

The Only Perception Process

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The Only Perception Process

Experience has the knack of fooling us on a regular basis. We see the Sun setting every day, but we know very well the sun never sets. It is the earth rotating backwards, which gives us the experience that the sun is setting in the horizon. The sky looks blue, but we know that there is really no sky and neither is it blue. There are many such examples where our experiences are false. The same is also true of how we visually perceive the world. Science has taught us that the light is reflected from any object in this universe that we observe, and travels to the retina in our eye. There are 120 millions rods which are sensitive to black and white and there are about 7 millions cones which are sensitive to color. These rod and cones convert the incoming light into an optical signal. This optical signal is transmitted to the visual cortex in the human brain. This is the end of the journey of the perception process. There is no explanation as to what happens to the optical signal and how the brain decodes the optical signal and reconstructs our visual world. Science also never tells who is at home within the brain who finally sees the reconstructed visual image. Who is final observer of this image? I guess this idea of the final observer has always been outside the bounds of science because there is no way to empirically record the observer's existence. Anything "subjective" is discarded in the scientific world.

For science to describe the perception process accurately it has to make a paradigm shift and move into the metaphysical world and understand who the observer is, then and only then the real perception process can be fully understood.

The way the perception process is currently described is inaccurate and has many shortcomings. The objective of this paper is to give a fresh and a different outlook to this perception process. It will use science as a foundation and where this is not possible it will use the teachings of the ancient Rishis as available in Vedanta.

Limitations: Current Perception Process

Besides the lack of understanding of the observer and what happens in the mind/brain in the reconstruction of the outside world, there is this unanswered question - does the incoming light reflected from objects have the capacity to generate the awareness of those objects? It would seem this reflected light is our only connection with the outside world. We are aware of all the objects both far and near only because of this reflected light. In this paper, I would like to show that this is asking too much from reflected light alone.

Science tells us that light can either be a wave or a particle. We also know that light travels at the speed of 186,000 miles per sec. We know the particle aspect of light is made of photons, which are mass less particles and travel at the speed of light.

1. If you look at a far away star, the light traveling from there can take a long time. For Star A which is 10 light years away, the photon has to start traveling 10 years back so that it can hit the retina in our eye now to make Star A visible. Now we turn around and try and see Star B, which is 1 million light years away, that photon would need to start its journey 1 million years back so it is available to our eyes. This is a long journey for the photon passing through space containing dark matter, galaxies, and planets. The photon has to keep its purity of wavelength and energy level. Now if you can imagine millions of people spread over many different galaxies looking at the same stars at the same time, different photons from Star A and B should also travel from the past to the present to reach these millions of viewers. It would seem these photons from anywhere in the universe are available to viewers everywhere on demand and that too instantaneously. This makes you wonder- is there is a limit on the number of photons the reflected light can generate from the object which has to be viewed?

2. We know light is made up of different colors and each of the colors has a different wavelength. When we pass light with these colors through a prism (basically from one medium to another), the wavelengths for each color bend differently and we see the rainbow effect on the other side of the prism. Light breaks up and moves in scattered directions. It is more than likely the light coming from distant objects will pass through different media which only means the photons of different colors will scatter and move in different directions. The probability of scattering is much higher if the light has to travel from stars which are light years away. If this is really happening what is the accuracy of the photons reaching the human eye? Is it really representing the objects accurately? I do not think science really discusses this and it is taken for granted that the photons reaching us from distant objects are an accurate representation.

3. Another critical question is - how can the photon accurately represent the distance and time it has travelled? The object could be close by or a distant star. Quantum physics tells us these particles are continuously destroyed to become other particles and then they combine once again to become a photon. Such a dance is going on continuously. Keeping this dance in mind, there is no way to know which photon has traveled how far to reach the human eye. As of now there is no indication that the photon has some sort of memory to know from which object it has come and the distance it has travelled. There are millions of photons hitting the rods and cones in the retina, but there is no way to know which photon comes from which object and how much distance it has traveled. If this critical information is lacking, it is impossible for the eye to reproduce the image we are trying to perceive.

