

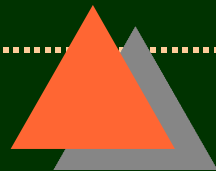
FIELD-DYNAMIC PHENOMENOLOGY


From Heideggerian Phenomenology
to Field-Phenomenological Science



Introduction

- ◆ **Field-dynamic phenomenology is a post-Husserlian and post-Heideggerian understanding of phenomenology.**
- ◆ **It reinterprets the relation of Clearing and Presence central to Heideggerian thinking as a dialectical relation of a primordial ground state or field of awareness to the phenomena that come to presence within it.**
- ◆ **It corrects Husserl's failure to fully explore the non-local or field character of Transcendental Consciousness. At the same time it realises the great purpose of Husserl's work – to establish phenomenology as a new foundation for scientific research in all fields, from physics and psychology to biology and medicine.**
- ◆ **The philosophical and scientific basis of field-dynamic phenomenology was first set out in the writings of Michael Kosok, erstwhile professor of physics at Fairleigh Dickinson University, New Jersey, under the rubric of 'Dialectic Phenomenology'.**





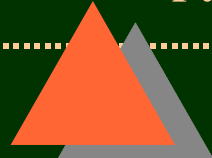
“Subjectivity, phenomenologically, simply refers to a field of presence, i.e., an immediate non-localised gestalt, “opening” or “awareness” whose content is determined by events of mediation or determination – by ‘objects’ of awareness - such that the field is always a field of events and never an abstract field of ‘consciousness-in-itself’. The events in turn are always events within a field, context or gestalt of presence and never abstract or detached ‘things-in-themselves’...It is precisely this phenomenology of awareness between field and event which at the same time expresses itself as a dialectic of inseparable distinctions, or what in modern science is called a non-linear field of relations. In a dialectic relation, all elements are grasped as elements of relation and never simply as elements in relation.”

From Michael Kosok’s ‘Dialectics of Nature’



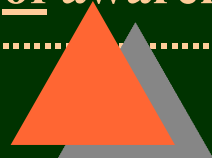


Field-Dynamic Phenomenology

- ◆ Field-dynamic phenomenology provides a completely new foundation for both the human and natural sciences, fulfilling Marx's idea of a "human science of nature" that complements the "natural science of man".
 - ◆ Based on a unified field-theory of awareness, it marks a radical departure from all previous attempts to formulate the basic principles and practice of phenomenology and lays the basis for a field-phenomenological approach to both human and natural sciences.
 - ◆ Field-dynamic phenomenology has many profound implications for philosophy of science, in particular the philosophy of physics and molecular biology, of medicine and psychotherapy.
 - ◆ It has already found direct application in a new understanding of the principles and practice of field-phenomenological medicine and psychotherapy.
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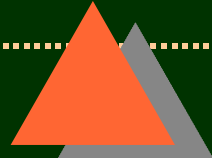


A Revolution in Phenomenology

- ◆ The revolution in thinking inaugurated by field-dynamic phenomenology is that awareness is not essentially awareness of phenomena on the part of a transcendental ego. Instead, all phenomena, physical as well as psychical, are figurations or Gestalts of awareness, shapes taken by an immanent field of immanent awareness.
 - ◆ The *Da* of *Da-sein*, the ‘thereness’ of our being-in-the-world, is not simply a primordial ‘openness’ to the phenomena that come to presence in the outer field of our spatio-temporal awareness. Instead it is the very inwardness or ‘in-ness’ of our being in the world, an inwardness with intra-spatial and intra-temporal dimensions.
 - ◆ The inwardness or inner field of our own awareness of the world does not consist of any phenomena that we are aware of. Instead it is composed of patterned tones and textures, directions and intensities of awareness as such.
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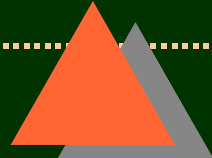


The Music of the Inner Universe

- ◆ What Heidegger called knowing awareness is not knowledge of or about the universe based on awareness of phenomena within it.
 - ◆ Knowing awareness a felt resonance with the organising field-patterns of awareness and the qualitative tones and intensities of awareness they give form to: a resonance with the the music of the inner universe.
 - ◆ These organising field-patterns of awareness are comparable to musical scores and to languages. Like patterns of music and speech they arise from a primordial ground state of awareness that is no more and no less than an awareness of “Being”.
 - ◆ Every being is a unique figuration or Gestalt of awareness emerging from a non-localised and indeterminate field of awareness, the self-manifestation or *Ereignis* of the primordial, non-localised and indeterminate field of awareness that is its ground.
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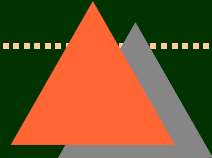


Physical Science

- ◆ **Physical science is based on a belief in miracles: the miraculous emergence of awareness from an otherwise non-aware universe of matter and energy.**
 - ◆ **It assumes a world of pre-given 'things' (energies, forces, masses etc) independent of our own subjective awareness of them.**
 - ◆ **It seeks to explain our own capacity for conscious awareness through studying particular phenomena within our own field of awareness — for example measurements of brain activity.**
 - ◆ **The contradiction inherent in physical science lies in assuming a world of pre-given objects independent of our own subjective awareness, whilst at the same time declaring that all the things we perceive in the world are in fact nothing but subjective images generated by one of those pre-given objects — the human brain.**
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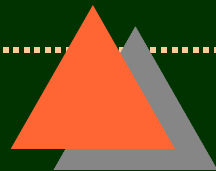
Physics and Phenomenology

- ◆ The most basic scientific 'fact' is not the existence of an objective space-time universe but our subjective awareness of that universe.
 - ◆ The terms 'physics' and 'physical' derive from the Greek verb *phuein* – to emerge or arise. Yet whilst science seeks to explain 'physical' phenomena in terms of energy fields, it does not begin by recognising that all phenomena first emerge or arise (*phuein*) within subjective fields of awareness.
 - ◆ Phenomenology, by contrast has always denied that the world consists of a set of objective entities independent of subjective awareness.
 - ◆ Its mistake was to identity awareness or subjectivity as such with a localised and point-like human 'subject' of awareness.
 - ◆ As a result it failed to consider the non-local or field character of awareness itself, treating it instead as the property or activity of a pre-given and localised subject or ego.
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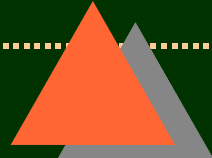
Philosophy and Physics

Why is a new field-phenomenological philosophy of science so essential to physics as a science? Because as Heidegger pointed out: “Physics as physics can make no assertions about physics. All the assertions of physics operate after the manner of physics. Physics is not itself the object of possible physical experiment.”



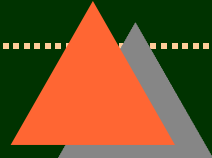


Philosophy of Physics

- ◆ **Field-dynamic phenomenology is a new answer to an old philosophical question.**
 - ◆ **Is there an ‘objective’ world independent of subjectivity or awareness, and if so what is its real nature?**
 - ◆ **Does the physical universe consist of objects as we perceive them or are these merely illusory or ‘phenomenal’ perceptions of invisible quantum field dynamics?**
 - ◆ **The foundation of field-dynamic phenomenology is a recognition of the non-local or field character of awareness itself, which cannot be identified with human awareness and is not the property of a pre-given subject or ego.**
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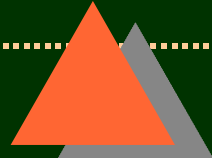


Field-Phenomenology and Physics

- ◆ Field-dynamic phenomenology is concerned with the *physical* dynamics of phenomena in the root sense of this term: the dynamic process by which phenomena emerge or arise (*phuein*) in the universe - not from quantum fields but from fields of awareness.
 - ◆ All phenomena, including quantum phenomena, are understood as self-manifestations of a primordial ground state of awareness comparable to a quantum vacuum field.
 - ◆ Awareness is not defined as essentially 'intentional' — as awareness of a phenomenon. Nor are phenomena defined merely as things we are aware of.
 - ◆ Instead they are understood as forms or figurations of awareness: as awareness Gestalts arising from the primordial ground state of awareness, and configuring their own fields of awareness.
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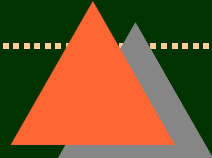


The Field Character of Awareness

- ◆ The mistake of previous phenomenology was the assumption that awareness is always awareness of an object, and that subjectivity is necessarily the property of a localised subject or ego ('empirical' or 'transcendental').
 - ◆ Field-dynamic phenomenology rests on the understanding that awareness has a non-localised or 'field' character, and that all phenomena are localised events manifesting within non-localised fields of awareness.
 - ◆ Both background fields of awareness and the foreground phenomena or perceptual Gestalts that manifest within them are self-figurations of a primordial ground state of awareness.
 - ◆ This ground state of awareness is the condition of emergence, within a field of awareness, of any localised object for a localised subject or centre of awareness
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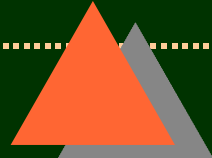


