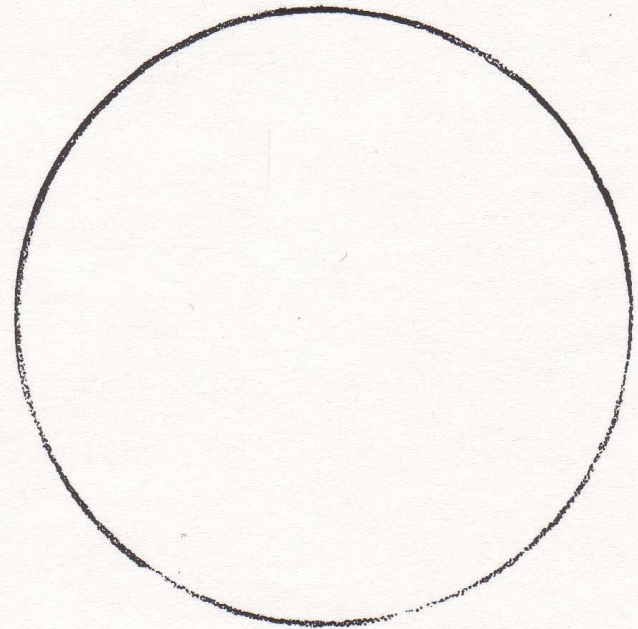


**CIRCLE SACRED  
SYMBOL  
MANDALA**

**0 1 ∞**



Cornell Class Reunions  
JUNE 7-11



**#You cannot put It into any symbol without falsifying what It really is. Yet you cannot even mention It in any way whatsoever without putting It into a symbol. What then are you to do? ...**

*19.2.34*

... For although the exact definition and direct explanation of words are unable to catch the whole of this subtle experience within their receiving range because they are turned into ordinary human intellectual emotional and physical experience, they may nevertheless evoke an intuitive recognition of its beauty; they may suggest to sensitive minds a hint of its worth and they may arouse the first aspiration towards its attainment for oneself.

28.2.59

# ○ in The Theory and Practice of Mandala by  
Giuseppe Tucci suggest 3 philosophical problems which  
are symbolized by the mathematics of the mandala:

A. The mandala indicates ***the relation of the One to the many*** in a mathematical form--in terms of picture and number. The unfolding and reintegration of the emanated principles from and into the One, in both static and dynamic terms.

*The cosmic process is expressed in images, pictorially...the successive phases by which the One, through dichotomy--duality, subject-object--splits into the multiplicity of things... Tucci*

B. The mandala suggests ***the archetypal form of the cosmos***, a Vision of the World-Idea, a divine seeing, in which the parts of the vision are both simultaneous and hierarchically unfolded. Sacred Cosmology. In the geometry of the circle is an image of the structure of universal manifestation.

AD: A Theophany of Radiating Intelligences.

*a mandala is...above all, a map of the cosmos. It is the whole of the universe in its essential plan, in its process of emanation and of reabsorption... It is a geometric projection of the world reduced to an essential pattern... Tucci*

C. a symbol for ***the reintegration of the individual mind back into the cosmic Mind.***

Circulating and distilling process: individual as transformer and transformed.

*...the mandala is no longer a cosmogram but a psychocosmogram, the scheme of disintegration from the One to the many and of reintegration from the many to the One...Tucci*

[149] The diagram will aptly illustrate our two-fold viewpoint. We may look upon the circle as a symbol of the One itself--all and everything is included. Again, we can look at the divisions within the One as those principles that emanate from the One. These two points of view are simultaneous in the chart.

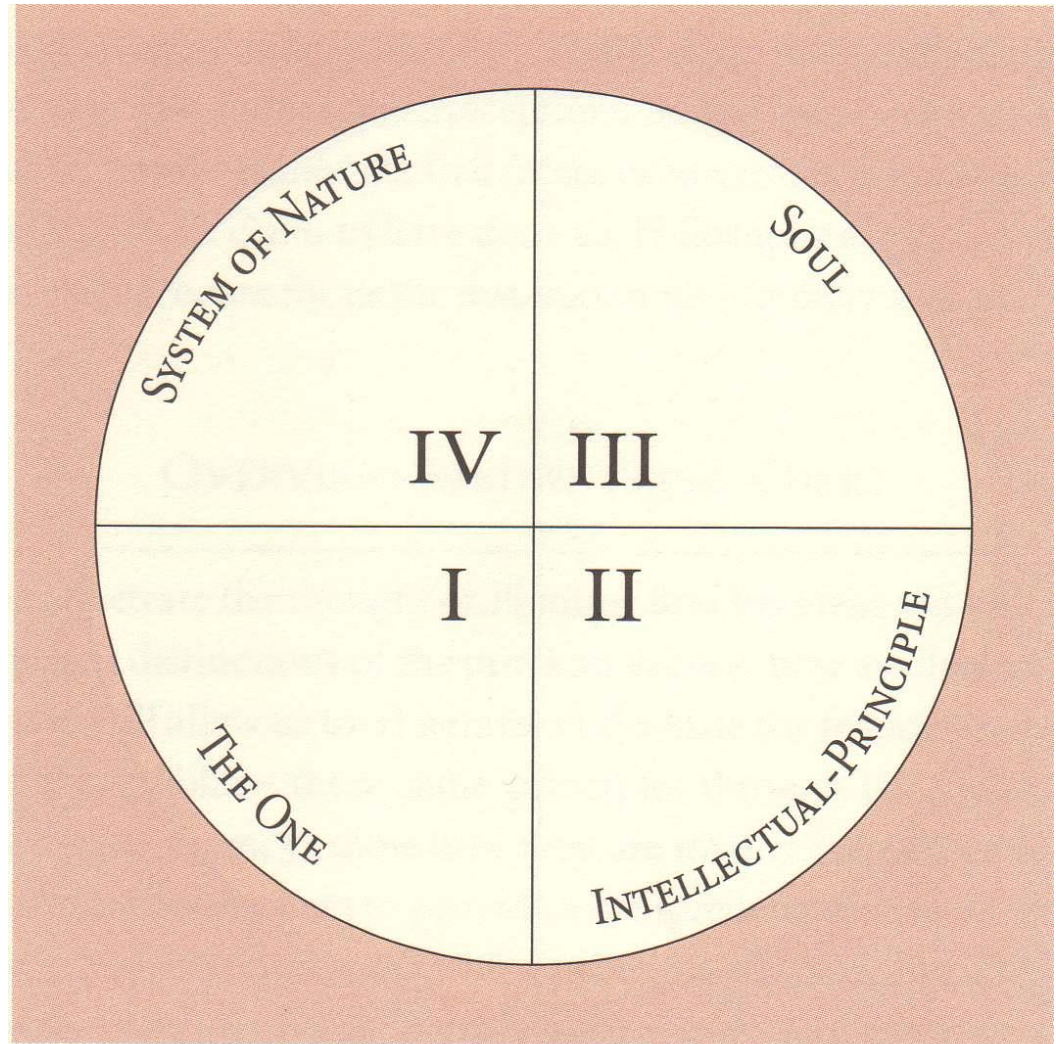


FIG. 7



When we emphasize the whole circle view of reality, the circle representing the One includes all simultaneously. When we emphasize the divisions provided by the cross, we represent the principles emanating from the One.

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

*[first quadrant The One]*

*[whole circle]*

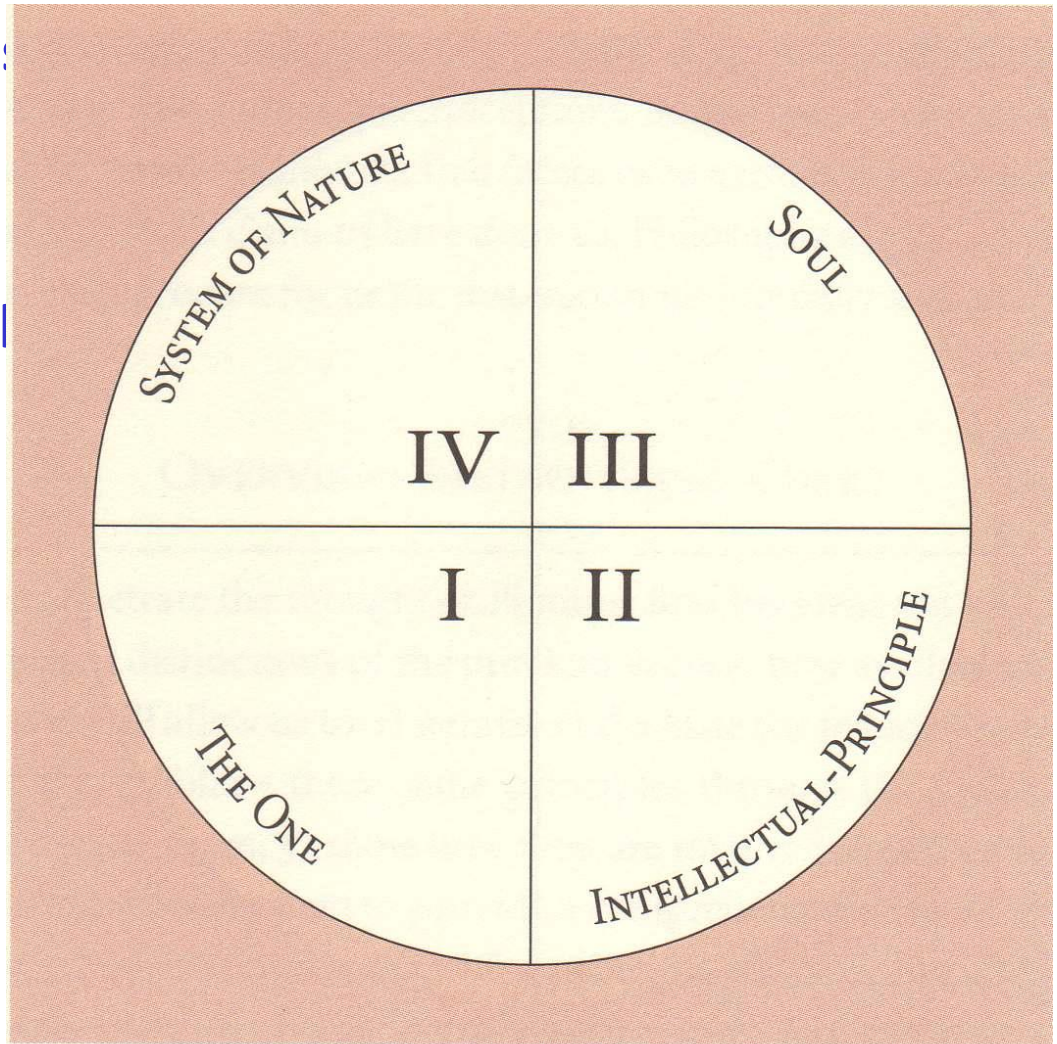
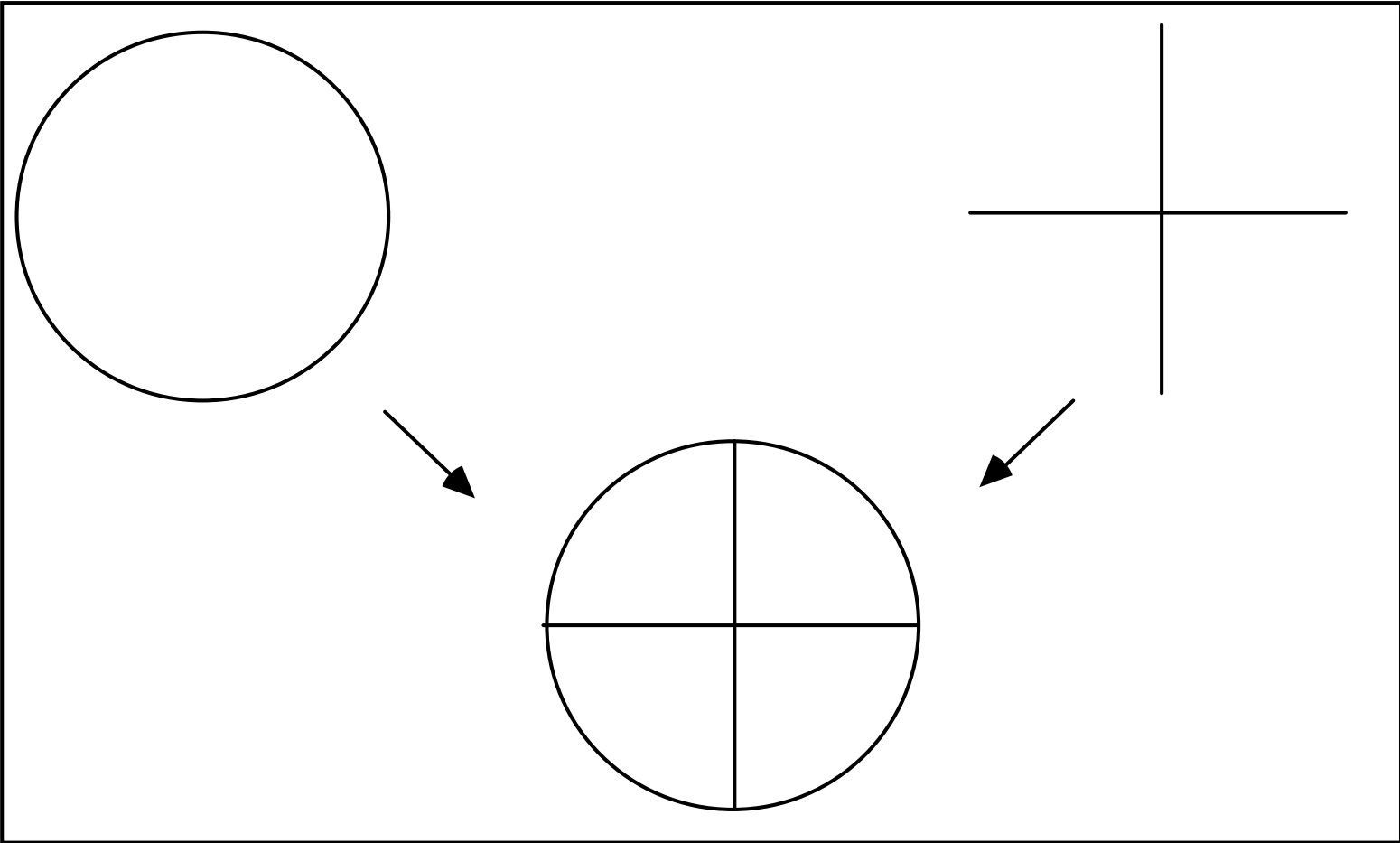


