

Quantum Idealism: An Idealist Consciousness Model for Collapsing the Quantum Wave Function

Jon Klimo, Ph.D.

The American Schools of Professional Psychology
Argosy University, San Francisco Bay Area campus

United States Psychotronics Association Conference
Laughlin Nevada, July 2006

Personal Introduction

Before I begin the main body of this presentation, I want to point out something interesting that seems to have been going on in the writing of this paper. I have found myself throughout wanting to be more redundant than I usually am in my writing, constantly non-linearly returning to a central, superimposed-seeming simultaneously-experienced density of thought and intent. In doing so, I am using many of the same terms, phrases, ideas and concepts over and over again, and even quoting myself from earlier in the paper and from other recent USPA conference papers of mine that are also related to this topic and that speak of it in a similar manner, self-quoting in this process as I have rarely done before. Such a desire to have everything come together-- to be happening all at once! In addition, I have been aware while writing this that I have been personally experiencing a number of the things that I have been talking about in the name of understanding and conveying to you my topic-- in short, that I am the case of what I am writing about. In this process of self-awareness as a thinker and writer, it has been with more difficulty than usual that I have wrestled with maintaining enough linearity, sequentially, logic, and organized separated-out-ness of words and thoughts to not lose you as reader.

So, what is going on here? I have certainly written and published enough by now, including two books, have worked as a writer with enough editors, have edited the books of others, and, after 32 years of teaching in doctoral programs, have served, as a dissertation committee chairperson-- as an editor, clarifier, organizer, pruner, etc.-- for hundreds of doctoral dissertations. So it's not like I'm ignorant about or insensitive to the function of and need for the precision and succinctness of efficient transactive prose. So is it that I'm concerned that you as reader are not going to understand what I'm saying unless I keep constantly moving in and out of its themes and variations in a kind of mantra-like repetitive cognitive music, working to continuously return to, echo, superimpose, and deepen the message? Am I worried that you're just not going to get "it"-- my intention, meaning, message-- unless I keep relentlessly saying the same basic thing? Or is it that this kind of communicative repetition compulsion stems from my need to know for certain just what it is I am trying to say, driving me to keep "worrying the bone" of my thesis until it really sinks into me as author as well as into you as reader? Or, is it that I think there is a profound connection, resonance, and non-local correlation between the words being used by me here and now being experienced by you, on the one

hand, and the pre-verbal higher-dimensional realm from which they come and within which they were chosen and called forth by me, on the other hand? That there is the same deep relationship between the words being used and what is intended by them-- what they are to mean, refer to, or evoke? That there is a deep relationship between what my consciousness intends to mean and the knowledge structures I'm accessing and resonating within or through me for this purpose, on the one hand, and what is now occurring within your consciousness and the reminded, resonated, and entrained knowledge structures experienced within you, on the other hand?

I choose to answer yes to all of the above, because all that exists across all levels of possible, conceivable, and locally experiencable reality does so within a single universal, infinite-dimension consciousness field. You and I are loci, foci, and individuations of this consciousness field-- extremely delimited seats or stations of this consciousness, local frames of reference within it through which we experience and make meaning, make choices and exercise our part in the creation of the unfolding reality we experience. In other writing, I've referred to such localizations and individuations of experiencing consciousness such as ourselves as being like dissociated "cosmological sub-personalities" of the one universal field or Being. We experience through the current kinds and degrees of our own cosmological dissociation-- a dissociation that extends the traditional psychological concept, giving rise to experienced discontinuities and limitations with regard to awareness, cognition, control or efficacy, identity, ability to remember, and so. We experience this relatively dissociated existence with regard to components of our own separate beings; between and among each other; and between each of us and the universal field or Being. This dissociation is in contradistinction to complete continuity, co-extensiveness, flow, access, ability, knowing, and identity condition or at-one-ment, and it, this dissociation, can be equated with what quantum physics calls a quantum decoherent state. The more one can transmute or transcend such dissociation, a local state of quantum coherence can exist and be experienced, and the underlying universal consciousness field can be interacted with and accessed more creatively and efficaciously as a result.

Our current quite-cosmological-dissociated and quantum decoherent condition as a species and as individuals is state-specifically providing us with the dissociated and decoherent nature of the local realities we are so used to experiencing. Yet, according to the dominant "Copenhagen" quantum physics perspective, all decoherent states, all localizations, individualizations, objects and events that can be experienced by an experiencer are generated by a process called the collapse of the wave function, carried out by the one who then experiences such products of that wave-function collapse. A quantum wave function represents a delimited domain of superposed possibility states associated with a particular particle, aggregate of particles, or some delimited region of focus. What is called the universal wave function represents the entire universe, an infinite-dimensional phase space of pure possibilities, where all only-potentially-experiencable local actualities reside as states or vectors in an inconceivably vast and dense realm where all exists in a condition of quantum superposition and phase-entanglement. The collapse of the wave function reduces that timeless, spaceless domain, which contains the grounds for all local spatiotemporal experience. We cosmological

sub-personalities, localizations and individuations of the one universal consciousness field, are the ones to carry out such wave function collapsings to get what it is we experience. The universal wave function represents the universal consciousness field and all its possibilities, all that can be experienced. All experiencers and collapsers of the quantum wave function are part of the universal consciousness field. So, relatively dissociated, decoherent aspects of the all-containing coherence of the universal field state-specifically interact with it, draw from it, create from it, separate out of it, collapse out of it, relatively dissociated, decoherent local transient objects, events, and knowledge structures, structures whether appearing to attending consciousness to reside internally or externally with respect to it. As I will suggest later, the less dissociated and decoherent the state of the wave-function-collapsing experiencer, the less dissociated and decoherent will the experienced result of the wave function collapse be. Operating from the most quantum coherent state possible, each of us may then have an ever more creative and efficacious relationship with the quantum coherence of the universal ground of consciousness and its infinite possibilities.

(Before continuing, I need to point out that throughout this paper I have taken some rather serious liberties with regard to how the traditional Copenhagen interpretation of quantum physics is usually conceptualized. In traditional quantum theory, the wave function is supposed to describe only all the possible various states of a particle or other entity or aggregate of entities represented by the wave function. In my conceptualization, however, I have chosen to greatly expand the domain of possibilities that a wave function can represent, from a.) the usual myriad possible states of some already conceptualized or anticipated thing, such as an electron, spread out across a probability distribution of all of its possible states prior to the collapse of the wave function, to b.) the possible states of anything(s) able to be locally experienced as a result of the collapse of the wave function where now what the wave function represents is not just the possible states of certain pre-identified particles, etc., but now represents the creative possibilities of a much wider array of local actualizations out of pure universal potentiality. The resultant existent(s) obtained from the collapse of the wave function could now be anything possible or imaginable. What I'm talking about is more akin to the endless possibilities of what could be derived from the hypothesized underlying zero point energy vacuum (ZPE) by means of particle-pair creation, "fishing" local physicality out of the "Dirac sea," cohering a local region of the ZPE to harvest temporarily stable matter-energy systems from the underlying usually self-canceling "stochastic ether" containing the energetic and informational possibilities for all local experientable particle-comprised systems, etc. So I'm not talking about collapsing the wave function simply as a way to pin down the exact location of something whose characteristics other than location have already been predetermined prior to the wave function collapse. I'm talking about how the process of collapsing the wave function brings into local, highly delimited experientable being virtually any subset or subcomponent of the contents of the Universe in all its infinite possibilities and potentials as well as its locally delimited probabilities. While I realize my much-expanded notion of the quantum wave function and its process of collapse will cause many of my readers, too attached to the traditional Copenhagen quantum interpretation, to lose interest in what I am trying to do in this paper, I still believe there is enough tissue here to connect conventional quantum physics to my more

expanded quantum idealist version. So I hope you will bear with me to harvest what new meanings I believe lie in this more-opened, license-taking approach of mine.)

(Continuing my line of thought interrupted by the prior paragraph:) Perhaps experiencing from a sufficiently quantum-coherent frame of reference does not involve for such an individual the need to collapse any wave function, even the universal one. Perhaps in such a case, it is simply a coherent portion or perspective operating within the universal consciousness field experiencing other parts and the underlying rest of itself and able to choose and experience at will anything from its infinite possibilities. Is this just imagining what it would be like to be “enlightened,” “to be as unto gods,” or, ultimately, to be “playing God?” Yet seriously dwelling on such may involve moving from purely theorizing, to wishful thinking, to, with enhanced perceived self-efficacy, setting one’s mind and will on the task of overcoming one’s own cosmological dissociation enough to relate differently to and eventually achieve identity condition with the coherence of the universal ground itself.

Because of the way I seem to myself and at times to others to relate to, operate with respect to, and draw from, the transpersonal consciousness field, as reflected in my own expression of conscious, I want to express from, to aspire to, to return to, to be, the individual human consciousness case of the all-possibilities-containing universal consciousness field in its infinite, simultaneous, superposed, entangled, non-locally intra-Being resonance and identity condition. I understand that some of the mentation, expression, and intended meaning that can arise from such a state, from such an aspiration, from such attempts to return “home,” can prove somewhat confusing, disordered, nonlinear, disconcerting, and ego-alien to others. Aspiring to individually think and communicate from more of the underlying quantum coherence of the all-containing universal consciousness field appears to require the individual, such as myself, to reduce his or her own quantum decoherence and kind and degree of “cosmological dissociation” from that field, so that one’s increasing coherence can operate in relation to the coherence of the universal field to access it more directly, reflected in richer, deeper, more veridical knowledge structures able to be encoded well enough to be conveyed to others, such as to you as reader here. But to the extent to which your current state of consciousness reading and thinking about this is out of phase enough with my own state of consciousness writing it, your probably more-decoherent state will experience my possibly more-coherent state as being an “altered state of consciousness” with respect to and different enough from yours and probably most others’. As a result, if I’m not careful, my state could be interpreted to be non-normative, even psychopathological; though I hope the latter will not be the case, for my heart’s in the right place, even if my mind may appear on occasion to have hitched its wagon to a star carrying me into somewhat non-ordinary, Icarus-like, perhaps-too-close-to-the-sun experiential realms.

So, while I apologize for the times as you read this when repeated, similarly worded phrases and points may draw attention to themselves in a way that works against getting my message across to you, I nonetheless have chosen to retain this quality in the paper for three reasons: first because I think it is an artifact of the very process that I am writing about, and that I am modeling here, demonstrating my own subject matter, being the case

of it; second, because the way that the idiosyncrasies of this writing seemed to have served my own process of coherence-seeking and attempted self-transcendence may also potentially help serve a similar process for you as you read this (reading “between the lines” as well); and third, because what I am talking about in this paper, and in previous related papers of mine, is likely hard to take and to fathom, given that its basic tenets go so much against the grain of the current consensus reality worldview and associated dominant physical reductionist (or at best dualistic) scientific paradigm. Therefore, either acts of destabilization and deautomatization of current decoherent states of consciousness, or the continued renewal of overlapping and interrelated basic themes smacking of coherence and superposition, or both, may be called for to hope to reach, effect, and change long-standing cognitions, beliefs, and habits.

As I have already alluded to, in the writing of this paper my own consciousness has been engaged in what I will shortly define as a practice based on “quantum idealism,” interacting with, drawing from, and carrying out a process of creating and maintaining enough quantum coherence in my own brain/body/energy system as I continuously collapse the universal wave function containing all possibilities down to each active decoherent creation, in each choice of building-block word, term, idea, each observation and measurement of computer keyboard letter pressed, each act of my conscious intention. What I’m thereby doing with this process appears to be bootstrapping my own consciousness and understanding and my ability to interact with the universal consciousness field in the kind of quantum idealist way I will be continually writing about in this paper. It is my hope that this repeated personal wave-function-collapsing-type activity, combined with enough quantum coherence on my part in the mix, in non-local relation to the underlying coherence of the universal field, may also have an affect on your consciousness as well, given that you and I are non-locally correlated within the quantum idealist field in the first place, and given the joint wave-function-collapsing intention, on the part of my writing and on the part of your reading, to connect us.

