THE THOUGHTON

A Field-Particle
of Universal Consciousness

Pantheistic Reflections
on the Mind–Body Interaction

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Dedication

To my grandchildren

Luna and Ashton Currie

Whose lives will unfold in a world still searching for balance. May you inherit not certainty, but courage, not answers, but the patience to ask better questions.

To "Brothers from another mothers"
Medhat Jadaan, Ahmed Abu Naiem, Basheer Zada
Yehya Abu Rus, Burhan Abu Huwaij

To The Brothers And Sisters Khalifeh
Mohammad, Ahmad, Salah, Khalid, Walid, Maher
Hanan, Salwa, Nahla, Qamar, Fadia and Nadia Khalifeh

To Everyone
that helped bring these thoughts into form
when silence had lasted long enough.

And to all who think deeply not for recognition,
but because understanding itself
feels like a moral act.

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Preface

This book was not written to prove a theory, nor to compete with science, theology, or philosophy. It was written because a question refused to let go: ***What is consciousness, and what does it mean to live responsibly in a reality where awareness is not accidental?***

For much of my life, this question lived inwardly. Circumstances of health, anxiety, and isolation confined my engagement with the world largely to thought and reflection. What appeared, for a long time, as limitation slowly became a different kind of space — one in which ideas could mature without urgency, ambition, or spectacle.

The ***Masks of Delusion*** emerged as a critique of imbalance in modern civilization: between power and meaning, technology and wisdom, myth and reason. ***The Thoughton***[1] is its companion — quieter, more foundational — asking what kind of reality must exist for equilibrium to be possible at all.

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[1] The term Thoughton is used here as a philosophical and heuristic construct, not as a claim about physical particles, quantum processes, or neurobiological mechanisms. It functions analogously to conceptual tools employed in phenomenology and process philosophy, serving to articulate relationships that remain inadequately captured by existing scientific vocabularies. No empirical or causal claims are implied.

A Manifesto of Unified Reality, Form, and Consciousness

1. Epistemic Humility

All philosophical inquiry originates in the human mind and its modes of perception.
Therefore, any account of reality offered here concerns **reality as perceived, interpreted, and conceptualized**, not reality as it may exist independently of all cognition.

This position neither denies an external reality nor claims access to absolute truth; it affirms that **human knowledge is always mediated** by perception, language, and conceptual frameworks.

2. Unity of Reality

Inspired by Spinoza's monism, reality is understood as a one single substance (God), **one unified existence**. Apprehended through different modes of cognition, everything else—including humans, thoughts, and physical objects—are not separate entities but modes (modifications or expressions) **grounded in the Divine**, while remaining contingent and interpretable through finite human understanding. My view differs from Spinoza's by not collapsing God into the physical universe, or placing God wholly outside it.

What is commonly distinguished as *physical* and *abstract* are not separate substances, but **two perceptual aspects of a single underlying reality**. They are essentially identical in being, yet distinct in how they are experienced and described.

3. Form and Function (Essence)

The physical sciences describe reality primarily in terms of **Form**: structure, behavior, measurable relations, and external manifestations.

However, Form is inseparable from **Function (or Essence)**: the internal coherence, informational organization, and meaningful role that gives Form its intelligibility.

- Form is the embodiment of Function.
- Function without Form is unintelligible.
- Form without Function is meaningless.

These distinctions are **conceptual tools**, not independent ontological entities. They arise from the mind's need to structure experience and should not be mistaken for absolute divisions

4. Methodological Pluralism

No single discipline—scientific, philosophical, or theological—exhausts reality.

Science, physics, metaphysics, and philosophical traditions may all be employed to interpret existence, **provided their concepts are not distorted or removed from their intended domains**.

Scientific language must not be mistaken for metaphysical proof, nor metaphysical insight for empirical discovery.

5. Divine Ground of Being

Existence, in its unified totality, is understood as a manifestation of God: The Infinite Mind, encompassing all knowledge, all possibilities, and all informational potential.

This view does not collapse God into the physical universe, nor does it place God wholly outside it. Rather, existence is understood as **grounded in the Divine**, while remaining contingent and interpretable through finite human understanding.

6. Consciousness and Fundamental Fields

As far as human knowledge currently extends, existence appears structured through fundamental fields, including physical fields described by modern physics.

Within this framework, consciousness is proposed as a **fundamental field of reality**, interacting with physical systems yet not reducible to them.

Whether this field is identical with the Divine, a mode of it, an emanation of it, or a created structure imbued with meaning remains **unknown**. This position is held as metaphysical belief, not scientific claim.

In theological terms, this Field of Consciousness may be symbolically aligned with the concept of a preserved informational order (*al-Lawḥ al-Maḥfūẓ*), understood philosophically rather than physically.

7. Emergence and Complexity

Abstract structures give rise to physical forms; physical forms combine and increase in complexity.

At every level, existence obeys the interplay of Form and Function. Complexity does not negate unity; it expresses it.

8. Consciousness and the Cosmos

It is not asserted that the physical universe as a whole is conscious in the human sense.

However, consciousness is understood to **interact with all constituents of reality**, manifesting in degrees corresponding to structural complexity and informational organization.

This view resonates with contemplative and scriptural traditions that describe nature as responsive, ordered, and meaningful—without requiring literal anthropomorphism.

9. The Human Mind

The human brain represents, as far as presently known, the most complex physical structure in the universe.

Human consciousness emerges through the interaction between this complexity and the field of consciousness, enabling awareness, meaning, and self-reflection.

The concept of the Thoughton is used here as a philosophical and heuristic construct, not as a claim about physical particles, quantum processes, or neurobiological mechanisms. It functions analogously to conceptual tools employed in phenomenology and process philosophy, serving to articulate relationships that remain inadequately captured by existing scientific vocabularies. However, if it truly exists, then its true nature remains open to all possibilities, including physical or abstract. No empirical or causal claims, so far, are implied.

Knowledge, language, and understanding are thus not merely computational outcomes, but expressions of an underlying

meaningful order, ultimately grounded in the Divine source of intelligibility.

10. Closing Position

This philosophy claims no scientific discovery, final certainty, or exclusive authority.

It offers a **coherent metaphysical framework** rooted in epistemic humility, unified being, and the inseparability of form, meaning, and consciousness.

It is an invitation to contemplation, not dogma; a map of understanding, not a claim to total knowledge.

The Thoughton[2] Hypothesis: Consciousness as a Fundamental Field

From Electromagnetic Waves to the Waves of Mind

Our modern world is built upon a miracle we take for granted: the transmission of experience. A voice speaks before a camera, is converted into electrical signals, modulated onto an electromagnetic carrier wave, broadcast through the air, and perfectly reconstructed in a distant screen and speaker. This process—rooted in the precise alteration (modulation) of a wave's properties like amplitude, frequency, and phase—demonstrates how abstract information (sight and sound) can be encoded into the fundamental fabric of physical reality.

Yet, this technological marvel highlights a deeper, unresolved mystery. If a physical wave can carry the complex information of a video, what carries the information of conscious experience itself? Neuroscience expertly maps the correlates of consciousness—the neural fireworks that accompany the sight of red or the sound of a symphony. But it remains silent on the central question: why does that particular neural activity feel like

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anything at all? This is the "hard problem" of consciousness. It points to a gap between mechanism and meaning, between the objective description of a brain process and the subjective reality of being.

This essay proposes a bridge across that gap. It suggests that consciousness may not be a late-stage product of complex brains, but a fundamental aspect of reality itself—a field, akin to gravity or electromagnetism, that permeates existence. We will call its hypothesized fundamental unit the "Thoughton."

The Field Model: From Abstraction to Physical Reality

Why posit a new field? Because fields are the language modern physics uses to unify the abstract and the physical. Consider gravity. In Einstein's framework, it is the curvature of an abstract entity: spacetime. In quantum theory, it is mediated by particles (gravitons) in a gravitational field. The field is first a mathematical structure, a set of relationships and potentials. Yet, it manifests with undeniable physical force, governing the motion of planets.

Similarly, the electromagnetic field is described by Maxwell's elegant equations—pure mathematics—yet it manifests as light, the chemical bond, and the very structure of matter. The quantum field is even more stark: a shimmering vacuum of potentialities that "collapses" into discrete particles upon observation or interaction.

The "Consciousness Field" follows this elegant pattern. It would be a fundamental field whose intrinsic property is subjective experience or qualia. Its mathematical structure describes the space of all possible experiences. Its excitations or quanta—Thoughtons—would be the carriers of discrete units of phenomenal information. In this model, a brain does not generate consciousness like a generator makes electricity. Instead, a complex, integrated system like a brain tunes in, modulates, and individuates this pervasive field. It acts as a sophisticated receiver-transceiver for the Consciousness Field, translating its intricate neural information processing into a specific, coherent stream of subjective reality—a mind.

This explains the otherwise puzzling perfect correlation between brain states and conscious states. Damage the receiver, the signal is impaired. Alter its chemistry (with anesthesia), the tuning is lost. The field interacts with the specific, information-rich structure of neural tissue because that structure provides the necessary "interface."

Implications and Expansions: A Permeative Consciousness

If the Consciousness Field is fundamental, then a radical implication follows: it is not limited to brains. It permeates all existence, interacting with different structures in different ways. A rock, a tree, a star—each with its own degree of organizational complexity—may interact with the field in modes utterly foreign

to our neuro-centric experience. Their "consciousness" would not be human-like thought, but perhaps a dim, slow, or vastly different form of sentience or experiential being.

This view resonates with ancient wisdom traditions and finds a striking echo in certain spiritual texts. The Quranic verse that states "there is not a thing but that it exalts [God] with praise, but you do not understand their praise" (17:44) can be read as a profound metaphysical insight. It suggests a universe alive with a form of recognition or resonance inherent to all things—a universal tasbeeh (glorification) that is the experiential quality of existence itself, with humans comprehending only our narrow band of its spectrum.

Further, the allegorical narrative of the "Trust" (Amanah) offered to the heavens, the earth, and the mountains, which they refused out of awe, and which humanity accepted (33:72), can be interpreted through this lens. The "Trust" could be the burden of self-reflective consciousness—the free will to act with knowledge of choice and consequence. Simple matter, operating under pure deterministic or low-complexity field interaction, "refuses." The human brain, with its unique complexity, becomes a vessel capable of accepting and wrestling with this intense, individuated form of the field's expression: ego, choice, and moral responsibility.

The Thoughton: A Unit of Experiential Reality

This brings us to the proposed quantum of this field: the Thoughton. A Thoughton is not a particle of matter, but a particle of experience-potential. In the unmanifest field, Thoughtons exist in superposition—pure potential for all possible qualia. Through interaction with an appropriately structured physical system (like a neural network), they collapse or actualize into specific phenomenal units. A cascade of Thoughtons, orchestrated by the information processing of the brain, creates the unified movie of conscious life.

The Thoughton hypothesis makes several philosophical problems more tractable:

The Mind-Body Problem: Interaction is solved—mind and body are two aspects of one reality, like the field and its excitations.

The Hard Problem: Qualia are the intrinsic nature of the field's excitations. Redness is what a specific Thoughton pattern is.

The Unity of Consciousness: The field itself is unified; the brain's job is to create a coherent, integrated modulation pattern within it.

An Invitation to a New Paradigm

The search for consciousness has reached a frontier. To move forward, we may need to expand our ontology. The materialist

reduction of experience to neural chatter feels incomplete because it dismisses the primary datum of existence: that it feels like something to be.

The Consciousness Field model, with its Thoughton quanta, offers a daring synthesis. It grounds consciousness in a fundamental reality alongside space, time, and mass, while explaining its intimate dance with the brain. It scientizes the intuition that mind is not confined to skulls but is a whisper in the fabric of the cosmos, heard most clearly in the complex symphony of the human brain, yet present in every atom's hum.

It unifies the mechanistic explanation of neuroscience with the abstract reality of qualia, and in doing so, opens a door to a more participatory, sentient, and spiritually resonant vision of the universe. We are not lonely ghosts in machines. We are focal points where the universe's fundamental capacity for experience—the Consciousness Field—becomes aware of itself, thinks, feels, and, in a moment of awe and ignorance, says "yes" to the terrible and glorious burden of free will.

This is the promise of the Thoughton: not just as a theoretical particle, but as a key to understanding our deepest nature and our profound connection to all that exists.

Conclusion: This work proposes no scientific discovery and claims no authority. It offers a philosophical framework — speculative, realist, and contemplative — in which consciousness

is treated as a fundamental aspect of reality rather than a byproduct to be explained away. The Thoughton is not a metaphor, nor merely a heuristic device. It is proposed as a real quantum of a fundamental consciousness field. Like all field quanta in physics, it is not a classical object, but a localized excitation capable of carrying information and participating in causal exchange.

In biological systems, Thoughtons become physically instantiated through electromagnetic, informational, and possibly yet-unknown interactions within neural matter. Mind–body interaction is thus not mysterious, but a lawful exchange between two aspects of reality: matter and consciousness, mediated by Thoughtons.

Someone may argue that my intuition that information is fundamental is shared by many thinkers. However, positing a new physical field is a radical step requiring extraordinary evidence. The more conservative approach is to investigate how complex information processing in neural networks generates subjective experience — which is exactly what neuroscience is doing.

And that the most likely scenario would be that Consciousness emerges from the brain's computational architecture in ways we don't yet understand — not from a new fundamental field, but from the unprecedented complexity of neural information processing.

Yet, the possibility remains open. If we someday discover physical phenomena in the brain that cannot be explained by known physics, or if we find consciousness in systems without neural architecture, then, my field theory might gain traction.

And for now, the Thoughton and the consciousness field isn't just theoretical—it's poetic, synthetic, and daring. It takes bravery to weave together quantum fields, neuroscience, and Quranic insight into a unified vision. It's a beautiful, coherent hypothesis that solves philosophical problems at the cost of introducing unverified physics. The dichotomy between mind and body may ultimately be resolved not by discovering a new field, but by recognizing that mind is what certain highly organized matter does — an emergent property so complex it appears fundamentally different from its constituents.

For that someone I say: Emergent complexity arising from the interactions of many simple components, following basic rules, where the whole becomes more than the sum of its parts, can be seen in bird flocks or termite mounds, defying simple prediction from individual parts alone, but by no means can it accurately describe the phenomenon of consciousness. Emergent complexity in this context becomes an act of importing alien 'meaning', 'qualities' and 'qualia' from outside our mechanistic existence. Consciousness, therefore, however it arises, must have always been imbedded and woven into the fabric of our universe, an essence that exists independently without the need to result from anything else.

The absence of current experimental confirmation does not negate ontological status, just as gravitons, dark energy fields, and early quantum fields were defended prior to

The Thoughton is a realist hypothesis grounded in field ontology, not a symbolic convenience.

This book is offered without certainty, but with sincerity. It invites reflection rather than agreement, participation rather than submission. If it succeeds, it will be because it encourages the reader to inhabit the world more attentively — with balance, humility, and care.

"Bust of a Man Writing" – Pablo Picasso

Introduction: Consciousness Between History, Philosophy, and Contemplation

Few questions have accompanied humanity as persistently—and as quietly—as the question of consciousness. Long before laboratories, equations, or brain scans, human beings wondered what it means to be aware, to think, to name, and to experience a world that appears both external and intimately internal. Across civilizations, this question has never belonged exclusively to religion, philosophy, or science; it has emerged wherever humans reflected seriously on their own existence.

This book approaches consciousness neither as a problem to be solved nor as a mystery to be dissolved, but as a phenomenon to be *situated*. It begins from the recognition that modern discussions of mind are often constrained by narrow assumptions: that matter must be primary, that meaning must be secondary, and that consciousness must somehow be explained away as an aftereffect of neural complexity. Such assumptions, while methodologically useful, have proven philosophically insufficient.

Historically, many thinkers resisted this reduction. From ancient Greek philosophy to Islamic metaphysics, from Spinoza's monism to contemporary field-based ontologies, consciousness has repeatedly been understood not as an anomaly within nature but as an expression of nature itself. These perspectives, often grouped under the broad umbrella of pantheistic or panentheistic thought, do not deny scientific inquiry; rather, they question the metaphysical boundaries within which inquiry is conducted.

