

## HIGHLIGHTED "TRANSCRIPT" 08/23/23 WEDNESDAY PLOTINUS TOPICS/THEMES

**ANTHONY audio/text:** : [Knowledge and Plotinus 0617 1983](#) *Did anyone ever tell you...  
How the Ideas come to Valois.*

**Transcript: CONSCIOUSNESS APPEARING AS A PERSON**--the details  
*Metaphors for Reality and Appearance: what are yours?*

**Transcript: METAPHORS**

SKY and CLOUDS and SUN and RAYS  
MORE ABOUT SKY AND SUN  
RAYS OF SUN AND INFINITY OF SUNS, OF LOGOI  
**DISCUSSION OF METAPHYSICS DUALISTIC: AND SKY/SUN**  
EVEN TO HAVE HEARD AWAKENS FAITH: WHICH IS A SHIFT IN CONSCIOUSNESS

**Transcript: CONSCIOUSNESS AND AWARENESS DISCUSSION**

[Anthony: being that awareness 1 40 shorter](#) *Audio/text 1:05*

[Anthony: Consciousness deepens. 1/27/84 5 min](#) *Audio/text to 1:15 is enough*

*Click here for PB paras:* [Notes on consciousness rev 2023 0829](#)

*Click here for quotes:* [I Am That Consciousness and I Am](#)

**Transcript: PARADOX OF WORLD-MIND AND MIND: TWO FACES**

BRAHMAN AND PARABRAHMAN

ACTIVE AND PASSIVE PERFECTION: IN THE ONE AND AS EMANATING

*Click here for Notes and quotes--* [World-Mind and Mind for 0830 2023](#)

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**Transcript: INTUITION and REASON.**

SOUL in the NOUS and the LOGOS IN SOUL

INTUITION and the DIVIDED LINE

INTUITION, CONTEMPLATION and BEYOND BEING

MORE ABOUT CONTEMPLATION: and the VOID

**Transcript: Taimni picture with Numbers:**

NUMBER 5

ON AD AND TAIMNI HOROSCOPE

SUBSTANCE AND FUNCTION

*Watch for my upcoming seminar on Philosophic Number.*

## **ANTHONY: THEORY OF KNOWLEDGE**

**Knowledge and Plotinus 0617 1983** Did anyone ever tell you...

AD: Did they ever tell you when you were reading these commentaries about what his idea of man is? His theory of knowledge? Does anyone give you the specifics when Plotinus is saying you are so yeah, fine, good.

That your consciousness is boundless and within. It all right. There is all the stars represent your intellect and the functioning of the planetary system represents your rational mind. You come across that anywhere?

### ***Several metaphors for Reality and Appearance: what are yours?***

The vast sky ... and the clouds.

The sun... and all the unique rays.

The Ocean of Consciousness and waving.

The Gold and the Infinite Fractal Golden Lion.

Vast Parabrahman and infinity of logoi

We become less opaque and more translucent to luminosity.

## CONSCIOUSNESS APPEARING AS A PERSON: THE DETAILS

AD: Anyone give you the specifics when Potamus is saying you are so yeah, fine. Good. What? That your consciousness is boundless and within it. All right, there is all the stars. Represent your intellect and the functioning of the planetary system represents your rational mind. Yeah. Come across that anywhere.

So this is for me a perfect introduction to the whole revision of Astronoesis. It's a summary of what he's trying to show with the cosmic epistemology. The quotes we read from Eckhart, from Anthony. You are that awareness. And then Eckhart says, appearing as a person. Whoa, now we're off on to Anthony. What do you mean appearing as? How can boundless consciousness appear as a person? And Anthony says, just look at the cosmos. It's going to give us the hints. The stars represent the intelligence, Nous. the functioning of the planetary system is rational mind--read soul. and your boundless consciousness is your one. And what about the 4th the system of nature? That's us right here. This is the manifestation, right? It's all here. The whole layout of Plotinus is right there? It's a really good introduction.

Taimni, for example, is interested in this. The relation of Jivatma and paramatma of the individual soul and God --don't worry about the translation.

“one of the mysteries of manifestation any problem of philosophy? It cannot be conceived, it cannot be explained, but it can be realized in the depths. Of one's consciousness.”

Just like Tolle, you are an emanation of God. Realize that and you got something. But the fact that a mystery is beyond human comprehension. This is this could be Anthony writing this. “The fact that a mystery is beyond human comprehension does not mean that we should not. Think about it and try to understand it as far as possible. The whole reality, in its infinite depths or levels, is hidden in its completeness and full splendor. Within each individual soul. That's why there is no limit to the level of knowledge we can gain. The degree of unfoldment we can attain.” I think this is very very parallel to what Anthony was doing in PB2.

Taimni view is like a humanization of the very strict direct Advaita. But you can read Jivatman Paramatma as the ray of units soul and the overself God world mind. This is a mystery. The mystery is beyond human comprehension, but that doesn't mean we shouldn't think about it and try to understand it. Yes, and many reasons we've gone through why it would be a good thing to do that and use reason. The whole reality, in its infinite depths, hidden in its completeness and full splendor, within each individual soul. Anthony talked about the logos in the soul and soul. There's no limit. And remember 26.4.257 where PB talks about the spiral evolution--life will go on to deeper and deeper and deeper No limit to the Unfoldment we can attain or the knowledge we can gain.

## METAPHORS: SKY and CLOUDS and SUN

### Speaker 7

Yeah, someone had said it. I thought it was a beautiful way of thinking of it. It's that just be the empty, beautiful sky. As the clouds fall through the memories, the thoughts, those are just. Clouds going by?

And if you get mesmerized by the show, the clouds, the memories, the feelings. Then you get attached to them that have you and you don't have them. You've no longer staying aware. Being the sky. You let it all go. I just thought that was a beautiful analogy.

most of the time we're just emphasizing the clouds. Then we recognize the sky. The clouds, ultimately. The thoughts? The contents.

And ultimately somewhere very deep down Primordial consciousness appearing as the world.. In PB language, there's a disentangling and there's an integrating well,

Anthony and Platinus are pointing out something. -- where we get into the depths of the philosophic yoga, the metaphysical. The investigation doesn't get off the ground even until you recognize you are that consciousness. So let's say now you're the overself. And now you're going to investigate into the world-mind consciousness and even deeper. --investigate all the way to mind itself,. That's where Plotinus is leading us with this discussion of the primal principles.

