

COLLECTING FROM SUNDAY-MONDAY 10/20/24 *Yellow also in 10-16-24*

p. 1-5 Awareness of Being is Bliss booklet

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?" For it is to lead to this final question that other questions and problems have staged the road of the whole life. This answered, the way to answer all the other ones which beset us, be they physical or financial, intellectual or familiar, will open up. Hence Jesus' statements: "Seek ye first the kingdom of heaven *and all these things shall be added unto you,*" ... 1.1.130 **SL 3**

M: Find your timeless being and your action will bear it testimony. Did you find it? Then what else have you to do? Surely, this is the most urgent task. *I Am That*

... The very fact you have consciously begun the quest is itself a manifestation of Grace, ... You are not really walking alone. The very love which has awakened within you for the Overself is a reflection of the love which is being shown towards you.

... Thus the very search upon which you have embarked, the studies you are making, and the meditations you are practicing are all inspired by the Overself from the beginning and sustained by it to the end. The Overself is already at work even before you begin to seek it. Indeed you have taken to the quest in unconscious obedience to the divine prompting. And that prompting is the first movement of Grace. 2.9.67

For the object of all this thinking is to awaken within him a mood of soul, a mental atmosphere and even an emotional condition of aspiration towards Truth which will provide an appropriate stage for the entry of illumination. ... Quest Of The Overself

...The soul is most certainly there but if we do not turn inwards, and attend to it, then for us it is not there. But really it is always there and the failure to recognize its existence is really the failure to turn attention away from the endless multitude of things which continuously extrovert it. This is why meditation, which is the art of introverting attention, is so needful. By means of our own mind, we can discover the soul. The introverted consciousness, turned away from five-sense activity to contemplate itself, first feels the presence and later becomes aware of the divine mind behind it. Therefore, the practice of mental introversion, or meditation, is quite essential on this quest...

...Only if you fall in love with your soul as deeply as you have ever done with another person will you even stand a chance of finding it. Incessant yearning for the higher self, in a spirit of religious devotion, is one of the indispensable aspects of the fourfold integral quest. ... For without the yearning the advent of Grace is unlikely, and without Grace there can never be any realization of the Overself. PB "Adventure of Meditation"

The twofold way is indispensable: on the one hand the way of self-effort, working to overcome the ego, and on the other the way of Grace, through constantly seeking to remember your true identity in the Overself. 23.5.193

CONSCIOUSNESS-AWARENESS-KNOWINGNESS

If you ask what reality is, in philosophy's view, the answer must be consciousness. If you further ask what person's work in this life is, the answer must be to become conscious of consciousness as such. But because, ordinarily, consciousness never discloses itself but only its varying states, you can accomplish this work only by adopting extraordinary means. You will have to steel the feelings and still the mind. In short, you will have to deny yourself. 20.3.155 **SL 11**

If there is anything worth studying by a human being, after the necessary preliminary studies of how to exist and survive in this world healthily and wisely, it is the study of man's own consciousness--not a cataloguing of the numerous thoughts that play within it, but a deep investigation of its nature in itself, its own unadulterated pure self. 1.1.81

"Awareness" is not enough to describe full enlightenment. "Knowingness" includes it but goes farther and is hence a better term. 25.2.10

Why is it that so many people are so unaware of their own higher existence? The answer is that their faculty of awareness itself is that spiritual existence. Whatever they know, people know through the consciousness within them. That in them which knows anything is their divine element. The power of knowing--whether it be a thought that is known, a complex of thoughts such as memories, a thing such as a landscape--is a divine power for it derives from the higher self which they possess. (21:2.136)

Tarhang Tulku *From: Openness Mind:*

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: 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.