You could say that this is perhaps unknown to science - the photon does have memory to know the distance it has travelled. If so, how does it transfer this distance data to the retina? The retina in turn must add the data regarding distance into the optical signal being sent to the brain. Only this way, the brain can reconstruct the visual image accurately.

Science is completely silent about this and there is no evidence that all this is actually happening. All the above arguments show it's just not very clear how we really perceive. What science tells us so far is full of problems and shortcomings.

4. Let us now look at the same problem from a more radical point of view, which is fully supported by science. Einstein postulated that nothing in this universe can travel faster than the speed of light. He also explained that if anything travels at the speed of the light, for that object, space will be smaller than the smallest dot. If you can travel in a rocket at the speed of light, the size of the universe will contract and become smaller than a dot. At the moment the only particle we know which can travel at the speed of light is a photon. Let us play around with this proven fact. We can imagine that we've put a tiny camera on a photon and this photon is travelling at its usual speed (of light). What will this camera capture? It will capture a universe whose size is smaller than a dot. Let us apply this logic to all the available photons in the universe. All these photons will see the same universe which will be smaller than the smallest dot. Actually the dot in this case is zero which means there is nothing – no space. Nothing means nothing, but we know there is something, there is a photon. The only way to understand this is that the photon is in an unmanifest or dormant condition; it is in its potential form, just like a tree is in an unmanifest condition within a seed. The physical tree still has not come out, but the tree is there in a potential form in the seed.

From the photon's viewpoint or from its frame of reference there is nothing out there, there is no space, no universe, no distance and no time. This is because the photon is in an unmanifest condition.

However if you look at it from the observers point view, from its frame of reference, we see a vast and huge universe. In this frame of reference the photons manifest themselves, and we think that the photons are zooming around at the speed of light. How to understand this?

How does the photon manifest itself? In the presence of the observer or perceiver the photon manifests and makes itself available to be observed. It becomes the photon we have measured and tested. The photon manifests itself when the observer wants to see an object, which maybe close or far away. The distance is immaterial. The photon does not need to know the distance as it manifests only where the observer is and when the observer wants to observe an object. So who knows the distance? Definitely not the photons. What is interesting is that distance traveled by the photon is added by the observer's mind or, as it's called in Vedanta -

Maya Shakti. We will see later on that the space time is created by Maya Shakti and the distances within space time are also created by this power.

It must be understood that this availability of the photon is completely dependent on the observer or perceiver. When the observer wants to see a far away star, only then the photon from that star is readily available. The observer mind thinks it has taken all this time for the photon to reach from the star, but from the photons point of view it is already there. This applies to any object the observer wants to see. When the observer wants to see an object the photon is readily available from that object. This clearly shows that the existence of the photon completely depends on the observer. The ancient Rishis in India understood this concept centuries ago, it now time for science to acknowledge this fact that the existence of the photon which is the basic elementary particle building block of the universe is totally depend upon the observer.

What does this mean? - the only possible conclusion is that the photon manifests only in the presence of the observer and it is only logical that this observer creates the photon. We know that the photon is the building block of the universe and therefore it is not wrong to conclude that the observer also creates this universe that they are seeing from their minds. Without the observer there are no photons and therefore no universe. There is nothing in this universe which is independent of the observer. Like so many other improper experiences we think that photons and the universe are independent of the observer, but this is just not possible.

