

PB SURRENDER ESSENTIALS:

In first, the discovery of the Overself, and second, the surrender to it, we fulfil the highest purpose of our life on this earth. 1.1.83

The central point of this quest is the inner opening of the ego's heart to the Overself. P. 1.3

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

We who enter upon this quest will have plenty to do... to work on the weaknesses in character, to think impartially, to meditate regularly, and to aspire constantly. Above all, we will have to train in the discipline of surrendering the ego. Perspectives. P.21

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

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

This identification with the Overself is the real work set us, the real purpose for which human life in the world serves us. All else is merely a comfortable way of escape, a means of keeping us busy so that conscience need not be troubled by the central duty to which we are summoned. 23.1.36

You will understand the real spirit of meditation when you understand that you have to do nothing at all, just to sit still physically, mentally, and emotionally. For the moment you attempt to do anything, you intrude your ego. By sitting inwardly and outwardly still, you surrender egoistic action and thereby imply that you are willing to surrender the little self to the Overself. ... you are willing to step aside and let yourself be worked upon, acted through, and guided by a higher power. 23.7.238

SURRENDER AND GRACE

This whittling away of the ego may occupy the entire lifetime and not seem very successful even then, yet it is of the highest value as a preparatory process for the full renunciation of the ego when--by Grace--it suddenly rises up in the heart. (8:5.422)

By thought the ego was made; by thought, the ego's power can be unmade. But the thought must be directed toward a higher entity, for the ego's willingness to attack itself is only a pretense. Direct it constantly to the Overself, be mentally devoted to the Overself, and emotionally love the Overself. Can it then refuse to help you? 18.1.77

There would be no hope of ever getting out of this ego-centered position if we did not know these three things. First, the ego is only an accumulation of memories and a series of cravings, that is, thought; it is a fictitious entity. Second, the thinking activity can come to an end in stillness. Third, Grace, the radiation of the Power beyond man, is ever-shining and ever-present. If we let the mind become deeply still and deeply observant of the ego's self-preserving instinct, we open the door to Grace, which then lovingly swallows us. 8.5.417

Your dependence on self-effort must be balanced by dependence on Grace. If you rely solely on your own endeavours to better character and develop intuition, you may find yourself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with the Overself. But the meditation should be of a special kind--what may be called the practice of nonduality. In it, seek to identify yourself with the universal and infinite power, to forget that you are an individual. 23:6.49

The surrendering of our life to the Overself does not depend wholly upon our own efforts. We cannot bring it about as and when we will. We can bring about the prerequisite conditions for this manifestation. We can fervently yearn for it, but the last word depends upon the Overself, upon Grace. The Grace comes in time if it is wanted strongly enough, and then he steps out of the shadows into the sunshine and a benign assurance is born in the heart. Of course this can never be the result of metaphysical striving alone but only of a coordinated, integral effort of thought, feeling, and action. ...18.4.131

The laborious, sometimes desperate self-discipline of the Long Path relaxes or even stops altogether. The effortless, sometimes ecstatic self-surrender to grace through faith, love, humility, and remembrance replaces it. 23.4.63

The twofold way is indispensable: on the one hand the way of self-effort, working to overcome the ego, and on the other the way of Grace, through constantly seeking to remember your true identity in the Overself. 23.5.193

Lose your life to find your life

The declaration of Jesus that whosoever will save his life shall lose it, is uncompromising. It is an eternal truth as well as a universal one. It is needed by the naive as well as by the sophisticated. ...