As –If: Shift Identity as often as possible “Greet yourself in your thousand other forms as you mount the hidden secret tide and travel Back home...” Hafiz

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... 21.5.95

... through the understanding of the Short Path he searches knowingly, not wanting another experience since both wanting and experiencing put him out of the essential Self. He thinks and acts as if he is that Self, which puts him back into It. It is a liberation from time-bound thinking, a realization of timeless fact. [23:6.110](#)

Why go on hoping for a far-off day when peace and truth will be attained? Why not drastically strip off all the illusions of self-identification with ego and recognize that the true identity is already fulfilled? 23.1.32

On the Short Path he fixes his mind on divine attributes, such as the all-pervading, ever-present, beginning- less and endless nature of the One Life-Power, until he is lifted out of his little ego entirely. 23.1.127

A valuable practice of the Short Path is to *see* himself already enjoying the realization of its goal, already partaking of its glorious rewards. This is a visualizing exercise in which his own face confronts him, a smiling triumphant face, a calm peaceful face. It is to be done as many times every day as he can remember to do it. 23.6.5

NONDUAL MEDITATION

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

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

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](#))

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

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.

Look at a tree a flower a plant... let your awareness rest on it... how still they are... how deeply rooted in being... Allow nature to teach you stillness..

When you look at a tree and perceive its stillness, you become still yourself. You connect with it on a very deep level. You feel a oneness with whatever you perceive in and through stillness. Feeling the oneness of yourself with all things is love.

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

MEDITATIONS ON MIND

... 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

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

...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 ex. 7

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 identify yourself with this consciousness and to dis-identify yourself from the accustomed one. --The Wisdom of the Overself ex 4

Eckhart Tolle: surrender acceptance: non-resistance

When you say “yes” to the “isness” of life, when you accept this moment as it is, you can feel a sense of spaciousness within you that is deeply peaceful. Stillness Speaks: P.67

When you say “yes” to what is, you become aligned with the power and intelligence of Life itself. Only then can you become an agent for positive change in the world. P.43

Surrender, one could say, is the inner transition from resistance to acceptance, from “no” to “yes.”

When you surrender, your sense of self shifts from being identified with a reaction or mental judgment to being the space around the reaction or judgment. It is a shift from identification with form—the thought or the emotion—to being and recognizing yourself as that which has no form—spacious awareness. practicing the power of now P.73

Surrender is to relinquish inner resistance to what is.” p. 119

You accept the “isness” of this moment.” p. 121

When you see a no, in whatever form it comes in this moment, you recognize it is a no, and you recognize it is some form of tightening or contraction. And what do you do then? You say, ok, that is how it is. there is the no again. And you let it be. Let the contraction be. And see what happens. So you bring the YES into the NO. that is all you need. It is very simple. Nothing is rejected and denied or complained about, nothing that is, inside or outside, and then more and more you know who you are beyond that which arises in the now, you are no longer looking for yourself in that which arises... whether it be an event, and emotion, a thought, a sense perception... anything... you know yourself to be the field in which it arises, or the spaciousness around all the content, all the events in your life. You are That, and that is a state of peace, no matter what happens... that undercurrent is peace itself... and it is you.. it is the essence of who you are, which is not separate from the essence of your partner, the person next to you, or any form... and the miracle is, once you know who you are ... you can't say so much about it. FOHC

Emmanuel: fall in love with yourself

E: Your first task is to fall completely in love with yourself.

Love yourself enough and nothing can do you harm. Fall completely in love with yourself and you become the miracle worker that you are. You are not the victim of any food, or air, or anything in your world. You are not a victim. You are the creator of your world.

Q: how can I fall in love with myself?

E: How could you not? How could you perceive yourself not through your distorted history?

How could you perceive yourself and not fall in love. You were taught to be a careful bookkeeper, to underline in bold your faults. We who walk with you say: in every moment you have done the best possible. Isn't that enough to evoke your devotion? In retrospect you say: I could have done better. But you don't live in retrospect. You live now. Your intent is and will be to do the best every moment. How can you not love that, and that is true of everyone. How to fall in love with yourself? Remember who you are: with every breath.

