

# The Consciousness Field and the Refutation of Kantian Epistemology

Paul C. Mocombe

West Virginia State University, Institute, USA

The Mocombeian Foundation, Inc., Lauderhill, USA

The absolute vacuum is the Mocombeian ontological name for the fifth dimensional probability wavefunction (the world of noumena, i.e., the in-itself) that gives rise to the material worlds, their facts, relations of ideas, and mathematical principles, we as a species experience. In this article, I utilize Mocombe's phenomenological structural epistemology emanating out of the aforementioned ontology of the absolute vacuum to refute Kant's epistemological unknowability of the noumenal world, i.e., the absolute vacuum in Mocombeian epistemology.

*Keywords:* Structurationism, praxis, panpsychism, social class language game, phenomenological structuralism, ORCH-OR Theory, univon multiverse hypothesis, free-will, determinism, Haitian epistemology, consciousness field theory, Conscious Electromagnetic Information theory (CEMI)

## Introduction

Philosophically speaking, epistemology seeks to understand what we know (knowing that) and how we know it (knowing how). It is the theory of knowledge that not only investigates what we know and its limitations. But it seeks to constitute methodologies upon which we can distinguish justified belief from opinion. Whereas early, non-Western, philosophical traditions suggested that there were a huge variety of epistemological methods, which suggested that there were several ways to obtain knowledge, the West sought the justification of one (Russell, 1945; Chalmers, 1996; Thomson, 2004; Blackburn, 1994). Thus, the Western epistemological tradition was and has been built on the ever-increasing rationalization and critique of various proposed epistemological methods ranging from the school of foundationalism, established by the Greeks and early Enlightenment scholars (Descartes, Spinoza, Kant, et al.), to coherentism, logical positivism, and American pragmatism (Russell, 1945; Chalmers, 1996). The latter, America's contribution to epistemological methodology. Western science (its division into quantitative and qualitative methodology), ultimately, is presented as the culmination of not only their epistemological project, which began with Descartes, but the universal basis by which humanity comes to know what it knows, how it knows it, and the basis upon which we can distinguish justified beliefs from opinion given the Kantian understanding that the human being is unable to know the nature of reality as such (noumena), thereby eliminating all metaphysical talks (Russell, 1945). In refutation to the Kantian unknowability of noumena, this article highlights how we humans know (through a

third form of knowing, *psychonic a priori*) about what Mocombe calls the absolute vacuum (noumena in Mocombe's ontology and metaphysics) and the (phenomenal) worlds that it produces in his theories of phenomenological structuralism and consciousness field theory. The absolute vacuum is the Mocombeian ontological name for the fifth dimensional probability wavefunction (noumenal world) that gives rise to the material worlds, their facts, relations of ideas, causal relations, and mathematical principles, we as a species experience and comes to know phenomenally. In the article, I utilize Mocombe's phenomenological structural epistemology emanating out of the aforementioned ontology and metaphysics of the absolute vacuum to refute Kant's epistemological unknowability of the noumenal world.

### Background of the Problem

#### Kantian transcendental idealism

attempts to combine empirical realism, preserving the ordinary independence and reality of objects of the world, with transcendental idealism, which allows that in some sense the objects have their ordinary properties (their causal powers, and their spatial and temporal position) only because our minds are so structured that these are the categories we impose upon the manifold of experience. (Blackburn, 1994, p. 356)

Kantian transcendental idealism removes God out of the equation as the basis upon which knowledge is based with the forms of sensibility (space and time) and understanding (categories of the mind) which ground the phenomenal world that we, the structural feature of our experience (the transcendental unity of apperception—TUAP) come to know, experience, understand, and impose the order we see in the phenomenal world. So time and space (forms of sensibility) plus the 12 Kantian schematized categories of the understanding, divided into four groups of three (1) the axioms of intuition, i.e., unity, plurality, and totality; (2) the anticipations of perception, i.e., reality, limitation, and negation; (3) the postulates of empirical thought, i.e., necessary, actual, and possible; (4) the analogies, i.e., substance, cause, and reciprocity), make experience and knowledge of the phenomenal world possible, which also makes the noumenal world, and any metaphysical concepts of it, impossible (Thomson, 2004).

