

God: The Human Reification of The Absolute Vacuum in The Phenomenal World

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This work describes and explains how the concept of God as utilized amongst the human species emerged using Mocombe's consciousness field theory. I conclude the work by positing, from the revelations of near-death experiences and other aspects of the categories of the in-itself, how consciousness is manifested as a universal consciousness in the absolute vacuum once it is no longer a part of the world of phenomena, which humans equate with the God concept and phenomenon. Hence, in Mocombeian epistemology and ontology God is the human reification of the universality of the absolute vacuum, which is ontologically real.

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

Mocombeian consciousness field theory, like Kantian and Hegelian metaphysics and epistemologies, makes a distinction between the phenomenal world and the noumenal world. In Mocombeian metaphysics and epistemology, the distinction is between the phenomenal world and the absolute vacuum (noumenal world), a nontemporal and nonspatial probability wavefunction where all the forces and particles of reality are one and give rise to the superimposed and entangled phenomenal worlds of the multiverse (Mocombe, 2021a; 2021b; 2025a; 2025b). The latter, absolute vacuum, transmits embodied individuated consciousness as a frequency wavelength to brains of entangled and superimposed phenomenal worlds of the multiverse. Hence, in Mocombe's consciousness field theory, consciousness is a fifth force of nature that is both universal and particular. In the phenomenal world, it (universal consciousness) is a frequency wavelength, from the absolute vacuum, that is received and facilitated by brains where it is particularized as embodied individual consciousness, and universalized, via the science of religion, as a God, gods, devils, and/or ancestors with powers from an alternative dimension, i.e., the absolute vacuum, from that of the phenomenal world where, given their perceived powers and influences in the phenomenal world, humans worship or fear them/it/him or her.

In other words, in the phenomenal world, we humans reify the probability wavefunction of the absolute vacuum, which is ontologically real, as either one God, i.e., the universality of the vacuum, or as several gods or ancestors whose particular consciousnesses have been integrated in the absolute vacuum, and as such have access

to its universality, after all of their lived-experiences in the phenomenal worlds of the multiverse have been extinguished, and can be accessed by those in the phenomenal worlds through 12 categories (near-death-experiences, psychic phenomenon, etc.) of what Mocombe (2025a; 2025b) calls the in-itself or noumena.

In the probability wavefunction of the absolute vacuum, consciousness comes to constitute a universal consciousness that is both universal and particular, omniscient, omnipresent, omnibenevolent, immutable, and eternal. Omniscient, omnipresent, immutable, and eternal due to the fact that the absolute vacuum is deterministic as all contents and (embodied individuated) lived experiences (past, present, and future) in the phenomenal worlds of the multiverse are encoded in the probability of the absolute vacuum's wavefunction, which are simultaneously manifested in the phenomenal worlds of the multiverse, which are entangled and superimposed. Once disembodied and integrated into the absolute vacuum, consciousness becomes one and universal with knowledge of what is, was, and will be. Embodied consciousnesses in the phenomenal worlds can access both its universal form and disembodied particular consciousnesses, ancestors, which have lived out all of their lived-experiences in the phenomenal worlds and integrated in the universality of the absolute vacuum, through resonance (especially that of the drum with its deep resonance; and the brain when its frequency is below the delta wave) and 12 paranormal and parapsychological forms of the in-itself or noumena (Mocombe, 2025a; 2025b). Thus, those who are able to access, via the paranormal and parapsychological categories of the in-itself, the *psychonic a priori* truths of the vacuum in phenomenal worlds are viewing past, present, and future manifestations of its (absolute vacuum's) universal contents (probability wavefunctions) in entangled and superimposed worlds of the multiverse. The sense of God, gods, and encounters with particular deceased relatives (ancestors) cited by those who have had near-death experiences and experienced other categories of the in-itself is a result of the fact that particular consciousness in the phenomenal world is entangled and superimposed with all of its iterative lived-experiences in the multiverse, and in the absolute vacuum it (particular consciousness) is encoded with the phenomenal experience of all things and beings of the multiverse as a fifth dimensional probability wavefunction where all of the phenomenal properties of everything are one and universal, bearing all of the contents (probabilities and possibilities) of the multiverse. Thus, the brain in the phenomenal world is connected to, and can access, the contents of the absolute vacuum as an omniscient, omnipresent, etc., God, devil, ancestors, etc., because it (the absolute vacuum) is deterministic, and in it (the absolute vacuum) consciousness, a fifth force of nature with a carrier particle, psychion, has universal knowledge of everything that is, was, and will be.

