

## PB: *Love the Overself*

The Quest not only begins in the heart but also ends there too. 1.1.1

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

The way to be admitted to the Overself's presence can be summed up in a single phrase: *love it*. Not by breathing in very hard nor by blowing out very slow, not by standing on the head nor by contorting like a frog can admission be gained. Not even by long study of things divine nor by acute analysis of them. But let the love come first, let it inspire the breathing, blowing, standing, or contorting, let it draw to the study and drive to the thinking, and then these methods will become really fruitful. 18.1.78

*Love the Overself with your whole heart if you would have it reveal the fullness of its receptive love for you. 18.1.79*

*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. (p. 224)*

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)

*... bring to this quest a feeling of worship. Because after all you are seeking a communion with a higher power, with something above, beyond and transcendent of yourselves. You cannot approach it as you would approach a professor. There is something sacred and holy around the very concept and you must try to awaken this attitude: that it is like entering a church that you really respect... PB meditation talk*

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

*MADAME GUYON: Take everything is a gift of Christ P.16*

*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 everything.*

***Essay: The Progressive Stages of the Quest (The Working of Grace) [excerpts] .***

... 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 you fall in love with your soul as deeply as you have ever done with another person will you 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. ... 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.

His initiative pushes on toward the goal, whilst divine Grace draws him 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 to him and inspired him with faith in it and thus gave rise to his efforts, was itself the Grace. In this sense Paul's words, "For by Grace are ye saved through faith, and that not of yourselves," become more intelligible. ...

... 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....

In seeking the Overself, the earnest aspirant must seek it with heartfelt love. Indeed, his whole quest must be ardently imbued with this feeling. Can he love the Divine purely and disinterestedly for its own sake? This is the question he must ask himself. If this devotional love is to be something more than frothy feeling, it will have to affect and redeem the will. It will have to heighten the sense of, and obedience to, moral duty. Because of this devotion to something which transcends his selfish interests, he can no longer seek his selfish advantage at the expense of others. His aim will be not only to love the soul but to understand it, not only to hear its voice in meditation but to live out its promptings in action. 2.9.67 [*+Instructions for Spiritual Living*]