

Essay

Prespacetime, Mind, Thought & Samapatti

Alan J. Oliver*

Abstract

In nonlocal space there is no time and no space in a physical sense, which means that events that are separate in real time and real space remain simultaneous in the nonlocal space of the particles related to the event. In other words, the context of an event or effect in real spacetime has a simultaneous effect retained in nonlocal space, which infers that an instrument taken to measure a quantum event becomes part of the context of that event. Less obvious is the role the dispassionate observer plays in that context driven measurement. What we need to recognize is that the mind is not what takes the measurement; the mind is our awareness of the measurement while the role is played by the dispassionate observer in everyday conscious and unconscious events such as thinking and decision making.

Keywords: Prespacetime, consciousness, Samapatti, mind, thinking, simultaneous.

1. Introduction

The concept of prespacetime and its relevance to consciousness as a fundamental of reality is worth considering in the broader context of physics, philosophy and religion. I begin by acknowledging that I lack any formal qualifications in these disciplines and can only quote from my own direct experience and from what I have read in works by scholars qualified in their particular field.

My direct experience has been unplanned; people asked for help and my responses proved to be appropriate for the subject and enlightening for me as the ‘accidental healer’. It was in my search to understand these direct experiences that the disciplines I refer to were examined in light of my experiences, and this is what led me to the nonlocal state some have called prespacetime. In 1985 I attended a training course in Vipassana Meditation which did not seem to make any difference to me, and I followed that with a course in ‘psycho physical healing’.

This was really a discussion about the Yoga Sutras and I subsequently purchased the book from which I quote the Yoga diagram mentioned throughout all of my essays. In it I eventually found a description of my form of healing and knowing, described as a state in which two minds coalesce and is called Samapatti, a form of Samadhi; the book was *The Yoga Sutras of Patanjali*¹

Many of my healing subjects asked me to teach them; I refused because I knew I couldn’t teach something I didn’t know. I became captured by a need to know how it worked and it has taken thirty years to answer that question. The key ingredient came from reading G Srinivasan’s *Sankhya Karika*⁴ in which he explained that at the Planck Length a particle can be in multiple

* Correspondence: Alan J. Oliver, Normanville, South Australia. E-mail: thinkerman1@dodo.com.au

states *simultaneously*, which emphasised the importance of the point, one which is normally expressed as ‘at the same time’ in discussions about the quantum state.

Definitions of the Sanskrit terminology used in the diagram are listed below:

Prakriti: Matter as a potential, inferring there is a universal substrate from which matter evolves.

Mahat: From the spiritual perspective, Mahat is the reflection of Pure Consciousness as the potential to know within matter. From the practical or rational perspective, Mahat is the dispassionate observer operating beyond the sense of Self.

Buddhi: Buddhi is the faculty of discrimination of ‘this and not that’ within that potential for knowing.

Ahamkara, the ego, the appearance of self, I Am, which is impelling both mind and body.

Sattva, Tamas and Rajas are the three **Gunas**, states of activity within the Prakriti, with Sattva said to be luminous and expansive, Tamas being dull and solid, and Rajas being the activity between Tamas and Sattva, impelling both. The diagram can also represent a state of inactivity when the gunas are in equilibrium. Sattva becomes Mind, while Tamas becomes matter. At the lower part of the diagram are five subtle elements which can be regarded as potentials, and five gross elements which are the precursors of matter coming from the potentials which become matter, and finally the traditional natural forces.

2. Patanjali’s Sutras & Samapatti

The first time I saw this diagram I thought it was familiar, later realizing it looked like the Greek letter lambda λ , a symbol for wavelength; I also thought it looked like the Chinese character, Shen 人 which represents man, and the spirit of mankind after death. I can see both are relevant to the diagram and may help me explain the connections which I believe exist between consciousness and matter.

