

entire structure growing out of this implicate order can be described without given any primary role to time. The law of structure will then just be a law relating aspects with various degrees of implication" (p. 155). "What is always a totality of ensembles, all present together, in an orderly series of stages of enfoldment and unfoldment, which intermingle and inter-penetrate each other in principles throughout the whole of space...if the total context of the process is changed, entirely new modes of manifestation may arise" (p. 184). As we'll see, this perspective offers us a deep dive into the layers of reality not seen by classical physics, but illuminated over the last century by quantum views. Bohm asserts, "the implicate order gives generally a much more coherent account of the quantum properties of matter than does the traditional mechanistic order. What we are proposing is that the implicate order therefore be taken as fundamental" (p. 184).

In many ways, the notion of wholeness and an implicate order in the world invites us to think in systems terms—the ways basic elements interact to create emergent phenomena—rather than simply one part interacting with another part in isolation. This systems view is not always easy to grasp at first. But from a mathematical perspective, this notion of wholeness helps us see how the emergent property of self-organization could only be understood by sensing its enfolding or implicate nature, a fundamental aspect of the whole of the complex system's emergence.

Back in that Decade of the Brain, many questions arose about self-organization: Would we eventually be able to see impaired verb and noun forms of integration in the brains of those with challenges to their mental health? Could we cultivate integration in the brain and look for this in pre- and post-intervention evaluations? Might we use our relationships to inspire people to rewire their brain toward integration? Could we use the mind to promote integration in our relationships and brain?

Preliminary findings were beginning to emerge to suggest that this basic notion, derived from scientific reasoning, clinical experience, and personal reflection—that integration was the basis of health and impaired integration the basis of dis-ease and dis-order—might indeed have merit in empirical research findings. But those early views from mathematics and the scientific findings of memory and emotion we'll discuss in later entries that supported the proposal that impaired integration is associated with challenges to well-being were only arrows point-

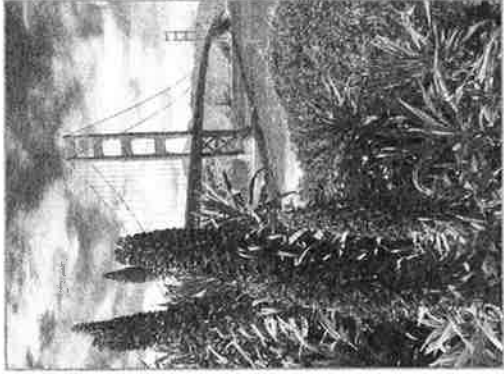
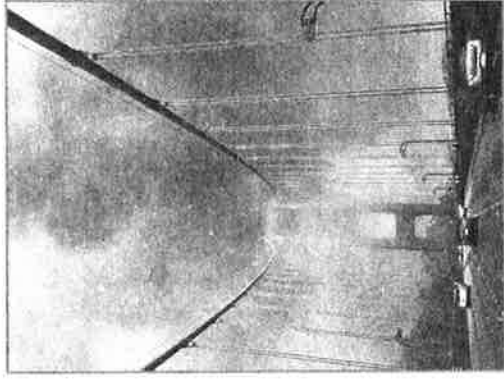
ing us in a general direction. We'd have to wait for more studies, and especially more advanced technology, to see if these ideas were valid.

With this specific definition of mind as a self-organizing process that was embodied and relational, and with the *definition of health as integration*, it seemed we were in a position to set hypotheses out into the world that could be explored with reflective personal experience, open clinical interventions, and carefully conducted empirical studies. Those in the fields of mental health, neuroscience, and other disciplines could explore this notion of a healthy mind emerging from integration within us—in our bodies including our brains—and between us—in our relationships with other people and the planet. In these many ways we could learn more about the nature of human reality. These definitions of the mind and mental health created a broad platform from which to continue to explore and experience how we might cultivate well-being in our lives.

