The Essence of “REALITY I”

From the perspective of REALITY I, you and I are connected to “truth” or “reality” at every moment of awareness. And so is everyone else. (And that perspective can provide a basic sense of self.)

Whatever it is that enters your awareness, there is nothing else in your awareness at that moment. For instance: You happen to think, “It’s Tuesday today”. Then, a moment later, walking by a newspaper rack, you see from the newspaper displayed that it’s actually Wednesday. In common sense, you were simply mistaken a moment before when you were thinking that it was Tuesday. Not so, from the Reality I perspective.

When you were thinking that it was Tuesday, it was Tuesday. That was the truth of that moment. The truth now – that it’s Wednesday – is not retroactive. At the moment you thought it was Tuesday, there was nothing else in your awareness to compare that impression with, so, for you, it was not only true, but it was the absolute truth of that moment. The flow of your awareness is a series of absolute truths or realities of the moment, from the perspective of Reality I.

If you happen to notice that a desk you admire is made of oak, that is the truth of the moment for you; someone else is pondering how large the universe is, and that’s the truth for him/her. So, there certainly is content to truth or reality, but it is different for everyone at different moments. You can only have the content of truth that is present in your awareness at any particular moment.

Of course, there is the truth or reality housed in your subconscious or unconscious. That truth or reality it is not necessarily untrue or unreal from a Reality I point of view, but is absent as truth or reality when it is not present in your awareness.

You receive truth or reality by sensing it in one way or another, as does everyone else. It “makes sense” to you. For instance, if you react to something you’ve heard by thinking, “This makes no sense”, then your experience in awareness is actually the equivalent of “It makes sense to me that what has been asserted makes no sense.”
To put it another way, when anything comes into your awareness (and I’ll describe “awareness” as I’m using the term in a moment) it arrives as an affirmation. In the example above you were affirming that the assertion, “This makes no sense”, was the way you made sense of (affirmed) what you had heard. Affirmation is intrinsic in your having any experience in awareness at all – at the moment that you experience it.

In the Reality I perspective, “awareness” includes not only the familiar waking-state consciousness but also hallucinations, mirages, dreams, “misperceptions” – in short, everything you experience at any time, excluding only deep, dreamless sleep, whether or not you are aware of being aware or of what you are aware.

What Reality I says, in a nutshell, is that you can only know what you know in awareness when you know it; that what you know at each moment of awareness is absolute truth or reality for you at that moment; and that the flow of your awareness is a series of absolute truths or realities. This is true for everyone else as well.

Regardless of the content of truth or reality, no one else arrives at and is connected to that truth or reality other than in the same way as you do, whether it’s a grocery clerk or the President of the United States. It “makes sense” to you/him/her.

The meaning of Reality I perspective is that that connection to the truth or reality of the moment is basically “who you are”: You are the self or person who knows absolute truth or reality at every moment of awareness. You as a perceiver and that which you perceive are true or real – and are also one and the same thing – at each succeeding moment. This connection is your basic sense of self and basically “who you are”, from the Reality I perspective.

However, Reality I is only a perspective about one’s sense of self (not the perspective), and it is useful primarily for someone who has no basic sense of self. If you think of your basic sense of self as being “husband and father” or “devout Christian” or “a scoundrel” or anything else, Reality I says, “That’s true”, because that’s what’s in your awareness at a particular moment. It does not compete with whatever your sense of your self makes sense to you.
I think that you are the primary audience for this essay if you feel……

unconnected to the external world, or, possibly, even to yourself,

a sense of unreality,

that other people have “their feet on the ground” while you are drifting aimlessly and unknowingly regarding truth and reality,

like “a stranger in a strange world”,

that you cannot know reality or truth “as it is in itself”,

or if you would describe your feeling in a different way but that feeling resonates to the descriptions above.

1. The essential point of this essay is that from the perspective of Reality I (defined in the essay) you are and always have been connected to “truth” or “reality” at every moment of awareness – the only truth or reality that there is at any moment. And everyone else is connected to his or her own truth or reality at every moment of awareness. You are the self who is experiencing truth or reality at this moment, who did so at the moment just past, and who will do so at each moment yet to come.

2. “Awareness”, from this perspective, takes place at every moment of time other than that of dreamless sleep and includes dreams, imagination, hallucinations, illusions, mirages, and their like as well as ordinary waking state consciousness.

3. The truth or reality that comprises your content of awareness is absolute in its moment, because there is nothing else with which to compare that content at that moment.

4. The flow of your awareness is a series of absolute truths or realities of the moment.

5. The Reality I perspective on truth or reality says “where” and “when” truth or reality takes place – in your awareness at any particular moment. It says nothing about the “content” of awareness. That content, in whatever form it may take – conscious awareness, a dream, an hallucination, a mirage, and so on – may be judged to be incorrect or wrong in a subsequent moment, but it was the absolute truth at that previous moment.
6. The content of awareness – absolute truth or reality – is always affirmed in its moment, because that's the way "awareness" works. If you believe that this statement is wrong, you are affirming that it is wrong.

7. The content of truth or reality that you experience at any particular moment provides you with many other perspectives on truth or reality, such as those stemming from science, religion, biology, law, and so on. Specifically, however, if you are wondering what to have for dinner, that question is the absolute truth at that moment, and all other truths or realities are absent at that moment.

8. If, at any particular moment you believe that the Pope or the Bible or the Koran is the final authority on Truth, then that is the truth to which you are connected at that moment. Furthermore, if at any moment you believe that the Truth in which you believe covers all the moments, even those when you are not aware of that Truth, then that is your truth of that moment. Your awareness always connects you to your own truth or reality at each particular moment, and any other Truth or reality is absent at that moment, from the Reality I perspective, not necessarily "un" True or "un" real.

9. An artificial "basic sense of self" is the result of denial of experienced truth or reality.

10. "Who Am I?" is a riddle because it is incomplete. The complete question is "Who Am I in Relation to Truth or Reality?"

11. A basic sense of self, from the perspective of Reality I, is characterized by your being able to state, "I am the self or person who knows absolute truth or reality, whether in a focused or in an inattentive manner, at every moment of awareness and who can verify truth and reality by employing the verifiers that make sense to me as suitable for the purpose."

12. Ask your "self", in a specific focused manner, what you believe or feel about a question for which you strongly feel the need for an answer. When you receive an answer to that question that is experienced in your "gut", "heart" or "soul" you will have discovered the connection of "your self" to "yourself".

13. You can know nothing but your own modifications (senses, intuition, and so on), and this is the case for everyone else. Therefore, your perception of truth or reality is just as true or real in its particular moment as is anyone else's, and, therefore, you are always as connected to truth and reality as is anyone else.

14. Subjectivity (your immediate awareness) and objectivity (the world external to that awareness) do not exist independent of one another in experience. They comprise one and the same thing from the Reality I perspective.
15. External verifiers get their status as such by making sense to you as being suitable for the purpose. Your awareness or subconscious acceptance is the ultimate verifier for any external verifier.

16. Your perceptions correspond to, are identical with, and constitute truth-in-itself or reality-in-itself, at each and every moment, from the Reality I perspective.

17. You are unique, as is everyone else. It is this uniqueness-in-common that signifies that you “fit in”.

18. With a genuine basic sense of self, it is easier to function in a common sense world.