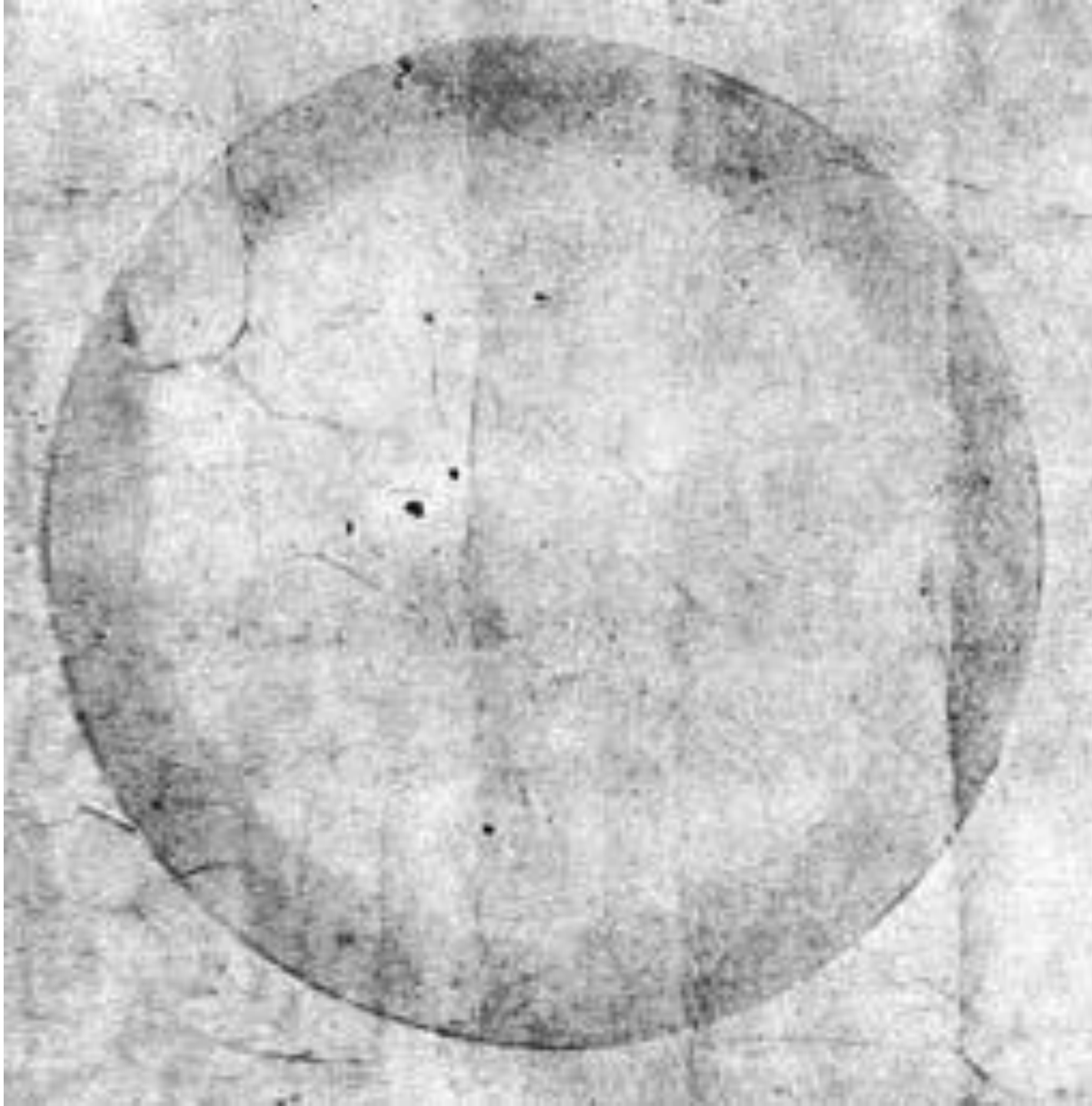




- An ever-active Mind within an ever-still Mind--that is the real truth, not only about God but also about man.
25.1.9



- To practise the Short Path is to be aware of the miracle entailed in every moment of living. 115



It is
always
there,
the only
reality in
a mind-
made
world.
28.1.17

The Overself is not a goal to be attained but a realization of what already is. ... 22.3.9





The world is a spectacle presented for our meditation in depth. It is a clue, a pointing sign, and even a mystery play. 26.1.189



He may use the ocean or sky as a starting point for concentrating, its character being one of unlimited stretch, but he should think of it as being within himself.

23.8.133



it is actually the Unconditioned revealing itself *as if* it were the Conditioned. 26.1.196



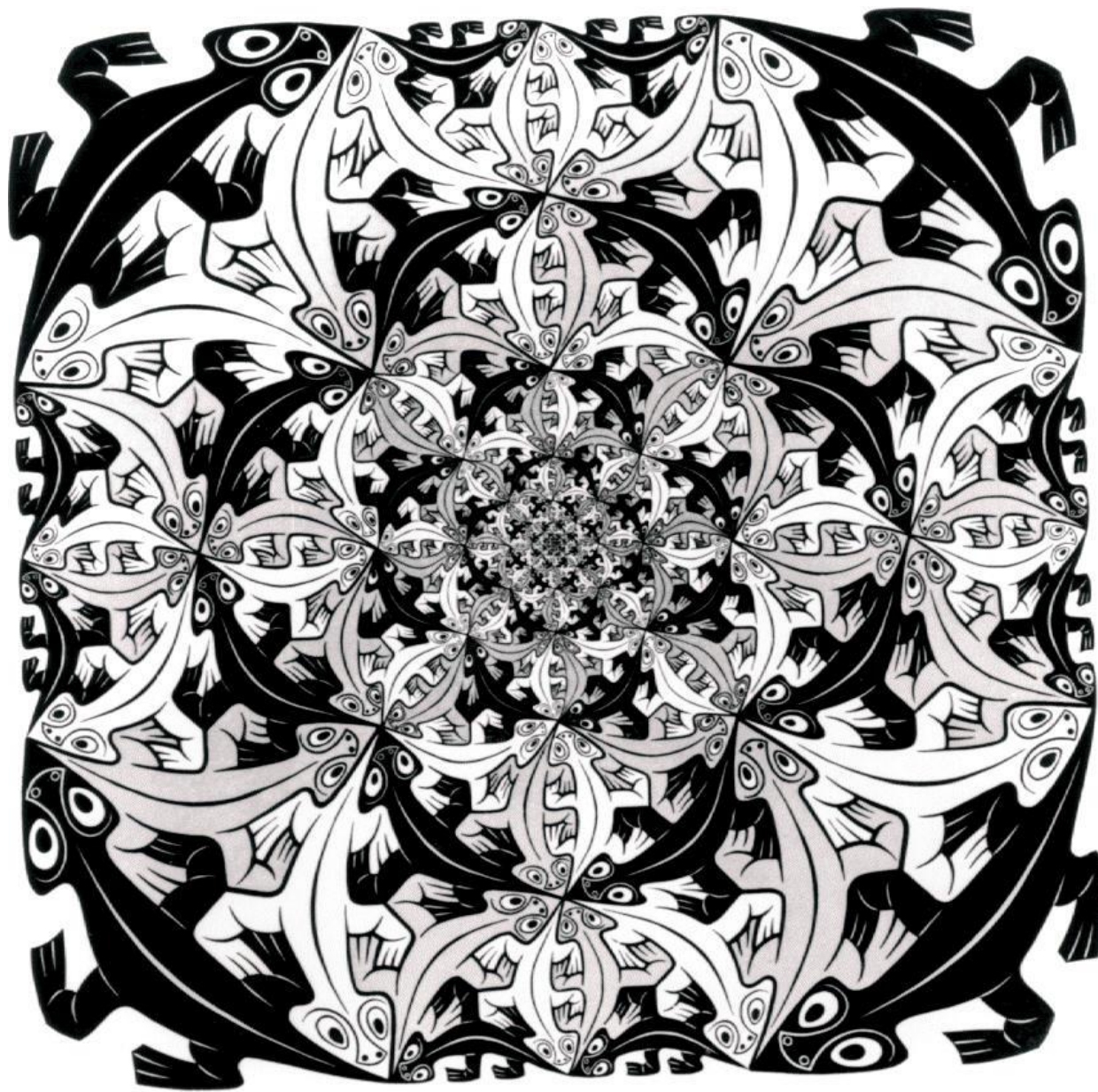
Change the current of your desire from taking to giving. The passion for giving, for sharing, will naturally wash the idea of an external world out of your mind, and of giving as well. Only the pure radiance of love will remain, beyond giving and receiving. I AM THAT p. 336-337



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



We can not ever know the Divine which is Transcendent but we can acknowledge that it IS. We may however know the Divine which is Immanent, recognize, perceive, and feel its presence.
25.1.120



The mind
must
constantly
give itself
up to the
idea of its
own
infinity.

