

# THE ROLE OF CONSCIOUSNESS IN EMERGING NEW PARADIGM SCIENCE: TOWARD AN IDEALIST PARAPHYSICS

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## Introduction

What is consciousness? What part does it play within the multidisciplinary realm of emerging new paradigm science, and within parapsychology, psychotronics, radionics, and related "maverick" fields in particular? When I read books, articles, and papers and listen to presentations by my colleagues, whether they are part of establishment science or higher education or not (and the large majority are not), I find myself placing them in my own private classification system with regard to the presuppositions and beliefs that are implied by their words. Each has a personal worldview, and a subsequent way of proceeding in the world, that is reflected. My system is simply a spectrum the bands of which range from seeing the world as being comprised in its essence of nothing more than extreme dust-unto-dust reductionist materialism or physical monism on one end, through degrees and kinds of dualism in the middle, to extreme mental monism or idealism on the other end, with, at the very extreme of that end, holding the view that all is God, or God stuff (so "let go and let God").

I would also add room on the spectrum between dualism and monist physical reductionism for different kinds of "neutral monism," each providing a view of wholeness, rather than splitness. These hold that the Universe is comprised of an all-subsuming neutral something that is neither ultimately just physically objectively real nor is just solely subjectivity, consciousness, or spirit, but, nonetheless, it gives rise to both. One version of this neutral monism is that all that exists is, or can be conceptualized as, information; so that we think and speak of consciousness, awareness, intention, etc., solely in terms of information processing and cognitive science modeling, and that we think and speak of the matter and energy, time and space, particles, forces, and fields of the physically real realm solely in terms of information. In this case, the Universe is nothing but hardware and software subserving the supraordinate realm of information and cognitive processing. Yet another version of neutral monism paints all that is with the one brush of energy, which in and of itself does not necessarily have to be construed as physically real in the sense of being material. Another version sees everything in terms of experience, where even seeming inanimate, non-conscious-appearing objects are capable of experiencing. And this can shade into realms of meaning-making; though the latter is hard to make into the fundamental stuff or process of all reality without having idealism's ultimate context of a conscious subject able to be experiencing such meaning.

One especially comprehensive form of neutral monism, which also seems to retain vestiges of day-to-day dualism, is called "constructional realism" by noted neuroscientist Karl Pribram. Within this view, "the enduring 'neutral' component of the universe is informational structure, the negentropic organization called energy." <sup>1</sup> The brain processes spatial and temporal frequencies in the spectral domain holographically. Local electronic and chemical slow graded potentials create interference patterns in the delicate dendrodentic interactions within and among neurons. Encoding

of spatial patterns involves spatial frequencies using what are called mathematical Fourier or Gabor transforms of regular waveforms of different frequencies and amplitudes. "Space and time become enfolded in the holographic domain. This accounts for translational invariance, the fact that transformation into the ordinary domain can be accomplished from any part of the encoded record." He speak of "the transformational and potential nature of the implicate domain [see Bohm, below], and the fact that our sense organs 'make sense' by tuning in (and out of) selected portions of this domain." Thus, "The [experienced] images are ghosts resulting from the operations of the 'machine' (brain)" and "these ghosts can causally influence." We are embedded within this holographically, distributed, unbounded, and holistic ordered information, energy, and experience domain, and, depending upon our perspective, we have a more materialistic or mentalistic experience of the nature of reality. "The reductive materialistic view held by most scientists is found by looking downward from one's experience into the hierarchy of components that constitute that experience. This reductive view is balanced ordinarily by the recognition that novel properties 'emerge' when specific configurations of components are formed. Looking upward from one's experiences involves validating the experience with others. Experienced 'phenomena' are described and compared. Emphasis is on the existence of the experience per se, its existential nature."

While I undoubtedly peg some people wrong on my spectrum, I find it useful to try classifying my colleagues, and everyone else for that matter, in this way. For example, my personal "home" in this model is very much on the idealist end of the spectrum; and yet I will admit to having a day-to-day experience of reality that tastes obdurately dualist. So, does that mean that my idealism is, so to speak, just idealistic or wishful, even delusional? Or does it mean that my mental monist deep sense that, as philosopher George Berkeley put it, all things are ideas in the mind of God, has to stem from some very real foundation? Or what about scientists such as astrophysicist Stephen Hawking? Because at the end of one of his hundreds-of-pages-long books that bespeaks nothing but physical reductionism throughout, he makes a one-sentence reference to the creator of all of this, to God-- where do we then put him on my spectrum? My intuition is to keep the large majority of physical-reductionist-sounding scientists, who also say they believe in the existence of God, to at least the dualist part of the spectrum, if not farther toward the physical monist end.

By their fruits ye shall know them. By that I mean that those of us who choose to value and treat physical objective reality as supremely real (though, yes, God may still exist somewhere, somehow, but off the reductionist screen), will be known by the nature of their words, research, and other deeds. Conversely, I would like to think that those of us more on the idealist end of the spectrum, if true to our vision, will be known by our fruits also. Furthermore, those who are more in the dualist middle, who embrace the equal existence and truth of both physical objective reality and the reality of non-or trans-physical consciousness, et al, if true to their belief, will be known by their fruits also. And here, among dualists, I see two modes. We will know those dualists who have no interest in trying to reconcile the two realms of the physical and non-physical; those for whom hypothesized mechanisms of interaction, or attempts to make one realm more like the other one, hold no attraction whatsoever. We will also know another kind of dualist, for whom the presenting problem of the two unreconciled domains sets up in him/her a drive to reduce, integrate, or heal that Cartesian unreconciledness.

If I were to take my colleagues today, who are within the general multidisciplinary subculture of consciousness research, parapsychology, psychotronics, radionics, and new paradigm science in

general, and place them on my spectrum, they would probably create a modified Bell Curve across it, with most falling toward the dualist middle, with a rather thick "tail" on the physical reductionist end, and very few appearing as one nears the all-is-consciousness/spirit end of the spectrum. What distinguishes so many of my colleagues from your average person on the street, I believe, is that, when they tend to be dualists of some sort or degree, they are more intellectually or heartfully challenged or troubled by their experience and construal of that internal/external, inner/outer, non-physical/physical dichotomy. As a result, they are motivated to make bridges, or, as I put it in a previous book <sup>2</sup>, to try to either "physicalize the mental" or "mentalize the physical" in an attempt to heal the intellectual quandary and unsettling lived-experience of that split.

### **Being Frustrated by Cognitive Science**

For almost two years, I attended a monthly cognitive science seminar at the University of California at Berkeley. Many of the world's top scientists and theoreticians gave presentations. I found my frustration gradually building. Every presenter came across as exceptionally clear and competent about how he or she explained the nature of human consciousness; but every one focused reductionistically on only surface structures and hypothesized mechanisms of surface-level interaction to account for various digital and analog parallel distributed processing and connectionist computational artificial intelligence or neurophysiological models of how hardware, biowetware, and software systems fully account for intelligence, consciousness, awareness, et al. It was like an extended version of Flatland, always going sideways within a two or three-dimensional Newtonian-type apparatus, which was the supraordinate machine said to be responsible for the emergent ghost of consciousness. Across all these presentations, everything giving rise to and involving consciousness was, to my ear, taking place within a horizontal, mechanistic, computational plane of activity.

More and more, I longed for what, in contrast, seemed to be for me a higher-dimensional context within which to embed this lower-order processing. If what these presenters were hooked on could be thought of as the syntactical level of process as language, showing how the reductionist bits and pieces function together to create organized, rule-bound informational processing language systems, then what I was finding missing was the semantical level, the level that gave rise to the meaning to which those intelligently arranged little symbol pieces contributed. I was also missing the pragmatic, usage level, containing the presence of the users of such information processing systems and their consciousness with regard to the systems being used. I felt like I was suffocating because there was no semantical space, no multi-or higher dimensional space, no distributed, unbounded, non-locally interrelated, holographic, even spiritual, voluminous, resonating living space within which to breathe and be truly alive, conscious, and meaningfully experiencing. At the same time, however, having been a poet earlier in my life, I found it a virtually impossible challenge to use my language, my linguistic and imagistic thought processes, to do justice to this relatively ineffable subject of what was missing across all of these scientific, analytical presentations about what it was supposed to be from which the epiphenomenon of human consciousness emerged and how. Even human language for a poet such as me became like the reductionist machine level by means of which I was trying to capture the reality of the ghost-like nature of consciousness, awareness, subjectivity, and meaningful experiencing, a reductionist machine level said to be the sole grounds responsible for that ghost.

One presenter, University of California, Berkeley, philosophy professor John Searle, gave me a little more air to breathe when he gave a presentation which included his well-known analogy of the "Chinese Room." In his story, there's a person in a closed room with a large slot in the door through which oversized flat characters in the Chinese language can be passed back and forth. The person, who does not already know the Chinese language, has been given a set of written instructions for which characters to present through the slot, depending upon which ones have been presented to him. The question for Searle becomes: Is the person within the room carrying on an intelligent conversation with whomever is on the other side of the door, using the Chinese characters? Does he really understand the language he is using? Is he conscious as well as cognizant of what he's doing? And does whomever else is involved in the process think of the person in the room as knowing the language by reason of being able to carry on his seemingly intelligent conversation?

Searles' story reminded me, in turn, of the so-called "Turing Test" for the efficacy of artificial intelligence. A person is seated at one computer that is connected to another computer in some distant, unseen room, and the person proceeds to engage in typed-out computerized back-and-forth conversation with whomever may be sitting at the distant terminal. At the end of a sufficiently long series of such exchanges, the person is asked to make a judgment about what is going on at the distant terminal. Let us say that, because of the nature and quality of the interchange, the person decides that all along there's been another person at the other terminal with whom he/she has been in computerized conversation. If, in fact, there was no person at the distant terminal, but only a sophisticated computer software program, then that program is said to have passed the Turing Test, named after Alan Turing, one of the chief inventors of the computer: Artificial intelligence behaviorally passes for being the presence of a fellow sentient, intelligent, conscious human being.

As Searle re-told his Turing-Test-type Chinese room story, I found myself having that suffocating feeling again. I certainly agreed with Searle's point that something about meaningful language use, and about the nature of consciousness, was missing in that story (which was his point). It was all about syntax only-- how to physically or analytical put the symbolic pieces used in language together-- but the semantic, or meaning, part, and the part of the one consciously experiencing and using it, were pictured as being carried out only on the same level as the syntax. The meaning of one character could be understood only by matching it to some other character that would symbolically represent and thus explain it. Consciousness did not seem present anywhere. Just because the person in the room had a set of instructions for what character went with what other character, what represented meaning was simply rules for what tokens followed from what other tokens, all on the level of tokens and procedural rules with regard to them. The higher dimensionality, the breathing space for consciousness and subjectivity, was, for me, nowhere to be found. The spherical nature of thought, so to speak, of feeling, of aware experience resonant with personal meaning, was supposed to be fully accounted for within the representational languaging of only relationships among circles in flatland. Making one circle connect to another circle that is meant to represent a sphere, or saying that the stuff of that flatland flows through those circles in certain ways, doesn't help a person constrained to flatland to truly experience things spherical in the rounder round, from the airy, thoughtful meta-level that far transcends, contains, and is conscious of that flatland explanatory game board model itself.