Such an achievement may seem very far off from human possibility and indeed we find in history that not many have either cared, or been able, to realize it, for it is far too painful to the ego. But the metaphysical truths of successive rebirth on earth and of the unreality of time should give some comfort here. The first teaches a great patience while men labour daily at the task of remaking themselves. The second teaches that the Overself is even now ever present with all, that in the eternal Now there is no futurity and that theoretically the possibility of its realization does not necessarily belong to some distant rebirth. 8.4.230

What or who is seeking enlightenment? It cannot be the higher Self, for that is itself of the nature of Light. There then only remains the ego! This ego, the object of so many denunciations and denigrations, is the being that, transformed, will win truth and find Reality even though it must surrender itself utterly in the end as the price to be paid. 8.5.435

The ego thought is like a string upon which our multitudinous sense-memories, interests, desires, fears thoughts and feelings are threaded. And when one speaks of the surrender of the ego, it is not the surrender of one particular bead which is meant, but rather of the entire string which holds together all the diverse beads and without which all would collapse. This is effected, and can only be effected, by turning the mind inwards, and by concentrating deeper and ever deeper within the heart until individual beads of thought and feeling no longer engage our consciousness, but only the single thought of self-existence. Then we discover that we are really angels fallen from the empyrean. Quest of the Overself

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

DO YOUR PART

The Quest uses the whole of one's being, and when enlightenment comes, all parts are illumined by it. To prepare for this, one should continue the self-humbling prayers for Grace, the exercise of sudden remembrance of the Overself, the surrender of the lower nature to the Higher, and the never-ceasing yearning for Reality. 2.5.70

No one else can do for a man what Nature is tutoring him to do for himself, that is, to surrender the ego to the higher self. Without such surrender no man can attain the consciousness of that higher self. It is useless to look to a master to make for him this tremendous change-over within himself. No master could do it. The proper way and the only way is to give up this pathetic clinging to his own power, to his own littleness, and to his own limitations. To turn so completely against himself demands from a man an extreme emotional effort of the rarest kind and also of the most painful kind. For to surrender the ego is to crucify it. 8.4.211

Until it is brought to your attention, you may not know that the idol at whose feet you are continually worshipping is the ego. If you could give to God the same amount of remembrance that you give to the ego, you could quite soon attain, and become established in, that enlightenment to which others devote lifetimes of arduous effort. 8.4.153

Your destination is also your origin. But to say that you were born in the eternal Spirit starts the question, "How can time, which is placed outside eternity, bring you to eternity?" The answer is that it does not bring you there; it only educates you to look for, and prepares you to pass through, the opening through which you can escape. Need it be said that this lies at the point where ego surrenders wholly to Overself? 26.4.249 18.4.85 just slight different

BE KIND

Make it a matter of habit, until it becomes a matter of inclination, to be kind, gentle, forgiving, and compassionate. What can you lose? A few things now and then, a little money here and there, an occasional hour or an argument? But see what you can gain! More release from the personal ego, more right to the Overself's grace, more loveliness in the world inside us, and more friends in the world outside us. 2:5.12

SURRENDER TO THE MOMENTS OF STILLNESS

There are moments when the Overself gets at a person's consciousness, and rarer moments when he gets at Its consciousness. It is his profit to extend them, if he can, or to dwell long and often on their memory, if he cannot. What he needs to cultivate is both the facility and the capacity to expand the slightest premonitory movement of the door of intuitive awareness to the widest opening of it. Whenever he notices the very slightest indrawing to the Overself, whenever the least feeling of Its onset appears, he should *at once* begin to wrap himself around with the felt influence to the exclusion of everything else. 22/5/114

He should learn to recognize that these moments, which come so suddenly and so delightfully, have a special value. As soon as they come he ought to suspend all activities, put aside whatever it is that he is doing, even stop what he is speaking, and concentrate all his attention in a passive submissive way upon the delicate feelings and deep understanding that come with them. 22.5.111

Look for the moment when grace intervenes. Do not, in ignorance, fail to intercept it, letting it pass by unheeded and therefore lost. There is a feeling of mystery in this moment which, if lingered with, turns to sacredness. This is the signal; seek to be alone, let go of everything else, cease other activities, begin not meditation but contemplation, the thought-free state. 23.7.246

When this gentle inward pull is felt, concentrate all attention, all feeling, and all desire upon it. Give yourself up to it, for you are receiving a visitation from the Lord, and the more you do so, the closer He will come. 4.1.196

