

**Article**

## **An Ongoing Model of Reality**

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### **ABSTRACT**

The distinction between the physical reality and Prespacetime has been called the virtual state in some papers. For the sake of consistency I will use the latter term. In the virtual state the five elements would exist, as Bohm and others have suggested, as information in potential. It is interesting that the ancient teachers of Yoga described the finest particle as being a point without mass, adding that where a conjunction of these points occurs, a point with mass can appear. One could say their observation is analogous to a scientist's description of the particles which pop in and out of empty space. What I draw from this is that every real particle of matter has its virtual potential in the virtual state. What is less obvious is the likelihood that this potential exists outside of the dimension we call time. Moving our focus to the point of the Big Bang, a moment in which there is an absence of matter, such as the state of a singularity or the Big Crunch, there would be a potential corresponding to that state, capable of triggering the appearance of the precursor to the formation of hydrogen, resulting in a new state which involved space and time in the physical sense. Thus the evolution of reality unfolded.

**Key Words:** Prespacetime, virtual state, reality, model, quantum potential, Big Bang, Yoga Sutras, Patanjali, Samapatti.

### **Introduction**

In a previous article [1]. I quoted a diagram from an author presenting a version of the Yoga Sutras of Patanjali [2]. The diagram was intended to demonstrate the descent of consciousness into matter, and since I had no formal teacher in this subject, I had assumed this to be a valid model of reality. In the Yoga Sutras I found a sutra that described a difficulty I had been struggling with all of my life.

The difficulty was **possibly** due to an accident of birth in which I have found myself being sought out by people wanting to talk with me because it made them feel good. Over time this developed to the point where I was able to feel their pain while they felt my innate calmness. In the Yoga Sutras this state is called Samapatti (Yoga Sutra 1.41), which is a state in which two minds coalesce. What was a complete surprise was finding that I was able to differentiate between the two sets of feeling and know which was mine.

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My observations from being in Samapatti have led me to the view that both mind and memory exist in non-local space. It is significant that Patanjali's Yoga Sutras list five elements making up reality, where other traditional cultures list only four. These are Air, Water, Earth and Fire. The extra element in the Yoga tradition is Akasha, which is called space, but not space in the physical sense of the word. I suggest that the other traditional cultures are describing a context in which their four elements have become real in the physical domain. Physical space is part of this context, and in more recent times has become three of the physical dimensions described by science, the fourth being time.

