

PHILOSOPHER and DOUBLE NATURE

It may be asked why I insist on using the word "philosophy" as a self-sufficient name without prefixing it by some descriptive term or person's name when it has held different meanings in different centuries, or been associated with different points of view ranging from the most materialistic to the most spiritualist. The question is well asked, although the answer may not be quite satisfactory. I do so because I want to restore this word to its ancient dignity. 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 person 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

Philosophy will show a person how to find their better self, will lead them to cultivate intuition, will guide them to acquire sounder values and stronger will, train them in right thinking and wise reflection, and, lastly, give them correct standards of ethical rightness or wrongness. **If its theoretical pursuit is so satisfying that it can be an end and a reward in itself, its practical application to current living is immeasurably useful, valuable, and helpful.** 20.1.337

There is no such thing as a merely theoretical philosopher. If anyone is not a practising philosopher, they have not understood correctly nor theorized properly. 20.1.398

When this loftier standpoint is reached, these different schools and techniques are seen not as contrary but as complementary to one another. 20.1.490

Philosophy is faced with the problem of educating each individual seeker who aspires to understand it. There is no such thing as mass education in philosophy. 20.2.289

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 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

Without keeping steadily in view this original mentalness of things and hence their original oneness with self and Mind, the mystic must naturally get confused if not deceived by what he takes to be the opposition of Spirit and Matter. The mystic looks within, to self; the materialist looks without, to world. And each misses what the other finds. **But to the philosopher neither of these is primary.** He looks to that Mind of which both self and world are but manifestations and in which he finds the manifestations also. It is not enough for him to receive, as the mystic receives, fitful and occasional illuminations from periodic meditation. He relates this intellectual understanding to his further discovery got during mystical self-absorption in the Void that the reality of his own self is Mind. Back in the world once more he studies it again under this further light, confirms that the manifold world consists ultimately of mental images, conjoins with his full metaphysical understanding that it is simply Mind in manifestation, and thus comes to comprehend that it is essentially one with the same Mind which he experiences in self-absorption. Thus his insight actualizes, experiences, this Mind-in-itself as and not apart from the sensuous world whereas the mystic divides them. With insight, the sense of oneness does not destroy the sense of difference but both remain strangely present, whereas with the ordinary mystical perception each cancels the other. The myriad forms which make up the picture of this world will not disappear as an essential characteristic of reality nor will his awareness of them or his traffic with them be affected. Hence he possesses a firm and final attainment wherein he will permanently possess the insight into pure Mind even in the midst of physical sensations. He sees everything in this multitudinous world as being but the Mind itself as easily as he can see nothing, the imageless Void, as being but the Mind itself, whenever he cares to turn aside into self-absorption. He sees both the outer faces of all men and the inner depths of his own self as being but the Mind itself. Thus he experiences the unity of all existence; not intermittently but at every moment he knows the Mind as ultimate. This is the philosophic or final realization. It is as permanent as the mystic's is transient. **Whatever he does or refrains from doing, whatever he experiences or fails to experience, he gives up all discriminations between reality and appearance, between truth and illusion, and lets his insight function freely as his thoughts select and cling to nothing. He experiences the miracle of undifferentiated being, the wonder of undifferenced unity. The artificial man-made frontiers melt away. He sees his fellow men as inescapably and inherently divine as they are, not merely as the mundane creatures they believe they are, so that any traces of an ascetical holier-than-thou attitude fall completely away from him.** 28.2.154

Thus mentalism renders it easier for us to understand three great truths. **First, that the universe is God made manifest; second, that God must be immanent in the world just as our own mind is immanent in every one of our own thoughts; third, that because it has a mind behind it, the universe cannot be a senseless affair but must possess a consistent meaning.** The world is so intimately connected with the World-Mind that it becomes meaningless and unthinkable apart from it.

The universe expresses infinite intelligence and possesses meaning precisely because it is a manifestation of infinite mind. **The presence of World-Mind invests the whole world-process with sense and sanity.** We may translate this into the statement that God is the secret and original source of the universal mental and biological activity, the basis and bedrock of the whole world-experience.