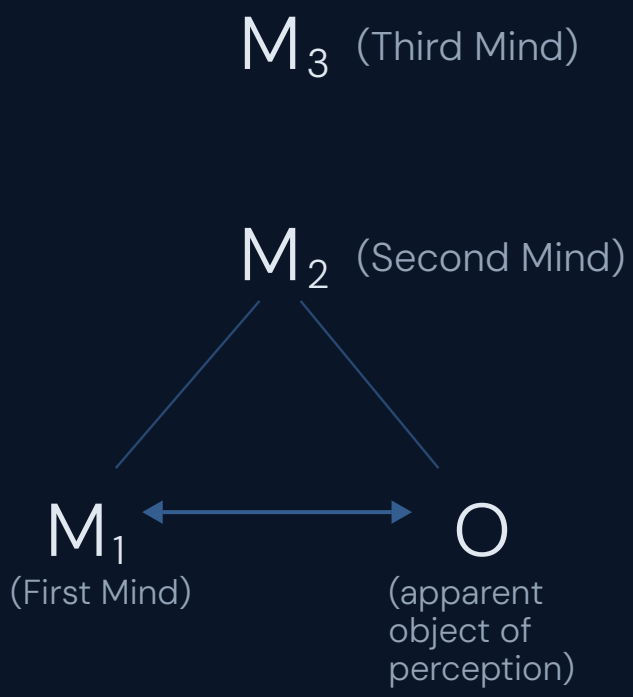
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The Three Minds Framework



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Introduction

Over many centuries, our world culture has directed us to primarily attend to narrow ranges of our identity, usually aspects of the external body and the personal mind. This narrowing of attention excludes important, subtler aspects of experience, supporting an incomplete, materialist worldview that promotes a dissociated, partial experience of life, experienced as dis-ease.

By exploring our identity and habits more comprehensively and diligently, we can mine insights that guide us to new ranges of experience informing science, technology, philosophy, spirituality, leadership, management, business, health, and healing.

WHAT DOES THE FRAMEWORK SUGGEST ABOUT REALITY?

- Consciousness is not only a personal, local phenomenon. It is also a non-local phenomenon that projects experiences of sub-identities, worlds, and realities.
- What we are is consciousness, taking the role of nested identities and worlds.
- We can experience what we are and what this world is in different ways at different ranges/scales of identity. Three main ways to experience this is through three distinct mental configurations, which I call the Three Minds.
- Matter does not give rise to consciousness. "Matter"—including the non-local fields of physics—is a way that we mathematically, experimentally, and experientially represent the objective pole of the Second Mind: non-local consciousness.
- The brain does not create the mind. The brain (and the body) are experiences and partial representations of the mind.
- Exploring identity is the key to unlocking new vistas of experience, understanding, and being. It is also key to advancing science, technology, and healing.

DEFINITIONS

- Mind — Any and all sets of distinct experiences. I choose the word "mind" here because any and all experiences known to us or imagined by us occur only in relation to our identity, and therefore presents as mind.

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- Matter — The objectified pole of the mind.
- Consciousness — Non-distinct experience. Consciousness as itself cannot be directly indicated because it has no definite boundaries to which concepts can cling. Therefore, language and concepts can only indirectly indicate consciousness via negation, as I have done here.

More on the Three Minds Framework

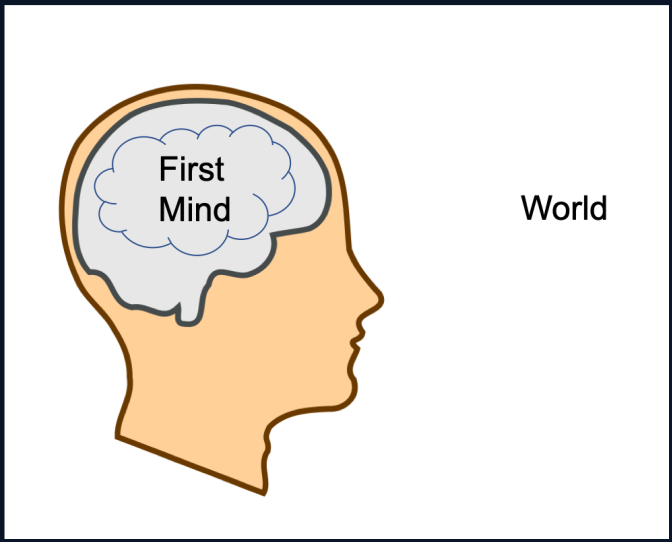
The Three Minds represent three different configurations of identity: the First Mind (M1), the Second Mind (M2), and the Third Mind (M3). Each configuration is associated with its own worldview.