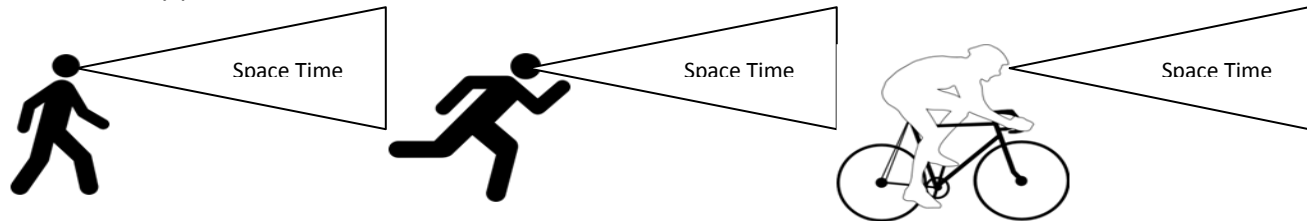
Einstein's Theory of Special Relativity

We are now clear that the observer is the one who creates the universe. This seems to be a radical idea. Actually it is not. Einstein's Theory of Special Relativity completely supports the idea that every observer creates their own space/time framework.

The Theory of Special Relativity deals with Space and Time. It is based on the fact that the speed of light is fixed at 186,000 miles per second irrespective of the frame of reference. We all experience relative speed. Going in a car at 60mph, we look into another car traveling in the same direction at 55mph, and we see things inside the other car because the relative speed is only 5mph. We don't have this experience with reference to the speed of light. Light is travelling at 186,000 miles per sec and suppose you are traveling in a car at 60% of the speed of light. Sitting in the car, you would logically expect the light to travel at only 40% of its usual speed, but if you take measurements you will find to your amazement that light is still travelling at 186k miles per sec. What has happened is that space has contracted and has shrunk so that light still covers 186K miles in one second. If you increase the speed of the car to 80% of speed of light, space will further contract. If you now slow down to 30% of the speed of light, space will now expand. All this done to done to ensure that the speed of light is a constant at 186,000 miles per sec.

This expansion and contraction of space also happens even when walking or running. However, the speed at which you walk or run is so slow when compared to the speed of light that you are unable to notice, but the changes to the space time framework are definitely occurring.

The important take away point from this discussion is that any observer (a person) creates their own space/time framework. Person A is sitting in a chair, Person B is walking, Person C is running, Person D is cycling and Person E is driving a car; all of them are moving at different speeds; this would mean that each of them will have their own separate and independent space/time framework. This has been scientifically proven.



If there are 7 billion human beings on Earth, each of them have their own time/space framework and will create their own universe within this frame work. There is not one universe out there but 7 billion universes; though any observer can see only their own self created universe.

This entire universe is based on relative motion, as we just cannot find anything which is fixed. We are walking on earth; the earth is moving around the sun, the sun is moving in the Milky Way. The Milky Way is moving further away from other galaxies. Where are the fixed (0,0) coordinates to make an absolute measurement of space?

Since each human being creates their own time/space framework, the $(x=0, y=0, z=0, t=0)$ definitely has to within the person itself. This is usually the real Observer within each person. Who is this Observer? We'll talk about this shortly.

The theory of special relativity clearly shows that each observer has their own time/space framework and since this true it is only logical to extend this by saying that the universe with its content is also created by the observer.

Before we discuss how each observer creates their own universe, let us discuss some important concepts of Vedanta that'll help improve our understanding. Let's begin by looking at the two topics below:

- Understanding the difference between Observer and Observed
- Gross/Subtle/Causal Bodies

Understanding the difference between Observer and Observed

Vedanta says there are only two things in the universe, the Observer and everything else. The Observer has many names in Vedanta – Sakshi (Witness), Brahman, Atma, Self, the 'Real I' are a few. Everything else is the Observed and is also called Prakrti or Nature, with names and forms. It includes the universe

and all its physical and non-physical (subtle) content. Where is the line where the Observed ends and the Observer starts? If you ask this question, the most common answer would be that the human body is the observer and everything else which is outside the body is the observed. According to Vedanta this is incorrect and this wrong understanding is the major cause of suffering in the world. However, this is not the focus of this discussion.

