
CONSCIOUSNESS: MAGIC, PSYCHOLOGY AND PHYSICS

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Abstract: *In search for new aspects, roots and manifestations of human consciousness, not yet considered extensively by AI researchers, the domain of esotericism was looked at, namely, the phenomenon of miracles, different types of «magic», including psychological, neurosomatic, and psychophysical ones. An attempt to find possible roots for psychophysical magic in quantum mechanics was launched. Alas, two phenomena from QM: direct consciousness impact on matter and non-locality principle as possible foundations for telekinesis, telepathy or clairvoyance were found having no support.*

Keywords: *philosophy, noosphere, esoteric, intangible world, mystic theories, magic, egregors, consciousness, mind-matter interaction, quantum mechanics, non-locality*

ACM Classification Keywords: *1.2.0 General: Cognitive simulation, Philosophical foundations, 1.2.m Artificial intelligence: Miscellaneous, 1.6.0 General, 1.6.1 Simulation Theory, 1.6.5 Model Development: Modeling methodologies, H.0 General, H.1.0 General, H.1.1 Systems and Information Theory: Information theory*

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«Then my sunset?» the little prince reminded him...

«You shall have your sunset. I shall command it. But, according to my science of government, I shall wait until conditions are favorable.»

«When will that be?» inquired the little prince.

«Hum! Hum!» replied the king; and before saying anything else he consulted a bulky almanac. «Hum! Hum! That will be about--about--that will be this evening about twenty minutes to eight. And you will see how well I am obeyed!»

Antoine de Saint-Exupéry, The Little Prince

«Miracles are not contrary to nature, but only contrary to what we know about nature.»

St. Augustine

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Introduction

In [Lozovskiy, 2007a] I argued that the evident slowing down in achievement of AI milestones during last decades should be attributed to some aspects of human consciousness, which traditionally remained beyond the interests of AI researchers. Earlier [McDermott] said: «Neuroscience and AI have made definite progress, and so has physics, for that matter, but their successes haven't resulted in a general theory of mind. If anything, AI seemed closer to such a theory thirty years ago than it seems now». Natural intelligence sprang into existence in the course of evolution and was preconditioned by certain psychological aspects of self segregation from environment, collective goal directed activity, emergence of natural language and eventual uprising of the cultural layer of the noosphere (ideosphere) [Lozovskiy 2003, 2006, 2007b]. Some AI opponents pointed out that studies in human consciousness would remain incomplete without taking into consideration the aspects of spirituality,

origin of human soul, problems of religion. Esoteric literature is full of references to extrasensory practices, phenomena of telepathy, clairvoyance, telekinesis, teleportation. Much attention is devoted to altered states of consciousness, various trance, hypnotic practices and meditation. It looks like subconscious brain processes play much more important role in human intellectual activity, than it was considered until recently within the frames of AI research. One could arrive at the conclusion that AI in order to approach human intellectual competence should integrate, or adopt much broader cultural sphere than pure logic, algorithmic and formal problem solving activity as before. There are also serious philosophical and physical problems of consciousness which require closer approach to foundations of quantum mechanics. Some researchers think that human consciousness has much broader boundaries than physical dimensions of one's brain. They even use the terms *non-locality* and *quantum consciousness*.

Broadening AI research context, at the same time, one should not jump at the bait of idealism or mysticism. All genuine grain should be carefully separated from the husk. My previous efforts [Lozovskiy 2003, 2006, 2007a, 2007b, 2008] were aimed at clarifying the notions of noosphere, egregors, beliefs, soul, religion, God, mystic theories and trying to understand what esotericism is about.

This paper is about magic. Why magic? Magic is probably the most mysterious manifestation of human abilities which are supposed to be far beyond the reach of AI. There exist opinions that magic is supernatural activity which strongly resist to *natural science* (NS) studies. Closer study of this subject reveals that one could distinguish several types of phenomena which people tend to call *magical*. The overwhelming majority of them could be understood and explained from sound NS positions. In what follows we will formulate the definition of miracle, then consider various types of «magic» miracles and will pay the closer attention to the most interesting one.

