

Plotinus *Ennead* 6.8.18 (part 2).

What is present in Intellectual-Principle is present, though in a far transcendent mode, in the One: so in a light diffused afar from one light shining within itself, the diffused is vestige, the source is the true light; but Intellectual-Principle, the diffused and image light, is not different in kind from its prior; and it is not a thing of chance but at every point is reason and cause.

The Supreme is cause of the cause: it is cause pre-eminently, cause as containing cause in the deepest and truest mode; for in it lie the Intellective causes which are to be unfolded from it, author as it is not of the chance-made but of what the divine willed: and this willing was not apart from reason, was not in the realm of random and of what happened to present itself but of what must needs be, since random is excluded from that realm.

AD: 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 (Paradigm) of the World-Mind which exists in the One is truer than the World-Mind as it actually exists. *Class 01/09/1980*

From *The Notebooks of Paul Brunton*:

The Godhead is too far beyond man's conception, experience, and knowledge; the Absolute cannot be comprehended by his finite capacity. It is indeed *the Unknowable*. ... In the Unique Godhead, ever mysterious in its unmanifested self-existence, there rises and sets, like the sun's light, the manifested World-Mind, in which--in its turn--there rises and sets all this wonderful cosmos of which it is the very soul. The first is forever beyond man but the second is always accessible to man as the Overself within him. 28.2.91

The Godhead is a great Void and has no direct connection with the cosmos. When the hour ripens for the latter to appear, there first emanates from the Godhead a mediator which is the active creative agent. This is the World-Mind, the Logos, Brahma. 27.2.49

Mind in itself stays always in absolute repose: there is then no operation whatever, no movement or manifestation, no creation or communication or revelation; it is forever inaccessible and unknown. This is the "Divine Darkness" of early Christian Fathers, the Godhead of medieval Christian theologians. 28.1.57

AD: From a Class 04/09/1982

Metaphysics, talking about the One, is necessarily dualistic.

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.

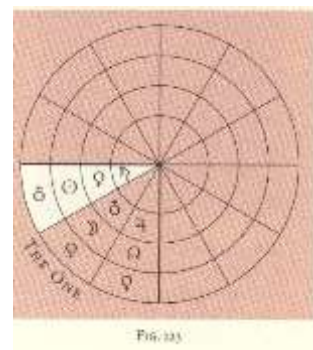
The first house would be the One as transcendent. And everything else would be the One as immanent.

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.

... you cannot *speak* of reality outside of a dualistic framework, it's not speakable.

... 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.

[AD Audio/text: 4 min](#) -- 3/12/82 on the one...

[PDF of slides on One and Four Metaphysical and Cosmological](#)

#AD: From a Class 12/7/83

AD Reads the quote again: "Two things have to be learned . . ." (20.4.134)

AD: 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.

In other words, we take the three primal hypostases; we say One, Intellectual Being, Soul. We say, now, they're going to call this the Absolute, they're going to call this the Void, they're going to call this Mind. And then they say that from the Absolute Soul there emanates an individual Soul. Now this individual Soul that is emanated we can call our Overself. Now that Overself and that mysterious Void, they're going to use the same word: Mind. That's how EXALTED that notion of the Soul is, the individual Overself.

AD: Paper read 12/16/83

We must remember that these were esoteric teachings and not intended for public or mass consumption. 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 to pounce upon them.

ohio 1984 section 96. PB and Brahman {PB Notes}

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. But more so in terms of the Hindus rather than the Westerners.

Perhaps it would be better to do it this way. 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'm quite sure PB-- I mean, like for instance, when we speak about the three Hypostases, he would point out to you, says, 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).

Ohio 3/23/84 fixing and diagrams # 90

AD: Yes here.. If we think of the white cardboard as the Absolute and this would represent the precipitation out of that Infinite Intelligence this collocation or gathering of certain Ideas. If we think of these as all the Ideas [diagram Above], as far as we're concerned all the Ideas, twelve-- that's enough. Now, this is precipitated out of the Absolute. Now the strange thing about these Ideas is something like this. If we think of any world, any universe, any solar system, any galaxy, there would be the underlie or the basic plan of any one of them would be this organization of Ideas. Ohio 3/23/84 #90

AD: So now see if you can get the feeling. No matter which universe, galaxy, solar system, planet we're talking about, this would be the underlying samskaras or groups of - - the group of Ideas which is the plan for any and every universe. It's not concerned with the *details* of the universe. It's concerned with the basic structure that is, so to speak, the underpinning.