Finally, as I will point out later, drawing from the research of Schwartz, Stapp, and Beauregard, it is possible to make a case for quantum mechanically affecting one’s own physical brain through repeated intentional acts of wave-function-collapse done from the superordinate frame of reference of embedding and constituting consciousness. That is, my process in writing this paper the way I have done may have affected and further developed my own brain to better be the case of quantum idealism operating in human form, a brain that in turn still seems to contribute so much to my consciousness and what it can do, access, and manifest for its own experience. In addition, your reading this paper and your own state of consciousness that is non-locally correlated with mine and therefore possibly moving in and out of a relatively quantum coherent state, may affect your brain as well, possibly helping it grow toward being the local ground for a better understanding and ability to partake of the deeper processes and experiences related to the quantum coherent state as conceptualized by the quantum idealism perspective of this paper.

The Nature of Quantum Idealism

First, I want to review the fundamental perspective of philosophical idealism I am espousing. In my 2002 USPA presentation, "More Speculation on the Emerging Nature of an Idealist Science," I wrote:

The dominant scientific view on the nature of human consciousness is that it is an emergent epiphenomenon of bioelectrochemical neuronal brain/body activity and substance. Consciousness is ontologically subordinate to the domain of physicality seen to be superordinate with respect to it. What is then called "the hard problem" in interdisciplinary cognitive science today is how to explain how everything we know and personally experience about the nature of consciousness, including all its introspected or internally tasted "qualia," or experienced qualities, can come entirely from a physical domain which at its foundation is completely devoid of and antithetical to consciousness, life, or the capacity to experience or entertain meaning. To date no one seems to be able to do a very good job of solving this hard problem, which would require [satisfactorily] reducing consciousness and its origins down to nothing but non-conscious physical reality. In contrast, idealists such as myself turn the entire picture around: Rather than seeing consciousness as an emergent epiphenomenon of physicality, idealism [my version of it at least] sees imputed and experienced physical, objective reality as an emergent epiphenomenon of consciousness. All things experienced as being physically real and separate from the consciousness experiencing them arise from, are contained within, and are ongoingly dependent for their existence upon, the consciousness experiencing them that is superordinate in reality with respect to them. This gives rise to a contrasting hard problem: How to explain how what we experience as physical reality emerges from the underlying consciousness field?

My purpose in this presentation is to provide a perspective on the nature of reality, which I am most recently calling "quantum idealism." This perspective combines aspects of present-day quantum physics, including the concept of "collapsing the wave function," with a philosophical idealist or mental monist view that the universe is fundamentally comprised of a living consciousness field (or Being) from which what we take to be physical reality is really an emergent epiphenomenon. In a future presentation, I will also use this quantum idealist perspective to revisit Everett's Many Worlds Interpretation (MWI) of quantum mechanics and Bohm's hidden variable quantum model, both of which do not require the collapse of a wave function, since the quantum idealist model I am sharing with you here could be reframed to also accommodate such non-collapsing prospectives. But, throughout the presentation here, my attempt will be to situate a post-dualist understanding of monist consciousness at the very center of all present and future post-classical-physics emerging-paradigm thinking and of the applications, technologies, and practices stemming from it.

In most of the presentations I've made to the USPA in the past eight or nine years, I have shared various aspects of this emerging idealist consciousness-based model of reality together with implications it could have for future science and technology. In this

current presentation, I wish to go deeper and be more specific than I have in the past, providing a number of new speculations and concepts. In particular, I wish to focus on questions posed in three new areas:

1. How, in a combined quantum physics and philosophical idealist model, can we account for the obdurate, relatively unchanging nature of the wave-function-collapsed objects and events we encounter moment-to-moment and day-to-day, given that constant interventions of an admittedly highly non-solid consciousness are needed to collapse objective-appearing objects out of a probabilistic virtual cloud of endlessly superposed possibilities for such experientable objects? How does this relentless stability of objects and events arise and, especially, invariantly persevere, given that such a quantum idealist model argues that objectively-real-appearing objects emerge from the underlying field of consciousness that is also conceptualized as being related to, or possibly the same as, the uncollapsed universal wave function and its as-yet-inexperientable virtual contents? If all is taking place within an infinite-dimensional Hilbert-space-type domain of consciousness variously experiencing itself as actualizations out of its all-containing potentiality phase space, how can its locally and transiently wave-collapsed objects and events remain so stubbornly in the otherness of themselves for the subjective interiority of consciousness to then experience them as such consciousness-alien residents of apparent material exteriority?

2. Can we learn to intentionally and autogenically change the frame of reference from which we contribute to and experience the nature of focused reality by altering the locus from which we are constantly collapsing the wave function that represents a probabilistic, virtual state system in order to obtain the local, objective-appearing reality we are able to experience as a result of that process of collapse, given that learning to conduct this change of state is central to our being able to more consciously and efficaciously take part in how we create our own reality?

3. And, for purposes of our USPA organization, can we use this still-developing quantum idealist perspective to gain new understanding of selected practices and devices used in radionics and psychotronics?

From my quantum idealist perspective, the locus from which the collapsing of the wave function occurs does not exist outside of the quantum system it affects with its collapse. For me, all that exists is forever within a universal living interiority: all individual experiential frames of reference of consciousness (such as ourselves), all local objects and contents of and for consciousness, all wave-function collapsers and all wave-function-collapsed states that can then be experienced, and all the infinite possibilities of experiencing subjects and experienced objects-- all is within one universal living interiority of consciousness. All that we take to be physically real and external to and distant from our subjective awareness forever emerges from, resides within, and is entertained by, the consciousness experiencing it. All that exists does so always within a boundless and timeless transcendental interiority. Consciousness attends to and reflects upon its own objects and contents, whose nature and ability to be experienced as possessing such a nature derive solely from this consciousness. To the extent to which such objects and events are able to be experienced by an individual, they could be conceptualized as emanating from a collapse of the quantum wave function conducted by

the consciousness associated with, possessed or accessible by, that individual. Before something can be individually and objectively experienced as itself, it lies only in a superposed plethora of possibilities, a cloud of unknowing, of potentiality not yet amenable to any conscious, objective experience of it. What we currently think of as subjective introspection, of our own consciousness turning its attention upon itself-- consciousness aware of itself as consciousness being conscious-- when it is unaware of any of its own possible interior or subjective seeming contents, such as mental images and memories, it is that local portion of the universal consciousness field experiencing its own undifferentiated, superposed, phase-entangled nature when nothing particular is experienced. I suggest that when consciousness more weakly collapses the wave-function, or collapses the wave function from a locus ontologically closer to that wave function and the superposed possibility domain it represents and less dissociated with respect to it, it experiences the various objects and contents of more interior-appearing introspected consciousness, such as mental images, memories, and related less-objectified-seeming felt and sensed qualia of consciousness; and when consciousness more strongly collapses the wave function, from a locus ontologically further from the wave function and more dissociated with respect to it, it experiences the objects and contents of a more exterior-appearing introspected consciousness.

I would like to suggest an equivalence relation between the unconscious content of what lies outside of and unavailable to local focal consciousness at any one time, on the one hand, and the content of the undifferentiated, superposed, phase-entangled domain of possibilities represented by the wave function prior to its collapse by an individual act of consciousness, on the other hand. Everything not presently being consciously experienced by an individual exists outside of his/her aware consciousness. To the extent to which he/she is not currently conscious of its existence, he/she could be said to be unconscious of it or that it exists in his/her unconscious or is part of the contents of his/her unconscious. That which one is not currently consciously experiencing exists within a superposed condition of all possible experiencable states. Turning one's attention to a particular object or event, not previously available to local attending consciousness, whether through an act of open-eyed physical perception or through an act of closed-eyed mental imaging (imagination or activation of a memory), could be considered to be an act of collapsing the quantum wave function representing its probability amplitude. The collapse reduces the virtual state of myriad superposed possibilities to a single experienced object or interrelated set of objects. In the quantum sense, to be conscious of something is to have necessarily collapsed the wave function representing all its possibilities to get its experiencable decoherent somethingness, to have consciousness experiencing itself in a differentiated state. In contradistinction, to be faced with one's own unconscious and to be aware of what one is not conscious of at the time is to experience a non- or dedifferentiated superposed quantum coherent state, which is unable to be experienced by consciousness in its objectified state. Intentional consciousness-- consciousness of something, consciousness with an object—requires quantum decoherence; while an unconscious state-- a state of consciousness without an object, of consciousness with nothing for it to be conscious of-- requires quantum coherence where none of its countless superposed phase-entangled virtual contents or objects are available to be consciously experienced. To the extent to which one may achieve and maintain a

state of consciousness without an object-- simply being consciousness experiencing itself as pure consciousness experiencing-- to that extent sufficiently coherent local consciousness may come into identity condition with the basal coherence of the universal consciousness field, which it fundamentally always and only is at its foundation anyway. Then universal consciousness can operate through and be its own local aspect(s) free to collapse the universal wave function into any locally experiencable objects and events it chooses to consciously experience. As I'll return to later, if the locus or frame of reference of local consciousness can shift to collapse the wave function from the superordinate frame of reference of the universal consciousness field, rather than from its own usually highly delimited and dissociated local locus or frame of reference, it can transcend the prerequisite knowledge and prior-experience structures that comprise its own attending-from wave-function-collapsing repertoire that is non-locally correlated with only a minute subset of the accessible potentials available within the infinitely superposed coherence of the wave function of the universal consciousness field, of the one monist Being.

The wave-function-collapsing process involving open-eyed conscious perception with regard to what is considered to be the field of objective, physical reality external to experiencing consciousness takes place vis-à-vis an array of previously or already collapsed systems existing in a quantum decoherent state and that wave-function-collapsing process operates under the informing influence of those already-collapsed systems and under the informing influence of the knowledge and experience structures already part of the system of the one locally collapsing the wave function. The supposedly physically real already-collapsed systems seemingly external to attending consciousness are isomorphic with respect to, or are non-locally in identity condition with, the seemingly interior knowledge structures possessed by the wave function collapser. From a dualistic perspective, the experience of supposedly external reality is organized according to knowledge structures experienced as residing in the internal reality of the experiencer. From a higher-dimensional, unified-field monist idealist perspective, there is just one structuring and structured superposed locus that can be linearly delineated, unpacked, or collapsed into the subjective infrastructures of the attending-from experiencing seat of local consciousness, on the one hand, and the experienced objectified exostructures seemingly situated at a distance from attending consciousness, on the other hand. This lower-dimensional, more-dissociated state is comprised of a quantum decoherent wave-function-collapsing locus characterizing a conscious experiencer in relation to a wave-function-collapsed locus characterized by what the experiencer is consciousness of with regard to it. At a higher-dimensional, less dissociated non-dualist state, the contents of the locus of the wave-function-collapsing local experiencing consciousness and the locus of the wave-collapsed state now made available to consciousness to be experienced by it both exist in a higher-dimension, quantum coherent, nonlocal, phase-entangled identity condition. Adapting from the perspective of the late physicist David Bohm (although he did not choose to involve the collapse of the wave function in his theorizing), both the loci of all wave-function-collapsing processes and the loci of all that results from such wave-function-collapsing are within a super-implicate order, with the wave-function-collapsed aspect being of a more explicate-order nature and the wave-function-collapsing aspect being of a more

implicate-order nature; though in my quantum idealist model, I see Bohm's super-implicate order as entirely comprised of the fundamental universal consciousness field, the infinitely dense nonlocally at-one and entangled frequency domain of superposed waves, phase states, and interference patterns of a single pan-psychist (or Jungian psychoid) mind-being containing all that is and ever can be as well as containing its capacity as consciousness to experience and create meaning from interaction with its own aspects. Once more, all explicate-order objectively real and external-seeming systems are locally experientiable objects and events structured by and within the all-encompassing interiority of consciousness.

