



Principles of Integral Life Practice

Forest Jackson

In this article, the author presents the state-of-the-art design elements of Integral Life Practice, which is a method of supporting personal or professional growth into greater levels of success and actualization. Integral Life Practice is guided by Integral Theory, the fundamental elements of which are briefly reviewed before the author postulates six tenets of Integral Life Practice. The flexible, modular design of Integral Life Practice is described in detail, and suggestions are given for creating integrally informed basic and advanced practices that will have a high degree of transformative efficacy.

Introduction

In recent decades, there has been a proliferation of interest in human growth and development. Hundreds of books, seminars, and university courses—addressing such topics as green business practice, organizational management, or personal growth—have been specifically designed to meet the growing demand of those interested in learning practices that will support them in reaching their highest potentials. Humans are complex beings whose many faculties can be exercised and developed through practice. For example, we can improve our ability to take different perspectives, develop our level of competency in more than two dozen distinct capacities (e.g., emotional intelligence, kinesthetic ability, interpersonal awareness), increase our access to different states of consciousness, and deepen our awareness of our own personality type and preferred styles of showing up in the world. Given such complexity, how are we to know which books or seminars or practices will be most beneficial for our growth? How can we be sure that we are covering all of the important bases? At present, the best way of ensuring that we are taking a comprehensive and effective approach to our growth is through an Integral Life Practice (ILP)—a method of practice that is informed by the Integral model. ILP can be successfully used to promote a sense of wholeness and health at whatever our current level of



development, in any aspect of our multidimensionality. ILP can also greatly support vertical transformation into higher, more inclusive levels of being and knowing. Integral Life Practice leads us into a style of living that seeks to engage and draw upon the totality of our being in the process of growth towards our highest potentials, whether in personal or professional domains. It guides us to combine several tailor fitted practices that will address the fundamental aspects of our self in a sophisticated fashion, thereby adding a great deal of transformative momentum to the vertical growth of our embodied consciousness. Such development into higher levels of consciousness can lead us to live a more awakened life and give us the tools to share our greatest gifts with the world.

In this article, I will present the basic elements of the Integral model, as well as a number of fundamental principles underlying the concept of Integral Life Practice. Lastly, we will look at a few of the most useful ways to go about creating and fine-tuning an ILP.

A Brief Overview of Integral Theory

To begin, I would like to briefly present five foundational elements of Integral Theory that will be referenced in this article. These concepts form the basic structure of the map that informs Integral Life Practice and are known as quadrants, levels, lines, states, and types.

Quadrants are the four fundamental perspectives that individuals can take on any occasion. A few aspects of each perspective, or quadrant, are shown in the figure below.



	INTERIOR	EXTERIOR
INDIVIDUAL	Intentional Subjective Felt Experience Truthfulness UL	Behavioral Objective Observation Truth UR
COLLECTIVE	LL Cultural Intersubjective Mutual Understanding Justness	LR Social Interobjective Systemic Analysis Functional Fit

Figure 1. The Four Quadrants

These four perspectives are so fundamental to the human experience that all major languages have pronouns allowing people to communicate from them. In English, when we embody the perspective represented by the Upper-Left (UL) quadrant, we express things in “I” language, such as “I think you’re beautiful,” or “The memories I have from that trip are priceless.” When two or more people inhabit the perspective represented by the Lower-Left (LL) quadrant, they will often speak in terms of “we” language (e.g., “You and I share very similar values, don’t we?” or, “We both know what it means when we touch each other like that.”). When we describe something using “it” language, we are embodying the dimension symbolized by the Upper-Right (UR) quadrant, such as “This specimen is a 2.9 million year old female *Astralopithicus Africanus*, and as you can see, it has a well developed sciatic notch.” And finally, when we inhabit the dimension represented by the Lower-Right (LR) quadrant, we use “its” language (e.g., “The flight patterns of this particular flock of birds is so unified that one cannot easily discern its leader. They are very adept fliers.”). These four dimensions of reality—captured in



the “I,” “We,” “It,” and “Its” languaging—can be summarized as the interior and exterior of the individual and collective. Integral Life Practice guides us to honor and acknowledge aspects of our selves that are found in each of these dimensions.

