

## **On the Nature of Consciousness... Aware of Awareness... 5P**

*Does PB qualify the word consciousness as ego-consciousness, Overself-consciousness, World-mind consciousness, higher or lower consciousness? Yes.*

*Does PB sometimes use **consciousness** as ultimate, and sometimes **awareness**? Yes.*

*Mentalism not only tells us that the world is a thought, but it also points us to the consciousness which is aware of the thoughts and world, and moreover, which gives rise to expresses itself as thoughts and world.*

*Consciousness may also be said to be yes, the essential nature of the Overself.*

*Consciousness is where we, the human, meet the divine.*

*St. Francis of Assisi: “what you are looking for is what is looking.”*

### **Most important question**

**Consciousness: Where we meet the Divine**

**Consciousness, Awareness, nature of Overself**

**Know Overself only by Being**

**Experiencing Consciousness in/as glimpse**

Ramana: The Self does not need to know itself: the Self *is knowingness* itself.

*Ego-self and Overself* *Secret of the I in:* > **FROM EGO BOOKLET UNPACKING**

[On Consciousness PPT pointers to other files](#)

**Anthony Damiani (AD) from Looking Into Mind 1P**

**AD being that awareness**

**AD Consciousness Deepens**

**I Am That 1P**

**A04 Adyashanti Garrison 2015 101: natural awareness 1P**

## **Consciousness... Most important question**

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 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. 1.1.81

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)

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 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 but only its varying states, you can accomplish this work only by adopting extraordinary means. You will have to steel the feelings and still the mind. In short, will have to deny yourself. 20.3.155

The principle of consciousness in every human being is indeed the same thing as our spiritual consciousness and not a second thing, but we interposes so many clouds of thoughts, sensations, emotions, and passions into it that we seldom come to this knowledge. We seldom isolate this consciousness principle. 19.3.11

My experience of a thing is received from the body's senses. *Sight*: the eyes tell me its shape and colour. *Touch*: the skin tells me its hardness or softness, solidity or liquidity. Smell and taste may give more information. These perceptions make up the thing for me. But they would be non-existent if they failed to reach consciousness as thoughts. *It exists because my consciousness exists*. If this consciousness did not exist *by itself alone before the thought* my experience would be impossible. It is primary. It will continue to exist even between two thoughts, and, even more important, between two sensorial thoughts--sight

and touch--connected with the physical body. ... 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 mind 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 they are aware of themselves, others, the world. But that awareness exists also in an unlimited uninterrupted way they do not know. Yet to the extent that they have this limited kind of consciousness they derive from It, share the spirit, are part of it. 21.2.98

In deep sleep all thoughts disappear. If self were nothing but thoughts, it would also cease to be in sleep. Thoughts come and go, and yet something persists and mysteriously reveals itself again next morning.

You must therefore begin to separate self from mind. And this is the delicate turning point of your meditation, your self-analysis. First of all, realize that the mind consists of thoughts, and of that which makes you aware of these thoughts. The totality of all these thoughts throughout the day gives you, shall we say, the intellect. If you were able to stop your thoughts for a few seconds, you would still remain conscious. You would still be aware of that part which must be searched for; that which is consciousness. There is something in you which is awareness and which is consciousness, but which is not thought; something which yet gives you the sense of selfhood, the sense of being, the sense of individuality, and therefore which must be in contrast to the intellect; this is your real self. -- The Inner Reality. excerpts from Ch. 7 on *Psycho-Spiritual self-analysis*

**This is one of the subtlest acts which anyone can perform, this becoming conscious of consciousness, this attending to attention. 23.7.228**

It is not the *objects* of conscious attention which are to be allowed to trap the mind forever and divert the man from his higher duty. It is the *consciousness* itself which ought to engage his interest and hold his deepest concentration. 23.8.129

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

We never know Consciousness. We can claim to know objects and thoughts, impressions and feelings, because each being separate from the other they can only be known by a person, an individual, a separate and distinct knower. But Consciousness, being the light behind all thoughts, cannot be reduced to an ego-thought, confined with a little "I." 21.5.180

