

THE GREAT OUROBOROS:

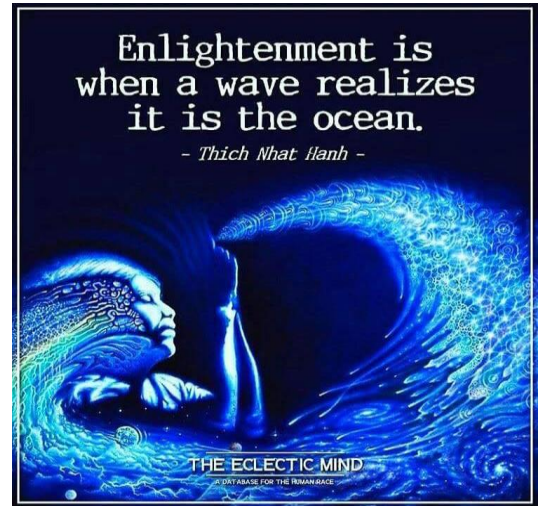
Ouroboros: ocean and wave.

uroboric accesses and expresses Life ...
and infinite radii movements... zoom
circle at Infinity



⊙ ..."the gna mudra," the gesture made by touching the tip of the forefinger with the thumb to form a circle. The inner meaning is that the ego (forefinger) is a continuation, a connection, or a unity with the Overself (the thumb). Only in appearance is it otherwise.

Notebooks 15:6.93

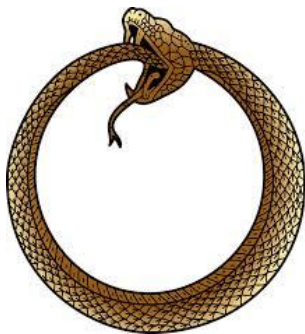


AD: "ISN'T IT PARADOXICAL AND UROBORIC" SEE FILE > UROBORIC print 1 2 3

AD: The chart makes available in its deific imagery a formulation by reason-principles of a symbolic method through which these very reason principles are being manifested. The symbolism reveals a topography of the subtle world, including those reason principles operative in the individual mind itself. *Slide 8*

Multivalent ... slide 12

Not to figure it out, but to appreciate the mystery... 622 slide 5
Truly a trying to understand rather than a claim to have done so



This symbolism of the cosmos is vast enough to provide the polyvalent systems of conception and logic that will be necessary to synthesize the many faceted aspects of man's perpetual quest, and to reconcile the seeming contradictions among the various philosophic and religious traditions. The sensible world is sufficiently determined in its parts both to keep our understanding under rein and to spur it beyond its limits. *Astro Intro In file, not PPT*

Japanese.
GOROBORUS
 AD: unit of life burning focus for LAT
 transforms unit of life + IS
 transformed
 * RUME: Ocean visits the DROP! 7



“The Real is continuous with its appearance.” Wisdom of the Overself



When duality is blended with, and within, unity it is the true ivanmukta realization. The One is then experienced as the Two but known to be really the One. 25.2.123

