

## CONSCIOUSNESS IS NOT THE “HUMAN MIND”

THE FACT THAT CONSCIOUSNESS, the One-Self here, now is *pure Infinity* means It is nothing like what is usually called “human consciousness” or the “human mind,” which would be finite throughout.

Exactly what is this finite “human consciousness” or “mind” as the term is typically used? In present day language—whether in science, philosophy, religion, or even everyday conversation—the functioning of the “human mind” generally is said to consist of the activity of the five senses, as well as the thinking and emotions that are related to what the senses sense.

The term “mind” as used here does *not* mean the brain. The mind appears to involve *processes*—such as thinking, the experiencing of sensations, emotions, etc. The mind, or that which is mental, seems to be an *activity*, distinct from a brain which would be an organ of the body.

As said earlier, all of the mind’s activity or experience involves forms. It could involve the sensing of so-called physical forms, such as the sight of a tree or the touching of an apple. It could involve mental forms, such as the thinking of the intellect and mental images. Or such mind-activity could involve experiencing and reacting to emotions. All of the mind’s forms are *finite* because they are somehow noticeable or observable—and all of them seem to be experienced in passing time. Even that which is called subconscious, subliminal, or extra-sensory and psychic, involves some type of observable or finite form. Meanwhile, *pure Consciousness Itself is none of that, because It is unobservable, infinite.*

What matters is that not one of the mind’s so-called observable forms itself is *conscious*. Nor are any of these mental forms *infinite, measureless*. None of this finite mental activity of the so-called “mind” is the same as pure Infinite Consciousness Itself, *being*—which is the *One and Only* Consciousness there is.

So to avoid confusion when referring to these finite forms of experience on the level of the “mind,” the terms *finite sense*, or *finite “sense-mind”* are used instead of “consciousness.” Only by starting on the level of a sensing human mind would one find forms, finite-ness, opposites and duality. It would be the realm of dark and light, up and down, hot and cold, true and false, good and evil, etc.

The formless Infinity of Consciousness is entirely different. Speaking in terms of Consciousness’ Infinite Presence *only*, It has no shape or outline, nothing observable whatsoever. The fact that Consciousness is infinite also means It is *not-ending*. So there is no point at which Its Infinite Presence comes to an end, thus nowhere in pure Consciousness can another state begin. It is *One*, nondual, and has no opposite.

Infinite Consciousness does not “see” any human experience. It beholds, or *is*, only Its own pure Timeless Presence, sometimes called *Spirit*. Clearly, pure Infinite Consciousness Itself, as It is *timelessly being*, is not the same as the so-called “sensing mind’s” dualistic finite experience that seems to occur in time.



This distinction between the “sensing mind” or so-called “human consciousness” which consists of forms and finity—and true Consciousness which is Formless Infinity, is all-important. It brings up a major point, one on which this book departs from most others on the subject of consciousness or mind.

The point can be illustrated by this typical, mistaken human assumption: “Consciousness *has to be* inside the body. Why? Well, suppose my body had surgery, and was given heavy anesthesia. Or suppose my body got knocked out. I would be ‘unconscious’ or ‘unaware.’ Consciousness is altered when the body is altered—Consciousness stops functioning—so Consciousness *must be* inside the body.”

No. In such cases *something* seems to cease functioning, of course. But it is not the Infinity of Consciousness that stops. Admittedly, in common language this activity which stops usually is called “consciousness.” But when you examine it closely, it is the so-called human, sensing “mind,” or that which is finite, that stops—not the Infinite, not Consciousness. They’re not the same at all.

To see how vastly different they are is not difficult. It’s a matter of staying consistent and clear with what is true of Infinite Consciousness.

In present day language—whether in science or medicine, philosophy or religion—virtually all mention of "being conscious" refers, again, to the experiencing of the five senses, the activity of thinking, and the emotions that usually are based on what the senses sense. When one is *not* experiencing sensations, thinking, and emotions, one is said to be "unconscious."

That's the mistake. Sensations, thinking and emotions are not actually *conscious* in the first place. Sensations, thinking and emotions would be activity only on the level of the "mind." It would be only what one appears to be *conscious of*. None of that is pure Consciousness *Itself*, though that activity always has been mistakenly called "consciousness."

Just be specific about what is referred to. You'll confirm for yourself that what stops functioning in such cases is the operation of the *five senses*; the body's neurological system, the "body mind," or so-called finite human "sense-mind."

