

After 0317... for 0324

The Long Path meditates on the ego, the Short Path on the Overself. This is the basic difference between them. 23.5.39

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

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 you are yourself that which you seek. There is nothing else to be found than understanding of this fact. Instead of seeking Overself as something above, beyond, or apart, should **stop seeking altogether and recognize *i am as I AM!*** 23.1.19

“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

It could well be said that the essence of the Short Path is remembering who we are, what we are, and then attending to this memory as often as possible. 23.6.184

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

Are we to reject the plain statements of these enlightened people--that is, statements of the Short Path that you are divine? **Do we know more and better** about divine things than they do? Why can we not accept the idea that they describe not a theory but a discovery? 23.1.5

Better than any long-drawn yoga discipline is the effort to **rivet one's hold on the here-and-now of one's divinity.** 23.6.175

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 ourself 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 you should seek to identify yourself with the universal and infinite power, to forget that you are an individual. 23.6.49

The Infinite cannot be set against the finite as though they were a pair of opposites. Only things which are on the same level can be opposed to one another. These are not. The Infinite includes and contains within itself all possible finites. The practical import of this truth is that Mind can be experienced not only in the Void but also in the world. The Reality is not only to be discovered as it is but also beneath its phenomenal disguises. 20.4.124

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

*PS: The PB comment to the Inner Reality on the Long and Short path is 23.5.2
A talk he gave to some students in 1979 on the Long and Short path is 23.5.56
in The Notebooks. They go well together.*

One more relevant ones on Short-Long-Surrender: 23.5.206.