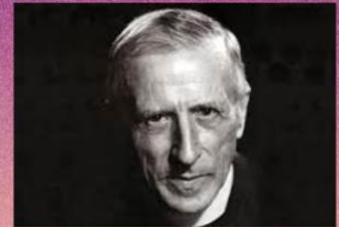
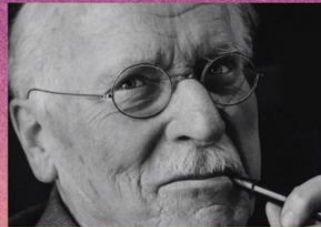
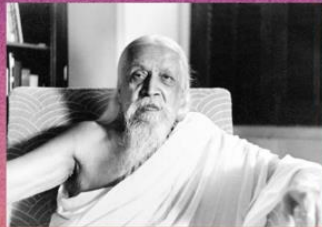


The Emergence of Integral Consciousness:

*Jean Gebser, Sri Aurobindo,
Carl Jung, Teilhard de Chardin*



September 27-30, 2023, Namaste Hall

California Institute of Integral Studies, San Francisco

Wednesday & Thursday, September 27-28, 2023 (Online)

Friday & Saturday, September 29-30, 2023 (In-Person)

Registration fee \$95 for nonmembers, \$75 for members, \$25 for students

Registration, membership, CFP, and more info at www.gebser.org

We are at a crossroads of consciousness in which our current way of thinking is no longer serving the world; in fact, it has brought us to the brink of ecological and spiritual destruction. But there is hope. Visionary thinkers such as Gebser, Aurobindo, Jung, and Teilhard de Chardin all foresee the emergence of a new structure of consciousness beyond the limits of rational thought—an integral or supramental consciousness that brings about a concretion of the spiritual—the manifestation of heaven on earth. Join us as we usher in the dawn of integral consciousness.

The *Jean Gebser*
Society 

Co-sponsored by Transformative Inquiry Department

California Institute
of Integral Studies

Schedule

Wednesday, September 27, 2023

Time	Presenter	Presentation Title
9:15am	Welcome/Opening Prayer	
9:30 - 10am	Arshitra Mitra	A Comparative Study of Evolution and Individuation
10:00 - 10:30am	Marco Masi	Integral Cosmology of Sri Aurobindo
10:30 - 10:45am	Break	
10:45 - 11:15am	Carl Johan Calleman	Construction of Different States of Consciousness and the Mayan Calendar
11:15 - 11:45am	Allan Leslie Combs	Intersubjectivity in Integral Consciousness
11:45am - 12noon	Break	
12noon - 12:30pm	Panel of Morning Presenters (Moderator Lisa Maroski)	
12:30 - 6:45pm	Afternoon Break	
6:45pm	Regathering	
7:00 - 7:30pm	Robert Mitchell	Spiritual Democracy
7:30 - 8:00pm	Anshul Aggarwal	What is Education For?
8:00 - 8:15pm	Break	
8:15 - 8:45pm	Julie Geredien	Smooth, Resilient, and Steady Mind
8:45pm - 9:15pm	Panel of Evening Presenters (Moderator Dave Zuckerman)	

Thursday, September 28, 2023

Time	Presenter	Presentation Title
9:15am	Welcome	
9:30 - 10:00am	Mike Purdy	The Gebserian Aesthetic
10:00 - 10:30am	Katherine Ziemke	Primordial Memories as a Conduit to Integral Consciousness
10:30 - 10:45am	Break	
10:45 - 11:15am	Jessie Shaw	Enchantment and the Emerging Spiritual Imaginary
11:15 - 11:45am	Lucien Lazar	Emergence of the Integral Social Encounter
11:45am - 12noon	Break	
12noon - 12:30pm	Panel of Morning Presenters (Moderator Glenn Aparicio Parry)	
12:30 - 6:45pm	Afternoon Break	
6:45pm	Regathering/Opening	
7pm-7:30pm	Matt Switzer	Cosmogogenesis and Cultural Philosophy
7:30pm-8pm	Renee Eli	The Integral Immune System
8pm - 8:15pm	Break	
8:15pm-8:45pm	Julia Yusupova	On the Topology of the Noosphere
8:45pm-9:15pm	Panel of Evening Presenters (Moderator John Dotson)	

Schedule

Friday, September 29, 2023

Time	Presenter	Presentation Title
8:30 - 9:00am	Welcome and Opening Ceremony	
9:00 - 9:30am	Devdip Ganguli	The Harmonious Whole
9:30 - 10:00am	Jean Michel Borgeaud	Diaphanous and Integral Consciousness: Bridging the Future Now
10:00 - 10:15am	Break	
10:15 - 11:00am	Martha Brumbaugh and Debby Flickinger	The Integral Heartbeat of the Drum
11:00- 11:30am	Jonathan Kay	Aesthetic Ontogenesis and the Sonic Arts
11:30am - 12noon	Panel of Morning Presenters (Moderator Glenn Aparicio Parry)	
12noon - 2:00pm	Lunch Break	
2:00 - 2:45pm	John Dotson	Living the Prophecies
2:45 - 3:30pm	Lisa Maroski	A New Language for the Future
3:30 - 4:00pm	Break (Book Sales and Poster Session with Azul Degrosso)	
4:00 - 4:30pm	Glenn Aparicio Parry	Love and the Future Human
4:30 - 5:00pm	Panel of Afternoon Presenters (Moderator Dave Zuckerman)	
5:00 - 7:00pm	Dinner Break	
7:00 - 8:00pm	Keynote Address: Debashish Banerji	The End of the Curve of Reason and The Emergence of Integral Consciousness
8:00 - 9:00pm	Concert with Jonathan Kay and William Rossel	

Saturday, September 30, 2023

Time	Presenter	Presentation Title
8am-8:45am	Angela Reed	Morning Experiential Activity: Mandala In Motion
8:45am - 9am	Break	
9am - 9:30am	Daniel Polikoff	Spirituality and Politics in a Fragmented Age
9:30am - 10am	Dave Zuckerman	Social Place, False Nostalgia, and Revolutionary Integrality
10am - 10:15am	Break	
10:15am - 11am	Bob Piller	Common Ground Emerging
11am- 11:30am	Sami Chhapra	The Integral Age
11:30am-12noon	Panel of Morning Presenters (Moderator Lisa Maroski)	
12noon - 2pm	Lunch Break	
2pm - 2:30pm	Ananta Giri	Integral Consciousness and a New Yoga
2:30pm - 3:15pm	Lakshmi Mayya	Ensouled Architecture
3:15-3:45pm	Break (Book Sales)	
3:45-4:15Pm	Lynlee Lyckberg	Human Destiny and Paradigms of Consciousness
4:15pm-4:45pm	Vladmir Yatsenko	Comparative Overview of Gebser, Aurobindo and the Vedic System
4:45-6pm	Dialogue Circle	
6pm	Closing Ceremony	

Abstracts & Bios

Arshitra Mitra



Arshita Mitra is a student of Kazi Nazrul University, West Bengal, India, from where she has just obtained her post-graduate degree in English. Previously, she graduated from Asansol Girls' College, West Bengal, India.. Her research interests include archetypal mythology and in particular, revisioning ancient Greek myths to subvert their male dominated themes into more women-centric versions. This will be her focus as she ventures further into academic research. Her hobbies include reading books and painting.

A Comparative Study of Evolution and Individuation: Approaching Aurobindo and Jung from a Posthuman Perspective

Sri Aurobindo and the Mother from India were contemporaries of Carl Gustav Jung. Their Integral Yoga can be characterised as based on the former's observation that All Life is Yoga, just as Jung's individuation process is founded on the fact that everything living dreams of Individuation. In each case, the path involves a specific concentration of a natural phenomenon, which speeds up the process. This firm establishment in nature is a significant factor in distinguishing their spirituality and psychology and from other disciplines and methods. Both ways involve the incarnation of the Divine through individuals that leads to far-reaching transformation of both the individual and culture. This paper intends to make a comparative study between Sri Aurobindo's concept of Integral Yoga and Carl Gustav Jung's process of individuation highlighting their similarities and differences, showing how both notions ultimately lead towards the one summit of Integral Consciousness. It talks about how the practice of Integral Yoga can lead to the arousal of the Psychic Being according to Sri Aurobindo, which then can bring about a transformation of the outer nature. It also provides a detailed explanation of the process of individuation and how it turns out to be a mystical source of meaning. Besides this, the paper endeavors to look at both the idea of Integral Yoga and Individuation from a posthuman perspective where both these ideas would serve as complementary processes in the attainment of the ultimate truth discarding the importance of humans over other life forms, which is the ultimate idea of Posthumanism. According to Aurobindo, this absolute truth can be reached through a metaphysical understanding of the concept of evolution, which includes the triple process of widening, heightening, and integration, where he laid stress on the Brahman or the consciousness. On the other hand, Jung believes that the way to reach the absolute truth or the supreme reality (the Self) is through the process of individuation which includes four stages: the persona, the shadow, the anima/the animus and the Self. The paper also ponders upon the views on synchronicity as propagated by both these philosophers and how it plays a vital role in an individual's personal growth. The end goal is to delve deep into the inner states of our being (our thoughts, feelings and emotions) in order to establish a connecting link between philosophy and psychology in general, and Eastern spirituality and Western psyche in particular.

