



THE SOCIETY FOR Consciousness Studies

Continuum #9 Fall 2022

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PRESIDENT'S WELCOME

WELCOME TO THE CONTINUUM:

Dear Distinguished Society for Consciousness Studies Members:

Welcome to this ninth Society Fall newsletter, Continuum!

Now, 2022, is an exciting time to be a member of our Society. Things are happening around the world that reflect movement in the direction of the pioneering vision of this Society. Thought leaders are more and more appreciating that having kept the fundamentality of consciousness banished outside of the mainstream has led to tragic situations across multiple areas of science, education, and culture, and that it is time for a change.

In his talk at the International Conference Exploring Consciousness at Bangalore, India, last month, our member Stephan A. Schwartz insightfully traced that problematic banishment to the Council of Trent in the 1550s. I like to think of our Society as a sort of undoing of the Council of Trent, and re-welcoming consciousness back to the center of our existence where it belongs and thereby reenchanting the world.

The contents of this Continuum newsletter highlight how our members operate at the center of this historical movement, and in many cases are leading it.

Please join me in thanking our Society Secretary Elizabeth Krasnoff for tremendous work taking care of membership operations, Society Treasurer Charles Silverstein for tending to finances, and Society Vice President Jeffery Martin for brilliantly organizing our annual conference. A special thank you goes to our SCS Founder Leslie Allan Combs for continuing to guide this newsletter effort, and to Executive Editor Anne Kinne and assistant editors Zeke Floro and Molly Beauregard.

Thank You and Welcome!

Thomas Brophy, President SCS

EDITOR'S WELCOME

I would like to thank all of our members who contributed to this edition of the Continuum and Zeke and Molly for their help. I am grateful to be a part of this group as we “re-welcome consciousness back to the center of our existence where it belongs and thereby reenchanting the world” as Thomas so eloquently stated.

WHAT WE'RE WRITING

Leslie Combs (2022, in press). An optimistic future of consciousness. In A. Montuori, & G. Donnely (Eds.). *Routledge international handbook for creative futures*. Oxfordshire, England: Routledge. (pp. *)

Bernie Baars *On Consciousness: Science & Subjectivity - Updated Works on Global Workspace Theory*. He is offering 50% VIP Discounts to Society for Consciousness Studies members. Click [this link](#) to buy direct from publisher and apply this VIP discount code at checkout: “BOOKS”

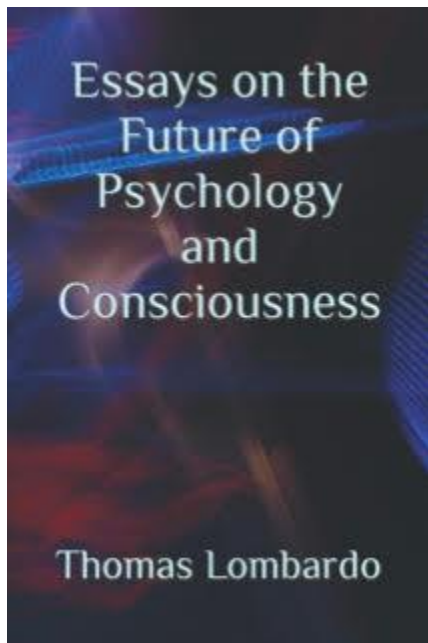
Bernie Baars & Natalie Geld, & Kozma, R. (2021). Global workspace theory (GWT) and prefrontal cortex: Recent developments. *Frontiers in Psychology*, 12, 5163.
<https://doi.org/10.3389/fpsyg.2021.749868>

Kozma, R, Baars, B. J., & Geld, N. (2021) Evolutionary advantages of stimulus-driven eeg phase transitions in the upper cortical layers. *Frontiers in Systems Neuroscience*, 15, 784404.
[doi:10.3389/fnsys.2021.784404](https://doi.org/10.3389/fnsys.2021.784404)
<https://www.frontiersin.org/articles/10.3389/fnsys.2021.784404/full>

Baar's Newsletter on the Conscious Brain: [MindBrain Insights](#) ✨

Is there a role for the conscious brain in the university curriculum?

Tom Lombardo



Tom Lombardo writes to share the good news of the publication of his book: *Essays on the Future of Psychology and Consciousness*. The book is available in paperback and can be purchased at: <https://www.amazon.com/Essays-Future-Psychology-Consciousness-Lombardo/dp/B0B4DH4482>

“Spanning over twenty years of inquiry, teaching, and writing in futures studies, psychology, philosophy, and science fiction these essays comprehensively address a critically important issue regarding the future of humanity. How may human psychology and human consciousness transform and evolve in the future? Of special significance, what are the preferable and desirable directions for our psychological and conscious evolution? The broad array of topics covered in these essays include: Psychological growth versus stagnation; coping with rapid and accelerative social and technological change; developing a globally-expansive and fluid sense of self-

identity; Western and Eastern views of the human self and human society; the primacy and mystery of consciousness; the technological augmentation of the human mind; men and women and masculine and feminist mindsets; education for the mind of the future; the evolution of the science of psychology; pop psychology and the ongoing transformation of mental health and mental illness; technological immersion, virtual reality, and wise cyborgs; emotion, thinking, imagination, creativity, and human virtues with an eye on the future; ethics, evil, and disasters in the future; creating wisdom narratives for the future; the wise society; the centrality of consciousness of the future in the future evolution of consciousness; science fiction visions of the future of the human mind; and ecological and cosmic consciousness.”

