

T THOUGHT TO GO BEYOND 0623 rev 2023 0930 5p

PHILOSOPHY, THOUGHT and TRUTH

PB on Intellect, reason, intelligence

THINKING to go Beyond Think deeply and put thinking aside

REASON AND REALIZATION: [needs compare Med on Mind]

SHORT PATH USES THINKING 1p

Metaphysics of Truth

ultra-mystic or philosophic way. See AD OHIO COMMENTS

A few more from 20.4. 60-69 elsewhere: 99, 116, 120, 132, 134, 178,183

Some comments from other authors: Reason and Realization--

AD: OHIO march 1984 #59-60 *Open to a response:*

PB represents." Living Wisdom (61)

TWELVE STEPS: Through Thinking To Go Beyond Thinking--

OUTLINE OF # T THOUGHT TO GO BEYOND 0623 rev 2023 0930

PHILOSOPHY, THOUGHT and TRUTH

PB on Intellect, reason, intelligence

Intellect, reason, and intelligence are not convertible terms in this teaching. The first is the lowest faculty of the trio, the third is the highest, the second is the medial one. Intellect is logical thinking based on a partial and prejudiced collection of facts. Reason is logical thinking based on all available and impartially collected facts. Intelligence is the fruit of a union between reason and intuition. 7.1.14

To find your way to the major truths it is not enough to use the intellect alone, however sharpened it may be. **Join intuition to it: then you will have intelligence.** But how does one unfold intuition? By penetrating deeper and hushing the noise of thoughts. 22.1.37

Reality is to be found neither by thinking alone nor by not thinking at all. This high path which opens to the philosophic student is one of unwavering deeply abstract concentration of the mind in the real, whether the mind be thinking or not thinking, and whether the individual be acting or not acting. (20:4.99)

Thinking can, ordinarily, only produce more thoughts. Even thinking about truth, about reality, however correct it be, shares this limitation. But if properly instructed it will know its place and understand the situation, with the consequence that at the proper moment it will make no further effort, and will seek to merge into meditation. When the merger is successfully completed, a holy silence will pervade the consciousness which remains. Truth will then be revealed of its own accord.(P) 28.2.111

The hidden teaching starts and finishes with experience. Every man must begin his mental life as a seeker by noting the fact that he is conscious of an external environment. He will proceed in time to discover that it is an ordered one, that Nature is the manifestation of an orderly Mind. He discovers in the end that consciousness of this Mind becomes the profoundest fact of his internal experience. 20.4.132

What was called "Reason" in *The Hidden Teaching Beyond Yoga* and what was honoured as "Reason" by the Cambridge Platonists is a mystical plus intellectual faculty and not merely an intellectual one. It is not merely a coexistence but a fusion of the two capacities. 7.1.3

Although it is far better to read philosophy than to ignore it altogether, it is immeasurably better to feel the emotional urge and inner drive which are needed to bring about its application to day-by-day living. If they are lacking but the wish for them is present, two things can be done that will help to attract them. First, begin to pray to the higher power for such a grace. Second, establish contact, fellowship, or discipleship with those who are themselves impregnated with such resolve, fervour, and deep yearning. 20.1.362

What they may expect to find with intellect is at most the slow uncovering of little fragments of the World-Idea: but with intuition the subtler meanings and larger patterns are possible. These include but also transcend the physical plane. A few fated persons, whose mission is revelation,

are granted once in a lifetime the Cosmic Vision. 26.4.136

Thinking can put together all sorts of theories and speculations and even discoveries. But only when it dies down and lets the pure quietened mind come to rest in the very essence of consciousness, at peace with itself, with nature, with the world, only then is there a deep sense of utter fulfilment. 7.1.87

All thinking keeps one's awareness out of the Overself. That is why even thinking about the Overself merely produces another thought. Only in the case of the sage, who has established himself in the Overself, is thinking no barrier at all. In this case, thinking may coexist with the larger awareness. So it is not enough to be a good thinker; one also has to learn how to be a good non-thinker. Of course, the way to do this is through the practice of meditation. 22.5.48

