

1. Only our species, it seems, can "do integration" by choice. To the rest of God's critters it "comes naturally," so they don't need theologians and psychotherapists....and, of course, philosophers. For us there's pre-integration; and integration, disintegration/postintegration, re-integration are perpetual possibilities....corresponding with the higher functions of the brain: sustained attention, cosmizing, and re-vising (lit., "looking again").

2. By "integration" I don't mean the hyperindividualistic "getting your head on straight" or "getting your thing together" or even "centering down," but rather a comprehensive activity, a way of seeing/living/being that leaves nothing out (including any of one's own energies--spiritual/decisional, psychic/imaginal, mental/analytic, biophysical, relational (society/nature/history//divine/demonic)).

3. On the first p. of today's (23Feb75) NYT "The Week in Review," Anthony Lewis says, of the Watergate woes, "One consistent thread can be traced. That is the worship of presidents," who (I add) combine pagentry and power, whereas the British wisely separate these two sources of grandeur-glory-uncriticizability. We were on the way to becoming a well-integrated fascist nation. "Integration" is a dirty word. "Integration" is pathological. A false integration is self-sanctioning/ratifying/legitimizing; therefore, criticism thereof is "sacrilege"--and the third "higher function" of the brain is inoperative. "Repentance" is the rejection of an integration seen as evil in the light of some new sight (attention) stared at till a new cosmos ("New Being," "New Heaven and New Earth," "New Person") appears ("faith"). If the new faith-vision freezes into ideology, God wills disintegration of the pathological integration....The blending of two word-families here (psychological and theological) shows the affinity of neuropsychology and the biblical way of seeing the world. "Integrating" is not a good thing to do; it's neutral as a word and good or evil as behavior. God was doing it good in Gen.1f, people were doing it bad in 3-11, father Abraham was doing it good in 12, and the patriarchs were doing it good/bad/indifferent in the rest of the Bible's first book. "Integration" has the too-good press it has because it's the intrapsychic precondition of "coping," and coping is the traditional psychotherapeutic goal for noncopers--even though noncoping is the biblical precondition for "wisdom"(Ps.111.10; Pr.1.7, 9.10). Of course what's all-important here is the etiology of the noncoping in the particular case: somatogenic? psychogenic? pneumatogenic(noogenic)? Depending on diagnosis, the noncoping is terminal (a cul-de-sac) or initial (a potential "beginning" in the biblical sense; and note that in the biblical-eschatological sense, even cul-de-sac noncopings are divinely intended as beginnings).

4. "Integration" begins with the first of the higher brain-functions, viz. directed attention, autonomous (do-it-yourself) or heteronomous (by submission to a "spiritual director," guru, swami, shaman, priest, minister, rabbi, psychotherapist, etc). Note that this activity is the precise meaning of "meditation," on which sophisticated Western religion has been so turned off so long--and thus the flooding of the Ganges-Indus now into the West. The via negativa of this is attentive nonattention (prosperity form, TM; severity form, Zen). Mantra and mandala may help, but for the Christian the focus is "the image of God in the face of Jesus Christ" (i.e., God's nature, feeling, thinking, willing as seen in That Life-Death-Parousia).

5. This sustained focusing may be, is not necessarily, the "beginning" of integration. A dog can't look at anything long enough to get sick or human; but you can do either, and will as soon as your attention-span exceeds that of the infant. The integration process is the brain's second higher-function, its goal

designatable by the same word, "integration," achieved to whatever extent the focusing is "human" (i.e., has the qualities that make for "true humanity," however defined, as the figure on whatever world-picture background). Much counseling starts hopeless because it begins at stage two (integrating) instead of at stage one (attending)--on which see Andrew McGhie's PATHOLOGY OF ATTENTION (1969 in the "Penguin Science of Behaviour" series). Here the primary skill is the monitoring of external and internal stimuli, on which both saints and clinical psychologists have much to say that needs to be heard. A solid conclusion is that there's a high emotional component in 3/1/2 (i.e., activating stage three--the "re-visualizing" power, the reality-feedback process--sufficiently to motivate to the disorienting return to stage one and then on to painful stage two, the new "cosmos"). Gutless head-tripping can achieve only a temporary, above-the-eyebrows, academic integration. An "integration seminar" that helps its members integrate "the whole person in the whole world in God" will be high-risk, high-conflict, high-comfort ("stroking," support). It will not be able to avoid pain, fear, anger, grief, yearning; and it will celebrate emerging joy, peace, energy, commitment. The longer its sessions, the lower can be the leader's profile--or rather, the more free is the leader to high-profile from a low-profile base (challenging, attacking, solacing, repenting, etc.). (The easiest way to trivialize an integration seminar is to have its members deal with more than one leader. This compounds the led/leader games and deflects attention from each member's own integration task. As to a man one woman is the greatest possible number of women, so to an integration-seminar member one leader is the greatest possible number of leaders.)

6. Now more on stage two: To "integrate" is (Web<sup>7</sup>) "to form into a whole...to unite with something else...to incorporate into a larger unit...to find the integral of...to end the segregation of"; n., "coordination of mental processes into a normal effective personality or with the individual's environment." Cf. the criteria of a philosophy: cosmizing (there's our "focusing" again!), comprehensivity (leaving nothing out: "Gather up the fragments, that nothing be lost"), and clarity (the easiest criterion for a philosophy to founder on!). Let's hang in with "cosmize," a Greek thought that includes the other two criteria (for a "cosmos" or "world" is ta panta, includes "all things"; and it has beauty and therefore clarity). (In this rich sense, an integration seminar's goal should be to become a "cosmos" in the process of its members' "cosmizing" ... "head bone connected to backbone...now hear the word of the Lord.")

7. Yes, in terms of that black spiritual, integration is the "articulation," the jointing and thus vivification, of "bones," i.e. of parts dead or less live without the cosmizing. To "integrate" is to make whole/one, i.e. to cosmize, i.e. to "make a cosmos" (comprehensive unity) of or to set in "order" (for "cosmos" means both "world" and "order"), i.e. to make articulate sense of both absolutely and relationally. This "articulation" is both intrapsychic (as value/meaning) and social (the skills of "articulating," i.e., expressing, one's cosmos/vision in personal interpersonal relations, in politics, in preaching-teaching-counseling). As intrapsychic, it's "prayer" when God-directed and "meditation" when looped.

8. Vesalius was right in locating our center as the midpoint of our extremities: the viscera are central in his archetectonic extended man and therefore "modern man." I call action in that location "BVR's, basic visceral responses. "Integration" demands awareness-orchestration of the BVR potentials (on which, and on the pathologies thereof, see #578: "INTEGRATION, feelings (BVRs) and"; and also #487: "LOVING, science of" and #487A: "LOVING, science of: self-examination").