

PO 2

Julia Bystrova, *Science and spirituality: A relational model for exploring the nature of reality and bridging dualisms*

(Independent)

This presentation offers that the most basic operative at work in the world is the dynamic of relating, or “relationality”. This claim offers it as more foundational than many of the scientific or spiritual views on the cosmos and life. I first offer a basic model for understanding this relationality and then explore some significant ways we see it at work in science, philosophy and religion. Building on this commonality to both science and spirituality, I build a philosophical language and understanding that promotes a meta-view on the nature of reality. This meta-view recognizes the ultimate nonduality of consciousness and all life, yet it also recognizes the need to accommodate some dualistic ideas for functional reasons. Relational concepts assist in integrating the splits in our thinking. Bringing together in mutual importance the rational processes of our mind with the our experience of the body will help to bridge the split in the perceived mind-body dualism. In this way, it is my hope that I can offer some tools to facilitate our thinking towards more nondualistic concepts while maintaining the respect and integrity of the scientific process. Relational thinking can also promote dialogue between diverse perspectives and, ultimately, to support the evolution of consciousness of our species.

David Holan, *The Man In The Maze: Masculine Spirituality, Balance and Meaning*

(Transformative Studies, Calif. Inst. of Integral Studies)

The idea of male spirituality often conjures up images of men in some private place in the desert or woods, in a circle beating their drums, getting in touch with their inner wild man or warrior. While there is something primitive and primal about such a ritualistic experience, does it encompass the totality of a man’s spiritual life? Is that all that pains the modern man, this suffering from the grief of the lost need for the wild man? It is suggested that male spirituality goes much deeper than just the loss of this primal need and its related grief. This presentation identifies eight areas of interest related specifically to male spirituality, and utilizes the metaphor of the Man-in-the-maze icon (of southwestern Native American origin) as a map to address them. These areas, identified from previous researchers by Castellini, et al. (2005) are: 1) the need for male bonding; 2) the need for men to have their masculinity affirmed by other men; 3) a sense of self in relationship to one’s God; 4) a sense of isolation and existential loneliness; 5) a sense of abandonment by one’s father; 6) a lack of rites and rituals to celebrate and recognize stages of life, i.e., the initiation into manhood; 7) a lack of coping strategies for stress; and 8) comfort from fear and grief. The symbol, seven concentric circles surrounding a center transitional point, correlate well with these eight areas. This presentation suggests a holistic view of male spirituality in contemporary Western culture, and discusses an approach to nondual mindfulness. Discussion will center around the eight factors mentioned above, and will suggest definitions and concepts from a variety of bodies of knowledge, especially the difference between soul and spirit and how they can best be balanced by psyche.

Marvin Kirsh, *Logic, Nature and the Town Council*
(Anthropology)

Suppose at a town meeting, instead of discussion, debate, and vote on issues relevant to the services of a town, consider a meeting on a topic referenced with respect to faces, the town hall, the town, the delegates, the issues, and more important the the faces of processes, activities, of the town hall and its' constituents as a concerted unit with the new domain, faces of "Town Faces of Nature Science Meeting", and to be framed, measured/divided in reference to the qualia of possessing the characteristic of "face" in all aspects. I will hope to demonstrate that inherent with the attribute description "face" is cause to suggest an inherent logic to its' cognitive assembly that is characteristic and universal, and of all of the possible divisions of nature, of divisions to those divisions, that are able to comprise a cogent, complete, potentially existing in reality, relationship of town council members to any of the processes of city hall, to themselves, to a topic of faces or to logic . The face(s) of processes regardless of their identity are here made into existence as the rangefinder on a split image camera brings into focus a coherent view from flexible divides that are, in this example, willed, focused into meaning by the operator of the camera. At this juncture of a framing means and its' analogy to the mechanical framing of a camera, I will try to bring to light the divided topic of the endeavors of science as they are applied to explanation of the world, to demonstrate that whether the topic is the town or science, the town or science meeting hall, or the faces of nature, or the faces of faces or a universal 'logic', that all facets bear the same natural 'logic' to describe them when referenced this way.

