

# CONSCIOUSNESS

LECTURE

*by*

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1) *Consciousness is the same as Existence.*

Proof:

Consciousness implies Existence, since it is self-existent. And Existence implies Consciousness; for, if there is an Existence without Consciousness, to whom would such Existence be relevant? There must be a Consciousness to appreciate, to observe, to know an Existence. So, in the domain of absorbability, existence must imply Consciousness.

Since Consciousness implies Existence, and Existence implies Consciousness, they are identical. So, Consciousness is the same as Existence. They are synonymous.

Corollaries:

Space, time, matter exists; so they are conscious entities; also, they are entities in Consciousness.

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2) *I contain the Universe, which contains me. Therefore, **I am the Universe**, the totality. “I am” also the, “I in me”, and the, “I in you”. The Universe that I experience is known to me only through my thoughts. There is no other way for me to know about the Universe other than through my thoughts. The Universe out there is inferred by my consciousness through my thoughts.*

Now then, space, time and matter, are all thoughts in my mind, they are objects of my consciousness. They are not supersets of my consciousness, but subsets of it. They have no reality higher than the reality of my consciousness. So, I contain the Universe; I am not this limited being I imagine myself to be, but I am the Universe, which I am experiencing. In this sense, consciousness is the womb, the source, the prime cause of everything - including space, time and matter, and all of our experiences.

In the Hindu theology:

- **(Female)** Space is called **Viṣṇu** - pervasiveness is its characteristic.
- **(Male)** Time is called **Kāla** or **Rudra** - flow, movement - action is its characteristic.

- **(Union)** Time moves in space - that is the bliss of evolution, the **dance of Śiva**, creating the Universe and destroying it in time.

Space is considered to be the womb, in which the time moves as the male, to create the seed of the Universe. This is the concept of **Śiva Linga**.

Time is moving at all points of space; so space is associated with every point of time. They are interpenetrating; such is the relationship of Śiva to Viṣṇu. They are so closely linked.

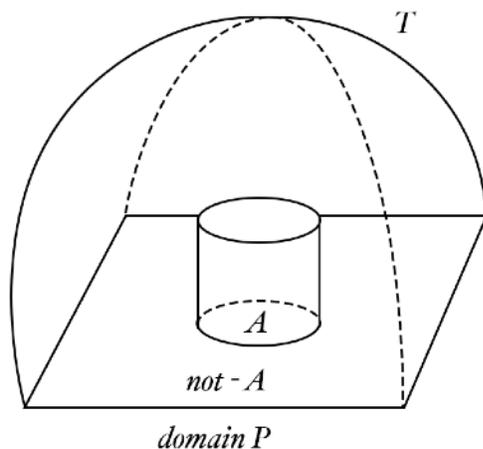
Time is the fourth dimension of space and time.

Example:

If I stand in front of a mirror, I see my own reflection in it. If I happen to be the Universe, and I stand in front of a mirror, called my mind (so clean is a mirror, that I can hardly perceive its existence), I see the Universe and myself reflected in it. Mind can be compared to a pinhole in a camera, to a mirror, which enables the seer to see himself.

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3) *All apparent diversity is induced by some kind of limitation or other, some sort of protection. In reality, there is no diversity - all is one - and that is Consciousness. Some examples to show the union of opposites follow:*

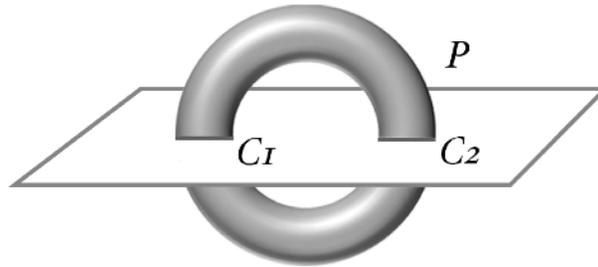


Example I:

“A” and “not-A” are the same. (They are not in the “plane P”, they are in “T”). Consider the “domain P”, the plane, in which “A” and “not-A” are materially exclusive. If we consider the “domain T”, a dome in which a cylindrical cut is partially made; it is creating the pairs of opposites “A” and “not-A”, in “P”, but in the “domain T”, “A” and “not-A” are the same.

Example 2:

A rubber ring is cut by a “plane *P*”. It creates two sections. If the ring is conscious, the cut made by “*P*” creates two elements of consciousness “*C<sub>1</sub>*” and “*C<sub>2</sub>*”.