In light of the foregoing variations on my quantum idealist theme, consider the following passages from my 2003 USPA paper, "Revisiting Reality Creation and the Politics of Consciousness." Bear in mind, throughout my years of such quantum idealist thinking, I have conceptualized how a subset seat or locus of the one universal consciousness field-- any one of us-- comprised of and yet relatively dissociated with respect to the embedding and constituting ground of consciousness-- dissociated in the form of being what I call elsewhere a dissociated "cosmological sub-personality" of the universal-- can be seen to do something like collapsing the wave function that represents all possibilities, all that might be locally experienced by it and existing in a kind of infinite-dimension Hilbert phase space of supreme interiority and subjective potentiality. Thereby, over and over, we create for ourselves individually and conjointly the objects and contents of our consciousness dualistically experienced by us at this point in our evolution as objectively real and externally appearing. To the extent to which any of us cosmological subpersonalities [again, expanding on the traditional psychological definition of dissociation] can sufficiently reduce our own kinds and degrees of out-of-phase decoherent "cosmological dissociation" we have with respect to the universal consciousness field, we can experience ourselves as wave-function-collapsers, can experience the undifferentiated domain of infinite superposed possibilities represented by the uncollapsed universal wave function, and can experience the infinitely various individual objects and events that can arise for us as a function of our variously collapsing that wave function, and we can each experience all this in our capacity as a focal individuation of the universal consciousness, the one Being, endlessly experiencing itself in all its aspects by way of such individuations. In my 2003 presentation, I wrote:

I believe that we as a species are currently experiencing the dawning realization-- in a movement toward a true post-Cartesian unified-field understanding (science and spiritual science) and reality creation technology (and spiritual technology)-- that what (in the old dualistic way) we introspectively experience as our own "inner" subjective reality is actually the current way we are able to experience the underlying reality that gives rise to all local supposedly "outer," "external," and "objectively real" existence: that the inner is the outer; that the outer comes from and is sustained by the inner and is at-one with it in a higher-order, subsuming, post-dualistic, unified-field higher-dimensional superpositional state. The nature of the underlying quantum coherent, un-collapsed non-local, phase-entangled, superposed all-containing undifferentiated monist consciousness ground of being of the Universe is constantly being experienced by each of us as the introspected

phenomenological nature and “qualia” of our own subjectivity and consciousness, including its experienced superpositional higher-dimensional greater degrees of freedom. All is an infinitely meaningful semantical living space with objectifications/instantiations moving in and out of the underlying subjectivity field, both in the case of the Universe at large, depending on each experiencer’s frame of reference with regard to It, and in the case of the individual’s own introspected subjective consciousness field. The “outer” reality of the Universe is really an interiority, a causal, creative subjectivity, a living Consciousness/Being/Spirit, and our respective consciousness fields we each experience within and as us are the localized, individualized subset perspectives on and partakings of that larger all-containing, all-constituting living Field and Being, and we are each in underlying identity condition with it. We are that universal consciousness field and it is us.

* * *

[I suggest we are] Moving beyond our current understanding of the still-material-reductionist ZPE vacuum and physics-limited concepts and denotations of quantum coherence, non-locality, superposition, and phase entanglement, to embrace all physics-seeming energetic vibratory wave systems as actually being the pan-psychist living activity of the one underlying, all-constituting, undivided consciousness field. It is what I call the “incestuous cosmological intercourse” phase relations of explicate-order systems and local implicate order systems with each other and with the super-ordinate embedding implicate/super-implicate-order wave-phase interferometry of living consciousness. There is the ongoing process of explicating, rendering decoherent, collapsing the quantum wave function of, the probabilistic virtual phase space in potentia to local objectively real-appearing experiencability. Gaining lucidity and self-efficacious “dominion” with regard to this process is to become ever-more proficient in the ultimate reality-creation process whereby subsystems of the Creator aspect (such as ourselves) work with the Creation aspect(s) of the one all-containing universal Being. [And doing this requires lessening or overcoming our current species-specific degrees of “cosmological dissociation” through which we, as its own sub-personalities, are experiencing the universal and our capacities with respect to it].

In his 1987 book, The Doctrine of Vibration: An Analysis of the Doctrines and Practices of Kasmir Shaivism, Mark S.G. Dyczkowski, revisits ninth century (and earlier) Buddhist and Hindu teachings, which are a version of the philosophical idealism that underlines my current model of quantum idealism. The only thing missing from the following is the quantum-mechanical-type conceptualization of how the consciousness field, or a local, individualized portion of it, does something like collapsing the wave function, or even the universal wave function, representing its own infinite realm of possibilities of experiencing itself in order to manifest any of its specific forms able to then be experienced and reflected upon in and by its own light. Dyczkowski writes:

...nothing ‘shines’ (i.e. appears, manifests or exists in its apparent form) if it is not illuminated by the light of consciousness. If phenomena were to be anything but ‘light,’ they could no longer ‘shine,’ that is, exist (p. 26)... it is possible to lay

hold of one's own authentic identity as the universal agent and perceiver, understood as the universal vibration (samanyaspanda) of the pure ego (27)"... This "spanda" [vibration] is seen "as a movement which proceeds from the interior domain of undifferentiated consciousness, out to the exterior domain of its manifestation which is created as it moves outward and is destroyed when it returns to the inner state of undifferentiated unity" (28)...Interiority (antaratva) is the keynote of both Kashmiri Saiva metaphysics and practice: it is a 'doctrine which maintains that everything is internal' (antararthavada). Everything, according to this view, resides within one absolute consciousness. It is the great abode of the universe... all events are consciously experienced happenings (46)... Either we merge the external world into the inner subject, or we look upon the outer as a gross form of the inner (47) ... [The nature of consciousness] Full of the vibration of its own energy engaged in the act of perception...manifests itself externally as its own object... consciousness creates its own forms (49)... Consciousness is the fecund womb to which all things are born...The vibration of consciousness is manifest as the forms which emerge within it (68)... consciousness must reflect (literally 'bend back') on itself to know itself in what appears within it (69)... By contemplating its own nature, consciousness assumes the form of all the planes of existence from the subtlest to the most gross. The power of reflection is thus the inherent creative freedom of the light of consciousness to either turn in on itself introspectively and be free of its outer forms, or move out of itself to view its outer manifestations (70).

I think you can see how succinctly this centuries-old viewpoint mirrors my own described thus far. Now consider another (admittedly idiosyncratic) perspective related to both my quantum idealist view and that of the Kashmir Shaivism described by Dyczkowski: Jane Roberts served as a medium or channel for the supposedly non-physically based consciousness source called "Seth," published in a series of books in the 70s and 80s. She also published a book reportedly communicated through her from the deceased spirit of the late 19th and early 20th century philosopher and psychologist William James. In the following passage, the purported surviving spirit of James describes his experience of interacting with the underlying trans-physical spiritual or consciousness field that seems to comprise the afterlife domain within which his consciousness now posthumously finds itself. This description (which I have used in a previous USPA presentation) could serve as a metaphor for the quantum idealist relationship between any local consciousness (such as James) and the universal consciousness field within which it is embedded and of which it is comprised. Although nothing in this passage suggests any kind of collapsing of the wave function, even the weaker kind of collapse that may give rise to consciousness' experience of what I take to be a local seat of more subjective or internally appearing objects and events, nonetheless this description might be one way to conceptualize how a no-longer physically embodied individual consciousness may interact with and draw forth particular local experiences from an underlying undifferentiated subjective, virtual, probabilistic field of consciousness, if one assumes, as do I, that individual consciousness continues on within and as part of the same universal consciousness field once it has transcended the physically embodied state. In addition, what is being described here by James may

provide insight into how each of us currently physically embodied experiential seats of consciousness interacts with and weakly or strongly collapses locally to what lies within the infinitely superposed contents under the universal wave function. So, here, through Jane Roberts, is the reported spirit of William James, providing a description of consciousness embedded within, comprised of, and interacting with, the underlying “parental” field of selfsame consciousness, with the local consciousness standing in a relatively dissociated manner with respect to it:

I am surrounded by a sense of psychological luxury and supported by that atmospheric presence whose qualities I find at once so curious and so familiar. This presence is responsive. I am sure that it reacts to me, yet while it is everywhere, it is not obtrusive... I suspect that the dimensions of its existence reveal themselves or are revealed according to the attention one accords them.

Again, as far as I can tell, this knowing light and atmospheric presence are the same, which is to say that at every hypothetical point this presence is wholly here and responsive, while still retaining its atmospheric rather than specific nature.

I am convinced, then, that this atmospheric presence is the creative medium from which all consciousness springs. This omnipresent light seems to attract the smallest of my psychological seeds, buried or struggling for freedom, sodden from the overwatering of my melancholy, so that each hope rises again... [the light] is alive with a loving intent that is instantly felt and experienced in a direct manner. There is no mistaking its intent... While I am tempted to say that it moves in waves because of its mobile nature, this is not true. Instead it appears out of itself, at each and every conceivable point in the universe... This offering of opportunities, however, also invokes my own peculiar individual tendencies...as if I can produce psychological seeds of inestimable value to the universe, and this knowing light nurtures them more surely than on earth the sun nurtures the spring seedlings.

(pp.176-8, Jane Roberts, The Afterlife Journal of an American Philosopher: The World View of William James)

Why and How Is There This Experienced Obdurate Inertial Redundancy of Wave-Collapsed Systems if All Is Contained Within a Protean Consciousness Field?

Let us return to the first of the three questions I posed earlier: “How, in a combined quantum physics and philosophical idealist model, can we account for the obdurate, relatively unchanging nature of the wave-function-collapsed objects and events we encounter moment to moment and day to day?”

Earlier I said that, “The wave-function-collapsing process involving open-eyed conscious perception with regard to what is considered to be the field of objective, physical reality external to experiencing consciousness takes place vis-à-vis an array of previously or already-collapsed systems existing in a quantum decoherent state and that wave-function-collapsing process operates under the informing influence of those already-collapsed systems...and of the knowledge structures already part of the system of

the one locally collapsing the wave function.” That is, the current state of affairs affects and constrains potential future states. As I remarked on this in my 2001 USPA presentation, “Engineering the ZPE from a Post-Cartesian Unified-Field Idealist-Monist Perspective:”

[In our current highly quantum decoherent environment and states of brain and consciousness...] Creating quantum isolation in a system sufficient for quantum entanglement, superposition, coherence, and non-locality to occur within it can lead to a variety of desirable results and uses. However, the wave function representing any system will automatically be collapsed not only by any intervention of conscious observation or measurement, but also by macro-level near-enough ambient decoherence environmental effects on it. That is, the presence of nearby “physical” systems, already wave-collapsed to their currently focused states, can collapse the quantum wave function for a neighboring system [rendering it into a quantum decoherent state] just as much as the more-familiar process of this version can occur from observation or measurement. Even an atom or photon colliding with another can constitute a wave-collapsing act of measurement, collapsing the superposition of quantum mechanical states into one objectified, delimited and constrained, experienceable state.