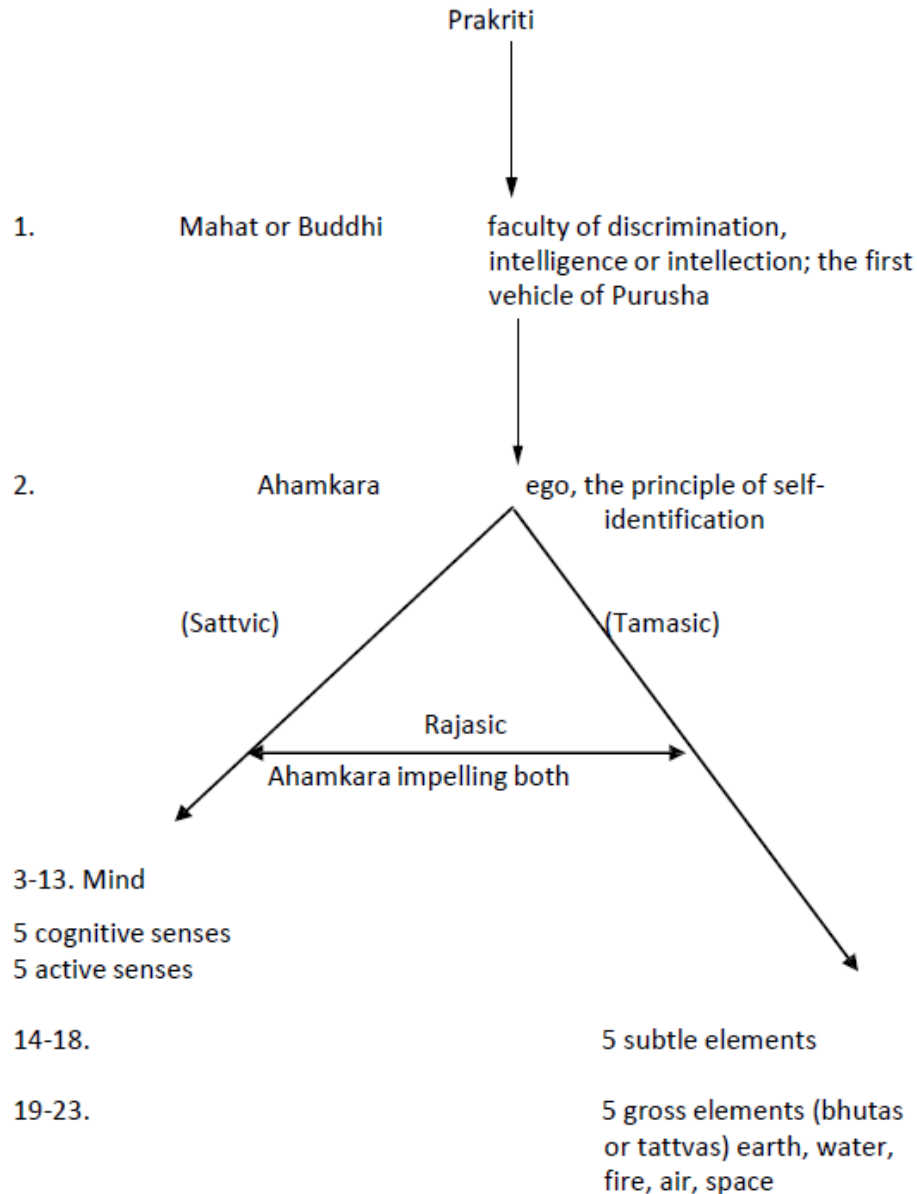
The distinction between the physical reality and Prespacetime has, in some papers, been called the virtual state, and for the sake of consistency I will use that term. In that virtual state the five elements would exist, as Bohm and others have suggested as information in potential. It is interesting that the ancient teachers of Yoga described the finest particle as being a *point without mass*, adding that where a conjunction of these points occurs, a point with mass can appear. One could say their observation is analogous to a scientist's description of the particles which pop in and out of empty space.

What I draw from this is that every real particle of matter has its virtual potential in the virtual state. What is less obvious is the likelihood that this potential exists outside of the dimension we call time. Moving our focus to the point of the Big Bang, a moment in which there is an absence of matter, such as the state of a singularity or the Big Crunch, there would be a potential corresponding to that state, capable of triggering the appearance of the precursor to the formation of hydrogen, resulting in a new state which involved space and time in the physical sense. Thus the evolution of reality unfolded.

## **In Search of Consciousness**

If the Big Bang emerged from a single point, then the potential for its emergence existed prior to that event. This suggests to me that the information as the potential for the event was either part of the total information contained in whatever was being crunched, or that information, indeed all information, exists independently of the matter being crunched to that single point. To approach a possible resolution of this conundrum let us consider the many excursions into what is consciousness. This quest is as old as humanity itself, and despite having been dragged into systems of belief, the quest to understand consciousness remains open to some independent thought.

I have had the good fortune to have been born with the state of Samapatti as my normal state; the downside of this is that I never knew it was fortunate at all. For most of my life it was what made conversations difficult because I was never able to say how I reached a decision. There was nothing I could track in the way of a process running from question to its answer. This is why I eventually sought and found an answer in the Yoga Sutras. So in searching for a model of reality I encountered the Yoga diagram below.



This diagram is intended to describe the descent of consciousness into matter. The lower group are the precursors to matter becoming atomic, so in scientific terms we can posit this level of the emergence of matter sits somewhere near the Planck Length in terms of wavelength. And by the same assumption we could reckon there are shorter, or at least different, wavelengths as we proceed up the diagram.