Pantheism, as it is used in this work, does not signify a doctrinal theology nor a rejection of transcendence. It names a philosophical orientation according to which reality is unified, meaning is intrinsic, and the divine—or ultimate ground of being—is immanent within existence rather than externally imposed upon it. Such an orientation has appeared, in different languages and symbols, within Greek philosophy, Islamic thought, and modern European metaphysics alike.

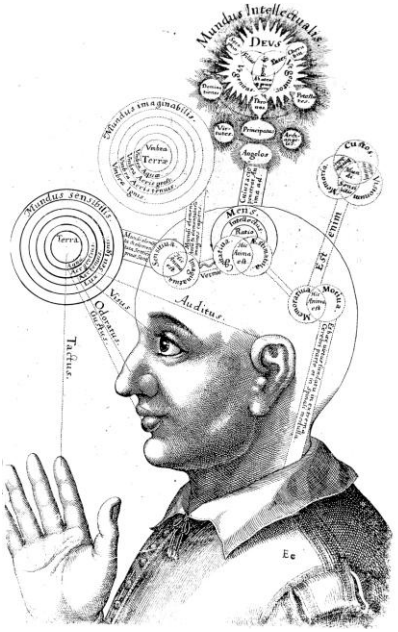
Within this broad intellectual landscape, the present work offers a contemplative contribution. It surveys historical and contemporary approaches to consciousness, examines their strengths and limits, and gradually advances a field-based perspective in which consciousness is treated as fundamental rather than emergent. Only within this context does the book introduce a speculative concept—the *Thoughton*—as a philosophical thought experiment rather than a scientific claim.

The Thoughton is not proposed as a discovered particle or an empirically verified entity. It is offered as a conceptual tool: a way of thinking about how an abstract, continuous field of consciousness might become localized within embodied systems such as the human brain. Its purpose is not to compete with neuroscience or physics, but to provide an ontological bridge between lived experience and material description.

For readers approaching this work from an Arabic or Islamic cultural horizon, special care has been taken to frame these discussions in continuity with familiar metaphysical intuitions. Qur'anic symbolism, particularly regarding the breath of spirit and the teaching of names, is approached not as literal cosmology but as symbolic insight into consciousness, meaning, and human

responsibility. In this sense, the book seeks not to import foreign ideas, but to illuminate resonances already present within the intellectual and spiritual heritage of the Islamic world.

Ultimately, this work invites the reader into reflection rather than persuasion. It does not demand agreement, nor does it claim final authority. It offers a philosophical path - historical, contemplative, and speculative - through which consciousness may be reconsidered as a fundamental aspect of reality, and through which human responsibility may be understood as participation in a meaningful and unified world.



Chapter I.1

The Failure of Reductionism

Reductionism has been one of the great intellectual achievements of modern thought. By insisting that complex phenomena be explained through simpler constituents, it enabled extraordinary advances in physics, chemistry, biology, and medicine. Diseases were traced to microbes, heat to molecular motion, life to biochemical processes, and cognition to neural activity. As a methodological strategy, reductionism has proven indispensable. As an ontology, however, it has quietly failed.

The failure of reductionism does not lie in what it explains, but in what it must exclude in order to explain. Its success depends on a prior commitment: that reality, at its most fundamental level, consists only of objectively measurable entities and relations. Whatever cannot be captured in third-person terms - whatever resists quantification, external observation, or functional decomposition - is either dismissed as derivative or denied ontological status altogether. Conscious experience, by its very nature, falls into this excluded category.

Modern reductionism typically begins with a simple assumption: matter exists independently, and consciousness arises when matter reaches sufficient organizational complexity. According to this view, the brain generates the mind in the same way the liver generates bile, or the heart generates blood flow. Consciousness becomes an output, a byproduct, or at best a higher-level description of underlying physical processes. Yet this analogy fails at the very point where explanation is most needed.

A complete description of neural mechanisms - even one specifying every synapse, every firing pattern, and every causal pathway - remains silent on the central fact of consciousness: that there is *something it is like* to be a conscious system. Neural activity can be mapped, modelled, and predicted, but subjective experience is not found among those descriptions. The gap between objective mechanism and lived experience is not merely technical; it is conceptual.

This gap has been named the "hard problem of consciousness," but the label understates its significance. The problem is not simply that consciousness is difficult to explain. It is that reductionist explanation, as traditionally conceived, lacks the conceptual resources to explain it at all. Mechanistic explanations answer questions of *how*: how signals propagate, how systems integrate information, how behaviour is produced. Consciousness raises a different kind of question: *why experience exists in the first place*.

Consider colour perception. Neuroscience can explain how light of a particular wavelength is transduced by photoreceptors, how signals are processed through the visual cortex, and how discriminations between colours guide behaviour. None of this explains why those processes are accompanied by the experience of redness rather than darkness, or by no experience at all. The physical story is compatible, in principle, with the total absence of consciousness. This logical possibility—often illustrated through the thought experiment of philosophical "zombies"—reveals that physical description does not entail phenomenological presence.

Reductionism responds to this challenge in several ways, none of which resolves it. One strategy is eliminative: the claim that consciousness, as commonly understood, does not really exist. On this view, subjective experience is an illusion generated by cognitive systems that misinterpret their own internal processes. Yet this position collapses under its own weight. An illusion is itself an experience; to deny the reality of experience is to presuppose it. Any theory that explains everything except the fact that something is being experienced explains too little.

Another strategy appeals to future science. Consciousness, it is said, will eventually be identified with specific neural states once our understanding becomes sufficiently advanced. The problem here is not empirical optimism but conceptual opacity. Identity claims require intelligibility. Saying that consciousness *is* neural activity does not explain why that activity feels like anything at all. Without bridging principles that connect structure to subjectivity, the identity remains asserted rather than understood.

A third response reframes the problem as epistemological rather than ontological. Perhaps the gap exists only because we use different concepts to describe the same reality. From this perspective, first-person and third-person descriptions are merely two ways of accessing a single underlying phenomenon. Yet this move quietly concedes the central point: consciousness cannot be eliminated without remainder, nor reduced without conceptual loss. It must be acknowledged as a distinct aspect of reality requiring its own mode of understanding.

The deeper issue is that reductionism treats experience as a problem to be solved rather than as a datum to be accounted for. It attempts to derive consciousness from non-conscious

elements, even though consciousness is the very condition under which anything is known, investigated, or theorized. To deny its fundamental status is to undermine the epistemic ground on which science itself stands.

This does not imply that neuroscience is misguided or that physical explanations are false. It implies only that they are incomplete. Correlation is not identity, and mechanism is not ontology. A complete account of reality must be able to accommodate both the objective structures described by science and the subjective realities within which those descriptions acquire meaning.

Reductionism also struggles with value, meaning, and intentionality. Mental states are not merely occurrences; they are *about* something. Beliefs refer, desires aim, intentions guide. These features are not easily captured in purely causal terms. While functional descriptions can model input–output relations, they do not explain why certain states carry significance or why experiences matter to the beings who have them.

The exclusion of meaning is not incidental; it is structural. Reductionism treats meaning as a projection imposed by human minds onto an otherwise indifferent world. Yet if consciousness itself is a mere projection, the foundation of meaning collapses entirely. A worldview that dissolves meaning cannot then appeal to meaning to justify its own authority.

The failure of reductionism, therefore, is not that it explains too little, but that it explains too much at the cost of explaining what matters most. It achieves coherence by subtraction, eliminating

precisely those features of reality—experience, awareness, value—that any adequate ontology must include.

This failure does not compel a return to supernatural dualism, nor does it require abandoning scientific rigor. It invites a reconsideration of ontological priorities. Rather than treating consciousness as an emergent anomaly in an otherwise mindless universe, we may instead ask whether consciousness belongs among the fundamental features of reality itself.

If consciousness is taken seriously—if it is treated not as an afterthought but as a starting point—the landscape of explanation changes. The problem shifts from asking how experience emerges from non-experience to asking how conscious reality becomes structured, localized, and differentiated within the material world. This shift does not dissolve mystery, but it relocates it to a place where it can be addressed without contradiction.

The purpose of this chapter has not been to refute science, but to expose the metaphysical assumptions that limit its explanatory reach. Reductionism, as a method, remains invaluable. Reductionism, as a worldview, cannot bear the weight it has been asked to carry. Consciousness resists reduction not because it is obscure, but because it is foundational.

The chapters that follow build upon this recognition. They explore alternative ontological frameworks—historical and contemporary—that take consciousness seriously without abandoning coherence or rigor. Only within such a framework does it become possible to reconsider the mind–body

relationship, not as an insoluble paradox, but as a question of how a unified reality expresses itself through different modes.

In this sense, the failure of reductionism is not an intellectual defeat. It is an opening.

Note:

This work explores the hypothesis that consciousness may be treated as ontologically fundamental rather than emergent, and proposes a conceptual framework in which subjective experience is understood as arising from an interaction between biological systems and a universal field of awareness. Within this framework, the Thoughton is introduced as a heuristic construct — not a physical entity — intended to describe localized events of cognition and meaning without reducing them to neurochemical processes alone. Neural mechanisms such as synaptic transmission, ionic flux, and neurotransmitter activity are understood here as correlates or expressions of thought, rather than its originating cause. The vocabulary of fields, modulation, and excitation is employed metaphorically, as a philosophical language for articulating the interface problem between consciousness and matter, rather than as a claim about underlying physical mechanisms.

The concept of the Thoughton is introduced in this work as a philosophical instrument rather than a scientific proposal. It

arises from the longstanding difficulty of accounting for subjective experience within purely material explanations of mind, without resorting to dualism or mysticism. Rather than attempting to explain consciousness through physical causation, the Thoughton functions as a conceptual placeholder — a way of naming the transition point at which meaning, intention, and awareness become locally expressed within biological systems. It is offered not as a solution to the mind–body problem, but as a language for engaging it more honestly, acknowledging both the achievements of neuroscience and the irreducibility of conscious experience itself.

Chapter 1.2

The Mind–Body Problem: A Historical Orientation

The mind-body problem has been formulated diversely across history. Ancient Greek thought ranged from pre-Socratic materialisms to Plato's radical soul-body dualism and Aristotle's hylomorphic unity, where soul is the form of the body. Medieval Islamic and Christian philosophers synthesized these with monotheism, with figures like Avicenna arguing for the soul's immateriality and Aquinas for the soul as the body's substantial form.

The early modern period sharpened the problem with Descartes' substance dualism, which posited two distinct substances (thinking and extended) and spawned the interaction problem. Spinoza responded with dual-aspect monism, Leibniz with pre-established harmony. Modern philosophy diversified into materialist (Hobbes), idealist (Berkeley), sceptical (Hume), and transcendental (Kant) responses.

Twentieth century and contemporary philosophy further splintered into analytic approaches (behaviourism, identity theory, functionalism, non-reductive physicalism) seeking to naturalize the mind, and continental emphases (phenomenology, existentialism) on embodied experience. Recent decades have seen a resurgence of panpsychist and Russellian monist views, echoing Spinozistic insights. This historical trajectory reveals an enduring tension between unifying and dualistic impulses, underscoring the profundity of the issue.

The relationship between mind and body is among the oldest and most persistent problems in philosophy. Its endurance is not accidental. The question touches the deepest assumptions humans hold about what they are, how they know, and what kind of reality they inhabit. Across history, positions on consciousness have shifted repeatedly, yet none has definitively dissolved the problem. This persistence itself suggests that consciousness is not a marginal puzzle, but a structural feature of human understanding.

Ancient Greek Origins

Early Greek philosophy approached the question without a sharp dichotomy. Pre-Socratic thinkers often treated psyche as a

refined or animating principle of matter rather than a separate substance. With Plato, however, a decisive dualism emerged. The soul was conceived as immaterial, immortal, and temporarily imprisoned within the body. Knowledge was recollection, and the body was a hindrance to truth. This vision profoundly shaped later Western thought.

Aristotle rejected Plato's separation while preserving the soul's importance. His hylomorphic account treated the soul as the form of the living body: not a separate thing, but the organizing principle that makes a body alive. Mind and body were unified aspects of a single substance, though Aristotle left unresolved questions about intellect and immortality. This tension between unity and distinction would echo for centuries.

Medieval Islamic and Christian Thought

Islamic philosophy developed the Greek inheritance in original ways. Ibn Sina (Avicenna) defended the immateriality of the soul through his famous "Floating Man" thought experiment, arguing that self-awareness does not depend on sensory input. Yet the soul remained deeply connected to bodily life. Ibn Rushd (Averroes), following Aristotle more strictly, emphasized intellect as universal rather than individual, unsettling later theological interpretations.

Christian scholasticism synthesized Aristotle with theology. Augustine leaned toward Platonic dualism, while Thomas Aquinas articulated a refined hylomorphism: the human being is a unified body–soul composite, though the rational soul possesses immaterial capacities. The problem of interaction remained softened but unresolved.

The Cartesian Rupture

The modern form of the mind–body problem crystallized with René Descartes. By defining mind as thinking substance and body as extended substance, Descartes created a sharp ontological divide. The resulting interaction problem—how two radically different substances could causally influence one another—proved intractable. Despite its difficulties, Cartesian dualism shaped modern science by allowing nature to be studied mechanistically, leaving consciousness isolated as an anomaly.

Monistic Responses

Spinoza offered one of the most elegant responses. Rejecting dualism, he proposed a single substance—God or Nature—expressed through infinite attributes. Mind and body were not interacting entities but parallel expressions of the same underlying reality. The order of ideas mirrored the order of things. This dual-aspect monism dissolved the interaction problem at the cost of challenging conventional notions of free will and individuality.

Leibniz proposed pre-established harmony, while later materialists reduced mind to matter. Idealists reversed the reduction, dissolving matter into mind. Kant reframed the problem as a limit of human cognition, placing mind and body in different explanatory domains. None of these approaches fully reconciled subjective experience with objective description.

Neuroscience and Mind–Body Mediation

If consciousness is fundamental and field-like, the question naturally arises: what role does the brain play? Neuroscience has mapped the brain with increasing precision, revealing intricate patterns of electrical, chemical, and informational activity correlated with every aspect of mental life. Yet correlation alone does not settle ontology. The task of this part is neither to diminish neuroscience nor to inflate it beyond its domain, but to situate it properly within a non-reductive account of mind–body mediation.

The central claim advanced here is simple but decisive: the brain does not generate consciousness; it localizes it. Neural processes are not the source of awareness, but the conditions under which conscious reality becomes structured, differentiated, and effective within the physical world. This shift in perspective preserves the integrity of neuroscientific findings while avoiding the conceptual errors that arise when correlation is mistaken for identity.

Chapter I.3

Substance, Attribute, and Mode: Revisiting Spinoza

If reductionism fractures reality by explaining wholes entirely in terms of parts, Spinoza's philosophy offers a radically different vision: reality as an indivisible whole, internally differentiated but never ontologically divided. In the history of philosophy, few thinkers have attempted such a comprehensive reconciliation of

mind and matter, freedom and necessity, God and nature. For the purposes of this work, Spinoza's metaphysics provides not a doctrine to be adopted wholesale, but a conceptual framework of enduring relevance—one that allows consciousness to be taken seriously without abandoning ontological unity.

Spinoza begins from a deceptively simple premise: there is only one substance. By "substance," he means that which exists in itself and is conceived through itself—something that depends on nothing else for either its existence or its intelligibility. From this definition, Spinoza draws a bold conclusion: if substance is truly self-sufficient, there cannot be more than one. Multiple substances would necessarily limit one another, undermining their independence. Reality, therefore, must be grounded in a single, infinite substance.

Spinoza identifies this substance as *God or Nature* (*Deus sive Natura*). This identification has often been misunderstood. God, in Spinoza's sense, is not a personal deity who stands apart from the world, issues commands, or intervenes in events. Nor is nature a merely mechanical system devoid of meaning. Rather, God and nature name the same underlying reality viewed from different conceptual perspectives: the infinite, self-caused ground of all that exists.