Miracles

Religious approach. Shortly speaking, it seems natural to *call miraculous - supernatural events*. Thus, our issue is shifted to the notion of supernatural. But clerical authorities, namely, Pope Benedict XIV, tend to entangle this situation by considering, besides God, also the deeds of good and fallen angels [Hardon]: "...it is very difficult to know and distinguish whether a phenomenon proposed for examination in a canonical process transcends the capacity of the invisible and incorporeal nature of a good angel. ... As regards the fallen angels, there are many signs by which true miracles can be distinguished from false ones: the good effects of a phenomenon, its utility, mode of performance, purpose, character of the performer and circumstances. All of which can clearly show the limitations in the natural powers of a malevolent spirit." Thus, the situation is ultimately confused, and we should confess that such approach to definition of miracles becomes absolutely scholastic.

Church felt the weakness of the above consideration, and The Vatican Council had described miracles as "*divine effects . . . which clearly show forth the omnipotence of God.*" At least, on this authority, only an event which surpasses the forces of all creation, human and angelic, should be considered miraculous.

This approach is evidently unconstructive and could not be applied in practical situations.

The definition can be naturally cleared up by first considering the concept of God. Such effort was done in [Lozovskiy, 2007b], where seven definitions of God were formulated. One can use the term God as equivalent for Nature, the World or Universe. In any case, even if we assume that Nature was created by God, then all processes and interactions in the Nature should be divine. Due God's omniscience and omnipotence everything in the Universe should be under His control. So the term "supernatural" (being beyond God's knowing or control) becomes completely senseless. All, what happens in World should be in accordance with His will. And nothing can be done against it - due His omnipotence.

Materialistic approach to miracles. «*Miracles are not contrary to nature, but only contrary to what we know about nature*», - said Blessed Augustine of Hippo [Augustine]. The phrase «we know» has two meanings. First, one can speak about consensual distilled knowledge in our cultural sphere (ideosphere) [Lozovskiy, 2003] worked out by humanity due the whole period of its existence. Secondly, each human being has personal knowledge base and even their *subjective* methods of using this base. Besides, at any given time ideosphere can comprise different paradigms and theories of the same phenomena with one group of specialists adhering to one theory, while the others consider it fallacious holding to the other one. In any case, the application of even approbated theories is *subjective*. What can be qualified as miracle by one person could be absolutely natural for the other.

The cognitive activity of the humankind leads to perpetual broadening of our comprehension and knowledge about the *tangible* part of the World while bringing more and more phenomena into the *known world* (Fig. 1). Something still remains and will remain in the *intangible* part of the Universe, which is inexhaustible. Intangible here means qualities of the Universe, about which we are not aware yet. Tangible part includes phenomena which are at least noticed by us: “*there is something...*”, while known world comprises phenomena about which at least some weak, maybe incomplete or unreliable knowledge exist or, better, - paradigms, models, hypotheses and theories of these phenomena.