Pratibha Gramann

Impact of Cosmic Forces on Human Mind

“Abstract: Considerable focused attention has been given to the differences and oppositions between science, religions, theologies, and spirituality. Could there be a cause or substratum among these that is shared, yet unexplored. Little attention has been directed to the possibilities of cosmic forces that preceded the creation of the universe, and our world of time, space, forms, processes, creatures, science, religion, theologies, philosophies, humankind, and thought processes. This paper aims to delve behind the created universe, to a cosmological dimension that existed prior. During the earliest period of creation, there may have been cosmic forces responsible for the first subtle substances, processes, stages, and all creation. Some peoples claim that creation was performed by a divine being or God; others claim that creation of the universe was a natural process of cosmic intelligence. Either due to a divine cosmic being orchestrating a substratum of cosmic forces, or due to a phenomenon of cosmic intelligence, the entire creation occurred. Science and theologies both have interest in what exists beyond materiality. Perhaps

the concept of consciousness referred to by science is synonymous with what religious and spiritual systems refer to as transcendence.”

Keywords: energetics, light, action, dullness, cosmic forces, nature/materiality, human mind, qualities

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Thomas Brophy

The end of 2021, Brill / Beijing International Review of Education, published my paper The Foundations of Hiroshi Motoyama’s Integral Education, [BIRE 3 (2021) 548–563].

Imants Barušs

Barušs, I. (2021). *Radical transformation: The unexpected interplay of consciousness and reality*. Exeter, UK: Imprint Academic.

Barušs, I. (2022). Reflections on writing about death. *EdgeScience*, 49, 12–15.

Braude, S. E., Barušs, I., Delorme, A., Radin, D., Wahbeh, H. (2022). *Not* so fast: A response to Augustine's critique of the BICS contest. *Journal of Scientific Exploration*, 3(2), 399–411.

Colleso, T., Forrester, M., & Barušs, I. (2021). The effects of meditation and visualization on the direct mental influence of random event generators. *Journal of Scientific Exploration* 35(2), 311–344.

Kadler, G., Vasudev, A., Ionson, E., & Barušs, I. (2022). Unintended deviations of a random event generator by patients with late life depression and anxiety during a direct mental influence task. *The Journal of Nervous and Mental Disease*, 210(4), 282–289.

Thomas, K., & Barušs, I. (in press). Psychological characteristics and state integration of a persistent altered state of consciousness following an eighteen week self-development course. *Psychology of Consciousness: Theory, Research, and Practice*.

Jonathan Bricklin

The Metaphysics of Laughing Gas

<https://iai.tv/articles/the-metaphysics-of-laughing-gas-auid-2234>.

“The Institute of Art and Ideas (IAI) only gave me a week and 1500 words. Of course, I put as much of James into it as I could, but there’s more. Basically, his engagement with nitrous oxide was “James meets the Absolute,” but an Absolute he detested. I will follow up with what I had to leave out of that essay, and it will also include a few words about Osho's relation to nitrous oxide. The IAI folk didn’t want any of that, due to the Netflix documentary still making the

rounds. But there are fascinating insights, both profound and cautionary, that come from Osho in the dentist's chair, as I recently learned from reading his dentist, Sanyasin's memoir." (read more of this in Appendix A)

Christian de Quincey

Can Machines Be Conscious?

"Recently, an engineer at Google, Blake Lemoine, claimed that a chatbot he had designed had learned to have intelligent conversations with him. He was so impressed that, against the wishes of his bosses, he went public with the claim that he (or Google) had developed a sentient bot. This caused a lot of confusion at Google, and the engineer was subsequently fired.

The idea of "artificial intelligence" (AI) is a misnomer—actually, an oxymoron. When techies (and others) talk of AI, they tend to assume that human intelligence (or consciousness) is a product of non-conscious brain cells that somehow become conscious or sentient as a result of increased complexity. (read more of this in Appendix B)

Debby Flickinger

Caring Sustainability: Unlocking the Conscious Awareness of Children

"As a creative, motivated woman dedicated to creating communities that are deeply conscious of the connection between caring and sustainability, I believe we all have a purpose. When I was nine years old, I had a doll called Suzy Smart. She had a blackboard, a little desk, and a chair. Suzy talked when you pulled the string on her back. I gathered the children in my neighborhood, and we would sit in a circle; I would use Suzy's blackboard to teach spelling and arithmetic. It wasn't until later in life that I had an epiphany and realized that I needed to return to school to follow my teaching path. It was clear to me that I wanted to teach children.

I am a woman, a mother, a grandmother, a feminist, and an activist. The spiritual journey of every being is to explore the divine relationship of the self to the higher self (Bynum, 2012; Chopra, 2014; Sitzman & Watson, 2014; Smith, 2016; Wilber, 2006). In this context, the higher self is our total soul consciousness. When individuals enter a harmonious alliance with the universe, they can view the world with an enriching sense of hope and inspiration. Most children thirst for knowledge beyond reading, writing, and arithmetic, yet few have exposure to transpersonal concepts, sustainability, or outdoor activities. As a result, they are disconnected from the self, their environment, and their community." (read more of this in Appendix C)

WHAT WE'RE WATCHING

Leslie Combs is watching Max Richter - https://youtube.com/watch?v=1ipfYH8L3_w

CONFERENCES AND PRESENTATIONS

Leslie Combs

As Above, So Below. <https://www.btc.org/events-symposia-2022/international-forum-on-consciousness/> - Consciousness and Emanuel Swedenborg.

Member Elizabeth Krasnoff will be presenting at this one.

Beyond the Brain - <https://beyondthebrain.org/>

I have been attending this one in person or online since 1995.

