

## Essay

# On Intuition & Samapatti

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### Abstract

In this essay, I will discuss what the ancient Vedic teachers had discovered by using the Samapatti/Siddhi state; it was Consciousness, and they showed it is indeed a fundamental of the whole reality. I will begin with a diagrammatic representation of how this understanding relates to the experiences I had in the state of Samapatti as a healer: Sat, which represents existence, Chit which represents knowing, and Ananda which represents bliss. To understand why these terms are used will become evident after the rather lengthy explanation develops piece by piece. I say this deliberately rather than saying step by step, because the way I encountered the information was a random path more than a systematic step by step process, based on a series of assumptions arising from thoughts about Satchitananda.

**Keywords:** Cyclic universe, consciousness, singularity, quantum entanglement, Samapatti, Siddhi, dispassionate observer, implicate order, David Bohm, Patanjali, John Wheeler, Richard Feynman, action-at-a-distance, sum over histories, Samskaras.

### Introduction

The Hindu traditional schools of thought all have the Vedas as their common base, the variations in their philosophies are generally over simple points of view and often differ in the interpretation of the same information from the perspectives of science and religion. Most agree with the notion of a cyclic universe and that is where I will begin this narrative. Satchitananda is a Sanskrit word which provides three basic aspects of consciousness as the creator or initiator of a cycle. I use this traditional knowledge because it is understood by scholars of those schools to be an accurate description of the reality of the cycles of creation, and my point here is the assertion that any science-based description would obviously provide the same description, the difference being one of language and context.

. Singularity

**Fig. 1.**

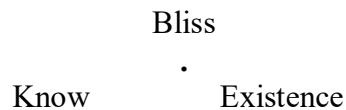
My first assumption is that the cyclic universe begins and ends in a point without space or matter, and I refer to this notional point as a singularity. This singularity has the potentials for existence, knowing and bliss as its fundamental state. The Hindu traditions have the universe as a continuous cycle of creation, persistence and dissolution, a model which is reflected in their

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concept of a deity or deities and is the basis of the science within the Yoga Sutras of Patanjali and the Sankhya school. I intend to present this cyclic concept in a modern context, albeit from a layman's perspective. The most obvious assumption about a cyclic universe is one in which the currently measurable expanding universe would reach a point at which gravity overcomes whatever force had been maintaining the expansion and collapse to become a singularity. This is not merely a point without space, time or matter; I intend to show this point contains all time, space and matter as potentials; information which, with the appropriate context, can be active throughout the whole cycle. This is what is behind the premise that everything comes from consciousness as the fundamental of reality. Taking the Big Bang of physics as the beginning of such a cycle, one may assume the previous universe had collapsed under the force of gravity to become the point of a singularity.

My view of a typical Yoga model of a cyclic universe



**Fig. 2.**

The obvious question is how this open triangle might represent Satchitananda. The simple answer is that all three words are simultaneously present in the dot ‘.’ which I have used to represent the singularity. From the Hindu traditions, we have the special space of Akasha, a space which I assume contains information because in that tradition Akasha is described as the Greatest Teacher. Akasha cannot be a physical space in a modern context because all physical space has collapsed into the singularity represented by the dot under the word, Bliss. Therefore, I am assuming Akasha to be the nonlocal space of physics, inferring that Fig.1. represents nonlocal space, with the three aspects of Satchitananda being fundamental characteristics of that space. I am also saying that to be the greatest teacher, Akasha must have a method for retaining and releasing that knowledge/information within that nonlocal space to pass on to a specific recipient or situation. The latter point is my acknowledgement that there could be any process involving matter and matter's precursors having access to Akasha prior to the evolution of life.

In the Hindu cyclic model, consciousness is external to the physical universe, a concept which could have some relevance to the concept of God. In some Hindu traditions this external consciousness is what occupies the roles of Creator, Sustainer and Dissolver, and when I think about that opinion I can see these three words really represent the aspect of Sat/Existence before, at, and after the singularity. This infers Existence comes and goes in cycles and, being part of the trinity of Satchitananda, the tradition is inferring that Knowing and Bliss are also understood to be evident in the cycle.

If an observation of the Akashic space by God is what motivates the cycles, one can understand the reverence which the Hindu traditions place on it, by describing this observer as Pure Consciousness - the consciousness of God, for example. Therefore, we can also say that if all the information expressed in the whole cycle, from its creation up to the collapsing of the universe,

is present in the moment before the singularity, it would conceivably be present in the singularity itself because the aspect of knowing would have observed the collapse. Equally conceivable would be the observation of the emergence/creation of the former universe from Akasha/nothing, together with the observation of the singularity. In other words, the Chit component would know everything, including itself.

