

Ram Prasad. Mother of the Universe Lex Hixon tr

At this very moment, you are resting on the vast lap of Mother's cosmic dream that you misperceive as the narrow prison of suffering.

Yoga Vashista

37: this entire creation is like a stage on which all these potencies of consciousness dance to the tune of time... it dances a dance drama known as the world-appearance. The lord who is the infinite consciousness is the silent but alert witness of this cosmic dance. He is non-different from the dancer and the dance.

53. Each instant is an epoch, and within each atom is enacted the entire drama of self-veiling and self-knowing. All is a thought form created by cosmic consciousness. And yet, nothing is created by or in cosmic consciousness, for there is nothing else.

53b: The world-appearance arises in Brahman as an infinitesimal part of it. Because the world is in fact only an appearance, it is in reality void, unreal. Mysteriously, there is in all this a feeling I, which is infinitesimal compared even to the world-appearance. The infinite is undivided by any of this, yet it appears to be divided on account of this I feeling.

Rumi: One Handed Basket Weaving Tr. Barks

A story is like the water you heat for your bath.

It takes messages between the fire and your skin. It lets them meet, and it cleans you!

Very few can sit down in the middle of the fire itself like a salamander or Abraham. We need intermediaries.

Beauty surrounds us, but usually we need to be walking in a garden to know it.

The body is a screen to partly shield and to partly reveal the light that is blazing inside your presence.

Water, stories, the body, all the things we do, are mediums that hide and show what's hidden.

Study them, and enjoy this being washed with a secret we sometimes know, and then not. P.29

Herbert Guenther: Tantric View of Life

“By embodiment not only my physical body is meant, but my whole physical world as well. Since embodiment in the world is felt as a loss of being, it can be retrieved by...embodying Being. Buddhism distinguishes between embodying being (kaya, sku) and embodied loss of being (lus): two views of body.”

From: H. V. Guenther intro to Matrix Of Mystery [my comments in blue]

Other version is: > 06E ## Reality putting together part 2 yv Suz Raph Guenther 0426

Herbert Guenther translates a key Tibetan word in the title of an essential Tibetan Buddhist text using the beautiful phrase “matrix of mystery” or “being’s mystery.” Paul Brunton uses the term “World-Idea.” Other words for the state of World-Mind and World-Idea prior to our experience are: Intelligence, Power, resonating concern. In Hinduism it is Ishvara, which is sat-cit-ananda. In Plotinus, there is quite a distinction made between the Ontology of the eternal Idea Intelligences in the Nous, the Cosmology of the Idea of the Universe in the World-Soul, and the actual manifestation in the epistemological framework of the individual mind. Listen also to the talk by Alan Watts.

Modern terms from science and dynamics might be a vast “field of energy/intelligence” or “dynamical system.” We may of course use David Bohm’s language of the implicit and explicit, and his terms “implicate order” and “superimplicate order.”

The background is that there is a vast vibrating intelligence which is both awareness and vibration. It may be that this is what Anthony means by substance and function. It is a matrix of mystery and within it there are an indefinite number of burning centers of experience which are themselves composed of intelligence and vibration. As the vast matrix vibrates it is both being expressed and being accessed by these centers of experience. In the process you become wisdom. The world mind is teaching us wisdom. The individual psyche is the transformer and transformed. The process of experience is the world mind thinks it’s ideas into our mind. While our experience is the transmutation of consciousness into a world. Each of us is both a window and a mirror into the infinite intelligence and power and beauty of the matrix. This accessing is never zero even in our darkest moments and never really has a final accessing. But there may be a spectrum of accessing in which there is more and more expression of those infinite qualities of the matrix. The infinite matrix is both infinite and intimate. In other language each of us is the totality of the ocean of God expressing itself uniquely through each of us as each of us. Each of us is the expression and the ongoing expression of infinite Divine quality and uniqueifying.

Since we cannot separate off the World-Idea from the World-Mind, they both together are the “Matrix of Mystery.” World-Idea is not any kind of fixed plan, but neither is it completely indeterminate. The Divine Ideas are essentially eternal, and dynamic, and seem quite definite... insofar as the idea of Beauty and Freedom, and infinite possibilities. But neither are they simply possibilities... in a way they are more actual to the World-Mind than the manifest forms. If we use the terms in the Birth of the Universe “twin functions of Ideation and Karma”, then we get a sense of the complementarity within the Matrix of intelligence: ordered or structured as well as dynamically expressive and accessive.