Reflections and Invitations: Integration and Well-Being

I invite you to consider times in your life when rigidity or chaos arose in your day-to-day experience. Perhaps you had an altercation with a friend in which you felt you were not heard and then intense emotions arose that surprised you. Perhaps it was when something you expected to happen didn't, and you felt out of sorts and couldn't "get back in gear." Or there may have been times your mood simply became flat-tened and you couldn't think clearly, a change of mind that had no apparent cause. These states away from the *FACES* flow of harmony may be transient, lasting a few seconds, minutes, or even hours. You no longer feel flexible, adaptive, coherent (holding well together fluidly over experiences), energized or stable. In our daily lives, something may happen that creates such transient movements toward the banks of our metaphorical river





of integration, but we are not stuck there for long. We experience moments of chaos or rigidity, but are not stranded outside the flow of the river for prolonged periods of time, unfolding moments without end. They are transient, short-lived excursions out of the river of harmony's flow. They are simply a part of everyday living.

But at other times in your life, you may find that for more extended periods you have found yourself stuck in chaotic floods of emotions, memories, or behavioral outbursts; and at other times, rigidity has set in and you feel like you cannot escape from a sense of repetition of thought or behavior, as in addiction, or feel a malaise and loss of excitement for life, as in demoralization, despair, or depression. If those prolonged states continue repeatedly and for extended periods of time, something in your life may not be integrated.

Integration creates a FACES flow; impaired integration leads to chaos and/or rigidity.

Integration is the linkage of differentiated elements into a coherent whole. Integration, as mentioned earlier, is the source of the notion that "the whole is greater than the sum of its parts." This is an emergent synergy of the function of many aspects of you, inside your body, including the many regions of the brain, and within your connections to others and the larger world in which you live. When you are moving in an integrated flow, there is a sense of being whole, full, at ease, and receptive. Integration is the source of the experience of harmony.

When integration is present, the unique nature of the parts themselves does not disappear with linkage. In this important way, linkage is not the same as addition or fusing or blending, and integration is not the same as homogenization. Integration is more like a fruit salad than a smoothie.

If either differentiation or linkage is not present, integration is impaired and you are likely to experience states of rigidity or chaos. For example, if aspects of your life are not respected for their differences, then differentiation is impaired. If different aspects of your life are not freely connected, then linkage is impaired. These impediments to integration may be transient, and we move toward or even into chaotic or rigid states, temporarily. But these impediments may also be long lasting, and chaos and rigidity become a regular part of our lives. They come often, and stay for long visits. Detecting these compromises to integration is the first step toward the movement into health. The next step is directing one's attention to enhance differentiation if it is impaired, then promote linkage if that is compromised.

In my own life when these states of impaired integration occur, I find that asking the question, "What in my life right now is a source of this rigidity or chaos?" is a good starting place. With at least nine domains of integration to explore (which I've discussed in depth in *Mindsight*, and will describe briefly here), I can have a kind of checklist for seeing what might be going on in my life and then how to move from states of impaired integration toward integrative well-being.

Here is a quick example of one simple intervention. After my dear father-in-law, Neil Welch, passed away, I was filled with grief. As the making-sense process emerged, I simply let the sadness and loss fill my awareness. Over many months, that feeling of depletion and heaviness would come and go, and soon, a year after his passing, I felt lighter and more filled with vitality. But one day I awoke thinking of him, and felt quite heavy. What was going on? I decided to try a simple integration technique. I thought of every emotional state I might be feeling, even out of awareness, and "named it to tame it" by stating the word and then tapping on my left and right shoulders with my crossed arms alternately. I'd cover as many emotions as I could think might be present, and, to be complete, did so alphabetically. Anger, apathy, anticipatory anxiety started the negative 'A's'. Awe, appreciation, and attachment were some of the positives. On and on it went, and though I couldn't think of a 'Z' emotion, I looked for them anyway. By the

end of this differentiation of emotional states and linking them in consciousness, coupled with the embodied bilateral tapping, I felt actually quite exhilarated. I had a great day.

You can try this too. The amazing thing about integration as a concept is it is so simple and direct, as an idea and practical application. Chaos or rigidity reveal challenges to integration. Differentiation and linkage are likely impaired and what are needed to create integration. You'll feel that *FACES* flow of *COHERENCE* emerge as integration returns to your life. Try it out and see what you experience.