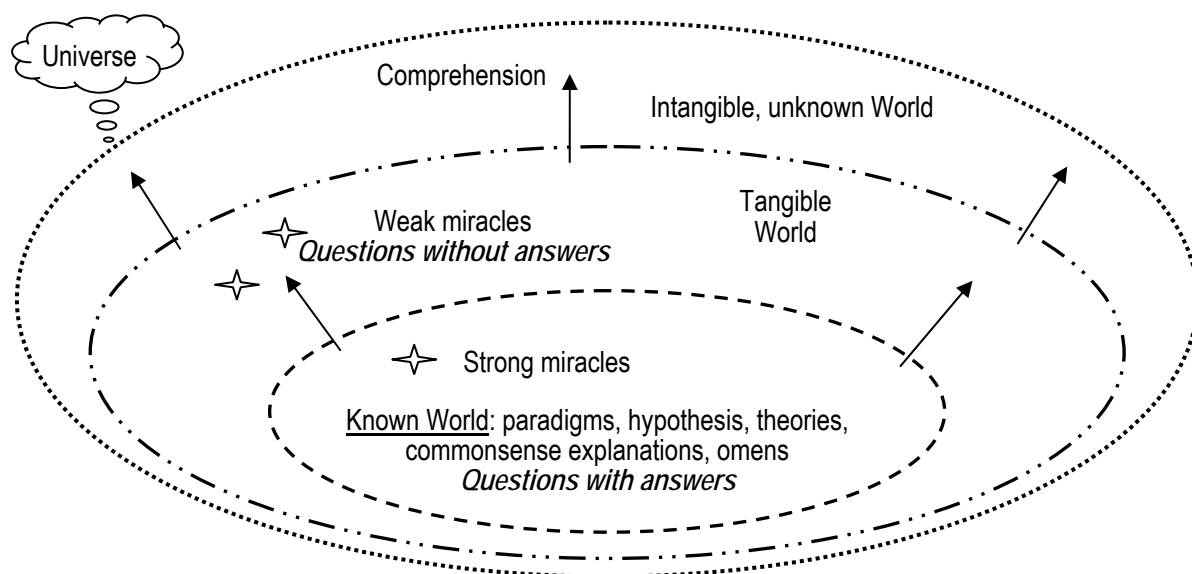


Fig. 1 Known, tangible and intangible worlds as components of the Universe

The author of [Pipa, Supernaturality] introduces the notions of weak and strong supernaturality. *Weak supernatural* phenomena does not conflict with known body of physical laws, but at the same time are not subordinated by any known laws. They are called supernatural because we have no theoretical explanation for them. For example, suppose we know only mechanics and witness some phenomenon in the sphere of electricity. This phenomenon will be qualified as weak miracle. It does not contradict to any part of our knowledge. *Strong supernatural* phenomena decidedly contradict to some formulated laws. In the same example above, suppose we know the Ohm's law, but found in some experiment that it does not hold. Such miracle should be qualified as strong.

Natural phenomena thus we shall call effects which are completely explainable from the standpoint of some agent's knowledge basis. Thus this definition is intrinsically subjective.

Supernatural phenomena are those which (weak) go beyond the knowledge of some *intellectual subject* (IS) [Lozovskiy, 2003] or (strong) – contradict it.

Miracle, or paradox (see also: [Lozovskiy, 2003]) is supernatural phenomenon, an infringement of expected cause-effect chain.

Magic is a miracle demonstrated by some IS, which is called magician.

Conjurer is a magician, who demonstrate «self-made» miracle created by knowingly concealing or distorting some cause-effect structure in the process of his performance. Thus, we can say that magician is «true magician», while conjurer is only pretending to seem a «true magician». In what follows we dismiss conjuring from consideration.

When we speak about intellectual activity, process of cognizing the Universe, broadening the scope of scientific knowledge, we cannot circumvent the notion of miracle [Lozovskiy, 2007a]. It has twofold complexity. Firstly, it is encountered on the abutment between physical world and ideosphere, and secondly, - on the cognizable – tangible worlds' border (Fig. 1).

Magic

Miracle and magic are two sides of any supernatural phenomenon. From one side, it does not conform to our body of knowledge, and from the other – it was presented to our attention by virtue of some other human – magician or we ourselves are becoming magicians... So, in both cases, subjective human consciousness plays an important role in perception and evaluation of this phenomenon – the role of an instrument in natural science experiment. And, as we know from physics, instrument can heavily influence experimental results, and sometimes, trying to study some miracle, we instead deal with peculiarities of psyche and consciousness of the corresponding magician, or their partner. In what follows I will present several types of magic.

1. **Cheerful magicians – wishful thinking.** World, life, love are marvels and deserve being admired at. Everyone can be magician. Just be happy if anything goes your way. Pay attention when something good, what you were eager to occur happens. Dismiss and forget all mischief and fails. Talking to others, accentuate events when your wishes came true. The listeners will consider you a magician, and their opinion will even more support your personal feeling. Want to be magician? – Be one! It is that simple.

