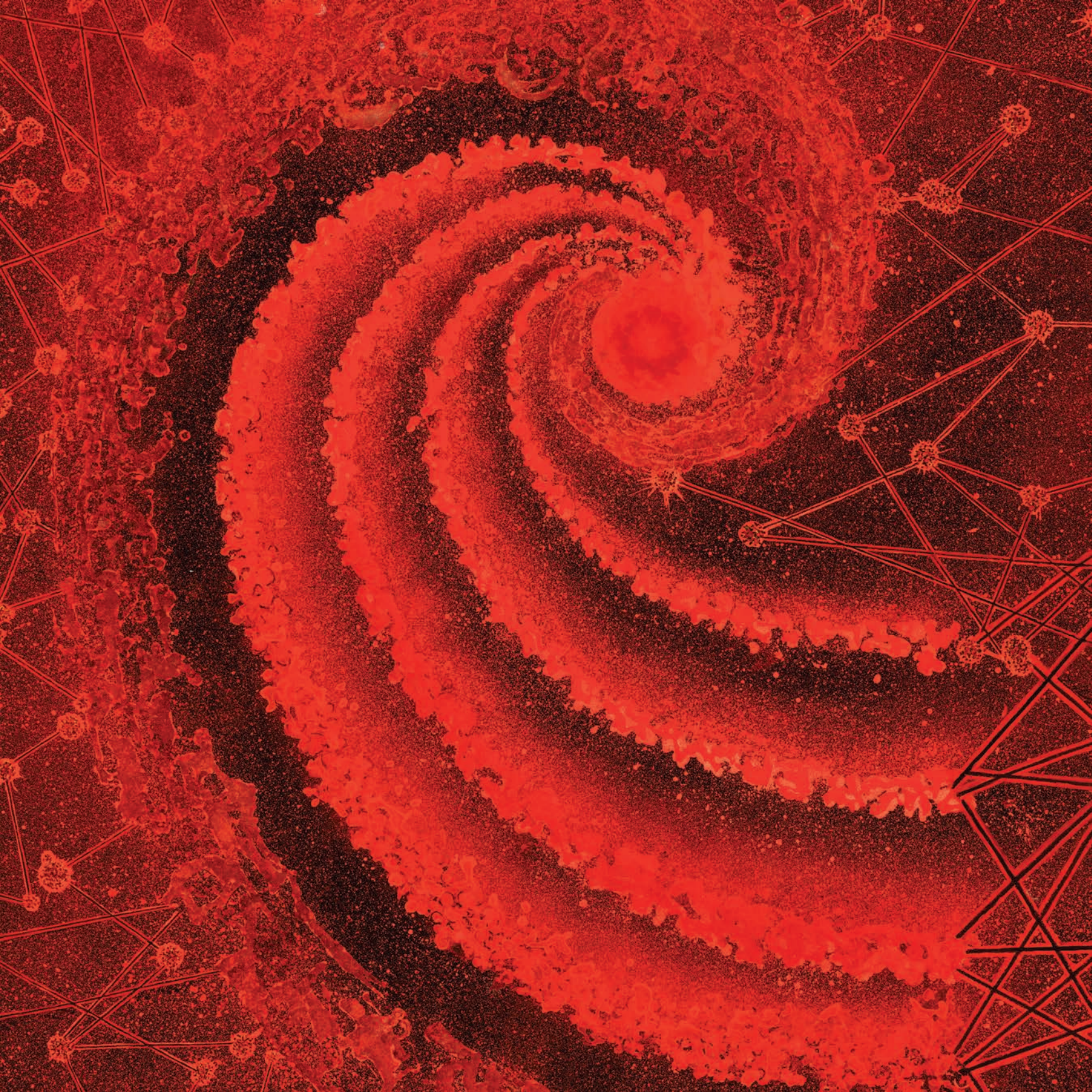




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symbol of the



**VAGUS NERVE FUNCTION
EVOLVING THROUGH
THE GESTATION, HISTORY and POTENTIAL
OF HUMANKIND**

**Stephen W. Porges
Harold Terry Lindahl
Susannah Hays**

Stephen W. Porges, Harold Terry Lindahl, and Susannah Hays met at the Intropy=Entropy Institute in San Francisco, California on October 21, 2019 to tour Lindahl's Art and Architecture Exhibition: **The Gestation, History and Potential of Human-kind**. In their conversation they exchange thoughts about the human species, its dimensions, and the intrinsic, biological imperative for evolving human consciousness.

Due to COVID-19 quarantine restrictions, part 3 was recorded from their respective home offices on May 26, 2020.

The prospect of initiating a *College of Humanology* within Humanity Department curricula is enhanced by this effort to bring bio-psychological inner study into the matrix of Systems View thinking, which has been emerging on the forefront of scientific knowledge within the last 30 years.

Conversation: Stephen W. Porges, Harold Terry Lindahl, and Susannah Hays copyright © 2020

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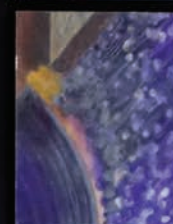
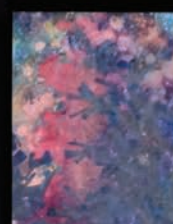
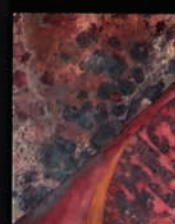
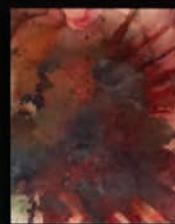
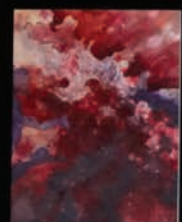
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INTRODUCTION

INTRODUCTION



LIGHT-COLOR-SPACE-FORM STUDIES

PART I

GALLERY 1: Architectural Sculpture, with triage staircase in redwood

STEPHEN PORGES: I'm seeing all the wonderful horizontal lines, how they move you into the space.

TERRY LINDAHL: From here you can access all three levels of the building. Now we'll go up to Gallery 2 and 3.

S.P.: Now I'm seeing vertical lines...

T.L.: Yes, right. Now, before you go further (*pointing above the staircase*), this is a little expression of what results when you divide one by seven. Take a look from the landing above. When you divide 1 by 7 you get numbers 1 4 2 8 5 7; and they repeat themselves, no matter what number you divide 1 by—you get 4 2 8 5 7 1.

S.P.: You're working on peoples' minds.

GALLERY 2: LIGHT-COLOR-SPACE-FORM watercolor studies

ARCHITECTURAL HISTORY WITH BRUCE GOFF & FRANK LLOYD WRIGHT

T.L.: These are studies—over 20 years of learning how to use watercolor. I call it 'dense watercolor'. They come out of my history with Bruce Goff, the only other architect Frank Lloyd Wright appreciated.

S.P.: Very organic (*responding to the wall of small paintings*)

T.L.: Yes, yes

S.P.: By the way, Frank Lloyd Wright was not that organic.

T.L.: Was not that organic?

S.P.: Angular.

T.L.: Well, very angular, but his work looks like it grew on the landscape.

S.P.: I view his architecture as sculpture. I don't want to be offensive, but I don't think it was designed to be lived in—it's designed to be looked at.

T.L.: I don't want to insult you either! (*everyone laughs*) But absolutely, you just feel so comfortable in his space. But I understand—I know what you mean; especially his furniture, you can't sit in it—it's beautiful, but you can't sit in it. And he admitted it.

S.P.: Yes, it's beautiful; the lines are just really wonderful.

AUTOCOGNIUM DIAGRAM & THE CHINESE CHARACTER FOR LISTENING

T.L.: So now, here's a controversial diagram. You see, we don't have a universe—we have a cognomium (*see page 2 of Harmonics of Unity treatise, 2017*).

S.P.: Which translates: We live in constructs. And we are limited by the constructs we can deal with.

T.L.: We absolutely are. We invent nothing.

S.P.: This is optimistic; it may be limiting, but it's optimistic.

T.L.: I say it's realistic. The decoherence of charge from what was—whatever it was, nobody knows, and nobody ever will know, no human will ever know—WHAT IS appeared—as a charged system.

S.P.: We see the phenomena.

T.L.: Absolutely. We ARE the Phenomena.

S.P.: Then we create the narrative to explain how we occurred and who we are.

T.L.: But then, does our explanation agree with Nature?

S.P.: Not necessarily.

T.L.: Not at all. Not at all really.

REASON
CONSCIENCE
RECOGNITION OF CHARGE
GURDJIEFFIAN
INTENTION BOUND
COGNONIUM
RECOGNITION OF CHARGE
EINSTEINIAN
GRAVITY BOUND
GALAXES
SUN
INTENTION
ATTENTION
THOUGHT
WHAT IS UP TO EACH TOGETHER
SEXUALLY BOUND
DARWINIAN
TRANSMUTATION OF MINERAL TO THOUGHT
ANIMALIA
PLANTAE
PLANETS
MATH

GALLERY THREE
A 9'x24' Celestial Mural, and
displaying 3-cosmological
chological paintings



S.P.: That's where we get into the religious conflict.

T.L.: That's our biggest misunderstanding: Religion. And it's caused the most problems.

S.P.: That's the paradox. Not celebrating humanity.

T.L.: Darwin, we say here: The transmutation of minerals to thought. There was the planet, stuff started happening on the planet; the next thing you know human beings appeared a million years later.

S.P.: Even the timeline we make up. The important part is the power of information and what that does. There's a picture you'll want to look at. It's actually in Chinese. It's their word for listening. It has intention in it—it has the ear, the heart, it has the eyes, and being present. It's everything.

T.L.: All the cognitive functions.

S.P.: Being present in reality IS listening.

T.L.: You'll see we're in that school.

S.P.: A friend of mine told me what the symbol for police is—it's: "mother in the house".

T.L.: Police?

S.P.: Police in Chinese: Mother IN the house. Taking care.

T.L.: It's similar to a metaphor we use. We are like a kindergarten without a teacher.

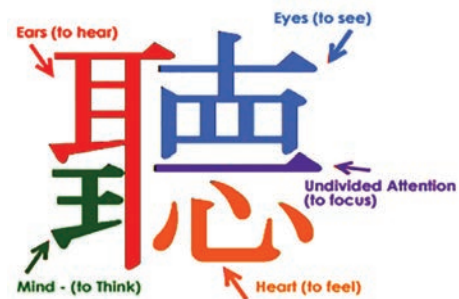
S.P.: We're running around on the playground.

T.L.: When the teacher comes... then everybody...

S.P.: Maybe. Only if we listened to them.

T.L.: So (*pointing to the last triad of the Einstein, Darwin, Gurdjieff diagram*), the function of Gurdjieff is to recognize what religion actually is. We all learned, our parents told us: "Can't you do better? Are you worth nothing?"

S.P.: If you listened to them. I'm sure you didn't listen too much to them.



T.L.: Well, I had decent parents. They didn't hurt anything.

S.P.: I learned early to turn them off. Then you're on your own. But they were reasonably respectable.

T.L.: Religion is an intentional act.

GALLERY 3

SIX PANEL TRIPTYCHS: 3 LARGE WATERCOLORS & 3 INDIA INK PAINTINGS

S.P.: Wow. How do you bring your Architectural history and skills into your Art?

T.L.: Basically, I'm a draftsman. I was known for my beautiful working drawings. *(chuckles)*

Steve shares that his father was Associate Director of a vocational school system but started off as a draftsman. His father gave him a drafting board when he was young. This is when he discovered he wasn't very good at it, but his father would bring all these things to his bedroom.

S.P.: I had the T-square and a compass. In my mind, I like architecture, but I'm much more interested in living spaces. So, I've been involved in designing a school for autism. Very interesting, being aware of how a space feels with sound and light. This way you know what your job is. These are really spectacular. Very emotive.

*We walk around the large watercolor triptychs and discuss the 3 India ink panels below them: **Socialized Vertebrate, Essence Individual** (where Terry says you've begun to invest your life in the Gurdjieff studies), and **Homo Sapiens** or *Conscience Being* (as they were previously titled). Steve immediately notices the last panel, its symmetry being the important part. Terry discusses how the first two become the third, symmetrical wholeness. Steve says he sees a spiral with a heart. We move on to the chemistry explanations of Gurdjieff. Steve brings up that a close friend of his who has retired became an artist. He uses different colors of wood. All the things he depicts are creation myths around the world. Terry wonders if they are Blakeian sort of myths or fairy tales. Steve says they are, ancient myths—ancient traditions, different people's endogenous states. Being touched by what his friend is trying, he sits back, looks at them and tells his friend what they are.*

GURDJIEFF'S FOOD DIAGRAMS

S.P.: My knowledge of Gurdjieff is limited but I know who he is and have read some of his writings.

T.L.: Well, that's already interesting, because not many people do.

S.P.: I was reading Ouspensky's five lectures in MAN'S POSSIBLE EVOLUTION on the airplane and actually putting notes on the PDF I got off the Internet. I wrote about where my ideas overlap with his—how I would redefine some of the things he said. Not that he's wrong..

SUSANNAH HAYS: Here we move to Gurdjieff's language of the *digestion of impressions*.

T.L.: These actually appear in Ouspensky's other book: FRAGMENTS OF AN UNKNOWN TEACHING, which is otherwise called, because publishers need to sell books, IN SEARCH OF THE MIRACULOUS, which we regret.

S.P.: So, whose writings were they?

T.L.: Ouspensky—FRAGMENTS is a record of Ouspensky's relationship with Gurdjieff and the group of people who were with him.

S.P.: The study group.

T.L.: Right.

S.H.: Steve, you might actually be the first person to visit us who can really appreciate these three steps from Prigogine, to Husserl, to Gurdjieff.

S.P.: Now, Prigogine is another person I read in the 70's. I was very interested in what he had to say. What do the numbers here represent?

