

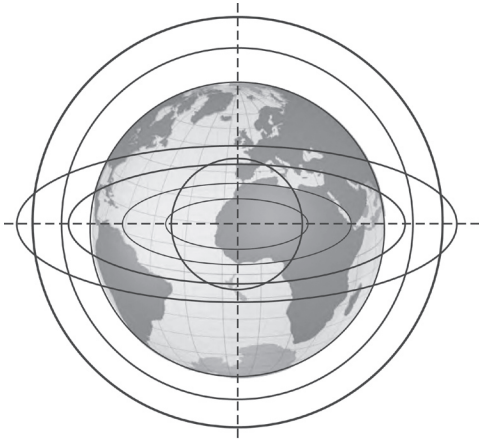
The Wise Brain Bulletin

News and Tools for Happiness, Love, and Wisdom
Volume 3.5 (May/2009)

Featured Article:

Making Good Use of the World's Enlightened Wisdom

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One of the true blessings to grace our modern age is the wealth of spiritual teachings and sacred writings being made available to us through the wonders of mass media and impeccable scholarship. With modern communication technologies, from the printed word to visual and audio recordings to the

worldwide web, many of us, with minimal effort, may learn about or buy practically any spiritual text from the world's diverse religions and philosophies: from the East as well as the West. In today's age, we have easy access to the enlightened wisdom of the whole planet, thus it would be wise to make good use if it without delay.

Incredibly, today, all of this wisdom is our rightful inheritance as a living member of the human race, no matter where we live, how rich or poor we are, or how well or poorly educated. This sacred literature is the central library for instructing us in meditation and in the cultivation of compassion and wisdom, a knowledge that goes beyond the gains of science alone. Nonetheless, this integrative approach honoring the world's ancient

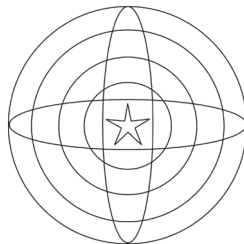
continued on page 2...

Also in this issue:

The Three Faces of Spirit

By Terry Patten

p. 7



Stroke and the Family

By Alison Bonds Shapiro

p. 10

continued from page 1...

mystical traditions is meant to supplement science, not disregard it, but complement it by including the partial truths of all worldviews.

Our easy access to the world's amazing cultural diversity provided by the modern global age has made us fortunate beyond our ancestors' wildest dreams. As a miracle of the modern world, the recorded written texts and living traditions of the world's enlightened wisdom are available to more people now than ever before in history. By adopting a respectful and disciplined attitude we can harvest this wisdom in an unprecedented manner. Indeed, it's our responsibility, not just our opportunity, to use this "divine library" to our evolutionary advantage.

Greetings

The Wise Brain Bulletin offers skillful means from brain science and contemplative practice—to nurture your brain for the benefit of yourself and everyone you touch.

The Bulletin is offered freely, and you are welcome to share it with others. Past issues are archived at www.WiseBrain.org.

Rick Hanson, PhD and Richard Mendius, MD edit the Bulletin, and it's designed and laid out by Brad Reynolds at BradleyYes@aol.com.

To subscribe, please contact Rick at drh@comcast.net.



According to Integral Theory, the evolution of consciousness culminates with the all-embracing wisdom of the enlightened sages, our wisest forebears, male and female alike, whether from the East or the West. Science and the philosophy of materialism, in this case, is often criticized as being too reductionistic, while the ancient past often displays too much mythic thinking and tribalism. An integral approach allows us to honor and access the wisdom gained from all the eras of human knowledge, while jettisoning their partial limitations.

Ultimately, it honors the enlightened spiritual adepts of humankind as being the highest expressions of human development, while still including the remarkable discoveries of modern science and even the valuable contributions of our mythic ancestry. This universal or integral approach allows everyone equal access, balanced with discriminative insight, into our common

inheritance descending from all the world's vast resources of wisdom.

Consequently, even in modern times we have access to genuine spiritual instruction, thus it's our sacred duty to make good use of this vast wealth of global wisdom. Since no other approach in the modern world will do more to evolve our planetary community than the free communication of the world's enlightened wisdom, the publication of the Divine Library must always be made accessible to all the world's people for all time.



Buddhism: Diamond Sutra Scroll

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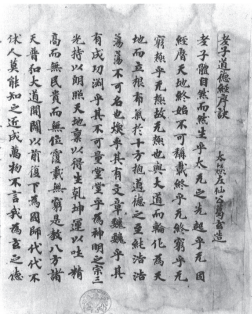
Today, any of us can walk into our local neighborhood bookstore or do some on-line shopping to read translations from the ancient scrolls of antiquity only recently uncovered by archeologists, exhumed from burials thousands of years old, such as the Dead Sea Scrolls of early Christianity or the Egyptian Pyramid Texts.



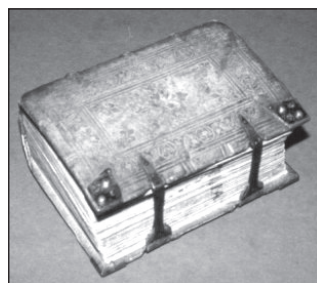
Egyptian: Book of Dead Papyrus

We can even study the oral traditions of many indigenous and aboriginal peoples recently recorded by the living generations of First Peoples so they can carry their wisdom forward into the future. There's also the carefully translated scriptures preserved by modern scholars from the world's major religions: Hinduism, Buddhism, Judaism, Christianity, and Islam, and others.

