

Essay

Prespacetime, Consciousness & Quantum State

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Abstract

Prespacetime is the source of Consciousness *vice versa*. Either way, each is fundamental of the whole reality. Over the time, I have contributed to this journal my views on the Yoga Sutras of Patanjali, mostly with a focus on Samapatti as it relates to reality. Now, I would like to visit the science behind the Yoga Sutras, particularly the science in Sankhya, which has been embedded in Patanjali's Yoga Sutras.

Keywords: Yoga Sutras, Samapatti, Sankhya, science, religion.

Prespacetime & Consciousness

Like many others, I have noticed the spiritual content in the Yoga Sutras, inferring to some degree of an external agent in bringing reality into existence, an inference central to all religions. It has only been since reading the Sankhya Karika that an alternative viewpoint is given which makes considerably more sense. This reasoned position is delivered through axioms, and rather than go deeply into this translation of Sankhya Karika, I will just put forward some of my own observations. I am sure any reader can make their own conclusions.

Patanjali tells us that Prakriti, the phenomenal universe, is initially composed of three aspects, Sattva the expansive and illuminating, Tamas the contracting solid and dull, and Rajas, the activity that impels the two. In recent time this has been retranslated as being three states of the oscillation of energy in a spherical standing wave. In the Sankhya Karika, this is the source of reality and gives a mathematical description of the process using axioms. It derives the definition of space as a dynamic state in perpetual harmonic oscillation.

Taking this science-based viewpoint and some thought I am drawn by my minimal knowledge of science to think of the creation as the Big Bang, or more imaginatively, the Big Bounce. The Hindu traditions hold the view that creation is cyclic, and I think a bouncing model would fit the cyclic viewpoint quite well. That is half of the picture; the question is, what in science might work in that model, and a black hole seems to fit. I saw recently a report of two colliding black holes making detectable gravity waves as they merged. It is thinkable that over time all the universe could reduce to black holes which would ultimately merge back to 'nothing'. And from that 'nothing' of the last black hole could come the Big Bang as the reflex or bounce.

If we consider Consciousness as a fundamental of reality it must be the consciousness of the dispassionate observer, Mahat in the Yoga Sutras, and that, as I have said in essays on Samapatti,

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is in prespacetime. This gives us the novel thought that the dispassionate observer is outside of Prakriti, very much like the description from Patanjali. And while Patanjali suggests that the first observation is what disrupts the balance in which Sattva, Tamas, and Rajas, enjoy prior to that observation, it can be understood, or shall we say translated, to mean that the information as the observation, does not get swallowed by a black hole. Put simply, the observation is retained, not as a fundamental of Prakriti but is itself an observation by the dispassionate observer in Akashic space which is the fundamental we call consciousness. This dispenses with the need for an external agent/creator.

The final black hole, having bounced, would release the potentials of what was consumed, having been reduced by the almost infinity gravity of that black hole, back to subquantum potentials and forces. These steps would correspond to the phases of oscillation of the energies which make up Prakriti. They also remind we latecomers to the less obvious point that in a collapsing universe information is retained in Akasha, and that what we call prespacetime is also postspacetime, each being aspects of the observations of the dispassionate observer. This provides the information which sustains the oscillation, and which rebuilds the resuscitated universe.

In my view, if we look deeper into Patanjali's Yoga Sutras, that same model of the spherical standing wave fits very well with the theory of mind, although it follows the model I explored in my essays, and the role of the dispassionate observer as the only consciousness or seer in Samapatti and all life as the subject.

The evolution of matter and the fundamental forces also follow the model of the spherical standing wave the related information employed for the evolution of matter.

What Barbara Thiering [1] and GS Srinivasan [3] have in common with Lokamaya Tilak [2] is to have recognised the use of homonyms to embed different versions of a text in a story or history. Thiering used it in reinterpreting St John's Gospel as "The book that Jesus wrote". Tilak used his knowledge of Sanskrit to retranslate the Vedas to reveal the location of the Aryan people who migrated to the Indus Valley. G Srinivasan used Tilak's example to retranslate the Vedas, the Mahabharata, and the Bhagavad Gita, revealing an axiomatic description of reality with its own mathematics which arrives at the same cosmological constant used in science today.

Consciousness & the Quantum State

In every form of life, consciousness is the ability to know, and due to the many assumptions of the origins of consciousness this ability has been revered to the point of religious belief. This ability to know is distinct from what might be known, which is generally called knowledge. I have used the word, axiomatic, about consciousness because its presence in all forms of life is undeniably obvious, hopefully to scientists and philosophers. For me to say consciousness is an axiomatic property of the quantum state is tantamount to heresy in academic circles, and I accept the risk of saying what this might elicit. To be honest, I think there is little risk from scientist or philosopher aside from needing physical evidence for what is non-physical. The only risk would come from those with no evidence whatsoever; theists.

