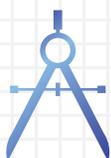
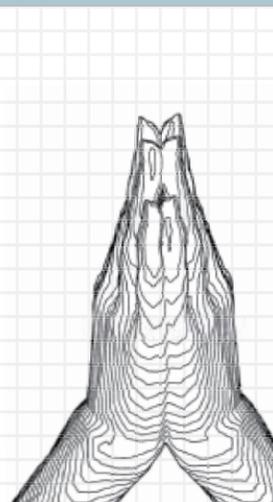
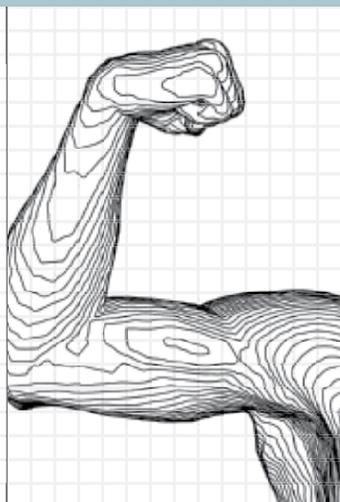
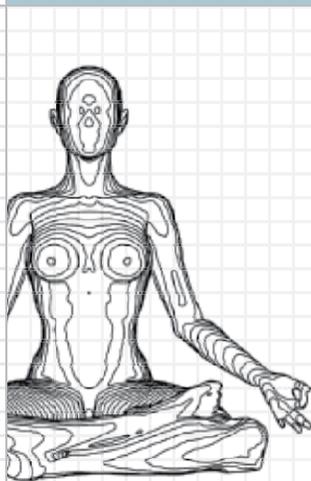


# My ILP HANDBOOK

GETTING STARTED WITH INTEGRAL LIFE PRACTICE



PRACTICE DESIGN TIPS



CORE MODULES



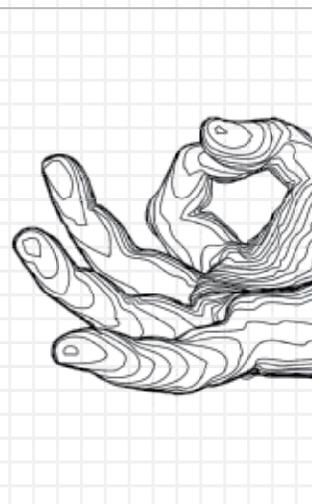
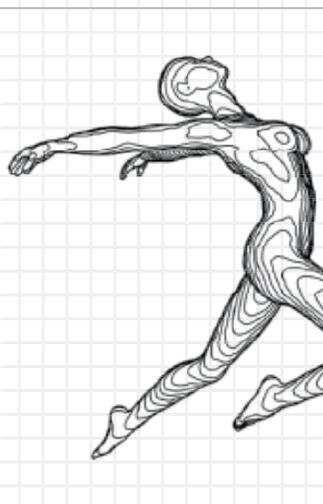
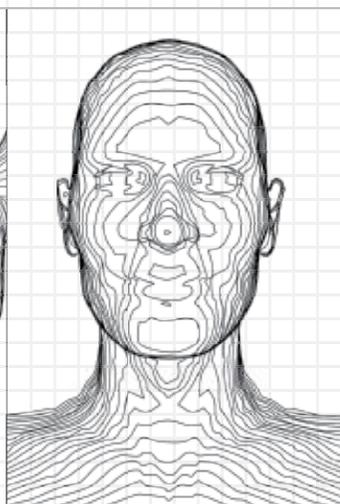
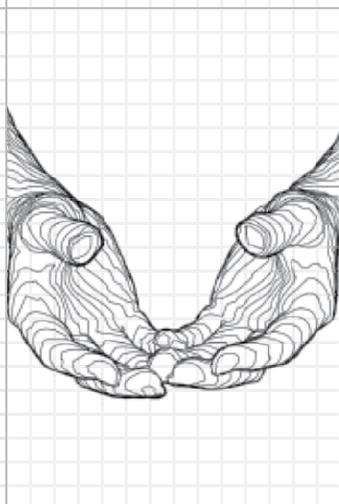
GOLD STAR PRACTICES



LONG & SHORT FORMATS



1-MINUTE MODULES



BY THE INTEGRAL LIFE PRACTICE TEAM

# The Integral Life Practice™ Matrix

MODULES								
CORE				AUXILIARY				
Body (Physical, Subtle, Causal)	Mind (Framework, View)	Spirit (Meditation, Prayer)	Shadow (Therapia)	Ethics	Sex	Work	Emotions	Relationships
Weightlifting (Physical) Aerobics (Physical) F.I.T. (Physical, Subtle) Diet: Atkins, Ornish, the Zone (Physical) ILP Diet (Physical) Tai Chi Chuan (Subtle) Qi Gong (Subtle) Yoga (Physical, Subtle) 3-Body Workout (Physical, Subtle, Causal)	Reading & Study Belief System Integral (AQAL) Framework Mental Training Taking Multiple Perspectives Any Worldview or Meaning System that Works for You	Zen Centering Prayer Big Mind Meditation™ Kabbalah Compassionate Exchange TM Integral Inquiry The 1-2-3 of God Vipassana Meditation	Gestalt Therapy Cognitive Therapy 3-2-1 Process Dream-Work Interpersonal Psychoanalysis Art & Music Therapy	Codes of Conduct Professional Ethics Social & Ecological Activism Self-Discipline Integral Ethics Sportsmanship Vows & Oaths	Tantra Integral Sexual Yoga Kama Sutra Kundalini Yoga Sexual Transformative Practice	Right Livelihood Professional Training Money Management Work as a Mode of ILP Karma Yoga Community Service & Volunteering Work as Transformation	Transmuting Emotions Emotional Intelligence Training Bhakti Yoga (Devotional Practices) Emotional Mindfulness Practice Tonglen (Compassionate Exchange Meditation) Creative Expression & Art	Integral Relationships Integral Parenting Communication Skills Couples Therapy Relational Spiritual Practice Right Association (Sangha) Conscious Marriage

SAMPLE PRACTICES

**It's as simple as:**

- Pick **one practice** from each of the **Four Core Modules**
- Add practices from the **Auxiliary Modules** as you wish
- Go!

(We particularly recommend the Gold Star Practices ☆)

# My ILP Handbook

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Getting Started with Integral Life Practice™

Version 1.0

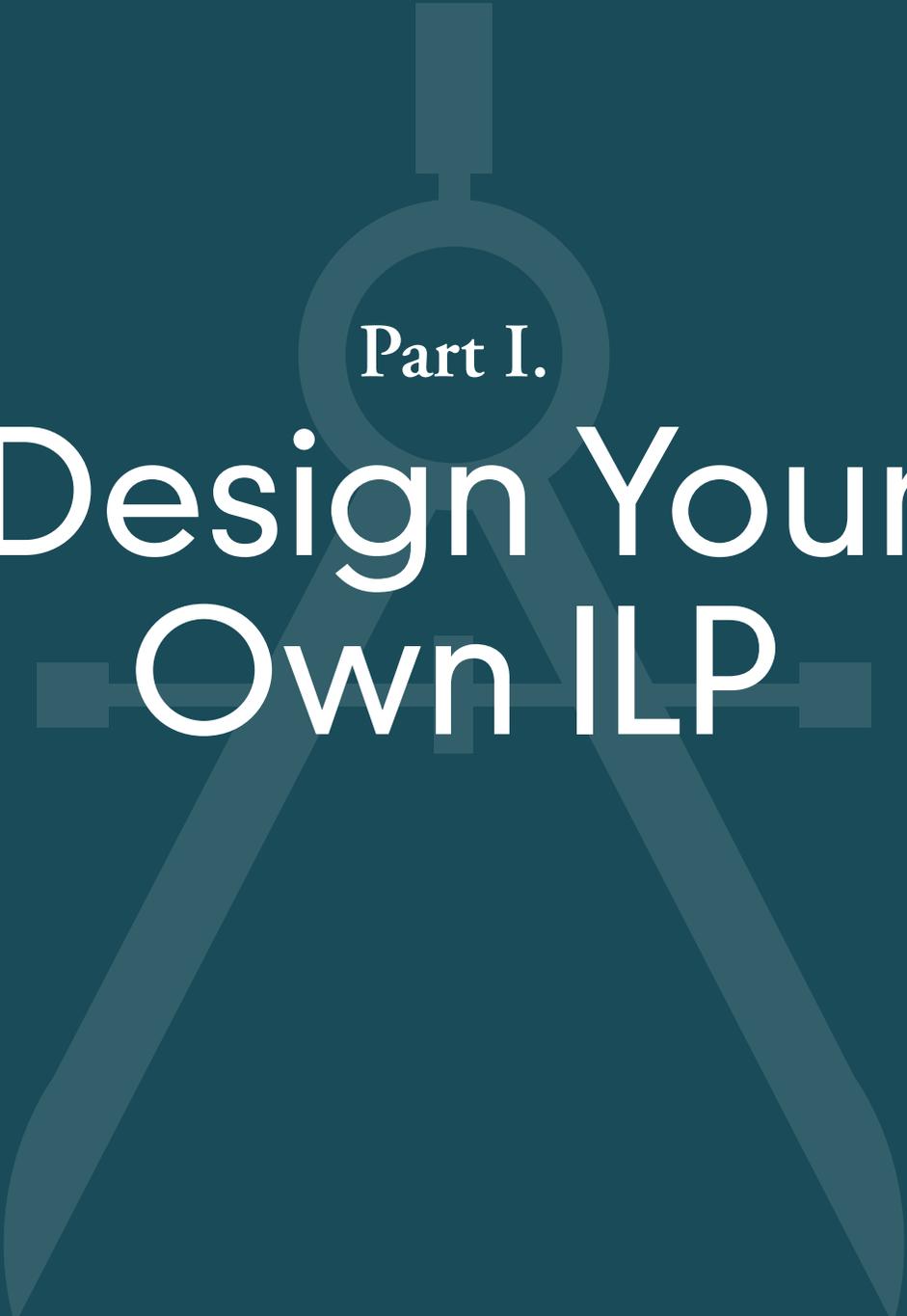
By Terry Patten, Marco Morelli,  
Adam Leonard, and Ken Wilber

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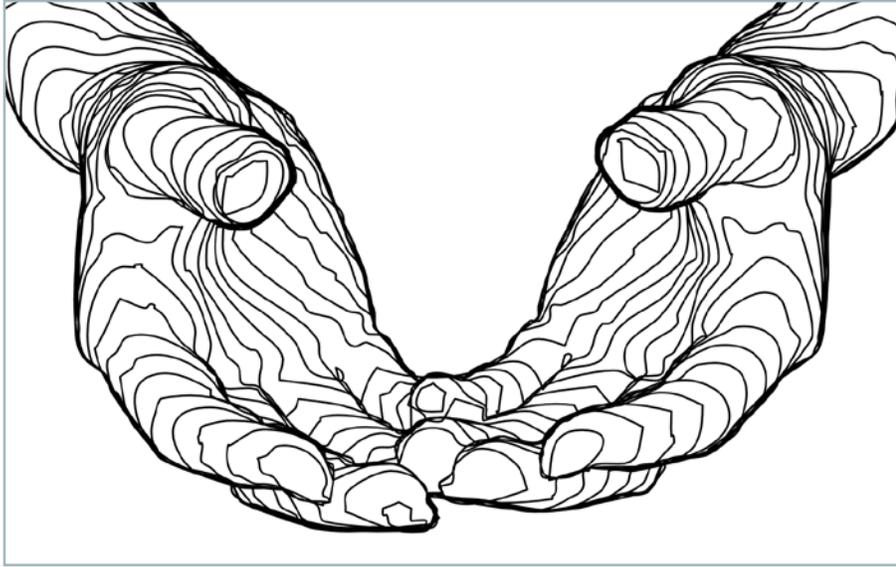
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**Note:** While anyone may find the practices and recommendations described in this book and this Starter Kit to be useful, they are made available with the understanding that neither the authors nor the publishers are presenting specific medical, psychological, or spiritual advice. Nor is anything in the book intended to be a diagnosis, prescription, or cure for any specific kind of medical, psychological, or spiritual problem. Please consult a licensed physician, therapist, or other professional before undertaking any program of physical, psychological, or spiritual practice.



Part I.

# Design Your Own ILP



## Introduction

---

The *My ILP Handbook* is a guide to Integral Life Practice and the ILP Starter Kit. In these pages, you'll find step-by-step instructions on how to design your ILP, perform the Gold Star practices, and adapt your ILP over time. Our aim is simple: to help you actualize the practice that works for you—that is most likely to bring your life to higher waves of freedom and fulfillment.

Integral Life Practice offers no quick fixes. The following pages invite you to make at least an experimental commitment to practice. Why? Because practicing, even for just 10 minutes a day, will enhance literally everything—it will make your life more joyful, loving, healthy, whole, intelligent, fun, and compassionate. It does take a little work to follow through on the initial commitment, and to ever renew the connection to your inspiration for practice, but the effort is well worth it, as we hope you'll discover for yourself.

If you're already a long-time practitioner, these pages will help enliven and balance your practice life. They will suggest ways to situate what you're already doing within a larger framework, teach you some powerful new practices, and offer what we believe is a novel and useful approach to the whole notion of "practice." Maybe ILP will refresh the sense of adventure you felt when you first started on your path. Or ILP might simply be the next step in your practice life, a natural evolution that gives a name to something you already knew, but hadn't quite put into words.

The great practitioners relate that one of the secrets of practice is realizing that—in this very moment—*we're already perfect*. We don't need to practice, if we know who we really are. And yet . . . life kindly requests us to grow and unfold and evolve. Which means practice is a good idea—in fact, indispensable. We hope this lends a sense of lightness and humor to the endeavor of Integral Life Practice, which is paradoxical by nature and yet perfectly natural. This is the paradox of practice: Always absolutely OK just exactly as we are, we are nonetheless called to be more loving, more truthful, more in touch with beauty. Through Integral Life Practice, we simply rest as who we are—while aspiring to be who, in our innermost heart, we know we can become.

## Design Your Own ILP

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Integral Life Practice is based on several crucial and unique principles—it’s **modular**, **scalable**, **customizable**, **concentrated**, **distilled**, and based on the **cross-training principle**. All of which is to say, ILP is quintessentially **Integral**.

The **modular** aspect of ILP means establishing your ILP requires at least one practice from each of the Four Core Modules: **Body**, **Mind**, **Spirit**, and **Shadow**. A “module” simply represents a general *area* of practice—but it’s up to you what *specific* practices you choose in that area. In time you may want to take up additional practices within the core modules. You might also consider practices from the *auxiliary modules* (listed in the **ILP Matrix**). You may find that you already have practices in some areas. If so, adding them to your ILP can be as easy as situating them within an Integral framework. We’ll walk you through this process shortly.

