

## AWARENESS AND PRESENCE

*'You are the infinite focused in a body. Now you see the body and mind only. Try earnestly and you will come to see the infinite only.'*  
Sri Nisargadatta Maharaj

### The Light of Attention and Mindfulness

There's an old Zen story: a student said to Master Ichu, "Please write for me something of great wisdom." Master Ichu picked up his brush and wrote one word: "Attention." The student said: "Is that all?" The Master wrote, "Attention, Attention." The student became irritable. "That doesn't seem profound or subtle to me." In response, Master Ichu wrote simply, "Attention, Attention, Attention." In frustration, the student demanded, "What does this word *attention* mean?" Master Ichu replied, "Attention means attention." For *attention*, we could substitute *awareness*. Attention or awareness is the secret of life, and the heart of spiritual practice. (1)

\*

Awareness – and this is more than mere attentiveness – is everything. A lack of awareness is responsible for so much of the violence and suffering in the world today. For it is the mind that feels itself separated from life and nature, the mind dominated by an omnipresent "I," which lashes out to destroy and kill in order to satisfy its desire for more and more – at whatever cost. This unaware mind breeds insensitivity to people and things, for it doesn't see or appreciate the value of things as they truly are, only seeing them as objects to be used in satiating its own desires. The deeply aware person sees the indivisibility of existence, the rich complexity and inter-relatedness of all life. Out of this awareness grows a deep respect for the absolute value of all things, each thing. From this respect for the worth of every single object, animate as well as inanimate, comes the desire to see things used properly, and not to be heedless, wasteful or destructive. (2)

\*

Awareness is our true self; it's what we are. So we don't have to try to develop awareness, we simply have to notice how we block awareness, with our thoughts, our fantasies, our opinions, and our judgments. We're either in awareness, which is our natural state, or we're doing something else. When we become open awareness, our ability to do necessary thinking gets sharper, and our whole sensory input becomes brighter, clearer. The world looks brighter, sounds are sharper, and there's a richness of sensory input, which is just our natural state if we are not blocking out our experience with our tense, worrying minds. (3)

\*

If I realize that what I am is an awareness in relation to my body, in relation to my thoughts, in relation to my emotions, in relation to my actions – then this awareness is not long or short, beautiful or ugly or hot or cold. It is not affected in itself by all the things that affect the body. It is pure being, and the body is the instrument through which that being manifests in life. But I myself am something different from all these manifestations, and it is only because I lose sight of that, that I suffer from the basic existential anxiety about what I am. The moment I equate myself with any of these things, I am on uncertain ground: I am building my house on sand. The only firm foundation on which I can build my house is this experience of pure being. And we have this maybe for a moment, and then we lose it. (4)

\*

When we cling to thoughts and memories, we are clinging to what cannot be grasped. When we touch these phantoms and let them go, we may discover a place, a break in the chatter, a glimpse of open sky. This is our birthright – the wisdom with which we were born, the vast unfolding display of primordial richness, primordial openness, primordial wisdom itself. All that is necessary then is to rest undistractedly in the immediate present, in this very instant of time. And if we become drawn away by thoughts, by longings, by hopes and fears, again and again we can return to this present moment. We are here. We are carried off as if by the wind, and as if by the wind, we are brought back. When one thought has ended and another has not begun, we can rest in that space. We train in returning to the unchanging heart of this very moment. All compassion and inspiration comes from that. (5)

\*

Unless there is an open awareness this instant, mind and body function mechanically, habitually, according to ingrained patterns and influences. I cannot possibly respond wholly and appropriately to people and ever-changing situations if there is inattention. Without careful attention, ancient or newly formed patterns of behaviour react immediately and compulsively, and create conflict. When there is the urge to find out what is going on this instant – not just thinking or speculating about it, but looking and listening *directly*, quietly – the energy to attend is there. It needs no special effort or preparation to bring it about. Questioning and insight generate energy! Unnecessary habitual baggage drops when it is uncovered and clearly seen. There is real joy in discovery. (6)