In addition, we can read the recorded teachings from recent spiritual heroes who have renewed their provincial traditions by infusing them with enlightened understanding, such as the inspired geniuses of Ramakrishna (1836-1886), Vivekananda (1863-1902), or Ramana Maharshi (1879-1950), all from India, to name only a few. And of course we can read the classic spiritual books that have inspired generations for thousands of years, such as *The Bible* (from the West) and the *Tao Te Ching* (from the East), two of the most reprinted publications in world history.



Tao Te Ching

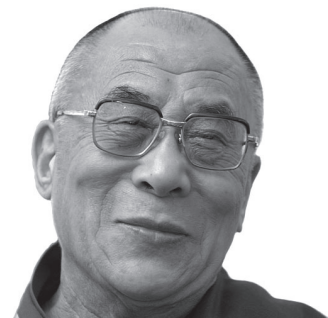


The Bible

Last, but not least, there's the recent literature given to us by living (or recently deceased) spiritual masters of the highest degree, such as with Adi Da Samraj (1939-2008), one the most prolific of any age. Other sages of our era that come to mind: Sri Aurobindo, J. Krishnamurti, Haridas Chaudhuri, Huston Smith, Ken Wilber, and, of course, the Dalai Lama. These teachers and masters (or spiritual adepts) continue and thus confirm the sacred traditions of spirituality proclaimed in the historical past. They actively encourage us to practice now, in our current lifetime, regardless of the advances of the modern world since the morality and ethical development of the human being goes beyond any one era of world history or philosophical perspective.



Vivekananda



The Dalai Lama

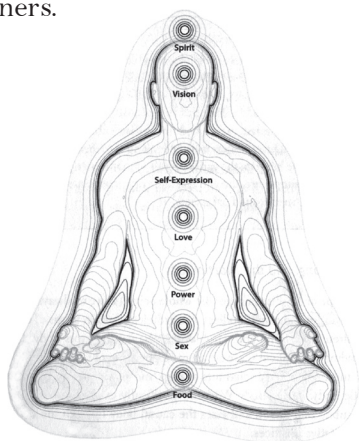
However, there is a caveat: although this graceful literary blessing offered by humanity's enlightened sages is sitting right there on our bookshelves for purchase or download, it's often obscured by the mass of cultural artifacts surrounding us today. Many superficial and lesser texts stand right next to the more enlightened ones, and usually in greater numbers.

As often noted the superficiality of a consumer culture rules the airways, publishing houses, and Internet, yet the "Real Thing" is there as well, its ecstatic riches just waiting to be mined from the world's veins of wisdom. It's our task to weed out these lesser products from the more profound gifts being offered by our enlightened sages. Wherever you start, however, is the right place, the right time, and the right path, for if you sincerely follow your heart you'll find exactly what you need to know and deserve to receive, for the Truth of Life is an "open secret" only waiting to be discovered.

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Nevertheless, reading paperback editions and attending weekend seminars isn't the same as actually practicing a spiritual lifeway. Media presentations can usually be consumed in a weekend or less, yet the true transformation of consciousness is a long-term affair cultivated over years of daily attention and perseverance. The evolution of consciousness often leads a person into horrid abysses and painful boredom as well as into ecstatic raptures, thus necessitating the demand for dedicated persistence. Still, easy access to paperback books and other forms of media are there to inspire and support our authentic spiritual growth and teach us the way to happiness.

In this case, we need to honor the availability of these multifarious spiritual choices by making intelligent use of them. Each person is a unique individual with tailored needs for his or her stage of practice and development. Just another reason why the whole range of teachings—the entire Divine Library—must be accessible to everyone at all times, which, in the traditional setting, was usually only reserved for a select few of dedicated practitioners.



With a genuine “Integral Life Practice,” we will be taken deeper and deeper into the world’s sacred literature until Enlightenment itself becomes our Awakened Condition. As you’ll discover, the world’s wisdom traditions (or dharma) ultimately invites everyone into the company of advanced spiritual masters (or Buddhas), who then suggest we keep “Good Company” with others in a sacred community (or sangha). This tolerant and participatory action is what will most effectively heal our fractured global society setting the stage for true spiritual growth around the world.

By practicing beyond books we’ll be led directly into the *actual experiences* of the spiritual realms, into the farthest reaches of human nature, including the realization of our own innate identity with the Divine Itself (our true Buddhature). Here we discover where the sacred literature of religious thought originally arose: the true source inspiring the universal testaments made by the world’s enlightened sages. This evidence generated from actual practices and disciplines is exactly what confirms (or denies) the validity and legitimacy of what we’ve been reading, studying, hearing, seeing, and listening to as we enter the corridors of humanity’s enlightened wisdom.

Only by making the best use possible of our collective wisdom inheritance will the human race be initiated into genuine spiritual living thus making the world whole as we grow beyond the limitations of provincial religions and the errors of scientific materialism. Now is the time to go use this valuable inheritance bequeathed to us from our wisest ancestors and our living sages. It’s all yours for the taking: go make good use of your share of the world’s enlightened wisdom, for your sake and for all posterity.



