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The Quantum Holism of Cosmos and Consciousness

A RNA/DNA Epigenomic Quantum Theory of the Cosmos/Consciousness Field

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Running Head: The Quantum Entanglements of Cosmos and Consciousness

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Abstract

This holistic theory of cosmos and consciousness is a quantum version of the Evolutionary RNA/DNA Psychogenomic Theory of the Transformations of Consciousness. Current quantum concepts of cosmos and consciousness are entangled in mysterious relationships with the classical Newtonian world view. Penrose, for example, believes that a completely new theory is required to integrate the classical and quantum the road to reality. Physicists typically address such issues with questions about how cosmos and consciousness are related in the “Objective Reduction of the Quantum Wave Function” to the Classical Newtonian Reality as people typically experience it. Aspects of the Einstein/Schrödinger/Dirac/Bohm/Feynman/Penrose math oriented perspectives of the cosmos are integrated in this paper with recent psychological research that uncovered a surprising interference pattern in human cognition that apparently mirrors the famous double-slit experiment that revealed the wave nature of light. Psychosocial epigenomic mind-body research is reviewed to underpin this new holistic version of the RNA/DNA epigenomic theory of the quantum transformations of consciousness and creative cognition in everyday life. Controversial time-reversal concepts originally formulated in mathematical physics are illustrated in a cosmos/consciousness quantum field theory that may have important therapeutic applications in psychology and translational medicine.

Key Words: Consciousness, cosmos, dreams, epigenomics, holism, psychotherapy, quantum field theory, resonance, entanglement, RNA/DNA transitions, sleep, 4-stage creative cycle, time-reversal.

The Quantum Entanglements of Cosmos and Consciousness

A RNA/DNA Epigenomic Quantum Theory of the Cosmos/Consciousness Field

Introduction

In his popular volume, *“The Road to Reality: A Complete Guide to the Laws of the Universe,”* Penrose (2004) outlines his mathematical and physically oriented search for a new quantum physics of the cosmos and consciousness in no uncertain terms.

“Whereas it is commonly accepted that the appropriate quantum-gravity union must have been a major goal in the search for a fundamentally new perspective on physics, the message of these chapters is that we should seek a development in which the very rules of quantum (field) theory are not held sacrosanct but should be bent, just as should the geometry of our conventional space-time pictures. Nevertheless, there is clearly much math truth as well as beauty in quantum-mechanical principles, and these should not simply be abandoned. In twistor theory, instead of imposing QFT [Quantum Field Theory] rules, one looks into the rules and tries to extract features that mesh with those of Einstein’s conceptions, seeking hidden harmonies between relativity and quantum mechanics. As has been stated earlier, one key element of guidance is the complex-number magic that has featured in so many places in this book. Another is an especial harmony with Einstein’s theory of Lorentzian 4-space rather than with its generalization to higher dimensions or other signatures ... What is particular about the Lorentzian 4-dimensional case, however, is that this conformal manifold can be naturally interpreted as a complex manifold (the Riemann sphere), a property that does not arise in any other number of space-time dimensions. What is the importance of this fact? In twistor theory, the magic of complex numbers is exploited to the full. Not only does twistor space turn out to be a complex manifold, but this complex manifold has a direct physical interpretation. ... It is noteworthy that this is not the case for the original Kaluza-Klein theory, nor for 10- or 11-dimensional super gravity theories, nor for the original 26-dimensional string theory, nor for 10-dimensional super string theory, nor for 11-dimensional super gravity or M-theory, nor even for 12 dimensional F-theory.” (pp. 973-4.)

In two previous books, Penrose (1989, 1994) reviewed in great detail his “Search for the Missing Science of Consciousness” that dealt with many profound quandaries that are not resolved even today (Berry, (1998; Dirac, 1930; Kragh, 1990). These issues are well expressed by Penrose, for example, in his questions about the “Natural Selection of Algorithms.”

“If we suppose that the action of the human brain, conscious or otherwise, is merely acting out some very complicated algorithm, then we must ask how such an extraordinarily effective algorithm actually came about. The standard answer, of course, would be natural selection. As creatures with brains evolved, those with more effective algorithms would have a better tendency to survive and therefore, on the whole, had more effective progeny. These progeny also tended to carry more effective algorithms than their cousins, since they inherited the ingredients of these better algorithms from their parents; so gradually the algorithms

improved—not necessarily steadily, since there could have been considerable fits and starts in their evolution—until they reached the remarkable status that we (would apparently) find in the human brain. “Even according to my own viewpoint, there would have to be some truth in this picture, since I envisioned that much of the brain’s action is indeed algorithmic ... I am a strong believer in the power of natural selection. But I do not see how natural selection, in itself, can evolve algorithms which could have the kind of conscious judgments of the validity of other algorithms that we seem to have.” (*The Emperors’ New Mind*, 1989, pp. 543-545, italics added here.)

To deal some of these questions Penrose’s physics and math-oriented canon of cosmos and consciousness (Penrose, 1989, 1994, 2004, 2011) is integrated with a psychologically-oriented *epigenomic canon of creative consciousness*, which was generated independently over the past few decades (Rossi, 1986, 1993, 2002, 2004, 2005, 2007, 2012; Rossi & Rossi, 1996, 2013, 2014). Epigenomics, in particular, helps to explain how nurture (memory and learning) modulates the expression of biological heredity in our DNA (genes). Epigenomics is the natural life process that supplements the limitations of early “natural selection theory” (Hughes, 2014). Epigenomics answers the Penrose quandary about *natural selection* mentioned above. Further, although Penrose (2004) emphasizes the special dynamics of 4-dimensional systems in his quantum field theory, he illustrates only three worlds in *The Road to Reality: The Platonic world, The Physical world and The Mental world*. We therefore imagine adding Dick Tracy, the canny and crafty comic book detective, as a personification of the *Quantum Operator* in figure 1 to complete the Penrose 4-dimensional perspective.