So where is this fine line of separation between the Observer and Observed? The easiest way to understand this is to apply a simple rule – If you know something you cannot be that thing. If you see/know a book, you are not the book. If you apply this rule to everything, you will soon understand the difference between the Observer and Observed.

- The tree, car, animal or any external object is known to you so it cannot be you.
- Your hands, legs, nose etc are known to you so they cannot be you
- All your thoughts, emotions, feeling, memories or anything inside your mind are known to you so they cannot be you
- Your sense of individuality or ego, the feeling of 'I' is known to you. 'I am rich', 'I am hungry', 'I am a father', the 'I' in all these examples is known to you, and so you cannot be that.

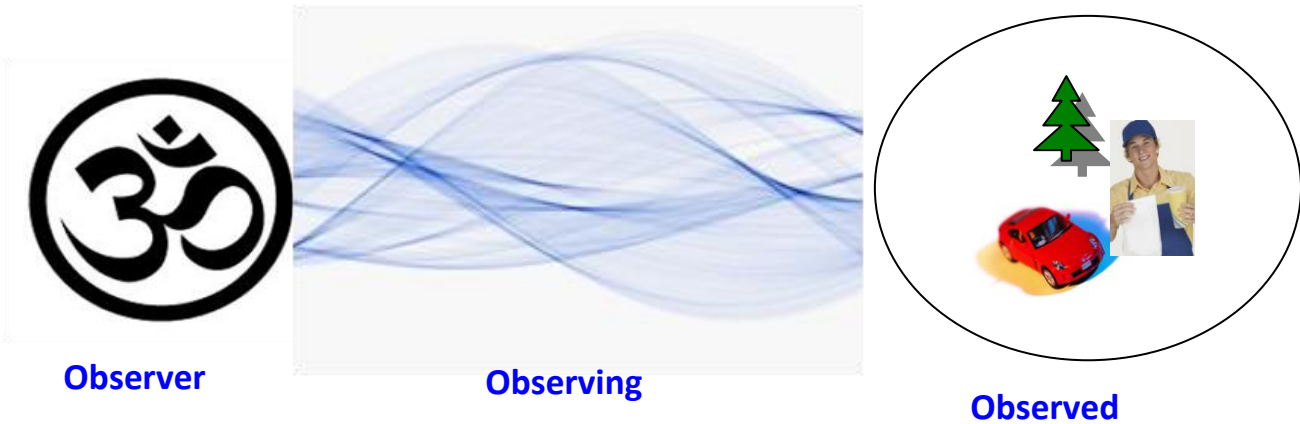
What is left after this analysis is the actual Observer of all the events and this Observer is the Real You. It is not easy to define this Observer because it is not a thing or an object, it is the subject. It is the aware-full Observer of whatever is happening in your mind. It must be understood that all the events which are being observed are happening in the mind. These events are not happening out there, but in your mind.

Okay, there is an Observer and also there are things to be observed in the mind, - so far so good. How does the observer actually observe and know which and what things/objects are there in the mind? There has to be a third element called observing, which lets the observer know the contents of the mind. This is the intelligence or consciousness in the mind which completes the experience we have in the mind of which we are aware.

Observer: The Observer is pure Awareness and is aware of what is happening in the mind. It does not do anything except witness

Observed: These are insentient objects or ideas within the mind. We are going to discuss this further later on.

Observing: The process of Observing makes the mind Conscious and fills the objects within the mind with sentiency so that the Observer can witness those objects. When Awareness or Consciousness is added to any object it can only then be observed. If this is missing, then the Observer will not be able to see this object.



The basic quality of the Observer or Brahman is Sat Chit Ananda

Sat = Unborn, Uncaused, Unchanging Self (I)

Chit = Awareness

Ananda = Bliss or Happiness

This means the Observer knows itself and emits a light of awareness. When the mind and its contents come in contact with this light of Awareness, the mind becomes Conscious. In fact the mind is completely filled with this Awareness/Consciousness.

