

On Distance and Time in *Prajna* and Physics

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Abstract

In this note the author discusses the perception of distance in two conditions of concentrated consciousness – *vishwa* or externalized and *tejasa* or internalized. Space and time emerge as concepts fundamentally natural to the experience of man.

Concentrated consciousness, or *prajna*, has two conditions - externalized and internalized. In the externalized condition it projects the entire universe of objects and in the internalized condition it perceives all of the universe as being part of itself, within itself. In this note we first consider how distance is perceived within consciousness.

We take up the externalized condition of consciousness first. When we study art, there is the topic of perspective where two parallel lines are seen to merge as they recede in the distance. Thus the merging rate and extent can give us an idea of distance. Another point is that things near by are clearer and things further away are less so. This applies at all times and conditions or places.

In the internal state, one talks of the clear white light within, and the cosmos within. Herein too, it is the common experience of meditators: that this light can appear as a “cloud” of unclarity at times and a very clear white shining vision of the inner universe at other times. If we compare the internalized with the externalized consciousness, we may come to conclude that these two are entirely different domains. However, if we associate the lack of clarity with distance or separation from the real state of cosmic consciousness, and clarity with approaching it, then it becomes immediately apparent that the internal and external consciousness are two sides of the same coin - namely *prajna*. Thus theory from classical Indian philosophy and meditative experience match up.

This notion of distance, a property of *prajna*, is formalized in the external measures of distance (such as provided by instruments and meter rods) that we use as a society. This is necessary because in society such understanding as above is not so prevalent and the view of distance as being an inherent notion of man is rather rare. In a previous self-publication, the author discussed the nature of time as also being a convenience around which human discourse could take place. This was from the external perspective. From the internal perspective it is commonplace to regard time as a very fluid concept, prone to error in our subjective judgment. Thus time is also seen to hold properties in common

between the internalized and externalized conditions. Hence, time, like distance, can be viewed as a notion inherent to man's consciousness.

In other words, both space and time are concepts within man's consciousness and as such all of physics is a formalization of these concepts for social discourse. It may not be out of place to equate man with all there is, in the spirit of Ralph Waldo Emerson. Thus science is seen to emerge naturally from *prajna* or spirit.