

## Beginnings: Awareness of and Oneness With true Being.

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?"

... 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

The central point of this quest is the inner opening of the ego's heart to the Overself. 1.1.3

When he knows that no good phase can last, that fortune will never let him rest durably in its undisturbed sunshine, he is ready for the next step. And that is to seek for inner peace. 9.3.282

**NM:** Find your timeless being and your action will bear it testimony. Did you find it?

**Q:** No, I did not.

**NM:** Then what else have you to do? Surely, this is the most urgent task. Ch.95

## Invites a response.

"...May that peace and tranquility, which already lies deep within you, covered over by your ego's thoughts and feelings, may that reveal itself to you. PEACE. PEACE. PEACE." --PB: Message to Wisdom's Goldenrod

For the object of all this thinking is... to awaken within us 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*.

"...The very fact you have consciously begun the quest is itself a manifestation of Grace, ...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." 2.9.67 (*more later*)

Meditation is a way of opening our lives to the richness of experience... not limited to certain times and places. ... In this kind of meditation we learn to embrace and learn from whatever we experience. ... This all-embracing form of meditation, however, is not as easy as it sounds, for it entails mindfulness in all we do. We cultivate this awareness in every aspect of our lives... *Tarhang Tulku (more in other file)*

...The soul is most certainly there but if we do not turn inwards, and attend to it, then for us it is not there. But really it is always there and the failure to recognize its existence is really the failure to turn attention away from the endless multitude of things which continuously extrovert it. This is why meditation, which is the art of introverting attention, is so needful. By means of our own mind, we can discover the soul. The introverted consciousness, turned

away from five-sense activity to contemplate itself, first feels the presence and later becomes aware of the divine mind behind it. Therefore, the practice of mental introversion, or meditation, is quite essential on this quest... *PB essay: "Adventure of Meditation"*

***Effort and Grace Do Your Part: Don't Overdo***

... 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.

The Overself is already at work even before he begins to seek it. Indeed he has taken to the quest in unconscious obedience to the divine prompting. And that prompting is the first movement of Grace. Even when he believes that he is doing these things for himself, it is really Grace that is opening the heart and enlightening the mind from behind the scenes.

*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.

The factuality of Grace does not cancel out the need of moral choice and personal effort. 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.

... 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 [+ "Essay on Grace" in *Instructions for Spiritual Living*]

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The Overself is not a goal to be attained but a realization of what already is. ... 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. We cannot take hold of it; it takes hold of us. ... 22:3.9

***PB: ... Our intellectual, emotional, and moral disciplines are as needed to attract that Grace as are our aspirations, yearnings, and prayers for it. We cannot expect God to do for us work which should be done by ourselves.***

Anthony: And what do you think it is that you have to do for yourself that He won't do for you? Refrain from thinking. You have to look a thought right in the face and see it for what it is, and you'll see a hydra-headed beast hidden in it. We're hypnotized by thought, and we think it's something worth looking at. But someday you'll see that thought--you know the way a snake hypnotizes a bird?--has one function, to hypnotize you, to make sure you don't get anywhere near reality or even think about reality. That's its preoccupation.

All thinking is self-willing.

... as soon as the thought comes, "You remember you had coffee with that beautiful dame the other day?" --that's self-willing. Thought is willing itself. And you have to see it; you actually have to see it. Until you do see it, thought will always exercise its endearment, its glamour, and hypnotize you. Every now and then, stop and look at your mind and you'll see the way you've been hypnotized for an hour or so with all kinds of thoughts. *Standing in Your Own Way*

(Also audio/text: **ANTHONY DAMIANI: what you have to do, not God**)

## **Paul Brunton Invite a Response**

### **"The Adventure of Meditation."**

We have now reached the most critical and important part of this adventure in meditation. It is the borderline where our own effort must gradually cease and the soul's effort must commence. We have to keep perfectly still, in body and in thought, so as to let this other presence overshadow us in a beatific quiescence.

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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 our 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 Quest of the Overself excerpts**

*[[following the inquiry and question: "What Am I?"]* Having brought oneself thus far, the most critical experience of all must now be faced. In a theoretical sense it is an easy step to take, but in actual practice it proves hard. For one must no longer say to oneself, "This is the next task which confronts me," but, rather, "I shall attempt nothing further. Whatever experience the soul needs must now come entirely of its own accord. I shall be merely a waiting, passive, and receptive agent. This personal life and this self-will are offered in surrender to the higher Power."

The ego must now vanish. Born in the human heart, it must return there voluntarily to die.

All that vast interior web of thought and feeling which has been spun around the first ego-thought, must no longer mirror itself in one's consciousness. One has to chance one's internal position and reach reconciliation with this unfamiliar Overself.

Here, the words of the Psalmist, "Be still and know that I am God," must be taken in their literal fullness. There should hence-forth be no purpose, no desire, no effort even for spiritual attainment.

One must "let go" of everything. It is only to the extent that one lets go of all that one has heretofore considered as oneself, that the real consciousness can possibly supervene. Suffice to ask, to wait and to listen, so that an invitation is sent sounding down the corridors of being for the unseen Overself to give its response.

Consciousness is now ready to free itself entirely from the ego with which it has heretofore identified itself. It will do so of its accord, if one permits, but any attempt to hasten the process by self-will defeats its own purpose and stultifies the "change-over".

