

More Speculation on the Emerging Nature of an Idealist Science

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Introduction

The purpose of this presentation is to continue to make a case for an idealist view of the Universe, of our place within it, and of the nature of the kind of science and technology that we are likely to develop as we continue to move in this direction-- and I do think we are moving in this idealist direction. I will err on the side of assuming that many of you who are reading this have not read previous related writing of mine (cited below) that has led to this; but even if you have, I hope the current presentation will take your thinking further. I will in this presentation draw from an interrelated set of metaphors and models I have developed earlier, but which I now wish to take further. Specifically, I wish to also use the quantum physics notion of collapsing the wave function, and, to a lesser extent in this presentation, to use the idea of a "zero-point energy" (ZPE) vacuum, to try to anchor my idealist views in terms and concepts more familiar to today's non-idealist scientists and thinkers; and I will also use the unfairly maligned and ignored, and yet very important, field traditionally known as radionics to represent what I think is as close to an idealist technology as we have today. First, however, I need to provide a brief philosophical context for what is to follow.

The philosophical term idealism, also known as mental monism-- which is my perspective of choice-- refers to the view that all reality is fundamentally mental/subjective, rather than physical/material, in nature. In contrast, dualism conceives of reality as being comprised of two separate substances fundamentally different from each other-- mental and physical, with the inherent mystery then remaining as to how they coexist and interact. Thirdly, materialism, also termed physical monism, holds that the nature of reality can be reduced to only the nonconscious, nonliving domain of space, time, matter, mass, particles, energy, forces and fields understood by present-day physics. For the past 500 years, the scientific community has virtually unanimously embraced dualism or materialism as the way to view the world and conduct science and technology within it. It is extremely rare to find individuals, let alone entire cultures or even subcultures, who or which truly see the world through an idealist lens and conduct their science accordingly. But what would it be like to live and move and have one's being within a universe that one truly believes is, and experiences to be, one single, all-containing, all-entertaining, all-constituting ground of being that is nothing but living, knowing consciousness, mind, or primary subjective reality? If one truly comes from this idealist perspective, and if the universe is truly idealist in its fundamental nature, or seems to respond accordingly to one's belief that it is so, would not the nature of one's lived experience be quite different from that of most of the rest of us in the world today?

For a materialist, who thinks the world is fundamentally nothing but physical and non-mental to its foundations, his rare neighbor, the idealist, is simply a fool or delusional, living in a world of his own, and the fact that he, the idealist, thinks everything is comprised of nothing but consciousness, is not going to make any difference to the nature of the experiences he, the idealist, is capable of having, since, after all, the materialist reasons, the world operates only according to physical laws and all the belief there may be on someone's part-- or on a whole group of people's part-- won't make any difference in the world they are constrained to experience according to the one set of physical laws that are going to operate the way they do irrespective of people's beliefs.

The dualist would also view his neighbor, the idealist, in a similar way. Even though, for the dualist, there is a separate equally real dimension to reality that is completely non-physical in nature, that is essentially of the nature of consciousness, mind, or spirit, nonetheless, there is at the same time the other equally real and separate dimension to reality that is completely physical in nature. It would appear, to the

dualist, then, that the physical realm operates under pretty much the same physical laws that the materialist or physical monist sees the whole universe operating under. As a result, even though one, as a dualist, may believe in the existence of God, or some kind of transcendent, superior, non- or trans- physical creator and sustainer Being, and even though one may believe in the existence of some kind of inner spirit or related non- or trans-physical aspect of one's own human being, nonetheless, based upon personal experience, individually and en masse, and based upon empirical scientific experimentation for the past few hundred years, it seems highly unlikely for most dualists that we humans can do much of anything about affecting the physical dimensionality of our universe with the mental dimensionality of that same universe. That is, so what if there is a non-physical aspect to reality; we don't seem to have learned very much at all about how to operate from or with this non-physical aspect in order to make much of any difference to the physical aspect of our world and daily lives other than to use our minds in quite traditional and limited ways to effect our own living material bodies and using them to effect other living and nonliving material bodies, always within the constraints of the same one set of physical laws that must be the case for all materiality, all physicality.

The idealist, on the other hand, is able to entertain the possibility that physical existence can be effected by mental existence, since everything physical is, after all, for him completely a function of the consciousness experiencing it anyway. So one is not dealing, then, with something like "mind over matter," as much as one is dealing with mind over mind, or mind over contents and objects of mind; or one is dealing with something like consciousness, in its more diffuse, global, undifferentiated yet focal, intentional state, affecting self-same consciousness that is in a state that is at the time more discreet, object-and-particle-like, and seeming to be separate from and other than the consciousness of one's self. In the past ("The Role of Consciousness in Emerging New Paradigm Science," 2000 USPA conference proceedings), I have used some of the philosopher G. W. F. Hegel's terms and concepts to try to capture an idealist-type way of dealing with such relations. For Hegel, as a fellow idealist, all that exists originally, and all the time underlyingly is in a thesis state of being nothing but "Absolute Spirit" self-conscious of itself as such. However, this state can get separated apart into states antithetical to the original thesis state, so that separated localizations of the one universal spirit are no longer self-conscious of themselves as being Absolute Spirit, and then go on to construe objects and events of which they are conscious as not being Absolute Spirit either, but as being opaque, non-conscious, non-self-conscious, objectively real objects separate from and external to the consciousness experiencing them. Although I will not refer to Hegel again in this presentation, the same components and relations will be termed, defined, mapped, and traced in related idealist terms.

In certain traditional, non-Western cultures, and in more recent subcultural occult, esoteric, and metaphysical mystery-school beliefs and techniques, we can find reports of individuals or even entire groups who, within their dualist worldview, say they are able to anomalously effect their physical reality from the superordinate frame of reference of their inner, mental, or spiritual reality. And within the ancient Hindu school of Vedantic science, and a few other relatively rare cultures and subcultures that have adopted an idealist orientation to the universe and to their own existence, we can find reports of individuals and groups appearing to interact with their world in truly idealist ways that seem to demonstrate that the universe is, in truth, mental, consciousness, and spirit, at its core, rather than being only the nonliving, unconscious, space, time, matter and energy known to physicists. And some of us even more adventuresome spirits can entertain the possibility of various physically embodied or trans-physically based nonhuman extraterrestrial or other-dimensional beings, who have been reported to have related to us, through contactee, abductee, channeling, and other interspecies close encounters and communications, how at least some of them have evolved to an idealist-type of being in a Universe they now experience as idealist in nature, and how the increasingly spiritualized and mentalized science and technology they describe or demonstrate reflects this.

Within Western science, only the 20th and 21st century discipline of parapsychology has chosen to scientifically investigate reports of ways in which focused human consciousness or attention and intention can effect physical reality, living or otherwise, in anomalous ways that fall outside of the laws of physical science as currently understood. The parapsychological research literature is now rich with experiments, and with meta-analyses across considerable numbers of such experiments, that provide irrefutable evidence that "psychokinesis," or anomalous effects of mind on matter, is a real, albeit a very weak and hard to

replicate, phenomenon and human capacity, with "DMILS," standing for "distant mental influence on living systems," being a more recently coined term for one aspect of this psychokinesis phenomenon. But, whether we're talking about the experiences, claims, or reports of Hindu Vedantic science, of other related traditional non-Western cultures, or of Western-based "metaphysical" subcultures, the truth is that the overwhelming preponderance of personal and group experiences of people in this world (when in normal waking consciousness), and the bastion of Western science's empirical evidence, which together comprise our current consensus reality, reduce to virtual insignificance the experiences, claims, and evidence of the very occasional non-ordinary mind-over-matter relations that occur within a dualist worldview, let alone virtually eclipse the even-rarer experiences, claims, and evidence that might support a completely idealist worldview.

As I said, this presentation is an attempt to go further with thinking that I have presented earlier and, where possible, to try in this thinking to be more specific, practical, and useful to others than I have been before. The purpose of this presentation is to continue my attempt to lay out a worldview that is idealist in nature-- which sees all that exists as being fundamentally only mental, consciousness, spirit in nature-- and to then look at new possibilities based on this view, including new kinds of science and technology available to us, for our human relation to the universe within which we exist. I believe with every fiber of my being that all existence is truly idealist in nature, that when one reductionistically focuses in on the very foundation of reality, that one finds a single, non-separated, multidimensional, all-containing, all-creating-and-sustaining field of consciousness: a Universal Mind, or God. The secret then lies in seeing this picture in truly idealist terms, rather than falling prey to seeing it only in the more traditional Cartesian dualist terms, where there can somehow be physical existence that abides by all our physical laws and that is not reducible to anything other than its own ultimately non-conscious and non-living nature, and that there can also be non- or trans-physical human minds, consciousnesses, spirits, as well as nonhuman one's, such as "God," that are fundamentally different from physical nature and cannot be reduced to it and yet can somehow coexist with and have many modes of interaction with it.

My 2000 USPA conference presentation, "The Role of Consciousness in Emerging New Paradigm Science: Toward an Idealist Paraphysics" (USPA Proceedings, 2000), and my 2001 presentation, "Engineering the ZPE from a Post-Cartesian Unified-Field Idealist-Monist Perspective" (USPA Proceedings, 2001), were earlier attempts of mine to set forth in considerable detail the beginnings of an idealist science and technology, and of our experience of being in the world, toward which I believe we humans are rapidly evolving. In order to pave the way for the remainder of this presentation, I will quickly review the idealist perspective that underlies all my work.