The **scalable** nature of ILP means time need not be an issue. You can engage your practice for as much or as little time as you have available—from a **1-Minute Module** to a session that lasts for an hour or longer. Being busy with *life* shouldn’t stop you from having a *life practice*.

This ILP design process will help you get started, regardless of how many modules you choose to engage and how much time you have available. Here is a six-step strategy for starting an ILP:

- **Step #1: Assess Your Current Situation**—What are you *already* doing that can be considered a practice? What do you value in your current practices? What are your strengths and weaknesses? We’ll help you determine how these will fit into your overall practice design.

- **Step #2: Identify Gaps**—What areas of practice do you need to add or begin to have an integral practice? Refer to the ILP Matrix to see what you might be missing.
- **Step #3: Choose Practices**—Put together all your practices and make at least an experimental commitment to stick with them for a specified time.
- **Step #4: Fill out an ILP Blueprint**—Record the results of your design process on an ILP Design Blueprint.
- **Step #5: Practice!**... And track your progress.
- **Step #6: Join or Form an ILP Group**—Find support within a community of Integral Life Practitioners.

All of the information and tools presented in the *My ILP Handbook* come from the collective experience of ILP practitioners. As you begin your ILP, you'll have your own experiences and insights, which we invite you to share with us at [www.MyILP.com](http://www.MyILP.com). There you can participate in online discussions using the coupon code on the inside cover of the Starter Kit box, and you will also find information about joining or forming an ILP group.

Now let's look more closely at these 6 steps for designing your ILP.

## Step 1: Assess Your Current Situation

---

In this first step of your ILP design, scan your life to determine what practices you already have. Keep in mind that some practices, such as yoga and martial arts, apply to multiple modules. Ask yourself whether, through these practices, you are touching base with all levels of your being—body, mind, and spirit—as well as your shadow. Which current practices, if any, fit within the Four Core Modules? Which fit within the Auxiliary modules?

This assessment will help you incorporate any current practices into an Integral framework. If you don't have any current practices, or would like to explore new practices, we've provided a number of highly recommended **Gold Star Practices** in this Starter Kit. We'll get to those in a moment.

If you would like, you can list your current practices on the lines below.

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## Step 2: Identify Gaps

Now locate any imbalances in your list of current practices. Compare what you are already doing with the practices listed in the **ILP Matrix**. Where are the gaps? Which of the Four Core Modules have you been overlooking? For instance, a mediator who tends to avoid physical exercise might benefit from some weightlifting. Or, someone very physically active, regularly engaging in rock climbing, tennis, and yoga, might enjoy spending an evening or more a week in silent contemplation.

Based on your assessment of your current situation, you can circle or note the modules where you believe practice gaps exist and where you would like to add new practices in order to create a more balanced ILP. Keep in mind that the ILP Matrix is not nearly exhaustive, so you may have practices not represented here. That's OK. The point is simply to identify whether you're somehow touching in—at a minimum—with Body, Mind, Spirit, and Shadow. These are the required modules for any ILP. Optionally, you can also circle any Auxiliary modules to which you might like to give some attention.

## Step 3: Choose Practices

---

Now that you've located the gaps in your current situation, you are ready to fill those gaps by adding new practices. It may take some trial and error to find the right practices for you—and these can change as you progress. But one important thing to keep in mind at the outset is that **more is not necessarily better**. Integral Life practice is not totalistic. The point is not to add practices upon practices until you get sick of practicing. Having too many practices can actually be counter-productive.

That's why we've developed a **modular** approach. It's also why we recommend the **Gold Star Practices**, which are a **distillation** and **condensation** of the finest practices anywhere. Even just one Gold Star Practice in each of the Four Core Modules will cover all the important bases.

Also remember that ILP is **scalable**, which means you are free to shorten or extend the length of your practice sessions as needed. Here again, more is not necessarily better. In meditation practice, for example, it's far superior to commit to 5 minutes a day—and to actually follow through—than to commit to 60 minutes a day and fail. Your ILP will grow much more quickly if you schedule short, manageable amounts of time, than if you over-commit and give up in frustration when you can't meet your goals.

On days when you're pressed for time, the **1-Minute Modules** are a fantastic way to go. You'll find that even just touching in with a practice area gives rise to a sense of wholeness throughout your being. Of course, if you're able to devote more time to practice, that's great too. Many people find that they cycle—as their lives cycle—between periods of more practice and periods of less. People also cycle between different kinds of practice. So there is nothing fixed about these initial choices. Start in whatever way you feel works best for where you are right now.

## Step 4: Fill Out an ILP Design Blueprint

An ILP Design Blueprint can help you organize your practices. On the following pages, we've provided a couple samples of how it works. The first one is for beginners. It starts simple and easy and short. Remember, the main benefit comes from doing these practices concurrently—a type of spiritual cross-training. Thus, just a few minutes from each is more effective than an hour from only one. So start easy! We repeat: **more is not better. Concentrated, distilled, modular, and scalable.** We have also included a space for you to indicate the practice you want to work on next.

The more advanced sample is for those who have been practicing a while and want to add more dimensions to their practice. This is just one example from a myriad of possible designs. Advanced practice is not totalistic, but individually tailored. Many practitioners settle in at 4 or 5 main practices. Others do much more. But the essential point is to keep it simple—at least one practice in each of the Four Core Modules, plus Auxiliary practices if desired.

One optional step at this point is to articulate your ILP vision or goals. For example, you might want to meditate more, or give more attention to your physical health, or deepen your intimate relationship, or perform better at work. Your ILP vision might also simply be to experience a greater connection to the sacred in every moment, through **body, mind, and spirit**, in **self, culture, and nature**.

# My ILP Design Blueprint

## Beginner's Sample

### Integral Life Practice Vision:

*I'd like to be more successful at work, feel healthy and stronger in my body, and have deeper or more fully intimate relationships. I also want to wake up!*

### BODY module

PRACTICES	DESCRIPTION	FREQUENCY
<i>3-Body Workout</i>	<i>1-Minute Module before work in the morning</i>	<i>1x/day</i>
<i>Swimming</i>	<i>Continue weekly swimming session</i>	<i>1x/week</i>

Item I want to work on next: *Weightlifting with the F.I.T. technique*

### MIND module

PRACTICES	DESCRIPTION	FREQUENCY
<i>Integral Naked</i>	<i>Listen to audio dialogues</i>	<i>1x/week</i>
	<i>(www.IntegralNaked.org)</i>	

Item I want to work on next: *Get a Feel for AQAL*

### SPIRIT module

PRACTICES	DESCRIPTION	FREQUENCY
<i>Big Mind Process</i>	<i>Watch the Big Mind DVD</i>	<i>3x/month</i>
<i>1-2-3 of God</i>	<i>15 minutes</i>	<i>1x/day</i>

Item I want to work on next: *Integral Inquiry*

### SHADOW module

PRACTICES	DESCRIPTION	FREQUENCY
<i>3-2-1 Process</i>	<i>30 minutes on Saturday working with the biggest issue of the week</i>	<i>1x/week</i>

Item I want to work on next: *3-2-1 Process with my dreams*

### AUXILIARY modules

PRACTICES	DESCRIPTION	FREQUENCY
	<i>None yet</i>	

Item I want to work on next: *Ethics*

# My ILP Design Blueprint

## More Advanced Sample

### Integral Life Practice Vision:

*I want to integrate the different areas of my life, and feel a greater presence of the sacred from moment to moment.*

### BODY module

PRACTICES	DESCRIPTION	FREQUENCY
3-Body Workout	10 minutes before meditation	3x/week
Weightlifting	F.I.T. technique - 20 minutes	3x/week
Swimming	Weekly swim	

Item I want to work on next: ILP Diet

### MIND module

PRACTICES	DESCRIPTION	FREQUENCY
Reading & Study	Set aside an hour a week for reading Integral books	
Fiction	Check out some new short stories	1x/week

Item I want to work on next: www.integraluniversity.org – find a study group

### SPIRIT module

PRACTICES	DESCRIPTION	FREQUENCY
Integral Inquiry	30 minutes each morning	1x/day
1-2-3 of God	30 minutes each evening	1x/day

Item I want to work on next: Compassionate Exchange

### SHADOW module

PRACTICES	DESCRIPTION	FREQUENCY
3-2-1 Process	30 minutes on Saturday working with the biggest issue of the week	1x/week
3-2-1 Process	Dreams	1x/day

Item I want to work on next: Journaling

### AUXILIARY modules

PRACTICES	DESCRIPTION	FREQUENCY
	Watch David Deida on Sexuality as Art on <a href="http://www.IntegralNaked.org">www.IntegralNaked.org</a>	

Item I want to work on next: Transmuting Emotions

ILP DESIGN

GOLD STAR PRACTICES:

BODY

MIND

SPIRIT

SHADOW

FAQ

# My ILP Design Blueprint

Integral Life Practice Vision:

## BODY module

PRACTICES	DESCRIPTION	FREQUENCY

Item I want to work on next: \_\_\_\_\_

## MIND module

PRACTICES	DESCRIPTION	FREQUENCY

Item I want to work on next: \_\_\_\_\_

## SPIRIT module

PRACTICES	DESCRIPTION	FREQUENCY

Item I want to work on next: \_\_\_\_\_

## SHADOW module

PRACTICES	DESCRIPTION	FREQUENCY

Item I want to work on next: \_\_\_\_\_

## AUXILIARY modules

PRACTICES	DESCRIPTION	FREQUENCY

Item I want to work on next: \_\_\_\_\_

## Step 5: Now Practice!

---

When it comes down to it, ILP is about actually PRACTICING! This involves discipline, persistence, patience, and hopefully quite a bit of fun. The secret of Integral Life Practice is actually doing the practices you set for yourself. To accomplish this, many people find it helpful to track their practices. Tracking is a way to keep yourself ... on track.

Some people find that keeping a practice diary or log is helpful, especially at the beginning. You might also simply record your insights and ideas in a notebook, as they arise. These are just ways of gently monitoring whether you're keeping up with the practices you've committed to. They will also serve to remind you of where you've been and where you're going. If practice tracking doesn't appeal to you, don't worry. For some people, it's just not their style. The most important thing is your practice itself. Jump in! Make the most of this precious opportunity that human life affords us.

## Step 6: Join or Form an ILP Group

---

Your Integral Life Practice will eventually transform from being a series of special activities to being a seamless aspect of your everyday life. As the awareness that you develop through ILP seeps into your work, your relationships, and the way you feel from moment to moment, you'll realize that your life has become an Integral Life.

A supportive community can not only accelerate this transition, but also inform your ILP at every step. Group interaction helps avoid pitfalls such as ignoring the shadow, breaking commitments, getting caught in an inflated sense of progress, and robotically going through the motions. Many people find that their practice benefits from the visibility and accountability a group can provide. Not to mention it just feels good to practice in the company of others.

On the other hand, if you're a lone wolf, then lone wolf away! You can still practice ILP as you see fit. Just be sure to follow all the other steps. Everything else is the same, so no worries. If you ever decide you want to touch base with a community, you can always do so.

An ILP community can take many forms. It could just be one good friend—a "practice buddy." Or it could be a large network, serving an entire city. Ideally your group will have several mentors or teachers due to the unlikelihood that any one person could ever guide you in *all* areas of human growth. The best support system involves people who are willing to share their own experiences and listen to yours, people who can sustain you during breakdowns and invigorate you during plateaus. Practicing together forms the basis of an Integral culture—a culture that honors the greatest spectrum of human capacities.

To find an Integral Life Practice group in your area, go to [www.MyILP.com](http://www.MyILP.com). If no groups exist in your area, consider starting one yourself. You will find resources to help you initiate and facilitate an ILP group at the same website.

## Evolving Your ILP Over Time

As your ILP evolves, you will likely find the need to let some old practices go, and take on new ones. It takes courage to adopt new practices. A new practice is always a mystery. “Will I like it?” “Will it work?” “Will I look funny doing it?” When committing to a new practice, try it for at least two weeks. At the end of that time, revisit your ILP Blueprint. Check in and reflect upon how your ILP is going. Have you moved closer towards your ILP vision and goals? How well did you fulfill your practice commitments?

Next make any needed adjustments. Engaging in a new practice often incites resistance. After all, as we grow we push the edge of our comfort zone. This can challenge the part of us that tries to maintain the status quo. It’s normal and natural to feel emotional resistance. Simply acknowledge your reactions and continue to practice. These are often the most fruitful times for growth. If resistance continues to be a problem, ask an ILP friend or mentor for their perspective. It may be that the practice truly isn’t right for you. Listen to your friends, mentors, or teachers, and then use your own best judgment to decide.

And finally, remember more is not necessarily better. Integral is based on what’s essential—it’s not meant to be totalistic. Be sure to have at least one practice from each of the Four Core Modules, and of course add more if you wish. Referring to the ILP Matrix and the other materials in the Starter Kit—as well as the resources you’ll find at [www.MyILP.com](http://www.MyILP.com)—will keep your ILP integrally informed as you design the practice that’s right for you.

## Good Luck!

---

There's an old story told in practice circles. The great golfer Ben Hogan was asked by a journalist what made him so good at the game. Hogan answered, "I'm just lucky, I guess." "But you're well known for practicing all the time!" the reporter said. To which Ben replied, "Well, the more you practice, the luckier you get!"

This certainly applies to Integral Life Practice. It's not that practice causes enlightenment or greater awareness or a more fulfilled life. But it does make you just a little bit luckier, if only by bringing your being into greater harmony with the universe, God, or grace. While there is certainly a results-oriented side to ILP, which is perfectly legitimate, there is also a sense in which we practice . . . just to practice—for no other reason than because it feels like the right thing to do. And this just so happens to make us luckier in terms of results.

It's in this spirit that we wish you good luck! And we hope that your ILP brings much love, joy, and fulfillment to your life.

Part II.



# Gold Star Practice Instructions

## About Gold Star Practices

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We developed the Gold Star Practices as the fastest, easiest, and most effective ways to get started with Integral Life Practice. Gold Star practices are a **distillation** and **condensation** of the best practices available, situated within an Integral Framework—which is why we guarantee that they really do work. A Gold Star practice can be deep and intensive, but many also come in 1-Minute Module versions, which are greatly concentrated and easy to perform, giving powerful results for the smallest investment of your time.

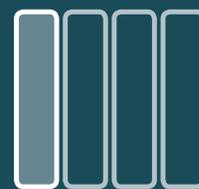
For your convenience, we've collected all the Gold Star practice instructions in the following section. These same practices are also taught on the *ILP Starter Kit* DVDs and CDs. Please watch the DVDs and then go through the rest of this manual, focusing on the areas where you need additional help. The CDs can come in at any time. For instance, you may want to listen to the *Out-of-the-Box ILP* CD before anything else, as a tantalizing taste of what's contained in the rest of the Kit.

