

**The Renaissance of Consciousness**  
Urantia Foundation 2019 Science Symposium  
Bruce Johnson

## INTRODUCTION

I have been involved with mental health professionally as a Psychiatric RN, as an active member of a weekly Jungian group for 10 years, plus enjoyed weekly volunteer work at a county mental health center another 10 years. And most of my adult life, I have considered myself a serious student of the Urantia Book.

However, it's only during the last several years that I developed a serious interest in the Urantia Book's unique explanations for mind. This led to the 2016 Science Symposium, where my topic was the Seven Adjutant Mind spirits. Since then, studying the UB descriptions of 'Consciousness' has become challenging and intriguing for me.. We all are experiencing 'consciousness' right now,. yet how consciousness happens still remains a scientific mystery.

This paper begins with a brief look at 'consciousness', by 2 prominent psychotherapy pioneers. Dr William Sadler and Carl Jung, both born in 1875. Then, examples of current theories on 'Consciousness'.

The middle part of this paper examines Urantia Book descriptions of 'consciousness', including self-consciousness, superconsciousness, and human mind's evolving 'spiritual' capacity and reception.

We finish with a look at renewed research of psychedelics LSD and psilocybin, as tools for improving mental health, and the curious "spiritual experiences" often reported.

## WILLIAM S SADLER

In a way Dr Sadler is a part of our symposium. We know his home and office, 533 Diversey, is where the Urantia Papers were first studied.

Several months ago, I read Dr Sadler's 1929 book, "The Mind At Mischief" (subtitled: Tricks and Deceptions of the Subconscious and How to Cope with Them). I was curious to see what ideas Sadler had about 'mind' and 'consciousness'. I was pleased his book had many more insights than the 'simple' title suggested. It's a high level, well researched and fascinating book.

Here's a few quotes from "The Mind At Mischief", showing Dr. Sadler's opinions related to 'spiritualism' and 'consciousness'. Sadler was a leading skeptic of mediumship and 'spiritualism'.

p. 233: "Man has only a single mind, but he has a dual consciousness. This dual consciousness is never separated by hard and fast lines. The conditions of health, of the nervous system, of the psychical centers, are all concerned in constantly moving back and forth the lines of demarcation between the central and marginal consciousness."

p. 361: "What, then, is spirit? I would offer two definitions:

1. Spirit, in a theological sense, is an invisible, non-material entity of intelligence, operating in the spiritual works in accordance with spiritual laws and for the accomplishment of spiritual purposes; and limited, in its contact with the human mind, to the making of spiritual suggestions and to communicating with the spiritual monitors which are assumed to dwell in the human mind .. The proof of their existence must ever be without the pale of science, and their recognition is wholly a matter of

belief. Their contemplation is a matter of faith, and their reality and existence are not subject to scientific investigation.

2. Spirits, as pertaining to mediumship and the phenomena of modern spiritualism, are psychic projections – fantastic creations of the subconscious mind..

p. 362: “The human being exhibits phenomena of higher intellectual activity that enormously stretch our present knowledge of physiological law and psychological conduct adequately to explain. .. a vast number of scientists – if not a majority, certainly a very respectable minority – do believe more or less in the presence of a spirit as a part of man’s equipment as a moral being. But, it should be remembered we simply *believe* in the existence of this spirit – we offer no proof of it, and have thus far discovered no means of obtaining scientific proof of the existence of such a postulated spiritual entity. .. As a scientist, therefore, I must limit my belief in spirit to a belief in my own possession of such a force or entity; assuming, of course, that other men, like myself, recognize that they also probably have such individual spirits within them.”

p. 114: “The skepticism of science only serves to make the occasional phenomena of spiritualism, which baffle us, the more fascinating to the average person.. they want that extension of ego which reaches out to worlds beyond. They long to conquer regions that are invisible and unknowable. They are not content with the limitations of the finite; they want, as it were, to touch elbows with the infinite.”

p. 104: “In discussing the Freudian view of the subconscious it should be made clear that what the psychoanalyst call the censor, the psychic critic, .. This psychic term, censor, is in many ways like the term will.”

p. 259: “The conditions governing automatic writing are in no essential different from those of crystal-gazing, .. The activities of the marginal consciousness are projected outward along the motor line of writing. .. It will be apparent that to the central consciousness these messages would indeed appear as coming from another world; and thus many a psychically unbalanced person has been led to believe that these written messages were from the dead, or from spirits inhabiting other planets.”

p. 278: “... from the whole question of spiritualism, there may exist laws of a perfectly natural order which are at the bottom of some of these unique experiences. I am willing to continue to look at this phase of occult investigation with an open mind. So far, the theory has not been adequately formulated – nor has it been proved.”

p. 379: “It is in connection with this desire to be enlisted in the attainment of an ideal – this perfection-hunger which is so laudable and which we all have more or less – that religion serves a great purpose in inspiring us with the ideal of infinity in our efforts at perfection attainment, in as much as it exhorts us to be “perfect even as our Father in Heaven is perfect.”

p. 380 (final paragraphs of book): “The conquest of nerves is to be effected by real, honest, sincere thinking.. until in the end we acquire the habit of successfully reacting to our environment. There is no other way.. of developing a strong character.. This is where Jung and others improved upon Freud.. properly insisted upon the importance of re-education.. There must be an expansion of the idea of the conscious grasp of the personality..”

p. 332: Many years ago I was made acquainted with a very extraordinary phenomenon of this sort, which it has been my privilege to observe periodically from that time to this, and some day I hope to report more fully upon this unique case; but I hasten to say that in none\* of my observations of this individual and the peculiar associated experiences of the night period was there ever anything that pointed toward spiritualism. In fact, the contacts of this individual with the alleged forces which dominated at such times, whatever they were, were always in a most positive manner antagonistic to, and condemnatory of, all beliefs or tendencies associated with the idea of the return of the dead to participate in the affairs of the world of the living"\* (see appendix).

p.359: "I do not doubt the existence of spiritual forces, but I believe that they are engaged in operating in the spiritual realm, and that their time is not occupied with trivial intrusion into the materialistic realm \*(see appendix) .. At least, so far as science has been able to test spiritualistic performances, they have not as yet demonstrated their ability to suspend the known physical laws governing the material universe. .. Science prefers to explain these good and bad messages by the ordinary operation of the human brain – even as we recognize in our daily affairs both good and evil proceeding from the creative centers and imaginative spheres of the human intellect."

