

D: SAGE 4P.

*Not only do the words point to reality, but the Overself is actual, here, as the Sage him/her self.
When you read about the Overself, keep in mind also the great beings, the sages.*

Sage as Philosopher

Sage: balanced and wholeness

Sage; fully human being. "Your wholeness."

Sage is the master:

Inspired Action

Sage as unique metaphysical wanderer,

Sage and insight: need more:

5-FOLD: Philosophic Man as expression of Idea 2P.

D: SAGE

Sage as Philosopher

The highest attainment in philosophy, that of the sage, comes from a union of the sharpest, subtlest thinking and of the capacity to enter the thought-free state--a combination of real knowledge and felt peace--balanced, united, yielding truth. This is what makes the sage, whose understanding and peace are his own, who does not depend upon any outside person. Yet it is not the little ego's emotion nor its intellectuality which has brought him to this truth. It is the highest human mind, the finest human feeling. The total man cannot lose what he has attained. It is the higher power working inside the human being. Cat. 25 front

"Awareness" is not enough to describe full enlightenment. "Knowingness" includes it but goes farther and is hence a better term. 25.2.10

There is a wide confusion in religio-mystic circles, both of the Orient and the Occident, as to what a sage is really like, what a spiritually enlightened master really experiences, what both say and do when living in the world of ordinary people, how they behave and appear. On these points truth is inextricably bound up with superstition, fact with exaggeration, and wisdom with sentimentality. There is also a wide confusion of the Real with its attributes and aspects, that is to say, with human reactions, interpretations, and experiences of IT. 25.1.1

Philosophy uses the attained man not as a god for grovelling worship and blind obedience, but as an ideal for effectual admiration and reverent analysis.(P) 25.1.6

Hitherto we have been considering the state of the man who is seeking enlightenment. But what is the state of the man who has attained it? This is also worthwhile for our closest study. For after all, he is the type we are one day destined to become, the type we are being shaped into by life itself. 25.2.1

It is necessary to give certain terms often but wrongly used interchangeably, and hence confusedly, a sharper definition. The *Saint* has successfully carried out ascetic disciplines and purificatory regimes for devotional purposes. The *Prophet* has listened for God's voice, heard and communicated God's message of prediction, warning, or counsel. The *Mystic* has intimately experienced God's presence while inwardly rapt in contemplation or has seen a vision of God's cosmogony while concentrated in meditation. The *Sage* has attained the same results as all these three, has added a knowledge of infinite and eternal reality thereto, and has brought the whole into balanced union. The *Philosopher* is a sage who has also engaged in the spiritual education of others. 25.1.102

Sage: balanced and wholeness

The state of nonduality is a state of intense peace and perfect balance. It is so peaceful because everything is seen as it belongs--to the eternal order of cosmic evolution; hence, all is accepted, all reconciled. 25.2.124

Not until the light he has received becomes stabilized as a permanent thing can he be regarded as a master, and not until it is also full and complete can he be regarded as a sage.(P) 25.1.125
Without direct experience of the inner nature of things, without personal revelation from the Overself, the only kind of knowledge men can possess is obtained by the use of logical thinking aided by memory. The cosmogony of a sage is truly scientific, for it is exactly descriptive of what really exists whereas the other kind of knowledge is merely argumentative. (25:3.5) who has travelled the complete fivefold path and brought its

Sage; fully human being. “Your wholeness.”

He has extended his consciousness to the Overself, displaced the ego from its age-old tyranny, and become the full human he intended to be. (20:5.10)

Sage is the master:

Where is the person who is free of the ego? To him we must bow in deep reverence, in wondering admiration, in enforced humility. Here is one who has found his true self, his personal independence, his own being. Here at last is a free man, someone who has found his real worth in a world of false values. Here at last is a truly great man and truly sincere man.(P) 25.1.145

He is a human agent of the superhuman grace. 25.5.202

He is symbolic of the Overself's reality as well as an expression of its power. 25.5.206

Inspired Action

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. (P) 25.4.19

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)

He has come to the inner sight of the World-Idea's meaning for him: that he is to use the human self to lift his nature up from the animal one, and that he is to put himself at the service of his angelic, his best, self, to lift his nature up from the ordinary human. In this way he co-operates with the World-Idea. This is the use he is to make of his life on earth: his personal life, his family relations, his professional career--all must become subject to the higher purpose. The resolve made, the matter of success or failure is no longer urgent, for every subsequent embodiment will point in this direction. Philosophy has instructed him in the unreality of time and has revealed to him his indissoluble connection with the Overself. All this was seen by the sages long ago and symbolized by them in the Sphinx and the Pyramid. 123

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. (p. 276)

