

CONSCIOUSNESS AND RECOGNITION

When a person comes to their real senses, they will recognize that they have 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

... 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.

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 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 man's work in this life is, the answer must be to become conscious of consciousness as such. 20.3.155

Both the necessity and justification of meditation lie in this, that one is so preoccupied with our own thoughts that we are 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

If he wishes to get at Reality, he may follow *any* mental discipline that helps him sharpen reason, tranquillize the mind, develop moods of abstraction, and completely concentrate thinking. All the different yogas, religions, and so on are more or less imperfect steps in this direction, so he is at liberty to invent his own. They are all only means, not ends. Parallel with this, he must thoroughly master and make his own by conviction the strange truth that *All is Mind* 2.4.98

The way out is constantly to remember to think and to affirm that the world and all one sees and experiences in it has no other substance than Mind and gets its brief appearance

of reality from Mind. When this is thoroughly understood and applied, its truth will one day stay permanently with him. 21.5.18 **[[NOTE: HAS AD COMMENT]]**

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 **SL 32**

An ever-active Mind within an ever-still Mind--that is the real truth, not only about God but also about man. 25.1.9 **SL 35 + 25.1. 10,11**

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. God's "I" makes my "I" possible. My own sense of being is immersed in God's archetypal thought. 25.1.3

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 **SL 31**

The uniqueness of each person, their difference from every other person, may be metaphysically explained as due to the effort of Infinite Mind to express itself infinitely within the finite limitation of time and space, form and appearance. 25.1.157 **SL 28**

The ego to which you are so attached turns out on enquiry to be none other than the presence of World-Mind within your own heart. If identification is then shifted by constant practice from one to the other, you have achieved the purpose of life. 8.1.127 **SL 34**

If you ask why you can find no trace of God's presence in yourself, I answer that you are full of evidence, not merely traces. God is present as consciousness, the state of being aware; as thought, the capacity to think; as activity, the power to move; and as stillness, the condition of ego, emotion, intellect, and body which finally and clearly reveals what these other things simply point to. "Be still, and know that I am God" is a statement of being whose truth can be tested by experiment and whose value can be demonstrated by experience. 22.3.409 **SL 36**

The omnipresence of the Infinite Mind carries great meaning for us individually. For it signifies that this Mind is not less present and not less active in us too. 25.1.23

a few PB notes on Recognition here THIS PAGE ON WEB

The twofold way is indispensable: on the one hand the way of self-effort, working to overcome the ego, and on the other the way of Grace, through constantly remembering your true identity in the Overself. 23.5.193 **SL 5**

The Overself is not a goal to be attained but a realization of what already is. It is the inalienable possession of all conscious beings and not of a mere few. No effort is needed to get hold of the Overself, but every effort is needed to get rid of the many impediments to its recognition. We cannot take hold of it; it takes hold of us. ... 22:3.9

On the Short Path fix the mind on divine attributes, such as the all-pervading, ever-present, beginning-less and endless nature of the One Life-Power, until you are lifted out of the little ego entirely. 23.1.127

Why go on hoping for a far-off day when peace and truth will be attained? Why not drastically strip off all the illusions of self-identification with ego and recognize that the true identity is already fulfilled? 23.1.32

A valuable practice of the Short Path is to see yourself already enjoying the realization of its goal, already partaking of its glorious rewards. This is a visualizing exercise in which your own face confronts you, a smiling triumphant face, a calm peaceful face. It is to be done as many times every day as you can remember to do it. 23.6.5

It could well be said that the essence of the Short Path is remembering who we are, what we are, and then attending to this memory as often as possible. (P) 23.6.184

By thought, the ego was made; by thought, the ego's power can be unmade. But the thought must be directed toward a higher entity, for the ego's willingness to attack itself is only a pretense. Direct it constantly to the Overself, be mentally devoted to the Overself, and emotionally love the Overself. Can it then refuse to help you? 18.1.77

... By sitting inwardly and outwardly still, we surrender egoistic action and thereby implies that we are willing to surrender the little self to the Overself. We show that we are willing to step aside and let ourself be worked upon, acted through, and guided by a higher power. 23.7.238

What we have most to learn at this stage is, in one sense, easy and simple
Yet in practice, it turns out to be hard and elusive. It is to let go, to cease from striving, to let the will relax, to stop thinking that the Overself is something we must grasp and to let ourself be grasped by it. Moreover, we are not to limit this attitude to the meditation period only, but to bring it into ordinary life briefly several times a day. *Paul Brunton: "The Adventure Of Meditation"*

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

This notion that we must wait and wait while we slowly progress out of enslavement into liberation, out of ignorance into knowledge, out of the present limitations into a future union with the Divine, is only true if we let it be so. But we need not. We can shift our identification from the ego to the Overself in our habitual thinking, in our daily reactions and attitudes, in our response to events and the world. We have thought our way into this unsatisfactory state; we can unthink our way out of it. By incessantly remembering what we really are, here and now at this very moment, we set ourselves free. Why wait for what already is? 23.1.1 **sl**

... through the understanding of the Short Path he searches knowingly, not wanting another experience since both wanting and experiencing put him out of the essential Self. He thinks and acts as if he is that Self, which puts him back into It. It is a liberation from time-bound thinking, a realization of timeless fact. 23.6.110

As you go about your life, don't give 100 percent of your attention to the external world and to your mind. Keep some within. Eckhart Tolle: *Practicing the Power of Now*

Better than any long-drawn yoga discipline is the effort to **rivet one's hold on the here-and-now of one's divinity.** 23.6.175

Although everyone must begin by making meditation something to be practised at particular times only, we must end by making it an essential background to our whole life. Even under the pressure of inescapable outward occupation, it ought to be still continuing as the screen upon which these occupational activities appear. 4.7.1

"Be still and know that I am God" is the key to the enigma of truth, for it sums up the whole of the Short Path. Paradox is the final revelation. For this is "non-doing." Rather is it a "letting-be," a non-interference by egoistic will, a silencing of all the mental agitation and effort. 23.5.202

The Short Path is, in essence, the ceaseless practice of remembering to stay in the Stillness, for this is what we really are in our innermost being and where we meet the World-Mind. 23.1.97

Yoga Vasistha