

Appreciating the wonder of life.

There is a sense of the sacred presence within and without of which you are an inseparable part, and yet a presence which is vast.

The sense of the sacred presence frees you from the mind made sense of self. It shines through the life forms, but also found in the formless stillness. The acknowledgment of that, one could call gratitude. And gratitude is really in a deeper or wider sense: acknowledging the sacredness of the present moment. Not grateful to something or someone, it is a state of consciousness: appreciation of the beauty and sacredness of life. *Eckhart Tolle (a rerun)*

... But it is possible to arouse ourselves and to begin viewing life as it unfolds in the Eternal Present, the Now, with wholly fresh eyes. Every morning is like a new reincarnation into this world. It is a fresh chance to be ourselves, not merely echoes of our own past ideological fixations. Let us take it then for what it is and live each moment anew.

When a master like Jesus tells people to refrain from being anxious about the morrow and to let today's evil be sufficient for today, he speaks out of his own consciousness of living in this Eternal Now. Consequently, he spoke not of periods involving twelve or twenty-four hours, but of pinpoints of a moment. He told them to live timelessly, to let the dead past bury itself. He is indeed a Christian, a Christ-self man, who lives cleanly and completely in the present--free, uncontrolled, and unconditioned by what he was, believed, or desired yesterday. 19.4.171

Meditation is a way of opening our lives to the richness of experience... not limited to certain times and places. ... In this kind of meditation, we learn to embrace and learn from whatever we experience... We cultivate this awareness in every aspect of our lives... All experiences are potential teachers that we can open to and learn from ... As we learn from our experience, our appreciation of life increases. By learning how to be totally satisfied every moment, our time will never be wasted.

"Inherent in the realization that our everyday world is actually always changing is the realization of intrinsic unchanging awareness" *Tarhang Tulku Openness Mind*

Be very still and relaxed, and do not try to do anything. Let everything—thoughts, feelings, and concepts—go through your mind unheeded. Do not grasp at them as they come and go or try to manipulate them... let meditation do itself.

Each moment, the entire field of experience is present to an ocean of non-objective open awareness. let the thoughts be, and be aware of the space around them. Be aware that there is awareness. do not try to direct the awareness to or away from any thoughts, do not attend to the content either, but just notice. Awareness will come of itself: just stop holding on, stop grasping. Just let everything be. Accept all, but keep your mind open to what is not manifesting.

--*Tarhang Tulku: Meditation d: let it be*

A Tibetan Practice of Appreciation... being a conscious living human with innate goodness

PB paras

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

Those who look for advancement by looking for inner experiences or for discoveries of new truth do well. But they need to understand that all this is still personal, still something that concerns the ego even if it be the highest and best part of the ego. Their greatest advance will be made when they cease holding the wish to make any advance at all, cease this continual looking at themselves, and instead come to a quiet rest in the simple fact that *God is*, until they live in this fact alone. That will transfer their attention from self to Overself and keep them seeing its presence in everyone's life and its action in every event. The more they succeed in holding to this insight, the less will they ever be troubled or afraid or perplexed again; the more they recognize and rest in the divine character, the less will they be feverishly concerned about their own spiritual future. 23.5.222

Why is it that so many people are so unaware of their own higher existence? The answer is that their faculty of awareness itself is that spiritual existence. Whatever they know, people know through the consciousness within them. That in them which knows anything is their divine element. The power of knowing--whether it be a thought that is known, a complex of thoughts such as memories, a thing such as a landscape--is a divine power for it derives from the higher self which they possess. (21:2.136)

The fact that we could examine our own thoughts showed that there was something in us which was itself deeper than them, ... that intangible principle of awareness itself whose own existence makes the existence of all the multiple items of awareness itself possible. WOTO *Secret of the I*

PB slides with pictures – in ppt...