\*

In our lives we find ourselves involved in all sorts of contradictory situations. Most of the time we don't see this because our attention is absent. When we do see it, the impression is painful. But we must learn to accept this truth. Generally, when we receive an unpleasant impression in life or concerning ourselves, we react. Our reaction carries us away, swallows us. If we do not obey our reaction, we have the possibility of entering into an unusual experience. Instead of plunging into a reactive state, we experience a certain inner freedom. We feel that our attention has remained available, free. It has not, as usual, been stolen from us . . . In acceptance there is a key to something very important that helps us free ourselves from habitual hindrances, helps us to recover the feeling of authentic presence. (7)

\*

Seeing is not thinking. Seeing is seeing – attending, listening without knowing. If there is no clear awareness of how the human mind-and-body functions from moment to moment, division and conflict continue and multiply. Having an image of oneself and of what one should do or should not do creates duality and has nothing to do with undivided attention to what is actually taking place. Attention comes from nowhere. It has no cause. It belongs to no one. When it functions effortlessly, there is no duality. Without attention, one lives in words, images, and memories of oneself and others, constantly in the grip of fear, anger, ambition, confusion. (8)

\*

You live, you feel, you think. By giving attention to your living, feeling and thinking, you free yourself from them and go beyond them. Your personality dissolves and only the witness remains. Then you go beyond the witness. Do not ask how it happens. Just search within yourself.

Q: What marks the difference between the person and the witness?

A: Both are modes of consciousness. In one you desire and fear, in the other you are unaffected by pleasure and pain and are not ruffled by events. You let them come and go. (9)

\*

When we recognize the conventional nature of the self, and intuitively we see its unreality, then we free ourselves from the grip of time-based emotions like guilt, resentment, worry, and fear. These imagined limits, and the measuring of life by

expected life span, fall away as we re-enter the flow of the timeless. We realize that the past, present and future are all contained in this instant and have no existence apart from it. Our palpable sense of their reality arises from thought, from our remarkable ability to remember previous events. What we overlook is the fact that memories of those events only exist in the present moment. (10)

\*

To “stop” is to stop searching for yourself in thoughts, emotions, circumstances, or bodily images. It is that simple. The search is over when you realize that the true and lasting fulfillment you have been searching for is found to be nowhere other than right where you are. It is *here*. It is in you, it is in me, it is in all life, both sentient and insentient. It is everywhere. As long as you are searching for it, it cannot be found because you assume that *it is* somewhere else. You are continually chasing a lie. The truth of who you are is utterly simple: it is closer than your thoughts, closer than your heartbeat, closer than your breath. If you believe your thoughts to be real, if you follow your thoughts as the basis of reality, you will continually overlook what is closer, what has been calling you throughout time, saying, “You are here! You are home! Come in. Be at home.” To be home is to simply *be here*. (11)

\*

Living in the Now means to be where you are, going with the flow of life without dualistic divisions of any kind, no longer separating experience into past and future, nor being drawn by memory or anticipation away from the present moment. To say that there is no time, or that time is an illusion, is not to deny its usefulness in its conventional role. Instead, it is to see it for what it is: a social agreement on a system of arbitrary divisions superimposed on the flow of life to coordinate our human activities. When the mind is still and the din of thoughts has calmed, there is no experience of time or concern for it. The kaleidoscope of inestimable detail that forever awaits our attention, the rich tapestry of our moment-to-moment experience of life to which we have ready access, has no need for time’s generic categories and classifications. Most of us, in quiet moments of solitude or immersed in activities we love, have experienced this timelessness and tasted the essence of what is. (12)