Each universe, each galaxy, each world system, even each planet, must have some kind of underlying plan, structure, organization. Now this underlying plan or organization or structure is one and the same for all universes. These are the Ideas in the Mind of God or God's Wisdom. These Ideas are in eternity. You remember like it says in John: "In the beginning was the Word, and the Word was with God, and the Word *was* God." So it's like saying that these Ideas are the Wisdom of God, they are with God, and they are the same as God.

Now, of course, we make a distinction and Plotinus makes a distinction. The Godhead, the Supreme, the Absolute, they distinguish from its Ideas and they say well, the Ideas are of God, and from many points of view, it's impossible for us to distinguish or separate God from God's Wisdom. But the philosophers like Plotinus or Plato, they do that. They speak about the One as Absolute, utterly Absolute, impersonal pure Intelligence. Then they differentiate that from Wisdom, and they say now God has Ideas. But, in that realm, it's impossible to distinguish the God's Ideas *from* God.

So maybe now we can grasp what they mean when they say these Ideas are eternal. The universe is not. Universes will come and go. And PB makes a remark they'll be like bubbles rising in the water. From the point of view of the Void Mind, universes arise, they take billions of years, and they go back, lapse into the Void, they rise. He says it's like bubbles. That's from the point of view of Void Mind: ten billion years, ten minutes, what's the difference? From the point of view of Void Mind, not from the point of view of relative mind, that's quite different -- Must be quite a treat

T SUBBA ROW on the Bhagavad Gita PARABRAHMAN and LOGOS

The first principle, or rather the first postulate, which I have to lay down is the existence of what is called *Parabrahmam*.

Now this *Parabrahmam* which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which I shall for the present call the *Logos*.

This *Logos* may be called in the language of old writers either *Eswara* or *Pratyagatma* or *Sabda Brahman*. It is called the *Verbum* or the Word by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father.

(*Logos*) is not different in substance, as it were, or in essence, from *Parabrahmam*, and yet at the same time it is different from it in having an individualized existence. It exists in a latent condition in the bosom of *Parabrahmam*, at the time of pralaya just, for instance, as the sense of ego is latent at the time of *sushupti* or sleep. It is often described in our books as *satchidanandam*—that is *sat*, and that it is *chit* and *anandam*.

It has consciousness and an individuality of its own. I may as well say that it is the only *personal* God, perhaps, that exists in the cosmos. But not to cause any misunderstanding I must also state that such centres of energy are almost innumerable in the bosom of *Parabrahmam*. It must not be supposed that this *Logos* is but a single centre of energy which is manifested by *Parabrahmam*. There are innumerable others. Their number is almost infinite. Perhaps even in this centre of energy called the *Logos* there may be differences; that is to say, *Parabrahmam* can manifest itself as a *Logos* not only in one particular, definite form, but in various forms.

The light from the *Logos* is called *Daiviprakriti*.... The universe...comes into existence mainly through the instrumentality of the one source of energy and power existing in the cosmos, which we have named the *logos*...

It [*Gayatri*] is considered as the light of the *Logos* and in order to convey to our mind a definite image it is represented as the light of the sun. But the sun from which it springs is not the physical sun that we see but the central sun of the light of wisdom.

... the sun may be compared with the *Logos*; light and heat radiate from it; but its heat and energy exist in some unknown condition in space, and are diffused throughout space as visible light and heat through its instrumentality. Such is the view taken of the sun by the ancient philosophers. In the same manner *Parabrahmam* radiates from the *Logos*, and manifests itself as the light and energy of the *Logos*.

I.K. Taimni uses metaphors/symbols of Ultimate Point and the Ultimate Space

Although...we have separated the concept of the Absolute from the other two concepts, namely those of the dual Father-Mother Principle [Siva-Sakti] and the triple Unmanifest Cosmic Logos, we should remember that the three together are the Ever-Unmanifest and really constitute one indivisible, impenetrable Mystery. --*Man, God and Universe* p.4

"The undifferentiated ultimate reality or the Absolute which is a void, cannot have any center or particular point. Yet without such an eternal center there can be no manifestation. ..What is the exact opposite of a point... Obviously, boundless, infinite, empty space.