In each quadrant there are multiple *lines* of development (e.g., moral, interpersonal, cognitive, bodily energy, techno-economic modes of production—the various multiple intelligences mentioned above), each of which goes through multiple *levels* of growth or transformation (e.g., egocentric to ethnocentric to worldcentric to integral). Moreover, in each dimension, there are various *states* (e.g., altered and natural states of consciousness, states of weather systems, brain states) and *types* (e.g., types of personalities, bodies, cultures, and social systems) that can manifest at any of the developmental levels. When these five basic elements of the Integral model are considered as a whole, they are referred to as AQAL, which is shorthand for “all-quadrants, all-levels, all-lines, all-states, and all-types.”

Keep in mind that any aspect we find in one quadrant will have simultaneously arising correlates in the other quadrants, pointing to the enmeshment of these dimensions of reality. This simultaneity is one fundamental reason that we would benefit from seeking to address each dimension in a practice. Whether we are conscious of it or not, we each have *quadrants, levels, lines, states, and types* contributing to the nature of our moment-to-moment experience of life. Just as geese who fly together in a “V” formation are able to travel much greater distances than by going it alone, coordinating the exercise of these various elements into an Integral formation will allow us to reach much higher levels and wider experiences of growth and success.

Five Tenets of Integral Life Practice

With the main concepts in the Integral model introduced, I can proceed with the topic at hand.¹ Below are six tenets of Integral Life Practice—tenets that have been inspired by conversations between Ken Wilber and the co-directors of the Integral Life Practice Center at Integral Institute



(www.integralinstitute.org). Although the list will likely grow and change with time, these items will serve to start a discussion of the general structure of an ILP.

1). **ILP Is Modular.** Fundamental to the concept of Integral Life Practice is the notion of the “module,” which is simply a component unit that can house a number of different practices. More specifically, a module is any aspect of one’s self that can be exercised. Thus, one can have an interpersonal module, a feminine module, a cognitive module, a meditative module, or a flow state module—to name a few. In other words, a module can emphasize or highlight activities within any *quadrant, level, line, state, or type*—each of which are dimensions of one’s self that can be engaged, exercised, and gradually developed.

2). **The Practices within Each Module Are Interchangeable.** Any module can contain one or more practices that can exercise a given dimension of oneself. We can think of the relationship between modules and practices as similar to the relationship between a modular home and the rooms inside it. A modular home is constructed in units (for the sake of discussion, we’ll say that each room is built separately) at a factory and then shipped to a site where the units (modules) are connected to form a whole house. The modules in an Integral Life Practice are like the modules (rooms) of the house, and the practices are akin to the furniture one places in the rooms. This metaphor highlights the flexible nature of ILP, wherein the actual modules (rooms) and the practices (furniture) of the ILP are customized according to the unique needs and interests of the practitioner (homeowner). The architecture of Integral Life Practice does not set rules about which rooms to include in one’s modular home or what furniture to place inside those rooms. Recommendations, not rules, are offered. For example, psychotherapy can be an effective tool for emotional healing and therefore a beneficial practice to include in one’s ILP, but there are dozens of good psychotherapeutic methods. The interchangeable practice concept simply says: “Pick a type of psychotherapy that fits your intentions and place it into the psychodynamic module.” Likewise with diet: a myriad of regimens are available, from Atkins to South Beach to



The Zone to low-fat. We simply choose a possibly helpful diet for our constitution and place it into our physical module. If the chosen diet ceases to produce results after a trial period, we can replace it with another approach to eating. Proceeding in this fashion, we stock our customized modular home (ILP) with furniture (practices) to fit our style—all of which affords us with a habitat in which to live an Integral life.

3). *Integral Life Practice Seeks to Engage Our Body, Mind, and Spirit, in Self, Culture, and Nature.* In a dialogue with Michael Murphy and George Leonard, Wilber offers these nine modules as a recommendation for a general set of modules needed to start a truly Integral Life Practice. This catch-phrase indicates that it would behoove us to exercise *at least* the three broad levels of our self-system (body, mind, spirit) as manifested in the three fundamental domains of self, culture, and nature.