The student has to stand aside from the thought-forms, which means that he must stand aside from the person and look at it as something external to himself. If and when he succeeds in getting behind it, he automatically adopts the standpoint of the Overself. He must make the person an object and the Overself its observer. Now this element of pure awareness is something constant and unbroken; hence it is not ordinary consciousness, which is a discontinuous thing made of totalized thoughts, but transcendental consciousness. 23.6.83

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

Just as we find a spectrum of intellect-reason-intelligence, in which intelligence arises from the union of intuition and reason, so we have a spectrum of feeling... in which the deepest love and compassion and devotion and gratefulness to the Divine... and willing, in which we "allow yourself to be moved by the Overself's flow." When you "fall in love" there is no indecision... it is immediate and direct. When you get an "aha"... as Anthony says "I know." When Arjuna goes back and picks up the sword, Krishna has helped him become "whole hearted" again and he acts.

Yes, it seems that at the upper end of the spectrum, KWF become increasingly intuitive, inspired, and perhaps even merge in various ways. Remember the term... philo-sophia is a union of love and wisdom. And the Rajaji fun piece on Jnana and Bhakti...

At the upper end, these functions really "belong to the Overself" (8.1.1) and give us access and also express the Overself. But "as they are now, they are under the guise of the ego." How to know when it is the still small voice of intuition, the whole-hearted "yes" to inspiration, or what is written in an inspired book, and not the voice of the conditioned beliefs of intellect saying "no"--is part of the whole process of "grow up," ripening.

THINKING to go Beyond: Think deeply and put thinking aside

It is not the universe which has impinged and imprisoned us, it is our thoughts about the universe that keep us in our limited view, and create artificial boundaries. "Thought has imprisoned us: thought may release us." Paul Brunton: *The Hidden Teaching Beyond Yoga*

It is not the tree which is illusory, but our beliefs about the tree and how we experience the tree. Based on these old conditioned thoughts of materiality separateness and locality, we take actions which lead ultimately to isolation and suffering.

To imagine is to create. ... rightly thinking himself immortal he attains immortality." Paul Brunton: WOO: CH 8: "The Immortal Overself" [*What does it mean to think rightly?*]

"what we observe is not nature itself but nature exposed to our method of questioning." Heisenberg

AD: you have to think it out. Can get it through mystical, or through thought.

This is the paradox that both the capacity to think deeply and the capacity to withdraw from thinking are needed to attain this goal. Vol 7.1.68 **DUP**

... We have thought our way into this unsatisfactory state; we can unthink our way out of it. We can shift our identification ... in our habitual thinking, in our daily reactions and attitudes, in our response to events and the world. By incessantly remembering what we really are, here and now, at this very moment, we set ourselves free. Why wait for what already is? 23.1.1

The mistake of the mystics is to negate reasoning *prematurely*. Only after reasoning has completed its own task to the uttermost will it be psychologically right and philosophically fruitful to still it in the mystic silence. 20.4.69)

The way to use a philosophic book is not to expect to understand all of it at the first trial, and consequently not to get disheartened when failure to understand is frequent. Using this cautionary approach, he should carefully note each phrase or paragraph that brings an intuitive response in his heart's deep feeling (not to be confused with an intellectual acquiescence in the head's logical working). As soon as, and every time, this happens, he should stop his reading, put the book momentarily aside, and surrender himself, to the activating words alone. Let them work upon him in their own way. He is merely to be quiet and be receptive. For it is out of such a response that he may eventually find that a door opens to his inner being and a light shines where there was none before. When he passes through that doorway and steps into that light, the rest of the book will be easy to understand. Persp. Intro

Books and discussions can, at best, serve only as guides for the individual inward search. This search for the True Self should be accompanied by efforts to impartially observe, improve, and develop that personal self which is ordinarily accepted as the be-all and end-all of existence. Constant attempts to cultivate and maintain awareness of the True Self--the Overself--together with making it the object of his deepest love and humble worship, are among the qualifications essential to progress. 23.6.18

Continued and constant pondering over the ideas presented herein is itself a part of the yoga of philosophical discernment. Such reflection will as naturally lead the student towards realization of his goal as will the companion and equally necessary activity of suppressing all ideas altogether in mental quiet. This is because these ideas are not mere speculations but are themselves the outcome of a translation from inner experience. **While such ideas as are here presented grow under the water of their reflection and the sunshine of their love into fruitful branches of thought, they gradually begin to foster intuition.** 20.4.66

Sage's words come out of the stillness, or the inspired intelligence-vibration of the World-Idea. This is their power: can inspire us, point us, dissolve old beliefs, awaken faith and love for divine.