Put differently, it is through the manifestation as individual consciousness in phenomenal worlds that the probability wavefunction of the absolute vacuum comes to be recognized and reified as a God, gods, devils, and ancestors who are self-aware of its iterative contents through us (the self-awareness of individual embodied consciousness) and our lived-experiences, and are able to, contrary to Spinoza's take that God does not intervene in the material world, through its own intercession or that of those (ancestors) who have lived out all of their lived-experiences and are now a probability wavefunction in the absolute vacuum, intervene (through revelations from dreams, near-death experiences, etc., to prognosticate about and change future behavior) in what was, is, and will be in entangled and superimposed worlds of the multiverse bearing all of our phenomenal probabilities and possibilities through the categories of the in-itself. There is nothing outside of the probability wavefunction of the absolute vacuum and the superimposed and entangled worlds created from it. As such, consciousness (in both its universal and particular forms), manifests in the phenomenal worlds it (the absolute vacuum) produces as an iterative and (embodied) individuated consciousness (resonating frequency wavelength received by a

material brain, which is able to receive and be aware of the resonance of several consciousnesses) reincarnated and recycled for eternity until reabsorbed in the probability wavefunction of the absolute vacuum, once all of its lived-experiences have been extinguished, where it comes to have universal knowledge of the probability wavefunction of the absolute vacuum. This process, teleologically, requires that humanity constitutes its social form of existence based on the benevolent ideas (hence the omnibenevolence of universal consciousness), ideals, and values (wholeness, interconnectedness, and balance and harmony) of the Vodou Ethic and the spirit of communism form of system and social integration over the Protestant Ethic and the spirit of capitalism (the two ontological forms of human relations) so as to avoid the antagonism, dread, angst, and destructiveness nature (associate with the manifestations of universal consciousness as devils) of the latter given that embodied individuated consciousness has to experience the material (phenomenal) worlds for eternity.

This work describes and explains how the aforementioned concept of God, gods, and ancestors, as utilized amongst the human species, emerged using Mocombe's consciousness field theory, and how we ought to recursively organize and reproduce our Being-in-the-world based on that process and knowledge. God, from this perspective, is the human reification of the universality of the absolute vacuum, which is ontologically real. It is an ontologically real epiphenomenon emerging from objects of experience experiencing the evolution of entangled and superimposed material realities across the multiverse.

Background of the Problem

God, amongst the human species, ranges from a transcendent being, which stands outside of spacetime, that is universal and particular, omniscient, omnipresent, omnibenevolent, immutable, and eternal, to a pantheistic being out of which everything that was, is, and will be emerges (Russell, 1945; Armstrong, 1993; Kurtz, 2007; Van Lommel, 2010). Early ancestors and Eastern religious and scientific traditions tended, and tend, to emphasize the latter position through their cultures and form of system and social integration (Kurtz, 2007), which I refer to elsewhere as the ontology of the "Vodou Ethic and the spirit of communism" (Mocombe, 2016). The West is no different. That is, the Western view of God is embedded in their culture and ontological form of system and social integration, the Protestant Ethic and the spirit of capitalism (Armstrong, 1993; Kurtz, 2007). However, in the West, the science and contents of religion have emerged to encompass the ontology and metaphysics of God through the ever-increasing rationalization of the Protestant Ethic and the spirit of capitalism. As a result, contemporarily, given the ever-increasing rationalization of Western society out of the Protestant Ethic and the spirit of capitalism, the view about God has gone down the path of the split, or compartmentalization (which did not occur amongst the early ancestors and the Eastern traditions), that would emerge between science and religion. On the one hand, you have those scientific scholars who view God as a product of the human imagination, which utilizes God to either attribute superhuman characteristics to, which the species lack (see Thesis on Feuerbach), or explain the unexplainable, all of which have a scientific explanation (Russell, 1945; Armstrong, 1993). On the other hand, you have those who want to hold on to religion and view God as being ontologically real (Kurtz, 2007). The latter scholars, epistemologically, utilize the scientific process, emerging, especially, out of the science of quantum physics, itself to prove the ontological existence of a God, which stands outside spacetime to create reality (Van Lommel, 2010).

Epistemologically and ontologically, the scientific conclusions of contemporary quantum mechanics, which assumes the veracity of superposition, quantum entanglement, multiverses, etc., proposed by post-materialist scientists, have demonstrated that it is more likely that the pantheistic views of God and the cultural ontology of

the Eastern tradition and that of the early ancestors are more veridical than either one of the Western traditions (Van Lommel, 2010). Hence, as I see it, the Western tradition must be abandoned altogether to salvage humanity from the existential phenomenon and threats, angst, dread, fear of the unknown and stranger, solipsism, etc., associated with God and the ontological form of system and social integration found in the West. In this work, I utilize Mocombe's postmaterialist scientific theory, consciousness field theory, as constituted in the Western scientific tradition, to demonstrate the scientific emergence of the concept of God highlighted by the early ancestors and Eastern traditions, and why as a species we should seek to recursively organize and reproduce our being-in-the-world according to their God and social ontology of the Vodou Ethic and the spirit of communism over that of the Protestant Ethic and the spirit of capitalism of the West.

