

AD invocation Themes and comments

INTRO 02 82297 prayer gayatri ASTRONOESIS

INTRO 03 82997 John word gita

NOTES to AD NOESIS INTRO: FRIDAY NIGHT AUGUST 29: .

SUPPLEMENT: QUOTES ON LIGHT IN PLOTINUS

QUOTES ON CIRCLES AND SPHERES

INTRO 04 9597 NOTES on Friday Sept. 5

The NOW:

Divine IDEAS:

INTRO 04B 197-297 vision sage placelessness

Comments based on discussion of 1/31/97

AD: The sage to whom we turn our sextant minds as to a radiant star

INTRO 05 91297 vision insight sage NOTES on AD Intro 9/12/97

ARCHETYPAL IMAGINAL REALITY IS THE OUTWARD FACE, OR MANIFESTATION.

USING THE SAGE'S WORDS:

Can you tell when a writing has the flavor of insight, and when it doesn't?

INTRO 06 92697 gods mandla logos NOTES on Friday 9/25/97

"THE WORLD IS FULL OF THE GODS"

INTRO 06b 998 the Gods "The world is full of Gods."

ON THE GODS: IAMBlichus On the Mysteries:

ON THE GODS: Taylor, Introduction to the Parmenides

ON THE GODS: Proclus: on the Theology of Plato

INTRO 07 92597 reality *the reality of the cosmos.*

INTRO 08 10397 view cosmos imagination

NOTES on Friday October 3, 1997. AD intro.

WHAT VIEW OF THE COSMOS IS NEEDED?

THE WORLD IS FULL OF THE GODS

JUXTAPOSING PHILOSOPHY AND ASTROLOGY:

INTRO 09 101097 emanation symbol

NOTES on October 10, 1997: IMMANENCE OF THE PRIMALS IN MANIFESTATION

PRIMALS, EMANATION, IMMANENT, MANIFEST

ASPECTS OF SYMBOL:

1. Sign and Symbol
2. Into the unknown
3. Means, or function.
4. The subjective aspect of symbolic function:
5. Symbolic function as TA'WIL or turning back, as described by Corbin
6. Middle way. Symbolic function, parallel to mythic consciousness and creative
7. Idea present in you and world.
8. On the whole cosmos as a symbol:
9. Specific aspects of the Cosmos as symbol: the Sun, and
10. time/space experience
11. Master as symbol of the Overself: see volume 16 part 1 section 5
12. I as a symbol
13. Tucci on Mandala forms
14. Sound and Symbol.
15. Mahavakya, Reason, and the dream

NOTES on October 10, 1997: IMMANENCE OF THE PRIMALS IN MANIFESTATION

INTRO 10 101797 astronomia ASTRONOMIA 10/17/92

INTRO 11 102497 row animals zodiac

ASTRONOEIS INTRO 9

SIDEREAL AND TROPICAL ZODIAC: WHAT is the ZODIAC?

12 FOLD: MATHEMATIZING THE IDEAS

INTRO 11b zodiacs2 notes to AD intro

PART 1. Divine/Cosmological Background of Astrology.

A. WORLD OF IDEAS, AND PRESENCE OF IDEAS IN COSMOS.

B. SOURCE OF METAPHYSICAL SPECULATION ABOUT THE ZODIAC

C. ZODIAC: "A Place for Life"

D. Inner Vision and MATHEMATIZING THE IDEAS

D. SIDEREAL/TROPICAL.

E. MENTALIST BASIS FOR THE ZODIACS

A. STARS as Living Beings

B. ZEUS AND PHANES:

C. OUR SUN AS A STAR SOUL:

A. Further Aspects of the TROPICAL ZODIAC

B. ON The DRAGON: the totality of Vasanas, the Life-Force which lives us.

D. EXCERPTS from a transcript of 9/14/83 On the 360, levels of dragon, and meditation.

INTRO 12 103197 nous in heavens tropes

AD Astro Intro notes # 14. SIDEREAL AND TROPICAL ZODIAC.

Dragon as the totality of Vasanas, the Life-Force which lives us.

SOUL

Read the soul chapter essays.
Overview of the metaphysical chart
My set of diagrams on Soul.
AD commentary to the dzog-chen sutra.
Comparative study of Soul in Plotinus, in AD, Overself in PB.
Vedanta views of the self: such as Mukerji, etc.
Parmenides and the Soul.

