

Article

Space, Time, & Consciousness (Part 9): A Postulate Set Governing Existential Knowledge

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ABSTRACT

In an earlier article (Part 7), the Principle of Interior Unknowability (PIU) was defined as a postulate which excluded any possibility for scientists to observe the conditions of the origin of the world, or to be able to infer from information collected within our material world how the world was constructed with any certainty, or “where it might have come from.” In this article, three additional Postulates are defined. One of these concerns the nature of existential reality, and states there are two domains for knowledge exploration: 1. the material domain in which we normally perceive the world, and 2. the domain of consciousness that underlies consciousness and conscious perception that may become available during the NDE/OBE or by meditation. This is the Postulate Governing Existence (PGE). The PGE defines the consciousness domain as fundamental. The third postulate is the Postulate Governing Knowledge (PGK) which defines knowledge to be incorporated in consciousness. As was also explained in Article 3, on Universal Consciousness, all individual entities possess consciousness, and “knowledge” is information incorporated into their consciousness. The fourth postulate affirms Descartes’ Mind-Body Dualism that mind and brain ordinarily communicate, despite being different in kind. This is the Postulate for Mind-Body Dualism (PMBD). The set of four postulates governs the nature of Existential Knowledge (EK). With the EK as a set theoretic foundation, the potential for extra-sensory phenomena is explainable. We may summarize that the nature of any and all knowledge about existence, EK, is a function of PIU, PGE, PGK, and PMBD.

Keywords: Existential knowledge, postulate, space, time, consciousness, creation.

A postulate denying any scientific ability to acquire conclusive knowledge about the creation of the universe, its possible origin, was defined as the Principle of Interior Unknowability (PIU). There are three other postulates required to complete a set governing possible existential knowledge (EK). Given that the PIU addresses insurmountable constraints on acquiring knowledge of the circumstance of an origin, there is naturally required a postulate defining the nature of the “real existence” about which knowledge is delimited, as opposed to an “imaginary existence.” Furthermore, there is required a postulate governing what “sentient knowledge” means, its relationships with existence, and its boundary conditions. Finally, the interconnectedness between the 3rd material domain and 2nd domain of consciousness provides an essential mechanism for communication between the brain and mind, as had been proposed by Descartes in his philosophy of mind-body dualism.

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Postulate Governing Existence (PGE)

Ordinarily, reference to the world in which we exist presumes against the solipsistic idea that the only thing that may be known to exist is the mind engaged in thinking, in accordance with the common sense experience of solid objects, and the scientific paradigm of materialism. According to the Encyclopaedia Britannica:

Mechanical materialism is the theory that the world consists entirely of hard, massy material objects, which, though perhaps imperceptibly small, are otherwise like such things as stones. (A slight modification is to allow the void—or empty space—to exist also in its own right.) These objects interact in the sort of way that stones do: by impact and possibly also by gravitational attraction. The theory denies that immaterial or apparently immaterial things (such as minds) exist or else explains them away as being material things or motions of material things.

An interesting feature of materialism, as defined above, is that it excludes immaterial concepts, such as mind or consciousness from having any useful reality, and intends that they be ignored or denigrated, for only solid entities may truly exist. By contrast, in Article 3 on Universal Consciousness, it was argued that immaterial entities possessing consciousness exist, and exist within an immaterial field of consciousness termed the 2nd Domain. Therefore, the definition for “existence” used here specifically includes both material objects, previously explained to exist in the 3rd Domain, and consciousness assigned to the 2nd Domain as its eternal home. *So, the Postulate Governing Existence (PGE) includes both material and immaterial existence, and, as had been argued in the Universal Consciousness article, the Domain of Consciousness is fundamental.*

Postulate Governing Knowledge (PGK)

As was illustrated by the conventional Britannica definition for materialism, the mind and its knowledge were excluded from having any official status for science —mere sticky illusions for a properly “thinking” scientific community--also laughable given that scientists think they communicate their discoveries to others by expecting they too have minds in which knowledge exists and may benefit from learning new “information.” It is proposed that “sentience” must be acknowledged as a fundamental human capability (really for higher order animals as well) for any possible theory about the nature or the world and its origin. As was also explained in the article on Universal Consciousness, *all individual entities possess consciousness, and “knowledge” is information incorporated into their consciousness.* The prominent physicist/mathematician Eugene Wigner wrote about the fundamental role of consciousness, “*The laws of quantum mechanics itself may not be formulated ...without recourse to the concept of consciousness*” (Essay by Eugene Wigner, 'The Probability of the Existence of a Self-

Reproducing Unit', contributed in M. Polanyi, *The Logic of Personal Knowledge: Essays Presented to Michael Polanyi on his Seventieth Birthday, 11th March 1961 (1961)*, 232), and, “*I believe that the present laws of physics are at least incomplete without a translation into terms of mental phenomena*” *Physics and the Explanation of Life', Foundations of Physics 1970, I, 35-45*. Erwin Schrodinger, who wrote the fundamental wave equation for quantum mechanical behavior, was adamant about the role of consciousness in physics:

Although I think that life may be the result of an accident, I do not think that of consciousness. Consciousness cannot be accounted for in physical terms. For consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else. Quoted in *The Observer (11 January 1931)*; also in *Psychic Research (1931)*, Vol. 25, p. 91.