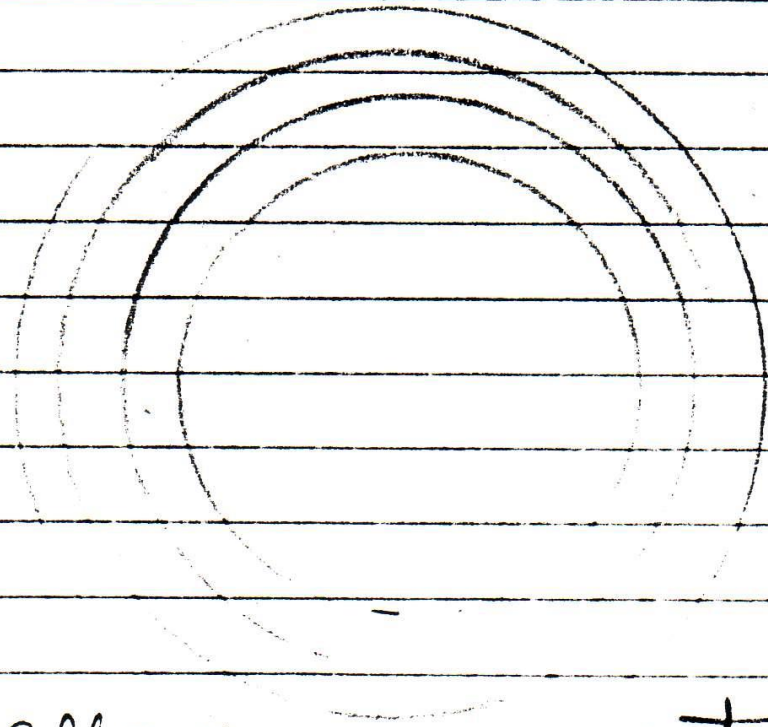
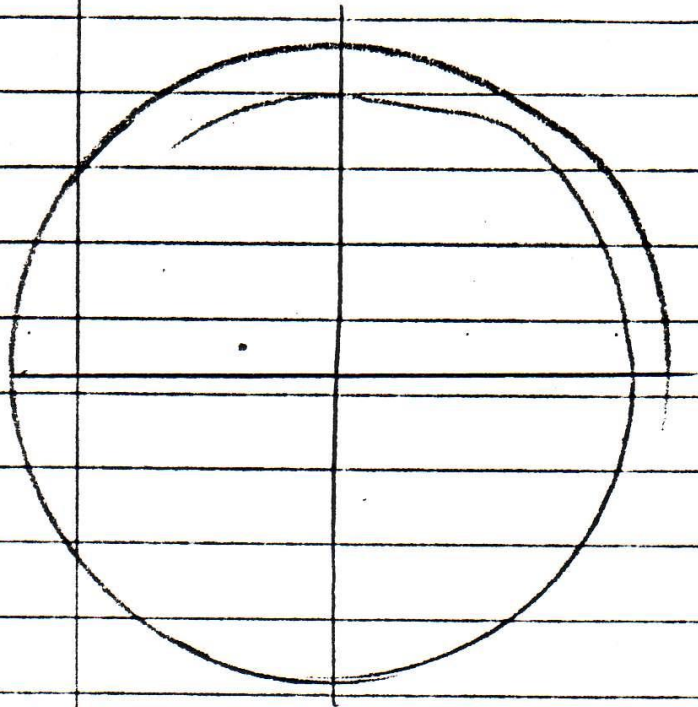
FIG. 7

**CIRCLE and CROSS** : whole and parts, unity and many, heaven and earth



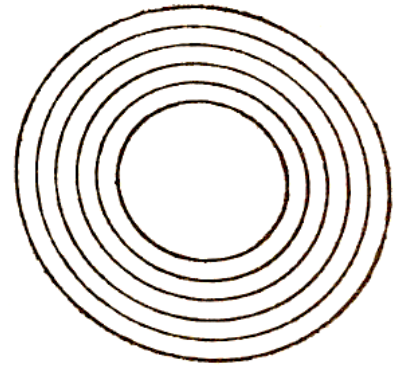
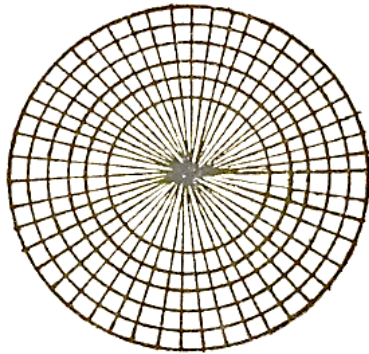
## *SUBSTANCE AND FUNCTION* [Supp 638-640]

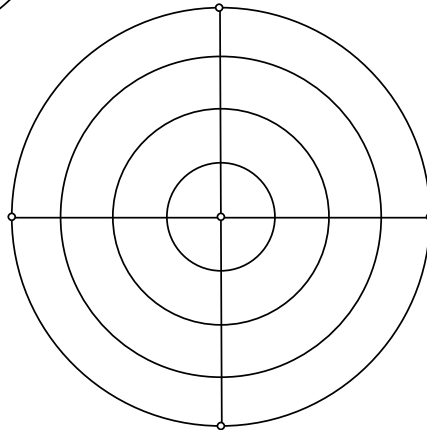
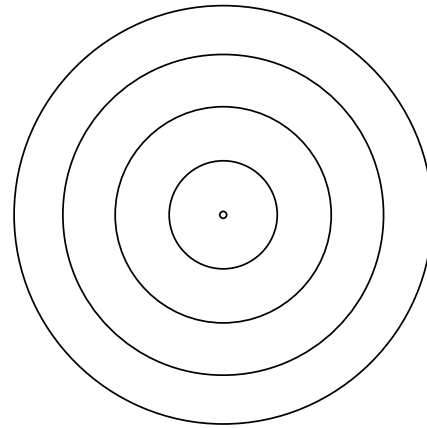
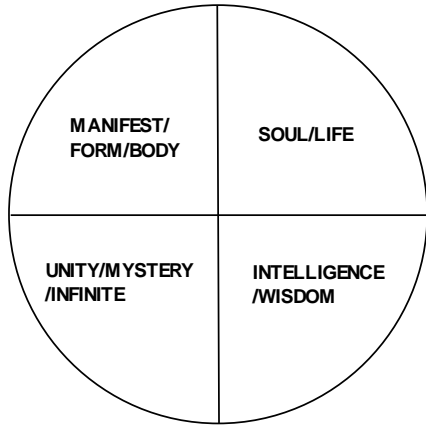
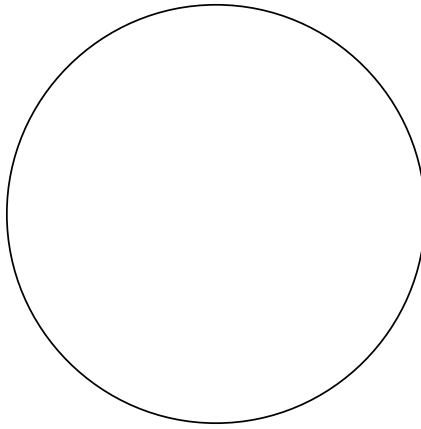
We could also pictorialize this passage by means of 4 concentric circles: the outermost circle representing the Intellectual -Principle, followed by the separative intellect which is also part of the IP, the third ring stands for Soul, and the Fourth for Body, or the entire System of Nature. For the present we will let pass this seeming discrepancy--explanation would be premature at this point. AD supp 638-640



Combined this allows us to conceive both viewpoints functional & substantial simultaneously

Combined, this allows us to conceive both viewpoints functional and substantial simultaneously [I201 top]

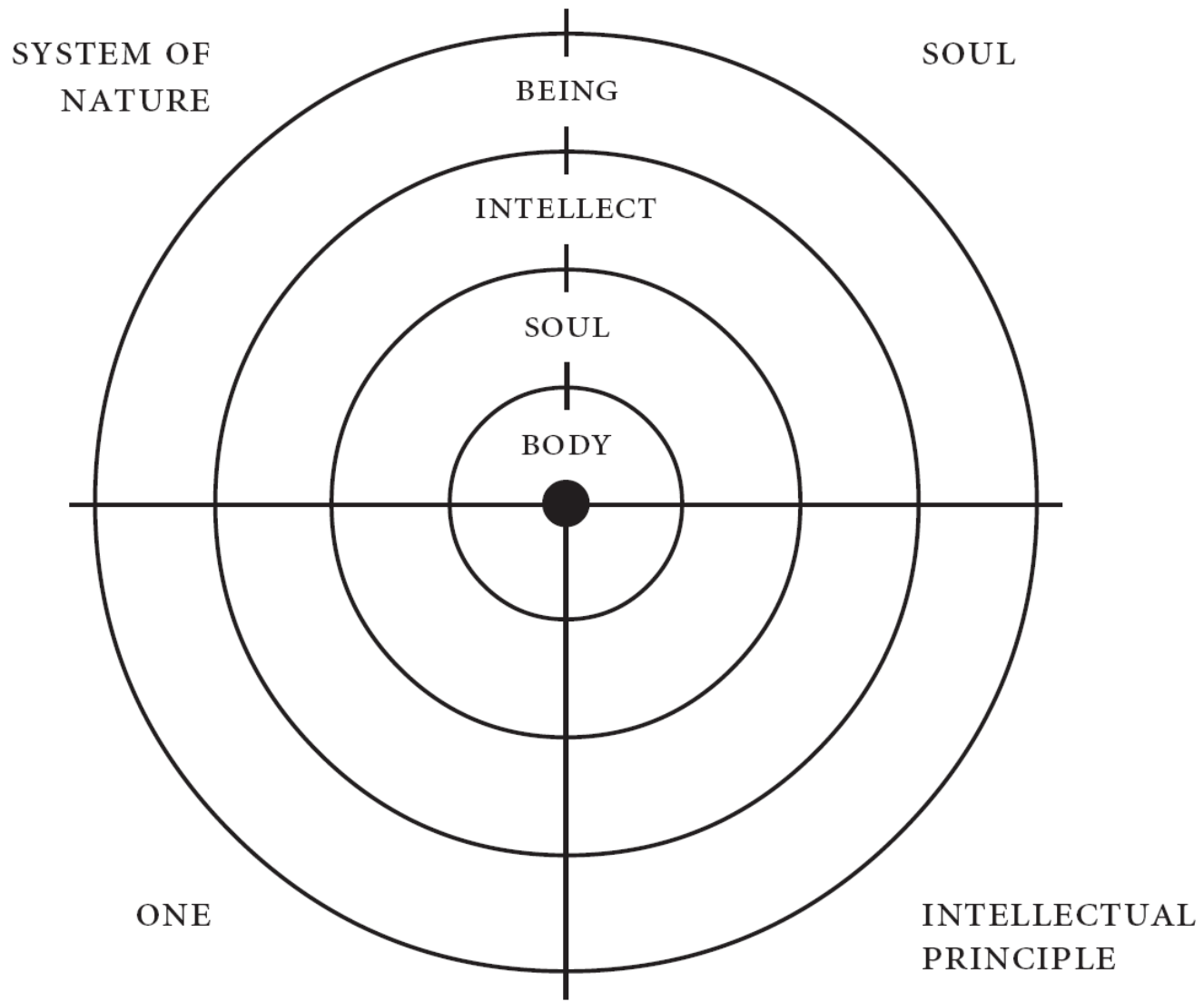


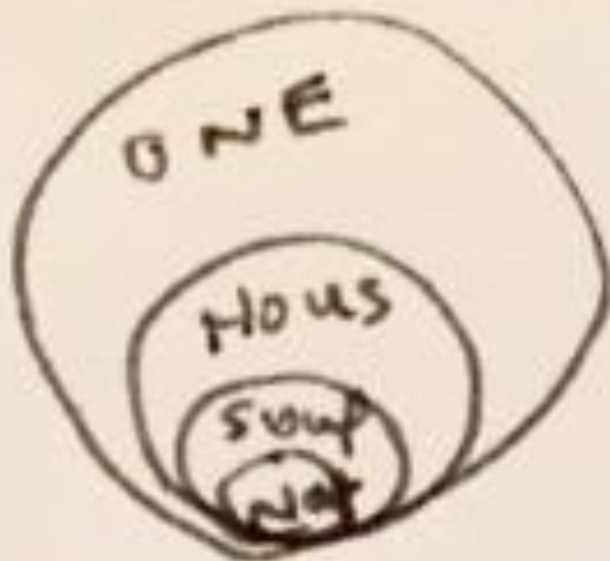
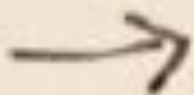
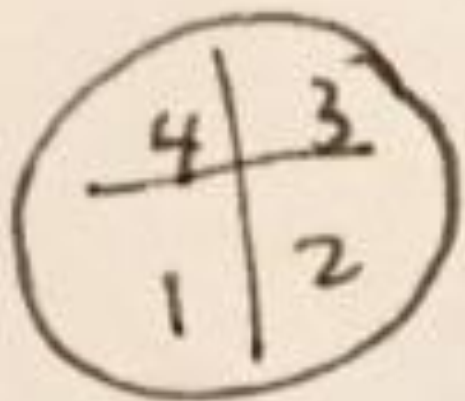


The static integrity of each of the quadrants permits us to speak of it as substance (ie intelligence) whereas the four circular forms represent the dynamical or the functioning of this intelligence. Taken in themselves, either of these points of view is an extreme, and our method is to superimpose or to fuse the two images to as to produce a symbol that contains both points of view simultaneously, expressing the paradoxical nature of reality AD supp 638-640



FIG. 4





## This is again repeated in Ennead 5.1.8.

“This is the explanation of Plato's Triplicity, in the passage where he names as the Primals the Beings gathered about the King of All and establishes a Secondary containing the Secondaries and a Third containing the Tertiaries.”

An emphasis is made that the first three principles are pure hypostases. Plotinus reinforces his argument by an appeal to Plato. And what we should note in this tractate is that the groupings of these principles with their derivatives, the establishment of priorities, or an order among them..



If we allow ourselves the freedom to correlate the dignities that we find in the astrological mandala, the outermost circle would be filled in by all the rulerships, the second circle by the exaltations, the next by the detriments, and the innermost with the falls . We now have at our disposal a chart that diagrams the All and its source.” *Astronoesis*

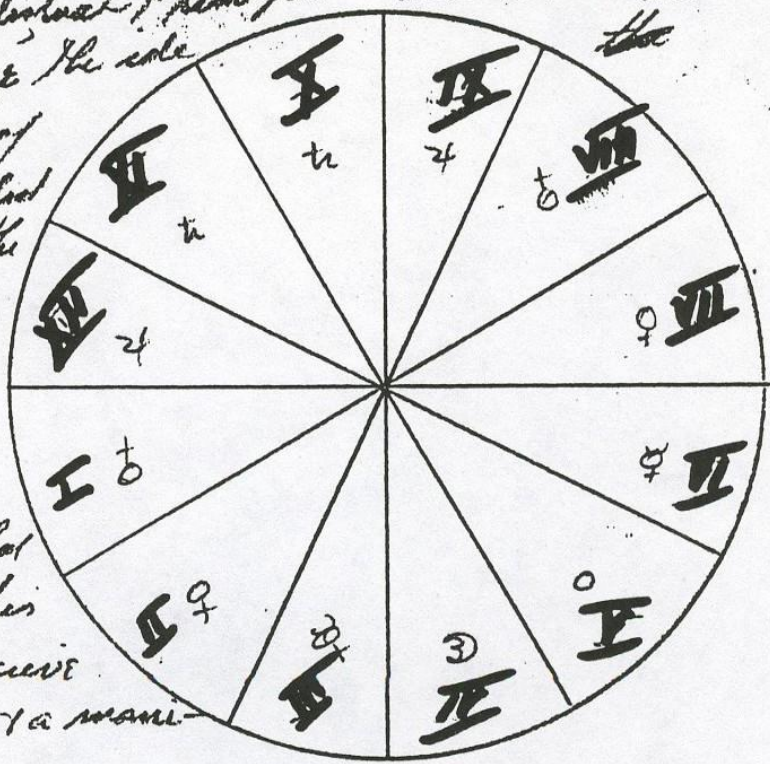


Thus we will associate the Primals with the first quadrant, situating them in the same locus as the "King of All", The One, about which they are gathered. Similarly, the secondaries are associated with the second quadrant, and the tertiaries with the third. The fourth quadrant will be used to represent those spiritual agencies at work within the system of Nature

*Astronoesis*

yes

I - XII Each mansion is an idea - a logos or conception of the father. (I.S. Row of.)  
This is the Intellectual Principle <sup>identified</sup> associated with the idea - a ruler  
which essentialize the role  
We can think of  
the ideas as intellect  
and the rulers as the  
object of intellect.  
The totality of ideas  
+ one  
intellectual act, but  
the object of intellect  
as distinct from that  
act as the rulers. This  
permits us to conceive  
it as both a unity & a mani-  
fold.