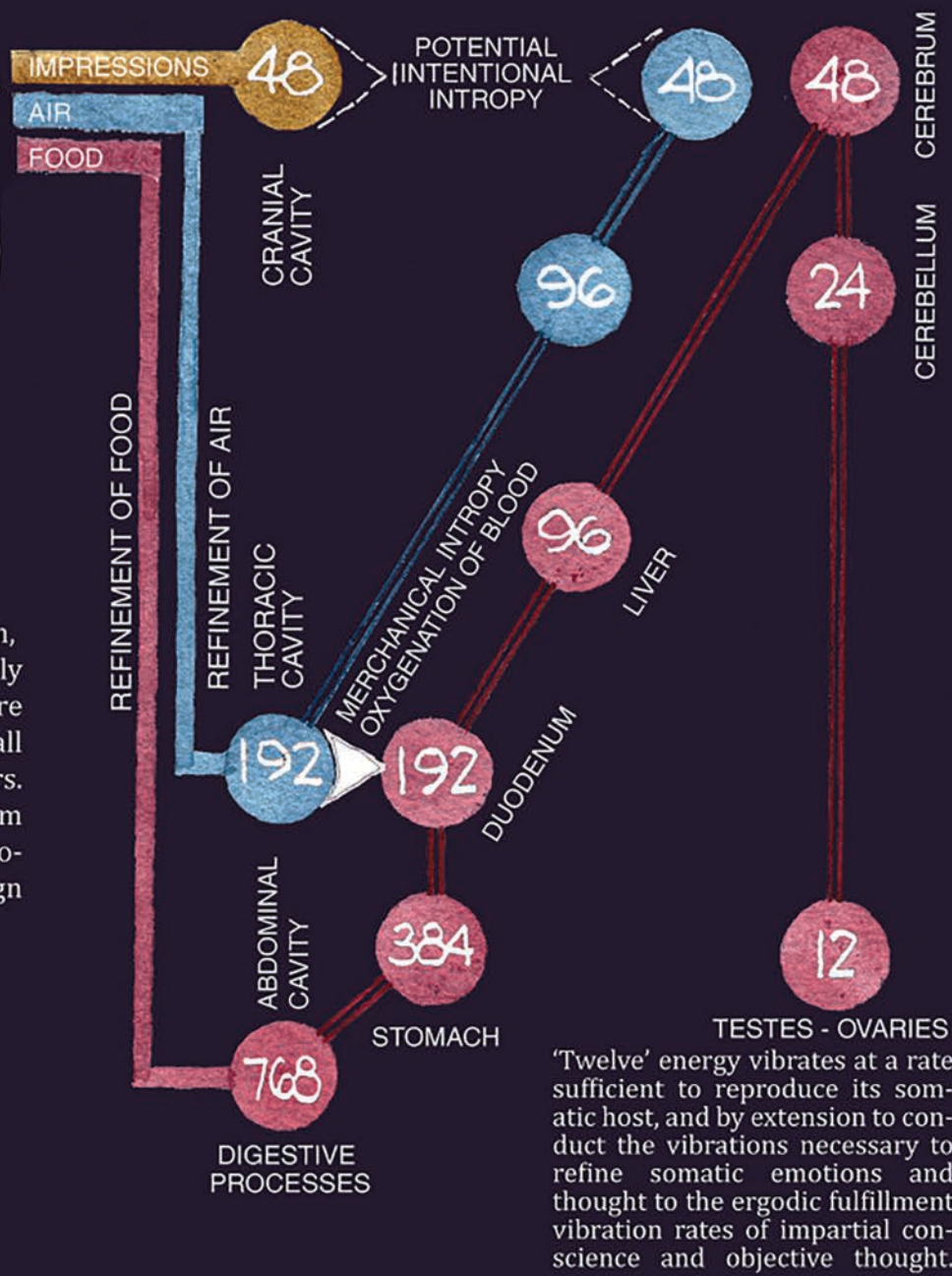
T.L.: They relate to an octave—the doubling and halving of vibrations. We say the world is neither spiritual nor material, but vibrational—and that describes everything. You don't need anything else.

S.P.: I agree, since my research and theoretical orientation has focused on rhythms and periodicities.



HOMO AUTOMATON

PRIGOGINE: At equilibrium, molecules behave as essentially independent entities: they ignore one another. We would like to call them hypnons, sleep walkers. However, a far from equilibrium state wakes them up and introduces a coherence quite foreign to a state of equilibrium.



THE SOMATIC REFINEMENT OF INTROPY

INTROPY PROCESSING DIAGRAM

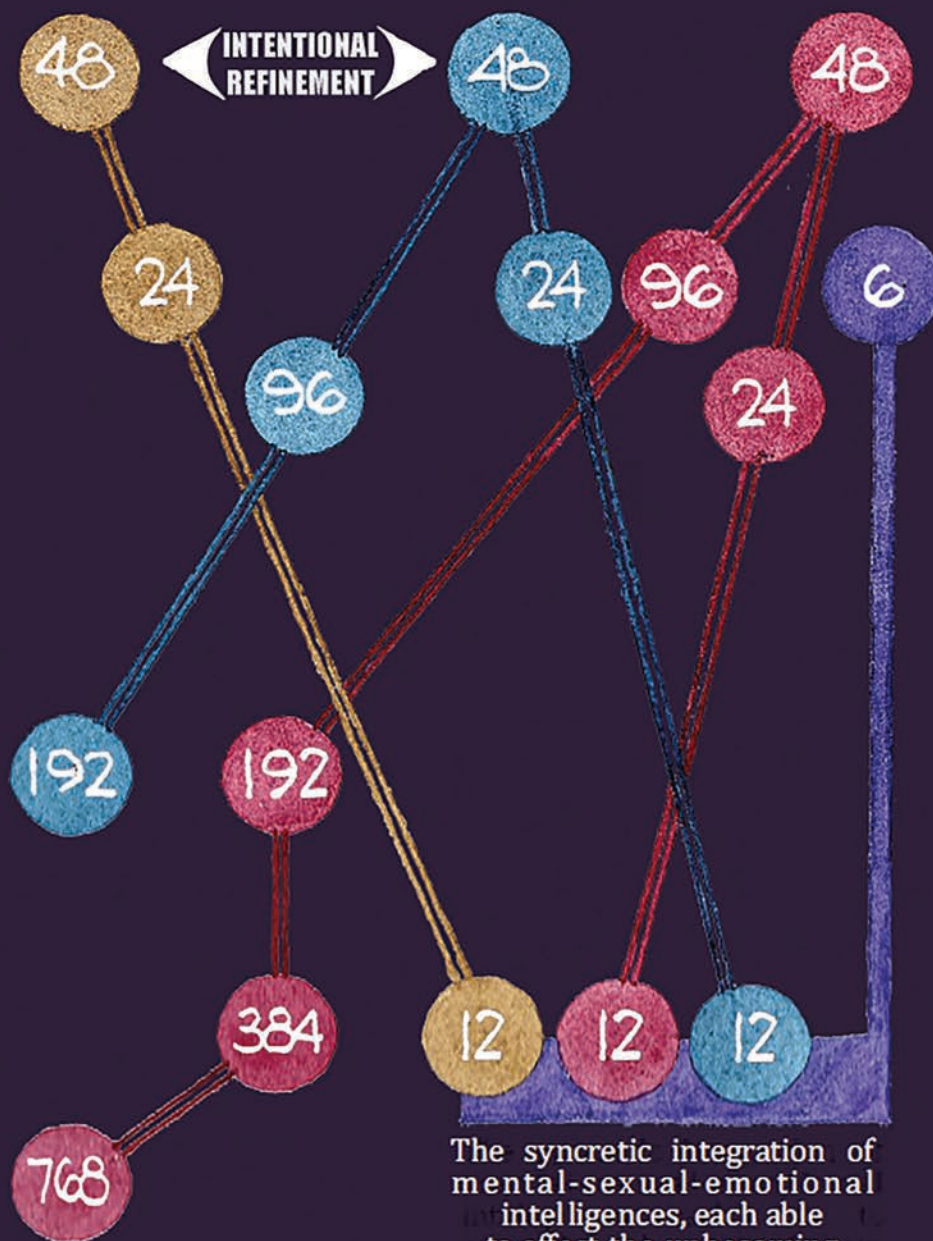
Our food, air and impressions of the world of sunlight are automatically refined to the information-processing vibration rate for somatic self-reproduction.

■ Digestion of Impressions is a Potential



ESSENCE INDIVIDUAL

HUSSERL: Before the epoché I was a man with the natural attitude and I lived immersed naively in the world. I was a transcendent ego even while in the natural attitude, but knew nothing about it. In order to become aware of my true being I needed to execute the phenomenological epoché.



The syncretic integration of mental-sexual-emotional intelligences, each able to affect the unbecoming behavior of the others.

INTENTIONAL REFINEMENT OF INTROPY

INTROPY PROCESSING DIAGRAM

The personally engaged refinement of impressions of ourselves *in the world* produces vibrations that innervate our psychic organs of thought, self awareness, and intention.

T.L.: So, this is what happens when you eat food. We digest and release the energy in food, which goes into what we call the Vagus Pineal Gyre. That's here (*pointing to the first diagram*)—more or less here. The digestion of food goes into the stomach—into the duodenum, the liver, cerebellum and it comes out as the highest vibration rate produced by humans. If you have this mythic point of view and so forth, it's the same energy as the sun.

S.P.: So, you're saying, lower number is higher frequency or hertz?

T.L.: Yes.

S.P.: Because it's possible to create your argument in a different way.

T.L.: Yes, sure you can, but the refinement of vibration—increases step by step.

S.P.: My metaphor that I live with is: There's a primary frequency, an extraordinarily low frequency. We are merely just manifestations of higher frequencies.

T.L.: So, yes, there you go. Now, how do we put that together? Gurdjieff says, absolute fine, to absolute firm. There are gradations of vibrations of metals, to plants, to animals and so forth. They all fit. So, if we can invert our programs (we were programmed), this is sexual energy (*pointing to Si 12*). This is the highest energy that we produce—it's the way we reproduce ourselves. Think about the enormous amount of information involved in reproducing ourselves—the chemistry and so on.

ENERGY & VIBRATION RATES

T.L.: At any rate, you see here, this is where our potential lies—these 3. The product of air at this level, the product of impressions, our digestion of sunlight, digestion of air, produces a potential right here. What Prigogine is saying: when we don't recognize this potential we're Homo Hypnons. When we do, Husserl says (*Terry reads the quote on diagram two*) "Before the epoché, I was a man with the natural attitude and I lived immersed naively in the world." At a certain moment there is an epistemological epoché (*Greek word meaning, the suspension of judgment*). The moment we are reminded—we cannot remind ourselves—we can think reminder, but it's not a reminder. A reminder is energy from the universe, or the solar system.

S.P.: It's a primal force, from the organism's history.

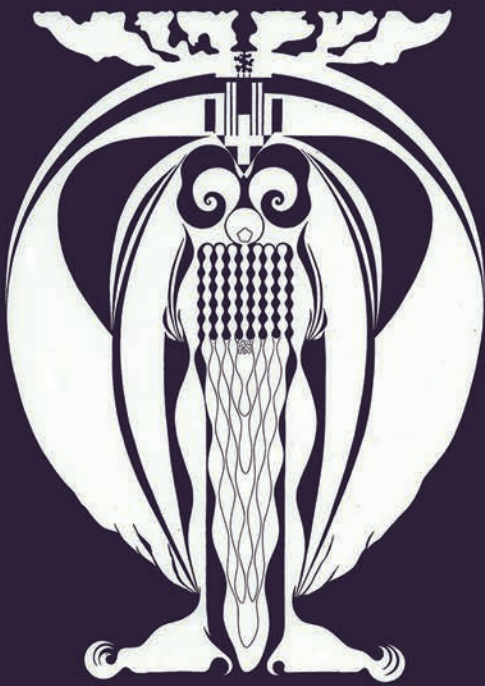
T.L.: Yes—right. Husserl is pointing out, on occasion, we experience that energy, but we don't know what to do with it. Nobody yet has figured it out. Everyone turns it into worshipping, blood vetting, or sacrifice of virgins, and so on. Gurdjieff is saying (*Terry points to the quote on panel three*): Humans are machines, capable of producing very fine energies. We hardly ever do that because the energy we can work with—to produce finer energy—is from this reminder. This moment when I realize I am alive.

S.P.: It's a machine capable of knowing how it transduces energy. Well, I actually don't know who Husserl was, so tell me...

S.H.: Husserl comes before Merleau-Ponty, who in the end was more widely known for embodied phenomenological study of 'the self'. Though both kept one foot in the world of metaphysics, they brought transcendental-experiential practice to a new level in the early 20th Century.

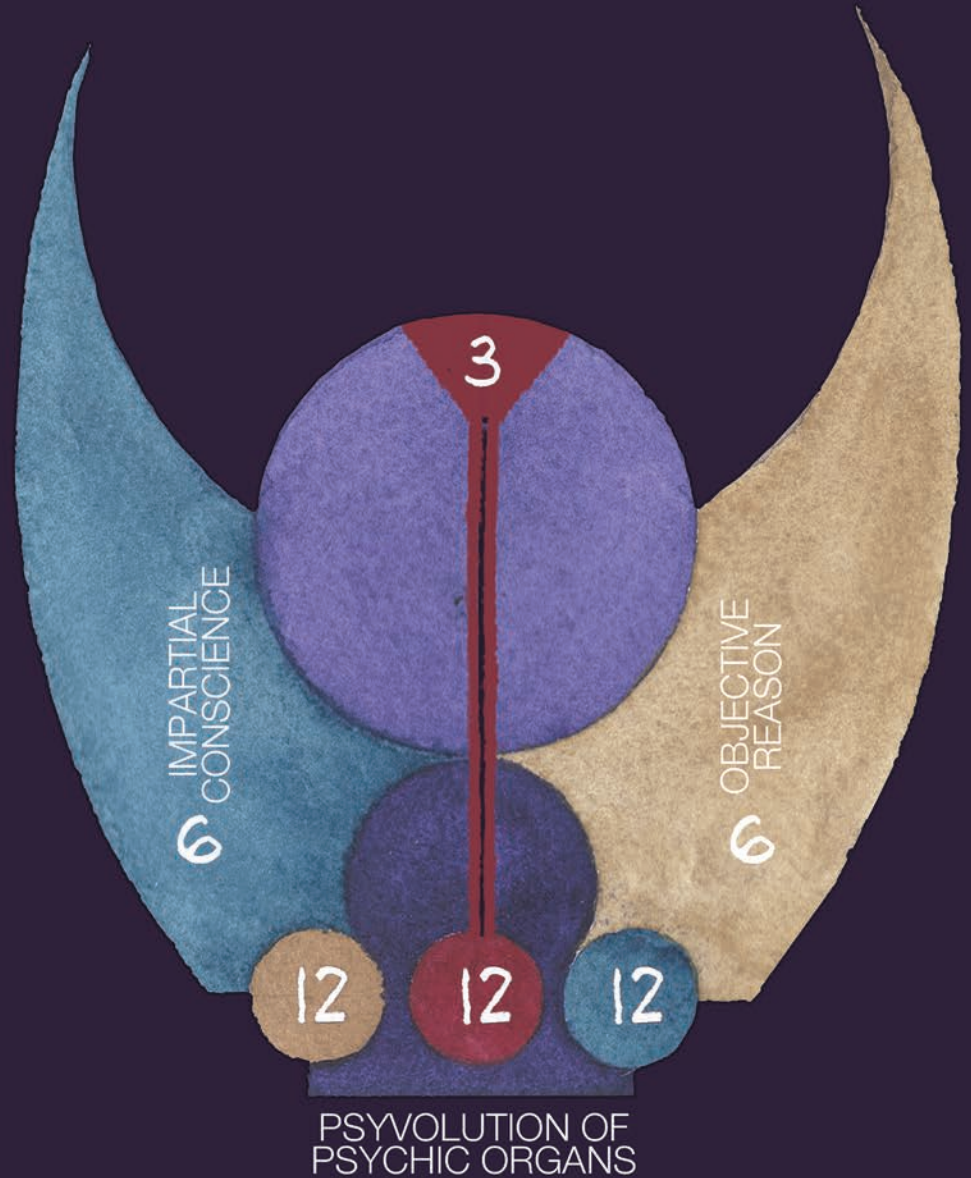
S.P.: Where was he located?

S.H.: He was Austrian, but schooled in Leipzig, Germany. His original lectures are in German. THE PARIS LECTURES, (1929) are probably the easiest way to enter his work. It's problematic to know just how much credit to give Husserl. When he uses the term 'eidetic' moment, it brings the idea of 'bracketing'. We can guess he meant something like an intentional effort to pause automaticity—in order to perform 'the epoché'. If he had known of the bio-physiological underpinnings of *vagal brake*, which you and Hughlings Jackson have uncovered, he might have used more specific language to describe this action. Gurdjieff's travels through central Asia, visiting monasteries made him aware of our reflexive/reactive autonomic system—but without empirical measure he was, and still is, considered "too esoteric". As you know, my dissertation underscored how Jackson and Gurdjieff used similar language. My ears perked when I read those *Croonian Lectures* (1884). One of Gurdjieff's aphorisms is: "Take the understanding of the East and the knowledge of the West—and then seek." Polyvagal theory brings exoteric knowledge right to nexus of esoteric inner practice.



