AN INTRODUCTION TO QUANTUM RESONANCE THEORY

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A friend of mine recently read my writing on quantum resonance theory and asked, "So, I think I understand it, but what does it all mean?" Other readers have also commented that the essential point of the theory is unclear from what they've read so far. This essay will try to remedy this – beginning with a few observations.

There was a time when I realized something vital about life. There's more to life than words, paradigms, or any of the fossils of rational empiricism. Technical language is dead and cannot truly express life. Art, on the other hand, expresses life more completely. As with art, life has many participants and everything holds more than one meaning. Simple labels and descriptions (such as Bob, tibia, and $E = mc^2$) have been *useful* to us in dominating the planet; on the other hand, these labels are *artificial*. There is much more to it.

For example, let's consider the color blue. Do we all see the same color "blue"? Does a unique "blue" really exist? The answer to this question is not simply yes or no. It seems that something is being described or referred to with the word "blue"; however, our experiences of blue may be different, or we may apply the word in different ways given that language undergoes continuous development. Wittgenstein describes this as "family resemblance," meaning that words are fuzzy identities within "a network of overlapping but discontinuous similarities."[1]

Identities exist as "similarities" because life is an interconnected system. Blue exists in relation to the entire electromagnetic spectrum – which is a continuum rather than a series of discrete units – and then the word "blue" makes a reference to this "implied" area. So, let's assign some value to the word "blue" by marking an area of the spectrum. Let's suppose that we're confident that other people in general would agree with the choice; nevertheless, the assignment is still a presumption of probability (also known as a good guess). One may disagree with our perception of color, or apply a different type of color scheme. In life, the experience of blue is a fuzzy identity that is implied by the fuzzy word "blue" when we communicate about it.

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[1] Hacker, P.M.S. (1995), p. 269, with an apology to Dr. Hacker from the author: In The Quantum Resonance: A Theory of Life (1999) this quote was referenced to the editor of The Oxford Companion to Philosophy by mistake.

A Quantum Resonance Perspective

There are limitations to logic. Nevertheless, human culture tends to ignore this and apply logic with empiricism to validate all "significant" reality. This extreme empiricism may distort our perspective because logic oversimplifies the complexity of life by breaking it into pieces that only resemble the unbroken original. This tendency to oversimplify things with language lies at the heart of quantum resonance theory, and makes the theory very difficult to explain.

A quantum resonance perspective assumes that the medium of life is consciousness. Everything is composed of consciousness, and alive – even objects that appear inanimate are expressions of a living consciousness. Also, any quantum resonance identity is a relational complementarity; therefore, life is filled with paradox – an identity that confounds the linear limitations of logic. With this being said, the fuzzy exists in a relational complementarity with the discrete.

Fuzzy and Discrete

In quantum resonance theory, identities are *generally* fuzzy, while discrete (or non-fuzzy) identities *generally* exist as exceptional cases.[2] Discrete identities appear separate and stable within some given context. These exceptional and formative cases help to determine the nature of related fuzzy identities. For example, in our external universe, the speed of light has been accepted as a constant that helps to regulate behavior in physics.[3] In biology, the DNA of each organism appears to be a constant that helps to regulate it. In psychology, a field concerned with our internal perception, individuals generally possess a stable identity that helps to regulate their intrinsic personality and behavior. Further, archetypes in the collective human unconscious appear to be stable identities that may help to regulate human behavior on a collective level – and quantum resonance theory would expect that they do.

Due to the complementarity of quantum resonance identities, a discrete identity perceived externally through empirical observation (such as the speed of light[4] or DNA) will generally appear as a virtual constant, while an implied identity that is internally perceived in an *a priori*

[2] This is a simplification that often requires the insertion of "generally." Complementary pairs (such as fuzzy and discrete) form the poles of a continuum; however, a simplification is necessary.

[3] "Constants" appear so because of the frame of reference. "If a system scales synchronously during the evaluation of a system in a given reference frame, constancy is a natural, yet errant, assumption." (Moxness, 2001, p. 1)

[4] This is not the same as the identity of light. A relational identity might seem strange in this context; however, it must be remembered that all quantum resonance identities are relational identities.

manner (such as a self-identity or a collective archetype) will generally appear dynamic and continuous – or as a "stable identity." Each exceptional identity provides a formative presence in its given context; nevertheless, the system as a whole is composed mainly of non-exceptional identities (or derivations of the exceptional) by definition. Very little in life is constant.

Nevertheless, the constants of empirical observation have been highly predictable, and this has been important for scientific inquiry and the hard sciences – even the stable identities explored by the soft sciences (such as psychology) do not receive the same validation as the universal constants. The practice of empirical observation brings the control of fire, the electric light, and modern medicine. As a species, we are toolmakers. This means that we predict, and we design tools to adapt our external environment, or our bodies. We make the explicate work for us.