Expanding our view of the cosmos:

Celestial Hierarchies
Pir Vilayat: finding your divine face with and without form.
Corbin: the man of light in Sufism.
Tulku: a new view of space and time.
Vesica of Orpheus:
Mandalas and Mind-Spaces.
Creative Imagination of the cosmos.
10th house idea as special form of the Ideas: imagination and number.
American Indian Ideas of cosmos
Divine Animals
Views of Causality
Presence of the Gods in cosmos.
Kalachakra

Nous:

Mathematizing the ideas.
Being and Some Philosophers.
5 Wisdom Consciousnesses

The ONE:

Read essay on Parmenides and Ones
Ascent to the Absolute (Findlay).
What is reality?
David Martin Essay on different ascents to the One.

ANTHONY'S PRELUDE INVOCATION:

The sublime majesty of *Truth's presence* in the sacred sermons of so many wise men, men of good will, ultimately guides us to the ways of peace and wisdom, the lovely, the holy.

And so our troubled hearts are reassured and we can read and reread about God's word in many scriptures.

However incomprehensible, a *faith* settles into our hearts that awakens the desire to understand infinity and forever.

The *dedication* is eternal and to the Eternal.

For the Word becomes flesh--and this is an eternal utterance, an act that includes the heart of man mounted on a towering *aspiration*.

Yet even this pyramiding love is without effect unless winged with His *Grace*.

So we shall let fly our supplications, enfolded in holy silence on wings of veneration, to the throne of your most Sovereign Good with the *request to guide* the spirit of our understanding,

wherein we *stand within His Light*, in order to see the pouring out of the Sacred Word made manifest.

AD invocation Themes

TRUTH WORDS

FAITH

DEDICATION

ASPIRATION

GRACE

REQUEST FOR ILLUMINATION

STAND IN THE LIGHT

HEARING TRUTH WORDS: SACRED TEXTS



The sublime majesty of Truth's presence in the sacred sermons of so many wise men, men of good will, ultimately guides us to the ways of peace and wisdom, the lovely, the holy.

And so our troubled hearts are reassured and we can read and reread about God's word in many scriptures.

FAITH

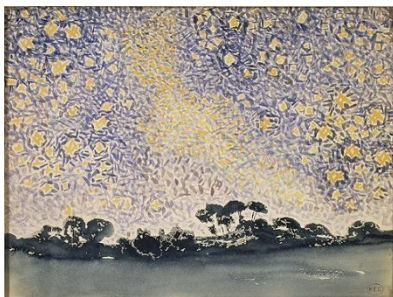
However incomprehensible, a faith our hearts that awakens the desire to understand infinity and forever.



settles into

DEDICATION

The dedication is eternal and to the Eternal.



ASPIRATION

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**eternal
on a**



GRACE

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REQUEST FOR ILLUMINATION

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on wings of veneration, to the throne of
most Sovereign Good
with the request to guide the spirit of
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**enfolded
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our**



STAND IN THE LIGHT

**wherein we stand within His Light, in order to see
the pouring out
of the Sacred Word made manifest.**

AD invocation comments

TRUTH WORDS



The sublime majesty of Truth's presence in the sacred sermons of so many wise men, men of good will, ultimately guides us to the ways of peace and wisdom, the lovely, the holy. And so our troubled hearts are reassured and we can read and reread about God's word in many scriptures.

So we read and re-read the sacred texts. Just reading Plotinus, or PB, Shankara can bring peace, remembrance, stillness. And later: the cosmos itself is the primordial scripture.

Our hearts are reassured by the reading: our emotions are calmed. Plotinus says in V.1.2: (Schmidt translation) "let every soul take to heart that soul is the author of the universe". Anthony is not starting here with an empirical investigation into reality, but with the revelation and guidance of the Sages. Hearing the truth through the channel of the Sage's revelation is the first step. Truth is beyond human ideation, eternal, unchanging. Its presence in scripture is the key to its guidance. There is a Shankara article on the Vedas: seers were *revealers* of the Vedas, not the authors. What is the relation of revelation and reason to insight? Plotinus in III.8.6

"The Sage, then, has gone through a process of reasoning when he expounds his act to others; but in relation to himself he is Vision: such a man is already set, not merely in regard to exterior things but also within himself, towards what is one and at rest: all his faculty and life are inward-bent."

