

## ***TRUE MEDITATION***

The novice must be warned that certain ways of practising concentration, such as visualizing diagrams or repeating declarations, as well as emptying the mind to seek guidance, must not be confused with the true way of meditation. This has no other object than to surrender the ego to the Overself and uses no other method than prayerful aspiration, loving devotion, and mental quiet. 4.1.131

**Anthony: being that awareness 1 40 shorter audio/text 2 min**

**AD Consciousness Deepens Audio/Text 3 min: also 4 min version**

**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**

Meditation is a way of opening our lives to the richness of experience... not limited to certain times and places. ... In this kind of meditation we learn to embrace and learn from whatever we experience.

This all-embracing form of meditation, however, is not as easy as it sounds, for it entails mindfulness in all we do. We cultivate this awareness in every aspect of our lives...

Each moment, the entire field of experience is present to an ocean of non-objective open awareness. let the thoughts be, and be aware of the space around them. Be aware that there is awareness. do not try to direct the awareness to or away from any thoughts, do not attend to the content either, but just notice. Awareness will come of itself: just stop holding on, stop grasping. Just let everything be. Accept all, but keep your mind open to what is not manifesting. ...After we learn to let thoughts slip by, the thoughts will slow down, and nearly disappear. Then, behind the flow of thoughts you will sense a feeling which is the foundation of meditation. When you contact this quiet place behind your inner dialogues, let your awareness of it grow stronger. You can then simply rest in the silence. For in that silence there is nothing to do, there is no reason to produce anything or to stop anything. *Tarhang Tulku Openness Mind: Meditation and Awareness*

True meditation has no direction or goal. It is pure wordless surrender, pure silent prayer. All methods aiming at achieving a certain state of mind are limited, impermanent, and conditioned. Fascination with states leads only to bondage and dependency. True meditation is abidance as primordial awareness. ***Adyashanti:***

**ADYA NATURAL AWARENESS excerpts cut for 1106 2 min**

## **MADAME GUYON: P.16**

when you sit in front of the divine, why do you meditate? If you want sweetness and presence and getting something, that is not the highest meaning. Just sit in front of the divine to give love. Take whatever comes to you as a gift of the divine. Take everything in your life as a gift of the divine. Be grateful. If dryness comes, then take that. If pain comes, take that. Because the sun is shining everything. By seeing separation, pain, joy, hunger, then we are not seeing underneath all this is non-separateness. Everything is already reality. Any notion of yourself as other than the one reality is an illusion. So what is the status of correcting an illusory belief? Even less real.

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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*

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

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 on Intense Passivity 2 min**

From my Guru, Neem Karoli Baba, I received encouragement to take teachings wherever I could find them and then to trust my intuitive heart to cull the teachings which would be useful from those which were irrelevant or potentially harmful. Ramdas

**Paul Brunton: "The Adventure Of Meditation" Essays on the Quest (Shorter excerpts)**

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He has now reached the most critical and important part of his adventure in meditation. It is the borderline where his own effort must gradually cease and the soul's effort must commence. He has to keep perfectly still, in body and in thought, so as to let this other presence overshadow him in a beatific quiescence.

It cannot do this while he is physically busy, mentally preoccupied, emotionally attracted or repelled by something or someone. He must keep still in every way. Thus, he will introduce nothing to impede the holy presence's movement stealing over his body and taking hold of his mind. All this can be literally felt. But the slightest obstruction causes its instant withdrawal. From being positive, he must now become passive. The profound mystery of Grace is involved here.

If the student faithfully follows these instructions and diligently performs these exercises, he will sooner or later become conscious of this subtle presence within his own mental atmosphere.

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What we have most to learn at this stage is, in one sense, easy and simple

**Yet in practice, it turns out to be hard and elusive. It is to let go, to cease from striving, to let his will relax, to stop thinking that the Overself is something he must grasp and to let himself be grasped by it. Moreover, he is not to limit this attitude to the meditation period only, but to bring it into his ordinary life briefly several times a day.**

The object of all this thinking is to awaken within us a mood of soul, a mental atmosphere and even an emotional condition of aspiration toward Truth which will provide an appropriate stage for the entry of illumination. PB Quest of the Overself p. 71.

There must be the fullest possible opening of oneself. There must not be the slightest reservation in any direction. One should rest, with breath subdued, like a darkening landscape hushed before the dying sun. One must wait patiently, perfectly patient, for a response to come out of the stillness. **Instead of continuing to seek the Self by means of intellectual exertions, one stops and lets the Self seek you!** Quest of the Overself

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

The Quest of the Overself excerpts [following the inquiry and question: "What Am I?"]

