

Consciousness in the Probability Wavefunction of the Absolute Vacuum

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Abstract

This work describes the contents, the psychonic a priori Truths, of the Kantian noumenal world, the absolute vacuum in Mocombeian ontology and epistemology, which is knowable through twelve categories of consciousness. In other words, I utilize Mocombe's phenomenological structural epistemology and ontology of the absolute vacuum to refute Kant's epistemological unknowability of the noumenal world, and to argue that it (the noumenal world) is a part of the structure of our experience and its Truths, i.e., emergent existence, oneness, wholeness, universalism, and determinism are knowable in the phenomenal world through twelve paranormal and parapsychological processes of consciousness. I conclude the work by positing, from the revelations of near-death experiences and other aspects of the categories of the in-itself, how consciousness is manifested as a universal consciousness in the absolute vacuum once it is no longer a part of the world of phenomena.

Key Words: structurationism; praxis; panpsychism; social class language game; phenomenological structuralism; orch-or theory; univon multiverse hypothesis; free-will; determinism; haitian epistemology; consciousness field theory (cft); conscious electromagnetic information theory (cemi)

Introduction

This work describes the contents, the psychonic a priori Truths, of the Kantian noumenal world, the absolute vacuum in Mocombeian ontology and epistemology, which is knowable in the phenomenal world through twelve categories of consciousness. In other words, I utilize Mocombe's phenomenological structural epistemology and ontology of the absolute vacuum to refute Kant's epistemological unknowability of the noumenal world, and to argue that it (the noumenal world) is a part of the structure of our experience and its Truths, i.e., contents (universal forms of all of existence), emergent existence, oneness, wholeness, universalism, and determinism are knowable in the phenomenal world through twelve paranormal and parapsychological processes of consciousness. I conclude the work by positing how consciousness is manifested as a universal consciousness in the absolute vacuum once it, consciousness, is no longer a part of the worlds of phenomena.

Background of the Problem

Consciousness here refers to the subjective awareness of phenomenal experiences, qualia, (ideology, language, self, feelings, choice, control of voluntary behavior, thoughts, etc.) of internal and external worlds (Chalmers, 1996; Hameroff & Penrose, 2014; Mocombe, 2021a, 2021b). The academic (scientific) literature "describes three possibilities regarding the origin and place of consciousness in the universe: (A) as an emergent

property of complex brain neuronal computation, (B) as spiritual quality of the universe, distinct from purely physical actions, and (C) as composed of discrete 'proto-conscious' events acting in accordance with physical laws not yet fully understood" (Hameroff & Penrose, 2014, p. 70).

Scientifically speaking, these three possibilities are divided into two epistemological approaches, materialism and post-materialism, to understanding the ontological origins and nature of consciousness in the world. The former, (A), a materialist approach, emphasizes the laws of classical physics to posit consciousness as the by-product of the neural correlates of the physical substrates of the material brain (Chalmers, 1996). The latter two (B and C) are post-materialist approaches to understanding consciousness, which emphasize the emergence of consciousness as an external phenomenon that exists outside of the physical substrates of the brain either in the form of panpsychism or cosmopsychism/panspiritism (Chalmers, 1996; Van Lommel, 2010). Both post-materialist perspectives use the concepts and theories of quantum mechanics in physics to either complete the materialism of the (A) camp, i.e., the (C) camp, or to ground fourteen paranormal and parapsychological (near-death experiences, telepathy, telekinesis, out-of-body experiences, physic mediumship, etc.) empirical data as proof for the external nature of consciousness, i.e., the (B)

camp, which is received, facilitated, and integrated by the brain (Chalmers, 1996; Van Lommel, 2010; Mocombe, 2021, 2021a).

All three positions are problematic, however. The (A) camp is unable to resolve the hard problem of consciousness, i.e., the subjective experience of being conscious (Chalmers, 1996); and the (B) and (C) camps, although they attempt to account for the subjective experience of consciousness through quantum mechanics, they are unable to resolve the quantum decoherence problematic associated with attributing consciousness to quantum processes (Chalmers, 1996; Van Lommel, 2010; Hameroff & Penrose, 2014).

Mocombe's (2021, 2021a, 2021b) metaphysics and ontology, consciousness field theory (CFT), which is part of his larger structurationist theory of phenomenological structuralism, is both a materialist and post-materialist account of consciousness and how we know about it and its worlds, epistemologically. It (CFT) attempts to resolve the hard problem and quantum decoherence problematics of both positions, respectively, by positing consciousness as a frequency wavelength of a fifth force of nature (psychion), emanating as resonance from a nonspatial/nontemporal absolute vacuum, i.e., the noumenal world, which is received, facilitated, and integrated by the brain in the phenomenal world.

