

USING A SUTRA: using thinking to go beyond thinking:

Chuang Tsu says: when you have built the building, throw away the scaffold. When you use the boat to go across the river, put the boat down. Use the words to get to the meaning and inspiration, then put aside the words. Where is the one who has gone beyond words? they are the ones I want to talk to.

So on one hand... we go beyond the words... but first... not until we get the meaning, feel the inspiration. Don't throw the boat away until you have gone to the other shore.

But/and when you feel that response, then be with that, and let the words go. Which assumes that
a. the text comes from a place of stillness and inspiration b. there is already in you a seed which responds to the sutra c. the fact you are interested in the sutra is already a kind of awakening of faith... something in you already responds.

Words are pointers, can inspire us, give us a hint of the reality/truth/beauty, but are not the real itself. Even inspiration which come from the Sage come through the texts/words of the Sage. Lao Tsu: words can be true or false, but are not Truth. Plotinus: "all vision with respect to themselves, the Sage expounds their vision with/through reason." If the words have a "gold backing" they can lead you to the vision/inspiration, or awaken your faith, or evoke a direct contemplation. Nisargadatta: asked why talk about the real if it is ineffable "for the joy of it... even to talk and think about reality is joyful." Or Anthony: "I don't know if this is true, but it is beautiful." And "the greatest joy a human being can have is to try to fathom the unfathomable. When you get to a point where you give up, you get enlightened. But better try real hard at the beginning."

Nalini Brahma: Philosophy of Hindu Sadhana

Reason prepares the way for intuition by removing all doubts as to the possibility of the experience. ... Direct realization of the Real (aparokshanubhuti) can be had only through the perfection of one's intellectual capacities. Vichara, or constant meditation and concentration on spiritual problems, or rather on the nature of Reality, that is, on the nature of the self or atman, when it is done by the purified inner organ (antahkarana) prepares us for the realization of the self. P., 178

"One is instructed to have ceaseless meditation on the conclusions established by reason; deep, unabating and constant concentration on the firm and secure possession of reason, so that not only the conscious and self-conscious reason alone can accept it, but also that it may illumine and be accepted by the subconscious or the unconscious self as well, and thus lighten up the whole field of consciousness-- the circumference and the margin as brightly as the focus and center itself. This is what is necessary for realization. It turns the rational into the real--this is realization (making real) of the ideal attained by thought. It no longer remains merely an intellectual process as isolated from the emotional and the volitional, but becomes spiritual experience which comprehends and harmonizes all the partial aspects within itself."

And the slogan of “simplicity the other side of complexity is everything.” When we consider all these views, and then come to a direct immediate intimate knowing by being, it is simple *and* profound.

There is a spectrum of intelligence, as in the Divided line of Plato, and there is a continuous “undivided” mind or intelligence running through it all. So Yoga Vasistha says: “yes, the word consciousness is not the same as the consciousness of the words, but even the words about consciousness are essentially also Consciousness.” Leading us back to the original PB quote 28.1.17: “Reality is here, or nowhere.” And Plotinus: though it is nowhere, nowhere is it not. But it is we who turn away, or allowed our attention to be “usurped” by the contents. Which of course is part of the natural process of unfolding and awakening intelligence.

"You cannot put It into any symbol without falsifying what It really is. Yet you cannot even mention It in any way whatsoever without putting It into a symbol. What then are you to do?..." 19.2.34

words “reveal and conceal”... or maybe conceal in order to reveal -- re(ve)al. ... just as the Nous, in order to express something of the ineffable Reality, has to conceal its vastness, or clothe it in vision, in order to reveal it. Without the One’s self-expression as Nous, there is no knowledge of it at all. At the same time, the Nous *is* the entire knowability of the One... Similarly, the words expressed by the Sage -- Somewhere Plotinus also writes that these outer expressions of vision are “detached intellections.”