

## **Consciousness Engineering and State-Dependent Science**

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### **Introduction**

I am choosing to approach this paper in a manner that is more in accord with my natural information processing and communicating style, which is rather non-linear, multi-leveled or multiplexed, and associative. I have in past USPA conference proceedings chosen to write these papers in a traditional academic/scientific paper or article style. If you are interested in aspects of what I am talking about here presented in that more traditional style, I recommend you look at past USPA proceedings papers of mine, since all are, to varying degrees, related to each other, and, from my perspective at least, are part of a single larger paper or picture. Or, you can contact me and I can email any of these other papers to you. They appear to be becoming interrelated chapters of an eventual book anyway. Given the tack I will be taking here this time, I apologize ahead to those of you readers who are used to, prefer, or even need, written information to be as linear, logical, and traditionally organized as possible. I just hope you can get a decent sense of what I am talking about here even if its method of delivery is somewhat unorthodox for your tastes. And for those of you who are already familiar with my speaking style, perhaps you'll see more of a mirror of that here than has been the case with past writing of mine.

### **My Title and the Nature of Consciousness and of an Idealist Universe.**

With that said, let me tell you what I mean by my title: "Consciousness Engineering and State-Dependent Science." 'State-dependent' (or 'state-specific') means that what may be experienced by a discrete state of consciousness is a function of and limited to that state of consciousness. If one changes, or has changed for oneself, that state of consciousness to a different one, one uncouples from and is no longer co-extensive with the experiential domain, the objects fields and event trains, available to it from the former state of consciousness, and now becomes coupled with, tuned to, and co-extensive with a new set of what can be experienced by the new state. State-dependence means that there is a correlation and reciprocal and co-constituting relation between the state of consciousness and what it can be conscious of and experience. Alter the consciousness (and concomitant energy field aspect) and you alter or replace its objects and contents, what it is capable of experiencing and being aware of. Since most of us in normal waking consciousness share so similar a state of consciousness, we thus co-constitute among us an ongoing consensus reality made out of these pooled sufficiently similar states of consciousness. If we could conjointly alter our consciousness in a similar-enough

manner, and with enough of us partaking, we could change the nature of our experienced consensus reality, change our experience of what is real and possible. We could find ourselves sharing a new consensus reality together. Whether or not we could remember and be co-conscious and co-extensive with regard to the earlier consensus reality is uncertain, since the two might be dissociated from each other with regard to psychoenergetic informational coupling, awareness, causality or control.

In response to why it seems at present virtually impossible, or just too difficult, to intentionally seriously influence or change our own current consensus reality, or to even change our own respective local seats of personal consciousness and energy within it, I think it has to do with the sheer mass-like (but ultimately mass-less) inertial wave-system nature of the reiterated homeostasis-disposed configurations we have brought out of the ground of potentiality where it then takes force/work to overcome and change such inertial systems. The inertial systems of beliefs, habits, cognitions, memories, expectations, etc., form fields of force and non-locally correlated domains that tend to entrain and maintain the separate consciousnesses and energy systems that gave rise to them in the first place, separate systems we each are even as we are embedded within, and contributing in turn to, these local states of this embedding generational field. I think we must learn to reach up into higher-dimensional experiential and efficacious realms in ever-closer identity condition with our source and ground of all being, in order to not remain at the mercy of our own and each others' existing self-perpetuating systems of belief and programs of local reality creation, quantum-wave-function-collapsing, and related conceptualizations responsible for our current consensus reality and of our own respective systems within it, contributing to it, and being influenced by it. In other USPA proceedings papers, I have gone into considerable detail about understanding new ways of relating to and working with the zero point energy vacuum (ZPE, ZPF) and the seemingly non-self Other of the surrounding physicality of the world in general, I will return to some of these perspectives again later in this paper. Suffice it to say, across all my thinking and at the heart of the other papers, is an idealist perspective-- that all that exists is consciousness, all is mind, all is within. There is no external physical reality separate from and existing irrespective of the consciousness experiencing it. All science and technology is moving inexorably this way, little by little, in what I have elsewhere called the emerging spiritualization of science.

