

### **A03 Be still and know: STILLNESS : *From Category 24 section 4***

He does not, can not, fabricate this inner silence, but he provides the correct conditions of relaxed concentrated listening which allow it to be discovered as a presence within himself. 24.4.77

By this simple act of unlearning all that you know--all that you have acquired by thinking, by remembrance, by measurements, by comparison, and by judgement--when you return to the mere emptying of the consciousness of its contents of thoughts and ideas, and when you come to the pure consciousness in itself, then only can you rest in the Great Silence. 24.4.78

He must not only give up the slavery of passion, but also the slavery of intellect. 24.4.79

*Shiva Yoga Dipika*: "Listen, I shall mention to you the method of worshipping Shiva who is made of Intelligence. It is a secret--the essence of the Sastras and the bestower of instantaneous freedom. . . . Thoughtlessness is the contemplation of Shiva; Inactivity is his worship; Motionlessness is going round him in veneration; the realization of the state 'I Am He' is prostration before him; Silence is singing his glory; knowledge of what ought to be done and what not, is good character; looking on all alike is the supreme pleasure." 24.4.80

The mind must constantly give itself up to the idea of its own infinity. 24.4.82

Thinking can put together all sorts of theories and speculations and even discoveries. But only when it dies down and lets the pure quietened mind come to rest in the very essence of consciousness, at peace with itself, with nature, with the world, only then is there a deep sense of utter fulfilment. 24.4.87

When thinking comes naturally to its rest, either because he has felt his way through intense reverence to the higher power or because he has apprehended the truth by the subtlest and sharpest perception, then stillness is born. It would be an error to continue either the feeling or the thinking beyond this time. The utter stillness must take their place, and he must humbly yield to it. At such a moment, the ego is withdrawn; the knowing intuition, the great Peace, alone remains. 24.4.88

Where the heart goes, there soon or late the other faculties will follow. This is why it is so important *to let* the Overself take possession of the heart by its total surrender in, and to, the Stillness. 24.4.90

It is nice and noble to talk about becoming an instrument in God's hands, a channel of the Overself. But this is still an inferior relationship. It is not the highest kind. It is still occupied with the ego. Ascend to a higher level, give yourself completely to, and talk about, the higher power alone. 24.4.92

Whether they are positive or negative, let all thoughts die. Then there will remain only Mind, which is always there, which is the Real. 24.4.95

The Stillness is both an Understanding, an Insight of the mind, and an Experience of the being. The whole movement or vibration comes to a stop. 24.4.172

This centre of his own being never moves. It is forever in stillness. 24.4.94

“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

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

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)

More than any other author, Lao Tzu has put in the tersest and simplest way the importance, the meaning, and the result of the sitting-still practice, the patient waiting for inner being to reveal itself, the submissive allowing of intuition to be felt and accepted. 23.7.270

The seeker after stillness should be told that the stillness is always there. Indeed it is in every person. But he has to learn, first, to let it in and, second, how to do so. The first beginning of this is to remember. The second is to recognize the inward pull. For the rest, the stillness itself will guide and lead him to itself. (24:4.51)

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

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

"The best form of meditation is to avoid thinking of anything. In the mind so kept clear, God will manifest Himself."--Shankara of Kanchi 23.7.165

This stillness is the godlike part of every human being. In failing to look for it, he fails to make the most of his possibilities. If, looking, he misses it on the way, this happens because it is a vacuity: there is simply nothing there! That means no things, not even mental things, that is, thoughts. 24.4.4

Different terms can be used to label this unique attainment. It is insight, awakening, enlightenment. It is Being, Truth, Consciousness. It is Discrimination between the Seer and the Seen. It is awareness of That Which Is. It is the Practice of the Presence of God. It is the Discovery of Timelessness. All these words tell us something but they all fall short and do not tell us enough. In fact they are only hints for farther they cannot go: it is not on their level at all since it is the Touch of the Untouchable. But never mind; just play with such ideas if you care too. Ruminates and move among them. Put your heart as well as head into the game. Who knows one day what may happen? Perhaps if you become still enough you too may *know*--as the Bible suggests. 1.5.72

If he does not practise keeping himself--his body and mind--still, this presence which emanates grace is not given the chance to activate his consciousness. Here is the first secret of meditation--Be still! The second secret is--Know the I am, God! The stillness will have a relaxing and somewhat healing effect, but no more, unless he has @u<faith>, unless he deliberately seeks communion with God. 23.7.167

The Quest will come to an end when he turns away from teachers and teachings and begins to receive instruction from within himself. Previously all that he got was someone else's idea; now he is acquiring firsthand knowledge. 24.4.69

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

The novice must be warned that certain ways of practising concentration, such as visualizing diagrams or repeating declarations, as well as emptying the mind to seek guidance, must not be confused with the true way of meditation. This has no other object than to surrender the ego to the Overself and uses no other method than prayerful aspiration, loving devotion, and mental quiet. 4.1.131

The Long Path developed in him through yoga-meditation the capacity to find the inner Stillness. The Short Path added to it (1) the knowledge that the Stillness is himself, and (2) the practice of continuing remembrance to be the Stillness. (23:4.68)