

# REVISITING REALITY CREATION AND THE POLITICS OF CONSCIOUSNESS

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United States Psychotronics Association Conference  
Columbus, Ohio  
July 2003

## Preface

I have presented at the USPA conference regularly almost every year for the past dozen or so years and have published paper versions of perhaps half of these presentations in the USPA Proceedings. A number of my recent presentations and Proceedings papers have been closely related to this current 2003 topic. They have variously dealt with how we create our own reality; with developing the beginnings of an idealist worldview and accompanying science and technology that presupposes that the underlying monist reality/nature of the universe is all-constituting, containing, and sustaining consciousness, or what I have also seen in terms of a “post-Cartesian” universal pan-psychistic living unified-field theory and practice; with looking at what I call the emerging spiritualization of science; with looking rather technically at the nature of the so-called zero-point energy vacuum (ZPE) and the way it is supposed to be responsible for all physical reality’s matter and energy presence and relations, but where present science still doesn’t know what to do with consciousness and the spiritual in all this; and with looking at what we may be able to learn about the universe, and about possible scientific and technological ways of working with it, from selected non-ordinary, otherworldly, close encounter, channeled, psychic, and spiritual experiences, messages, and perspectives (and doing so without trying, or being able, to prove that the experiential and informational sources of this material are really from whom or where they are purported to be); and I have also tried to look at the theory and practice of radionics in light of much of the forgoing.

The purpose of this 2003 presentation is to combine the previous themes of monist idealism, of the otherworldly and the transcendental, and of reality creation as the deepest version of a science and technology that unites Creation with Creator and where we grow continually toward identity condition with our Creator in the process; and then I look at all this in light of how I see us taking part within what I define as a metaphysical-level “politics of consciousness,” including trying to capture some of the likely parapsysics that may be involved.

Because preparing this written-paper version of my conference presentation happens to be falling so close to the Proceedings publication deadline, I am only able to provide here some highlighted detail regarding what I mean by a politics of consciousness. This is done in the form of a set of numbered propositions or points. This will be followed by an abstracted outline of the remainder of the oral presentation, filled in only in a few places,

which provides a multidisciplinary and metaphysical context for how we work with this politics of consciousness (and how it work with us), embedded in turn within a multiplex, yet essentially idealist monist, living universe that takes considerable integrating of existing and new paradigm science and spirituo-philosophical speculation to describe.

First, here are the (16) points I wish to make about the nature of what I call the politics of consciousness as it relates to maintaining or changing consensus reality and as it relates to the deeper issue of working causally and creatively, and hopefully consciously and ethically (aligned with our Creator), with the nature of reality as we can experience it.

## THE POLITICS OF CONSCIOUSNESS

Propositions:

1. Each of us is a relatively homeostatic/homeodynamic, multiplexed, multidimensional, multi-octave, resonating, superposed spirituo-psychoenergetic being; an autopoietic (self-maintaining), non-linear, far-from-equilibrium branch-system dissipative structure and what I call a “cosmological subpersonality” of the one universal monist consciousness field ground of being.
2. One way to look at this is that each of us possesses what David Bohm termed an “explicate order,” or what Tiellard de Chardin termed a “biosphere” local body and energy system, and a “subtle energy” and mind/consciousness/spirit system that partakes, or is comprised, of what Bohm called the “implicate” and “superimplicate order” pure frequency domain and what de Chardin called the “noosphere” (like a Jungian collective unconscious, as well as a consciousness) that is evolving toward the eventual “Omega point” of “Christ consciousness.”
3. Expand Charles Tart’s concept of a “discrete state of consciousness” (“d-SoC”), to a discrete state of the total multiplexed system of a person (which we’ll call a “d-SoT), including consciousness as well as physical, subtle energy, mental/psychic, and spiritual parameters.
4. What I call the “index of refraction” is the measure of how any system, including human, is uniquely localized, differentiated, and individualized, qualified and quantified, and explicated (ala Bohm) from and with respect to the field/ground that gives rise to and sustains it. As a function of this index of refraction, each system is uniquely constituted and interacts with other systems and recursively with the underlying ground itself. (*I will later reframe this index to what I call one’s kind and degree of “cosmological dissociation.”*) How local systems are decoherently drawn from the underlying coherent ground to interact with each other and that ground, as a function of their respective indices of refraction, comprises something like their “algorithm for assembly,” their algorithm for reality creation for the reality they individually and conjointly share, experience, and interact with.

