

Bridging Science and Spirituality through Consciousness¹

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Several scientists believe that there is a **meeting point between science and spirituality and that is consciousness**. After all it is the unfolding of consciousness that allows us to penetrate the depths of our being from the physical to the most spiritual levels. Theosophy tells the grand story of this unfoldment from the unconditioned consciousness to its conditioned differentiated states. In the **Transaction of HPB Lodge**, Blavatsky asserts that consciousness is the realm of ideas brought about by the Universal and Eternal Mind.

In quantum physics, **we are looking at a universe where the most fundamental level of matter is a state of pure potential**, of infinite possibility. Quantum Physicist Amit Goswami tells us that quantum entities are waves of possibility and what is manifested and taking form is nothing more than an expression of the ever present movement of consciousness in all its degrees from the subconscious to the pure consciousness, as our planes of consciousness penetrate and impinge on one another. According to Buddhism, mind and matter are relational and interdependent. Subatomic particles cannot be found to be inherently real—existing in isolation from the scientific mind that measures them and the instruments designed by them. To the Middle way, they are labels for interdependent processes in a participatory universe.

Dr. Goswami says that the most striking feature of waves is that they can be at more than one place at the same time. And a choice is needed to convert possibility to actuality. Who chooses, he says? It is consciousness per say. When we are in God-consciousness, our choice from quantum possibilities is creative and discontinuous—it is a quantum leap which is creative and intelligent, out of ordinary space and time. In ego-consciousness, the choice is restricted to conditioned alternatives as it emanates from the past and continuity seems to reign. B. Alan Wallace in his book *Embracing Mind* (2008) talks about 4 different levels of consciousness as it is expounded in the Great Perfection of Dzogchen Buddhist tradition: The first level is substrate consciousness which is our ego consciousness and which is maintained through all of its incarnations. The second level is the substrate which is more of a neutral state of mind, calm and undisturbed. This would be more akin to the higher levels of manas or the abstract mind. The third level is primordial consciousness or Buddhi consciousness which is the ground state of consciousness, transcending the minds of individual sentient beings; it is the gateway to God-Consciousness. The fourth level and last is Absolute Space, the veil of Parabrahman, where consciousness, matter, and time enfold in a homogeneous state. In the Mahatmas Letters, Abstract Space is described as the rootless cause of everything else and coeval with it are consciousness, matter and duration, being the progenitor of time.

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Well, we know from our study of theosophical literature that our Universe is one of law. In Mahatma Letter #88 the Mahatma says “Our philosophy is preeminently the science of effects by their causes and of causes by their effects. Parabrahman is not a God, but absolute immutable law. ..We are ready to reveal the infinite as all phenomena proceed from the infinite and limitless space, duration, and motion, this phenomena being material, natural, sensible and known causes.

In the book **The Field** written by journalist Lynne McTaggart who interviewed many leading scientists and researchers of the day, she describes the Zero Point field as a repository of all fields and all ground energy states with its virtual particles. She explains that “scientific calculations have shown that fluctuations of the zero point field waves drive the motion of subatomic particles and that all the motion of all the particles of the universe in turn generates the zero point field, a sort of self-generating feedback loop across the cosmos.”

This implies that no particle is ever at rest but is in constant motion due to a ground state field of energy constantly interacting with all subatomic matter. One tenet of esoteric philosophy is that motion is eternal and is the imperishable life of matter itself, conscious or unconscious, so we see that motion and matter are never separate. This means that the basic substructure of the universe is a sea of quantum fields that cannot be eliminated by any known laws of physics. So we see that science is touching upon the indestructibility of matter at its most primeval level which the esoteric philosophy has pointed out from time immemorial.

This zero point field is talked about in the Secret Doctrine as the laya center which is a synonym for Nirvana. HPB on Vol 1, SD, p. 140 says and I quote: “It is, in fact, the Nirvanic dissociation of all substances, merged after a life-cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the matter that was, the realm of negativeness –wherein lie latent during their period of rest the active forces of the Universe.”

On p. 138 Vol I, SD in Stanza 6, there is mention of seven laya centers. HPB describes these centers as the seven zero points at which the scale of differentiation begins. She says “From these centers begins the differentiation of the elements which enter into the constitution of our Solar System.”

Lynne brings to our attention that scientists have found that these subatomic waves of the field are constantly imprinting a record of the shape of everything. This has given rise to the construct of holograms. With this, scientists have been able to discover the ability of quantum waves to store vast quantities of information in totality and in 3 dimensions – each tiny portion of the encoded information containing the whole image.

Holographic Universe

Reading the Michael Talbot’s **Holographic Universe** and Taggart’s book **The Field**, we find out that our bodies, our brains--indeed the entire cosmos are holographic in their nature.

An example of this is seen in Dr. Pribram’s ability to use the concept of holography and apply it to the brain functioning. He could explain once and for all that memories were distributed throughout the brain. After all, patients who had had portions of their brains removed for medical reasons never suffered the loss of specific memories. He now was able to see that every part of the brain contained all the information necessary to recall a whole memory. In addition, holography was able to explain why our brains were able to store so many memories in so little space.

The Cosmos as a hologram – electrons could be seen behaving holographically – sometimes as a particle, sometimes as a wave. But this applied equally to all subatomic particles and to things that once was thought to manifest exclusively as waves, like light, gamma rays, radio waves, etc – they can change from waves to particles and back again.

The late physicist David Bohm believed that an electron is not one thing but a totality or ensemble enfolded throughout the whole of space. Electrons and other particles are sustained by a constant influx from the implicate order or shall we say “the zero point field”, and when a particle appears to be destroyed, it is not lost. It has merely enfolded back into the deeper order from which it sprang. The universe according to Bohm is a “holomovement.”

Bohm remarked that “the apparent separateness of things at the explicate level, everything is a seamless extension of everything else, and ultimately the implicate and explicate orders blend into each other.” As was mentioned before, the infinite holds in its bosom the phenomenal.

Lastly, we may introduce Amit Goswami’s idea of tangled hierarchy which also sheds light on the notion of how consciousness works. In his recent book, published by Quest Books, **Creative Evolution**, Amit says that there are circularities when a quantum collapse occurs. That is, when a possibility becomes actual. For example, he says that an observer is needed for collapsing the quantum possibility wave of an object; but collapse is needed for manifesting the observer. More succinctly put, there is no collapse without an observer, but there is no observer without a collapse. So here we see this universal duality which the movement of consciousness brings it to a sort of triad: The object-subject phenomenon and the correspondence between the two. But the important thing is that there is only a relative split because the observer, the apparent “I” subject of the collapse, arises co-dependently with the object. It is after all a conscious world, where all potentialities are made manifest in order for every thing to evolve self-consciously.

In Mahatma Letter #93b, our Elder Brothers assert further that “Spirit, Life, and Matter are not natural principles existing independently of each other, but the effects of combinations produced by eternal motion in Space. The idea of pure spirit as a being or an existence is a chimera, gigantic absurdity.” And to bring this back to our discussion, this is what we have when Dr. Goswami talks about a tangled hierarchy where all levels of existence impinge on one another and cannot exist by in and of themselves.

So, we must take ourselves by the hand and realize that we participate and co-create our destinies from within and without. Consciousness is the unfoldment of life, and we are constantly affecting its landscape by our perceptions and attitudes.