82



We can know as much, and as little, of God as the wave dashing against the Californian coastline can know of the immense ocean stretching so many thousand miles to the Australian shore: such is human insignificance in relation to that activity of God which is directed to this universe. But in relation to that non-activity which is God-in-itself, at rest, we can know absolutely nothing. For here is Being without end, Mind without individualization of any kind, and Life without any bottom or top to it. 28.2.45



- "the gnana mudra," the gesture made by touching the tip of the forefinger with the thumb to form a circle. The inner meaning is that the ego (forefinger) is a continuation, a connection, or a unity with the Overself (the thumb). Only in appearance is it otherwise.(P) ([15:6.93](#))



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



We must not run after it, but fit ourselves for the vision and then wait tranquilly for its appearance, as the eye waits on the rising of the sun, which in its own time appears above the horizon- out of the ocean, as the poets say- and gives itself to our sight. 5.5.8





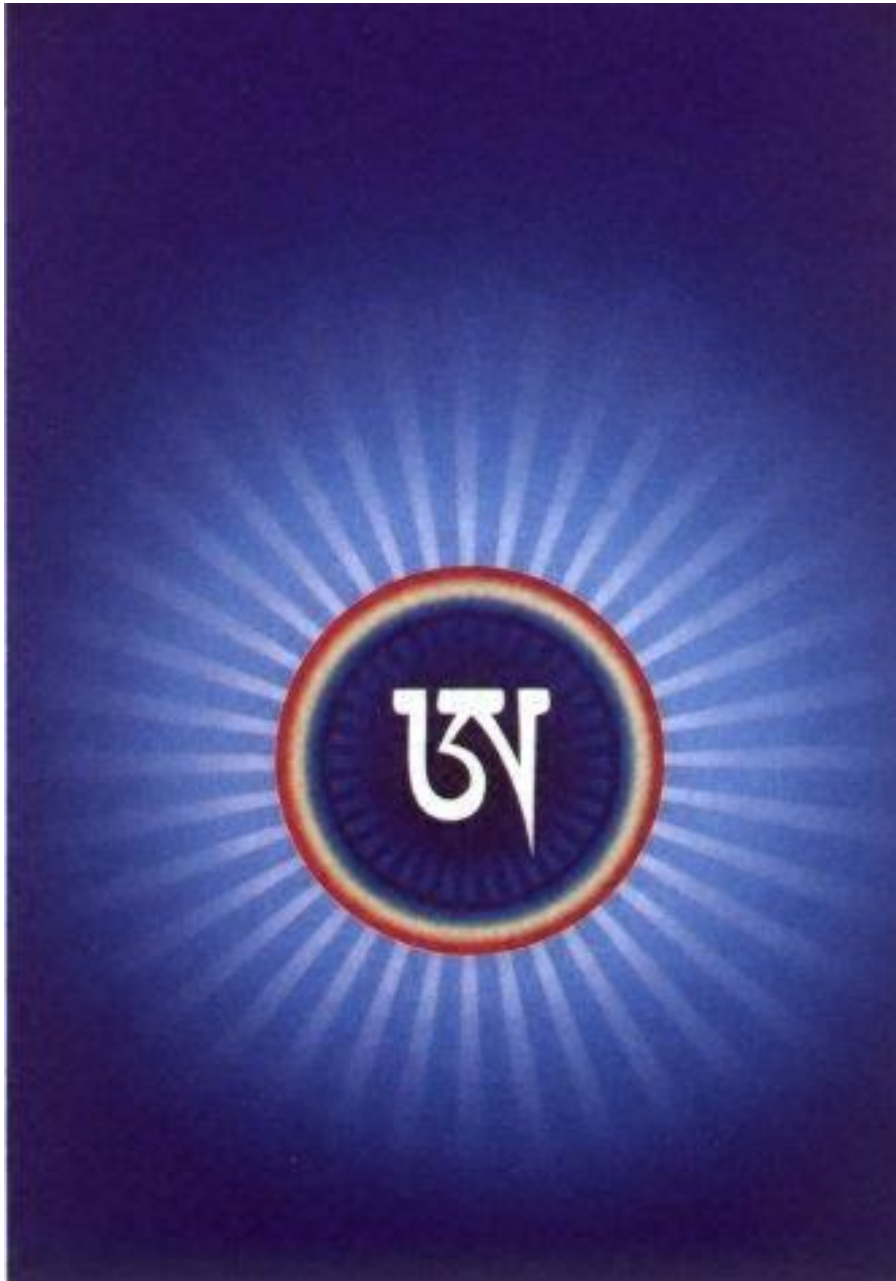
The mystic must live a double existence, one during meditation and the other during work. The philosopher is released from such an awkward duality. He knows only one existence--the philosophic life. The divine quality permeates his whole activity as much as it permeates his meditative cessation from activity. Work too is worship for him. ([20:4.94](#))



- If the One Reality alone is, if even the world-illusion vanishes in deepest contemplation, how is he to deal with the world, since it awaits his attention whatever its status be? The answer is that he is to **act in the world AS IF it were real**: this is to be his working rule to enable him to carry on with everyday existence and perform all duties. This same practical rule was stated by Jesus in his succinct sentence: Be in the world but not of it. 24.3.111



When duality is blended with, and within, unity it is the true *jivanmukta* realization. The One is then experienced as the Two but known to be really the One.
(P) 25.2.123