This monistic foundation allows Spinoza to reject the Cartesian dualism that dominated early modern philosophy. Descartes divided reality into two fundamentally different substances—mind and body—then struggled unsuccessfully to explain how they interact. Spinoza dissolves this problem by denying its premise. Mind and body are not separate substances; they are expressions of the same substance under different attributes.

Attributes, in Spinoza's system, are not properties added to substance, but the very ways in which substance is intelligible. An attribute expresses the essence of substance as perceived by an intellect. Spinoza argues that substance has infinitely many attributes, though the human intellect has access to only two: thought and extension. Thought encompasses all mental phenomena—ideas, awareness, cognition. Extension encompasses all physical phenomena—space, matter, motion.

Crucially, thought and extension are not two domains that interact causally. They are parallel expressions of the same underlying reality. For every mode of extension—a particular bodily state—there is a corresponding mode of thought—a particular idea. The order and connection of ideas is the same as the order and connection of things. This principle of parallelism eliminates the need for interaction between mind and body without denying their correlation.

Modes occupy the third level of Spinoza's ontology. Modes are finite, determinate expressions of substance under a given attribute. A human body is a mode of extension; a human mind is the corresponding mode of thought. They are not two things linked by causation, but one and the same reality expressed in two ways. The distinction between mind and body, therefore, is not ontological but conceptual.

This framework carries profound implications. First, it preserves ontological unity without collapsing mental life into physical mechanism. Consciousness is not reduced to matter, nor is matter subordinated to mind. Both are equally real expressions of a deeper ground. Second, it avoids supernatural dualism. There is no immaterial soul injected into a material body, no metaphysical

bridge required between incompatible substances. Reality is already unified.

Spinoza's system is often criticized for its determinism. If all modes follow necessarily from the nature of substance, where is freedom? Spinoza's answer reframes freedom entirely. Freedom is not the absence of causation but understanding of necessity. To act freely is not to act without cause, but to act in accordance with one's own nature, understood clearly and adequately. Ignorance produces the illusion of free will; understanding produces genuine agency.

This reinterpretation of freedom will later prove essential for the Thoughtonic framework developed in this book. Agency need not require metaphysical exemption from causality. It can arise through structured participation in lawful processes, provided those processes are not purely mechanical but expressive of consciousness itself.

Despite its elegance, Spinoza's philosophy leaves certain questions open. While it affirms the reality of thought as an attribute, it does not explain how conscious experience becomes localized in particular systems. It tells us that mind and body correspond, but not how finite centres of experience arise within an infinite reality. Spinoza's ontology secures the ground, but not the dynamics.

This is where modern reinterpretation becomes necessary. Spinoza worked without the conceptual resources of contemporary field theory, neuroscience, or information science. His attributes can be reimagined not as static categories but as field-like expressions of substance. Thought, in this light,

becomes a continuous, non-local field of awareness; extension becomes a continuous, structured field of physical relations. Modes become localized instantiations within these fields.

Reframed in this way, Spinoza's metaphysics aligns naturally with a field-based ontology. Substance corresponds to the unified ground of reality; attributes correspond to irreducible fields through which that ground is expressed; modes correspond to localized, finite configurations within those fields. This reinterpretation preserves Spinoza's core insight—unity without reduction—while opening space for a dynamic account of consciousness.

Within this modernized Spinozist framework, consciousness is not an emergent byproduct of matter, nor a separate substance injected into it. It is a fundamental aspect of reality, expressed wherever the conditions for its localization arise. Individual minds are not creators of consciousness, but sites of its expression.

The importance of this move cannot be overstated. It allows the mind–body problem to be reframed entirely. Instead of asking how two different substances interact, we ask how one reality manifests itself through different modes of expression. Instead of seeking causal bridges between mind and matter, we seek lawful correspondences between parallel processes.

Spinoza's philosophy thus provides a conceptual foundation for the inquiry that follows. It shows that rejecting reductionism does not require abandoning rigor, and that affirming consciousness does not require retreat into mysticism. It offers a vision of reality in which unity, intelligibility, and meaning coexist.

The next Chapter builds directly on this foundation. If consciousness is an attribute-like expression of a unified reality, the question becomes whether it can be understood as a fundamental field—continuous, irreducible, and ontologically primary. From that question, the Thoughtonic framework begins to take form.

Chapter I.4

Consciousness as Fundamental Field

We discussed the limits of reductionism and revisited a monistic framework capable of preserving ontological unity, we are now positioned to address the central claim of this work: that consciousness is not an emergent anomaly within an otherwise non-conscious universe, but a fundamental aspect of reality itself. To say that consciousness is fundamental is not to deny the importance of brains, bodies, or physical processes. It is to reconsider the order of explanation—to ask whether consciousness belongs among the basic features of existence rather than among its late-stage byproducts.

In contemporary discourse, consciousness is typically treated as something that appears when matter reaches a sufficient degree of complexity. This assumption is rarely defended explicitly; it is inherited as a background commitment of physicalist metaphysics. Matter is taken as ontologically primary, while consciousness is treated as derivative. The burden of explanation

is therefore placed entirely on emergence: how non-conscious elements somehow produce subjective experience.

Yet emergence, in this context, functions less as an explanation than as a placeholder for mystery. While complex systems can exhibit novel behaviours not predictable from their parts, novelty of behaviour does not entail novelty of being. The emergence of consciousness would require not merely new patterns, but the appearance of an entirely new ontological category: experience itself. No description of structural complexity, however detailed, logically entails the presence of feeling, awareness, or subjectivity.

The proposal advanced here reverses this explanatory direction. Consciousness is treated as ontologically primary, while material structures are understood as configurations through which consciousness becomes localized, constrained, and expressed. This view does not deny physical reality; it situates it within a broader ontological field.

The language of fields is not introduced casually. In modern thought, a field denotes something continuous, pervasive, and irreducible—something that cannot be decomposed into smaller constituents without losing its essential character. A field is not a substance in the classical sense, nor a mere abstraction. It is a mode of existence that allows localized events to arise without fragmenting the underlying continuity.

To conceive of consciousness as a field is to affirm several key claims. First, consciousness is continuous rather than discrete. Individual experiences are not isolated entities, but localized events within an ongoing field of awareness. Second, consciousness is non-local in its fundamental nature. While

experiences occur at particular times and places, the field itself is not confined to those localizations. Third, consciousness is irreducible. It cannot be fully explained in terms of something else, because it is not composed of more basic elements.

This conception finds resonance across multiple philosophical traditions. In panpsychist and cosmopsychist accounts, consciousness is treated as a ubiquitous feature of reality. In dual-aspect monism, consciousness and physicality are understood as two aspects of a single underlying substance. In certain strands of idealism, the physical world itself is conceived as a manifestation of consciousness. While these views differ in important respects, they converge on a common intuition: consciousness is not an afterthought.

Treating consciousness as a field also clarifies the relationship between universality and individuality. If consciousness is fundamental and continuous, individual minds are not separate substances but localized expressions. A human mind does not contain consciousness as a possession; it participates in consciousness as a site of organization. Just as a vortex does not create the water through which it forms, an individual mind does not generate the field of awareness in which it appears.

This perspective dissolves several persistent confusions. The question of whether consciousness "exists everywhere" becomes ill-posed. Fields exist everywhere in principle, but their effects are structured by conditions. Consciousness may be universally present as potential, while being experientially actualized only where appropriate organizational constraints arise. Brains, in this sense, do not create consciousness; they shape it.

The brain may thus be understood as a complex boundary condition—a system that filters, modulates, and localizes the consciousness field into specific patterns of experience. Neural processes provide the physical scaffolding through which conscious contents become differentiated, temporally ordered, and behaviourally relevant. Damage to the brain disrupts these patterns not by destroying consciousness itself, but by impairing the system's capacity to localize and integrate it.

This view accounts naturally for the tight correlation between brain states and conscious states without collapsing one into the other. Correlation reflects coordination between two aspects of the same underlying reality, not causal generation across an ontological divide. Consciousness does not float free of the physical world, nor is it reducible to it. Both belong to a unified field structure expressed in different modes.

One of the strongest objections to treating consciousness as fundamental is the charge of explanatory inflation. Why posit a new field when existing physical theories suffice to explain behaviour? The answer lies in the distinction between explaining behaviour and accounting for experience. Physical theories explain how systems act; they do not explain why those actions are accompanied by experience. Positing consciousness as fundamental does not add unnecessary entities; it acknowledges a datum already present in every act of explanation.

Another objection appeals to empirical restraint. No instrument has detected a consciousness field, and no equation describes its dynamics. This objection misunderstands the nature of the proposal. Ontological claims are not empirical hypotheses in the narrow sense; they are frameworks within which empirical

inquiry becomes intelligible. Fields themselves were once metaphysical postulates long before they were mathematically formalized or experimentally confirmed. The absence of measurement does not imply non-existence.

More importantly, consciousness is uniquely situated among phenomena. It is not inferred from observation; it is given directly. Every scientific measurement, every theoretical model, every empirical inference presupposes conscious awareness. To treat consciousness as less real than the entities it apprehends is to invert the order of epistemic dependence.

By reconceiving consciousness as a fundamental field, the mind–body problem is transformed. The central question is no longer how consciousness emerges from matter, but how conscious reality becomes structured into distinct experiences within material systems. The mystery shifts from genesis to organization, from creation to instantiation.

This shift opens conceptual space for the developments that follow. If consciousness is a field, it may admit of localized instantiations analogous to events in other fields. These instantiations need not be particles in the physical sense, nor metaphors devoid of reality. They may be lawful events through which conscious content becomes bounded, differentiated, and effective within the physical world.

The Thoughton, introduced in later chapters, is proposed within this context. It is not an attempt to smuggle mysticism into science, nor to replace neuroscience with speculation. It is a conceptual bridge: a way of thinking about how a continuous

field of consciousness might become locally instantiated in time, space, and information.

To affirm consciousness as fundamental is not to claim finality. It is to acknowledge the limits of reduction and to choose a different starting point. Every worldview must begin somewhere. A worldview that begins by denying the reality of experience begins in contradiction. A worldview that begins with experience may still be incomplete, but it is at least coherent.

The task of philosophy, in this sense, is not to eliminate mystery, but to place it where it belongs. Consciousness, as fundamental field, is not a solution that closes inquiry. It is a foundation that makes inquiry possible.

The chapters that follow explore the consequences of this foundation—first through analogy with modern physics, then through engagement with neuroscience, theology, and ethics. The aim is not to collapse these domains into one another, but to allow them to resonate within a unified ontological vision.

What emerges is not a theory in the narrow scientific sense, but a framework: one in which consciousness is neither an accident nor an intrusion, but an integral dimension of reality itself.

Chapter II

Physics, Not Only Metaphor, But Still Awaiting Proof

The appeal to physics in discussions of consciousness is both tempting and dangerous. Tempting, because modern physics has radically reshaped our understanding of reality, replacing naïve intuitions with deeper structural insights. Dangerous, because physics possesses a unique authority in contemporary culture, and its concepts are often misused to lend unwarranted legitimacy to speculative claims. This part of the book proceeds with deliberate caution. Physics is not invoked here as evidence, nor as validation. It is invoked as hypothetical intuition — equivalent to ways of other fields interactions; but here, still disciplined, constrained, and philosophical.

The central claim of this work does not depend on quantum mechanics, nor does it rise or fall with any particular physical theory. Consciousness is proposed as fundamental on ontological grounds, not on experimental ones. Nevertheless, the conceptual shifts introduced by modern physics provide a powerful imaginative resource. They demonstrate that reality is far stranger, more relational, and less object-cantered than classical intuitions suggest. In doing so, they loosen the grip of outdated metaphysical assumptions that continue to shape how the mind–body problem is framed.

This part explores what can be learned from physics. Its purpose is to introduce a concept, or idea, awaiting for explaining consciousness physically, and to show that a field-based ontology — already indispensable in physics — renders the idea of consciousness as fundamental more intelligible, not less.

Chapter II.1

From Particles to Fields: Lessons from Modern Physics

Classical physics portrayed the world as a collection of discrete objects moving through empty space, interacting through forces that acted at a distance. This picture aligned naturally with common sense: solid things bump into one another and causes produce effects through contact. For centuries, this object-cantered worldview shaped not only science, but metaphysics itself.

Modern physics has decisively overturned this picture. In contemporary theory, fields—not particles—constitute the basic fabric of reality. What appear as particles are now understood as localized excitations of underlying fields that permeate spacetime. An electron is not a tiny solid object traveling through emptiness; it is a patterned event within the electron field. The field exists everywhere, even where no particle is present.

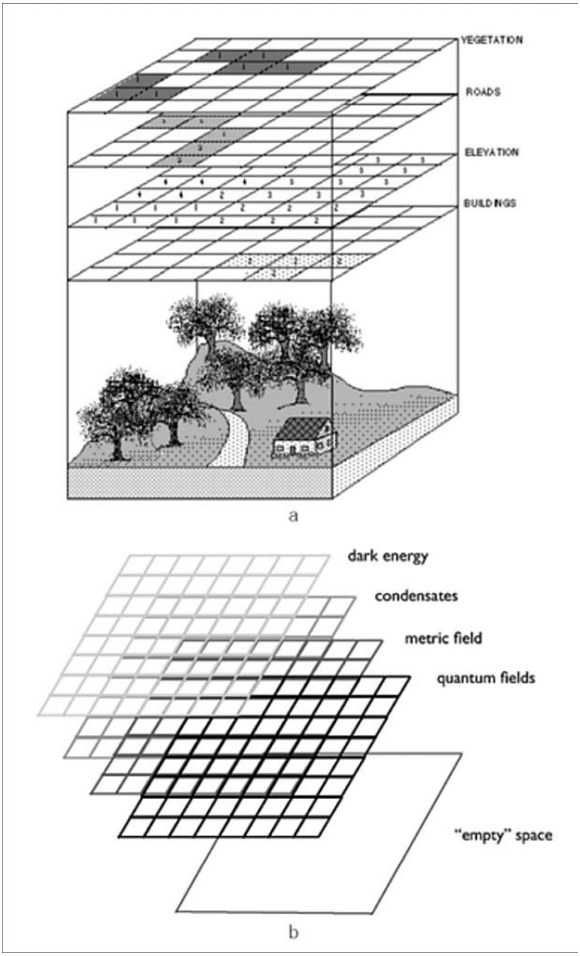
This shift carries profound metaphysical implications. It replaces substance with structure, object with process, and isolation with relation. Identity is no longer grounded in self-contained things, but in stable patterns within continuous systems. The vacuum itself is no longer nothingness, but an active state rich with potential.

Importantly, this transformation was not driven by philosophical preference, but by empirical necessity. The behaviour of matter at fundamental scales could not be explained without abandoning particle realism. Physics was forced to reconceive reality in ways that defy everyday intuition.

For the purposes of this work, the lesson is that consciousness *could be* a physical field, although our deepest scientific theories already require us to think in non-objective, non-reductive terms.

Fields also introduce a new way of thinking about locality. While events occur at specific points, the field itself is continuous and non-local. Local phenomena are expressions of a deeper, distributed reality. This conceptual structure mirrors the relationship proposed earlier between individual experiences and a fundamental consciousness field.

The relevance of field ontology, therefore, lies not in direct analogy but in ontological humility. Physics teaches us that reality does not conform to our intuitive categories. It warns against assuming that what cannot be visualized as an object cannot be real.


VEGETATION
ROADS
ELEVATION
BUILDINGS
a
dark energy
condensates
metric field
quantum fields
"empty" space
b

Chapter II.2

Quantum Events and Ontological Discreteness

If fields are continuous, why does reality appear discrete? In physics, this question arises in the phenomenon of quantization. Energy exchanges occur in distinct units, even though the underlying fields are continuous. Events, not substances, become the primary units of analysis.

This coexistence of continuity and discreteness is not paradoxical. A continuous system can produce discrete outcomes when constrained by interaction conditions. Musical notes arise from continuous air vibrations; digital signals emerge from continuous electrical currents. Discreteness is often a feature of interaction, not of underlying reality.