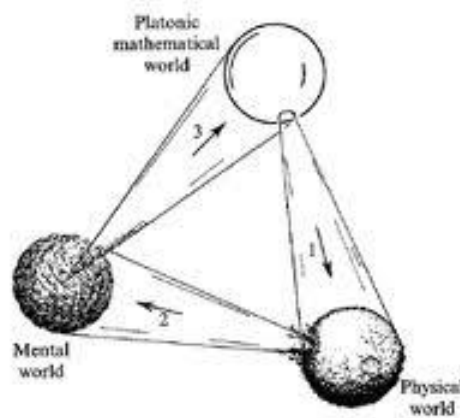


Fig. 1: To this Penrose image of the three worlds of cosmos and consciousness we imagine adding Dick Tracy, the comic book detective, to personify a quantum operator completing and integrating the Penrose 4-dimensional perspective of quantum field theory (From Penrose, 2004).

Figure 1 illustrates how we imagine Dick Tracy could function as a router between these three Penrose worlds (Dehaene, 2014) as well as an ever present quantum operator integrating the classical narrative (Doxiadis & Mazur, 2012; Snow, 1959, 2001) and numerical approaches of quantum field theory (Rossi, 1988 a, b, c, d) human consciousness and cognition underpinned by current research in psychosocial genomics. We begin with a new Evolutionary RNA/DNA Psychosocial Epigenomic Quantum Theory of the Cosmos/Consciousness Field.

1. The RNA/DNA Psychosocial Epigenomic Theory of the Quantum Cosmos/Consciousness Field

We propose that ENCODE – The Encyclopedia of DNA Elements – can serve as the foundation for a new Evolutionary RNA/DNA Psychosocial Epigenomic Quantum Theory of the Cosmos/Consciousness Field. The ENCODE Consortium (2012) has recently published 30 leading papers in major scientific journals such as *Nature*, *Science Genome Research* and *Genome Biology* summarized here.

“The human genome encodes the blueprint of life, but the function of the vast majority of its nearly three billion bases is unknown. The Encyclopedia of DNA Elements (ENCODE) project has systematically mapped regions of transcription, transcription factor association, chromatin structure and histone modification. These data enabled us to assign biochemical functions for 80% of the genome, in particular outside of the well-studied protein-coding regions. *Many discovered candidate regulatory elements are physically associated with one another and with expressed genes, providing new insights into the mechanisms of gene regulation.* The newly identified elements also show a statistical correspondence to sequence variants linked to human disease, and can thereby guide interpretation of this variation. *Overall, the project provides new insights into the organization and regulation of our genes and genome, and is an expansive resource of functional annotations for biomedical research.*

The human genome sequence provides the underlying code for human biology. Despite intensive study, especially in identifying protein-coding genes, our understanding of the genome is far from complete, particularly with regard to non-coding RNAs, alternatively spliced transcripts and regulatory sequences. Systematic analyses of transcripts and regulatory information are essential for the identification of genes and regulatory regions, and are an important resource for the study of human biology and disease. Such analyses can also provide comprehensive views of the organization and variability of genes and regulatory information across cellular contexts, species and individuals.

The ENCODE project aims to delineate all functional elements encoded in the human genome. Operationally, we define a functional element as a discrete genome segment that encodes a defined product (for example, protein or non-coding RNA) or displays a reproducible biochemical signature ... The advent of more powerful DNA sequencing technologies now enables whole-genome and more precise analyses with a broad repertoire of functional assays.” (p. 57-74, Italics added here.)

Notice, however, how this statement by the ENCODE Consortium only describes the classical biological bottoms-up approach (molecules to mind) to understanding cosmos and consciousness. *The ENCODE Consortium does not discuss the recent top-down recent protocols of psychosocial epigenomics (mind to molecules) – how mind, behavior and consciousness can mirror and modulate the molecular-genomic bioinformatics of observable behavior* as illustrated in figure 2 (Rossi, 2012; Rossi & Rossi, 2013).

