

1004: TOPICS/DISCUSSION FROM LAST SEVERAL WEDNESDAY MEETUPS

Where we meet reality: reality as ultimate and intimate: some notes from class.

metaphors for reality and appearance: what are yours?
Paradox of world-mind and mind: two faces active and passive
PB: Overself and world-mind: 28.2.91, but also “three aspects of one reality.”
“WM individuates itself into innumerable overselves.”
Jivatma and atma: facing up and down. notes on soul double and overself

How the ideas come to valois-- cosmology

Universe as a hologram:
Tathagata garba: womb and seed (see the notes from the transcribed class)
Taimni picture with numbers: 0823

Thinking to go beyond thinking_ using a sutra. “logos in the soul”

Intuition and reason. Soul in the nous and the logos in soul
Marinate and assimilate
AD on synthesis: and meaning:
Using inspired writings: the notebooks of paul brunton: an outline of essential topics.

“phases” of realization reality pictures

Mountain, no-mountain, mountain the 10 ox herding pictures. Marie quote 20.4.113.
Discussion of consciousness and awareness:
Plotinus: fit yourself for the vision: watch and see:
Madame Guyon: everything is a gift of christ p.16

Philo and sophia; love of wisdom hhd1;

good discussion about love:
Philosophy completes religion 17.6.45-47

Philosophic Idea of Man; PB 5 pointed star; 5 dhyan Buddhas;

Logos in the Soul;
Idea seeking to be realized; unit of life; you become wisdom;
6 pointed Star
Kashmir shaivism: siva and shakti; triadic heart of siva; taimni mgu; Anthony diagram

Mandalas: mathematics meets metaphysics and mysticism;

mandala and infinity: *sacred geometry and philosophic number*;
three contexts; the god in the sun;
unpacking the astrological mandala: AD beautiful pictures

One Page Highlights of 0823 "Transcript" : with links to audio/text and Quotes.

[Transcript 0823 2023 with highlights and links](#)

How the Ideas come to Valois--the details. Consciousness appearing as a person: Anthony audio/text: *Plotinus theory of knowledge*;

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

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 rays of sun and infinity of suns

We become less opaque and more translucent to luminosity.

The uniqueness of each person, their difference from every other person, may be metaphysically explained as due to the effort of Infinite Mind to express itself infinitely within the finite limitation of time and space, form and appearance. 25.1.157

DISCUSSION OF METAPHYSICS DUALISTIC: AND SKY/SUN

ON AD AND TAIMNI HOROSCOPE

Paradox of world-mind and mind: two faces

Brahman and Parabrahman; Active and passive perfection: in the one and as emanating. Substance and Function. *Click here for files with quotes*

World-Mind and Mind for 0830 2023

where we meet reality

Readings: yv Suzuki and Raphael

OVERSELF AND WORLD-MIND: 28.2.91, but also "three aspects of one Reality."

PB: WM individuates itself into innumerable Overselves.

The Supreme Godhead is unindividualized. The World-Mind is individuated (but not personalized) into emanated Overselves. The Overself is an individual, but not a person. The ego is personal. 28.1.53

JIVATMA AND ATMA: facing up and down. 2023 0927 Facing down: Overself and Unit of Life. Cleta. Facing up: Overself as the accessibility, unifiability of Mind.

SEE NOTES ON SOUL DOUBLE AND OVERSELF: > # Web Resources for Wednesday Class

PB PARAS

It is a long journey from the condition of seeker to that of sage. But this is true only so far as we ascribe reality to time. To those who know that our human existence is a movement through events, but that the human being in its essence transcends all events and dwells in timelessness, this journey may be considerably shortened or swiftly brought to its destination. For that, the thorough understanding of philosophy and its incessant application to oneself is required. 20.4.88

The divine is actually within us and has been there all along--if we set out to gain knowledge of it. What then really happens should we succeed in doing so? A recognition and a remembrance! Why then all this fuss of studies and practices, exercises and meditations, flocking to gurus and labouring at self-improvements? Is it not enough to be our own teachers and to remember our own long-held wisdom? 23.1.33

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this--that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you." 21.5.95

The necessity of employing the double viewpoint leads to the acceptance of paradox as being the nature of truth. The practising philosopher ... must live in time as well as simultaneity, extension as well as infinity, mind as well as MIND. ... to be simplistic ... would create confusion. 19.2.37

TRANSCRIPTING 2023 0927

COMPLEMENTARITY:

PHILO-SOPHIA; Love and Wisdom, Love of Wisdom

Compassion and Wisdom: Mani and Padme and AUM MANI PADME HUM: through compassion and wisdom, moving from our original nature Aum to wholeness Hum.

