

Remember to remember: Marinating

It could well be said that the essence *of* the Short Path is remembering who you are, what you are, and then attending to this memory as often as possible. 23.6.184

If you could give to God the same amount of remembrance that you give to your ego, you could quite soon attain, and become established in, that enlightenment to which others devote lifetimes of arduous effort. 8.4.153

Direct it [thought] constantly to the Overself, be mentally devoted to the Overself, and emotionally love the Overself. Can it then refuse to help you? 18.1.77

A useful method is to stop whatever he is doing, remain still, and let his mind fly back to the thought of the Overself. He is to make this break several times a day, the more often the better, but he may find it easier to begin with only two or three times a day and gradually to extend the number over a few months. 23.6.187

... We have to learn the true meaning of "pray without ceasing" as well as to practise it. We have to meditate twenty times a day, even though each session will not be longer than a minute or two. We have to recollect ourselves, our essential divinity, a hundred times a day. All this calls for incessant work and determined effort, for the exercise of energy and zeal. 23.6.206

Continuous remembrance of the Stillness, accompanied by automatic entry into it, is the sum and substance of the Short Path, the key practice to success. At all times, under all circumstances, this is to be done. That is to say, it really belongs to and is part of the daily and ordinary routine existence. Consequently, whenever it is forgotten, the practitioner must note his failure and make instant correction. The inner work is kept up until it goes on by itself. 23.6.210

The loving, adoring recollection of the Overself, the constant return to memory of it amid the world's distractions, the reiteration of this divine thought as a permanent background to all other thinking, is itself a yoga path. Indeed it is the same as that taught by Saint Paul when he wrote, "Pray without ceasing" and "Bring every thought into captivity to Jesus Christ." 23.6.237

One of the most valuable forms of yoga is the yoga of constant remembrance. Its subject may be a mystical experience, intuition, or idea. In essence it is really an endeavour to insert the transcendental atmosphere into the mundane life. 23.6.212

You should imaginatively recapture it as if its benign presence comes over you, its goodwill pervades you, its guidance helps you, and its peace enfolds you. 23.6.209

Be Still and Know

“Be still and know that I am God” is the key to the enigma of truth, for it sums up the whole of the Short Path. Paradox is the final revelation. For this is “non-doing.” Rather is it a “letting-be,” a non-interference by your egoistic will, a silencing of all the mental agitation and effort. 23.5.202

come to a quiet rest in the simple fact that God is, until they live in this fact alone. 23.5.222

Now only.

In this moment here and now, letting go of past and future, seeking the pure consciousness in itself, and not the identifications it gets mixed up with and eventually has to free itself from--in this moment we may affirm our true being and ascertain our true enlightenment without referring it to some future date. 24.3.256

Better than any long-drawn yoga discipline is the effort to rivet one's hold on the here-and-now of one's divinity. The Notebooks of Paul Brunton 23.6.175 *

It is in the fullness of the eternal present, the eternal now, that a person can really live happily.... P.241

To live neither in the present nor in the future but in the eternal calls for a power of self-mastery that is extremely rare and for a perseverance in self-reform that is truly heroic. 23.5.208

It is always, already here

If the real Self must have been present and been witness to our peaceful enjoyment of deep slumber--otherwise we would not have known that we had had such enjoyment--so must it likewise have been present and been witness to our rambling imaginations in dream-filled sleep and to our physical activities in waking. This leads to a tremendous but inescapable conclusion. We are as near to, or as much in, the real Self, the Overself, at every moment of every day as we ever shall be. All we need is awareness of it. 22.3.25

Is this benign state a past from which we have lapsed or a future to which we are coming? The true answer is that it is neither. This state has always been existent within us, is so now, and always will be. It is forever with us simply because it is what we really are. 22.3.23

Background from --The Wisdom of the Overself “*Secret of the I*”

...The fact that you could examine your own thoughts showed that there was something in you which was itself deeper than them, ... that intangible principle of awareness itself whose own existence makes the existence of all the multiple items of awareness itself possible.

... the witnessing self is present in hidden association or mystic immanence in the personal self and reflects into that self the feeling of its own real existence.

... this projected fraction of awareness is what we ordinarily term consciousness,