



Cruise Through Life Flow of Points of View 4

Identifying awareness or introducing yourself to awareness is very simple. It's just a matter of stopping thinking. Stop thinking just for a moment. Anyone can do that, stop thinking for a moment. When you stop thinking for a moment, all there is is alertness, cognizance, vigilance—that's all. That's all that's present. And that is what awareness is. And when you look at awareness, when you look at that alertness, you can't say that it is anything. It's just the simple alertness of awareness. It's ordinary awareness that is aware of every single point of view that appears within it, no matter what it is.

Now, awareness isn't only present in no thinking. Awareness is also present in thinking. So even though there's no thought or a thought, awareness is equally the space of thought and no thought. And so, do you see, that's very simple to understand.

Now, to become familiar with awareness, to become confident in awareness we need to rely on some way of doing that, and for most people the easiest way to do that is through short moments of awareness repeated many times until it becomes automatic. And that

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means whenever we remember to, we take a short moment of identifying that alertness that is at the basis of all points of view. We just stop thinking just for a moment A short moment of awareness. And we repeat that many times, which means we return to it again and again. We return to it repeatedly in an uncontrived, unforced way. And as we do this, we become more familiar with the alertness that is at the basis of every single point of view that appears within that awareness.

As we become more confident in awareness, we really see that this alertness is present all the time and we can, so to speak, at will return to it again and again. In this simple easy way we become confident in it and in time it becomes automatic. It's automatic from the beginning, it's just that we haven't recognized it. As we recognize or acknowledge more awareness, more and more, it becomes automatic. Then we begin to see that all points of view appear in awareness. They appear *in* awareness, they appear *of* awareness, they appear *a* awareness and they appear *through* awareness. In, of, as and through awareness—no other way do points of view appear.

So, our old habit of managing our thoughts, of being the micro-manager of our thoughts, is given up in favor of gaining confidence in awareness. Rather than micro-managing our thoughts, our emotions, our sensations or other points of view, we're gaining confidence in awareness. We've relinquished our position of being the micro-manager of our points of view, and now we're gaining confidence in awareness. When I say, "We relinquish being the micro-manager of our points of view," it means we leave all the points of view exactly as they are. All the thoughts that appear, all the sensations that appear, all the emotions that appear, all the experiences that appear—we rely on awareness while all these appear.

No matter what descriptions they have, no matter what they have to say, we rely on the strength of awareness. And as we do so we notice that when a point of view appears, there's what could be called its inception; it's the initial appearance of the point of view. And then, say we have a point of view of, "I'm going to die someday." That's .the inception of the point of view, "Oh, I'm going to die someday." And then say the flowering of the point of view is, "Oh, what's that going to be like? Oh, I'm afraid; Oh, so-and-so died." All of this is the flowering

of the point of view, the full potentiation of the point of view. And then at some point that story of the point of view stops. You know how all stories have "The End" They come to an end, so it's: "The End." It comes to an end and it resolves.

By maintaining awareness, we begin to see this entire process: the initial arising of the point of view, the full flowering of the point of view, and the resolution of the point of view. And we begin to have confidence that this will occur spontaneously without any effort on our part. We begin to see that the win/win for us is to maintain awareness while letting points of view be as they are.

So, I'm not saying we just maintain awareness and push away the points of view; I'm not saying we maintain awareness and try to not have any points of view at all, and I'm not saying that we get part way into a point of view and shut it down by maintaining awareness. I'm saying we maintain awareness while allowing points of view to be *as they are*. In this way we become confident in this full process: the arising, the full potentiation, and the release of points of view.

This happens automatically and we begin to see that. And so, then points of view don't look so enemy-like any more. They don't seem so scary. It doesn't seem so much like we have to be the micro-manager of our points of view. We see that our real solidity, our real strength, is in awareness. It's not in trying to do something about the points of view; it's not in trying to micro-manage them.

Now, how do we know that we're not slipping off into a story? Awareness. Awareness is obviously present, in, of, as and through the story. So, this is how we know. This is how we come to see that awareness and all the points of view are inseparable. We're maintaining awareness; there's only awareness, and the points of view are appearing as they are. They're inseparable. So, we begin to really get the taste of that, the direct experience, the instinctive knowing of that. There's awareness—it's obvious, extremely obvious, even though there are all kinds of points of view.

We know for sure when we have this kind of experience, this instinctive knowing, that the solidity is in awareness. We cannot find it in points of view. We don't even want to engage in the stories

anymore. We can't be distracted by points of view, and there's no wanting to, and there's no need to, and it's impossible to, because we start to see that no matter what the story is, we're aware. The story has no control over us.