BEING AWARE OF BEING AWARE

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CHAPTER ONE

KNOWING, BEING AWARE OR AWARENESS ITSELF

Being Aware is continuous.

is always present

is never changed

the known always changes, knowing never changes

is like a screen—but overlooked

is always there with good or bad

can’t be removed

is never modified

is stable

is the primary ingredient of all knowledge & experience

is the medium in which all appears

is the experiencing of all experience

is never an object

but we’re aware that we are aware

is called the nonobjective experience of knowing

empty of all objects—yet full of itself

is the most obvious element of experience

yet most overlooked

is more hidden that most secrets

yet more evident than most things

there is no effort needed to recognize experience of being aware

it is not necessary to control thoughts or anything

is independent of what’s experienced

there is no need to change experience

nothing needs to veil it—except we permit it

Allow the experience of being aware to come to the foreground.

Be Aware of Being Aware

Being aware is also known as Consciousness or Awareness

but don’t think those names are objects

something to search for

Being aware, Consciousness, Awareness is *the very nature of the mind*

If asked, “Are you aware?” You would say “Yes” out of your experience.

You may then wonder “*What is it that knows the experience of being aware?”*

The common name for the experience is “I”.

I am aware of this thought.

I am aware of that tree.

I am aware of that feeling or emotion.

I am aware of that pain or sensation.

I am aware of the sight of my room.

I am aware of the sound of the traffic

I am aware of the smell of the gardenia

I is Awareness itself.

Obviously, *I am aware that I am aware.!!*

*(*No need to “direct” awareness --- that would be trying to direct it toward something other than itself

Awareness’s *nature* (being) is to be aware of itself.

Awareness knows itself by being itself.

Note: As an apparent separate self, we **have** awareness.

But when we’re aware of being aware, we **are** awareness.

CHAPTER 2

THE NATURE OF AWARENESS

Awareness is not disturbed by contents of experience

is peace itself

it is the peace that ‘passeth understanding

it is neither enhanced or diminished by any experience

like the screen by movies

it needs nothing nor fears nothing from experience

it is happiness (causeless joy) prior to any experience

it is unlimited or infinite

it is not limited by any experience or condition

it is unconditioned

First Step: locate awareness in the background of experience

like noticing the screen behind the movie

awareness is seen as the witness of experience

Second Step: see that all experience is *permeated* by awareness

the screen is not just in the background but saturates experience

Third Step: see that awareness is all there is to experience

all **thought** is thinking--and all thinking is awareness

all **emotion** is feeling—and all feeling is awareness

all **sensation** is sensing—and all sensing is awareness

all **perception** is perceiving—and all perceiving is awareness

Pure awareness is whole

perfect

complete

indivisible

and without limits

Pure awareness is the absence of duality

of separation

of otherness

it is the experience of love and beauty

the distinction between a self, an object, an other or a world has dissolved

This is non-duality. Love and beauty is the *nature* of awareness.

The mind (thinking, imagining, feeling, sensing & perceiving) moves

Awareness (knowing, being aware) never goes anywhere

In the form of the mind, awareness moves without moving

Awareness is not affected by experience.

Awareness is always in prime condition.

Experience leaves no trace on awareness

Awareness is open and vulnerable to experience

but unharmable and indestructible

Awareness is the same awareness at every individual’s age

as awareness has no age

Awareness is the same at all levels of intelligence

Awareness is the same whether I a sensation of pain or pleasure, an experience of anger or kindness

The mind thinks awareness resides in the body and is born, gets old and dies and disappears with the body

but awareness remains in the same ageless condition throughout

even in deep sleep

Awareness is birthless and deathless.

Awareness is eternal

One’s true nature of pure awareness is the ultimate healing

Nothing ever happens to awareness.

CHAPTER 3

THE OVERLOOKING OF OUR ESSENTIAL NATURE

To shift our focus, stop being so fascinated with what we are aware of: objects

and instead focus on the experience of being aware.

that is, **be aware of being aware**

it’s a nonobjective experience

(like focusing on the **space** in the room)

It’s usually overlooked

Most never question who or what it is that is aware of experience

We’re so **fascinated** by the *content of experience*

and *overlook* the knowing of the awareness aspect

The experience of awareness is mixed with the experience of objects (dual)

which limits our objective experience

Thus we’ve forgotten who we are (non-dual)

The mixture of object experience & awareness results in the separate self or ego (duality)

ignoring eternal, infinite awareness (or, religiously, God)

But even in duality, there is a longing for happiness

Only awareness is aware of awareness

so apparently awareness overlooks itself

But its never totally obscured

(just like the screen is still visible in a movie)

So **first** we see the object

**then** we recognize the presence of awareness

**then** we see awareness as the totality of objective experience

**then** experience shines with awareness

Forgetting our true nature is the source of all psychological suffering

so remembrance or recognition of our self is the source of peace and happiness

All that the apparent separate self or ego needs to do is recognize is own essential nature (and thus access peace and happiness) is to recognize that is essence of pure awareness is not conditioned or limited by objective experience.

