

привлек к изучению математических наук, платя ему сначала по три обола за каждый разобранный геометрический чертеж. Когда юноша увлекся математикой, мудрец притворно стал ссылаться на свою бедность и недостаток денег. И тогда юноша ответил ему, что он сам готов платить своему учителю по три обола за каждую изученную геометрическую фигуру.

Я выражаю свою признательность А. С. Штерну (Омск) — за правильно заданный вопрос, ответом на который и является эта статья; И. С. Рубанову (Киров) — за то, что он познакомил меня с задачами японской храмовой геометрии. Я благодарен также Е. В. Афонасину и А. Н. Кузнецовой (Новосибирск) за содержательные беседы и понимание.

ALASTAIR BEATTIE

PSYCHOMETRY — 15 SHORT ESSAYS CONCERNING THE USE OF THE SOUL

Psychical research is as important for the future of mankind as the development of science has been for the past 300 years. The solving of the mind-body relationship is man's most pressing need at the present time

Sir Alister Hardy

Abstract

Psychometry is the art of looking at an object and receiving information in regard to events which have occurred near to the object or to its owner. The art rests on the hypothesis that potential information clings to physical bodies, including biological bodies at all levels of complexity and aggregation. It is a psychic process or activity that enhances the perception of special body-qualities or events.

*Understanding of other than material causes has been advanced by recent experiments in quantum mechanics. Physical states of **non-particulate potential** which influence the formation of perception in the brain and in the collective mind are discussed in contemporary and classical terms. The logical function of mind is shown to be distinct and separate from the feeling function pertinent to psyche. The apprehension of intuitive psychometric perception becomes more readily accessible once psyche and mind have been individuated.*

1. The universal as idea

Individuals who require medical assistance or psychological guidance are known to convey information not only by their general appearance, but also by what a gestalt impression suggests to the intuitive faculties. Practitioners of the healing arts from the psychiatrist to the shaman are able to develop psychometric intuition. Military establishments have shown interest in the art, albeit the practitioner requires detachment and ego disinterest in order to perform well in areas of telepathic sending or telesthesia and remote viewing¹.

Psychometry as non-sensate or extra sensory perception can be explained physically as the ability to intuit and interpret at some level effects caused by hysteresis or alignment of microparticles on the surface of a material object that are still pertinent to the object, but which have been affected by external factors that are psychophysical or psychosomatic rather than merely physical. For example, hypochondria is a psychophysical condition, because the symptoms of the sufferer are physical but the cause of the symptom is not classifiable as a material cause.

Concepts concerning psychometry or the art of scrying go back to the time of the Egyptians but are perhaps best expressed in the myths of the Greeks since it was the Greeks who first began a self critical analysis of their own perceptions. In field theory, *nonlocality*, or action at a distance, which may be briefly defined as a change which takes

¹ Remote viewing is the mental transmission of remote scenarios between individual persons. Although R. Targ and H. Puthoff have been accused of deliberate distortion of data, their book *Mind Reach: Scientists Look at Psychic Ability* (New York, 1972) gives a fair overview of remote viewing, long considered an occult practice. See also the archives of the Stanford Research Institute (Palo Alto, California) which supported the above investigation.

place in the physical realm which is not due to a material cause, *may appear to share the evanescent quality of myth*. Newton's primary effort, over and above his work with the principals of motion in regard to velocity and gravity, was an attempt to understand action at a distance which he attributed to metaphysical cause. That which has been termed *nonlocality* is not grounded on the traditional visible material causes which have become so significant to postmodern man. In experimentation with nonlocal effects there are no forces, the motion of particles involved is unperturbed, and no obvious causes are producing the observable effects.

The difference between that which is commonly known as either objective or subjective thinking, in more detailed philosophical terms is understood as a quality generically described as relations. Philosophically, a relation or connection between what is perceived and the nature of the perceiver is not simply dismissed as scientific objectivity or imaginative subjectivity. The difference between individual and universal thinking is described in terms of philosophical relations as *external* or *internal*. *External relations* are accidental which is to say that an event takes on a given significance but need not have that significance, while *internal relations* between any given physical or metaphysical bodies are essential and assume a consistent quality. Internal significances are not accidental or relative.

An *internal relation* proposes a phase state condition between all elements concerned. A phase space is a multidimensional space in which the coordinates represent the variables required to specify the state of the system, in particular a six dimensional space incorporating three dimensions of position and three of momentum². A phase state or phase space can also be considered as an extended space with dimensions equal to the number of dynamical variables describing a complex system. A system of particles is one example of a simple system, and a more complex system could be a biological system or a multi-worlds system. The motion and properties of any such system can be represented by a point in phase space. Thus, phase state configurations may correspond to worlds or variations of situations

² See: *Penrose R. The Emperor's New Mind*. London, 1990. P. 228.

which compose the various possible worlds of Plato and the neo-Platonists elaborated by Leibniz³.

Essential changes as opposed to accidental changes in metaphysical and also non-physical potential states have to do with relations between holons considered as Platonic Universals⁴. Physics describes two distinct ways of understanding nonlocal interaction between particles. One is designated as short range, the other as long range. Short range interaction takes place between particles in a given time and space, as for example the movement of electrons in a telephone conversation or the motion of neutrons and protons in the nucleus of an atom. Long range interaction is considered to take place even when particles are far from each other. The interaction occurs because a particle feels or “sees” the long range field of the other even if it is at a distance. This was the interaction between bodies which interested Newton and which he applied to his understanding of gravity, but which was not limited to gravity. Long range interaction also had to do with his theories of levity or anti-gravity. As we have pointed out, long range interaction describes relations between particles, but this relation can also be extended to larger holons or monads which have been termed worlds or possible worlds.

Normal sensate perception of physical events such as photon to retina or sound to ear falls under the head of material cause, recalling that classical causation is considered to be one of four possibilities. The first is *material* or physical impulse, the second is the *efficient* cause which specifies the mover as either a physical or metaphysical aggregate, the third is the *formal* cause which induces developments to take an available pattern, and the fourth is the *teleological* cause which assumes that processes tend toward a specific development.

³ In the Prelude of *Timaeus* Plato indicates that the world as it is or as it has become is the best possible world. Further, what is understood by reason about the world is only one view, one *weltanschauung*, and in the context of hierarchical understanding this rational comprehension gives an inferior and incomplete understanding of the world as it truly is. This is the root of Leibniz’s discourse about possible worlds. Plato categorizes reason as a cause, since reason provides us with a picture of the world by which we act. In this sense reason can be seen as an efficient cause in itself. Material cause, on the other hand, is functional in sensate perception, that which is actually seen, heard and felt as qualia may never enter the process of reason. It remains as stored neural data in the memory.

⁴ See: *Hegel*. Philosophy of Mind. Oxford, 1971. P. 105.

Psychophysical forces are best considered in terms of potential fields which in themselves are the efficient, formative or teleological causes (rather than the material cause) of alteration to physical surfaces. In this sense a *virtual* electron is the efficient cause rather than the material cause of the photon before it interacts with a positron to manifest light. The causes of any given imaginative perception after it has arrived in the physical mind are better ascribed to reason as an efficient cause, or else to a formal or teleological cause rather than a physical.

In cases of hypochondria resulting from neurosis the symptoms are said to be psychosomatic, which is to say psychically caused physical symptoms. There may be an overt symptom such as a rash or an irritation of the mucous membrane, but this is accompanied by other evidences of disharmony such as expressions of irritation, stress in the tone of voice, facial grimaces, awkwardness and lack of confidence. Such tensions are indications of mental disorder (rather than psychic disorder) and can be explored by psychoanalytic techniques or simple conversation. Verbal expressions, idiomatic metaphors and figures of speech as well as the tone in which they are presented create a *picture at the imaginal level of the neurosis or the debilitating stresses* under observation.

2. Psychophysical forces

In the same way that the experience of events or impressions caused by conditioning may be said to have disordered the mind and memory of a neurotic human or trained animal, when we descend on the so called chain of being to insensate matter, the surfaces or ectoplasm at the quantum level form a matrix which is susceptible to organization. For example, silver nitrate in a photographic film matrix is susceptible to undergoing chemical change by exposure to white light. Moreover, the surfaces of high carbon steel are hysteritized by magnetism during the forging process; these magnetic fields are detectable in the finished product whether that product be a wing strut for an aircraft or a head bolt in a motor block. X-rays render information about metal stress in structures vital to survival.

All matter may be said to exist as the result of an organizable potential, so that in the practice of remote viewing, which is the depiction of location and objects in that location transmitted at a distance from

one mind to another, organizable matter, or matter in a preliminary state of manifestation can also be understood to contain the quantum ether and virtual particles in potential⁵. These particles, even though they are still in a virtual state, can have an effect on imaginal formation at the psychic level. While in a potential wave state microparticles have the quality of ubiquity which makes them available for perception at remote locations.

Particles and waves are dual aspects and manifestations of the microscopic quantum world. At the quantum level, the clear-cut image of an object, a particle, or a physical event, vanishes. It becomes indefinite as the form or shape of a cloud, so that when one enters the quantum domain it is like looking at a cloud when watching out of the window of a plane as it penetrates a cloud bank. A material particle, which in the approach of classical physics possesses a tangible reality, in the quantum world and *through the alterative qualities of its vacuum*, acquires the new potentiality of a virtual being, an ubiquitous wave and a particle that may be or may not be.

In the process called positron-electron annihilation, mass, i.e. the solid matter of electron and positron, transforms into light, i.e. massless electromagnetic radiation or photons. From two differentiated entities emerges one of a distinct nature, and the process is reversible. From a philosophical viewpoint, the Universal One may split itself into the Universal Two, and so on, to generate the many. Multiplicity from unity is reversible in the mind so that the One can be perceived in the observation of an aggregate⁶. However, even for the mind a kind of organization into opposites and, thus, a logical ordering of multiplicity, is necessary for the process to be realizable, imaginable or conceivable. Similarly, if from light may emerge the matter of the positron-electron pair, matter cannot actually become light unless it is organized into two special dual states: masses with positive and negative charges: positron and electron. As in the *Genesis* myth order emerges from the variety and

⁵ See: A Perceptual Channel for Information Transfer over Kilometer Distances: Historical Perspective and Recent Research // Proceedings of the IEE (International Electrical Engineers). 1976. Vol. LXIV. February.

⁶ The classical discussion of unity and diversity, or unity in diversity, appears at the end of *Parmenides* in the dialogues of Plato. Again Parmenides in his own poetry relates unity to being, and in one of the fragments that have passed to us the Goddess comes to him and explains to him how non-being is an impossible condition.

multiplicity of chaos, so light emerges from duality and multiplicity of matter. However, as we shall see, chaos is not necessarily a primal state.

The action of a non-material cause such as an efficient cause may be described as ectoplasmic as well as topical, which is to say that it has the potential to take a three dimensional aspect instead of existing as a mere two dimensional surface⁷. Strictly speaking, a two dimensional surface has no real thickness and cannot be said to contain space, so that any cross section of a three dimensional surface in two dimensions is best considered as a mathematical hypothesis. Since the second dimension contains no space it is invisible, but it can be thought of as a transparent overlay which can be read as a view that is fixed in time like a photograph. As an event is transferred from the two dimensional matrix it reaches out toward the third dimension although it still remains in a potential state⁸.