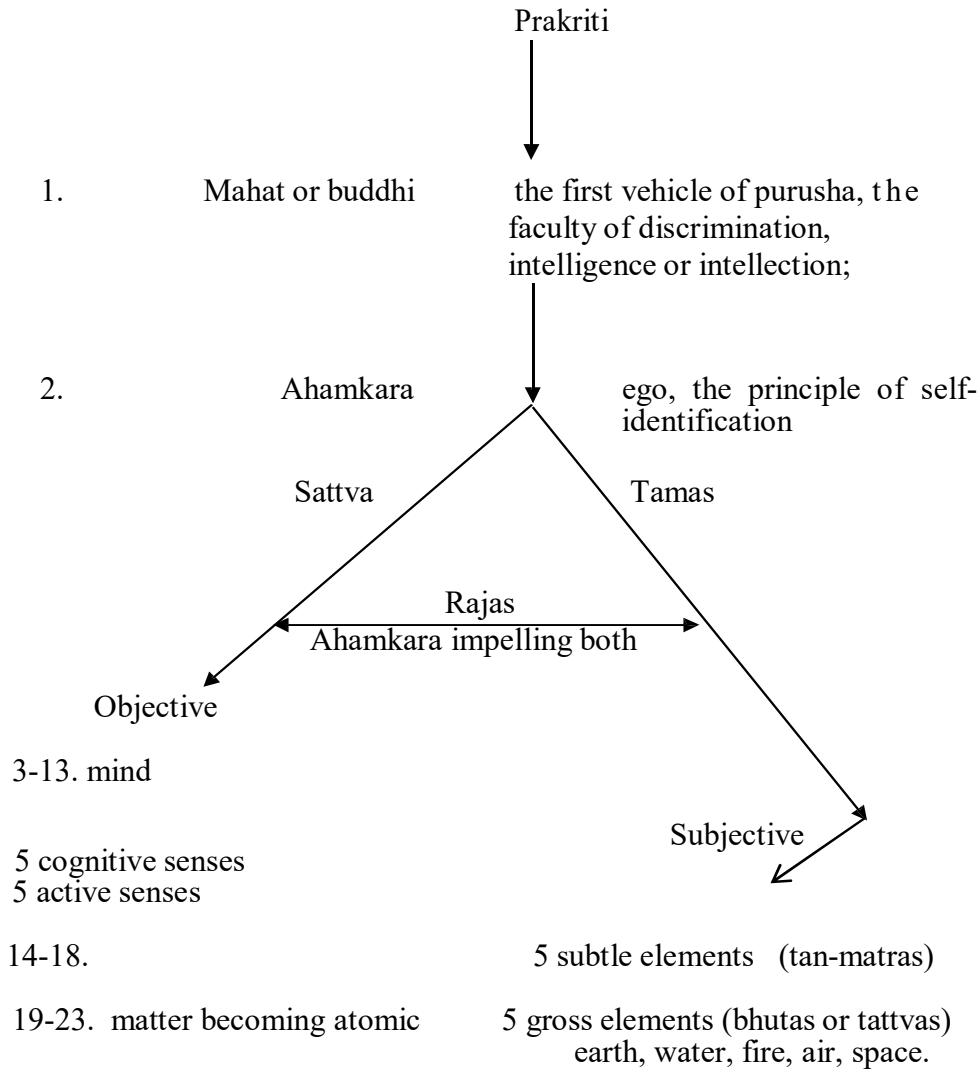


Fig. 1.

2. Discussion of some experiences typical of Samapatti

I had been asked to help a woman who had a disturbed cat. When I arrived at her house she explained to me the cat had been a stray and was antisocial, could not be held on her lap for more than one or two minutes and it hadn't washed itself in the year or more she had it. I sat in a bean bag seat and she placed the cat on my lap. I placed my hand on its head and it went to sleep. I became aware of mental images of chaos, flashing shards of light like the auras from a migraine. This persisted for about twenty minutes, eventually giving way to an unusual garden scene; all the plants appeared to be very large as the viewpoint moved through the foliage and there were no green or blue tones, everything was in shades of brown, yellows and red. I realised I was seeing it from the cat's perspective, then it changed to 'normal' from my perspective. After twenty minutes in the garden scene I knew that cat was going to wake; it woke and immediately

began to wash itself. The woman was very impressed; so was I but didn't say much because I just didn't know what I could say.

In my conversations with Bevan Reid we both agreed about his notion of information in space. As a former radio and radar technician in the Air Force, I could understand transmission and reception of information. In my healing situations I hadn't found any evidence of any transmission or reception to explain my experiences, and what complicated things even further was the fact that as the seer in Samapatti I simultaneously knew what the subject knew as an experience as well as what I knew in that same moment; I was able to differentiate between both experiences and for me this ruled out any recognised form of communication. So, where to from here? Bevan came to the rescue by introducing me to the concept of 'action at a distance', and of course to the question of how does that work?