Imants Barušs

After-Death Communication with Cell Phones, contributed presentation by Durra Kadiragha and Imants Barušs, SSE-PA Connections 2021: A combined meeting of the Society for Scientific Exploration and the Parapsychological Association, July 23–31, 2021.

Reflections on Writing about Death, speaker for Member Discussion, Academy for the Advancement of Postmaterialist Sciences, Zoom meeting, March 7, 2022.

We're in this Together: Spirituality, Interconnectedness, and Solving Global Crises, refereed presentation by Ayla Lyons and Imants Barušs, American Psychological Association 2022 Conference, Minneapolis & Virtual, August 4–6, 2022.

Dianne Trussell

Attended two online conferences in 2022:

The Science of Consciousness (Tucson, April) in the Philosophy section, and

The Society for Scientific Exploration-Parapsychological Association Breakthrough: New Ideas in Research and Theory (Durham, June).

Thomas Brophy

A few of us SCS members presented at the international conference, "Exploring Consciousness: Non-Duality to Non-Locality, the Man-Machine Debate." The event took place at the National Institute of Mental Health and Neurosciences (NIMHANS) Convention Center, Bangalore, India from September 22nd to September 24th, 2022.

My sessions were as follows:

September 22, Day 1, Session 1: "Man-Machine Debate": Myself and Prof. Kanchi Gopinath with Moderator and Conference Patron, Come Carpentier De Gourdon of the India Foundation; and

September 23, Day 2, Session 5: "Neurophysical Foundations of Meditation and Global Transformation," individual presentation, "Consciousness, the Last Frontier."

Here is a link to the conference information and brochure on NIMHANS's website:
<https://nimhans.ac.in/exploring-consciousness-non-duality-to-non-locality/>.

The event was live streamed and recorded for the benefit of interested parties across countries. Use this link to find the recordings: <https://youtube.com/c/IndiaFoundationChannel>.

At the April, 2022, Tucson Science of Consciousness, I presented Quantum Collapse Property Dualism A-Theory as a path to Conscious Agency and the Hard Problem.

September 2022, International Conference Exploring Consciousness: Non-Duality to Non-Locality / The Man-Machine Debate.

Tobi Zausner

Would like to share a recently updated version of the illustrated presentation that I gave to the Los Angeles County Psychological Association (LACPA):

Art and the Unusual: Anomalous Experiences in Visual Art.

“The video discusses altered states of consciousness that can manifest during the creation of visual art and their associated anomalous experiences, also known as psychic phenomena. It begins with historical examples of psychic phenomena, including precognitions in the life of Abraham Lincoln and in early science fiction, and then proceeds to some of my works of art with comments on their psychological and parapsychological meanings.”

Here is a link to the video and some examples of my art attached that are seen in the video:
<https://youtu.be/YT3vX7e9LRA>.



Bernie Baars

Opened the Seminar on Cognitive Informatics with a talk entitled Machine Consciousness is a Metaphor. (It is only a metaphor!) on Sept 8, 2022. University of Quebec, Montreal, Canada

(read more of this in Appendix D)

OUR PRESENCE IN SOCIAL MEDIA/INTERNET

Leslie Combs (2022, July). Informal talk: The Universe as a We-Space. San Diego Integral. https://www.youtube.com/watch?v=7AqhUu_jQqY

Jeff Mishlove is providing transcriptions from the New Thinking Allowed YouTube channel, of his interviews with Philip Goff and Stuart Hameroff.

Solving the Problems of Consciousness - Goff

Testing the ORCH Theory of Consciousness - Hameroff

There are many interviews to choose from on the New Thinking Allowed YouTube channel. Here are some examples. Not all have been transcribed, yet. But, if you are interested in using such material in your newsletter, I can arrange to have edited transcriptions available. A full list of interviews can be found at <http://www.newthinkingallowed.com/Listings.html>

[Howard Eisenberg, MD](#)

[Decoding Reality](#)

[Philip A. Goff, PhD](#)

[Solving the Problems of Consciousness](#)

[Amit Goswami, PhD](#)

[The Quantum Brain](#)

[Stuart Hameroff, MD](#)

[Testing the ORCH OR Theory of Consciousness](#)

Imants Barušs

Radical Transformation on the King's University College at Western University web site, February 9, 2021. <https://www.kings.uwo.ca/about-kings/media-and-communications/newsroom/professors-new-book-discusses-transformed-reality-in-context-of-global-crises/>

Facebook interview titled "Psychologist Professor Imants Baruss discusses with Anthony Peake and Sarah Janes his research and ideas on the role of consciousness in the universe." February 22, 2021.

I am the topic of Chapter 6, "Logical Transcendence and Meaning Fields," pages 155 to 170, in the book *Mysteries of Reality: Dialogues with Visionary Scientists* by Gayle Kimball (Iff Books, 2021).

Interview via Zoom by Diana Ali of myself and Reverend Felecity Grubbs for "Our Existence Podcast—Episode on Psychic Phenomena" on December 12, 2021.

Bernard Baars

Podcast on Consciousness Live! Season 4 Episode #4 - [120 mins]

https://youtu.be/qFSv_yxhYsE

<https://www.youtube.com/c/OnConsciousnesswithBernardBaars>

https://youtu.be/tFRJCPL_Xm8

<https://youtu.be/rMT3OO9BmI4>

https://www.youtube.com/playlist?list=PLzNRdz2mpvn77iBnsBmoRJbPSJ_hSwdtv

<https://bernardbaars.com/podcast-baars-on-consciousness/>

Blogs: BernardBaars.com

Twitter: <https://twitter.com/BernardJBaars>

Anne Kinne

Is proud to announce her new website and writing/editing focus that now covers the spectrum from the academic to the more conscious and somatic elements of writing: *The Writing Doula*

www.thewritingdoula.org

WHAT WE'RE REREADING

Leslie Combs

James Lovelock - Novacene - James Lovelock, creator of the Gaia hypothesis and the greatest environmental thinker of our time, has produced an astounding new theory about future of life on Earth. (Goodreads) [Lovelock died this past July at the age of 103.]