The irony, of course, is that all those cognitive scientist presenters at the University of California, Berkeley, seminars, and all their audience members, were, each instant, thoroughly alive within a personal and shared higher dimensional semantical, consciousness, awareness space while they pondered their assorted airless flatland contraptions that were supposed to satisfactorily account for all that wonderous, airy ghost, richly hosting, fulsome domain that was cooking up and entertaining those reductionist representational and computational models in the first place. At the same time, I know I have not re-awakened the poet in me enough to do justice to the living, all-entertaining, all-containing supraordinate existent that is consciousness. I believe that this requires a project that must marry deeply introspective phenomenology and veridical, evocative poetry-- a project that must await another day. But, I ask you to read everything else I have to say in this article in light of what I have just said.

### **Relating Consciousness to the Scientific Endeavor**

The study of consciousness is becoming more acceptable to mainstream science and academia today than are parapsychology, psychotronics, radionics and related areas. This is because of consciousness' acceptable relationship to cognitive science and the sub-fields of that multi-disciplinary field, such as neuroscience, philosophy, and computer science and artificial intelligence. Because consciousness is construed by the overwhelming majority of the current scientific and academic/intellectual establishment as simply an emergent epiphenomenon of physical brain/body, it need not be as uncomfortable a subject as parapsychology and what it studies, or psychotronics and radionics. I believe these latter fields make the scientific and academic establishment uncomfortable and even aggressively reactionary because they imply that consciousness and the related subject of human intention are more than a matter of emergent epiphenomenalism. The various kinds of seeming interactionism hypothesized by these non-traditional fields suggest that we may live in some kind of a dualistic, Cartesian universe where apparently non-physical consciousness exists and can affect or interact with physical matter, or suggest some kind of material or neutral monism wherein consciousness possesses physical-type characteristics requiring a new kind of paraphysics, subtle energies, or higher dimensionality to explain them. Or, worse for the mainstream thinker, parapsychology, psychotronics, radionics, and new paradigm technologies in general may imply a possibly mental monist or idealist universe where the underlying all-constituting reality is non-physical consciousness, or is even purely spiritual.

So long as consciousness is treated only as a subordinate emergent epiphenomenon with regard to the supraordinate objective reality of the physical domain, scientists, researchers, and thinkers need only address what is currently being called the "hard problem" in consciousness studies: How what we know and personally experience as aware, subjective consciousness can possibly arise from purely physical-level matter and energy as we understand such within current-paradigm physics and biology. This hard problem is both posed from, and is attempted to be solved from, the taken-for-granted position that only physicality comprises objective reality, which is taken to be the primary or only reality.

Although I'm sure there are a fair share of closet dualists within the current scientific community-- beyond a likely preponderance of atheistic, physical reductionist monists-- virtually no serious attempt has been made to bring the non-, trans-, subtle-, or para-physical, or

mentalist/consciousness-- let alone spiritual-- domain to bear upon our attempts to understand and engineer our day-to-day reality and experience, including those aspects we would deem anomalous, paranormal, or even spiritual. If there are some closet mental monist idealists out there among our scientists, they are probably very few indeed; and if they have the courage to step forth and announce their true colors, it is usually in a rather unintegrated way that places them more on the dualist part of my spectrum, with maybe just muffled idealist yearnings; sort of like saying: "Because the consciousness of humans has to present to collapse the quantum wave function to turn probabilities into local experienced actualities about which we can then do any of our empirical science, then, as an empirical scientist, I must believe that consciousness must be part of any future unified field theory." Or, "I am a scientist who embraces the current physical reductionist scientific paradigm, but I also believe in God as the ultimate Ground of all Being." Or, "I am a scientist of things physical, which are as real as anything can get; but I also believe in the existence of a non-or trans-physical reality in addition to, and perhaps responsible for, the physical one." Or, "I am a responsible research scientist, using the scientific method and following the usual logical positivist approach; but I also happen to be open to the existence of higher dimensional domains, subtle energies beyond the four known forces and fields, and I believe it is possible to gather verifiable, veridical information about the real world through non-sensory or non-physically mediated means." And so on. With few exceptions, however, these scientists do not seem to make any serious attempts to bridge the two worlds: of current-paradigm physical-reality-dominant science, within which they are respectable scientists playing the game of science by the rules, on the one hand, and this other realm of the para-, trans-, or non-physical, and, in the extreme, of awareness, consciousness, seeming subjectivity, and the spiritual, on the other hand.

A brave few have tried to make this bridge in such a way as to bring at least some of the usual rigor, precision, and potential for experimental validation to the domain that does not appear to be physically constituted. These few attempt to bring to this other domain of consciousness and related trans-physical realms the same care and analytical discipline that they bring to their primary scientific endeavors that involve measurable and manipulatable physically real objects and events, matter and energy, particles, forces, and fields. This brave (or foolish) few probably comprises hundreds of individuals throughout the world today; but I think a distinction needs to be made. Many of us attempting this bridging work are part of a somewhat maverick community or "invisible college" that is not part of, and usually cannot gain access to, the reigning scientific and academic establishment and the impact it, in turn, can make on future science, basic understanding, and the lived experience of the consensus reality. We go about our research and our theorizing, but our possibilities for employment or funding, our opportunities for public speaking and publishing, are usually related to a relatively disenfranchised subculture. Most scientists and academics squarely within the power, prestige, and capacity to seriously influence, maintain an overwhelmingly materialist monist orientation, or, at best, maintain a rather split-personality dualism, wherein their "day job" assumes that the world is flatly physical, while the relatively closeted, avocational other half of their dualism goes to church on Sunday, so to speak, or is played with only personally while the existing physicalist paradigm and all its rules marches on relatively unchallenged and unchanged.

False humility aside, I will admit to still waiting for more establishment-based scientists and thinkers in positions of prestige, power, and potential influence to see things my idealist, all-is-consciousness, way within their respective closets and then to step forth and help contribute to a

shift in our scientific paradigm, in the usual Kuhnian sense<sup>3</sup>, and thus contribute to a resulting shift in our experienced consensus reality. I would like to cite some scientists and thinkers who have had the courage to try to bridge the Cartesian schizoidness of physical and non-or trans-physical, right up to pure consciousness and intention. For the sake of brevity, from the dozens of those bridgers who have treated the non-physical realm as seriously as the physical and who crowd into my mind right now, I will choose six brief examples, presented in no particular order.

### **Scientists Who Are Trying to Move Past Materialism and Dualism**

The late University of London theoretical physicist David Bohm attempted to subsume both physical and mental/subjective realms within what he called an implicate and super-implicate order pure frequency domain to account for how what he called the explicate-order stuff of local physicality and individual consciousness arise from the implicate order by quantum physics, holographic, and wave-mechanical-type Fourier Transform processes.<sup>4</sup> Toward the end of his life, he introduced the concepts of "soma" and "significance"<sup>5</sup> to reframe the traditional domains of manifestation/physicality and psyche/consciousness and its related components of experiencing and meaning-making. This allowed him to speak anew of the earlier explicate order as soma and the earlier implicate order as the level of significance; and to speak of how meaning/significance is more subtle than the level of form; how soma can have, or give rise to, significance, and how the significance/meaning level can have, or give rise to, soma, across nesting systems of such process and relationship. Nonetheless, when the implicate order responsible for all that exists is depicted by Bohm as a kind of neutral monism pure frequency holographic domain of physics-type waves, I find myself crying out inside for air again in yet another intellectual flatland, yearning for that missing presence of consciousness, awareness, and intention as I know it at least on/from my human level. For me, Bohm's view still contains the "hard problem" of consciousness studies: How to account for how the living rabbit of consciousness gets pulled out of the hat of physics-type background quantum implicate order wave form stuff only?

Robert John and Brenda Dunne, founders of the Princeton Engineering Anomalies Research (P.E.A.R.) laboratory in Princeton University's Engineering Department, offered another attempt to bring consciousness squarely to the fore within any further physicalist explanation systems in a way that made consciousness begin to sound more like the supraordinate phenomenon.<sup>6</sup> They hypothesized a marriage of a kind of an all-inclusive consciousness field superimposed on quantum physics modeling, so that the domains traditionally thought of as mental/subjective and physical/material could be construed as interactive subcomponents of a basal quantum consciousness field. Then, for example, the quantum consciousness system that is a person and his/her intention attempting to affect a device, such as a random event generator, in a psychokinetic way, is a quantum system, and so is the device that is non-locally quantum entangled and wave-collapsed by such intentional consciousness. Both the human operator and the device are comprised of, or constitute, the same basic interacting "consciousness atoms" in their theory. What sound like bootstrapping shifts in quantum wave function representing either the PK operator or the device to be PKed, or representing the system comprising both, bring about local observable anomalies of interaction, or preclude such in favor of more normal, expected events, depending on the shifts. Still, for me, consciousness in their modeling seems subordinate and underrepresented, other than in the lip service of the term used, compared to the quantum physics perspective that dominates and

carries with it, for me at least, ties to a traditional sense of reality that remains basically materialistic or flatland-like at its heartless heart.

University of Oregon physicist Amit Goswami, drawing on his traditional Indian Vedantic science roots, has theorized from a mental monist perspective that all is a "self-aware universe," relying heavily on the somewhat unfulfilling quantum physics concept of the process of collapsing the wave function to argue for the supraordinate reality of consciousness responsible for the collapsing.<sup>7</sup> He writes, "the universe exists as formless potentia in myriad possible branches in the transcendent domain and becomes manifest only when observed by conscious beings" (p. 141). Goswami sees the physical-appearing brain as both a measuring apparatus and a quantum system. His view allows us to picture how a universal non-local consciousness field contributes to the collapse of the wave function of a local mind as part of it and thereby that mind experiences the outcome of the collapse as a case of local objectively-real-seeming manifestation. Then, if brain-mind is an object in a universal non-local consciousness field, then all phenomena, even so-called empirical, classical objects, are objects in consciousness. By placing all his mental monist eggs in the one basket of quantum physics, however, we are, or at least I am, left with the traditional lack of explanatory power lying within the hypothesized process called "collapsing the wave function." How does this really work? Or might there be a clearer, more veridical, and intuitively right-feeling way to capture this interaction of part of the universal consciousness field--one's own local brain-mind, for example-- with a wave-function-represented domain of that same field, so that once "collapse" occurs, this gives rise to locally observable, physically appearing phenomena for the one carrying out the collapsing? Later in this article, I will return to my own attempt at reframing this process in a post-quantum way that works better, for me at least.