Epistemologically, in Mocombeian consciousness field theory, we know about the absolute vacuum (the form of the noumena or the in-itself), like the phenomenal world, in consciousness, which is a frequency wavelength emanating from it (absolute vacuum). However, unlike the phenomenal world, which is known to us via, as Kant rightly posits, the forms of the understanding and categories of sensibility; the psychonic a priori truths (oneness, wholeness, and determinism) of the noumenal world are revealed to us via twelve paranormal and parapsychological extrasensory perceptions and experiences, i.e., categories (Van Lommel, 2010; Mocombe, 2021a, 2021b). We know about the psychonic a priori truths of the noumenal world in consciousness via what I am calling here the forms of the noumena or in-itself, and we know about the (phenomenal) material worlds it produces via logical relations of things and states of affairs, the five senses, and forms or categories of the understanding as highlighted by Kantian epistemology.

In other words, on top of the Kantian forms of sensibility and understanding, which gives us access to, and allows us to experience, the phenomenal world, we must add the forms of the in-itself, which gives us access to, and allows us to experience the absolute vacuum or noumenal world. These psychonic a priori forms of the in-itself or noumena, which are tied to the quantum experience of consciousness (below the delta frequency of the brainwave) where we encounter the noumenal world, are, 1) out-of-body and 2) near-death experiences, 3) psi phenomena, 4) telepathy, 5) remote viewing, 6) presentiments, 7) effects of intention on non-biological systems, 8) effects of intention on biological systems, 9) remote staring, 10) reincarnation, 11) mediumship, and 12) deathbed communications.

Theory and Method

In Mocombe's ontology, the human mind or consciousness, the former (mind) a product of the latter (consciousness), which is a material thing (fifth force of nature), in the phenomenal world, is presented with the brute facts, relations of ideas, states of affairs, and things (it's phenomenal properties, qualia, which exists as a probability wave-function, in a fifth-dimensional nonlocal and non-spatial ether) of the multiverse, emanating from the probability wavefunction of the absolute vacuum, which it (consciousness, once embodied in the phenomenal world) attempts to identify, name, reify, and universalize through concepts of language, social structure, and mathematics in local consciousness fields of material (phenomenal) worlds of the multiverse. So, the facts, relations of ideas, states of affairs, and things of the phenomenal world exists as a probability wavefunction, via what Mocombe calls the absolute vacuum (noumenal world), irrespective of the human mind, which simply identifies and categorizes (through the form of sensibility and understanding) them in

order to experience being-in-the-(phenomenal) world with others and things they encounter in spacetime all of which emanate as resonance from the absolute vacuum.

In other words, for Mocombe the constitutive human mind, emerging and evolving from consciousness, is presented with the brute facts, relations of things, and states of affairs of the multiverse radiating and resonating from the absolute vacuum and its consciousness fields, which it (the mind and consciousness) attempts to localize, reify, and universalize through (what Kant calls the forms of sensibility and the understanding, and Mocombe calls the dimensions of consciousness) concepts of language, mathematics, and social structure in material worlds. So, the facts, relations of ideas, states of affairs, and things of the world have emergent essences that come to exist in the absolute vacuum as universal essences (Platonic forms) of experience, qualia, irrespective of the human mind/mechanical brain, which simply facilitates, highlights, and categorizes them to experience being-in-the-world with others and things they encounter through their particularity (particular manifestations) in the local consciousness fields of entangled and superimposed worlds of the multiverse.

The Mocombeian understanding in phenomenological structuralism, which differs from Kantian metaphysics and ontology, is that (universal) brute facts, relations of ideas, states of affairs, and objects presuppose (as phenomenal properties of subatomic particles) our local experiencing of them, following our initial experiences of them, which get encoded permanently (thereby creating these universals) in the multiverse via the probability wavefunction of the absolute vacuum, the fifth dimensional nonlocal and nontemporal space where all the elementary particles of the multiverse and their phenomenal properties, qualia, are one, which we are connected to, and can be accessed, via the twelve categories of the noumena that reveals the psychonic a priori truths of consciousness emanating from the absolute vacuum or the noumenal world.

