The Causal Nature Of Free Will and its Implications for the Origin of Consciousness and the Laws of Nature

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The reality question of quantum mechanics is explored. It is shown that the key problem in existing interpretations is the joint assumption of the presence of an observer and chance as part of the theory. This creates a fundamental dichotomy because the ideas they represent are inherently contradictory. In addition to this it is shown that the notion of free Will and an objectively real reality are mutually exclusive. A meaningful and unambiguous interpretation of quantum mechanics is offered based on the idea that free Will is real and that quantum events are governed not by chance but by choice. The implications of free Will is explored providing an explanation of the origin of consciousness, showing that nothing can happen that has not been Willed. Furthermore it is suggested that the universe was created as a symbolic language to serve creative Wills as a means of communication in order to discover and eliminate fallacious beliefs from their mind and in this way evolve and discover the truth of that which IS.

Keywords: Phenomenology, reality, will, reality, consciousness. life, causal relationships, evolution.

Note: The scientific implications of this philosophical article is developed in: »Modeling Objective Reality as Content in a Universal MIND«

I. INTRODUCTION

Quantum mechanics (QM) is characterized by a universal agreement concerning the veracity of its predictions and an almost just as universal disagreement concerning the meaning of the theory. In this article I intend to show, how all the ambiguities can be resolved and provide an, unambiguous and inherently *meaningful* explanation of the nature of reality.

Analysis will show that if objective reality is REAL* in an absolute sense, then the implications of QM is that there cannot be any free Will. This violates our immediate experience and must therefore be considered meaningless.

It seem that the paradoxes that have plagued QM since its inception can be resolved by replacing the assumption that objective reality is REAL with the assumption that free Will is REAL. This however leads to the conclusion *that there is no objective reality*. It will furthermore be argued that this is in fact the only *meaningful* interpretation of quantum mechanics since all other interpretation are in one way or another ambiguous or outright meaningless when considering the ideas involved.

II. THE REALITY QUESTION

Quantum mechanics has always been haunted by the "reality question" which basically concerns what is real. In terms of the theory it expresses itself in issues concerning

- the nature of the wavefunction ψ (what IS this entity, what does it REALLY represent) and
- what makes the wavefunction collapse so that *potentiality* (ψ) becomes *actuality* (observation).

A. The Contending Interpretations

These two issues are obviously closely related. Very briefly, there exist according to (Herbert, 85) at least eight contending interpretation of QM, which are:

1. **There is no deep reality** (the Copenhagen interpretation).
2. **Reality is created by observation** (observer created reality).
3. **Reality is an undivided wholeness** (the holistic interpretation).
4. **Reality consists of a steadily increasing number of parallel universes** (the many-world interpretation).
5. **The world obeys a non-human kind of reasoning** (Quantum logic).
6. **The world is made up of ordinary objects** (Neorealism).
7. **Consciousness creates reality** (observer created realism).
8. **There exist a world of potential and a world of actuality, linked by QM** (the duplex world).

Despite their apparent difference they are in some ways very similar. Their sameness lie in the basic order they assume to exist in the universe The order in which *chance* plays a fundamental role and where something that can be measured is more real than something that cannot. But there is a different possibility, implied by the idea that free Will is REAL:

> *Mind is REAL, whereas the phenomenological world is but content in Mind.*

This way of viewing the universe turns the notion of reality upside down as we shall see. The interpretation suggested hereby is to consider the wavefunction ψ as an "envelope of free Will", or "a range of choices" available to the being represented by the quon† ψ (an atomic being for instance).

* Note that I as a matter of convention I will take words in CAPS to mean that the word so highlighted exists in an "absolute sense", whereas lowercase expressions entail a more general sense of existence, including "conditional existence", where something can be said to exist, but only as a *consequence* of something else.

† Note that I will use the term "quon" as a generic term for wavefunction representing any quantum system (for instance an electron,

The collapse of the wavefunction is simply a result of a choice on behalf of the quon and what ψ represent is equally clear, namely the possibilities available to the quon. This interpretation eliminates the need for an observer and therefore resolve the issues in QM related hereto. It has, however, far reaching implications concerning the true nature of reality. The purpose of this paper is to clarify these issues and shed light on the implications.

B. Meaning And Ambiguity

The deep insights that science has brought us, have emerged through combining experimental observation with mathematical models and reason in order to uncover how reality *has got to be*, if our observations are to make sense.

Like earlier scientific theories, QM evolved out of human experience, and hence from a mode of thought biased towards interpreting phenomenological reality as REAL. However, QM clearly demonstrates that such a simple notion of reality is not consistent with experimental observations.

QM is a model founded on mathematics and logic and the formal symbolism of QM yields results that have accurately predicted the outcome of every laboratory experiment recorded. But the theory remain ambiguous when it comes to the deeper meaning. This is partly because some of the assumptions underlying the theory will be shown to be inconsistent. But to fully realize why these inconsistencies are so important we need to consider the *meaning of logic itself.*

C. Thought as a System

In the fabric of the theory and the interpretations it is taken for granted that logic is a meaningful manner in which to discern the truth. Yet logic itself may constitute a *barrier* to truth, which is clear when we consider the implications of the famous theorem by Gödel that bears his name. The implications can loosely be formulated as:

> *Within any formal system, there exist theorems (statements about truth) that are unprovable (within the system) yet obviously true, when one considers the meaning of the ideas involved. (Penrose, 89)*

In order to gain a proper perspective on the philosophical issues I am trying to raise, I believe it is instructive to consider logic (or thought) itself to be a formal system. Let us therefore, as an analogy to Gödels theorem, consider the possibility that there may exist propositions concerning the nature of reality, that are unprovable by logical argument, yet obviously true if one considers the *meaning* of the ideas involved. Consider for instance the assertion that:

> *We can arrive at knowing truth through observation and the application of logic.*

This is essentially the scientific method. However, the process by which we know truth, precedes and is of a more fundamental nature than logic itself. This is essentially what Gödel is saying. Examples of this are that we know that we exist, we know that we think and we may know that we had a dream when we wake up in the morning. Yet none of this can be proven by logic.