Knowledge of Awareness

- ◆ If awareness is not itself essentially a phenomenon we can be aware of, or that can be turned into an object of consciousness, how can field-dynamic phenomenology claim knowledge of awareness and claim it as the ground of all phenomena?
 - ◆ The question assumes that knowledge is first and foremost knowledge of or about phenomena we are aware of.
 - ◆ But awareness as such is not, in the first place, an object of knowledge or cognition, but its source.
 - ◆ Awareness is essentially knowing awareness.
 - ◆ This knowing awareness is not knowledge of or about experienced phenomena as objects for a subject.
 - ◆ Instead it is the field-condition for the very emergence of phenomena as localised objects for localised subjects.
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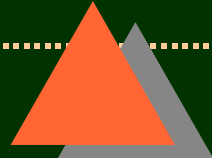


Knowing Awareness

- ◆ Knowing awareness does not follow or merely represent our conscious experience of particular phenomena – it is the condition for conscious experience of any phenomena whatsoever.
 - ◆ Example: the phenomena we experience while driving a car (the sight of the road, feel of the steering wheel etc) are quite different from the knowing awareness with which we drive.
 - ◆ This knowing awareness is quite distinct from our knowledge of or about cars, which may be minimal.
 - ◆ Similarly the knowing awareness with which we move and speak, breathe and dream is quite distinct from the phenomena we experience whilst moving and speaking, breathing and dreaming.
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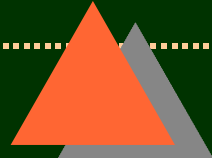


The Ground State of Awareness

- ◆ **Field-dynamic phenomenology does not seek a ‘cause’ or ‘ground’ of awareness but posits a primordial ground state of awareness. This ground state of awareness is not any phenomenon or ‘being’ we are or can be aware of.**
 - ◆ **Awareness can no more be said to have a ‘cause’ or ‘reason’, ‘source’ or ‘ground’ than Being as such.**
 - ◆ **Just as Being cannot be explained as the result or property of a particular being or beings neither can the primordial ground state awareness be explained as the property of particular phenomena.**
 - ◆ **The essential Being or ‘isness’ of this ground state of awareness is no more or less than an awareness of Being. Both foreground phenomena (perceptual Gestalts) and the background fields of awareness within which they emerge, are expressions of this singular primordial ground state of awareness.**
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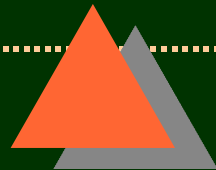
Non-Being, Being and Be-ing

- ◆ Non-being is not nothingness but ‘no-thing-ness’ – formless awareness.
 - ◆ This formless awareness is not empty but full, an awareness of infinite formative potentials.
 - ◆ The primordial ground state of awareness is a knowing awareness of the infinite formative potentials that constitute non-being.
 - ◆ Being and Non-Being, Form and Formlessness are themselves inseparable aspects of formative activity or Be-ing.
 - ◆ Knowing awareness forms itself into patterns or Gestalts through its own formative activity.
 - ◆ Knowing awareness is not the awareness of any being, human or divine, but the formative activity through which beings take shape as patterns or Gestalts of awareness.
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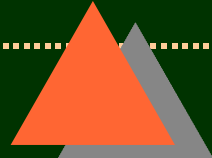
Awareness, Activity and ‘Energy’

- ◆ Awareness forms itself into figures, patterns or Gestalts.
- ◆ Beings are configurations or Gestalts of knowing awareness arising from formative activity (Be-ing) and giving form to the infinite formative potentials of formless awareness or Non-being.
- ◆ The primordial ground state of knowing awareness is not static but dynamic: a universal field of ‘energy’ understood in the root sense of the Greek verb *energein*, as formative activity.
- ◆ Knowing awareness is not essentially awareness of anything – awareness of a being or beings. Instead it is composed of qualitative tones and intensities of awareness.
- ◆ Formative activity or ‘energy’ gives patterned form to these basic tones and intensities and directions of knowing awareness.
- ◆ Conversely, knowing awareness is the aware inwardness of energy or ‘inergy’: a field of potentials patterns or Gestalts (*logoi*) which can give form to different tones and intensities of awareness.



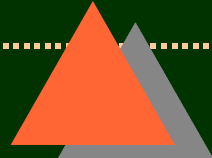


Awareness Gestalts

- ◆ **Within field-dynamic phenomenology, awareness is not essentially awareness of something, still less a mental act of an ego which turns these phenomena into ‘intentional objects’.**
 - ◆ **Instead all phenomena are essentially figurations of awareness: awareness Gestalts.**
 - ◆ **Atoms, molecules and cells for example, are essentially figurations or ‘Gestalts’ of atomic, molecular and cellular awareness.**
 - ◆ **Every awareness Gestalt, as a figuration of awareness, also configures its own field of awareness, and is aware of other awareness Gestalts as phenomena within that field.**
 - ◆ **How different awareness Gestalts perceive each other as phenomena depends on the organising patterns of awareness that shape their fields of awareness.**
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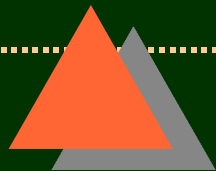
Ground, Fields and Phenomena

- ◆ The dynamic relation of ground state, fields of awareness and phenomena can be compared to the relation between an ocean, the life forms that dwell within it and the way they appear to one another.
 - ◆ Each life form gives form to the life of the ocean as a whole and is in this sense a self-manifestation of its life.
 - ◆ Each is also particular figuration or pattern of awareness emerging from a ground state of awareness analogous to an ocean. As such it also configures its own unique field of awareness, perceiving both the ocean itself and other life forms within it according to its own organising pattern of awareness.
 - ◆ A shark is aware of the ocean as a whole and the other life-forms within it in a quite different way to a jellyfish. Indeed what we perceive as a shark or shellfish may bear little relation to what they themselves perceive.
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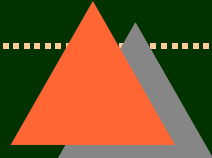
Organising Patterns of Awareness

- ◆ As Plato recognised, form as such is not essentially substantial. We can pick up a round blue plate but we cannot pick up roundness or blueness. The essential 'form' of an organism is not its perceived or phenomenal form as this appears to any species, including its own, but rather its own organising pattern of awareness.
- ◆ It is through this organising patterns of awareness that each organism configures its own field of awareness, perceiving both the ocean itself and the other life forms within it according to this pattern.
- ◆ The way human beings perceive other organisms is also determined by their organising patterns of awareness.
- ◆ Even what we know, scientifically, to be the shark's capacity for electrical perception of other creatures is our own specifically human mode of perception of the shark's own organising pattern of awareness.





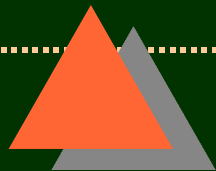
Perceptual Gestalts

- ◆ What a shark, jellyfish or human being essentially *is* is not the phenomenon perceived by other sharks, by jellyfish or by human beings as a shark.
 - ◆ What the shark essentially *is*, is not any ‘thing’ at all, even a ‘living thing’ but a being or awareness Gestalt.
 - ◆ Its phenomenal form is a perceptual Gestalt emerging within the field of awareness of another awareness Gestalt and shaped by the organising pattern of awareness that constitutes this awareness Gestalt.
 - ◆ It is through the organising patterns or figurations of awareness that constitute any organism that it configures its own field of awareness and its perception of other organisms as phenomena within that field.
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Being and Beings

- ◆ **Field-dynamic phenomenology enables us to understand that all perceived phenomena are perceptual Gestalts emerging within fields of awareness, and shaped or informed by a dynamic interaction between the organising patterns of awareness of different beings or awareness Gestalts.**
- ◆ **What we perceive as a chair, for example, is a perceptual Gestalt, informed by our own organising patterns of awareness, of the being or awareness Gestalt that constitutes the atoms and molecules of the chair.**
- ◆ **What we call ‘Being’ is the primordial ground state of awareness from and within which different beings emerge as awareness Gestalts, each configuring its own fields of awareness and at the same time manifesting as perceptual Gestalts in the awareness fields of other beings.**



