

Awareness and Consciousness

(Compiled by Sri. Ulpiano Manlangit)

" Spiritual practice of being aware of Awareness is the state of witnessing. Witnessing brings pure-understanding of WHAT - IS (All there is, is Consciousness, in which appears the totality of all manifestations and its impersonal functioning). This understanding, being of noumenal nature (and not phenomenal or intellectual), which brings about a qualitative change through merely witnessing all thoughts, feelings, desires, as they arise, without getting involved with them, without identifying with them. "

The witness is not the person. The person comes into being when there is a basis for it, an organism, and a body. In it, the Absolute is reflected as awareness. Pure awareness becomes self-awareness. When there is a Self, self-awareness is the witness. When there is no self to witness, there is no witnessing either. It is very simple; it is the presence of the person that complicates. See that there is no such thing as a permanently separate person and all becomes clear. Awareness, mind, matter are of one reality in its two aspects as immovable and movable and three attributes of inertia, energy and harmony. Awareness becomes consciousness when it has an object. The object changes all the time. In consciousness there is movement; awareness by itself is motionless and timeless, here and now.

What is reflected consciousness?

Reflected consciousness is the act by which we reflect upon the contents of our consciousness. It is I who am conscious of my consciousness, not my mind; I am conscious through my mind of being the subject of consciousness, and I am conscious of myself as reflecting on the content of my consciousness. It is by reflection that I deepen my realisation of the content of my consciousness including what I implicitly given in the very exercise of reflected consciousness.

The beginning with being conscious of my existence is to know that I exist, which means that I already know something about existence. My own existence is undeniable and self-evident fact of consciousness. I am aware of knowing that I exist but my existence is not self-explanatory. If I am using my mind properly, I must perceive that my consciousness of having come into existence, of having emerged from non-existence, is an implicit consciousness of a creative Source of existence, for the transition from non-existence to existence is what it meant by creation. Heaven and earth is the beginning of non-existence and existence is the only reality.

The world does not exist apart from the body; the body does not exist apart from the mind; the mind does not exist apart from consciousness and consciousness does not exist apart from Self, which is Existence; Awareness. Thus consciousness without existence is not at all consciousness; likewise existence without consciousness is not at all existence; existence is therefore consciousness.

The very act of seeing connotes two things - a "see-er" and that which is seen, for every object seen there must exist a seer- which means duality. You must find God henceforth not as something in vision, but being - as something, which you are. You are a ray of God. To know God is to be God, not to see God. To see implies duality, as the relationship of one who sees and that which, is seen, but to be implies no relationship

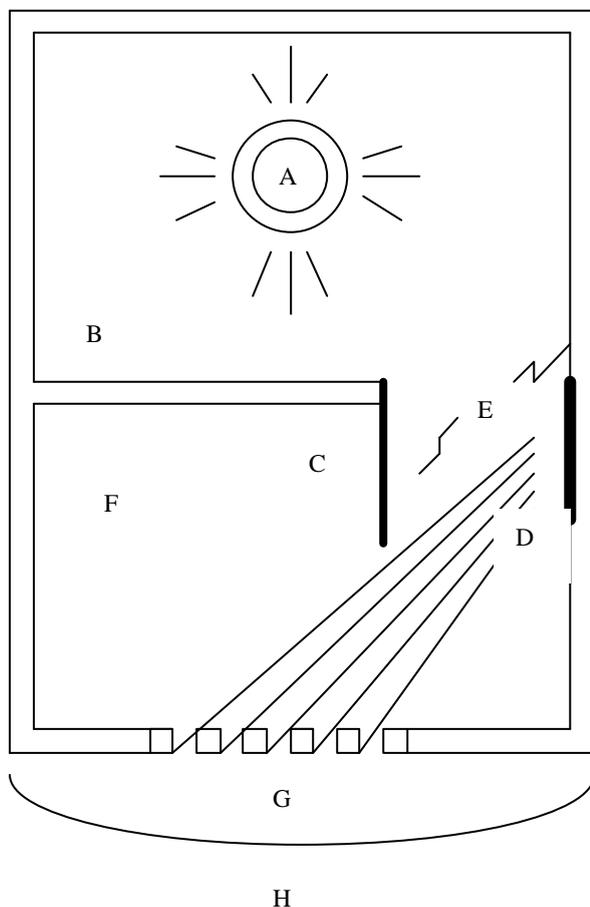
whatsoever, only the fusion of the ray with the Sun. Therefore to be consciously aware, in its pure state is Reality. The whole Truth must be embraced, because Truth is Reality. The knowledge of the Self leads to the knowledge of Truth. There being one Reality everything else is ignorance. Things, which are taught in lectures and in books, belong to the sphere of ignorance. This Reality we will know as one tremendous rebirth, and after that there is nothing more to be known in this sphere. This is the highest state of spiritual unity to which we can attain, the Ultimate, the final consciousness, which means Cosmic & Absolute Consciousness.