Kathy Kouzmanoff, *Developmental Integral Psychology Goes Non-Dual*

Lifewheel: Your Choices at Life's Every Turn shows how your inner and outer lives change as you do. We move through four stages, from pre-ego needy and naive responder, to strong ego smart and successful conformist, to a reflective, receptive and real unifying of ego and self in the individualist stage, to the fully mature conscient stage of a conscious and connected non-ego, selfless ego. Through all this the inner core of the individual self abides, directing, unifying, ineffable and boundless, providing paradoxical, mystical nonduality in the midst of individual change. This model, in book form, grew out of a 501c3 nonprofit I founded in 1995 to support personal transformation. Members of a focus group said they wanted SIMPLE, VERY SIMPLE for a personal growth model. So simple it is, with each stage condensed to several key words. A kind of holographic model of human experience evolved from this approach, where the whole can be seen from any perspective. In the conscient fourth stage of spiritual maturity, time and timeless, the individual and the whole, experience and witness are unified through the dynamic of paradox. Specifics are given on how this is lived out in every aspect of the inner and out life. These contrast nicely with the first three stages of growth to show how nondual spiritually maturity looks compared to other stages. For more info see: www.lifewheelchoices.com I am a former Franciscan nun, a licensed psychotherapist in practice over twenty years in Wisconsin, specializing in integrating psychology and spirituality and a practicing mystic. I am a long time member of The Association of Transpersonal Psychology and The Institute of Noetic Science. My work is archived with the State Historical Society of Wisconsin.

Stephen Levine, *Psy-Meteorology: Understanding the Weather of Your Heart/Making Peace With Feeling and Cycles in Your Life*

Introducing a revolutionary system of healing, life coaching and decision making that utilizes the power of seasons, compass directions, elements and meteorology fused with psychology in a way that allows unprecedented breakthroughs in accepting and validating our feelings, tracking and understanding our life cycles, and healing patterns that have tended to repeat on our lives. This technique combines aboriginal wisdom with meteorology, creative arts therapies and includes the use of correspondences and power allies in the healing and decision making process. Each compass direction corresponds to an aspect of our lives, personality and/or relatedness to another person. Each season corresponds to where we stand within our life cycle or life passage. Each weather element corresponds to expressions of emotions or general life states. Each weather front, low or high pressure system corresponds to specific life cycles and/or life choices/issues. Our favorite weather psychologically and scientifically models life states or feelings that we feel comfortable with within ourselves. Weather that triggers discomfort or resistance in us scientifically and psychologically models life states/feelings that we need to address, accept or heal. Asking "how is your weather today" and inviting a picture-filled description of our inner weather provides a magnificent opening into deepened compassion within ourselves and towards others. Ultimately our inner weather, through a combination of guided imagery, art therapy, and meteorology may be mapped on paper showing the forces at work within our lives and the kinesthetic relationship between those life forces. This is named the Life Weather Profile. The Life Weather Profile frequently reveals an "escape hatch" to challenges that we may feel in our lives. In addition, we may more clearly choose or reinforce our desired outcome based upon our favorite weather as positioned on our life map.

Noel McInnis, *Subjective Consciousness Science and Objective Science Consciousness, what difference may each make?*
(Global Brain Network)

If "Identification with Dualism shapes our worldview", which is a suggested assumption for this Conference, and because Science has relied on "Dualities for "Either/Or" choices as a decision making methodology, then Nonduality "based on subjective introspection" (intuitive direct knowing such as meditation, yoga, and mystical experiences suggest that these dichotomies are false, and "identification with common dualisms avoids recognition of a deeper reality", as quoted in the preface for Poster Sessions. Therefore, whichever of the foregoing word framings we use can make a big difference as either an expansion or limitation on whatever follows. When Consciousness Science is used as the framing, it connotes Consciousness is primary and Science needs to find a way to include the duality reality forming sources of both Subjective Consciousness as well as Objective Consciousness form the Nonduality of Consciousness Science... When Consciousness Sciences is used as the framing, it connotes that Science is primary and Consciousness needs to be identified in a way that fits Science. Thus the heart of our duality and nonduality exchanges needs to identify both the subjective and

the objective and the duality and nonduality common framings and languagings within which to communicate... NOEL MCINNIS is a former managing editor of Marilyn Ferguson's Brain/Mind Bulletin. BEN YOUNG is a longtime Noetic Consciousness practitioner.