In other words, for Kant experience in the phenomenal world requires both the senses, the *a priori* forms of sensibility, i.e., space and time, and the understanding, i.e. the 12 categories. A unified consciousness (not a self or the Cartesian "I"), which is a structural feature of experience necessary to provide the unity to our experience, what Kant calls, "the transcendental unity of apperception", rule-governed and connected by the categories, experiences real objects that we perceive and exist independently of our perception of them. Thus, the spatio-temporal objects are necessarily relative to and subject to the (synthetic) *a priori* forms of experience, i.e., forms of sensibility and the understanding. In this sense, Kant does away with the metaphysics of the noumenal world of absolutes, which is unknowable as the independent objects are phenomenal, relative to the *a priori* forms of experience and understanding, and are not utilized to know the nature of reality as such (noumena).

Unlike Kant, however, Mocombe's phenomenological structural epistemology ties consciousness to noumena and therefore knowable. That is, for Mocombe the noumenal world of the absolute vacuum is, like the phenomenal world, a part of our consciousness and the structural feature of our experience. Kant overlooks the 12 forms or categories of the noumena, which are *a priori*, *psychonic a priori*, just like the synthetic forms of the understanding, and make the in-itself knowable and part of the structural features of our experience, for the analytic and synthetic truths that make the phenomenal world knowable. For Kant, the latter two are inapplicable

(as they only apply to the world of phenomena) to the noumenal world and as a result its (noumenal world) *psychonic a priori* truths are unknowable for us.

### Theory and Method

Like Kant, Mocombe's (2009; 2016; 2019; 2021a; 2021b) physics, metaphysics, and philosophy (phenomenological structuralism) posit that we humans experience the material world via consciousness, the awareness of internal and external phenomenon, qualia. Unlike Kant, however, Mocombe makes the noumenal world part of the structural features of experience of our consciousness via the resonance of its subatomic particle, psychion, which reveals its noumenal (*psychonic a priori*) truths via 12 paranormal and parapsychological categories (forms of the in-itself or noumena) of consciousness. For Mocombe, consciousness is an emergent fifth force of nature that arises from beings experiencing superimposed and entangled worlds, which gives rise to consciousness fields (consciousness field theory) the phenomenal properties, qualia, of which emerge as psychions, the subatomic particle of consciousness (along with the elementary particles of the other forces of nature) that is integrated in the absolute vacuum (the noumenal world) following matter disaggregation across the multiverse. In Mocombe's theory of phenomenological structuralism, in other words, consciousness is an emergent fifth force of the universe, composed of elementary (carrier) particles, psychions (psychon once embodied), with phenomenal properties, qualia, that are received by the brain as resonance, from the absolute vacuum and local consciousness fields, and integrated by its (the brain's) electromagnetic field to constitute mind, practical consciousness, and the self in material worlds of the multiverse. The phenomenal properties, qualia, of the psychions of a consciousness field, following matter disaggregation throughout the multiverse, either collapse upon other superimposed and entangled versions (resonances) of themselves throughout the multiverse, or are integrated, along with the subatomic particles of the other four forces (gravity, electromagnetism, and the weak and strong nuclear forces), in the absolute vacuum of a (fifth-dimensional) superverse to create (via quantum fluctuation and tunneling) future beings and worlds with consciousness and phenomenal properties. As such, the psychions of the consciousness field, once assimilated in the absolute vacuum, are an interconnected, endless, and nonlocal fifth force of nature, which, initially, emerges following matter aggregation and disaggregation in the multiverse. It is an endless assimilation of all past, present, and future information (practical activities and memories), Platonic forms, of beings of the multiverse cycled and recycled via the absolute vacuum (empty space in which elementary particles, quarks, and constituents of matter and forces of nature have become one), which fluctuates as a probability wave function, to give rise to entangled and superimposed worlds, each with their own consciousness fields, which produce future things and beings with consciousness. In other words, for Mocombe "the absolute vacuum" exists independently of the (local) reality/realities we experience, which is a particular manifestation of the probability wavefunction of it (absolute vacuum) (Mocombe, 2019; 2021a; 2021b). Hence, for Mocombe the multiverse and its worlds are a material by-product of the absolute vacuum, i.e., nonlocal spacetime, and local consciousness fields, which bear the facts, relations and states of affairs, and things (including consciousness) emanating from the probability wavefunction of the former (absolute vacuum). It (the absolute vacuum), as defined by Mocombe, is whole (containing all of the phenomenal properties of the multiverse as a probability wavefunction), emergent (phenomenal properties, qualia, of embodied subatomic particles experiencing local consciousness fields), uncreated, and limited (the latter two a result of, and constrained by, the former two, i.e., the absolute vacuum emerges from, and is the experience of, the elementary forces of nature and the multiworlds they have created).

