

**From The Notebooks of Paul Brunton REMEMBER: PRAY WITHOUT CEASING**

The Short Path is, in essence, the ceaseless practice of remembering to stay in the Stillness, for this is what you really are in your innermost being and where you meet the World-Mind. P 97

...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... 23.6.206

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

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

"Our minds are just waves on the ocean of consciousness. As waves they come and go. As ocean they are infinite and eternal. Know yourself as the ocean of being, the womb of all existence. These are all metaphors of course; the reality is beyond description. You can know it only by being it.

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

Q: How can I aspire to such heights, small and limited as I am?

M: realise yourself as the ocean of consciousness in which all happens. This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness.

...It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living." --*I Am That Ch 4*

**From The Notebooks of Paul Brunton BE STILL AND KNOW:**

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

"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

The real Short Path is really the discovery that there is no path at all: only a being still and thus letting the Overself do the work needed. This is the meaning of grace. (23:5.223)

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. 23.5.222

If you ask why you can find no trace of God's presence in yourself, I answer that you are full of evidence, not merely traces. God is present in you as consciousness, the state of being aware; as thought, the capacity to think; as activity, the power to move; and as stillness, the condition of ego, emotion, intellect, and body which finally and clearly reveals what these other things simply point to. "Be still, and know that I am God" is a statement of being whose truth can be tested by experiment and whose value can be demonstrated by experience. 22:3.409

This idea, or belief, that we must go somewhere, meet someone, read something, to accomplish life's best fulfilment is the first and last mistake. In the end, as in the beginning, we have nothing else to do except obey the ancient command to LOOK WITHIN. 4.1.7

Be still and know! This is to be done by practising the art of meditation deep into its second stage and then--for it cannot properly be done before--tracing the ego to its hidden lair. Here it must be faced. Being still involves the achievement of mental silence, without which the ego remains cunningly active and keeps him within its sphere of influence. Knowing involves penetrating to the ego's secret source where, in its lulled and weakened condition, it can be confronted and killed. 8.5.390

If grace had to depend solely on human merit, if it had to be fully worked for and earned, it would no longer be grace. It really depends on the mysterious will of the higher power. But this is not to say that it comes by the caprice of the higher power. If a man puts himself into a sufficiently receptive attitude, and if he applies the admonition "Be still and know that I am God," he is doing something to attract grace. 18.5.150

He may know that the work of Grace has begun when he feels an active drawing from within which wakes him from sleep and which recurs in the day, urging him to practise his devotions, his recollections, his prayers, or his meditations. It leads him from his surface consciousness to his inner being, a movement which slowly goes back in ever-deepening exploration and discovery of himself. 18.5.278