## CARL JUNG

In 1995, I attended a 6 week lecture series presented by a new 'Jungian' group in Denver, Co. The lectures explored the spiritual nature of Jungian theory.

I took an interest in how Jungian theory seemed to match quite well with some of the UB information describing personal spiritual experience and growth. The series of lectures evolved into a weekly Sunday morning 2 hour meeting... I left the group 10 years later, when I moved to Ithaca, NY.

To me, Jung's 'Collected Works' books are an attempt to describe his exceptional personal spiritual experiences in psychological terms.

Carl Jung (born 1875) was a Swiss psychiatrist and psychoanalyst who founded analytical psychology. Jung's work was influential in the fields of psychiatry, anthropology, archaeology, literature, philosophy, and religious studies. (WIKI)

For this paper, I want to mention 4 Jungian terms: Individuation, Active Imagination, Collective Unconscious, and the Self.

Individuation: The central concepts of analytical psychology is 'Individuation' - the lifelong psychological process of differentiation of the self out of each individual's conscious and unconscious elements. Jung considered it to be the main task of human development. (WIKI)

Active Imagination: Part of Individuation involves 'Active Imagination' as a process in Jungian psychology used to bridge the gap between the conscious and unconscious minds. Active imagination is a method for visualizing unconscious issues by letting them act themselves out. It's an exercise in imagining the symbolic meaning of personal events, or symbolic meaning of dreams. Active imagination can be done by visualization, or by artistic activities such as dance, music, painting, sculpting, crafts, etc. Doing active imagination permits the thoughtforms of the unconscious, or inner "self", and of the totality of the psyche, to act out whatever messages they are trying to communicate to the conscious mind.

Collective Unconscious: Described in 1936, from Jung's lecture "The Concept of the Collective Unconscious" to the Abernethian Society in London: "My thesis then, is as follows: in addition to our

immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche,.. there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents.

The Self: The Self in Jungian psychology is one of the Jungian archetypes, signifying the unification of consciousness and unconsciousness in a person, and representing the psyche as a whole. The archetype of the psychical totality or the wholeness. It is not identical with the ego but placed itself somehow above or in other words in the midst between ego-consciousness and unconscious. The realization of the Self is the ultimate goal of the individuation...

... Jung created several other well-known psychological concepts, including synchronicity, the psychological complex, and extroversion and introversion. Jung was also an artist, craftsman and builder as well as a prolific writer.

Here's two quotes from Jung's "Modern Man in Search of a Soul", 1933:

"I am accused of mysticism. I do not, however, hold myself responsible for the fact that man has, everywhere and always, spontaneously developed religious forms of expression, and that the human psyche from time immemorial has been shot through with religious feelings and ideas. Whoever cannot see this aspect of the human psyche is blind, and whoever chooses to explain it away, or to "enlighten" it away, has no sense of reality."

.. "Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience."

At age 84, (1960), during a rare TV interview, Jung had been quoted as having said, "I don't believe in God, I know..."

Here is the message that he actually intended to convey, as written in this letter to "The Listener" on January 21, 1960 after his comment was misconstrued subsequent to the BBC Broadcast:

"My opinion about knowledge of God is an unconventional way of thinking, and I quite understand if it should be suggested that I am no Christian. Yet I think of myself as a Christian since I am entirely based upon Christian concepts. I only try to escape their internal contradictions by introducing a more modest attitude, which takes into consideration the immense darkness of the human mind. The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Our time certainly demands some new thought in this respect, as we cannot continue to think in an antique or medieval way, when we enter the sphere of religious experience.

.. in the broadcast, I said "I do not need to believe in God; I know." Which does not mean: I do know a certain God (Zeus, Jahwe, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call 'God' in consensu omnium [consent of everyone] ..

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a god is the universal, metaphysical Being of the confessions or 'philosophies'. I do neither commit the impertinence of a hypostasis, nor of an arrogant qualification such as: 'God can only be good.' Only

my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Since I know of my collision with a superior will in my own psychical system, I know of God, and if I should venture the illegitimate hypostasis of my image, I would say, of a God beyond good and evil, just as much dwelling in myself as everywhere else: Deus est circulus cuius centrum est ubique, cuius circumferentia vero nusquam. [God is a circle whose center is everywhere, but whose circumference is nowhere].”

We'll keep Jung's processes in mind, for comparison with UB information.

Now to Fast Forward to 2019.

Science still hasn't solved the mystery of 'Consciousness', but research, such as accurate brain imagining, has led to growing scientific discovery and theories.

Here's some recent 'Consciousness' research information, including TSC International Conferences:

The *Science of Consciousness*: (TSC) sponsored by University of Arizona, has organized 26 international interdisciplinary conference on fundamental questions and cutting-edge issues connected with *conscious* experience. TSC conferences bring together various perspectives, orientations, and methodologies within the study of *consciousness*. TSC acknowledges that the origin of consciousness remains scientifically unsolved.

Here's the next TSC program topics for THE SCIENCE OF CONSCIOUSNESS | TSC 2020 APRIL 13-18, 2020 | Tucson, Arizona

Themes:

- Conscious Vision and Predictive Coding
- Time and Consciousness
- Language and Consciousness
- Quantum Psychopathology
- Mathematical Approaches to Consciousness
- Consciousness and Education
- Evolution and Consciousness
- Psychedelics and Consciousness
- Quantum Biology
- Brain Stimulation
- Meditation and Consciousness
- Pain, Consciousness and Addiction

**Keynote:** Edvard Moser (Nobel Laureate), NTNU, Trondheim, Norway

*Space and time in the brain*

**Keynote:** Michael Pollan, UC Berkeley, Harvard, author

Consciousness and psychedelics

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When compared to the UB explanations for mind and consciousness,.. many theories contain pieces of real insight, but for me, for the most part the theories are ‘mind-boggling’.

A scientific example theory: “Microtubules Consciousness”

This theory of quantum consciousness developed by Stuart Hameroff and Sir Roger Penrose suggests that tiny cellular structures called ‘microtubules’ underlie conscious thought. ... Suggests that consciousness originates from quantum interactions in the microtubules inside each cell.

For a philosophical theory, here’s extended quotes from a journal article:

~ Advice: This shortened article (from 27 pages) is definitely optional reading. May be interesting for some,. but I admit it’s tedious for me ~.