Marco Masi



Marco Masi holds a PhD in physics from the University of Trento, Italy. He worked as a postdoc researcher in universities in Italy, France, and more recently in Germany in the field of nanophotonics and resonant structures. After this academic experience, his interests veered towards the foundations of physics and the philosophy of mind. He authored a two-volume series on quantum physics titled "Quantum Physics: An Overview of a Weird World", and a review on science, the philosophy of mind, and mysticism titled "Spirit Calls Nature" (2.ed.). For further research topics and scientific papers, see: <http://ow.ly/snz6u>. See also his homepage at <https://marco-masi.com/>

The Integral Cosmology of Sri Aurobindo: An Introduction from the Perspective of Consciousness Studies

In the contemporary philosophy of mind and consciousness studies, views such as panpsychism or theories of universal consciousness have enjoyed a recent renaissance of metaphysical speculations in Western philosophy. Its similarities with Eastern philosophical traditions went not unnoticed. However, the potential contribution that the evolutionary cosmology of the Indian poet, mystic and philosopher Sri Aurobindo can offer to these ontologies, remains largely unknown or unexplored. Here, consciousness, mind, life, matter and evolution are interpreted in an extended metaphysical framework, uniting Western and Eastern traditions inside a modern philosophical system where materialism, panpsychism, cosmopsychism and philosophical idealism are not seen as irreconcilable exclusives, but

different points of view that can be reconciled in a synthesis of knowledge, as envisioned from higher states of consciousness. This integral view of reality offers a conceptual platform that can complement and incorporate current theoretical approaches in modern philosophy, where their present internal inconsistencies do not emerge, and can be suggestive for scientists as well, especially in the fields of biology and physical sciences.

Carl Johan Calleman



Carl Johan Calleman was born in Stockholm, Sweden. He has a Ph.D. from the University of Stockholm in Physical Biology from 1984 and has been a Senior Researcher at the Department of Environmental Health at the University of Washington in Seattle. He has served as an expert on cancer for the WHO and articles he has authored or co-authored have been quoted more than 1500 times in the scientific literature proper. He is recognized as the main proponent of the idea that the Mayan calendar reflects the evolution of consciousness and has developed a complete theory around this.

The Construction of Different States of Human Consciousness and the Mayan Calendar System

Jean Gebser's construction of five types of human consciousness has an eerie resemblance to the five highest states of consciousness of the Mayan calendar system. The two systems are not identical, but given their similarities we can be fairly confident that they were developed based on the same underlying historical and psychological material. Gebser's idea of mutations also seems to be a parallel to the macrocosmic quantum leaps that the shift points in the Mayan calendar describes. Moreover, since the number of steps (consciousness structures or states) is finite it is implied that evolution in both systems is going somewhere and has a direction, if not a goal.

Already these parallels are reasons for us to take the connections between the two systems seriously and seek to elucidate their common origin. Naturally, there are also differences for instance in how we think the respective consciousness structures are created in the human psyche. In this regard the Waves of the Mayan calendar system follow a strict mathematical logic that provides the basis for a macrocosmic quantum theory. In this model, the basic raw data are provided by the specific time points of activation of waves. Only as those time points are established does it become meaningful to elucidate what kinds of consciousness structures that these waves carry and how these manifest themselves in the creation of human civilizations. According to the ancient inscriptions these structures were brought to us from the cosmic centre in accordance with a pre-set time-plan. Even if Gebser did not elaborate consciousness in such cosmic terms, he looked upon "evolution as the realization of a pre-established pattern." In this sense his view is consistent with the Mayan view of pre-established patterns associated with the wave movements of the "Plumed Serpent."

Gebser's model ends up in an *integral* state of consciousness, much like the Mayan system ends up in the *unity consciousness* of the ninth level, which could equally well be referred to as an integral state of consciousness. However regardless of what model you embrace and the urgency you feel associated with this, we are to a large extent at a loss when it comes to how we are meant to manifest this state. This is all the more reason for us to scrutinize the various consciousness constructions in order to understand how they have been brought forth. As a contribution to such a discussion this lecture will present the Mayan calendar system in some detail with a special emphasis on human states of consciousness and how these have evolved.

Allan Leslie Combs



Allan Combs is Professor Emeritus of Consciousness Studies at the California Institute of Integral Studies. He is author or coauthor of over 250 publications on consciousness, including *Synchronicity: Science, Myth, and the Trickster*; *The Radiance of Being*, best-book award-winner of the Scientific and Medical Network; *Consciousness Explained Better: An Integral Understanding of Consciousness*; endorsed by Ken Wilber as "the finest book on consciousness in modern times, bar none"; and *Thomas Berry: Dreamer of the Earth*, with Ervin Laszlo. He is also a film buff.

Intersubjectivity in Integral Consciousness

Models of consciousness, its growth and evolution, are often represented by the growth of complexity on the vertical axis, and a horizontal expansion into states of consciousness on the orthogonal axis. Here I propose a third dimension to consciousness, represented by the growth or evolution of intersubjectivity. This is an aspect of consciousness apparently manifest in virtually all complex organisms, especially mammals, including human beings. Here I visually represent it as a third, orthogonal, axis to the two above. For us, it may well be an ancient aspect of consciousness, elicited in primary cultures by entheogens and ritual activities such as dancing and chanting. In such a form it is conscious, but not strictly

volitional. Growing evidence, however, suggests its voluntary manifestation with increasing frequency in modern cultural settings such as briefly explored in this presentation. Pioneers of integral consciousness such as Sri Aurobindo and The Mother, Jean Gebser, Carl Jung, Pierre Teilhard de Chardin, as well as others such as philosopher Martin Buber, all have argued for the importance of intersubjectivity in human relationships and human experience. Less well known is the important role intersubjectivity played in the history of psychoanalysis, and in contemporary European philosophy. This presentation presents a picture of the evolution of intersubjectivity on these fronts, emphasizing the contributions of each of these major contributors and their differences, converging on the hope of the birth of a growing future integral consciousness broadly experienced and celebrated.

Robert Mitchell



Robert Mitchell taught secondary school for twenty-seven years. He has a BSc in mathematics and did his doctoral work in the History of Consciousness. His doctoral thesis was published in 2005, with a complete second edition due in 2024.

He currently writes, teaches and lectures on: Education, Child Development, and Spiritual Democracy.

Spiritual Democracy: A Jungian-Gebserian Perspective on Democracy and its Shadow

We nurture the presence of the future in our children through education and media. Currently, a dystopian secular, techno-modernist vision dominates our vision of the future. This is opposed by conservative, religious nationalists. Spiritual democracy, grounded in Gebser's Integrality and Jung's individuation imperative, is a solution to both of these dystopian visions.

Anshul Aggarwal



Anshul is a post-graduate student in the East-West Psychology program at the California Institute of Integral Studies. He is also a farmer and lives with his wife in Auroville, India. Drawing inspiration from the wisdom of traditional farming communities in India and Colombia, he has been researching the intersections of food, ecology, society and consciousness.

You can contact him at aaggarwal@mymail.ciis.edu.

What is Education for?

In our rapidly changing world, we are facing systemic challenges that need a radical approach to go beyond what we have known thus far. This is also the case with education. Institutionalised education is being seriously questioned for its validity in a world where information is easily accessible to all through technology and on the other hand where education has drifted far from addressing deep human seeking. It has even been suggested that the institutionalization of education to the point we experience today is counterproductive and has led to diminished learning (Ivan Illich, 1971). A new paradigm for education is the call of a new world. But before we begin to understand what this paradigm could be, we must reflect on 'what is education for?', and to answer this question, it is important to ask 'what education is'. In this paper, I will explore the possibilities of agriculture as a form of education and learning and its potential to fulfil the need of education today. For this, we will chart the evolution of learning paradigms from those of *being, sensing, doing, knowing to becoming*. These stages of the evolution of learning can also be mapped to the psycho-social stages of the evolution of consciousness and the development of humanity. The work of Sri Aurobindo and Jean Gebser is particularly interesting in this regard. Sri Aurobindo has provided a model of development of consciousness which moves from the Inconscient, Sub-conscient, Physical, Vital and, Mental, ultimately leading to the Supramental. Gebser's model of evolution which moves from the stages of Archaic, Magical, Mythical, Mental and Integral offers a fascinating juxtaposition to Sri Aurobindo's model. Gebser's Integral consciousness is similar to Sri Aurobindo's Supramental consciousness as they both begin with the fulfilment and dissolution of subjectivity or perspectivity. This paper explores the connections between these two models and their relationships to the evolution of the learning paradigms. The exploration of an integral education of *becoming* through our participation in the *culture of land* leads us to possibilities for finding a synthesis in our divided world through transformation and self-realisation.

Julie Geredien



Julie Geredien is an independent scholar and organic intellectual. She synthesizes her work as an educator, spiritual activist, and performing artist to create original transdisciplinary scholarship. Her work explores the relational worldview, especially from Indigenous/ Bahá'í /Islamic perspectives. Her numerous published chapters in international scholarly anthologies cover topics related to gender issues, practical spirituality, tribal conflict and transformative harmony, and spiritual pragmatism. She is trained as a Foundation for Community Encouragement (FCE) facilitator and Integral Yoga instructor and applies this wisdom in her teaching and creative work with groups.

