

Article

***Chit* - The Original Principle: Towards a More Comprehensive Theory of Everything**

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Abstract

This exploratory paper argues that Chit (Consciousness) is the fundamental cause of the universe. It creates and contains everything. There is nothing outside of it. How do we know this, since Chit is unobservable by human minds with existing scientific tools? In this paper it is argued that over the ages brilliant philosophers and scientists from Eastern and Western traditions have used the tools of intellectual intuition, one-pointed concentration, and faith, to come to an approximate understanding about the nature of Chit. The core of these explanations have remarkable consistency and reliability. Arguments made over 5,000 years ago to modern times are examined. The paper further argues that a theory of “everything” must be considered from multiple disciplinary worldviews, not just by science alone. A conclusion can be made that the more comprehensive “theory of everything” that modern scientists find elusive, has already been offered time and again in human history.

Keywords: Chit, consciousness, intuition, theory of everything, human mind, principle, philosophy.

Introduction

*Chit*¹ or Supreme Consciousness² is the creative element of the universe and it exists as the original, elemental, or fundamental principle. This view about consciousness has been expressed from many disciplinary perspectives throughout the ages, and have been addressed in this paper. These perspectives have argued that Chit pervades all things, and all things exist in it. Chit has variously been referred via such terms and phrases like Consciousness, the Creator, God,

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¹Pronounced *Cheet* - Sanskrit, “consciousness”. In Hindu philosophy it represents the complex noun “Satchitananda” which translates to Absolute Truth, Absolute Bliss and Absolute Consciousness. In this paper Chit denotes Supreme Consciousness.

² Consciousness in this paper is not to be confused with Husserl’s *phenomenological* consciousness of qualia, and *intentional* consciousness. It is, however, more closely linked to Husserl’s conception of consciousness as “...we fix our eyes steadily on the sphere of Consciousness and study what is immanent in it...Consciousness in itself has a being of its own which in its absolute uniqueness o nature remains unaffected by phenomenological disconnection” trans. (Husserl, 1970; Gibson 1962).

Brahman³, Supreme Being, Ultimate Reality, Divine Life Force, the True Self, The One Thing, Atman,⁴ and more. Some, however, hesitate to give a name to this force, and refer to it only in the negative—i.e., by virtue of what it is not, such as: “*neti, neti*” a term in Sanskrit which means “*not this, not this*”, or “*neither this, nor that*.” (Upanishads⁵; Avadhuta Gita⁶). In the Rigveda (another Hindu text) it is referred to as “... *the One Thing breathless*”, that is separate from everything else. It explains that this “One Thing” breathes by its own nature. (Bellah, 2011) Again in the Chandhyoga Upanishad⁷ we learn that, “*When one sees nothing else, hears nothing else, understands nothing else, that is the infinite. But when one sees something else, hears something else, understands something else, that is the small. Verily the infinite is the same as immortal, the finite is the same as the mortal.*” In this paper the infinite as referred to in the Chandhyoga Upanishad and other Hindu texts as *Chit*, the Sanskrit term for Consciousness. *Chit* has been intuited in the Hindu cosmology, and sages from Western scientific and philosophical traditions have also hypothesized about this force from intuition. However, the exact proof awaits the tools with which to capture it for general acceptance.

Just as there were intuitions about deep space since the time of Galileo, but it was not until the Hubble telescope was launched in 1990 that we could confirm what was hypothesized, we could tentatively suggest herein that an *intellectual intuition*, following Immanuel Kant’s writings, as to the existence of *Chit* could be supported. Kant’s argument was that intuitions are usually appealed to apart from any specific paradigm on how they (“intuitions”) offer substantive evidence for assertions about noumena. Kant (1781) suggested that there are divergent versions of what intuitions are in human mentality. He stated that the notion the cause and effect linkage is not the only concept via which we perceive a priori thoughts about the relationships of things. To Kant, metaphysics comprises solely of purely of models of linkages. Physicist David Bohm would agree. Bohm was very involved in examining the nature of consciousness. He was strongly influenced in his thinking by the Indian philosopher, Jiddu Krishnamurti, who stated that the way to arriving at truth about ultimate reality is unmapped and “*pathless*”—an individual

³ In the Upanishads—Hindu sacred writings, Brahman is seen as the original principle, the supreme existence or absolute reality. The many schools of Hindu thought agree that *brahman* is eternal, conscious, irreducible, infinite, omnipresent, and the spiritual core of the universe of both stability and change.