The constitutive human mind, which emerges and evolves from consciousness (a resonance from the absolute vacuum received, facilitated, and integrated by the brain), is presented with the experiences and sensations of brute facts, states of affairs, and things of the emerging and organizing multiverse and consciousness fields, which it (consciousness) attempts to localize, reify, and universalize through concepts of language, mathematics, and social structure. So, the facts, states of affairs, and things of the world have emergent essences that exist irrespective of the human mind and mechanical brain, which simply identifies, highlights, and categorizes them to experience being-in-the-world with others and things they encounter through their particularity (particular manifestations) in local consciousness fields of the multiverse. The universality of these emergent essences lies in the understanding that they are particular manifestations of things, states of affairs, and ideas, which share a common (entangled and superimposed) essence across the multiverse that are encoded as probability wavefunctions of phenomenal properties in the absolute vacuum, which, for Mocombe, is tantamount to Plato's notion of forms. The human mind, itself an iterative emergent essence, encounters the particular manifestations of these emergent essences, which they identify, name, and reify via the concepts of language, mathematics, and social structure (which attempts to capture the essence and universality of these emergent essences through their particular manifestations), in particular (local) consciousness fields of the multiverse produced by the absolute vacuum, which we are connected to via the resonance of the subatomic (carrier) particle (psychion) of consciousness and the categories of the in-itself or noumena (Mocombe, 2021a, 2021b).

Discussion

This distinction between the probability wavefunction of the absolute vacuum and the superimposed and entangled local spacetimes/multiverses (and their consciousness fields), phenomenal worlds, it produces, for Mocombe, is the scientific equivalent to what Plato is, epistemologically, attempting to capture with his theory of forms and Kant with his distinctions between the phenomenal and noumenal world. Unlike Plato's idealism,

given the underdevelopment of physics in his time, Mocombe’s ontology is a strict logico-metaphysical materialism, which accounts for the material world we experience (via our senses) as well as its relations of ideas and states of affairs—which the human mind captures via universals and abstract entities, which become universal essences in the absolute vacuum—via the probability wavefunction of the absolute vacuum. Whereas Kant is right in suggesting that epistemological proof of the former, local consciousness fields of material (phenomenal) worlds, is ascertained via categories of the brain, the senses, and the logical relations of ideas and states of affairs of our experiences in (phenomenal) material realities. He is wrong in suggesting that proofs and concepts of the noumenal world are unknowable. Proof of the latter, its psychonic a priori truths, is revealed and demonstrated via what Mocombe is calling here the twelve categories of the noumena or in-itself, paranormal and parapsychological extrasensory perceptions and experiences, i.e., near-death experiences, psychic revelations, dreams, etc., which reveal to us in consciousness its (absolute vacuum or noumenal world) contents, i.e., emergent existence, oneness, wholeness, universalism, and determinism.

Human beings, when the resonance of their brain wave is below the delta frequency of brain waves (what Mocombe calls the psychonic/psychonic frequency wave, see Table 1), as in the case of near-death-experiences, are able to experience and receive the emergent universal essences, the psychonic a priori Truths of, and from, the absolute vacuum via the resonance and twelve categories of psychions (the subatomic, carrier, particle of consciousness, which is psychon once embodied) in particular (localized, entangled, and superimposed) multiverses and their consciousness fields. They are able to name the particular manifestations of the emergent universal essences, which the absolute vacuum creates from the experiences of subjects of experience in entangled and superimposed local consciousness fields, through the concepts and practices of religion, and ultimately the universality of science, which become reified and tied to the evolution of the mode of production, ideology, ideological apparatuses, language, and communicative discourse of two (ontological) types of social forms (The Protestant Ethic and the spirit of capitalism and the Vodou Ethic and the spirit of communism) in a material resource framework.

Frequency Band	Frequency	Brain States
Gamma (γ)	35 Hz	Concentration, problem solving
Beta (β)	12-35 HZ	Anxiety dominant, active mind, external attention, relaxed
Alpha (α)	8-12 Hz	Very relaxed, passive attention
Theta (θ)	4-8 Hz	Deeply relaxed, inward focused
Delta (δ)	0.5-4 Hz	Sleep, dreaming
Psychionic / psychonic (Φ)	0-0.5 HZ	Transmission from the absolute vacuum to Schumann wave

Table 1: Characteristics of Brain Waves.

In essence, the concepts and practices of religion and science represent the attempt by the human species to reify the psychonic a priori Truths, i.e., the probability wavefunction, of the absolute vacuum and how we ought to reproduce our being-in-the-world (via the Vodou Ethic and the spirit of communism) on its deductive proof. Up till this point in the human archaeological record, in other words, the psychonic a priori Truths the absolute vacuum has revealed to us by those who have had near-death and psychic medium experiences (among many other paranormal and parapsychological categories of the in-itself) are that consciousness is reincarnated; iterative; eternal; both individuated and interconnected; there is a sense of oneness with everyone and everything in creation; there is a sense of a superior consciousness (i.e., God) that governs the emergent existence, oneness, wholeness, universality, individuation of human consciousness, and determinism of the vacuum; and that life in the phenomenal world ought to be arranged (teleologically speaking, contrary to Hegel and Fukuyama) around the sense of balance, peacefulness, and harmony (as Mocombe highlights about the Vodou Ethic and the spirit of communism) revealed when consciousness is in the absolute vacuum as opposed to the antagonistic norms, ideas, ideals, and values of the Protestant Ethic and the spirit of capitalism (Van Lommel, 2010; Mocombe, 2019, 2021a, 2021b). These latter experiences of the Protestant Ethic and the spirit of capitalism are usually juxtaposed against the sense of dread, fear, angst, and despair revealed by those who have had near-death-experiences that paralleled their negative treatment of individuals and things in the phenomenal world.