The following domains of integration began to emerge as patterns in my own clinical practice back in the Decade of the Brain. Personally, I was grappling with the loss of Tom; scientifically, I was grappling with the group of 40 in our study group of the mind; clinically, I was grappling with how to combine these emergent ideas of the mind and mental health with my patients; educationally, as the director of a training program at UCLA, I was grappling with how I might teach the trainees in the child and adolescent psychiatry program a new way to consider evaluating and treating their patients. Lots of grapple, I see now. Chaos or rigidity seemed to be the universal pattern that people came to me with in their suffering. With the new view of mind as an embodied and relational self-organizing process, I could then conceive of a healthy mind as one that optimized self-organization. How? By promoting integration. Where? Within and between.

As an educator or clinician, could I inspire people to rewire their brains, bodies, and relationships toward integration? If a relationship of attachment between a parent and child could stimulate the growth of integrative fibers of the brain, could a therapeutic relationship between a psychotherapist and client or patient nurture that integrative growth we could now propose was the heart of healing?

I began to work with people coming for psychotherapy with these ideas in mind, beginning with assessments of chaos and rigidity rather than lumping a person into a possibly restrictive diagnostic category alone. Then I would try to assess in which aspects or domains of their life might this impaired integration be? Once this evaluation began to illuminate the nature of compromised integration, we could then focus treatment interventions very specifically on those domains in need of differentiation and linkage. What amazed me in that Decade of the Brain was that it seemed people who came for therapy who had not been changing, either with me or others they had seen prior,

began to improve and move their lives toward well-being as they became more flexible, adaptive, coherent, energized, and stable. This *FACES* transformation was a focus on vitality and well-being. Mental health now could be seen as some *COHERENCE* emerging from integration: connected, open, harmonious, engaged, receptive, emergent, noetic, compassionate, and empathic. Instead of therapy aiming to reduce symptoms alone, without anything we were aiming toward but rather aiming away from, now this integration approach provided a working definition of health we could aim for.

With the emerging domains in mind, developing specific approaches for each person based on how each of these areas of their lives were differentiated and linked, or not, became possible. With diminished differentiation, we'd need to work on distinguishing and developing the areas of that domain that were not well formed. With diminished linkage, we'd need to find creative ways to focus our attention on bringing those differentiated areas of a given domain into connection and collaboration. Therapeutic intervention became an intentional and strategic cultivation of the emergent synergy of the integration that promotes well-being.

With this integrative approach as a framework, I could work collaboratively with an individual, couple, or family to find ways to assess their present state of chaos or rigidity, identify the domain, or more often domains in need of work, and dive into the process of cultivating integration. One powerful aspect of this approach was that it was health-based. We are all on a journey toward integration; we never arrive and are never done. In this way, we join a common humanity in the lifelong path of discovery and unfolding. Integration is a direction, not a destination. This health-based view also empowered people to find their own inner direction, and I sought to teach them techniques that would last a lifetime as a life-affirming dance of well-being. Integration is empowering.

As we explore these domains, I invite you to consider how each of these may relate to your own life experience. You may reflect on times when chaos or rigidity became dominant in your life. What aspect of your inner or inter mental life was not being differentiated and then linked? Examining these times now, can you sense how back then there may have been something not integrated in your life? Simply gaining a sense of the origins of chaos and rigidity is a great starting place to explore how integration plays a role in your day-to-day liv-

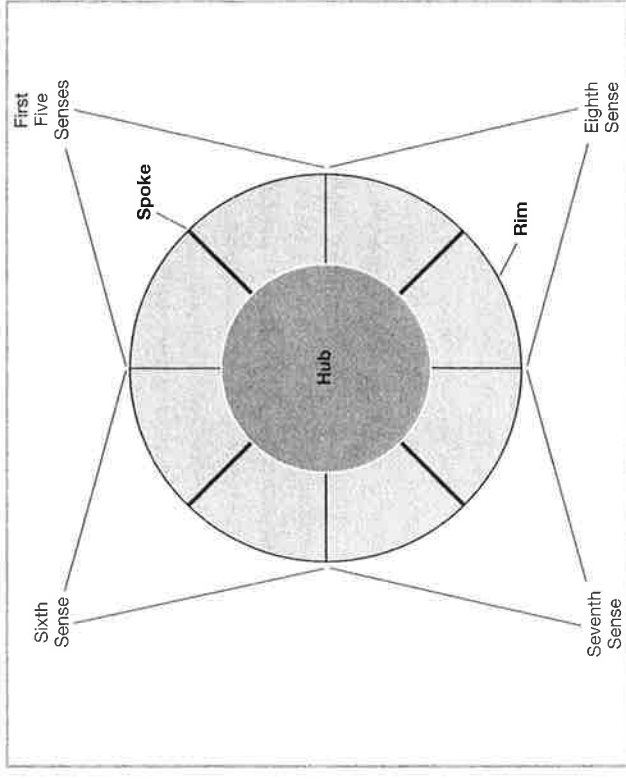
ing. Sometimes the intervention can be quite simple, like the example of integrating emotional states in awareness I described above. Other interventions may be more elaborate, and take more steps and time.