\*

Since ancient times, spiritual masters of all traditions have pointed to the Now as the key to the spiritual dimension. The whole essence of Zen consists in walking along the razor’s edge of Now – to be so utterly, so completely *present* that no problem, no suffering, nothing that is not *who you are* in your essence, can survive in you. In the now, in the absence of time, all your problems dissolve. Suffering needs time, it cannot survive in the Now. The great Zen master Rinzai, in order to

take his students' attention away from time, would often raise his finger and ask: "What at this moment is lacking?" A powerful question that does not require an answer on the level of the mind. It is designed to take your attention deeply into the Now. A similar question in the Zen tradition is this: "If not now, when?" The Now is also central to the teaching of Sufism, the mystical branch of Islam. Sufis have a saying: "The Sufi is the son of time present." And Rumi, the great poet and teacher of Sufism, declares: "Past and future veil God from our sight; burn up both of them with fire." Meister Eckhart, the thirteenth century spiritual teacher, summed it up beautifully: "Time is what keeps the light from reaching us. There is no greater obstacle to God than time. (13)

### Pure Awareness and Consciousness

The truth of who you are is consciousness, not your name, not your body, not your emotions, and not your thoughts. These are just coverings that come and go. They have a birth, an existence in time, and a death. Consciousness does not come and go, It is here now. It knows no other time. Consciousness is free. It is not bound by any name or concept. It is not limited by notions of time and space. It is not affected by emotions or disease. You are pure consciousness. You have always been free, for you have always been consciousness. You have experienced yourself as a point in consciousness and from that imagined yourself to be limited to a body. This recognition, even if it lasts only an instant, is the beginning of an infinitely deepening self-investigation. It is the end of preconception with the cycles of self-definition, and the beginning of a true self-exploration that knows no limits. (14)

\*

What we ordinarily think of as the self has many aspects. There is the thinking self, the emotional self, and the functional self which does things. These together comprise our describable self. There is, however, another aspect of ourselves that we slowly get in touch with as we spiritually mature: *the observing self*. All the describable parts of what we call ourselves are limited. They are also linear; they come and go within a framework of time. But the observing self cannot be put in that category, no matter how hard we try. That which observes cannot be found and cannot be described. If we look for it there is nothing there. Since there is nothing we can know about it, we can almost say it is another dimension. (15)

\*

Do not undervalue attention. It means interest and also love. To know, to do, to discover, or to create you must give your heart to it – which means attention. All the blessings flow from it.

Q: You advise us to concentrate on 'I am.' Is this too a form of attention?

A: What else? Give your undivided attention to the most important in your life – yourself. Of your personal universe you are the center – without knowing the center what else can you know? (16)

\*

It takes a long time to come to unfurnished attention, an attention which is completely open without expectation and memory. The mind is a complicated jigsaw puzzle. There are many little pieces with which you build up your landscape. When you see how the mind functions in repetition you will lose interest in building the picture yet again! Every situation has its own puzzle which is much more entrancing than the same old one you live in. Observe, be alert, and you will see more than you know. (17)

\*

It is clear that the real meaning of the life of each one of us is to live in the present moment. This can only be experienced if we try. To sense, to experience, second after second, the present: *here, now* – this "now" that we never perceive. And yet it is to this reality that we must open ourselves again and again. Experience shows us that it is difficult, nearly impossible, to stay there. Our inner capacity is limited. To be more able, we must become freer in ourselves. It is not a question of a more or less longer duration but rather of the quality of our inner lives. This quality is the bread of truth we need. It is not possible for us to know divine truth before we know the truth that immediately concerns us. (18)

\*

Living in the now is a natural practice, because the present moment is the natural state. We're always in the now, even if we don't totally know it. If we are remembering the past, where does that take place except in the now through present awareness? If we are thinking about the future, we are doing our planning and thinking now. We are always in the present no matter how scattered and distracted we may be. Returning to the now and maintaining that awareness is like coming home to ourselves. Of course, just as we've never been anyone else, we've never been anywhere else. But we lose touch, and we forget. Yet it's always now. This is our sane sanctuary in time called right now. It's where we really are no matter what stories we are telling ourselves. That's why it is such a relief to simply rest in the present, just as we are. Opening up to the miracle of the present moment is a gift we give ourselves. (19)