In which order should you practice the modules? Any order you wish. In this Kit we present the Spiritual module DVDs first, starting with *Big Mind*. This serves as a powerful introduction to Ever-Present Suchness. We follow this with *Integral Meditation*, and then move into the Body module with the *3-Body Workout* DVD.

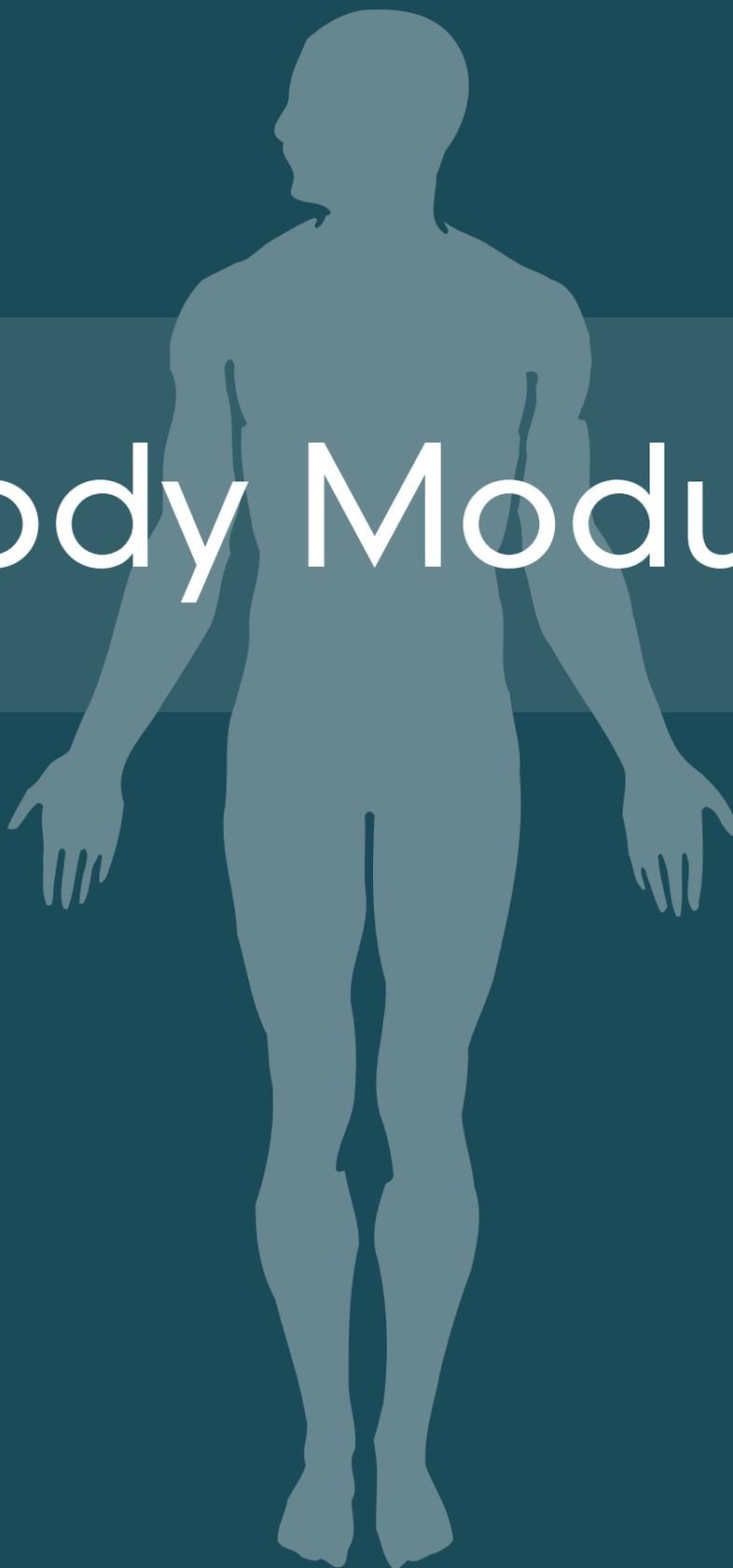
The next DVD is one of the most important in the collection: *The 3-2-1 Process*, part of the Shadow module. It's an extraordinarily effective way to deal with your personal shadow, an area sorely neglected by traditional forms of practice and virtually all forms of present-day workshops and growth techniques. We think you'll find this simple, easy, frightening, and effective. And don't worry, you'll love it.

We finish with the Mind module and the *AQAL Framework* DVD—the framework that puts it all together, helps you hold it all in place, and gives meaning to all the various elements. Even if you don't practice any other modules, you can use the Integral or AQAL Framework to organize your other practices and aspects of your existence. With the AQAL Framework you'll find there's a place for everything in your life.

Whatever order you decide to practice these modules is up to you. The order of the DVDs is simply a suggestion. In the following pages, we will outline the Four Core Modules in the traditional order of Body, Mind, Spirit—and Shadow!



# Body Module



## ■ ENERGY WORK

### ★ The 3-Body Workout

---

This series of movements (sometimes called *Integral Kata*) is a way to contact and exercise your three bodies: **physical/gross**, **subtle**, and **causal**.

The extended version of the 3-Body Workout presented in the following pages can be scaled up or down, from a **1-Minute Module** to a session lasting an hour or longer. In the DVD, we've included three versions for your convenience, lasting approximately 1, 10, and 40 minutes. You can also choose to create your own routine by mixing and matching exercises. Just choose the steps you want to include, being sure to incorporate at least one exercise for each of your 3 bodies.



See the *3-Body Workout DVD* for more

# I. CAUSAL BODY

In addition to gross, subtle, and causal, many traditions include the *nondual*, which integrates all three. We are including causal and nondual as one simplified practice.

## Step #1 – Causal/Nondual Pointing-Out Instructions

Before we get in touch with our 3 bodies, we anchor in Ever-Present Suchness. You can do so in any way you wish, but as examples we give three meditations from the Spirit module—Nondual, Big Mind, and I AMness. Feel free to use whatever works for you.

*Stand straight with arms down and eyes closed or open.* Use the Nondual Pointing-Out Instructions, the Big Mind Process, or the I AMness meditation, as follows.



## Nondual Pointing-Out Instructions

Silently consider the instructions that follow, or listen to them on the *Meditation with Form* audio CD enclosed with the ILP Starter Kit.

*Notice the sounds around you and notice your bodily sensations.*

*Notice that you are not identical to these sounds and sensations.*

*All sounds and sensations are objects arising to the awareness that you truly are.*

*Notice your thoughts, feelings, memories, motivations, and impulses.*

*Notice that you are not identical to your thoughts, feelings, memories, motivations, or impulses.*

*All of them arise as objects in the awareness that is you.*

*You are the one who has always been present.*

*There was never a time when You were absent.*

*You have always been You.*

*So notice You, the witness of this and every moment.*

*Notice the suchness that you are.*

*Do not pretend that you are seeking or finding or forgetting the One you truly are.*

*Be that One always.*

ILP DESIGN

GOLD STAR PRACTICES:

BODY

MIND

SPIRIT

SHADOW

FAQ

## Big Mind Process

Notice the qualities and contents of the mind and emotions. Allow them to settle.

Use the Facilitator voice to ask to speak to the voice of the Controller.

When the Controller shows up, acknowledge the voice, and take a moment to notice his or her presence and qualities.

Does another voice (or voices) need to be heard from? If so, allow them to show up, acknowledge their presence, and be with them until they are ready for you to go on.

Now ask to speak to the voice of Integrated Big Mind/Big Heart. Allow the voice to manifest. Sit quietly with its qualities. Feel into and rest as ever-present Big Mind. Notice the tone, feel, openness, clarity, emptiness, freedom, and fullness that you are. *Be pure presence.* Let the small self uncoil in the vast expanse of All Space. Feel Big Heart; love to infinity.

You may also ask questions of this Presence such as:

*When did I begin?*

*How big am I?*

*What do I care about?*

*Do I love without conditions?*

Then quietly dwell in Integrated Big Mind/Big Heart for another minute or two. Holding that awareness, go on to the next step.



## I AM Meditation

Read this meditation quietly to yourself, taking the perspectives of both the questioner and the respondent—the voice of your own I AM.

*Notice your present awareness. Notice the objects arising in your awareness—the images and thoughts arising in your mind, the feelings and sensations arising in your body, the myriad objects arising around you in the room or environment. All of these are objects arising in your awareness.*

*Now think about what was in your awareness 5 minutes ago. Most of the thoughts have changed, most of the bodily sensations have changed, and probably most of the environment has changed. But something has not changed. Something in you is the same now as it was 5 minutes ago. What is present now that was present 5 minutes ago?*

*I AMness. The feeling-awareness of I AMness is still present. I am that ever-present I AMness. That I AMness is present now, it was present a moment ago, it was present a minute ago, it was present 5 minutes ago.*

*What was present 5 hours ago?*

*I AMness. That sense of I AMness is an ongoing, self-knowing, self-recognizing, self-validating I AMness. It is present now, it was present 5 hours ago. My thoughts have changed, my bodily sensations have changed, my environment has changed, but I AM is ever-present, radiant, open, empty, clear, spacious, transparent, free. Objects have changed, but not this formless I AMness. This obvious and present I AMness is present now as it was present 5 hours ago.*

*What was present 5 years ago?*

*I AMness. So many objects have come and gone, so many feelings have come and gone, so many thoughts have come and gone, so many dramas and terrors and loves and hates have come, and stayed a while, and gone. But one thing has not come, and one thing has not gone. What is that? What is the only thing present in your awareness right now that you can remember was present 5 years ago? This timeless, ever-present feeling of I AMness is present now as it was 5 years ago.*

*What was present 5 centuries ago?*

*All that is ever-present is I AMness. Every person feels this same I AMness—because it is not a body, it is not a thought, it is not an object, it is not the environment, it is not anything that can be*

*seen, but rather is the ever-present Seer, the ongoing open and empty Witness of all that is arising, in any person, in any world, in any place, at any time, in all the worlds until the end of time, there is only and always this obvious and immediate I AMness. What else could you possibly know? What else does anybody ever know? There is only and always this radiant, self-knowing, self-feeling, self-transcending I AMness, whether present now, 5 minutes ago, 5 hours ago, 5 centuries ago.*

*5 millennia ago?*

*Before Abraham was, I AM. Before the universe was, I AM. This is my Original Face, the face I had before my parents were born, the face I had before the universe was born, the Face I had for all eternity until I decided to play this round of hide and seek, and get lost in the objects of my own creation.*

*I will NEVER again pretend that I do not know or feel my own I AMness.*

*And with that, the game is undone. A million thoughts have come and gone, a million feelings have come and gone, a million objects have come and gone. But one thing has not come, and one thing has not gone: the great Unborn and the great Undying, which never enters or leaves the stream of time, a pure Presence above time, floating in eternity. I am this great, obvious, self-knowing, self-validating, self-liberating I AMness.*

*Before Abraham was, I AM.*

*I AM is none other than Spirit in 1st person, the ultimate, the sublime, the radiant all-creating Self of the entire Kosmos, present in me and you and him and her and them—as the I AMness that each and every one of us feels.*

*Because in all the known universes, the overall number of I AMs is but one.*

*Rest as I AMness always, the exact I AMness you feel right now, just as it is, which is Unborn Spirit itself shining in and as you. Assume your personal identity as well—as this or that object, or this or that self, or this and that thing—resting always in the Ground of it All, as this great and completely obvious I AMness, and get up and go on about your day, in the universe I AM created.*

## Step #2 – Core Causal Body Gesture

Standing and breathing naturally . . .

*Notice the suchness, the is-ness of this and every moment. I am this suchness. I am the openness in which all things arise.*

Inhale, exhale, and inhale. Palms together at heart and then hands crossed over chest, and then, on last exhale, opening both hands along either side . . .

*I breathe out and release to infinity.*



### Step #3 – Transition from Causal Body to Subtle Body

Standing, hands folded over heart . . .

*I breathe in and feel into my deepest inspiration for practice.*



Repeat the cycle several times:

*I breathe out and release to infinity.*

*I breath in and feel into my deepest inspiration for practice.*

Holding hands folded over heart center, imagine the brilliant white letters “I AM” in the heart center itself. Concentrate on the I AM, focusing steadily, breathing in and out from the I AM, keeping hands over chest.

Do this several times, then dissolve the I AM in pure Emptiness, breathe out and let go to infinity, opening both hands along either side....

## II. Subtle Body

### Step #1 – Loosening

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BODY

MIND

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Roll head, turn it left & right



Rotate shoulders



Rotate arms



Chest opening arm swings



Hip circles, hands on hips



Forward bend with straight back



Quad stretch, standing on one leg



Knees, up & down, then circling



Rising arm circles



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## Step #2 – Energizing



Body patting exercise



Bounce and shake while vocalizing "ahhh"

### Step #3 – Energy Cultivating Posture



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## Step #4 – Core Subtle Body Gesture

*Inhaling, hands gather energy, coming to fingers loosely interlaced ...*



*I breathe into the fullness of life.*

*Exhaling, hands move up the front, palms facing the sky ...*



*I breathe out and return to light.*

*Inhaling, hands come down along the sides, returning to fingers loosely interlaced ...*



*Completing the circle, I am free and full.*

Continue for a total of eight arm circles, tongue on palate (completing the “microcosmic orbit”).

Exhaling, hands move up the front to the sky; inhaling, hands circle back out and down.

### Step #5 – Circulating

Infinity Flow – Shifting weight from side to side, add torso rotation in the same direction as the shift. Extend energy out through the fingers, tracing an infinity symbol in the air.



### Step #6 – Subtle Body to Physical Body Transition

Pushing exercise with charging breaths and isometric muscle contractions.



## III. Physical Body

Beforehand, ground yourself and take a few charging breaths. Then, focus attention in the muscles during each exercise. Afterwards, surrender and let go. When bringing intensity to this gross physical strength exercise, quivering is natural and good. Conduct the energy, breathing down the front and up the spine, with the tongue on the palate. Keep bringing attention back to the sensations themselves.

### Step #1 – Slow Squats

(5 slow reps; hold on last 2)

- Feet roughly shoulder-width apart, or slightly wider
- Arms loosely extended
- Slowly sit back into your imaginary chair
- Send energy from your core down your legs
- Slow even breathing, inhaling on the way down, exhaling on the way up
- Breathe evenly while holding the last two squats
- Keep knees above ankles, extending rear and arching back
- Stay in the sensations; *become* the sensations



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## Step #2 – Core Physical Body Gesture

Touch belly with hands, inhaling and exhaling . . .

*Infinite freedom and fullness appear as this precious human body.*



Inhaling and exhaling, squat gently,  
touching the ground . . .

*Touching the earth, I am connected to all beings.*



At this point, you can stop or continue onto any other exercises. We give 4 examples from a myriad of possibilities: push-ups, back-arch, sit-ups, and stretching—but again, feel free to do whatever works for you, mixing and matching to suit your needs. For intermediate and advanced practitioners, we recommend using the F.I.T. technique now.