There are many ways to conceptualize reality and divide a whole into its many parts. For me, these nine domains capture the wide breadth of issues that my patients have faced, or colleagues have described, or I have experienced personally. You may find the list too long and may simply prefer to focus on integration as a whole with a broad scope; or you may prefer 28 domains. It's your choice. This is simply a way of dividing things up that over the last twenty years I have found useful and comprehensive.

A general comment: Whenever we ask about a domain of integration, it may be helpful to first imagine what could be differentiated within that aspect of life. Then, once differentiation is made conceptually clear, we can ask the question, how can these different aspects of this part of life be connected to one another? That's differentiation and linkage—that is what integration is. It may not always be easy to achieve, but it's that simple. Link differentiated parts and harmony unfolds; block that integration and chaos and/or rigidity ensue.

So let's see how these domains feel for your own life as we go through them:

Integration of consciousness is how we differentiate the knowing from the known of consciousness, then systematically differentiate and link these as we move the focus of our attention on to the various elements of the known (the first five senses; our internal bodily sixth sense of interoception; our "seventh sense" of our mental activities of thoughts, feelings, images and the like; and our relational "eighth" sense of connectedness to other people and the planet). Consciousness is difficult to describe, let alone define, but it may be most effective to think of it as how we are aware. There is the subjective experience of you knowing, and that which you are aware of. In this way, consciousness has a knowing, a known, and even a "knower" sense, ones we'll explore in great detail later on as we'll discuss a Wheel of Awareness that helps integrate consciousness as a direct practice. (The Wheel was actually a table in my office, one I designed during the Decade of the Brain with a central clear glass hub and broad wooden rim with table legs that appear like spokes. Patients would gather around the table that served as a physical metaphor for the mind. See drdansiegel.com to access the practice itself).



Wheel of Awareness

In your life, the integration of consciousness may seem off-balance if you find yourself "lost on the rim" in which a feeling, thought, or memory takes over your sense of who you are and you lose perspective on a wider vision that comes from the hub. When integration is challenged, chaotic or rigid feelings, thoughts, or memories may dominate your experience. If this is the case, you may find that an integration of consciousness practice will be quite helpful to create more well-being and ease in your life.

Bilateral integration is how we differentiate the left from the right hemisphere of the brain. These differences lead to different "modes" of processing, even if they ultimately share some neural activations in similar processes. We'll explore these differences later on in our journey, but here let me point out that the left mode's logical, linguistic, linear, and literal processing is quite distinct from the more contextual, non-verbal, body-influenced, more emotionally direct right mode processing. Finding a way to honor both and link them to each other leads to bilateral integration. The corpus callosum is one of the major structures linking the two hemispheres. Research reveals that developmental trauma

impairs this integrative region's growth (Teicher et al., 2004). Interestingly, mindfulness meditation has been shown to increase its growth.

There are many ways of considering our two-sided brain and differentiated modes of information processing, but one simple way is this: The right mode is filled with an energy and information flow that feels a certain way, filled with context, rooted in bodily sensation, that sends and makes sense of the non-verbal signals of eye contact, facial expression, tone of voice, posture, gestures, and the timing and intensity of responses. In contrast, the left mode's logical search for cause-effect relationships and use of linguistic language will color your experience quite differently. Both hemispheres are important and share neural functions, yet each is also unique. You may find that one "mode of processing" may be dominant over the other in your life, or at certain times in your life. Some people, for example, deal with stress by moving toward a left-dominant mode to distance themselves from their inner emotional/bodily states that feel overwhelming. This shift to the left during stress may be experienced as rigidity. Others may do just the opposite, reacting to challenges by becoming flooded with the chaos of unregulated, right-mode dominant sensations. Integrating the two modes involves honoring differences and promoting linkages.