If it appears the body is given anesthesia or suffers a severe blow to the head, exactly what would it be that stops? It would be the capacity to *sense* that stops. That which is incapacitated during "unconsciousness" is the constant chain reaction of all those sensations that the mind experiences when the body is up and walking around. There is no experience of seeing visual images. There is no sense of tactile touching and feeling of objects. The capacity to hear sounds, to taste and smell is absent. These sensations normally trigger emotions and thoughts—all of which are accompanied by more ongoing sensations. A far more accurate description is that the body is knocked "sense-less."

In other words, it would be everything one seems to be *conscious of* that gets disrupted, not Infinite Consciousness *Itself*.

What gets knocked out is everything that has *observable form*.

Consciousness *Itself* never is observable anyway, because It's Infinite, Unobservable. So just because everything observable seems to have gone, that doesn't mean Consciousness *Itself* has gone.

Since there no longer seems to be any finite mental activity, no thinking or sensing going on—it would be merely everything *finite* that gets "knocked out," not the Infinite.

When a body appears to become "un-conscious" it is only sensing, thinking and emoting that becomes "un," not Infinite Consciousness. When you knock out the projection of the movie, the movie stops—but

you haven't touched the theatre. Yes, it may seem on the level of the "sensing mind" that one experiences sights and sounds. But when those sights and sounds stop, they do not make Consciousness Itself go away—any more than the stopping of a movie's picture images and sounds makes the theater go away.

To the extent one seems to ignore or be separate from Infinite Consciousness, and operates only on the level of what the senses sense—if that is all there is to one's experience—then naturally when that sensing is stopped, it seems one's entire experience has stopped.

Even if a body appears to "die," Consciousness or Life Itself never is touched. Infinite I-Presence never is affected. How could that which is *infinite* get knocked out or killed? Where would one inject a needle into, or strike at, pure Infinite I-Presence, which has no physical structure or form and is completely undimensional?

Perhaps another thought has come, "*But*, when the body is knocked out, I have no sense of time passing; there is no recollection of *being* at all. In fact, I have no memory of having been *conscious* at all. So Consciousness has to have stopped."

Is It really Infinite Consciousness, Being, that stops? Pull it all apart again and look at it closely.

To say one had no sense of time passing is really saying what? It means one didn't experience any *sensations*. Imagine taking away all the sensations you've had on any given day—all the sights of that day, all sounds of it, all the touches, tastes and smells. Take away all thoughts and emotions, too. Could you even say there had been such a thing as that day? No! Could you say there was time itself? No.

It is only the experiencing of the five forms of sensation, thinking, and emotions that makes up the entire human sense of time. There's absolutely no evidence of time without these. Yet none of that is the same as formless Infinite I-Consciousness *being*.

As pure Infinite Consciousness, *I-Presence alone*, You have absolutely no sense of time because Infinite I-Presence doesn't *have* five senses to sense time; only a body appears to.

To assume the Infinite, I Am, should experience a passage of time is to not make a distinction between pure Consciousness, Being Itself—and that which is sensed and observable. It's not starting with Consciousness at all. Only if one identifies with senses, with what pure Conscious Being is *not*, does one assume there is time passing.

"If Consciousness is conscious, is present, even when the body is 'knocked out,' then why isn't there any memory of the experience?" the thought may insist.

Well, exactly what is memory anyway? Memory is entirely a function of *thought* or a sensing mentality—it has nothing to do with Infinite Consciousness, pure Being. They're not the same at all. Memory is merely the projected thought of people, objects, places, feelings; myriad images—all of which are mental forms.

The capacity to project these finite mental images is what has stopped, not Infinite Consciousness, undimensional I-Presence. Don't confuse projected thought forms with formless Consciousness—just as you never confuse the moving images on a movie screen with the screen itself. Consciousness as It is *being* doesn't involve thinking; so It doesn't involve memory or project thoughts of past or future. It is a state of pure *Is*. Consciousness simply never leaves being present—and *one cannot have a memory of the present*.

As It is *present only*, Consciousness Itself never jumps back or ahead in time, past or future. Thinking seems to project thoughts of past or future, but that's *thinking* doing that, not Awareness *being*.

Awareness cannot have a memory of *having been*. Why? Its only state is that of *being present*. Because Awareness changelessly *is*, It can't become something that was. It can't look back upon Itself because It's not back—It's present!