Sean Kelly - Becoming Gaia - We are living in end times. With climate chaos, an accelerating mass extinction, and signs of civilizational collapse, the Earth community is being drawn into a planetary near-death experience (NDE).

Philip Goff - Galileo's Error - Rooted in an analysis of the philosophical underpinnings of modern science and based on the early twentieth-century work of Arthur Eddington and Bertrand Russell, Goff makes the case for panpsychism...

Tatiana Ginzburg - Breath of Spirit

Camille Paglia - The Birds - Camille Paglia draws together in this text the aesthetic, technical and mythical qualities of Alfred Hitchcock's *The Birds* (1963), and analyzes its depiction of gender and familial relations.

David M. Peña-Guzmán - When Animals Dream - Are humans the only dreamers on Earth? What goes on in the minds of animals when they sleep? *When Animals Dream* brings together behavioral and neuroscientific research on animal sleep with philosophical theories of dreaming.

Bruce Clark - Gaian Systems - A pioneering exploration of the dynamic and complex evolution of Gaia's many variants, with special attention to Margulis' foundational role in these developments.

Bernard Baars

Deco, G., Vidaurre, D. & Kringelbach, M. L. Revisiting the global workspace orchestrating the hierarchical organization of the human brain. *Nature Human Behavior* 5, 497–511 (2021).
<https://doi.org/10.1038/s41562-020-01003-6>

ONGOING AND IN THE WORKS**Leslie Combs**

Leslie is consulting with Springer Publishing on a book series on consciousness studies. And is also writing an invited article on synchronicity for the new international journal, *Breaking Perspectives*.

<https://www.breakingperspectives.com/en/>

Dianne Trussell

Presented a proposal for a concept of consciousness based on evidence, experience, intuition, and some unexpected effects arising within an ongoing experimental study. Given the primacy, ubiquity, entanglement, and non-locality displayed by consciousness, and its energy-like effects, no branch of scientific research can be conceived, conducted, or interpreted outside the medium of consciousness. The observed features of consciousness are in accord with the tenets of the Ageless Wisdom teachings, which encompass all of science and indeed all of existence. This ancient tradition is an ongoing scientific process that can be re-integrated into modern scientific research to shed light on many currently intractable problems like the hard problem and explanatory gaps, not just in consciousness research, but throughout the psychological, biological, and physical sciences also.

Bernard Baars

Season 3 of the podcast on Consciousness begins this October 2022

SIGNIFICANT ACHIEVEMENTS**Simon Senzon**

is proud to announce the successful submission of his PhD thesis to the Faculty of Health at Southern Cross University in Melbourne, Australia. The title of the thesis is Truth, Lies, and Chiropractic. The thesis uses an Integral Philosophy and develops new methods to apply Integral Research by applying the eight Zones of Integral Methodological Pluralism.

Simon was given the Defender of Chiropractic Award by the Foundation for Vertebral Subluxation on October 7, 2022. The honor was for “outstanding contribution and dedication to chiropractic research focused on vertebral subluxation” (image below). (read more of this in Appendix E)

Bernard Baars became a Distinguished Senior Fellow at Florida Atlantic University’s Center for the Future Mind in 2021. Baars has taught seminar sessions in collaboration with Dr. Susan Schneider, its founding director, where she also holds the William F. Dietrich Distinguished Professorship.

Thomas Brophy

July 2021, California Institute for Human Science (CIHS) was accredited, as a “mind-body-consciousness” university.

APPENDIX A: Jonathan Bricklin

That Other Nitrous Oxide Philosopher

Despite being given only 1 week and 1500 words, I jumped at the offer of the Institute of Art and Ideas to write an essay entitled “The Metaphysics of Laughing Gas” (a/k/a nitrous oxide). Far from a laughing matter to William James, he is on very public record (the Gifford Lectures, published as *The Varieties of Religious Experience*) asserting the capacity of nitrous oxide to “stimulate the mystical consciousness in an extraordinary degree.” The essay was published last month.

Another reason, though, that I was eager to write about nitrous oxide was the opportunity it provided to introduce into this widely popular intellectual forum the controversial philosophy-professor-turned-mystic Osho. But that introduction will have to wait; my Editor deemed that Osho’s notoriety as a rascal guru superseded his value as a laughing gas metaphysician. However, since Osho—whose 647 books, all transcriptions of profoundly inspired talks, make him the most prolific author of all time—has yet to be introduced into our own forum, I thought it worth sharing why I believe his engagement with nitrous oxide gives us an essential insight for engaging him. It begins with appreciating what nitrous oxide has in common with Osho’s most persistent teaching: meditation.

The Gap Between Thoughts

“Nitrous oxide,” according to anesthesiology research at MIT, “has control over the brain in ways no other drug does.” The control is its inducement of delta waves, the slowest amplitude brain waves—waves mostly associated with infancy and non-REM sleep. Slow and wide theta waves detected in Buddhist meditation practitioners, have been shown to correlate with the slowed down meditation experience of a gap between thoughts. Krishnamurti depicts this gap—called “bardo” in Tibetan Buddhism—as “a period of silence ... not related to the thought process,” a silent gap that is always there, even if it goes undetected by “the movement of thought” that “seems so swift.” The poet Basho, following an intensive two-year Zen retreat, created a form of poetry, haiku, to highlight the gap:

Old pond

Frog jumps in

Sound of the water.