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## Example #1 – Slow Push-Ups

(5 slow reps, hold on last 2; either on feet or knees)

- Hands directly beneath shoulders
- Torso is kept straight, from knees to shoulders, or feet to shoulders
- Inhale on the way down and exhale on the way up
- Hold the last 2 pushups at the bottom or midway, breathing evenly
- Continue to bring energy and attention into the arms and chest



## Example #2 – Back Arch

(3 reps, 2 holds)

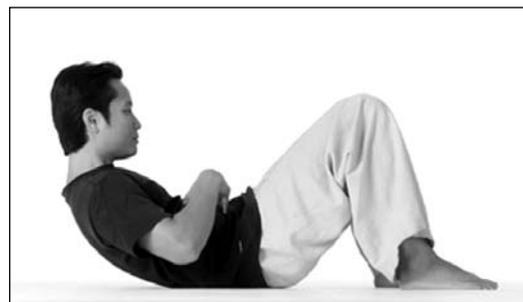
- Extend and lengthen the spine as you raise your shoulders and feet off the floor
- Extend energy, drawing the crown of your head far away from your heels
- Inhale on the way up and exhale on the way down
- Try to keep your feet together through the whole movement
- Keep breathing on holds



## Example #3 – Slow Crunches/Sit-Ups

(5 slow reps, hold on last 2)

- Put your hands on your abs to help you focus there
- Flatten the small of your back against the floor
- Inhale into your stomach and hold your breath
- Exhale as you crunch up, trying to close the gap between your sternum and pubic bone
- Empty the last air from your lungs, closing the gap further
- Pause and notice the sensations in your abdominal muscles
- Lower flat to the floor on the in-breath. Repeat as soon as you have a full breath



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## Example #4 – Stretching



Elongation stretch



Knees hugged to chest



Rotation stretch (knees to left, head to right, and vice versa)



Groin Stretch



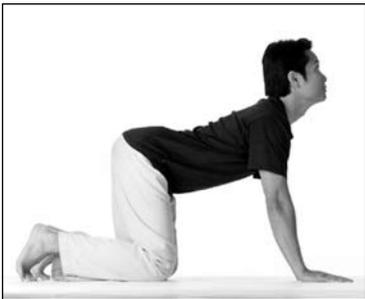
Forward stretch, straight back...



Then fully extended



Cow (alternate with Cat)



Cat (alternate with Cow  
4 or more times)



Downward Dog



Walk your hands back towards  
legs to standing position



Lunges, left  
and right



Side Stretches, left  
and right



Back bending, hands  
on low back



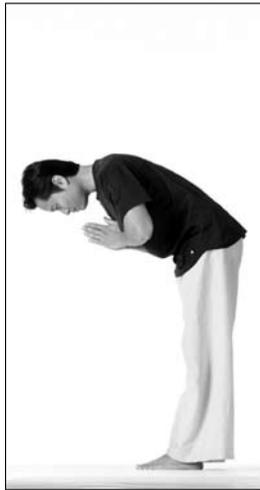
Short forward bend

## IV. Dedication

Bow in Four Directions (turning right, clockwise)



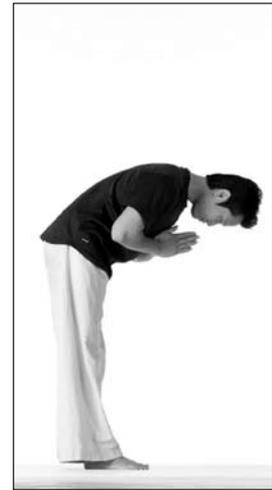
*May my  
consciousness*



*and my behavior*



*be of service to  
all beings*



*in all worlds*



*liberating all*



*into the suchness*



*of this and every  
moment.*

### ***Suggested Practice:***

**Beginners:** 10 minutes, 3x/week

**More Advanced:** 10 minutes before meditation; extended version 1x/week

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1-MINUTE MODULE

## 3-Body Workout

### I. Causal Body

Standing and breathing naturally...

*Notice the suchness, the is-ness of this and every moment. I am this suchness. I am the openness in which all things arise.*



Inhale, exhale, and inhale. Palms together at heart and then hands crossed over chest, and then, on last exhale, opening up both hands along either side...

*I breathe out and release to infinity.*

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## II. Subtle Body

*Inhaling*, hands gather energy, coming to fingers loosely interlaced...



*I breathe into the fullness of life.*

*Exhaling*, hands move up the front, palms facing the sky...



*I breathe out and return to light.*

*Inhaling*, hands come down along the sides, returning to fingers loosely interlaced...



*Completing the circle,  
I am free and full.*

Continue for a total of eight arm circles, tongue on palate (completing the “microcosmic orbit”).

Exhaling, hands move up the front to the sky; inhaling, hands circle back out and down.

### III. Physical Body

Touch belly with hands, inhaling and exhaling...

*Infinite freedom and fullness appear as this precious human body.*

Inhaling and exhaling, squat gently, touching the ground ...



Inhaling and exhaling, squat gently,  
touching the ground . . .

*Touching the earth, I am connected to all beings.*

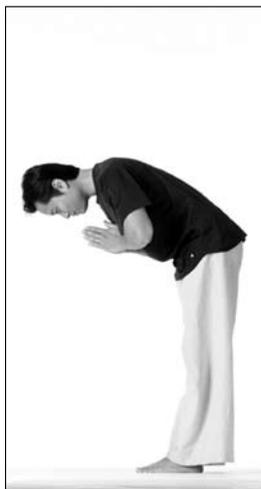


## IV. Dedication

Bow in Four Directions (turning right, clockwise)



*May my  
consciousness*



*and my behavior*



*be of service to  
all beings*



*in all worlds*



*liberating all*



*into the suchness*



*of this and every  
moment.*

## ■ PHYSICAL EXERCISE

### ★ Focus Intensity Training (F.I.T.)

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F.I.T. is an integrated resistance training methodology that exercises the gross, subtle, and causal bodies. The gross, physical body is strengthened by lifting weights; the subtle body is strengthened by the intense focusing and direction of awareness; the causal body is strengthened by maintaining contact with the ever-present Witness that is simply aware of the sensations, sights, sounds, and feelings during each workout.

F.I.T. intentionally creates highly pronounced periods of focused concentration coupled with high physical and emotional intensity. Alternating with these periods of intense focus are deep periods of relaxation characterized by low levels of physical and emotional activation and an open, receptive state of consciousness.

At the core of F.I.T. is an execution cycle with four steps.

- 1. Ground:** This state is characterized by slowed or normal resting breathing, intentional connection with the felt-sense of the body, the energetic field of the subtle and causal bodies, as well as your interaction and engagement with the larger currents of physical energy. This is performed as you are approaching your next set/exercise.
- 2. Charge:** 3 to 5 short explosive breaths into the upper chest to activate the sympathetic nervous system and to rapidly circulate subtle energy currents. During each in-breath, visualize the subtle energy being drawn up from the ground into the physical body. Then, each explosive breath outward charges the gross body with this energy, readying it for the exertion to come in a moment. This is performed immediately before you begin your set.

**3. Focus:** This is single-pointed attention: continual focus and return to the present moment and the sensations of the bodymind. Give special attention to the muscles, subtle body currents, the breath, and the overall form of the exercise being performed. If distracting thoughts arise, focus on a mantra or repetition count. This is performed during the actual set or sequence of lifting.

**4. Surrender:** Breathe deeply from the diaphragm and open your awareness. With each out-breath, visualize all tension in the body flowing downward into the ground. This phase is about letting go and resting in deep relaxation. If the eyes are open, adopt a “soft eyes” panoramic focus. If the eyes are closed, some type of mindfulness meditation can be engaged.

This same execution cycle can be used for any physical exercises, whether they are cardiovascular or muscle related, and whether the exercise lasts for one minute or two hours. In addition to the core execution cycle, you may also want to try the following pre- and post-workout cycles.

## F.I.T. Pre-Workout Preparations

- 1. Centering Rituals:** Perform any activity done repeatedly prior to training that helps cultivate greater awareness of the present moment: e.g., Mindful driving, getting dressed, attending to breathing, visualizing energy settling into the core of the body, etc.
- 2. Planning and Visualizations:** Outline specifically what you are going to do during the training session. Identify the type and number of exercises, rest times, stretching and warm-up times, and visualize yourself moving through your training session embodying Integral consciousness.
- 3. Dedication and Intention:** Spend time connecting with or creating a conscious intentional relationship with your training. Identify your motivation, the benefits you seek, and dedicate the practice to something beyond your separate self.

## F.I.T. Post-Workout Integration

- 1. Review and Record:** Write down what you did during your exercise session. Go over your exercises, weights, rest-times, and other variables you wish to track. It is important to do this after your training, as doing it during the core execution cycle diminishes your ability to recover and surrender deeply. Don't worry about not being able to track everything at first: over time you will be intimately familiar with your entire workout. Also review and record your subjective experiences: what you felt, where your attention was, what you sensed. Simply jot down a few words that will remind you of those experiences. Later on you will be able to work with these experiences with more depth and attention.
- 2. Renew Dedication:** Take time to recall the intention that you set in your pre-workout preparations. Notice what qualities this dedication brought to your training. Do something to bring formal closure to this specific period: this can take any form you feel is appropriate.
- 3. Reflect and Integrate:** Reflect upon the subjective experiences you encountered during training. Take a still, relaxed posture, and examine anything that stands out: perhaps a period of distraction, a state of extreme intensity, a triggered memory or projection, or any other phenomenological experience that is important to you in the moment. This is perhaps the most important phase of the post-workout practice, as it ties together your training and clarifies its relationship to the rest of your life and practices.
- 4. Journal:** While it is not necessary to journal about your reflections on your training, it is often useful to perform this exercise, as it helps solidify the learning and development process. We recommend that F.I.T. practitioners regularly journal to facilitate the mind's capacity to integrate and express a practice and set of experiences that often transcend the domain of the everyday discursive mind.

### *Suggested Practice:*

**Beginners:** 15 minutes, 2x/week

**More Advanced:** 30 minutes, 3x/week



See the *3-Body Workout DVD* for more. Also check out [www.IntegralNaked.org](http://www.IntegralNaked.org) for a dialogue with Shawn Phillips, creator of F.I.T.

# Physical Exercise

Good old-fashioned physical exercise—weightlifting, aerobics, swimming, sports, etc.—is still one of the best ways to become healthy and fit on the physical level, with beneficial effects reverberating throughout your being. In the ILP Starter Kit, we provide a couple of quick and easy 1-Minute Modules to exercise your physical body, as well as instructions on how to extend your workouts if you have more time.



## SHORT AND LONG FORM

### Physical Exercise

You may choose to extend your “1-Minute” exercises to 10-15 minute workouts. For muscle fitness, you may want to work more than one muscle group per day. Alternatively, you could perform more than one set for the same muscle group. In regard to aerobic exercise, you may repeat each interval 8-10 times. Or you could mix in different forms of cardiovascular practices: 3 sprinting intervals, 3 intervals of jumping rope, and 3 biking intervals, for example.

To extend your physical exercise workout further, you can increase the number of muscle groups exercised, the types of exercises you do for each muscle group, and/or the number of sets. You can also extend the types and duration of aerobic exercises you do. The important point is to simply choose a physical exercise that works for you, and do it however you want—but do it!



## 1-MINUTE MODULE

## Strength Workout

This is a simplified form of any basic weight-lifting exercise. It is the shortest and easiest way to keep muscles toned and strong. In this exercise, we strengthen our muscles by quickly challenging them to the point of failure and then letting them recover. Our body re-grows the muscle tissue in order to meet the same challenge the next time. By taking this principle of challenge, failure, and recovery into account, workouts can be extremely simple, quick, and effective.

*To increase muscle strength, choose one muscle group to work on (e.g., biceps, chest, abs, legs). You can use a barbell, dumbbells, a machine, or your own body weight (e.g., squats, push-ups, sit-ups). Then do the exercise until you bring the muscle group to full exhaustion, and you couldn't do another repetition if you wanted to. If you're using weights this should take somewhere between 8 to 12 repetitions. That's it—you're done!*

One day, one set, one muscle group. For your next strength training session, simply choose a different muscle group... and repeat. A minute or two each day. You'll be shocked at the improvement in just one month. Try it!



## 1-MINUTE MODULE

## Aerobic Workout

Research shows that increasing your aerobic capacity does not necessarily require extended runs or conditioning exercises. You can derive incredible benefits just with a few quick cycles of getting your heart rate up and then resting—also called interval training.

*To improve cardiovascular health, pick any aerobic exercise that will raise your heart rate—it could be running, biking, or even jump-roping. Warm up, and then perform the activity until your heart rate rises to about 80% of its maximum (about just when you start to get short of breath). Once there, stop the activity and completely rest for a brief period. Repeat 2 or 3 times.*

***Due to the risk of injury, we recommend that beginners seek experienced guidance before performing these exercises.***

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GOLD STAR PRACTICES:

BODY

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## ■ NUTRITION

### ★ Nutritional Practice and The ILP Diet

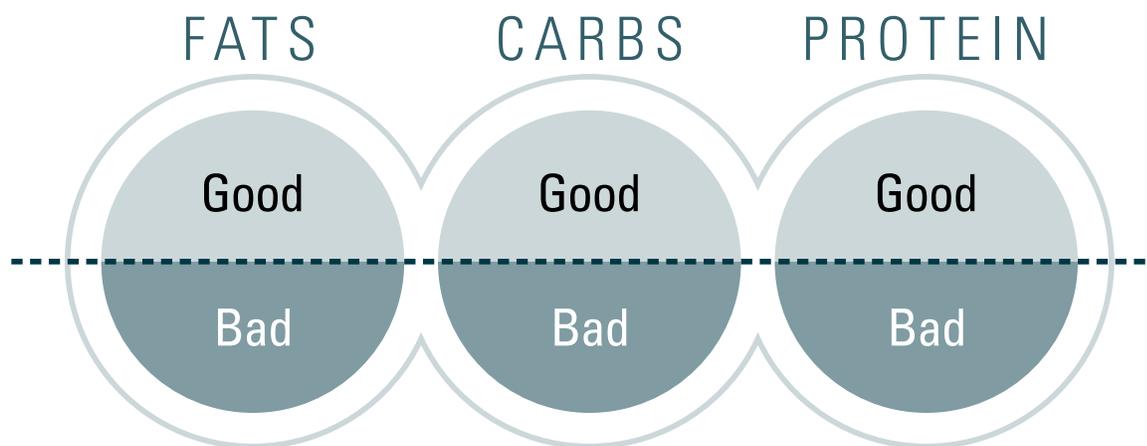
One of the most important aspects of our body practice is nutrition. Food is a primal survival and psycho-emotional need, and our typical way of relating to it is rooted in our earliest, most primitive psyche. It is also a key social ritual, full of cultural meaning. But it is also a very important health practice with profound affects on our levels of fitness and energy. Our ability to practice depends on our ability to eat a diet that supports that intention. Eating wisely is a practice that can have an especially dramatic positive impact on all other aspects of our life.

