

A short form of a talk by Eckhart Tolle on CONSCIOUS MANIFESTING

1. CONSCIOUS PRESENCE. *This is the most important thing.*

Be present in awareness. stay deeply rooted in the present moment, in the dimension of being, that dimension of being presence. And make this the most important.

Alert passivity quotes. [In this file](#)

[Anthony on Intense Passivity](#) *click here*

[Tolle: Am I Aware](#) *has: alertness click here*

2. “Seek the Kingdom of heaven. *All else will follow. Look Within.*

You are already resting and being in the fullness of life, in *the Kingdom of Heaven* which is already here, never not here. Then all the rest is secondary.

When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" 1:1.130

And paradoxically, whatever manifests out of that becomes of secondary importance. You find the fulfillment in the present moment. *the fullness of life*. Then you are no longer dependent on the conditions--getting or not getting.

3. Begin with Wonder and appreciation for What Is... and for Is-ness... Praise.

acknowledging what is already here given to you, (instead of wanting what you don't have and not wanting what you have.) Whatever is already here and now, all forms, all appearances-- let it all be...

AND: affirm what is already/always here...the gold in the lion... “Affirm the Consciousness,” “keep your sense of being.” Whatever is, is Is-ness. I Am is God's Is. Appreciation. Praise. Thank you God. Yes, Amen. When you are present, appreciation arises for whatever is manifesting. In this manifested dimension, you Sense the abundance of life, that is life itself, is power, and appreciate this abundance of life and the countless manifestations of life in nature and in you.

Yes, Amen. ...by accepting what is already here given to you, already here and now--and let go of it all, and let everything you do be empowered by the Presence. All the images, affirmations and everything.

PB quotes: Recognition is a prominent feature on the Short Path. The Overself is always there but only those on the Short Path recognize this truth ... 23.1.114

[Sacred presence four simples](#) *click here*

4. **Affirmations. Remembering.**

Once you sense the power of presence, then, also, you act on it and do your part. You are rooted in being, in the now: you have your part to do, and you can feel your enthusiasm, your full intention, your value for others, and your compassion. Let everything you do be empowered by the Presence. All the images, affirmations Remembering and everything.

PB Paras: *Exercises for As-If, Creative Visualization and Affirmation. (below)*

...fix your mind on divine attributes, such as the all-pervading, ever-present, beginningless and endless nature of the One Life-Power, until you are lifted out of his little ego entirely. 23.1.127

Mystical Philosophy: Let contents go, and affirm Consciousness.

5. **Do your part, then step back. (Tao 9)**

Intention without expectation-- no expectation, needs or want, just the pure intention. Expect the unexpected, even along with or from, whatever it is that you are intending.

Important: follow *willingness*, not *willfulness*. Let go of the story, the narrative, the need or the want or the not want or any of that. Without the ego identity there is happiness, peace, calm, joy -- Blessings to all. "Change the current from taking to giving..."

6. **As-If-- Already there in Reality:**

When you pray, or imagine, or visualize or affirm, the most Powerful way is imagine that you have already received it, that it is already there in Reality, and not just future going to be. Expect the unexpected, even along with or from, whatever it is that you are intending.

Assume your doing is already a response: and affirmation brings response.

[PB essay on Grace](#) *click here excerpts "Uroboric."*

"no effort to get hold of Overself, but every effort to get rid of obstacles." 22.3.9

7. **ET: in the doing dimension, don't lose touch with the being--**

Keep Mind in mind, and keep mind in Mind. We live in God's Mind... where else could we be?

ADD IN QUOTES AND NOTES

1. Alert passivity

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

While the mind is centred in the body and consciousness is centred in the mind, awareness is free. The body has its urges and mind its pains and pleasures. *Awareness is unattached and unshaken. It is lucid, silent, peaceful, alert and unafraid, without desire and fear. Meditate on it as your true being and try to be it in your daily life, and you shall realise it in its fullness.* Mind is interested in what happens, while awareness is interested in the mind itself. I Am That Ch 48

Draw your consciousness away from mind activity and create a gap of no-mind in which you are highly alert and aware but not thinking. This is the essence of meditation. Power of Now

When you become aware of silence, immediately there is that state of inner still alertness. You are present. You have stepped out of thousands of years of collective human conditioning. P.4- Stillness Speaks

S: What did you mean by being passive during meditation?