AD comments on Sage's White Magic.

"The sage has the experience of the mentalness of all things, that all things are Mind"
"...this is really practicing magic--to organize the different memory traces that you work with in such a way that they will evoke in you an intuition of what the sage experienced. Then if you contemplate, or let's say you reflect on that--and that means that you are very enchanted by these words, they're very meaningful and you reflect on them--then they start growing in you. Because ordinarily it wouldn't be the case that the memory traces, the way they are in our being, would organize themselves in such a way as to portray inner states of being. It's very unlikely that that would ever happen. But the sage can use words in such a way that they will evoke the necessary vasanas or memory traces in you and produce an intuition. That's, of course, a species of white magic, but the sage can do it."

FAITH

However incomprehensible, a faith settles into our hearts that awakens the desire to understand infinity and forever.



The beginning of the way to truth is to take these words to heart. Faith is not the same as opinion or belief. Faith has a “gold backing” in the immediate experience. The faith in the divine is the already presencing of the Divine. Belief is a concept based on no backing. Can you write a poem about “faith settling into your heart?” Here are some perspectives on faith from different traditions: the awakening of faith in Buddhism; the strong conviction of truth (shraddha) in Vedanta; Faith and Eros in Platonism; and a discussion on “The God Created in Faiths” in Corbin, about the way the divine is theophanized in the heart of each individual aspirant. I think that Brother David also has good discussions of Faith.

PB; bring us to our senses.

When a person comes to his real senses, he will recognize that he has only one problem: "How can I come into awareness of, and oneness with, my true being?" 1:1.130

Here PB gives us a wake-up call. To come to our “real senses,” to recognize that we are in forgetting, is already a first step from our usual state. Here is a paradox. Socrates was exalted by the oracle above all others in ancient Athens because he realized that he did not know. Others did not even know that they didn’t know.

Sometimes doubt comes to chip away at our confidence that it is so. This is where the great value of the sage can be seen. In one way or another, even hearing about our real nature can *awaken the faith* that it is so. It is not only in answering questions, but clearing the mind of old beliefs and doubts, and telling us yes it is really so. In Ennead 1.3.1, Plotinus tells us that “indeed, the very reasoning which discovered the Term was itself something like an initiation.” Think about a jar of honey that you thought was in a cabinet, but you can’t find-- and you give up looking. Then your trusted friend says: “I saw it, it is there.” And now, with this assurance, you search in earnest. This is the best thing the spiritual friend can remind you of: yes, it is here. It is. It is you.

The fact you seek is already the awakening.

The very fact you have consciously begun the quest is itself a manifestation of Grace, ... You are not really walking alone. The very love which has awakened within you for the Overself is a reflection of the love which is being shown towards you.

Thus the very search upon which you have embarked, the studies you are making, and the meditations you are practicing are all inspired by the Overself from the beginning and sustained by it to the end. The Overself is already at work even before you begins to seek it. Indeed you have taken to the quest in unconscious obedience to the divine prompting. And that prompting is the first movement of Grace.

Essay: The Progressive Stages of the Quest Notebooks of Paul Brunton 2.9.67

Faith and Eros

“A faith settles in our heart” from reading the scriptures. There is a resonance in us, a recognition or reminiscence which the truth words set off. Perhaps we can see the role of faith in a devotion (bhakti) path, but what is its role in Wisdom (Jnana)?

Faith, as incomprehensible, has something akin to the non-discursiveness authentic nature we seek: beyond the intellect, ineffable, open and spontaneous mystery. Faith does not know the What of what is, but it knows the IS, or knows That it is. Faith is more akin to what we are searching for as being without discursiveness. Reasoning can strengthen faith, and faith seems to be needed before reason can become fruitful. Reason is incapable of giving us the direct immediate experience of reality, but can clear the ground, and ultimately show its own inadequacy to apprehend Truth. Truth must be self-revealing. Science knows that all deductive reasoning is based on presuppositions. Only the reasoning which inquires into suppositions per-se can go beyond presuppositions, and get to the un-hypothetical. To do this, it must burn itself up as well, or surrender into the intelligence which is its source.

