

FOR MONDAYS: from/after 02/24/25 to 03/10

The twofold 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 remembering your true identity in the Overself. 23.5.193

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

You must unlearn what you have learned:

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

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 the will relax, to stop thinking that the Overself is something we must grasp and to let oneself be grasped by it. Moreover, we are not to limit this attitude to the meditation period only, but to bring it into ordinary life briefly several times a day. *PB essay: "The Adventure Of Meditation"*

Alert Passivity

We get involved in these ideas and are unable to get behind them to experience the stillness of the Self. This cannot be done by force, for that creates resistance. This can be achieved only by **alert passivity**, by relaxing the mind by not thinking of anything in particular, and yet not losing awareness. *Doctrine of Recognition Intro by Jaideva Singh, 29*

Plotinus: *Supreme is ever with us*

... Thus the Supreme as containing no otherness is ever present with us; we with it when we put otherness away. It is not that the Supreme reaches out to us seeking our communion: we reach towards the Supreme; it is we that become present.

We are ever before the Supreme- cut off is utter dissolution, we could no longer be- but we do not always attend. When we look, our Term is attained; this is rest; this is the end of singing ill, ... we lift a choral song full of God. 6.9.8

Yoga of the Liberating Smile 23.6.50, 51, 56

A valuable practice of the Short Path is to see himself already enjoying the realization of its goal, already partaking of its glorious rewards. This is a visualizing exercise in which his own face confronts him, a smiling triumphant face, a calm peaceful face. It is to be done as many times every day as he can remember to do it. 23.6.50

By combining deep breathing with gentle smiling, both acts being done quite slowly, and by keeping the mind solely attentive to the body's condition, a relaxed half-drowsy state will develop. No other thoughts should be allowed to enter; the whole of his being should lie completely reposed in the rhythmic breathing and happily hypnotized by the lazy smile. Everything should be light and effortless. This is the Yoga of the Liberating Smile. 23.6.51

See also:

From The Zen Teaching of Huang Po — and Hafiz
NM a few quotes for 0301

For a While *Hafiz: I Heard God Laughing*

We have all come to the right place.

We all sit in God's classroom.

Now, the only thing left for us to do, my dear,

Is to stop throwing spitballs for a while.

Truth is the knowledge of reality

There was one question which Jesus left unanswered. It was Pontius Pilate's "What is truth?" There was one question which Buddha heard several times but always refused to answer. It was "What is Reality?" Since **truth is the knowledge of reality**, both amount to the same. 28.2.61

Every kind of experience, whether it be wakeful, dream, hypnotic, or hallucinatory, is utterly and vividly real to the ego at the time its perceptions are operating on that particular level. Why, then, amidst such bewildering relativity, do we talk of divine experience as being the ultimate reality? We speak this way because it is concerned with what bestows the sense of reality to all the other forms of experience. And that is nothing else than the central core of pure Mind within us, the unique mysterious source of all possible kinds of our consciousness. This, if we can find it, is what philosophy calls the truly real world. 21.5.205

from 02/24:

Insight: 20.4.178 Insight as “coping stone”

Insight: 20.3.200 The fourfold path to insight

AD: Put them on a card:

Anthony: “You remember those quotations we ran through ... where I told people, “Memorize these. Write them out on a card, put them over your bed, and when you go to sleep at night, reread them. Keep doing that every night. Fall asleep with that.”

You remember those quotes about what soul is, what life is? A power infinite to the core; that it remains indivisible no matter how often it gets divided; ... and it has this indivisibility from its prior.”

What happens when the individual has insight is that he’s participating in the knowledge that the soul has of itself. So we could return to the quotation. Life always has insight. It’s intrinsic to it. 2/15/84

Sent for last meetup 0224: has good links

Questions and Notes sent for Monday 0224