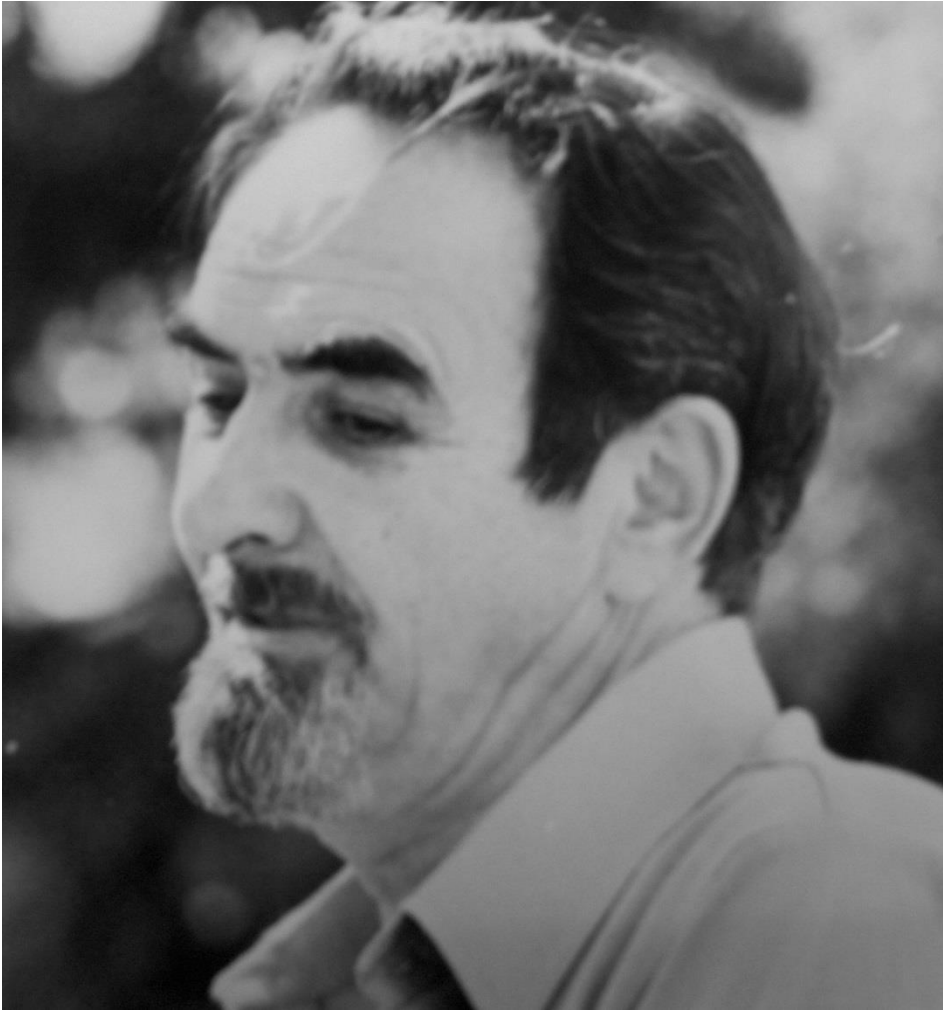


**MANDALA PART 2:
PICTURE GUIDE TO THE ONE**

FOLLOWING TRANSCRIPT OF 3/12/82

Rev. 8/28/09



**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. 704**



1. The absolute -- mind -- meta-ontological infinity, synonyms for the One --

2. Intrinsically complete perfection & utterly self-sufficing

3. Reveals or exhibits itself thru paradox: pure - stillness or passive perfection and unlimited or active perfection

4. The One's interaction with this dyad or power amplifies the aspects into the 1st Quadrant

5. Each aspect of meta-ontological infinity is a way or mode of its universality

6. If each mode of its universality considered by itself is a transcendent model of principles found in the order of emanation ie I.P. [Intellectual-Principle]

This is utterly a self-existent, with no concomitant whatever. This self-sufficing is the essence of its unity. Something there must be supremely adequate, autonomous, all-transcending, most utterly without need. 6.9.6

Astronoesis draft: "So if we return to this quote and wish to glimpse the incomprehensible nature of the One, our intellect must be like a bird which in flying through the sky leaves no trace behind, that is, dissolved in stillness."

AD: Now we have to do something similar to that. We have to think very intensely about what the nature of the One is, there's a point where he does go very deep because (inaudible) (intuitive) way. But do not think that the discussions we have on Fridays are pointless, it [the One] is the only important thing you could discuss ever in your life, at any time, any place, any where, there's nothing more important. So it's not a waste of time, and it's not just anxiety and frustration, it's quite meaningful. 1982
0604

ONE: SIMPLE AND COMPLEX

301 The first point was that the supreme reality is a simplex, utterly self-sufficing. Alright. That's a very important characteristic and we have to keep that in the mind.



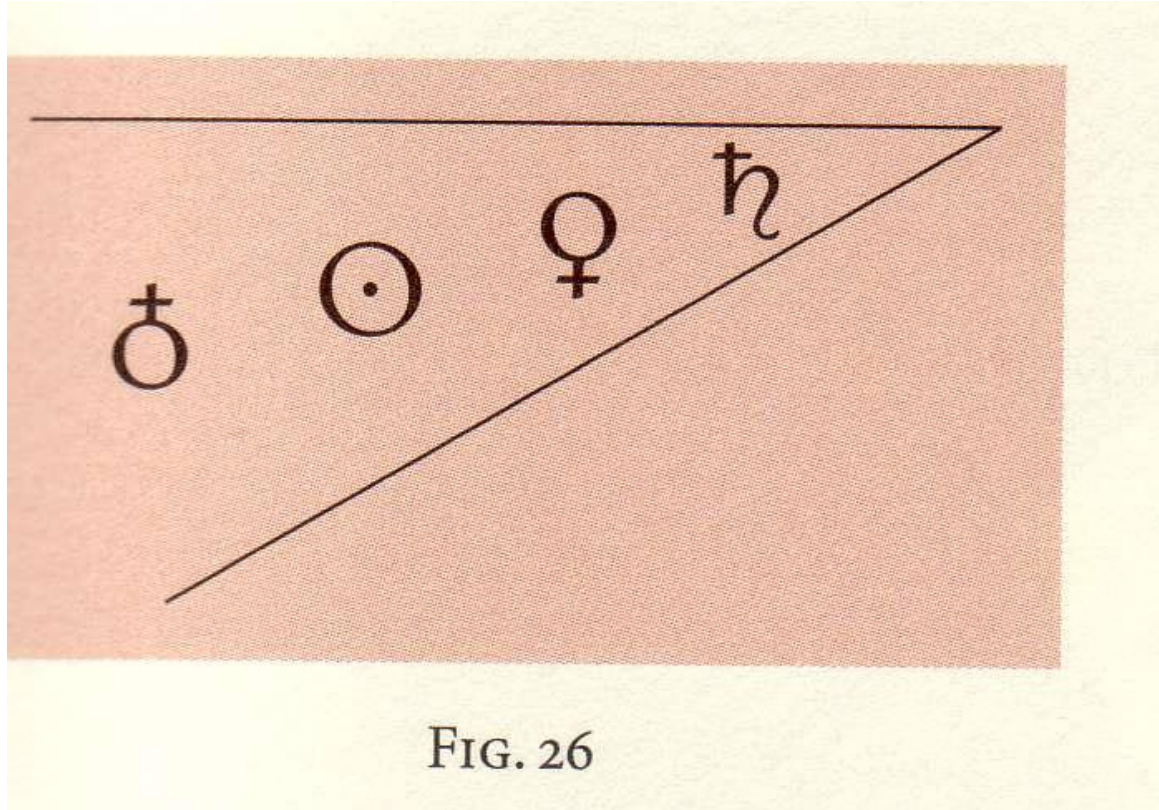
306 don't import into your understanding the term 'one' as some kind of number to understand unity.



