

The Neo-Shamanism of Quantum Idealism: Toward an Emerging Technology

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Abstract:

I present what I have elsewhere defined as a perspective of “*quantum idealism*,” that all that exists is comprised of consciousness as a universal interiority where we are each local, transient, individualized beings in the form of relatively dissociated “*cosmological sub-personalities*” within the oneness of the Universal Being. What I have earlier described as the presenting problem of “*cosmological dissociation*” is now reframed as a case of quantum decoherence, with the desired process of “*overcoming cosmological dissociation*” now taking the form of locally generating and maintaining wells, cavities, or resonant containment regions for quantum coherence embedded within a larger surround (and sort of presenting problem) of quantum decoherence, even though the ultimate underlying all-constituting ground of being is posited as being a state of pure quantum coherence. In an all-as-consciousness idealist frame of reference, all operations become acts of intentional, strategic “*magical thinking*,” a term now being elevated from the view held by the dismissive scientism of physical reductionism to a new view of intention being wielded to make connections, as quantum nonlocally correlated relations, between 1.) thought and idea systems, 2.) symbolic systems, and 3.) systems up until now deemed physically real and external to the systems of consciousness experiencing them. Transubstantiating, dematerializing, or teleporting existing physical-appearing systems and/or generating new such systems in acts of seeming materialization are now considered as operations within the field of quantum idealism where subordinate quantum decoherent systems are affected and transmuted by acts of consciousness able to access the state of quantum coherence that underlies all such decoherent states. An all-as-consciousness idealist model challenges what I call “*the fallacy of misplaced locus*” (i.e., that we mistakenly impute the location of superordinate action to systems construed as external and separate from the consciousness operating and experiencing them), and “*the fallacy of operator-independent technology*” (i.e., the mistaken belief that causal efficacy resides primarily or only in systems experienced as separate from consciousness). In my terminology, the neo-shaman is a cosmological sub-personality of the Oneness of the Universal Consciousness Field sufficiently overcoming its/his/her cosmological dissociation enough to work with a greater degree of freedom and expanded and lucid consciousness with respect to quantum decoherent systems from a seat of increased quantum coherence in identity condition with the underlying universal consciousness field. I also consider the role and function of ritual in shamanic activity. Further, I visit my earlier concept of what I call a “Hegel Metric” as a spectrum on which to state-specifically situate the consciousness of both individuals and entire consensus realities according to the degree to which they experience and interact with the fundamental

reality from a philosophical idealist and relatively quantum coherent, rather than a more traditional dualist or materialist and relatively quantum decoherent, perspective; and I consider the kinds of technologies, including radionics, that are available, indigenous and state-specific, across this spectrum.

Revisiting Quantum Idealism and Cosmological Dissociation

With apologies to those of you who have already read my paper for the 2006 USPA proceedings (also available on my website www.jonklimo.com) as “Quantum Idealism: An Idealist Consciousness Model for Collapsing the Quantum Wave Function”), I will repeat here the following two paragraphs from it in order to provide a brief overview of what I mean by “quantum idealism” as the marriage of certain aspects of quantum physics (with which I admittedly have taken certain liberties to extend definitions and usage beyond the norm), on the one hand, and philosophical idealism, on the other hand.

Briefly, to review some of my earlier thinking, I see all that exists across all levels of possible, conceivable, and locally experiencable reality as doing so within a single universal, infinite-dimension living consciousness field. You and I are loci, foci, and individuations of this consciousness field-- extremely delimited seats or stations of this consciousness, local frames of reference within it through which we experience and make meaning, make choices and exercise our part in the creation of the unfolding reality we experience. In earlier writing, I've referred to such localizations and individuations of experiencing consciousness such as us as relatively dissociated “cosmological sub-personalities” of the one universal field or Being. We experience through the current kinds and degrees of our own cosmological dissociation-- a dissociation that extends the traditional psychological concept, giving rise to experienced discontinuities and limitations with regard to awareness, cognition, energy relations, control or efficacy, and identity. We experience this relatively dissociated existence with regard to components associated with our own separate beings; between and among each other; and between each of us and the universal field or Being. This dissociation is in contradistinction to complete continuity, co-extensiveness, flow, resonance, access, ability, knowing, and identity condition. This dissociation can be equated with what quantum physics calls a quantum decoherent state. The more one can transmute, transcend, or overcome such dissociation, a local state of quantum coherence can exist and be experienced, and the underlying universal consciousness field—itsself an infinitely superposed potentiality of pure quantum coherence in the presence of an all-containing superordinate Being-- can be interacted with and accessed more creatively, consciously, and efficaciously as a result.

Our current quite-cosmologically-dissociated and quantum-decoherent condition as a species and as individuals is state-specifically providing us with the dissociated and decoherent nature of the local realities we are so used to experiencing. Yet, according to the dominant quantum physics perspective, all decoherent states, all localizations, individualizations, objects and events that can be experienced as objectively real by an experiencer are generated by a process called the collapse of the wave function (again as I take certain liberties with, and extend the concept of, the usual scientific understanding and usage of this), a process carried out by the one who then experiences the products of

this wave-function collapse. A quantum wave function represents a delimited domain of superposed possibility and probability states associated with a particular delimited region of focus. What is called the universal wave function, as I choose to define it, represents the entire universe, an infinite-dimensional phase space of pure potentialities, where all only-potentially-experiencable local actualities reside as states or vectors in an inconceivably vast and dense realm where all exists in a condition of quantum superposition and pan-psychist-wave phase-entanglement. The collapse of the wave function reduces that timeless, spaceless domain, which contains the grounds for all local spatiotemporal experience. We cosmological sub-personalities, localizations and individuations of the one universal consciousness field, are the ones to carry out such wave function collapsings to get what it is we experience. The universal wave function represents the universal consciousness field and all its possibilities in potentia, all that can be experienced. All experiencers and collapsers of the quantum wave function are part of the universal consciousness field. So, relatively dissociated, decoherent aspects of the all-containing coherence of the universal field state-specifically interact with it, draw from it, create from it, separate out of it, tune within it, collapse out of it, relatively dissociated, decoherent local transient objects, events, and knowledge structures, structures whether appearing to attending consciousness to reside internally or externally with respect to it. The less dissociated and decoherent the state of the consciousness of the wave-function-collapsing experiencer, the less dissociated and decoherent will the experienced result of the wave function collapse be. Operating from the most quantum coherent state possible, each of us may then have an ever more creative and efficacious relationship with the quantum coherence of the universal ground of consciousness and its infinite possibilities. There is then a relationship between the process of overcoming cosmological dissociation and the movement from quantum decoherence to quantum coherence. One moves from the locus of what is collapsed quantum decoherently out of what the wave function represents, to the locus of the underlying quantum coherent consciousness from which the wave function is being collapsed.