2. **Magic of fine arts.** It is when the head, the heart and the hand go together. Great artists create an ideal virtual world, which complements our physical world making our life richer. It is activity, where humans can be demiurges. The aim of arts is influencing our psyche, emotions, working out the feeling of harmony, controlling our mood and life energy. The languages of arts play prodigious social role, uniting humans who hold to same art school or tradition.

3. **Psychological magic.** Includes personal, social, psycho-social and socio-cultural psychology, methods of influencing one's own psychological state, or that of others. Frequently is performed in *altered state of consciousness* (ASC). Includes various types of suggestion techniques – auto-training, hypnosis (classical, Ericksonian, Gipsy), neuro-linguistic programming, placebo, trolling, superstition, various manifestations of "witchcraft" actions: evil eye, jinxing, spiritual injury, spoilage, damnation (curse). Bulks of literature exist on this theme, including specific «applications»: near death experience (NDE), out-of-body experience (OBE), astral projection (AP) et al.

ASC is a brain state differing from normal consciousness. Sometimes it is speculatively associated with the transportation to a higher realm of consciousness within some mystical experience. Feelings experienced during an altered brain state can be both pleasant and unpleasant.

There can be a number of different impacts bringing an individual into an ASC and these can include: use of psychedelic drugs, hypnosis, trauma, sensory deprivation or overload, extreme states of physical/emotional distress, hypoxia, holotropic breathwork, sleep disturbance, fever, epileptic seizure, shamanic crisis or a neurochemical imbalance or no apparent reason whatsoever. Certain social behaviors such as chanting, rhythmic body movements or frenzied dancing are also known to produce similar effects.

Certain psycho-social techniques also may have powerful influence on human consciousness and behavior. Frequently they use an effect of crowd, methods of formation certain social group consciousness, persuading people that they are implementing their goals while they in reality are used as an instrument in quite different scenarios. As an example one can mention “democratic” “colored revolutions” in Serbia, Georgia, Ukraine and Kyrgyzstan (and also failure of analogous plots in Russia, Belarus, Azerbaijan, Kazakhstan and Uzbekistan).

4. **Neurosomatic, or psychosomatic magic.** It is the system of psychological practices applied to change (improve) the state of someone’s body, or its organs. Has much in common with pure *psychological magic* (see above). The similar techniques are used: ASC, trance, meditation, suggestion, positive affirmations, concentration, relaxation, visualizations. The difference lies in the object of manipulation. Here it is healer’s own or somebody else’s body. Human organism is under complicated hierarchical control of its nervous system. Its supporting functions usually are performing on subconscious level. But if these unconditioned reflexes fail, organism sickens. Psychosomatic methods are aimed at straightening this situation applying for help to the conscious sphere. Practitioner makes certain efforts and exercises trying to “understand” what is going wrong in their organism and help it with the dedicated will-power efforts. There exist countless methods of performing this task. Various visualization techniques are used; imaginary travels to the place of quietude, peace, happiness or childhood. Very common is usage of “energy” metaphor: energy of Cosmos, Earth, «divine» energy. The most important idea is that of true believing: one ought to make them feel «flows» of healing energy passing through their body. This method helps to stimulate peripheral nervous and micro capillary vascular systems. Sometimes powerful metaphors are attracted: one can imagine as if tiny homunculi with small brushes are clearing the blood-vessels, or destroying cancer cells, etc. Efficiency of these practices is about that of placebo.

5. **Psychophysical magic.** Sometimes the terms: mind-matter interaction, parapsychology, paraphysics, psychokinesis (telekinesis) are used (included are notions of *bioenergetics* and *bioinformatics* [Lozovskiy, 2006]). Psychophysical magic presupposes *direct physical or informational interaction* between human psyche and material objects (telekinesis, teleportation, materialization of physical objects) or conscious sphere of other humans (telepathy - without any physical body activity or usage of known information transfer media and methods (acoustic, tactile, radio or video signals, body language). Besides, they speak about interaction of human psyche with some hypothetic global informational “data base” (Global Brain, morphogenetic field [Sheldrake, Global Oneness], [Akashic Records]) accounting for such phenomena as remote viewing, clairvoyance, precognition, mediumistic phenomena and, in general, extrasensory perception (ESP). Some indicate that akashic records play the role of Cosmic or collective consciousness. The records have been referred to by different names including the Cosmic Mind, the Universal Mind, the collective unconscious, or the collective subconscious. Access to akasha is said is possible while being in ASC. One of the most known and extensively documented is the issue of Edgar Cayce [Cayce] and Ninel Kulagina [Kulagina]. The strange point about psychophysical phenomena is that it is extremely difficult to confirm their existence in rigorous NS experiment. Sometimes they are demonstrated, sometimes not. Success depends on psychological state, mood and handful of unknown and staying beyond control factors and obstacles.