It is important to realize that matter as phenomenal event and Matter as intelligible Form, which is to say defined or bounded potential, are both considered by the neo-Platonists to be corporal, so that potential bodies are not limited to a plane surface whether such bodies exist as physical potential, or as non-physical Forms in future time. Corporality may exist as a potential condition, it is not limited to a body which has already achieved mass and is perceptible to the senses. Etherial Matter (note capitalization) as distinct from phenomenal matter need not be corporal but it can be. As corporal potential Matter it may be considered to exist in a potential phase state. This is set out by the neo-Platonists and the Stoics.

Potential psychophysical fields or force fields act on the ectoplasmic boundaries of Matter, i. e. where one corporal body becomes another, and are perceptible as potentials through imaginal symbolism as psychic qualities or qualia⁹. Thus, philosophically

⁷ Ectoplasm is the exudation from a physical surface such as the leaping of particles of radium on a watch dial. This decay of radium causes the numerals to glow.

⁸ See: *Marr D. E. Vision: A Computational Investigation into the Human Representation and Processing of Visual Information*. San Francisco, 1982. — Marr talks about a transitional dimension which is the moment in spacetime when a two dimensional potential begins its entelechy in the third dimension. This is designated as dimension two and a half.

⁹ For a discussion of qualia as projected or “zombie” states within the hard science paradigm see: *Chalmers D. J. The Conscious Mind: In Search of a Fundamental Theory*. Oxford, 1996. P. 4.

speaking, an object may be said to retain the efficient memory of its causative psychophysical environment. In other words, the object retains in itself a trace memory of the efficient causes which have been a part of its history.

Qualia is a term which designates individual perception of feeling. As a compound of emotional reactions it is highly individual because individual reactions to events vary with each person. Qualia may also be conditioned by the will and by culture. Stoicism refers pain and pleasure immediately to mind so that conscious brain states can process and govern emotive states or feelings. In cases where feeling or emotional qualia are consciously accepted as valuable the psyche is not repressed.

In psychometric practice feeling is referred to reason and then is fed back into psychic areas to be explored by telestic observation. Qualia are perceived and necessarily governed by the perceptive faculties but there is no dissociation as there is in the Stoic traditions. Qualia may also be projected so that pain and pleasure, elation and disgust et cetera are shared with another individual or group. For the shared experience to become coherent there must be reciprocity between the individual or group so that a peer situation which hierarchizes qualia is necessary. In other words the feelings of the various members in the group or of the individual being treated must be perceived, recognized if not named and then graded. Peer groups vary culturally in accord with religious or social mores or are formed by individuals who share values and knowledge levels. In shamanism groups are usually ethnic in character. Esoteric and religious schools, secret societies and even universities become enclaves for the evaluation and practice of psychometric techniques. Perhaps the most famous of these schools was that led by Gurdjieff and documented by Ouspensky in Russia at the beginning of the 20th Century.

3. Alternatives to material cause

The transcendental concepts of Hegel in respect to *Geist* or spirit as being a composite of matter, so that spirit is exuded from base matter into plastic art, or by dialectical transformation into philosophical interaction with universal forces, may serve as an alternative to positivist concepts of pure matter held by physicists of the so called classical

school. Such concepts have been discredited by quantum mechanics, first by Heisenberg and Bohr and more recently by work on nonlocal forces which are non-material qualities that have causative effect in the quantum vacuum¹⁰.

The classical concept of mechanical force as the sole physical cause is rendered inadequate by experiments demonstrating the existence of non-local action, which is the effect of one body upon another with no mechanical connection between. Rather than considering force as a direct mechanical effect as when one billiard ball strikes others, it is more comprehensively understood as an interaction of causes, or of fields (or potential fields) which are not directly observable.

The interaction of bodies or particles is described in terms of interacting fields. Particles that interact need not be in close contact as their fields extend into space and allow for an interaction at a distance. In quantum physics this interaction of fields is better represented as an exchange of virtual particles, generally of different physical nature, that has the same effect as material forces. It is as if two particular persons interact by means of a telepathic interchange or thought transmission. From a physical point of view, telepathic fields are virtual, but, nevertheless, real information and variations in energy are being transmitted and received.

These forces or causative factors are most easily understood as formal causes rather than material or mechanical forces, since virtual bodies or virtual corporal entities when they re-manifest from the quantum vacuum take a recognizable or archetypal form which retains an historical persistence. In respect to teleological causes, each particle as it manifests is still part of a wave which contains a record of its ancestry and its history. A photon arriving from the sun perishes and is reborn many times during its seven minute voyage to Earth. A photon from Aldebaran, the sun of our nearest neighboring solar system takes much longer, but in all its changes an Aldebaran photon retains its ancestral quality. Sunlight from our sun appears white. Sunlight from Aldebaran is orange.

In classical physics, or physics prior to the development of quantum physics, changes are permitted only as the result of a material

¹⁰ *Spavieri G.* Quantum Effect for an Electronic Dipole // *Physical Review.* 1999. Vol. 59. April.

force acting locally, which is to say mechanically, on a particle or body¹¹. In the recently discovered non-local quantum effects, the physical system undergoes observable changes even in the absence of material forces. Thus, the traditional principle of mechanical cause and effect or material causation, needs to be abandoned or at least refined because observed non-local quantum effects cannot be categorized as sensate.

Non-sensate or extra sensory perception, is commemorated by such monuments as the oracular temple at Delphi which was operative in Greece during the classical period. The Delphic oracle through the medium of a priestess provided a source of information in regard to future events and the factors which were pertinent to these events as potential influences upon the psyche of those who consulted the oracle. The psyche was also considered a collective event so that the destiny of the state was involved.

Investigation of nonmaterial cause is carried into academic philosophy by the neo-Platonists. The tradition, kept alive in monastic libraries during the Dark Ages of civil tumult after the fall of Rome, is perpetrated by the Arabs and then by Lull, Bruno and Berkeley. Research into perception at levels other than the sensate is carried on in our own era by such thinkers as Alister Hardy, Rosalind Heywood, Roger Penrose and David Chalmers. Psychophysical healing at the physical level is practiced extensively by non Western physicians in native American cultures particularly in Latin America¹². Within the paradigms of sacred psychic healing knowledge is compiled and integrated into the Western tradition even today by qabbalistic societies.

¹¹ Sir Isaac Newton is credited with the development of a physical model which has often been called the "clockwork universe" because cause and effect are treated as mechanical. However although centrifugal force can be explained mechanically, gravity itself has no mechanical explanation. Newton posited a mechanical ether along with an alchemical ether which both he and Lull categorize as a vegetable force. See: *Newton I. Of Nature's Obvious Laws and Processes in Vegetation // Dobbs B.J.T. The Janus Faces of Genius. Appendix A. Cambridge, 1991. P. 252-256.*

¹² Operations which can be classified as surgical are performed by folk doctors and faith healers without anaesthetic and with no sterile technique. The opening made in the body cavity is closed and heals rapidly without sutures. Persons who perform these operations in the capacity of a shaman may have Western training. See: *Dooley Ann. Every Wall a Door. London, 1975.*

The perception of a psychic quality such as happiness or sadness in an individual is normally sensate. The look of an animal or the tone of voice in a person give indication as to psychic state, as we have said. However, perception is not limited to the five senses, changes or differences in potential or an alteration in a force field or morphic field are registered as holistic movements and received as imaginal suggestions at the psychic level¹³. Imaginal suggestions may remain as virtual events, rather like undeveloped photographs or images in a virtual state which even though unperceived still exercise an influence on the psychic matrix. These changes need not be conscious or actual — they may exist and exert physical influence in a potential or virtual state.

A force field or morphic field may be considered as a phase space or phase state, which may be cyclical, in which a potential field is perceivable by the psyche. At some specific time during the cycle the potential or virtual field may become available and register in the unconscious psyche as a holon, rather like light sensitive movie film which is being projected and is stopped at some point to frame a still image which is as yet undeveloped. The anthropologist Levi-Strauss uses the term “symbolic efficiency” for effects produced by shamanic therapy in which trance state produce isolated holons¹⁴.

The perception of alteration in imaginal entities occurs as an holistic exchange between individual psychic fields or force fields which take on a symbolic quality as holons. In shamanistic healing imaginal entities and ritualistic symbols such as a sacred doll are accepted as a medium between practitioner and patient¹⁵. During trance states the symbol becomes metaphorized and personalized and so becomes an imaginal medium or a bridge between internal essence and external

¹³ Rupert Sheldrake has given the designation “morphic field” to what is described as a psychic zone which exists around social insects such as bees. When the queen is isolated from areas of the hive by a lead shield the worker bees on the other side of the shield lose their will to work and become disoriented. Thus, it is apparent that morphic fields operant at instinctual levels of the group mind are physical and may function at the levels of nonlocal forces. A more positivistic explanation would be that the information transmission is auditory so that the lead shield serves as an acoustic block.

¹⁴ Symbolic efficiency may be considered as effective cause operant within the symbol itself. See: *Levi-Strauss Claude*. *Anthropologie Structurale*. Paris, 1961.

¹⁵ *Clarac de Briceno J*. *Shamanism — Past and Present* / Translated by A. Beattie // *Encyclopedia of Language and Linguistics: 2nd Edition Online*. Oxford (UK), 2006.

manifestation. This is a well known practice in the traditions of Western art which falls under the auspices of telestic art.

4. Virtual potentials

Reaction to changes in potential may take place at the physical level, as in the case of social insects receiving signals from their queen, or in human beings at the imaginal level at which portrayals of the change may be registered in the individual mind and transferred to the collective mind or general mind by means of nonlocal interaction.

Evolutionary concepts pertaining to individuation usually portray the individual mind as having evolved from a group mind or from tribal consciousness. On this model the evolved individual sees himself or herself as responsible under the law for his or her actions stemming from private thought. The model for transfer from group to individual is reversible: the conscious individual mind enters into the collective mind through a sort of feedback loop and so has a conditioning effect. The classical concept of Atlas holding the world on his shoulders or of Noah maintaining virtue in the face of surrounding corruption is familiar. The individual may be a pillar in the community or like the ancient king, or kinged priest, may in a given situation constitute the sole link between the heavens and the earth, which is to say an individual able to make the hiatus between potential knowledge and an empirical situation. Imaginal telepathy such as is experienced in remote viewing is simply the transmission of visual data and need have no effect on the collective unconscious either psychic or mental.

Once a potential is established in the individual or collective mind, and is perceived, it will have an innate tendency to recur. An individual A may be able to perceive a symbol such as a word, image or number which exists in the individual mind of B. When this transmission occurs, the symbol then becomes a candidate for transfer to the collective mind as a potential or virtual image. There need be no tangible, which is to say neuronal image established in the brain. That which remains in the brain as a neuronal potential is a virtual image.