We get a flavor of a power and potential of the “matrix of mystery” which is prior to, and present with, our determined or “explicit” experience.

In his introduction, Guenther makes some excellent points about this “matrix of mystery.” Every moment of what we call experience is the accessing and presencing of Being’s Mystery.

“this mystery is continually seeking to transform our capacity for awareness. This fundamental concern is the ever active energizing matrix (snying-po) which operates throughout the whole of Reality so as to refine (*byang*) and optimize (*chub*) the functional intelligence which inheres, however dimly, in each and every sentient being. P.5

This matrix is a “universal” or “cosmic” intelligence and energy which we assume is aware, open, spontaneously active, ungraspable. And: This vast matrix of intelligence is also providential: present immediately in/as each moment of experience. Each individual center of experience participates in this field of intelligence/life. The person is an organized system of thought (thought, feelings, images, volition, ego-I) which is also an organ of experience. In Jung’s language, psyche is “transformer and transformed.” Each moment this body/mind organism is transforming the “implicate” into the “explicit” order, and is being transformed. In the Birth of the Universe PB says “all our knowledge (experience) is a transmutation of consciousness into the world.” [AD: the World-Idea is teaching the soul. You become Wisdom (and the indefinite number of other divine qualities.)

Simply by virtue of *being* a human being, we are “a specially constituted center of being’s mystery” and each moment we are “caught in a complete, yet special, presentation of being’s mystery.” Experientially accessing this fact and all its attendant implications is precisely what is meant by Being’s thrust toward optimization.

Even our ordinary perceptions are instances of radiant awareness against a background of Being’s mystery. Thought and feeling are relatively low-level instances of Being’s pristine cognitiveness (awareness). Yet even such low levels are not present as some finitely fixed amount of pristine cognitiveness. Indeed, as beings endowed with a knowing capacity, we constitute a special, locally bound nexus, a nodal point on the surface of Being itself, through which the full energy of pristine cognitiveness tends toward optimization.

[AD: *the individual mind is the burning focus through which the World-Idea manifests.*]

This matrix of intelligence is continually operating in and through us to refine us and align us. Experience is not so much a creation as an unfolding flow of life. Every moment the rheostat is not 0: there is no on-off switch. There is continuous growth of the organism, the organ of experience, and there are sudden shifts of Awakeness. The matrix of being is also “continually seeking to transform our capacity for awareness.”

...the facets of Being’s communicative thrust also account for the possibility of experientially accessing Being’s mystery. Such accessing, however, is not to be likened to the flipping of a switch so that when the switch is in the on-position the message of Being’s mystery is completely accessed and when in the off-position nothing of Being’s mystery comes through. There is no off-position for, by virtue of simply being alive, one is always (at least minimally) accessing Being’s mystery.

Hence there are always but degrees of accessing. Indeed, one may speak of a relatively optimized experiential accessing, but this is never to be understood as indicating a maximum level—for part of Being's mystery is that there is no upper limit to accessing. If there were a limit it would be something localized or localizable and this is precisely not the case because of Being's utter openness. P. 6

Guenter explains that the processes of the manifestation—the forms and space and time—are an expression of the intrinsic nature of Being's Mystery. This vast matrix of being-intelligence includes the functional or “waving” nature as intrinsic to it:

The processes themselves are intrinsic to (not derived from) Being's mystery and as such cannot even be said to take place in time. ... they have, in a sense, always been taking place—yet they are not to be thought of as eternally operating. To indicate this special sense of always taking place without having had a temporal onset with the latter's rather automatic association of temporal sequence, we shall use the phrase *atemporally abiding*. To summarize, indivisible complementarity and atemporal abiding are ways of pointing to, not explaining, Being's mystery and in this sense only may be regarded as pervasive features. P.8

From the point of view of the individual ego, however, this unfolding energy of awakening is often felt as conflict. This unfolding of being's mystery, is the real power of the evolutionary journey.

This optimizing thrust of pristine cognitiveness, however, is often felt—from the vantage point of the nexus itself (the individual experiencer)—as the strain of conflicting thoughts, feelings, and projects. This felt tension of being human, however, is itself due to modulations in the dynamic unfolding of Being's mystery.