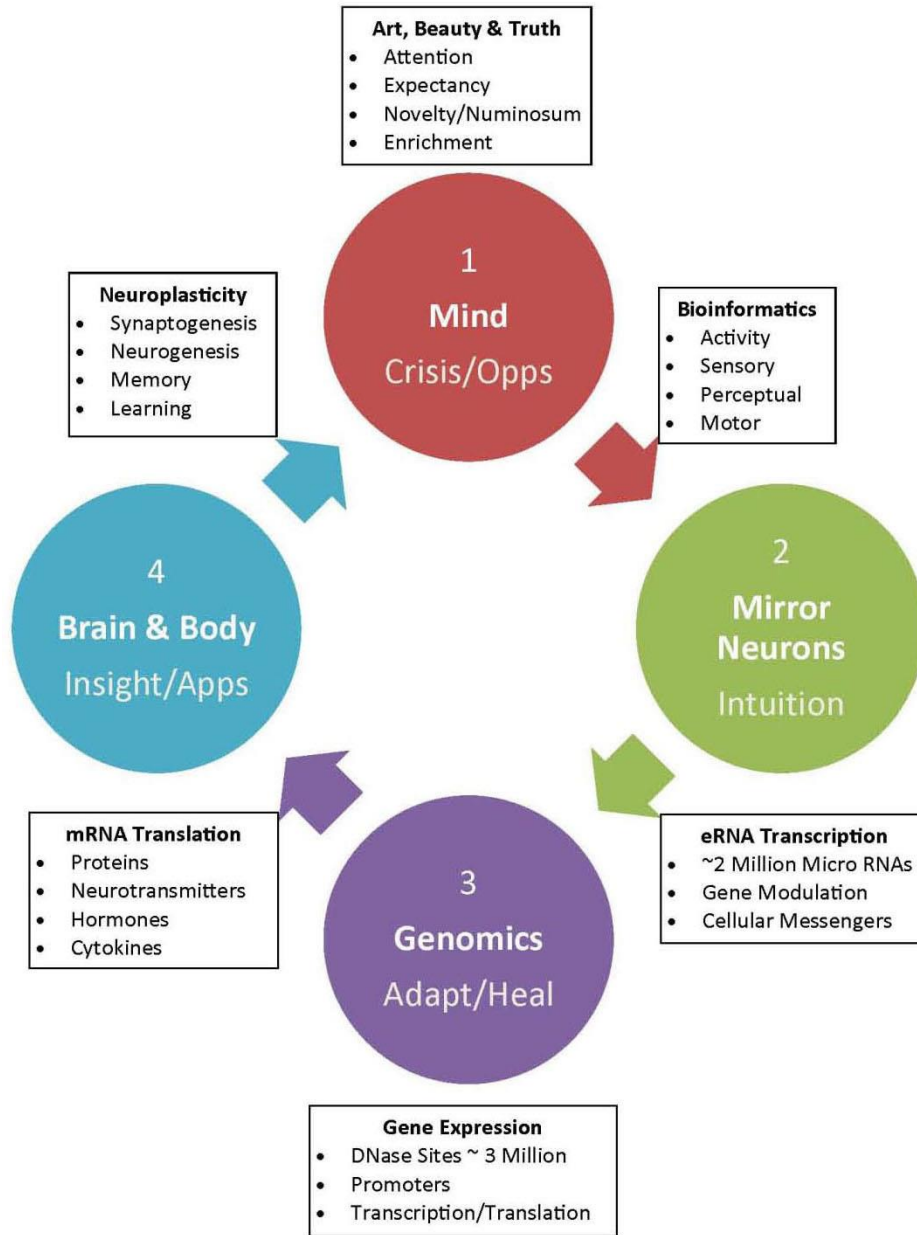


Fig. 2: An Evolutionary RNA/DNA Psychosocial Epigenomic Classical Theory of the Cosmos/Consciousness Field.

Figure 2 is our proposal for a very broad functional definition of the gene as a complex adaptive system that embraces the daily and hourly cycles of life processes on all levels from the mind to DNA (Lloyd & Rossi, 1992, 2008). We propose that research on these four major dimensions of *The Classical Psychosocial Epigenome: Mind, Mirror Neurons, Genes and the Brain/Body* could be generalized with Penrose's 4-dimensional quantum field theory integrating cosmos and consciousness as follows.

1. *The Classical Mind/Gene Communication Cycle of Molecular Biology*. The top circle of figure 3 embraces the classical experimental research of historical psychology updated with the more recent bioinformatic and consciousness studies of art, beauty, creativity, music, truth, dreams. Research at this top level of consciousness, dreaming, and imagination explores the *Novelty-Numinosum-Neurogenesis-Effect* as an *adaptive complex motivational system* (Holland, 2012) whereby *Novelty* evokes a highly motivating experiences of the *Numinosum (fascination, mysteriousness, tremendousness)* that turn on gene expression, *Neurogenesis* and a new epigenetic cycle of consciousness, creative cognition, memory and learning (Rossi, 2002-2012). *Genomics Research via the ENCODE project* that includes activity and experience-dependent gene expression on the epigenomic level. Key research is now exploring complex adaptive systems of information transduction in the *transcription process* arising from ~2 million eRNAs carrying signals from the physical environment and psychosocial milieus to genes bearing ~3 million docking sites recently summarized by the ENCODE Consortium (2012).

In the past decade DNA microarray technology has made it possible to measure the expression levels of many thousands of genes simultaneously (Bar-Joseph *et al.*, 2012). This evidence-based research in molecular biology has become a new standard in personalized medicine. Current research documented the use of DNA microarrays for assessing therapeutic responses via a variety of top-down psychogenomic processes that were originally developed by many diverse cultural, historical and spiritual traditions of mind-body healing. These include the relaxation response (Dusek *et al.*, 2008), therapeutic hypnosis (Cozzolino, *et al.*, 2014; Rossi, *et al.*, 2008; Lichtenberg *et al.*, 2000, 2004; Rossi, 2012; Rossi & Rossi, 2013), meditation (Creswell *et al.*, 2012), the therapeutic placebo (Sliwinski and Elkins, 2013), social psychology (Cole, 2009, Cole *et al.*, 2005, 2007, 2010, 2011), and yoga (Lavretsky *et al.*, 2013) to facilitate optimal states of human consciousness and cognition as well as the healing of stress related dysfunctions (Unternaehrer *et al.*, 2012). We extended this use of DNA microarrays to explore the hypothesis that such top-down therapeutic protocols epitomized by *The Psychosocial Genomic Healing Experience (CPGHE)* is foundation of a more general theory of mind-body communication and healing. A full description of the administration, scoring and successful clinical application of the

top-down CPGHE protocol is freely available (Rossi, 2012). We propose that this CPGHE protocol could update the cognitive-behavioral efficacy of evidence-based translational medicine recommended as a standard of clinical excellence by Insel (2009, 2010, 2012), Director of National Institute of Mental Health.

