

## REALITY and APPEARANCE. INQUIRY, SCIENCE and EXPERIENCE.

**WHAT IS REALITY?** Distinguishing and integrating R and App. Is.

**Appreciate the Miracle, Mystery: intimate, immanent:**

I Am a conscious living being appearing as a person, not a local limited person seeking Reality. The mystery of how Reality is Immanent and expressing itself through this unification Ray.

**Is there anything so certain...** or rather ask the question: “what is most certain, undeniable, immanent, intimate, amazing? Consciousness. Livingness. Isness. I Am: to Be or not to Be. It does not depend on anything else, but everything else depends on IS in order to ex-ist. Is-ness, consciousness, livingness, run through all and any belief system—dual, nondual, physicalist, materialist, spiritual.

On one hand—**science**. ROWEIK—and the Known. All science experience is Known.

All human experience is *known* experience. The world which comes to my attention *through* the five senses is known to me by the mind. Whatever the shifts of scientific knowledge may be at any time, this will remain as the central fact. *The Notebooks of Paul Brunton* 21.1.27

On the other hand—**spirit**. Don't need to assume “Spirit” or “God.” Consciousness deepens.

We do not intend to deal here with some supernatural "spirit" which does not explain the world but only mystifies us, which is beyond all ordinary experience and whose existence cannot be irrefutably proved. We do not need to go beyond Mind --which explains the world as a form of consciousness, which is everyone's familiar experience at every moment of the day or night, and whose existence is unquestionably self-evident, for it makes us aware of every other kind of existence. *The Notebooks of Paul Brunton* 21.4.9

[Tolle on consciousness as reality](#)

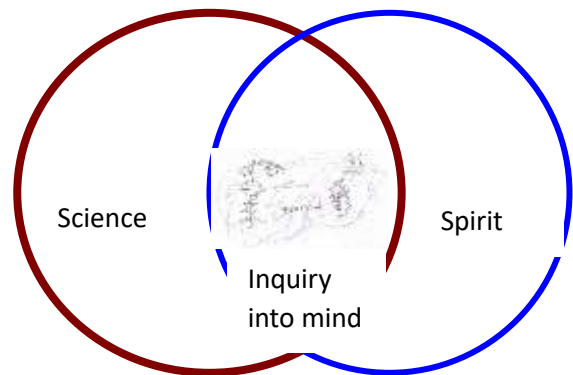
[Anthony: which is more real](#)

[AD: All that we know... Audio and Text](#)

## Philosophic science and scientific philosophy

### COLLIDER 1: Interface: science and spirit

We start off by looking into experience. We explore (inquire into) the nature of existence and experience through one eye of science and one of spirit to gain a stereoscopic perspective. This interface of spirituality and the findings of science can help us to “see” differently: Throughout history many have found the juxtaposition helps appreciate the mysteries of life--and life provides us with models for new scientific concepts.



## REAL OUTER WORLD AND KNOWING THE WORLD

In a children's fantasy book by Madeline L'engle some children meet an angelic being with a thousand eyes, and feathers over its body. At some point, one of the children asks the angel: "Are you really like this?" The angel answers (my re-wording):

*"No. What you experience is the way the kind of being I am appears to the kind of mind that you have.*

This same profound statement applies as much to science as to everyday experience. From quarks to big bang, from our friend looking at us lovingly, to our experience of our own body, Everything we know about the world, all experience, is the way "the kind of being" the world is comes to us through "the kind of a mind we have."

"What you know depends on how you come to know it."

Nobel Scientist Max Planck, founder of quantum science, helps us appreciate the paradox in science terms [Max Planck "Where Is Science Going?," 1932]:

**"There are two postulates which form the hinge of physical science:**

**There is a real outer world which exists independently of our act of knowing, *and*  
The real outer world is *not directly knowable.*" --**

We are faced with this essential dilemma of scientific inquiry.

We want to explore a real outer tree.

But you can't explore a tree without experiencing it, knowing it. This tree "in front of me" is a *known* tree. And this goes for the leaves, molecules, atoms, quarks, galaxies.

