

Communication

Not peer-reviewed version

The “Primordial Dynamic Space”: A Representation of the Essence of Everything

[Paolo Di Sia](#)*

Posted Date: 29 August 2025

doi: 10.20944/preprints202508.2149.v1

Keywords: space; time; vacuum; (holistic) theories of unification; primordial dynamic space (PDS); mathematical modeling; theoretical physics; complex/hyper-complex analysis; philosophy; metaphysics; psychology; neuroscience; education



Preprints.org is a free multidisciplinary platform providing preprint service that is dedicated to making early versions of research outputs permanently available and citable. Preprints posted at Preprints.org appear in Web of Science, Crossref, Google Scholar, Scilit, Europe PMC.

Copyright: This open access article is published under a Creative Commons CC BY 4.0 license, which permit the free download, distribution, and reuse, provided that the author and preprint are cited in any reuse.

Disclaimer/Publisher's Note: The statements, opinions, and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions, or products referred to in the content.

Communication

The “Primordial Dynamic Space”: A Representation of the Essence of Everything

Paolo Di Sia ^{1,2,3,4}

¹ School of Engineering & School of Medicine, University of Padova, 35131 Padova, Italy; paolo.disia@unipd.it

² School of Medicine, Engineering for Innovation Medicine, University of Verona, 37134 Verona, Italy; paolo.disia@univr.it

³ Industrial and Mechanical Engineering, Free University of Bolzano-Bozen, 39100 Bolzano, Italy

⁴ “Primordial Dynamic Space” Research, 37134 Verona, Italy

Abstract

The vacuum and the invisible are the same thing, and are the essence; what we consider as visible and full, emerges from the invisible, from the vacuum. We are not a psyche within the matter, but consciousness we can perceive through our senses in this simulation, called “reality”.

Keywords: space; time; vacuum; (holistic) theories of unification; primordial dynamic space (PDS); mathematical modeling; theoretical physics; complex/hyper-complex analysis; philosophy; metaphysics; psychology; neuroscience; education

1. Introduction

Emptiness is fullness, and fullness is emptiness. Considering the atomic structure of matter and the structure of the atom, it has been scientifically proven that 99.999999999996% of atoms are made up of “empty space”. This empty space is in fact not empty, if we consider the “zero-point field”.

Thus, a (potentially) unlimited high-frequency energy exists in the universe; several experiments are highlighting the relationship between this vacuum energy and phenomena such as the influence of our thoughts and the connection of everything. Human beings are not just physical bodies made of matter, but also have a spiritual component that plays a significant role, with a potential we don't yet fully understand.

2. The “Primordial Dynamic Space”

Among the attempts to explain the structure of the vacuum, recently the so-called “Primordial Dynamic Space” (briefly PDS) research is focusing on a rigorous definition of the global intrinsic structure and properties of space.

It is a space with a hyper-complex multi-dimensional structure, with toroidal, fractal, entanglement, synchronic and holonomic properties, from which ordinary three-dimensional (3-D) space (even spaces with dimensions higher than three, used in recent unified theories, such as superstring theories) and time (one or more temporal dimensions) would emerge. This space also takes into account the presence of “subtle energies and entities”, that affect phenomena such as consciousness.

The technical details related to the structure of this primordial space is currently being studied and structured; it involves the main peculiarities that emerged from the study of quantum physics and the concept of vacuum as a fundamental concept.

It is based on the mathematical concept of manifold and involves the non-orientability, distribution spaces, and multi-dimensionality.

The goal is to incorporate the following, briefly outlined, into a single, comprehensive scenario:

A) The ordinary 3-D reality we experience in everyday life can be traced back to a holographic universe; the universe is a hologram and the brain is a hologram reader.

B) “Resonance”, “holonomy” and “fractality” are concepts with various points of contact relating to the same reality, different ways of interpreting it. The human body offers numerous examples of holonomies, one of the best known being DNA; a microscopic fragment of our body contains everything we are on a global physical level. Each organ of the body contains the imprint of the entire body and its state of health; this is what many energetic-vibrational therapies rely on in their application.

C) The universe is a multi-dimensional reality in which each dimension admits a particular type of energy and matter. Esoteric doctrines have always supported the existence of other levels of reality characterized by subtle matter/energies; perceiving them requires subtler senses than the ordinary ones. They can occupy the same space at the same time in a non-destructively way.

D) Each dimension is separated from the others by intangible and, for some aspects, not accessible barriers; by a certain dimension, it is generally impossible to perceive matter from other dimensions with physical senses alone. The mind can become an instrument that, by changing its vibrational frequency, tunes in to the various levels of reality and types of subtle matter.

E) Subtle energies in the multi-dimensional universe have a hierarchical nature: it is hypothesized that subtle energies exist in various dimensions (physical, astral 1 and 2, mental 1 and 2, and conscious (related to consciousness)). Those of them in the higher dimensions, under certain conditions, control and activate those in the lower ones. Therefore, we move from the energies of the dimension of consciousness to the mental energies, which activate and control the astral energies, and so on down to the energies of the dense dimension.