Theory and Method

God, as previously mentioned, is the human (conscious) reification of the universality of the absolute vacuum, which is ontologically real and gives rise to human consciousness. Consciousness here refers to the subjective awareness of phenomenal experiences, qualia (ideology, language, self, feelings, choice, control of voluntary behavior, thoughts, etc.) of internal and external worlds (Chalmers, 1996; Hameroff & Penrose, 2014; Mocombe, 2021a; 2021b). The academic (scientific) literature:

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

Scientifically speaking, these three possibilities are divided into two epistemological approaches, materialism and post-materialism, to understanding the ontological origins and nature of consciousness in the world. The former, (A), a materialist approach, emphasizes the laws of classical physics to posit consciousness as the by-product of the neural correlates of the physical substrates of the material brain (Chalmers, 1996). The latter two (B and C) are post-materialist approaches to understanding consciousness, which emphasize the emergence of consciousness as an external phenomenon that exists outside of the physical substrates of the brain either in the form of panpsychism or cosmopsychism/panspiritism (Chalmers, 1996; Van Lommel, 2010). Both post-materialist perspectives use the concepts and theories of quantum mechanics in physics to either complete the materialism of the (A) camp, i.e., the (C) camp, or to ground 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, facilitated, and integrated by the brain (Chalmers, 1996; Van Lommel, 2010; Mocombe, 2021a; 2021b).

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

Mocombe's (2021a; 2021b) metaphysics and ontology, consciousness field theory (CFT), which is part of his larger structurationist theory of phenomenological structuralism, is both a materialist and post-materialist account of consciousness and how we know about it and its worlds, epistemologically. It (CFT) attempts to resolve the hard problem and quantum decoherence problematics of both positions, respectively, by positing

consciousness as a frequency wavelength of a fifth force of nature (psychion), emanating as resonance from a nonspatial/nontemporal absolute vacuum, i.e., the noumenal world, which is received, facilitated, and integrated by the brain in the phenomenal world.

Epistemologically, in Mocombeian consciousness field theory, we know about the absolute vacuum (the form of the noumena or the in-itself), like the phenomenal world, in consciousness, which is a frequency wavelength emanating from it (absolute vacuum). However, unlike the phenomenal world, which is known to us via, as Kant rightly posits, the forms of the understanding and categories of sensibility; the *psychionic a priori* truths (oneness, wholeness, and determinism) 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 *psychionic a priori* truths of the noumenal world in consciousness via what I am calling here the forms of the noumena or in-itself, and we know about the (phenomenal) material worlds it produces via logical relations of things and states of affairs, the five senses, and forms or categories of the understanding as highlighted by Kantian epistemology.

In other words, on top of the Kantian forms of sensibility and understanding, which gives us access to, and allows us to experience, the phenomenal world, we must add the forms of the in-itself, which gives us access to, and allows us to experience the absolute vacuum or noumenal world. These *psychionic a priori* forms of the in-itself or noumena, which are tied to the quantum experience of consciousness (below the delta frequency of the brainwave) where we encounter the noumenal world, are, (1) out-of-body, (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.

Discussion

This distinction between the probability wavefunction of the absolute vacuum and the superimposed and entangled local spacetimes/multiverses (and their consciousness fields), phenomenal worlds, it produces, for Mocombe, is the scientific equivalent to what Plato is, epistemologically, attempting to capture with his theory of forms and Hegel and Kant with their distinctions between the phenomenal and noumenal world. Unlike Hegel and Plato's idealism, Mocombe's ontology is a strict logico-metaphysical materialism, which accounts for the material world we experience (via our senses) as well as its relations of ideas and states of affairs—which the human mind captures via universals and abstract entities, which become universal essences in the absolute vacuum—via the probability wavefunction of the absolute vacuum. Whereas Kant is right in suggesting that epistemological proof of the former, local consciousness fields of material (phenomenal) worlds, is ascertained via categories of the brain, the senses, and the logical relations of ideas and states of affairs of our experiences in (phenomenal) material realities. He is wrong in suggesting that proofs and concepts of the noumenal world are unknowable. Proof of the latter, its *psychionic a priori* truths, is revealed and demonstrated via what Mocombe is calling here the 12 categories of the noumena or in-itself, paranormal and parapsychological extrasensory perceptions and experiences, i.e., near-death experiences, psychic revelations, dreams, etc., which reveal to us in consciousness its (absolute vacuum or noumenal world) contents, i.e., emergent existence, oneness, wholeness, universalism, and determinism. Human beings, when the resonance of their brain wave is below the delta frequency of brain waves (what Mocombe calls the psychionic/psychonic frequency wave, see Table 1), as in the case of near-death-experiences, are able to experience and receive the emergent universal essences, the *psychionic*