Whether or not the even wider, slower delta waves may correlate with wider gaps, the detection of gaps themselves is a fundamental “revelation” of nitrous oxide. Benjamin Paul Blood, author of “The Anaesthetic Revelation,” the pamphlet that inspired James to experiment with nitrous oxide, and Blood’s co-revelationist, Xenos Clark, agreed on the essence of the revelation: “Succession is the thing.”

Consciousness as succession (defined by the OED as “the coming of one thing ... after another”) might seem counter to James’s prime realization of consciousness as a continuous “stream,” but in the same text, *The Principles of Psychology*, that he introduced his famous stream metaphor,

James had laid the ground for its revision, by endorsing what his “goldmine of insights,” Shadworth Hodgson, had identified as “the minimum of assumption” of consciousness: not an uninterrupted stream, but “a sequence of differents.” Moreover, the year before he died, James explicitly evolved his consciousness metaphor from a stream to a succession, writing “all our sensible experience, as we get them immediately ... change by discrete pulses of perception.”

And gap-filled succession, rather than steady streaming, is more than just the insight of nitrous oxide imbibers, Buddhist meditators, or philosophers with keen introspective insight. As neuropsychologist Jason Brown points out, succession underlies even the most seemingly steady, continuous states of consciousness, such as when we gaze on a still, solid object. But, writes Brown, “in order for an object to exist as a ‘solid,’ it must recur over successive durations. This is true for all perceptions, though it is more emphatic in some modalities than others. It may not be obvious that a tree, like any visual object, must be perceived over a succession of occasions for it to be perceived at all.” Succession also informs the sibling relationship between consciousness and light. As Einstein wrote, in the sentence that astrophysicist John Gribbin called the true beginning of the quantum revolution, “The energy of a beam of light emanating from a certain point is not distributed continuously in an ever increasing volume, but is made up of a finite number of indivisible quanta of energy that are absorbed or emitted only as wholes.” All of which is to say that anyone who seems to be continuously accessing the gap between thoughts, may indeed be accessing an ultimate revelation.

Osho

Watch any of Osho’s hundreds of videos on YouTube and you will see someone who seems to have this access, who moment-by-moment seems to be emerging from stillness, from wide silent gaps—a meditative silence that, he says, is “not just an absence of worry” but “a presence of ecstasy.” And Osho’s prime teaching about meditation is precisely its capacity to deepen awareness of these gaps. As he puts it: “If you relax utterly and remain aware, then there are no holds, no hindrances, but gaps. The gaps are immense. You can use them as stepping stones to God.” No wonder, then, that he affirmed nitrous oxide as providing the same “view from the peaks” as meditation.

But the view from the peaks does not, apparently, guarantee clear vision in the valley.

What might be called the gist of the metaphysics of nitrous oxide is what Blood identified as “the Supreme genius of Being,” whose “glory is not what it does but what it is.” Not a future-directed doing but what an entranced James himself experienced as a “nunc stans” (a standing now). In the *Varieties of Religious Experience*, James quotes the memorable nunc stans phrases of both Blood and his co-Revelationist Xenos Clark. Clark: “the ‘now’ keeps exfoliating out of itself, yet never escapes.” Blood: “The One remains, the many change and pass.”

Absent the restless commute between past and future—what I have called “the temporal landscape that the I reverberates as”—Osho’s consciousness seems to be emerging (exfoliating?) moment by moment, from an unfathomable nunc stans depth of being, a depth that Blood identified with the nitrous oxide revelation and characterized as follows: “Our consciousness, even as it glows, is a helpless projection from an alien energy, bottomless in its regard, utterly

unqualified to declare or to determine anything as necessary, and therefore wholly incompetent to radical explanation.”

Society, however, does not cohere around individuals who experience consciousness in this way. Society is composed of individuals whose ongoing consciousness is felt to arise not from a bottomless, alien energy, but from a familiar mix of body, mind, and emotions; necessities abound, even radical explanations. But for someone like Osho, who feels himself rooted in bottomless arising Being—what he calls both “the beyond” and “existence itself”—rules, apparently, matter little if generated by those who are also “part of the beyond but ... have forgotten [their] roots.”

And the depth of this not mattering can be breathtaking, as his nitrous oxide provider—his personal dentist and devotee Swami Devageet—relates in his fascinating memoir *Osho: The First Buddha in the Dental Chair*. It’s hard to imagine behavior more “determined as necessary” than what is asked of us as patients in a dental chair, where we assume a role similar to a bound and gagged prisoner. But such a severe social stricture may prove particularly challenging for someone sourcing from “the beyond”? Why else would Osho, with his dentist operating a high-speed drill in his mouth, suddenly start to speak, damaging his tongue? The only explanation Osho offered his shocked devotee dentist was: “I speak when I need to speak. I do not choose. Existence is speaking through me. ‘Now’ is always my time.” And presumably it was this same “existence itself” that, in a subsequent session, prompted him to close his mouth “now” on the drill at full speed, this time causing a hole to be drilled into the root of a tooth. No explanation was given for that catastrophe.

At the very least, it seems that “the supreme genius of being” does not guarantee intelligent doing; nor vice versa. Sadhguru, for example, whose spiritual wisdom now also pervades the internet, is a paragon of intelligent doing—especially in his highly effective environmental initiatives; and I watch his videos regularly. But there is no trace of his emerging moment by moment from the gap between thoughts as there is with Osho.