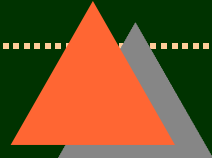


Summary of Fundamental Principles

- ◆ All phenomena are essentially forms or figurations (Gestalts) of a primordial ground state of awareness. As such they are also figurations of awareness – awareness Gestalts.
 - ◆ Every awareness Gestalt, as a field-pattern of awareness, informs and configures its own uniquely patterned field of awareness.
 - ◆ It perceives other such Gestalts as foreground phenomena or perceptual Gestalts within this patterned field of awareness.
 - ◆ As perceptual Gestalts all phenomena of a dynamic interaction between the subjective field-patterns of awareness that constitute different beings or awareness Gestalts.
 - ◆ Perceptual gestalts are the manifestation of these field-patterns of awareness within the respective ‘worlds’ or patterned fields of awareness of each awareness Gestalt.
 - ◆ Both fields of awareness and the phenomena perceived within them are self-manifestation or ‘selvings’ of a primordial field or ground state of awareness.
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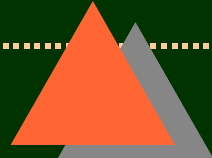


Basic Scientific Implications

- ◆ 1. Physical objects and events, no less than words and images, thoughts and emotions, symbols and dream figures, are not merely phenomena we are aware of, but figurations of awareness, as these appear within our own fields of awareness.
 - ◆ 2. No field of awareness can be causally explained by the phenomena that manifest within it. To explain a field of awareness by the phenomena that manifest within it is like looking for the causes of dreams in the things we dream of – in the phenomena that manifest in our field of our dream awareness.
 - ◆ 3. No phenomenon in a field of awareness can be causally explained by other phenomena in the same field. To do so would be equivalent to explaining that the ‘cause’ of a dream monster lies in some other figure or object than we dreamt of in the same dream.
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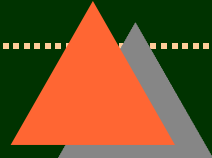


Field-phenomenological Logic 1

- ◆ The relation of fields of awareness to the phenomena that manifest within them is not linear or causal but non-linear and dialectical.
 - ◆ Any determinate phenomenon (+A) is defined by its relation to the field of awareness that constitutes its context of appearance (-A).
 - ◆ (+A) and (-A) are circularly self-referential, defining themselves in and through their relation to one another. They are mutually determining elements of a singular boundary state of relation ($\pm A$).
 - ◆ This in turn is one self-manifestation (A') of an indeterminate ground state (A). Any field of awareness can serve as a more primordial field or indeterminate ground state of awareness (A) for the emergence of higher order relationships (A', A'', A''' etc.) of determinate phenomena within fields of awareness.
 - ◆ Conversely, every field of awareness and the determinate phenomena that manifest within it, is the self-manifestation of a more primordial field that constitutes its indeterminate ground state.
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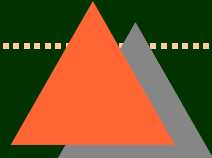


Field-phenomenological logic 2

- ◆ Not only is the relation of fields and phenomena essentially reciprocal and dialectical rather than linear and causal, so is the relation of different phenomena to one another in the same field.
 - ◆ Any relation between two phenomena, (+A) and (+B), is not merely an external relation mediated by a common field. It is also an internal relation mediated by their respective relations to that field. For since A and B are both defined by their relation to this field, their relation to one another is also a self-relation.
 - ◆ A, for example, experiences itself as a phenomenon (+A) within its own field of awareness (-A). But since B is also a phenomena within that field (+B) and a manifestation of it, the relation of A to B is also an internal relation of A to a B-type aspect of itself (A(B)).
 - ◆ This internal relation is mediated by a primordial field or ground state (AB). The latter is the condition of appearance of both A and B as experienced phenomena (+A) and (+B) within both their own and each other's fields of awareness (-A) and (-B).
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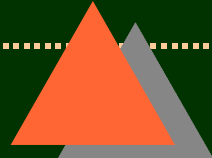


Phenomenological Science

- ◆ Phenomenological science starts with the recognition that the known universe is the universe of our present human awareness and understanding.
 - ◆ Deepening and broadening our knowledge of both human and natural phenomena can therefore take two forms:
 1. Using the methods of physical science to research new phenomena, understand the relationships between them and representing these relationships more precisely.
 2. Using the methods of phenomenological science to broaden and deepen our awareness of known phenomena and broadening and deepening our field of awareness to embrace new and yet unknown realities.
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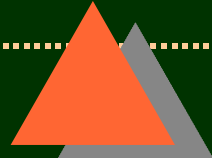


Awareness, Mood and Tonality

- ◆ Moods are not phenomena occurring within a field of awareness, let alone ‘internal objects’ arising in the soul or psyche.
 - ◆ They are field-qualities of awareness which lend our conscious experience of all phenomena its overall ‘colour’ or ‘tone’.
 - ◆ A mood lends a specific feeling tone to our conscious experience of ourselves and of the world, to our perceptions and sensations, thoughts and emotions, without itself being a phenomenon we can locate in ourselves or in the world.
 - ◆ A musician’s mood, for example, lends a specific feeling tone to their interpretation of a piece of music without itself being an element of that music – a part of the score.
 - ◆ Consciously experienced emotions and thoughts, sensations and perceptions are not moods or feeling tones but expressions of mood or feeling tone.
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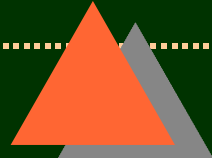


Relationality as Resonance

- ◆ **Conscious experience is always an experience of ourselves in relation to something or someone other-than-self.**
 - ◆ **Every experience of something in the world lends a specific mood or feeling tone to our self-experience, just as our own moods colour our experience of the world.**
 - ◆ **But ‘self’ and ‘world’, ‘self’ and ‘other’, are to be understood not as pre-given elements in relation so much as elements of a relation.**
 - ◆ **This relation has the character of a felt resonance with a specific tonality. It is the wavelength or tonality of this resonance that tunes and tones both our self-experience and our experience of the world, and that finds expression in all the elements and dimensions of our conscious experience.**
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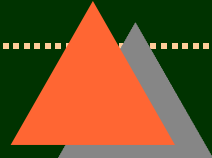


The Field-Phenomenology of Space

- ◆ Physical science regards the human being as a body ‘in’ space and space itself as an objective phenomenon that we are aware of.
 - ◆ Field-dynamic phenomenology recognises that what we perceive as outer space is nothing more than the spatial field of our awareness.
 - ◆ Space is not a phenomenon. For it is only within the subjective field of our spatial awareness that phenomena first take shape as perceptual Gestalts – appearing as bodies ‘in’ space.
 - ◆ Physical science assumes that we perceive other bodies in space because of the light energy radiated or reflected by them. But this light is only visible in the light of our own awareness of it.
 - ◆ The essence of ‘light’ is the light of awareness as such, for the latter is the field-condition for our perception of any physical phenomena whatsoever - including physical light itself.
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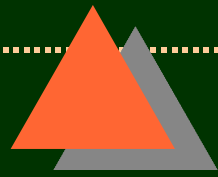
Science, the Ego and the Eye

- ◆ **The scientific model of visual perception views it as the result of light radiated by or reflecting off the surface of objects and coming to a focus on in the human eye as an inverted image on the retina.**
 - ◆ **This model requires the assumption that the brain first creates a mental ‘picture’ of the perceived object from data received by the retina, a picture which it then has to re-invert and project into space as a right-side up ‘effigy’ of the object.**
 - ◆ **The model is inherently paradoxical - for if what we perceive as physical objects (including the eye and brain themselves) are nothing more than mental pictures or ‘effigies’ projected into space by the brain, then how can the whole process of visual perception be explained by these objects?**
 - ◆ **The philosophical model of awareness or subjectivity entirely parallels the scientific model of visual perception – for it ignores the field character of awareness and instead reduces subjectivity to a point-like ‘subject’ or ‘ego’ analogous to an optical focal point.**
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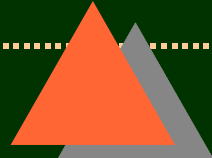
Heidegger on the Scientific 'Brain'

- ◆ “When it is claimed that brain research is a scientific foundation for our understanding of human beings, the claim implies that the true and real relationship of one human being to another is an interaction of brain processes, and that in brain research itself, nothing else is happening but that one brain is in some way ‘informing’ another. Then, for example, the statue of a god in the Akropolis museum, viewed during the term break, that is to say outside the research work, is in reality and truth nothing but the meeting of a brain process in the observer with the product of a brain process, the statue exhibited. Reassuring us, during the holidays, that this is not what is really implied, means living with a certain double or triple accounting that clearly doesn’t rest easily with the much faulted rigour of science.” **Martin Heidegger**





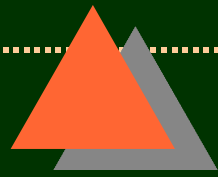
The Field-Phenomenology of Vision

- ◆ The paradox of the physical-scientific models of vision only arises because visual awareness is seen as a secondary phenomenon arising from physical and physiological processes.
 - ◆ From a phenomenological point of view, visual awareness is not a secondary, mental phenomenon but a primary or primordial phenomenon.
 - ◆ We do not see because physical light comes to a focus in the human eye. We see because the light of awareness comes to a focus within the field of our visual awareness, bringing something into view.
 - ◆ Visual perception is not the optical focusing of physical light rays or waves in space. It is the focusing of the larger ‘peripheral’ field of visual awareness.
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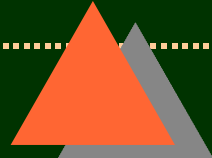
The Field-Phenomenology of Light

- ◆ Awareness itself has often been compared to light. This is not mere metaphor. For physical light is visible only in the light of our own awareness of it.
- ◆ The light of awareness, however, is not essentially visual or optical in character. It is what Heidegger called ‘the clearing’ - the open field of awareness within which perceptual phenomena of any sort, visual, aural or tactile, first come to presence or ‘come to light’.
- ◆ But we do not just experience the things and people around us in the light of our own awareness of them. We also experience ourselves in their light - feeling smaller next to a tall building, or lighter in the presence of a heavy person.
- ◆ The ‘light of awareness’ is not a one-way spotlight or beam of light radiated by a point-like subject or ego but has the character of a mutual gaze –an intrinsically reciprocal and inter-subjective character.