Eric Mein, *Strengthening opposites (duality) may help the realization of nondual awareness*

(BioQuantum Medical, LLC)

An example of the importance of dynamic opposites is found in the physiological variable known as heart rate variability. Vitality in this measure is defined as strong input from both the sympathetic and parasympathetic nervous systems, which operate in direct opposition to each other. A decrease in the strength of this oppositional interplay is associated with illness and aging. This micro principal appears to reflect a broader macro principal enunciated by physicist Neils Bohr: "The opposite of a great truth is also true." Reflecting the polarization of the Absolute in our material world into dueling opposites, it may also hint that arriving at nondual awareness is best achieved by enhancing and fully appreciating these opposites rather than seeking the middle ground. In the same manner that stimulating both the sympathetic and parasympathetic nervous systems in synchrony can produce a state of bliss, it may be that it is in the gap, the place of emptiness between the fullest manifestations of opposing "truths" that nondual awareness is realized.

Dieter Mueller, *Building a bridge over the explanatory gap: An engineering approach towards creating a metaphor to link the phenomenal world to the physical world*

We haven't found yet the right metaphor to link the mental to the physical world. By using the engineering approach of 'building a bridge' a metaphor for conceptually linking the mental and the physical realms is constructed. The construction site for the bridge is within our world, which is one, and can be cut into pieces according to different world views. Choosing the right 'construction site' corresponds to choosing the right explanatory level. Choosing the appropriate building material amounts to searching for the best concepts nearby which are useful in closing the gap. Building the bridge has to take account of the environment and the way of connecting the building blocks. Starting with Popper's three worlds, a link from the physical world to a middle pillar is constructed based on information science and the carrier – signal approach. This leaves the mind – mind problem according to Jackendoff. The missing link from the middle pillar to the subjective world involves a phase transition of the spatio-temporal neural patterns by which consciousness emerges as a "living information structure". The strength of the bridge is tested by heavy traffic: thought experiments using the new conceptual link to explain the oneness of the subjective and the physical world.

Renee Pisarz, *Embracing the unknown. A mother's sacred journey from grief to healing*
(Angel54.com)

Life is a mystery with so much more than our physical eyes can see. I embraced the unknown, surrendered my ego, and started to receive spiritual healing. One cold day back in February of 2006, my life changed forever. My son Stephen 18 years old, left this physical realm and transitioned to the spiritual world. I began my transformation. Little did I know that I would have a spiritual awakening and open up all my senses. I was told that this was a Kundalini awakening, that was brought on from the trauma of the loss of my son. Every cell in my body was traumatized. I began picking up so many different frequencies that were in the universe. At times I had dreams of past lives and future events. I would receive messages through telepathy from spiritual guides, angels and loved ones. I know my son continues in another form. This helped me heal and survive the greatest loss, the loss of a child. There have been so many synchronicities, especially with my son's special number 54. I became multi dimensional. All my energy centers opened, and I continue to have mystical experiences. At the present time I know, without a doubt, that I have raised my level of consciousness and connected to Source. I am being guided by my higher self. It's the knowing, and the wisdom that opened me up to all that anyone could ever imagine. With my eyes open, I go into an altered state of consciousness. I hear myself vibrating, see my aura, and then there is quiet. I feel and see the energy. With the palm of my hand, like a magnet I draw the energy towards me. Unconditional love does not die. Believe in miracles. Blessings, Renee Pisarz

Teddie Potter, *Changing our Minds: Re-Forming Healthcare by Challenging Dualisms Embedded in Nursing Education*
(Nursing, Minneapolis College)

RATIONALE: The critical issues facing our current health care system will not be solved with a massive influx of capital nor will they be erased with restructuring. Any solution will prove temporary unless our story about health and healing shifts. The biomedical story is fraught with dualisms. These include but are not limited to mind-body, patient-caregiver, and nature-human dichotomies. Each of these dualities profoundly impact and limit human healing potentials. **OBJECTIVE:** To break free of this paradigm, the current history of nursing is deconstructed. My research explores the way this story socializes new nurses into dualistic ways of thinking/being. The current story's assumptions and limitations are illuminated and the deleterious impact on patient care and nursing is discussed. **METHOD:** This transdisciplinary study deconstructs the history of nursing in current fundamental textbooks. The assumptions and ideologies embedded in these texts provide the earliest socialization to the role of the nurse therefore critique is imperative. A new story of nursing is then constructed based on themes from historical narratives of healers. Nursing did not begin with Florence Nightingale in 1850. It originated with the earliest indigenous healers. Indigenous healers teach that health is intimately bound to community, environment, and nondualistic ways of knowing/being. **RESULTS:** The new story of nursing emphasizes cultural, cognitive, and environmental relationships based on partnership. These three foci hold tremendous potential for shifting our response to health and health care. **CONCLUSION:** Provider education strongly