Author Bio

Brad Reynolds did graduate work at the California Institute of Integral Studies (CIIS) before leaving to study under Ken Wilber for over ten years and then authoring two books *Embracing Reality: The Integral Vision of Ken Wilber* (2004, Tarcher/Penguin) and *Where’s Wilber At? Ken Wilber’s Integral Vision in the New Millennium* (2006, Paragon House). Brad is currently an independent writer and graphic artist living in the San Francisco Bay Area where he also works in the computer arts industry; he can be reached at BradleyYes@aol.com.

What is Integral Life Practice?

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Since I've recently co-authored a book titled *Integral Life Practice*, I am often asked, "What is ILP?"

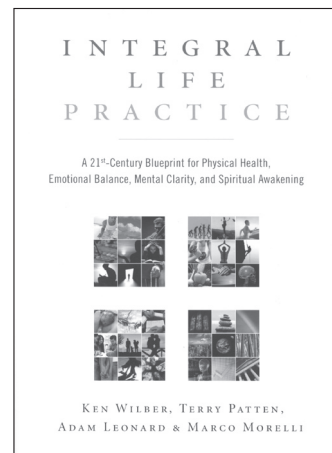
Integral Life Practice is best understood not as a new approach to personal growth, but as a clarifying, highly-efficient way of approaching (and understanding) every and any approach to personal growth.

At a certain point in the school of life, we spontaneously begin to want to evolve—we want to wake up, to see more clearly, to open up, to love more, to show up more completely in every moment of living. We want to "be all that we can be." We want to grow in awareness, care, and presence. In various ways, we begin, sincerely, to cultivate personal excellence. Integral Life Practice (often referred to by its acronym, "ILP") is simply a smart, up-to-date way to understand and practice that universal matter. It is a way to more quickly and authentically wake up, show up, open up, and live fully.

Although personal growth always involves realizing greater wholeness, it is usually approached in a fragmented way. Implicit messages tell us that peak performance in business (or sports) is entirely distinct from getting a liberal education. And both are entirely separate from the matter of attaining wisdom or spiritual maturity. But they're not.

In fact, a core principle of ILP is "Integral cross-training." It's based on a key insight. New meditators who take up strength training grow faster in meditation than those who do not. Why?

Meditation and strength training have nothing to do with each other, right? Well, yes and no. Each human being is holistic and interconnected. So if you do shadow work, your meditation will not get stuck in ways that it otherwise might. If your mind becomes more flexible and open and clear, your spiritual growth will have smoother sailing.

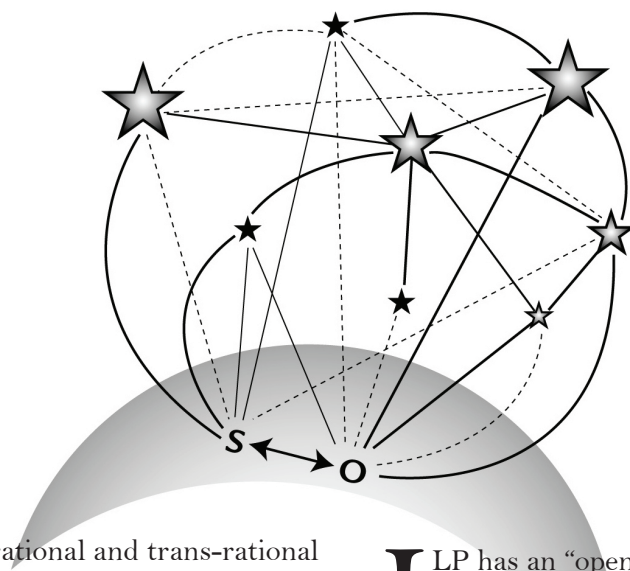


Another core principle is that of *practice* itself. The founders of Esalen learned an important lesson: no matter how great the workshop, it wears off a short while later. The life-changing insights gained during the weekend

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seminar become less vivid and usable by the middle of the next week. Even the yearlong retreat wears off by the following spring. Sustained transformation requires sustained practice. So ILP is about a lifestyle—a set of healthy growth-producing behaviors that we take on and keep doing (and refining) for the rest of our lives.

a fully self-actualized life without making contributions to others and our world. We cannot make our fullest contributions to others and our world without growing and waking up and actualizing our potentials. ILP appreciates the unity of the being, and helps to heal the false divisions that seem to divide us from ourselves.



IL P is a new, clear, rational and trans-rational understanding of the “how to” of human development. It’s new “skillful means” for devout (or irreverent) people of any faith (or no faith at all.) It can be the basis for communities of practice of Christians, Jews, Muslims, Buddhists, Hindus, atheists and agnostics—or (uniquely!) for communities of practice that include “all of the above.” It can be a bridge between sincere, intelligent people that can cross our sectarian divisions. It’s the first approach to living that fully integrates ancient, modern and postmodern wisdom. It’s a clarifying context for anyone serious about growing, about becoming more and more good, true, and beautiful, and for anyone serious about contributing to their world.

ILP is not narcissistic. Its four “core modules” (Body, Mind, Spirit, and Shadow) do focus on cultivating individual excellence. But ILP is practiced through an embodied, caring integrated life of service in relationship to others and our whole multidimensional world.