Journal of Consciousness Studies,  
24, No. 7–8, 2017, pp. 189–216

“Sensorimotor Theory and the Problems of Consciousness”

David Silverman

“.. consciousness also requires a psychological ‘self’, given that one feature of conscious thoughts and sensations is that they always belong to us as unified subjects.. higher-order thought (HOT) theories (e.g. Carruthers,1996), which claim that a perceptual state is conscious when one is poised to have the higher-order thought that one is in the perceptual state.. claim that consciousness requires a self could be interpreted as meaning that, in order to be conscious of a red car that you see, you must not only be poised to think about the car, but also be poised to have the thought ‘I see a red car’. This would make sense of the supposed analogy between O’Regan’s account and a dispositionalist HOT account. However, there is no immediately apparent reason to think that the driver conscious of a red car in front is necessarily poised to have the thought that she herself sees a red car in front of her. On the face of it, merely being ready to think about the red car in front is sufficient to entail that she is not looking at the car in an absent-minded way and therefore that she sees it consciously. I will take it, therefore, that if the ability to ascribe one’s own mental states to oneself as a subject is a pre-requisite for perceptual consciousness, this is only because it is a pre-requisite for perceiving (see Rowlands,2016, who argues that selfhood is implied by sensorimotor mastery) or thinking (e.g. Kant,1787/1998) ..

Consider that some chess-playing computers, for example, have the ability to announce the moves they are making, but this does not entail that they understand or are conscious of what they are doing. This is a basic example of the problem identified by Searle (1980), whose thought experiment featuring a system that manipulates symbols syntactically without understanding their meaning illustrates the difficulty of distinguishing genuine linguistic understanding from a mere simulation merely on the basis of an individual’s internal states or solitary behaviour..

.. Now that we have a line of response to the easy-absolute problem, let’s consider some further challenges, beginning with the hard-absolute problem. To solve this problem, we must cast doubt on

Chalmers'(1996) claim that there is a conceivable and therefore meta-physically possible world in which a 'zombie' exercises the cognitive capacities that in this world give rise to consciousness, but for whom there is nothing it is like to do so. Myin (2016), endorsing a sensorimotor view of consciousness, claims that the phenomenal and the physical are two different perspectives one can take on the same bodily doing. To explain why consciousness seems distinct from bodily doing, he appeals to Merleau-Ponty's (1945/2013) distinction between the objective and the 'lived'... Those who claim that **zombies** are possible will object that this begs the question, since they intuit that the idea of describing a creature's point of view is only coherent if that creature possesses a special property known as 'consciousness', and it is the metaphysical possibility of purely physical creatures being conscious that the zombie intuition calls into doubt. What I am trying to make compelling, however, is a competing intuition in which the order of explanation is reversed. The possibility of a physical thing's being conscious is logically derived from the possibility of describing its minded activities from its own point of view, and this descriptive stance is available in all possible worlds...  
.. Even if it were possible to simulate in one's imagination the mind of a perceiver who cannot think about what she sees, one could not think about what this was like without transforming the imagined act. So we cannot use introspection to think about unaccessed experience and make an intuitive judgment about whether to call this conscious.

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NEXT: For the middle portion of this paper, let's look at URANTIA BOOK quotes related to 'CONSCIOUSNESS':

JESUS: being 'SELF-CONSCIOUS'

120:1.7 .. and as I (Immanuel) commission you to undertake this ministry of divine revelation and to undergo this experience of perfected human understanding,. offer you the following counsel, which should guide you in the living of your earth life as you become progressively self-conscious regarding the divine mission of your continued sojourn in the flesh..

124:6.18 Thus.. begins the narrative of that adolescent youth—the increasingly self-conscious divine human—who now begins the contemplation of his world career..

126:0.1 OF ALL Jesus' earth-life experiences, the fourteenth and fifteenth years were the most crucial. These two years, after he began to be self-conscious of divinity and destiny, and before he achieved a large measure of communication with his indwelling Adjuster, were the most trying of his eventful life on Urantia.

133:7.6 My son (Ganid), I have already told you much about the mind of man and the divine spirit that lives therein, but now let me emphasize that self-consciousness is a reality. When any animal becomes self-conscious, it becomes a primitive man. No mere animal could possess a time self-consciousness. Animals possess a physiological co-ordination of associated sensation-recognition and memory thereof, but none experience a meaningful recognition of sensation or exhibit a purposeful association of these combined physical experiences such as is manifested in the conclusions of intelligent and reflective human interpretations.

And this fact of self-conscious existence, associated with the reality of his subsequent spiritual experience, constitutes man a potential son of the universe..

133:4.10 To the traveler from Britain he said: "My brother, I perceive you are seeking for truth, and I suggest that the spirit of the Father of all truth may chance to dwell within you. Did you ever sincerely

endeavor to talk with the spirit of your own soul? Such a thing is indeed difficult and seldom yields consciousness of success; but every honest attempt of the material mind to communicate with its indwelling spirit meets with certain success, notwithstanding that the majority of all such magnificent human experiences must long remain as superconscious registrations in the souls of such God-knowing mortals."

(159:3.12) When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind.. reinforce the personality.. deepen the spirit perception..

194:0.1 ABOUT one o'clock, as the one hundred and twenty believers were engaged in prayer, they all became aware of a strange presence in the room. At the same time these disciples all became conscious of a new and profound sense of spiritual joy, security, and confidence. This new consciousness of spiritual strength was immediately followed by a strong urge to go out and publicly proclaim the gospel of the kingdom and the good news that Jesus had risen from the dead .. These believers felt themselves suddenly translated into another world, a new existence of joy, power, and glory. The Master had told them the kingdom would come with power, and some of them thought they were beginning to discern what he meant..

((WHAT IF: we could experience NOT HAVING the Spirit of Truth?.. would we feel a difference?))

196:3.34 The great challenge to modern man is to achieve better communication with the divine Monitor that dwells within the human mind. Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness—contact with the divine presence. Such an experience constitutes God-consciousness, an experience mightily confirmative of the pre-existent truth of the religious experience of knowing God. Such spirit-consciousness is the equivalent of the knowledge of the actuality of sonship with God..”

Additional URANTIA BOOK Information Related to ‘Consciousness’:

16:8.6 Self-consciousness.. indicates capacity for individualized experience in and with cosmic realities,.