Ancient and Indigenous Informal Theories of Mind

Ancient and Indigenous informal theories of mind should not be viewed as 'less mature' or 'less serious' relative to Western 'formal' theories of mind; rather, they should be appreciated as offering humanity keys to an organic intellectual life, since they provide a critical window into the place-based reasoning that grounds eco-wisdom and integral consciousness. This presentation will apply Jungian psychological analyses to clarify how ancient and Indigenous informal theories of mind honor Eastern conceptions of integrity, which emphasize the importance of cultivating the perceptual faculties (sensing and intuiting functions). By drawing out structural similarities between Western Apache, yogic, Sophianic, and ancient Judaic 'informal' understandings of the mind, and by reflecting on how human actions and needs in relationship to the Earth have affected the development of consciousness, we can support a truly social and ethical creativity.

Mike Purdy



Michael W. Purdy (PhD Ohio University), Emeritus Professor, Governors State U. (of IL). He has authored articles for the International Journal of Listening, and Integrative Explorations (Gebser) Journal (and editor). Listening and Qualitative Research, in Listening and Human Communication in the 21st Century (Blackwell, 2009); Listening and the Non-Technologized Self in Cultura De Guatemala and Transparency and communication: Dialogue in financial reporting and media communication in Communication, Comparative Cultures and Civilizations (Hampton, 2008). This year he also posted articles (Listening Ecology: Tuning into the Environment, Saving the Planet & Listening Sanity) for the Global Listening Centre, Kalkata, India (<http://www.globallisteningcentre.org>).

The Gebserian Aesthetic: Structures in Flux

Setting the stage to comprehend Gebser's aesthetic we will review a few of the salient philosophers who develop a sense of aesthetics. — as an experiential process and of consciousness in flux-- Gebser's "taste."

Overall, this is a study of what Gebser's sense of the aesthetic might be, and how it works with the ever-changing process of structures of consciousness. There are statements from Aurobindo, Hillerman, Jung and others that recognize that the integrating awareness brings about changes in all of the structures of consciousness; that these general "invariants" of civilization do actually shift with an aesthetic process. We need to assess this aesthetic process and see how it might work, and what shifts are possible

Katherine Ziemke



As a doctoral student in Transformative Studies, Consciousness Focus, at California Institute of Integral Studies, the work of Jean Gebser was introduced to Katherine by Emeritus Professor Allan Leslie Combs, a Gebser scholar serving as the chair of her doctoral committee. Katherine is a mathematician and lawyer by education who has an early background in music and the performing arts. Her current studies in consciousness were pursued mainly due to a frustration with modern cultural and a legal system that offers no real hope for conscious change. Embracing ideas from philosophy, science, history, and the arts, her approach to research and life is firmly transdisciplinary.

The Collective Unconscious and Morphic Resonance

The notion of an access bridge across time can be explained by the concepts of morphic resonance and the collective unconscious. Morphic resonance is a scientific explanation introduced by Rupert Sheldrake (2020) which suggests there's an intrinsic memory in nature. Sheldrake's theory proves that ancient memories are preserved across time. "[Our] minds are extended through space by morphic resonance from the past" (Sheldrake, 2020, 21:05). They are built into our innermost being, running invisibly and without being registered in the conscious mind. "Each of us carries within his own nervous system the whole history of biological life on the planet" (Combs, 2002, p. 27).

C.G. Jung (1997) asserts that such ancient memories of the “collective unconscious” belong to a “group of individuals,” a “whole nation,” or the “whole of mankind” (p. 56). The unconscious mind stores memories not acquired during one’s lifetime but are rather “innate forms and instincts” handed down and stored generationally in the unconscious mind (Jung, 1997, p. 56). These instincts arrive through human inheritance of “primordial images,” as handed down through the ages, a “whole treasure house of mythological motifs” which do not rise to the surface of consciousness but lie as an underlying basis of thinking and are accounted for only by the “history of the human mind” (Jung, 1997, p. 56).

Jessie Shaw



Jessie is a student at the California Institute of Integral Studies pursuing a doctorate in the Philosophy, Cosmology, and Consciousness program. She is also the Creative Director of the Integral Mind and Action (IMA) program, the brainchild of Stephen Gilligan, Ph.D., that is one of many traditions springing up in response to the environmental, societal, and political crises of our time. The program presents a set of principles and methods committed to illuminating potential paths for sustainable transformation at both the personal and collective levels. Jessie lives in New York City where she has practiced acupuncture and Chinese herbal medicine for over twenty years. She is an ambassador of the numinous, a Creative Mind coach, a shamanic enthusiast, a translator of ancient thought, and right-left brain passionate. You can visit her work at www.jessieshaw.com.

Enchantment and the Emerging Spiritual Imaginary

The lived background of the twenty-first century, or Wittgensteinian ‘picture’ which holds us captive, seems at best to contain only a lingering scent or a mirage-like shimmer of earlier primal enchantment, right hemispheric knowing, access to transcendence, and porously enlivened realities. Gebser defines our current captivity as deficient mental consciousness — a consciousness state which shrouds us in a pixelated ego-centric fog that thinks itself to have clarity through its brain-central loci, disconnected observational stance, and cause-effect conundrums. Yet, why do we still suffer such considerable unease? One can point to our fragmented world order of religious, societal, environmental, and political tensions and cross-tensions. Yet as Teilhard de Chardin wrote in 1930... “Something threatens us, something is more than ever lacking, but without our being able to say exactly what.”

Charles Taylor, in *A Secular Age*, describes this lack as a “...religious longing, the longing for and response to a more-than-immanent transformation perspective.” It lures us to a reimagining of the enchanted and unbuffered ways of being from our collective past, that so easily communed with the “within of things” but to which we can no longer literally return. In its integral iteration, Gebser referred to it as an “increasingly intense luminescence of the spiritual”; Jung explored it in terms of his own transparent “peculiarity” where the “dividing walls” are missing; and Teilhard de Chardin spoke about a transference “to the spiritual constructions of life not only the cosmic stuff but also the cosmic ‘primacy’ hitherto reserved by science to the tangled whirlwind of the ancient ‘ether.’”

This presentation will re-visit enchantment and cosmic primacy as portals to the numinous and explore modern vestiges of what appears to be a newly emerging spiritual imaginary. Visionaries, such as Gebser, Jung, and Teilhard de Chardin, help us see how it comprises an initiatory and ongoing cultivation of attunement, incarnation, and participatory exchange that encompasses the wholeness and duration of being, along with, in the words of Sherman, our “erotic desire” that “always reaches for that which is beyond” and “expands the possibilities of [our] vision.”

Lucien Lazar



Lucien Dante Lazar (b. June 24th, 1994 in Evanston, IL) is an interdisciplinary artist whose praxis is founded in the intersections of art, science, and spirituality. He received his BA from Bard College (2016), his MFA from California College of the Arts (2020), and is currently working on his PhD in the Philosophy, Cosmology and Consciousness program at California Institute of Integral Studies. His dissertation will concern the pedagogy of spiritual development through the diversity of the arts.

Emergence of the Integral Social Encounter

I will present on the integral social encounter. In this encounter, human beings experience suprasensory creativity, and in the process, consciously co-create with the spiritual the transformation of their lives. Jean Gebser’s ever-present origin and aperspectival speak about the science of time as it lives in new thought forms of the etheric field. He invites understanding regarding historicity as an organism of human multi-dimensionality. I will speak about this with the help of Rudolf Steiner’s science of the free thinking spirit, which will allow for Geber’s origin in aperspectival experience of history to be substantiated with living science of the etheric realm in the light of individuality. Through the etheric realm,

I will speak about the creative potential of what Sri Aurobindo and the Mother call the supramental, and how this supramental consciousness is the action of a new moral culture of conscious creativity. And finally, uniting all of these, I will discuss the noosphere of Pierre Teilhard De Chardin. My presentation will begin with a short contemplation of an image I drew, which stems from various personal experiences of the integral encounter. I will speak about the origin of the drawing, as well as the somatic experience of creating it, which will serve as a concrete foundation upon which the rest of the presentation will be built. At the end of my presentation, I will invite questions, comments, and dialogue.

Matt Switzer



Matthew is a PhD student in the ecology, spirituality, and religion program at CIIS. He has a MA in philosophy, cosmology, and consciousness from CIIS and a BA in world literature and cultural studies from the University of California at Santa Cruz. A former teacher and occasional dream consultant, his research interests include environmental peacebuilding, dream research, and esoteric studies. He grew up in San Francisco and currently lives in Half Moon Bay, CA.

Cosmogogenesis and Cultural Philosophy: Integral Approaches at the Threshold of a Planetary Age

Gebser offers cultural philosophy as the scientific approach of our epoch to uncover meaningful connections between cultural endeavors to provide an overview of cultural trends. Indeed, he suggests no cultural philosophy is possible without knowledge of natural sciences, technology, and depth psychology, while the split of science into natural and humanities impoverishes our understanding, simultaneously suggesting pathways for reunion. Drawing on Pierre Teilhard de Chardin's Law of Complexity-Consciousness and Christosphere, as well as Jung's pragmatic notion of the archetype in the dream and analytical psychology, this presentation considers an integral approach to futurology and the concretion of manifest heaven on earth -- what Sri Aurobindo terms the gnostic society -- drawing on Thomas Berry and Brian Swimme's post-scientific, Teilhardian-influenced, integral vision of cosmogenesis at the threshold of the Eozoic Era as our own evolutionary destiny.