Here is an appropriate quote from Nisargadatta Maharaj, an Indian sage who explains the difference between Awareness and Consciousness

"Awareness is primordial; it is the original state, beginningless, endless, uncaused, and unsupported, without parts, without change. Consciousness is on contact, a reflection against a surface, a state of duality. There can be no consciousness without awareness, but there can be awareness without consciousness, as in deep sleep. Awareness is absolute, consciousness is relative to its content; consciousness is always of something. Consciousness is partial and changeful; awareness is total, changeless, calm and silent. And it is the common matrix of every experience." (from "I Am That", chapter 11)

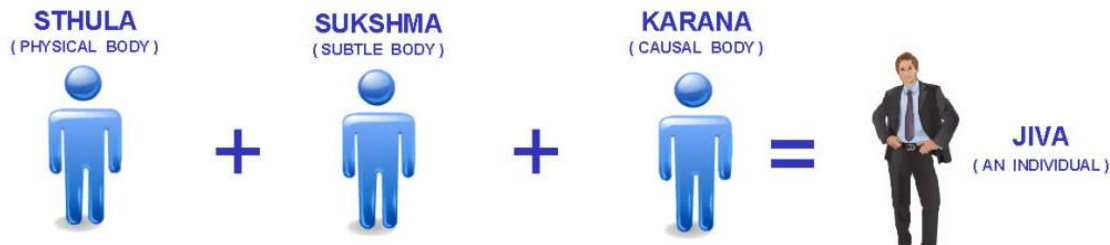
Gross/Subtle/Causal Bodies

The human body, or for that matter any living being is made of the following bodies

1. Physical/Gross Body or Stula Sharira
2. Subtle Body or Sukshma Sharira
3. Causal Body or Karana Sharira

Let us discuss this briefly

1. Physical/Gross Body or Stula Sharira: This is the physical body and it is basically made out of food. It is inert with no intelligence and it does exactly what the mind tells it to do. From where does the Gross Body come? Applying the principle of cause and effect, the cause is the subtle body and the effect is the gross body. It is born and created from the Subtle Body.



2. Subtle Body or Sukshma Sharira: This includes the life forces which keep the physical body and the mind going. According to Vedanta, the mind is made up of the following

- Manas or the emotional aspect of the mind
- Buddhi or Intelligence
- Ahankara or Ego
- Citta or Memories

The subtle body is again made up of the subtle elements and it gets its consciousness because the light of awareness from Brahman that fills up the mind. By itself it has no power, it is inert. However with Consciousness filling it up, the mind becomes a very powerful instrument – it creates not only the gross body but also the external objects which we observe at any given time.

Applying the cause and effect principle again, the cause is the causal body and the effect is the subtle body. It is born and created from the Causal Body.

3. Causal Body or Karana Sharira

The causal body is also called the seed body because it is very similar to a seed from which a huge tree with branches, leaves and fruits comes out. A seed already has the potential form of the tree built in. You could say that the tree in an unmanifest form is present in the seed. From a mango seed only a mango tree will grow and not an apple tree. In the same way, the causal body contains the human being it will become, along with all its tendencies – character traits (called vasanas) and also the blueprint of one's life including all the karmas that one will exhaust in this life.

Under the right conditions, this causal body or seed body germinates and grows into the subtle body and the gross body to play out the blueprint that is contained within. The causal body is the driving force and is the cause for the creation of the subtle body and the gross body.

The Real Perception Process

Earlier, we saw that if we take the photon which is the building block for the universe as a frame of reference, there is no universe. However if we take the Observer as the frame of reference we see the universe. The logical conclusion is that the Observer/mind is creating this universe. We have also seen that the theory of special relativity supports this conclusion. In this section we'll discuss how the Observer/mind creates this universe. We can divide our discussion into the following 3 step process

1. Mind Activity
2. Projection – Maya Shakti
3. Closing the loop.

1. Mind Activity

It is so uncanny that what is taught in quantum physics applies to what is happening in the mind. It almost seems that all the discoveries made in quantum physics was to understand what is going in the mind. Maybe it is, and the physicist who made all these discoveries never realized it.

