

***You are invited to God's Party***

***Wear your name tag: I Am—  
or any other pointer that inspires you***

# Eckhart “Be still and know”

Liszt Dante a 2 min

Liszt Dante b 4 min

Liszt Dante c 3 min

If God invited you to a party and said:  
“Everyone in the ballroom tonight will be my  
special guest.”

How would you then treat them all when you  
arrived?

And Indeed...indeed.

Hafiz knows there is no one in this world  
who is not a guest in this sacred party.

--Hafiz *The Gift* “If God invited you...”

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?" 1:1.130

*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

The ego to which we are so attached  
turns out on enquiry to be none other  
than the presence of World-Mind  
within our own heart.

If identification is then shifted  
by constant practice  
from one to the other,  
we have achieved the purpose of life.

--*The Notebooks* 8.1.127

**The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense, it is an emanation of the Reality. Hence it shares in some way the life of its source. To find that point of sharing is the true object of incarnation for all creatures within the cosmos. 26.1.179**

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 Short Path is, in essence  
the ceaseless practice  
of remembering to stay in the Stillness,  
for this is what we really are  
in our innermost being  
and where we meet the World-Mind.  
*...21.3.97,*



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

[23:5.223](#)

Look at the Perfect One  
At the Circle's Center:  
Who Spins and Whirls like a Golden  
Compass,  
Beyond all that is Rational,  
To show this dear world  
That Everything,  
Everything in Existence  
Does point to God.

--Hafiz: *The Compass*

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

-- 8.4.153

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. Stop imagining yourself being or doing this or that and the realization that you are the source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable. -- *I Am That* Ch 1


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

*--23.6.184*

If you could look inside  
and see right now  
what is most important  
to wake up to every day--  
Deeply, deeply. One day at a time.  
If it is be stillness, then *be still*.  
If it is gratefulness, wake up to *praise* and *thank you*.  
If it is awe... then *Oh my God Awesome*.  
If it is awareness, be *alert awareness*.  
And imagine... how would that change your life?

**THREE PRACTICES FROM RAPHAELS 2009 SEPT**



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

--26.1.196





To practice the Short Path  
is to be aware of the miracle entailed  
in every moment of living. --23.1.115

Philosophy takes its votaries on a holy pilgrimage from ordinary life in the physical senses through mystical life in the sense-freed spirit to a divinized life back in the same senses. 20:4.113

We discover that Consciousness,  
the very nature of mind under all its aspects,  
the very essence of be-ing  
under the personal selfhood,  
is where human and God finally meet.

We know that God indisputably exists,  
not because some religious dogma avers it  
but because our own experience proves it.

*--25.1.39*

M: Deliberate daily exercise in discrimination between the true and the false and renunciation of the false is meditation. There are many kinds of meditation to begin with, but they all merge finally into one.

Q: Please tell me which road to self-realization is the shortest.

M: No way is short or long, but some people are more in earnest and some are less. *ch 16*

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 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.

PB: The *Adventure of Meditation*

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. *I Am That* Ch 99

# **MADAME GUYON: everything is a gift of Christ**

When you sit in front of the divine, why do you meditate? If you want sweetness and presence and getting something, that is not the highest meaning. Just sit in front of the divine to give love. Take whatever comes to you as a gift of the divine. Take everything in your life as a gift of the divine. Be grateful. If dryness comes, then take that. If pain comes, take that. Because the sun is shining in everything-- seeing underneath all this is non-separateness. Everything is already reality. Any notion of yourself as other than reality is an illusion.

--P.16

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.

--18.1.81

Unless we love the Overself with deep feeling and  
real devotion, we are unlikely to put forth the efforts  
needed to find it and the disciplines needed to push  
aside the obstacles in the way to it. 18.1.92