F) Dense energy concerns the physical level, while subtle energy concerns the emotional, mental, and conscious ones. We can think of subtle bodies as oscillators tuned to specific wave forms of the sea of the “Fundamental Energy”. The physical, astral, and mental aspects concern the human personality, while the higher mental and conscious aspects are the trans-personal aspects.

G) The etheric dimension is a privileged channel in which the matter/energies of the dense physical level and those of the more subtle levels can meet and exchange information, a universal intersection in which spatial distances are cancelled out.

H) The electric, magnetic and electromagnetic body, the electrical, thermal, sound, and molecular “auras”, the bio-electronic system, and all other energetic realities investigated and discussed by human beings over time, can be considered manifestations of the effects of the interaction among the ordinary “dense” and “subtle” energies of the etheric body.

I) Higher-order energies are more penetrating, can carry a lot of information at once, are multi-dimensional and act on all subtle bodies and not just on the dense one.

J) The human organism can be represented as a “multi-dimensional cloud” of elementary vibrational characteristics within a virtual space, whose dimensions concern:

- i) the distribution and quantity of the various frequencies of subtle energy (horizontal spectrum);
- ii) the distribution and quantity in the dimensions of existence of energies (vertical spectrum);
- iii) the distribution and quantity in the various orders of coherence.

K) Human beings are multi-dimensional entities. The matter is “Spirit” in its lowest form; the Spirit is connected to matter, elevating it in its form. Among the physical and the immaterial planes of consciousness, there is not a leap, but a gradual passage through dimensions whose matter/energies are increasingly less dense. In these dimensions, human subtle bodies are active.

L) Consciousness is the basis of everything; it is ontologically primitive. This is a top-down approach, not vice versa. The physics we observe is a manifestation of it.

M) There is therefore a “world of effects”, which is what we perceive in space and time, and a “world of causes”, related to the subconscious and unconscious dimensions, related to the primordial dynamic space, where this reality surrounding us is created. The first is the world perceived by our senses daily, the second is a timeless world, without fragmentation or division, where things manifest themselves without needing to move. Considering these two contexts, death, understood in the

“world of effects” as an “end”, does not exist on a global level, by the superset point of view (PDS point of view)), and the meaning of life is an opportunity for growth, where “unity” experiences “duality”.

N) Dominant thoughts materialize into physical experiences. Our conscious part is about 5%, the remaining 95% is subconscious and unconscious, connected to the infinite source of energy. Thus, the way we think shapes what we see; if we change the history, the world changes with us. The universe is an interactive system that responds to our consciousness, to our conscious interaction.

O) In the virtual world (the “simulation”, i.e., the life on Earth), the brain is accustomed to think in a “dual way” (there is a “question” and an “answer”, an “action” and a “reaction”, an “inside” and an “outside”, and so on). For “canonical”, “hard” science, everything that exists is measurable, and what is not measurable does not have a scientific (hard) meaning. But this canonical scientific approach does not actually prove the non-existence of non-measurable realities, even only considering the current scientific ignorance.

P) Energy follows thought: the universe is energy in action, which, by its hierarchical nature, is subject to thought and consciousness. Human beings can also be considered as thoughts that have learned to build a physical machine, a physical shell, the human body.

Q) In the “Absolute”, all energies exist from order zero to infinity. We are divine and have the ability to manifest our divine aspect here on Earth.

3. Conclusion

The presumption of classical physics to approach all observable events in nature by examining them as mechanical interactions between separate fundamental components of matter in space-time is unjustifiable in the light of the new phenomena revealed by quantum physics.

Modern physics has demonstrated that the structure of reality is much more complex and nuanced than human being had imagined; this requires a new ontological understanding of reality.

Reality is layered and characterized by the emergence of higher-level structures, whose properties cannot be reduced to the properties of lower-level components.

Recent “holistic” theoretical advances are unified models of the universe, life, mind, and consciousness, in which all phenomena are driven by consciousness, starting by the higher dimensions of a primordial multi-dimensional complex space and descending to the lower ones (coming at three-dimensional reality).

We are “in” this world, but not “of” this world. Enjoy the life in peace, enhancing the present, with the awareness of growing; thus this world will be a school-planet for you, and not a psycho-penitentiary.

Funding: This research received no funding.

Data Availability Statement: No new data were created.

Acknowledgments: Not available.

Conflicts of Interest: The author declares no conflicts of interest.

References

1. Auletta, G. Foundations and Interpretation of Quantum Mechanics, in the light of a Critical-Historical Analysis of the Problems and of a Synthesis of the Results. Singapore: World Scientific (2000). <https://doi.org/10.1142/4194>.
2. Baron, S. Eliminating spacetime. *Erkenntnis*, 88(3), 1289-1308 (2023). doi: 10.1007/s10670-021-00402-z.
3. Basson, M.M.J., Koekemoer, J.H. From Quantum theory to Quantum theology: A leap of faith. *HTS Theological Studies*, 53(1/2), a1617 (1997). <https://doi.org/10.4102/hts.v53i1/2.1617>.
4. Bell, J.S. *Speakable and Unsayable in Quantum Mechanics*. Cambridge: Cambridge University Press (2004).