Consider the proposition:

> *Logic consists of creating, applying and extending meaningful relationships among abstract ideas.*

Many systems of formalism or symbolism can be invented, but unless they are meaningful they are meaningless. This may seem a trivial statement, but the point is that meaning is more fundamental than logic, because logic is an extension of the idea of meaningfulness. We can know truth, but we can only contemplate logic. Whether or not a statement is true will ultimately hinge on it being meaningful, since meaningless truth obviously has no value. I will therefore contend that it is possible, and in some cases required, to discern the truth of something based on meaning rather than logic. It is because this is what *knowing* is about.

For an interpretation of QM to be acceptable I will therefore contend that it must therefore be truly *meaningful*, a condition which several of the previously listed interpretations fails.

D. Removing The Ambiguities

It is possible that ambiguity may be an intrinsic part of the theoretical fabric because reality *itself* is ambiguous. If this is the case, then no unambiguous theory can be developed. However, if one compare an ambiguous model with an unambiguous model, explaining the same phenomena, based on different concepts of reality, then one can no longer argue that *reality itself is ambiguous* (since there exist at least one model which does not harbor these ambiguities). I would contend that in this case, the ambiguities must be seen as belonging to the limitations of the concepts underlying the ambiguous model, not reality itself. Since all the existing interpretations of QM harbors ambiguities, I would therefore argue that the present model is inherently more meaningful and hence superior, even if it does not offer a decisive experiment to settle the matter.

The heart of the problem in all prior interpretations (except one) lies in the notion that chance and consciousness can meaningfully coexist in an unambiguous theory. However, a careful consideration of the nature of "knowing" will reveal that the ability to "know" something is not a quality that belongs to the theory itself. Knowing is a quality of Mind whereas chance by definition only can exist where there is no awareness. Where there is awareness there will be choice, not chance. Awareness and chance are therefore by their very natures incompatible if one considers the *meaning* of the terms.

In existing interpretations of QM, the presence of an observer is required for the theory to make sense. However, the origin of consciousness is left unexplained. A careful analysis of consciousness will show that only if consciousness is an *effect* of QM (that is an

an atom, a molecule, a cell or a human being), in order to simplify the presentation.

epiphenomenon of the physical brain, which is governed by QM), can chance and consciousness meaningfully coexist in the theory. The consequence of consciousness being an effect of QM is, however, that consciousness must be governed by chance. There is no escaping this, unless consciousness is *not* governed by QM, which means it must be caused by something else and hence does not belong to the theory. If objective reality (governed by QM) is accorded REALITY in an absolute sense *and* chance is an *intrinsic* feature of the fabric of reality, then consciousness *must* be governed by chance (see Figure 1) because consciousness is then an epiphenomenon of the brain (governed by QM). The consequence of this is that there can exist no free Will since one cannot control ones thoughts (they being governed by chance). Since the ability to control ones thought is something we *know* we posses, then this conclusion is unacceptable and must rejected as untenable. Therefore unless our knowing (that we have the ability to control our thoughts) are dismissed as illusory then one of the assumptions leading to the conclusion that consciousness is governed by chance *must* be wrong.

E. Eliminating chance or the observer?

This means that we must eliminate either chance or the observer from the theory in order to eliminate the ambiguities created by assuming that they can meaningfully coexist. This issue relates to a central theme in the discussion of quantum realities, which is the possibility of "hidden variables" in quantum mechanics (Bohm, '52, '80). Bohm showed that just because we cannot at present describe what governs the collapse of the wavefunction, it cannot be ruled out that there exist a more profound order governing this collapse. What is suggested here is simply that *will itself is this "hidden variable" that governs the collapse of the wavefunction.* If this is the case it should be obvious that the best mathematical description one can make necessarily must be of a stochastic nature, since the behavior of ψ is governed by intelligence.

Great effort has been invested in creating an unambiguous and meaningful theory that does not require an observer. The attempts at removing the observer from the theory have failed. Perhaps it is time that we instead try to rid the theory of *chance* and look at where this might leads us. This has of course also been attempted before since it constituted the heart of Einsteins objections to the Copenhagen interpretation. Objections which led him to formulate is famous phrase "God does not play dice", causing Bohr to reply "do not tell God what to do". However, since MIND never entered explicitly into Einsteins theories, it seems that he attempted to remove chance while holding on to the concept of reality as something REAL independently of MIND itself. Unfortunately this turned out to be impossible and the Copenhagen interpretation became orthodoxy.

