

A few paras and quotes
on
Surrender + wu-wei

Collected for 2024 0207

Cut to 25

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

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

Perspectives 1.3

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

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

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

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

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](#)

To sit down for meditation with the secret expectation, the half-hidden hope, or the fully conscious desire for a dramatic glimpse, a sudden transformation, or a speedy result is to introduce the ego and thus block the way to the egoless plane of the Overself. *P. 4:38*

If he is willing to look for them, he will find the hidden workings of the ego in the most unsuspected corners, even in the very midst of his loftiest spiritual aspirations. The ego is unwilling to die and will even welcome this large attrition of its scope if that is its only way of escape from death. Since it is necessarily the active agent in these attempts at self-betterment, it will be in the best position to take care that they shall end as a seeming victory over itself but not an actual one. The latter can be achieved only by directly confronting it and, under Grace's inspiration, directly slaying it; this is quite different from confronting and slaying any of its widely varied expressions in weaknesses and faults. They are not at all the same. They are the branches but the ego is the root...

... Therefore when the aspirant gets tired of this never-ending Long Path battle with his lower nature, which can be conquered in one expression only to appear in a new one, gets weary of the self-deceptions in the much pleasanter imagined accomplishments of the Short Path, he will be ready to try the last and only resource. Here at long last he gets at the ego itself by completely surrendering it, instead of preoccupying himself with its numerous disguises--which may be ugly, as envy, or attractive, as virtue. 8.4.167

Every time a thought rears its head, evaluate it for what it is and then push it aside. Every time an emotion rushes up, recognize it, too, for what it is and detach yourself from it. This is the path of Self-Enquiry, for as you do these things hold the will directed towards finding the centre of your being. Do them with dogged persistence. Do them in your consciousness and in your feeling. 4.4.50

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*

What has never been lost can never be found. If a quester fails to find the Overself, it is not because of faults or weaknesses in the ego but because he is himself that which he seeks. There is nothing else to be found than understanding of this fact. Instead of seeking Overself as something above, beyond, or apart from himself, he should stop seeking altogether and recognize *i am* as *I AM!* 23.1.19

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

It is a long journey from the condition of seeker to that of sage. But this is true only so far as we ascribe reality to time. To those who know that our human existence is a movement through events, but that the human being in its essence transcends all events and dwells in timelessness, this journey may be considerably shortened or swiftly brought to its destination. For that, the thorough understanding of philosophy and its incessant application to oneself is required. 20.4.88

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

It seems complicated, and in a way it is. But in a way, it is very simple...

In the end you will reject both. There is no Long Path or Short Path. We have constructed them to conform to what we think. Buddha says in the Dhammapada that you yourself made up this picture you have of yourself, the picture you think is real. It is made by thought and can be undone by thought.

You could also say there is nothing to the whole thing: simply surrender yourself to God. This is true if you can do it. We get over-educated, have to rationalize everything and spend time writing books and reading books which are not altogether worthwhile. 23.5.56

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. 23.5.222

Wu Wei has a double meaning: first, letting Life, Mind, act through you by yourself, becoming still, thought-free, and empty of ego--you are then not doing anything, but being done to, being used; second, pursuing truth impersonally. The usual ways seek personal attainment, achievement, salvation. The aspirant thinks or speaks of "my mind" or "my purification" or "my progress"; hence such ways are self-enclosed, egoistic. Whatever repression of ego that there is occurs only on the surface and merely drives it down to hide in the subconscious, whence it will re-emerge later. These methods are Long Path ones, hence are destined to end in futility and despair...

The deeper way of *Wu Wei* is to lose the ego by doing nothing to seek truth or to improve oneself; adopting no practice; following no path. The Short Path turns realization over to Overself so that it is not your concern any longer. This does not mean that you do not care whether you find truth or not, but that whereas ordinary care for it arises out of desire of the ego or anxiety of the ego or egoistic need of comfort, escape, or relief, Short Path care arises out of the stillness of mind, the serenity of faith, and the acceptance of the universe. 23.5.228

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 show that you are willing to step aside and let yourself be worked upon, acted through, and guided by a higher power. 23.7.238

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

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](#)

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

2.9.67 GRACE

Anthony: being that awareness 1 40 shorter
audio/text 2 min

AD Consciousness Deepens Audio/Text 3
min: *also 4 min version*