Heart Sutra: compassion Avalokiteshvara is moving in wisdom Prajnaparamita:

Also: the “two things to be learned” the “three stages of world inquiry” the “four stages of the Path” in PB (gates, and HTBY). And the 5-pointed star:

5 POINTED STAR: *Idea of Philosophic Man--* Philosophy and the Unique individual.

Embedded in the geometry of the five-pointed star is the “golden ratio”... the self-similarity or holographic idea that each drop is a unique form of the whole ocean, or each divine Idea is a unique form of entire Nous. It is also about commensurability and incommensurability. Eckhart: yes, each ray is a ray of the Sun of God, an emanation of God, but that does not make it the entirety of God.

Each of the points is one of the five-fold path, or Transformational deities which take our original self-centered ego qualities and transform them into Wisdoms. So this is parallel to, expands on, the transformation of Love and Wisdom.

SIX-POINTED STAR: Sometimes the qualities to be transformed are the three: knowing, willing, feeling. For each there is a starting point “they belong to Overself, but as they are now they are in the ego” 22.1.1

Other words for these are Sat-Cit-Ananda, Being Life Intellect. Each may be said to have a kind of subjective and objective complementarity: there is Love or Bliss-Beauty; There is Awareness/Consciousness and Truth/Wisdom; There is Isness and Freedom/Good. They come together in pictures of the 6 pointed star.

And: there is their full development and union in INSIGHT. Is insight attained, or recognized? Is it a result of development, or spontaneous presence, or both? Is it the unification of the Nous, or is it something always already present? Stay tuned... all the above.

Taimni picture with Numbers: number 5; Substance and function: *seminar on Philosophic Number. Highlights of 0823*

TATHAGATA GARBA: womb and seed (see the notes from the transcribed class)

RELIGION AND PHILOSOPHY. (don't be so religious that way) [2023 0927](#) PB quote from

Marie F...Yes, use the mandala here!

17.6 Philosophy completes religion

The Quest takes you through three levels of experience. First, one travels through religious beliefs and observances. Then one discovers mystical ideas and practices. Next, one sees that the personal consolations of religion and the intuitive satisfactions of mysticism are not enough. So one adds to them the impersonal quest of truth for its own sake and thus enters the domain of philosophy. [45](#)

Philosophy does not cancel or deny the sublime teachings of religion but endorses and supports what is incontrovertible in them. The rest it corrects or rejects. [46](#)

In every act of religious worship--however blind it be--there is a dim realization of God's existence. It is the business of mysticism to get rid of much of this dimness and of philosophy to get rid of it altogether. [47](#)

The statements of religion ask for our belief: they may or may not be true. The statements of mysticism ask us to seek experience of their factuality. But the statements of philosophy confirm belief by reason, check reason by intuition, lead experience to insight. [48](#)

Mountain, no-mountain, mountain [the 10 ox herding pictures.](#)

Philosophy takes its votaries on a holy pilgrimage from ordinary life in the physical senses through mystical life in the sense-freed spirit to a divinized life back in the same senses. 20.4.113.

MARINATE and ASSIMILATE: needs some elaboration: from HHDL...[2023 0927](#) see notes below

NOTES AFTER 0928 Marinate and Assimilate [also 2023 0927]

Marinate. HHDL. *(in file # T THOUGHT TO GO BEYOND later)* And -Deep realization.

Brahma, this is the meaning of marinating. It turns knowing into realization. *(in file later)*

-- Investigate the words, investigate the meanings and Actualize the investigation through contemplation and realization. Yoga Vas *(in file later)*

Yes, Avery, it takes work to digest and assimilate. Like food.

Assimilate. You become wisdom. *(in file later)* And I am That. Access and express.

Plotinus: **Enneads 3.8.6:** Hence the Reason-Principle must not be left *(in file later)*

Mandala distilling the essence. And Alchemy. The alchemical process and transformation. recognition and awakening immediately.