ILP integrates our basic human aspirations. ILP does not view the impulse to grow (to become all that you can be) as if it is separate from the impulse to contribute (to make a difference, to be of service to others and our world.) We cannot live

IL P has an “open architecture.” Instead of dictating any particular practices, it provides principles for designing a personalized set of practices that are tailored to your needs—and that can work in your busy life. It honors the existing practices you are already doing, and helps you notice whatever you might be leaving out. It’s just a more intelligent, clear-eyed, effective way to approach the great matter of self-cultivation.



And, finally, Integral Life Practice makes it possible to have a rich practice, even in the midst of our busy post-post-modern lives. ILP is scalable. When necessary, you can do it in as little as 10 minutes a day. Simultaneously, it shines the light of practice on every moment of living. And ILP offers a whole host of immensely practical and specific distinctions that help you cut through the confusion and muddling that otherwise can hold back your growth, awakening, and highest excellence.

The Three Faces of Spirit

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The Three Faces of Spirit is one of the most important insights that Integral Theory offers to the field of spirituality. All human approaches to spiritual practice and mystical realization can be seen to fall into three broad categories—First-Person Spirituality, Second-Person Spirituality, and Third-Person Spirituality.

The Mystery of existence, the matter of ultimate concern, is the ultimate profundity. No perspective can possibly capture it. By its very nature, Spirit itself, the great Mystery, transcends all perspectives.

But human nervous systems are perspective-making machines. We can't help taking perspectives. And thus, since the most ancient times, our spirituality, and our descriptions of it, always make use of our fundamental perspectives. The structure of language gives us a hint to the deep structure of our perspectives and our spirituality—we organize our speech in three broad categories.

The first-person

There is “I” or “me” the first-person perspective; from this vantage-point I can explore the rich depths of interior experience, of what it's like inside me, of my consciousness, my intuitions, my thoughts, my experiences, and my feelings. In language, the first-person is the one speaking.

The second-person

When I am able to connect with someone, that one goes from being (for me) an “it” to becoming “you.” We connect. There is at least the most basic kind of communion. We are able to understand each other, reach mutual agreements, and a culture can arise. And in any kind of intersubjective connection, a “we” arises. In language, the second-person is the one spoken to.

The third-person

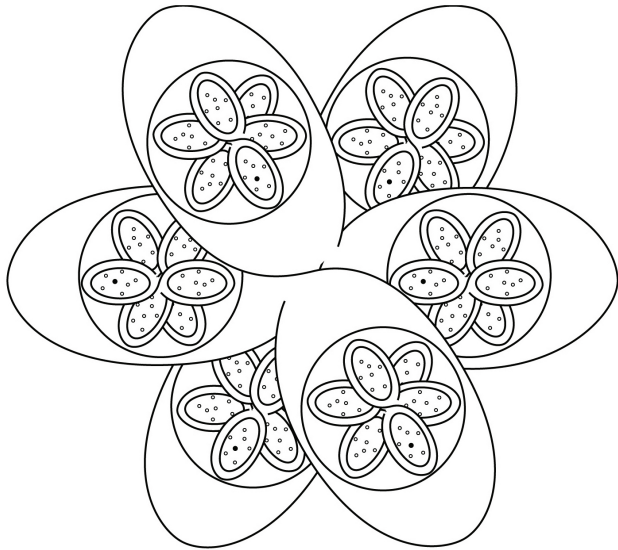
When I contemplate anything or anyone, or when I act upon anything or anyone in my world, whatever I contemplate or act upon is the object of my attention or action. I can see it, observe it, examine it, sense it, and affect it. This is the domain of objective information and experience. Herein lies all objective knowledge, including all our sciences. In language, the third-person is the one spoken about.

Based on the distinctions between the first, second, and third person perspectives, we can see three distinct “families” of spiritual experience and practice. We'll consider third-person spirituality first, then first-person spirituality, and finally second-person spirituality.

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Third-person spirituality

Third-person spirituality often involves contemplating the mystery of existence (“looking at it.”) This can take a wide variety of forms; two of the most important and familiar expressions of third-person spirituality are (1) nature mysticism, and (2) philosophy or theology. Nature mysticism is found in all spiritual traditions, and it is important in the lives of most post-postmodern practitioners. It involves contemplating the natural landscape, light, sky, sun, moon, stars, and creatures, seeing them, in a sense, as the body of the Mystery of existence. In reading, writing, or discussing philosophy, we contemplate existence, noticing the abstract patterns that connect and underlie our world and experience. Philosophy and nature mysticism are entirely different undertakings, but they both involve “contemplating it,” looking at aspects of the Mystery, and letting that process transform us. In Integral Life Practice, the core third-person spiritual practice is called Kosmic Contemplation.



Multidimensional/Holarchical

First-person spirituality

First-person spirituality involves awakening to the unchanging IAMness that is always present as the still and silent Witness of experience. This IAMness is the pure consciousness that is present during every experience, every sound, sight, smell, taste,

sensation, thought, or feeling, however pleasant or unpleasant. Such pure consciousness is often described as the ultimate realization, the goal of Eastern mystical paths. It is experienced when eyes open after meditation, and there is an experience of Oneness with all existence, of Union, of non-separation. And long before we achieve any ultimate nirvana, we can experience a glimpse of IAMness (also called Suchness) via meditation, inspiring conversation with a spiritual teacher, or spontaneously, as a graceful accident. The paths that focus on first-person spirituality usually focus on meditation, on transcending our “monkey mind” tendency to be absorbed in our constant stream of thoughts, and on the open field of consciousness that naturally arises when the mind relaxes. In Integral Life Practice, the core first-person spiritual practice is called Integral Inquiry or Integral Awakening.