influences whether there will be a paradigm shift in health care. Nondualistic theory and practice need to be incorporated into provider curriculum in order for health care to be transformed.

John Powell, *Integration of non-duality and non-locality*
(Educational Heuristics)

The question arises: is the Hindu-Buddhist notion of nonduality (advaita) congruent with the concept of non-locality in physics, or are they inhabiting two different worlds, the philosophical and the empirical? Non-locality has been established by repeatable experiment, where the data are accessible by the entire scientific community. This author maintains that the evidence for non-local phenomena is a validation of a nondual universe. The evidence lifts the notion of nonduality out of the nebulous domain of speculation and places it in the everyday discourse of the emerging paradigm of physics.

Betty Rambur, *Bridging Worlds: A collaborative between a university scholar and a teacher of sacred dance, with methodological issues and results of a phenomenological study*

(Nursing and Health Sciences, University of Vermont)

Inquiry and experimental observation are common practices within both contemporary Western science and ancient meditative traditions. The language, manner, and context in which “experiments” occur, however, varies dramatically among these different ways of knowing, creating perceived dualisms. Narrative overlap between spiritual and scientific vocabularies can be difficult to identify and shared understanding is thus impeded. This paper describes a bridging collaborative between a teacher of movement meditation and a university scholar. The qualitative method of phenomenology was selected to explore, describe, and understand the lived experience of movement meditation participants at a ten-day residential intensive exploring Gurdjieff Dance and Inner Exercises. Findings illustrate paradoxical, non-dual themes. These include existential calm juxtaposed with heightened sensation including physical and visual acuity; time elongation yet a sense of immediacy and intensity; and notable bodily vigilance coupled with simultaneous relaxation. In addition to full results, methodological issues are detailed. These include strategies related to challenges antecedent to data collection such as funding, development of the research team, Institutional Review Board approval and recruitment of study subjects, and post-data analysis issues such as dissemination of findings in scientific journals. Strengths and challenges of the phenomenological method for investigation into spiritual practice, meditative traditions, and non-dual states are described.

Art Rosengarten, *Nonduality and tarot divination: A convergence in TNP*
(Paragon House)

NONDUAL INQUIRY refers to teaching techniques designed to “thin-out” or dissolve thought-identifications so that the capacity for conceptual elaboration is seriously undermined. Direct seeing is then possible. Typically words and language itself supply the “net” through which constructions are initially made, questioned, and, in turn,

deconstructed or dissolved. An example is the checking question “What is this?” ostensibly leading a student to discover the ultimate “unfindability” of self or objects existing independently from their own sides. PICTURES WORTH A THOUSAND WORDS Tarot invites interesting possibilities as a tool of nondual inquiry. The press of a tarot card stimulates a “resonance” intended to instill emotional connection to its meaning. An unusual and captivating energy is then released. Owing to its essential visual-symbolic composition, pictures (not words) supply “image nets” through which conditioned experience is interpreted. This immediacy and versatility generates an efficient vehicle for nondual transmission. Experientially, as Alan Watts observed: “The ear cannot detect as many variables at the same time as the eye, for sound is a slower vibration than light.” Tarot spreads can be built and dismantled as contemplatively as Tibetan Sand Mandalas, confronted as paradoxically as natural koans, or appear as mysteriously timely as hexagrams from The I Ching. Tarot is further primed for this work by its unique: pocket-sized portability, non-reliance on language, simultaneity of deep meanings, effortless delivery, unmoving stillness in contemplation, and acausal/atemporal source of entry, namely, synchronicity via natural divination. Tarot of the Nine Paths (TNP), an original deck created by psychologist/author Dr. Art Rosengarten, is especially well-suited for deconstructive work. Adhering to tarot’s major arcana though crafted contemplatively from Jungian Sandplay, TNP is a perfect matrix of twenty-seven principles based on the magical properties of number nine, a symbol which, paradoxically and nondualistically, behaves like both a something and a nothing.

