

COMPLEMENTARITIES ON THE WAY



**THE DOUBLE VIEW
and the
TWO-FOLD WAY:**

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

How can person fully express themselves unless they fully develop themselves? The spiritual evolution which requires us to abandon the ego runs parallel to the mental evolution which requires us to perfect it. 8.1.158

The process of human evolution serves a twofold purpose. The first is to develop the physical, emotional, and intellectual characteristics. The second is to lead the individual to enquire into, and become fully conscious of, their divine origin. 26.4.253

One of the helpful notions which philosophy contributes to those who not only seek Truth through the intellect alone, but also seek to know how they are to live with that Truth in the active world itself, is the idea of the twofold view. There is the immediate view and there is the ultimate viewpoint. The first offers us a convenient way of looking at our activities in the world and of dealing with them whilst yet holding firmly to the Truth... 19.2.7

... The first tells us to act as if the world is real in the absolute sense. The second viewpoint, the ultimate, tells us that there can be only one true way of looking at everything, because there is only one Reality. Since it deals with the Absolute, where time and space disappear and there is no subject to view, no object to be viewed, there is no thought or complex of thoughts which can hold it; it transcends intellect. Therefore it could be said that philosophy uses duality for its practical viewpoint, but it stays in nonduality for its basic one, thus reconciling both. 19.2.7

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

„, Fate provides us with difficulties from which it is often not possible to escape. But what *must* be borne may be borne in either of two ways. We may adjust our thinking so that the lessons of the experience are well learnt. Or we may drop it, for we 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. Perspectives 24 . 35

Q: How do I get at it?

M: You need not get at it, for you are it. It will get at you, if you give it a chance. **Let go your attachment to the unreal and the real will swiftly and smoothly step into its own.** Stop imagining yourself being or doing this or that and the realisation that you are the source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable. *I Am That Ch 1*

Q: Is there no need of effort then?

M: When effort is needed, effort will appear. When effortlessness becomes essential, it will assert itself. You need not push life about. Just flow with it and give yourself completely to the task of the present moment, which is the dying now to the now. For living is dying. Without death life cannot be.

Get hold of the main thing that the world and the self are one and perfect. Only your attitude is faulty and needs readjustment.

I Am That Ch 33

Q: What is right and what is wrong?

M: Relatively, what causes suffering is wrong, what alleviates it is right. Absolutely, what brings you back to reality is right and what dims reality is wrong. *Ch 68*

To act from desire and fear is bondage, to act from love is freedom. *Ch 95*

...What we have most to learn at this stage is, in one sense, easy and simple.

Yet in practice, it turns out to be hard and elusive. It is to let go, to cease from striving, to let your will relax, to stop thinking that the Overself is something you must grasp and to let yourself be grasped by it. Moreover, you are not to limit this attitude to the meditation period only, but to bring it into your ordinary life briefly several times a day.

[Adventure of Meditation Excerpt and link to whole](#)

... Our dependence on self-effort must be balanced by dependence on Grace. If we rely solely on our own endeavours to better character and develop intuition, we may find ourselves 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 you should seek to identify with the universal and infinite power, to forget that you are an individual. 23.6.49

... As soon as we put ourselves into harmony with the true self, we put ourselves into harmony with the whole universe; ... The philosophic student discovers the mission of time; it heals sorrows and, under karma or through evolution, cures evils. The sage solves the mystery of timelessness, which redeems us. 19.2.8

HUMILITY

The humility needed must be immensely deeper than what ordinarily passes for it. We must begin with the axiom that the ego is *ceaselessly* deceiving us, misleading us, ruling us. We must be prepared to find its sway just as powerful amid our spiritual interests as our worldly ones. We must realize that we have been going from illusion to illusion even when we seemed to progress. 18.3.20

... 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.

--2.9.67

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 but only its varying states, you can accomplish this work only by adopting extraordinary means. You will have to steel the feelings and still the mind. In short, you will have to deny yourself. 20.3.155

... 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



“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

There is nothing to seek and find, for there is nothing lost. Relax and watch the “I am.” Reality is just behind it. Keep quiet, keep silent; it will emerge, or, rather, it will take you in. *I Am That Ch*
99

The limitation of the Long Path is that it is concerned only with thinning down, weakening, and reducing the ego's strength. It is not concerned with totally deflating the ego. Since this can be done only by studying the ego's nature metaphysically, seeing its falsity, and recognizing its illusoriness, which is not even done by the Short Path, then all the endeavours of the Short Path to practise self-identification with the Overself are merely using imagination and suggestion to create a new mental state that, while imitating the Overself's state, does not actually transcend the ego-mind but exists within it still... **23.5.206**

... So a third phase becomes necessary, the phase of getting rid of the ego altogether; this can be done only by the final dissolving operation of Grace, which the man has to request and to which he has to give his consent. To summarize the entire process, the Long Path leads to the Short Path, and the Short Path leads to the Grace of an unbroken egoless consciousness. 23.5.206

Essay on Grace --excerpt
(PB Notebooks 2.9.67)

We are all here walking each other home.
You are loved just by being who you are.
You don't have to do anything to earn it.

--From Ram Das.

OMKARA: Remember

Q: If the real is beyond words and mind, why do we talk so much about it?

M: For the joy of it, of course. The real is bliss supreme. Even to talk of it is happiness. **85**

AD: GREATEST JOY

AD: after all **AD Audio/text: 4 min**