

Quantum Idealism: Propositions, Illustrations, and Operationalizations; Toward the Emerging Spiritualization of Science

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Introduction

For the past 30 years I have been evolving a system of understanding regarding all that exists that has both theoretical and possible application aspects. Until now, I have primarily emphasized my own theoretical thinking. The last 10 or 12 years, I have been focusing this work largely through USPA conference presentations and proceedings (perhaps 100,000 words)¹. Now I wish to turn more directly to the practical or applied possibilities, offering, at this stage of our species' scientific and spiritual development, an interrelated set of effective approaches and tools derived from my theoretical base.

In this presentation, following my introduction, I will first offer a set of 41 interrelated propositions that currently guide my thinking with regard to my evolving model of Quantum Idealism. Second, I will offer a selection of 11 illustrations, or metaphorical perspectives, and their possible operationalizations, that stem from these propositions as possible post-dualistic unified-field idealist engineering tactics that could be explored to more efficaciously work with the underlying ground of being, seen as the fundamental universal consciousness field, to achieve desired results. And third, I will present 10 selected additional channeled and otherworldly illustrations and operationalizations. Where possible, I will draw some interconnections across these three domains, but it is clear that many more such possible connections, as well as many more illustrations, metaphors, and potential operationalizations, will have to await more developed versions in later writing.

There have been versions of such an all-is-consciousness idealist perspective, from Hindu Vedantic philosophy and Kashmir Shaivism, to the philosophers Berkeley and Hegel. As time goes on, I have become increasingly interested in the applied aspect of idealism. That is, if all that we can ultimately know and experience as real is essentially consciousness, including its objects and contents, however separate and objectively real they appear to that consciousness, then how can we, as aspects of the one consciousness field, interact with other aspects of it, other seemingly isolated regions of individual consciousness and with bodies, objects, and events, themselves part of the selfsame consciousness field? How do-- and how can-- different parts, different foci and loci, within the one consciousness field relate to each other and to the one field itself?

For thousands of years now for our species on this planet, there has been an invariant, lawful-appearing constraint system placed upon the possibilities of this inter-and intra-consciousness-field interactionism. Yet, if it is possible to operate from the position that

we are part of-- that all that exists is part of-- a single consciousness field and all its self-experiencable objects and contents, then what may lie ahead for us as individuals and as a species, perhaps in the not-too-far future, is that we may be able to modify some of these modes of interaction with the underlying ground, self-adjusting, or allowing to have adjusted for us, the part:part and part:whole relations so that as a result, what arises for us to interact with, experience, and learn and grow from, could be different than what we have for thousands of years been limited to experiencing and interacting with. Depending on one's perspective regarding the dynamics of universal consciousness' own self interactionism, the possibility of such change may lie with various forms of 'bootstrapping' and internalization and idealization of 'locus of control' and increased 'self-efficacy'. Or it may lie, through purposeful intention, with surrendering oneself to the influence of a kind of transpersonal, exogenous, efficacious agency, seen as either individual or universal in nature and origin. Or both modes may be involved: both a situation of actively 'taking dominion' capable of a kind of intentional self-transubstantiation and self-transcendence, as well as a kind of quiescent surrender becoming able to be entrained and worked with at the hands of a supraordinate, more coherent and trusted agency.

In more recent years, I have been working to bring together philosophical idealism (or at least my own version of it), and quantum physics (or at least my own version of it). I have coined this confluence "Quantum Idealism." Part of this perspective is the relationship between quantum coherent and quantum decoherent systems and how they can be changed into one another, adapting from a Copenhagen and John von Neuman interpretation of quantum physics, using the concept of a process of 'collapsing the wave function,' raised by me now to the level of 'the universal wave function'. In elaborating on the foregoing, I would like to particularly offer in this presentation the domain of possible applications. That is, what are some of the possible 'self-engineering' tactics that could be taken by individual consciousnesses such as ours (including our 'denser', more objectively real appearing physico-psycho-energetic aspects) with respect to the all-constituting, all-possible consciousness field taken to be what is represented by the universal wave function in its un-collapsed state where infinite potentiality exists in a super-implicate-order frequency domain of pure phase relations and superposed, phase-entangled, non-locally correlated at-one-ment.

41 Propositions Regarding Quantum Idealism

1. We humans (and all other kinds of individualized beings throughout the universe across all its dimensions, frequencies, levels, densities, et al.) are like relatively dissociated "sub-personalities" existing as part of a single universal, coherent, undissociated Being, and we can only know and experience that Being, and each other, state-specifically through the tremendously fracturing and delimiting lenses of our own respective kinds and degrees of dissociation (expanding on the traditional psychological notion of dissociation). We experience the underlying unity condition of the one Being as a function of our own dissociation, which renders the Oneness into a bewildering and babble-like Many. We and all we can experience are dissociated, separated-away creations and individuations of

that Oneness.

2. I call this separated-apartness a state of “cosmological dissociation,” while the slow individual and conjoint process of eventually returning to and joining that underlying living Oneness I call a process of “overcoming cosmological dissociation”— a multifaceted endeavor which characterizes at its heart most of our religio/spiritual and scientific/technological activity. To the extent to which one is able to overcome one’s kinds and degrees of cosmological dissociation, one may access increasingly more of the consciousness, contents, potentiality, capacities, and identity of the one underlying Being.²
3. The state of cosmological dissociation is highly related to, or is the same as, a state of quantum decoherence; and the state of un-dissociated oneness obtained through a sufficient overcoming of one’s state of cosmological dissociation is highly related to, or is the same as, a state of quantum coherence.
4. My interpretation of idealism is that everything that exists, however objectively or subjectively real it may appear to us conscious beings experiencing it, is at its foundation the all-containing, all-creating and all-sustaining interiority of a single unitary universal consciousness field seen as one living Being responsible for all being and all beings; this includes our respective local human (and other) seats of consciousness as well as all the classical and quantum physics of the known world(s).
5. Present-day cognitive science (and western science in general) depicts consciousness as an emergent epiphenomenon of an underlying supraordinate, classically physical reality (e.g., cortical neurons, bio-electrochemical activity, etc.), while my kind of philosophical idealism reverses this picture, depicting all physicality and supposed objective reality separate from consciousness experiencing it as emergent epiphenomena arising from, dependent for its existence upon, and existing transiently as part of, an underlying all-constituting universal consciousness field, itself a single living Being.
6. “Quantum Idealism” is my term for how we individual seats, foci, and localized experiential frames of reference within, and with regard to, the embedding universal consciousness field, on-goingly collapse the quantum wave function, including the universal quantum wave function (among other ways to describe this interactive process), to access specificity from an always-available infinitude of potentiality, thus creatively deriving localizations, individualizations, and actualizations that can be experienced, worked with, and learned from.
7. As a species, we are, individually and conjointly, gradually learning how to ever more consciously and intentionally overcome our states of cosmological dissociation in order to be able to derive and create our own object and event fields, our own ongoing lived experiences, from the underlying Universal Being whose in-kind offspring we are. That is, the universal consciousness field may be interacted with variously by each

of us as individualized, local aspects of it, interacting in an ongoing wave-function-collapsing, phase-relation manner, as a function of our own intention and potential shifts in consciousness and energy with respect to it.

8. In traditional Copenhagen-interpretation type quantum theory, the wave function is supposed to describe only all the probable states of a particle or other microscopic entity or aggregate of entities represented by the wave function. In my conceptualization, I choose to expand the domain that a wave function can represent, from 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. I expand this to the possible states of anything(s) able to be locally experienced as a result of the collapse of the wave function representing them, 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 (including ever-larger macroscopic ones) out of the domain of potentiality represented by the wave function. The resultant existent(s) obtained from the collapse of the wave function could now be anything possible or imaginable represented by the wave function, and this can be the case for what is called the universal quantum wave function, which represents all possible states in the universe, or even for a multi-universe quantum wave function, which represents all possible states in all possible universes.
9. In order to integrate and unify the three current dominant, yet separate, quantum physics perspectives, it is possible to retain the traditional Copenhagen/von Neumann/Stapp/Goswami (et al.) quantum physics concept of collapsing the wave function, but doing so now less literally, in order to relate it to both: a) Bohm's perspective that there is technically no collapse of the wave function, but, instead, there is an informing and guiding "quantum potential" or quantum wave which affects states and trajectories of already-existing quantum decoherent entities or brings them into play from out of a virtual field, and b) to Everett's and DeWitt's "many-worlds interpretation" of quantum physics, which also does not utilize a concept of collapsing the wave function, but does include, on the part of interacting consciousness, a related choosing and generating for experience a multiplicity of continua from a hitherto for superposition of potentialities of such. Under a universal quantum wave function, Everett and DeWitt see the universe as a quantum superposition of infinitely many, divergent, isolated quantum worlds with respect to which every possible outcome, every choice and its ensuing events, exists in its own evolving world continuum within an infinitude of continua or universes.

That is, this 9th proposition seeks to integrate all three dominant quantum perspectives. In this manner, probable, possible, virtual, or potential entities and domains currently unavailable to be experienced as locally and objectively real by an individual experiential frame of reference of attending consciousness, conceptualized as falling within a superposed quantum coherent phase space potentia, may be related to entities and domains localized, actualized, and rendered apparently objectively real by and for the

consciousnesses attending and experiencing them, conceptualized as being part of a quantum decoherent realm. Then, moving from the realm of the experience of quantum coherence wherein all possibilities of objectifiable content lie in undifferentiated, superposed, non-local phase-entanglement, on the one hand, to a realm of the experience of quantum decoherence of localized, separated-out, objectively-real-appearing entities and events, on the other hand, may be seen to involve traditional wave-function-collapse and/or how a quantum potential or wave system guides entities into the ken of the experiential frame of reference of local, focal attending consciousness. Mae-Wan Ho provides one example of how we may be operating from a more quantum coherent state in relation to the objects equally stemming from such underlying quantum coherence, where wave function collapse may remain a way of conceptualizing oscillations between quantum coherent and quantum decoherent states. Ho writes, "The possibility remains that there is no resolution of the wave functions of the quantum objects after interacting [with consciousness]. So one may remain entangled and indeed delocalized over past experiences... What would our wave function look like? Perhaps it is an intricate supramolecular orbital of multidimensional standing waves of complex quantum amplitudes. It would be rather like a beautiful, exotic flower, flickering in and out of many dimensions simultaneously."³

10. The process of collapsing the quantum wave function, whereby local quantum decoherent systems are derived from a pre-collapsed underlying quantum coherent state, is equivalent to Bohm's process of how local "explicate order" systems are derived through Fourier and holographic transforms from the embedding undifferentiated pure phase and frequency domain of the underlying super-implicate order.⁴ Similarly, there is an equivalence relation between the constitution and nature of quantum decoherent systems and Bohm's explicate-order systems, and between the constitution and nature of the quantum coherent domain and Bohm's undifferentiated all-containing super-implicate order. Similarly, the Copenhagen-type collapse of the wave function has an equivalence relation to a Bohmian non-wave-function-collapsing intervention involving hidden variables and guiding quantum potentials.
11. The fundamental reality is a process whereby the all-comprising consciousness field endlessly and with infinite variety incestuously interacts with itself.
12. This incestuous universal self-intercourse involves endless relations between frames of reference of conscious awareness, on one hand, and what they are aware of, on the other, in a dance of both subjectively-real-seeming and objectively-real-seeming 'poles' within the one underlying Being; relations between the locus of experiencing being and that which it is experiencing; of what one takes to be living, self-aware presence in contradistinction to the experienced presence of objects one is aware of as being inanimate and unaware compared to one's own consciousness aware of and experiencing them. Yet, whatever objective or subjective attributions that may be made by, within, and about consciousness, all that exists is the one consciousness relating to itself through its own delimited and delimiting, dissociated and dissociating,

experiential frames of reference and experiencing the endless objects, subjects, and contents of its own consciousness.