Thus far I have been drawing on (and definitely adapting from) the more familiar ‘Copenhagen model’ to conceptualize the quantum wave function and its collapse. However, Everett’s subsequent alternative model-- the ‘many-worlds interpretation of quantum mechanics’-- seems an even better fit with regard to the view of quantum idealism I am espousing. In Everett’s model, as I understand it, which was an attempt to better understand how there could be more than one wave function collapser at the time, when an individual collapses the quantum wave function, as a result he not only gets an unfolding continuum of consequences stemming from it for him to personally experience, but, bewilderingly, at the same time he collapses the wave function, there is generated a set of parallel selves, of seats of consciousness, frames of reference, each with its own parallel worlds, in a profound multiplication of local unfolding reality creation and concomitant experiential perspectives. In this sense, there is a quantum-coherence-to-decoherence relationship occurring where a quality of simultaneous superposition of myriad potentiality exists with regard to both the realm of experiencer and experienced, of seats or modes of consciousness and the nonlocally correlated seats or modes of the objects and events being entertained within and experienced by consciousness.

The entity ‘Seth,’ said to be channeled by the-now-late Jane Roberts starting in the 1970s, offered a strikingly similar picture of how we individual creative frames of reference operate as parts of the universal ‘All-That-Is’ (as Seth called it), including generating with one’s own creativity (and with that of ‘All-That-Is’ underlying and responsible for it in turn) one’s own ‘probable selves’ experiencing parallel realities they had created for themselves, or one had created for oneself, depending on one’s perspective.

Measuring all Technologies with a ‘Hegel Metric’

First, let me define what I mean by a “Hegel metric.” 18th and 19th century philosopher G.W.F. Hegel was one of the German idealists who thought that all that can be known about the nature of reality is in terms of the perceptions and ideas we have about it and that, in truth, ultimately reality is comprised entirely of, and can only be known by way of, ideas, of consciousness experiencing its own contents and objects, which have no correlates that can be known to exist autonomously outside of the consciousness experiencing them; that nothing exists outside of consciousness; that all is, ultimately, consciousness. Within this all-inclusive context of mental monism, the ultimate and underlying reality is, to use Hegel’s all-subsuming term, “Absolute Spirit.” In its pure Thesis or unity form, such Spirit throughout Itself is self-conscious of Itself as being Absolute Spirit. But Spirit can enter into a relative state of Antithesis with respect to Itself (essentially go out of phase with itself and becomes dissociated with respect to itself) and be no longer self-conscious of itself, or of all else surrounding it, as Spirit. When this occurs, the work of Spirit becomes the return to, the recovery of, the uncovering of, the universal state of Spirit aware of Itself as Spirit. I then suggest a spectrum, which I call a Hegel Metric, with three essential locations placed upon it (although an endless number more than three could be placed).

Hegel 1

On the far right of the spectrum of this Hegel Metric (which, for whatever reason, is where I keep seeing it-- on the right), I place what I call the realm of “Hegel 1.” If one was residing at this location, if one’s consciousness was operating from such an experiential frame of reference, all there would be to experience would be the presence of Absolute Spirit being experienced by Itself. There would be no experienced sense of dualism, of inner or subjective reality in contradistinction to an external and objective reality, no mental vis-à-vis physical, no self versus other. To the extent to which there could be any localized, individualized objects and events to experience within the all-inclusive universal field of Absolute Spirit, one would be conscious of them as being oneself, as being the contents of one’s own consciousness, and one’s own consciousness would be experienced as simply being one frame of reference within the one selfsame universal consciousness field. Here, like a lucid dreamer, Spirit now consciously experiences the once-seeming exterior environmental other surrounding it as its own creations. Spirit is surrounded by the stuff of its own spirit self, created by itself to be experienced as its own self-workings. This becomes the eternal and infinite Creator

aspect of the one Absolute Spirit exploring the fecundity of its own creativity through the eternal and infinite progeny of its own Creation. Individually and species-specifically, at present, we can only imagine what it would be like to exist, experience, and be creative by means of, the experiential frame of reference of Absolute Spirit. Even though we may be far from this perspective at present, we may still imagine that even at this moment this Hegel 1 frame of reference is supremely occupied by such Absolute Spirit in its ultimate Thesis state, and that this state underlies all of the finite, fallible, and feeble individual experiential states of us present-day physically embodied relatively dissociated human beings and the objects we deem physically real and external to and separate from our consciousness experiencing them. Absolute Spirit, through all its frames of reference aware of themselves as being Absolute Spirit, experiencing the infinite and ever-changing products of its own creative self-expression, is the norm for Hegel 1.

Hegel 3

Moving to the other end of the Hegel metric, I locate the realm, the perspective, of what I call Hegel 3. Having one's personal existence, and conjoint species-specific and planetary existence, at Hegel 3, which is where the vast majority of us humans are today in our co-constituted consensus reality, is to be very far removed indeed from experiencing oneself and everything else that exists as being Absolute Spirit. Rather, residing within the locus of Hegel 3 is to be experientially situated here in this world today in a deeply dualistic or physical-reductionist monist manner. Most of us experience our consciousness, which is aware of itself and of the world surrounding it, as being associated with or contained within a physical body, which is, in turn, embedded within and coextensive with an apparent entire universe of selfsame physicality, where the only other consciousness besides one's own can only be inferred as associated with or contained within other physical bodies. The presenting problem of residing within the realm of Hegel 3 is then how to think and plan and optimally engineer one's temporary subjectively residing intentions with regard to this apparent primary external reality of physical object fields and events. Residing within Hegel 3, it is hard not to consider the consciousness associated with, or contained within, a physical human body as being a subordinate, transient wisp of emergent epiphenomenal reality with respect to the apparent overwhelming, ubiquitous, far-reaching superordinate reality of physicality and reductionist materialism. Except for the privately experienced subjective contents of one's own introspecting consciousness, everything that someone operating from Hegel 3 can experience is experienced as distanced from the self, different from it, outside of it. Separation, estrangement, dissociation, and alienating distinction-drawing and extremist reification are the norm for Hegel 3.