5. Moving up through the nesting, superposed system of physicality, subtle energy, the mental, consciousness, and spiritual, there are ever-higher degrees of freedom, higher dimensionality, less constraints, inertial subsystems ever less obdurate to change, and ever more unseparated non-locality and shared identity condition or unity state. And there is an essentially “top-down,” from inside outward, spiritual through to physical, efficacious flow, as from Creator to Creation pole.
6. Operating within certain constraints, an individual human system can bootstrappingly change itself from one d-SoT to another, one system can effect and change another, and sets of systems in concert can effect other individual systems or sets of systems (or such systems can help keep each other relatively the same). These are changes (or maintained samenesses) in the index of refraction of these systems capable of moving from homeodynamic to heterodynamic states and to new homeodynamic ones. One metaphor for this process is rhythmic “entrainment,” where one resonating system is driven or entrained by, falls into sympathetic vibration with, another.
7. Drawing from Tart again, we can reframe the consensus reality as being something like a “consensus trance.” We have been modeling and having modeled for us this consensus state (ala social learning theory) and have been chronically hypnotically suggesting it to ourselves and to each other unintentionally and unconsciously on a mass scale, and it has been reinforced and sustained by our moment- to-moment environment and lived-experience, by the media, other cultural stimuli, individual and shared behaviors, habits, etc. Being drawn into and kept within this consensus trance superimposes myriad similar-enough individual d-SoT’s into the mass d-SoT that is our consensus reality.
8. Each system radiates into its ambient environment its lower-dimensional psychoenergetic presence in a kind of “doing of its being,” and shares with other systems and the common ground the discrete and dynamic patterns of its higher-dimensional more-interior state and presence in a more non-local, superposed, phase-entangled, coherent, transcendental manner.
9. Both the efficaciously radiant and non-locally phase-entangled presence/state of a system is like the “vote” it reiteratingly continually “casts” into the ambient surround and constituting and sustaining ground/field. Enough sufficiently similar system-state psychoenergetic votes cast phenomenologically will give rise to a discrete consensus reality (“d-ConsR”) with a kind of experienced co-consciousness and similarity of perceived things and events experienced as the objects and contents conjointly entertained by the separate systems’ consciousnesses.
10. Relative homeostasis (a homeodynamic state) is maintained-- the pooled, superposed, multiplexed system of systems, the local consensus reality and its experienced objects, events, and contents is maintained-- so long as the constituent votes that are cast from and as the same multiplex systems’ states remain relatively unchanged.

11. There is a resonant tuning and wave/phase-mediated state-specific, state-dependent, as well as non-local, phase-entangled, coherent reciprocal, relationship between the state of an individual human system and the other systems (human and otherwise) that it is capable of experiencing, interacting with, effecting and being effected by.

12. Change enough votes, enough voters' states (d-SoT's), and you change what gets tuned to, entrained, and state-dependently voted for, and you change the discrete consensus reality ("d-ConsR"). Change the multiplexed state of the "attending-from" (and quantum-wave-collapsing) locus of an experiencing human system and you change the states and systems of the locus of the "attended-to," of what that system is capable of experiencing and interacting with. Change enough votes and you end up "electing" a new consensus reality within which to conjointly operate, a shared experiential phenomenological space in addition to a shared semantical/meaning and perceptual space.

13. There is what I will call a kind of "lucidity index" that is the measure of to what degree individual human systems are consciously aware of and in control of this situation and process and the part they each play within it, maintaining or changing their own respective systems and moment-to-moment contributing to, co-constituting, the consensus reality shared by other systems of sufficiently similar state. Most of us today, at this stage of our species' evolution on this planet, have a rather low lucidity index in this regard.

14. Who/what are the potential agents/agencies who play a part in the maintenance of our current consensus reality; who have a stake in keeping it the way it is, keeping it from being different; who work to keep us voting the same way or who are working to get us to vote differently? What is their motivation, if any, and their lucidity index with regard to the part they play?

15. There is a contending of forces for our vote-- a competition to influence us, to effect the outcome of the "election," either to maintain or to change the previously and presently elected reigning consensus reality.