In view of nonlocal action and essential internal relations the availability of neuronal potential cannot be said to exist as a genus of information limited to the individual mind. Clearly then individual breakthroughs or the personal discoveries of salient individuals are

never the work of those individuals themselves but pertain to the action of general mind. The discovery of the calculus was an inadvertent joint discovery of the combined minds of Newton and Leibniz.

At the physical level, the action of potentiality may be understood in terms of microparticle exchange. When a positron engages an electron there is an exchange which produces a photon. Prior to the moment of the manifestation of the photon the exchange exists as a probability. Any of a number of positrons exist as candidates for a possible exchange with any of a number of electrons. The number or quantity of available positrons on one side, and the number or quantity of electrons on what might be called the other side, will be a factor in the causation of the initiation of the exchange which produces the photon.

Images, symbols, words and structures triggered by electromagnetic microparticles that appear in the individual mind as a product of the imagination may also exist previously as potentialities somewhere in the unconscious or collective mind. In contemporary physics, the virtual events or potentialities take place in the quantum vacuum which may be understood as a neutral field or a kind of vessel akin to the Chinese *ting* which is the container for *chi* or energy carried by the ether¹⁶.

When images or ideas are created or emerge from the unconscious of either the soul or the mind they become actual or visible to what Plato described as the mind's eye. In the Platonic sense they are copies or images of the truly Real that are now visible and accessible to our rational perception and become available for belief. These beliefs (or *doxa* in the Greek) constitute what is, according to Plato, the common delusion of the uninitiated, since the higher understanding involves comprehension of the laws which cause images to make their appearance from the potential matrix.

Similarly, in the virtual positron-electron exchange the photon manifests itself as a real image or symbol when it becomes visible or

¹⁶ For the first coherent depictions of the etheric vacuum and its relation to physical states and potential physical being in the original Greek see: *Kirk G.S., Raven J.E., Schofield M.* The pre-Socratic Philosophers: A Critical History with a Selection of Texts. Cambridge, 1957. Ch. XV.

detectable. *Doxa*, or the images of things which are not the things themselves, composed of images, words and ideas, wander in our mind and are caused to interact in a way so that a meaningful pattern or form can emerge. In the Chinese tradition, *li* is a meaningful pattern which embeds in *ch'i*, then the field or phase space can be considered to be contained by the *ting* forming the corporal boundary — which is not to say the material boundary but the boundary which contains the field. Meaningfulness is one of the prerequisites or laws imposed upon *li* and can be considered as teleological or formative in cause.

5. Metaphysical law

Metaphysical laws may be considered as distinct from natural laws, but the metaphysical is an ordered state and continues to evolve away from chaos. Within the ordering confines of the *ting*, the pattern *li* embeds in *ch'i* and is then ordered physical potential. The exegesis of Plato's *Timaeus* by Proclus is a discussion of metaphysical hierarchy which evolves away from chaos and excludes those who are insufficiently virtuous. Anaxagoras excludes the non-virtuous from the realms of the nous as Heraclitus excludes the *polloi* or bourgeoisie from the dry soul and a knowledge of logos. The wet souled Ephesians are condemned to a formless soul. Only the virtuous perceive metaphysical law. Only the virtuous perceive the virtual. Virtue in this context can be defined reductively as a pragmatic working knowledge of physical and metaphysical law.

Analogously, when real particles emerge from the virtual events of the quantum vacuum, these are immediately forced to obey natural laws. The only state where causation seems to disappear completely is in the sleeping or waking dream, and this seemingly causeless state is a condition innate to psyche rather than to mind and rationality. This is because the causes of movement in the psyche are internal rather than external, or essential rather than accidental. The boundaries of psyche are less distinct than those of mind, inasmuch as logos in the mind rejects what may be called non-grammatical connections, i.e. connections which do not fall into linguistically comprehensible patterns. However logical connections or logoidal connections are not the only ones that can be made since imaginal connections need not

conform to any logical pattern — as artists since the advent of surrealism have made clear.

In the realm of soul essences all relations are between alterations in phase states which have no logical context. They need have no sequential polarity, no dialectical opposite which has lineal or archetypal sequence. Psyche knows no morality and nothing can be placed exterior to its boundaries. However, metaphysical laws which concern the qualities of ether, if not the quantum ether, even though they are not moral or physical laws are still ordering boundaries which distinguish qualities. Thus, the soul, according to Avicenna (Solomon Ibn Gabirol) is Material (of ideal Substance) but not necessarily corporal. Access to the laws of the psyche, like the laws of the metaphysical domains are viewed as hierarchical. The metaphysics of the psyche is exclusive and elitist in character. There are transitions and sequences which are not permitted — are unlawful, to use a Platonic phrase.

On the quantum model, the photon exists in potential in the same way as a given symbol has potential residence in the individual or collective mind. The cause of its manifestation may not be only the density or available quantity of the particles which increase the probability of its appearance. A potential symbol exists as an entity which has an historical persistence so that its history in time is a factor in its re-appearance which must be attributed to a teleological cause.

And so it is that accurate anticipation is a sort of anticipatory observation which is functional in the triggering of the event. But the observation itself is not hypothesized as a material cause as it is in the Schroedinger's cat experiment, a thought experiment which arose in correspondence between Einstein and Schroedinger in relation to the concept of perception existing as a function of being. The trigger in a prophesied event is teleological and so in a sense beyond the will of the observer. Thus, the sibyl who had access to physical potentialities (possible outcomes) as well as nonphysical potentialities (postulated developments of constellated situations) in the realms of metaphysics enjoyed diplomatic immunity. Her prophetic vision was not considered contributive to the event because it was not a material cause. The sibyl, or pythoress as she is denominated in the Judaeo Christian tradition, has not always enjoyed this immunity, and her prophecy has often been counted as a cause.

Probability is enhanced by teleology. If the end or destiny of a given event is known, even though that event is still within a virtual field, the manifestation of the event or a part of the event is only a question of time and place. When a potential symbol becomes a candidate for manifestation as an historical entity it is available as a cyclic event. Once an event has occurred it is likely to occur again. The cause in its second appearance is then formative. As the event recurs it becomes increasingly probable that it will recur again — up to a certain threshold, which gamblers well know.

A potential becomes weighted in terms of the likelihood of its recurrence with every manifestation, and knowledge of the event, or an accurate anticipation of its occurrence is either actually or virtually part of the causative structure. The anticipation of the event is part of the history of the event in accord with the laws of psyche which like all metaphysical law resists categorization. This does not mean that anticipation in itself is causative, but it may mean that if there is no teleological relation whatsoever between anticipation and event or if the relation is broken, the event will not occur until the probabilities for the relation again rise above a determining threshold. Thus telos may be viewed as a necessary presence in the triggering of the event. The time element, or the lapse of time between the first stirrings of potentiality and manifestation must be bridged by causes, first metaphysical then physical in that order on the time arrow. Again we must be aware that the potential physical is not necessarily material. Like Avicenna's soul it is Material but not necessarily corporal.

Following our quantum model, the photon or other virtual particle before its manifestation is only a probability, even though it becomes weighted or hierarchized in its possibility to manifest. As the time arrow lengthens in the teleological frame, the life of the photon as a virtual particle or entity shortens up to the point at which it becomes manifest light. In this way we can begin to comprehend a hierarchy of potential on the Vedic model of ethers which produce matter from potential fields¹⁷.

¹⁷ Microparticle experiments have been designed which produce particles from etheric sources. Physical matter appears in a closed system which increases the mass of that system. See: *Apsden H., Cornille P.* La scienza e i vortici del dubbio. Napoli, 1999. By the same token, entropic laws regnant within the electromagnetic paradigm eliminate

The quantum vacuum as an etheric matrix is inherent to individual and collective mind. In the individual brain tubules within the cytoskeleton of the neuronal network located in the cerebral hemispheres have been suggested as a place where quantum-coherent oscillations may affect thinking processes at imaginal levels¹⁸. Potential particles exist within this matrix at various stages of availability. When we move from the mind matrix to that of soul or psyche, we move into a different set of potentials or a different phase state in which particles may manifest — but not physical particles — rather these must be described as corporal metaphysical entities evolving towards physical potential. These entities are like the Forms except that we have to make a distinction between the perception of the Forms by the individual mind and the comprehension of the Forms by the psyche.

6. Psyche mind distinction

Soul has the historical quality of being a matrix for potential feeling. As such the manifestations which affect emotional and imaginal potentials within the context of soul tend to occur at more primitive levels than the verbal because the texture of the soul matrix is specialized in its receptive capacity. Basic rhythms perceived by the hypothalamus are receivable and may be measured at bio-levels as well as at the chemical and quantum levels¹⁹. The rhythms of the so called hind brain pertain to individual mind but they affect the perceptions of the soul. Electroencephalogram waves are physical, but the feedback loop between the physical and the metaphysical, which is to say between existing states and potential future states in teleological transition flows both ways.

Transmission of psychical information at a telepathic level is distinct from transmission which occurs in a mind context. This difference between psyche and mind may be considered in terms of specificity. Soul transmissions are nebulous as in dream states, they are essentially con-

particles. See: *Beattie A., Spavieri G.* The Magnetic Monopole as Metaphysical Entity, 2003 — http://www.athenapolis.com/GS_MonopoleEntity.htm

¹⁸ *Penrose R.* *Shadows of the Mind.* London, 1995. P. 369.

¹⁹ In a scale of exchange between physical bodies the level of quantum activity may be considered the most subtle, followed by chemical activity and then by intercellular biological exchange.

cerned with changes in matrices which produce moods, feelings and apprehensive states, while mind transmissions and their potential availabilities are teleologically shaped into specificities. Both brain and mind, that is respectively individual and universal intelligence processes, are historically concerned with survival, with escape from danger and obtaining food at the individual level and with reproduction at the general level²⁰.

Psyche is less concerned with survival than with being the medium for knowledge pertinent to species or culture. However, the individual soul is diligent in the preservation and development of life and in forming the spirits that give utterance to the unconscious mind²¹. Language, although it is the expression of logos and the direct vehicle of mind has the quality of reflecting the psyche. Language because of its age (the lifespan of languages is very long) is archetypal and so soulful. Grammars and conventional structures pertain to mind, but the music of language, its delivery, its regional qualities and its degrees of refinement in any idiom makes it the child of soul. Like all children it grows up and becomes independent, but it retains the link with psyche which is ever the mother of the tongue.

Language at its root and in its connection with the hind brain is instinctual, all animals make sounds, but at the grammatical level it is mindful. Linguistics is a mathematics of mind in the brain, while poetry and song and music and spontaneous ejaculations spring from the soul. Art refines the soul and brings it into the realms of mind.

The realms of soul are nonspecific as to space and time; places and beings manifest in dream states or in reveries which are not necessarily recognizable by the memory of the mind. Classically it was suggested that the soul contains its own mind and so by extension its own memory, but soul mind is too oxymoronic as a concept to be useful. As Proclus puts it, "the soul is prevented from perceiving intellectually"²². In view of this early and vital distinction, and even though the limits and boundaries of psyche are ambiguous in classical philosophy, the

²⁰ Universal mind or general mind as well as the collective psyche may be considered in terms of philosophical relations outlined in note 1.