THE FIRST MIND (M1)

The First Mind configuration is that of polarized and localized identity. Here, mind and identity are experienced as lodged within a boundary, usually the body. The feeling is of being a discrete individual with discrete thoughts and emotions. The world is perceived as a series of discrete objects and events external to who we are. Consistent with the discreteness and particularity perceived by the First Mind, the mental boundary of the First Mind feels solid and physical, and therefore the sense of separation and difference between the individual and the world feels palpably solid and real.

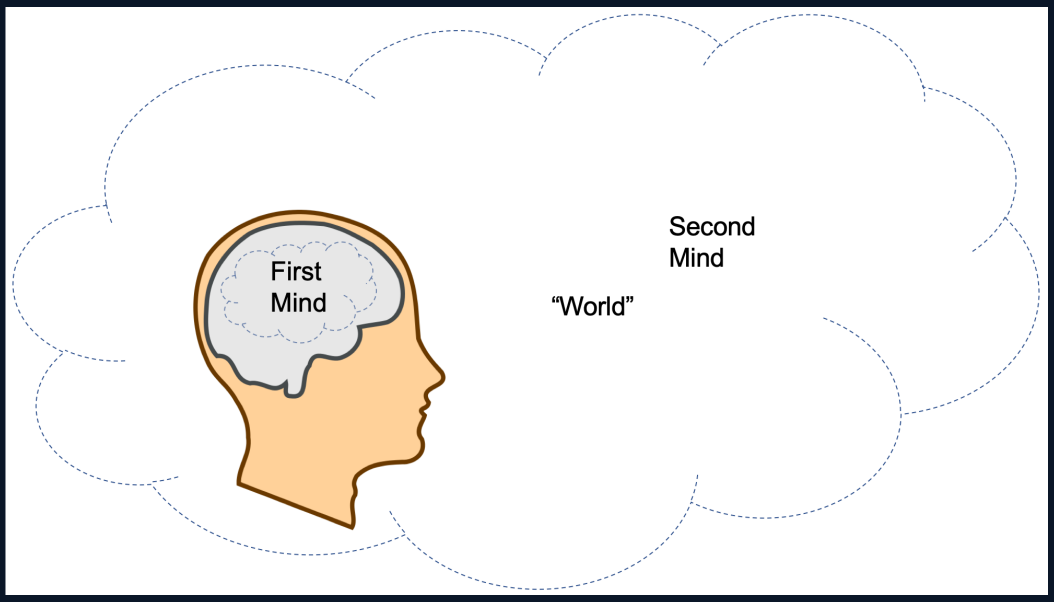
This M1 configuration is consistent with the materialist worldview that dominates the public world culture. (I emphasize the word public because I find that many question this worldview privately but do not have a better, publicly-accepted framework, so they publicly stick with the popular story.) M1 emphasizes stories of difference, multiplicity, subject-object separation, scarcity, and competition.

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THE SECOND MIND (M2)

As M1 begins to recognize its relational experience with the "objects" (perceptions) that constitute the physical world, the mind becomes subtler and its boundary becomes translucent. This is the movement toward M2, the depolarized, integrated mind. In this movement, the sense of identity broadens and is not locally restricted as the body or personal mind, nor to the idea of external, independently existing objects. Identity shifts to include the subtler, field-like M2 consciousness, which differentiates as both M1 and the objects of M1's perception.