Stanford University professor emeritus, and former Materials Science Department head, William Tiller, has for the past 25 years been one of the very few out-of-the-closet bridgers who also has continually held a prestigious mainstream science and academic position. He explains the relationship between the trans-physical and physical by means of a modeling that includes two four-space (four-dimension) frames, which are the physical electromagnetic frame and what he calls the superluminary "magnetolectric" "conjugate" physical, or etheric, frame. These two are embedded in turn in a nine-space emotion frame, which is embedded in turn in a ten-space mind frame, which is embedded in turn in an eleven-space spirit frame. Events then cascade or transduce from the supraordinate originating spirit to mental to emotional domains, through the conjugate-relation bridge-way from pre-physical/etheric to physical.<sup>8</sup> This seems to be a downstepping, local reality creating process that runs across my spectrum reconsidered as an ontological superimposed hierarchy, flowing from spiritual on the originating end to resultant physical-level manifestation on the other. In Tiller's system-- which very much reprises the traditional Theosophical, Arcane (Alice Bailey/the Tibetan), Rosecrucian and related occult, metaphysical, mystery school systems--it appears that physicality stems from non- or trans-physicality (i.e., emotional mental, and spiritual domains). I am not sure Tiller can explain exactly how this overall spiritual-into-physical transubstantiation process really works, any better than anyone else can. However, his key-in-lock-type conjugate relation between the two four-spaces is much more detailed and satisfying to me than others' explanations of how the pre- or trans-physical domain interfaces mechanistically (or otherwise) with our day-to-day experiential realm of known matter/energy and space-time. So, where do I place Tiller on my spectrum then? Is he a dualist or a neutral monist, positing a conjugate mechanism for the interface between two deeply different domains of nonetheless co-



equal reality? Or is he an idealist, by providing a vector for how a non-physical, ultimately spiritual existence, is responsible each moment for all manifest reality? And does his downstepping transduction and conjugate interface system any better explain what's really going on than does the traditionally-pictured wave-collapsing process espoused by quantum physicists such as Goswami (albeit with its welcomed Vedantic coloring)?

University of Arizona psychologists Gary Schwartz and his wife Linda Russek have developed a model called a ubiquitous, intelligent "living energy universe" based on systems thinking.<sup>9</sup> Consciousness, we are simply told, is everywhere and imbues everything, and systemic memory is everywhere, with each seemingly separate thing connected with each other one through the zero point energy. In their apparent neutral monism, local self-consciousness arises from a reciprocal cybernetic feedback relationship where everything receives information and energy about itself that has accrued in all other systems with which it has ever been connected and in interaction. Essentially, in the case of the interaction between any two particles or systems A and B, what A experiences (has consciousness regarding), is what is returned to A, and is the history or memory of A as interpreted by B and then returned to A in revised form; and the same with what B experiences with regard to A. While this appears to be predominantly an information/energy systems theory model with its own version of Newtonian billiard balls and vectors and artificial intelligence type process mapping, it is, nonetheless, another welcomed attempt to try and paint the once-supreme physicalist terrain with consciousness and what Bohm termed significance, experience, and meaning. For me, any attempt to create a more level playing field by bringing consciousness and the general domain of the non-or trans-physical alongside the physical at every turn and moment is welcome and, in my estimation, moves us closer to understanding the real truth. However, whether or not their atomic-type sort-of-Liebnitzian model really satisfactorily explains how informational memory feedback loops are adequate reductionist grounds for the multidimensional, self-aware living, loving, longing consciousness we are, is quite another matter.

The prolific and ingenious experimental parapsychologist Dean Radin has tried correlating periods of non-random, more-ordered output from electronic pseudo-random event generators (REGs, also called random number generators or RNGs) with mass consciousness events, such as millions of people experiencing the best picture award at the Hollywood Oscar ceremonies at the same time, or the moment the announcement was made to a vast TV audience of the jury's verdict in the O.J. Simpson criminal trial. He termed this the study of a "field consciousness effect." His hypothesis was that such mass consciousness events would have a statistically significant non-random effect on the REGs; and this was borne out by his research. What I found equally interesting was his published theorizing that perhaps the entire physical-level reality of the planet might function something like a natural REG with regard to human consciousness. While there is no way yet to experimentally test such an ambitious hypothesis, it was enough for me at that point just to read Radin speculating on such a ubiquitous dualism-bridging psychokinetic relationship between the world's physical matter and the consciousness field of the human race. He even connected his thinking to the millennia-old views of Hindu Vedantic science, much in the manner of Amit Goswami. Clearly, parapsychology's study of the hypothesized anomalous psychokinetic effect of consciousness/mind/intention on matter, may prove to be an important way to interrogate the Cartesian boundary of a dualistic-seeming Universe, or to forge the beginnings of a more satisfying inclusive monism that I, for one, hope does not turn out to be just a more complex or extended form of the same basic centuries-old physical reductionism. By experimentally

demonstrating an anomalous relationship between mind and matter, Radin and others have been able to provide grounds for what might be at least another form of neutral monism wherein the one all-comprising underlying substance might be order. As he put it, "the common link between mind and matter, as observed in these experiments, is order. Order expressed in the mind is related to focused attention, and order in matter is related to decreases in randomness," and "some aspects of Jung's unus mundus (one world) [perhaps a form of neutral monism] are in fact responsive to experimental probes." <sup>10</sup> It may turn out that what Radin and other parapsychologists are probing is closer to Goswami's all-constituting, non-local, universal consciousness field.

### **Repeating the "Hard Problem" in Consciousness Research**

Recall that what is called the hard problem in current consciousness research refers to attempting to explain precisely, if consciousness is held by the vast majority studying it to be only an emergent epiphenomenon of living brain/body, how the entirely physical domain of known biological matter and energy can be solely responsible for giving rise to this human consciousness as we are each the case of it and experience it with awareness in all its ideational qualia (experienced qualities) so difficult to reduce to the realm of matter and analytical relationships alone.

One of the most sophisticated attempts to address this hard problem has been conducted by scientists such as Roger Penrose, Stuart Hameroff, and Jack Sarfatti.<sup>11</sup> They picture the locus of dualism-bridging activity lying with the molecules comprising the inside walls of the hollow microtubules that lie in turn within the elongated axon portion of the body of brain neurons. These molecules, packed like corn kernels on the concave "cob" of the microtubule interior are small enough and numerous enough, millions or billions of them within each of the billions of neurons within each brain, to constitute wave-function-collapsible fire or not-fire binary bits in a quantum-level biocomputer. Also factoring in how long the Universe is likely to have existed since the big bang gives rise to a computational power at this point in the Universe's evolution to account for the presence of the nature of the epiphenomenon of human consciousness that has emerged from all these quantum bits. This view includes a version of the so-called "anthropic principle:" that the Universe had to have evolved in just the manner that it did in order to give rise to human consciousness able to be aware of it, and, in a very real way, to be how the universe becomes aware of itself. In essence, human observers are seen as necessary to bring the Universe into being. Hameroff and company then add further related concepts, such as higher dimensional configuration space, a quantum information field, emergent self-organizing systems, feedback and reflection processes arising from the detection of phase changes in the interpretation of arrays of the microtubule molecules acting as phased nanoantennae. The concept of computing waveform phase changes adds interferometry and the wholistic notion of quantum holography to the picture.

All this certainly extends the older, simple-sounding concept of human consciousness working at the molecular-size-level to collapse the wave function representing the probability of each of those bit-sized micro-components so as to generate local experienceable objective material reality out of the interaction of local consciousness and mathematical probabilities that might also relate to a non-local universal consciousness field comprising all. Nonetheless, I start to feel like I am suffocating once more in yet another analytical flatland or "Chinese room" that is missing the airy, yet loaded, multidimensional aware existence that I experience as myself as living consciousness. Perhaps some day that everything/nothing ghost of consciousness will be equated more

satisfactorily than at present with concepts such as possibility, virtuality, and probability from which matter-like actuality is locally "collapsed" and then experienced. Until then, however, my consciousness just needs more air, more dimensionality, to better contemplate its true nature.

### **The Other Equally Hard Problem**

We have considered the traditional hard problem in consciousness research. Now it is time to pose what I call the other hard problem in consciousness studies, a problem admittedly rarely considered by others within the field. The traditional hard problem is hard because it is posed from within an essentially physical monist frame of reference: How can something so non-physical, so Cartesianly unextended, or, conversely, so infinite-seeming in what it is capable of extending into experienceable existence out of and for itself to experience, how can this immaterial consciousness come only out of a purely material womb of non-conscious matter and energy? How can consciousness as we know it arise from pure physicality? But let us go now to the opposite end of my spectrum: to mental monism or idealism where I reside, whereby all that exists is seen as being fundamentally comprised of consciousness, even spirit. From this frame of reference, physical reality is an emergent epiphenomenon of consciousness. Here, then, a very different, but no less hard, problem arises: how does physicality arise from consciousness? This hard problem is 180 degrees out of phase with our original hard problem. And, for me, it is easier to try to explain this new hard problem, based on an idealist perspective, than it is to try to explain the old hard problem, based on a physical monist perspective. I cannot satisfactorily explain how consciousness as I experience it can come entirely from a non-conscious physical reality. But I can, for myself at least, satisfactorily explain how what is experienced as physicality can arise from consciousness.

If, in the idealist view, all is consciousness and all is contained within and as part of consciousness, then anything that can be differentiated, distanced, and experienced as physical and other, out of and for that consciousness, will account for a subject experiencing something as physical object, where both subject and object arise from and are held within the one all-inclusive field of consciousness. Accounting for how consciousness is there on the part of the subject in the first place is certainly not a problem, then, since the Ground of Being is consciousness itself. So the local experiencing subject as focal self-aware consciousness merely rides and partakes of, is fed by and imbued with, the background reality of consciousness and awareness. Having to turn a portion of the one consciousness field into a passive, inanimate, non-conscious object to be experienced as such by another portion of that same consciousness field is not as easy. Consciousness is as capable of experiencing something within its field of consciousness in terms of its being a physical object, and seemingly external to and other than that consciousness itself, in a state-dependent manner as a function of the belief, expectation, and information processing and experiential-object-generation program that such local consciousness has access to do so with, as it is capable of experiencing remembered, imagined, or dreamt objects. The conjugate portion of the consciousness field-- what we might call the "objective correlative" of the subject's experiencing frame of reference-- could be seen to cooperate, as self-same consciousness, in and of the same mind, so to speak, to make the dyad of experiencer and experienced be of the nature of the one encountering the other as something we call and know as physical. In this scenario, all is contained within one consciousness, one multidimensional domain of experience. This is one first-approximation way that the idealist would explain how what is experienced as physical by consciousness can arise from the same non-physical, pure consciousness field. The object would arise from and be maintained for awhile

within one portion of the consciousness field to be experienced by another portion of that same field which/who probably would not have the kind or state of consciousness at the time to be aware that the object came from the same consciousness field that it, the subject, comes from and is made out of as well. But the hardest problem of all-- where the consciousness comes from in the first place-- is automatically addressed from the idealist perspective that the Ground of all Being is that very consciousness. Then any local consciousness is just experiencing itself, and the contents and objects of its consciousness, within the context of the Universal Consciousness. I am the Universal Consciousness field, through the localized and individualized form and state-dependent perspective of Jon Klimo's consciousness, state-dependently experiencing whatever I am capable of experiencing as a function of that state/level of consciousness.

### **Refuting Johnson's Refutation of Berkeley**

There is a famous story that can be used as an illustration that involves the 18th-century English writer Samuel Johnson and philosopher George Berkeley, who also became a church Bishop. Berkeley's writings place him well toward the idealist end of my spectrum, while Johnson was probably a dualist. Berkeley held that the physical universe is not an independent reality, but exists as a perception of the divine, universal mind and of our finite human minds. Material reality exists only in being experienced by consciousness. Berkeley is often associated with the phrase, "All things are ideas in the mind of God." This was reportedly his response to his critics who said, if, as you say, only our ideas of things are real and certain, then what about situations where there are no people present? If the non-material realm of ideas and mind is supraordinate, then we might think about the old question: if a tree falls in the woods and no one is there to hear it, is there a sound? Similarly, today, in light of quantum physics, we might ask: What is going on in the woods-- or is there even any woods at all-- when there are no human observers, through the local reality-creating intervention of their consciousness, to collapse the wave function representing the probability of the local objective reality of those woods becoming such at every point? Berkeley's response was that, in the absence of any human minds, all the things comprising those woods were ideas held in the mind of God. In our terms, God, or perhaps the Universal Consciousness field, is, free from local human presence, entertaining and experiencing the sound of the trees falling in the woods. Or, more technically, the constantly intervening and containing presence of God's Universal Consciousness is what is collapsing the wave function to maintain local actualization of the woods into which, say, some human driver is about to enter to experience for himself. And once we enter the woods, we collapse the wave function for ourselves; but all such local processes are seen in Berkeley's sense as always being contained within, given their local reality-creating existence by, and being part of, God or the Universal Consciousness field.