Thus we are constantly being confronted by the products of our own previous wave function collapsings stemming from a perhaps too predictable causal locus of activity. Yet it may be possible to achieve a kind of leverage point of perceived self-efficacy, where one might feel competent, deem oneself possessing the capability, to intentionally and consciously carry out the collapse of the wave function in such a way as to yield for local experience different, even ‘better,’ objects and events from elsewhere within the myriad potentiality covered by the wave function. But the one collapsing the wave function possesses an experienced and remembered history of past wave-function-collapsings and their localized products. Within an idealist monist universe, such a past, such memories, such knowledge structures, are enduring inertial systems made out of the panpsychist componential waveforms in their multiplicity of phase states and interference patterns. Such constitutes the character of the attending-from seat of consciousness, the particular way in which the wave function collapse occurs. In their wave-function-collapsed relative objectivity, the products of our consciousness possess a kind of Bohmian explicate-order identity pattern and individualized quality, though still embedded within a more implicate-order region of the consciousness field capable of active, aware experiencing, not just capable of being experienced. In addition to those collapsing the wave function possessing an infrastructural history that will inform later acts of wave function collapse, so too do the already-wave-function-collapsed objects and events influence, inform, and contribute by their history to each other's ongoing selfsame inertial qualities and so do they also inform subsequent waveform-collapsing acts in light of them. No wonder, even though we are supposed to be constantly engaged in collapsing specific objectivity out of underlying probability waves only, we keep collapsing and getting so much of the same old things to experience over and over again. There appears to be a self-perpetuating feedback loop at work here between the collapser and the collapsed, between consciousness and its objects, between experiencer and experienced.

Charles Tart in his book Waking Up suggests that the consensus reality, the agreed-to cross-corroborated nature of what is being jointly experienced as objectively real, can be construed as taking place within a consensus trance; that from birth we humans are conditioned, entranced under a kind of hypnotic suggestion, by many sources in many ways and on many levels, into a general shared discrete state of consciousness-- normative baseline waking "externally" oriented consciousness-- that is only one of many possible states of consciousness from which individually or together we could be experiencing. But we have become entranced within this particular state of consciousness and from its individual yet massively shared experiential frames of reference we are constrained to state-specifically harvest only the most meager and endlessly repeated fruits from the highly constrained prerequisite infrastructures from which we carry out the collapse of the wave function. Local consciousness attends from its own delimited, relatively dissociated, informed frame of reference in order to experience the particular nature of what it is attending to. Both attending-from and attended-to structured states operate as inertial systems homeostatically and genidentically disposed to perpetuate their respective self-sameness as world lines on a Minkowski space-time frame.

What I'm calling the strong collapse of the wave function generates what is experienced by the collapse as local instantiations of objective reality, which, upon examination appear to be comprised of fermion wavicles obeying the Pauli exclusion principle, where no two such fermions can have the same quantum number, or, so to speak, share the same space. At our current stage of state-specific delimitation of consciousness as a species, and through the lenses of our current kind and degree of "cosmological dissociation," fermionic systems comprise for most of us individually and conjointly (in and as consensus reality) what we experience as external and objective reality. Matter-seeming fermions are one category of experiencable products, along with other kinds of objectified wavicles, that can be obtained from collapsing the wave function representing the superposed possibilities, vectors or states of all such localizations. I've also earlier referred to what I call a weak (or weaker) collapse of the wave function, and now I suggest that this second kind of collapse draws bosons (or something like "psychons," or much-higher-frequency/tachyonic-velocity localized versions of, bosons of consciousness), rather than fermions, from out of all of the possibilities represented under the wave function. Bosons, which are essentially radiant light itself, do not obey the Pauli exclusion principle; that is, they seem disposed to crowd as many of themselves as possible together into the same space, to hold the same quantum number or identity. In contradistinction, by reason of obeying the Pauli exclusion principle, fermions appear to be used as the building blocks to erect mass-possessing spatio-temporal edifices of matter with enduring Minkowski space/time frame world lines.

Can consciousness, then, collapse the universal wave function in such a way as to generate specific focused thoughts, ideas, feelings, mental images, memories, or other qualia of consciousness, out of the universal consciousness field, and are these derived more-interior-seeming objects and events made out of bosonic light as a configurable, superposable, collapsible raw material that is what local experiencing consciousness and

its intrinsic knowledge structures is comprised of as well? I believe the attending-from locus of consciousness, the locus from which the wave function is collapsed, is comprised of such infrastructural edifices made of light turned dynamically inward upon itself, as I believe it is structured edifices of light similarly configured that consciousness is attending to because it is what it has collapsed out of the wave function to experience as such. One kind of wave function collapse generates specific bosonic systems, while another kind of collapse generates specific fermionic systems. Still another kind of collapse may generate boson-type light self-confined as localizations in the form of leptons (such as electrons) co-constituting structures together with fermions. All bosonic and fermionic (and leptonic, etc.) possibilities are represented as being superposed under the universal wave function.

Could someone collapse the wave function in such a way as to transmute a fermionic structure into a bosonic one, or vice versa? I believe this will someday lie within our capacity as a species and already is within the capacity of many of our fellow beings, less cosmologically dissociated than us on earth, who reside on other levels of reality and many “extraterrestrials” who have evolved further than we on other worlds. We also have hadrons, neutrinos, and other objectifiable phenomena that can be collapsed out of the wave function and can by acts of consciousness also possibly be transmuted quasi-alchemically into each other as a function of the wave-function-collapsing process wielded with greater degrees of freedom, with more conscious intent, due to the collapse co-dwelling more closely in the same quantum coherent state that is represented by the uncollapsed wave function. Years of developing this field of what I am calling quantum idealism must still lie ahead; but for now I want to emphasize that such a field has both a theory and practice aspect, and it is the practice aspect that, further explored, developed, and demonstrated, will lead to a transformation of our current consensus reality and its dominant scientific paradigm.

More variations on this section's theme of the obdurate, enduring nature of what is contained and experienced within consciousness are contained in the following excerpt from my 2002 USPA presentation, “More Speculation on the Emerging Nature of an Idealist Science:

Returning to the quantum physics process of collapsing the wave function: What [or who] is doing the collapsing? Where is it taking place? What is the ontological relationship between the pre-collapsed coherent, continuous, superimposed, identity-condition, nonlocal, phase-entangled, virtual state of potentiality-only with respect to experiencing consciousness, and the particular locally presented post-collapsed reality, which is an incredibly small transient subset of the infinite probability distribution of all conceivable experienceable realities? What is it that the individual cosmological subpersonality possesses or has access to that carries out this precise collapsing of a virtually infinite superimposed set of possibilities down to one incredibly finite actuality/reality and its objects for that individual? As already mentioned, it is "the nomological constraints on experience" ["nomological" referring to the science of the laws of the mind] described by Foster [in The Case for Idealism; Routledge and Kegan

Paul, London, 1982] that encode and carry out [what I interpret to be] the purported wave collapse. But where did these constraints come from; where did the individual get them from? We know they exist in the mind, and everything from the perspective of idealism is mind/consciousness, its contents, objects, and experiences. I have suggested that the nomological constraints operating with respect to an individual consciousness can be reconstrued to be the particular index of that individual's respective kind and degree of cosmological dissociation. Exactly how, and how much, one is dissociated across the three domains earlier described [i.e., dissociation within the individual, between individuals, and between the individual and the universal], but especially with respect to the third one-- dissociation between the individual and the universal ground-- will determine what one is capable of being, of experiencing, of knowing, of doing with respect to the universal ground of consciousness and with respect to other individuals similarly taking, or being given, their being from that ground. Exactly how and to what extent the individual is cosmologically dissociated away from the completely undissociated, unified, [quantum] coherent, non-local, panpsychist, phase-entangled, superimposed state of the underlying universal consciousness field, will determine, will select, the nomological constraints on his experience, will continuously generate the so-called collapse of the wave function in just such a way as to collapse out of the undifferentiated infinitude of the potential contents of universal consciousness just those locally experienceable object and event fields available to that individual portion of the consciousness as a function of those nomological constraints. The nomological constraints comprise the index of cosmological dissociation, and vice versa; and the wave function is collapsed by the unique character of these constraints, of this dissociation.

So, even though the infinite possibilities of what is represented by the universal wave function could be collapsed in an infinite number of different ways to get any of an infinite number of locally experienceable objects or events, we as individuals and as a species appear to be severely constrained in the variety we can bring to our wave function collapsing capacity, and so the universe of objects and events we are capable of consciously experiencing is severely constrained. I have referred to the self-maintaining inertial systems of the (nomological) knowledge structures comprising the locus from which our wave function collapsing takes place, and I have referred to the way in which the domain of objects and events derived from prior collapsing of the wave function, can, in their bosonic, fermionic, leptonic or other constitutions, have the capacity to inform and affect future wave function collapsings as well. At present it would appear that the domain of attending-from experiential consciousness and the domain of what that consciousness is capable of attending to both possess a historicity that inertially tends to work against any new and different, let alone “better” or preferable, ways of collapsing the wave function that could contribute to greater creativity, growth, and self-transcendence.

Psychiatrist Jeffrey Schwartz, theoretical physicist Henry Stapp, and neuroscientist Mario Beauregard remind us of something in quantum physics called the “Quantum Zeno

Effect” that involves the one collapsing the wave function doing so in such a repetitive and constant manner (shades of what I talked about in my Personal Introduction to this paper] that both the wave-function-collapsing capacity (and its potential creative flexibility and greater degrees of freedom) and that which can be experienced as a result of the collapsing, get stuck, so to speak, in a rut (or world-line continuum) of curtailed degrees of freedom, of essential ongoing self-sameness, which, at the same time could be construed as a particular, even powerfully effective, way to create and maintain one kind of experienced reality for oneself. They write:

...the fact that repeated and closely spaced intentional acts [wave function collapsings] can effectively hold the ‘Yes’ feedback in place for an extended time interval that depends upon the rapidity at which the...actions are happening.... this rapidity is controlled by the amount of effort being applied (p. 48).... [They speak of an “attention density”]....The more frequent the observations of a quantum system, the greater the suppression of transitions out of the initial quantum state. Taken to the extreme observing continuously whether an atom is in a certain quantum state keeps it in that state forever. For this reason, the Quantum Zeno Effect is also known as the watched pot effect... The act of rapidly probing the quantum system freezes it in a particular state, preventing it from evolving as it would if we weren't peeking (49)... If you rapidly and repeatedly ask a system, *are you in this state or are you not?*... the system will not evolve in the normal way. It will become, in a sense, frozen. (50)... If the ‘Yes’ answer is selected by nature then a monitoring of the activity of the brain would reveal a rapid emergence from the background ‘noise’ of the held-in-place template for action associated with P [the non-local operator], followed by the actions instigated and guided by that template (p. 69).

(“Quantum Physics in Neuroscience and Psychology: A New Model With Respect To Mind/Brain Interaction”)

Thus it would appear that we are habitually locked into a highly constrained possibility domain, and, by virtue of our own highly constrained knowledge structures and the degree of cosmological dissociation within which our consciousness operates, we are relegated to draw from a highly constrained universe of local actualizations we may experience in light of the virtual infinitude of possibilities represented by the wave function. As a result, we continue to watch the “pot” of the world in its relatively unchanging, non-novel, even stupefying and hypnotically entrancing finite wave-collapsed character in such a way that it never seems to “boil” up for us into extraordinarily energetic, protean, and fecund qualities smacking more of the uncollapsed superposed, nonlocal condition than of the staggeringly narrowed-down nature of the collapsed condition.

