

# Consciousness: first and last frontier

**When a person comes to his real senses, he will recognize that he has only one problem: "How can I come into awareness of, and oneness with, my *true being*?"**

For it is to lead him to this final question that other questions and problems have staged the road of his whole life. This answered, the way to answer all the other ones which beset him, be they physical or financial, intellectual or familiar, will open up. Hence Jesus' statements: "Seek ye first the kingdom of heaven *and all these things shall be added unto you,*" **1:1.130**

If the real Self must have been present and been witness to our peaceful enjoyment of deep slumber-- otherwise we would not have known that we had had such enjoyment--so must it likewise have been present and been witness to our rambling imaginations in dream-filled sleep and to our physical activities in waking. This leads to a tremendous but inescapable conclusion. **We are as near to, or as much in, the real Self, the Overself, at every moment of every day as we ever shall be. All we need is awareness of it. 22.3.25**

**[but it is awareness, and we are it]**

**“...It is no truer message than  
this:**

**[Seek] for the divine within  
yourself**

**return to it every day**

**learn how to continue in it**

**and finally *be* it.**

--26.4.170

# WHAT IS CONSCIOUSNESS?

If there is anything worth studying by a human being, after the necessary preliminary studies of how to exist and survive in this world healthily and wisely, it is the study of man's own consciousness--not a cataloguing of the numerous thoughts that play within it, but **a deep investigation of its nature in itself, its own unadulterated pure self.** 1.1.81

**The first question is also the final one; it is quite short, quite simple, and yet it is also the most important question which anyone could ever ask, whether of himself or of others. This question is: "What is consciousness?" Whoever traces the answer through all its levels will find himself in the end in the very presence of the universal consciousness otherwise called God.**  
19.3.32

**If you ask what reality is, in philosophy's view, the answer must be consciousness. If you further ask what a person's work in this life is, the answer must be to become conscious of consciousness as such.** But because, ordinarily, consciousness never discloses itself to him but only its varying states, he can accomplish this work only by adopting extraordinary means. He will have to steel his feelings and still his mind. In short, he will have to deny himself. 20.3.155

What is the reality behind all our experiences? Since they are thoughts, and since thoughts are made possible by Consciousness, it must be the Consciousness. This remains true even when the ``I" is unaware and unconscious, because limited and little, being only a thought itself, an object known like other objects; the Real is still there but hidden. *21.5.175*



Every human being is first conscious of his own consciousness. If he traces out its implication, he may see that this is the best proof of the mind's reality as a separate existence. *21.5.143*

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

Why is it that so many people are so unaware of their own higher existence? The answer is that their faculty of awareness itself is that spiritual existence. Whatever they know, people know through the consciousness within them. That in them which knows anything is their divine element. The power of knowing--whether it be a thought that is known, a complex of thoughts such as memories, a thing such as a landscape--is a divine power for it derives from the higher self which they possess. [21:2.136](#)

...Now drop the term mind, the term consciousness, and let the term spirit take their place. Here psychological analysis of experience seems to cross the border into religion. **For consciousness is a real thing, not a no-thing. It exists in its own right. *More, all experience is an uninterrupted spiritual experience, whatever man has done to degrade it.***

**Everyone knows that he is aware of himself, others, the world. But that awareness exists also in an unlimited uninterrupted way he does not know. Yet to the extent that he has this limited kind of consciousness he derives from It, shares the spirit, is part of it. (21.2.98)**

**Citsukha: (11<sup>th</sup> century) after years of debate of  
Buddhists and Hindus, formulates a  
“definition” of *consciousness*.**

**That which is never a content, never  
objective,  
but immediate and intimate,  
and usable in every moment of experience.**

I as thoughts changes from moment to moment, but what is it that knows the changes? **The deeper I is the principle of awareness which makes modes of consciousness possible. the witnessing self is present in hidden association or mystic immanence in the personal self and reflects into that self the feeling of its own real existence. It is this projected fraction of awareness which is what we ordinarily term consciousness.**

**-The Wisdom of the Overself "The Secret of the I"**

Both the necessity and justification of meditation lie in this, that man is so preoccupied with his own thoughts that he is never aware of the mind out of which they arise and in which they vanish. The process of stilling these thoughts, or advanced meditation, makes this awareness possible. *4.1.36*

**Remember that through all the flow of  
experienced events and things...  
the consciousness which observes them  
remains throughout,  
Identify with that consciousness and let  
go of the changing contents.**

**(The Wisdom Of The Overself Ch. 14 ex 4)**





It is the  
disentanglement of  
consciousness from  
its own projections,  
its thoughts of  
every kind, which is  
the final and first  
work of a would-be  
philosopher.

Consciousness is  
then in its pure  
unconditioned  
being. *23.7.181*

Trace consciousness back to itself, unmixed with bodily sense reports, emotional moods or mental thoughts. This can be done successfully only by withdrawing it inward as you analyze. This process becomes a meditation. In the final term, you are aware of nothing else: That is, of nothing but being aware. But at this point you cannot know it as a second thing, an object, but only by being it. ([23:7.208](#))

Everything remembered is a thought in consciousness. This not only applies to objects, events, and places. It also applies to persons, including oneself, he who is remembered, the "I" that I was. This means that my own personality, what I call myself, was a thought in the past, however strong and however persistent. But the past was once the present. **Therefore I am not less a thought now. The question arises what did I have then which I still have now, unchanged, exactly the same. It cannot be "I" as the person, for that is different in some way each time. It is, and can only be, "I" as Consciousness.** 8.2.3

**The awareness reading this has no name.**

**It is never a content, but immediately intimate in every experience.**

**This awareness is also the essential nature of everything that arises in awareness.**

**It has many names,**

**but is before or past all of them.**

***--Padma dKarmo***

# Audio/Text:

<u>AD being that awareness</u>	1:40
<u>AD: Meditation Mentalism and Glimpse</u>	2:17
<u>AD All that we know</u>	1:10
<u>AD which is more real</u>	0:32
<u>AD: Opens you up</u>	:45
<u>Tolle Stillness Speaks includes love</u>	2:11
<u>Tolle: Stillness Speaks a few more</u>	3
<u>Tolle You Are It (FOHC)</u>	1:25
<u>Tolle FOHC intro</u>	2
<u>ADYA Short Part of Talk on Awareness</u>	1:21
<u>Mooji I Am</u>	1:12
<u>Rupert I Am doorway</u>	2:07
<u>Alan Watts: Secret: Two Kinds of consciousness. Part 1</u>	3
<u>Alan Watts: Secret: Two Kinds of consciousness. Part 2</u>	4
<u>Omikara Remember who/what you are</u>	2:00