Self-similarity



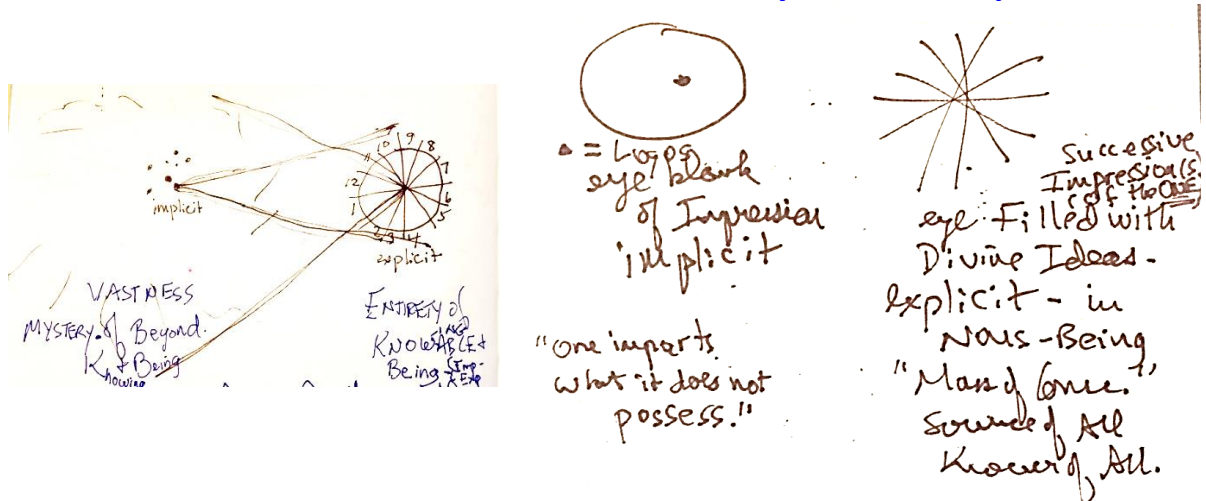
NOUS: Ouroboric relation to the One:

Is the One, the absolute "infinite"? Plotinus: not in measure, but infinite depths of power.

Is the Nous infinite? "turns" to look at One: eye blank of vision becomes filled with vision.

At first, AD uses Space and Point, like Taimni. Later: Can circle and radii symbolize this? Does 12-fold limit us, or "spur us to limits" (AD quote in ppt slide 5,6,).

Plotinus tells us that the divine mind is like an eye blank of impression.



One gives rise to, "overflows" as vast intelligence, which then "looks back" and gets determined though "that had none."

5.2.1 It is precisely because that is nothing within the One that all things are from it: in order that Being may be brought about, the source must be no Being but Being's generator, in what is to be thought of as the primal act of generation.

Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed, and its exuberance has produced the new: 5.2.1

this product has turned again to its begetter and been filled and has become its contemplator and so an Intellectual-Principle. 5.2.1

Looking to its source, the One, the vision of Intelligence is an eye blank of impression...

It is filled with a view of One that it did not confer, but neither was in the One to begin with—the prior gives rise to and is present in the mode of Nous—the Knowability of Reality.

thus in its outgoing to its object it is not (fully realized) Intellectual-Principle; it is an eye that has not yet seen; 5.3.11.

in its return it is an eye possessed of the multiplicity which it has itself conferred: it sought something of which it found the vague presentment within itself; it returned with something else, the manifold quality with which it has of its own act invested the simplex. 5.3.11

It knows the Transcendent in very essence but, with all its effort to grasp that prior as a pure unity, it goes forth amassing successive impressions, so that, to it, the object becomes multiple: 5.3.11

If it had not possessed a previous impression of the Transcendent it could never have grasped it, but this impression, originality of unity, becomes an impression of multiplicity; and the Intellectual-Principle in taking cognizance of that multiplicity knows the Transcendent and so is realized as an eye possessed of its vision. 5.3.11

it sought something of which it found the vague presentment within itself; it returned with something else, the manifold quality with which it has of its own act invested the simplex. 5.3.11

So what happened?

The One emanates or immanates: originally Nous is simply the flow, or overflow.
if Nous were the original it would not Be.

But it is not separate, not cut off: No presence of the One is to be utterly not being.

The One— emanates and the One is immanent—

Hence, the slogan “The real is continuous with its appearance.”

6.9.8 Thus the Supreme as containing no otherness is ever present with us; we with it when we put otherness away. It is not that the Supreme reaches out to us seeking our communion: we reach towards the Supreme; it is we that become present. We are always before it: but we do not always look: thus a choir, singing set in due order about the conductor, may turn away from that centre to which all should attend: let it but face aright and it sings with beauty, present effectively. We are ever before the Supreme- cut off is utter dissolution; we can no longer be- but we do not always attend: when we look, our Term is attained; this is rest; this is the end of singing ill; effectively before Him, we lift a choral song full of God.

