

Essay

An Analysis of Homonyms, Past & Present Based on Samapatti

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Abstract

This is a hypothesis of a whole reality based on a personal viewpoint of the knowledge of the early Aryan culture orally handed down through the Vedas and a comparison with some of the modern philosophies of science and religion. The Vedic is presented through the author's understanding of its relatively recent iteration as the Yoga Sutras of Patanjali. My intention is to present the basic substance of what was conveyed by those early teachers and their reasons for doing so. The comparison of the old philosophies with the more recent viewpoints may develop an understanding of the difficult question of consciousness. This hypothesis is my understanding of why I just knew there was something significant I needed to share about Samapatti.

Keywords: Samapatti, Yoga Sutras, Patanjali, Vedas, Creation myths, Sankhya Karika, Arctic home, Satchitananda, Jesus, Purusha, Mahat, mind, memory.

Culture as a starting point

Evolutionists have worked very hard to figure out a starting point of life on Earth, and can recognise mankind as a branch of the primates. But most forms of life had evolved into groups for safety and whatever other reasons we may have attributed to them. What every group needs for cohesion is an effective form of communication that amounts to language, both aural and body language. At some point, our ancestors found grunts and body language to be inadequate for expressing the thoughts emerging from a new sense of awareness as bipeds. I believe it was during this transition to spoken language that some of the homosapiens, if not most of them, lost the natural form of body language latent in everyone, particularly the form of Samapatti still evident between an infant at birth and its mother. I believe Samapatti to be an accompaniment of body language.

Every culture has its creation myth shared through language, and the assumption is that the question of who we are is a most basic cultural question. Everyone wants to feel special, and the best way of doing that is having a story defining our group as the ones chosen by God. Most of the western history of who we are has come out of the Middle East and Mediterranean area, with much of its focus centred on a belief in gods, which gave way eventually to the monotheism of the Egyptian and Abrahamic traditions. This led to the emergence of Christianity and later to Islam from a common Abrahamic source. Even the Hindu traditions have their many variations

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on a common theme; in fact, what every religion has in common are similar spectrums of interpretation of a central idea.

An alternative assumption can be one which assumes this commonality to be a reflection of the transmission of an earlier idea; something akin to different local beliefs, shared during the trade or exchange of goods, only to re-emerge as something which resonates around a local idea. A case of Abraham meeting the Vedas; perhaps the name Abraham is a mistranslation of the name, Brahman, and a misunderstanding of the role of Brahma. I am aware that both Adam and Atman relate to the idea of the first man; nobody in today's world would seriously think this could possibly be a man in a prehistoric setting.

Another common theme in any creation story is drawing a contrast between a tribe's current circumstance and that told in their creation story. The Garden of Eden is prominent in all of the Abrahamic religions and nobody ever challenges the notion of a place of a land of milk and honey. I wonder where this notion originated; certainly not a location one would associate with nomadic desert people in North Africa. Their exodus on a whim of God is more likely to be something handed down or plagiarised from another culture; this raises two possibilities. The first is that the original people who left their verdant region because it had become inhabitable due to a catastrophic change in the climate or in their environment. The second is that they could have been displaced by a violent takeover of their land by a more aggressive and stronger culture.

There seems to be a consensus among some scholars that the Hindu culture of the Indus region had its origins in an area much further to the north, bringing with them an oral record of their history and culture in the form of the Vedas. The Vedas contain stories of conflict between Gods and the people's champions; the conflict is described through metaphor so it is not something I can even begin to translate, given my limited knowledge of Vedic tradition. There is however some mention of a great flood, and that could be the common experience of a flood which was global in its scale.

A stark difference between the stories in the Vedas, and the region into which the Aryan people journeyed, is that the Vedas have a record of their understanding of reality, and the definitive ways to achieve this depth of knowledge. That definitive way is meditation and contemplation, whereas the Abrahamic people were led by people who 'talked directly to God', although that form of communication, as a concept, was probably 'borrowed' too. What we do know from the perspective of evolution is that traits of a species in an isolated region will evolve differences when compared to traits of the same species in other less isolated regions. We do know that the aborigines of Australia have been there for around 65,000 years, while the peoples of the Middle East and the Mediterranean were more recent arrivals in their region; possible a later exodus out of Africa. It is my contention that a culture remote from other cultures, such as the Aryans, and isolated for a relatively long time, could have developed the knowledge which is contained in the Vedas.