What is the Self?

It is the ray of God in man, the immeasurable Infinite, which pervades his measurable being, the true Spirit behind the human creature, that in him which is utterly free from the imprint of passion, all desires and all frailties. It represents for him the summit of all genuine morality, the perfection of all real ethics, because it speaks to him of his oneness with all that lives and hence it inculcates the primary duty of universal compassion.

An analogy which will be useful to those who wish to understand how Awareness is related to the mind and body and the interaction which goes on between all three, is that a lamp set inside a house in a certain way as per diagram below.

AWARENESS - CONSCIOUSNESS DIAGRAM **& Awake, Dream & Deep Sleep State**



Legend:

- A- Light represents the Self, the Heart, Awareness, I am, Sat Chit Ananda
- B- Inner chamber containing the lamp/ light represents the Causal Body - during sleep
- C- Communicating Door, represents sleep
- D- Glass reflecting mirror- represents the mind, the personal ego, the "I" thought
- E- Wind force-the vital forces due to the lapse of time and according to destiny
- F- Middle Chamber, represents Subtle Body in Dream state
- G- Five Windows- represents the five objective senses
- H- Open Veranda- represents the Physical body in Awake State

The symbolism of this sketch is as follows: the lamp (A) represents the Self, the luminous fundamental awareness-consciousness of man. The inner chamber, which contains the lamp, is the Causal body (B), the highest super-physical state, the region of true being, which is universal, impersonal and in itself utterly remote from the commotion of the world; it is the region of absolute light and perfect stillness. If one imagines the door to be closed (C), there is nothing but the Self engrossed in itself, "God brooding on His face in the water of the deep". Thus the shut door typifies the state of dreamless slumber, wherein the central light of Self Awareness is least dimmed. This means that in the condition of dreamless slumber, we are really nearest to the Self. Every one who has awakened from such slumber will remember the feeling of bliss and peace, which hung over his awakening and which lingered on for a few moments as the subtle echo of that mysterious and beautiful condition. The cause is that the sense of personality has not yet born.

If one imagines now that the force of the wind (E) arises and simultaneously blows the door open, this wind will represent the entry of the first factor to disturb the sublime harmony - time. The cosmic life-current has begun to set its forces in motion, according to predestined plan, because the least movement produces succession, time appears simultaneously with the cessation of the deep slumber state revealing its inseparable ally, the personal ego, the primal thought "I", the limited human mind, represented by the mirror (D).

With the opening of the door the reflecting surface of this mirror comes into operation. The light-rays of the lamp issue forth from the inner chamber traverse the doorway and strike the mirror. The divine awareness of the Self has come into contact with the human ego, with the intellect, which so greatly diminishes the tremendous force that it now catches. A minute refraction passes outward into the second chamber (F), which represents the dream-sleep state.

Thus the original spiritual consciousness undergoes a deep change; no longer is it a pure and pristine thing, but merely a shadowy reflection of the original luminosity; its first appearance in this transformed and weakened conditions therefore is the dream-state. We have then no sense of lingering serenity and of the untainted joy, which marks the exit from dreamless slumber. That peaceful consciousness has diminished to a pale semblance of its original self. The Self – source of all enduring bliss is no longer fitly represented, but rather misrepresented by the ego's activity. The ego is but the 'I' thought – root of the intellect. It is a reflector which, in the ordinary man, loses most of the light of divine consciousness, but which in the sage, permits the radiance to pass perfectly.

Let us now follow further the onward passage of these symbolic light-rays; they move across the outer room and finally reach the five windows (G) of that room representing the bodily sense organs. These means that self-consciousness has entered the physical body and allied to itself with it. Passing through these opened windows, they reach the open air of the veranda (H), which corresponds to the waking condition of everyday activity. We see then that this ultimate reflection outside the room is the final state of a triply removed original luminosity. At each stage something of its brightness has been lost, so that the everyday condition of external wakefulness, which we fondly believe to

represent the maximum degree of human consciousness, is really its lowest possible state.