



# The Ontology of the Absolute Vacuum

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## Abstract

This article highlights the ontological nature of the absolute vacuum in Mocombe's phenomenological structuralism and consciousness field theories. Mocombe posits that the human mind or consciousness is presented with brute facts, relations, and things of the multiverse, which it attempts to reify and universalize through concepts of language, mathematics, and social structure. The facts, relations, and things of the world emanate from what Mocombe calls the absolute vacuum, a nonlocal and nonspatial material substance (subatomic particles) where all of the information, including consciousness, of the multiverse are one, existing as a probability wavefunction, and recycled to reproduce entangled and superimposed material worlds. It (the absolute vacuum) is, as the Eleatic philosophers posited about the void, one, whole, uncreated, and limited.

**Keywords:** Structurationism; Praxis; Panpsychism; Social Class Language Game; Phenomenological Structuralism; ORCH-OR Theory; Univon Multiverse Hypothesis; Free-will; Determinism; Haitian Epistemology; Consciousness Field Theory; Conscious Electromagnetic Information Theory (CEMI)

## Introduction

This article highlights the ontological nature of the absolute vacuum as outlined in Mocombe's [1-3] phenomenological structuralism and consciousness field theories. Mocombe posits that the human mind or consciousness is presented with brute facts, relations, and things of the material multiverse, which it attempts to reify and universalize through concepts of language, mathematics, and social structure. The facts, relations, and things of the world emanate from what Mocombe calls the absolute vacuum, a nonlocal and nonspatial (extra-dimensional) material substance (subatomic particles) where all of the information, including consciousness, of the multiverse are one, existing as a probability wavefunction, and recycled to reproduce entangled and superimposed material worlds [2,3]. Hence, for Mocombe the substance that is the absolute vacuum is neither ideal nor dual; instead, it is a logical-metaphysical material substance of subatomic particles, with phenomenal properties, qualia, that give rise to material realities with consciousness. It (the absolute vacuum)

is, as the Eleatic philosophers posited about the void, one, whole, emergent, uncreated, and limited.

## Background of the Problem

Idealism, materialism, and dualism are ontologies describing the nature of reality as such. Idealist ontologies posit that reality is fundamentally mental in nature composed of universals and other abstract entities [4]. Materialism suggests that the world is entirely composed of matter, which includes forces and energy [5]. This latter view is opposed to the universals and abstract entities of idealism. Dualism, in the attempt to resolve the contradictions between materialism and idealism wants to either hold on to both, and somehow reconcile them through a synthesis as found in Kantian transcendental idealism [4,5].

All three positions are problematic, however [4]. Materialism accounts for the real, material world, which we experience. But it cannot account for the relations of ideas, brute facts, and

mathematical principles that we also experience. Idealism accounts for the latter three; but cannot account for the material world of things that we experience. Dualism attempts to account for both the material brute facts/things of experience as well as the relations of ideas and mathematics. However, it is epistemologically problematic in that it cannot account for either the relations between the two (materialism and idealism), or which gave rise to the other. Mocombe's [1-3] phenomenological structuralism and consciousness field theories attempt to reconcile the problematics of the three ontologies via the logico-materialism of what he calls the absolute vacuum. For Mocombe, the fifth-dimensional, nonlocal substance that is the absolute vacuum is neither ideal or dual; instead, it is a logical-metaphysical material substance of subatomic particles (forces and energies) encoded with phenomenal properties, i.e., qualia, which gives rise to material realities with consciousness. It (the absolute vacuum) is, as the Eleatic philosophers posited about the void, one, whole, emergent, uncreated, and limited.

### Theory and Method

Mocombe's [1-3,6,7] physic, metaphysic, and philosophy (phenomenological structuralism) posits that we humans experience the material world via consciousness. Consciousness is an emergent fifth force of nature that arises from beings experiencing superimposed and entangled worlds, which gives rise to consciousness fields (consciousness field theory) the phenomenal properties, qualia, of which emerge as psychions, the subatomic particle of consciousness (along with the elementary particles of the other forces of nature) that is integrated in the absolute vacuum following matter disaggregation across the multiverse. In Mocombe's theory of phenomenological structuralism, in other words, consciousness is an emergent fifth force of the universe, composed of elementary particles, psychions (psychon once embodied), with phenomenal properties, qualia, that are received by the brain as resonance, from the absolute vacuum and local consciousness fields, and integrated by its (the Brain's) electromagnetic field to constitute mind, practical consciousness, and the self in material worlds of the multiverse. The phenomenal properties, qualia, of the psychions of a consciousness field, following matter disaggregation throughout the multiverse, either collapse upon other superimposed and entangled versions (resonances) of themselves throughout the multiverse, or are integrated, along with the subatomic particles of the other four forces (gravity, electromagnetism, and the weak and strong nuclear forces), in the absolute vacuum of a (fifth-dimensional) superverse to create (via quantum fluctuation and tunneling) future beings and worlds with consciousness and phenomenal properties. As such, the psychions of the consciousness field, once assimilated in the absolute vacuum, is an interconnected, endless, and nonlocal fifth force of nature, which, initially, emerges following matter aggregation and disaggregation in the multiverse. It is an endless assimilation of all past, present, and future information (practical activities and memories), Platonic forms, of beings of the multiverse recycled via the absolute vacuum (empty space in which elementary particles, quarks, and constituents of matter and forces

