



THE SOCIETY FOR  
Consciousness Studies

~Continuum 8~

**Newsletter of the Society for Consciousness Studies**  
**Summer 2020**

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## Welcome

Welcome to the Summer 2020 edition of *Continuum*, the *Society for Consciousness Studies* newsletter. This has been a demanding year for many of us, and for the Society as well, so I would just like to thank our Editor, Anne Kinne, who in the midst of it all has pulled this excellent newsletter together for us.

Allan Combs – *Assistant to the Vice President*

## Editor’s Welcome

Thank you to all who submitted articles, news items, pictures, and haikus for this summer edition of *Continuum*. It is again filled with interesting and provocative information. And this time quite long, so take your time and enjoy.

On a more personal, professional note, I am excited to announce the expansion and re-focus of my freelance editing business, unveiling this summer. *Integral Editing* will be found at [integralediting.com](http://integralediting.com) and combines seven-years of study on trauma with my six-years with the Center for Writing and Scholarship at CIIS. The new focus will encourage writers, academic or otherwise, to find and develop their voice and ideas in such a manner as to affect change—much needed in our world today. I can be reached at [anne.g.kinne@gmail.com](mailto:anne.g.kinne@gmail.com)

## CCS Tucson Conference

The *Center for Consciousness Studies* at the University of Arizona is pleased to announce re-scheduling of the postponed April 13-18, 2020 'live' conference in Tucson, now re-programmed as an Online event September 14-18, 2020. Previously scheduled presentations will be given in (more-or-less) corresponding sessions, days, and times online. (April 13 will be September 14; April 14 program will be September 15; and so on). You do not have to make a presentation in order to participate. Registrations required though.

## What We’re Reading, Writing, Watching and Experiencing

### Artemis Morris

[Recap](#) of The weekend of May 31<sup>st</sup>, 2019 Yale Divinity School and The Graduate Institute of CT, co-hosting the *Consciousness & Spirit Conference* for our *Society for Consciousness Studies*, from Dr. Artemis Morris’ website.

[Thanks Artemis. Great photos too! Also note that the conference website is still online at <https://consc.org/scsconference2019> . -Leslie]

### **Etzel Cardeña**

Cardeña, E., Pick, S., & Litwin, R. (2020). Differentiating psychogenic non-epileptic from epileptic seizures: A mixed-methods content analysis study. *Epilepsy & Behavior*, 109. doi:10.1016/j.yebeh.2020.107121

Cardeña, E., & Marcusson-Clavertz, D. (2020). Changes in state of consciousness and psi in ganzfeld and hypnosis conditions. *Journal of Parapsychology*, 84, 66-84. doi:10.30891/jopar2020.01.07

Acunzo, D., Cardeña, E., & Terhune, D. (2020). Anomalous experiences are more prevalent among highly suggestible individuals who are also highly dissociative. *Cognitive Neuropsychiatry*, 25, 179-189. doi: 10.1080/13546805.2020.1715932

Cardeña, E. (2020). Editorial. Pieces of the psi puzzle and a recipe for ganzfeld success. *Journal of Parapsychology*, 84, 5-7. doi:10.30891/jopar2020.01.01

Cardeña, E. (2020). A contemporary kulturträger keeps time (A review of *Altered states of consciousness: Experiences out of time and self*, by Marc Wittmann). *Journal of Parapsychology*, 84, 143-145. doi:10.30891/jopar2020.01.15

### **John St. Claire**

[Thrive](#) is a movie created by Foster Gamble, heir to the Proctor & Gamble fortune. In an effort to understand why the world is the way it is, he “follows the money.” It came out about 10 years ago and is a good foundation for how to frame the world changes going on. It’s free.

[Third Eye Spies](#) is a documentary about Russel Targ and his 20+ years as a psychic spy for the US government. His research shows that everyone has this ability, and this is a concern to governments which rely on secrecy for their power and control. It’s free on Amazon prime.

[Close Encounters of the 5th Kind](#) is Dr. Steven Greer’s latest movie where he documents the results of his protocol for making peaceful contact with extra-terrestrial civilizations. He has some compelling footage and stories from people doing this all over the world. It was just released a couple weeks ago and isn’t free. It is worth watching and may point to a broader perspective in understanding the changes happening on Earth at this time.

There is lots of talk about consciousness and this trailer shows a good example of that.

### **Allan Leslie Combs**

Our consciousness friend Sean Esbjörn-Hargens, founder of [Metaintegral](#), is presently completing a short course titled “What’s Up With UFOs”? Lots of fun, and great Zoom discussions. As a longtime UFO-curious person, and friend of Sean’s, I took it as a summer entertainment. He will be offering the course again next year, and a longer version as well. Check it out at <https://whatsupwithufos.com/> where you will also find Steven Greer as well as endless other resources on the topic. Also see, [Exostudies: Philosophical Explorations of the UFO Phenomenon](#). -Leslie

**Allan Combs, Steven Mitchell, Stanley Krippner**  
[Society for Chaos Theory in Psychology and the Life Sciences](#)  
2020 Conference

### ***Tottering on the Edge of Chaos***

“Self-organized criticality,” a central concept the sciences of complexity, refers to unstable accretions of small events that can accumulate and trigger system-wide “catastrophic” bifurcations. Examples include piling dry sand until an avalanche is triggered, and the activation of nerve cells by multiple dendritic stimuli. But the concept can also describe the condition of a single human life teetering on the “edge of chaos.” This is a situation that is at once precarious and potentially transformative. As Stanley Krippner has pointed out in an unpublished essay, small or even unnoticed influences on a human life can escalate through “sensitivity to initial conditions” (the butterfly effect) to the creation of “catastrophic” transitions. Examples include rapid changes of mind and behavior, for instance experienced as sudden insights, shifts in states of consciousness such as falling asleep at the wheel; and even dramatic behavioral transitions such as choosing suicide. At a different extreme are the reports of “lightening enlightenment” sometimes permanently transforming an individual’s whole ground of experience. Certain such instances are paradoxically triggered by traumatic experiences in battle and otherwise.

**Allan Combs**  
[Society for Chaos Theory in Psychology and the Life Sciences](#)  
2020 Conference

### ***Fractals All the Way Down***

Fractal patterns are found throughout the cosmos at virtually every spatial and temporal scale. Even human conversation displays fractal-like temporal features. For instance, an analysis of Plato’s *Republic* exhibits a fractal pattering of interactions between Plato himself and his interlocutors. Such patterns are also evidenced in the spatial distributions of words in typical texts, and in the modulation of ordinary speech sounds. Moving to the neurological level, considerable research now supports the fact that the brain is an immensely rich activity network poised on the “edge of chaos.” As cortical networks move away from this point of optimal balance consciousness fades and disappears into minimally conscious and vegetative states. On the other hand, certain entheogens seem to heighten the degree of chaotic activity, associated with higher fractal dimensionality. In such research we find that heightened or lucid waking consciousness is associated with greater neural complexity and higher fractal dimensionality. Like the golden ration and Fibonacci sequence, both

mathematically related to the fractal, fractal mathematics offers another key insight into understanding the basic organization of nature.

***The Science of Consciousness 2020 Conference***  
***Critical Consciousness Theory and Social Justice – A PANEL***

**Elizabeth Krasnoff and Allan Combs - CoChairs**  
**Debby Flickinger**  
**Camille Kolles**  
**Alethea Nerat**  
**Stephan A. Schwartz**

**Abstract for the Panel (Individual presentations differ)**

As the recent intersecting crises of the pandemic and social upheaval have uncovered with urgent clarity, we can no longer afford to live under a dominant paradigm that maximizes economic utility at the expense of developing and honoring values most essential to human meaning and purpose. Illuminating a path forward, current research with social entrepreneurs who are deemed exemplars of social purpose reveal an inner relationship between personal meaning and social purpose reflective of Freire’s *critical consciousness*. This subset of social entrepreneurs—who left behind successful conventional work to solve social problems through a market-based approach—had come face to face with their own stereotyping and biases. Barriers between the “I” and the “other” began to dissolve, driving their motivation to launch social enterprises that are revolutionizing unfair systems. Further, in the act of risking much on behalf of others, their vulnerability—both ‘terrifying and magical’—appears to have activated interconnectedness, as if an invisible grid of resources was sparked into action by their choice to uproot social injustices. What do these findings on social exemplars reveal about the evolution of our consciousness awareness and navigating the inner and outer dimensions of our life toward a more just society?

**Stephan A. Schwartz**

[The Transformation—Nonlocal Consciousness Becomes a Fundamental in our Reality](#)

[What Would the World be Like if the Matrix of Consciousness Were Recognized](#)

[Climate change, Covid 19, Preparedness, and Consciousness](#)

[Covid-19 and The Documented Failure of the American Illness Profit System — We Have to Stop Treating our Doctors, Nurses, Healthcare Workers, and Ourselves this Way](#)

**Terry Marks-Tarlow**

*A Fractal Epistemology for a Scientific Psychology: Bridging the Personal with the Transpersonal*, Edited by Terry Marks-Tarlow, Yakov Shapiro, Katthe P. Wolf, and Harris Friedman, Forward by Richard Taylor. Our own Leslie Combs has a chapter written with Sally Wilcox in the book

Use discount code: [EPISTEMOLOGY 25](#) for 25% off list price of the book  
For a sneak peak, watch [Transcendental Aspects of the Human Experience](#)

Part 2: Fractal Applications; Chapter Nine: Dreams, Synchrony, and Synchronicity  
*The beginning of this chapter follows:*

Dreams serve as powerful mirrors to the psyche through their holistic potential. Dreams emerge at the edges between conscious and unconscious processes to display fractal properties. A fractal epistemology posits boundary conditions as dynamic zones of transaction across different states and scales of existence. Rather than smooth and fixed like a cup cleanly separating inside from outside, fractal boundaries are semi-permeable and infinitely deep, at least in theory and on an endlessly iterating computer (Mandelbrot, 1977; Peitgen, 1986; Schroeder, 1991).

### **Charles Silverstein**

Spiritual Trip to Kathmandu, Nepal

Pictures—quite beautiful and worth viewing—from his trip can be found [here](#).

Early in 2020, before the pandemic hit, I was fortunate to travel to the Triten Norbeste Monastery in Kathmandu, Nepal for a weeklong series of events that included (1) The Fifth International Conference of Bön Studies; (2) A ceremony to mark the 25<sup>th</sup> Anniversary of the founding of the Yungdrung Bön Academy of Higher Studies and a celebration of the 95<sup>th</sup> Birthday of the spiritual leader, His Eminence Yongdzin Lopön Tenzin Namdak Rinpoche; and (3) an initiation ceremonies and teachings.

The Bön religion is the indigenous religion of the Nepal, Tibet and Bhutan region, predating Buddhism. It was close to disappearing at the start of the 20<sup>th</sup> century, but H.E. Yongdzin Rinpoche and others were instrumental in its revitalization. In 1953 he received his Geshe degree, the equivalent of a Doctor of Divinity. In 1960, while escaping Tibet, the Chinese shot him then imprisoned him for nine months. After a daring escape he traveled to Nepal where he met the British Tibetologist, Professor David I. Snellgrove who invited him to Cambridge and Oxford Universities. He learned English and then contributed to the first western book on Bön, *The Nine Ways of Bön*. Today, H.E. Yongdzin Rinpoche is the most senior living teacher of the Bön tradition and arguably the foremost teacher of Dzogchen.

**CONTINUE AT ENDNOTE<sub>1</sub> [Please note the endnotes are not automatic]**

### **F. Lanier Graham**

Excerpts from *Heavy Light: Haiku on Modern Physics & Ancient Wisdom* (1978)

PART 1. SPACE TIME

“In the beginning”

is a perception of space-  
time: framework of form.

What most of us call  
actuality takes place  
in the sphere of space-time.