16: Some candidates or players who may be working to influence our respective states, to effect who and what we are as how we vote:

- A. "Nature" (i.e., the Big-Bang-created physical monist reductionist universe within which consciousness is only an emergent epiphenomenon of superordinate physicality); includes the laws of classical, relativistic, and quantum physics. In de Chardin's biosphere, includes genetics, self-preservation, adaption of organisms to environment, and physiological and psychophysiological structure and function.
- B. Human learning and conditioning; how the field of cognitive psychology (and larger cognitive science) presently conceptualizes how each of us develops, maintains, or changes (or has changed for us) our respective perceptual and other cognitive processes, memories, concepts, beliefs, expectations, attitudes, etc., and how social psychology, anthropology, etc., conceptualize how inter-

subjective sensate corroboration and validation give rise to individuals having the experience of a very similar lived-experience, perceptual objects, events, even construed meanings. This is the theater where we human beings of low lucidity index keep each other mutually conditioned and entrained to the same baseline or default states of our respective very-similar multiplexed systems day in and day out.

- C. Nature, and human nature, as part of a teleological, tropistic, negentropic larger evolutionary purpose and direction.
- D. The will and ways of God (a, or the, transcendental Being).
- E. Traditional transcendental beings, who are less than God (e.g. gods, deities; benign or evil demiurges, etc.).
- F. More-recent quasi-transcendental or otherworldly beings, such as extraterrestrials (“ETs”), higher-frequency or higher-dimensional beings, human or otherwise, or from a parallel universe or from the future. Example: Extraterrestrials purported to be basically dividable into so-called “service to self” or “service to other” polarity and stage of evolution/growth, with influencing our consensus reality, or refraining from doing so, for our betterment or not, being a function of from which polarity they operate.
- G. Basically negative or positive motivated beings—human or otherwise, physically embodied or otherwise-- contributing to keeping our consensus reality the same or working to change it for the better (keeping us voting the same way or working to get us to change our vote). Includes various “conspiracy theory” perspectives. For example: fellow humans with a relatively high lucidity index, who are consciously working to keep the local consensus reality the same-- even though they know it could be different and better-- for their own power, profit, or patronizing, oligarchical, control. The negative pole includes various approaches to using so-called “mind control” (psychic and/or technological) as a form of “consciousness engineering.” (An example: Marshall Summer’s contact with a group of ETs calling themselves “allies of humanity,” who warn us of service-to-self ET groups proficient at manipulating our “mental environment” to their own ends.) Or, on the other hand, fellow humans (and ETs and “spirits”) who are working to get us to vote differently, to help transmute the consensus reality to a better one: biologically and ecologically more healthy, less suffering, more fairness and true equality and compassion. This includes an opportunity for actualization of everyone’s full potential, realization of our true ethical and spiritual nature as loving and lovable beings, even as sons and daughters of our Creator, sharing in Its omniscience, omnipotence/omni-efficacy, and omni-benevolence/love.

## **OVERALL PRESENTATION’S OUTLINE:**

*(Note: many references in this outline require further description or definition that cannot be provided at present due to time constraints in preparing this, but will be provided in the conference’s in-person oral presentation and in later writing.)*

## I. HYPOTHESIZING THE APPARENT SITUATION:

Moving beyond current understanding of the still-material-reductionist ZPE vacuum and physics-limited concepts of quantum coherence, non-locality, superposition, and phase entanglement, to embrace all physics-seeming energetic vibratory wave systems as actually being the panpsychistic living activity of the one underlying, all-constituting, undivided consciousness field. It is what I call the “incestuous cosmological intercourse” phase relations of explicate-order systems and local implicate order systems with each other and with the superordinate embedding implicate/superimplicate order wave-phase interferometry of living consciousness. There is the ongoing process of explicating, rendering decoherent, collapsing the quantum wave function of the probabilistic virtual phase space in potentia to local objectively real-appearing experiencability. Gaining lucidity and self-efficacious “dominion” with regard to this process is to become ever-more proficient in the ultimate reality-creation process whereby subsystems of the Creator aspect (such as ourselves) work with the Creation aspect(s) of the one all-containing universal Being.