The sanscrit *mandala* is translated into Tibetan as *dkil-khor*: which literally means "center-circumference.". Also: *dkil-khor* has the added meaning "to grasp the essence." :

"It is a process of circulating (circumference) our experience in order to distill the essence (center)." [*Losang Pema monk/scholar*]

Discussion of consciousness and awareness: Anthony Audio/text:

CONSCIOUSNESS APPEARING AS A PERSON: THE DETAILS

Anthony: being that awareness 1 40 shorter 1:05

Anthony: Consciousness deepens. 1/27/84 5 min to 1:15 is enough

Notes on consciousness rev 2023 0829

I Am That Consciousness and I Am

UNIVERSE AS A HOLOGRAM: and each of us: Richard Feynman. Alan Watts Secret part 1 rev
(see the notes from the transcribed class)

(NO-) BIRTH OF THE UNIVERSE: (see the notes from the transcribed class)

cosmology

We need a cosmology, cosmological knowledge and ontological wisdom.

PB quote on using overself for ultimate of human and world-mind for cosmos
28.2.91.

Anthony, maybe you get your own Erector set. Yoga Vashista. Animal to human to angelic to gods.

Cooperate as much as before we collided.

Row on the Infinity of Logi. And the question is the world mind the soul of every universe or are there infinite world minds?

Some good discussion about Love:

Love does not seek or need, it is the "overflow" of Reality.

Love and Bhakti: praise, and pray-sing.

Universe is God's Love vibrating; Love and Life; Shakti

Complementarity: rid of one mighty nuisance. Change current from taking to giving.

More locally: Love and acceptance.

Love and compassion.

Love for oneself : following from self-acceptance.

Love and eros: in Plotinus language, combining poverty (longing for the divine) and plenty (already having a seed of that which we seek).

Nisargadatta: in love there is not even one, how can there be two, since there is no "other". "Wisdom says I am none of this; Love says, I am all of this".

and what is Love for you?

*

and... about Reality: here are a few PB notes mentioned in class —

That which is at the heart of all existence--the world's and yours--must be real, if anything can be. The world may be an illusion, your ego a fiction, but the ultimate essence cannot be either. Reality must be here or nowhere. 28.1.15

We can not ever know the Divine which is Transcendent but we can acknowledge that it IS. We may however know the Divine which is Immanent, recognize, perceive, and feel its presence. 25.1.120

God's immanence is reflected throughout the whole universe. God's reality is indicated by the very existence of the universe. God's intelligence is revealed by the intelligence of the creatures in the universe. (26:1.208)

AND: Be Calm

...Nonduality in its extreme form is not to the taste of the masses. Instinctively they shy away from it. Let the two views accommodate each other. While these levels of reference ought not to be mixed together when theory and principles are concerned, there is one way in which there is considerable profit to be gained if the timeless eternal and universal atmosphere of Vedanta is kept at the back of the mind when the worldly problems have to be met. They can be met with this remembrance that one's true being is, and will be, safe and unaffected, and that whatever decision or action we are called to make, the first thing is to keep calm... 23.5.157

AND: discussion about the PB notes and using a "sutra"

AND: discussion about where would we like to go? Explore the *Unit of Life* and the "Idea of Man"?

Thinking to go Beyond Thinking NOTES AFTER 0928

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; Discussion of metaphysics dualistic; Even to have heard awakens faith: which is a shift in consciousness | Highlights of 0823

Even to have heard awakens faith: which is a shift in consciousness

His Holiness. Listen to every teaching. Argue with every teaching? And. Live. *(in file later)*

Christ and the disciples reading a Sutra.

Anthony have sympathy first and then argue.

Mind made the abyss, but love crosses it.

Q: Between the spirit and the body, is it love that provides the bridge?

M: What else? Mind creates the abyss, the heart crosses it. Ch 3

There can be gradation between desires, but between the most sublime desire and the freedom from all desire there is an abyss which must be crossed. The unreal may look real, but it is transient. C69

Intuition and the Guru. Reason about them first, but then just listen. Learn to listen and recognize the voice of intuition. NM: most take the hard way *(in file later)*

Think deeply and put thinking aside -- aha. *(in file later)*

Linear logic of A and not a. Versus. Reason, Dialectic, intuition, Insight, Realization.

Dialog and duolog.

Dialectic: is it so? Versus. Neti. Neti. Versus yes, the heart says yes. Versus complementarity.

Thesis, antithesis, and synthesis.

Meaning has to do with finding the mean, not the middle, but the ratio, the rational.

Transformation as in Rajaji. Knowing, willing feeling. *(in file later)*

Example of a sutra. PB Quote Do we know better?

Plotinus: It dawns on you, you must not run after it--wait, just as we wait on the Sun rising.

On the other hand: "no one saw sun who was not sunlike."

And: you are ALREADY sunlike! -- as Heliotrope and Seeds and Arabi

It's not that something different is seen, but you see differently.