Physicality, Not Consciousness, Being the Emergent Epiphenomenon

The dominant scientific view on the nature of human consciousness is that it is an emergent epiphenomenon of bioelectrochemical neuronal brain/body activity and substance. Consciousness is ontologically subordinate to the domain of physicality seen to be superordinate with respect to it. What is then called "the hard problem" in interdisciplinary cognitive science today is how to explain how everything we know and personally experience about the nature of consciousness, including all its introspected or internally tasted "qualia," or experienced qualities, can come entirely from a physical domain which at its foundation is completely devoid of and antithetical to consciousness, life, or the capacity to experience or entertain meaning. To date no one seems to be able to do a very good job of solving this hard problem, which would require reducing consciousness and its origins down to nothing but non-conscious physical reality. In contrast, idealists such as myself turn the entire picture around: Rather than seeing consciousness as an emergent epiphenomenon of physicality, idealism sees imputed and experienced physical, objective reality as an emergent epiphenomenon of consciousness. All things experienced as being physically real and separate from the consciousness experiencing them arise from, are contained within, and are ongoingly dependent for their existence upon the consciousness experiencing them and superordinate in reality with respect to them. This gives rise to a contrasting hard problem: How to explain how what we experience as physical reality emerges from the underlying consciousness field? I addressed this at some length in my 2000 USPA conference paper.

The British idealist philosopher (and Bishop) George Berkeley is known for the phrase associated with

him: "All things are ideas in the mind of God." What happens, he wondered, when there is no person with a mind present with respect to which the objects in his environment can be said to exist in and for his experiencing mind, not out there in a separately existing physical, objective reality irrespective of consciousness. He reasoned that the idealist perspective would still be maintained without the presence of a human mind experiencing the perceived objects, because there is always the mind of God within which all things are entertained, experienced, and endure. Berkeley wrote:

So long as they (the bodies which compose the mighty frame of the world) are not actually perceived by me, or do not exist in my mind or that of any other created spirit, they must either have no existence of all, or else subsist in the mind of some eternal spirit...

The objects of sense exist only when they are perceived. The trees therefore are in the garden, or the chairs in the parlor, no longer then while there is somebody by to perceive them. Upon shutting my eyes all the furniture in the room is reduced to nothing, and barely upon opening them is again created...

There must be some other mind wherein they exist. As sure therefore as the sensible world really exists, so sure is there an infinite omniscient spirit who contains and supports it...

There is an omnipresent eternal mind, which know and comprehends all things, and exhibits them to our view in such a manner, and according to such rules as he himself has ordained, and are by us termed the laws of nature.

(from Principle VI and Second Dialogue, The Works of George Berkeley, Vol. 2, A. Luce and T.E. Jessup, eds.; Nelson, London, 1942)

Echoing Berkeley, probably the leading living authority on idealism, Oxford University philosophy professor John Foster, writes:

If we suppose the ultimate reality to be mental, it is more natural to suppose that it functions in what is, by our standards, a characteristic mental way. In that respect, to postulate an external rational agent who controls human experience by volition, in accordance with certain policies designed to achieve some purpose (e.g. the spiritual refinement of human nature) is, however speculative, closer to our ordinary conception of the mind and its place in nature than to postulate an external stream of experience which operates on us in a blindly mechanistic way.

(p. 294, The Case for Idealism; Routledge and Kegan Paul, London, 1982)

Berkeley's sense of the furniture in his room ceasing to exist when he closes his eyes and returning when he reopens them is strikingly similar to the contemporary quantum physics concept of collapsing the wave function that is occasioned by an observing, measuring, experiencing human consciousness creating a discrete, local experienceable something out of a previously coherent, diffuse, superimposed, quantum-entangled, probability distribution representing the full possibilities of location or other modes of identification and experienceability represented by the quantum wave function. But what is in the human being, and what is it about his consciousness, that knows how to collapse the wave function so perfectly to get that precise, endlessly differentiated, focused object field or event train, and what precisely is involved in such a collapsing? I don't think anyone knows. Is God collapsing the wave function to create the woods when there are no human consciousnesses there to do it? Can the consciousness of squirrels help do it? Of ants? Or do we have to posit some kind of equipotential panpsychist field of consciousness whereby the Universe, irrespective of local wave-function-collapsing human consciousness agency, collapses Itself out of Its own superimposed all-possibility-containing probability distribution and into Its own moment-to-moment subset experienceable actualization? Or are there no woods at all until there is consciousness to experience them? And, if so, the consciousness of whom or what?

If all that exists throughout the Universe is only consciousness and the objects and events of, within, created, sustained, and experienced by, consciousness, our only challenge becomes to find a way to conceptualize, comprehend, and actually live within and according to, some kind of multidimensional, incestuously interrelational interaction of Universal Consciousness with Itself and its own creations. This

gives rise to a relativistic, state-dependent infinitude of individual experiential perspectives or frames of reference and what they generate out of the universal consciousness field to experience for themselves, whether the results are seemingly physical rocks or ones made out of subtle energy, or are imagined, dreamt, remembered, or "thought-form" ones. Therefore, idealism is for me the best way to respond to my questions above and others like them. The potentiality of all possible manner of woods that could ever be experienced resides within a Universal Mind, within the consciousness field of one Being. What and how certain woods are generated, tuned to, and sustained, as opposed to others, and from, and for, which experiential perspectives of the one Universal Consciousness this is done, seems to lie beyond present human understanding. Nonetheless, I must admit that my goal is to understand how the whole Universe works, how God operates, and how we are an ever-awakening part of this wonderment.

Revisiting "Johnson's Rock"

In my 2000 USPA conference paper I also introduced what I called "the problem of Johnson's rock." Samuel Johnson, a leading author and intellectual of his day, was a contemporary of philosopher George Berkeley. Johnson was no idealist and he often rose to the occasion to debate, attack, and ridicule the crazy-sounding perspective of Berkeley's that we cannot be sure that there is anything outside of consciousness or know anything about it other than by means of the consciousness experiencing it; and that the physical things we experience are somehow only existent as a function of our experiencing consciousness, not separable from it (which is, ironically, now the marching song of contemporary quantum physics). As the story goes, Johnson was out walking with some friends one day. He came upon a large rock by the side of the road, and he drew everyone's attention to it, asking them to watch. He then walked over to the rock and with all his might kicked it, leaping back, yelling in pain, hopping on one foot as he nursed the other, and at the same time turning to his entourage and announcing loudly: "Thus I refute thee, Bishop Berkeley!" His point was that he had just demonstrated that this was the case of being a very real physical rock he had just kicked with his equally physically real foot and that neither was just some ephemeral idea in his or God's mind.

Thinking about this story led me to an attempt to refute, in turn, Johnson's refutation of Berkeley. This involved trying to dissolve or reframe Johnson's rock into an object of consciousness, an intentional object, something being created, tuned to, sustained, and entertained in and by the mind experiencing it and with no isolated external physical existence separate from such a consciousness-constituting process. One can entertain a kind of idealist-microscope thought-experiment, wherein individual consciousness continually probes reductionistically, and at increasing levels of magnification and focus of ability to experience, into the nature of the supposedly totally physical rock. It is like peeling the proverbial onion. At each stage and level, one is experientially confronted by what consciousness provides itself with what it can experience and know vis-a-vis such a rock. Slowly, the apparent opacity and obdurate otherness and objectivity of the rock under the focal scrutiny of consciousness begins to give way to a kind of translucency and gradual transparency through which the dawning to focal consciousness of the underlying presence of the greater consciousness field and its intrinsic knowledge and structures and formulae for experiencing occurs. As poet William Blake put it: "to see the world in a grain of sand."

Thusly consciousness increasingly experiences aspects of itself by way of its experience of its individual object fields, such as the apparent rocks. In this sense, any supposedly objectively real physical thing separate from consciousness is capable of functioning like a symbol, and interacting with such a symbol can lead the local, focal consciousness by way of the interaction through to the realms of the greater field of consciousness and its contents that are made possible to be experienced by the immediate experienceable thing in question acting symbolically. And so consciousness proceeds to efface the opaque surfaces of each level of the various rocks of its experience to reach underneath to portions of the consciousness field and its contents that become available through this effacing process that gives rise to the upwelling of the indwelling consciousness field that holds and supports all so-called physical objects such as this rock. And thus I refute thee, Samuel Johnson.

Revisiting My Concept of "Cosmological Dissociation"

In my 1987 book Channeling: Investigations on Receiving Information from Paranormal Sources

(Jeremy P. Tarcher, Inc., Los Angeles, and St. Martin's Press, New York; new revised, expanded edition: North Atlantic Books, Berkeley, CA, 1998), and in "Cosmological Dissociation: Toward an Understanding of How We Create Our Own Reality" (Proceedings of the Second International Conference on Paranormal Research; Colorado State University and Rocky Mountain Research Institute, Fort Collins CO, 1989), I first introduced the idea that the Universe, All-That-Is, or God could be seen as something like a vast dissociated multiple-personality being as experienced and conceptualized by us humans as its own dissociated "cosmological subpersonalities." The reason that we experience reality as a dissociated infinitely Many, not as a-- or the-- One, in nature is because we are experiencing it through the lenses of our own "cosmological dissociation." If we were not constrained to these lenses of our own states of dissociation, we might experience the One, not the Many, that is the underlying ultimate reality. I derived the concept of dissociation from psychology, where sub- or alter-personalities seem to be able to be created from a person's underlying psychoenergetic material and take on a kind of life and personality of their own. When this occurs pathologically it used to be called Multiple Personality Disorder (MPD) and now is called Dissociative Identity Disorder (DID). There are also non-pathological models of something like this, where we are all seen to have functioning subpersonalities, or internally consistent, enduring compartmentalized states of consciousness and co-consciousness that help comprise our overall psyche, personality, and a personal field of consciousness. Dissociation has been variously defined in psychology as a condition of disruption, discontinuity, disconnection, amnesiac block, or lack of flow and openness with respect to the parameters of awareness, consciousness, knowing, cognition, or information processing, or with respect to causal efficacy or motor control, such as, for example, the left-hand-- or the person in general-- not knowing what the right hand is doing, or not knowing who, or what part of the self is doing or controlling the right hand.

By extending the traditional psychological definition of dissociation into the realms of physics, cosmology, philosophy and religiosity, I asked us to see all the endless localized, individualized seats of being and nature of the one Universal Being as being something like subpersonalities of one personality-less Being. What I was calling "cosmological subpersonalities" then included all individualized beings within, and out of, the one all-inclusive, all-creating and all-sustaining Being: from planets, people, dogs, trees, and extraterrestrials with physical bodies; to individual beings not appearing to be physically embodied, such as human and non- or trans-human spirits and subtler-bodied beings; to mental images, thoughts, ideas, things dreamt, and other non-physically based forms and patterns with their own respective characteristic individual beings-- all as "cosmological subpersonalities" stemming from and maintaining their being within the one Universal Being.