Anthony: Well, very often when people sit down to meditate their attention is very nebulous, as though they were in the womb again. Whereas if you are concentrating, if you are attentive to what you are doing, you won't be passive, your mind is being controlled and directed by you. But if you are passive, you sit down and you let your mind get very relaxed and let any thought come in or go out indiscriminately.

There is another kind of passivity which is different. That is when a person gets very very intensely concentrated, and he can feel something coming into him that wants to . . . bring him in. Then he has to be passive. But this is a different kind of passivity. This isn't a womblike passivity. But this is an alertness. You know this is happening. You watch it very carefully. You surrender. But you are alert and it brings you into the heart. Looking Into Mind

Anthony on Intense Passivity *click here*

Tolle: Am I Aware *has: alertness* *click here*

NOW, improving meditation through putting it into action, how to experience the practice. As was said before, the most important thing is fervent devotion, to pray with ardor from the heart, without ceasing even for an instant to consider the Guru as the real Buddha; this is the universal panacea that is superior to all other ways of dispelling obstacles and of making progress; levels and paths will be traversed with great momentum. *Dudjom Rinpoche*

Regarding meditation's defects: if your meditation sinks and becomes dull, revive alert awareness; if it scatters and becomes wild, relax deep inside. Yet, this should not be an intentional and forcible retrieval made by the usual meditating mind keeping watch. Be simply mindful not to forget the recognition of your true nature. *Dudjom Rinpoche*

M: To reach the deeper layers of suffering you must go to its roots and uncover their vast underground network, where fear and desire are closely interwoven and the currents of life's energy oppose, obstruct and destroy each other.

Q: How can I set right a tangle which is entirely below the level of my consciousness?

M: By being with yourself, the 'I am'; by watching yourself in your daily life with alert interest, with the intention to understand rather than to judge, in full acceptance of whatever may emerge, because it is there, you encourage the deep to come to the surface and enrich your life and consciousness with its captive energies. This is the great work of awareness; it removes obstacles and releases energies by understanding the nature of life and mind. Intelligence is the door to freedom and alert attention is the mother of intelligence. *I Am That ch 59*

M: it is not your real being that is restless, but its reflection in the mind appears restless because the mind is restless. It is just like the reflection of the moon in the water stirred by the wind. You are the Self, here and now. Leave the mind alone, stand aware and unconcerned and you will realize that to stand alert but detached, watching events come and go, is an aspect of your real nature.

Q: what are the others?

M: the aspects are infinite in number. Realize one, and you will realize all. *I Am That ch. 18*

Yoga Vasistha

37: this entire creation is like a stage on which all these potencies of consciousness dance to the tune of time... it dances a dance drama known as the world-appearance. The lord who is the infinite consciousness is the silent but alert witness of this cosmic dance. He is non-different from the dancer and the dance.

53. Each instant is an epoch, and within each atom is enacted the entire drama of self-veiling and self-knowing. All is a thought form created by cosmic consciousness. And yet, nothing is created by or in cosmic consciousness, for there is nothing else.

2. "Seek the Kingdom of heaven."

When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" For it is to lead to this final question that other questions and problems have staged the road of the whole life. This answered, the way to answer all the other ones which beset us, be they physical or financial, intellectual or familiar, will open up. Hence Jesus' statements: "Seek ye first the kingdom of heaven and all these things shall be added unto you," and "To them that hath [enlightenment] shall be given [what they personally need]." 1:1.130

3. Begin with Wonder and appreciation for What Is... and for Is-ness...

Recognition is a prominent feature on the Short Path. The Overself is always there but only those on the Short Path recognize this truth and think accordingly. The world is always with us, but only those on the Short Path *recognize* the miracle that it is. In moments of exaltation, uplift, awe, or satisfaction--derived from music, art, poetry, landscape, or otherwise--thousands of people have received a Glimpse; but only those on the Short Path recognize it for what it really is. 23.1.114

To practise the Short Path is to be aware of the miracle entailed in every moment of living. 23.1.115

It is the unique contribution of the Short Path that it takes advantage of the Overself's ever-present offer of Grace. 23.1.134

The inability of little man to enter into the knowledge of transcendent God does not doom him to perpetual ignorance. For God, being present in all things, is present in us too. The flame is still in the spark. Here is our hope and chance. Just as we know our own personal identity, so God knows God in us as the Overself. This divine knowing *is continually going on, whether we are awake or asleep, whether we are an atheist or a saint*. We can share in it too, but only by consenting to submit our intellect to our intuition. This is not an arbitrary condition imposed by theocratic whim but one which inheres in the very nature of the knowing processes. By accepting it, we may put the whole matter to the test and learn for ourself, in due time, our other nonpersonal identity. 28.2.89

[Sacred presence four simples](#) *click here*

4. *Exercises for As-If, Creative Visualization and Affirmation.*

ET: You may speak a sentence, a few words that point towards whatever you want to manifest. In a simple form: "I am filled with spiritual power." And in between the statements, there is a space where you can sense power itself.