Even these documented manifestations of paranormal abilities did not escape critical approach, including well known skeptic James Randi [Randi]. His opinion is that all phenomena, which are claimed to be paranormal, in reality are tricks performed by cunning conjurors. His foundation proposed \$1M prize for accurate demonstration

of such phenomena {Randi, \$1M}. The Challenge was first introduced in 1964 when James Randi offered \$1,000 of his own money to the first person who could offer proof of the paranormal. When the word got out, donors began stepping forward to help, and soon the prize had grown to One Million Dollars.

“Esoteric” people hate Mr. Randi and consider him to be not fair judge using rude methods of psychic suppression of claimants. That is why they, as a rule, refuse to present their prospective achievements to his Foundation. Among those whose tricks was not only demolished, but also repeated by Randi himself was Uri Geller.

James Randi and other skeptics are beyond any doubts serious opponents to the idea about possibility of psychophysical phenomena. But one should take into consideration that absence of proofs today is not the proof of absence: such proofs could be found in the course of further investigations. Besides, it is reasonable to pay attention to the current state of modern physical theories in the search of possible foundations for hypotheses of akashic records, morphogenetic or general energy and information field (EIF). We shall approach this issue in the next section.

6. Magic of intellect. This type of “magic” is listed here for the sake of completeness despite its omnipresence. But formally manifestations of this magic look like any other one. Magic of intellect is the *art* of most efficient finding solutions of hard, previously unsolved problems. Of course, it is keen subjective quality, requiring professionalism, highest qualification, perfect knowledge of problem domain, skill of using various knowledge sources, efficient methods of personal work, methods of using ASC for relaxation, usage of subconscious, stopping the internal dialog and intense concentration. Examples are many – great thinkers of our civilization in all spheres of activity: science, politics, economy, management, etc.

In the given informal definition the key term is: *art*. One of the key features of this magic is the minimum impact principle: finding most appropriate time, place, object and method of control impact, which minimize efforts and resources needed.

7. Feminine magic. Probably, the most common and the most indefinite type of magic. I am in a predicament to give it even informal definition. All I can say – that it really exists... According to masculine folklore:

- Despite of living besides us for several millions of years, in her behavior, ways of life remain lots of enigmatic and obscure features.
- With cute lady you can talk about everything, with lovely one – theme does not matter.
- That lady is clever, in whose company you can behave like a complete fool.
- All women are angels, but when they are deprived of wings, they ought to ride a broom.
- If the girl says that she hates you, it means – loves, but you are a goat.

8. Plastic shamanism. While the genuine shamanism could be qualified as psychological (#3) or psychosomatic (#4) magic, «the phrase *plastic shaman* is a pejorative colloquialism used for individuals who are considered by those using the term to be attempting to pass themselves off as shamans, or other traditional spiritual leaders, but who may actually have no genuine connection to the traditions they claim to represent. Rather, «plastic shamans» are believed by their critics to use the mystique of these cultural traditions and the legitimate curiosity of sincere seekers, for personal gain» [Plastic shaman].

“Plastic” means here cheap ersatz, imitation of traditional “fair” shamanism. «Plastic shamans», «shame-men» include those believed to be fraudulent spiritual advisors, seers, psychics, or other practitioners of non-traditional modalities of spirituality and healing who are operating on a fraudulent basis.