The notion of an absolute is an extreme risk, one involving the concept of a beginning without addressing what existed before a notional beginning. A safer route is to assume there is a permanent state of balance in a hypothetical state of energy and force. A disruption of the permanent balance would have the potential to produce matter for instance; a still body of water can be disrupted by a breeze, a disruption which changes the surface of the water into a vapour. The problem with the pond analogy is one of matter itself, because in our hypothetical state of balance between energy and force as a starting point, we cannot honestly assume there being time, space, or matter, in that balanced state. There would certainly be none of these at the beginning or reality.

What I can assume is that this balanced state is synonymous with our present-day concept of the quantum state from physics, based on its obvious nonlocality. Physics has explored particles in this state, particles which can be associated with the formation of matter with the characteristics of mass, sometimes called the God particle. More recent work by G Srinivasan on this theme can be found at Kapillavastu.com. Suffice to say, this has been fortunate for me as a private thinker because it validated my doubts about a Creator and the associated spin on any theory about mind and matter.

For many years, I had questioned why I was able to know what the subject knew during a Samapatti experience and having found an explanation in the Yoga Sutras of Patanjali I was still left up in the air because that text inferred an external agent, Purusha; God in a western viewpoint. In the version of Patanjali's Yoga Sutras that I read one is taught that there is an initial balance state, a balance between three potentials for the manifestation of reality. The disruption of that balance gives rise to a physical manifestation of matter and consciousness. Srinivasan's translation of the Sankhya Karika (we note here that Sankhya is part of Patanjali's Yoga Sutras) describes the same starting point as a balanced state of oscillation he called a Permanent Harmonic Oscillator in a nonlocal state, the waveform of which is a spherical standing wave. His equivalent of the disruption of the balanced state comes from other similar oscillations in that nonlocal state. Being a nonlocal state, the waveform of the oscillation before the disruption is a balanced waveform while the disrupted/harmonic waveforms are said to be unbalanced. The balanced waveform is regarded as the source of the disrupted waveforms, and in Patanjali's Yoga Sutras this source is called Mahat, the so-called first appearance of intelligence, arising from the external agent's reflection on the balanced state. My assumption of a similarity to our present-day quantum theories is that each viewpoint requires the same starting conditions of energy, force, and nonlocality.

Following that line of thought gives one the freedom to abandon the notion of consciousness as a fundamental of reality in the sense of being a conscious point in physical space. Instead, it provides the freedom to treat this whole thought experiment in an open and honest enquiry, unencumbered by any external agency or any preconceived limits of speculation. Now one can really begin at the beginning of what some Hindu traditions call a cycle of creation.

If we take the original balanced oscillation of energy and force in a nonlocal state as the source, any disruption of the source can lead to any number of harmonics, all of which are obviously different from the source. And being in a nonlocal state, these harmonics exist simultaneously

with the source. From our real-time viewpoint, the variations from source all through to the emergence of particles exist simultaneously, but from our viewpoint would be viewed as the memory of each harmonic. This is particularly important because every hypothetical waveform, including the source, co-exist simultaneously and therefore are the basis for seeing all the waveforms in a context of what is really memory. I concede this may be a difficult concept at first, but when considered from the nonlocal perspective, it is simply a less obvious way of saying that a particle can be in any number of states 'at the same time'. It is not until particles emerge from a harmonic interaction that we would generally consider the word memory, perhaps not until the appearance of the first forms of life. My point here is that when considering a history of creation, we should be aware that this probable process came before life and consider the probability that it remains the fundamental process supporting matter and life today. Moreover, we should recognise that the process of memory I have raised can be assumed to remain as a fundamental too, and with it the memory of the fundamental balance I referred to as the source.

Patanjali's text has the property called *Buddhi* following Mahat, our source. This property is the intelligence to discriminate between 'this and that'. Since each harmonic waveform can be distinct from others, this kind of intelligence is what makes one of many simultaneous states to become selected by whatever mechanism, physical or nonphysical, is used for that purpose. A 'measurement' can cause a particle in the quantum state to become 'real' for example, termed a collapse of the waveform, bearing in mind that an observation, real or from the dispassionate observer, is such 'a measurement'.

When I consider the implication of the Hindu culture being part of a wave of immigrants from an earlier northern culture with some science in advance of most other cultures I cannot help but notice the probable veracity of the claims made in the *SankhyaKarika*. I will leave their form of mathematics to others and just look at to places where the dialogue suggests the alternative version of Patanjali is thinkable. *Siddhi* is the word of significance because it is the process described in my earlier essays as being the way to access that 'source' state, and thus gain earlier information, memory, from that source. For me, it gives a science-based model of how memory and consciousness work in a practical sense.