302 this simplicity that we're speaking about is not that of a spatial point or any kind of a blank homogeneity—



1. One as First House:



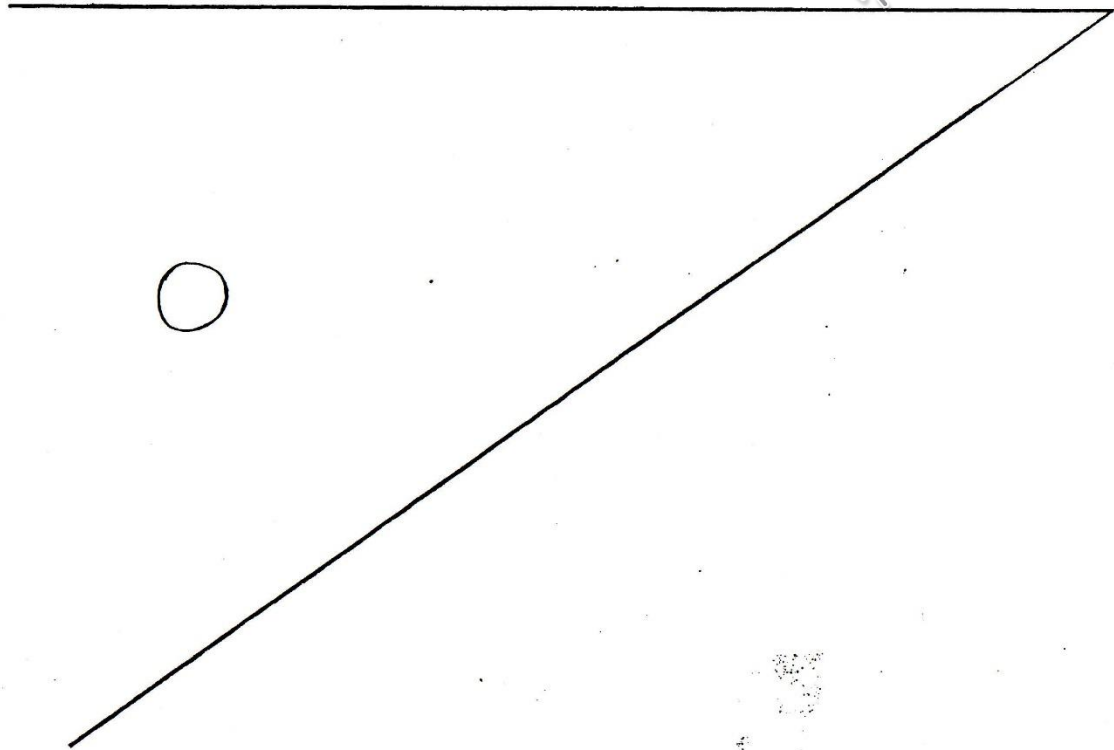
We can represent what Plotinus says about the One by the 1st house and planetary symbols

– [AD: Apply all hypotheses to the One]

Apply all hypothesis to 1st house.



The One V



304 we can see that when we are speaking about the One, or the simplicity of the One, it's going to be the most complicated and complex thing that we could deal with. The complexity of Unity is unfathomable.



307 "It is so complex in its undifferentiated simplicity as to include all and everything within it."

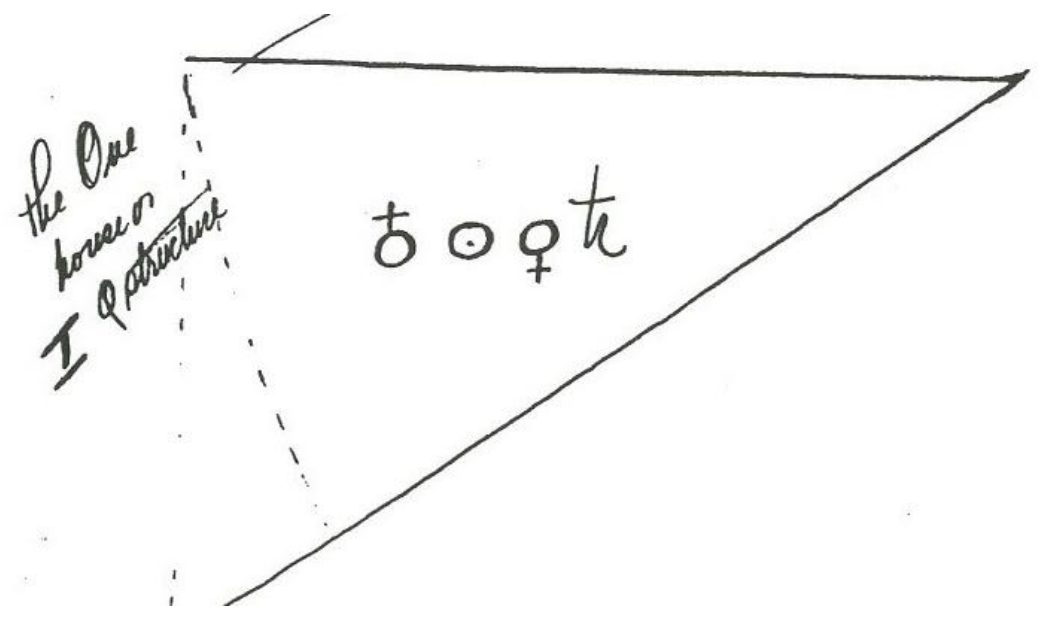


Now you remember he spoke about it in the actual quotation --he speaks about it that there's a transcendent copy of the Nous and Being in the One.