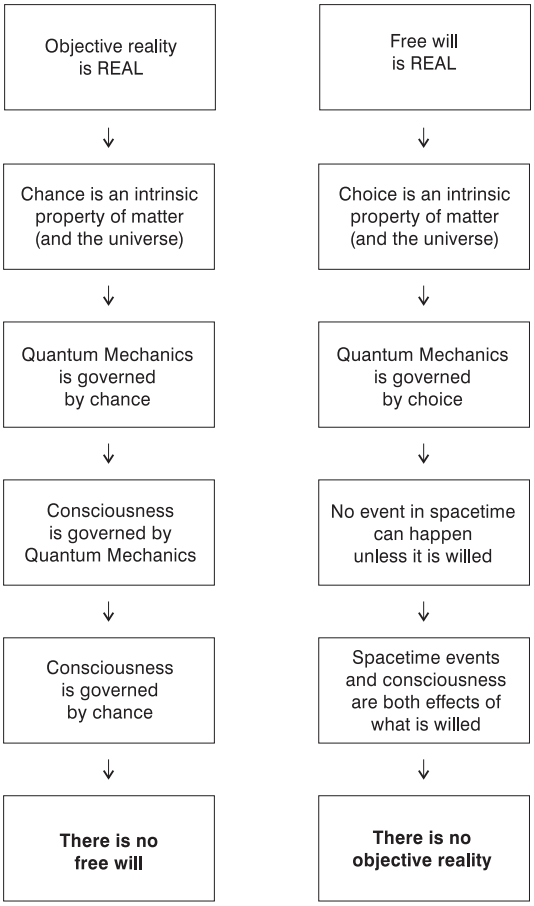

Figure 1: Illustrations of the consequences of two difference assumptions.

F. Consciousness Created Reality

A partial attempt of removing the observer from QM is the "observer created reality" interpretations. There is a definite link between these interpretations and the present model. The difference lies in the understanding of what consciousness IS.

Consciousness as in "human consciousness", which is characterized by definiteness and a sense of space and time require in my opinion a physical vehicle, because it is the association with the objective form that gives consciousness its definitiveness. It is therefore in my mind appropriate to view consciousness as a phenomenon which is related to (or rather correlated to) a specific quantum state. The Brain can be described by a wavefunction ψ_{brain}, which is the sum of the wavefunctions for all the atoms ψ_i that make up the brain. The interpretation we give to a brain state (a thought or feeling) is that the wavefunction ψ_{brain}, collapses into a specific state at a specific point in time, giving rise to a specific experience.

In the observer created reality (regardless of the flavor) consciousness is accorded the role as "creator". For this to make sense, consciousness must be the *cause* of quantum phenomena. This implies however that consciousness can exist separate from a brain, because the *cause* necessarily must exist before the effect. It is certainly possible that awareness of some sorts can exist outside the brain, which is indicated by research into near death experiences and

transpersonal consciousness. However, consciousness existing independently of a physical vehicle (a brain) must be considered as belonging to the formless realm of being (since it has no form). This kind of consciousness is therefore of a different nature than ordinary consciousness. It therefore makes more sense to me to consider ordinary consciousness and quantum events as correlated *effects* of something else, rather than consciousness being the *cause* of quantum events. The observer created reality interpretation thus harbor their own ambiguities in creating a relationship between consciousness and quantum events which in my mind is not coherent and meaningful.

G. Dealing With Meaningless Interpretations

The discussion has a little twist since there is in fact one interpretation which does not require an observer to be present in order to be consistent. That is the *many world interpretation*. However, this interpretation implies that choices are never made, since all possibilities coexist in parallel universes. This contradicts the fact that we *know* as human being that we make choices.

Also, if one considers the meaning of the term *reality*, it implies that something is real. But if everything is real, then nothing can meaningfully be said to be real, since everything else is real as well. The consequence of the many-world interpretation is therefore that the idea of reality no longer have any meaning and the interpretation therefore literally is meaningless.

H. The Emerging Solution

The simple solution to the ambiguities of QM is to view ψ as an envelope of choices available to the quon. There is no conceptual need for an *external* observer since the collapse of the wavefunction happens as a result of a choice made by the quon (who is in a sense itself an observer). Of course for us, as experimenters, to know that the quon has made a choice we still need an observer. But this a different issue.

The removal of the ambiguities of QM raises a host of questions though. In this interpretation it is no longer meaningful to regard anything as inert matter. Everything is alive in some way and nothing happens without a purpose. If one considers for instance a wavefunction ψ representing a human brain (an all the atoms in it), where does the collapse of the wavefunction take place? Is it the brain as a whole that makes decisions or is it the choices of the individual atoms that combine to make up the experience of human decisions, or is there a "ghost in the machine?"

The short answer is that we do not know for sure. The exact dynamics remain to be illuminated through further research. However, the model poses questions that where not meaningful before.

In addition to this it seems likely that to contemplate a living system as divided into atoms, molecules, cells and organs will only be found to be meaningful up to a certain point. QM seems to suggest that what characterizes any quon is a particular kind of wholeness. What I suggest is that this wholeness, at any level of reality, is the *idea* of which the particular quon is a manifestation (or expression). This yields a picture of reality with many levels of wholeness interacting seamlessly to serve as means of expressions of Mind. It should also be noted that ideas, any idea, are always characterized by wholeness. Either an idea exist or it doesn't. An idea cannot be half-formed. It either is or it isn't. The distinctions between an *idea* (related to knowing) and *concepts (related to thinking)* is that a concept is content in an individual mind whereas an idea is a universal archetype, which exists prior to, and transcends, thought itself.

