

Assuming there is no external reality, our concepts of nature are limited by the kinds of experiments we do and by the type of theory that we use to interpret them. Our present picture of the microscopic world as consisting of atoms, molecules, and elementary particles is determined in an essential way by these limits. Radically different kinds of experiments and theories might produce a radically different kind of picture.

6.11. Physics is the study of the mind!

As we discussed in [Section 1.1](#), because all of our experience is subjective, it is clear that the existence of an external reality can never be proved nor disproved and thus can only be a metaphysical assumption. If it makes no difference whether or not an external reality exists, it can have no effect on any observation. Thus, the concept of an external reality is superfluous. However, even though an external reality can itself have no effects, the concept of one certainly can. In fact, in [Chapter 9](#) we shall see that it is this concept that causes all of the suffering there is.

It is ironic to think that the careful, painstaking, empirical and theoretical study of external physical reality, which is what we call physics, could lead to the conclusion that there is no such reality! It appears that the hypothesis of external reality contains the seeds of its own destruction! What physicists really do is to study their own minds because that is the only place where objects are present. Perhaps the domain of physics will some day shift from objectivity to subjectivity, and physicists will begin to welcome the sages as friends rather than viewing them with suspicion.

Il est ironique de penser que l'étude attentive, minutieuse, empirique et théorique de la réalité physique extérieure, qui est ce que nous appelons la physique, pourrait conduire à la conclusion qu'il n'y a pas de telle réalité! Il semble que l'hypothèse de la réalité extérieure contient les germes de sa propre destruction! Ce que les physiciens devraient faire serait d'étudier leur propre esprit, car c'est le seul endroit où les objets sont présents. Peut-être que les physiciens vont commencer à accueillir les sages comme des amis plutôt que de les considérer avec suspicion.

Traduction par Claude Vinet

Part 2. The metaphysics of nonduality

Preface to Part 2.

Part 1 depended heavily on logic to make its points. However, in order to understand Part 2, we must invoke intuition as well as logic because it points to that which cannot be described logically. Parts of it are scientifically plausible and eventually testable by experiment, parts are scientifically tantalizing but can never be tested, parts are verifiable within one's own experience, parts are acceptable only if the sage who teaches them is trusted, and parts cannot even approach understanding until enlightenment occurs. Taken together, this material is a bridge between the science and philosophy of Part 1 on the one hand, and the teachings of Part 3 on the other. It is an attempt to conceptualize something that by its very nature cannot be conceptualized.

In this part we draw on the writings and teachings of the creative and intuitive physicist Amit