This *Present-ness* that Awareness *is*, is exactly the same as not being able to have a memory of *now*. It simply is not possible to say you have a memory of the now that is *now*, because it's not past—it's now!

As further proof that pure Awareness is not in the realm of memory, notice that It can't be memorized.

The would-be finite "thinking mind" based on the senses and time is incapable of coming up with any thought, any finite mental form to express this undeniable Truth. You "glimpse" or *be* your own Infinity—and the constantly running finite mind stops dead in its tracks.

Yet *You* don't stop. You still are very real and present as the permanent *Now* that pure Consciousness *is*. Life, Being, is present. You simply have nothing *objective* to You. You don't identify with any form, but only as the formless Infinity of Your Self—pure unthinkable *Being*.

This completely un-finite, unlimited "vastness" that pure Consciousness is, is why It is in some traditions called "emptiness" or "no-mind."

It sometimes is called *nothingness*. That really means *no-thing-ness*, because that's exactly what It is—pure Consciousness alone, apart from finite things. Rather than being a nothing, Consciousness is specific *vital Presence*—just without a form.

Only a state of limited thinking based on the finite senses would insist on experiencing some observable form or phenomenon, would want to be able to point to it and say, “I had *that* experience.”

As Pure Consciousness, *You* never are the same as any experience you appear to have. All experience would be what one appears to be conscious of on a finite basis. The Infinite Consciousness *You are* is not an experience that is objective to *You*.

You've just shown yourself the difference between Consciousness *Itself*, and what *appears*. You are out of the realm of limited form. In Truth, *Your* Consciousness never was in it. So never look for, or wait to have the “big spiritual experience,” whatever that might be. Never wait for any type of time-event or finite phenomenon, to verify that you finally have “arrived.” *You never* will arrive at Infinite Consciousness because *You* never left.

It may still appear you are aware of time passing for quite an indefinite period. The point is that time is not passing in *You*; in the pure Being *You are*. One still will be free to use and enjoy all that appears to occur in time. The things that appear to be of use in daily experience won't suddenly vanish. They are seen in a new light.

“But this takes away all my handles,” the thought may come. “As Infinite Awareness, there's nothing to grab hold of.”

Exactly. The only thing that would be “taken away” is a would-be state of limiting finite thought that never was true of *You* anyway. One hasn't let go of Being, the Infinite Self, because It can't let go of *Itself*—and *It* is the only One being conscious right here.

Does the Infinite *Itself* need a handle on being infinite? Does God need to get a grip on being God? Does Consciousness need a finite concept of *Itself*, something in the realm of form, to cling to as a security blanket, for fear It won't properly be conscious? Who is there being conscious besides Consciousness *Itself* to need such a thing?

*You* never are afraid of the freedom of Infinite Being; It is what *You* unavoidably *are*. The intellect runs from the Infinity of Consciousness, because It means the intellect isn't “the only game in town.” Consciousness pulls the rug out from under the intellect, exposing it in all its

shifting impermanence as a mere chain of unaware thoughts, with no status as a conscious entity.

Human thinking based on the limited senses has no awareness of the Infinite, but would speak wholly from the basis of the finite, that which has form. The thinking "sense-mind" pompously places all value on its own thinking, yet it would be completely *ignore-ant* of Infinite Consciousness, thus is ignorant from the viewpoint of the Self, Reality.

Because it is ignorant, naturally ignorance never knows just *how* ignorant it is being!

Even though you may not have heard any of this before, or seen it brought out in a book—that doesn't make it any less *true*. In fact, it's so basic, so clearly undeniable, it's almost embarrassing. What always has been *called* consciousness isn't conscious at all, but merely a lot of stuff one appears to be *conscious of*—all the while overlooking Consciousness *Itself* entirely.



Needless to say, the way Life is in terms of Infinite Consciousness is completely different from how things seem or appear to be, by way of the five senses. The words *seem* and *appear* are used frequently to make the essential distinction between how things seem or appear according to finite, sensed time-experience—and what Infinite Consciousness actually *is*. Be alert that when *seem* and *appear* are used, what they refer to is *not* Infinite Consciousness, Formless I-Presence.