Johnson was aware of Berkeley's idealist philosophy and did not agree with it. One day, as the story goes, Johnson was out for a stroll around London with some of his friends. In the midst of whatever he was talking about at the time, he noticed a fairly large rock by the side of the road. He pointed it out to his friends and asked them to observe. He then went over to the rock and kicked it with all his might. After yelling in pain, pulling back, limping, and nursing his badly bruised toes, he turned to his friends and announced loudly and with great ceremony: "Thus I refute thee, Bishop Berkeley!" His point, of course, was that he had just demonstrated to them and to himself that the rock was very physically real indeed to cause him such pain; it was hardly a mere idea, either in the human mind or in God's. Empirically and personally demonstrating the obdurate physical reality of

that rock was enough, for Johnson, to refute Berkeley's idealist philosophy. Therefore, if a dualist or physical monist offers up this refutation of idealism, how does an idealist such as myself, in turn, refute such a refutation. That is what I would like to turn to for the remainder of this article.

### **Dissolving Johnson's Rock: Toward an Idealist Paraphysics**

So: can we transform Johnson's rock in our thinking, if not yet in our experience, from the physicist's idea of rock to the idealist's idea of rock as idea within consciousness? I mentioned earlier that, to bridge or erode the distinction between the two fundamentally different domains presented by dualism, if one wishes to work toward some kind of more satisfying monism, one can either engage in the process I call physicalizing the mental or of mentalizing the physical. By physicalizing the mental, the current scientific paradigm overwhelmingly chooses to reduce everything to do with consciousness, awareness, and "inner" subjective meaningful experience to the interactions among the "outer" four known forces in physics and the localized particle/events, wave packets, or wavicles they give rise to, accounting for all bio-electromagnetic-chemical oscillating, resonating fields bathing the incredibly rich intra-and inter-neuronal processes, structures and function of the human brain. The hard problem, once more, then asks of this picture: How can this really explain how what we experience as our own living consciousness and awareness, with all its wondrous, ephemeral qualia, can arise from completely non-conscious known matter and energy interactions? How do you get that most amazing living, self-aware ghostliness of consciousness out of that latter-day Newtonian machine?

On the other hand, as I have said, it is no less a hard problem to account for how all that we experience as physically real and outside of and irrespective of attending consciousness -- real particles and chemicals, tables and chairs, neurons and tulips, oceans and galaxies-- are only emergent epiphenomena of a universal, all generating, sustaining, and experiencing Being of consciousness. One way to address this other hard problem is to try to mentalize the physical.

Even though Samuel Johnson could injure his physically real foot against that physically real rock, I must attempt a new kind of reductionism in order to speak in terms of how a local consciousness can experience pain by way of willing what it experiences to be part of its physical body to collide with something else that it experiences as equally physical. The important term here, I believe, is "experiences," not "physical," since physical has no meaning outside of something being experienced as physical; physical is the experience of being physical. An event, quality, a qualia, is experienced by and within something that possesses consciousness, is experienced by and within consciousness. I would go so far as to suggest that all "outer" stuff of objective reality, supposedly outside of consciousness, is in actuality "inner" stuff, within and sustained by the consciousness experiencing it.

Many have had the unsettling experience of false waking within a dream, or of trying to reality test within a regular or especially a lucid dream to assure themselves that they are not dreaming, but are, in fact, truly awake within their physical bodies within the physical world. Anyone who has had this experience knows how absolutely real it can be. For the man in his own dream, experiencing himself shaving in the mirror, he can cut himself, see the blood ooze, feel the pain, monitor his experiencing aware consciousness in the process, and in all other ways convince himself that he is not dreaming, but that he is actually awake. Then, most disconcertingly, he can

wake up from that to realize he is lying in bed, not standing before the bathroom mirror bleeding and in pain. I suppose, lying there in bed, he might as well mutter to himself: "Thus I refute thee, Samuel Johnson!"

To mentalize the physical is to think and speak of physical reality in terms and ways usually reserved for mental reality and everything associated with it, such as consciousness, awareness, intention, self-reflective experience, felt meaning, et al. So, how to find ways to talk about physicality as if it were nothing but events within and experienced by living consciousness? Paraphysics is a term used in some circles to denote a discipline that can be placed to the side of, or as extending beyond, traditional physics. This is similar to the way the field of parapsychology in its speculation, thought, and research, was begun to be more inclusive in its scope than mainstream psychology. While paraphysics can perhaps more easily be located at, and identified with, the interface of the dualist realms of mind and matter, it may also be used clear to the very end of the idealist band of our ontological spectrum. This can be done not because one believes that consciousness and spirit all are reducible to the materiality studied by physics, but that, by talking about consciousness in physics-like, or paraphysical, terms, this might serve the eventual goal of reductionistically trying to reconstrue the entire physical universe, across all its experienceable objectified manifestations and levels, as being the activity of a single universal, monist, living consciousness/Spirit. If the operations of consciousness can be treated in terms of physics, similarly, what physics has long studied may be treated in terms of consciousness, and in terms of its being consciousness itself.

### **From Hegel to Paraphysics**

I have been drawn to the thinking of the 18th and 19th century philosopher G.W.F. Hegel in my attempts to develop a relatively analytical form of idealism that allows for a kind of working paraphysics to situate it with regard to classical and quantum physics still dominant at the beginning of the 21st century. I will first attempt to paraphrase what I take to be the gist of Hegel's perspective, admitting in the process that I am taking certain license in trying to adapt it to my own philosophical and paraphysical system. I will then follow my own paraphrasing with some direct quotes from Hegel.

Hegel is one of history's best-known, and many believe, most difficult to understand, idealist philosophers. For him, all that exists is, at its deepest foundation, pure "Absolute Spirit" self-consciously aware of itself as such Spirit. I am particularly interested in the latter part of his major work, The Phenomenology of Mind, where he considers Spirit when it is involved in the work of being what he calls "the artificer," or Spirit in the role and process of being the creative artist, where Spirit constitutes both the artist and the artist's material the artist works with, constitutes, ultimately, all subject and object domains, all mental and material realities. I'm drawn to the artificer aspect of Hegel's philosophy because of my background as a poet and artist; but I want us all to see ourselves in this role of artificer of Spirit at every moment.

Perhaps the hard problem for Hegel is that Spirit is not always aware of its identity as Spirit. It can be locally self-conscious of aspects of itself as non-self-conscious objects; nonetheless, underneath, all remains for Hegel Absolute Spirit. By aspects of Spirit interacting with other aspects of Spirit in the creative activity of the artificer, it is possible for Spirit to awaken to its true

identity through its interaction with other, more passive, less-conscious-seeming, less-Spirit-seeming, aspects of itself. The sculptor faces the clay with which he/she is to work; but the sculptor and the clay, for Hegel, are both made totally of Spirit. How conscious the sculptor may be of this situation, let alone how conscious the clay may be, involves the nuances of Hegel's idealist philosophy that I wish to pursue in search of modes, processes, and degrees of awareness, of the endless self/other, I/it, subject/object, inner/outer, and conscious/un-or non-conscious dyads of Spirit's infinite inter-relations with itself.

Hegel tries to get at how Spirit can return to the “thesis” state of pure and true self-consciousness of itself as Absolute Spirit from the precincts of “antithesis” by means of processes of “synthesis.” Apparent inanimate, non-conscious matter and empty form are really only experienced as such through a state-specific process whereby Spirit is self-constrained to be aware of aspects of itself as other than itself when it is not fully aware that it is Spirit, when it is surrounded by self-same Spirit in the guise of all otherness with respect to itself, all things as seeming-non-consciousness. For Hegel, the ultimate all-constituting reality is Universal Absolute Spirit self-conscious of itself as Spirit. Herein lies the grounds for the refutation of Johnson's refutation of Berkeley. Johnson's rock is only stubborn, obdurate, passive, massive, and sheer inanimate dead weight as experienced from the perspective of the station, or living, meaning-making frame of reference, that is Spirit not at the time fully aware of itself as being in identity condition with Universal Absolute Spirit, and so experiences it to be the otherness and thingness of Johnson's rocks, even though those rocks are made out of the same Absolute Spirit as the self-conscious frame of reference experiencing it as rocks. When Spirit is in an antithesis relationship with itself, it is unable to experience the thesis state wherein all is dissolved into one underlying, all creating, all constituting ground of Universal Absolute Spirit. It is impossible to dissolve the experienced physicality of Johnson's rock from a frame of reference that is antithetical to the truth of the thesis state within which all subjects and objects, perceivers and perceiveds, experiencers and experienceds, are merely stations or loci within an infinite-dimensional being-- Absolute Spirit.

We then need a kind of psychophysical, or post-Cartesian, unified field operationalized neo-relativity theory by means of which we can stipulate from which living, experiencing, self-conscious, meaning-making frame of reference spirit, in local and individualized form and mode, is relating to, aware, and cognizant of, itself as Spirit in the otherness it experiences. State-specifically or state-dependently, Spirit will only be aware of itself embedded within, surrounded by, and forever in interaction with, self-same Spirit to the extent and degree to which it possesses self-consciousness of itself, and all else, as Spirit. At any one time and place, Spirit, from our current conjoint human frame of reference, is self-hidden from its true identity as Spirit, and we are embedded within a vast, enfolded, labyrinthine system of Being in interrelationship with itself in such a way that there are endless perspectives and frames of reference by means of which Spirit is experiencing itself in endless modes of its own self-awakenedness or of its being asleep to itself, depending on how much of the ghost of the thesis state of All-is-Absolute-Spirit is present in any local experiential frame of reference to guide Spirit from its own antithesis state through processes of synthesis to eventual thesis identity condition of all, self-conscious of itself as Absolute Spirit.

The dissolving of Johnson's rock, in my example, requires not just a change of state from physicality to ideality, as experienced by an experiencer, but that the frame of reference of the rock is part of the self-consciousness of Absolute Spirit no less than the frame of reference that is the

one choosing with self-awareness to kick that rock and feel the resulting pain. So long as Johnson is Spirit localized in an antithetical mode with regard to itself sufficient to be constrained to experience that rock as a dead-weight, lifeless, non-conscious, pain-inducing mass, the neo-relativistic view I am suggesting will see a dance performed between two localized aspects of Absolute Spirit, taking their being from, and having it sustained within, Universal Absolute Spirit in just such a way that Johnson can most eloquently make his point to his colleagues, soundly refuting Berkeley. Johnson's relative antithesis state, upheld within the underlying universal thesis condition, is one example of artificer at work with its own universal Substance/Spirit.