The problem science may have about this view of the Hindu tradition is that science tells us that the singularity as proposed would be a black hole, and that information or matter cannot escape from a black hole. Rather than the singularity being a problem it is a benefit so far as our understanding of the singularity in terms of information being retained is concerned; in the collapse of the former universe all matter would have reverted to its potential as information and being unable to escape from this black hole the information would be retained. If one can assume a singularity to simply explode as a Big Bang, then creation of a universe would proceed finally to a Big Collapse. This singularity would be one in which all the former matter of that universe would transform back to energy, becoming what is known as Zero Point Energy, together with the whole of the information retained by the black hole becoming Zero Point Information.

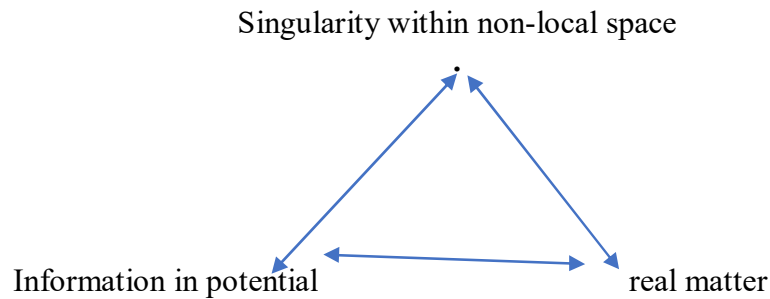
A further assumption based on physics is one which suggests that at the interface of non-matter becoming real from fields and such, particles come and go across this imaginary line between the singularity and space and time, fluctuating between the states of matter and non-matter. The fluctuation between real and non-real states is the same cyclic activity which brings about the singularity. I would assume this means that particles are fluctuating between prespacetime and spacetime, which would infer that with each fluctuation the particles in spacetime would acquire mass and the related space occupied by that mass.

A further consideration here is that a point of singularity has no time or space, with the real fluctuating particle from a real perspective remaining as relatively real matter in spacetime. This latter step in the process would qualify as a quantum entanglement between the Zero Point Energy, the Zero Point Information, the singularity and any subsequent real matter. The knower is not part of the entanglement because it is Pure Consciousness, which is a fundamental of something from which everything emerges; therefore, it is sometimes regarded as God. In the Yoga Sutras, Patanjali calls this observer Mahat, although I note it may also be Chit. To make things a bit simpler, from here on I will use the phrase, 'the dispassionate observer' instead of Mahat or Chit.

Returning to my point about the singularity being synonymous with the Hindu's Akasha space and therefore with information in potential, I would now consider Akasha's name of Greatest Teacher to mean that as a teacher, the information-in-potential interacts with the partners of the entanglement which is the singularity.

This ability to interact can be explained when we notice that the dispassionate observer is in the same Samapatti state as anyone who has her/his mind under control. Saying the mind is under control simply means the mind has become empty and therefore has no awareness of any cognitive input defined by the viewpoint "I". In this controlled state the dispassionate observer will experience and therefore know whatever it observes which can be surprising; prior to this experience most people would believe it is the mind which is observing and therefore knowing

what it has observed. I know from my experience in Samapatti that this experience is retained as a conscious experience. This knowledge provides us with a distinction between the potential information and the dispassionate observer's experience of an interaction. I consider this distinction to be the same as 'making a measurement on an entangled relationship' in the context of Quantum Theory's 'measurement problem', and my reasons will become clearer as we proceed.



**Fig. 3.**

We have built a model of the observer and the observed; the former producing information about the latter, with the information being retained in the space of Akasha. More significantly, using Quantum Theory we can say that information relating to multiple experiences being retained within the singularity can be understood in the same context as that of a particle being in multiple states at the same time prior to making a measurement on one of those states. In such a model, making a conscious measurement selects a state or response in the potential Zero Point Energy, motivated by the item of potential information consciously selected by the dispassionate observer. This conscious observation, with the expanding singularity as its context, causes the collapse to reverse and begin the creation of the next cycle of the universe. From this point I will refer to Akasha as nonlocal space to further construct the evolving model.

Another way of expressing this model is by considering nonlocal space as a fundamental attribute of the whole reality, whether reality is collapsing or expanding and all positions in between. Nonlocal space in this context relates to both the expanded state and to the notional singularity, while the information we may call consciousness is the continuous observation of the nonlocal space, and what is retained in that space is the description of the observation. At this point, we can say the observation is objective because in this moment in spacetime there is nothing capable of making any response to that observation, hence no experience. This observation without experience or response is what is called Bliss, the fundamental state of the dispassionate observer.

As the singularity unfolds, the informational potential for matter enables the process of the creation of matter through the transformation of energy into fields and forces, from which real particles emerge together with the real space they will occupy. As the particles fluctuate between the real and the non-real states, space and time would also fluctuate within the same relationship. From the entanglement, the nonlocal space remains within the real discrete matter it has enabled, together with the information related to the matter's experience being retained as a discrete potential. This is probably what Bohm meant as his Implicate Order; the infolding and unfolding

of information repeating in every cycle. Particles form matter, which forms structures, which become stars, which grow and collapse as subsets of the overall model. This fundamental model of creation and dissolution is present in all matter, from the forerunners of particles to life itself.