HOMO SAPIENS

GURDJIEFF: The human organism represents a chemical factory planned for the possibility of a very large output. But in the conditions of ordinary life this factory never reaches the full production possible to it . . . There is, however, a possibility of increasing the output . . . For this purpose it is necessary to create a special kind of artificial shock. An artificial shock means a certain kind of effort made at the moment when an impression enters our consciousness.



BEING-CYCLE FULFILLMENT

EMERGENT PROPERTIES AND PRIGOGINE

S.P.: My take-home, when I was reading Prigogine, and this is now 45 years ago, was emergent properties. We might not have an appreciation for how properties emerge, and we can't be sure how things can interact, how the product would probably come out. There is a product that comes from emergent properties and this is part of what we have to gain respect for so that we move over to the modeling of the whole system. We may not be able to identify how or where the energies come from, but we do know there is a product that comes from that. And, related to the other part of what you're saying—the killing of the virgins—for me this goes back to Pythagoras.

T.L.: Right, sure.

S.P.: THE GOLDEN VERSES of PYTHAGORAS say we have to be respectful of those around us. If the Church is what you pray to, you keep the mysteries to yourself.

T.L.: That was the old-fashioned way (*chuckles*).

S.P.: Well, it enabled the mysteries to be preserved. The transformative moments I've had in my own life are when I hear my inner-self say—be careful—be careful. I mean, be careful with whom you share certain information with because someone will see you as “not all there”, or inappropriate.

S.H.: With Prigogine's understanding of emergent properties, the implications of your research and the coalescence of Terry's art means the mysteries are no longer mysteries. The premise of our Institute—what we want educators in the Humanities to know—is how to bring the exemplary model where classic rules of learning by rote are revised. Human evolution can then experientially embrace its potential.

MEASURING VAGAL EFFICIENCY

T.L.: We have a whole, let's say 40% of our population...

S.P.: That's on one side, but there's 85%... I'll give you my own little story... this was in 1982. Sue and I were at a lunch table with a very good friend of mine and I'm telling

him what I want to do. I'm getting to where I am starting to get interested in looking at how different physiological signals interact with each other—to describe the algorithms of how these systems talk to each other. And, he says to me, with loving care, he whispers, “be careful; don't let people hear this; they'll think you are crazy.” I was actually developing the mathematics with the people who do this, and the equipment to observe how these different systems talk to each other. Right now, I actually have a patent of procedures that's getting its final review on this same idea. This is now 35- years later.

T.L.: (*chuckling*) I might be able to make a deal with you. We have a shop downstairs with all the carpentry equipment that we built this house with, but now it needs to turn itself into a laboratory.

S.P.: Ahh (*giggles*).

S.H.: Steve is giggling because he knows how to measure these signals.

S.P.: We can develop, in a sense, sit down demonstrations with equipment. That's really what I'm trying to do. It's a fairly simple thing to do. I actually went back and repackaged a new variable that I identified in the late 1990's called *vagal efficiency*. So, we can talk about the Vagus, but how efficient is it in regulating your bodily output?

T.L.: It's very inefficient.

S.P.: It varies across people and time. So, I developed a measure for the efficiency of the system.

T.L.: I would say you received a reminder.

S.P.: I did.

T.L.: That makes the whole thing. It's strange. Sometimes it's even painful to experience this vibration rate that's not you.

S.P.: Oh, I don't take credit for it either.

T.L.: I don't doubt...

TO EXPERIENCE VULNERABILITY, ONE HAS TO GIVE UP ACCESSIBILITY

S.P.: That's the beauty of being a mature adult. When you're younger, you can't afford not to be defensive or protective. Let's use the right word—you're protective. Which means you have to give up vulnerability—you give up accessibility to deal with your vulnerability.

T.L.: Sometimes.

S.P.: If you want to think about what we're talking about, how do humans allow themselves to be accessible? The answer is, they can only be accessible when they give up vulnerability.

T.L.: Which they can do with their minds, but not in their bodies.

S.P.: Yes, and a qualified no. We have these terribly big brains, they can respect when their body detects lack of safety, or vulnerability, and then they can structure the physical space, where their bodies feel safe. That's what I was trying to design.

T.L.: Absolutely.

S.P.: So, when you're smart—you move your body into the spaces that are safe and then when you have those spaces you have that creative aspect that can come out with this boldness.

T.L.: Right, yes. Then I am more available to these reminders.

S.P.: Yes. Yes.

T.L.: So, this is the whole idea of Religion, falsely understood. You study what? When you receive a moment, you realize you're alive, what do you do? How do you...? That energy is what is essential to the evolution—psyvolution of our psychic properties—out of our somatic mental properties.

S.P.: We can say that's where creativity and insight comes from.

T.L.: Flashes.

S.P.: And if we are in states of defense, those reminders are not welcomed.

DETOXIFICATION INDICATES THERE'S A SUPPORTIVE ENVIRONMENT

T.L.: That's exactly right. And reminders, when I begin to process them intentionally, bring pain. They bring a kind of sourness—my chemistry does not agree with this.

S.P.: Let's stick with that for a moment, because that's telling me a lot about you. What you're saying is those moments are triggers to your nervous system of vulnerability and threat. So, when you start to get that sourness, it's going below your diaphragm.

T.L.: That's right. Bile.

S.P.: Your body is experiencing life threat. Of course, it's a metaphor when your body is sensing that.

T.L.: Now—you say body, I would say your emotions. Your body is pretty neutral.

S.P.: No, I would say your emotions are high-level drive experience—sitting on top of a physiological response. This physiological response is a neuroception without consciousness or awareness. It occurs and detects. I think this is just a language issue, we're talking about the same thing.

S.H.: But in terms of detoxifying...

S.P.: Detoxifying means you have safe support, whether it's physical structure or sound absorption.

T.L.: Or whether you're in a group of people who are also studying this very same thing.

S.P.: That support enables you to process that visceral feeling and you receive the resilience that comes from that.

EXERCISES, BEING PRESENT IN THE BODY, AND THE WORK OF INTENTION

T.L.: The essence of the Gurdjieff work is that you take an exercise, and then you take a vow to practice that exercise. If you don't take your vow seriously, you'll never come

to anything. If you learn to take it seriously, then, well this is the standard basic of exercise, you may have even heard of it: You vow to open all the doors you come to today with your left hand instead of your right. You take that as a measure of your intention and attention, which you find out, from that exercise you have precious little of either.

S.P.: What that exercise is about in my language is being present within your body—the mind/body connection. Are you connected, are you there? As opposed to saying oh I used my other hand and develop a narrative, and say I had no choice. Gurdjieff is saying stop the narrative—realize you broke your sense of presence, or the potential to have presence.

T.L.: You never came to your sense of presence. This is where intention comes. If, when you were walking toward the door, you suddenly remember you were going to open it with your left hand, that's a moment of remindedness. That happened to you because you took the exercise. And then the whole thing once more. You go to the door again and you realize you opened it with your right hand.

S.P.: Right. But going back to the Chinese script for what listening is, the intention. It's what you have on your diagram/poster in the other room—intention. With intention we basically infiltrate this automatic behavior and we are present.

T.L.: Exactly. And we're saying it's only humans that can do that. And it may be even, why we are here.

S.P.: It's interesting. I'm thinking on, is it only humans (*laughter*), and do we even need to say that?

T.L.: We do. One of the most difficult aspects of the Gurdjieff work is you have to speak your work; you cannot come to a meeting and just sit there. You have to report on what you practiced. Then another person reports on what they practiced, and so on. The group can verify how we are all obviously in the same fix.

THE ABILITY TO MODIFY THROUGH INTENTION IS THE CRITICAL BIT

S.H.: A point of central agreement is ‘states of being’. What this exhibition lays out is three potential states in an alchemical format. A *Homo Hypnon* is going to forget his or herself most of the day. An *Essence Individual* produces a certain amount of finer energy and therefore has more moments of remindedness. Given the chemical factors and change in efficiency it can be measured. In this last diagram, where you recognized *Homo Sapiens* symmetry—somatic mental organs begin to *psyvolve*, to use Terry’s term. This last individual distributes even finer energy—oxygen—to the neocortex. In our group meeting last evening, Terry asked us: “What are the survival instincts of the neocortex?” Our subjective stories keep coming but, speaking objectively, we are chemical processors. If vagal tone efficiency can be measured, shifts in energy are also experientially verifiable. Gurdjieff indicates the first two chemistry diagrams are that of animal instincts. To evolve our human potential is a 25-year plan, or maybe much less, if human bio—psyvo—evolutionary development is taught in school.

S.P.: So what you’re really saying, the ability to modify through intention is the critical bit. And the interesting part, in our daily lives, is when people don’t make those changes. We find there are reminders to us that end up being triggers that we’re not alive either because they’re not responding to what we are engaging them with.

T.L.: Yes. But if there’s enough initial support around that, if enough reminders come, something begins to be deposited. Each reminder that you actually experience is deposited with the next one. And, pretty soon you’re wondering, what is this all about? Maybe I better join a seminar.

OBJECTIVE ART ADVANCES THE EXPERIENCE OF INTUITIVE NATURAL ORDER

S.H.: Terry’s art, as a visual expression of the process, is a support. Viewers can see natural processes in steps. A person can sense where they stand in relation to being or becoming more human. From theoretical science to objective natural order, his triptychs and iconic



GEOCATALYTICAL



PSYCHOCATALYTICAL



COSMOCATALYTICAL



HOMO HYPNON



ESSENCE INDIVIDUAL



HOMO SAPIENS

caricatures are a human taxonomy. If it's possible to teach how to physically, experientially pass through the media of our phylogeny, such guidance offers a practicum for individuals to discover their evolutionary potential. Nature gives us little choice.

S.P.: If I can play with the metaphors a little bit: Art to people is initially intuitive when they look at it. They get a bodily feeling and then their neocortex plays with it and they create narratives, and those narratives can be entertaining...

T.L.: or disastrous

S.P.: or disastrous, (*echoing Terry*) but it's mainly the intuition. The real part for an artist is what do people feel while looking at it? When people come to my talks or seminars, they come up to me afterwards and say they learned so much. And I say—and I look them straight in the eye—be honest, you didn't learn anything. All you've learned was that your intuitions have scientific validation.

T.L.: You really are talking about a Homo Hypnon. They can never remember, but they do receive reminders. I don't think there is a human being on earth that hasn't had a moment, two, or three.

S.P.: The reminders, or let's say my interaction with them, can be triggers or transformative—to give them confidence in their reminders. They don't have confidence in reminders.

T.L.: It's a little like taking LSD. There's a moment when you recognize something's going on in here that I'm not in charge of—it's beyond me. Peyote, that sort of thing, brings extraordinary, vibrationally strong experiences.

S.P.: If you're in a safe environment.

T.L.: If you're in a safe environment.

S.P.: I have a very close friend, a well-known psychiatrist, who has spent his life working with trauma. He himself is a survivor from the famine in the Netherlands, after World War II. So now we're speaking of the trans-generational, early prenatal popula-

tion born then. As a psychiatrist, he's involved in doing drug study trials with ecstasy in trauma survivors to see how people can get out of the trauma stage. He decided if he's running this study, he should try it as well. He had a horrible experience. When he took the drug, he experienced all the traumas of his clients. He absorbed it. And I had this discussion with him: "I am a revolving door when I talk to survivors of trauma. I'm not a therapist. People tell me their story, I look at them, I say something comforting to them, they feel better—it's through for me, it's gone. If you're a responsible therapist, you work with this 24 hours, 7 days of the week—they are your patients. If you're a therapist, you're responsible for the mental health of your client; I am not. It's a different experience for me. I can be very helpful, without absorbing."

T.L.: Yes, exactly. (*long pause*) This idea of not absorbing but being helpful is important to the Gurdjieff work, because you can't get around hierarchy—there is no such thing as solid Democracy.

S.P.: Level playing field is my metaphor.

T.L.: Nope, no level playing field. We all go to school—we are born without an epistemology. We are born with capability, but we all have to learn. Life is a school. I think you'd agree. Life is a school.

S.P.: As we pass through this life, we realize that we basically become more like Prigogine. They're emergent properties that pop out of each of us that tend to be very different around similar experiences.

T.L.: Now, what kind of emergent properties are you speaking of? Are you speaking of a reminder or some intuition, an idea?

S.P.: If we go into your language, they would be reminders that basically are not unique to me. They are universals, not to everyone, but complexities of these universals differ amongst us. We see the world differently—and part of the reminder for me is to respect others' perspectives on the world—not expect them to travel in the same circles of energy or vibrational circuits that I might be in.

TEACHING PRINCIPLES OF EMBODIED PRACTICES IN HUMANITY PROGRAMS

S.H.: We can agree information is out there. People come and see this exhibition and say the paintings are beautiful. And people who come to your workshops say that your presentation really touched them; they respond in the moment. They have respect for your work and interest in the problems discussed. Explanations we provide intuit their interest.

S.P.: Yes, of the principles...

S.H.: But the question is, who will really stay with it, study and engage their questions further? Why is the percentage so low? Our Institute wishes to bring all three levels of this biological imperative to become fully human. Universities need to introduce embodied practices in order to raise the bar on educational outcomes.

T.L.: A reminder takes a hold of this and turns it into this (*pointing to panel 2 and 3 of the food diagrams*). It's the reminder itself, not you. You have nothing to do with it.

S.P.: Yes.

T.L.: A reminder is an experience of the finer energies, the more organized energies of the universe.

S.P.: It's basically Jungian, archetypal.

T.L.: Jung got way off into stuff

S.P.: Yes, I know, but it's not individualized—it's almost like an emergent algorithm.

S.H.: It means, as you said earlier Steve, making space for vulnerability. We have to experience our natural failures. If we are there to receive it, this ache of remorse appears. Hughling Jackson's measured observation of our natural default predicament is inner data that must be collected for higher mind to appear. How the vagus system functions in each human, as our phylogenetic history informs us, is the vehicle through

which our nervous system has the potential to adapt. The science corroborates directly with the teaching that Terry has carried forward from Gurdjieff's scholarly work, and confirms how and why our potential to evolve consciousness remains ambiguous. This exhibition offers insight to not only the origin of our 'crisis of perception', but a network 'systems view' of the essential stages or potential levels of perception. We have a responsibility now to bridge empirical data with collected inner sensory data. We are asking schools to instill brain-body connectivity practicums, the manifestation of which is more essential than ever, given the overwhelming A. I. emphasis.

We move to the large acrylic on paper mural and the cycloidal ergodicity of phenomena.

YOU HAVE TO HAVE A LANGUAGE THAT MATCHES ALL THE DISCIPLINES

S.H.: So, this is on point: The Cosmos is asking: Why are you here?

T.L.: The center of gravity and the vibration of the solar system.

S.H.: You already know a lot about harmonics Steve; this is not a Jackson Pollock painting.

S.P.: Yes, I do. I was just remembering I wrote in college an essay on Kandinsky's *Women II* in the Museum of Modern Art. This is when I looked at art a lot. When I looked at art it was a different personality, a different view interested in art and architecture—from the person who went into Science. When I went into science, what I loved was the deconstruction of other scientists' complex thinking. But the part I really learned was the limitations of our language. Which meant that you better have a language that matches all the disciplines in order to engage them in your thought.