5. Bohm, D. A new theory of the relationship of mind and matter. *Philosophical Psychology*, 3(2-3), 271-286 (1990). doi: 10.1080/09515089008573004.
6. Bohm, D. *Wholeness and the Implicate Order*. London: Routledge (2002).
7. Callender, C. *The Oxford Handbook of Philosophy of Time*. Oxford: Oxford University Press (reprint ed) (2013).
8. Chalmers, D.J. The meta-problem of consciousness. *Journal of Consciousness Studies*, 25(9-10), 6-61 (2018).
9. Cinti, E., Sanchioni, M. Time, Spacetime, and F-theory. In: De Bianchi, S., Forgiione, M., Marongiu, L. (eds). *Time and Timelessness in Fundamental Physics and Cosmology: Historical, Philosophical, and Mathematical Perspectives*. Cham: Springer Nature, pp. 199-220 (2024). doi: 10.1007/978-3-031-61860-4_10.
10. Di Sia, P. *Fisica Moderna, Coscienza, Multiverso, Azione Divina - Problemi, dubbi, convergenze* [Modern Physics, Consciousness, Multiverse, Divine Action - Problems, Doubts, Convergences]. Roma: Stamen (Series: The Human and the Divine) (2018). <https://www.ibs.it/fisica-moderna-coscienza-multiverso-azione-libro-paolo-di-sia/e/9788831928304?inventoryId=132142751>.
11. Di Sia, P. *Nuove immagini di Dio tra fisica contemporanea e metafisica quantistica* [New Images of God Between Contemporary Physics and Quantum Metaphysics]. Roma: Stamen (Series: The Human and the Divine) (in press) (2025).
12. Di Sia, P. On the concepts of time, space, vacuum and domain of investigation among contemporary physics, philosophy and theological reflection. *Journal of Philosophical Theological Research (JPTR)*, 26(1), 47-66 (2024). doi: 10.22091/jptr.2024.10113.2974. <https://philpapers.org/rec/DISOTC-2>.
13. Di Sia, P. Symmetry and the Nanoscale: Advances in Analytical Modeling in the Perspective of Holistic Unification. *Symmetry (MDPI)*, 15(8), 1611 (2023). <https://doi.org/10.3390/sym15081611>.
14. Ellis, G.F.R., Di Sia, P. Complexity Theory in Biology and Technology: Broken Symmetries and Emergence. *Symmetry (MDPI)*, 15, 1945 (2023). <https://doi.org/10.3390/sym15101945>.
15. Esfeld, M. *Holism in philosophy of mind and philosophy of physics*. Dordrecht: Kluwer Academic Publishers (2001).
16. Harris, M. Quantum Theology Beyond Copenhagen: Taking Fundamentalism Literally, *Zygon: Journal of Religion and Science*, 58(1), 183-202 (2023). <https://doi.org/10.1111/zygo.12869>.
17. Ismael, J. Do you see space? How to recover the visible and tangible reality of space (without space). In: Wüthrich, C., Le Bihan, B., Huggett, N. (eds). *Philosophy Beyond Spacetime*. Oxford: Oxford University Press (2021).
18. Laszlo, E. *Science and the Akashic Field: An Integral Theory of Everything*. Rochester: Inner Traditions (2004).
19. Laszlo, E. *The Immortal Mind: Science and the Continuity of Consciousness beyond the Brain*. Rochester: Inner Traditions (2014).
20. Le Bihan, B., Huggett, N. (eds). *Philosophy Beyond Spacetime*. Oxford: Oxford University Press (2021).
21. Mandelbrot, B. *The Fractal Geometry of Nature*. New York: Freeman (1977).
22. Ney, A. *The World in the Wave Function: A Metaphysics for Quantum Physics*. New York: Oxford University Press (2021).
23. Penrose, R., Hameroff, S., Langer, E., Joseph, R.G., Clarke, C.J.S., Dossey, L., Rossi, E.L., Ghirardi, G., Sturrock, P., Mitchel, E.D. *Consciousness and the Universe: Quantum Physics, Evolution, Brain & Mind*. Rawalpindi: Science Publishers (2017).
24. Pribram, K.H., Carlton, E.H. Holonomic Brain Theory In *Imaging And Object Perception*. *Acta Psychologica*, 63(2), 175-210 (1986). doi:10.1016/0001-6918(86)90062-4.
25. Stapp, H.P. *Mind, Matter and Quantum Mechanics (The Frontiers Collection)* (3rd ed). Berlin: Springer (2009).
26. Tracy, T.F. Divine Action and Quantum Theory. *Zygon: Journal of Religion and Science*, 35(4), 891-900 (2004). <https://doi.org/10.1111/1467-9744.00319>.
27. Wüthrich, C. One time, two times, or no time? In: Campo, A., Gozzano, S. (eds). *Einstein vs. Bergson: An Enduring Quarrel on Time*, pp. 209-230. Berlin: de Gruyter (2022).

Disclaimer/Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.