Vertical integration is how we connect with our bodies, allowing the internal flow of sensations to rise from "below" into our cortically mediated awareness "above." In science we use the term *sixth sense* for this interoceptive ability—perceiving the interior. Body based therapies and mindfulness practices utilize interoception, an important form of vertical integration.

You may find that if you're like many people, experiences in school reinforce us "living above our shoulders" and we rarely take time to soak in the body's sensations. Yet vertical integration would invite you to enable the body's signals, from heart and intestines, for example, to rise up in your mental life, in your consciousness, and be respected for the important source of bodily wisdom they are. You can sense, perhaps, how chaotic states may be where you cannot regulate the body's signals; rigid states would be where you cut yourself off from the body's signals. In contrast, an integrated vertical state would be opening to the "wisdom of the body" and taking in those important interoceptive signals but not being overwhelmed by them.

Memory integration is how we take the differentiated elements of

implicit memory—perceptions, emotions, bodily sensations, and behavioral plans, as well as mental models and priming—and link them together into explicit forms of factual and autobiographical memory. The encoding of implicit memory starts early in life and continues throughout the lifespan; explicit encoding often begins after our first birthday and enables us to integrate implicit elements into larger puzzle pieces of memory so we can flexibly see a larger picture of our lived experiences. The hippocampus is an important region for memory integration, one that is impaired in its growth with developmental trauma. Trauma, in general, may impair this integrative function and leave implicit encoding of bodily sensations and emotions intact but not integrated. The result can be intrusion of these memories without a sense of something being recalled from the past, a free-floating form of chaos that can be quite disturbing and feel like something is happening right now, even though it is an implicit memory. Integration into explicit memory can make those recollections identifiable as coming from something we've experienced in the past and may be an important part of integration at the heart of resolving trauma.

Have you ever been filled with emotions or behavioral responses that you couldn't easily understand? Sometimes, these activations of un-integrated implicit memory can be confusing and even distressing. At other times, they can simply shut us off from being open to new experiences. Identifying these states as potential un-integrated implicit memories can free you to focus attention on these memory activations so you do not have to be disabled by them again. Writing in a journal can be a useful place to start, reflecting on your internal experience with an open mind as to whatever might be its origins.

Narrative integration is how we make sense of our lives by weaving the distinct elements of memory of lived life together and then extracting meaning from those reflections. As we've seen, narrative may be an innately integrative process, and it draws upon other domains of integration—such as those of memory, consciousness, vertical and even bilateral integration, linking the left's drive to tell a logical linear sequence that looks for cause-effect relationships of things in the world with the right hemisphere's dominance for autobiographical memory. Narrative harnesses many aspects of our selves to integrate a making-sense process.

You may find that you have a fixed story about who you are that feels familiar and comforting while at the same time may be restrict-

ing who you can become. If you reflect on where you've come since childhood, you may find that your life story has not changed all that much. Identifying the structure of your narrative sense of identity can be explored well, too, with journal writing. You may be surprised by what emerges. Opening your narrative to new input, even from reflecting on your own reflections, can be a powerful way to free your mind. In many ways, we can live our way to new stories if we have the courage to break away from the familiar and the predictable.

State integration involves the many states of mind that we each have, those differentiated ways of being that can then be linked to one another to make a continuous yet not homogenous sense of self across time, creating mental coherence within a given state and across many states of mind. A state is a way in which many functions coalesce into a way of being. States can involve our narratives, memories, emotions, and behavioral patterns. If they are repeating and shape our identity, we can call them a self-state.

For example, you may have a repeating aspect of yourself that enjoys being social while another part of you thrives with solitude. Both states define you. How do you resolve the conflicts that arise when choosing between time with people and time alone? This aspect of state integration reveals that we can honor these differences and promote linkages by giving respect to each aspect of our lives, to the many parts of a heterogeneous self that defines who we are. We can also learn to integrate within a given state, such as keeping a playful part of us alive and cultivated well as adults. State integration empowers you to detect what is going on at many levels of your experience, honor those distinct ways of being, and then cultivate internal communication as well as an external calendar that promotes compassionate ways of respecting distinct, differentiated needs of each part of who you are.