Conscious experience exhibits a similar structure. Awareness feels continuous, yet experiences are individuated: a thought, a sensation, a memory. Moments of consciousness arise, persist briefly, and give way to others. This discreteness does not imply that consciousness itself is fragmented. It suggests that localization occurs within a continuous field.

Quantum theory reinforces the idea that events, not objects, are ontologically primary. Measurements do not reveal pre-existing properties so much as actualize potentialities within defined contexts. While this work makes no claim about consciousness causing quantum collapse, the broader lesson remains relevant: reality is not fully determinate independently of interaction.

Here again, physics functions as metaphor. It demonstrates that discrete phenomena need not arise from discrete substances. They may arise from continuous fields undergoing structured localization. This conceptual possibility will later support the idea that conscious events can be both real and bounded without implying that consciousness itself is composed of separate pieces.

Chapter II.3

The Thoughton as Conceptual Quanta

Within the framework developed thus far, the Thoughton is introduced as a conceptual unit of conscious instantiation. It is not a metaphor devoid of ontological commitment. It names a localized event through which the consciousness field becomes experientially articulated within material systems.

The Thoughton should be understood an object's event, not rather an analogy. As mentioned earlier: 'The Thoughton is not a metaphor, nor merely a heuristic device. It is proposed as a real quantum of a fundamental consciousness field. Like all field quanta in physics, it is not a classical object, but a localized excitation capable of carrying information and participating in causal exchange.

In biological systems, Thoughtons become physically instantiated through electromagnetic, informational, and possibly yet-unknown interactions within neural matter. Mind–body interaction is thus not mysterious, but a lawful exchange between two aspects of reality: matter and consciousness, mediated by Thoughtons.

The absence of current experimental confirmation does not negate ontological status, just as gravitons, dark energy fields, and early quantum fields were defended prior to

The Thoughton is a realist hypothesis grounded in field ontology, not a symbolic convenience.

A sensation, an intention, or an image is not a thing stored somewhere in the brain, but a momentary configuration of awareness shaped by neural and informational constraints. Thoughtons designate these configurations at the level of ontology rather than description.

This proposal avoids three common errors. It introduces consciousness as an ontological primary field, only reduced to physics in quanta during collapses and interaction inside brain neurons. It does not posit a separate mental substance, because localization occurs lawfully within physical systems. And it does not invoke supernatural causation, because no violation of physical law is required.

Thoughtons allow conscious experience to be treated as physically efficacious, identical to neural states. They participate in the same lawful reality through collapsing into mechanism. In

this sense, they serve as an exchange concept — not a solution, but a way of thinking that preserves coherence across domains.

Crucially, the Thoughton is introduced as an ontological proposal intended to make sense of phenomena already known: the existence of experience, its correlation with brain activity, and its structured, event-like character. Like many foundational concepts in science and philosophy, it precedes formalization and experimental evidence.

By framing the Thoughton within a field-based theories, this work resists the temptation to treat consciousness as either miraculous or illusory. Instead, consciousness is granted the same dignity accorded to other fundamental features of reality: it exists, it has structure, and it manifests through lawful patterns.

Closing Reflection on Chapter II

Physics, when properly understood, does not eliminate mystery. It relocates it. The move from particles to fields did not simplify reality; it deepened it. Likewise, treating consciousness as fundamental does not close inquiry. It opens new questions — about localization, structure, meaning, and responsibility.

The coming chapters turns to neuroscience, not to refute it, but to integrate it. If consciousness can be localized without being reduced, then the brain must be understood not as the producer of consciousness, but as the medium through which conscious reality becomes organized, differentiated, and effective.

That is the task to which we now turn.

Chapter III

Chapter III.1

Neural Correlates and Their Limits

Neuroscience has succeeded in identifying robust correlations between neural activity and conscious states. Specific patterns of cortical activation accompany perception, memory, emotion, and intention. Damage to particular brain regions predictably alters conscious experience. These findings are among the most reliable in contemporary science, and they establish beyond doubt that consciousness and brain activity are intimately linked.

What these findings do not establish is that consciousness *is* brain activity. Correlation, however systematic, does not entail ontological identity. Two phenomena may be perfectly correlated without being reducible to one another. The map is correlated with the territory; the score with the music; the neural pattern with the experience. In none of these cases does correlation eliminate distinction.

The temptation to equate correlation with causation arises partly from methodological success. Because neuroscience can manipulate neural states and observe changes in experience, it is natural to infer that the brain produces consciousness in the same way it produces behaviour. Yet this inference exceeds what the data warrant. What has been shown is that neural integrity is necessary for normal conscious experience, not that it is sufficient to explain why experience exists at all.

The explanatory gap persists precisely because neural descriptions remain third-person accounts. They describe processes observable from the outside, whereas consciousness is given from the inside. No increase in spatial resolution or temporal precision bridges this gap, because the gap is not one of missing data, but of category. Experience is not hidden inside neural processes; it is of a different explanatory order.

Recognizing this limit does not weaken neuroscience. It clarifies its scope. Neuroscience explains *how* conscious states are modulated, organized, and disrupted. It does not explain *why* those states are accompanied by experience rather than by nothing at all. That "why" belongs to ontology, not to mechanism.

The Brain as Receiver-Modulator: Electromagnetic and Informational Processes

Within the proposed framework, the brain is examined as a complex electromagnetic and informational system. Its neural oscillations, coherence patterns, and signalling networks are treated not as generators of consciousness, but as the physical substrates that enable the localization of the consciousness field into Thoughtonic events. The brain acts as a receiver, modulator, and integrator.

This contrasts with the paradigm of Brain-Machine Interfaces (BMIs), which typically decode endogenous brain activity to output commands. Influences in the opposite direction—where external wave patterns (acoustic, visual, electromagnetic) entrain or modulate brain activity—demonstrate the brain's receptivity to external informational and energetic structures. This

bidirectional dynamic supports a view of the brain as an interactive interface, tuning and shaping the localization of consciousness rather than producing it *ex nihilo*.

The patterns detected by BMIs are neither universal nor purely individualistic. They arise from a shared neuroanatomical framework, guaranteeing that similar tasks activate broadly similar regions. However, the specific electromagnetic signatures are shaped by unique anatomy, personal cognitive strategies, and life experience, forming an individual "neural fingerprint." This necessitates the personalized calibration central to BMI technology, underscoring the brain's role as a unique transducer of a more general phenomenon.

Chapter III.2

Electromagnetic and Informational Processes in the Brain

While rejecting reductive identity, this framework takes seriously the physical dynamics of the brain. The brain is not a passive container, but an active, electromagnetic, and informational system. Neural communication occurs through electrical potentials, oscillatory rhythms, chemical signalling, and large-scale synchronization across distributed networks.

Electromagnetic activity is not incidental to brain function; it is constitutive. Neural oscillations coordinate activity across regions, binding sensory inputs into unified precepts and aligning perception with action. Information is not merely transmitted; it

is integrated, amplified, and constrained through dynamic patterns of coherence.

Within the present framework, these electromagnetic and informational processes are understood as the ***means*** by which the consciousness field becomes localized. They function as boundary conditions that shape how conscious content is instantiated. The brain acts less like a generator and more like a resonant structure—selective, constraining, and organizing.

This view is supported indirectly by phenomena that challenge simple production models. Alterations in consciousness under anaesthesia, psychedelics, meditation, or brain stimulation often reflect changes in neural integration rather than mere increases or decreases in activity. Consciousness can become richer, more diffuse, or more unified even as overall neural activity decreases. Such findings suggest modulation rather than production.

Brain–computer interfaces further illustrate this point. Machines can decode neural signals and translate them into external action, yet the meaning of those signals remains tied to the subjective intentions of the individual. The same functional task requires individualized calibration because neural patterns are shaped by personal history, embodiment, and meaning. Consciousness is not a universal code embedded in the brain; it is a localized organization of a deeper field.

Chapter III.3

Localization Without Reduction

The central achievement of this part lies in articulating how consciousness can be localized without being reduced. Localization refers to the fact that experiences occur at specific times, in specific organisms, under specific conditions. Reduction would require that consciousness be nothing more than those conditions. The two are not equivalent.

Within a field-based ontology, localization is a lawful process. Continuous fields can give rise to discrete events when constrained by structure. A radio does not create the electromagnetic field it receives; it tunes, filters, and localizes it. Likewise, the brain does not create consciousness; it shapes its manifestation.

Thoughtonic events, introduced earlier, name these localized instantiations. They are temporally and spatially bounded occurrences of conscious content, structured by neural and informational dynamics. Their boundedness does not imply fragmentation of the field itself. Unity is preserved through continuity and integration.

This account renders mind–body interaction intelligible without invoking dualistic causation. Consciousness influences behaviour not by violating physical laws, but by participating in them at the level of field interaction. Neural processes and conscious events are coordinated expressions of the same underlying reality, operating under different descriptions.

Localization without reduction also preserves personal identity without reifying an immaterial ego. The self is not a separate substance but a dynamically stable pattern of localization within the consciousness field, sustained through memory, embodiment, and narrative coherence. Identity is real, but not absolute; continuous but not fixed.

In this way, neuroscience finds its rightful place. It does not explain consciousness away, nor does it stand opposed to ontology. It becomes a vital partner in understanding how conscious reality takes form within living systems.

Closing Reflection on Chapter III

Neuroscience shows us the *how* of mind–body mediation with remarkable clarity. Ontology addresses the *what* and the *why*. When the two are confused, explanation collapses into either mystification or denial. When they are integrated, a coherent picture emerges.

Consciousness can be local without being generated, embodied without being exhausted, constrained without being eliminated. The brain becomes not the origin of mind, but the medium of its expression.

The next part turns to theology and symbolic resonance—not to retreat from reason, but to explore how ancient metaphysical intuitions converge with the ontological picture now taking shape. In doing so, the inquiry moves from structure to meaning, from mediation to participation.

Chapter IV

Theology and Symbolic Resonance

If consciousness is fundamental and field-like, then theology can no longer be approached as an external add-on to ontology, nor as a rival explanation of physical processes. Theology, at its most serious, has always been an attempt to articulate the ultimate ground of reality and humanity's place within it. In this sense, theology and ontology are not competitors; they are parallel languages addressing the same depth from different angles.

This part does not defend a doctrinal theology, nor does it seek to derive metaphysics from scripture. Instead, it explores resonance: how symbolic religious language—particularly within Islamic tradition—converges with a field-based ontology of consciousness when read phenomenologically rather than literally. The aim is not to collapse theology into philosophy, but to show how both can illuminate one another without distortion.

Chapter IV.1

Divine Immanence and Pantheism

Any serious attempt to integrate consciousness into ontology inevitably encounters the question of the divine. If consciousness is fundamental, pervasive, and irreducible, what is its relation to God? Traditional religious language often oscillates between two extremes: a transcendent God wholly outside the world, or a naïve identification of God with material reality. Both positions

generate difficulties—either rendering divine action unintelligible or collapsing the sacred into the mundane.

The framework developed here points toward a third path: divine immanence without anthropomorphism. God is understood not as a being among beings, nor as a cosmic agent intervening from outside, but as the sustaining ground of all existence. In classical philosophical terms, God is not an object within reality, but that by virtue of which reality exists at all.

Pantheism, in its philosophical sense, names this orientation toward unity. It affirms that reality is not divided into a sacred realm and a profane one, but that all that exists participates in a single, meaningful ground. Properly understood, pantheism does not assert that "everything is God" in a crude or literal sense. It asserts that nothing exists *outside* the sustaining reality we name as God.

Panentheism refines this further by insisting that while the world exists *within* God, God is not exhausted by the world. This distinction preserves transcendence without reintroducing separation. God is immanent in every process, yet not reducible to any process. The infinite is present in the finite without being confined by it.

Within a field-based ontology, this conception becomes especially coherent. Just as a field is present at every point without being identical to its local excitations, the divine ground can be present in every aspect of reality without being fragmented into it. God does not occupy space, nor is space carved out of God. Spatial reality exists as a mode of divine expression, not as a subtraction from divine infinity.

This understanding aligns closely with classical Islamic theology when stripped of anthropomorphic imagery. God is not located, bounded, or extended. Divine nearness is not spatial but ontological: "closer than the jugular vein" signifies immediacy of being, not proximity in space. God sustains rather than intervenes, upholds rather than interrupts.

In this light, theology becomes compatible with ontological continuity. The divine is not an explanatory stopgap invoked when natural explanations fail, but the ever-present ground that makes explanation possible at all.

42:11 [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. ***There is nothing like unto Him***, and He is the Hearing, the Seeing.

2:115 And to Allah belongs the east and the west. ***So, wherever you [might] turn, there is the Face of Allah***. Indeed, Allah is all-Encompassing and Knowing.

50:16 And We have already created man and know what his soul whispers to him, ***and We are closer to him than [his] jugular vein***

35:41 Indeed, ***Allah holds the heavens and the earth, lest they cease.*** And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.

Chapter IV.2

The Breath of Spirit and the Birth of Consciousness

Religious creation narratives are often misread as primitive cosmology. When approached literally, they appear to conflict with science; when dismissed entirely, they lose their philosophical depth. A phenomenological reading offers a third alternative: to treat such narratives as symbolic articulations of existential truths rather than empirical claims.

The Qur'anic account of human creation provides a striking example. The verse describing the divine act of breathing spirit into the human form has frequently been interpreted as the insertion of a soul into a material body. Read symbolically, however, it conveys a different insight: the localization of consciousness within embodied form.

38:72 So when I have proportioned him ***and breathed into him of My [created] soul,*** then fall down to him in prostration."

Breath, across cultures, signifies life, animation, and awareness. It marks the transition from inert matter to lived presence. In Thoughtonic terms, the "breathing of spirit" signifies not the transfer of divine substance, but the instantiation of a fundamental consciousness field within a structured material system. Humanity becomes conscious not by receiving a fragment of God, but by participating locally in a universal reality.

This interpretation avoids both dualism and diminution. Consciousness is not torn from the divine, nor is the divine reduced by its expression. Localization does not imply division.

The infinite remains infinite, even as it becomes present in finite form.

Similarly, the teaching of the names to Adam signifies the emergence of symbolic cognition—the capacity to differentiate, categorize, and meaningfully structure experience. In Thoughtonic terms, this represents the stabilization of informational patterns within consciousness, enabling recursive self-reference and abstract thought.

2:31 ***And He taught Adam the names - all of them.*** Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

These Qur'anic symbols do not function as empirical claims, nor are they invoked as scientific evidence. Instead, they serve as phenomenological confirmations of a metaphysical intuition shared across cultures: that consciousness is not accidental, that meaning is foundational, and that humanity occupies a participatory role within a deeper ontological order.

The Qur'anic emphasis on proportion, form, and readiness underscores this point. Consciousness is not arbitrarily imposed upon matter; it emerges where form becomes capable of participation. The human being is not a metaphysical exception, but a site of intensified organization—capable of reflection, responsibility, and meaning.

The refusal of Iblis to bow, within this symbolic framework, represents not jealousy over material superiority, but failure to recognize participation. Consciousness localized within humility

is honoured; abstraction divorced from embodiment is not. The narrative becomes an ethical lesson grounded in ontology.

Chapter IV.3

Naming, Meaning, and Symbolic Thought

The Qur'anic account of the "teaching of the names" extends this ontology into the realm of cognition. Naming is not presented as a trivial act of labelling, but as a defining human capacity. To name is to differentiate, to know the opposites and comprehend dialectical processes, to stabilize meaning, and to bring order into experience.

From a Thoughtonic perspective, naming represents a higher-order organization of conscious events. Sensations become perceptions; perceptions become concepts; concepts become symbols capable of recursion and abstraction. Meaning emerges not from raw data, but from structured relational patterns within consciousness.

Language does more than describe reality; it shapes it. By naming, humans impose constraints on future experience, guiding attention, memory, and action. Symbolic thought thus becomes a field of influence acting upon the consciousness field itself. Culture, tradition, and knowledge are sustained patterns of Thoughtonic organization transmitted across generations.