I can't speak for the level or kind of cosmological dissociation, if any, experienced by beings other than human ones, but I can certainly speak of the cosmological dissociation we humans know all too well. First, we experience our dissociation intrapersonally-- the lack of flow, connection, control, or awareness between our own respective conscious and unconscious, between the seat of our immediate present self-aware consciousness and all other aspects or contents of our mind or psyche that are at the time unavailable to, dissociated away from, or unconscious with respect to, our current focal consciousness; and we experience dissociation between our consciousness and the physical-seeming bodies we associate with it. Second, we experience our dissociation interpersonally-- between our respective selves and minds and all other respective selves and minds, other cosmological subpersonalities, human or otherwise, seemingly animate or otherwise, seemingly physically embodied or otherwise. And third, we experience this cosmological dissociation between our respective beings and the Universal Being, between ourselves and the underlying non-dissociated, all-containing, all-constituting, all-sustaining Ground of Being, that I, as an idealist, see as the one universal field of living consciousness responsible for all that is and ever can be, and which many have called God.

I have earlier tried to speculate on why this state of cosmological dissociation seems to perennially obtain for us humans across these three domains-- of the intrapersonal, the interpersonal, and between the individual and the Universal. It could be the presenting problem and creative challenge that God or the Universe gives to Itself for something to do. Or it could be what God or the Universe presents to us human and other cosmological subpersonalities as the central challenge and incentive for our learning, growth, evolution, and awakening. Or, in a darker sense, it could be what certain more-knowledgeable (perhaps less dissociated) cosmological subpersonalities, human or otherwise, physically embodied or otherwise, have

given us to experience, have limited us to experiencing, for thousands of years to keep us from actualizing our full birthright potential, which is to become conscious sons and daughters of our one common Creator, able to draw from It in ever-less-dissociated identity condition and to responsibly exercise our roles as human-level creators in Its image and manner.

It will be the purpose of the current presentation, however, to emphasize the idealist nature of this model, and to explore more deeply how this state of cosmological dissociation seems to operate, in the hope that knowing this might help us, in turn, to learn how we can do something about it. This leads me to the final component of this cosmological dissociation extended metaphor: Given that there is this condition of cosmological dissociation experienced by at least us humans, how can we go about overcoming, or lessening, it? To the extent to which we can overcome our respective human state of cosmological dissociation across all three levels, and especially with regard to the third-- between each of us and the underlying Universal Being-- to that extent do I think we can access ever more of the one Being's-- of our own larger consciousness'-- omniscience, omnipotence (omni causal efficacy), omnitemporality, omnispaciality, and omnibenevolence/compassion. Here we may find the one common ground for both the religiouspiritual and scientific modes of all our human endeavor. The idealist science I will be continuing to formulate here will hopefully give us direction in how to overcome our cosmological dissociation within the context that we are relatively dissociated beings made out of and living within a single Universal Being. Since I am arguing as an idealist that all Being is a single, universal consciousness field, we are invited to explore ways of overcoming our respective states and modes of cosmological dissociation to access ever more of, and become ever more in identity condition with, this consciousness field, this Being, with God.

Revisiting My Concept of Reality Creation

(The following continues my earlier thinking presented in "Cosmological Dissociation: Toward an Understanding of How We Create Our Own Reality," cited above.) To the extent to which we can overcome or lessen our own respective kinds and degrees of cosmological dissociation, to that extent can we human beings, individually and en masse, increasingly create our own reality more consciously, efficaciously, and at will. This is done by bringing ontologically subordinate, external, objectively real appearing aspects of our existence and experience into alignment with the superordinate reality of the inner, mental, consciousness, subjectively real appearing aspects of our existence responsible for those aspects seemingly separate from our consciousness. As the individual human cosmological subpersonality evolves to come closer to being in identity condition with the one Creator Being which is forever at one with Its own grounds for all Creation, he/she becomes an ever-more-conscious locus of that Universal Creator in local, individualized human form and can operate in an ever-less-dissociated and more-efficacious manner. It is the plactical ground of Universal Creation with which the creative principal works to create its endless realities for itself experienced from its endless cosmologically dissociated subpersonality perspectives. From the idealist perspective that I am asking you to consider, everything that exists-- everything that can experience and everything that can be experienced-- comprises the infinite aspects of a single universal consciousness field and Being. Aspects of that field, as relatively dissociated cosmological subpersonalities in human form, interact with other aspects, and interact with the underlying ground of being that creates, sustains, and contains all such aspects, both creator and created kinds. The question then becomes: How can one more consciously and willfully effect the mechanisms that exists that maintain the kinds and degrees of cosmological dissociation that the individual experiences within himself, between himself and other individuals, and between himself and the Universal idealist consciousness field and Being, so that the individual is able to take ever more dominion of Creatorhood with respect to the surrounding Creation he is experiencing and contributing to?

In my 2001 USPA conference paper, "Engineering the ZPE from a Post-Cartesian Unified-Field Idealist-Monist Perspective," I looked in some detail at how an individualized human experiential frame of reference stems from, is sustained by, and interacts moment-to-moment back with the underlying consciousness field from which it takes, or is given, its local being, and I did so by using the idea of the "zero point energy" (or "ZPE") vacuum, conceptualized by physics to underlie and be responsible for all physical reality. Even though I took an idealist perspective, I chose to carefully elaborate the understanding of contemporary physics regarding the ZPE as constituting the fundamental ground of being of ultimate reality, which is, for physics, purely physical, objective reality existing separate and independent from the

consciousness that experiences it. I agreed to start with the idea of the ZPE as some kind of just-physical activity field, even though this view is inconsistent with the quantum physics requirement of the presence of human consciousness in order to collapse the wave function in order to get what can be localized and concretized into what we can experience and measure as physical reality, or even to get the supposedly physical ZPE-type ground responsible for all local physicality.

I used the ZPE in order to try to make some kind of a bridge between current physics, which is used to support physical monism or materialism and to support the physical reality aspect of dualism. Since most of the world's population, and virtually all of its scientists, understand and have their experiences in and of the world by way of either materialism or dualism, I figured that trying to incorporate the reigning scientific theory about the fundamental nature of physical reality into a purely idealist frame of reference might conduct some useful work. It was my modest attempt, through mere idealist persuasion, to try to start to transmute the consensus reality from within so that it might consider and relate in new ways to what it has taken until now to be physically, objectively real, separate, external to and independent from, and superordinate in its reality with respect to, the supposed mere emergent-epiphenomenal character of human consciousnesses. So, for those of you materialists and dualists who may be finding the current presentation too abstract, philosophical, and impractical with regard to understanding and operating within what you take to be the real world, I recommend that you read my 2001 "ZPE"-oriented paper, if you haven't done so previously. Rather than talking only in an idealist manner about conscious reality-creation in terms of how individual human consciousness interacts with the universal field of in-kind consciousness responsible for all experienceable objects however physical-seeming and separate they might appear, I try to ground the process by routing it through this generative and sustaining so-called zero-point energy field, so as not to lose those currently entrenched in a materialist or dualist frame of reference.

Revisiting My Concept of a Universal Grammar

In my 1996 USPA conference paper and presentation "Toward a Universal Grammar," I reframed my extended metaphor of cosmological dissociation by way of yet another extended metaphor, one which pictures the universe in idealist terms as being nothing but one single, universal consciousness field or Being, but adds to this view the central processes of language and symbolism and how all that exists is one vast, living, multidimensional, relativistic, universal grammar system or universe of discourse. Then, everything that can be experienced by an experiencer, and from which meaning can be made by a meaning maker, can be construed as "text," as living, transiently "held still," symbolic material capable of yielding meaning to the experiencer who interacts with it. Further, the experiencer can then be construed as a "reader" of all such symbolic material as text. Whomever or whatever is responsible as the causal, intentional creative agency for the symbolic textual material to be read by a reader, could be considered to be the "author" of that text. We can also think in terms of kinds of authors, human and otherwise; levels and kinds of authoring; kinds of intentionality behind the authoring; and levels of consciousness and awareness of the authoring on the part of both readers and authors. In addition, we can conceive of a situation wherein a locus of authoring activity can generate, or otherwise contribute to the nature of the text to be experienced, such that the text is experienced from the locus of the reader, but with a condition of dissociation being the case such that the reading aspect is not connected to or aware of the way that it is related to-- or in a kind of higher-dimensional, less dissociated sense, is in identity condition with-- the authoring aspect of the same situation. That is, the consciousness field locally creates the reality it experiences. In the idealist sense, the universal consciousness field can, locally, get cosmologically dissociated with regard to its modes and loci of texts, authoring, and reading.

Where does the text come from in the first place? If the experiencer takes something apparently separate from himself-- environmental object fields of differentiated material as text, capable of mediating symbolic meaning for him-- who or what created the symbolic material in the first place? The human artist may take natural substances from the physical environment and use them by configuring on and with them the symbolic languaging of his art. One can then say that the artist, here considered as author, created for symbolic purposes what was done on or with the so-called physical material. But one cannot easily say that the human artist also created the physical material used as the underlying medium for this creative expression. Who or what, then, created the physical reality we are surrounded by, bodily comprised of, and which we use culturally, technologically, and creatively? Within our consensus reality, all materialists or

physical monists, and many dualists, would think of "Nature," together with its physical laws, as being what presents us with the physical aspect of our artists'/authors' raw material. While we humans might technologically transform the given primary physical material in various ways, in almost all circumstances we are not seen as capable of creating physical stuff out of seeming nothing with which to then further creatively work (although in my previous writing regarding our interaction with the ZPE, I try to address this possibility). Also, many dualists would tend to hold that physical reality is given to us to work with-- Nature as "Creation" itself is given to us to work with as creators-- by the non- or trans-physical nature of God Itself. But while we are creators, we are not God, the Creator. While the artist can paint a picture of a tree, or sculpt one from Nature-given or God-given clay, nonetheless we humans cannot yet make the basal clay itself, and, as a poet once said, "only God can make a tree." The question becomes, however, as we increasingly overcome our cosmological dissociation-- which I believe is our birthright and our evolutionary tropism and teleology-- can we come into sufficient alignment and at-one-ment with our Creator, with the underlying universal consciousness field that It is, to be conscious, willful instruments of Creatorhood to cause a "real," "living" tree, for example, to be created for us to experience out of the one ultimate and most-real-of-all real and living ground of being, the field of universal consciousness? Can we consciously and willfully author text to that extent, and, if so, how, and when will that occur? Remember, from the idealist perspective, "nouns" generated, held in mind, and milked for their meaning, within such a universal grammar can take the form of completely physical-appearing things as much as they can take the form of ideas, expressions, and manifestations of, from, and for consciousness.