Epistemologically, we know about the absolute vacuum (the form of the noumena or the in-itself), like the phenomenal world, in consciousness, which is a frequency wavelength emanating from it (absolute vacuum). However, unlike the phenomenal world, which is known to us via, as Kant rightly posits, the forms of the understanding and categories of sensibility; the *psychonic a priori* truths of the noumenal world are revealed to us via 12 paranormal and parapsychological extrasensory perceptions and experiences, i.e., categories (Van Lommel, 2010; Mocombe, 2021a; 2021b). We know about the noumenal world in consciousness via what I am calling here the forms of the noumena, and we know about the material worlds it produces via logical relations of things and states of affairs, the five senses and forms or categories of the understanding as highlighted by Kantian epistemology.

In other words, on top of the Kantian forms of sensibility and understanding, which gives us access to, and allows us to experience, the phenomenal world, we must add the forms of the in-itself, which gives us access to, and allows us to experience the noumenal world. These *psychonic a priori* forms of the in-itself or noumena, which are tied to the quantum experience of consciousness where we encounter the noumenal world, are, (1) out-of-body, (2) near-death experiences, (3) psi phenomena, (4) telepathy, (5) remote viewing, (6) presentiments, (7) effects of intention on non-biological systems, (8) effects of intention on biological systems, (9) remote staring, (10) reincarnation, (11) mediumship, and (12) deathbed communications. Kant by not including the truths emanating from the *psychonic a priori* forms of the in-itself or noumena removes the latter from the structural features of conscious experience; I do not. For me, both the noumenal and phenomenal world are experienced and knowable via the structural features of experience, which are the forms of the understanding, sensibility, and noumena of consciousness. There is no need for a separate theorizing of the categorical imperatives, which Kant uses to ground practical reason, if the noumenal world is considered part of our structural features of experience and consciousness, which reveals its *psychonic a priori* truths that get reified via religion and ultimately the universality of science.

## Discussion

Consciousness here refers to the subjective awareness of phenomenal experiences, qualia (ideology, language, self, feelings, choice, control of voluntary behavior, thoughts, etc.), of internal and external worlds (Chalmers, 1996; Hameroff & Penrose, 2014; Mocombe, 2021a; 2021b). The academic (scientific) literature

describes three possibilities regarding the origin and place of consciousness in the universe: (A) as an emergent property of complex brain neuronal computation, (B) as spiritual quality of the universe, distinct from purely physical actions, and (C) as composed of discrete “proto-conscious” events acting in accordance with physical laws not yet fully understood. (Hameroff & Penrose, 2014, p. 70)

These three possibilities are divided into two epistemological approaches, materialism and post-materialism, to understanding the ontological origins and nature of consciousness in the world. The former, (A), a materialist approach, emphasizes the laws of classical physics to posit consciousness as the by-product of the neural correlates of the physical substrates of the material brain (Chalmers, 1996). The latter two (B and C) are post-materialist approaches to understanding consciousness, which emphasize the emergence of consciousness as an external phenomenon that exists outside of the physical substrates of the brain either in the form of panpsychism or cosmopsychism/panspiritism. Both post-materialist perspectives use the concepts and theories of quantum mechanics to either complete the materialism of the (A) camp, i.e., the (C) camp, or to ground 14 paranormal and

parapsychological (near-death experiences, telepathy, telekinesis, out-of-body experiences, physic mediumship, etc.) empirical data as proof for the external nature of consciousness, i.e., the (B) camp, which is received by the brain (Chalmers, 1996; Van Lommel, 2010; Mocombe, 2021a; 2021b).

Mocombe's ontology is both a materialist and post-materialist account of consciousness and how we know about it and its worlds epistemologically. In Mocombe's ontology, the human mind or consciousness, which is a material thing (fifth force of nature), is presented with the brute facts, relations of ideas, states of affairs, and things (its phenomenal properties, qualia, which exist as a probability wave-function, in a fifth-dimensional nonlocal and non-spatial ether) of the multiverse, emanating from the probability wavefunction of the absolute vacuum, which it (consciousness, once embodied) attempts to identify, reify, and universalize through concepts of language, social structure, and mathematics in local consciousness fields of material worlds of the multiverse. So, the facts, relations of ideas, states of affairs, and things of the world exist as a probability wavefunction, via what Mocombe calls the absolute vacuum (noumenal world), irrespective of the human mind, which simply identifies and categorizes (through the form of sensibility and understanding) them in order to experience being-in-the-world with others and things they encounter in spacetime. In other words, for Mocombe the constitutive human mind, emerging from consciousness, is presented with the brute facts, relations of things, and states of affairs of the multiverse radiating and resonating from the absolute vacuum and its consciousness fields, which it attempts to localize, reify, and universalize through (what Kant calls the forms of sensibility and the understanding) concepts of language, mathematics, and social structure in material worlds. So, the facts, relations of ideas, states of affairs, and things of the world have emergent essences that come to exist in the absolute vacuum as universal essences (Platonic forms) of experience, irrespective of the human mind/mechanical brain, which simply facilitates, highlights, and categorizes them to experience being-in-the-world with others and things they encounter through their particularity (particular manifestations) in the local consciousness fields of entangled and superimposed worlds of the multiverse.