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Note in the figure above that M1 and any objects it perceives "out there" in the world are aspects of M2. Identity can flow anywhere along this M1–M2 gradient, and accordingly, the range, nature, and interpretation of objects (perceptions) changes.

The movement toward and including M2 is the movement from a separate identity to a relational identity to a unified identity. As M2, key cultural interpretations—such as those of birth and death, space and time, success and failure, physical and mental, and science and spirituality—change considerably, since the locus of identity and therefore the ranges of perception and understanding change.

The Second Mind is the source of relational perspectives and sciences. We see its influence not only in wisdom traditions around the world, but also in relational interpretations of quantum mechanics and quantum field theory, integrative healing systems, and virtual reality gaming and therapies. From the perspective of Carlo Rovelli's relational quantum mechanics, the world of the First Mind is characterized from a relative decoherence of the Second Mind, observer-dependent.

THE THIRD MIND (M3)

Beyond the poles of differentiation and unity is the Third Mind—no mind. There doesn't seem to be a good verbal description of the Third Mind since all boundaries fail here. Perhaps we can say this is the universe-potential that is no different than consciousness-potential, which self-illumines as M2 potentiality, further differentiating as the subject-object duality of M1 and the external world.

In summary, as M1, "i" and its worlds are polarized, localized, particulate, and separate. Moving to M2, "i" and its worlds are relational. Body-mind-worlds are integrating. Meaning and feeling are rich, permeating body-mind-space-time. As M2, "i" is unbounded, seamless, luminous. As M3, "i" is.

The universe is consciousness, though consciousness is experienced differently in each of its three configurations, accounting for much argument regarding what consciousness is and what its role is in the body and world. The Three Minds are three different experiences and worldviews in which our very experience of who/what we are and what this world is alters.

Note that although the Three Minds describe three distinct configurations of consciousness and identity, the mind is generally experienced as a fluid range. The most practical range of experience for the advancement of society is the M2 range.

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Fundamentals of a more comprehensive science

(adapted from the book Michelangelo's Medicine)

1. The universe is essentially consciousness itself, notated as M3.
2. M3 “vibrates” within itself as itself, represented as M2, and expresses as what we call dimensions / worlds / differentiating localizing and non-localizing experiences.
3. Experiences are the fundamental “building block” of the universe, not fields, particles, or matter. Experiences are notated as M1–O relationships, emphasizing that the Object we call matter is nothing other than a perceptual relationship with a localized M1 identity.
4. Experiences have subjective (M1–) and objective (–O) components that can be understood in terms of information and energy.

    a. Both information and energy, however, are primarily aspects of M2, and are secondarily and incompletely interpreted through objective measurements such as bits, kilowatts, Joules, and Calories.

    b. The “objective,” “physical” universe is a quantified subset of information and energy that describes the distal pole of M1–O unit of experience.

FURTHER NOTES

1. Today's First Mind, “objective” science is the distal subset of observer-based science that studies quantified, partial projections.
2. A complete science integrates observer-based and objective perspectives.

Evidence for the Second Mind

Evidence for the existence of a wider range of consciousness beyond the brain includes:

1. Cases of severe hydrocephalus in which 95% of brain tissue is apparently lost due to excess fluid in the brain. In half of these cases, people were still found to have average to above average IQ.

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https://science.sciencemag.org/content/210/4475/1232?sid=8a515777

2. Cases of children who remember experiences in another body, describing such details as what they looked like, who their family was, what their environment looked like, injuries sustained, and the circumstances of their body's death, despite not being informed of such details.

   https://med.virginia.edu/perceptual-studies/publications/academic-publications/

3. Medical cases in which different identities (personalities) with the same organism have different "physical" allergies to substances; e.g. one identity had a life-threatening allergy to orange juice, and another identity with the same organism immediately heals such allergic reactions and enjoys orange juice.

   https://www.nytimes.com/1988/06/28/science/probing-the-enigma-of-multiple-personality.html