16:9.6 .. These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures. The experience of living never fails to develop these.. cosmic intuitions; they are constitutive in the self-consciousness of reflective thinking..

16:9.9 ..Self-consciousness is in essence a communal consciousness: God and man, Father and son, Creator and creature. In human self-consciousness four universe-reality realizations are latent and inherent:

1. The quest for knowledge, the logic of science.
2. The quest for moral values, the sense of duty.
3. The quest for spiritual values, the religious experience.
4. The quest for personality values, the ability to recognize the reality of God as a personality and the concurrent realization of our fraternal relationship with fellow personalities.

5:5.1 Morality has its origin in the reason of self-consciousness; it is superanimal but wholly evolutionary.



101:1.3 The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your thoughts, not your feelings, that lead you Godward. .. religion is..the creation of a wholly rational insight which originates in man's mind-experience. Religion is born neither of mystic meditations nor of isolated contemplations, albeit it is ever more or less mysterious and always indefinable and inexplicable in terms of purely intellectual reason and philosophic logic. The germs of true religion originate in the domain of man's moral consciousness, and they are revealed in the growth of man's spiritual insight,

(91:7.1) Mysticism, as the technique of the cultivation of the consciousness of the presence of God, is altogether praiseworthy, but when such practices lead to social isolation and culminate in religious fanaticism, they are all but reprehensible. Altogether too frequently that which the overwrought mystic evaluates as divine inspiration is the uprisings of his own deep mind..  
.. The practical test of all these strange religious experiences of mysticism, ecstasy, and inspiration is to observe whether these phenomena cause an individual:

- .1. To enjoy better and more complete physical health.
- .2. To function more efficiently and practically in his mental life.
- .3. More fully and joyfully to socialize his religious experience.
- .4. More completely to spiritualize his day-by-day living while faithfully discharging the commonplace duties of routine mortal existence.
- .5. To enhance his love for, and appreciation of, truth, beauty, and goodness.
- .6. To conserve currently recognized social, moral, ethical, and spiritual values.
- .7. To increase his spiritual insight—God-consciousness. (91:7.12)

5:6.6 .. the experiential personality of mortal man is not observable.. until after the material life vehicle of the mortal creature has been touched by the liberating divinity of the Universal Father, being thus launched upon the seas of experience as a self-conscious.. personality.

(111:1.5) .. Human consciousness rests gently upon the electrochemical mechanism below and delicately touches the spirit-morontia energy system above. Of neither of these two systems is the human being ever completely conscious in his mortal life; therefore must he work in mind, of which he is conscious.

3:6.3 .. Universe causes cannot be lower than universe effects. The source of the streams of universe life and of the cosmic mind must be above the levels of their manifestation. The human mind cannot be consistently explained in terms of the lower orders of existence. Man's mind can be truly comprehended only by recognizing the reality of higher orders of thought and purposive will.

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## CAPACITY and RECEPTION

“I didn’t see that in the UB when I read it before!”.. Sound familiar?

The Urantia Book has numerous references to ‘capacity’ (190 times), and ‘receptivity’ / ‘receptive’ (30 times).

Being evolutionary physical Urantians, we have limitations. But with experience and conscious effort, we are able to grow and increase our spiritual receptivity over time (.. lifetimes).

Here's a few relevant UB quotes:

(34:5.3) .. Mortal man first experiences the ministry of the Spirit in conjunction with mind when the purely animal mind of evolutionary creatures develops reception capacity for the adjutants of worship and of wisdom.

49:5.13 .. *Brain-type series.* The one physical uniformity of mortals is the brain and nervous system; .. Urantians are of the two-brained type, somewhat more imaginative, adventurous, and philosophical than the one-brained mortals but somewhat less spiritual, ethical, and worshipful than the three-brained orders.

.. From the two-hemisphere type of the Urantian cerebral cortex you can, by analogy, grasp something of the one-brained type. The third brain of the three-brained orders is best conceived as an evolvment of your lower or rudimentary form of brain, which is developed to the point where it functions chiefly in control of physical activities, leaving the two superior brains free for higher engagements: one for intellectual functions and the other for the spiritual-counterparting activities of the Thought Adjuster.

.. While the terrestrial attainments of the one-brained races are slightly limited in comparison with the two-brained orders, the older planets of the three-brained group exhibit civilizations that would astound Urantians, and which would somewhat shame yours by comparison. In mechanical development and material civilization, even in intellectual progress, the two-brained mortal worlds are able to equal the three-brained spheres. But in the higher control of mind and development of intellectual and spiritual reciprocation, you are somewhat inferior.

49:5.19 .. *Spirit-reception series.* There are three groups of mind design as related to contact with spirit affairs. This classification does not refer to the one-, two-, and three-brained orders of mortals; it refers primarily to gland chemistry, more particularly to the organization of certain glands comparable to the pituitary bodies. The races on some worlds have one gland, on others two, as do Urantians, while on still other spheres the races have three of these unique bodies. The **inherent imagination and spiritual receptivity** is definitely influenced by this differential chemical endowment.

49:5.20 Of the spirit-reception types, sixty-five per cent are of the second group, like the Urantia races. Twelve per cent are of the first type, naturally less receptive, while twenty-three per cent are more spiritually inclined during terrestrial life. But such distinctions do not survive natural death; all of these racial differences pertain only to the life in the flesh.

49:5.16.. concerning the intellectual progress or the spiritual attainments of any world or group of worlds should in fairness recognize planetary age; much, very much, depends on age, the help of the biologic uplifters, and the subsequent missions of the various orders of the divine Sons.

63:4.2 Primitive man smiled occasionally, but he never indulged in hearty laughter. Humor was the legacy of the later Adamic race.

And it was certainly a new sight on Urantia to observe these children of Adam and Eve at play, joyous and exhilarating activity just for the sheer fun of it. The play and humor of the present-day races are largely derived from the Adamic stock. The Adamites all had a great appreciation of music as well as a keen sense of humor. (74:6.7)

108:1.3 ..The volunteering Adjuster is particularly interested in three qualifications of the human candidate:

108:1.4 1. Intellectual capacity. Is the mind normal? What is the intellectual potential, the intelligence capacity? Can the individual develop into a bona fide will creature? Will wisdom have an opportunity to function?

108:1.5 2. Spiritual perception. The prospects of reverential development, the birth and growth of the religious nature. What is the potential of soul, the probable spiritual capacity of receptivity?