\*

Whatever changes is not your Self; this body is continuously changing. It was not there, it appeared and it will disappear. It is not you. Find out what you are. The important thing is the consciousness. You must give your full attention to the consciousness itself. That is the process of meditation; then all the secrets will be revealed to you by the consciousness. Watching yourself, that itself is meditation. To keep only consciousness, without mixing it with anything, that is knowledge without words, that you ARE. Thoughts will be there, but they will be weaker and weaker, so only the feeling of "I Amness" will remain, just consciousness without any activity. Watching your activities is on a lower level, like watching anger, etc., that is still identification with the mind-body. Consciousness is beyond both. (20)

\*

When you have had your first few glimpses of the timeless state of consciousness, you begin to move back and forth between the dimensions of time and presence. First you become aware of just how rarely your attention is truly in the Now. But to know that you are *not* present is a great success: that knowing is presence – even if initially it only lasts for a couple of seconds of clock time before it is lost again. Then, with increasing frequency, you *choose* to have the focus of your consciousness in the present moment rather than the past or future, and whenever you realize that you had lost the Now, you are able to stay in it not just for a couple of seconds, but for longer periods as perceived from the external perspective of clock time. So before you are firmly established in the state of presence, you shift back and forth for a while between consciousness and unconsciousness, between the state of presence and the state of mind-identification. You lose the Now, and you return to it, again and again. Eventually, presence becomes your predominant state. (21)

\*

In moments of greater attention, I have an awareness of "being here" – a look, a light, a consciousness that knows. Consciousness is here. I cannot doubt it. And yet I do not trust it, I do not feel it as "I," as my essential nature. I believe that I can look for consciousness, see consciousness, know it. We take consciousness as an object of observation. But we cannot see consciousness. It is consciousness that sees and that knows . . . So, the only reality for me today is in my effort to be present to myself. Nothing else is real. Everything is distorted by the veil of my mind, which prevents me from being in contact with the nature of things. I must first go toward my own nature, awake to the consciousness of "I," and be attentive only to this. Consciousness is always consciousness of self. We can call the Self whatever we wish – the seat of consciousness, even God. The point is that it is the center, the very core of our being, without which there is nothing. (22)

\*

Presence is our constant nature but most of the time we are interrupting it by living in a state of expectation, motivation or interpretation. We are hardly ever at home. In order to rediscover our freedom we need to let go of these projections and allow the possibility of presence. Its real discovery, or our access to it, can only be made within the essence of what is. This is where spontaneous aliveness resides and where we can openly welcome the unknown. Only here, in present awareness of simply what is, can there be freedom from self-image. To live passionately is to let go of everything for the wonder of timeless presence . . . Presence is a quality of welcoming, open awareness which is dedicated to simply what is. There can still be someone who is aware and there is that of which they are conscious -- the sound of running water, the taste of tea, the feeling of fear, or the weight and texture of sitting on a seat. And then there can be a letting go of the one who is aware, and all that remains is presence. There is simply what is. (23)

### Opening to the Wonder of Life

Be satisfied with watching the flow of your life; if your watching is deep and steady, ever turned towards the source, it will gradually move upstream till it suddenly becomes the source. Put your awareness to work, not your mind. The mind is not the instrument for this task. The timeless can be reached only by the timeless. Your body and mind are both subject to time, only awareness is timeless, ever in the now. In awareness you are facing facts and reality is fond of facts. (24)

\*

Q: How can I come to greater alertness?