This is the stage of adoration, when the Overself's beauty and tranquillity begin to take possession of his heart. He should then cease from any further thinking discursively about it or communing verbally with it. It is a time for complete inner silence. Let him engage himself solely in beholding, loving, and eventually uniting with the gracious source of these feelings. 4.1.197

Recognition is a prominent feature on the Short Path. The Overself is always there but only those on the Short Path recognize this truth and think accordingly. The world is always with us, but only those on the Short Path recognize the miracle that it is. In moments of exaltation, uplift, awe, or satisfaction--derived from music, art, poetry, landscape, or otherwise--thousands of people have received a Glimpse; but only those on the Short Path recognize it for what it really is. 23.1.114

LOVE THE OVERSELF

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. (Perspectives p.224)

MAKE THE OVERSELF YOUR PARTNER

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)

Remember that no enterprise or move should be left to depend on the ego's own limited resources. The humble invocation of help from the Higher Self expands those resources and has a protective value. At the beginning of every day, of every enterprise, of every journey, and of every important piece of work, remember the Overself and, remembering, be obedient to its laws. Seek its inspiration, its power. To make it your silent partner is to double your effectiveness. 18:1.54

MEDITATION INVITES A RESPONSE. *See also True Med*

“...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 *[see more in A01 01]*

Meditation is not a one-sided but a two-sided affair. We begin to practise by being mentally active, but after getting well into it, we can continue only by being mentally passive. 4.1.144

THE PLACE OF MEDITATION

Real meditation is not formal but spontaneous, not set by the intellect but prompted by the heart. 4.1.132

There are different kinds of meditation. The elementary is concerned with holding certain thoughts firmly in the mind. The advanced is concerned with keeping all thoughts completely out of the mind. The highest is concerned with merging the mind blissfully in the Overself. 4.1.129

We must not let the forms of meditation become a subtler bondage than the merely obvious ones. We must not let it (or anything else) become a cage. If this has happened then courage must be summoned to shatter the bars and step out into freedom. 4.1.79

In the life and work of the philosophical aspirant, meditation takes an important place. There are several different ways and traditions in such work, so that the aspirant may find what suits him. Although sometimes it is better for him to discipline himself and practise with a way to which he is not attracted--that is only sometimes. Generally, it is easier to learn the art of meditation if we take the way that appeals to us individually. Meditation is, however, and should be, only part of the program. The importance given to it can be exaggerated. The work on oneself, on one's character and tendencies, is also important. The study of the teachings is equally important. And so, out of all these approaches, there comes a ripening, a broad maturity which prepares the aspirant for recognition and full reception of the grace--should it come. 4.1.82

Meditation is, after all, a phase which is put on and off again as needed. The Quest is much bigger than meditation--although it includes it at times, but not necessarily all the time. 4.1.83

PHILOSOPHY SAYS

We who honour philosophy so highly cannot afford to be other than honest with ourselves. We have to acknowledge that the end of all our striving is surrender. No human being can do other than this--an utterly humble prostration, where we dissolve, lose the ego, lose ourselves--the rest is paradox and mystery. 20.5.11

If you ask what reality is, in philosophy's view, the answer must be consciousness. If you further ask what man's work in this life is, the answer must be to become conscious of consciousness as such. But because, ordinarily, consciousness never discloses itself to him but only its varying states, he can accomplish this work only by adopting extraordinary means. He will have to steel his feelings and still his mind. In short, he will have to deny himself. 20.3.155

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 man knows how to use it. 23.8.162

To live in lonely contemplation of the secrets deep down in the heart, to place all ambitions and restless desires on a funeral pyre and burn them up in a heap--these things demand the highest courage possible... 25:3.268)

PUT YOUR BURDEN DOWN

Fate provides you with difficulties from which it is often not possible to escape. But what *must* be borne may be borne in either of two ways. You may adjust your thinking so that the lessons of the experience are well learnt. Or you may drop it, for you need not carry the burden of anxiety, and remember the story of the man in the railway carriage who kept his trunk on his shoulders instead of putting it down and letting the train carry it. So put your "trunk" of trouble down and let the Overself carry it. 24.3.264