Educated post-postmodern Westerners tend to feel a natural openness to both of these forms of spirituality. Modern science questions the idea of personal identity and validates the inherent oneness of the cosmos. Both first-person and third-person spirituality make sense to a contemporary worldview. The Western discovery of Eastern spirituality has primarily sparked trans-rational explorations of first-person, and to a lesser degree, third-person spirituality.

Second-person spirituality

Second-person spirituality involves communion with the Mystery of existence as one’s universal beloved intimate. It is a direct relationship between the individual “I” with the “you” of Spirit, turning directly into feeling-contact with the universal beloved. It can be expressed through prayer, and through a devotional life of worship, service, and celebration. Second-person paths usually begin with insight, the acknowledgment that the heart tends to close, cutting us off from others and life. On that basis, there is practice, the intention to open the heart, loving surrender to the source of grace, and devotional enjoyment of intimacy with Spirit.

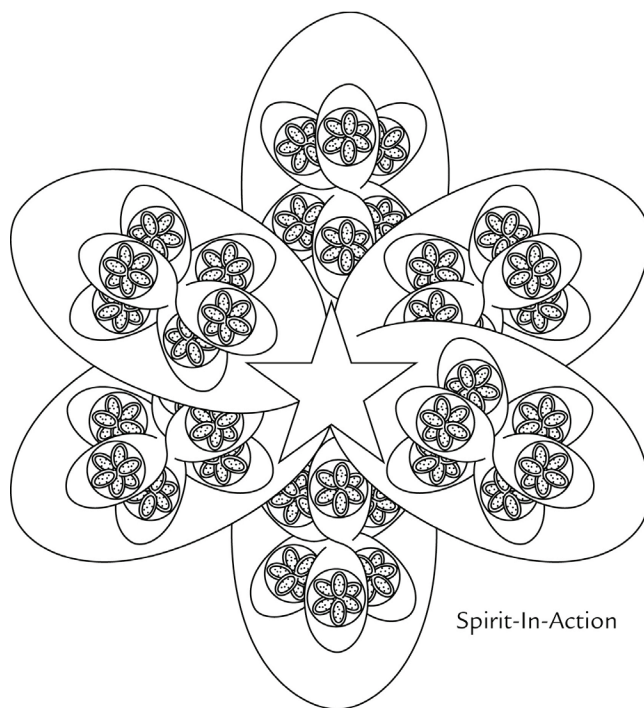
Second-person spirituality is a difficult sticking-point for many Westerners. One reason is that

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Western culture was long dominated by Christian second-person religion with a dogmatic mythic conception of God. When Western cultures made their transition into modernity, they (rightly!) rejected mythic religious conceptions of God. But they threw out the baby (second-person spirituality altogether) along with the bathwater (a mythic version of God.) It can be especially difficult for Westerners to accept trans-rational prayer, since they often imagine that communing with the Mystery must inherently presume a metaphysical conception of God. (“First, tell me exactly who I would be praying to?”) But that dogmatic skepticism fails to notice that we can relate to Spirit trans-rationally, as the graceful nature of reality, the universal “other-ness” implied by the experience of “me-ness.”

But second-person spirituality is essential—and it’s one of the most transformational opportunities opened up by an Integral view. Human brains and nervous systems evolved in hunter-gatherer bands, and therefore we are mentally and emotionally structured for relating to others. Those relational capacities are not engaged by first-person awakening to IAMness or third-person contemplation of nature or philosophy.

A love relationship with existence is the essence of second-person spirituality—and love enables us to access tremendous power and energy. Second-person spirituality implicates us personally, revealing our closed hearts and contraction for what they are—a violation of our inherent love-relationship with the Mystery of existence. The universal drama of a love-relationship with the universal Beloved quickens our blood and brings us alive. Love is what unleashes the power of our whole being. And what is spirituality without love? In Integral Life Practice, the core second-person spiritual practice is called Integral Communion.



Author Bio

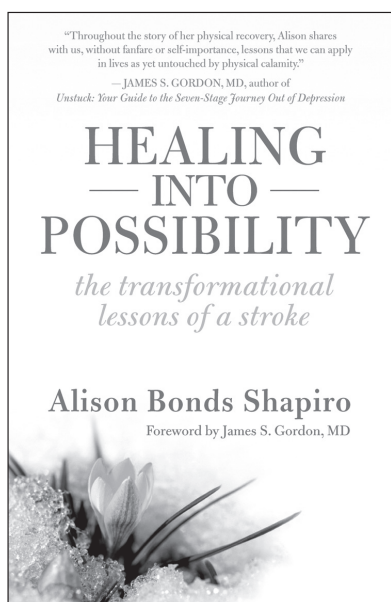
Terry Patten, is a seminar leader, integral life coach, spiritual practitioner, and a key member of the team that developed *Integral Life Practice*™ with Ken Wilber. Previously the founder of the leading-edge company *Tools for Exploration*, and author of four books, Terry has guided hundreds of people in deepening their integral practice and actualizing their higher potentials. He lives in San Rafael, California, where he works as a coach, consultant, writer, teacher, entrepreneur, and grassroots conservationist. His personal web site is www.integralheart.com.