a priori Truths of, and from, the absolute vacuum via the resonance and 12 categories of psychions (the subatomic, carrier, particle of consciousness, which is psychon once embodied) in particular (localized, entangled, and superimposed) multiverses and their consciousness fields. They are able to name the particular manifestations of the emergent universal essences, which the absolute vacuum creates from the experiences of subjects of experience in entangled and superimposed local consciousness fields, through the concepts and practices of religion, and ultimately the universality of science, which become reified and tied to the evolution of the mode of production, ideology, ideological apparatuses, language, and communicative discourse of two (ontological) types of social forms (The Protestant Ethic and the spirit of capitalism and the Vodou Ethic and the spirit of communism) in a material resource framework, i.e., the phenomenal worlds, which, contrary to Hegel and Marx, are not dialectically related. However, universal consciousness, based on evidence of near death experiences, seems to favor the latter (the Vodou Ethic and the spirit of communism) form of system and social integration in phenomenal worlds over the former (the Protestant Ethic and the spirit of capitalism). But contrary to Hegel, it (the absolute vacuum) does not embody us to dialectically manifest the latter over the former. Both forms of system and social integration are the two ontological forms by which the human species in general seek to reproduce their being-in-the-world contingent upon their material conditions in the phenomenal world. Albeit the Vodou Ethic and the spirit of communism is less antagonistic than the Protestant Ethic and the spirit of capitalism, and is more conducive to us having to reproduce our being-in-the-world over and over again, i.e., what Nietzsche calls the eternal recurrence of time and Eastern traditions refer to as reincarnation.

Table 1

Characteristics of Brain Waves

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

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

the sense of dread, fear, angst, and despair revealed by those who have had near-death-experiences that paralleled their negative treatment of individuals and things in the phenomenal world (Van Lommel, 2010).

In other words, according to Mocombe, early on in the multiverse, before the aggregation of matter into physical worlds, there was no consciousness (and therefore no God); consciousness emerged as a result of aggregated matter, with sense perceiving apparatuses, affectively, perceptively, and cognitively, i.e., the dimensions of consciousness, experiencing aggregated material realities with Schumann waves where they, initially, sought pleasure and displeasure between themselves and the material reality through, in the human sphere, three (ready-to-hand, unready-to-hand, and present-at-hand) phenomenal stances of the brain/mind, i.e., what Heidegger calls the analytics of Dasein, which would give rise to the contents (qualia) of consciousness. Ready-to-hand refers to the unconscious experience of material reality as it appears to the human actor; unready-to-hand refers to the contemplative problem-solving aspect of the human actor when experiencing material reality; and the present-at-hand structural stance refers to self-awareness of the human actor.

Local (human) consciousness emerged from the electrical firing in the aggregated (material) brain (which gives rise to the initial states and structures of consciousness), and the rest of the central/peripheral nervous system, connected to sense perceiving apparatuses, which produced a psychonic wave, which became tied to the Schumann wave of aggregated material reality created by the absolute vacuum, the nonlocal probability wavefunction out of which the multiverse emerged, where ultimately consciousness comes to reside nonlocally via its carrier particle, psychion. Upon death or the disaggregation of material reality, the elementary particles of the psychonic waves of aggregated matter become a psychion, with the qualia (contents of consciousness), phenomenal properties, from their (affective, perceptive, and cognitive) experiences as subatomic particle, that either collapses (as a resonating channel of a frequency wavelength) in other Schumann waves of the multiverse where the same matter exists or collapses into the absolute vacuum, if all of the same forms of the aggregated matter have been disaggregated, of the multiverse with the other elementary particles of the original four forces of nature.

At the nonlocal level, consciousness is a wavefunction, an elementary particle of the absolute vacuum or zero-point field whose subatomic (carrier) particle, psychion, has phenomenal properties or qualia, informational content of recycled consciousness, mass, charge, and spin, which produces a consciousness field tied to the nonlocality of the absolute vacuum. The field, and its subatomic particles, psychions, are locally connected, as psychon, to material realities via their Schumann waves, material realities produced by, and connected to, the absolute vacuum, as resonating frequency wavelength channels/stations. They, psychion, the elementary (carrier) particle of consciousness with phenomenal properties, mass, charge, and spin, are embodied as, psychon, a resonating channel/station on the wavelength frequency of the absolute vacuum and entangled Schumann waves via the brain, brainstem (ARAS system), and central nervous system, which serves as a receiver and facilitator (antenna) of consciousness in material realities with Schumann waves. The psychion, psychon once integrated or embodied by the human brain and brainstem, is neurochemically integrated in the brain via the dopaminergic ventral tegmental area (VTA) in conjunction with the functional connectivity from the brainstem areas regulating arousal to the cortical networks supporting internal and external awareness. “The energetic-metabolic processes focusing on [adenosine triphosphate] ATP, glucose, and γ -aminobutyrate/glutamate are [also] indispensable for functional connectivity (FC) of normal brain networks that renders consciousness possible” (Chen & Zhang, 2021, p. 1). Once internal and external awareness is determined subatomically (embodiment as a resonating channel/station on the frequency wavelength of the absolute vacuum and entangled Schumann waves with qualia,

