

A few PB paras on BE STILL and KNOW that I AM GOD

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 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

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

“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

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)

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

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

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 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)

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 faith, unless he deliberately seeks communion with God. 23.7.167

It comes to this, that we have to learn the art of doing nothing! It would seem that everyone could practise this without the slightest preparation or training, but the fact is that hardly anyone can do so. For the expression "doing nothing" must be interpreted in an absolute sense. We must learn to be totally without action, without thought--without any tension or manifestation of the ego. The Biblical expression "Be still!" says exactly the same thing but says it positively where the other says it negatively. If we really succeed in learning this art, and sit absolutely still for long periods of time, we shall be given the best of all rewards, the one promised by the Bible: we shall "know that I am God." (23:7.258)

Consciousness appearing as the person seeks itself. This is its quest. But when it learns and comprehends that it is itself the object of that quest, the person stops not only seeking outside himself but even engaging in the quest itself. Henceforth let yourself be moved by the Overself's flow. 23.1.3

...Ordinarily we live in our thoughts, in our little selves, even if the thoughts are spiritual. Therefore we have to keep away from all thoughts. If you want to think of the Overself, which is without any form, it is not possible. We try, but any idea, form, or shape is wrong. You cannot imagine it. So better not to try but to be still. You must not remain in the ego. "Be still [let go] and know that I AM GOD," says the Bible.
... *Wu-Wei*, meaning inaction, not trying, is the highest teaching of Taoism and Zen and it means the same as what has just been explained. The Overself is already there. You as ego must get out of the way. 2.1.209

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 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

Be still and know! This is to be done by practicing the art of meditation deep into its second stage and then--for it cannot properly be done before--tracing the ego to its hidden lair. Here it must be faced. Being still involves the achievement of mental silence, without which the ego remains cunningly active and keeps him within its sphere of influence. Knowing involves penetrating to the ego's secret source where, in its lulled and weakened condition, it can be confronted and killed. 8.4.390

He must begin this meditation by isolating himself in thought not only from the world but also from other people. He is not to be afraid of being inwardly alone. Only so can he find the great Friend who shall appear and speak to him out of the stillness. 24.4.56

Once he has touched this stillness briefly, learned the way to it, and comprehended its nature, his next task is to develop it. This takes time and practice and knowledge. Or, rather, the work is done on him, not by him. He has to let be. 24.4.75

Paul Brunton: The Quest of the Overself excerpts

[following the inquiry and question: "What Am I?"] Here, the words of the Psalmist, "Be still and know that I am God," must be taken in their literal fullness. There should hence-forth be no purpose, no desire, no effort even for spiritual attainment.

One must "let go" of everything. It is only to the extent that one lets go of all that one has heretofore considered as oneself, that the real consciousness can possibly supervene. Suffice to ask, to wait and to listen, so that an invitation is sent sounding down the corridors of being for the unseen Overself to give its response.

Consciousness is now ready to free itself entirely from the ego with which it has heretofore identified itself. It will do so of its accord, if one permits, but any attempt to hasten the process by self-will defeats its own purpose and stultifies the "change-over".

Absolute fearlessness, a readiness to die, is now called for. Such a burning purpose will, with time, turn all resistance to ash and dust. With practice, the day arrives when this struggle passes away and a premonition will come that the supreme change is rising to complete ascendancy in the horoscope of one's mood. It should be met by an attitude of utter surrender. "Not mine, but Thy will be done," exactly reflects the required attitude.

There must be the fullest possible opening of oneself. There must not be the slightest reservation in any direction. One should rest, with breath subdued, like a darkening landscape hushed before the dying sun. One must wait patiently, perfectly patient, for a response to come out of the stillness. Instead of continuing to seek the Self by means of intellectual exertions, one stops and lets the Self seek him!

A few PB Paras on WU-WEI: doing non doing

PB explains that Wu-wei involves all these, and none: allowing, letting be, letting go, being still, surrender, just be.

Lao Tzu said, "Do nothing by self-will but rather conform to heaven's will, and everything will be done for you." The whole of the quest may be summed up as an attempt to put these wise words into practice. However, the quest is not a thing of a moment or a day; it extends through many years, nay, through a whole lifetime. Therefore, merely to learn how to "do nothing" is itself a long task, if it is to be truly done and if we are not to deceive ourselves. (2:9.65)

The Long Path is needed to make a man or woman ripe for receiving truth, but only the Short Path can lead to it. This is the answer to the dilemma created by the claims of the Wu Wei school. Its practical application is: *act* as the Long Path requires by working on and improving the self, but *think* as the Short Path enjoys by holding the attitude "There is nothing to be attained. Realization is already here and now!" (23:5.154)

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

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

Wu Wei, no-doing, is free activity, done for its own sake and not for that of a reward. This is possible to creative minds intent on bringing the needed new into existence, or to inspired artists working for pure love of beauty and not for glory, or to saints obeying a higher will. (24:3.292)

Whatever you do to work upon the ego, whether you remove this weakness or improve that faculty, it will always be ego and your consciousness will always remain within its tightly closed circle. In the time you give to such work you could be occupying yourself with thought of the non-ego, the Overself, and dwelling in this thought until the sunshine behind it bursts through and you bask in the glory. (23:4.64)

The sun's warmth and beauty brings out the flower's growth. It does not strive, struggle, or push. This is a good simile of the Short Path's final phase, taught also in the Chinese doctrine of wu-wei (inaction) and the Indian doctrine of asparsa yoga (without-effort method). 23.5.207

Those who try to grasp Tao, lose it, declared Lao Tzu. Why? Because they are using willpower, personal willpower, instead of becoming passive and letting the Tao *use them*, their minds and bodies, as if they were its instruments. This elimination of the self-will is what Jesus meant when he counselled his followers to lose their life in order to find life. 24.3.199

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)

His dependence on self-effort must be balanced by his dependence on Grace. If he relies solely on his own endeavours to better his character and develop his intuition, he may find himself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with his Overself. But the meditation should be of a special kind--what may be called the practice of nonduality. In it he should seek to identify himself with the universal and infinite power, to forget that he is an individual. 23.6.49

What is given out is given freely to all. Jesus is not a teacher assigning marks at an examination, he is a benevolent philanthropist! Salvation is taken out of the ego's hands altogether; the only requirement is "Do Nothing, for that will be ego-doing." (23:5.214)

The basic principle and practical method of Taoism is *Wu Wei*--"Do Nothing." This puzzles the ordinary Western mind until it is explained as equivalent to the Psalmist's "Be Still." Stop the ego's constant physical and mental activity to let the Overself in! (15:3.40)

To find the correct equilibrium, through knowledge and practice, which enables one to deal with the affairs at hand but never deviate from staying in the Presence--that is the art of life. That also is to become "natural" in the best sense, to possess an unself-conscious unadvertised spirituality. 24.3.300

"It is only because the sage does nothing that he can do everything. Nature never makes any fuss, and yet It does everything. If a ruler can cling to It, all things will grow of themselves." These are Lao Tzu's words. His advice to "do nothing" as the way to the best accomplishment simply means that ordinarily whatever we do is done at the ego's behest. It cannot therefore lead us into any happiness that will not be illusory in the end, any accomplishment that will not be destroyed in the end. To continue action in the old way is to perpetuate the ego's rule. But to refuse to do so, and to "be still," is to create the inner vacuum which allows the higher self to enter and work through us. This is inspired action. 24.4.74

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

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