As Lao-Tsu says: "words may be true or false, but they are not Truth." So don't mistake the words for the inspiration that comes through, or for the Truth beyond true-false. But don't throw away words prematurely: as Chuang-tsu writes, use the scaffold until the building is built. Use the words until you get the meaning/inspiration, then let the words go.

As Linda said PB says: ... you can't get the truth with words, but you can't talk about the truth *without* words. And PB: you can't put it into words or image without relativizing it, but can't talk at all without words. And NM: why do we talk so much about the absolute if it is ineffable? For the joy of it... even to talk of it is joyful."

The object of all this thinking is to awaken within him a mood of soul, a mental atmosphere and even an emotional condition of aspiration toward Truth which will provide an appropriate stage for the entry of illumination. *Quest of the Overself* p.71.

The logical movement of intellect must come to a dead stop before the threshold of reality. But we are not to bring about this pause deliberately or in response to the bidding of some man or some doctrine. It must come of its own accord as the final maturation of long and precise reasoning and as the culmination of the intellectual and personal discovery that the apprehension of mind as essence will come only when we let go of the idea-forms it takes and direct our attention to it. 20.4.67

The word *gnana* means "knowledge" and is generally translated as such. But it has a secondary and allied meaning: "that which reveals." When the truth of mentalism finally dawns on a man, not only as an idea thought out, an emotion strongly felt, and an experience shattering the last remnants of materialism for him, what happens is the greatest revelation of his life--as sacred as any gospel. (21:5.103)

The advantages of pursuing the path of Gnana Yoga, of an enquiry into Self, are manifold. It starts from the standpoint to which we are accustomed, by taking self as we find it. It does *not* start from some divine Brahman whose existence is initially known to but one man in millions (since it is to be apprehended only in *Samadhi*). The enquiry into Self,

moreover, accepts this world as real, and does not ask us to go against every attribute of common sense. It permits our minds to work along their natural lines of thinking. It follows the method most suitable to our Western scientific minds--that is, it works from the known to the unknown. (20:1.116)

The topic with which all such metaphysical thinking should end... 28.2.99

Truth may be written or spoken, preached or printed, but its most lasting expression and communication is transmitted through the deepest silence to the deepest nature in man. 24.4.220

If he wishes to get at Reality, he may follow *any* mental discipline that helps him sharpen reason, tranquillize the mind, develop moods of abstraction, and completely concentrate thinking. All the different yogas, religions, and so on are more or less imperfect steps in this direction, so he is at liberty to invent his own. They are all only means, not ends. Parallel with this, he must thoroughly master and make his own by conviction the strange truth that *All is Mind*. This he can get even from the Western philosophy of the school of Idealism. He can study the books of Berkeley and Eddington, the idealistic portions of Schopenhauer, and also good interpreters of Immanuel Kant--as he writes a most unintelligible style. But he should take care to seek only for the proofs of philosophic Idealism in their works, rejecting all their theological and other speculations. In this way he can build a foundation for the higher and more advanced work which must come later. He must think his *own* way to truth, for the aim is to develop insight and not to become a mere metaphysical speculator or bookworm. Once he grasps this, it will not be so difficult to penetrate to the secrets of the ancient sages, for they are all based on this fact: that the world which we sense through the five senses is purely a mental world, that we know only what the mind tells us, that matter is a supposition to account for the solidity and tangibility of our sense-impressions. The mystic and the yogi, when sufficiently advanced, each makes a somewhat similar discovery in his reverie or trance, but he makes it only as a *feeling* and a transient one at that. It is only by thorough reasoning that the permanent understanding of it can be got. 2.4.98

If philosophy begins with doubt and wonder, it ends by taking away whatever doubts are left in the mind and converting the wonder into holy reverence. 20:1.178

REASON AND REALIZATION: [needs compare Med on Mind]

Reason prepares the way for intuition by removing all doubts as to the possibility of the experience. ... Direct realization of the Real (aparokshanubhuti) can be had only through the perfection of one's intellectual capacities. Vichara, or constant meditation and concentration on spiritual problems, or rather on the nature of Reality, that is, on the nature of the self or atman, when it is done by the purified inner organ (antahkarana) prepares us for the realization of the self.