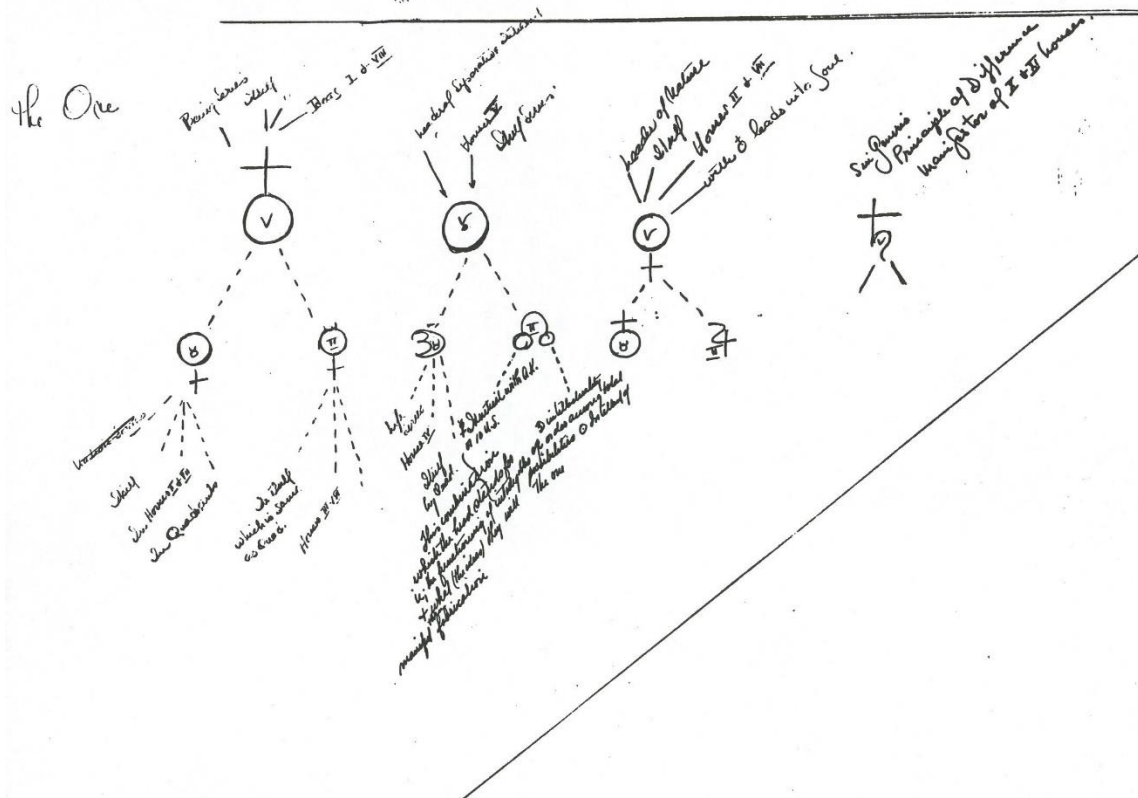


What is present in Intellectual-Principle is present, though in a far transcendent mode, in the One:

6.8.16



308 ultimately we'll have to find that everything comes from the One. And yet, although everything comes from the One, the One remains intact. That's the paradox, Yeah. That's the paradox.



2. DYAD: ONE and POWER

1. The absolute -- mind -- meta-ontological infinity, synonyms for the One --
2. Intrinsically complete perfection & utterly self-sufficing

3. Reveals or exhibits itself thru paradox: pure - stillness or passive perfection and unlimited or active perfection

4. The One's interaction with this dyad or power amplifies the aspects into the 1st Quadrant
5. Each aspect of meta-ontological infinity is a way or mode of its universality
6. If each mode of its universality considered by itself is a transcendent model of principles found in the order of emanation ie I.P. [Intellectual-Principle]

310 "Plotinus identifies the infinite and indeterminate power of the One as not distinct or apart from this pure knowledge itself."



316 If we said it [POWER] is an attribute of the One, and if we said that other things, A, B, and C are also attributes of the One, that would be false because then you would be able to say, well, the One has all these attributes, and therefore you would be speaking about it as something as knowable. But by definition, Unity precludes knowledge in the sense that it (knowledge) is already included within it. So we can't take that approach.



317 As soon as we start saying, Well the One is all these things-- A, B, C, D -- you don't have a simplicity anymore.



404 If we go back to your question, Laurie-- Now we're speaking about the One and its interaction with the Dyad. Now we said that the Dyad was this indeterminate power. That's just a name...We're just giving it a name--Sam, Harry, James, Dyad-- (student laughter). You'd be surprised at the nonsense that goes on over this Dyad.



3. One as TRIAD:

Metaphysical Infinity, Unities:

1. The absolute -- mind -- meta-ontological infinity, synonyms for the One --
2. Intrinsically complete perfection & utterly self-sufficing
3. Reveals or exhibits itself thru paradox: pure - stillness or passive perfection and unlimited or active perfection

4. The One's interaction with this dyad or power amplifies the aspects into the 1st Quadrant

5. Each aspect of meta-ontological infinity is a way or mode of its universality

6. If each mode of its universality considered by itself is a transcendent model of principles found in the order of emanation ie I.P. [Intellectual-Principle]

312 We are thinking about metaphysical infinity, that means the totality of all conceivable possibilities combined in an undifferentiated mode, which of course cancels out the word mode.