Stroke and the Family

© By Alison Bonds Shapiro, 2009
Author of *Healing into Possibility*

Our lives are interwoven with the people around us. We all live in relationships that include every aspect of what we do: home, work, play, love and support, safety and personal expression. These relationships define our place in the social fabric. When one person has a stroke, the stroke affects everyone who has a relationship to the stroke survivor, particularly those closest and dearest, our extended family whomever they may be.

Stroke suddenly upsets the balance of the extended family. Without warning, stroke survivors and their families must quickly learn new roles and find a new balance in order to cope. This can be quite shocking and challenging. While the survivor is healing he or she needs care, taking up family resources, at the same time someone else in the family may need to increase their ability to support the family financially. The abilities of the survivor can and do change over the course of the recovery making adjustments an ongoing process.



What can help? It's essential for the survivor's family to understand how critical their role in the recovery will be. Extended family systems are the bridge that survivors cross to find their way to the greatest possible recovery. A thoughtful support system can be a powerful part of the recovery team. While the immediate response many people have to a stroke is to feel helpless in the face of something so overwhelming, in fact, there are many things the family can do that will make a big difference. Here are some of them:

One. Practice acceptance and forgiveness. The survivor needs to know that they are still loved and accepted for who they are regardless of the disability that they now face. To begin to work on their recovery each survivor must first acknowledge and accept where they are and start rebuilding their lives. If family members reassure them by word and by deed that they are still central in the hearts and minds of the extended family, still loved and forgiven for whatever difficulty the stroke brings to the family, the stroke survivor's ability to accept what has happened to them is greatly strengthened.

Two. Be a coach. Practice disciplined support for the exercises and the retraining the survivor must do. The survivor's brain has been injured and is no longer communicating adequately with the rest of the body. Neuroplasticity studies have shown that the brain can retrain and use uninjured parts of itself to reconnect. This reconnection requires the active participation of the survivor in the process of recovery and a good coach provides encouragement, motivation, discipline and a thoughtful balance between work and rest. All this helps the survivor stay on task and work consistently.

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Three. Deal effectively with fear and grief. Everyone in the extended family system, including the survivor, is faced with fear of the unknown, of what the changes will mean, and grief at the losses that the stroke brings—even if these losses are temporary. To help the survivor deal with the fear and grief it is vital that family members acknowledge and get help, if needed, in dealing with their own fear and grief. Talk with a counselor or social worker. The feelings of loss and sadness need to be acknowledged and aired if both the family and the survivor are going to be able to focus their attention on recovery.

Four. Believe in possibility. The possibility for recovery and for making a meaningful life post stroke does not stop unless the effort to achieve it stops. It's very easy for a survivor to become discouraged and stop working, particularly if they hit a plateau. Gently encourage them to keep on going. The disability will habituate if it's not challenged.

Five. Learn good communication skills and practice patience. The survivor's ability to communicate may be impaired. Thoughtful, deep listening, really paying attention, can help both retrain the survivor's brain and make everyone's interactions more efficient and easier.

Six. Recognize that this is a journey of self-discovery and creativity for the whole family that can be rich with the opportunity to learn. Every activity the survivor tries can be an invitation to creative problem solving.

Seven. Remember that every person thrives on some kind of social interaction. The stroke may suddenly cut the survivor off from the social world they knew. Help the survivor re-establish a social world, either by re-entering the one they already have or by creating a new one.

Eight. Remember that life is happening now. Encourage everyone to find the joy and gratitude in whatever is present. Find the opportunities for love and laughter all throughout the process of recovery.

Nine. Don't help too much. Wait to be asked for help and allow the survivor the dignity of doing things for themselves even if it may be a struggle. By doing things for ourselves we each grow self-confidence.

Ten. Most of all be kind to one another. In any situation kindness helps. With a stroke kindness can be the one thing that truly reduces the stress on everyone.



Author Bio

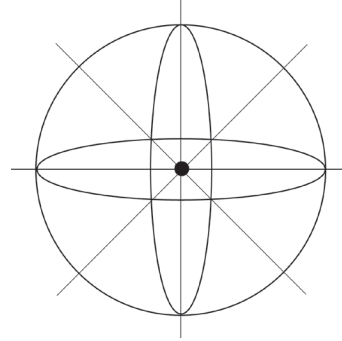
Alison Bonds Shapiro, stroke survivor, is the author of the book *Healing into Possibility: the transformational lessons of a stroke and the co-producer of *What Now? Stories of Recovery**. She works with stroke survivors and their families, provides motivational speaking for rehabilitation patients and their care networks in numerous locations including a leading HMO in Northern California, and is an advisor to a nonprofit dedicated to stroke survivors. She is also a highly regarded business consultant and transformational coach and leads the board of trustees of Saybrook Graduate School in San Francisco. To find out more visit www.healingintopossibility.com.