108:1.6 3. Combined intellectual and spiritual powers. The degree to which these two endowments may possibly be associated, combined, so as to produce strength of human character and contribute to the certain evolution of an immortal soul of survival value.. (In the assignment and service of the Adjusters the sex of the creature is of no consideration.)

## SUPERCONSCIOUSNESS

100:1.9 .. The unconscious nature of religious growth does.. signify creative activities in the superconscious levels of mortal mind. The experience of the realization of the reality of unconscious religious growth is the one positive proof of the functional existence of the superconsciousness .

91:2.6 .. But there is also a domain of prayer wherein the intellectually alert and spiritually progressing individual attains more or less contact with the superconscious levels of the human mind,

91:7 Mysticism, Ecstasy, and Inspiration

91:7.4 ..The human mind may perform in response to so-called inspiration when it is sensitive either to the uprisings of the subconscious or to the stimulus of the superconscious. In either case it appears to the individual that such augmentations of the content of consciousness are more or less foreign. Unrestrained mystical enthusiasm and rampant religious ecstasy are not the credentials of inspiration, supposedly divine credentials.

100:5.4 Most of the spectacular phenomena associated with so-called religious conversions are entirely psychologic in nature, but now and then there do occur experiences which are also spiritual in origin. When the mental mobilization is absolutely total on any level of the psychic upreach toward spirit attainment, when there exists perfection of the human motivation of loyalties to the divine idea, then there very often occurs a sudden down-grasp of the indwelling spirit to synchronize with the concentrated and consecrated purpose of the superconscious mind of the believing mortal. And it is such experiences of unified intellectual and spiritual phenomena that constitute the conversion which consists in factors over and above purely psychologic involvement. .. But emotion alone is a false conversion; one must have faith as well as feeling. To the extent that such psychic mobilization is partial, and in so far as such human-loyalty motivation is incomplete, to that extent will the experience of conversion be a blended intellectual, emotional, and spiritual reality.

100:5 Conversion and Mysticism

100:5.6 If one is disposed to recognize a theoretical subconscious mind as a practical working hypothesis in the otherwise unified intellectual life, then, to be consistent, one should postulate a similar and corresponding realm of ascending intellectual activity as the superconscious level, the zone of immediate contact with the indwelling spirit entity, the Thought Adjuster. The great danger in all these psychic speculations is that visions and other so-called mystic experiences, along with extraordinary dreams, may be regarded as divine communications to the human mind. In times past,

divine beings have revealed themselves to certain God-knowing persons, not because of their mystic trances or morbid visions, but in spite of all these phenomena.

100:5.9 .. The characteristics of the mystical state are diffusion of consciousness with vivid islands of focal attention operating on a comparatively passive intellect. All of this gravitates consciousness toward the subconscious rather than in the direction of the zone of spiritual contact, the superconscious. Many mystics have carried their mental dissociation to the level of abnormal mental manifestations.

100:5.11 However favorable may have been the conditions for mystic phenomena, it should be clearly understood that Jesus of Nazareth never resorted to such methods for communion with the Paradise Father. Jesus had no subconscious delusions or superconscious illusions.

110:4.3 Certain abrupt presentations of thoughts, conclusions, and other pictures of mind are sometimes the direct or indirect work of the Adjuster; but far more often they are the sudden emergence into consciousness of ideas which have been grouping themselves together in the submerged mental levels, natural and everyday occurrences of normal and ordinary psychic function inherent in the circuits of the evolving animal mind. (In contrast with these subconscious emanations, the revelations of the Adjuster appear through the realms of the superconscious.)

110:5 Erroneous Concepts of Adjuster Guidance

110:5.5 It is extremely dangerous to postulate as to the Adjuster content of the dream life. The Adjusters do work during sleep, but your ordinary dream experiences are purely physiologic and psychologic phenomena. Likewise, it is hazardous to attempt the differentiation of the Adjusters' concept registry from the more or less continuous and conscious reception of the dictations of mortal conscience. These are problems which will have to be solved through individual discrimination and personal decision. But a human being would do better to err in rejecting an Adjuster's expression through believing it to be a purely human experience than to blunder into exalting a reaction of the mortal mind to the sphere of divine dignity. Remember, the influence of a Thought Adjuster is for the most part, though not wholly, a superconscious experience... .. More often, in beings of your order, that which you accept as the Adjuster's voice is in reality the emanation of your own intellect. This is dangerous ground, and every human being must settle these problems for himself in accordance with his natural human wisdom and superhuman insight.

110:5.7 The Adjuster of the human being through whom this communication is being made enjoys such a wide scope of activity chiefly because of this human's almost complete indifference to any outward manifestations of the Adjuster's inner presence; it is indeed fortunate that he remains consciously quite unconcerned about the entire procedure. He holds one of the highly experienced Adjusters of his day and generation, and yet his passive reaction to, and inactive concern..

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Next, a brief look at 'CREATIVE IMAGINATION', as used in the Urantia Book:  
(maybe some similarities with Jung's practice of 'active imagination'?)

9:8.12 Both First Source and Third Source personalities are endowed with .. minds embracing memory, reason, judgment, creative imagination, idea association, decision, choice, and numerous additional powers of intellect wholly unknown to mortals.

52:1.2 The evolutionary races of color.. begin to appear about the time that primitive man is developing a simple language and is beginning to exercise the creative imagination.

80:3.3 The European civilization of this early post-Adamic period was a unique blend of the vigor and art of the blue men with the creative imagination of the Adamites. The blue men were a race of great vigor, but they greatly deteriorated the cultural and spiritual status of the Adamites. .. They had courage, but above all they were artists; the Adamic mixture suddenly accelerated creative imagination.

91:3.1 Children, when first learning to make use of language, are prone to think out loud, to express their thoughts in words, even if no one is present to hear them. With the dawn of creative imagination they evince a tendency to converse with imaginary companions. In this way a budding ego seeks to hold communion with a fictitious *alter ego*. By this technique the child early learns to convert his monologue conversations into pseudo dialogues in which this alter ego makes replies to his verbal thinking and wish expression.

101:8.4 Faith does not shackle the creative imagination, neither does it maintain an unreasoning prejudice toward the discoveries of scientific investigation.