Quantum physics began with the basic goal of understanding the wave and particle duality. Sometimes matter behaves like a wave and at other times it is a particle. There is an observed system which can be represented by a wave function. The form of the wave function of the observed system can be calculated via the Schrodinger wave equation. The wave function of an observed system is a mathematical catalogue which gives a physical description of those things which could happen when we take the measurement. When the Observer System interacts with this wave function by looking at the observed system, the wave function collapses to one entity and the probability of all the other possibilities becomes zero. In quantum physics the observer system is usually some type of measuring device which interacts with the wave function, thereby collapsing the wave function.

If you replace the observer system of the measuring device with the ultimate Observer, the awareful Brahman, the above paragraph could be describing what happens in the mind. The similarity is remarkable. An argument could be made that Quantum physics has not fully understood this: that the final and the only measurement/observer system is Brahman. We saw earlier that the unmanifest photon becomes manifest only in the presence of the Observer and not in the presence of any measuring system. No physical measuring system has the power to convert an unmanifest photon into a manifest photon. Besides the measuring system itself is made up of photons which are made manifest in the presence of Brahman or the Observer.

The mind is made up of waves called Vrittis (which means Whirlpool), just like the waves in a pond. When the mind is turbulent, the waves can be intense and when the mind is peaceful, the waves are calm. Not much is known about the waves in the mind because they are subtle in nature and occur in the subtle body, making it impossible to make a scientific measurement. We know the brain, it is gross, but the mind is subtle, no one has seen the mind.

If we analyze ourselves, we realize that so much is happening in the mind. All the thoughts, feelings and perceptions coming from various sources like the senses, emotions, and memories, are all in the mind. All these are vrittis and have their own waveforms. If you mix and match these wave forms you will get complex wave patterns in the mind. There are different sources which contribute to the different vrittis in the mind; some of them are the following

- Causal Body Vrittis: As the causal body or the seed body starts blossoming, they will continuously manifest and push vrittis into the mind. Incomplete karmas awaiting their results, personality traits formed by your DNA are some of the vrittis which will be available in the mind.
- Subtle Body Vrittis: The subtle body will generate a whole range of vrittis like, emotions, desires, memories, feeling etc.
- External Vrittis: Besides the internal vrittis mentioned earlier, there is a whole range of vrittis which will be come from external universe. Every external object in the universe has a subtle form, in fact there is a fully functioning subtle universe, which keeps modifying and updating to reflect the external universe accurately. As and when required, parts of this subtle universe will be available to your mind as vrittis.

All these vrittis combine together to generate one complex vritti. As in quantum physics, we now collapse this vritti or wave function. Vedanta has a well defined 2 step procedure to collapse vrittis.

Step 1: Vritti Vyapti: This means “wrapping” of the vritti or wave by the mind. When a vritti is formed in the mind, it goes into its “ internal/external database” and checks what this vritti represents. The mind then take the shape of that object. At this stage it only takes the shape of the object, it does not have any content. It is like a wire diagram with no content.

