

Science to Sage

International E-Magazine

Conscious Witnessing
Journey into Consciousness
Conscious Relationships
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Composing Consciousness
Elements of Conscious
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CONSCIOUSNESS

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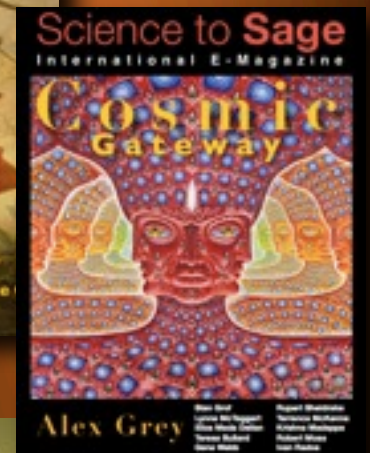
This issue is about consciousness in various forms. After doing the last few issues relating to light, water and the nature of our electric universe the question now is how do we begin to witness and understand the journey called life. How do we harness and direct the currents of our sensations.

To know we are a beings of light charged wiith life is also to know there is an Intelligent Force/God behind this universal design.

Ancient sages of the ages had this understanding down to a science. So in these pages you can review where science has soul.

Meet the contributors to Science to Sage on the radio the 1st and 3rd

Tuesdays of the month at the awakeningzone.com. Hosted by me, Karen Eklins. This is where these pages come alive.



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Special thanks to the contributors. I am grateful for their articles and inspired work. Their contribution and fascination with water enriches and transforms our understanding of our designer universe.

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Consciousness

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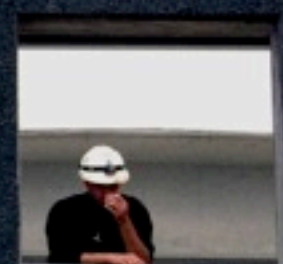
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BUCKLAND

UNDERSTANDING CONSCIOUSNESS NOT ONLY ALLOWS US TO UNDERSTAND WHO WE ARE BUT ALSO THE FUNDAMENTAL PRINCIPLES THAT UNDERLY THE UNIVERSE.

WHAT IS CONSCIOUSNESS?

To answer the question "What is Consciousness?", we need to understand our relationship with it. And to understand that relationship, we need to understand how we develop as people. That's because who we see ourselves as being determines our relationship with and thus perception of consciousness. To use an analogy, if we want to know a house, we get to know the rooms and step outside and see the house as a whole. Similarly, to know consciousness, we get to know its facets and then see it from outside of itself. That may seem impossible but I'll explain how shortly.

IN THE BEGINNING

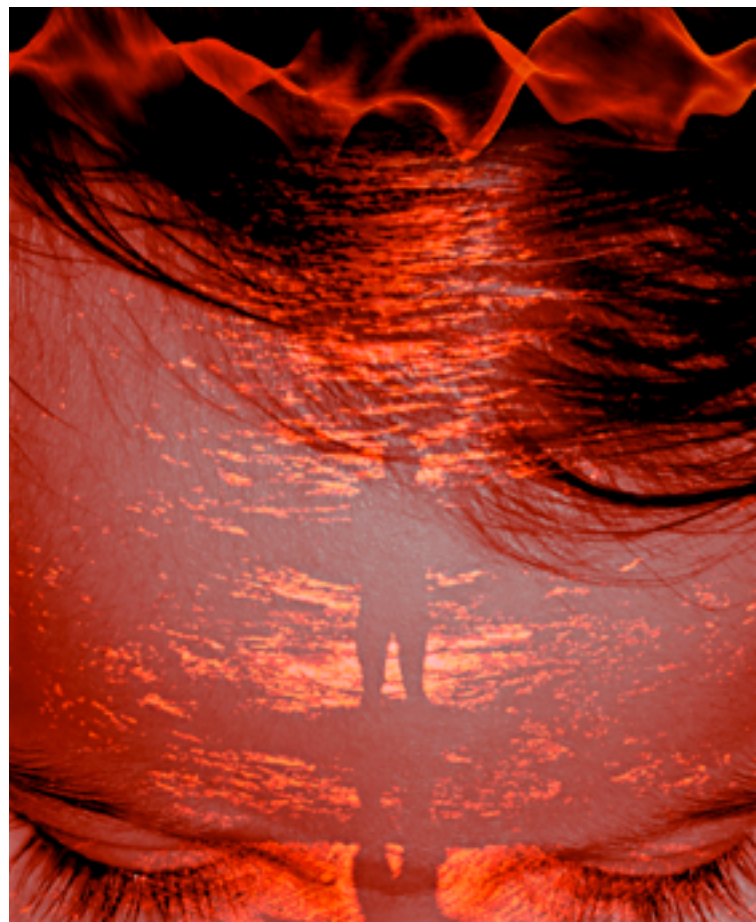
To put development in context, let's start with birth. When we're first born, the focus of our development is on the senses and motor activity. We learn to perceive and interpret the world, to walk and to talk. We then shift to desires and basic emotions with the "terrible twos." As we reach school years, the mind becomes the focus. During the teens, the intellect engages and we're able to explore abstract thought. These stages (Alexander) correspond with cognitive (Piaget), ego (Loevinger) and moral (Kohlberg) development studied in psychology.