Hegel 2

Midway between Hegel 1 and Hegel 3 I place what I call the realm and perspective of Hegel 2. To be operating from the experiential frame of reference of Hegel 2 is to no longer be limited to the kinds of separated-apart dualistic awareness and knowing that goes with the territory of being in Hegel 3. With regard to the earlier inner/outer Cartesian demarcation and dichotomy of Hegel 3, now, with Hegel 2, comes an increasing interpenetration of those two realms, an experiential blurring of the distinction between them. What had earlier been experienced as the inner, the subjective, the

phenomenological mentalistic is now experienced as more like what had earlier been experienced as the outer, the objectively real, the surround of the environmental other with respect to the consciousness experiencing it. Similarly, in Hegel 2, what had earlier been experienced as external reality, as objectively real and autonomous with respect to the consciousness experiencing it, is now experienced as being more inner-like, taking on more of a subjectively real quality, appearing as what earlier would have been deemed the contents and objects arising from and maintained within consciousness. From the experiential frame of reference of Hegel 2, the old inner realm now becomes more outer-like and the old outer becomes more inner-like in a confounding, interpenetration and superimposition, a growing unity and identity condition of the traditional dualistic realms of mental and physical, and, gradually, of the sense of self and other. In this regard, consciousness experiencing from the increasingly post-dualist perspective of Hegel 2 takes on more the sensation of the dreamer gradually awakening, through increasing lucidity, to the lived-experience of being immersed within and surrounded by a universe whose existence is being dreamt or thought up, a world that is being created and sustained by the consciousness field within which and for which it is taking place. The increasing subjectification and interiorization of earlier Hegel 3 objective and external reality becomes the norm for Hegel 2.

Hegel 3 Technologies

The vast majority of technologies being used in the world today are what I would call Hegel 3 technologies. By this I mean technologies that are created and used by conscious human beings who experience from the frame of reference of Hegel 3, which is a relentlessly Cartesian dualist or physical monist perspective. The superordinate, preferred arena for Hegel 3 technologies is physical reality and its forces, fields, particles, and energies as understood by the early 21st century still-dominant scientific paradigm. Causal efficacy is physically mediated. Energy accessing and manipulation is done with known energies: mechanical forces, electromagnetism, gravitation, nuclear force, and weak force; with all the mediating gauge particles and fields generated by various local symmetry breaking and super-string-theory-understood shifts in resonant frequencies; and so on. At the very limits of this theater of physicalist operations, accessings, translations, and transmutations occur, involving manipulations of known forces, fields, and particles/wavicles, such as shifting frequencies, pumping, stressing, or locally cohering the underlying stochastic zero-point-energy field to access higher-dimensional, higher-frequency, higher-fractal, subtler-energy domains that lie, so to speak, interdimensionally pouring through the Mobius-strip Klein-bottle eye-of-the-needle sub-Planck-length space/time scale. Or being able to generate ‘particle-pair’ creation, physical materialization, from the ‘Dirac sea’ of the self-canceling yet immense fecundity of the underlying ZPE. But, even here, the work being done today, such as ‘zero-summing’ or ‘bucking’ 180-degree out-of-phase traditional Hertzian electromagnetic wave systems to generate nonlinear longitudinal or ‘scalar’ waves with regard to the ‘membrane’ of the underlying ZPE, which can then predictably causally or correlationally interact with better-known Hertzian electromagnetic wave systems and mass-possessing, wavicle-comprised, fermionic standing-wave matter systems, is all still self-limited to a Hegel 3 prospective and what can be gained by someone constrained to state-dependently interact with physical-level reality as we currently understand it. This is

done from an experiential frame of reference where the experiencing consciousness construes the energies, forces, particles, and fields as being separate from and outside of the ontological realm of consciousness itself, including the consciousness doing the experiencing, manipulations, and experiments.

In the human health arena, physical healing, disease prevention, and wellness maintenance are carried out within the obligatory constraints on understanding and efficacy that stem from a Hegel 3 perspective-- what we call the present-day arena of allopathic medicine, drugs, surgery, and other known and accepted physicalist energetic treatments. At the edge of this Hegel 3 health-care domain lie the practices of electronic medicine and related use of bioactive standing and moving frequency-specific oscillating mechanical/acoustic and electromagnetic frequencies of energy. Such treatments, when made sufficiently out of phase with the intrinsic resonant frequency of what is being targeted, can, through wave cancellation, eradicate unwanted vibratory systems, such as cancer and certain toxic chemicals, bacteria, or viruses. Or, treatment procedures can utilize the resonant frequency associated with optimal structure and function of an aspect of the living organism that is in phase with its own potential healthy vibratory rate, and by so doing return the targeted aspect to its original, natural or 'God-given' condition. Or, the natural resonant frequency of an unwanted targeted aspect of a living system can be used in sufficient amplitude to entrain and drive the system to exceed the limits of its own vibratory capacity and thus disintegrate its own physical-level manifestation. The technologies of the Lakhovsky Multiwave Oscillator, the Royal Rife frequency generator, and the Proire irradiating vibratory energy field cancer treatment with magnetic field penetration, are just some of the myriad Hegel 3 treatment technologies. In all three examples, the oscillating electromagnetic treatment fields are understood to be emanating from their respective hardware systems and interacting with the in-kind oscillating fields of the person being treated.

At the forward edge of Hegel 3 technology would lay the ability to access, manipulate, and treat with forces, fields, wavicles, and energies that lie beyond what is currently known and used by the vast majority of mainstream scientists and engineers operating with early 21st-century Hegel 3 consciousness. I would identify this edge of Hegel 3 practice as extrapolating what we know about the physical world and extending it in-kind to adjacent domains that lie on the other side of the speed of light, or that lie beneath, or are smaller or higher frequency than, Planck-length scale; that lie trans-dimensionally or hyper-spatially beyond, above, below, or through what we know today as the zero-point-energy (ZPE) threshold; moving, for example, into David Bohm's trans-dualist realm of the super-implicate-order from which all local spatiotemporal matter-energy explicate-order systems, both organic and inorganic, arise. We simply extend the known objectively real physical world spectrum to now include higher frequencies, higher octaves, higher harmonics of vibratory energy that are able to interact with and effect the window of known vibratory energy systems that comprise the living human system across its levels of scale, with the smaller the scale, the higher the rate of oscillation. This could also be conceptualized as trans-fractal self-interactionism. Such harmonic cross-octave, trans-fractal level, trans-dimensional or hyper-spatial attunement, alignment, resonance, and entrainment effects and correlations can still be conceptualized and

practically worked with by extending the existing ‘game board’ of objectively real measurable and manipulatable oscillating local standing and moving energy systems. We can even extend the realm of Hegel 3 technology up to the door of present-day quantum physics and speak of ‘collapsing the wave function’ as it is traditionally conceptualized as operating on at least a micro scale, and we can speak of all now-separated local systems that shared a common quantum state of origin now being non-locally correlated with each other, acting in seeming causal connectedness and harmonic unison in a way that transcends any speed-of-light-limited mode of mediation or linkage. Here, at the very edge of Hegel 3 technology, it will become inevitable that our Western science and technology gradually evolves into what I call the realm of Hegel 2.

