

Quotes Read or referred to in class 10-30-24

Nonduality in its extreme form is not to the taste of the masses. Instinctively they shy away from it. Let the two views accommodate each other. While these levels of reference ought not to be mixed together when theory and principles are concerned, there is one way in which there is considerable profit to be gained if the timeless eternal and universal atmosphere of Vedanta is kept at the back of the mind when the worldly problems have to be met. They can be met with this remembrance that one's true being is, and will be, safe and unaffected, and that whatever decision or action we are called to make, the first thing is to keep calm. 23.5.157

The Psalmist's advice, "Be still, and know that I am God," may be taken on one level--the mystical--as a reference to the ultimate state achieved intermittently in contemplation; but on another level--the philosophical--the reference can be carried even deeper. For here it is a continuous state achieved not by quietening the mind for half an hour but by emptying the mind for all time of agitation and illusion. Towards this end the cultivation of calmness amid all circumstances makes a weighty contribution. 24.2.27

... 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

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this--that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you." 21.5.95

This is our real being. We sought for it, prayed to it, and communed with it in the past as if it were something other than, and apart from, ourself. Now we know that it was ourself, that there is no need *for us* to do any of these things. All we need is to recognize what we are and to realize it at every moment. 22.6.264

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

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

Why is it that so many people are so unaware of their own higher existence? The answer is that their faculty of awareness itself is that spiritual existence. Whatever they know, people know through the consciousness within them. That in them which knows anything is their divine element. The power of knowing--whether it be a thought that is known, a complex of thoughts such as memories, a thing such as a landscape--is a divine power for it derives from the higher self which they possess. (21:2.136)

For the object of all this thinking is to awaken within him a mood of soul, a mental atmosphere and even an emotional condition of aspiration towards Truth which will provide an appropriate stage for the entry of illumination. ... Quest Of The Overself sl 38

Q: Will meditation help me to reach your state?

M: Meditation will help you to find your bonds, loosen them, untie them and cast your moorings. When you are no longer attached to anything, you have done your share. The rest will be done for you.

Q: By whom?

M: By the same power that brought you so far, that prompted your heart to desire truth and your mind to seek it. It is the same power that keeps you alive. You may call it Life or the Supreme. Ch.17

WU-WEI AND SURRENDER

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 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) SL 43

Whereas the yogas of the East and the occultisms of the West were communicated according to the capability of the others to receive, or to their qualifications and development, these things do not enter the picture here. 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 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. 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

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

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

OVERSELF INDIVIDUAL AND UNIVERSAL

There is some kind of a distinction between his higher individuality and the Universal Infinite out of which it is rayed, whatever the Vedantins may say. And this distinction remains in his highest mystical state, which is not one of total absorption and utter destruction of this individuality but the mergence of its own will in the universal will, the closest intimacy of its own being with the universal being. 25.2.200

Overself is the inner or true self of man, reflecting the divine being and attributes. The Overself is an emanation from the ultimate reality but is neither a division nor a detached fragment of it. It is a ray shining forth but not the sun itself. 22.3.319

The higher self is a paradox. It is both central and universal. The two are together. 379

This is the paradox, that the Overself is at once universal and individual. It is the first because it overshadows all men as a single power. It is the second because it is found by each man within himself. It is both space and the point in space. It is infinite Spirit and yet it is also the holy presence in everyone's heart. 22.3.384 (and 385)

The dictionary defines *individuality* as separate and distinct existence. Both the ego and the Overself have such an existence. But whereas the ego has this and nothing more, the Overself has this consciousness within the universal existence. That is why we have called it the *higher individuality*. 394

If we could penetrate to the deeper regions of personality, the deeper layer of consciousness, we would find at the core a state that is utterly paradoxical. For it combines, at one and the same time, the highest degree of dynamic being and the extreme degree of static being. 22.3.182