

AD comments on Metaphysics [this is in FOURS E' AND A']

EXT 105-106 Anthony on Metaphysics: thought and beyond:

AD: what is "ultra-mystic."

LR: Can you define what you mean by "ultra-mystic"?

AD: the application of your metaphysical and philosophical understanding to any experiences that you get. Also, the quotes that he was reading about the need to possess analytical reason, to apply analytical reason, not to let the mystics talk you out of the fact that reasoning is a very important aspect of the philosophic quest.

****after all the greatest joy that a human being can have is to try to fathom the unfathomable. When he gets to the point where he gives up then he gets enlightened -- but he better try real hard in the beginning. 1982 0312***

We can see that when we're speaking about the one, the simplicity of the one, its going to be the most complicated and complex thing that we can deal with. The complexity of unity is unfathomable. 1982 Tr. 304

In other words I have to leave metaphysics... I have to leave it open all the time, open-ended. Metaphysics by definition can't be closed, it can't be systematized. That's one of the frustrating things you probably all experience in this class. It is not a system. A system has a beginning, a middle, an end, it is bounded, and you can learn everything that operates within that system and get thoroughly acquainted with it. With metaphysics you can't do that. 03/12/82

AD: You see the immensity of metaphysics. And this is absolutely staggering... you'll fall back, and you will realize, .. when you are speaking of the supreme principle... Consider the immensity... what do the Scientists say, that the universe...: right now they come to a figure of 15 billion light years... next year 20... they keep changing, they are so naïve. So utterly naïve. Scientists try to become philosophers, it is so humorous. I have to go to the bathroom and laugh., *track 4... class?*

and this is symbolically represented by the dot on the board... the total manifested universe is like a dot within the infinite principle: In terms of the beyond being compared to the blackboard, this dot, being, is null and void... there is no possibility of equating or having any symmetry between being and beyond being. [[between the dot and the blackboard.]]

Very often, when I think back on some of the things I say, like if I say the "lower self" and the "higher self," and this, that, the other thing, and then I realize--my God--if you're in a state without thought there is no lower self, no higher self, any kind of self. These people are going to come back and say, "You're a lot of malarkey, you don't know what you're talking about." They're only an expediency, these words, anyway. 1/4/84 24b

AD: Do you see why Plato in his divided line had at one end the sensible world and on the other intellectual intuition? He said, "Now, if I listen to Parmenides, there's only intellectual intuition, and if I listen to Heraclitus, there's only the snapping of dogs. What about the rest of the range of human knowledge?" And so he put in the other two pieces. And he says this whole thing is the range of human knowledge: the Nirvikalpa samadhi AND the sensible world. They're all included in reality. 1/25/84

On the other hand, if the person, instead of being concerned with resolving a problem, is concerned with "what is the nature of this light, this intuition, this unknowing knowing that came into me" and concentrated on that, you go the other way. Instead of being Pasteur, if you were Saint John, obviously you would be interested in "what is that light"? What is that unknowing? You describe this as "I didn't know anything at that moment". It was really the only moment you ever know anything, but according to the perversity of the symbolical language you operate with, that's unknowing. ... the word "knowledge" is a term that goes from the lowest level of protoplasmic irritability to the highest level of Vedantic supreme identity. [11/9/83]

One other thing that you may find helpful here--at least, I've found it helpful as I've been going along--very often he (PB) uses the term "Mind," like when he says "in the undifferentiated Mind." [...]"Only in the mysterious void of Pure Spirit, in the undifferentiated Mind, lies his last goal as a mystic..." 20.4.134]] Now, to deep philosophers--I'm referring to these people who have had experience of this--their higher Self, the Overself, is not distinguished or separated from or spoken of as different from what we refer to as the three primal hypostases. They don't make that distinction, although I do, to help us in our understanding. 12/7/83

Columbus June 1970: (class on Hidden Teaching) : //How do you know? Think about it

AD: Just think of it: how do you know anything? Let me put it this way: no matter what it is that you know, you know through this intangible undimensioned, unfeatured principle --Intelligence: It has no qualities: it has no way of being recognized. You can't say of it "it is", you cannot say of it "it isn't," or both or neither... yet it makes it possible for a universe to appear and disappear... Now which one is more real? DUP

think about it for now... we don't always have to come up with definite answers, and very often it is not wise to come up with definite answers. But in philosophy you find out very often it is wiser to try to understand something than to worry about the answer...

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. (P) (20:4.67) [NOTE: AD comment in 1/25/84]

AD: Something higher has to come in to guide it. But you do have to initiate the process

AD: When a person has thought out or reasoned through what the fundamental meaning of life is, and the reasoning processes have come to a slow halt, so that gradually the person is just not bringing up the questions any more because they've been answered, only then is that person capable of observation. And I think that's what we mean by a poet. Prior to that there's that questioning attitude that the mind works with.

AD: The apprehension that dawns on one, that mind is the essence, is uncharacterizable. And I think that's what he means there by "apprehension." The understanding that mind is uncharacterizable is not the same as the insight experience.