Notice how the leading edge of development dominates at each stage. Also, note how each stage is progressively more subtle and abstract but equally, more powerful and inclusive. Each stage sets the context for how we see ourselves, others, and the world. While we may have become used to our own way of seeing the world, we've not seen it this way for large sections of our lives.

Many adults begin stalling development here in what Loevinger called the "conventional" stages such

as in "conformist" and "self-aware." But some continue into "post-conventional" development. First comes the more subtle feelings and intuition. Then we reach the individual ego itself. This development allows what Maslow described as self-actualization.

Given that up to this point, our states of consciousness (waking, dreaming, and sleeping) are directed by brain functions, it's natural to assume all of consciousness is the same. Also, our subjective reality is often seen as unreliable and imaginary while what we can sense and measure seems real. Seeing is believing.



CONSCIOUSNESS

GIVEN THAT SCIENTISTS ARE TYPICAL MEMBERS OF THE POPULATION BUT WITH DEVELOPED INTELLECTS, IT'S NOT A BIG SURPRISE THAT MAINSTREAM SCIENCE VIEWS CONSCIOUSNESS AS AN UNPREDICTED BYPRODUCT OF BRAIN FUNCTIONING.

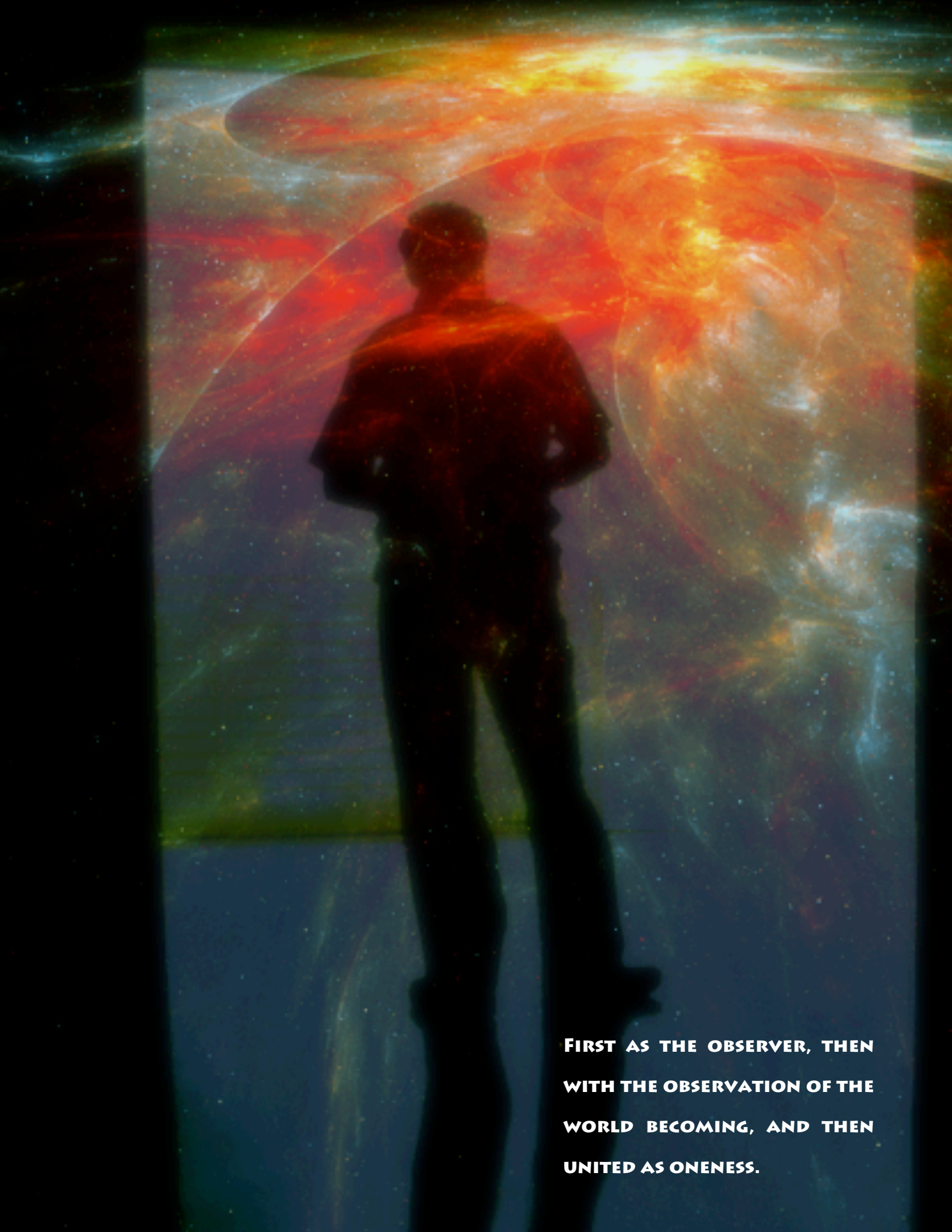
However, to really understand consciousness, we have to go quite a bit deeper. Each time we change a state of consciousness, like falling asleep, we briefly go into a kind of neutral gear. We shift out of one state before going into the next. This neutral gear is a moment of pure consciousness. Normally, we don't notice this due to its brevity and the "noise" in our physiology. But if we culture pure consciousness or samadhi through meditation, it becomes quite apparent. Take away the busy mind and emotions and we're left with silent awareness. We can begin to recognize that consciousness itself actually underlies all other experiences and states.