This principle of Integral Life Practice is simply a reminder for us to check in with these nine dimensions of life (three levels in three domains) and ensure that we are taking a balanced approach to our practice, and hence to our growth as a human.

4). *For Optimum Results, Research Suggests the Inclusion of a Meditative Module.* Many practitioners have found that including a meditative module tends to produce greater and faster results than an ILP that does not include a meditative module. Research, such as the work of Charles Alexander on the effects of Transcendental Meditation for ego development, supports this position.²

Meditation does not cause a practitioner to skip any stages of growth, but instead hastens the movement through them by helping the self to disidentify with one stage of embodied consciousness and identify with a higher, more inclusive stage. This process of consciousness development has been described by Harvard psychologist Robert Kegan as occurring when the subject of one stage becomes the object of the subject of the next stage.³ Wilber explains the



ability of meditation to speed up this process: “Meditation can profoundly accelerate the unfolding of a given line of development, but it does not significantly alter the sequence or the form of the basic stages in that developmental line.”⁴ Furthermore, Kegan has noted that, in his observation, adults will evolve through the major stages of consciousness at the rate of about one stage every five years.⁵ However, research done by Charles Alexander with college age students at the Maharishi University of Management indicates that meditation can accelerate this developmental rate, catalyzing development through two major stages over a 4-year period.

The meditation module refers, in a general sense, to any practice that can increase our capacity for awareness and concentration. This could entail a simple counting of breaths, yoga, or any activity done with mindfulness—from cooking a meal to making love to working out at the gym. For many people, the meditative module also serves as their spiritual module, where “meditative” or “spiritual” practice means awareness training and the development of consciousness into the wider embrace of transpersonal stages. Research indicates that this kind of attention and awareness training has many benefits, from reduced stress levels, to an increased sense of calm and well-being, to increased productivity.

5). More Than a Practice, ILP Is a Lifestyle. When viewed through a third-person conceptual lens, Integral Life Practice seems, at worst, to require the clunky exertion of an obsessed Integral ascetic. Yet, from a first-person phenomenological perspective, once the various practices fall into a comfortable routine, ILP simply becomes an Integral lifestyle—a way of living, knowing, and being in the world that is informed and inspired by the Integral vision. When this happens, the boundaries that separate “practice time” and “non-practice time” begin to evaporate, leaving us with a unified lifestyle composed of seamlessly interconnected parts that are in service of our highest potentials and widest embraces.



Modular Choices

When attempting to design an Integral Life Practice, or fine-tune an already existing ILP, it can be helpful to look more closely at what we can use as the modules of our practice. As mentioned above, a module can be any *quadrant*, *level*, *line*, *state*, or *type*—each of which represents an aspect of the self that can be engaged through practices designed to support growth in those areas. In a moment, I will provide a look at three of the most useful kinds of modules (*lines*, *states*, and *types*) in the process of conceiving of our Integral Life Practice. Before I do, I would like to mention that some people find it useful to use the quadrants as modules that can house a number of practices. I will not, however, be focusing on using the quadrants as modules here, except to mention a few points.

When we engage in any kind of a practice, we are largely exercising aspects or capacities within our own interior—the UL quadrant. There are some practices (e.g., nutrition, resistance training) that address the exterior dimension of our self, and some (e.g., couples therapy) that transform a “we,” or an intersubjective relationship; but the majority of practices most of us will use for an ILP tend to focus on development of various capacities in the UL. This is not to say that doing an Integral Life Practice in a solitary fashion, separated from other practitioners, is the recommended mode of practice. In fact, there are many groups of ILP practitioners seeking to create ways of practicing together in a community, exploring practices that can help to intentionally transform a “we.” Lastly, bear in mind that every event has at least four dimensions, or quadrants, which means that for every practice we do in the UL, there are correlates in the other quadrants. To say that a particular practice is an “UL practice” is to simply say that it is focusing on the development of an aspect in that dimension of our being. That said, I will now explain three of the most helpful and commonly used kinds of modules: lines, states, and types.