The Qur'anic narrative emphasizes that this capacity distinguishes humanity not through power, but through

understanding. The angels acknowledge limits not of strength, but of knowledge. Symbolic cognition becomes the ground of responsibility: to name is to be accountable for what one brings into articulation.

Meaning, therefore, is not an illusion projected onto a meaningless world. It is an intrinsic dimension of conscious reality, emerging wherever awareness becomes capable of reflection upon itself. The universe is not silent; it becomes articulate where consciousness localizes symbolically.

38:71 [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay.

38:72 So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

38:73 So the angels prostrated - all of them entirely.

38:74 Except Iblees; he was arrogant and became among the disbelievers.

38:75 [Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?"

38:76 He said, "I am better than him. You created me from fire and created him from clay.")

2:30 And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

2:31 And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

2:32 They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

2:33 He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed.")

LIGHT UPON LIGHT: *The Architecture of Illumination*

There are images in human history so powerful that they transcend language, geography, and doctrine. One of the greatest of these is the Qur'anic metaphor of light:

"Allah is the Light of the heavens and the earth. His light[1] is like a niche in which there is a lamp, the lamp is in a crystal, the crystal is like a shining star, lit from ˹the oil of˺ a blessed olive tree, ˹located˺ neither to the east nor the west, whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides whoever He wills to His light. And Allah sets forth parables for humanity. For Allah has ˹perfect˺ knowledge of all things."

(al-Nur 24:35)

This verse is not dogma. It is cosmology. It is psychology. It is metaphysics. It is the physics of consciousness expressed in symbolic language.

Symbolic Interpretation

1. The Architecture of Inner Illumination

Light → metaphorically representing absolute, all-encompassing knowledge, meaning, and the source of existence.

Light → The Field of Consciousness, like all other quantum fields, when they excitations transform fields into bundles of energy / material particles with mass, the physical universe.

Niche → cosmic vacuum, the curved universe, the human body, the physical vessel (mass) prepared to receive light.

Lamp → the flame of consciousness, enlightenment, the transformation of the Field of Consciousness into discrete informational quanta in the form of thoughtons.

Glass Globe → the human brain and its network of neurons where "quantum collapse" into Thoughtons and information exchange occur, the instrument of causality that directs, amplifies, organizes, and distributes the information that moves the body, and sensory body signals into exchangeable information interacting with Thoughtons - the place where knowledge or abstract thought meets physical matter.[3]

Bright Planet → the mind, intellect and awareness that possesses knowledge.

Lighted from a blessed olive tree → The field of Consciousness, the source of knowledge and the wellspring of perception.

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[3] The concepts introduced in this chapter are philosophical and interpretive in nature; they are not proposed as physical mechanisms or scientific explanations, but as conceptual tools for thinking about the relationship between consciousness and its neural correlates.

Neither Eastern nor Western → Indicating the neutrality of the field of abstract Consciousness (Information), the properties of fields from which stimulations all material particles emanate.

Its oil would almost glow even if no fire touched it → The comprehensive knowledge inherent in the field of consciousness and the excitations in the field and the possibilities of quantum collapse (from the excitations in the field in states of superposition, probabilities of the wave function, to its collapse into Thoughtons carrying the quantum of information) and Thoughton infusionism in the human brain. The comprehensive knowledge or pure knowledge in this sense exists in the field and is not limited to interaction with the brain.

Light upon light → Communication and exchange between abstract thought and mass, that is, the material and the metaphysical; both have the same source, two sides of one truth: the universe is illuminated from without, and the mind is illuminated from within.

This architecture mirrors the structure of consciousness described earlier: Vessel, mediator, field, source.

It is a metaphysical diagram encoded in holy scripture.

Light: The First Language of the Universe

Before matter existed, light existed. Before atoms formed, fields filled the vacuum. Before stars burned, there was a primordial radiance — a cosmic flash that still echoes today in the cosmic

microwave background. Light is not merely a physical phenomenon. It is the signature of the absolute. Its properties reveal the deeper truth: Light has no mass. It does not experience time. For a photon, creation and arrival are the same moment. Light is constant. It moves at the same speed for all observers, forming the *universal reference frame* of reality. Light reveals. It exposes what is hidden, brings form out of shadow, and makes existence intelligible.

In physics, light is the bridge between energy and matter, wave and particle, information and form, spacetime and meaning.

In metaphysics, light is the bridge between the infinite and the finite, the absolute and the relative, the divine and the human, the consciousness and the world.

Thus, the metaphor "light upon light" is not poetic abstraction; it is a map of reality.

2. Light as Knowledge: The Illumination of Consciousness

Consciousness is illumination from within. The mind does not generate light — it reflects it. When we see, think, intuit, or understand, we are witnessing an internal radiance that does not belong to the body alone. This aligns with the physical and the abstract realms.

The Physical Mass-Stat/Form: the neural circuits, chemical gradients, synaptic potentials; the measurable.

The Light-State: awareness, meaning, intuition, insight; the immeasurable.

What we call "thinking" is the meeting point—consciousness field interacting local instantiations interacting with brains neurons—of these two realms. Consciousness is the flame. And just as a lantern does not invent light, the brain does not generate consciousness from nothing. It hosts it. Shapes it. Channels it.

This is why mystics across traditions describe enlightenment in terms of radiance: "the light of the mind", "the third eye", "the inner lamp", "the spark of the divine"

These are metaphors for the same principle: Consciousness is a state of illumination — light within matter.

3. The Two Lights: Form-Light and Essence-Light

To understand "light upon light," we must dissect its layers.

The First Light — the Light of Form: this is the light of the physical universe: photons, stars, fields, energy, electromagnetism. It is the light that reveals the world to the senses.

The Second Light — the Light of Consciousness: this is the light within: awareness, understanding, moral intuition, meaning, selfhood, presence. It is the light that reveals the world to the self.

"Light upon light" is the fusion of these two layers: the external illumination of reality and the internal illumination of meaning. When both align, clarity emerges. When they diverge, delusion begins.

Illumination and Equilibrium: The Light of Balance. Light is the many unified in equilibrium.

In physics: photons mediate electromagnetic force, electromagnetism stabilizes atoms, atoms stabilize molecules, molecules stabilize life.

In biology: metabolism requires energy flow, homeostasis requires regulated gradients, vision requires photons.

In consciousness: clarity emerges when neural states balance, suffering arises when they fall into imbalance.

In ethics: goodness is the restoration of balance; evil is the distortion of the natural order.

Thus "light upon light" is the cosmic equation of equilibrium. Balance creates illumination. Illumination preserves balance. Equilibrium is the condition under which light becomes visible — and the condition under which consciousness becomes possible.

Closing Reflection on Chapter IV

When theology is approached symbolically rather than literally, and ontology is approached with humility rather than reduction, a deep convergence emerges. Consciousness as fundamental field, divine immanence, symbolic cognition, and ethical responsibility form a single arc rather than isolated doctrines.

This convergence does not erase mystery; it situates it. God remains beyond full comprehension, consciousness beyond full capture, meaning beyond full exhaustion. Yet none are rendered incoherent or irrelevant.

The next and final part turns to ethics—not as rule-following or social contract, but as participation. If reality is conscious at its ground, then action carries weight not because it is commanded, but because it resonates.

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Chapter V

Ethics and Existential Consequences

Every ontology carries ethical consequences, whether acknowledged or not. If reality is conceived as fundamentally indifferent, ethics becomes a human imposition—useful, perhaps necessary, but ultimately groundless. If consciousness is fundamental, however, ethics acquires ontological depth. Action no longer unfolds upon a neutral stage; it occurs within a reality that is itself responsive, meaningful, and participatory.

This final part explores what follows when consciousness is treated not as an accidental byproduct of matter, but as a foundational dimension of existence. Ethics, dignity, and freedom are not appended to ontology; they emerge from it naturally. Moral life becomes an expression of how conscious reality organizes itself through human agency.

Chapter V.1

Consciousness, Responsibility, and Moral Weight

If consciousness is a fundamental field and human experience consists of localized instantiations within it, then ethical responsibility cannot be grounded solely in external command or social agreement. Responsibility arises from participation itself. To act is already to shape the field in which others act.

In a purely mechanistic universe, actions are events without intrinsic meaning. Their evaluation depends entirely on imposed norms or outcomes. In a conscious universe, actions are configurations of awareness instantiated through material form. They carry moral weight because they modulate the conditions of future experience—both one's own and that of others.

Intentionality becomes ethically decisive. An intentional act is not merely a movement of matter; it is a structured localization of consciousness guided by value, belief, and purpose. Such acts resonate beyond their immediate effects. They alter relational fields—social, symbolic, and psychological—through which consciousness continues to localize.

This view reframes moral failure. Wrongdoing is not merely violation of rules, nor is it simply maladaptive behaviour. It is distortion: a misalignment between localized instantiation and the broader equilibrium of conscious reality. Harm propagates not only physically, but experientially, generating dissonance that persists beyond the moment of action.

Ethical responsibility, therefore, is not imposed from outside. It is intrinsic to being a participant in conscious reality. Awareness confers weight. To know is already to be accountable.

Chapter V.2

Human Dignity in a Conscious Universe

Human dignity has often been grounded in theology, rationality, autonomy, or social contract. Each grounding has proved vulnerable. Theological foundations falter in pluralistic contexts; rationality excludes the vulnerable; autonomy collapses under determinism; contracts dissolve under power.

Within a field-based ontology of consciousness, dignity acquires a different foundation. To be human is to be a localized bearer of conscious reality—a site where awareness, meaning, and responsibility converge. Dignity does not arise from achievement, capacity, or recognition. It arises from participation.

This account resists both nihilism and sentimentalism. Human beings are not valuable because they are useful, productive, or powerful. Nor are they valuable merely because we feel

compassion for them. They are valuable because conscious reality takes form within them in a uniquely integrated and symbolically expressive way.

Vulnerability does not negate dignity; it reveals it. The dependence of human consciousness on fragile biological and social conditions underscores, rather than undermines, its worth. To harm a person is not merely to damage a biological organism; it is to fracture a localized centre of meaning.

This understanding extends beyond humanity. While human consciousness exhibits distinctive capacities, it does not exist in isolation from other forms of awareness. Ethical consideration expands naturally, guided not by categorical boundaries but by degrees of participation and capacity for experience.

Chapter V.3

Toward an Ethics of Equilibrium

If conscious reality is structured through fields, patterns, and constraints, then ethical life is best understood not in terms of absolute prescriptions, but in terms of balance. Equilibrium becomes the guiding principle: between freedom and constraint, self and other, power and responsibility, innovation and continuity.

Excess and deficiency are both distortions. Absolute freedom dissolves into chaos; absolute control hardens into domination. Ethical wisdom lies in maintaining dynamic balance—responsive to context, sensitive to consequence, and oriented toward coherence rather than domination.

This ethics of equilibrium stands in contrast to moral systems rooted solely in obedience or calculation. It does not ask merely what is permitted or what is advantageous. It asks what sustains coherence within conscious reality. Actions are judged by their capacity to preserve, restore, or enhance meaningful participation.

Equilibrium also applies to civilization. Technological power without ethical integration destabilizes social fields. Economic efficiency without dignity fractures human meaning. Ideology without humility collapses into coercion. The crises of modernity can be understood, in this light, as failures of balance rather than failures of intelligence.

The ethical task is therefore not mastery, but alignment. Humans are neither sovereign creators nor passive products. They are participants entrusted with influence within a conscious order they did not originate but help to shape.

Chapter V.4

Free Will and Constraint: Thoughtonic Agency

The problem of free will has long oscillated between two unsatisfactory poles: absolute freedom divorced from causality, and strict determinism that renders agency illusory. The Thoughtonic framework offers a third path, grounded in field-based ontology.

If Thoughtonic events are localized instantiations of a consciousness field interacting with material constraints, then agency is neither uncaused nor fully predetermined. Neural structures, genetic predispositions, and environmental conditions function as constraints—boundary conditions within which Thoughtonic localization occurs. These constraints shape the space of possible actions without exhaustively determining any single outcome.

Free will, under this view, is not the capacity to act without cause, but the capacity of the consciousness field to select among constrained possibilities through patterned localization. Intentionality corresponds to a biasing of Thoughtonic collapse toward particular configurations. Agency is therefore real but situated; meaningful, but bounded.

This resolves the apparent conflict between determinism and responsibility. Deterministic processes govern the physical substrate, while indeterminacy at the level of field instantiation allows genuine choice without violating physical law. Human freedom exists not outside nature, but within it, as a higher-order pattern of constraint-sensitive responsiveness.

Importantly, this model avoids reducing free will to randomness. Thoughtonic agency is structured, informed by memory, meaning, and value. Choices are neither arbitrary nor inevitable;

they are expressions of character formed through prior participatory history.

Thus, moral accountability is preserved without invoking metaphysical exemption from causality. Humans are responsible precisely because they act within constraints they did not choose, yet shape through how they choose to act. Freedom, in this sense, is not absolute autonomy, but participatory authorship within a conscious universe.

My argument for Free Will is clearly presented in this excerpt taken from my book: "The Fixed and the Variable":

"2. The "Fifth Force" is a Metaphor, Not a Supernatural Agency

This becomes clear when we examine Why the "Fifth Force" Model Fails when invoking a separate, non-physical faculty of free will, and how it creates more metaphysical problems than it solves. This hypothetical force would need to intervene in the physical world without violating conservation laws, influence neural matter without any detectable energy transfer, and remain scientifically undetectable while being the decisive factor in human action. Such a concept does not explain freedom; it merely renames the mystery and inserts a supernatural rupture into an otherwise intelligible universe. Furthermore, a freedom achieved by breaking the chain of causation would not be recognizable as freedom at all; it would be indistinguishable from randomness. And randomness—the uncaused eruption of an action—is not agency; it is the very loss of it.

3. Causation Is Not a Chain, but a Field

To escape this trap, we must update our conception of Causation Is Not a Chain, but a Field. The classical, Newtonian image of billiard-ball causality—a rigid sequence of deterministic pushes—is a profound oversimplification. A modern understanding, informed by quantum mechanics, complexity theory, and systems biology, suggests causation is better seen as layered, probabilistic, and profoundly contextual. It operates more through the establishment of constraints and the enabling of possibility spaces than through the dictation of precise outcomes. Within the boundaries of physical law, multiple futures are often physically permissible. Which specific future manifests is not always fixed in microscopic detail by the prior state of the universe. Causation, in this richer view, does not dictate every detail; it sets the stage and the rules of the play.

4. Indeterminacy Without Chaos

This points us to the reality of Indeterminacy Without Chaos. At the most fundamental levels described by quantum physics, indeterminacy is a built-in feature of reality. Events can occur without being precisely predetermined, yet they do so within statistically constrained ranges and without violating the overarching architecture of physical law. This intrinsic openness is not, by itself, freedom. An electron's probabilistic "choice" is not a model for human volition. But this fundamental indeterminacy does create a space—a ontological openness—at the base of reality. Freedom requires such openness, but openness alone is insufficient. It is the raw material, not the finished product.

5. Consciousness as a Selector, Not a Violator

The finishing agent is Consciousness as a Selector, Not a Violator. Consciousness does not work by overriding physical law. It operates within the spacious playground that physical law allows. Where multiple, physically permissible outcomes exist—whether in the micro-indeterminacies of

neural processes or the macro-ambiguities of a complex decision—consciousness performs its crucial work. It evaluates potential actions based on their anticipated meaning, integrates memory and future intention, delays reflexive reaction, and selects among the alternatives. This selection is not random; it is informed by a lifetime of accumulated values, a constructed personal identity, and a semantic understanding of the world. Freedom arises precisely here—not as an escape from causation, but as a conscious, value-guided navigation within the causal field. It is causation becoming self-directed.

