

AD comments: Leave Metaphysics Open: (*various classes*)

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. 03/12/82

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. 03/12/82

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

The Enneads are formulations of Plotinus' intuitive realizations of ultimate truths to which only our inner being may respond. We must let the Logos in our Soul absorb the impact and assimilate the meaning of his intuitions prior to allowing our critical and egotistical intellect pounce upon them. In other words our mental activity must be stilled so that the Silence within can receive the passage in question without coloration... -- *12 Astronoesis prelude audio and text--AD Astronoesis Soul*

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?*

... the total manifested universe is like a dot within the infinite principle-- is symbolically represented by the dot on the board. 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.]] *Class 1970*

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

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

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?

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... *Columbus June 1970:*

1984 0323 Columbus 96. PB AND BRAHMAN

S: Why did PB not like the term Parabrahman?

AD: Well-- From his point of view, how could you distinguish between Being and the Absolute? Beyond Being and Being has a suggestion that there's a fence between the two of them, like between the Wisdom of God and God there's a fence. And God is Parabrahman and the Wisdom of God is the Intellectual-Principle. His preference was always not to make such sharp demarcations. Perhaps it would be better to think of Being as the Intellectual-Principle, to think of pure Being or Universal Being as the One. Universal Being like is *utterly* undifferentiated, whereas Intellectual-Principle some differentiation has already occurred. So, you could think of it that way, you could think of Being per se, in other words, the Intellectual-Principle, pure Being as undifferentiated intelligence. But I-I'm quite sure PB-- like for instance, when we speak about the three Hypostases, he would point out to you, well that's for beginners. Once you really understand the three Hypostases you recognize that you're talking about God, period. But Plotinus would put you through this discipline because he wants you to have some feeling or some understanding of the enormous and unbelievable mind-boggling wisdom that's inherent in God. Just glimpse, clue here, glimpse there. Very often it gives rise to a sense of humility too -- whenever you think that you know anything.

[NOTE: THIS NEXT PART ALSO IN FOURS from E' MANDALA]

AD: In a sense, when you reach the limit of the conception of the Earth's Mind, that is a boundary situation and is the beginning of the powers of the Sun Soul. You can reach the limit of that and you would then be going into the inerratic sphere. So the Platonist are saying that you have an idea, and when you reach the limit of that idea you're at the boundary or beginning of the next idea which is going to include the lesser idea, and this is a process that goes on and on, the greater including the lesser. Evidently the ancients thought it was an absolute prerequisite in order to explain how knowledge arises. What is knowledge that they have to have all this as a background? Once you begin to grasp the enormity of the conception that they are working with, the categories of thought are going to seem like a petal thrown into the ocean.

So the theory of knowledge in Plotinus is based on an understanding of what Man is as Mind--and encompasses the Cosmos. What is the present-day theory of knowledge? It is as if the atoms of this object imprint themselves on the eyeball, etc. and jiggle the nerves in the brain, then we "somehow" see the pole.

Ram S.: This is like Plato's divided line: When we reach to the end of intellect and exhaust all the reason, then we are at the threshold of dianoia.

AD: Yes. He starts you off down at the bottom and keeps working you up, yes. Plato specifically worked that way. Start with the level of conjecture, work your way through opinion, then reason, and finally you start getting intuition, or intellectual intuition.

But the marvel of it is, of course, is that this is being worked out in you by a superior guiding principle, your own higher Self, naturally. *1/6/84 3he*

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*

As inconceivable as this is, the experience of the philosophic mystic is that within the soul of an individual is the whole of the Intellectual Cosmos, and from that Intellectual Cosmos how a particular World-Idea gets extracted, how that's irradiated [irradiated] into the Solar Logos, how the Solar Logos manifests that World-Idea which is the appearance of the world you're living on and then from there work your way back up again. 1984 0217a

AD: In other words, the individual soul, must have as a prerequisite the conditions that are being prepared for it by let's say the planetary soul and the Solar Logos. These are all prerequisites. Let me try this way.

I have a glass of water here. I drink it, I could drink it, right? Now, let's say I'm a chemist. I analyze this water and I come down to the fact that it's composed of H₂O, etc. Now, suppose I'm a physicist. The same glass of water, now instead of H₂O I start breaking it down and understanding it in terms of let's say sub-atomic particles. Still the same glass of water. Now, suppose I go deeper into that and I'm a metaphysician. I try to understand that this basic quanta energy, arises from this energy which is invisible, intangible, has no form, shape, color, etc. Now look, within that one glass of water, there's these positions that I can understand. I can see, so to speak, the gross aspect, a subtler aspect, even a subtler and deeper and deeper.]]