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

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 [*AD comments on this in Living Wisdom*]

## **Consciousness: Where we meet the Divine**

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 avers it but because our own experience proves it. 25.1.39

It might well be said that I am connected with God on the one hand, with the world on the other hand, but both connections are highly ingenious inventions. God is literally in me. His "I" makes my "I" possible. My own sense of being is immersed in God's archetypal thought. 25.1.3

The little center of consciousness that is myself rests in and lives by the infinite ocean of consciousness that is God. The first momentary discovery of this relationship constitutes a genuine religious experience, and its expansion into a final, full disclosure constitutes a philosophic one. 25.1.31

## **Experiencing Consciousness in/as glimpse**

That beautiful state wherein the mind recognizes itself for what it is, wherein all activity is stilled except that of awareness alone, and even then it is an awareness without an object- -this is the heart of the experience. 24.4.6

The glimpse may be best compared to a moment of wakefulness in a long existence of sleep. 22.4.7

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

The student has to stand aside from the thought-forms, which means that he must stand aside from the person and look at it as something external to himself. If and when he succeeds in getting behind it, he automatically adopts the standpoint of the Overself. He must make the person an object and the Overself its observer. Now this element of pure awareness is something constant and unbroken; hence it is not ordinary consciousness, which is a discontinuous thing made of totalized thoughts, but transcendental consciousness. 23.6.83

The position of the impersonal observer is only a tentative one, assumed because it is a practical help perhaps midway toward the goal. For when it is well-established in understanding, outlook,

and practice, something happens by itself: the observer and the observed ego with its body and world become swallowed up in the undivided Mind. 23.6.84

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

**Ramana: The Self does not need to know itself: the Self is knowingness itself**

*It is not that "I am Conscious"... but that Consciousness can "I"... my I Am is Consciousness I Am-ing... like ocean of consciousness waving as I.*

### **Consciousness, Awareness, nature of Overself**

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

If he will try to perceive the mind by which he perceives the world, he will be practising the shortest, most direct technique of discovering the Overself. This is what Ramana Maharshi meant when he taught, ``Trace the `I' to its source." 22.5.6

The fact that we know our bodies is a guarantee that we can know our souls. For the knowing principle in us is derived from the soul itself. We have only to search our own minds deeply enough and ardently enough to discover it. 22.5.14

When you begin to seek the Knower, who is within you, and to sever yourself from the seen, which is both without and within you, you begin to pass from illusion to reality. 22.5.15

The mind's chief distinguishing power is *to know*--whether the object known is the world around or the ideas within. When this is turned in still deeper upon itself, subject and object are one, the thought-making activity comes to rest, and the "I" mystery is solved. One discovers his real self, or being--his soul. 22.5.16

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

*Although awareness is the first way in which we can regard the soul or Overself, the latter is also that which makes awareness possible and hence a sub- or super-conscious thing. This explains why it is that we do not know our souls, but only our thoughts, our feelings, and our bodies. It is because we *are* the soul and hence we *are* the knower as well as the act of knowing. The eyes see everything outside yet do not see themselves. 22.3.186*

Consciousness appearing as the person seeks itself. This is its quest. But when it learns and comprehends that it is itself the object of that quest, the person stops not only seeking outside but even engaging in the quest itself. Henceforth lets himself be moved by the Overself's flow. 23.1.3

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](#)

### **Know Overself only by Being**

Everything else can be known, as things and ideas are known, as something apart or possessed, but the Overself cannot be truly known in this way. Only by identifying oneself with It can this happen. [22.3.190](#)

We can know the Overself only by *being* it, not by thinking it. It is beyond thoughts for it is Thought, Pure Mind, itself. [22.3.191](#)

Because it is impossible for the questing ego to become the Overself, the quester must recognize that he is the Overself and stop thinking in egoistic terms of progress along a path, or attainment of a goal. [22.3.26](#)