313 So another way of looking at it would be Universal Being, not any particular being, not any kind of being, but Universal-- Universal Being. Now that would include power. As a matter of fact there is one place where he speaks about the One as characterizable as the "[infinite] depths of power." (6.9.6)



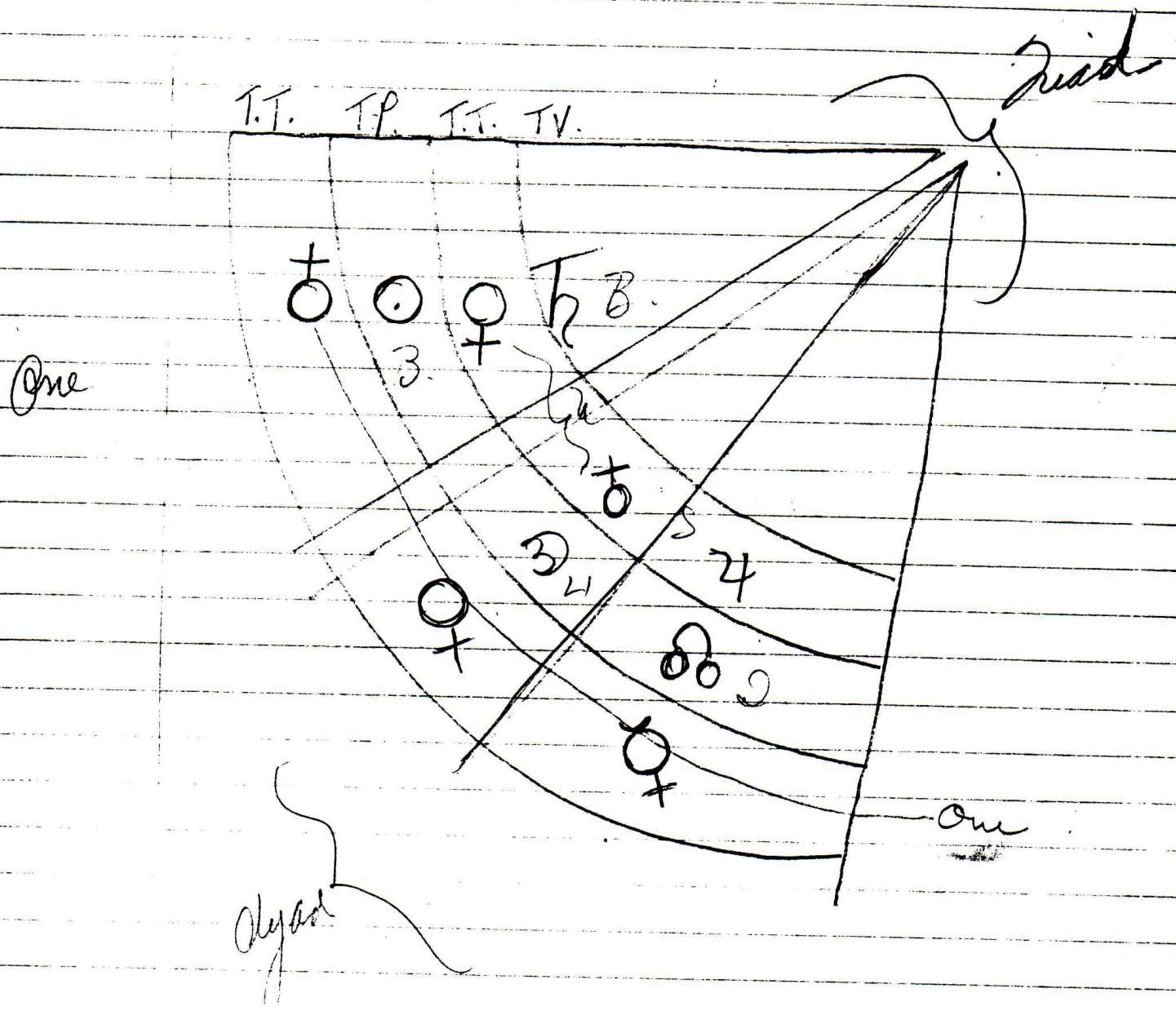
405 "The One in its interaction with the Dyad, or with its power, exhibits 'infinity and bound'-- this is a direct quote from the Philebus-- or repose and act."

- AD: These two in Plotinus are referred to as the double act in the super-intellective Mind, if you remember.**
- "This is non-dual." There. As the One it is non-dual.**



