

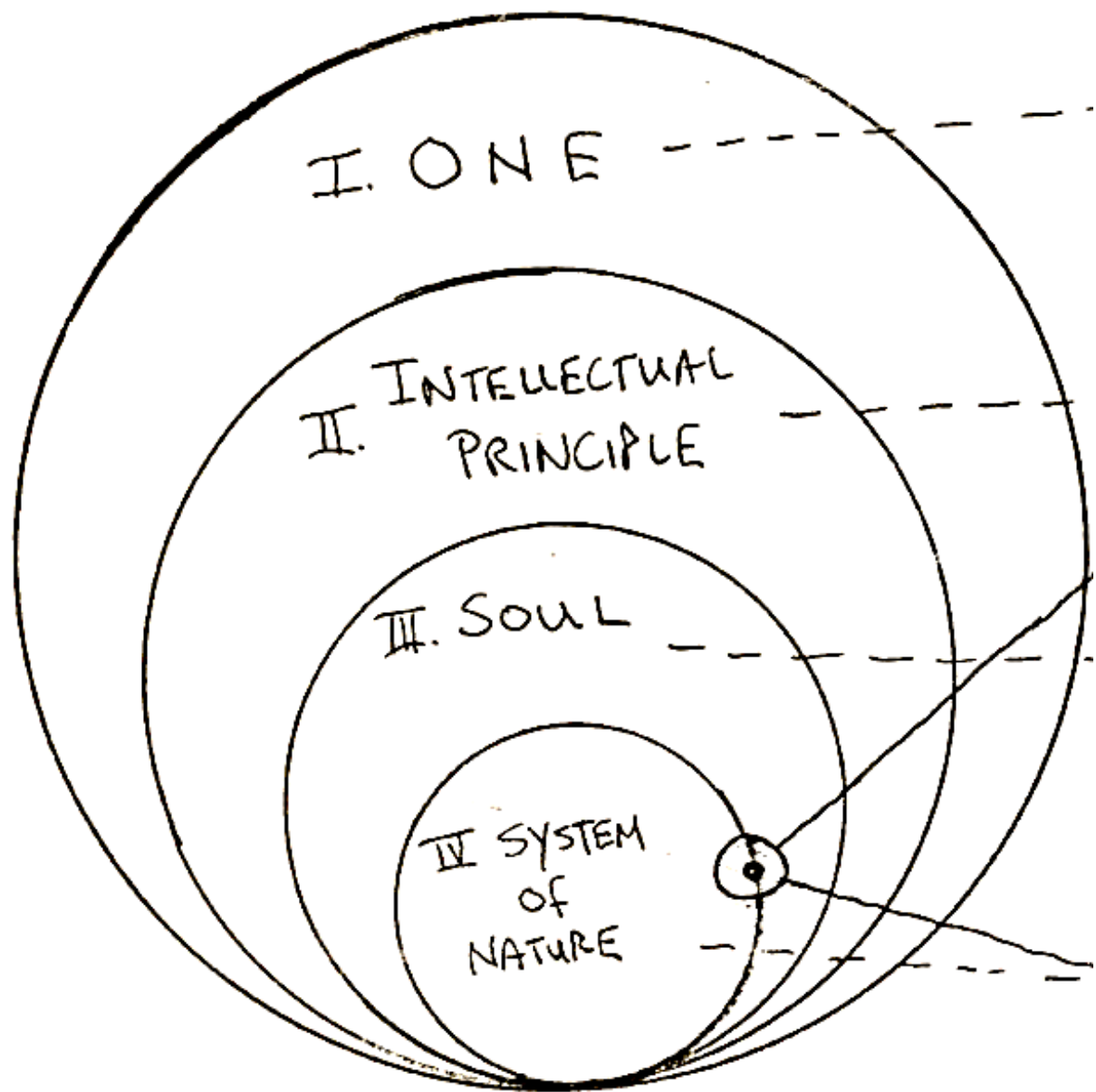
# *sequential and simultaneity*

## **Views of the Four**

*sequential and simultaneity.* Ohio 1984

In the whole Platonic tradition there is a hierarchy of cause, a hierarchy of knowledge, a hierarchy of value. In other words, you have the One, have the Intellectual-Principle, you have the Universal Soul, star soul, there's a definite hierarchy of values all the way down, and all the way up. And these are of an eternal order.