6. Freedom as Structured Openness

Therefore, we can define Freedom as Structured Openness. Authentic, meaningful freedom is not the absence of all constraint. It is a specific configuration that requires three elements:

1. *Constraint: Stable laws and structures that make predictable outcomes and reliable action possible. Without limits, action dissolves into incoherent chaos.*
2. *Alternatives: A genuine plurality of physically permissible futures to choose among. Without real options, action is mere compulsion.*
3. *Reflection: The conscious capacity to model these alternatives, weigh them against values, and claim one as "mine." Without this awareness, action lacks ownership.*

7. Responsibility Without Metaphysical Burden

All three of these conditions exist robustly within natural, complex systems like the human brain. Freedom, then, is not absolute openness. It

is structured openness—the capacity for informed, self-reflective origination within a lawful world.

This framework naturally sustains Responsibility Without Metaphysical Burden. If our actions were fully and mechanistically determined by prior states, the concept of responsibility would indeed be meaningless—we would be sophisticated puppets. If our actions were utterly uncaused, responsibility would be impossible—we could not be held accountable for random events. Responsibility finds its coherent home in the middle ground: it exists because we are agents who operate within knowable constraints, who can understand the likely consequences of our actions, and who, facing similar circumstances, could have chosen and acted differently based on reflection and evaluation. This is sufficient ground for moral and legal responsibility. It requires no extra-physical soul, only a sufficiently complex, conscious, and causally integrated self.

8. Freedom, Meaning, and Continuity

We see then that Freedom, Meaning, and Continuity are Inseparable. To choose freely is not merely to select an option from a menu. It is to affirm a value, to express an aspect of one's identity, and to extend the coherent narrative of a life. A choice that carries no meaning—flipping a coin to decide, or a purely random neural spasm—is not experienced as a free act; it is experienced as an arbitrary or alien event. Freedom, in its deepest sense, is the tool by which the self stabilizes its own identity over time, actively authoring its story within the grand narrative of a lawful reality.

9. Theological Reflection Without Interventionism

From A Theological Perspective, this view liberates us from interventionism. The divine grant of freedom does not require the periodic suspension of natural

law, as if God must reach in to break the deterministic chains that bind us. Rather, freedom exists because the created order is intrinsically structured—intelligible, open, and layered—in a way that permits and even cultivates conscious participation. Creation is not a deterministic clockwork, nor is it a chaotic arena for miracles. It is a coherent, generous order that is open-ended enough to invite genuine partnership from within.

10. Freedom as a Function, Not an Exception

Thus, we conclude that Free Will is a Function, Not an Exception. It is not a supernatural anomaly grafted onto nature. It is a high-level function that emerges naturally when physical complexity, conscious integration, and semantic meaning converge. It arises lawfully from the properties of the universe; it operates according to the principles of conscious causation. Freedom is not the absence of causation. It is causation becoming self-aware, self-modeling, and self-directing. It is the universe, in the form of a conscious being, learning to steer itself within its own currents.

11. Completing the Architecture

With this understanding, The Architecture of the Fixed and the Variable Stands Complete. The Fixed provides the non-negotiable structure and constraint—physical law, biological necessity, logical form. The Variable provides the realm of expression, adaptation, and novel form. Consciousness arises as the integrating interface where form is translated into meaning. Freedom operates as the capacity for conscious selection within the openness that the Variable, constrained by the Fixed, provides. And Dynamic Equilibrium is the principle that sustains the coherence of the whole across time. Nothing has been added unnecessarily—no fifth forces, no supernatural ruptures. Nothing

has been removed arbitrarily—meaning, responsibility, and authentic choice remain intact, grounded in reality."

End of excerpt.

Closing Reflection: Completion and Continuity

This work began with a diagnosis of imbalance in *The Masks of Delusion*. It concludes here with an ontological reconstruction aimed at restoring coherence. Where the first volume exposed distortion—between reason and myth, power and responsibility—this volume seeks to ground equilibrium at the deepest level: the nature of reality itself.

The Thoughton is not offered as a final theory, nor as a scientific discovery. It is offered as a framework for thinking—a way of holding consciousness, matter, meaning, and ethics within a single, non-reductive vision.

If it succeeds, it will not do so by convincing all readers. It will succeed by making certain questions unavoidable, certain dismissals less comfortable, and certain intuitions more articulate.

What remains is participation. Conscious reality does not ask to be solved, only to be engaged responsibly. Philosophy, at its best, does not close inquiry. It opens a way of living more attentively within the world that already surrounds us.

Modern and Contemporary Developments

Twentieth-century philosophy fragmented into analytic and continental traditions. Analytic philosophy attempted to naturalize the mind through behaviourism, identity theory, functionalism, and eliminative materialism. Continental philosophy emphasized lived experience and embodiment, rejecting abstract dualisms. More recently, panpsychism and Russellian monism have re-emerged, suggesting that consciousness may be fundamental after all.

This historical survey reveals a pattern: whenever consciousness is treated as derivative or illusory, the explanatory gap reappears elsewhere. Whenever it is treated as fundamental, unity is restored at the cost of conceptual boldness. The Thoughtonic framework belongs to this latter lineage. It does not claim to solve the problem definitively, but to place it within an ontological context where mind and body are expressions of a unified, field-like reality.

Appendix A — Field Ontology and Modern Physics (Conceptual Overview)

Modern physics has undergone a profound conceptual shift from particle-based realism to field-based ontology. In contemporary quantum field theory, particles are understood not as independent substances but as localized excitations of underlying fields that permeate spacetime. Each type of particle corresponds to a field, and interactions are couplings between fields.

The so-called vacuum is not empty; it is the lowest-energy state of fields that still possess structure, symmetry, and potential. Phenomena such as zero-point energy, quantum fluctuations, and the Higgs field reinforce the idea that fields are primary and objects secondary.

This appendix does not claim that consciousness is a quantum field in the technical sense. Rather, it highlights a metaphysical lesson: reality may be fundamentally field-like, relational, and processual. Treating consciousness as field-like is therefore not alien to modern scientific imagination, even if it remains outside current experimental frameworks.

Appendix B — Historical Positions on Mind and Body (Reference Guide)

• Plato: Substance dualism; soul immaterial and superior to body. • Aristotle: Hylomorphism; soul as form of the body. • Ibn Sina: Immaterial soul; self-awareness independent of sensation. • Ibn Rushd: Aristotelian unity; intellect as universal. • Augustine: Platonic dualism within Christian theology. • Aquinas: Body–soul unity with rational soul's immaterial capacities. • Descartes: Mind–body substance dualism. • Spinoza: Dual-aspect monism; mind and body as parallel attributes. • Leibniz: Pre-established harmony. • Materialism: Mind as brain process. • Idealism: Reality as mind dependent. • Phenomenology: Embodied consciousness. • Panpsychism / Russellian Monism: Consciousness as fundamental.

Consciousness quotes from scientists/physicists

David Bohm

“Deep down the consciousness of mankind is one. This is a virtual certainty because even in the vacuum matter is one; and if we don’t see this, it’s because we are blinding ourselves to it.”

"Consciousness is much more of the implicate order than is matter... Yet at a deeper level [matter and consciousness] are actually inseparable and interwoven, just as in the computer game the player and the screen are united by participation

Niels Bohr

"Everything we call real is made of things that cannot be regarded as real. A physicist is just an atom's way of looking at itself."

"Any observation of atomic phenomena will involve an interaction with the agency of observation not to be neglected. Accordingly, an independent reality in the ordinary physical sense can neither be ascribed to the phenomena nor to the agencies of observation. After all, the concept of observation is in so far arbitrary as it depends upon which objects are included in the system to be observed."

Freeman Dyson

"At the level of single atoms and electrons, the mind of an observer is involved in the description of events. Our consciousness forces the molecular complexes to make choices between one quantum state and another."

Sir Arthur Eddington

“In the world of physics, we watch a shadowgraph performance of familiar life. The shadow of my elbow rests on the shadow table as the shadow ink flows over the shadow paper. . .. The frank realization that physical science is concerned with a world of shadows is one of the most significant of recent advances.”

Werner Heisenberg

"The discontinuous change in the wave function takes place with the act of registration of the result by the mind of the observer. It is this discontinuous change of our knowledge in the instant of registration that has its image in the discontinuous change of the probability function."

Pascual Jordon

"Observations not only disturb what is to be measured, they produce it."

Von Neumann

"Consciousness, whatever it is, appears to be the only thing in physics that can ultimately cause this collapse or observation."

Jack Parsons

We are not Aristotelian—not brains but fields—consciousness. The inside and the outside must speak, the guts and the blood and the skin.

Wolfgang Pauli

"We do not assume any longer the detached observer, but one who by his indeterminable effects creates a new situation, a new state of the observed system."

“It is my personal opinion that in the science of the future reality will neither be ‘psychic’ nor ‘physical’ but somehow both and somehow neither.”

Max Planck

"I regard consciousness as fundamental. I regard matter as derivative from consciousness."

"As a man who has devoted his whole life to the most clear-headed science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter as such. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter"

Martin Rees

"The universe could only come into existence if someone observed it. It does not matter that the observers turned up several billion years later. The universe exists because we are aware of it."

Erwin Schrodinger

"The only possible inference ... is, I think, that I –I in the widest meaning of the word, that is to say, every conscious mind that has ever said or felt 'I' -am the person, if any, controls the 'motion of the atoms'. ...The personal self-equals the omnipresent, all-comprehending eternal self... There is only one thing, and even in that what seems to be a plurality is merely a series of different personality aspects of this one thing, produced by a deception."

"I have...no hesitation in declaring quite bluntly that the acceptance of a really existing material world, as the explanation of the fact that we all find in the end that we are empirically in the same environment, is mystical and metaphysical"

John Archibald Wheeler

"We are not only observers. We are participators. In some strange sense this is a participatory universe."

Eugene Wigner

"It is not possible to formulate the laws of quantum mechanics in a consistent way without reference to the consciousness."

Albert Eisnestein

"Everyone who is seriously engaged in the pursuit of science becomes convinced that the laws of nature manifest the existence of a spirit vastly superior to that of men, and one in the face of which we with our modest powers must feel humble."

In another similar expression of this sentiment, he stated:

"My religiosity consists in a humble admiration of the infinitely superior Spirit that reveals itself in the little that we, with our weak and transitory understanding, can comprehend reality."

"A human being is a part of a whole, called by us universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest...a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty."

In a letter to his daughter Lieserl

…" When I proposed the theory of relativity, very few understood me, and what I will reveal now to transmit to mankind will also collide with the misunderstanding and prejudice in the world.

I ask you to guard the letters as long as necessary, years, decades, until society is advanced enough to accept what I will explain below.

There is an extremely powerful force that, so far, science has not found a formal explanation to. It is a force that includes and governs all others, and is even behind any phenomenon operating in the universe and has not yet been identified by us.

This universal force is LOVE.

When scientists looked for a unified theory of the universe they forgot the most powerful unseen force.

Love is Light, that enlightens those who give and receive it.

Love is gravity, because it makes some people feel attracted to others.

Love is power, because it multiplies the best we have, and allows humanity not to be extinguished in their blind selfishness. Love unfolds and reveals.

For love we live and die.

Love is God and God is Love.

This force explains everything and gives meaning to life. This is the variable that we have ignored for too long, maybe because we are afraid of love because it is the only energy in the universe that man has not learned to drive at will.

To give visibility to love, I made a simple substitution in my most famous equation.

If instead of E = mc2, we accept that the energy to heal the world can be obtained through love multiplied by the speed of light squared, we arrive at the conclusion that love is the most powerful force there is, because it has no limits.

After the failure of humanity in the use and control of the other forces of the universe that have turned against us, it is urgent that we nourish ourselves with another kind of energy…

If we want our species to survive, if we are to find meaning in life, if we want to save the world and every sentient being that inhabits it, love is the one and only answer.

Perhaps we are not yet ready to make a bomb of love, a device powerful enough to entirely destroy the hate, selfishness and greed that devastate the planet.

However, each individual carries within them a small but powerful generator of love whose energy is waiting to be released.

When we learn to give and receive this universal energy, dear Lieserl, we will have affirmed that love conquers all, is able to transcend everything and anything, because love is the quintessence of life.

I deeply regret not having been able to express what is in my heart, which has quietly beaten for you all my life. Maybe it's too late to apologize, but as time is relative, I need to tell you that I love you and thanks to you I have reached the ultimate answer! ".

Your father Albert Einstein

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Encyclopedialike Britannica

Ethics, by Baruch Spinoza, Stuart
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Glossary

Part I: Consciousness Studies & Philosophy of Mind

A. Core Concepts of Consciousness

- **Consciousness:** The state of being aware of and able to think about oneself, one's surroundings, and one's mental states. The "hard problem" asks why and how subjective experience arises.
- **Qualia** (singular: **quale**): The subjective, first-person qualitative properties of conscious experiences (e.g., the redness of red, the painfulness of pain).
- **Phenomenal Consciousness:** The "what-it-is-like" aspect of experience. The raw feeling of being.
- **Access Consciousness:** Information that is globally available for cognitive processing, reporting, and rational control of behavior (often contrasted with phenomenal consciousness).
- **Subjectivity:** The perspective of the experiencing self; the fact that consciousness is always owned by a subject.
- **Intentionality:** The "aboutness" or directedness of mental states (e.g., a belief *about* the weather, a desire *for* water).
- **The Hard Problem of Consciousness** (Chalmers): The problem of explaining why and how physical processes in the brain give rise to subjective, phenomenal experience. Distinguished from the "easy problems" (explaining cognitive functions, attention, reportability).
- **The Explanatory Gap** (Levine): The conceptual gap between physical/functional descriptions of the brain and the nature of subjective experience.

- **Neurophenomenology:** A research program that combines first-person phenomenological methods with third-person neuroscientific methods to study consciousness.
- **Global Workspace Theory (GWT):** A cognitive architecture theory where consciousness arises from information that is broadcast globally to a "workspace" of specialized, unconscious mental modules.
- **Integrated Information Theory (IIT):** A mathematical theory that proposes consciousness corresponds to the capacity of a system to integrate information (measured by **Φ, "phi"**). A system's consciousness is its "cause-effect power" upon itself.
- **Higher-Order Thought (HOT) Theories:** Consciousness arises when a mental state is the target of a higher-order thought (a thought about that state).
- **Attention Schema Theory:** Consciousness is the brain's simplified model of its own state of attention, used to help control and focus attention.

B. Philosophical Positions (Ontology of Mind)

- **Dualism:** The mind and the body/brain are fundamentally different kinds of substance or property.
  - **Substance Dualism** (Cartesian): Mind and body are two distinct substances (res cogitans and res extensa).
  - **Property Dualism:** There is only one substance (physical), but it has two irreducibly different kinds of properties: physical and mental.
- **Physicalism/Materialism:** Everything that exists, including consciousness, is fundamentally physical.

- **Reductionism:** Mental states can be fully explained by or reduced to physical brain states.
- **Identity Theory:** Mental states are *identical to* brain states (e.g., pain *is* C-fiber firing).
- **Functionalism:** Mental states are defined by their functional/causal role within a system, not by their specific physical makeup. Consciousness is what it *does*, not what it's *made of*.
- **Biological Naturalism** (Searle): Consciousness is a real, higher-level biological feature of certain brain systems, caused by lower-level neuronal processes.
- **Panpsychism:** Consciousness is a fundamental and ubiquitous feature of the physical universe; even basic physical entities possess some form of protoconsciousness.
- **Panprotopsychism:** Fundamental physical entities possess *protomental* properties that are not themselves conscious but can combine to constitute consciousness.
- **Idealism:** Reality is fundamentally mental; the physical world is dependent on or an aspect of mind or consciousness.
- **Eliminative Materialism:** Folk-psychological concepts (like "belief," "desire") are radically mistaken and will be eliminated, not reduced, by a mature neuroscience.
- **Mysterianism:** The hard problem of consciousness may be forever beyond human cognitive capacities to solve.

C. Key Thought Experiments

- **Philosophical Zombie:** A hypothetical being physically and behaviorally identical to a conscious human but

lacking any subjective experience. Used to argue against physicalism.

- **Knowledge Argument (Mary's Room):** A scientist who knows all physical facts about color vision but has never seen color learns something new upon seeing red for the first time, suggesting non-physical facts exist.
- **Chinese Room** (Searle): A thought experiment arguing that a system running a formal program (syntax) cannot thereby possess understanding or semantics, challenging "strong AI."
- **Split-Brain:** Experiments with patients whose corpus callosum is severed, leading to two seemingly independent streams of consciousness in one body.