We live in a culture that makes it very easy to eat poorly (and much harder to eat well!). This may be due to evolutionary factors. For most of humans' thousands of years of evolution we were hunter-gatherers. Living very close to the edge of survival, it helped our overall health to crave concentrated calories, sugar, salt, and fat, and to be inclined to "graze" all day! But today, with tasty food conveniently available everywhere, advertised through media to which we're exposed many times a day, we suffer the degenerative "diseases of kings" that come from eating too much of what we crave.

It takes a very serious commitment to eat consciously and well, a commitment that must be renewed again and again. It's especially hard to generate a disciplined relationship to food without adopting rigid and/or extreme dietary prescriptions. From an Integral perspective, it's important to consider not just gross physical nutrition but also subtle nutrition, including the subtle energetics of food, which includes atten-

tion to how it is grown, handled, and prepared. It's also appropriate to consider how our food choices impact others and the world. But the calculation is both complex and personal. Not all bodies need the same diet.

**The ILP Diet** comes from integrating the fundamental insights of decades of nutrition research. The result is a simple and elegant nutrition map that depicts the three major sources of nutrients: carbohydrates, fats, and proteins.



*Eat above the line!*

A line divides each circle into two parts: good/healthy and bad/unhealthy, showing that each of the major nutrients—proteins, carbohydrates, and fats—have good and bad versions. Here are a few examples:

**Good Carbohydrates:** brown rice, oatmeal, barley, apples, whole-grain breads, oranges, berries of all varieties

**Bad Carbohydrates:** white bread, breakfast cereals, crackers, pasta, refined sugars and flours

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**Good Fats:** fish oils, flax seeds, olive oil

**Bad Fats:** margarine, fast food, trans fatty acids, saturated fats

**Good Proteins:** fish, egg whites, chicken breast, cottage cheese, turkey breast, whey

**Bad Proteins:** processed proteins, soy protein isolates, most protein bars, saturated fat proteins

The ILP Diet first points to the many scientifically validated approaches to diet that advocate paying attention to your proportions of protein, fat, and carbohydrates. Second, it suggests that a healthy, balanced diet involves eating the good versions of these three nutrients—*eating above the line*.

Furthermore, researchers have learned that restricting *either* fats or carbohydrates to less than 10% of your calorie intake produces weight loss, and each approach works for a certain proportion of the population. The carbohydrate-reduction approach was made famous by the Atkins Diet, while fat-reduction approaches are well known as the Pritikin or Ornish diets. So, for weight loss, reduce the amount of food you eat from either the fats or the carbohydrates circle—whatever works best for you—and continue to eat above the line. To maintain your present weight, eat above the line equally in all three circles.

Of course, other nutrition practices are also important. Many people thrive, and swear by eating fresh, whole foods rather than refined, processed or synthetic foods. There are numerous different philosophic approaches to supplementation, most emphasizing some vitamins, herbs, anti-oxidants, enzymes, super-foods, or amino acids. Consider looking into a multivitamin regimen from Life Extension Foundation ([www.LEF.org](http://www.LEF.org)) or Vitamin Research Products ([www.VRP.com](http://www.VRP.com)), both of which are highly rec-

ommended based on years of established quality. Personal experimentation is often necessary because we must each account for our unique physiology and metabolism.

Some things are universally agreed upon:

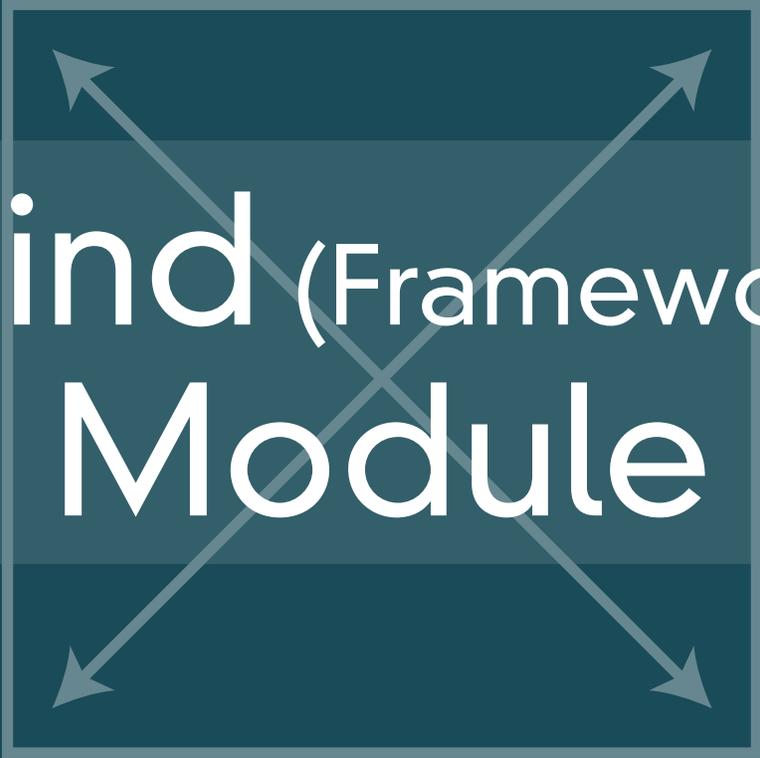
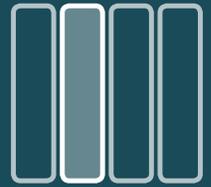
- Minimize bad fat (particularly trans-fats)
- Minimize simple carbohydrates
- Minimize low-quality processed and fast foods
- Control portion size
- Drink enough purified water

The ILP Diet emphasizes the combination of proteins, fats, and carbohydrates in appropriate amounts, following the universally acknowledged practices listed above. Nutritional practice involves eating consciously, learning from experience, and periodically experimenting. It can be very useful and informative to keep a diet diary. Because food is so powerfully emotional, diet is an opportunity for continual growth in self-awareness. Nutrition is a central area of life-long study and practice.

### ***Suggested Practice:***

**Beginners:** Eat above the line 1 day/week to start, increasing to 3 or 4 days

**More Advanced:** Eat above the line 6 days/week



# Mind (Framework) Module

## ★ The Integral AQAL Framework

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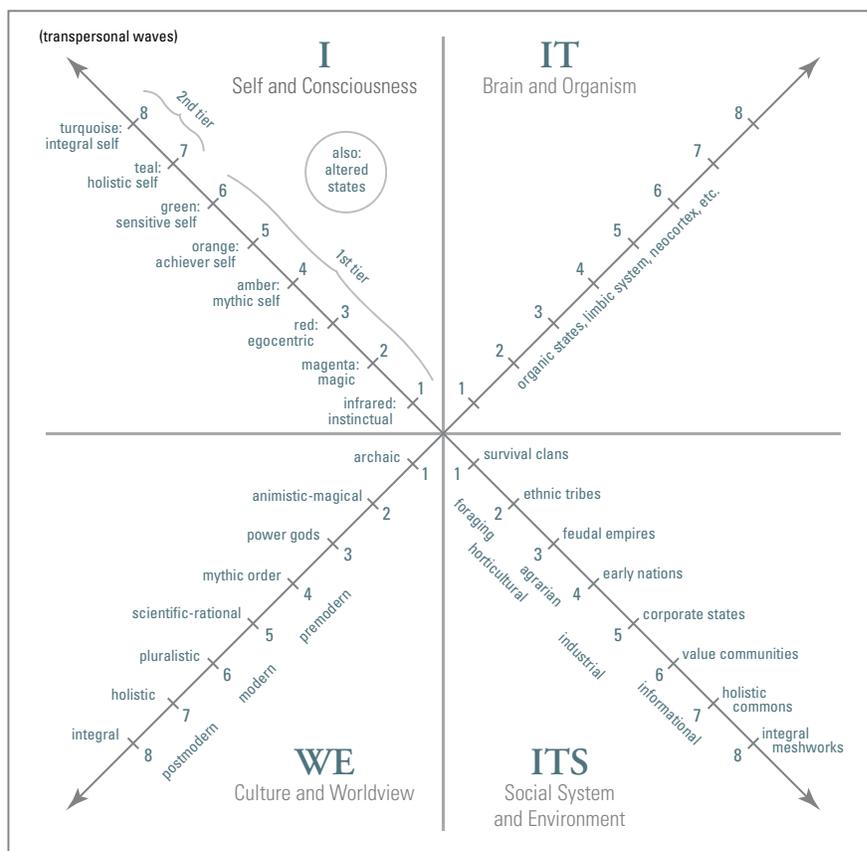
The AQAL Framework is a map of the *territory of your own awareness*. It's not the same as the territory, but it will help you navigate that territory more effectively, because it is the most comprehensive map we have to date. Some call AQAL a "psychoactive" framework, due to its ability to *light up* latent aspects of consciousness and to facilitate the process of awakening. Here is a brief overview:

Notice how virtually every human language uses 1st-person, 2nd-person, and 3rd-person pronouns to indicate three basic dimensions of being. The "I" dimension includes the personal experiences and intentions occurring within the interior of an individual. The "We" dimension (you and I) involves shared meaning and mutual understanding among people—the interior collective. And the "It" dimension entails all exterior, objective manifestation.

These "Big Three" reality dimensions may appear ridiculously obvious when pointed out because they are the three principal perspectives on any occasion, the three basic contexts of manifest existence, and the three fundamental dimensions of a sentient being. The **four quadrants** are just another way to represent the Big Three dimensions. Subdividing "It" into singular "It" (exterior individual) and plural "Its" (exterior collective), along with "I" (interior individual) and "We" (interior collective) make up the four quadrants.

Development unfolds through waves of increasing consciousness, care, and concern, from physical to emotional to mental to spiritual. (The word "spiritual" has many different meanings; "wave" or "level" is only one of them. We also use it in a different sense as a line or module.) These are *levels* of development. All are necessary, and none are "wrong," hence the phrase "all-quadrants, all-levels" or AQAL.

This approach simply suggests that we consciously touch the many waves of consciousness, and to do so in relation to our individual selves, to others, and to the natural world. In short,



The Four Quadrants in Human Beings

an Integral Life Practice exercises *body*, *mind*, and *spirit* (the “all-levels” part) in *self*, *culture*, and *nature* (the “all-quadrants” part).

In addition to quadrants and levels, the AQAL Integral Framework identifies *lines*, *states*, and *types* as important elements of any comprehensive map of reality. Each of these five elements already exists as part of your own being-in-the-world. Any of them can be cultivated as modules of an Integral Life Practice. They cannot be imposed from the outside because they are already part of your makeup from the inside.

- **Quadrants**—the interior and exterior of the individual and collective (e.g., I, We, It, Its).
- **Lines**—multiple intelligences or specific developmental areas (e.g., inter-personal, moral, musical, needs, cognitive).

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## 1-MINUTE MODULE

## Get a *Feel* for AQAL

The cornerstone of the AQAL Framework is an understanding of *perspectives* (e.g., the I perspective, the We perspective, the It perspective, and so on). In any moment, you can feel these basic dimensions of your being, simply by noticing what is already present.

- **Levels**—the waves or levels of consciousness (e.g., physical, emotional, mental, spiritual) that are the markers of altitude within a given developmental line.
- **States**—temporary and changing but powerful forms of awareness (e.g., waking, dreaming, deep sleep, altered, meditative, peak experience).
- **Types**—horizontal differences (e.g., masculine and feminine, cultural types, or personality types).

When you intentionally endeavor to embrace, balance, and develop these facets of reality, you are simply making friends with aspects of your Self. Consciously following the deepest contours of your very own nature is the foundation of any Integral Life Practice.



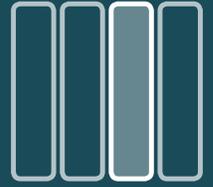
See *The AQAL Framework DVD* for more

### **Suggested Practice:**

- Beginners:** Set aside 1 hour reading/week  
**More Advanced:** Participate in a weekly Integral study/practice group

- *Feel your present I-space or individual awareness. What does it feel like to be an "I" right now? **Feel** that I-ness.*
- *Feel your present We-space or intersubjective awareness. What does it feel like to be in relationship to others right now? (If no other people are present, you can imagine a significant other, your family, or your coworkers. You can even try to feel what connects you to someone on the other side of the world.) **Feel** that We-ness.*
- *Feel your present It-space or objective world. What is physically surrounding you? What does the ground feel like beneath your feet? **Feel** that It-ness.*
- *Now, feel your body—your feelings and sensations.*
- *Feel your mind—your thoughts and images.*
- *Finally, feel the witness or Spirit of this and every moment—that which is aware of your I, we, it, body, and mind, right now.*
- *Silently remind yourself, "These are all dimensions of my being and becoming, all of which I will include, none of which I will reject."*

You have just felt a very brief version of AQAL—all quadrants (I, We, It) and all levels (Body, Mind, and Spirit). This is exercising **body**, **mind**, and **spirit** in **self**, **culture**, and **nature**.



# Spirit Module

## Introduction to Integral Meditation

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Some form of spiritual practice is especially central to Integral Life Practice. Of the many types of spiritual exercises, meditation is one we particularly recommend. A recent survey of over 1,600 scientific studies documents an enormous range of benefits from meditation. These include physiological changes of state (in metabolism, respiration, and alleviation of pain); positive psychological and behavioral effects (shifts in perception, concentration, and attention); and subjective factors (including enhanced equanimity, extrasensory experiences, and illuminating dreams). The science is unambiguous: *meditation works*. In fact, it is the only practice demonstrated to significantly accelerate growth through stages of development!

There are two general kinds of meditation: *with form* and *without form*. Meditation with form involves holding attention on an object—it could be the breath, an image, or a mantra. Meditation without form involves *releasing attention from all objects*, in order to rest effortlessly in pure awareness—a “non-practice” practice that is sometimes called “just sitting” or “pure presence.” The *Integral Life Practice Starter Kit* includes meditation practices both with and without form, as well as prayer and contemplation practices.

**Integral Meditation** is a general term for using the AQAL Framework as the launchpad for meditation. Although meditation ultimately goes beyond all mental forms, the traditions agree that the View or Framework is of crucial importance for interpreting and understanding meditation correctly. The more integral the View, the more comprehensive and full the understanding. Today the most integral framework is AQAL.

Within Integral Meditation, you can emphasize one or more—or all—of the 3 faces of Spirit. Examples include, for 1st-person: Big Mind™, Silent Contemplation, I AMness, or Inquiry. For 2nd-person: Centering Prayer, Compassionate Exchange, or Other Power. For 3rd-person: Cosmic Contemplation, Subtle Energy work, or Great Perfection. The 1-2-3 of God touches on all three.