T.L.: That's exactly right. It's the second axiom of the Gurdjieff work. You have to have a language.

S.P.: That's the tough one.

T.L.: Very tough. We're having some of that difficulty right now.



THE HARMONICS OF ERGODICITY

Ergodicity: Any given macro-system as it processes its micro-systems asymptotically returns to its macro state.

WHY ARE YOU HERE

S.P.: Yes. In my world, if you want to publish in a specific discipline, you better speak their language.

T.L.: Well, that's my challenge. As a whole, if you take the writing and the painting together maybe it comes through. What we're proposing is a College of Humanology—as an adjunct to the Humanities. Some kind of incisive event has to appear. The somatic mental organs do everything you are talking about and the psychic potential for an embedded conscience—impartial conscience—and an objective reason, is what humans do not have. This is the potential that lies in our somatic mental organs. The energy they spend has to be digested and redistributed to the Vagus Pineal Gyre.

WE ARE WASTING OUR ENERGY ON DEFENSE SHIELDS

S.H.: This exhibition demonstrates human evolutionary potential—what you refer to Steve as “re-purposing the active and passive pathways of our nervous system.”

S.P.: We need to think in Star Track terminology.

T.L.: Okay.

S.P.: We are wasting our energy on a defense shield.

T.L.: Aren't we though.

S.P.: And that's keeping the resources from higher brain structures.

S.H.: We are in full agreement. Terry's art would not be what it is without that knowledge.

S.P.: Physiologically, that's what's happening.

S.H.: Yes, and schools need to bring this vital information into experiential learning.

S.P.: Could you give me a metaphor, an exemplar—an example of what you see as an incisive event—? In Christian terms, of course, it would be Christ.

T.L.: Yes, all right, ah: What did Christ do—and why didn't it work?

S.P.: No, the event in Christianity that made Christianity exist as a religion was a faux event.

T.L.: Exactly.

INTROPIC TRANSPARATION OF FINE GRAINED RATES OF VIBRATION

REASON
PSYDYNAMICS
INTENTION BOUND TRANSPARATION

CONSCIENCE



ENTROPIC FORMATION OF COARSE GRAINED RATES OF VIBRATION

GALAXIES
THERMODYNAMICS
GRAVITY BOUND FORMATION

SUNS

AUTOCOGNIUM



SEXUALLY BOUND VIVIFICATION
BIODYNAMICS
POST-SIMIAN PRE-HOMO SAPIENS

ANIMALIA

PLANTAE

TRANSMUTATION OF MINERALS TO THOUGHT



S.P.: It was the resurrection. If Christ died and someone saw a spiritual representation, Christianity wouldn't be what it is today. It required a physical trans-resurrection—and that of course is faux—not true—but it created a higher-level magic, over the pagan religions.

T.L.: Yes.

S.P.: And that was a displacement. But you would not be satisfied with that?

T.L.: I am satisfied with Christ's message. Christ said, "The kingdom lies within; Seek and ye shall find." He didn't say worship this or that. And then he said, the thing that really turns the worm: "You can't pour new wine into old bottles." You have to transform yourself from the inside out. And that, I believe, is the incisive program that Gurdjieff brought to us.

S.P.: Yes, you have to work.

T.L.: That's right. An inner work to create the inner vibrations, which we could say are inner bodies.

S.P.: Yes. So that's very interesting—because it's more comfortable for you—Gurdjieff—to create a metaphor of vibration—rather than a psychological term.

T.L.: Right. The world is neither spiritual nor material, but vibrational—that describes everything.

S.P.: But again, I am going to qualify, we're talking about metaphors; there's this whole field of energy psychology.

T.L.: This is the way it's happening, right?

S.P.: They start talking about aura's and colors—they start blending physics with psychological examples, so that's like listening to Deepak Chopra talk.

T.L.: I can't stand it.

S.H.: In addition to his food diagrams Gurdjieff brings a method. There are movement activities for simultaneously experiencing and observing moving motor, thinking and emotional centers.

S.P.: Not just sitting in chairs.

S.H.: Right. Associative metaphors or memories are not the vehicle. Just as Terry mentioned earlier, the chemical inner work that comes from having direct contact with an impression (mental, physical or emotional), is an energy that comes from a reminder: we can think reminder—but thinking about isn't a reminder.

T.L.: I'm just thinking, we have a lot left to see! Let's take a quick look over here at the *Harmonics of Ergodicity*.

Terry mentions Stewart Kaufman and the attractor basin—and reviews how a point becomes a line and a line becomes a double line and then a crossed line, and so forth. he explains there are descriptive words and then colors—the whole octave and phenomena—each movement requires an intentional insertion.

T.L.: This study of color is the result of a close friend of mine who studied every system of color that he could find by manufacturers of pigment. Each one is an octave. This one is an octave. That's an octave—it's called: The doubling of vibrations.

Let's proceed to gallery four.

S.P.: Okay. Great.

*We take a short break and prepare to go downstairs where **Pensive and Vigilant** sculptures and the **Octave Series** are installed. On the way, we pass the carpentry shop. Steve is impressed by all the wood-working tools and equipment.*



PENSIVE

BY FOUR
hammer aluminum and glass sculptures
sympathetic and Parasympathetic aspects
Nervous System

VIGILANT

PART II

GALLERY 4 & 5 : PENSIVE & VIGILANT SCULPTURES

S.P.: Is this Plexi-glass? (*pointing to the wings*)

T.L.: That's three layers of laminated glass.

S.P.: What does it weigh?

T.L.: Not very much.

S.P.: Looks like, I would guess, 400 pounds

T.L.: One man can lift a wing and install it.

S.P.: Did you make a model first?

T.L.: Yes.

S.H.: We have two models. One is upstairs in our library and the other one is around the corner.

S.P.: From the photographs I didn't realize it had all these different sides to it. And the movement you have in the neck is extraordinarily important to the physiology.

T.L.: We work with the C7—T1 joint.

S.P.: Gurdjieff, he does that?

S.H.: Terry does.

S.P.: How long did it take to put this together?

T.L.: Well, we started with making a model around 2008 was it? We work on Sundays.

S.P.: Your group.

T.L.: Yes, it's a volunteer group. We had the aluminum tubes and the laminated glass patterns made to specifications. We cut all the rest and rigged the lighting.

S.P.: When did you actually show it for the first time all together?

T.L.: When was it, about a year ago or something?

S.H.: We documented the exhibition two years ago for the publication of the treatise. Gallery 5, which we're coming to next, is Terry's most recent work. Our opening to the public is Friday night (*October 25, 2019*). You're the first to see it all together!

S.P.: I see myself as the **Pensive**.

T.L.: (*chuckles*).

POLYVAGAL THEORY AND SPIRITUALITY

S.H.: Terry's iconic forms present a 21st Century algorithm where Science, Art and Religion bring a unifying message, a transition for human instincts.

S.P.: A recording you might like listening to is "Polyvagal Theory and Spirituality."

S.H.: You mean your conversation with David Berceci?

S.P.: Yes, that one: [see, <https://www.youtube.com/watch?v=NPaj3QgcyAU>]

T.L.: If it's not what I think, I'll listen.

S.P.: It's about what happens when our bodies feel safe. It's what you would call a reminder and the intentionality that comes with that reminder. What it's about is that one should not speak of spirituality independent of the body.

T.L.: One should not, exactly right.

S.P.: That's what this conversation with David is about.

T.L.: But then you have to go back one more step. One should never talk about spirituality. There is no such thing as spirituality.

S.P.: There is such a thing as how you define it.

T.L.: I understand because spirituality is the higher vibration rates that order the universe.

S.P.: Yes, if you get your body into safe states. Who knows what an emergent property is? You can call it spirituality or not.

T.L.: All right, Yes. You can say that, but spirituality has led us down the garden path for what would you say, how many thousands of years?

S.P.: It's a language issue. We can use the word to get our foot in the door.

T.L.: Okay.

S.P.: It's in order to tell a person that's not what we are really saying. It's for the body to feel safe with one another.

T.L.: I agree with that. Once you feel safe, you might feel more reminders than you did before. And then you can begin this inner work, studying vibration.

S.P.: That's it. Inner work is also that.

T.L.: We call it, *the endogenous semiotics of the vagus pineal gyre*.

S.P.: Those are your metaphors. But it is in fact when the body is safe it is transmitting that information to our higher brain structures. And then those higher brain structures are those endogenous properties, but we can't know what those properties are because we haven't allowed our bodies to be safe.

T.L.: Okay. That's where we are (*Steve and Terry shake hands*).

S.H.: I did not miss that!

T.L.: That was a left-handed handshake.

S.P.: I'm left handed (*everyone in laughter*).

S.H.: We can now safely enter Plato's Cave.

T.L.: So, let's walk around.

S.P.: Do we have any shadows back here? (*more laughter*)

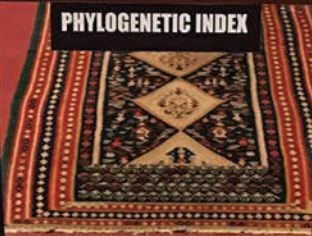
*We move into the final space where Terry's **Octave Series** (2019) is installed. It's an enclosed circle with seven stages of seven octaves (individually titled) or 49 India ink graphics that indicate the sense of becoming human and the meaning of humankind.*

GALLERY FIVE

The Gestation, History, and Potential of Humanity told in seven octaves of seven aspects: speed, subtle vision, indignant, searching, school, listening, and pyrovolving. Forty-nine 11.25" x 15.5" plates.



PHYLOGENETIC INDEX



GALLERY 5: Octave Series

PHYLOGENETIC INDEX

T.L.: Okay, actually, let's begin right here. This is a Phylogenetic Index.

S.P.: Okay!

T.L.: (*pointing left to right, Terry reads each title*): **Reptilian, Paleo Mammalian, Neo Mammalian, Pre-Simian, Post Simian, Pre Homo Sapiens—Homo Sapiens.**

S.P.: And then, Post Homo Sapiens.

T.L.: Okay. (*laughter*)

S.H.: Or maybe Trans Homo Sapiens? A. I. people are now working on a Trans-human.

We move into the enclosed circle. Steve is drawn to the right side of the series and stays with what has caught his eye.

THERE IS AN INTENTIONALITY THAT COMES FROM THE FORCE OF EVOLUTION ITSELF

T.L.: Steve, we have to start over here, that's the end.

S.P.: A Hope Man? Oh, so this is what we are talking about.

T.L.: This is right.

S.P.: When we are saying a person is in a safe state then we have a psyvolving man.

T.L.: No, we don't have; we have the greater capacity to

S.P.: That's fine. We have the opportunity to psyvolve.

T.L.: Yes. If we meet right information—

S.P.: And if we have intention, intention pushes us along.

T.L.: An intention that comes from the evolutionary force or the force of evolution itself.

S.P.: Yes. (*a definitive, resounding YES.*)

T.L.: And in our condition we call it an intentional nervous system or INS .

S.P.: In my terminology I say: Wired to our nervous system is the desire for novelty and information. Okay? That's sidestepping the word intention all together.

T.L.: Okay, I can live with that. This is the beginning: ***Octave of 3-brained Gestation***. Two particles meet, and an invisible energy is created. This energy becomes a seed for brain development. Then we begin to see the Xylem.

S.P.: When were these done now?

T.L.: These were completed in the last 4 months (*49 India ink paintings*).

S.H.: The originals were done in India ink on heavy weight watercolor paper mounted to archival museum board. We're keeping those safely stored upstairs.

T.L.: We are born without desire. We are driven, but we don't have ambition or appetite. Now, this individual ***Octave of Native Man*** collides with life and produces these, the ***Octave of Seven Deadly Sins***.

S.P.: (*chuckling*) A lot of legginess in that one, "Sloth".

S.H.: Yes, Sloth probably didn't receive enough light when he was young (*giggles*).

T.L.: Then you see this next octave has the stride of search—***Octave of Searching Man***.

S.P.: Do these come in your mind's eye?

T.L.: Yes, but then they're developed because I have a really well-developed sense of geometry.

S.P.: No mistaking that. These are great.

WE DON'T HAVE A MIND/BODY WE ARE AN INTERCONNECTED TRIAD, RECIPROCALLY INTERACTIVE

T.L.: So, let's get back to things. We do not have a mind body. We have a moving motor center, a solar plexus, which is the powerhouse brain of our being. Then we have this whirly thing going on top. But this is where the potential lies, if it can extract the energy from here (*pointing to the lower wheel of the last panel in School Man*).



OCTAVE OF NATIVE VIRTUE MAN





BARBARA



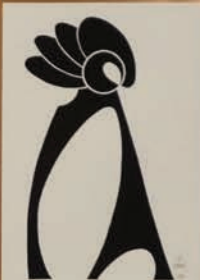
ROBERTA



BARBARA



ROBERTA



YASMIN



BARBARA



OCTAVE OF SEARCHING MAN





MINI CAPERS



REPRODUCTION DESIGN



REPRODUCTION DESIGN



REPRODUCTION DESIGN



REPRODUCTION DESIGN



OCTAVE OF TRANSITION



S.P.: Polyvagal is a triad as well. When the system is working it supports health, growth, and restoration.

T.L.: The higher, if you want to say higher mind—higher mind has to blend with lower mind to produce this. It cannot produce it like this, that's a short circuit. So, people who desire things are lost. (*Terry concentrates on the last figure, of **School Man***)

S.P.: Yes. Let me deconstruct on another level.

T.L.: Sure.

S.P.: They are all interconnected.

T.L.: For sure. They are reciprocally interactive, informing each other.

S.P.: Exactly. Walter Hess won a Nobel Prize in 1949 about this very point, but few people remember that because people think we live solely up here. But these areas, especially down here, have so much input to the brain that the physiological disruptions affect the capacity to interact with the world.

*Steve, pointing to the lower wheel of the last figure, of **School Man Octave**, reaches a fundamental point of agreement with Terry: Higher blends with lower to actualize the middle.*

T.L.: Absolutely. That's right.

TWO WORDS: WITNESSING AND LISTENING

T.L.: If you can listen, you have to be hollow. You can't have any opinions.

S.P.: The translation of that word in my world is witnessing. If you witness someone else, you have to listen without evaluating. If you evaluate, the potential will go.

T.L.: You're right, only turn it around and aim it at yourself. Can you witness yourself? I'm sure you know this ***Octave of Transition Man***.

S.P.: The word I then use is self-compassion. You have in a sense, an appreciation for your own experience. These are words.

T.L.: That's okay, I understand.

S.P.: What we are playing with again is Gurdjieff's principle knowing thy self. But the word that I am learning that is so powerful in trauma, which is where I spend a lot of time, is witnessing. Allowing this listening or hearing that other person—without evaluating, because when someone has a traumatic story, they don't want to hear you say I feel your pain. If you do that then they feel they've hurt you. They want to know you have heard them and you were there for them.

T.L.: That's very meaningful.

S.P.: And that's what our bodies require. So, what I like is that your visualizing very complex constructs in extremely simple lines. Not so simple to do.

OUR EVOLUTIONARY HERITAGE IS TO RE-ACT THE MODIFICATION IS TO LISTEN

T.L.: Now, if you clean yourself out (*pointing to **Octave of Transition Man***)

S.P.: That's right.