Postulate for Mind-Body Dualism (PMBD)

Rene Descartes recognized that the ability to think, and what was thought about were radically different in kind from the body, from the body's sensory mechanism worked by the brain to produce perception (<https://en.wikipedia.org/wiki/Mind-body-dualism>). However, he had a problem with how the material body and mind, being different in nature could communicate. For his own purposes, he found an adequate explanation to theorize that somehow the communication was enabled by a special function of the pineal gland. No scientific evidence has ever been produced to validate the pineal gland as providing the mechanism for mind brain dualism, Nevertheless, substantial evidence for such communication has been provided in Articles 2 and 3 that furnish two legs for defining a PMBD..

Continuity of Consciousness as the OBE Occurs at the Instant of Trauma

One of the remarkable features of the NDE reported in Article 2 was the consistent *surprise* by those who suffered a trauma in which their consciousness suddenly separated from their body, because even though they were no longer seeing through their eyes *their consciousness had not been interrupted*. Thus, we can infer that the body routinely communicates with mind as an imperceptible normal function.

The mechanism of instantaneous communication for quantum entanglement

In Article 3, the phenomenon of quantum entanglement was discussed as having been well validated in numerous empirical tests. Einstein in the EPR paper had insisted that the prediction of instantaneous communication by Schrodinger's wave equation implied that the equation was wrong or incomplete. Einstein argued that Special Relativity's prediction that the speed of light provided an upper bound for any communication in the universe, so the wave equation had to be wrong. Furthermore, the equation failed to offer any possible mechanism that could enable

instantaneous communication. Because the NDE reports consistently state that movement in the 2nd domain was instantaneous, with no time experienced between a thought and its execution, it was hypothesized that Einstein's spooky action at a distance would be explained if the communicating particles were embedded in the 2nd domain where instantaneous action was natural. Thus, it was inferred that the domains of consciousness and materiality were connected to each other, as had been illustrated in the Venn diagram. Because ordinary sense-perception by our body is drastically limited to a narrow range of energies (for example, our retinas are sensitive to a small region of the electromagnetic spectrum), we simply do not normally perceive entities and activity in the 2nd Domain.

Given the evidence that mind and body do routinely communicate as demonstrated during the NDE and by quantum entanglement, *it is then reasonable to define the Postulate for Mind-Body Dualism (PMBD).*

Existential Knowledge, EK is a function of (PIU, PGE, PGK, PMBD)

The following corollaries about existential knowledge may be derived from the EK set:

1. There are sentient minds, and their knowledge varies with experience in the 2nd and 3rd Domains.
2. Knowledge available to any mind tied to the 3rd Domain while functioning with normal everyday experience has limited awareness of the greater knowledge that is available while functioning in the 2nd Domain. The nature of knowledge available from the 3rd Domain is inaccurate, perishable, and is only a representation of the pure knowledge available from and in the 2nd Domain.
3. Mind functioning in the 3rd Domain may gain enhanced access to the greater knowledge available in the 2nd Domain by having an OBE, and likely by meditative training.
4. The NDE/OBE typically results in a relaxation of the blockage to the greater knowledge available in the 3rd Domain. The OBE may also occur spontaneously without triggering from an NDE. Active effort at meditation may produce an OBE.
5. Meditative states may facilitate extra-sensory perceptual (ESP) skills, such as precognition and remote viewing, by accessing information available from the timeless field of consciousness forming the 2nd Domain. There is normally a "gate" between the mind attached to the brain and the mind's access to the 2nd Domain. The OBE entirely escapes this gate, whereas meditation opens it.

The OBE report below [with its corollary numbers set in brackets] illustrates well the sensibility of the existential knowledge postulates:

While experiencing great pain from a gallbladder attack, she kept trying to escape with an OBE, and after four hours trying finally succeeded:

The very first thing that hit me was the noise. I could hear everyone at once who were talking, thinking, and praying. But I was able to understand each one of them, which I found amazing. I didn't have to single them out to know what they were talking or thinking about. I was still aware that I was in hospital. I could hear the nurse across the room talking to one of the patients at the same time as somebody talking on the phone. It was all happening at the same time but it wasn't confusing at all. [1, 2, 3 and 4] Then I was transported to another corridor in a different part of the hospital. I saw a couple walking there and conversing. I remember the man was wearing a yellow shirt.

