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#A10 *Meditations on Mind: (= primordial awareness)*

If he wishes to get at Reality, he may follow *any* mental discipline that helps him sharpen reason, tranquillize the mind, develop moods of abstraction, and completely concentrate thinking. All the different yogas, religions, and so on are more or less imperfect steps in this direction, so he is at liberty to invent his own. They are all only means, not ends. Parallel with this, he must thoroughly master and make his own by conviction the strange truth that *All is Mind* 2.4.98

There is only this one Mind (**GOD IS.**) All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. 28.2.102

The way out is constantly to remember to think and to affirm that the world and all one sees and experiences in it has no other substance than Mind and gets its brief appearance of reality from Mind. When this is thoroughly understood and applied, its truth will one day stay permanently with him. 21.5.18

Now an extraordinary and helpful fact is that by making Mind the object of our attention, not only does the serenity which is its nature begin to well up of its own accord but its steady unchanging character itself helps spontaneously to repel all disturbing thoughts. 23.7.10

AD: Let's not have any comment on this, but let me recommend it as one of the finest mantrams that you could use in meditation. Just memorize that and go over it in your mind when you meditate.

The realization of the mentalistic character of our daily life need not curtail its interest, efficiency, or vividness. But there inevitably arises little by little an inward detachment from all things and all creatures, situations, and environments, which is the preliminary sacrifice required of the ego before the Overself's Grace can be shed down upon it. 21.5.20

By applying either his belief in, or his knowledge of, mentalism and throwing everything into Mind, he practises nondualism and gets rid of the divided subject-object attitude. This work may take many years or it may not: it must be done calmly, patiently, without attempting to measure progress--itself an obstructive idea. 21.4.100

The ultramystic exercises *follow after* and *are the sequel to* ripe reasoned thinking. They banish thoughts only after thoughts have done their utmost work, whereas ordinary yoga banishes thoughts prematurely. 23.7.3

This exercise in emptying the mind of its thoughts begins as a negative one but must end as a positive one. For when all thoughts are gone, it will then be possible to affirm the pure principle of Thought itself. 23.7.153

We have to let our thoughts lose themselves for a while in the source whence they arose and not let them actively follow each other from the first moment of our awakening till the first moment of our return to sleep. 23.7.234

Here, then, is the first practice of the ultimate path: think constantly of that Mind which is producing the ego, all the other egos around, and all the world, in fact. Keep this up until it becomes habitual. The consequence is that one tends in time to regard his own ego with complete detachment, as though he were regarding somebody else. Furthermore, it forces him to take the standpoint of the all, and to see unity as fundamental being. 21.3.88

Mentalism is the study of Mind and its product, thoughts. To separate the two, to disentangle them, is to become aware of Awareness itself. This achievement comes not by any process of intellectual activity but by the very opposite--suspending such activity. And it comes not as another idea but as extremely vivid, powerfully compelling insight. 28.2.119

The practice of the impersonal point of view under the guidance of mentalism leads in time to the discovery that the ego is an image formed in the mind, mind-made, an image with which we have got inextricably intertwined. But this practice begins to untie us and set us free. 8.2.34

That beautiful state wherein the mind recognizes itself for what it is, wherein all activity is stilled except that of awareness alone, and even then it is an awareness without an object--this is the heart of the experience. 24.4.6

After one has meditated on the nature of Mind in itself, he must carry the same meditation into the thought of Mind's presence within himself. Thus he moves from its cosmic to its individualized character. 23.8.141

There is a single basic principle which runs like a thread through all these higher contemplation exercises. It is this: if we can desert the thoughts of particular things, the images of particular objects raised by the senses in the field of consciousness, and if we can do this with complete and intelligent understanding of what and why we are doing it, then such desertion will be followed by the appearance of its own accord of the element of pure undifferentiated Thought itself; the latter will be identified as our innermost self. 23.7.9

We must move from consciousness to its hidden reality, the mind-essence which is alone true consciousness because it shines by its own and not by a borrowed light. When we cease to consider Mind as this or that particular mind but as all-Mind; when we cease to consider Thought as this thought or that but as the common power which makes thinking possible; and when we cease to consider this or that idea as such but as pure Idea, we apprehend the absolute existence through profound insight. Insight, at this stage, has no particular object to be conscious of. In this sense it is a Void. When the personal mind is stripped of its memories and anticipations, when all sense-impressions and thoughts entirely drop away from it, then it enters the realm of empty unnameable Nothingness. It is really a kind of self-contemplation. But this self is not finite and individual, it is cosmic and infinite. 23.8.8

Just then, as thoughts themselves stop coming into his mind, he stops living in time and begins living in the eternal. He knows and feels his timelessness. And since all his sufferings belong to the world of passing time, of personal ego, he leaves them far behind as though they had never been. He finds himself in the heaven of a serene, infinite bliss. He learns that he could always have entered it; only his insistence on holding to the little egoistic values, his lack of thought-

control, and his disobedience to the age-old advice of the Great Teachers prevented him from doing so. 22.3.20

If we make this discrimination between the Mind-essence and its products, between the Seer and the Seen--and we must make it at this ultimate stage--then we must follow it to the logical end. Not by adding more information, or more learning, or more study, can we now enter the Kingdom of Heaven, but rather by letting go, by ceasing this continual mental movement, and finding out what lies behind the movement. (23:8.126)

Although the aspirant has now awakened to his witness-self, found his "soul," and thus lifted himself far above the mass of mankind, he has not yet accomplished the full task set him by life. A further effort still awaits his hand. He has yet to realize that the witness-self is only a *part* of the All-self. So his next task is to discover that he is not merely the witness of the rest of existence but essentially of one stuff with it. He has, in short, by further meditations to realize his oneness with the entire universe in its real being. He must now meditate on his witness-self as being in its essence the infinite All. Thus the ultramystic exercises are graded into two stages, the second being more advanced than the first. The banishment of thoughts reveals the inner self whereas the reinstatement of thoughts without losing the newly gained consciousness reveals the All-inclusive universal self. The second feat is the harder. 23.6.88

If you try to hold to the thought that all this turmoil is after all an idea and to be valued accordingly, it will be easier to find and retain your inner calm. If you can **look upon the present era with the detachment with which you look upon the Napoleonic era**, the trick will be done; but of course, humanly speaking, it is impossible to do this except by minute-to-minute effort and day-to-day practice carried out over a period of years to discriminate what is real and what is merely an idea. It is **this long-continued striving which really constitutes *gnana yoga***, and it eventually brings success in the form of a settled and unshakeable understanding of the truth behind life. 24.3.188

Wu-Wei meditation

Once he has touched this stillness briefly, learned the way to it, and comprehended its nature, his next task is to develop it. This takes time and practice and knowledge. Or, rather, the work is done on him, not by him. He has to let be. 24.4.75

By this simple act of unlearning all that you know--all that you have acquired by thinking, by remembrance, by measurements, by comparison, and by judgement--when you return to the mere emptying of the consciousness of its contents of thoughts and ideas, and when you come to the pure consciousness in itself, then only can you rest in the Great Silence. 24.4.78

We who honour philosophy so highly cannot afford to be other than honest with ourselves. We have to acknowledge that the end of all our striving is surrender. No human being can do other than this--an utterly humble prostration, where we dissolve, lose the ego, lose ourselves--the rest is paradox and mystery. 20.5.11 DUP IN #COLLECTING SURRENDER

...Be that rather than this. Take the whole of life as your own being... 21.5.95

Gnana-Jnana Yoga

We must withdraw every thing and thought from the mind except this single thought of trying to achieve the absence of what is not the Absolute. This is called Gnana Yoga: "*Neti, Neti*" (It is not this), as Shankara called it. And he must go on with this negative elimination until he reaches the stage where a great Void envelops him. If he can succeed in holding resolutely to this Void in sustained concentration--and he will discover it is one of the hardest things in the world to do so--he will abruptly find that it is not a mere mental abstraction but something real, not a dream but the most concrete thing in his experience. Then and then only can he declare positively, "It is *This*." For he has found the Overself. 23.8.118

The advantages of pursuing the path of Gnana Yoga, of an enquiry into Self, are manifold. It starts from the standpoint to which we are accustomed, by taking self as we find it. It does *not* start from some divine Brahman whose existence is initially known to but one man in millions (since it is to be apprehended only in *Samadhi*). The enquiry into Self, moreover, accepts this world as real, and does not ask us to go against every attribute of common sense. It permits our minds to work along their natural lines of thinking. It follows the method most suitable to our Western scientific minds--that is, it works from the known to the unknown. 20.1.116

We must move from consciousness to its hidden reality, the mind-essence which is alone true consciousness because it shines by its own and not by a borrowed light. When we cease to consider Mind as this or that particular mind but as all-Mind; when we cease to consider Thought as this thought or that but as the common power which makes thinking possible; and when we cease to consider this or that idea as such but as pure Idea, we apprehend the absolute existence through profound insight. Insight, at this stage, has no particular object to be conscious of. In this sense it is a Void. When the personal mind is stripped of its memories and anticipations, when all sense-impressions and thoughts entirely drop away from it, then it enters the realm of empty unnameable Nothingness. It is really a kind of self-contemplation. But this self is not finite and individual, it is cosmic and infinite. 23.8.8

All the processes of creation and dissolution are true only from the scientific or practical standpoint but they disappear when the student inquires deeply into them. It is a matter of getting right understanding and then he sees they are mere thoughts or imaginations. A long training in right--that is, philosophic--thinking is required before the mind becomes habituated to such views. This is *gnana yoga*. After that he has to practise a still higher kind of yoga which goes on in the midst of activity and has nothing to do with meditation as ordinarily known. That ultimate path gives realization. He gets glimpses first, lightning-flashes, which through continued effort gradually become stabilized and finally merge into continuous knowledge of truth. 20.4.120

If you try to hold to the thought that all this turmoil is after all an idea and to be valued accordingly, it will be easier to find and retain your inner calm. If you can look upon the present era with the detachment with which you look upon the Napoleonic era, the trick will be done; but of course, humanly speaking, it is impossible to do this except by minute-to-minute effort and day-to-day practice carried out over a period of years to discriminate what is real and what is merely an idea. It is this long-continued striving which really constitutes *gnana yoga*, and it eventually brings success in the form of a settled and unshakeable understanding of the truth behind life. 24.3.188

Our dependence on self-effort must be balanced by dependence on Grace. If we rely solely on our own endeavours to better character and develop intuition, we may find ourself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with the Overself. But the meditation should be of a special kind--what may be called the practice of nonduality. In it, seek to identify yourself with the universal and infinite power, to forget that you are an individual. (23:6.49) [R R] sl 22 18 IN #COLLECTING

A10BB Meditations on Mentalism

Mentalism is the study of Mind and its product, thoughts. To separate the two, to disentangle them, is to become aware of Awareness itself. This achievement comes not by any process of intellectual activity but by the very opposite--suspending such activity. And it comes not as another idea but as extremely vivid, powerfully compelling insight. 28.2.119

The practical message of mentalism is not only to warn us of the creative value of our thought but also to bid us seek out the *source* of thought. For there lies our real home, and there we must learn to dwell habitually. [21:5.14](#) (WOP)

by mentalism we mean more precisely this: that all things in human experience without any exception are wholly and entirely mental things and are not merely mental copies of material things; that this entire panorama of universal existence is nothing but a mental experience and not merely a mental representation of a separate material existence; that we can arrive at such conclusions not only by a straight line sequence of reasoned thinking but also by a re-orientation of consciousness during advanced mystical meditation. [Wisdom ch. 2 para 30]

The act of creative meditation which brings the universe into being is performed by the World-Mind. We, insofar as we experience the world, are participating in this act unconsciously. It is a thought-world and we are thought-beings. 27.3.19

Mentalism as the key to the understanding of the nature of the universe dissolves materialism. In this way it restores *real* religion to its rightful place and importance, but it does not restore the hollow semi-materialistic theatrical performance which passes for it. It restores a truer concept of God and brings back a solidly based faith in God. 21.4.11

The fact is that the mere awakening to the truth of mentalism is itself a joyous event, while the final realization of it establishes him in a great calm and a decisive insight. It will set him free from leaning on outside supports, on books, however sacred, or men, however respected - if life and development have not already done so. 21.5.120

Mentalism is the first and best way of breaking through the glamour which the world's materiality throws over most people. The Real is hidden from them. Consciousness is then supposed to be a property belonging to a lump of matter. This upside-down assumption is a false piece of knowledge. It must be dropped from possession, from held faith and reasoned conclusion--and each person must do this for himself: no other can take his place, not even a guru--or the illusion will return. ([21.4.3](#))