We can’t direct our minds *toward* the experience of being aware.

It is found by a relaxing, falling back or sinking of the mind into its source or essence of pure awareness.: a naturally relaxed state.

The returning of awareness to itself—its remembrance of itself (being aware of being aware, or he using true **meditation,**

or saying “come home” are part of the direct path to lasting peace and happiness

CHAPTER 4

THE DISENTANGLING OF AWARENESS

Awareness, like the sun, is self-luminous.

doesn’t need to do anything

can’t be remembered, like an object can

can be overlooked

is always present

But awareness of awareness can be eclipsed (hidden) by awareness of **objects**

Only the infinite can know the infinite

And only the finite can know the finite

**So to know the finite (objects, world) awareness assumes the form of the finite mind!!**

And awareness can then know thoughts, feelings, sensations,

and perceptions

But awareness (being infinite) cannot know itself in the form of the mind (finite).

So mind is the activity of awareness in the finite realm

Mind cannot seek awareness

It would be like a current in the ocean seeking water

But finite mind, as part of awareness, gets entangled with infinite awareness

And awareness seems to “veil” itself with its own finite activity

So a question (like “Am I aware?) or a two syllable word (like “come home”) can be used to extricate the simple experience of being aware from everything we are aware of.

Awareness cannot be discovered (by mind)

It can only be recognized.

The question (“Am I aware?”) is in mind. The answer if you are aware is “Yes” a bridging response that directs the knowing from that of objects to awareness itself. The two-syllable phrase (e.g., “come home”) can accomplish the same result.

The question or the word creates a gap between thought and pure awareness that restores the recognition.

Awareness is the experience of knowing itself

the knowledge of simply being

To begin with, it may be difficult to stay with the non-objective experience of simply being aware

Because we’re so used to assuming the form of mind and focusing on the objective experience (thoughts, feelings etc)

So as soon as you notice the objective focus,

recall the question or the word

to invite the mind away from the objects

towards its essence

called “sinking the mind into the heart”

the mind sinks or relaxes backwards, inwards or “selfwards”

and gradually, or sometimes suddenly, the finite is divested

and stands revealed as pure mind, original mind or infinite awareness!

The path is not a journey from one place to another

it is more like the fading of an image on a screen

A mind that is used to ‘practicing’ the repeated dissolving to awareness becomes progressively saturated with its inherent peace

and makes the mind’s activity available to humanity

CHAPTER 5

THE EFFORTLESS PATH

Like the sun, awareness cannot shine its own light on itself

there is no distance from itself to itself

Awareness seems unknown or missing because it’s too close

not too far

To know itself awareness doesn’t have to do anything or go anywhere

Awareness is the only knowledge or experience not dependent on the finite mind

All relative knowledge and experience come from this non-dual awareness

Before awareness knows objective experience, it knows itself

Then it spontaneously shines its attention to something seemingly other than itself (thoughts, feelings, sensations or perceptions)

Since there is no distance between itself and itself there is no path to itself

So there is no path to be aware of being aware

it's a non-practice

The Direct Path to awareness of awareness is a pathless path

We start with a goal and we stay there.

The highest meditation is simply to be

There’s no effort

Any effort would be trying to control the focus of attention

The desire for peace and happiness is the desire to return to our original inherently relaxed condition

True meditation is relaxation of the tension in attention and return to awareness to itself

It is dissolving of the mind in the heart of attention

not directing the mind towards any kind of objective experience

If one believes himself to be a separate self (finite mind) he feels cut off from the nature of pure awareness

so being aware seems like a returning

for awareness it’s just a recognition

So pure meditation or saying, e.g., “come home” feels like a returning or remembering.

no effort

Mind is the activity through which and as which awareness knows objective experience

Therefore in awareness’s knowledge of itself (being aware of being aware) there’s no need for activity of the mind.