13. What I have elsewhere termed “the emerging spiritualization of science” depicts us as essentially spiritual beings embedded within a single all-encompassing spiritual Being of pure consciousness with which we are gradually learning to more consciously, intentionally, and efficaciously (and thankfully and lovingly) interact and find modes of access that could lead to a better individual and shared experience for as many of us as possible while still in physical bodies here on Earth.
14. We do not yet understand what occurs in the so-called collapse of the quantum wave function.
15. We do not yet have a satisfactory explanatory mechanism for the currently theorized causal (or correlated) relation between an intervention of consciousness (by observation, measurement, choosing, or the influence of near-by already quantum decoherent systems), the resulting collapse of the wave function, and how, through such a collapse, a differentiated quantum decoherent state emerges from a prior superposed undifferentiated coherent state.
16. We know that usually short-lived macroscopic quantum coherent systems here on Earth are all too easily affected by ubiquitous ambient quantum decoherent systems, immediately rendering them decoherent as well. That is, it is currently very difficult to create and maintain a macroscopic quantum coherent state in a system when it is embedded in an apparently overwhelmingly quantum decoherent environment.
17. Macroscopic quantum coherent systems can influence and affect macroscopic quantum decoherent systems and can even render them quantum coherent.
18. We are only beginning to explore the nature of what lies and functions at the locus from which the wave function is collapsed (hereafter, I will tend to abbreviate and refer to what occupies the locus as simply the locus).
19. The state of the locus from which the wave function is collapsed is correlated with the state of that which results from the collapse of the wave function.
20. The state and character of the locus from which the wave function is collapsed may not necessarily be consciously aware (and self-aware) and consciously intentional at the time of the act. When the wave function collapse stems from an unconscious locus, and the result of the wave function collapse is then experienced with conscious awareness by the same experiencing frame of reference and individualized consciousness field from which the collapsing occurred, the latter is ignorant of the former’s agency, with the latter being dissociated with respect to the former. Then, the process of overcoming cosmological dissociation will also include overcoming this particular kind of dissociation.
21. We will discover (and indeed are already beginning to discover) that there is an algorithm,

program, or formula that can be articulated that is unique to each individual case, whereby the collapse of the quantum wave function is informed, structured, energized, and guided to yield the informed, formed/structured, energized, and articulated result that is then experienced by the one who has collapsed the wave function. That is, there is a conjugate relation between the state of the locus from which the collapse of the wave originates, the wave function collapsing process itself, and the state of what results from the wave function collapse. From a higher-dimensional, more-inclusive, subsuming perspective, there is a oneness and identity relation across what at a lower-dimensionality and a greater degree of cosmological dissociation is operating through an apparent separated-apart condition of infrastructural forms indigenous to the agency of the wave function collapse that inform and guide the collapse, on the one hand, and the exostructures and forms experienced as a result as separate and objectively real. The differentiated and differentiating nature of the consciousness involved in the wave function collapse could be construed as the subjective correlative and the differentiated, seemingly concretized nature of what results from the wave function collapse could be construed as the objective correlative. Then, changing the subjective correlative in turn changes its objective correlative accordingly. However, both aspects become subsumed under a more-inclusive, higher-dimensional perspective and understanding that is less cosmologically dissociated and less quantum decoherent in nature.

22. Drawing from Proposition 10, above, there is an equivalence relation between obtaining wave-collapsing quantum decoherent systems from a pre-collapsed quantum coherent state represented by the wave function, on the one hand, and generating Bohmian explicate-order classical systems from an all containing underlying non-classical super-implicate-order pure phase space, on the other hand.⁴ There is likely to also be an equivalence relation between the formulae or programs for quantum wave function collapse and the Fourier and holographic transforms and conjugate relations involved in deriving classical, local explicate-order systems from underlying non-classical implicate-order systems
23. There may normally need to be a certain kind or degree of quantum decoherence on the part of the locus and agency of the brainwave state and consciousness responsible for the wave function collapse in order to bring about a collapse that achieves a particular quantum decoherent result.
24. The locus and agency of the brainwave state and consciousness responsible for the collapse of the quantum wave function may also be in a state of quantum coherence, or be in a nonlocal state of influence through quantum coherent resonance with another quantum coherent system, at the time of the collapse occurs. That is, a quantum coherent system may choose or generate a quantum decoherent system as a result of its collapse of the wave function, accessing and experiencing any of the potentiality represented by the originally uncollapsed wave function. That is, one does not have to leave the state of quantum coherence and be in a state of quantum decoherence in order to experience what can be differentiated and localized out of the quantum

coherence.

25. The probabilistic infinitude of the Bohmian super-implicate order, and the infinitely superposed, phase-entangled, quantum coherence of the universal consciousness field represented by the universal wave function, includes all strata, levels, and ontological differentiations of density, frequency, energy, and operations of consciousness traditionally understood and described by Hindu Vedic and related science and by more recent versions of such hierarchically organized multi-leveled reality contained in Theosophical (Blavatsky, et al.), Arcane (Bailey), Anthroposophical (Steiner), Kabbalistic, Essene, and related occult, mystery school, and metaphysical perspectives.
26. Ever-larger wave functions represent ever-larger probabilistic domains, ever-larger fields of potentiality capable of giving rise to increasingly more local actualizations.
27. The collapse of ever-larger wave functions yields ever-larger arrays of local, focused, differentiated, objectively real-seeming, apparently quantum-decoherent systems from the probabilistic domains represented by those wave functions.
28. What is called the universal wave function represents all possible states comprising the universe: and a “multi-universe wave function” represents all possible states of all possible universes.
29. There is a locus and state of conscious agency capable of collapsing the universal wave function in order to yield any of an infinite number of apparently quantum decoherent resulting states or systems.
30. There is a universal quantum coherent consciousness field that underlies, contains, and is responsible for all local quantum decoherent states and systems.
31. All local (i.e., delimited or bounded) macroscopic quantum coherent systems are also derived from and sustained by the one underlying universal quantum coherent field and remain in quantum coherent resonance with that underlying universal field.
32. Local macroscopic quantum coherent systems, being in such a quantum coherent resonant relation with the universal quantum coherent system, are capable, by means of a collapse of the wave function, of accessing for experience any of the infinite contents lying within the virtual-state potentiality represented by the universal quantum wave function.
33. The classical in-phase Hertzian-wave coherent system of a resonating brain’s cortical bioelectrical in-phase highly synchronous state, once having left its prior more-usual desynchronized classical states, is related to, and can become, a pure Bose-Einstein condensate type quantum coherent system with a single wave function representing it, a wave function that can expand to represent much more than the possible states of the individual alone (related to propositions 26 and 27).
34. When one phenomenologically introspects one’s own seemingly internal and subjective

state of consciousness when it is as close to possible to being an experience of “consciousness without an object,” this is highly related to, or is the same as, experiencing what is represented by the universal quantum wave function prior to its collapse.

35. For an experiential frame of reference of local attending consciousness, what it experiences as, and knows for itself to be, the unconscious, or unconsciousness, is highly related to, or is the same as, the undifferentiated, highly superposed, phase-entangled nature of a portion of the entirety of the underlying quantum coherence of the universal consciousness field.
36. When one phenomenologically introspects one’s own seemingly internal and subjective state of consciousness and experiences particular thoughts, ideas, mental images, memories, feeling states, intentions, and other endophasic objects and contents of consciousness as ‘qualia’, this can be characterized as what results from what I newly term a **“soft” collapse of the wave function**, in contradistinction to the traditional notion of a “hard” collapse of the wave function, with the latter giving rise to kinds and levels of quantum decoherent objects and events experienced as separate from, outside of, and objectively real with respect to, the consciousness of the one involved in such a hard-wave-function collapse.
37. The locus from which the soft-wave-function collapse occurs lies closer to the local state of quantum coherence of the one doing the collapsing and closer to the state of quantum coherence of the universal consciousness field with which the local state may be in, or may become in, non-local quantum coherent resonance. In contrast, the locus from which the more traditionally thought of hard collapse of the wave function occurs, giving rise to the resulting experience of objectively real, separate objects and events, lies closer to a state of quantum decoherence in resonance with the apparent ambient quantum decoherent environment within which the one doing the hard wave function collapse is embedded and by which it is resonantly entrained into, and maintained as, such a quantum decoherent state.
38. From a higher-dimensional frame of reference, the locus and agency from which a hard-wave-function-collapse occurs is under the influence of entraining resonance relations with respect to other relatively quantum decoherent structures and structurings of the loci and agencies of individual wave-function-collapsing consciousnesses within the universal consciousness field, as well as under the decoherence-inducing influence of the decoherent products of other acts of wave-function collapse.
39. A soft wave function collapse can be antecedent to a hard wave function collapse, setting an initial delimited, constrained subfield of probabilities. With sufficiently sustained concentration of consciousness, the softly collapsed domain can “harden” into an ever-more decoherent one, which could be likened to a symmetry-breaking transmutation from a “thought-form” to a bosonic to a fermionic differentiated subfield within the undifferentiated universal consciousness field, becoming the objects and contents generated, entertained, and experienced by that field. The locus of the

frame of reference of the agency collapsing the wave function has its ground in the same universal consciousness field, but individually operates in more quantum coherent resonance with the universal field than the more quantum decoherent sub-field that result from the soft or hard wave function collapse.

40. We are gradually moving toward new levels of “bootstrapping,” discovering ever-more-efficacious self-modulating processes whereby what is currently deemed the “psyche” is capable of affecting its own “soma” aspect in a more inclusive unified-field-type psychosomatic interactionism⁵ That is, ever-more-coherent individual human consciousness and intention will become able to purposefully effect its own quantum decoherent bodily aspect, including the brain, which will, in turn, change the locus from which wave-function-collapse takes place and is maintained and from which local explicate-order systems are derived from the underlying super-implicate order. This will make possible ever more quantum coherently based interactions with the underlying quantum coherent universal consciousness field on the part of us ‘cosmological sub-personalities’ as we continue to overcome our kinds and degrees of cosmological dissociation and quantum decoherence with respect to the universal consciousness field.
41. The greatest problem confronting Quantum Idealism at present is what I call “the hard problem” for an idealist of attempting to reduce all physicality to consciousness from which it arises and within which it is maintained, in contradistinction to current cognitive science’s “hard problem” of trying to reduce our consciousness as we experience it to entirely physical grounds accounting for it. That is, the very lived experience we humans have of the quantum decoherent objectively real physical reality we are surrounded by here on earth makes taking and maintaining a truly idealist perspective on the nature of reality exceedingly difficult to do (See the section entitled “Why and How is There This Experienced Obdurate Inertial Redundancy of Wave-Collapsed Systems if All is Contained Within a Protean Consciousness Field?” in a prior presentation⁶). This invariant, enduring physicalist property of wave-collapsed quantum decoherent systems is also at least partially accounted for by the phenomenon known as the “quantum Zeno effect.”⁷ .

Illustrations, Metaphorical Perspectives, and Possible Operationalizations

1. **The Surrender of St. Teresa.** Bernini’s sculpture of St. Teresa depicts her appearing ecstatically swooning, almost wounded, by an apparent angelic presence. The angel could symbolize a transcendental or higher dimensional, entraining field of influence with respect to St. Teresa’s own local, physically embodied spirit, consciousness, and complex psycho-energetic system. Caught in marble is the ontological flow from supraordinate to subordinate levels of reality, which could be reframed as a cross-dimensional vector of efficacy from a more-quantum-coherent to a less-quantum-coherent region and agency. She appears to passively surrender herself to this transcendental presence and field of influence as she is brought into an ever more coherent state in resonance

with the supraordinate field of coherence influencing her. One could venture to say she had prayed for this influential presence to effect her in this manner, having prepared herself to be optimally susceptible to it. She sought the state of vulnerability of at least temporarily being a more open system that would make possible such an angelic or divine wounding that could destabilize her initially more-mundanelly, entrained homeostatic state, transubstantiating her more-cosmologically-dissociated, more-quantum-decoherent, state to a less-dissociated, more-coherent one, coming into attunement and resonance with higher-dimensional, more divine presence, all taking place within an underlying infinite dimensional universal consciousness field that is itself ultimately divine throughout.

Operationalization: There are procedures for clearly setting one's intention to calm one's own system through a controlled alteration of consciousness from higher frequency, desynchronous brain activity to a lower-frequency, higher-amplitude, more synchronous and coherent classical state. Such self-calming to a targeted state of maximum quiescence and a brainwave state of classical-state coherence may be reached through dozens of different meditational practices all of which could be termed endogenous, autogenic, bootstrapping processes of increased self-efficacy. From a different perspective, there are numerous exogenous classical physics devices and processes that can be used, which tend to share a common procedure of using strategically wielded external acoustical or electromagnetic energy wave systems to drive the local brain-body's oscillating system to a targeted state, using frequency-following brain-entrainment protocols. Also, heterodyning two entraining acoustical wave systems that are out of phase with each other, one in each ear, can lead to classical-state inter-hemispheric synchrony and coherence induced at the frequency that is the difference between the frequencies of the two entraining systems. In light of Proposition 33, above, self-inducing or exogenously entraining a classical state of electromagnetic brainwave synchrony and coherence can, through endogenous resonant spreading activation, widen, strengthen, and deepen the resonating coherence of classical fields of the individual. This can become related to, or identical with, a state of quantum, rather than classical, coherence, leading to a literal, rather than just a metaphorical, condition of the individual's brain, and eventually the individual's entire local system, becoming a Bose-Einstein condensate operating under a single wave function in growing quantum resonance with the quantum coherent state of the underlying all-containing universal consciousness field, thereby able to differentially access and draw from its infinite potentiality through interactive modes of soft and hard wave function collapse, or through Fourier and holographic transforms that draw certain Bohmian explicate-order classical systems from the undifferentiated non-classical super-implicate order.