Since both “*C<sub>1</sub>*” and “*C<sub>2</sub>*” are conscious, “*C<sub>1</sub>*” sees “*C<sub>2</sub>*” and “*C<sub>2</sub>*” sees “*C<sub>1</sub>*”. “*C<sub>1</sub>*” may think it is different from “*C<sub>2</sub>*” and so does “*C<sub>2</sub>*”. In reality, they are both parts of the whole ring, which has a unified consciousness. It is the limitation - the cut by “*P*” in this case that is creating the diversity in the ring consciousness. By limiting the whole consciousness, we are creating the diversity. If we move the plane “*P*”, “*C<sub>1</sub>*” and “*C<sub>2</sub>*” move with regard to each other. Motion in “*C<sub>1</sub>*” and “*C<sub>2</sub>*” is induced by motion in “*P*”. They may coalesce, they may even become extinct.

Example 3

This is an extension of the previous example. Consider a ball of twine - again Consciousness. Dip it in a bowl of water, and consider the number of sections made by it.



A large number of conscious elements are created by it. Each can think it is different from all the others. As we vary the depth of the dip, these elements are moving with regard to each other in some predetermined ways, and they may invent “laws” of how things ought to move. For example, they may say that each point can move only to a neighboring point in a continuous path. If there is a break in the

thread, quantum jumps become possible. Life exhibits continuity; but discontinuities can occur at times.

If the course of each section is likened to a life of 100 years, each section of the string from top to bottom of the ball of twine represents an individual life. The ball is experiencing all the lives at once; each part of the string from top to bottom is experiencing a part of it, a limitation of the total experience.

The scanning process, in this case the level of dip, is creating two kinds of life experiences: the Universal and the individual.

The Universal or the sum total experience is also a limited experience, since it is subject to the total scanning process, with time flow as its characteristic. If we eliminate this restriction also, we get the true reality of the invariant total string experience - the string is experiencing all experiences of itself at all points of space and time without the flow characteristic of time in it.

It sees all, it knows all, it is all. That is an invariant. There is no action in it, there is no movement in it, and there is no distinction of here and there. There is no distinction of now and then in it. Yet, it contains all these experiences in it.

There exists a choice - to experience the partial truth, by keeping the limitation, or to experience the totality - by getting rid of the limitations. We can exercise that choice. A few people do exercise the choice, many do not. But both of them are right.

Example 4: It moves, it moves not - both are true.

Suppose you are sitting in a moving train. You see the electric pole near by moving fast with regard to you while the hill beyond appears stationary. You can measure the relative motion by taking a motion picture of it and measure the relative speed. So the pole moves with regard to a hill, an observed fact. But you know that both the pole and the hill are fixed in the ground, and that the pole is not really moving with respect to the hill. To the normal eye, there is relative motion. To the eye of knowledge, there is no relative motion. The apparent motion is induced by your motion with the train.

Example 5: It is far and near.

If you consider a spatially limited object, it can either be far or near; it cannot be both far and near. If you consider a spatially unlimited object (space itself, for example), then it can be both far and near without contradiction. What appears to be a contradiction in a limited object, stops being one, once the limitation is removed.

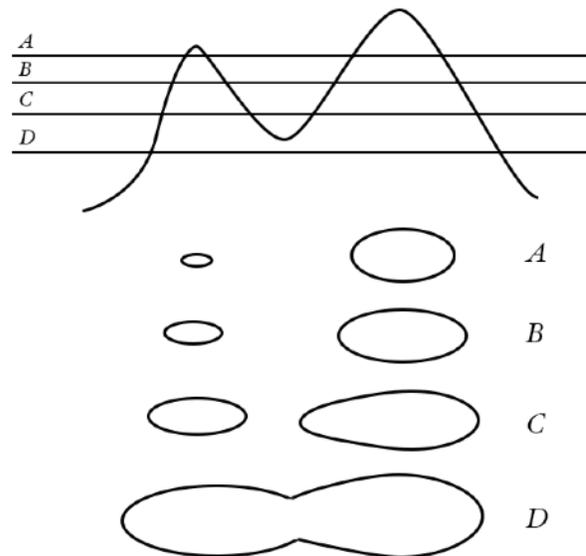
Example 6: It is smaller than the smallest, bigger than the biggest.

Consciousness contains the whole Universe; so it is bigger than the biggest. It is contained in every tiniest existence; so it is smaller than the smallest. To put it another way, I appear to be smaller than the Universe, but the Universe exists only in my thoughts. So the smallest contains the biggest.

Example 7: It is one and many.

Take two hills and consider sections at 4 heights, A, B, C & D. The sections consist of:

- At “A”, two small circles,
- At “B”, two larger circles,
- At “C”, curves are approaching each other,
- At “D”, a single closed curve in which you can make out one or two.