Hegel 2 Technologies

In this realm we enter into what many operating from a Hegel 3 prospective would construe as what has been traditionally seen as a realm of magic, magical thinking, and magical causation. Hegel 2 technologies operate within an increasingly post-Cartesian, post-dualist arena. One might even deem it the domain of intentionally wielded extreme psychosomatic interactionism. Traditionally, the field of psychosomatic medicine works with how activity identified with the arena of the psyche, of consciousness, mind, and intention, can have a predictable, controllable effect upon the arena of the soma, of the body, of the realm traditionally identified as being comprised of objectively real physicality, and conversely, how the realm of the soma can affect the psyche. Usually, the modes of interaction between psyche and soma are conceptualized according to a materialistic perspective, a physical reductionism, within which the operations of the psyche, mind, and intention are explained entirely in Hegel-3 terms of bio-chemical and bio-electromagnetic wavelike systems capable of interacting, in-kind, with the wavelike systems comprising the soma or physical body aspect of the individual. Because this process, so to speak, ‘physicalizes the mental’ by relegating everything to a single horizontal physical-reductionist playing field, there is no need to invent modes of interaction and bridging between traditional Cartesian dualist domains of mental and physical, where the mental is not easily reducible to the physical. However, none of this psychosomatic mind-body realm of interactionism being described here so far would fall within the domain of Hegel 2; it would all fit within the domain of Hegel 3, where the Hegel 3 practitioner gives no more reality or causal efficacy to his own consciousness than experiencing it and using it as merely an emergent epiphenomenon of sufficiently active biochemical and bio-electromagnetic activity within and among brain neurons.

In Hegel 2 technologies, an ever more prominent, increasingly superordinate, role will be given to the mind, consciousness, and intention half of the earlier traditional Cartesian dualist picture, including a gradual subsuming of the realm of physicality under the eventually all-inclusive realm of consciousness. The realm of the soma, of objects and bodies, once thought of as existing outside of and irrespective of the consciousness capable of experiencing them, is now understood and worked with by those possessing the experiential frame of reference of Hegel 2 as becoming ever more subordinate with respect to the increasingly superordinate domain of consciousness, not only the individual-seeming consciousness of the one using Hegel 2 technologies, but, more

importantly, the all-constituting universal consciousness field held to be true and real from the perspective of quantum idealism.

Consider the following four interrelated metaphors to further explore the state-specific nature and operation of Hegel 2 technologies, all entertained from the perspective of my quantum idealism.

The Metaphor of Seeking Resonance

Operating within the realm of Hegel 2, healthcare practitioners, for example, state-specifically using Hegel 2 technologies often draw upon various interrelated modes for attempting to tune to and achieve resonance with targeted individuals, parts of the body, ailments, toxins, and potentially healing treatments. They do this for both diagnostic and treatment purposes. To name just a few such radiesthesia-type tuning and resonance-seeking modes, one may use more traditional methods of hermeneutically deciphering previously ciphered or unknown symbolic realms, using divination, or using a pendulum, a radionic ‘stick pad,’ or different kinds of ‘applied kinesiology’ approaches [*and I highly recommend the books of David R. Hawkins with regard to the latter*]. From the perspective of quantum idealism, the locus of the local consciousness of the one seeking such resonance and the locus of that with which the resonance is being sought exist within a now-post-Cartesian mutually inner-penetrating inner-outer/self-other/subjective-objective evermore unified, universal field of consciousness. In order for the Hegel 2 practitioner to make contact with the targeted domain of the individual to be treated, the problem involved, the optimal treatment to use, et al, the kinds of dimensional and spatiotemporal considerations and constraints associated with an earlier Hegel 3 perspective need to be transcended, moving now into that ever more quantum coherent superposed, phase-entangled identity-condition, higher-dimensional domain of pure potential which can now be intentionally explored, tuned within, and interacted with in a wave-function-collapsing manner to choose, generate, contact, and then work with, all manner of local decoherent modes and manifestations of both experiencing consciousness and that which can be experienced by such consciousness-- both aspects of the one universal consciousness field of pure quantum coherent Absolute Spirit.

The Metaphor of a More Inclusive MWO

Returning to the earlier-mentioned Lakhovsky Multiwave Oscillator (MWO), this could now be used as a metaphor for one way in which operations are speculated to occur in certain Hegel 2 technologies. From a Hegel 3 perspective, the oscillating electromagnetic treatment fields emanate from the MWO device; but now, from a Hegel 2 perspective, the locus of the potential treatment fields lies beyond the ostensible device source and its embedding in-kind physicalist matter-energy/space-time environment as understood from a Hegel 3 perspective. Rather, using our quantum idealist paradigm, the underlying ubiquitous quantum coherent field is the locus of all potential, locally actualizable and usable, oscillating treatment fields, which lie in a kind of higher-dimensional (probably infinite-dimensional) phase-entangled, superposed, pure frequency domain, Bohmian super-implicate-order, intra-nonlocally-correlated living pan-psychist phase space of the consciousness of Absolute Spirit. Working from a Hegel 2 perspective, the neo-shaman, desiring to be of service and utilizing a somewhat altered

state of consciousness, and mediating between the realms of Hegel 3, 2, and perhaps even 1, collapses the wave function representing the probabilistic potentiality of all desired treatment fields to put only certain of them into local operation for purposes of healing, to return to healthy structure and function the dysfunctionally out-of-phase oscillating fields of the one being treated. The neo-shaman need not even know the details of this process or which specific treatment fields need to be manifest or exactly what may be wrong with the one seeking treatment. At some point, operating from a Hegel 2 frame of reference, one comes into alignment enough to be of service in this manner and one's intention to heal is what it is informing the collapse of the wave function to mediate between the higher-dimensional superposed realm of quantum coherence and the lower-dimensional realm of quantum decoherence.