- 2. Using 'Orphic Resonance'.** I draw the concept of "Orphic resonance" from the Greek myth of the god Orpheus. Taking certain interpretive liberties, part of the story tells of how his music could influence, charm or move, the very rocks and trees by means of what contemporary parapsychologists might deem so-called "mind-over-matter" psychokinesis or telekinesis. Building on this, I reframe this part of the story as depicting Orpheus being able to, in my words, "sing the world into the shape of his

song.” This is a process of a driving energetic vibratory system entraining a system other than its own to come under its influence and, so to speak, “step” to its (the entrainer’s) “drummer,” rather than the system that is now coming under entrainment remaining in the containment well and configured homeostasis of its own prior energetic frequencies and phase relations. Recall the initial three propositions regarding cosmological dissociation, cosmological sub-personalities, and the process through which such sub-personalities evolve to overcome their states of cosmological dissociation. The figure of Orpheus is a symbol of a cosmological sub-personality possessing, knowing, or having access to certain “songs” that he is capable of singing. Each song is a score, program, or algorithm containing directions for generating a complex system of simultaneous and sequential waveforms that, once activated, becomes an unfolding vibratory field of influence. The less cosmologically dissociated and quantum decoherent such a cosmological sub-personality happens to be at the time, the more access, and the more conscious and intentional access, it has to the infinite potentiality represented by the universal wave function by reason of that Orphic figure’s quantum coherent resonance relation to it, allowing for the possibility of all manner of non-local access from the superposed, phase-entangled virtual fecundity of the universal consciousness field in all its possible individualized and delimited self-generated experiential frames of reference and all the objects, contents, and events that can ever be experienced by such consciousness. The locus and nature from which the individual agency of consciousness collapses the wave function, from which the entraining Orphic song issues, may fall anywhere along a spectrum from most separated, unaware, cosmologically dissociated and quantum decoherent, to as undissociated and quantum coherent as possible. The more undissociated and coherent the state of the cosmological sub-personality, the more true wisdom, compassion, empathy, love, and efficacy it may possess or have access to and the more informed, sensitive, and responsible it will be in drawing explicate-order systems for itself and/or others to experience from the super-implicate order, in carrying out a collapse of the wave function, and in choosing, from an infinite repertoire, which “songs” to “sing”, under which conditions, and to whom or what to be singing them, and to what ends. There is also an ethical/moral dimension to overriding without permission another’s pre-existing standing vibratory wave patterns with the entraining programs of one’s own songs.

Operationalization: There are currently many devices and technologies available to induce changes in targeted systems capable of being influenced in such a manner. In the previous St. Teresa metaphor, approaches were described whereby exogenous fields of influence could strategically affect and change the pre-existing plasticity of bioelectromagnetic and chemical states of the brain and body. From the frame of reference of the one utilizing Orphic resonance approaches, at least four kinds could be identified: a) .The source that wields the entraining fields of influence can be an inanimate technological device (ie., a so-called ‘operator-independent’ device) that generates mechanical, acoustical, optical-range, or electromagnetic energies and frequencies that can affect targeted vibratory frequency systems of standing and moving waves that fall within a range allowing classical co-extensiveness and coupling resonance and

entrainment relations, including cross-octave higher-to-lower frequency ones (The Rife frequency treatment instrument and the Priore 'anti-cancer' irradiating technology, being just two examples already in use which change or irradiate unwanted decoherent standing wave systems targeted by such modern-day 'high-tech' Orphic efficacy); b) or the source can be the classical bioelectromagnetic fields emanating from an individual person or cooperating pooled group of individuals operating as 'healers'; c) or the source can be a supposed operator-independent device they can generate or access certain non-classical energies and fields, such as so-called "scalar" or non-Hertzian longitudinal EM waves, and other kinds of "subtle energy" (of course, in Quantum Idealism, 'inanimate' is only a relative and transient state embedded in a universal pan-psychist field ubiquitous with emergent self-generated states and stations of animating consciousness experiencing what they have animated like standing-wave thought-forms reified for a while from the underlying universal consciousness field); or d) the source can be non-classical fields (scalar, subtle energy, higher-octave, et al.) generated, or accessed and mediated by, and emanating from an individual person or cooperating pooled group of persons operating as 'healers, or by way of their non-local selection of best treatments by means of collapsing the universal wave function, to return the targeted dysfunctional, "out-of-tune" and decoherent system to most healthy structure and function, as returning it to alignment and isomorphism with the most perfect Platonic-type ideas and forms lying within the potentiality of the universal consciousness field.

- 3. Softening Johnson's Rock.** Samuel Johnson, a contemporary of philosophical idealist George Berkeley, responded to Berkeley's "all things are ideas in the mind of God" perspective by kicking a large rock, crying out in pain, and telling his protégés, "Thus I refute thee, Bishop Berkeley!" By this he meant that the rocky, obdurate, objectively real physicality of the world we daily experience is, indeed, really made up of aggregates of fermionic matter, lying autonomous and outside of attending consciousness, not made up of light bosons, and certainly not something like thought-forms or the stuff of consciousness, whether that might reside in our own experiencing minds, or in the universal mind of God, or both. In the past, I have tried, from an idealist perspective, to make a case for this perspective; that one can "mentalize the physical," or "soften" the objective reality of the rock Johnson kicked, or any other physical world, quantum-decoherent, fermionic structure, moving it into the ubiquitous interiority of the underlying universal consciousness field of which our own respective phenomenologically seeming local seats of consciousness are transiently delimited subsets nonetheless always in non-local, correlated, phase-entangled, and superposed relation with all other seats or relativistic experiential frames of reference of and within the one universal consciousness field. Since the contemporary scientific world seems, in contradistinction, to be intently about the business of "physicalizing the mental," I choose to offer into the dialectic enterprise the inverse reductionistic perspective and process (which I have discussed in more depth elsewhere).

Operationalization: One could argue that any attempt to truly soften Johnson's rock may only occur inside one's own head in kinds of imaginative thought experiments, acts of

magical thinking or lapses in “reality testing” capacity. Nonetheless, a case can be made along the lines of “thinking makes it so,” or as Edgar Casey put it, “mind as (is) builder of the real,” at least partially supported by everything from constructivist (and related) views in contemporary psychology to the role of consciousness in quantum physics dealt with throughout this presentation. We may find that ultimate post-Cartesian metaphysical psychosomatic interactionism may become able to understand and efficaciously work with how the realm of soma can be interacted with and affected by the psyche, including our learning to increasingly be able to return the obdurate- and autonomous-seeming separateness of objectively real objects and events to their arguably true “home,” which in this presentation is argued to be the universal consciousness field from which such ‘real’ things arise, and within which and by which they are transiently entertained and sustained. My earlier propositions 19, 20, and 21 and psychologist Charles Tart’s concept of “state-specific science” may help our thinking in this regard. Also, by allowing oneself to undergo the entraining possibilities of St. Teresa’s surrender and accessing what can be reached thereby, and then wielding or mediating various modes of Orphic resonance, Johnson’s rock may be softened in the sense of being returned to its underlying truth, being only a temporarily decoherent portion stemming from the underlying universal quantum coherence, melting its explicate-order nature back into the underlying super-implicate order. Also, by coming into increasing quantum resonance with the underlying universal consciousness field, the individual will become able, using two current scientific theoretical perspectives as metaphors, to state-specifically change symmetry-breaking relations or change the resonant frequencies of the super-string subcomponents that give rise to whether something is experienced as being comprised of bosons or fermions. Thus, what is normally experienced as the fermionic mass-and-matter nature of Johnson’s rock can become an experience of it as being comprised of its more basal bosonic, or “light body” nature, and then in terms of its truest nature, ever closer to source, as being, “an idea in the mind of God” (and in our minds, which are part of that mind). Also, according to Proposition 21, we will find programs for altering wave-function-collapse, or for variously deriving intended explicate-order systems from Bohm’s underlying super-implicate-order, in such a way that a rock, normally experienced as fermionic and “hard” by a more cosmological dissociated quantum decoherent experiential frame of reference of the consciousness of a particular ‘cosmological sub-personality’, can change to being experienced in ‘softer’ ways, as bosonic and made out of light, even as a thought form more softly collapsed (proposition 36) from the quantum coherence of the universal consciousness field.

- 4. Neo-Shamanic State-Specific Science.** “Neo-shaman” is a recent term for someone who aspires to train to become a functioning shaman, but who is not a product of any indigenous-peoples’ traditional practice or lineage. Traditionally, across many cultures and times, the shaman has been characterized as being able to alter consciousness at will in order to be of service to his or her community. He or she does so in order to be able to move between the normal consensus-reality level of operation and other levels with which there is, through tuning, resonance, coextensiveness and energy and consciousness coupling, as well as through non-local quantum correlation, a state-specific relation between such discrete states of attending consciousness, on the one hand, and

their accompanying psycho-energetic systems and the experiential realms that may be entered by such states, on the other. When a shaman or neo-shaman moves into an “altered state of consciousness” to visit and access realms able to be achieved only in and by that state, the state is considered “altered” only because it is with respect to the non-altered, ‘normal’ shared baseline waking state of consciousness and accompanying psycho energetic system sufficiently similar across seats and loci of individuals who comprise the dominant consensus reality at the time with its own usually taken-for-granted realm of experiences of objectively real things. In a similar process of state-specific relations, yet with very different experiential results, those who share and comprise the dominant consensus reality and its relatively in-common objects, contents, and events experienced by consciousness, are collapsing the wave function from the underlying quantum coherence, constantly generating explicate-order phenomena entertained by and within their consciousness. Because so many of them are doing it so similarly and at the same time, it is assumed that there is a stable, invariant, and enduring objective reality that exists irrespective of attending (let alone constituting) consciousness. Because relatively lone shamans temporarily alter their consciousness and psycho energetic systems away from the conjoint norm, those contributing to the experienced norm deem the shamans’ consciousness and experience to be deviant, abnormal, and subjective or imaginal only, even ‘psychotic,’ while those comprising the state-specifically conjointly maintained norm take for granted that the objects and contents of their own individual and pooled experiencing consciousness reside in a locus ontologically separate from and autonomous with respect to their consciousness. Quantum Idealism places all such lone and conjoint operations, objects, contents, and experiences forever within the one all-inclusive, all-generating, all-constituting, and all-experiencing, infinitely subdividable universal consciousness field whose underlying quantum coherence contains all potentiality, all probable states, all possibilities, awaiting the collapse of the universal wave function, bringing local explicate order from out of the non-local super-implicate order.

Operationalization: There are numerous books and other resources that contain the methods and techniques of the shaman. Traditional ways may be adapted today by potential neo-shamans aspiring to operate in the manner of the time-honored traditional shaman. In another paper,^{7a} I have discussed in more detail how today’s neo-shaman may operate in light of quantum idealism. Central to this endeavor are procedures for altering consciousness, and the practices for accessing and working with energy, information, and even ‘beings’ or ‘spirits’ (i.e., cosmological personalities that do not possess the kind of decoherent density of embodiment we have on Earth) that may be state-specifically visited, accessed, or drawn from in such ‘altered’ states of consciousness and concomitant altered psycho-energetic correlates. Included are methods for mediating and translating energy, information, and efficacious possibilities, from such transiently visited and accessed other realms and levels of existence, and higher dimensionality, higher frequency, subtler energies, et al., to bring aspects of such back into the dominant consensus reality, which is the community to which the shaman and neo-shaman have pledged to be of service in numerous ways based upon such

consensus-reality-transcending sojourns. The neo-shamanic process could also be seen to be a process of initial 'St. Teresa'-type 'surrendering' followed by using different kinds of "Orphic resonance" practices accessed by such surrender.