One is instructed to have ceaseless meditation on the conclusions established by reason; deep, unabating and constant concentration on the firm and secure possession of reason, so that not only the conscious and self-conscious reason alone can accept it, but also that it may illumine and be accepted by the subconscious or the unconscious self as well, and thus lighten up the whole field of consciousness-- the circumference and the margin as brightly as the focus and center itself. This is what is necessary for realization. It turns the rational into the real--this is realization (making real) of the ideal attained by thought. It no longer remains merely an intellectual process as isolated from the emotional and the volitional, but becomes spiritual experience which comprehends and harmonizes all the partial aspects within itself."

--Nalini Brahma *Philosophy of Hindu Sadhana* **dup later**

The inability to believe in or detect the presence of a divine power in the universe is to be overcome by a threefold process. The first part some people overcome by "hearing" the truth directly uttered by an illumined person or by other people by reading their inspired writings. The second part is to reflect constantly upon the Great Truths. The third part is to introvert the mind in contemplation. 2.5.11

Some people get frightened at the mental toughness of those books. I had to write in such a tough way in order to appeal to the dominant authority of this particular age in which I happened to be born--the said authority being science, intellect, high-browism, and so on, which are worshipped as though they were God. The whole subject is really much simpler than it will appear to be from the books and not at all difficult to grasp. 12.5.217

For more complete presentation, SEE:

➤ **THINKING AND BEYOND**

#D Anthony on Metaphysics all – Shortcut

AD on Points of View

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PB on double standpoint and philosophy 0221

PB on philosophy and thinking to go beyond 20-4

How to get caught using the notebooks 0627 2023 0904 10p

FITNESS-- HTBY CH.5 philosophic discipline - Shortcut

SHORT PATH USES THINKING

A part of the Short Path work is intellectual study of the metaphysics of Truth. This is needful to expose the ego's own illusoriness, as a preliminary to transcending it, and to discriminate its ideas, however spiritual, from reality. (P) (23:1.99)

The Short Path uses (a) thinking: metaphysical study of the Nature of Reality; (b) practice: constant remembrance of Reality during everyday life in the world; (c) meditation: surrender to the thought of Reality in stillness. You will observe that in all these three activities there is no reference to the personal ego. There is no thinking of, remembering, or meditating upon oneself, as there is with the Long Path.(P) 23.1.98

The ultramystic exercises follow after and are the sequel to ripe reasoned thinking. They banish thoughts only after thoughts have done their utmost work, whereas ordinary yoga banishes thoughts prematurely. 23.7.3

The subtler mental equipment must be energized and developed before he can use the subtler ideas of philosophy in the higher stages of this quest. First comes the idea of mentalism. Beyond that comes the idea of simultaneity - that he both is and is not a twofold being. 2.4.74

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this--that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you." 21.5.95

***Metaphysics of Truth* : ultra-mystic or philosophic way. See AD OHIO COMMENTS**

7.7.19 7.7.174 7.8.1 insufficiency of reason and int (put with 28.2.99 below)

Most systems of metaphysics being really systems of *speculation*, often involving much logical hair-splitting, it must be reiterated that the system of "metaphysics of truth" alone seeks to direct the movement of thinking along the lines which it *must* take if it is to attain truth and not, like most other systems, along the lines which it wishes to take. The truth of a metaphysical system must be guaranteed by the mystic experience out of which it is born. No other assurance can offer the same certitude and the same satisfaction in the end. Whereas every man may hold whatever metaphysical opinion pleases him, this alone holds him to face up to the inescapable necessities imposed by the severe facts brought to light by the highest mystic experience. This alone is impersonally constructed in conformity with the *hidden* pattern of life, whereas speculative metaphysics is constructed in conformity with the limited experience and personal bias of its builders. It may tersely be said that metaphysics is based on logic whereas the **"metaphysics of truth" is based on life. Persp. 7:32**

The metaphysics of truth must not only be rightly grasped but also **reverently grasped. 7:35**