4. Cases of people using psychedelics with measured decreases in brain activity reporting increased richness, vividness, and transcendent conscious experience.

   https://www.pnas.org/content/109/6/2138

   https://www.sciencedirect.com/science/article/abs/pii/S1053811917305888

5. Cases of people near death with measured decreases in brain activity reporting increased richness, vividness, and transcendent conscious experience.

   https://pubmed.ncbi.nlm.nih.gov/11801343/

6. Cases of traumatic brain injury in which conscious functioning can actually increase after brain injury, as is the case for some savants. This is consistent with the idea that the brain is a physicalized and limited form of consciousness (like a character in a dream). When the physicalized form is disrupted, the expression of consciousness is no longer limited to that form. Consciousness may then express more or less depending on the kind, location, and severity of injury. Certain local bodily functions, such as speech and movement, may have to remain intact so that we can recognize new expressions of consciousness.

   https://www.researchgate.net/publication/319186916_The_Brain_as_Filter_On_Removing_the_Stuffing_from_the_Keyhole

   https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2677584/

   https://pubmed.ncbi.nlm.nih.gov/18646626/

7. Experimental test of local observer independence suggests that apparently objective phenomena are subjective, consistent with a mind-based or consciousness-based view of the world.

   https://advances.sciencemag.org/content/5/9/eaaw9832

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8. Relational interpretations of quantum mechanics suggest that what we perceive as objects are conceptually aggregated perceptions occurring in relationship with a conscious entity. We and the world are not fundamentally different, but rather differentiated aspects of reality.

   https://www.nature.com/articles/436029a

9. A proposal for how local realism and apparently objective reality is preserved despite the existence of a Second Mind: veiled non-locality.

   https://arxiv.org/abs/1401.2180

10. Every human being's experience of dreams and daydreams. Dreams and daydreams reveal not only that the Second Mind phenomenon is possible, but that it is already happening routinely at different scales and in different dimensions of experience. The question is whether our waking state is an exception to the rule or an unrecognized example of the rule.

11. Altered states of consciousness (near-death experiences, near-death-like experiences, spiritually transformative experiences, "hallucinations," "psychosis," dissociative [more accurately, associative] experiences, and more) in which mentality is re-cognized as the foundation of physicality.

12. Wisdom traditions like Advaita Vedanta that have been around for millennia and declare that both the subjective and objective world are mental experiences arising in non-local consciousness are finding increasing relevance today in interpreting the meaning of experiments in quantum physics and in technological applications.

13. Virtual reality and artificial intelligence. I suggest that our development of and fascination with VR is due to our intrinsic non-verbal, non-conceptual awareness of the Second Mind and what we might call natural intelligence—or NI—which we unwittingly reproduce by programming virtual realities and AI avatars.

14. Recent developments regarding the existence of unidentified aerial phenomena (UAP, formerly UFO's) suggest that highly intelligent life may exist throughout the cosmos. Descriptions by pilots of the unique, advanced characteristics of UAP, taken in combination with innumerable descriptions of actual encounters of extra-terrestrial life, suggest that mythologies about gods in various ancient cultures around our planet may be more historical than allegorical or mythical. If so, topics such as inter-dimensional travel and translocation so far thought to be science fiction will soon be re-discovered as science non-fiction, blurring and ultimately blending the boundaries between mind and body; consciousness and matter. The new cosmology will be that of the primacy of consciousness distributed throughout and as the cosmos, expressed as and through many layers of potential (dimensions, worlds, space-time domains, "supernatural" gods/angels/demons found in all religions), taking the form of a particular belief-perception system (mind/matter

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divide) here on Earth.

Common questions

1. “Activating certain parts of the brain can create the experience of emotions and sensations. Doesn't this prove the brain creates the mind?”

I am saying that the brain, along with its neurons and neurotransmitters, are themselves mental experiences in that they are crystallized aspects of M2. They are cognized as external and physical from the M1 perspective to the extent that the M1 boundary condition (or “wall”) is rigid. Furthermore, from the M1 perspective that the question is asked, we can also say that thinking of a very exciting or traumatic memory can cause activation of the sympathetic nervous system, which can increase heart rate and dilate pupils. This is evidence at the M1 level of the primacy of mind over matter. In other words, the evidence goes both ways and may suggest a fundamental non-difference between mind and matter.