I am aware that the accepted view from current thinking favours consciousness arising from the electro-chemical activity in the brain. What Yoga is saying is just the opposite, inferring that consciousness descends into the brain from some higher state. I intend to meet them half way by noticing how a person is able to have deduced this diagram in the first place. While it is obvious

that one would have to sit quietly in meditation to arrive at such a model, it might be less obvious if you think this would have been accomplished step-by-step from the bottom up.

First of all we need to acknowledge that from that ancient time mankind has used the mind to explore reality, and it is clear that using the mind to understand the mind is fraught with difficulties. And since it is almost universally assumed that mind and consciousness and the brain are synonymous, it is entirely natural to begin any exploration of consciousness in the brain. This approach, either intentionally or unintentionally, corresponds to the view that matter and information were crunched to the same point in the Big Crunch.

It is equally feasible that information was, and still is, quite separate from matter. For example, Samapatti is a process in which two minds coalesce to the extent that the seer is aware of, say, the subject's pain or emotion. At the same time he/she is also aware that it is not his/her pain or emotion. For the subject, he/she is only aware of the seer's stillness, and for the time in that state is unaware of the pain or emotion. On the diagram we would have to place the seer at the level called Mahat/Buddhi, and this is entirely understandable because in that state the seer is completely unaware of her/his body or thoughts. The subject on the other hand is in the state we call mind. When we relate this to the diagram, the subject's mind is defined by the body whereas the seer's awareness is devoid of any relationship with the body. It is far beyond what we generally mean when we say someone is detached.

If we consider this personal information experienced by the seer and the subject we are essentially discussing experience which, in all cases, is what we call memory. In the case of the subject, when the seer's stillness is being experienced the subject is aware that something has changed, and may call that change healing. For the seer, the experience is one in which he/she has experienced pain and knows it is not her/his pain because there is still some awareness of stillness.

The whole point here is that this coalescence of the two minds is independent of the brains of the two people involved. They can be metres apart so that fact alone should set a reader's mind to question the accepted wisdom of the mind/brain connection.

Another factor I have noticed in my many sessions in Samapatti has become evident when we consider the situation in which the subject is someone who visualises thoughts. This is important because I am quite unable to do that at all. When I think what I would like to do for the subject in the case of pain, the subject will most often see that being done. For example, I may feel the subject has a pain in the back and think I would like to replace the pain with some warm energy. In that case the subject sees and feels an infusion of something warm and a favourite warm colour. From this I have concluded that incoming information is interpreted according to an individual's way of displaying thought inwardly. I should note here that the seer's experience of the subject's visualisation is the corresponding visual image; in my case something that I am quite unable to do myself under normal circumstances.

Memory is activated by a context, be that thought, word, action or imagery. If we regard the latent information in the non-local space as a whole, then what an individual extracts is personal because that individual is the context for all of his/her life experience. So when a seer is focused

on a subject, that subject is the context of the seer's access to this common memory. It is worth noting that by being focused on the subject, a living body, there is only access to what the subject's mind is concerned with at the time. There is no way to access a person's thoughts or memories of conversation for example. The only information available is that which the body itself expresses, such as emotion and pain. These really do arise in the brain from the body's input and are the experience of the subject at that point in time.

If consciousness did in fact emerge from the electro-chemical activity in the brain one would certainly access it in Samapatti, and that is not the case. Looking at the diagram at the level of the elements which eventually become matter it is conceivable that every particle in a particular context will evolve in a way that is dependent on its context and the latent information corresponding to that context. It may be the case that since we have no way of recognising the components of a context at the sub atomic level then there will always be uncertainty, not just in respect of time or momentum but in terms of what that sub atomic stuff becomes.

This reminds me of the experiments of the late Bevan Reid, in which he was able to capture the image of a cell on a microscope slide coated with styrene. It was the image of a cell under examination from some days before, and he was able to do this repeatedly for a number of days. If any of the apparatus set up was varied the image was not available.