**CONTINUE AT ENDNOTE<sub>2</sub>**

**Debby Flickinger and Martha Brumbaugh**

*Everyday Miracles: The Intersection of Caring Sustainability™ and Cross-Cultural Shamanism.*

Introduction

Five years ago, two women were brought together to work on a dissertation proposal. Debby wanted to develop the underpinnings for an environmentally focused afterschool program for middle schoolers. Martha had recently left an administrative job at the California Institute of Integral Studies (CIIS) and had begun coaching and mentoring dissertation students. Her own dissertation focused on cross-cultural shamanic practices and the shaping of reality. They never imagined how closely connected their work would become and how shifts in consciousness would occur as they began to wend their way through Debby's proposal and dissertation.

Debby's Story

Debby's interest in teaching kids stemmed from a life-long dream. She gathered the children in her neighborhood, and they would sit in a circle using a blackboard to teach spelling and arithmetic. Debby's dream, however, faded after the passing of her mother when she was fifteen, She was forced further and further away from her dream in order to pursue careers that would support her financially.

Years later, laid off, and at home one day watching The View, something clicked for Debby when she heard Barbara Walters ask the panel, "If you only had twenty years, what would you do with them?" She thought, "Wow, I surely do have twenty more years, at the very least..." In that moment, Debby realized she had been given a miracle. She would pick herself up and start a new journey. It was that simple: Spirit had shown her an opportunity, one she had put aside and dreaded, in a whole new light. Through a single television show Debby saw her path in front of her: She had to go back to school in order to follow her dream of teaching, and suddenly everything seemed attainable.

**CONTINUE AT ENDNOTE<sub>3</sub>**

**Elle Allen**

**BERNARD BAARS REMARKABLE BOOK "ON CONSCIOUSNESS: SCIENCE AND SUBJECTIVITY"**



## 1. VIP 50% DISCOUNT FOR SOCIETY MEMBERS & FRIENDS

**50% SOCIETY VIP DISCOUNT!** Psychobiologist Bernie Baars and his publisher are offering 50% VIP Discounts to Society for Consciousness Studies members and friends for his new acclaimed book, ***On Consciousness: Science & Subjectivity - Updated Works on Global Workspace Theory***.

[Click this link to buy direct from publisher](#) and **apply this VIP discount code at checkout: "BOOKS"**

### What people are saying about *ON CONSCIOUSNESS*

"Consciousness will not become acceptable to science without three things: empirical evidence that overcomes the consciousness deniers, a satisfying account of subjectivity, and a global understanding of the mind's staggering complexity. Bernard Baars is perhaps our most important voice on all three fronts, and *On Consciousness: Science & Subjectivity* raises a high bar for all future exploration in the field."

— Deepak Chopra, MD. Author of *METAHUMAN* (Harmony)

"No scholar understands consciousness as well as Bernard Baars, and few can express this understanding as lucidly. His Global Workspace Theory is practical and elegant, addressing both conscious and unconscious activity. If anyone thinks there is a "hard problem" in this field, they need to read *ON CONSCIOUSNESS* before they make that assumption. Dr. Baars' latest book is a magnificent transdisciplinary achievement."

— Stanley Krippner, PhD, Professor of Psychology, Saybrook University

## 2. NEW PODCAST ON CONSCIOUSNESS with Bernard Baars & David Edelman

Many philosophers think there's a gap between the mind and body, but there's no evidence for that. Recorded in Nobel Laureate Gerald Edelman's home as a special tribute, and on location, the new bi-weekly podcast *On Consciousness with Bernard Baars* features open-minded conversations on some new ideas about the scientific study of consciousness and the brain. In each episode, acclaimed author in psychobiology and originator of Global Workspace Theory (GWT), Bernard Baars and co-host David Edelman, a neuroscientist and Visiting Scholar in the Department of Psychological and Brain Sciences at Dartmouth College are joined by the world's foremost leaders in biological and cognitive sciences, business, the arts, and humanities to discover the conscious brain, and broadcast exciting scientific findings.

Stream and download the podcast *On Consciousness with Bernard Baars* on your favorite network: [PodBean](#), [ApplePodcasts](#), [iHeart](#), [GooglePlay](#), [GooglePodcasts](#), [Stitcher](#), [TuneIn](#), [aCast](#), [YouTube](#), and [Spotify](#). To learn more and access all channels, go to [bernardbaars.com/podcast-baars-on-consciousness](http://bernardbaars.com/podcast-baars-on-consciousness).



All queries can be sent to our PR representative, Elle Allen: [elle@thenautiluspress.com](mailto:elle@thenautiluspress.com)

### 3. RECENT ARTICLES IN PROMINENT MEDIA

Bernie Baars was just interviewed by Scott Barry Kaufman for *Scientific American!* On Consciousness: Science and Subjectivity: A Q&A with Bernard Baars - Scientific American | Scott Barry Kaufman: Beautiful Minds - May 26, 2020. Here's a chat with Baars about his latest thinking on the scientific study of consciousness. Far from being some free-floating cloud around our heads, sensory consciousness is profoundly embedded in biology, anatomy, physiology, and above all, in adaptive functions that serve us in every waking second of life. This is not some philosophical speculation. It is now supported by numerous findings published in peer-reviewed journals that are easily found in web archives.

One of my favorite thinkers and researchers on this topic is Bernard Baars. Baars fundamentally changed the scientific study of consciousness over 30 years ago and he has done it again in a stimulating update on consciousness called [\*On Consciousness: Science & Subjectivity — Updated Works on Global Workspace Theory\*](#). In his new book he proposes novel predictions and draws on the latest research in cognitive science. This magnum opus is really incredible and should be on the bookshelf for anyone seriously interested in wrestling with the paradoxes and mysteries of human consciousness. In this interview with Baars, we discuss his new book and his latest thoughts on the scientific study of consciousness. — By Scott Barry Kaufman, psychologist and author of *Transcend: The New Science of Self-Actualization*

Click [here](#) to read Scott's insightful interview.

<https://blogs.scientificamerican.com/beautiful-minds/on-consciousness-science-and-subjectivity-a-q-a-with-bernard-baars/>

All queries can be sent to our PR representative, Elle Allen: [elle@thenautiluspress.com](mailto:elle@thenautiluspress.com)

#### **Barbara Karlsen**

The Human Body in Sympoiesis with Nature and Cosmos>  
Towards an Emergent Ontogenesis with the Cosmos

*The future is not some place we are going to but one we are creating. The paths to it are not found but made, and the activity of making them changes both the maker and the destination (Schaar, 1993 in Hempel 1996, p 5).*

#### **Abstract**

Just as there has been a time in life when the human was not yet embodied on the earth, the higher planes of consciousness may be waiting their time to become a part of our present embodied reality. The human body in sympoiesis with Nature and Cosmos provides process ontology for an emergent ontogenesis with the universe. This unifying view sees the world of the human, Nature and Cosmos as one interwoven primordial reality where higher and higher forms of consciousness evolve out of a process of involution and evolution at various planes of multiplicity. This is the next stage of development for the entire planet if we are to survive the fragile condition we find ourselves in. As we approach the age of ecological collapse, the human must now shift towards new strategies for survival. The need to explore biological complexity and the processes of life makes itself clear. We can no longer be sustained by an ontology of fragmentation. Therefore, we must find new ways to constitute ourselves within the community of life processes that shaped us. This is coherent with Sri Aurobindo and the Mother's view of evolution, and also Teilhard's new Christology. In Teilhard (1959) and Aurobindo (2005), a cosmic/transcendental principle (noosphere or Supermind respectively) is immanent in all entities in the cosmos and seeks to individuate itself through them.

### **The New Ontology**

Right now, our knowledge about the human body is going such through a deep renaissance that it is challenging most of what we knew just a few decades ago. At its center is the realization that our human genome is interwoven with the genetic remnants of multiple bacteria, viruses, and other parasites, most of which are more ancient than our human genome. What's more, we have 150 times more DNA in our bodies that belong to other species (mainly bacteria), than our own. This important scientific breakthrough is called the *gut microbiome* and it is radically changing our understanding of what it means to be human. Not only are we a human species composed of cells, genes, tissues, and organs, but living in us and on us, are numerous colonies of microbes that influence everything from our immune system to our digestion, to our ability to break down toxins, and so much more. In fact, if you take away the trillions of viruses, bacteria and fungi that coexist with our human cells, we would not survive. At our most fundamental level, our human life is deeply interwoven with the greater web of life that informs and sustains it. In grasping this scientific reality, we realize that we can no longer grasp genes, organisms, viruses, human beings or ecological systems separately. We are one ontology of life in the biosphere.

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### **Jeffery Mishlove**

#### **PRIMATE MIND, BUDDHA MIND** with Paul LeMay

Paul LeMay explains how three mindsets observed in primate behaviors can be viewed as the nucleus of most human activities – fighting, appeasement, and defeat. During the course of his research, he discovered -- to his surprise -- a series of higher psychological functions relating to telepathy and spiritual awareness. He suggests that quantum biology provides the means by which transcendental mind is integrated with our animal consciousness.

<https://youtu.be/nJwLmqpZ3w0>

**INDIAN PSYCHOLOGY** with Kiran Kumar Salagame

Kiran Kumar Salagame reviews historical efforts to develop forms of academic psychology in alignment with the classical philosophical and spiritual traditions of India, starting with the work of Swami Vivekananda near the end of the nineteenth century. He explains that Indian psychology focuses on transcendental states of consciousness that are generally overlooked in Western psychology.

[https://youtu.be/G9qZ\\_KRGWKM](https://youtu.be/G9qZ_KRGWKM)

**IRISH CONTRIBUTIONS TO UNDERSTANDING CONSCIOUSNESS** with James Tunney

James Tunney reviews Ireland's enormous contributions to both psychological understanding and esoteric thought. This extensive conversation covers prehistoric folk and fairy lore, the idealistic philosophy of Bishop George Berkeley, as well as the literary contributions from William Butler Yeats, Oscar Wilde, and James Joyce. The discussion also touches upon violent conflicts related to Irish independence.

<https://youtu.be/IbLBbVI76n8>

**UNDERSTANDING HYLOZOISM** with Thomas Brophy

Thomas Brophy points out that hylozoism is a worldview that postulates the entire universe is, in some sense, alive. He contrasts it with terms hylostochastic and hylostatic -- that the universe is probabilistic or that it is deterministic. He suggests that this worldview enables one to formulate scientific questions -- related, for example, to parapsychology -- that are considered unacceptable by many scientists.

<https://youtu.be/TeCHa-dmX-s>

**SOLVING THE PROBLEMS OF CONSCIOUSNESS** with Philip A. Goff

Philip A. Goff describes the philosophical approach of addressing the many problems associated with consciousness through logical analysis. He maintains that strict materialism logically implies that consciousness does not exist. While many criticize dualism for failing to define how mind and matter can interact, he maintains that this is not necessarily a fatal flaw. He suggests that panpsychism, the view that the essence of the physical world is mental, avoids many of these problems.

<https://youtu.be/c7PG-qPm4fQ>

**CHARLES RICHEL: NOBEL LAUREATE PSYCHIC RESEARCHER** with Carlos Alvarado

Carlos Alvarado describes the many talents of the great, French renaissance man, Charles Richet -- a pioneer in aviation, medicine, and psychology who also wrote extensively in many other areas. Psychical research may have been Richet's greatest passion, and the area of inquiry for which he is mostly remembered today. His explorations of the physical phenomena associated with mediumship were

extensive. He also experimented with telepathic hypnotic induction. Although he participated in many seances, he was not a spiritualist.  
<https://youtu.be/358jKENUfEg>

[YouTube video Primate Mind – Buddha Mind with Paul LeMay:](#)

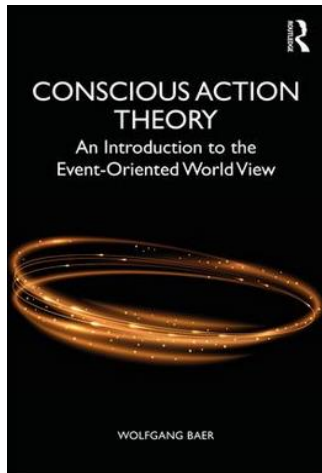
## Wolfgang Baer

My CAT-book describing an integrated mind/body framework based upon an extension of quantum theory that includes consciousness has been published. To get a listing of sites where it is available please Google “Conscious Action Theory by Wolfgang Baer”.