3. ONE AS TRIAD: First Quadrant

- Unity of Unities
- Transcendental unities of beings.
- Universal Being



1235 One Dyad Triad

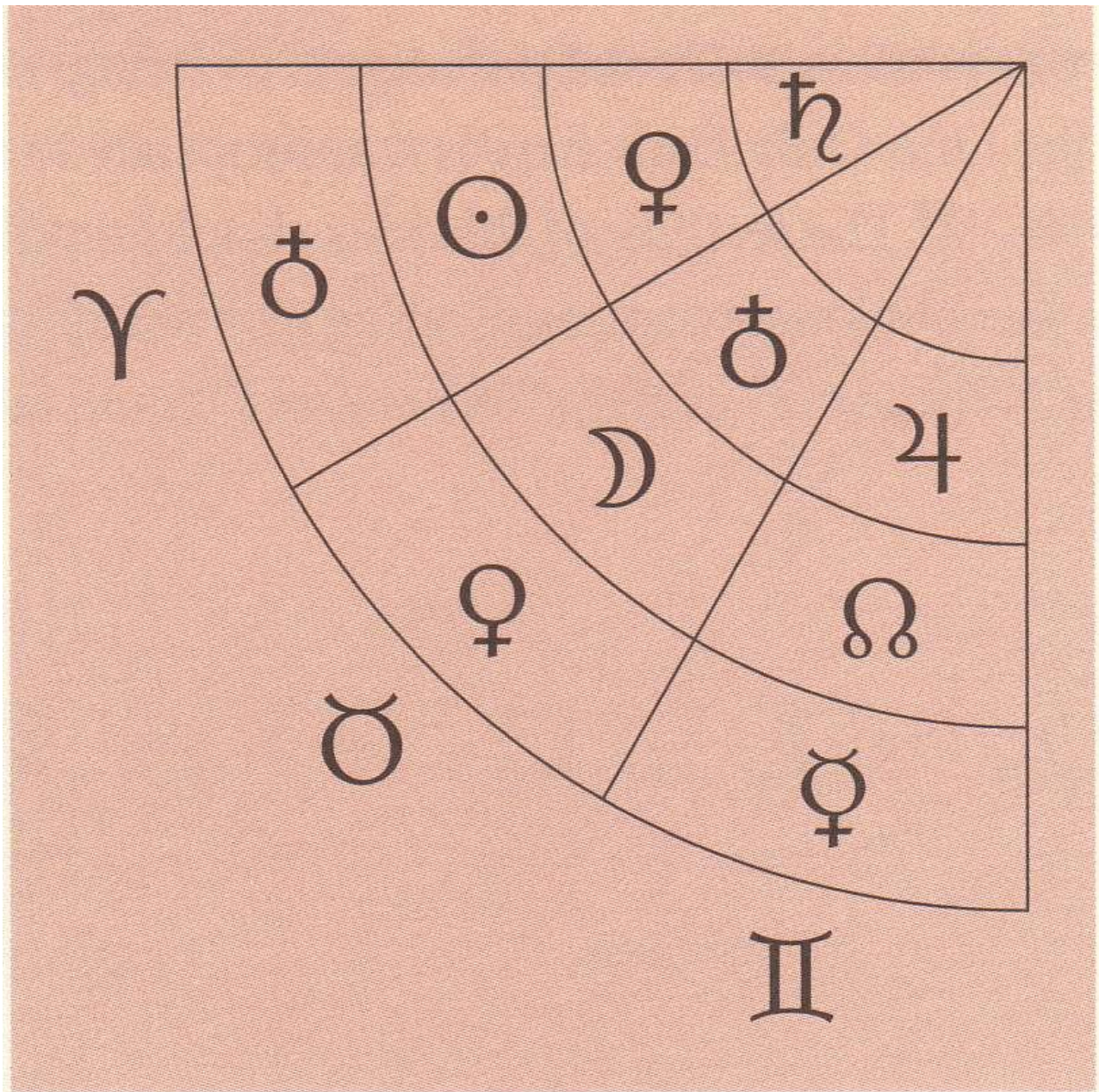
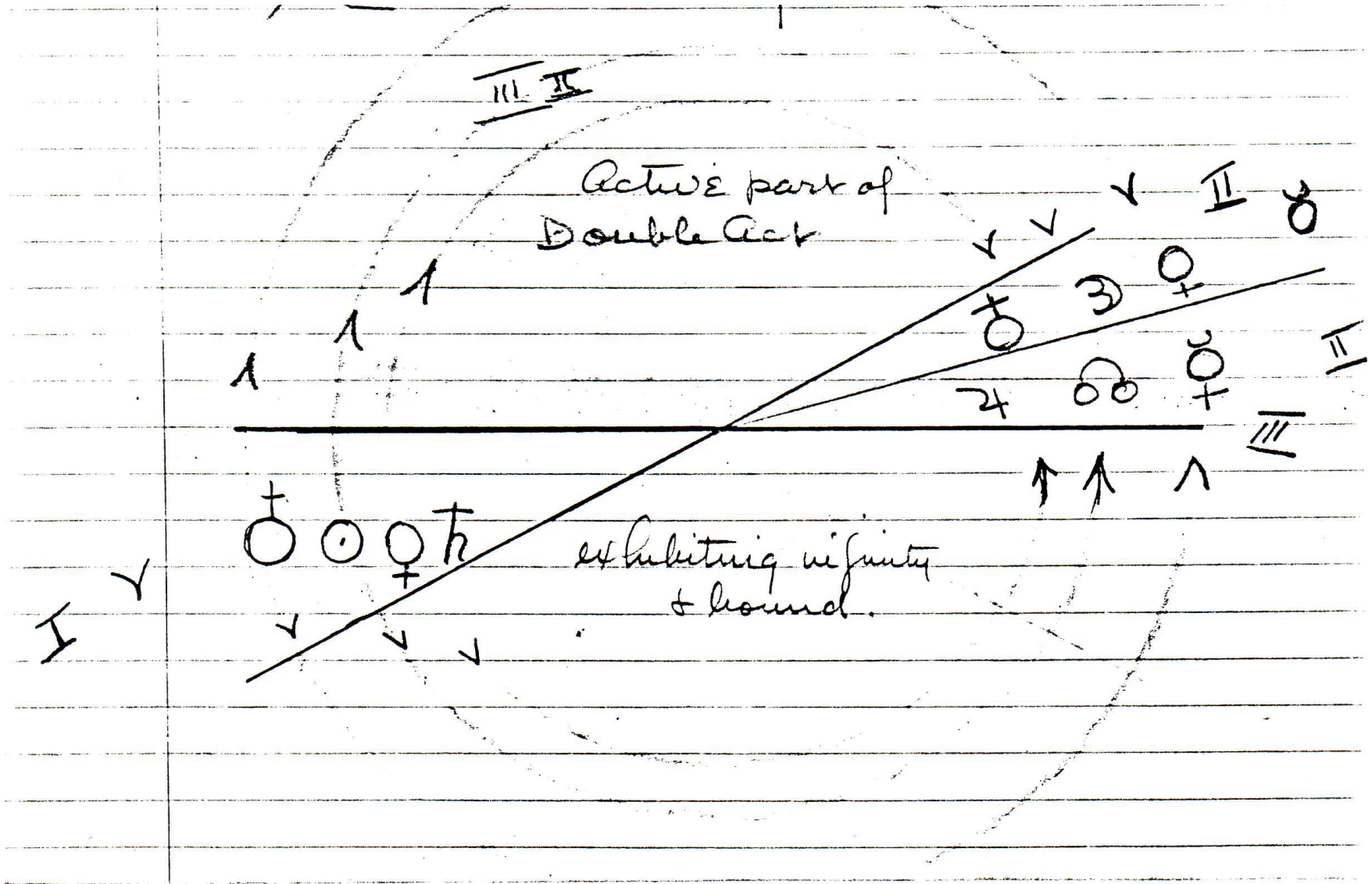


FIG. 24

I28 Active part of Double Act exhibiting infinity & bound



406 So if we think of the totality of possibilities which are active, and we think of the totality of possibilities which are passive, now you're speaking about the totality of all possibilities that are active and all-- either one is going to be the same as the other,



I house Idea of Ideas. mind I 241

The One - Prosement.
includes { substance (house)
 { function (dignities)
The illusory division of the
passive perfection into 2nd & 3rd house
+ likewise for its powers may be diagrammed thus:

501 "The double act in the Divine Mind--this is the One--not the Intellectual-Principle—the double act in the Divine Mind is non-dual. Now the unities which express or constitute the inner nature of the One are no new productions."

That his being is constituted by this self-originating self-tendance--at once Act and repose— 6.8.16



502 So what we're saying is, metaphysical infinity has as one of the characteristic attributes, this infinite power. This power imparts to everything its aseity and its power. But what it grants, it is granting to itself.