I believe that we as a species are currently experiencing the dawning realization-- in a movement toward a true post-Cartesian unified- field understanding (science and spiritual science) and reality creation technology (and spiritual technology)-- that what (in the old dualistic way) we introspectively experience as our own “inner” subjective reality is actually the current way we are able to experience the underlying reality that gives rise to all local supposedly “outer,” “external,” and “objectively real” existence: that the inner is the outer; that the outer comes from and is sustained by the inner and is at-one with it in a higher-order, subsuming, post-dualistic, unified-field higher-dimensional superpositional state. The nature of the underlying quantum coherent, un-collapsed non-local, phase-entangled, superposed all-containing, undifferentiated monist consciousness ground of being of the Universe is constantly being experienced by each of us as the introspected phenomenological nature and “qualia” of our own subjectivity and consciousness, including its experienced superpositional higher-dimensional greater degrees of freedom. All is an infinitely meaningful semantical living space with objectifications-instantiations moving in and out of the underlying subjectivity field, both in the case of the Universe at large, depending on each experiencer’s frame of reference with regard to It, and in the case of the individual’s own introspected subjective consciousness field. The “outer” reality of the real Universe is really an interiority, a causal, creative subjectivity, a living Consciousness/Being/Spirit, and our respective consciousness fields we each experience within and as us are the localized, individualized subset perspectives on and partakings of that larger all-containing, all-constituting living Field and Being, and we are each in underlying identity condition with it. We are that universal consciousness field and it is us.

This is a revisiting of philosophical idealism or mental monism. Also panentheism, where God, or the Creator, the supreme creative presence and principle in the universe, is its own Creation, but is more than just its (created and being-created) Creation. Kashmir Shaivism and related traditional Hindu Vedantic perspectives also present this view, that all local, transient manifest reality is a subordinate product of

the one true, most-real (and ultimately the only real) underlying undifferentiated superordinate ground of being, constituter and sustainer of all manifest nature, all individuality, locality, experience-able being, all phenomenology; and that underlying ground of being is the one monist living consciousness field of the Universe, which could be seen as the Creator and Sustainer that some call God.

In past USPA presentations and papers, I have used the idealist philosopher Hegel's idea of Absolute Spirit being the one underlying all-constituting reality and then how this monist unity finds itself in antithesis dialectical interaction as aspects of itself in interaction in and as infinite assorted differentiated form, separated-out experiential frames of reference, etc., (chips off the old block, as it were). This situation I view through an expanded lens of the concept of dissociation, which I call "cosmological dissociation," where the Absolute Spirit of All-That-Is is nonetheless a kind of presenting problem to us humans experiencing its one underlying all-constituting undifferentiated unity state of God/Absolute Spirit as a dissociated separated-out-ness, an endless Many-ness, not the One-ness it truly is, and this is because we experience the underlying unity ground through our own experiential reality-co-constituting frames of reference that are dissociated and are therefore dissociation-creating in nature. I call us dissociated "cosmological subpersonalities" of the undissociated unity-ground of our Creator. Our work as human beings, then, is to try to overcome the presenting problem of our own respective kinds and degrees of cosmological dissociation as individuals and as a consensus reality (and there are other consensus realities!) so as to be able to return to transparent, coherent, non-locally at-one, phase-entangled, superposed identity condition with being Absolute Spirit throughout itself aware of itself as being Absolute Spirit. Part of this overcoming of cosmological dissociation is that as we overcome the dissociation in and of our separate respective selves, we pool conjoint superpositions of those individual reality-tuned, entraining, and constituting states, and we thus will create new consensus realities we can share, exist and experience within that are less dissociated with respect to the underlying living undifferentiated all-constituting-and-sustaining unity consciousness field of all being.

## **II. THE PRESENTING PROBLEM AND CHALLENGE:**

In past USPA presentations, I attempted to refute what I called Johnson's refutation of Berkeley. Samuel Johnson was a contemporary of philosopher (and Bishop) George Berkeley, who was an idealist philosopher later associated with the notion that "all things are ideas in the mind of God." One day Johnson was said to be out walking with fellow traditionally thinking cronies and he saw a large rock by the side of the road. He said to them: "Behold!" He went over, pulled back, and then kicked the rock as hard as he could, yelping and drawing back, wincing in pain. He turned ceremoniously to his colleagues and said, "Thus I refute thee, Bishop Berkeley!"-- meaning that was not just an idea of a rock, that was a very real, physical, real-world rock that hurt my equally real-world physical foot to kick that way. That rock was not just in my mind or even just in the Mind of God. It was out here in the real world, thank you.