5. **The "Matrix Energetics" of Richard Bartlett:** Richard Bartlett, a chiropractor and doctor of naturopathic medicine, "discovered that by lightly touching his clients while at the same time applying focused intent, he could restore them to a physically, mentally, and spiritually balanced state, instantly shifting misalignments that had plagued them for years."⁸ The following passages are from his recent book Matrix Energetics, where Bartlett appears to be operating as a kind of neo-shaman in light of Propositions 2, 3, 7, 24, 26, 27, and 38 of my Quantum Idealism:

The key is to resonate with something so completely- you must embody it—you are in resonance with it. My guides told me to create a template of this man's [*spiritual healer John of God's*] knowledge and to instill that pattern in my client (*who had a 'frozen shoulder'*). I held up my right hand and envisioned a disc of light, or hologram, being created. There is a formula for chemical manifestation and spiritual mastery. The catch is that once you find the formula, you no longer need it because you have become the formula in the process of your searching. Outpicturing refers to making a picture in your mind's eye, investing it with emotional energy or charge, and then having the experience of this picture and its change as a physical event. I was able to enter into a quantum-ized realm. From that state, the frozen shoulder was only one possible configuration of the atoms, cells, electrons, photons and so on that made up what we in consensus reality have chosen to call a shoulder. Now, if the shoulder is ultimately just a pattern of high-energy photons, then they can be reconfigured based on how we choose to observe them....(*The goal is*) Getting in tune with the state of quantum possibility where his shoulder did not exist as a problem...(thereby an) actual transformation of the physical matter hologram of his shoulder was achieved. Whenever you relinquish the tendency to measure or observe with your conscious limitations, since you are composed of quantum stuff, anything is theoretically possible...When you change the way you observe and encode your reality, you are in effect changing the consciousness structure of what you choose to observe...To achieve a new or different outcome, you must move into a state of non-consensus reality where the rules of the game may not be so rigidly defined....I looked up to my wall and fixed my gaze on John of God's picture. "He knows what to do," I thought. Assuming resonance with his morphic field, I reached up to Dave's nose (*another client he was trying to help*) and "saw" and felt myself as John of God. Without hesitation, in my mind's eye I inserted John's surgical clamp right up the man's nose and into his brain (*which apparently healed him*)...The act of deciding on what and how to observe at the quantum level causes the object of your attention to behave in a fixed or predetermined manner at the quantum level of light and information...We hold a focused intent in our minds and a higher force or power manifests through that intent. When I say consciousness collapses the wave, this is a metaphor for what happened when one

performs this work.... You are interacting within complex interlocking patterns in holographic representations of energy organized and driven by consciousness.⁹

The more at-one the individual is with the universal consciousness field, the more one is in quantum coherent resonance with all the potentialities represented by the universal quantum wave. In this sense, when a healer, such as John of God or Richard Bartlett, moves closer to something like “God consciousness” (or the consciousness of the universal field), he is collapsing the universal wave function from such a more Godlike, inclusive frame of reference. Or, from another perspective, the Universal Being is collapsing the universal wave function through the agency of, and in response to, the focused intention of, one of its relatively cosmologically dissociated cosmological subpersonalities, who has at least temporarily overcome its usual kinds and degrees of cosmological dissociation and is operating at least temporarily from a frame of reference less quantum decoherent and less susceptible to the influence of the surrounding decoherent environment. By this means, one comes into quantum resonance and nonlocal correlation with respect to the underlying quantum coherence of the universal consciousness field to harvest fruits of local decoherence from the infinite superposed phase-entangled potentialities.

Operationalization. Bartlett describes some of his approaches, including choosing to come into more of an identity condition and quantum resonance relationship with both potential healing presence or agency and with the one being healed and any and all aspects of that person’s consciousness and psycho-energetic system. “To resonate with something so completely,” as he puts it, can relate to how St. Teresa can surrender into being brought into resonance with a kind of more quantum coherent, exogenous, transcendental field of influence. It can also relate to how someone entrained to such an increased coherent (and therefore non-local) state can utilize the aforementioned Orphic resonance relations to animatingly affect and transmute local quantum decoherent systems both animate and inanimate. And when Bartlett speaks of creating a template or a disc of light and using a process of ‘outpicturing,’ this seems to involve operations stemming from increased knowledge referred to in propositions 21, 36 and 37. Also, Bartlett can be used as a model for how the neo-shaman can alter consciousness at will to move to a place of being in resonance with different loci of what is involved with healing practice and who or what is being healed.

- 6. Hegel’s “Artificer”.** In numerous other related papers of mine, I have, using my own perspective of Quantum Idealism and its precursors in my thinking, taken certain liberties in interpreting the German idealist philosopher G.W.F.Hegel in his book The Phenomenology of Mind,¹⁰ where he coined the term “the artificer”. As I interpret it, the artificer refers to any delimited portion of the Absolute (or Absolute Spirit) comprising all that is, which is not aware at the time of the underlying identity condition it is in with respect to that Absolute Spirit; that it, the artificer, truly is Absolute Spirit, or an aspect of it, operating as one of an infinite number of possible experiential frames of reference comprised from it and operating within it. If Hegel’s artificer had reached the state of knowing it truly was Absolute Spirit, it would no longer have to be about the business of doing the creative activities of the

evolving dialectical dance of itself with respect to that which it deems other than itself that occupies the artificer as the process whereby it comes to eventually realize that it is Absolute Spirit in interaction with itself.

In most of my previous papers and in my first two propositions 1 and 2, I conceptualize us human beings, and all other individuated beings, as being relatively 'cosmologically dissociated' 'cosmological sub-personalities' in relation to the completely undissociated Universal Being that is the grounds for all of us individualizations and localizations as aspects of it operating at our various kinds and degrees of cosmological dissociation with respect to it. And in my third proposition, I introduce the conjecture that dissociation is related to, or is the same as, quantum decoherence. Then, the more one can overcome one's particular state of dissociation with respect to the underlying completely undissociated state from which it arises and by which it is continually sustained, the more one reaches the state of quantum resonance with the underlying quantum coherence of the universal consciousness field containing the potential for all such quantum decoherent localizations out of it.

From a more subsuming, higher-dimensional frame of reference, one can view one aspect of Absolute Spirit in the form and function of the artificer, faced off with and working with the "clay" that is another aspect of the selfsame Absolute Spirit. But, construed from the perspective of the artificer's own dissociated and dissociating lenses, for the unique cosmologically dissociated cosmological sub personality that the artificer is, such clay is experienced by it as a seat of inanimate and non-conscious substance, while the artificer experiences itself as a seat of living consciousness. The work of the artificer, with which we are all asked to identify, is to gradually overcome its kinds and degree of cosmological dissociation and quantum decoherence in order to eventually reach a completely undissociated state from which its dissociation has previously kept it removed, to then come into quantum resonance and identity condition with the quantum coherent state of the universal consciousness field. That field is represented by the universal wave function that, upon being variously (potentially infinitely) collapsed can give rise to any and all localizations that can be experienced from it as whatever creatively configured "clay" or other artwork, as whatever fruits harvested from out of the universal by way of intentional will-acts on the part of itself, the universal, or on the part of any more localized aspects of itself, as artificers, able to access and collapse the universal wave function to derive any of the particular "contents" represented by it.

Operationalization: To functionally satisfy the definition of itself, the artificer (also described in Proposition 20, above), not yet having a consciously aware relation to what it is doing or to the true in-common nature of both itself and all the currently surrounding world of passive "clay" it is faced with working with, eventually bootstraps itself to becoming conscious that it is Absolute Spirit (and the consciousness of Spirit) working with other portions of such Absolute Spirit earlier deemed by it to be only the world of decoherent, inanimate clay. But eventually, that clay can become for the artificer a living portal of coherence, which, at the intentional and conscious touch of the artificer, can become transfigured into any of the contents represented by the universal quantum wave function or can become for the artificer the Universal Being "speaking" with its localizations, talking to itself as another localization of itself in the form of the artificer.

With regard to the earlier softening of Johnson's rock and the contexts of the work of neo-shamans such as Bartlett, and of Hegel's artificer, we are looking at ways for local experiential frames of reference, or relatively dissociated cosmological subpersonalities, such as ourselves to become more intentionally and efficaciously able to interact and work with both the already-existing quantum decoherent environment, with local regions of quantum coherent states embedded within such decoherence (and how to generate and sustain them), and with the potentialities of the all-constituting underlying quantum coherence of the universal consciousness field and Hegelian Absolute Spirit. The model of "quantum holography" developed by Edgar Mitchell, P.J. Marcer and others is one of many available approaches (related to proposition 21) that can prove useful. Mitchell writes:

Nonlocal quantum correlations between entangled quantum particles are considered the root cause of the phenomenon experienced as perception in more complex matter... the nonlocal quantum hologram is the nonlocal carrier of information for molecular and larger scale matter... the percipient (*i.e. perceiver/experiencer*) is in phase-conjugate adaptive resonance (PCAR) with the entity or object associated with the quantum hologram ...the condition of phase-conjugate adaptive resonance is a necessary condition for an object in 3-D reality to be perceived as it really is...That is, resonance requires a virtual path mathematically equal but opposite to the incoming sensory information about the object... The information carried by a quantum hologram encodes the complete event history of the object with respect to the 3-D environment. It evolves over time to provide an encoded non-local record of "the experience" of the object in the four dimensional S-T of the object as its journey in S-T and the quantum states visited...*(we)* need to examine the information carried in the interference pattern and phase relationships (and spin numbers and polarizations too)... and *(use)* Fourier transforms to map particle states into *(and out of)* the frequency domain... The perceived object and the percipient's perceptual system *(are)* locked in a resonant feedback loop.¹¹

Related to this, consider, at the very end of his life, how physicist David Bohm, below, was trying to introduce meaning, the making of meaning, and conscious experience into his earlier holographic-type conceptual modeling of explicate- and implicate-order relationships, where he claimed the super-implicate order contained the grounds for all individual consciousness as well, though he never went into much explanatory detail about how he made his peace with how consciousness could be part of physical-type phases and frequencies (*well, maybe I could be found somewhat wanting in that regard as well*). Here Bohm is working to resolve certain classical, unresolved "mind-body problem" issues that can remain present even at the post-Cartesian unified-field-theory level. This may shed additional light on what contributes to how, in his or her own experience, the potential softener of Johnson's rock is able to do so, and how Hegel's artificer is able to evolve its relationship with, and consciousness with regard to, its own nature and that of the clay with which it creatively works:

Reality has two further aspects, the subtle and the manifest, which are closely related to soma and significance...as the level under consideration changes, the particular content of what is somatic (or manifest) and what is significant (or subtle) (*or has significance or possesses meaning for the experiencer*) therefore has also to be changing...Every meaning of a given level is seen actively to affect the soma at a more manifest level...From each level of somatic unfoldment of meaning, there is then a further movement leading to activity on a yet more manifest somatic level...Each level of significance acts on the next more manifestly somatic level... nothing exists in this process of soma-significance, except as a two-way movement between aspects of soma and significance...It is this overall structure of meaning...(involving) kinds of soma-significant (*moving from manifest to meaning*) and signa-somatic [*moving from meaning to manifestation*] activity...The word meaning indicates not only the significance of something to us, but also, our intention toward it... Intention is implicitly in at least some degree of conformity with what the object is expected to be... The resulting action comes back as a sense of the extent to which the object fits or does not fit this intention. This brings about a modified intention, with correspondingly modified outward action. This process is continued until a satisfactory fit is obtained between intentions and the consequences.¹²

In light of Bohm's final point, above, see the sixth of the "Selected Additional Channeled and Otherworldly Perspectives," below. Also, Bohm, here, could be connected back to Marcer's and Mitchell's quantum holographic view where, according to Mitchell, "the perceived object and the percipient's perceptual system are locked in a resonant feedback loop....[where] The incoming wavefront carrying information may be labeled as 'perception' from the point of view of the percipient, and the return path required by the resonance relationship may be labeled 'attention' (or for subsequent discussion, 'Intention')".