The underlying purpose of my 1996 presentation was to try to show the relationship between us human authors/creators and the one Universal Author/Creator and to ask us to be more flexible about entertaining the possibilities of our future human relations with the creational ground of being as our artists' material. From the idealist perspective, we are seats of consciousness operating within a universal consciousness. No matter how distant, separate-seeming, inanimate, opaque, and physical everything we experience as symbolically meaningful text may appear to us, it is always created and sustained within and by, and given to us to make our meanings from, the same consciousness from which we come, are sustained by, and of which we are totally comprised. Again, as we cosmological subpersonalities continue to overcome our kinds and degrees of cosmological dissociation, we access, and take on ever more of the identity of, the one completely undissociated personality-less creator and sustainer of all cosmological subpersonalities and the universal grounds from which all aspects and loci of experiencers and experienced are drawn, within which they are sustained, and eventually back into which they are returned to the fully undissociated state.

Collapsing the Wave Function from an Idealist Perspective

I want to return to the earlier, briefly discussed quantum physics concept of "the collapse of the wave function," and I want to use this in a similar way to how I earlier used the zero-point energy vacuum (ZPE). By doing so, I wish to again try to make a bridge between the perspective of idealism and the current reigning views of dualism and materialism, which embrace these ideas of collapsing the wave function and of the ZPE as being fundamental to our understanding and experience of physical reality.

Drawing from Polanyi and others, in my 1996 paper I introduced the concept of "attending from" and "attending to" and related it to W.V.O. Quine's philosophy-of-language notion of "speaker's reference" and, specifically, to his idea of what he called the "ostended point" (to which I shall turn in a moment). Then I tried revisiting the quantum physics notion of collapsing the wave function, now within the context of a universal grammar. As an experiencer, meaning-maker, or simple percipient, there is always a locus within and from which the activity of experiencing, meaning making, and perceiving is taking place. We may think of it in terms of the neuronal synaptic firing patterns of neuroscience and psychophysiology, or of the activation of the conceptualized information processing waystations of cognitive psychology, or of related psychological constructs of attending egoic consciousness, assimilatory schemata, expectational sets, advanced organizers, concept-formation-created prototypes, presuppositions, or just plain long-term memories and personal beliefs. These comprise the loci from which we individual consciousnesses attend to what we are experiencing, preceiving, making meaning from. On the other end, we have the loci of what is being attended-to by such attending-from loci. The attended-to is simply what is being paid attention to, what one puts one's attention and focal consciousness on; it can also be what one puts one's intention on, which is related to the phenomenological notion that all objects of consciousness are intentional objects.

The quantum wave function represents the probability distribution within which a particular focal, objectified, experienceable thing might be found, and in what state and form it might be found, if and when the wave function is "collapsed." The wave function represents the coherent state, superimposed, entangled, nonlocal virtual set of all the possible states of existence that a given experienceable thing might fall within prior to formally experiencing it. However, only when a specific act of intentional consciousness intervenes in order to measure, observe, or in other ways experience that thing, does the process of what is called "collapsing the wave function" occur, whereupon the spread-out probability distribution collapses into a single localized, experienceable actuality for the wave-collapsing experiencer. This is the standard quantum physics model of the wave function, its collapse, and its experiential repercussions. An alternative model, Everett's "Many Worlds Interpretation," more mind-bogglingly depicts all the myriad virtual-state probabilities represented by the quantum wave function becoming localized, actual, and experienceable upon the wave function's collapse, due to any act of individual conscious observation. The near-endless quantum probabilities, rendered actualities by the collapse, are then separately and simultaneously experienced in untold "parallel universes" by (using my own terms now) split-off subpersonalities of the original cosmological subpersonality.

Returning to the concept of a universal grammar, a universe of discourse, the Universe is depicted as one vast living idealist interrelationship of endless seats or loci of consciousness-- which I am also calling cosmological subpersonalities-- that act as generators (speakers/authors) and comprehenders (listeners/readers) of endless expressions of consciousness, where the underlying all-comprised consciousness field is the medium out of which, and onto the manifest surfaces of which, all symbolic, communicative, and meaning-making activity may occur. Within this context, the notion of what, in the philosophy of language, is termed "speaker's reference" refers to what the user of a language is intending, meaning, referring to or pointing out for himself or for another by his use of a particular term. This is related to the underlying idea of what is called the "semiotic function," which means the capacity of something to act symbolically for human consciousness in such a way that it can be agreed among a community of language users that a particular symbolic act or object can stand for, refer to, mean, or bring to mind in oneself or in another a particular symbolized object, event, or meaning that can be experienced thereby. Any thing functioning symbolically can be used by one language user to take that person or another to the experience of any other thing that can be experienced by that thing. In idealist terms, the semiotic function is a way for one part (oneself) of the all-comprising universal consciousness field to take itself or another part of the field (the consciousness of another person) to another part, object, or content of the field, which is whatever is to be experienced by means of such a symbolic operation of the field.

The definition of "to ostend" is to intend, point out, refer to, mean, or bring to mind. For Harvard philosopher W. V. O. Quine, his term ostended point meant that which the user of a language is pointing to by his use of a symbolic thing or act, what he means or intends with or by it. It is like the act of pointing to, of directing the attention of consciousness to, by drawing a vectoral dotted line from the word to the word's meaning or referent. The locus of the ostended point may lie, in dualist or materialist terms, out in the external, physical world, such as pointing with the phrase "that car over there" to that real blue Ford car across the street. Or the locus of the ostended point may lie within the mental half of dualism, in a kind of multidimensional semantic, subjective/mental, imaginational space, so that by "that car" I may be referring to a car that I am remembering or imagining, or asking you to remember, imagine, think about, or entertain in your consciousness. The more quantitative and elaborative the coordinate system frame reference of interrelated ostended points that can be provided, the more it may be possible to control exactly which car, which kind of car, will be brought to consciousness to be experienced by way of the capacity of the symbolic languaging. Or, the language user can take his chances and simply say "that car" and leave it up to the consciousness of the recipient to choose which car from a number of them that may be available to consciousness out there in "the real world," or to remember or imagine whatever particular kind of car that may happen to come to mind. In the philosophy of language, when one refers to the "extension" of a word, this means what that word picks out or denotes in the "real world" for the listener/reader of the word to have his attention and intention turned to in order to experience. In contrast, the "intension" of a word is its meaning, its defined connotation, as in the dictionary definition of it. Hence, the realm of intension is more associated with a relatively discrete ostended subspace of some kind of multidimensional semantical or mental/subjective meaning space. Both extension and intension involve delineation or depiction of

meaning, the former in terms of supposed spatiotemporal aggregate-material-point physically real objects and events being referred to, the latter in terms of thoughts, ideas, and meanings about such; again, all this being presented in purely dualistic terms.

Let us return to the concept of attending-from and attended-to. Quine's concept of ostended points is with regard to what consciousness is referring to by the process of symbolically ostending, pointing out, or bringing to consciousness in order to be experienced. If I wanted you to experience some specific thing that I am experiencing right now, short of telepathy or some related kind of shared state of consciousness that is not yet available to us as a species (with occasional isolated exceptions), I am left to wield symbolic language within a universal grammar. Starting from the experience that I am having that I wish to convey to you, I set up a kind of fiber bundle of vectoral dotted lines that terminates in and comprises each aspect of what I am experiencing and what I may wish you to experience as well. If I wield the semiotic function densely and elaboratively enough, I carry out, under such depiction and description, a kind of digitalization of the analog state of the holistic thing experienced. In this way, the analog, holistic thing experienced by me is conveyed to and experienced by you ideally with minimal distortion and with maximum isomorphism and fidelity to the original maintained. But to be more precise, I do not just choose a set of ostended points to generate within your consciousness something as close as possible to what I'm experiencing in my consciousness as a corresponding set of ostended points. I take what I'm experiencing in my consciousness, that generates a distribution of attending-from points, as ostending-from points, and by connecting fiber-bundle-type rules of correspondence, the locus of the attending-and-ostending-from points connects to, or generates a corresponding set of points as the attended-to or ostended to be experienced by my own consciousness, if I am just talking to myself, or by another consciousness as another part of the one all-inclusive consciousness field, if I am talking to someone else.

Yet there is still imprecision in this depiction because the logistics and relationships of loci need further clarification. Let us say that the extension of the symbolic term representing an experienceable object can be quantized or digitalized into 500 ostended points. Or, depending on the level of depiction and manifestation to be experienced, one could reach the level of having an astronomically large array of densely packed points, which are the actual quanta comprising the so-called physical object, down to the least subatomic quasi-material wavicle and gauge-field-particle level. Who, then, posits or stipulates these points: Nature, God, or individual human minds? At whatever focal length, these ostended points at the same time are also ostending points and vice versa. They are the points of the origination of intention and attention that direct consciousness by way of the semiotic function to experience the object by means of this array of generative, pointing-out, or bringing-to-mind, processes. One experiences the object and encodes it in such a way that it can be experienced by another in as close to the same way as possible. Therefore the 500, or however many, points representing the object are, depending on one's frame of reference, variously: a.) intrinsic to the so-called objective reality of the experienced object; are b.) the set of ostending points in or on the part of the consciousness of the experiencer who, in attending to the experience, encodes it into those points; or c.) are the attending-from set of points in experiencing consciousness from which the fiber-bundle-type vectoral array of ostending points stems from the experiential ground where the experiencer is at one with the experienced; or d.) is the set of ostended points within the consciousness of the recipient of the semiotic function so that he experiences the same object, or close to it, that the consciousness originally experiencing it experienced. And throughout these versions, one can try to affix the earlier labels of text, author, and reader.