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 for him as mystical passivity. Such expression, however, cannot be less than what he is within himself through the possession of insight. Just as any man cannot express himself as an ant, do what he may, simply because his human consciousness is too large to be narrowed down to such a little field, so the philosopher cannot separate his ultramystic insight from his moment-to-moment activity. In this sense he has no option but to follow and practise the gospel of inspired action.(P) 20.4.203

The sage will not be primarily concerned with his own personal welfare, but then he will also not be primarily concerned with mankind's welfare. Both these duties find a place in his outlook, but they do not find a primary place. This is always filled by a single motive: to do the will, to express the inspiration of that greater self of which he is sublimely aware and to which he has utterly surrendered himself. This is a point whereon many students get confused or go astray. The sage does not stress altruism as the supreme value of life, nor does he reject egoism as the lowest value of life. He will act as the Overself bids him in each case, egotistically if it so wishes or altruistically if it so declares, but he will always act for its sake as the principal aim and by its light as the principal means. (P) 25.4.15

SAGE AND INSIGHT SEE KWF AND INSIGHT TOO

"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 *dup kwf-insight*

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 *DUP IN PHILOSOPHY*

Sage as unique metaphysical wanderer, researcher in the realms. [See: Yoga Vasistha: see Anthony comments last booklet] Central nature of overself: fallacy of Divine Identity

...The "I" differentiated itself out of the infinite ocean of Mind into a distinct individuality after a long development through the diverse kingdoms of Nature. Having thus arrived at consciousness of what it is, having travelled the spiral of growth from germ to man, the result of all this effort is certainly not gained only to be thrown away.... 26.4.257

The unit of mind is differentiated out and undergoes its long evolution through numerous changes of state, not to merge so utterly in its source again as to be virtually annihilated, but to be consciously harmonized with that source whilst yet retaining its individuality. Persp. 342

There is some kind of a distinction between his higher individuality and the Universal Infinite out of which it is rayed, whatever the Vedantins may say. And this distinction remains in his highest mystical state, which is not one of total absorption and utter destruction of this individuality but the merging of its own will in the universal will, the closest intimacy of its own being with the universal being.(P) 25.2.200

Of little use are explanations which befog truth and bewilder understanding. To inform a Western reader that an enlightened man sees only "Brahman" is to imply that he does not see forms, that is, the world. But the fact is that he *does* see what unenlightened men see--the physical objects and creatures around him--or he could not attend to the simplest little necessity or duty of which all humans have to take care. But he sees things without being limited to their physical appearance--he knows their inner reality too.(P) 25.2.243

Bergson was right. His acute French intelligence penetrated like an eagle's sight beneath the world-illusion and saw it for what it is--a cosmic process of continual change which never comes to an end, a universal movement whose first impetus and final exhaustion will never be known, a flux of absolute duration and therefore unimaginable. And for the sage who attains to the knowledge of THAT which forever seems to be changing but forever paradoxically retains its own pure reality, for him as for the ignorant, the flux must go on. But it will go on here on this earth, not in the same mythical heaven or mirage-like hell. He will repeatedly have to take flesh, as all others will have to, so long as duration lasts, that is, forever. For he cannot sit apart like the yogi while his compassion is too profound to waste itself in mere sentiment. It demands the profound expression of sacrificial service in motion. His attitude is that so clearly described by a nineteenth-century agnostic whom religionists once held in horror, Thomas Huxley: "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it." The escape into Nirvana for him is only the escape into the inner realization of the truth whilst alive: it is not to escape from the external cycle of rebirths and deaths. It is a change of attitude. But that bait had to be held out to him at an earlier stage until his will and nerve were strong enough to endure this revelation. There is no escape except inwards. For the sage is too compassionate to withdraw into proud indifferentism and too understanding to rest completely satisfied with his own wonderful attainment. The sounds of sufferings of men, the ignorance that is the root of these sufferings, beat ceaselessly on the

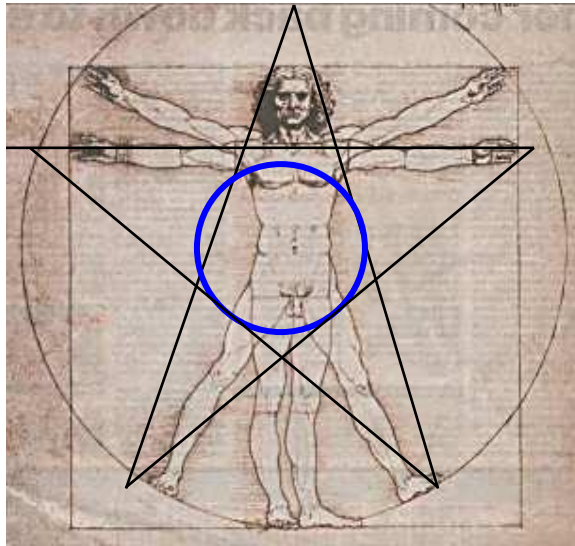
tympanum of his ears. What can he do but answer, *and answer with his very life*--which he gives in perpetual reincarnation upon the cross of flesh as a vicarious sacrifice for others. It is thus alone that he achieves immortality, not by fleeing forever--as he could if he willed--into the Great Unconsciousness, but by suffering forever the pains and pangs of perpetual rebirth that he may help or guide his own. (25:4.17)