Conclusion

Hence, in Mocombe’s consciousness field theory, consciousness is both universal and particular. In the phenomenal world, it (universal consciousness) is received and facilitated by brains where it is particularized as individual consciousness, and universalized, via religion, as a God, gods, devils, and/or ancestors with powers from an alternative dimension from that of the phenomenal world where, given their perceived powers and influences in the phenomenal world, humans worship or fear them/it/him or her. In the probability wavefunction of the absolute vacuum consciousness comes to constitute a universal consciousness that is both universal and particular, omniscient, omnipresent, omnibenevolent, immutable, and eternal. Omniscient, omnipresent, immutable, and eternal

due to the fact that the absolute vacuum is deterministic as all contents and lived experiences (past, present, and future) in the phenomenal worlds of the multiverse are encoded in the probability of the absolute vacuum’s wavefunction, which are simultaneously manifested in the phenomenal worlds of the multiverse, which are entangled and superimposed. Once integrated into the absolute vacuum, embodied consciousnesses in the phenomenal worlds can access both its universal form and disembodied particular consciousnesses through resonance (especially that of the drum with its deep resonance; and the brain when its frequency is below the delta wave) and the paranormal and parapsychological forms of the in-itself or noumena. Thus, those who are able to access the psychonic a priori truths of the vacuum in phenomenal worlds are viewing past, present, and future manifestations of its (absolute vacuum’s) universal contents (probability wavefunctions) in entangled and superimposed worlds of the multiverse. The sense of God and encounters with particular deceased relatives cited by those who have had near-death experiences and experienced other categories of the in-itself are a result of the fact that particular consciousness in the phenomenal world is entangled and superimposed with all of its iterative lived-experiences in the multiverse, and in the absolute vacuum it (particular consciousness) is encoded with the phenomenal experience of all things and beings of the multiverse as a fifth dimensional probability wavefunction where all of the phenomenal properties of everything are one and universal, bearing all of the contents (probabilities and possibilities) of the multiverse. The brain in the phenomenal world is connected to, and can access, the contents of the absolute vacuum as an omniscient, omnipresent, etc., God, devil, ancestors, etc., because it (the absolute vacuum) is deterministic, and in it (the absolute vacuum) consciousness has universal knowledge of everything that is, was, and will be. In other words, it is through the manifestation as individual consciousness in phenomenal worlds that the probability wavefunction of the absolute vacuum comes to be recognized and reified as a God, gods, devils, and ancestors who are self-aware of its iterative contents through us (the self-awareness of individual embodied consciousness) and our lived-experiences, and is able to, contrary to Spinoza’s take that God does not intervene in the material world, through its own intercession or that of those (ancestors) who have lived out all of their lived-experiences and are now a probability wavefunction in the absolute vacuum, intervene in what was, is, and will be in entangled and superimposed worlds of the multiverse bearing

all of our phenomenal probabilities and possibilities. As such, consciousness (in both its universal and particular forms), manifests in the phenomenal worlds it (the absolute vacuum) produces as an iterative and individuated consciousness (resonating frequency wavelength received by a material brain, which is able to receive and be aware of the resonance of several consciousnesses) reincarnated and recycled for eternity, which, teleologically, requires that humanity constitutes its social form of existence based on the benevolent ideas (hence the omnibenevolence of universal consciousness), ideals, and values (wholeness, interconnectedness, and balance and harmony) of the Vodou Ethic and the spirit of communism over the Protestant Ethic and the spirit of capitalism so as to avoid the antagonism, dread, angst, and destructiveness nature (associate with the manifestations of universal consciousness as devils) of the latter should individuated consciousness would have to experience the material (phenomenal) worlds for eternity.

Future research must 1) continue to search for evidence of multiverses and other forms of existence tied to our present world, which will be similarly constituted as our own universe, and 2) proofs for the existence of the field of consciousness or consciousness field and its force, psychion, in order to falsify or verify Mocombe's overall theories of phenomenological structuralism and consciousness fields.

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