Thus far, this depiction is insufficient due to its linearity or too-low dimensionality. In idealist (and in certain respects quantum physics') terms, everything in the Universe is conceptualized as being nonlocally, coherently, superimposedly, and phase-entangledly contained within a single, infinitely complex, all-generating-and-containing, multidimensional universal field of consciousness and potential meaning until the so-called collapse of the wave function reduces this possible everything to a very discrete and limited something that is able to be experienced as a relatively concrete form for the wave collapsing consciousness. In idealist terms, everything that exists, everything that it is possible to experience, is taking place within a single Mind; but due to the myriad modes, kinds, and degrees of cosmological dissociation that still obtain (at least on this planet and for our species at present), depending on one's perspective-- the functioning as one's particular formulaic lensing system of cosmological dissociation-- we individual minds of and within the one Mind will be disposed to experience "things" in assorted materialist and dualist terms

rich with habits of reifying, isolating and estranging, separating out and away, distancing, distinction-making, and dualist splitting, construing as nonconscious, losing what is present or potentially present to consciousness into unconsciousness, and so on. I am an isolated, embodied being over here, who happens to possess consciousness. Somewhere over here I experience a thing or event seemingly near to me yet external to my consciousness, or remember, think about, or imagine a thing or event within my consciousness that seems different and separate from your consciousness over there with its own contents and experiences. And I see you separate and isolated over there with a mind of your own. Such are the ongoing experiential results of our respective modes of cosmological dissociation.

I want to take the semiotic function to its extreme so that, short of telepathy, I can do something so that you will have as close to the same experience of that object or event as I am having. At the same time, I also inherit the majority-ruling dualist orientation of our current consensus reality, and so I make a distinction between extension and intension, between the realm of extension out there in the physical world existing irrespective of attending consciousness and the realm of intension existing within mental meaning the locus of which is subjectively in some kind of inner space (or spacelessness or multi-dimensional space). Then I think about continuous, dense material analog objects that I experience over here that I want you to experience where you are over there. Then my teleportation-like process would seem to involve a kind of quantizing, digitalizing, and encoding process to convey the object of consciousness that I am experiencing over here to be the object of consciousness you can experience over there where you seem to be. But wouldn't it be easier if it was fundamentally the same, shall we say higher-dimensional, object, so I could bring it to you or bring you to it in some kind of idealist, nonlocally mediated (or non-mediated) way; or wouldn't it be easier if we shared the common field of consciousness enough so that you could experience the same thing I do, when I do, and the way I do? Only our current respective indices of cosmological dissociation thus far have kept these experiences from being possible. Within the idealist perspective, which looks past a universe defined and experienced only in materialist and dualist ways because of the higher indices of cosmological dissociation involved, it is not true that my consciousness and yours are separated-- they are parts of a single, all-inclusive, all-constituting potentially co-conscious field of consciousness, part of one Being. The objects or subjects being experienced within and by consciousness, no matter how physical-appearing and in the public domain, are part of a much more inclusive and veridical consensus reality and common identity condition. (But, given how we are embedded within the current non-idealist consensus reality, does this kind of thinking lead to wisdom or madness?)

I have taken you through an elaborate idealist-friendly scenario involving semiotic function, speaker's reference, attending-from and attending-to frames of reference or coordinate systems, and ostending vectors and ostended points and all their correlations, capable of conveying an object or event from the experiential grounds of one experiencer to that of another. The heavy lifting, so to speak, has seemed to involve moving between the dualist notion of external reality, the realm of extension, and the other dualist notion of internal, and mental/meaning subjective reality, or moving between two separated portions of materialistically construed external reality, which is seen as separate, in turn, from the equally separate portions of experiencing consciousness, one belonging to one person and the other belonging to another. The job of the semiotic function is to use something that acts symbolically for consciousness so that it directs that consciousness to something to experience in the so-called external, objectively real world separate from consciousness (the realm of extension), or brings to mind for consciousness something from the domain of meaning to experience in the so-called internal, subjective world (the realm of intension). We have spoken of how something can be brought to mind, as an experienceable subspace of the multidimensional mental/subjective/meaning space it is co-extensive with, by something symbolic introduced to that mind; or how something symbolically introduced to that mind can direct it to some object or event sub-space experienced to be existing in a physical world external to and separate from the consciousness experiencing it. And that, in the idealist sense, every aspect of and within the universal consciousness is capable of acting symbolically to move consciousness around within and with respect to itself and its potential objects of experience.

Something about the way individual consciousness, in the manner just described, ends up with individual object of consciousness to experience out of a mind-like all-containing, multiplexed probability field-- even if those objects are construed as being physical and different, external, and separate from, the consciousness experiencing them-- seems to be, for me, a more expansive, coherent, and veridical rendition

of what more limitedly occur when consciousness is said to intervene with respect to the quantum wave function and what it represents so as to collapse it into local specific items to be experienced.

Again, everything that exists or ever could exist, everything that it is possible to experience, and all possible experiencers, are contained within a single, universal consciousness field. Any current materialist or dualist modes of construal of the nature of reality and of human possibility within it are simply a function of the degrees and kinds of cosmological dissociation-- which I am calling the individualized indices of dissociation-- that are the case for any individual cosmological subpersonality. It is the lens system that comprises the experiential perspective available to its own consciousness, a consciousness that is part of the one universal consciousness field, but which is not experienced as such due to the index of dissociation constraining and delimiting the local consciousness with respect to the infinite potentiality of the rest of the field, as experiential pluralism and ontological relativity abound. Each respective index of dissociation then becomes the attending-from and ostending points and coordinate system constituting the mechanism and mode for the so-called collapse of the wave function that is to manifest what that individual consciousness is capable of experiencing from out of the infinite probability background of the universal consciousness field and Being Itself.

Each of us cosmological subpersonalities is the living case of what occurs when a portion of the universal experiential, meaning-making, object-creating-and-sustaining consciousness field and Being is localized through a particular index of cosmological dissociation. The more any one of us has lessened or overcome our respective cosmological dissociation, the more we will have ceased to differentiate between the symbol and the symbolized; between the extension and intension of a word; between word and thing, and idea and thing; between the portion of consciousness of one embodied person over there and the seemingly different portion of consciousness of another embodied person over here; between consciousness and that which such consciousness is aware of, is experiencing, between external and internal reality; between physical and mental; between body and mind; between consciousness and unconsciousness or that which is currently unavailable to consciousness. This is so because everything is always taking place within, and is part of, created, sustained, and changed within, one universal, non-separated, non-locally correlated, coherent, infinitely superposed and phase-entangled, endlessly dimensional consciousness field within and of one Universal Being. You who are reading this do not possess a consciousness different or separate from my consciousness that is currently writing this, nor are we spatiotemporally separate. We coexist within the same consciousness; we use the same consciousness; we are the same consciousness. It is only our respective indices of cosmological dissociation that give rise experientially to the sense of difference, distance, disconnection, non-identity, unconsciousness, amnesia, impotence, and the like.

The Collapse of the Wave Function in Nomological Terms

The term "nomology" refers to the science of the laws of the mind, and calling something "nomological" is to relate it to such laws of the mind. To the extent to which there could ever be a true science based on idealism-- idealism which sees everything existing as nothing but mind/consciousness-- that science would have to be, by definition, essentially nomological in nature. What I have been attempting to do so far in this and other recent writing is to begin, at only a first, exploratory approximation, to set out what I intuit might be the nomological nature of a reality-creation-type science and technology based on idealism.

In 1984, earlier-mentioned John Foster, longtime Oxford University professor of philosophy, published his book The Case for Idealism (Routledge and Kegan Paul, London, 1982). It is probably the most rigorous attempt by a contemporary philosopher to carefully argue (successfully, I believe) that the universe is fundamentally mental, rather than physical, in nature. I would like to draw a little from his thinking to add to my speculation about collapsing the quantum wave function, and to related bridgings to dualist and materialist reductionist thinking, as seen from the perspective of idealism.

One must assume that nomological organization by definition takes place within mind and is carried out by mind. In idealist terms, it is the basal structuring and processes whereby the universal consciousness field operates within itself and operates from and for its own myriad cosmological subpersonalities and their interrelations across and as a function of their endless indices of cosmological dissociation that determine their local experienceable realities. Foster writes, "It is the nomological organization itself which

selects the physical geometry... [the] physical is ontologically derivative and... its essential geometrical structure is logically determined by the nomological organization of something else, which underlies it (p. 176)." That "which underlies it" is the living-mind consciousness field of idealism, but a field capable of being, even disposed to being, nomologically organized so that separate subfields of consciousness operating within it have their experiences constrained, or self-constraining, as in a wave-collapsing manner. Foster constantly uses the phrase, "the constraints on experience." Something that constrains a field of possible experience limits it to only a certain subset of those possibilities that can be experienced; the constraints limit the experiencer with regard to what he can experience. The questions become: What is the ontological nature and locus of the constraints; where are they located; what are they constraining, and how is this constraining being done? Also, who or what is doing the constraining, and, for that matter, why?