5-FOLD: Man as expression of Idea

...a man's body may die and disintegrate, but the creative idea of him will still remain in the World-Mind as his Soul. It will not die. It's his real Self, his perfect Self. It is the true Idea of him which is forever calling to be realized. It is the unmanifest image of God in which man is made and which he has yet to bring into manifestation in his everyday consciousness.

(P) (26:4.63)

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 center of the star, is the Divine Overself-atom within the human heart. 20.1.23

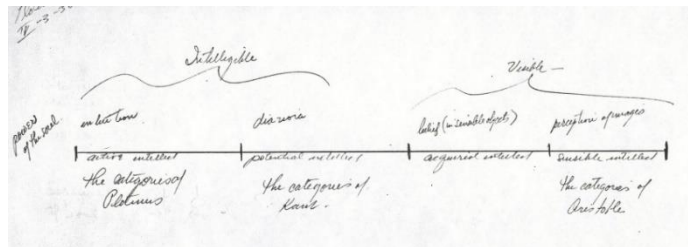
Astronoesis

The star represents the five wisdom aspects of the philosopher as fully discriminated and fully developed—distinct yet interwoven. The circle in the center represents the Overself as central, while the circle around represents the

Overself as inclusive of all.

The points of the star represent the full unfoldment of the ego functions into spiritual functions, and the circle represents the pervasive and permanent insight into reality. The five constituents PB names correlate to the five wisdoms of Buddhism, and the aspects of the Neoplatonic path.

Plato's famous image in *The Republic* of a divided line representing a spectrum of knowledge is based on the divisions of the horizontal line in the five pointed star. Plato shows deepening levels: image, belief, reasoning, and intelligence. (fig. drawn by Anthony: available)



Each of the functions in the human being also has such a "spectrum" as it ripens to perfection.

- *Religious veneration*: Through opening the heart in reverence, love, joy and compassion the self-centered feelings are transformed into the wisdom of equality: "each separate life lives by Soul entire." 5.1.2
Sage is gentle and friendly and kind: an uncompromising in reality.
 - Through *Rational reflection*, logical thought is transformed into the power of dialectic which discerns reality from appearance, called discriminative wisdom. "the power of pronouncing with final truth upon the nature and relation of things." 1.3.4
Sage is deeply wise in knowing not only what appears, but the truth beyond appearance. "Philosopher has Insight."
 - Through *mystical meditation*, the way of stillness, relative consciousness is shifted into universal awareness, contemplation, of the Nous. Soul attains the wisdom which cognizes the essence of all (dharmadhatu wisdom). "contemplation is a seeing which lives." 3.8.8
Sage brings a pervasive atmosphere of stillness, and a "transcendental atmosphere of Vedanta." Be Calm.
- * Through *moral re-education* and purification, our physical, emotional and mental embodiment is transformed into a sacred place or space for enlightenment. Soul becomes a mirror of the divine, mirror wisdom. "When there is peace in that within us which is capable of reflecting the images of the rational and noetic these images appear." 1.4.10
Sage has no egoism, no more emotional residues in the unconscious to project, or be projected on.
"Where is the man who is free of the ego?" Philosophy is the "rooting out of the ego."
- * *Altruistic service* is inspired action for the sake of others, without thought to results. Through continuous remembrance of the divine in the midst of the world, activity is brought into alignment with divine will, called "all-accomplishing wisdom." "The reason within soul becomes Act in virtue of its contemplation of that prior." 5.1.3
Sage lives in and act from the now, without habit, unpredictable, but in alignment with what is. "Sage accepts identity of purpose totally... no thought even of giving. Mother Theresa: I am not feeding the poor, I am doing the will of Christ. "in the world but not of it."

Thus the star symbolizes the fully human sage, who brings these functions into balance and wholeness; realizing ultimate reality and actualizing uniqueness.

Everything we are developing on the "path" is actual, is "realized" as Sage. For all practical purposes a Sage is the Overself, and thus the full attributes of Overself are now seen in and as the Sage.

An ever active mind within an ever still atmosphere.

The most unique fully human, as well as beyond human universal.

A miracle, and absolutely normal. WE are not normal. NM: I am more than a miracle. I am normal.

Deepest intensity and total wholeness and balance.

Immanent and transcending the world—"in the world but not of it" truly applies.