I don't recall a sudden shift after that. I just suddenly realized that I understood everything. It was a big 'aha' moment. I could understand physics, math, chemistry, and all the formulas that went with that understanding. I realized that I didn't have any questions. I suddenly understood my purpose. I saw how everything together made a perfect sense. It's difficult to describe where I was because it was as if I was approaching the universe at a great speed. And at the same time, I was amazed at being able to understand absolutely everything. [3 and 4]

Then I got this amazing sense of unity. It felt like the whole universe was in me and I was in the universe. I could feel every person living in me and me living in each of them. Then I had this very strong awareness that I'm in God, God is in me, therefore I'm a part of God. I felt very excited, humbled and in euphoria." [3 and 4] (https://www.nderf.org/Experiences/1eva_m_ndelike.html)

The NDE research literature well establishes that discarnate consciousness may exist, as supported by findings from empirical NDE research checking on the accuracy of reports about perception made across substantial distances, and from commonly observed restoration of normal behavior just before death for hospital patients who had suffered for years from critical brain malfunction generated by Alzheimer's disease. The community of skeptics about paranormal phenomena has published and given numerous lectures claiming there never was any good evidence produced, although my review of the body of this work found it reeked of a religion of skepticism in place of scientific rigor. By contrast, a professional statistician (prof Jessica Utts, U Cal Irvine) who conducted an extensive review of the available research reports on extra-sensory perception concluded in her own report as follows:

Utts' Conclusions & Recommendations

It is clear to this author that anomalous cognition is possible and has been demonstrated. This conclusion is not based on belief, but rather on commonly accepted scientific criteria. The phenomenon has been replicated in a number of forms across laboratories

and cultures. The various experiments in which it has been observed have been different enough that if some subtle methodological problems can explain the results, then there would have to be a different explanation for each type of experiment, yet the impact would have to be similar across experiments and laboratories. If fraud were responsible, similarly, it would require an equivalent amount of fraud on the part of a large number of experimenters or an even larger number of subjects.

What is not so clear is that we have progressed very far in understanding the mechanism for anomalous cognition. Senders do not appear to be necessary at all; feedback of the correct answer may or may not be necessary. Distance in time and space do not seem to be an impediment. Beyond those conclusions, we know very little.

I believe that it would be wasteful of valuable resources to continue to look for proof. No one who has examined all of the data across laboratories, taken as a collective whole, has been able to suggest methodological or statistical problems to explain the ever-increasing and consistent results to date. Resources should be directed to the pertinent questions about how this ability works. I am confident that the questions are no more elusive than any other questions in science dealing with small to medium sized effects, and that if appropriate resources are targeted to appropriate questions, we can have answers within the next decade.

(Jessica Utts, *An Assessment of the Evidence for Psychic Functioning*, 1995
<https://web.archive.org/web/20080513174112/http://anson.ucdavis.edu/~utts/air2.html#copyright>)

This article defined a set of postulate for consciousness consistent with the theory of reality presented in Article 3.” Universal Consciousness Underlies All of Reality: a Tripartite Domain Theory.” The EK postulate set and Universal Consciousness Theory support study of various ESP phenomena. Such consciousness theorizing accommodates understanding that when mind (consciousness or soul) is functioning in the 2nd Domain, it is enabled in locating information not directly available to the brain functioning in the 3rd Domain from ordinary sense-perception limited to the local range of sight and hearing. As a practical matter, this theory also bolsters the credibility of research on intuition, such as conducted by Gary Klein who estimates that on the order of 90% of critical decisions made are influenced in whole or part by “gut” intuition (Intuition at Work, 2003). Where might that intuition come from? The source may indeed be the individual’s consciousness pulling information or guidance from the 2nd Domain. This view is consistent with the perspectives of Carl Jung, Edgar Cayce, and Rupert Sheldrake.

Carl Jung, who reportedly had an NDE, theorized that there is formed in the universe a shared memory he termed the Collective Unconscious. He theorized that, before birth, the Collective Unconscious was implanted in the brain:

The collective unconscious - so far as we can say anything about it at all - appears to consist of mythological motifs or primordial images [i.e., archetypes], for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be

taken as a sort of projection of the collective unconscious... We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual. (From *The Structure of the Psyche*, CW 8, par. 325.) A primary resource for Jung's theories about the collective unconscious and the archetypes contained in it is: *The Archetypes and the Collective Unconscious*. New York: The Princeton University Press, 1969.