Because of the fundamental entanglement of the black hole and the information and energy in potential, together with the oscillating precursors of real matter and the related real space of the subsequent real matter, we can presume that in every point in real spacetime and real matter there is a singularity. Here I note the quantum fluctuations of every particle and its potential are in effect an oscillation between these two states; real and non-real, and since this oscillation involves the entanglement above, it would have wavelength related to that nonlocal space, which could be the Planck Length. I would suggest that at this wavelength there are no spacetime dimensions, meaning that all the information is retained in a simultaneous state of the singularity. The wavelengths related to real matter would be harmonics of the fundamental wave state. Many scientists and philosophers have suggested the fundamental waveform of the oscillating singularity would be a spherical standing wave, a point I mentioned in “Thinking on the other side of Zero, 2006<sup>1</sup>”. None of this has any obvious relationship with consciousness as we know it until there is life, although if my notion of retained information influencing the creation of living matter is valid, this could well be how the amino acids self-constructed to enable the first form of life.

There is scope for the unfolding of information in the process of the emergence of matter because this is where we find the quantum nature of very small things. We know from quantum entanglement that when a particle degrades into sub-particles those sub-particles are entangled to the extent that a measurement made on one of the sub-particles is evident on its partner(s), regardless of their distance apart at the time of making the measurement. Surely the taking of a measurement in a physical sense has three aspects we must consider.

1. There is obviously an earlier decision to take the measurement, and
2. There is the physical act of the measurement
3. There is the effect of the measurement on the entity being measured

Each step involves conscious information about measuring an entity and the effect of the measurement of something which may be in nonlocal space or in real space, so any conclusion may be an inference rather than real data. Therefore, to get to the bottom of this we need to have a workable model of consciousness and the only one I know is based on the Hindu traditional knowledge. In past essays I have used the Yoga diagram from my book<sup>1</sup> with its Sanskrit words; now I will try to give an explanation in modern terms based on my experience from Samapatti.

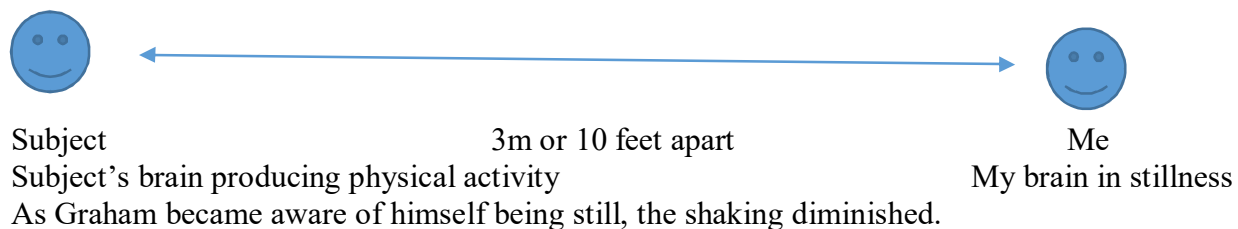
## **Experiences as information retained in space**

In past essays I have mentioned an article from New Scientist, March 2005, which relates an experiment by Madeleine Ennis of Belfast University. In the experiment Ennis had diluted a histamine solution ‘to the point where there was not one molecule of histamine’ remaining, and yet she found that this diluted solution still acted as a histamine. If, as Ennis has reported, the effect of the histamine remained, it was obviously not retained in the liquid of the remaining

solution because that had been diluted to the point where no histamine was present. What I suggest here is that the space previously occupied by the histamine in solution is the one common factor, a context for the presence of information in space. One can dilute a real solution; one cannot dilute a nonlocal space.

As a practical example, I will begin by using the experience gained at the time of counselling Graham, a man with Huntington's chorea. His chorea was such that he was unable to control his extremities shaking, with the result he was no longer able to function as an officer in the Australia Army. When I first met Graham, he was living in a mental health facility. I had found that by sitting still and being focused on Graham in my quiet state his shaking would stop, and this could be sustained for the 45 minutes or so of a session. Over a three-month period of seeing him once a week he gradually reached a point where he was able to recall the stillness of the sessions and manage his shaking to the point of taking on simple employment.

Considering what I know of his condition I can say that the shaking was due to a genetic cause, the result of which is the random firing of some neurotransmitters in his brain. During the session I was sitting across the room about three metres away from him and had my eyes closed for most of the time.