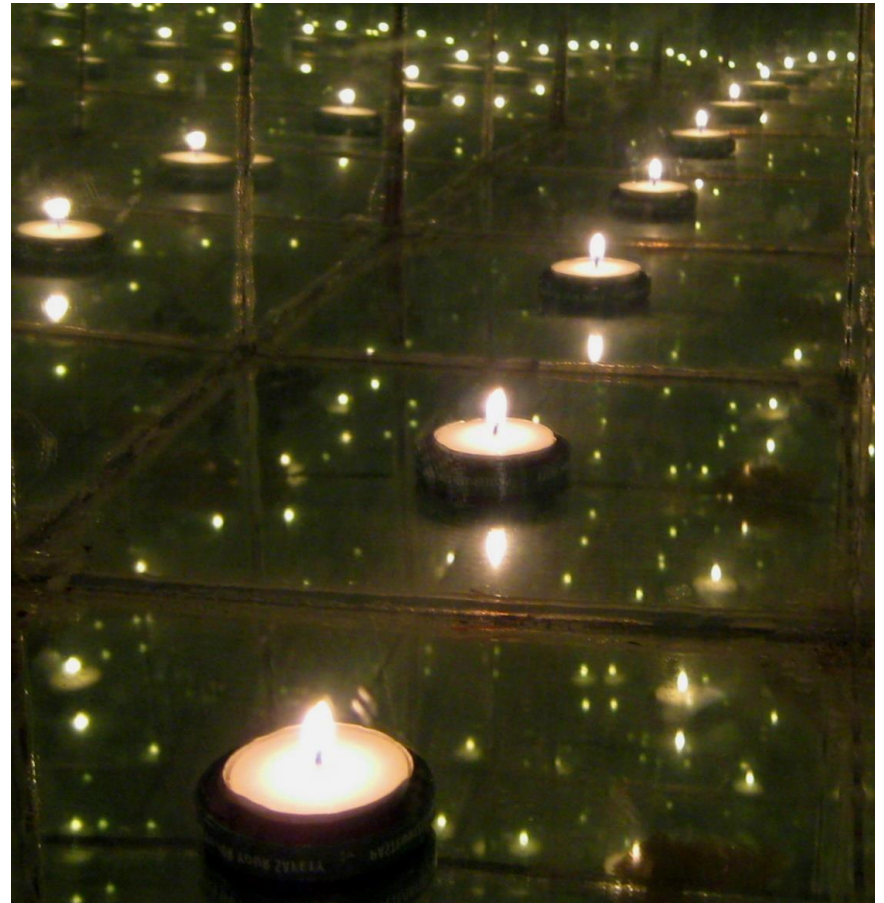


Well--in the play of this very moment am I engaged in the act of Contemplation?

Yes; I and all that enter this play are in Contemplation: ENNEAD 3.8.1

The Infinite cannot be set against the finite as though they were a pair of opposites.

...The Infinite includes and contains within itself all possible finites.