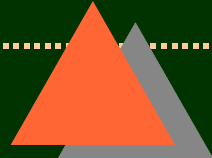


Physical and Primordial Phenomena

- ◆ The word ‘phenomenon’ itself derives from the Greek verb *phainesthai* – to ‘come to light’ or ‘shine forth’.
 - ◆ Field-dynamic phenomenology distinguishes between physical phenomena and primordial phenomena. A physical phenomenon is something present in our field of awareness.
 - ◆ A primordial phenomenon (*Urphänomen*) is not something merely present or given in our field of awareness. It is a phenomenon in the primordial sense – that which comes to presence or ‘comes to light’ (*phainesthai*) through it.
 - ◆ The spoken or written word is a physical phenomenon, consisting of audible sound waves or visible marks on a page. But the meaning that words bring to light is nothing visible or audible.
 - ◆ Meaning is the essence of the word as a primordial phenomena. The light of awareness is the essence of light as a primordial phenomenon.
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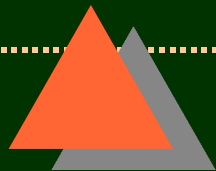
‘Proving’ the Primordial

- ◆ A printed text is also the visible two-dimensional surface of an invisible and multi-dimensional world of meaning.
 - ◆ We do not understand the text because our brains decode the marks we perceive on the page and the magically generate a subjective awareness of meaning.
 - ◆ We understand a text only because, as beings, we already dwell within the non-physical world of meaning from which the word emerges and to which it gives expression.
 - ◆ We can no more reduce primordial phenomena to physical phenomena than we can reduce the meaning of a text to a set of material ink marks on a page.
 - ◆ We can no more ‘prove’ the existence of primordial phenomena in ordinary scientific terms than we can prove the existence of an invisible world of meaning within a text to someone who cannot read it. The physical scientist is like someone who, unable to read, merely measures and compares the shapes of ink marks on a page.
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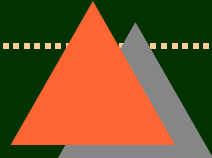
Light as a Primordial Phenomenon

- ◆ The term ‘light of awareness’ is not a metaphor but a description of light in its essence – as a primordial phenomenon.
- ◆ It is primordial because light as a physical phenomenon is only visible in the light of our own awareness of it.
- ◆ The physically perceived intensity or brightness of physical light varies according to the luminous intensity and colouration of our own awareness.
- ◆ That is why light and colour can appear more intense and vivid in ‘lucid’ dreams, and in altered states of consciousness, than they do in waking life.
- ◆ Even in waking life, however, a dull or dark mood cannot be said only to ‘appear’ to make things look duller or greyer - unless we once again divorce light as a physical phenomenon from the light of awareness in which it first becomes visible.



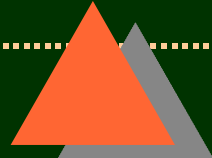


The Gaze as Primordial Phenomenon

- ◆ Light as primordial phenomenon is revealed most commonly through the gaze-light that radiates from a person's eyes and that may vary in its radiance and emotional colouration or tone.
 - ◆ This gaze-light is no mere 'subjective' interpretation of 'objective' physical features of a person's eyes or facial expression.
 - ◆ It cannot be, for if our own gaze focuses on the physical features of a person's eyes (like the clinical gaze of the ophthalmologist) we immediately cease to meet their gaze or perceive its light.
 - ◆ The gaze as a primordial phenomenon is nothing essentially optical or visual but is a focus of awareness. The blind can hold another person no less strongly in the the inner gaze of their own focussed awareness than the sighted. The only difference is that their eyes themselves do not radiate the quality or light of their gaze as those of the sighted do.
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Voice as a Primordial Phenomenon

- ◆ **Reading a poem or novel, no audible sound vibrations issue from the author's mouth, but the language of the work bears its own unique tonality and constitutes a unique voice.**
 - ◆ **Similarly, philosophical, scientific, religious, business, advertising slogans and newspaper headlines each constitute distinct voices.**
 - ◆ **Understood as a physical phenomenon, voice consists of sound vibrations created by our vocal organs and used to utter words.**
 - ◆ **As a primordial phenomenon, voice is tonality of communication, an expression of where we are speaking from in ourselves and not just where the sounds we make are produced in our bodies.**
 - ◆ **This tonality of communication is echoed no less in the silent pages of a text and the inaudible resonances of the word, than in the intonations of speech.**
 - ◆ **It is shaped not only by our vocal organs but by language as such, with its polyphony of tonalities.**
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The Heart as a Primordial Phenomenon

- ◆ As a physical phenomenon, the heart is no more than a bio-mechanical pump, and heart diseases no more than dysfunctions of this pump or of the arterial system it supplies with blood.
 - ◆ What then, do we refer to when we speak of a ‘heartache’ or ‘broken heart’, of ‘heartlessness’, ‘cold-heartedness’ or ‘loss of heart’, or of being ‘enheartened’ or ‘disheartened’?
 - ◆ To speak of these phrases as ‘metaphors’ of subjective states begs the question of why it is that the heart figures so centrally in these figures of speech. It also implies that subjective heart ‘conditions’ are somehow less real than medical ones.
 - ◆ It is true that whilst we can measure heart pressure and heart rate we cannot measure loss of heart, heartache or heartbreak. But this only goes to show that the heart as a primordial phenomenon cannot be reduced to measurable functions of a bodily organ.
 - ◆ Rather it is the heart as an organ and its biological functions that is the physical embodiment of a primordial phenomenon – a living biological metaphor of our heartedness as beings.
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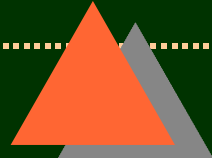


Illness as a Primordial Phenomenon

- ◆ We can study illness as a physical phenomenon or understand its bodily or behavioural symptoms in terms of what they bring to light – as primordial phenomena.
 - ◆ Both conventional and alternative medicine seek to explain symptomatic phenomena as a result of other physical phenomena which are seen as their objective organic ‘causes’ or causal factors. Neither explore the patients subjective experience of illness, the meaning it holds for them, and the inner dis-ease it brings to light.
 - ◆ The medical diagnosis of symptoms with the help of X-rays and blood tests is equivalent to subjecting someone’s words to detailed phonological and syntactic analysis without any interest in their meaning – in what the person is saying through them.
 - ◆ Disease as a phenomenon is not to be explained by other physical or even psychological phenomena, but can only be understood as the expression of a primordial phenomenon - the inner dis-ease that it brings to light. The latter can neither be measurable by its biological signs or reduced to its bodily or behavioural symptoms
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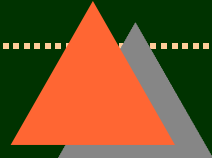


The Phenomenological Reduction

- ◆ What Husserl understood as the essence of the phenomenological method was the phenomenological reduction. By this he meant holding to the ‘positive’ nature of experienced phenomena as they present themselves in our subjective experience without any objective positing of pre-given entities ‘behind’ these phenomena.
 - ◆ But as soon as that which comes to light through an experienced phenomena is reduced to an experienced phenomena, the primordial field of awareness from which the phenomena emerges or arises (*phuein*) disappears from view and the phenomena ceases to be experienced in its essence – as that which shines forth or comes to light (*phainesthai*) within a field of awareness.
 - ◆ The phenomenological reduction, as Husserl defined it, constantly carries with the danger of reducing fields of awareness to the phenomena that emerge or arise within them and reducing a primordial phenomenon to a ‘physical’ one in the root sense.
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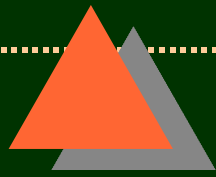
The Fielding of Awareness

- ◆ The phenomenological reduction can also be understood as a progressive expansion and deepening of our own field of awareness. This fielding of awareness takes the form of a repeated process of stepping back from experienced phenomena and attuning to the the field of awareness within which they manifest.
 - ◆ For example, rather than simply reflecting on phenomena as we experience them, we can become aware that the very thoughts we have about them are themselves phenomena – thought phenomena - arising within our field of awareness.
 - ◆ In this way we attune to a deeper, more primordial field of awareness from which both experienced phenomena and our reflections about them emerge – a process which in turn allows the experience of more primordial phenomena and more primordial reflections or insights.
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Concentric Fields of Awareness

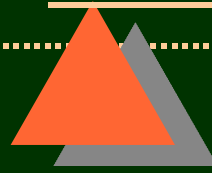
- ◆ If we represent fields of awareness as circles within circles, then the field-phenomenological method is both a progressive concentric expansion of our field of awareness to embrace ever larger circles and, conversely, progressive inner concentration of awareness which takes into ever smaller ones.
- ◆ Any experienced phenomenon can be understood as a circle within the field of awareness represented by the larger circle surrounding it, and as a field of awareness in itself, containing smaller field-circles which manifest as phenomena within it.
- ◆ The concentric fielding of awareness in both directions, outward and inward, is not an intentional act of a subject directed towards an experienced phenomena or object of consciousness. It is an intentional movement of awareness as such – a movement of expansion towards a periphery or concentration towards a centre.