- 7. Using a "Hegel Metric".** Elsewhere, I have defined at length what I mean by a "Hegel metric."¹³ It is a first approximation continuum running between extreme materialist physical monism (the domain of "Hegel 3"), on one end, to the ubiquitous presence of nothing but universal consciousness aware of itself as such throughout itself ("Hegel 1"), on the other end, with the middle of the spectrum ("Hegel 2") characterized by an interpenetration in varying mixtures and partial superimpositions of the two extremes. The domain of Hegel 3 characterizes our present day-consensus reality and its dominant materialist reigning scientific paradigm and in its nearly totally shared kinds and degrees of cosmological dissociation and states of quantum decoherence, and quantum-decoherent-based wave-function-collapsing dispositions, on the part of us as the universal consciousness field's own myriad cosmological sub-personalities (my first three propositions). Each of the three primary domains across the spectrum of the Hegel metric has its own science and technology state-specific to its own mode of interaction with the underlying universal. The more one moves, individually and conjointly, developmentally and evolutionarily, from the position and state of Hegel 3, to Hegel 2, to Hegel 1, the more efficacy, awareness, and degrees of freedom of

interaction, the individual has with regard to the embedding, all-constituting universal ground, and the more what I call “the emerging spiritualization of science” can take place, until all—artificer, clay, and Johnson’s rocks alike—become the quantum coherent incestuousness of the universal consciousness field, or Hegelian Absolute Spirit, in aware interaction with itself, infinitely, timelessly (Proposition 11, above).

Operationalization: Elsewhere¹⁴. I have discussed at length many of the kinds of technologies that emerge, and how they emerge, from the individual and shared consciousnesses and experiential frames of reference located at Hegel 3, 2, and 1; and I hope this may contribute to helping others develop applications and technologies to interact with and access the underlying universal consciousness field.

8. **Paul Federn’s “Cathecting”.** The psychological concept of “cathexis” is usually associated with the thinking of Sigmund Freud and his followers. According to John & Helen Watkins, “Cathexis merely means a quantum of energy that activates a process. A motor is cathected with electricity.”¹⁵ Freud saw his clients projecting their psychic/libidinal energy onto real people or objects or onto ‘introjected’ symbolic internalized versions of them. This is a form of putting one’s basal attention and bestowing of significance and meaning on something or someone other than oneself (also related to Mitchell’s and Bohm’s views under Illustration 6, above). Psychologist Paul Federn’s notion of “object cathexis” and “subject” or “ego” cathexis may further help us to understand how the seat of individual experience and consciousness, operating within the universal consciousness field, relates to, and can change its relation with respect to, that which it experiences. This is akin to the earlier-mentioned relationship between the Hegelian artificer and the clay it works with to evolve itself to the point it becomes self-aware of itself as Absolute Spirit operating within its own infinite and timeless being as a function of and by means of its various relatively cosmologically dissociated and relatively quantum decoherent and quantum decohering modes. According to Federn’s thinking, “ego cathexis consists of I energy...Ego cathexis is not the energy of the self; it is the self”. Self is simply an energy and derives its contents to be experienced as ‘my memory,’ ‘my experience’ (et al.)”¹⁶ When someone is conducting ego or subject cathexis with regard to, say, a voice she is hearing at the time, she will experience it as endophasic in nature and origin, that is, experienced as being self-generated and part of herself. But if she is object-cathecting the voice, she will experience it as being exogenous, separate, with an existence of its own, autonomous with respect to her own experiencing self. This thinking can prove useful when considering how most of us in the world today in normal waking consciousness continuously conduct object cathexis with respect to the surrounding overwhelmingly dominant quantum decoherent environment, or, from a related perspective, how we conduct “hard” wave-function collapses, rather than “softer” ones and how we bring particularly physical-appearing explicate order systems from the underlying implicate order, rather than ones having a more consciousness than physical character to them. Through a shift in consciousness and intention, through enhanced perceived and exercised self-efficacy, as well as by using the knowledge and techniques that will gradually arise from enterprises referred to in proposition 21 and elsewhere in the operationalizations

contained in this presentation, increasing subject cathexis will occur as one grows to experience oneself as an individual seat and locus of consciousness operating within the one universal consciousness field. This will lead to a realization and the ongoing experience that all the once-seeming-quantum-decoherent fellow “seats” of the same consciousness field, experienced as physical things separate from oneself experiencing them, are now able to be known and interacted with as the infinitude of objects and contents generated by and entertained within consciousness.

Operationalization. For present-day clinical psychologists and psychiatrists, Federn’s subject or ego-cathexis process smacks of a royal road to solipsism or even psychosis, given the surrounding consensus reality’s overwhelming habit of using object cathexis with regard to the apparent otherness of the surrounding physical environment. Nonetheless, eventual state-specific coupling, coextensiveness, attunement, and resonance between what occupies the locus of experiencing consciousness and that which occupies the locus of what is being experienced by consciousness at the time, will lead to an identity relation between two different aspects of the one universal consciousness, and to a growing similarity to the earlier illustration of Hegel’s artificer coming to realize the fact that both it and its ‘clay’ are both aspects of Absolute Spirit. This bootstrapping consciousness-changing enterprise on the part of one ‘cosmological sub personality’ can help overcome its kind and degree of ‘cosmological dissociation softening and returning “Johnson’s rock” to being a more transient decoherent portion of the consciousness field experienced by another portion of that same field that has not ‘raised’ itself, or been raised, to be able to work from a subject-cathexis, as well as an object- cathexis experiential perspective. We will learn that one way to consider this change in consciousness will be in terms of a shift in indigenous frequencies and phase relations involving Proposition 21 and the aforementioned processes of “The Surrender of St. Teresa” and “Orphic Resonance.” We are also learning the neo-shamanic consciousness-engineering techniques, including purposeful alterations in consciousness and attendant psycho energetic systems, involved with overcoming our own cosmological dissociation. As Watkins & Watkins put it: “Since hypnosis is a modality that can change subject into object experiences and vice versa, then hypnosis becomes a modality for the manipulation of ego and object cathexis.”¹⁷ This is also related to psychologist Charles Tart’s notion of conducting “state-specific science” where two or more researchers move to and share a discrete altered state of consciousness (compared to the usual discrete state of ordinary waking consciousness tuned to and coupled with the surrounding quantum decoherent classical physical-level reality) and then do their experiments and ‘comparing of notes’ within a temporary alternate consensus reality only they share. It is also related to Tart’s depiction of our struggle to awaken from an embedding materialistic, object-cathexis-dominant consensus reality, which he reframes as a “consensus trance” that we have been hypnotized into and held within from birth.

- 9. The Use of Intention and William Tiller’s “IIEDs.”** Physicist William Tiller’s concept of “intention imprinted electrical devices” (IIEDs), and the research and applications he and his colleagues are conducting at present are very relevant to Quantum Idealism.

As Tiller describes his recent work, a number of cooperating people, acting from a shared, deeply meditative state, “imprint” their shared specific intention onto devices and experimental sites so that what the devices are capable of, and what can occur at such sites, can be changed from the more quantum decoherent norm. He believes such activity can interact with the zero point energy vacuum and alter its degree of order, rendering domains within it more, or completely, quantum coherent. This can shift “the electromagnetic gauge symmetry” of the space and of those operating within it from a lower to a higher ‘symmetry group’ state. This is obviously related to many of my prior propositions, illustrations, and their related potential operationalizations.¹⁸ Tiller has also constructed devices, such as the “Clarus Ally” using “a proprietary electronic architecture”, that supposedly not needing the active quantum-coherent agency of human intention, appears by itself as an inanimate device to be able to interact with the underlying zero-point energy vacuum to render it coherent in targeted hitherto for quantum decoherence regions to thusly work with, and access from, such newly coherent regions new information and more efficacious possibilities of interaction. And there are other similar operator-independent-appearing devices and approaches becoming available as well. But, again, I point out that in Quantum Idealism there is no such thing as “operator-independence”, nor anything like a true, completely controlled “double-blind” experiment, for all takes place within the single underlying non-local consciousness field.

Operationalization. As described above, the use of strategic, purposeful focused and sometimes altered states of conscious intention are used in Tiller’s and related “intention work.” The earlier illustration of various traditional modes of meditation and neo-shaman techniques to alter consciousness and correlated psycho-energetic systems are related to Tiller’s and others’ process of “intention imprinting.” Also, earlier experiments by Maharishi University scientists and students, using Transcendental Meditation to induce shared discrete altered states of consciousness together with an intention to, for example, successfully lower crime statistics in distant communities, is another example of this.¹⁹ Lynne McTaggart has focused her most recent book, The Intention Experiment, on this topic as well ²⁰ . Wielding focused intention within the universal consciousness field is an absolutely central concept in Quantum Idealism. In this sense, and in light of Proposition 21 (et al.), intention is a way that the individualized consciousness field of a cosmological sub-personality can partially overcome its current state of cosmological dissociation to collapse the quantum coherence of the universal wave function to generate and maintain local decoherent systems, or to draw particular explicate-order system from the underlying super- implicate order. Parapsychologist Dean Radin also has looked at how our non-locally correlated relation with other quantum decoherent and coherent systems operates in both ordinary and non-ordinary ways .²¹

10. Using a Universal Grammar. I have previously written about my model of how the universe can be construed as a living, languaging, interrelated Being²² This has included adapting from philosopher W.V.O. Quine’s concept of “speakers reference,” where he writes about the one speaking, or wielding the languaging operation, pointing

out that to which he is referring, with the pointing-out process having something like a dotted-line vector stretching from the end of his pointing finger and ending at the points and surfaces to which he is referring. He talks in terms of “ostended” points and surfaces, and I have added to this the correlated notion of “ostending” points comprising the locus from which the referring-to and pointing-out process originates, from which the intentional attending occurs. “Pointing out” and “referring to” can then be related to intentional acts of individual consciousness doing the choosing, to what such consciousness is based in or drawing from in and by such acts, and is related to the configured informed and then informing locus from which the wave function collapse takes place, thus generating a macroscopic ensemble of such ostended or collapsed and decoherent explicated points and particles. This thinking, in turn, can be related to the earlier Propositions 19, 20, and 21.

Operationalizations. I refer you to my earlier extended treatment of a “universal grammar”^{22a} for numerous possible techniques and applications that could be utilized so that we as ‘authors’ and “readers’ of the ‘text’ we experience as reality at the time can explore new and more efficacious, wise, beautiful, loving, and aware ways of operating and being in relation to the underlying universal consciousness field of Absolute Spirit as the Author of all its cosmological sub-personality authors and as the quantum coherent ground for all possible states of wave-function-collapsed, explicated, decoherent, readable texts and the experiences and meanings that may be derived from them.

- 11. “Breatharianism”.** Elsewhere, I’ve written on the phenomenon known as “Breatharianism” or “inedia”, which is the practice of going without eating food (or sometimes without drinking water either) for such long periods of time that the reigning Western physical-reductionist scientific paradigm would say that such would be impossible. Among the numerous Quantum-Idealist- based speculations I have provided for how this might be possible is that a process of wave-function-collapse is occurring, including unconsciously, from a sufficiently different creating-and-sustaining locus of activity than normal so that either the quantum decoherent, differently wave-function-collapsed, state of one’s own body, and/or of the zero-point-energy vacuum in relation to the immediate decoherent adjacent physical environment sustaining the body, allows for such non-ordinary ongoing existence. Or, in a related way, the “Breatharian” practitioner holographically derives and maintains his own explicate-order system from out of the underlying super-implicate order in a somewhat different manner than the vast majority of us on earth.

Operationalization. My earlier paper, “Toward an Understanding of ‘Breatharianism’”²³, refers to a number of ways in which some individuals have reportedly successfully reached such non-eating states of “inedia.” Many of these approaches have involved coming into a mystical-religio-spiritual relationship with the underlying universal consciousness field of quantum idealism, with Hegel’s Absolute Spirit, or with the God of the Judeo-Christian tradition in such a way as to give rise to what may variously be considered “miracles” in the West and “siddhis” in the Asian-Indian East.

Selected Additional Channeled and Otherworldly Perspectives

For this final section, my intention is to provide some passages from selected non-ordinary sources (from a pool of more than a hundred I now have) that may serve as further illustrations, insights, and possible operationalizations regarding Quantum Idealism. Where possible, I will make some connections and references back to my earlier propositions, illustrations, metaphorical perspectives, and operationalizations. Many of these quoted passages seem to be describing a process for rendering the intentional agent (oneself) and/or a portion of one's local quantum decoherent environment into a sufficiently quantum coherent state in non-local quantum-coherent resonance with the underlying quantum-coherent state of the universal consciousness field to be able to bring prayers of intention or other modes of programming to bear upon the coherence now available. These modes might then be seen as more conscious and intentional ways to collapse the universal wave function, or to derive explicate-order systems from the underlying super-implicate order, by using a new kind of 'mind-over-matter' psychosomatic frequency and phase relation engineering, for desired, and basically "good" purposes and results.