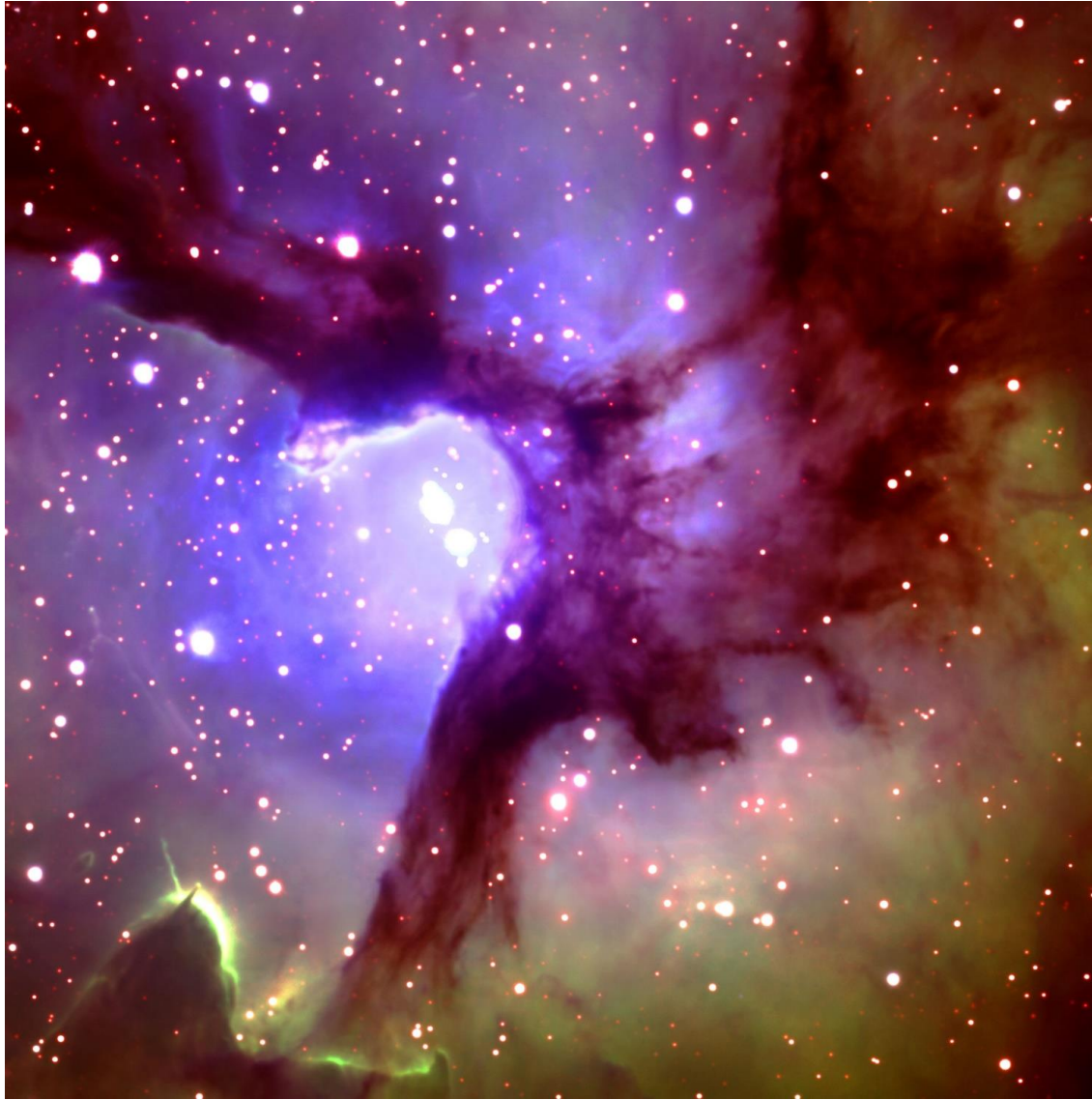


The practical import of this truth is that Mind can be experienced not only in the Void but also in the world. The Reality is not only to be discovered as it is but also beneath its phenomenal disguises. 20.4.124



**No one can see the Real yet everyone may see the things which come from it.**

**Although it is itself untouchable, whatever we touch enshrines its presence. 28.1.22**



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 Overself is not a goal to be attained but a realization of what already is. It is the inalienable possession of all conscious beings and not of a mere few. 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. Therefore the last stage of this quest is an effortless one. We are led, as children by the hand, into the resplendent presence. Our weary strivings come to an abrupt end. Our lips are made shut and wordless. 22:3.9

...The Short Path is devoted to affirmatives, to the God-power as essence and in manifestation... 23.5.1

After entering on the Short Path, fit themes for meditation will be those which turn us away from the personal ego. We can meditate on the glorious attributes of God, or on the essential perfection of the cosmos, or on the utter serenity of the Overself, for instance. 4.4.65



There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. 28.2.102

... It is in the universe and yet the universe is in it too. It never evolves, for it is outside time. It has no shape, for it is outside space. It is beyond man's consciousness, for it is beyond both thoughts and sense-experience, yet all consciousness springs mysteriously out of it. Nevertheless one may enter into its knowledge, may enter into its Void, so soon as we can drop his thoughts, let go sense-experience, but keep our sense of being. Then we may understand what Jesus meant when saying: "He that loseth his life shall find it." ... *Notebooks* 28.2.100:

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... We cultivate this awareness in every aspect of our lives... All experiences are potential teachers that we can open to and learn from ... As we learn from our experience, our appreciation of life increases. By learning how to be totally satisfied every moment, our time will never be wasted. *Tarthang Tulku*



This notion that we must wait and wait while we slowly progress out of enslavement into liberation, out of ignorance into knowledge, out of the present limitations into a future union with the Divine, is only true if we let it be so. But we need not. We can shift our identification from the ego to the Overself in our habitual thinking, in our daily reactions and attitudes, in our response to events and the world. We have thought our way into this unsatisfactory state; we can unthink our way out of it. By incessantly remembering what we really are, here and now at this very moment, we set ourselves free. Why wait for what already is? *23.1.1*

During the gap--infinitesimal though it be--between two thoughts, the ego vanishes. Hence it may truly be said that with each thought it reincarnates anew. There is no real need to wait for the series of long-lived births to be passed through before liberation can be achieved. The series of momentary births also offers this opportunity, provided a person knows how to use it. *23.8.162*

It is our innate inertia which keeps us set in habitual outlooks and thus keeps us victims of our own past experience. We copy again every day what we did before, what we thought and felt before.

....We rarely enter the day to gain really fresh experience, think really new thoughts, or assume really different attitudes. We are prisoners of time. This is because we are so ego-bound...

In letting ourselves become victims of the past by letting it swallow up the present, we lose the tremendous meaning and tremendous opportunity which the present contains. Whereas the Overself speaks to us from tomorrow's intuitive understanding, the ego speaks to us through memory. Its past enslaves us, preventing a new and higher way of viewing life from being born.

But it is possible to arouse ourselves and to begin viewing life as it unfolds in the Eternal Present, the Now, with wholly fresh eyes. Every morning is like a new reincarnation into this world. It is a fresh chance to be ourselves, not merely echoes of our own past ideological fixations. Let us take it then for what it is and live each moment anew.

When a master like Jesus tells us to refrain from being anxious about the morrow and to let today's evil be sufficient for today, he speaks out of his own consciousness of living in this Eternal Now. Consequently, he spoke not of periods involving twelve or twenty-four hours, but of pinpoints of a moment. He said to live timelessly, to let the dead past bury itself. He is indeed a Christian, a Christ-self man, who lives cleanly and completely in the present--free, uncontrolled, and unconditioned by what he was, believed, or desired yesterday.

*19.4.171*