If he does not wish to trouble his head, he can comfortably accept the appearances of things; but then he will be living only in the comfort of illusion. If however he wants to ferret out what is *real* in existence he must put himself to some trouble. He must persevere, read and re-read these pages until the meaning of it all dawns suddenly upon him, as it will if he does. It is perfectly natural for a person to regard as the highest reality the experiences which impress themselves most forcibly upon him, which are those gained externally through his physical senses, and to regard as but half-real the experiences which impress themselves least forcibly upon him, which are those created internally by his own thoughts and fancies. But if he can be brought, as a true

metaphysics can bring him, to arrive intellectually at the discernment that when he believes he is seeing and experiencing matter he is only seeing and experiencing thought, and that the entire cosmos is an image co-jointly held in the cosmic and individual minds, he will not unconsciously set up all those artificial resistances to the mystical intuitions and ultramystical illuminations which wait in the future for him. 21.4.7

Men of inferior intelligence quite naturally want a God who will be attentive to their requirements, interested in their personal lives, and helpful during times of distress. That is to say, they want a human God. Men of superior intelligence come in time to consider God as an impersonal essence that is everywhere present, and consequently embodied in themselves and to be communed with interiorly too. That is to say, they recognize only a mystical God. Men of the highest intelligence perceive that the "I" is illusory, that it is only ignorance of this fact that causes man to regard himself as a separate embodiment of the divine essence, and that in reality there is only this nondual nameless being. How impossible it is to get men of inferior intelligence to worship or even to credit such an Existence which has no shape, no individuality, no thinking even! Hence such men are given a figure after their own image as God, a deity that is a personal, human, five-sensed being. 27.1.11

--Anthony Damiani: LIM

Just think of it: how do you know anything? No matter what it is that you know, you now through this intangible undimensioned unfeared principle, intelligence. It has no qualities, it has no way of being recognized, you can't say of it "it is" you can't say of it "it isn't." You cannot say it is both or neither. And yet it makes possible for a universe to appear and disappear. So which one is more real? Think about it...

Let me put it this way: the most immediate experience you have is that of your own mind...the most immediate experience you have all the time is that of your own mind. If you got that, you've got it. Because that is our immediate environment. We live in the mind. We are the mind. We experience ourselves functioning. But we lose sight of that, and we're preoccupied with what it did, rather than what it is. –

...What you first have to understand, without any doubt, without any hesitation--you have to understand it because you reasoned it out over and over--is that what you experience all the time is your mind. All that we know directly, indubitably, without any hesitation, is the fact that anything I experience is a thing in my mind. You have to actually get the feeling of that.

And the very reality that we are... Remember that reality I was speaking about, that pure awareness, like when you're looking in the dark I tell you, who is looking? That's the reality, what is looking is the reality, not what you see. And when you begin to realize that, then you open up inside. And once a person is opened up inside, it's like his heart becomes sensitive. He could feel and could be aware when the soul sends in promptings, intuitions.

The mystery of Mind

All he needs to take him through intricate problems of meta-physics is this single masterly conception: Mind alone is. 28.1.1

This is knowledge of the highest order, that everything around us and within us, every bit of Nature and creature, the experience of life with a physical body and of death without it--all are but forms of consciousness. 21.3.97

If we do not know the "why" of universal existence, we do know the "why" of human existence. It provides the field of experience for discovering the divine soul. The integral quest which ends in this discovery is, consequently, the greatest and most important of human undertakings. 26.4.82

It is not merely a personal speculation but a commonplace fact of science, an item of the accepted physiology of the senses, a known result of anatomical research, that the *consciousness* of what we see and feel is what we really experience, not the things themselves. In the end all our facts are mental ones, all our surroundings are known only as our own thoughts. 21.3.100

We do not intend to deal here with some supernatural "spirit" which does not explain the world but only mystifies us, which is beyond all ordinary experience and whose existence cannot be irrefutably proved. We do not need to go beyond Mind --which explains the world as a form of consciousness, which is everyone's familiar experience at every moment of the day or night, and whose existence is unquestionably self-evident, for it makes us aware of every other kind of existence. 21.4.9

The mystery of Mind is undoubtedly the biggest mystery of all, for when he understands that he will have the key which unlocks the door to all the other problems. However, it is necessary to grasp the following: there are two phases of Mind. The first is *Consciousness* in its everyday form, that is, the consciousness of this time-space-matter world. He has the illusion that this consciousness is a continuous and unified whole, but actually it is like a stream of machine-gun bullets, being made up of an incessant series of disconnected thoughts. Because these thoughts arise and disappear with extraordinary rapidity, the illusion of continuous consciousness, the illusion of an unchangeable, solid world, and the illusion of a separate ego are born. The word "illusion" used here must not be misunderstood. The existence of this amazing trio is not denied for a single moment, because they are there staring him in the face. But this existence is purely relative. It is not absolutely permanent and therefore not real in the Oriental definition of that much-abused word. He must not confine the notion of Mind to that fragment of it which is used in everyday consciousness. What is called Consciousness is merely a portion of what is called Mind, or, functionally regarded, merely one of its faculties. It is the transient and relatively less important portion too. Whether consciousness lives or dies, Mind will always go on because it is the hidden source. Now this Mind in its own pure stage (i.e., unexpressed through everyday human consciousness) is utterly beyond the range of human thinking because it is Absolute, timeless, spaceless, idea-less, and matterless. It has no shape to be seen, no sound to be heard. Consequently from the average human standpoint it is a great Nothing and as a matter of fact some of the Tibetan sages did call it a Great Void. As he cannot pull it down to the grasp of his

little human mind and therefore is not ordinarily aware of it, it has sometimes been referred to as the Unconscious Mind, for want of a better term. But such a description is not a good one, as it may lead to dangerous misunderstandings. A better descriptive term must be found. To quote a phrase from one of Disraeli's novels: "The conscious cannot be derived from the unconscious. Man is divine."

It is this Infinite Mind which has been called God, Spirit, Brahman, and so forth. He has to get the *knowledge* that his own little individual stream of consciousness has flowed out of this great source and will eventually return to it and disappear into it. This is Truth. This universal, impersonal Being is what all are after. The ones who seek it consciously are the people who have taken up the Quest. Those who are after it unconsciously take to drink and other sensual enjoyments and pursue the allurements of this most alluring world. 21.5.130

The mind can know as a second thing, as an object, that which is outside itself. This applies to thoughts also. If it is to know anything as it really is in itself, it must unite with that object and become it, in which case the distinction of duality disappears. For instance, to know a person, one must temporarily *become* that person by uniting with him. Otherwise, all one knows of that person is the mental picture, which may not be similar to the real person. Similarly, the Ultimate Consciousness is not something to be known as a second being apart from oneself. If he knows it in that way he really knows only his mental picture of it. To know it in truth he has to enter into union with it and then the little ego disappears as a separate being but remains as part of the larger self. The wave then knows itself not only as a little wave dancing on the surface of the ocean, but also as the ocean itself. But as all the water of the ocean is ONE, it can no longer regard the millions of other waves as being, from the standpoint of ultimate truth, different from itself. To render this clearer still, during a dream he sees living men, houses, animals, and streets. Each is seen as a separate entity. But after he awakens, he understands that all these individual entities issued forth from a single source--his own mind. Therefore they were all made of the same stuff as his mind, they were non-different from it, they were not other than the mind itself. Similarly when he completes the Ultimate Path he will awaken from the illusion of world-existence and *know* that the entire experience was and is a fragmentation of his own essential being, which he now will no longer limit to the personal self, but will expand to its true nature as the universal mind. The dream will go on all the same because he is still in the flesh, but he will dream *consciously* and know exactly what is happening and what underlies it all. When this happens he cannot go on living just for purely personal aims but will have to enlarge them to include the welfare of all beings. This does not mean he will neglect his own individual welfare, but only that he will keep it in its place side by side with the welfare of others. 21.5.170

The topic with which all such metaphysical thinking should end after it has pondered on mentalism is **that out of which the thinking principle itself arises--Mind**--and it should be considered under its aspect as the one reality. When this intellectual understanding is brought within one's own experience as fact, when it is made as much one's own as a bodily pain, then it becomes direct insight. Such thinking is the most profitable and resultful in which he can engage, for it brings the student to the very portal of Mind where it stops activity by itself and where the differentiation of ideas disappears. As the mental muscles strain after this concept of the Absolute, the Ineffable and Infinite, they lose their materialist rigidity and become more

sensitive to intimations from the Overself. When thinking is able to reach such a profound depth that it attains utter impersonality and calm universality, it is able to approach the fundamental principle of its own being. When hard thinking reaches a culminating point, it then voluntarily destroys itself. Such an attainment of course can take place deep within the innermost recesses of the individual's consciousness alone. 28.2.99

Human existence cannot have its goal in meditation alone, however rich the experiences may be which such meditation brings. For the deepest possible experience of meditation is to empty consciousness of the world-experience and thus to point out its unreality. But That which does the pointing, and that which is having the experience, and the experience itself--all, in the end, originate from the Real. The discovery of the unreality of the world is useful, for it offers the needed complete detachment from our bonds. But this cannot be the unique, the sole highest purpose of our existence, for then there would be no need to continue existence in the body after the discovery. A mystic must move on and seek the still farther realization which shows the world under a new light and offers an entirely new standpoint for understanding it. And this is that the uniquely real is not less present in the world than in his meditation, only it is present in a different way. It is like the dreamer who awakens to the fact that he is dreaming and who continues to dream but knows all the time that it is a dream experience. In just the same way the highest realization is that the Real is Consciousness--the pure, the ultimate Consciousness--but this consciousness can take different forms and yet still remain what it really is. 21.5.171

It is a pity that one word is used for opposite methods. We separate *drsyam* from *drik* only in preliminary stages, only temporarily in order to be able to point out later that this *drsyam* is Brahman (as every dream object can be pointed out to be only mind) and thus the ALL is explained as Brahman. The final stage of Yoga (*asparsha*) is emphatically not to get rid of *drsyam* (thought objects) but to recognize all of them as Brahman. The lower yogi suppresses them, but our aim is entirely different. We do not kill the thought but examine it. To carry out this examination we must have concentrated sustained thinking, and this is the use of lower yoga; then we have first to separate it--this is preliminary. Afterwards we discover all thoughts to be as waves of one ocean, to have Brahman as their real essence or nature. 21.5.173

All human experience is *known* experience. The world which comes to my attention *through* the five senses is known to me by the mind. Whatever the shifts of scientific knowledge may be at any time, this will remain as the central fact. 21.1.27

We must withdraw every thing and thought from the mind except this single thought of trying to achieve the absence of what is not the Absolute. This is called Gnana Yoga: "*Neti, Neti*" (It is not this), as Shankara called it. And he must go on with this negative elimination until he reaches the stage where a great Void envelops him. If he can succeed in holding resolutely to this Void in sustained concentration--and he will discover it is one of the hardest things in the world to do so--he will abruptly find that it is not a mere mental abstraction but something real, not a dream but the most concrete thing in his experience. Then and then only can he declare positively, "*It is This.*" For he has found the Overself. 23.8.118

#Let go thoughts... keep your sense of Being... affirm Conscious Living Being

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

He should seek to get his consciousness back to its primal pure state and to keep it there. The numerous individual ideas are to be displaced as they arise. He dis-identifies himself from them so that they find no foothold...

You should dismiss each particular and separate thought continually as it comes into your field of awareness, as the ordinary yogi dismisses it, but affirm also the consciousness of which it is composed.

...not only comprehend the important mystical truth that thinking as an activity is only a habit but also that the Mind which makes it possible is ever present. ... *The aim is self-reflectively to isolate Mind, that which enables us to think, from the images and thoughts which stream forth continuously from it, to achieve a state of understanding consciousness where there is no object of consciousness.*" The Wisdom of the Overself Ch14 exercise 7: "serpent's path"

Thus Mind is to be worshipped silently, thought of negatively and realized in the Void. All other worship yields either an imagination in consciousness or a sensation in the body, that is it yields a symbol of the Real but does not touch the Real itself.

Wisdom of the Overself "The Serpent's Path."

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

The actual experience alone can settle this argument. This is what I found: The ego vanished; the everyday "I" which the world knew and which knew the world, was no longer there. But a new and diviner individuality appeared in its place, a consciousness which could say "I AM" and which I recognized to have been my real self all along. It was not lost, merged, or dissolved: it was fully and vividly conscious that it was a point *in* universal Mind and so not apart from that Mind itself. Only the lower self, the false self, was gone but that was a loss for which to be immeasurably grateful. 28.2.142

<https://pbfarchive.s3.amazonaws.com/PB's+Travel+Library+-+Searchable+PDFs/Yoga+Vasistha+Notes+-+Text.pdf>

p. 160 starts.... 168 good.

