

the
heart
of
awareness

selections from

Jean Klein

H.W.L. Poonja

Nisargadatta

Ramana Maharshi

Huang Po

Swami Ahedananda

compiled by
peter ingle

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the heart of awareness

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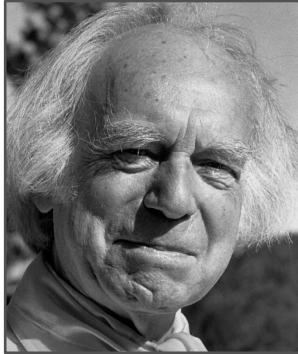


The selections in this book come from six masters who recognized that behind all observable phenomena in ourselves and in the world there resides a pure, silent, motionless, unperturbed awareness.

This truth has been taught under different names for millennia, but these masters reduce it to its core: that the essence of enlightenment is pure awareness being aware of being aware.

the heart of awareness

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Jean Klein
(1912–1998)

Selections from
I AM

Edited and compiled by Emma Edwards
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LIBERATION does not concern the person.
Liberation is freedom from the person.

The idea of being a person, an ego, is nothing
other than an image held together by memory.

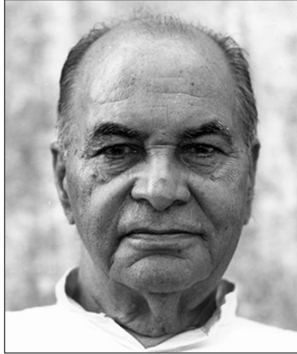
The mind will lead you astray until you per-
ceive its true nature.

Your attention is constantly turned either toward objects or to ideas. You know yourself only in relation to something. A sense of being, without qualification, is completely unknown to you.

We discover ourselves in attention. This attention transcends the experience and the experiencer. It is pure awareness. The waking state and dream state are imposed upon this still awareness.

When you have once glimpsed your real nature, it solicits you. There is nothing to do, only to be attuned to it.

It is not the mind which attunes to awareness, but awareness which absorbs the mind.



H.W.L. Poonja
(1910–1997)

Selections from
Wake Up and Roar
Satsang with H.W.L. Poonja
Volumes 1 and 2

© 1992 Pacific Center Publishing

YOU HAVE TO DO nothing to be who you are. You are always here. You deny it. You deny your greatness.

There is the fear of embracing this emptiness. You don't see anything there. No name. No form. Unknown. Absolutely empty. You need courage to hug that emptiness of no name and no form.

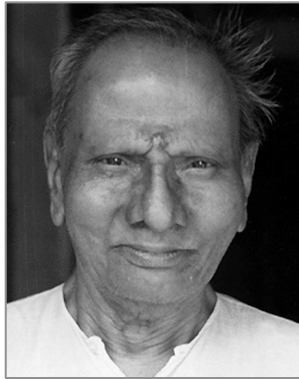
Nobody can help you. Help can only take you to the edge.

When you look from there, from emptiness, you see everything. Nothing beyond that. Nothing to do. Only to be as you are.

Emptiness is your own nature. This is what you are, and really you need not do anything about it.

When you don't give rise to a thought, you return to emptiness.

We have a conception that by practice we shall become free. We become enlightened in this instant only, not as a result of ten years' practice.



Nisargadatta
(1897–1981)

Selections from
I AM THAT

Talks with Sri Nisargadatta Maharaj

Translated by Maurice Frydman, and edited by
Sudhakar S. Dikshit. Published by The Acorn Press,
Durham, NC. 2nd rev. ed., 2012. Selections text
copyright Chetana Pvt. Ltd., Mumbai, India.

YOU ARE AWARE—you need not try to be. What you need is to be aware of being aware. You are always conscious of the mind, but you are not aware of yourself as being conscious. The mind must learn that behind the moving mind there is the background of awareness which does not change.

Awareness is unattached and unshaken. It is lucid, silent, peaceful, alert, and unafraid; without desire and fear.

The man who carries a parcel is anxious not to lose it. He is parcel-conscious. The man who cherishes the feeling "I am" is self-conscious. The sage holds onto nothing and cannot be said to be conscious and yet he is not unconscious. He is the very heart of awareness.

From awareness of the unreal to awareness of your real nature there is a chasm which you will easily cross once you have mastered the art of pure awareness.