2. “It seems you are saying that the whole world is in your mind/head. Is this true?”

I am saying all personal minds, all bodies, all things, and the “world” itself are differentiated aspects of non-local consciousness, which does not reside in a local mind, just as all characters, places, and events in a dream are aspects of the dreaming mind, not aspects of the personal mind of one of the characters in the dream.

3. “Don't scientists know the world is made of fields that extend throughout space, and that these fields are not mental, but rather physical?”

Physicists have discovered that the solid particle-like nature of objects gives way to vast, subtle fields and space on close examination. Whether the underlying nature of fields and space is mental or not is a challenging, open question, further complicated by not having broadly accepted, scientific definitions of mind and consciousness, the tendency to avoid non-materialist worldviews, and a lack of emphasis on introspective techniques to open new pathways in the mind. We also don't have a satisfying definition of the word “physical,” except to perhaps say it is that which excludes consciousness by default.

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4. “Does changing the definitions of consciousness and mind actually change anything? Isn't this just a word game?”

The definitions for consciousness and mind given here, along with the other statements given here, are based on experience (mine and that of many others), reasoning, and well-established philosophies, none of which contradict scientific findings. When explored and experimented with responsibly and diligently, these perspectives can open up a broader experience of identity and world that can indeed change a lot, both personally and societally.

5. “Isn't this a way of avoiding problems by dissociating?”

Individual consciousness is one way of experiencing the world. When we take it as the only way, we are, in effect, dissociated from a more complete experience of ourselves and the world. On the other hand, identifying only as non-local consciousness can also be a form of dissociation. Exploring, cognizing, and developing the full range of identity is actually association rather than dissociation and can free up resources to engage with personal, societal, global, and cosmic issues in more effective ways, as well as open the doors to new ways of being.

6. “Aside from the evidence you cite, do you have other evidence that might prove the primacy of consciousness over matter?”

The evidence cited in this document along with the explanation of the Three Minds Framework is intended to convey that a consciousness-based view of the universe is consistent with science, philosophy, and direct experience, while also opening up new perspectives into existing fields of knowledge. The purpose here is not to convince someone that consciousness is primary, but rather to open the mind to this possibility and clarify misunderstandings. Further evidence can be found through research, and just as importantly, through introspective practices that bridge subjective and objective experience.

Possibilities for translation

A key question to explore in developing applications of the Three Minds Framework is: How does the Second Mind differentiate and crystallize as the experience of a physical world? Since most fields of knowledge assume separation and physicality as primary, we are in the position of having to fill in the large cracks between mind and body, consciousness and matter, subtle and gross.

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Rather than trying to fill in these cracks from the M1 perspective, which is like trying to fill a space with misshapen stones, leaving many cracks unfilled, we can instead begin to fill the cracks from the M2 perspective, which is more like pouring water into a space, filling it completely.

The lenses we can look through to achieve this filling and bridging include:

