

Essay

About Prespacetime

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ABSTRACT

Rather than pursuing a process or event through which this present reality emerged from Akasha (Prespacetime) as some sort of transition from imaginary to real, it can be reasonable to say that Akasha is as it always has been; outside of our four dimensions. Another way of saying this would be to say that our four dimensions exist within a field which Yoga called Akasha. I have noted the term mind field being used in Yoga, and this suggests to me that information exists as a field, or as a component of a field, within Akasha. What is often missed in our musings about Akasha is the likelihood that the 'prior' is just an idea based on our linear concept of time.

Key Words: prespacetime, mind field, Akasha, Yoga.

1. Introduction

The term, Prespacetime, has apparently been coined to make a distinction between our present understanding of a four dimensional reality; spacetime and what went before it. This presupposes that there was something prior to spacetime. Thousands of years earlier Yoga had made similar observations and, like modern science, had to develop a special language to describe their findings. The essential difference between the views of Yoga and those of present-day science relates to the word space. Yoga held the view that there are two kinds of space: the everyday space as we know it and another special kind of space which they called Akasha. This latter kind of space exists outside of time, is not a vacuum, and has the potential to inform. In fact, Yoga gives the title, Mahat, to this special space and calls it the greatest of teachers.

In recent times, the late David Bohm trod a path similar to Yoga when he suggested an order implicit within the whole reality. With his colleague Basil Hiley, Bohm described quantum events in which 'the space' appeared to have an effect on the experiments being observed, and called these effects 'hidden variables'. The early Yoga Masters described the smallest particle as being just a point and having no mass; at the conjunction of a number of these points without mass a point with mass can occur. The notion of aether has ebbed back and forth from over time and will continue.

So far as space containing information is concerned, there is the likelihood that the quantum nature of what went before will only add more questions. Science has moved from the classical view to the theoretical, and the question of how this might be understood has occupied theoreticians for at least a century or more and a lot of complex mathematics has been applied in an effort to find an answer. The less obvious question of why this should be so is not even on the radar except perhaps in theological circles.

Personally, I believe pinning down the how will give us two possibilities: One will be the gaining of an understanding of the role of information in physical reality as a whole, and perhaps even an intuitive idea of how the need for a purpose (why) arose in the first place. The second possibility is that with an understanding of the how, we may allow the unreasonable notion that information in that magical space can be the elusive source of consciousness. In that case, rather than a justification for theology, the why may have been simply a product of the early hominid mind, observing an apparent natural order and developing beliefs/theories about the observed order.

2. Discussion

Rather than pursuing a process or event through which this present reality emerged from Akasha (Prespacetime) as some sort of transition from imaginary to real, it can be reasonable to say that Akasha is as it always has been; outside of our four dimensions. Another way of saying this would be to say that our four dimensions exist within a field which Yoga called Akasha. I have noted the term mind field being used in Yoga, and this suggests to me that information exists as a field, or as a component of a field, within Akasha. What is often missed in our musings about Akasha is the likelihood that the 'prior' is just an idea based on our linear concept of time.

My mentor, the late Dr Bevan Reid, conducted many experiments to establish a structure for the laboratory space and in the process found that this particular space was able to retain information from earlier events in that space (e.g., Reid, 1989). He concluded that space contained information as memory. Yoga describes a state of being in which two minds can coalesce, and all of my personal experiences fit that description. Yoga calls the state Samapatti, and in that state it is the case that the seer can feel the subject's current emotional and physical state and be aware that it is not his state. The subject feels the seer's calmness and is distracted from her/his pain or discomfort, unaware that it is the seer's calmness. The most memorable instance of Samapatti for me was that of sitting beside my dying daughter. She was in a coma having rejected her heart and lung transplant. Sitting beside her, I went into that state and felt intense bliss, which, according to Yoga, was her state at that time. For me, the intense feeling of bliss lasted for about a week after her funeral.