And *once* you know it, the tree is known, is **not** "a real outer world existing independently of our knowing.": "You can't know it (as it is) before you know it."

Plotinus: you can know the real world directly: by Being It!

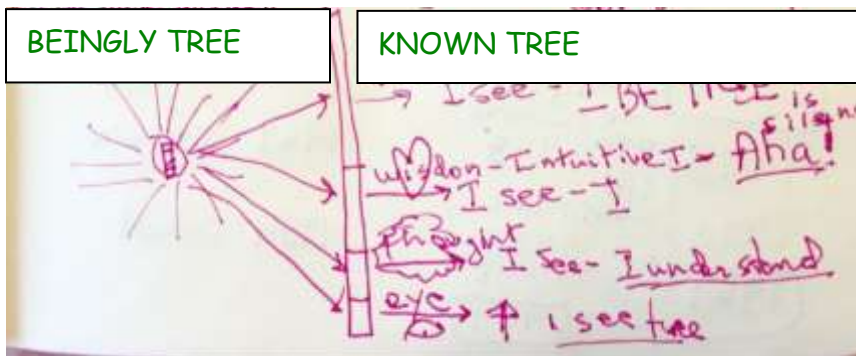
On one hand, science has changed our view of the "real outer world" tremendously in the last 100 years. When we look closely at the tree, we see molecules, atoms, energy...not only is there *no thing* out there, there is *no out there* out there. There is not much comfort in such a "Real outer world."

On the other hand, everything science knows about the world comes to us through "the kind of a mind, the way of knowing, *the scientist* has." This applies as much to science as to everyday experience: as much to our inner world as the outer! What is known, by me or science, is not the *real outer world independent of our knowing*, but a *known* world...our knowing of it. We bring into question not only the fundamental idea of a "*thing*" being there, but also the role of the conscious living scientist who is exploring the world.



**Luminous Tree**

**Spectrum of Known**



We are not saying the tree is real or not... we are only pointing out that what we know of the tree is experience of tree. This tree is a known tree. It is just our mind belief that takes the tree here in front of me as separate, independent, material. What is the tree like before I know it? How much of the “beingly tree” comes through the filter of our experiencing mind?

It is your mind that has told you and believed in this belief system that the world is out there. There’s only one mistake you’re making you take the inside for the outside and the outside for the inside. Ask yourself what is the most real or the most certain thing in your experience? On the one hand, we have religion and spirituality posit a spirit or God. and on the other, we have science which posits a real outer world existing independently, made of matter or energy. Anthony and Tolle talking about it may all be a dream, but one thing you cannot doubt.

Here we are juxtaposing those two views and inquiring directly into the into experience, which is where science and spirituality intersect. We do not take for granted some vast transcendent spirit, but rather trace consciousness. We do not take for granted a separate world, but recognize that all the scientific inquiry into the material world, into the object, requires the experience or the consciousness of the scientist: always it comes back to the person, to I Am.

**Nisargadatta Maharaj: I Am That . Inside-Out; world in consciousness; your mind separated**

### **Inside-Out**

There is only one mistake you are making: you take the inner for the outer and the outer for the inner.

What is in you, you take to be outside you and what is outside, you take to be in you. The mind and feelings are external, but you take them to be intimate. You believe the world to be objective, while it is entirely a projection of your psyche. That is the basic confusion and no new explosion will set it right. You have to think yourself out of it. There is no other way. Nisargadatta Maharaj: I Am That Ch. 51

### **ocean of consciousness**

Q: How can I aspire to such heights, small and limited as I am?

M: realise yourself as the ocean of consciousness in which all happens. This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness. *ch 65*

Q: Why do you deny being to the world?

M: I do not negate the world. I see it as appearing in consciousness, which is the totality of the known in the immensity of the unknown. Ch 7

### **your mind separated**

... It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living. I Am That *ch 65*

Ultimately, all you do is based on your conviction that the world is real and independent of yourself. Were you convinced of the contrary, your behaviour would have been quite different. *ch.95*

Body is in consciousness not consciousness in body

Body and world ARE consciousness.