**Awareness
is the very
nature of
one's
being:
it is the
Self.
P. 390**

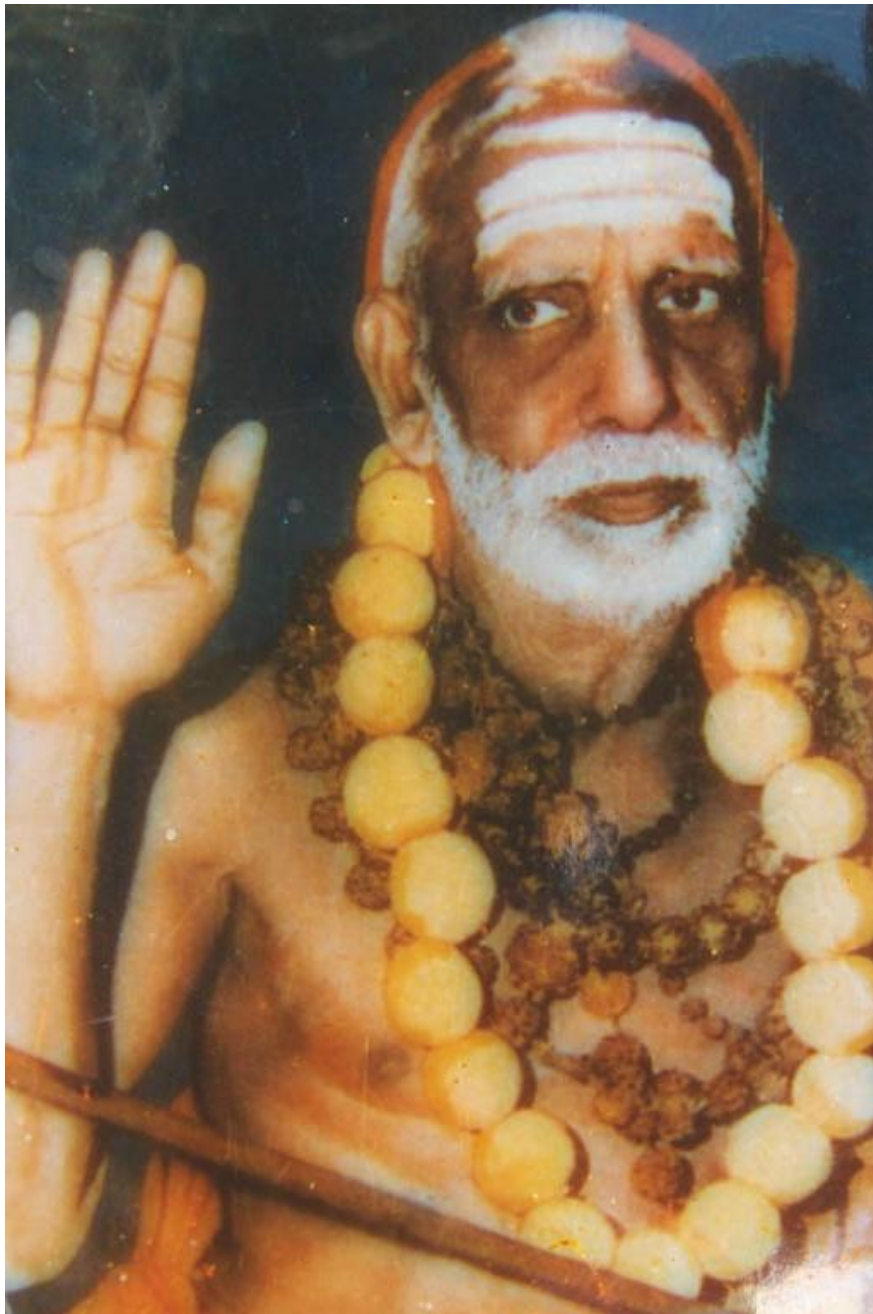


you are that awareness disguised as a person.
ET Stillness Speaks p.6



At this very moment, you are resting on the vast lap of Mother's cosmic dream that you misperceive as the narrow prison of suffering.

Lex Hixon p. 70



The mystic who talks of giving love to all mankind has still not realized Truth. What he really means is that he, the ego, is giving the love. The Gnani, on the contrary, knows all men as himself and therefore the idea of giving them love does not arise; he accepts his identity of interest with them completely. (P) 25.4.19



- If he will try to perceive the mind by which he perceives the world, he will be practising the shortest, most direct technique of discovering the Overself. This is what Ramana Maharshi meant when he taught, ``Trace the `I' to its source." 22.5.6



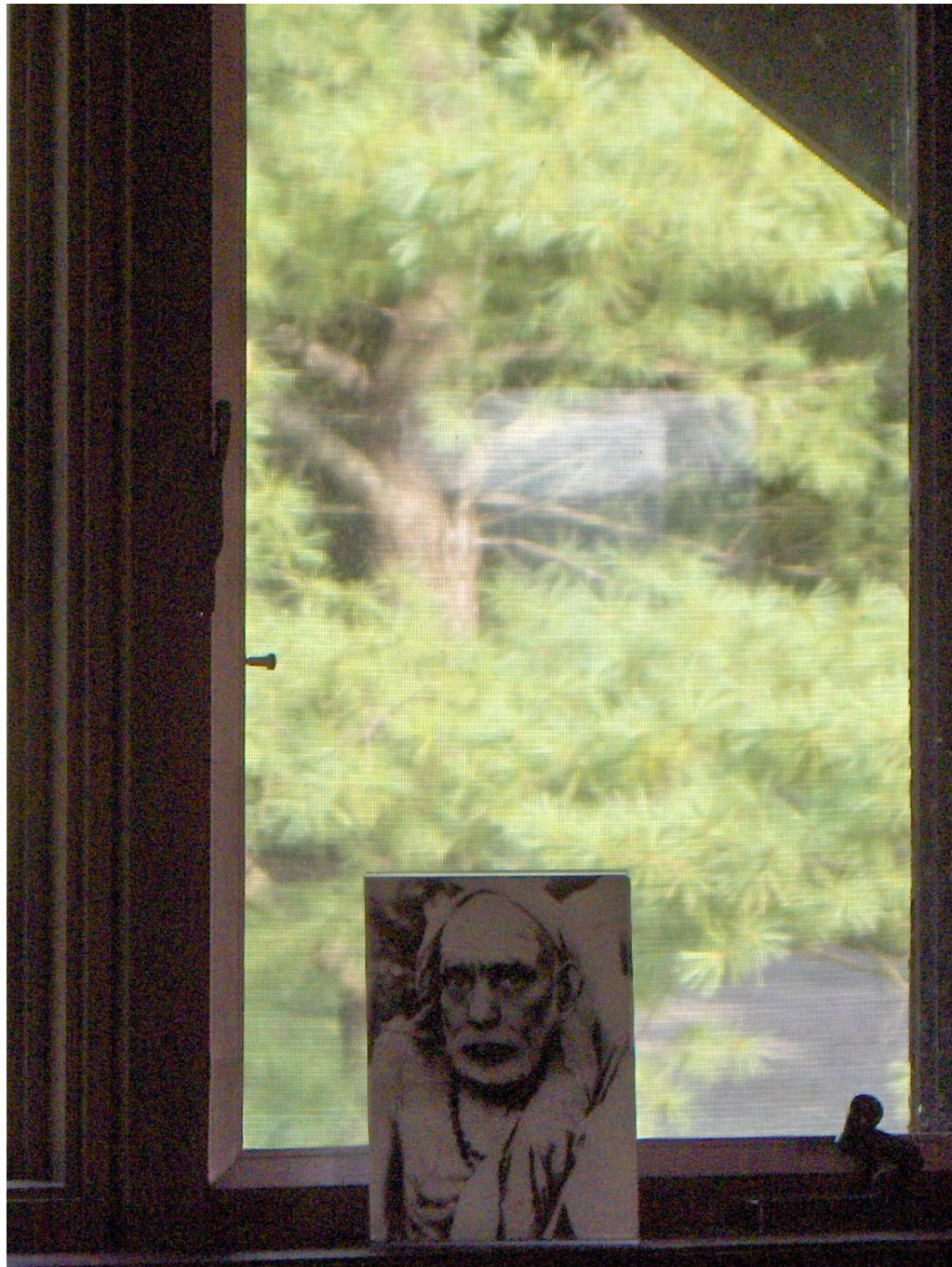
- ...We have to acknowledge that the end of all our striving is Surrender...



With every
thought we
break the
divine stillness.
Yet behind all
thoughts is
Mind. Behind
all things that
give rise to
thoughts is
Mind. 28.1.10



- Where the heart goes, there soon or late the other faculties will follow. This is why it is so important to let the Overself take possession of the heart by its total surrender in, and to, the Stillness. 90



- No amount of exaggerated homage to a guru can take the place of remembering the Real.
23.6.156



- The object of all this thinking is to awaken within him a mood of soul, a mental atmosphere and even an emotional condition of aspiration toward Truth which will provide an appropriate stage for the entry of illumination. QO 71.