No path from awareness to awareness (no practice)

But if we seem to have become a separate self or finite mind there seems the need for a practice to “come home” or meditate to remember being awareness

to find or know again our essential self

but not by perpetuating your illusionary belief in a separate self

not by trying in meditation to effort your “self” to awareness

but by using meditation or “come home” to “return to” or remember pure awareness

The separate self or ego is like the clenching of a fist

it is a contraction of infinite awareness into an apparently finite mind.

Once our true nature of pure awareness has become apparent

we realize that no effort is required either to return to it or to remain there

When the presence of awareness becomes increasingly our natural condition, there is no longer a distinction between meditation and life.

Effortless being is our natural state

CHAPTER 6

THE INWARD-FACING PATH

(THE DIRECT PATH)

Awareness shines in us as the feeling of being

“I am” is awareness’s awareness of itself at the end of every thought, feeling, sensation or perception

though usually unnoticed

and during every thought, etc.

but awareness seems veiled by them

like the screen when watching a movie

“I am” (awareness) is thus prior to & beyond finite mind’s experience

So awareness is absolute knowledge

(In religious terms, absolute knowledge is known as God

so our knowledge of our self is God’s knowledge of Himself)

So resting in experience of “I am” is resting in and as our essential, unconditioned, self-aware being

not directing the mind

rather resting it in its own essence

a separate mind that directs itself to objective experience

gets little feeling of being “I Am”

it’s then an experience *within the mind*

From point of view of awareness

it is *awareness itself*

Sufi saying: “I searched for God and found only myself;

I searched for myself and found only God”

So “I am” is experience where finite mind and infinite mind intersect

It is the portal or beacon that shines awareness in midst of experience

Ancient saying : “Whoever knows their self knows their Lord”

Methods to move from objective experience (finite mind) towards

the essence of mind (infinite mind): in the East, it’s meditation;

n the West, it’s prayer

The process is often called “self-inquiry”

Can be initiated by a question like “Am I aware?” or “Who am I?”

or possibly by creating & speaking a two-syllable word

like “come home”

In such ways one can, perhaps gradually or perhaps suddenly purify itself of all objective qualities and give way so is essential essence (awareness) stands revealed

Or an intentional meditation or prayer may unveil the mind with the subsequent exposure of it essential essence.

(So meditation may at first seem to be an *activity*

that the mind takes to achieve a new state

it is later understood to be the very *nature* or *essence* of the mind itself

Then meditation is seen to be what we are,

not what we do

Eventually we need to abandon (surrender or relax) meditation or prayer as directed toward a subtle object of devotion or attention

and abide in and as the self

resting in the “I am”

practicing the presence of God

(steps where the ego (separate sense) is not maintained)

This awareness is equally present and available to all people

under all circumstances

in all situations and

at all times

It is not awareness that has been obscured or missing

We have turned away from it

The mind has turned away from its source and essence

(The “Fall,” in Christian tradition, is simply the turning away of the mind from its essence)

It is only when we cease seeking peace and fulfillment in objective experience and turn the mind in the directionless direction (awareness)

that we begin to taste the lasting peace and fulfillment for which we have longed all our life

The essential nature of the mind of the Buddha (and Christ?)

were exactly the same as the essential nature of each of our minds

All the great spiritual & religious traditions promulgated disciplines & practice to refine the mind

This Direct Path bypasses these progressive means and goes directly from one’s current experience to the essential nature of one’s mind

THIS IS THE AGE OF THE DIRECT PATH.

CHAPTER 7

TRAILING CLOUDS OF GLORY

Imagine:

John Smith, an actor, representing infinite awareness

King Lear representing finite mind (separate self)

Note: they are not two different selves

finite mind is an imaginary limitation

assumed by infinite mind

to manifest objective experience

Imagine:

that John Smith play the role so well

he forgot who he really was

and believed he was King Lear

King Lear initially can’t do anything about the forgetfulness

and simply continues to suffer as King Lear and seeks

to relieve his troubles and seek happiness

in objective experience

nondual teachings will suggest to finite mind some activity toward the source of peace & happiness within itself

if finite mind is mature enough, it might pick up

on it

if finite mind not stable enough to turn away from habit if being caught up with objective experience

the teaching might suggest some preliminary practices

to free attention from such fixation (such as traditional meditation)

when attention has been purified to some degree

the mind will only need a small hint to where to

find such peace & happiness

e.g, “Who am I?” “Am I aware” or “come home”

The Direct Path to return mind directly to its source

is the essence & culmination of all spiritual practice

Back to King Lear:

Assume (though still troubled by his kingdom)

he’s mature enough to reflect on his own essence

to recognize he’s John Smith (infinite mind) he asks himself

such questions (e,g,. “Who am I really”. “Am I aware?”