Theological instruction is materialistic. Although this is a strange thought, a little reflection will show that, like the scientific knowledge of today, it is based on materialism--that is, as matter in itself being different from mind. The metaphysics of truth is based on *insight*, a faculty latent in all people but developed only in a few. **7.7.46**

Metaphysical study may exercise the reason, but if it is the metaphysics of truth it will also unfold the intuition. Therefore, it is also a holy path. **7.7.136**

The metaphysics of truth is set out in such a way that the student believes he is proceeding step by step purely by logical deduction from ascertainable facts, that his reasoned thinking upholds the findings of transcendental experience, whereas not only is he doing this but at the same time is proceeding upon a path which conforms to his own latent insight. It kindles a higher intelligence in its students. Consequently the sense either of sudden or of growing revelation may often accompany his studies, if he be sufficiently intuitive. The *authentic* metaphysics of truth can bring him close to the mystical experience of reality. Then the trigger-pull which will start the experience moving need only be something slight, perhaps a printed inspired sentence, perhaps just a single meeting with one who has learnt to live in the Overself, or perhaps a climb in the mountains. For then the mind becomes like a heap of dry wood, needing only a spark to flare up into a blazing pile. The close attention to its course of thought then becomes a yoga-path in itself. **7.7.6**

Metaphysics is ordinarily concerned with the criticism of superficial views about the experienced world and the correction of erroneous ones, whilst it seeks to construct an accurate systematic and rational interpretation of existence as a whole. This is good in its own place because we shall be all the better and not worse for finding a metaphysical base for our beliefs. It is quite clear however that metaphysical systems cannot alone suffice for our higher purpose, for being based on personal assumptions, reasoning, or imaginations, if they partially enlighten mankind they also partially bewilder by their mutual contradictions. Hence philosophy steps in here and offers what it calls "the metaphysics of truth." This is an interpretation in intellectual terms of the results obtained from a direct mystical insight concerned with what is itself incapable of intellectual seizure. Through this superior insight it provides in orderly shape the reasons, laws, and conditions of the supersensuous experience of the Overself, unifies and explains the experiences which lead up to this consummation, and finally brings the whole into relation with the practical everyday life of mankind. It is the sole system that the antique sages intellectually built up *after* they had actually realized the Overself within their own experience. *Such a point needs the utmost emphasis for it separates the system from all others which carry the name of metaphysics or philosophy.* Whereas these others are but intelligent guesses or fragmentary anticipations of what ultimate truth or ultimate reality may be and hence hesitant between numerous "ifs" and "buts," this alone is a presentation from firsthand knowledge of what they really are. It bars out all speculation.

Just as science is a rational intellectualization of ordinary physical experience, so the metaphysics of truth is a rational intellectualization of the far sublimer transcendental experience. It is indeed an effort to translate into conventional thought what is essentially beyond such thought. As expressed in intellectual language, it is scientific in spirit, rational in attitude, cautious in statement, and factual throughout. It is devoted to the relentless exposure of error, the fearless removal of illusion, and the persevering pursuit of truth to the very end--irrespective of personal considerations. It seeks to understand the whole of life and not merely some particular aspects of it. 7.7.19

... science can add metaphysics not to displace itself but to complete itself. But what sort of metaphysics shall it be? If merely a speculation or a dogmatism, then that may lead only to further error... It must be a metaphysics based primarily on the mystical intuition and secondarily on the metaphysics of Truth, whose principle tenet, mentalism, is raised both out of observed facts, out of man's sense relations of the external world and his experience of it, and out of mystical seership.... 7.7.98

The Advaitin who declares that as such he has no point of view, has already adopted one by calling himself an Advaitin and by rejecting every other point of view as being dualistic. A human philosophy is neither dualistic alone nor nondualistic alone. It perceives the connection between the dream and the dreamer, the Real and the unreal, the consciousness and the thought. It accepts Advaita, but refuses to stop with it; it accepts duality, but refuses to remain limited to it; therefore it alone is free from a dogmatic point of view. But in attempting to bring into harmony that which forever is and that which is bound by time and space, it becomes a truly human philosophy of Truth. (20:1.478)

A few more from 20.4. 60-69 elsewhere: 99, 116, 120, 132, 134, 178, 183

60

How can science and mysticism meet when each uses a different faculty, the one intellect and the other intuition? They *can* meet by following two steps: first, by each one understanding its own and the other's place, function, and limitation, and second, by amalgamating their viewpoints, thus rising into the domain of philosophy.