A: It is a question of being interested when you look at and listen to things. When you begin looking and listening you will start discovering and you will enjoy the discoveries. You will see that every situation, every moment in life, is a fathomless sack. But you make it a sack with a bottom and put things in it. The moment you see that each situation is bottomless, much richer, much more alive than anything you have accumulated in your memory, then you spontaneously become more interested in life. (25)

\*

So long as we are full of the ordinary turmoil – the thoughts, the feelings, the emotions, and so forth – that fill our inner life, there is no room to receive some-



thing from a higher source. It is only by quieting this turmoil, by making room, that there is space enough left to receive. It is not a question of attaining something, achieving something, grasping something. So often, with every good intention, we make some kind of effort to grasp something, and this is not the right effort to make. The effort is to be open, to be receptive, to be empty. This silence we experience together or by ourselves – this is not an empty silence. But as we know, it is filled with life. And beyond that, the Void, the big emptiness if you like . . . We are, as it were, a tiny drop in the ocean of this emptiness. You see, to make ourselves empty, then the dewdrop is received into the ocean. (26)

\*

The quality of influences that reaches me depends on the quality of my Presence. And the quality of my Presence depends on the relation of my thought, my feeling and my sensation. In order to be attuned to a more subtle force, the attention of each part needs to concentrate, to become charged with a new meaning and power to relate voluntarily. In this way the thinking purifies itself, as do the feeling and the sensation. Each plays its own role and functions in concert with the others for the same goal of being attuned with a more subtle Presence. This Presence needs to shine, to animate my body. It has an intelligence, a vision that is like a light in the darkness and thickness of my sleep. As I am today, directed by my ego, I cannot know the very essence of my Being. I am not prepared for this. A greater abandon, a greater magnetization toward my real "I," toward my "divine" nature, must take place. I feel the need for it, and I awaken to this wish, this life. I feel this intelligence awaken. (27)

\*

The whole secret lies in the control of attention. In our ordinary state attention is occupied with the content of consciousness – impressions, memories, and associations – and it is so used to this that, at the beginning, it takes everything we've got to withdraw attention from the usual contents, symbolized by the horizontal member of the cross, and direct it in the other direction, symbolized by the vertical member. But with practice one can learn to divide attention in two: one part directed onto one's activities, and the other simultaneously directed in this other dimension. Then one is able to be aware at the same time of the ordinary contents of consciousness which fill the inner receptive space and of the emptiness behind it, which can then receive other kinds of impressions which do not come in through the ordinary senses. And it is this state which is called "living in the presence of God." (28)

\*

What's going on in me right now? Coming into awareness leads to a sense of presence. Although we typically rush through our day in little contact with the reality of our inner life, daily practice to connect to a deeper sense of Self could transform the outer tasks that press on us so urgently. Then the ordinary work we often consider a grind might take on the quality of a ritual. There is, in fact, no ordinary life. There is only an *extraordinary* one – the one we were given. Daily practice, the practice of presence, can give us the help we need to remember that. (29)

\*

When there is presence there is total intimacy and the senses are heightened to a degree previously unrecognized. I see and touch in innocence, I taste and smell for the first time, and hear a new sound that is vital, fresh and unknown. There is a subtle feeling of risk and serenity in presence. It is the first and last step. It moves beyond time and self-identity and provides the ground in which the discovery of what I am is made immediately and directly available. When there is presence, all that is illusory falls away, and what is left is real, vital and passionately alive. Life full on – not my life, not anyone's life, but simply life. Presence does not bring heaven down to earth or raise earth up to heaven. All is one. (30)

## Meditations

When we deeply relax, our attention unglues itself little by little from our preoccupations, our identifications. It moves toward the realm of silence. During this experience of inner silence, if thoughts appear, they pass as if upon a screen. Our emotions are short-lived movements that do not carry us toward externals.

\*

The exercise of pure attention implies the complete elimination of all elements from the past, thus allowing the authentic purity of the present to be completely grasped. This entails a state of complete receptivity which seizes and is open to the complete, eternal and perfect newness of each moment.

\*

There is a clear distinction between consciousness itself and the transient states which arise within it. All experiences are merely conditioned states. We take them for real, when in fact they are just transient. Turn your attention to consciousness itself and become a witness to this truth.