Yes, it *seems* that Consciousness is conscious of a finite world of many kinds of forms and appearances. And because Consciousness *Itself* is not in any of those forms, it seems or appears as if Consciousness "includes" them all. It even appears as if Consciousness is conscious of, or includes an entire stellar universe of time and vast space. This book uses those expressions in these early chapters to make certain points clear. But that is far from being the Absolute Truth.

The Absolute Truth is, to Infinite Consciousness, *there is only Itself*, the Infinite. As It is entirely Infinite, Consciousness does not "see" anything finite. Infinite Consciousness really is not conscious of any appearances. As It is *wholly Infinite*, Consciousness really is not conscious of time and space—for there is only the Timeless, the Spaceless, the Undimensional. To Consciousness, there is not Its Infinity *and* a world of finity. *There is only Infinity*. The reasons why this is true are made clear in upcoming chapters.

If at any point you disagree or feel a doubt about what is said here, stop. Ask *who* or *what* is disagreeing. Invariably it is a would-be intellect, conditioned to think according to the senses and time on a finite basis—it is not Your Consciousness, Life’s Intelligence Itself. If it seems an intellect objects, or if this seems abstract, keep reading until the full meaning is clear. Any disagreement could be due only to semantics. The trouble is not coming from the Infinite Consciousness You are, which goes effortlessly right on being aware.

Pure Consciousness *Itself* never is complex or difficult. It is utter simplicity. Its Being is unavoidable and “instantaneous,” requiring no steps to arrive at, no possibility of a wrong choice or delay.

Only finite thinking, reasoning, and constant mental maneuvering would seem complicated and laborious. It always involves choice, the many, indecision, an endless chain reaction from cause to effect. It is always driven by need, a lack that must be met or filled.

Again, so-called human mental experience always would be a *process*. Pure Conscious Awareness is *changeless Presence*. The human mentality always seems to be *moving* non-stop from one sense impression, feeling or thought to another. The movement of thought, no matter how lofty, is still on the level of thinking. Only Consciousness can be Itself, and Its Changeless Being never is jump-started or manipulated by thinking.

Thinking deals solely in finite information. The five senses and emotions are still other forms of information. The finite “mind” is like a data base, dealing in all kinds of information—sensory impressions, reaction, causes and effects, ideas, memories, future projection. It always compares, reasons, and analyzes *things*: “Should I have coffee or tea? I prefer dinner to a movie.” The thinking “mind” always would put value in *things*, comparing one to another, when only Consciousness is of real value. None of the intellect’s would-be comparison or analysis ever is *Consciously Alive Presence*.

Information always is what one seems to be *conscious of*. It never is Consciousness or Being Itself; never the Intelligence that makes use of information. *Being* never is more present as a result of information. Being is not even ethereal forms of information such as “soul-sense,” or what are called extra-sensory, paranormal or psychic phenomena. A seeming constant flow of many forms of finite information passing in time, never is the same as pure Awareness, simply *being present*.

This book most emphatically is not opposed to thinking; it has no interest in intellect-bashing. In fact, many statements and questions here will cause one to think deeply about the Infinity of Consciousness. The point is, while one uses thinking freely, Consciousness need not think about Itself in order to fully be Itself.

There is nothing wrong with emotions or sensations either. One never tries to stop them; one never condemns or tries to stop a thinking, sensing "mind." Such effort only keeps one stuck on that "level." The Infinite Awareness You are never experiences such problems, but is alive as pure Being only. One identifies as pure Awareness which knows no levels, but only Its serene Infinite Presence.

The more one identifies as *what One already effortlessly is*—pure Awareness only—the thinking is from an entirely "new" viewpoint. It takes on a far better quality, and seems clearer, sharper, more discerning and astute. It seems "cleaner," meaning free of "mental junk," distraction, and its attendant emotions. Thanks to not being on their "level," you appear to *use* thoughts and emotions; they don't use you. In everyday affairs, one has a clearer sense of what is true and actual. One acts less naively, less prone to misguidance from limited personal judgments, extreme emotionalism, criticism, and opinions. Why?

Consciousness—wholly apart from such things—is unconditioned Intelligence or Wisdom. It could be called clear, unbiased Perception. This never causes one to act as a know-it-all, because It never is a personal ability. The Self has no interest in trying to appear more intellectually agile than another, for It knows no other. The Self is too busy being *One* to be worried about being "right."

Awareness never struggles. You are not some furtive thinking process in operation. You are effortlessly present Awareness in operation.

*Is there ever a time when Awareness is not effortlessly present?*