David Henderson/.

Synthesis AFTER 0928

AD ON SYNTHESIS: and Meaning: RICK: HHDL: think more too

Anthony's Synthesis and PB One World Philosophy.

Sample Buddhist Combined Dependent Origination and Vedanta primordial awareness.

9/21 Also from yesterday 9/20: a discussion of using a *sutra* such as a PB para: using thinking to go beyond thinking:.. JUST A BEGINNING!--

Chuang Tsu says: when you have built the building, throw away the scaffold. When you use the boat to go across the river, put the boat down. Use the words to get to the meaning and inspiration, then put aside the words. Where is the one who has gone beyond words? they are the ones I want to talk to.

So on one hand... we go beyond the words... but first... not until we get the meaning, feel the inspiration. Don't throw the boat away until you have gone to the other shore.

But/and when you feel that response, then be with that, and let the words go. Which assumes that a. the text comes from a place of stillness and inspiration b. there is already in you a seed which responds to the *sutra* c. the fact you are interested in the *sutra* is already a kind of awakening of faith... something in you already responds.

Words are pointers, can inspire us, give us a hint of the reality/truth/beauty, but are not the real itself. Even inspiration which come from the Sage come through the texts/words of the Sage. Lao Tsu: words can be true or false, but are not Truth. Plotinus: "all vision with respect to themselves, the Sage expounds their vision with/through reason." If the words have a "gold backing" they can lead you to the vision/inspiration, or awaken your faith, or evoke a direct contemplation. Nisargadatta: asked why talk about the real if it is ineffable "for the joy of it... even to talk and think about reality is joyful." Or Anthony: "I don't know if this is true, but it is beautiful." And "the greatest joy a human being can have is to try to fathom the unfathomable. When you get to a point where you give up, you get enlightened. But better try real hard at the beginning."

And the slogan of "simplicity the other side of complexity is everything." When we consider all these views, and then come to a direct immediate intimate knowing by being, it is simple *and* profound.

There is a spectrum of intelligence, as in the Divided line of Plato, and there is a continuous "undivided" mind or intelligence running through it all. So Yoga Vasistha says: "yes, the word consciousness is not the same as the consciousness of the words, but even the words about consciousness are essentially also Consciousness." Leading us back to the original PB quote 28.1.17: "Reality is here, or nowhere." And Plotinus: though it is nowhere, nowhere is it not. But it is we who turn away, or allowed our attention to be "usurped" by the contents. Which of course is part of the natural process of unfolding and awakening intelligence.

"You cannot put It into any symbol without falsifying what It really is. Yet you cannot even mention It in any way whatsoever without putting It into a symbol. What then are you to do?..." 19.2.34

words "reveal and conceal"... or maybe conceal in order to reveal -- re(ve)al. ... just as the Nous, in order to express something of the ineffable Reality, has to conceal its vastness, or clothe it in vision, in order to reveal it. Without the One's self-expression as Nous, there is no knowledge of it at all. At the same time, the Nous *is* the entire knowability of the One... Similarly, the words expressed by the Sage - - Somewhere Plotinus also writes that these outer expressions of vision are "detached intellections."

“Phases” of Realization Reality Pictures

Plotinus: fit yourself for the vision: Watch And See:

We must not run after the Good, but fit ourselves for the vision and then wait tranquilly for its appearance, as the eye waits on the rising of the sun, which in its own time appears above the horizon--and gives itself to our sight.

This Principle, of which the sun is an image, where has it its dawning, what horizon does it surmount to appear? [*Where do we look to see the One-rise?*]

It stands immediately above the contemplating Intellect which has held itself at rest towards the vision, looking to nothing else than the good and beautiful, setting its entire being to that in a perfect surrender, and now tranquilly filled with power and taking a new beauty to itself, gleaming in the light of that presence. 5.5.8

1.6 The Way of Beauty: If you do not find yourself perfect, then make yourself into a likeness of reality: never did eye see sun unless it was first sunlike. (8,9)

we can take these words as “transmissions” of some inspiration beyond the words, which evokes or invokes a response in us. There are two directions to this dance: as we become more sunlike, we see more of the sun. And as we gaze on the sun, we become more sunlike

#Create an atmosphere that invites a response. intuitive recognition, suggest, arouse aspiration to attain.