109:5.1 Supreme and self-acting Adjusters are often able to contribute factors of spiritual import to the human mind when it flows freely in the liberated but controlled channels of creative imagination. At such times, and sometimes during sleep, the Adjuster is able to arrest the mental currents, to stay the flow, and then to divert the idea procession; and all this is done in order to effect deep spiritual transformations in the higher recesses of the superconsciousness..

111:4.9 Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries?

132:3.5 .And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness. Faith is the inspiration of the spiritized creative imagination.

139:4.7 (John Zebedee).. John was a man of few words except when his temper was aroused. He thought much but said little. As he grew older, his temper became more subdued, better controlled, but he never overcame his disinclination to talk; he never fully mastered this reticence. But he was gifted with a remarkable and creative imagination.

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## RENEWED RESEARCH of PSYCHEDELICS: LSD and Psilocybin

“estimated lifetime prevalence of psychedelic use (lysergic acid diethylamide (LSD), psilocybin (magic mushrooms), mescaline, and peyote) by age category using data from a 2010 US population survey of 57,873 individuals aged 12 years and older. There were approximately 32 million lifetime psychedelic users in the US in 2010; including 17% of people aged 21 to 64 years (22% of males and 12% of females). Rate of lifetime psychedelic use was greatest among people aged 30 to 34.” (based on 2010 data of the National Survey on Drug Use and Health (NSDUH).

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## MICHAEL POLLAN

Several months ago I was reading Dr Sadler’s 1929 book, “The Mind At Mischief”, when I began seeing great reviews for a 2018 book, “How to Change Your Mind”, by Michael Pollan. Even with

this simple title, Pollan's book has since become a bestseller.. (Hmmm, maybe there's still a chance Sadler's book will someday be re-printed and more widely read).

Michael Pollan is a journalist and author of seven books, all of which were New York Times bestsellers including, *In Defense of Food*, *The Omnivore's Dilemma*, and *The Botany of Desire*.

In 2010, *Time* magazine named him in its list of the one hundred most influential people in the world.

Pollan's 2018 book is subtitled, "What the New Science of Psychedelics Teaches Us About Consciousness, Dying, Addiction, Depression, and Transcendence".

Here's a review from Thomas R. Insel, MD, former director of the National Institute of Mental Health: "After fifty years underground, psychedelics are back. We are incredibly fortunate to have Michael Pollan be our travel guide for their renaissance. With humility, humor, and deep humanity, he takes us through the history, the characters, and the science of these 'mind manifesting' compounds. Along the way, he navigates the mysteries of consciousness, spirituality, and the mind. What he has done previously for gardeners and omnivores, Pollan does brilliantly here for all to wonder what it means to be fully human, or even what it means to be."

"How to Change Your Mind" pdf is now available free (pdf page numbers vary from paperback): <http://thetps.org/wp-content/uploads/2018/05/howtochangeyourmind.pdf>

Pollan begins his book as an outsider looking in – as a journalist with minimal spiritual beliefs, or experience with psychedelics:

(Prologue p. 4) "THIS WAS, FOR ME, a completely unexpected turn of events. The history of psychedelics I've summarized here is not a history I lived. I was born in 1955, halfway through the decade that psychedelics first burst onto the American scene, but it wasn't until the prospect of turning sixty had drifted into view that I seriously considered trying LSD for the first time.

(p.10) What was most remarkable about the results reported in the article is that participants ranked their psilocybin experience as one of the most meaningful in their lives, comparable "to the birth of a first child or death of a parent." Two-thirds of the participants rated the session among the top five "most spiritually significant experiences" of their lives; one-third ranked it the most significant such experience in their lives.

Fourteen months later, these ratings had slipped only slightly. The volunteers reported significant improvements in their "personal well-being, life satisfaction and positive behavior change," changes that were confirmed by their family members and friends.

(p. 10 re: 2006 John Hopkins University, Griffiths, Jesse, "Psilocybin Can Occasion Mystical-Type Experiences Having Substantial and Sustained Personal Meaning and Spiritual Significance," .. first rigorously designed, double-blind, placebo-controlled clinical study in more than four decades .. 30 volunteers)

(p. 11) "AS SOMEONE not at all sure he has ever had a single "spiritually significant" experience,. I found that the 2006 paper piqued my curiosity but also my skepticism.. All this I found both a little hard to take (couldn't this be just a drug-induced hallucination?) and yet at the same time intriguing; part of me wanted it to be true, whatever exactly "it" was. This surprised me, because I have never thought of myself as a particularly spiritual, much less mystical, person.

This is partly a function of worldview, I suppose, and partly of neglect: I've never devoted much time to exploring spiritual paths and did not have a religious upbringing.

My default perspective is that of the philosophical materialist, who believes that matter is the fundamental substance of the world and the physical laws it obeys should be able to explain everything that happens. I start from the assumption that nature is all that there is and gravitate toward scientific explanations of phenomena.

That said, I'm also sensitive to the limitations of the scientific-materialist perspective and believe that nature (including the human mind) still holds deep mysteries toward which science can sometimes seem arrogant and unjustifiably dismissive.

Was it possible that a single psychedelic experience.. could put a big dent in such a worldview?

Shift how one thought about mortality? Actually change one's mind in enduring ways? The idea took hold of me. It was a little like being shown a door in a familiar room—the room of your own mind..”

Here's some snapshot observations and facts of interest from Pollan's book:

(p. 291) “I was curious to learn what the chemistry could tell me about consciousness and what that might reveal about the brain's relationship to the mind. How do you get from the ingestion of a compound created by a fungus or a toad (or a human chemist) to a novel state of consciousness with the power to change one's perspective on things, not just during the journey, but long after the molecule has left the body?

Actually, there were three different molecules in question—psilocin, SD, and 5-MeO-DMT—but even a casual glance at their structures indicates a resemblance.

All three molecules are tryptamines. A tryptamine is a type of organic compound (an indole, to be exact) distinguished by the presence of two linked rings, one of them with six atoms and the other with five. Living nature is awash in tryptamines, which show up in plants, fungi, and animals, where they typically act as signaling molecules between cells. The most famous tryptamine in the human body is the neurotransmitter serotonin, the chemical name of which is 5-hydroxytryptamine. It is no coincidence that this molecule has a strong family resemblance with the psychedelic molecules.”

(p. 141) “I'm following in the steps of several of the current generation of psychedelic researchers, who, beginning in the late 1990s, set out to excavate the intellectual ruins of this first flowering of research into LSD and psilocybin and were astounded by what they found.