You ask for a soul mate. There are no strangers in this life. As you walk down the street: everyone is your soul mate. We are all from the oneness. The essence that never changes. Begin to live this.

p. 6-9 WU-WEI booklet

Wu Wei has a double meaning: first, letting Life, Mind, act through you by yourself, becoming still, thought-free, and empty of ego--you are then not doing anything, but being done to, being used; second, pursuing truth impersonally. The usual ways seek personal attainment, achievement, salvation. The aspirant thinks or speaks of "my mind" or "my purification" or "my progress"; hence such ways are self-enclosed, egoistic. Whatever repression of ego that there is occurs only on the surface and merely drives it down to hide in the subconscious, whence it will re-emerge later. These methods are Long Path ones, hence are destined to end in futility and despair. The deeper way of *Wu Wei* is to lose the ego by doing nothing to seek truth or to improve oneself; adopting no practice; following no path. The Short Path turns realization over to Overself so that it is not your concern any longer. This does not mean that you do not care whether you find truth or not, but that whereas ordinary care for it arises out of desire of the ego or anxiety of the ego or egoistic need of comfort, escape, or relief, Short Path care arises out of the stillness of mind, the serenity of faith, and the acceptance of the universe. (23:5.228)

What is given out is given freely to all. Jesus is not a teacher assigning marks at an examination, he is a benevolent philanthropist! Salvation is taken out of the ego's hands altogether; the only requirement is "Do Nothing, for that will be ego-doing." (23:5.214)

Those who look for advancement by looking for inner experiences or for discoveries of new truth do well. But they need to understand that all this is still personal, still something that concerns the ego even if it be the highest and best part of the ego. Their greatest advance will be made when they cease holding the wish to make any advance at all, cease this continual looking at themselves, and instead come to a quiet rest in the simple fact that *God is*, until they live in this fact alone. That will transfer their attention from self to Overself and keep them seeing its presence in everyone's life and its action in every event. The more they succeed in holding to this insight, the less will they ever be troubled or afraid or perplexed again; the more they recognize and rest in the divine character, the less will they be feverishly concerned about their own spiritual future. 23.5.222

Q: is there no need of effort then?

M: When effort is needed, effort will appear. When effortlessness becomes essential, it will assert itself. You need not push life. Just flow with it and give yourself completely to the task of the present moment, which is dying now to the now. For living is dying. Without death life cannot be.

... Give your real being a chance to shape your life. You will not regret it. I Am That ch33

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)

GRACE see [Essay on Grace excerpt from 2.9.67](#)

It is the unique contribution of the Short Path that it takes advantage of the Overself's ever-present offer of Grace. 23.1.134

If there is any law connected with grace, it is that as we give love to the Overself so do we get grace from it. But that love must be so intense, so great, that we willingly sacrifice time and thought to it in a measure which shows how much it means to us. In short, we must give more in order to receive more. And love is the best thing we can give. 18.5.209

If you investigate the matter deeply enough and widely enough, you will find that happiness eludes nearly all men despite the fact that they are forever seeking it. The fortunate and successful few are those who have stopped seeking with the ego alone and allow the search to be directed inwardly by the higher self. They alone can find a happiness unblemished by defects or deficiencies, a Supreme Good which is not a further source of pain and sorrow but an endless source of satisfaction and peace.(P 340) ([24:1.74](#))

When all thoughts are extinguished; when even the thought of the quest itself vanishes; when even the final thought of seeking to control thoughts also subsides, then the great battle with the ego can take place. But the last scene of this invisible drama is always played by the Overself. For only when its Grace shoots forth and strikes down this final thought, does success come.(P) ([23:8.152](#))

SURRENDER

[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](#)

... In the end you will reject both. There is no Long Path or Short Path. We have constructed them to conform to what we think. Buddha says in the Dhammapada that you yourself made up this picture you have of yourself, the picture you think is real. It is made by thought and can be undone by thought.

You could also say there is nothing to the whole thing: simply surrender yourself to God. This is true if you can do it.

We get over-educated, have to rationalize everything and spend time writing books and reading books which are not altogether worthwhile.--January 1979 23.5.56

... So a third phase becomes necessary, the phase of getting rid of the ego altogether; this can be done only by the final dissolving operation of Grace, which the man has to request and to which he has to give his consent. To summarize the entire process, the Long Path leads to the Short Path, and the Short Path leads to the Grace of an unbroken egoless consciousness. (P) 23.5.206)

The principle which makes union with the Overself possible is always the same, albeit on different levels. Whether it appears as humility in prayer, passivity to intuition, stillness in meditation, or serenity despite untoward circumstances, these attitudes temporarily weaken the ego and lessen its domination. They temporarily silence the ego and give the Overself the

opportunity to touch us or work through us. So long as the ego dominates us, we are outside the reach of the Overself and separated from its help. 22.5.3