Now from that point of view, you *can't say* this is an illusion. --Ohio 1984 sec 96



## *From the Bottom Up:*

all this may be summed up as follows: When Mind is active in knowing and distinguishing one thing from another, it is finite consciousness. When it assumes forms and qualities, it is the things themselves. When it is centralized as an individual observer of these presented objects it is the 'I.' When it is centralized as the observer through the Overself of all the innumerable separate observers, it is World-Mind. When it is passively at rest, it is itself, Mind. The universe cannot help eventually but move from the Many to the One. This is why all life tends to the grand climax of blessed unity in the end.

*--The Wisdom of the Overself*

*From the Top Down:*

The Supreme Godhead is unindividualized.

The World-Mind is individuuated (but not personalized) into emanated Overselves.

The Overself is an individual, but not a person.

The ego is personal. 28:1.53

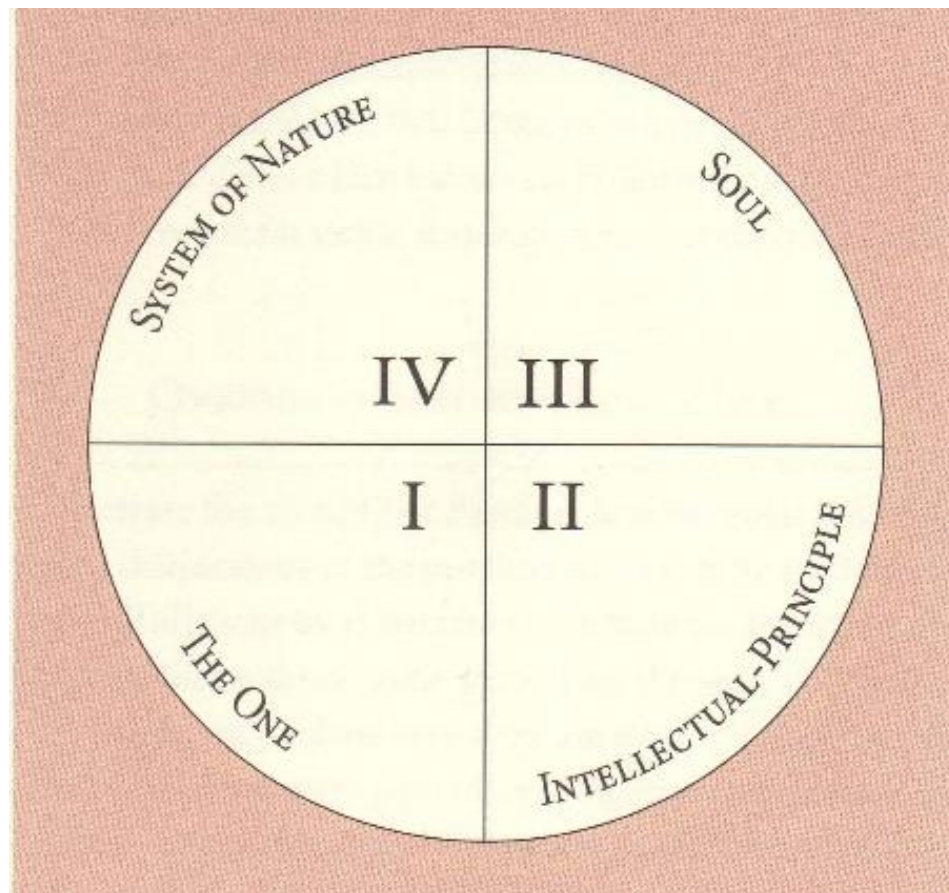
Now that's one view. There's another view -- if you use the analogy of water, then everything is reducible to Mind.

You remember the analogy of the ocean. You've got the ocean, you've got waves, you've got spray, you've got foam. And then a man comes along and says it's all water. Everything's wiped out because it's all water. That's another analogy. --*Ohio 1984 sec 96*

So you have to work with the two analogies to get a proper understanding. You have to work with two points of view. You have the point of view of emanation--from the point of view of universal relativity you have to have a fixed hierarchy. And you have the point of view of simultaneity, where everything is Mind—then you have no need for explanations or anything like that. --*Ohio 1984 sec 96*

... Well, maybe the best way would be to look at the chart. The first (house or quadrant)... would be the One as transcendent.