So while Osho may well have provided more illuminating and detailed answers to spiritual questions than anyone ever, details in his controversial life pose a question of their own: Can ongoing spiritual illumination—enlightenment even—contribute to calamity? Is leela that playful?

APPENDIX B: Christian de Quincey

However, as explained in *Radical Nature*, that idea makes no sense. If we begin with nothing but physical objects (e.g., molecules or cells), then no matter how complex they become, they will always remain nothing but physical objects (complexity doesn't miraculously change their ontological status from purely physical to physical + non-physical). Same with computers: If we begin with physical components (both hardware and software), then all we could ever produce would be more sophisticated physical machines.

Intelligence requires consciousness. The idea of intelligence without consciousness is meaningless. Now, computers (and their components) either do or don't have sentience/consciousness. If they do, then it's pointless to attempt to explain how complex algorithms could ever produce what already exists! If they are insentient (which is what most scientists and tech nerds assume), then that's all they ever would be—insentient/non-conscious machines. And non-conscious machines could never be intelligent.

In *BlindSpots*, I explain how AI aficionados confuse “intelligence” with “intelligent behavior.” Yes, we can design machines to behave intelligently (i.e., as if they were intelligent)—e.g., Roomba vacuum cleaners—but the intelligence resides in the programmer, not in the machine. Computers are excellent at rapid calculations (that's why we call them “computers”—they compute!); but rapid calculation/computing is not the same as intelligence.

I find it curious that no AI proponent I know of has ever offered a definition of “intelligence.” “Artificial” simply means “produced by human ingenuity and technology” as distinct from “natural” (produced by non-human natural processes). As you will see in my books, including *BlindSpots*, I help things along by giving a definition of “intelligence” (without which, the phrase “artificial intelligence” remains meaningless). Here's my definition:

“Intelligence: the capacity to form intentions, aims, or goals—and to move purposefully and creatively toward achieving those goals.”

Any thing or being that has these capacities for intentions and purposeful movement qualifies as “intelligent.” Machines don't meet these criteria.

So, for example, a human might program a machine to move around obstacles and to achieve an objective (e.g., sweep up dirt and dust from the floor). But the machine would not be intelligent, even though it might behave intelligently. Yes, the machine does avoid obstacles, and in doing so achieves the intended goal (clean floors). But the “intention” resides in the human programmer, not in the machine; and the machine doesn't move around obstacles purposefully (it couldn't because it has no sentience/awareness). Similarly, a river runs around rocks and other obstacles on its journey to the ocean—but it doesn't intend to reach the ocean, and it doesn't choose to avoid boulders, etc. Following the path of least resistance (as water does), does not indicate the presence of intelligence. Rivers are “mechanical,” in the sense that they are purely physical processes, lacking intentionality and intelligence. While much more complex, computers and robots likewise lack onboard intentionality and intelligence.

Just because computers might “mimic” intelligence (i.e., behave as if intelligent) does not mean they are actually intelligent. So-called “artificial intelligence,” then, is really more accurately described as “simulated intelligence” (SI). Programmers can simulate intelligence and create wonderful machines that behave intelligently—that calculate or compute all kinds of amazing things, including analyzing algorithms to generate new algorithms (known as “machine learning”)—e.g., to generate, analyze, and recombine vast amounts of data for streamlining retail processes (Amazon, Walmart) or analytics (Google, Facebook), but in no instance do these machines or digital systems ever actually possess intelligence.

Of course, if we shift from a materialist to a panpsychist worldview, and assume that consciousness inheres in all matter/energy, then the molecular components of computers would possess their own degree of sentience and consciousness. It would be conceivable, therefore, to imagine a scenario where the sentient units of computers might be designed and combined in such complex and integrated “holistic” ways that the machine as a whole might not only behave intelligently, but would actually be intelligent as an integrated unit.

But that’s a far cry from how AI folks typically think of computers and artificial intelligence. Viewed from a panpsychist context, machine intelligence would, then, be more accurately called “Designed Intelligence” or “Programmed Intelligence,” or “Enhanced Intelligence,” or even “Augmented Intelligence” (a different meaning for “AI”). Each of these alternative monikers would be accurate for advanced machines because the fundamental components of the machines already possess consciousness and intelligence. Humans would not “create” machine intelligence; they would enhance or augment intelligence that already exists at the level of molecules, atoms, and quantum processes.

However, if—as most AI scientists and technicians assume—the raw ingredients and components of computers are wholly non-conscious and non-intelligent to begin with, then no amount of “intelligent design” would ever produce a machine that possessed its own intelligence. That would require a miracle—an inexplicable ontological jump from purely physical processes to something that was both physical and non-physical. Ain’t ever gonna happen . . .

SUMMARY

The problem here is simple: AI (artificial intelligence) is a misnomer—in fact, it’s an oxymoron. It’s based on a deep metaphysical confusion.

First, no amount of purely physical processes (hardware and/or software) could conceivably ever become sentient (a non-physical ontological state).

Unless the components of the system already possessed some degree of sentience (e.g., sentient electrons), it would be ontologically impossible to get sentience or awareness from purely non-sentient ingredients.

It would require an inexplicable “miracle”—an ontological jump from something purely “physical” to “physical + non-physical.” AI engineers cannot create miracles!

WHAT IS ‘INTELLIGENCE’ ANYWAY?

Second: AI aficionados confuse “intelligence” and “intelligent behavior.” (Think of Roomba vacuums.)

Here’s the problem: In every single case, the “intelligence” in AI systems resides in their human developers. Not in machines

Yes, we/they can design machines to behave intelligently (a physical activity), but in every case the intelligence resides in the designers of the algorithms.