i.e., phenomenal properties, mass, charge, and spin), structurally (via the brainstem and the central nervous system), and neurochemically (dopamine, ATP, etc.), the firing of neurons, from the energy (current) of the subatomic particle, psychion/psychon, produces a psychonic wave that (affectively, perceptively, and cognitively) ties, via its charge and resonance, the human being to the electromagnetic wave, Schumann wave, of the earth or material reality thereby localizing and individuating consciousness, which is now local and nonlocal and dependent upon the brainstem, brain, and central/peripheral nervous systems, and their physical substrates, acting on consciousness, to receive and facilitate an initial affective phenomenal conscious experience in material reality where the individual seeks a balance and harmony (homeostasis) between their bodies and material reality via pleasure and unpleasure. (Local, given embodiment and connection to the Schumann wave of material reality, which is nonlocally connected to the consciousness field, which is produced by the absolute vacuum). The qualia of this initial effect, emerges and evolves, cognitively, emotionally, etc., and becomes individuated consciousnesses, which are, each individuated consciousness, resonating (distinct) channels/stations on the frequency wavelength of entangled and superimposed Schumann waves, material realities, which are produced by and connected to the absolute vacuum via a fifth force of nature, i.e., the consciousness field and its subatomic (carrier) particle, psychion.

Hence, consciousness, early on (at the very beginning of the evolution of aggregate matter), emerges from the initial neuronal activities of the brainstem and central/peripheral nervous systems experiencing local material reality, which produces its first phenomenal essence, i.e., qualia, which is the effect of pleasure and unpleasure (Solms, 2019; Mocombe, 2021a; 2021b). This initial essence, which produces other emerging essences (emergent essence), phenomenal experiences, qualia, via the brain, body, and the central/peripheral nervous systems, held together by the brain's electromagnetic field, once constituted from experience of material realities with Schumann waves, is absorbed and recycled throughout a global consciousness field (cosmopsychism) created by the absolute vacuum, zero-point field, following matter disaggregation, of the multiverse to continuously produce beings with (local) consciousness, psychion/psychon, that have phenomenal properties or qualia, which becomes embodied in the physical substrates of the brain to facilitate consciousness, which can be impaired if the mechanical brain is damaged or under the influences of drugs, alcohol, etc. Hence neural correlates of the brain come to facilitate and act on consciousness, which following matter aggregation is a fifth force, psychion, of nature with phenomenal properties, mass, charge, and spin, resonating as an individuated channel or station of the material brain from the absolute vacuum or zero-point field in entangled and superimposed Schumann waves of material realities.

In this Mocombeian view, consciousness is not fundamental as argued in the post-materialist camp; instead, it is an emergent (material) property, emergent panpsychism (once emerged from first aggregated simple beings firing neurons consciousness becomes an emergent essence of the multiverse) that morphs into the cosmopsychism, of the multiverse, as argued in the materialist camp, which is constituted and expressed, in the human sphere through subatomic particle aggregation, mode of production, language, ideology, ideological apparatuses, communicative discourse, and praxis.

Simple and complex beings, resonating as different channels/stations or wavelengths of the same frequency and phase, Schumann waves of entangled and superimposed material realities throughout the multiverse, experience (sensation) of aggregated matter created by the initial four forces of nature from the absolute vacuum give rise to their initial (affective) qualia whose constitutive subatomic particle, psychion, is the elementary particle (with phenomenal properties, mass, charge, and spin) that constitutes emerging consciousness fields as

resonating psychonic waves. Consciousness, from this perspective, is an emergent fifth force of nature with an elementary particle, psychion, which produces a consciousness field, from the absolute vacuum, tied to the electromagnetic waves, Schumann waves, of superimposed and entangled physical worlds via the brain's psychonic waves produced from the firing of neurons. The firing of neurons in the structures (ARAS system) of the brain, and the central nervous system, produces the psychonic electromagnetic wave, composed of the psychion with qualia, sense experiences of aggregate matter, which ties the individual to the Schumann waves, the electromagnetic fields of (superimposed and entangled) physical worlds of the multiverse, which emerge from, and tied to, the absolute vacuum or zero-point field of nonlocal space where the elementary particles of the forces of nature are one in the form of a probability wavefunction. The absolute vacuum transmits individual consciousness, and all that we experience, as a resonating frequency wavelength, channel or station with phenomenal properties, qualia, on the Schumann resonance of the earth and the psychonic wave of the individual, which share the same frequency with different amplitude. The brain is a receiver and facilitator of consciousness with the elementary particle, psychion, of consciousness serving as the resonating channel or station of individuated consciousness, and the Schumann and psychonic waves serving as the bandwidth; the absolute vacuum produces a carrier wave, i.e., the psychonic waves of individual consciousness, that is modulated in frequency by the signal that is to be transmitted in the form of the psychonic wave of the psychion to individual consciousness. Following matter disaggregation across and throughout the multiverse, the psychion, subatomic particle of consciousness, and its qualia, phenomenal property, is subsequently integrated into the absolute vacuum, the probability wavefunction of the multiverse, which in its inception was only four forces, where all the fundamental forces of nature emerged, of the multiverse to give rise to future worlds with conscious simple and complex beings whose qualia, phenomenal properties, is never destroyed (emergent panpsychism), but is the frequency of an individual consciousness recycled throughout the multiverse. For Mocombe what accounts for the unity of experience is the psychion, subatomic particle, of the emergent psychonic/panpsychic subatomic field of the multiverse that has phenomenal properties, qualia, which gets embodied as a resonating neuronal particle of the aggregated brain, which experiences a material resource framework as an "I", a channel/station of, or on, a frequency wavelength, whose phenomenal properties, subjective experiences of material reality, following matter disaggregation either return back to the field or collapse in other worlds, with their own consciousness fields, where the same matter exists as distinct resonating frequency channels of wavelengths (individual psychionic waves connected to Schumann waves of multiverses connected to the absolute vacuum as frequency wavelengths, which can be measured in Hertz).