⁴ The realization of Atman.

“(…) I am of the nature of consciousness.

I am made of consciousness and bliss.

I am nondual, pure)in form, absolute knowledge, absolute love.

I am changeless, devoid of desire or anger, I am detached.

I am One Essence, unlimitedness, utter consciousness.

I am boundless Bliss, existence and transcendent Bliss.

I am the Atman, that revels in itself.

I am the Sacchidananda that is eternal, enlightened and pure”

— *Tejobindu Upanishad, 3.1-3.12 (Abridged)*

⁵ Doniger, W. (1990), *Textual Sources for the Study of Hinduism*, 1st Edition, University of Chicago Press, ISBN 978-0226618470

⁶ Dattatreya, (9-10 BCE) *Adhuvaita Gita*.

⁷ Chandhyoga Upanishad., VII.24.1, P.U. pg. 46.

cannot reach it by any path whatsoever—be it religion or other world view. To Krishnamurti, Truth is boundless, infinite, unmeasurable, and unreachable by any specific channel whatsoever. Because it cannot be put into a particular model, Krishnamurti believed that no one should be forced into an exclusive ideology order to reach this Truth. (Lutyens 1975)

The great philosopher Plato, influenced by his mentor Socrates, identified “intuition” in his works the Republic, and Phaedo⁸, as a pre-existing knowledge of, and in, the soul of eternity (Sacs, 2007).. He argued that it is understanding of the true nature of reality. To Plato, intuition is like mathematical “truths” which he saw as being derived from an arousal of knowledge already present in latent form. This concept by Plato is sometimes referred to as *anamnesis*. Conclusions based on this kind of knowledge, in Platonic thought, are more certain and correct than those based on *false opinion* which is typically distorted by ego. In the *Prescia Theological* it is argued that if there is a true and authentic philosophy, it must be discoverable and verifiable by personal introspection. Therefore, philosophical education should not focus on doctrine so much as the raw materials that enable individuals to discover the true philosophy spontaneously⁹ Rene Descartes (1641) refers to intuition about the nature of reality as a pre-existing understanding, revealed through contemplation and introspection. Ancient and modern teachers of meditation support this view. Forms of meditation exist in nearly every religious tradition.

This kind of intuition about the nature of reality can be taken to be *intellectual intuitions* about the existence of the unobservable Chit. In terms of the intuitions and hypotheses about Chit which have been on-going for over 5,000 years, one might express such a hypotheses as a self-evident statement, or axiom, where CT represents the force of Chit. This statement builds upon Einstein’s famous equation: $E=MC^2$. It states that “**energy and matter are a function of Chit**”:

$$(E=MC^2)fCT$$

This expression building on Einstein’s brilliant equation, shows that Chit is the basis of everything there is. It thus follows that it is also the teleological entity that moves everything¹⁰. It implies Chit moved the dense singularity which was the baby universe into expansion, but it does not tell us whether it was one time only or multiple times. Oxford University physicist, Sir Roger Penrose holds that the big bang was not the beginning of the universe but a cycle of expansion and crunches marked by repetitive expansions and collapses¹¹. In the Hindu cosmology it was hypothesized that cosmic cycles are part of a perpetual “wheel” of creation and destruction through the force of Chit--Brahma the Creator, Vishnu the Preserver, and Siva, the Destroyer (which accumulatively is seen Chit or Consciousness). So the connection between

⁸ Phaedo is a well-known Platonic dialog also known as “*On The Soul*” in Henrik, L. (2009).

⁹ Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, pp 14–18 and pp 433–434. *Prescia Theologia* denotes the eternal truth, that permeates all religious theology, that Chit (God) gave to man.

¹⁰ In Hindu philosophy *Prakriti*, is the female force that combines with *Purusha* the male force move matter and energy to create the material world.

