

## Some Points on the Nature of Reality

Eastern philosophies differ in their concept of the nature of reality. It has been held by some schools of thought that the only 'reality' is spiritual in nature so that absolute Truth or Brahma (God) is real, and that the world is an illusion - is unreal. Some argue that if you are not there to see it, it is not there – the materialist's view.

However, both are self-defeating arguments. If the world is illusion, then why do those who believe in this bother to eat illusory food, breath unreal air. And what is their philosophy - their belief that the world is illusory - is it not also an illusion. Conversely, if the world and universe is only matter, why has even basic science already concluded that matter is like bottled-up energy. Einstein noticed in his Theory of Special Relativity that matter is equivalent to energy. It also appears that subatomic particles can behave like waves. The Schrödinger equation states that there is a wave associated with each particle.

What stance does the philosophy of Tantra take? It states that there is only one, absolute unchanging truth, but that all else has 'relative truth' - it is real in a relative sense - this room exists, but only in relation to certain changing factors of time, place and person. 100 years ago, it did not exist. It only exists here.

Tantra proposes that the universe is a psychic projection of the Cosmic Mind, in much the same way as your dreams are the psychic projection of your mind.

There is a Sanskrit aphorism (sutra) which states:

*Shiva-shaktya 'tmakm' Brahma*

Brahma is the Infinite Consciousness comprising both:

- Purusa or Shiva - consciousness
- Prakrti or Shakti - energy

Leading edge physicists support this, as do Taoists, and the Buddhist philosophy.

Consciousness has come under the sway of the binding force of energy, and is condensed into progressively cruder forms. There remains however, an infinite proportion of this Cosmic Consciousness which is unaffected - Nirguna Brahma - which is all pervasive. Whereas, Saguna Brahma - Cosmic Mind - is that portion which is bound into mental and physical forms.

The One is transformed through the action of Shakti into the many-duality. Many is transformed back into One. In this relative existence all is constantly moving, nothing is still, all is changing, nothing is stable. These changes occur in two directions. Saincara and Pratisaincara.

Saincara is the movement of the universe that goes from the nucleus towards the periphery, that is, the extroversive phase of creation which goes from subtle to crude. In the Cosmic Cycle this is the step-by-step extroversion and crudification of consciousness from the pure consciousness to the state of solid matter.

Pratisaincara is the counter movement in the Cosmic Cycle, which is the gradual introversion and development of subtle levels of consciousness from the state of solid matter to pure consciousness. It is the movement of the universe that goes from the periphery towards the nucleus, that is, the introversive phase of creation from crude to subtle.

An endless cycle is in progress, the inorganic is moving towards chaos - observe. This shawl is disintegrating. All matter is in evolution., disintegrating. Nothing holds together unless it is organic. Life, however, takes matter, orders it. Life builds self-perpetuating and self-sustaining systems within this changing universe. It takes many and moves them towards one. The life force organizes into an organic entity – it evolves from protozoic to metazoic. That is, from the lowest of the grand divisions of the animal kingdom to the highest expression of the human framework. Likewise unit consciousness evolves.

For unit consciousness, including human consciousness, to evolve it also moves from feeling and seeing the many to a feeling of oneness. That is, it becomes more spiritual in outlook – more Cosmic in vision.

<u>Unit Mind</u>	<u>Cosmic Mind</u>
Finite	Infinite
Projection is only real to itself	Thought is the world / universe
Unilateral	Multilateral
Has physical body	Has no body
Has inside and outside	Has no outside – all is internal

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Which are we?

As we become more Cosmic, we feel a sense of Unity, feel uni-purpose, universal welfare. We find we can think several things in quick succession, seemingly at once. We find we have the power so that thought is reality or thought becomes reality.

How do we achieve the real state of Oneness? Meditation is a spiritual practice to experience and feel this and to project it into daily life. When this process is complete, the unit mind merges into the Cosmic Mind, like a drop of water merges into the ocean, so the many thought-waves become one again. As the Absolute is realised, the relative truth of the universe is seen as the play of the one Cosmic Mind.

It may help to describe this Cosmic Mind in terms of unit mind as a useful analogy for something that is perhaps beyond imagining.

How does unit mind come from matter, or unit consciousness emerge from seemingly inert stuff? To answer this question we must look at the origin and nature of matter itself.

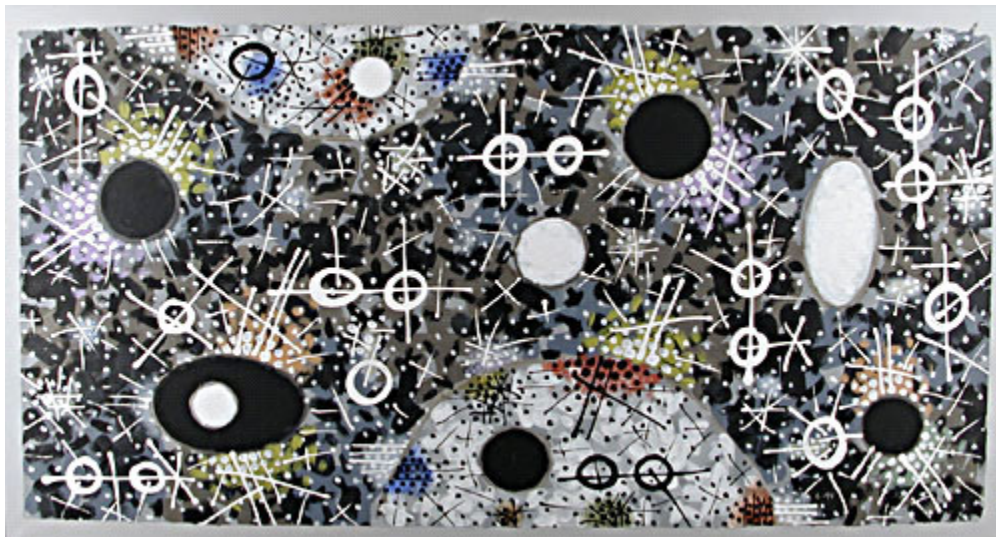
Matter is energy and energy is universal consciousness bound or compressed. What is happening to create unit consciousness is that unit mind, and then the full expanse of unit consciousness is being released from matter. Accordingly, unit mind becomes less influenced by the bondage of the operative principle of the universe (Shakti or Prakrti) as it becomes more driven by the longing for spiritual expansion. Through spiritual practices it attains the sense of spiritual oneness or liberation.

The realm of life constitutes a separate universe in which different laws apply. Here the tendency is towards order, not chaos - towards subtly and ultimately oneness. So the Cosmic Cycle is from One to many to One:

- from perfect to seemingly chaos to perfect order;
- from universal consciousness to cosmic mind to matter to unit mind, with unit consciousness realizing the cosmic mind and merging into universal consciousness.

As mind develops, multicellular organisms give scope for specialisation. The speciality of human beings is their quest for infinite happiness, which is found through spiritual practices alone. In this way unit mind regains its original cognisance. Just like a sponge can be put through a sieve (compressed), it can also reform into its original expanded shape.

Consequently, unit mind does not die when body dies - it is withdrawn into Cosmic Mind until a suitable new body comes along. In this way, though millions of bodies, mind evolves and grows.



*"Cosmic Mind"*  
Acrylic on paper on canvas  
37" x 72"  
1999  
Gordon Onslow Ford