Is this benign state a past from which we have lapsed or a future to which we are coming? The true answer is that it is neither. This state has always been existent within us, is so now, and always will be. It is forever with us simply because it is what we really are. [22.3.23](#)

**This is his real being. He sought for it, prayed to it, and communed with it in the past as if it were something other than, and apart from, himself. Now he knows that it was himself, that there is no need for him to do any of these things. All he needs is to recognize what he is and to realize it at every moment. [22/6/264](#)**

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](#)

### **[On Consciousness PPT pointers to other files](#)**

**SL 2: 04 Awareness only A01 PRIME rev 2023 1228 35p rev 0319**  
**Consciousness-Awareness p.4-9** Inner Reality p.14 AD: p. 15 Play  
Adya p. 18 Adya on Nisargadatta three p. 23 True meditation p. 25  
SL 3: [CONSCIOUSNESS and REALITY](#): PDF paras notes pictures

**WHO AND WHAT AM I: Audio/Text excerpts** Anna, ET 3, AD

**CONSCIOUSNESS and REALITY: PDF paras notes pictures**

**HHDL SIXTH CONSCIOUSNESS** 1min

**AUDIO Saturday 1106 2021 2 hours — for a limited time only**

**Online meetup 0211 2023 audio/text Tolle and Anthony**

Tolle: Am I Aware

Anthony: being that awareness 1 40 shorter

Tolle on consciousness as reality

Anthony: which is more real

Tolle: Relax into Being

Tolle: Being Consciousness Bliss

**Short AUDIO/TEXTS from Tolle, Adya, Anthony**

**"Awareness" meditations: Audio/Text from ET, Adya, and Anthony [click to listen]:**

Eckhart Tolle: Listen as Awareness Alert Passivity 2min

Adya: Meditation without Seeking 2 min

Anthony: being that awareness 2 min

**HHDL: Theory,easy. Practice: difficult.** (Scroll down the web page after you click) 2min

**Eckhart Tolle Consciousness** 1 min

Tolle: Becoming Aware 1 min

Anthony on Intense Passivity

Notes on consciousness rev 2023 0829 (very long)

**PB Notes on Consciousness Stillness and where we meet Reality older 8p**

**Ego-self and Overself** *Secret of the I* **ALL IN/FROM EGO BOOKLET UNPACKING**

## **Anthony Damiani (AD) from Looking Into Mind**

### **AD being that awareness**

### **AD Consciousness Deepens**

#### **Meditation: 12. Who Is Looking?**

**AD:** When most of us sit down and we meditate, you close your eyes and you look and there is blackness in front of you. Nothing. Right? And after a little while you get bored. You say, "there is nothing here. What am I doing?" And then after a little while you get sleepy and you go to sleep. Some of us, when we sit down and we're looking at that blackness in front of us, you look there, there is nothing there. What am I looking for? You have to ask yourself, "Who is looking?" Whether there's pictures in front of you, or whether there's just blackness in front of you or whether there's a lot of thoughts, the question that should come up is, "Who is looking?" You are always looking at something, but the one who is looking at you always forget. You're always preoccupied with what goes on so to speak on the cinemagraph. And you never look at the guy who is looking. It's like when you go to the movie, you forget about yourself and you're just looking at the picture. Well, that's what we're doing all the time. We're always looking at pictures. We looked at pictures so much that we forgot that WE ARE.

#### **Meditation: 13. Its Not Far Away**

**AD:** You know it's not something far away from you. It's not out there. It's like I said, when you close your eyes and you look within and you see this blankness. Ask yourself the question, "Who sees this blankness?" Try to understand the who who sees.

Never mind what it sees. Just concentrate on who sees. And after a while there develops the looking sensation, that you're just looking. And then after a while that drops away. The sensation of looking drops away and there's just looking. Then you begin to feel that you aren't anything at all, but just this infinite consciousness, no limits to it. But it's right there when you close your eyes. You say, "Look I see all these thoughts running around." Never mind the thoughts. Who sees the thoughts. "Oh, I'm disturbed today." Never mind the disturbance, who sees the disturbance? Always go back to the who. It's that point of light within you that you got to go into and follow it through all the way. And that's the void that he's speaking about. Because that seer is consciousness.