**AS ADD IN:** There are several metaphors we could use for Reality and Appearance.

The vast sky ... and the clouds.

The sun... and all the unique rays.

The Ocean of Consciousness and waving.

The Gold and the Infinite Fractal Golden Lion.

We become less opaque and more translucent to luminosity.

One is Imagining reality as the vast sky and the clouds as the appearance. We can also use the metaphor of the sun and the rays, and all of us are emanations of the divine Son, we are rays of God, but we are not the entirety of God. Then there is the Golden Lion that emphasizes that there is only one essential reality, the gold present immediately in each hair of the lion. But where does the lion form come from? The metaphor of the ocean waving helps to see that it is the ocean which can wave and has the power to wave. And maybe gold has the power also to *Lion* -- using that as a verb. And of course, we can use the dream analogy to see that the dreamer mind is the reality of both the dream person and the dream tree and whatever consciousness the person has in the dream. The dream person is a reflection into or limited by or appearance of the only consciousness there is in the show. And then we can use that moonlight is sunlight. Sometimes we can also use the reflection in the mirror, which indicates that if there is a reflection, there must be an original. But the original is totally different in kind and in nature from the appearance. And yet the appearance, like the appearance of the

universe, points to Reality...God. And the beautiful Hafiz poem, the whirling dervish, showing us that *everything does point to God* if we know how to look correctly. The appearance, which is originally opaque, becomes more and more translucent and allows the luminosity of the divine to shine through the forms. And then there is the heart sutra. Form is shunya and shunya is form. And Plotinus Omnipresence: "though it is nowhere, nowhere is it not." "we are always before it, but we don't look that way." Like St Francis: "what you are looking for is what is looking."

## **MORE ABOUT SKY AND SUN**

A transcriber said-- Anthony says something about the metaphysical chart and the week before he said something different. And I said, yeah, So what words are to get us pointers. I would say this teaching of the three hypostasis is actually quite advanced. I don't think beginners could appreciate the depths of these three once you really understand the three hypostasis you recognize, you're talking about God. PB's just made very clear in places that Godhead is distinct from God. And *when you're talking about the world mind and the power of the world, mind or saguna Brahman or ishwara, that's a very distinct description. Then the descriptions of the absolute beyond being ultimate, et cetera. I agree they're not different, but they're certainly distinguishable.* I really like this quote. In the unique Godhead ever mysterious unmanifest, self existence, period. There rises and sets like the sun's light. *By the way, Cleta in the metaphor you used, sometimes they bring in a third term between the sky and the clouds. The sun. Some of the great beings talk about the sky as the void, mind the absolute, but the sun is the world mind. And the sun's rays are the Overself unit soul. Jivatma, whatever you want to call it.*

The sun's rays are what illuminate the clouds and the earth they make. They make apparent everything. The sky itself does not illuminate or manifest anything. It's just there. It's a great example. You mind if I push it one more step? Because it in that metaphor in that. Yeah, in that metaphor is the lie. Heat the sun's light or the rays of the light that manifest everything on earth, the clouds, the whole business. The sky is just there. And it fits very well with this quote in the unique Godhead, the sky primordial. Mind, primordial, whatever. They're rises and sets. And he says it here. I'm kind of quoting him, like the Sun's light. The manifested and I would say, manifesting world mind. And then in that there rises and sets the wonderful cosmos, the clouds, the whole business. Clear right, all of it, the whole shebang. And this is the at least here the point he makes and other places too. The 1st is forever beyond us. Same with mice. Direct car God head. Forget it. Can't grasp it, can't nothing but the second the sun, the sun's light that's always accessible to us. It is the light of the over self that shines in us. The sky doesn't belong to anything or anybody but that ray of the sun that we are there we can say yes I am that ray of the divine Son. I can say that in fact that's a deep, deep place to stand right is in that. And that beautiful little Eckhart Tolle video or he says you are an emanation of God, just like the sun's ray is an emanation of the sun. Eckhart totally often uses the same language as mice or Eckhart, which gets us suspicious. They might even be the same person. But I have to go there. But he says. Ohh yeah, and then he says but. Does that mean you? Even are God well? No, not

the ray of the sun. Isn't even totally the sun. Just as the sun is. OK, I'm gonna be really blatant. The distinction between. The world mind and mind. Is in fact the biggest. Unfathomable. Unchaste. Enable you could think. Is like the most unchangeable gap you could imagine. Between beyond being and being. But that's. But again, that's interesting. How does the world mind arise within? How does the sun metaphor arise within the vast infinite empty sky?

## **RAYS OF SUN AND INFINITY OF SUNS, OF LOGOI**

Speaker 1

And then and the rays are the rays of Atma of course no. Problem once you.

Speaker 7

There you go.

Speaker 1

Yeah, but once you got the son, of course you get the raise for free. Kinda. But how did the sun? Arise within the vastness of the infinite, unbelievable. No thing beyond being. And that's why I included those little T Subaru or the tiny. I think it was the Roe and he he's interested in that, he says, within the vastness of parabrahman there are those low guy. And they don't just arise in time. They're there from the beginning. The divine sons. Thank you, Rick. Sons. Not just sons. Divine sons. Infinite number of them. Infinite. That's the manifesting principle. And then you just gotta do one more step, which Anthony is interested in. That's why I played that little thing first. Did they ever tell you how the world mind arose from mind? Did anybody ever? That's like Platinus because Platinus gives a clue, Barbara, about. How the intellectual principle or world mind or the sun arises in and from the absolute. Void primordial space of the Infinite God head and one more thing. Anthony makes the point T Subaru makes the point. PB doesn't so much, but he would. And he says if it weren't there to begin with. It couldn't have come out of it, or you've got dualism, and that's the mystery of mysteries. The the Divine Son was there already in the primordial void vastness of the infinite sky. It didn't just arise. It's not separate. It seems totally different because it's light and the background is simply the vastness of the void space. And then the primordial mystery, the vastness of that void, includes the sun. The one itself in Platinus language includes is not unintellectual, but in it. Everything that's going to arise because. The metaphor is a little bit shaky here. You have to include in the infinite primordial sky. Fathomless depths of power. That's Platinus's way out of it. The infinite Void is not only void in the sense of nothing there, that's true, but it is the most powerful and infinite in depths of power. And as Anthony says it. Includes within it. That divine sons, as tea Subaru says, includes within it all the low guy and pardon P Subaru for saying maybe they're almost infinite. No T super. They can't be almost infinite. They they're infinite or not.