Lines as Modules

A useful way of conceptualizing one's Integral Life Practice is to begin by looking at a handful of the developmental lines that we can exercise and develop through a number of different practices. To date, over a dozen of these lines have been identified through research, such as cognition, self-identity, morals, needs, values, affective, interpersonal, psychosexual, musical, and mathematical. When using these lines of development to design or fine-tune a practice, it can be helpful to group them into three categories: the cognitive lines, the self-related lines, and the "talent" lines. Such a distinction can help us to ensure that we are touching base with the lines of development that are important for human development in general, and our own self-system in particular. Below are explanations of each category.

The Cognitive Lines

In mainstream psychology and neuroscience, cognition is often defined as mental processes that include thinking, knowing, memory, perception, attention, problem solving, and mental imagery. Wilber makes the distinction, however, that this is a narrow definition of cognition, and that it can also be thought of as *the capacity to take perspectives*.⁶ Moreover, in *Integral Psychology*, Wilber posits that there is a developmental line of gross cognition (which takes the sensorimotor world as object), subtle cognition (which takes the world of thought as object), and casual cognition (which is the root of all attention).⁷

In the context of modules for an Integral Life Practice, the role of cognition is given special importance in light of research indicating that development in this capacity is necessary but not sufficient for the development of many other important lines.⁸ In other words, for development in many lines to reach a certain level, the cognitive capacity must first develop to that level. Cognitive development will not, in and of itself, be enough to "pull" any other intelligence up to its level, but is required for the development of other intelligences. In the context of an Integral Life Practice, cognition plays a vital role because it opens the multiple perspectives into which



other lines can mature. In other words, cognitive development creates a kind of clearing in the jungle of awareness that allows other capacities to receive sunlight and grow.

The Self-Related Lines

The self related lines involve what we also call the “center of gravity” of an individual, which is where a person’s central identity is—it is where they live most of the time. The self-related lines are primarily focused on the self-identity line, but they also include the developmental lines of morals, needs, values, and to some extent the interpersonal.⁹

The Talent Lines

This category of lines includes capacities that we can think of as gifts or talents a person may have, or could develop through practice. For example, such capacities as mathematical, aesthetic, musical, meditative, dance, kinesthetic, creativity, communication, or altruism can be included in this category. Wilber has made the point that any of these talent lines that the self *identifies with* can become a self-related line.¹⁰ For example, if I am immersed in the practice of making music on a regular basis and I have a felt sense that part of who I am—part of my very identity—is a musician, then my musical line has become a self-related line of development. I am, in other words, identified with this particular capacity in my self.

Though any of the developmental lines can be used as a module in an Integral Life Practice, it is recommend that the cognitive, meditative, kinesthetic (i.e., physical), and psychodynamic lines form the minimal core practices in an ILP. Based on the research available to date, this “basic module package” appears to include practices that will promote health and development in the most important aspects of the self. There are a wide variety of practices that fit into the modules of this basic package, such as those listed below. If one is so inclined, other modules can indeed be added for greater effect. I will discuss these options in a moment.



Cognitive Module

- Study Integral Theory (learn to view the world through multiple perspectives)
- Learn another language
- Attend a leadership development seminar
- Read and write papers, articles, and books
- Listen or view recordings of different teachers
- Reflective journaling
- Engage in visualization practices
- Attend Integral salon discussions and debates
- Engage memory improvement techniques

Meditative Module

- Count breaths—concentrate on breathing and count from 1 to 10—either on the in breath, the out breath, or on both. If thoughts arise, notice them and return to counting
- Increase your capacity to relax—systematically tighten various groups of muscles, hold the tension, and then release
- Practice mindfulness meditation (seated or during activities such as work, exercise, or social interactions)
- Practice self-inquiry
- Practice Shikantaza
- Set aside time for Centering prayer
- Practice visualization and affirmations



Kinesthetic (Physical) Module

- Do resistance training (e.g., weight lifting, Shawn Phillip’s Focus Intensity Training)
- Do cardiovascular training (e.g., running, hiking, biking, tennis, treadmill, stairmaster, rowing)
- Learn about nutrition and dietary supplements—bringing mindfulness to dietary intake (e.g., Zone diet, Atkins, Ornish, Eads, low-fat, vegetarian, Bill Phillip’s Eating for Life program)
- Dance
- Play team sports
- Practice yoga
- Practice martial arts (e.g., tai chi, chi gung, aikido, Shaolin kung fu)
- Strengthen your core with Pilates
- Practice NIA (Neuromuscular Integrative Action)
- Receive bodywork (e.g., massage, Rolfing, Network Chiropractic, acupuncture)