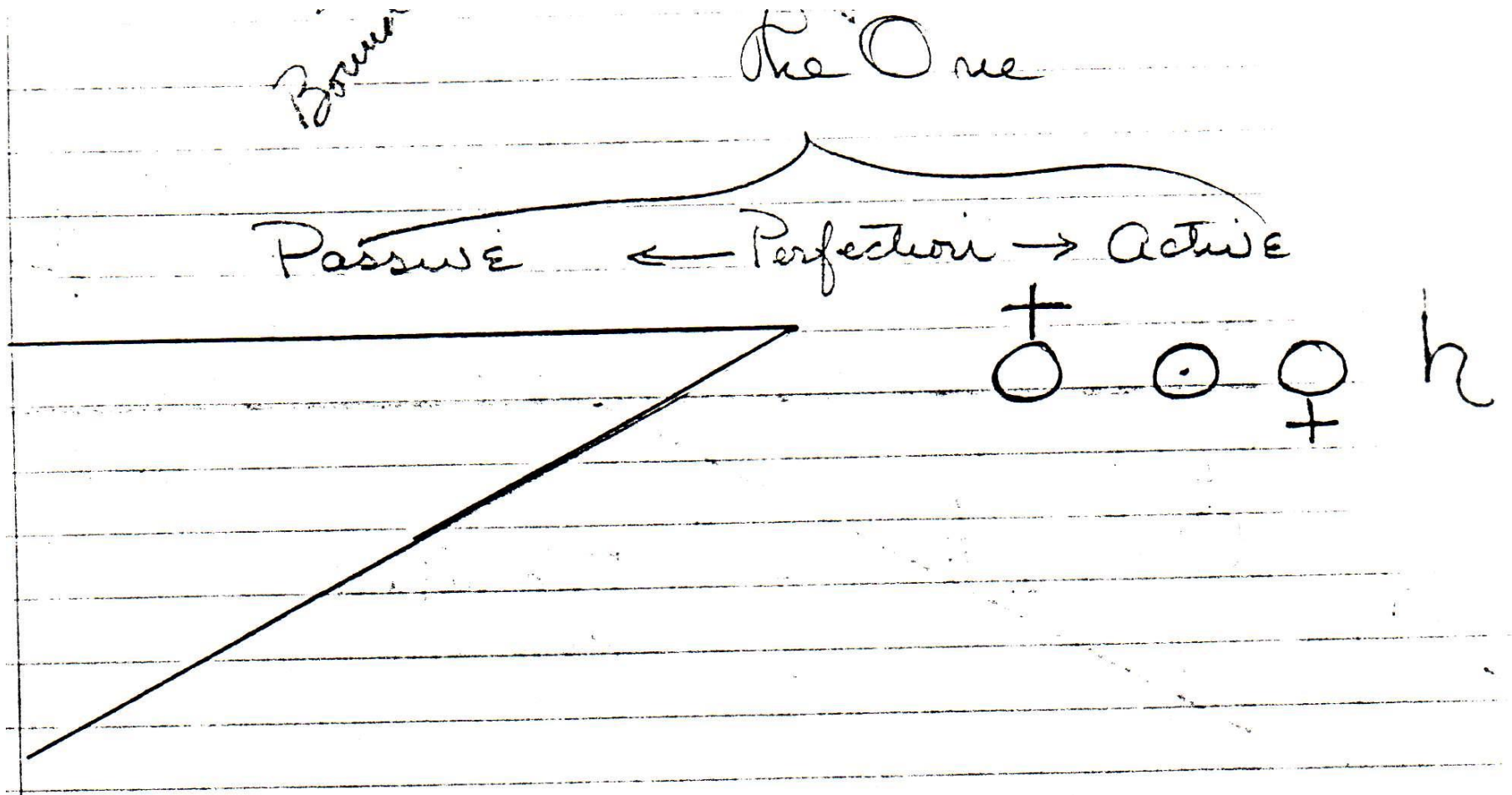


*I-XII Each mansion is an idea--a Logos or conception of the father. (TS Row) This is the Intellectual Principle. Associated, identified, with each idea--a ruler which essentializes the idea.*

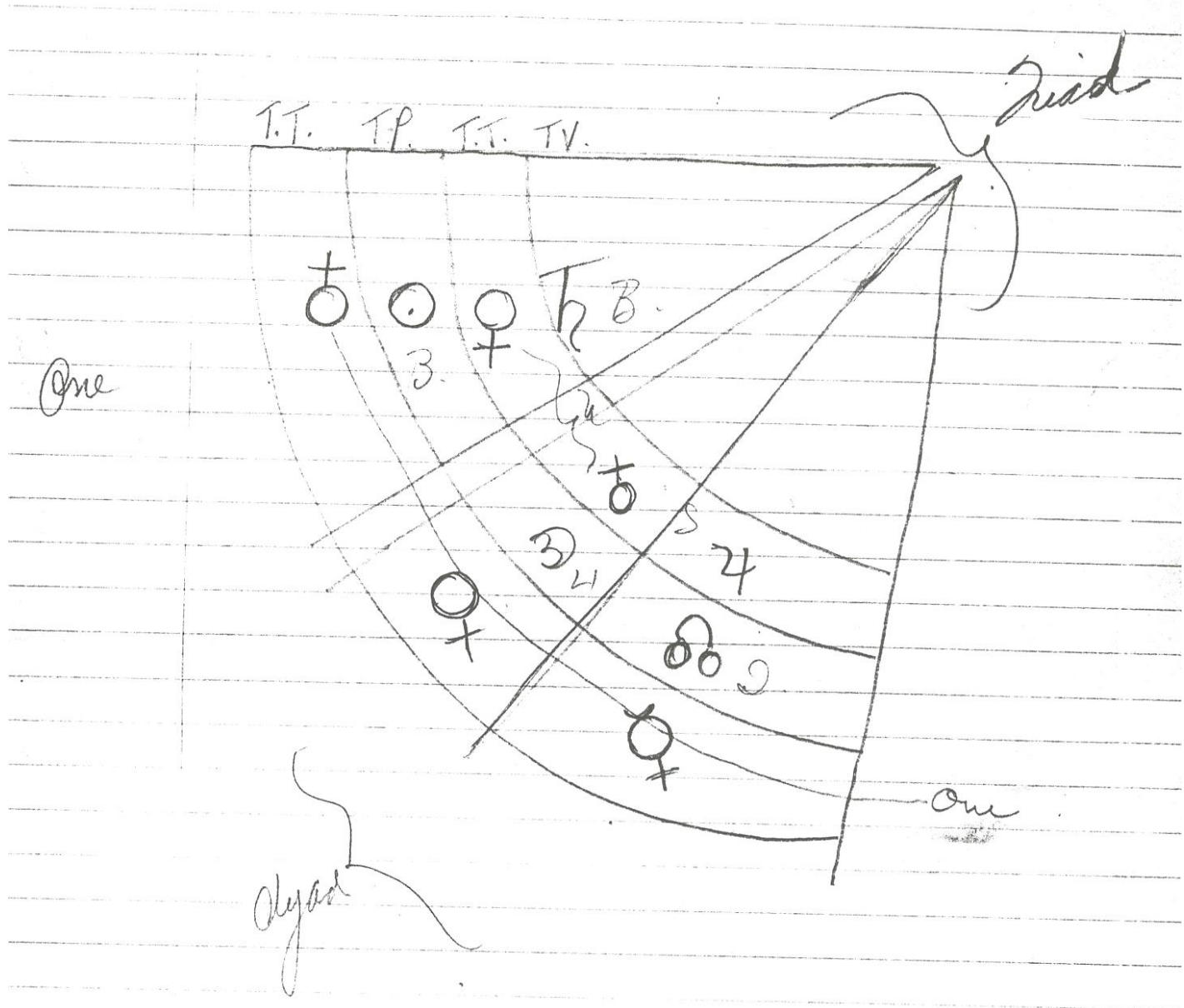
*We can think of the ideas as intellect and the rulers as the object of intellect. The totality of ideas (is the) intellective Act and one, but the object of intellect as distinct from that act as the rulers. This permits us to conceive it as both a unity and a manifold.*



# SACRED SPACE AND DEITIES : Substance and Function



- I29 The One: Passive –Perfection--Active



[supp 640] For the present, we cannot give a sufficient justification for the distribution proposed above, it would seem that rejected members from various sources of traditional knowledge are being brought together haphazardly. Only in retrospect will we be able to perceive a logical reason or justification, so we ask the readers to bear with us until more of the picture comes into focus. Our attempt to indicate something of the meaning of each and every element within the mandala will force us to search out sources and hunt down clues scattered in many different texts. In the final analysis it will be possible to demonstrate that the different meanings that went into the formation of the mandala are available in a body or as a total in Plotinus and are the underly of the philosophy of astrology.

## Perfection and its Act: dignities and mandala.

The dignities complete and complement the geometry of the circle in portraying the nature of Reality,

The twelve divisions of the circle--  
the signs or houses--represent facets of  
• *substantial intelligence.*