## **DISCUSSION OF METAPHYSICS DUALISTIC: AND SKY/SUN**

I really recommend two classes in particular. This is from 4/9/82. Very wonderful little dialogue about speaking about the one and the other one is from 3/12/82. And that's also on the web. In 4/9/82 he talks with Vic about Metaphysics is necessarily dualistic. You can't speak of reality outside of a dualistic framework, so he's pointing out that everything we're saying about Godhead, about parabrahman is said from the point of view of Nous, Satchidananda. You cannot speak within Parabrahman. Godhead within the void.

Within the dualistic framework, it is speakable. In other words the sages are going to tell us about Parham and about Godhead about the one itself. Of course, they're going to tell us words. They want to point it out to us, but don't confuse that with the ultimate beyond being reality that it is. And don't think that even the sages are within the one. Remember PB's beautiful Para where he says even the sage stands as much outside of Mind itself as anybody, but the difference is "The sage stands in its light, whereas we stand in darkness."

He's saying you can't speak from the infinite sky. you can be a ray of the divine sun, but even the sun is the sun of God, not the Godhead. More properly. The son is God, not Godhead, but making the point here in this beautiful little place to Vic. Within the dualistic framework, it's speakable--and earlier, Anthony said somewhere. The sage stands in the world mind or in intellectual principle. Now, from the point of view of 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 of these are you going to use in order to explicate your understanding about the unity. The second one. Ohh yes. Yeah, yeah, you need some access to intuition to even get any hit of that fabulous beyond being.

## EVEN TO HAVE HEARD AWAKENS FAITH: WHICH IS A SHIFT IN CONSCIOUSNESS

Plotinus: even to have heard about this. When we were talking earlier about shift of consciousness, even to have heard about this reorients our consciousness towards something other than just what am I gonna have in my cup of coffee -- it reorients and gives you hope, and it gives you a pointer and it inspires you, and awakens in you that longing for it. All of those things, the words do and PB makes that very clear.

Speaker 4

Humanity, you know, whole humanity is within you.

Speaker 1

Yes, Taimni called it humanity: Human, God, universe. all three are within you in the depths of yourself. The relation to humanity and the uniqueness of human, that you are the universe, and the formless, the God. No limit to what knowledge you can gain. No limit to what. Connection or expression you can obtain.

Speaker 7

And even how glorious. Just that we have attained a human birth. Because only in this human birth can we realize that the consciousness. That we are. It may take many lifetimes. This hopefully, though it will keep spiraling so.

Speaker 1

Remember PB? He's happy. Why? Even if it takes 50 years or 50 lifetimes, he is happy. It's The awakening of faith, clearing our doubt. They asked Nisargadatta well, which way is the best? He said. No way is better or worse, but some people have more sincerity than others.

Speaker 1

The deep philosophic path is each of us has to find our own way to integrate these things into our life. And the thinking about it, the metaphysics is important. As Anthony said, as PB said, YV, as Brahma in the philosophy of Hindu Sadhana: read the words, think deeply about it. Reason deeply about it and don't be satisfied with reasoning until it issues forth in a direct realization. That seems to be the best we can say with the words. Use the words to take us beyond the words, to live it, to direct realization. I think each person finds their own way in and their own things that ring their bell. That's the mark of intuition in a way. We learn to recognize *the still small voice* --what it was called when I was growing up in Sunday school. It was very quiet, and you had to listen for it. And this is what it said: yes. Or for Socrates, it just said: no. You learn to listen to what it says.

Speaker 4

Usually it's. Oh my gosh, it's hard to believe.

## BY BEING THAT AWARENESS

Speaker 3

AD: But the important point here is to try to understand By being that awareness. That's the only way it can be understood. By being that awareness. Then you begin to feel that you aren't anything at all, but just this infinite consciousness, no limits to it. Battles on circumscribe and see of everything.

The nature of consciousness. Could you do it by reading books about it? Yes, to some extent, right a little bit. But if you really want to do.

Be it, right and then investigate more deeply

Speaker

He no longer dwelling in memories, anticipations, and collectively settled. Gonna. You're in this state of consciousness. **You're this consciousness. You're this awareness. Now you can start your investigation into consciousness.** If you want to investigate. The nature of current refuse. Could you do it by reading Books about it.

Yes, to some extent, right a little bit. But if you really. Wanted to investigate the things which constitute. What would you have to do? Do it, do it right and then. Investigate deeper into it.

Speaker 6

ET: Stillness is your essential nature. What is stillness? The inner space or awareness in which these words are being perceived and become thoughts. Without that awareness. There would be no perception. No thoughts, no world. You are that awareness. Disguised as a person.

Speaker 1

**on the one hand. We have this vastly complicated. Presentation mandalas, platinus, and Anthony says. You know, he really wants to know. He really wants to explore that. How knowledge comes right here, how we can even be speaking to each other, how we could understand each other, how we could see a world, how the infinite comes all the way down, all the details.**

**And on the other hand? You can read about this forever. And it's not the same as being that recognizing that you are that** would be probably even a better thing. **Of course we are that. But recognizing it,** whereas Holly said. You are that awareness. Disguised as appearing as. A person. Appearing as this cosmos. And a good question for you all. **When he says you are that awareness appearing as the person. Is that go all the way up? To the top. I mean, you are the one. Appearing as a person. I'm just asking. How far up does that awareness appearing as a person go? And of course, one of the hints Anthony, in his view, sometimes I say sometimes.**

**The consciousness can deepen. And I take it that he means in places that the consciousness can deepen all the way into the beyond being. Whatever words you want for that.**

**(But in other places, I am is the doorway, but even the I Am has to go: )**

Speaker 8

I think it would have to go all the way to the top.

Speaker 5

Wouldn't you? We couldn't be without that.

Speaker 1

It seems then that if that's the case, Janet. Then that means that the. That means that the exploration or whatever we do to try to understand that metaphysical view is going to help us to understand our route to recognizing it. That would be the point. That would be a point. If in fact it is all the way up, the reality continuous with its appearance and back up. Then it's very valuable to understand. Also, even as Anthony said well. Reading the words about consciousness is not the same thing as realizing it. But there's a value to realize to reading the words that's, I think, a big point he makes. There is a value to inspire you to give you pointers and so on. Meditate on it.