"The constraints on an experience play a crucial role in the creation of the physical world (197)," Foster continues. "The physical world is the logical creation of the constraints on an experience... that the constraints, on their own, suffice for the creation of the physical world, irrespective of what (if anything) else lies beyond them (208)." And, given the Universe under the description of idealism, nothing that exists lies beyond such constraints and the consciousness with respect to which they operate, and by means of which particular experience, and the objects of that experience, are determined. And then there is also the issue of how and why consciousness sets such constraints with respect to itself, or with respect to other aspects or subfields of its own universal being. Again, Foster:

The creation of the physical world necessarily involves the encoding of a physical structure by being adjusted to meet certain nomological standards-- adjusted to be as the nomological organization represents it. The principles which determine the physically relevant structure of the external reality are similar to those which cover the encoding of the physical structure by the experiential constraints (208-9)...The physical world is the logical creation of (merely) the constraints on human experience... if that structure is, as it were, projected through the constraints onto the human viewpoint, translated by the nomological links with human experience into a worldview for us... only encoded by the relevant constraints... [it is] requiring that the structure of the physical world be implicit (encoded by) the constraints on human experience (200).

I have earlier talked about digitalizing or quantizing the analog holistic objects and events that seem to be what are experienced by and within consciousness, to try to map and track the interrelations of the consciousness field, its individualizations and the experiences of these individualizations and their objects, which, even if considered by a particular individualized perspective within the consciousness field to be physically real and separate from and external to consciousness, are nonetheless always generated from within and for, and never exist outside of, the one all-inclusive, consciousness field. I have introduced the idea of how we individuals of and within consciousness experience not the contents of the entire coherent, nonlocal universal idealist field, but only experience limited aspects of it as local actualizations derived from it as a function of the index of cosmological dissociation of our cosmological subpersonalities in creative interaction with it, and how this is like what is called by many today the collapse of the quantum wave function. More specifically, I have stipulated the dualist-tinged domains of extension and intension, of objective referents for consciousness out in the supposedly real world away from consciousness, and of semantical subspaces in the so-called "inner" world of meaning, and how the two experiential realms cry out for integrative superimposition to a more veridical place in order to achieve any idealist higher-dimensional truth. And I introduced the more analytic-level entities of attending-from, attended-to, and ostended points and the coordinate systems they comprise as operational loci within a universal grammar and higher-dimensional idealist consciousness space in endless myriad meaningful interaction with itself .

What I'm depicting here as the idealist perspective may turn out to be something like, but going beyond, the quantum multidimensional Hilbert space, as some kind of related transcendental, generative panpsychist phase space; but I have developed my thinking here because current quantum physics, although limitedly allowing for the role of consciousness in the construction of the physical-appearing objects of our experience, does not yet do a satisfactory job for me of explaining or defining consciousness itself and the way it relates to a still-dualist-sounding physically dominant reality that such quantum physics remains attached to. What I'm doing may also be a further, idealist elaboration of David Bohm's implicate-order

pure frequency domain from which local explicate-order spatiotemporal and matter-energy constraints and embodied objects and events for consciousness are, in holographic, Fourier transform, and related ways, generated, as well as are the local seats and perspectives of consciousness to experience them are generated. But here, again, I am doing what I'm doing because something seems to me to still be missing in Bohm's depiction. Its brand of neutral monism still lacks for me the centrality and authentic qualia and superordinate nature of living, causal, all-constituting self-aware consciousness that is for me the essence of idealism and the ultimate truth of things.

I also want to make a brief aside about Amit Goswami and his books, The Self-Aware Universe: How Consciousness Creates the Material World (Tarcher/Putnam, New York, 1993), and Physics of the Soul (Hampton Roads, Charlottesville VA, 2001) within which he is providing some of the same picture I am presenting here. As a traditionally trained Ph.D. physicist with an additional Hindu Vedantic idealist heritage, and as another who is attempting to develop an idealist science, he is drawn to the collapse of the wave function as well. I think in this presentation I have explored somewhat more radically, idiosyncratically, inclusively and in more elaborative detail than he has, the depth and possibilities of the wave-collapsing process from a truly idealist perspective. Being that he is a traditionally trained physicist, I still sense an allegiance on Goswami's part to a more conservative quantum physics view tinged with a sense, for me at least, of a residual dualist connotation. I have attempted in my presentation to deconstruct and reframe what might be going on in the name of the wave function collapse and its relation to consciousness, experience, and to the nature of reality, that might lead us past the concept of the collapse of the wave function in its more limited quantum physics sense to a new worldview, a new science and even technology. For me, like the rest of present-day dualism- and materialism-based science, quantum physics has inherent in it limitations to its veridicality. But Goswami is one of the very few colleagues I have found, besides the late David Bohm, who seems to be going down basically the same exploratory and explanatory road as I am, and it makes me feel less alone and more understood as a result. Consider the following excerpts from Goswami:

Consciousness can collapse material possibilities because it transcends the material universe... all possibilities are within consciousness (28)...Every quantum measurement needs a sentient observer.. in an act of observation, a quantum measurement, consciousness not only collapses the possibility wave of the brain. The quantum measurement in our brains sets up our self-reference-- a cognitive distinction between us, subjects, and the field of awareness of objects we experience (30)...In idealist science, life is the arena in which consciousness self-referentially collapses the possibility waves of living in the process of identifying with the living being... if the brain apparatuses have been irreversibly damaged in such a manner as to make tangled-hierarchical quantum measurement impossible...no collapse of the wave function will occur and awareness will never again manifest (150)...Creativity is an encounter of the ego and the quantum self... to engage in creative play of discovering what is potential in consciousness (198)... quantum memory is written into the mathematical equations that govern the quantum monad. Since it is not encoded in manifest forms, it does not deteriorate (191)... God and the quantum self [monad] are very similar concepts since the quantum self, like God, is also universal consciousness... the quantum self is the more appropriate term for the creator because it is taking place in connection with a particular body-mind complex (211)

(from Physics of the Soul)

Consider that what Goswami has come to call the "quantum monad" is very similar to what I have been calling the cosmological subpersonality. Also listen to what might lie in his pattern of referring to "the material universe," "the probability wave of the brain," "the quantum measurement in our brains," "brain apparatuses," and "a particular mind-body complex." Perhaps throughout my presentation I've been unduly relentless about constantly unpacking such materialist- and dualist-sounding terms and phrases into their idealist contents, rather than leaving them to tend to draw the reader back to more conservative, traditional non-idealist ways of thinking and experiencing, as I think Goswami often does, at least for me. But he and I are still in much the same territory. He refers to "mathematical equations that govern the quantum monad...[that are not] encoded in manifest forms [but in the structure of the quantum monad, I'd assume]."

This is what I've tried to specify as the structure of the Foster-type nomological constraints on experience and as the nature, structure, and function of the respective index of dissociation by means of which each cosmological subpersonality operates and has its experienced reality.

Returning to the quantum physics process of collapsing the wave function: What is doing the collapsing? Where is it taking place? What is the ontological relationship between the pre-collapsed coherent, continuous, superimposed, identity-condition, nonlocal, phase-entangled, virtual state of potentiality-only with respect to experiencing consciousness, and the particular locally presented post-collapsed reality, which is an incredibly small transient subset of the infinite probability distribution of all conceivable experienceable realities? What is it that the individual cosmological subpersonality possesses or has access to that carries out this precise collapsing of a virtually infinite superimposed set of possibilities down to one incredibly finite actuality reality and its objects for that individual? As already mentioned, it is "the nomological constraints on experience" described by Foster that encode and carry out the purported wave collapse. But where did these constraints come from; where did the individual get them from? We know they exist in the mind, and everything from the perspective of idealism is mind/consciousness, its contents, objects, and experiences. I have suggested that the nomological constraints operating with respect to an individual consciousness can be reconstrued to be the particular index of that individual's respective kind and degree of cosmological dissociation. Exactly how, and how much, one is dissociated across the three domains earlier described, but especially with respect to the third one-- dissociation between the individual and the universal ground-- will determine what one is capable of being, of experiencing, of knowing, of doing with respect to the universal ground of consciousness and with respect to other individuals similarly taking, or being given, their being from that ground. Exactly how and to what extent the individual is cosmologically dissociated away from the completely undissociated, unified, coherent, nonlocal, panpsychist, phase-entangled, superimposed state of the underlying universal consciousness field, will determine, will select, the nomological constraints on its experience, will continuously generate the so-called collapse of the wave function in just such a way as to collapse out of the undifferentiated infinitude of the potential contents of universal consciousness just those locally experienceable object and event fields available to that individual portion of the consciousness as a function of those nomological constraints. The nomological constraints comprise the index of cosmological dissociation and vice versa; and the wave function is collapsed by the unique character of these constraints, this dissociation.

Foster continuous:

We could hardly say that if the constraints are directly imposed by a single act of divine volition ('and God said to let there be such and such constraints') and encode a certain physically appropriate type of structure, they represent the volitional act in that way (214)... There is not enough structural similarity between the volitional act and what is encoded by the constraints to see the constraints as representation of the act in any sense at all (214)... There must be some way of imposing the encoded structure on the external reality and of seeing the encoding as systematically grounded on the reality thus structured (216)...The creation of a physical world requires that the harmony of encoding, across minds and times, is insured by the general method of constraints generation (223)... what creates this external world are constraints on human experience-- constraints which could not obtain without the existence of the minds on which they are imposed (245).

And here, in the idealist modeling I am suggesting, I would differ with Foster in the following respect. I believe, in the act of reality creation as I conceptualize it, that there is "structural similarity between the volitional act and what is encoded by the constraints to see the constraints as representation of the act." In my idealist version of the collapse of the wave function I believe there is complete isomorphism, even nonlocally correlated and higher-dimensionally superimposed identity condition, between the nomological structure that is part of, or being accessed by, the individual that is responsible for the particular analytical nature and efficacy of the local-reality-creation act of collapse, and the nature of what results from the collapse as what is experienced as objects, events, and their meanings, by the collapse; that there is isomorphism, even identity condition, between the earlier-mentioned coordinate systems of ostending and ostended points embedded together now in a higher-dimensional frame of reference of experiential

consciousness itself.