Whether you see two or one, depends on which section you are looking at.

Example 8: It is a particle and a wave.

This is so well known, that no elaboration is deemed necessary.

As a particle, it cannot penetrate a potential barrier; as a wave, it can leak through. It is like this: the particle is dematerializing here becoming a wave, materializing there, crossing a potential barrier. In quantum physics, the path

is not precisely definable both in position and as momentum; both in time and in energy.

Example 9: It is material and non-material.

Consider a steel ball inside a steel shell. Suppose you are asked to remove the ball from the shell. If you were a magician, you simply say:

“*ABRACADABRA*,” after which, the ball vanished inside and appeared outside. But, is dematerialization possible? And its converse?

Let us translate the problem into lesser dimensions – say a two dimensional problem.

Suppose, there is a coin inside a bangle. Can you remove the coin inside to outside without melting it away or some such thing? If your friend is a two-dimensional being, he needs a magician perpendicular to the three space dimensions? Do we know what that is? Yes, it is Time.

So, move the ball away from the *present* moment and it dematerializes. Bring it back to the *present* and it materializes. Where has it gone? Into the three dimensional space of a different time. For instance, you can't see yourself as a child now, and you can't see the ball of a second ago.

By how much time should you go away from time present? That is easy. The amount of time “away from the present” you need to shift the object to dematerialize it out of the shell is as follows:

$$\text{Amount of time away from present} = \frac{I}{c}$$

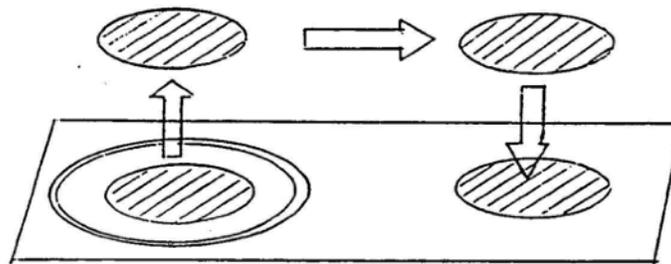
$I$  = the barrier size (shell size)

$c$  = velocity of light

It seems that (materiality) density is a function of how far object is from the *present*! The materiality of an object is related to its *presence*. If it says: "Present, Sir," while taking attendance, it is material. "Absent, Sir," told by someone else, (not *cetana* [conscious], but *acetana* [unconscious]) makes it a wave, not seen, not observable.

Consciousness exhibits all the characteristics discussed in the previous examples - because it transcends the dimensions of space, time, matter and energy.

Consciousness is like a light. When it is there, things become observable. It is not a light, because it itself can never be seen, like a light can be seen. It is a transcendental light. It is never the object. It is always the subject; object merged in subject. It knows everyone and everything as “I”.



And I, the magician, is a three-dimensional being, you. What (you), the magician, does is this. He takes the coin out through the “hole” in the 3<sup>rd</sup> dimension (not available to the two-dimensional friend), which immediately dematerializes the object in two dimensions. Its motion in the upper plane is not knowable by the two-dimensional people. Where it is past the “projection” of the ring, the magician drops the coin back into the plane, which materializes the coin.

Now let us look at our three-dimensional problem of a ball in a shell and ask the question - is there a dimension?

*4) The Universal I is known as “sat - cit - ānanda” or God. Is the nature of the one Universal Consciousness experientable?*

Yes, it is called transcendental experience. It is the merger of opposites such as experientable, not experientable: subject, object.

We will now attempt to define the nature of transcendental experiences and illustrate it by a few examples.

Definition:

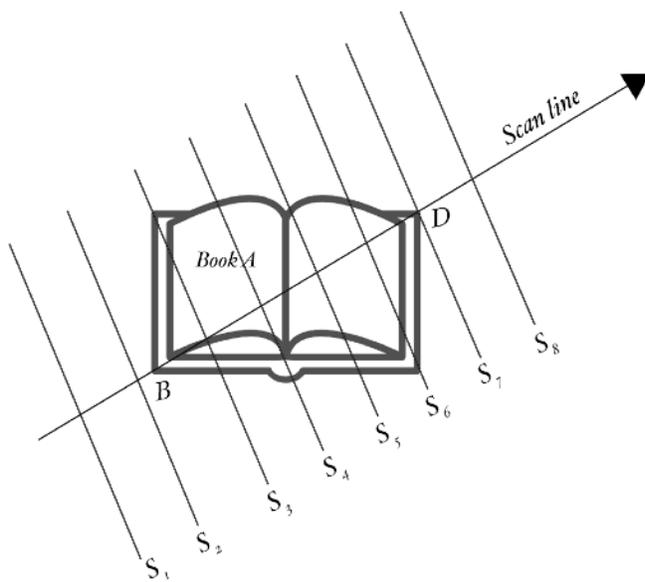
If there exists an entity which can experience the life of every living object, at all points of space, and at all points of time (past, present and future), then such an experience is a transcendental experience. It exhibits the characteristic of an experience when there is a limitation (scanning) in time. It exhibits no characteristic of experience when this limitation is removed.