The zero and infinity will thus be seen to be analogues of the point and space in geometry. .

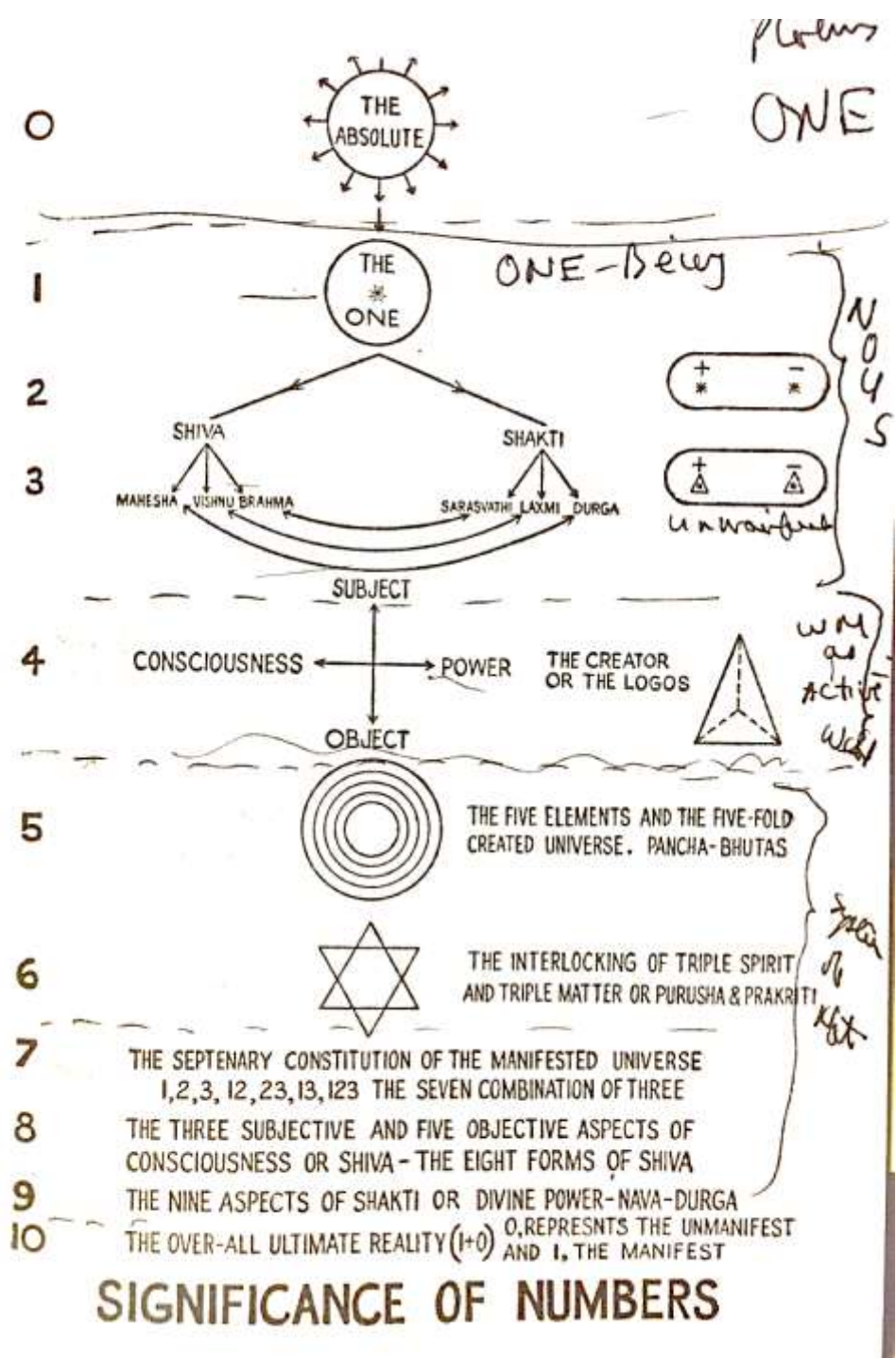
The Ultimate Point and the Ultimate Space must be the two opposite eternal forms or features of the ultimate Reality, which are perfectly balanced and maintain the voidness of the ultimate. These two aspects are simultaneous in the ultimate. Their first expression is the Siva-Sakti polarity.] p.20

An Ultimate Principle must be a perfectly harmonious synthesis of all possible opposites and must contain in an integrated form all principles, qualities, [states] etc. It is not a question of the Absolute resting in space in its unmanifest state and appearing through a point in its manifest state, but existing through both simultaneously. This means that the unmanifest and manifest states of the Absolute related to this Space and Point are not two alternative but co-existing states which exist simultaneously and eternally. They may be considered as polar states indissolubly bound together.