The planetary dignities  
represent facets of  
*functional intelligence.*

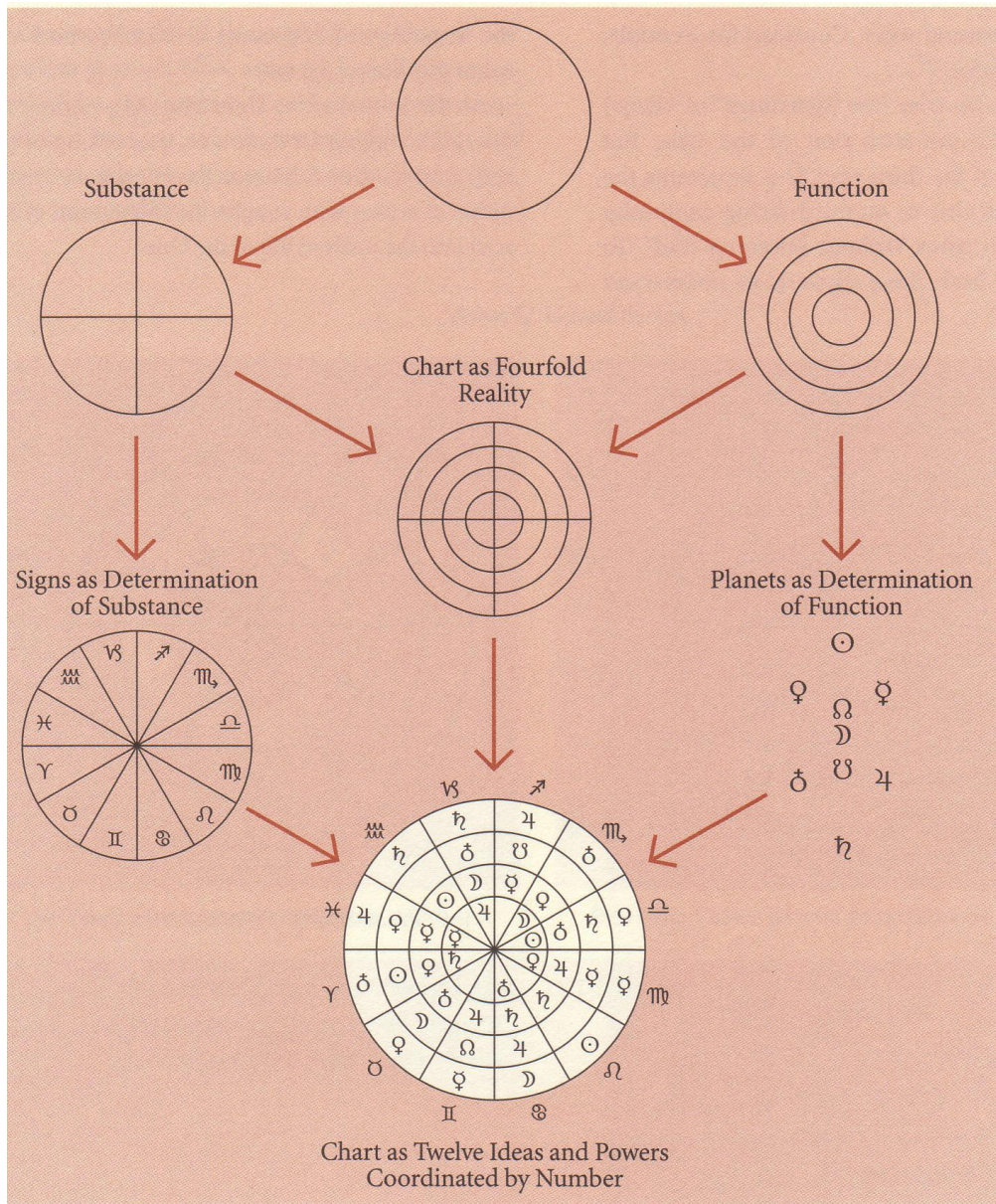
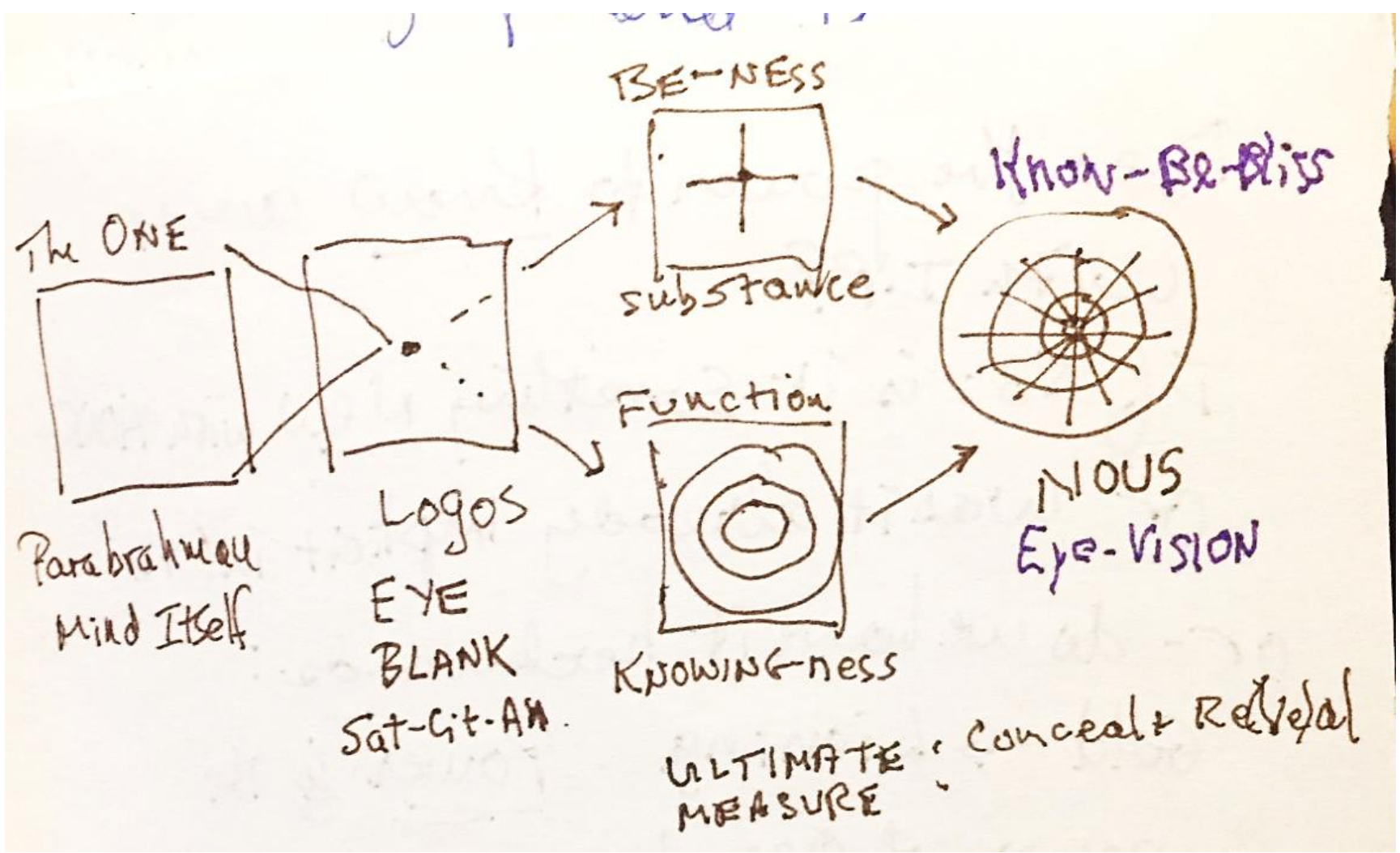
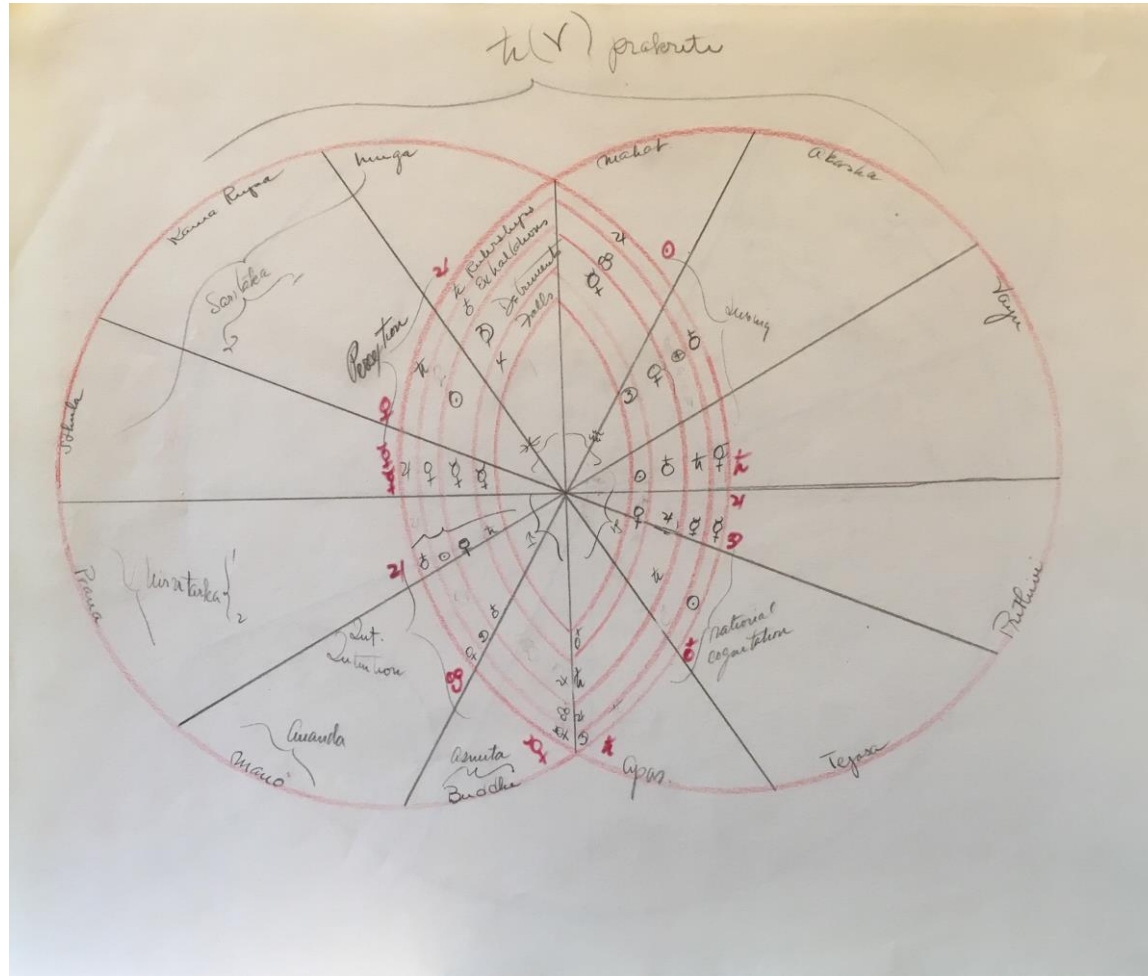


FIG. 135: THE DIGNITIES COMPLETE AND COMPLEMENT THE GEOMETRY OF THE CIRCLE AS A MEANS OF PORTRAYING THE NATURE OF REALITY.



# Vessica







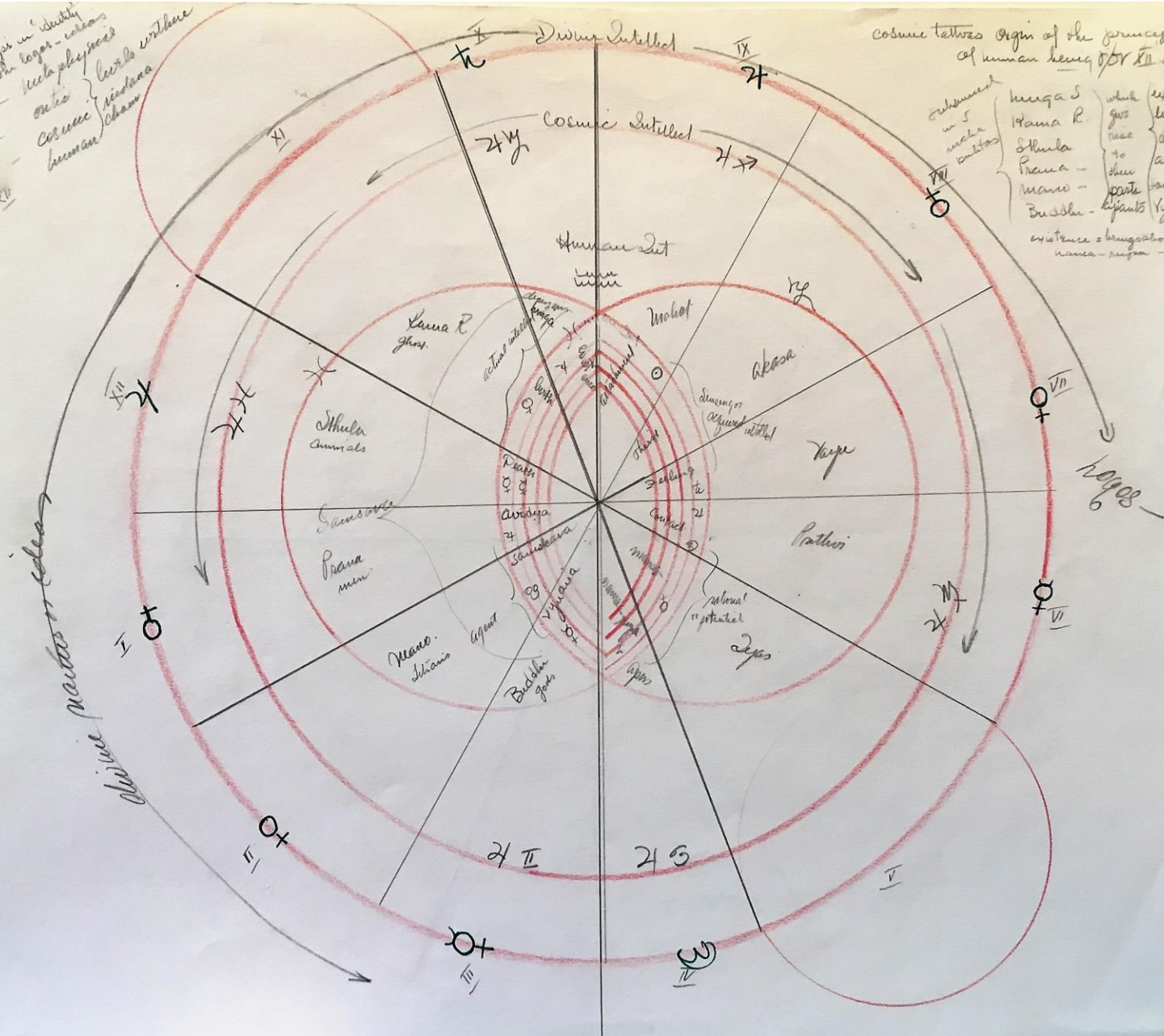


Indulgence in identity  
 with the ego - various  
 meta-physical  
 Cosmic - leads to  
 human - hindana  
 chaos

cosmic tetras origin of the principles  
 of human being & the idea.

|                                     |   |                      |                    |
|-------------------------------------|---|----------------------|--------------------|
| substance<br>in 5<br>meta<br>bodies | hinga S<br>Kama R.                        | which<br>gas<br>rise | existence<br>death |
|                                     | Shukla<br>Prana -                         | to<br>air            | death<br>avrupa    |
|                                     | Manu -<br>Buddhi -                        | earth<br>parts       | prakara<br>Vyana   |
|                                     | existence = hinga + kama<br>nama - rupa - |                      |                    |

Divine nature of ideas



**SUPERPOSITION:  
TRANSCENDENT AND EMANATED**

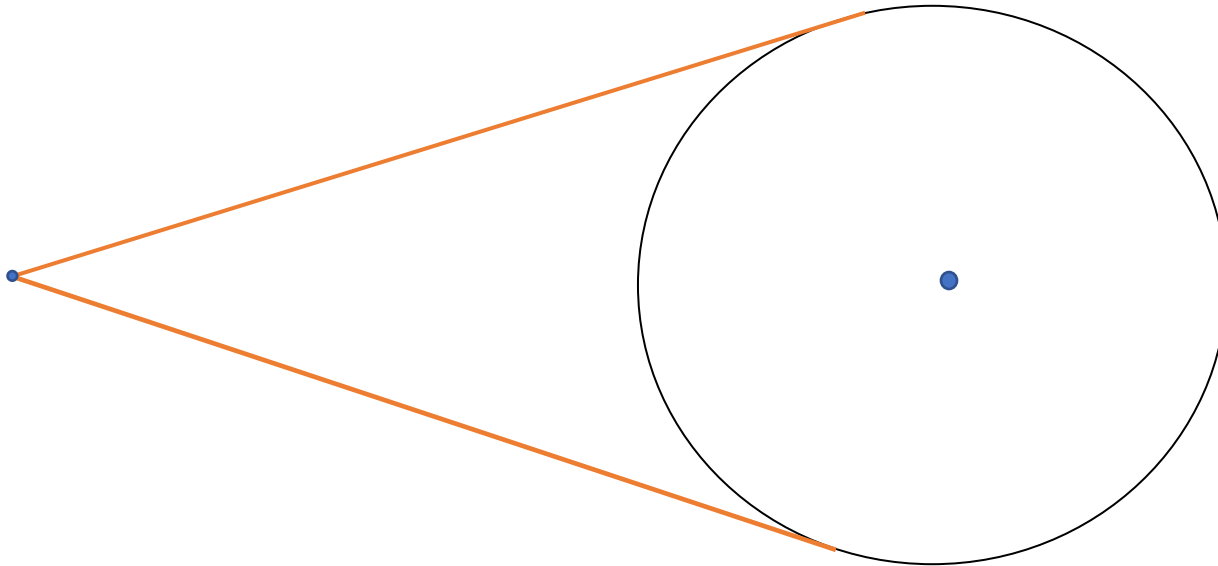
**Eye blank of vision and filled-** Circle is the metaphysical symbol of nous vision: blank of impression and filled with vision (radii). It includes center point, radii, and circumference: one-many-whole-hologram. **see file p.22-24**

|  |   |   |
|--|---|---|
|  |   |   |
| <p>Space +<br/>∞ of Logoi<br/>Actual -<br/>not potential<br/>Taimuri<br/>AD.</p> | <p>ONE<br/>Logos<br/>"EYE"<br/>"ACT" of<br/>Emanation<br/>5.2.1, 5.42</p> | <p>Eye Filled<br/>with<br/>Vision<br/>looks back<br/>5.3.11<br/>5.2.1</p> |



$\infty$  points in  $\infty$  space of PB  
Each is entire -  
Word or Light  
Each reflects all the others