The consciousness field is a classical field produced by accelerating psychionic charges that contain and transmit all the phenomenal properties, qualia, of the absolute vacuum to the Schumann waves of material realities, and the psychonic waves of brains, brainstems, and central nervous systems connected to the latter, Schumann waves, which are connected to the former, absolute vacuum or zero-point field as a frequency signal. The field is the combination of a psychonic field or wave (produced by the psychionic elementary particle), an electric field, and a magnetic field. The psychonic field or wave, like the magnetic field, is produced by moving charges or currents, and the electric field stationary charges. The consciousness field can be regarded as a smooth, continuous field, that propagates in a wavelike manner, and interacts with charges and currents. The reciprocal information transfer between the absolute vacuum, which constitutes a fifth dimension, the Schumann waves of entangled and superimposed material realities with consciousness fields, which exist in the four dimensions of spacetime, and the psychion/psychon of subjects of experience takes place via the distinct resonances of everyone,

which is a rhythmic channel/station on the frequency wavelength that is entangled and superimposed between the absolute vacuum, Schumann waves, and the psychonic waves of subjects of experience.

Out of the aforementioned material, biological, and psychological processes, two (ontological and sociological) antidialectical (contrary to Hegel and Marx) modes of organizing the material resource framework of the earth would characterize human societies, in various forms, since their initial being-in-the-world: The Vodou Ethic and the spirit of communism; and the Protestant Ethic and the spirit of capitalism. The former is in line with how we ought to organize our way of being-in-the-world-with-others to fit in accordance with sustaining balance and harmony with the physics of the multiverse, its material resource frameworks, and subsistence living; the latter, the Protestant Ethic and the spirit of capitalism, the basis upon which the left and right, contemporarily, constitute society and recursively organize and reproduce their being-in-the-world, is problematic and dangerous as it is a product of ideology and conflict with the material resource framework of our universe.

In other words, the logic here is that Karl Marx's materialism is the product of the first group of embodied human-beings' initial encounter with the material world. Upon that initial ready-to-hand (Heidegger's term, which I translate as unconscious processes) encounter, driven by the affective drives of the body and impulses of subatomic particles, two present-at-hand (conscious) worldviews, social class language games, emerged and became reified via five systems, i.e., mode of production, language, ideologies, ideological apparatuses, and communicative discourse. In a fruitful and bountiful environment, as early humankind encountered ready-to-hand in Africa prior to their migration elsewhere, a harmonious (affective) disposition towards the world took hold, which was juxtaposed against an antagonistic disposition arising from a lack of resources, etc., as was found among Europeans who migrated out of Africa to Europe. According to Cheik Anta Diop (1981; 1988; 1989), as a result of these experiences African and most people of color on the earth, the Taino people of the Caribbean, for example, who inherited hospitable environments, shared certain linguistic and cultural commonalities that formed a tapestry that laid the basis, present-at-hand, i.e., cognitively, for African cultural unity, which was reified and diametrically opposed to the European cultural unity that would develop, unready-to-hand and present-at-hand, in the barren and harsh environments of Europe as early humans migrated out of Africa.