Psychology has begun to study ego transcendence or transpersonal stages of development, partly because of the influence of eastern thought, but also because now

there are far more people experiencing "higher states" or stages than in the past. This is due both to the many millions of people who meditate and the effect of that: rising world consciousness. Millions of people enlivening pure consciousness every day enlivens it for everyone as it's a common, shared field. People with no known history of practice are having profound shifts too.

HIGHER STAGES

Going beyond the individual ego-sense moves us into several stages of development of consciousness itself. First as the observer, then with the observation of the world becoming, and then united as oneness. Then we move into stages beyond consciousness.



**FIRST AS THE OBSERVER, THEN
WITH THE OBSERVATION OF THE
WORLD BECOMING, AND THEN
UNITED AS ONENESS.**

These stages of consciousness may be a new field in the west but it's one with a rich history in the east. However, history is full of lost understanding. A great teacher or revivalist comes along with not only the understanding but also the means for people to have the direct experience themselves. For several hundred years, there are many adepts and much advanced development. Buddha, Jesus, Shankara, and many others light the pages of history. However, with time and generations, the means are somehow distorted and the development withers. Within a few generations, the understanding becomes conceptual rather than lived and then becomes dogma. What was once alive becomes instruction into what to believe. This is true of many of our traditions and religions today, east and west. The truth is there but it's been misunderstood by minds trying to understand what they have not experienced. How can you understand the taste of a dragon fruit if you've never eaten fruit?