Edgar Cayce, famous during his lifetime as the "Sleeping Prophet," had a remarkable career as a healer (*My Life as a Seer*, New York: St. Martin's Press, 1997). Cayce explained that during sleep when dreaming develops, the consciousness may separate from the body and benefit from the advice of spirit beings:

"The subconscious, separated entirely from the material self, is able to go out into the universal, or the cosmic consciousness. And those on the other side who see and know the conditions that surround us may put within our own selves what will be helpful, or detrimental, depending on how we use it. (*My Life as a Seer*, New York: St. Martin's Press, 1997, page 238)

Cayce also described a cosmic memory bank termed in philosophy the Akashic Record. An expert on Cayce's entire life work, Kevin Todeschi, states about the Akashic Record, "Also known as the Book of Life, the Akashic Records is the storehouse of all information -- every word, deed, feeling, thought, and intent -- for every individual who has ever lived upon the earth." Todeschi explains how, according to Cayce, we can access our own Book of Life to learn about our past, present, and future. (Todeschi, K. *Edgar Cayce on the Akashic Records*. Virginia Beach: A.R.E. Press, 2010.)

When there is the thought or the activity of the body in any particular environ, this very activity makes for the impressions upon the soul...As to the records made by such an activity, these are written upon what is known as time or space; much in the form or manner as are the messages that are of a familiar nature to the body in its present activity. As the instruments of recording are used, so does the activity of ENERGY expended leave its imprint upon the etheric wave that records between time and space that DESIRED to be put, as to that impelling or producing. Just as the figures or characters make for communications between individuals, so does the soul upon the pages or records of time and space. (Cayce A.R.E. Reading 416-2)

Rupert Sheldrake, currently active in research, has supported a non materialist concept similar to Jung's collective unconscious and Cayce's Akashic Record, the "morphogenic field": "The most important organismic concept put forward so far is that of morphogenic fields. These fields are supposed to help account for, or describe, the coming-into-being of the characteristic forms of embryos and other developing systems. The trouble is that this concept is used ambiguously....The concept of morphogenic fields can be of practical scientific value only if it leads to testable predictions which differ from those of conventional mechanistic theory. And such predictions cannot be made unless morphogenic fields are considered to have measureable effects. (Sheldrake, R. *A New Science of Life*. New York: St. Martin's Press, 1987, pp-12-13.). Sheldrake's website: <https://www.sheldrake.org/research/morphic-resonance/introduction>.

The main thesis of this book on the nature of space, time, and consciousness is that in science and philosophy the dominant paradigm of materialism should accommodate ongoing research that implies materialism is incomplete for explaining all of reality. Reports from NDE/OBEs and paranormal phenomena imply that there is a reality hidden from ordinary materialistic sense perception that informs our brain and mind to form true knowledge. Furthermore, it is the 2nd domain of consciousness that is primary and that enables the 3rd material domain to function. Such a perspective is advocated in a recent text by Immants Barus and Julia Mossbridge:

We are in the midst of a sea change. Receding from view is materialism, whereby physical phenomena are assumed to be primary and consciousness is regarded as secondary. Approaching our sights is a complete reversal of perspective. According to this alternative view, consciousness is primary and the physical is secondary. In other words, materialism is receding and giving way to ideas about reality in which consciousness plays a key role.” *Transcendent Mind: Rethinking the Science of Consciousness*. WDC, APA, 2016, page 3).

Quantum Mechanics Needs to be Cured from Its Schizophrenia

In accordance with conventional, materialistic quantum mechanical theory, all entities exist independent of any minds that may or may not be apprehending any specific entities, such as photons or Black Holes. Observation by humans of any “large” Black Hole relies on passive observation of its emitted radiation and on its effects on the motion of objects subjected to its gravitational field. However, directed Human observation of atomic and sub atomic particles ordinarily requires subjecting those particles to physical forces, such as electromagnetic radiation, that are so energetic that the particles will be influenced by the inspecting energies. Thus, for the atomic level of existence, a human, controlled by the mind, influences the reality that may be observed, but materialistic science is conflicted about how to regard the scientist’s role in observing phenomena. Erwin Schrodinger pointed out the paradoxical nature of quantum theory when the observer’s role is considered by describing the ambivalent existence of a hypothetical cat placed in a sealed container where it is subjected to possibly lethal radiation; under the terms of his thought experiment about the workings of quantum superposition, until the box were opened to observe if the cat were dead or alive, it would be probabilistically modeled as both alive and dead. The nature of quantum superposition remains a paradoxical feature of quantum mechanics.

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