The book shows that physical mind/body sequences of action flow have always existed in physics but have been systematically eliminated from a pan-psychic world view because science insists the here and now world in front of our noses is an independent reality when in fact it is a mental construct generated by theory based interpretations of sensor stimulation. Rebuilding the foundations of physics without the independent objective world assumption gives consciousness a role in science. Our 1<sup>st</sup>-person view as sensory qualia becomes the domain of quantum theory while our 3<sup>rd</sup>-person view is the theory dependent explanation sensation output from our memory recall. These two are fused in our everyday experience of objects. Thus intersecting cycles of activity through our sensors and through our memory produce the Now experience and event of object subject sequences replace elementary particles as the foundations of physics.

At higher levels of aggregation such intersecting cycles, and therefore the physiological field of consciousness can be identified in the tripartite synapses connecting our neuronal input output network with the internal Glial network. The medical implications of this location of consciousness in humans is discussed in the paper “Disorders of Human Consciousness in the Tri-partite Synapses” scheduled for publication in Medical Hypothesis enter the URL in your Browser <https://doi.org/10.1016/j.mehy.2019.109523>.

**CONTINUE AT ENDNOTE 5**



**Steve Taylor**

An article of mine entitled '*When Seconds Turn to Minutes - Time Expansion Experiences in Altered States of Consciousness*' is a study of 96 Time Expansion Experiences looking at their triggers, characteristics, and implications.  
<https://journals.sagepub.com/doi/10.1177/0022167820917484>

'Transformation through Loss and Grief - a Study of Post-Traumatic Transformation following Bereavement' in the **Humanistic Psychologist**.  
<https://psycnet.apa.org/record/2020-20322-001>  
This is a study of 16 cases of spiritual awakening/post-traumatic transformation in relation to bereavement.

### **Jocelyn Chapman**

*For the Love of Cybernetics: Personal Narratives by Cybernetician*  
Routledge; Edition: 1 (February 20, 2020)

*In these pages professor Chapman serves us an engaging collection of essays exploring the field of cybernetics, a problem-centered approach to the design and understanding of control systems in machines, animals, and humans.*

*Developed by divergent thinkers such as Gregory Bateson, Margaret Mead, Norbert Wiener, Warren McCulloch, and Heinz von Foerster, and others, cybernetics is a transdisciplinary discipline that burgeoned in America during the decades following WWII. It laid the foundations for modern computer design, artificial intelligence, the sciences of complexity, and much contemporary thinking in biology and ecology. The authors in this collection share a solid conviction that cybernetics can help us develop ethical and systemic thinking so desperately needed in this age of global desperation.*

*Those of us who have been outriders to the development of cybernetic thinking will also find rewarding the landmarks from our trip here so well remembered. It is even more exciting to recognize the recent resurgence of interest in this field.*

*And for those who are new to these ideas, there is no better place to start than right here.*

-Allan Leslie Combs

### **On COVID-19**

#### **Artemis Morris**

I am in the process of publishing a book on *A Naturopathic Doctors Guide to Wellness for the COVID-19 Pandemic* through the Graduate Institute that is a thesis about how an integrative approach to medicine and wellness is needed to come up with peaceful, intelligent, lasting solutions that address our human nature, nurture and our part in the natural world. I inform the reader of the principles of

naturopathic medicine (Education, Do no harm, treat the cause, prevention, the healing power of nature, holism and the world) in the context of the choices we have to make for ourselves, our families, and the future of our planet due to the pandemic.

## NATURAL MEDICINE FOR COVID-19: The Healing Power of Nature

“Natural therapies and preventative approaches are ever as effective and even more pertinent in today’s climate.”

-The Yellow Emperor’s classic of TCM (Nanjing)

The internet abounds with natural remedies, supplements, and snake oils of all kinds from all sorts of “experts”. Buyer beware! As a Naturopathic Physician and Licensed Acupuncturist, I graduated from the only accredited medical school education that incorporates nutrition, herbal medicine, nutritional supplements, and a holistic approach to health and healing in primary care medicine. In addition, I taught clinical nutrition and the therapeutic use of nutrients to medical students for year and teach for the Masters in Nutrition program at The University of Bridgeport. As the co-academic director, along with Dr Bernie Siegal, at The Graduate Institute’s Masters in Integrative Health and Healing, I have the pleasure of teaching herbal medicines, integrative medicine, Eastern and Traditional Chinese Medicine and more to changemaking students in a transformative educational model. In the book I co-wrote with Molly Rossiter, The Anti-inflammation Diet for Dummies, (which we are revising at the moment), I share miraculous stories of my dear dedicated patients that inspire gratitude and wonder in me about the healing power of nature and natural medicines. For the thousands of patients I have seen throughout the years, I am not hearing about severe active cases of COVID-19 among my patients that are on an immune supportive health plan and welcome the opportunity to contribute to wellness in way that I can during this unusual pandemic, which is why I am sharing this information with you.

**CONTINUE AT ENDNOTE<sub>6</sub>**

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### **Steve Taylor**

I have also begun to publish blogs for Scientific American - the latest (on Post-Traumatic Growth and the Coronavirus) is here:

<https://blogs.scientificamerican.com/observations/the-coronavirus-and-post-traumatic-growth/?fbclid=IwAR1pmTXcm25keTP71DDn60JKAUeJyJUyWdtRCdCkJNoNzf3AUqV1oY7ZAqc>

## **Reaching Out**

### **Steve Taylor**

I forgot to mention that I'm looking for other reports of Time Expansion Experiences, so if any of the readers of the newsletter would like to share them, please contact me by email at: [essytaylor@live.co.uk](mailto:essytaylor@live.co.uk)

### **Artemis Morriså**

Does anyone have suggestions on a leader in integrative medicine who may be able to read her new book (mentioned above) and do the forward or comments on it? She can be reached at: [artemisndlac@gmail.com](mailto:artemisndlac@gmail.com)

### **Wolfgang Baer**

If you are willing to write a review (on Wolfgang's book: *Conscious Action Theory*) and need a free reviewer copy please see the link below. I can sometimes provide monetary assistance for purchasing a private review copy if you agree to write a review. For review copies enter the following URL in your Browser address line. [https://m.email.taylorandfrancis.com/Review\\_copy\\_request](https://m.email.taylorandfrancis.com/Review_copy_request) Title: Conscious Action Theory: An Introduction to the Event-oriented World View ISBN 978-1-138-66747-4. If you want to discuss this topic or collaborate on future work please contact me at [Support@NascentInc.com](mailto:Support@NascentInc.com). I can probably send pertinent excerpts without copyright violations.

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## **ENDNOTES**

<sup>1</sup> The nine ways of Bön are subdivided into three sets: Sutra, Tantra and Dzogchen, corresponding to external (code of ethics), internal (visualizations), and secret teachings. Dzogchen translates to Great Perfection, although, as Herbert Guenther (2018) points out, such a literal translation does a great disservice to the richness of the term. Only two lineages have the Dzogchen teachings, the Nyingma school of Tibetan Buddhism and the Yundrung Bön tradition. I was part of a small group, six in all, that traveled from New England to Nepal in January. After resting overnight, we went to the Triten Norbeste Monastery for the academic conference, attended by approximately 250 people including many Bön monks who live at the monastery. Notable presenters were Charles Ramble, PhD, an anthropologist and former University Lecturer in Tibetan and Himalayan Studies at the Oriental Institute, Oxford University, currently the Director of Tibetan Studies at the Sorbonne and the president of the International Association for Tibetan Studies who spoke on "The Historical Status of Bönpo Lineage Lamas in Nepal"; John Myrdhin Reynolds, PhD, a Tibetan scholar and prolific translator of Bön texts who presented "The Coming of Bön to the West: The Teaching of Lupön Tenzin Namdak to Westerners, 1989 – 2018"; and Alejandro Chaoul, PhD, Tibetan scholar and teacher of meditation and Tibetan yoga, who presented the talk, "Magical Movements' in Bönpo Manuals of Yogic Practice."

Obviously, I cannot do justice to an explanation of the Dzogchen teachings, but I will offer a few words here about Dzogchen since it encompasses both the art and science of consciousness. Dzogchen teachings state that we all have a natural mind which is always present, but most often without awareness. In Dzogchen, this natural state of consciousness is called Rigpa. Rigpa is a nondual



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awareness in which there is neither subject nor object. Sometimes a Dzogchen meditation is described as awareness of awareness meditation, but that a teacher is needed to point the way.

After the two-day academic conference, we had a day off, and so our group went to the monkey temple in Kathmandu, the Swayambhunath Stupa, one of the oldest religious sites in Nepal. Humans were not the only primates wandering the temple grounds.

Over the next two days, we attended the Ceremony to mark the 25<sup>th</sup> Anniversary of the founding of the Yungdrung Bön Academy of Higher Studies and the 95<sup>th</sup> Birthday Celebration of H.E. Yongdzin Rinpoche. At least two thousand people attended under a large tent. The events included prayers, prayer flag raising, speeches, cultural programs, butter-tea breaks, and individual practice.

On January 27<sup>th</sup>, our group met and received blessings from H.E. Yongdzin Rinpoche. At 95, he was receiving and blessing visitors all day long. He was alert with a wonderful look of kindness in his eyes but also seemed a bit tired from the constant flow of visitors. When we went for a blessing in his private room, we handed him a kata, a silk scarf, which he then placed over our heads in blessing. The last few days of the conference included Bön teachings and initiations. The following week we took in the sights of Kathmandu including the Buddha Stupa around which people circumambulate, a visit to the monastery of the Kung Fu nuns ([www.kungfununs.org](http://www.kungfununs.org)), Durbar Square, the site of the palace of former Kathmandu Kingdom which includes a temple with carvings depicting the Kama Sutra, and also where the filming of the movie *Dr. Strange* (2016) took place, and the Pashupatinath Area, a World Heritage site where ritual cremations take place. We returned to the USA on February 7<sup>th</sup> just as news reports of a coming pandemic became a topic of interest and concern at breakfast.

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ball where images of the  
actual appear.

## PART TWO. WAVE PARTICLE

Waves carry energy  
through a medium that is  
called consciousness.

Energy waves are  
potential undulating  
toward the actual.

Waves carry energy  
(fuel of actuality)  
here, there, everywhere.

A wave turns into  
a particle when stopped by the  
act of perception.

## PART 3. ENERGY – CONSCIOUSNESS

Energy can not  
be created or destroyed.  
energy simply is.

Consciousness can not  
be created or destroyed.  
consciousness just is.

Energy always is  
moving through the universe  
much like ocean waves.

Energy is the  
prime body of consciousness  
and the fuel of form.

Visible consciousness  
in the space-time universe  
that can be measured.

Visible energy  
is that part of the universe  
which is in motion.

The invisible  
energy that does not move  
cannot be measured.

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Consciousness was (is)  
before the beginning –  
the start of space-time.

Consciousness also  
is after the end of all  
that has ever been.

Consciousness involves  
the ground-of-being and all  
symbolic processes.

Consciousness becomes  
aware of itself by means  
of symbolization.

Symbols are the mirror-  
surfaces in which consciousness  
sees itself reflected.

