Sadhana and Interiority

by Dr. Hans-Joachim Rudolph

There is a thirst for limitlessness in every living being
Shrii Shrii Anandamurti

If a man is stretched to his outer limits, he or she will realize sooner or later that there are inner dimensions, even an inner world, wherein such limits don't exist. Rather, this inner world has been the source of our ability to overcome all outer limits, since the beginning of mankind; all problem solving derives from that interiority, i.e. our whole intelligence is based on these internal dimensions.

In the course of time, people explored the inner world, and there are famous examples in the East as well as in the West. Socrates was one of them. As a housekeeping citizen of Athens he was obliged to serve in the army. In one of the battles with neighboring kingdoms, he suddenly stopped moving. He stood still like a column with eyes closed. Everybody wondered about what he was doing. Afterwards it was found that his refusal to move prevented the attic forces to withdraw, thereby holding their lines in a critical phase of the battle. Similar incidents repeated in civil life, and people started asking: "Where is Socrates, when he thinks?" (1) 2400 years later, the same question was raised again by Hannah Arendt, when she had to deal with the apparent lack of interiority among nazi bureaucrats. (2)

Asia, on the other hand, has a long and admirable history of meditative practices. Before reaching enlightenment, Buddha, for example, sat still for reputed 49 days. Understandably enough, the quest for inner worlds - their

space, time and substance - remained and still remains vitally alive in asian cultures.

I'm not in a position to deliver an overview of the history of the various ideas on that matter. Rather, I will introduce an answer of the contemporary Indian thinker Ranjan Prabhat Sarkar (1921-1990). In Microvitum in a Nutshell (3) he presents a very useful model:

Primarily, he distinguishes two states, Nirvishesa, the supreme state having no qualities, and Savishesa, a secondary state with qualities. In Savishesa he defines two processes, 1. bifurcation, which leads to a differentiation in subjective and objective existence, and 2. reduction, which leads to the appearance of polarities, subjectively as well as objectively. They are named (A) subjective/objective (complemented = non-reduced) and (B) subjective/objective (reduced = polarized) respectively. Table 1 summarizes the aforesaid.

	Subjective	**Objective**
Complemented (A)	Jina-Purusha (witnessing mind)	Citta (objectivated mind)
Reduced (B)	Krta-Purusha (acting mind)	Anna Maya Kosha (objective world)

Table 1: Four-chamber model proposed by P.R. Sarkar.

Now, the question is what these chambers actually mean? P.R. Sarkar gives some hints by calling (A) and (B) subjective witnessing and acting mind (Purusa) respectively; additionally, he refers to (A) objective as the objectivated mind (Citta). Accordingly, (B) objective should be the frame for our objective world (Anna Maya Kosha).

In From Imaginary Oxymora to Real Polarities and Return (4) I related the dichotomy of body and mind to two space-times, one real and one imarinary - an approach that had been preceeded by Elizabeth Rauscher and Russell Targ, (5, 6) who used a complex space-time metric for the description of psychic phenomena like remote viewing and precognition. In order to conceive P. R. Sarkar's four chamber model, however, this dimensionality has to be expanded: Using quaternion numbers, we get one real and three imaginary 4D space-times named r, i, j and k. Transformations among them are performed by defined operators, which can aggregate constituting ultimate particles of consciousness (= Microvita), whereby, consciousness is understood as a parallelism among imaginary = supra-real forms of existence (from Latin *conscientia* "knowledge within oneself").

Under such premises, a quantum-Zeno-like effect can be introduced. (7) Focussed interaction between any one of these chambers will result in a deceleration of the observed process. Consequently, time gets delated and might even stop temporarily.

What sounds like a wild speculation has actually been described by several authors. An up-to-date summary was published by Marc Wittmann and Stefan Schmidt. (8) They conclude that increased focus on an experienced self slows

down the subjective passage of time - now and in retrospect. Moreover they provide empirical evidence: In a cross-sectional study on 42 experienced mindfulness meditation practitioners they found that meditators experience less time pressure, more time dilation and a slower passage of time as compared to 42 controlls without any meditation experience, matched for age, sex and education. (9)

These empirical results support our view about the four chamber model: Each chamber has got its own space-time*. In case of focussed attention, i.e. strong interaction between (B) subjective and (A) objective, a quantum-Zeno-like effect slows down any process under observation. During meditiation (Sadhana) this can reach a point where objective time (A) gets dissolved temporarily. In such a condition, the I feeling dwells on our witnessing mind and ultimately finds shelter in that supreme non-qualified state.

* At the end of his poem Primal Words. Orphic, Johann Wolfgang von Goethe refers to such higher space-time by saying:

  You know her well, to nowhere she's confined;
  A wingbeat -- aeons vanish far behind.

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