The following pages summarize and provide instructions for the meditation and other spiritual practices taught in the ILP Kit.

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## ★ Integral Inquiry

Integral Inquiry is a form of meditation based on the AQAL Framework. This meditation has two components: an absolute and a relative. On the absolute side, Integral Inquiry invites you to relax your identification with passing thoughts and experiences, and to rest in pure presence or Big Mind, moment to moment. This is not a blank, mindless state, but simply one in which you are free from self-contraction in relation to what is arising. On the relative side, it invites you to work on the conditions that habitually distract you from pure presence—often these are shadow issues—by applying the 3-2-1 Process or another Integral tool.

Integral Inquiry thus involves a **double relaxation**. It helps us recognize and abide as the Absolute Self, which is effortless and free; and it helps us dissolve the self-contraction caused by shadow elements. Ultimately, the full AQAL Framework can be brought to bear on the Inquiry, to release us into the present moment with ever greater clarity.



See the *Integral Meditation DVD* for more



## SHORT AND LONG FORM

# Integral Inquiry

There are 3 stages to Integral Inquiry. Stages 1 and 2 are done while sitting in meditation, and can be practiced for any amount of time, from just 1 minute (i.e., the 1-Minute Module) to an hour or longer. Stage 3 invites you to take the Inquiry beyond the cushion, into your everyday life.

### Stage 1: Becoming Grounded in Pure Presence

Begin by sitting upright and breathing naturally.

Invoke the non-seeking mind (as per the Big Mind™ process described in the *My ILP Handbook*.)

When you're ready to begin, simply count your breaths. On inhalation, count, "one," on exhalation, "two," on the next inhalation, "three," on the next exhalation, "four," all the way up to "ten." Then, return to "one." If you get distracted and lose count, go back to "one" and start again.

Note that every breath takes place in the present moment, the very location of Suchness, Consciousness, and Divinity. Thus, each breath—each "one," each "two," each "three"—brings you here, now, to the mysterious, open present.

Pay particular attention to the still points between breaths, with lungs empty or full, continually releasing attention to the openness, simplicity and limitless depth of pure presence.

When you can sustain 5 minutes of stability during meditation (and it can often take six months to do that!), you can stop counting, and simply *follow the breath* with your attention. The breath remains an anchor for the present moment, helping us in releasing or going beyond the thinking mind and resting in pure presence, opening into our most natural condition of formless awareness.

Then notice when the mind *contracts* from this simplicity, becoming distracted by thoughts, sensations, or emotions.

The mind chronically contracts again and again. When you notice this happening, inquire and relax. Choose a simple question, such as "Avoiding?" or "Contracting?" or "Who am I?"\* And ask it, in the same way that you might return attention to the breath and to the count, or go back to one when counting the breaths. Use the question to return to full, free, present awareness, opening and relaxing back into *what is*.

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\* Other variations include "What am I?" "Who am I kidding?" and "Avoiding Relationship?" The noun-based forms of inquiry allow attention to illuminate the habitual and mechanical presumption of the separate self. The verb-based forms of inquiry allow attention to illuminate the same thing, which is at root, not an entity, but a present *activity*.

The inquiry is not meant to stimulate analysis of why your mind wandered, “What was I avoiding? Why?,” but simply to bring awareness to what is actually taking place through the mind’s wandering—while simultaneously naturally returning attention to the breath.

Another meaning of the question is, “What am I doing instead of being present as free attention? What is there to notice?” One answer given by sages is, “Vast emptiness, and automatic contracting of the mind.”

As this process deepens, let the whole exercise arise in Emptiness, in Big Mind. Then, allow thoughts to self-liberate spontaneously.

## **Stage 2: Bringing AQAL to Bear on Your Inquiry**

After you have become proficient in the first stage of Integral Inquiry, so that the process of Inquiry is natural and real, you can move on to stage 2, bringing the Integral Framework to bear more explicitly on your meditation.

Begin to notice the pattern of what is distracting you from pure presence. Most often, the root will be a shadow issue. So, for example, if a particular person or situation with an emotional charge keeps arising in meditation, you can Face it, Talk to it, and Be it, using the 1-minute version of the 3-2-1 Shadow-work Process.

You can also use specific aspects of the AQAL framework to pinpoint where in your awareness the disturbance is arising. Does it relate to an “I,” a “we,” or an “its” issue? Does it have anything to do with a line of development where you might need to do some work? Is it in one of your 3 bodies? A gross body discomfort? A subtle energy block? Use the Framework to help clarify what’s really going on.

Don’t get lost in thought—you’re still meditating. Simply do a 1-Minute Module, or just make a mental note, and then return to sitting in pure presence.

## **Stage 3: Practicing Integral Inquiry In Your Everyday Life**

The next natural progression of your Integral Inquiry is to use it not just when you are sitting in formal meditation, but *in any moment of life*.

This begins to bring meditation into the rest of your waking life, breaking down the artificial division between meditation and life. As you bring free Integral consciousness more and more fully into your waking state, you get closer to the point where it can naturally appear in your dream and deep sleep states also.

This is a fully flexible, fully Integral discipline. You are free to use whatever Integral tool seems best fitted to freeing up your attention and energy.

You might do a quick 3-2-1 Process on a situation that is bothering you.

You might refresh yourself with a minute or two from the 3-Body Workout.

You might simply restore your AQAL sensibilities, by purposefully noticing the four quadrants of your present experience.

You might simply ask the question “Avoiding?” or “Contracting?” or “Who am I?”

You might remember God in the 2nd-person perspective, simply speaking “Thou” interiorly.

You might even inquire directly in a way that takes *no outward form at all*, just the restoration of free awareness.

Whatever you choose to do, the point is simply to do it with full awareness, and then to freely go about your day—hopefully lighter and more fully present.

### ***Suggested Practice:***

**Beginners:** 5 minutes, 3x/week

**More Advanced:** 20 minutes, 4-5x/week



#### 1-MINUTE MODULE

## Integral Inquiry

- 1) Sit upright and breathe naturally.
  - 2) Rest in the present moment, releasing attention into the suchness or openness in which everything is arising. Relax into what is.
  - 3) If thoughts arise or attention wanders, ask “Avoiding?,” “Contracting?,” or “Who am I?”
  - 4) Let the question simply open you to a deeper awareness, rather than try to answer it. Don’t engage a mental story about your avoidance or contraction. Just notice what’s happening and return to being present.
  - 5) Rest in pure presence. Notice when you get distracted and check for any shadow elements, such as recurring, emotionally charged thoughts around a specific person or situation. If this is the case, do a quick 3-2-1 Process on the distraction, and then return to pure presence.
- \* Notice the double relaxation of releasing your relative shadow-knot, as well as abiding in pure presence, prior to any shadow activity.
- 6) After a few minutes, or when your available time is over, complete your module and continue about your day.

## ★ Big Mind Process™

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Zen Master Genpo Roshi, a fully empowered lineage-holder in the largest Zen lineage outside of Japan, developed the Big Mind™ process in 1999, drawing from thirty years of Zen teaching experience and Western therapeutic techniques, including Voice Dialogue.

In the Big Mind™ process, a facilitator actively enters into dialogue with various dualistic voices that live within us all, including the voices of desire, fear, seeking, and “the controller.” This opens a space where they are free to fulfill their function without suppression. The process then proceeds to address various nondual voices—which are the expression of ever-present *states*—in order to transcend the self in an experience of Big Mind, Big Heart, and ultimately, the Free-Functioning Fully-Integrated Self, which includes both transcendent and ego-based voices.

Since there is no effort to annihilate the ego, this process engenders little resistance, even though it draws participants into higher state experiences. As you become more and more able to experience Big Mind, it becomes easier to enter and maintain states of wisdom and compassion in the midst of daily life.



See the *Big Mind™ DVD* for more



SHORT AND LONG FORM

## Big Mind™

Use Big Mind as the beginning point for a short or long session of sitting meditation. This can last as little as 5 minutes or as long as an hour or more.

Sit in a comfortable relaxed posture with spine erect, breathing naturally, and let the contents of mind and emotion settle.

Silently call forth your interior Facilitator voice and ask to speak to the Controller.

Once the Controller shows up and gives evidence of his or her willingness to cooperate and support this period of meditation, you may want to ask if there are any other voices that need to be heard from. If another voice wants to make itself felt, you may want to let him or her show up and be heard and felt before you move on.

When all this is complete, ask to speak to the non-seeking, non-grasping mind.

At this point you may even want to ask a few questions that help reveal the nature of the non-seeking, non-grasping mind:

- “Is there anything you need?”
- “Is there anything you lack?”
- “Are you OK?”
- “Is there anywhere else you need to be?”

As non-seeking, non-grasping mind, begin meditating, “just sitting,” or using any simple, direct, meditative approach.

Your whole meditation session can take place within non-seeking, non-grasping mind.

When you’re done, ask to speak to the integrated, free-functioning human being, finish the meditation session, speak a dedication, and walk freely into the day.

### ***Suggested Practice:***

- Beginners:** watch Big Mind™ DVD 2-3 times
- More Advanced:** 20 minutes, 4-5x/week



### 1-MINUTE MODULE

## Big Mind™

Sit or stand quietly. Notice the qualities and contents of the mind and emotions. Allow them to settle.

Silently use your own Facilitator voice to ask to speak to the Controller.

When the Controller shows up, acknowledge the voice, and take a moment to notice his or her presence and qualities.

Does another voice (or voices) need to be heard from? If so, allow them to show up, acknowledge their presence, and be with them until they are ready for you to go on.

Now ask to speak to the voice of Integrated Big Mind/Big Heart. Allow the voice to manifest.

Sit quietly with its qualities. You may ask questions of this voice such as:

- “How big are you?”
- “When did you begin?”
- “What do you care about?”
- “Do you love without conditions?”

Then quietly dwell in Integrated Big Mind/Big Heart for another minute or two. Thank Big Mind/Big Heart.

Conclude by asking to speak to the voice of the Integrated Free-Functioning Human Being.

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## ★ The 1-2-3 of God

We are related to everything—including Spirit, the great Mystery, Suchness, and the Ever-Present—through perspectives. And the perspectives through which we can relate to Spirit are very similar to the perspectives through which we relate to one another.

We can contemplate, think, know, and talk *about* Spirit in the 3rd person.

We can relate *with* Spirit and *listen to, pray to, receive, or commune with* Spirit in a 2nd-person relationship.

And we can meditate and feel and know ourselves and speak as Spirit in a 1st-person apprehension of our source and substance.



See the *Meditation With Form CD* for more

### 1-MINUTE MODULE

## The 1-2-3 of God

At any moment, you can experience God as a 3rd-person “It,” a 2nd-person “Thou,” or a 1st-person “I.” Simply repeat the following sentences quietly to yourself, letting each perspective arise gently and naturally.

- *I contemplate God as all that is arising—the Great Perfection of this and every moment.*
- *I behold and commune with God as an infinite Thou, who bestows all blessings and complete forgiveness on me, and before whom I offer infinite gratitude and devotion.*
- *I rest in God as my own Witness and primordial Self, the Big Mind that is one with all, and in this ever-present, easy, and natural state, I go on about my day.*

If you wish, you can replace the word “God” with any word of your choice that evokes an Ultimate Being. It could be “Spirit,” “Jehovah,” “Allah,” “The Lord,” or “The One.”





## SHORT AND LONG FORM

## The 1-2-3 of God

We have two ways for you to engage the 1-2-3 of God in meditation:

- Engage them intentionally on your own, as instructed below. You can do this for just a few minutes or as long as an hour or more.
- Follow along with the guided meditation on the *Meditation With Form CD* in the *ILP Starter Kit*. This will take approximately 60 minutes.

### Instructions

For 1st-person, a useful short phrase is "I AM." One might also use "Myself," "Pure Awareness," "Pure Presence," or "Mirror Mind."

For 2nd-person, you can use the names of God when approached as Thou: "Jesus," "Allah," "Jehovah," "Amitabha," "Mary," and so on.

Possible 3rd-person names or phrases are "The Great Perfection," "The Web of Life," and so on.

In this meditation practice, attend to the breath as much as awareness allows, anchor your 3rd-, 2nd-, and 1st-person relationship with the Ultimate using a word or short phrase, and randomly, and with full feeling-awareness of the Ultimate, recall that word or phrase.

Begin by anchoring a relationship to the 3rd-person Ultimate in your body, mind, and feeling. Experience "It" while associating it with a word or phrase you have chosen to invoke and express this 3rd-person relationship.

Then turn with full feeling to face the Ultimate, presuming your full 2nd-person intimacy, and letting that register in breath, body, mind, and feeling, while associating it with a word or phrase you have chosen to invoke and express this 2nd-person relationship.

Then deepen in that intimacy until you open into recognition of no separation at all—your 1st-person identification with and as the Ultimate, letting your breath, body, mind, and feeling register your Ultimate identity, and associating it with a word or phrase you have chosen to invoke and express this 1st-person apprehension.

Then, simply sit, attending to the breath. At random, and anytime your mind wanders, utter, with full feeling, one of three words or short phrases that express your 1st-, 2nd-, and 3rd-person relationships with Ultimate Reality.

The key is to choose words that resonate with you. Feel free to choose others, besides those suggested here. The important thing is that you use phrases that are resonant and evocative for you.

Feel free to repeat a single phrase for several minutes if you like, or even a whole session of meditation. It is okay to continue until another word or phrase spontaneously comes forward.

When meditating this way, we resonate in relationship to the Ultimate, from one perspective or another, again and again. We sit in the silence, listening, opening ourselves up into the Ultimate through all perspectives.

### Suggested Practice:

**Beginners:** Follow Guided Meditation on CD, 1x/week

**More Advanced:** 20 minutes on your own, 3-4x/week

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## ★ Compassionate Exchange

Compassionate Exchange is a way to move freely through all perspectives instead of staying chronically identified with only one. In this meditative practice, we consciously and deliberately exchange self for other.

Most creatures tend to move towards pleasure and away from pain. We move instinctually to defend the self from discomfort and harm, and to meet the needs and fulfill the wants of the self. In Compassionate Exchange, we dissolve the armor that builds up around this limited, survival-based orientation.

In fact, we reverse the self's usual orientation and *breathe in* suffering, and then *breathe out* the pleasurable release of suffering. We reclaim the tremendous energy and freedom that result from reversing the automatic tendency of seeking pleasure and avoiding pain.

The "I" moves into awareness of and care for "you," and "us," and "them," and "all beings," and then back to "me"—the self, and then rests in the Self of the self—the Witness in which all of them arise.



See the *Meditation With Form CD* for more



SHORT AND LONG FORM

## Compassionate Exchange

Compassionate Exchange can be practiced for any length of time.