- [get more]

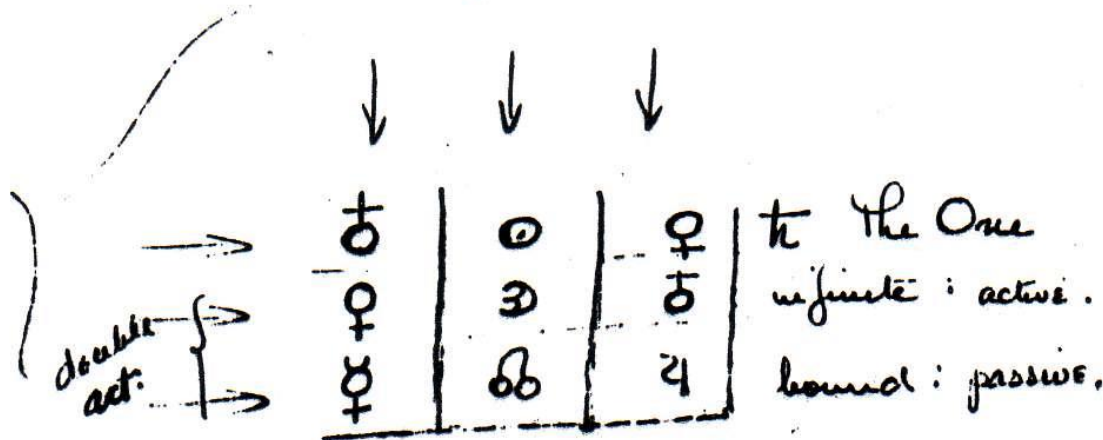
600 "The totality of all possible arrangements and combinations of these Unities, which are rooted in the One, still leaves the oneness untouched. And this view of the One as the Unity of Unity, the principle of principles, established in and by the power of the One in the One, leaves the One intact."



**500 So that means eternal stillness and--
eternal stillness yes-- and absolute activity. On
the one hand, what they refer to as active
perfection and on the other hand, passive
perfection. And he refers to these two, if we
grasp them simultaneously, then we would see
that we are referring to the non-dual. Not that
we understand the non-dual, but it's referring
to the non-dual. If you think of the One as
having infinite substance and immeasurable
activity. You can't. Even if you try to combine
them, let's say you could conceive of either
one and try to combine them, these two
simultaneously conceived would be
Metaphysical Infinity. He called that, Plotinus
called that the double act.**



The One is infinite & bound ~~as~~ simultaneously
 infinite substance & boundless activity: this is
 its 'double' act conceived non dualistically &
 included in its homogeneous & undifferentiated
 Knowledge - -



+

- F10bb The One is infinite & bound simultaneously infinite substance & boundless activity. This is its "double" act conceived non dualistically & included in its homogeneous & undifferentiated knowledge... [NOTE: double act as houses vs. ring arrangement of dignities in first quadrant.]

702 So in the unity of unities, or the principle of principles, are these transcendental principles, of Nous, the Ideas, Being, Numbers, and the totality of infinite possibilities. The power of the One establishes distinct real principles, levels of Being or a variety of spiritual principles yet not separated from their source.



S: So what do we speak of when we say super-knowledge? What do we mean by that?

AD: Well it's a-a round-about description.

S: Of-- of the One?

AD: It's a sort of *negative* description.

S: Of what, what is it-- what were you (saying)? There is no "what", but-- So it's a description of this type of identity, this self-identity.

AD: Well at least we could say something like this, we-- at least I've noticed this much, that nothing is excluded from it. Look at it this way. It's the most positive idea that you can have. The idea of the Infinite is the only true positive idea you have.

You cannot exclude *anything* from it, because if you excluded anything from it, it wouldn't be the Infinite. So the idea of the Infinite is the most definite positive idea that you could have.

42-44 min

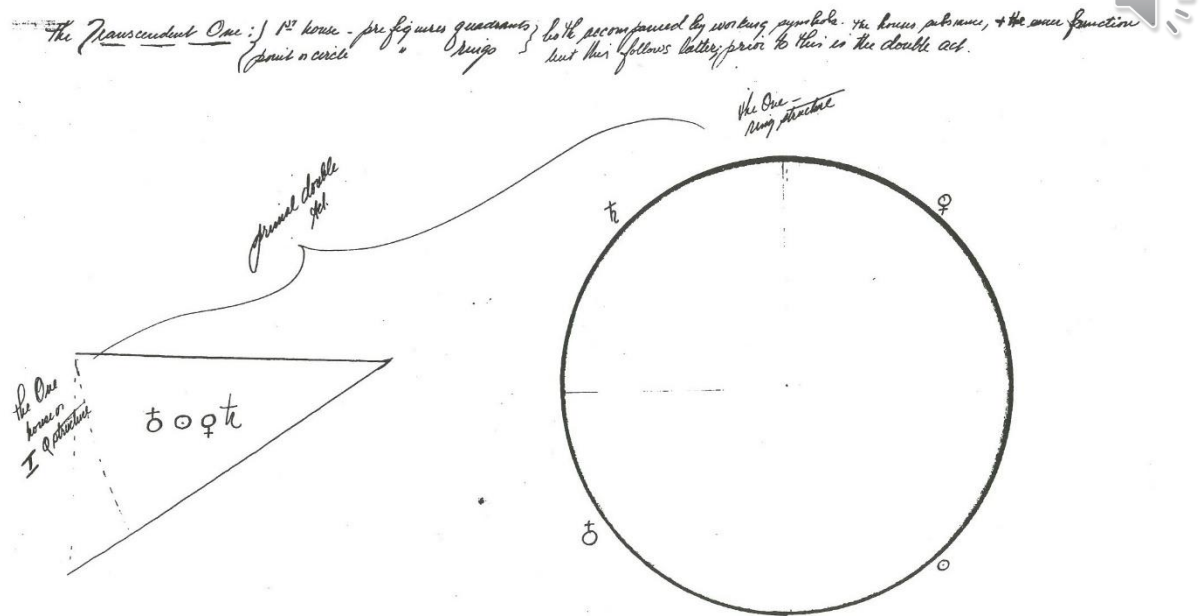
AD 1980 0109: comment on the *Unveiling of Reality* in TWOTO

65:38 So then we begin to get some indication that the nature of the One includes integrally and principally everything within itself but in this homogenized way that we spoke about. Now if we can think of the One or the nature of the One in that way, then the next step will be a little easier – how does the World-Mind arise from that? Because if the World-Mind is not within it to begin with, we'll never be able to get it out. So then in some mysterious way, the One includes the World-Mind within itself and the World-Mind that it includes within itself is something of a higher, a superior, of a more transcendent mode in the One than the way it actually exists as the World-Mind, to use Plotinus' expression. In other words, the copy of the World-Mind which exists in the One is truer than the World-Mind as it actually exists.