T.L.: Emotionally, the emunctory passages of emotion or the defecation of your emotions—

S.P.: It's a good metaphor. When a reptile comes under threat it defecates and stops breathing, because to retain food it's metabolically costly. It can't immobilize without having to breathe. What we are also really saying is that we could do better with our relationship to others, if we clear ourselves of our own preconceived notions. This is witnessing. This has entered my lectures in the past year because I saw it's perhaps the greatest weakness in therapeutic relationships. Witnessing is powerful.

T.L.: We use listening in opposition to seeing. When you "see" you're looking OUT. When you're "listening" you're receiving IN. One of the aims of the Gurdjieff work is to allow the arriving impressions to be the active force in your life and that can only happen when you've eliminated the passive force—your personality, and so forth.

S.H.: Steve uses *active* and *passive* terms in his Oxford Compassion article—I think he agrees.

S.P.: So, when I developed Polyvagal theory, the original title was, ***Orienting in a Defensive World: Mammalian modifications of our evolutionary heritage***. So that's a human modification. Our evolutionary heritage is to react.

T.L.: Right. Survival instincts.

S.P.: Yes. And the modification is to pull it in, cooperate, to listen.

T.L.: And it's distasteful to the personality to find out how the other person is working relative to how you're working.

S.P.: Distasteful?

T.L.: Painful. Bile-like pain.

S.P.: Oh, oh, wouldn't you find it as rewarding?

T.L.: In the end! Can you, I mean I don't know very many people—practically nobody that can stand that bile. It's like they hit a wall and they revert back to their version of things.

S.H.: Steve, when you pointed out the ability to modify, with intention being the critical part, we didn't say how or what kind substances accumulate to make those modifications. Something like 80 to 90% of the population is not aware that a natural default system is involuntarily re-acting, running our lives, or that the opportunity for reminders are covered over by buffered reflexes—passive habits.

S.P.: What they need to see is more like a revolving door. Not like a Roach Motel. You see they are treating it like a Roach Motel. What goes in doesn't go out. Then they get overwhelmed.

S.H.: Isn't it the other way around? We "check-out" all the time. Our capacity to witness is weak. It takes energy to work with attention and intention. Our inherent system can't bare the light to be left on for more than a split second. Until enough intentional glimpses collect, our revolving personalities rule.

GURDJIEFF BRINGS AN ADDITIONAL MODIFICATION, BEYOND PSYCHOLOGICAL AWAKENING

S.H.: Here we speak of conditions to experience and process our work with intention.

T.L.: If you're in the comfortable conditions of a group.

S.P.: But if you're cleared—you're like that.

T.L.: Then you're prepared to *begin* work.

S.H.: This is a delicate place of understanding between your optimistic view and Terry's realistic view. In the 3 Food Diagrams upstairs Gurdjieff brings two levels of higher functioning. We are born ***Homo Hypnons***. The bio-psychological achievement of listening or witnessing gradually evolves an ***Essence Individual***. Psyvolutionary psychic refinement brings ***Homo Sapiens*** to a third conscience being potential. What indicates the neocortex and its survival instincts are being met? Experientially, if I'm honest, this last level, ***Octave Psyvoloving Man*** is challenging work.

S.P.: I would say the evolutionary sequence is, by being able to witness you're able to connect evolve and bond, which means you are strengthening a relationship. I don't know if you have that evaluation of it. I would say you just now feel connected with that person. We use words like love, trust, caring or compassion. We just come up with these different words but not empathy. I think we are so confused. We use the word empathy when we don't really mean it. Empathy is really to mimic another person's feelings. They can be in great sadness, and we are listening to them. We're not feeling sad; we are feeling kind of wonderful they want to share that with us.

S.H.: The importance of social connectivity cannot be passed over. This step of clearing fits in regard to your earlier point about finding accessibility over vulnerability. The additional level Gurdjieff brings Terry calls an Intentional Nervous System (INS). In proportion to health, restoration and well-being of the ANS, humans carry a further latent potential. What we listen for and share in our group is a description of what transpires physiologically--vibrationally, as non-desire (vulnerability) expresses its quality of energy.



HOPE MAN



FAITH MAN



INDIVIDUAL



SOMBERING



SCHOOL MAN



IMPARTIAL CONSCIENCE



OBJECTIVE REASON

OCTAVE OF PSYVOLVING MAN

S.P.: If we go back to the beautiful Homo sapiens at the end there, with the three circuits there, it's saying: when I am listening to you my social engagement system is regulating the rest of my body. So, I'm feeling good, even though what you might be telling me is painful. Because I'm getting benefits of being helpful to you, if you see me as getting benefits of my being helpful to you, what happens to you?

S.H.: Your work with trauma patients requires understanding their level of need for healing. Feeling more connected to another person brings bi-directional motor & sensory bodily sensations. To intentionally separate, tune or harmonize all three centers—emotive, thinking and moving—is an additional inner blending modification. There's no marked path, but I think if you were able to observe Gurdjieff's movement exercises they would be key—you would see how they work on the whole bio-physiological complexity, beyond social engagement.

OUTER BECOMES INNER

T.L.: What we're talking about, you can see here, this exchange goes from the outer becoming inner.

S.P.: That's a tuned-in or shared moment that's part of witnessing when those outers become inners.

T.L.: You give too much credit to the human race.

S.P.: I'm not saying that everyone does this.

T.L.: (*Long pause*). So, I'm listening to you to some degree. You're comfortable in yourself and that's obvious, and I'm comfortable in myself and we can talk.

S.P.: Yes.

T.L.: So that is a powerful thing. Now, when you say something I know is wrong, that's information that doesn't agree with my comfort. How to understand that if I'm in the right circumstances—and this is the right circumstance for us to understand more

from each other's work—then I can process the fact that I don't agree with you. What is all the information flowing in at that moment, from me to you and you to me?

S.P.: What I would say is, because we basically have agreement in our core view, I welcome your discomfort and most likely this is a miscommunication.

T.L.: That's very right. The moment you say it's a miscommunication though,

S.P.: I'm not saying it's yours, I'm saying it's language. The underlying core construct of what you're finding your language for doesn't match the language that I have and vice versa. And that's the dialogue.

T.L.: That's the dialogue that has to go on, but the emotions resist, if there is a listener. If I have practiced for 20 years—listening—then maybe I can say there is a lot going on here (*pointing to the last octave: **Pysvolving Man***). I need to listen, and I need to understand.

S.P.: The language that you have both in the art and Gurdjieffian metaphors is not my native tongue, but I can deconstruct it, if I take my time. Some of the language also triggers visceral response because there are words that mean different things to different people. This is what dialogue is all about.

S.H.: Since my personal aim has been directed toward creativity, what I wish for tends to be an elusive dialogue to share with others in my group. Ritual practices assist my discovering qualities embedded in what science calls *autopoiesis*. At this level of exploration, mediation of the vagal pathway remains the conduit, but it's a my attention that provides energy toward coming in contact with something new. The question has been there most all my life—what can I become? To, “Know thy self” shifts to *experience* thy biological self. My aim is dependent on my attention.

HOW TO PROCESS THE DISSOLUTION OF MY OWN POINT OF VIEW

T.L.: In a dialogue, how do we process the dissolution of my own point of view enough to allow new information?

S.P.: What you're saying to me is that over the decades you have concretized a language and a set of metaphors where some flexibility can become a little bit challenging. Like when you come into contact with a physicist or a physiologist, or if I use the word spirituality—it was a reminder of a concretized construct that means very little to what I meant. I was talking about one having one's own emerging creative feelings. Basically, what you're talking about are energy levels. I was going out to the nth harmonic. The privilege of going out there is what spirituality is to me, as opposed to restraining it in.

T.L.: You're talking about the state of being. That guy has to transition to this guy (*pointing to the individual characters in the **Psyvolving Man Octave***). Through this process (*following **Octave of Listening***) he can begin to feel what you're saying brings comfort—or what I call **Hope Man**—then out of all of that—there is actually something he can believe in. Something he can practice. That's what **Faith Man** is. I have to have faith to take the leap into this world.

S.P.: I have a question. Is that faith to accurately feel or share moments of intimacy with others?

T.L.: Practice. It's your own practice, which in a group you share, and you establish the fact that I am human with everyone else.

WE ARE ALL PRODUCTS OF TRANS-GENERATIONAL TRAUMA

S.H.: The problem of language Gurdjieff understood very well. In his introduction to BEELZEBUB'S TALES, he says right from the start, in his note from the author—why he uses the language he does. Russian constructivists explored the same issue in their theater productions. Automaticity was seen for what it was—a mechanical response. Dadaism also turned everything on its head in order to move people to question their thinking processes that were generally ordinary, literal responses.

S.P.: Yes.

S.H.: For example, let's take the word, remorse. The "higher" meaning of remorse, and by higher mean more recently evolved (neo-cortex), does not mean despair. When a reminder comes, a sensation comes in the solar plexus, a feeling for my being. I see my condition of sleep. We work toward receiving this sensation, not as a sin the way Catholic Church scolds. For generations, the feeling of guilt has been instilled in culture—rather than recognizing the positive energy in it.

S.P.: Yes.

S.H.: This is why your recent *Guardian* interview (*June 2019*) is so important. Shaming is a punishment humanity has endured for centuries.

S.P.: I often feel like a total outsider when I am invited places, but at the end I realize I was invited because what I have been working on is what they do—what their art and theater is about. I started to talk about this at lunch. I got an email from a Historian in Ukraine who was coming to do a Fulbright in Slavic studies in North Carolina. She was talking about Polyvagal Theory in relation to the holocaust that happened there in the late 1930s, where more than 4 million people starved, and 10 million people died, and how it got embedded into their culture. The culture talked about being immobilized during the famine, which they attributed to being starving. After reading Polyvagal Theory she realized they had lost hope. It had less to do with food, but the culture was embedded with that explanation across generations. Only now are they going back and talking about it. This was at the hands of the soviets.

T.L.: I think this is the whole reason for the opioid crisis.

S.P.: Covering-up those reminders.

T.L.: And real loss.

S.P.: We are all products of trans-generational trauma. And for some, going through what our grandparents experienced, we became amnesic and others of us wallowed

in their pain and suffering—very few have truly processed it—in order to be generative to others.

S.H.: Gurdjieff's family was wiped out by the Armenian Holocaust, which isn't talked about nearly as much as the Jewish Holocaust. The feeling I have today in this room is that we are holding some very important information that humanity is ready to embrace.

S.P.: You have great talent.

T.L.: Thank you. I'm finally realizing it has worked out.

S.P.: This is what it's like for me—life's journey. The goal in life is to feel it's worked out. This desire or frustration of getting it out there—you have this marvelous collection of things that can be out there—it gives you a feeling of a job well done.

T.L.: I am here.

S.P.: Yes. We go through this notion as Gurdjieff said of attention and intention. We were able to transform ourselves into what we wanted to do.

T.L.: The first conscious shock is that this reminder comes, and you learn how to, as my teacher put it: When there is a 12 energy—energy of the solar system that reminds you—I'm here—then you're taken to the mountain top. Everyone thinks they're going to climb the mountain. You're taken to the mountaintop. And the work is to allow this energy to penetrate. You distend your nostrils. You feel air go right through to your cerebellum, right down the spinal column. If you have an attitude that allows you to assist it, it gathers in the sacrum. This relationship is what changes this powerhouse (*pointing to the solar plexus*) where you begin to experience impartiality instead of partiality, reason instead of opinion.

S.P.: Other words that are used now—people are tending to use words like embodied. Your mind and your body are one. You're reconnected through the power of this bi-directional system.

T.L.: That's what allows inner stability to make this change and allow your opinions to be refined.

WHAT WE WANT TO LEAVE BEHIND—OUR BUCKET LIST

S.P.: For me, on my journey, I would say about 15 years ago I was, let's say frustrated in deciding what I wanted to leave. There had been that movie "The Bucket List".

T.L.: Oh yes, (*chuckling*).

S.P.: There were basically 3 things I still wanted to do. I wanted to publish a book that would be an archive—I didn't really care if people would read it. I wanted to publish the intervention, my listening intervention; and I wanted to publish the methodology quantifying vagal regulation. Well I did all three. I was feeling fairly relieved. And then the interesting thing was the world opened up.

T.L.: Right.

S.P.: When you moved to art, I started writing patents. So, the engineer in me came out, and then the companies started coming to me—wonderful, loving and generous benevolent people took the ideas and started bringing them to the market place—with a good heart—and right now there are 10's of thousands of people that have been impacted by the intervention.

T.L.: Seriously.

S.P.: I receive unsolicited emails from people whose lives have been changed by my work. This enables me to feel that I am making a difference in the world. Given my nature as an academic, I now have a sense of deep gratitude as I experience how my work is helping others and allowing others to use my work and exploit it in the most positive way. The intervention that I developed, the Safe and Sound Protocol, requires individuals to listen to modulated acoustic frequencies. If vocalizations are modulated within certain frequencies, then there are spontaneous feelings of relaxation, safety, and connectedness.

T.L.: Yes, indeed.

S.P.: They functionally process it better. The intonation of voice is powerful in terms of people agreeing, believing, listening and giving attention. If the voice goes monotonous or lacks prosodic intonation features, it just blows over them.

S.H.: For autistic children, end syllables of words generally drop below their range?

S.P.: There two areas that can be developed, one is by neural exercise and modulating the frequency band and the other one is basically a neural prosthesis where you stimulate vagal nerve activity through the acoustic channel by playing music that modulates frequencies outside the bandwidths.

S.H.: You're indicating that it's the middle ear?

S.P.: It's a portal. Let's go to your picture.