Psychodynamic Module

- Enter a psychotherapeutic relationship (Gestalt, art/music/dance therapy, psychoanalysis, transpersonal, humanistic, Jungian, and of course, Integral)
- Practice Wilber’s “3-2-1 shadow integration” journaling process (i.e., working with daytime events or dream content, you choose a person that either bothered or inspired you the most. Describe the event from the third-person perspective [using “it” language], then dialogue with the person in your mind from the second-person perspective [using “you” language], then inhabit their perspective/position)



and speak from the first-person [using “I” language]. Completing this 3-2-1 process helps us to re-own the projected shadow elements of our self-system, whether positive or negative.)

- Attend personal growth seminars and workshops
- Explore dream work (e.g., improving dream recall, keeping a dream journal, lucid dreaming practices)

If there is time and inclination towards incorporating more modules into an Integral Life Practice, we might consider choosing one or more modules from the next recommended set of four, which gives us a more complete package of eight modules:

Ethical/Moral Module

- Develop a clear ethical intention
- Inquire into the gap between your intentions and actions
- Align your business and/or social practices with moral intentions
- Exercise the Basic Moral Intuition (to protect and promote the greatest depth for the greatest span)

Affective (Emotional) Module

- Enter a psychotherapeutic relationship
- Explore self-awareness exercises
- Practice loving kindness
- Practice Tonglen (taking and sending compassion)
- Bring mindfulness to emotions
- Experiment with sharing your emotions in an appropriate environment



Interpersonal/Intimate Relationship Module

- Attend couples psychotherapy
- Learn Non-violent communication
- Explore psychosexual awareness practices
- Cultivate higher stages of intimate love

“Action-in-the-World” Module

- Volunteer for a cause
- Tithe money to charitable foundations
- Bring aspects of your practice to work
- Create right livelihood
- Become involved in an environmental restoration project
- Recycle

To summarize, to design an Integral Life Practice, I have recommended a “basic module package” consisting of cognitive, meditative, kinesthetic, and psychodynamic modules. If you have more time and the desire to incorporate other modules, you can choose any number from a more complete package that adds the ethical/moral, affective, interpersonal, and action-in-the-world modules. In addition to the “basic” and “complete” packages, there remain a number of other developmental capacities that could be used as modules in an ILP (e.g., mathematical, creative, aesthetic, musical, defense mechanisms, altruism, joy, openness). You can think of these as being “elective” modules that can be incorporated into an ILP as you—the practitioner—see fit.



States as Modules

As humans we have a range of natural and non-ordinary states of consciousness available to us—states that can be used as modules in an Integral Life Practice. Natural states include waking, dreaming, and deep dreamless sleep, whereas non-ordinary states of consciousness include meditative states, flow states, drug-induced states, and peak experiences. Research, such as the mediation studies mentioned above, suggests that states of consciousness play a vital role in the process of human development by helping the self move across boundaries. Wilber notes that by repeatedly assuming a witnessing perspective of mindfulness (through some form of meditation practice), we can enter certain states of consciousness that will hasten the process of *disidentifying* with our current stage of development, *identifying* with a higher stage, and *integrating* that new stage into the fabric of our self-sense.¹¹ The potential for this type of effect on the development of the self is a crucial element of meditation, and is why it is included in the “basic package” of recommended modules.

Nonetheless, meditation is not the only way to enter other states of consciousness. You might also listen to moving music, attend live performances (e.g., concerts, plays, spoken word), make love, play sports, dance, use brainwave technology, hike in the wilderness, or practice affirmations that exercise volitional states. Those activities can give us access to many of the same states of consciousness that are accessible through meditation.