The Metaphor of Hegel's 'Artificer'

In Hegel's Phenomenology of Mind, he introduces the idea of 'the artificer' (about which I have written in previous presentations). From the professional philosopher's perspective, I will undoubtedly be taking considerable liberties with Hegel's original idea in what will follow, but I think I will still be true to the spirit of his version. As I understand it, the artificer is an individual experiential frame of reference within the universal Absolute Spirit interacting with some other portion of the selfsame Absolute Spirit consciousness field that is accessed or tuned to, state-specifically, as a function of its referencing frame. That is, if all that exists is underlyingly one universal consciousness field of Absolute Spirit, then any localized or individualized frame of reference within it will be able to selectively experience certain aspects or contents of itself, of the one field, as a function, state-specifically, of its own perspective or referencing frame. Hegel speaks of Absolute Spirit as being self-conscious of itself throughout itself as Absolute Spirit only in its Thesis state; but when Absolute Spirit moves into an Anti-Thesis or antithetical condition with respect to itself, it may not then be capable of being self-conscious of itself as being Absolute Spirit, and, from such a relatively antithetical perspective, Spirit then finds itself experiencing aspects of what is still essentially Absolute Spirit, but now experienced as something other than Absolute Spirit. That is, what once was the perspective of Absolute Spirit with regard to itself now becomes Absolute Spirit operating from the perspective of when I have called Hegel 2, even Hegel 3. In this sense, those of us alive on earth today at the beginning of the 21st century are the case of being underlying Absolute Spirit operating from a relatively dissociated antithesis state of Hegel 3 with occasional bellwether sojourns into a state of Hegel 2. The one wielding the technologies of Hegel 3 hardly identifies himself as being the presence of Absolute Spirit happening to be in a relative antithesis state where his consciousness and what it is capable of experiencing is very localized and delimited. What is being worked with using such Hegel 3 technologies is certainly not experienced as being comprised entirely of, and held within and sustained by, the universal interiority of the consciousness field. Nonetheless, one aspect of the consciousness field of Absolute Spirit is the consciousness of the practitioner using the Hegel 3 technology, with another aspect of the same all-constituted consciousness field being the energies, forces, fields, wavicles, objects, and events being targeted and worked with by that practitioner's consciousness and with the procedures and paraphernalia of his state-specifically Hegel-3-constrained technology.

As I interpret and understand (and take my liberties with) Hegel's depiction of the artificer, I see an individualized modality of Absolute Spirit, of the universal consciousness field, not currently cognizant and self-conscious of itself as being such Absolute Spirit, working, in turn, with another portion or modality of the same Absolute Spirit's consciousness field, in this case experienced by the artificer as something more akin to the raw clay with which the consciousness of the artificer works to gradually not only make an intentional sculpted creation, but also to gradually, through working with the initially inanimate-seeming clay, raise his, the artificer's, local and individuated consciousness from its relatively antithesis condition to ever closer congruence and identity condition with being, once more, Absolute Spirit aware of itself as such and aware of the clay being working with as the self-same living substance of Absolute Spirit as well. Thus, someone operating from the frame of reference of Hegel 2 and wielding its state-specific technologies would be in the position of being the artificer, as there occurs in the process of post-Cartesian self-transcendence and awakening, a gradual increasing awareness, cognizance, and efficacy that comes with such a practitioner entering the experiential realm of increasingly self-aware Spirit in interaction with its own selfsame being once thought to be only forces, fields, and particles different than and beyond itself, but now gradually coming to be known as in universal identity condition with such, coextensive, coupled, and non-locally correlated with, superposed with, phase-entangled with, the contents and objects of its own consciousness within the all-subsuming interiority of self-aware Absolute Spirit.

The Metaphor of 'Johnson's Rock'

Consider a fourth metaphor to better understand the Hegel 2 perspective and the potential operations of its state-specific technologies. Elsewhere, in earlier treatments of philosophical idealism and my quantum idealism in particular (see, on my website, my 2000 USPA proceedings paper, "The Role of Consciousness in Emerging New Paradigm Science: Toward an Idealist Paraphysics"), I coined the term "Johnson's rock." This is drawn from the story about the British idealist philosopher George Berkeley and his contemporary, the writer Samuel Johnson. Berkeley, being an idealist like Hegel, became associated with the slogan, "All things are ideas in the mind of God." As a good Hegel 3 person, Johnson did not agree at all with Berkeley's views about our inability to empirically know a physical world that might exist prior to or beyond our perceptions, and that, given this, the only thing we can experientially know, and probably the only thing that really exists, is that which we hold in consciousness, not that which we might posit as existing autonomously and irrespective and outside of the consciousness that could experience it.

One day, as the story goes, Johnson was out walking with some of his cronies when he happened upon a good-sized rock by the side of the road. He drew the others' attention to it, asking them to observe. He then purposefully walked over to the rock and kicked it as hard as he could. He leapt back, yelling in pain. Then he turned to his group and loudly exclaimed, "Thus I refute thee, Bishop Berkeley!" (Berkeley was also an ordained Bishop). What Johnson meant to show by this demonstration was that the rock he chose to kick was a very objectively real physical rock and not some figment of anyone's mind

or imagination, nor even a thing, a rock, ultimately existing only in the mind of God (if there were no sentient human beings around at the time to experience it). In a number of my writings and presentations, I have used this term “Johnson’s rock” to represent anything that, from a Hegel 3 perspective, would be experienced and understood to be a physically real existent located separate from, external to, and independent of the consciousness experiencing it. Given this context, one may then approach any local Johnson’s rock lying within the physical field and, from a Hegel 3 perspective, experience and interact with it, and using one’s various Hegel 3 technologies, interrogate it, measure it, or change it by wielding assorted material tools and techniques: chemistries, forces, fields, energies, and wavicle systems with respect to its coextensive Johnson’s-rock materiality, chemistries, energies and wavicle systems.

