

TOWARD DEFINING PHILOSOPHY -- as way of Realization
Blue is AD comments/excerpts // Green also in short-form

Philosophy of Truth and Metaphysics of Truth

Metaphysics, Mysticism and Philosophy

Pictures/diagrams

Thinking to go beyond

Disentangle and Integrate

[AD comments on PB quote: three stages on the path of world enquiry.](#)

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INSIGHT p. 10

Insight and kwf

The two canonical quotes on kwf and insight

A few more from PB on the esoteric meaning of the star is "Philosophic Man,"

[Anthony Comments: on double knower... \[see also *Living Wisdom*\]](#)

[\[also: Anthony: on LIM site: *Soul Double Knower: Insight and Understanding*\]](#)

[COLS march 1984 #59-60 Open to a response Using an Inspired Quote:](#)

A few other authors on Reason and Realization

[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.

TOWARD DEFINING PHILOSOPHY -- as way of Realization

A wonderful complementarity in the word Philosophy:

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."

Love says: 'I am everything'. Wisdom says: 'I am nothing' Between the two my life flows.
---*I Am That*

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. 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

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.

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. 20.4.150

It is perhaps the amplitude and symmetry of the philosophic approach which make it so completely satisfying. For this is the only approach which honours reason and appreciates beauty, cultivates intuition and respects mystical experience, fosters reverence and teaches true prayer, enjoins action and promotes morality. It is the spiritual life fully grown. (20:1.22)

The would-be philosopher should not feel bound by labels, categories, and other fences which people want to put on others simply because they themselves live quite willingly surrounded by such fences and cannot understand someone who refuses to do so. Philosophy is a path which ends in the pathless--a way to the inner freedom which comes with truth. 20.1.153

To the fearful, uninstructed seeker everything connected with a worldly life is a stop on his upward way. To the philosophically enlightened student, it is actually a step on his upward way. He redeems the earthly environment by thinking rightly about it, turns every earthly deed into a sacrament because he views it under a divine light, and sees a fellow pilgrim in the worst sinner. 20.4.93

The mystic must live a double existence, one during meditation and the other during work. The philosopher is released from such an awkward duality. He knows only one existence--the philosophic life. The divine quality permeates his whole activity as much as it permeates his meditative cessation from activity. Work too is worship for him. 20.4.94

There are three things man needs to know to make him a spiritually educated man: the truth about himself, his world, and his God. The mystic who thinks it is enough to know the first alone and to leave out the last two, is satisfied to be half-educated. 20.4.95

It is not enough to know the internal self as the mystics know it. We must also know the *real nature* of the external world before we can realize Truth. This means that one will see oneself in the All and possess a perfect comprehension with the All. 20.4.96

However essential this seeking of the spiritual self must obviously be, however splendid the attainment of such a peace-filled, desire-free state must and will always seem, it cannot in itself constitute an adequate goal. Two important elements are lacking in it. The first is knowledge and the second is compassion. The first would show precisely what is the place of such an attainment in the full pattern of human existence; the second would bring it into active relation with the rest of social existence. Whilst these are lacking, this state can only partially understand itself and only negatively affect others. It keeps its own peace by ignoring the world's suffering. (Persp. 16:40)

Philosophy will show a person how to find their better self, will lead them to cultivate intuition, will guide them to acquire sounder values and stronger will, train them in right thinking and wise reflection, and, lastly, give them correct standards of ethical rightness or wrongness. If its theoretical pursuit is so satisfying that it can be an end and a reward in itself, its practical application to current living is immeasurably useful, valuable, and helpful. 20.1.337

There is no such thing as a merely theoretical philosopher. If anyone is not a practicing philosopher, they have not understood correctly nor theorized properly. 20.1.398

When this loftier standpoint is reached, these different schools and techniques are seen not as contrary but as complementary to one another. 20.1.490

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. [20:2.289](#) (see AD comment in [Living Wisdom](#))

It would be a grave mistake to believe that the following of ascetic regimes and the stilling of wandering thoughts *causes* the higher consciousness to supervene. What they really do is to *permit* it to supervene. Desires and distraction are hindrances to its attainment and they merely remove the hindrances. This makes possible the recognition of what we really are beneath them. If however we do nothing more than this, which is called yoga, we get only an inferior attainment, often only a temporary one. For unless we also engage in the rooting out of the ego, which is called philosophy, we do not get the final and superior transcendental state.(P) ([16:2.258](#))

When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" For it is to lead to this final question that other questions and problems have staged the road of the whole life. This answered, the way to answer all the other ones, be they physical or financial, intellectual or familiar, will open up. Hence Jesus' statements: "Seek ye first the kingdom of heaven *and all these things shall be added unto you*,",, 1.1.130

Different terms can be used to label this unique attainment. It is insight, awakening, enlightenment. It is Being, Truth, Consciousness. It is Discrimination between the Seer and the Seen. It is awareness of That Which Is. It is the Practice of the Presence of God. It is the Discovery of Timelessness. All these words tell us something but they all fall short and do not tell us enough. In fact they are only hints for farther they cannot go: it is not on their level at all since it is the Touch of the Untouchable. But never mind; just play with such ideas if you care too. Ruminates and move among them. Put your heart as well as head into the game. Who knows one day what may happen? Perhaps if you become still enough you too may *know*--as the Bible suggests. 1.5.172