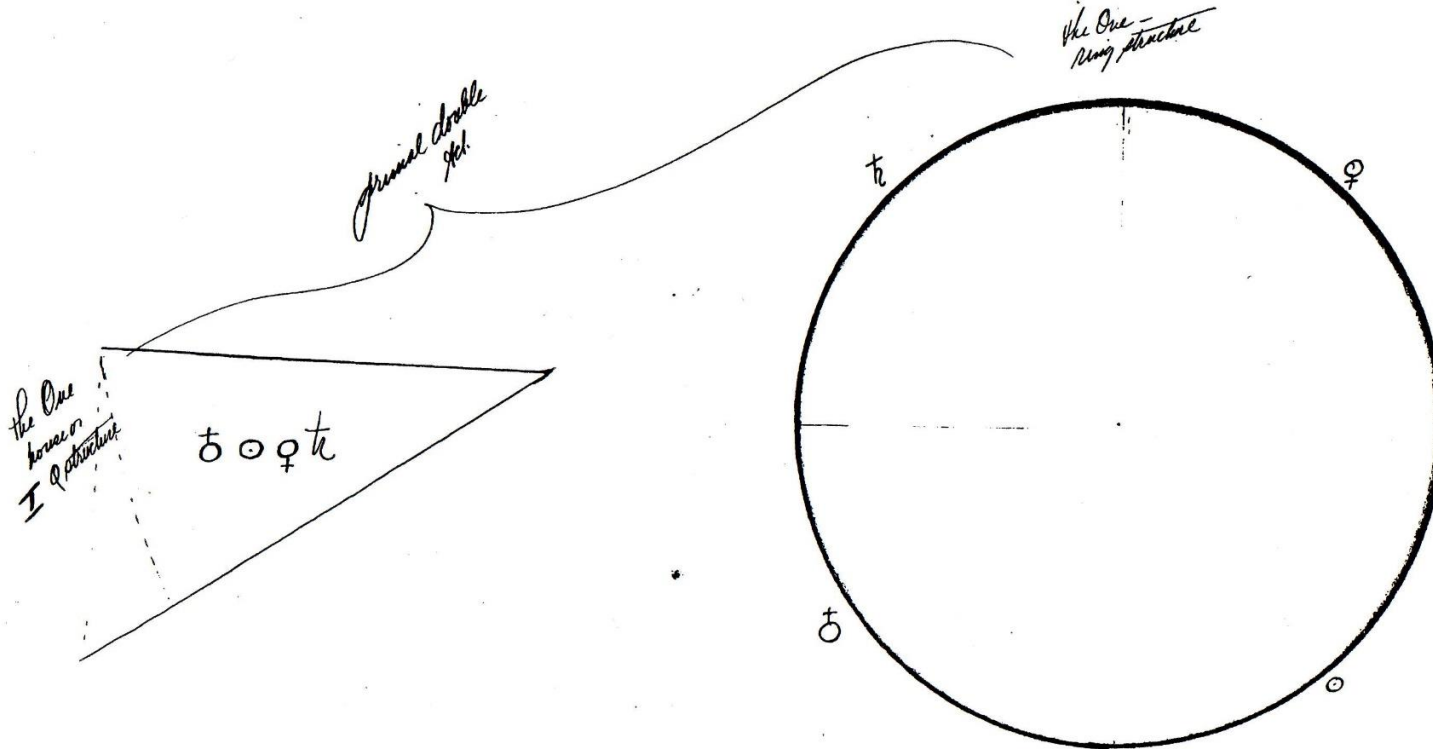
**#Each point is a Logos... an Emanation of Infinite One...**  
**Plotinus tells us that the divine mind is like an eye**  
**blank of impression.**





# E42b Primal Double Act

*The Transcendent One: { 1<sup>st</sup> house - prefigures quadrants } both accompanied by working symbols. The houses substance, & the circle prefigures  
{ point or circle " rings } but this follows latter; prior to this is the double act.*

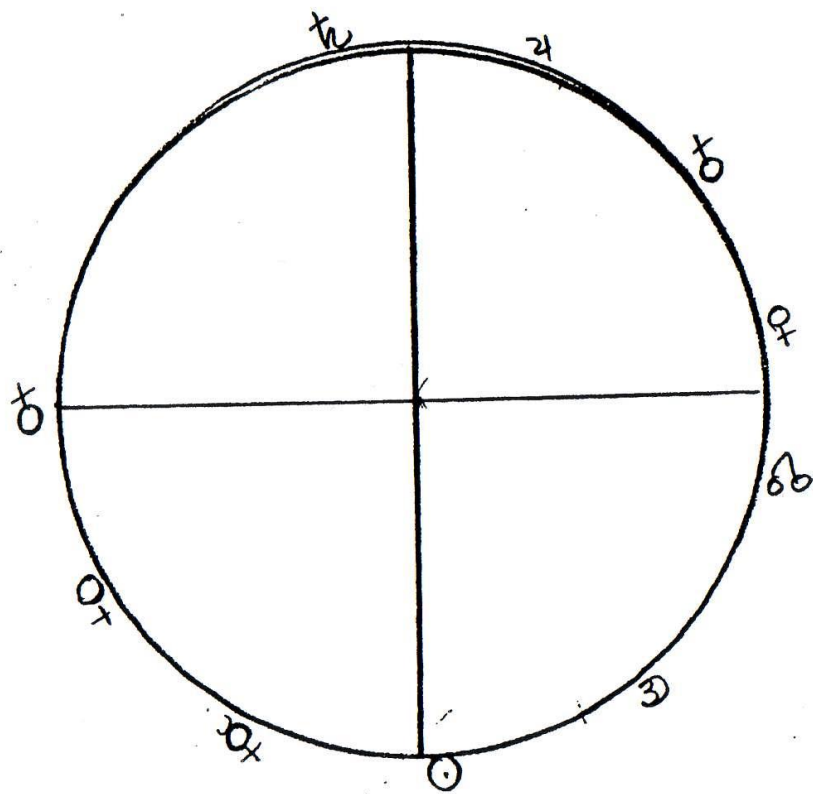


The transcendent One: { 1<sup>st</sup> house prefigures quadrants: point or circle prefigures rings. Both accompanied by working symbols: the houses substance and planets function. But this follows latter: prior to this is the double act

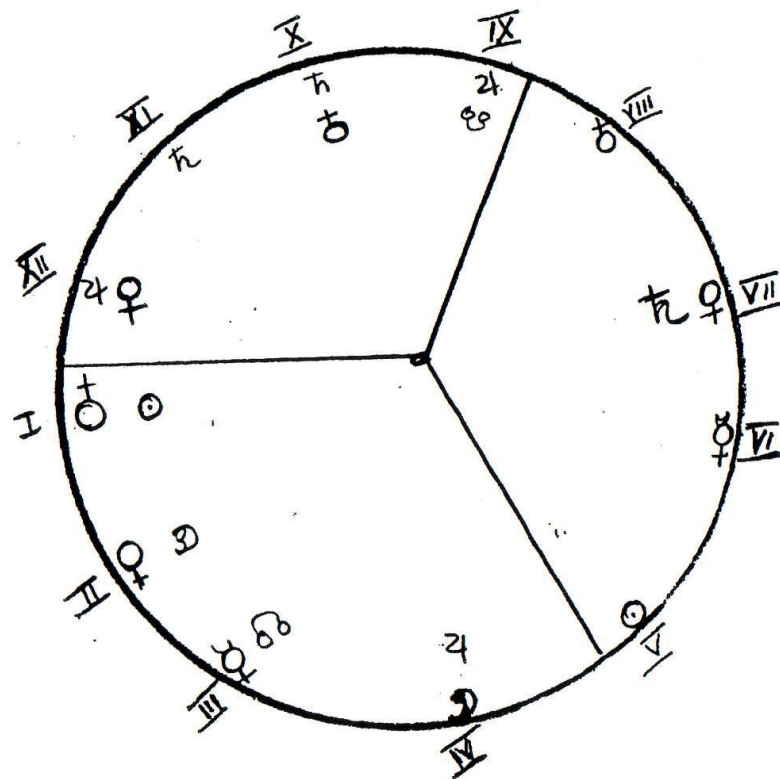


# Diag E17 One and The Intellectual Principle [Nous]

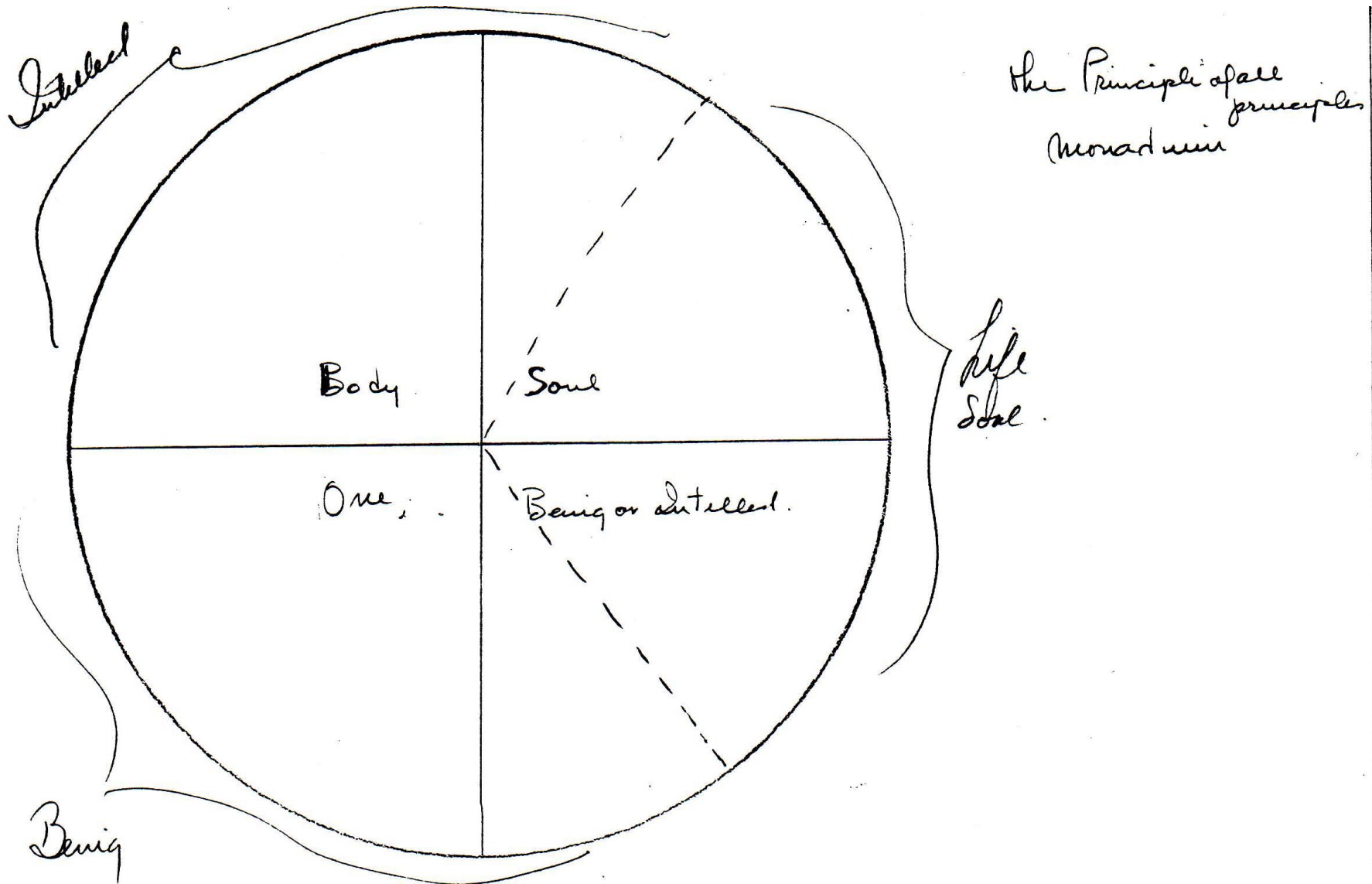
*The One*



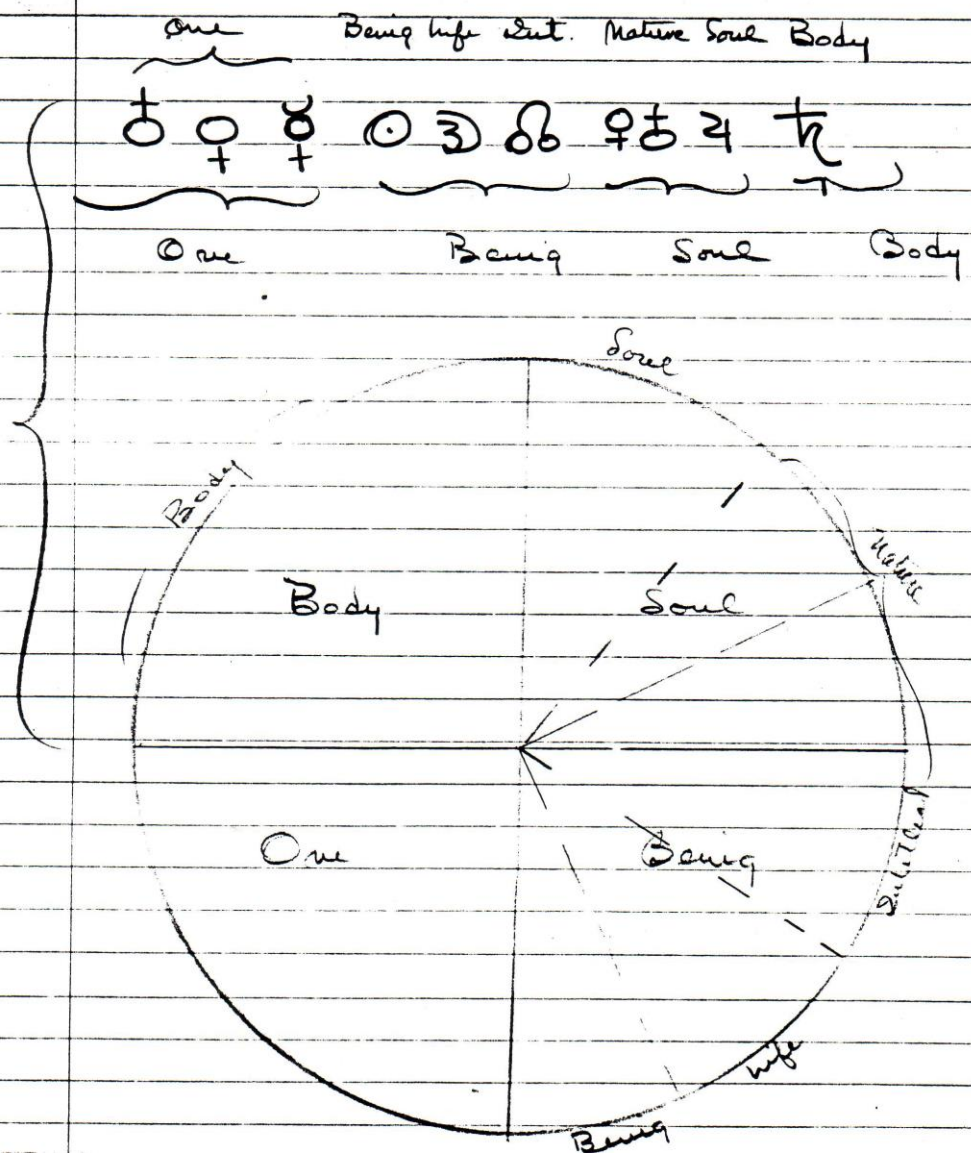
*The Intellectual Principle  
with separate intellect*



# Diag A2b: "The principle of all principles: Monadum" [superposition of One and Nous]



The One as Triad wherein we may view substance & function the non-dual divine double act



Diag  
 The One as Triad  
 wherein we may  
 view substance and  
 function: the non-  
 dual divine double  
 act

