

QUESTION FROM CHARLIE:

From what I've read in PB books, Insight would be a most wonderful ability to have and use, and is completely dependable in operation, whereas Intuition is a little more unstable and can often be correct, but must always be checked by Reason. Which raises a couple of related question for me: how is Reason related to Thinking? Do we have to stop thinking in order to Reason? And how is Intuition related to Insight? Both seem to offer the same kind of service; helping us to make good choices.

PB says that when the 3 functions of Thinking, Feeling and Willing are fully developed and balanced, Insight arises, presumably as a natural development. For most of us, whose 3 functions are perhaps not fully developed and/or balanced, it would seem that only Intuition is sometimes available. I even found a book which claims to help the reader to develop their Intuition. Does Intuition arise when these 3 functions are only partially balanced or developed? It is some kind of immature version of Insight? And how do we assess correctly how well developed and balanced our 3 functions are, and which one(s) we need to work on?

AS comments: Yes, intuition for PB, and I think for Anthony, is always related to contents, to World-Idea... and the individual's relation to world-idea...but with luminosity of Overself shining through the boundary of ego so something deeper is accessed or lights up.

PB says in several quotes that he wants to use Insight for the deepest direct immediate knowing by being of Reality, whereas intuition is still always relative to World-Idea (see above). Intuition is part of the spectrum of the unfolding of the functions of the soul in the individual.

For PB, intuition is best checked by reason when it is unfolding, but once more fully unfolded, don't check it, listen, allow the flow...

For PB reason seems to be on the spectrum of "knowing." As it is for Plato. It uses thinking, but is more like the dialectic (or Plato word *dianoia*). Reason uses thinking and words to go beyond thinking, to appreciate mystery, not figure it out.

Again, yes, intuition is temporary and relative to world, contents. In Anthony language, the "lower knower"... as I try to explain... is the reasoning soul, it is soul in relation to world-idea, and it is soul's nature as soul to be "reason." Anthony also calls it "understanding, reason." Insight is the "higher knower", not relative, not temporary, it is the ultimate soul essence as a particle of the Nous, and it is how Soul participates in the Nous—eternal or timeless wisdom.

I believe any one of the three, ultimately all three, become "intuitive" or lead to intuition, or join with intuition, as they unfold their fullness. So feeling developed to fullest is compassion, kindness, "can feel when soul sends in promptings." In the quote 8.1.1 PB says that the three functions belong to Overself, are its nature, but when Overself shines into the individual they are under the cover of ego. So all three will be restored or in align with Overself.

In some places PB describes Insight as the union and transcendence of the three, fully matured, but also transcends them. In other places he speaks about it as a direct immediate access to ultimate reality/truth... whereas the other three deal with relatives, with Universe, manifestation.

PB on Intellect, reason, intelligence [p. 19 of long file]

Intellect, reason, and intelligence are not convertible terms in this teaching. The first is the lowest faculty of the trio, the third is the highest, the second is the medial one. Intellect is logical thinking based on a partial and prejudiced collection of facts. Reason is logical thinking based on all available and impartially collected facts. Intelligence is the fruit of a union between reason and intuition. 7.1.14

To find your way to the major truths it is not enough to use the intellect alone, however sharpened it may be. Join intuition to it: then you will have intelligence. But how does one unfold intuition? By penetrating deeper and hushing the noise of thoughts. 22.1.37

What they may expect to find with intellect is at most the slow uncovering of little fragments of the World-Idea: but with intuition the subtler meanings and larger patterns are possible. These include but also transcend the physical plane. A few fated persons, whose mission is revelation, are granted once in a lifetime the Cosmic Vision. 26.4.136

AS comments: Just as we find a spectrum of intellect-reason-intelligence, in which intelligence arises from the union of intuition and reason, so we have a spectrum of feeling... in which the deepest love and compassion and devotion and gratefulness to the Divine... and willing, in which we “allow yourself to be moved by the Overself’s flow.” When you “fall in love” there is no indecision... it is immediate and direct. When you get an “aha”... as Anthony says “I know.” When Arjuna goes back and picks up the sword, Krishna has helped him become “whole hearted” again and he acts.