I finish these initial remarks about "state-dependent science" with thanks to my colleague Charles Tart who coined and defined the term. For Tart, state-dependent science takes place as a situation within which two or more individuals, scientists in this case, move to and then share a jointly similar-enough altered state of consciousness so that they comprise for the duration of that shared state, a separate consensus reality from the main one from which they took their leave, a shared state and the contents of the experiences during it that each of them is state-dependently coupled with and tuned to. The kinds of experiments they can do, the way they can interrogate and interact with that alternate consensus reality and their relation to its local object fields and events and to the extent to which they can intersubjectively and even sensately carry out cross-corroboration and verification, is conducting science but now from the experiential frame of reference of a different (and perhaps differently wave-function-collapsing) state of

consciousness than normal baseline waking consciousness, and so the objects that can be experienced and worked with during the altered-state period will be different, and the seeming local laws of physics will be different. Perhaps another version of this might be two or more people sharing a lucid dream and then conducting experiments within it and then returning to normal waking consciousness together to report the same memory of what had occurred. Consider also Maharishi University scientists' replicated research findings using a large-enough group of meditators using TM meditation techniques to reach and share a similar-enough discrete altered state of consciousness, in concert with holding a shared intention, so that they could predictably target and effect some dependent variable in the real world, such as lowering crime statistics (behaviors) in a particular distant community. This is the exciting realm of reality creation, of creating consensus realities in competition with the existing dominant materialistic one, and of the possibilities of transmuting our current consensus reality from within.

I turn now to the other aspect of my presentation's title. By 'consciousness engineering' I mean being able to engineer, work with, manipulate, or alter human consciousness and its accompanying energy system. This can be done exophasically or endophasically. That is, someone or something can effect and work with or alter a targeted system of human consciousness from outside that system, or that consciousness can engineer, modify, or modulate itself from within itself, so to speak, in a kind of bootstrapping manner, or where one aspect can consciously or unconsciously effect another aspect of its own system. However, once we introduce 'unconscious' into talking about 'conscious' or 'consciousness,' we enter a dissociated labyrinthine realm wherein an aspect of a system of consciousness can be self-aware at the time, but not be consciously aware of other aspects of its own consciousness system, and that such latter aspects may or may not be consciously aware of such former aspects. Clearly, this is a relativistic state of affairs; a kind post-Einsteinian relativity system of inertial, or other massless internally cohered, frames of reference (that may be translatable into kinds of coordinate systems, or Jungian-type 'psychoid' or 'panpsychist' wave systems in containment cavities/wells, or other concepts of delimited, localized systems) that are individualized experiential frames of reference operating as discrete seats of self-awareness (and of other-awareness, or awareness of what appears to be other than and outside of the experiencing consciousness)—discrete seats of self-awareness, of conscious processing, of consciousness processing itself and its contents as objects in and of that consciousness.

My personal, aware state of consciousness right now is not consciously aware of my own un-(or sub)-conscious and its contents, but, with a little intentional bootstrapping self-change-agent intentional effort, I can alter my consciousness so as to state-dependently make some of that previously unconsciousness or unconscious content consciously available to me, to be able to become consciously aware of it and thus be able to experience it, learn about and from interaction with it. That is, I seem to be able to bring some things that are not part of, in or of, my current consciousness into it, into me as my self-aware subjectivity right now, into comprising the contents and objects of my consciousness. There is the realm of what seems to reside in me, defined as part of me, of my own unconsciousness and its 'material'(contents, objects), and then there is that

which seems to be not me, not of me, as an otherness until, through an act of alteration of consciousness, I state-dependently change the relationship between the seeming subjective experiencing pole of me and the objective pole seemingly out there, away from, different than, and inaccessible to me, with an experienced estrangement and distance involved.

I seem to be able to access aspects of my own unconscious hither-to-fore unavailable to me, out of consciousness, away from my awareness of each it as it. I can access it and bring it into my consciousness by an act of altering my own consciousness. By my choosing to alter myself, alter consciousness, to try to become co-extensive with it, be on the same wavelength with and as it, be coherent sufficient to be in superposed, entangled, nonlocal correlated condition with respect to it, I can bring both consciousness and what it can be conscious of under the same experiential consciousness 'umbrella.' Both consciousness and its content, objects, and events can now share something like a single common quantum wave function (where, previously, in the separated state, each needed its own respective 'wave function' to represent it); and phenomenologically I am now, in a state of identity condition and co-consciousness, able to experientially and empirically embrace the different aspects of my consciousness and whatever it/I can be conscious of - its intentional objects.