You can listen to the guided meditation contained on the *Meditation With Form CD* in the *ILP Starter Kit*, which lasts approximately 20 minutes, or you can practice on your own for lengths of time varying from just two or three minutes (the “1-Minute Module”) to an hour or more.

### ***Suggested Practice:***

**Beginners:** Follow Guided Meditation on CD, 1x/week

**More Advanced:** 20 minutes on your own, 3-4x/week



### 1-MINUTE MODULE

## Compassionate Exchange

Begin by bringing attention and feeling to the heart and breathing to and from the heart. Recall a memory that evokes the experience of care and compassion.

Then, picture someone dear to you and breathe this person’s distress and suffering into your heart.

Then, as you exhale, breathe out the essence of freedom from suffering, and direct it towards this person.

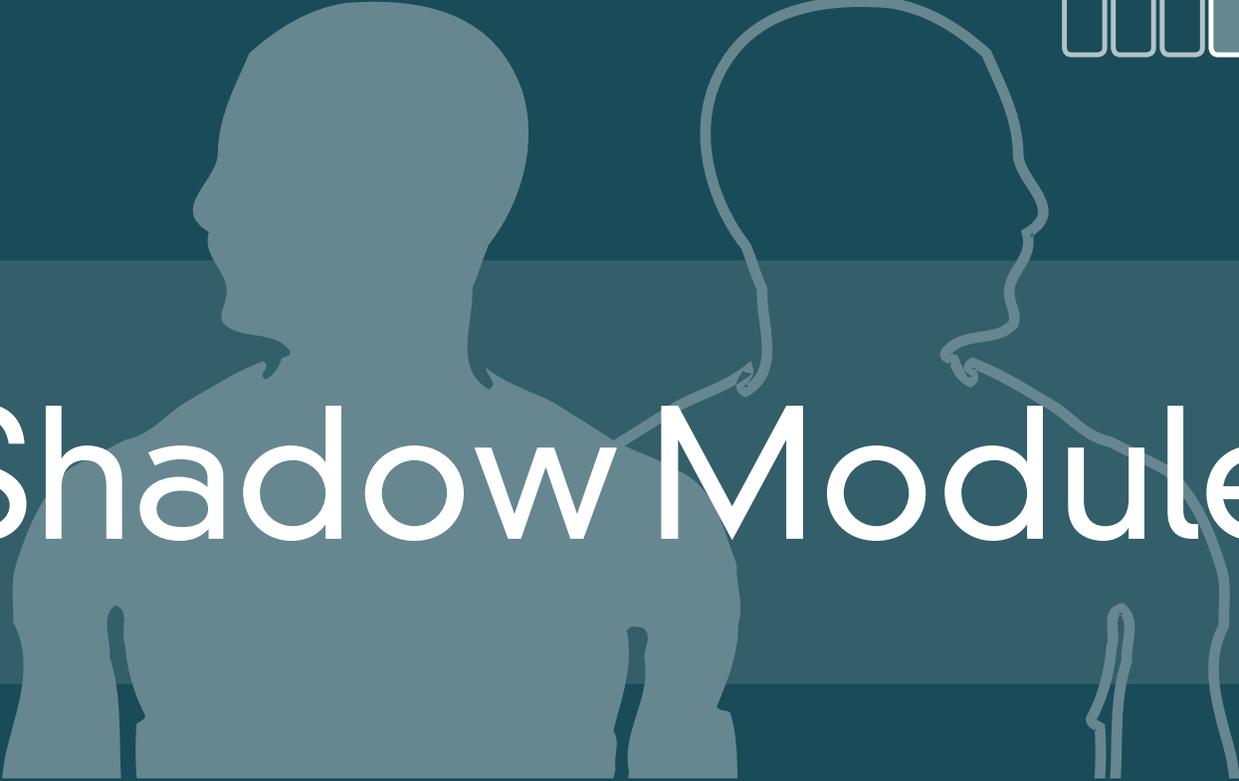
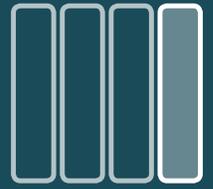
Continue to breathe. Each time you breathe in, take in the suffering and distress of more and more people. Each time you breathe out, breathe out the essence of release and freedom from suffering and direct it towards this larger group of people.

After several breaths, expand your view to include all beings. Take in their suffering and distress.

Breathe out the essence of release and freedom from suffering, and direct it out towards all beings.

Then focus on one being among all beings: you. Take in your own suffering and distress, and breathe out the essence of freedom of suffering, directing it towards yourself. From this free perspective you naturally embrace and affirm your vitality and humanity.

As the final step in the practice of Compassionate Exchange, notice that you and all the people you have pictured and all the suffering and freedom from suffering are arising in the awareness that is witnessing all of this, and this is who you truly are. Notice that this Witness is present not just in you but also in all others. Their Witness is exactly the same as the Witness you are. There is only One Witness. Rest in that natural, open, effortless expanse of Awareness.



# Shadow Module

## The Shadow and the Disowned Self

A crucial aspect of any integral practice is a way to be profoundly honest with ourselves about our shadow, or unconscious, or false self, or dishonesty, or disowned self. The 3-2-1 Process is a simple and effective tool for working with the *shadow*—any part of ourselves that we unconsciously repress or deny.

## ★ The 3-2-1 Process

The 3-2-1 Process uses shifts in perspective as a way of identifying and integrating shadow material. “3-2-1” refers to *3rd-person*, *2nd-person*, and *1st-person*—the perspectives that we move through in this exercise.

Each part that we disown is at first an aspect of our “I” or *1st-person* awareness. But, for whatever reason, that aspect poses a threat. So we push it outside of ourselves, often onto someone else. It’s important to note that the aspect can be positive or negative. We can disown both lower and higher aspects of ourselves. In either case, we project it as you . . . but not me. “*You are angry.*” “*You are being selfish.*” “*You are worthy,*” etc. In other words, we displace it from a 1st-person I to a 2nd-person you.

If the threat of this emotion or situation becomes so great it requires a total rejection, we banish it totally as a 3rd-person It, stripped of humanity. At that point, we can often recognize shadow as a sense of irritation, reactivity, fear, phobia, rage, or aversion toward things . . . but we don’t really know *why*.

Under these circumstances, most forms of meditation won’t help; in fact, they’ll make things worse. They recommend dis-identification from experience, when what

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is necessary first is RE-identification with disowned dimensions of our experience and ourselves. You can only let go of that which you have first owned. Meditation instructions to “observe all experience and to know that consciousness is independent and free from experience” don’t work with experience from which we’re dissociated. Healthy disidentification is only possible once we’ve re-owned, re-associated, and re-identified with the disowned parts of ourselves. For this reason, there’s no substitute for shadow work. That’s why the Shadow module is a core component of ILP.

To sum up, dissociation proceeds from 1st-person to 2nd-person to 3rd-person: 1-2-3. The reversal of dissociation thus goes from 3 to 2 to 1. Hence, the 3-2-1 Process. We also summarize this process as: Face it (3), Talk to it (2), and finally, BE it (1).



See the *The 3-2-1 Process DVD* for more



#### 1-MINUTE MODULE

## The 3-2-1 Process

You can do the 3-2-1 Process anytime you need it. Two particularly useful times are right when you wake up in the morning and just before going to bed at night. Once you know 3-2-1, it only takes a minute to use it for anything that might be disturbing you.

- First thing in the morning (before getting out of bed) review your dreams and identify any person or object with an emotional charge. FACE that person or object by holding it in mind. Then TALK to that person or object, or simply feel into it. Finally, BE that person or object by taking its perspective. For the sake of this exercise, there is no need to write anything out—you can go through the whole process right in your own mind.
- Last thing before going to bed, choose a person who either disturbed or attracted you during the day. FACE him or her, TALK to him or her, and then BE him or her (as described above).

Again, you can do the 3-2-1 Process quietly by yourself, any time you need it, day or night.



## SHORT AND LONG FORM

## The 3-2-1 Process

First choose a “difficult person” to whom you are attracted or repelled (e.g., romantic partner, boss, parent), or pick a dream image or a body sensation that creates a disturbance in your awareness. Keep in mind the disturbance may be a positive or negative one. Then follow the 3 steps of the process described below. For the short form, spend about 5 minutes on each perspective. For the long form, you can spend 10-15 minutes or longer.

You can either talk through the process or use a journal to write it out. If talking, imagine the person or thing sitting across from you. If using a journal, simply write out each of the following steps. We’ve provided a sample template you can use to get started.

### 3- FACE IT

Describe the person, image, or sensation in vivid detail using 3rd-person pronouns (e.g., he, him, she, her, they, their, it, its). This is your opportunity to explore your experience fully, particularly what it is that bothers you. Don’t minimize the disturbance—take the opportunity to describe it as fully as possible.

### 2- TALK TO IT

Enter into a dialogue with this object of awareness using 2nd-person pronouns (you and yours). This is your opportunity to enter into a relationship with the disturbance, so talk directly to the person, image, or sensation. You may ask questions such as “Who/what are you? Where do you come from? What do you want from me? What do you need to tell me? What gift are you bringing me?” Then allow the disturbance to respond back to you. Allow yourself to be surprised by what emerges in the dialogue.

### 1- BE IT

Now, writing or speaking in first person, become the person, image or sensation you have been exploring. Use the first person pronouns (I, me, mine). See the world, including yourself, entirely from the perspective of that disturbance, and allow yourself to discover not only your commonalities, but also how you really are one and the same. Finally, make a statement of identification: “I am \_\_\_\_\_” or “\_\_\_\_\_ is me.”

Now integrate this perspective into a larger you, feeling it as an integral part of your being.

### ***Suggested Practice:***

**Beginners:** 30 minutes 1x/week with the biggest issue of the week

**More Advanced:** Begin applying 3-2-1 to dreams and issues of the day





Part III.

# Frequently Asked Questions

**Q: Why should I be interested in ILP? What makes it different from all the other approaches out there?**

A: ILP combines and integrates the best of hundreds of approaches to self-growth from across cultures and time. It was designed specifically for modern and post-modern life by distilling the most essential aspects of practice into the most readily usable forms, including **Gold Star Practices** and **1-Minute Modules**. Moreover, ILP is based on exclusive **AQAL technology**, which represents the most leading-edge map of reality and human awareness available.

**Q: Why is the mental “Framework” important? Why not just meditate and do the other ILP exercises?**

A: The **AQAL Framework** is essential to Integral Life Practice. Without a good map of reality and consciousness, the effects of merely practicing just don’t stick. AQAL simply points out dimensions of your being that are already there—but if you don’t know they’re there, there’s not much you can do about them. AQAL is a **psychoactive** framework precisely because it activates and orients consciousness around the latent possibilities of your awareness, well-being, and transformation. It’s powerful in itself, but as a part of an ILP, it contributes to a radically effective overall practice formula.

**Q: What are the fruits of practice?**

A: By practicing, we grow in **horizontal health** (becoming as healthy and full and functional as we can at our current level of development), **vertical health** (growing to higher or deeper levels of development more quickly), and **essential health** (becoming more consistently aware of and alive to essence, or ever-present suchness). In addition to improving our vertical, horizontal, and essential health, practice frees up energy and attention, enabling us to grow continually in our awareness and care, for ourselves, those close to us, and ultimately the whole conscious Kosmos.

**Q: In the past, Integral Institute has referred to “Integral Transformative Practice.” Now it’s talking about “Integral Life Practice.” Why the change?**

A: Because a truly Integral practice would include not just transformation—but all of life. So the Integral Institute Training Team began calling it “Integral Life Practice,” and it has its own distinct identity.

ILP DESIGN

GOLD STAR PRACTICES:

BODY

MIND

SPIRIT

SHADOW

FAQ

### Q: What is the difference between “Practice” and “practices”?

A: By Practice we often refer to the global intention to practice. We sometimes refer to this as capital “P” “Practice”—the intention to bring awareness and care to every moment of our lives through every inner and outward act, and also to cultivate ourselves, continually deepening, opening and expanding awareness, care, and compassion as a foundational intention and way of life.

We often contrast “Practice” in this sense to the relative, specific “practices” we do, like strength training or meditation. We also think of “Practice” as the ever-present Ground and Goal of existence, while “practices” are the *path* to that Goal. Each is an important bottom-line of ILP, all are necessary, and they interpenetrate, but it is valuable to distinguish them.

### Q: What makes a practice or group of practices Integral?

A: For a practice or group of practices to be Integral, it must be “integrally-informed,” which means engaged within the context of the **AQAL Integral Framework** as applied to your life and consciousness. It should also cover at least the Four Core Modules, which represent the most **distilled** and **condensed** areas of practice, plus Auxiliary Modules as you see fit. Integral does not mean totalistic; more is not better. Integrally informed is better. It’s better to chart your practice—which on the whole can be quite simple—with a more comprehensive and inclusive map.

### Q: Why do you recommend beginning with four core modules?

A: These four dimensions of practice (**Body, Mind, Spirit, and Shadow**) are particularly high-leverage. Coupled with a caring intention and a life of ethical practice and service, we believe that, practiced simultaneously, they will generate the most dramatic and rapid growth. Also, they focus on the individual—starting with you! As you begin to get grounded in the Four Core Modules, you can expand your practice to your relationships, work, and other dimensions of your being-in-the-world.

### Q: Sometimes ethics and service are mentioned as fundamental, but when only the Four Core Modules of Integral Life Practice are mentioned, they are left out. Why?

A: Ethics and service are essential to practice from the beginning. They are also the fruition of practice, but they often do not give rise to personal “practices” we can intentionally schedule at

certain times of the day. Primarily for this reason, we focus on the 4 modules—Body, Mind, Spirit, and Shadow. However, ethics and service are no less fundamental, and we highly recommend you choose them as an auxiliary practice.

**Q: You list practicing in relationships, work, child-rearing and other areas of life among the “auxiliary modules” of an ILP, but not as “core modules.” Why?**

A: The most efficient way to establish an Integral Life Practice is by taking on practices in the four “core modules.” Focused work in these areas is likely to give you the most significant effect for the time you invest. At the same time, the core of all practice is the intention to bring awareness and care to every moment of life, and thereby to deepen, expand, and grow in both awareness and care. This is why ethical living and service inevitably follow from a core commitment to Integral Life Practice. Areas of life where we focus significant time and energy become important arenas for practice, so most of us practice actively in our work and relationships. However, the form of practice in these areas varies significantly among different individuals, and many people do not take on specific practices relative to their work and relationships. A simple practice design is important. This is most effectively accomplished by focusing on the Four Core Modules as well as ethics.