2. *The Classical to Quantum Transition via Mirror Neurons.* Mirror neuron research initiated by Rizzolatti *et al.*, 2008) and others (Grodzinsky and Nelken, 2014; Iacoboni, 2007, 2008) has been greatly expanded to include epigenomic processes that modulate mind/gene communication. Research on bird song courtship dynamics, for example, documented how eRNAs (“enhancer RNAs” enhance gene expression) respond to thought by modulating the transcription/translation cycle via activity-dependent epigenomic expression. Clayton, a specialist in songbird neurogenomics, made the salient comment, “*this is the first time a microRNA has been shown to respond to a particular thought process*” (Saey, 2010; Warren, Clayton *et al.*, 2010; Clayton, 2013; Drnevich *et al.*, 2012; Gunaratne *et al.*, 2011). Presumably this epigenomic informational transition between the sound spectra of the bird song and molecular eRNAs is encoded via the wave dynamics of resonance in mirror neurons. We speculate that an analogous cycle of informational transformation occurs in human consciousness and cognition as illustrated in figure 3. *This is the fundamental insight that integrates the Top-Down path of mind, consciousness, and the behavioral intentions of so-called “free will” with the Bottoms-Up molecular-genomic paths of communication within and between individuals. We now speculate that this is a manifestation of the quantum operator engaging entanglement to bridge the so-called “Cartesian gap” between mind and body – between the physical mass of cosmos and the apparently massless light of human consciousness* (Susskind, and Friedman, 2014).

Free public data bases are being updated daily by the National Institute of General Medical Sciences, which offers information on these advances of *The New Genetics* (<http://publications.nigms.nih.gov/thenewgenetics/>). Francis Collins, Director of the National Institutes of Health (NIH) is now funding research on their new Extracellular RNA (ExRNA) Communications Program. The NIH Common Fund provides research grants to catalogue all types of ExRNA that flow between mind and body “in blood, tears, saliva & every other body fluid” to provide a baseline that can be compared with ExRNA profiles associated with Alzheimer’s, ageing, autism, development, diabetes, obesity, psychiatry, Parkinson’s, stress, trauma, etc. (Leslie, 2013). These research developments illustrated in figure 3 lead us to propose how the psychosocial epigenomics of ExRNAs signaling between nature and nurture are the

classical molecular/genomic underpinning of the complex adaptive quantum dynamics of the cosmos/consciousness field.

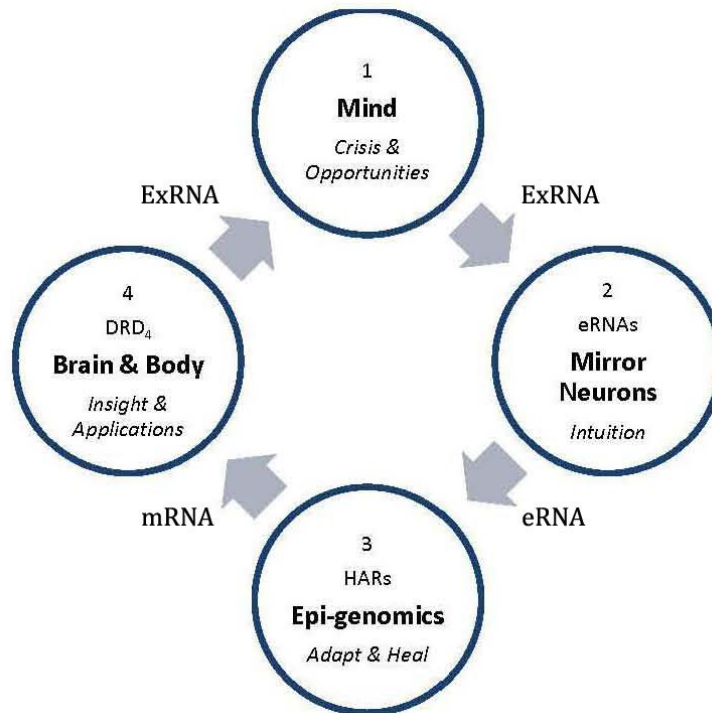


Fig. 3 updates the Watson/Crick central dogma of molecular biology, DNA codes for mRNA, which codes for protein, to include mind and consciousness. Conscious thoughts dialogue with our genes via the bioinformatic epi-genomic loop mediating between nature and nurture. Cognitions are converted into eRNAs (enhancer RNAs) to enhance DNA (gene expression), which codes for mRNAs (messenger RNAs) that generate the proteins (hormones, neurotransmitters, cytokines, etc.) throughout the complex adaptive mirror neuron system that engages the quantum level phenomenon of entanglement to facilitate mind/body communication and healing (Rossi, 2002, 2004, 2007, 2012; Vedral, 2012).

3. *Genomics Research via the ENCODE project* that includes activity and experience-dependent gene expression is currently manifesting a profound breakout on the epigenomic level in figure 4. Key research is now exploring complex adaptive systems of information transduction in the transcription process arising from ~2 million eRNAs carrying signals from the physical environment and psychosocial milieus to genes bearing ~3 million docking sites recently summarized by the ENCODE Consortium (2012). Pollard (2006, 2012) has recently pioneered research into the Human Accelerator Regions (HARs) that are now recognized as being groups of

genes that are undergoing very rapid adaptation distinctively different from our nearest primate relatives.

Notice how we give precise bioinformatic meaning to the commonly used but vague psychological terms of the 4-stage creative process such as “Crisis/Opportunity” (stage 1), “Intuition” (stage 2), “Adaption/Healing” (stage 3) and “Insight/Applications” (stage 4). The implications of this new epigenomic general theory of mind-body communication and healing range from the practical, such as the development of more effective psychiatric drugs and psychotherapy, to the profoundly philosophical issues of integrating mind and matter in our conceptions of the cosmos/consciousness field. Brain/body research has a new psychogenomic foundation in the translational process of coding for mRNAs, proteins at the molecular-genomic level. Key research explores how these proteins, often called “mother molecules,” are cleaved into the neurotransmitters, hormones, and cytokines of the complex adaptive system of psychoneuroimmunology (Irwin & Vedhara, 2005), which integrate cells of the mind, brain and body that ultimately facilitate the dynamics of memory, learning, behavior, and the qualia of consciousness itself via synaptogenesis and neuroplasticity, etc. (Rossi & Rossi, 2013).