61

Truth will not insult intelligence, although it soars beyond intellect. Let the religionists talk nonsense, as they do at times; but holiness is not incompatible with the use of brains, the acquisition of knowledge, and the rational faculties.

62

It is not enough to negate thinking; this may yield a mental blank without content. We have also to transcend it. The first is the way of ordinary yoga; the second is the way of philosophic yoga. In the second way, therefore, we seek strenuously to carry thought to its most abstract and rarefied point, to a critical culminating whereby its whole character changes and it merges of its own accord in the higher source whence it arises. If successful, this produces a pleasant, sometimes ecstatic state--but the ecstasy is not our aim, as with ordinary mysticism. With us the reflection must keep loyally to a loftier aim, that of dissolving the ego in its divine source. The metaphysical thinking must work its way, first upwards to a more and more abstract concept and second inwards to a more and more complete absorption from the external world. The consequence is that when illumination results, whether it comes in the form of a mystical trance, ecstasy, or intuition, its character will be unquestionably different and immeasurably superior to that which comes from the mere sterilization of the thinking process which is the method of ordinary yoga.

63

There is a little confusion in some minds as to the precise differences between philosophic meditations and ordinary meditation. The following note is intended to help clear up this matter. There are five stages in the philosophic method. The first four of these stages cover the same ground as those in traditional mysticism. It is in the last stage that a vital difference appears. In stage one, the student learns to concentrate his faculties, thoughts, and power of attention. He must fix beforehand any object for his gaze, or any subject for his thoughts, or any theme for his feelings. This provides a post, as it were, to which the horse of his mind can be tethered and to which it can be made to return again and again each time it strays away. In stage two, he must definitely drop the use of his bodily senses and external objects, withdraw his attention entirely within himself and devote it exclusively to considered thinking about and devotional aspiration to his spiritual quest, making use only of an elevating idea or ideal as a tethering post. In stage three, he is to reverse this method, for he is not to fix beforehand any theme for thought, not even to predetermine the way in which his contemplation shall develop itself. His conscious mind is to be thoroughly free from any and every suggestion from the thinking self, even if it be of the purest kind. For everything must here be left entirely to the higher power. In stage four,

the student unites completely with his higher self and its infinite universality, drops all personal thinking, even all personal being. In stage five, it might be said that he returns to the first two and recapitulates them, for he reintroduces thinking and therefore ego. But there is a notable difference. The thinking will be, first, illumined by the higher self's light, and second, directed towards the understanding of Reality. [20:4.63](#)

The use of metaphysical thinking as part of the philosophic system is a feature which few yogis of the ordinary type are likely to appreciate. This is both understandable and pardonable. They are thoroughly imbued with the futility of a merely rational and intellectual approach to reality, a futility which has also been felt and expressed in these pages. So far there is agreement with them. But when they proceed to deduce that the only way left is to crush reason and stop the working of intellect altogether, our paths diverge. For what metaphysics admittedly cannot accomplish by itself may be accomplished by a combination of metaphysics and mysticism far better than by mysticism alone. The metaphysics of truth, which is here meant, however, must never be confused with the many historical speculative systems which exist. [\(20:4.64\)](#)

The activity of analytic thinking has been banned in most mystical schools. They regard it as an obstacle to the attainment of spiritual consciousness. And ordinarily it is indeed so. For until the intellect can lie perfectly still, such consciousness cannot make itself apparent. The difficulty of making intellect quite passive is however an enormous one. Consequently different concentration techniques have been devised to overcome it. Nearly all of them involve the banishment of thinking and the cessation of reasoning. The philosophical school uses any or all of them where advisable but it also uses a technique peculiarly its own. **It makes use of abstract concepts which are concerned with the nature of the mind itself and which are furnished by seers who have developed a deep insight into such nature.** It permits the student to work out these concepts in a rational way but leading to subtler and subtler moods until they automatically vanish and thinking ceases as the transcendental state is induced to come of itself. This method is particularly suited either to those who have already got over the elementary difficulties of concentration or to those who regard reasoning power as an asset to be conserved rather than rejected. The conventional mystic, being the victim of external suggestion, will cling to the traditional view of his own school, which usually sees no good at all in reasoned thinking, and aver that spiritual attainment through such a path is psychologically impossible. Never having been instructed in it and never having tried it, he is not really in a position to judge. (P) [\(20:4.65\)](#)