There are myriad ways to start to dissolve Johnson's rock, from antithesis-state-dependent, classical-mechanical force-wielding means right up to including atomic fission. There are irradiating energetic rays to transsubstantiate matter into energy; there is the manipulation of systems of mass by means of light and sound; there is transducingly working the artist's material of Johnson's rock with forces that lie outside of classical four-space physics, such as the pre-physical etheric, emotional/astral, mental, and higher/subtle domains that William Tiller and others have borrowed from the parapsysics within the metaphysics of the "engineering" arm of traditional occult and mystery school perennial philosophy. It is probably safe to say that virtually all new paradigm science and technology approaches are some form of Spirit in local human form and self-consciousness, and in relatively anti-thesis state, groping by trial and error through what it takes to be a mental domain of ideas with regard to what it takes to be, and gropes with as, a material domain of substance. The psychotronic engineer can be reframed as Hegel's artificer: Spirit creatively, self-consciously working with self-same Spirit construed in its substance mode, which it unfortunately usually only experiences and construes as non-conscious, non-spiritual substance separate from itself, in spite of recent intellectual understandings of non-local entanglement and empirical findings of superluminary processes .

To truly dissolve Johnson's rock, one must awaken enough to the all-containing truth of the thesis state, so that Spirit confronts the rock as Spirit within the self-conscious, self-enlightened workings of the Consciousness of Absolute Spirit in knowing interaction with itself, completely non-locally in relation and identity condition unity with itself. However, so long as levels and kinds of antithesis conditions prevail, whatever the reason, rocks shall stay obdurately rocks to maintain a state-dependent dance of spirit asleep in the arms of itself, in a clod-heavy clog-dance of spirit-as-substance at loggerheads with itself and only partially conscious in and of the process. We can only imagine Spirit awake to its true thesis-state identity as something like a joyful never-ending lucid dream wherein the self-conscious station or pole of lucid Spirit aware of itself as Spirit can draw from surrounding Spirit-as-seeming-Substance/otherness whatever and whenever it needs to bring its dreams locally, experienceably true.

Before turning to Hegel's own words, here is a brief passage from Jane Robert's book *The Afterlife Journal of an American Philosopher: The World View of William James*<sup>12</sup>, which is purported to be a book-length dictation from the surviving spirit of the philosopher/psychologist William James after his death, mediumistically channeled through Jane Roberts. While no one can ultimately prove or disapprove that the source of the following is really the still-surviving spirit of William James, it does provide an eloquent description of what may occur when a local experiential frame of reference-- you, me, or William James-- is able with self-consciousness to experience the interactive dance of self and other from a less-antithetical, more-thesis state of consciousness. Here,



supposedly, is William James trying to describe himself interactively situated within his new-found trans-physical, afterlife, "astral plane" existence:

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

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

I am convinced, then, that this atmospheric presence is the creative medium from which all consciousness springs. This omnipresent light seems to attract the smallest of my psychological seeds, buried or struggling for freedom, sodden from the overwatering of my melancholy, so that each hope rises again... [the light] is alive with a loving intent that is instantly felt and experienced in a direct manner. There is no mistaking its intent... While I am tempted to say that it moves in waves because of its mobile nature, this is not true. Instead it appears out of itself, at each and every conceivable point in the universe... This offering of opportunities, however, also invokes my own peculiar individual tendencies...as if I can produce psychological seeds of inestimable value to the universe, and this knowing light nurtures them more surely than on earth the sun nurtures the spring seedlings. (176-8)

In one further passage, "James" may be giving us the means for how, on our own local, shared density-level of reality, that is the substance of Absolute Spirit as we experience it antithetically as other, as Nature, Johnson maintains his rock and I attempt to dissolve mine, both of us acting as Hegel's artificer with varying degrees of consciousness with regard to the matter as process:

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

The following are quotes from the philosopher G.W.F. Hegel. Because of my attempts in the previous paragraphs to give you a sense of how I see Hegel contributing to my vision of a post-dualist relativistic idealist monist unified field theory cum paraphysics, I will let his words, translated into English from the original German, stand on their own: <sup>13</sup>

The separation of elements from which spirit as artificer starts-- the separation of the implicit essential nature, which becomes the material it works upon, and independent self-existence, which is the aspect of the self-consciousness at work-- this division has become objective to spirit in its work. Its further endeavor has to be directed to canceling and doing away with the separation of soul and body; it must strive to clothe embodied shape with soul, per se, and endow the body with soul... Spirit's oneness with itself contains this opposition of individuality and universality (p. 705)

For here the activity of the artificer, which constitutes self-consciousness, comes face-to-face with an inner being equally self-conscious and giving itself expression. He has therein raised himself by his work up to the point where his conscious life breaks asunder, where spirit greets spirit. In this unity of self-conscious spirit with itself, so far as it is aware of being embodiment and object of its own consciousness, its blending and mingling with the unconscious state of immediate shapes of nature become purified. These monsters in form and shape, word and deed are resolved and dissolved into a shape which is spiritual-- an outer which has entered into itself, an inner which expresses itself, preserves the shape and form suited to thought, and is transparent existence. (707-8)

The absolute substance is in its form of individuality as thing; as an object existing for sense experience... Spirit, here, has in it two sides... one is this, that substance empties itself of itself, and becomes self-consciousness; the other is the converse, that self-consciousness empties itself of itself and makes itself into the form of 'thing,' it makes itself universal self... the emptying of self-consciousness expresses this, that implicitly it is Universal Being. (755)

The immediate inherent nature of spirit, which takes on the form of self-consciousness, means nothing else than that the concrete actual world-spirit has reached this knowledge of itself... that spirit exists in fact as a definite self-consciousness, i.e., as an actual human being; that spirit is an object for immediate experience; that the believing mind sees, feels, and hears this divinity. (752)

This incarnation of the Divine Being, its having essentially indirectly the shape of self-consciousness, is the simple content of Absolute Religion. Here the Divine Being is known as Spirit; this religion is the Divine Being's consciousness concerning itself that it is Spirit. For Spirit is knowledge of self in a state of alienation of self: spirit is the being which is in the process of retaining identity with itself in its otherness... There is something in its object concealed from consciousness if the object is for consciousness as 'other,' or something alien, and if consciousness does not know the object as its self. This concealment, this secrecy, ceases when the Absolute Being qua spirit is object of consciousness. (758-9)

...Spiritualization, whereby Substance becomes Subject... We saw how the notion of spirit arose when we entered the sphere of religion: it was the process of spirit certain of itself... it was, to state it otherwise, the process in which what is absolutely in opposition recognizes itself as the same as its opposite, and this knowledge breaks out into the 'yea, yea' with which one extreme meets another. The religious consciousness, to which the Absolute Being is revealed, beholds this notion, and does away with the distinction of its self from what it beholds; and as it is Subject,

so it is also Substance; and is thus itself Spirit just because and in so far as it is this process. (782-3)

When the self-conscious Being cancels and transcends its immediate present, it is a universal self-consciousness. This notion of the transcended self which is Absolute Being... Absolute Being would be merely an empty name if in very truth there were any other being external to it, if there were a 'fall' from it. (775)

### **Artificer as Speaker: Adding Foucault to Hegel**

In his Archeology of Knowledge<sup>14</sup>, the late French philosopher and multidisciplinary Michel Foucault ambitiously set out to provide a multidimensional map and system of processes to account for the constraints within which language users operate with regard to the universe of discourse within which they are embedded and to which they contribute. I spoke earlier of a sense of a "semantical space" that I longed to breathe the life of consciousness within in the face of the suffocating analytical flatland whereby the physical reductionism of the current field of cognitive science tends to pursue the essence of consciousness. By attempting to spread the realm of language-making out into a multidimensional creational and containment space bounded by specific rules, Foucault gave me some ideas for being more specific about how, for example, our hypothetical William James character, above, expresses himself vis a vis the living ground within which he finds himself in the subtlest of interaction, where the old subject/object inner/outer experienced dualism gives way to what could be seen to be a kind of monist Hegelian idealism wherein the individual, as artificer, is slowly awakening to its true nature as Absolute Spirit and that all else is such as well.

I suggest that Hegel's artificer be re-constructed as the meaningful utterance creator in Foucault's notion of a systematic universe of discourse operating out of a shared archeology of knowledge. A local frame of reference of Spirit as artificer, in co-creation with the rest of Absolute Spirit, contributes to the local nature of the substance of the things of the environmental otherness it is experiencing as such out of its interaction with the rest of Spirit. This process, using some of Foucault's terms and concepts, is how the rule-bound constraints on language generation by a local speaker experiential frame of reference are a function of the specific kind and degree of antithesis state the speaker is in-- how conscious he/she is of the all-pervasive Absolute Spirit nature of things-- which gives rise to what he/she is capable of expressively contributing to each instant as what he/she experiences as both self and other.

Hegel is unable to provide for me sufficient potential mechanistic detail with regard to how a local mode of Spirit can relate to itself, to other local modes, be they seeming subject or object type, and to the underlying universal ground of Absolute Spirit containing and responsible for all such local modes of itself however unconscious they may be with regard to their true nature as Spirit. Foucault provides a systematic way of looking at how the language user generates his/her language out of what he calls an archeology of knowledge within a universe of discourse. For him, linguistic objects are expressed from a rule-bound generational matrix. He calls the objects of expression dispersions of discursive formations. He speaks of language as "the system for possible statements, a finite body of rules that authorizes an infinite number of performances." (27) He seeks to "discern a regularity" among what can be said by speakers sharing a common language and knowledge base. He looks for "an order in their successive appearance, correlations in their

simultaneity, assignable positions into common space, a reciprocal functioning, linked and hierarchized transformation." He is looking for "the rules of formation," which "are conditions of existence (but also of coexistence, maintenance, modification and disappearance) in a given discursive division." (37-8) He asks, "what are the surfaces governing the emergence of these statements; what grids of specification are involved, the several planes of differentiation in which the objects of discourse may appear, and relations that exists between them?". Throughout, I'm suggesting that we consider the universe interpreted by classical and quantum physics in light of it being also an idealist-type "universal grammar" within which Spirit is local speaker surrounded by the transiently cohered wave systems of its own meaningful utterances stemming from its relative knowledge or ignorance of itself as Spirit. What it is capable of expressing will bespeak its level and kind of antithesis, synthesis, or thesis state of consciousness. "By their fruits ye shall know them." I have elsewhere gone into greater detail about how I see this "universal grammar." <sup>15</sup>

Recall earlier "James," with my paraphrasing of Foucault in brackets: "It is as if the private cast of consciousness [the grounds from which the speaker generates his expressions] works upon the objective world landscape by giving it its final, private, definite form [the resulting moving- and standing-wave external utterances of the languaging, meaning-making processes]; as if before the individual perceives objects, there is instead a field of pliable, malleable, pseudo-shapes [comprising the archeology of knowledge, including the knowledge of how to generate language]...The inner blueprints are themselves tuned in to that malleable 'substance'...Thus would imagination and thought work upon the world. The processes are so smooth and automatic, so beautifully executed, that man rarely catches himself in this multiple creativity, as the mind forms the world pattern of objects and events."