4. *Brain/Mind Plasticity and the Quantum to Classical Transition.* Figure 4 begs the question of how and whether the epigenomic transitions between classical-to-quantum dynamics in stage 2 and quantum-to-classical dynamics in stage 4 of the creative cycle in the RNA/DNA epigenomic theory of the quantum cosmos/consciousness field are actually experienced. It is interesting to ask, for example, whether the *intuitions of stage 2* are psychologically sensed or felt to be the same or different in comparison with the experience of *insights during stage 4*. This is a particularly important issue because we presume that Stage 4 of the creative cycle is the quantum-to-classical transition that purportedly takes place in the Penrose/Hameroff "Orch OR" model of consciousness entangled with microtubule structure and function within the cells of brain (Hameroff and Penrose, 1996; <http://www.quantumconsciousness.org/penrose-hameroff/quantumcomputation.html>). Jeong, Lim and Kim (2014) recently investigated the dynamics classical/quantum and quantum/classical transitions in a manner that we believe are consistent with our deep psychogenomic perspective in figure 4. Their paper emboldens us to review and reinterpret some little known but startling research at Carleton University in Canada that points to a new 21st century integration of cosmos, consciousness and creative cognition that implies how the quantum dynamics of time reversal may become manifest in the psychosocial epigenomics of sleep and dreams (Rossi, 1972/1985/ 2000).

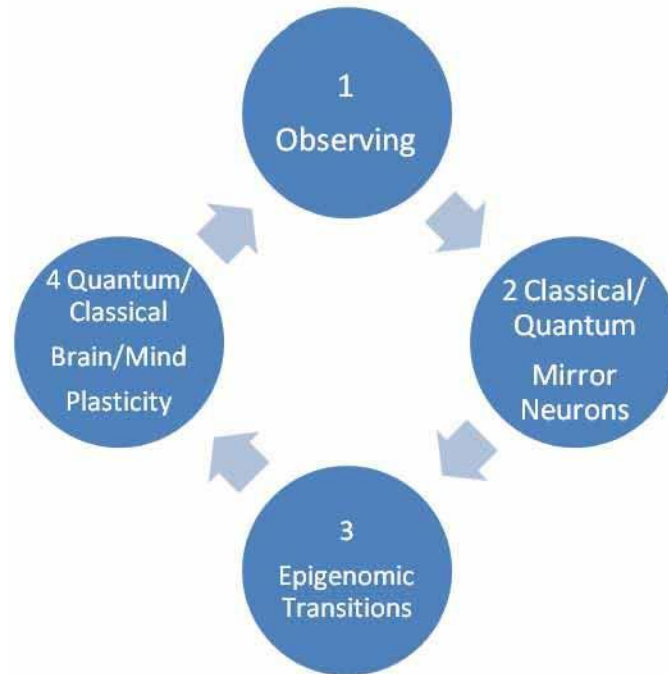


Fig. 4. Communication Cycles between 1. Observing Consciousness, 2. Classical/Quantum Dynamics of Mirror Neurons, 3. Epigenomic Transitions and 4. Quantum/Classical Dynamics on the Road to Constructing Reality.

2. Quantum Approaches to Self-Reflection in Dreams, Consciousness and Creative Cognition

A surprising experimental result of research with quantum implications about the entanglements of cosmos and consciousness centers around Rossi's (1972/1986/2000) original self-reflectiveness scale in dreams and waking consciousness was published by a team of academic researchers at Carleton University of Ottawa in Canada (Purcell, 1987; Purcell, Moffitt, & Hoffman, 1993, Moffitt, 1994). Moffitt, the team leader, described this research program as follows (Rossi, 1972/1985/2000).

“To make Rossi's seven-step scale useful in an experimental context, we expanded it to nine steps by breaking down his seventh category into more finely graded steps. Our seventh category was devoted to the emergence of multiple perspectives in the dream—in particular, the emergence of the awareness of bizarreness by the dream ego within the dream. Category eight was concerned with the appearance of control over the content of the dream by the dream ego, and category nine concerned the emergence of lucid dreaming, an awareness of dreaming while dreaming by the dream ego. The other categories of our self-reflectiveness scale were left as Rossi had developed them. The resulting scale is presented in Table 1.

TABLE 1: DREAM SELF-REFLECTIVENESS SCALE CATEGORIES

1. *Dreamer not in dream; objects unfamiliar; no people present*
2. *Dreamer not in dream; people or familiar objects present*
3. *Dreamer completely involved in dream drama; no other perspective*
4. *Dreamer present predominantly as an observer*
5. *Dreamer talks over an idea or has definite communication with someone*
6. *Dreamer undergoes a transformation of body, role, age, emotion, etc.*
7. *Dreamer has multiple levels of awareness; simultaneously participates and observes; notices oddities while dreaming; experiences dream within a dream*
8. *Dreamer has significant control in, or control over, dream story; can wake up deliberately*
9. *Dreamer can consciously reflect on the fact that he/she is dreaming; lucid dreaming*

We found that the average self-reflectiveness score of dream reports from stage REM sleep were slightly but significantly higher than from stages 2 and 4, which did not differ. Similarly, the average self-reflectiveness of dream reports from frequent recallers was slightly but significantly higher than infrequent dream recallers. There were no gender differences. I use the phrase “slightly but significantly” because the absolute differences in the group averages mentioned above were in fact very small, amounting to less than a single category. ... More importantly, all types of self-reflectiveness of the dream ego as scored by the self-reflectiveness scale were found. The most frequently occurring scale category in table 1 was 5, indicating single-minded, active involvement of the dream ego in the dream without concomitant thought or speech. The next most frequent self-reflectiveness category was 3, indicating single-minded involvement in the dream but *with* accompanying thought or speech. According to Rossi, these dreams need to be distinguished from those in category 3. Although the dream ego is still single-mindedly involved in the dream, the presence of language in the form of thought or speech is an important aspect of the emergence of self-reflectiveness: “The discriminating

power of the word evolves from the imagery of the dream drama and greatly enhances the clarity and significance of self-reflection. Verbal associations form cognitive networks binding more autonomous processes of emotion and imagery for the construction and stabilization of new forms of awareness.” (Pages 150-151).