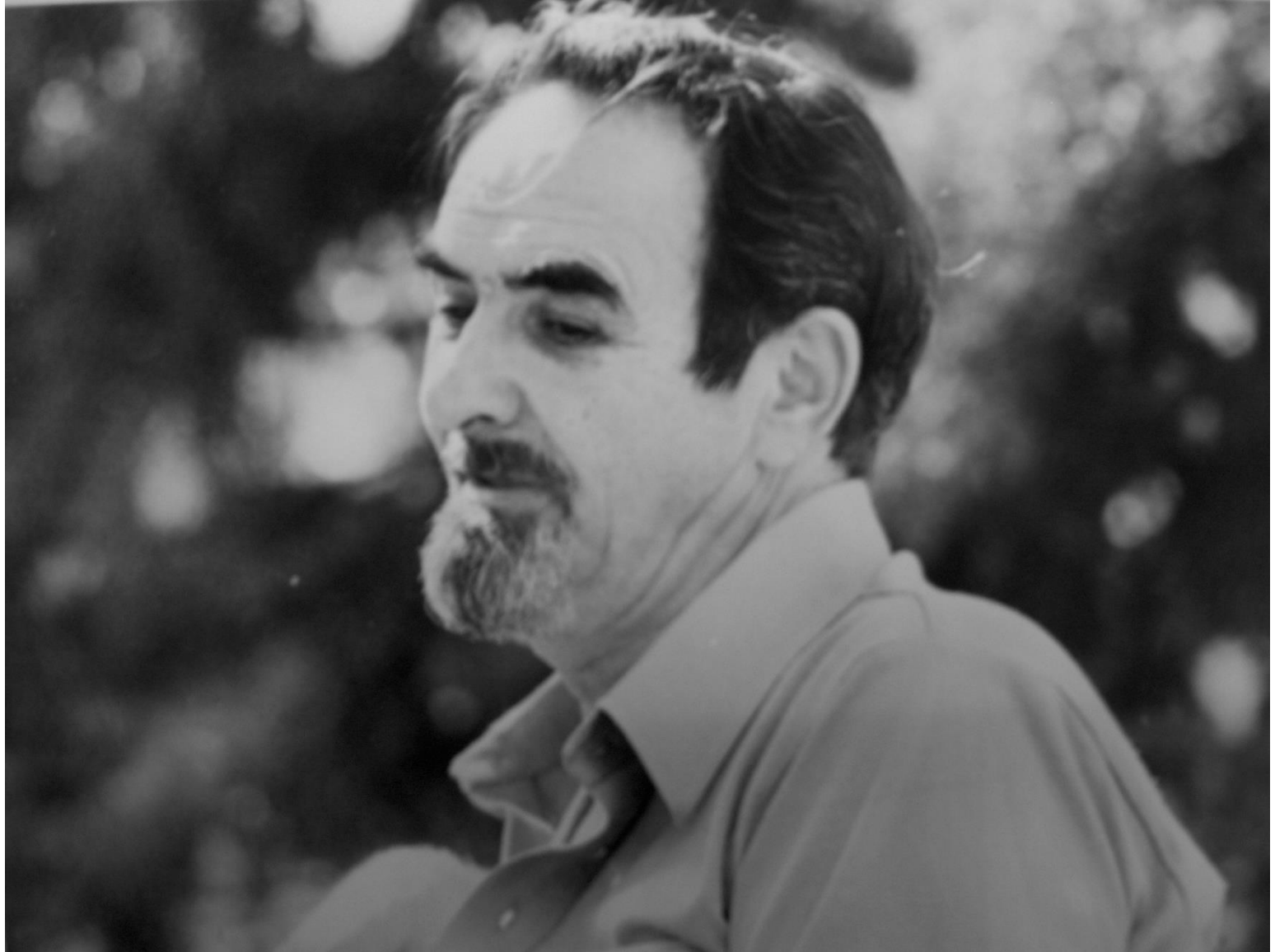
Consciousness appearing as the person seeks itself. This is its quest. But when it learns and comprehends that it is itself the object of that quest, the person stops not only seeking outside himself but even engaging in the quest itself. Henceforth he lets himself be moved by the Overself's flow. 22.3.3



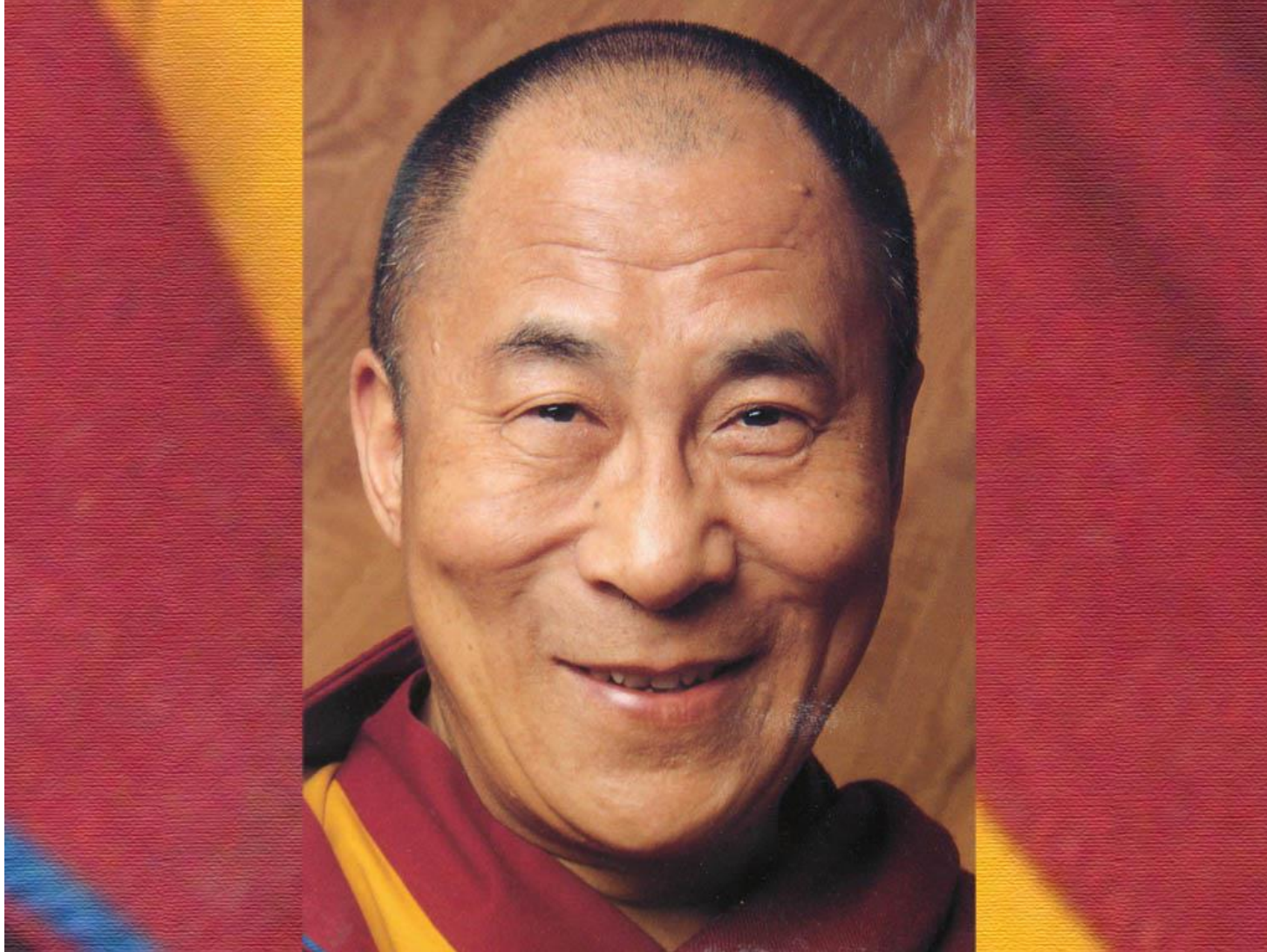
“Be still and know that I am God” is the key to the enigma of truth, for it sums up the whole of the Short Path. Paradox is the final revelation. For this is “non-doing.” Rather is it a “letting-be,” a non-interference by your egoistic will, a silencing of all the mental agitation and effort. 23.5.202



It is in the fullness of the eternal present, the eternal now, that a person can really live happily. For by seeking That which makes him conscious of the present moment, by remembering it as being the essence of his fleeting experience, he completes that experience and fulfills its lofty purpose. (p. 241)



- It is forever with us simply because it is what we really are. 22.3.23



- The practice of extending love towards all living creatures brings on ecstatic states of cosmic joy. (P 319) ([23:6.60](#))



The sun's warmth and beauty brings out the flower's growth. It does not strive, struggle, or push. This is a good simile of the Short Path's final phase, taught also in the Chinese doctrine of wu-wei (inaction) and the Indian doctrine of asparsa yoga (without-effort method).