However, something different happens if and when one brings a Hegel 2 perspective and state-specific mode of consciousness to Johnson’s rock so that it now may take on the quality and experienced nature of the only apparently passive clay in the increasingly conscious hands of the Hegelian artificer. The more one moves from a Hegel 3 to a Hegel 2 experiential frame of reference, the more the once inanimate, obdurate opacity, passiveness, and separated-away-ness of the thing at hand, its invariant rocky qualities and quantities start to (so to speak) soften and warm to the touch, as part of the consciousness field interacts with another part of itself. One locus or mode within the consciousness field at the time experiences itself as more active, as closer to consciousness and further from inanimate materiality, and finds another locus within the same consciousness field, hitherto for experienced as a separate, autonomous, physical-reductionist rockiness existing outside of, separate from, and unable to be directly affected by the consciousness experiencing it. But now that once-stolid and autonomous-seeming Johnson’s rock, weighty out there in the field of its otherness, is now increasingly sensed to be simply another locus or mode within the same consciousness field, ever more akin to one’s own self-aware consciousness experiencing it. What once was experienced as only able to be affected by means of other coextensive, coupled, state-specifically resonantly attuned fellow rock-realm Hegel-3-type modalities is now transubstantiated ever more into the nature of the consciousness field experiencing it. In the state of Hegel 2, consciousness reaches out to knowingly touch the stuff of its own consciousness. Johnson’s rock become a standing-wave system within the consciousness field, a temporary quantum decoherent Bohmian-explicate-order intentional object for consciousness, an aspect of the contents of its own consciousness moved from potentiality to local actuality to be danced with and then once more subsumed back into the ultimate Bose-Einstein condensate of Absolute Spirit. As the Hegel 2 perspective moves toward that of Hegel 1, in the consciousness of the one experiencing it, Johnson’s rock seems transformed from initial Hegel-3-type opacity, to Hegel-2-type translucency and eventual transparency, with ever more Hegel-1-presence and awareness seeming to upwell within and radiate through the local appearance. That which is being experienced by consciousness becomes increasingly imbued with the presence and awareness of the consciousness experiencing it; the underlying quantum coherence of consciousness is experiencing itself through every quantum decoherent Johnson’s rock it ‘collapses’ to experience. The realm of Hegel 2 is one of translucency, retaining the experiencable

residue of Hegel-3-realm local delineation, but now aglow with the increasing irradiating living presence of all-containing Hegel-1 pure quantum coherence.

I will return shortly to the traditional concepts of magical thinking and magical causation and to the role of the neo-shaman in my modeling and attempted operationalization of quantum idealism to show how they can shed further light on what I am here calling Hegel 2 technologies (including practices such as radionics). But, before doing this, I will briefly conjecture on what could be meant by a Hegel 1 technology.

Hegel 1 Technology

Any experiential frame of reference operating at the level of Hegel 1 has left behind all the earlier dissociated dualistic dispositions of distinction-making, distancing, and separating-apart associated with Hegel 3. The dawning realizations that accompany being in the state of Hegel 2, where the confounding interpenetration, superposition, and bleeding and blending of inner domains into outer ones and outer ones into inner ones have now given way in Hegel I, to all aspects and frames of reference being understood as operating within the one universal consciousness field of Absolute Spirit aware of itself as being Absolute Spirit now in identity condition throughout itself. Anything that can be experienced by the one consciousness field, or by any ‘sub-personality’ modality individualization or localization of it, in the state of Hegel 1 is now known to be part of the one, of one’s own, Universal Being. In this state, local experiencable things can be state-specifically created, manifest, focused on, tuned to, ‘collapsed to’ (in my quantum idealist notion of the locus from which consciousness attends, collapsing the universal wave function representing all in potentia that could be experienced, collapsing it down to local, transient, experiencable attended-to existents). But always, at Hegel 1, whatever is being attended to by the Absolute Spirit of the universal all-containing consciousness field through any of its individualized modalities is experienced as being creations out of Itself and made out of Itself to be experienced by Itself from any of the infinite experiential frames of reference of Itself.

In our present-day individual and conjoint state of being at Hegel 3, with occasional excursions into Hegel 2 (and much more rarely ever-so-briefly into Hegel 1), it is virtually impossible for us to imagine what it would be like to be within the state of Hegel 1, of being Absolute Spirit aware of Itself, of oneself being Absolute Spirit throughout all Its, throughout all Our, throughout all My, activities and modalities. It would appear that the infinite and endless creative self-expression and self-exploration of the one Infinite Creator, of ourselves as Its own finite self-expressing, self-exploring modalities, involves endless acts of moving in and out of Thesis and Antithesis states and experiential frames of reference so that Absolute Spirit can explore back and forth across the Hegel metric to temporarily forget Its true underlying identity and conceal and cipher itself away from Itself, as the sculpting artificer forgets itself, becoming lost in and overly identified with the clay with which it works. It must remain for the realm of Hegel 2 to discover and wield the Hegel 2 technologies that can boot-strappingly soften and transmute the Johnson’s rock of one’s own body and brain chemistry and bio-electromagnetic fields and wavicle systems to move from a state of quantum decoherence to a state of quantum coherence, to transubstantiate one’s own once-Hegel-3-perceived

bodily psychoenergetic system to a trans-dualistic localized Bose-Einstein-condensate condition of quantum coherence of pan-psychist wavicles in resonance and identity condition with the underlying quantum coherence of the universal consciousness field of Absolute Spirit at one with Itself. In this relationship, as Hegel 2 moves ever closer to Hegel 1, individualized modes of Absolute Spirit, of the universal consciousness field, can now carry out what I have elsewhere described from a quantum idealist perspective as a collapse of the wave function by an act of individualized consciousness that generates local regions of quantum decoherence that from a Hegel 3 frame of reference would be deemed objectively real physical objects and energies lying outside the consciousness experiencing and working with them, but from a Hegel 2 prospective would be deemed more like contents and objects within, and products to be experienced by, the consciousness generating and sustaining them, as the locus of the dreamer gradually wakens to a lucid dreaming state to realize the locus of what he is dreaming is inhabited by the same stuff of consciousness with which and from which he is doing the dreaming in the first place. Loci within the consciousness field experience other loci as what is being attended to within the same field, but with the former self-considered subjective seats of individual consciousness and the latter considered, from a Hegel 3 perspective, to be only the usual autonomous matter and energy world of Johnson's rocks.