So, for me to try to refute that refutation is to try to return what I call “Johnson’s rock” to being Berkeley’s, or Klimo’s, or ultimately God’s, rock, so to speak, making a case for how that or any rock, or other “real world” object, thing, or event, is ultimately only a standing-wave vibratory thought-form of sorts tuned, attended to, and entertained as an object and as contents, in and of the individual or conjoint (“d-ConsR”) consciousness experiencing it. The presence and locus of the rock resides in a living experiencing consciousness field. Nothing physically real ever falls outside of this extended more real ultimate superordinate subjectivity and interiority of the consciousness field constituting it.

The “hard problem,” in consciousness studies is how all that we know and experience as our consciousness, awareness, inner reality, thoughts, imaginings, dreams, feelings, etc. can come, as what’s called an emergent epiphenomenon, entirely from just the reductionist bioelectrochemical interactions among neurons, synapses, and so on, as present-day cognitive science explains it. No one can really explain how this works yet; hence it is “the hard problem.” My job, then, is to reverse this picture and say, no, the real, for me more interesting hard, problem is how “outer” physical reality, as we experience it each waking moment individually and conjointly in/as our consensus reality, arises constantly from the underlying consciousness field responsible for it and be able to experience it as such as those things which locally exist for us in the first place. That’s my hard problem-- how to make a case that all physicality is only an emergent epiphenomenon of consciousness-- and for me it’s less a hard problem than present cognitive science’s hard problem, since here in my version the mysterious interiority of consciousness, awareness, and all the wonders of our own experienced innerness don’t just arise from reductionist physical flints chipping together to make sparks and somehow out of that make the full multidimensional living experiencing light of awareness, experience, mentation, ideation, imagination, feelings, and intention. No, that multidimensional living experiencing conscious reality is already there, already the one vast eternal and infinite all-containing, all-possible, and all-creating unity consciousness field and being; the mind of God, if you will, that we respective individualized, localized, stepped-down, relatively dissociated consciousness sub-fields experience as part of that all-containing field.

*(Back, now, to my outline that I have thus far had time to flesh out some, above; though most of the remainder can’t have this extra step done, due to exigencies of time.)*

Reversal: physicality is an emergent epiphenomenon  
of consciousness.

Dissolving/making transparent “Johnson’s Rock.”

The ephemeral, yet infinitely dense, liquidity  
of the consciousness field containing it, constituting and experiencing  
all such rocks in all worlds.

Consider state-of-the-art reductionistic examples of trying to solve the traditional hard problem of consciousness studies, such as Penrose, Hameroff, Sarfatti, et al, seeing neural microtubules as the nano-level quantum domain for consciousness emergence, or



of the brain reaching transient states of being a quantum-coherent “Bose-Einstein condensate” capable of non-local relations among its own “parts” and with other systems that have sufficiently overcome their respective decoherent states, or have been resonantly entrained to this point, to be coupled with, to become less-dissociatedly co-extensive with, them. For me, these attempts, up to the present, to preserve the conservative bottom-up physical reductionistic, material nature and notion of Johnson’s rocks do not succeed.

Now, given my perspective, I am faced with the mystery of how and why (using philosophy of space-time terms) “genidentity” of object-event “world-lines” is maintained on what is called a “Minkowski” space-time frame. That is, even if I am right about the ultimate creative spirituo-mentalist nature of reality, how then to address another hard problem for me: if everything real that we experience as such is ideas in the mind of the Creator/Sustainer, is Its Creation’s oscillating patterns held still or changing within the universal consciousness field as well as in our own consciousnesses as part of, at one with, that field, how in our experience of them do the chairs stay being the chairs, the cheese stays being the cheese right in that same place, day after day? What controls and rules this relational self-sameness? How and why are things held still and kept self-same within a new higher-dimensional, top-down, from-inside-outward parapsysics of ultimate all-containing interiority?