They could be potentially dangerous harming the reputations of the cultures and communities they claim to represent. There is evidence that, in the most extreme cases, fraudulent and sometimes criminal acts have been

committed by a number of these imposters and their work is considered «dark» or «evil» from the perspective of traditional standards of acceptable conduct.

9. Pseudoscientific magic. It is “the teaching” baselessly pretending to have correlation with the physical world exceeding suggested influence on its adepts’ psyche. As a rule, such “magic” is adopted as a foundation of certain egregors [Lozovskiy, 2007a], often very influential. Sometimes includes eclectic mixture of scientific theses together with occult teachings, has plethora of “facts” having no rationale, experimental support or even references to sources: they are given “as is”. It is futile to inquire about justifications – maximum what can be obtained – references to real or fictional historic characters. Pseudoscientific magic is characterized by the following features.

- Intentional or unintentional errors in specifications of causes or effects.
- Theism – reliance on explicitly religious philosophy, creed, irrationalness, transcendentalism, supernaturality, occultism, animism, anthropomorphism, abandonment of materialistic approach in favor of World Consciousness, God, Holy Spirit, even Information (!).
- Pseudo fundamentalism – claims for globalization of the current teaching, its generality, explanatory power, craving to evolve the Theory of Everything.
- Absence of falsification procedure – the teaching tends to be incontrovertible.
- Absence of specific own experimental sequels, which can be demonstrated, verified and unachievable within the frames of alternative theories.
- Emphasized originality, distinctiveness from well-known recognized NS-theories, and also, from other pseudoscientific teachings.
- Tendentiousness in selection of arguments, their careful filtering: from the mass of known facts are selected those, which support the given conception, or intuitive belief of its author, while alternatives are ignored.

Consciousness and Psychophysical Magic from the Viewpoint of Quantum Mechanics

Let us recall what we are aimed at in this paper. Trying to discover new resources and features of human consciousness, intellect, intuition and psychological mechanisms, which not yet were considered by AI community, I directed my attention towards esotericism, accompanying the humankind during many millennia. I have tried to pinpoint the notion of supernatural, of magic and have found that the former, roughly speaking, is oxymoron, and the later in many cases has obvious foundations and very natural explanations... with one possible exception: the phenomenon of *psychophysical magic* (#5, previous section). The piquancy lies in one tiny issue: lack of pure and reliable NS experimental verifications of psychophysical phenomena. So, the evident idea emerged: try to find material (or ideal?) foundations for this type of magic. If such foundations exist, we can continue and extend our efforts in practical magic #5. But if we fail here... our chances to succeed are falling catastrophically.

Certain features of esoteric phenomena look exceptionally exotic for classic materialistic science. For example, those, who reportedly encountered telepathy, clairvoyance, emphasize that their effect is demonstrated irrespectively of distance, electromagnetic screens, at ocean depths. Classical physics has no rational explanation for the effects of such kind; they conflict with our visions of signal propagation (energy attenuation, signal/noise ratio, etc.) making natural to divert to other physical paradigms, the most prominent of which is quantum mechanics (QM). It appeared that this idea – of QM roots of consciousness, of direct liaison between human psyche and material world is quite popular in some circles of modern physicists. Some part of esotericism enthusiasts joyfully leaped at the idea to find scientific support in QM [Stenger]. Several journalists and popular

exponents of modern physics present QM as verified theoretical and experimental discipline confirming existence of direct human consciousness, or psyche influence on matter: «*Consciousness causes collapse* - is the name of an interpretation of quantum mechanics according to which observation by a conscious observer is the cause of wave function collapse» [Mysticism]; «The subatomic material will take every possible path *at the same time* as a wave when not observed. When observed, <it>... collapses down to one point as a particle. ... The biggest question is can we change our reality? These are other questions that some scientists are afraid to talk about, but if we cause particles to exist by observing them, then we seem to create reality» [Tutor.com]. Let us consider this issue in more detail.