Puberty is a good example. The same underlying process unfolds for all to the same general result. But how it is experienced varies widely and it helps to have a sense of what's going on. While there are many experiences and sub-stages that may arise, the first major stage is known as Self Realization or Cosmic Consciousness. In this stage, we shift from identification with the individual self or ego to the cosmic Self. Other traditions may refer to this as a shift to no-self. Many describe things like "awakening to their true nature." The inner awakensess of consciousness is continuous throughout the daily cycles of waking and sleep. We are a witness or observer to all and ever awake, even in deep sleep. Science confirms that in witnessing sleep state, the EEG alpha waves of alertness are blended in with the delta waves of deep sleep.

AS WITH ANY HUMAN DEVELOPMENT, THE PROCESS IS NOT LINEAR AND TIDY BUT RATHER UNFOLDS UNIQUELY FOR EACH PERSON.



CONSCIOUSNESS



**WE ARE A WITNESS OR OBSERVER TO ALL
AND EVER AWAKE, EVEN IN DEEP SLEEP.**

This shift is often characterized by a sense of freedom or liberation and being unlimited or boundless. We are a deep inner peace and silence. As the lively edge of consciousness is bliss, a profound inner happiness will arise. Thus, it is the Buddhist nirvana or sat chit ananda, absolute bliss consciousness. As noted above, this unfolds in steps uniquely for each person.

Another characteristic of this stage is that we now know ourselves as unchanging, limitless being. The inner world is stable and real and the outer world comes to be seen as an illusion or mirage. Thus it can reverse our sense of what is real.

For a long time, it has been thought that such development was a high ideal, only possible with many lifetimes of arduous practice and austerity. However, times are changing. Many thousands of people have had this shift in recent years and the numbers are growing rapidly. For example, there are now several weekly interview shows that chat with the "ordinary awakened." Most such people are quietly going on with their lives, deepening into silence and bliss. But if the millions of meditators are having the effect they are, imagine the effect of thousands enlivening consciousness all the time.

Coming back to the opening question, we now know ourselves as consciousness but what is it? Those living this may have a nice answer like "limitless aware being." But even here, we are still inside the house, getting to know the rooms of consciousness. Many beautiful expressions of this stage exist but all point only to the lived experience, not the deeper source of it.

Living this stage, we are effectively meditating 24-7. Progress often rapidly accelerates. A new stage dawns as the focus of development shifts to the refinement of perception and the awakening of the heart. In ayurvedic terms, we are living atman (Self) so now we develop more sattva (purity/clarity).

While the prior and later stages start with a realization or shift in our sense of who we are, this stage can begin earlier or later and has its realization at the climax instead, after the next stage of unity.

THIS CLIMAX IS
KNOWN AS GOD
REALIZATION.