Yes, it seems that at the upper end of the spectrum, KWF become increasingly intuitive, inspired, and perhaps even merge in various ways. Remember the term... philo-sophia is a union of love and wisdom. And the Rajaji fun piece on Jnana and Bhakti...

At the upper end, these functions really “belong to the Overself” (8.1.1) and give us access and also express the Overself. But “as they are now, they are under the guise of the ego.” How to know when it is the still small voice of intuition, the whole-hearted “yes” to inspiration, or what is written in an inspired book, and not the voice of the conditioned beliefs of intellect saying “no”--is part of the whole process of “grow up,” ripening.

Continued and constant pondering over the ideas presented herein is itself a part of the yoga of philosophical discernment. Such reflection will as naturally lead the student towards realization of his goal as will the companion and equally necessary activity of suppressing all ideas altogether in mental quiet. This is because these ideas are not mere speculations but are themselves the outcome of a translation from inner experience. **While such ideas as are here presented grow under the water of their reflection and the sunshine of their love into fruitful branches of thought, they gradually begin to foster intuition.** 20.4.66

AS comments: Sage's words come out of the stillness, or the inspired intelligence-of the World-Idea. They can inspire us, point us, dissolve old beliefs, awaken faith and love for divine.

As Lao-Tsu says: "words may be true or false, but they are not Truth." So don't mistake the words for the inspiration that comes through, or for the Truth beyond true-false. But don't throw away words prematurely: as Chuang-tsu writes, use the scaffold until the building is built. Use the words until you get the meaning/inspiration, then let the words go. As Marie said PB says: ... you can't *get* the truth with words, but you can't talk about the truth *without* words. And PB: you can't put it into words or image without relativizing it, AD: For the joy of it... even to talk of it is joyful."

The logical movement of intellect must come to a dead stop before the threshold of reality. But we are not to bring about this pause deliberately or in response to the bidding of some man or some doctrine. It must come of its own accord as the final maturation of long and precise reasoning and as the culmination of the intellectual and personal *discovery* that the apprehension of mind as essence will come only when we let go of the idea-forms it takes and direct our attention to it. 20.4.67

It is not enough to negate thinking; this may yield a mental blank without content. We have also to transcend it. The first is the way of ordinary yoga; the second is the way of philosophic yoga. In the second way, therefore, we seek strenuously to carry thought to its most abstract and rarefied point, to a critical culminating whereby its whole character changes and it merges of its own accord in the higher source whence it arises. If successful, this produces a pleasant, sometimes ecstatic state--but the ecstasy is not our aim, as with ordinary mysticism. With us the reflection must keep loyally to a loftier aim, that of dissolving the ego in its divine source. The metaphysical thinking must work its way, first upwards to a more and more abstract concept and second inwards to a more and more complete absorption from the external world. The consequence is that when illumination results, whether it comes in the form of a mystical trance, ecstasy, or intuition, its character will be unquestionably different and immeasurably superior to that which comes from the mere sterilization of the thinking process which is the method of ordinary yoga. 20.4.62

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

We need to know the truth, the wisdom-knowledge, but it is not enough. We need to have the living mystic experience, the vital feeling of what I am, but it is not enough. For we need to synthesize the two in a full actual intuitive realization, conferred by the Overself. This is Grace. This is to emerge finally--born again! 25.2.51

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."

Raphael: *Three Fold Pathway Of Fire*

29. To get information, by means of a book of physics, about the undulatory structure of matter is one thing, to experience it without any crystallized conceptualization of the ego is quite a different thing.

To get to know the molecular-luminous structure of the universe is one thing, to consciously experience the rhythm of the Harmony of the "quantum" of universal light is something else. The Consciousness-witness grasps at once the noumenality of the various models of light. In this kind of self-awareness one does not see objects that are known to the sense: one has the certainty that all sensations, perceptions, movements, are based on undulatory vibrations. One recognizes the old three-dimensional world as a play of superimpositions of waves on the infinite.

On the web:

[Two short excerpts from Living Wisdom on intuition and Insight after 3/6/24](#)

[Philosophy Insight KWF longer collection –basics](#) much longer collection...