- This act of recollection requires no effort, no exercise of the power of will. It is an act of turning in, through and by the power of love, toward the source of being. Love redirects the attention and love keeps it concentrated, sustained, obedient. 23.6.255



- The glimpse may be best compared to a moment of wakefulness in a long existence of sleep. 22/4/7

ལྷན། །ལྷན་ལ་བརྒྱུད་ན་གའ་རྒྱུ་བ་ལ་འཛིན་ཀྱི་ལ་འཕེད་རྒྱལ། །ལ་ལ་དང་ལེ་ལེ་ལེ་ལེ་གསལ་ཀྱི་ལྷོ་ལོ་ནི། །
མཚོ་འོད་ལ་བརྒྱུ་གཞི་དཔེ་རྒྱལ་ལོ་ལོ། །ལྷན་ལ་བདག་པ་ལ་ལྷིག་ལ་ལྷིག་ལ་ལྷིག་ལ། །

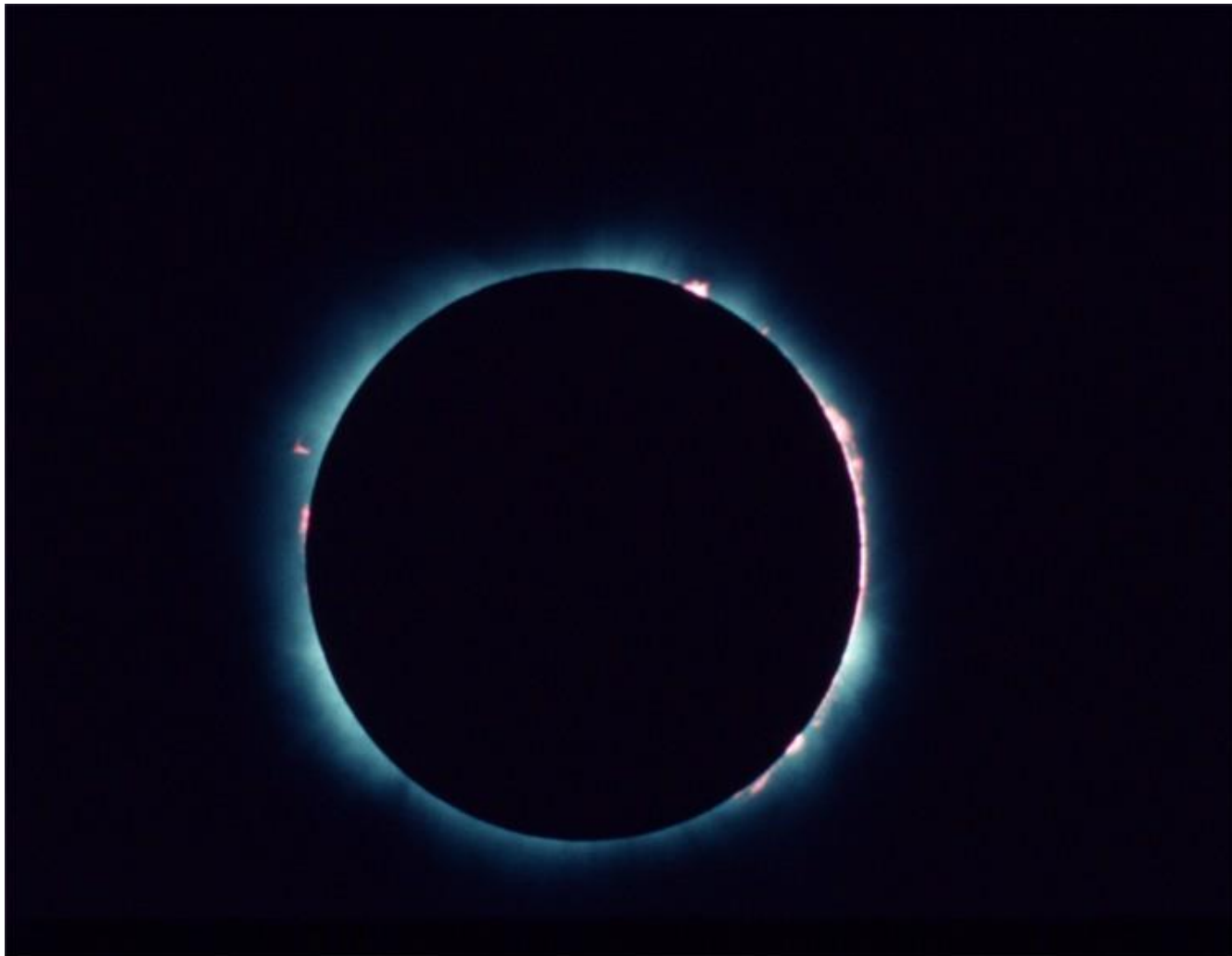


Truth may be written or spoken, preached or printed, but its most lasting expression and communication is transmitted through the deepest silence to the deepest nature in man. (P) 24.4.220



He comes to see the whole cosmos as a manifestation of the Supreme Being. It follows that involuntarily, spontaneously, he brings himself--mind and body, heart and will--into harmony with this view. (p. 361)





- “The God in the Sun is the “I” in me”--this put tersely is the essence of man's relationship to divinity. A whole book may be needed to explain it, a whole lifetime to get direct experience of its truth as insight. 25.1.2



- “I am not feeding the poor. I am doing the will of Christ.”

Mother Theresa



- ... The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. **Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe. (p. 361)**



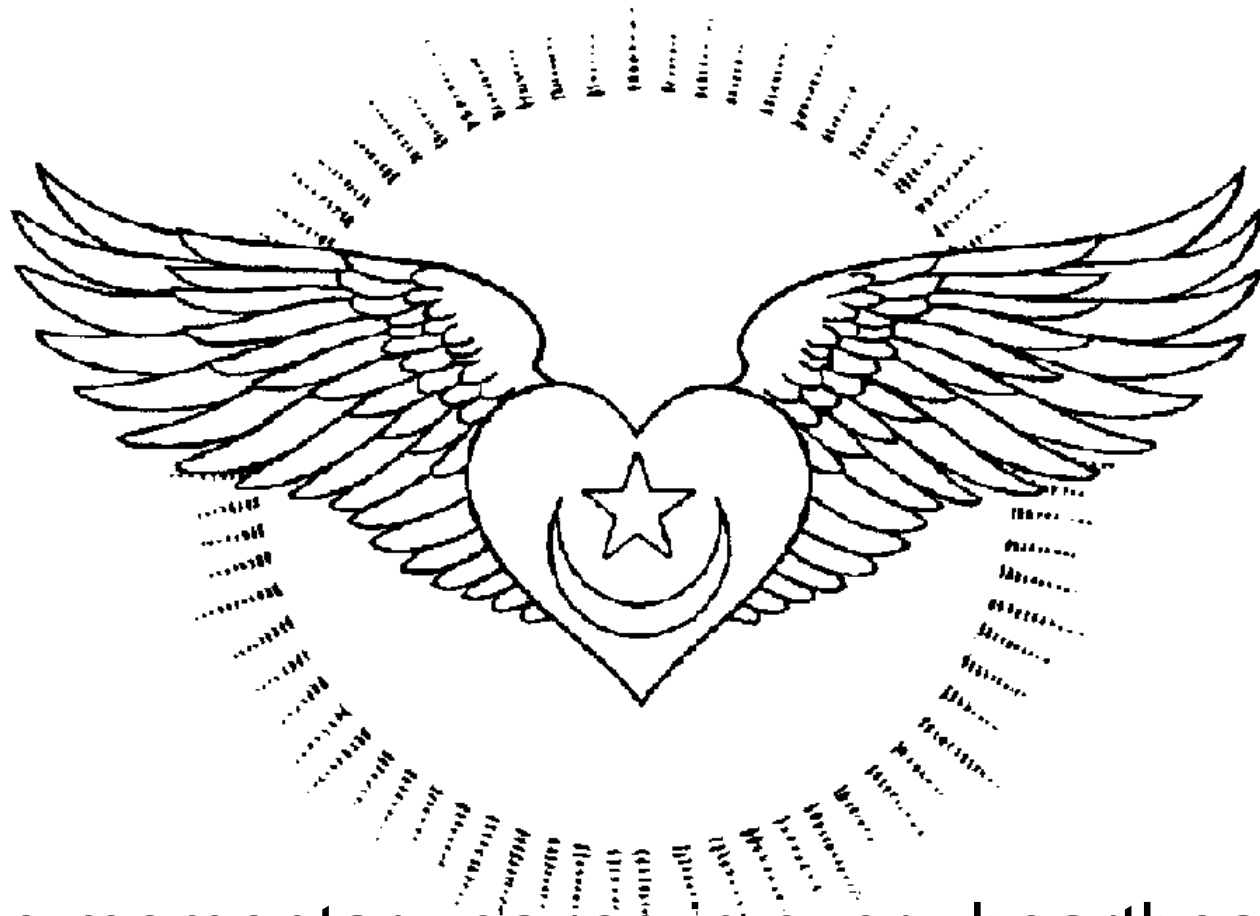
When the masculine and feminine temperaments within us are united, completed, and balanced, when masculine power and feminine passivity are brought together inside the person and knowledge and reverence encircle them both, then wisdom begins to dawn in the soul. The ineffable reality and the mentalist universe are then understood to be non-different from one another.
25.2.120