T.L.: Sure. (*we go back to Octave of Searching Man, last panel, Homo Sapiens*)

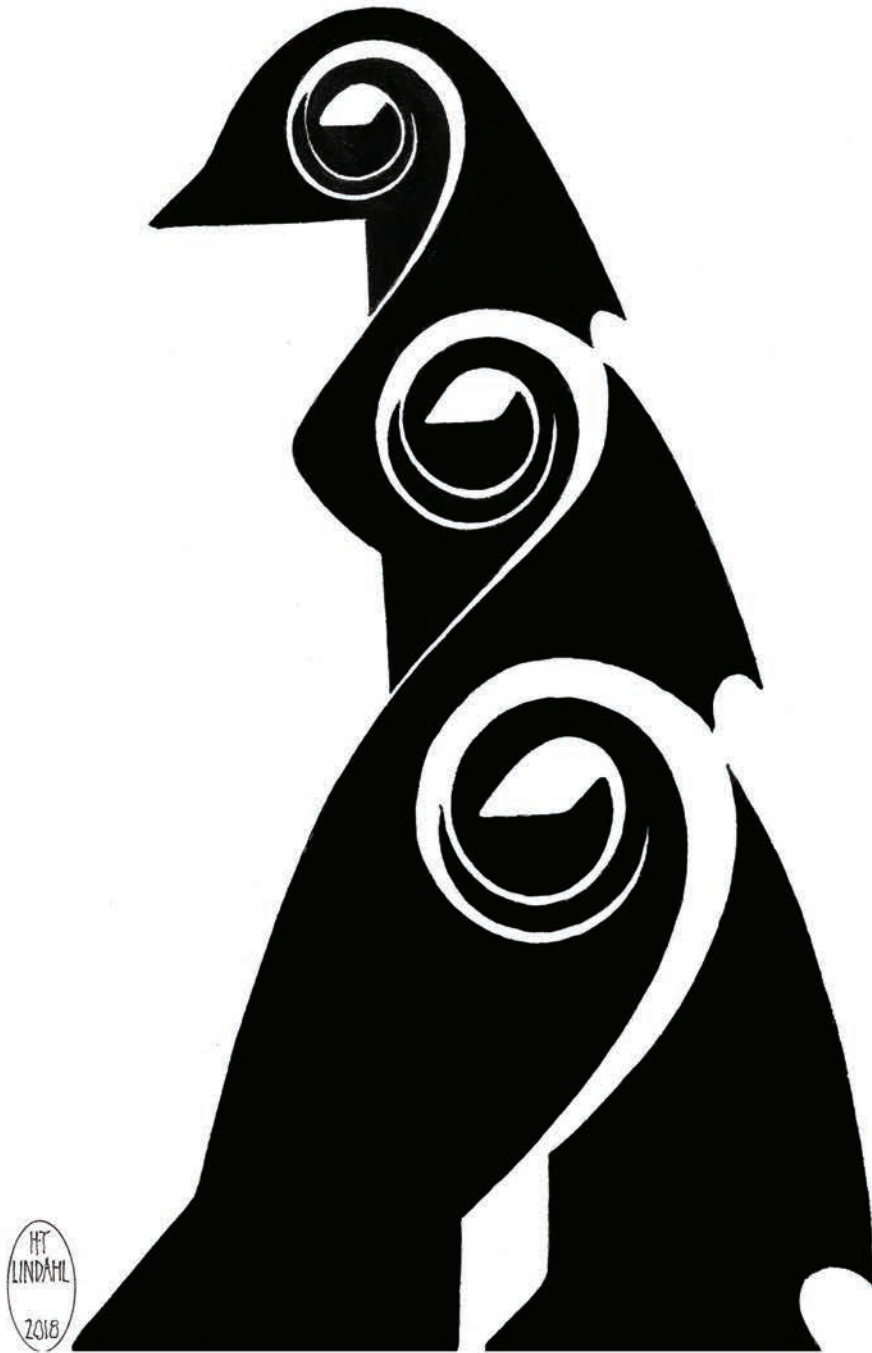
S.P.: If we can get this system going, it sends signals down to these other systems, so they do their job. And that's what you are really talking about as well. And that's what this system does. It tells the gut. The middle ear is sending a message to the brain stem, which is going to the vagus, not the sensory part but the motor part. It sends a signal down there and says everything is good—do your job. That's what you were talking about.

T.L.: Yes.

S.P.: If you want to use Sue's chemical metaphor, it would say that Oxytocin is released, and it allows normal peristaltic—rhythmic movement in the body to function.

S.H.: This is the objective information, which gets veiled when we speak about compassion. Just as you appreciate the simplicity of the geometries in Terry's India ink paintings—you're saying when the signal goes through there's a new potential.

T.L.: New, higher energy has to access the history of my being—all the information. Even my voice begins to come from this lack of emotion—with a vibration rate that can be heard.



S.P.: Lack of intensity. The model within *Polyvagal theory*—it starts off by saying, throughout evolution, this is our oldest circuit down here. Then this comes on, and then this. And when we are reptiles, we don't have that. And when this system works,

T.L.: We have vestiges.

S.P.: Vestigial you're right.

T.L.: This guy has the innate property that allows for these (pointing to 6 & 7 of *School Man Octave*).

S.P.: You can go with evolution in the other direction. The hierarchical way that comes in is sequential. What that does is create both goodness and difficulties because when this system works, it sends signals up to others so that they can do their job and they can coordinate. But when this isn't there, this can inhibit that one. So, we get into our mobilization with our energy and what happens to our gut? Our gut turns off. This is the world of different types of illness: This is hypertension, cardiac disorders, irritable bowel and gut. This is what you see in people that are chronically stressed, are traumatized, or have surgeries they start expressing that fear and that loss below the diaphragm.

T.L.: I completely agree. But, if you will permit, all that information is exoteric information. Esoteric information goes this way. Everything you've said is true, possible, and people experience them.

S.P.: The direction you talk about is there. It's all these relationships—this goes down there, this goes up there. They interact with each other. There are all different levels of feedback occurring. The cues of safety are coming from this one—saying to the rest of the system, do your job.

T.L.: If there is a vestige of this

S.P.: All three are represented in the brain stem.

T.L.: I'm in agreement with all that. In terms of the evolution of man the actual change, alteration of the synaptic chemistries has to follow this path, it's not an overall effect.

S.P.: Again, it's a communication issue. It's not a simple top down model—which I think you might be thinking I'm saying. There are loops on all levels of interaction.

T.L.: Absolutely.

S.P.: You have afferent sensory going up, but you have motor going down. And to keep this system in its optimal balance there is a code that is coming from the top one and if that code isn't coming, the lower ones self-organize in self-defensive mode. This is because the evolutionary heritage of our machine, which we evolved from, is really a defensive machine that we have to turn off.

T.L.: Survival oriented machine.

S.P.: We have to respect that it is there. Observing that it's infused in the system.

T.L.: If I am sometimes not feeling too well, a little depressed or something I might want to have an ice cream bar—but my gut knows better than to have an ice cream bar.

S.P.: The simplicity or the translation then is my digestive desire is different from my digestive capacity. My digestive system has a mind of its own.

T.L.: We're talking about this reciprocal information.

S.P.: Right. But the mind of the gut is run by the enteric nervous system, which is also sending afferent signals up the vagus. So, if my stomach has a mind of its own, and says it does what that ice cream, we are going to puke it up or have diarrhea.

T.L.: Or I hear it, I hear that intelligence and I decide not to eat the ice cream

S.P.: Well that takes a tremendous amount of discipline. Or you're saying its remembrance from a sequence of past events.

THE INTRINSIC MOTIVATION OF THE SYSTEM ITSELF

T.L.: I'm saying that there is common knowledge. Esoteric and Exoteric kind of puts a stopper on things. I think there is information that Gurdjieff brought that goes beyond what the best of science has produced. Humans are a religious organ. Do you follow?

S.P.: I'm going to just sit and listen for a minute.

T.L.: We are a religious organ. And the biosphere is the religious organ of the solar system. We eat breath and digest. We separate energy from coarseness, and we pass the coarseness down and where are your last million thoughts? (*Steve giggles.*) They are transpired, we say, just like a canopy of a forest that transpires its oxygen. Our experience is transpired, and it increases the stability, the vibrational stability of the solar system. There is a special arrangement by which that can be increased. We do it all the time. When bacteria get hungry it has an experience that's transpired; same with plants and animals. So, there's a subject matter we could explore.

S.P.: That was a very dense couple of sentences you gave me because even starting with the word Religion—it's really whether we talk about belief systems or what you're really talking about, which is the intrinsic motivation of the system of itself. Calling it religion isn't really necessary. You can call it an intrinsic motivation and then that becomes the basis—going back to Prigogine. If you start off at that level, the nature of the system is to do certain things. And the nature of our being is to expand.

T.L.: That nature of our being is to refine. We refine.

S.P.: Refine up or expand in complexity is a transformation of potentially the same process.

T.L.: But that's what we are doing and to our dire consequences we are advancing technology all the time and in terms of complexity...

S.P.: Can we argue that point?

T.L.: Yes. All I am saying is we don't know what the human organism is as a religious organ. Now, Religio—it's a Latin word—Religio means reblending. Returning back. Religence is our word for it.

S.P.: Let's go back and rewind a little bit and ask: Why are we building machinery, instruments or computers, artificial intelligence and not spending any of our resources towards helping the human organize or optimize its own organization?

T.L.: Because we are still organized by this—the reptile.

S.P.: Organized by fear. Yes.

T.L.: Survival instincts and worst yet, the mammal.

S.P.: The survival instincts of the mammal that we really need to appreciate as true survival are to cooperate and connect. If we go back to evolutionary history of mammals, to appreciate that and live and contemplate what survival of the fittest really means—as opposed to the survival of the physically strong—it's to cooperate and connect. We need a true dialogue of that.

T.L.: True, that's interesting because what mechanicality are we talking about between things?

S.P.: I wouldn't argue, because you're absolutely right. Contextually relative, it's always true.

T.L.: The most vicious kind of survival reactions comes from mammals. You could say that reptiles aren't really vicious—they're just hungry.

S.P.: Okay. So that's an interesting point because what it means is that the mammal takes the reptile's feelings and uses its big brain to create diabolical situations for other mammals, which is true.

T.L.: Yes, it's true because there is very little comfort or care.

S.P.: Now I'm going to throw it right back at you—if we are Gurdjieffian's and the premise is: know thyself; knowing thyself we would never do that.

T.L.: Yes, we would struggle with not doing that.

S.P.: Knowing thy biological self, that's my model, gives us a road map of who we are and how we can appreciate ourselves and do self-care.

T.L.: There's no question. But we have to ask at a certain point, why did nature need this? What was nature doing when it produced bi-ped beings from quadruped beings? Didn't force provide enough from animal herds and so forth? Perhaps we can pick up our conversation here, next time.

S.P.: You just spoke my words. Terry, you get a hug, you're a marvelous person.

T.L.: I really appreciate your coming.

PART III

MR. ONE LANGUAGE AND MR. TWO LANGUAGE

T.L.: Well here we are, Mr. one language and Mr. two language.(chuckles)

S.P.: You have a language that makes me feel like I'm an undergraduate studying Philosophy.

T.L.: (chuckling away) I won't apologize.

S.P.: I'll go one step further: you are creating a new language.

T.L.: I've been reading some of your papers too. You guys have a kind of arcane academic style yourself.

S.P.: Well, I was thinking about that Terry. Let's say, the language used to discuss neuroanatomy—often makes no logical sense and may sound bizarre vocalizations. The language of neuroanatomy is filled with abbreviations of various nuclei, which

are assumed to be understood by all. However, the meanings of these abbreviations are reserved for the initiates, those who conduct research and are literate in this strange language. This language of neuro-talk doesn't convey functional constructs. Rather, neuro-talk focuses on specific tissue areas of the nervous system that are represented by a few letters representing their initials. To make sense of this language the listener is required to track the conversation and mentally exchange the abbreviations with names and to visualize the physical structures that have been assigned arbitrary and often Latin names. I disliked this demanding mental process when I was in grad school. So, I understand the disconnect that a listener must feel when entering the world of 'neuro-talk' from the arts and humanities with the good intention of relating mental and behavioral processes to the nervous system. I straddle both worlds, the world of scientific deconstruction of bodily processes into neural system and the world of more synthetic thinking. However, I have yet to develop an efficient and effective language that is accessible for both worlds.

T.L.: That's why we're talking. We need someone who's got a leg in both worlds.

S.P.: But it's work. That's my view, it's work.

T.L.: It is.

S.P.: It's work because you basically have to move into the other person's perspective. You have to go back and forth and back and forth.

EMBODIMENT/DISEMBODIMENT

T.L.: I was reading of your interest in bringing, if I get this right, bio-behaviorism.

S.P.: You can call it that.

T.L.: That has disappeared. It seems this whole body-mind construct leaves us without a connection to ourselves.

S.P.: It leaves us disembodied.

T.L.: Yes, that's right.

S.P.: And when you start talking about Gurdjieff and your traditions, they're really traditions of embodiment. And your art is traditions of embodiment. But psychology and psychiatry are disembodiment.

T.L.: It seems so, even though Freud tried to bring it down to sexual drives.

S.P.: The issue is that everyone wants to have a theory that's ironclad—as opposed to a theory that is a scaffolding for thinking. Polyvagal Theory was never meant to be a theory like other theories. It was to give a kind of a map of how to expand and grow from it. How to use its principles to ask questions that appear to be very distant from its origins; for example, something like asking the consequences of studying history from a biological perspective.

T.L.: A biological point of view.

S.P.: What if the study of history incorporated an understanding of how the threats that historical people were experiencing and how their bodies reacted as they shifted among a variety of biological states—did their bodily state influence how they reacted to things, their art, their language as a function of that biological state? Since an individual's body is responding to context, biological state will influence history. From a Polyvagal perspective it makes sense. In 2000, Sue and I were residents at the Rockefeller Foundation retreat in Bellagio, Italy. It was a great month to spend talking and sharing time with other scholars from several disciplines. One evening I was talking to a historian, who studied Greek history. He told me that the Greek language changed when they were conquered. When they were conquered the way the language was spoken, the intonation changed, and this fit the polyvagal model. When there is chronic stress and threat, vocal intonations shift from being melodic to a narrow and often higher frequency band.

T.L.: The people who studied Egyptian claimed that the Greeks destroyed their language.

S.P.: Probably did.

T.L.: When you hear Arabic or Coptic coming from a different place in your being—
The Greeks made it more abstract, based on ideals.

S.P.: Less visceral—less visceral.

AMBIENT ENERGY FIELDS

T.L.: Yes. I just see a lot of room for bringing this together. I'll give you one of the principles of the Gurdjieff work, along this line. He says 3 centered beings, that's us, have the capacity to receive impressions directly from the stochastic cognon field.

S.P.: I'm almost up to you. I would say the ambient energy field.

T.L.: All right, there you go. I like it, I like it. We're sort of proposing, a semiotic background for understanding everything as cognitive. Everything is signaling everything else, generating a language.

S.P.: The issue with that is, in the professional domains in which I am literate and contribute, cognition is assumed to occur or be dependent on the upper layers of the cortex. But I don't think that's what you mean by 'cognon field.' I think your use of the word focuses more on signal detection and subsequent interpretation. The detection can occur on a cellular and molecular level as well, while the interpretation may require use of the higher structures in the brain.

T.L.: Or even below molecular, at the cognon field level.

S.P.: Yes, if you talk about a field level or molecular anatomical level—field is everywhere.

T.L.: Yes. So, what Gurdjieff is saying, because we have this capacity, we have a function that no other biospheric species has—to assist those levels of energy to blend—with the sexual energy, the moving motor lower story of the sacrum.

S.P.: Let me interrupt and get a little clarification. Is this a nurturing energy? It nurtures this other energy—it is food for that?

T.L.: Yes, absolutely. It's the source of creativity and conscience.

S.P.: Whether you call that sexual or sacral, one can think of it as more innate or more, I was going to use the word primitive, but you don't really mean that either. But innate systems are now becoming empowered. Okay, so I think this is the point: In the world that we live in that energy is cut off. And so, it becomes more than a metaphor. Subdiaphragmatic areas become numb, pelvic movement becomes rigid, sexual activity becomes manualized—it's not part of a relationship building or a co-regulatory act. It's an act unto itself.

T.L.: And that is the problem, isn't it? All separated from each other.

WE ARE SEPARATED FROM EACH OTHER AND WITHIN OURSELVES

S.P.: Yes, we are separated from each other and we are separated within ourselves—that's the other part. So, we are not an embodied species.

T.L.: Exactly. And when we say we have 3 brains we are talking about sex—moving motor; the emotional ganglia—the solar plexus; and the whole encephalic processes of the brain. And then the brain breaks down into forebrain, hindbrain, limbic brain. So, there's the 3 again—as a kind of homunculus. So that's what we are talking about, how to evolve an interactive 3 brained being.

S.P.: Yes. The simplest metaphor I use for that is that we only become accessible to ourselves or to others when we give up defense. But what does that mean? It means that we become accessible when we become trusting of others. This need to trust is similar to the model of spirituality that has been practiced throughout the history of humanity; when you trust, you become part of the collective and you don't fight it.