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

Philosophy of Truth

The term *philosophy* we reserve for the *philosophy of truth*, which is the harmonious and balanced union of all these elements in their perfected state. We shall not here use this term for the academic wordplay, the sterile jugglery of technical terms, the toying with unreal and distant issues which so often passes for philosophy. This integrality is more in accord with the ancient and essential meaning of the word, derived as it is from the Greek *sophia* (wisdom or ultimate knowledge) and *philos* (love). 20.1.131

Now comes the crux of the whole matter. So far as I can follow the teachings of the ancient sages, the path which stretches before mankind appears to have four gates set at intervals along its course. The first is open to the great majority of mankind and might be named "religion, theology, and scholasticism." The second is open to a much smaller number of persons and could conveniently be named Mysticism. The third which is rarely opened (for it is heavy and hard to move) is "the philosophy of truth," whilst the final gate has been entered only by the supermen of our species; it may be titled "Realization." Few readers would care to wander with me into the wilderness whither it leads. I refuse to tarry in the limited phases of development and have gone forward in further quest of the sublime verity which is presented to us as life's goal by the sages. I value tolerance. Let others believe or follow what suits or pleases them most; I trust they will allow me the same freedom to continue my own quest. 12.5.176

The metaphysics of truth is set out in such a way that the student believes he is proceeding step by step purely by logical deduction from ascertainable facts, that his reasoned thinking upholds the findings of transcendental experience, whereas not only is he doing this but at the same time is proceeding upon a path which conforms to his own latent insight. It kindles a higher intelligence in its students. Consequently the sense either of sudden or of growing revelation may often accompany his studies, if he be sufficiently intuitive. The *authentic* metaphysics of truth can bring him close to the mystical experience of reality. Then the trigger-pull which will start the experience moving need only be something slight, perhaps a printed inspired sentence, perhaps just a single meeting with one who has learnt to live in the Overself, or perhaps a climb in the mountains. For then the mind becomes like a heap of dry wood, needing only a spark to flare up into a blazing pile. The close attention to its course of thought then becomes a yoga-path in itself. 7.7.6

Metaphysics of Truth

Persp. 7.32 thought and ego 7.7.19 ... 7.7.46 based on insight 7.7.136: will also excite the intuition. ... 7.7.174 7.8.1 insufficiency of reason and int 20.1.173 quest has three aspects 20.4.64 use of metaphysical thinking 20.4.65 never having tried it... (put with 28.2.99 below) 20.4.134 two things to be learned 23.1.97-99 part of sh path ... 22.8.24 cosmological knowledge and ontol wis.

Cat 19 intro: three stages on path of world inquiry.

Persp. 7:32 the "metaphysics of truth" is based on life 7:35 also reverently grasped.

Metaphysics, Mysticism and Philosophy

In the first stage of progress we learn to stand aside from the world and to still our thoughts about it. This is the mystical stage. Next, we recognize the world as being but a series of ideas within the mind; this is the mentalist-metaphysical stage. Finally, we return to the world's activity without reacting mentally to its suggestions, working disinterestedly, and knowing always that all is One. This is the philosophical stage. (p. 257)

Two things have to be learned in this quest. The first is the art of mind-stilling, of emptying consciousness of every thought and form whatsoever. This is mysticism or Yoga. The disciple's ascent should not stop at the contemplation of anything that has shape or history, name or habitation, however powerfully helpful this may have formerly been to the ascent itself. Only in the mysterious void of Pure Spirit, in the undifferentiated Mind, lies his last goal as a mystic. The second is to grasp the essential nature of the ego and of the universe and to obtain direct perception that both are nothing but a series of ideas which unfold themselves within our minds. This is the metaphysics of Truth. The combination of these two activities brings about the realization of his true Being as the ever beautiful and eternally beneficent Overself. This is philosophy. 20.4.134