The exodus of the Vedic culture from the North and down into the Hindu Valley may have been contemporaneous with those in the Middle East, but having been an established culture with time to develop a deep knowledge of astronomy suggests to me they would have occupied a

permanent location for a very long time. Whatever that period would have been is open to conjecture, but given that their technology was the ability to count days, take visual sightings on a specific constellation, and to reach the conclusion that the constellation had returned to the same place 365 days earlier; this would have taken some thousands of years if the goal was to establish a measure of consistency.

This amount of time may explain why the depth of the knowledge in the Vedas is seen to be more advanced than that of the later cultures such as Egypt and Greece, suggesting to me that these later cultures had learned parts of the Vedic philosophies through the contacts of trade and travel rather than from any dedicated study. In recent translations of the Vedas, found in the SankhyaKarika² and The Arctic home in the Vedas³, knowledge of physics is evident. I am convinced that the description of the Creation in Genesis is too close to the sort of knowledge in the Vedas for me to think otherwise, if we believe the assumptions that Moses wrote Genesis somewhere between five and ten thousand years ago.

From what historian, Barbara Thiering, says in her book, 'The Book that Jesus wrote', the Essenes, a Hebrew sect, used a secretive form of writing their texts called a peshet. This is the use of homonyms to write information with two meanings. A homonym is a word with a general or familiar meaning, while another meaning of the written word, while sounding the same, can mean something quite different. Her book is her translation of St John's Gospel, which Thiering asserts was written by Jesus. I note the following observations Thiering made from her translation.

The story begins with Joseph and Mary conceiving Jesus during their betrothal period, a difficulty for Joseph who was the head of the Essenes at that time, a position with the title of God. This is how Jesus became known as the son of God. Their dilemma was solved by putting out the story that Mary's conception was through the divine intervention of the 'holy spirit', thus inferring Mary was a 'virgin' at the time of conception. The wedding feast at Cana was to celebrate the marriage of Jesus and Mary Magdalene. Mary Magdalene, as his wife, would have been present at the crucifixion.

His 'death' on the cross was contrived to correspond with an old prophesy or tradition of one who would rise from the dead. As part of that plan, Jesus had been given a drug soaked sponge while on the cross and was resuscitated later in the cave. Thiering says that Jesus and some followers disagreed with the 'church,' which had capitalised on his resurrection. He and some followers separated from the church, and it eventually relocated to Rome. Jesus and Mary Magdalene had a son who took on the same role as the Christ. And finally, Thiering says that Jesus died about the age of about sixty, and my memory may be out by a few years on that score. I can see why Christianity clings to the general version, and why they define Mary Magdalene as a prostitute, one who is rarely mentioned other by that profession. To fulfil the original prophesies Jesus had to die for the idea of resurrection to be believed. To infer a different meaning of being the Son of God, a person without sin, it was necessary for Jesus to be unmarried. Or it may be that the notion of Jesus being 'born of God', was seen to be a phrase more characteristic of the offspring of the Gods of Greece.

My point here is that of the insertion of two contradictory stories in the one document is a deliberate act. It provides one version for the general believers and another for those who knew the truth. It could only have been written by someone who was determined to have a record of what was the actual truth. This is quite similar to the relatively modern translations of the Sanskrit words used in the Vedas. Indeed, in Tilak's translation of what became his book, 'The Arctic home in the Vedas', he shows how the Vedas can be interpreted as a record of the Aryan's religious beliefs, while at the same time it can also be interpreted as a scientific text. This is also present in Patanjali's Yoga Sutras, where we find the word, *gunas*, which represent two versions. The first is an explanation of the three *gunas*, where Existence, Knowing, and Bliss are all with *Sattva* because *Sattva* is said to be closest to *Satchitananda*. *Rajas* is characterized by action and *Tamas* by ignorance. These two are required for creation of duality from the undifferentiated *Satchitananda* which is the only one that exists before creation. This word, *Bliss*, so far as *Samapatti* is concerned, would relate to the state prior to the reflection of God on matter- that is why *Samapatti* is blissful.