T.L.: But the problem that still exists with us is who—which one of these brains is willing to give up their defense and which ones are unwilling to move, and will not move, and from habit will deceive you into thinking that you are moving, and so forth.

S.P.: I don't think they have parody. I think there is a hierarchy.

T.L.: Yes, there is a hierarchy. That's definite, it's chronologically evolutionary.

S.P.: And it's a paradoxical hierarchy—defense disappears when you become accessible. So, it's like saying you don't really need defense and that's fine. We can now use those systems for part of our connectedness.

T.L.: But that only works until somebody looks at you with their left eye—and something gets excited in you. (chuckles)

S.P.: In my conceptualization, our species is a wonderful species. The issue is we haven't created the environment for the species to be accessible. Okay, so we've violated what the body needs and instead we've kept it in its repressed state. We can use the word repressed, but it's really more primitive defensive states.

T.L.: So, we really understand each other. The question is, how do you unify these 3 different brains. Bacteria, you know, were sentient—they knew where the sugar was. And as we developed, species by species, suddenly there were something like worms, reptiles and then mammals then Post Simian mammals—and that's where we are.

S.P.: So, Terry here's the real question. You phrase the question how do we enable the integration of these three disparate drives or tools that we come with? I would basically say for whom, where and when? Because in a sense this is the history of humanity. The history of humanity documents that we are a violent, aggressive, defensive species. We know how to do that, but if we give that up, can we be assured that the environment is one that will take care of us. I don't know about you in your most expansive dreams—but I am sure that you've had bold expansive dreams—I always wanted to be in a safe enough world, in a way a world that takes care of my basic needs so that the creativity could just come out without having to always be concerned about protecting my family, myself, my resources, my profession. I just wanted to be able to be who I was.

T.L.: There's a lot of universality in that, it's a natural paradigm isn't it.

S.P.: Amongst few people—not amongst everyone.

T.L.: It depends on your Nature-Nurture neuro-chemical makeup.

INNER AND OUTER ENVIRONMENTS AND THE INSTINCT OF RELIGION

S.H.: So, what we are speaking about is both an inner nested environment and an outer habitat with social connectivity. Humans cope, but our potential refinement, which would serve the greater good struggles to evolve while outer resources are being depleted.

S.P.: Yes. If we want to integrate what it is inside of us, the outer environment in a sense has to honor it—we use this word to honor.

T.L.: And what I'm saying is you are captivated by Anthropocentrism. We're not here to figure these things out. We are here to bring these centers together, so that we produce a vibration rate that begins to blend with these ambient vibration rates. You know how Schopenhauer put it: Man can do what he wants, but man is predestined to not be able to want what he wants.

S.H.: The three wants are thought to represent the 2 primitive and the 1 higher.

S.P.: I'm going to have think a lot about that one. Basically, I get into dealing with that type of dialogue by saying we have certain scripts, narratives that we use to justify what we do. They may be totally fallacious, but they are what hold us together. We will die a fight for that although that might not be real. It's a narrative that we use to hold ourselves together.

T.L.: Right, so what is our instinct of religion? Not "religion"—but the instinct of religion. What is the instinct of religion telling us, trying to bring out of us, including what you just said you always hoped for? Perhaps we're going beyond that.

S.P.: What I thought of when you said instinct, I started seeing a dialectic. And I see spirituality as the religion. And the spirituality has to sit on top of the body being safe.

T.L.: So, with Gurdjieff we eliminated that problem. There is no such thing as spirituality. There are only vibration rates—the vibrations of materiality.

S.P.: But translating my spirituality into your vibrational vitality is the same thing because it is not putting on it a container of what it should look like, while allowing it to be.

T.L.: That's right.

S.P.: While religion is putting containers.

T.L.: Well I made a distinction. There could be no more egregious events throughout the history of the world than the ones religion has caused. But we are endowed with the instinct to do better. No other animal has this instinct to do better, to know more, to be more help to the world. .

S.P.: I see that we have an instinct for exploration for boldness, for curiosity and for problem solving we are problem solvers. But there is a stage of curiosity that leads to the kind of cognitions of taking the curiosity and structuring it into a problem.

WE ARE HERE TO SOLVE NATURE'S PROBLEM

T.L.: If I followed you there, that's what we do, but those are our problems. Intrinsically, we are here to solve nature's problem.

S.P.: We have totally screwed up on nature's problems Terry.

T.L.: Haven't we though.

S.P.: The beauty of what's going on during the pandemic, not only do you experience it, but we have our own personal response to it. I wrote a paper about this. It's about the paradox of the pandemic. We're under threat and we can't mitigate threat by socially interacting, which is how humanity has always survived. So, we are in this complex situation of where our mitigator is now also a threat. So, we are basically messed up. But what we are seeing, and to me this is the most perhaps open expression, is watching people like Trump and a lot of the Republican behaviors which is really disrespectful to being human. That's all. I mean you can have various views, but you have to have a degree of compassion and you have to have a little bit of empathy to feel the pain of others, but more than the empathy, and this is how I define compassion, you have to be able to witness the other person with respect.

T.L.: And that's what our silverback alpha male President has not got an iota of.

S.P.: He's such a child.

T.L.: Just amazing.

S.H.: Trump is an extreme case. Spinning a robust economy over valuing human ethics was at full tilt before Trump and the pandemic. Education has failed us. We have to take responsibility for this disrespect. We have all the knowledge to move toward experiential practices, but systems of learning are not engaging what is needed for humans to come into contact with their higher potential. Our birth right is to understand the biological factors that naturally inhibit us. Trump's election revealed how ill-equipped institutions of learning are to avail us of our biological imperative. My work with the Transdisciplinary community asks how to move the dialectic so that our diabolical nature, tangled with fear and survival instincts, may come in touch with higher mind. Polyvagal theory and Gurdjieff present our inherent hierarchal default mechanism. The principles require modification, integration and adaptation through observing primal, inner and outer social habits and embodied nurturing practices. The vitality in nature's economy is obscured until this efficacious way of knowing honors inner sensation—The pandemic is letting us see more of what is lacking.

S.P.: It shows that, but what hurts people the most is lack of contact with others. So, wealth in general, it's not like the plague where the wealthy quartered themselves off. The wealthy are quarantined as well. Money doesn't do you any good.

S.H.: Everyone is experiencing the pressure of co-existing with who they thought they were. Our conversation is addressing how to honor our inner and outer conflict-ness. Outside circumstances are pressuring the environment of the body. It's my hope the pandemic will bring humans closer to finding this inner currency—what money cannot buy. What becomes real for me is my relationship to myself and at the same time I also begin to see what my place might be in making the outer world a safer place.

WHEN OUR 3 CENTERS PHASE INTO A NEUTRAL ZONE— WE'RE REMINDED WE ARE ALIVE

T.L.: Gurdjieff brought what you just referred to as ambient energy. Occasionally, when our 3 centers phase into a neutral zone—we're reminded, we experience that we are alive. We actually feel our life. Have you ever had moments like that, or how many moments like that do you have per day?

S.P.: I've had moments of feeling gratitude.

T.L.: There is a sense of I AM in this.

S.P.: It's I AM and what I've also found out is that most people don't like to be the I AM. They want to be someone else. And, as I start to learn that it has been very shocking to me. As I sit back, basically the self-quarantine is waring on me.

T.L.: Me too.

S.P.: So, my nervous system has a degree of fragility and irritability that I don't welcome and don't see it as part of my I AM. I was in my I AM phase since extraordinarily I was manifesting what you're talking about—things kept coming to me. I did not have to do anything. Opportunities, people ideas—things were always coming to me, which I think is part of what we're calling ambient energy, whatever it is. When I am in this state of more openness, or sense of gratitude, which is not the same as benevolence—it's not like I want to give everything away, I just love to share—it's a different model. I can get to that stage, but I haven't been in it in a couple of weeks. So, I will share that with you.

T.L.: What we're here for is actually to see if there is a way we could work together and bring something to humanity. I am calling it the College of Humanology where we study the processes by which we can bring these 3 brains together and work from ambient energy rather than from personalities that change from situation to situation. Just to continue, where we were for a moment, when our neocortical process is able to recognize the energy of the moment, which I can learn to assist its penetra-

tion vibrationally through the vagus pineal sacral processes—is an extension of our ordinary being. But it brings about an emotional neutrality or impartiality that sees the world for what it is without prejudice and the possibility of beginning to reason from impartial conscience—would be a gift to humanity.

S.P.: I say the same story using actually a few different words. When we are accessible it is a bidirectionality that we allow in that state of accessibility. We are welcoming, we are present, and we are projecting or giving. Going back to some of the earlier statements of functional pattern recognition or signal detection—this in Polyvagal theory is the term neuroception—when the nervous system is embodied or empowered to make decisions—it’s not a cognitive decision on the level of awareness. And your concept of cognition is that it is still a cognitive decision—because the nervous system makes an interpretation. By taking it out of awareness, takes it out of what people call cognition today. So, I see it as a nervous system making a decision based upon a pattern of information, which is what we’ve been talking about—the energy—the ambient energy.

T.L.: But Steve, if that were true, the world would be a very different place. Why isn’t it true?

S.P.: That’s a perfect question Terry, perfect question. But it didn’t stump me—just wanted you to know.

T.L.: (chuckling) Okay.

S.P.: It’s because the neuroception becomes biased, based on the persons physiological state. If their state is like in a state of threat, the bias of that neuroception is toward negativity. And that’s where the cognitions come to support that narrative.

WE HAVE TO PARTICIPATE IN ORDER TO ADVANCE THESE LEVELS OF AMBIENT ENERGY

T.L.: All of that, I agree with—this is physiology or psychological physiology however you want to put it, right down to the T. It leaves out, from our point of view, the fact that we have a function. We have to participate in this process in order to advance it to these levels of ambient energy. The way my teacher put it: at a certain moment, random, you never know, you are taken to the mountain top—that’s where your responsibility as a human begins. You cannot climb that mountain—all ‘religious’ efforts are nil. You’re taken to the mountain top and then the possibility of engaging your whole, all three centers of your being—as a vagal preparation, more enervative energy flowing into the process—beginning to build something—a permanent an inner body. You’ve heard that before. This is an actual phenomenon. An inner body.

S.P.: You put in one important construct that needs to be really discussed. That is this inherent motivation to solve some problems—that’s really what you’re saying. I have not articulated it as clearly as you have, but I’ve said it’s this desire to actualize or become who we can become.

T.L.: I call that religion.

S.P.: Well, it’s a bio-theology.

T.L.: Okay.

S.P.: I wrote a little book called *Conversations with Shiva: A Bio Theology*. It was a myth that I wrote about Shiva coming back and giving the wisdom that was the Polyvagal theory and the choice was what face would you have? The one of love and acceptance? A face of defense or face of disassociation. The Myth ends with saying, the choice is yours. It was written when I was in Calcutta—I spent a month in Calcutta—it’s actually about my trip to Calcutta and in it I’m asking where is the wisdom on the streets of Calcutta? As a real question. And the answer is you cannot have wisdom on the streets of Calcutta because you can never be safe on the streets of Calcutta.

T.L.: I hope you didn't stay in the same hotel in Calcutta that I did. I slept in the train station.

S.P.: I stayed at the *Ramakrishna Mission and Institute of Culture*, which was quite a remarkable place. Really interesting. But the part is this paradox you can't reach. You have embedded in you these 3 faces—3 energies—and we can't organize them the way they fit in their highest hierarchy, which could promote the greatest creativity, the greatest love, and generation unless the context supports it. And this is what bothered me for decades. I was a department chairman for a short while and I decided I would test some of my ideas (giggles). I created a shift in how the work environment was—people started to dress-up and clean their offices—it was really quite remarkable. They were very proud to be in the department. But the issue is, there are always of course some people who don't carry this well-developed template of motivation to become an I AM. They always come up with a narrative of excuses and justifications.

T.L.: I mark all those problems down to the fact that one center wants this, but the other center wants that, but the other center wants this, and the third center is doing what it does and when it's time to act the wrong center is there. I promise myself I will get up at 6am and when it gets to 6 in the morning the other centers are there and I don't get up until 8. This is the whole of the human problem. It boils down to something like that.

S.P.: Let's play with that for a moment because what you're describing is that you have a plan for the centers.

T.L.: Nature has a plan for the centers.

S.P.: But the centers themselves feel they are being dishonored.

T.L.: Yes, exactly. They each feel they can do what they want.

S.P.: Right. A different dialogue of integration, of common plan, which in a way IS the religion.

T.L.: That's exactly right.

S.P.: Because it's a unifying integrative thing. Let's get back to the motivational point—the motivational point of making the world better—in a sense is our job. So, I always carried with me some of these thoughts, but I found I had to be very careful because that's not what the world wanted to hear. What the world wants to hear is that you can achieve according to the metrics of what other people feel comfortable with. And I was okay with that let's say for the first 65 years of my life. And then I said, there is no real need for that because that's children's games. Now that I won that war, can I leverage? In a way you say the same thing. You used your career and your reputation and then leveraged it to do what you're really interested in.

T.L.: This is now, so why doesn't it work?

S.P.: Work for you or work for everyone?

HUMANITY IS A SYSTEM

T.L.: Humanity is a system.

S.P.: Humanity is a system, but individuals are systems themselves.

T.L.: Yes, exactly. We are micro systems within the macro system of Humanity, which is in the macro system of Biology and the Solar System.

S.P.: I am reminded of the Doctor Seuss story, *Horton Hears A Who*, in which a tiny planet populated with microscopic people is located on a small speck of dust. It's all relative. It's a level of what you're observing. If you watch bacteria, which you brought up earlier, they have social behavior, they have defensive behavior, and they have traumatized shutting down behavior. They follow the same rules of living mammalian systems.

T.L.: They're better at their job than we are of ours.

S.P.: We are just a collection of them, plus others.

T.L.: A collection of survivors. (laughter)

S.P.: The other part is, and I was playing with a metaphor, if you think of what it is about cell membranes, walls, structures, and how we keep taking—you see there's energy and we keep putting it into structure. And maybe that's what you are suggesting that Gurdjieff was talking about. It's not the structure, it's what is underlying it—and these are the elements that have a mind or motivational program of their own.

S.H.: You've trained a large group of people to work with a better understanding of the underlying issues of how the vagus functions in relation to acute care. For those of us working in the world trying to raise the bar, where higher normative levels can be engaged in education—I'm wondering if the group that understands PV principles can help us bring the necessary experiential practices to the humanities. One underlying issue is we need leadership that can facilitate what education needs to provide. Without a strengthened underlying support system coming from the top, the bottom will continue to fall out. Trauma is being inflicted by misinformed rote structures.

THE FUNCTION OF HUMANITY IS A SIGN CHANGE IN THE DIRECTION OF THINGS

T.L.: Let's hope we get to this down the line, but right now, Stephen I'd like to present this idea to you—maybe a way to wrap this up and leave us a little something: All of these subsystems micro systems have life cycles. They're ergodic. As they pass through their innate inner states, they return to the state they came from—that's called ergodicity. So, every life cycle within all galactic structures, and so forth, humanity is the function that turns the development state into a refinement state—a fulfillment state—the fulfillment of the cycle. This process of bringing the 3-centers together and producing from ourselves, a coherent attentive, intentional, conscience and reason—is the fulfillment segment of the cycle. It is the function of natural religion. We've misinterpreted, inverted, it entirely.