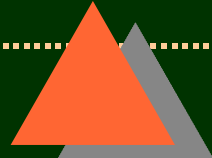
The Field-Phenomenological Method

- ◆ The expansion of our own field of awareness toward a periphery allows us to experience phenomena as self-internal to this field.
- ◆ The inner concentration of awareness towards its own unbounded interiority leads into the intensional space or primordial inner field of awareness uniting us with the inwardness of phenomena – allowing us to experience their own self-internal fields.
- ◆ Both the concentric expansion and inner concentration of awareness are aspects of a singular movement of awareness which can be described as inward expansion. This inward expansion of awareness is the essence of meditation.
- ◆ The method of field-phenomenological research is meditative in essence. It is the simultaneous broadening and deepening of knowing awareness or ‘felt sense’.
- ◆ This is not achieved through reflection on intentional objects of consciousness or intuition but through the intentional or knowing practice of resonant attunement or inward listening.



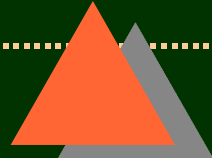


The Praxis of Meditative Listening

- ◆ It is inward listening rather inner seeing or ‘intuition’ that is central to field-phenomenological research: being the meditative inward concentration of a field of awareness towards the infinitely distant centre of its own unbounded interiority.
 - ◆ Listening as such is not an intentional relation to an object of consciousness such as the spoken word – for the latter would remain incomprehensible without a prior attunement to and resonance with the felt meaning or intent of the speaker.
 - ◆ Inward listening is the essence of listening as such: an intentional but objectless attunement to felt sense – felt meaning or intent.
 - ◆ Inner listening attunement leads to a felt resonance with the inner tonalities and organising patterns of significance that constitute the withinness of both language and experienced phenomena, both words and things. It is that which first allows these inner tonalities and patterns of significance to take shape as intuitive perceptions or imaginative insights.
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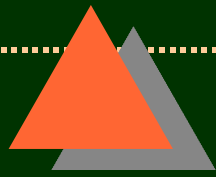
The Inner Universe

- ◆ The general relation of primordial and physical phenomena is not a causal relation but a relation of inwardness to outwardness, or of meaning to language.
 - ◆ Primordial phenomena are the withinness or inwardness of physical phenomena. This inwardness is not a spatial inwardness in the physical sense but a primordial inwardness. This primordial inwardness is comparable to inwardness of the word –the inner dimensions of meaning that come to presence through it.
 - ◆ Physical phenomena and the physical universe is a language giving expression to primordial phenomena and a primordial inner universe of awareness.
 - ◆ We can no more find physical ‘evidence’ of this universe than we can find physical evidence of meaning in words, physical evidence of grief in tears, or physical evidence of aware human beings in the human bodies and brains.
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Outer and Inner Space

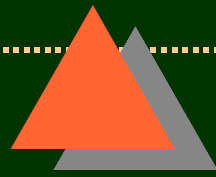
- ◆ **Descartes defined physical reality as a world of spatial extensionality and the ego or subject as something with a different type of reality - lacking spatial extension.**
- ◆ **Physical science today still lacks any concept of the ‘inverse’ or ‘intensional’ space that characterises inner fields of awareness.**
- ◆ **Mathematically, a ‘field’ is an infinite set of infinitesimal points distributed evenly in extensional space.**
- ◆ **Field-dynamic phenomenology understands every point in extensional space as possessing its own infinite and unbounded interiority or intensional space.**
- ◆ **This intensional space is the basis of so-called ‘quantum non-locality’, linking the most distant points in extensional space in reciprocal interaction - the light of reciprocal awareness.**





Outer and Inner Energy

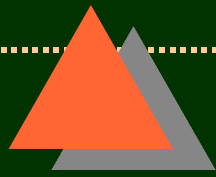
- ◆ From a physical-scientific point of view, energy is what relates things to one another in extensional space. But the outer relatedness of things in extensional space as an expression of their inner relation in the intensional space of awareness.
- ◆ Awareness is the very inwardness of energy in all its forms, linking phenomena as awareness Gestalts.
- ◆ Inner energy or inergy consists of the patterned field and flows of awareness which form awareness Gestalts.
- ◆ Unlike energy, inergy is not physically measurable. Thus whilst we can measure the temperature of the human body but not the warmth radiated by the human being. Nor can we measure the luminosity or darkness of their gaze. Similarly we can measure the volume, density and weight of a person's body but not their inwardly felt volume and density, lightness or heaviness.





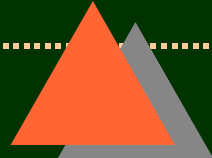
Quanta and Qualia

- ◆ Mass and energy possess characteristic of charge and polarity.
- ◆ Awareness and inergy possess characteristics of tone and intensity.
- ◆ The outer universe of physical phenomena is understood through quantitative, mathematical relationships.
- ◆ The inner universe of primordial phenomena is understood through qualitative relationships.
- ◆ Its units are not quanta but qualia.
- ◆ Quanta are qualitatively indistinguishable ‘packets’ of energy.
- ◆ Qualia are envelopes or enclosures of awareness – shapings or figurations of awareness formed around qualitatively unique tones and intensities of awareness.
- ◆ Attraction and repulsion in the inner universe is based on qualitative affinities – comparable to the harmony or disharmony of different colours or musical tones.



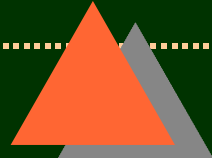


Outer and Inner Time

- ◆ **Physical or outer time has linear direction. Primordial or inner time possesses inwardness as well as linear direction.**
 - ◆ **Inner time is the unbounded interiority or inwardness of the moment, visualised not as a point on a line but as a sphere.**
 - ◆ **Movements in space-time can be compared to movements from one moment point to another on the surface of this time-sphere.**
 - ◆ **Movements in inner time are movements in the inner time-space occurring within the moment as a time-sphere.**
 - ◆ **Meditation is the inward expansion of the time-space within the moment, the inner time-space of awareness.**
 - ◆ **Movement in space-time is the expression of movement through time-space - movement through the qualitative intensities of awareness that constitute the inner universe.**
 - ◆ **Past events are the expression of falling intensities of awareness. Future events the expression of rising intensities of awareness.**
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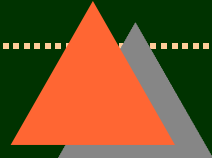


Outer and Inner Movement

- ◆ Energetic fields are extensional distributions of quantitative charges.
 - ◆ Energetic fields are intensional densities of qualitative tones and intensities of awareness, without spatial extension.
 - ◆ Motion in inner, intensional space is movement through different and intensities of awareness.
 - ◆ This is comparable to the movement through different ‘emotions’ that we can experience listening to music.
 - ◆ Understood more deeply, what we are aware of as emotions are outward motions (e-motions). They are outward physical impulses arising from true inner motions or in-motions.
 - ◆ In-motions are not motions of emotions we are aware of. They are inner motions of awareness – movements through felt tones and intensities of awareness – through feeling tone.
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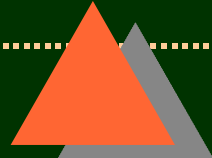


Outer and Inner Action

- ◆ The term ‘energy’ derives from the Greek verb *energein*, meaning formative action.
 - ◆ The primordial ground state of awareness is both formless (a pure awareness of Being) and a source of infinite formative potentials.
 - ◆ As formative action, inner energy or inner action is the self-manifestation of these formative potentials.
 - ◆ Outer action is the result of agents or causes. But just as awareness is not essentially the property of a pre-given subject, so is action not essentially the property of a pre-given agent or cause.
 - ◆ Inner action is autonomous action, consisting of interacting fields of action. All localised causes and agents of action are the localised self-manifestation of these fields of autonomous inner action.
 - ◆ Since any action occurring in a field of interaction creates more possibilities of action, autonomous action is essentially inexhaustible – an infinite source of energy and outer action.
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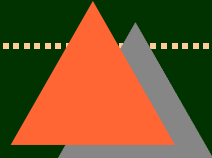