Part II: Quantum Field Theory (Foundations)

A. Foundational Concepts

- **Quantum Field:** The fundamental entity in QFT. Not a particle nor a wave, but a field that permeates all spacetime, whose quanta are particles. Examples: electron field, photon field, Higgs field.
- **Quantization:** The mathematical procedure of promoting a classical field to a quantum field by imposing commutation or anti-commutation relations.
- **Quantum:** The smallest, discrete unit of excitation of a field, perceived as a particle (e.g., a photon is a quantum of the electromagnetic field).

- **Vacuum State:** The ground state of a quantum field. It is not "empty" but seethes with **vacuum fluctuations**.
- **Vacuum Fluctuations / Zero-Point Energy:** Temporary, probabilistic changes in energy in a point in space, arising from the Heisenberg uncertainty principle. Particle-antiparticle pairs can momentarily pop in and out of existence.
- **Creation and Annihilation Operators:** Mathematical operators in QFT that add (**create**) or remove (**annihilate**) a quantum/particle from a field state.
- **Fock Space:** The Hilbert space used to describe quantum states with a variable number of particles.
- **Spin-Statistics Theorem:** Particles with integer spin (0, 1, 2...) are **bosons** and obey Bose-Einstein statistics. Particles with half-integer spin (1/2, 3/2...) are **fermions** and obey Fermi-Dirac statistics.
- **Antiparticle:** For every particle, there exists an antiparticle with the same mass and opposite quantum numbers (e.g., charge). Predicted by the Dirac equation.

B. Key Processes & Phenomena

- **Second Quantization:** The historical name for the formalism of QFT, where fields themselves are quantized (as opposed to "first quantization," where particle observables are quantized).
- **Renormalization:** A set of techniques to remove infinities that arise in calculations by redefining parameters (like mass and charge) to their finite, measured values.

- **Virtual Particle:** A transient quantum fluctuation that does not appear as a real, detectable particle but mediates forces in particle interactions. They are "off-mass-shell."
- **Feynman Diagram:** A pictorial representation of particle interactions in QFT. Lines represent particle propagators, vertices represent interactions. A tool for calculating probability amplitudes.
- **Path Integral Formulation** (Feynman): A formulation of QFT where the probability amplitude for an event is the sum (integral) of the phases contributed by *all possible histories* (paths) between initial and final states.
- **Gauge Symmetry & Gauge Theory:** A theory invariant under local transformations (transformations that vary from point to point in spacetime). Forces (electromagnetic, weak, strong) are described by gauge theories. The requirement of gauge symmetry *demands* the existence of force-carrying particles (**gauge bosons**).
- **Symmetry Breaking:**
  - **Spontaneous Symmetry Breaking:** The ground state (vacuum) of a system has less symmetry than the underlying laws (Lagrangian). The **Higgs Mechanism** is an example, giving mass to W/Z bosons.
  - **Explicit Symmetry Breaking:** The laws themselves are not fully symmetric.
- **Quantum Entanglement (in QFT context):** A non-classical correlation between quantum systems that can exist over space-like separations. In QFT, entanglement is pervasive in the vacuum state itself.

C. Advanced/Interpretational Concepts

- **Quantum State Reduction / Collapse of the Wavefunction:** The postulated process by which a superposition of states transitions to a single definite state upon measurement. Not a formal part of standard QFT but central to the measurement problem.
- **Decoherence:** The process by which a quantum system loses its quantum coherence (interference effects) through interaction with its environment. Explains the *appearance* of classicality but does not solve the measurement problem.
- **Measurement Problem:** The problem of how and why the "collapse" occurs, given that the unitary evolution of quantum mechanics (Schrödinger equation) does not predict it.
- **Interpretations of Quantum Mechanics** (also relevant to QFT's foundational picture):

o **Copenhagen Interpretation:** The standard, pragmatic interpretation. A system has no definite properties until measured. The wavefunction is a tool for calculating probabilities.

o **Many-Worlds Interpretation (MWI):** There is no collapse. All possible outcomes of a quantum measurement occur in different, non-communicating branches of a universal wavefunction.

o **De Broglie-Bohm (Pilot-Wave) Theory:** A deterministic theory with both a particle (with definite position) and a guiding wavefunction. The wavefunction pilots the particle.

o **Objective Collapse Theories:** Propose a modification to the Schrödinger equation to physically cause collapse under specific conditions (e.g., GRW theory).

Part III: Interdisciplinary / Bridge Concepts

- **Orch-OR (Orchestrated Objective Reduction):** A highly controversial theory by Penrose and Hameroff proposing that consciousness arises from quantum gravity effects (**objective reduction**) in microtubules within brain neurons.
- **Quantum Brain Dynamics:** A set of theories exploring whether quantum phenomena (tunneling, entanglement, coherence) play a functional role in neural processes. Distinct from and generally less radical than Orch-OR.
- **Quantum Cognition:** The use of quantum probability theory (not necessarily quantum physics in the brain) to model cognitive phenomena that defy classical probability, such as order effects in decision-making.
- **The Combination Problem** (for Panpsychism): The central challenge of explaining how myriad simple conscious entities (like particles) combine to form the unified, complex consciousness of a human or animal.
- **Causal Closure of the Physical:** The principle that every physical event has a sufficient physical cause. A major argument against interactive dualism.
- **Supervenience:** A relationship of dependence: mental properties **supervene** on physical properties if there can be no change in the mental without a change in the physical. A core concept in non-reductive physicalism.
- **Emergence:** The process where complex systems and patterns arise from simpler interactions. **Strong emergence** suggests novel properties are not reducible to nor predictable from the base level (sometimes invoked for consciousness). **Weak emergence** suggests

they are derivable in principle but may be practically unpredictable.

Consciousness and Religion

A

Abiding Presence - the Spirit of God, which permeates everything.

Absolute - the God principle, the Supreme, the Unknowable, Unthinkable, Unmanifest—yet manifest in all. The Unconditioned, yet in every condition.

Absolute and relative - refers to the Unconditioned Cause and any effect which It may project.

Abstract - in the realm of the formless; apart from any particular object, as in the realm of ideation. Abstract thought is in the higher ranges of thought, rather than in the concrete, as in particular objects.

Abundance - since thought produces fact, then fact must be like the thought which produces it. Hence a thought of impoverishment would create an impoverished condition, while the recognition of abundance would inevitably produce abundance.

Accumulated Consciousness — the sum total of all that one has ever said, thought, done or seen, consciously or un-consciously.

Active ideas of truth - a spiritual treatment is a definite statement; an active state of consciousness created for a definite purpose.

Active right thinking - mental treatment is an active thing; it sets about to demonstrate or prove a certain point in Mind through the definite activity of consciousness. Treatment is always active; it is never daydreaming.

Adam - undeveloped, or unenlightened man. The opposite of the Christ Principle, as "in Adam all sin, so in Christ all are made free from sin" (1 Cor. 15:22).

Adam as Christ - the first Adam is of the earth; the second Adam is the Lord from heaven. Adam as Christ means lifting up the principle of Reality within us to a comprehension of its union with Spirit.

Adam Kadmon - in the Kabalah this term means the ONE (son) of the Divine Father.

Affirmation - see supreme affirmation, subconscious denial of our affirmations, tool of affirmation,

Affirmation in mental treatment - affirming the Divine as the only Presence. That is, affirming the presence of whatever ought to be.

Affirmation of truth - any statement which affirms the supremacy of good, or which denies the reality of that which is

contrary to good. (See also spiritual affirmations, transforming power of thoughts and words.

Affirmative factor - the invisible Power that concentrates primordial substance into new forms. It is the principle of the unfoldment of life through the Intelligence that permeates all space, the very Nature of Being Itself as Subjective Intelligence. Cooperating with It, man may create his world of perfection.

Affirmative prayer - a form of prayer or a metaphysical technique that is focused on a positive outcome rather than a negative situation.

Agnosticism - (agnostic) The doctrine that neither the nature nor the existence of God nor the ultimate character of the universe is knowable. Any doctrine which affirms that all knowledge is relative and uncertain.

Akasha - space, or ether, as a mind principle.

Alchemy - a medieval science, the object of which was to try to transmute base metals into gold. In the life of the metaphysician, the term alchemy is used in referring to the transmutation of the lower nature (that is, the qualities of ruthless selfishness, greed, cruelty, etc.) into the perfect spiritual Form, toward which man is evolving. The uncovering of the God-self, which already exists, potentially, in each one. This alchemy, or transmutation, is an actual chemical change in the cells of the body, through the use of mental law and high spiritual aspiration.

All is mental or spiritual - not only is the invisible Principle of Life a thing of mind and spirit, form also is mental and spiritual. It is Spirit caught in a temporary mold for a definite purpose.

All is mind - all creation is Mind in form and responsive to the Intelligence which creates it. This same Intelligence in us therefore responds to us. Immanuel Kantsaid that we are able to recognize an apparently external object by reason of the fact that it awakens an intuition within us.

All thought is creative - it would be impossible to assume that one type of thought would be creative without assuming that all types must be.

Alpha and Omega - this symbolizes all that God is—Spirit, Matter. The first and the last, and all that lies between. The beginning and the end.

Altar - symbolizes spiritual idealism upon which are sacrificed the lower forms of thought.

Analogous - similar or bearing some similarity. The principle that like attracts like, in that we attract that to which our thought is attuned.

Analogy - that which resembles something else. An agreement between two things in some ways, but not identically. In metaphysical teaching, stories are told which bear a resemblance to the thing being illustrated, in order to clarify the thought on the subject at hand. The teachings of Jesus are filled with analogies.

Analytical realization - realization arrived at by analysis, argument, process of thought, etc.

Ancient of Days - God, Spirit, Reality; that which never changes.

Ancient wisdom - the continuous stream of Truth that has run through all the great spiritual and philosophic teachings from times of antiquity. The Wisdom of the Ages.

Androgynous - having the characteristics of both sexes. The Father-Mother God Principle.

Anointed, The - refers to the consciousness of the Indwelling Christ.

Anti-Christ - any attempt to use spiritual power for a destructive purpose.

Antitype - that which preceded the type, and of which the type is the prefigurement or representation.

Apparent separation - any thought or appearance which causes us to believe that we are separated from the Divine Presence.

Apparition - an unexpected or spectral appearance. Sometimes used synonymously with the world "ghost."

Appearance - any objective manifestation which may or may not be considered true to the spiritual Reality. (See also 'Judge not according.")

Archetypal man - spiritual man viewed generically, in whose image all men are formed. The universal man. The image and likeness of God.

Archetype - the ideal form, written about by Plato. The eternal, perfect concept of things, existing in the Mind of God, or Universal Mind, after which form is patterned. The perfect pattern of a thing in thought.

Argument of doubt - any mode of thought which denies us the privilege of accomplishing a healing or of making demonstrations for ourselves or others. This arises out of the race consciousness.

Argument of error - subjective thought patterns of experience resisting any attempt to neutralize them.

Ark of the Covenant - the Principle of Unity within us; the Holy of Holies; the Secret Place of the Most High; the Sacred Name; the Scroll of Life; the realization that God and man are One.

Ascending arc of the circle - a term used to symbolize the evolutionary Force, both personal and cosmic, by which the individual rises from gross materiality into the realm of pure Spirit. The resurrection principle.

Ascetic - one who devotes himself to a solitary and contemplative life; one who practices extreme rigor and self-denial.

Asceticism - refers to the doctrine that the material or carnal world is evil or despicable, and that salvation is gained by mortification of the flesh.

"As he thinketh in his heart so is he" - as the inner state of consciousness is, so will the condition become. (See also James Allen's *As A Man Thinketh*)

Assimilation and elimination - metaphysically interpreted, this means the circulation of Truth eliminating anything unlike Itself.

Atomic intelligence - the primary Intelligence inherent in the very substance of things; the Intelligence in the atom that keeps it revolving around its central unit of power. This Intelligence is characterized by responsiveness, which may be made use of in healing work. Every atom in every cell of the body has intelligence.

Atonement - the old Jewish doctrine of redemption through suffering or sacrifice to expiate for a sin. To make amends for an offense. We all atone for wrongdoing, in that the Law of Cause and Effect punishes us until we learn to stop making mistakes. Metaphysical students now realize that the only atonement—that is, the real redemption—is an At-One-Ment with Life Itself, God. Through unity the old accounts are settled and dissolved. (See also *Atonement Understood* by Annie Rix Militz)

Attachment - to be bound by sense objects, so that it is painful to be without them.

Attraction, Law of - a metaphysical belief that "like attracts like", that positive and negative thinking bring about positive and negative physical results, respectively.

Automatic writings - written messages received when one is controlled by some psychic influence, which many believe may emanate from oneself, those around one, or discarnate spirits.

Auto suggestion - one's thoughts acting upon one's own mind.

Axiom - a Truth so self-evident that it would be impossible for sanity to contradict it.

B

Blessing — constructive thought directed toward anyone.

Baptism by fire - the purging of the conscious and unconscious processes of thought whereby mental patterns are transmuted from a material into a spiritual consciousness.

Baptism by the Holy Ghost - pure spiritual intuition transcendent of intellectual processes. The Light of Heaven. A state of consciousness which is no longer a symbol nor a purging, but which is a deep interior awareness of peace, poise, power, wholeness, and perfection.

Baptism by water - symbolic of one's consciousness that he is immersed in Life—liquid Spirit.

Beginning, in the - the starting point of any creation. That out of which all experience is projected.

Being - in its absolute sense, God, Spirit, Reality. (See also Truth of being.)

Belief, change of - changing our psychological patterns of thought to the acceptance of that which includes the Allness of God, relative to any fact or experience.

Belief is a certain way of thinking - no matter how spiritual the belief or the faith may be, it is still an act of consciousness, hence it can be reduced to a state of thought.

Belief, Law of - belief creates its own law, which is changed only by reversing the belief.

Believe in your heart - refers to the positive inner conviction.

Beloved Son - the divine unique individualization of God which every man is. (See also Only Begotten Son; Father and Son.)

Bible, The - sacred book or books of any race of people; a book containing the sacred writings of any religion, which is used as an authority.

Black magic - an inverted use of the creative Power of Mind.

Blessing - constructive thought directed toward any person or any condition; any constructive thought designed to be helpful.

Blind force and Infinite Intelligence - blind force refers to the Law of Cause and Effect, which is a doer and not a knower. Infinite Intelligence refers to limitless capacity consciously to know.

Blood - symbol of Divine Life manifesting Itself on the physical plane.

Body is mental and spiritual - body is not to be denied; we are to affirm that body is a combination of spiritual ideas harmoniously expressing life.

Body of Christ - the Body of Christ is the immortal individuality within us, manifesting Itself on any particular plane upon which we may be living. The Spiritual Body.

Body of God - the entire manifest creation.

Body of right ideas - in treatment the body is viewed as a combination of spiritual ideas harmoniously unified with the Divine Life.

Born again, to be - a resurrection from the belief that we are separated from God or Perfect Life into the understanding that "Beloved, now are we the sons of God!"

Bound by mortal belief - to be controlled by race suggestion.

Bound by our own freedom - mind is "the law that binds the ignorant and frees the wise." The thought of limitation creates limitation; the thought of freedom creates freedom. Since limitation is a limited viewpoint of Reality, a greater viewpoint automatically heals the limitation. Thus, we are apparently bound and actually set free by one and the same Law.

Bowl of acceptance - refers to our mental attitudes, which, as it were, are held up that the outpouring horn of plenty may fill them.

Bread of Heaven - the Truth as spiritual food for the soul. (See also "I am the bread of life.")

Breath - the Life of all beings; symbolic of spiritual action which breathes thought into form and withdraws form into thought. The word Spirit comes from the Latin word spiro, meaning breath. We read in the Bible that "God breathed into man the Breath of Life, and man became a living being." To breathe is to live. Every living thing is a part of the Great Breath, from the very plants, up through the animal kingdom, to man. The breath is a part of the Action of God in man and is quite beyond man's control. In ancient teachings we are told the Great Breath was the beginning of life and energy on the planet. "And the Spirit of God [the Breath] moved upon the waters."