²¹ Cultural traditions which include manners, clothing and body language are preserved by ethnic groups with tenacity. Such ethnic traditions are part of a distinct collective soul ethos.

²² Proclus on the *Timaeus*. Book V. Dakota, 2000. P. 448.

comprehension of a soul memory as distinct from neuronal memory is vital. The dreams of the soul can be remembered and discussed, or woven into art to become intellectual properties, but Psyche cannot be plumbed by mind and her dream sources resist control. As the old adage has it: the heart has its reasons which reason does not know.

Heart is a metaphor for soul, varying in its emphasis from culture to culture. Heart is also the universal symbol of love, and in the Greek breakdown of love into eros, philos, astorga and agapae, it is agapae only that pertains to mind, for it is the love of the idea in the mind of the other.

The field of general mind, or nous, is collective and open to all the virtuous. Virtue here by definition is applicable knowledge or available directable energy within the paradigms of the Universal Good. Virtue becomes available as nous in both lineal and radial modes. The distinction between the private individual neuronal mind which includes memory cells, and the nous which exists only as potential, must be maintained. When we turn to psychic memory we are not treating discrete meaningful holons or the Forms manifesting in the concrete but rather suggestion, that which Giordano Bruno calls the ushers of the Forms.

To delineate further the elemental difference between psyche and mind it is axiomatic to indicate that private individual neuronal mind which includes memory cells is of a different genus than that of psychic memory²³. The psyche is not cellular, it is not particulate, but it stirs the individual memory and provides a matrix for the nous. Thus psychophysical transmissions which pertain to objects and which are available through psychometry are considered to be ectoplasmic rather than endomorphic. This means that what Lucretius calls films which are transmitted through the air are distinct from the physical object itself. In the same way that which is traditionally conceived as a surrounding aura or halo about the object is ectoplasmic and psychometric, it is the psychophysical designation of a phase space distinction between physical and psychical activity.

²³ Neuronal memory like neuronal process, within the paradigm of internal relations, is not limited to the individual neuron. The understanding of this principle is of course disastrous to the ethics of individual privacy, but essential to psychometry.

The potentials harbored by the perceived object are not necessarily taken from individual memory although ectoplasmic images (Lucretian films) may be transmitted from one mind to the another by suggestion²⁴. This sort of suggestive transmission is effected by the shaman during transference of trance states. It differs from hypnotic suggestion in that it is not targeted on an individual, but is part of a collective ritual. In any case, subliminal suggestion is a familiar phenomenon in body language, facial expression and in the various forms of information designed to condition the public.

Psychophysical information should not be confounded with the memory or the imagination of the receiver even though this information can be immediately transferred to mind as hypothesis. Psychometry, like the telestic arts and water dowsing must be received as an immediate quality extant in the present. The information is non-particulate and non-mediate. It is not carried by light or by any other physical means but by the interaction of potentials at a non-physical holistic level.

Mind feeds on the psychic matrix, mind peruses psychic manifestations as they manifest in dreams, in feelings, in moods, but mind is ever ready to abandon soul at the call of the first necessity, the first suggestion of fight or flight, and then must be brought back by the various disciplines of meditation, or by repose with its attendant dreams, to the potential fields of soul. Disciplines of meditation are developed as part of initiatory practice in most religious disciplines, but the practice of transcendental experience based on the philosophy of mind and soul is part of the education required for efficient social function and is not confined to religion.

7. Holarchy and dogma

The unconscious must be redefined in terms explicit to psyche and neuronal mind so that they are treated as distinct genera. The current psychological definition of the unconscious pertains to individual

²⁴ Democritus considered objects to radiate effluences which he said were films or surfaces of atoms which floated through the air. Titus Lucretius in *Rerum Natura*, 50 B. C. derives: "I say therefore, that semblances and thin shapes of things are thrown off from their outer surfaces which are to be called, as it were, their films or bark, because the image bears a look and a shape like the body of that from which it is shed to go on its way".

mind, although the paradigm of modern psychological terminology which emerges in the 19th Century has given rise to concepts in depth psychology which include archetypal possession and a collective unconscious. In normal usage the unconscious is designated as information which is not available to rational process, even though in mesmeric or trance states or in theta wave ecstasy information is released in the form of shouts or chants. However, collective unconscious hallucination does not have the ordered quality of a collective logos²⁵.

All degrees of psychosis are treated as mental disorders pertinent to the patient. It is only in the analysis of dreams that soul enters at all, but the dreams of the patient are considered as indications of an individual mental state which requires clinical attention. The psychiatrist attempts to elucidate the disturbed mental state by means of rational disclosure or analysis, psychoanalysis, and to cure the soul through reason.

Moving upward, as it were, toward consciousness from that which is unconscious in the psyche we have the concept of a general will which is political or moral, and a desire in the evolving being to be politically correct — the Kantian imperative that one should will the state as a necessary means to a moral end. We can move easily from this social axiom in the evolved being seeking virtue to the idea of general mind or the nous. Logos, as we have seen is the Greek term which suggests ordered verbal thought, but it was not until Christianity became established that logos came to be considered collective and divine²⁶. From collective sacred thought there is a direct extension to dogma, not doxa which is belief held in hypothetical potential, but belief as law. The revolution against dogma was drastic and profound. It was present in the Renaissance and continued into the Enlightenment and was basic to German thought well into the 20th Century. Existentialism, although it is a tattered denomination, embodies the Romantic rebellion.

²⁵ Electroencephalogram readouts show ecstasy in dance rituals or in religious evocation as distinct from patterns that appear in meditative states (alpha) or normal waking states (beta).

²⁶ In India, at about the same time as the logos or the sacred word is declared a manifestation of the divine in the Roman Empire, large segments of the Buddhist persuasion declared the Siddhartha Buddha to have been divine despite his own very particular rejection of vedic dogma and the Brahman hierarchy. Current communism considers Buddha to have been a revolutionary in the interests of liberation. See: *Rosental M. M.* and *Iudin P. F.* *Diccionario Filosofico*. Bogota (Colombia), 1994. P. 51.

Positivism, which reigns throughout the 20th Century, denies all dogma, religious and lay, and then resorts to relativism so that the highest level of truth is hypothetical. In classical terms positivist truth does not achieve the level of inviolable principle but remains at the level of dialectic by means of which feasible models may be presented. At the most sublime level relative truth becomes that of Aristotle's metaphysical mind addressing itself²⁷. However, even the British Idealists quibbled about metaphysicality as a base for action. As an alternative to the nihilism which is attendant upon relativism, and as a matrix residing in the archetypal idea of order as prior to chaos, we have Plato's ordering of metaphysical realms and the hierarchical principle (*hyparxis* in the Greek) which is essential to nous.

The Greek intellectual tradition is continued until the Athenian Academy is closed by the Christian emperor Justinian. We then have the initiation of dogma, obligatory belief, the inquisitions, required uniformity in religious belief at Oxford and Cambridge and the concept of thought crimes developed by the Calvinists in Geneva and extended into 20th Century communism. All of this regimentation results in a flowering of hatred for what Shelley called, "every form of tyranny over the mind of man". In the backlash against dogma and any form of social imperative the concepts of an ordered nous are obliterated except for, once again, as in the Dark Ages, the monastic enclaves East and West which maintain the principles of spiritual hierarchy.

The objections to an ordered nous, to dogma and to telepathy are rooted in concepts of individualism. The postmodern persona has come to place a high value on originality, and modern political consciousness places a similar high value on individual responsibility. Social contract and humanism forbid tampering with individual whim;

²⁷ Aristotle addresses the form of noetic dialogue which comes under the rubric of doxa or belief, which according to Plato is an inferior level of understanding. This is the level which Hegel calls the abstract universal, a constant process which underlies available truth (*aletheia*, that which emerges from Lethe, the River of Forgetfulness in Greek or *li* the *ch'i* embedded meaningful pattern in Chinese). In Aristotle's approach Heisenberg deplores: "... the total lack of any sort of viewpoint from which an order might have been discernible, the unitary principles of form sought by Pythagoras and Plato were obliged to give place to the description of details" (Science and the Beautiful // Wilber K. Quantum Questions. Shambhala; Boston, 1984. P. 59.

so that the realms of the nous remain unlegislated. There is a high demand for each person to have their own little private world, even though the multitudinous private worlds feeding on the mass media are all very similar.

Each day millions of people experience the same vicarious feelings watching live television broadcasts of professional sporting events and catastrophes natural and social. During these broadcasts high tech advertising designed to influence subconscious areas of both psyche and mind are repeated over and over again. Outside of commerce, the beauty of dogma or of the collective creed is seen in any enterprise of an intellectual nature which requires sustained group effort. If we share a belief in the substantiality of the same categories we can take mutual advantage of the powers which are attendant upon a single united will. Thus are schools of thought established, republics founded, and chauvinism of all sorts is cultivated. Of course it is too late in the day for any chauvinism of an ethnic or gender specific consciousness to be at all useful, and yet still the principle of group effort in any human endeavor is indispensable.

8. Karma blocks

Psychiatry treats problematic complexes that are composed of information which has become repressed by fear or censure or have been deliberately repressed by the individual through disassociation. Psychoanalysis assigns this blocked cerebral information to a category in the psyche, which is erroneous since psychological complexes caused by rational malfunction are distinct from and repulsive to soul. The problem in any given neurosis is memory confusion, which is a rational logical disorder caused by emotional states produced by fears and hatreds either individual or social. The disorder then is rational, so that when the psychiatrist identifies the emotional situation which is destructive to mind the complex can be eradicated. When the stresses caused by the rational disorder are relieved the soul becomes accessible to the individual and to the collective soul so that the mind can establish a dialogue between itself and the Universal Mind which is moral and logical and a cure is effected.

The psyche in itself, however, cannot be treated directly by reason. Karma, which is the result of an action in the past, or any anticipated

telos, is as much emotional as logical, which is to say it is a presence in both mind and soul. Karma is highly resistant to change and its elimination is a desired end in the transcendental disciplines of India. Psychoanalysis often goes on for many years while the doctor and the patient manipulate psychic figures which are imaginal mentations in a sort of game like chess played at metalinguistic levels. In the process known as transference the doctor or the healer takes on the neurosis of the patient and the patient then takes the role of healer so that there is a very profound interchange which is reflected at the psychic level²⁸.

In the nous emerging words and thoughts follow erratic patterns as potentialities that seek to acquire an adequate form, a purpose or teleological end. In the quantum vacuum, potentialities play around with no commitment, taking the shape of possible interactions between virtual entities, exploring all the possible outcomes for collisions, forms and events. Aristotle would say that the aim of a quantum potentiality is to become act. One selected outcome, generally that which is most probable given the background and external conditions, leaves the virtuality of the vacuum to become a known real entity or phenomenon. A few of all the potentialities and outcomes, although improbable and almost impossible, may contain the genus of novelty, of originality and turn out to be a new and unexplored entity, a yet unknown physical phenomenon, or a new breakthrough. The others go on repeating the ontogeny of their phylogeny as do the reproductive cells of flora and fauna.