"The general method of constraints generation," as Foster puts it, is how each individual cosmological subpersonality-- and aggregates of those possessing similar-enough indices of cosmological dissociation so as to constitute local consensus realities conjointly for themselves -- take, or are given, from the universal, superimposed, virtual probability state of all constraints on experience, from all possible nomological structures of such constraints, just those constraints and nomological structures so as to maintain sufficient self-identity and continuity of personal experience to maintain coherence and continuous trajectory of growth and evolution as the creative unfolding of a particular individuation of the universal. Just as the flowers maintain themselves and are maintained as individuals within the garden, and without which there would be no garden. Nor do I believe that God prematurely consumes Its own children. Each individual, each cosmological subpersonality, seems to be about the business of creatively exploring the infinite potential from which it is made, within which it constantly renews and maintains its being, and from which it may draw to change, grow, learn, and explore the new. Recall Foster's suggestion quoted earlier that we "postulate an external rational agent who controls human experience by volition, in accordance with certain policies designed to achieve some purpose (e.g. *the spiritual refinement of human nature*)." And, again, the words of George Berkeley: "There must be some other mind wherein they [the objects of sense, the trees in the garden, the chairs in the parlor] exist. As sure therefore as the sensible world really exists, so sure is there an infinite omniscient spirit who contains and supports it."

In this idealist science that is still at such a first approximation, we have no idea how God, or the universal consciousness field, relates to anything like a wave function or the collapsing of it to generate out of Its own infinite potentiality these local realities that can then be experienced by its own cosmological subpersonality progeny, or more perplexingly, that could be experienced by Itself, or by Itself alone, irrespective of such progeny. We are not able to conceptualize what is going on when there is no individual cosmological subpersonality experiential frame of reference present to collapse the wave function attending from its respective index of cosmological dissociation and the nomological constraints it has chosen, or that have been chosen for it, to determine what it can and will experience. In spite of our instinctive anthropomorphizing disposition, and in spite of perhaps our ultimate compassion, no one but God can know what God is thinking and experiencing. But what does seem to be the case is that, as we continue to develop a truly idealist worldview and resulting way of being in the world and accompanying operationalizable religiospiritual-type idealist science and technology, we are likely to be moving toward an ever-deepening understanding of all Creation, of ultimate Creative Process, and, finally, of the nature of God Itself, Its workings and Its ways.

Radionics as an Example of an Idealist Technology

What has come to be known as radionics had its beginnings with the work of the late 19th and early 20th-century physician Albert Abrams, Professor of Pathology and Director of Clinical Medicine at Stanford University, who paved the way for other pioneering radionic practitioners to follow, such as Ruth Drown, Guyon Richards, George De la Warr, Malcolm Rae, David Tansley, and others. Abrams discovered what he called the "electric reactions of Abrams" (or ERA). This involved percussing or tapping regions of the abdomens of his patients and finding that, whether he got a hollow sound or not could be used dependably to ascertain diseases or other medical problems that they had. He also found that he could connect another person to the patient in question and, percussing only the abdomen of the second person, could still get accurate information about the targeted patient. Such removes reached the point that the physician, or anyone else trained to act as a radionic "operator," could replace the patient, who did not have to be present, with a physical sample from him, or with a "witness" to represent him. The radionic operator would then go through written (or memorized) lists of parts of the body, types of medical problems, possible causes of the problem, and possible treatments for it or things used to treat it, while stroking his fingertips over a small, stretched rubber-type diaphragm, which had replaced the patient's own abdomen. Each time one stroked what had come to be known as the "stick pad," one would either get a smooth, uninterrupted stroking sensation or a friction-type, static-feeling sensation. If one made the fingertip stroking motion for each item on the list, the ones that got a "stick" sensation became associated with a correct choice, with the operator repeating the process for each stick-response item to be sure it remained consistent. The stick sensation, experienced at any distance from the patient, had replaced the telltale dull

quality obtained from percussing the actual physical abdomen. Some operators have chosen to use a pendulum, instead of a stick pad, in order to get the kind of appropriate side-to-side, up-and-down, or clockwise or counterclockwise, rotation equivalent to the frictiony, stacy stroke sensation with the stick pad.

In radionics, getting the stick sensation signifies that the human operator's system is in resonance with the part of the body, type of fundamental problem and its cause, or type of treatment that will be most effective, depending on which is being targeted and tuned for. The issue then is: What is the ontological locus of each of the items in resonance, and of this resonance itself and its realm of effect? Is it "physical" level, "scalar" level, "subtle energy" level, "mental" level, or "spiritual" level, or is it all of these at once, depending on one's cosmologically dissociated perspective at the time? Resonance is also a way of conceptualizing a state of quantum nonlocal correlation, or idealist identity condition, between any two things, people, forms, ideas, or minds, or between a person (or person's mind) and a thing, or between an idea and a person, or an idea and thing, and so on, so long as the two items in resonance share a sufficiently similar or in-common structure, form, meaning, identity, or intentionality. Indeed, it is the similarity or in-commonness of the structure, etc., that appears to give rise to, or be, the resonance relation.

The stick sensation or appropriate pendulum swing signals having achieved not only a hit as opposed to a miss, but is evidence, as mentioned, of the resonance relation established between the operator and the item in question. This is a radiesthetic-type tuning process: tuning consciousness by focusing, tuning with consciousness to particular items within the idealist universal consciousness field, and tuning until resonance is achieved. As we connect radionics more with idealistic science, and when the patient happens to be at a distance from the radionic operator and there are no known physical or biomedical modes of diagnostic or treatment connection or communication possible, then we appear to be looking at a kind of nonlocal quantum correlated condition that obtains between operator and patient, and between the operator and the sample or witness representing the patient, and between the sample or witness and the patient. Additionally, in radionics, symbols can be used to represent, and can be shown to have a causal or nonlocally correlated yet efficacious relation to, so-called "real world" physical components. For example, Malcolm Rae created a large set of abstract geometric forms-- variations on the same concentric circles with radial lines drawn with respect to them in different ways-- placed on cards that he and other practitioners could then use to radionically represent a wide variety of parts of the body, ailments, substances, treatments, etc. This should remind us of the kinds of symbolic and other relationships with regard to the Universe construed in both idealist terms and in terms of being a universal grammar and a universe of discourse for the myriad perspectives, seats, stations, or loci of cosmologically dissociated consciousness within the one underlying undissociated field of in-kind consciousness.

If, during the radionic analysis/diagnosis process, one, for example, moves a point of designation along a ruler, making the stick-pad stroke or pendulum swing at each point while focusing on or holding clearly in mind one of a series of possible candidates for the correct targeted item, one can achieve discrete metric symbolic representations of points of resonance found to be correlated with distant "real world" things or objects, or "simply" with the ideas or representations for those things or objects. The domain of "real world" things one attempts to target by coming into a condition of resonance with respect to them is similar to the domain of extension in my earlier-mentioned universal grammar, and the domain of those things "only" remembered, mentally focused on, or brought to and held in mind, is similar to the domain of intensions within that universal grammar.

One can also move pegs around on what is called in radionics a "peggoty board" in order to get other kinds of symbolic representations of certain patterns of resonance relations between different things, whether the locus of their existence is deemed external or internal to consciousness, as being objectively real and physical, or as being "only" subjective, mental, and internal. But, of course, such thinking is old-fashionedly dualist in nature. What is truly veridical for me needs to be grounded in an idealist, nomological reality of fundamentally nothing but consciousness and its infinite possible localizations, individualizations, objects, and experiences. Further, in radionic practice, one can use the stroke pad or pendulum while slowly turning a calibrated dial during the tuning process as one strokes or swings while focusing on or keeping clearly in mind whatever targeted candidate item or intended aspect as subpace of the one higher-dimensional consciousness field of idealism. The operator notes what number the dial had

reached when the stick, swing, or other hit occurs, which signals having established a nonlocally correlated resonance relation, or perhaps having actually established a true identity relation, especially as construed as taking place within an idealist context. Then one continues the process with the next dial on an appropriate radionic device (originally called an Abrams device or a radionics "box") with such devices having up to nine dials. Traditionally, radionics has amassed books of multi-digit numbers to represent many thousands of parts and levels of human anatomy, structure and function; of kind of diseases and other medical problems; and of kinds of causes; and of kinds of treatments, including specific chemicals, preparations, kinds of energy, etc. These numbers are called radionic "rates," and in some systems are also called "frequencies," "fundamental frequencies," and, more recently, "subtle information fields" or "intrinsic data fields" (where the data is seen as intrinsic to the field accompanying, or actually fundamentally comprising, the item in question).

Thus far we have only looked at the analysis or diagnosis half of the radionics process. Let us look now turn briefly to the treatment half. The part of the human organism where the medical or other problem may lie will have its own radionically determined telltale intrinsic rate or frequency to represent it (or to actually comprise its fundamental nature, depending on one's perspective). Similarly, whatever can be used to treat will have its own radionically determined rate or frequency to represent it, or be seen as it, as well. It may have been determined, for example, that the radionically diagnosed rate for a particular at-a-distance patient's diseased heart is a particular number, which denotes that particular condition of that heart and its kind of disease. It may have also been radionically determined that the rate for the universal healthy structure and function of the generic human heart is a slightly different number. The idea, then, is to go through the radionic process of analysis in order to ascertain the rate for the appropriate treatment. Then the operator places the patient's heart into alignment or identity or meaning relation with that rate by activating, putting into play, sending, "broadcasting," or intending that treatment rate, or by sending the generic rate for healthy structure and function of the human heart, in either case bringing the out-of-phase heart and its rate into resonantly entraining alignment with it radionically by way of quantum nonlocal correlation in a higher-dimensional idealist phase-relation process.

In order to see for yourself some of the many connections between the field of radionics and the idealist perspective I have been sharing throughout this presentation, I want you to consider some selections from the writing of one selected radionic practitioner, the late David Tansley. To reflect a theme that underlines all of radionics, he draws from David Foster's book The Intelligent Universe: "Number is the most basic aspect of pattern or data. All human and natural data is digitized. The entire structure of nature is based upon the digitization of matter (particles) and the digitization of radiation...The most obvious attribute of the universe is that it reveals structure or pattern which is data having a digital base. Put in creative order, the universe consists of digits or numbers that are organized in patterns of data that we see as structures." Some radionic practitioners think of these data patterns only symbolically, others treat them as existing in some kind of subtle or "scalar" energy domain that, in turn, is connected to and can affect so-called physical reality; still others see these as the actual real-world presence, activity, and effectiveness of their matter and its particles, and of their radiation and waves that radiate locally in interaction with other such systems in a more physical reductionist kind of interplay. Still others, like myself, would relegate such data patterns to the idealist domain of the structures of mind, those earlier-mentioned nomological constraints on experience, and to my associated analytical-type concepts of attending-from, attended-to, and ostended points and their coordinate systems superimposed and phase-entangled in higher-dimensional phase space of the one all-containing consciousness field.