What are "the conditions necessary for the appearance of an object of discourse, the historical conditions required if one is to 'say anything' about it," (44) Foucault continues. What are "the conditions necessary if it is to exist in relation to other objects, if it is to establish with them relations of resemblance, proximity, distance, difference, transformation." (44) And remember, here, in my Foucault-adapting version of idealism, thoughts are things; expressions originating "within" become "external" reality: the material objects studied by physics are like constantly reiterated nouns and the forces and vectoral kinetic fields are like verbs; all things, as Berkeley said, are ideas in the mind of God, and we are local experiential sites of the same Absolute Spirit, co-constituting, and helping to "say," those objects of and for consciousness. Foucault speaks of "the dumb obstanancy of the things themselves;" and he says that "the object does not wait in limbo the order that will free it and enable it to become embodied in a visible and prolix objectivity; it does not pre-exist itself, held back by some obstacle at the first edges of light. It exists under the positive conditions of a complex group of relations" that will allow it, upon expression, "to be placed in a field of exteriority." (45) "Thus a space unfolds articulated with possible discourses: a system of real or primary relations, a system of reflexive or secondary relations." (45) "At the limit of discourse: they offer it objects of which it can speak" (46) "it is not the objects that remain constant, nor the domain that they form; it is not even their point of emergence or their mode of characterization; but the relation between the surfaces on which they appear, on which they can be delimited, on which they can analyze and specified... To substitute for the enigmatic treasure of 'things' anterior to discourse, the regular formation of objects that emerge only in discourse. To define these objects without reference to the ground, the foundation of things, but by relating them to the body of rules that enable them to form as objects of a discourse and thus constitute the

conditions of their historical appearance." (47-8)... "no longer treating discourses as groups of signs (signifying elements referring to contents or representations) but as practices that systematically form the objects of which they speak." (49)

Perhaps you can get a sense of how Foucault, perhaps somewhat like others using the quantum Hilbert Space, is trying to capture the process or phase space within which endless discursive formations are lawfully generated to coexist and be meaningfully shared, and how linguistic representations of things are related in identity condition to the things they represent or from which they emanate. If so, then perhaps you may also be able to get a sense of how all the Johnson's rocks of this dense-appearing world of otherness and exteriority we experience are something like standing wave systems of utterance sustained awhile on world lines in an expanded Minkowski space-time frame. And all this operating within an idealist syntactical, pragmatic, and semantical superposed space constituting a process of universal grammar wherein Hegel's artificer is also Foucault's generator and consumer of "discursive formations" out of an accessed archeology of knowledge as part of an accessible Universal Consciousness/Spirit. Spirit in its antithesis state has uttered such reified rocks of expression out of its knowledge of rockness, held together to be heard and read, so to speak, by itself. In the complex relativistic, incestuous interactionism of Spirit with itself, Samuel Johnson is a relatively antithetical experiential frame of reference of Spirit as artificer in relation to the rock that is a discursive formation to which he/it has expressively contributed. Perhaps what I am trying to do here is create something with more explanatory power than the quantum physics notion of the conscious observer "collapsing the wave function" that mathematically represents the probability distribution of actual uttered nouns of things that cannot literally be heard and read until the "collapse" has been expressed. In addition, the living, knowing, even loving, atmospheric light, surrounding and buoying up the supposed discarnate spirit of William James earlier, is Universal Absolute Spirit conscious of itself as such. Spirit contributes to James' potential discursive formations he will experience as events, objects, and things in his environmental otherness, as a function of the 'seeds' he has access to within the archeology of knowledge of spirit itself in operation within a nexus of myriad local frames of reference. This creates a generational matrix, that Foucault is trying to describe, from which the expression of discursive formations are allowed as a function of the kind and degree of Spirit's own relatively antithetical and only very indirect sense of itself and otherness as Universal Absolute Spirit.

So, each of us is a frame of reference, site, or locus within all-as-Absolute-Spirit. From this, each of us as Spirit creates/expresses discursive formations of the otherness we experience as a function of the particular generative matrix made out of Spirit that we are embedded within, constrained by, and of which we are a part. These expressions reflect, are actually reified manifestations of, our knowledge. At heart our knowledge is a metric with regard to what degree we have the self-consciousness of our true identity as Consciousness/Spirit. This knowledge and self-consciousness also determines to what extent we construe, experience, and contribute to seeming-other as not-self, as passive or inanimate, as dead and gone, as never real, etc., in contrast to self-consciousness' actual and active pole. How separative, anti-thesis-natured, amnesiac, and dissociated Spirit is (paradoxically doing that to itself), operating from the inertial frame of reference and expression of and as one of its temporarily individualized sites, will determine to what extent its self-consciousness is aware of other selves as having consciousness, being Spirit, even if those selves seem only inanimate, objectively real physical matter. There may also be a way of ascertaining the matrix of influences at work whereby Spirit at its local site is kept from realizing, keeps itself from

realizing, that it is truly Absolute Spirit and that all else is this as well; and there should also be a way for Spirit through modes of synthesis to bootstrappingly engineer itself out of this relatively suffocating condition of self-confinement and short-sightedness.

We spirits or local seats of consciousness might want to wonder why Spirit/Consciousness would want to do this to itself. For whatever reason and by whatever self-mechanisms, Spirit appears to localize and get itself sufficiently anti-thesis-ed away from itself, from the thesis state identity condition of All-as-Spirit (or living, creative consciousness), so that all we as local sites of it can create or say into further existence about it is separately-experienced substance out of our sense of separateness and the non-Spirit-nature of things. But what if Absolute Spirit in us, as us, through our sites, operated with the perceived causal self-efficacy that we indeed are Spirit interacting with Spirit-- who knows what could happen. Perhaps we would experience more directly the non-local, unified-field omniscience, omnipotence, omnibenevolence, omnitemporality and omnipresence incestuously accessing and interacting with itself through infinite local sites and matrix "reducing valves" for "Mind-at Large," as Huxley put it. In the ultimate non-locality of the identity condition of Universal Absolute Spirit in its thesis state, remote viewing, and all other ESP, and distant mental influence on systems apparently living or otherwise, and all other anomalous PK mind-matter interactions, become ever more ubiquitous to the local experiential frame of reference of Spirit as artificer and local external reality utterance co-creator and construer. Who knows how many manifest levels, dimensions, densities, removes, and separatednesses of Spirit there are within which, in turn, exist transient locally manifesting sites of fellow Spirit-- you's and me's-- functioning from local matrices made out of and controlling the degree to which Spirit knows Itself to be Spirit, admittedly to widely varying degrees of self-consciousness of this. Such fellow-being sites or frames of reference would also include the good old dead, extraterrestrials, other-dimensional beings-- all existents, all existables within the potentiality of Universal consciousness or Absolute Spirit. So, within the idealist view, each of us is Spirit embedded within and operating out of Spirit, consciousness embedded within and operating out of consciousness, at this stage of its synthesizing evolution from antithesis back to thesis stage, relating to its contents and objects as external, objectively real existents seemingly separate from consciousness only within which they nonetheless exist.

### **Cosmological Dissociation**

I have elsewhere spoken and written at length about my concept of cosmological dissociation.<sup>16</sup> I will briefly repeat it here so that you can see its very close relation to the system of Hegelian idealism I have been describing. I also want to reintroduce my extended notion of dissociation because I think it can contribute to a more specific and operationalizable paraphysics. I take dissociation from its origins in psychology and expand it across all other realms as well, from physics to metaphysics. In psychology, dissociation has been associated with what once was called Multiple Personality Disorder (MPD) and now is called Dissociative Identity Disorder (DID). In this condition, a part of the host or parent personality and psychoenergetic system splits off or dissociates into self-generated sub-, alter-, or secondary-personalities. Throughout these other non-psychological domains in which I choose to apply the term, the initial psychological sense of dissociation still obtains: Dissociation involves a lack of flow, continuity, or connection with respect to one or more of the following parameters: 1.) identity; 2.) conscious awareness; 3.)

cognition and information processing; and 4.) causal efficacy or energetic coupling and coextensiveness.

Taken to the extreme, the Universe, All-That-Is, or God could be seen as something like an inconceivably vast dissociated Being or multiple personality, as we experience it from our own respective dissociated perspectives as its own dissociated cosmological sub-personalities. Cosmological sub-personalities are what I earlier characterized as local experiential frames of reference of Absolute Spirit in a relatively antithetical-- here dissociated-- state, where, as a function of their kind and degree of dissociation, they experience the Universal Absolute Spirit they are surrounded by and comprised of in terms of its many-ness not its oneness, in terms of its otherness not its sameness, in terms of its non-conscious Substance-nature rather than its Spirit nature aware of itself as Spirit. The degree of dissociation and the degree of antithesis state of Hegel are then very much the same. In my modeling, cosmological dissociation is the way in which Absolute Spirit, for whatever reason, at least across levels of itself divides itself into endless sites, foci, and experiential inertial frames of reference. From these vantage points, Spirit empirically knows separation into myriad seemingly autonomous identities and manifest physico-informational patterns and all the other appraisals and construals that Spirit falls prey to when it is not conscious of itself and all else as Universal Absolute Spirit.

I see three domains or levels on which we humans experience the presenting problem of this cosmological dissociation. 1.) We each experience it intrapsychically or endophasically, within our respective selves; 2.) we experience it inter-psychical or interpersonally, between and among us cosmological sub-personalities, human or otherwise; and 3.) we experience it with respect to our relationship to the one underlying ground of Being, the one creative, causal, parental, host, sustainer of us all-- Universal Absolute Spirit itself. The challenge, then, for all our most serious cultural, spirituo-religious, and scientific endeavors is to overcome the cosmological dissociation across all three experiential domains. The interests of psychotonics and new paradigm science in general seem to me to be with regard to engineering the overcoming of cosmological dissociation with regard to the third realm in particular; in the conscious, purposeful relating to, and manipulation of, that aspect of Spirit experienced by itself as being only the non-conscious substance of the environmental other. To the extent to which we can learn to overcome this presenting cosmological dissociation across the three domains, to that extent do I believe we can access and be ever more in identity condition with our true identity as Absolute Spirit, and thereby can we have access to the omniscience, omnipotence or omniefficacy, omnibenevolence/compassion, and the omni-temporality/spatiality of true, lived non-locality in universal identity condition. I will shortly return to this expanded notion of dissociation as a key component in the development of an engineerable Hegelian idealist parapsysics.

### **A Hegel Metric**

I earlier presented an ontological spectrum, ranging from pure physical monism, through neutral monisms, through kinds of dualism, to pure mental monism or idealism, within which I find it useful to classify peoples' worldviews. Consider now what I call the Hegel Metric. Although there could be any number of bands on the spectrum, I will use three for simplicity's sake. Any local experiential frame of reference of Spirit operating at what we will call "Hegel 3" is at a maximum state of what I cosmological dissociation and what Hegel calls the antithesis state or pole of

operation and awareness. For local consciousness in a state of Hegel 3, all otherness is experienced and identified as things and objects, as such and such and so and so and over there and then. There is relative opacity for consciousness of what it experiences as its objects and contents, in contrast to transparency where such objects of consciousness are experienced as just that, objects existing within, of, and made out of, the consciousness experiencing them. At Hegel 3, there is maximum separateness being experienced with regard to self/other, inner/outer, conscious/non-or unconscious relations. Next, at "Hegel 2," there is less cosmological dissociation, less of an antithesis state and more of a synthesis state moving toward thesis state. There is increasing interpenetration of the old dualist domains of subject/object, mind/matter, inner/outer. What one once construed as being inner is now being experienced as more outer-like, and outer is being experienced as more inner-like. There is more empathic indwelling, feeling into, and compassion regarding what was once construed as other than self. One identifies with, not identifies as separate and other. There's more experienced superimposition of two or more once separate-seeming inertial frames of reference, identity (or information or cognitive) patterns, identities, and local sites of conscious Spirit. More non-local connectedness or at-one-ment is experienced. The objects and contents of consciousness now become translucent, rather than opaque, to that consciousness which now identifies the other as more like the self and the self as more like, and connected with, the other. All is Spirit becoming ever more aware of itself as Spirit across its ever-less-separate-seeming modes and existents within consciousness. Hegel 2 is the experiential domain of altered states of consciousness, creativity, inspiration, imagination, intuition, and the arts, and, moving down the gradient toward "Hegel 1." Hegel 2 is the domain of the paranormal, of siddhis, miracles, the transpersonal and of the trans-or non-physical experienced and known. Finally, reaching the state of "Hegel 1" is to have arrived in the thesis condition wherein all at all points and loci of identity knows itself to be Universal Absolute Spirit. All localization and individualization, all inertial experiential frames of reference, are now transparent to Spirit, experienced now as the transient objects and contents, as the modes of its own consciousness. Absolute non-locality is the experienced case now; being in identity conjoins throughout. Cosmological dissociation has been dissolved.