Matthew Silverstein, *Old bedfellows: A gay-centered depth psychological consideration of the archetype of non-duality in gay myth and history*
(Master's of Psychology, Antioch University)

This poster presentation highlights the interpenetration of the archetype of nonduality and a gay myth of meaning seen interculturally in symbols of twinship, doubling, mercurial transformation, and bridging between worlds. These symbols appear in myths of antiquity such as the Sumerian myth of Gilgamesh and Enkidu, as well as classic gay texts, such as Plato's Symposium. Similarly in love poems between medieval Japanese Buddhist monks to the revolutionary poetry of Walt Whitman, a theme of nonduality can be observed as a quality that is constellated in expressions of homosexual love between men. In current gay-centered psychological theorizing Dr. Mitch Walker has identified the archetype of the double and a correlative archetype of gay-centeredness that provide a needed and distinctly gay understanding of the Jungian concept of individuation. Individuation in a Jungian light suggests that in the ordeal of becoming an authentic and enlightened person one necessarily must encounter a radical reorientation within the personality, i.e. out of egocentricity and toward Self-centricity. The Self in Jung's view is inherently non-dualistic in that it is both the centermost point and the entirety of the psyche, both shadow and light. A homosexual sacred marriage between ego and Self, personified in the initiatory relationships between teacher and student in monastic, mystic, shamanic, and scholastic traditions, as well as between analyst and client in Western psychological practices helps to elucidate the role of homosexuality and homosociality in the cultivation and appreciation of the humanizing essence of non-dual experience. Thus it seems only fitting to honor the role that gay psyche and culture play

in serving as a catalyst and container for the actualization of the archetype of nonduality through practices of introspective wisdom, empathic interconnectivity, aesthetic appreciation, intuitive inquiry, ethical maturation, harmonious cooperation with the natural world, psycho-sexual embodiment, transgenderism, gay liberation, and self realization.

Dan Sleeth, *"Radical" Non-Dualism: Creation and Integral God*.

Is love a four-letter word? Most accounts of clinical practice seem to think so—from explicit disavowal to benign neglect. Yet, there was a time when this was not so. Even Freud thought that clinical treatment is a “cure through love.” What happened? Rarely, if ever, will you see this intervention as part of the treatment plan: “Give love.” Nor its necessary complement: “Demand love.” Yet, these twin gestures are the specific dynamic by which growth and transformation occur. Perhaps surprisingly, professional psychology holds love as a treatment intervention something of a secret, if not a scandal. Unfortunately, this policy is not only untenable, but violates the prime directive of clinical practice: Do the client no harm. Withholding love is not in the client’s best interests. The essence of treatment comes down to a single precept: Love is the healing principle. When people speak of recovery in clinical practice, that recovered is best thought of as love. Yet, love is poorly understood. People tend to align with either of its two main forms: autistic love or empathetic love, each vying for dominion as the poles of an inexorable paradox. Consequently, it is the developmental task of the individual to integrate these two into their most auspicious form: integral love. This work traces the development of love, from birth throughout one’s life—all the way to nondual enlightenment, which turns out to be the very source of love all along.

Meehae Song, *Ekstasis & (VR) Space: Nowhere, everywhere, elsewhere*
(School of Interactive Arts and Technology, Simon Fraser University)

“Meditative awareness is like completely open space. But not space as we commonly understand it, because awareness is not a place, nor does it have any particular form or shape. This space is neither outside the body nor inside the mind.” (Tarthang Tulku, *Gesture of Balance*, p. 69) In this paper, we seek to explore this nondualistic “space” by comparing two virtual reality (VR) meditation applications: the Meditation Chamber, our previous work involving sitting meditation with a new work-in-progress, a walking meditation application. The Meditation Chamber combined immersive VR with biofeedback technologies in order to discover if the unfamiliar sense of immersion and the real-time feedback helped users achieve meditative states. We found that the majority of the 411 users reported that it did, especially users who had never meditated. As users slowed their respiration, the visuals changed in real-time while changes in galvanic skin response (GSR) and heart rate affected the sound. The new walking meditation application is a fully immersive application also using VR and biofeedback technologies. Meditators walk on a uni-directional treadmill through physiologically-driven virtual landscapes that are displayed on stereoscopic displays or a head-mounted display in real-time. We believe this is a good platform for discussions on the issues of nonduality as mindful mediation is a practice that elides the distinction between mind and body. In addition, the immersive, interactive “space” of VR is felt concurrently with the forces of