As recommended by Bevan Reid, I read David Bohm's *Wholeness and the Implicate Order* and for some reason the Planck Length stuck in my mind as being particularly relevant; I just had to find how and why it was relevant. As I scribbled some notes in my first attempt to write a book of my experiences I referred to this Planck Length as 'no-time-space', not having heard of nonlocality. One of my first realizations came when I noticed 'matter becoming atomic' at the bottom of the diagram, which meant the diagram was about Creation as well as about Consciousness and mind. The next was Arya's description of two kinds of memory, along with his description of Samapatti. What was common in his description of memory and Samapatti was 'the process and instrument of apprehension'. I worked out that the instrument of apprehension is Mahat, and that the process must be the spherical standing wave at the singularity which is every Planck Length in space and matter, with Rajas switching between Sattva and Tamas.

3. What does the diagram really mean?

Patanjali tells us that the five basic elements of reality are earth, air, water, fire and space, and that space in this context of 'matter becoming atomic' is not physical space in the general sense; it is a space called Akasha, also known as the Greatest Teacher, which infers Akasha contains information which somehow has the capacity to be taught or communicated. The diagram is given to demonstrate the 'descent of Purusha into matter', and as the first evolute of that process, Mahat is also known as the Greatest teacher. At first reading this can obviously raise another question; why has Arya given two items the same title on the diagram? After all my writing and thinking about this diagram over thirty years I can see why the Yoga Sutras are usually taught by an accredited teacher. It is not so much that there are many ways to interpret the diagram, it is that the same diagram can be used to teach any or all of the different disciplines.

First there is the mention of Purusha, the Creator or God as an absolute. The same word with a lowercase p, purusha, represents the individual presence of Purusha in an individual living entity as being merely a spark of Purusha, and to that extent the diagram represents mankind's relationship with God in a context of religion or belief. As a nonlocal entity, Purusha must be omnipotent and omnipresent, while the spark of Purusha is the soul, Atman. The spark may be what became an angel in later interpretations.

Second is the introduction of Mind, which indicates that the diagram represents consciousness, with Purusha being Pure Consciousness in a context of philosophy.

Third is the fact of the creation of matter, with the process of creation being seen in a context of Physics, something covered by G Srinivasan in Sankhya Karika.

It can be a frightening observation that all of the above disciplines can be understood through a common diagram, inferring each are interrelated and simultaneous in the Quantum state. In simple terms, the disciplines are simply different ways of considering and understanding the whole reality, or so it would seem. Putting it another way; we are being shown a diagram which represents streams of information gained in different ways and at different times across a journey which has taken thousands of centuries. And what this means to us right now is that we can use what we know today to unscramble what the diagram teaches us when we ask the right question in the right context.

4. Unravelling the mystery

In a layperson's terminology applied to the endless forms of religion or belief, one can say that Arya is telling us that some form of communication exists across the whole diagram, irrespective of whether we are discussing a system of belief, a way of understanding reality or a discussion of the physics of creation. If we begin with a system of belief at its most basic level the arrow labelled Sattva is Atman, one of the 'sparks of Purusha' most 'in tune' with the creator, while Tamas represents the flesh and all of its desires. Rajas is the constant push and pull between reverence and answer, with the distractions taking one away from reverence or the answer.

If we use philosophy to examine the diagram we can reach an understanding of how consciousness and mind work in a whole reality. Finally, the diagram presents us with a very modern understanding of the creation of matter from a viewpoint somewhat like the standard model from physics. This will obviously offend the serious physicist as well as the philosophers or religious teachers, and I had better provide some supporting information.

Patanjali tells us that if we apply the same level of Samadhi required for Samapatti to a question rather than a living subject, a process called Samyama, we can access information from any time in the past or in a future time or place. A person who does this as a matter of course is called a rishi, but even laypeople can do this and when they do they are regarded as psychics, at times they may have been called charlatans; in Quantum Mechanics we are told that in the quantum state an event in the future can influence something in the past so maybe the pejorative is not really valid when considering the diagram. Staying with the quantum context will allow us to reframe some quantum theory nostrums into common language. For example, a quantum particle can be said to be in multiple states or pathways at the same time, only to take a specific state or pathway when it is subjected to a measurement. Feynman said the particle selects the specific state or pathway based on its histories, inferring that earlier histories are retained by the particle, sometimes considered as multiple pathways or state, each of which may be the specific pathway or state selected. The point here is really that all the histories of possible pathways or states are integral to particle's retained information, and the context of the one eventually taken.

The question of how the information relating to the possible pathways and the selected pathway is retained brings the discussion back to our starting point: prespacetime or nonlocal space with its Planck Length of 10^{-33} cm. There are many different ways to approach this question of context, each with its own scientific or philosophical way of thinking, and for the moment I will start with the nonlocal space itself. This quantisation of space is science's way of thinking about things very small, and one cannot really understand all of the aspects of it without combining the modern with the very ancient from the Vedas. Science arrived at their conclusions through theories and mathematics while the Vedas have used direct perception; I believe the interplay between each viewpoint is a direct result of the quantum nature of information inferred by the diagram.