At present, our consensus reality on this planet is still in Hegel 3, with increasingly more of a minority of us local seats of consciousness moving into Hegel 2, with the occasional revelatory transient taste of Hegel 1 tropistically guiding us home to our true identity. In a consensus reality co-constituted by local spirits relatively unconsciously self-confined to the state of Hegel 3, it is all too easy to join Johnson in refuting Berkeley. In Hegel 2, it becomes possible, here and there, now and then, for some foci of Spirit to empirically refute for other gathered foci of Spirit Johnson's refutation of Berkeley by bringing some of the full, knowing, transformative all-constituted light of Spirit from Hegel 1 across into Hegel 2 and even into Hegel 3.

### **Toward an Engineerable Idealist Paraphysics**

Even though it may be only a physical-level-density metaphor for now, we have evidence that the single ether-like monist substance in interaction with itself, moving on or with regard to more of the self-same substance, seems to give rise to the basic building blocks of form that underlie all the morphologies, and dispositions to so morphologically differentiate, responsible for all manifest existence as we humans know it. And by temporarily physicalizing the mental, I can treat the universal consciousness field this way as well. For example, take a liquid or gas and have parts of it



move and interact with other parts of itself-- something like Foucault's discursive formations being formed within the earlier notion of an ether now reconstrued as the universal field of consciousness self-separated out into the differential qualities as experienceabilities of itself-- and all manner of organic forms will be bespoke. Take that liquid or gas and make part of it a different temperature, density, frequency, velocity, or viscosity than the rest, and move the different qualities with respect to each other, and forms arise. Or take a finely enough particulated substance and vibrate the substrate it is spread upon, and you can generate all manner of geometric and organic two- and even three-dimensional patterns, called Chladni or Jenny patterns. These could be seen as the standing and moving articulated neo-Foucaultian wave system utterances from someone who has gained the literacy to speak the language of manifestation. Seeing any pattern in Nature might then lead one to conjecture what is the nature of the underlying vibratory pattern acting as the languaging template that gives rise to such patterned form that is said and reiteratedly sustained.

Another hard problem from the idealist perspective is, with regard to the example just mentioned, how to account for the reality of physical particles sprinkled on a vibrating surface that give rise to those Chladni patterns. The local consciousness experiencing such has access to the programs, the archeology of knowledge, the potential for all forms, within the universal consciousness field, within Absolute Spirit, from which it can generate and sustain for itself such particulate-appearing manifestations as one kind of object of, and content within, the consciousness field that holds the potential for all manner of such locally experienceable otherness-seeming things, events, and identities.

And where in the idealist view does the force come from to account for the vibrations that effect the more-passive-appearing particles that comprise the manifest pattern? From the same place from which the particles arise: the same field of consciousness that is the all-containing ground for all programs by which consciousness can manifest anything out of itself that it can experience. From the perspective of the earlier-mentioned universal grammar, this is the realm of the verbs and their adverbs that relate to the nouns and their adjectives. If I am functioning about where Hegel 2 meets Hegel 1, I can, if I so wish, decide to picture and experience, say, a coherent phased array of discrete stationary particles within my experiential field, within my conscious, as what I am conscious of. I can, by introducing some new energy/cognition into the local situation, decide to turn them into a resonant, shared ground state of now-energized harmonic oscillators at a certain frequency; and I can then further differentiate the frequencies, spin rates, etc., across the oscillators or wavicles to give rise to a particularly patterned macro-level morphology within the experiential manifold of conscious. A continuous energy field or discontinuous particulated system, relatively still or static, like energy in its potential state, can be set into kinetic energy change-of-state motion and transformation by the introduction of verb-type "operators," as the Hegelian artificer begins to verbally wield its art-making ways with regard to the passive noun-ness of the artist's clay. If one is working within the Hegel 2 state close enough to Hegel 1, one can take the configured ground state that someone in Hegel 3 is presenting to himself, locally constituting for himself as his own Johnson's rock, and re-figure the locally appearing matter and energy relations of what had been kept being said as physical rock into something else for that Hegel 3 experiencer.

Or one can dissolve it for him back into the grounds of universal consciousness from which local consciousness, from a sufficiently efficacious state-- based on its awareness of itself as Spirit continuous with the ground of all being, all experienceability, as Absolute Spirit-- can draw forth

whatever expressions best befit the moment and its circumstances. But now the space we are operating within in such a manner must also be seen as being an ethical/moral space as well. It helps that at the same time one would have the capacity as artificer to play with the artist material of what was once thought of as not-self, non- or never-conscious, and only physical reality, one would at the same time, and as a function of a consciousness more closely aligned with the Hegel 1 thesis state, express whatever is to be said further into what has already been expressed from Spirit in a manner that bespeaks coordination, cooperation, compassion, harmony, ecological balance, benign intent, even love. Hopefully, locally tapping the omnipotence of the universal consciousness field is at the same time balanced with tapping that same field's omniscience and omnibenevolence.

There are plenty of exceptions to this utopian-sounding picture within our present-day consensus reality so dominated and co-constituted by a Hegel 3 state of consciousness (albeit with a rising minority of Hegel 2 consciousness). Yes, we have fellow spirits from a Hegel 3 frame of reference who have learned to wield their Hegel 3 state-dependent level of power and efficaciousness to bring their local dreams to public fruition. And they can make their weapons and manipulate others also as a function of how relatively inaccessible the omnibenevolence and omnicompassion of the consciousness field is for the individual dissociatedly limited by Hegel 3 consciousness. More troubling, we now have more and more spirits entering the state of consciousness of Hegel 2, and here the problem can arise of individual local experiential frames of reference being able to seemingly magically indulge themselves in a process of discovering new modes for accessing ever more of the Universal Consciousness Field's, of Absolute Spirit's, omnipotence, omniscience, and omni-temporality/spatiality, but without yet also accessing the omnibenevolence/omnicompassion that only fully comes with the state of Hegel 1 where Spirit truly knows and lives all otherness as being the same as itself

Continuing our attempt to develop an idealist, workable parapsysics, take a coherent oscillating energy field, such as visible light or elsewhere in the electromagnetic spectrum, and put it somewhat out of phase with itself, and endless wave interference patterns will result. Split such a coherent light source and have half of it interact with, or be worked by, some object it shines upon, then superimpose that beam with its other half that has not had the reflective experience with that object, and the resulting superimposition of waveforms becomes a hologram. Illuminate the interference pattern and you will generate a phantom three-dimensional-appearing image of the original opaque object the split beam interacted with. Now, instead of splitting the coherent beam, take it un-split, but interact with it, effect it, in such a way as to put its original coherent radiant state out of phase with itself in just such a way and to such a degree that it becomes an interference pattern identical to the one that would be generated by having half the split beam interact with a "real" object. That interference pattern then becomes the generational matrix that gives rise to the discursive formation of the holographic image as object that can be experienced.

It is important at the same time to realize that any holographic depiction cannot account for consciousness as intrinsically of the flatland of its interference patterns or light source illumining them alone. One must have a conscious experiencer of the hologram who/which operates within a subsuming, living, aware, essentially all-containing or potentially all-accessing, frame of reference within and as part of the universal consciousness field of Absolute Spirit. And so we are returned to the idealist perspective that there is no problem in trying to find consciousness to interject as a representational component into a flatland modeling, because consciousness is the underlying

ground of everything. It experiences with the necessary awareness of its local Hegel-metric number, kind, and degree, as a function of its state of being particularly cosmologically dissociated as a cosmological sub-personality of Absolute Spirit experiencing other cosmological sub-personalities, including rocks and holograms of rocks, light beams and the mirrors splitting them.

Returning to a holographic model of the ether of consciousness in interferometric relation to itself: Now, what if there were no "real" objects for light to interact with? What if it were all only light? What if the process of light's own self-manipulation gives rise to the equivalent of the otherness of all experienceable objects? Learning to manipulate a coherent, radiant monist state in such a way as to give rise to experienceable phantoms of objects and events lies at the heart of the process of how spirit/consciousness interacts with and relates to itself in ways responsible for all the local environmental otherness things, objects, and events it is capable of experiencing. As one penetrates deeper into the state of Hegel 2, there is a dawning realization that we are the local awarenesses of being Absolute Spirit capable of working with our own monist ground here in the experienceable form of radiant light. And yet, as "James" experienced it, it is also a living, all-knowing, all-loving light as well. We do not need to be self-relegated to a view of light only as mainstream physically reductionist physics construes and works with it. Work with the surrounding and all-containing light, as "James" was beginning to, and configuring the coherent basal light source, from which one is never separate, into locally manifest environmentally-other-seeming objects and events to experience, or returning those objects and events, and even returning oneself, to that radiant ground state, becomes ever more possible.

As a species now in the process of moving from Hegel 3 to Hegel 2, we are only beginning to interrogate the relative opacity, yet seemingly all-containing, "ring-pass-not" membrane of the so-called zero point vacuum or zero point energy (ZPE) field. Like a dark, incredibly dense curtain drawn between us and the unimaginably rich fecundity, generational grounds, and higher dimensionality within or behind it, the apparent "vacuum" nature of the ZPE paradoxically entices us with its own everything/nothing duality. Many of our colleagues are today attempting to tap the ZPE's immense energies and potential to do work in the physical world and to even bring more bosonic and fermionic local manifestation into the ken of our conjoint experience which on the whole is still primarily in a Hegel 3 state. Various Hegel 3 state-dependent approaches are being explored. For example, what is called zero-summing or bucking Hertzian electromagnetic waves at the right phase angle with respect to each other appears to cancel the presence of the EM waves back into the vacuum state, but at the same time generates a form of longitudinal, scalar, pressure or information waves within and mediated by the ZPE in non-local ways. This has been one way of trying to engineer the obdurate ZPE and local physical reality made out of and with respect to it, from a basically Hegel 3, highly cosmologically dissociated perspective. Also, attempts have been made to create windows of coherence within the ZPE, which is by nature, to Hegel 3 consciousness at least, stochastic and so out of phase with itself that the apparent immense energies cancel each other out. Only local, lawful particle-pair creation can occur, bringing portions of positive new manifest existence into our local experienceable realm while leaving corresponding "holes" in the ZPE also construed as a "Dirac sea." And, of course, all currently existing matter and energy that is manifest for us to experience, takes its being each moment from, and is upheld and sustained within, the background ZPE.

