

PB on Consciousness and Awareness

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

If there is anything worth studying by human being, after the necessary preliminary studies of how to exist and survive in this world healthily and wisely, it is the study of our own consciousness--not a cataloguing of the numerous thoughts that play within it, but a deep investigation of its nature itself, its own unadulterated pure self. 1.6.81

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 oneself or of others. This question is: "What is consciousness?" Whoever traces the answer through all its levels will find themselves in the end in the very presence of the universal consciousness otherwise called God. 19.3.32

We discover that Consciousness, the very nature of mind under all its aspects, the very essence of be-ing under the personal selfhood, is where man and God finally meet. We know that God indisputably exists, not because some religious dogma claims it but because our own experience proves it. 25.1.39

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

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)

If you ask what reality is, in philosophy's view, the answer must be consciousness. If you further ask what man'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

The principle of consciousness in every human being is indeed the same thing as his spiritual consciousness and not a second thing, but he interposes so many clouds of thoughts, sensations, emotions, and passions into it that he seldom comes to this knowledge. He seldom isolates this consciousness principle. 19.3.11

The Overself perceives and knows the individual self, but only as an imperturbable witness--in the same way that the sun witnesses the various objects upon the earth but does not enter into a particular relation with a particular object. So too the Overself is present in each individual self as the witness and as the unchanging consciousness which gives consciousness to the individual. 22.3.338

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 inwards as you analyse. The 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 (Also... see/listen to AD comment)

There are two kinds of consciousness, one is in ever-passing moments, the other ever-present. The one is in time, the other out of it. The ordinary person knows only the one; the enlightened sage knows both. 19.3.182

Awareness is the very nature of one's being: it is the Self. 28.2.130

If only he could become aware of his own awareness! 21.5.79.

That which is aware of the world is not the world. That which is aware of the ego is not the ego. When this awareness is isolated, the man "experiences" the Overself. 22.5.5

"Awareness" is not enough to describe full enlightenment. "Knowingness" includes it but goes farther and is hence a better term. 25.2.10

Sahaja samadhi is the awareness of Awareness, whether appearing as thoughts or not, whether accompanied by bodily activities or not. But *nirvikalpa samadhi* is solely the awareness of Awareness. 25.2.140

To be the witness is the first stage; to be Witness of the witness is the next; but to BE is the final one. For consciousness lets go of the witness in the end. Consciousness alone is itself the real experience. 25.2.100

I Am That: Awareness and Consciousness

Q: Can there be awareness without an object of awareness?

M: Awareness with an object we call witnessing. When there is also self-identification with the object, caused by desire or fear, such a state is called a person. In reality there is only one state; when distorted by self-identification it is called a person, when colored with the sense of being it is the witness; when colorless and limitless, it is called the Supreme. ch 79

Q: What is the relation between awareness and consciousness?

M: Awareness is primordial; it is the original state, beginningless, endless, uncaused, unsupported, without parts, without change. Consciousness is on contact, a reflection against a surface, a state of duality. ... Awareness is absolute; consciousness is relative to its content; consciousness is always of something. Consciousness is partial and changeful; awareness is total, changeless, calm and silent. And it is the common matrix of every experience. Ch 11

Q: how does one go beyond consciousness into awareness?

M: since it is awareness that makes consciousness possible, there is awareness in every state of consciousness. Therefore, the very consciousness of being conscious is already a movement in awareness. Interest in your stream of consciousness takes you to awareness. It is not a new state. It is at once recognized as the original, basic existence, which is life itself and also love and joy. Ch 11

Q: As I can make out, you give distinct meanings to the words 'mind', 'consciousness', and 'awareness'.

M: Look at it this way. The mind produces thoughts ceaselessly, even when you do not look at them. When you know what is going on in your mind, you call it consciousness. This is your waking state -- your consciousness shifts from sensation to sensation, from perception to perception, from idea to idea, in endless succession. Then comes awareness, the direct insight into the whole of consciousness, the totality of the mind. The mind is like a river, flowing ceaselessly in the bed of the body; you identify yourself for a moment with some particular ripple and call it: 'my thought'. All you are conscious of is your mind; awareness is the cognisance of consciousness as a whole. Ch 48

Q: Are there levels of awareness?

M: There are levels in consciousness, but not in awareness.

Awareness' reflection in the mind is love and understanding.

There are levels of clarity in understanding and intensity in love, but not in Awareness.

The source is simple and single, but its gifts are infinite.

Only do not take the gifts for the source.

Realise yourself as the source and not as the reflections.

Q: If awareness is not an experience, how can it be realised?

M: Awareness is ever there. It need not be realised. Open the shutter of the mind, and it will be flooded with light. 80

Q: What I do not follow is what you say about going beyond consciousness. I understand the words, but I cannot visualise the experience. After all, you yourself have said that all experience is in consciousness.

M: You are right, there can be no experience beyond consciousness. Yet there is the experience of just being. There is a state beyond consciousness, which is not unconscious. Some call it super-consciousness, or pure consciousness, or supreme consciousness. It is pure awareness free from the subject object nexus. ch 65

Here is a line from The Doctrine of Recognition

We get involved in these ideas and are unable to get behind them to experience the stillness of the Self. This cannot be done by force, for that creates resistance. This can be achieved only by alert passivity, by relaxing the mind by not thinking of anything in particular, and yet not losing awareness. *Intro by Jaideva Singh, p.29*

And a few paras from PB on recognition

The divine is actually within us and has been there all along--if we set out to gain knowledge of it. What then really happens should we succeed in doing so? A recognition and a remembrance! Why then all this fuss of studies and practices, exercises and meditations, flocking to gurus and labouring at self-improvements? Is it not enough to be our own teachers and to remember our own long-held wisdom? 23.1.33

Recognition is a prominent feature on the Short Path. The Overself is always there but only those on the Short Path recognize this truth and think accordingly. The world is always with us, but only those on the Short Path recognize the miracle that it is. In moments of exaltation, uplift, awe, or satisfaction--derived from music, art, poetry, landscape, or otherwise--thousands of people have received a Glimpse; but only those on the Short Path recognize it for what it really is. 23.1.114

Whether enlightenment is reached by steps as an outcome of practice unremittingly done, or that it comes suddenly all at once, it must be a concept-free phenomenon, a dogma-less understanding, and a recognition of what always was, is, and will be. 25.2.54

Students who have come finally to philosophy from the Indian Advaita Vedanta, bring with them the belief that the divine soul having somehow lost its consciousness is now seeking to become self-conscious again. They suppose that the ego originates and ends on the same level--divinity--and therefore the question is often asked why it should go forth on such a long and unnecessary journey. This question is a misconceived one. It is not the ego itself which ever was consciously divine, but its source, the Overself. The ego's divine character lies in its essential but hidden being, but it has never known that. The purpose of gathering experience (the evolutionary process) is precisely to bring it to such awareness. The ego comes to slow birth in finite consciousness out of utter unconsciousness and, later, to recognition and union with its infinite source. That source, whence it has emanated, remains untouched, unaffected, ever knowing and serenely witnessing. The purpose in this evolution is the ego's own advancement. When the Quest is reached, the Overself reveals its presence fitfully and brokenly at first but later the hide-and-seek game ends in loving union. 26.4.256