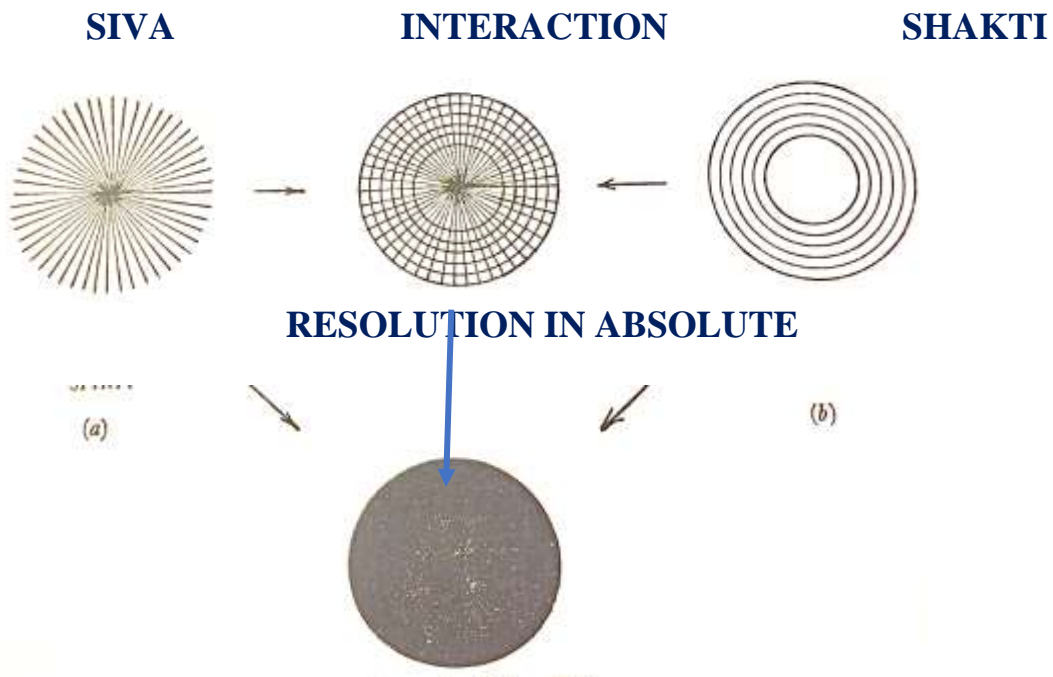
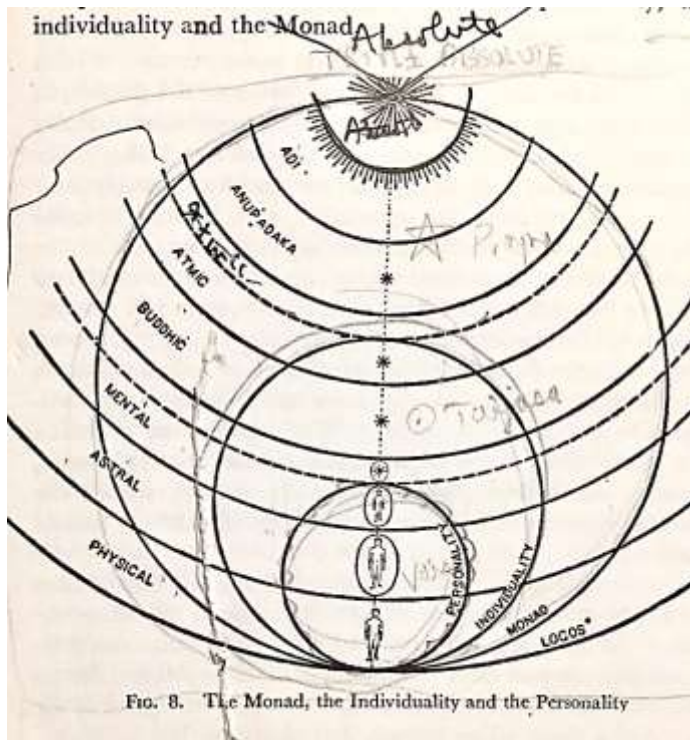
It is not that the ideal Point appears when manifestation is to take place. it exists eternally and simultaneously with the Ultimate Space and is the vehicle of *Nirguna Brahman*... and which corresponds to number 1 in the series of numbers ... p. 20/22