Types as Modules

There are two main ways that you can use types as modules in an ILP: 1) lead with your type, and 2) train within types that are different from your own. These will be explained in a moment, but the important point for now is that both of these require us to begin by identifying our personality type using any of the effective typology systems, such as the Enneagram, Myers-Briggs, or even a simple masculine/feminine classification.



Through the process of becoming familiar with the characteristics of our type, we can intuitively arrive at possibilities for practices that could not only be deeply enjoyable but that may also help us develop our natural proclivities to higher levels of proficiency, thereby making our contributions to the world all the more valuable.

Returning to the two ways that types can be used as modules, “leading with your type” simply means to take advantage of the strengths and assets of our type. For example, let us say that after studying the nine Enneagram personality types, I conclude that I am predominantly a Four, which is called “The Individualist” in Don Riso and Russ Hudson’s version of the Enneagram. They describe a Four as

the personality type which emphasizes the subjective world of feelings, in creativity and individualism, in introversion and self-absorption, and in self-torment and self-hatred. In this personality type we see creative artists, romantic aesthetes, and withdrawn dreamers, people with powerful feelings who feel different from others because self-consciousness blocks them from getting outside themselves.... In the creative moment, healthy Fours harness their emotions without getting lost in them, not only producing something beautiful but discovering who they are.¹²

Thus, if I am aiming to become a healthy Four, I might include a module in my ILP that emphasizes cultivating my creative expression and another that places me on an introspective trajectory towards discovering who I am.

Now, notice that the level of abstraction above has yet to produce any discrete exercises. I point this out to mark the descent from general type characteristics into customized practices. Typologies like the Enneagram or Myers-Briggs will not necessarily provide instructions for specific practices. Rather, they best serve as helpful “informants” that can point towards specific



practices that can harmonize an Integral Life Practice with our naturally occurring tendencies—practices that use *already existing* passions and interests to accelerate the metamorphosis of the self. Hence, to follow through on the above example: in order to nurture a Four's healthy characteristics, which include emotionally-inspired creative expression as well as self-inquiry, I might incorporate studying Classical North Indian music with the sitar and 3-2-1 shadow journaling as practices into my *type* module.

The point is to start with the abstract level of general characteristics and tendencies of one's type and work towards finding practices that one is naturally drawn to. It is my belief that by using the already existing interest in certain activities, we have the opportunity to create an Integral Life Practice that will be enjoyable and self-sustaining, and, at the same time, high in transformative effectiveness. Hence, it seems beneficial to “lead with your type.”

The second way that you can use types to inform the design of your ILP is to train in types that are different than your own, with the goal of balance and integration. For example, using the simple typology of masculine and feminine, let us say that I am predominantly a masculine type. Though this represents where my strengths and natural talents lie (and is thus indicative of aspects that I would want to develop through practice), it also highlights my area of weakness in that there are likely feminine aspects of my self that I am not giving much attention to. Hence, I fine-tune my ILP through the inclusion of practices that would help develop dormant feminine capacities in my self-system, such as tai chi, dance, writing and reciting love poems, being the receptive sexual partner in my intimate relationship, or learning healthy feminine communication styles.

Before I conclude this section, I would like to mention that identifying our masculine or feminine type can also have a broad effect on the way we design and approach our Integral Life Practice as a whole. For example, the research of Carol Gilligan showed that females tend to develop through stages with a focus on care, concern, relationships, and communion.¹³ Thus, females



may be more drawn to find practices that they can do in community with other practitioners—practices that have the ability to transform a “we,” or a collective of two or more people. Conversely, as Kohlberg demonstrated, males tend to develop through stages with a focus on agency, autonomy, independence, and rights, and thus may find themselves more naturally drawn to practices they can do by themselves. In regards to our overall approach to Integral Life Practice, I believe there is a tendency to unconsciously design a practice that leads with our type, male or female (masculine and feminine in Integral lexicon), which diminishes the importance of practicing in types other than our own. Yet, a balanced approach to practice as a whole would acknowledge both of these methods.