I would prefer to understand it from my experiences in *Samapatti*, which I believe is meant to infer the actual state of God. In a scientific sense it could also relate to the natural undisturbed state of *Mahat* (this is a *Sankhya* term meaning the first alignment between *Purusha*/pure-consciousness and *Prakriti*/unconscious-Nature). Buddhism, while not being a religion, does have the state of *Bliss*, although they use the word, *Nirvana*. The Buddha said that "Nirvana is liberation from time and space", a definition I would say is very scientific in that 'liberation from time and space' which I refer to briefly as "the nonlocal state".

More specifically, *Nirvana* also means lacking the awareness of time and space, and a state of dispassionate observation. I think this means that the dispassionate observer is synonymous with the word, *seer* in *Samapatti*. An example of my own *Samapatti* experience is as follows: A lady had a fracture of the tibia. I asked her to sit quietly with eyes closed while I thought about her leg. Immediately, I had a feeling that the bone was distressed and that the distress manifested in my mind as darkness. I thought I would like to replace that darkness with a bright golden light. I must say here that I have no visual imagery; I just think where others might imagine. As I opened my eyes she said she had seen me remove some black stuff from her leg and replace it with golden light. For her, that experience became a memory, while for me as the seer my memory of it is only a narrative of an observation of the experience. The seer contemplating the subject can be said to 'be at one' or unified with the subject. The word that comes to mind is *simultaneity*; it is about two minds being observed simultaneously, which is why the seer is aware of the states of both minds. Patanjali describes *Samapatti* with the analogy of a red flower placed near a clear crystal vase. The crystal vase takes on the colour of the flower and to an observer appears to be red; when the flower is taken away the vase is clear.

The information from the *SankhyaKarika* is presented as being axiomatic, and explains how, from very little knowledge of mathematics; one can produce the same mathematical proofs that a physicist obtains using the highest level of modern mathematics and theoretical physics of modern times. From Patanjali we find mention of particles and the nonlocal state in respect of mind, consciousness and memory. *Samapatti* is there too, but there is no specific detail about what one finds when contemplating 'nothing'. Patanjali's *Samadhi Pada*, book 1 of the *Yoga Sutras*, can be seen to have the same double meanings, and for probably the same reasons.

The term Satchitananda translates as the trinity of Existence, Knowing and Bliss, and represents the three fundamental characteristics of reality. In other contexts there is the trinity of Brahman, Vishnu and Shiva, which represents the Creator, Sustainer, and Dissolver, as a process which consists of a beginning, persisting, and an ending. The process can be thought of as being linear or cyclic. It can be applied to a trinity in the sense of matter existing, consciousness existing, bliss existing, and to the same trinity ending, or changing through cycles. In the Vedas, cycles were noted initially by observing the regular rising of the constellation of Orion, which was recognised as the starting point of what became a year in time. This astronomical point in time was celebrated and became an element of their cultural system of belief.

Their intention to be accurate about the starting point of their year indicates that they were aware of time, and had an obvious need to be accurate. Observing the night sky was found to be a consistent form of reckoning the passage of time, and it demonstrates a desire to understand their reality in a scientific manner. What they provided from their observations was an axiomatic method of proof of the knowledge they had observed to be true, and which they could pass on to future generations. In view of the period of time over which such observations were made and found to be reliable, they would have had time to develop other fields of knowledge, such as mathematics, medicine, meditation and philosophy.

We may never know what drove these people to want to understand the reality they lived in, and what that knowledge may provide in the form of a safe and stable culture; from what is recorded in the Vedas we must assume that at some point the practice of meditation or contemplation was recognised as the way to gain knowledge. Meditation gives way to a level of Samadhi, which is a quiet thoughtless and serene state. In that quiet thoughtless state there is a peaceful contemplation, a state of bliss. At some later time someone, perhaps more than one, reached that state of Samadhi. It is evident from what is in the Vedas that a high level of Samadhi was achieved; it is obvious some must have entered into a form of Samapatti because the knowledge available in that state is beyond the information obtained through 'normal' observation or reason.

Patanjali's Yoga Sutras

The Yoga Sutras of Patanjali are a later version of the original Vedic knowledge, specifically devoted to achieving the Samadhi state. From Patanjali we find the structure and grammar of this knowledge, so necessary to ensure consistency of the lessons taught and repeated across time via an oral tradition. The variations of this tradition possibly came about through later translations in much the same way we find today when modern words replace earlier words in older texts and languages. Even today scholars disagree about the translations of older texts, whether communicated by hieroglyphs or words of script.