1. **largian Interferometry.** The following seems to be an intriguing alternative perspective on the "Big Bang" theory of how the universe began, as well as being a feasible illustration of how the multidimensional Hilbert phase space of quantum physics and/or the Bohmian holographic super-implicate-order may have originated, which helps my thinking about Quantum Idealism and my earlier thinking about what I call "cosmological dissociation" (my first three propositions, above).

While alone on his yacht in the Mediterranean, a highly successful Dutch businessman, Stefan Denaerde, claimed to have had an encounter with an unidentified flying object (UFO) the occupants of which, said to be from the planet "larga," conveyed to him what he later wrote down, through a kind of holographic memory retrieval, as an entire book describing their planet, history, culture, worldview, science and technology. The following excerpts capture their view of how the universe began, dictated or channeled in the first person to Denaerde by one of the largans:

Before the Creation the infinite omnipotent vibration existed, but a vibration in every direction and of infinite frequency and amplitude is not a vibration. The apparent paradox can be eliminated by stating: Only at the instant when this infinite vibration blocks itself by interference, as in a flash, all bound waves and frequencies were created. This condition is very close to the existential view of the Creation out of NOTHING (earlier described)...So one can also state that all vibrations were created because the nothing bound itself by a mechanism of interference quenching (counteracting vibrations) of infinite force, which blocked

the infinite possibilities of these vibrations. This universe can only be considered as the limitation of the unbounded nothing... Because of this, all time-bound waves such as light, radio waves or gravitation, exist in space without any loss and it is the empty space in the universe, which is the non-modulated structure of the carrier-field. It is one of the most fantastic touches of genius of Creation, that the non-vibrating infinity was transmuted to a loss-free medium carrying all time-bound and timeless waves... it is the esoteric fluidum of the infinite Love-will of the Father which carries the whole creation.²⁴

Interference patterns, such as those described in the above passage, are required as the prerequisite domain from which the collapse of the wave function can derive particulate, objectified, local decoherent states. Similarly, the “largan” view certainly sounds like the universal ground David Bohm conceptualized as the super-implicate order from which local explicit-order systems can emerge by way of Fourier transform and holographic processing. Two of the other ‘otherworldly’ perspectives below--“Bashar” (9) and “The Unobstructed Universe” (10)-- provide possible unified-field engineering tactics for working with the basal building-block phases and frequencies of the consciousness waves comprising the underlying universal consciousness field of Quantum Idealism. Such is also related to my propositions 11, 12, and 25.

- 2. X-7 Reporting.** Telepathic-type communications from a member of a group of prisoners trapped and starving to death in a Russian salt mine were received (channeled) by a woman, Anne K. Edwards, on the other side of the world, who wrote it down. While we have no way of knowing the ultimate truth about its origins, the following speaks, for me, to the way the individual can purposefully interact in non-ordinary ways with the underlying non-classical quantum coherent ground of the universal consciousness field:

You are to remember that the *all is the one mind* and that the one mind is *in all, over all and through all...*

We dwelt in long silences, unbroken by the sound of our voices; then again we would be impelled to speak the Creative Word, aligning ourselves with its radiations. Gradually we began to see, as it came from the void, the beginning of the *word* as it began to manifest in form. We beheld the shape of the idea, its coloring, the various shadings as the radiations were used to form the pattern. We saw it as though in embryo, a faint, but nevertheless distinct impression of our thought forms as they were infused with the power of Light. The radiations then began to increase in brilliance and slowly we perceived that we were dealing with the actual substance of being, unformed, undifferentiated, lending itself in increasing fullness to our thought forms. We then were able to see the necessity for the long ordeal of erasing all that was unlike the pure essence of the solar substance. It could only be conceived when met on its own level of being. It became malleable and responsive to thought only when that thought equalized

with its inherent awareness of pure being. We could not use it to create our desires in form, unless those desires were as clear and pure in essence as were the radiations from which they came. It was a long, laborious task to raise our minds to the same degree of radiation. It meant constant watchfulness of every vibration sent forth...But when awareness has been elevated to the recognition of light particles, and their relationship to matter in vibrational expression, then density is replaced by the movement of the particles according to the light implayed upon them in sufficient degree to accelerate them. Matter as such is merely a condensation of the light particles. It takes form according to the pattern set by man. He is and always has been the creator of that upon which he lives²⁵

“All is the one mind” is, of course, the essence of idealism, or at least my version of it, as are the references to “the void” from which decoherence can come, and “the Light” and it’s “radiations” as part of the one living mind and universal consciousness field. The earlier propositions 36, 37, and 38 present my new concept of a “soft” collapse of the quantum wave function, which gives rise to only partially-formed subjective or inner-seeming phenomena from the underlying nonlocal, superposed, phase-entangled ground of a purely quantum coherent state, or what may be drawn as a sort of half-explicate-order/half-implicate-order character from the underlying Bohmian super-implicate order perhaps also related to Jung’s concept of a half objectively real/half subjectively real “psychoid” state. There is also a reference in the above passage to efficacy in interaction with the underlying ground requiring a state-specific tuned resonance relation where the frequency differential between individual and ground is lessened as in the manner of “overcoming cosmological dissociation” (my first three propositions). Part of the passages from “St. Germain” (illustration 3, below), “The Life and Teaching of the Masters of the Far East” (5, below) and “The Unobstructed Universe” (10, below) similarly refer to this ‘raising’ and bringing of one’s own frequencies into coupled resonant alignment with the underlying ground in order to more efficaciously work with and access it. Also, the preceding “X-7” excerpt appears to describe the gradual further differentiating and “hardening” of the form and substance being experienced, as something moves from the quantum coherent to the quantum de-coherent domain. As well, “speaking the creative word” “to create our desires in form” might be a way of referring to a program of creation operators informing the wave function collapse to structure, or choose from the probabilistic density matrix, the specific nature decoherent consequence of the collapse. Finally, my initial illustration, above, of the “Surrender of St. Teresa,” relates to how these X-7 prisoners opened themselves, or were opened, to the non-ordinary (probably dying) experiences they were having, so that the “Word” and what it began to gel into appears to emanate from a transcendental or higher-dimensional, entraining field of influence.

- 3. St. Germain’s Cloud of Coherence (for ‘imprinting’ wave-function collapse).** The following is said to be a non-physically based “Ascended Master” type spirit, “St. Germain”,

being channeled through Mark L. Prophet, describing a process similar to that depicted in the X-7 material:

(This process uses) what I call “the creation of a cloud.” St. Paul referred to a “cloud of witnesses.” I am referring to a cloud of infinite energy which, somewhat like the ether so popularized by scientists of a century ago, is everywhere present but nowhere manifest until it is called into action.

Stand now before your altar, honoring the living God and his fiat. For he is. God has commanded it: “Take dominion!” You are rightfully functioning, then, as you do just that. You are about to create, and you will first create the cloud from the enormous power of God stored at every point in space, waiting to be invoked.

The power of vision is central to our invocation. Therefore, we shall create in our minds first a milky white radiance, and we shall see this milky white radiance as an electronic vibratory action of vital, moving, ineffable light. The concentration of the light, which we call the density of the light, is that which makes the milky white color.

...Those of you who are familiar with electronics and the workings of a rheostat will understand that by a simple twist of the dial of consciousness, we can intensify the vibratory action of the cloud. In this case, we coalesce more light around each central point of light; for our cloud is composed of many light points whose auras diffuse a blend with one another, making the total effect one of a lacy yet highly concentrated white radiance, a pure swirling cloud of cosmic energy...

...we are actually magnetizing that which is already everywhere present in space. We are amplifying an intense action of the light from within its own force field—more than would normally manifest in a given area. We are thereby drawing upon universal God-power to produce this cloud that first penetrates and then hallows our immediate force field in order that we may have a spiritual altar upon which we may project the pictures of reality that we desire to create.²⁶

The individual, “taking dominion” by an act of will, renders a region of the ambient quantum decoherent field to a local inchoate, milky white radiant region of quantum coherence in nonlocal quantum resonance with the underlying pure coherence of the undifferentiated universal consciousness field. Acts of soft and hard wave-function-collapse use subjective-correlative conjugate informing programs to bring into increasing focus, density, and specificity “pictures of reality” from out of the non-local, superposed, phase-entangled “cloud of all possibilities” represented by the wave function. Or, from a different perspective, this might entail something like symmetry-breaking transformations from ‘pre-bosonic’ to bosonic

(light) to fermionic states, as the initial seeding “pictures” undergo fundamental ontological change, ideally under the guidance of the intentionality of an individual ‘cosmological sub-personality’ embedded in and arising from the basal field in the process of overcoming its own ‘cosmological dissociation.’ As it does so, surrendering like St. Teresa and then becoming aligned with the self-transcending field of influence, it may assert itself with Orphic resonance to the point of having such state specific identity relations and efficacy with regard to the apparent not-self surround.

4. Hugh Benson/Anthony Borgia

The following was communicated through a medium from a reportedly no longer physically living human spirit exploring the spiritual “afterlife” realm to which he had recently come. The non- or trans-physical nature of this afterlife is often reported to be comprised of a much higher-frequency domain than ours here on Earth, which may also involve “subtler” energies or higher dimensionality than what we currently live within. It could be conjectured that this experiential afterlife domain is farther from a quantum decoherent state and closer to a quantum coherent one than what we know (Proposition 24, above). Our soft collapse of the wave function on Earth is like their hard collapse in their domain, resulting in what they experience there as relatively decoherent, obdurate, and enduring (Propositions 36 and 39), but is really more like transient concrescences of Berkeleyan “ideas in the mind of God.” Here the spirit of Monsignor Robert Hugh Benson watches a house being built in the spirit realm where, it would appear, the focal consciousness fields of these spirits intentionally and cooperatively call upon, interact with, and, as channels of the less cosmologically dissociated, less quantum decoherent, transcendental efficacy, draw from the underlying universal consciousness field .

The ruler of the realm stepped forth... and spoke a brief but appropriate prayer. In simple language he asked the Great Creator for His help in the work they were about to undertake. His prayer brought an instantaneous response, which was in the form of a bright beam of light that descended upon him and upon those gathered immediately behind him. As soon as this happened the architects and masons moved up close beside him. All eyes are now turned upon the vacancy beside the main building, to which we noticed a second beam of light was passing directly from the ruler to the masons. As the second beam reached the site of the annex it formed itself into depth, width, and height, but it seemed, as yet, to lack any suggestion of substance. It matched the main building in color, but that was all so far...Edwin [another spirit present there] explained to us that this rather ghostly edifice was in reality an adumbration of the finished structure, shaped in exact facsimile before the intensification of thought was applied to produce a solid and completed building. Any mistake or fault would be detected when the building was in this tenuous state, and corrected at once.

The downstream of light now became very much more intense, while the

horizontal stream from the ruler and his collaborators assumed, after the lapse of a minute or two, a similar degree of intensity. We could now perceive the nebulous form acquiring an unmistakable appearance of solidity as the concentration of united thought laid layer upon layer of increased density upon the simulacrum.

From what I observed it seemed to devolve upon the ruler to supply to each of the masons just that quantity and description of force that each required upon his separate task. He acted, in fact, as a distributive agent for the magnetic power that was descending directly upon him. This split up into a number of individual shafts of light of different color and strength, which corresponded to his direct appeals to the Great Architect.²⁷

5. Life and Teachings of the Masters of the Far East.

The following are some communications from a seemingly incarnate “Ascended Master” type to a group of British explorers who had come upon him while on an expedition to Tibet. Phrases such as “all the potentialities of divine mind,” “the great ocean of Universal Mind Substance, from which all things come forth,” and “the all-loving and all enfolding substance of God” could be related to the infinite potential represented by the universal quantum wave function from which local decoherent states may be collapsed, and to Bohm’s super-implicate-order from which all classical explicate-order systems may be drawn. Also, “the true understanding that stones as well as all other visible forms have come forth from the Universal Mind Substance” is directly related to my earlier illustration of “Softening ‘Johnson’s Rock’” (5, above):

As the body represents the lowest degree of thought activities, so the Spirit represents the highest thoughts of Divine Mind. As the body is the outer expression of the thought, so the Spirit is that in which the form takes its initial impulse from the Divine Mind. It is the immortal and real self, in which reside all the potentialities of divine mind.