4. Transcendent and Immanent

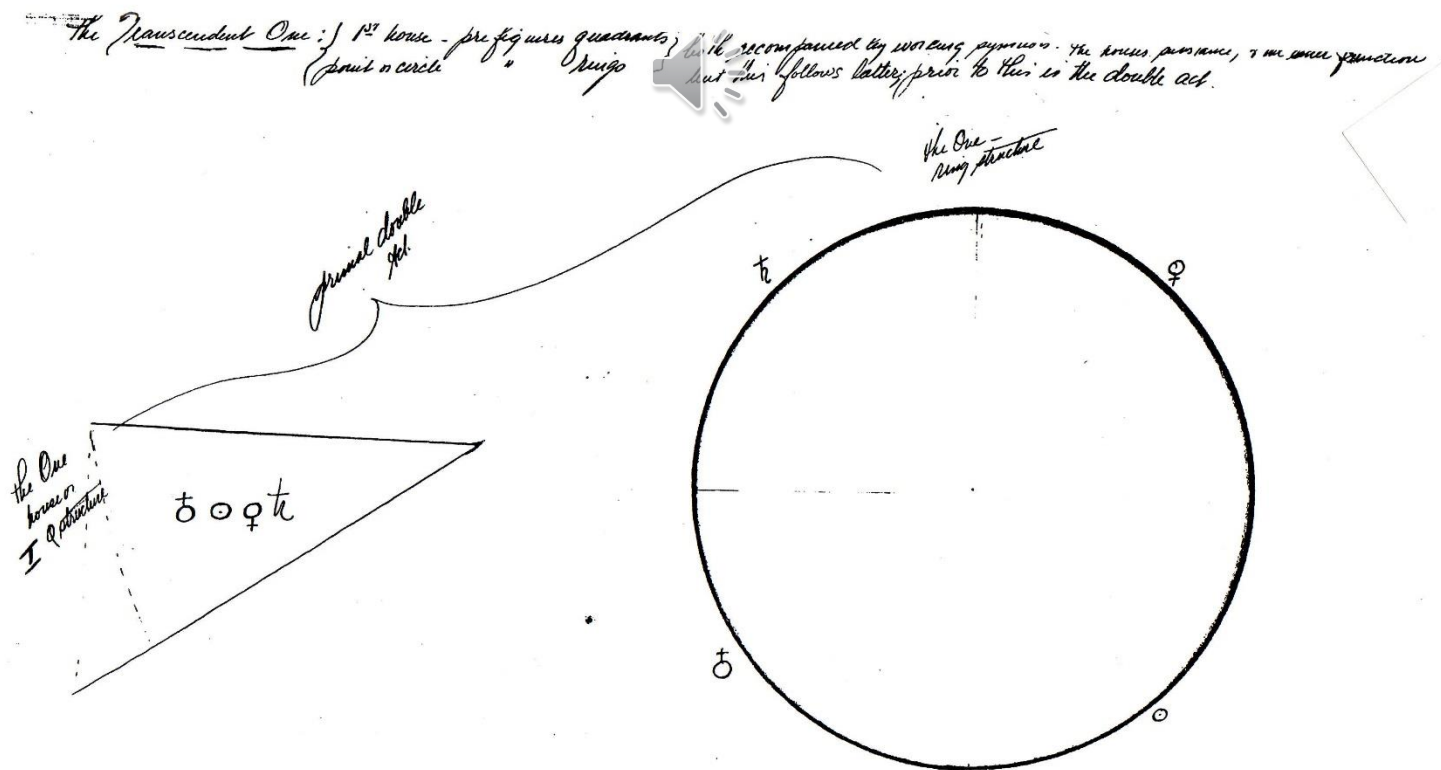
703 We must repeat that this power when identified with the One refers to the transcendent. When extended from the One, or this indeterminacy of the power which is extended from the One, we refer to that as immanent."



402 when we speak about the One as transcendent, we are thinking of all the power identified with the One. When we say it's immanent, we are thinking of the power as extending to everything. So these two conceptions, transcendent and immanent, is something which you have to hold, one in each hand in order to realize what metaphysical infinity amounts to, or at least to get some insight [into it]. It's this paradoxical complementarism which gives us a clue how far the One transcends all of these polarities.




705e The power is identified with the One, the power is extended or stretched out to infinity. And *both* these conceptions give us the notion of the One or the transcendent or the metaphysical infinity or universal Being: one by themselves we can't.



706" The One as source of All contains in Its inner nature, in a differenceless mode, transcendentally, all the principles which are to be distinguished from It.

"In the undifferenced knowledge of the One, what he called the super-intellection of the One, there's prefigured the Intellectual-Principle and Being, the Ideas and Numbers. So in essence the unity of the Intellectual-Principle is to be found in Universal Being.



707 "When we conceive of the essential simplicity of the One, that is, its Transcendental aspect, we are considering it as partless and indivisible. Even knowledge of it is excluded."

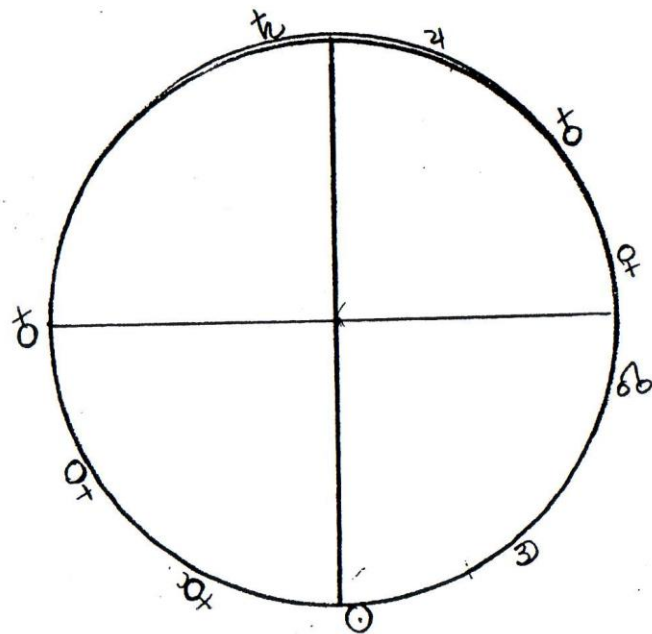
when considered as the principle of all principles it is immanent. Both views are necessary to understand it rightly.