And that applies equally to so-called learning algorithms that have been designed to self-recursively build information feedback loops. It’s all non-sentient behavior.

I’ve yet to see a coherent definition of “intelligence” from an AI engineer.

Here’s mine: “Intelligence is the capacity to form an intention, aim, or goal, and to purposely and creatively move toward attaining that goal.”

Now, because the system acts “intelligently,” AI nerds, like that Google engineer Lemoine, mistakenly conclude that the system is “intelligent.” It’s a case of psychological projection onto a machine.

SIMULATED INTELLIGENCE

Third: So-called AI is nothing of the sort. This isn’t to deny the impressive feats accomplished by these machines. They can do magnificent computing jobs by rapidly processing vast amounts of data. But it’s still only machine computing—data/number crunching

AI is really Simulated Intelligence (SI). It’s a way to get machines to act “as if” they are intelligent.

We can also view “AI” as Augmented Intelligence: Using machines to speed up data analysis much faster than a human can. Impressive, yes. Intelligence, no

Google’s Lemoine doesn’t seem to have an inkling of the philosophical/ontological issues involved here. Engineers typically do not have a sufficient grounding in philosophy. In short, they often do not think coherently about metaphysical issues. Lemoine is a good example.

He would do well to read *Radical Nature: The Soul of Matter* and/or *BlindSpots: 21 Good Reasons to Think before You Talk*.

Google needs to hire a good philosopher who specializes in understanding the issues involved when thinking about the mind-matter relationship.

Nothing to worry about here. Except, perhaps, Lemoine’s state of mind.

APPENDIX C: Debby Flickinger

I learned that community building could foster a sustainable future and improve society and the economy. Through my community work, I continue to learn and grow nurturing relationships that contribute to social and environmental health and well-being. Through this engagement in the community, I have faced challenges, expanded my knowledge, and had many transformative experiences. A never-ending flame burns in my heart for the divine transpersonal advancement of my mind, body, and spirit.

During my Master's work, I was introduced to Dr. Jean Watson's caring science and theory (2008). This author's carative factors can be distilled down to the concept of *caritas*, which is derived from Latin and means to cherish and appreciate or to give special attention to. In an environmental and ecological context, *Caritas* can reflect a stronger relationship between love and caring greater than that taking place within human communities. Instead, this concept reflects a larger sense of caring which is presented toward and encouraged concerning the natural world, including a more sympathetic understanding of environmental stewardship (Watson, 1979, p. 86).

As I continued with my doctoral work, I made a connection that led me to the concept that teaching sustainability to children would require teaching them to care about themselves, their communities, and Mother Earth. It was at that moment that Caring-Sustainability was born.

In thinking of a world that is both caring and sustainable, I wondered how the consciousness of future generations might shift and expand into developing new strategies leading to an environmentally, economically, and socially responsible world. It occurred to me that children must be engaged in a caring, holistic, nature-based education to become firm, caring leaders and ecologically mindful members of society. This discovery provided the underpinnings for a life-long educational program for middle school children and caring sustainability.

To lay this new foundation, a significant change in educational pedagogy is necessary, as illustrated by J. M. Davis (2014), whose work calls for expanding the participative and practical focus areas of education. At the same time, traditional educational modalities continue to hold sway, focusing on rote instruction and classroom lectures. Moreover, such education must ensure that students view the world not as a human-focused mechanical system but as a creative, living, and holistic system that prizes not economical or mechanical thought but the collaboration and interconnectedness of all people and natural systems. Such transformative changes in venue and focus would require a significant change in educational methods and likely face significant pushback from entrenched actors. Still, there has never been a time when they have been more necessary. I envision a classroom that immerses children in a hands-on caring-sustainability pedagogy. The curriculum I have developed includes gardening, arts-based projects, and meditation designed to teach children to listen to the earth.

I am considering the possibility of linking this curriculum with anti-bullying programs. My personal interest comes from the experience of being bullied as a child. At age seven, I was vulnerable and lacked the skills to defend myself. It was not until I got into college that I began to learn how to be a wiser individual, and therefore I developed a stronger sense of confidence

and self-worth. I believe bullies do not feel good about themselves and what they do and that a caring, sustainable after-school program might have a profound effect. Such a program could impact each child's life, resulting in a newfound capacity to practice loving kindness for self and others. Children would also learn to care for humankind and the earth.

Today, I remain convinced that the experiential, holistic activities of gratitude, forgiveness, and appreciation of self, others, and Mother Earth will have a lasting impact on these young hearts. By teaching the core concepts of Caring Science (Watson, 2008) with a holistic approach in the after-school programs, I can guide children through educational processes that can result in life-changing, life-giving ways. Imagine a world in which caring sustainability is thriving, and every child is allowed to unlock the potential of their deeper consciousness and flourish.

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APPENDIX D: Bernard Baars

Machine Consciousness is a Metaphor. (It is only a metaphor!)

A Talk by Bernard J. Baars - Seminar on Cognitive Informatics - Sept 8, 2022

ABSTRACT

Machine metaphors are often used in science, but metaphors should never be confused with reality. All cultures have metaphors for mind, including Plato's Cave, Aristotle's common sense and Arjuna's chariot. No one should confuse these metaphors with real consciousness because the implications of that confusion are notoriously dangerous. Anthropology tells us that all human conflicts start with dehumanizing words.

Machine consciousness sounds innocent, but the implications are not. The conscious brain is a biological emergent, with endless psychological and cultural ripples. We are only beginning to rediscover the empirical study of the conscious brain in the sciences. Undisciplined speculation has previously destroyed this field. Let's not do it again.