> *As an example one might say that "living in the now" as an idea is an existential reality which is the full experience of life, whereas "living in the now" as a concept is a useless piece of junk, where one thinks about life rather than live it.*

Thus *everything* is seen as ideas and expressions of ideas. The smaller entities that make up the greater entity (the greater life) are linked to this "greater life" in the realm of Mind. One might for instance argue that the atoms of a human body serve the human being as *a vehicle for manifesting* the idea of humanness, of which the particular human individual is but a specific instance. This also implies the existence of dynamics of consciousness that may extend from the Mind of a person right down to the atomic level suggesting new mechanisms whereby the mind can influence the state of health of the body as a whole.

I. The Epistemology of Logic

Writing an article such as this, raise the question of

> *"to what extent is it meaningful at all to make conclusions about will, within the epistemology of logic?"*

This is a very good question, which can only be answered in part.

Firstly I will say that part of the conclusions presented in the present article does not come from logic but from intuitive insights arrived at through direct knowing. This article seeks to justify these insight and present them in a way which make them plausible as truth, but ultimately it cannot be proven to be true through logic.

Secondly I would argue that if one looks very careful at the notions we hold about reality and will, then certain beliefs and notions will result in conclusions about reality that are at odds with experience or which are ambiguous or outright contradictory. If this is the case, then logic seem to indicate that there is something wrong with the concepts. Thus when applying logic to issues of will, which is thought to precede and transcend logic, then logic can at least be used as a test of consistency and meaningfulness of the concepts entertained, even if logic in itself cannot bring us to any definite conclusions about reality.

Thus while logic and mathematics are marvelous tools for describing certain facets of reality, it is vital to recognize the limits of the domain of applicability of logic. It seems that the idea that chance is an intrinsic feature of

nature originates in the lack of such limitation. This has given rise to an inappropriate extension of the domain of applicability of mathematics into a domain where it is no longer appropriate because the real governing dynamic is *intelligence*. Stochastic description of intelligent behavior can of course be very useful, if one realizes that this is what it is. The stipulated error in the case of QM lie in the conclusion that reality itself, in an ontological sense, is characterized by chance.

III. REALITY IS WHAT CAN BE SHARED

Given the possibility of creating realities within the mind we are faced with the issue of how we discern REALITY from imagination.

The dimensions that go into defining the reality to the separate mind include:

- The sensory perception of the object (appearance, scent, sound, texture and taste)
- The communication about the object coded in some symbolic "language" (words, symbols pictures, hieroglyphs etc.)
- Memory (past experience) that allows us to categorize and assign some meaning to what we experience.

An important distinction separating a subjective fantasy from an objective reality is that *what is real can be shared.* But what does it really mean to share something?

Imagine two people in a room contemplating a flower. How many flowers are there in the room? To the extent that the minds of the observers are really separate minds, there must exist three flowers. One in the mind of each observer and then the flower "as it is" – the thing in itself.

To the extent that a mind is not separate, but rather attuned to the underlying oneness, then the minds of the two observers and the beingness of the flower will fuse in an experience of the flower as it is – the thing in itself.

This, and only this, is a *shared* reality.

A. The Consequence Of Conceptualization

When conceptualization an object, we are by necessity identified with the subjective pole – the separate mind. From this perspective what can be shared with the world around us is purely *symbols* of reality, not REALITY itself. We can communicate through words, pictures, symbols, gestures and so on, but they are all symbolic encodings of the reality we wish to share, not the reality itself. To fully realize the import of this distinction consider the following postulate:

> *The essence of thought is the ability to know that which it is not.*

The point here is that thought, or conceptualization, by its very nature, is a process where one creates a *distance* between

- **the thinker** (subject),
- **what is thought of** (the object) and
- **the content** of consciousness (the thought).

Therefore by *thought* alone one cannot *know* the thing as it is, but only create a conception *about* it. *If* it is so that reality itself is of such a nature that *knowing* the thing in itself, rather than thinking about it, is important to understand what is REAL, then thinking about reality may in itself constitute a barrier to knowing what is REAL.

To relate it to an everyday experience, it can be compared to the difference between *feeling* an emotion and *thinking* about how you feel. There is a small but distinct difference between the two processes of consciousness. This is the difference between *knowing* (being one *with* that which IS) and *thinking* (creating a concept *about* that which IS).

For this reason any kind of symbolic communication, whether it be written, oral or by body language involves exchanging symbolic information in a pseudo-shared reality. One person *encodes* a message in a symbolism and communicates the symbol (word, gesture etc.) to another person who then *decodes* the symbol and tries to reach the underlying meaning. But the REALITY of which the expression is a symbol is not shared.

This leads us to differentiate between at least three levels of reality:

- The purely subjective reality of fantasy and dreams, which exist only in our separate minds.
- The phenomenological reality, in which we can agree on the phenomenons and exchange symbolic information concerning their meaning.
- Reality as it truly IS.

B. There Can Be Only One Reality

The idea of "a reality" only makes sense from the perspective of a subject experiencing reality. Thus any notion of "reality" must necessarily exist in the *mind* of the subject. Whether or not a reality can be shared therefore depend on whether or not the state of awareness of one subject can be shared with another subject (which to the separate mind appears as an object). A shared perception of reality is therefore only possible if the subject/object membrane of awareness is dissolved (if only for a moment).

It should therefore be obvious that it is meaningless to talk about several co-existing absolute realities.

- Either there is a single reality, which is that which IS (which can be shared by virtue of being the one and only),
- or there exist several separate realities (which cannot be shared by virtue of being separate).