28.2. [101](#) 28.2.79-111

As he wills it... self-love... self knowing... 6.7.34...

The word gnana means "knowledge" and is generally translated as such. But it has a secondary and allied meaning: "that which reveals." When the truth of mentalism finally dawns on a man, not only as an idea thought out, an emotion strongly felt, and an experience shattering the last remnants of materialism for him, what happens is the greatest revelation of his life--as sacred as any gospel. ([21:5.103](#))

...Now drop the term mind, the term consciousness, and let the term spirit take their place. Here psychological analysis of experience seems to cross the border into religion. For mind is a real thing, not a no-thing. It exists in its own right. *More, all experience is an uninterrupted spiritual experience, whatever man has done to degrade it.*

Everyone knows that he is aware of himself, others, the world. But that awareness exists also in an unlimited uninterrupted way he does not know. Yet to the extent that he has this limited kind of consciousness he derives from It, shares the spirit, is part of it. ([21.2.98](#))

Consider the fact that our individual lives are totally suspended during sleep, that the waves of personal consciousness then merge utterly in the ocean. How clearly this shows the Divine to be also the Infinite and Universal, our lack of true spirituality, and our possession at best of its pale reflection! For where else could we go to sleep except in this Infinite and Universal Mind? Yet we know it not! To get rid of such ignorance, to attain transcendental insight into the fourth state of being, is the most wonderful of all the tasks which this philosophy sets before us. 19.3.179

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this--that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you." 21.5.95

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](#)

By thought, the ego was made; by thought, the ego's power can be unmade. But the thought must be directed toward a higher entity, for the ego's willingness to attack itself is only a pretense. Direct it constantly to the Overself, be mentally devoted to the Overself, and emotionally love the Overself. Can it then refuse to help you? 18.1.77

Anthony Damiani:

Make mind the object

PB: `` Now an extraordinary and helpful fact is that by making Mind the object of our attention, not only does the serenity which is its nature begin to well up of its own accord but its steady unchanging character itself helps spontaneously to repel all disturbing thoughts. '' (p.236 23.7.10)

Anthony: Let's not have any comment on this, but let me recommend it as one of the finest mantrams that you could use in meditation. Just memorize that and go over it in your mind when you meditate.

AH: We should have a thought of what mind is and make that the object of our attention.

Anthony: Well, I keep telling you, like in the ``hua t'uo'', to make attention the goal. No object or anything; just make attention--pure attention itself--the goal. So that means now on the one hand you have no object of consciousness but at the same time you have to be attentive. It's a similar thing.

You're trying to feel or grasp or grip this thing within you which you call consciousness. And then as you grip it and keep it from moving, after awhile it kind of tries to retract and draw you into itself. And that's when it starts getting absorbed back into the Mind. It *can* be experienced; I think it's easier to DO it than to talk about it.

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 happens 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 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

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

Anthony Damiani: The Master Stroke

This path is a master stroke. This method of destroying the illusion of the self by means of the intellectual function which is its primary activity stands supreme and almost alone. That very function automatically ceases when directed upon itself in the way that is herein taught, and with its cessation, the self is dissolved, appropriated by the Universal. 20.3.79

Anthony: Maybe you could make a leap in your imagination to follow. If you could think of yourself as attention, just pure attention. Now conceive of yourself, this attention, examining or introspecting into

itself. Now you can see that you're beyond worrying about what the body is or what the world is. You're not concerned with that at all right now. Let me repeat this, because it's kind of subtle. You reach the stage in your meditation where you are nothing but attention and you're going to take this attention and you are going to force it to examine itself. Is that right? That would be (like) the general way he speaks about thinking examining itself, inquiring into its own origin. Attention or thinking is saying, where did I come from, who am I? What am I? (alright) Now in what sense is that a master stroke? Read it again... (Quote read again)

So I think so far we could say that (right): Attention introspecting into itself comes to a position or it ceases functioning. And if it ceases functioning, then how is the lower self destroyed, I would ask.

Student:: Because it feeds off, it only exists by virtue of the higher functioning...

Anthony: Uh huh. So insofar as introspection into thinking, or thinking introspecting into itself, it comes to a state of cessation--in other words, thoughts stop--then at that moment you could say that the lower self is cut off. There is no lower self. There isn't anything. There's only this thought concentrated upon itself, attention concentrated upon itself. There would be no connection then with any lower self. But then if that happens ... the last sentence (reread)

Anthony: He's saying: look we have a certain technique which is really a master method by which you can come to this realization that you are a universal Being, an Intellectual being, a spiritual being. What is the method? And he would say: You're not thinking about the outside world, you're not thinking about any images in the inside world, neither outer nor inner. You're preoccupied with the function of thinking, thinking is preoccupied with itself. What is its nature?

And the more it is engrossed by trying to understand what its own nature is, it stops thinking. At the moment that it stops thinking, then the lower self is gone and the higher takes over.

S: That's the master stroke!

Anthony: Yes. He speaks about that in the Wisdom, doesn't he? He speaks about that in quite a few places.

S: Using the intellect...

Anthony: Most of the ways are usually...like you take an object, you look at a picture, let's say of a guru. There's nothing wrong with these ways, but this is one way. You concentrate on the picture, you finally focus your attention to the point where the attention is riveted and the picture becomes very real for you. Or you turn inwardly and you look at an idea in the mind and you contemplate the idea. These are the two methods that are generally employed—either external aids or internal kind of meditation. But he's saying neither of these two is going to be as satisfactory and as thorough as having thinking be preoccupied with itself. Because in that very preoccupation with itself it comes to a halt. If thinking ceases then you are at that moment in a state of egoless being. Right then and there.

S: Anthony, when you say, thinking being preoccupied with itself, you said earlier that you thought that you were attention...and you say thinking attending to itself...

Anthony: Yes, I'm using them synonymously. Probably for personal preferences, because that's the way I work with them. I wasn't thinking of thinking, I was just preoccupied with attention, engrossed in it and then trying to understand the nature of attention itself; and what happens is there's a deepening, and inwardization of your attention, you get deeper and deeper. And then, all of a sudden, everything is thrown out, there's nothing there. There is just this pure attention and you're like in a state of being where there's no ego. You are! If anything characterizes that state it is the characteristic of existence, sheer existence but not being anything in particular. That's a good way.

There is one sentence in Plotinus I give out to some people as a mantra.

To know without images is Being

Just concentrate on that intensely enough, it will get you there. It'll give you a whiff. Within a couple of weeks you'll get a whiff of what he is talking about. ["To know without images is to Be." 6.5.7

#Mind the Gap BETWEEN THOUGHTS

The conventional conception makes thoughts move across a background of world consciousness but this is not correct. It is the thought itself that provides us with the particular kind of spaced and timed consciousness with which we are all familiar. Beneath two successive thought-moments there is Mind, the occult link which makes them orderly and makes their consciousness possible. ["birth of individuals" para. 22]

The mental images which make up the universe of our experience repeat themselves innumerable times in a single minute. They give an impression of continuity and permanency and stability only because of this, in the same way that a cinema picture does. If we could efface them and yet keep our consciousness undiminished, we would know for the first time their source, the reality behind their appearances. That is, we would know Mind-in-itself. Such effacement is effected by yoga. Here then is the importance of the connection between mentalism and mysticism. 21.5.206

The momentary pause in every heartbeat is a link with the still centre of the Overself. Where the rhythm of activity comes to an end--be it a man's heart or an entire planet--its infinite and eternal cause is there. All this vast universal activity is but a function of the silent, still Void. 19.5.26

The aim here is to get at the very source of thinking itself, to penetrate to that deep ground whence it rises, it falls. 23.8.142

Hidden behind every particular thought there exists the divine element which makes possible our consciousness of that thought.possible. If therefore we seek that element, we must seek it first by widening the gap between them and then dissolving all thoughts, and second by contemplating that out of which they have arisen. 23.8.159

This ultramystic exercise which enables us to slip into the gap between one moment and another, one thought and another, is the practical means of attaining enlightenment as to the true nature of Mind. 160

When thought is transcended, that moment--it may be one millionth of a second--he can comprehend the truth about Brahman's transcending thought. For then the idea becomes the mind. At that moment the mind negates all thoughts. This is called the lightning flash in the *Upanishads*. You must watch vigilantly for it. When between two thoughts you catch this brief flash you have to understand that the thoughts were still in your mind whether they had appeared or vanished. The thought-gap is hidden. That gap is the see-er of the thoughts, that is, *Drik*, Mind, Brahman. 161

During the gap--infinitesimal though it be--between two thoughts, the ego vanishes. Hence it may truly be said that with each thought it reincarnates anew. There is no real need to wait for the series of long-lived births to be passed through before liberation can be achieved. The series of momentary births also offers this opportunity, provided a man knows how to use it. 162

The succession of thoughts appears in time, but the gap between two of them is outside time. The gap itself is normally unobserved. The chance of enlightenment is missed. 163

While the dualistic division of subject/object (self and non-self) is practised, there is ordinary physical sense-experience. But when consciousness is detached from this division, the real nondualist world as it is, and not as it is received by ordinary minds, reveals itself. (This can be done by entering the gap between two thoughts.) 164

The space of time between a man's two thoughts is quite infinitesimal so that he is not conscious of it at all. Yet it is real. 165

Time is for consciousness a succession of moments. It is at the end of the interval between the first two that we become aware of its passage and can call the measurement one second. If thinking stops but consciousness remains and we manage to stay with it without introducing the ego--which restarts the process, the movement--we are caught and held in the gap. This is pure consciousness. 167

The exercise of watching a thought arise and vanish and then intently holding on to the interval before the next thought arises, is a hard one. It needs months and years of patient practice. But the reward, when it comes, is immense. 168

When I wrote down the exercise in *The Wisdom of the Overself* of concentrating on the gap between two thoughts, I did not know that the Buddha had stated that Nirvana exists "between two mind moments." I take this statement to confirm the usefulness of that exercise--admittedly a very difficult one. 169

In *The Wisdom of the Overself* I gave an exercise for entering the gap in consciousness between two thoughts, as a means of entering the egoless state. Those who succeeded in mastering it at times went through this tremendous experience which follows, but admittedly few were able to find their way into this gap. 170

Pay attention to the gap—the gap between two thoughts, the brief, silent space between words in a conversation, between the notes of a piano or flute, or the gap between the in-breath and out-breath. When you pay attention to those gaps, awareness of “something” becomes—just awareness. The formless dimension of pure consciousness arises from within you and replaces identification with form. ET *Stillness Speaks* P.7

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. ET *Power of Now*

Q: Everything changes, the background also changes. There is no need of a changeless background to notice changes. The self is momentary -- it is merely the point where the past meets the future.

M: Of course the self based on memory is momentary. But such self demands unbroken continuity behind it. You know from experience that there are gaps when your self is forgotten. What brings it back to life? What wakes you up in the morning? There must be some constant factor bridging the gaps in consciousness. If you watch carefully you will find that even your daily consciousness is in flashes, with gaps intervening all the time. What is in the gaps? What can there be but your real being that is timeless: mind and mindlessness are one to it. *I Am That*

Asparsa Yoga: NO TOUCH: the Gold (God) and Lion.

Asparsa Yoga: The literal meaning is "non-touching" or, possibly, "touching the Untouchable." Everything is either related to, or in contact with, something else, that is, in touch with it. But in the state of Asparsa there is no such possibility because the nondual Brahman is alone acknowledged, THAT which is uncontacted by anything. 28.2.138

What was named in The Hidden Teaching Beyond Yoga "The Yoga of the Untouch" can be literally translated as "The Yoga which Touches no Object," meaning--in plain English--the practice of turning attention away from every thought and image and thing in profound concentration and being utterly absorbed in pure Mind. This is a feat which obviously requires prior preparatory training. There is no attempt at self-improvement, self-purification, or mind-training here; nor any aspiration, or longing. It is a calm movement into the Silent Universal Mind, without personal aims. 23.7.231

His dependence on self-effort must be balanced by his dependence on Grace. If he relies solely on his own endeavours to better his character and develop his intuition, he may find himself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with his Overself. But the meditation should be of a special kind--what may be called the practice of nonduality. In it he should seek to identify himself with the universal and infinite power, to forget that he is an individual. 23.6.49

When thought of the little self vanishes, even gloating thought of its spiritual rapture, and That which is behind or beyond it in utter stillness is alone felt and known, then he is said to experience "the touch of the Untouchable," as ancient sages called it. 28.2.137

It is a pity that one word is used for opposite methods. We separate *drsyam* from *drik* only in preliminary stages, only temporarily in order to be able to point out later that this *drsyam* is Brahman (as every dream object can be pointed out to be only mind) and thus the ALL is explained as Brahman. The final stage of Yoga (*asparsa*) is emphatically not to get rid of *drsyam* (thought objects) but to recognize all of them as Brahman. The lower yogi suppresses them, but our aim is entirely different. We do not kill the thought but examine it. To carry out this examination we must have concentrated sustained thinking, and this is the use of lower yoga; then we have first to separate it--this is preliminary. Afterwards we discover all thoughts to be as waves of one ocean, to have Brahman as their real essence or nature. 21.5.173

We are meditating on something which will not arise and disappear, as ideas do and as material forms do, on something which is not ephemeral. Because that which vanishes contradicts its own arising, we seek for that which does not contradict itself. Hence this kind of meditation which brings contemplation into action, sleep into wakefulness, has been called by the ancients "The Yoga of the Uncontradictable." 23.8.178

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). 23.5.207

Asparsa 7/18/23

Gold and lion. The lion can't become gold—Gold doesn't "touch" the lion-- be the gold.