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Following her heart, Debby started taking classes at a local community college. One class led to another and another. Suddenly, and miraculously, she found herself in the Transformative Studies doctoral program at the California Institute of Integral Studies. Never in my wildest dreams did she imagine that she would become Dr. Debby Flickinger. Debby writes:

Several years into the program, my daughter approached me about a certification that might enhance my doctoral work in transformative studies and consciousness. Dr. Jean Watson's *Caritas Principles* (2008) spoke directly to my soul. The word *Caritas*, Latin for cherish (Watson 2008, p. 39), gave me a feeling of optimism and hope that had been missing in my academic studies previously. More than anything else, Principle #10 felt to me as though it had been with me all of my life. Seeing in print, "Open to mystery and allow miracles to enter," (Watson 2008, p. 40) was an awakening, or cosmic "aha moment," and in that moment, the trajectory of my life and work transformed.

I saw *Caritas Principle #10* as a lens in which to reflect deeply, not only on my current way of thinking about things, but on my childhood and teenage years. I had been left on my own, facing unknown challenges in a complex world, and with a feeling of despair and abandonment. I now know that it was allowing miracles to come into my life, and to flow with the river that would lead me to the here and now. I search for something bigger than me; I allow the mysteries of the unknown to enter in, and I stay open to possibility in whatever shape it might take.

I am a creative and motivated individual, dedicated to environmental developments such as community building; fostering a

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sustainable future and leading to social and economic improvements. I actively learn and grow nurturing community relationships that contribute to social and environmental health. I see my knowledge, engagement, challenges, and transformations, as just the beginning. Even now, a never-ending flame burns in my heart continuously seeking a divine transpersonal advancement of my mind, body, and spirit. Principle #10 aligned in me, not only the awareness of miracles, but the heart and soul of my life's path-- to work with children. (Flickinger, 2019, as cited in Watson, et al., 2019)

As Debby's studies moved forward, she became certain that her research would be about middle-schoolers and sustainability. Her goal was to develop an afterschool curriculum that would essentially get children out of the classroom and into the trees. She wanted them to make a connection to the earth in a way that is not possible without getting outside and experiencing nature at its best. As Debby worked on this, she realized that the one element missing from the academics of sustainability was *caring*. Although Caring Science was designed for nurses, it made perfect sense to her to carry it into another academic discipline, sustainability, which seemingly lacked a deeper and more personal connection to the earth and nature (Watson, 2008, Louve, 2009).

Debby found that most people want to take care of the earth, but not as many people make the connection between science and spirit. The potential impact of Caring Science and Caring Theory, especially Principle #10 and its focus on being open to miracles, began to bubble up from depths of her soul and infused itself into everything she read, wrote, or thought. She sat with the Principle, meditated on it, and dreamed it. Her own consciousness was becoming more and more heart-centered (Watson 2008). The words Caring Sustainability™ were like a wellspring that pushed up through her body like a geyser, to reshape and transform Debby's doctoral dissertation. Caring Sustainability™ became her original contribution, and the force behind her desire to take Jean Watson's work to an expanded audience.

### **Martha's Story**

Martha had been practicing earth-based spirituality since 1970, but in 1989 her life changed when a bag of Amway products arrived on her doorstep. In that bag was a flier for a shamanic studies group. It struck her that perhaps it was not only her physical house that needed cleaning. She made the call to Flight of the Hawk Center for Contemporary Shamanism in Half Moon Bay, California. After a brief conversation with the director, she signed up for the beginning class.

The next six months were spent gathering tools and skills needed for her journey as a shaman. She learned about drumming, chanting, art as a sacred process, animal allies and journey work, the trance-like state induced to solve problems and seek answers to real life problems.

The following year Martha joined ten women with the desire to bring earth, nature and spirit into their lives. Their teacher taught them to connect to their souls through singing, dancing, drumming, story-telling and sacred arts and

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crafts. She taught them to become aware of the world around them, expecting each one to spend time in nature every day, listening and observing and feeling. Each gathering took them to another level of consciousness, bringing up the forgotten joys and pain in their lives. Their teacher led them deep into their hearts and back out into the serenity of nature. They journeyed in multiple realities and on both the physical and non-physical realms and as a result, continued to learn and to transform their lives and expand both personal and group consciousness. Martha recalls:

The room was silent as we relaxed to the beat of Analise's incredible drumming. Suddenly, I found myself walking to the beach; except it wasn't beach anymore, it was jungle. Peering out from under a lush, green bush were two enormous, golden eyes. A huge jaguar emerged from its leafy den. Above me a jet black raven welcomed me into the forest. The jaguar bid me to follow and I did.

We began to run deep into the jungle until we reached a rushing river. In the midst of the dark water was a whirling pool of white. I knew immediately that I had to follow the spiral downwards into the earth. I plunged into the water and found myself able to walk within the whirlpool. It helped me on my journey downward. I emerged into an even greener rainforest.

Immense trees surrounded me. There were birds calling, and snakes coiled about. "Are you my teacher?" I asked. "No, keep going," came the reply. Confused and somewhat disappointed I ventured on for miles. The sun that did manage to reach the forest floor was beginning to fade. Soon the terrain also changed and I left the verdant paradise behind.

I was running now and could feel the urgency of my quest. I ran through grassy hills and wound my way into a snow-covered tundra. The full moon was barely cresting over the silver hills. It was then that I felt the presence. A huge white wolf appeared as though she had materialized from the snow. "Run with me!" she called. I knew I was home. I had found my teacher; my friend; my ally. As I ran I felt the muscles in my legs and arms change. They became strong and balanced as I ran on all four. I felt my face become extended and my open jaw with sharp teeth exposed to the freezing air. My sight and my sense of smell were keen. I became a wolf and I ran with my teacher. The world looked different from here. Suddenly I was in control of my life and all was in harmony. I knew that here I could come to find my strength. I knew that Wolf would teach me to survive in the cold, barren times ahead. Wolf would be with me always.

Then the hour came to depart and to return to my world. Wolf ran with me back to the forest where Jaguar patiently awaited my return. Together we ran back to the stream and swam to the surface. My heart was pounding in sync with Analise's drum. I didn't want to leave. I wanted to stay with my allies, but slowly I returned to the darkened room and peered out at the flame of the single, flickering candle (Brumbaugh Jacobsen, 2006, pp. 11-13).

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Martha learned that this sort of deep, experiential learning was referred to as *transformational or transformative learning*. It was learning that transformed at a soul level. It did just that. Her sense of reality changed during that journey, through other shamanic experiences and new perspectives were reflected in everything she did and thought.

### **Debby and Martha**

Martha eventually found her way to CIIS to finish a BA which turned into an MA and a PhD. The Transformative Learning and Change program of the late 1990's allowed creativity to flourish in an environment of experiential learning and new ways of approaching academia through new and innovative research methods and topics. It was here that Martha continued to deepen her work with cross-cultural shamanism as she wrote her doctoral dissertation. It was this freedom to engage in creative and other ways of knowing that allowed her to connect with Debby and the Caritas Principles.

As Debby continued to explore Dr. Watson's books, it was evident that the original Caritas principles were deepening and evolving as a living system into something even more profound. They had become not just principles, but processes. Principle #10 became Process #10 and has since evolved into "Open to spiritual, existential, mysterious; allow for miracles" (Watson, 2018, p. 140). The fluidity of Dr. Watson's work as a living system was, for her, another miracle. Debby saw that education is a living system, and things are constantly changing as new information and understanding come our way. It's as though the web of life (Capra, 1996) can tear and be rewoven in a way that can redirect our course and deepen our understanding of how the universe works and the role we, as individuals, play in creating our own reality.

It was at this point that both Martha and Debby began to see a shift in personal consciousness as they worked together. Suddenly, the intersection of Caring Sustainability™ and shamanism became clear. Once Debby defended her dissertation, the two set out on a path together. They did their first presentation at the 2018 Consciousness Conference at CIIS with Debby engaging the group with the Caritas Processes. With the intention of expanding their personal consciousness the participants were asked to pick the process that they felt most drawn to. Each drew a shaman stone from a basket and prepared themselves for a short shamanic journey into the forest within the stone. Martha drummed for twenty minutes (a short journey) and brought them back into the room.

### **In Our Own Voices:**

Although we are not able to share the reflections of those who felt inclined to share, we can tell you that the journey was deeply meaningful, and each participant experienced a shift in awareness and furthermore a shift in consciousness. As facilitators, we found ourselves standing at the intersection of shamanism and caring sustainability. We were able to grok that as individual disciplines they not only spoke to healing the earth, as well as mind, body, and spirit, but that caring was the thread that could weave them together. We had each undergone a shift, if not an expansion in consciousness.

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The most important finding in our work that day and onward was that it is through experiential and participatory ways of knowing are an integral part of consciousness studies. Without personal experience, we believe, one cannot understand the theories surrounding the field. Yes, one can bandy about the thoughts and ideas in your mind, but without the body and spirit, those same thoughts and ideas are hollow.

### **Process #10**

“Open to spiritual, existential, mysterious; allow for miracles” (Watson, 2018, p. 140).

Throughout the course of our work, our relationship to Process #10 has heightened our awareness, and expanded our consciousness. “This energy is nearly visible in the air around us. It is as though we give off light” (Watson, 2018, p. 141). Today, we are much more aware of this. We often find ourselves embraced by a swirl of energy that fills us with loving kindness, and love. Our conscious being is elevated to new heights and we are wholly connected to the web of the universe and Spirit. In the words of Brian Swimme (1996):

The consciousness that learns it is at the origin point of the universe is itself an origin point of the universe. The awareness that bubbles up each moment that we identify as ourselves is rooted in the originating activity of the universe. We are all of us arising together at the center of the cosmos. (p. 112)

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<sup>4</sup> This major shift in our scientific understanding has vast implications for expanding the notion of what we call a human body, towards what we call a planetary, or even cosmic body. Adding to this notion is the phenomenon of phenotypic plasticity and its capacity to re-structure the current ontology, which has become a developmental constraint. The point I am making is that we are finally entering a period in human history, where we have a scientific understanding of the morphological processes that underlie our evolutionary relationship to the Earth. With this new knowledge we can begin to build a bridge for a process of re-creation and re-constitution within the Natural world. This means shifting the focus of human becoming from a sole process, to a *sympoietic* process with other beings in the biosphere.

Sympoiesis means “*making with*” (Haraway, 2016) and refers to the way in which evolutionary, biological and ecological processes and phenomena interact with each other in nonlinear ways to create complex life. Sympoietic systems are evolutionary because they are always building upon the possible web of relations that can be realized (Dempster, 2000). They often bring forth surprising and novel results. This is similar to the concept of endosymbiosis, or DNA recombination, which is now recognized as an important source of novel synergistic function in the global trading and exchange of genes (Deacon, 2013; Capra & Luisi, 2014). Such a concept has the potential to shift the focus of human becoming from an individual human process to one of symbiotic arrangements with the Natural world. In this context, the human body (biology) locates us in a locus of agency within the Natural world.

In sum, the new biology, which is influenced by quantum physics, microbiology and complexity science, is striving towards a new species. This species will require that the boundaries of our present human understanding change. Even the boundaries within the human body have to change so that so there is continuity between the human body and the living processes of the Earth. This will require a major transformation that cannot be forged on a dualistic model alone. This challenge will require emergent ontology that is capable of holding things together as they dissolve and come together in a new way. This is a process akin to metamorphosis, ontogenesis, morphogenesis and embryogenesis. They are all transformational processes that involve the transfiguration of something already given. And unique to all these processes is the *inexhaustible plasticity* that allows for the continuous shaping and dismantling of structures. It is in this continuous folding and re-folding of the various structures that we access new levels of complexity and different modes of being. Phenotypic plasticity is not just a concept but an actual somatic practice that we can enact to shift density across many levels of biological organization including the mental, molecular, physiological, chemical, genetic, and neurological. The intention is integrate the fullness of one’s genetic material (genotype and phenotype) across many biological and ecological interfaces (sympoiesis). Such a practice results in what may be called a new form of anthropogenesis or ontogenesis.