This interplay was described by G Srinivasan in his work, *Sankhya Karika*⁴, in which he gives a translation of some Vedic Sutras in a modern context. His conclusion is that the Vedic rishis had devised a method of communicating two streams of information within the same text, with the intention of retaining their knowledge of science across millennia as the people migrated south due to the advance of glaciation in their homeland. The method behind the two streams is simple; that of using a diagram of the process common to each of the streams while explaining just one stream. In this case, the second stream is inferred by the footnote, 'matter becoming atomic'. G Srinivasan's translation provides an alternative scientific understanding of the Sutras which may seem to be at odds with the conventional scientific viewpoint. We should not dismiss it for this reason, rather, we should take its viewpoint as a lesson about how information operates in nonlocal space. Indeed, in my view this is one fundamental aspect of nonlocal space we need to understand better than we currently do.

In Arya's description of the diagram he takes great care to impart that the phrase, 'being in the presence of', is a fundamental aspect of the whole of the message in Patanjali's Yoga Sutras. On reflection I can see he is inferring that he has written as if he is in the presence of what Patanjali is teaching, and for this essay at least we can proceed to discover what, whom and where, that presence is on the diagram. From the religious viewpoint it is obviously Purusha, some will say God, others will take him at his word and say he means being in the presence of Mahat. Whatever it is, we can say that G Srinivasan was in that presence during his translation of the Vedas because both he and Patanjali say that anyone in the Samyama state is in that presence. This is why in past essays I have said 'how one thinks determines what one can think', with the how being a reference to what point on the diagram our mind is using to translate our observation of the process.

Back here in the world of those accidentally born in that state I can only speak from my experience in Samapatti, and what is ever-present there is the seer knowing the mind of the subject. I have said that in a quantum entanglement a particle which decays into two particles is the original 'self' of each of the two particles, and to that extent each of the two particles is the same 'self'. It can be said that every particle in our body is entangled with every other particle in our body, but that is only part of the picture. From the moment of conception up to its birth, an individual is entangled with the parents to some degree, an entanglement which remains up to around the age of three, after which the ego, Ahamkara, provides the individual self as a statement of I AM.

During gestation, cells are dividing and evolving specific functions and relationships which are connected through nerve pathways to the brain. Some remain undifferentiated in respect of form and function and are called stem cells. These stem cells can be harvested and implanted in another body to supplement the function of a particular organ for example and they adopt the function of that organ. In my view they adopt the information resident at the implantation site by being in the presence of the site's information in exactly the same way an infant during the first three years of development will adopt characteristics of the parent or carer in whose company it is being reared.

We can go a little deeper into this question with an example of what can be called homeopathy. This appeared in the *NewScientist* on March 19, 2005 p33:

Madeleine Ennis, a pharmacologist at Queen's University, Belfast, was the scourge of homeopathy. She railed against its claims that a chemical remedy could be diluted to the point where a sample was unlikely to contain a single molecule of anything but water, and yet still have a healing effect. Until, that is, she set out to prove once and for all that homeopathy was bunkum. In her most recent paper, Ennis describes how her team looked at the effects of ultra-dilute solutions of histamine on human white blood cells involved in inflammation. These "basophils" release histamine when the cells are under attack. Once released, the histamine stops them releasing any more. The study, replicated in four different labs, found that homeopathic solutions - so dilute that they didn't contain a single histamine molecule - worked just like histamine. Ennis might not be happy with the homeopaths' claims but admits that an effect cannot be ruled out. So how could it happen?

Homeopaths prepared their remedies by dissolving things like charcoal, deadly nightshade or spider venom in ethanol, and then diluting this "mother tincture" in water again and again. No matter what the level of dilution, homeopaths claim, the original remedy leaves some kind of imprint on the water molecules. Thus, however dilute the solution becomes, it is still imbued with the properties of the remedy.

This report from science is an example of 'being in the presence of' an agency which has the effect of a non-existing basophil releasing its effect on human white blood cells. One could say it is as if the diluted solution retained the presence of the basophils prior to the dilution. I am assuming the dilution was achieved by adding water, and the added water molecules adopted their entanglement with this added water in the same or similar way a stem cell adopts its function to correspond to the function present in a new location into which the stem cell was transplanted. In other words, the added water became part of the context of the original solution.