.....He (humankind) will enter into the joy of creating and he will create under the law of the Lord or Word of God. Through His Word he will find that he can move upon the all-loving and all enfolding substance of God and bring into visibility every ideal he holds in thought...[from] the revelation of this law of expression came the true understanding that stones as well as all other visible forms have come forth from the Universal Mind Substance, God, and are in themselves true expressions of a divine Mind; and all things desired, (not formed) are still in this Universal Mind Substance ready to be created or brought forth to fill every desire...each individual, being a concept of the divine Mind, is held in that mind as a perfect idea. Not one of us has to conceive himself. We have been perfectly conceived and are always held in the perfect mind of God as perfect beings. By having this realization brought to our consciousness, we can contact the divine Mind and so re-conceive what God has already conceived for us...It is in this way that we can return all things to the Universal Mind Substance, from which

they sprang, and bring them back or return them perfect into outer form or manifestation. Then, by holding them in their pure, spiritual, perfect state, the vibrations are lowered and the things we wish to create come forth in perfect form...

....You should first form a mental picture of what you desire, hold it directly in thought just long enough to get the image, then drop the image entirely and look directly into the Universal God Substance. In that substance is part of God and, therefore, a part of you and in that Substance there is everything you need; that God is pressing that substance out to you just as fast as you can use it; and that you can never deplete the supply... I now return you to the great ocean of Universal Substance, from which all things come forth and where all is perfection, and from which you sprang, there to be again resolved in the elements for which you were created.

.....This was the only method of cure that Jesus ever resorted to. He erased the false image in the consciousness of the one to whom he ministered. He first raised the vibrations of his body by connecting his own thoughts with those of Divine Mind and holding his own thoughts steadfastly in accord with those of the perfection of the Divine Mind for man. [Thus] he was able to raise the vibrations of the body of the applicant with the withered arm to the point where he could erase the image of the wooded on from his own consciousness... you can raise the vibrations of your body so that they will blend so harmoniously with those of the divine perfection that you're absolutely one with the divine perfection in this one with God. You are then able so to influence the vibrations of the bodies of others with whom you come in contact.²⁸

My earlier illustration of "Softening Johnson's Rock" is addressed further by Spalding's source: "His [Christ's] first temptation was to change the form of stones to that of bread to satisfy personal hunger, but with the revelation of this law of expression came the true understanding that stones as well as all of the visible forms have come forth from the Universal Mind Substance, God, are in themselves true expressions of divine Mind; and all things desired, (not formed).are still in this Universal Mind Substance ready to be created or brought forth to fill every desire." So this "Universal Mind Substance" could be another way of referring to the all-containing-in- potentia universal consciousness field of Quantum Idealism in its pure underlying infinitely superposed and phase-entangled quantum coherent state represented by the ultimate universal wave function that can be variously "collapsed" as a function of a choice, desire, intention on the part of an individualized "cosmological sub personality" of the field, which has sufficiently overcoming its cosmological dissociation with respect to that field.

6. From Heaven to Earth: Einstein ReturnsThe following is purported to be of communication from the surviving spirit of Albert Einstein, through the mediumship psychiatrist Robert R. Leichtman. Here and elsewhere, the occasional italicized

parenthetical insertions are my attempt to make connections back to Quantum Idealism:

One of the major and all-encompassing reasons for physical existence is so that life can gain experience in manipulating and dealing in denser matter. It's akin to throwing a young child into a swimming pool so that the child can learn to swim...In a sense, God has thrown Himself into physical matter [*in the form of one of his own 'cosmological sub-personalities'*] and is attempting to learn to swim in it.

...The concept of perfection for physical manifestation does exist in the mind of God, but what is actually being manifested through physical substance is less than perfect. It is moving toward perfection. The role of the scientist...is to try to understand not just the physical perspective, not just the exact physical properties of substance, but the "cosmic Idea behind the physical manifestation." He should try to penetrate the outer appearance and reach the core of this cosmic Idea, and then become an agent assisting in the transfer of this cosmic design from the inner realms of life to the physical plane [*related to Propositions 24, 29, and 39, above*]. The role of the scientist is to aid in the manifestation of the cosmic Idea.²⁹

Similarly, the entity "Seth," channeled through Jane Roberts, also seems to be shedding further light on the process of how we as the Hegelian "artificer" (Illustration 6, above), and the 'cosmological sub-personality' overcoming its state of dissociation (Propositions 1-3, above), evolve:

The human race is a stage through which various forms of consciousness travel... before you can be allowed into systems of reality that are more extensive and open, you must first learn to handle energy and see, through physical materialization, the concrete result of thought and emotion. As a child forms mud pies from dirt, so you form your civilizations out of thoughts and emotions, and then see what you've created. In more advanced systems, thoughts and emotions are automatically and immediately translated into action, into whatever approximation of the matter there exists....It is that you must be taught and trained to create responsibly. Yours is a training system for emerging consciousness...If the sorrows and agonies within your system were not felt as real, the lessons would not be learned.³⁰

Yet another source, "Hilarion," through the channeling of the Canadian Maurice Cooke, also takes this perspective:

The ultimate flowering of thought is its ability to create without the intermediary of scientific technique. The earth realm is a training ground for man's mental faculty...What an individual thinks creates the reality and the circumstances in which he must live. By undergoing this necessary connection the individual learns, at least subconsciously, the creative power of his thought.

...Whenever a thought is projected forth from the mind, a force is created, a kind of entity at the aetheric level which constantly seeks to bring that thought down into physical manifestation. When many human minds are occupied in designing, building, deploying and targeting nuclear missiles [for example], a very powerful thought-form is created which continuously tries to create the conditions in which those missiles will be used. One of the great cosmic laws is this: That thought precedes and governs all material manifestation [*that “soft” wave-function collapse and what it generates for consciousness to experience may precede “hard” collapse and its results from which to learn and grow*]... Alas, it is one of the great lessons which humanity as a whole has yet to learn.

...The earth is a kind of workshop in which the individual learns to create... the material plane is simply a laboratory which trains the thought process of human souls by requiring all creation, all invention, to be preceded by the stage up your mental conception.

...The main function and purpose of physical existence in the plane of matter is to allow the seeking spirit or soul to experience, in the outer world, a reflection of its own inner condition, and thus come to know itself better...[and] to improve its quality and approach more closely to the ideal³¹

7. Runa Autilis: “Magical Base of the Andes”.

In the following, a kind of “Ascended Master” in physical form, “Soriam”, a “master regent of the inner realm deep in the Andes Mountains,” is guiding a group. Once more, we seem to be getting more description of how local “windows” of transcendent coherent region may appear, or be called forth, in the midst of the surrounding mundane classical decoherent realm, allowing for soft and hard wave function collapse of fresh creations out of the undifferentiated fecundity of superposed probabilistic states represented by the wave function.

We needed your presence here, because here the basic energy for the development of life in this system is concentrated. This is the solar energy, which symbolizes the connection with the ‘intimate’ of light of the Supreme I Am Presence [*the universal consciousness field of Quantum Idealism*]. It is manifested as a great sun in your own inner universe, even in the smallest of your atoms.

... Furthermore, this concentrated energy from the sun (or the basic logos for the development of life in this system), is utilized inside a spiritual chamber [*which could be seen as a protective cavity or containment well within which a quantum coherent state can be maintained in the face of the surrounding quantum-decoherent environment capable of rending it quantum decoherent as well*] in order to balance forces that are out of control in nature, and to irradiate the light to man. It is a process of initiation which tends to awaken you to an

octave of consciousness, a solar consciousness based upon contact with the inner Christ that is sheltered in the most intimate parts of your hearts.

.... This concentrated energy is manifested as a sphere of light, or luminous energy of unlimited applications...This is where your physical vestments are transformed into light, and where everything that is human is imbued by the divine. Here the light reaches the most isolated places of your being. Therefore, drink from this living water that comes from the Universal Source, my dear son and as you drink, mentally say the following: *“Your magnetism, beloved liquid consciousness, flows in me to balance and open my energy centers, just like the rain falls to awaken nature. My heart balances my origins which are one with your dear consciousness.”*

...Now that you're here, it is a priority that you fill yourself with its vibrations as a source of energy so that wherever you are, you will be able to channel those positive radiations, thus elevating and transforming the level life of those that surround or accompany you.

You have, therefore, arrived here to unite in consciousness with the work of those who share in the one light, the living light of the truth. Therefore, raise your consciousness and invoke as follows in the name of the work of service needed at this time: *“In the name of God, in the name of the master, and in the name of those who serve the divine outline, I invoke the strength of the one sun, so that together with our own, it forms the necessary balance and guides the world.”³²*

8. We, The Arcturians” and the “Liquid Light”.

In 1984, university professor Dr. Norma J. Milanovic, through automatic writing, began to receive communication from a group claiming to be “fifth dimensional beings” from the star system Arcturus. I see their references below, such as “the Great Central Sun,” the “Liquid Light,” and “the universal consciousness,” to be the same as the universal consciousness field of Quantum Consciousness perspective, including the relationship between quantum decoherent and quantum coherent, and Bohmian explicate-order and implicate-order, systems and how the former may be accessed from the latter when the one doing the accessing is in a sufficiently quantum coherent state.

We can direct our motion and move in the direction we choose. We do that by tapping our consciousness into the Liquid Light, and this brings us to our destinations ...The higher the frequency of the soul, the more dimensions it can access with ease [*Propositions 26 and 27, above*] ... We now have access to universal coding for a higher frequency of the Great Central Sun...When we are centered, we are accessing the universal code, and when we tap into this frequency, we understand another's frequency patterns too. That is, again, because we are one... In order to be passive and receive, a soul must learn

how to increase its vibratory rate... *[the paradox of high-frequency coupling superconductance made possible though a greatly calmed and quiescent state]*...Thoughts are part of the universal consciousness, and the energy that moves them through one's consciousness is the intensity of conviction of needing to be one with this power *[like a programming or prayer for enhanced self-efficacy]*. All thoughts that can ever be created "are." All inventions that will ever be designed "already" exist. All freedoms that will ever be invented "are" present. In the totality and oneness of the ALL, everything is already in the past, present, and future *[all in potentia in the quantum coherent state represented by the universal wave function]*...Since each of our *Beings [as a 'cosmological sub-personality]* is a part of the whole, we *[at our present stage of having conjointly further overcome our cosmological dissociation]* often have group telepathic sessions whereby we put out our question to the universal consciousness...All manifestations of creative energies result in combinations of Light energy frequencies and sound vibrations. By combining them, one is able to channel the power to create from the universal consciousness and access its codes... The light is the source of all power in the universe. The density of the physical structures that encase this Light body is such, however, that it makes it very difficult for the individuals to remember what it is that they're seeking...

...(describing a chamber on their 'ship' and its function) we rely on this area for manifesting and vaporizing inadequate ideas, objects, and things, when we are in atmospheres similar to that of Earth. We can manifest that which is unique or common to your civilization, and our gifts can have a greater meaning... *[describing another chamber and its function]* it is an area patterned after an important hologram that represents the Universal Mind. It is the heart and depth of creation. It is the understanding philosophy of the All. It is truth. The perfection of the design of the system is that it reaches the precise area of a Being's mind in which there is a need.³³

9. "Bashar," Working from the Super-Implicate Order .

Darryl Anka claims to channel a non-physically based extraterrestrial (also perhaps speaking from our future) who calls itself "Bashar." In the following passage, Basher seems to represent one of Quantum Idealism's 'cosmological sub-personalities' (Proposition 1) collapsing the wave function as it learns to overcome its own cosmological dissociation (Proposition 7). In this passage, we get a glimpse of the wave-function-collapsing process reframed as the process of choosing explicate order systems from the underlying super-implicate order (Proposition 10), and gain further insight into the specific unified-field idealist-monist engineering tactics that we are slowly learning so that we individual experiential frames of reference, as modern Hegelian 'artificers', may work with holographic Fourier transform phase relations of pan-psychist waves to operate more consciously, intentionally, and efficaciously with respect to the underlying all-constituting universal consciousness field.

We often discuss the idea that it is your beliefs (*as wave-collapsing formulae*) that create the (*local quantum decoherent*) physical reality you experience. Every one of these beliefs is the representation of a particular vibrational resonance, a particular frequency of the fundamental energy patterns that give rise to physical reality, a particular vibration [*conjugates in transforms for deriving explicate from implicate order*]. And so it is that vibration is manifested into your physical reality—as your physiological experiential reality—because it operates on a certain wavelength, it will have a tendency in physiological reality to gather to itself patterns of vibratory frequency similar in nature to the original vibration (*in modes of ‘Orphic resonance’*).