The Phenomenology of Inwardness

- ◆ **“It is a remarkable thing that what flows out remains within. That the word flows out and yet remains within.” Meister Eckhart**
 - ◆ **Field-dynamic phenomenology is a key to the ‘inner universe’ because it is essentially the phenomenology of inwardness as such: an inwardness that ‘flows out’ and finds expression in the outer universe, but is never exhausted by it – that “remains within”.**
 - ◆ **Inwardness is not understood in the ordinary spatial sense but as the dimensionality of a different type of space – an intensional space. It cannot be seen, heard or measured but only felt: in the same way that we cannot see and hear but only feel the inwardness or inner ‘resonances’ of music and speech.**
 - ◆ **It is composed of qualitatively toned intensities of awareness, whose organising patterns can be compared to musical scores or linguistic structures.**
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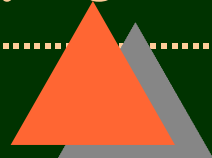


Psyche, Logos and ‘Psychology’

- ◆ You shall not find any limits to the *psyche*, no matter how far you go around it, so deep is its *logos*.” Heraclitus
 - ◆ In this saying of Heraclitus the words *psyche* and *logos* were conjoined for the first time, thus making it the historic founding statement of ‘psychology’ - understood not to a *logos* or discourse about the soul or *psyche* but to the innermost resonances that constitute the soul’s own speech: the *logos* of the *psyche*.
 - ◆ Field-phenomenological psychology is founded on a fundamental distinction between elements of conscious experience (for example words and mental images, perceptions and sensations, thoughts and emotions) and the underlying inner moods or feeling tones from which they arise and to which they give form.
 - ◆ The relation of psychological phenomena to fields of awareness finds expression in this relation of form and feeling tone.
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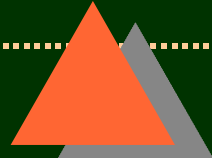


Phenomenology and Psychology

- ◆ Husserl emphasised the absurdity of restricting the realm of the psychic to a realm of ‘inner’ experience – as if our awareness of the external world did not also have a ‘psychic character’.
 - ◆ Scientific psychology is based on the same ‘naturalistic’ paradigm as physical science - treating the psychical as one ‘thing’ amongst others, and seeking to explain the relation of the psychic and the physical as a relation of two discrete set of ‘things’.
 - ◆ Husserl defined phenomenology as pure psychology freed of naturalism, a psychology that recognised all phenomena as objects of a pure or transcendental awareness: one could not itself be reduced to one thing or phenomenon amongst others.
 - ◆ Field-dynamic phenomenology goes further: recognising that things in themselves, like thoughts, have an immanently psychical character; being not just phenomena we are aware of but also, and essentially, figurations or Gestalts of an immanent awareness.
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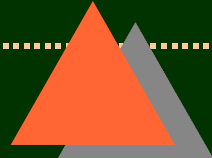


Ego Awareness

- ◆ Though ego-awareness is a defining characteristic of human awareness, field-dynamic phenomenology does not identify human awareness with ego-awareness.
 - ◆ Instead it recognises two other distinct dimensions of human awareness: organismic awareness and self-awareness.
 - ◆ As human beings we do indeed experience ourselves as egos - as localised subjects or centres of awareness, bounded by our own bodies and surrounded by the unbounded field of our body's own spatial and sensory awareness of the world.
 - ◆ Though field-dynamic phenomenology does not attribute ego awareness to non-human organisms, it can be compared to a fish's potential awareness of itself as a being separate and apart from the ocean as a whole and from the other life-forms within it.
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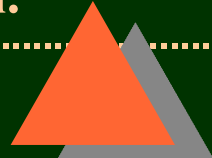


Organismic Awareness

- ◆ Human beings, though distinct from other organisms, are also organisms themselves, and share with them the essential characteristics of organismic awareness.
 - ◆ Organismic awareness, both human, and non-human, is comparable to a fish's awareness of itself as a part of the ocean as a whole: neither separate and apart from it nor indistinctly merged with it but both distinct and inseparable from it.
 - ◆ As organisms, our self-experience of ourselves is distinct but inseparable from our experience of others and otherness. All experience is at the same time both an experience of something other than self and a mode of self-experience.
 - ◆ Organismic awareness is not essentially intentional (the act of an ego) but it is essentially relational : an experience of ourselves in relation to something or someone other than self.
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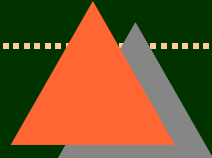


Self-Awareness

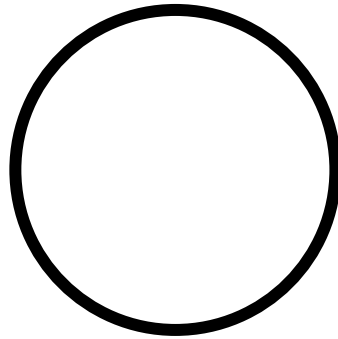
- ◆ Ego-awareness maintains the illusion of a subject or “I” independent of its objects, and unchanged by what it experiences.
 - ◆ Organismic awareness is experiencing - our ever-changing experience of ourselves in relation to other people and the world.
 - ◆ Our self-experience, being distinct but inseparable from our experience of other and otherness, the world is in constant flux. The self we experience listening to a piece of music is not the same self we experience carrying out a domestic task or watching a TV commercial.
 - ◆ Self-awareness is neither ego-awareness nor self-experience.
 - ◆ If organismic awareness is comparable to a fish’s awareness of itself as a part of the ocean as a whole, then human self-awareness would correspond to the ocean’s own awareness of itself in the form of an individual fish – knowing itself through the organising pattern of or figuration of awareness that constitutes the fish as an organism.
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Unified Field Theory of Awareness

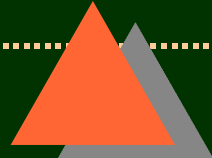
- ◆ A primordial ground state or field of awareness can be compared to a blank sheet of paper. If a black circle is then drawn on the white sheet (Diagram 1) it can be seen as
 - (a) a foreground figure bounding its own interior white field.
 - (b) as an internal boundary of its own outer background field.
 - ◆ Essentially the circle as such is neither a foreground figure nor background field. It is an internal field-boundary - dividing a primordial field (the original blank white space) into two distinct but inseparable fields – one internal and one external to the circle.
 - ◆ Figurations of awareness allows the undifferentiated unity of a primordial field or ground state of awareness to manifest as a field-boundary uniting two distinct but inseparable fields.
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◆ Diagram 1

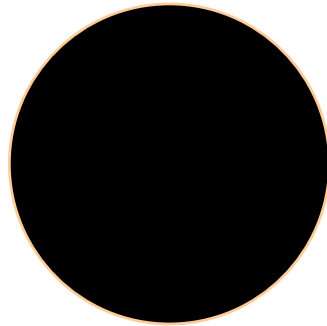




The Phenomenology of Form

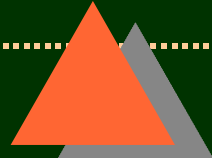
- ◆ “Form is emptiness and emptiness is form.” Diagram 2 seems to show a black disk against an empty and ‘formless’ white background. But we also see it as a white circle with an ‘empty’ and ‘formless’ black interior.
 - ◆ The form of the circle as such is as much a figuration or Gestaltung of its own background field as a foreground figure within that field.
 - ◆ The circle as such is neither black nor white. We perceive it as black only because we tend to identify figures or Gestalts with the space they surround and enclose rather than the space surrounding them.
 - ◆ Any form or figure is actually a singular boundary relating two fields of spaces, outer and inner - a boundary which simultaneously distinguishes and unites those two fields or spaces.
 - ◆ An example is bubbles of gas in a fluid, which we could just as well describe as of bubbles of fluid containing gas . The bubbles as such are neither gaseous nor fluid.
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◆ Diagram 2