And everything else (the whole circle) would be the One as immanent. 04/09/82





AD: We spoke about this as the two views necessary in order to comprehend non-duality? It's not enough to say that everything is non-dual, that all there is, is pure Mind, alright? Because you still have the fact of explaining the ordinary experiences that a person has. So you have to have this double standpoint in philosophy which the Buddhists refer to as, you know, conventional and ultimate truth and the Hindus refer to as empirical and ultimate.     *04/09/82*

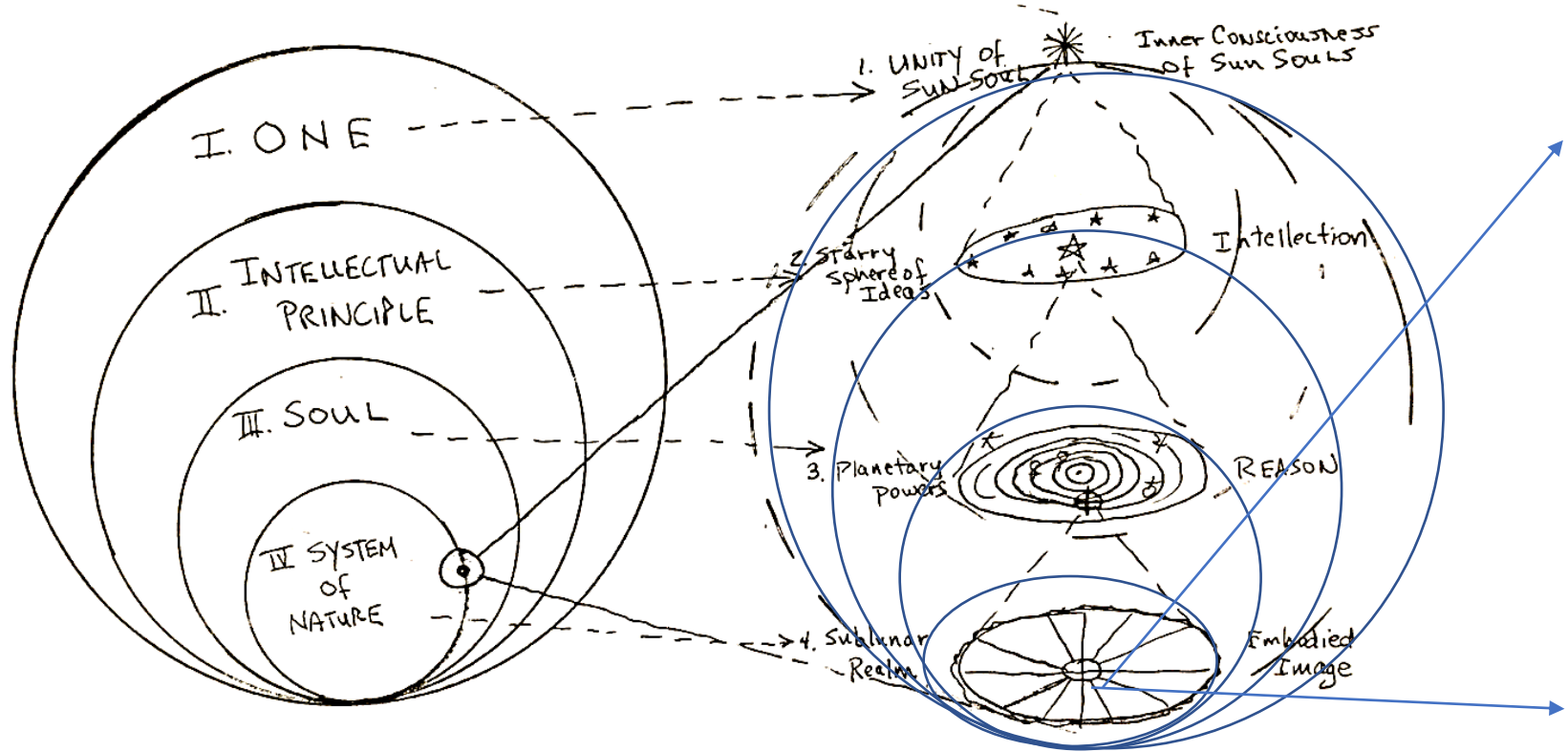
## *Apply to the Cosmos*

Thus spring into existence all the manifested solar systems. Of course the four principles we have enumerated are eternal, and are common to the whole cosmos. There is not a place in the whole cosmos where these four energies are absent; and these are the elements of the four-fold classification that I have adopted in dealing with the principles of the mighty cosmos itself.