¹¹ Penrose asserts that as the universe moves toward cessation of its expansion, the black holes will gorge on matter and energy and one another.

creation and destruction that takes place in, and only in, the unending vastness of Chit, has been a long-standing intellectual intuition.

Intuition, Brain, Mind, and Chit

The *noumenon*, that is the *ding-in-sich*—or the thing-in-itself, comes not from lived reality, but from intuition, explained Immanuel Kant. A more recent and extensive examination of the relationship between the two men presents it in a more positive light and shows that Bohm's work in the psychological field was complementary to and compatible with his contributions to theoretical physics. In the study of mathematics, Kant claims that knowledge emerges from pure forms of *intuition*. Intuition is considered to be the human faculty that allows us to acquire knowledge without evidence or proof, and without knowing from where that knowledge was acquired. In mathematics, intuition, it is seen as the outcome of constructive cognitive activity of humans, as opposed to the unearthing of primary principles alleged to exist in empirical reality. This view considers that in mathematics internally consistent methods are used to explain it. That is, logic and mathematics are not considered analytic (wherein deep properties of objective reality are revealed and applied) but are instead considered the application of internally consistent methods used to comprehend complex mental constructs, whether or not they have a life in objective reality.

Kant distinguishes the noumena from phenomena which are observed by the senses, and are interpreted through the brain. For Kant and others, the world is unknowable, except as phenomenological representations via our biologically-given faculties. This means we never experience reality as it is in itself. Kant spent a great deal of time explaining the noumena. To him we should consider sense data as “*mere appearances*” and forms. As a logical continuation of this thought, then there has to be an underlying “*ding-in-sich*,” We only know of this by appearances, but our senses are indeed affected “*by this unknown something*” (Kant, *Prolegomena*, § 32, 1783). We can hear in this Kantian observation, an echo from the Upanishads.

Arthur Schopenhauer has argued in a similar vein to the Kantian and Hindu views (and also the current neurobiological and psychological theories) that the human mind sculpts and re-sculpts experience. Schopenhauer sees the world as his representation, i.e., individualization of phenomena.¹² Schopenhauer argued held that human beings do not draw experiential facts from the natural environment, instead they are interpreted. His noumenon is akin to the Spirit (Geist), which in his view underlies all worldly phenomena. This noumenon is seen to be ever moving in its own absolute actualization, through a continuous dialectical process of thesis-antithesis-synthesis as made famous in the Hegelian dialectic (Hegel, 2007, trans of his 1830 book; Gadamer, 1976). In other words, the noumenon moves through cycles of creation and destruction that lie beyond human conceptions of good and evil.

¹² Schopenhauer, A. (trans. 1958) *The world as will and representation*, transl. by E. F. J. Payne (Indian Hills, Colorado).

Kant, Schopenhauer, the Upanishads, and other philosophers and philosophies, are in agreement that sense data flows into human brains and are then analyzed in the brain's cortical systems via neurobiological networks, to apprehend approximate "reality". There are multiple individual "realities" emanating from multiple minds. These "realities" are error-laden, unstable, and shifting. They "appear" to be true to our individual brains, but they are not Chit--the reservoir of eternal truth. Harp (2012) explains consciousness as something that *"..cannot be declared as physical or reduced to mere physical processes no matter how complex those processes."*¹³ In his in his Journal of Consciousness Exploration and Research article Steven Harp has argued *"that there is no science that invalidates the model of the brain as a receiver and there is no proof that the brain generates consciousness and, because consciousness cannot be equated with physical matter, another model is necessary."* (*ibid*)

Apart from a few exceptional minds over the ages, physical matter like the brain cannot apprehend or interpret Chit accurately because Chit rises above everything we know so far. These exceptional individuals have apprehended Chit directly through dint of intuition, critical thinking, and mastery of spiritual disciplines--like meditation¹⁴ It is true that this state of so-called "enlightenment" is subjective in nature, and has only been self-reported, and therefore has to be taken on face value. Nevertheless non-ahants¹⁵ i.e., ordinary laypersons people have reported short periods of profound transformative bliss, and feelings of connectedness to the broad universe, arising and departing suddenly. What non-ahants, philosophers and scientists--have agreed over the ages, is that Chit is the distinct and fundamental and ultimate moving force¹⁶ (telios), and it causes the stuff of the universe to emerge.

