

## **TOWARD DEFINING PHILOSOPHY -- as way of Realization**

### **A wonderful complementarity in the word Philosophy:**

#### **Philo-Sophia: love-wisdom.**

*Originally, the term philosophy is from two Greek words, philo, love, and Sophia, wisdom. It meant love of wisdom, or the union of love and wisdom. Plato: "Philosophy begins in Wonder."*

“Wisdom says I am none of this, Love says I am all of this.

Between these I live. ---*I Am That*

We may begin by asking what this philosophy offers us. It offers those who pursue it to the end a deep understanding of the world and a satisfying explanation of the significance of human experience. It offers them the power to penetrate appearances and to discover the genuinely real from the mere appearance of reality; it offers satisfaction of that desire which everyone, everywhere, holds somewhere in his heart--the desire to be free. 20.0.2.

There is a kind of understanding combined with feeling which is not a common one here in the West, indeed uncommon enough to seem more discoverable and less puzzling in the Asiatic regions. It is puzzling for four reasons. One is that it cannot be attributed to the intellect alone, nor to the emotional nature alone. Another is that it provides an experience so difficult to describe that it is preferable not to discuss it at all. A third is that although the most reverent it is not allied to religion. A fourth point is that it is outside any precise labelling as for instance a metaphysics or cult which could really belong to it. Yet it is neither anything new or old. It is nameless. But because there is only one way to deal with it honestly--the way of utter silence, speechless when in contact with other humans, perfectly still when in the secrecy of a closed room--we may renew the Pythagorean appellation of "philosophy" for it is truly the love of wisdom-knowledge.(P) (20:1.1)

It may be asked why I insist on using the word "philosophy" as a self-sufficient name ... I want it used for the highest kind of insight into the Truth of things, which means into the Truth of the unique Reality. I want the philosopher to be equated with the sage, the one who not only knows this Truth, has this insight, and experiences this Reality in meditation, but also, although in a modified form, in action amid the world's turmoil. 20.1.127

**Philosophy is faced with the problem of educating each individual seeker who aspires to understand it. There is no such thing as mass education in philosophy.(P) (20:2.289)**

Philosophy seeks not only to know what is best in life but also to love it. It wants to feel as well as think. The truth, being above the common forms of these functions, can be grasped only by a higher function that includes, fuses, and transcends them at one and the same time--insight. In human life at its present stage of development, the nearest activity to this one is the activity of intuition. From its uncommon and infrequent visitations, we may gather some faint echo of what this wonderful insight is.(P) 20.4.150

## **INSIGHT**

The term "insight" has a special application in philosophy. Its results are stamped with a certitude beyond mere belief, better than logical demonstration, superior to limited sense observation. 20.4.149

"Intuition" had come to lose its pristine value for me. I cast about for a better one and found it in "insight." This term I assigned to the highest knowing-faculty of sages and was thus able to treat the term "intuition" as something inferior which was sometimes amazingly correct but not infrequently hopelessly wrong in its guidance, reports, or premonition. I further endeavoured to state what the old Asiatic sages had long ago stated, that it was possible to unfold a faculty of direct insight into the nature of the Overself, into the supreme reality of the universe, that this was the highest kind of intuition possible to man, and that it did not concern itself with lesser revelations, such as giving the name of a horse likely to win tomorrow's race, a revelation which the kind of intuition we hear so much about is sometimes able to do.(P) 20.4.152

It is out of the interplay of meditation, metaphysics, and altruistic action that insight is unfolded. No single element will alone suffice: the conjunction of all three is needed and then only can insight emerge. We cannot in the end escape from this complexity of life. The metaphysician who has not balanced his overmuch thinking with richer feeling, the yogi who has not brought his contemplative tendency into better equilibrium with altruistic action, suffers eventually from psychic ill health and external failures. For he is only one-third or one-half alive. 20.4.175

This is the true insight, the permanent illumination that neither comes nor goes but always is. While being serious, where the event or situation requires it, he will not be solemn. For behind this seriousness there is detachment. He cannot take the world of Appearances as being Reality's final form. If he is a sharer in this world's experiences, he is also a witness and especially a witness of his own ego - its acts and desires, its thoughts and speech. And because he sees its littleness, he keeps his sense of humour about all things concerning it, a touch of lightness, a basic humility. Others may believe that he stands in the Great Light, but he himself has no particular or ponderous self-importance. 20.4.205

The philosopher will be a karma yogi to the extent that he will work incessantly for the service of humanity and work, too, in a disinterested spirit. He will be a bhakti yogi to the extent that he will seek lovingly to feel the constant presence of the Divine. He will be a raja yogi to the extent that he will hold his mind free from the world fetters but pinned to the holy task he has undertaken. He will be a gnana yogi to the extent that he will apply his reflective and reasoning power to a metaphysical understanding of the world. 20.5.18