Water and drop

Sun and its rays.

Face and its image in the mirror.

A rope and the unreal snake.

An inspiration and a piece of music.

Light and a rainbow

interface of the one and appearance.

Sunya and form

Overself and ego self.

Consciousness itself and states

Accessing and expressing

Witnessing and one stuff with

Not even one how can there be two

Already and always. Be the Overself.

Awareness of it but it is awareness. And you are that awareness

Every single experience is an expression of the immediacy of primordial consciousness.

There are not two things because reality is not a thing.

What you were looking for is what is looking

Be that rather than this

Being still, and letting the Overself flow. that is the meaning of grace

Implicit and explicit.

The dreamer mind and the dream.

10C VOID

23.7.162

If he wishes to enter the stage of contemplation, he must let go of every thought as it rises, however high or holy it seems, for it is sure to bring associated thoughts in its train. However interesting or attractive these bypaths may be at other times, they are now just that--bypaths. He must rigidly seek the Void.

23.7.164

Every state other than this perfect stillness is a manifestation of the ego, even if it be an inner mystical "experience." To be in the Overself one must be out of the ego, and consequently out of the ego's experience, thoughts, fancies, or images. All these may have their fit place and use at other times but not when the consciousness is to be raised completely to the Overself.

23.8.112

All other thoughts are banished by the single thought of the Void but this in turn cannot be got rid of by his own effort. The descent of grace is necessary for that.

113

When we contemplate World-Mind as existing in and for itself, not for its universe, not for the All, we have to contemplate it as the formless Void. And this can be achieved only by becoming for the time being indistinguishable from the ineffable Void, identified with it. There is then only the single and simple insight of Being into its own wonder. The circle has closed in with itself.

114

Through repeated contemplation of the void, the mind rids itself of the illusions of matter time space and personality and eventually the truth is reached.

115

A further result of this contemplation of the world as the great Void is that the work done by mentalistic study is advanced still further, for not only are the things experienced by the five senses seen to be only thoughts but the thoughts themselves are now seen to be the transient spume and spray flung out of seeming Emptiness. Thus there is a complete reorientation from thoughts to Thought. Instead of holding a single thought or scenes of ideas in perfect concentration, the practiser must now move away from all ideas altogether to that seeming emptiness in which they arise. And the latter, of course, is the pure, passive, undifferentiated mind-stuff out of which the separate ideas are produced. Here there is no knowing and discriminating between one idea and another, no stirring into consciousness of this and that, but rather a sublime vacancy. For the Mind-essence is not something which we can picture to ourselves; it is utterly formless. It is as empty and as ungraspable as space.

118

We must withdraw every thing and thought from the mind except this single thought of trying to achieve the absence of what is not the Absolute. This is called Gnana Yoga: "Neti, Neti" (It is not this), as Shankara called it. And he must go on with this negative elimination until he reaches the stage where a great Void envelops him. If he can succeed in holding resolutely to this Void in sustained concentration--and he will discover it is one of the hardest things in the world to do so--he will abruptly find that it is not a mere mental abstraction but something real, not a dream but the most concrete thing in his experience. Then and then only can he declare positively, "It is This." For he has found the Overself.

122

Give four exercises of a highly advanced metaphysical character: (a) Meditation on the Void; (b) Meditation on Nonduality; (c) Meditation on Space; (d) Meditation on Ego's non-existence.

124

The best meditation in forgetting our personal miseries is the meditation on the Void. For if we succeed in it to only a partial degree, we succeed to that extent in forgetting the ego, who also is the sufferer, and his miseries vanish with it.⁹⁴

We may now perceive a further reason why all great teachers have enjoined self-denial. For at this crucial point of perfected concentration, when the senses are still and the world without remote, the mystic must renounce his thoughts in favour of Thought. He can do this only by a final act of surrender whereby his whole sense of personality--all that makes up what he believed to be "I"--is let go as the last of his thoughts to vanish into a Void. He must make the abrupt leap into self-identification with the wide pure impersonal thought-less Thought. He must give up the last of all thoughts--which is the "I" thought--and accept in return whatever may come to him out of the great Unknown. A fear rises up and overcomes him for a time that with this leap he may so endanger his own existence as to plunge into utter annihilation. This naturally makes him cling all the more to his sense of personality. Shall we wonder then, that every student shrinks at this order? 23.8.11

Students draw back affrighted at the concept of a great void which leaves them nothing, human or divine, to which they may cling. How much the more will they draw back, not from a mere concept, but from an actual experience through which they must personally pass! Yet this is an event, albeit not the final one on the ultimate ultramystic path, which they can neither avoid nor evade. It is a trial which must be endured, although to the student who has resigned himself to acceptance of the truth whatever face it bears--who has consequently comprehended already the intellectual emptiness of both Matter and Personality--this experience will not assume the form of a trial but rather of an adventure. After such a rare realization, he will emerge a different man. Henceforth he will know that nothing that has shape, nobody who bears a form, no voice save that which is soundless can ever help him again. He will know that his whole trust, his whole hope, and his whole heart are now and forevermore to be surrendered unconditionally to this Void which mysteriously will no longer be a Void for him. For it is God. 23.8.43

Enter Its Knowledge: Contemplation [More about Contemplation 23.7]

Whereas the initial stages of inquiry are active, at some point the search must become passive. This is because the activity of the ego must cease altogether to invite, allow, listen for the response.

If he wishes to enter the stage of contemplation, he must let go of every thought as it rises, however high or holy it seems, for it is sure to bring associated thoughts in its train. However interesting or attractive these bypaths may be at other times, they are now just that--bypaths. He must rigidly seek the Void. 23.7.162

... Instead of being aware of the unending procession of varied images and emotions, there will be a single joyous serene and exalted consciousness of the true thought-transcending self. (23:7.18)

This exercise in emptying the mind of its thoughts begins as a negative one but must end as a positive one. For when all thoughts are gone, it will then be possible to affirm the pure principle of Thought itself. (23:7.153)

We have to let our thoughts lose themselves for a while in the source whence they arose and not let them actively follow each other from the first moment of our awakening till the first moment of our return to sleep. (23:7.234)

When consciousness is stripped of its contents and stands in naked simplicity so that it can be seen as it really is, a tremendous quietude falls upon us. All strivings cease of their own accord. (23:7.98)

Says the @u<Mukti Upanishad>: ``There is only one means to control one's mind, that is to destroy thoughts as soon as they arise. That is the great dawn." 23.7.160

In the Tibetan work @u<Buddha Doctrine Among the Birds>, there is a single line which contains an entire technique in its few words. ``Put your inmost mind into a state of non-action," it runs. 23.7.161

Get away from your usual and habitual mental activities, your emotional drives and passionate urges; get beneath them and you will come to pure mind, pure feeling, able to look, as from a far-off point, at God. 23.7.189

When concentration attains its effective state, the ever-tossing mental waves subside and the emotional perturbations become still. This is the psychological moment when the mystic naturally feels exaltation, peace, and super-earthliness. But it is also the psychological moment when, if he is wise, he should turn away from revelling in personal satisfaction at this achievement and, penetrating yet deeper, strive to understand the inner character of the source whence these feelings arise, strive to understand pure Mind.(P) (4:3.191)

The Long Path devotee is concerned with learning how to concentrate his thoughts in the practice of meditation, and later even with meditation itself, to some degree, so far as it is an activity among ideas and images. The Short Path devotee is not. He is concerned with direct union with the object of all these efforts, that is, with the Overself. So he substitutes contemplation for meditation, the picture-free, idea-free purity of the mind's original state for the image- and thought-filled density of its ordinary state.(P 314) (23:5.64)

When self-absorption is somewhat advanced and concentration fairly steady, we are ready for the third stage. Here, personal effort should cease. An intuition will gently make itself manifest and the moment it does we must let it affect us by being as inwardly submissive as possible. If we can follow it up, it will increase in strength and clearness. It is not at all easy to arrive at this profound submissiveness within oneself and let go of all the egoistic resistances which we unconsciously harbour. There should be a glad self-yielding to this intuition, which is a harbinger of the soul whose presence and power we had so long to accept on trusting faith alone. As it develops, some ethereal presence seems to come over us, a diviner happier nobler self than your common one. An ethereal feeling will echo throughout your inner being. It seems to come from some far-off world yet it will be like some mysterious half-remembered music in its paradoxical mixture of strangeness and familiarity. We are then on the threshold of that in us which links us with God. 23.7.197

There is a single basic principle which runs like a thread through all these higher contemplation exercises. It is this: if we can desert the thoughts of particular things, the images of particular objects raised by the senses in the field of consciousness, and if we can do this with complete and intelligent understanding of what and why we are doing it, then such desertion will be followed by the appearance of its own accord of the element of pure undifferentiated Thought itself; the latter will be identified as our innermost self. 23.7.9

The would-be philosopher should not feel bound by labels, categories, and other fences which people want to put on others simply because they themselves live quite willingly surrounded by such fences and cannot understand someone who refuses to do so. Philosophy is a path which ends in the pathless--a way to the inner freedom which comes with truth. (20:1.153)

CONTEMPLATION

The first contact of the student with the Void will probably frighten him. The sense of being alone--a disembodied spirit--in an immense abyss of limitless space gives a kind of shock to him unless he comes well prepared by metaphysical understanding and well fortified by a resolve to reach the supreme reality. His terror is, however, unjustified. In the act of projecting the personal ego the Overself has necessarily to veil itself from the ego at the same time. Thus ignorance is born. (23:8.35)

We have become so habituated to our bodily goals that even in the deepest meditation, when we stand on the verge of the soul's infinitude, we draw back affrighted and would rather cling to our captivity than be liberated from it. These timidities and fears will arise but they must be overcome. *Bhagavad Gita* VI:25 teaches the meditation on the Void: "Let him not think of anything." (23:8.47)

When the student attains to this stage of meditation, all sensations of an external world sink away but the idea of his own abstract existence still remains. His next effort must therefore be to suppress this idea and if he succeeds then this is followed by a sense of infinity. (23:7.137)

When this stage is reached, when we can dismiss everything else from our attention, when the thought which flows through the sense-channels has been gathered in and turned around to face itself, we must grope within the heart with a strong determination for the essence of our consciousness. (23:7.200)

The idea around which his meditation revolved must now be used as a springboard from which to move to a higher level. Whereas he was before intent on working out his own thoughts, now he must abandon them altogether. Before he was positive; now he must be passive. The mind must become quiet, the emotions must compose themselves, before he can receive the sacred flux. (23:7.202)

The period of active effort is at an end; the period of passive waiting now follows it. Without any act on his own part and without any mental movement of his own, the Grace draws him up to the next higher stage and miraculously puts him there where he has so long and so much desired to be. Mark well the absence of self-effort at this stage, how the whole task is taken out of his hands. (23:7.242)

To shut off all thoughts and things, even all sense of a separate personal existence, and rest in contemplation of the One Infinite Life-Power out of which he has emerged, is the goal and end of the third stage. (23:7.53)

At some point his mind slips from its accustomed anchorage; an impersonal consciousness that is not his own and knows nothing of himself takes over, and all memories of experience in the world lapse as if they never were. He is isolated from everything and everyone. Only a knowingness remains. At first the loss of personality induces fear as he feels its onset but if he holds his ground and lies still, unresisting, quiet, trusting the beneficence of the process, the fear of it ebbs and vanishes. Then a calm, before unknown and now unutterable, replaces it. Such an experience will be remembered long after all others are forgotten. (23:8.37)

