing international seminars (you could also participate in them, if you are interested). Ken Wilber's work is so deep and rich that it is impossible to present everything. Whoever is interested will find their own way. He is the most prominent expert on transpersonal psychology, which is related to humanistic psychology.**

**SUMMARY: Ken Wilber is known as a philosopher, psychologist who created an integral approach that combines all the main research in such different fields as psychology, developmental psychology, sociology, philosophy, mysticism, postmodernism,**

religions, natural sciences, cognitive sciences, systems theory, etc. Ken Wilber founded The Integral Institute and the Integral University, whose purpose is to conduct scientific research and analyze the activities of educational organizations in order to identify the essential and applied aspects of the current wave of integral consciousness. He devoted enormous efforts to religious research. This is how he understands the concept of "integral religion". His work, which I will present below, is dedicated to this.

.....

I sense a reason why no one here knows Ken Wilber. Maybe it's the fear of letting a strange "revolutionary" (similar to how the Pharisees shunned and persecuted Jesus Christ, who came from "another world") into the murky philosophical-theological swamp, where old authorities that stink of mold are still worshipped, where paganism is reborn from nothingness, and the Christian church, divided into many denominations, still tries to bind believers with the magic word "tradition", although those "traditions" have long been stirring up society into internal struggles. A small nation, in which a new generation has grown up during the years of independence, cannot yet understand "what is happening here with us", "why is everyone fighting with everyone", what is it angry about. What should the Spirit of the Nation rely on? Getting caught up in all that "postmodern nonsense" is a hopeless task, because there is no unifying foundation – such as ONE TASTE. The occultist J. Blavatsky is revered in Lithuanian academic circles, whose entire "merit" was to destroy Christianity by bringing a new "messiah" to the throne of the Savior of the World, Jiddu Krishnamurti. Fortunately, that Indian citizen had enough common sense to refuse the offered "temptations." But maybe everything is for the best. The sludge will settle, cleaner waters and life will rise to the surface (if there is no world war), creating conditions for a reevaluation of values, a spiritual revival.

We and our elected politicians still do not realize HOW great a responsibility people who accidentally and without due competence enter politics bear, what a bad influence they have by dragging the entire nation back into the past, into internal war, into serving their own pockets and the enemy who is here. right at the wall, rattling their weapons.

**Politicians, whose level of consciousness is antediluvian, tied to feudal-type "traditions", use their "truths" (in the post-truth era) for selfish purposes.**

The more we talk about old traditions, especially families, the more people are pitted against each other, the number of divorces is not decreasing, but increasing. Families are not connected by spiritual values, and physical and psychological violence is growing, spreading like poisonous fumes and destroying our small nation. Reply to the question raised, **why is this happening**, it is possible. But there are no leaders. There are no representatives of the spirit. Neither the gurus brought from the East, nor the representatives of the priestly class are doing their work, uniting everyone.

**By the way, Ken Wilber claims that it is not necessary to follow only Buddhism in closed ashrams. There are many unresolved psychological problems in society.** Yes, the business of psychotherapists is booming. But who will teach us all to live WITH ONE TASTE? Ken and his colleagues have created an integral community and invite everyone to participate in seminars. To me, those communities are similar to the Gnostic communities of early Christianity, where people learn to know God-

The Spirit, learns to share love with loved ones, and only then does the Spirit (ONE TASTE) lead people to walk the Path of Light.

**Ken Wilber created his integral metatheory, which includes EVERYTHING:** good old traditions, wisdom, new knowledge about the world, modern technologies that free a person from exhausting hardship, treasures of culture and art, and much more. Everything that is GOOD has to serve all for the good of all, not just the elite. Our Teacher is and will be One – GOD-SPIRIT, not the ego, trapped in its own limited world. Do you have your own truth? I must say that your “truths”, which you defend so much, have already become moldy. This is the past. Only the all-unifying Spirit can save the world, life, and man.

## **SUMMARY:**

**KEN WILBER is the most famous American philosopher, mystic and psychologist of our time, who created an integral approach that combines all the main research in such different fields as developmental psychology, sociology, religion, philosophy, religions, natural sciences, postmodernism, cognitive sciences, systems theory, etc. Ken Wilber is the author and founder of the Integral Institute and the Integral University, whose purpose is to conduct scientific research and analyze the activities of educational and other organizations in order to identify the essential and applied aspects of the currently emerging wave of integral consciousness.**

**Ken Wilber is a Zen Buddhist. He has also been deeply interested in other world religions: Sufism, Islam, Christianity, Judaism, etc. His assessments are astonishing in their accuracy and depth of knowledge. I will admit that I did not immediately catch his metatheory angle, until I discovered his book:**