Realities that cannot be shared can only be real to the extent that separation is real. But if separation is real, then there can be no contact between entities and hence no sharing. No sharing means that the realities cannot know of each other and hence they do not co-exist.

C. Is What Is Real That Which Can Be Measured?

The conventional scientific notion of reality, is that:

what is real is that which can be measured.

This notion of reality is the cornerstone of quantum physics. This is, however, not the whole definition of reality, as it is usually applied. For a scientific experiment to be accepted as credible, it needs to be objective and hence the results must be *reproducible*. But this is in reality just another way of saying that

what is real is that which can be measured and shared.

But what actually takes place during a measurement? No one really knows. Because of the nature of QM, we can only register the measurement and have to infer or theorize about what actually takes place.

- Picturing quons as quantum waves without any awareness, leads to a picture of an exchange of energy governed by chance.
- Picturing quons as ideas or beings containing a measure of free Will, yield a picture of quons engaging in an sharing of reality choosing to change state by interacting with each other.

Both pictures fit the same facts but the implications concerning the nature of reality are very different. In the latter case each quon exist in a field of possibilities, which is its range of awareness of other quons with which it is possible to exchange energy while maintaining the fabric of objective spacetime. At some point the quon will decide to engage in an interaction with another particle. In order for this picture to be meaningful, this decision must be *reciprocal*, in the sense that we are talking about processes of awareness in which a connection is established between quons, possibilities are recognized and a joint choice made (or at least a consent given). If it is not a joint process, then it violates the idea of free Will (on behalf of the quons).

Given that quons do not posses a sensory apparatus that allows them to exchange symbolic and codified information like humans (through sensory organs), we must assume that the quons relate to each other at the level of REALITY, that is, relate to that which IS, the thingness in itself. If this is the case, then the interaction of two quons constitutes a case of a shared reality, in which two separate entities (the quons) merge their awareness and for an instant creates a *shared reality*, in which a choice is made. This choice results in a change of state. If this is the case, then since every measurement involves a change of state, then every measurement must be the result of a process of consciousness involving a moment of true SHARING.

However, if this is the case, then the latter part of the definition of reality above

...that which can be measured and shared

can be reduced to

...that which can be shared

since the process of SHARING is an integral part of the measurement process, and it is where the *actual* collapse of the wavefunction takes place.

This leaves us with the following definition of what is real:

What is real is that which can be shared

I believe that this in a very basic sense is a true statement about reality, that deserves deep thought. It implies that the ultimate reality is that which can be shared by all – the undivided whole.

This also implies that what is REAL cannot be threatened and hence "*what is REAL needs no defense*". This is so because what is REAL in this sense has no form, and having no form it cannot be touched. It simply IS in eternity, beyond time and space.

D. Unreality

The foregoing definition of reality has startling consequences. For starters it suggests that all that cannot be SHARED (in the sense of a merging of consciousness) is not real.

But that which cannot be shared (in the implied sense) includes all the notions of reality that exist in the separate mind. It literally means that the vast majority of what we generally consider to be real today, is simply unreal, in the sense that we attribute a meaning and reality to the phenomenons that we experience which is not there. It is only in our minds. And even if we share illusions and agree that they are true, this does not make them true, if they are illusory to begin with. It simply means that we share a delusion. Note that what we usually label "reality" is real in the sense that what we experience reflect our judgments about what reality is. In this way it is an accurate mirror of our inner reality. But it is not REAL in the sense that this is what it IS. For this to be the case our judgment about reality would need to be accurate. But in most cases they are not. This create a separation between reality as it IS and our *perception* of reality.

The extent to which our notions of reality are really REAL, is the extent to which we can SHARE the presence itself, and the truth of the moment, with other subjects (other minds). It is a state of mind where all judgments are suspended – a kind of pure knowing. This is what is meant by a *shared reality*. In this place we do not relate to reality through concepts or judgments, but relate to reality as it IS. This level of reality can be shared, because there are no judgments creating barriers between the different minds experiencing it. Indeed there is a realization that there is only one mind. The things that we cannot SHARE in this sense, must be regarded as illusory since they represents an *interpretive reality* in which we have projected our beliefs unto reality, rather than perceiving reality as it is.

E. The Creative Universe

Treating everything as ideas suggests the existence of an organizing principle in nature that can account for the seeming intelligence present in complex systems.

Contemplating for instance the different biological systems and subsystems making up a human being, we may accord them all a measure of intelligence. Organs, cells, molecules and atoms can all be viewed as expressions of ideas, representing a purpose within a greater context. At the level of consciousness, a SHARING of awareness may take place between different orders of the biological system, enabling atoms and molecules to serve their purposes much more efficiently than mere chance would allow for.

The SHARING of awareness, between conscious entities at all levels of complexity, offers a much more intuitive explanation for how nature can bring forth such an incredible abundance of beauty and complexity. It provides a mechanism for intelligence to participate seamlessly in creation from the smallest atom to cosmos itself

IV. FREE WILL AS AN ABSOLUTE REALITY

The key assumption setting the present interpretation apart from the existing ones, is that Mind* or Free Will is accorded an absolute reality. Lets for a moment consider the logical implications considering free Will as REAL in an absolute sense.

For something to be REAL it must obviously EXIST. So the question of what is REAL is essentially a discussion of what EXISTS. If we look around us, we immediately take for granted, that what we see EXISTS. But it is not so simple. Lets begin by differentiating between:

- that which exists in and by itself, independently of anything else (absolute existence), and
- that which exists as a consequence of something else (conditional existence).