of nature have become one), which fluctuates as a probability wave function, to give rise to entangled and superimposed worlds, each with their own consciousness fields, which produce future things and beings with consciousness. In other words, for Mocombe "the absolute vacuum," exists independently of the (local) reality/realities we experience, which is a particular manifestation of the probability wavefunction of it (absolute vacuum) [1-3]. Hence, for Mocombe the multiverse and its worlds are a material by-product of the absolute vacuum, i.e., nonlocal spacetime, and local consciousness fields, which bear the facts, relations and states of affairs, and things (including consciousness) emanating from the former (absolute vacuum). It (the absolute vacuum), as defined by Mocombe, is whole (containing all of the phenomenal properties of the multiverse as a probability wavefunction), emergent (phenomenal properties, qualia, of embodied subatomic particles experiencing local consciousness fields), uncreated, and limited (the latter two a result of, and constrained by, the former two, i.e., the absolute vacuum emerges from, and is the experience of, the elementary forces of nature and the multiworlds they have created) [8-25].

### Discussion

In Mocombe's ontology, the human mind or consciousness, which is a material thing (fifth force of nature) is presented with the brute facts, relations of ideas, states of affairs, and things (it's phenomenal properties, qualia, which exists as a probability wavefunction, in a fifth-dimensional nonlocal and non-spatial ether) of the multiverse, emanating from the absolute vacuum, which it (consciousness, once embodied) attempts to identify, reify, and universalize through concepts of language, social structure, and mathematics in local consciousness fields of material worlds of the multiverse. So, the facts, relations of ideas, states of affairs, and things of the world exists as a probability wave function, via what Mocombe calls the absolute vacuum, irrespective of the human mind, which simply identifies and categorizes them in order to experience being-in-the-world with others and things they encounter. In other words, for Mocombe the constitutive human mind, emerging from consciousness, is presented with the brute facts, relations of ideas, states of affairs, and things of the multiverse radiating from the absolute vacuum and its consciousness fields, which it attempts to localize, reify, and universalize through concepts of language, mathematics, and social structure. So, the facts, relations of ideas, states of affairs, and things of the world have emergent essences that come to exist in the absolute vacuum as universal essences (Platonic forms) of experience, irrespective of the human mind, which simply highlights and categorizes them to experience being-in-the-world with others and things they encounter through their particularity (particular manifestations) in the local consciousness fields of entangled and superimposed worlds of the multiverse [26-36].

The Mocombeian understanding in phenomenological structuralism is that (universal) brute facts, relations of ideas, states of affairs, and objects presuppose (as phenomenal properties of subatomic particles) our local experiencing of them,

following our initial experiences of them, which get encoded permanently (thereby creating these universals) in the multiverse via the probability wavefunction of the absolute vacuum, the fifth dimensional nonlocal space where all the elementary particles of the multiverse and their phenomenal properties, qualia, are one. The constitutive human mind, which emerges from consciousness (a resonance from the absolute vacuum received and facilitated by the brain), is presented with the experiences and sensations of brute facts, states of affairs, and things of the emerging and organizing multiverse and consciousness fields, which it attempts to localize, reify, and universalize through concepts of language, mathematics, and social structure. So, the facts, states of affairs, and things of the world have emergent essences that exist irrespective of the human mind, which simply identifies, highlights, and categorizes them to experience being-in-the-world with others and things they encounter through their particularity (particular manifestations) in local consciousness fields of the multiverse. The universality of these emergent essences lies in the understanding that they are particular manifestations of things, states of affairs, and ideas, which share a common (entangled and superimposed) essence across the multiverse that is encoded as probability wavefunctions of phenomenal properties in the absolute vacuum, which is tantamount to Plato's notion of forms. The human mind, itself an emergent essence, encounters the particular manifestations of these emergent essences, which they identify and reify via the concepts of language, mathematics, and social structure (which attempts to capture the essence and universality of these emergent essences through their particular manifestations), in particular (local) consciousness fields of the multiverse produced by the absolute vacuum [37-48].

## Conclusion

This distinction between the probability wavefunction of the absolute vacuum and the superimposed and entangled local spacetimes (and their consciousness fields) it produces, for Mocombe, is the scientific equivalent to what Plato is, epistemologically, attempting to capture with his theory of forms. Unlike Plato's idealism, given the underdevelopment of physics in his time, Mocombe's ontology is a strict logico-metaphysical materialism, which accounts for the material world we experience (via our senses) as well as its relations of ideas and states of affairs—which the human mind captures via universals and abstract entities, which become universal essences in the absolute vacuum—via the probability wavefunction of the absolute vacuum. Whereas epistemological proof of the former, local consciousness fields of material worlds, is ascertained via the senses; proof for the latter, the absolute vacuum, is demonstrated via what post-materialists call paranormal and parapsychological experiences, i.e., near-death experiences, psychic revelations, dreams, etc., which reveal to us its emergent existence, oneness, wholeness, and determinism. Human beings receive the emergent universal essences from the absolute vacuum via the resonance of psychions (the subatomic particle of consciousness, which is psychon once embodied) in particular (localize) universes and their consciousness fields where they name the particular manifestations of the emergent universal

essences, which the absolute vacuum creates from the experiences of subjects of experience in entangled and superimposed local consciousness fields.

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

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## Conflict of Interest

No conflict of interest.

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