\*

Ultimately you will realize that you are not your thoughts, your mind, your body, or any other object, but behind all of these is a still, constant, seeming nothingness from which everything emanates; this is what you are.

\*

Just discover that you aren't "living" a life, you *are* life. It's flowing through you – just see it arising and falling away. Emotions and thoughts arise and fall away. They are not you. You are the awareness that allows them and everything else to be.

\*

The silent Witness pays attention to what goes on in the centers: to what goes on in the head, to what goes on in the heart, to what goes on in the body. It simply pays attention. It's like listening to music. You don't have to manipulate the impressions you receive from music; you just receive them.

\*

The witness is always present, is always presence. It is that which is not identified with change, with circumstances, and therefore "observes" them. It is this continual sense of presence throughout life that we call the witness. To know the witness, therefore, means to experience timeless presence in all change.

\*

Just as each flower has its own colour, but all colours are caused by the same light, so do many experiences appear in the undivided and indivisible awareness, each separate in memory, identical in essence. This essence is the root, the foundation, the timeless and spaceless 'possibility' of all experience.

\*

You are free. You are whole. You are endless. There is no bottom to you, no boundary to you. You are awareness and awareness *is* consciousness.

\*

It is possible, right now, wherever you find yourself to stop. For this moment at least, turn your attention to where your life comes from. Shift your attention back to your life's source, to what gives your life the power to be aware, and to where your life goes when it is finished.

\*

The field of consciousness has no boundary. This vast, undivided awareness is available to us at all times. It is there at any moment we are still.

\*

There is only consciousness – this infinite unknown, this vast emptiness into which everything arises. You and I are not separate from this. We *are* this consciousness, this wide-open infinite unknown. ‘Your’ awareness, ‘my’ awareness, everyone’s awareness – all are the Same Awareness. And it has no limits. It contains everything and it *is* everything.

\*

Awareness is the source of all. As the matrix of everything, it is completely still, silent, and impersonal. It has no relationship with anything; it’s the singularity from which everything emanates.

\*

There is simply awareness – silent, still, impersonal awareness – and whatever seems to be happening is arising in that. Just be the watcher. You *are* the stillness, you *are* the silence in which everything arises. Embrace that which never moves and is totally still.

\*

Pure awareness is a natural state of timelessness, because experience is always now, here and now. Whether you think you experience things in the past or anticipate possibilities in the future, all that – memories of the past or anticipation of the future – is happening now.

\*

Our natural state of being is awareness, an awareness which is not *of* anything, but which is an all-encompassing state of pure experience. Within awareness our minds are balanced, light, free and flexible.

\*

This is the miracle of awareness: it gives birth to intelligence and compassionate action. Awareness does not judge, condemn or accept, because it has no *me*-ness to be defended or nurtured. In the wonder of clear seeing, *me*-ness is in abeyance, leaving infinite room for love.

Awareness, which is the source of all, is also the source of unconditional love. So *everything* is divine, everything comes from awareness, from unconditional love. Everything is the beloved, so wherever your awareness rests, it rests on the beloved.

\*

The awakened state is our natural state and way of being. When awakening happens, we suddenly realize that we've come back home to how we naturally are, which is actually quite ordinary. It's wonderful to experience the magnificence of the ordinary.

\*

The expression of love is life itself. The wholeness of life is everywhere and is everything. We are already immersed in life and life in us.

\*

The human being is what links consciousness to its own infinite expressions in form. Through the form of an awake human being consciousness becomes conscious of itself as both formless and as all forms. That is why, to the true sage, everything is divine, whole and complete. Everything is God, the Self.

\*

If we can experience the moment we're in, we discover that it is unique, precious and completely fresh. It never happens twice. One can appreciate and celebrate each moment – there's nothing more sacred.

\*

Be present to the experience of life itself. Cultivate attention in everything you do, and, until your last breath, live in the mystery of being.

\*

You realize your identity with all of life in an extraordinary, mysterious, astounding, and wonderful way, something humbling, incomprehensible, and breathtaking. Life goes on as it always has, but you watch it unfold with new eyes.