"real" space. Both meditation and immersive experiences appear to enable or enhance our abilities to change mind/body states - changes that do not conform to dualistic thought or being. The Buddhist monk Thich Nhat Hanh teaches us that nondualism in "Buddhist teachings guide us to look at things neither the same nor different. This way of seeing things is something that can be experienced."

Paul Soons, *Relaxation: the royal road to non-duality in a three level model of cognitive behavioral psychotherapy*

(Dep. of Medical Psychology and Neuropsychology, Faculty of Social Sciences)

Kwee (1996) tentatively postulated a model of seven basic emotions, which constitute three levels. On the first level there are negative emotions: (1) depression, (2) fear and (3) anger. On the second level there are positive emotions: (5) joy and (6) love. Finally on the third level there is (7) silence or non-duality. On the first level you can work with cognitive behavioral therapies like Rational Emotive Behavior Therapy (Ellis) and Cognitive Behavior Therapy (Beck). Also Mindfulness Based Cognitive Therapy (Segal, Williams, Teasdale) functions on this level. In these therapies patients are treated with DSM-problems. On the second level there are psychotherapies who promote positive and higher emotions. Positive psychology (Seligman) and Cognitive Humanistic Therapy (Nelson-Jones) operate on this level; some cognitive behavioral techniques derived from Buddhism, like those based on the Brahma Viharas (Soons, 2006) function on this transpersonal level. Level one and level two aim to enhance the observing self or the observing function (Soons, 2008). The final level of non-duality goes beyond the observing self; there is no "I" or self anymore. There is only silence, equanimity, serenity and ultimate relaxation. In this abstract is postulated that relaxation exercises from different origins can contribute to realizing Buddhanature. When psychotherapists work with their clients on the highest level, then this can have a beneficial effect on problems on the other lower levels. - Kwee, M.G.T. (1996). A multimodal systems view on psyche, affect and the basic emotions. In: M.G.T. Kwee, & T.L. Holdstock (Eds.). *Western & Buddhist psychology: Clinical perspectives*. Netherlands: Eburon. - Soons, P.H.G.M. (2006). Emotional changes in REBT and in Buddhist Psychology. In: M.G.T. Kwee, K.J. Gergen & F. Koshikawa (Eds.). *Horizons in Buddhist Psychology: Practice, research & Theory*, Taos Institute Publications, Ohio. - Soons, P.H.G.M. (2008). The witness in CBT and Buddhist Psychology. In: T.P.S. Oei & C.S.K. Tang (Eds.). *Current research & practices on CBT in Asia*. University of Queensland, Australia.

Catherine Sorensen, *A Journey through Polarities to Nondual Identity: The Use of Guided Inquiry Patterns with Native American Youth*

Attendees of this conference are likely to have experienced a state of unified consciousness, but perhaps only during episodes that evade reliable replication, or after long periods of dedicated practice. Our presentation offers an effective way to facilitate such experiences for others of various ages, religions, and belief systems. Native American students have been the first to explore these particular techniques. This experimental approach, the core of which is simply looking and reporting what one sees,

has the advantage of being usable without dogma, theory, or extensive training. It has been used effectively with populations of various ages and cultural backgrounds, and is currently part of a youth empowerment program in Navajo communities. The techniques involve a partnership within which one person serves to facilitate the other's repeated viewing of paired dualities, within structures that lead to the viewer's realization of the essential I AM beyond that which is viewed. Releasing the energies we have stored in pairs of diametrically opposed concepts, we may vault into a state of awakened wholeness. As with much in the realm of nonduality, words are inadequate to describe the results, but you can discover for yourself how these simple, structured techniques lead directly from an experience of duality to a more unified state of consciousness.