These researchers found an unusual distribution of scores about self-observation in dreams illustrated in Figure 5. In the typical distribution of scores measuring such psychological experiences one would expect to see a fairly normal bell-shaped curve rather than the jagged-edged tooth, diffraction-like pattern actually found

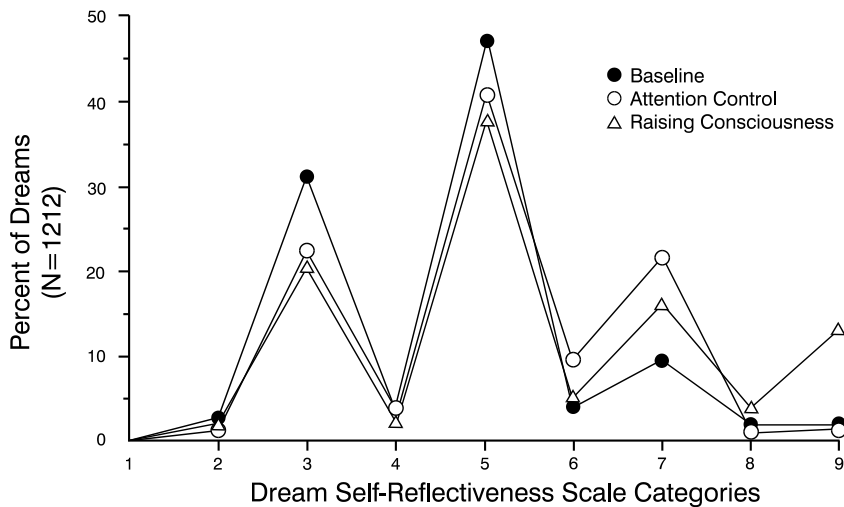


Fig. 5. The interference pattern of the Dream Self-Reflectiveness Scale categories: the actual distribution of dream (%) scores in college students across the nine categories of self-reflectiveness (Purcell, 1987). Note the similarity of this distribution of scores to the interference pattern of quantum physics in Fig. 6.

What could account for this quantum-like pattern that is highly characteristic of the double-slit experiment on the physics of light? Two different explanations have been offered by scientific observers. One explanation based upon classical statistical theory suggested that Rossi’s original seven stages of self-reflection simply might be placed the wrong order. Moffitt (personal communication, 1997) proposed another approach to “correct and normalize” the unexpected dips in stages 4, 6 and 8, based on the way the stages were originally defined by Rossi. While these *post hoc* explanations seem plausible, they both of involve second-guessing the original hypotheses upon which Rossi’s self-reflectiveness scale was based, the way the research was conducted, and the data actually found. What if we had the courage to take the honest data of figure 5 at face value and accept that it represents the objective facts? Rather than

try to bend these facts to match our current worldview, what kind of a new theory would we have to construct to provide a more fitting context for these facts?

The classical theory of cognitive dissonance developed by Festinger (1957) plays an important role in modern approaches to cognition and behavior. Our understanding of attitude formation in children, message transmission, motivation, music appreciation, sensation, perception, and social dynamics, as taught today in standard textbooks of psychology depend upon cognitive dissonance theory. We now propose that the experimental research consistent with Festinger’s cognitive dissonance theory today. Bilalić and McLeod (2014) provided a data base for exploring the implications of a quantum theory of psychological experience. In brief, the modalities of psychological experience on a phenomenological level — such as thought, attitudes, emotions, sensation, perception, and behavior — can interfere with each other just as physical quanta — such as subatomic particles and photons (light quanta) — interfere with each in the classical double-slit experiment. Festinger’s theory of cognitive dissonance provides a context on the psychological level for interpreting the interference pattern of self-reflectiveness scores as mirroring the general interference phenomena of quantum reality.

The interference experiment diagramed in Figure 6 has been used in quantum physics to illustrate the apparently paradoxical dual nature of light and subatomic particles. Light may exist as discrete particles (or “quanta”) shot from an electron gun (light source) and detected as separate spots on a detector in part (b) of Figure 6.

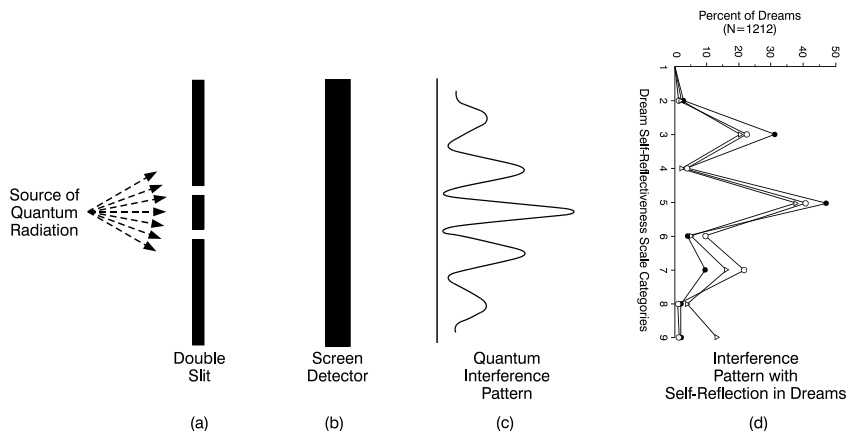


Fig. 6 a-d. Is there a relationship between quantum physics and psychology? An illustration of the similarity between the interference pattern of the classical double-slit experiment in physics (6 a,b,c) and self-reflection in dreams (6d). A source of quantum radiation such as light passing through a pair of appropriately spaced slits (6a) onto a screen detector (6b) yields a quantum interference pattern (6c) that is very similar to the interference pattern of self-reflection scores found in dreams (6d).