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## **The Collapse of our Ontogenetic Niche**

For most of our evolutionary history as a species, our ancestors were embedded within the living matrix of the Natural world. It was a way of life that kept the human in close proximity to the Natural world, as resources were often scarce and difficult to obtain. Land, animals and human were tightly woven, and behavior towards Nature was based on a reciprocity (mutual exchange) that reflected the interconnection of both human and Nature. There was a deep reverence for the Natural world that guided humans to care for and protect the land, air, water and animal life. It was an intimate co-existence that shaped our human genus.

In early modern Europe, between 1500 and 1700 AD, humanity's relationship with the Earth began to shift toward a mechanistic or Cartesian worldview. It was this shift in particular that created a division between body and mind, and altered our relationship to the Earth. With the establishment of the Cartesian model of reductionism, all aspects of Nature, including the human body began to be perceived from a mechanistic point of view, like machines reduced to mechanical parts. This, along with other socio-economic forces, allowed individuals to grow more and more identified with their mind, which was seen as superior to the world of matter and Nature. Confusion and disagreements over why and how Nature and humans were linked and how to honor those linkages thus ensued. This confusion eventually hardened into a dismembering dualism, which resulted in a body-mind and Nature divide. The human body as a living process became fragmented.

From the perspective of evolution, the Industrial Revolution altered the course of human existence and the Earth's environment more rapidly and profoundly than any other previous cultural transformation (Lieberman, 2014). The notion of a limitless machine-driven world not only separated us from our own biophysical limits, but also put us on a trajectory to thinking we were above Nature. Nature thus became an object and a commodity that we could dominate and exploit for economic purposes. At the same time the Industrial Revolution profoundly altered the way we related to our body as machines and began to infiltrate and take over every aspect of human life. The natural limits of our body and its vital connection to the Earth became increasingly minimized or ignored. According to Harvard evolutionary biologist Daniel Lieberman (2014), "Nothing over the last few million years of human history has change humans more than machines run by electric power" (p. 217). In short, the Industrial Revolution was a combination of technological, economic, scientific, and biosocial transformation that rapidly and radically altered the course of human history, and reconfigured our relationship to the planet. No longer in touch with our developmental constraints we were free to impress our will upon the world.

To the extent that we are altering our planet and becoming one with the "technosphere" (Haff, 2014), we barely notice or care anymore that the dissociation from our bodily selves is constant, insidious, and potentially dangerous. On the contrary, technology has reorganized our life-world so that we do not have to experience our bodily nature at all. To paraphrase Haff (2014), the technosphere generates its own living tissue, thus replacing biology. This has

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been accomplished by devising a virtual world devoid of any kind of interactive relationship with the body or the Natural world.

After living hundreds of thousands of years of living in close proximity to the Earth, we have ineffectively become an indoor, mechanistic species. This is in strong contrast to the ancestral heritage of our species. The ‘ontogenetic niche’ that created and continuously sourced our human genome has been abandoned by a way of life that is antithetical to our true biological nature. This radical change coupled with the overuse of antibiotics, vaccines, and the mass spraying of synthetic pesticides, has brought untold ecological carnage, the greatest threat of which is to our bodily selves.

As future narratives of artificial life and colonization of space emerge, the body and its evolutionary relationship with the Earth is erased. From this perspective, we could say that the entire human race now faces a single collective challenge. We have evolved a way of life that is direct conflict with the inherent needs of our genetic coding. This genetic coding requires other species of life and a relationship to the Earth itself to stay ahead of entropy. The task therefore is to support the body in its ontological primacy. This means recognizing that human bodies have their own specific ontology, which is distinct from society and culture, and this ontology requires a certain ontogenetic niche. This ontogenetic niche is critical for the flow of genetic as well as environmental information across many levels of biological and ecological organization.

### **The Need for Radical Life Making**

The human body is the product of an interaction between a unique genetic endowment and the Natural world. In this case Nature represents our genealogy as well as our primary environment of adaptive evolution. As individuals spend unprecedented amounts of time in front of computer screens or embedded in other forms of cyberspace, our bodies are intrinsically bound up in technology, which directly impinge as feedback. This process is then further intensified as a direct result of technological culture, both individual and large-scale. Thus, the body finds itself in a circular feedback loop with the machine (cyborg) instead of Nature. This causes inner states of dissonance, which may affect the body’s capacity to “self –reference” or make itself (Deacon, 2013). Said another way, contrary to the way a machine functions, a body needs feedback from the Natural world in order to stay ahead of entropy. So, the question becomes how do we sustain an embodied identity with the Natural world in the midst of increasing alienation? How do we guide the development of our next species within the constraints of our genetic coding? In this case, human/ creature agency is crucial for re-constitution in the Natural world. It implies having the capacity to change things in a way that runs counter to the fragmentation of modern culture. It is about using the fullness of our genetic material (genotype and phenotype) to align with the cosmic unfolding. Such a possibility offers an emergent ontogenesis within the fullness of our cosmic nature.

### **Phenotypic Plasticity: Preparing the Genetic Material**

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Plasticity is a natural phenomenon of major importance in biology as well as in evolution. All we need to do is look at the developing embryo to understand this power. Without precise instructions from the genes, the embryo brings forth its entire body through the mechanism of bending, folding, refolding, and layering. Following this logic, it becomes clear why plasticity is the medium of emergent forms. What is formed has to dissolve, change places, and switch sides, while also transforming from exterior to interior. This means that biology is not something that is structurally bound, but something that is constantly becoming again and again — and plasticity is key to this becoming.

If we look at the human form throughout the evolution of our species, it was plasticity that allowed our very earliest human ancestors to diverge from the apes and to become upright bipeds (Lieberman, 2014). Once bipedalism evolved, it created new conditions for anatomic changes in the hands, feet, and pelvis, which improved abilities to hunt and use tools (Lieberman, 2014). From this perspective you could say that plasticity is the basis for anatomical change as well as evolutionary change. I believe that as our consciousness expands from a dualistic ontology to a more universal ontology our tissue structure will organize itself quite differently. Just as our ancestors underwent stunning conversions as they evolved, we too may be on the verge of a whole new conversion of our biophysical system. That is why it is so important that we cultivate the fullness of our somatic environment (ontology) to allow it. The effects of genes depend as much on the receptivity of the somatic environment (phenotypic plasticity) as they do on the specificity of the genes themselves.

Phenotypic Plasticity is a somatic characteristic that we can easily cultivate to serve our physiology in a way that is life enhancing rather than life alienating. Using movement that is slow and intentional, we can exfoliate the mechanistic mindset and consciously enfold the living environment into ourselves. Layers of being and becoming that cannot be included in dualistic categories arise in the emergent dimensions of intentional folding and refolding. The boundaries of self, world, culture, and Nature fall away, and we are resting in the elemental kinship between the body and the breathing Earth. Alienated structures are nourished by a whole new set of sensorial relationships and connections. It is through these ever-changing rich territories of being and becoming that the body is liberated from the oppressive classifications of dualism and separation. Our movement becomes an enlivening and constituting principle within the Natural world.

### **In Summary**

It is of importance to acknowledge that biology is in a renaissance. This means what it means to be human has already changed with complexity science. At our most fundamental level, our species wisdom is intimately woven within the greater web of life that informs and sustains it. In grasping this scientific reality, we realize that we need Nature and Cosmos to leverage the full force of our human becoming. Anything less is to deny the planetary forces that shaped us. The new biology could open us up to all kinds of possibilities beyond any rational or logical sense. Tuning into our formative consciousness (phenotypic plasticity) launches the human into an intimate relationship with his/her creative agency. From this place, the human participates in his/ her ongoing transition to

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something else. Participating at this level of human/creature supports a shift in consciousness away from what is conditioned, rational, and separate, towards what is ever evolving and interconnected with all of life.

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### <sup>5</sup> **Wolfgang Baer's i - Prologue**

The tree of life is dying. Our soul has been banished from our world view. We are expected to be mechanical beings, - robots, trained cogs in the wheel of a machine that has hijacked our science and turned its truths into chains. It has obscured our own purpose. Bribed us with immediate pleasures while hiding our rightful destiny. It has imprisoned our feelings into a brain of our own making<sup>1</sup>. We have forgotten that it is our feelings that surround us in every direction, that we are our own universe<sup>2</sup>, and that we are a strange loop in time,<sup>3</sup> which exists forever<sup>4</sup>.

To recapture control of our destiny we need a new world view and a science that supports our conscious existence in it. My first glimmer of such a view happened in the late 1960s at the University of California at Berkeley. I had proposed a PhD thesis that would include myself as 1<sup>st</sup>-person conscious observer and active component in a physics experiment.<sup>5</sup> Since one of the foundational principles of quantum theory is that the observer could not be taken out of the phenomena being observed, I argued that the explicit inclusion of the physicist in the experiment was the next logical step for science and the future of physics. The thesis committee was not impressed. I was prepared for a discussion on foundational principles. However, the main difficulty centered on the fact that there was no accredited methodology for evaluating a thesis that was outside the

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standards of acceptable physics. The department chair rejected my proposal outright, while Charles Townes, Nobel Laureate for the discovery of the laser, was more supportive. A compromise was reached. My standard thesis on the spectral classification of Promethium was accepted, and my expanded physics, which would include a conscious observer was to be relegated to an un-graded appendix.

The spectrum of Promethium was of interest at the time because this element is only found in nature as a product of nuclear fusion, hence if found in starlight its spectrum would indicate the presence of civilizations that had advanced atomic technologies and possibly an atomic war. As an extra-terrestrial civilization tracer my standard thesis was of considerable interest. I should have been happy. I had passed. However, I was deeply disappointed. The milieu at UC Berkeley in the late 60s had challenged my sense of reality. My personal experiences could not be explained by the theories we were being taught in school. Something was missing and I felt strongly that the systematic elimination of the 1<sup>st</sup>-person observer from physical theory was a fundamental cause of the gap between what I was feeling and the science I was told to believe.

Could my mentors not understand the importance of adding the subjective 1<sup>st</sup>-person experience to the physical underpinnings of our scientific world view? A moment's reflection tells us we are more than the body and things we see around it. Materialism is not grasping our actual situation. Its objective 3<sup>rd</sup>-person methodology only tells half the story. The neglected other half includes the subjective 1<sup>st</sup>-person experience. Sadly, I resigned myself. If I believed that *You and I are bigger and more fundamental than the things we experience* and sought to reformulate science to include our conscious selves, I would have to work outside the sacred halls of our secular institutions. If I believed the first law of physics should be "That the physicist made the law", I would have to prove it by deriving a better theory than currently available and also include the physics of the 1<sup>st</sup>-person perspective with which we are endowed. Thus, contemporary physics became my day job.

I finished my thesis work in record time and found employment as a computer systems engineer in Silicon Valley where making things work was more important than academic peer approval of consensus theories. It was a heady time, when all aspects of engineering work were being computerized. I worked on exciting projects like the early GPS system, flew weather satellites, and started a company that developed the graphics system that showed the Mount St. Helens blow-up to Congress. My greatest luck was to land a contract to insert virtual smart weapons effects into war-game maneuvers at Ft. Hunter Liggett, CA. This required real-world terrain updates and parallel sensor-to-memory feedback loops, which caused me to realize such architectures would mimic consciousness if they were miniaturized in the human brain. I began doing experiments after hours and started publishing papers on the physics of consciousness. I attended conferences, which gave me an opportunity to discuss how our personal subjective experience could be integrated into the objective sciences.

I quickly realized that the problem I had set out to tackle was substantially larger than including the experimenter's motivations and interpretations in a physics experiment. No one knows how the mind works<sup>6</sup>. To address this question would require a fundamental shift in how we perceive ourselves and the objects in our environment. A shift of our operational frame of mind. But how to

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describe such a shift in a clear and convincing way when most readers and even quantum theorists believe reality is “out there” in front of their noses independent of their own existence. This “naïve reality” assumption is still a cornerstone of Western thought and it is the main challenge and goal of this book to replace it with one that allows the feelings and desires of perceived objects to be included in a consistent physical framework.