Soul in Nous and Nous in Soul: Deva and Loka; Land of Lokas.

Each unit soul has an inviolable sanctity, in the sense that it is an image of God. But that it can be individuated and determined and fulfill a certain potential which is in the Mind of God, I think is a concept which is extraordinarily beautiful. . . . *Class 01/06/1984*

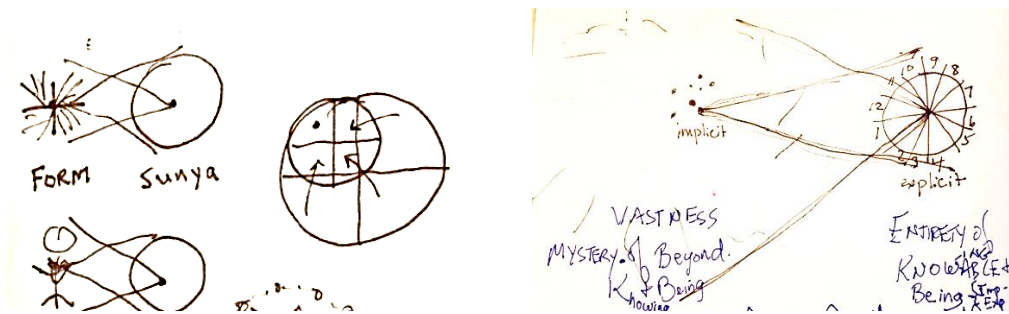
Isn't it paradoxical and almost uroboric when we conceive of this? On the one hand, the Nous is within the soul and we are speaking of the soul as this transcendent being. On the other hand, this transcendent being has to emanate a part of itself, get involved in the World-Idea, penetrate into the depths of the World-Idea, so that it can develop prajna consciousness, penetrate into the void intelligence of the Nous, and come to a self-recognition within itself. . . . *AD 3/9/84*



FIG. 134A: KALACHAKRA MANDALA WITH DEITY AT THE CENTER



FIG. 134B: KALACHAKRA DEITY AND CONSORT WITH MANDALA HIDDEN IN ITS HEART



How to read the Universe as a scripture, so it reveals meaning?

UNIVERSE AS SYMBOL

It is quite a shift from seeing the universe as an appearance, The solar system is visible. to seeing it through the lens of science as dynamical energy, to seeing it through the eyes of Plotinus/PB/AD: As symbol for the world mind.

The job of science is to give you an image of the universe - what it's like, what it actually is like. This changes from decade to decade. There's no science that says, "I've found the truth." It's a working hypothesis and the next season we'll have another structure. The problem of mythology is to relate that found truth to the actual living of a life. The myth has to deal with the cosmology of the day and it's no good when it's based on a cosmology that's out of date. That's one of our problems. I don't see any conflict between religion and science. Religion has to accept the science of the day and penetrate it to the mystery. The conflict is between the science of 2000 bc and the science of 2000 ad. -- Joseph Campbell

It is one thing to realize universe as expression of universal intelligence, pointer to World-mind which thinks universe into existence, and is present in/through/as it.

It is another thing to use the universe itself as a “scripture” — a sacred form which is “meaningful” and reveals in its dynamism and form the principles which wrote it, and are being expressed in/through it. For Anthony, the cosmos is the *primal scripture*:: Presence and expression of World-Mind; it is a “theophany of radiating intelligences.”

Philosophic principles from Sages help see the universe as universal manifestation /scripture, not only form/matter, and to read/interpret the Universe as scripture //symbol.