THE relation of the Jīvātmā and Paramātmā or the individual soul and God is one of the mysteries of manifestation and a problem of philosophy. It cannot be conceived, it cannot be explained, but it can be realized within the depths of one's consciousness... But the fact that a mystery is beyond human comprehension does not mean that we should not think about it, and should not try to understand it as far as this is possible within the realm of the intellect. (p. 94).

The whole of Reality in Its infinite depths or levels is hidden in its completeness and full splendor within each individual soul. That is why there is no limit to the level of knowledge we can gain, the degree of unfoldment we can attain. (p. 98).



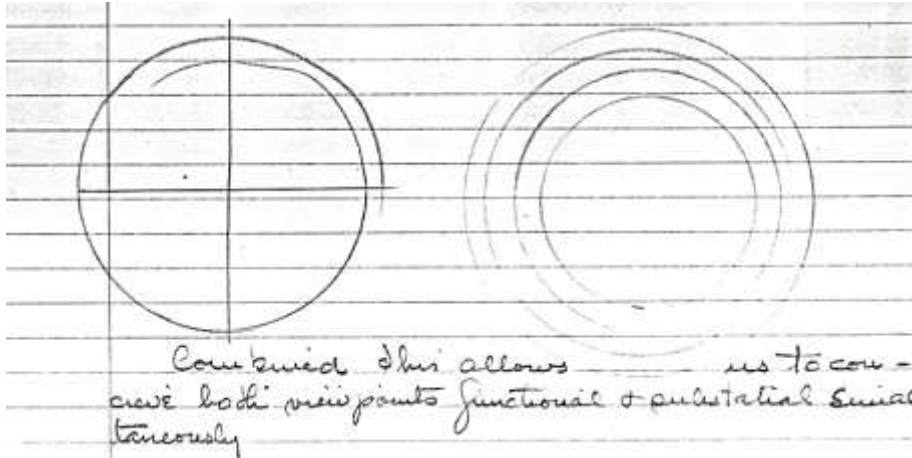
TAIMNI P. 237



TAIMNI P. 222

Anthony's Notebooks:

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.



[SUPP 201]

Combined this allows us to conceive both viewpoints functional and substantial simultaneously.

1) The One revealing itself through substance and function.

OR

2) the double act, non dual in the One as immanent ie. we can see the double act when substance (quadrants) as underlie and rings superimposed manifest the ground--but the levels of reality are spread out for us to view them.

3) The wheel as revealing the metaphysical and ontic frames simultaneously is another double act.

4) the pure principles in themselves and combined with the system of nature us a double act.