Is the experiment too difficult? How can a man stop thinking? I remember now that it is not suggested that one should deliberately stop thinking. No, it is taught, "pursue the enquiry, `What am I' relentlessly." Well, I have pursued it up to this point. I cannot definitely pin down my ego either to the body or the intellect. Then who am I? Beyond body and intellect there is left only--nothing! The thought came to me, "Now pay attention to this nothingness." Nothing? . . . Nothing? . . . Nothing? . . . I gradually and insensibly slipped into a passive attitude. After that came a sense of deepening calm. Subtly, intangibly, quietness of soul invaded me. It was pleasant, very pleasant, and soothed nerves, mind, and heart. The sense of peace which enveloped me while I sat so quiet gently swelled up into bliss ineffable, into a marvellous serenity. The bliss became so poignantly keen that *I forgot to continue thinking*. I simply surrendered myself to it as ardently as a woman surrenders herself to the man she loves. What blessedness was not mine! Was it not some condition like this to which Saint Paul referred when

he mentioned "the peace which passeth understanding"? The minutes trickled by slowly. A half hour later found my body still motionless, the face still fixed, the eyes still indifferent to, or oblivious of their surroundings. Had I fathomed the mystic depths of my own mind? Impatience might have reared its restless head and completely spoil the result. I saw how futile it was to attempt always to impose our habitual restlessness in such unfamiliar circumstances.(P) (4:4.37)

~~"The best form of meditation is to avoid thinking of anything. In the mind so kept clear, God will manifest Himself." Shankara of Kanchi (23:7.165)~~

□ Whether thinking of the personal God or of the impersonal God, one is still thinking of God. In the end he has to drop all thoughts, to *be* with God and not merely to have thoughts of God, whether they are personal or impersonal. (23:7.229)

Reality is to be found neither by thinking alone nor by not thinking at all. This high path which opens to the philosophic student is one of unwavering deeply abstract concentration of the mind in the real, whether the mind be thinking or not thinking, and whether the individual be acting or not acting. (20:4.99)

~~...Moreover he may take refuge in the words of *Tripura*, an archaic Sanskrit text, which, if its archaic idiom be translated into modern accents, says: "An intense student may be endowed with the slenderest of good qualities, but if he can readily understand the truth—however theoretically—and expound it to others, this act of exposition will help him to become himself imbued with these ideas and his own mind will soak in their truth. This in the end will lead him to actualize the Divinity within himself."(P) (20:4.292)~~

This is the transcendental sight--that under all the multifarious phenomena of the cosmos, the inner eye sees its root and source, the great Void. (23:8.90)

The mind thus turned inward upon itself can then discover what its own stuff is. It can comprehend how persons can be put forth and retracted through the incarnations while their basis remains ever the same. (23:8.138)

For when awareness is retracted into its source, all thoughts fall away and no second thing other than Mind itself is known to us. (23:8.139)

The logical movement of intellect must come to a dead stop before the threshold of reality. But we are not to bring about this pause deliberately or in response to the bidding of some man or some doctrine. It must come of its own accord as the final maturation of long and precise reasoning and as the culmination of the intellectual and personal *discovery* that the apprehension of mind as essence will come only when we let go of the idea-forms it takes and direct our attention to it.(P) (20:4.67)

At this exalted stage, mind abides immersed in itself, not in its productions and functions. (23:7.4)

Reason tells us that pure Thought cannot know itself because that would set up a duality which would be false if pure thought is the only real existence. But this is only reason's inability to measure what transcends itself. Although all ordinary experience confirms it, extraordinary experience refutes it.(P) (28:2.132) **[[SEE AD COMMENTS]]**

The adverse force present in his ego will continually try to draw him away from positive concentration on pure being into negative consideration of lower topics. Each time he must become aware of what is happening, of the change in trend, and resist it at once. Out of this wearying conflict will eventually be born fresh inner strength if he succeeds, but only more mental weakness if he fails. For meditation is potently creative.(P) (23:8.117)

It is not enough to make the mind a thought-free blank: his thoughts should expire in a state of deep fervent aspiration. After this achievement it must be held motionless, for then only can the touch of grace be felt, the authentic inner experience begin. (23:7.166)

[[Observe how still our whole being spontaneously becomes when we want to be fully receptive just before some important announcement. If it is of the highest possible importance, we almost hold our breath; such is the intense stillness needed to take it in to the utmost degree and to miss nothing. How much more should we be still throughout every part of mind and body when waiting to hear the silent pronouncements of the Overself! (23:7.277)]]

[[He must let himself be entirely transported by whichever of these two feelings comes to him: indrawnness or upliftment. (23:7.224)

This last stage, contemplation, is neither deep reflective thinking nor self-hypnotic trance. It is intense awareness, without the intrusion of the little ego or the large world.(P) (23:7.46)

Thinking must be reduced more and more until it goes. But by no deliberate act of will can he bring on contemplation. All he can do is to be passive and wait in patience and keep the correct attitude--aspiring, loving, watching, but devoid of any kind of tension. (23:7.245)

The forms of meditation vary, but all in the end must lead the meditator beyond them. This is the crucial point when he must be willing to let them go: they have served their purpose. This is the crossing-over into *contemplation* (in Christian mystical terms) or *Nirvikalpa* (in Hindu yoga terms). 23.8.61

God as MIND fills that void. In being deprived first of his ego and then of his ecstatic emotional union with the Overself, the mystic who is thereby inwardly reduced to a state of nothingness comes as near to God's *state* as he can. However this does not mean that he comes to God's consciousness. 23.8.10

Sahaja and Nirvikalpa

Sometimes the experience got in deep meditation verges on trance and abolishes the normal awareness of time and space. The sense of time may cease altogether so that there is no succession from one moment to the next but an absolute stillness. The sense of space may be so enlarged that there is a feeling of being spread out to immense dimensions or a contrary feeling of being reduced to a single point. The whirling dervishes of the Near East by turning round and round and round for a long time also lose the sense of time and space. But we must remember that the experiences just described have a beginning and an ending, they are only mental conditions which change; they are not the authentic ultimate experience of enlightenment. This latter is called *sahaja*. It is the permanent awareness of the divine presence whether in the midst of activity or meditation. ([#29029](#)) 22.8.86

For the practitioner of the Short Path, *sahaja*, the quest is no longer for something remote from everyday life, nor for something wrapped around with mystery. When André Gide wrote, "People ought to talk about God only naturally," he, the non-mystical humanist, wrote more wisely than he knew. 23.5.231

There are two different ways to realization: (a) The path of yoga meditation whose goal is *nirvikalpa samadhi*. (b) *Gnana* whose goal is *sahaja samadhi*. This looks on the world as being only a picture, unreal. Both seek and reach the same Brahman, the world disappearing for both. 25.2.130

All the processes of creation and dissolution are true only from the scientific or practical standpoint but they disappear when the student inquires deeply into them. It is a matter of getting right understanding and then he sees they are mere thoughts or imaginations. A long training in right--that is, philosophic--thinking is required before the mind becomes habituated to such views. This is *gnana yoga*. After that he has to practise a still higher kind of yoga which goes on in the midst of activity and has nothing to do with meditation as ordinarily known. That ultimate path gives realization. He gets glimpses first, lightning-flashes, which through continued effort gradually become stabilized and finally merge into continuous knowledge of truth. 20.4.120

He has to work his way farther into Sahaja, and then settle down in it. 24.3.324

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Now comes the crux of the whole matter. So far as I can follow the teachings of the ancient sages, the path which stretches before mankind appears to have four gates set at intervals along its course. The first is open to the great majority of mankind and might be named "religion, theology, and scholasticism." The second is open to a much smaller number of persons and could conveniently be named Mysticism. The third which is rarely opened (for it is heavy and hard to move) is "the philosophy of truth," whilst the final gate has been entered only by the supermen of our species; it may be titled "Realization." Few readers would care to wander with me into the wilderness whither it leads. I refuse to tarry in the limited phases of development and have gone forward in further quest of the sublime verity which is presented to us as life's goal by the sages. I value tolerance. Let others believe or follow what suits or pleases them most; I trust they will allow me the same freedom to continue my own quest. 12.5.176

Is insight achieved gradually or suddenly, as the Zen Buddhists claim? Here again both claims are correct, if taken together as parts of a larger and fuller view. We have to begin by cultivating intuitive feelings. These come to us infrequently at first and so the process is a gradual and long one. Eventually, we reach a point, a very advanced point, where the ego sees its own limitation, perceives its helplessness and dependence, realizes that it cannot lift itself up into the final illuminations. It should then surrender itself wholly to the Overself and cast its further development on the mercy and Grace of the power beyond it. It will then have to go through a waiting period of seeming inactivity, spiritual stagnation, and inability to feel the fervour of devotion which it formally felt. This is a kind of dark night of the soul. Then, slowly, it begins to come out of this phase, which is often accompanied by mental depression and emotional frustration into a higher phase where it feels utterly resigned to the will of God or destiny, calm and peaceful in the sense of accepting that higher will and not in any joyous sense, patiently waiting for the time when the infinite wisdom will bring it what it once sought so ardently but what it is now as detached from as it is detached from worldly ambitions. After this phase there will come suddenly unexpectedly and in the dead of night, as it were, a tremendous Realization of the egoless state, a tremendous feeling of liberation from itself as it has known itself, a tremendous awareness of the infinitude, universality, and intelligence of life. With that, new perceptions into the Laws of the cosmos will suddenly unfold themselves. The seeker must thus pass from intuition into insight. 25.2.55

Sahaja samadhi is the awareness of Awareness, whether appearing as thoughts or not, whether accompanied by bodily activities or not. But *nirvikalpa samadhi* is solely the awareness of Awareness. 25.2.140

...What is the absolute test which distinguishes one condition from the other, since both are awareness of the Overself? In *nirvikalpa* the ego vanishes but reappears when the ordinary state is resumed: hence it has only been lulled, even though it has been slightly weakened by the process. In *sahaja* the ego is rooted out once and for all! It not only vanishes, but it cannot reappear. 25.2.139

EXTRACTING THE QUINTESSENCE OF ACCOMPLISHMENT [key points]
By His Holiness Dudjom Rinpoche (REDONE SOMEWHERE)

The nature of our mind is the nature of absolute reality.
Awareness arises naked as the self-originated primordial wisdom.

its nature is primordially pure, void, vast, and all pervasive. As the radiance of voidness is unobstructed, the ocean of phenomena of Samsara and Nirvana appears spontaneously, like the sun and its rays; neither is awareness a blank nothingness, totally void, for its natural expression is primordial wisdom, the qualities of which are vast and spontaneously accomplished.

There is nothing to be meditated upon. Do not let yourself be distracted even for an instant. If you wander from dwelling in awareness itself that is the real delusion, so do not be distracted. Whatever thoughts arise let them arise. Do not follow them, do not obstruct them.

all appearances and thoughts will arise as the naked primal wisdom of the radiant void.

when past thoughts have ceased, and future thoughts have not arisen, in the interval is there not a perception of nowness, a virgin, pristine, clear, awake and bare freshness which has never changed even by a hair? Ho! This is awareness itself.

If you simply recognize the nature of the thoughts immediately as they arise, without extending them, leaving them freely to themselves, then whatever thoughts arise are all spontaneously liberated in the expanse of awareness – Dharmakaya. This itself is the main practice uniting the view and meditation of *Thregchöd* (cutting through appearance to reality).

whatever thoughts arise, happy, painful or defiled, remain without trace of hope or doubt, rejection or acceptance, and do not try in any way to destroy them with antidotes. Whatever feelings of happiness or suffering there may be, leave them, as they are in their true nature, naked, fresh, clear, vast and limpid. Thus, since for all there is nothing but a single point, do not confuse yourself with all sorts of cogitation.

So, to begin with, whatever thoughts arise just stare at them without analyzing or pondering, and rest upon the “recognizer” of the thoughts, without caring about them or giving them any importance, like an old man watching children at play.

a time will come when, through fervent devotion or some other circumstance, experiences will metamorphose into realization, and awareness will be seen naked and resplendent. It is like taking a cloth off your head: Such a happy relief!

The quiescent and the moving will be liberated simultaneously.

This is the ultimate end of view, meditation, and action; it is called the actualization of the fruit, which is not to be obtained. The stages of experience and realization may appear either progressively, or without any particular order, or all at once, according to the capacities of different individuals. But at the time of the fruit, there are no differences.

EXTRACTING THE QUINTESSENCE OF ACCOMPLISHMENT – longer excerpts *By His Holiness Dudjom Rinpoche*

a. First the view concerning knowledge of the absolute nature.