## CONSCIOUSNESS AND AWARENESS

Speaker 4

**So my question is consciousness or awareness? Is it the same? Because Nisargadatta said no yourselves to be changeless witness.** Of change for mine.

Speaker 1

I'm afraid that. That question. Is excellent question. It depends on the context.

**even PB does not use those words absolutely consistently. even Nisargadatta doesn't always use them completely consistently. You have to go buy the context and the way that the words are being used.** And you'll find some of the modern teachers. Saying it one way, for example you'll find in PB a quote that says if you ask what reality is in is a quote I'm quoting. It I remember it. One of my favorites.

If you ask what reality is in philosopher's view, the answer will have to be consciousness. If you further ask what is your task in this world, it is to become conscious of consciousness itself. But ordinarily, consciousness never reveals itself as it is in itself. I'm still quoting. But only it's changing states. Therefore, we will have to adopt extraordinary means.

OK, so there's one case where PB wants to emphasize that the word consciousness can be used all the way to the deepest because, he says, if you ask what reality is. I'll tell you consciousness and you say Ohh unconscious. That means I'm real. No, unfortunately. And **then he goes on and says unfortunately, most of the time we're not aware of consciousness itself, but only the changing states.** OK. No, hold on, let me let me just throw one more complication, OK, because in just to point out that in nisargadatta often. He uses the word in **many of the modern teachers, use awareness for that principle. Of consciousness.** The reality and awareness, when it is. Together with reflected in present in the changing states of mind. Then he usually calls it consciousness. In between those, he says. There is the conscious **there's. Awareness of all the contents that we call witnessing.** a word for that kind of intermediary state. The disentangling of the consciousness here brings you to this witness consciousness, which you could call also awareness. But have to be the context and then he says you couldn't even go beyond that. To awareness itself.

Speaker 7

Yeah, I I think that's beautifully put, Avery. I just love what you said. I I tend to think though of consciousness. **As PB talks about, there's only one consciousness. How it appears is what's different.** He doesn't say that I'm saying that, but what? How it appears? Because and. In this human form here. When I am unaware. Of that as my being. I'm unaware of unrecognizable. The consciousness that I am, I think that I am something else. There's something else, is whatever I'm identified with, so the consciousness gets distorted.

Speaker 5

OK.

Speaker 7

But it's still the same consciousness. It's just entangled as you use it, sure.

Speaker 1

And that's excellent. And **we could explore the Vedanta itself. Tells us I I like their definition, never an object. But capable of immediate experiential use,** that's their definition of consciousness. And that consciousness again. As Cleta says, we normally only know it as PB said in the quote. **We normally know only the changing states of consciousness. Actually we really only know the thought contents.** The changing contents of consciousness. But that's a different story. But yes, so normally we don't know consciousness in its. Now, Vedanta and PB chew choose to use usually the same word because they want to emphasize what Clete is saying in a funny way. **Moonlight is sunlight, Vedanta says that actually it's not the consciousness which is ever distorted. It's our view of. It's the local taking ourselves to be a local, finite limited person as consciousness, and that raises a very beautiful inquiry for all of us.**

Speaker 7

That's where our identification is.

Speaker 1

Is it really the consciousness that misidentifies? **Because if consciousness is always self recognizing, how could it ever distort itself?** How could it ever fool itself? How could it ever actually appear? But again? How we gonna? Say the words. Eckhart says consciousness appearing as the No, that's actually **PB quote consciousness appearing as a person seeks itself.** Eckhart says awareness disguised as a person, Vedanta says. Cheat, which you can translate either consciousness or awareness, is reflected in the person or seems to be limited by the person or appears as the person. They have several different ways to try and say it. And that's a profound inquiry. Does the consciousness itself really ever get hidden? Not to itself. It's self luminous. But it seems to get hidden for us.

Speaker 9

**So does PB unfold that in the secret of the I?**

Speaker 1

**That's one of the best places that I found where he unfolds that. And there there he does tend to use this. He calls it the principle of awareness. So there in that chapter he tends to use awareness as the principle. And consciousness as the more relative.** And so again, I'm saying in places you'll find that they use those two words differently. They'll use awareness as the

principle, and Nisargadatta tends to do that. PB tends to do that in the secret of the eye or as consciousness is when that principle is reflected off of limited. By appears through the individual. The thoughts. Then we can call it. Relative consciousness. In other places. Use the word consciousness because there's only one consciousness in the show. And complicated more. Of course, one more Marie.. **In the Shaivite tradition and certainly in Ken Wilbur. Uses the word spectrum of consciousness. There's a spectrum of consciousness, and going back to Anthony's original little quote**, we heard him talk about. Did anybody ever tell you how the infinite absolute comes here to the voice and all the levels? **There is a spectrum of consciousness. Indeed, you would have to almost accept that experientially.**

A. when we're very much unconscious and our attention is absorbed in the contents, it's still consciousness. We're not, we're not non conscious.

B. And when we then recognize. Ohh. There's a self recognition I'm aware of that, I am aware that I am aware.

Eckhart points out, are you aware that you're conscious? Oh. Can you feel the shift? Can you feel the shift in you during the day between getting caught up in the world clita and the moments when suddenly? Oh my God, I got caught up. And it's like, uh, 180 degrees or backs up and now uh, that's a shift in consciousness. Can you experientially access, recognize the shift from when you're caught up and all of a sudden something in you? The grace comes, or you've practiced it enough to stop and ohh, I got caught up again. Never zero. Am I conscious now.

C. and then as Anthony says, when it deepens so you can deepen, you can deepen your recognition, you can deepen the access you if you want to say it that way, you can deepen your access to that primordial consciousness. Now the the Dzogchen people tend to qualify, say, primordial awareness--that's the principle. and then awareness as it's available to each individual. That's like the witness. And then actually caught up.

Speaker 8

There's such a shifting of these levels at first that you are conscious of of objects—of contents. something. Right.

And then conscious of being conscious and then being not consciousness, because when you're conscious of being conscious, there's still a dualism between I am conscious versus just you got it, yeah.

And then and then you are consciousness. You could say you've shifted from consciousness to awareness.

And there's one even lower. There's just cup. most people don't say. Ohh. There's a known cup. I'm knowing the cup. They just say cup. Thoughts, feelings, images, all of that going by the. World. Yeah. And then at some point Anthony comes along and says this is a known cup. he says, wait a minute. What's more real, the cup or your awareness of the cup.