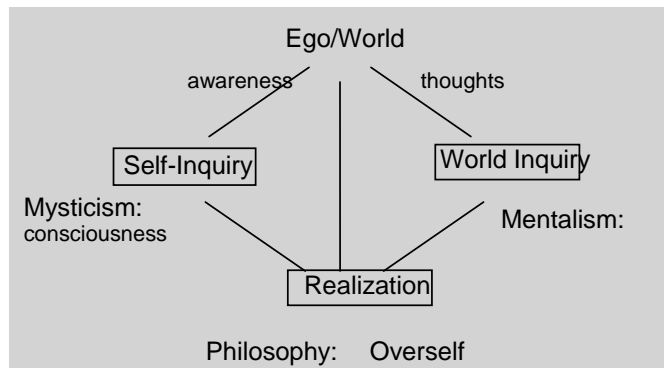
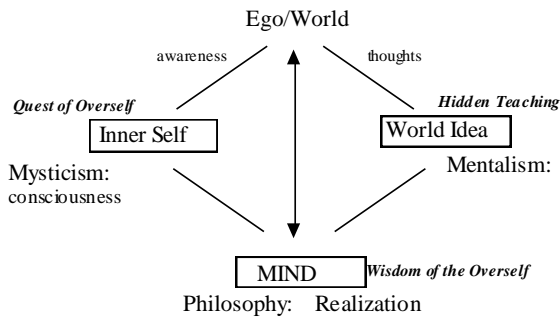
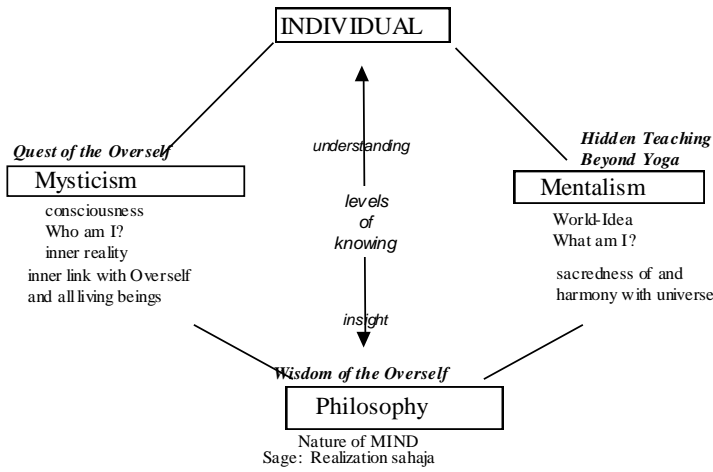
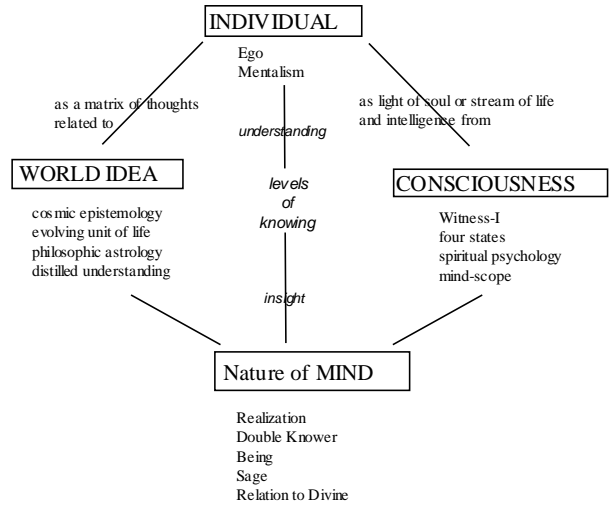
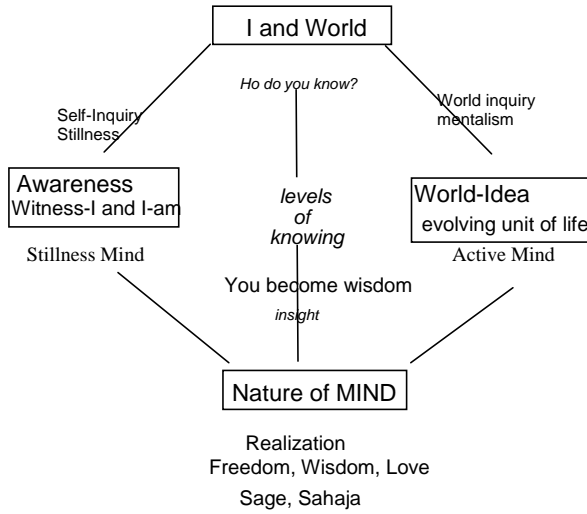
NOTE: Here "metaphysics of Truth" may be taken as only one component of "philosophy of truth."

The third, i.e. combination phase here, "realization of his true Being" which "is philosophy" to be taken as the same as "philosophy of truth," or it is the fourth station of "Realization."

Sometimes PB reverses the order of mysticism and metaphysics:

There are three stages on the path of world enquiry. The first yields as its fruit that the world is but an idea, and this stage has been reached from the metaphysical end by thinkers such as Bishop Berkeley, and nearly reached from the scientific end by such a man as Eddington. The second stage involves the study of the three states, waking, dreaming, and deep sleep, and yields as its fruit the truth that ideas are transitory emanations out of their permanent cause, consciousness. The third stage is the most difficult, for it requires analysis of the nature of time, space, and causation, plus successful practice of yoga. It yields as its fruit the sense of Reality as something eternally abiding with one. (Cat. 19 frontpiece)

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



Disentangle and Integrate: (get also quote 23.6.188)

The understanding that everything is illusive is not the final one. It is an essential stage but only a stage. Ultimately you will understand that the form and separateness of a thing are illusory, but the thing-in-itself is not. That out of which these forms appear is not different from them, hence Reality is one and the same in all things. This is the paradox of life and a sharp mind is needed to perceive it. However, to bring beginners out of their earthly attachments, we have to teach first the illusoriness of the world, and then raise them to a higher level of understanding and show that the world is not apart from the Real. That Thou Art unifies everything in essence. But this final realization cannot be got by stilling the mind, only by awakening it into full vigour again after yogic peace has been attained and then letting its activity cease of its own accord when thought merges voluntarily into insight. When that is done, you know the limitations of both yoga and enquiry as successive stages. Whoever realizes this truth does not divorce from matter--as most yogis do--but realizes non-difference from it. Hence we call this highest path the "yoga of nonduality." But to reach it one has to pass through the "yoga of philosophical knowledge." 25.2.116