The nature of our mind is the nature of absolute reality. Divested of all conditional and artificial characteristics fabricated by the intellect, this nature is established with certainty in awareness. Awareness arises naked as the self-originated primordial wisdom. This awareness cannot be expressed in words, nor shown by examples. It is neither corrupted in Samsara, not improved in Nirvana; neither born, nor ceases to be; neither liberated, nor confused; neither existent, nor non-existent; neither delimited, not falling to either side⁶. In brief, from the beginning awareness has neither existed as a substantial entity with elaborated characteristics: its nature is primordially pure, void, vast, and all pervasive. As the radiance of voidness is unobstructed, the ocean of phenomena of Samsara and Nirvana appears spontaneously, like the sun and its rays; neither is awareness a blank nothingness, totally void, for its natural expression is primordial wisdom, the qualities of which are vast and spontaneously accomplished.

b. Having thus cut all doubts and misconceptions, to experience this view continuously is called meditation.

Without straying from the firmness of this view, remain free, releasing all the perceptions of the five sense-doors in their natural state. Do not meditate on particulars, thinking, “This is this, this is that”. If you “meditate” that is the intellect. There is nothing to be meditated upon. Do not let yourself be distracted even for an instant. If you wander from dwelling in awareness itself that is the real delusion, so do not be distracted. Whatever thoughts arise let them arise. Do not follow them, do not obstruct them. You may ask, “Then what should be done?” Whatever manifestations of the phenomenal world may arise, remain in a state of natural freshness, without grasping at them like a small child looking inside a temple. If you do so, all phenomena remain in their own place, their aspect is not modified, their color does not change, their luster does not vanish. Although the phenomenal world is present, if you do not contaminate it by wanting and clinging, (resisting and judging) all appearances and thoughts will arise as the naked primal wisdom of the radiant void. ... So if we were to point a finger at the essential meaning which emerges out of them all one would say: when past thoughts have ceased, and future thoughts have not arisen, in the interval is there not a perception of nowness, a virgin, pristine, clear, awake and bare freshness which has never changed even by a hair? Ho! This is awareness itself.

Now, one does not remain forever in that state; doesn't a thought suddenly arise? This is a manifestation of awareness itself. But if you do not recognize it as such at the very moment it arises, this thought will spread out into ordinary thoughts. This is called “the chain of delusion”. It is the root of samsara. If you simply recognize the nature of the thoughts immediately as they arise, without extending them, leaving

them freely to themselves, then whatever thoughts arise are all spontaneously liberated in the expanse of awareness – Dharmakaya. This itself is the main practice uniting the view and meditation of *Thregchöd* (cutting through appearance to reality). As Garab Dorje said:

“When awareness arises abruptly from the natural state of the primordially pure expanse, This instant recollection is like finding a gem in the depths of the ocean: This is the Dharmakaya which has not been contrived or made by anyone”.

You should experience this with great energy day and night, without distraction. Not allowing emptiness to remain in the domain of theory, bring everything back to awareness itself.

c. 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.

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.

Preserving thus in all circumstances – eating, sleeping, walking, sitting, in or out of meditation periods – whatever thoughts arise, happy, painful or defiled, remain without trace of hope or doubt, rejection or acceptance, and do not try in any way to destroy them with antidotes. Whatever feelings of happiness or suffering there may be, leave them, as they are in their true nature, naked, fresh, clear, vast and limpid. Thus, since for all there is nothing but a single point, do not confuse yourself with all sorts of cogitation. There is no need to meditate upon voidness as an antidote distinct from the undesirable thoughts and obscurations. If you recognize the nature of these undesirable thought with awareness, at that very moment they will be liberated by themselves, like a snake untying its knot.

... Having received the profound instructions upon such a swift path, if you do not put them into practice, they will be just like a wish-fulfilling gem put in the mouth of a corpse – a miserable loss! Don’t let your heart rot; take up the practice.

Beginners will find that the mind, completely invaded by black thoughts, will stray into distraction. Even more tiny thoughts will proliferate unnoticed, until a lucid mindfulness comes back and you will think sadly, “I have wandered”. At that moment, do not do anything like interrupting the course of the thoughts, feeling regret about your wandering and so on; simply remain in this clear mindfulness, and keep on experiencing the natural state. This by itself is enough.

“Do not reject the thoughts: see them as Dharmakaya [the nature of Mind]”

... So, to begin with, whatever thoughts arise just stare at them without analyzing or pondering, and rest upon the “recognizer” of the thoughts, without caring about them or giving them any importance, like an old man watching children at play.

Remaining like this you will settle into a kind of stasis devoid of thoughts. When this is, all of a sudden, destroyed, instantly a wisdom transcending the mind will arise, naked, fresh, vivid and lofty.

On the path, there cannot but be some mixing with experiences of bliss, clarity, and thoughtlessness; but if you remain without even a hair of contentment, conceited attachment, hope or doubt, this will prevent you from going astray.

...After you have practiced continuously over a long period, a time will come when, through fervent devotion or some other circumstance, experiences will metamorphose into realization, and awareness will be seen naked and resplendent. It is like taking a cloth off your head: Such a happy relief! It is the supreme seeing of that which was not seen. From then on thoughts will arise as meditation. The quiescent and the moving will be liberated simultaneously.

At first, liberation of thoughts through their recognition is like meeting someone you already know. In the middle, self-liberation of thoughts is like the undoing of a snake's knot. Finally, liberation of thoughts, which cause neither benefit nor harm, is like a thief in an empty house. These three will happen progressively. A strong and total conviction that all phenomena are the display of your own awareness will take birth from within. Waves of voidness – compassion will surge forth. Preferences between Samsara and Nirvana will cease. One will realize that Buddhas and beings are not good or bad. Whatever one does, day and night in a vast and perfect continuity, one will never move from the total satisfaction of the absolute nature. As it is said in the Great Perfection:

“Realization is unchanging like the sky.”

This is the ultimate end of view, meditation, and action; it is called the actualization of the fruit, which is not to be obtained. The stages of experience and realization may appear either progressively, or without any particular order, or all at once, according to the capacities of different individuals. But at the time of the fruit, there are no differences.

Ocean and Waving of the Matrix Of Mystery: From H. V. Guenther

Herbert Guenther translates an essential Tibetan Buddhist text using beautiful terms “matrix of mystery” or “being’s mystery.” These ideas give us a flavor of a power and potential which is prior to, and present with, our determined or “explicit” experience. This field is not local, non linear, has no things. It is a “universal” or “cosmic” intelligence and energy which we assume is aware, open, spontaneously active, ungraspable. This intelligence is also present immediately in/as each moment, present to what it thinks and also beyond.

This fundamental concern is the ever active energizing matrix (*snying-po*) which operates throughout the whole of Reality so as to refine (*byang*) and optimize (*chub*) the functional intelligence which inheres, however dimly, in each and every sentient being. 5

Paul Brunton uses the term “World-Idea,” David Bohm uses terms “implicate order” and “superimplicate order.” Modern terms from science and dynamics might be a vast “field of energy/intelligence” or “dynamical system.”

The processes themselves are intrinsic to (not derived from) Being’s mystery and as such cannot even be said to take place in time. ... they have, in a sense, always been taking place—yet they are not to be thought of as eternally operating. To indicate this special sense of always taking place without having had a temporal onset with the latter’s rather automatic association of temporal sequence, we shall use the phrase *atemporally abiding*. To summarize, indivisible complementarity and atemporal abiding are ways of pointing to, not explaining, Being’s mystery and in this sense only may be regarded as pervasive features. 8

Each individual center of experience participates in this field of intelligence/life. The person is an organized system of thought (thought, feelings, images, volition, ego-I) which is also an organ of experience. Each moment this body/mind is transforming the “implicate” into the “explicit” order, and is being transformed.

Simply by virtue of *being* a human being, we are “a specially constituted center of being’s mystery” and each moment we are “caught in a complete, yet special, presentation of being’s mystery.” Experientially accessing this fact and all its attendant implications is precisely what is meant by Being’s thrust toward optimization.

Even our ordinary perceptions are instances of radiant awareness against a background of Being’s mystery. Thought and feeling are relatively low-level instances of Being’s pristine cognitiveness (awareness). Yet even such low levels are not present as some finitely fixed amount of pristine cognitiveness. Indeed, as beings endowed with a knowing capacity, we constitute a special, locally bound nexus, a nodal point on the surface of Being itself, through which the full energy of pristine cognitiveness tends toward optimization.

This vast matrix of being-intelligence includes the functional or “waving” nature as intrinsic to it:

The processes themselves are intrinsic to (not derived from) Being’s mystery and as such cannot even be said to take place in time. ... they have, in a sense, always been taking place—yet they are not to be thought of as eternally operating. To indicate this special sense of always taking place without having had a temporal onset with the latter’s rather automatic association of temporal sequence, we shall use the phrase *atemporally abiding*. To summarize, indivisible complementarity and atemporal

abiding are ways of pointing to, not explaining, Being's mystery and in this sense only may be regarded as pervasive features. 8

The matrix of being is also providential: “continually seeking to transform our capacity for awareness.” The power is manifesting and transforming our experiential center in order to “refine and optimize the functional intelligence which inheres, however dimly, in each and every sentient being.”

...the facets of Being's communicative thrust also account for the possibility of experientially accessing Being's mystery.

Such accessing, however, is not to be likened to the flipping of a switch so that when the switch is in the on-position the message of Being's mystery is completely accessed and when in the off-position nothing of Being's mystery comes through. There is no off-position for, by virtue of simply being alive, one is always (at least minimally) accessing Being's mystery.

Hence there are always but degrees of accessing. Indeed, one may speak of a relatively optimized experiential accessing, but this is never to be understood as indicating a maximum level—for part of Being's mystery is that there is no upper limit to accessing. If there were a limit it would be something localized or localizable and this is precisely not the case because of Being's utter openness. P. 6

From the point of view of the individual ego, however, this unfolding energy of awakening is often felt as conflict. This unfolding of being's mystery, is the real power of the evolutionary journey.

This optimizing thrust of pristine cognitiveness, however, is often felt—from the vantage point of the nexus itself (the individual experiencer)—as the strain of conflicting thoughts, feelings, and projects. This felt tension of being human, however, is itself due to modulations in the dynamic unfolding of Being's mystery. P.

From MATRIX OF MYSTERY H. V. Guenther [OTHER VERSION]

Paul Brunton uses the term “World-Idea,” David Bohm uses terms “implicate order” and “superimplicate order.” Modern terms from science and dynamics might be a vast “field of energy/intelligence” or “dynamical system.” Herbert Guenther translates a key Tibetan Buddhist text using beautiful terms for the same idea: “matrix of mystery” or “being's mystery.” These ideas give us a flavor of a power and potential which is prior to, and present with, our determined or “explicit” experience. This field is not local, non linear, has no things. It is a “universal” or “cosmic” intelligence and energy which we assume is aware, open, spontaneously active, ungraspable. This intelligence is present in/as each moment, present to what it thinks and also beyond.

The processes themselves are intrinsic to (not derived from) Being's mystery and as such cannot even be said to take place in time. ... they have, in a sense, always been taking place—yet they are not to be thought of as eternally operating. To indicate this special sense of always taking place without having had a temporal onset with the latter's rather automatic association of temporal sequence, we shall use the phrase *atemporally abiding*. To summarize, indivisible complementarity and atemporal abiding are ways of pointing to, not explaining, Being's mystery and in this sense only may be regarded as pervasive features. 8

Each individual center of experience is a particle of this field of intelligence/life “appearing as a person.” The person-ness is an organized system of thought (thought, feelings, images, volition, ego-I) which is also an organ of experience. Each moment this body/mind is transforming the “implicate” into the “explicit” and is being transformed.

Simply by virtue of *being* a human being, we are “a specially constituted center of being’s mystery” and are “caught in a complete, yet special, presentation of being’s_mystery.”

Even our ordinary perceptions are instances of radiance awareness against a background of Being’s mystery.

In fact, our cognitive processes are relatively low-level instantiations of Being’s pristine cognitiveness.

Yet even such low levels are not present as some finitely fixed amount of pristine cognitiveness. Indeed, as beings endowed with a cognitive capacity, we constitute a special, locally bound nexus, a nodal point on the surface of Being itself, through which the full energy of pristine cognitiveness tends toward optimization.

This vast matrix of intelligence is also providential: “this mystery is continually seeking to transform our capacity for awareness.” The power is manifesting and transforming our experiential center in order to “refine and optimize the functional intelligence which inheres, however dimly, in each and every sentient being.” P. 5

Such accessing, however, is not to be likened to the flipping of a switch so that when the switch is in the on-position the message of Being’s mystery is completely accessed and when in the off-position nothing of Being’s mystery comes through. There is no off-position for, by virtue of simply being alive, one is always (at least minimally) accessing Being’s mystery.

From the point of view of the individual ego, however, this unfolding energy of awakening is often felt as conflict.

This optimizing thrust of pristine cognitiveness, however, is often felt-from the vantage point of the nexus itself (the individual experiencer)-as the strain of conflicting thoughts, feelings, and projects. This felt tension of being human, however, is itself due to modulations in the dynamic unfolding of Being’s mystery.