While it is not directly observable, like many mysteries in religious and secular thought many people believe Chit's existence on the basis of faith or conviction. Religious philosophers, in particular, tell us that Chit is all-pervasive and is not contained by the boundaries of time and space. Its essence is indestructible. Chit is the source of all knowledge and is itself all-knowing and ever observant¹⁷. The immortal words of St. Augustine of Hippo, resonate down the ages

¹³ Harp, S. (2012) Journal of Consciousness Exploration and Research.

¹⁴ Meditation is concentration on one point (*one-pointedness*).

¹⁵ Enlightened ones

¹⁶ Chit is linked to the Hindu God Vishnu who is associated with motion. Vishnu is also an aspect of god in the Hindu triad of Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer.

¹⁷ Knox, Ronald in Knowles, E. Elizabeth Knowles, ed (23 August 2007). *Oxford Dictionary of Modern Quotations*. Oxford, UK: Oxford University Press. p. 184. ISBN 978-0-19-920895-1.

*"There was a young man who said God,
I find it exceedingly odd,
That the willow oak tree
Continues to be,
When there's no one about in the Quad.*

*Dear Sir, your astonishment's odd,
For I'm always about in the Quad;
And that's why the tree,*

when he stated that faith is when we can believe what we do not see¹⁸(1960). The great Christian theologian St. Thomas Aquinas was skeptical that reasoning and logic alone would provide an *exhaustive* account of the “divine nature” but as a Christian he accepted divinity from the lenses of Christian theology.¹⁹ (1947)

The Impact of the Movement of the Creative Force (Chit)

In the last three decades, cosmological paradigms’ have captured the imaginations of lay folk, and cosmologists increasingly talk to us in laymen’s terms--which is a great blessing as it brings complex concepts to ordinary people. Thus we understand that our universe, and perhaps many others, exist in extremely dense, hot, and tiny singularities.²⁰ As of now science starts at the movement of energy and matter. Before that” most of scientific world remains silent, or like astrophysicist, Paul Sutter may say, “*In the beginning, there was a question mark. All else followed. The end*” (2015). Many subscribe to this view, and yet many cannot. Curious humans in this latter category usually continue to dig for the ding-in-sich from positivistic lenses. However, others down the ages, have come to some consensus on the essential nature of Chit and its relation to our own human materiality through intellectual intuition, faith and conviction. So for eons we have speculated that within Chit lies all the universe--energy and matter and all its derivatives’--including the stuff of humans.

The prevailing cosmological theory of “the Big Bang”²¹ was so named by Sir Fred Hoyle, (1949). As a concept it is much, much older. In terms of most accepted scientific thinking, the singularity exploded about 13.8 billion years ago. When it exploded it released its potential energy and matter, and which then led to the creation of time and space. Then there was a rapid cooling period after the first moments. Still extremely hot it “cooled”, down to about a trillion degrees Fahrenheit. With this there was emergence of subatomic particles called protons and neutrons. Minutes later nucleosynthesis occurred—i.e., the particles fused to form the nuclei of the first atoms — mostly hydrogen and helium. These early atoms then conjoined to form

*Continues to be,
Signed Yours faithfully, God.”*

¹⁸ St. Augustine (1960). *The Confessions of St. Augustine*. New York: Image Books. ISBN 0-385-02955-1. (Translated into English, with an Introduction and Notes, by John K. Ryan.).

¹⁹ Perhaps when evolution and discovery permit us to stumble upon the appropriate tools from which to “see” in the manner required by current positivism, we will continue to hypothesize. Further, in the “normal” world stage models about *what is*, proliferate, with the most popular paradigms from physics, neurobiology, psychology or religion prevailing at any given time.

²⁰ Stephen Hawking and Roger Penrose developed the theorem on the singularity. See Hawking, Stephen & Penrose, Roger (1996). *The Nature of Space and Time*. Princeton: Princeton University Press. ISBN 0-691-03791-4.

