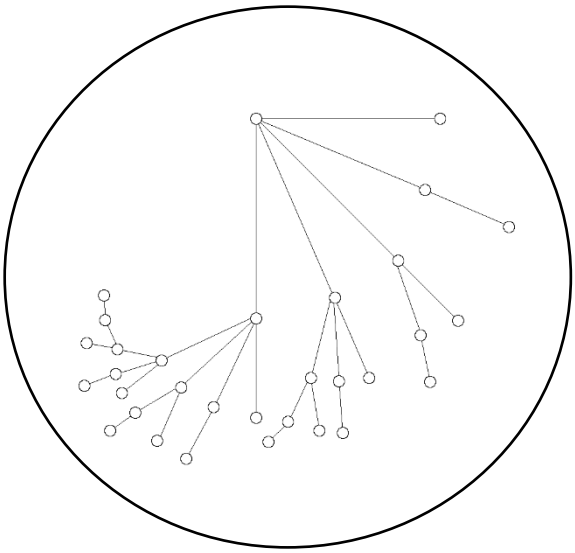
# Principles of Psychotelescopy

## Book I: The First Island of Similarity

Kshetrajna Aranya



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# Book I: The First Island of Similarity

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A léightheóir ionmhuinn dhearsnuidhe: Do bhrīgh nach ttig líom a bheith cómh fada beo leis an sgrīobhuinn so iarraim ar gach aon duine léighfios ann guídheadh ar anam an sgrīobhnóir.

Aitchim air gach léightheoir gan mē d'ímgheargadh nā milleán do thabhairt dom trē iomad na lochtuidhe do thāngbhus leo san saothar so. Ōir is cearduídhe mē agus am aimsir dhīobhuīnn do sgrīobh mé an saothar so. Ōir bhí mē mōrān bliaghanta dá chnuasacht.'

(Dear distinguished reader: Since I cannot be alive as long as this manuscript I ask every single person who will read it that he pray for the soul of the writer.

I beseech every reader not to reproach or blame me for the many faults which they encountered in this work. For I am a tradesman and I wrote this work in my spare time. For I was many years compiling it.)

—— Mícheál Ó Raghallaigh, 1846

# §1 Introduction

Early on in my life, I found myself on a path that I have studied and practiced for many years since. Turning back to the ideas I first sketched in my letter five years ago[1], I have trained myself to maintain psychological integrity during an 'edge of chaos' experience and have repeatedly witnessed a complex landscape of saturated phenomena. Over the course of time and as a result of this intentional interaction with paradoxes, I have developed emerging behaviours of consciousness – behaviours that have either changed or created new structures of consciousness – and have thus experienced entirely new phenomena that could not otherwise be experienced.

In that state, I believe I am analogous to what Jean-Luc Marion calls the *adonné* – the 'gifted', 'given-over' or 'devoted'[2]. Marion's exposition of the experience of the *adonné* in *Being Given* and *In Excess* is an astonishingly accurate description of my actual lived experience, especially and most succinctly in the sections of *Being Given* entitled 'Counter-experience' and 'The paradox and the Witness'[3]. The work in its entirety is a blueprint for the diverse, complex and frequently chaotic set of experiences to which I have borne witness.

While specialists in the field will remember the astronomers Eddington, Cottingham, Crommelin and Davidson, and although they are the first human beings to directly, knowingly and unambiguously achieve empirical observations of the effects of post-Newtonian gravity, it is the theoretician who to this day remains a household name. *Being Given* is for me the precision mathematics of just such a theorist, where I am simply an observer recording data and fitting them to the equations set down by a mind more disciplined than my own. In doing this, I hope to corroborate Marion's phenomenology of givenness (theory) with empirical – though it be wholly immanent – experiential data, knowing all the while that my contributions may in the end only advance that field by an angstrom. Although my evidence cannot be weighed using the methods available to the physicist, '[p]henomenology agrees with empiricism in privileging recourse to the fact, even if it stands apart from it in refusing to limit the facts solely to empirical sensibility'[4].

Applying new data to any theory always brings with it the possibility of uncovering as yet unthought ideas, new structures that require modifying or extending the theory in

[1] Aranya 2024

[2] 2012, p. 248; 2002a, p. 43; 2008a, p. 123 respectively

[3] Marion 2012, pp. 215-218; henceforth referred to as 'Being Given'

[4] Being Given, p. 119

## *a. Recapitulation*

In §4.3 I left several questions unanswered. Here, at the culmination of the synthesis of Marionian phenomenology and Sāṃkhya philosophy that I propose, the basic outline of my argument can be seen in the restatement and response to the following open questions:

1. That in order to fully describe my experiences at the first island of similarity without false-witnessing or contempt (§1.1), I would need to describe or have access to the 'self… immersed in conscious life'[607], in this case, the self as it functions at the extreme end of both Marion's phenomenology (saturation of saturation) and Sāṃkhya's proposed scale of renunciation (viveka-khyāti).

2. That there is something it is like to experience being *adonné* to a call, and that that something is a saturated givenness and therefore a redoubling of saturation, a saturation to the second degree, opening the possibility that the Revelation may be accessed via the self (§4.3.ii).

3. That this suggests a possible infinite regress. I glossed this in §4.3.i by extending Marion's prism metaphor[608], contrasting it with a similar 'infinity' effect of two opposing mirrors (by necessity, separated [*d'ailleurs*] from each other). An *adonné*, experiencing itself being *adonné*, realises that this experience, too, is a saturation, being an *adonné à l'adonné*, a saturation of saturation. But if this is possible, is it not also possible to have an *adonné à l'adonné à l'adonné*, etc.?

4. That I would need to 'not interrupt the primal intention of life and experience in order to objectify it reflectively; rather [to grasp] this primal intention in order to make it phenomenologically transparent and articulate'[609]. In this case, the interruption would (but must not and cannot) occur during the experience of saturation, specifically of relation, absoluteness, flesh, Mahatattva.

To these questions, I propose the following responses in terms of Mahatattva.

### 1. Access to the self immersed in viveka-khyāti, a saturated phenomenon (first anamorphosis of Mahatattva)

1.1 The sādhaka is *interloqué* to the call of Mahat (M.i.b.2.c).

[607] Zahavi 2005, p. 125
[608] In Excess, p. 50
[609] von Herrman, quoted in Zahavi 2005, p. 86

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