**SEE UROBOIC IN FOURS**

# UROBORIC

A. First we built the whole “metaphysical chart” to represent Reality.

B. Reality as the whole mandala includes the ONE! as

1st House // 1<sup>st</sup> Quadrant

C. *Uroboric*: The whole mandala: is the emanation of One's self nature as 1<sup>st</sup> House.

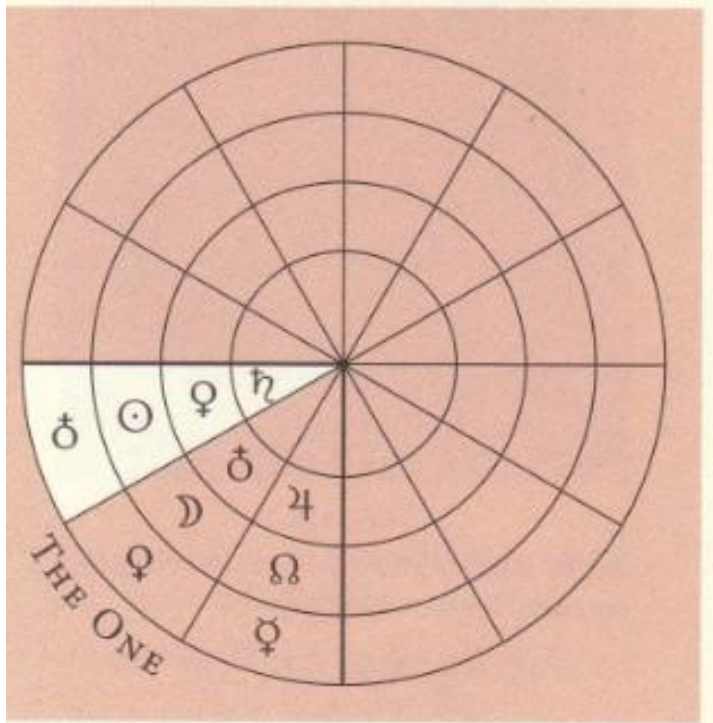
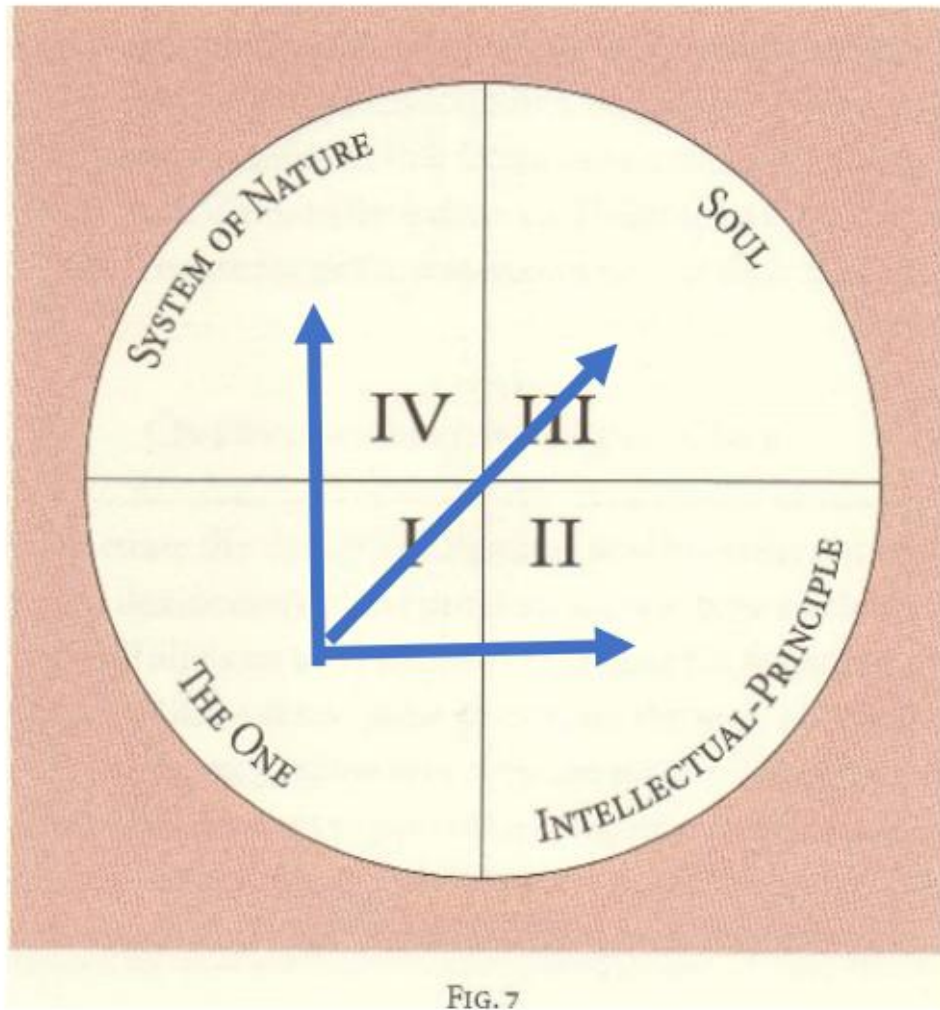


FIG. 123



# ONE emanates Nous, Soul, Nature



# Hierarchy of principles One-Nous-Soul-Nature

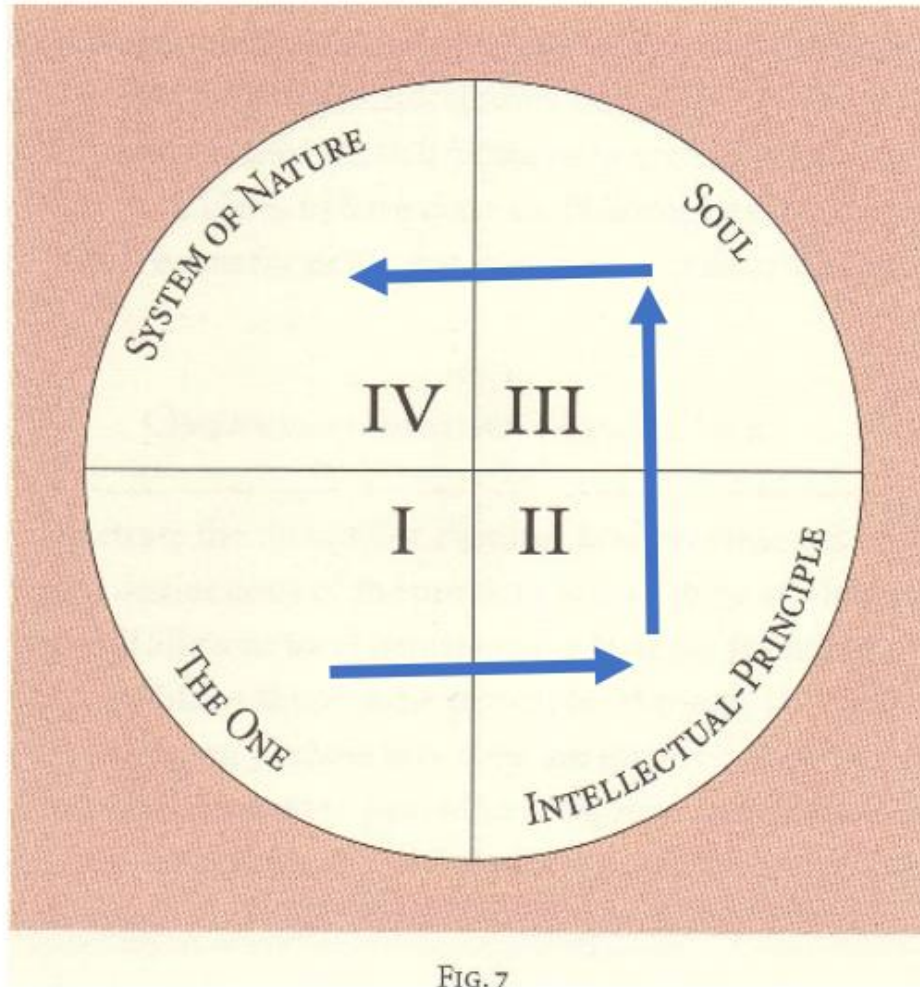
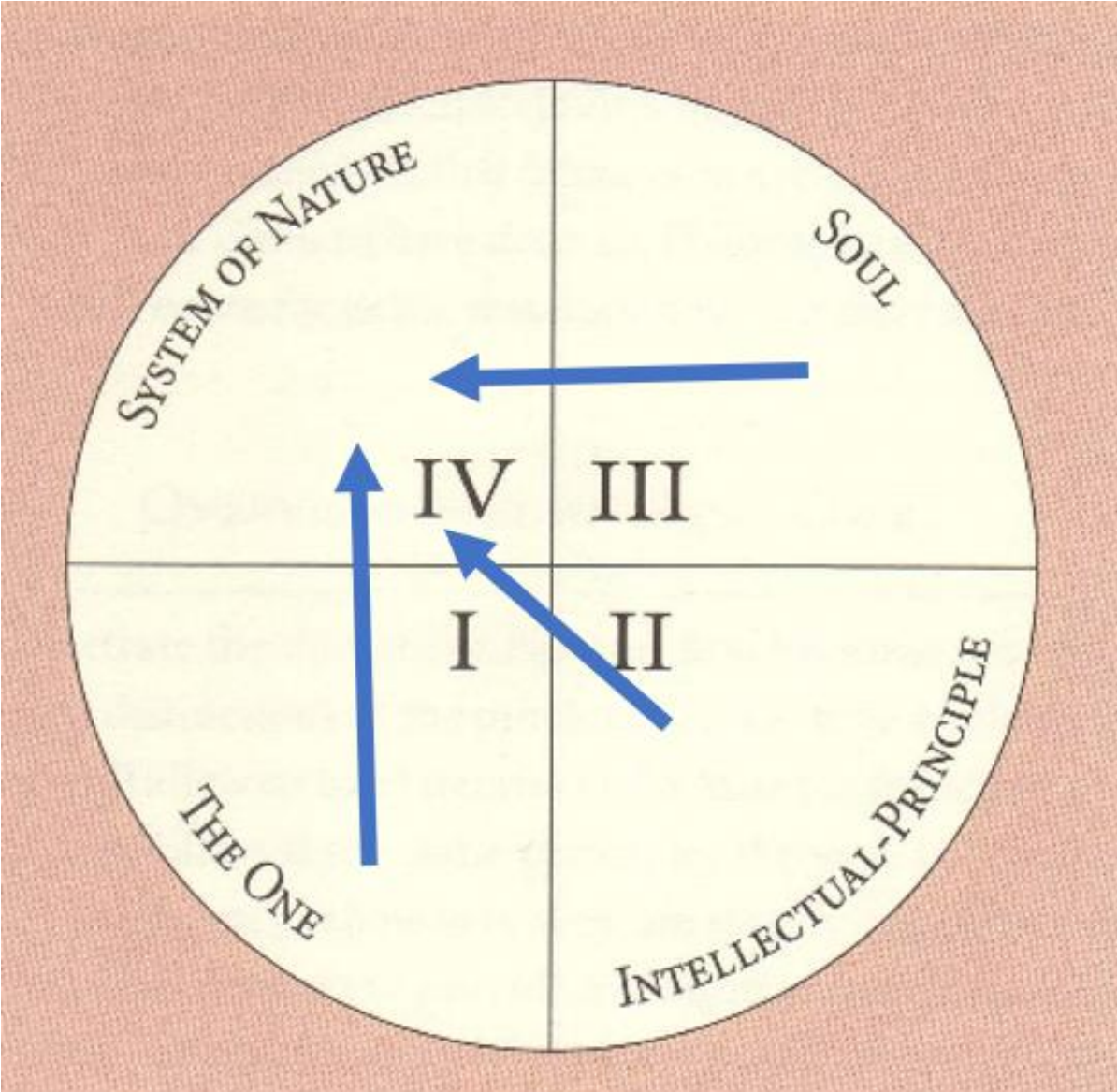