²¹ Hoyle, F (1950) *The Nature of the Universe – a series of broadcast lectures*, Basil Blackwell, Oxford (early use of the big bang phrase)

gravity, the stars and galaxies. Eventually simple life forms such as amoeba appeared which then formed more complex ones like plants, animals and humans. Ancient Hindu writings would agree with modern physicists. Hindu sacred texts have asserted that all creation, including human beings, devolved from the pure state of absolute consciousness, or Chit into its current complex forms.

Permutations of the Big Bang theory continue to arise--such as cyclic brane model of physicists Paul Steinhardt and Neil Turok (2007), where “branes” (membranes) strike and smash with each other to create similar situations to the Big Bang theory. Roger Penrose and Vahe Gurzadyan (2010) followed Einstein’s theory of general relativity (1915) into a concept about endless worlds (or “*conformal cyclic cosmology*.”) as occurring continuously²². Werner Heisenberg was an early developer of “string theory” in 1933, where he proposed that one-dimensional strings then interact with each other. Chit exists in these tiny strings²³. At this point, suffice it to say that physicists and others have produced an exhaustive literature on the Big Bang and families of theories concerning it. They are widely known, and hence do not need to be mentioned in greater detail here. Whether we subscribe to the theory of one Big Bang or multiples, and one Big Crunch or numerous ones--simultaneous or serial—there continues to be the softly nagging perception of something ever present behind our reality, and that something is ever present as the fundamental cause.

Barriers to the Flow of Chit in Human Minds

We have argued that Chit exists before all creation and it moves all creation. When Chit creates, expands and develops complexity of forms, it exists in those forms, including into human life. Why can’t we “know” Chit? We turn now our human make-up. In sentient beings, biological forces for survival come into play to block knowledge of Chit. These blockages, interfere with human interpretation of reality. This causes alienation and estrangement from the Kantian noumenon. Survival in a complex, competitive world, puts pressures on humans to focus on appearances—i.e., immediate phenomena from the external world drawn into the brain through sense-data. Each individual human mind will interpret phenomena differently. As social beings, the collective minds of groups will also interpret experiential facts from the natural environment differently based on group consensus. The term “group think” (Janis, 1982) can explain this kind of phenomenological construal of “reality”. Error in interpretation, based on particular worldviews, can lead to harms--such as injuries and injustices in the social system. Furthermore, ordinary language with its conflicts in meaning (Wittgenstein, 1953, Carnap, 1945, and Frege, 1891) have had a part in distorting discourse on Chit. As such, ordinary language generates many philosophical difficulties.

While we do see forms that we mistakenly take to be “reality” there are differences in interpretation of these so-called “realities”. Take something simple like seeing mountains, streams and rivers. Even though we know what these are, each one of us can interpret this

²² This too was an earlier intuition in the Upanishads “

²³ Heisenberg’s studies built on John Wheeler’s 1937 introduction of the S-matrix. See Stephen B. Giddings, The boundary S-matrix and the AdS to CFT dictionary, hep-th/9903048

“reality” differently from others. For example, the statement “all swans are white” was falsified (Popper, 1959, 1963) when in 1697, during the Dutch Willem de Vlamingh expedition, there were black swans found on the shore of the Swan River in Australia”. So what do we say now? All swans are ‘whack’ (white and black) or all swans are ‘blite’ (black and white)? People argue over such constructs incessantly. If in these routine, relatively simple constructs of reality, we do not see eye to eye (so to speak) we certainly have disagreements on vastly more complex issues—particularly those ontological and epistemological matters relating to very selves—such as “who am I, and what is my relationship to the world outside me?”

Our need to survive in a harsh world, is complicated by the constant meddling of our egos (*ahamkaras*²⁴), fantasies and illusions (*maya*²⁵), and unending desires (*lobhas*²⁶). Suffering results, when cravings are not fulfilled, and even if fulfilled, satisfaction and pleasure are usually fleeting. This was explained in Shakyamuni Buddha’s²⁷ Four Noble Truths. The Buddha put it simply: it is the constant need to fulfill desire that brings suffering (*dukkha*). It alienates us from our true selves and the possible attainment of the transcendent state of bliss, outside space and time. This transcendent state is known variously as *nirvana*²⁸, *haskala*²⁹, enlightenment, and *sartori*^{30 31}. It is hard to achieve this state, and often requires years of spiritual discipline and practice.