Astronoesis

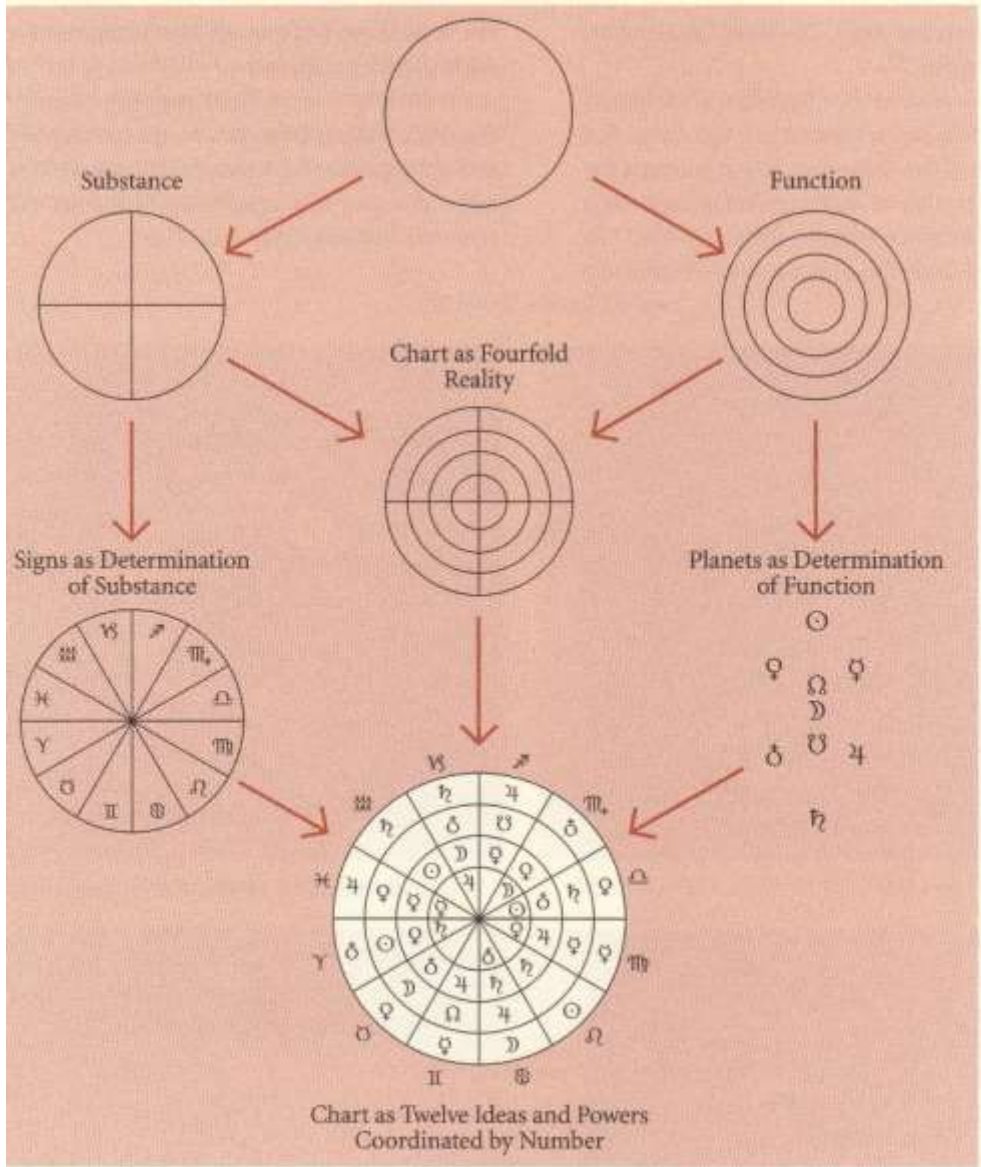


FIG. 135: THE DIGNITIES COMPLETE AND COMPLEMENT THE GEOMETRY OF THE CIRCLE AS A MEANS OF PORTRAYING THE NATURE OF REALITY.

For Practice: from ***The Notebooks of Paul Brunton:***

The innermost being of man and the cosmos is ever at rest, and single. The incarnate being of both is ever in movement, and dual. **The inner is the Real, Changeless; the other is the Appearance, and subject to the play of two opposed but interpenetrating active forces. Because it is the quintessence of consciousness and intelligence, I call the first Mind.** It is without shape, infinite and untouchable by man, but because it is, universes are able to appear, expand, disintegrate, and reincarnate. This activity is directly due to the agency of the first entity to appear, which I call World-Mind. From the latter flows ceaselessly the energy which is at the heart of every atom, the life-force which is at the heart of every man. **World-Mind and Mind are for us the twin sides--a crude but simple, understandable metaphor--of God.** The human being draws breath, exists, and thinks with awareness only because of this relationship. If he declares himself an atheist, sees himself only as an animal, rejects any divine basis to his mind, he testifies thereby to a failure on his own part: he has failed to seek and find, or because of prejudice--that is, of prejudgement--has sought wrongly. Jesus gave two helps in this matter: seek the kingdom of heaven *first*, and seek it *within*. It is open to anyone to test this truth that he is related to God. But if he does not bring certain qualities into the work, such as patience and humility, the going may be too hard, the result disappointing. 25.1.6

