

More on thinking... (or moron thinking)...

A central point here is **the relation of effort and no effort**. PB makes clear: no effort or time is needed to realize your real nature, as it is always and already there. But “every effort is needed to get rid of the many impediments to its recognition.” Contemplating inspired words helps to clear the mind of its old beliefs, helps to evoke remembrance and can lead to recognition. Each para is **an invitation to a meditation**. One suggestion is to read until you **find one that resonates**, or pick one by opening the Notebooks at random, and use it for a while. Noticing when there is a response to the quote is itself a part of the path; developing our listening and intuition. Then stay with it, memorize it, **keep it in mind and take it to heart. Allow the inspired words guide you and transform you.** (see 14.4.149 below).

The way to use a philosophic book is not to expect to understand all of it at the first trial, and consequently not to get disheartened when failure to understand is frequent. Using this cautionary approach, he should carefully note each phrase or paragraph that brings an intuitive response in his heart's deep feeling (not to be confused with an intellectual acquiescence in the head's logical working). As soon as, and every time, this happens, he should stop his reading, put the book momentarily aside, and surrender himself to the activating words alone. Let them work upon him in their own way. He is merely to be quiet and be receptive. For it is out of such a response that he may eventually find that a door opens to his inner being and a light shines where there was none before. When he passes through that doorway and steps into that light, the rest of the book will be easy to understand. 14.4.149

Perhaps the greatest value of the words of the sage is simply telling us **Yes! it is really so**, it is there. Think about a jar of honey that you can't find in a crowded closet-- and you give up looking. Then your trusted friend says: “I saw it there it is there.” And now, with this assurance, you search in earnest. The Sage's words can clear our doubts... but on our side there must be a trust or faith in the Sage. Somewhat uroboric: the words awaken trust and faith, but there must already have been a fitness to awaken, an innate sense of “it is so.”

... although the exact definition and direct explanation of words are unable to catch the whole of this subtle experience within their receiving range because they are turned into ordinary human intellectual emotional and physical experience, **they may nevertheless evoke an intuitive recognition of its beauty; they may suggest to sensitive minds a hint of its worth and they may arouse the first aspiration towards its attainment for oneself.** ... 28.2.59

Although it is far better to read philosophy than to ignore it altogether, it is immeasurably better to feel the emotional urge and inner drive which are needed to bring about its application to day-by-day living. If they are lacking but the wish for them is present, two things can be done that will help to attract them. First, begin to pray to the higher power for such a grace. Second, establish contact, fellowship, or discipleship with those who are themselves impregnated with such resolve, fervour, and deep yearning. 20.1.362

No one who feels that his inner weakness or outer circumstances prevent him from applying this teaching should therefore refrain from studying it. That would not only be a mistake but also a loss on his part. For as the *Bhagavad Gita* truly says, "A little of this knowledge saves from much danger." Even a few years study of philosophy will bring definite benefit into the life of a student. It will help him in all sorts of ways, unconsciously, here on earth and it will help him very definitely after death during his life in the next world of being. 1.5.416

The goal at which we must arrive we may take as agreed: we have established elsewhere, by many considerations, that our journey is to the Good;... and, indeed, **the very reasoning which discovered the goal was itself something like an initiation.** Plotinus Enneads 1.3.1

The sublime majesty of *Truth's presence* in the sacred sermons of so many wise men, men of good will, ultimately guides us to the ways of peace and wisdom, the lovely, the holy. And so our troubled hearts are reassured and we can read and reread about God's word in many scriptures. However incomprehensible, a *faith* settles into our hearts that awakens the desire to understand infinity and forever. --Anthony: prelude to Astronoesis