Now in the same way, in analyzing my experience, alright, I come to-- I come to the realization of this level of understanding. The planetary Mind provides, so to speak, the material nutriments and the life in-- in these-- in these matters, alright, to provide me with a body. Then I can go deeper and understand that the ideas are organizing this, alright. Then I can go further and recognize that the Infinite and the Undivided Mind of the world is organizing the ideas which in turn organizing the elements into a body, alright.

isn't it an analogy like this glass of water? The deeper I get into myself, alright, I begin to traverse-- in other words, I begin to see that there's a planetary soul as I examine and then deeper than that there's a Solar Logos, then deeper than that there's the Universal Demiurge, then deeper than that is the Absolute Mind, which is located--. And you see this hierarchy, so to speak, of-- and different degrees which are all simultaneously present in that glass of water.

Well this is part of the marvel of existence. Didn't PB say somewhere in a very beautiful that existence itself is the miracle? Didn't he say that somewhere? I think it was in the end of the *Wisdom*. And, you know, when a Zen Master says "I chop wood and I carry water. How marvelous!" You see what he's referring to? He's not referring to the wood (AD laughs) per se but all that's implied in just *being*.

This is the actualizing of the logos aspect of the Overself, you can almost say the Logos is working its meaning out in that person,

#AD: Metaphysics, talking about the One, is necessarily dualistic. 04/09/1982

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. You want to say nondualism is monism, alright. But you see, you must have *both* --that means metaphysics is dualistic.

AD: 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: Well, maybe the best way would be to look at the chart.

The first house would be the One as transcendent. And everything else would be the One as immanent.

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.

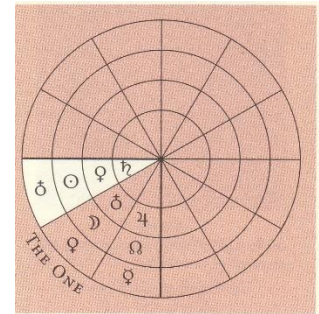


FIG. 123

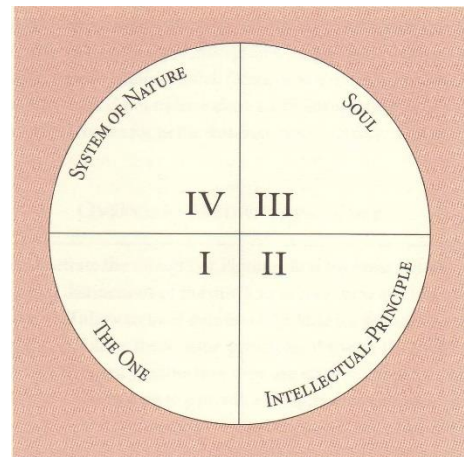


FIG. 7

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.

Now from the point of view of the intellect, we're squawks, you have a dualistic metaphysics. From the point of view of intuition, you have silence, there is no dualistic metaphysics. Now which one of these two are you going to use in order to explicate your understanding, the understanding that you're trying to bring out about the unity?

OG: The second one.

AD: Yes.

***** Viewing the One only from being in the Nous: 04/09/1982 *****

AD: Then if I wanted to say quote unquote the experience of the unity, it will preclude the experience of duality. And if I experience duality, unity is excluded. Now why not enjoy all these knots, why try to deny them by simply cutting (through them) like Alexander cut the Gordian knot, cut it with a sword.

AD: That night that he didn't untie the knot, right-- he just cut it with a sword. That's not the way I'm approaching it. I want to try to untie the knot, (and then if) it turns out that the knot cannot be untied, it can only be described. Most people can't live that way, you know, it's like they're suspended between two beliefs, the unity on the one side and all the levels of reality on the other side, and they've got to make the decision to go to one or the other. Whereas I'm telling you the greater delight is to stay in the middle. There will be times when you read text where you'll see the kind of instrument you can employ to understand it would be an intuitive faculty, whether we have it or not is another story. And on the other hand as you're reading texts you can see that the only faculty that will help you understand that will be your intellect, and no intuition is going to work there. So it's the paradoxical nature of reality, I mean of the truth.

AD: Now how are you going to operate? Wouldn't a more comprehensive way would be to operate with both? The more comprehensive way is operate with both.