In this view, the unfolding of being’s mystery, is the real power of the evolutionary journey.

Experientially accessing this fact and all its attendant implications is precisely what is meant by Being’s thrust toward optimization.

Simply by the fact of being a human being, we are a specially constituted center of being’s mystery.

This fundamental concern is the ever active energizing matrix (*snying-po*) which operates throughout the whole of Reality so as to refine (*byang*) and optimize (*chub*) the functional intelligence which inheres, however dimly, in each and every sentient being. 5

...the facets of Being’s communicative thrust also account for the possibility of experientially accessing Being’s mystery. Such accessing, however, is not to be likened to the flipping of a switch so that when the switch is in the on-position the message of Being’s mystery is completely accessed and when in the off-position nothing of Being’s mystery comes through. There is no off-position for, by virtue of simply being alive, one is always (at least minimally) accessing Being’s mystery. Hence there are always but degrees of accessing. Indeed, one may speak of a relatively optimized experiential accessing, but this is

never to be understood as indicating a maximum level-for part of Being's mystery is that there is no upper limit to accessing. If there were a limit it would be something localized or localizable and this is precisely not the case because of Being's utter openness. 6

The processes themselves are intrinsic to (not derived from) Being's mystery and as such cannot even be said to take place in time. ... they have, in a sense, always been taking place—yet they are not to be thought of as eternally operating. To indicate this special sense of always taking place without having had a temporal onset with the latter's rather automatic association of temporal sequence, we shall use the phrase *atemporally abiding*. To summarize, indivisible complementarity and atemporal abiding are ways of pointing to, not explaining, Being's mystery and in this sense only may be regarded as pervasive features. 8

~~In fact, our cognitive processes are relatively low level instantiations of Being's pristine cognitiveness. Yet even such low levels are not present as some finitely fixed amount of pristine cognitiveness. Indeed, as beings endowed with a cognitive capacity, we constitute a special, locally bound nexus, a nodal point on the surface of Being itself, through which the full energy of pristine cognitiveness tends toward optimization. This optimizing thrust of pristine cognitiveness, however, is often felt—from the vantage point of the nexus itself (the individual experiencer)—as the strain of conflicting thoughts, feelings, and projects. This felt tension of being human, however, is itself due to modulations in the dynamic unfolding of Being's mystery. Simply by virtue of *being* a human being, then, one is caught in a complete, yet special, presentation of being's mystery. Experientially accessing this fact and all its attendant implications is precisely what is meant by Being's thrust toward optimization. The thrust itself operates so as to dissipate *both* locally generated entropy, experienced as the welter of affective disturbances, collectively termed Samsara, *and* locally bounded negentropy, experienced as the variety of hypostatized states of bliss and happiness, collectively termed Nirvana. In effect, then, Being's optimization is an ever active, renormalizing movement in which nonoptimal perturbations are dampened. 9-10~~

Such accessing, however, is not to be likened to the flipping of a switch so that when the switch is in the on-position the message of Being's mystery is completely accessed and when in the off-position nothing of Being's mystery comes through. There is no off-position for, by virtue of simply being alive, one is always (at least minimally) accessing Being's mystery. ... Indeed, as beings endowed with a cognitive capacity, we constitute a special, locally bound nexus, a nodal point on the surface of Being itself, through which the full energy of pristine cognitiveness tends toward optimization. This optimizing thrust of pristine cognitiveness, however, is often felt—from the vantage point of the nexus itself (the individual experiencer)—as the strain of conflicting thoughts, feelings, and projects. This felt tension of being human, however, is itself due to modulations in the dynamic unfolding of Being's mystery. ~~Simply by virtue of *being* a human being, then, one is caught in a complete, yet special, presentation of being's mystery.~~ Experientially accessing this fact and all its attendant implications is precisely what is meant by Being's thrust toward optimization.

COMMENT: Think about embodied loss of being and embodied being in terms of music. We use notes to express an inspiration. We can appreciate the music as notes, as rhythm, as dynamic, as melody, as inspiration... Body is the expression of intelligence.

“Mind in Tibetan Buddhism.” Padma dKarmo. Tr. Herbert Guenther.

Although as far as immediate experience goes, there is no duality, by not recognizing it as such there is no arising of pure cognition. Due to this failure, a first instant arises as sense field, and a subsequent one as apprehension and feeling-expectation. The perception of external world arises through thought and appearance (imagination). But by recognizing whatever arises as it is, there is sunyata, perception being pure and leaving no trace due to apprehension and feeling-expectation. While these two topics, appearance and sunyata, seem to be different from the point of view of appearance, from the point of view of immediate experience, they are not different—hence the fundamental nature of mind is the nonduality of appearance and sunyata.

“Mind, in the absence of conditions, is without memory and association, divisions and distinctions,” and is open and luminous. “Like muddy water when it is allowed to settle and becomes calm and transparent by itself.” While the primordial nature of mind is not affected by conditioning, with “memory and associations--under the conditions of appearance, traces, dispositions and symbolic expression, it emerges as anything.” --

“Tantric View of Life.”

While body is the most immediate actualization of the ongoing process of embodiment, that which embodies itself is called “bodhicitta,” which literally means enlightened mind, but connotes life force or energy, and creativity. It is also called the union of compassion and emptiness...

“Body is the ongoing embodiment, and therefore also the expression, of the awareness whose body it is.” We ask then: what is being embodied? Body is an ongoing embodiment of psychic life. For tantra, it is radiant light, or vibrant life, which is present in and through body as a more or less intensity of consciousness. We speak of being “lit up,” or “blissful.”

“By embodiment not only my physical body is meant, but my whole physical world as well. Since embodiment in the world is felt as a loss of being, it can be retrieved by...embodying Being. Buddhism distinguishes between embodying being (kaya, sku) and embodied loss of being (lus): two views of body.”

“the body represents an orientational point as the center of a particular milieu which ... is actualized by means of its bodily activities, all of which are organized around the center. Guenther
TVL

A11C YOGA VASISTHA: VI.1 39-41:

The Lord is to be worshipped by one's own consciousness, not by external means.

This worship is supreme meditation--continuous and unbroken awareness of the indwelling presence, the inner light of Awareness.

While doing whatever one is doing, seeing, hearing, eating, moving, one should realize one's essential nature as Pure Conscious Awareness.

Worship is of the nature of perpetual meditation whether one is awake or asleep, walking or standing, through all one's thought and actions.

One should contemplate the supreme Lord who is seated in the heart and sees through your eyes. One should worship the Bodhi-Lingam which sleeps and wakes us up, touches enjoys, values and breathes.

This inner intelligences should be worshipped with whatever comes to you.

For this worship, one should abandon what is lost, and accept what is received without effort.

He worships the Intelligence which pervades the universe and oneself.

This Intelligence is without parts and also is the all: it is in the body and is omnipresent:

He who contemplates in this manner reaches the natural state of goodness:

This worship is performed day and night perpetually.

Praise the Lord in everything that happens, without effort. Praise the Lord in all enjoyments, eating, drinking, as well as illness, suffering, all of life activities: including dream and death.

One should abandon all thoughts of separateness of I and world, and realize: "all this is indeed Brahman."

One should worship the Self, abandoning all distinctions between desirable and undesirable.

The Lord should be worshipped with joy, friendship, love and indifference.

That alone is worship performed in a state of equanimity like that of space: mind utterly still.

Remain in this state, O sage, experiencing everything as a child does.

Whatever you do, or refrain from doing, all is the Lord who is Pure Consciousness.

It is really Consciousness itself which is indicated by words such as "this world."

Even the concepts indicated by words about the world are also the pure Intelligence.

Oh what a mysterious wonder that Pure Consciousness somehow forgets itself and comes to experience a world as an individual jiva.

How does practice help? Satvic thought, with help of inspired writings, washes away ignorance: and once ignorance is removed, the self realizes itself by its own self-luminous nature.

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.

“A Meditation on the Timeless Self” Ch.14 Ex.4 from The Wisdom of the Overself

1. Although this exercise is not done in the conventional way, that is in solitude and at the same set time every day, but is to be deliberately inserted into the external life of routine activity, it is from such an informal character that it derives its peculiar philosophic value. The student not only puts it into operation at odd moments or during waiting periods or when he finds himself free for a few minutes, but also deliberately breaks into whatever work he may be doing and stops. As a mere three or four minutes will suffice for the practice this need not disturb his exterior existence or interfere seriously with his exterior duties. Moreover it may be done almost anywhere for the solitude which must needs be created is entirely an interior one.

2. An important point is to train yourself to start the practice suddenly and to let the thoughts of everything else subside at once, so that you can plunge yourself instantaneously into the different outlook it demands. This is a knack which comes with experience.

3. You should abruptly reject the thoughts or desires which happen to engage you, calmly suppress all personal reference and put yourself in the mental position of a person waking up from a dream and suddenly realizing that you were not only playing an active part in the dream but were also remaining quite immobile as the mere witness of that dream figure itself. In the same way, you must stand aside from what is happening around you and even from the personality which is fitting into the environment, becoming utterly aloof from its business or pleasure

4. 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.

5. You should try to identify yourself with this consciousness and to disidentify yourself from the accustomed one.

6. You will be chiefly helped in this endeavor by pondering again and again on the awakened dreamer's relation to the sleeping dreamer. You may also find some help in considering the cinema screen which remains stationary whilst pictures appear and pass over it. The first typifies the unchanging witness-self whilst the second typifies the person's ever-changing experiences. Just as the pictures do not really affect the screen so these experiences do not really affect the consciousness by virtue of which they alone exist.

7. When this relation is immediately clear to you, complete the meditation by comprehending that whereas all these experiences assume form in space and follow successively in time, this witnessing element itself is formless and free from successiveness. This witness-self eludes the academic psychologist because he is naturally holding on to time and this is something which is mystically raised above time.

8. Copernicus found that serious difficulties remained inexplicable on the conventional theory of supposing the earth to be fixed in space whilst the sun and other stars wheeled around it. He reversed the process and imagined that the earth wheeled around instead. This solved all the difficulties at a single stroke and revolutionized the scientific outlook of his era

During these moments of meditation you must bring about a similar reversal of outlook in your own conscious life. You must temporarily drop the conventional belief and assume that space and time are traveling in you, in your higher individuality.

9. The utter intensity with which you abruptly lets yourself slip out of the world of time is important. Your ultimate aim is to arrive at the supreme acme of forgetfulness, to let your time-existence be swallowed up by the timeless one. The experience sounds like something to be feared. It is actually a delightful one. The townsman is comforted only when he thinks in modest short-term periods and profoundly frightened when the possibility of an endless existence extends before him.

The desert dweller, on the contrary, who has watched Nature pursue her perennial unending course and assimilated something of the tranquility which envelopes such places, has a better appreciation of the beginningless and endless character of the cosmos and therefore of the "Soul." [awareness]

10. That which never dies and was not born, which has existed from one eternity to another, can exist only in a timeless Now which is beyond human conception but not beyond human experience. One who can learn to live feelingly in this everlasting Now knows how artificial are all those oppressions of time to which humanity clings so slavishly and so short-sightedly. You know then that these divisions which it insists on making are mere conventions which help to make practical life possible but which are illusions in the greater absolute life of Infinite Duration.

11. The passive submission to time keeps you enchained. The willed meditation on the infinite observer which is ever with you and within you is a revolt which weakens every link of your chains.

12. If the unimaginably stretched-out time-life of World-Mind is beyond human reach the timelessness of pure Mind is within possible experience. As the Overself it is the stupendous ever-present fact of your life. If you cease to ignore it and repeatedly strive to know it, the hour will certainly arrive when you shall do so. For gently and gradually a realization will come to you that you are no longer imprisoned by the body, that an inexpressible spaciousness of being is now yours. The planetary scene will seem like a shadow show. The people in it will seem like shadow actors playing allotted parts. You yourself will feel fleshless and ethereal. A queer feeling that this is an experience you have been fated to meet since birth will creep into your heart. You will find in yourself the wonderful confirmation of that which reason merely affirms and religion only hints at - the glorious fact of the timeless soul [awareness].

From *“The Secret of the I”* ch. 6 in The Wisdom of the Overself

14. He who witnesses the events of a dream, he who participates in them, and he who creates them are one and the same entity .