Stephen Trichter, *The Vine of the Dead: Shape Shifting the Western Psyche*

Vegetalismo, the indigenous shamanic tradition of the Amazon Basin, uses the visionary brew, ayahuasca, as a diagnostic tool towards healing the patient's interwoven mind, body, and spirit. Specifically, it uses a combination of plants and chanting to invoke the spirits to assist with purging out the energetic, psychic, physical, and emotional blockages in the patient. Ayahuasca has found increasing popularity among Western spiritual seekers due to its reputation of creating mystical, non-dual states of consciousness. However, this popularity and subsequent usage by Westerners brings its own challenges to adopting non-dual thought. The integration of centuries-old shamanic practices into the context of the postmodern world requires a careful balance between traditional shamanic and Western ways of thought. The balance lies between the ability to recognize and absorb the perennial mystical wisdom unleashed by the brew, and its responsible and safe incorporation into Western cultural psyche. This presentation will look into original research on the spiritual and mystical affects of the brew on Western subjects and examine the benefits and risks of practicing this indigenous non-dual tradition.

Ben White, *The Phenomenological Self*

If philosopher poets are welcome at your gathering, I offer an abstract - 125 words of a 745-word poem, "The Phenomenological Self." The complete poem can easily be put into a three-panel, nine-square poster presentation with a reading and discussion session: The Phenomenological Self Bracket me in the present moment The past happened Or didn't happen Anyway I say Or think Or believe It did or didn't And I can even argue And disagree With the historians And the experts Who say Or think Or believe Differently – And the future, Oh, the future, The future May not happen at all But if I open up And allow possibility To enter my realm – And the I in me Can suppose it all To be my realm – There may be A novel emergent That enters into being – Its being My being The being A being in itself Of itself For itself, But by then It will be the present moment again So bracket me in the present moment

Nikos Yiangou, *Beshara: An education in unity*
(Beshara Foundation)

How can we be educated in the unity of existence? How can our intellectual grasp of the insights of science help us find our real place in the oneness of being? How can the desire for completeness, the longing for liberation or the love of beauty be directed? Mystics and visionaries in many traditions have expressed the state of being where the self is at one with all existence. How can these teachings be accessed without becoming caught up in the forms and limitations of personal belief? Beshara offers an education in the unity of being. It is an education in the true sense of drawing out what is real in each of us and not of being taught by others. This education is inclusive and seeks to expand, not limit, how we see ourselves in the context of this world, where all the faculties of the self can be integrated so that the intellect, emotion and intuition find their proper place. By coming together to study with intention the great teachings which have been left to us, we find they bring out what we already know in ourselves, what is corroborated at the heart of each religious or spiritual tradition, what impacts us in great art and what is indicated in the science of consciousness. The Beshara Foundation offers courses of study, gatherings for conversation, weekend seminars and nine-day courses – all directed towards an understanding of the unity of existence. Drawing in part on traditional sources of wisdom, this education is independent of any religious or spiritual order. There are no leaders or teachers; the emphasis is on the direct understanding of each individual to find their real self without intermediary.

Ben Young, *What is consciousness in both material duality and immaterial nonduality settings?*

(Administration, Relationship Management Development Institute RMDI)

In addition to understanding consciousness from an objective scientific perspective, it is essential to understand knowing IONS mission is to advance the science of consciousness and human experience to promote individual and collective transformation, and that this Panel consists of three contributors to the new IONS Facebook Page on "What is Consciousness"?

<http://www.facebook.com/topic.php?uid=84103140905&topic=8752>, will be worth knowing as a help in orienting to the approach used in addressing this subject matter. Marilyn Schlitz is IONS President and CEO, Ben Young is a long time Noetic Consciousness practitioner, and Noel McInnis, is the ex Brain Mind Bulletin Editor, and Consciousness practitioner. Each will present a one sentence Statement of their current cutting edge, focus on consciousness, and then we will open the workshop up to participants in dialogue... Marilyn Schlitz [1] "Is it possible that consciousness, rather than being an end-product of material evolution, was here first?"; Ben Young [2] "Consciousness is a Milieu of Enforming and Informing Potential, rather than a Mechanism"; Noel McInnis [3] "Operationally, consciousness simultaneously both records and projects whatever is within its purview, and the relationship between these two operations may be irreducibly ambiguous." PO 2