1. Holography teaches us that all the information that is contained within a hologram is available in every aspect of the hologram, just as your entire genome is available not only in one cell but in nearly every cell of your body. Similarly, even as M2 differentiates to infinite M1–O relationships in innumerable dimensions, the complete M2 library of potentiality is still available at every point in M1 spacetime.
2. Fractal theory teaches us that a pattern can be infinitely nested and appear the same at larger and smaller scales, like patterns of triangles nested within triangles. Similarly, M2 contains within it nested M1's. M1's note a world of objects like cars, buildings, bodies, and atoms, each of which can again be opened up to reveal another nested world of experience. Holography and fractal theory also reveal the principles of reflection, macrocosm-microcosm relationship, and resonance at play. What happens to a part also happens to the whole. What happens here is reflected there.
3. Reciprocal dependence and interconnectedness. A process occurring on one scale (i.e., a cell) is dependent on the process above it (the organ) and the process below it (say, a molecule) for its existence, and in turn, processes at other scales are dependent on the cell-scale process. This reveals that all M1–O experiences and interdependent and interconnected, reflecting their common derivation.
4. Perception and cognition. M2 proper has no interoceptive or exteroceptive aspect since there is no world independent of it. As M1, we might say M1 interoception and exteroception are differentiated aspects of M2 interoception. This provides a mechanism by which extra-sensory perception and similar trans-body experiencing can happen.
5. Every experience and object carries meaning, though we do not need to be aware of this on a day-to-day basis. For example, a simple bar of soap generally means cleanliness is valued, which in turn means we discern different conditions of the body, and so on. Meaning is often thought of as a noun (something has meaning), but if we take it as a verb, it can connote the very process of crystallization. We might say M2 means as or is meaning as the M1–O world. This interpretation of meaning is important because it can provide an avenue for M1 to feel toward and into M2 non-verbally and non-conceptually. It can provide a taste of the vastness and potential of M2, imbued in every M1 experience.

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6. Self-organization. M2 potentiality can be seen as a brimming supersaturation that flows over and self-organizes as M1–O precipitation, akin to clouds self-organizing and precipitating as rain.
7. Processual interpretation of "things." Things are processes, not static substances. The world of things are processes in which M2 is relating to itself via localizing M1 and O processes.
8. Superimposition of boundaries. For the above processes to be recognized as the distinct M1 phenomena we interpret as the world, the processes wear the cloak of boundaries superimposed within/on M2 by M2, and are subsequently imagined as "things." From the M1 perspective, boundaries are imagined as given. As we look into them and approach M2, boundaries dissolve back into solution. The boundary of a hand, for example, dissolves into the many boundaries of innumerable cells. The boundaries of these cells dissolve into the boundaries of even more atoms. These boundaries again dissolve into those of particles, then fields, and so on. Boundaries are superimposed on M2 in accordance with the sensitivity of our perception and understanding.
9. David Bohm's implicate and explicate order.

Applications

Applications of a consciousness-based framework for life are numerous. The work to be done within a local frame (our society) occurs in the M1-M2 transition zone. This is where inspiration, frameworks such as the Three Minds Framework, and actions can bridge the Second Mind with the First Mind. The translational lenses described in the previous section can be traveled bidirectionally M2⇄M1 to refine insight into how M2 differentiates as M1, crystallizes as M1, and re-integrates as M2. These insights can inform every field of human endeavor, including and not limited to:

1. **Personal life** — The metaphysics of the Second Mind changes the way we experience ourselves, our relationships, meaning, purpose, perception, birth, death, our daily lives, and the world.
2. **Medicine and healthcare** — What we call the body (M2 crystallizing as a dense M1 identity) is nothing other than the flow of the mind, a partial picture of the mind, the motion picture of the mind, the denser aspect of the mind—just as ice is a denser aspect of water and wind is a denser aspect of air.

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3. **Psychiatry / psychology** — Cognizing levers of the mindbody that influence different ranges of mood, perception, and interpretation.
4. **Physics** — Observing and detailing the nature of the quantum and its relationship with qualia.
5. **Engineering** — Harnessing M2 energy available everywhere in M1 spacetime.
6. **Architecture and design** — Designing the physical world in greater consonance with M2 potentiality.
7. **Education** — A focus on relating what we are learning to what we know about ourselves/others and how we experience ourselves/others.
8. **Environment** — Preservation and restoration of natural resources.
9. **Finance, economics** — Accessibility of abundant energy and resources means distributed economic power.
10. **Politics** — Leaders are chosen based on their ability to plan and navigate change while fostering harmony.
11. **Human potential** — We can discover a fuller range of what it means to be human and ways of experiencing and being.

The Three Minds Framework is not a prescription for utopia, nor a way to run from the situations we are facing. It is a map that describes a broader swathe of reality, and therefore can help in navigating life and transforming our civilization to one of love, peace, and light.

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