

When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" For it is to lead to this final question that other questions and problems have staged the road of his whole life. This answered, the way to answer all the other ones which beset us, be they physical or financial, intellectual or familiar, will open up. Hence Jesus' statements: "Seek ye first the kingdom of heaven *and all these things shall be added unto you,*" 1:1.130

What we have most to learn at this stage is, in one sense, easy and simple. Yet in practice, it turns out to be hard and elusive. It is to let go, to cease from striving, to let the will relax, to stop thinking that the Overself is something we must grasp and to let ourselves be grasped by it. Moreover, we are not to limit this attitude to the meditation period only, but to bring it into our ordinary life briefly several times a day. *Paul Brunton: "The Adventure Of Meditation"*

For 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 towards Truth which will provide an appropriate stage for the entry of illumination. ... Quest Of The Overself

No effort is needed to get hold of the Overself,
but every effort is needed to get rid of the
many impediments to its recognition. 22.3.9

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Excerpt from Paul Brunton 2.9.67

... The very fact you have consciously begun the quest is itself a manifestation of Grace, ... You are not really walking alone. The very love which has awakened within you for the Overself is a reflection of the love which is being shown towards you.

... Thus the very search upon which you have embarked, the studies you are making, and the meditations you are practicing are all inspired by the Overself from the beginning and sustained by it to the end. The Overself is already at work even before you begin to seek it. Indeed you have taken to the quest in unconscious obedience to the divine prompting. And that prompting is the first movement of Grace.

[but... PB Continues...]

...Only if a person falls in love with his soul as deeply as he has ever done with another person will he even stand a chance of finding it. Incessant yearning for the higher self, in a spirit of religious devotion, is one of the indispensable aspects of the fourfold integral quest. The note of yearning for this realization must sound through all his prayer and worship, concentration and meditation. ...A merely formal practice of meditation is quite insufficient although not quite useless. For without the yearning the advent of Grace is unlikely, and without Grace there can never be any realization of the Overself.

It would be a great mistake to stamp human effort as useless in the quest and to proclaim human inability to achieve its own salvation as complete. For if it is true that Divine Grace alone can bring the quest to a successful terminus, it is likewise true that human effort must precede and thus invoke the descent of Grace.

Our initiative pushes on toward the goal, whilst divine Grace draws us to it. Both forces must combine if the process is to be completed and crowned with success. Yet that which originally made the goal attractive and inspired us with faith in it and thus gave rise to our efforts, was itself the Grace.

... What is needed to call down Grace is, first, a humility that is utter and complete, deeply earnest and absolutely sincere, secondly, an offering of self to the Overself, a dedication of earthly being to spiritual essence, and, thirdly, a daily practice of devotional exercise. The practices will eventually yield experiences, the aspirations will eventually bring assistance.... 2.9.67 [+Instructions for Spiritual Living]

It is possible that he may fall into the mistaken belief that because he has relieved himself of the duties and toils of the Long Path, he has little else to do than give himself up to idle dreaming and lazy optimism. No--he has taken on himself fresh duties and other toils, even though they are of a different kind. He has to learn the true meaning of "pray without ceasing" as well as to practise it. He has to meditate twenty times a day, even though each session will not be longer than a minute or two. He has to recollect himself, his 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*

Until it is brought to his attention he may not know that the idol at whose feet he is continually worshipping is the ego. If he could give to God the same amount of remembrance that he gives to his ego, he could quite soon attain, and become established in, that enlightenment to which other men devote lifetimes of arduous effort. 8.4.153

[PB quote and Paul comment: Remember God](#) 40 sec.

Longer AD comment: [Anthony Damiani: Give God Attention to 2:40](#)

PB: You cannot expect God to do for you work which should be done by yourself. 8.4.210

Anthony: what do you think it is that you have to do for yourself that God won't do for you?

Anthony Damiani: what you have to do, not God 1:55

ALWAYS AND ALREADY HERE

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.

--*The Notebooks of PB 22.3.23*

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. --The Notebooks of PB 22.3.25

“[Seek] for the divine within
yourself

return to it every day

learn how to continue in it

and finally *be* it.