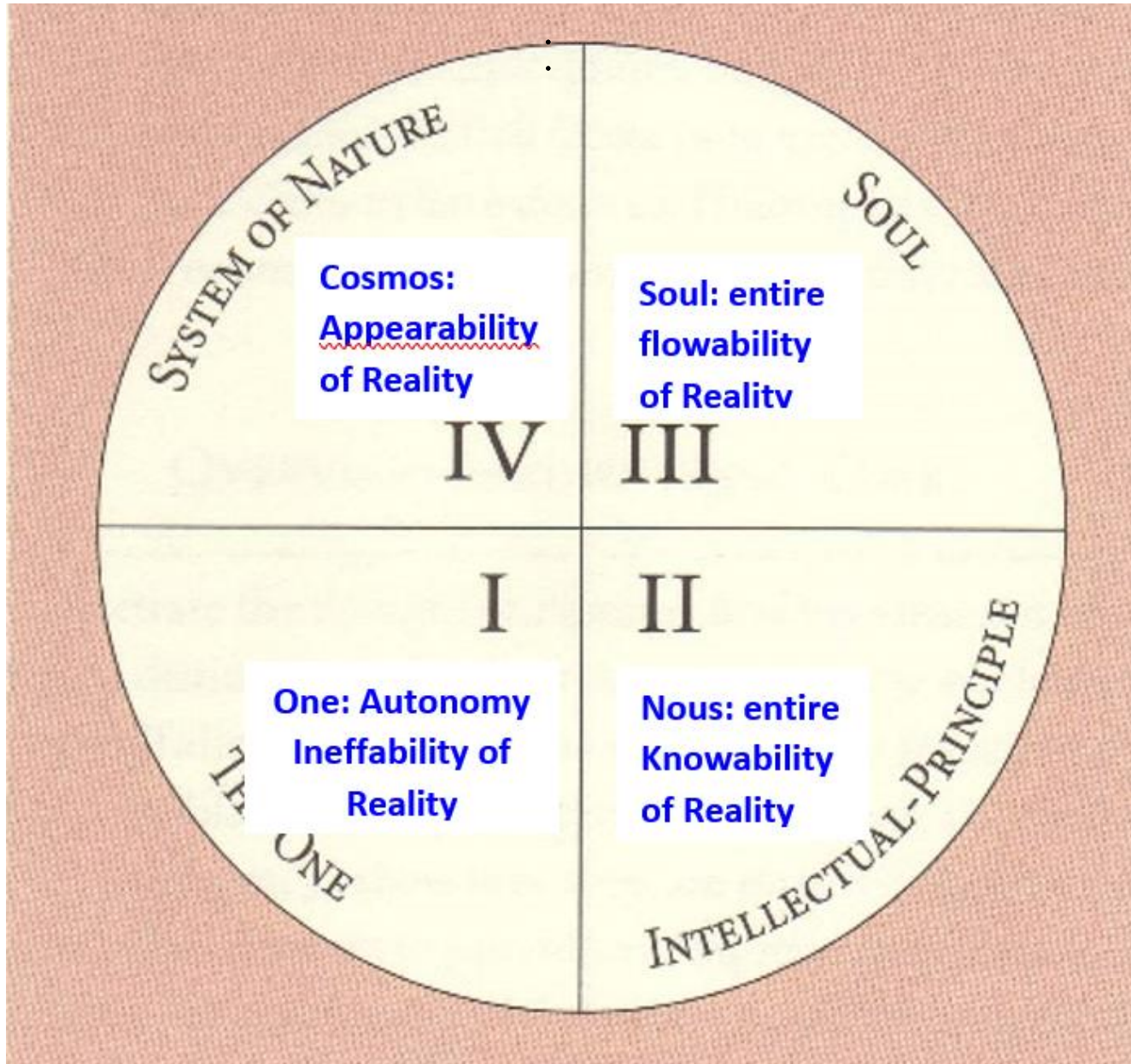
FIG. 7



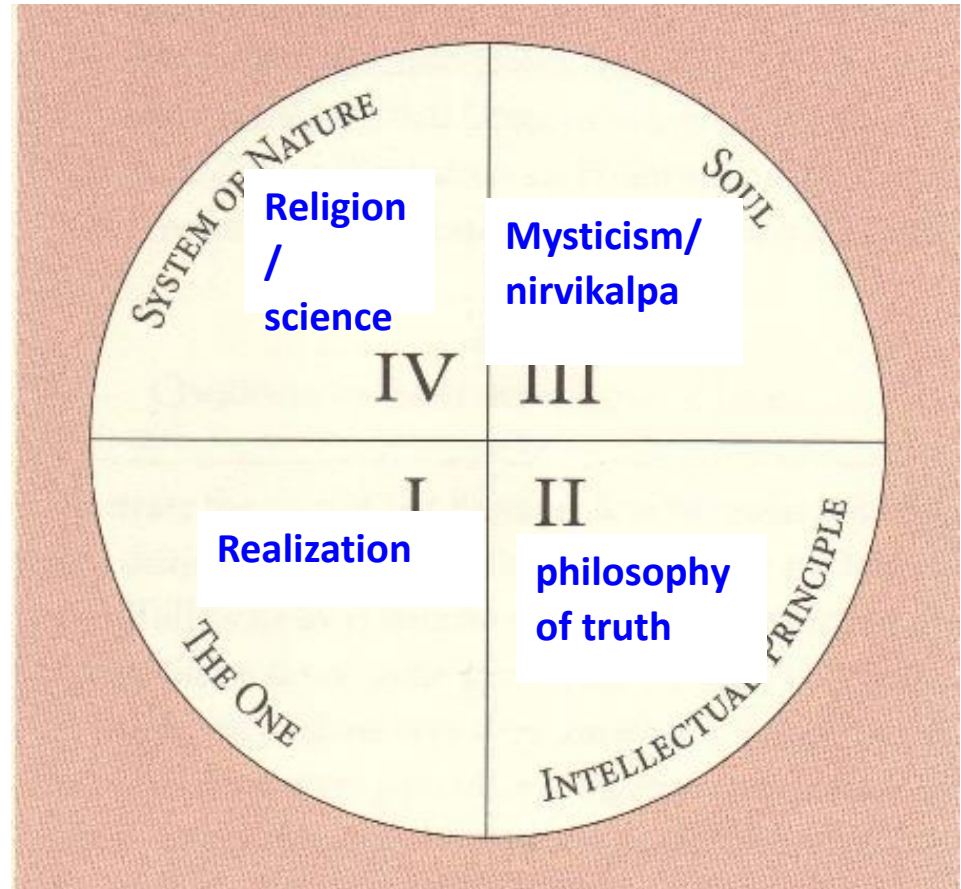


**Four ways to View the Whole of Reality.**

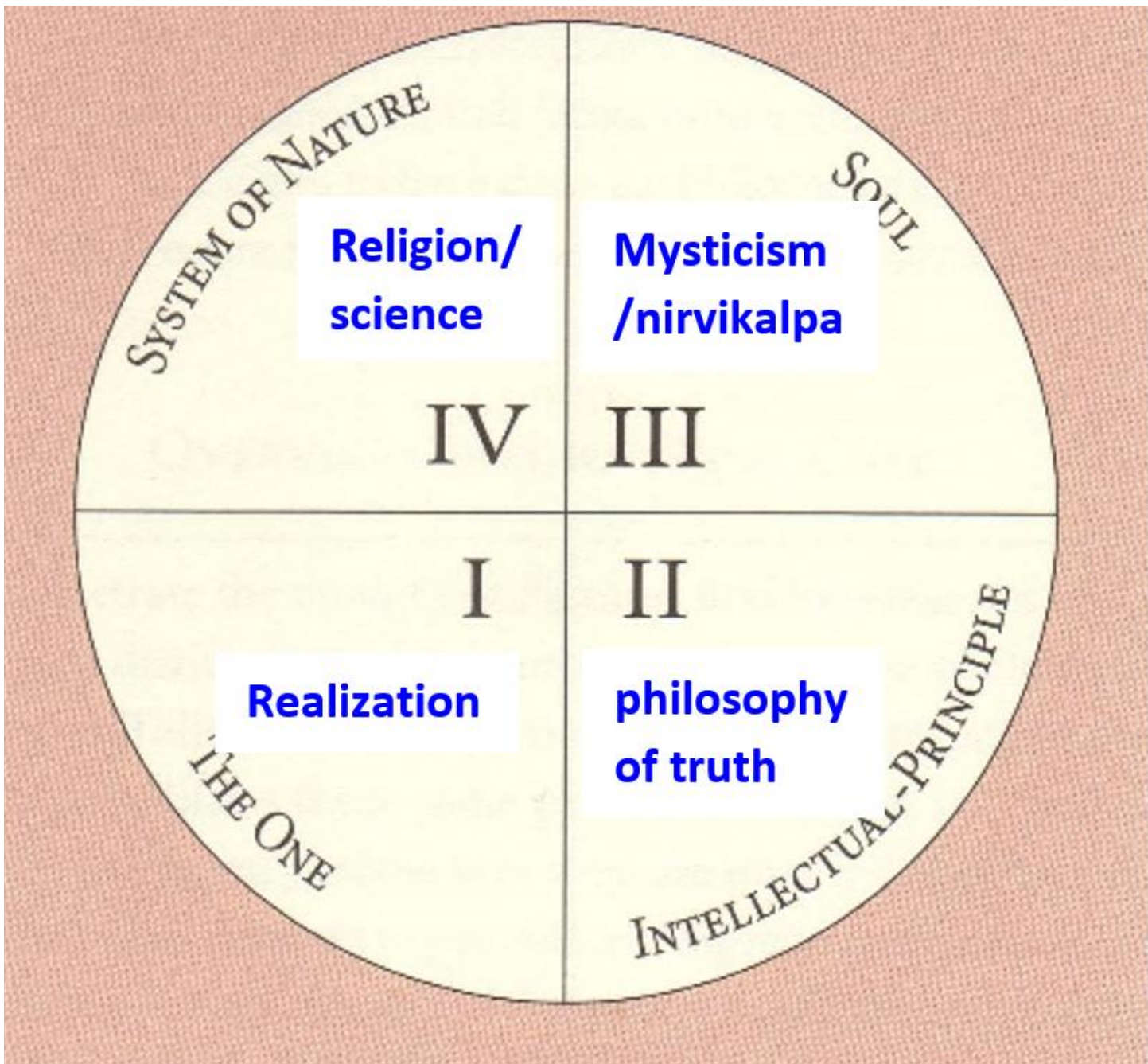
**Deepening Realizations.**



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 one-self. 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



Now comes the crux of the whole matter. So far as I can follow the teachings of the ancient sages, the path which stretches before mankind appears to have four gates set at intervals along its course. The first is open to the great majority of mankind and might be named "**religion, theology, and scholasticism.**" The second is open to a much smaller number of persons and could conveniently be named **Mysticism**. The third which is rarely opened (for it is heavy and hard to move) is "the **philosophy of truth,**" whilst the final gate ... may be titled "**Realization.**" ...[12:5.176](#)





VM: could you return to this business about reducing to a monistic metaphysics, I didn't get that point.

AD: By reducing everything to the One you have a monistic framework, and then there won't be anything to talk about. And also you'll be limiting the totality of reality, which would mean the One, the Divine Mind, Soul, system of Nature, you'd be reducing everything to the One. You'd reintegrate the entirety of all the different levels back into the One.

VM: Sounds great.

AD: Sounds great. Now there would be nothing to talk about. You and I would not be here now. *04/09/82*



... You have to have both positions in order to speak. If you take the position of the transcendent One, then you have to keep quiet, there's nothing to talk about. But even so, even so, you would have to place yourself in the realm of reality, and by reality here I mean and I include (both) the transcendent and the immanent, so the two of them have to be simultaneously present. In order to speak of the immanent you've got to speak of the transcendent, in speaking of the transcendent the immanent is there. Now if you recognize this then you understand that metaphysics is by definition and necessity dualistic.



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,

AD: (If you) understand that there's the Transcendent One and there's the Immanent One, you understand that there are many frameworks of reality and that there's one reality. Both simultaneous. This is the--can we say?--the ultimate of oppositions.

AD: I'm saying you cannot \*speak\* of reality outside of a dualistic framework, it's not speakable.

AH: Nor is it speakable within the dualistic framework.

AD: Within the dualistic framework it's speakable because there are various levels of reality, and we're located in one of them.

# One and Being

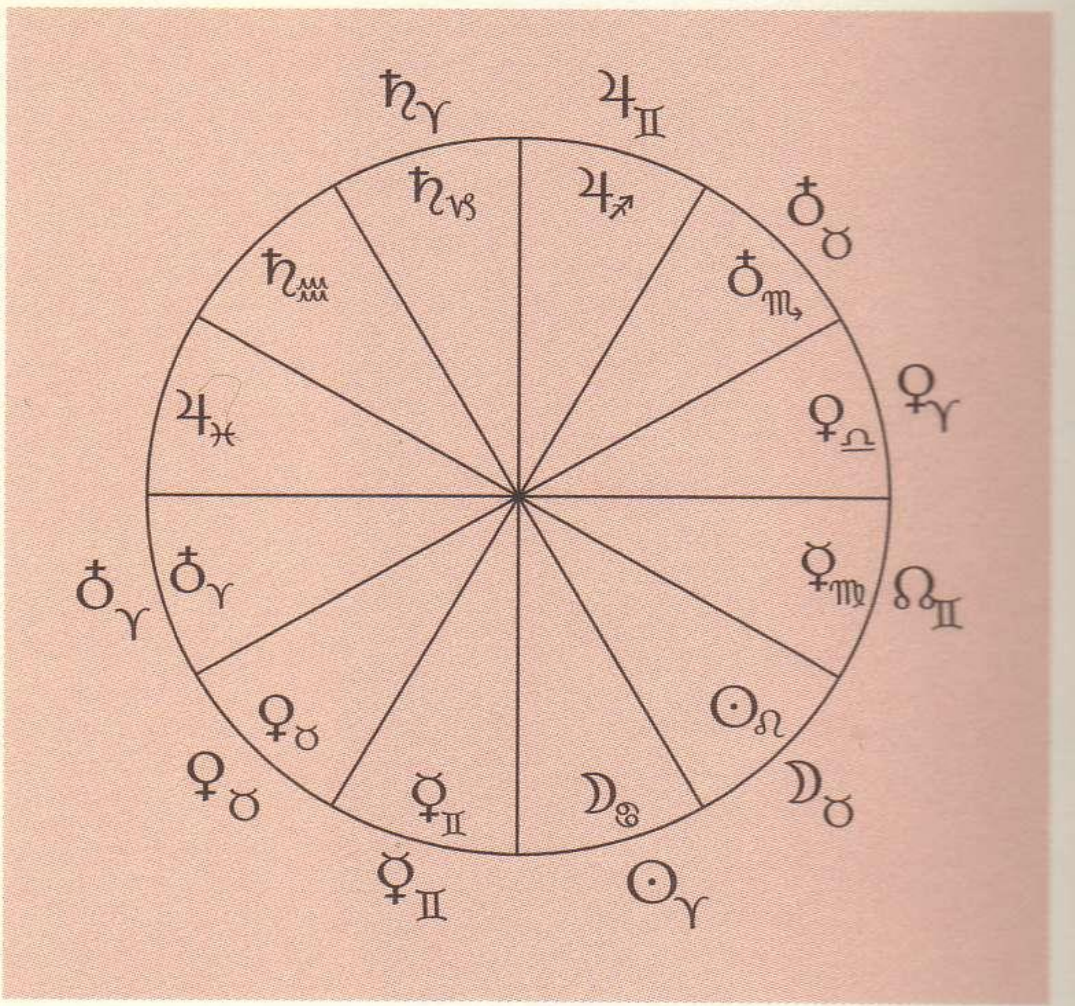


FIG. 142



- An ever-active Mind within an ever-still Mind-that is the real truth, not only about God but also about man.

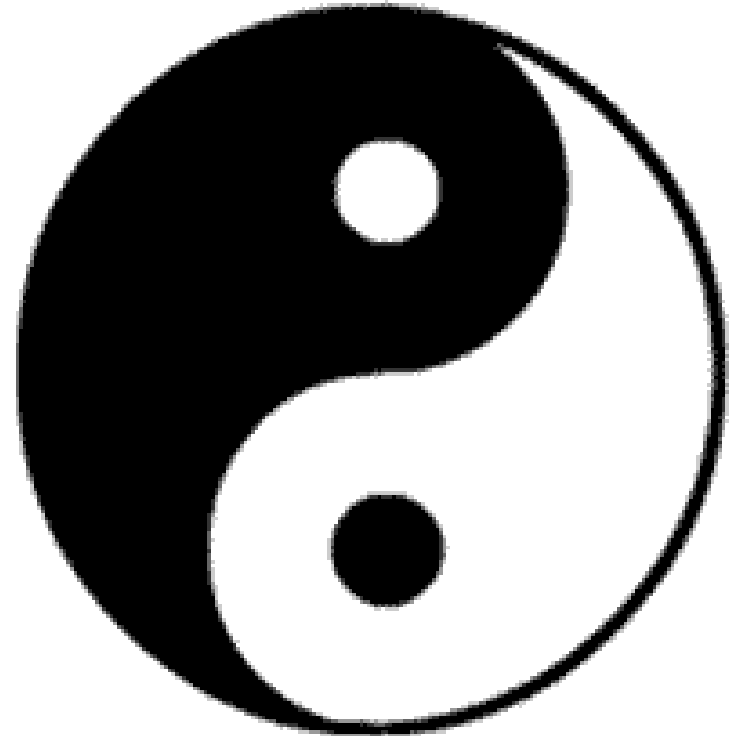
NOTEBOOKS

25.1.9



When the masculine and feminine temperaments within us are united, completed, and balanced, when masculine power and feminine passivity are brought together inside the person and knowledge and reverence encircle them both, then wisdom begins to dawn in the soul. The ineffable reality and the mentalist universe are then understood to be non-different from one another. NOTEBOOKS 25.2.120

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





# DEITIES and Self-Similarity

- Each quality or Buddha nature lives in a sacred space, a Mandala.