...Everything is energy [*everything is consciousness, which can express itself energetically*]; everything vibrates at different frequencies. The only reason one thing is different from another thing is because there are energies and frequencies which are different rates, different pitches than other frequencies. That difference in frequencies is exactly what determines what you perceive to be this object from that object, this person from that person (e.g., *Hegel’s clay and the ‘artificer’ working with it*). Everyone is made out of the same one homogeneous substance [*the universal consciousness field of Quantum Idealism*]. The only reason you appear to be different is because of the pitch, or vibrational rate, at which you operate, the level at which you define yourself to be. Every being within creation is a self-aware, self-reflective, free-will entity (*or ‘cosmological sub-personality’*), a holographic representation of the Infinite Creation. You all have the ability to operate on any number of frequency levels that you so desire. These frequency levels are automatically determined by the (*wave-function-collapsing, explicating*) beliefs...what you believe is most true for you.³⁴

10. “The Unobstructed Universe” of Stewart Edward White

In the following passages, a reportedly no longer physically alive human spirit communicates about the relationship between the way we interact with our environment on our level of reality, which is called by them “the obstructed universe” and how they in the so-called ‘afterlife’ realm interact with what they call their “unobstructed universe.” In Quantum Idealism, this could be construed as comparing a more cosmologically dissociated, more-quantum-decoherent, more-explicate-order realm (and its experienter/experienced relations) with a less cosmologically dissociated, less-quantum-decoherent, more-quantum-coherent, more-implicate-order realm. Particularly interesting is the specificity regarding the (Proposition 21 type) frequency relations involved; the phase-relation Fourier-transform holographic-type interferometry incestuous interactionism of the one universal consciousness field with regard to two of its local aspects: the locus of the experiential frame of reference of the Hegelian ‘artificer’ and the locus occupied by what the artificer experiences as being at-the-time the more-passive-appearing, less conscious “clay” of other than the artificer’.

Individualism, in the material [*decoherent*] world, is caused by the arrestment

of frequency (*'arrestment' as equivalent to the act of 'cosmological dissociation' and of collapsing the wave function*). The manifestation that is a tree is the arrestment somewhere else along the line of frequency. The arrestment is what makes the individuality...*(Listen to how the following seems to allude to the quantum coherent state and the fecundity of its virtual states:)* the potentiality of evolution is still in this arrested frequency. It is held in suspension... Call arrestment a suspension of potentiality...

... Take the supposition that matter is a rate of vibration. As there is only one reality, and since matter is one thing and you another, you and matter must have different rates of vibration. The essence of both matter and you is consciousness (*the theme of Quantum Idealism*). The differentiation between you and matter is the rate of vibration, or frequency...

...The manifestations of consciousness in the universe are in degrees because the whole of consciousness is in evolution. The degrees of the evolutionary advances of consciousness. Consciousness being in evolution, and consequently in degrees, is individualistic. The individual manifestation, no matter what the degree, is an evolutionary expression of consciousness. The entire universe is in degrees of expressed consciousness...

...The consciousness of matter is a very low degree it is at the command of the consciousness of man (*as Hegel's artificer comes to realize, in interaction with the clay with which he works, that he and the clay are made from the same underlying universal consciousness field of Absolute Spirit*). Your voice—in ordinary physics—is nothing but an impingement on your atmosphere that sets up vibrations—frequencies—that produce what you call sound. We have exactly the same thing in a higher frequency [*in the so-called discarnate postmortem 'afterlife' from which the channeled source is communicating*]...If I wish to sit beside my stream on my bank of flowers I can, by my handling of frequencies, produce an aspect of my matter that will give me a perfectly good support...Your earth is there because of a nexus of certain frequencies... You cannot walk on your water. I can. But that is because the relationship of my frequency to the frequency that is water is different from yours... Our awareness-mechanism is never dissociated from our form. One of the characteristics of my rate of frequency is a closer [*less cosmologically dissociated, less out of phase, less quantum decoherent*] association between the I-am and the form attribute...Instead of our having to create clothing mechanically, for instance, we do so by a diversion of frequency. We can create directly by an impingement of our frequency on a lower degree of frequency. We use degrees. Color is a manifestation of a certain degree of frequency. I want it on my clothes. I don't make the color. I impinge on that particular frequency, and call it my frequency³⁵

Footnotes:

1. The following are some of the interrelated papers comprising my body of work focused on developing Quantum Idealism (which I plan on developing into a book this year):

Klimo, J. (1989). "Cosmological Dissociation: Toward an Understanding of How We Create Our Own Reality," in Proceedings of the 2nd International Conference on Paranormal Research, June 1989, Colorado State Univ., Fort Collins: Rocky Mountain Research Institute; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (1993) "Revisiting Reality Creation and the Politics of Consciousness. In Proceedings of the United States Psychotronics Association Annual Conference, 1993; and available as a full text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (1998) "Clinical Parapsychology and the Nature of Reality". On website www.jonklimo.com under "Drafts; Selected Unpublished Works).

Klimo, J. (2001a). "Engineering the ZPE from a Post-Cartesian Unified-Field Idealist-Monist Perspective". In P. Moscow, T. Valone, et al. (Eds.), Energetic Processes: Interactions Between Matter, Energy and Consciousness, Volume I (pp. 32-73). Xlibris Corp., www.Xlibrids.com; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (2001b). "Shamanism and the Emerging Spiritualization of Science". In R. Inge-Heinze, Ed, Proceedings of the Seventh International Conference of the Study of Shamanism and Alternative Modes of Healing. Berkeley: Independent Scholars of Asia, Inc.

Klimo, J. (2002). "More Speculations on the Emerging Nature of an Idealist Science." In Proceedings of the United States Psychotronics Association Annual Conference, 2002; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (2005a; originally published 2000). "The Role of Consciousness in Emerging New Paradigm Science: Toward an Idealist Paraphysics." In P. Moscow, T. Valone, et al. (Eds.), Energetic Processes: Interactions Between Matter, Energy and Consciousness, Volume II (pp. 85-141). Xlibris Corp., www.Xlibrids.com; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (2005b). "Consciousness Engineering and State-Dependent Science," In Proceedings of the United States Psychotronics Association Annual Conference, Columbus, Ohio 2005; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (2006). "Quantum Idealism: An Idealist Consciousness Model for Collapsing the Quantum Wave Function," In Proceedings of the United States Psychotronics Association Annual Conference, 2006; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (2007), "The Neoshamism of Quantum Idealism: Toward an Emerging Technology," In Proceedings of the United States Psychotronics Association Annual Conference, Chicago, July 2007; and as full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (2008). "Toward an Understanding of Breatharianism, The Journal of Spirituality and Paranormal Studies, Vol. 31, Number 2, April 2008, pp. 63-77; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

2. Regarding my views on 'cosmological dissociation', see my first three propositions in the current presentation. Also see "A Concluding Metaphor," pp. 357-62, in Klimo, J. Channeling: Investigations on Receiving Information from Paranormal Sources, North Atlantic Books, Berkeley, CA, 1998; also Klimo, J. (1989). "Cosmological Dissociation: Toward an Understanding of How We Create Our Own Reality", in Paranormal Research '89, Proceedings of the Second International Conference on Paranormal Research, June 1989, Colorado State University, Fort Collins; Rocky Mountain Research Institute, Fort Collins, 1989; also "Overcoming Cosmological Dissociation", in the Proceedings of the United States Psychotronics Association Annual Conference, July 1989.
3. Mae-Wan Ho, "Quantum Coherence and Conscious Experience," *Kybernetes* 26, 265-276, 1997 (accessed 2/27/07 (<http://www.i-sis.org.uk/brainde.php>)).
4. David Bohm, Wholeness and the Implicate Order, Routledge & Kegan Paul, London, 1980.
5. 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," report on their research into what they call "self-directed neural plasticity". I discuss their view at more length in Klimo, J. (2006). "Quantum Idealism: An Idealist Consciousness Model for Collapsing the Quantum Wave Function," In Proceedings of the United States Psychotronics Association Annual Conference, 2006; and available as a full-text PDF file under "Publications" on www.jonklimo.com. Also, for full text of Schwartz, Stapp, and Beauregard paper, go to: <http://www-physics.lbl.gov/~stapp/PTB6.pdf>.
6. Klimo, J. (2006). "Quantum Idealism: An Idealist Consciousness Model for Collapsing the Quantum Wave Function," In Proceedings of the United States Psychotronics Association Annual Conference, 2006; and available as a full-text PDF file under "Publications" on www.jonklimo.com.
7. I discuss the "quantum Zeno effect" at some length with regards to Quantum Idealism in Klimo, J. (2006). "Quantum Idealism: An Idealist Consciousness Model for Collapsing the Quantum Wave Function," In Proceedings of the United States Psychotronics Association Annual Conference, 2006; and available as a full-text PDF file under "Publications" on www.jonklimo.com.
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8. Richard Bartlett, Matrix Energetics: The Science and Art of Transformation. A Hands-On Guide to Subtle Energy and Radical Change, Atria Books/Beyond Words Publishing, 2007, publisher's dust jacket note.
9. Ibid, pp. 36, 48, 52, 68.
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New York 1967.

11. From Edgar Mitchell, "Nature's Mind: The Quantum Hologram," unpublished paper, The Institute of Noetic Sciences.
12. David Bohm, "Soma-Significance: A New Notion of the Relationship Between the Physical and the Mental", in Psychoscience, Vol. 1, No. 1, Spring 1994.
13. Klimo, J. (2007), "The Neoshamism of Quantum Idealism: Toward an Emerging Technology," In Proceedings of the United States Psychotronics Association Annual Conference, Chicago, July 2007; and as full-text PDF file under "Publications" on www.jonklimo.com.
14. Ibid.
15. John & Helen Watkins, "Overt-Covert Dissociation and Hypnotic Ego State Therapy," in Handbook of Dissociation: Theoretical, Empirical, and Clinical Perspectives, L. K. Michelson & W.J. Ray, Eds., Plenum Press, New York, 1996.
16. Ibid.
17. Ibid.
18. William A. Tiller, "Conscious Acts of Creation" (and two other papers on "conditioned laboratory spaces") on his website (www.tillerfoundation.com) . Also, see his Science and Human Transformation: The Subtle Energies, Intentionality, and Consciousness, Pavior Pub., Walnut Creek, CA 1997.
19. Elaine and Arthur Aron, The Maharishi Effect: A Revolution Through Meditation: Scientific Discovery of the Astounding Power of the Group Mind, Stillpoint Publishing, Walpole, NH, 1986.
20. Lynne McTaggart, The Intention Experiment, Free Press, New York, 2007.
21. Dean Radin, Entangled Minds: Extra Sensory Experiences in a Quantum Reality, Paraview Pocket Books, New York 2006.
22. Klimo, J. Unpublished paper, "Toward a Universal Grammar," originally presented at the International Conference on New Science, 1996, and available as a full-text PDF file under "Drafts" on www.jonklimo.com. Also, see, "Collapsing the Wave Function from an Idealist Perspective," in Klimo, J. (2002). "More Speculations on the Emerging Nature of an Idealist Science." In Proceedings of the United States Psychotronics Association Annual Conference, 2002; and available as a full-text PDF file under "Publications" on www.jonklimo.com.
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32. From L. F. Mustago Maertens, Runa Antilis: Magical Base of the Andes.
33. From We, The Arcturians (A True Experience), by Norma J. Milanovich, Athena Publishing, Albuquerque, NM, 1990, pp. 41, 86, 101, 103-4, 107-8, 109, 134, 191, 196.
34. From Bashar: Blueprint for Change; A Message from Our Future, New Solutions Publishing, Seattle, WA 1990, pp. 82-83, 86.
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With undergraduate and graduate degrees from Brown University and a doctorate in psychology, Jon Klimo has taught in doctoral programs for the past 34 years, including eight years at Rutgers University, and is currently in his 10th year as core faculty (now Full Professor) in the clinical program at the San Francisco Bay Area campus of The American Schools of Professional Psychology, Argosy University. He is considered the leading authority on the phenomenon of channeling, based on his definitive book, 'Channeling: Investigations on Receiving Information from Paranormal Sources' (1987, 1998). In 2006, he co-authored 'Suicide: What Really Happens in the Afterlife?' He has appeared on approximately 20 television and 120 radio programs, including 'Coast to Coast A.M.' with both Art Bell and George Noory as hosts. As a lifelong multi-disciplinarian, he has done extensive research, publishing, teaching, and presentations in the areas of creativity, intuition, imagination, parapsychology, transpersonal psychology, consciousness studies, new paradigm science, and Ufology/Extraterrestriology. He has been with the USPA for the past 15 years, in recent years serving as an officer, He has also served on the USPA's Education Committee, and now on its Ethics Committee.