However, such a lack of experience (in the way known to us) should not be interpreted as non-experience or *śūnya*: it is the Whole, not the Void.

Illustrations follow.

Example 1: Time Transcendence

Consider a *Book A*, a two-dimensional object; being scanned along a line; consider its sections.



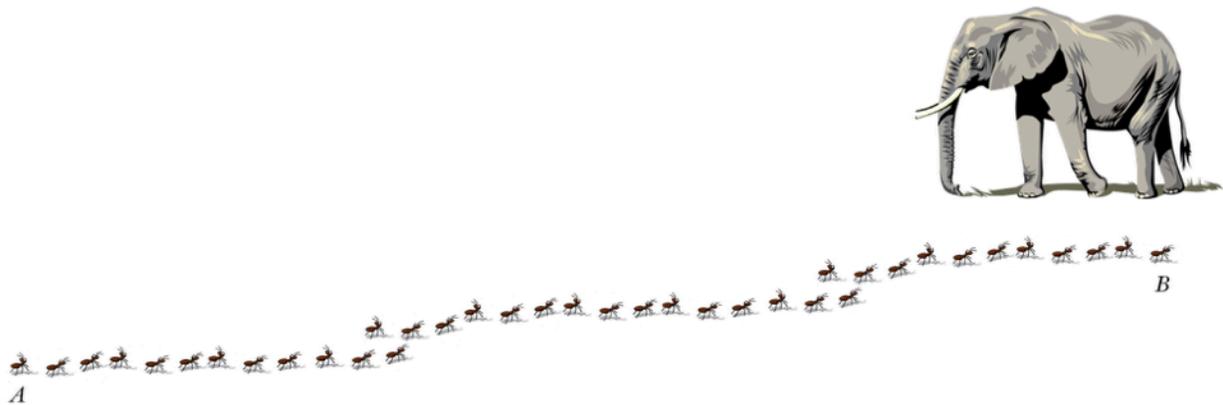
Imagine the *scanning line S*, moving through time, on which some points are selected and labeled 1,2,3, etc. At “ $S_1$ ”, there is no section of the book. At “ $S_2$ ”, the book is in the womb, and it is born shortly after. At “ $S_3$ ” it has grown to a maximum size. Between “ $S_3$ ” and “ $S_6$ ” it is moving down. After that, it is dwindling in size. At “ $S_7$ ”, it is dead, after that, at “ $S_8$ ” it is no more. The illusion of birth, growth, movement, death of the book are all created by the scanning process.

For us, three-dimensional beings, who can see the whole book, it will be ridiculous to say that the book is born at “ $B$ ” and is dead at “ $D$ ”. Moreover, if we changed the scan line, we would see a different birth and death and a different interval of life for the same book.

We, who don't see the evolutionary picture created by the limitation of scanning, see and experience, a far richer 'book' compared to an individual section of it; even though it is not moving. Its lack of movement does not imply a lack of richness of experience. The book has become immortal, it does not move. There is no motion, no evolution, no flow; yet, also no lack of experience.

The totality of experience exhibits the characteristic of no motion. Yet, it implies all the dynamics of the world, and more importantly, all possible dynamics of the world seen from many, many points of view.

Example 2: Spatial Transcendence



Consider an elephant walking along a road and a series of ants a kilometer long observing it. In each of the ants' eyes, a different sized and a different angled projection of the elephant is seen. For the ant "A", elephant looks like a point head on. And as we approach the ant "B", the elephant increases in size to that of a mountain, changing its aspect angle. If there is a universal ant, whose we shall call an "Aunt" (for fun), it sees the elephant, as not one elephant of a fixed size, but as many elephants of varying sizes and aspects, moving very rhythmically, in an orchestrated pattern. Our Aunt will see as many elephants as there are ants, who are observing it. This is an example of *spatial transcendence*, the previous example of the book reflects a *time transcendence*.