Such a revolutionary acquisition as insight must necessarily prove to be in a man's life can only be developed by overcoming all the tremendous force of habitual wrong thinking, by neutralizing all the tremendous weight of habitual wrong feeling, and by counteracting all the tremendous strength of habitual wrong-doing. In short, the familiar personal "I" must have the ground cut from under its feet. This is done by the threefold discipline. The combined threefold technique consists of metaphysical reflection, mystical meditation, and constant remembrance in the midst of disinterested active service. The full use and balanced exercise of every function is needful. Although these three elements have here been isolated one by one for the purpose of clearer intellectual study, it must be remembered that in actual life the student should not attempt to isolate them. Such a division is an artificial one. He who takes for his province this whole business of truth-seeking and gains this rounded all-comprehensive view will no longer be so one-sided as to set up a particular path as being the only way to salvation. On the contrary, he will see that salvation is an integral matter. It can no more be attained by mere meditation alone, for example, than by mere impersonal activity alone; it can no more be reached by evading the lessons of everyday external living than by evading the suppression of such externality which meditation requires.

Whereas metaphysics seeks to lift us up to the superphysical idea by thinking, whereas meditation seeks to lift us up by intuition, whereas ethics seeks to raise us to it by practical goodness, art seeks to do the same by feeling and appreciating beauty. Philosophy in its wonderful breadth and balance embraces and synthesizes all four and finally adds their coping stone, insight.(P) *20.4.178*

Philosophy must critically absorb the categories of metaphysics, mysticism, and practicality. For it understands that in the quest of truth the co-operation of all three will not only be helpful and profitable to each other but is also necessary to itself. For only after such absorption, only after it has travelled through them all can it attain what is beyond them all. The decisive point of this quest is reached after the co-operation between all three activities attains such a pitch that they become fused into a single all-comprehensive one which itself differs from them in character and qualities. For the whole truth which is then revealed is not merely a composite one. It not only absorbs them all but transcends them all. When water is born out of the union of oxygen and hydrogen, we may say neither that it is the same as the simple sum-total of both nor that it is entirely different from both. It possesses properties which they in themselves do not at all possess. We may only say that it includes and yet transcends them. When philosophic insight is born out of the union of intellectual reasoning, mystical feeling, and altruistic doing, we may say neither that it is only the totalization of these three things nor that it is utterly remote from them. It comprehends them all and yet itself extends far beyond them into a higher order of being. It is not only that the philosopher synthesizes these triple functions, that in one and the same instant his intellect understands the world, his heart feels a tender sympathy towards it, and his will is moved to action for the triumph of good, but also that he is continuously conscious of that infinite reality which, in its purity, no thinking, no emotion, and no action can ever touch. *20.4.183*

### **AD Sweden Tape R 8:35**

It is an error to say that mysticism and metaphysics are on equal levels. The first is more important than the second. There is no way to realize the Self which does not include going inside consciousness. Thinking, however metaphysical, cannot do it. Action, however self-denying, cannot do it. It must be found inside in the heart. The other things are needful but secondary. Without the inner consciousness, action becomes at best humanitarianism and thinking a photographic copy of the Real. 16.1.66 [read by Paul in Sweden 8/83]

AD: You follow that? What he is saying there is something like this, if I could use a vulgar analogy. No matter how many times you read the menu in a restaurant, your belly isn't going to get filled. You have to eat something. No matter how many times you read about these things, unless you actually have the experience in your mind, you are not going to be satisfied. So like what we said before, you are practicing attention. Your attention gets interiorized, then you turn the attention upon itself. These are states of consciousness that you actually experience, when you experience you are free now from all thoughts, all objects. It doesn't matter. You have got to experience that. My talking about it, and your talking about it, I read, you read: that is not going to give it to us. The experience, the actuality, is a living, vital experience, whereas the talking about it is like dead concepts, you know, corpses walking around. And also when you get to the higher states of contemplation, the experience of the void is a real experience, it is not another concept. A lot of people very often confuse the fact that they can understand something in their imagination with the actual experience. And you have got to be careful there. So metaphysics is important, to be able to understand these things is important. But it is more important for a person to have the actual experience that he is this mind. Because he experienced it in a living vital way through being that, rather than thinking about that.

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Now how do I get to prove in my own experience, that I AM, alright, that the I AM or the greater consciousness includes within itself the whole world-idea? I've got to do meditation in order to get the experimental proof that this is so. The other way is still theory; until you can experience the Witness-I yourself, until you can actually experience that your consciousness includes everything, until you can actually experience the transformation of your being into thought, this is all theory. So on the one hand, mentalism is like the theoretical side, and meditation is the practical side. The two of them together will put your feet on the ground, from then on the infinite journey begins.

### **Raphael Beyond Doubt p.43-45**

Philosophy of Being...

includes the transcendence and immanence, the immutable and mutable.

In regard to the individual: It teaches to Be rather than not to be.

It teaches the individual in its uniqueness entirety and totality.

It teaches how to find and recognize oneself

It points out the illusions created by the small mind

It indicates the path of Realization rather than self-assertion.

It teaches how to find one's own heart Beatitude, one's own pax profunda and Fullness.