Some comments from other authors: Reason and Realization--

The Sages, then, have gone through a process of reasoning when they expound their act to others; but in relation to themselves they are Vision: such a person is already set, not merely in regard to exterior things but also within themselves, towards what is one and at rest: all their faculty and life are inward-bent. **Plotinus 3.8.6**

On thinking and discrimination: Nisargadatta.

Q: Little can be said in words, much more conveyed in silence.

M: First words, then silence. One must be ripe for silence. Ch 45

...There is no other way out of misery, which you have created for yourself through blind acceptance, without investigation. Suffering is a call for inquiry, all pain needs investigation. Don't be lazy to think. *I Am That* Ch. 16,

NM: Deliberate daily exercise in discrimination between the true and the false and renunciation of the false is meditation. There are many kinds of meditation to begin with, but they all merge finally into one. Enquire what is permanent in the transient, real in the unreal. This is Sadhana. *I Am That* Ch. 33

Reason and Realization--Nalini Brahma *Philosophy of Hindu Sadhana*

Reason prepares the way for intuition by removing all doubts as to the possibility of the experience. ... Direct realization of the Real (aparokshanubhuti) can be had only through the perfection of one's intellectual capacities. Vichara, or constant meditation and concentration on spiritual problems, or rather on the nature of Reality, that is, on the nature of the self or atman, when it is done by the purified inner organ (antahkarana) prepares us for the realization of the self.

One is instructed to have ceaseless meditation on the conclusions established by reason; deep, unabating and constant concentration on the firm and secure possession of reason, so that not only the conscious and self-conscious reason alone can accept it, but also that it may illumine and be accepted by the subconscious or the unconscious self as well, and thus lighten up the whole field of consciousness-- the circumference and the margin as brightly as the focus and center itself. This is what is necessary for realization. It turns the rational into the real--this is realization (making real) of the ideal attained by thought. It no longer remains merely an intellectual process as isolated from the emotional and the volitional, but becomes spiritual experience which comprehends and harmonizes all the partial aspects within itself."

Raphael: Three Fold Pathway Of Fire

29. To get information, by means of a book of physics, about the undulatory structure of matter is one thing, to experience it without any crystallized conceptualization of the ego is quite a different thing.

To get to know the molecular-luminous structure of the universe is one thing, to consciously experience the rhythm of the Harmony of the "quantum" of universal light is something else. The Consciousness-witness grasps at once the noumenality of the various models of light. In this kind of self-awareness one does not see objects that are known to the sense: one has the certainty that all sensations, perceptions, movements, are based on undulatory vibrations. One recognizes the old three-dimensional world as a play of superimpositions of waves on the infinite.

OHIO march 1984 #59-60 *Open to a response:*

AD: Lets say I have all these quotes on the ego. One quote on one page. So let's say I have a hundred quotes, a hundred pages. And I read them one after the other. Then I shuffle them all up because I want to make sure that the next quote I don't know. I got to face it fresh again.

#Once I have memorized the words then I'm preoccupied with the meaning and I forget the words. But I try, I try to gaze at that meaning without bringing in any associations because any associations I bring in will be from my past and that's dead. I'll get no fresh knowledge that way. Anything I superimpose on it will be the ashes of memory The idea is to look at it and see it for what it is without superimposing any of your psychology on it.

#When I read P.B., and I contemplate, I just try to keep my mind still. I try not to bring in any associations and thoughts. When the mind does get quiet then a meaning, so to speak, comes to the surface. And very often the meaning is not articulate in the beginning. When you read the notes and you carefully study them and try to assimilate them and there'll be times when there are some notes you'll understand. Your heart will immediately respond to them. You have the feeling you know what it means, but now you've got to make it articulate and that'll require an effort. It's more or less the feeling or the presence of an idea and then I have to make it articulate for myself. So it's really learning to keep quiet and not throw, project out there.