Although the aspirant has now awakened to his witness-self, found his "soul," and thus lifted himself far above the mass of mankind, he has not yet accomplished the full task set him by life. A further effort still awaits his hand. He has yet to realize that the witness-self is only a part of the All-self. So his next task is to discover that he is not merely the witness of the rest of existence but essentially of one stuff with it. He has, in short, by further meditations to realize his oneness with the entire universe in its real being. He must now meditate on his witness-self as being in its essence the infinite All. Thus **the ultramystic exercises are graded into two stages**, the second being more advanced than the first. The banishment of thoughts reveals the inner self whereas the reinstatement of thoughts without losing the newly gained consciousness reveals the All-inclusive universal self. The second feat is the harder. (23:6.88)

The highest contribution which mysticism can make is to afford its votaries glimpses of that grand substratum of the universe which we may call the Overself. These glimpses reveal It in the pure unmanifest non-physical essence that It ultimately is. They detach It from the things, creatures, and thoughts which make up this world of ours, and show It as It is in the beginning, before the world-dream made its appearance. Thus mysticism at its farthest stretch, which is **Nirvikalpa samadhi**, enables man to bring about the temporary disappearance of the world-dream and come into comprehension of the Mind within which, and from which, the dream emerges. The mystic in very truth conducts the funeral service of the physical world as he has hitherto known it, which includes his own ego. But this is as far as mysticism can take him. It is an illuminative and rare experience, but it is not the end. For the next task which he must undertake if he is to advance is to **relate his experience of this world as real with his experience of the Overself as real**. And this he can do only by studying the world's own nature, laying bare its mentalistic character and thus bringing it within the same circle as its source, the Mind. (20:4.115)

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Anthony: the first stage in your development of understanding philosophy. Bishop Berkeley insists that you cannot know anything outside of knowing, that you cannot posit the existence of matter. That's the first elementary introduction into mentalism.

hs: That gives you a conceptual understanding that the world is mind.

Anthony: Or that the world is within your thought.

ah: It's not the realization of mentalism.

Anthony: No, but it's a good beginning. As a matter of fact, if you read Bertrand Russell, in Problems of Philosophy, he says [paraphrase], "You know, this position is impregnable. You cannot refute it, but we won't pay attention to it." Yes, Bertrand Russell. So that's the first thing you have to recognize, that that position is impregnable. Don't say, "Well, I'm going to ignore it and just go on." Understanding mentalism conceptually is a good beginning.

lr: But then what do you do?

Anthony: Well, after you do that for a few years, you go on to the next step. But by that time you've read Berkeley, David Hume, Schopenhauer, all these people are going up and down the ladder. Then you read the next series.

. . . The second stage involves the study of the three states waking, dreaming, and deep sleep, and yields as its fruit the truth that ideas are transitory emanations out of their permanent cause, consciousness. . . .

Anthony: I hope you don't think study here is used the way you understand. Study here means that you're willing to try making little experiments now and then, like when you go to sleep, you're going to dream about something, and you work for a couple of months, to try to determine what kind of dream you have, how you want the plot to unfold, and what you expect to get out of this. Or you work to make available to yourself the idea that if nightmares occur, or any images occur, you will instantaneously awaken yourself. What we're talking about here is the willingness to practice and play around a little bit with the different kinds of states of consciousness you have. And sleep and dream are among those states, which usually you simply take for granted....Now we're speaking about practicing mystics, and not the reading kind.

ah: There are images in waking consciousness, we won't deny that, and there are also images in dream consciousness. But what is it that's examined in the sleep state?

Anthony: Again, this is a theoretical question, because it requires that you are a working mystic. By a working mystic I mean, precisely, a person who is capable of introverting into her or his consciousness and experiencing in meditation various states of consciousness. Included would be

what we call dream consciousness and sleep consciousness. There's no sense trying to discuss these things theoretically.

PB is speaking about three levels or degrees of understanding mentalism. You start with the easiest, whether it's Berkeley in the West, or a text from the East like the Yoga Vasistha, then you attempt to get deeper into the study of mentalism by experimenting with your own states of mind. Or you could read Christian Science and New Thought and hypnotism and things like that--about the mind's ability to function in a variety of ways; it's enough to stagger the imagination. And then when you're acquainted and understand and are equipped to deal with that in a way that you can manipulate it, then you go into a deeper study of the meaning of space, time, and causality, such as was undertaken by people like Eddington and Jeans or you read commentaries like Guadapada's on the meaning of causality. And if you understand that, your understanding of mentalism has deepened. That's what he's talking about. ([Living Wisdom](#))

AD power of know 4c opens you up SHORT FORM

AD: Once you begin to realize, "Now I understand, this is really what I am, I am the mind," you open yourself up inside to let things happen; whereas the other way you are closed. You don't let anything happen. You figure the world is hostile, so you put up your defenses.