An exploration of the unconscious, whether in the realms of nous or of or psyche, when performed by a consciousness capable of watching without interfering, may be able to spot in the chaotic mingling of words, thoughts and images, a most improbable but original concept, intuition or idea, which is actually now a door to a real, not yet explored or else forgotten world or archetype. The restoration of order after chaotic interminglings which is the work of the healer or psychiatrist is creative in character. The psychometric art process, in the same way as a new physical entity emerging from the vacuum, can be seen as creation.

²⁸ Psycholinguistics although it is a branch of the language arts is treated as a hard science with rigid categories manipulable in mathematical terms.

9. Chaos as degeneration

There is a long history of disagreement regarding the place of chaos in the cosmos, and since it may be inferred that the quantum vacuum is in some respect chaotic, or spooky and phantasmagoric, we must touch on the variations of chaotic origin. Big Bang theory as the child of mind logically begins everything with a point particle as a fresh sharpened pencil set to white paper. The initial point has no room in it for chaos but immediately after the bang there is plenty of room.

The Orphic opinion, is probably the oldest tradition extant, stemming as it does from Sumer and Chaldea. These agricultural societies permitted a leisure class and developed an ordered thought system which was refined as it passed from one generation to the next²⁹. Myth, which then even as now carries intelligible thought, poses an eternal order as foundational. Chaos is not first, Cronus or Old Father Time the Measurer, begets Chaos, and Chaos in turn begets Night or Erebus. Aether, the bright upper air, is the child of Night and she begets Day which is light. However, the first impulse, the Prime Mover is intelligible, orderly and so more excellent than decadent confusion. This is the opinion and first principle of Greek rationality as it is brought to us by Plato from myth.

Along with this concept of the primacy of order is another myth, biblical, again stemming from the same early civilizations which developed in the south of what is now Irak. In the book of *Genesis* the Sons of God, Ben Elohim, move in the darkness which is on the face of the deep that pertains to Earth. The Sons of God or the Children of God, because the sacred name Elohim is in the feminine plural, are again prior to that which is without form and empty. So the two myths concur — order is prime. This degenerates into the struggle between Ormuzd and Ahriman, good and evil respectively, and the Manichaeian condemnations of that which blocks the light. Old Dark is construed as an aboriginal presence which rules on Earth. Nature, or human nature, is seen as descended from a chaos and the polemic between the forces of light and darkness is perpetuated. The concept of light as good and darkness as evil is still extant in language even though it has

²⁹ The development of language *per se*, like the development of technology, does not imply the refinement of thought, nor its evolution.

been evident since Parmenides that light and dark are co-extant and that the dark can be considered sacred because it is the bearer of light³⁰.

Despite Aristotle's rather shaky condemnation of evil as a consistent potential, or as a Form, the good versus evil polemic extends to the neo-Platonists. Plotinus denominates natural matter as evil in a sort of Manichaeian context in which matter is like darkness that absorbs light and is dependent upon light. Plotinian matter can contain no goodness in itself, it must always take the qualities which are projected upon it. Plotinian matter is parasitical, it has no existence of its own, no soul except that which it sucks into itself and assumes falsely as its own. Plotinian matter is evil. However, there is another Form of Matter which is Ideal or Real and which exists in potential. This Ideal Matter cannot be evil because it pertains to the realm of Ouranian Form in which no evil can exist. Evil in this context is just an inferior copy of the Good and simply self destructs. For the Greeks, evil is not a constant, is not Real, there is no diabolic Form³¹.

The common meaning of the word real indicates that which is tangible or immediately sensible. In philosophy the term Real, which is often capitalized by Platonists to designate its use as a Universal, indicates that it is a Form or an Idea — quite the contrary of the common meaning. In English a capitalized Universal also indicates that the Idea can be personified. For example, Justice is a Universal Idea and in some contexts may refer to the anthropomorphized Form, the heroic woman, Dike (pronounced Dee Kay in Greek) who sits blindfolded with a weighing balance in one hand and a sword in the other. The term Universal indicates the Idea as a ubiquitous entity, a Ouranian or

³⁰ Parmenides argues in a long poem, of which we have only fragments, that there can never be a state of nonbeing. Plato in his dialogue *Parmenides* takes up the same theme. The universe cannot in the final analysis be considered other than one. There is no true Platonic dualism, any dualistic conception is a false picture of the Real.

³¹ "And therefore we may also say that in the things which are in the beginning, i. e. , in eternal things, there is nothing bad, nothing defective, nothing perverted for perversion is something bad" (*Aristotle*. *Metaphysics*. Book IX. Ch. 9). Cf. Plato: "Evils, Theodorus, can never pass away; for there must remain something which is antagonistic to the good. Having no place among the gods in heaven, of necessity they hover around mortal nature and this earthly sphere" (*Socrates* // Plato's *Thaetatus*). It will be noted that Plato's evil, from which Plotinian evil is derived, is limited to earth which in this context is the elemental earth with no admixture.

heavenly entity which is potentially available to all mankind. Platonic Ideas have the quality of persistence in time, they are perfect entities, which is to say that they are complete in themselves, and because they are perfect and draw their perfection from the eternal essences they are eternal. Plotinian and Stoic Matter pertains to the Ouranian world and is indicative of substance or available potential³². Because of this quality of possessing persistence in time, and because the Forms are older than the cultures who cherish them, the Greeks called them *arke*, which shares the same etymological root as “archaic”, so that very often the anthropomorphized Universal Forms are referred to as archetypes.

Memory confusion and logical disorder are preliminary symptoms of chaotic mind behavior and are the first steps toward the abyss of fear, solitude and pain. Chaos in its origins is a metaphorical and mythical image of disorder pertaining both to ancient cultures and to modern science. Within modern chaos theory, researchers seek “light into the tunnel”, or patterns that repeat themselves, and these are represented as traces of mathematical algorithms with an orderly form. When from chaos a kind of order emerges, either as a new discovery or as a restoration, new unexpected physical meanings are created. These, together with the beauty of inexhaustible fractal images, let us perceive and create a richer natural world.

An analogous task in the ordering of chaos is performed by psychophysical consciousness when it makes the distinction between the logoidal mind and the image bearing nous that carries messages from the world soul. Frequently the shaman or practitioner, making use of the art of psychometric intuition, will drive the devotee or patient to a state of despair before attempting to lead him or her to a new center of restoration. When mind confronts psyche, confusion and chaos can be recognized as potentialities, and by means of this recognition, and also through the process of identification and the naming of these potentialities, converts them into entities which may be considered as allies instead of lurking terrifying shadows.

³² The Stoics discuss noumenal corporality as corporal Matter. The noumenal body is non-particulate within itself but it exists as a body amongst other bodies and so in this sense is particulate. The quality of any given noumenal body renders it co-inherent with other bodies of like quality. Quality for the Stoics is defined as a state of tension so that different substances are produced by different states of tension. Qualities of soul are portions of pneuma which exert effect as efficient causes.

It must be borne in mind that clinical psychology which attempts to relieve neurosis and lead a psychotic back to participatory citizenship is one thing, psychology as an heuristic art which is an hermeneutic discipline in the development of knowledge is quite another. Clinical psychology treats the sick. Shamanistic practice performs not only a curative function, but is also a sort of depth psychology specific to a given cultural tradition that reinforces teleological cause. In other words, the healer brings the patient back into the mainstream of the culture so that he or she can re-establish the self in terms of amenable archetypes. Clearly any evocation of a particular cultural tradition or ethnic peculiarity can only be useful in the service of its own transcendence. The true end of the final cause is not to return to the past but to incorporate present experience for future use.

10. The light of Greece

The pre-Socratics are often credited with the demolition of myth and the creation of rational sanity beyond superstition and childish fantasy. The Athenian virtue of Temperance which is the refined ability to suspend judgment while continuing to hold both the point of balance and the sword at the ready is the power which the Greeks obtained and held. But the Greeks did not destroy their myths, they enhanced them and passed them on to their conquerors.

Anaxagoras, prior to Plato, saw the ether and the air as being essential ingredients or elements which are present in all things. The four primordial elements: earth, water, air and fire were considered to have not only an actual visual manifestation, but also existed as essences, which came to be known as the rare elements, a nomenclature which continued through the alchemic tradition into the work of Newton and Faraday and even found its way onto the Periodic Table.

Heraclitus, again prior to Plato, by posing a change in soul from elemental water to elemental fire implies that what is substantial and unchanging is not the element itself which governs these changes — it is the law that is substantial. Heraclitus anticipates the substantiality of the perfect form, but it is the law itself which governs these changes not the elements or rare elements themselves. In this sense Heraclitus anticipates Pythagoras who suggests that all can be reduced to mere

number with no correspondence to geometric figure. This leads to an homogenization of the basic elements which is a confusion of principles. Numerology amongst the disciples of Pythagoras becomes a cryptic jungle with secret codes to keep the symbols hidden from the profane. It is from Pythagoras that Descartes derives his *res cogitans* versus *res extensa* division; mind cannot be quantized until it is applied to matter. But we have seen that the essence of soul is different from that of mind, and so a reduction to number with its attendant homogenization of the basic elements leads to a confusion in principle. This is the sort of confusion which Plato throughout his work insists is unlawful.

The essences which manifest in distinct modes such as goodness, happiness and harmony unite with the Ouranian Forms. Essence and Form were held by the Greeks to exist in *apeiron*, unbounded space which is the source of all things. Although this space is without limit and so infinite, it nevertheless contains entities which do have boundaries. These entities form bodies which are said to be corporal, but this corporality is not to be confused with the base material corporality which is the evil of Plotinus. Rather it is potential corporality in the sense of the heavenly body: the god, the planet, the just republic.

Aristotle in *Physics*, Book III, Chapter 4, states that the Pythagoreans and Plato conceive of the infinite as a self-subsistent substance. In this passage the origin of Mind according to Anaxagoras is discussed. It was Anaxagoras who said that all things were once upon a time together and then individuated or evolved. Mind, whose work is thinking, as the Greek puts it, was once part of unbounded space, but evolved through time, although not all Mind evolved at the same time. Time as an essence does not manifest in a uniform mode, but manifesting through the Forms and in phenomenal events takes on the quality of that in which it resides. Thus, mind evolves hierarchically and independently away from the *Urstoff*, German for the basic rare substance.

Hierarchically speaking, Mind, like the essences, is on a higher plane than the etherial substance of the Form. Mind becomes accessible at its varying levels through virtue as it continues to evolve³³. As a

³³ The Greek word *dunamis* from which we take the English dynamo is translated also as energy or virtue. In the gospel Jesus feels the virtue go out of him when the

prime mover Mind pre-exists Chaos in time, but then Mind may enter Chaos as it enters everything else, although it is not restricted to Chaos. Mind, like the Forms, is autocratic and can be said to possess a virtue peculiar to its own essence and its potential as will. The will of Mind, rather like the Aristotelian Concrete Universal which appears in Hegel and in British Idealism, is made manifest in Form as material substance³⁴. However, as an autonomous essence Mind requires no matter rare or vile to maintain its ontic state.