The philosopher Immanuel Kant wrote of our human first-order intuitions, such as of space and time, and concepts or categories of understanding that organize experience before it can proceed further to the kind of second-order level of specific perceptions of objectified phenomena we are then able to experience under such initial categorization. In my quantum idealist model, there is this perpetuation of selfsame objects and events

being experienced by us even though we appear to have the capacity to more variously interact as consciousness with respect to the larger consciousness field, collapsing the wave function representing the infinite possibilities of its contents that could be experienced, and this experienced self-sameness that is perpetuated may be due in part to a basic primary program for wave function collapsing that gives rise to the first-order Kantian categories of experience within which we then carry out a kind of thusly constrained second-order wave-function-collapsing process.

In light of this Kantian-type thinking, consider once more the purported surviving spirit of William James communicating through Jane Roberts (from my USPA 2000 paper, “The Role of Consciousness in Emerging New Paradigm Science”), describing his new afterlife perspective on interacting with the consciousness field within which, as a seat of functioning consciousness, he finds himself much less cosmologically dissociated now that he is separated from the earlier wave-function-collapsed fermionic matter systems of earthly embodiment that programmed and constrained his wave-function-collapsing interactive possibilities with the underlying quantum coherence. And now he is able to look back on his own former, and our current, earthly relationship to the universal consciousness field:

Certainly there must be 'something out there' to be worked upon, molded, and experienced, but that 'something' is far more plastic, manipulatable, and giving than conventional practical psychology [or physics- J.K.] would lead you to believe. It is as if the private cast of consciousness works upon the objective world landscape by giving it its final, private, definite form; as if before the individual perceives objects, there is instead a field of pliable, malleable, pseudo-shapes. The [wave-function-collapsing—J.K.] perceptions themselves bring these into focus and form. The inner blueprints are themselves tuned in to that malleable 'substance,' connected with it through the brain so that any changes in the blueprints appear 'outside' and vice versa. Thus would imagination and thought work upon the world. The processes are so smooth and automatic, so beautifully executed, that man rarely catches himself in this multiple creativity, as the mind forms the world pattern of objects and events. (p.105)

(from Jane Roberts, The Afterlife Journal of an American Philosopher: The World View of William James)

Continuing this speculation on how experienced physicality can so solidly and invariantly emerge from and be sustained within a universal field of pure consciousness, as I argue it does, I write in my 2005 USPA presentation, “Consciousness Engineering and State-Dependent Science:”

In response to why it seems at present virtually impossible, or just too difficult, to intentionally seriously influence or change our own current consensus reality, or to even change our own respective local seats of personal consciousness and energy within it, I think it has to do with the sheer mass-like (but ultimately mass-less) inertial wave-system nature of the reiterated homeostasis-disposed configurations we have brought out of the ground of potentiality where it then

takes force/work to overcome and change such inertial systems. The inertial systems of beliefs, habits, cognitions, memories, expectations, etc., form fields of force and non-locally correlated domains that tend to entrain and maintain the separate consciousnesses and energy systems that gave rise to them in the first place, separate systems we each are even as we are embedded within, and contributing in turn to, these local states of this embedding generational field. I think we must learn to reach up into higher-dimensional experiential and efficacious realms in ever-closer identity condition with our source and ground of all being in order to not remain at the mercy of our own and each others' existing self-perpetuating systems of belief and programs of local reality creation, quantum-wave-function-collapsing, and related conceptualizations responsible for our current consensus reality and our own respective systems within it, contributing to it, and being influenced by it.

I believe it is our destiny to learn individually, and eventually together, how the wave function can be collapsed from vaster unified-field experientiable knowledge infrastructures that lie within the infinitely superposed quantum coherent potentiality represented by the universal wave function. So long as we individually collapse the wave function from a locus and frame of reference limited by our accrued personal knowledge and experience structures from which our consciousness attends and experiences, and limited by the "Quantum Zeno Effect" of our habitual, redundant, continuous reiteration of the same wave-function-collapsing endosystem formulae, and limited by how, in our current dualist, consciousness at this stage of our species-specific kind of cosmological dissociation, the current seeming external and objectively real fields of already-wave-function-collapsed exosystems further contribute to the decoherent highly delimited and constrained local realization of experientiable objects and events for consciousness that, frozen in their narrow self-sameness, trickle from the infinite superposed and entangled fecundity within the wave function of the one Universal Being's field of consciousness that its individuation's, such as ourselves, are capable of experiencing .

Another way to look at the continual constraint space we operate within is to use a cellular biological metaphor of morphological differentiation and dedifferentiation. A potentially variously differentiable cell informed by its surround/ambient to stay particularly differentiated, rather than differentiating according to any other possibilities within its repertoire of potentiality, stays particularly differentiated, knowing its place/function vis-à-vis the embedding, informing system. Due to the nearby chemical zones and gradients, the biophotonic informational crosstalk taking place with other cells, and other ambient influences, a heart cell, for example, stays differentiated as such, rather than reverting to the potential within its own DNA to morphologically differentiate in myriad cell and tissue specific ways into other than heart cell per se. There is an environmental and ecological systemic context for healthy interdependent structure and function that informs the local DNA and cell-membrane sensitivity as to how the individual embedded cell's program should operate. The repertoire of the program's full and various potentials, of all its morphologically differentiable possibilities, is constrained and harmoniously counterbalanced by the extracellular and other-cellular milieu within which it is embedded and of which it is a living part.

Similarly, perhaps, we are each functioning cells within a larger organism. In light of the larger potential to which we have access, we are each morphologically differentiated in certain delimited ways, and are surrounded with other morphologically differentiated “cells” in such a way that there is a kind of feedback equilibrium maintained. Now let us superimpose on this picture the aforementioned knowledge and experience structures as programs for various differentiability, such as programs for collapsing the wave function to produce minute subsets of local experiential substance out of the much larger virtual array of possibilities represented by the wave function prior to its collapse. Consider already-existing cells as the decoherent products of already-collapsed wave functions, and consider morphologically differentiated cells and their interrelations that do not currently exist in local experiential reality as being part of the quantum coherent, superposed, entangled possibility domain represented by the uncollapsed wave function. Now imagine the process moving forward with its multiplexed bewilderment of myriad interactions of collapsing and collapsed loci within the one universal consciousness field; the endless informing crosstalk of transient actuals with perpetual virtuals or possibles; of the movement of bosonic and fermionic structures out of the bosom of an infinite-dimensional panpsychist Hilbert-type phase space that is one way to look at the seething formative creativity of the universal consciousness field; what Bohm called the holographic-type “holomovement” of local implicate and explicate order systems into and out of the underlying hierarchical superimplicate-order reality, here seen as universal consciousness itself; and within the universal background frequency domain of pure consciousness, acts of consciousness, through mathematical wave mechanical Fourier transforms, continue to synthesizingly translate simple componential wave systems into more complex superimposed ones, and analytically tune simpler wave systems out of complex wave systems such as those represented by the uncollapsed wave function.

Toward a Lucid Reality Creation: Some Perspectives on More Consciously, Various, and Preferably, Collapsing the Wave Function

The second of my three earlier-posed questions was: “Can we learn to intentionally and autogenically change the frame of reference from which we contribute to and experience the nature of focused reality by altering the locus from which we are constantly collapsing the wave function?” How does the stepped-down, delimited, dissociated seat, locus, or frame of reference of universal consciousness change itself and its relation to its own embedding superordinate system?

In my 2005 USPA paper, “Consciousness Engineering and State-Dependent Science, I wrote, “I think we must learn to reach up into higher-dimensional experiential and efficacious realms in ever-closer identity condition with our source and ground of all being, in order to not remain at the mercy of our own and each others’ existing self-perpetuating systems of belief and programs of local reality creation [and] quantum-wave-function collapsing.” Similarly, earlier in the current presentation I wrote:

I believe it is our destiny to learn individually and eventually together how the wave function can be collapsed from vaster unified-field experiential knowledge infrastructures that lie within the infinitely superposed coherent potential of the universal wave function...It may be possible to achieve a kind of leverage point of greatly enhanced perceived self-efficacy, where one would feel competent, deem oneself possessing the capability, to intentionally and consciously carry out the collapse of the wave function in such a way as to yield for local experience different, even 'better' or preferred, objects and events from elsewhere within the myriad potentiality covered by the wave function. [And I further elaborated:] If the locus or frame of reference of local consciousness can shift to collapse the wave function from the superordinate [quantum coherent] frame of reference of the universal consciousness field, rather than from its own usually highly delimited and dissociated [and relatively decoherent] local locus or frame of reference, it can transcend the prerequisite knowledge and prior experience structures that comprise its own attending-from-wave-function-collapsing repertoire that is nonlocally correlated with [and constrained by] only a minute subset of the accessible potentials available within the infinitely superposed coherence of the wave function of the universal consciousness field.

In order to interact with the potentially-all-containing consciousness field in new ways different from the past, including to be able to carry out the wave function collapse through more adventurous probing acts or intentions of one's own consciousness, one can learn, or be trained, to autogenically destabilize or deautomatize one's baseline default setting of existing homeostatic discrete state of consciousness-- usually "normal" waking consciousness tuned to what is taken to be commonly experienced external, objective reality. In the ensuing heterostatic, more stochastic, chaotic state and (according to Schwartz, Stapp and Beauregard) its correlated microlevel neurophysiology susceptible to quantum mechanical wave-collapsing intervention, local consciousness can more easily influence and be influenced within the universal consciousness field. Consciousness' own will, intention and attention can act like strange attractors to fashion new wave systems of consciousness and its objects and contents. One discrete state of consciousness can give way to another, with each state-specifically capable of drawing differently from the coherence containing the possibilities represented by the wave function, and of contributing to and altering the local fields of already-wave-collapsed decoherent experiential objects.

Through different meditative and related autogenic practices, one may also achieve a level of relative quiescence of electromagnetic neural activity and mass endophasic intra-system neural brainwave entrainment and synchrony and deeper quantum coherence throughout the brain and larger individual system. Thus the entire local system can fall under one wave function, rather than with wave functions for each myriad subcomponent of it. Despite a surrounding environment of quantum decoherence, within one's own system quantum coherence can be established, non-locally conjoining and phase-entangling all components in a deeper, more efficacious way. Such an intentionally self-quieted system, surrendered to its own underlying coherence, then becomes increasingly non-locally correlated and in identity condition with the underlying universal quantum

coherent state, whose universal wave function represents an inconceivably creative infinitude of all possibilities of what could individually exist to be experienced as such by localized, relatively cosmological dissociated, individuations that I call “subpersonalities” of the universal consciousness field. So, collapsing the wave function from a higher-dimensional frame of reference can now be seen to be emanating from an ever-more quantum coherent state, more efficaciously and inclusively involving and accessing the universal wave function and the superposed phase-entangled nonlocally correlated possibilities/states it represents. And as earlier mentioned, if the locus and frame of reference of local consciousness can shift to collapse the wave function from the superordinate frame of reference of the universal consciousness field, rather than from its own usually highly delimited local locus and frame of reference, it can overcome some of the limitations of its own state of cosmological dissociation and can transmute and transcend the prerequisite knowledge structures that comprise its own attending-from wave-function-collapsing repertoire that is non-locally correlated with only a minute subset of the accessible potentials available within the infinitely superposed coherence of the wave function of the universal consciousness field, of the one monist idealist Being.