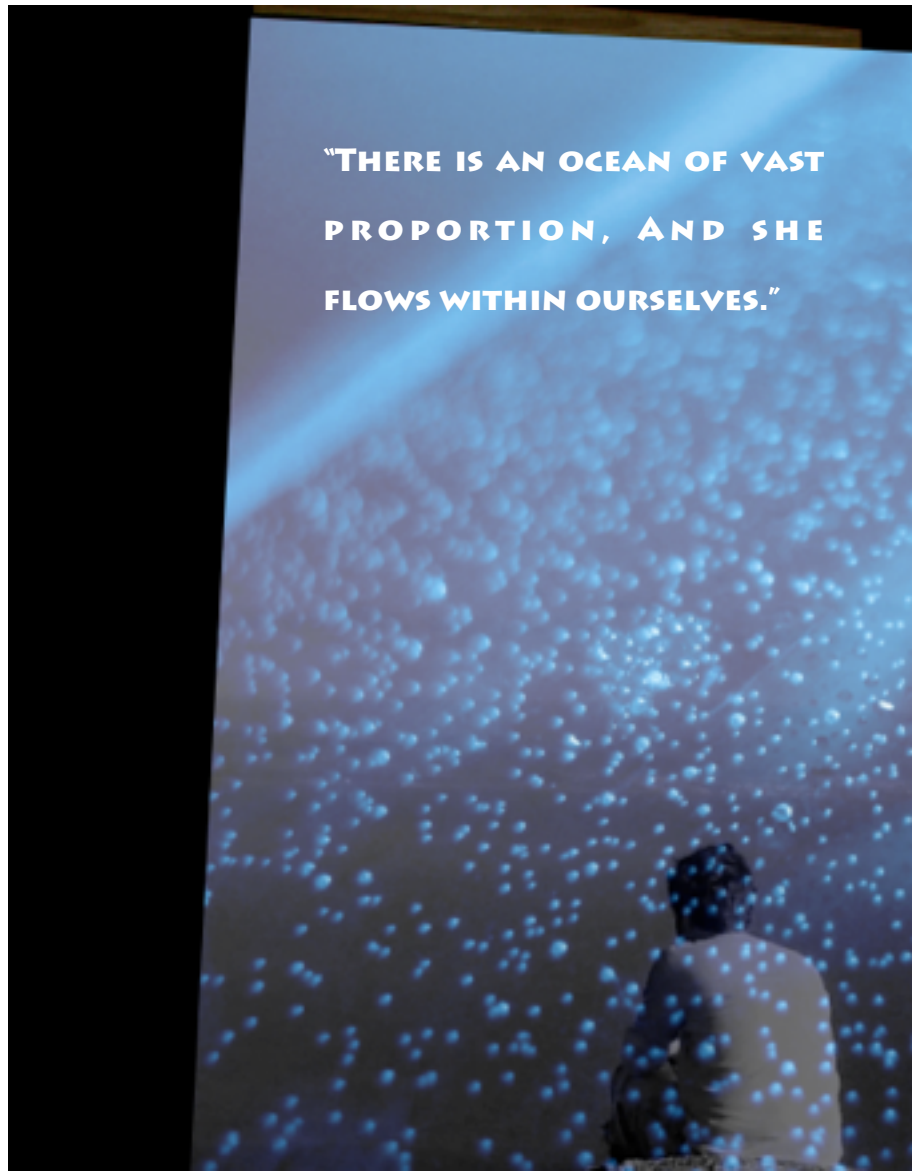
All those layers of the world between the source of thought in consciousness and physical objects gradually become known: sound/vibration, geometry, fields, and form. We come to literally experience that the fine vibrations in consciousness that give rise to thoughts and feelings are the same fine vibrations that give rise to form and the apparently solid world. With our senses, we perceive quantum mechanics in action and watch and hear the world being continuously formed before us. The world shifts from being seen as an illusion to being recognized as Lila, a play of the divine.

We may infer from this that consciousness IS the unified field of physics. However, let's be a little more precise. The lively inner surface of consciousness is known subjectively as universal mind and objectively as the unified field from which quantum fluctuations of the vacuum arise.

WE MAY INFER FROM THIS
THAT CONSCIOUSNESS IS THE
UNIFIED FIELD OF PHYSICS.

As such, it is universal mind that is the subjective equivalent to the unified field. But universal mind is non-separate from consciousness, just as waves are one with the ocean. We could say this is the difference between surface dynamics and the quiet depths. In fact, this field is often described subjectively as an infinite golden ocean. To quote Donovan's song, "There is an ocean of vast proportion, And she flows within ourselves."

**"THERE IS AN OCEAN OF VAST
PROPORTION, AND SHE
FLOWS WITHIN OURSELVES."**



These fine levels we're getting to know directly are where artists find their muse and scientists get breakthroughs. You've undoubtedly had some experience of getting "downloads" or a sudden understanding or "aha!" This stage is like that, only more so. Unlike occasional experiences, once a value opens to you it remains available at all times. More and more values or "rooms" open to our perception. It is the awakening of the inner guru.

In this phase, there are two primary modes. Through the intellect (impersonal) we experience and understand the fundamental laws and principles of nature. Through the heart (personal), we see these same laws personified, hence the many ancient stories of gods dreaming the world into existence and angels managing creation. The mode is just a chosen orientation. Each mode has its advantages.

We can see that this phase is the most variable subjectively due to the wide range of prior refinement, orientation, cultural factors, mode, and simply where we put our attention. In the mind-dominated west, the refinement is often happening later than historically. But in any case, the profound love and intelligence at the foundation of creation becomes unmistakably recognized.

Personalized, the love and intelligence are described as the divine Mother-creator and Father watching over. In the east, they are Shakti and Shiva. From them, Narayana (first born) and all experience and creation arise. In this, you may recognize a variation of the Holy Trinity of Christianity. In other words, not just something to believe but something that can be directly experienced.