It is well to remember that Platonic philosophy is a continuation of the mystery tradition that began in ancient Egypt. Democritus visited Ehtiopia and “the naked philosophers” of India. In the ancient tradition the forms or molds of actual tangible things are reflections of eternal Forms, or Ideas, that transcend the material world, as in the case of mathematical laws or geometrical shapes. By contrast, in the Aristotelian understanding, material forms are immanent in nature and the organizing principles are inherent in organisms, plants or minerals. Aristotle admits divine thought which thinks about thinking, although he is loath to admit the perfect and unchanging Form in eternal omnipresent being³⁵. The view, stressed by nominalist philosophers such as Hume and Locke inclining toward relativism, is that all forms and concepts are only elaborations of our own minds and we cannot know what is actually there in the world, underlying the phenomena of our experience. Another more extreme view held by contemporary cosmologists which has its origins in the Zarathustrian myth sees chaos as fundamental. On this view there is no prefixed pattern or rule in nature and that as the universe evolves at random, the laws of nature spring spontaneously into being and take form with the systems they describe at the moment of entelechy.

woman who is chronically ill touches the hem of his garment. Luke (9, 46) uses the word *dunamis*.

³⁴ The Republic or the state then becomes a manifestation of the Universal to which the individual is subject. As the 20th Century began, the English speaking peoples had formed a world empire and the Germans wanted to form one, both at the expense of the other. It is easy to see why intellectuals such as Bertrand Russell and Wittgenstein shied violently away from Hegelian Idealism in Britain and Germany. Time moves on and again we are looking not so much at a world empire as a world state. Again there are many who detest the state as a universal and prefer anarchy or any other form of fragmentation to free themselves from any Form they see as tyrannical.

³⁵ *Aristotle*. *Metaphysics*. Book XII. Ch. 7–10.

Traditionally, the world of physics and chemistry has been consistently inspired by the Heraclitian and then Platonic vision of an external, rational order reflected in mathematical laws that transcend and pre-figure the physical universe. These laws do not evolve from chaos as in the material determinist view. Rather, as in the ancient myth, laws pre-exist chaotic states and govern the causes of order breakdown.

11. Reduction as destruction

Atomic forms are explained by quantum physics in terms of the pre-existing symmetry of the atomic orbits of electrons around the nuclei. Because of these latent properties, atoms may be arranged to form the periodic table, displaying a logical pattern as a function of the atomic number. Different chemical atoms, about one hundred, from hydrogen up to and beyond lead, are bound by law to keep their form as long as their constituent electrons, nuclei or subatomic particles maintain their basic essence and relation. The properties and forms of solids, gases and liquids are a consequence of atomic properties, which in principle determine their behavior at the macroscopic level.

The form of molecules and the properties of chemical compounds are determined by the different possible combinations of atoms arranged in various spatial patterns. Just as chemists study the forms and properties of molecules, crystallographers study the forms and properties of crystals. Each kind of crystal is shaped by the symmetry of the constituent molecules and atoms arranged in periodic, three-dimensional patterns which have a limited extent. In this way, a great variety of shapes and forms may be explained in terms of basic symmetry principles which may be described as geometry at the atomic level.

Through the centuries reductionist science has been able to split objects of definite forms into their constituent parts: physical and chemical aggregates such as molecules, atoms, nuclei, subatomic or elementary particles, quarks, superstrings, and so on. The idea was that once the laws for the basic constituents or building blocks were known, the properties of the whole at any level of complexity could be predicted and understood. From the process of reduction to elementary parts, theoretically it would have been possible to construct or reconstruct the whole, with its laws and properties.

However, in the middle of the 20th Century this theory depicting the formidable task of creation from known particles showed some fundamental flaws. It was realized that specific important advances which included the isolation and observation of phenomena in branches of physics such as superconductivity in solid-state physics, had no correlation with known behaviors displayed by elementary particles. Superconductivity is a phenomenon intrinsic to the level of complexity pertinent to the solid state. In this state matter is supposed to exist as a constituted block and its properties such as photoconductivity and field emission are dependent on that state. It became evident that fundamental laws and properties derived and described at the solid state level were valid only at that level. Under conditions of breakdown and reformation at the quantum level the laws are different.

It also became apparent that reduction does not imply its reverse, which is the ability to reconstruct or to create. Each level of complexity has its own ontology, its own formational laws and causes. For biology and solid state physics the fact that a new elementary particle has been discovered in some high-energy accelerator has no relevance because the ontological conditions which produce these new particles are distinct from those which generate life and govern electromagnetic effects over distances. The failure of reductionism is evident when the forms of things are considered at the biolevel such as the forms and variety of leaves and flowers. When we move to the metaphysical level, creative processes become even more nebulous.

Thus, the success of reductionism does not imply that the specific form of any system can be predicted. For example, snowflake crystals have a six-fold symmetry, but each is unique; it is not clear how the symmetrical development within each snowflake occurs. The only assumption is that there are causes both efficient and formal which enter into snowflake process at the time the flake congeals from vaporous gas into a solid. At political and social levels principals and values break down or may cease suddenly to exist, disorder and chaos reign and systems are only restored by the will of the strong. Reconstruction of a disordered social state requires physical ordering or organization, but this reconstruction and maintenance cannot be performed without an attempt at admitting and then altering the metaphysical causes which produced the chaotic state. Metaphysical laws cannot be altered, just as

physical laws continue to be applicable under conditions that permit their function, but laws can be opposed or balanced by others. The law of gravity is not absolute.

Accuracy in predicting forms is exponentially reduced by the complexity of the system. In biology a system of classification of plants and animals was developed by Linnaeus, who grouped bioforms together according to the hierarchy of taxonomic categories such as species, genus, class, order, etc. At this level, the physical and chemical symmetries are not manifest, and the intrinsic order of the system was assured by the concept that the Creator had formed plants and animals according to a rational, meaningful scheme. But the successive Darwinian and neo-Darwinian interpretations of evolution through the interplay of chance and natural selection differs from the attempt to understand evolution in terms of prefixed, rational patterns. Emergence is viewed as constellation governed by chance. This factor of chance, this playing of dice inherent to Darwinian theory must be discarded as ignorance, as notions of random coincidence and indeterminate fluctuations are replaced by an increasing understanding of karmic laws. Karma can be defined here as probability expectancies which occur in etheric matrices.

12. Mind as autonomous essence

Supposing that Forms exist as archetypes, the creative process that builds a higher level of complexity or appeals to a more exalted level in the holarchy cannot depend upon interaction within a given specific Form unless we concede to Bergson and treat Plato's eternal perfect archetype as subject to the stresses of evolution³⁶. Thus the emergence

³⁶ Holon and holarchy, from Greek *olos*, are now a frequently used words. Arthur Koestler in his book *The Ghost in the Machine* (1967), which was a reference to Gilbert Ryle's *The Concept of Mind* (1949), that sought to establish mind as a physical entity (no ghosts) by abolishing idealism in one fell swope brought the word into current usage. Ryle was the successor to Moore who wrote an article called *The Refutation of Idealism* in the journal "Mind" in 1903. He was an enemy of Bradley at Oxford and McTaggart at Cambridge, both of whom sought to continue the traditions of Platonic thought. It should be added that Ryle et al. were victorious in their struggle, winning a Pyrrhic victory for the Positivists. Bradley's comment was that his position, as stated in *Ethical Studies*, was "misrepresented" by the opposition. History begins to clarify that the misrepre-

of any form, or its ontogeny, from a given phylogeny, has to be viewed as a teleological process, i.e. it is the fulfillment and embodiment of the parent Form or archetype achieved from an assembly of elementary constituents in dynamical interaction with other Forms. The limitations of the reductionist approach made evident by the advances of modern physics lend support to the model of preexisting Platonic Forms and mythological archetypes which subsist as part of an established interactive order.

Anaxagoras, according to Simplicius, states that Mind is autonomous or autocratic (Greek *autokrates*) as are the Platonic Forms. He also implies that Mind (or Nous) can compound itself with Forms of Matter as it can with base matter at the phenomenal level. In the various times and spaces of coming to be, Mind may be present as part of the matrix in the swirl of potentialities — but then Mind may withdraw or contract within itself so that creation can take place with only the trace of descended or materialized mind which remains in the potential particles³⁷. These particles, in Greek, *homoiomereia* (homoeomery) when they refer to mind are called psychons, a term which has come to designate the independent mind of each particle. Psychons may exist in the biosphere and by extension *in potentia* in the noumenal world as well as in each manifest particle in the entire phenomenal world³⁸.

sentation was more a matter of taking an inferior holarchical position which permits logical manipulation while obviating understanding and closing the doors of perception.

³⁷ See: *Newton I. Mathematical Principles of Natural Philosophy, General Scholium* / Translated from the original Latin by A. Motte // The Great Books. 1952. Vol. 34. P. 371. Newton envisages the expansion of phenomena from the noumenon as a sort of bursting or bringing forth, an expansion into act on the Aristotelian model. The qabbalah insists on contraction as a necessity for creation. The higher divinity withdraws and the event occurs. This is probably derived from the Platonic principle of reduction or division resulting in inferior powers so that all creation is diminution. Privation, or the disappearance of the creative force, occurs at the moment of entelechy when all probability ceases and the event becomes act. It will be recalled that in the biblical account, creation is the work of junior divinities, Ben Elohim. The qabbalah admits this, while indicating that the creation of the physical world like all creation is descent.

³⁸ From the point of view of Anaxagoras there are not only four basic elements but an infinite number. There is a part of the whole in everything. He calls these homogeneous parts homoeomeria and from these all things are made. If we take anything and divide it we will never come to the roots of Empedocles; what is, must be composed of particles. Within the homoeomeria there are even smaller parts and these he calls panspermia, the seeds that contain vestiges of everything (*Beattie A. Historia de la Filosofia* / Translated by J. Marias. Madrid, 1964. P. 31).

If we see the realm of collective psychons to be composites of the psyche, if not the realm of Psyche herself, we can then conceive Mind to be operative within soul, or else interactive with soul. Mind as essence never loses its identity or autonomy, but when it interacts with soul it cannot be assigned a numerical quantity or a simple location. Number, except as a symbolic indicator of state, is meaningless in the realm of soul in the same way as the man-made microparticle is meaningless to the flower seeking to reproduce itself. If we stay within the disciplines of Euclidean plane geometry so that we avoid algorithm and quantitative analysis we can begin to have an understanding of the etymological rationality inherent to the word psychometry. Mind is indeed a measure of the soul, but not the only measure; just as man is not the measure of the phenomenal world, nor the phenomenal world in potential, much less is man the measure of the metaphysical.

13. The mythy general mind

When the psychological archetypes operant in the human being are released from metaphorical chaos or from neurotic repression through understanding and individuation they then begin to exist as potential formative causes in the rational mind. As such, within the context of Greek thought, they can be treated as formative particles or influential bodies. Both the individual and the collective psyches are susceptible to archetypal invasion, or else may become conditioned to accept archetypes of a mythological or historical character, but these are non-rational, which is to say they are of psychical origin pertaining to their own Forms and cannot be treated by mathematical principles just as they cannot be observed photonically. Interpretations of the archetypal hero or the villain in both the individual and collective psyches become moral and ethical persuaders. Myth figures may also become personalized as adjuncts within the individual psyche. They may even come to possess or be invited to possess the individual psyche at imaginal non-rational levels.