- The Real is continuous with its appearance.
Wisdom of the Overself



World is changing.
Brahman is unchanging.
World is Brahman.
Go Figure!



The momentary pause in every heartbeat is a link with the still centre of the Overself. Where the rhythm of activity comes to an end--be it a man's heart or an entire planet--its infinite and eternal cause is there. All this vast universal activity is but a function of the silent, still Void. (p. 247)



He cultivates a more joyous attitude, this person on the Short Path, for remembrance of the Overself, which he practises constantly, reminds him of the glory of the Overself.

23.1.106



All other approaches to the goal depend on a dualistic principle, which puts them on a lower plane. But the Short Path is non-dual: it begins and ends with the goal itself; its nature is direct and its working is immediate. 23.1.2



The central point of this quest is the inner opening of the ego's heart to the Overself.

1.1.3



- Love is both sunshine for the seed and fruit from the tree. It is a part of the way to self-realization and also a result of reaching the goal itself.



On the Short Path he fixes his mind on divine attributes, such as the all-pervading, ever-present, beginningless and endless nature of the One Life-Power, until he is lifted out of his little ego entirely. 127



- The changeover to the Short Path calls for a tremendous leap from his present standpoint—whatever that may happen to be—to the highest possible one. 23.1.41



He is to meet each experience with his mind, remembering his relationship to the higher self and, consequently, the higher purpose of all experiences. He is never to forget the adventure in identity and consciousness that life is. (p. 155)



- That which is aware of the world is not the world. That which is aware of the ego is not the ego. When this awareness is isolated, the person ``experiences" the Overself. 22.5.5



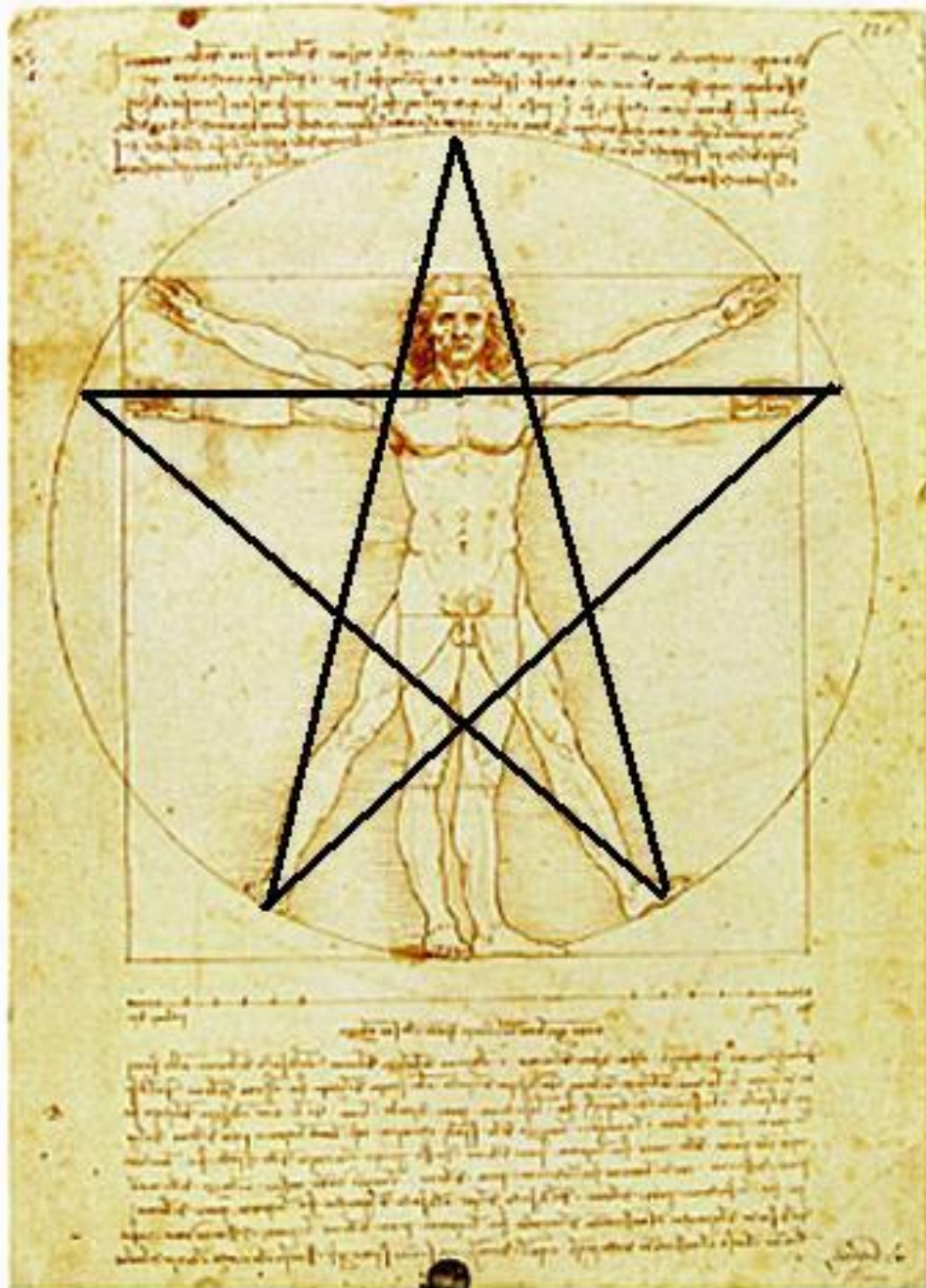
- By failing to take refuge consciously in timeless Mother reality we give ourselves instead to the pervasive illusion of dying. 69
- Lex Hixon: Mother of the Universe.