My view of the purpose of the Yoga Sutras is to provide a description of consciousness, mind, memory, and Samadhi. This leads to Asamprajnata Samadhi and the process of Samapatti. It is through the practice of Samapatti one is able to acquire a thorough knowledge of every aspect of mind and matter. A teacher can use Samapatti to verify the accuracy of the student's knowledge, so important in an oral tradition where the accurate communication of the knowledge over time needs to be verified if it is to remain a consistent message across many generations.

An even more important reason for achieving Asamprajnata Samadhi is that all of the past knowledge is accessible to a person in that state; the point here being that in the event of a major catastrophe, later generations could recover the knowledge previously gained, such as medicine, mathematics, food sources, traditions and the like.

A model of the whole reality

The theoretical landscape of reality from the perspective of the Vedas, and subsequently from Patanjali, encompasses the tangible state of matter we find in classical science, and the intangible state we know as the quantum world of particles and the related nonlocal states. Intentional or not, this model is really another interpretation of Satchitananda, but rather than simply having the trinity of Existence, Knowing, and Bliss, one can have an understanding of that trinity as steps in a process of evolution; equally, the misunderstanding of the process that has given mankind the belief in a process of creating everything from nothing. To that end, we can examine the process and reimagine what it really means.

Akasha/Mahat and prespacetime

Patanjali introduces Purusha, pure consciousness; reflected on unmanifested matter as the first evolute in the process of creation. Mahat is conscious intelligence, the Greatest Teacher. At the other end of the list of evolutes we find a grouping of five words. They are the familiar four words of earth, air, water, fire, which at the time were the accepted fundamentals of matter, together with the word, space. Including space as a fundamental of matter infers that this particular space is involved in the process of matter becoming atomic. Furthermore, Patanjali tells us that this space, Akasha, is space but not the physical space; Patanjali has given Akasha the same title he gave to Mahat, that of the Greatest Teacher.

Patanjali's makes a number of inferences here; that Akasha holds information in that special kind of space, a kind of memory, and that Akasha is a space in which matter becomes atomic. In modern terminology, Akasha is intelligence and consciousness; and coupling these attributes with Chit, as Knowing from Satchitananda, we can add the conscious observation which the seer in Samapatti retains as a narrative observation. As the seer in Samapatti is also in a state of bliss, then it is clear that Akasha is Satchitananda; it is synonymous with Mahat; the reflection of Purusha on Prakriti.

At this point, it would be simple to conclude that Akasha is prespacetime, even nonlocal, or to go even further to say it is the Higgs field with its associated particles. I had fallen into that notion as a way to suggest that Akasha exists in that notional space, the Planck Length, but it is not necessarily so. Mahat, as conscious intelligence, is the one dispassionate observer which observes both the seer and the subject. As the one and only observer Mahat is in the Samapatti state with the whole reality, which means it is the one and only consciousness within all matter, both organic and inert. The observation is ever present and therefore it is observing every part of real space and whatever is in that space. We humans have concluded that the only possible way that could be possible would be for the Akasha to be nonlocal in a scientific sense of for there to

be a God which is omnipresent and all knowing. This of course brings us back to the different versions of traditional knowledge, supplied by the ancient recorders, and their use of homonyms. The downside has been confusion which came from the fact that most individuals are rarely alone, and this has led to more than one observation of an experience being made by the dispassionate observer simply because there is only one observer at the level of Mahat. This leads to multiple memories of the same event and moment. This is why cultures are based on an adversarial relationship whether that is at a personal level, a community level, or a national level. We find it in law, in religion, politics, government; you name it. We are all going beyond the boundaries in sport, in relationships, and in the way we think; all is done to win, by 'whatever it takes'. We label a tiger that kills for food a dangerous killer; we never stop to think its hunger has nothing to do with an ideology, yet giving it that label is part of our personal or cultural ideology. There has to be a better way.

Fortunately, in what they handed down, one thing the old thinkers didn't change was their access to all knowledge through the avenue of Samadhi. That remains available and intact for any serious seeker.

References

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