Once intentionally achieved, an individual’s quiescence and intra-system resonance and coherence can provide the self-effacement and transient state of surrender to the self-transcending transpersonal domain to allow new modes of experimentation with wave function collapse and can provide sought-after influence and entrainment by more-coherent superordinate self-transcending knowledge structures, programs, and beings, including coming under the beneficial influence of other cosmological sub-personalities of the universal consciousness field who are, hopefully, less-cosmologically-dissociated than we as a species are at present .

With access to increased dimensionality and increased degrees of freedom to operate with respect to it, we may also wish to consider the possibility of being able to intentionally intervene to affect the cross-dimensional feedback loop of a toriodal flow from higher-dimensional more-coherent wave-function-collapsing locus and its contents through to resultant more-decoherent lower-dimensional wave-function-collapsed loci and their structures and content and back to their higher-dimensional locus once more, involving an ever more efficacious relationship with both non-local collapsing and local collapsed correlatives or coefficients.

We are also learning to overcome our current species-specific interpersonal kinds of cosmological dissociation, quantum decoherence, and local, rather the non-local, conditions. We are finding how physically distant physical brains can become in a state of sufficiently shared resonance and entrainment to possess near-identical brain-wave signatures and report common, shared mental states and objects and contents of consciousness. In addition, more ambitiously, and more illustrative of the quantum idealist concepts in this paper, researchers and meditators with Maharishi University in Geneva, Switzerland, and Parsons, Iowa, have conducted a series of now replicated experiments that appear to show that: 1.) if a group of individuals together autogenically move their respective states of consciousness from the normal, externally oriented waking state to a discrete altered state of consciousness by means of a meditational

practice (they used “transcendental meditation,” or “TM,”); and 2.) if the individual discrete states of meditative consciousness are similar enough to each other across the practitioners; and 3.) if the relatively shared state of consciousness, nearing “co-consciousness,” can be measured to be producing low-frequency high-amplitude brain waves approaching as much as possible a quieted, in-phase quantum coherent state; and 4.) if, together, the practitioners also choose to share a common intention on the part of their consciousness, a common target and goal in the “real world,” such as attempting to effect and lower criminal-type thoughts, dispositions and actual manifest behaviors stemming from them that are occurring in particular distant communities; then, if all those prerequisite conditions are met, there will be a predictable correlation found in the series of experiments between what the altered-state-of-consciousness meditators placed their attention on, what the nature of their intention was, on the one hand, and the behavioral results in the distant targeted “real-world” region. Indeed, it was shown that the intention of lowering crime statistics in distant targeted communities proved effective, over and over. Post-meditation-period measurements were compared to pre-intervention-measurements and found to have been lowered in a statistically significant way.

At this point, it should be fairly clear how, according to my quantum idealist perspective, the experimental group of relatively altered-consciousness, quantumly coherent, meditators carried out a process of individual and shared wave function collapse that led to wave-function-collapsed results “out in the world” different than those measured during the pre-intervention period when the influence of the meditators’ consciousness, intention, and wave-collapsing efficacy was not present, was not being exercised. As many in the Maharishi University community have contended, primarily its founder, Maharishi Yoga, given a large enough number of shared intentional acts of consciousness, enough such quantum-coherence-inducing alterations of consciousness, what we currently take to be our shared, more-quantum-decoherent objective reality could be purposefully changed, and, ideally, done so for the benefit of all. Effectively utilizing such quantum idealist consciousness-engineering approaches now lie near at hand for more and more of us on this troubled planet.

Finally, rounding out this section on exploring new (and “better”) more creative and efficacious ways of operate within a reality as depicted by quantum idealism, we return to the earlier-quoted trio of psychiatrist and neuroscientist Jeffrey M. Schwartz, theoretical physicist Henry P. Stapp, and neuroscientist Mario Beauregard. In their long article, “Quantum Physics in Neuroscience and Psychology: A New Model with Respect to Mind/Brain Interaction,” they report on their research into what they call “self-directed neural plasticity” (p. 5), which involves “Applying experimental paradigms that employ directed mental effort in order to produce systematic and predictable changes in brain function” (5). They are suggesting that, from a quantum mechanical perspective, individuals can be trained to actually change parts of their own brain neurophysiology and its directed electrochemical activity by collapsing the wave function representing the possible states associated with it at a micro level that can give rise to new wave-collapsed physical states that, thereafter, can have a profound effect on subsequent brain activity including ideation, will, and efficacy with regard to related systems.

We are being introduced here to the possibility of a kind of autogenic “mind-over-matter” psychokinetic transformation of physical regions of the brain due to acts of consciousness collapsing the wave function from its superposed plentitude of possibilities to more desired and efficacious states and capacities. It now appears that repeated nonphysical conscious acts of intention can actually change neurophysiology, which, in turn, can change, redirect, or allow entirely new avenues of, observation, behavior, construal, etc., all traditionally traceable to superordinate brain activity as their causal source. In quantum mechanical terms, the primary, transcendental causal source of wave-function-collapsing non-physical acts of conscious intention and attention can give rise to and further affect secondary causal source material, such as primarily quantum decoherent brain neurophysiology that is the product of past wave-function collapse. That is, there seems to be a way for each of us to autogenically self-transmute the usually extremely limiting medium of the brain by methodically working with it through the ongoing wave-function-collapsing process-- and this is highly important-- to do this coupled with the individual having learned at the same time to produce as-quantum-coherent-as-possible a state of consciousness so that it, together with the wave-function-collapsing enterprise, can change the brain, which can, in turn, contribute further to a greater emancipation from the stuck behavioral and construal programs correlated with earlier brain structures and can contribute to a further ease and flexibility, creative capacity and optimal efficacy, with regard to the ability of individual consciousness to work with the results of already-collapsed systems and with its own wave-function-collapsing reality-creation-and- maintaining capacity.

Schwartz, Stapp, and Beauregard describe the prerequisite state of consciousness the practitioner needs to achieve in order to be capable of the kind of self-transforming quantum mechanical interface between trans-physical will, consciousness, and intention, the possibilities represented by the quantum wave function, and the properties of already-existing wave-function-collapsed systems of the brain. They write of, “The mental act of clear-minded introspection and observation, variously known as mindfulness, mindful awareness, bare attention, the impartial spectator, etc.” (p. 12). This “mental action of mindful awareness specifically modulates the activity of the pre-frontal cortex... the capacity of mindful awareness, a clear minute inspection and by implication all emotional self-regulating strategies, to specifically modulate activity in this critical brain region” (13). Given their more-physical-reality-grounded brain-oriented version of what I have been calling the operations of quantum idealism, they say that “in quantum physics the elemental ingredients are intentional actions by agents, the feedbacks arising from these actions, and the effects of these actions upon the physically described states of the probed systems” (30-31). So, an individual bootstrappingly self-transmuting herself through the use of “clear-minded introspection,” “mindful awareness,” and “bare attention” is the “agent” carrying out probing quantum “intentional acts” and getting feedback about these actions from the “probed systems,” including probed systems that are one's own brain structures commensurate with desired states and capacities.

In the following passages, the three authors clearly describe how they see quantum mechanical processes taking place within the brain. Bear in mind as you read this that what they are describing, using their more-dissociated dualist-type terms of nonphysical

influence interacting with traditional physicality, I would translate or adapt from somewhat to better reflect the monist-unified-field of operation within which all quantum idealist existents and activities occur:

[In brain neurons] The channels through which the calcium ions enter the nerve terminal are called ‘ion channels.’ At their narrowest points they are less than a nanometer in diameter. This extreme smallness of the opening in the ion channels has profound quantum mechanical implications...The narrowness of the channel restricts the lateral *spatial* dimension... Consequently, the lateral *velocity* is forced by the *quantum uncertainty principle* to become large. This causes the cloud associated with the calcium ion to *fan out* over an increasing area as it moves away from the tiny channel to the target region where the ion will be absorbed as a whole, or not absorbed, on some small triggering site (pp. 43-44) ... the [superposed] quantum state of the vesicle has a part in which the neurotransmitter is released and a part in which the neurotransmitter is not released. This quantum splitting occurs at every one of the trillions of nerve terminals. (44)... The effect of the independent ‘release’ or ‘don't release’ options at each of the trigger sites, coupled with the uncertainty in the timing of the vesicle release at each of the trillions of nerve terminals will be to cause the quantum mechanical state of the brain to become a smeared out cloud of different microscopic possibilities representing different alternative possible plans of action. As long as the brain dynamics is controlled wholly by [classical physics type] Process 2-- which is the quantum generalization of the Newtonian laws of motion of classical physics-- all of the various alternative possible plans of action will exist in parallel, with no one plan of action singled out as the one that will actually be experienced (45)... [But with regard to quantum mechanical type “Process 1”] It brings in a *choice* that is not determined by any currently known law of nature, yet has a definite effect on the brain of the chooser. The choice must pick an operator P, and also a time t at which P acts. The effect of this action is to change the state S(t) of the brain, or of some large part of the brain... The action P cannot act at a *point* in the brain, because a point action would dump a huge (in principle infinite) amount of energy into the brain, which would then explode. The operator P must therefore act non-locally, over a potentially larger part of the brain. (45)... in order to get the needed causal structure the projection operators P corresponding to intentional actions ought to be constructed out of *oscillating states of macroscopic subsystems of the brain*, rather than out of the states of the individual particles (46)... Each Process 1 event changes in the specified way the state of the system that is being acted upon, or probed... If the effect of the ‘inquiry’ is to say ‘Yes’ to a collection of temporarily oscillatory states of parts of the brain, as is likely to be the case, then the effect of the average energy could be virtually undetectable. In any case, the change is only a selection of one possibility *for that probed system* from among a mass of allowed possibilities (70-71).

Revisiting Radionics and Psychotronics in Light of Quantum Idealism

The last of my three earlier-posed questions was: “Can we use this still-developing quantum idealist perspective to gain new understanding of selected practices and devices used in radionics and psychotronics?” I believe so, and I will try to explore this in the remainder of this paper.

Radionics

In the diagnosis/analysis phase of radionics practice, by using radiesthesia techniques of dowsing, pendulum use, stroking a “stick pad,” et al, a radionics operator can detect when he or she has achieved resonance with, or become attuned to, any particular object, chemical, body part, aura state, toxin or disease cause, treatment/remedy, and so on. One need not be in physical proximity with whom or what is being diagnosed or analyzed. This is done within the operator’s consciousness focusing on and holding intention and is due to a nonlocal correlation between the operator’s consciousness and any objects or contents seeming to lie elsewhere within the universal consciousness field.

In the field of radionics over the years, a kind of inter-rater reliability has been established across operators for what the correct “rates,” “fundamental frequencies,” subtle energy or information fields, or intrinsic data fields or patterns are that are emanating from, or are correlated with, these many thousands of probed-for, asked-about target objects. There is, for example, a “rate” established for the structure and function of the healthy human heart. If a practitioner tunes to a client's (usually distant) heart and achieves resonance with it to discover its rate is out of balance with respect to that of a healthy heart, resonance can be sought across an array of candidate treatments to ascertain which target treatment would bring that heart back to a rate or frequency of health. Or, treatment could simply be to restore that unhealthy heart to a condition of health by using the rate or frequency of a healthy heart. Presupposed in this context is the radionic understanding that the rate, fundamental frequency, intrinsic data pattern, etc., found and established with respect to a particular physical-appearing object, state or condition is the deep-structural identity pattern underlying and upholding it; and one changes subsequent manifest subordinate systems by changing the antecedent superordinate systems responsible for them.