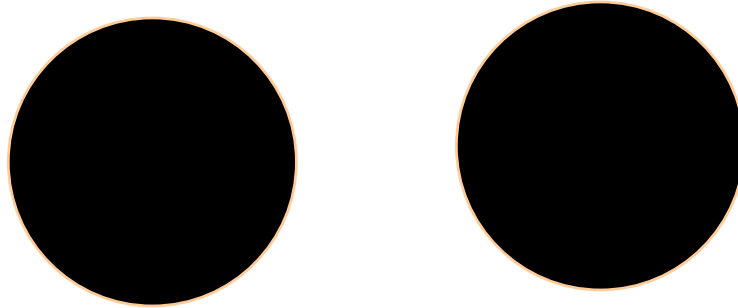




The Field Nature of Intersubjectivity

- ◆ The field-phenomenology of figure and background is crucial in understanding the relational field dynamics of ‘intersubjectivity’.
 - ◆ If we now picture two ‘black’ circles against an empty white background field (see Diagram 3) we have a model of ego-awareness, which perceives both self and other as self-contained or monadic subjects separated as bodies in space.
 - ◆ But if we see both ‘black’ figures as circular self-manifestations and self-figurations of a singular white background field around them we can begin to understanding the true character of what Husserl called “intersubjectivity”.
 - ◆ This is not any form of external relation between monadic subjects but an inner relation mediated by that non-localised background field of awareness (white) which both black figures – both subjects - are a self-manifestation of.
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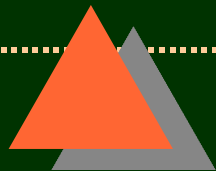
◆ Diagram 3





Outer and Inner Relatedness

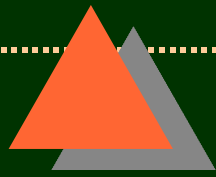
- ◆ It is not just that the two monadic egos pictured as circles are related externally through a field that contains them both – for example through bodily or energetic interaction occurring within an extensional spatial field.
- ◆ It is rather that they are related inwardly and in their very essence by it – for their very selfhood consists in being localised self-expressions of that field.
- ◆ The diagram falls short in one important respect however. For this inner or essential relatedness is not in fact mediated by an extensional spatial field surrounding both egos (like the white space surrounding both circles).
- ◆ Rather this extensional space is itself but the outer manifestation of an intensional space of relatedness, uniting both egos through the unbounded interiority of their inner fields - the seemingly finite areas enclosed by each circle.



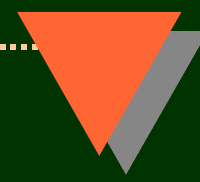
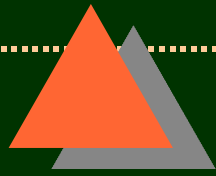


Spatial Field Topology

- ◆ To picture the relationship between extensional spatial fields and intensional ones (the latter being composed only of qualitatively toned intensities of awareness) is difficult by definition, for any diagram can only represent this relationship in extensional figures.
- ◆ An adequate representation must succeed in giving expression to a basic topological paradox: namely that outer fields of extensional, spatial awareness, being themselves the expression of intensional fields and spaces, are themselves interior to these inner fields, part of their own withinness.
- ◆ The ‘keyhole’ figure (Diagram 4) provides a key: for it represents extensional space as an involution of intensional space.
- ◆ What was formerly pictured as the bounded inner space within each monadic circle is now seen as opening into an intensional space that envelops the outer spatial field around the circle.



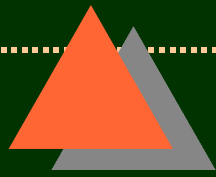
◆ Diagram 4



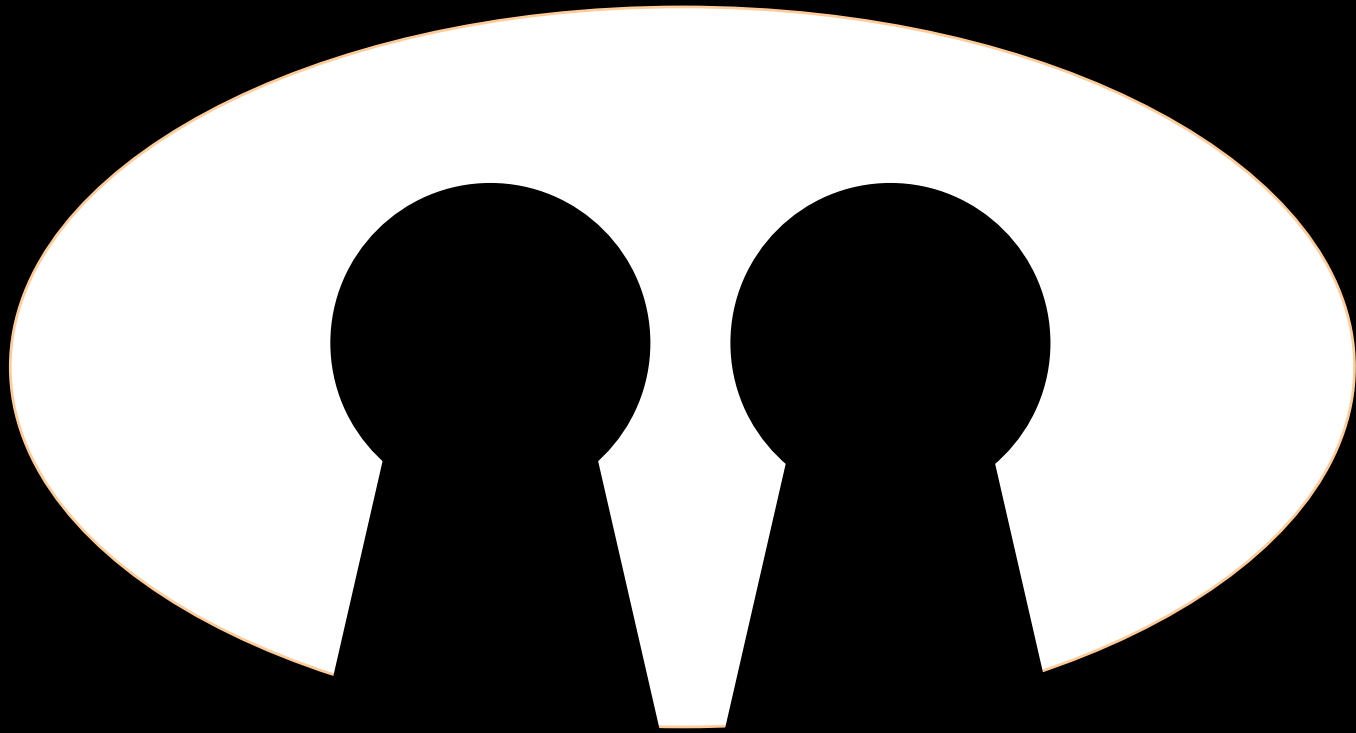


Relational Field Topology

- ◆ **Diagram 5 shows the relational dimension of spatial field topology, for here, two monadic disks are shown as inwardly related through the intensional space that they open into and that also envelops the extensional field around them.**
- ◆ **To picture the relationship of extensional and intensional spaces in three dimensions, visualise a balloon in which involutions have been created by sticking two fingers into it at different points on its surface. The two fingers can be compared to two human beings confronting one another as bodies in extensional space.**
- ◆ **Extensional space corresponds to the inner space within the balloon itself rather than the space around it, the latter corresponding instead to an all-enveloping and unbounded field of intensional space.**

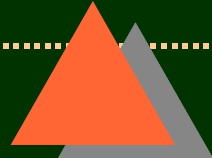


◆ Diagram 5



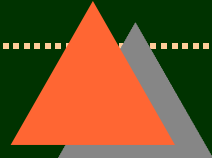


Intentionality and Intensionality

- ◆ Husserl's phenomenology locates the world of lived experience between two poles:
 - A sphere of transcendental subjectivity that is the necessary condition for our conscious experience of phenomena in the world.
 - A sphere of transcendental objectivity behind these phenomena.
 - ◆ He saw these two poles not as things in themselves but as elements of a singular external relation of 'intentionality'.
 - ◆ Field-dynamic phenomenology understands the twin spheres of transcendental objectivity and subjectivity as one and the same: an immanent sphere of intensionality and inner relatedness linking the unbounded and aware interiority of physical phenomena with the unbounded interiority or inwardness of the psyche.
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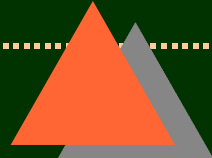


Awareness Units

- ◆ Relational field topology helps us to understand the general character of awareness gestalts as individualised beings or ‘awareness units’ arising from a primordial ground state of awareness or Being.
 - ◆ Each consciousness unit is a dynamic boundary between
 1. an inner field of intensional space, composed of organising patterns and qualitatively toned intensities of awareness in time-space
 2. an outer field of extensional awareness in which these organising patterns and toned intensities of awareness take shape as conscious experience of a world of phenomenal forms in space-time.
 - ◆ Material bodies such as atoms, molecules and cells are the outer form of consciousness units themselves: extensional and quantitatively measurable expressions of of their own characteristic patterns, and qualitative intensities of awareness.
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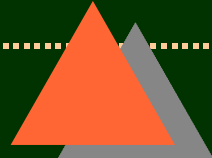