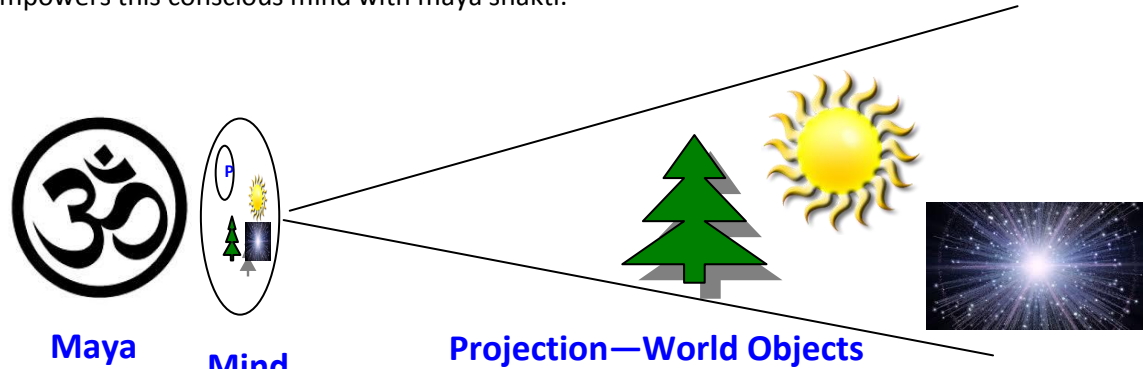
Step 2: Phala Vyapti: Phala means fruit but a better translation would be the yielding of a result from the wrapping. The shape of the mind object comes in the presence of the light of Awareness and this shape is now filled with Consciousness to become a conscious object. With this step the Observer is now fully aware of the conscious object in the mind. It must be understood this object is still in the subtle form. The object may have any shape or form, but the content is only Consciousness. Now because this object is made of Consciousness, the Observer is fully aware of the subtle object in the mind.

2. Projection – Maya Shakti

Once the Conscious mind and the conscious object in subtle form have been created, the next step is the projection of the object outside the mind like a hologram. This projection is done by Maya Shakti, which is readily available in any mind. Maya Shakti is the creative power of the Observer/Brahman. The Observer/Brahman really does not do anything, it is, as explained an awareful witness of what is happening in the mind. However when the awareness emitted by the Observer/Brahman, comes in contact with the mind, it

1. Makes the mind and the vritti within it conscious

2. Empowers this conscious mind with maya shakti.



It must be understood and appreciated that this enormous power is within each and every living being, be it a human, animal or plant. Maya Shakti is the same for every living being, but it gets restricted by the limitations of the mind. The mind of the human being is more powerful than an animal's; therefore Maya Shakti for a human being is much stronger than for an animal. The same applies within human beings; everyone has a different level of mind power (depending on their genetic make-up) and this restricts the power of the Maya Shakti in different humans, depending on individual differences.

What you see outside in the universe is the projection of your mind and the objects therein. The all-powerful Maya Shakti has the capacity to do this. We saw earlier that the mind and the vrittis are completely filled up with Awareness/Consciousness. It would seem that this Awareness/Consciousness is also being projected outside by the Maya Shakti to form the fabric of the universe we see. This external universe we see is also completely filled up with Awareness/Consciousness, in fact it is only made up Awareness/Consciousness. The conscious mind objects within mind were previously in the subtle form. Maya Shakti with its power converts the subtle form into a gross form and these are objects we see around us. Once again these gross objects are completely made up of Awareness/Consciousness and nothing but Awareness/Consciousness

What is this Maya Shakti? Vedanta clearly mentions that it is indescribable. We know it is there because we see this awesome universe being created from the mind. We see the effects of this as the universe and we can conclude that the cause must be Maya Shakti. Seeing the universe around us, we can only guess some of the powers the Maya Shakti has

- Creating the time space fabric of the universe
- Creating, sustaining and destroying the content of this universe. We have 3 gods or shaktis representing this power – Brahmaji (different from Brahman), Vishnu and Shiva.
- Implementing all the rules and laws of nature (both scientific and spiritual) because of which this universe functions so smoothly with clockwork precision. Scientists are continuously discovering these laws and therefore we are getting a better understanding of how this universe functions. Rishis have already discovered the Spiritual truth governing this Universe, and have provided their methods in the teachings of Vedanta so it is available for all to discover.

- Giver of the fruits for all your actions. Any action you do, it must have a result. This result is given by Maya Shakti.