In describing how radionics operates as he sees it, Tansley at one point uses the concept of "Dimension II," which is what others might call the implicate order domain of David Bohm, or the pre-collapse condition of the Hilbert-space-like higher-dimensional quantum reality, with its coherent, all-inclusive, nonlocally correlated, phase-entangled, superimposed nature, or what I would characterize the nature of reality to be by looking at it in idealist terms and from a less cosmologically dissociated perspective than most of others would use. In contrast, what Tansley calls "Dimension I" sounds like Bohm's explicate order, or the entire universe from the frame of reference of physical reductionist materialism, or the physical part of the universe from a dualist's perspective. He writes: "Dimension II is the source of all events. You select from Dimension II the events you will experience in Dimension I. Only your beliefs can limit you and shape your physical experience. What you now see as Dimension I as a physical event, no

matter what it is, it existed first as Thought and Feeling. Dimension II is a multidimensional reality in which the simplest to the most complex become actualized" (p 51, Radionics: Science or Magic?, Saffron Walden/C.W. Daniel Co Lmted., Safron Walden, England, 1982). Tansley then bases his understanding of how radionics works in terms of the ways the operator focuses attention and bring to consciousness items that appear to reside in either or both Dimensions I and II (depending on one's frame of reference at the time). The operator can then connect and effect, through consciousness, through Dimension II, different aspects of the one underlying idealist universe, including any of its Dimension I aspects. While he uses a rather traditional dualist perspective here, it can with a little adjustment be put into relation to the more inclusive idealist thinking I've been using throughout this presentation.

Following are some excerpts from Tansley's book Dimensions of Radionics (C.W. Daniel Co Limtd, Saffron Walden, England, 1977, 1983). I suggest that you consider them in light of this entire presentation of mine in the hope that you can better see how radionics, at least as presented by Tansley (and Macolm Rae quoted by Tansley) , can serve as an example of one way of operating practically and purposely within a Universe best explained and understood in idealist terms.

If the process of radionic diagnosis is extrasensory then why do we need an instrument?... because they [instruments and other accouterments of radionic practice] provide a step-by-step procedure, a disciplined ritual if you like, they act to focus the mind more strongly, which can then function within the guidelines laid down by procedure associated with the instrument without wandering off (p. 62)

[See how this is a kind of idealist science and technology involving the identification and manipulation of patterns and structures that are the nomological structures and constraints placed on experience, placed on consciousness by itself.--JK]

...Where radionic instrumentation is concerned we have the factors of number, pattern and symbol [symbols in my universal grammar] which relate it to The Universal Mind... man is a living computer card programmed with codes from some cosmic source. God it seems was an Engineer (period to 1900), a Mathematician (1900 to 1930), and a Magician (1930 to 1965). Now God is a computer software-merchant, programming the hardware in the universe (63)

...Radionics posits that it is possible to transfer healing data (digitization of radiation waves) across space in such a way that it will inform the system upon which it makes impact, what needs to be done in order to correct an imbalance. Healing data serves as a pattern or template which will remind the diseased area of its inherent normalcy or harmony. Disease then is a deviation from the harmonic of health which can be represented by a series of digits or geometrical pattern (66)...

[The remainder is from radionic pioneer Macolm Rae, quoted in Tansley--JK]

To give a treatment effectively without an instrument requires that the practitioner should 'hold the therapeutic thought' steadily in mind for the duration of the treatment, without permitting other thoughts to pollute it, and that he should have been personally providing the energy to project it. By the use of an instrument, the thought may be stabilized for any length of time, may be exactly duplicated at a later date, if so desired, and is energized without calling for any contribution from the operator (69)... the field is believed to be an ultra high frequency spectrum of standing waves [which some call 'scalar']-- i.e. pulsations without actual outward travel away from source, containing the characteristics of every thought possible to any human, past, present, or future. It is thus possible for brain, or for a radionic instrument programmed by a brain, to select any definable thought from the source by 'tuning to its proportions' (70).

All this smacks to me of being a technology for working with and purposefully interrelating nomological structures within an idealist universe. The "things" and "ideas" in Berkeley's "All things are ideas in the mind of God" are idealistically interrelated, as are their "rates" and "frequencies." In radionics,

"physical" things, "mental" things, and symbols for things all become inexorably confounded together as components of a single universal grammar of consciousness in interaction with itself across all its cosmological subpersonalities and their objects and experiences within one all-inclusive higher-dimensional universal consciousness field.

In summation, then, throughout the radionic process, there is an ongoing relationship, maintained in the mind of the radionic practitioner as cosmological subpersonality, and efficaciously used across the following five domains: 1.) of so-called physical real-world organisms, physiological components, chemical systems and other physical-level items, such as energies and energy patterns known to present-day physics, chemistry, and biomedicine; 2.) of physical-level samples and witnesses, such as blood spots, hair samples, or Polaroid photographs; 3.) of anything that can be used as a symbol for anything else in either of the prior two domains; 4.) of pre- or trans-physical or subtle energy or even "spiritual" things, entities, objects, patterns, et al; and 5.) of ideas, thoughts, thoughtforms, feelings, cognitive structures, intentions, volitions, and other related "mental" objects brought to mind and held steadily within it, objects intended and focused on by individual consciousness. Radionics seeks to manipulate the relationships across the above domains; and I have already described an idealist Universe operating in terms of relationships of the objects of consciousness located across a variety of ontological sub-levels and nomological structures and mediated through assorted symbolic means.

An entire separate presentation would need to be made to more adequately detail how radionics eloquently and efficaciously exemplifies how an idealist science and technology can work as practiced by its operators, who, themselves, can possess indices of cosmological dissociation far from what would be associated with being in a condition and state of consciousness commensurate with the true idealist perspective. That is, so long as one can be trained to focus one's consciousness and to hold the areas and items unwaveringly as possible within it, and as long as one can be trained to make a pendulum work or to get a reliable, consistent stick on a radionic device stick pad, one seems to be able to proceed to radionically higher-dimensionally connect and interact with different parts of the universe-- be they deemed physical, mental, symbolic, or informational-- and, in so doing, effect change in desired, useful, and helpful ways.

The heart of radionics seems to involve what Einstein derogatorily called "spooky action at a distance," or what a psychiatrist or clinical psychologist would be likely to diagnose as delusional thinking that includes "magical thinking" imputing "magical causation." The reigning scientific paradigm and virtually 100% of the membership of the professionally trained and employed scientific community, including the American Medical Association, the American Psychological Association, the American Psychiatric Association, the Food and Drug Administration, etc. etc., are either oblivious to radionics or have relegated it to the domain of pseudoscience, quackery, or downright illegality where an American physician can lose his license or even do hard time if caught using radionics as part of his practice. Unfortunately, radionics practitioners have had a long history of being ignored, belittled, chastised, demonized, or even imprisoned. Bearing in mind how the power structure of the reigning materialist/dualist scientific paradigm and consensus reality culture during the past hundred years have reacted so negatively to radionics, any attempts to develop other kinds of technology best understood and practiced from a more idealist perspective should proceed cautiously, given the politics of consciousness and its contending of forces at work within our current consensus reality portion of the universal consciousness field. And we certainly need to find the resources to conduct careful, convincing, replicated empirical, research on the efficacy of radionics that can reach out to and hopefully change the thinking and ways of the current dualist and materialistic scientific community and larger consensus reality.

A few final observations on radionics in relation to an emerging idealist science. 1.) Radionics has for decades been widely reported to have been used equally successfully with regard to the plant kingdom and the realm of agriculture, and with regard to the non-human animal kingdom and associated veterinary practice. 2.) radionics pioneer Malcom Rae made a distinction between the realm of humanly created things and conditions (and their representative rates), on the one hand, and the intrinsic healthy structure and function of those things and conditions (and their rates) provided by Nature or God, on the other hand. In this light, radionics is often seen by its practitioners as a systemized way of working to return things to right and natural healthy constitution, order, and essential nature and resultant manifestation. 3.) radionics

can be related to the practice of homeopathy, since, in cases where a homeopathic preparation has been diluted to the point that no physical presence remains of the substance being diluted but where effect can still be demonstrated, both radionics and homeopathy appear to involve affecting things in the realm of so-called physical reality by means of something which is itself apparently nonphysical in nature. In this regard, radionics, in its diagnostic mode, seems to involve something like extrasensory perception, while the treatment mode of radionics may involve something like a psychokinetic, or anomalous "mind-over-matter" mode of interaction and seeming causation, both of which are studied by the discipline of parapsychology, and perhaps parapsychology should therefore turn its attention to radionics. And 4.) radionics devices in recent years have been designed, such as the so-called "SE-5", that are electronic, digital, computerized versions so that rates can be stored, called up, and used radionically in a kind of purely symbolic artificial intelligence extension of operators and their minds. This certainly provides new food for thought about the nature of reality and its symbolic operations as an idealist universal grammar and universal consciousness field.

Conclusion

I hope this presentation gives you enough to work with in order to better understand, and perhaps now take further for yourself, what a new kind of science and technology might be like that is based on idealism, rather than on traditional dualism or reductionistic physical monism. I fervently believe that our scientific paradigm and our larger worldview and consensus reality are evolving in this direction. In the meantime, I'm not sure, given the nature of our current consensus reality, whether it is a curse or a blessing to embrace, and try to live from, a truly idealist perspective. Nonetheless, the idealist orientation is in my bones. It is my own spirit's tropism and teleology with regard to the Universe, to God.