- Smiling delicately as the crescent moon, she causes every being to taste its own innate delight, non-dual awareness. 166



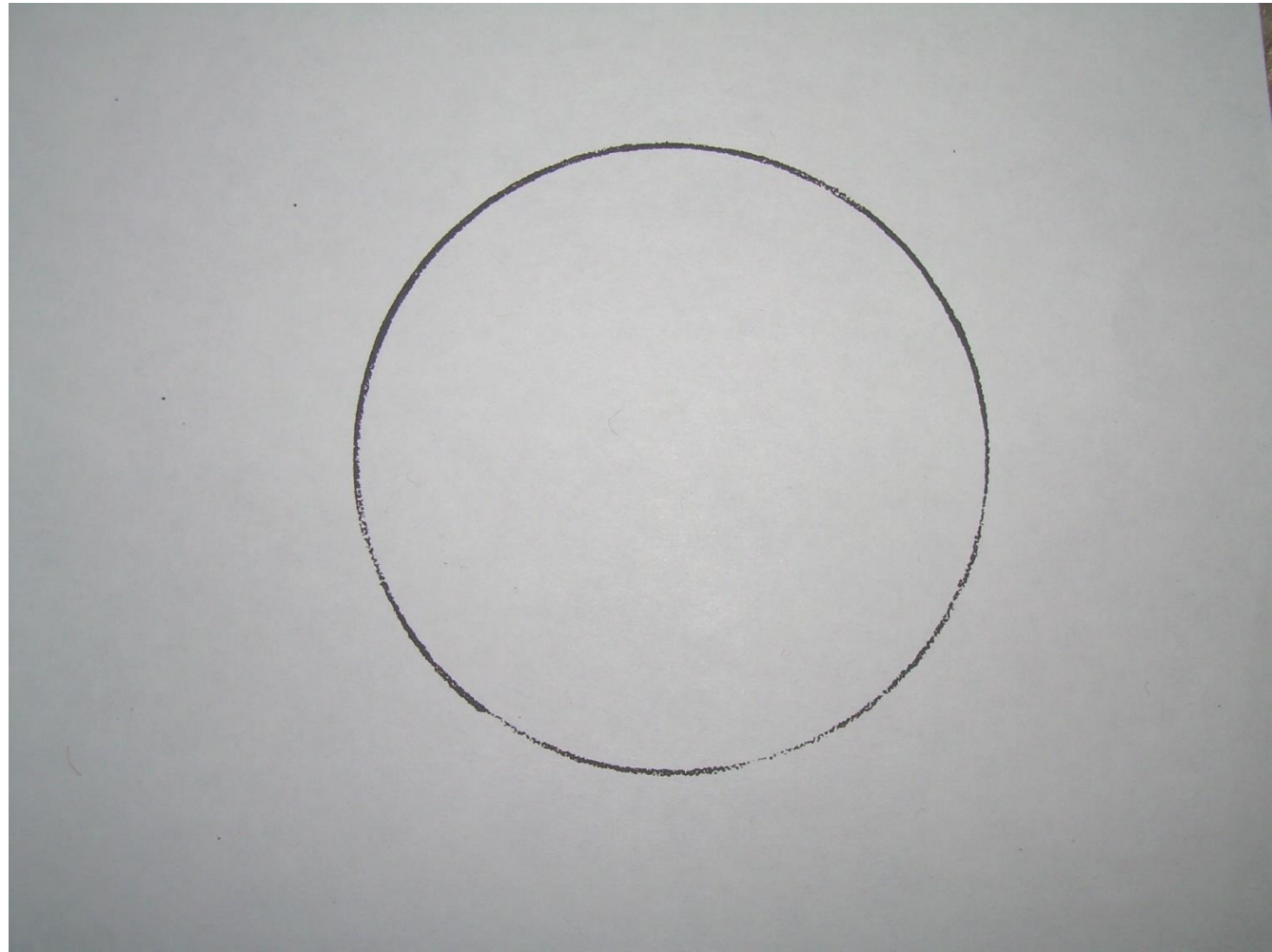
this entire creation is like a stage on which all these potencies of consciousness dance to the tune of time... it dances a dance drama known as the world-appearance. The lord who is the infinite consciousness is the silent but alert witness of this cosmic dance. He is non-different from the dancer and the dance. Yoga Vasishtha 37:



Vitruvian Man c.1492 Leonardo Da Vinci

- The esoteric meaning of the star is "Philosophic Man," that is, one who has travelled the complete fivefold path and brought its results into proper balance. This path consists of religious veneration, mystical meditation, rational reflection, moral re-education, and altruistic service. The esoteric meaning of the circle, when situated within the very centre of the star, is the Divine Overself-atom within the human heart.(p. 260)

- **Happiness runs in a circular motion.**
- **Thought is just a little wave upon the sea.**



- **Everybody is a part of everything, anyway.**
- **You can be happy if you let yourself BE.**

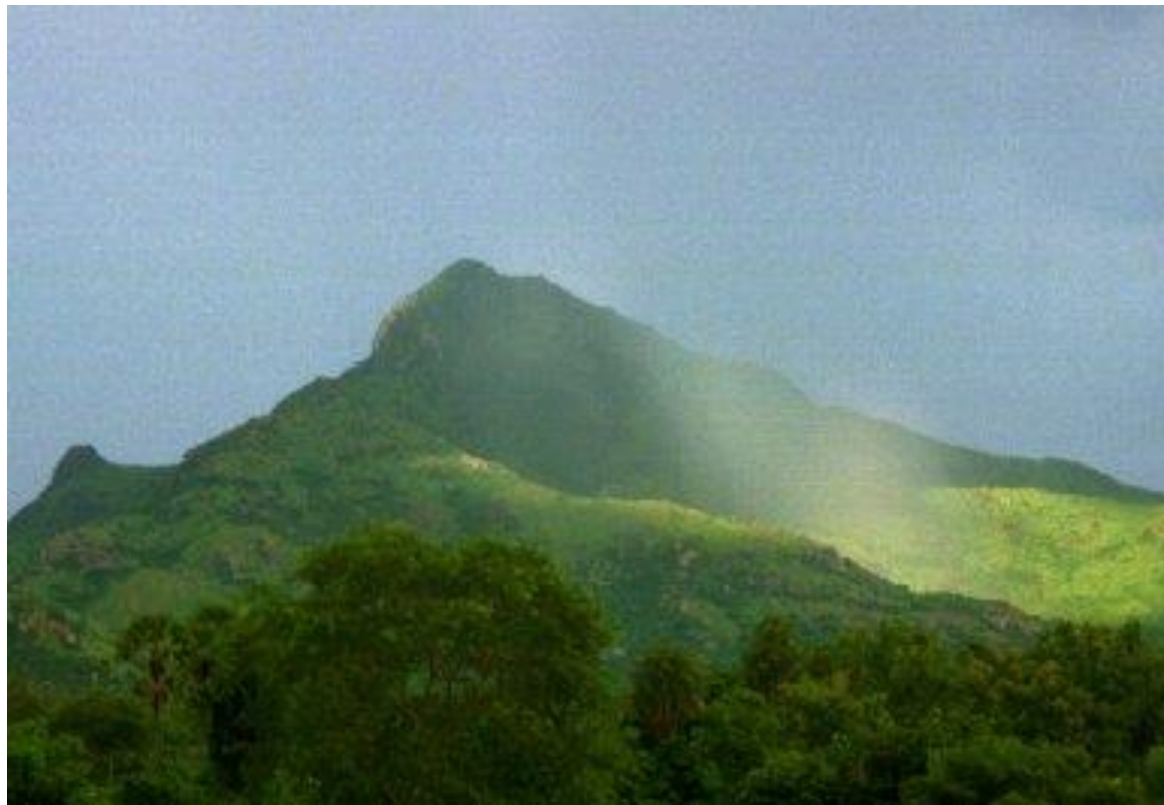
- It could well be said that the essence of the Short Path is remembering who he is, what he is, and then attending to this memory as often as possible. (P) 23.6.184



- The omnipresence of the Infinite Mind carries great meaning for us individually. For it signifies that this Mind is not less present and not less active in us too. 25.1.23