The next stage is a recognition by the intellect. That pure consciousness I am is directly cognized to be the same as what underlies the world. We don't just experience the two are the same - we become both as one. We step beneath the waves and recognize the common ocean. The intellect turns from looking out and dividing to looking in and joining. As the Upanishads put it, "I am That, Thou art That, all this is That, That alone Is." This stage is known as Unity Consciousness.

Unity is characterized by oneness or non-duality, right on the surface. When we touch an object, we feel both the object and, as the object, feel being touched. We are both and they are one and the same, differing only in superficial appearance. Whatever we experience is progressively joined into one wholeness, including such things as the aforementioned Trinity.

AS THE UPANISHADS PUT IT,

"I AM THAT, THOU ART THAT, ALL THIS IS THAT, THAT ALONE IS."

THIS STAGE IS KNOWN AS UNITY CONSCIOUSNESS



Fewer people have reached this stage in the recent wave of awakening and there is some confusion about its existence as some teachers have not recognized it yet. But with time awake, this will unfold for many and become more clear. The traditions of Zen, Tantra and Vedanta still recognize it.

IN THE FULLNESS OF UNITY, WE CAN BECOME FAMILIAR WITH ALL THE ROOMS OF CONSCIOUSNESS, PLUS ITS PLUMBING AND WIRING AND THUS, ALL FACETS OF CREATION.

But we're still inside the house, in atman. At this point, we come to recognize that consciousness is internally aware of itself both globally (omnipresently) and at every point within itself. We as humans could be said to have a vantage from one of those points. As we approach the next stage, we come to the "edge" of the cosmic Self or consciousness itself. We are stepping out of consciousness looking in on itself. One point of awareness is then able to look beyond itself and see consciousness becoming. This may seem nonsense to prior stages - how can something that is boundless infinity and eternal have an outside edge? But as

science tells us, there are infinities within infinities. And if consciousness is always looking in on itself, what happens if we turn and look out?

From a unity perspective (not separate things), liveliness stirs alertness and it becomes aware. Awareness flows within itself. Curving back on itself, it recognizes itself. In that recognition is profound love and the enlivening of intelligence mentioned prior.

From this perspective, we can perceive how consciousness becomes and how all creation and experience arise out of the liveliness of consciousness. We can know the origins of the universe and time and space, and the nature of the quantum fluctuations of the field. While science may not have devices that can sense at such fine and large levels, scientists themselves have the ability to systematically discover them subjectively.


WHAT THEN IS CONSCIOUSNESS?



CONSCIOUSNESS



Finally, we've stepped out of the house and can see the whole of consciousness and its origins. We can say consciousness is the lively flow of That within Itself. It is made of that which contains it. But that is a Unity perspective.



THE NEXT STAGE IS BRAHMAN

Just as we once transcended ego, now we transcend atman. Being beyond consciousness, it is no longer a state or stage of higher consciousness. We're talking about something beyond being or non-being, beyond even a notion of space or time, beyond all development to that point. Brahman is all of it and none of it, a totality greater than what has been known before. As the Tao says, the Tao that can be described is not the Tao.

These stages we've reviewed are not a mental "aha" or an experience or mood but rather permanent major shifts in our relationship with that which contains all experiences. They are as distinct from each other as a teen is from a toddler.

All of this is simply the foundation of a lived stage of development. In the same way, puberty is the transition, not the lived state of adulthood. The old texts give us clues to fully embodied

development. It is certainly well beyond our usual concepts of our potential, the nature of reality, and the breadth and diversity of life.

This is a necessarily short overview of human potential and the nature of consciousness. Your mind may be quite unsatisfied with the answer but remember that consciousness is beyond mind. The mind cannot properly conceive of anything that has not yet been experienced. But if you use the general map, you'll find that sages and saints throughout the ages have spoken to and from the different stages in their own language. Just keep in mind where they're speaking from and who they were speaking to. The reality and resulting truth depends it.

THIS IS A NECESSARILY SHORT OVERVIEW OF
HUMAN POTENTIAL AND THE NATURE OF
CONSCIOUSNESS.

David F. Buckland
Blog

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CONSCIOUSNESS