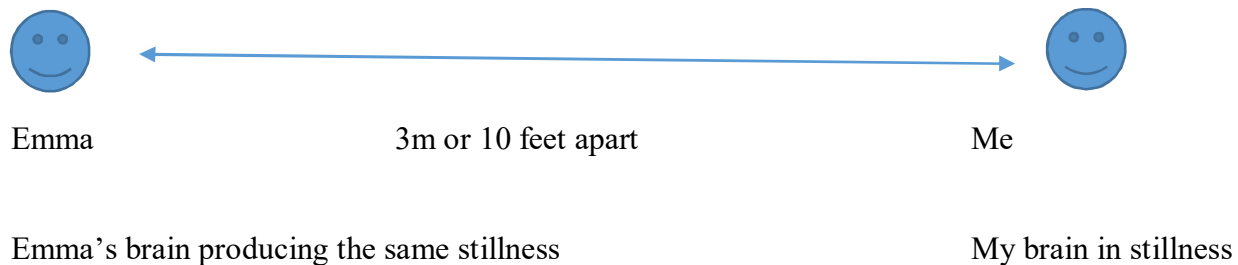
**Fig. 4.**

If we can accept that the subject's brain activity is a specific response related to his genetic information then we should also accept that my stillness is a response related to my mental state of stillness; the difference being that I am in a state in which my mind is empty, and I have chosen to be focused on the subject. My inference is that my stillness in that empty mind state is retained in 'space' in the same way the histamine was retained in the space which had contained it prior to the dilution of the solution. The important point is that the space in question is nonlocal space, which is present in all matter, but here we are talking specifically about the nonlocal space within my brain, which is the same nonlocal space within Graham's brain. The view based on the Hindu traditions would say the reason the subject's shaking had stopped was because his neurotransmitters had stopped firing, and this was because his mind had taken on the same state as my mind. Or saying this another way, my focus, Chit, was effectively taking a measurement in the context of an entanglement of the nonlocal space within Graham's brain.

This did not produce shaking in my body because I was aware that the information in my brain was not my information and therefore had no effect on me. To this extent, Samapatti is a form of entanglement of information because the two minds have become entangled. Over time, the subject learned to relate to the sessional situation and to some extent had learned to control the shaking. As he remembered the session the information related to his responses in the earlier

session produced the same information present at that earlier time; that is what I mean when I say he ‘learned’ to re-experience his earlier response. Another significant point to note is that the seer in Samapatti is separate from his/her personal identity while the subject retains his identity which provided his personal response from the nonlocal space within his brain matter.

My next example is that of a friend named Emma, who was dying from breast cancer. I sat throughout each night beside Emma’s bed in a hospice where she was cared for by the palliative care staff. Emma had found that my calm state influenced her which she described as ‘zapping her out’. I had said to Emma that this stillness is what we feel after death, and we called the Samapatti process Creative Dying. What was happening was that Emma as the subject experienced my inner stillness, effectively learning to be in that state. On the night before Emma died, she announced that she was getting married. When I asked, “to whom”? Emma said very emphatically, “I am going to marry Emma!” At her memorial service the hospice staff asked what I had been doing with Emma. I didn’t have an answer because at the time I didn’t really understand what happens in Samapatti. The nurses said they had never seen such a beautiful death as the one they observed with Emma.



**Fig. 5.**

A more personal experience was one in which I had been called interstate because my daughter Tracey had been hospitalised, having suffered the rejection of a heart and lungs transplant she had received five years earlier. Tracey was in a coma, and when I finally sat at her bedside and looked at her I went into a state of intense bliss, which persisted for the following few weeks. In this case, the state of Tracey’s brain had become irrelevant because what I had experienced was Tracey’s state of bliss not the state of her brain; her brain was shutting down, causing only an occasional twitch of her muscles. The bliss came from Tracey being at the level of the dispassionate observer, not really engaged with her brain, and my focus on her took me into the same state. This is the state which Emma had called ‘out’, as in ‘out of her body’.



**Fig. 6.**

I think that part of the reason for my bliss comes from being her father, a position in which the relationship is a genetic form of entanglement as well as one formed by the closeness of our

relationship in her infant years. I will put that into a simple model of what I believe this context represents in that sense of quantum entanglement.

The three figures raise the question of how and what is sharing the information between the seer and the subject in Samapatti. It is one thing to assume that consciousness arises from the electrochemical activity within the brain, but how could the possibly identical awareness/knowing in two brains be possible, and in what way could this happen when the two people are some distance apart? I find the sharing of the same feeling or knowing, irrespective of distance apart, sounds to me exactly like quantum entanglement and this raises the question of what exactly is entangled. Is it the information? Is it the bodies? And if there is an entanglement, is what is known by each, the seer and the subject? This raises the next question of just what is making the measurement, and if there is measurement why is what is known the same rather than what happens is the entanglement of particles?

