

A “Central Axis” for the AQAL Framework

Submission to 2010 ITC for Paper and Presentation, 60 or 90min

Area: Critical Views of / Improvements to Integral Theory

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ABSTRACT

An implicit “line of sight” connects me to the AQAL diagram: I imagine this line extending from the center point of the four quadrants, perpendicular to the plane of the diagram, into my point-like view. I propose to make explicit this “Central Axis” and to develop an analysis *in scientific terms* using The Anthropic Cosmological Timeline (ACT). The ACT extends from the Big Bang to the Planck time in log seconds with the timeless viewer off-scale. ACT analysis reveals three distinct time domains—Outer, Inner, & Innermost—each comprising ~20 orders of magnitude. An AQAL-ACT composite diagram is developed suggesting how AQAL quadrants are defined only for Outer and Inner domains *distal* to where “point of view” itself arises as the source of attention in and as a structure/function such as the *alaya vijñāna*. The Innermost domain is thus *prior* to the arising of mind and individuated attention—here the four quadrants are *not yet differentiated*.

Additional Central Axis features: whereas AQAL is *diachronic*—portraying evolution/development *across time*—ACT is *synchronic* portraying a single Planckian instant (or “PlanckPrint”). Set within AQAL, PlanckPrints “tetra-arise,” and even the briefest “moment of experience” consists of a vast PlanckPrint ensemble accumulating a “history” in the quadrants. Whereas AQAL is *epistemic*—describing forms of perspectival *knowledge*—ACT is *ontologic*—spanning all states constituting every present moment of *being*. Taken together AQAL-ACT describes a novel Integral-Radical framework.

Practical implications include:

- *explicit* extension of Integral Theory into the full depth of timeless, universal, and *non-individuated* awareness;
- a novel *scientific* tool for analysis of subtle energies and energy healing heretofore resistant to scientific study;
- *elucidation* of the ancient conundrum among spiritual paths: “gradual” vs “non-gradual” (Adi Da’s “Roundabout” vs “Straightaway”);
- a much-needed directly verifiable and embodied *scientific cosmology* that supports integral spiritual enactment.

PRESENTATION OUTLINE

Times devoted to each topic will be adjusted for total time allotted.

Presentation will mix slide-lecture and experiential interludes with a Q&A period at the end.

Introduction

Presenter self-introduction

Outline of CV: 40+ year personal involvement with the issues here to be discussed; both Yogic and scientific

Important limitations of AQAL become apparent in light of what I'll present here:

AQAL *presumes* "point of view"—a sort of "very subtle reductionism."

Here we'll take AQAL 3D into radical depth *beyond* "point of view"

AQAL is *diachronic*. Here we'll discover its *synchronic* Central Axis.

AQAL is *epistemologic*. Here we'll find its *ontological* core.

AQAL is not framed in terms that clearly permit articulation with physics,

Here we'll develop an analysis that suggests a way that it could be.

1st Experiential interlude—contemplating AQAL

Gazing at the AQAL diagram: see it in 3D perspective, with the center where the quadrants meet, as a "*vanishing point*," and the four arrows extending off *behind* your field of view.

Consider, "where exactly is *my* "point of view?"

The Anthropic Cosmological Timeline (ACT)

Brief overview of the current "anthropic cosmology" movement in physics, and how it's "observer-centrism" aligns with esoteric cosmologies from Kashmir Shaivism to Adi Da Samraj.

Brief history of the development of ACT: Tucson-II '96, ISSSEEM '08, SAND '09.

Cosmic span of ACT: from Big Bang to Planck time in log-seconds before present.

Central location of the electromagnetic spectrum, which thus delimits

Three domains of time: Outer, Inner, and Innermost.

How the rationale for positioning the observer off scale, in a timeless and non-local "now" non-dual with time, may be *inherent* in observer-centrism.

Tentatively locating the various "I"s of the "self" along the ACT:

Review of Wilber's distinction between *proximate and distal* selves.

Conventional self just proximate to the heart-beat;

Higher self in the most proximate region of the Inner domain;

Divine Self at the non-local and cosmically-entangled Innermost extreme;

2nd Experiential interlude—contemplating ACT

With eyes open: consider your experience in this moment:

Outer sights, sounds, smells;

Inner sensations, feelings, thoughts, reveries;

Innermost awareness of vast spaciousness (especially with experience in “post-meditation”).

Where and when am “I” now?

The AQAL-ACT composite diagram

Overview of its design: making the AQAL central axis *explicit* as the ACT

Locating the “I”s again, now on this composite diagram

Making more explicit the root of attention as *individuated* “point of view:”

In Patanjali’s Yoga Sutras

In Buddhist descriptions:

Abhidharma and contemporary descriptions of *Shamatha*

The Yoga of Non-elaboration in Mahamudra

In Western Esotericist descriptions

In Adi Da Samraj’s contemporary descriptions

In presenter’s experience of lucid deep sleep

Brief survey of the Innermost domain *prior to* “point of view.

(Proximate to the AQAL quadrants arising as mind *distal* to “point of view”)

Further comparisons of AQAL and ACT

Diachronic vs synchronic

AQAL depicts development and/or evolution over time—hence “*diachronic*.”

ACT depicts an “all at once” cosmos—a snapshot with Planckian shutter speed:

The very definition of *synchronic* yielding cosmic “PlanckPrints” (PP).

When set within AQAL, however, as the “central axis,” ACT’s PPs

accumulate as PlanckPrint Ensembles (PPE)—vast collections of PPs—

each PP “tetra-arising,” such that PPEs extends out into AQAL

as “an event” with “a history”—a “*diachronic* expansion.”

Epistemic vs ontologic

AQAL is vague with regard to the deeper states where ACT says something.

ACT has little to say about what or how we know where AQAL says much.

The two thus are complementary.

Summary

The addition of a “Central Axis” addresses a number of AQAL’s limitations:

“Point of view” need no longer be presumed;

A *synchronic* trunk is discovered for the *diachronic* branches of AQAL.

And an *ontological* core is found there as well for the *epistemology* of AQAL.

The potential for an explicit articulation with physics and cosmology appears at

the center of the (typically more) psychologically construed AQAL.

The AQAL-ACT framework should find application in the development of the much-needed *comprehensive science of higher human development*.

This would include

a systematic bio-electro-magnetics of subtle energies and the role they play in development and healing and

an “integral psychology” that reaches unequivocally into the full depths of Realization.

Q&A

BIOGRAPHY

Scott Virden Anderson has lived in two worlds for the past 42 years—the world of science and the world of Yoga. As a life-long lover of science, he has degrees in biology, genetics, and medicine. As a practitioner he has studied and engaged a wide range of Yogas since 1967—Hatha, Raja, Karma, Bhakti, Guru, and Ati—under Swami Satchidanana, Adi Da, and Namkhai Norbu. During his years in medical practice, Dr. Anderson served as Research Director for the Radiant Life Clinic of Adidam. Retired since 2002, he is currently Chairman of the Program Committee for the 2010 Conference of the International Society for the Study of Subtle Energy and Energy Medicine. His YogaScience project, including details of a recent presentation at the Science & Nonduality Conference, is described on his website: <http://www.svamd.com>. Dr. Anderson directs the Yoga Research & Education Foundation (<http://www.yref.org>) supporting innovative work in the field.

SCHOLARLY PAPER

To follow by 5/15/10