In first, the discovery of the Overself, and second, the surrender to it, man fulfils the highest purpose of his life on this earth. 1.1.83

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

Where the heart goes, there soon or late the other faculties will follow. This is why it is so important to let the Overself take possession of the heart by its total surrender in, and to, the Stillness. 24.4.90

Until it is brought to his attention, he may not know that the idol at whose feet he is continually worshipping is the ego. If he could give to God the same amount of remembrance that he gives to his ego, he could quite soon attain, and become established in, that enlightenment to which other men devote lifetimes of arduous effort. 8.4.153

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

There would be no hope of ever getting out of this ego-centered position if we did not know these three things. First, the ego is only an accumulation of memories and a series of cravings, that is, thought; it is a fictitious entity. Second, the thinking activity can come to an end in stillness. Third, Grace, the radiation of the Power beyond man, is ever-shining and ever-present. If we let the mind become deeply still and deeply observant of the ego's self-preserving instinct, we open the door to Grace, which then lovingly swallows us. 8.4.417

This whittling away of the ego may occupy the entire lifetime and not seem very successful even then, yet it is of the highest value as a preparatory process for the full renunciation of the ego when--by Grace--it suddenly rises up in the heart. (8:4.422)

No one else can do for a person what Nature is tutoring him to do for himself, that is, to surrender the ego to the higher self. Without such surrender no man can attain the consciousness of that higher self. It is useless to look to a master to make for him this tremendous change-over within himself. No master could do it. The proper way and the only way is to give up this pathetic clinging to his own power, to his own littleness, and to his own limitations. To turn so completely against himself demands from a man an extreme emotional effort of the rarest kind and also of the most painful kind. For to surrender the ego is to crucify it. 8.4.211

The ego thought is like a string upon which our multitudinous sense-memories, interests, desires, fears thoughts and feelings are threaded. And when one speaks of the surrender of the ego, it is not the surrender of one particular bead which is meant, but rather of the entire string which

holds together all the diverse beads and without which all would collapse. This is effected, and can only be effected, by turning the mind inwards, and by concentrating deeper and ever deeper within the heart until individual beads of thought and feeling no longer engage our consciousness, but only the single thought of self-existence. Then we discover that we are really angels fallen from the empyrean. Quest of the Overself

Lose your life to find your life

The declaration of Jesus that whosoever will save his life shall lose it, is uncompromising. It is an eternal truth as well as a universal one. It is needed by the naive as well as by the sophisticated. ...

Such an achievement may seem very far off from human possibility and indeed we find in history that not many have either cared, or been able, to realize it, for it is far too painful to the ego. But the metaphysical truths of successive rebirth on earth and of the unreality of time should give some comfort here. The first teaches a great patience while men labour daily at the task of remaking themselves. The second teaches that the Overself is even now ever present with all, that in the eternal Now there is no futurity and that theoretically the possibility of its realization does not necessarily belong to some distant rebirth. 8.4.230

The humility needed must be immensely deeper than what ordinarily passes for it. He must begin with the axiom that the ego is *ceaselessly* deceiving him, misleading him, ruling him. He must be prepared to find its sway just as powerful amid his spiritual interests as his worldly ones. He must realize that he has been going from illusion to illusion even when he seemed to progress.(P) (18:3.20)

To live in lonely contemplation of the secrets deep down in the heart, to place all ambitions and restless desires on a funeral pyre and burn them up in a heap--these things demand the highest courage possible... (25:3.268)

If the One Reality alone is, if even the world-illusion vanishes in deepest contemplation, how is he to deal with the world, since it awaits his attention whatever its status be? The answer is that he is to act in the world AS IF it were real: this is to be his working rule to enable him to carry on with everyday existence and perform all duties. This same practical rule was stated by Jesus in his succinct sentence: Be in the world but not of it. (24:3.311)

From: 'The Gift' –Hafiz-- Translated by Daniel Ladinsky

Don't surrender your loneliness so quickly
let it cut more deep.
Let it ferment and season you
as few human or even divine ingredients can
Something missing in my heart tonight
has made my eyes so soft
my voice so tender
my need of God
absolutely clear.