What I am suggesting is that at the point of a singularity there is the potential for an emergence of matter in the form of a Big Bang. Similarly, at the point of expansion where gravity overcomes the force of expansion, there is the potential for a collapse to a singularity. These potentials are accumulated from past events. From that perspective, what we call consciousness is an active version of existing information as memory, personalised by our individual context, which, on the diagram is ego, our self definition. And in a similar analogy to the butterfly's wings flapping can move weather systems in the context of chaos theory, any change arising from a physical or mental context will itself generate a change in the physical or mental environment. In its turn, that mental or physical change in the environment represents a change in context, which will change the environment and the context ad infinitum.

To return to the issue of consciousness as we generally understand it to mean I refer once again to the Yoga diagram. At the level called Mahat or Buddhi one can be said to be in the state of Samadhi. This is also the state in which Samapatti is possible. One of the attributes of this state is the lack of feeling grief, something I have noticed in myself a number of times over the years. A clue to how this relates to consciousness, and to the diagram, can be found in a description of Yoga Sutra 1.11, in which the author, referred to above, discusses two kinds of memory. The first kind of memory is the one everyone is familiar with, where the object being remembered is primary. What this means is that the information component of the memory regenerates the psychophysical components of the initial experience. If we recall a happy event we will feel happy.

The second kind of memory is one in which the process and instrument of apprehension is primary. To understand what the process and instrument of apprehension is we need to know what the author means by primary. It means what is present in our awareness, in other words,

what we are conscious of during that act of remembering. So, in the first kind we are describing a memory where our mind is at the lower portion of the diagram, in other words, mind is focused on, and defined by, the body. In the second kind of memory the mind is set aside and we are using the basic awareness I suggest exists in space (Akasha). Using the Yoga terminology, the first kind of memory is cognitive awareness, (a product of the mind as the instrument of apprehension), while in the second kind of memory we have acognitive awareness, sometimes called Buddhi. In a philosophical sense one could say this is a point of departure from Yoga to Buddhism.

It should be possible to understand what this leads to in respect of the potential prior to the Big Bang. I assert that what Yoga says in respect of Prakriti (physical reality) on the diagram is that from the top of the diagram we have information in potential, the nature of which unfolds as a further potential to eventually obtain real matter. Yoga also has a term, Purusha which is not on the diagram in its own right. Rather, the diagram says that Mahat or Buddhi uses this very high level of Prakriti as a vehicle of Purusha. Since the word, Purusha, means pure consciousness, we can say the whole potential represented on the diagram at every level has an aspect of consciousness which identifies with whatever level is being expressed in experience.

Thus, in Samadhi one is only an observer, and an extremely detached one at that, which is why the second kind of memory lacks the object of memory and has instead the observation that this or that thing or event happened. It should be obvious that it is impossible to have memory without awareness, and to that extent we can say that awareness is an aspect of consciousness. This model of the evolution of consciousness is useful, but one needs to go there to Buddhi before we can say with confidence that consciousness is separate from the whole potential, and for this reason it cannot be an artefact of brain activity. It acts in concert with brain activity.

One final point relates to our access to memory, and therefore to one's self identity. If we define self by the body it is reasonable to say that this becomes the context by which one accesses our individual experience as memory from the common awareness. I say this because at the level of Buddhi there is not any real sense of self as something separate from the whole. When an individual dies, their definition would presumably become inactive and that experience would become available as the general potential in the whole, because the Buddhi component of their awareness is in that non-local forever state without any personal definition. This is most likely the source of *deja vu* moments, and it demonstrates there are gradations of awareness approaching Buddhi. An interesting aside for scientists is the capacity for the intense focus one may have performing an experiment or a series of theoretical calculations. In these circumstances other scientists doing much the same process can arrive at the same conclusion about a particular problem.

It is tempting to suggest that this diagram, or at least the teaching underpinning it, evolved long before systems of belief took hold. It is clear that the Buddhi level implies an observer which is all knowing. When this philosophy reached other cultures through the trade routes it could well have spawned belief in an all seeing, all knowing God. Looking at the world today, I am inclined to say it has been downhill ever since. The process we call reality is essentially random, having no requirement for an intelligent designer. The enactment of a potential creates new potentials.

## References

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