28. Thus an understanding of the simple experience denoted by the words, "I dreamt," raises us to the level of a witness and clear above that of the personality

If the real Self must have been present and been witness to our peaceful enjoyment of deep slumber--otherwise we would not have known that we had had such enjoyment--so must it likewise have been present and been witness to our rambling imaginations in dream-filled sleep and to our physical activities in waking. This leads to a tremendous but inescapable conclusion. **We are as near to, or as much in, the real Self, the Overself, at every moment of every day as we ever shall be. All we need is awareness of it. 22.3.25.**

42. In *The Hidden Teaching Beyond Yoga* a tentative definition of the term 'mind' as being "that which makes us think of anything and which makes us aware of anything," was offered. To this definition we may now add: "and which reveals its existence in every thought but is unknown to us apart from such manifestation."

34. The consciousness possessed by the hidden observer cannot be a fitful one. Being the very principle of awareness, able at any time to shine through its projections, the wakeful or dream selves, it must therefore be an unbroken and unailing one

45. the witnessing self is present in hidden association or mystic immanence in the personal self and reflects into that self the feeling of its own real existence.

45. It is this projected fraction of awareness which is what we ordinarily term consciousness,

50. The person is only a projection from the Overself as a dream-figure is a projection from the mind of a dreamer. It is only a dependent creature which has forgotten its origin and now imagines itself to be the real I.

48. Thus we have advanced from the narrow personal 'me' to the wider, more inviting and more inspiring 'I'. The final and most important member of the 'I' family is this unseen and unknown one. It is the subject of which they are the object. It is the silent spectator of a play in which the others are actors. It is the mystical quintessence of the 'I'. The ordinary 'I' is a thought, the ultimate 'I' is pure Thought.

49. It should now be clear that this consciousness must be identical with the fourth state of consciousness which we earlier found to transcend sleep. It is the fundamental observer who notes the comings and goings of the other three states because it can stand aside from them in unbroken beatitude. It is our truest deepest self because it alone outlives unchanged the surface self of changing personality

49. Human experience is the final residue of a process of inter-action, a fabric conjointly woven with a common mind in which all human beings dwell and think and which dwells and thinks in them. The world itself is the outcome of a combined cosmic and individual imagination.

A00 Three points that Strike Home of Garab Dorje: [based on Namkhai Norbu] [MOST COMPLETE HERE...]

**When you come to your real senses, you will recognize that you have only one problem:
"How can I come into awareness of, and oneness with, my true being?"... 1:1.130**

1. Have direct intimate experiential knowing of the nature of awareness itself:

Get a sense of what it feels like to **be** Consciousness appearing as a person:

You cannot become it: so recognize and affirm that you **are** it. "what you are looking for is what is looking."

AD: its not far away; mind is immediate. Adya: Every experience is suffused with Awareness:

... We are as near to, or as much in, the real Self, the Overself, at every moment of every day as we ever shall be. All we need is awareness of it. 22.3.25

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

2. Have many moments of recognizing and remembering the nature of mind.

Not a technique, but a commitment. **Decide definitely to start now:**

Making yourself *vulnerable*. **Clear the clutter:** *Believe in the presence with and within you.*

Four simples of Dzog-Chen: Too intimate to perceive; Too obvious to appreciate; Too profound to grasp; Too good to be true.

Before Sleep: First thing when you wake up: remember... be present. Use the moments to practice A. Listen for moments of stillness that are already here:

... By incessantly remembering what we really are, here and now at this very moment, we set ourselves free. Why wait for what already is? 23.1.1

3. Integrate everything into the nature of Mind.

Wisdom says "I am nothing." Love Says "I am Everything." Between these I live.

Holy Holy Holy! We live in God's Mind! God's Love is all there is: Praise the Lord: thank you God.

Intimacy with the 10,000 things. In the world, not of it. Open no-thing, Ineffable wonder, spontaneous presence, unific sea of awareness. "The One's intimate self-regard":

There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. 28.2.102

FOR YOUR PRACTICE: Know it by Being it: Let go thoughts, keep sense of being (mostly dup)

There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. 28.2.102

He should seek to get his consciousness back to its primal pure state and to keep it there. The numerous individual ideas are to be displaced as they arise. He dis-identifies himself from them so that they find no foothold...

"He should dismiss each particular and separate thought continually as it comes into his field of awareness, as the ordinary yogi dismisses it, but he should affirm also the consciousness of which it is composed. He should not only comprehend the important mystical truth that thinking as an activity is only a habit but also that the Mind which makes it possible is ever present."

The aim is self-reflectively to isolate Mind, that which enables us to think, from the images and thoughts which stream forth continuously from it, to achieve a state of understanding consciousness where there is no object of consciousness. --Wisdom of the Overself "serpent's path"

... 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 one may enter into its knowledge, may enter into its Void, so soon as he can drop his thoughts, let go his sense-experience, but keep his sense of being. Then he may understand what Jesus meant when saying: "He that loseth his life shall find it." Such an accomplishment may appear too spectral to be of any use to his matter-of-fact generation. What is their madness will be his sanity. He will know there is reality where they think there is nothingness. *Notebooks* 28.2.100:

~~Do not let yourself be distracted even for an instant. If you wander from dwelling in awareness itself that is the real delusion, so do not be distracted. Whatever thoughts arise let them arise. Do not follow them, do not obstruct them. You may ask, "Then what should be done?" Whatever manifestations of the phenomenal world may arise, remain in a state of natural freshness, without grasping at them like a small child looking inside a temple. HH Dudjom Rinpoche~~

Every sentient being is AWARE. We need to recognize that awareness... present moment of unmade wakefulness Allow that to simply be as it is, let be in naturalness...

You do not have to divide the practice, making one practice for meditation and the other for post-meditation. Here, meditation state lasts up until one is distracted from awareness, and then turns into post-meditation. The moment you remember to recognize, you see immediately how mind essence is. ... It does not make any difference if you recognize while you are standing or sitting or eating.. The practice, as I state over and over, is short moments repeated many times...

Urgyen Tulku Rinpoche

This ultramystic exercise which enables us to slip into the gap between one moment and another, one thought and another, is the practical means of attaining enlightenment as to the true nature of Mind. (23:8.160)

The momentary pause in every heartbeat is a link with the still centre of the Overself. Where the rhythm of activity comes to an end--be it a man's heart or an entire planet--its infinite and eternal cause is there. All this vast universal activity is but a function of the silent, still Void. 19.5.26

During the gap--infinitesimal though it be--between two thoughts, the ego vanishes. Hence it may truly be said that with each thought it reincarnates anew. There is no real need to wait for the series of long-lived births to be passed through before liberation can be achieved. The series of momentary births also offers this opportunity, provided a man knows how to use it. 23.8.162

There is a single basic principle which runs like a thread through all these higher contemplation exercises. It is this: if we can desert the thoughts of particular things, the images of particular objects raised by the senses in the field of consciousness, and if we can do this with complete and intelligent understanding of what we are doing and why we are doing it, then such desertion will be followed by the appearance of its own accord of the element of pure undifferentiated Thought itself; the latter will be identified as our innermost self. 23.7.9

Mentalism is the study of Mind and its product, thoughts. To separate the two, to disentangle them, is to become aware of Awareness itself. This achievement comes not by any process of intellectual activity but by the very opposite--suspending such activity. And it comes not as another idea but as extremely vivid, powerfully compelling insight. 28.2.119

It is a pity that one word is used for opposite methods. We separate *drsyam* from *drik* only in preliminary stages, only temporarily in order to be able to point out later that this *drsyam* is Brahman (as every dream object can be pointed out to be only mind) and thus the ALL is explained as Brahman. The final stage of Yoga (*asparśa*) is emphatically not to get rid of *drsyam* (thought objects) but to recognize all of them as Brahman. The lower yogi suppresses them, but our aim is entirely different. We do not kill the thought but examine it. To carry out this examination we must have concentrated sustained thinking, and this is the use of lower yoga; then we have first to separate it--this is preliminary. Afterwards we discover all thoughts to be as waves of one ocean, to have Brahman as their real essence or nature. 21.5.173

If we make this discrimination between the Mind-essence and its products, between the Seer and the Seen--and we must make it at this ultimate stage--then we must follow it to the logical end. Not by adding more information, or more learning, or more study, can we now enter the Kingdom of Heaven, but rather by letting go, by ceasing this continual mental movement, and finding out what lies behind the movement. (23:8.126)

When thought is transcended, that moment--it may be one millionth of a second--he can comprehend the truth about Brahman's transcending thought. For then the idea becomes the mind. At that moment the mind negates all thoughts. This is called the lightning flash in the *Upanishads*. You must watch vigilantly for it. When between two thoughts you catch this brief flash you have to understand that the thoughts were still in your mind whether they had appeared or vanished. The thought-gap is hidden. That gap is the see-er of the thoughts, that is, *Drik*, Mind, Brahman. 23.8.161

What was named in *The Hidden Teaching Beyond Yoga* "The Yoga of the Untouch" can be literally translated as "The Yoga which Touches no Object," meaning--in plain English--the practice of turning attention away from every thought and image and thing in profound concentration and being utterly absorbed in pure Mind. This is a feat which obviously requires

prior preparatory training. There is no attempt at self-improvement, self-purification, or mind-training here; nor any aspiration, or longing. It is a calm movement into the Silent Universal Mind, without personal aims. 23.7.231

His dependence on self-effort must be balanced by his dependence on Grace. If he relies solely on his own endeavours to better his character and develop his intuition, he may find himself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with his Overself. But the meditation should be of a special kind--what may be called the practice of nonduality. In it he should seek to identify himself with the universal and infinite power, to forget that he is an individual. 23.6.49

When thought of the little self vanishes, even gloating thought of its spiritual rapture, and That which is behind or beyond it in utter stillness is alone felt and known, then he is said to experience ``the touch of the Untouchable," as ancient sages called it. 28.2.137

We must withdraw every thing and thought from the mind except this single thought of trying to achieve the absence of what is not the Absolute. This is called Gnana Yoga: "Neti, Neti" (It is not this), as Shankara called it. And he must go on with this negative elimination until he reaches the stage where a great Void envelops him. If he can succeed in holding resolutely to this Void in sustained concentration--and he will discover it is one of the hardest things in the world to do so--he will abruptly find that it is not a mere mental abstraction but something real, not a dream but the most concrete thing in his experience. Then and then only can he declare positively, "It is This." For he has found the Overself.(P 327) (23:8.118)

We must move from consciousness to its hidden reality, the mind-essence which is alone true consciousness because it shines by its own and not by a borrowed light. When we cease to consider Mind as this or that particular mind but as all-Mind; when we cease to consider Thought as this thought or that but as the common power which makes thinking possible; and when we cease to consider this or that idea as such but as pure Idea, we apprehend the absolute existence through profound insight. Insight, at this stage, has no particular object to be conscious of. In this sense it is a Void. When the personal mind is stripped of its memories and anticipations, when all sense-impressions and thoughts entirely drop away from it, then it enters the realm of empty unnameable Nothingness. It is really a kind of self-contemplation. But this self is not finite and individual, it is cosmic and infinite. 23.8.8

The topic with which all such metaphysical thinking should end after it has pondered on mentalism is **that out of which the thinking principle itself arises--Mind**--and it should be considered under its aspect as the one reality. When this intellectual understanding is brought within one's own experience as fact, when it is made as much one's own as a bodily pain, then it becomes direct insight. Such thinking is the most profitable and resultful in which he can engage, for it brings the student to the very portal of Mind where it stops activity by itself and where the differentiation of ideas disappears. As the mental muscles strain after this concept of the Absolute, the Ineffable and Infinite, they lose their materialist rigidity and become more sensitive to intimations from the Overself. When thinking is able to reach such a profound depth that it attains utter impersonality and calm universality, it is able to approach the fundamental

principle of its own being. When hard thinking reaches a culminating point, it then voluntarily destroys itself. Such an attainment of course can take place deep within the innermost recesses of the individual's consciousness alone.(P) 379 28.2.99

1.1.83, 130, 135 // 1.2.3 // 1.5.84, 93, 127, 154, 155, 172, 181 //
20.4.115, 116 ... 120, 134

Two things have to be learned in this quest. The first is the art of mind-stilling, of emptying consciousness of every thought and form whatsoever. This is mysticism or Yoga. ... these two activities brings about the realization of his true Being as the ever beautiful and eternally beneficent Overself. This is philosophy.
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Different terms can be used to label this unique attainment. It is insight, awakening, enlightenment. It is Being, Truth, Consciousness. It is Discrimination between the Seer and the Seen. It is awareness of That Which Is. It is the Practice of the Presence of God. It is the Discovery of Timelessness. All these words tell us something but they all fall short and do not tell us enough. In fact they are only hints for farther they cannot go: it is not on their level at all since it is the Touch of the Untouchable. But never mind; just play with such ideas if you care too. Ruminant and move among them. Put your heart as well as head into the game. Who knows one day what may happen? Perhaps if you become still enough you too may *know*--as the Bible suggests. 1.5.172