

Meditations on Mind: (= primordial awareness)

Mentalism Meditations

Thinking into the nature of Mind

Anthony Damiani (AD) from [Looking Into Mind](#) Meditation: 13. Its Not Far Away

from Peter Wilberg: THE FOUNDATIONAL MANTRA

From Tarthang Tulku [Openness Mind: Meditation and “Awareness”](#)

Tolle: Stillness is your essential nature.

ULTRAMYSTIC--- see M, M, P file

Metaphysics of Truth -L 03 --THOUGHT TO GO BEYOND STILL TO DO

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Meditations on Mind: (= primordial awareness)

When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" 1.1.130

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

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

... It is in the universe and yet the universe is in it too. It never evolves, for it is outside time. It has no shape, for it is outside space. It is beyond man's consciousness, for it is beyond both his thoughts and sense-experience, yet all consciousness springs mysteriously out of it. ... Nevertheless we may enter into its knowledge, may enter into its Void, so soon as we can drop our thoughts, let go sense-experience, but keep our sense of being. Then we may understand what Jesus meant when saying: "One that loseth their life shall find it."... 28.2.100

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 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) (28:2.99)

ULTRAMYSTIC: see meta, myst, phil

MENTALISM MEDITATIONS

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

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

Both the necessity and justification of meditation lie in this, that one is so preoccupied with his own thoughts that he is never aware of the mind out of which they arise and in which they vanish. The process of stilling these thoughts, or advanced meditation, makes this awareness possible. 4.1.36

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. 23.8.163

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 **DUP IN CONSCIOUSNESS**

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 **DUP IN PHASES**

Thinking into the nature of Mind

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) [AD comments later]]

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) [NOTE: AD comment in 1/25/84]

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)

Nevertheless, the endeavour to grasp what is beyond its reach is not a wasted one, for it carries the intellect to the very limits of its own being and then invokes its higher counterpart to come to the rescue. (7:1.128)

Thinking can put together all sorts of theories and speculations and even discoveries. But only when it dies down and lets the pure quietened mind come to rest in the very essence of consciousness, at peace with itself, with nature, with the world, only then is there a deep sense of utter fulfilment. 7.1.87

Thinking can, ordinarily, only produce more thoughts. Even thinking about truth, about reality, however correct it be, shares this limitation. But if properly instructed it will know its place and understand the situation, with the consequence that at the proper moment it will make no further effort, and will seek to merge into meditation. When the merger is successfully completed, a holy silence will pervade the consciousness which remains. Truth will then be revealed of its own accord. (P) 28.2.111

The mind can be weaponed into a sharp sword which pierces through the illusion that surrounds us into the Reality behind. If then the sword falls from our grasp, what matter? It has served its useful purpose. 4.3.84

He will arrive at the firm unshakeable conviction that there is an inward reality behind all existence. If he wishes he may go farther still and seek to translate the intellectual idea of this reality into a conscious fact. In that case the comprehension that in the quest of pure Mind he is in quest of that which is alone the Supreme Reality in this entire universe, must possess him. The mystery of Mind is a theme upon which no aspirant can ever reflect enough: first, because of its importance, and second, because of its capacity to unfold his latent spirituality. He will doubtless feel cold on these lofty peaks of thought, but in the end he will find a heavenly reward whilst still

on earth. We are not saying that something of the nature of mind as we humans know it is the supreme reality of the universe, but only that it is more like that reality than anything else we know of and certainly more like it than what we usually call by the name of ``matter." The simplest way to express this is to say that Reality is of the nature of our mind rather than of our body, although it is Mind transcending the familiar phases and raised to infinity. It is the ultimate being the highest state. This is the Principle which forever remains what it was and will be. 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." 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. 28.2.100 [Yellow dup above]

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

Anthony Damiani (AD) from Looking Into Mind Meditation: 13. Its Not Far Away

AD being that awareness AUDIO

AD Consciousness Deepens AUDIO

AD: You know it's not something far away from you. It's not out there. It's like I said, when you close your eyes and you look within and you see this blankness. Ask yourself the question, "Who sees this blankness?" Try to understand the who who sees.

Never mind what it sees. Just concentrate on who sees. And after a while there develops the looking sensation, that you're just looking. And then after a while that drops away. The sensation of looking drops away and there's just looking. Then you begin to feel that you aren't anything at all, but just this infinite consciousness, no limits to it. But it's right there when you close your eyes. You say, "Look I see all these thoughts running around." Never mind the thoughts. Who sees the thoughts. "Oh, I'm disturbed today." Never mind the disturbance, who sees the disturbance? Always go back to the who. It's that point of light within you that you got to go into and follow it through all the way. And that's the void that he's speaking about. Because that seer is consciousness.

But you will see, you'll think about consciousness and you're off the point. Because to think about consciousness is to put you outside of consciousness. So all you can do is to be attentive to that seeing. Never mind anything else. Who's looking, who sees this blackness in front of me? It's horrible. I keep looking, I keep hoping to find myself, but all I see is this blackness, this darkness. And you got to try to remember. Go back to who sees it and stay with that. Don't let the contents usurp your attention.

The important point here is to try to understand by being that awareness. That's the only way that it could be understood, by being that awareness.

... give you the feeling of being infinite awareness, boundless, uncircumscribed, empty of everything...

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

from Peter Wilberg: THE FOUNDATIONAL MANTRA

Awareness has the essential character of the 'space', outer and inner, in which we find ourselves - and within which we experience things. 'Being Awareness' is attained through 'Being Space'. This means adopting a basic bodily bearing or 'Mudra' traditionally known as 'Khechari Mudra'. The essence of this Mudra lies in choosing to identify with the seeming emptiness of space rather than anything we are aware of within it. In this way we can pass from an intensified awareness of space as we ordinarily sense it to a profound experience of awareness itself *as* infinite space.

Whenever we have a feeling or thought that could be expressed in such words as 'I feel this' or 'I think that' - and even if we have no words to describe what we think and feel, the most important words missing are not simply those that would allow us to say what we think and feel. The first and most important words missing are unspoken words, a silent mantra. Were they to be spoken the words of this Silent Mantra would be "I AM AWARE"

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 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.

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. ET
Stillness Speaks

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. I Am That Ch 99

Q: How do I get at it?

M: You need not get at it, for you are it. It will get at you, if you give it a chance. Let go your attachment to the unreal and the real will swiftly and smoothly step into its own. Stop imagining yourself being or doing this or that and the realisation that you are the source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable. Ch 1