Conclusion

To summarize what I have covered in this article, I began by presenting six tenets of Integral Life Practice. I explained that ILP is modular, with a module being any element of the AQAL model (and therefore any element of one’s self) that can be exercised through a transformative practice (Tenet 1). Moreover, the practices within each module are interchangeable, allowing for a fully customizable practice (Tenet 2). Both of these tenets are indicative of an Integral Life Practice architecture that is flexible. Next, I noted that in general, ILP guides us to exercise the modules of body, mind, and spirit, in self, culture, and nature (Tenet 3). Then research was presented that suggests the inclusion of a meditative module can help practitioners develop their self-identity by transforming their current subject into an object of higher, more inclusive levels of identity (Tenet 4). It was also noted that the inherent cross-training benefits of Integral Life Practice appear to accelerate development towards higher, more inclusive levels (Tenet 5). Lastly, I mentioned that the phenomenological experience of an Integral Life Practice is simply that of an Integral lifestyle (Tenet 6).

I then presented three ways an Integral Life Practice can be conceptualized or designed: by using *lines*, *states*, or *types* as modules that can house a practice, or several practices, and engage a



dimension of our self. The various lines of development can be categorized into cognitive, self-related, and talent lines, thus generating a clear map that will allow one to choose a balanced selection of lines to focus on in an ILP. To that end, the suggested basic package of modules includes the cognitive, meditative, kinesthetic (physical), and psychodynamic lines. This recommended minimum set of core practices appears to address the most important aspects of the self—from quadrants to levels to lines to states to types. The complete package (for those with more time and inclination) adds an additional group of modules to choose from that include the ethical/moral, affective, interpersonal/intimate relationships, and action-in-the-world modules. Furthermore, using meditation as a prime example, it was explained that by entering into a number of natural and non-ordinary *states* of consciousness, our growth and development into higher, more inclusive *stages* can be greatly assisted. And lastly, I discussed two ways that types can be used to design or fine-tune one's Integral Life Practice: 1) leading with the strengths of your type, and 2) seeking a sense of balance by exercising qualities of types other than your own.

Whether our interests are focused on personal growth or professional development, Integral Life Practice allows us to coordinate our efforts in the most effective and efficient manner possible. It affords us the opportunity to not only remain cognizant of the many aspects that form the fabric of our lives, but to bring the collective force of those aspects together in a way that can multiply by powers of ten our capacity to enjoy life. If the Integral map opens our mind's eye to the panoramic territory of life, Integral Life Practice is the vehicle that will carry us into the heart of that land.

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Endnotes

¹ For those who would like a deeper explanation of Wilber's Integral Theory, please consult Wilber, *A brief history of everything*, 2000a

² Alexander, *The higher stages of human development*, 1990

³ Kegan, *In over our heads: The mental demands of modern life*, 1994

⁴ Wilber, *The eye of spirit: An integral vision for a world gone slightly mad*, 2001, p. 221

⁵ Kegan, *In over our heads: The mental demands of modern life*, 1994

⁶ Wilber, personal communication, 2004

⁷ Wilber, *Integral psychology: Consciousness, spirit, psychology, therapy*, 2000b

⁸ Wilber, *The eye of spirit: An integral vision for a world gone slightly mad*, 2001

⁹ Wilber, *Integral psychology: Consciousness, spirit, psychology, therapy*, 2000b

¹⁰ Wilber, personal communication, 2004

¹¹ Wilber, *The eye of spirit: An integral vision for a world gone slightly mad*, 2001

¹² Riso & Hudson, *Personality types: Using the Enneagram for self-discovery*, 1996, pp. 136-137

¹³ Gilligan, *In a different voice: Psychological theory and women's development*, 1993



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FOREST JACKSON has been a member of Integral Institute since the spring of 2003 and is also an MA candidate in the Integral Psychology program at JFK University in the Bay Area. He received his Bachelor's degree from Union Institute and University in Psychology and Consciousness Studies, with a focus on an Integral perspective of the quest for meaning and purpose.

He dearly loves giving energy and attention to a beautiful marriage with his wife Bari; practicing a daily Witness meditation; consistently hiking, weight lifting, and biking; listening to and singing classical North Indian music; researching the oil/energy crisis; studying philosophy, psychology, transformative practices, and spiritual texts of the great wisdom traditions; sailing and skiing (not at the same time); and helping to bring the Integral vision into this fractured world for the benefit of all beings.