

#A10 MEDITATIONS ON MIND AND CONSCIOUSNESS

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

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 one'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 used in consciousness

The first question is also the final one; it is quite short, quite simple, and yet it is also the most important question which anyone could ever ask, whether of oneself or of others. This question is: **"What is consciousness?"** Whoever traces the answer through all its levels will find himself in the end in the very presence of the universal consciousness otherwise called God. 19.3.32

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

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

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 **[[NOTE: HAS AD COMMENT]]**

There was one question which Jesus left unanswered. It was Pontius Pilate's **"What is truth?"** There was one question which Buddha heard several times but always refused to answer. It was **"What is Reality?"** Since truth is the knowledge of reality, both amount to the same. 28.2.61

All we need to take us through intricate problems of meta-physics is this single masterly conception: **Mind alone is.** 28.1.1

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

That which is at the heart of all existence--the world's and yours--must be real, if anything can be. The world may be an illusion, your ego a fiction, but the ultimate essence cannot be either. Reality must be here or nowhere. 28.1.15

All metaphysical study and all mystical exercises are but preparations for this flash of reality across the sky of consciousness which is here termed insight. The latter is therefore the most important experience which awaits a human being on this earth. If metaphysics or mysticism is regarded as an end in itself and not as a preliminary, then its follower misses what lies at the core of one's life. 21.5.155

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

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)

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

You should get 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."

... abruptly reject the thoughts or desires which happen to engage him, calmly suppress all personal reference and put yourself in the mental position of a person waking up from a dream and suddenly realizing that they were not only playing an active part in the dream but also remaining quite immobile as the mere witness of that dream figure itself. In the same way, 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.

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. ex 4

... The passive submission to time keeps us enchained. The willed meditation on the infinite observer which is ever with and within is a revolt which weakens every link of the chains. 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 life. If we cease to ignore it and repeatedly strive to know it, the hour will certainly arrive when we shall do so. --The Wisdom of the Overself Ex 4 ch.14

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)

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

For even the prophets and avatars whom the divine Godhead sends down to mankind are sent not only to teach them that this Absolute exists but also to direct them towards the realization of their own true inner self. The true self will then reflect as much of the divine as it is able to, but it can never exhaust it. It is the Overself and, through the threefold path, is *Knowable*. In the Unique Godhead, ever mysterious in its unmanifested self-existence, there rises and sets, like the sun's light, the manifested World-Mind, in which--in its turn--there rises and sets all this wonderful cosmos of which it is the very soul. The first is forever beyond man but the second is always accessible as the Overself within. 28.2.91

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 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." ... 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

In our view, even deep sleep unconsciousness is a form of this "consciousness" which transcends all the states we ordinarily know--waking, dream, and deep sleep--yet includes them when they merge back into it. Such a "consciousness" is unthinkable, unimaginable, but it is the true objective awareness. It is also the / you are seeking so much. But to reach it, then you have to let go of the I which you know so well. 19.3.184

The recognition of the mind is the only thing that we actually need. All phenomena of the external world and all inner contents are the manifestations of the luminosity of mind. The meditation on the nature of mind is immediate: we do not have to go anywhere to find our true nature. It is sufficient for us to allow our mind to rest in itself, and directly be aware of the Awareness that is looking. The nature of mind is already and always present. *Lama Gedun*

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. 1

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...

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... Ugyen Tulku Rinpoche

➤ [FOR 7/24 AND 7/31 and 8/14 and 09/04 09/07, 11, 18, 25 10/02](#)

[Distilled Essence of Consciousness](#) has quotes on states p.6-7

[Meditations on Mind and Where We Meet](#)