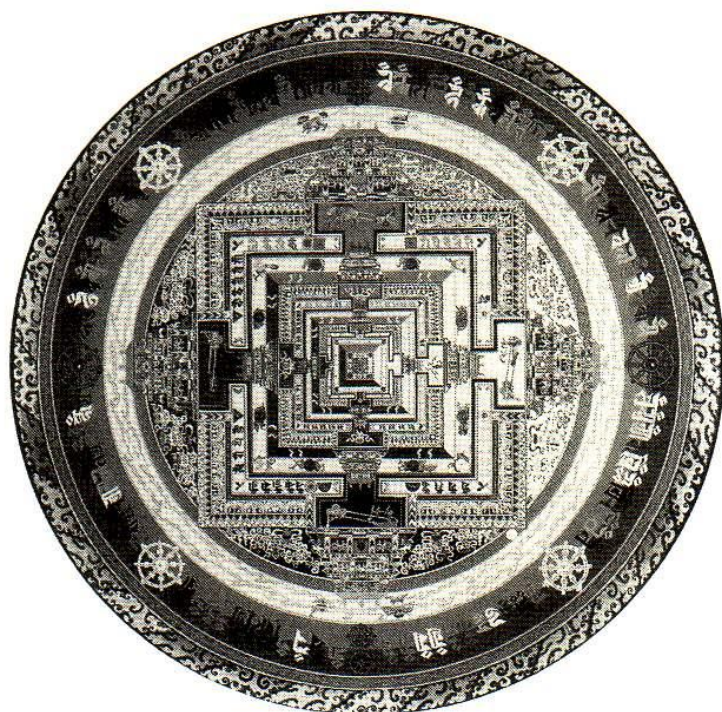


FIG. 134A: KALACHAKRA MANDALA  
WITH DEITY AT THE CENTER



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

○ EACH DEITY/DIGNITY lives in a sacred space, and the sacred space is in the Deity.

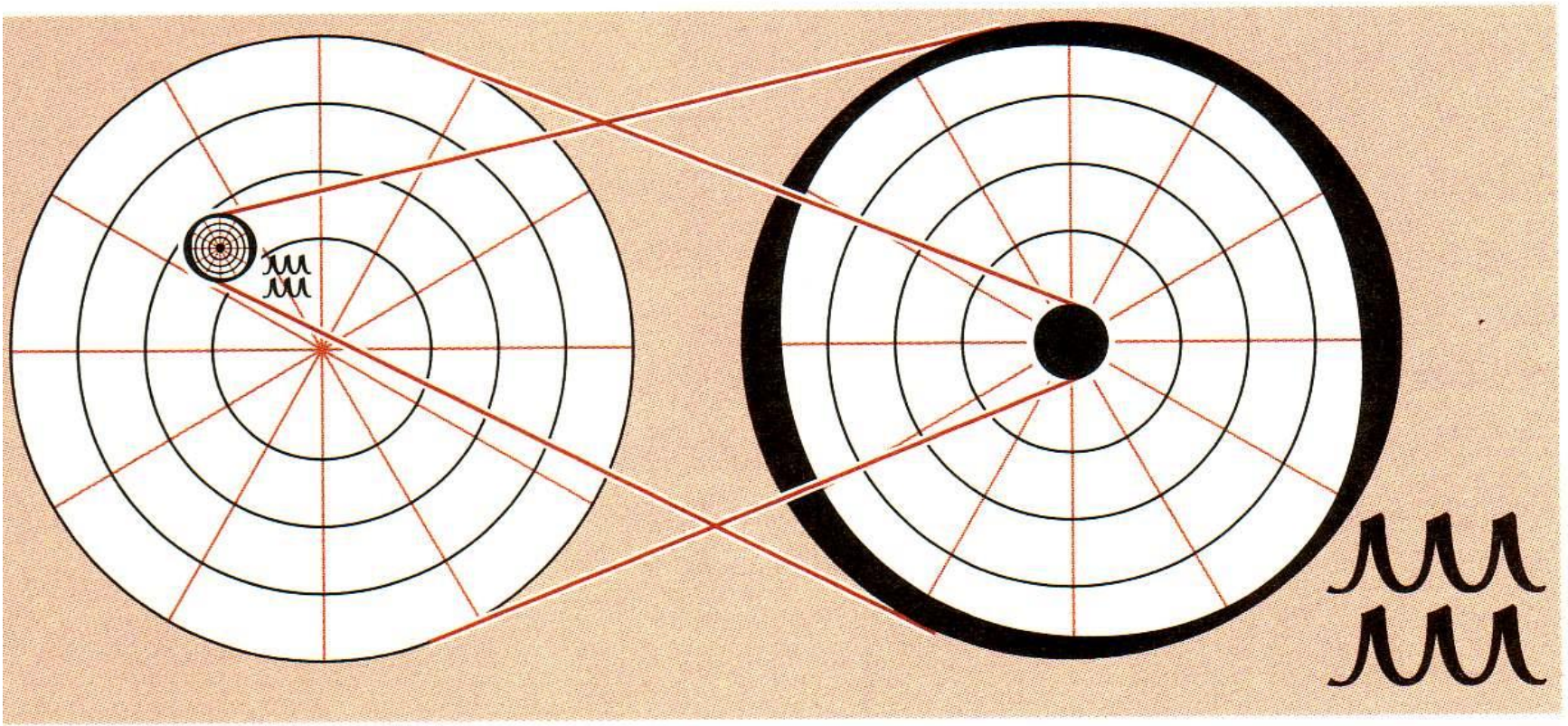
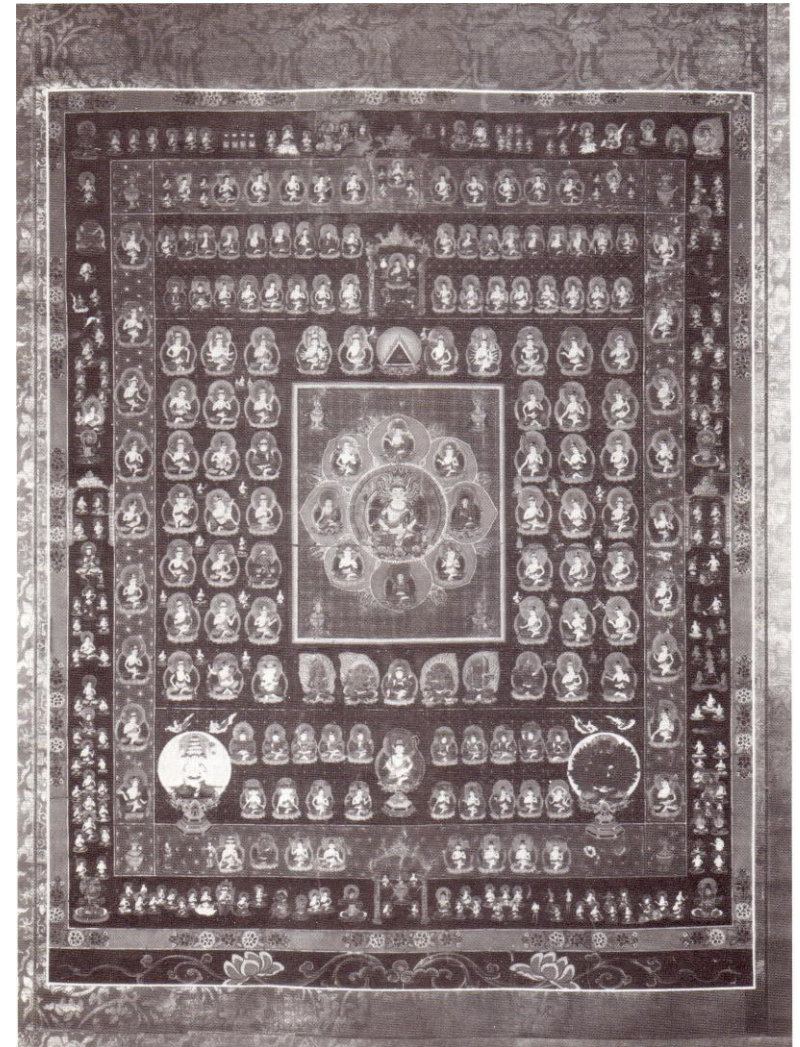


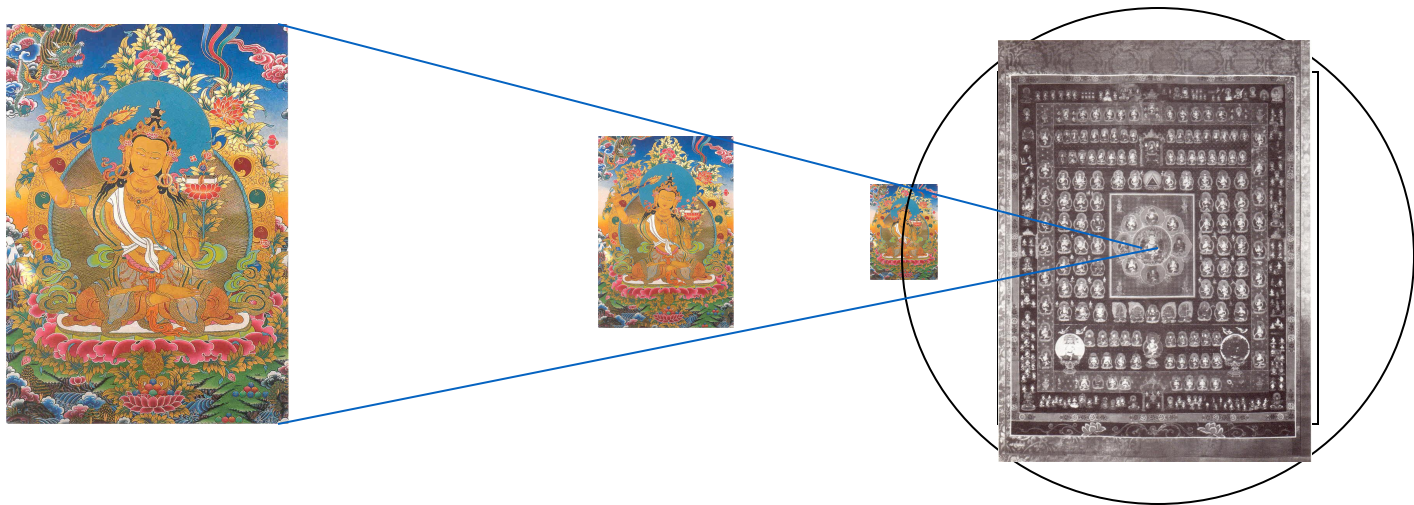
FIG. 133: ○<sub>𐌚</sub> IN THE ASTROLOGICAL MANDALA — ASTROLOGICAL MANDALA IN ○<sub>𐌚</sub>

# VAJRA (DIAMOND) // GHARBA (WOMB)

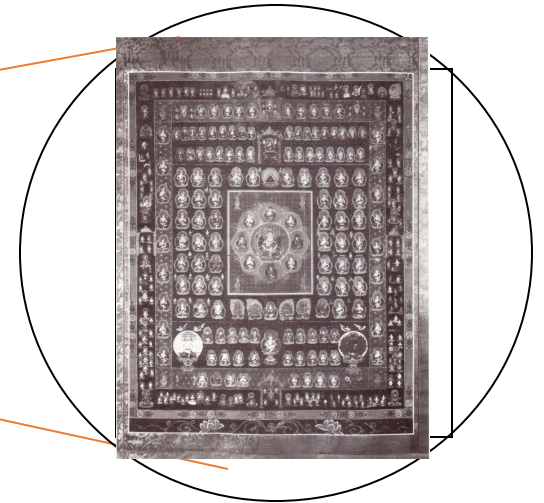
Double nature of Soul as inviolable and becoming



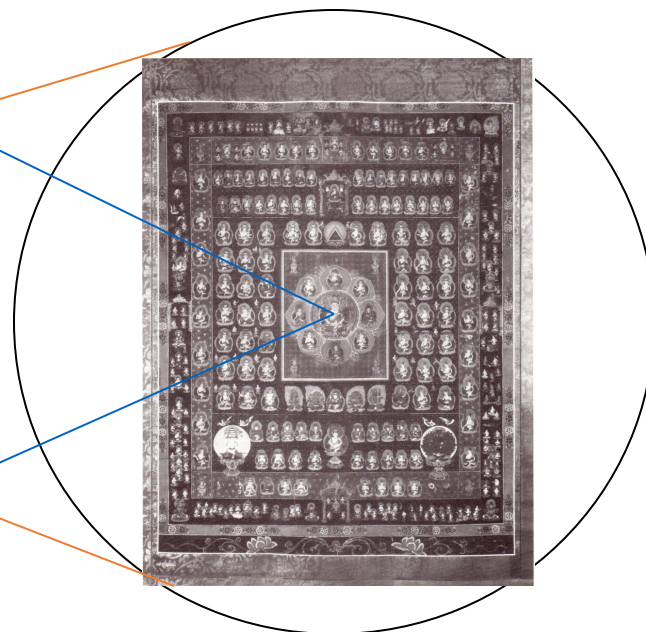
Each Divine Quality lives in a sacred space. Wisdom lives at the center of the mandala.



- And at the heart of the wisdom quality is the sacred space of the mandala.



- In the center of the mandala diagram is an image of the divine quality represented by one of the deities. At the heart of the deity is a copy of the mandala, and so on.



# LAND O LAKES



*Sweet Cream  
Lightly Salted*

NET WT. 16 OZ. (1 LB.) 454 g

FOUR QUARTERS

# BUTTER

AUG 20 91K

K

AD: Metaphysical  
40/360 gods

HHDL: Kalachakra Mandala:  
Mandala: 720 + 2 deities

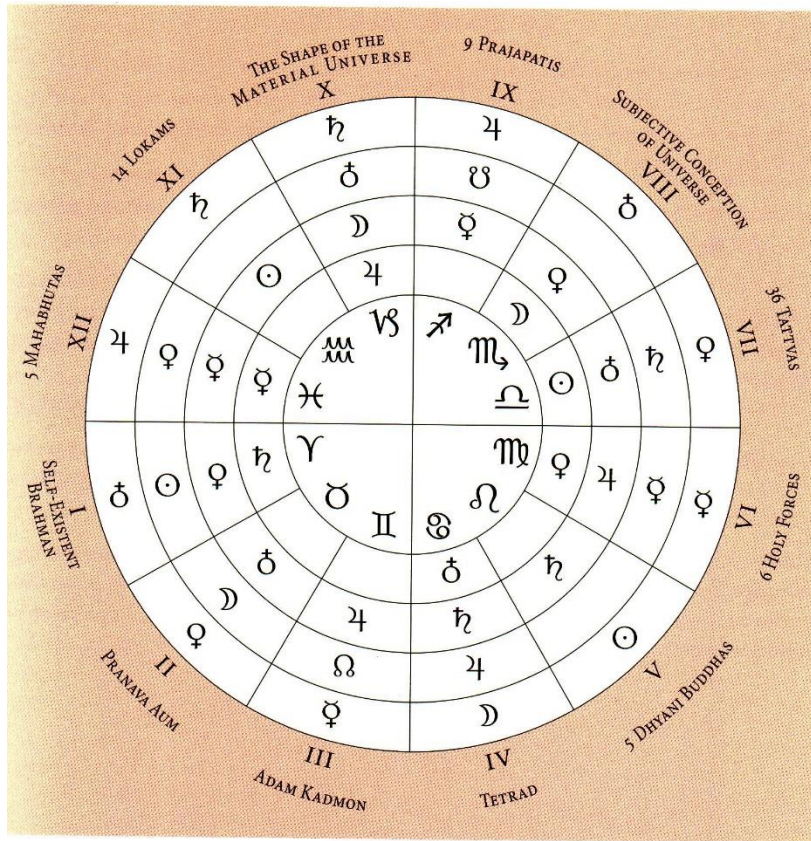


FIG. 12: THE METAPHYSICAL CHART