It also raises the possibility to reframe the model to encompass the evolution of life rather than take the anthropomorphic viewpoint which gives its inevitable bias towards the separate agent viewpoint of all religions. Not only that, it allows one to review evolution in terms of the evolution of consciousness itself from the very first appearance of life. I would prefer to believe that consciousness per se has always been present, and not only do we confine the question of consciousness to humans, we tend to think that how mind and memory work is the sole preserve of humanity. I prefer to think that if consciousness is a fundamental of reality it should be consistent in every form of life.

Science & Religion

In a sense, these two systems of enquiry have been part of philosophical endeavour since mankind formed communities, and what the recent translation of the Vedas suggest is that in the

Vedic culture the leaders always knew both systems were based on the same basic information. In my own clumsy non-academic way, I have tried to illustrate that same point using the Yoga Sutras of Patanjali in relation to mind, memory and consciousness.

In an online search for a theory of consciousness I found that philosophy regards the central proof for such a theory must provide an explanation of conscious subjective experience. Surely the evidence for every conscious experience is subjective, and from my own personal perspective any or all my Samapatti experiences are subjective, especially the experience of the subjects in those experiences.

Most of the explanations from science seek to locate the source of consciousness in the brain, and I don't dispute that. Neuroscience is an excellent discipline and I agree up to the point where the synaptic activity produces a thought. All the gaps in current theories of consciousness have made little headway in reconciling my ubiquitous Yoga Diagram with science and I guess the only way to resolve this schism is to be a little brutal.

At first glance, the diagram seems to convey an illustration of one of the Vedic interpretations of reality, in which consciousness descends into matter, having originated in an external context most religions call God. The very last part of the diagram is where matter is becoming atomic. This is the point where belief employs faith to circumvent any question of the creation of any such matter. But if we return to the first appearance of intelligence, Mahat, and ignore the external agent Purusha, it becomes a scientific diagram. Moreover, that small statement of matter becoming atomic can show the whole diagram to be about the quantum state.

From my understanding of quantum theory, I gather that in the context of an experiment, a particle can be in several states. Taking a measurement on that particle will cause the wavefront to collapse, bringing the particle into a specific state. If two or more particles are entangled, a measurement on one will be evident on the other particle(s). If we can agree that the minds of two people in a Samapatti relationship are entangled, then the same should be true. In fact, that assumption of entanglement is validated by the subject becoming aware of the seer's mind state and vice versa. Even more so in the case of my experiences where the subject has a visual experience of something I thought but did not visualise because I am unable to do it.

The obvious point has never been contemplated, namely, that the intelligence at the level of Mahat, and specifically, Buddhi, which has the faculty of discrimination, has effectively taken the measurement which results in the subject's Buddhi then knows what the seer knows. This will be a little bit scary for scientists and philosophers, because it verifies their greatest fear, which is the effect of the person taking a measurement on a particle. So far as a theory of consciousness is concerned and in a context of Samapatti, what the subject knows is subjective. What I am saying is that every particle in the space of every atom is consciously observed by Mahat. The moment by moment flow of awareness arises from that consciousness of Mahat, a fundamental of the whole reality, but only when it is observed with a purpose. I tend towards the view that Mahat knows every relationship between all particles and their potentials, and the observation becomes a measurement due to the context of a real moment, thus creating a real response in a specific relationship. I would suggest this is the what Bell's theorem seeks to define.

Thinking happens when Mahat selects the collected records associated with the current thought, (the measurement) turning on the related synaptic networks to construct a decision (Buddhi) from those many pieces of related memories, and we call the decision a thought. Our awareness of that thought is a conscious one, simply because every memory is conscious because it comes from an observation by Mahat. This is the science behind the belief that like Santa, God knows. All of which brings us to the matter of Karma. All matter, and therefore all life is entangled with Mahat and Buddhi, which means that every thought is embedded within everyone's personal experience. Therefore, that past is ever present in every decision we make and why we behave as we do.

From Srinivasan's translation of the Sankhya Karika, one can use the Samapatti state to track back to the first appearance of matter on the cosmic scale and down to particles. From the Arctic home in the Vedas we learn that the Aryan people left their home in the Arctic Circle around 30,000 BC as the climate changed from temperate to the present polar state. As they moved south they took the Vedas with them. If they left the Arctic circle in 30,000 BC they must have arrived there long before that, given what they had learned during their time in the Arctic.

If we now consider that the Australian aborigines have lived in Australia for 65,000 years it is just possible they came from the same group leaving Africa about 100,000BC. Both have deep and similar psychic abilities.

From William Warren's book, *Paradise Found* [4] in 1886, a study of comparative religions across the world, the scholars he quotes all agreed that every religion from every country has its genesis in the culture living in the Arctic region. All sought to replicate the notional mountain in Paradise (the Arctic culture) by building pyramids, church steeples and mosques. The notion of one God came from the Vedas, as did most of the festivals, creation stories, great floods and rituals.

References

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