

Alert Passivity

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](#)

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.

PB: Let go thoughts and Affirm Consciousness:

You should 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. [The Wisdom of the Overself](#) ex7

You should 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

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Affirmations: 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](#) s116

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? Love is the refusal to separate, to make distinctions. Before you can think of unity, you must first create duality. When you truly love, you do not say: 'I love you'; *I Am That ch 72*

Affirmation: Smile

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

PB: Lose your life to Save your Life.

The declaration of Jesus that whosoever will save his life shall lose it, is uncompromising. It is an eternal truth as well as a universal one. It is needed by the naïve as well as by the sophisticated. Only those who, under the strain and struggle of quotidian existence in these difficult times, ardently yearn for the peace of self-forgetting can begin to understand the first faint echo of that satisfaction which losing one's life brings. It means in plainer language that those who seek salvation in some deep, hidden, and fundamental part of themselves have to make this firm resolution that the physical, the emotional, and the intellectual activities of the personal self shall count less. They will not be able to do that unless they desire salvation more than anything else in their lives. Jesus' statement means that they should seek to liberate the life within them from the very limited idea which the personal ego forms around it and within which it remains confined to the physical, emotional, and intellectual planes alone, and bring it to function also in the intuitive-spiritual plane. It means that the inexorable condition which the Overself imposes before it will reveal itself in all its beauty, its grandeur, its peace, and its power is that they should abnegate this unbalanced interest in the lower activities of this world in which they are so totally immersed. If this abnegation leads to the extreme point of withdrawal from the world then they must even be willing to obey and to take the consequences. But since it is fundamentally an inner thing, it does not necessarily lead a man to take this extreme step--so long as he keeps his inner life and being inviolable even whilst trafficking with the world.

Such an achievement may seem very far off from human possibility and indeed we find in history that not many have either cared, or been able, to realize it, for it is far too painful to the ego. But the metaphysical truths of successive rebirth on earth and of the unreality of time should give some comfort here. The first teaches a great patience while men labour daily at the

task of remaking themselves. The second teaches that the Overself is even now ever present with all, that in the eternal Now there is no futurity and that theoretically the possibility of its realization does not necessarily belong to some distant rebirth. 8.4.230

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 him too. The flame is still in the spark. Here is his hope and chance. Just as he knows his own personal identity, so God knows God in him as the Overself. This divine knowing is continually going on, whether he is awake or asleep, whether he is an atheist or a saint. He can share in it too, but only by consenting to submit his intellect to his 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, he may put the whole matter to the test and learn for himself, in due time, his other nonpersonal identity. 28.2.89