S.P.: I'm sitting and listening. I'm seeing what we are talking about ergodic or homeostatic. Homeostatic says it's always going to happen in cycles—it's just not going to dissipate into nothing. Somethings are really—I'm going to tell you this little men-

tal exercise I've been doing since we've been basically isolated. I've been watching crap movies—started with 60's and 70's movies because I was very interested in the presentation of women in the 60's and 70's—how it changed. Then I moved back to watching the 30's and 40's to try to get a better understanding of the world I was dropped into. When you were younger Terry, you listened to radio stories, right?

T.L.: Sure.

S.P.: I found an App with these and discovered they all have a common theme. It has to do with the violation of trust, it has to do with prestige, it has to do with superficial values. That was the world I was born into, and I was born in 1945, right at the end of the war. Now everything starts making sense in terms of parents of girls who wanted to know what my father did for a living, all these issues plus issues about religion. People were insecure. They felt threatened. All I said in my mind is probably what was always going on in your mind: can I be who I am? Stop. Throw away those labels. I'm not my father. I am not this. I am myself. Trust me. I will do something interesting. I know I am going to do something interesting.

T.L.: Right. I became an architect.

S.P.: I'm an architect too. I view myself as an architect.

T.L.: Good, good, that's good.

S.H.: You're also an engineer.

T.L.: With Schrödinger, I view myself as a thermodynamic scientist.

S.P.: That means because you are interested in feedback loops, behaviors of particles and the most elementary level of a system. You're just interested in state changes. And so am I. But the point was the disciplines were not representing my science. I had to, in a sense, develop my own science—like you're developing your art.

T.L.: A sensed order, right.

S.P.: I had to create my metrics, my neurophysiology—I had to follow the rules to make it legitimate, but the whole pathway was a creative pathway. And that to me

was extremely fulfilling. It's been really a nice thing. Let's get back to what I really wanted to get from you. I want to get from you the concept of the drive, the motivational construct that is embedded to make the world a better place—or to actualize who we are.

T.L.: Do you see that as an evolutionary force?

S.P.: Don't know. Don't know.

T.L.: Well, we are driven to speciation.

S.P.: But evolutionary forces are non-linear—they don't have to be linear.

T.L.: (Laughter) They're ergodic though.

S.P.: But what I mean is, systems fail.

T.L.: Very interesting, I am going to study our talk. I hope you do too.

S.P.: I want to know, because you have, listening to you, there is a direction—there is a directive that is in your mind—and that directive is powerful. And so, we would call it motivation—or goal directed, but it's something different. It's a directive, it's a voice. And I want to try to get an understanding of what your voice is. I have a voice that says to me, and has said different things at different times, including archive it, let other people do it.

S.H.: But there's one fundamental issue: If humans are going to unify 3-centered disparate behaviors it requires individual voluntary effort. We're born with survival instincts and those predominate. By comprehending nature's system, which you mapped, and Gurdjieff and Terry also mapped, I appreciate from these directives that I must work.

S.P.: Ah. But that becomes your directive. There is a circularity here. Your directive is the value of Terry's directive.

S.H.: Listening “in” is a non-directive skill. The Chinese character you equated with Terry's Einstein, Darwin, Gurdjieff diagram, “Mother-In-the House” is the intention of care. Being willing to be guided by a group is help. My wish to participate brings clar-

ity and authenticity. Speaking of voices, when we met in San Francisco last October you mentioned your father was a draftsman, working at a vocational school. But the drafting table, the things he brought to your bedroom didn't suit you, yet today, you see yourself as an architect. My father was a scientist. In his laboratory, he dissected frogs to study how water transports through cell membrane walls. My art practice was investigative, just the same—a component to understand the evolution of consciousness. Do you know whose voice I heard as I was preparing to meet you last August in Cape Cod? My father's. He said: "You're doing the right thing." The intonation was an apology. His metrics always doubted my in/visible plan. He had a highly intuitive nature, with humor and creativity, but science was superior.

T.L.: We can do whatever we want—but we cannot want out of the system. We are in the system and we are struggling to find a way to agree with it, which we have not accomplished. We have misunderstood it, turned it upside down. .

S.P.: Let me give you my kind of synopsis. We are human. And we have to start off respecting what it means to be human. And this is where we have really screwed up. So, we've said if our bodies have these feelings, it shouldn't happen. That was Christianity. What did we do as academics? Well it's not Christianity, but if you want to play, you can't play—you have to work. So, everything is about the inhibition of the body and not respecting it or honoring it.

HUMAN'S WHAT ARE WE?

S.H.: As a child my question was deeper than Darwin and the Beagle—it was: Why are we here, what are we supposed to be doing? 30 years later, I'm walking around Potrero Hill. There was this 8.5x11 inch flyer that had my question on it: "Humans What are We?" I became part of the Connecticut Street group. 27 more years passed and **THE GESTATION, HISTORY AND POTENTIAL OF HUMANKIND** provides the phylogenetic index. We are born Post-Simian—Pre-homo Sapiens. And now, the 3 of us are talking about how we honored the question.

T.L.: Pre-homo Sapiens. That is, “Humans” in quotation marks.

S.P.: Let’s flip it around. Our narratives, our cognitions, our society has taken who we are and made us less by its constraints. And if we understood that those constraints were voluntary or could be removed—what would we be like if those wrappers were not there? So, I talk about the core of the human as being loving, lovely, generous and expansive. But the wrappers are really dangerous.

T.L.: But within all of the wrappers, there are moments when I realize I am none of that. I don’t really know that, but the realization is there, I am none of that. I am a conduit that at moments, receives higher energies.

S.P.: On another day, I would say I totally agree, because those are almost my words. I am just careful about using them. But you’re not as careful (chuckles). I view myself as a channel. And that channel being open, enabled me to be able to see things other people could not see. Not that they were that complicated to see from my perspective, but no one else has. I restructured what I call a kind of manifesto on how health care should be delivered. And I’m now in dialogue with a medical delivery company—a Polyvagal informed, clinically navigated, basically changing how health is treated. Rather than assessments, which is the medical model that places everybody’s body in states of defense, you’re monitoring a psycho educational process, of learn about your body and being healthy—not scaring people.

T.L.: The language, well we both have a customary way of putting things.

S.P.: This can be Susannah’s job.

T.L.: If you would be interested to try a simple thing we’ll make you into a Gurdjiffian yet.

S.P.: Am I not? (everyone laughs) There’s no wrapper.

T.L.: This is what Harold Morowitz said to us: “I must be a closet Gurdjieffian.”

S.P.: I assume I am because I don’t have the wrapper or the language. I assume I am.

T.L.: I have to be careful about this, but any way: If you distend your nostrils and experience the air flowing into your sinuses and into your cerebellum and at the same time, learn this—it takes a little learning—contract your perineum and assist the feeling of the energy in your whole spinal vagal column.

S.P.: ah hmm.

T.L.: That brings you into a state where you are actually contributing to developing the pathways through which these centers could begin to communicate.

S.P.: Now, quick question. Link it to Kundalini.

T.L.: No No. Gurdjieff called it kundabuffer because they buffer reality.

S.P.: Okay.

T.L.: All those practices, I've practiced some of them—Subud and macro-biotics and you know all this stuff—it does make a difference, but not really. There is a significant sea-change of difference beyond those practices.

S.P.: What I would also like you to relate—are you familiar with cranial sacral?

S.H.: I have experienced it. Terry includes the C7-T1 joint in our sittings.

S.P.: Some of it doesn't do very much, a practitioner is just standing there holding your head, but it is basically letting the body's rhythms come back. If you can relax the body enough you can physically feel the body rhythms and energy moving from back of the head all the way down to the sacrum.

S.H.: Yes.

T.L.: I understand. But you said, if you can relax.

S.P.: I can't do it under certain settings. I have experienced it, but not all the time.

CAN WE BE AWARE ENOUGH THAT CONSTRAINTS ARE GONE?

T.L.: Here's another little message from Gurdjieff: Imagine you can but imagine only. Don't think you can, don't want to, just imagine that you can—it will help a great deal to make this practice coherent.

S.P.: What he is saying or what you're saying: there is a part of you that will do it. A part of who you are will manage the action. You may not think it's you.

T.L.: That's right, very deceptive.

S.P.: For me it's like I hate to write a paper but know I will. Somehow, it's going to get done. I can procrastinate, I cannot do it, but I know it will get done. It's the most amazing thing because I don't know where it comes from.

T.L.: Exactly, I'm painting a new triptych and I know it will get done. But a lot of people feel a great deal of frustration around this very thing—will it get done? We do what we have to do to buy groceries and pay the rent.

S.P.: Well so for us, certain stages of life, the financial resources are not the challenge. A lot of things change when the professional recognition is no longer important. A lot of the things that were constraints are gone. The question is: are we aware enough that the constraints are gone? When they are gone, all these interesting things can happen. I'm waiting, I'm watching because every year has been transformative since I physically left the university. I still have appointments and things going on, but that's to fulfill my needs, not theirs.

S.H.: Our group is working on just these questions and we share what our physical experiences are as we try—you are much closer to understanding how we work than you might even realize. The work we do is exactly what we are speaking about.

T.L.: It's the function of being human.

S.P.: One final thing, Polyvagal theory is very Gurdjieffian. It takes you away from objects and events and moves you to feelings. Or what gets translated into energy states.

S.H.: Or sensations in the body—listening to the inner condition of vibration.

S.P.: And not labeling the feeling, but feeling. The pureness of the feeling is a sensation. But the labeling is where we get into trouble.

T.L.: Yes, but then there's the deceptive gap—I hope we can get closer and closer to what I am calling the gap. You may not agree. I am saying there's a gap at the very top of the mountain, at the level of moments there is a gap. There are major agreements in things you have said.

S.H.: You seem to have a sense of **Hope Man** now, the last Octave, how after clearing—witnessing—there is more work to be done with sensation.

S.P.: There's also some other things in some of my lectures now. There's a woman who wrote to me, who said how Polyvagal theory brought her back to being a humanist—brought her back to being a human being. And this teaches us what we lose walking around in the world we live in. Anyway, I really enjoy our conversations. And Terry, the part of the gaps, that are high up, I think are almost privileged to be gaps.

T.L.: Quite so. It's hierarchical according to one's nature chemistry and nurture vibrations.

S.P.: Because they're not really disagreements. They're nuanced descriptors that carry with them history, our language and some of our feelings. This conversation is validating each other's core, which is our intuition and our knowledge base of what it is to be the I AM.

T.L.: Let's make that the last word.

S.H.: Solar Plexus.

S.P.: Susannah, Thank you. Thank you, Terry. Stay healthy and safe.

S.H.: Thank you Steve. Give our best to Sue.

HAROLD TERRY LINDAHL now in his late eighties, was in his day, a modernist Architect, in the Frank Lloyd Wright tradition of Organic Architecture. Having studied the geometric base of art and architecture at the University of Oklahoma in the 1950s with Bruce Goff, he pursued his “Light-Color-Space-Form” watercolor studies in 2008 and developed *The Gestation, History, and Potential of Humanity* in 2019. Fascinated with geometric order and metamorphic form-generation through systematic variations and modulations, his black and white studies became color-filled triptychs influenced by the cosmology of George Ivanovitch Gurdjieff, the Greek-Armenian philosopher and esoteric teacher and his teacher Lord Pentland, in New York and San Francisco from the late 1960s to the 1980s.

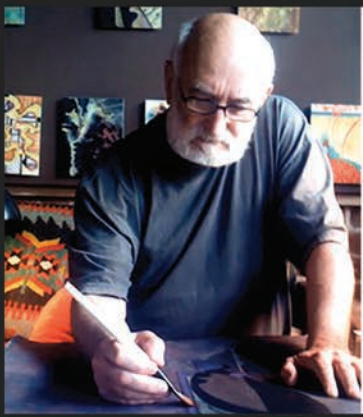
STEPHEN W. PORGES Ph.D. is Distinguished University Scientist at the Kinsey Institute, Indiana University and Professor of Psychiatry at the University of North Carolina. He is a neuroscientist working at the intersection of behavioral, clinical and bioengineering strategies. His investigations of the evolution and expression of human autonomic psychophysiology has become a wellspring advancing the theories and practices of multiple disciplines and human service fields of practice. Since 1994, when Dr. Porges announced the basic concepts, POLYVAGAL THEORY has been adopted and used productively in a wide array of psychological and somatic clinical practices. The theory is bringing alive the profound significance of our evolutionary neural organization in daily psychological and relational processes.

SUSANNAH HAYS MFA, Ph.D. is a fine art photographer and educator whose philosophical approach to image-making contributes to her understanding of the human predicament. By way of *Nature's Discourse: A Co-Evolutionary Systems Approach to Art and Environmental Design* (University California at Berkeley, 2016) and *Nature's Discourse: Transdisciplinarity and Vagus Nerve Function* (ATLAS, 2018), she joined Dr. Porges at Cape Cod Institute in August 2019 to discuss the biological and moral imperative for Humanity programs to instill the necessary curricula to responsibly transform our somatically pressured autonomic nervous system, so that our higher, more recently evolved neo-cortical psychic energies may refine and adapt our largely dormant human potential.

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IN CONVERSATION

21 OCTOBER 2019

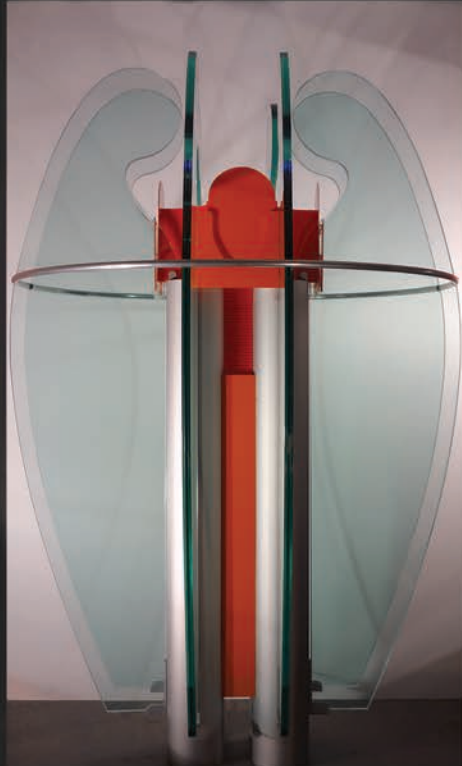
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at 18th on Potrero Hill

HAROLD TERRY LINDAHL

Founder and President of I=E Institute is a noted Bay Area architect, philosopher and painter, concentrating on the history of Gnostic and esoteric thought throughout successive civilizations, the nature of thermodynamics, biology, physics and Complex Adaptive Systems. The expression of these studies, through empirical method of science, led to a coalesced understanding of objective science, objective art and objective religion. He is the author of *The Harmonics of Unity* (2017) a treatise that carries profound implications for Humanity at this moment in evolutionary history.



9 ft x 5ft



9ft x 5ft

STEPHEN W. PORGES, Ph.D.

is a neuroscientist working at the intersection of behavioral, clinical and bioengineering strategies. His investigations of the evolution and expression of human autonomic psychophysiology has become a wellspring advancing the theories and practices of multiple disciplines and human service fields of practice. Since 1994, when Dr. Porges announced the basic concepts, POLYVAGAL THEORY has been adopted and used productively in a wide array of psychological and somatic clinical practices. The theory is bringing alive the profound significance of our evolutionary neural organization in daily psychological and relational processes.

PENSIVE < Symbolic of the Autonomic Nervous System > **VIGILANT**