What are you talking about? It is a cup, isn't it? No. This is a known.

. And then Anthony and the scientist points out to you. Ohh yeah. are you aware of the 10 to the 23rd molecules making this up. Are you aware of the quantum nature that has arisen as this you're calling cup? No. So what do you mean *this is the cup*. No way. There's a known cup. Get it? So that's a that's a deep. That's a that's a deeper recognition Joyce. Right.

And then to actually be aware of. Oh, yeah, the awareness of the cut, the awareness of my foot, the awareness of thoughts, the awareness of feelings, the. Oh my God, there's something there I can't grasp it. I can't turn around and look at it, but it's absolutely certain. There's consciousness of the cup. Ohh, so you become conscious of consciousness. And then as Anthony said, don't leave it at that. Be the consciousness. I am a conscious being deepens to: I am consciousness, so these can deepen, right?.

**MIND AND WORLD-MIND OR PARABRAHMAN AND BRAHAMAN OR THE ONE AND THE PRIMALS. See file with quotes from PB on Mind/WM.**

And on the other hand. Where Anthony says. He's reading a quote from PB. Only in the mysterious void of pure spirit in undifferentiated mind lies the last goal as a Mystic.

Anthony: One other thing you may find helpful here. At least I found it helpful. Is very often when people uses the term mind like when he says in the undifferentiated mind Capital M now to deep philosophers, I'm referring to those people who have had experience with this, their higher self, the over self. Is not distinguished or separated from or spoken of as different. What we refer to as the three primal hypostasis. They don't make that distinction, although I do to help us. And so does Plotinus. In other words, take the three primal hypostasis, we say 1 intellectual principle being Soul. Now they're gonna call this the absolute. They're gonna call this void. They're gonna call this capital M mind. And from that absolute soul, there emanates the individual soul. Now, this individual soul that's emanated, we can call our over self. Now that over self and the mysterious void, they're going to use. The same word. Just to confuse us capital M mind. That's how exalted. That's how exalted you are as Atma as over self. So I want to read that we can come back to it and I want to read one more.

on page 4. Thank you. Cleta. Yes. Why did PBS not like the term parabrahman?

Why did why did he be not like the term parabrahman?

Anthony: well. From his point of view, how could you distinguish between being and the absolute? Beyond being and. Being as 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 say. In other words, the intellectual principle. Pure being is undifferentiated intelligence.

Which is referring to the Plotinus we read last time in the one the ones undifferentiated intelligence.

But I'm quite sure PB, I mean like for instance when we speak about the three hypostasis, he would point out to you says well that's for beginners. Once you really understand the three hypostasis, 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.

Speaker 1

I agree with most of it, but I think that PB **does** make a tremendous distinction between the beyond being God head and God.

Between Godhead and God. Between minditself and world mind. Yes. He clearly says they're not two separate things. He doesn't put a fence, but he certainly makes the distinction. Here's one place:

The Godhead is too far beyond our conception, experience, and knowledge. The absolute cannot be comprehended by our finite capacity. It is indeed the unknowable. And here in the unique Godhead, ever mysterious in its unmanifest 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 us. I take that to be the Godhead, the unknowable. But the second is always accessible to us. Is always accessible. As the over self. Within us. 28.2.91

Now that is a direct, clear distinction between the beyond being Godhead and the accessible world mind. And in fact overself.

I just want to point out that there are quotes like this in PB. Several places, the Godhead and many you've read him. He distinguishes Godhead from the God. He distinguishes mind in itself from world mind and in.

Speaker 8 It's that paradox.

Speaker 1 You betcha it is. I'm I'm only pointing it out, Joyce. Strictly here, when he says, how could you distinguish between being and the absolute? He does. PB does. It's not one way or the other. We're not going to figure it out. It's to increase our mystery.

I would say PB does distinguish clearly God head and God. Mind in itself and world, mind, and those are distinct from the manifestation.

Speaker 9

Is this an example Avery later on in the text, Anthony makes the comment that. Metaphysics necessarily must be open-ended.

Yes. And dualistic, he says.

so yes, there you know again, we're kind of back at that. You can't say this is the way it is because and I think it's good that that you point it out this way so that we keep that in mind.

## PARADOX OF WORLD-MIND AND MIND: TWO FACES

Speaker 5

Avery, I I would like to point out that you gave us 28.1. 51 which I found very, very interesting.

World-Mind is only a function of Mind. It is not a separate entity. There is only one Life-Power, not two. Hence it is wrong to say that World-Mind *arises* within Mind, as I said in *The Wisdom of the Overself*. Similarly of the Overself; it too is a different *function* of the same Mind.

Speaker 1

Yes, yes, excellent. And that's why I included that PB is very clear there too. So again, as Judy and I are saying and everybody's saying, this is a paradox. And you can only approach paradox from Para beyond dog.

Speaker 5

And beyond.

Speaker 1

And sometimes you have to angle it that ohh. Of course, world mind is once you see that the absolute one is fathomless and depths of power and then you read that that power raises out. Also, that's the fundamental nature. Of world mind. Yes, it's already included there. It's not a separate thing. It is the very functionality Shakti of the absurd.

Speaker

Reading clean.

Speaker 1

And so if you use the metaphor of the infinite sky and the sun, it really gives you a sense of how different the primordial ultimate void of the sky ungraspable unfathomable and so on. But the sun, SUN, or in Christian language, remember. The sun, SON. Same thing. Thing thing that son is Jesus Christ, the son of God and the SUN of God. Now you can grasp it. Now is the knowable. Now is consciousness. Now is all of the things that will come out of it, the activity. And in that view, you say these are absolutely in commensurate with each other in that view, yes. But in the other view, no.

## BRAHMAN AND PARABRAHMAN

about Brahman and Parabrahman. ParaBrahman is Mind in Itself, or Godhead-- "para" means beyond. Some vedantins call it parabrahman or Nirguna Brahman--No quality Brahman-- and Brahman with Guna Satchidananda. Saguna Brahman or Ishvara is Brahman with attributes, Sat-Cit-Ananda, existence consciousness and bliss or love, or World-mind.

**ACTIVE AND PASSIVE PERFECTION: IN THE ONE AND AS EMANATING: *see previous weeks conversations***

Speaker 7

The way it helps me to look at it or think of it, there is only the one, the power, energy. One the one God head. That is active and inactive when it is inactive, it's unmanifest. It's the void and so on. But when it's active, there's everything flowing out. It just wakes up or it's active, so to speak. But let me add one more thing. We're kind of saying with all of this.