Renee Eli



Renée Eli, Ph.D. is a contemplative scholar whose work is situated in what she refers to as a “philosophical physiology.” She writes about and teaches embodied ways of knowing and being on behalf of human becoming and has written extensively on conditioned ways of understanding and experiencing the body, and transdisciplinary perspectives on health and disease. A retired healthcare provider recognizing that chronic health concerns are a gateway to wholeness-making, Renée mentors individuals who come to this threshold ready to embark on a healing journey through the radical transformation of consciousness, calling on phytotherapeutics and micronutrients for support. She is the recipient of a research fellowship from Esalen Institute's Center for Theory and Research for her work contributing to the Future of the Body project and Herbal Medicine Fellow with the Association for the Advancement of Restorative Medicine. Her weekly publication, *Beyond the Comfort Zone*, is a 2023 Feature Publication on Substack. Renée serves on the Educator Council Board for the Center for Education, Imagination and the Natural World—a work closely mentored by Thomas Berry.

'Vertex' is Everywhere: Immune System as Perceptual Verition

Jean Gebser's structures of consciousness reflect that consciousness unfolds more of the human body as consciousness itself unfolds. According to Gebser, the Magical structure abides in the receptivity of the labyrinthine intestines and ear to receive the world and sound. The Mythical structure abides in the organ of the heart and of the mouth, to feel the soul alive in the world and to give word to such feeling. The Mental structure abides in the neocortex, to give perspectival thought to the world in which the human lives and breathes and has its being. Gebser does not give us an organ of activity and perceptivity in the Integral structure, referring to the 'vertex'. I speculate here that we might imagine the immune system as an integral *impulse*—not organ or anatomical particularization—of the Integral structure. The immune system, at base, is originary to life itself, coming forth at the semipermeable boundary that distinguishes one life from another. It is, at once, an integral whole across the whole of the human organism. This paper offers a speculative hueristic into the nature of the present-day epidemic of diseases of the immune system, namely, auto-immune diseases and cancer, as indicative of the deficient Mental structure, the human now groping toward (echoing Teilhard) the Integral structure. Indeed, the field of immunology now articulates that a moment by moment task of the immune system is *anamnesis*, the unforgetting of self and other. In the same way, moving toward the Integral structure necessitates an unforgetting of the structures of consciousness that precede and are embedded within

the Mental, namely, the Mythical, Magical, and Archaic [Primordial]. Insofar as the immune system precedes the intestines, ears, heart, mouth, and brain of the Magical, Mythical, and Mental structures, respectively, is it possible that the image of the immune system as the presiding biological representation of the Integral structure recalls with immediacy the biological Primordial and that resolution of the deficient Mental reharmonizes the body with itself and the world, and the human with the world as one interpenetrating whole? In this paper, I will explore these anatomical and evolutionary aspects of human physiology in the context of Gebser's unfolding of the structure of consciousness, not as an evolutionary approach to Gebser. Rather, the aim here is to map consciousness across the body as an unfolding whole, offering a human less anatomically and structurally particularized as a conglomerate of organs to a human organism integrally whole in the Integral structure, and by its activities as an embedded whole within the whole of the world.

Julia Yusupova



Julia Yusupova is MA student in the Philosophy, Cosmology, and Consciousness program at the California Institute of Integral Studies, and had previously researched consciousness independently from within and without for over a decade. Her main interests include electromagnetic theories, synchronicity, and precognitive clairvoyance. Driven by a purpose to explicate the mechanisms of her own extra-sensory perception skills which developed from meditation and a kundalini experience, she works as a theorist at the junctures of hard sciences, depth psychology, and mysticism. She resides in Toronto, Canada where she is employed as a city bus driver, conducting sociological collective research in semiotics and synchronicity with her numerous co-workers as recruits. She also utilizes arts-based research practices using imagework, photography, and narrative to document and study personal phenomenological experiences with synchronicity and seriality.

On the Topology of the Noosphere

My main intention is to convey the ways in which imagery can be used to outline the psycho-physical structure of Pierre Teilhard de Chardin's concept of the noosphere or collective consciousness. To define imagery, I refer to Carl Jung's archetypes, as well as Henri Bergson's distinction between duration as time, and image as space. The modus operandi of image propagation and multiplication through nature is developed using bits from electromagnetic theories of consciousness, quantum theory, holography, memory, and precognition. This is followed by an explanation into the metaphysical purpose of imagery which is a communicative / emergent scheme between lower and higher levels of complexity and being. Zeroing in on the subtle difference between the observer and self within ego consciousness, I explicate the phenomenological symptoms of this transition between feeling like an ego and feeling like a collective expanded being, which plays into de Chardin's concept of noogenesis. I hope to offer tangible clues as to how this process is experienced first-hand – how something 'out there' in the 3rd person perspective merges into something 'in here' or the 1st person perspective.

Touching on Jean Gebser's integral consciousness, I wish to demonstrate exactly how possible and necessary it is for humans experiencing it to communicate and transmit their insights. I wish to explain what I call 'hyper-cognition,' a conscious state characterized by a frequent occurrence of clairvoyant images and connecting synchronicities, which had arisen for me from years of meditation, and which I believe matches Gebser's integral consciousness. I plan to offer several personal narrative and visual examples to illustrate how meaning extracted through multiple daily repeating archetypal images in both psychic and physical manifestations is woven into a holistic network which expands outwards around the person in both space and time, and which allows an archetype to be observed aperspectively through multiple manifestations from different directions. As stated prior, the function of these experiences is for the individual to begin to see through the eyes of the collective planetary being itself.

Just like the referenced journal article, the presentation will include many visual examples of image surfaces, topologies, and 3 or higher-dimensional spaces found in numerous realms of nature. Specifically, I focus on the sphere and deChardin's idea of centration. I believe that this artistic method of theoretical presentation would create insights in the listeners that would place them into a direct understanding of the integral interconnectedness of meaning and image all around us, within the theories of these and other prominent thinkers.

Devdip Ganguli



Devdip Ganguli teaches courses on Sri Aurobindo's philosophy at the Sri Aurobindo International Centre of Education (SAICE) in Pondicherry, India. He also frequently lectures and teaches at institutions both in India and internationally, focusing on transcultural philosophy and Sri Aurobindo's writings. His most recent publication, "Reading Sri Aurobindo" (co-edited with Gautam Chikermane, Penguin Random House, 2022), introduces Sri Aurobindo's Complete Works through the perspectives of 21 contributors. Currently, Devdip is advancing his studies with an M.A. in Asian Contemplative Wisdom and Transcultural Studies at the California Institute of Integral Studies (CIIS), San Francisco, USA.

The Harmonious Whole: Exploring Integrality in the light of Sri Aurobindo

"The term "integral" has undergone a significant evolution in its semantic journey, adopting diverse meanings across eras. This presentation begins with a concise exploration of the word's lineage, tracing its roots from Hellenistic and Latin origins, its nuanced applications during the medieval epoch, and ends with its multifaceted interpretations by 20th-century luminaries.

Central to our discussion is Sri Aurobindo's conceptualization of the 'integral,' a term he is largely credited with pioneering in contemporary discourse. The talk seeks to spotlight how "integrality" is foundational to Sri Aurobindo's philosophy even as it presents various shades of meaning depending on the context in which it is applied, such as in individual consciousness, social and political thought, education, forms of yoga, and more broadly, in a comprehensive evolutionary philosophical sense.

Finally, use of the term by other thinkers such as Jean Gebser and Ken Wilber will also be briefly examined, attempting to offer an insightful contrast and comparison.

Jean Michel Borgeaud



Jean Michel was born in Paris from a Brazilian mother and Swiss father. Educated in the Waldorf School, he started playing the violin at an early age and graduated from the Haute Ecole de musique Tibor Varga in Switzerland before pursuing his musical education at the Guildhall School of Music in London. After pursuing a career as a musician, the teaching of singing led him to the study of psychology, and Indian spirituality. After several sojourns in India, Jean Michel settled in Rio de Janeiro Brasil where he graduated as a psychologist with an internship in mental health institutions and opened a private practice. After graduating with an MA in the ACTS (Asian Contemplative and Transcultural Studies) program, he is now in the first semester of the PHD program.

Diaphanous and Integral Consciousness, Bridging the Future Now

The paper explores the perspectives of Jean Gebser and Sri Aurobindo on the concept of Origin and its relation to consciousness and time. Gebser sees Origin as a timeless conscious flux with distinct modes unfolding throughout history. Aesthetic and intuitive approaches can reveal these modes. Sri Aurobindo views matter as a densification of consciousness, with Supermind representing the unity of Being and Becoming. Both thinkers emphasize experiencing the emergence of the Future Now. The paper aims to examine Gebser's Diaphanous and its link to Aurobindo's Integral Yoga. They envision a transparent consciousness liberated from spatial limitations. The authors' insights are complementary, addressing altered relations to time and consciousness leading to the manifestation of a new reality. Together, they represent a parallel evolution of ideas, bridging mental and overmental dimensions for a future of integral consciousness.

Martha Brumbaugh and Debby Flickinger



Martha Brumbaugh, PhD. is an educator, writer, artist, and shaman, who has been practicing Cross-Cultural Shamanism and Earth-based Spirituality for more than five decades. She is a virtual writing, coach, mentoring theses and dissertation students by focusing on the juncture of writing and spirit. Martha received her doctorate in Transformative Learning and Change from the California Institute of Integral Studies (CIIS) in 2006. Her doctoral dissertation, *Out of the Mists: An Organic Inquiry into Sacred Ways of Knowing and the Shaping of Reality*, focused on the impact of cross-cultural Shamanic practices on middle-aged, middle-class women of Celtic descent. More recently, she has published articles on her own lived experience of shamanic states of consciousness. Martha taught at John F. Kennedy University, Heald College, and has served on dissertation committees at CIIS. She has presented workshops at CIIS and San

Francisco State University. She currently teaches in the private sector and presents for conferences throughout the United States and world.