Not only changing view of what world is, have to change view of what consciousness is

Unsubstantialize world and substantialize consciousness

*A few more quotes from science;*

It is difficult for the matter-of-fact physicist to accept the view that the substratum of everything is of mental character. But no one can deny that mind is the first and most direct thing in our experience, and all else is remote inference." *Sir Arthur Eddington, The Nature of the Physical World, 276-81*

The mind-stuff of the world is, of course, something more general than our individual conscious minds.... Eddington, *The Nature of the Physical World*

I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness. --*Max Planck The Observer (25 January 1931)*

As a man who has devoted his whole life to the most clear-headed science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter per-se. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. *We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter. (Max Planck: "The Nature of Matter", speech at Florence, Italy, 1944)*

**Feynman: vastness and tininess of being** <https://www.youtube.com/shorts/S9cR29wRHwU>

The time will come, and cannot be avoided, when both the new and the accumulated facts will force scientists to regard Mind as the real thing they have to deal with, and matter as a group of states of mind. But by that time they will be something more than mere scientists alone; they will be somewhat on the way to becoming philosophical scientists. 21.4.164

...science, which began by repudiating mind and exalting matter, is being forced by facts to end by repudiating matter and exalting mind. This is why philosophy today must sharply emphasize and teach, alongside of ancient lore, the profounder mentalist import of vital facts of modern discovery which have not yet received their deserved reward of recognition from the world. 21.4.128

Science suppresses the subject of experience and studies the object. Mysticism suppresses the object of experience and studies the subject. Philosophy suppresses nothing, studies both subject and object; indeed it embraces the study of all experience. 20.1.21

### *The Notebooks of Paul Brunton*

When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" 1.1.130

We do not intend to deal here with some supernatural "spirit" which does not explain the world but only mystifies us, which is beyond all ordinary experience and whose existence cannot be irrefutably proved. We do not need to go beyond Mind --which explains the world as a form of consciousness, which is everyone's familiar experience at every moment of the day or night, and whose existence is unquestionably self-evident, for it makes us aware of every other kind of existence. 21.4.9 DUP

Why is it that so many people are so unaware of their own higher existence? The answer is that their faculty of awareness itself is that spiritual existence. Whatever they know, people know through the consciousness within them. That in them which knows anything is their divine element. The power of knowing--whether it be a thought that is known, a complex of thoughts such as memories, a thing such as a landscape--is a divine power for it derives from the higher self which they possess. 21.2.136

The first question is also the final one; it is quite short, quite simple, and yet it is also the most important question which anyone could ever ask, whether of himself or of others. This question is: "What is consciousness?" Whoever traces the answer through all its levels will find himself in the end in the very presence of the universal consciousness otherwise called God. 19.3.32

If you ask what reality is, in philosophy's view, the answer must be consciousness. If you further ask what man's work in this life is, the answer must be to become conscious of consciousness as such. But because, ordinarily, consciousness never discloses itself to him but only its varying states, he can accomplish this work only by adopting extraordinary means. He will have to steel his feelings and still his mind. In short, he will have to deny himself. 20.3.155

He discovers that Consciousness, the very nature of mind under all its aspects, the very essence of be-ing under the personal selfhood, is where man and God finally meet. He knows that God indisputably exists, not because some religious dogma avers it but because his own experience proves it. 25.1.39

... Everyone knows that he is aware of himself, others, the world. But that awareness exists also in an unlimited uninterrupted way he does not know. Yet to the extent that he has this limited kind of consciousness he derives from It, shares the spirit, is part of it. (21:2.98)

All human experience is *known* experience. The world which comes to my attention *through* the five senses is known to me by the mind. Whatever the shifts of scientific knowledge may be at any time, this will remain as the central fact. 21.1.27

It is in the fullness of the eternal present, the eternal now, that a man can really live happily. For by seeking That which makes him conscious of the present moment, by remembering it as being the essence of his fleeting experience, he completes that experience and fulfils its lofty purpose. Perspectives 19:30