Having brought oneself thus far, the most critical experience of all must now be faced. In a theoretical sense it is an easy step to take, but in actual practice it proves hard. For one must no longer say to oneself, "This is the next task which confronts me," but, rather, "I shall attempt nothing further. Whatever experience the soul needs must now come entirely of its own accord. I shall be merely a waiting, passive, and receptive agent. This personal life and this self-will are offered in surrender to the higher Power."

The ego must now vanish. Born in the human heart, it must return there voluntarily to die. All that vast interior web of thought and feeling which has been spun around the first ego-thought, must no longer mirror itself in one's consciousness. One has to chance one's internal position and reach reconciliation with this unfamiliar Overself.

**Here, the words of the Psalmist, "Be still and know that I am God," must be taken in their literal fullness. There should hence-forth be no purpose, no desire, no effort even for spiritual attainment.**

One must "let go" of everything. It is only to the extent that one lets go of all that one has heretofore considered as oneself, that the real consciousness can possibly supervene. Suffice to ask, to wait and to listen, so that an invitation is sent sounding down the corridors of being for the unseen Overself to give its response.

Consciousness is now ready to free itself entirely from the ego with which it has heretofore identified itself. It will do so of its accord, if one permits, but any attempt to hasten the process by self-will defeats its own purpose and stultifies the "change-over".

The first-fruit of success will be a feeling that one is being torn asunder from one's mooring in life, a momentary loss of the sense of reality of the universe. It is like plunging into an abyss of infinity where the essence of one's existence threatens to pass away beyond recall. This curious condition mingles a momentary but powerful fear of death with a sense of being liberated. The two struggle with each other, seeking possession of one's soul, enacting a divine drama, which takes place within the centre of one's being.

Absolute fearlessness, a readiness to die, is now called for. Such a burning purpose will, with time, turn all resistance to ash and dust. With practice, the day arrives when this struggle passes away and a premonition will come that the supreme change is rising to complete ascendancy in the horoscope of one's mood. It should be met by an attitude of utter surrender. "Not mine, but Thy will be done," exactly reflects the required attitude.

This involves even giving up all thought of being on a spiritual path, of seeking a spiritual goal. Formerly one was a worker for this or that stage of inner attainment; now one must become a vessel, self-emptied, which lies waiting for the divine influx to come when and how it will.

There must be the fullest possible opening of oneself. There must not be the slightest reservation in any direction. One should rest, with breath subdued, like a darkening landscape hushed before the dying sun. One must wait patiently, perfectly patient, for a response to come out of the stillness. Instead of continuing to seek the Self by means of intellectual exertions, one stops and lets the Self seek him! It is only after this point is passed that the miraculous power of meditation leads one from the sublime stillness to the divine source whence the 'I' arises."

***Eckhart Tolle: stillness is your essential nature***

***Eckhart Tolle: three routes to Stillness 3 min from Stillness Speaks***

***Eckhart -you are it fohe***

***Tolle: Am I Aware has: Alert Passivity 2 min***

When you lose touch with inner stillness, you lose touch with yourself. When you lose touch with yourself, you lose yourself in the world. Your innermost sense of self, of who you are, is inseparable from stillness. This is the *I Am* that is deeper than name and form.

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Stillness is your essential nature. What is stillness? The inner space or awareness in which the words on this page are being perceived and become thoughts. Without that awareness, there would be no perception, no thoughts, no world. You are that awareness, disguised as a person.

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

You can become aware of awareness as the background to all your sense perceptions, all your thinking. Becoming aware of awareness is the arising of inner stillness. *Stillness Speaks* I am telling you now the secret of life; you still have to use it... In any experience there are things arising: inner thoughts feelings, emotions and outer people places events.

You give attention, not resisting: saying yes to the moment. But then, there is more. You are aware of awareness itself in which the content arises: alive stillness, continuously there. And you stop seeking yourself in the event, circumstance, content. You are the underlying field (.) ET Omega 2002 -- 59:

Even if you never went to another talk, only remembered to listen to silence whenever possible. Through this the new consciousness would arise more and more. *Omega 2002*

**Real Spirit of Meditation: be still and KNOW**

***Eckhart "Be still and know" 2 min on "Be still and know I Am God"***

I LIVE IN GOD'S MIND-HEART-VASTNESS,  
And GOD IS IN MY HEART-MIND-LIFE:  
*I AM* IS A RAY OF GO'S CONSCIOUS LIVING BEING,  
and *I AM* IN GOD VAST CONSCIOUSNESS-LIFE-BEING