A Neo-Shamanic Perspective on the Realm of Hegel 2

Neo-Shamanism can incur accusations of cultural appropriation, of not adequately knowing or citing, or of not citing at all, one's sources of inspiration, teaching, and training. The neo-shaman, although a kind of present-day shaman seemingly akin to traditional shamans, has usually not gone through the lineage, training, and incurring of responsibility and being of service associated with shamans of earlier cultural traditions. The latter can involve a great deal of personal pain, hardship, testing, and estrangement that proceeds personal growth and efficacious practice as shamans. Traditionally, one is usually chosen to be a shaman; it is not a matter of personally seeking or wanting it. Traditional shamanism can also be a dangerous endeavor because it usually involves intentional acts of altering one's state of consciousness that can be associated with, or sometimes be the same as, discrete altered states of consciousness that come with loss of control, of taking leave of the state of normal waking consciousness, taking leave of one's physical senses coupled to the surrounding physical world, of giving oneself over to experiential realms state-specifically accessible only through altered, non-normative, at the time psychotic-appearing, consciousness, of entering daydream or dream states, of self-drugged or exogenously-induced states of consciousness, journeying out of and away from the physical body it is normally associated with, of going to other realms inhabited by other beings, beyond the physically and sensately anchored consensus reality we are so familiar with and which we can so publicly share.

The neo-shaman, like the traditional shaman, learns, often in more contemporary ways, to alter his or her consciousness and personal psychoenergetic system at will and, in such an altered state, visit and experience, access energies and bring back information from, realms beyond the physical as we usually understand it from a Hegel 3 perspective.

Self-destabilization and self-deautomatization, as well as willful acts of detachment, alienation, dissociation and disinhibition, can be part and parcel of the traditional shamanic enterprise, but generally less so with the neo-shaman. Both the traditional shaman and more recent neo-shaman do this to be of service to fellow members of their human community, to do for them what at the time they would not have been able to do for themselves: to heal, to problem-solve, to offer helpful and healing treatments to one's fellows who are state-dependently constrained to only certain habitual experiential possibilities by reason of their highly normative and limited shared beliefs and similar constrained, considerably more quantum-decoherent psychoenergetic systems. In this way, shamans and neo-shamans are able to intentionally and temporarily transcend the local consensus reality they and their fellows are state-specifically relegated to, and to bring into such local consensus-reality belief and energy systems that which is transcendent with respect to them in the way of healing energies, efficacious practice, insightful awareness, and useful information. In many shamanic vocabularies, spirit, spirits, and related terms are used to denote what can be known, contacted, and worked with only in realms that transcend what we normally think of as physical reality. Then, part of this work can involve having the realm of spirit interact with and effect the physical realm, including our bodies, consciousnesses, and spirits associated with the physical, coextensive with, coupled to, and tuned to, the resonant frequency of such a domain. In addition, most shamanic systems involve different kinds and degrees of animism, pan-psychism, and pantheism as lenses through which to see and experience the real world as being thoroughly alive, able to be characterized as a living Being, including, depending on which shamanic tradition, comprised of lesser, greater, or simply other living beings and presences in turn with mental characteristics as well. There is also often a protean, reality-creating, shape-shifting quality to shamanic work, where the realm of the psyche can seem to operate superordinately with respect to the seemingly more inanimate, or at least less-animate, physical realm of soma, in activities that transcend present-day Hegel-3 psychosomatic interactionism.

Certain willfully sought shamanic altered states of consciousness can self-transcendingly access different and larger realms of information, experience, and knowing. From a quantum idealist perspective, the shaman, operating from a different experiential frame of reference than is normally unavailable to other members of his community, state-specifically becomes connected to different experiential domains than unusual. He can collapse the wave function from a more-Hegel-2 locus and is thereby able to enter Hegel-2 experiential domains comprised of less traditionally highly quantum-decoherent stable systems, but now comprised of what can experientially result from entering more quantum-coherent domains characterized by a post-Cartesian confounding of earlier inner and outer domains, of superpositions of many potentialities and possible local realities. Shamans, and the future neo-shamans of quantum idealism, become nonlocally phase-entangled with the underlying energetic phase space information of many worlds, beings, and powers, and then are able to collapse the wave function representing such a superposed plethora of possibilities to achieve targeted locally real experientiable products or results.

In summation, the realm of consciousness and practice of the traditional shaman and the more-recent neo-shaman is definitely that of the perspective of Hegel 2 and the shamanic approaches used tend to be, and will in the future increasingly become, those earlier defined as Hegel 2 technologies.

‘Magical Thinking’ and ‘Magical Causation’ in the Realm of Hegel 2

While the mainstream contemporary psychological and psychiatric community virtually unanimously considers magical thinking and magical causation to be primitive, archaic, childish, pseudoscience, superstitious, and even potentially psychotic, activity, I would suggest we stay open to the potential usefulness, efficacy, and even ultimate truth, of such activity.

First, consider a little of the rather unflattering mainstream view: Magical thinking is “A primitive cognitive process based on the illusion that thought or rituals can influence events, fulfill wishes, or ward off evil. Originates in early childhood and is manifested in superstitions, dreams, fantasies, obsessive thoughts, ritual acts, as well as the belief found in some patients with schizophrenia that they can ‘think’ an enemy to death or right the world’s wrongs through the power of thought;” while the ‘magic phase/state’ is “A period during child development when merely imagining an object seems equivalent to having created it” [*From Raymond J. Corsini’s The Dictionary of Psychology, Brunner/Mazel*].

“According to [*James George*] Frazer [*author of The Golden Bough: A Study in Magic and Religion*], magical thinking depends on two laws: the law of similarity (an effect resembles its cause), and the law of contagion (things which were once in physical contact maintain a connection even after physical contact has been broken” [*So, how are we now to think about the contemporary quantum physics notion, and experimentally replicated fact, of nonlocal correlatedness of separated, distanced systems: is this anything other than a new breed of now acceptable magical thinking become magical causation?—J.K.*]. “Typically, people use magic to attempt to explain things that science has not yet explained, or to attempt to control things that science cannot... from the point of view of the practitioners, magic explains what scientists would call ‘coincidences’ or ‘contingency.’ From the point of view of outside observers, magic is a way of making coincidences meaningful in social terms. Carl Jung coined the term synchronicity for experiences of this type... A common form of magical thinking is that one’s own thoughts can influence events... Philip Stevens writes ‘Many of today’s complementary or alternative systems of healing involve magical beliefs, manifesting ways of thinking based in principles of cosmology and causality that are timeless and absolutely universal’... When a purely scientific and causal analysis becomes so formidably complex as it does in the case of groups of people living and working together [*e.g., as in the radionics community and related shared domains using Hegel 2 technologies--- JK*], some would argue that the terminology provided by some magical thinking actually becomes a reasonable alternative, acting as a shorthand or a form of notation for dealing with this complexity” [*from Wikipedia*]. “According to anthropologist Dr. Philip Stephens Jr., magical thinking involves several elements, including a belief in the

interconnectedness of all things through forces and powers that transcend both physical and spiritual connections. Magical thinking invests special powers and forces in many things that are seen as symbols...[believing that] there are real connections between the symbol and its referent, and that some real and potentially measurable power flows between them” [from *The Skeptic’s Dictionary*, Robert Todd Carroll; <http://skepdic.com/magicalthinking.html>]

Anyone with a good understanding of, let alone successful experience with, radionics can recognize the striking parallels between the contents of the prior two paragraphs and how radionics and related Hegel 2 technologies are conceptualized and practiced.