What about the implicate situation? For example, the health of a person – physically and psychologically – requires time and investment; in theory, the health of collective archetypes and social cultures do likewise. Unfortunately, our obsession with empiricism has neglected internal concerns. As a species, we suffer from popular materialism that rejects metaphysical realities and results in a serious lack of deeper meaning. As stated by Joseph Campbell,

> One of our problems today is that we are not well acquainted with the literature of the spirit. We're interested in the news of the day and the problems of the hour. It used to be that the university campus was a kind of hermetically sealed-off area where the news of the day did not impinge upon your attention to the inner life and to the magnificent human heritage we have in our great tradition – Plato, Confucius, the Buddha, Goethe, and others who speak of the eternal values that have to do with the centering of our lives. When you get to be older, and the concerns of the day have all been attended to, and you turn to the inner life – well, if you don't know where it is or what it is, you'll be sorry.[5]
>
> We have today to learn to get back into accord with the wisdom of nature and realize again our brotherhood [sic] with the animals and with the water and the sea. To say that the divinity informs the world and all things is condemned as pantheism. But pan*theism* is a misleading word. …The idea is trans-theological. It is of an indefinable, inconceivable mystery … the source and end and supporting ground of all life and being.[6]

[5] Campbell (1988), p. 3.

[6] Ibid. p. 31.

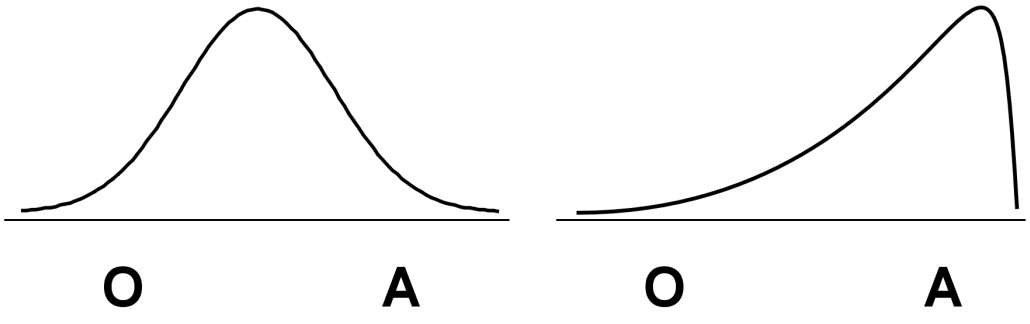

FIGURE 1: A NORMAL DISTRIBUTION AND AN ALPHA SKEW

In brief, the allegation here is that many *homo sapiens* have emphasized predictive empirical observation at the expense of intrinsic meaning and the health of the collective. In quantum resonance terms, our collective human distribution is skewed toward the alpha limit; see Figure 1.[7] In general, life on Earth adapts to the environment with behaviors that generally serve both the ecosystem and the organism; however, due to our special form of "self-consciousness," we appear to be adapting with exceptional behavior that serves ourselves.

Healthy and Unhealthy Behavior

According to quantum resonance theory, an identity may be labeled as healthy or unhealthy in a given context – although the label is limited and may be misleading. The context provides the validity of the label relative to its many meanings; so, what's good for the goose isn't always good for the gander. Labels are fuzzy references that are sometimes inadequate.[8] Nevertheless, labels are useful, and are appropriate in some contexts – especially when qualified as limited (i.e., how a label is applied is an important factor in the overall identity of the "label"). This being said, a healthy identity maintains its resonance in synchronous fashion with its collective resonance, whereas an unhealthy individual resonance is asynchronous to the collective.[9] An unhealthy resonance will disrupt the collective and eventually terminate the individual.

[7] A linear alpha representation is more appropriate than a circular omega representation (Keener, 1999, pp. 26-27).

[8] The label will sometimes fail to transfer the same or similar meaning to another person (or identity) within a common context. Given one person using personal language, the collective context would be the person (as a self-relational identity) – this qualifier also belongs in the essay reading, "the common resonance (or relationship) between the two differing identities … is an aspect of union." (Keener, 2000a, p. 2)

[9] An unhealthy collective resonance would be asynchronous as an individual to its collective.