## **"A UNIFIED APPROACH TO THE EVOLUTION OF CONSCIOUSNESS OR "THE SEARCH FOR INTEGRAL RELIGION".**

**Having studied the history of philosophy, I wondered, with whom among the thinkers of the past could he be compared? I couldn't find anyone. Others compared him to Thomas Aquinas. Many evaluators had warm words for him. This is how he is presented in the preface to the aforementioned book.**

## **FOREWORD**

"This book charts the path to a future rethinking of religion by integrating the time-tested spiritual wisdom of all humanity with the latest scientific knowledge accumulated over the past 100 years - about the psyche and stages of mental development, states of consciousness and the brain, and factors in the evolution of social and cultural formations. The idea of a unified theory that unites various schools of consciousness research has fascinated prominent minds throughout history - from Plato and Aristotle to Thomas Aquinas, Hegel and VS Solovyov. Ken Wilber, an integral theorist and one of the most prominent philosophers of our time, believes that such a unifying vision

will be achieved when we synthesize all our disciplines of activity and knowledge in a multi-level, four-quadrant model. His integral four-quadrant approach respects each field of human activity (psychology and spirituality, cultural studies, anthropology, neurophysiology, sociology, economics, technology, etc.), while allowing us to understand their limited place in a comprehensive frame of reference. We do not limit ourselves to one narrow perspective, but rather create a panoramic worldview that encompasses the entire horizon of history and all cosmoplanetary processes.

We also learn to apply centuries-old and cutting-edge practices for transforming consciousness, behavior, and society to enhance goodness, beauty, and truth in our lives.

and around the world. You are unlikely to agree with everything written here, and you shouldn't.

Unlike many purely theoretical systems, Wilber's integral metatheory exists not to be believed, but to be applied to our experience and to reveal patterns that we might not otherwise see. **Today, science is moving towards the study of the nature of consciousness, including its spiritual aspects (as evidenced, for example, by the boom in research on meditation and contemplation practices, including their neurobiological aspects).** Therefore, we **need a new integral metatheory (or, more precisely, *metapractice*),** more than ever before .

which would question existing cultures not only when they fail to communicate beyond violence, prejudice, or the obsession with economic indicators, but also when they fail to open the way to the true Whole – to true post-pluralist, post-postmodernist

stages of development that would overcome the fragmented, divided, and limited nature of the post-truth era. Wilber's integral approach offers the tools necessary for understanding the Universe and for a profound psychospiritual transformation that meets the challenges of our time.

Join us on a journey with one of the most significant modern thinkers into the fascinating nature of Being. Who is this book for? Anyone interested in the structure of the world and human nature, who feels that **religious maxims and scientific discoveries are not opposed to each other, but rather reveal and complement each other.**

## FROM THE AUTHOR:

This book explores one possible version of religion in the near future. The ideas expressed here are applicable to all the major traditions. I am confident that they will eventually incorporate many of the elements described here into their core teachings. This will happen simply because the forces leading to this result are so diverse and far-reaching. In fact, they are actually quite compelling when we think about them. We already have disciplines such as integral medicine, integral education, integral psychotherapy, integral architecture, integral business, and the emergence of economics and leadership. In total, more than 60 disciplines are reaping the benefits of the integral approach. In fact, there are teachers in virtually every major tradition who have incorporated this approach into their teachings, including many "integral Buddhists." Various teachers from all the major traditions have already begun to apply this approach,

however, in this work I have chosen to use Buddhism as an example in order to demonstrate specific manifestations of the ideas discussed. I invite you to consider this book methodically

The data, facts and research presented here, with particular attention to how they can be applied to any spiritual awakening system. I will use Buddhism as an example, but my recommendations apply to all traditions. Also, remember that we are not removing anything from the traditions. We are not talking about painfully destroying certain truths to which we are accustomed. We are proposing additions, and in a way that is fully compatible with the existing basic truths and doctrines of any tradition. And this is possible for all faiths, as many teachers from all traditions of the world who have applied the integral approach have already demonstrated. We are on the verge of a revolutionary transformation , *first integral*, and then *super-integral* . However, we, in fact, lack common cultural, traditional and widespread knowledge and understanding of both the general principles of development

stages in general, as well as stages of spiritual development in particular. **We are losing the true and all-encompassing God. If there was ever a time when we truly needed a true God, Goddess or Spirit, now is the time to begin the rebuilding of the world! /.../ ...you have the opportunity to take on this extraordinary task!”**

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**Ken Wilber declared that the highest goal of human evolution, and also of all life and even the whole world, is the idea of the Spirit experienced through direct experience.** However, on this basis, he should not be attributed to the objective idealists, whom the thinker himself deeply criticized. The meaning of the goal of his work is much deeper. He is not considered a religious thinker, because **he consistently criticized world religions for their distance from spirituality**, but at the same time he was, as it were , **creating a “religion” integrated in the Spirit.**

**Ken Wilber's spiritual foundation could also be fully based on the words of Jesus Christ from The Gospel of John (he does not deny it):**

#### John 17

As you, Father, are in me and I in you,  
let them also be one in us,  
so that the world may believe that you sent me,  
<sup>22</sup> And the glory that you have given me,  
I handed it over to them,  
**that they may be one, as we are one:**  
<sup>23</sup> **I am in them and you are in me,**  
that they may attain perfect unity  
and the world would know,  
that you sent me  
and love them as you loved me.