Following the diagnostic or analysis phase, the radionic practitioner turns to the treatment phase, which involves treating, or “broadcasting” the rate or frequency of the appropriate treatment ascertained from the diagnostic phase. The rate radiesthetically ascertained for the treatment is broadcast to the radiesthetically ascertained rate for the targeted region or sub-region of the client.

From a quantum idealist perspective, the foregoing is taking place within a monist consciousness field represented by the universal wave function that, in its uncollapsed state, contains all the superposed, phase-entangled possibilities that include all individuals, all objects, subjects, and events, all physical bodies and all parts of physical bodies at every level of scale, including the subtle energy, higher-frequency, and higher-dimensional correlates of those physical parts; and similarly with regard to all diseases and disease agents and their subtler correlates, all toxins, all dysfunctions, and all

conditions other than “God given” healthy structure and function, and with regard to all possible treatments, remedies, healing intentions, and so on. The radionic operator collapses the wave function through acts of consciousness, focus, intention, measurement, and choice, in order to tune within and with consciousness to targets and objects entertained or held in consciousness; to tune from out of the endlessly complex superposed possibility/probability domain represented by the wave function to arrive at particular objectified most useful and veridical information, interpretations, and treatments.

Within the universal consciousness field, radionics involves what a traditional psychologist would likely consider to be “magical thinking” and “magical causation” whereby a physical symbol, such as a Malcolm-Rae-type card printed with the abstract design for a frequency/rate for a particular object, chemical, medicine, intention, or action, etc., is quantum non-locally connected in one's consciousness-- and, of course, within the universal consciousness field-- to some other physical thing, such as a human heart. Or the mental image, thought, or idea of/for a physical thing is considered to be connected to, or at one with, that real world thing. The same holds for inter-relationships involving the photograph of a thing, a symbolic representation of a thing and a physical sample from it, such as a sprig of grain or a blood spot or piece of hair, and the rest of the individual from whom the sample is drawn located at any distance from the sample, photograph, et al. There are traditional cultures within which having a photograph of or sample from a person is seen as allowing access to that person in a way the modern psychologist would consider simply magical. Can the rain dance cause rain? Can sticking a pin in a symbol or effigy, like a voodoo doll, be felt by the distant person it is intended to represent? Experimental parapsychologist Dean Radin conducted a double-blind experiment to test the efficacy of such a voodoo-doll-type intervention and found it actually had a correlated statistically significant effect on the person with whom symbolic representation was initially correlated in the experimenter's mind as well as within the all-containing consciousness field.

Radionics has been used in a wide variety of plant-world agricultural settings as well. For example, the radionic practitioner can go through the tuning, dowsing, choosing process of diagnosis/analysis in order to ascertain the rate or frequency for a kind of plant out in the field, for a particular insect that is infesting the field, and for an insecticide or other antidote capable of killing or neutralizing that type of insect. Then she can take a Polaroid photograph of the field, and away from the field paint the alternate rows of the infested crop in the photograph of the field with a dilute solution of the insecticide or with water radionically prepared with the rate of the insecticide. If the practitioner is able to focus and hold consciousness and attention sufficiently well within a context of her brain/mind state having been autogenically brought as close as possible to intra-brain-wave synchrony and resonance and quantum resonance, and if she is able to ritually follow the specific algorithmic consciousness and behavioral protocol of the radionic practice, utilizing the established lexicon of rates, the radionic device with its calibrations, dials, settings, etc., then there is an excellent chance that when she and others later go out into the field that had been photographed, they will see that the real-life alternate rows of crops corresponding to the ones painted on the photograph will have

considerably less, or even no, infesting insects in it compared to the other rows not painted in the photograph that will still have the insects. By now, you should be able to make the connections and interpretations yourself regarding how this particular efficacious radionic intervention could be understood from the frame of reference of quantum idealism as I have been depicting it throughout.

We are free to hypothesize that such non-ordinary relationships, correlations, and seeming causal connections, when they involve what we understand to be physical systems, take place by means of various kinds of resonance and entrainment relations involving Hertzian wave forms of electromagnetic energy, and/or of higher-frequency or higher-dimensional counterparts of such, as involving so-called scalar or longitudinal wave, tachyonic, etheric, or other counterparts or octaves of such structures and functions of standing and moving, potential and kinetic, energies. Nonetheless, according to our quantum idealist perspective, all exists within the one universal consciousness field in non-local correlation, phase-entangled in the pre-wave-collapsed superposed potentiality represented by the universal wave function. Within the one all-inclusive consciousness field, the radionic practitioner's acts of diagnosis/analysis and treatment, of ascertaining and broadcasting specific rates and frequencies, of exercising and maintaining focused consciousness, of choosing and setting specific intention, are the quantum mechanical observations, interventions, or measurements that collapse the wave function. Throughout the radionic enterprise there is an underlying non-local correlatedness of all aspects across all ontological levels being worked with by the radionic practitioner: codes, abstractions, symbols, forms, patterns, numbers, electromagnetic frequencies, waveforms, physical objects, and mental images and other objects and contents of consciousness, as well as focused intention selected and held steadily in mind.

Let's consider further what mainstream scientists, from their likely more-cosmological dissociated and quantum decoherent frame of reference, would consider to be only "magical thinking." Instead of constantly having to repeat a particular observation, register an intention, select and conduct a petitionary prayer or other wave-function-collapsing act, one could write it on a prayer-wheel-type device and "broadcast" its constant reiteration as the wheel spins; or write the prayer or intention on a piece of paper, followed by writing the command, "repeat 10,000 times." Everything is taking place within a field of consciousness from which all local experiencing seats of consciousness, all selective acts of individual consciousness, and all wave-function-collapsed local objects arise, are maintained, and changed. Any relatively dissociated individuations of the consciousness field that turn their attention and intention to other aspects of the consciousness field, through acts of wave function collapse, can localize, actualize, interact with, and potentially affect, any other aspects or individualizations within the consciousness field. All is consciousness choosing to interact with its own objects and contents, and choosing to bring to consciousness for itself through the collapse of the wave function whatever objects and contents that are able to be locally experienced by what until then only lay superposed and entangled within a virtual infinitude of possibilities.

The following is another, more extended, example of how, according to quantum idealism, actual radionic practice can function. It also involves homeopathic practice, which can also be understood in terms of quantum idealism. A noted physician and author I know related to me the following story: His mother had contracted cancer and, under the care of oncologists he had referred her to, had begun a regimen of very strong chemotherapy. Unfortunately, her body had such a negative response to the chemicals being used to treat her that the severity of this reaction was proving more sickening to her than the original cancer. After exhausting the choices available to him and his mother through conventional medicine and the reigning physical-reductionist scientific paradigm, he turned to consult an anomalous source. In this case it was a professional acquaintance with a degree in electronics engineering who was also a channel-- someone able to receive information from non-physically based sources reported to exist beyond himself. One of the sources with whom the channel had been in communication for years specialized in scientific and technological, including medical-type, information, which had been provided by the channel to hundreds of people seeking such consultation. The physician said that, on hearing about his mother's negative reaction, the channel's source had recommended that a homeopathic preparation be prepared made from the chemotherapy chemicals to treat his mother instead of continuing to use the sickening traditional chemicals. The problem was that the number of rounds of successive dilution and succussion prescribed by the source far exceeded the limits of traditional homeopathic preparation-making. A huge series of successive dilutions was stipulated-- something like a thousand times. Those familiar with homeopathic preparations know that in each round of dilution and succussion, one drop from the prior volume of liquid is added to a new container of neutral solution. Repeating this process, it only takes about 15 to 20 dilution cycles to reach a point where the preparation no longer has a single physical molecule of the original chemotherapy substance in the liquid medium, having fallen below the critical "Avocado's number." Some homeopathic practitioners believe that if one goes below that level of dilution, where no more physical presence of the original substance remains, that, as one continues to dilute, one moves, so to speak, below zero and enters the realm of creating something that is becoming increasingly more energetic and efficacious but now taking place in a counterpart higher-dimensional, higher frequency, subtler-energy or related domain (including, of course, a superordinate intention or consciousness domain), that will potentially have ever greater desired effect on a physical body and/or on its related energy or subtle energy aspect, which, if affected, will in turn affect the physical counterpart for which it serves as the trans-physical information field and organizational template (related to what I earlier called "knowledge structures").

The physician contacted the most experienced and reputable homeopathic preparation laboratories in the world to find one that could fill the prescription that stipulated the extremely high number of dilutions and succussions. All of these sources turned him down, saying it would be too time-consuming, labor-intensive, and expensive to carry it out. So he went back to the channeled source and told him the situation. The source then directed him to find a radionic practitioner and ask to have the homeopathic preparation made radionically, which he did. The practitioner either used a small physical sample of the chemotherapy chemical or chose the rate established in the radionics subculture that

was correlated with that chemical. He then programmed whatever radionic device he was using to stipulate that a small portion of the chemical be reduced in a neutral carrier solution to the one thousand (or however many) levels of dilution and succussion required. Then a glass of distilled water or tincture of alcohol (or whatever else was used) was placed in the well of the device and the operator set the device with the unique rates or fundamental frequencies involved, the dilution-and-succussion command, and the operator's own steadily focused intention and consciousness that this now be the case. The neutral liquid in the well was informed with, or transformed into, the radionically treated homeopathic preparation, which proved to have the efficacy of one that would have had to have been obtained by a laborious "real world" process involving real chemicals and continuous physical dilution and succussion. The physician told me that the radionically prepared homeopathic solution was so effective with his mother that he is now working to educate and train a large team of oncologists to use such nonordinary approaches.

Now let us see if we can understand the radionics part of this process just described in terms of the quantum idealist model we have been considering. I can't recall if my friend had his mother drink the radionically treated water or if he had the radionic practitioner treat her from a distance by "broadcasting" 1.) the rates or frequencies correlated with the original chemotherapy chemical(s); 2.) the stipulation that it be diluted and succussed however many times; 3.) the operator's intention to treat; and 4.) whom to treat (his mother) and perhaps the rates or frequencies representing her and her condition.

Creating a traditional very diluted homeopathic preparation is a ritualistic reiteration of highly focused consciousness, intention, attention, and action, with a desired effect or goal kept in mind. Each round of dilution preparation and suppression application is a quantum mechanical probe for a result, an intervention on the part of consciousness, an act of observation and measurement and it collapses the quantum wave function, drawing forth the intended resulting objective state from out of a higher-dimensional virtual domain of superposed possible states. To the extent to which the process is ritualistic, formulaic, programmed, and repeated, and involving some kind of apparatus with dials, gauges, settings, etc., to point, select, stand for, stay focused on, etc., it is tailor-made for a quantum idealist interpretation. The intense focus of consciousness, intention, and density of attention on the part of both the traditional homeopathic preparation maker and the radionic practitioner in all the steps, processes, and concentrations involved, contribute greatly to the earlier-described Quantum Zeno Effect, which fixes or sets wave-collapsed outcomes stemming from a locus of relatively fixed or set antecedent attending-from wave-function-collapsing states, conditions, or knowledge structures. The relatively fixed and repeated (or prayer-wheel-like symbolically intended) quality and quantity of intention, purpose, and measurement are held steadily in the mind of the radionic practitioner and represented in the rates, frequencies, codes, patterns, settings on the radionic device dials, and so on. The result of this radionic process is a strengthening of the likelihood of targeted, intended outcome, of local manifestation of what lies within the probability amplitude's most focused still-coherence-embedded, non-local, superposed nature. And, of course, the practitioner and the contents of his or her mind, thought, will, intention, the targeted client, any physical samples, any codes, symbols,

patterns, the settings on the radionic device's dial, intended to represent or be correlated with anything else on any level of reality, considered physical or otherwise, are all quantum mechanically non-locally correlated with each and are not separate from each other at higher-dimensional more-inclusive levels ever deeper in the quantum coherence that superposes, phase-entangles, and dissolves all into its paradoxical pluralistic identity condition of all possibilities. So all that locally exists for all locally focused consciousness to experience, and all those locally focused experiencing seats of consciousness (elsewhere called relatively dissociated "cosmological sub-personalities") are the contents, objects, events, and beings arising from, held for a time relatively steadily within, and receding into, the one universal consciousness field, the one transcendental Being. Traditional psychology's derogatorily treated "magical thinking" is the modus operandi of quantum idealism and of the quantum idealist "practitioner," radionic-type or otherwise.