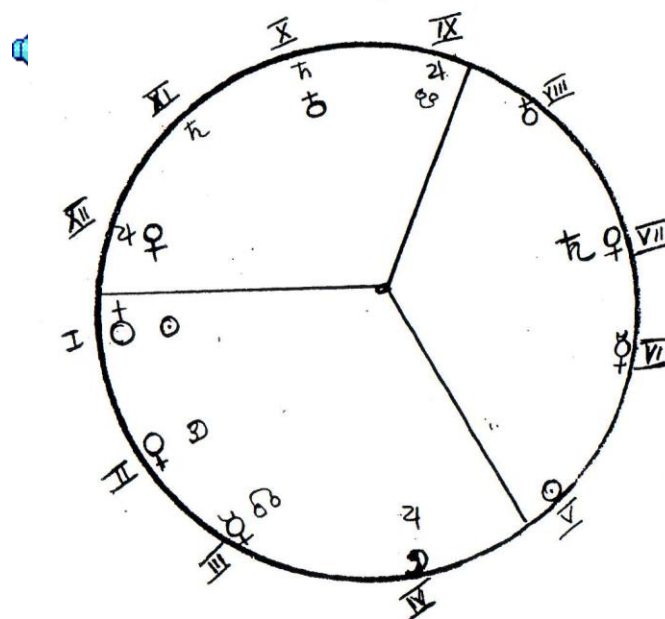
709 the radiant emanations or the divine outflowing – and Plotinian doctrine, is a doctrine of emanations -- is now unfolded. The radiant emanation or the divine outflowing is now unfolded. Within Being--that is, within the Intellectual-Principle - the first distinctions arise, knowledge and its object, the One and Many."



The One



*The Intellectual Principle
with separative intellect*



701 In other words I have to leave metaphysics, and especially in the first house 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.



UROBORIC

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

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

1st House // 1st Quadrant

C. *Uroboric*: The whole mandala: is the emanation of One’s self-nature as 1st House.

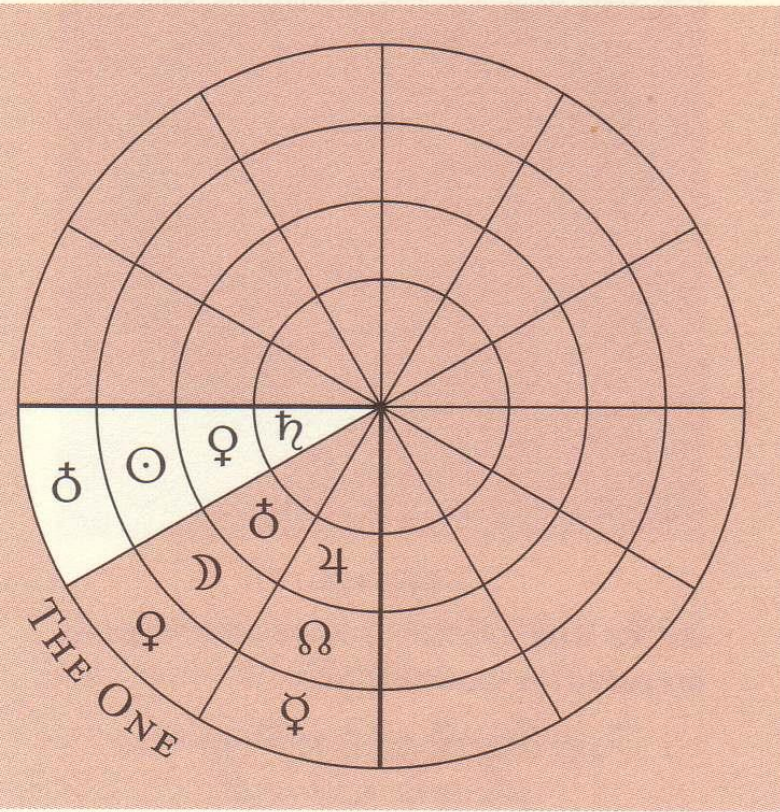


FIG. 123

SUMMARY: DYAD: One and its POWER

The dyad is the Power of the One. Plotinus speaks of it in 6.8.16 and 5.4.2. Anthony seemed to be preoccupied with this concept of the One and its power for some time, and he considered it pivotal to understand the paradoxical nature of non-duality. We may explore the meaning of dyad in three modes:.

A. DYAD: Nonduality of passive and active perfection

DYAD: is the nonduality of passive and active perfection. Anthony emphasizes this view of the double act: as in Ennead 6.8.16: “Self-originating self-tendence, at once act and repose.” Anthony uses the first house to mark the One in itself, where we have already this double nature represented as first house and dignities: substance (houses) and function (rings/planets).

B. DYAD: Nonduality of Simplicity and Complexity: infinite unities in the ONE

Dyad represents the nonduality of simplicity and complexity. All the complexity within the One is nothing other than the One itself. One imparts unique qualities to itself as Ones through its power. Plotinus says of the One: “it constituted itself because its act was inseparable from itself. It is thus as it willed itself to be.” This view of dyad allows for all things to be: because they are already established in the One. Anthony calls this view of infinite unities Universal being or The Triad, and represents it by the first quadrant with houses, rings, and dignities; and their supposed interaction and arrangements.

C. DYAD: Nonduality of transcendent and immanent

Dyad points to the non-duality of transcendence and immanence, or transcendence and emanation. Plotinus in 5.4.2 speaks about the act of the essence, and the act going out from the essence. In 5.1.6 he describes emanation. And in 5.2.1 he says of The One: “seeking nothing, lacking nothing, the One is perfect and overflows...” Another term for this view of non duality is “omnipresence.” Omnipresence = emanation + participation. Anthony illustrates this form of non-duality by juxtaposing the first house and whole chart, or the dignities in the Triad and series of monads which unfold from them.



SECOND PART OF AD OUTLINE

7. The I.P. has the aggregate of all the intelligibles & ideas etc.
8. This ordered and abiding wisdom; this God; truth itself a reflection or emanation whose contents organized by the principle of number
9. And its locus is within a second one that is within the midst of the One without a second -- (Saturn in Aries)
10. The principle of number in the triad is Head; an aspect of divine Unity -- which in fact is the essence of IP [Intellectual-Principle]
11. Number therefore as the force & regulatory activity of meta-ontic unity which is the impression of unity that the I.P. [has] of the One.
12. There must therefore be in # [Number] itself a peculiarity or aseity that is responsible for organizing the internal schema of the I.P. and this Idea of number itself as an aspect of divine unity must be searched into.