But once the person understands, he says, "The whole world is a projection of my mind. No matter what I experience, I can only experience my own mind, my own thoughts, my own feelings."

So once I really begin to understand that, then I open myself up; I become receptive, and then the higher mind could start flowing in.

Remember that reality I was speaking about, that pure awareness, like when you are looking into the darkness and I tell you, ask who is looking? That's the reality, what is looking is the reality, not what you see. And when you begin to realize, then you open up inside. And once a person is opened up inside, his heart becomes sensitive. He can feel and be aware when the soul sends in promptings, intuition. P. 185 OF LIM:

AD on HOW DO I GET TO PROVE I Am 1 min

MORE FROM ANTHONY ON MYSTICISM AND METAPHYSICS

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.

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.

MENTALISM AND MEDITATION 1 file o, trasc. 235-236 1:48-5:52]

AD: [comment on 20.4.134]

So the first thing is we have to try to theoretically to understand something about mentalism. ...

And then the next thing is, if you have some understanding of mentalism, then you want to be able to realize a little bit of it. If you can do these two things, then everything else will be taken care of. But for me to start talking about you know, follow the ten commandments(Q: ...) I will add a couple of more. You know, I am not interested.

But I know this much, that when a person tries to understand mentalism and he has to think very deeply and profoundly over and over again, and then he tries to realize it in meditation and he gets a glimpse. Now he's on his way. There's only one other thing he has got to find out. He's got to find out about his ego. Because the only time you become a real quester, number one: You get a glimpse. Number two: You find out who your enemy is. Then you are on the quest. So why not concentrate on something that will put you right on the quest and you have got to start moving.

Because once you got a glimpse, then you know there is no way out. You've got to go to the end. You won't turn back. And probably, most people don't know this, but you could think you're on the quest, but until you get an actual glimpse, you actually feel and know your soul intimately, whether for a minute or for an hour or for a month, it's all theory.

So those are the two important things that I feel that we should get very acquainted with. One: Understand mentalism. Two: Understand something about meditation, so that you maybe could realize what mentalism is all about in yourself. Because, no matter how many times you read the menu in a restaurant, your hunger will always persist, unless you eat something.

You could read the menu a hundred times. it's not going to fill you up. So you can understand mentalism more and more. But until you get an actual experience of it you're not going to be happy.

it's the most obvious thing in the world that most of us, when we close our eyes and sit down and meditate, we're faced with like a blankness that there's nothing there, and we have to confront that, and we have to evolve a method and then stick to that method. Because if you wanted to learn piano you would have to either follow a certain method so that you would be able to learn it or you could go to a teacher and the teacher every week will instruct you and then after a few years you can play. In a similar way, if you want to learn to meditate, you've got to do it conscientiously every day and you have to know what you are doing. It's not going to happen by chance because it is a difficult art.

But assuming that a person understands something about mentalism and assuming that he gets an insight, he gets some experience in meditation of the mentalistic nature of everything--then I'm finished, my work is done. He could go on studying more with me, or he could go away, or he could go to Timbuktoo, or he could become a salesman. I don't care anymore. And I like to get rid of you people as fast as I can.

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. 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

All metaphysical study and all mystical exercises are but preparations for this flash of reality across the sky of consciousness which is here termed insight. The latter is therefore the most important experience which awaits a human being on this earth. If metaphysics or mysticism is regarded as an end in itself and not as a preliminary, then its follower misses what lies at the core of one's life. 21.5.155

Insight and kwf

TRIUNE stream What are the three-fold?

In many traditions, the path is described as three -fold, following the functions of Knowing (jnana), willing (Karma) and feeling (Bhakti).

That element in his consciousness which enables him to understand that he exists, which causes him to pronounce the words, "I Am," is the spiritual element, here called Overself. It is really his basic self for the three activities of thinking feeling and willing are derived from it, are ripples spreading out of it, are attributes and functions which belong to it. But as we ordinarily think feel and act, these activities do not express the Overself because they are under the control of a different entity, the personal ego. 8.1.1

" Because a human is a threefold being, a working trinity of thinking, feeling and doing, it is inevitable that the quest should involve an effort corresponding to his own nature. Consequently the three lines which he must pursue in harmony with the threefold division of his own character are: metaphysics as an exercise of reasoned thinking, mysticism as an exercise of intuitive feeling and altruistic activity as an exercise of bodily doing. Knowledge, meditation and self-abnegating work constitute the holy trinity which can lead him to enlightenment. These three conceptions of right human endeavour; the intellectual, the mystical and the practical are not to be kept in fratricidal and dangerous tension but are to be brought into a conscious harmony; all are to work together at the same time and for the same goal. They must come into loving concord, must put forth their arms and embrace each other and find the integral unity of a philosophic life." *PB: Wisdom of the Overself*

Whoever believes that the awakening of insight is something which affects the intelligence only, believes wrongly. For with it there is a simultaneous awakening of the finest qualities of the heart. Indeed, in this transcendent sphere to which the philosopher penetrates, thought and feeling are inseparable. Compassion is released automatically *along with* the mental insight itself. One and the same Mind is the inner nature of all men. Near end of TWOTO