3. Closing the loop.

Now that we have a much better understanding how the real perception process works, it may be worthwhile to pause and think - if the real perception is being done in the subtle universe, where the Observer/Brahman witnesses all the objects in the mind, then we have the question – why do we need the Gross universe, it seems redundant.

The answer to this is ignorance. We forget our true nature of being the awareful Observer of all the activities in the mind; instead we identify and become attached to the vrittis in the mind, especially the vrittis that “I am this body”, “I am this mind”. Having forgotten our true nature of being the awareful witness, whose attributes are Sat Chit Ananda, we start looking for happiness elsewhere. To find this happiness we have the desire to take up a physical body and we also want desirable objects in the world so that we can interact with them and find this happiness, which forever seems to elude us. It is with this desire we use the Maya Shakti provided to us to create this universe. Obviously we will not find this true happiness in objects outside, but the quest continues. This quest will come to an end only when we realize our true nature as Sat Chit Ananda .

1. There may be some confusion that there are two types of objects, one is the mind object which is inside the mind and the other is the world object which is outside. Frankly our day to day experience also tells us that we are seeing the world object. Is this true? Obviously not, we have shown the world object is the ‘grossified’ version of the mind object. It’s the same thing, except the mind object is subtle and the world object is gross.

2. We have shown that the mind object filled with Awareness/Consciousness is projected out by Maya Shakti and the world object is created. It must be understood that this world object is also filled with Awareness/Consciousness. If the object did not have this Awareness/Consciousness, the Observer would not be aware of the world object. This is true of the whole universe. Vedanta goes as far as to say there is nothing but Awareness/Consciousness in the universe.

With this understanding it is very difficult to understand how science can say that the reflected light from the world object is what creates the awareness in the Observer. Light which is external to the world object does not have the capacity to create awareness within the world object. The world object is already full of awareness and does not need another source to generate awareness. This means that the world objects radiate awareness and the Observer receives this awareness and knows the object.

3. It must be understood that the full universe is not projected, only that part of the universe is projected which we are observing. Only the photons from these observed objects become manifest, the photons from all other objects which are not being observed will remain unmanifest. It is difficult to grasp this concept, but it is true that the remaining part of the universe which is not being observed will be dormant and unmanifest. This is true for you as the Observer. However another person could be looking at another part of the universe, for that person that part of the universe will be manifest and the rest of

the universe will remain unmanifest. If you now turn around 180 deg, than the new objects and new vision area will become manifest and the previous area of observation will become unmanifest along with the rest of the universe. Only when you observe the universe is there, but the universe is not there if you are not observing. This is not an easy concept and it goes against our understanding. It is important to change our approach and keep reminding ourselves of how we actually perceive the world.

4. A question can be asked – if every person is creating their own time space framework and the contents therein, how is it possible that everyone observes the same external universe? The only logical answer is that the subtle universe is common and shared by everyone. This common subtle universe is continuously updated to reflect all the changes taking place and this is used to create the external universe. For example if Person A cuts a branch of a tree, the subtle universe will be updated to reflect this change because there is a subtle version of the tree. If person B wants to see this tree, he will project the tree without that branch using the latest updated version of the subtle universe. The subtle universe is like a software program which is being continuously updated to reflect all the changes and this common software is used by every person in the universe to project their own universe. The external subtle universe will be common, but the internal subtle and causal body will be unique to each person. This is not shared and our experience also confirms this.

Conclusion

The current perception process being taught by science has defects. We have shown them in this paper. I am positive even science is also aware of these issues. They refuse to acknowledge this because it means that they have to bring in an Observer into the picture. A few scientists acknowledge this, but unless and until the entire scientific community is agreeable, this incomplete information is what will prevail. In this paper we have shown with scientific logic that the gross universe is the projection of the conscious mind. The Observer is Conscious, the Observed is Conscious and the Observing process is also nothing but Consciousness. To understand and assimilate this is the final goal for any spiritual aspirant. For science, to understand and know the Observer will be the answer to many unanswered questions.