What is common in this discussion is the space which the original basophil occupied in the original solution; specifically, the nonlocal space. Looking at his question from the perspective

of Mahat the dispassionate observer, the basophil and the water will have a presence in the nonlocal space which will be retained in that space. The white blood cells will also have a retained effect of being in the presence of basophils because there is a history of that effect and is local knowledge of the scientist. It is this latent effect which extracts this related retained effect from the space occupied by the diluted solution because the basophil and the white blood cells are all part of a context of shared histories in the nonlocal space.

This may not seem to be related to entanglement per se but the fact emerging here is that in nonlocal space there is no time and no space in a physical sense, which means that events that are separate in real time and real space remain simultaneous in the nonlocal space of the particles related to the event. In other words, the context of an event or effect in real spacetime has a simultaneous effect retained in nonlocal space, which infers that an instrument taken to measure a quantum event becomes part of the context of that event. Less obvious is the role the dispassionate observer plays in that context driven measurement. What we need to recognize is that the mind is what takes the measurement, and the state of the mind is either at the level of Ahamkara or of Mahat on the diagram. This is what we can only learn through disciplined practise.

The same role is played by the dispassionate observer in everyday conscious and unconscious events such as thinking and decision making. Every conscious moment arises from the oscillation at the level of Mahat in every Planck Length point, switching between Sattva the observation, and Tamas the retained information, of both the observation and the body's response from every cell being presented to the brain. It is the combination of these cellular responses, analysed by Buddhi and interpreted by Ahamkara, which create our thoughts and feelings present throughout the body; we call that emotion. The same process operates when we make a decision.

In Samapatti one is aware of the subject's emotion, and in Samyama one becomes aware of the answer to a question we have focused upon. The actual answer comes to mind after it has been run past Buddhi and Ahamkara, which is why we interpret the answer through our own personal context and conclude we have 'thought' the answer, with thought as part of the verb, to think; thinking being an integral part of us which isn't entirely true. Thinking is the small part of the process involving our conscious awareness. This is also why the notion of free will is questionable; even the decision to articulate the answer comes from that same quantum process.

In respect of the Yoga diagram, this is part of the reason why a reader may have some difficulty with understanding its message in all of its many contexts. One may be aware at least that your understanding has emerged in your own context, which is neither right nor wrong. If what emerges is uncomfortable one can make a comfortable explanation. and file it away for later consideration or deletion. What is important is that, like it or not, your response has become part of your histories. More importantly, as Richard Feynman might have said, it becomes an integral

part of your mind, which is a quantum process that is forever in this nonlocal space; Patanjali's equivalent of a samskara.

But it is not all doom and gloom; John Wheeler tells us that particles are like a quantum foam in which they oscillate between the states of particle and matter. Therefore, this fundamental process oscillates between nonlocal and local spacetimes, and replicates in a larger spectrum of life and death, of creation and dissolution. With that in mind one can easily understand the concept of reincarnation, even a cyclic universe. Or one can take as an alternative the speculated one life and many worlds scenario.

A final aspect of being in the presence of Mahat relates to how a person may approach death. For some there is the Near-Death Experience during a traumatic moment or a medical procedure. My friend Emma, who I mentioned in earlier essays, became prepared for this state during her sessions in Samapatti as my subject; she anticipated death as a forthcoming marriage to herself and had a beautiful death according to her palliative carers in the hospice where she had been during the final three months of her life. Others have their own individual strategies for accepting what is already in the dispassionate observers awareness. Some may endure a prolonged and difficult illness; others may become delusional and experience meeting situations and people from earlier life events to sift through various scenarios of a future life or post life. The point to note is that their imminent death is a context which in many individuals elicits images of people from their memories, and this constructs their psychophysical state in which they approach their 'change of state'. I am inclined to think death is an imminent fear we all live with in a life constructed around the belief of a judgemental God. That belief falls away in the Samadhi state and brings the individual back to the level playing field enjoyed by every other form of life.

Received December 26, 2018; Accepted January 28, 2019

References

1. The Yoga Sutras of Patanjali by Usharbudh Arya¹. Himalayan Institute. 1986.
2. Thinking on the other side of Zero. Alan Oliver. 1986.
3. Geons,
4. Sankhya Karika, G Srinivasan. Online.
5. The Vedas. Online.
6. Wholeness and the Implicate Order. David Bohm.
7. The Arctic home in the Vedas. Lokamanya Bâl Gangâdhar Tilak. Kindle Edition.