That the Godhead is continuous with God.

Speaker 1

The real is continuous with its appearance.

Speaker 1

But let me add still one more thing, Cleta... in one view. The Godhead is the absolute transcendent stillness. Whatever you want to call it. and world-mind, the emanation, is its activity.

But also:, Plotinus also says the one itself is both active and passive perfection.

So the paradox is that here we have the only reality. And the emanating aspect the active aspect of it is what becomes or is the world mind? But paradoxically it was already there to begin with. Ultimate Reality which is both Shiva and Shakti, still and active. And that leads me to my other motto, which is that the world-mind is the entirety of the knowability of the reality. And the entirety low ability of reality is soul and the appear ability. So then we have to bring in this like a third view or another view, the whole mandala, everything we find in the four quadrants is nothing other than an expression of the only reality there is the one. The ultimate. And it can appear it it. Seeking nothing, lacking nothing when it emanates. You can now talk about like a hierarchy. Yeah, like that. Very good. OK, these are these are beautiful. Thank you.

Speaker 7

So beautiful. Thank you, Avery.

## INTUITION and REASON. SOUL in the NOUS and the LOGOS IN SOUL

Speaker 9

Well, I just want to say that also I read in in the material. **Anthony asking us and maybe it was in that beginning also, but if you want to investigate these things. What would you use? And I thought the answer was intuition** and I and it seems to me every that this is how you're trying to guide us. These are just words, but I'm trying to indicate more than words that **when you. in some small measure. Are aligned with the consciousness. It's when you get to the consciousness that you begin to investigate these realities. and Realize somehow in your consciousness.**

Speaker 1

So that's one point he makes. **You have to be that consciousness and then investigate. Deeply into it, you could only really get it by being it.**

But the other point: **the Enneads are formulations of Plotinus's 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.**

And I **I think this of course this would apply to PB, this applies to any inspired writings of the sages and great beings who formulate the words based on their inner intuitive realizations.** Yeah. And of course we could do it. You can do all like Jesus on this. **Let the logos in our soul absorb the impact. That's a profound thing.** Anthony uses those words. You know Judy to talk about the logos in the soul, meaning where when he says that, that **there is already this intelligence, the noose present in the soul. And it's that which really understands when it does understand, not the ego. Not the intellect, not the finite local person.** Yeah, and. I don't want.

Speaker 5

And that's that's what Jesus was, in truth.

Speaker 1

Yes. **I am the way, the truth and the light. Yeah. So this is the Christ in our soul. This is the Christ nature in the over soul.**

Speaker 1

Because he wants to say often that the soul is in the noose and the noose is in the soul. He likes to distinguish between soul and intelligence. It again. That's one nice. That's one view in another view. As people already pointed out. Soul over self is to world mind sort of as world mind is to. Mind itself. So there are diminished that PB quote, the 20, the 28 point 2.91 kind of

does that you. Know in the. **In the vast infinite there rises the world-mind the sun, SUN, or the Christ the sun of God, and a ray of that is the Overself. That's what we have accessibility to.**

Speaker 9

Yeah, it's it seemed like in one of those. What I'm hearing is that the the radiation. Is soul in regard to its prior.

Speaker 1

The radiation is soul. soul is even the life of the intellectual principle. But intellectual principle is the intelligence of the soul. without soul, that intellectual principle, which is eternal, can't give rise to the perpetual manifestations of all the universe. It's the soul is the life of the nous, just as nous is the intelligence of the one. Exactly..

Speaker 9

Yeah, like that word. Life. Yeah.

Speaker 1

And therefore Anthony's Plotinus, is really playing up this complementarity, and that every level we have vibration and we have intelligence and the intelligence in the spectrum is due to the nous. And the life at every level is soul life.

## **INTUITION and the DIVIDED LINE**

Speaker 9

So what would you say that this function of intuition? Does does intuition allow some comprehension? That encompasses the polarities.

Speaker 1

Yes, intuition. The way I understand it, which is very small in comparison to the fabulous whole section and PB on intuition, which we should all read at some point. 22.1 intuition. Oh my God. But I take it that intuition on the divided line, for example on the spectrum. Beauty is beyond finite local. Sorry, words are gone. Deductive reasoning. It's paradoxia. It is para. It's in the third level up of the divided line, not the second level. So yes, it. It encompasses paradoxical things. Things that are directed the way I understood intuition. Is that the first two sections of divided line are within the circle of the ego. Within Saturn and then when openings begin to open and the light. When the ego becomes translucent and the luminosity comes through and lights things up and reveals them like an aha, any of those kind of things, they don't logically follow from anything that was inside the. No. Although if the ego doesn't have some traces and words for, it might be hard to grab that intuition, because that intuition might organize all your words

and put out a beautiful PV para. It might organize all your notes and put out a beautiful Beethoven Symphony. It might organize all your colors and put out a beautiful Rembrandt or whatever. And at least in my metaphor model, the difference between that and insight. Is that intuition? Is the luminosity still coming through? Into illuminating, illuminating the luminosity coming through the ego, which is now translucent. Enough that it can actually appreciate the luminosity insights when you're taken out.

Speaker 9

Yes. I was acknowledging that the way to present these materials and unfold them is encouraging our intuition.

Speaker 1

### **Shankaracharya Story**

when I was with the Shankaracharya. In 1987, and I'm in the back room there, and he sat there for an hour reading the PB quotes in the latest book We just brought him in English with his little flashlight. I say I have these questions about at Vedanta. I said can you answer the questions? Yes, I can answer your questions. No, I'm not going to answer your questions. You have to ponder them and get your own inner response, and then they'll be meaningful to you. That's how he put it. I almost fell over because he rarely speaks English. He did. I had the same experience I've had once or twice before. I don't know if he was answering me in physical gross words, or whether he was answering within... I can't verify that it was outer words or inner ones. But he clearly said it. That that was a profound answer. No, I'm not going to answer your question because it'll be more meaningful if you get a response. Isn't that really where it's at? And when it works that way in our communing, when we encourage each other to find our own ways of expressing these. And once in a while, you can even feel that Wow. I wouldn't have thought of it that way. There's a little light comes through.