New habits are hard to learn. Every time I look up at the night sky and watch the moon and stars twinkle in the heavens, I struggle to remember that I am experiencing sensations created in my own self. The firmament of dots I see above me are my own perceptions, which are quite different from whatever caused them. But expressing this reality is difficult. The very words “watch the moon and stars” already contain a theoretical conclusion built into our language that moons and stars actually cause our sensations. Right or wrong this conclusion skips over the fact that we are actually interpreting a flow of stimulation. We do not notice that this flow is being continuously processed *into* the experience of objects we have programmed ourselves to accept as our reality. Science and the subject-verb-predicate sentence structure taught in English classes have teamed up to eliminate our real selves simply by not mentioning what we do to see what we see. We believe we see objects because they are really there and no conscious awareness of how we interpret our sensations is necessary for making good lifetime decisions. How stimulation to our sensors become those objects out there is the grandest of challenges facing science today. Until it is solved we will steadily slide into the persona of the robots created by statistical accidents that contemporary science claims we are.

The book you are about to read meets the challenge by adding subjective phenomena to the very foundations of science rather than as an emergent end product of random luck. In doing so we will not dwell on the failures of current theories. Objective science has value. It allows us to build things because it *limits* itself to the actionable information display honed by our primate ancestry. It does not address the larger human situation. What is this 1<sup>st</sup>-person experience? How does it evolve? What happens when we die? A myriad of books point out that material science has no answers to such questions. We no longer need to be reminded of this deficiency. Instead, what we need now is workable answers. Stepping outside our own framework is not easy. The invention of symbols makes it possible. With them we developed technology not the other way around, and it is time to reclaim our identity as masters of our symbol making endeavor. We have the power to take the next step along the road of evolution. We can learn to recognize our larger selves as events that contain their own time and space rather than as objects that are controlled in someone else’s time and space. But as mentioned above, these ideas are difficult to express within the subject-verb-predicate paradigm our language enforces. Therefore, this volume uses process-flow diagrams as heuristic aids to explain the “Reality” we actually live in. Equations and mathematical terms are used to ground our expansion of science on the foundations of well-established knowledge even while the reader is being asked to reinterpret such knowledge as he or she moves through the pages to achieve a new event-oriented vantage point.

This book asks the reader to transfer the framework for his or her knowledge to a new paradigm which will only emerge, as a sensible picture, after



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all the pieces have been assimilated. To help with this assimilation this book is organized into three main parts.

Part I introduces the paradigm shift from an object to an event-oriented world view. It summarizes how our concept of matter must be expanded to incorporate subjective experiences. It proposes we are actually events rather than objects and gives examples of how to build and operate event models that incorporate the mind in a physical framework, This first part includes two chapters.

Chapter 1 provides a complete overview of the Conscious Action Theory (CAT) and the role of the 1<sup>st</sup>-person experience in it. It traces the origins of our evolving reality concepts from early Greeks to modern science. It discovers the processes, we have always executed, that merge our direct 1<sup>st</sup>-person sensations with our 3<sup>rd</sup>-person belief projections, which allows conscious experiences to happen. It shows how we visualize these processes by adding a subjective phase to our theory of objective material. This identifies conscious forces happening in a physical system. The chapter concludes with a vision of ourselves as interacting activities in a multiverse of events that replaces our current world view of objects or probabilities in empty space.

Chapter 2 analyses the thought process we actually execute when constructing the actionable information display we normally act upon. This chapter shows how our mental concepts of reality are externalized in symbolic models that are adjusted to match our measured sensation display. Once our models are updated this chapter shows how the knowledge stored in them is projected back into sensations to produce the fused feeling the real world we believe to be living in. These first two chapter will suffice to introduce the new mental framework. For readers wishing to know the benefits of learning the event-oriented way of thinking, skipping directly to the application chapters in part III is recommended.

For those who want learn more about the physics of interacting events, Part II develops the foundations of action physics for an event-oriented world view using nomenclature familiar to readers who have taken some physics or engineering courses. Such terminology is necessary to ground our development in known physical facts. The material concepts of space, time, and the architecture of stable events discussed in Chapter 4 will be of interest to all and can be qualitatively understood without specialized knowledge. However, the mathematical nomenclature will not be familiar to all readers and passing over equations is recommended for readers who are only interested in grasping the gist of the action flow physics which quantitatively supports event-oriented thinking.

Chapter 3 presents the characteristics and methods for building an action model of reality that can hold our explanatory memories in the form of a book. Here we address the limitations of the medium which carries the message of a new paradigm to the reader, how a book is used to store the newfound knowledge, and reading and projecting meaning into its symbols is the activity which models Reality.

Chapters 4 provide an introduction to the technical development of event physics in which the flow of stable action forms replaces particles and fields as the fundamental building blocks of "Reality". Here we will show how changes in stable action flow architectures can produce the appearance of the solid objects we see. We will learn how the functional flow diagrams describing our thought

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process are converted into a physical formalism that describes the behavior of all material, whether dead or alive. The flow of activity between our experiences and the memories that explain and control those experiences is proposed as a template for a Pan-psyche physics based on interacting events.

Chapter 5 will clarify the counter-intuitive development of quantum theory in the 20<sup>th</sup> Century by re-introducing the processes connecting observable and theoretical experiences. These processes have been eliminated in the statistical fog which hides the mental aspect of physical theories. Replacing particles with small reversible events will make quantum theory more intuitive and understandable. Further understanding of large irreversible events that include our own creation and destruction will open the door to rational management of new phenomena heretofore intractable in current science.

Part III provides examples of how these new ideas can be applied to move our knowledge up the next evolutionary step of human development. Readers unfamiliar with consciousness studies and physical theories are encouraged to start with Chapter 8 and learn what benefits might accrue from this paradigm change, and then return to Chapter 1 to see how it can be done.

Chapter 6 then continues the use of flow diagrams to explain how our action structure contains the 1<sup>st</sup>-person experience without ad hoc miracles or supernatural intervention. How the architecture of action flow can be grown from the primitive aspects of material to achieve human consciousness is addressed in this chapter.

Chapter 7 shows how artificial intelligence, neuroscience, and psychiatry can be advanced by logically grounding the human psyche in the physical activity in which it is imbedded. The change to event-oriented thinking will encourage fundamental progress in these fields of knowledge.

Chapter 8 will be appreciated by individuals leaning toward the humanities. It discusses how conscious action theory will address the big questions of philosophy and religion. Here we will learn how a self-consistent understanding of ourselves as action-seeking events will allow us to conceive of our existence as lifetimes of excitation in transition between timeless states of equilibrium in which force and its associated pain is eliminated.

Lastly chapter 9 addresses selected topics of future development. Advanced work ranging from performance enhancements, to economics, and para-psychology will point to examples that show how a physical based theory explaining our feelings and thoughts can be used to develop new instruments and procedures. Though speculative these examples suggest how advances in a wide range of disciplines can benefit from an event-oriented frame of mind.

Whatever path You, dear Reader, chose to take through this book, You are encouraged to first become familiar with the definition of terms in appendix A3-1. Specifically note that the use of nouns has been expanded. The four first letter codes “A,a,**A**,**a**” are used to respectively represent the cause activities themselves “A” and their three interaction processing phases “A,a,**A**” required in an observer in order to recognize objects. The unexpected use of capitals referring to the real You rather than the experience you, as well as bold first letters and non standard grammar is deliberate.

**Note to E-book Readers:**

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This book and specifically Chapter 3 describes how the activity of storing and retrieving ink can be used to run an externalized scale model of event Reality so that its mental and physical phases can be understood by direct observation. Unfortunately, an E-book reader cannot observe the actions of erasing-moving-and-placing-ink between its physical memory and its mental display because these phases are hidden in inaccessible electronics. Similarly, for an E-book reader the activity trajectory records through a static hard copy memory shown in Section 3.4 cannot be observed. The actions passing through the memory behind the display of an E-book is a theoretical experience, even for solid state engineers, and does not provide the intuitive feeling associated with manipulating undeniably real paper and ink. This means our presentation of mental operations as externalized symbolic manipulations and the subsequent development of a physics, which treats the symbolic and objective worlds as an interacting Whole, cannot be demonstrated with the examples a hard copy reader holds in his hands. To overcome this limitation, we urge the E-book reader to construct at least one page of a real version of the “book within a book” such as Figure 3.2-6 and experience the activities happening within him or her self while turning the pages and running the model. Once the feeling of this activity is firmly established, then stop and look at the record of the flow from a transcendental external point of view. The dynamic feeling of action is now projected into an object held in one’s hand and from there be transferred to all objects one used to believe were just things.

### **i-Prolog References:**

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- 3) Hofstadter, D. R., (2007) *I am a Strange Loop*, Basic Books, ISBN 0465030793
- 4) Baer, W. (2010) “Introduction to the Physics of Consciousness”, 17, No. 3–4, 2010, pp. 165–91
- 5) Baer, W. (1972) “The Crystal Spectra of Pm in CaCl “PhD Thesis in Physics U of California Berkeley
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<sup>6</sup> Integrative medicine combines the best of conventional and natural medicines. As we sit and wait for a “cure” to bring us out of hibernation that will come with risks as well as benefits, we have an opportunity to get in touch with the natural healing resources that have allowed us to survive as a species for millennia. In this section, I share the fundamental things you can do to support a healthy and happy immune system and protect yourself against illness using natural medicine. In over 20 years of practicing medicine, and seeing thousands of patients get well from chronic and “incurable” diseases, such as, autoimmune disorders, diabetes, heart and cardiovascular disease, and a host of women’s health issues (PCOS, etc.) one of the most difficult parts of my practice is

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personalizing a treatment plan for my patient that includes nutritional supplements that are physician-grade quality, cost effective, in a form that they can take, do not interact with their medications and are effective for them at that point in their healing journey and follow a therapeutic order.

A holistic treatment plan addresses all the things that make us human, our mind, body, and spirit. In this document, I share the foundational principles and nutrients needed to keep your immune system fighting ready for COVID-19 in addition to healthy lifestyle practices.

#### NATUROPATHIC TREATMENT PLAN

to support your vital force and immune system:

#### BODY

Optimal Nutrition: A Plant-based Mediterranean Whole Foods Diet. Eat real food.

1. Eat 5-7 servings of organic vegetables and seasonal fruit daily, especially berries and citrus fruits high in vitamin C.
2. Eat whole grains in moderation that are high in probiotic fiber and zinc. If you are sensitive to gluten or dairy, avoid it and enjoy gluten- free alternatives instead.
3. Eat wild caught fish high in Polyunsaturated Fatty Acids (PUFAs) that are essential for brain, skin, and heart health or take a high quality 3rd party tested fish oil.
4. Eat nuts and seeds high in MUFAs (monounsaturated fatty acids), minerals and zinc.
5. If you eat meat, eat only grass-fed, organic poultry, wild game in small amounts.
6. Eat legumes and beans high in fiber that are cooked properly.
7. Eat organic dairy products in moderation if you are not sensitive to it.
8. Eat pasture raised organic eggs in moderation if you are not allergic or sensitive to it. The yolks are high in Vitamin A and D.
9. Use extra virgin olive oil (EVOO) as your primary source of fat. EVOO is anti-inflammatory, helps balance blood sugar, reduces the risk of heart disease and Alzheimer's and is good for your general health.
10. Use only natural sweeteners.
11. Don't eat too much and take your time to chew and enjoy your food with people who you love and aren't sick (remember social distancing as recommended by CDC)- maybe a FaceTime family meal?