But you will see, you'll think about consciousness and you're off the point. Because to think about consciousness is to put you outside of consciousness. So all you can do is to be attentive to that seeing. Never mind anything else. Who's looking, who sees this blackness in front of me? It's horrible. I keep looking, I keep hoping to find myself, but all I see is this blackness, this darkness. And you got to try to remember. Go back to who sees it and stay with that. Don't let the contents usurp your attention.

The important point here is to try to understand by being that awareness. That's the only way that it could be understood, by being that awareness.

... give you the feeling of being infinite awareness, boundless, uncircumscribed, empty of everything...



## **I Am That**

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: How do I get at it?

M: You need not get at it, for you are it. It will get at you, if you give it a chance. Let go your attachment to the unreal and the real will swiftly and smoothly step into its own. Ch 1 I Am That

There is nothing to seek and find, for there is nothing lost. Relax and watch the “I am.” Reality is just behind it. Keep quiet, keep silent; it will emerge, or, rather, it will take you in. I Am That Ch 99

Q: How can I aspire to such heights, small and limited as I am?

M: realise yourself as the ocean of consciousness in which all happens. This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness.

## A04 Adyashanti Garrison 2015 101: natural awareness

You are just being still. One of the most important things about meditation is committing each session to just being still. *Track 01 b being still*

...

Without trying to grasp or trying to understand, just notice that everything you are aware of, in this case just the simplicity of breathing, is noticed by awareness. *02*

Very simply and subtly, Begin to relax any kind of constraint to your attention. If your attention is overly focused, overly tight, you can't sense the underlying ground of awareness, you will feel the tension of your focus. We are striking a balance between being deeply present and simultaneously relaxed and at ease. *04*

You may begin to notice that this entire moment is suffused with awareness. You don't have to try to be aware. There is awareness of my voice, there is awareness of experience. It is all naturally occurring. You don't have to direct it too much. You don't have to make awareness happen. Notice awareness is fully present. That is enough. *06*

Notice how your feelings in your body, how your subtle energy changes as you give a silent recognition to awareness: awareness starting to become conscious of itself. Instead of just mindlessly functioning, now awareness is beginning to become conscious of itself, *08*

There is also a very deep state of quiet within awareness. Just noticing that Awareness itself is naturally quiet. *09a*

If you should get lost, if you notice you are thinking about something. If that happens, don't try to change it. Just notice that every thought arises in this very clear open space of awareness: just notice, and then the thought can't stick it can't cling to you. . *09b:*

And Notice that nothing is apart from awareness, nothing happens outside of awareness. all thoughts and feelings arise in the still space of conscious awareness. Because there is no outside to awareness, because everything arises in awareness, even the absence of thoughts and feelings arises in awareness: because this is so, there is nothing to grasp for. Because Awareness is ever present there is no reason to try to hold on to it. It is ever-present. *10*

The amazing thing is that the only thing which is aware of awareness is awareness. What is recognizing awareness in this moment is not your idea of awareness, Awareness is recognized by awareness. When you notice openness and spaciousness, and freedom of awareness, what is noticing all that is also awareness.

itself that notices. It's like, no matter what mask we wear, behind the mask is the same actor, the simplicity of awareness. *12*

Awareness in your body feels like presence: a subtle sense of aliveness. Without going through the medium of the body, awareness is beyond presence, but body presence is a good doorway. **With that presence is a sense of well being. 14**

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The great master Plotinus said; "The One has a simple intuitive regard for itself." I thought that was one of the most honest depictions of reality I ever heard. It is telling you how the One, how the truth of yourself, recognizes itself. The moment of awakening to the truth of our being is actually a simple intuitive regard. An intuitive knowing that is before all ideas and all words and all descriptions. **2014 [audio]**