Interpersonal integration is the way we honor and support each other's differences within relationships and then promote linkage through respectful, kind, and compassionate communication. We have many kinds of relationships, from close one-to-one connections, to belonging to larger groups in families, schools, communities, and cultures. Whatever the dimensions of our connections, the principle that integration creates well-being seems to hold well and be a useful way of not only conceiving healthy relationships, but cultivating them effectively.

When you reflect on your current relationships, how do you sense

this fundamental process of integration, of respecting each other's differences while promoting compassionate connections? How have your relationships in the past been, going back to those you had in your childhood, in supporting an integrated way of being with others? Tuning in to the internal world of another and honoring that subjective experience enables us to integrate in close personal relationships; honoring differences in religion, ethnicity, gender, sexual orientation, learning styles, economic background, and educational experience, we can promote integration and therefore well-being in our communities and larger culture.

Temporal integration is how we address the existential issues of life that our mentally created and cortically mediated sense of time creates: The longing for certainty in the face of uncertainty; the longing for permanence in the face of the reality of transience; and, the longing for immortality in the face of mortality. Our experience of time may emerge from an awareness of change, and when we build upon our capacity to represent that change conceptually as past, present, and future, we can envision how we humans are faced with a fundamental challenge: How do we find peace and purpose in the face of an awareness of life's transience?

How do these existential issues influence you now, and how did they influence your life in adolescence? How we wrestle with these fundamental issues of being an awake, aware human being on this fragile, fast-paced planet is a part of how you may find challenges to temporal integration surfacing beginning in your teenage years. Being a human is not easy; finding a way to embrace the tension of opposites—longing for certainty but accepting uncertainty; longing for permanence but accepting transience; longing to live forever, but accepting mortality—is the essence of integration. Reflecting on these challenges can help bring integration by learning to embrace the power and importance of holding and honoring these paradoxes of our human existence.

Finally, there is something that can be called transpirational integration, or, *identity integration*, that emerges as we “breathe across” the other eight domains of integration to emerge with a more expanded sense of who we are in our lives and the world. Identity integration is all about the notion that we have a personal interior as well as an interpersonal exterior. This is the within and between. Honoring the distinctions of a self that is both within and between, personal and connected, enables identity integration to unfold.

Can you sense in your own life a private me as well as an interconnected we? If we only have one or the other developed in our lives, we may find chaos or rigidity filling our days. When you reflect on how your identity has unfolded in recent times, as a *me* and *we*, does there feel to be a space in the mind for envisioning a new integrated identity, playing with the linking of a differentiated *me* with a distinct *we* called a “MW_e”?

As MW_e move along in our discussion, these nine domains of integration may serve as a helpful frame of reference for considering the many ways in which our embodied and relational minds contribute to our well-being across the lifespan. In many ways, too, these practical divisions illuminate how energy and information flow can move in an integrated way with a state of well-being, or in a non-integrated way in states of un-well-being.

Reflecting on that time so many moments ago now, I realize that each of these domains of integration was challenged in my state of grief. With loss, we sometimes become lost on the rim of the wheel of awareness, filled with the images, emotions, and memories of the rim’s known, not being able to access the more flexible and spacious hub of knowing. When our right mode becomes filled with autobiographical memories and the externally focused left mode attempts to reach out to the lost one in vain, the inability to reconcile this conflict fills the two hemispheres with a lack of connection and coordination. In vertical integration, the flooding of the feelings of the body, of gut feelings and signals from the intrinsic nervous system of the heart, fills us with those pit-in-the-stomach and aching-heart sensations. The attachment figure gone, our limbic area that mediates our close relationships can also find no rest in the cortical reality of the loss. Each of the other domains, memory and narrative, state and relational, are all no longer able to embrace a differentiated state that then becomes linked. We have intrusions of memory, lapses in the integration of past-present-future in the telling of our stories of the one we’re grieving; our internal states that found a grounding in an attachment figure, or what some would call a “self-object” who defines who we are, is no longer well-integrated, and even our relational connections are, literally, severed. For our temporal issues of life and death, impermanence and uncertainty, facing a loss challenges these deepest existential issues of our life. In identity integration, I found my

sense of who I had been when Tom was alive had a fullness to it that somehow felt shattered with his illness, impending death, and his dying. Even though we spoke just a few times a year, somehow his dying changed my sense of self. Who I was was now different. Acute grief is filled with chaos and rigidity.