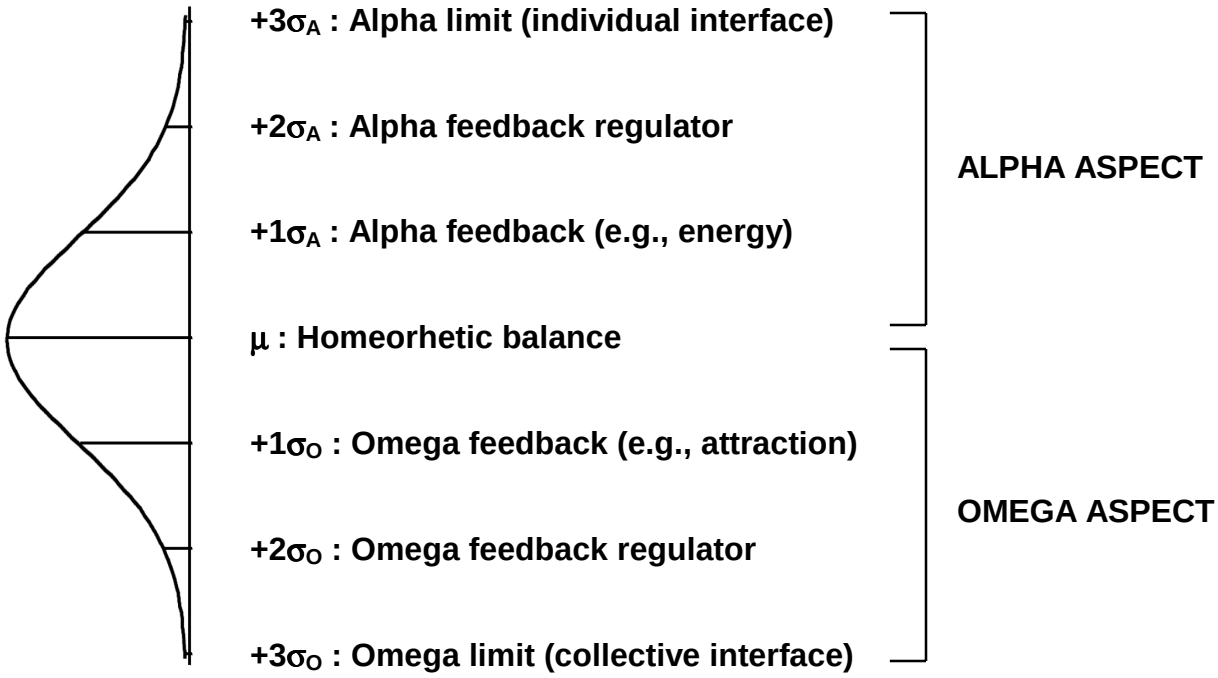

FIGURE 2: A QUANTUM RESONANCE IN HEALTHY BALANCE

An unhealthy identity focuses either on its alpha limit or its omega limit, rather than embracing the diversity of experience in general and thereby maintaining homeorhetic[10] balance. Figure 2 portrays this balance.[11] The identity adapts by communicating with both limits and relaying the appropriate omega and alpha feedback (as a mechanism of "choice"). The identity may be considered a behavior pattern[12] that is influenced through internal and external stimuli. In theory, a behavior generally tends toward its center (i.e., central tendency) for maximum resonance; however, a vicious cycle develops if the behavior emphasizes one aspect of the situation (and its corresponding feedback) – a cycle exemplified by *addictive* behavior.

[10] I will define "homeorhetic" for this essay as "the tendency of an identity to maintain a healthy balance between complementary and dynamic limits." Mahoney first acquainted me with the term in Human Change Processes (1999); however, the given definition is mine.

[11] I changed the labels used in *The quantum resonance: A theory of life* (1999) for the quantum resonance aspects because they were poor choices. I wanted a descriptive label for each aspect that gave a sense of its nature; however, the original labels failed – with hope these may do better. In addition, the Ω has been replaced with O (for practical reasons), and the standard deviations of the normal curve ($+1\sigma_A$, $+2\sigma_A$, etc.) have been included; for more explanation about the relationship of the normal curve with the quantum resonance, see Keener, 2000b, *Quantum resonance theory, Heisenberg's uncertainty principle, central tendency and the golden mean*).

[12] Compare with the "persistent phenoma" employed by Grand (1999) in simulating artificial intelligence: "Not only are ripples persistent phenomena but, just like clouds and people, they are examples of systems in flux. …A ripple is a pattern that persists by means of propogation – it copies itself forward in space and time." (p. 35)

A quantum resonance interpretation suggests that we are addicted to the predictive power of empiricism, and that we are therefore behaving in an exceptional and biased (or unfair) manner. Whatever the case, our behaviors cannot support themselves. Even if we don't kill ourselves, Gaia has already been ravaged and there is a severe shift in climate awaiting us as a direct result of our domination and overpopulation (i.e., the Greenhouse Effect).