Myth has influenced the actions of men in the past and will do so in the future. Because the effects of myth or story have an influence over time, and because Western culture in its transcendental aspects has always seen itself as moving toward a higher intelligence and a

more complete universal view, myth can be said to exist as part of a teleological causative factor. This means that the end or goal of any action is directed toward universal perfection and the impulse toward this goal is present as a factor in any interaction or change at any level. The myth or story then is a history that projects itself into the future, myth mingles with prophetic science fiction and the old archetypes have a hand in shaping what is to come.

According to the Platonic view and in contrast with the traditional scientific view of the world, Ideas are real, even more real than physical objects. Potentiality, as described in the Aristotelian doctrine, is Real and effective in influencing actions in physical situations. Existentialism criticizes not only the Platonic Form but also Aristotelian potentiality; whatever is, manifests itself in actuality. In what truly is, there cannot be any possibility or potentiality. However, in common with contemporary Existentialism, Aristotle insists that the most perfect, and therefore the most divine state, is that of the actual. This can be interpreted at the mundane materialist level simply as a bird in the hand is worth two in the bush⁵⁹.

In developing quantum mechanics from classical physics, modern science rescues the reality of potentiality and gives new life to Aristotle and Plato. The potentialities of the quantum vacuum possess substance because they influence, through the notion of higher or lower probability, the actuality of observable effect. If the probability of a transition from a quantum state to another is zero, that effect (the transition) will not exist in act, it will never be observed, it is erased from physical reality. The notion that potentialities are the cause of actualities, or that actualities determine the rank of probabilities imposed on potentialities, is not clear-cut or one-way. Both potentiality and actuality are necessary ingredients of being.

In a version of modern quantum cosmology, the variety of potential worlds (multi-worlds) described probabilistically in phase space, are actually all real worlds. The world we know directly is simply one of the multi-worlds that we remember better because, through direct experience of it, our mind has filtered and retained the one

⁵⁹ The term "Existentialism" has become so varied in meaning as to be non-informational. We use the term here to indicate the sort of individualistic positivism which denies transpersonal function.

which is best adjusted to our memories. Clearly, a world which is limited to individual memory, or to any given worldview is limited and can at best only form one pole of a dialectical process.

Ideas, myth, potentiality, and quantum nonlocality, are archetypes, real elements (in both the scientific and philosophical senses) which form part of the collective mind, and that have power, reach the soul and influence man and nature. The recent nonlocal quantum effects were not known until the middle of the last century. They imply a change in the traditional concept of cause-effect: the cause is no longer necessarily a physical force. A new, more apparent and stronger link bounds the world of potentiality and the world of actuality, the realm of myth and the soul of man.

The unconscious of the psyche is different in kind from the unconscious mind. Heraclitus metaphorizes the dry logos evolving away from the wet soul. Aphrodite is born from the sea foam and her child Eros, becomes enamored of Psyche. In contrast, Athena springs fully armed from the head of Zeus into the dry air. The elemental roots of soul are liquid, while the genesis of mind is air — dry air which is sensitive to formal causes.

If we metaphorize the root of an element as its hidden underground aspect, the root becomes symbolic of the unconscious. The roots of soul reach down for water, they are inaccessible even to the eye of the mind. But the roots or origins of mind, the source of its nutrition and material substance are in the heavens. The mind is more like the visible parts of the tree, the photosynthesizing leaves of which reach toward potential air and light and to their etheric matrices⁴⁰. The roots of soul, feeding on rare elemental liquid, take the form of the vessel which contains them, while mind, in order to function, builds its own containing structures both within the brain and outside the brain in what has been designated as rare air (pneuma) which is the etheric vehicle of collective mind.

Again the designation unconscious as applied to mind is very different from what is known as the unconsciousness of the psyche. How-

⁴⁰ Sanscrit mythology stratifies 101 varieties of ether, *akasha* being a vehicle of communication. See: *Williams Sir Monier*. Sanscrit English Dictionary. Oxford, 1899. P.126, col. III, and *pranaikasata-vidha*, "having 101 varieties of vital airs" (Ibid. P.706, col. I).

ever, the term unconscious is confounded in the lexicon at professional and popular levels so that all unconscious activity is assumed to be mental, and psychology becomes focused on mind⁴¹. Disorders of the soul are categorized as mental illness and so the cure is sought in a rational mode, while psyche resists reason, withdraws and remains unresponsive.

The rejection of unconscious mind or unconscious thinking process in the construction of perceptive models by material determinists of the 20th Century was part of their rejection of Hegelian idealism⁴². However, the ancestry of positivism lies in the Aristotelian rejection of the Platonic Form, that very Form which is embraced by Heisenberg in his explanation of quantum mechanics. Descartes not only departs from Plato, but also from Anaxagoras who from the beginning was insistent upon the universal presence of mind. The paradigm which is emerging from rationalism and lineal objectivity, not only in physics, but in every other discipline, is that which we must describe as intuitional. Changes are wrought holistically so that the causes are various, not only material but in combinations of the other causes classically described by Aristotle.

Unconscious mind is unconscious reason and is related to the Greek concepts of logos and nous. Logos is the word, or the corporal body which is actualized from the undefined; it is a concrete manifestation condensed from its surrounding matrix in whatever

⁴¹ "Whereas, for most people, the word *mental* means *conscious*, we find ourselves obliged to widen the application of the term *mental* to include a part of the mind that is not conscious" (*Freud Sigmund*. General Introduction to Psychoanalysis // Vienna Psychiatric Clinic. 1917. Lecture XXI).

⁴² F. Bradley in *Ethical Studies* (Oxford, 1876), makes it very clear that rational process is unreliable in the mind because the mind is influenced by the psyche which is not under the control of the will and so is not aware of the unconscious information which is feeding it. This concept of a mind that perceives an event which is not dry and clear cut is intolerable to positivist rationalism. That perception alters the perceived event so that the photon interferes with the information which it retrieves is a principle which thwarts objectivity. This was incidentally a principle explored by gnostic thinkers who posited a false demiurge which blighted all perception. Christian theologians seized on this blight as evidence of original sin: every perception of the unsaved Old Adam had been twisted by the Powers of Darkness. Fallen man could not even see straight. Thomas Aquinas asserts that the pagans, i. e. the Greeks, because of their fallen condition, were not able to receive divine truth.

symbolological designation that matrix takes⁴³. Perhaps the simplest designation is that of the Chinese tao. In the Chinese conception, most simply, word springs from tao and then tao ceases to exist.

Nous is translated as mind or reason, however, as distinct from logos it is not necessarily the corporate word, but rather the mind matrix which produces the word or logos. The nous receives a subdesignation by Raymond Lull which is termed the ofato or naming sense. This can be related to the function of Brocca's area in the brain in that it selects language to describe the event. Ofato (from the same etymological root as effable) identifies qualia as they occur and forms a bridge between mind and emergent feeling.

The nous is not limited to the production of the synthesized word but is a more comprehensive constant which produces imagery, usually in the brain but not always necessarily in the brain. Imagery may be produced in the general mind outside of brain⁴⁴. The mysterious quantum vacuum, which has become part of contemporary myth, shares the domain of the nous and logos of classical times. The word, or logos, in its creative aspect is spirit, pneuma, the breath of life. In the mythic conceptualization of the quantum vacuum real particles are created and destroyed, they appear and disappear as if from nothingness. The invisible mind of the universe is having its way with matter. The vacuum again as the psychic ether or akasha of the Hindu Vedas is conceived of as the storehouse of images, the constant presence of virtual myth is part of the collective mind. The manifestations of myth are not limited to potential mind or to the imaginal psyche; actual events may be triggered by virtual forces. Potential archetypal situations result in physical events.

If the comprehension of psychophysical perception is prohibitive within a strictly material determinist mind set, we can resort to myth for an example of its occurrence, bearing in mind that all of us are unconsciously exposed to what must be classified as mythic forces. We

⁴³ This is the Hegelian Concrete Universal which is a synthesis of the concrete with the abstract or a conjunction of the physical with the metaphysical. Compare the Hegelian Abstract Universal which is hierarchically inferior, being limited to an ongoing dialectic based on *doxa* or opinion.

⁴⁴ The production of general imagery takes place in that which Teilhard de Chardin termed the noosphere which is the psychic ambient resident in a particular location as the result of human attitudes past and present.

must also be aware that the cultural substrata, even though it may be condemned at the conscious level, intrudes as an influence upon perception. In the literary culture which is a refinement of myth, Hamlet has a vision of his father's ghost. This vision is shared by his friends. All present see the Ghost and are aware that Hamlet is addressing it. Horatio, who is a scholar and who therefore has access to nuances in language not available to the unlearned is besought to speak to it. But the Ghost is part of the general mind. Within the popular literary milieu, on Christmas Eve, when the angel appears to herald Jesus in the hills above Bethlehem it appears to a group of shepherds *in ecclesia*. Again in *The Matter of Britain* the Holy Grail appears in a vision above the center of the Round Table and is visible to all the virtuous knights. The Virgin is seen in a tree in Haiti in the 21st Century by several people bathing in a river at the same time⁴⁵.

As tough minded positivists, a role which we must all sometimes assume, particularly at moments of conscious decision, we reject all myth and fairy stories, or consign them to folklore and superstition, but this we do in the individual mind. The general or collective mind, feeding on the unconscious soul of the culture continues to embody myth. The ranks of the dreamless hard scientists who reject the unconscious psyche in the culture and in themselves form an elite corps. They consider themselves the guardians of fundamental laws wrested by genius from superstition and sloppy thinking. As such, the guardians become dogmatists, they are the keepers of the laws, but the realms of creative philosophy are not theirs. Of course the rational and mathematical tenets of science can never be excluded from philosophy, as they cannot be excluded from metaphysics and the paradigms of reason. The logistics of proportion must be mastered before the intuitive psychometric can emerge with any degree of trustworthiness. As the surrealist Salvador Dali pointed out, before you can paint, you must first learn to draw.

⁴⁵ Beings of various sorts float through space and suddenly manifest themselves on the world media screens every day. The myth of the ubiquitous corporal body taking physical form is a reality accepted by every television watching child at a tender age.

14. Abandoning the cartesian split

The Cartesian split and the reductionistic approach of natural sciences are vestiges and developments of the original conception of Democritus, that reality can be split and reduced to its basic constituents, i.e. that atoms or “*rerum natura*”⁴⁶ demonstrate the nature of things. Despite its flaws and limitations the reductionistic method — fed by the positivistic rational mind — has been for centuries an extremely powerful tool that enhanced the progress of science and its technological revolutionary achievements. Still, when scrutinized closely beyond the scheme and rigor of the method, reductionism and modern physics ultimately resort to unexplainable hypotheses that invoke the creativity and insight of myth and imaginal stuff. We must move on beyond positivist science to understand that the origins and genesis of material creation are portrayed in world myth as appearing from a mythical quantum vacuum. All matter is energy and energy shares the characteristics of light. The fundamental interactions of physics are four like the Pythagorean tetraktys; order and fractal beauty re-emerge apocatastically the from the chaos that has bound them; the Big Bang or origin of the universe is another version of the Heracleitean cosmic deflagration⁴⁷.