In Yoga's description of energy becoming matter there is a point where matter becomes atomic. Immediately before that point is the potential for time and place (location) and a physical reality. However, if that description of Akasha is valid, then there is no need for a measurable event as a starting point because a state without time will remain a state without time. Yoga describes three attributes of the unmanifested potential which, prior to their manifestation, are in equilibrium. In simple terms, these can be described as Knowing, Doing and Being. The subsequent disequilibrium, derived from whatever was the original imbalance, created the waveforms which evolved into matter, both living and inert. In our considerations of the interaction of a timeless space with matter we should allow for the original state of equilibrium to co-exist with the disequilibrium. It will be a constant force seeking to re-establish that original state. Here I caution that the word prior is a convenience; nothing can be 'prior' in a state outside of time.

Taking the view that these waveforms exist in Akasha as a field with the potential to become matter, it is reasonable to assume this field to be a form of energy oscillating at a wavelength far above that of matter. Without any manifested spatial dimension it must be assumed to be a non-local field, existing outside of time. Memory is an example of information existing beyond time; the catch is to apprehend that information. Memory uses context to discriminate from the whole field of information, and Samapatti shows that this context can be set aside by setting aside one's self-definition. If our personal definition can be set aside, as Samapatti demonstrates, then that definition must be an 'invention' of something which is conscious of NOT being that which we call I, this person.

As a layperson I assume that the tendency to order (the equilibrium state) will be in opposition to the disequilibrium, giving rise to an oscillation of a wavelength far shorter than the Planck Length. In considering what is already matter rather than how matter came to be, I believe we must always keep information as a part of the process. Reid (e.g., 1989) said that the wavelength of energy in living tissue was very long relative to the wavelength of the space energy penetrating an atom. The heterodyne produced by the mixing of these two fields would produce pulses of space energy in real matter. My thoughts here are that this energy can accumulate within the cell's chemistry as well as being an iterative factor on the cell's processes.

Iteration is a process in time and this relates to consciousness as well as physical processes. So living tissue is anchored in time and it is not surprising that an organism can have a beginning and an end. The lifespan of an organism has events related to time and place, and if we include consciousness (not necessarily the human view of it) then any organism will also exhibit memory.

Without a sense of identity this memory should be available across whole species rather than being confined to individuals. I note this seems to be true of bacteria.

One of Bevan Reid's experiments involved examining cultures of cancer cells and their response to a number of environmental effects. He was running another experiment to find any non-local effects present in the laboratory space and to detect these effects he coated a glass slide with a solution of polystyrene and watched it evaporate (a chemical reaction). He had initially detected what appeared to be vortices on the surface of the polystyrene film. On this particular day he found he had the image of a cancer cell. For a few weeks he recaptured this image on new coated slides time and again. What was particularly surprising was the fact the these captured images has staining within the cell's borders, exactly the same staining as the original staining agent used in the earlier experiment (Gramm stain). When the arrangement of his equipment was changed the images were not able to be captured, and he attributed this to having changed the context of the 'memory'.

The energy that is Akasha could be what science calls Zero Point Energy, and perhaps the Cosmic Microwave Background. That Akasha contains information can be demonstrated by the fact that one can recall a painful experience, and experience pain or discomfort associated with that memory. What is most often overlooked is the question of what happens to our life experience after we die? The simple answer is nothing happens to it; it is already part of the whole information and yours or my death simply means the context for its apprehension no longer exists. That is not to say all of it is lost. Other lives lived within a similar context will have similar thoughts about similar questions; history shows inventions and ideas emerging at different places around the same time. What had been similar was the question those people asked about the same problem.

3. Afterthought

Long before life evolved the planet existed, matter and phenomena evolved without anyone watching. When we evolved and our awareness developed we associated the appearance of a natural order with a presumed driving force. Consciousness, as we understand it, has been both a blessing and a curse. The blessing is our ability to think and to co-operate for a result beyond the individual. The curse is the ability to think and choose not to co-operate. Yoga says the idea of choice indicates confusion. In the long run, what is and what can be is obvious, we only need to set aside self-interest and it all works.

References

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