Dr. Debby Flickinger has been an affiliated faculty member at Union since 2019, teaching doctoral courses on social justice, engaging differences, and sustainability through a caring science lens. In addition, she facilitates workshops, participates in panels, and does presentations on Caring Sustainability, Caring Science Theory, Critical Race Theory, Diversity, Equity, Inclusion, and Belonging (DEIB) as well as Social Justice around the globe. In addition, Debby is certified as a Caritas, an Eco-therapist, and a Sustainability Coach.

The Alchemy of Consciousness through the Integral Heartbeat of the Drum: Caring Sustainability™ and Earth-Centered Traditions as a Return to the Non-Gendered Feminine Soul

The Alchemy of Consciousness through the Integral Heartbeat of the Drum reflects the collaborative work of Drs. Brumbaugh and Flickinger over the past eight years. They emphasize the non-gendered, feminine soul as a bridge to nurturing, compassion, empathy, creativity, intuition, nature, and spirit in understanding consciousness. They stress the importance of courage, trust, and collaboration in connecting with others. This experiential presentation honors Mother Earth, the elements, and ancestors, featuring a shamanic drum journey and thought-provoking questions to engage mind, body, and spirit with the non-gendered feminine soul's consciousness. Their purpose is to enhance self-awareness, encourage non-judgmental listening, and foster the integration of collective consciousness toward wholeness, manifesting a timeless future consciousness yet to be fully realized.

Jonathan Kay



Jonathan Kay is a transcultural musician, and is currently a PhD student in the department of East-West Psychology at the California Institute of Integral Studies in San Francisco under the mentorship of Dr. Debashish Banerji. In search of non-western ways of musical knowing, Jonathan moved to Kolkata, India, and for 10 years traditionally studied North Indian Raga music, innovating its expression on the saxophone and learning the rare Indian instrument the boro esraj. He has also traveled to Kyoto to learn Japanese shakuhachi music. His research explores the intersection between Eastern wisdom traditions grounded in the Integral Yoga of Sri Aurobindo, and poststructuralist philosophy/psychology based on the work of Gilles Deleuze and Felix Guattari. As a scholar-practitioner in arts-based research, Jonathan is exploring musico-philosophical horizons between thought and sound, and his original music is based upon hetero-cultural and transnomic experimentation through contemplative models of improvisation.

Aesthetic Ontogenesis and the Sonic Arts: Integral Creativity in the thought of Sri Aurobindo, Jean Gebser and Gilbert Simondon

The Integral paradigms of Sri Aurobindo and Jean Gebser have provided an understanding into the nature of an integral consciousness through systematically exploring its emergent evolution through different epochs defined by unique cultural problematics. I propose that it is important to consider Aurobindo and Gebser alongside other contemporary thinkers who can help enrich the concept of the integral in relation to the current cultural problematic we find ourselves in now.

In this presentation I ask how the sonic arts can enrich the integral paradigms of Sri Aurobindo and Jean Gebser? I propose that music can be thought of as an exemplary model of knowledge which can inaugurate a shift from the dominant rational ontology of our times, which spacializes time, to a new kind of intuitive knowledge and temporal consciousness based on the experience of multi-temporality, called the ever-present origin by Gebser. To develop this idea I will utilize Gilbert Simondon's notion of aesthetic ontogenesis, which according to him can activate transduction between a point of magical unity, which corresponds to Gebser's magical consciousness and other becomings from different times and places, thus opening one to a reticulated and integral time consciousness.

Through an analysis of Simondon's intriguing diagram of anthropological evolution, I will draw upon Gilles Deleuze's concept of a visionary-artist, or in Sri Aurobindo's Vedic language, *hearer-seer*, who can integrally access the powers of *techne* and *poesis*, respectively. I ask how in contemporary times, the artist-philosopher can help activate not only individuation but also how through approaching the notion of aesthetic ontogenesis we can build alternative collective worlds cultivating the precipitation of a future transindividual polis.

John Dotson



John Dotson was born in Kingsport, Tennessee in 1950. A graduate of Northwestern University, he is grateful for a long and active life of teaching, writing, performing, producing, and sculpting. His books of poetry are *To the Nearest Potential Love*, *Immediacies*, and *Rivulets of Light* [Mariposa Press]. As poet-in-residence, he penned *The Enduring Voice: A Tor House Journal* while residing within the stone house that Robinson Jeffers erected in Carmel, CA. Inspired by meeting Aeronwy Thomas, he wrote *Love For Ever Meridian: Finding Dylan Thomas in the 21st Century* [Cross-Cultural Communications/Seventh Quarry Press, 2012]. *Singing in My Chains: Hearing Dylan Thomas at the Birth of an Age* is forthcoming. John is president of the Monterey Friends of CG Jung.

50+ years living with the prophecies of Gebser, Teilhard, and Aurobindo

I came upon the insights of Gebser, Teilhard de Chardin, and Sri Aurobindo simultaneously. This was in 1970. I was 19 years old, a college sophomore, majoring in communications and philosophy. For a class in phenomenology, I wrote a paper citing all three and others. My intention was to express a mystical sense of wholeness in my life and in my experience of the world at that precipitous moment—the hopes and fears of all the years, I might say.

For these 50+ years I have lived with and lived out these prophecies as best I can discern them. With changes in planetary life now accelerating exponentially, I want to share with the conference something of how these prophecies have informed and continue to inform my teaching, my art, and all my relationships—my heart journey. At age 73, my concerns focus on the survival of my grandchildren and all the children of the world including the juveniles of every species.

How these living prophecies have unfolded as world life has transmogrified in the past 50+ years is what I want to presentiate intimately, concretely, in paradox.

Lisa Maroski



Lisa Maroski has been a student of philosophy and psychology for much of her life, integrating them with a keen interest in language, or rather, what is possible for language. She is the author of two books (*The One That Is Both: A Novel*, iUniverse 2006; *Embracing Paradox, Evolving Language: Expressing the Unity and Complexity of Consciousness*, Untimely Books, forthcoming 2023), a few plays, and dances Argentine tango. Her website is www.lisamaroski.com.

A New Language for the Future

Gebser was interested in “a new form of statement.” To that end, he invented multitudinous neologisms. I too am interested in a new form of statement, or put differently, new structure for language. Indeed, I suggest that just as consciousness structures evolve, ontogenetically and phylogenetically, and just as we individuate through multiple conjunctions (as described by CG Jung), it is imperative that we also evolve or help to individuate the structures of language. What might that entail? I propose that we draw on paradoxical topological forms, the Mobius strip and Klein bottle, for inspiration and as structures that enable language to shift from a primarily either/or foundation to one based in both/and (and its extension all/and) and neither/nor. Why? Integral consciousness transcends dualities, but the structures of our language throw us right back into them. How can language itself hold the dualities that we are integrating?

Glenn Aparicio Parry



Glenn Aparicio Parry, PhD, of Basque, Aragon Spanish, and Jewish descent, is an educator, ecopsychologist, and two-time Nautilus award winning author of *Original Politics: Making America Sacred Again* (SelectBooks, 2020) and *Original Thinking: A Radical Revisioning of Time, Humanity, and Nature* (North Atlantic Press, 2015) and is currently writing *Original Love*, the third book in the trilogy. The founder and past president of the SEED Institute, Parry is currently an adjunct faculty member of the California Institute of Integral Studies and the host of the *Circle for Original Thinking* podcast. Parry organized and participated in the groundbreaking Language of Spirit Conferences from 1999 – 2011 that brought together Native and Western scientists in dialogue, moderated by Leroy Little Bear. He now regularly moderates dialogues for various organizations. He lives in northern New Mexico amid wild horses, coyote and mountain lion with his wife Tomoko, dog Momo, and cat Cappuccino.

Love and the Future Human

It has been said by Gebser and Aurobindo that we are at the precipice of the *integral* or *supramental* age (*supra* meaning above and beyond, but including the mental). But what does love have to do with the future human? How do we usher in the integral age? And what does it mean to live integrally?

For Gebser, integral consciousness represented the concretion of the spiritual. This is the equivalent of Aurobindo's manifestation of heaven on Earth. To achieve this, Aurobindo created an *integral (or supramental) yoga* that was a specific spiritual practice (sadhana) that synthesized all the past yogic practices into one comprehensive method. Both Gebser and Aurobindo understood that, at the origin, all structures of consciousness are present (if latent). They further understood that emergent structures do not eclipse previous structures of consciousness; instead, they include and potentially transform all that came before. Integral consciousness is thus *aperspectival* and *atemporal*. It freely traverses and integrates time, space, and knowledge.

But what does integral or supramental consciousness have to do with love? As it turns out, everything. Love is a powerful force at the center of the cosmos; it is a force that has always been here, tantamount to what Gebser calls the invisible origin. The pre-Socratic philosopher Empedocles spoke of love as being present at the formation of the universe. Love, he said, had the power to unite the four roots (elements of fire, air, water, and earth). But there is a difference between human love and divine love; the former satisfies the hungry urges of the lonely heart, while the latter is a cosmic force with the potential to transform the vital/material planes of existence and make the heaven on Earth Aurobindo spoke about.

