

TOWARD DEFINING PHILOSOPHY -- as way of Realization

AS comment: 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."

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)

The simple name "philosophy" is an old one and it is enough for this teaching. Mentalism is its metaphysical branch, mental quiet is its mystical practice, and the Overself is the ultimate Consciousness of man. 20.1.135

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

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People sometimes ask me to what religion I belong or to what school of yoga I adhere. If I answer them, which is not often, I tell them: 'To none and to all!' If such a paradox annoys them, I try to soften their wrath by adding that I am a student of philosophy. During my journeys to the heavenly realm of infinite eternal and absolute existence, I did not once discover any labels marked Christian, Hindu, Catholic, Protestant, Zen, Shin, Platonist, Hegelian, and so on, any more than I discovered labels marked Englishman, American, or Hottentot. All such ascriptions would contradict the very nature of the ascriptionless existence. All sectarian differences are merely intellectual ones. They have no place in that level which is deeper than intellectual function. They divide men into hostile groups only because they are pseudo-spiritual. He who has tasted of the pure Spirit's own freedom will be unwilling to submit himself to the restrictions of cult and creed. Therefore I could not conscientiously affix a label to my own outlook or to the teaching about this existence which I have embraced. In my secret heart I separate myself from nobody, just as this teaching itself excludes no other in its perfect comprehension. Because I had to call it by some name as soon as I began to write about it, I called it philosophy because this is too wide and too general a name to become the property of any single sect. In doing so I merely returned to its ancient and noble meaning among the Greeks who, in the Eleusinian Mysteries, designated the spiritual truth learned at initiation as ``philosophy" and the initiate himself as ``philosopher" or lover of wisdom." 20.1.18

The practice of philosophy is an essential part of it and consists not only in applying its principles and its wisdom of the everyday active living, but also in realizing the divine presence deep, deep within the heart where it abides in tremendous stillness." 20.1.17

Not to escape life, but to articulate it, is philosophy's practical goal. Not to take the aspirant out of circulation, but to give him something worth doing is philosophy's sensible ideal." (20.1.340)

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](#)

[AUDIO EXCERPT FROM ANTHONY DAMIANI comments](#) WM is teaching

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)

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

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

Although philosophy propounds statements of universal laws and eternal truths, nevertheless each man 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 men 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 comments on this quote [Anthony: 0104 1984 AD on Philosophy 2p](#)]

The extraordinary completeness of philosophy, the fusion and equilibrium of being and doing, thinking and feeling, introverted stillness and extroverted living, egolessness and egoity, make it rare and precious. 20.3.230

Science suppresses the subject of experience and studies the object. Mysticism suppresses the object of experience and studies the subject. Philosophy suppresses nothing, studies both subject and object; indeed it embraces the study of all experience. 20.1.21 **[in AD comments]**