What Diop called the Southern Cradle-Egyptian Model (African): (1) Abundance of vital resources, (2) Sedentary-agricultural, (3) Gentle, idealistic, peaceful nature with a spirit of justice, (4) Matriarchal family, (5) Emancipation of women in domestic life, (6) Territorial state, (7) Xenophilia, (8) Cosmopolitanism, (9) Social Collectivism, (10) Material solidarity—alleviating moral or material misery, (11) Idea of peace, justice, goodness, and optimism, and (12) Literature emphasizes novel tales, fables, and comedy, emerged, present-at-hand, among the people of color in tropical climates with bountiful resources. This Southern Cradle-Egyptian Model was diametrically opposed to an unready-to-hand and present-at-hand Northern Cradle-Greek Model: (European), (1) Bareness of resources, (2) Nomadic-hunting (piracy), (3) Ferocious, warlike nature with spirit of survival, (4) Patriarchal family, (5) Debasement/enslavement of women, (6) City state (fort), (7) Xenophobia, (8) Parochialism, (9) Individualism, (10) Moral solitude, (11) Disgust for existence, pessimism, (12) Literature favors tragedy. The European/Greek model, over time became reified and recursively reorganized and reproduced, present-at-hand, as the Protestant Ethic and the spirit of capitalism under the leadership of Pastors, merchants, and owners in their encounter with Christianity; and the former, African model, as the Vodou Ethic and the spirit of communism under the leadership of priests, priestesses, healers, and elders (*oungan*, *manbo*, *gangan*, and *granmoun* in the Kreyol language of African/Taino/Haitian Vodou).

Hence unlike Karl Marx, who views the origins of modern capitalist relations of production via the notion of primitive accumulation, Mocombeian consciousness field theory and phenomenological structuralism are in agreement with Max Weber and view it as the product of the (ideological) structures of signification of European Protestant Christianity, i.e., the Protestant Ethic and the spirit of capitalism reified via ideological apparatuses based on the mode of production, which Mocombe juxtapose against the African Vodou Ethic and spirit of communism of the original inhabitants of the earth who, because of their material abundance, did not develop and reify an antagonistic present-at-hand (ideological) view of the world as their European counterparts who experienced hardship in satisfying their basic needs. In other words, African peoples, and other people of color originally inhabited the earth, ready-to-hand (the initial phenomenal structure of consciousness), in environments with abundance of vital resources and as such sought a balance and harmony between themselves, the world, and their social class language game. Over time, their tribal and village leaders developed present-at-hand structural ideologies, Vodou; ideological apparatuses, villages, Lakous, peristyles, *lwa yo*, and herbal medicine; and modes of productions, subsistence agriculture, husbandry, and komes that reified their experiences and formed a tapestry, i.e., social class language game under the leadership of *oungan yo*, *manbo yo*, and *granmoun yo* (elders) that laid the basis for African cultural/structural unity, which was diametrically opposed to an European cultural/structural unity that encountered, ready-to-hand, a barren material resource framework.¹

The latter because they were unable to satisfy their bodily needs in the barren material resource framework of Europe, in other words, became unready-to-hand and developed an antagonistic (pathological-pathogenic) stance vis-à-vis the world, which became reified, present-at-hand, as the Protestant Ethic and the spirit of capitalism when they encountered Christianity under the leadership, initially, of Pastors and merchants. Hence, what Cheikh Anta Diop called the Southern Cradle-Egyptian Model (African), which Mocombe calls the Vodou Ethic and the spirit of communism social class language game, emerged, ready-to-hand and present-at-hand, among the Africans, and the Northern Cradle-Greek (European) Model, or the Protestant Ethic and the spirit of capitalism social class language game, emerged, unready-to-hand and present-at-hand, among the Europeans as the structures that attempt to limit the unfolding of human action in the material resource framework of the earth. In an ideal state, the latter sought embourgeoisement and domination; and the former, ounganification/manboification, egalitarianism, harmony, balance, perfection, and subsistence living. Both models, or structuring structures, interpellated and subjectified individual Beings of their material resource frameworks via different modes of production, languages, ideologies, ideological apparatuses, and communicative discourses. Historically, both models converged on the island of Hispaniola, at the height of the slave trade and African enslavement during the eighteenth century, where the enslaved Africans of Haiti juxtaposed the latter against the former in the attempt to overthrow it on the island. Jean-Jacques Dessalines, the founder of the Haitian nation-state, attempted to synthesize the two positions in a Kojèveian sense; to no avail, as the mulatto elites and petit-bourgeois blacks on the island assassinated him in favor of mercantilism and liberalism of the Protestant Ethic and the spirit of capitalism at the expense of the Vodou Ethic and the spirit of communism, which the Africans implemented in the mountains and provinces of the country.

Contemporarily, the Protestant Ethic and the spirit of capitalism appears to have won out, with the exception of China (with its Chinese socialist characteristics on the Vodou Ethic and the spirit of communism), over the

¹ I am using the Haitian/African Kreyol language for priests (*oungan*), priestesses (*manbo*), *gangan* (healers), and elders (*granmoun*), here out of convenience.

Vodou Ethic and the spirit of communism to the detriment of life on earth as life under the former is no longer tied to the physics of the multiverse, its material resource framework, and subsistence living. Instead, life has been “disembedded” (Karl Polanyi’s term) from the (meta) physical environment and tied to the ideology of the economy and mode of production, postindustrialism, with its emphasis on economic gain, greed, exploitation, self-actualization, self-gratification, and environmental degradation. For Mocombe, the latter is an antagonistic worldview that must be done away with in its entirety and replaced with a demystified and demythologized version of the former, i.e., the Vodou Ethic and the spirit of communism, and its Lakou system on a global scale. It is the struggle between agents of these two sociopolitical forms of system and social integration, which has shaped human society in general and Haitian society and state in particular.