Perspectives on Self-Care

Be careful with all self-help methods (including those presented in this Bulletin), which are no substitute for working with a licensed healthcare practitioner. People vary, and what works for someone else may not be a good fit for you. When you try something, start slowly and carefully, and stop immediately if it feels bad or makes things worse.

Words of Wisdom

Integral Vision



When the power of love overcomes the love of power, the world will know peace.

~Jimi Hendrix

Only everybody-all-at-once can change the current chaos.

~Adi Da Samraj

Beware of the differences that blind us to the unity that binds us.

~Huston Smith

The true history of the spirit is not preserved in learned volumes but in the living psychic organism of every individual.

~C. G. Jung

Evolution is an increase in depth, or total embrace of all structures in the Kosmos, until the final, paradoxical embrace of everything by Nothing (Divine Emptiness).

~Ken Wilber

The person is strangely composite; it contains Stone Age elements and principles of a more advanced science, prejudices from all past phases of history... and intuitions of a future philosophy.

~Antonio Gramsci

You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. You were born to manifest the glory of God that is within us. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.

~Nelson Mandela

Integral consciousness enables man to grasp simultaneously the timeless mystery of Being and the meaning of time.

~Haridas Chaudhuri

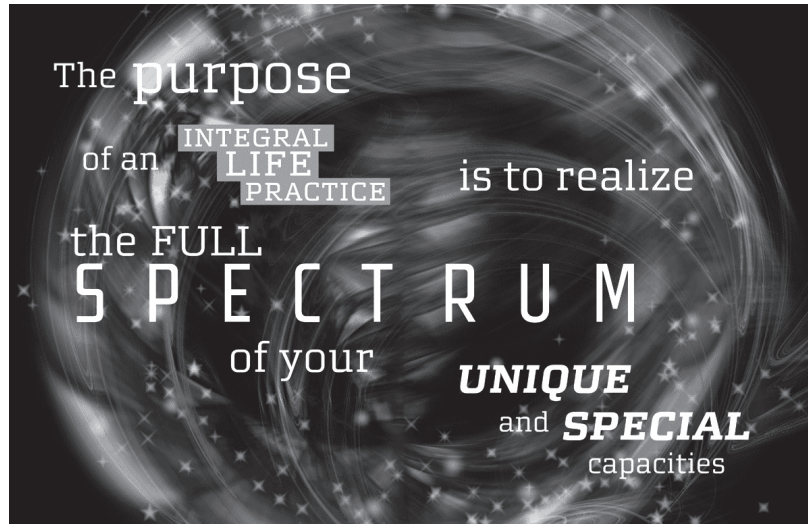
We are not only what we know of ourselves but an immense more which we do not know; our momentary personality is only a bubble on the ocean of our existence.

~Sri Aurobindo

When the way of living becomes the active surrender of egoity, then the conditions of life will constantly prove the Truth.

~Adi Da Samraj

Grateful Wonder



Integral Visions

Integral visions spreading in the worldwide web:

- Visions of the perennial philosophy from Wikipedia: http://en.wikipedia.org/wiki/Perennial_philosophy
- Learn about the integral movement from Wikipedia: [http://en.wikipedia.org/wiki/Integral_theory_\(philosophy\)](http://en.wikipedia.org/wiki/Integral_theory_(philosophy))
- AQAL ("all-quadrants, all-levels") charts to make integral theory clearer (free download): www.formlessmountain.com/aqal.htm
- Alternative views of the integral vision: www.integralworld.net/
- The integral yoga of Sri Aurobindo and the Mother: www.miraura.org/
- An integral vision of global governance: www.integralworldgovernment.org/
- The world's best-known integral philosopher, Ken Wilber: www.kenwilber.com/home/landing/index.html
- Central resource for the profound, integral teachings of Adi Da Samraj: www.dabase.org/

San Rafael Meditation Group

Open to beginners and experienced practitioners, we meet on Wednesday evenings at the A Sante day spa in downtown San Rafael at the corner of Brooks and 3rd. "Early-bird" meditation starts at 6:45 with formal instruction at 7:00; meditation ends at 7:30, followed by a brief break, and then a dharma talk and discussion, ending at 8:30. It is led by Rick Hanson (with occasional guest teachers), and for more information, check out www.WiseBrain.org/sanrafaelmeditation.html. Newcomers are always welcome!

Offerings

Rick Hanson, PhD, and Rick Mendius, MD

1. Sounds True offers *Meditations for Happiness* by Rick Hanson, Ph.D. It's 3 CD's worth of talks and brain-savvy exercises for increasing your happiness, with an emphasis on experiential practices and practical tools. It is offered as an inexpensive download to your computer, where you can listen to it or burn it to CD's or transfer it to an iPod.

This program truly turned out to be pretty great, and here's a comment about it from the author, Annie Spiegelman:

On his new "Meditations for Happiness" program, benevolent Rick Hanson guides me to sit down and face my inner critic – and then actually see it as a form and shrink it. Being a Master Gardener, I see the critic as a gnome who tiptoes into my brain when no one is looking, with those tiny pointy shoes, and makes me doubt myself. I shrink him down to the size of a snail and toss him out. He knows nothing. The shoes are a dead giveaway.