My final example is really a description of my first experience as a healer. I had been asked to help a young woman who had what she described as a mentally disturbed cat. She said the cat was antisocial in that it could not accept being held for more than a minute or two; worse still, it had not washed itself in the year or more the woman had been looking after it.

I sat down, and she placed this smelly cat on my lap. I placed my hand on its head and it went to sleep. As I sat there I began to have an intense inner visual experience of simultaneously lights flashing like some computer game; it was chaotic, like simultaneous auras from simultaneous migraines. After about twenty minutes the lights gave way to an unusual garden scene; the plants were very large as if seen from a cat's eye level, and the colours were mainly in shades of brown and yellow. The scene felt familiar and then it changed to a more normal view with the usual colours of a garden, and I knew I had never seen this garden before. After about twenty minutes I knew the cat would wake up. It woke and began to wash itself.

What I noticed in this situation has been replicated with other subjects; people. What I find on reflection is the fact that for the seer and the subject, each shares the same information related to the experience and at some point I notices that as the seer I had experienced what the cat experienced from the cat's viewpoint, and when I recognised this was not my experience I saw the experience as if I had really seen the garden myself. In another case the subject reported seeing me do something to her injury site when in fact I had only thought of what I would have wanted to do as a healing of that site. I am not normally a visual person; I don't imagine as others tell me they imagine and experience what they imagine. I can only think non- visually. The question for me is "How or what reinterprets or substitutes the information?"

A similar scenario is one that came during one of my Samapatti sessions with Emma. She had always said she had never known any time in which her mother showed any love for Emma. Without thinking, I asked Emma, "When was the first time you saw your mother?" Almost immediately, Emma started to cry: "Oh Alan, just saw the look of love on my mother's face. It was when the nurse passed me to my mother at my birth!"

In this instance while in Samapatti, Emma had drawn of a memory from that time and space, the memory was that of the nurse as she handed the newborn Emma to her mother. Emma could not



have had that memory herself, firstly because memories are not retained at that time of birth and secondly, newborns do not have any visual acuity. More memory in space because, at the time, Emma's mother had already died of cancer.

I cannot really use diagrams like the ones above to explain information and entanglement; to describe these experiences in terms of information *within* an entanglement will probably mean I have to use my miniscule knowledge of the quantum state. Hopefully, all these questions will be resolved by explaining what I have called stillness through the concept of an external universal observer which is a fundamental of reality. The Yoga Sutras call this state of stillness the Siddhi state. In this model there is only one observer which is simultaneously at every point in the whole material reality. If we return to the cyclic universe and the notional point into which the former universe collapsed, this point is either nothing or it is the smallest estimated dimension called the Planck Length with its physical dimension of  $10^{-33}$ cm. What is interesting about this notional space is that it is to all intents and purposes a nonlocal space because science has no space smaller than this.

Returning to the figures given above, let us assume this fundamental consciousness observes and knows the experience of both the seer and the subject. As a fundamental of reality, consciousness the knower is what can best be described as the absolute seer in an absolute context of Samapatti. Considering this nonlocal space containing information to have the capacity to create matter, I believe it would follow that the process of creating matter would involve creating the preconditions for that process, as well as the information, as an observation, related to that process. The process itself is a relatively simple one when we go back to the discussion of the three aspects of taking a measurement on an entanglement before the examples given above.

The fluctuations of particles between the real and the potential states can be viewed as an oscillation between the retained information and the related matter involved in that experience observed by the dispassionate observer and being aware that every subsequent observation is retained simultaneously. In an ultimate sense, a particle will emerge from a non-matter potential as a real stage in a spacetime context of becoming matter. Simultaneously, it will serve as the context for the next step determined by the existing context as well as the information retained about that step; the potential of the singularity will continue to produce matter from non-matter. An example would be that of the context evolving to relate to some notional step, at which point the particles may form solid matter with real mass as an atom of hydrogen.

The oscillation in the singularity will continue because it is a function of that nonlocal space; the atoms of hydrogen will continue forming, resulting in an almost infinite mass. I conclude that the reason the atoms combine, as in 'clump together', relates to their creation having its beginning in a simultaneous state, which can mean that this tendency to clump together comes from that context of their non-real state being one of entanglement, a characteristic of which is massless particles in a state without space. Thus, the non-real context is also the real context. And considering that the whole process begins with the primary entanglement, it would follow that every subsequent particle with mass evolving throughout the periodic table has this same tendency, which can only be expressed in the physical world as gravity.

In this regard, the Hindu traditions tell us that by meditating on what is essentially the conscious principle, all information ever known can be known again. Therefore, this fundamental conscious principle is generally referred to as the dispassionate observer, and for our exercise of developing an understanding of consciousness we can begin to see how Samapatti can relate to this process as an example of entanglement.