The Mocombeian understanding in phenomenological structuralism, which differs from Kantian metaphysics and ontology, is that (universal) brute facts, relations of ideas, states of affairs, and objects presuppose (as phenomenal properties of subatomic particles) our local experiencing of them, following our initial experiences of them, which get encoded permanently (thereby creating these universals) in the multiverse via the probability wavefunction of the absolute vacuum, the fifth dimensional nonlocal space where all the elementary particles of the multiverse and their phenomenal properties, qualia, are one, which we are connected to and can access via the 12 categories of the noumena that reveals the *psychonic a priori* truths of consciousness. The constitutive human mind, which emerges from consciousness (a resonance from the absolute vacuum received and facilitated by the brain), is presented with the experiences and sensations of brute facts, states of affairs, and things of the emerging and organizing multiverse and consciousness fields, which it attempts to localize, reify, and universalize through concepts of language, mathematics, and social structure. So, the facts, states of affairs, and things of the world have emergent essences that exist irrespective of the human mind and mechanical brain, which simply identifies, highlights, and categorizes them to experience being-in-the-world with others and things they encounter through their particularity (particular manifestations) in local consciousness fields of the multiverse. The universality of these emergent essences lies in the understanding that they are particular manifestations of things, states of affairs, and ideas, which share a common (entangled and superimposed) essence across the multiverse that is encoded as probability wavefunctions of phenomenal

properties in the absolute vacuum, which is tantamount to Plato's notion of forms. The human mind, itself an emergent essence, encounters the particular manifestations of these emergent essences, which they identify and reify via the concepts of language, mathematics, and social structure (which attempts to capture the essence and universality of these emergent essences through their particular manifestations), in particular (local) consciousness fields of the multiverse produced by the absolute vacuum, which we are connected to via the resonance of the subatomic particular (psychion) of consciousness.

### Conclusion

This distinction between the probability wavefunction of the absolute vacuum and the superimposed and entangled local spacetimes (and their consciousness fields) it produces, for Mocombe, is the scientific equivalent to what Plato is, epistemologically, attempting to capture with his theory of forms and Kant with his distinctions between the phenomenal and noumenal world. Unlike Plato's idealism, given the underdevelopment of physics in his time, Mocombe's ontology is a strict logico-metaphysical materialism, which accounts for the material world we experience (via our senses) as well as its relations of ideas and states of affairs—which the human mind captures via universals and abstract entities, which become universal essences in the absolute vacuum—via the probability wavefunction of the absolute vacuum. Whereas Kant is right in suggesting that epistemological proof of the former, local consciousness fields of material worlds, is ascertained via categories of the brain, the senses, and the logical relations of ideas and states of affairs of our experiences in material realities. He is wrong in suggesting that proofs and concepts of the noumenal world are unknowable. Proof for the latter, its *psychonic a priori* truths, is revealed and demonstrated via what Mocombe is calling here the 12 categories of the in-itself, paranormal and parapsychological extrasensory perceptions and experiences, i.e., near-death experiences, psychic revelations, dreams, etc., which reveal to us in consciousness its (absolute vacuum or noumenal world) emergent existence, oneness, wholeness, and determinism. Human beings receive the emergent universal essences from the absolute vacuum via the resonance and twelve categories of psychions (the subatomic particle of consciousness, which is psychon once embodied) in particular (localize) universes and their consciousness fields where they name the particular manifestations of the emergent universal essences, which the absolute vacuum creates from the experiences of subjects of experience in entangled and superimposed local consciousness fields, through the concepts and practices of religion, and ultimately the universality of science, which become tied to the mode of production, ideology, ideological apparatuses, language, and communicative discourse of two types of social forms (The Protestant Ethic and the spirit of capitalism and the Vodou Ethic and the spirit of communism) in a material resource framework.

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

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