Here's the link to this program at Sounds True: <http://shop.soundstrue.com/shop.soundstrue.com/SelectProd.do?prodId=1715&manufacturer=Sounds%20True&category=Exploring%20the%20Psyche&name=Meditations%20for%20Happiness>

2. Rick also has a chapter, "7 Facts about the Brain That Incline the Mind to Joy," in *Measuring the Immeasurable*—which is chock full of essays from luminaries like James Austin, MD, Larry Dossey, MD, Daniel Goleman, PhD., Candace Pert, PhD, Marilyn Schlitz, PhD, Dan Siegel, MD, Charles Tart, PhD, and Cassandra Vieten, PhD. Check it out at www.amazon.com/Measuring-Immeasurable-Scientific-Case-Spirituality/dp/1591796547.

3. At Spirit Rock, in 2009, these daylongs with Rick Hanson and Rick Mendius are scheduled:

- **Equanimity**, on Sunday, May 17. Equanimity is the key to freedom from emotional reactions, and to cutting the chain of craving and clinging that leads to suffering. This workshop will also address the neuropsychology of difficult emotions, as well as trauma, and neurologically-informed methods for dealing with those. (www.spiritrock.org/calendar/display.asp?id=RR2D09)
- **The Neurodharma of Love**, on Saturday, July 12. The emphasis will be on relationships in general and love in the broadest sense, integrating deep teachings on compassion and lovingkindness with a clear-eyed understanding of how we evolved to be caring toward "us" and often wary and aggressive toward "them." (www.spiritrock.org/calendar/display.asp?id=RR3D09)
- **Resting in Emptiness: The Evolution of Awareness and the Transcendence of the Self**, on Saturday, November 7. This workshop will address the thorny and fundamental question of . . . "me, myself, and I." The self – with its tendencies to grasp after possessions and take things personally – is perhaps the premier engine of suffering. We'll explore the evolution of the apparent self in the animal kingdom, and the ways in which the self is real and is also not real at all, coming to rest more and more in the underlying spacious awareness in which self appears and disappears. (www.spiritrock.org/calendar/display.asp?id=RR4D09)
- **The Hard Things That Open the Mind and Heart: Practicing with Difficult Conditions**, led with James Baraz, on Sunday, December 13. This is for people grappling with difficult conditions – both internal and external – and for caregivers and friends who support those individuals. These include challenges with the body, mind, and life circumstances. We'll cover Buddhist perspectives and practices for difficult conditions; lovingkindness for oneself and for any being who suffers; brain-savvy ways to strengthen your capacity to be with the hard stuff; and methods from the intersection of the dharma and neuroscience for lifting mood and cultivating joy. (www.spiritrock.org/calendar/display.asp?id=JB3D09)

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offerings continued...

4. Also at Spirit Rock, Fred Luskin, Ph.D. and Rick Hanson, Ph.D. will offer a daylong benefit on Sunday, August 23 on **“Forgiveness and Assertiveness.”** These two subjects, which are often seen as at odds with each other, actually support each other. This workshop will cover how we form grievances, healthy forgiveness, and healthy assertiveness. Dr. Luskin is a world-renowned expert on forgiveness, and we will get into the nitty-gritty of how to work through difficult issues with others. (www.spiritrock.org/calendar/display.asp?id=RF1D09)

Also in 2009, there are these additional offerings:

5. At the Insight Meditation Community of Washington, DC, on June 13, Rick Hanson and Tara Brach will present **“The Neurodharma of Love.”** See www.imcw.org/non-residential-retreats for more information.

6. With the Dharma Zephyr Insight Meditation Community in Nevada, Rick will be leading a two day workshop September 12 and 13 on using brain-savvy methods to steady the mind, quiet it, bring it to singleness, and concentrate it, following the road map of the Buddha. See www.nevadadharma.net/zephyr.html for more information.

7. Through R. Cassidy Seminars, Rick will be teaching continuing education workshops to mental health professionals in San Francisco and Oakland (September 25 & 26), and in Los Angeles and San Diego (November 13 & 14). The workshops will focus on translating neuroscience research, informed by contemplative practice, into tools and skills that therapists can offer their clients. See www.ceuregistration.com for more information.

8. At the **Science and Nonduality Conference** in Marin County, California, during October 23-25, Rick will be a plenary speaker as well as chair a panel on nonduality from the perspective of the three main Buddhist lineages: Theravadan, Tibetan, and Zen. See www.scienceandnonduality.com for more information

9. At the University of East London, the conference on **Mindfulness and Well-Being: From Spirituality to Cognitive Neuroscience** will be held on November 20 and 21. Rick will be giving several talks and a workshop. Contact Dr. Patrizia Collard at drcollard@stressminus.co.uk for more information.

10. At London Insight Meditation center, Rick will be leading **“The Neurology of Awakening”** on November 22. See www.londoninsightmeditation.org.uk/programme/schedule/ (click on Daylong Retreats) for more information.

The Wellspring Institute for Neuroscience and Contemplative Wisdom

The Institute is a 501c3 non-profit corporation, and it publishes the Wise Brain Bulletin. The Wellspring Institute gathers, organizes, and freely offers information and methods – supported by brain science and the contemplative disciplines – for greater happiness, love, effectiveness, and wisdom. For more information about the Institute, please go to www.WiseBrain.org.

Fare Well

~ May you and all beings be happy, loving, and wise ~