

REASON CLEARS DOUBTS

Constant reflection on metaphysical and ethical themes reaches a point where one day its accumulated weight pushes him around the corner into a mystical realization of those themes no less surely than meditation might have done. 7.7.2

Take any of these great ideas by turns, or as they suit you at different periods, and subject them to intensive meditation. 4.4.80

If philosophy begins with doubt and wonder, it ends by taking away whatever doubts are left in the mind and converting the wonder into holy reverence. 20:1.178

The inability to believe in or detect the presence of a divine power in the universe is to be overcome by a threefold process. The first part some people overcome by "hearing" the truth directly uttered by an illumined person or by other people by reading their inspired writings. The second part is to reflect constantly upon the Great Truths. The third part is to introvert the mind in contemplation. 2.5.11

Nalini Brahma: *Philosophy of Hindu Sadhana* P., 178

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.

"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."

How does practice help? Satvic thought, with help of inspired writings, washes away ignorance: and once ignorance is removed, the self realizes itself by its own self-luminous nature. Yoga Vasistha

Hence the Reason-Principle must not be left to lie outside but must be made one identical thing with the Soul of the novice so that he finds it really his own.... Plotinus Enneads 3.8.6:

You either let yourself be carried by the river of life and love represented by your Guru, or you make your own efforts, guided by your inner star. ... Most take the hard way, the way of intelligence and understanding; of discrimination and detachment (*viveka-vairagya*). I Am That Ch 66

The activity of analytic thinking has been banned in most mystical schools. They regard it as an obstacle to the attainment of spiritual consciousness. And ordinarily it is indeed so. For until the intellect can lie perfectly still, such consciousness cannot make itself apparent. The difficulty of making intellect quite passive is however an enormous one. Consequently different concentration techniques have been devised to overcome it. Nearly all of them involve the banishment of thinking and the cessation of reasoning. The philosophical school uses any or all of them where advisable but it also uses a technique peculiarly its own. It makes use of abstract concepts which are concerned with the nature of the mind itself and which are furnished by seers who have developed a deep insight into such nature. It permits the student to work out these concepts in a rational way but leading to subtler and subtler moods until they automatically vanish and thinking ceases as the transcendental state is induced to come of itself. This method is particularly suited either to those who have already got over the elementary difficulties of concentration or to those who regard reasoning power as an asset to be conserved rather than rejected. The conventional mystic, being the victim of external suggestion, will cling to the traditional view of his own school, which usually sees no good at all in reasoned thinking, and aver that spiritual attainment through such a path is psychologically impossible. Never having been instructed in it and never having tried it, he is not really in a position to judge. 20.4.65

The topic with which all such metaphysical thinking should end after it has pondered on mentalism is that out of which the thinking principle itself arises--Mind--and it should be considered under its aspect as the one reality. When this intellectual understanding is brought within one's own experience as fact, when it is made as much one's own as a bodily pain, then it becomes direct insight. Such thinking is the most profitable and resultful in which he can engage, for it brings the student to the very portal of Mind where it stops activity by itself and where the differentiation of ideas disappears. As the mental muscles strain after this concept of the Absolute, the Ineffable and Infinite, they lose their materialist rigidity and become more sensitive to intimations from the Overself. When thinking is able to reach such a profound depth that it attains utter impersonality and calm universality, it is able to approach the fundamental principle of its own being. When hard thinking reaches a culminating point, it then voluntarily destroys itself. Such an attainment of course can take place deep within the innermost recesses of the individual's consciousness alone. 28.2.99

.....

[## AD Real Thinking is Contemplation 0324 1984](#)

[## AD power of know 4c opens you up SHORT FORM](#)

[AD comments on Simultaneity and Hierarchy Ohio 1984 2p + pics](#)

[AD comments on Simultaneity and Hierarchy Ohio 1984 6p + pics](#)

[Anthony one page paper after, and one page from class transcript Jan 4 1984](#)

[AD on metaphysics](#)