Free Will as an absolute REALITY implies that there is nothing that cannot be Willed and nothing that exists that is not Willed.

Normally free Will is discussed within the context of a human reality in which a being (a human for instance) has the freedom to make choices within this reality. However, it should be obvious that this has little to do with free Will as a REALITY since being human implies a lot of restrictions and limitations and is very far from absolute freedom of Willing.

A. Understanding Free Will

If free Will is REAL, it must therefore be of a far more fundamental nature than what we usually understand by it.

At the outset it should be clear that there can be only a single Will that is absolute. If there is more than one, then either one Will must supercede the other, or there must exist a divided Will, which contradicts the very idea of Willing. If Will is absolute there can also be no limitations to this Will, for in that case it would not be absolute. There would be something else that was beside it that was real, but what should this be, if not something created by the first Will.

It seems that for free Will to exist as an absolute reality, there can only be one and this one is reflected in the unbroken wholeness that apparently characterize the entire universe according to the holistic interpretations of QM. The features of unbroken wholeness must stem from the underlying unity of Will that the absolute REALITY of Will necessitate.

B. The Children Of Mind

If there is no limit to the absolute Will, then it implies the possibility to create others exactly like itself, with one important distinction – they are *created* and hence THEIR reality and free Will cannot be absolute, but only relative to what has created them. The purpose with which they where created, regardless of what it might be, will define what they are.

As we shall see from the discussion, one of the most important features of Will is the ability to believe in what is untrue. The primary absolute reality is necessarily the only thing that can be accorded absolute reality. It is what it IS. Nothing can alter this fact. If, however, this absolute reality or part hereof should make a decision, or adopt an attitude that somehow influenced its ability to perceive absolute reality *exactly like it is*, then this "something" would necessarily be set slightly apart from REALITY, in that a new reality is created that is ever so slightly different from the primary reality.

One might say that *if* there exists an absolute reality, which is that which IS; the exact perception of the absolute Will is a necessary condition for being part of the absolute reality. There can only exist *one* such REALITY which is the TRUTH about that which IS. If there can only be one Will, there can only be one truth. Anything else would be meaningless. However there is no limit to the number of untruths that might co-exist with the one and absolute TRUTH (that which IS).

If we assume that the primary Will (MIND), should Will creations (children of MIND) into existence endowed with the nature of its own being (pure Will), then these beings or creations taken altogether will constitute a realm of being which potentially can believe in untruth (and truth), and potentially can perceive themselves as apart from TRUTH. To put it another way, the creations (children) have, by virtue of being creations (and therefore not absolute), the possibility of believing that they are something they are not.

If we accord Will and hence MIND an absolute reality then it follows that this MIND can contain thoughts and ideas. It has content. This content can be anything. By virtue of not being the primary cause, the children of MIND can believe in what they think even if it is not true. When believing that something is true, then this belief will establish it as a reality, because this is the power of mind to do so. This is a very fundamental point. It is in the power of mind to do *anything* including believing in something which does not exist, except as a notion or belief in mind.

* Note: I will use the term MIND to describe the absolute REALITY characterized by the property of absolute free Will.

If this should happen, then the creator runs the risk that its creations begin to seem like they hold power over the creator. And they will do so *if* the child of MIND believe its own creations to be real.

In essence what can happen is that if the creator at some point should become afraid of what he has created he may lose control over it, and *it* will begin to control him. Should such a thing ever happen to a creator, then he is in a sense *trapped* inside his mind, unable to escape it, because he believes in what he has created himself. It is a logical necessity that this is *possible*. It need not happen, but it *could* happen. It is a risk that follows from being a creator endowed with a truly free Will. However, this possibility does not exist for the primary Will by virtue of being the cause. Any such belief will necessarily be an *effect* of the primary Will and hence be a creation (a child).

V. THE UNIVERSE AS A SYMBOLIC LANGUAGE

The possibility that the children of MIND can become trapped inside their minds, because they lend reality to what they have created, raises two issues:

- Can such a thing as becoming trapped meaningfully be thought to happen by accident?
- If a child of MIND should become trapped inside his mind, how can he possibly escape this trap?

A. Separation Must Be A Deliberate Choice

I believe that the answer to the first question is NO.

Unless REALITY is outright cruel and capricious, it is not meaningful that such a thing could happen except by a deliberate decision to reject the truth of that which IS, knowing full well that this is what is happening. However, the full consequences hereof may not *necessarily* be obvious when making the decision.

If this is so, what could make a child of MIND decide to reject TRUTH in favor of untruth?

Since the only way we can connect to MIND is through our own mind the following experience is offered as a way to make sense of these question, knowing full well that it is entirely subjective and beyond any kind of possibility of verifying the veracity or accuracy thereof.

Meditating on the question

what truth about yourself did you reject <u>because</u> it was TRUTH

gave rise to the following experience:

I see myself as a small bluish/green sun, together with countless other identical suns, circling a huge sun, identical to me in every way, except for size. I know that the great sun is the primary creator, and I am a creator myself, created exactly like all the other countless little suns around me. The feeling of being exactly like all the others is terrible. I yearn to be different. I decide to reject the truth that I am exactly like all the other children of MIND, for the imaginary truth that I am special and unique. In this way I believe I will feel better about myself. I clearly sense the will of MIND, and consciously decide to disobey it in favor of my own separate will. Each time I do so, the clarity of the will of MIND becomes more and more obscure until I am no longer able to perceive it, but only perceive my own separate will.