There is a human tendency to anthropomorphize Chit by giving to it human qualities like love, vengeance, anger and bliss, etc. This is error. Chit exists beyond human emotions and feelings. Likewise, crime and punishment, which are understood by humans, and are a necessary part of our moral and social order, are not Chit. That is why some of the writers of the Upanishads were cautious, and solved the problem in the negative: “*neti, neti--it is not this, nor that*”. What then is Kant’s *ding-in-sich*? Will we ever know it completely? David Bohm³², in reference to Supreme Consciousness is pessimistic when he observes that, science is an infinite, “*inexhaustible process*”—do we not hear an echo from Kant’s Prolegomena, here? According to Bohm current contexts of the “*form of knowledge is to have at any moment something essential, and the appearance can be explained. But then when we look deeper at these essential things they turn*

²⁴ Sanskrit term for ego from the Vedas.

²⁵ Sanskrit term for illusion

²⁶ Pali (the language of the Buddha), says lobha is greed or desire and one of the poisons in man.

²⁷ Anderson, Carol S. *Pain and its Ending: The Four Noble Truths in the Theravāda Buddhist Canon*. Edited by Charles S. Prebish and Damien Keown. Curzon Critical Studies in Buddhism Series. Richmond, UK: Curzon, 1999

²⁸ Enlightenment from Hindu philosophy

²⁹ Hebrew for enlightenment

³⁰ Non-dual state from Zen philosophy

³¹ The Rinzai Zen scholar, D.T. Suzuki, explained “*Sartori obtains when eternity cuts into time, or, which is the same thing after all, when time emerges into eternity*” (Suzuki, 1982, pg. 53).

³² Bohm, David (1980), *Wholeness and the Implicate Order*, London: Routledge, [ISBN 0-7100-0971-2](https://doi.org/10.1080/00141801.1980.10859122)

out to have some feature of appearances. We're not ever going to get a final essence which isn't also the appearance of something" (Horgan, 2018). Currently humans have seldom achieved true understanding Chit. Even though each day we do learn more about the universe, but at best, we simply attain caricatures of reality and ourselves. In each era of our species, we also become limited by the canonical winds and egoism emanating from disciplinary injury. Disciplinary inquiry is fraught with battles to maintain dominance of a particular ideology.³³

Summary

This paper begins with the statement that Supreme Consciousness or Chit, *exists*. This has been explained across the ages by many great thinkers from diverse ideologies. It argues, *in nous*, that a **theory of everything** is not only possible, but the hypothesis has been posited from the earliest times. Ignoring this, we continue to search for theory of everything, primarily within the discipline(s) of physics (or the hard sciences) alone. However, it cannot be addressed selectively through one methodology. Jiddu Krishnamurti calls such a search as venturing into "a pathless land"—one that defies placing this search within the parameters of "any religion or sect." Something as vast as Chit cannot be compartmentalized or siloed. By definition, a theory of everything would be a so-called "grand" theory (comprehensive theory) that crosses disciplinary boundaries. This will take time, as science is an inexhaustible process that advances slowly but inexorably—i.e., bit-by-bit every day.

This paper has made the following arguments:

- 1) Chit is the original force of the universe, known by many names, that creates, preserves and destroys it.
- 2) Barriers to apprehending Chit arise from the human mind—i.e., meddling by the human ego which throws up fantasies, illusions, and desires in its need for preservation of the individual self.
- 3) These egotistical drives serve to obscure the real nature of Chit
- 4) While some may deny its existence, Chit is reported to exist by: (I) intellectual intuition from learned sources, across the ages; (ii) from persons what have self-reported transcendental, blissful experiences, across the ages; and (iii) those who might have experienced momentary feelings of bliss at times in their lives across the ages.
- 5) This knowledge, about Chit, coming to us from varied sources and various times has provided us with a **Theory of Everything**, but it awaits the stamp of approval by scholarly communities, and acceptance by the general public. Until then--some will believe; many will doubt; and, many will search in Jiddu Krishnamurti's "*pathless land*" until it is found.

³³ There are always intense struggles and revolutions that arise in theory-formulation (Kuhn, 1968, 2012).

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