## **The dispassionate observer**

While the term, dispassionate observer, may be familiar to those involved in communication theory, I believe I need to go a little further with my explanation of the process of creating matter. The word entanglement is really an example of our lack of understanding the process of knowing, because we have used that term out of ignorance of the dispassionate observer. I can understand that the notion of an all-knowing point of nothing would be difficult for most; taking that notion to include our existing models of consciousness, mind and memory would obviously be even more difficult to grasp. Therefore, I believe the only way I can begin this important conversation is to call on my experiences in Samapatti. And before I take us back into Samapatti, let me return to the explanation of the singularity and the entanglements. I accept that in some cases what I have called a simple entanglement may well be a superposition, nevertheless we can proceed because what I am trying to explain is more about consciousness than it is about definitions or semantics.

When I said that the non-real context of simultaneity/superposition is also the real context, I mean it is that the real state reflects the nonlocal state so far as information is concerned. The information as a nonlocal potential for hydrogen is the same information for the actual assembling of the particles which become the first hydrogen atom and all which evolves from that starting context. As this mass of hydrogen reaches its critical mass and detonates as a Big Bang, at every point in that process the oscillating points of information retain the progress/experience of the information-in-potential unfolding. Remember, the unfolding information is the same step by step information which infolded from the previous beginning of the cycle of becoming a universe.

Now we came to the issue of a quantum measurement. As each step of the infolded retained information unfolds it is co-incident with the current momentary context of the real matter at that stage in its evolution. The co-occurrence of the real and non-real state of the matter within that entanglement produces a step in the non-local retained information, which triggers the relevant non-local particles to move to the next retained context in the same way a measurement on a quantum entanglement can move the opposite partner to an opposite or alternative state. We may revisit this from time to time but for the moment it is enough to recognise that the stepping through a series of contexts related to retained information is a fundamental of what we call consciousness; really it is our conscious awareness of the related conscious observation obtained from the previously retained observations. We can note here that from the Yoga diagram mentioned earlier that an aspect of this level of information (Mahat) has the faculty of discrimination (Buddhi), and when we include conscious awareness and the viewpoint, "I", it becomes mind. In fact, the term, dispassionate observer, is a bit anthropomorphic because it

infers a similarity to a person such as the notional the individual. The impersonal nature of an observation is minimised using the word, observer, which also infers a person.

## **Samapatti**

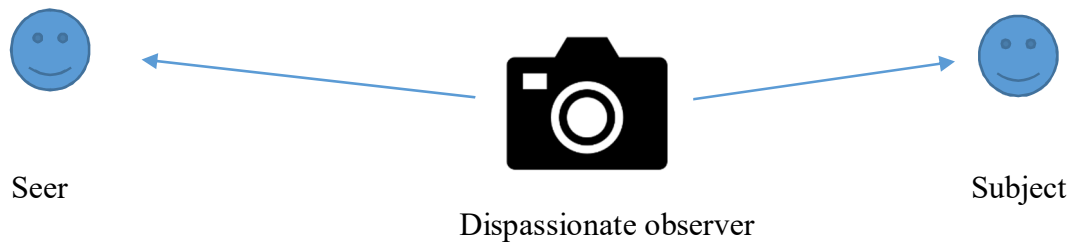
The person who is the seer in Samapatti has her/his awareness established at the level of the dispassionate observer, and is in a state without the personal definition, “I”. This gives the seer the dispassionate observer’s observation of the subject, which means that what is observed is the information which has activated the neural configurations of connections and chemistry within the subject’s brain which are active in the moments of the observation. In those same moments, the configuration of the seer’s neural network is observed simultaneously by the dispassionate observer. The result is that the observations are present on the neural network of both the seer and the subject. The seer’s configurations represent no change for the seer and are therefore unnoticed as awareness by her/him which gives the seer the experience of the subject’s ‘mind’.

For the same reason, while both configurations are presented to the subject’s brain her/he will only notice the seer’s configuration, providing an awareness of the experience of a change in the subject’s mind state. This model of the process of knowing shows us that the neural configuration of the brain is a doorway into the dispassionate observer’s memory of the momentary observation of both the seer and the subject; each memory is a conscious observation, and we become consciously aware of that memory through its related neural configuration. Less obvious is that the steps in this process are, in effect, making measurements in a quantum entanglement. This momentary conscious awareness is what science calls the mind. In one of my Samapatti experiences I had occasion to access the mind of the subject, a woman who had asked for some help; she had a fractured tibia, and as I looked at her leg I had the impression that the fracture site was surrounded by what I thought was darkness. (I note here that

I do not have the ability to have any visual imagination, and the ‘darkness’ is my own expression of what the fracture site felt like in a cognitive sense). I thought I would replace it with something which was the opposite of darkness, some bright light. I had been sitting opposite her with my eyes closed and had earlier asked her to close her eyes too. As I opened my eyes the woman was obviously very excited, and she proceeded to describe having seen me ‘remove some black stuff from my leg and replace it with some bright golden energy’. Energy was her word. This showed me that her brain configuration had interpreted my non-visual brain configuration of my thought as a visual experience of something that had physically happened. In fact, it shows that what is present in the brain as a neural configuration becomes a conscious experience in one’s mind.