Reading Ken Wilber's books, one can simply feel the aspiration of his enlightened consciousness to unite, to integrate in Spirit (Love) everything that has been created on Earth over the millennia. **He realized that the perfect unity of all people in Spirit (Love), which was preached by Jesus Christ, remained unrealized.** Christ was able to spread his Teaching for a very short time and was killed. Let us not be surprised that as a result we have an impoverished Christianity, living in an exoteric

(superficial), and not in an esoteric, living, deep, that is, spiritual state. Such was the vision of the Son of God the Father, which was prevented from being realized by His extremely early violent death. And after His Resurrection, the further development of the spiritual unity of all believers was prevented not by just anyone, but by the church itself, blessed, supported and "patronized" by the Roman emperor, which had risen to arrogance, dominion and conformism. And this has been going on for 1700 years. **Spiritual, deep (gnostic) Christianity, the undoubted existence of which was substantiated by more than one world philosopher (I wrote about this in the book "On the Path of Light") and which was practiced by the communities formed by the apostles of early Christianity, was accused of heresy and physically destroyed.**

**Ken Wilber did not consider himself a Christian, but as a thinker who had deeply analyzed all world religions, including the archaic ones, knew and respected Christianity very well. Ken Wilber has a great respect for all spiritual traditions. He is not a Greek skeptic. He was concerned with uniting all that is healthy and spiritual into ONE. He integrated into his metatheory of integral psychology the vision of Jesus Christ to unite humanity in the Holy Spirit. Therefore, Ken Wilber can hardly be considered only Buddhist...\***

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\*If possible, I will continue presenting Ken Wilber's books later.

#### **SOME OF KEN WILBER'S LATEST BOOKS:**

**"Eye of the Spirit"** 1997 – a panoramic exposition of an integral approach and integral criticism.

**"The Wedding of Meaning and Soul: Integrating Science and Religion"** (1998).

The book **"One Taste"** ( 1999) is a personal diary describing his inner laboratory, practice, and the origins of his ideas.

**"Integral Psychology"** 1999 – an integrated approach to psychology.

**"The Theory of Everything: Integral Vision for Business, Politics, Science and Spirituality"**, 2000 - is the practice of an integral approach to life as a whole.

At the end of 2006, Wilber published his work **"Integral Spirituality"**, which introduced the public to **an integral approach to spirituality and spiritual development.**

In August 2007, the book **"Integral Vision"** was published, which is an illustrated compendium of the integral model presented in accessible language. A new revised edition of Wilber's most important work **"Transformations of Consciousness"** is dedicated to integrated psychotherapy and development

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**It is possible to establish contact with Ken Wilber, and if your proposal is worthy of attention, he will respond to you. You can participate in his seminars and other events. Take an interest in his activities yourself, if you strive for good for yourself and all living beings. Some links:**

**Full Spectrum Mindfulness by Ken Wilber**

[https://www.udemy.com/course/ken-wilber/?utm\\_campaign=BG-Search\\_DSA\\_Gamma\\_NonP\\_la.EN\\_cc.ROW-English&utm\\_source=bing&utm\\_medium=paid-search&portfolio=Bing-ROW-English&utm\\_audience=mx&utm\\_tactic=nb&utm\\_term=PerDev+en&utm\\_content=o&funnel=&test=&msclkid=0f87a7aa3ad01c16b726cefbaf849a&couponCode=PMNVD3025](https://www.udemy.com/course/ken-wilber/?utm_campaign=BG-Search_DSA_Gamma_NonP_la.EN_cc.ROW-English&utm_source=bing&utm_medium=paid-search&portfolio=Bing-ROW-English&utm_audience=mx&utm_tactic=nb&utm_term=PerDev+en&utm_content=o&funnel=&test=&msclkid=0f87a7aa3ad01c16b726cefbaf849a&couponCode=PMNVD3025)

## **Who Is Ken Wilber?**

<https://integrallife.com/who-is-ken-wilber/>

## **THE BIOGRAPHY OF KEN WILBER**

<https://www.integralworld.net/biography.html>

## **INTEGRAL INSTITUTE**

<https://integralinstitute.org/history.htm>