\*

In the end you reach a state of non-grasping, of joyful non-attachment, of inner ease and freedom, indescribable, yet wonderfully real.

## References

- (1) Charlotte Beck *Nothing Special: Living Zen* (San Francisco: Harper, 1993), p. 168.
- (2) Philip Kapleau *Awakening to Zen* (New York: Scribner, 1997), p. 30.
- (3) Charlotte Beck *Nothing Special: Living Zen* (San Francisco: Harper, 1993), p. 87.
- (4) Hugh Brockwill Ripman *Questions and Answers Along the Way* (Washington: Forthway Center Press, 2009), p. 374.
- (5) Pema Chödrön *When Things Fall Apart* (Boston: Shambhala, 2000), pp. 106-107.
- (6) Toni Packer *The Work of This Moment* (Boston: Shambhala, 1990), pp. 68-69.
- (7) Henriette Lannes *This Fundamental Quest* (San Francisco: Far West Institute, 2003), p. 70.
- (8) Toni Packer *The Work of This Moment* (Boston: Shambhala, 1990), p. 80.
- (9) Sri Nisargadatta Maharaj *I Am That* (Durham, North Carolina: Acorn Press, 1982), pp. 189-190.
- (10) John Greer *Seeing, Knowing, Being* (Memphis: True Compass Press, 2012), p. 53.
- (11) Gangaji *The Diamond in Your Pocket* (Boulder: True Sounds, 2005), pp. 9-10.
- (12) John Greer *Seeing, Knowing, Being* (Memphis: True Compass Press, 2012), p. 53.
- (13) Eckhart Tolle *The Power of Now* (Vancouver: Namaste Publications, 1997), pp. 43-44.
- (14) Gangaji *The Diamond in Your Pocket* (Boulder: True Sounds, 2005), p. 9.
- (15) Charlotte Beck *Everyday Zen* (San Francisco: Harper, 1989), pp. 122-123.
- (16) Sri Nisargadatta Maharaj *I Am That* (Durham, North Carolina: Acorn Press, 1982), p. 126.
- (17) Jean Klein *The Ease of Being* (Durham, North Carolina: Acorn Press, 1986), p. 100.
- (18) Henriette Lannes *This Fundamental Quest* (San Francisco: Far West Institute, 2003), p. 83.
- (19) Lama Surya Das *Awakening to the Sacred* (New York: Broadway Books, 1999), p. 368.
- (20) Sri Nisargadatta Maharaj *Consciousness and the Absolute* (Durham, North Carolina: Acorn Press, 1994), p. 84.
- (21) Eckhart Tolle *The Power of Now* (Vancouver: Namaste Publications, 1997), p. 62.
- (22) Jeanne de Salzmänn *The Reality of Being* (Boston: Shambhala, 2010), pp. 39-40.
- (23) Tony Parsons *The Open Secret* (Shaftesbury, England: Open Secret Publishing, 2005), pp. 23-24.
- (24) Jean Klein *The Ease of Being* (Durham, North Carolina: Acorn Press, 1986), p. 98.
- (25) Jean Klein *The Ease of Being* (Durham, North Carolina: Acorn Press, 1986), pp. 100-101.
- (26) Hugh Brockwill Ripman *Questions and Answers Along the Way* (Washington: Forthway Center Press, 2009), p. 86.
- (27) Jeanne de Salzmänn *The Reality of Being* (Boston: Shambhala, 2010), pp. 48-49.
- (28) Hugh Brockwill Ripman *Questions and Answers Along the Way* (Washington: Forthway Center Press, 2009), pp. 393-394.
- (29) Patty de Llosa *The Practice of Presence* (Sandpoint, Idaho: Morning Light Press, 2006), p. iv.
- (30) Tony Parsons *The Open Secret* (Shaftesbury, England: Open Secret Publishing, 2005), p. 28.