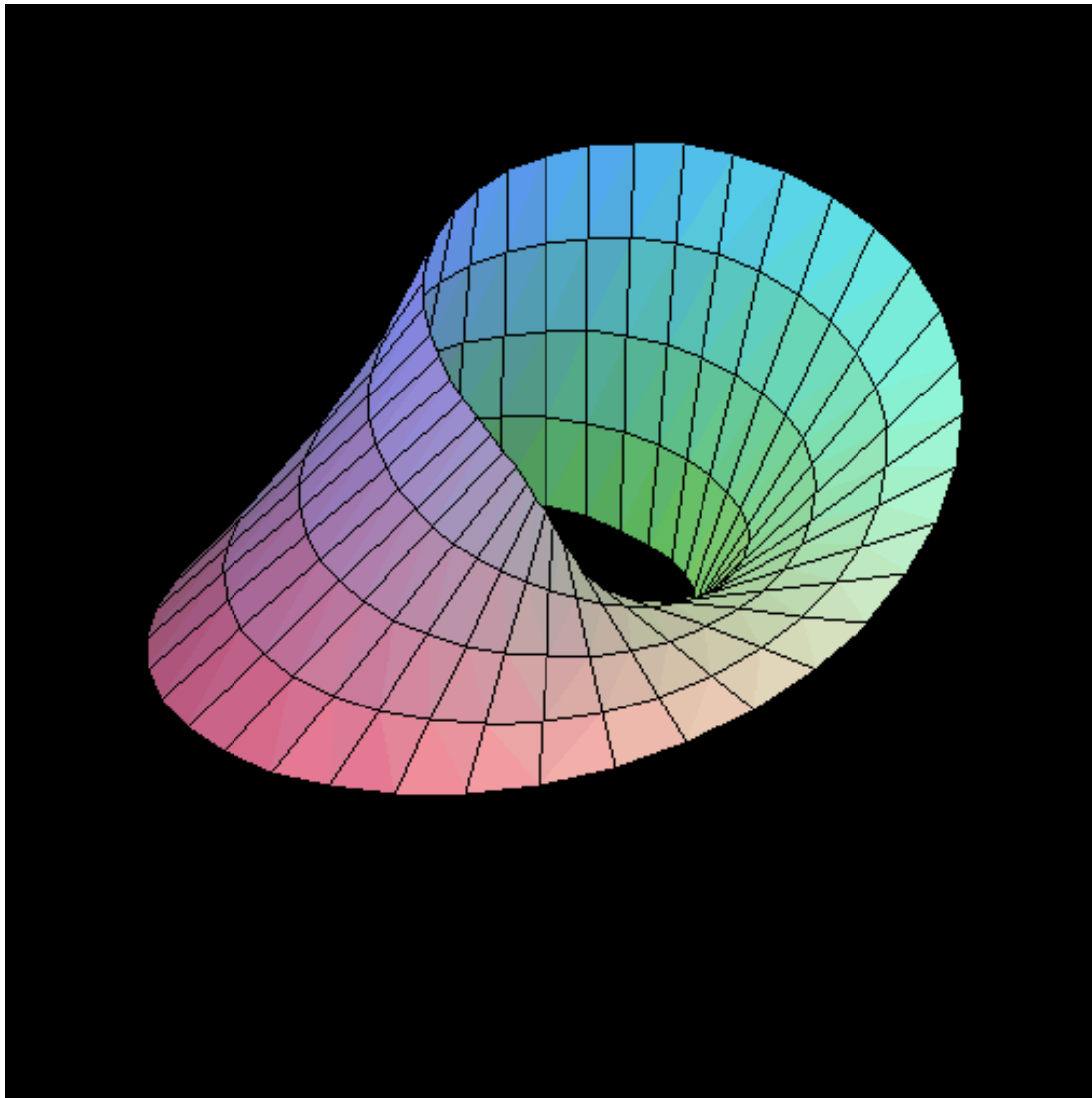
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- When enlightenment comes through philosophic preparation for it, the experience is sudden, direct, unexpected, and spontaneous. 25.2.64

Because it is impossible for the questing ego to become the Overself, the quester must recognize that he is the Overself and stop thinking in egoistic terms of progress along a path, or attainment of a goal. 22.3.26

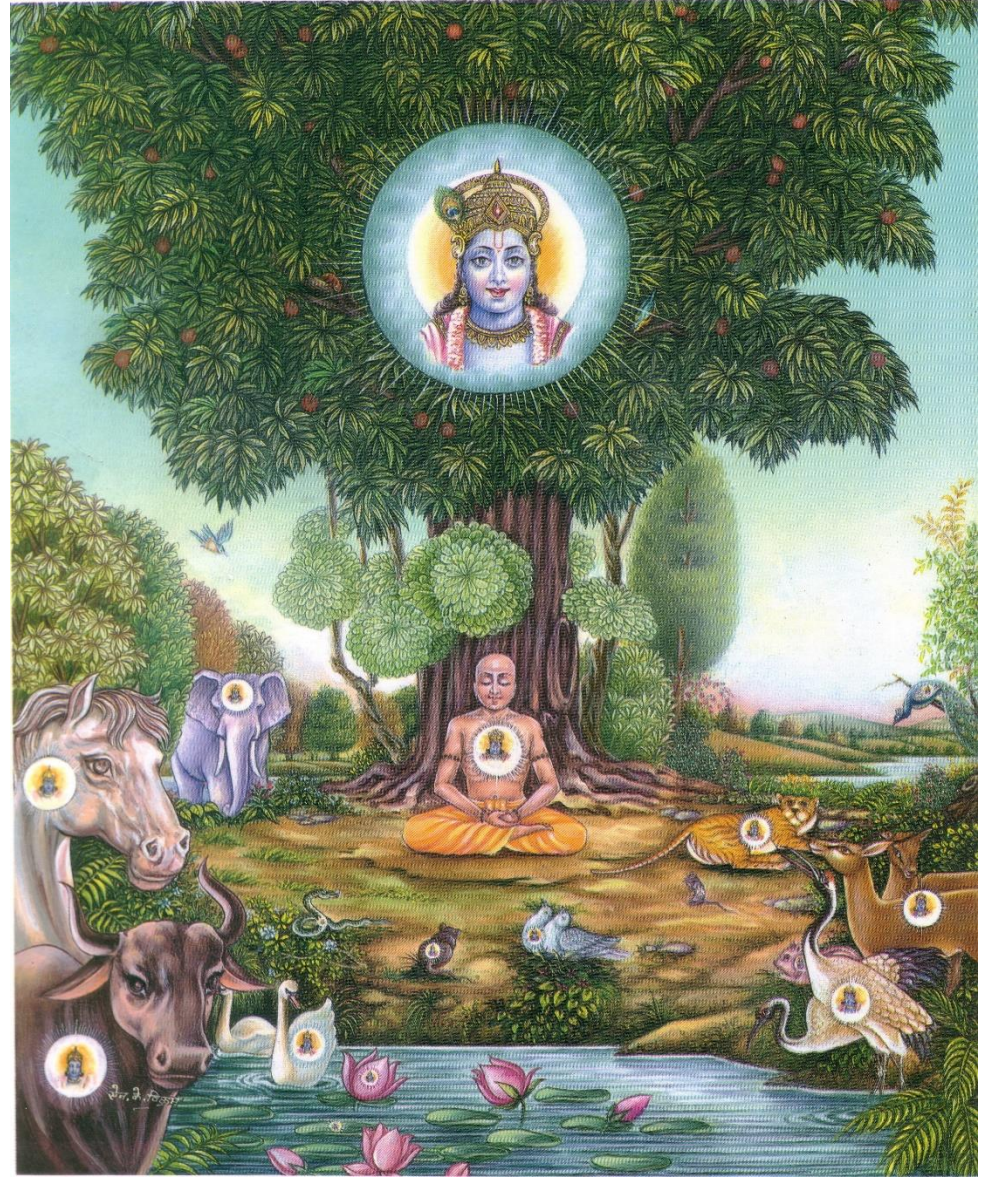




- The Real is continuous with its appearance.



- The World-Mind is omnipresent. There is a point where every man touches it. When he attains awareness of this point, he is at last attending the true Holy Communion service. 25.1.30

















SEVEN SHORT PATH THEMES

- **PRESENCE: WHAT ALREADY IS:**
recognize what already is, just be, why wait?
- **SHORT PATH ESSENCE:**
be still and know, leap, joy
- **APPROACHES:**
inquiry, love, remember, as-if, surrender, courage
- **MEDITATIONS ON MIND:**
gnana, awareness, now, gap, void
- **MEDITATIONS IN LIFE:**
witness, pointers, presence
- **REALITY: non-duality**
non-duality, ineffability, harmony
- **STAGES and SAGES**
stages of realization, insight, sahaja, the good

- **Happiness runs in a circular motion.**
- **Thought is just a little wave upon the sea.**
- **Everybody is a part of everything, anyway.**
- **You can be happy if you let yourself BE.**