After you have entered on the Short Path, fit themes for meditation will be those which turn away from the personal ego. You can meditate on the glorious attributes of God, or on the essential perfection of the cosmos, or on the utter serenity of the Overself, for instance. 4.4.65

On the Short Path you can fix your mind on divine attributes, such as the all-pervading, ever-present, beginningless and endless nature of the One Life-Power, until you are lifted out of his little ego entirely. 23.1.127

We are to remind ourselves constantly of the greater truths, whether at home in our room or abroad in the public places. "Be still and know that I am infinite power" is one such truth. "Be still and know that I am infinite joy" is another. 4.6.150 *sL16*

The exercise is merely to repeat one word silently on the inhalation and another word on the exhalation. The two words must be such that they join together to make a suitable spiritual phrase or name. Here is one useful example: "God Is." 4.6.105 *sl 14*

This exercise requires us to imagine the Divine as, first, all pervasive and everywhere present, unbounded and limitless, and second, the hidden origin of everything in the cosmos. 23.8.131 *sl16*

The mind must constantly give itself up to the idea of its own infinity. 24.4.82 *sl15*

That is a valuable meditation which, whether at odd moments or for fixed periods, returns again and again to dwell on the nature of the Overself and disregards all lesser topics. Such frequent remembrances and such fixed meditations become indeed a kind of communion and are usually rewarded sooner or later by a glimpse. 22.5.57 *sl30*

The ego to which we are so attached turns out on enquiry to be none other than the presence of World-Mind within our own heart. If identification is then shifted by constant practice from one to the other, we have achieved the purpose of life. 8.1.127

See all things with love

Let me offer you this practice: See all things with love, as part of you. Do you see how I have slipped in the necessity to love yourself? Some of you didn't even notice. For example: a flower. Touch it with your love, not just visually, but experientially. Breathe in its aroma; it is part of you. See its beauty; that is who you are. Touch its softness; that is your softness. Feel the strength of its roots. That is your strength, your rootedness in your world. You would not see that flower if it were not already a part of you. --*Emmanuel's Book sl16*

Change the current of your desire from taking to giving. The passion for giving, for sharing, will naturally wash the idea of an external world out of your mind, and of giving as well. Only the

pure radiance of love will remain, beyond giving and receiving.

Q: In love there must be duality, the lover and the beloved.

M: In love there is not the one even, how can there be two? ch 72 sl17

A valuable practice of the Short Path is to see yourself already enjoying the realization of its goal, already partaking of its glorious rewards. This is a visualizing exercise in which his own face confronts him, a smiling triumphant face, a calm peaceful face. It is to be done as many times every day as he can remember to do it. 23.6.50

By combining deep breathing with gentle smiling, both acts being done quite slowly, and by keeping the mind solely attentive to the body's condition, a relaxed half-drowsy state will develop. No other thoughts should be allowed to enter; the whole of his being should lie completely reposed in the rhythmic breathing and happily hypnotized by the lazy smile. Everything should be light and effortless. This is the Yoga of the Liberating Smile. 23.6.51

Let contents go, and affirm Consciousness.

...dismiss each particular and separate thought continually as it comes into his field of awareness, as the ordinary yogi dismisses it, but affirm also the consciousness of which it is composed. *Wisdom of the Overself EX 7: "The Serpent's Path."*

... remember the metaphysical tenet that behind all those thoughts which were changing continuously, the consciousness which observed them remained static throughout, unmoved and unaltered, that through all the flow of experienced events and things there was a steady element of awareness. You should try to identify yourself with this consciousness and to dis-identify yourself from the accustomed one. --*The Wisdom of the Overself ex 4*

... It is in the universe and yet the universe is in it too. It never evolves, for it is outside time. It has no shape, for it is outside space. It is beyond man's consciousness, for it is beyond both his thoughts and sense-experience, yet all consciousness springs mysteriously out of it.

...Nevertheless we may enter into its knowledge, may enter into its Void, so soon as we can drop thoughts, let go sense-experience, but keep our sense of being. Then we may understand what Jesus meant when saying: "One that loseth their life shall find it."... 28.2.100