Although the position taken by positivism in the 20th Century which has had such far reaching effect is intended to further scientific knowledge and was calculated to destroy the excesses of idealism, it has to be admitted that the realms of creative thought are closed to a mind which consciously accepts only exterior relations. The stuff of which creative hypotheses are made is imaginal and much more like soul than mind. If we insist on being tough minded, or if we are obliged to persist in addressing a positivist mind set, we must re-read Descartes and come to an understanding as well as a judgement of a world in which *res extensa*, the physical world, is quite separate from *res cogitans*. In doing so we must realize that a Cartesian physico-mathematical

⁴⁶ *Rerum natura* as an expression is a bit of a conundrum. It is primarily a metaphysical term which simply means the nature of things. It proposes that things both physical and metaphysical underlie all movement. It can also be understood as a Naturalistic term presupposing divinity to be limited to the physical, and so excluding divinity from the metaphysical. On this view metaphysicality is limited to physical potential.

⁴⁷ See: *Spavieri G. Science and Myth*. Oregon, 2000. P. 119.

reductionism is only one sort of model or mode by which perception can be approached⁴⁸.

For those of us in the 21st Century who embrace and are embraced by the gestalt approach to psychology and to a holistic approach to science, imaginal myth is a medium of psyche in dream and in the imagination. We are constantly exposed to the myth pool of all cultures at both imaginal and verbal levels, actual and virtual, via the media even if we have no access to the nous itself. In this myth pool playful Chinese dragons cavort with the ghosts of wicked dragons slain by Christian knights. On the mass media images selected on the base of what will most entertain the general mind become a corporate part of the world psyche and these in turn are selected and individuated in the personal psyche, so that the kind of dragon we choose to entertain becomes part of our individual memory pool. To keep from being drowned by fantasy, we select the mythic figures to which we can give credence with a will which is free or predetermined, and we select with our conscious individual minds insofar as we are able.

Psyche can be willed to present required images, but she is fickle and cannot be trusted to make command decisions, and so, impatient with her, we turn to mind and to reductional analysis. In doing so we provide proofs or working hypotheses for a whole range of non-equivalent modal logics. However, in this zone we are condemned to the level of the abstract universal, i.e. a continuous process of dialectic, and as long as we stay there we cannot seize the principle of the formative ideal. Reason then becomes an end in itself and is transformed into teleological cause. In the dualistic process access to the nous is blocked and psychometry cannot be performed.

15. Using the soul

The individual memory is normally accessed by association or correspondence, and in the brain as a neuron or neuron cluster it is physical, but memory is not necessarily accessed as a result of material

⁴⁸ Descartes intended to devote his life to an exploration of *res cogitans* and to soul. He sold his estate so that he could devote himself exclusively to the expression of his vision. Unfortunately his life was cut short by his exertions as a professor to the Queen of Sweden where a harsh physical climate, combined with the unfavorable noospheric atmosphere to which he exposed himself, destroyed his health.

causes. Physical memories while still in a potential state which are ultimately destined to become deposits in neurons or neuron clusters may be fired by hormone related means which are physical, but memory cells may also be actuated by teleological causes which include seasonal and time cycles. Teleological causes, then, archetypal or individual, form a body of non-mediate potential⁴⁹.

Departing from individual memory we approach the paradigms of collective memory or race memory. As we have seen it is the psychic aspect of memory which is so important in psychometry. Electroencephalograph readings show that dreamlike alpha waves occur when the eyes are shut and the body relaxed. There is a sort of dream condition immediately accessible so that psychic states are a constant potential or actually occur and are not perceived. Images occurring to the conscious perception at this level may be held by the mind in memory in a state of suspended animation, and no judgment need be rendered upon them. As Coleridge points out, suspended judgment is an important technique to be mastered in accessing what he calls the higher imagination⁵⁰.

The cause of imaginal manifestation in psychophysical perception and in creative thinking is much more satisfactorily explained as being teleological rather than material. Put more simply, we always imagine what we will have to do in order to further any given project which exists as a future plan. Physical memory of past events which is material in its activating cause is only used when we need a reference. However, repressed memories always have an emotional effect and this re-

⁴⁹ In respect to chronological time telos bears on the future rather than the present. Mythically speaking, the hero is drawn towards his or her destiny or fate. Not that this fate is inevitable, because destiny can be subverted or better yet, when it is known and seen as contributive, can be given conscious support so that it is brought to fruition.

⁵⁰ In his *Bibliografia Literaria* Coleridge delineates three degrees of imagination. The first is fantasy which is the whirlwind of free association well illustrated in J. Joyce *Finnegans Wake*. Fantasy is superceded in the hierarchy by imaginal play with recognized symbols or qualia states which Coleridge designates as "counters". These are conventional symbols or metaphors which are shared in *agapae* with others. The highest or Primary Imagination is a depiction by the mind of what actually is. He calls this state the "I AM" which is esoterically the Creative Real as portrayed in the qabbalah. The textual origin of this concept is to be found in the *Holy Bible, Exodus* 3, 14, and in Plotinus, *Third Enaead*, VII, 5. Alexandria, when Plotinus taught there, was a nexus of Greek, Hebrew and Egyptian intelligences.

pression may become a chronic energy drain which has a depressive effect and usually makes psychophysical perception or creative thinking impossible⁵¹.

Language as a culturally specific medium accesses universal mind at the virtual level since universal mind, or general will as it is called by the British Idealists, (Bosanquet) is not language specific⁵². At the conscious level mind is manifest logos. At the unconscious level mind is undetermined logos or nous in any language or imaginal construct known to the receiver. Of course, this is the Realist position in the old bifurcation of Realism and Nominalism. Nominalism treats the word semiotically, it is only a sign and the meaning of the sign is always in doubt, always subject to dialectical process. Translated into Hegelian terms, Nominalism treats the Universal as Abstract, while Realism apprehends the Concrete Universal as the noumenon made manifest in the phenomenon⁵³.

The image, which is the first manifestation of the nous as it comes to consciousness and to perception, has the potential to be named. Alternately it can vanish un-named into the ethers or the quantum vacuum. However, once it has been summoned from the tao, or from the mythic swirlings of Lethe, it can be named and may be brought back to

⁵¹ Ken Wilber, most translated of contemporary philosophers, on his webpage and in his books shows a particular concern for the vampirical nature of repressed complexes. See: *Wilber K. A Brief History of Everything*. Shambhala; Boston, 1996. P. 172. Essentially repression turns the individual into a liar and hypocrite at a very early basic stage of development and subverts all perception to a level of infantile narcissism. Repressed complexes, which may be hereditary or cultural, route all perception through the filter of, "How does this apply to me?" Thus, transcendence of the narcissistic ego self is fundamental to all psychometric understanding, as well as to all political leadership as Plato pointed out.

⁵² General will in its origins is a political term used by Rousseau. It may be defined as the weight of potential opinion which makes decisions on polemics within a community. Thus, political thinking should be attuned to the general or universal mind. Needless to say, creative thinkers deplore the mediocrity inherent in general mind. However, the Kantian imperative that one should will the state as a necessary means to a moral end is not limited to any median.

⁵³ Abelard, although he leaned too far toward the Nominalist schools, and was proclaimed heretical by the Realist establishment, paves the way for a bridge between logical and imaginal perception. By definition, it is only realism or what is known as epistemological realism, which permits autonomy of Mind. In short Realism treats the word as intuitive and sacred while Nominalism treats language as a tool.

manifestation by means of the formal cause inherent in specific word or symbol.

Returning then to the original impulse of these essays which was to explain psychometry and its extension from the psychophysical to the physical, we can see that psychic consciousness which accesses the unconscious psyche must be categorized in a different genre from that which is popularly called the psychological unconscious.

Contemporary psychology is primarily concerned with mind, and this preoccupation with rationalization is no help at all in coming to terms with psyche. Mind inhibits psyche, and this is a principle which is well understood by practitioners who employ psychometry in non-Western cultures.

It should be recognized that there are many areas in the third world that did not pass through the changes of the Renaissance and which experienced no Enlightenment. These cultures, large enclaves of which exist as a part of the first world due to indigenous presence and immigration hold no race memory of an Industrial Revolution, were never empire oriented and saw the two great global conflicts only as an enormous folly. For these people whose leaders stayed abreast of the fashions in Western thought, the Enlightenment was not so much a time of human achievement and liberation as much as the beginning of world conquest by an alien technoculture which they were unable to resist⁵⁴.

In the light of the knowledge which has become manifest and gradually assumed by contemporary philosophy, the unconscious is best understood as existing in two distinct fields: that of reason and that of soul. These fields cannot be simply described as the light of positive logical process and the darkness of the unknown and hidden. Rational process and phenomenal events share phases of virtual existence with the psyche and her archetypes. Consciousness and unconsciousness pertain to both reason and intuition. The boundary that separates mind and reason from soul and imaginal perception is there

⁵⁴ This period has been alternately dubbed "The Abandonment" because intuitional faculties were deserted for concentration upon reason, upon physical and social models which controlled matter but which reduced mind to mechanical process and metaphysics to technophilosophy. See: *Pope John Paul. Fides et Ratio. The Vatican, 1998.*

and must be recognized. Once recognized and known the boundary can be transcended.

Psychophysical ectoplasmic exudations which are the matter of psychometry must first be understood in psychic terms before they can be processed by mind. Mental or rational perceptions intrude and interfere with the psyche like photons interfering with quantum events which disorder a potential field. By the very actuation of mental process the psychic field is disturbed. Psychometry is the art of perception which avoids the destruction of soul by mind.

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«ПЛАТОНИЗМ» ГУНСУНЬ ЛУНА И ТРАКТАТ ОБ ИДЕЯХ ИЗ АЙ-ХАНУМ

Дошедшие до нас сочинения древнекитайского мыслителя Гунсунь Луна, представителя школы имен (мин цзя), жившего в последней трети IV в. и первой половине III в. и получившего широкую известность своим рассуждением о том, что белая лошадь — не лошадь, вызывают различные интерпретации. Как впрочем, и свидетельства о его учении. Благодаря Маттео Риччи, рассуждение Гунсунь Луна о белой лошади стало известно в Европе, по-видимому, уже в конце XVI — начале XVII в.¹ Однозначной характеристики философских взглядов Гунсунь Луна не существует. Часто его взгляды характеризуются как идеализм или платонизм. Основанием для этого в ряде случаев служит интерпретация центрального для его учения понятия «чжи» (*бука.* «палец», «указатель») как «идея». Причем, как замечает крупнейший историк китайской философии Фэн Ю-лань, «идея» для Гунсунь Луна — «не субъективная идея Беркли и Юма, а скорее, объек-

¹ *Ломанов А. В.* Христианство и китайская культура. М., 2002. С. 94.

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