

## **PHILOSOPHIC INSIGHT**

**TRIUNE stream What are the three-fold?**

**TWO CANONICAL QUOTES ON KWF AND INSIGHT 1p**

## **PHILOSOPHIC 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 **[see AD comments from Living Wisdom below]**

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 is the flower of reason and not its negation.(p. 277) 20.4.161

On the highest plane all insights are one. 20.4.195

See Chapter 55 of Lao Tzu where he defines "insight"; also Chapter 16: "To know the Eternal is called Insight." 20.4.196

The signs of genuineness in true insight include (a) conformity to facts of Nature and not merely logic of argumentation or speculation, (b) clear direct understanding of what it sees, (c) freedom from admixture of any kind of personal predilection, aversion, auto-suggestion or motive, (d) indications that the seer has fully overcome his lower self. 20.4.201

He who possesses insight does not have to use arguments and reach conclusions. The truth is there, self-evident, inside himself as himself, for his inner being has become one with it. 20.4.170

When the light of truth enters it will then shine into all parts of his being, not into the intellect alone. It thus becomes a living power, not merely something to be talked or written about. 20.3.229

At some mysterious moment a higher power takes possession of him, dictates his thoughts, words, and acts. Sometimes he is amazed by them, by their difference from what he would normally have thought, spoken, or done. 22.2.71

The ever-changing world-movement is suspended and transcended in the mystical trance so that the mystic may perceive its hidden changeless ground in the One Mind, whereas in the ultramystic insight its activity is restored. For such insight easily penetrates it, and always sees this ground without need to abolish the appearance. Consequently the philosopher is aware that everyday activity is as much and as needful a field as mystical passivity. Such expression, however, cannot be less than what we are within ourselves through the possession of insight. Just as any person cannot express themselves as an ant, do what they may, simply because their human consciousness is too large to be narrowed down to such a little field, so the philosopher cannot separate ultramystic insight from moment-to-moment activity. In this sense there is no option but to follow and practise the gospel of inspired action. 20.4.203

## INSIGHT as CULMINATION of Knowing, Willing and Feeling

*Hints about Insight and how the functions fuse into insight, are found in The Notebooks, category 20; section 4: notes 149-206. especially 175, 178, 183  
See also Anthony Damiani's comments in Living Wisdom.]*

*In many traditions, the path is described as three -fold, following the functions of:*

**Knowing:** the way of jnana-wisdom Truth Awareness Intelligence

**Feeling:** the way of bhakti-devotion: Love Bliss/Joy Kindness/Compassion Beauty

**Willing:** the way of karma-action: courage, fortitude Freedom; Inspired Action Power The Good

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: The Wisdom of the Overself*

If one pictures the Overself-atom as a bubbling spring whose waters are fed for ever by the Supreme Creator, then the triune stream of water which is sprayed upwards to the head is the life-current, the intelligence and the individuality. The last three appear in the personal ego, and they are to be found as elements running right through the great structure of the universe, as they are to be found in its microcosmic replica—man. Quest 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*

... 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. 20.4.178

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

Wisdom lies in combining the three chief yogas, not in separating them. For instance, low vitality does not promote high intelligence but rather hinders it, hence some physical disciplines are as needful as mental ones. The three yoga groups are not only not antagonistic to each other but actually complementary. Whoever ignores any single one can make only one-sided progress. 20.3.161

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

Thus, striving and studying, praying and willing, meditating and aspiring, he uses all the self to reach to the All-Self. 20.3.231

It is all like a gigantic dream, with every human inserting his own private dream inside the public one. A double spell has to be broken before reality can be glimpsed--the spell which the world lays upon us and that which self lays upon us. The man who has completely awakened from this spell is the man who has gained complete insight. This faculty is nothing other than such full wakefulness. It is immensely difficult to attain, which is why so few of the dreamers ever wake up at all and why so many will not even listen to the revelations of the awakened ones. However, Nature teaches us here as elsewhere not to let patience break down. There is plenty of time in her bag. Life is an evolutionary process. Men will begin to stir in their sleep erratically but increasingly. (20:4.194)

All spiritual study is incomplete if it ignores the facts, truths, laws, and principles of cosmogony. To attempt to justify this neglect with the accusation that they belong to the world of illusion is silly and useless. For the accuser must still continue to live in an illusory body and use an illusory self governed by those laws. After every such attempt and for each violation of those laws--upon which the order and harmony of the universe depend--which his neglect brings about, he must pay the penalty in suffering. (26:4.161)

It is an indispensable condition of progress in this quest that love of the divine soul should become ardent and fervent. Only the complete fourfold path can lead to a durable realization. .When through the united and elevated efforts of thinking, feeling, willing, intuiting and aspiring, this meditation upon the Overself as being your own self becomes serenely uninterrupted and permanently stabilized, the person is said to have attained life's highest goal. .... (end of essay "adventure of meditation.")

### **Listen to Rajaji Audio (jnana and bhakti)**

“If Adi-Shankara, who drank from the ocean of wisdom as we sip tea, in later life wrote hymns of devotion to divine mother, it is enough to tell us that we too need to practice devotion.” The way of devotion (bhakti) is not different from the way of knowledge or jnana . 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 jnana and bhakti, knowledge and devotion, are different from each other is ignorance. *Rajaji, Hindu Pundit*

## **TWO CANONICAL QUOTES ON the three-fold KWF culminates in 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

**MAYBE WE PUT IN PHILOSOPHY 1-7 HERE**