

EXTRA: Reality Consciousness and Mind.

If we say “rose,” we all have some image of rose, but Feynman tells us there are deeper layers, meanings, interconnections that enhance our view of rose

<https://www.youtube.com/watch?v=ZbFM3rn4ldo>

If we use words like “Reality”... or if we say “God”... or Brahman... we don’t know the depths of either ... we need more pointers.

If we say “Mind” or “consciousness” it gives us a starting place:

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

PB uses the word Mind—also consciousness, or spirit... 21.2.98—to emphasize “all is Mind:”... or “Only this One Mind”... and there is:

There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. 28.2.102

In this sense, if all is Mind, and Mind is consciousness -- Not only the I am, but everything in the World is consciousness. PB: ...”all is Brahman”, which I have translated as “All is Mind.”

If you ask what reality is, in philosophy's view, the answer must be consciousness... but... ordinarily, consciousness never discloses itself but only its varying states” 20.3.155

If we say consciousness, we have a whole spectrum of meanings:

And: the audio/texts from Anthony: on Consciousness deepens... and as in 19.3.32, Trace Consciousness. And:

One of the first things a student of philosophical psychology must learn to understand is that the different states of consciousness are not the same as pure basic essential consciousness-in-itself. The states are like little circles within larger ones. They possess various limits and limitations, belong to lower levels, and are subject to alteration. Basic consciousness transcends all these things, all these conditions, and may therefore be called transcendental consciousness. 19.3.195

A few extras on Consciousness ... and Reality

Consciousness can assume different forms, can operate on different space and time levels, so that it is relative. But it can also remain itself and assume no form; it is then what has been called absolute, not relative. But to reject the possible existence of all these other forms, however temporary they may be, as do those Indians who limit themselves solely to the doctrine of nonduality--fascinated as they are by the reality of the Real and the illusoriness of the unreal, so that they forget whether they are real or unreal--is to forget that he who holds the doctrine is himself a human being. He who comes back from the mystic experience of universality comes back to a human form, is himself a human being, however divine in his inmost essence. The Absolute is not a human being and can have no possible point of view, but the human being must have a humanized philosophy and can have a point of view. What is he to do after recognizing the opposition between the absolute and the relative consciousnesses, between the real and the unreal? The answer is and must be the double point of view. Not, mind you, the double nature of Truth, but the double point of view for us, humans: the one being empirical, practical, earthly and rational, the other being ultimate, divine, intuitive. 19.2.23

The Real is forever and unalterably the same, whether it be the unmanifest Void or the manifested world. It has never been born and consequently can never die. It cannot divide itself into different "realities" with different space-time levels or multiply itself beyond its own primal oneness. It cannot evolve or diminish, improve or deteriorate. Whereas everything else exists in dependence upon Mind and exists for a limited time, however prolonged, and therefore has only a relative existence, Mind is the absolute, the unique, the ultimate reality because with all its innumerable manifestations in the universe it has never at any moment ceased to be itself. Only its appearances suffer change because they are in time and space, never itself, which is out of time and space. 28.1.101

There are various grades of realization. But not of reality.

What we need to grasp is that although our apprehension of the Real is gradual, the Real is nonetheless with us at every moment in all its radiant totality. ... [28:2.110](#)

Psychologically the void trance is deeper than the world-knowing insight, but metaphysically it is not. For in both cases one and the same Reality is seen. 23.7.301

There are three stages on the path of world enquiry. The first yields as its fruit that the world is but an idea, and this stage has been reached from the metaphysical end by thinkers such as Bishop Berkeley, and nearly reached from the scientific end by such a man as Eddington. The second stage involves the study of the three states, waking, dreaming, and deep sleep, and yields as its fruit the truth that ideas are transitory emanations out of their permanent cause, consciousness. The third stage is the most difficult, for it requires analysis of the nature of time, space, and causation, plus successful practice of yoga. It yields as its fruit the sense of Reality as something eternally abiding with one. 19.0.1

GUENTHER: Matrix of Mystery

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.