Before leaving this section devoted to quantum idealist perspectives on radionics, consider something that can serve both as a thought experiment and has actually been reported to be experimentally efficacious. Consider a radionic device, such as a fairly standard "Abrams-box." Then take a part of that physical apparatus away and replace it with a two-dimensional schematic drawing of that part and place it where the original part had been taken out. Proceed to use the radionic device in the usual manner of radionic practice and you should find it is still just as effective. Then continue stepwise to replace more and more parts of the three-dimensional physical radionic device with only a schematic drawing of it and use the device at each replacement step to continue to test for its effectiveness. Continue this until all that remains is just a two-dimensional complex schematic drawing made up of smaller taped-together drawings. The symbolic representation of the radionic device should still function radionically, if it is a seasoned radionic practitioner that is using it. So, where is the locus of causal efficacy? It is in the knowledge-structure-informed portion of the consciousness field that is the locus of the practitioner from which the wave-function-collapsing occurs. But those structures, formulae, programs, and intentions reside together with all other such collapsings and localizations of consciousness within a higher-dimensional, superposed, phase-entangled quantum coherent state of consciousness containing its endless possibilities and possible states of its potential objects and contents. To have the photograph of the person is to be able at a distance to access information about that person and even to have possible energetic, intentional, efficacious access to and effect upon his or her physical body or part of it, his or her consciousness and its contents. To have only an abstract code, symbol, rate or frequency established by and in intentional consciousness to be correlated with, and to provide access to, anything or anyone else on whatever level of reality will be sufficient to make the connection with which the practitioner can then work.

Many of the readers of this paper are familiar with the SE-5 computerized radionic device. As with other, earlier, non-computerized radionic devices, the non-locally correlated objects and symbols being chosen, by being selectively typed into the computer, are quantum-wave-function-collapsing acts. The SE-5 also requires the operator to use a traditional radionic "stick pad" built into the device to establish resonance with targets for which the radiesthetic attunement and establishment of

intended correlation have been being done. And it has been pre-established by operator consciousness within the universal consciousness field that all the computerized symbolically encoded software and hardware components have a non-local, magical-seeming radionic relationship with other objects and contents across the different ontological levels within the one universal field.

I think that growing interest in the practice of “remote viewing” could also be related to radionic and psychotronic practice, and certainly highly related to quantum idealism in general. As we have heard previously with regard to other related practices, the remote viewer learns to first achieve a passive, surrendered, brain-mind quiescence, intra-system synchrony and resonance of brain activity, perhaps even a relatively quantum coherent state. Who or what then weakly collapses the wave function for the viewer to begin to get little disjointed glimpses of bits and pieces of the targeted object, location, or situation? No matter how “double-blind” the remote viewing experiment may have been designed to be, someone other than the viewer has already collapsed the wave function from which the viewer is now receiving his little pieces-of-the-puzzle trickle of experienced impressions and mental-image-level perceptions. The viewer may be given only the longitude and latitude of the targeted place or thing, or simply an abstract number or code for it. So, once more, we are looking at protocols and algorithms for consciousness to tune within the non-local endless potential relationships and connections between and among the superposed, entangled infinitude of possible subjects, objects, contents and events within the universal consciousness field and represented by its universal wave function. Eventually I assume those trained in remote viewing, similar to radionic practitioners in their diagnostic/analysis mode, will learn by further focusing acts of consciousness to also intentionally “treat,” efficaciously affect, the once collapsed and experientially connected-to, tuned to more decoherent target material.

I understand that an article to be jointly published by Dean Radin, Gail Hayysen, and Masara Emoto in the September 2006 article of Explore magazine will describe a double-blind test, based on earlier pioneering and replicated work done in Japan by Emoto that they conducted to study the effects of distant intention on water crystal formation. That is, someone at a distance from a water sample focused their attention on it, and it was found that there was a measurable change in the water correlated with the intention directed to it. Once more, even though no particular radionic or psychotronic type apparatus appeared to be used by an operator to tune for and to broadcast to or treat, Emoto’s empty-handed, device-less approach, using only the consciousness of the one focusing his or her attention and intention on the distant water, and the distant water itself, both embedded in the higher-dimensional nonlocally correlated consciousness field, provide the quantum idealist context for conducting a collapse of the wave function representing the probability distribution of possible outcomes for the distant water sample, and thus crystalline structures were manifest in the water that were not in the measured baseline state of the water prior to the experimental intervention. One may assume the pretreatment quantum decoherent relatively structureless state of the water and its constituent molecules had been the product of a prior wave function collapse different than the wave function collapse associated with the experimental treatment phase.

Psychotronics

As defined by the United States Psychotronics Association on its website's home page, psychotronics is “the science of mind-body-environment relationships, an interdisciplinary science concerned with the interactions of matter, energy, and consciousness.” This can involve consciousness-machine interactions, especially consciousness-machine interactions that interrelate structures and energies associated with physical-level reality, on the one hand, and structures and energies associated with and existing within correlated realms of higher-frequency, subtler-energy, higher-dimensionality, etc., on the other hand. For example, choosing a frequency to use with a Rife or Priore treatment device can be a relatively “horizontal” straightforward “electromedicine”-type practice of irradiating something considered physical, such as an in vitro cell culture or a malignant cancerous tumor in a person, with something else considered to be on the same physical level of reality, such as Hertzian electromagnetic waves. This practice includes the assumption that one can conduct wave-reinforcement, wave-cancellation, and rhythmic resonant entrainment procedures between the structured, oscillating radiant energies selected by the operator for the device to be generating, on the one hand, and the structured oscillating (usually standing) waves systems of the target, such as the in vitro cell culture or the cancer in the client’s body, on the other hand. Or, this procedure, involving correlated sets of structures, energies, wave-forms, etc., can be more “vertical” in nature, involving the aforementioned relation between one set of structures and energies the locus for which is in physical reality as we normally understand it today, on the one hand, and the other locus being in some kind of parallel, correlated, subtler, trans- or non-physical, reality in a parapsychical cross-octave or inter-dimensional as well as quantum non-local relation to the physical, on the other hand. From the perspective of quantum idealism, both the diagnostic/analysis and the treatment phases in working with psychotronic devices are similar to those used with radionics, except that in the case of psychotronics, in contradistinction to radionics, I have found psychotronic practitioners tend to be more engineering-and physical-reductionist-oriented in their thinking, primarily involving (and believing only in) what I’m calling “horizontal” operations, and with the majority of them probably not interested in any kind of more-magical-sounding quantum idealist interpretation for what they do.

Nonetheless, what I described in the prior section with regard to radionic devices and practices generally pertains with regard to the kinds of devices and practices used in psychotronics, so I repeat:

To the extent to which the process is ritualistic, formulaic, programmed, and repeated, and involving some kind of apparatus with dials, gauges, settings, etc., to point, select, stand for, stay focused on, etc., it is tailor-made for a quantum idealist interpretation. The intense focus of consciousness, intention, and density of attention on the part of...the radionic practitioner in all the steps, processes, and concentrations involved, contributes greatly to the earlier-described Quantum Zeno Effect, which fixes or sets wave-collapsed outcomes stemming from a locus

of relatively fixed or set antecedent attending-from wave-function-collapsing states or conditions.

To choose to work psychotronically with highly selected energies and their specific, exacting and exacted characteristics, is to experimentally use acts of consciousness, choice, observation, and measurement, of careful probings and interrogations of and interactions with, selected systems. Throughout, the quantum wave function is collapsed from frames of reference within the consciousness field characterized by knowledge structures and coefficients of cosmological dissociation correlated with quantum dechorence. From the coherent domain of all possible superposed, entangled states, only certain variables are chosen for local actualization to then be worked with psychotronically within the perspective of quantum idealism. One adjusts the Rife frequency treatment device, or any other kind of treatment device, to such-and-such specifications; one stipulates with one's consciousness the presence of, and particular relation among, certain energies, patterns, waveforms, wavelengths, frequency, amplitude-- Hertzian electromagnetic in relation to longitudinal scalar, etheric- or thought-form in relation to physical form, and so on. Similar to the radionic-type practitioner, the psychotronic-type practitioner from a quantum idealist perspective tends to use certain kind of prosthetic devices, props, and technologically enticing contraptions that give the practitioner's consciousness permission to achieve desired results that, at a less cosmological dissociated, less quantum decoherent, state could be carried out empty-handedly, so to speak, using acts of consciousness alone. For all is, after all, from this perspective, simply the acts of and within consciousness, and all the selectable, experiencable objects, contents, and events taking place in consciousness are non-locally correlated, allowing for what once was deemed magical thinking to now be information-processing, cognition-producing symbolic operations taking place within the consciousness field.

Let me provide one final example: John St. Clair's "Walking Through Walls Training System" patent (#2006/0015125), that some of us at this conference have read in preparation for his conference presentation based on it, represents a kind of quantum idealist algorithm for assembly and achievement of a desired actualized state represented within the wave function's only probabilistic domain. Similar to the radionic protocol, it appears to be ritualistic, formulaic, and reiterated (ala the Project Zeno Effect), involving certain attending-from knowledge structures and intentionality, choicefully focusing consciousness, collapsing the wave function containing the superposed possible states of both physical reality wavicle systems and what are being hypothesized in the patent to be those physical systems' hyperspatial or etheric counterparts. The conscious choice in the wave function collapsing sequence is to produce a temporary shift or transmutation from fermionic and leptonic physicality to its hyperspatial or etheric correlatives that may then operate for awhile within an environmental/experiential larger context comprised of earlier-collapsed still-enduring fermionic, leptonic (et al) systems. The practitioner chooses, selects, intends that there be created by a wave function collapse a temporary containment well, cavity, or bounded constraint space within which all previously wave-function-collapsed decoherent local fermionic/leptonic systems are now transmuted through a new wave function collapse to choose from the underlying coherent,

superposed, entangled probabilistic potentiality realm other vectors or states from the infinite dimension Hilbert phase space that will be locally manifest and experienced in whatever non-or trans-physical form chosen or collapsed for-- a targeted form, by reason of its greater degrees of freedom, higher-dimensionality, and transparency with respect to physicality, is slightly closer in nature to a pre-wave-function-collapsed quantum coherent state than the usual post-wave-function-collapsed quantum decoherent state that manifests more matter-type mass, more opacity, less degrees of freedom, lower dimensionality, and so on.

Conclusion

I realize years of work now lie ahead in order to further clarify and make more precise an articulated system of theoretical understanding for this field of quantum idealism, which this USPA paper (and the 7 or 8 before it) has only begun to do. But it will not be until a great deal more predictable, replicatable, experimentation can be done within consensus reality to empirically ground my own rather lone theorizing and claims, that such an idealist science and its practical “real world” applications will be taken seriously, let alone be accepted by scientists and engineers operating from an ideological and experiential frame of reference that is arguably more quantum decoherent and operating from a more cosmological dissociated frame of reference than I am.