S: So what you really try to do, is when you see it, is not to think.

A.D.: Yeah, that's what I call thinking, (S: not discursive) that's what I call thinking.

S: Are you calling that also contemplation?

A.D.: Yeah. But thinking, real thinking is contemplation. What most people call thinking is not thinking, it's a (regurgi... regurgi S: tation AD: thank you,) regurgitation of everything that you've already experienced so it's in the realm of the known. How could you call it thinking? Thinking for me is always fresh, novel, new. Whereas if I pull out something from the past that's memory, that's not thinking.

[[S: O.K.... so what you're really trying to do is to stop thinking, but your focus is on, your attention is focussed on that visual symbol?

A.D.: Un-focused. [laughter] Now look, if it's focused, alright, it's like the whole psychological apparatus comes into ...]] Let's say, let's say...

S: But it's attention.

A.D. : Yes, it is attention, but it's very peculiar. It's a sort of unfocused attention. It's a kind of diffused attention. Insofar that it's a diffused attention, if an intuition comes, I'll be there. Whereas if it's a focused attention, an intuition comes, I'm going to block it, I'm even going to deny it, I'm going to say, "I'm not interested in you." In other words what I'm saying is: a focused attention is a predetermination as to how you're going to see something. Whereas an unfocused attention there's no determination, there's no judgment. What's there is there.

If I already have focused my mind, put it in a set, predetermined condition, then anything I read is already pre-determined. I already know what I'm going to read, if I could use that term. Whereas a mind that's open, receptive, unfocused doesn't cling to any of its memories, keeps them at a distance, that mind is capable of receiving an intuition.

AD: "If DO you cancel out expectation, anticipation, the past and the future, then you become a receptacle. There will spontaneously come to you thoughts which aren't yours, which are bright, happy intuitions, and they actually do tell you something new. That's what he represents, that's what PB represents." *Living Wisdom* (61)

TWELVE STEPS: Through Thinking To Go Beyond Thinking--
[FROM OLD WEBSITE... REV ORDER]

Pulling out the chair
Beneath your mind
And watching you fall upon God-
What else is there
For Hafiz to do
That is any fun in this world!
--Hafiz: I Heard God Laughing

0. Reason clears our doubts: Awakening of Faith 0 P.18
1. Thinking rightly corrects wrong thinking: 1 p.20-22
2. But thought alone is not sufficient to get reality. P. 25
3. Join intuition to thinking 4 P. 28 AND 34-44
4. Bring reverence, worship, heart: 5 P.31
5. Be still: *Think deeply and put thinking aside:* 7 P.33
6. Apply: make it your own through experience—
7. Using inspired texts: keep a quote in mind, take it into meditation. 7
8. Thinking directed to Overself can evoke a response, even a glimpse, 8 p72
9. Words Point: Even to listen to the words has a value 0-9
10. Using Mind to look into the Mind: 10
11. Self-inquiry: turn thinking back on itself 10
12. Metaphysics of truth. 12 P.98-100
13. Ultramystic Path of Thinking and not Thinking into Reality 11
14. AD: You Become Wisdom: see ## AD Extraordinary
15. Myth, Mystery and Poetry p.65-69

OUTLINE OF ## AD EXTRAORDINARY part 1 thinking and no

0. READING PB NOTES COLS 2; 14. MAKE AN OUTLINE 64; 22; 64; 72
p.6

USING THE PB NOTES 19,37,83,85,49: in leftover file

1. PB: “The way to use a philosophic book” p.12
2. PB: Continued and constant pondering over sacred writings ppt 2 p.16
3. AD: Intellect, reason, and intelligence [11/9/83] [Power to Know ppt #3] p.30
5. Not Enough to Negate Thinking 1/18/84 [ppt 5] 1/18/84 [[LONGER FORM]] p.39
6. PB: the final maturation of long and precise reasoning [AD comment in 1/25/84]
7. YOU BECOME WISDOM: [NOTE: THIS TOPIC ALSO IN SOUL DOUBLE KNOWER] p.63
8. AD: Understanding and Knowing Willing Feeling 7/6/83 [: also in Soul DK]
11. AD comments on Metaphysics [this is in FOURS E' AND A'] p.76