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

The philosophic ideal is not merely an intellectual one, but also a mystical one, not merely practical, but also emotional. It develops harmonies and balances all these different qualities. 20.1.65

ALL THREE: THE CANONICAL QUOTES ON KWF AND INSIGHT

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

A few more from PB

On the FIVE-FOLD

Not infrequently a student asks, "Has anyone ever been in my position? How can I arrive at awareness of the Truth?" The Teacher could reply that he himself has been in many such positions. What he did was to ardently and prayerfully seek Truth through the fivefold path of religious veneration, mystical meditation, rational reflection, and moral and physical re-education. There is, however, a certain destiny always at work in these matters. 2.5.80

The esoteric meaning of the star is "Philosophic Man," that is, one who has travelled the complete fivefold path and brought its results into proper balance. This path consists of religious veneration, mystical meditation, rational reflection, moral re-education, and altruistic service. The esoteric meaning of the circle, when situated within the very centre of the star, is the Divine Overself-atom within the human heart. 20.1.23

It is not correct to regard *The Hidden Teaching Beyond Yoga* as the continuation of *The Quest of the Overself*. It continues only the metaphysical part of that book. The mystical part is to some extent continued in *The Wisdom of the Overself*. The religious devotional and moral re-educatory parts have not yet been written about in any of my books, nor have I described the various stages and experiences of the aspirant on the Quest. 12.5.201

The philosophic ideal is not merely an intellectual one, but also a mystical one, not merely practical, but also emotional. It develops harmonies and balances all these different qualities. 20.1.65

BHAKTI:

Where the heart goes, there soon or late the other faculties will follow. This is why it is so important to let the Overself take possession of the heart by its total surrender in, and to, the Stillness. 24.4.90

The central point of this quest is the inner opening of the ego's heart to the Overself. Perspectives 1.3

Until it is brought to his attention, he may not know that the idol at whose feet he is continually worshipping is the ego. If he could give to God the same amount of remembrance that he gives to his ego, he could quite soon attain, and become established in, that enlightenment to which other men devote lifetimes of arduous effort. (8:4.153)

Change the current of your desire from taking to giving. The passion for giving, for sharing, will naturally wash the idea of an external world out of your mind, and of giving as well. Only the pure radiance of love will remain, beyond giving and receiving. ch72

The mystic who talks of giving love to all mankind has still not realized Truth. What he really means is that he, the ego, is giving the love. The Gnani, on the contrary, knows all men as himself and therefore the idea of giving them love does not arise; he accepts his identity of interest with them completely. 25.5.19

AD COMMENTS: on Knowing, Willing, Feeling: 12/14/83: [ref. PB 20.4.178]

The three functions (or 4, or 7) which are fully developed in the individual as an organ of perception for the World-Idea are also integrated and transcended into Insight-- direct immediate realization of reality. Anthony explored the double nature of Overself or "unit soul" in 1983-1984. He speaks of Soul as a "double knower:" insight and understanding. Exerpts from these classes are in [Astronoesis](#) and [Living Wisdom](#).

PB has pointed out that insight includes a combination of these three faculties when they are fully developed, but also that it is qualitatively different than any one of the three or all three of them. Do you remember that? But let's try to be more practical. We know that each and every one of us has these faculties of willing, feeling, and thinking, and we know that they're interwoven with each other. And we're speaking about our lives; I'm speaking about my life and you're speaking about your life. And insofar as we are trying to experience the refinement of the feeling function, or experience beauty and appreciate it, or think a problem through to the very end--isn't it in a sense the life trying to understand itself? But now if these three were integrated, couldn't we say that life understood itself and this is what we mean by insight?]

HS: Is insight a fruition of the perfection of these three functions? Is it a production of these three?

Anthony: Well, I could answer by saying both yes and no. There is the development, the fruition, of the three functions which brings about their integration or brings about insight. That insight at the same time recognizes that it wasn't something new. It was always there. From the point of view of time, it's something we develop. But from the point of view of achievement, it's always been there. And that's the way I understand the Buddha's smile. He smiled because there it was, all the time. He didn't have to go anywhere. It was always there. It isn't something new; it's something you discover, but it was always there. So from one point of view it looks as though you're going towards it. You're developing these three functions, and you go through a myriad of lives to bring about that integration. Then when you do succeed, you recognize that that was always you. It's self-recognition, self-cognition. [12/14/83]

Feeling, willing, and knowing are all functions of the psyche. PB speaks about these three as having to be fused. In the fusion of these three psychic functions, a new function arises which is different from everything that ever preceded it. And he calls that insight. Now each one of these psychic functions is specified as to how it works. But insight is inconceivable; keep that in mind--it's inconceivable. Don't try to have any ideas as to what it is, except in the language you use now. Insight is life having direct apprehension of itself, whereas feeling would take a certain aspect of life, willing would take another aspect of life, knowing would deal with another aspect of life. When we speak about insight, we're talking about life knowing itself totally and integrally. So that if you say that there's a higher type of feeling that the philosopher experiences when he has insight, you're going to get confused. On the one hand we have these psychic functions, and feeling is one of them, and it can experience something about reality; and on the other hand we're saying that insight is the direct apprehension of reality. [2/1/84]