Ritual in Relation to Shamanism and Hegel 2

What has traditionally been defined and practiced in many cultures is directly related ritual. Ritual, in turn, can be considered a domain of practice especially utilized by shamans and neo-shamans alike. In addition, the contemporary radionic practitioner can be construed as engaged in his or her own type of ritual as well.

Following are some perspectives on ritual: “The prescribed form or order of conducting a religious or solemn ceremony. The true essence of ritual is the empowerment of an individual through the personal and collective use of symbols” (Lawless, 1996). “An efficacious performance that invokes the presence and actions of powers which, without the ritual, would not be present or active at that time or place, or would be so in a different way” (Driver, 1991). “Prescribed formal behavior for occasions not given over to technological routine, having reference to invisible beings or powers regarded as the first and final causes of all effects” (Turner, 1982). “In ritual, the world as lived and the world as imagined, fused under the agency of a single set of symbolic forms, turns out to be the same world” (Geertz, 1973). “If the healer concentrated on a likeness of the patient, positive results would be attained. Thus, the ritual of healing was reduced to a focusing technique” (McMahon, 1998). “When doing remote viewing, our consciousness becomes liberated in space and time, and is directed by our intention to acquire or access information” (Targ & Kutra, 1997). Ritual also can involve the concept of ‘Liminality’: “Liminal entities are neither here nor there; they are betwixt and between the positions assigned and arrayed by law, custom, convention, and ceremony” (Turner). And the related term ‘Communitas’: “An experience that perpetually outstrips the possibilities of linguistic (and other cultural) expression” (Turner). “[In] Sensory deprivation, altered states of consciousness...[and] repetitive behaviors.... the one common theme is.... anti-structure... [they] are all considered psi-conducive [i.e., conducive to psychic capacity]...[and] are all anti-structural in nature... [carrying out the] breaking down of structure and creating communitas” (McMahon). [The preceding quotes in this paragraph are from Joanne D. S. McMahon’s “The Anatomy of Ritual”, from the *Academy of Religion & Psychological Research’s Annual Conference Proceedings, 1998*]. And a final, related observation on ‘magical ideation’ as being a “belief, quasi-belief, or semi-serious entertainment of the possibility that events which, according to the causal concepts of this culture, cannot have a causal relation with each other, might somehow nevertheless do so” [P. E. Meehl quoted in

Mark Ecklad and Loren Chapman's "Magical Ideation as an Indicator of Schizotypy", Journal of Consulting and Clinical Psychology 1983, Vol. 51, No. 2, 215-225].

As you have read the foregoing definitions and descriptions of magical thinking, ritual, and closely related concepts usually overwhelmingly associated with childish, 'primitive', or psychopathological activity, you may be more disposed, as I am, to associating such magical thinking activity with 20th and 21st century radionic theory and practice and related domains, such as the making and using of homeopathic preparations (whose active ingredients fall below 'Avogadro's number'), Bach Flower remedies, et al. The ritual nature of setting and reiterating an operator's Hegel-2-level focused intention and somewhat altered consciousness correlated with objects and events seen from a Hegel 3 perspective as located in a physical reality external to and separate from the consciousness of the operator is absolutely central to an understanding and successful practice of radionics and related activities. From a Hegel-2 perspective, both the operator's consciousness field and the objects and contents contained within and part of it, are coextensive with, nonlocally correlated with, and in underlying identity condition with, the objects and events construed from a Hegel 3 perspective as lying out there in the physical world separate from any consciousness field. That is, ultimately all-that-exists resides within a single universal consciousness field of Absolute Spirit and, as the perspective of Hegel 2 moves toward Hegel 1, the individual modes of the consciousness field can become in ever more efficacious relationship with other modes of itself.

The Fallacy of Misplaced Locus and the Fallacy of Operator-Independent Technology.

As earlier mentioned, from a Hegel 2 perspective within an overall all-as-consciousness idealist model, "*the fallacy of misplaced locus*" means that, within the realm of Hegel 3, we mistakenly impute the location of superordinate action to systems construed as external and separate from the consciousness operating and experiencing them), and "*the fallacy of operator-independent technology*" involves the mistaken belief that causal efficacy resides primarily or only in systems experienced as separate from consciousness. From a Hegel 2 (let alone a Hegel 1) perspective, nothing falls outside of the all-inclusive, all-generating, all-constituting, all-experiencing consciousness field of Absolute Spirit, even when it moves into localized, more-quantum-decoherent, individualized modes of transient dissociation, estrangement, and antithesis with respect to its own underlying pure quantum coherent thesis state. A quantum idealist perspective on this neo-Hegelian thesis of Absolute Spirit knows all that exists and all that ever may exist coexist in superpositioned phase space phase-entangled unity and identity condition of all componential living, consciousness pan-psychist phases, energies, frequencies, and waveforms from which all subjects and objects can be derived, all experiencers and all that can be experienced, all consciousness, all consciousnesses, and all that can be generated, sustained, and changed as objects and contents of and for consciousness.

Conclusion

I recommend that this paper be read and best understood in light of my papers that preceded it, ranging back to “Cosmological Dissociation: A Study of How We Create Our Own Reality,” presented at The Second International Conference on Paranormal Research, in Fort Collins, Colorado in 1989 (also available with most of the other interrelated papers on my website). It is my hope that the philosophical, high-level-of-abstraction nature of this paper, and most preceding and related to it, can serve as a relatively coherent, internally consistent theoretical foundation from which to now build more specific testable approaches and applications, as we move together from our current Hegel 3, to emerging Hegel 2, to eventual Hegel 1 technologies.