Life Is *Usually* Fair

I remember being told as a child, "And who said life is fair?"[13] The basic point was valid – it's been my experience that life sometimes isn't fair. Nevertheless, I never liked the implication that the chances might simply be random. Well, as it happens, there's another answer: perhaps life is fair as a general rule. And this is an implication of quantum resonance theory.

It may sound strange to say that life is usually fair. Life may seem to be filled with unfairness too. However, our perspective of life is exceptional (in theory). Let's look at it another way. Picture a large island in the middle of the ocean that contains a wide variety of inhabitants (and a curious species of ape – humans – are a small minority here). The island's inhabitants are isolated on the island and share a common ecosystem. Inhabitants live, and inhabitants die. The ecosystem regulates the forms and instincts of the inhabitants so that everything cycles in general balance. One day, however, humans discover that focusing intensely on the outer world brings a predictive advantage. They may or may not recognize that doing so reduces the quality of inner awareness that is necessary for proper direction. Unfortunately, power proves to be addictive. Humans become exceptional at killing themselves and others while losing the meaning of life and exploiting everything. Conditions on the island deteriorate. As a result, life becomes increasingly difficult for humans as the island responds. The rest is history.

According to quantum resonance theory, life is a complex interconnected system. Therefore, healthy behavior promotes fairness, whereas unhealthy behavior promotes extinction of the individual for the benefit of the collective. Either outcome promotes overall fairness.

Final Discussion

Quantum resonance theory has been discussed in human terms because I believe that these are the most significant to us. There are implications that I haven't explored, such as the assertion

[13] Said with love about my parents who taught me to trust myself, risk trusting others, and follow my heart.

that this is a theory of everything that "provides a Rosetta template for contextual translation" (Keener, 1999, p. 44). Brief examples of this have been provided for areas such as physics, linguistics, and sexuality (see pp. 33-43); however, contextual translation is virtually unexplored – and that's a topic that will require an entire essay (or likely more). It's not happening here.

There is something important that must be mentioned regarding change. In theory, change may be healthy or unhealthy in some context. Healthy change implies a balance between extreme change and clinging to what is. Quantum resonance theory does not advocate a revolution. Rather, I'd prefer to end on a positive note. From a quantum resonance perspective, we show a great deal of progress. There is a growing awareness that the ecosystem is important and we should avoid destroying it. Feminism validates the subjective and the feminine, and critiques the dynamics of power and the structures of patriarchy. Renewal is a growing topic within various religions and traditions (and often involving some feminism). Finally, more and more people are realizing that diversity is natural, and a good thing. All of these are counter-movements toward the omega aspect. Affirmative action is a natural consequence of the quantum resonance.

The concept of affirmative action has political associations, so it must be clarified that "healthy regulation cannot be achieved from the outside." (Keener, 2000a, p. 7) This does not invalidate political activism – on the contrary, those called to activism bear a responsibility to follow the call. Nevertheless, a final resolution cannot be achieved by political means; rather, the resolution involves a collective shift in awareness. This resembles a situation toward the end of Tolkien's trilogy, The Lord of the Rings. Aragorn's forces are preparing to march and face the armies of the Dark Lord Sauron that threaten Middle Earth. Somewhere far away, the Ring-bearer Frodo is making a perilous journey to Mount Doom to destroy the infamous Ring. The wizard Gandalf tells Aragorn,

> This, then, is my counsel. We have not the Ring. In wisdom or great folly it has been sent away to be destroyed, lest it destroy us. Without it we cannot by force defeat his force. …We cannot achieve victory by arms, but by arms we can give the Ring-bearer his only chance, frail though it be. (p. 191)

The Ring is power – created by the Dark Lord, it corrupts the wearer. Middle Earth is in peril until the Ring is destroyed. Like the Ring, our addiction to power must be extinguished before a healthy resolution will be achieved (although activism may help). The film Star Wars by Lucas

(1977) provides a similar example of corrupting power. The "force" is a mystical field of living energy that creates and regulates all things in the Universe. However, there is a dark side to the force that corrupts those who travel down its path. The dark side is associated with rationalism, machinery, and emotions like fear, anger, and aggression. 'Beware the power of the dark side!'

In theory, the inspiration of art in its many forms – including literature and film – helps to regulate the human collective. This is significant because popular art has often expressed a conflict between power and humanity as described by quantum resonance theory. Campbell (1988) discussed this conflict; for example, "Certainly Star Wars has a valid mythological perspective. It shows the state as a machine and asks, 'Is the machine going to crush humanity or serve humanity?' Humanity comes not from the machine but from the heart." (p. 18)

So. What does the quantum resonance mean? Balance.

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