I recommend these comments by Anthony, ... very well said... most also in [Living Wisdom](#)
click here: **[Soul Double Knower: Insight and Understanding](#)**

More from Anthony Damiani on the Double Knower:

For Plotinus the unit soul or mind [Overself] was a double knower. That is, it had self-cognition, undifferentiated being-consciousness, which included cognition of its source or origin. The lower knower or secondary phase that is the faculty of understanding and reasoning would evolve by its journey through the cosmic circuit which provided the circumstances, situations, and events that would draw out its potential and make it actual through experience. [[Astronoesis](#)]

Anthony: Intuition, Reasoning, Understanding are being used in the same way by different authors as the faculty of the reasoning soul by which it understands, interacts with the world idea (which soul has manifested). At the most basic level, intuition is modalized as absolute Knowing Willing and Feeling. They all operate silently. When you have a real intuition, knowing some idea, a real aesthetic perception or appreciation, it will be silent, calm. This is what Plotinus refers to as reasoning about the objects, or the reasoning faculty in the soul, which is an image of the intellectual principle, having the ideas unrolled and separate. Intuition does not apply to mind itself, but arises in the soul's relation to the world idea.

Feeling developed to the utmost (or willing or knowing) will become intuitive. It won't then operate as we know it in the discursive intellect. For the Sage, there can be direct perception of the substratum reality as well as the operation of the understanding simultaneously, at any of the levels of ideation

In order to know anything about the contents of the world idea, or in order to articulate and formulate what insight delivers, the Sage too will need to use understanding. When we speak about the double knower, including the most exalted states of mystical philosophic insight, we're not dividing the knower: we're speaking about two different aspects of one and the same I-Am.

When there is that awareness that is knowing, and it knows its own self-hood, then we say "insight." When we say that it is not aware of its own self-hood but only knows the external, whether that external is the ideas or the rational processes or perception of the sensible world, then we say that it is the faculty of understanding or the reasoning soul. One is self-knowing and the other is other-knowing. Knowing knowing and knowing other.

Insight gives you the actual recognition, the mystical perception, that the perceiver and what is perceived have for their substratum consciousness. But intuition is reasoning on objects, understanding of the reason principles. With these two faculties you could find within yourself those attributes which are reflections from the Nous. (6/29/83; 7/6/83)

PB: Insight is a function of the entire psyche and not of any single part of it. 20.4.184

Anthony: I'm trying to make it very simple and straightforward. Think of all the faculties that life has developed--digestion, breathing, the functioning of the senses, the vegetative soul, the reasoning phase, the intellectual phase--and, if you can conceive of a moment of harmonious integration; at that moment insight occurs. Life understands itself. But if there's the least disruption of one of those faculties, then you can't have insight. I put it a little differently once. "When life articulates itself so clearly that that articulation is understanding, that's the same as insight." [2/8/84] In [Living Wisdom](#)

➤ THINKING to go Beyond

T THOUGHT TO GO BEYOND 0623 rev 2023 0930

PB on philosophy and thinking to go beyond 20-4

How to get caught using the notebooks 0627 2023 0904 10p

FITNESS-- HTBY CH.5 philosophic discipline - Shortcut

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. Persp. Intro

Books and discussions can, at best, serve only as guides for the individual inward search. This search for the True Self should be accompanied by efforts to impartially observe, improve, and develop that personal self which is ordinarily accepted as the be-all and end-all of existence. Constant attempts to cultivate and maintain awareness of the True Self--the Overself--together with making it the object of his deepest love and humble worship, are among the qualifications essential to progress. 23.6.18

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

Sage's words come out of the stillness, or the inspired intelligence-vibration of the World-Idea. This is their power: 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 Linda 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, but cant talk at all without words. And NM: why do we talk so much about the absolute if it is ineffable? 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

The topic with which all such metaphysical thinking should end... 28.2.99

For more complete presentation, SEE:

- **THINKING AND BEYOND**
 - #D Anthony on Metaphysics all – Shortcut
 - AD on Points of View**
 - # T THOUGHT TO GO BEYOND 0623 rev 2023 0930**
 - PB on double standpoint and philosophy 0221**

PB on Intellect, reason, intelligence

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

Reality is to be found neither by thinking alone nor by not thinking at all. This high path which opens to the philosophic student is one of unwavering deeply abstract concentration of the mind in the real, whether the mind be thinking or not thinking, and whether the individual be acting or not acting. ([20:4.99](#))

Thinking can, ordinarily, only produce more thoughts. Even thinking about truth, about reality, however correct it be, shares this limitation. But if properly instructed it will know its place and understand the situation, with the consequence that at the proper moment it will make no further effort, and will seek to merge into meditation. When the merger is successfully completed, a holy silence will pervade the consciousness which remains. Truth will then be revealed of its own accord.(P) 28.2.111

The hidden teaching starts and finishes with experience. Every man must begin his mental life as a seeker by noting the fact that he is conscious of an external environment. He will proceed in time to discover that it is an ordered one, that Nature is the manifestation of an orderly Mind. He discovers in the end that consciousness of this Mind becomes the profoundest fact of his internal experience. 20.4.132

What was called "Reason" in *The Hidden Teaching Beyond Yoga* and what was honoured as "Reason" by the Cambridge Platonists is a mystical plus intellectual faculty and not merely an intellectual one. It is not merely a coexistence but a fusion of the two capacities. 7.1.3

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

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

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.