In our embracing of mental consciousness, we have forgotten that we are nature, that we are the microcosm of the macrocosm. We retreated within the illusion of separateness. In a similar manner, we have reduced love from its divine aspect to the personal. The future human will undergo radical changes in approach to love, sexuality, and consciousness of the whole. Ultimately, love will unite, for love is an indivisible whole, just as time and nature are. It is these perceptions of radical interconnectedness I will speak about to the extent I know from my own experience. For it is this diaphanous quality of seeing the world anew, with a new awareness— a new "verition" of an ecstatic loving wholeness—that I (and many others) now seek.

Debashish Banerji



Debashish Banerji is the Haridas Chaudhuri Professor of Indian Philosophies and Cultures and the Doshi Professor of Asian Art at CIIS. He is also the Program Chair for the East-West Psychology department. Prior to CIIS, he served as Professor of Indian Studies and Dean of Academics at the University of Philosophical Research, Los Angeles. He has taught as adjunct faculty at the Pasadena City College, University of California, Los Angeles and University of California, Irvine. His interests lie in postmodern, postcolonial and posthuman approaches to Indian philosophy, psychology and culture. Banerji has curated close to fifteen exhibitions of Indian and Japanese art. He has authored and edited around ten books and art catalogs on major figures of "the Bengal Renaissance" such as the Indian poet Rabindranath Tagore, the artist Abanindranath Tagore and the spiritual thinker Sri Aurobindo; on Critical Posthumanism, Yoga Psychology and on a variety of creative and art-related projects. His most recent books are the monograph *Meditations on the Isha Upanishad: Tracing the Philosophical Vision of Sri Aurobindo* (Sri Aurobindo Samity and Maha Bodhi Publishers, 2019) and *Philo-Sophia: Wisdom Goddess Traditions*, co-edited with CIIS emeritus President, Robert McDermott. More updated information on his talks, publications and other academic activities may be found at his website www.debashishbanerji.com.

Keynote Address: The End of the Curve of Reason and The Emergence of Integral Consciousness

According to Jean Gebser, humanity is presently at a transition from the deficient phase of a rational age to the emergence of an integral age. Sri Aurobindo, Teilhard de Chardin, C. G. Jung and several others have indicated similar transitions as the truth of our times. In this talk, I will consider some of these understandings with a view to reflecting on the shape of an integral age, its necessity and/or inevitability, the dangers that stand in its way and the requirements for its emergence. What can the California Institute of Integral Studies do to aid in this emergence?

Angela Reed PhD



Angela Reed is an educator, working with young people for over 30 years. She holds a graduate degree in Adaptive Physical Education from NC A&T, and a doctorate in Philosophy of Transformative Studies from California Institute of Integral Studies. Recognizing the visionary capabilities of young people and their passion to make a positive impact, Angela has focused her attention on developing programs that empower and encourage young people to think “big picture” and explore their potential as global, planetary citizens. In 2019, she patented an interactive, manipulative tool titled, *Mandala in Motion*, which she continues to incorporate into her teaching as a modality for assisting individuals in exploring visionary action and the constructs for social change. Since this time, the *Mandala in Motion* tool and process has been utilized in multiple adult venues such as staff development workshops for educators, spiritual workshops, and conferences. Topics range from Cultural Infusion, Diversity, and Inclusion to Spiritual Principles, Consciousness, and Empowerment.

The Seeding of Possibility: Integral Consciousness and the Wisdom of Gebser, Jung, and Aurobindo

The seeding of new possibilities requires the intention to create wholeness and the wisdom to bring ideas into fruition. Gebser, Jung, and Aurobindo uncovered elements of wisdom, and acknowledged the need for introspection and extrospection to assist in the integration process. Integral consciousness requires the same reflective practices and wisdom that can access the linear and nonlinear modes of thinking such as with the *Mandala in Motion* process. The *Mandala in Motion* is an interactive visual tool for exploring introspection and extrospection as it relates to an individual and collective. It provides a working template for examining perspectives and awareness using symbols and visuals that offer meaning at a deeper level.

The three videos, included with this proposal, provide a brief explanation of the *Mandala in Motion* as it relates to integral consciousness and integration with emphasis on the work of Gebser, Jung, and Aurobindo. The last video explains the actual layout for this interactive session and a brief demonstration of the creative process.

Questions to Consider:

What new understandings about the collective and integral consciousness can emerge using symbolic representation such as: the mandala, ladder, mirror, and other props? What new meanings are stretching beyond the intellect into a consciousness suitable for integration?

What can be uncovered through interactive processing and dialogue that can bring into perspective the living wisdom of these seminal thinkers? What needs to be extracted for the bridging of ideas to occur?

What questions could identify the action steps need to move towards wholeness at a collective level. How can the collective integral consciousness support the collective mobilization for change?

Daniel Joseph Polikoff



Daniel Joseph Polikoff is a poet, translator, and internationally known Rilke scholar. In addition to his book on Rilke and archetypal psychology (*In the Image of Orpheus: Rilke—A Soul History*), he has published two books of poetry, a translation of Rilke’s *Sonnets to Orpheus* and a creative non-fiction work chronicling his linked relationships with Rilke and anti-death penalty work, *Rue Rilke*. He lives with his family north of San Francisco. He is currently working on a multiple volume projected titled: *America: Reset or Renaissance? Life, Liberty, and the Quest for Enlightenment in a Post (?) Covid World*. The first two volumes (*Two Roads: An American Scholar’s Covid Chronicle*, and *Covid and the Apocalypse of the Modern Mind*) are due out from Steinerbooks early next year. www.danielpolikoff.com

INTEGR(AL)ITY AND IDEOLOGY: Spirituality and Politics in America Today

Three lines from the Gebser Society’s Announcement for this years conference trigger this talk:

- 1) "We can say that **the world is whole, a unity, an *integrum*** . . . We do not need to make it whole."
- 2) "How do [*evolving, integrating, and individuating*] . . . form a unity—**within an individual and in collective life?**"
- 3) Aurobindo, Gebser, Jung . . . fully recognize the Spiritual . . . **How can we have a substantive conversation on the Spiritual?**

I inevitably read and receive these sentences against the background of the vexed and dramatic history that characterizes the last three years in American (and indeed world) history: years dominated by the story of the Covid pandemic. People see and tell that story in very different ways, and it is no secret that competing versions of the truth of what has transpired have served as sources of deep division at many levels of society, from family and friends to national political parties. If America as a whole was suffering from wounding rifts in the social fabric *before* Covid, the

pandemic not only exposed but sorely exacerbated these, so that the polarization all too evident has festered further, and shown itself to be a potentially fatal infection. This is a nigh undeniable feature of the sociopolitical and psychological landscape we all inhabit.

In what sense, then, can it be truthfully and meaningfully declared that **"the world is whole"**? It appears, in fact, that the world—my world—has been fatefully rent, and woefully fractured. Yet *why*, and *how so*?

I question whether any talk of "wholeness" or "integral consciousness" that does not explore the ideological fault lines that threaten to swallow the world whole can truly be healing, effective or in accord with the demands of truth and freedom. That suggests, as well, that any **"substantive conversation on the Spiritual"** may do well to begin with a critical account of the thought shadows that occlude it, and so easily turn judgment of what is just and good, both **"within an individual and in collective life,"** into sources of delusion and division.

So—employing Gebser's own categories—I hope to explore signal *deficiencies* in, especially, the *mental and mythical* consciousness structures that have proved so powerful in shaping (and warping) reality over the last several years. In my mind, such critical retrospective vision serves as a prerequisite for any creative construction of "the integral" or "the Spiritual" that would purport to answer (as Gebser himself always sought to do) to the crises and opportunities of the times.

Dave Zuckerman



Dr. S. David Zuckerman is the current Vice President and former President of the International Jean Gebser Society. Dave is Professor of Communication Studies at California State University, Sacramento. Dave has taught all over the world, including at Royal Roads University in Canada, at China Agricultural University, Beijing, at National Chengchi University in Taiwan, as a Fulbright Scholar to Finland, and to members of the US military community multiple times in Belgium and Germany. Dave also consults to state agencies in California on issues of communication, conflict, and leadership.

Dave has published 6 articles, one book chapter, and co-authored 2 textbooks in the past 10 years, including "Gebserian Theory and Method" in the Routledge Companion to Migration, Communication, and Politics (2019). Dave presented *The Blindness of The Cure: The Deficient Mental-Rational (Mis)Guidance of Everyday Life* (2018); *Nationalism and the politics of transparency* (2017); and *The Illusion of Deficient Synchronicity in the Perspectival Hall of Mirrors* (2019) at the annual conference of the International Jean Gebser Society.

Social Place, False Nostalgia, and Revolutionary Integrality

Much of the political discourse coming out of the global right offers a nostalgic view of how respective societies were before they were "damaged" by internal (e.g., feminists, leftists, athiests) and external (e.g., globalists, Jews) agents. This discourse is a false nostalgia predicated upon rigid structures of social place that express deficient magic and myth in ways that call for the reinstatement or reimposition of many forms of discrimination. This paper interrogates examples of this discourse and argues that resisting these agendas is an act of that the author calls revolutionary integrality: a conscious choice to frame politics around a vision of equality.