So, how to make locally coherent portions of the basically incoherent, self-canceling ZPE so as to be able to alchemically mine and engineer local matter-energy configurations and relations on our level of reality, as experienced from the Hegel 3 perspective? There are other efforts to manipulate the four known forces of Nature to better get at the ZPE and the treasures it purports to hold for the Hegel 3 consumer. Also, there are approaches using various cross-octave and interdimensional harmonic resonance and entrainment relations, the use of wave guides and sacred geometries, and assorted tuning technologies and modes that work with the known forces in their energetic waveform manifestations for us. But all this is wielded by and within a kind and level of consciousness that is sufficiently still cosmologically dissociated enough and of a higher Hegel number to constrain its scientists from anything more than the use of physically reductionist approaches working in the dim light of the physical monist end of my earlier ontological spectrum. So, what, in contrast, would be some Hegel 2 state-dependent approaches that could be taken to interact differently and more fruitfully with the ZPE? Because of space constraints in this article, which is nearing its conclusion, I leave you, in light of what I have said in these previous pages, to conceptually play with how to relate differently to the ZPE as Hegelian artificer moving from Hegel 3, to 2, eventually to 1. And I believe that the ideas, the seeds, that I have laid out for you here are sufficient, though so far admittedly only at a conceptual/philosophical first approximation, to give rise to actual empirical play and experimentation on your part based on the kind of idealist paraphysics I have been espousing.

But let us return from the ZPE to build more on my Hegel metric and cosmological dissociation idealist thinking that allows us to talk in somewhat physics-like terms about a reality that is not physical but gives rise to all that consciousness can experience as physical. Revisiting the state of Hegel 1, it is coherent, transparent, and not at all out of phase with itself, not at all cosmologically dissociated. Recall that dissociation is characterized by an out-of-phase condition sufficient to generate kinds and degrees of lack of flow, lack of continuity or connection with respect to identity, conscious awareness, cognition and information processing, causal efficacy and energetic coupling, across intra-personal and interpersonal parameters and between the self and universal-- all within the workings of the one Absolute Spirit. And yet in Hegel 1, consciousness can bootstrappingly choose to have the idea and desire to dissociate enough to do work as artificer with another portion of its field to deform, break symmetry, change from un-differentiatedness to becoming self-energized out of itself into vibratory modes of its string-theoretical manifest phase states, and thereby give rise to phenomenological stretches of localized frames of reference of consciousness experiencing other inertial frame of reference that have been manifestly self-generated out of the same consciousness field.

In the state of Hegel 2, Absolute Spirit through individualized modes experiences moving in and out of phase across one or more of the realms of intrapersonal, interpersonal, or self-with-Universal parameters of its own interaction with itself. In-phase relatively undissociated states give rise to experiences of transparency, non-separateness, non-locality, and access to consciousness, information, energy, and heart once thought of only as self-transcendent. In the state of Hegel 3, the degree and kinds of Absolute Spirit experienced as out of phase with and dissociated from itself are dense and all pervasive. Local awareness finds itself stultified, claustrophobic, retarded, and amnesiac, enfolded to the point of being lost within the labyrinthine workings of the idealist monist ground sufficiently out of phase with itself that the translucent and mainly opaque interference

patterning give rise to all the ways dissociation can break down, split up, stupify, and sever the ability of Spirit to be aware of itself as Universal Spirit surrounded by the same.

How to bootstrap oneself down the gradient from Hegel 3, to 2, to 1? How to first recognize, and then gradually overcome, the state of one's own cosmological dissociation so that one eventually becomes a cosmological sub-personality living, moving, and having its being knowing itself as Absolute Spirit always in relation with itself and able to non-locally access all the potentials of itself with which it is in identity condition? How to access and learn to manipulate, and be, the underlying coherent radiant state that, in interaction with itself, can generate all manifest existence for itself? How to bootstrappingly work with the presenting challenge of the out-of-phasesness of Spirit from itself; how to take dominion; to gain the literacy to understand and utter the surrounding Foucaultian Chladni, Jenny, and interference patterns, the systems of utterance spoken from and experienced within the space of consciousness that holds the knowledge those systems expressively embody? I'm trying to lay the groundwork in this article for how to begin to practically answer these questions and experientially field-test the answers.

If one can at least transiently overcome the local constraints of the cosmological dissociation constant one is working within, to access the underlying, always potentially available, Hegel 1 state of identity condition, then local antithetical out-of-phase systems opaque as substance to the interrogating consciousness of Spirit can be directly effected and transformed in light and under the influence of the subsuming system. The systems which local consciousness has presented to and co-constituted for itself as otherness, as objectively real things, objects, and events for its experience can be re-formed, informed, driven, and resonantly entrained by, or returned to, Absolute Spirit and all the healthy structure and function potentially available within its archeology of knowledge. All such is eventually available to individualized portions of itself in light of their awareness of being Spirit not separated from all otherness as Spirit, nor separate from the knowledge Absolute Spirit has that it is capable of generating or changing any and all manifest existence. To not yet be one in consciousness with Absolute Spirit is to still experience local antithetical, out-of-phase, dissociation-causing, opaque interference patterns. They act like the 'seeds' the William James character earlier spoke of as being responsible for his own experienced local reality creation of environmental/other object/event field generation with which he could interact and from which he could then learn. Remembering one's underlying true identity as Spirit, one must, with sufficient perceived causal self-efficacy, cross the gradient further into Hegel 2 toward Hegel 1, to, in a seemingly self-transcending manner, gain access to the infinitude of seeds "James" spoke of and the surrounding atmosphere he also spoke of that we consider to be Absolute Spirit so infinitely more aware of itself than its so-dissociated cosmological sub-personality that was the supposed William James in astral-land. The challenge is how to access more of the seeds from our own underlying omniscience, to then, in interaction with the self-same ground of Absolute Spirit, to draw forth and experience the fruits of those seeds.

We must learn to stand forth and utter the knowledge of ourselves as Absolute Spirit in such a way that we can manipulate an aspect of our idealist monist ground to bring into local experienceability something wanted or needed, or to change something already locally there for some purpose in greater alignment with Hegel 1. We act from, and thus bring efficacy from, Hegel 1, even into the highly cosmologically dissociated realm of Hegel 3, to change, levitate, or dissolve any of Johnson's rocks. It is hard within Hegel 3 to analytically, intellectually by trial and error

cobble together the Foucault-type formulae for how to access the archeology of knowledge and the literacy to bespeak at will further and in kind into the universal grammar, or to grope ourselves appropriately to successfully dilate what Huxley called the "reducing valve" that is responsible for our cosmological dissociation with regard to Absolute Spirit as his "Mind-at-Large." It is more likely that by at least partially and transiently self-dissolving oneself as the Johnson's rock embodied aspect of one's cosmological sub-personality, one can access at least Hegel 2 state-specific capacities by becoming more transparent to the transcendence of Hegel 1.

How can such conjectured processes be operationalized in current actuality? There are some common themes emerging. For example, we must learn the true nature of causal self-efficacy in the extreme (well beyond what Albert Bandura dreamed): of truly believing and knowing, as individualizations of Absolute Spirit, that we have the competence to overcome cosmological dissociation that goes with Hegel 3 dualism or physical monism because we are basically capable of Hegel 1, of being, with awareness and efficacy, one with the universal consciousness field of Absolute Spirit. To perceive oneself as having the competency to do something from the state of Hegel 2 or 1, may be enough to manifest the fruits of such exercised self-efficacy within the dissociated labyrinth of the predominantly Hegel 3 state where most individualizations of Spirit are so very lost within the opaque environmental otherness and separateness of their only partially conscious individual and conjoint expressions, whereby they are lost to themselves as Spirit.

Coherence or in-phasesness, is a key as well. For example, can a Bose-Einstein Condensate quantum non-local cohered condition be initiated at will and even become a spreading activation from micro to macro level within denser more dissociated out-of-phase portions of the consciousness field with respect to the part of the field that is apparently most consciously experiencing it? Like the radiant ground of living light re-configuring itself, can one will oneself, in part or in whole, or will another, or will some seemingly non-conscious opaque, object/thing other, to move toward coherence, transparency, and, so become susceptible to the resonantly entraining and informing artificer's touch from outside its local branch system containment well? And, again, what about the ethical/moral space one is also always operating within, ideally in alignment with the omnibenevolence of Hegel 1? How to have pass through the semi-permeable membranes comprising the blockages of cosmological dissociation in all its forms and modes the transcendent yet now indwelling seeds that can then interact with "James" living, knowing, loving light enveloping presence of the consciousness of Absolute Spirit to bring forth the fruits of seeming otherness that can be experienced from those seeds?

Another theme is quiescence, related to coherence, and superconductivity, related to both. Superconductivity means a return to flow and connectivity whereby the system capable of such superconductivity becomes free from the blockages, impediments, frictions, impedences, opacities, etc. that cause Spirit as consciousness to experience cosmological dissociation. One must overcome one's cosmological dissociation to connect to Hegel 1 enough to work as the artificer with the seeming-not-self surrounding artist material. All that exists is the self-excitational, relatively self-conscious phase relations of the one Absolute Spirit in ongoing incestuous intercourse with itself, within and across all its striations, densities, dimensions, frequencies, qualities, and qualia. To know this truly is to join in the dance of it ever more consciously and efficaciously, with compassion and love borne from knowing the other as self, oneself as other, and all as Absolute Spirit.

## Conclusion

Due to space limitations, further more-specific discussion must await future writing that will continue and considerably extend the thinking in this article. The next step will be to take current scientific systems of thought and technology and to look at them in light of the proposed parapsysics of an idealist monism that will allow bridging between that idealism and the current dualist and material monist physical-reductionistic-type scientific terms and concepts. I look forward to returning to consider in more depth the quantum process of collapsing the wave function in light of my idealism, and to a consideration of concepts inherent in symmetry breaking, superstring theory, and particle-pair creation, maintenance, change, and trans-substantiation out of the ZPE. I also want to situate the following and other related currently understood concepts and terms within my developing Hegelian parapsysics: Quantum potentials, magnetic vector potentials, wave guides, creation operators, harmonic field oscillators, movement from ground to excited states, perturbing plastic excitability patterns, cross- octave and trans-dimensional harmonic resonance and entrainment relations, and all the ways consciousness bespeaks its knowledge to itself bodied forth to experience for itself. I want to examine further the endless phase relations of energetic wave shapes in light of idealism: waves, wave systems, wave packets, wavicles, matter waves, probability waves, confined waves, standing waves; vortices, plasmoids, toroids, twisters, spinnors, fluxions, torsion waves and fields, post-Cartesian "psychoid" (Jung) or panpsychist Hegel waves, and the earlier notion of the ether as how Absolute Spirit goes out of phase with itself to create different densities, dimensions, frequencies, and experiential qualities out of itself so that it has loci to know and be conscious within and to expressively speak from, loci from which to fashion the wave systems of its utterances that embody that knowledge in consciousness, and loci within which to place and sustain those utterances as seeming environmental otherness. I would also like to reframe the theory and practice of at-a-distance radionics diagnosis and treatment in terms of being one of the best examples we have today of how to non-locally engineer the idealist unified field from a basically Hegel 2 perspective that can be instructive for present-day science and technology that is still Hegel-3-dominant and problematically cosmologically dissociated. Until then...

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