- **MEDITATIONS ON MIND** [For more complete]
- # 10 A01 REDOING 2023 0714 rev 2023 1228 45p - Shortcut

Some comments from other authors: Reason and Realization--

The Sages, then, have gone through a process of reasoning when they expound their act to others; but in relation to themselves they are Vision: such a person is already set, not merely in regard to exterior things but also within themselves, towards what is one and at rest: all their faculty and life are inward-bent. **Plotinus 3.8.6**

On Jnana, Bhakti, Karma

The way of devotion (bhakti) is not different from the way of knowledge or gnana . When intelligence matures and lodges securely in the mind, it becomes wisdom. When wisdom is integrated with life and issues out in action it becomes bhakti. Knowledge when it becomes fully mature is bhakti. If it does not get transformed into bhakti, such knowledge is useless tinsel. To believe that gnana and bhakti, knowledge and devotion, are different from each other is ignorance. *Rajaji, Hindu Pundit*

On thinking and discrimination: Nisargadatta.

Q: Little can be said in words, much more conveyed in silence.

M: First words, then silence. One must be ripe for silence. Ch 45

...There is no other way out of misery, which you have created for yourself through blind acceptance, without investigation. Suffering is a call for inquiry, all pain needs investigation. Don't be lazy to think. *I Am That* Ch. 16,

NM: Deliberate daily exercise in discrimination between the true and the false and renunciation of the false is meditation. There are many kinds of meditation to begin with, but they all merge finally into one. Enquire what is permanent in the transient, real in the unreal. This is Sadhana. *I Am That* Ch. 33

Reason and Realization--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.

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.

OHIO march 1984 #59-60 *Open to a response:*

AD: Lets say I have all these quotes on the ego. One quote on one page. So let's say I have a hundred quotes, a hundred pages. And I read them one after the other. Then I shuffle them all up because I want to make sure that the next quote I don't know. I got to face it fresh again.

#Once I have memorized the words then I'm preoccupied with the meaning and I forget the words. But I try, I try to gaze at that meaning without bringing in any associations because any associations I bring in will be from my past and that's dead. I'll get no fresh knowledge that way. Anything I superimpose on it will be the ashes of memory The idea is to look at it and see it for what it is without superimposing any of your psychology on it.

#When I read P.B., and I contemplate, I just try to keep my mind still. I try not to bring in any associations and thoughts. When the mind does get quiet then a meaning, so to speak, comes to the surface. And very often the meaning is not articulate in the beginning. *When you read the notes and you carefully study them and try to assimilate them and there'll be times when there are some notes you'll understand. Your heart will immediately respond to them. You have the feeling you know what it means, but now you've got to make it articulate and that'll require an effort.* it's more or less the feeling or the presence of an idea and then I have to make it articulate for myself. So it's really learning to keep quiet and not throw, project out there.

S: So what you really try to do, is when you see it, is not to think.

A.D.: Yeah, that's what I call thinking, (S: not discursive) that's what I call thinking.

S: Are you calling that also contemplation?

A.D.: Yeah. But thinking, real thinking is contemplation. What most people call thinking is not thinking, it's a (regurgi... regurgi S: tation AD: thank you,) regurgitation of everything that you've already experienced so it's in the realm of the known. How could you call it thinking? Thinking for me is always fresh, novel, new. Whereas if I pull out something from the past that's memory, that's not thinking.

[[S: O.K.... so what you're really trying to do is to stop thinking, but your focus is on, your attention is focussed on that visual symbol?

A.D.: **Un**-focused. [laughter] Now look, if it's focused, alright, it's like the whole psychological apparatus comes into ...]] Let's say, lets say...

S: But it's attention.

A.D. : Yes, it is attention, but it's very peculiar. It's a sort of unfocused attention. It's a kind of diffused attention. Insofar that it's a diffused attention, if an intuition comes, I'll be there.

Whereas if it's a focused attention, an intuition comes, I'm going to block it, I'm even going to deny it, I'm going to say, "I'm not interested in you." In other words what I'm saying is: a focused attention is a predetermination as to how you're going to see something. Whereas an unfocused attention there's no determination, there's no judgment. What's there is there.

If I already have focused my mind, put it in a set, predetermined condition, then anything I read is already pre-determined. I already know what I'm going to read, if I could use that term. Whereas a mind that's open, receptive, unfocused doesn't cling to any of its memories, keeps them at a distance, that mind is capable of receiving an intuition.

AD: "If DO you cancel out expectation, anticipation, the past and the future, then you become a receptacle. There will spontaneously come to you thoughts which aren't yours, which are bright, happy intuitions, and they actually do tell you something new. That's what he represents, that's what PB represents." *Living Wisdom* (61)