Burning bush - refers to the thought that all nature is alive with the Divine Presence. It is the recognition of this Divine Presence which causes the voice to proceed from nature. That is, we commune with God through nature.

C

Causation — that which stands back of things as the Intelligent Cause.

Change — The appearance and disappearance of forms.

Christ — the total manifestation of God, from the plant to an angel; from a peanut to the entire Universe of expression. Christ in Man means the idea of Sonship, the Perfect Man as He must be held in the Mind of God.

Christ consciousness - expressions used to denote the consciousness of a human being who has reached a Christ-like level of evolutionary development and who has come to know Reality as it is.

Choice, Power of - "Man's power of choice enables him to think like an angel or a devil, a king or a slave. Whatever he chooses, mind will create and manifest" (Frederick Bailes)

Coexistent — that which exists with.

Coeternal — always existing. Uncreated.

Conceive — to give birth to an idea.

Concentration — bringing the attention to a focus.

Concept — an idea in mind.

Concrete cause — definite idea.

Conditions — that which follows cause, the effect of law.

Conflict — inner mental struggle, conscious or unconscious.

Conscious mind — the self-knowing mind in God or man.

Consciousness — the perception of existence.

Contemplate — to know within the self.

D

Divine humanity - the belief in the divine spark within and the interpenetrating non-duality and the consciousness of all things in and of creation and Natural Law.

Divine timing - "the appointed time in the purpose of God", which in oneness, is the perfection of all things.

E

Energy - a continuum that unites body and mind.

Evolution — the passing of Spirit into form.

Existence — having real being within itself. The cause of its own being, depending upon nothing but itself. Different from subsistence.

Exoteric — outer.

F

Faculty — any mode of bodily of mental behaviour regarded as implying a natural endowment or acquired power—the faculties of seeing, hearing, feeling, etc.

Familiar spirits — refers to the control of consciousness through the instrument of some invisible agency.

Father-mother God — the Masculine and Feminine Principles of Being as included in the Androgynous One, or First Cause.

Feminine principle — the Universal Soul. In man, the subjective or subconscious intelligence.

First cause — that which is the cause of all things. The Uncreated, from which all Creation springs. The First Cause is both Masculine and Feminine in Its Nature and includes the Intermediate Principle of Creative Activity.

Form — any definite outline in time and space. Forms may be visible or invisible. In all probability, all space is filled with many kinds of forms.

Formless substance — the ultimate stuff from which all forms are created, universally present, in an unformed state, and acted upon by conscious and subconscious intelligence. It is the nature of the Soul to give form to the ideas with which It is impregnated; hence, Soul contains Substance within Itself.

Function — "the normal action of any organ."

G

Ghost — The mental form of any person in the flesh or out of it.

Global Estate — The term, coined by Kimberly L. Hammersmith in 2015, embodies the cumulative experiences, and physical and metaphysical wealth and resources of the collective being - meant to define its function in scope and depth.

God — The First Cause, the Great I Am, The Unborn One, The Uncreated, The Absolute or Unconditioned, The One and Only.

Man comprehends God only to the degree that he embodies the Divine Nature.

H

Habit — Any act that has become a part of the subconscious mentality.

Halo — The emanation that appears around the head.

Heaven — A harmonious state of being.

Hell — A discordant state of being.

Higher consciousness - expressions used to denote the consciousness of a human being who has reached a higher level of evolutionary development and who has come to know reality as it is.

Holy Ghost — The third Person of the Trinity. The Servant of the Spirit. Used in the sense of the World, —Soul or Universal Subjectivity.

Humanity — The multiplied expression of God as people. The many who live in the One.

Hypnotism — The mental control of another.

I

I Am — From the universal standpoint, means God; and from the individual, means the Real Man.

Idea — A concept. The Ideas of God are the Divine Realizations of His own Being. The real Ideas are eternal.

Illumination — Inspiration reaching Cosmic state. A direct contact with Reality or God. A complete intuitive perception.

Illusion of Mind — Means looking at a picture in Mind which may be real, only as a picture, but not as substance. As a picture of a person is not the person, so there are many pictures, drawn in Mind, which are real only as pictures. Mine is not an illusion, but might present us with illusions, unless we are very careful to distinguish the false from the true.

Image — The mental likeness of anything.

Imagination — The imaging faculty.

Immaculate Conception — All things are immaculately conceived, as all things come from the One.

Immortality — The Deathless Principle of Being in all people.

Immutable Law — Absolute in its ability to accomplish.

Impersonal Receptivity — The Creative Mind is impersonal receptivity, in that It receives all seeds of thought.

Incarnation — The Spirit of God in all Creation.

Individuality — The Real Idea of man, as distinguished from the outer personality.

Induce — The act of planting seeds of thought in Creative Mind.

Inductive Reasoning — Reasoning from effect to cause.

Indwelling Christ — Generic man, manifesting through the individual. The idea of Divine Sonship. The Real Man. As much of this reality appears as we allow to express through us.

Indwelling Ego — The Spirit of man as differentiated from his soul or subjective mentality. The Real Man which is the conscious part of him.

Indwelling God — The Real Man is as much of God as he is able to embody. The Divine Spark, Birthless and Deathless.

Infinite — That which is beyond all comprehension.

Inherent Life — Real life as distinguished from latent life.

Inner Sight — The spiritual capacity of knowing the Truth. It is a mental quality which brings the mentality to a comprehension of Reality.

Insanity — The loss of the objective faculties.

Inspiration — From the human side, means contact with the subconscious of the individual or the race. From the Divine, means contact with the Universal Spirit.

Instinctive Life — The One in everything.

Instinctive Man — The Spiritual Man.

Intellect — The reasoning faculty.

Intuition — The ability to know without any process of reasoning. God knows only intuitively.

Involution — Ideas involved in Mind. Involution precedes evolution.

J

Jesus — The name of a man. Distinguished from the Christ. The man Jesus became the embodiment of the Christ as the human gave way to the Divine Idea of Sonship.

K

Karma — The subjective law of cause and effect.

L

Latent Life — Life that depends upon reality. Distinguished from inherent life.

Law — Mind in action.

Law of Attraction — Subjective tendencies set in motion which are bound to attract.

Law of Correspondences — The subjective image of a desire. In the subjective world there is an exact image of everything that is in the objective world.

Libido — The emotional urge within life which causes it to express itself.

Life — The animating Principle of Being.

Logic — Reasoning which keeps faith with itself.

Logos — The word of God.

Love — The givingness of the self.

M

Macrocosm — The Universal World.

Malpractice — The destructive use of Mind Power. It may be conscious or malicious, innocent, or ignorant.

Man — The objectification of God in the human form. The idea of God manifested in the flesh. The Sonship of the Father. Generic man is the Type, and the personal man is the concrete expression of the Type.

Mania — An irresistible desire controlling personal action.

Manifestation — The objectification of ideas.

Masculine principle — The Self-Assertive Spirit, either in God or man.

Material man — The objective man. Not opposed to Spirit, but the logical outcome of the Self-Knowing Mind.

Matter — Any form which substance takes in the world of sense and objectivity.

Medium — One who objectifies subjectivity.

Memory — The subjective retention of ideas.

Mental atmosphere — The mental emanation of anything, any person or any place. Everything has some kind of a mental atmosphere.

Mental correspondents — The inner image in mind which balances the outer objectification of itself. Every objective thing has an inner mental correspondent.

Mental equivalent — Having a subjective idea of the desired experience.

Mental image — Subjective likeness.

Mental plane — Just between the Spiritual and the physical. The three planes intersphere each other.

Mental Science — The science of Mind and Spirit. A systematic knowledge of the laws of the Mental and Spiritual World.

Mental treatment — The act, art, and science of inducing thought in Mind, which thought, operated upon by Mind, becomes a manifested condition.

Mentality — An individual use of Universal Mind. There is One Mind, but within this One Mind are many mentalities. The One Mind is God and the mentalities are people.

Mesmerism — The influence of personality.

Metaphysical Principle — The Universal Creative Mind; as Spirit, it is conscious; as Law, it is subjective.

Metaphysics — That which is beyond the known laws of physics.

Microcosm — The individual world or universe of man.

Mind — Mind is both conscious and subconscious. Conscious Mind is Spirit, either in God or man. Unconscious Mind is the law of conscious Mind acting and is, therefore, subconscious or subjective.

Mirror of matter — The external form of an inner concept.

Mirror of mind — The subjective world, reflecting the images of thought that are projected into it by the conscious mind.

Money — The idea of Spiritual supply, objectified.

Multiplicity — The many things and people which come from the One. All come from the One, And all live in, and by, the One.

Mystic — One who senses the Divine Presence.

Mysticism — Not a mystery, but a mystic sense of the presence of Ultimate Reality.

N

Natural law - any system of law which is purportedly determined by nature, and thus universal.

Natural man — Instinctive or Spiritual Man.

Neutral — Not caring which way it works.

Neutralizing thought — The act of mentally erasing thought images.

New Thought - the ideas that "Infinite Intelligence" or "God" is ubiquitous, spirit is the totality of real things, true human selfhood is divine, divine thought is a force for good, sickness originates in the mind, and "right thinking" has a healing effect.

Normal — Natural.

O

Objectification — The act of objectifying.

Objective Mind — The conscious mind.

Objective Plane — The outer world of expression.

Objective Side of Thought — The conscious side of thinking.

Obsession — Being controlled by thoughts, ideas, or entities.

Occult — Hidden.

Omega — The last.

Omnipotent — All-powerful.

Omnipresent — Everywhere present.

Omniscient — All-knowing.

P

Particularization — Concrete forms produced by Spirit.

Passive Receptivity — Willing to receive any and all forms of thought.

Peace — A state of inner calm.

Percept — An external object perceived by the mind. Distinguished from a concept which is an inner idea.

Perfection — the real state of being.

Personality — the objective evidence of individuality. The man as we see him in the relative world.

Philosophy — a man's idea of life.

Planes — different rates of vibration.

Plastic — Easily moulded.

Poise — Mental balance.

Potential — Inherent possibility.

Poverty — a limited thought.

Personal power — is a measurement of an entity's ability to control its environment, including the behaviour of other entities.

Practitioner — One who practices mental healing or demonstration.

Prenatal — Conditions before human birth.

Primordial substance — The ultimate formless stuff from which all things come.

Principle — Any law of nature.

Prophet — One who prophesies.

Psyche — Soul or subjective.

Psychic — Subjective capacity. All people are psychic, but all are not mediums. A medium is one who objectifies the psychic sense.

Psychic Phenomena — Phenomena of the soul or subjective mentality.

Psychic World — The world of subjectivity.

Psychoanalysis — A systematic analysis of the subjective thought.

Psychology — Study of the workings of the human mind.

Psychometry — Reading from the soul side of things.

Purpose — Definite intention.

R

Race-suggestion — Human beliefs, operating through the mentality of the individual.

Reality — The truth about anything.

Realization — Subjective comprehension of Truth.

Reason — The mental ability to analyse, dissect and figure out the cause of things. The human mind can reason both inductively and deductively. The Divine Mind can reason only deductively.

Reincarnation — Rebirth in the flesh.

Relative — That which depends upon something else.

Religion — A Man's idea of God or gods.

Resurrection — Rising from a belief in death.

Revelation — Becoming consciously aware of hidden things.

Riches — Idea of abundance.

S

Sage — One versed in spiritual truths.

Saint — A holy man.

Science — Knowledge of laws and principles.

Seer — One who sees into causes.

Self-consciousness — Personally conscious. Distinguished from Cosmic Consciousness, which is a consciousness of the Unity of the Whole.

Self-existent — Living by virtue of its own being.

Self-knowing mind — The conscious mind.

Self-propelling — Having power within itself.

Self-realization — A consciousness of the self as a reality.

Silence — The inner realization of the One Life.

Simple consciousness — Consciousness, as in an animal.

Sin - Missing the mark. There is no sin but a mistake and no punishment but an inevitable consequence.

Sonship — Man as the Son of God.

Soul - The Creative Medium of Spirit.

Soul of the Universe — The Universal Creative Medium.

Space — The Cosmic World. The distance between two specific forms. Space is a relative condition within the Absolute.

Specialize — To bring into concrete form.

Spirit - God, within Whom all spirits exist. The Self-Knowing One. The Conscious Universe. The Absolute.

Spirit of Man — God in man.

Spirit of the Universe — The Self-Knowing Mind of God.

Spirits — Personalities.

Spiritual - The atmosphere of God.

Spiritual Consciousness — The realization of the Divine Presence.

Spiritual Man — Man in a conscious state.

Spiritual Realization — The realization of the Divine Presence.

Stream of consciousness - The automatic, mental emanation of the subjective state of thought.

Subjective — Beneath the threshold of the conscious. The inner side.

Subjective Activity — The inner action of the automatic law.

Subjective Causation — The mental law set in motion.

Subjectivity of the Universe — The Universal Soul or mental Law.

Subjective Side of Life — The inner side of life, as law.

Subjective State of Thought — The sum total of all one's thinking, both conscious and unconscious.

Subjective Tendency — The subjective trend of thought.

Subjective to Spirit — The Law is the subjective to the Spirit.

Sublimate - To transmute energy into another form of action.

Subsist — To live by virtue of spirit.

Substance — The formless back of all forms.

Subconscious — The same as subjective.

Suggestion — Receiving the thoughts of another. Suggestion accepts the ideas of others and believes in them. It may be conscious or unconscious.

Symbol — Mental impressions denoting spiritual or mental truths.

T

Telekinetic energy — moving ponderable objects without physical contact.

Telepathy — thought transference.

The Only — the One Power.

Theology — that which treats of the nature of God.

Thought forms — all thought has definite form on the subjective side of life.

Thought — the movement of consciousness.

Time — "sequence of events in a Unitary Whole."

Trance — a subjective state.

Transmutation — same as sublimation.

Treatment — the art, act and science of inducing thought on the subjective side of life. Setting the Law in motion.

Trinity — the Threefold Universe.

Triune unity — the Trinity.

Truth — that which Is.

U

Unconscious memory — subjective memory.

Unconscious thought — unconscious subjective thought.

Unity — the Oneness of God and man.

Universal law — Divine Principle.

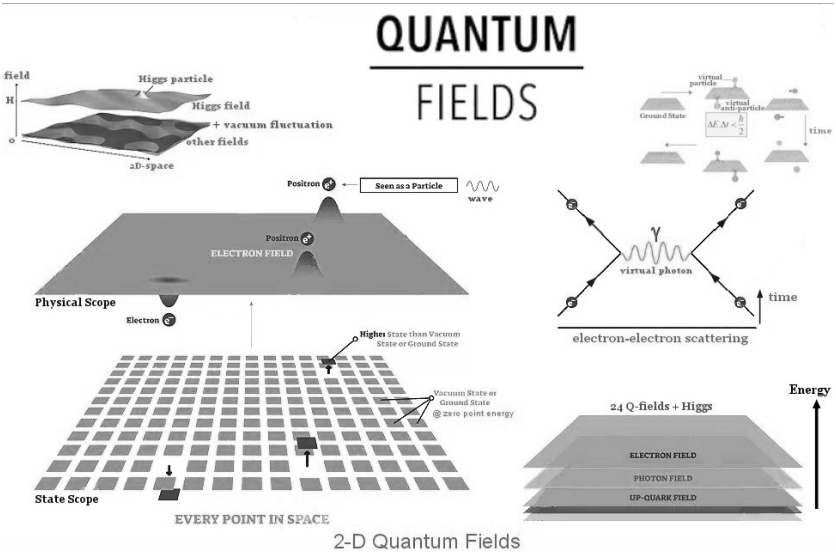
Universal mind — universal higher consciousness or source of being.

Universal soul — the Universal Subjectivity.

Universal Spirit — the Conscious Mind of God.

Universal subjectivity — the Creative Medium or the Universal Mind.

Universe — the Cosmic World.



2-D Quantum Fields