Finding a way to identify those areas in need of integration and cultivating differentiation and linkage may be fundamental to resolving the grieving process. As the millennium was drawing to a close, I tried to work through the grief, embrace the realities of academic publishing, face what was happening in our communities and clinics, and integrate all these ideas about self-organization and integration as health into something that might help in some way. I was trying, as best I could, to find a way to create a pathway of integration in my life.

That struggle, moving beyond the sense of loss and disconnection, rejection and hopelessness, and trying to find a way to express a sense of some truth about the interconnections of all these things, the scientific and the subjective, the brain and our relationships, was what filled me during those final years of the Decade of the Brain. Meeting with colleagues, working with patients, reflecting on my own life experience, and writing were each an immersion, now being woven together, into a sense of what felt grounded, what felt real. It felt that the inner subjective life we have cannot be divorced from the scientific studies of the mind nor from the care of those experiencing the chaos and rigidity of psychological suffering.

We don’t have to try to create integration unless something is blocking it, impairing differentiation or linkage. The key is to let the innate drive toward integration not be impaired by blockages to differentiation or linkage. Integration happens internally and relationally. Sometimes this simply means, “getting out of our own way” in order to let integration unfold, rather than “making it happen.” But sometimes a blockage needs to be identified and then intentionally undone, released, removed. Sometimes intentional differentiation needs to be initiated. Then the letting of integration simply means enabling a natural push of self-organizing to, literally, emerge. Integration is the emergent self-organizing way a complex system innately links differentiated parts. In this way, integration—harmony, health, resilience—can be seen as natural drives of our lives. These domains of integration, and the self-organization they depend upon, reveal how mental life and well-being can arise from within and between.

Wild as all this is, as presumptuous as this may sound to you as I imagine it might to me if I were hearing it for the first time, if we consider where we are now in our journey, it may be worth just resting for the moment with this strange proposal that integration is the basis of health. If integration is a fundamental process of health, resilience, and well-being, and even of creativity and interpersonal connection, as we'll soon explore, then integration can manifest itself in a myriad of ways. And so this is not a suggestion of one specific way to live life to be happy. It is not prescribing exactly the steps of how to love, nor how to interact with others. It is, however, offering a foundational stance of self-organization and integration that we can at least put in the front, back, and side of our minds as we move ahead together on this exploration.

Self-organization does this without a conductor, without a program. It is an innate feature of complex systems. If we see the proposal that one aspect of the mind is the self-organizing process of energy and information flow both within and between, then the natural purpose of our mind is integration. We can support one another to liberate this innate drive toward integrative self-organization. Might this be a purpose of our lives, a preliminary, cautious suggestion, a possibility, we can reflect upon with an open mind as we move forward? This is a proposal, not a final conclusion. Beneath all the unique patterns and interactions that unfold, cultivating more integration in the world may prove to be an important reason for simply being here in this life.

When we add to this personally empowering experience a focus specifically on our relationships with the planet itself, with our common home, our mother ship Earth, then we can envision how finding some way to view health as core to our reason to be here can actually give rise to not only a sense of meaning and purpose in our individual lives, but also to enhancements of well-being for the larger world in which we live. Integration begets integration. Integration imbues our life with a warmth and gentleness. Kindness and compassion, for self, others, and for the planet, are integration writ large.

Is the Mind's Subjective Reality Real?

THE JOURNEY YOU AND I ARE ON HAS BROUGHT US TO THE turn of the century, the new millennium. We've explored two fundamental notions of mental life: 1) embodied and relational self-organization; and 2) integration as the natural drive of self-organization that optimizes energy and information flow, a fundamental basis of health. Before we move further into that new millennium and what emerges during that time, let's take a step back, back to the early 1980s and late 1970s, and see what aspects of this journey into mind arose in those years. First we begin with a celebration as the decade turned.