If you find the words resonate, you will find inspiration for your heart, and transformation of your mind. PB: when you feel the response, STOP. Awaken aspiration and longing: **heliotrope**, Lao Tsu, recognition “it is so.” Appreciate Beauty/bliss even if you don’t have experience yet:

#Truly a trying to understand rather than a claim to have done so. Philosophy as wonder--and the insight into that wonder--will produce for us the inspiration for our daily and ordinary lives. Supp 622

One is always present, it is we who turn away.

Thus the Supreme as containing no otherness is ever present with us; we with it when we put otherness away. It is not that the Supreme reaches out to us seeking our communion: we reach towards the Supreme; it is we that become present. We are always before it: but we do not always look: thus a choir, singing set in due order about the conductor, may turn away from that centre to which all should attend: let it but face aright and it sings with beauty, present effectively. We are ever before the Supreme- cut off is utter dissolution; we can no longer be- but we do not always attend: when we look, our Term is attained; this is rest; this is the end of singing ill; effectively before Him, we lift a choral song full of God. 6.9.8

Q: How do I get at it?

M: You need not get at it, for you are it. It will get at you, if you give it a chance. **Let go your attachment to the unreal and the real will swiftly and smoothly step into its own.** Stop imagining yourself being or doing this or that and the realization that you are the source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable. *Ch.1*

6. Yoga Vasistha: VI.1 39-41: [re-organized and comments]

The Lord is to be worshipped by one's own consciousness, not by external means.

This worship is supreme meditation--continuous and unbroken awareness of the indwelling presence, the inner light of Awareness.

While doing whatever one is doing, seeing, hearing, eating, moving, one should realize one's essential nature as Pure Conscious Awareness.

Worship is of the nature of perpetual meditation whether one is awake or asleep, walking or standing, through all one's thoughts and actions.

One should contemplate the supreme Lord who is seated in the heart and sees through your eyes. One should worship the Intelligence which sleeps and wakes us up, touches, enjoys, values and breathes.

This inner intelligence should be worshipped with whatever comes to you.

For this worship, one should abandon what is lost, and accept what is received without effort.

Worship the Intelligence which pervades the universe and oneself.

This Intelligence is without parts and also is the all: it is in the body and is omnipresent:

One who contemplates in this manner reaches the natural state of goodness:

This worship is performed day and night perpetually.

Praise the Lord in everything that happens, without effort.

Praise the Lord in all enjoyments, eating, drinking, as well as illness, suffering, all of life activities: including dream and death

One should abandon all thoughts of separateness of I and world, and realize:

“all this is indeed Brahman.”

One should worship the Self, abandoning all distinctions between desirable and undesirable.

The Lord should be worshipped with joy, friendship, love and indifference.

That alone is worship performed in a state of equanimity like that of space: mind utterly still.

Remain in this state, O sage, experiencing everything as a child does.

Whatever you do, or refrain from doing, all is the Lord who is Pure Consciousness.

It is really Consciousness itself which is indicated by words such as “this world.”

Even the concepts indicated by words about the world are also the pure Intelligence.

Oh what a mysterious wonder that Pure Consciousness somehow forgets itself and comes to experience a world as an individual unit of life.

MADAME GUYON: everything is a gift of Christ P.16

when you sit in front of the divine, why do you meditate? If you want sweetness and presence and getting something, that is not the highest meaning. Just sit in front of the divine to give love. Take whatever comes to you as a gift of the divine. Take everything in your life as a gift of the divine. Be grateful. If dryness comes, then take that. If pain comes, take that. Because the sun is shining everything. By seeing separation, pain, joy, hunger, then we are not seeing underneath all this is non-separateness. Everything is already reality. Any notion of yourself as other than the one reality is an illusion. So what is the status of correcting an illusory belief? Even less real.

The topic with which all such metaphysical thinking should end after it has pondered on mentalism is that out of which the thinking principle itself arises--Mind--and it should be considered under its aspect as the one reality. When this intellectual understanding is brought within one's own experience as fact, when it is made as much one's own as a bodily pain, then it becomes direct insight. Such thinking is the most profitable and resultful in which he can engage, for it brings the student to the very portal of Mind where it stops activity by itself and where the differentiation of ideas disappears. As the mental muscles strain after this concept of the Absolute, the Ineffable and Infinite, they lose their materialist rigidity and become more sensitive to intimations from the Overself. When thinking is able to reach such a profound depth that it attains utter impersonality and calm universality, it is able to approach the fundamental principle of its own being. When hard thinking reaches a culminating point, it then voluntarily destroys itself. Such an attainment of course can take place deep within the innermost recesses of the individual's consciousness alone. 28.2.99