We can have transcendence in space (see from all points of space), we can have transcendence in time (see from all points of time) and we can have any degree

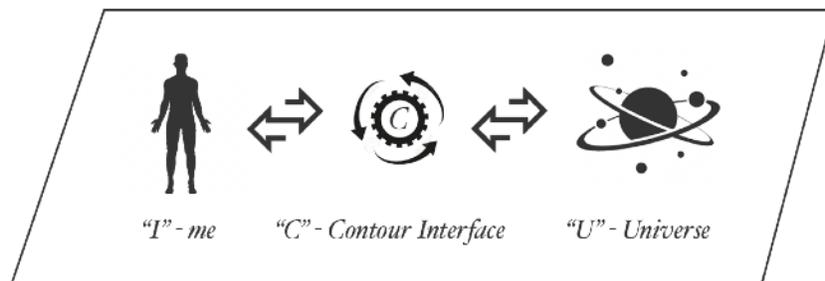
of combination of both. What we find in the Bhagavad Gita – *Viśvarūpā sandarśana* is a mixture of both. A little of the future is shown (the soldiers entering the mouths of *Virata* and dying), and the manifold vision of space transcendence, which terrifies Arjuna. It is so terrifying in fact, that he wants to be spared the vision.

The transcendental experience is explosive. It is like a bomb placed inside your heart, and you explode to the limits of Galaxies. You expand your boundaries to encompass all, without limitation. Suddenly you see everything, know everything. You may choose to be that way, but if you come back to be a limited being, you know only a part and you cannot communicate that experience to anyone else. For who else is there to communicate? You are all.

One final question remains. How to reach that state?

Example 3: How to reach Transcendent State?

Again, consider an example. Imagine a sheet of paper (a field of Consciousness), and draw a closed loop in it.



Inside the loop is "I", (that is me), observing the Universe, "U". The Universe "U" is observing me, because "U" is also conscious. "U" knows about "I" through my motor actions; they are its sensory organs. "I" know about "U" through my sensory organs; they are the motion organs of "U". "C", the contour interface, is creating the "I" out of "U" (or the "U" out of "I"); it is also conscious.

It is like the set of software packages intervening between the computer hardware, which understands only 1 and 0, and the people working with application programs.

“C” is the interface between “I” and “U”; it connects them. It is also the limitation through which “I” is seeing “U”.

Now the question we asked above is, how can “I” have the vision of “U”. The answer is simple. Erase “C”. With limitations removed, “I” becomes “U” and “U” becomes “I”, we cannot speak of two different entities.

Erasing “C” implies: disconnecting the sensory organs from the mind; disconnecting the motor organs from “IU”; disconnecting memories (internal processing of I's mind); so that “C” is made non-functional. Then “I” merges into “U”, the great one; (AHAM inverted, becomes MAHA).

When they are burning my body on the funeral pyre, I am looking at it through the eyes of my crying relatives wondering why they are crying. For, I have transcended death. For, I am all that I see; and others that see me. I am all, the Field.

Is it really necessary to erase “C”? Not really. But it simply must be made non-functional.

Let us look a little into why it is necessary to disconnect the mind from sensory information, and memories of it.

Every sensory organ we have is not only a spectral delimiter, but also a local magnifier. Our eyes (sense of sight) see what is near to be bigger than what is far away. Inverse square law. So, my house, my people become more important to me than other houses, other towns, other countries, other people. This local magnification of the sense of sight is creating the distinction of “I” and “mine” from “they” and “theirs”.

Look at the skin. It is even worse. It doesn't recognize anything more than a millimeter away from it! It has a cutoff - it sees, or is blind. It is quantal. Our hearing is a little better, but it does not extend beyond this room.

Such then are our senses. Our mind cannot but develop affections, and avarice with their help. It gets bogged down in detail. It can't see the forest for the trees. Can you visualize this room if you have an electron microscope

permanently stuck on your eyes? Such is the problem of “I” getting the vision of “U”.

The conditions necessary to get anywhere near “U” are not difficult to state. They are:

1. A state of good health - a fit body and a fit mind - alert.
2. Withdrawal from sensory, motor actions. To help this, you need a quiet, undisturbed place.
3. Withdraw from memories of pleasure and pain.
4. A steady flow of awareness into one-pointedness, without an effort at concentration. Effort is like the wind, which distorts the light of the mind.

As to why one should worry about “U”, the answer is curiosity. A slightly better answer would be, if I enlarge my ways of looking at things, maybe I can know better what it is that I am seeing. Maybe, I can overcome fear. Maybe, I can enhance peace and joy.

As to what is the purpose of life, the answer is that I want to know who I am. Curiosity is the purpose. Adventure into the unknown is the purpose. Overcoming fear, death, ignorance is the purpose. Love of the Universe is the purpose.

*Guruji Amritananda,  
Devipuram*