The implications of this insight, is that the separation between the human mind and MIND, is only a decision to be separate. It is a decision made by the separate mind and therefore it is a decision that the separate mind can unmake. In order to unmake it the separate mind must realize it has made the decision and desire to unmake it. It can however be unmade, just like that. In principle all that is required is to Will it. In practice, however, one must remove everything that stands between oneself and the naked truth of who we are as unlimited creators, because until that point there will be *something* standing between us and the act of will that undoes the separation.

The separate mind, thus created is identical to the ego. If one looks at the literature (Schucman, 92) concerning the egos inner structure it appears that the desire to be special is a key characteristic of the ego. What I am suggesting is merely that this desire is actually the *cause* for its existence, which implies that letting go of this desire will result in its undoing and an awakening to the TRUTH of MIND.

B. Establishing Evolution As An Option

If it is a reality that the children of MIND can become trapped by their own desires, then the question becomes "what to do about it".

Since free Will, must be assumed to be en integral part of the purpose in creation the human mind, MIND could not force the truth upon the children of MIND without thwarting the purpose itself. Something therefore had to be devised that would enable the children of MIND to recognize and abandon errors on their own accord.

If we look at how human beings try to deal with doubts about what is real, we can discern the following elements:

- There is an ongoing experience of the world that lead humans to question things.
- There is an ongoing communication (discussion) with fellow humans in which viewpoints are shared.
- There is an ongoing evolution (both material and in awareness) in which better forms and notions and more exact understanding replace older theories, concepts and lifeforms.

Now, lets imagine that MIND, should desire to create a symbolic language by which the children of MIND would be able to communicate with each other and MIND in order to learn and evolve. It would obviously be advantageous that this "language" should be as flexible and expressive as possible. Minimum requirements for such a language would be that:

- In order to allow a *meaningful* dialogue the expressions in this language must appear identical to all participants in the exchange.
- In order to allow for an *evolution of thought*, the language must allow for specific states of being to be expressed so that change can happen (change from one state to another).

In short one can say that this symbolic language is a language that facilitates a meaningful dialogue between formless entities (beings of pure Will) in such a way that their understanding of what is REAL and what is not evolve and in the end allow them to arrive at a realization of the TRUTH of that which IS.

C. Reciprocity And Objectivity

If we consider what the most flexible laws imaginable are, that fulfill the above requirements, I will postulate that they are the principles of:

1. **Reciprocity**, requiring that the laws governing the symbols constituting the language (objects) must appear identical to all communicators (subjects).
2. **Objectivity**, requiring that multiple independent subjects can assign an identical and definite meaning to the symbols (which are objects containing other subjects).

These are ideas that can be considered to define laws of consciousness. What I am suggesting is that the universe as we know it, has been created with the purpose of providing a language of communication and this symbolic language is defined by these key principles. The natural laws that we see in the universe must then be considered effects of these principles. When considering the meaning and implications contained in the principles one can see the outline of how the principles of relativity and quantization of action can be seen as emerging from these laws of consciousness.

From the principle of reciprocity one can see a close similarity to the key principle of general relativity, being:

> *Natural laws must be covariant with respect to arbitrary continuous transformations of the coordinates*

which essentially means that:

> *The laws of physics must be the same for all observers.*

The minimum requirement in order to assign a definite *meaning* to an object, must be that different subjects experience the phenomenological (measurable) attributes of the said object in an identical manner. Messages expressed as ideas manifested in form (organized patterns of vibration) must therefore *appear* objective to the observers in order to be mutually meaningful.

D. The Purpose Of QM Is Meaning

Starting again from MIND, imagine that a principle was invoked that would allow maximal freedom of expression while maintaining the fabric of objective reality.

It is my postulate that QM is in fact a law which embodies this exact principle. Further research is required to reveal if it is actually so, but the fact that quantum mechanics consists of possibility waves ψ and measurable properties calculated through $|\psi|^2$ lends credibility to the idea that

> *the vehicle of quantum mechanics allow the subjective experience of objectivity to emerge from a formless whole (MIND) characterized by Oneness.*

The consequence is that we can view the entire universe (the Big Bang and all that followed) as the manifestation of an idea embodying a purpose. An idea to create a *language* enabling the children of MIND to enter into a creative dialogue with each other and MIND in order to evolve and learn to know what is TRUE and REAL from what is untrue and unreal.

Note, however, that, evolution can only be considered to take place from the perspective of separation. From the perspective of MIND, time and space are unreal and evolution does not exist (except as an idea), since that which IS cannot change and hence cannot evolve.

E. Atoms Are Ideas

From this perspective it is possible to think of atoms and other particles simply as ideas, and consider the substance built from these basic building blocks as more complex ideas. This view of matter is analogous to the way in which the human mind uses letters to form words, words to form sentences and sentences to form paragraphs, chapters and entire books. From a basic set of entities (symbols), each embodying a particular idea and serving a particular purpose expressions can be formed conveying meaning and insight.

If we consider the basic building blocks of nature (elementary particles, atoms, molecules etc) as symbolic expressions of ideas, forming a language of creation, then we can must subsequently consider any form (atom, cell, organism) as a *pattern of organized vibration* in which the idea is embedded. These patterns are therefore not “things” that EXIST as such. They are simply content in the consciousness of the “thinker”, which is expressed (manifested).