Mental Enclosures

- ◆ A consciousness unit is not like a ‘soul’ that is physically and extensionally bounded and enclosed by a material body. It is enclosed not by a material boundary but by a mental one.
 - ◆ Mental enclosures are organising patterns of awareness, comparable to languages, which ‘house’ awareness intensionally—in the same way that words ‘house’ meanings.
 - ◆ Every mental enclosure has both an outer and an inner surface. Its outer surface has definite form and finite size in extensional space – as a book does. It is also the outer sensory surface or skin of the consciousness unit, open to its outer field of extensional awareness.
 - ◆ But just as a book conceals an unbounded intentional space of potential meaning, so does the outer surface of every consciousness unit conceal its own unbounded intensional space of meaningful potentiality.
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Hyle and Morphe

- ◆ Corresponding to the dichotomy of transcendental objectivity and subjectivity in Husserl's phenomenology is that of 'formless matter' or *hyle* and 'matterless form' or *morphe*.
 - ◆ "Sensible hyle" for Husserl, was the raw material of sensory experience, consisting of primary sensory qualities of colour, sound and texture. "Intentional morphe" consists of intentional acts which give meaningful perceptual form to this hyletic data.
 - ◆ In field-dynamic phenomenology *hyle* is not a formless matter which we become aware of through primary sensory qualities. It consists of formative potentialities of awareness as such – its innate potential qualities of shape and substantiality, density and mass, warmth and luminosity.
 - ◆ Form is not something merely attached to qualities of hyletic awareness through intentional acts. Instead it is from its own intrinsic formative potentials that both figurations of awareness and their outer material forms (atoms and molecules) take shape.
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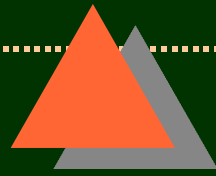
Field-phenomenological Chemistry

- ◆ Chemistry represents atoms and molecules in the form of three dimensional material structures using ball and stick (BS) models; either physical models or computer-generated virtual ones.
 - ◆ These models cannot be taken literally as representations of molecules, which, being smaller than the wavelength of visible light, cannot be seen even under the highest magnification, but are congruent with the physicist's understanding of spectroscopic bands as expressions of transitions between vibrational states.
 - ◆ Chemistry is an interpretative or *hermeneutic* science, relying on the idea of rounded balls of matter to model and thus interpret these vibrational or energetic states.
 - ◆ Field-phenomenological chemistry is both *hermeneutic* and *hyletic*. For it understands both extensional bodies and energetic states as the extensional and energetic self-interpretation of *hyle* – the densities and vibrational states of awareness that constitute the inwardness or intensional reality of both matter and energy.
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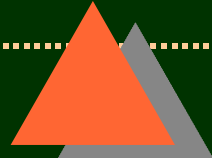
Biosemiotics and Intersubjectivity

- ◆ Molecular biology describes molecular interactions as a form of intra- or inter-cellular ‘communication’ involving the selective ‘reading’ or ‘interpretation’ of genetic ‘information’ that is ‘coded’ in DNA and its ‘transmission’ of this information by RNA ‘messenger’ molecules.
- ◆ There is great confusion however, as to whether this ‘biosemiotic’ language is to be taken literally or not, appearing as it does to attribute subjective intentionality to matter.
- ◆ The confusion lies in (1) identifying subjectivity with human intentionality, whilst (2) identifying intersubjectivity and communication to its substantive material or molecular medium.
- ◆ But cellular intersubjectivity and communication can no more be reduced to its molecular medium than human intersubjectivity and communication can be reduced to vibrations of air molecules set in motion by speech or to information ‘encoded’ on paper in the form of chemically imprinted letters and words.



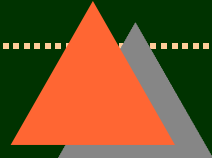


Field-Phenomenological Linguistics

- ◆ Any given language is composed of a finite alphabet and vocabulary but from it an infinite number of different possible utterances and texts can be created. Languages are in this sense trans-finite.
 - ◆ The unbounded ‘probability field’ of potential utterances and texts constitutes the field character of language and languages as such.
 - ◆ Any given utterance or text corresponds to a phenomenal expression of that field.
 - ◆ But the inner resonances and organising patterns that define a given language cannot themselves be reduced to their representation in that language or in an analytic meta-language.
 - ◆ That is the because the description of these resonances and patterns will always be (a) dependent on a finite corpus of spoken or written language, and (b) shaped by their own finite, phenomenal in the meta-language used to describe them.
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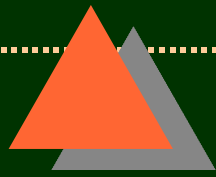
Organising Patterns of Significance

- ◆ Languages are organising patterns of significance corresponding to different organising patterns of awareness.
 - ◆ Organising patterns of significance operate by attaching selective significance to different formative potentials or potential phenomena within a given field of awareness.
 - ◆ Understood in this way, all modes of experiencing are languages, structured by organising patterns of significance. Different modes of sensory perception, such as hearing and seeing, like different art forms such as painting and music are themselves languages.
 - ◆ From a field-phenomenological perspective language is not the representation of experienced phenomena in signifying words or images, sounds or symbols. The phenomena as such are signifiers.
 - ◆ Experienced phenomena are what they mean to us – ‘things’ themselves are the ‘words’ of our own experiential vocabulary.
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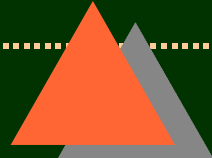
Field-Phenomenological Semiotics

- ◆ Because all phenomena carry their own distinct signification as signifiers, what is signified by a given phenomenon – whether a thing or a word, a mental image or physical object, a natural sound or a speech sound – cannot itself be reduced to another phenomenon or signifier.
- ◆ When what is signified by a phenomenon is represented by another signifier, the latter will also carry its own distinct signification. For example, when the meaning of one person's words are interpreted in words by another person, the second person's words will bear their own distinct signification – carry a meaning and message of their own.
- ◆ In this sense signifiers as such can only signify – they never essentially 'represent' a signified at all. The only true 'signified' is the probabilistic field of potential significances of which all signifiers are themselves an expression.





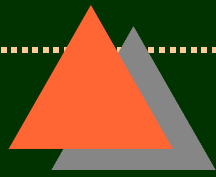
Organism and Environment

- ◆ It was the biologist Uexkull who first recognised that each organism configures its own sensory field or environment (*Umwelt*). This environment is not reducible to a set of sensory inputs or ‘stimuli’ mechanically triggering motor responses.
 - ◆ Organismic awareness is not simply a result of felt sensory stimuli. It is felt sense – felt meaning or significance. As such it cannot be reduced to an ‘input’ of units of sensory ‘information’.
 - ◆ The organismic environment or *Umwelt* is a semiotic space or ‘semiosphere’ in which what is sensed is sensed only because it:
(1) bears actual significance for that particular organism and
(2) opens up a potential space of significant responses.
 - ◆ Just as the organism is internal to its own environment as a sign-space or *semiosphere*, so is its environment also internal to the organism – as a *noosphere* or space of awareness (*noos*) in which it directly senses the significance of environmental signs.
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The Dynamics of Probability Fields

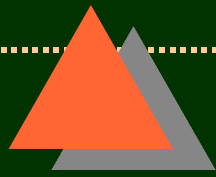
- ◆ The fact that a particular word or phrase exists and has been used to give expression to a particular meaning or intent does not ‘cause’ people to use that word. But it does make it more likely or probable that they will do so.
- ◆ Similarly, the fact that certain stimuli have a particular significance for an organism, and that it is capable of responding in a particular way to them, does not ‘cause’ it to respond in that way but only increases the probability of its doing so.
- ◆ Both the behavioural patterns and the very biological form of different organisms, can, like different speech patterns and linguistic forms, be understood as the manifestation of a probability field of different potential patterns and forms.
- ◆ But the phenomenal manifestation of such probability fields in particular patterns or forms, biological or linguistic, then automatically loads or weights the field in the direction of that pattern or form – making it more likely that they will reoccur.





Probabilistic Field Dynamics

- ◆ Probability and probability fields are understood in physical science only as a quantitative, mathematical-statistical concept.
- ◆ Field-phenomenological science understands all fields of awareness as probabilistic in character, being composed of potential patterns or gestalts of awareness with greater or lesser ‘likelihood’ or ‘probability’ of emergence into actuality.
- ◆ Any potential pattern of awareness, however, implies other possible patterns – just as any given set or sequence of letters implies other possible sets and sequences. Fields of awareness are intrinsically probabilistic in character because the emergence or actualisation of a potential pattern of awareness -
 1. automatically weights that field in the direction of that pattern, making it more likely or ‘probable’ that it be reproduced
 2. automatically generates new formative potentials (e.g. additional elements of a given set or sequence) and thus adds to the number of potential patterns of awareness inhering in a field of awareness.





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- ◆ For further presentations and a fuller account of field-dynamic phenomenology and field-phenomenological science, go to www.thenewphenomenology.org