Part of my ultimate work is to address this, explain this, while I am still held relatively self-same (genidentical) in this incarnation at this level of my index of refraction and lucidity and in my kind and degree of relative cosmological dissociation apparently given to me to work with, to work from, as me in this lifetime as “Jon of God” (or, for you, in terms of whatever your name is). One way I have tried to work within the constraints I and most of us started with and seem stuck with in this lifetime is to keep opening myself so that, to use Huxley’s metaphor, more of “Mind-at-Large” can come through the “reducing valve” of my local system so that I can tap as much of the universal living consciousness/energy field I am part of, one with, as I can by overcoming my own cosmological dissociation, lessening my index of refraction, increasing my index of lucidity, to do so. If my own introspected felt interiority is really a glimpse of the underlying, undifferentiated, all-containing, all-providing meaning/being/existence space unity field of all-that-is consciousness field, then there must be ways to let it into and as me, open me into and as that field so that a greater omniscience from it and about it can be gained regarding some of these phenomenological contents of the constituting field I am subjected to and which pose themselves like anomalous cosmic koans to deal with, to increase my lucidity this lifetime. So toward this end I have allowed myself to become a kind of open channel, channeling not “entities,” but channeling from the universal being for a purpose, to not just understand it, but to be it, to be a local human expression from and of the universal. That is what I am here to share with you my fellow human beings that you might find your own ways of opening to this underlying identity condition with our Creator and Creation.

Gregory Corso’s socks-in-the-drawer poem.

(Corso wrote a poem about trying to jerk his bureau drawer open quickly enough to surprise his socks, and himself, in a condition of their not just playing at the usual game of being those socks for him just that way, in a kind of “Shroedinger’s cat” quantum-physics-type collapsing of the wave function thought experiment on the part of a fellow poet who, I think, never finished high school.)

*(Note: the remainder of this written presentation must remain only an abbreviated outline and has been, and will be, fleshed out in other writing of mine.)*

### **III. HOW TO TRANSMUTE THE LOCAL CONSENSUS REALITY FROM WITHIN**

The extended nature of dissociation.

The presenting problem of cosmological dissociation.

Cosmological subpersonalities.

The relation of “the index of cosmological dissociation” to earlier “index of refraction” and “index of lucidity.”

Overcoming cosmological dissociation--

    Accessing-joining the all-containing all-creating ground.

Spirituo-psychosomatic interactionism.

Working with top-down inside-out higher-dimensional

    cross-octave harmonic resonance, tuning,  
    and entrainment relations.

    Wave-guides and sacred geometries.

    Interferometric Fourier wave-form phase and frequency relations  
    within the one multidimensional, superposed  
    “cosmological incestuous intercourse.”

Working with the pragmatics of ontological relativism.

State-specific, state-dependent, neo-Einsteinian tuning, experiential, reality co-constituting, inertial frames of reference conjointly comprising consensus realities as a function of similar-enough states.

Modulating coefficients of attending-from and thus

    attended-to loci within the one panpsychistic, post-Cartesian unified field.

    Higher-order, supposedly “inner,” coordinate systems from which the collapse of the wave function occurs in relation to supposedly “outer,” lower-order coordinate systems of the collapsed.

    Transmuting of constituent wavicle nodes (particles, wave packets, standing waves, knots, vortices, toroids, harmonic field oscillators, torsion-field kinetic forms, etc.)  
    like supergravity/superparticle/supergravity symmetry-breaking or superstring frequency change  
    (as well as other physics-type metaphors).

*(I am able to do a little more fleshing out of some of the following before having to return to the abstract abbreviated outline version:)*

Once more: “The Politics of Consciousness:”

How do we change our “vote,” autogenically, bootstrappingly changing where we’re coming from, changing what’s coming to/through us, from the underlying all-containing and all-constituting ground of consciousness being, thus changing our relation to the universal and to each other as subsystems of it? Changing the metaphorical “reducing valve” between our individual systems, as subsystem subjects and contents of the one universal consciousness field, on the one hand, and the universal field itself, on the other.