Double-slit Experiment. Consider the [Double-slit] experiment, which remains the foundation stone for QM understanding. Tiny particles of matter (say, electrons) are fired at a steel plate with two parallel slits. Some of them pass through these slits and become registered on the screen. The most instructive is an experiment with single electrons, during which their wave-particle duality become evident. From one side, striking the screen, electron looks like particle. But the marks on the screen after catching many electrons shots through both slits represent the interference pattern identical for interaction of two wave sources. If experimenter tries to find out *through which of both slits* passes each electron (using pertinent detectors, of course), the interference pattern disappears. Hot-headed mystics proclaimed discovering the direct influence of human consciousness on matter. This bizarre idea does not withstand trivial consideration. For example, let us remove experimenter from direct participation in the experiment, substituting them with automatic registration machinery. Next day let our experimenter comes to the laboratory and studies the recordings made yesterday. Of course, his conscious could not influence the experiment made the day before. Romantics say: - *Okay, probably the human psyche is not that essential: the fact that parameters of the experiment were recorded is enough for wave function collapse!* Next proposal is to assemble the installation, but block recording of slits measurement for each particle. There are several supplementary considerations concerning implausibility of direct influence of human consciousness in double-slit experiment. For example, what if recording was done with errors... What percent of errors is acceptable for estimation that experimenter understands and controls the situation. What if qualification of the experimenter is insufficient, and they even hardly understand, what is going on in the current experiment?

Of course, closer analysis of the situation revealed that real influence on wave-particle behavior of electrons have measuring devices: they were too bulky and changed the symmetry of installation, its resonance quality, or simply drastically influenced tiny particles, so that the fragile interference pattern had no chances to develop. "This is an attempt to exorcize the ghost called «consciousness» or «the observer» from quantum mechanics, and to show that quantum mechanics is as «objective» a theory as, say, classical statistical mechanics. My thesis is that the observer, or better, the experimentalist, plays in quantum theory exactly the same role as in classical physics. His task is to test the theory" [Popper].

Non-locality and EPR paradox. One of the most intriguing features of telepathy is non-locality: it expectedly should function regardless of distance: as if transmitter and recipient communicate through media which is "local" to both. If geographically operators are at a considerable distance one from the other, effect of locality could be simulated by superluminal velocity of passing signals. Consider the following [EPR] mental experiment.

Two electrons are emitted from a source so that their spins are opposite. As they say in QM, they are "entangled". Now say you measure one electron's spin. This automatically tells you the other electron's spin (it is opposite!). Let us suppose that these electrons are many light-years apart. Still *the knowledge* of that other electron's spin arrived to experimenter at "superluminal velocity"! Of course, one should confess that there was no real signal transmission over this distance. Thus, no information can be transmitted by such method faster than light. Situation reminds trivial example. If there are two balls in an urn, one white, one black, and two people each take

out one ball hidden in their clenched fists, when one opens his fist to see a white ball, he immediately knows that the other person has the black ball, however far away that person may then be.

Concluding the current section, we should confess, that the current investigation failed to find confirmations on QM level of direct consciousness influence on material world. The concept of non-locality, which was very productive on theoretical level in QM until now brings nothing to our prospective theorization of telepathy, remote viewing, and so, psychophysical magic (#5).

Conclusion

This paper reflects only the level of my current understanding of esotericism taken as a complex phenomenon in its historic and tradition backgrounds, interrelations with human philosophy, psychology, social psychology, physics, human consciousness and way of thinking, in general. Remains open also the physical foundations of such phenomena which could reside in quantum mechanics and other ether theories approach. Thus, *"It's a long, long way to Tipperary"* yet... and I hope that much wisdom should result in studies to follow for AI and human culture, in general.

I am pleased to express my heartiest gratitude to *Serge Doronin* [Doronin], whose Web portal and forum are consecrated to quantum magic and whose democracy and tolerance made possible my participation in it, to all colleagues at that forum, who were my active adversaries during last twelve months, and especially to my true Internet colleague [Pipa] for her wits, fidelity to scientific principles, depth of thought and range of competence. Contacts with her on the forum and partial support actively catalyzed my current understanding and viewpoint. For all possible drawbacks and faults I bear the whole personal responsibility.

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