### **INTUITION, CONTEMPLATION and BEYOND BEING**

Speaker 4

I just, you know, would like to add that you know, we really have to use on this subject the language of the heart, the love, the intuition, go beyond into contemplation, silence and utter stillness. That's the only. Equipment we have. And we we are, you know, very grateful for this equipment we got to. You know, to be that consciousness and not. Just to you know, know about it, but also be it and without love and pass. I don't think so. You can get anywhere.

Speaker 1

let's fold in what Marie said now. So we have this spectrum of consciousness. It may be that there's not a direct jump from intuition to insight. It may be that in the spectrum of consciousness intuitions, when they're deep enough lead to what Maria is calling

contemplation, direct, immediate knowing by being so, it's not even that the luminosity is using the contents of the mind, or the person or whatever, but the luminosity is directly acknowledging, recognizing itself. Self-luminous consciousness contemplation, knowing by being and there we get into Plotinus to know without images is to be, is being.

Speaker 4

Luminosity. It would be like a platform. To to use this platform to go further, there is...

Speaker 1

now Marie, I will present you with another paradox. Let's go back to the beautiful metaphor that clita provided, but with our sun model. So you have the sun with the rays and you have the primordial background of the sky. One way to talk about deepening is you can actually deepen that light. You know, investing as Anthony saying, investigate deeply deep in the consciousness. OK, deepen the contemplation. Deepen that consciousness into the nature of consciousness. And there's another model. The Pope, the diving board. That's what you're bringing.

one way to think about it: There's a deep dive into the ocean of consciousness-- only through deepening contemplation by. there's another model, and I there's a value to that. The diving Board you use the self luminosity of consciousness to jump off into the void. or as Platinus says in 6.7.34-38. The soul hitches a ride on the intellectual principle loving. Now it's no longer intellect knowing, so we're beyond, these are poor words, beyond contemplation, which he says belongs to the intellectual principle. Now we want to get a hit of the one itself. You're not even intellect knowing, now it's intellect loving and the soul has to even put aside knowing and jump on and participate in the intellectual principle's, gaze. You can't even describe. Of the one.

Marie I think that the that the sages would say one of the functionality of Sage is to go deeply into the world-idea. Deepening contemplation into the fabulous, unending depths of the world-idea.

Deepening contemplation. and at times I think even PB made a remark, or it might have been Randy who remarked that once in a while PB would sit down and take a little break for 10 minutes and go off into the void, you know, forget off everything.

Isn't that this profound distinction we started with this talk about the beyond being the God head, which is beyond everything beyond even knowing and the God the world mind the tremendous divine ideas which can only be known in contemplation directly. And contemplation, you would say, is even beyond intuition. Or you might say it's the deepest intuition. I don't know how you want to put it. And you can look into comparing the divided line with PB's Insight. I don't know if it's on it or not. I do know that the divided line has a section beyond intuition. I do know that you could call it contemplation. I do not know if that is what PB means by insight. In places it is. And in places it isn't. I think that he uses it in several different ways.

## MORE ABOUT CONTEMPLATION: and the VOID

Speaker 9

Yeah, because elsewhere he says if you are in the state of contemplation. And you can remain there. I'm not sure the word he uses, because whatever use word I use will be wrong, but then he says things begin to arise, yes. So there's that fullness you begin to contact in some way that fullness.

Speaker 1

Right. And now we would have to, if we were going to use, come back to our discriminating intellects, we would have to decide if the context is like when he's telling Mary Ann, when I read a degree, I don't bring in any. I don't. I try not to bring in any conditioning. I just sit in that state. And allow the meaning to arise. Or are we talking about deep within the depths of already in the silence and allowing the? Love of the one or whatever to draw you into the absolute? Maybe those models are very similar in some way. Maybe they're similar. You don't do them. You, as Plotinus says, you have to be taken up into that vision, never knowing how. Remember, he said beautiful and Plotinus. Remember Barbara never knowing how I can't quote the exact thing or the chapter and verse. He says never knowing how we're lifted up above the intellectual principle. And then we find ourselves back, never knowing how we don't know the full depths of it. We weren't even there and yet. And yet there's something left. There's some trace. There's something indescribable. Well, I don't. Know why I put these in here?

Speaker 4

It's just hard just to be that. You know. That empty container

Speaker 1

Yes. that was good to be the stillness, to be the empty container. Whatever you say. Just waiting.

Speaker 4

Yeah, I don't know. But it's. It's the hardest because always something keeps. Coming in.

Speaker 1

That's right, yes. we're suggested to balance the deep mysticism with the dissolving of those old samskaras, habits and everything that keep pulling us out when we get close to that. That's all and practice of the stillness. And PB Quote also, Marie, a beautiful one on be still and Know. And he says first be still. But if he does not practice on, I can't remember that he won't get the final thing, which is to know.

If he does not practise keeping himself--his body and mind--still, this presence which emanates grace is not given the chance to activate his consciousness. Here is the first secret of meditation--Be still! The second secret is--Know the I am, God! The stillness will have a

relaxing and somewhat healing effect, but no more, unless he has faith, unless he deliberately seeks communion with God. 23.7.167

Different terms can be used to label this unique attainment. It is insight, awakening, enlightenment. It is Being, Truth, Consciousness. It is Discrimination between the Seer and the Seen. It is awareness of That Which Is. It is the Practice of the Presence of God. It is the Discovery of Timelessness. All these words tell us something but they all fall short and do not tell us enough. In fact they are only hints for farther they cannot go: it is not on their level at all since it is the Touch of the Untouchable. But never mind; just play with such ideas if you care too. Ruminates and move among them. Put your heart as well as head into the game. Who knows one day what may happen? Perhaps if you become still enough you too may *know*--as the Bible suggests. 1.5.72

That he wants you to know and not just be still. He's not content with ordinary mysticism in his language. He wants philosophic mysticism.

Speaker 4

Yeah, it's, it's too daring. I can't help it. It's just so daring. I will. It's daring, you know. And you can't deny that word.

Speaker 1

Great, isn't that wonderful? I didn't tell you to get a degree of the Bolshevik revolutionary

Speaker 1

You have to get it, I'll tell you. Which one so? I think thank you. These are really profound beyond things. But I think that they're worth. If they touch you and mean something, they're worth contemplating these. They're worth remembering that PB Plotinus Anthony are giving us these pointers to something that's really beyond any real. Description going to completely encompass. The giving us these rays of the mandala and and it's I think it's very important that distinction between the contemplation. Which is meant in that nice metaphor, the contemplation, which is meant to deepen our experience of the son of God, SUN or SON, and that at times, whenever you're drawn to go beyond that. Into the sky, the infinite sky. And then you're ready to comprehend a little bit T. S. Eliot's whole fabulous discussion that the vast sky and the Logos are simultaneous in some way. It's not that the world-mind arises as separate. It's already there and Anthony's statement: Oh, the copy of the world mind that's in mind itself is vaster and greater than the way the world mind is when it comes out and if it wasn't already there it couldn't come. And then he's trying to describe how the SUN of God is already there.