HS: Then you speak of the One as being all-perfect, I mean the super-abundance, the rest so to say flows out of that oneness and (infinite) perfection --and super-abundance. The knowledge of - is that knowledge the fact of the super-abundance?

AD: That's knowledge standing outside the One. That's like knowledge that the sage as a Knower would have. In other words, when the sage speaks about the way that Plotinus does here when he speaks about inner constitution of the One, the way its power can group itself or rearrange itself

or combine itself in any number of ways, that is not acquired when you are in the One. Only when you're out, when you're in the Nous.

HS: But at that point when you're in the Nous, the knowledge is beyond still?

AD: When you're in the Nous, yes.

HS: Well, you're speaking of the super-abundance of the One.

AD: Yes. In other words, when the sage speaks about it, the divine emanations or the outward-facing hypostasis of the One, alright, it is the sage speaking as a Nous, as a Knower of the Nous.

HS: In the Nous.

AD: Yes, he's in the Nous when he says that, he's not in the One when he says that.

AD: He is Intellectual-Principle when he makes the statement, alright, that the genera of Being which constitute Being, he is speaking as the Nous, the Knower. In other words, he's a mouthpiece for the World-Mind.

AH: Could any statements be made from the point of view of the One?

AD: There's nothing that could be said there, (inaudible).

AH: So the most sublime metaphysics then is from the point of view of the Nous.

AD: Yes. That's what I mean when I say that the Intellect ultimately is dualistic because it's as high as we can go is let's say the Nous, or point of view of the Intellectual-Principle, there is a subject-object relationship but here the identity is much closer, and almost an identity in comparison to what is found later on. Om?

OG: We cannot ask the question, that we have asked many times, how the many came from the One? That question we've been asking.

AD: It's askable in a certain way. When you say, how the many came from the One, you're speaking about the eternal generation of principles, you're not speaking about any sequential or temporal generation. Insofar that the One is perfect, eternally, alright, then -- and the word 'then' here is incorrect -- then we have the generation of the Divine Mind or the Intellectual-Principle. But then here only is something that follows logically. Not sequentially or temporality.

AD: When we asked how the many principles came from the One, how did the Nous come from the One, how did Soul come from the One, how did the System of Nature come from One, to say it's unaskable, then you're telling all these people --look, you won't be able to answer the question.

But that would be like describing what the knowledge of the Nous is. You're already determining that the Nous cannot know this. And what we're just saying is that Plotinus as a Knower standing in the Nous, poised in the Nous, alright, knows this, and is given it, even if you want to say through revelation. But it is given to him to know that.

OG: Okay, both points of view are simultaneous there. Then does that question become unaskable that how the Many came from One? Because (we're not there) all the time.

AD: Yes. You are not going to be there and see how the many came out of the One, because there never was such a beginning. If you think of it as a beginning, you're misunderstanding. As long as there's the One, there will be these emanations from the One. So when was the One not there? Well if it's been eternally existent, then the Divine Mind is eternally existent. Okay. Well then we want to know, well if the Divine Mind is lesser than the One, alright, and the One is utterly sufficient, then how do we account for the existence of the Divine Mind? And so Plotinus goes through an explanation of that.

OG: The explanation is that both are there all the time.

AD: Yes, they're both there all the time, but the way the Ideas and the way the intelligibles and the intelligibility, the Intellect that can see that Intelligible, the way that they can come into manifestation, not so much the modus operandi but a description of the topography of the intellectual realm, is not something to be despised.

LdS: ..There's a place in Plotinus, I can't tell you the quote, where he talks about the Three Hypostases being in the One in a sense in a super-essential way, they must be in the One in a super-essential way.

AD: He speaks about them being in the One in a transcendent mode. And then he also speaks about them as being, not there in a transcendent mode.

LdS: What does he mean by them not being there in a transcendent mode?

AD: Well, when he speaks about the Intellectual-Principle, he says there's a copy of the Intellectual-Principle, there's a transcendent copy of the Intellectual-Principle in the One, alright. It's not to be equated with the Intellectual-Principle that he speaks about.

. Unity precludes any understanding. In the experience of unity, you're not in there saying 'ah-- these are the henads, these are the unities, this is the power'. (student laughter)

what he's trying to do is revert you back into that state of unity, before you uttered the first word, before your silence broke into ideation. And he's trying to point to it. And this is a method that he's using. The other one's a discourse, the other one's going to explain to you that when that silence is broken, and that ideation sieved out, it's not possible any longer to speak about the One. Then he leaves it to you to break your own head. Can we go back now? Let's try re-reading.