Autogenically self-transmuting ourselves-- or opening to and allowing ourselves to be entrained from beyond our local homeodynamic systems, our “d-SoT’s;” to be entrained from beyond the relatively dissociated respective cosmological subpersonalities that we each are; to be entrained by d-SoT’s that/who are less cosmologically dissociated from coherent Source than we are, moving in the process toward ever-greater/higher self-efficacy as our own estimate of what we are capable of, what we have the competency (and the actualizeable potential) to do and be. Conducting work as the efficacious capacity to consciously, intentionally, transmutingly interact with local homeodynamic inertial systems (whether construed as “inanimate” or “animate”) across different levels of reality within the one universal multidimensional, multi-octave living ground of being.

The metaphor of us (human or otherwise, physically embodied or otherwise) as artists working with the clay given to us to work with.

We as Creator-aspect artists who are part of and working with the inertial clay of Creation. We artists include non-human ETs, disembodied spirits, and fellow local beings operating at other levels, densities, and dimensions of experience and using other modes of embodiment than our current “physical” kind, making them coextensive, coupled with, and state-dependently resonantly tuned to, their respective kinds of experiential domains and frequencies of clay with which to work).

Hegel’s notion of the “artificer” as Spirit in local antithesis-state form (and at a level of cosmological dissociation) that does not know that itself and its surrounding lifeless-seeming clay are really nothing but Spirit. In my terms, then, we are the various cosmological subpersonality inertial, experiential frames of reference (d-SoT’s) of the one ground of Being. We are the localized, individualized aspects of Absolute Spirit that, in what Hegel calls the artificer mode, work with what for us is the lumps of clay of fellow Spirit that, due to our level of dissociation, we experience from our local frame of reference as being not Spirit, but as being only such lifeless clay, as the myriad physical-reductionist Newtonian-billiard-ball-type “Johnson’s rocks” of Creation.

As we learn to identify more with the Creator than with the Creation (or created) aspect of the one Being, we gradually subsume the lumps and rocks of surrounding “external”-seeming Creation into the ground of the one Creative Being, of Absolute Spirit (that throughout Itself experiences Itself as Absolute Spirit no-longer dissociated with respect to Itself).

Lucidity; awakening from the somnambulistic consensus trance  
 Toward a higher self-efficacy and identity condition with our Creator.  
 Destabilization/deautomatization of our own homeostatic/homeodynamic  
 inertial spirituo-psychoenergetic systems and the local subsuming conjoint one.  
 Consensus realities mutually entrained and conditioned  
 by their constituents.

Resonance. Synchrony. Phase relations.  
 Decoherence/Coherence.  
 Alignment. Attunement. Entrainment/being entrained.  
 Open to influence by “strange attractors,” drawn down  
 a spirituo-morphological differentiation growth gradient.  
 Surrender/surrenderability. Self-effacement.  
 Opacity to translucence to transparency to identity condition.  
 Dissipative structures; flow-through-form wind-sock analogy.  
 Superconductance.

Some primary metaphors for me:

1. From Greek mythology, Orpheus and his lyre: singing the world into the shape of his song; symbolic of the aspect of being an entraining agent.
2. Bernini’s sculpture of St. Theresa being swooningly, surrenderingly, divinely wounded transcendently from on high (or from within) as by an angelic presence; symbolic of being entrained.
3. Combining the prior two metaphors, the Orpheus aspect can surrender to self-transcending presence(s), to least-cosmologically-dissociated “strange attractor” entraining fields, and thus can be sung into the shape of a song that is closer to coherent Source. Then that, in turn, becomes what sings through and now as the Orpheus figure we each are, to sing the world around us into a new, ever-more-beautiful, harmonious, universal healing and healed objective correlative of that song. The song itself, rather than just a plastic excitability-pattern, non-panpsychistic, Newtonian standing-wave voice-print, is itself a kind of d-SoT with respect to other such d-SoT systems, which, however inanimate or inanimate, conscious or unconscious we might deem them to be from our respective, relatively cosmologically dissociated interpretative frames of reference, are all aspects of the one Universal Being-- Absolute Spirit.
4. The metaphor of a Lakhovsky multi-wave oscillator (MWO): Returning to earlier, different, perhaps more-limited, terms and concepts, the Bohmian pure-frequency domain all-containing superimplicate order of and as All-That-Is contains and is capable of giving rise to and transiently sustaining endless local implicate-order and explicate-order d-SoT’s or cosmological subpersonalities, as I variously call them. Local explicate-order (explicated) systems are never completely separatable from Their implicate-order substrates and correlates responsible for them or from the Deeper superimplicate-order responsible for all things. At the present stage of our species- and planetary-specific evolution, local d-SoT’s, such as us, can easily find ourselves no longer in complete healthy structure and function across all our respective superposed, multiplexed systems (d-SoT’s). Becoming sick, ill,