And Christ says it in the Bible. He has several statements about that I and the father are one, but the father is greater than me. Remember, if Christ is the son SUN and the father is the vast sky. He's trying to describe the indescribable relation, they said, but Christ aren't you God? No.

Never say I am God. God and I are not separate. How do I describe that to you folks? If so, if you like metaphysical questions. This is an impossible picture. Maria, I wanted to just show you something. And that is even here for a reason. I think Taimni man, God and universe is a great book.

The other quotes come from T Suba Row. Taimi and Row have a little bit of a theosophical element in their strict Vedanta. And so does Anthony. Isn't he drawing these cosmological diagrams? that's why I played that at the beginning-- I want an explanation. I don't want to dissolve the many into the one I don't want to have the many be a separate independent reality and I don't want them to be illusory or nonexistent. I want to understand.

Speaker 5

Like the rays from the sun.

Speaker 1

Exactly: how the rays come out of the sun and how the sun could appear in the vast sky of the primordial infinite.

Speaker 5: How did he get to Valois!

Speaker 1

Thank you. Profound. Yeah. They want to know how the ideas come all the way down to Valois. They want to understand that, and one of the ways to understand it is through the metaphysical numbers, the philosophic meanings of number. One of the most profound ways of understanding how the many arise from the one I don't even want to say come out of...

## **TAIMNI PICTURE OF METAPHYSICS AND NUMBERS**

Speaker 4

Can you bring up those pictures on page 8? About the numbers.

### **NUMBER 5**

Speaker 4

what hit me in this picture was those number 5 expresses substance.

Speaker 1

OK. this number 5, it's not complete here in this picture. there are other views of the five.

I think that Anthony resonated with Row, for sure. You know, he loved that essay on the 12 signs of the Zodiac and this stuff from Taimi. I think it's very profound.

Speaker 4

I wonder why I got stuck on that #5.

Speaker 1

**Maybe have to wait for my talk or class on the philosophic meaning of numbers** because this is a very outline view. He's not giving us the depths of these. We'd have to read some people like Franklin Merrill Wolf. We'd have to read things like no, we wouldn't have to read any of that, but at least we'd need to go into these numbers more deeply, yes. And you're right.

It's connected with the sacred geometry. the numbers you see, are not arithmetic numbers.

Mostly the way the numbers are used by people is more arithmetic number. An arithmetic number is more connected with words, meaning words too, but words-- whereas geometric number is more connected with the symbolic, and not the literal.

Speaker 5

That's what Ibn Arabi does. He goes into the geometric.

Speaker 1

Geometric is the symbolic which is closer to what we were trying to call the intuitive lends itself to para doxa. Whereas the other way lends itself to doxa or the finite logical mind, figuring things out, which is beautiful. But that's not the deep meaning of philosophic, spiritual, geometric number, whatever. that was the intent there, yes.

I'm glad I showed the picture just to show. It's a great book. Man God and the universe. Taimni is talking about the three ways that we have separated ourselves into local finite limited persons, we separated ourselves from humanity. We separated ourselves from the universe,

and we separate ourselves from God. And we need to reconnect to our humanness. To the universe and To God.

back to the first thing Anthony said: How many people do you know that are going to try to give us details of how that Wonderful reality of God becomes our experience. This person's interested in the details as Anthony was.

## **SUBSTANCE AND FUNCTION**

(on Taimni picture with rays and rings)... It's the same picture that Anthony uses, except he calls them substance and function. Same pictures, but a little more complex, but yes, and that interaction there we go right there it is. There's Anthony on the same thing where he says the static integrity must be complemented by the dynamical functioning of this intelligence. Yeah. In themselves, extreme and out of that comes substance becomes the signs and the functioning becomes or added to the dignities. And then you put them together.

I really wanted some discussion on substance and function. I've always thought of. Substance as the ideas.

And function as the expression of those ideas.

Speaker 1

. I would add that you could also see function as the knowing of the ideas.

Both. So in the Nous you have knowing and being are inseparable. Same thing, the being of the ideas is substance. And the knowing which is self-knowing there which is knowing by being. That's a deep level of function. At the level of soul, substance and function are distinct from each other. But you can also go the other way-- you can go up and just look at Shiva and Shakti as the primordial substance and function. Yes, primordial substance is consciousness. Shakti, the primordial functioning. And those two are the double act of the one itself here. Now in Taimni the absolute is beyond that. So we'll leave that out for a second. But Marianne, do you see you can go up with it to Siva-Shakti. That's the primordial Act and repose. Shakti is the ineffable depths of power. And substance is much more like Shiva which is the primordial awareness.

## ON AD AND TAIMNI HOROSCOPE

Speaker 5

Is he a Virgo too?

Speaker 1

Oh good. I don't know his chart. Thank you, Barbara. We should look it up.

Maybe someday our astrologers will take some of these quotes from Anthony and show where they are rising from his chart. You know, for example, that one degree Virgo is the idea of man. The head of the man. Isn't that really about the unification 1 degree? Virgo. Isn't Virgo essentially about all the detail, but essentially, maybe there's something in that. Anthony wanted to understand how the ideas came. What did you say, Marianne? You said it. Very well.

Speaker 9

the opposite degree? Is the marketplace with all the happy humans, so you have to always look at both ends. Because that that character of the human encompasses all of that. What's all the way to Valois?

Speaker 1

Yes. it would be so great to do these in some detail, but if we do what Judy says right there is how it has to come all the way to the common human being right here to earth, to the person. and also the way Anthony worked that would be like a flywheel. He described it that the group that gathered around him was the necessary dynamic for him to have his ideas unfolded. And then, of course, at times he did just sit in his toll booth or something, but it was really when those people began gathering that he could do beautiful stuff

we'd have to look elsewhere about the complicated details. Probably the Mercury Uranus opposition.

***Did they ever tell you when you are reading these commentaries about what his idea of man is? His theory of knowledge?***