Stephen Ross is one such researcher. A psychiatrist specializing in addiction at Bellevue,.. several years ago an NYU colleague mentioned to Ross that LSD had once been used to treat thousands of alcoholics in Canada and the United States (and that Bill Wilson, the founder of Alcoholics Anonymous, had sought to introduce LSD therapy into AA in the 1950s). Ross, who was in his thirties at the time, did some research and was “flabbergasted” by all that he—as an expert on the treatment of alcoholism—did not know and hadn't been told.

His own field had a secret history.

‘I felt a little like an archaeologist, unearthing a completely buried body of knowledge. Beginning in the early fifties, psychedelics had been used to treat a whole host of conditions,’ including addiction, depression, obsessive-compulsive disorder, schizophrenia, autism, and end-of-life anxiety. ‘There had been forty thousand research participants and more than a thousand clinical papers! The American Psychiatric Association had whole meetings centered around LSD, this new wonder drug.’ In fact, there were six international scientific meetings devoted to psychedelics between 1950 and 1965. ‘Some of the best minds in psychiatry had seriously studied these compounds in therapeutic models, with government funding.’

But after the culture and the psychiatric establishment turned against psychedelics in the mid-1960s, an entire body of knowledge was effectively erased from the field, as if all that research and clinical experience had never happened. ‘By the time I got to medical school in the 1990s, no one even talked about it.’

(p.30) .. to reinforce an important distinction between the so-called classical psychedelics—psilocybin, LSD, DMT, and mescaline—and the more common drugs of abuse, with their demonstrated toxicity and potential for addiction.

The American drug research establishment, such as it is, had signaled in the pages of one of its leading journals that these psychedelic drugs deserved to be treated very differently and had demonstrated, in the words of one commentator, “that, when used appropriately, these compounds can produce remarkable, possibly beneficial, effects that certainly deserve further study.”

The story of how this paper came to be sheds an interesting light on the fraught relationship between science and that other realm of human inquiry that science has historically disdained and generally wants nothing to do with: spirituality.

(p. 142) WHEN LSD BURST onto the psychiatric scene in 1950, the drug’s effects on patients (and researchers, who routinely tried the drug on themselves) were so novel and strange that scientists struggled for the better part of a decade to figure out what these extraordinary experiences were or meant. How, exactly, did this new mind-altering drug fit into the existing paradigms for understanding the mind and the prevailing modes of psychiatry and psychotherapy? A lively debate over these questions went on for more than a decade. What wasn’t known at the time is that beginning in 1953, the CIA was conducting its own (classified) research into psychedelics and was struggling with similar issues of interpretation and application: Was LSD best regarded as a potential truth serum, or a mind-control agent, or a chemical weapon?

(p. 185) Timothy Leary came late to psychedelics. By the time he launched the Harvard Psilocybin Project in 1960, there had already been a full decade of psychedelic research in North America, with hundreds of academic papers and several international conferences to show for it. Leary himself seldom made reference to this body of work, preferring to give the impression that his own psychedelic research represented a radical new chapter in the annals of psychology. In 1960, the future of psychedelic research looked bright. Yet within the brief span of five years, the political and cultural weather completely shifted, a moral panic about LSD engulfed America, and virtually all psychedelic research and therapy were either halted or driven underground. What happened? “Timothy Leary” is the too-obvious answer to that question. Just about everyone I’ve interviewed on the subject—dozens of people—has prefaced his or her answer by saying, “It’s far too easy to blame Leary,” before proceeding to do precisely that. It’s hard to avoid the conclusion that the flamboyant psychology professor with a tropism bending him toward the sun of publicity, good or bad, did grave damage to the cause of psychedelic research.

The last few pages of the book, Pollan reflects on his own personal changes:

“I, FOR ONE, sincerely hope that the kinds of experiences I’ve had on psychedelics will not be limited to sick people and will someday become more widely available.. Not only did my guides create a setting in which I felt safe enough to surrender to the psychedelic experience, but they also helped me to make sense of it afterward. Just as important, they helped me to see there was something here worth making sense of. This is by no means self-evident.

It is all too easy to dismiss what unfolds in our minds during a psychedelic journey as simply a “drug experience,” and that is precisely what our culture encourages us to do... ‘Were you drinking or on drugs?’ is what our culture says when you have a powerful experience.

Yet even a moment’s reflection tells you that attributing the content of the psychedelic experience to “drugs” explains virtually nothing about it. The images and the narratives and the insights don’t come



from nowhere, and they certainly don't come from a chemical. They come from inside our minds, and at the very least have something to tell us about that. If dreams and fantasies and free associations are worth interpreting, then surely so is the more vivid and detailed material with which the psychedelic journey presents us. It opens a new door on one's mind.

And about that my psychedelic journeys have taught me a great many interesting things. Many of these were the kinds of things one might learn in the course of psychotherapy: insights into important relationships; the outlines of fears and desires ordinarily kept out of view; repressed memories and emotions; and, perhaps most interesting and useful, a new perspective on how one's mind works. This, I think, is the great value of exploring non-ordinary states of consciousness: the light they reflect back on the ordinary ones, which no longer seem quite so transparent or so ordinary. To realize, as William James concluded, that normal waking consciousness is but one of many potential forms of consciousness—ways of perceiving or constructing the world—separated from it by merely “the filmiest of screens,” is to recognize that our account of reality, whether inward or outward, is incomplete at best.

Normal waking consciousness might seem to offer a faithful map to the territory of reality, and it is good for many things, but it is only a map—and not the only map. As to why these other modes of consciousness exist, we can only speculate.

Most of the time, it is normal waking consciousness that best serves the interests of survival - and is most adaptive. But there are moments in the life of an individual or a community when the imaginative novelties proposed by altered states of consciousness introduce exactly the sort of variation that can send a life, or a culture, down a new path..

This is nothing Freud or any number of psychologists and behavioral economists haven't told us, but the idea that “normal” consciousness is but the tip of a large and largely uncharted psychic iceberg is now for me something more than a theory; the hidden vastness of the mind is a felt reality. I don't mean to suggest I have achieved this state of ego-transcending awareness, only tasted it. These experiences don't last, or at least they didn't for me. After each of my psychedelic sessions came a period of several weeks in which I felt noticeably different—more present to the moment, much less inclined to dwell on what's next. I was also notably more emotional and surprised myself on several occasions by how little it took to make me tear up or smile. I found myself thinking about things like death and time and infinity, but less in angst than in wonder..