Further, I think that just as I can bring what I was unconscious of, what was outside of my awareness, what was "in" my unconscious as part of it-- bring that state-dependently into my consciousness through an alteration of my consciousness-- so I can, through a similar or the same alteration of state, gain awareness of, access to, ability to be able to experience, interact with and learn and grow from, everything that I currently deem to be not me, that I deem to be the objects and events comprising the surrounding not-me environment, including the entire physical universe and everything in it and across time as well. In addition, through such an alteration of consciousness I am able to access, gain co-extensiveness with, co-consciousness with, the individual systems of consciousness of my fellow human beings (and of other kinds of conscious beings). I am, through altering consciousness, able to make unconscious material conscious to me, bringing it to consciousness for myself. Doing so, I am, again, one of these endless neo-Einsteinian relativistic experiential interactive frames of reference operating within and drawing its localized, delimited being from the underlying universal consciousness field, the Being of all beings, the Consciousness of all consciousnesses. So, through such self-alteration of consciousness, as I draw what I was previously unconscious of into what I am now conscious of and able to experience and interact with and learn and grow from, so I can potentially do the same through the same process with regard to my fellow human beings (or with regard to others: spirits, extraterrestrials, other-dimensional beings, etc.) and their respective systems or fields of consciousness that hither-to-fore I was unconscious of, not consciously aware of and able to access, know, and interact with. And, to further extend this same process, by altering consciousness I should be able to be aware of and access what I am currently unconscious of and that is currently unavailable to me, unavailable to my consciousness, with respect to aspects of the underlying consciousness field/system and its latent potentially conscious contents that are not what I deem to be of my own consciousness system or of any other fellow being's consciousness system

(human or otherwise, physically embodied or otherwise). But, rather, that by altering consciousness I should also be able to be aware of and access the all-containing consciousness field ground of all being itself, the Being of all Beings, the Consciousness of all consciousnesses, and access and be co-extensive with, in identity condition with, all that it contains and is capable of creating, containing, and entertaining for Itself, including through me operating as Itself in localized, delimited human form and being of Its formlessness and Being.

In all of this, I continue to be returned over and over to being confronted with a bewildering, lost, dislocated, claustrophobic, labyrinthine system of separatenesses of local systems of consciousness from each other, of local consciousnesses from their respective local-systems of unconscious and its contents, of what is accessible from what is inaccessible at the time, qualifying each as being experienced as a function of and in the manner of whichever and all manner of those experiential frames of reference that appear to be the case arising from and operating within the underlying all-comprising and all-containing and experiencing Being as consciousness field.

To recap: I can think of everything that is seemingly not me, not of or available to my current consciousness, as being my own unconscious, or being what I am currently unaware of, unable to be conscious of, and this can be extended to include all currently construed physical and subjective consciousness systems in the universe that I am currently unconscious of, that are therefore 'in' my unconscious, so to speak, by reason of their seemingly existing outside of and away from and other than me. Yet they, as are all things, forever existing within the one Consciousness field, the one Being. Then, through an act of altering consciousness, of transubstantiating self-change, each of us-- as a separate me-- can potentially come into sufficient alignment with that not-me otherness to make it me, bring it into me, bring it into my consciousness, so that it becomes objects and events in, of, and for my consciousness to experience, interact with, learn and grow from. That is, each part of the one consciousness field has the potential to access any other aspect of that field, of itself.

Speaking now as the one Being itself-- I can experience any part of myself and my potential by means of any of my individualized relativistic consciousness-possessing (made entirely out of consciousness) experiencing frames of reference. I have created my offspring to experience themselves, each other, and me as their grounds, as the one ground of all consciousness, experience, being. Then I can turn to speak from the frames of reference of you, my sons and daughters, my fellow beings from and forever within me. And I speak as you back to you: We are the experiencing stuff of consciousness as we gradually learn that in the dance between consciousness and that of which it is capable of being conscious, in the dance between the locus of interiority of the experiencer and the locus of the exterior-appearing yet further interiority of all that we can experience as the contents and objects of our consciousness, no matter how physical, distanced and different from us as conscious it seems to be, we are each gradually coming to realize we are the one Me experiencing Itself, Myself, and all of which it is capable. And we are growing to realize the interrelatedness, the underlying oneness, of consciousness, experiencing, creativity, and meaning-making, bringing out of the ground

of all potential being new individualizations and localizations of contents, objects, and events for consciousness to experience.