During my time of looking for answers I was fortunate to spend time with a generous mentor, Dr Bevan Reid who was a cancer researcher. He had been exploring his ideas of information in the laboratory space and had shown me some of his published papers. This led to many conversations over some years and he became convinced what I was doing had a lot in common with his work. He was always impressed that I was able to join in his biophysics conversations and make thoughtful contributions on whatever we were discussing at the time. What I noticed was the fact that after I left his work space I could remember the conversation as an observer but had none of the knowledge I had been using in his presence. This is another example of the

relationship of the seer and the subject transposing one's neural configuration onto another one within a focused conversation. This makes the earlier figures be understood to be as follows.



**Fig. 7.**

In Fig.7. the dispassionate observer is observing seer and subject simultaneously which results in both observations being represented in each brain's neural configuration. The way this is possible is down to the fact that the brain neural configurations of both seer and subject have nonlocal space throughout the substance of each brain, suggesting to me that the observations are simultaneously present in each and are specific to each individual because of the Samapatti state. As noted in the paragraph about entanglement, the seer is in a state without a personal definition "I", which produces both observations at that dispassionate level of consciousness because the awareness of the seer is focused on the subject. The same situation is the reason I was able to fully understand Bevan Reid's biophysics while I was in a conversation with him; it was a Samapatti context. The same is true in explaining why I experienced Tracey's bliss while I was sitting at her bedside and do not experience that bliss afterwards; I only have a narrative memory of 'this is what happened when I sat beside Tracey in the hospital ward'.

At some point that process of creating matter must have evolved to a point at which a form of life did form, live and replicate. And if as most people assume this life was in the form of a single cell which replicated by division then we must also assume that every new cell was not only identical with its siblings; it was also entangled with them. These simultaneous cells would have benefitted from different individual experiences within a possibly diverse environment, leading to a possible variation within some of the cells developing into different forms of life and different processes of reproduction. It would also allow every cell learned from the experiences of its entangled siblings. With the development of sexual reproduction, the diversity of species became more stable, with variation coming from mutation of individuals within a species as a process of natural selection.

Despite the variations, life as a process is a continuation of the first life which appeared in a distant point of the past. This becomes obvious when we consider the fact that reproduction from cell division presupposes the dividing cell must have been alive at the time of division. A similar requirement exists in sexual reproduction because of the obvious requirement that both ovum and sperm must be alive at the time of conception. For these reasons we must accept the fact we are all sharing the same life, a life which began at some unknown in the past. In that context every life within a species will have some inherent connection; an entanglement of sorts which, like the examples in the figures given above are open to the state of Samapatti. In most forms of mammals, birds and reptiles there are mothers and infants and the process of mothering and the teaching of their offspring is relatively similar regardless of specie, which leads me to the subject of intuition.

## Intuition

A female of any species produces an ovum which contains her genetic information. At conception the male's sperm sets off the assimilation of the genetic information of the sperm by the ovum at which point the ovum becomes an embryo. At each step of the embryo is dividing into two cells, to four cells ... each division produces cells which, by definition, are all entangled with each other. The information related to each division is retained and activated in structural terms by information contained in the genetic code of each cell. I understand that the process of conception will modify the mother's DNA sufficiently to prevent her own immune system rejecting the embryo. During gestation the cells of the mother and the embryo are entangled, together with the knowledge of mother providing all the embryo's life support.

At birth that life support is severed, prompting the now infant to seek an alternative life support. Placed on the mother's body, the infant recognises its mother's heartbeat and intuition kicks in. Here we revisit the conditions required in attaining the Samapatti state, the requirement being that the mind is at rest with no inputs or egoic definition. (e.g. as in my stillness). This means that the embryo is the seer and its environment is the subject, its mother. As the mother caresses, cuddles and intends the infant to feed at her breast, the infant knows the mother's intention. I am suggesting that as the mother is the subject in this Samapatti, knowing what the seer, infant, knows. Over the period of two to three years of infancy this relationship evolves to the state in which the mother has developed what we call intuition. Intuition is commonly held to be a female 'peculiarity' when in fact it is a real faculty all women have. Girls who spend a lot of time with their mother can develop a level of intuition without having a baby of their own. If the mother is not present from birth it can develop if there is a continuing relationship with her substitute carer, if carer can replicate the attention the actual mother would have given.

The singularity is not singular at all. This is all about the Zen-like claim by the Vedic people that the universe is cyclic. In my opinion the fine print would really say that every Planck length point is a singularity, and like Wheeler's quantum foam, will be co-ordinated simultaneously.