Bob Piller



Bob Piller, JD, a retired public interest lawyer with a lifelong interest in how we human beings change, and often fail to do so, in the intensification of consciousness, and in studying the alchemical and esoteric works of psychologist Carl Jung, those who influenced Jung, and others who were influenced by him. Bob's professional career, on both New York State and national platforms, spanned advocacy for reproductive healthcare, advancing access to technology for schools and libraries, and representing workers and low-income utility, energy, and telecommunications users. Bob, a graduate of Brooklyn College and Brooklyn Law School, taught law school courses on regulated industries and administrative law, and served on state and national advisory committees and commissions. In retirement since 2016, Bob delved deeply into Jungian inspired literature and into Jean Gebser's explorations of consciousness. Inspired by the significance of Gebser's genius and contributions, Bob in 2021 designed and led a seminar program on Gebserian consciousness and its important and coherent relationship with Jung's understanding of soul and access to the unconscious. In 2023 Bob designed and led a seminar program that focused the unity of the physical body and consciousness in the context of Gebserian consciousness, and how integral consciousness impacts freedom and morality.

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Common Ground Emerging: Gebser's Intensification and Jung's Differentiation

Many followers of Jean Gebser and Carl Jung perceive a troubling tension flowing from Jung's differentiation model with its conscious and unconscious counterparts, and Gebser's intensification model with its all-contained consciousness of the whole. This conference presentation aims to address this apparent tension by demonstrating the common ground that emerges when we consider how the words of these two groundbreaking teachers disclose how alike their models really are.

This presentation begins with a diagrammatic overview distinguishing the Gebserian and Jungian approaches and then, using their own words, shows how understanding both approaches, amplifies and clarifies the teaching of each of them. Next, the presentation introduces passages from Jung's very early writings and his very late writings about the spirit of this me, psyche, and the implications of his method, and illustrates the equivalence of Jung's teachings to Gebser's understanding of mutations of consciousness and integral me awareness. The presentation then highlights a passage in *The Ever-Present Origin* about originary presence and the unfolding of consciousness and illustrates how much it has in common with Jung's concept of the resolution of opposites.

Then, the presentation shifts to consider Jungian statements about past, present, and future and their commonality with Gebser's views on latency, me-freedom and diaphaneity. The presentation concludes with comments from Jung and Gebser on the consequences of self-knowledge, and the importance of engaging in difficult and genuine work on ourselves to achieve the restructuring of our reality.

Overall, this presentation brings a measure of unity and common ground to the understanding of Gebser's and Jung's teachings about psyche, soul, human change and me, and brings some resolution for those struggling with the seeming tensions between Jung's and Gebser's approaches to consciousness.

Sami Chhapra



Sami Chhapra is a Psychotherapist in private practice at Mindfulness Counseling in Lakewood, Ohio, and a doctoral candidate in East-West Psychology at the California Institute of Integral Studies. His dissertation explores the concept of Divine Love as the foundational reality of existence, emphasizing its collective implications and using a dialectical framework to understand the contours of humanity's collective journey and ultimate destiny. Simultaneously, his therapeutic practice serves as both an extension of this exploration and a practical application of its insights at the individual level. Guided by his personal and professional experiences, and attuned to the broader collective consciousness, Sami is inclined to deepen his engagement with the collective aspects of his work. He is inspired in this undertaking by the visionary contributions of modern thinkers such as Sri Aurobindo, Jean Gebser, and Carl Jung. Sami has a bachelor's degree in Religion from Oberlin College and a master's degree in Contemplative Psychotherapy from Naropa University. He can be reached at samiarifchhapra@gmail.com.

The Integral Age

Spiritual insights or discoveries, often relegated to subjective experiences or religious doctrines, have historically been sidelined by the empirical demands of the mental-rational structure of consciousness. But what if the spiritual world were to leave compelling traces of itself in our material reality? Such tangible evidence, whether it be encountered through groundbreaking scientific discoveries or in the form of recorded observable phenomena, could act as potent catalysts in accelerating and/or reshaping the emergence of Integral Consciousness on a collective scale.

It is with this intention that I present the attached photograph as an object for our contemplation and discussion on whether and how it reflects the emergence of the Integral structure as Gebser envisioned it. The child in the photograph is me at about one and a half years old and the photograph was taken by my father at our home in Karachi, Pakistan, in August 1977. The anomalous visual phenomenon that takes the form of a flash of light over my head in the photograph looks to me like an instance of a spiritual reality revealing itself concretely. Granted, any evidence or claim of this nature would have to be evaluated in order to confirm its veracity. But when such a process is taken up, that itself would be an encouraging sign that the emergence of the Integral is well underway, because it would indicate that the mental-rational structure is overcoming its own resistance to its transcendence by the Integral. It is in this context that I will discuss what an acceleration and/or re-shaping of this emergence could likely entail, particularly in the potential mitigation of crises and in allowing space for resistance in order to have a more genuine and sustainable integration.

Gebser's work provides a rich context for contemplating and discussing the possibility of such an occurrence and its implications for understanding our collective moment, particularly his conception of a consciousness mutation. My

presentation will also focus on his ideas relating to transparency, direct witnessing and presence, and his emphasis on a more interconnected and collective sense of self as key attributes of the emerging Integral structure of consciousness. I will also relate these ideas and the prospective discovery of a concrete manifestation of Spiritual Reality to Sri Aurobindo's vision of a Supramental Descent and the transformation of consciousness it occasions, thereby suggesting an avenue for having a substantive conversation on the Spiritual by acknowledging the Reality that holds the contributions of all traditions and all beings in its embrace.

Ananta Giri



Ananta Kumar Giri is a Professor at the Madras Institute of Development Studies, Chennai, India. He has taught and done research in many universities in India and abroad, including Aalborg University (Denmark), Maison des sciences de l'homme, Paris (France), the University of Kentucky (USA), University of Freiburg & Humboldt University (Germany), Jagiellonian University (Poland) and Jawaharlal Nehru University, New Delhi. He has an abiding interest in social movements and cultural change, criticism, creativity and contemporary dialectics of transformation, theories of self, culture and society, and creative streams in education, philosophy and literature. Dr. Giri has written and edited around two dozen books in Odia and English, including *Global Transformations: Postmodernity and Beyond* (1998); *Sameekhya o Purodrusti* (Criticism and Vision of the Future, 1999); and *Patha Prantara Nrutattwa* (Anthropology of the Street Corner, 2000. Email: aumkrishna@gmail.com; website: www.mids.ac.in/ananta.htm)

Integral Consciousness and a New Yoga

Integral consciousness challenges us to work and meditate with dualisms and dualities of many kinds and move towards evolving non-dual realizations in thought, practice, relationships, and consciousness. In my paper, I explore the challenge of integral consciousness in the field of discourses and practices of human and social development. I explore how integral consciousness challenges us for a new yoga and tantra of integral development building upon Sri Aurobindo, Yoga Sutra, and Gandhi's *Anasakti Yoga*. Linking this to the vision of Jean Gebser, it is a yoga and Tantra of aperspectivity—cultivating aperspectival consciousness and modes of being. I connect Sri Aurobindo and Gandhi's Yoga and Tantra of Advaita (non-dual) to Gebser's way of the aperspectival. I especially discuss how a new yoga and tantra of development involves a new yoga and tantra of time what I call a new yoga and tantra of pregnant temporality which becomes a way of relating to Gebser's ever-present origin. I also relate this to Foucault's way of critical ontology of the present where our engagement with the contemporary is accompanied by the critical ontology of the present. Integral development is a concrete manifestation of integral consciousness which resonates with Gebser's spirit: "... Spiritual reality in its intensified form is also becoming effectual and real." It is also a yoga and Teilhard de Chardin's vision of Omega Point where we practice a new yoga and Tantra of and with Omega Point as our ever-present origin. Integral development points to the need for new visions and practices of development walking, working, and meditating with many fragmentary conceptions and practices of development. Integral development calls for both material and spiritual development with a mutual critique and transformation of both the discourse and practice of material and spiritual as they are conventionally understood and constituted. It calls for the development of a mode of wholeness in the lives of individuals and societies. It also calls for the cultivation of a new relationship with language where language is alive and challenges us to strive for a new meaning of life in our manifold relationships. Integral development calls for a new realization of a new language and meaning of life which touches both the spiritual and pragmatic dimensions of language, self, culture, society, and development. In my paper, I also relate the vision and practice of integral development to the thoughts and practices of Sri Aurobindo, Mahatma Gandhi, Teilhard de Chardin, and Jean Gebser. I bring a Yogic and Tantric way to walk and meditate with Teilhard de Chardin (see Sethna 1973) and Jean Gebser. In the paper, I also explore the calling of evolutionary flourishing and planetary realizations where we realize ourselves as children of Mother Earth.

Lakshmi Mayya



Lakshmi Mayya is an architect, artist, a product designer with a PhD in East-West Psychology from the California Institute of Integral Studies. She holds a master's degree in Design from Domus Academy, Milan, and a bachelor's degree in Architecture from RVCE, Bangalore, India. She has over 21 years of experience in architecture and interior design across diverse scales and typologies—with projects in India, UK, Ireland, Milan, California, and Maui, Hawaii. Before establishing her own architectural firm in India in 2006, she worked with reputed architects as design lead with a demonstrated history of work in residential, commercial and large-scale interior design projects.

Mrs. Mayya's research inquiry and the consciousness it develops involves reflection on the human experience of built spaces, and proposes a reconsideration of the relationship between built spaces and the (collective) psyche and reexamination of the role of architects in creating such spaces. By investigating practices that involve inner depth inquiry in the design process, the main focus of her research is the psychological discovery and personal transformation of the architect. She proposes a new, holistic framework, rooted in whole-person psychology, to advance the contemporary architectural paradigm, integrating East and West, old and new, to participate in an architecture that recognizes and responds to the totality of human being and experience. At the core of her research lies the question of how to educate

architects into moving beyond an individualistic or egoistic approach to architecture, toward awakening of an integral architectural consciousness. Mrs. Mayya calls this new framework ensouled architecture.