dysfunctional, or problematically lacking in perceived self-efficacy and a functional causal/effectiveness relation with regard to our own systems and with regard to other systems, is due to aspects of d-SoT's being out of alignment with, not in tune or harmony with, what could be called Nature- or God-given states and conditions closest to optimal being-- those "ideas in the mind of God" at whichever level of manifestation that are most God-congruent and closest to Source and are least human-made, are least culture-specific, and least the case of being products of higher indices of cosmological dissociation, higher indices of refraction, and lower indices of lucidity. Return, now, to the earlier St. Theresa metaphor of allowing oneself to soften, swoon, surrender and become entrained by and to the highest, least-dissociated aspects of Creation that are closest to being in identity-condition with (at one with) the Creator. Then those aspects will resonantly rhythmically entrain and non-locally return the misaligned, dysfunctional local subsystems to congruence with the superordinate. The Lakhovsky MWO metaphor then joins the St. Theresa metaphor of being entrained back to the most high, true, good, compassionate, functional, and healthy. And the undifferentiated universal ground contains all MWO-like frequencies.

5. Then these frequencies can be reconstrued as being the "rates" or "fundamental frequencies" developed, understood and used by the field of radionics. These are different ways of talking about all of the endless Berkeleyan "ideas in the mind of God" at their different manifestational removes from their source grounds and sustainer into local experienceability. "Ideas in the mind of," Lakhovsky frequencies, or radionic rates, on a higher-dimensional Minkowski-frame display world-line durability of objectivity, however mental/subjective or physical, however animate or inanimate, causing or being caused, they seem to be. The healing ideas, rates, or frequencies may then be those generatable or accessible by the local cosmological subpersonality as Orpheus figure using them to entrain and return other systems to their optimal structure and function, or they lie within the transcendental, underlying, all-constituting ground to which one may be open and entrained and with which one may become non-locally correlated, as under their coherent "spell" closest to Source.

The compassionate spirituo-ethical identity space  
within which all of this always is taking place.

Changing what I call one's "Federn relations" and "Hegel metric"  
(both of which will require an explanation/definition by me)  
and becoming aware of what I call "the fallacy of misplaced locus"  
(which I will also have to explain).

With regard to the politics of consciousness:

Being a change agent. Outsider. Trickster. Jester. Coyote.

Aberrant. Abnormal (abnormal psychology, psychopathology).

Spiritual emergence; spiritual emergency.

Danger of the possibility of courting mental illness:

Delusions; delusions of grandeur. Mania. Identity disorder.

Psychotic disconnection from the usual reality testing, ego boundaries  
and strength, and the usual embedding consensus reality.

Needing to guard against psychotic breaks with/from ego and consensus reality. Constraint systems in relation to experiential domains.

Being a benign yet haunting destabilization/deautomatization of homeostatic to heterostatic systems to be entrained at new increasingly more-coherent levels of order.

Opening to, and working with, non-linear, far-from-equilibrium systems.

Takes work to overcome/change inertial systems, including superposed multidimensional cross-octave ones.

Being an upsetter, rather than an upholder, of the cultural norms and of the larger consensus reality.

Kuhnian anomalies in service of generating a paradigm shift if truly opened to, accommodated, and learned from.

Anomalies as awakeners to lucidity from the non-lucid dream.

Sheldrakean “germ” from which morphogenetic fields grow.

Wave-guide from idea to iota to acorn to oak.

Aware of, and being within and as, the uncollapsed universal quantum wave equation/function, of the undifferentiated, all-containing state/condition/being, of the superimplicate order pure-frequency domain.

Learning to become one with Mind-at-Large with nothing seeming to be in/on its mind at the time except ones self.

The Universal through us each as its own local individualizations in ongoing interaction with other such individualizations and with the parental Universal Ground of Being.

Doing the ultimate channeling of the Universal Being-Consciousness.

Overcoming our respective cosmological dissociation.