

Nondual
Yoga ~ Science
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At our lunch meeting on 4/14, I suggested to Kent that I'd begun to wonder if the three domains of the SummaTime Scale might line up with the three Special Systems – especially given that I could line up the outer domain (from the Big Bang to the Heartian) with the Dissipative, ala Eric Chaisson's Cosmic Evolution. Kent knew from previous discussions that in the "Subjectoscope" I associate the Heartian to Quantian domain with electromagnetism. He suggested that he had seen somewhere that Maxwell's equations could be framed in terms of the quaternion.

Once I got home, I discovered that Maxwell's original descriptions of electromagnetism used quaternion notation. I took this to be a degree of confirmation and so I've tentatively concluded that there may be the alignment reflected on the right hand (Science) side of the following table.

Since then, Kent has been digging into Dzogchen including the newly available on-line work of Elias Capriles and has come to suggest that a case could perhaps be made that there is an appreciation of the "deeper nonduals" in both Dzogchen and Sufism. He has summarized these speculations in a paper, "Approaching Deeper Nondualities through a possible alignment of proto-Dzogchen and Sufism."

Meanwhile, Susan and I attended two days of teaching by His Holiness the Dalai Lama on the basis of which I have come to a deeper appreciation of a) the central role of the logical analysis of Nagarjuna, b) the close association of this analysis with the Two Truth's at the heart of the Mahayana, and c) how this analysis can be considered a move into the complex plane – aka "emptiness."

On that basis, this morning, a possible correspondence between Sutra, Tantra, and Dzogchen with the previously identified elements of the table below fell into place. Nagarjuna's analysis corresponds to a deeper understanding of the gross body as a dissipative system organized in ways comparable to other "self-organized systems" in the greater universe throughout cosmic evolution. Such systems are scientifically considered to be "open systems." This, I suggest, is equivalent to Nagarjuna's analysis of them being "empty" of any "independent self-existence."

At the next level, things get much more complicated, complex, even "hyper-complex." My suggestion here is that Tantra is a vast tradition of Yogic methods that work specifically with "energy," "light," and "visualizations" that involve, I suggest, deliberate manipulations of the electromagnetic level of the organization of our inner life. The suggestion here is that only via hyper-complex analysis will we be able to approach an understanding of the Science of such phenomena. (I'll be exploring this in greater detail in the work I'm about to begin to see if I can line up what we know about the five or six senses, their associated bio-rhythms, and where these systems line up on the STS. Later,

post ISSSEEM in June, I'll likely launch into an expansion of this study into an effort to shed new light on the whole "subtle energy" issue.)

Another suggestion that comes out of this line of consideration: once you have broken through into the imaginary plane via the "first level" nonduality exemplified by the classic work of Nagarjuna, the other levels will inevitably follow in due course. Thus, perhaps Tantra, in its assumption of emptiness as a literal starting place for its practice and its explicit rejection of the Two Truths as any kind of absolute duality, might be seen as having reached into the hyper-complex world of our inner bodily autopoietic and electromagnetically timed energy structures.

Susan suggested this morning: "if to understand Nagarjuna's emptiness we must engage in an act of the imagination – literally in order to move into the imaginary plane, this would suggest that Tantra is even more demanding upon the imagination."

For the moment, I'll say about the third level of this scheme only that it suggests that Dzogchen is, in fact, an expression of a "third level nonduality." Given the technical challenges that confront us in the application of the octonion, however, I'll leave this for later exploration.

Yoga Method	Type Substance	Manifest Realm	SummaTime Domain	Special System	Type of Algebra
Dzogchen	Mind	Causal	Q – P	Reflexive	Octonion
Tantra	Life/energy	Subtle	H – Q	Autopoietic	Quaternion
Sutra	Body	Gross	BB – H	Dissipative	Complexion

This table summarizes a matrix of proposed associations that might form the theoretical basis for the Yoga Science.