Light, however, also exhibits a quantum interference pattern of hills and valleys when quanta passing through the double slit apparently interact to form the wave-like interference pattern illustrated in part (c) of Figure 6. This similarity between the interference patterns of light and self-reflection scores illustrated in part (d) of Figure 6 could be interpreted as evidence consistent with a quantum theory of thought and consciousness as proposed by many workers. Fred Alan Wolf (1994), for example, proposed a quantum theory of dreaming and consciousness that is consistent with these interference patterns.

“Dreaming is like observing an interference pattern in the famous double-slit experiment in physics. And waking is like adjusting the distance between the slits so that the interference effects begin to wash out. ... If we look at all events in consciousness in this manner, we would be looking down on a pond that has many pebbles bombarding it and sending out many, many waves. Now if we look at any two of the pebble sites [as] events, something rather marvelous happens. The waves tend to reinforce themselves in the space between the events and during the time between events... The greater the match, the greater the reinforcement between the events and the greater the cancellation outside of events in much the same way that a radio-station wave is modulated by the information that is put on it from the broadcasting studio. ...

This produces the probability field of quantum physics. Now all physicists know that you must multiply these two waves together modular style ... Now suppose this mechanism occurs throughout the universe and suppose that our cognition depends upon this process... Consciousness is the relationship via this ... the quantum-physical mechanism. ... I suggest that the conscious field is the product of these two quantum waves ... and this product appears as a probability field that exists everywhere, not just in the brain, but everywhere.

“The richer the number of neural events there are, and this now gets into the neural-network models, the more meaningful the initial event becomes. Thus a rich probability field is built up around an outside stimulus, and that density of the probability field is what we mean by consciousness, provided the second event is occurring that can correlate with the primary event. This is what constitutes an act of consciousness (Wolf, 1994, pp. 163–164).

Wolf (personal communication, 1998) has commented on the possible relevance of the Dream Self-Reflectiveness Scale research illustrated in Figures 5 and 6 for an empirical approach to a quantum field theory of consciousness and cognition as follows.

“If there is a wave interference phenomenon occurring then what would the wave be in your model? What would the slits correspond to? As one moves from 1 to 9 along the abscissa [of Figure 6] one is moving through a space of lesser to greater relative self-awareness. Does the

graph indicate that dreams are events where there are certain states of alternating forbidden and allowed self-awareness, or if not forbidden and allowed, of less probable and more probable self-awareness?

“I may offer this suggestion. Experimental results based on Rossi’s Dream Scale could correspond to the presence of thoughts as a cognitive modality in the dream. The cognitive wave passing means that two thoughts or word sequences are causing an interference pattern analogous to the double slit experiment with light. Possibly our dreams are interrupted by such double thought streams of experiencing during self-reflection ... The key idea is the number and complexity of the thought stream images making up the self-reflection. The greater the number of these images the higher is the index of self-reflection but the weaker the effects in terms of lucidity.”

Wolf’s speculation that dreams are interrupted by multiple words and thought streams that result in self-reflection when they overlap is consistent with Festinger’s (1957) classical theory of cognitive dissonance in human experience. It will be a challenge for future research to sort out the relative roles of the similarity and difference between the various levels of emotions, imagery and cognition in the process of self-reflection. Wolf’s use of the concept of *complexity* in assessing Purcell and Moffitt’s research is in keeping with the view that *quantum theory* and *chaos theory* (or *adaptive complexity theory*) both are leading candidates for understanding the striking physical and phenomenological analogies between massless light and the spectrum of consciousness (Rossi, 1997a, b, 1998; Wilber, 1993).

A more detailed exposition and demonstration of the striking physical and phenomenology analogies between light, consciousness and the 4-stage creative cycle has been published previously (Rossi, 2005). The *quantum field theory of cosmos and psychological experience* that seems to be emerging is consistent with what people report when they try to make sense of their dreams. Meaning seems to emerge when the quantum field of dream experience interacts with the conscious field with a *numinous* (*fascination, mysteriousness and tremendousness*) sense of significance (Rossi & Rossi, 2011, 2013). This quantum field theory integrating cosmos and consciousness is also suggestive of what happens in the 4-stage creative cycle when people experience the spontaneous intuitions and insights that pop up — *quantum jumps* — into consciousness from preconscious levels of implicate processing particularly during time reversal in mind and memory.

3. Time Reversal in Mind and Memory: Sleep, Dreaming, Ageing, PTSD and Psychotherapy

In classical psychology the concept of time reversal is explored in *episodic memory*, originally discovered and defined by Endel Turving (2002, 2005). Neuroscience imaging of the mind/brain cognitive system

responsible for this mental version of time travel is the same moving forward and backward in time (Kellogg, 2013). The therapeutic implications of quantum field theory for the integration of cosmos and consciousness in psychology are most apparent during psychotherapy when people struggle on *The Symptom Path to Enlightenment* (Rossi & Rossi, 1996) as is briefly illustrated in this recent dream of a 78 year old male still recovering from a childhood post traumatic syndrome disorder (PTSD) perpetuated by his abusive father.

“My father is a young man as he was when he used to beat me so badly that I would scream so loudly that our neighbors would knock on our windows yelling, ‘Stop beating that child!’ Anyway, in my dream he is a nice guy who is building a new home and I am a little boy sort of helping him. The house is now almost finished but there is still fresh dirt piled up roughly around in piles. This dirt is clean but it needs nutrients. So my father and I scatter some kind of organic fertilizer on it so that green grass and flowers and trees will grow in our new yard.

I can hardly believe I’m now having such nice dreams about my long ago bastard of a father who abused me sexually! All my life I have hated him and struggled to get away from my family vowing never to forgive any of them! I left home as a young man and never went back! But somehow I now seem to actually like my father and we are doing nice things together. Can this really be happening to me, doctor? Is this what you call, ‘brain plasticity?’ All that stuff you write about in your theories – that RNA and DNA and crazy quantum ideas?”