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 **SL7**

“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 your egoistic will, a silencing of all the mental agitation and effort. 23.5.202 **SL 8**

The loving, adoring recollection of the Overself, the constant return to memory of it amid the world's distractions, the reiteration of this divine thought as a permanent background to all other thinking, is itself a yoga path. Indeed it is the same as that taught by Saint Paul when he wrote, “Pray without ceasing” and “Bring every thought into captivity to Jesus Christ.” 23.6.237 **SL 11**

The sun's warmth and beauty brings out the flower's growth. It does not strive, struggle, or push. This is a good simile of the Short Path's final phase, taught also in the Chinese doctrine of wu-wei (inaction) and the Indian doctrine of asparsa yoga (without-effort method). **SL 12**

This act of recollection requires no effort, no exercise of the power of will. It is an act of turning in, through and by the power of love, toward the source of being. Love redirects the attention and love keeps it concentrated, sustained, obedient. 23.6.255 [SL 13](#)

For us who are philosophically minded, the World-Mind truly exists. For us it is God, and for us there is a relationship with it--the relationship of devotion and aspiration, of communion and meditation. All the abstract talk about nonduality may go on, but in the end the talkers must humble themselves before the infinite Being until they are as nothing and until they are lost in the stillness--Its stillness. 27.1.72 [SL 15](#)

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 [SL 16](#)

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 let ourselves be grasped by it. Moreover, we are not to limit this attitude to the meditation period only, but to bring it into our ordinary life briefly several times a day. PB: [adventure of meditation](#) [SL 17](#)

...The practical import of this truth is that Mind can be experienced not only in the Void but also in the world. The Reality is not only to be discovered as it is but also beneath its phenomenal disguises. 20.4.124 [SL 18](#)

And a few others:

“To act from desire and fear is bondage. To act from love is freedom.” [I Am That ch. 94](#)

When you look at anything, it is the ultimate you see, but you imagine that you see a cloud or a tree. Learn to look without imagination, to listen without distortion: that is all. Stop attributing names and shapes to the essentially nameless and formless, realise that every mode of perception is subjective, that what is seen or heard, touched or smelt, felt or thought, expected or imagined, is in the mind and not in reality, and you will experience peace and freedom from fear. --[I Am That ch.44](#)

We get involved in these ideas and are unable to get behind them to experience the stillness of the Self. This cannot be done by force, for that creates resistance. This can be achieved only by alert passivity, by relaxing the mind by not thinking of anything in particular, and yet not losing awareness. [Doctrine of Recognition](#) Intro by Jaideva Singh, p.29

Eckhart Tolle:

Silence is helpful, but you don't need it in order to find stillness. Even when there is noise, you can be aware of the stillness underneath the noise, of the space in which the noise arises. That is the inner space of pure awareness, consciousness itself.

You can become aware of awareness as the background to all your sense perceptions, all your thinking. Becoming aware of awareness is the arising of inner stillness. *Stillness Speaks*

I am telling you now the secret of life; you still have to use it... In any experience there are things arising: inner thoughts feelings, emotions and outer people places events. You give attention, not resisting: saying yes to the moment. But then, there is more. You are aware of awareness itself in which the content arises: alive stillness, continuously there. And you stop seeking yourself in the event, circumstance, content. You are the underlying field. *ET Omega*

ET: Practicing the Power of Now

Being is your very essence, and it is immediately accessible to you as the feeling of your own presence. So it is only a small step from the word Being to the experience of Being.

Being is not only beyond but also deep within every form as its innermost invisible and indestructible essence. This means that it is accessible to you now as your own deepest self, your true nature. But don't seek to grasp it with your mind. ...

It is a state of connectedness with something immeasurable, indestructible, something that, almost paradoxically, is essentially you and yet is much greater than you. It is finding your true nature beyond name and form. The inability to feel this connectedness gives rise to the illusion of separation, from yourself and from the world around you.

It is quite possible to be conscious of the Unmanifested throughout your life. You feel it as a deep sense of peace somewhere in the background, a stillness that never leaves you, no matter what happens out here. You become a bridge between the Unmanifested and the manifested, between God and the world.

ATTENTION NOW

Please examine where your attention is at this moment. You are listening, or reading these words in a book. That is the focus of your attention. You are peripherally aware of your surroundings, other people, and so on. Furthermore, there may be some mind activity around what you are hearing or reading, some mental commentary. Yet, there is no need for any of this to absorb all your attention. See if you can be in touch with your inner body at the same time. Keep some of your attention within: don't let it all flow out. Feel your whole body from within, as a single field of energy. It is almost as if you were listening or reading with your whole body. Let this be your practice in the days and weeks to come.

IN YOUR EVERYDAY LIFE, you can practice this by taking any routine activity that normally is only a means to an end and giving it your fullest attention, so that it becomes an end in itself. For example, every time you walk up and down the stairs in your house or place of work, pay close attention to every step, every movement, even your breathing. Be totally present.