At the heart of what I am describing here is the theme I have been working with for 20 years and which has comprised the heart of most of my past USPA conference proceedings papers and actual live, more-informal conference presentations during the last 10 or 12 years: This is an “idealist” view of the universe, of all there is. By idealist, once more, I mean a view that everything is fundamentally a system, field, domain of consciousness and that everything we normally think of as external reality-- matter, mass, energy, objects, things, events, spatiotemporal separateness, etc.-- is entirely and always operating within this consciousness field, is always only the contents and objects of that consciousness. Everything that exists always exists within, not outside of, consciousness. The subsuming, superordinate frame of reference, the ontologically highest level and kind of reality and being, then, is pure interiority. Divine Interiority. Nothing and no one and no thing falls outside of consciousness. Within this multidimensional, endless, infinite field of consciousness, of one Being of conscious, of One Conscious Being, there is, at present, from our-- or at least from my own-- human conscious experiential frame of reference, a bewildering condition of seeming separatenesses that are the case, endless local, individualized seats, loci, of that one consciousness, separated-outnesses of that underlying unity state of identity, being, and consciousness. And, once more, there is what I am calling a post-Einsteinian (and post-dualistic) relativistic state of affairs within which local consciousnesses are aware of themselves, but not of each other; are conscious of their own intra-subjective content and objects (or at least some of them at any one time), but not aware of their own respective unconsciousnesses, of the content and objects of what they experience at the time to be their own respective unconsciousness and its content.

### **Conclusion for Now:**

I have thus far played with the notion of consciousness engineering and how it can relate to the way in which each of us can alter our baseline, waking, physically oriented and tuned consciousness, together with its concomitant material-appearing, energy and subtle energy superimposed aspects, within an idealist all-is-consciousness Universe in order to state-dependently generate and change the contents and objects of our consciousness. Then, since in this view, all is consciousness and its contents, this self-altering of the locus of interiority of the experiencer within the all-inclusive consciousness field will alter the locus and contents of that local consciousness system, seat, or frame of reference, altering in the process what it is capable of experiencing in the form of what seems to be to varying degrees the exteriority of the surrounding reality available to it. For me, this explains how we create our own reality, individually and conjointly. However, operating today within our consensus reality co-constituted by fellow beings virtually all of whom hold either a dualistic or a materialistic/physical-reductionist point of view about what is real and how it works, it is a lonely business trying to make this idealist case, especially within a realm of engineering, of trying to reach those who are trying to understand, and then find practical ways of working with, the physical universe, its matter and energies, as they see it, and working with how human systems, including

consciousness, and related intermediary 'subtle energies', can interact with this physical aspect of reality. For me, from an idealist perspective, and seeking an idealist-based science and technology, I must do what I can to contribute as loyal opposition and minority view to the present evolving mix at work in the world. In future offerings I will address more specifically ways to conduct the consciousness engineering of which I have been speaking here, including altering one's own consciousness/energy system.

Finally, what I have been talking about here has to do with what I have elsewhere termed the existing state of "cosmological dissociation" we are all experiencing as (to use a metaphor) the relatively dissociated sub-personalities of the one undifferentiated, non-dissociated Consciousness of all consciousnesses, Being of all beings. I am then interested in how, the ways in which, we human beings can overcome our kinds and degrees of cosmological dissociation to be able to return to eventual identity condition and at-one-ment with our Creator and sustainer, the underlying Universal Being in a process of accessing ever more of Its omniscience, omnipotence, and omnibenevolence, and so returning to what the philosopher Hegel called 'Absolute Spirit' aware of itself throughout itself as being such. This process of gradually overcoming our kinds and degrees of cosmological dissociation away from our common identity condition and unity ground of all Consciousness Being is for me what comprises all of our scientific, technological, and religiospiritual endeavors as they evolve to increasingly flow together into one homeward-bound common activity of Spirit awakening to itself throughout itself with all the attendant possibilities of experiential meaning-making adventures of the one Consciousness Being, the one Infinite Creator.