It is interesting to compare this notion of objects with the spoken word, because this is also just a *pattern of organized vibration* expressing the content of the consciousness of a human being. In this way we see a very clear connection between the universe as a “word” spoken by “God” (another term for MIND) and words spoken by human beings. Both are vibratory expressions embodying ideas and may indeed serve a very similar purpose, albeit at different scales of reality.

VI. DISCUSSION

The insights emerging from the previous analysis, sheds interesting light on a number of issues. Below a few of them are discussed.

A. Different Forms of Selfhood

The model of reality emerging from granting absolute reality to free Will can be divided into tree major realms, each embodying a particular sense of selfhood (or lack thereof):

- **Absolute reality** (the cause or parent). This can be labeled the absolute self (or the SELF).
- **Potential reality** (the child or creator). This can be labeled the universal self (or the Self)
- **Actualized reality** (manifestation). This can be labeled the actualized or manifested self (or the ego).

What is important to realize is that while both the Self and the ego are effects of deeper causes, the Self is also a cause governing reality, just like the ego is also a cause governing the body. At each level of being a certain freedom is granted for expression and growth, and each level is conditioned by the purpose that created them.

The implication for an individual is that there is nothing that can happen to my ego, that either my Self, or the absolute SELF has not Willed (or at least consented to). This would be an impossibility.

Absolutely free Will, implies that NOTHING can happen to me that has not been Willed by me or that I have consented to might happen, by willingly entering into a situation where it could happen. However, in the identification with the brain consciousness and ego, we identify with the aspect of our consciousness that is the effect rather than the cause. This identification opens up the possibility that we experience things that we at the level of the ego cannot remember having Willed and hence experience ourselves as victims of the world around us. This is, however, just another case of the creator (the child of MIND) believing that his creations has power over him, which lends them reality to the extent that he can feel victimized by his own creations.

It is interesting to contemplate whether something can happen to an individual that is an unintended result of its Will. The idea of an *unintended result of willing*, may seem as a contradiction in terms, but it is hard to see how the possibility can be denied, except by denying the ego a measure of free will. For instance, the intended purpose of a particular incarnation may not include suicide, yet the ego may chose to take his own life. In that case, the result must be considered an *unintended result of willing*. Or I may throw a rock and accidentally set of a chain reaction that was not intended, but happened anyway.

It seems natural to assume that Willing, at any level of reality involve defining a set of possibilities, the exact outcome of which is decided on a lower level of reality. The creator or child of Mind (considered as the soul) can thus Will a life, where certain opportunities occur. Whether or not the possibilities are utilized is the decision of the ego. Likewise, the ego defines a matrix of possibilities for the atomic beings that constitute the body, but exactly how these possibilities are translated into actual outcomes is decided by quons at lower levels (atoms etc.).

However, reason does dictate that *nothing* can happen unless it has been Willed at *some* level of reality, which does put many things into a larger perspective and implies that what we think and intend may indeed have very tangible consequences for ourselves and the world around us, if Mind is the primary reality.

B. The Nature Of Destiny

The fact that there is nothing but MIND implies that nothing happens except for a purpose, which is the reason for which it was willed.

The issue of destiny versus free Will is also illuminated by the ideas presented herein. Because the child of MIND necessarily exist outside time and space, then a concrete life (an incarnation) must from the perspective of the creator (the child of MIND) be conceived of as an idea. There is an idea or purpose embedded in each incarnation and this idea is the guiding purpose for this life – the destiny.

However, it should be obvious that the phenomenological world is not just a result of our personal Will, but the result of countless individual Wills, all willing and desiring different things. The ego has a Will of its own, which operates at the level of phenomenons and the ego is free to choose within the limits posed by fate and the world around us. To what extent specific events originate at the level of phenomenons or fate can be difficult to determine based on reason alone, but is seems reasonable to argue that concrete reality as it appears to us, is birthed out of at least two orders of Will:

- The Will of the creator (the child of MIND), which is defines the guiding purpose of life.
- The Will of the Ego, which is related to the external phenomenons of life and determines concrete actions.

Each plays a role. By aligning one with the other, one will bring ones life in touch with the underlying purpose, and hence with REALITY. It stands to reason that pursuing reality and aligning ones thoughts and actions with reality must be preferably to pursuing untruth and illusion and the chance of happiness and meaning in life must be expected to be greater when living in REALITY rather than in illusions.

VII. CONCLUSION

The interpretation of QM that emerges from this, resolves the paradoxes in QM, but only at the expense of a reality that is perhaps even stranger than the others. However, this interpretation has the following strengths:

- It provides a meaningful explanation of the origin of consciousness.

- It eliminates the paradox of the collapse of the wavefunction.
- If offers a new definition of reality.
- It implies the existence of a creator (the child of MIND and MIND itself)
- It unifies the scientific and metaphysical traditions into a seamless whole.

The ideas in this article establish a causal chain which starts with MIND and free Will as the primary cause. From this formless reality the "objective" universe is seen as an *emergent* reality, serving as a symbolic language in which MIND at all levels can engage in an evolution of consciousness. This effectively turns many of the current notions of reality upside down (and may therefore have far reaching consequences for all aspects of scientific endeavour).

Finally, it suggests that if reality is truly an undivided oneness, manifested or expressed in a symbolic manner through ideas, then the foundation of scientific thinking must embrace such a perspective in order to discover the basic principles of creation and arrive at a true TOE (Theory Of Everything).

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