He will arrive at the firm unshakeable conviction that there is an inward reality behind all existence. If he wishes he may go farther still and seek to translate the intellectual idea of this reality into a conscious fact. In that case the comprehension that in the quest of pure Mind he is in quest of that which is alone the Supreme Reality in this entire universe, must possess him. The mystery of Mind is a theme upon which no aspirant can ever reflect enough: first, because of its importance, and second, because of its capacity to unfold his latent spirituality. He will doubtless feel cold on these lofty peaks of thought, but in the end he will find a heavenly reward whilst still on earth. **We are not saying that something of the nature of mind as we humans know it is the supreme reality of the universe, but only that it is more like that reality than anything else we know of and certainly more like it than what we usually call by the name of "matter."** The simplest way to express this is to say that Reality is of the nature of our mind rather than of our body, although it is Mind transcending the familiar phases and raised to infinity. It is the ultimate being the highest state. This is the Principle which forever remains what it was and will be. It is in the universe and yet the universe is in it too. It never evolves, for it is outside time. It has no shape, for it is outside space. It is beyond man's consciousness, for it is beyond both his thoughts and sense-experience, yet all consciousness springs mysteriously out of it. Nevertheless man may enter into its knowledge, may enter into its Void, so soon as he can drop his thoughts, let go his sense-experience, but keep his sense of being. Then he may understand what Jesus meant when saying: "He that loseth his life shall find it." Such an accomplishment may appear too spectral to be of any use to his matter-of-fact generation. What is their madness will be his sanity. He will know there is reality where they think there is nothingness. 28.2.100

When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" 1.1.130

If there is anything worth studying by a human being, after the necessary preliminary studies of how to exist and survive in this world healthily and wisely, it is the study of man's own consciousness--not a cataloguing of the numerous thoughts that play within it, but a deep investigation of its nature in itself, its own unadulterated pure self. 1.1.81

The first question is also the final one; it is quite short, quite simple, and yet it is also the most important question which anyone could ever ask, whether of himself or of others. This question is: "What is consciousness?" Whoever traces the answer through all its levels will find himself in the end in the very presence of the universal consciousness otherwise called God. 19.3.32

If you ask what reality is, in philosophy's view, the answer must be consciousness. If you further ask what man's work in this life is, the answer must be to become conscious of consciousness as such. But because, ordinarily, consciousness never discloses itself to him but only its varying states, he can accomplish this work only by adopting extraordinary means. He will have to steel his feelings and still his mind. In short, he will have to deny himself. 20.3.155

He discovers that Consciousness, the very nature of mind under all its aspects, the very essence of be-ing under the personal selfhood, is where man and God finally meet. He knows that God indisputably exists, not because some religious dogma avers it but because his own experience proves it. 25.1.39

... Everyone knows that he is aware of himself, others, the world. But that awareness exists also in an unlimited uninterrupted way he does not know. Yet to the extent that he has this limited kind of consciousness he derives from It, shares the spirit, is part of it. (21:2.98)

It is in the fullness of the eternal present, the eternal now, that a man can really live happily. For by seeking That which makes him conscious of the present moment, by remembering it as being the essence of his fleeting experience, he completes that experience and fulfils its lofty purpose. *Perspectives* 19:30

The little centre of consciousness that is myself rests in and lives by the infinite ocean of consciousness that is God. The first momentary discovery of this relationship constitutes a genuine religious experience, and its expansion into a final, full disclosure constitutes a philosophic one. 25.1.31

MORE

All human experience is *known* experience. The world which comes to my attention *through* the five senses is known to me by the mind. Whatever the shifts of scientific knowledge may be at any time, this will remain as the central fact. 21.1.27

We do not intend to deal here with some supernatural "spirit" which does not explain the world but only mystifies us, which is beyond all ordinary experience and whose existence cannot be irrefutably proved. We do not need to go beyond Mind --which explains the world as a form of consciousness, which is everyone's familiar experience at every moment of the day or night, and whose existence is unquestionably self-evident, for it makes us aware of every other kind of existence. 21.4.9

Why is it that so many people are so unaware of their own higher existence? The answer is that their faculty of awareness itself is that spiritual existence. Whatever they know, people know through the consciousness within them. That in them which knows anything is their divine element. The power of knowing--whether it be a thought that is known, a complex of thoughts such as memories, a thing such as a landscape--is a divine power for it derives from the higher self which they possess. 21.2.136