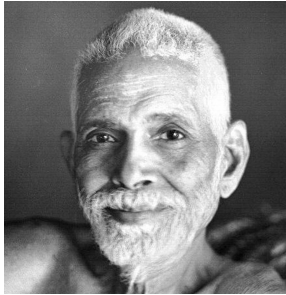
Ultimately you come to something so simple that there are no words to express it.

The Self stands beyond the mind, aware but unconcerned. You are the Self. Leave the mind alone. Stand aware and unconcerned and you will realize that to stand alert but detached, watching events come and go, is an aspect of your real nature.

You imagine that you do not know yourself because you cannot describe your Self. But whatever can be described cannot be your Self, and what you are cannot be described.

To know that you are neither in the body nor in the mind, though aware of both, is already self-knowledge.

The pure witness watches what is going on and remains unaffected.



Ramana Maharshi
(1879–1950)

Selections from
Be As You Are
The Teachings of
Sri Ramana Maharshi

Edited by David Godman
Arkana Penguin Books © 1985 Sri Ramanasraman

YOU ARE AWARENESS. Awareness is another name for you. Since you are awareness, there is no need to attain or cultivate it.

At one stage you will laugh at yourself for trying to discover the Self which is so self-evident.

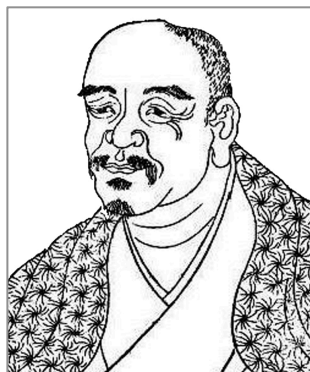
The real is as it is always. We are not creating anything new or achieving something which we did not have before.

The mind does not exist without the Self. The Self exists without the mind. The wrong knowledge of “I am the body” is the cause of all the mischief.

The Self is a state of simple awareness. The Self is prior to consciousness. No one can ever be away from the Self.

Bliss is not added to your nature. It is merely revealed as your true natural state. Nothing more can be predicated of the Self than that it exists.

You, being the Self, want to know how to attain the Self. It is like a man being at a place asking how many ways there are to reach that place and which is the best way for him.



Huang Po
(died 850 A.D.)

Selections from
Zen Teaching of Huang Po
On the Transmission of Mind

Translated by John Blofeld
Grove Press, NY © 1958 John Blofeld

TO MAKE USE of your mind to think conceptually is to leave the substance and attach yourself to form.

Awake to the One Mind and there is nothing whatsoever to be attained. This is the real Buddha.

If you do not awake to this Mind substance, you will overlay Mind with conceptual thought. You will seek the Buddha outside yourself, and you will remain attached to forms, pious practices, and so on, all of which are harmful and not at all the way to supreme knowledge.

The substance of the Absolute is inwardly motionless, and outwardly like a void in that it is without bounds or obstructions. It is neither subjective nor objective, has no specific location, is formless, and cannot vanish.

This Mind is no mind of conceptual thought, and it is completely different from form.

If you can only rid yourself of conceptual thought, you will have accomplished everything.

Let there be a silent understanding and no more. Away with all thinking and explaining.



Swami Abhedananda
(1866–1939)

Selections from
Philosophy of Work

Vedanta Society, NY © 1902 Swami Abhedananda

THERE IS WITHIN us something that transcends all activity which is unchanging, immovable, and eternally at rest—that which, in the midst of our varied activities of mind and body, remains always inactive.

From the minutest atom up to the grossest material form there is constant motion. Nowhere is there rest. One thing, however, moves not. One thing is at rest.

The reader knows that he is sitting and also that he is reading. He distinguishes two distinct objects of knowledge. But the consciousness with which he perceives them remains the same.

The knower of all the experiences of your childhood is just the same as the one who knows what we are doing now. The knower is unchangeable and not bound by the conditions which govern the changeable.

Anything which takes form in the mind and is conditioned by time and space must change. But the knower, not being a condition of mind or limited by time and space, does not change.

If we analyze our mental activities and study the nature of the knower, we find that it is the permanent source or intelligence above the mind and beyond thought; that it is in reality neither thinker nor actor.