**Q: I’m very busy. Why should I focus on several practices at once? Won’t this be overwhelming? Wouldn’t it be better to solidify one practice before adding another?**

A: The Four Core Modules are essential to make your practice stick. And in fact, on your busiest days, you can do an entire ILP in as little as five minutes, using only the 1-Minute Modules. Cross-training is a key principle of ILP; your total capacities will develop faster and more effectively by engaging multiple practices rather than doing one or two in isolation. For example, research indicates that meditators progress faster if they also do strength training. We think you’ll find that a well-designed Integral Life Practice, rather than an isolated practice of meditation, exercise, or psychotherapy, will maximize your growth. This is why Integral Life Practice is the simplest and easiest practice you can do to wake up.

**Q: I’m struggling with sticking with my practices. How do I remain committed and motivated?**

A: Among the many ways to generate, refresh, and renew your commitment and motivation, the following deserve special mention:

## ILP DESIGN

## GOLD STAR PRACTICES:

## BODY

## MIND

## SPIRIT

## SHADOW

## FAQ

- Identify the practices you can commit to doing daily or every other day, and others you can commit to doing weekly. Then write out and sign a written contract with yourself to formalize your practice commitment.
- Don't overreach. Try to limit yourself to choices you have a realistic chance of sustaining as permanent lifestyle habits (rather than a short-lived burst of "New Year's resolution" type activities).
- Build self-awareness and discipline by monitoring your practices weekly or monthly using the Practice Diaries provided in the My ILP Handbook.
- One of the most powerful ways to generate support is to create relationships that help give you visibility and accountability. You can create this by finding a buddy, coach, or a group and by entering into a contract of mutual practice support. Integral Institute offers mentoring services and phone-based practice groups (see [www.MyILP.com](http://www.MyILP.com)). You may also want to consider starting an Integral Practice Group in your area so you can meet face-to-face.

**Q: How do I find an ILP support community? Can I start my own community? How would I go about this?**

A: You can organize this yourself through your own circle of relationships or perhaps through already existing groups with common sympathies. If you want to find people committed to ILP as described here, please visit [www.MyILP.com](http://www.MyILP.com). Integral Institute is committed to helping ILP practitioners network with each other and to providing resources for them. We offer these services online.

**Q: I haven't found other people in my area interested in ILP. What resources and support are available to me under these circumstances? Can I receive distance or online support from professional ILP practitioners?**

A: Integral Institute offers phone-based Integral Life Practice Support Groups led by AQAL-certified I-I mentors and coaches. Please visit [www.MyILP.com](http://www.MyILP.com).

**Q: How do I know I'm doing my practices correctly? Do I need a teacher? How do I find teachers for various practices?**

A: It can be extremely valuable to have a direct, personal relationship with a trustable teacher.

However, the ILP Starter Kit has been designed so that you can use it successfully on your own. If you want further guidance in a particular practice, such as yoga, qi gong, strength training, or meditation, you can seek out a qualified teacher and your practice will benefit. If you want guidance from an AQAL-certified ILP coach, contact I-I via [www.MyILP.com](http://www.MyILP.com).

**Q: What is the role of a teacher in ILP? Can one person master and teach all the modules or does ILP require multiple teachers?**

A: There are many kinds of teachers, mentors, and therapists. An experienced practitioner can act as a mentor or coach, helping you make choices and sustain commitments. A teacher who has mastered a particular discipline can embody its maturity and guide you through the stages of mastering it yourself. For most people, a professional coach or mentor, experienced in ILP, can be a powerful aid to practice.

**Q: How do I know when it's time to change or update my ILP?**

A: A creative tension exists between two apparently contradictory truths: (1) For a practice to bear fruit, it is necessary to maintain it over time, despite difficulties and resistance; and (2) For your practice to remain dynamic and evolving, it must periodically be refreshed and redefined.

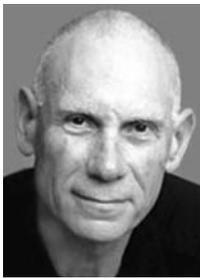
When you feel an impulse to change your practice commitments, use your deepest intuition to discriminate whether that impulse is (a) primarily an expression of resistance to sustaining practice over time, or (b) primarily an expression of your practice having outlived its usefulness and the need for you to take on new, fresh, and/or more advanced forms of practice. Make a formal decision once you've checked in with your wisest inner knowing, and if you've decided to make a change, embody it by making a new practice commitment and sustaining it.

**Q: Is this the final word on ILP or will there be future versions?**

A: This Starter Kit is the first, rather than last, word on ILP. Notice that the Starter Kit is version "1.0," implying that there will be a version 2.0, 3.0, 4.0, and so on. In addition, we anticipate specialized offerings that apply ILP to particular spiritual traditions (Christianity, Judaism, Buddhism, etc.). As our understanding (and the Kosmos) continues to evolve and unfold, so will our recommendations for Integral Life Practice that you find here.

# ■ ILP Teaching Team

The following teachers are those most directly involved with the creation of the Integral Life Practice Starter Kit. Please visit [www.myILP.com](http://www.myILP.com) for a full roster of ILP teachers.



### **GENPO ROSHI – BIG MIND™**

Zen master Dennis Genpo Merzel Roshi is considered to be at the forefront of pioneering approaches to spiritual teaching. A dharma heir of Maezumi Roshi, Genpo Roshi studied voice dialogue with Hal and Sidra Stone from 1983 to 1984, and in 1999 discovered the Big Mind Process™. This process uses a non-threatening technique that enlists the aid of the ego instead of trying to destroy it, and is an emergent method for introducing people—regardless of their status as Zen students or their ties to other religious traditions—to the nature of awareness. Genpo Roshi teaches at Kanzeon Zen Center in Salt Lake City, UT, and has established a non-profit, non-sectarian organization to bring the Big Mind Process out to the world.



### **DIANE MUSHO HAMILTON – 3-2-1 PROCESS**

Diane Musho Hamilton has been a practitioner of Buddhadharma for over 20 years, and is currently a senior Zen student of Genpo Merzel Roshi. A wildly popular presenter at Integral Institute workshops, and a facilitator of the Big Mind Process, she also serves as a professional mediator, group facilitator, and trainer in conflict resolution. Diane holds a Master's Degree in Contemplative Psychology from Naropa University, and teaches mediation at the University of Utah Law School and Communications Institute.



### **HUY LAM – 3-BODY WORKOUT**

Huy Lam serves as the COO of Integral Institute and Co-Director of the Integral Life Practice Center at Integral University. After beginning a career in finance, working with high-tech companies in Silicon Valley, Huy began studying the martial arts and discovered the connection of body, mind, and spirit that eventually led him to the Integral community. A martial artist, teacher, businessman, dancer, rock climber, and snowboarder, Huy is dedicated to the practice of Kung Fu, Qi Gong, Tai Chi, meditation, mindful relationships and parenting, and spontaneous dancing.



### **ROB MCNAMARA – 3-BODY WORKOUT, F.I.T.**

Rob McNamara holds a Master's in Transpersonal Counseling Psychology from Naropa University, and has applied his training and understanding of Integral theory and practice to the areas of education, athletics, and business. Through his Integral Performance Consulting practice, he has worked with several world champion and Olympic coaches. Rob has been involved with Integral Institute in varying capacities over the past four years, and presently serves as a presenter at the Integral Life Practice workshops. Presently, Rob is leveraging integrated business strategies and developing leading-edge strength training modalities as Senior Integral Consultant for Phillips Performance Nutrition.



### **TERRY PATTEN – 3-BODY WORKOUT, OUT-OF-THE-BOX ILP, 1-2-3 OF GOD, INTEGRAL MEDITATION**

Terry Patten serves as Co-Director of the Integral Life Practice Center at Integral University. For fifteen years (1973-1988) Terry was a student and editor for Adi Da Samraj, during which time he co-authored (with Adi Da and Saniel Bonder) the book *Garbage and the Goddess*. Terry is best known as the founder and guiding spirit behind Tools For Exploration, which first gathered many of the emerging brain-mind machines, subtle energy tools, and other cutting-edge technologies for expanding awareness. Terry is an entrepreneur, investor, and consultant; a writer, teacher, and coach; and a grassroots conservationist who has demonstrated a new economic model for sustainable Redwood forestry.



### WILLOW PEARSON – COMPASSIONATE EXCHANGE

Willow Pearson is a founding member of Integral Institute. She directs the Center for Integral Sexuality and Gender Studies, co-directs the Center for Integral Psychotherapy, and is a contributing member of the Center for Integral Art at Integral University. Willow is a licensed psychotherapist and board-certified music therapist in private practice, and has worked for over a decade in various mental health and medical settings, including the Zen Hospice Project in San Francisco, CA. Willow's undergraduate honors work at Stanford University centered on the intersection of Feminist Studies, International Relations, and Health Psychology. Currently, she serves on the faculty of Naropa University, where she teaches Integral Psychology and the creative arts.



### SHAWN PHILLIPS – FOCUSED INTENSITY TRAINING (F.I.T.)

Shawn Phillips is an author, business leader, awareness practitioner, and internationally respected expert in the areas of health and fitness. He has appeared on numerous magazine covers, and photos of his physique have been featured in over 100 articles. A widely published author on the topics of training, nutrition, and the peak-performance mindset, his most recent book *ABSolution: The Practical Solution for Building Your Best Abs*, was an instant fitness bestseller. Shawn's commitment to intentional physical training as a foundation for the full expression of human potential, along with his unending search for deeper meaning, has contributed to an evolving, integral approach to training.



### KEN WILBER – THE AQAL FRAMEWORK

Ken Wilber is widely regarded as the world's foremost Integral theorist. Credited with integrating the Eastern wisdom traditions with Western psychological models, and synthesizing the spectrum of empirical and interpretive sciences, he is the founder of Integral Institute and America's most widely translated academic author. As the chief architect of Integral Life Practice, his work represents the leading edge of approaches to personal growth and transformation.

# ■ Production Team

**BALLARD BOYD – VIDEO DIRECTOR**

Ballard C. Boyd is the video director for Integral Institute. He earned a Bachelor of Fine Arts in 2003, graduating magna cum laude from Emerson College in Boston. His work has been featured on HBO Family and in numerous film festivals, where it has received awards in Writing, Directing, Cinematography, and Best Film. He is originally from Nashville, TN, has written one novella, and plays the ukulele.

**MEAGEN CLIFFORD – VIDEO PRODUCER**

Meagen Clifford is the Media Manager for Integral Institute. She graduated from Purdue University in 1999 with a Bachelor of Arts degree in Television Production and a minor in Philosophy. Meagen worked as reporter and producer for several television news stations across the country and received the award for Best Investigative Reporting from the Society of Professional Journalists in 2005. Meagen also produced programs for VH1.

**COREY DEVOS – AUDIO EDITOR**

Corey W. DeVos (a.k.a. dj rekluse) is the Audio Manager for Integral Institute. He has been working for I-I since early 2002, and has been a student of Integral Theory and Practice since 1996. A devotee of both Sound and Silence, he is the resident DJ of the Boulder/Denver Integral scene, bringing his “trans-genre” style to I-I Seminar Celebrations and various local Integral Events. His other passions include writing, mysticism, and science fiction.



### **JASON DIGGES – VIDEO EDITOR**

Jason Digges has been working in the trenches at Integral Institute for more than 2 years. Being something of a Swiss Army Knife, he works closely with integral seminars, events, and the audio/video department. He is originally from Saratoga, NY and enjoys rock climbing and playing music.



### **ADAM LEONARD – WRITER**

Adam Leonard serves as Co-Director of the Integral Life Practice Center at Integral University. Originally trained as an international diplomat at Georgetown University's School of Foreign Service, Adam also designed and facilitated a weekly ILP group in Gainesville, FL for two years. Recently, Adam co-edited a Ken Wilber anthology—*The Simple Feeling of Being*—published by Shambhala Books. Currently, Adam works for Human Bandwidth, Inc., a Chicago consulting firm committed to Integral development for organizational leaders. He presently lives near the banks of Lake Michigan in Evanston, IL.



### **MARCO MORELLI – WRITER, COPY EDITOR**

Marco Morelli is a writer and editor for Integral Institute. He holds a degree in Philosophy and Comparative Literature from Binghamton University, where he specialized in the works of Heidegger, Nietzsche, and other postmodern thinkers. At that time, he also began practicing meditation and studying spiritual texts. Integral theory and practice later allowed him to see how his interests fit together. Marco has done volunteer work in Central America and published two books of poetry. He is the founder and editor of **Zoosphere.net**, a website featuring art, essays, and spiritual writings by emerging Integral artists and writers.



### **OLI RABINOVITCH – SENIOR VIDEO EDITOR**

Oliver Rabinovitch is the senior video editor for Integral Institute. After apprenticing at Vicom Productions in Edmonton, AB, Canada, he moved to Boulder, CO in 2004 to help build and run Integral Institute's Integral Naked website. In one year he edited over 150 clips, making up the bulk of the website's videos. In addition, he plays bass in a local rock trio.



### **PAUL SALAMONE – ART DIRECTOR**

Paul Salamone has served as Integral Institute's senior graphic designer since 2003. Prior to this he worked for a number of design firms in Upstate New York, edited and art directed an alternative newspaper, taught design at the college level, and interned for an ecological community in New Mexico. He also founded the short-lived Manifest E-Zine, contributes to several group blogs, and currently plays in a band with his brother.



### **JEFF SALZMAN – CREATIVE DIRECTOR**

Jeff Salzman is Director of Training at Integral Institute and a member of I-I's Executive Committee. He is co-founder of CareerTrack Training, a leading international company specializing in seminars and multi-media programs on personal and professional growth. He and his partner sold the company in 1995. Since then Jeff has focused on spiritual and service pursuits, teaching meditation, leading retreats, and doing volunteer work, including chaplaincy at the Boulder Community Hospital. He is currently finishing a Master's of Divinity program at Naropa University.

## About Integral Institute

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Integral Institute is a 501 (c) (3) non-profit organization, dedicated to making Integral knowledge and practices available to all who wish to bring a more whole, balanced, and inclusive orientation to their life and activities.

I-I's areas of focus include:

**Integral University** — [www.integraluniversity.org](http://www.integraluniversity.org)

Over 20 colleges devoted to the pursuit of knowledge across disciplines and cultures, offering courses, accredited degrees, and discussion groups.

**Integral Spiritual Center** — [www.integralspiritualcenter.org](http://www.integralspiritualcenter.org)

Where some of the world's finest contemplative teachers from all faiths come together to discuss spirituality and ways that it can be made more available for you.

**Integral Naked** — [www.integralnaked.org](http://www.integralnaked.org)

Featuring interviews, dialogues, and multimedia with some of the world's leading thinkers in business, education, art, spirituality, politics, and many other fields.

**Integral Training** — [www.integraltraining.org](http://www.integraltraining.org)

Where people who are practicing ILP and similar comprehensive practices can come together to discuss their practices, form local groups, and share their knowledge and experiences. Here you'll also learn about workshops and other special offerings from I-I.

You can find information about all of these spheres and more at [www.integralinstitute.org](http://www.integralinstitute.org).





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[www.integralinstitute.org](http://www.integralinstitute.org)

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