“come home”\_

they will lead King Lear away from his objective

experience to knowledge of himself as

John Smith

At some point the knowledge “I am John Smith” will be

revealed.

But it is not king Lear that recognizes John Smith

only John Smith has the experience of being John Smith

that is non-dual knowledge

John Smith knows himself by simply being himself

King Lear is the activity John Smith assumes I order to manifest the drama of the play

It is never the finite mind that knows or becomes the infinite mind

While both John Smith and King Lear say ‘I’ referring to the essential self

King Lear’s “I” is colored and limited by thoughts, feelings, sensations and perceptions

whereas for John Smith “I” shines clearly as it is

the finite self is the infinite, eternal I

temporarily colored by thoughts, etc. but never becoming anything other than itself.

No self other than infinite awareness has ever come into existence

Only the infinite mind

assuming the activity of the finite mind

no need to eradicate of dissolve the finite mind to know infinite awareness

the separate self is an illusion existing from its own illusionary point of view

the finite mind will continue to arise from its essence of pure awareness

but its sense of separation & limitation has been neutralized in the clear light of pure awareness

King Lear is an illusion, but like all illusions, there is a reality. The reality of King Lear is John Smith

No new knowledge has been added to John Smith

only that ignorance has been removed from him

Finite minds who are used to focusing exclusively on objective experience

may find the knots and contraction accumulated in their bodies and minds over a life time released

and this release my precipitate unusual effects in their body or mind

if they happen, they are just simple recognition of your being

in this recognition our essential, irreducible self-aware being

simply loses its apparent limitations

and its reality stands revealed: open, transparent, luminous. Indestructible, unborn and undying

and makes these qualities available to humanity

CHAPTER 8

THE OCEAN OF AWARENESS

If awareness was likened to an ocean

thoughts would be the waves that play on the surface

and feelings would be the currents that flow within it

Like that stillness in the depth of the ocean

the heart of awareness is always silent and at peace

So all the mind has to do to find peace

Is to sink into the heart of awareness

As a wave or current flows “down and down” into the depth of the ocean

it loses its agitation, form and limitation as it come to rest

Waves and currents are simply the movement of water

There’s nothing new when currents and waves appear

and nothing is removed from existence when they disappear

So mind quiets and expands when it sinks progressively into its essence

when mind rises in form of thoughts, feelings, sensations or perceptions

nothing new appears

and when they subside nothing real disappears

Just as waves and currents of the ocean are only formless water moving within itself

so only thoughts, etc., are only awareness vibrating within itself

Each of our minds is an apparent finite limitation of infinite awareness

just as waves and currents give the formless ocean

a temporary appearance

the finite mind is the activity infinite awareness assumes to know itself as a separate object

so true meditation (or “come home”) reverses this and takes the finite mind back to infinite mind

the finite mind subsides and awareness loses its temporary finite name and from (but noting happens to awareness)

The Direct Path (the pathless path of self-surrender) is the means by which the finite mind is divested of its assumed limitations

until the indestructible, imperturbable nature of pure awareness is revealed to itself.

At no point does the finite mind ever come into existence in its own right

The finite mind is thus the agency through which awareness (God’s infinite being) knows itself as the world

Never as an entity in its own right (Stu’s sim)

There s only one reality (infinite being, consciousness, awareness) from which all apparent objects and selves derive their seeming existence

As a wave finds lasting peace only deep within itself

so finite mind can only find lasting peace in the depth of its own infinite being

While the finite mind is an illusion, it is real from its own illusionary perspective (e.g. from our own illusionary perspective)

The “I” of the separate self is the true and only “I” of infinite awareness, seemingly mixed with and, therefore, apparently limited by the objective qualities of experience.

The limits of peace & happiness in the separate self is why there is a longing for true peace and happiness in the infinite mind.

The essence of true meditation (or “come home”) is the dissolving or longing in the heart of infinite mind.

We must die (ego) before we die.

In being aware of being aware—the knowing of our own essential, irreducible being—the mind loses its agitation and the heart is relieved of its yearning