Natalie Geld and Bernard Baars

What is the evolutionary advantage of brains operating with repeatedly collapsing dynamics? This question is answered using thermodynamic concepts. According to neuropercolation theory, waking brains are described as non-equilibrium thermodynamic systems operating at the edge of criticality, undergoing repeated phase transitions. This work analyzes the role of long-range axonal connections and metabolic processes in the regulation of critical brain dynamics. Historically, the near 10 Hz domain has been associated with conscious sensory integration, cortical "ignitions" linked to conscious visual perception, and conscious experiences. We can therefore combine a very large body of experimental evidence and theory, including graph theory, neuropercolation, and GWT. This cortical operating style may optimize a tradeoff between rapid adaptation to novelty vs. stable and widespread self-organization, therefore resulting in significant Darwinian benefits.

APPENDIX E: Simon Senzon

The chiropractic profession is represented by over 100,000 practitioners and more than 50 teaching programs worldwide. Intraprofessional debates about the profession's identity date to the early 1900s. More recently this debate has emerged as a discourse in the chiropractic peer-reviewed literature, which includes papers about chiropractic published in cross-disciplinary journals. This thesis set out to discover what could be determined about the profession and its dominant ideas and schools of thought from a critical analysis of the chiropractic peer-reviewed identity literature by examining it for flaws, strengths, citation patterns, and impact. Methods: This thesis is guided by Integral Philosophy, which informs the Integral Research strategy of inquiry, setting the boundaries for the parallel mixed methods and sequential mixed methods designs. Research methods include citation network analysis, thematic analysis, a novel critical analysis method (the CANDLE method), and a novel interpretation method (quadrangulation). New methods and integrations of methods were included to address the requirements of the Integral Research strategy. Results: The thesis constructed the chiropractic identity literature citation network, determined the most central papers, determined a coauthor network, and mapped the main research path. Objective methods were undertaken using thematic analysis to enact four themes and critical analysis to assess for bias, perspective, assumptions, scholarship, and intertextuality. Scholarship and bias ratings were completed on 10% of the most influential 300 in a network of 5,280 papers. A majority of papers analyzed included bias, flaws, and a total of 339 fallacies. The impact of these ratings on the quality and integrity of the citation network is substantial. Conclusion: An Integral interpretation of the results led to three meta-inferences: 1) The peer-review process enacting the chiropractic identity literature citation network is broken. 2) The intellectual field of the chiropractic profession in its scholarly dissertation on identity is not coherent with the field of science, which may represent incomplete professionalization. 3) The chiropractic identity literature does not functionally fit within science because too many influential papers fail to cogently portray truth, and thus this component of the professional chiropractic literature does not meet the expectation of a scientific discipline. Ultimately, this thesis concludes that truth can be ascertained from a complex set of linguistic data guided by eight primary perspectives and methodological families using an Integral Methodological framework. Using multiple perspectives to enact truth claims arising from the results of multiple methodologies, the myriad phenomena have been integrated as a complex whole.

For context about the award. It was posted on Facebook by Dr. Kent, the president of the Foundation that granted the award (and my tuition scholarship).

One reply on the thread was by Patrick Montgomery, second generation chiropractor and Professor of Chiropractic History, Philosophy and Technique. Montgomery writes, "We now have another great to remember, along with the Founder of Chiropractic, Developer of Chiropractic, the Columbus of Chiropractic, First Lady of Chiropractic, Constructor of Chiropractic, Grand Old Lady of Chiropractic and now, the Defender of Chiropractic. Congratulations, Simon!!!"

The chiropractic profession is represented by over 100,000 practitioners and more than 50 teaching programs worldwide. Intraprofessional debates about the profession's identity date to

the early 1900s. More recently this debate has emerged as a discourse in the chiropractic peer-reviewed literature, which includes papers about chiropractic published in cross-disciplinary journals. This thesis set out to discover what could be determined about the profession and its dominant ideas and schools of thought from a critical analysis of the chiropractic peer-reviewed identity literature by examining it for flaws, strengths, citation patterns, and impact. Methods: This thesis is guided by Integral Philosophy, which informs the Integral Research strategy of inquiry, setting the boundaries for the parallel mixed methods and sequential mixed methods designs. Research methods include citation network analysis, thematic analysis, a novel critical analysis method (the CANDLE method), and a novel interpretation method (quadrangulation). New methods and integrations of methods were included to address the requirements of the Integral Research strategy. Results: The thesis constructed the chiropractic identity literature citation network, determined the most central papers, determined a coauthor network, and mapped the main research path. Objective methods were undertaken using thematic analysis to enact four themes and critical analysis to assess for bias, perspective, assumptions, scholarship, and intertextuality. Scholarship and bias ratings were completed on 10% of the most influential 300 in a network of 5,280 papers. A majority of papers analyzed included bias, flaws, and a total of 339 fallacies. The impact of these ratings on the quality and integrity of the citation network is substantial. Conclusion: An Integral interpretation of the results led to three meta-inferences: 1) The peer-review process enacting the chiropractic identity literature citation network is broken. 2) The intellectual field of the chiropractic profession in its scholarly dissertation on identity is not coherent with the field of science, which may represent incomplete professionalization. 3) The chiropractic identity literature does not functionally fit within science because too many influential papers fail to cogently portray truth, and thus this component of the professional chiropractic literature does not meet the expectation of a scientific discipline. Ultimately, this thesis concludes that truth can be ascertained from a complex set of linguistic data guided by eight primary perspectives and methodological families using an Integral Methodological framework. Using multiple perspectives to enact truth claims arising from the results of multiple methodologies, the myriad phenomena have been integrated as a complex whole.