

HH Dudjom Rinpoche

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. ...

Urgyen Tulku 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...

Eckhart Tolle: Stillness Speaks

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.

... 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.

Nisargadatta: I Am That:

There is nothing to seek and find, for there is nothing lost. Relax and watch the "I am." Reality is just behind it. Keep quiet, keep silent; it will emerge, or, rather, it will take you in. *Ch 99*

Q: How can I aspire to such heights, small and limited as I am?

M: realise yourself as the ocean of consciousness in which all happens. This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness. ... It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living.

Q: What I do not follow is what you say about going beyond consciousness. ... After all, you yourself have said that all experience is in consciousness.

M: You are right, there can be no experience beyond consciousness. Yet there is the experience of just being. There is a state beyond consciousness, which is not unconscious. Some call it super-consciousness, or pure consciousness, or supreme consciousness. It is pure awareness free from the subject object nexus. *Ch.65*

From Tarthang Tulku Openness Mind: Meditation and “Awareness”

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... 2
By learning how to be totally satisfied every moment, our time will never be wasted. 6
"Inherent in the realization that our everyday world is actually always changing is the realization of intrinsic awareness"

MEDITATION a: Visualize a vast open space, by thinking of all external objects as well as our bodies as being part of this space, all within the immediate moment. Finally, no barriers remain. Only a higher awareness alive and healing which gives warmth and nourishment.

MEDITATION b Let the body and breath be an anchor for the meditation. Open all your cells, even all the molecules, that make up your body, unfolding like petals. Open more than your heart. Open your entire body, every atom of it. Once you touch your inner nature this way, everything opens up. Energy flows from this openness.

MEDITATION c: AWARE OF AWARENESS

Our natural state of being is awareness: an awareness which is not of anything but which is an all-encompassing state of pure experience. ... This awareness is accessible to all who search for it: it can always be reached by delving into the nature of experience. We are not, however, able to stay in this awareness...it gives way to ordinary consciousness, which divides our perception into subject and object, creating as subject a self-image, the “I”.

MEDITATION d: LET IT BE

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

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

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 quite 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.

ADYASHANTI: True Meditation

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 AUDIO: Meditative Self-Inquiry: excerpt: longer form

We say “I am this” “I believe this or that.” We derive our personal identities through these beliefs. We can see that beliefs appear within awareness. Just a thought. It is not who you are.

While the mind derives its identity through belief, in truth belief is just a pattern of conditioning that flows through the mind. And there is an awareness that is prior to belief. There is the noticing that is prior to belief: and noticing is more intimate than belief. It is closer than the belief itself. Beliefs are something that is witnessed by consciousness: which is more primal.

The same for the personality. Every being enlightened and unenlightened has a personality: has a unique way in which spirit manifests as a human being. A personality is nothing more than a mask we wear. And sadly, most human beings are completely identified with the mask of their personality structure. They think they are their personalities. And this leads to a sense of separation, isolation eventually. But when we start to see the personality is a thing that belongs to the body and mind, the personality itself is something that is being witnessed from within. A person can be aware of their personality. We can say: I am aware of my personality. So this means the personality is a content we are aware of: and as such awareness of personality stands prior to personality. While there is personality, there is ego, through investigation you can begin to experience that you are not the personality, not the ego. You are what is peering through the personality.

In the ancient tradition of Greek theater, this is where the concept of persona came from. A persona was something the actor would wear, a mask they would put on the front of their face. They would assume the persona, and then they would play the part in the play: acting out the persona's ups and downs and history and trials and tribulations. And so today, we have this thing called personality or persona, and we have forgotten that the original meaning of persona was something that we wear. Something that we peer through. And we have forgotten all about our deeper spiritual nature and identity. We have been taught that the personality or persona defines who we are. But this is as silly as putting on a mask at Halloween and thinking you are the mask. So although there is a personality and an ego, or a persona, awareness stands prior to it. Awareness wears the personality. So we begin to see that we are not our personalities, although they exist.

So we are exploring what we are, through exploring what we are not. In each and every thing we think we are, there is something prior. There is awareness of body, of speech, of mind. All these are contents which awareness perceives. None of them tell us about the perceiver.

And so as we look deeper, in a silent meditative way, we ask ourselves what am I really then, what am I really, at the core of my being. And we come upon, when we look within, behind all objects of perception, what we find is awareness, or consciousness. And there we find the first assumption, the first illusion: that awareness is something that I possess. In fact we say it in our daily language all the time: "I am aware" or "I am conscious" and we assume that it's true. We assume that awareness is something we possess. We assume that there is an entity separate, called me, who possesses awareness or consciousness.

So we bring meditative self-inquiry to this belief. Is there a separate awareness, a separate entity. Look inside for yourself. Can you find who possesses awareness, a separate me. And as we look inside, and look for this me, the one who possesses awareness, we can be amazed when we don't find it. A supposedly separate me is not there.

What's there is awareness itself, consciousness. There is no one who is aware. Awareness itself is aware. This is a great discovery. Awareness itself is aware. Consciousness itself is conscious.

No separate entity, no me behind it. As we begin to see this, we are contacting the core of who and what we are. As bewildering as this may seem to the mind, it is unavoidable in direct experience. As we let go of this belief in a separate identity and realize ourselves to be the underlying awareness. It's always been there, always watching, always been waiting for you and I to come back home, to come back to what we really are. To wait within the seat of our deepest nature, to realize ourselves to be awareness itself. And we can explore this awareness, we can look in our own experience, right here and now. Does this awareness have an age, does this awareness have a gender, or is it simply awareness itself. Does this awareness have a limitation, can you find the beginning of it or the ending of it. These are not questions meant to be answered in the mind. I am simply directing awareness back to its source. We are simply investigating ourselves: what is our true nature. We have been taught and told that this realization is difficult. That to wake up from the separate me identity is hard, and takes years. But all it really takes is a willingness to look into the depths of your own experience: right here and right now. And realize that what you are is a silent watching is awareness itself, is what in spirituality has been called spirit, something without form, without shape, without gender, without age. Spirit is awareness, awareness IS spirit. It's always been so, it has always been who we are. This spirit, awareness, has been wearing the mask called you and me. And like most human beings we have lost ourselves and identified as the mask, as the persona. We have played the part of the character.