

From the class transcript 01/04/84: AD comment on PB note:

Although philosophy propounds statements of universal laws and eternal truths, nevertheless each person draws from its study highly personal application and gains from its practices markedly individual fulfilment. Although it is the only Idea which can ever bring people together in harmony and unity, nevertheless it becomes unique for every fresh adherent. And although it transcends all limitations imposed by intellect emotion form and egoism, nevertheless it inspires the poet, teaches the thinker, gives vistas to the artist, guides the executive, and solaces the labourer. *20.1.150*

AD: In a way, Philosophy almost seems to coincide with the wisdom function of the Undivided Mind. That would be philosophy, yes. It is not to be equated with human ideation, human opinions. That's not philosophy.

... think of the one quote we read where he said philosophy suppresses neither the subject nor the object but examines or goes into both of them. That is the integral approach of philosophy. That's why he regards the scientist as shortsighted as well as the mystic. I think that after a while you'll begin to see his conception of philosophy is really quite beautiful. I think we've mentioned that at times in classes when we spoke about the firmament themselves--the starry heavens themselves--are like coeval with the foundation of wisdom. The world that is manifested is the product of wisdom. It's a master idea; it's the justice which is going to govern that master idea. And it is inconceivable that wisdom should come from anywhere else except from that World Idea manifesting itself; in other words, the intelligence of the World Mind manifesting itself through that very manifestation. That's why it's so ridiculous for anyone to deny or think of the world as illusory. I mean, to speak about God's intelligence as illusory is I think one of the biggest jokes I've ever come across.

(AD paper Wed. 1/4 PB, def. Philosophy)

Implicit in the description of philosophy as "the wisdom of the undivided Mind (cosmic circuit)" is the prerequisite for the philosopher to be in a state of repose -- the mind quiet (not necessarily meditating) in order to be aware of this wisdom. Our ordinary assumptions about the nature of the philosophic wisdom would reduce it to the acquisition of a storehouse of truths or a collection of correct concepts about reality. The view of philosophy as the wisdom of the cosmic circuit on the other hand, coincides perfectly with the now-ness, the immediacy, or presence of truth stressed by PB or other ancient sages. Our habitual way of thinking about these matters serves the ego in maintaining the belief that wisdom is something to be "got" -- something I don't have, that is unreachable and unavailable unless I do a lot of things first, think a lot of thoughts, or change myself a lot (i.e., perpetuate the activity of the lower mind).

As Plotinus says in IV, 4, 12, "wisdom is a condition in a Being that possesses repose." If in fact wisdom is coincident with the motion of the planetary spheres, and this cosmic circuit constitutes my very life itself, then somehow my very own life itself is the wisdom I am looking for. In fact, in some mysterious way, I am that very wisdom. Perhaps the reason it is concealed from me is due to the continual interference of thought (ego) which pulls my attention constantly to the past and the future, a being not in repose but in a constant state of restless seeking outside itself.

This view of philosophy is radically different than what you'd find in a book or what our unreflective interpretations of PB would have us believe. This philosophy is immediately and intensely dynamic -- it is alive even more than we can say we are alive! We have been burdened with a heavy, stale, thoroughly dead notion of philosophic wisdom which has been shaped and nurtured by the tendencies of our lower nature.