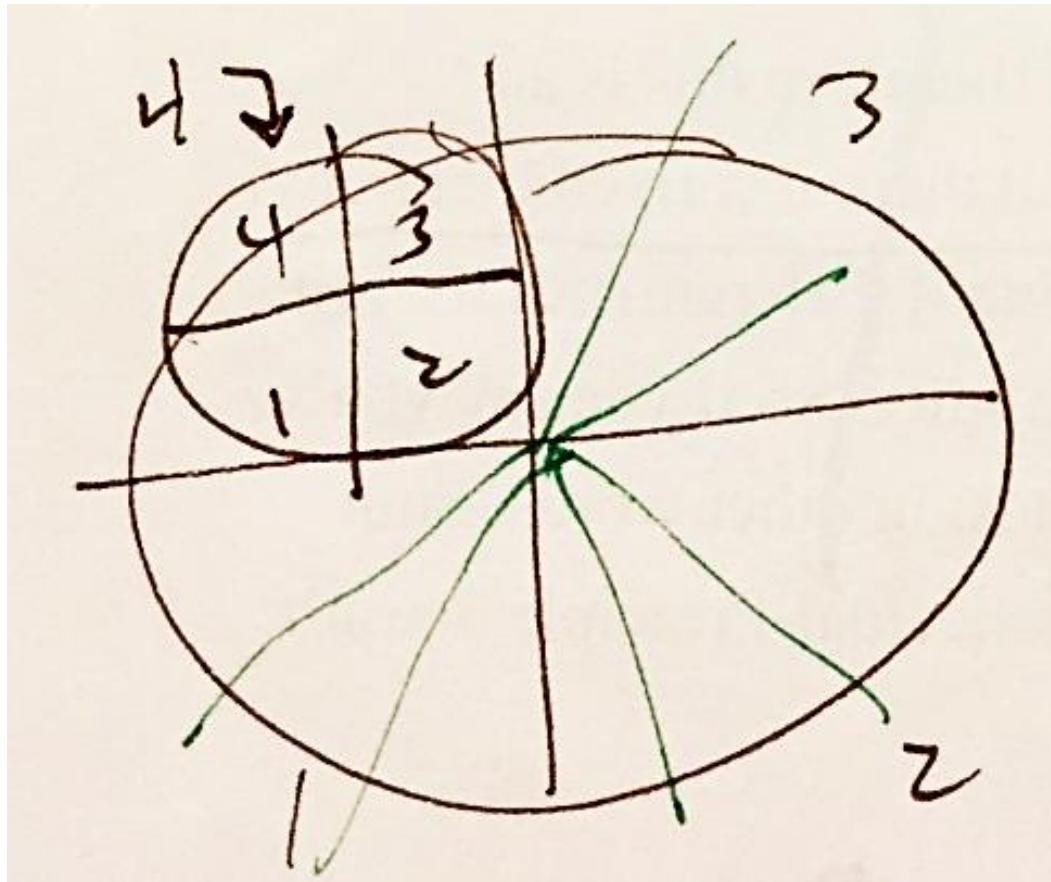
*--T. Subba Row: "Bhagavad Gita"*

# Metaphysical Primals and Nature

# Cosmological Four-fold of Solar Logos



# Cosmic Fourfold within the fourth quadrant



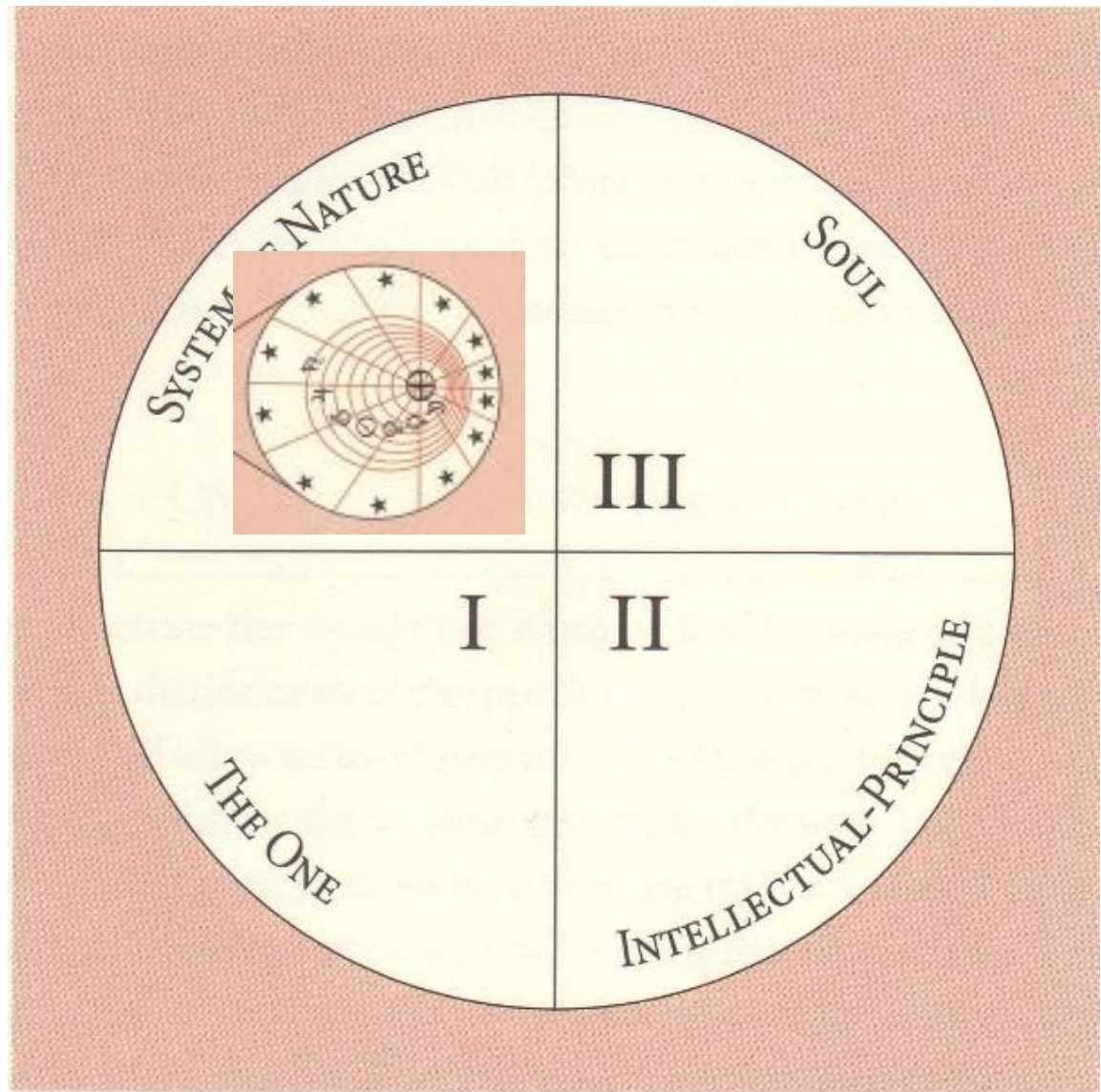


FIG. 7





# Realizative: another View of the Four

Thus reality may be conceived from four different standpoints, which are set along a path to be traveled by progressive stages. It may be first **worshipped religiously** (or explored scientifically) as apart and separate from oneself. It may next be **meditated on mystically** as being within oneself. It may thirdly be **studied philosophically** by dropping all false conceptions of it. It may finally be **realized consciously** as what it is *in itself* by ultra-mystical processes. --PB Hidden Teaching