Immune supportive foods:

Mushrooms. There is a particular mushroom that grows on hardwood tree trunks, called *Trametes robiniophila murr* (Huaier in TCM) that has been studied in clinical trials of breast and lung cancer and is being studied for COVID-19 because it has shown activity in stopping uncontrolled growth and proliferation of cells.

Onions and Garlic. Have antibacterial and antiviral properties and fiber that acts as a prebiotic to promote the immune supportive probiotics in your gut microbiome.

Herbs and Spices. Ginger, turmeric, cinnamon, cloves, oregano and other spices add additional antibacterial, anti-inflammatory and antiviral properties to your food as part of a traditional Mediterranean diet, and makes it taste good too!

Sleep- take this opportunity to sleep at least 8 hours a night. Try to go to bed with the sun and wake up with it if it is possible. If you are having trouble sleeping,

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take a warm bath with Epsom salts and a few drops of high-quality lavender essential oil; listen to a meditation app; do some light yoga; drink an herbal night-time tea; consult with your integrative medicine practitioner for a natural remedy; hug your children. Dream, and keep a dream journal- it can help with anxiety as well.

Exercise- get outside (but not around too many people), walk, do yoga, move your body in a way that makes you feel strong, and happy and free. Exercise is a free and effective natural anti-depressant.

Natural pharmacy: Nutritional Supplements, herbal medicine, aromatherapy, homeopathy, and natural remedies.

#### NATURAL SUPPLEMENT PLAN

to support your vital force and immune system:

Ideally, in recommending a treatment plan that includes high quality, personalized nutritional supplements, I am spending 30-75 minutes going over medical history, family history, medications, supplements, and investigating causal factors to determine a personalized treatment plan for my patients, however, these-are-not-usual- times. Quality is as in important, if not more important than quantity, when it comes to food and to nutritional supplements. The links I share for supplements and that are on my website are trusted sites that are direct from the manufacturers.

Besides physician grade quality, 3rd party testing and sustainability, I choose nutritional supplement companies on their integrity and dedication to natural healing. Anything you are buying online or from large conglomerates, such as, amazon and online vitamin stores may not have quality ingredients and can be more marketing than medicine. Who are you supporting with your supplement choices? Do you know what are you buying? What is the therapeutic dose for you? Is there any science behind it? Who is recommending it? What are their credentials? The purity?

Interactions with medication? Is it right for you? All of these answers are unclear if you are not using a professional recommendation or website. I can't guarantee that this general plan is right for you, but it is a plan that is simple, easy, accessible, follows principles of do no harm, and provides your body with the foundational nutrients for healing from companies I have learned to know and trust. Our immune system functions at its best when we give it the building blocks for healing. This fundamental, science- supported plan will give you, and your immune system a good foundation in addition to a healthy diet and lifestyle. If you want to save time and money on the right natural plan for you, make an appointment for a personalized consult, however, if you are not able, the next best thing is to follow and enjoy the benefits of the plan below.

Consult with your Naturopathic Doctor or integrative practitioner for specific herb and supplement recommendations. This section is not intended to treat and does not constitute specific medical advice that supersedes your medical plan or doctor's advice. To make an appointment for specific recommendations that take into account your specific needs, medication interactions and optimal nutrient needs contact Dr. Artemis Morris at [info@artemiswellnesscenter.com](mailto:info@artemiswellnesscenter.com) or schedule at <https://drartemis.com/consultations/>

1. Multivitamin. Choosing the right multivitamin makes a big difference between health and disease as there are many studies showing multivitamins don't make a difference in health if there are from over-the-counter (OTC) brands with low

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levels of nutrients. A meta-analysis of clinical research by Dr Long and Benton in Psychosomatic Medicine found that only daily multivitamin containing higher levels of B vitamins daily for 4-12 weeks modestly reduces perceived stress and subclinical anxiety in healthy adults compared to placebo. A research article by Dr. Bendich in 2001 called Micronutrients in Women's health and immune function sponsored by a drug company non-the-less, found that "Multivitamins have been shown to enhance many aspects of immune response, and antioxidant micronutrients consistently have been found to enhance lymphocyte- proliferative responses and skin-test responses, especially in the elderly. Nutrition 2001;17:858 – 867." The merit of a multivitamin rests on its quality, dosages, forms of nutrients, absorption and specificity to your needs. A general, high-quality multivitamin will ensure that you are not suffering from any nutrient deficiencies that can compromise your immune function, that you are getting optimal levels of nutrients needed to replace the nutrients in our soil, and getting optimal levels of nutrients to deal with the stress, which in and of itself can affect immune function.

Multivitamin specific to your nutrient, biochemical, genetic (MTHFR etc.), medical condition and stage of life needs in a form that you can absorb. A multivitamin without iron because unless you are known to be anemia or need extra iron in pregnancy, too much iron is not good for your heart and iron is used by viruses and bacteria to replicate. There is a drug trial application out of Iran to use an iron chelator, a drugs that gets rid of iron in the body, to treat COVID-19. These multivitamins have optimal amounts of immune supportive vitamins and minerals, such as, B vitamins, Vitamin A (beta-carotene), Vitamin E, Vitamin C, selenium and zinc.

Here are some multivitamin general favorites:

- Plant-based multivitamin without iron, <https://amorris.metagenics.com/phytomulti>
- Women's multivitamin with fish oils <https://amorris.metagenics.com/wellnessessentials-women>
- Prenatal with fish oil for pregnant mamas. [https://amorris.metagenics.com/plusone\\_daily\\_prenatal\\_packs](https://amorris.metagenics.com/plusone_daily_prenatal_packs)
- Men's multivitamin <https://amorris.metagenics.com/wellness-essentials-men-svitality>
- Active nutrients without copper and iron <http://www.wholescripts.com/register/bewell-morris>

More options can be found under favorites at:

<https://us.fullscript.com/welcome/dartemis>

2. Essential Fatty Acids (EFAs). Omega 3 fatty acids (EPA and DHA) found in purest form in wild caught fish (salmon, sardines, halibut, mackerel), nuts (walnuts, chia and flax seeds), algae, and some greens (purslane) are required by all of the cells of our body and especially our heart, brain, skin, metabolism, endocrine system and immune system. In fact, high levels of omega 3 fatty acids in a blood test I use in my office that is part of a brain health program, was found to reduce the risk of all, cause mortality by 50%. People with high blood pressure, heart and cardiovascular disease and diabetes are especially at risk with COVID-19 and thus they require optimal levels of Essential (omega 3) fatty acids.

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Omega 3 fatty acids also help with moods and depression because the good fats are needed to allow your neurotransmitters to work their best. A study by Zhazeri, S and colleagues in 2008 of our Australia and New Zealand found taking 1000 mg of omega 3 fatty acids to be just as effective as 20 mg of the antidepressant drug Prozac in a clinical study.

Dr. Mahmoud Abulmeaty, at King Saud University is conducting a clinical trial to address the immune system, inflammation and cytokine storm component of COVID-19 using an essential fatty acid blend of fish oils, protein, and other nutrients that are found in a combination of fish oils and good quality multivitamin. "Using specific nutrients such as n3- fatty acids and antioxidant vitamins in extraordinary doses modulate the host immune response and ameliorate the cytokine storm associated with viral diseases such as COVID-19." The composition of the immunonutrition product being studied includes: protein, 1.1 g EPA, 450 mg DHA, 950 mg GLA, 2840 IU vitamin A as 1.2 mg  $\beta$ -carotene, 205 mg Vitamin C, 75 IU vitamin E, 18 micrograms selenum, and 5.7 mg Zinc.

Check for interactions of essential fatty acids with blood thinners, but many of these are theoretical and may require monitoring by your physician.

Make sure to always refrigerate your essential fatty acids and ideally take them with food, since they are made from food.

These are some of my favorite essential fatty acid supplements:

Fish oils with a great balance of EPA/DHA for overall health:

- Monopure 1300- a predigested form of omega 3s that was found to be 3 times more absorbable than the typical fish oil. <http://www.wholescripts.com/register/bewell-morris>

- Omega 3s & 6s <https://amorris.metagenics.com/omegagenics-epa-dha-720>  
PS. There is not enough evidence to recommend Krill oil as a sustainable and effective supplement for EFAs, and besides, what will the whales eat?

Vegan? No problem. It is difficult to get high doses of EPA from vegan sources, but if you are genetically well equipped, you can get a decent basic preventative dose of DHA & EPA from algae. There is a small amount of omega 3 fatty acids in purslane, as well, a wild weed that is part of the traditional Mediterranean diet.

- Vegan omega 3 fatty acids derived from algae:

<https://amorris.metagenics.com/omegagenics-epa-dha-300-algae>

- More fish and vegan options can be found at:

<https://us.fullscript.com/welcome/dartemis>

3. Vitamin D3 at optimal levels based on your lab levels of 25-hydroxyvitamin D, ethnicity, liver function, and genetics.

Studies on Vitamin D in children have found them to be protective for preventing respiratory illness and boosting the immune system. The best sources of Vitamin D are sunlight, liver, and egg yolks but a supplement works just fine especially when taken in combination with your essential fatty acid, extra virgin olive oil, or a high fat meal.

In general, the Institute of Medicine recommends at least 400IU of Vitamin D daily for most to prevent rickets, however, most people will need at least 2000IU for immune support. Vitamin D is needed to unlock the cellular potential of your cells. The other fat soluble vitamins include, Vitamin E, A, and K. A combination of Vitamin D3 with K2 has been found to be especially protective to the heart.

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There is a clinical trial on using high dose Vitamin D (25,000IU for one dose with olive oil and toast) to boost immune power against COVID-19 by Manuel Castillo Garzon at the University of Granada in Spain. The study states, “Vitamin D is a hormone precursor produced by our own body with the help of sunlight which has an important role on adaptive immunity and cellular differentiation, maturation and proliferation of several immune cells. Reduced levels of vitamin D in calves were positioned as the main cause of bovine coronavirus infection in the past. Therefore, it seems plausible that the use of vitamin D as a nutritional ergogenic aid could be a potential intervention to fight against COVID-19 infected patients which remain asymptomatic or which have non-severe and severe symptoms. This study aims to investigate whether the use of vitamin D as an immune modulator agent induces significant improvements of health status and outcomes in non-severe symptomatic patients infected with COVID-19 as well as preventing COVID-19 health deterioration. We hypothesize that vitamin D will significantly improve hard endpoints related to COVID-19 deleterious consequences compared with a usual care control group.”

Daily doses of Vitamin D (rather than a huge dose at once) will help your liver to process this fat-soluble vitamin that is stored in the liver along with Vitamin A, E, and K for prevention.

- Vitamin D drops. 2 drops a day to get to 2000IU a day. <https://amorris.metagenics.com/d3-liquid>
- Vitamin D for kids. 1 drop a day. <https://amorris.metagenics.com/metakids-d3-liquid>
- K2 D3 5000. 1 every other day or every day depending on your needs and liver function. <https://www.xymogen.com/assets/imageDisplay.ashx?productID=957&attachmentTypeID=1>
- Order through: <http://www.wholescripts.com/register/bewell-morris>.
- More options can be found under favorites at: <https://us.fullscript.com/welcome/drartemis>

4. Probiotics: Probiotics are the tiny “good” bacteria and yeast that are the backbone of our immune system and help produce inflammasomes that fight viruses as part of our immune response. Probiotics have natural antibiotic, antiviral, immune supportive, vitamin making, gut supportive, and anti-depressant activity. There is a class of probiotics, called psychobiotics, that will help you with the anxiety and depression by helping you make the mood balancing neurotransmitters (serotonin) and communicating with your vagus nerve to your brain to help you cope. When our gut is off, our immune system isn’t working at its best and vice versa- this is called the gutbrain connection. Therefore, probiotics are on my essential list of immune supportive supplements. Probiotics are also the great equalizer when it comes to the hygiene hypothesis that showed that growing up on a farm amongst the dirt teeming with microbes was protective for allergies and autoimmune disorders. The best way to get probiotics and prebiotics, the precursors that help you make probiotics is through your diet. Foods high in probiotics and probiotic activity include berries, fresh fruit and vegetables, such as, artichokes, beets, leafy greens, and the soil that they are grown in organically or biodynamically, and fermented foods, such as, sauerkraut, unpasteurized yogurt, and tempeh.