Absolute fearlessness, a readiness to die, is now called for. Such a burning purpose will, with time, turn all resistance to ash and dust. With practice, the day arrives when this struggle passes away and a premonition will come that the supreme change is rising to complete ascendancy in the horoscope of one's mood. It should be met by an attitude of utter surrender. "Not mine, but Thy will be done," exactly reflects the required attitude.

There must be the fullest possible opening of oneself. There must not be the slightest reservation in any direction. One should rest, with breath subdued, like a darkening landscape hushed before the dying sun. One must wait patiently, perfectly patient, for a response to come out of the stillness. Instead of continuing to seek the Self by means of intellectual exertions, one stops and lets the Self seek him!

**Effort and no-effort. I Am That: Nisargadatta Maharaj**

Q: Will meditation help me to reach your state?

M: Meditation will help you to find your bonds, loosen them, untie them and cast your moorings. When you are no longer attached to anything, you have done your share. The rest will be done for you.

Q: By whom?

M: By the same power that brought you so far, that prompted your heart to desire truth and your mind to seek it. It is the same power that keeps you alive. You may call it Life or the Supreme.

There is nothing to seek and find, for there is nothing lost. Relax and watch the 'I am'. Reality is just behind it. Keep quiet, keep silent; it will emerge, or, rather, it will take you in.

M: Whatever you may have to do, watch your mind. Also you must have moments of complete inner peace and quiet, when your mind is absolutely still. If you miss it, you miss the entire thing. If you do not, the silence of the mind will dissolve and absorb all else.

M: If you wait for an event to take place, for the coming of reality, you will wait for ever, .. See the event as event only, the transient as transient, experience as mere experience and you have done all you can. Then you are vulnerable to reality, no longer armoured against it, as you were when you gave reality to events and experiences.

Q: Are you not making realisation the result of practice? Practice operates within the limitations of physical existence. How can it give birth to the unlimited?

**M: Of course, there can be no causal connection between practice and wisdom. But the obstacles to wisdom are deeply affected by practice.**

Q: What are the obstacles?

M: Wrong ideas and desires leading to wrong actions, causing dissipation and weakness of mind and body. The discovery and abandonment of the false remove what prevents the real entering the mind. I

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Q: How do I get at it?

M: You need not get at it, for you are it. It will get at you, if you give it a chance. Let go your attachment to the unreal and the real will swiftly and smoothly step into its own. Ch 1

Q: is there no need of effort then?

M: When effort is needed, effort will appear. When effortlessness becomes essential, it will assert itself. You need not push life. Just flow with it and give yourself completely to the task of

the present moment, which is dying now to the now. For living is dying. Without death life cannot be. Ch 33

Q: Little can be said in words, much more can be conveyed in silence.

NM: First words, then silence. One must be ripe for silence.

...There is no other way out of misery, which you have created for yourself through blind acceptance without investigation. Suffering is a call for enquiry, all pain needs investigation. Don't be lazy to think.

Spiritual practice is will asserted and re-asserted. Who has not the daring will not accept the real even when offered. Unwillingness born out of fear is the only obstacle. Ch 38

Unless you make tremendous efforts, you will not be convinced that effort will take you nowhere. The self is so self confident, that unless it is totally discouraged, it will not give up. Mere verbal conviction is not enough. Hard facts alone can show the absolute nothingness of the self-image. Ch. 100

The effort to understand yourself is Yoga. Be a yogi, give your life to it: brood, wonder, search, till you come to the root of error and to the truth beyond the error. Save all your energies and time for breaking the wall your mind has built around you. Believe me, you will not regret. Ch 81

Q: How can I just be? Changes are inevitable.

M: Changes are inevitable in the changeful, but you are not subject to them. You are the changeless background, against which changes are perceived.. I Am That ch. 69 %

Keep steadily in the focus of consciousness the only clue you have: your certainty of being. Be with it, play with it, ponder over it, delve deeply into it, till the shell of ignorance breaks open and you emerge into the realm of reality. Ch.58

You need not bring your dream to a definite conclusion, or make it noble, or happy, or beautiful; all you need is to realise that you are dreaming. Ch 55

... Don't be afraid, don't resist, don't delay. Be what you are. There is nothing to be afraid of. Try and try. Experiment honestly. Give your real being a chance to shape your life. You will not regret. ch33...

Disregard whatever you think yourself to be and act as if you were absolutely perfect—whatever your idea of perfection may be. All you need is courage. I Am That Ch 82

**Lao Tzu 81 fabulous Poems on Tao. Tr. Stephen Mitchell**

*Tao 9:*

Do your work, then step back.  
The only path to serenity

21

Since before time and space were,  
The Tao is. It is beyond is and is not.  
How do I know this is true?  
I look inside myself and see.

23

Open yourself to Tao  
Then trust your natural response  
And everything will fall into place

37

The Tao never does anything,  
Yet through it all things are done.

48

In the practice of Tao  
Every day something is dropped.  
Less and less do you need to do  
Until you arrive at wu-wei.  
When finally nothing is done (by you)  
Nothing is left undone.

49

The sage has no mind of her own  
She works with the mind of other people  
She is good to people who are good  
She is also good to people who are not good.