--26.4.170

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 you let yourself be moved by the Overself's flow. 23.1.3**

This then is the ultimate truth--that in our inmost nature we are anchored in God, inseparable from God, and that the discovery of this heavenly nature is life's loftiest purpose. Even now, already, today, we are as divine as we ever shall be. The long evolutionary ladder which by prophets and teachers, gurus and guides we are bidden to climb toilsomely and slowly and painfully need not be climbed at all if only we heed this truth continually, if we refuse to let it go, if we make it ours in all parts of our being--in thought, feeling, faith, and action. 23.1.6

For if we are divine and timeless beings now (and who can gainsay it that has had a glimpse of that starry state memorably vouchsafed to him?) then we have always been such. How can we evolve who are already self-existent, perfect beings? Does it not seem more probable that something alien has accreted around us, covering up the sublimer consciousness; that Time's work is not to raise us but to free us; that our search is not for a loftier state but for our *pristine* state, to recover our former grandeur? What we need is not to grow but to know. Evolution cannot help us, but *self*-knowledge can. 23.1.7

The little center of consciousness that is myself rests in and lives by the infinite ocean of consciousness that is God. The first momentary discovery of this relationship constitutes a genuine religious experience, and its expansion into a final, full disclosure constitutes a philosophic one. 25.1.31

The journey from preoccupation with the intellectual forms of truth to living in the truth itself, is a long and arduous one. Even the start is harder than it seems, for those very forms which have been so helpful in the past must be increasingly regarded as traps and less and less as guides. 20.4.85

WU-WEI

Lao Tzu said, "Do nothing by self-will but rather conform to heaven's will, and everything will be done for you." The whole of the quest may be summed up as an attempt to put these wise words into practice. However, the quest is not a thing of a moment or a day; it extends through many years, nay, through a whole lifetime. Therefore, merely to learn how to "do nothing" is itself a long task, if it is to be truly done and if we are not to deceive ourselves. ([2:9.65](#))

The laborious, sometimes desperate self-discipline of the Long Path relaxes or even stops altogether. The effortless, sometimes ecstatic self-surrender to grace through faith, love, humility, and remembrance replaces it. (23:4.63)

Anthony Damiani on Awareness and Faith 2:33 has
quote and AD *faith that moves mountains...*

The deeper way of *Wu Wei* is to lose the ego by doing nothing to seek truth or to improve oneself; adopting no practice; following no path. The Short Path turns realization over to Overself so that it is not your concern any longer. This does not mean that you do not care whether you find truth or not, but that whereas ordinary care for it arises out of desire of the ego or anxiety of the ego or egoistic need of comfort, escape, or relief, **Short Path care arises out of the stillness of mind, the serenity of faith, and the acceptance of the universe.** 23.5.228

He will understand the real spirit of meditation when he understands that he has to do nothing at all, just to sit still physically, mentally, and emotionally. For the moment he attempts to do anything, he intrudes his ego. By sitting inwardly and outwardly still, he surrenders egoistic action and thereby implies that he is willing to surrender his little self to his Overself. He shows that he is willing to step aside and let himself be worked upon, acted through, and guided by a higher power. 23.7.238

If you investigate the matter deeply enough and widely enough, you will find that happiness eludes nearly all despite the fact that they are forever seeking it. The fortunate and successful few are those who have stopped seeking with the ego alone and **allow the search to be directed inwardly by the higher self**. They alone can find a happiness unblemished by defects or deficiencies, a Supreme Good which is not a further source of pain and sorrow but an endless source of satisfaction and peace. (24:1.74)

SURRENDER

We who honour philosophy so highly cannot afford to be other than honest with ourselves. We have to acknowledge that **the end of all our striving is surrender**. No human being can do other than this--an utterly humble prostration, where we dissolve, lose the ego, lose ourselves--the rest is paradox and mystery. 20.5.11

The principle which makes union with the Overself possible is always the same, albeit on different levels. Whether it appears as humility in prayer, passivity to intuition, stillness in meditation, or serenity despite untoward circumstances, these attitudes temporarily weaken the ego and lessen its domination. They temporarily silence the ego and give the Overself the opportunity to touch us or work through us. So long as the ego dominates us, we are outside the reach of the Overself and separated from its help. 22.5.3

Those who look for advancement by looking for inner experiences or for discoveries of new truth do well. But they need to understand that all this is still personal, still something that concerns the ego even if it be the highest and best part of the ego. Their greatest advance will be made when they cease holding the wish to make any advance at all, cease this continual looking at themselves, and instead **come to a quiet rest in the simple fact that *God is***, until they live in this fact alone. That will transfer their attention from self to Overself and keep them seeing its presence in everyone's life and its action in every event. The more they succeed in holding to this insight, the less will they ever be troubled or afraid or perplexed again; the more they recognize and rest in the divine character, the less will they be feverishly concerned about their own spiritual future. 23.5.222