

ALLOWING and RECOGNIZING

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

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

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 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

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

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

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

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

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. ... 23.5.222

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

Hafiz,
Why carry a whole load of books
Upon your back
climbing this mountain,
When tonight,
just a few thoughts of God
Will light the holy fire.
-- Hafiz

EXCERPT-POINTERS:

stop seeking altogether and **recognize *i am as I AM!*** 23.1.19

uses no other method than **prayerful aspiration, loving devotion, and mental quiet.** 4.1.131

self-surrender to grace through **faith, love, humility, and remembrance** replaces it. 23.4.63

Short Path care arises out of the **stillness of mind, the serenity of faith, and the acceptance of the universe.** 23.5.228

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--** then only can you rest in the Great Silence. 24.4.78

let the Overself take possession of the heart by its total surrender in, and to, the Stillness. 24.4.90

Henceforth **let yourself be moved by the Overself's flow.** 23.1.3

rivet one's hold on the here-and-now of one's divinity. 23.6.175

By incessantly remembering what we really are, here and now at this very moment, we set ourselves free. Why wait for what already is? 23.1.1

We are as near to, or as much in, the real Self, the Overself, at every moment of every day as we ever shall be. **All we need is awareness of it.** 22.3.25.

Why not drastically strip off all the illusions of self-identification with ego and recognize that the true identity is already fulfilled? 23:1.32

What then really happens should we succeed in doing so? **A recognition and a remembrance!** 23.1.33

"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.

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. 22.5.3