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Make sure to always refrigerate your probiotics and ideally take them with food, since they are made from food.

- Broad spectrum probiotic for immune health. 1 a day with food. <https://amorris.metagenics.com/ultraflora-spectrum>

- Probiomax complete DF. 1 a day.

<https://www.xymogen.com/formulas/products/946>

Order through: <http://www.wholescripts.com/register/bewell-morris>.

More options can be found under favorites at:

<https://us.fullscript.com/welcome/dartemis>

NATURAL PHARMACY SUPPLEMENTAL IMMUNE SUPPORT:

Vitamin C. Vitamin C is a potent antioxidant that has been shown to decrease free radical damage and resolve viral infections when given acutely in large amounts.

When I was in medical school, iv nutrients, like Vitamin C (Myers cocktails) were part of our immune support program for chronic disease. Physicians around the globe are using high dose vitamin C in combination with Vitamin D to help patients recover from COVID-19 and there are clinical trials underway.

Daily dose of Vitamin C recommended at 40 -250 mg a day. If you get sick, you can increase that dose to 2-4 g a day, as long as, you don't have any contraindications. If you have reflux disorder, get buffered Vitamin C so it won't be too harsh on your stomach.

Options can be found under Vitamin C at

<https://us.fullscript.com/welcome/dartemis>

and other sites under supplements at <https://dartemis.com/nutritional-supplements/>.

Zinc. Zinc deficiency results in dysfunction of both arms of the immune system and increases susceptibility to infectious diseases. Having enough Zinc in your body has also been found to decrease viral replication. Zinc deficiency in children has been found to decrease their risk of fatal respiratory infections. The combination of Zinc and pyrithione at low concentrations was found to inhibit the replication of SARS coronavirus (SARS-

CoV). <https://www.uhealth.org/today/zinc-could-help-diminish-extent-of-covid-19/>.

Foods high in zinc: meat, shellfish (oysters, crab), legumes (chickpeas, lentils, tofu, beans), seeds (hemp, squash, pumpkin, pine nuts, sunflower seeds), nuts, dairy (yogurt), eggs, whole grains, shiitake mushrooms.

Take extra zinc ONLY if you are deficient or are showing signs of illness, because high zinc levels can deplete your body of other important minerals, like copper.

Keep doses below 150 mg a day for adults and don't use with children unless being supervised by an integrative practitioner.

Some zinc options I use for my patients:

- Liquid zinc. 1-2 teaspoons a day or as directed.

<https://amorris.metagenics.com/zinc-drink>

- Zinc lozenges. See favorites, zinc. <https://us.fullscript.com/welcome/dartemis>

Vitamin A. Vitamin A comes in many forms (retinol, retinal, retinoid acid, and retinyl ester), called retinoids that are found in high amounts in animal products (liver, meat, eggs, milk, fish). Provitamin A carotenoids can be converted into

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retinol in smaller amounts and come from vegetarian sources in our diet, such as, grains, oils, colored vegetables like carrots and squash, and fruit. Retinoids, unlike the vegetarian sourced carotenoids, can be toxic to your liver in high amounts. I include Vitamin A here as a “rescue” nutrient that traditionally is used in high doses at first signs of illness by qualified orthomolecular and integrative physicians. Because of the potential for toxicity, I recommend you eat lots of food high in the carotenoids, and be monitored by a physician if you choose to use high doses of Vitamin A in combination with Vitamin D for viral infections.

#### CHINESE AND TRADITIONAL HERBAL MEDICINE

Some herbs have been found to have strong antiviral properties, protect your immune system, and can help with the dysregulation of the immune system, called cytokine storm. Much research on herbal medicine has been on viruses similar to COVID-19, namely SARS and MERS. All the SARS viruses, including COVID-19 infect us by attaching to our cells through the ACE-2 enzyme receptor. Some herbs that may be useful in COVID-19 by supportive the immune system, decreasing the risk of cytokine storm, or working on the ACE2 receptor to help with prevention and treatment of COVID-19. The World Health Organization has clinical studies underway investigating herbal medicines for COVID-19. Some herbs that have antiviral properties and support the immune system include, licorice root, elderberry, Japanese knotweed (growing wild across the US right now), cinnamon, cordyceps (a weird fungi), Chinese skullcap root, andrographis paniculata, astragalus, boneset, artemisia annua (also used for malaria worldwide), some species of sage (miltiorrhiza), honeysuckle, and boneset. Make sure you know what herb you are using and what dosage is right for you by consulting with a Naturopathic doctor or herbalist. Licorice root when taken in high amounts may affect blood pressure. Many of the immune support favorites I list under <https://us.fullscript.com/welcome/drartemis>, contain a combination of these herbs for immune support.

General immune supportive products:

- Immuncore, a combination of vitamins minerals and immune supportive mushroom extracts. <https://amorris.metagenics.com/immucore>
- Viragraphis. <http://www.wholescripts.com/register/bewell-morris>
- NAC. NAC is a natural mucolytic and has been shown in animal studies to reduce the risk of mortality from viral infections by 50%. Take 1 twice a day if you have phlegm. This natural amino acid supplement is used as a pharmaceutical drug in Europe. <http://www.wholescripts.com/register/bewell-morris>
- Chinese herbal medicines: yin qiao, chuan xin lian, and more.

You can check out my additional immune support favorites at <https://us.fullscript.com/welcome/drartemis>

Many of the supplements may be out of stock, in which case, you can contact my office or get access my other physician quality sites. A consult will make sure that you are not taking something that interacts with your medication and is right for you.

For more information on supplements, you can also explore my favorites on my virtual dispensary for patients at <https://us.fullscript.com/welcome/drartemis>. Getting the right supplements takes time and expertise, so if you are unsure what to do and want to be safe, make an appointment for a phone/ telemedicine

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consult for specific recommendations at <https://www.artemiswellnesscenter.com/takeaction>.

I am offering 30 min nutritional supplement reviews as an alternative to my 75 minute comprehensive visit during the pandemic.

Clinical trials underway for natural treatments for COVID-19 :

High dose Vitamin C/Myer's cocktails. A clinical trial by Salvatore Corrao, MD, University of Palermo using 10 g of Vitamin C iv in combination with conventional therapy. ascorbic acid (vitamin C) positively affects the development and maturation of T-lymphocytes, in particular NK (natural Killer) cells involved in the immune response to viral agents. It also contributes to the inhibition of ROS production and to the remodulation of the cytokine network typical of systemic inflammatory syndrome.

Recent studies have shown the efficacy of vitamin C and thiamine administration in patients hospitalized for sepsis in the setting of intensive wards in terms of mortality reduction. The use of intravenously vitamin C arises from the experimental evidence of its anti-inflammatory and antioxidant properties.

Vitamin C causes a greater proliferation of natural killers without affecting their functionality. Moreover, the vitamin C reduces the production of ROS (reactive oxygen species) that contribute to the activation of the inflammasome and, in particular, the NLRP3 that affects the maturation and secretion of cytokines such as IL1beta and IL-18 that are involved in the inflammatory systemic syndrome that characterized sepsis. Vitamin C blocks the expression of ICAM-1 and activation of NFKappaB that are involved in inflammatory, neoplastic, and apoptotic processes by the inhibition of TNFalpha. Recent studies have also demonstrated the effectiveness of vitamin C administration in terms of reducing mortality, in patients with sepsis hospitalized in intensive care wards.

Hyperbaric Oxygen. NYU Langone Health. Hyperbaric oxygen therapy (HBOT) treatment will be provided to patients as an adjunct to standard therapy for a cohort of 40 COVID19-positive patients with respiratory distress at NYU Winthrop Hospital. Pharmaceutical treatments in clinical trials: hydroxychloroquine in combination with antibiotics, zinc and other combinations, vaccines, stem cell therapy, and more. Immunotherapy. Plasma from people who recovered from COVID-19.

Traditional Chinese Medicine.

There are many herbs and herbal combinations that are being used and studied for their effectiveness in treating COVID-19 in hospitals throughout China since the inception of the corona virus epidemic.

MIND

Both animal and human studies have found that exposure to traumatic and/or acute stress, as well as, chronic stress weakens the immune system, increases inflammation, increases your susceptible to disease and affects you risk of heart disease, dementia, diabetes, and other chronic diseases. Traumatic and chronic stress increase inflammatory markers that increase risk of chronic disease and vice versa. Dr Annina Seiler and colleagues in Switzerland echoed that "The central nervous system (CNS), endocrine system, and immune system are complex systems that interact with each other. Stressful life events and the negative emotions they generate can dysregulate the immune response by disturbing the sensitive interplay among these systems." According to a study by Jeon et al (2018), severe depression was associated with lower CD8-positive cells

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in a large-scale meta-analysis among medically healthy persons, and as severity of depression may decrease after medication, CD4/CD8 ratio is correlated with the severity of depression. Stress is a perceived emotion, therefore, anything you can do to observe and quiet your mind will help. Here are some suggestions: Exercise- anything you like that gets your body moving and your mind off of fear. Try yoga, tai, qi, qi gong, dancing, biking, hiking, flamenco dancing, soccer, Roller-skating, anything goes that doesn't hurt you or someone else. In fact, blast some music everyone enjoys and have a social distancing dance party- it will release the immune boosting hormone oxytocin and get everyone feeling like they are at a beach party in Ibiza.

Mindful meditation. Check out apps like headspace etc. Its free for healthcare practitioners during COVID-19.

Stop watching TV too much- this should be self-explanatory.

Laugh and be light-hearted: Funny movies, joke books, Counseling, energy psychology, emotion, etc. Get a virtual visit or telemedicine visit, your immune system will thank you!

Mind/body medicine.

SPIRIT

The spirit is hard to define, but we all know what it feels like when our "spirits" are down. Anything that lifts your spirit and does not hurt yourself or anyone else is a tool for self-healing and may be used to heal others as well. Research by Dr. Larry Dossey and Dr. Stephan A Schwartz have proven the power of prayer, or as they call it, "non-local healing". <https://doi.org/10.1016/j.explore.2010.06.011>. If our thoughts and intentions affect ourselves, others, and the world around us as is evidenced by research on the biofield, we have more power than we think to help to heal ourselves and those around us.

There are many different types of prayer. Meditation can be a form of prayer, as can be thinking good thoughts about someone or something. Whatever you do to feed your spirit that has good intentions and is part of what may be called, Christconsciousness or by many other non-denominational names, is part of the natural healing mechanism in a holistic model of wellness.

Prayer.

Meditation.

Energy healing and energy medicine.

Other Traditional Therapies that treat the mind, body, & spirit:

- Eastern Medicine and Traditional Chinese Medicine, including, Chinese Herbal Medicine, Acupuncture, and qi gong.
- Ayurvedic Medicine.
- Chiropractic Medicine and Osteopathic Manipulation.
- Homeopathy.
- Herbal medicine, aromatherapy, and plant medicines.
- Craniosacral therapy, massage therapy and some touch-based healing techniques.

There are many more types of holistic healing modalities. Finding the right therapy and practitioner is key to your personal healing journey.

Be well and stay well.

Sincerely,

Dr Artemis D Morris

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Sign up for my FREE newsletter at  
<https://www.artemiswellnesscenter.com/takeaction>

Resources:

<https://drartemis.com>

<https://drartemis.com/consultations/>

<https://drartemis.com/nutritional-supplements/>

<https://us.fullscript.com/welcome/drartemis>

Olive grove in Delphi, Greece, where I visited when presenting on wild edible plants in the Mediterranean diet. Delphi is considered the mythological center of the natural world.