After a month or so, it was pretty much back to baseline. But not quite, not completely. For much like the depressed patients I interviewed in London, who described being nourished and even inspired by their furloughs from the cage of depression, the experience of some other way of being in the world survives in memory, as a possibility and a destination.

For me, the psychedelic experience opened a door to a specific mode of consciousness that I can now occasionally recapture in meditation.

It somewhat resembles hypnagogic consciousness, that liminal state perched on the edge of sleep when all kinds of images and scraps of story briefly surface before floating away. But this is sustained, and what comes up can be clearly recalled. And though the images and ideas that appear are not under your direct control, but rather seem to be arriving and departing of their own accord, you can launch a topic or change it, like a channel. The ego is not entirely absent—you haven't been blasted into particles, or have returned from that particular state—but the stream of consciousness is taking its own desultory course, and you are bobbing and drifting along with it, looking neither forward nor back,

immersed in the currents of being rather than doing. And yet a certain kind of mental work is getting done, and occasionally I have emerged from the state with usable ideas, images, or metaphors.

My psychedelic adventures familiarized me with this mental territory, and, sometimes not always, I find I can return to it during my daily meditation.

.... I want to describe one in particular because, although I don't completely understand it, it captures something that psychedelics have taught me, something important. Because there was still some light in the room when the ceremony began, we were all wearing eye masks, and mine felt a little tight around my head. Early in the journey, I became aware of the black straps circling my skull, and these morphed into bars. My head was caged in steel. The bars then began to multiply, moving down from my head to encircle my torso and then my legs. I was now trapped head to toe in a black steel cage. I pressed against the bars, but they were unyielding. There was no way out. Panic was building when I noticed the green tip of a vine at the base of the cage. It was growing steadily upward and then turning, sinuously, to slip out between two of the bars, freeing itself and at the same time reaching toward the light. "A plant can't be caged," I heard myself thinking. "Only an animal can be caged." I can't tell you what this means, if anything. Was the plant showing me a way out? Perhaps, but it's not as if I could actually follow it; I am an animal, after all. Yet it seemed the plant was trying to teach me something, that it was proposing a kind of visual koan for me to unpack, and I have been turning it over in my mind ever since. Maybe it was a lesson about the folly of approaching an obstacle head-on, that sometimes the answer is not the application of force but rather changing the terms of the problem in such a way that it loses its dominion without actually crumbling. It felt like some kind of jujitsu. Because the vine wasn't just escaping the confines of the cage, it was using the structure to improve its situation, climbing higher to gather more light for itself. Or maybe the lesson was more universal, something about plants themselves and how we underestimate them. My plant teacher, as I began to think of the vine, was trying to tell me something about itself and the green kingdom it represents, a kingdom that has always figured largely in my work and my imagination.

That plants are intelligent I have believed for a long time—not necessarily in the way we think of intelligence, but in a way appropriate to themselves. We can do many things plants can't, yet they can do all sorts of things we can't—escaping from steel cages, for example, or eating sunlight. If you define intelligence as the ability to solve the novel problems reality throws at the living, plants surely have it. They also possess agency, an awareness of their environment, and a kind of subjectivity—a set of interests they pursue and so a point of view.

But though these are all ideas I have long believed and am happy to defend, never before have I felt them to be true, to be as deeply rooted as I did after my psychedelic journeys. The un-cageable vine reminded me of that first psilocybin trip, when I felt the leaves and plants in the garden returning my gaze. One of the gifts of psychedelics is the way they reanimate the world, as if they were distributing the blessings of consciousness more widely and evenly over the landscape, in the process breaking the human monopoly on subjectivity that we moderns take as a given.

To us, we are the world's only conscious subjects, with the rest of creation made up of objects; to the more egotistical among us, even other people count as objects. Psychedelic consciousness overturns that view, by granting us a wider, more generous lens through which we can glimpse the subjecthood—the spirit!—of everything, animal, vegetable, even mineral, all of it now somehow returning our gaze. Spirits, it seems, are everywhere. New rays of relation appear between us and all the world's Others.

Even in the case of the minerals, modern physics (forget psychedelics!) gives us reason to wonder if perhaps some form of consciousness might not figure in the construction of reality. Quantum

mechanics holds that matter may not be as innocent of mind as the materialist would have us believe. For example, a subatomic particle can exist simultaneously in multiple locations, is pure possibility, until it is measured—that is, perceived by a mind. Only then and not a moment sooner does it drop into reality as we know it: acquire fixed coordinates in time and space. The implication here is that matter might not exist as such in the absence of a perceiving subject. Needless to say, this raises some tricky questions for a materialist understanding of consciousness. The ground underfoot may be much less solid than we think.

This is the view of quantum physics, not some psychonaut — though it is a very psychedelic theory. I mention it only because it lends some of the authority of science to speculations that would otherwise sound utterly lunatic. I still tend to think that consciousness must be confined to brains, but I am less certain of this belief now than I was before I embarked on this journey. Maybe it too has slipped out from between the bars of that cage. Mysteries abide. But this I can say with certainty: the mind is vaster, and the world ever so much more alive, than I knew when I began.” (p. 405-414, END of book)

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".. If you get the message, hang up the phone. For psychedelic drugs are simply instruments, like microscopes, telescopes, and telephones. The biologist does not sit with eye permanently glued to the microscope, he goes away and works on what he has seen."

(Alan Watts, *The Joyous Cosmology: Adventures in the Chemistry of Consciousness*, page 26, 1965)

Additional references recommended:

Microdosing A Really Good Day: Ayelet Waldman (20 minutes)

<https://www.youtube.com/watch?v=HUOX6LD9q0k>

James Fadiman: Psychedelic Explorer's Guide - Sane Society (30 minutes)

<https://www.youtube.com/watch?v=A34x6W-3lJI>

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\*\*\* Thanks for the gift of your valuable time and attention. I'll finish with this short wrap-up:

Most of this paper is copied and edited from books by William S. Sadler, Carl Jung, and Michael Pollan (and The Urantia Book).

I find the research, their experiences, and ideas quite riveting and inspiring.  
I thank them ~ they are all top role models for me.

I hope you found a few thought gems to ponder further.

Maybe a 'Renaissance of Consciousness' isn't too 'far out' to . imagine?!