

AD comments on Metaphysics and Mysticism

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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.

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

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:

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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.

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AD: That was basically why I thought that the best we could do in the short time I was here would be to concentrate on mentalism and meditation. These are the two leading things.

I would like to get into more things, but if I can get across to you the sublime value of meditation and the perspective that mentalism will provide you, which is like opening the door, you know--Sesame--it's the door that opens you up to everything, and from there on you can go on your own. But these two things have to be understood: on the one hand that the nature of the world and of me, alright, is of an idea. We are basically the nature of mind. On the other hand, we are that mind.

Anna: You could say the reverse, though, if you learn to meditate, when you want to write or if you want to do artwork, then that ability to meditate will help to bring the inspiration out when you're working, right?

AD: Sure, and also that at odd times of the day, very often, at haphazard and odd times of the day you will get inspired ideas coming in, and you write them down. PB used to be like that all the time. All the time.

S: But for that you also need some kind of peaceful moment.

Anna: But if you learn to meditate, then you will get those moments. When you start to work you will get concentrated and peaceful, and it will come in the right time.

For thirty years, twenty years, whatever it is, you go through all these various schools--public school, high school, college, university--you go on, and then, all of a sudden, this man brings to your attention that the profoundest experience is that of your own mind. That's what got you going on the quest: Mentalism.

It's a very exhilarating kind of feeling. All of a sudden you're restored to yourself, whereas when you were going through the educational processes they were alienating you from yourself more and more, more thoroughly, more insidiously. LW

You remember in the Hidden Teaching the way PB made the remark he says: now that you have mastered meditation, that you can concentrate, alright.... start thinking... Did that make sense?

(student) no (student) maybe. Columbus may 6bc 1979

AD comments: There are three stages on the path of world enquiry.

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 frontspiece)

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](#))
