

A few from PB... on 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 one'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 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 human 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

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

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. But the brain is part of the body. So mind is not the same thing but exists as an independent entity, however close their working connection may be. This mind has no shape or colour, whereas the brain has. It being formless, no one can see or take hold of it, yet it is there.

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.*

Every person 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