Sages writings reveal to us that the Universe is a revelation, a scripture, an expression of divine intelligence, a universal manifestation—not only what we see with eyes, or scientific material energy. Universe as symbol shows universe as expression of, presence of, revealing something of, the Divine Mind...Thus it is not only as it is seen or seems, but it is. Philosophic principles from Sages help see the universe as universal manifestation /scripture, not only form/matter, and to read/interpret the Universe as scripture //symbol.

Was it not Goethe who wrote: "Everything which happens is only a symbol"? Is not the whole gigantic cosmic effort in the end only a symbolic expression indicating that paradoxically it is and is not? 26.1.193

Is not the whole universe assemble a symbol? Or is it only a symbol when it is known in that way. Is your life sacred question? Or is it sacred only when we realize it? Is the universe a symbol when it points to something else and that's some thing else is sacred? When it points to “more than”. Mystery. Something unknown, open, window, mirror. So again, it is symbol when it connects you to sacred.

When we talk about the world being an appearance we can ask how it points to, presences, expresses, Reality; how much of the reality that gave rise to it is also present in as and through it. Spectrum not fixed -- Keeps taking you higher and deeper... Again Guenther Gold backing. Like faith and belief Eros/- Poros and plenty Sunlight and Moonlight. Using the Universe as (mathematized) symbol to understand philosophic principles.

And again, another thing to “read” and understand that scripture. Sages show us how to understand the universe as revelation. When seen in this way, the universe becomes “meaningful” (TWOTO). *Mathematizing* of the cosmos as mandala is a way to read/understand the universe as a primal scripture-- a symbol for what is beyond. . expressing and accessing the intelligence of the World-Mind.

There is a universal order, a way which Nature (God) has of arranging things. This is why what we see around us as the world expresses all-pervading meaning, intelligence, and purpose. But we catch only a mere hint of these veiled qualities--the mystery which recedes from them is immeasurably greater. 26.1.82

Tucci, Anthony give clues to using the Mandala. Cosmic mandala provides visual image that

expresses the prior “ineffable” principles, the unfolding of the many from the One, and re-integration of many to the One.

Philosophic Astrology and Astrological Philosophy

Using Astrological mandala to understand and read the universe as universal manifestation.

Seeing Universe as a scripture to inform and divinize the Astrological Mandala.

Using cosmological mandala to find meaning in our life.

Philosophic Astrology allows us to see the universe as meaningful in detail... and since we are something the universe is doing, the astrological symbolism enables us to see our lives as meaningful. So the Cosmic mandala is also a “psycho-cosmogram” showing our own unfolding and re-integration into the Universal Intelligence... since we too are a “hologram” of the Universe... a unique drop.

EACH OF US IS SOMETHING THE WHOLE UNIVERSE IS DOING... = CENTER EVERYONE
= NATAL CHART AS HOLOGRAM OF UNIVERS.

Astrological Philosophy

For Anthony, the cosmic symbolism, cosmic mandala of Astrology, also evoked, inspired him to unfold a ***metaphysical symbolism***, a mandala which symbolizes the intelligence beyond the cosmos, but manifesting the cosmos. which represents the primal principles directly—the principles symbolized in cosmos, and manifesting cosmos, and pointed to by the cosmic astrology. ***Astrological/cosmic philosophy: Uses the Universe as symbol for the priors, and to understand philosophic principles conveyed by Sages.***

Is it not “**paradoxical and uroboric**” that the universe evokes from sage a mandalic sacred mathematical symbol to understand the universe, and ourselves. In turn, the mandala, populated by and meaningized by scriptures of sages, helps us to better see universe as a scripture and to understand and read the scripture of the universe. Then the universe itself becomes a window to and mirror of the infinite mind which gave rise to it.

Anthony sees the facets of the cosmos as presence/expression of Principles revealed by Sages, organized for our vision as astrological mandala revealing to those who can read them, the intelligence and energy that is beyond.

Anthony further uses the Mandala to ***juxtapose various views***, traditions... to see each as a unique “view”, all pointing to same primordial center, and as a wholeness richer meaning.