In addition to the Planck-like frequency of the spherical standing wave, there would be an almost infinitely long wave which turns the cycle on/off. So, all of the real space contains the singularities which, when oscillating, creates matter with a bang and the associated CMW background. When the Planck oscillation (Mahat or the dispassionate observer) is interrupted everything reverts to energy.

Not only is matter created from energy, its creation is sequenced by the retained information against the momentary context of each step in the process, just as consciousness is sequenced thought according to an individual's momentary context, the equivalent of a quantum measurement. Our bodies are awash with those Planck singularities informing the matter within us to become thoughts in our awareness. Any real individuality comes from the soul or atman which is recycled through the 84 births of our own cycles.

## Conclusions

In recent essays I have made inferences to parallels between Quantum theory and the Yoga and Sankhya material which had quoted extensively, without only my firm conviction in the validity of the inferences. I was not able to use any conventional science or mathematics to support my view. In the time between finishing the draft of this essay and receiving a notice of acceptance from JCER I read John Wheeler's book which I have added to the references. In that book I found that both he and his colleague, Richard Feynman, were convinced they could use the concept of action-at-a-distance from Quantum theory in a project they were developing as part of their research. Over many years they failed to realise the desired outcome and reluctantly set it aside. However, one positive outcome was Feynman's proposition about the sum-of-histories for quantum particles, which addressed the problem of multiple simultaneous pathways for a particle, as a history of all the possible pathways which subsequently collapse when a physical measurement is made.

I have found that the conditions for entering the Siddhi state are similar to those present in a person doing science research at the level these physicists were doing at that time described in the book. I am suggesting that this is why they arrived at their conclusion that action-at-a-distance in a quantum experiment is valid in the context of their project for the simple reason that Samapatti is also action-at-a-distance. I believe the whole question of consciousness can be considered to be in that quantum state. Moreover, I believe the sum of histories is really about retained information becoming specific to a question which is asked when making the measurement. It is the conscious component of taking the measurement which selects a particular history from the sum of all possible states or options. For example, from my experience with Emma over her final months in palliative care we can say that each night, as I 'took her out' of her normal state into the Siddhi state in Samapatti, I was repeatedly making the same quantum measurement to achieve the same outcome. The result was to reinforce the sum of the possible outcomes in that quantum state. For Emma the repetition reduced the 'measurement' to just one outcome; she was able to die peacefully and confidently, certain of entering that state on demand because she had learned to do so by herself. This was evident when she had declared on my last visit that she was going to marry Emma.

While Quantum theory is very detailed about the fields, charges and particles in that very small state of matter it seems to have not yet found a way to integrate information into the picture. When one does take this into account reality takes on a different and interactive format. If we intellectually evolve our particles to just before life became a fact the evolution itself can only be driven by information retained and unfolding according to the momentary context. In that sense, the information is undifferentiated (Purusha) so far as life is concerned, which is why the Sutras say Purusha has no distinguishing mark and why the dispassionate observer is dispassionate.

If we take this theme a little further it can be concluded that activity in the subatomic environment (Quantum foam) is retained as contextual information which will derive future activity. For example, without thinking about an outcome, I wrote the Thinkerman poem which described Emma's state in death about four years before she died. In Quantum theory, this information can have travelled from her experience of death back to me as I wrote that poem.

All in all, I believe this demonstrates the driving force for me to keep thinking and writing for more than thirty years about my certainty that there was more than healing involved in my Samapatti experiences. The writing was the means for the information to communicate to me the manner in which Samapatti and information in space had a direct relationship to mind, memory and consciousness. Less obvious is the fact that this interactive information is a part of reality at the subquantum level of existence and as the fundamental it does not have an identity at all. I remember reading John Wheeler musing that ‘there is only one electron’; the sutras tell us that there is only one self, so he was right on the money. Before life, there was not what we call consciousness, just information acting within an unfolding series of momentary context. The fact that this same quantum scenario these two physicists were exploring would have existed prior to life means that the process does not describe consciousness because without life there is no consciousness. What there would have been is memory, and without a self it can only be a dispassionate observer.

What it will present in a life, even a primitive form of life, is an awareness of a related memory of the immediate prior moment. For a human, this sum of histories is what the Vedic culture, and carried through by Patanjali, called Samskaras, otherwise known as modifications of the mind. From my own perspective, Quantum theory is incomplete when information is not considered as an active constituent in any event or transformation of matter, especially the matter within the neural system. I can understand why people have said that everything comes from consciousness itself; I think it is much simpler than that, with turtles all the way down.

I could write about the decision process, but I am sure everyone who reads this essay can follow the thread to realise that everyone has their individual histories and preferences (Samskaras), which does their particular quantum measuring to arrive at their own conclusions.

## References

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