Mrs. Mayya's own integral journey has led her on a journey of discovery across continents and expanded her into new roles and realms. In application of her concept of the architect as a yogi, Mrs. Mayya maintains an active yoga practice rooted in her learnings of Iyengar Yoga in her native Bangalore. She is a mother, wife, and daughter, and lives a health- and holistically-oriented life on the island of Maui.

Ensouled Architecture

The structure of the built environment that surrounds us molds and guides our actions, feelings, and interactions. Reflection on the human experience of a built space takes us away from the physical properties of that built space and into the psychic realm, engaging the conscious and unconscious. This transdisciplinary, theoretical study proposes that architecture can be better practiced and understood through frameworks of whole-person psychology and evolutionary consciousness studies. As a unique contribution, it maps the history of architecture to Gebser's evolutionary consciousness model, and examines paradigmatic styles in architecture as manifested projections of Assagioli's three intrapsychic dimensions of the unconscious, as presented in psychosynthesis. Sri Aurobindo's integral yoga philosophy and Jungian analytical psychology insights are also drawn upon to consider the soul of architecture and the city as a being, with the novel framework of ensouled architecture presented as a potential new paradigm in architecture. Weaving together the philosophies of Sri Aurobindo's integral yoga, Gebser's consciousness studies, C. G. Jung's analytical psychology, and Roberto Assagioli's psychosynthesis, the movement from fragmentation to wholeness offers a lens on the architect's position in today's evolutionary moment. This perspective analyzes and integrates architecture and whole-person psychology to examine the purpose and role of the architect, envisioning the architect as a yogi or shaman trained to experience and design as a whole person. In doing so, it becomes possible to fundamentally redefine the purpose and outcome of architecture, enabling it to facilitate the emergence of participatory and multifaceted experiences of soulfulness and integral consciousness, considering multiple dimensions of reality in architecture and all of us who experience life within it.

Lynlee Lyckberg



Lynlee Lyckberg earned an MFA in Arts and Consciousness Studies from John F. Kennedy (2005), and an MA/ PhD in Mythological Studies/Depth Psychology from Pacifica Graduate Institute (2016). She is currently working on an MA in Counseling from CIIS and is pursuing the path to become a Jungian analyst. Her primary interests include dreamwork and healing through the visual image. She spent time at the University of Hangzhou in China (2001) studying Traditional Chinese Arts and Healing, and her interests include Zen, Thangka Painting, Ayurveda/Yoga/Jyotish, the I-Ching, and creative practices of all kinds. She has presented numerous papers at conferences both locally and abroad, including a recent paper at the 2023 International Jung Conference in Kusnacht, Zurich, and one in Osaka, Japan (2019). She has published essays in the Los Angeles Jungian publication, *Psychological Perspectives*; a published essay in the cross cultural anthology *Jungian Psychology in the East and West* (compiled and edited by Konoyo Nakamura & Stefano Carta); a published essay in *Evolving God Images* (compiled and edited by Patrick J. Mahaffey), and is currently working on a proposal for publication by the Jung Institute in Zurich.

Human Destiny and Paradigms of Consciousness: Are We Self-Destructing?

This presentation offers an overview of two different conceptual futures for humanity: that of the late Sri Aurobindo with his intentional community of Auroville based on the descent and emergence of the Supramental as a lived and embodied experience, and that of the late Jesuit priest Teilhard de Chardin whose vision of Christianity merged with science to create an enriched unembodied vision of consciousness he called the Cosmic Christ or the Noosphere. Sri Aurobindo, an Indian philosopher, yogi, and maharishi believed that human consciousness was continually evolving, and through the descent of the Supramental into embodied experience humanity could achieve an integrated consciousness that was also transformational as lived experience. For Aurobindo, the Supramental alluded to an ever changing and ongoing evolution of consciousness that would unfold in a particular manner and direction, effectively facilitating heaven on earth through the efforts of a small group of people who gathered expressly for this purpose. Teilhard de Chardin was a French born Jesuit priest as well as a scientist who sought to merge traditional Christian concepts of a unified consciousness with Darwinian science. The next stage of human evolution for Teilhard de Chardin involved a collective convergence of humanity toward a single society through a progressive synthesis where the ultimate point of convergence was God, known as the Cosmic Christ or the Noosphere. The concept of a universal connection of human

consciousness is very old and forms the heart of the Christian Tradition, where the universe is understood to be a teleological work in progress, fulfilled through the development of individual human consciousness via the future convergence of collective human consciousness and unification with the Cosmic Christ /Omega Point. Believed to be a more evolved stage of human consciousness that transcends the human condition, the final 'purely spiritual' or unembodied state aligns with the Eschatological trajectory of the Christian tradition. Teilhard de Chardin is known as the father of transhumanism, and the endpoint of this evolutionary process is one of organized complexity known as the Omega Point, the final step before Singularity takes place. Singularity is defined as the hypothetical future point in time at which technological growth becomes uncontrollable and irreversible, leading to unforeseeable changes in human civilization. When we step into Singularity, Teilhard de Chardin's first truly major evolutionary step of humanity, we cease to be human. After considering these two trajectories, I will examine Gebser's theories on the link between increased technology and the increased likelihood of the demise of humanity, what Gebser described as the process of either time being "fulfilled in us" or us succeeding "in fulfilling time" (Gebser, p. xxix). An inquiry into Gebser's Integral vision of the Aperspectival in relationship to Jung's notion of Individuation yields a potential pathway to an embodied state of collective consciousness more aligned with Aurobindo's vision, achieved as the result of recognizing the tipping point of enough people developing sufficient psychological maturity where we begin to function as both unique individuals and fully contributing participants in the unfolding collective drama.

Vladimir Yatsenko



Dr. Vladimir Yatsenko is the Director of the Institute for Applied Research in Integral Studies at the Sri Aurobindo Integral Life Center. He holds a master's degree in Linguistics and in Sanskrit Language and Literature and a PhD in Indian Philosophy. Dr. Yatsenko is an instructor of Sanskrit and an educator and researcher in Vedic and Vedantic studies.

Comparative Overview of Jean Gebser, Sri Aurobindo, and the Vedic System

Jean Gebser in his *Ever-Present Origin* analyses social development in terms of structures of consciousness. Sri Aurobindo in *The Human Cycle* presents it in different stages of development, and the Ancient Vedic Tradition views it in terms of Yugas.

The study of *the Rig Veda* in the light of *The Human Cycle* and *The Ever-Present Origin* led me to an unexpected conclusion that the Veda itself may be of the integral structure of consciousness, and, in some way, reflect the psychological development of humanity from the previous cycle of development. It is nearly impossible to determine what structure of consciousness the Rig Veda belongs to because it seems to contain all of them. Sri Aurobindo asserts that the Rig Veda belongs to the symbolic age, the beginning of our historical period. Why then, does it contain all the structures already expressed in it?

The Rig Veda is not only conceptually sophisticated but linguistically and poetically highly developed. In its language it is much richer grammatically than the language of Classical Sanskrit. It contains ideas that come from all the different structures of consciousness (using Gebser's language). It has a magic component (the symbols of oneness with nature), a mythical religious aspect (its prayers, aspirations, myths), and at the same time highly developed concepts and visions representing rational and intuitive consciousness.

What is unique in Gebser's exposition is that the Archaic structure is the ever-present origin of inner and outer oneness of consciousness, which is articulated through different dimensions of magic, mythical, and mental structure, culminating in the integral one, which returns to the archaic but on a higher level of synthesis, so to say. Gebser's system also looks at social development in connection with the development of particular faculties of consciousness in different structures of consciousness.

According to his model *feeling and hearing* were the major faculties in the magic structure, and *speaking and imagining* are in the mythical one, and finally in the mental structure of consciousness *thinking* and *seeing* are fully activated. So, for each major structure, there was a dominant faculty of consciousness.

1. Magic structure (Feeling/Hearing): perceiving oneself as part of nature through feelings and emotions, meaning - being one with nature, where there is no distinction between inner and outer consciousness.
2. Mythical structure (Speaking/Imagining): expressing oneself as the inner being by speech and imagination, already different from the surrounding nature, formulation of a Myth, a Source, an Origin, a Home to come back to, different from the habitat in nature (cp. "The prodigal son returns").

3. Mental structure (Thinking/Seeing): perceiving oneself outwardly as a distinct part of nature by seeing objectively oneself and others as individuals and thinking about it objectively as such.

The last Hymn of the Rig Veda 10.191, which encapsulates the message of the entire scripture for future generations, speaks clearly about these three structures, suggesting their integration.



We want to express our deep gratitude to the California Institute of Integral Studies, the Transformative Inquiry Department, East-West Psychology, and all staff, student workers, and volunteers of CIIS that helped make this event possible. We also want to acknowledge the continuing presence of honored ancestors: Jean Gebser, Sri Aurobindo, Carl Jung, Teilhard de Chardin, Haridas Chaudhuri, Bina Chaudhuri, Mirra Alfassa (The Mother), Ralph Metzner, Angeles Arrien, Dan Moonhawk Alford, Dionne Marx, and many others who without their inspiration this conference may not have been possible. We also want to thank all presenters, both in person and online, and each and every person who attended and gave their attention and consciousness. All of us together are responsible for creating the emergence of the integral age. Thank you!