Conclusion

God, the devil, and ancestors, in Mocombe’s consciousness field theory, are ontologically real, and tied to the emergence of consciousness in the absolute vacuum and the phenomenal world under the umbrella of the aforementioned two forms of system and social integration. In Mocombe’s consciousness field theory, consciousness is both universal and particular. In the phenomenal world, it (universal consciousness once it has been aggregated and disaggregated as embodied particular consciousness) is received and facilitated by brains where it is particularized as embodied individual consciousness operating within one of the aforementioned two forms of system and social integration, which, both, are universalized as the will of a God, gods, devils, and/or ancestors with powers from an alternative dimension, i.e., the absolute vacuum, from that of the phenomenal world where, given their perceived powers and influences (through revelations) in the phenomenal world, humans worship or fear them/it/him or her thereby influencing their (humans) behaviors.

Consciousness in the probability wavefunction of the absolute vacuum does not manifest in the Western Christian sense of a God that stands outside of spacetime to create reality, however. In the probability wavefunction of the absolute vacuum consciousness comes to constitute a universal consciousness that is both universal and particular, omniscient, omnipresent, omnibenevolent, immutable, and eternal. Omniscient, omnipresent, immutable, and eternal due to the fact that the absolute vacuum is deterministic as all contents and lived experiences (past, present, and future) in the phenomenal worlds of the multiverse are encoded in the probability of the absolute vacuum’s wavefunction, which are simultaneously manifested in the phenomenal worlds of the multiverse, which are entangled and superimposed. Once integrated into the absolute vacuum, embodied consciousnesses in the phenomenal worlds can access both its universal form and disembodied particular consciousnesses through resonance (especially that of the drum with its deep resonance; and the brain when its frequency is below the delta wave) and the paranormal and parapsychological forms of the in-itself or noumena. Thus, those who are able to access the *psychonic a priori* truths of the vacuum in phenomenal worlds are viewing past, present, and future manifestations of its (absolute vacuum’s) universal contents (probability wavefunctions) in entangled and superimposed worlds of the multiverse. The sense of God and encounters with particular deceased relatives cited by those who have had near-death experiences and experienced other categories of the in-itself are a result of the fact that particular consciousness in the phenomenal world is entangled and superimposed with all of its iterative lived-experiences in the multiverse, and in the absolute vacuum it (particular consciousness) is encoded with the phenomenal experience of all things and beings of the multiverse as a fifth dimensional probability wavefunction where all of the phenomenal properties of everything are one and universal, bearing all of the contents (probabilities and possibilities) of the multiverse. The brain in the

phenomenal world is connected to, and can access, the contents of the absolute vacuum as an omniscient, omnipresent, etc., God, devil, ancestors, etc., because it (the absolute vacuum) is deterministic, and in it (the absolute vacuum) consciousness has universal knowledge of everything that is, was, and will be, and reveal the probabilities of the wavefunction via the categories, *psychionic a priori truths*, of the in-itself or noumena.

In other words, it is through the manifestation as individual consciousness in phenomenal worlds that the probability wavefunction of the absolute vacuum comes to be recognized and reified as a God, gods, devils, and ancestors who are self-aware of its iterative contents through us (the self-awareness of individual embodied consciousness) and our lived-experiences, and is able to, contrary to Spinoza's take that God does not intervene in the material world, through its own intercession or that of those (ancestors) who have lived out all of their lived-experiences and are now a probability wavefunction in the absolute vacuum, intervene in what was, is, and will be in entangled and superimposed worlds of the multiverse bearing all of our phenomenal probabilities and possibilities. As such, consciousness (in both its universal and particular forms), manifests in the phenomenal worlds it (the absolute vacuum) produces as an iterative and individuated consciousness (resonating frequency wavelength received by a material brain, which is able to receive and be aware of the resonance of several consciousnesses) reincarnated and recycled for eternity within two forms of system and social integration, which, teleologically, requires that humanity constitutes its social form of existence based on the benevolent ideas (hence the omnibenevolence of universal consciousness), ideals, and values (wholeness, interconnectedness, and balance and harmony) of the Vodou Ethic and the spirit of communism over the Protestant Ethic and the spirit of capitalism so as to avoid the antagonism, dread, angst, and destructiveness nature (associate with the manifestations of universal consciousness as devils) of the latter should individuated consciousness would have to experience the material (phenomenal) worlds for eternity.

Future research must (1) continue to search for evidence of multiverses and other forms of existence tied to our present world, which will be similarly constituted as our own universe, and (2) find 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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