Seemingly crazy quantum therapeutic dreams, indeed! At the end of this tearful dream report the therapist showed the 78 year old patient figure 7 to support the idea that this healing dream was actually a therapeutic reframing of his early traumatic life with his abusive father (Hughes, 2014; Xie *et al.*, 2013). The seemingly paradoxical therapeutic drama of time-reversal in this dream allowed his inner mind to constructively replay his traumatic early life with his abusive father. Such therapeutic reframing during sleep, dreams, normal reverie and meditation in appropriate phases of the 90-120 minute basic rest-activity cycle is typical of so-called “natural healing” via The RNA/DNA Epigenomic Quantum Theory of the Cosmos/Consciousness Field. That is, inner, implicit, pre-conscious brain/mind plasticity is typical of the stage-4 quantum-to-classical transitions of creative cognition (illustrated previously in figure 4). Such quantum-to-classical transitions function as inner resources to heal past life traumas via time-reversal psychodramas (Rossi & Rossi, 1996, 2011, 2013). From the more technical perspectives published previously the Feigenbaum scenario together with Bra-ket notation is the new quantum language of creative human cognition and dreaming (Rembold, 2009; Rossi, 1972/1985/2000, 1997a ,b, 1982, 1998, 1999).

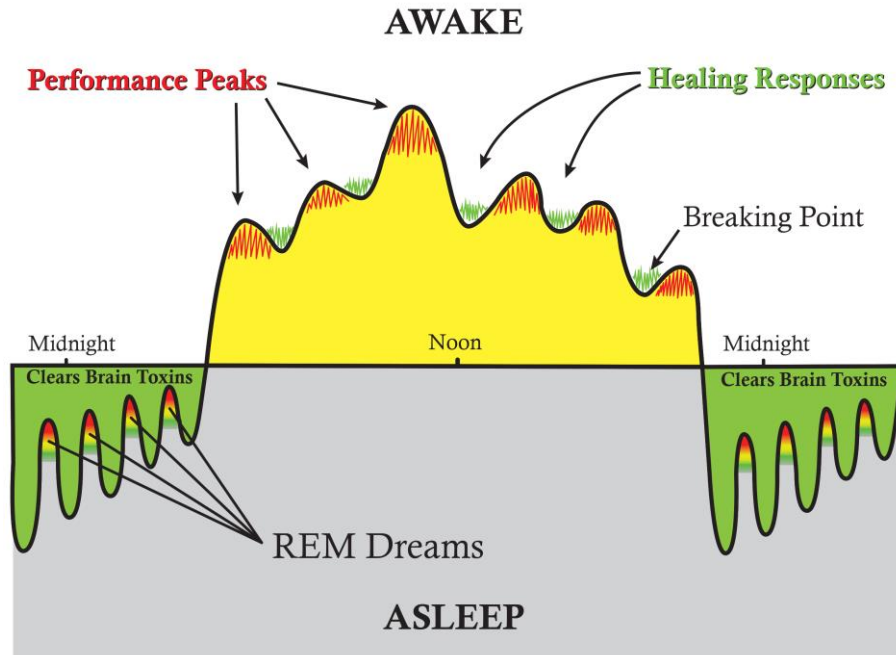


Fig. 7. Top: The 4-stage creative process as a basic paradigm of the evolutionary RNA/DNA epigenomic quantum field theory of mind/body healing of stress and PTSD during the 90-120 minute basic rest-activity cycle during everyday life, sleep, dreams and psychotherapy.

Hot phases of high performance activities are illustrated in red in the top part of figure 7. These red high performance peaks alternate with low phases of healing and recovery shown in green during the 90-120 minute basic rest-activity cycle. The bottom part of figure 7 illustrates the recent research of Xie *et al.* (2013) documenting the cleaning up of toxic metabolic waste products of daily conscious work during sleep (green) and dreaming (rainbow). *The small rainbows support our hypothesis of how the presence of many such alternating phases of RNA/DNA activity during REM dreaming as well as waking consciousness, which clean up toxic waste products of brain/mind metabolism could be the actual molecular/genomics basis of many holistic psychotherapeutic rituals that emphasize rest and relaxation (hypnosis, prayer, meditation, yoga etc.) developed independently over the ages by many different cultures.* All together the alternating phases and entanglements of cosmos and consciousness illustrated herein look suspiciously like manifestations the basic quantum wave nature of many natural epigenomic therapeutic processes that could enhance counseling, psychotherapy and translational medicine. It would be wonderful if some of us could now just shut up and calculate to what degree such wave patterns of nature in human cognition and dreaming are consistent with an evolutionary RNA/DNA epigenomic theory of the quantum cosmos/consciousness field on all spacetime scales.

Summary

Recent quantum concepts of cosmos and consciousness are integrated with the classical Newtonian world view as people ordinarily experience it. Current research in psychosocial genomics is reviewed to underpin a new evolutionary RNA/DNA epigenomic theory of the quantum transformations of consciousness and creative cognition. The alternating classical-to-quantum and quantum-to-classical transitions on all levels from mind to gene are explored for developing an understanding of how the 4-stage creative process operates in an evolving cosmos/consciousness field theory. Research has uncovered surprising interference patterns in consciousness and human cognition that apparently mirror the famous double-slit experiment revealing the wave nature of light. Traditional cognitive dissonance theory in classical psychology fails to account for these unexpected experimental results that found a quantum interference pattern of self-reflectiveness during sleep and dreaming that is consistent with an evolutionary RNA/DNA epigenomic theory of the quantum cosmos/consciousness field. Controversial concepts of time-reversal originally discovered in mathematical physics may have profound theoretical, practical and therapeutic applications in counseling, psychology and translational medicine.

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