Faith is something which responds, or is based on what co-responds, or co-vibrates, to the reality. When faith is awakened, it is the awakening of a seed which is already in us, a recognition that “yes, this is so.” It must be because there is already in us a particle of what we seek. This is the “prayer of the heliotrope”: particle of the Sun (God) in us turns to Sun (God.)

Faith is aligned to Eros, insofar as Faith is a mixture: it knows That there is some truth, but does not know what it is. Nor does it exist when we are actually in the experience of the direct immediate experience of truth. If we did not have anything like the reality in us, there could be no response. And if we already possessed, there would be no need for faith, for attraction. Eros too, as Plotinus defines it in tractate 3.5, is a mixture of plenty and poverty. We long for the object of love, because we already have tasted it. When eros fulfils itself, we have become one with the beloved or beauty, and eros is absorbed. Yet eros is the offspring of Aphrodite, the beloved. Similarly, faith is part lack and part taste. Maybe you have a seed of the truth. Maybe you have had a direct glimpse of truth. Something in you resonates when you hear the person or the words. You are not in the experience now, but you had it. Or: you have only “rumors in the ground of the soul.” Because soul is an offspring of the divine. But it does not possess the truth. Eros, when it attains, becomes oresis: seeing. And faith, when it attains, becomes direct experience of truth. Faith is already the presence of truth working in you to draw you to Truth.

Will anyone really have a commitment to a path or practice without faith? At the start, how do we have the certainty that a path will do something for us if we have not yet set out on that path? What gives us the intuition to follow it before it is followed? Even when we are along some way, and are in difficult periods, what keeps us going on? Something of the goal must be there in the beginning, and in the journey. There must already be a taste in the first contact with a teaching, that gives us this assurance. And this assurance itself is part of the path and goal: faith is the presence of the desired in us from the start.

For example, you read a sentence in Plotinus, or in Nagarjuna, which is difficult, or which you don't quite agree with. What is the role of faith in reading this sentence? If you have a conviction that

Plotinus is speaking valuable and truthful words, you will read carefully. If you are immediately struck and resonate with the words, you get inspired, stop reading, breathe the words in and let them open you to deeper experiences. If you are not immediately taken by the words, you may just read on. If you find an objection or doubt arising, what will you do? You might just disregard the passage. But if you have faith, you will keep at it, and try to make sense of what is written. This will cause you to inquire more deeply and ultimately to get a response. You will gain a new understanding, experience, or inspiration.

This faith in the teachings depends on our previous discipline, not just good luck. How strongly we hold on to, or can let go of, our own presuppositions and emotions and filters affects our ability to listen deeply. On the other hand, if we just believe everything we hear, blind faith, and leave it at that, “yes, I believe,” then we are left on the surface. We go on to the next quote without taking it in. So faith can take us more deeply and we can actualize the faith by experience and understanding.

So there is a faith that comes from blind belief. There is the faith that comes from our pre-disposition to a particular path, maybe a remembrance of the past or of the timeless. There is the faith that comes from reasoning. There is the faith that comes from the residue or mark of a glimpse.

Awakening of faith

In a first century text The Awakening of Faith in Mahayana” Ashvaghosa writes about the awakening of the seed of enlightenment in us. The faith arising from these words awakens desire to understand.

“For the purpose of awakening in all beings a pure faith in Mahayana...I write this discourse”...”What is Mahayana? It is the hsin of all sentient beings, that constitutes all things in the world, phenomenal and noumenal; and through this hsin we can disclose what Mahayana signifies.” D.T. Suzuki Translation

Suzuki explains that the Chinese word *hsin* literally means kernel, heart or essence of things. In the text it is used to translate both *hridaya* (kernel or heart) and Citta (Intelligence stuff). Suzuki uses the word “soul” to translate it. It seems that intelligence-heart is a good term here

In a teaching given in the Spring of 2004 HHDL talks about faith as a seed from which everything will grow. In his discussion of Dzog-chen, he says that Faith brings experience of the nature of mind.

His Holiness explains three levels of faith:

- a. Hearing faith: hearing the stories, hearing about the teachings ignites your longing and faith.
- b. Aspiring faith: suffering bring you a longing to get out of ignorance, and so faith in the teaching is born.
- c. Trusting faith: from your heart, the direct experience brings certainty that only by faith in the dharma can you get truth.

Once we have faith, we take refuge: we recognize our dependence on the Overself, the World-Mind and the community of Sages.

Vedanta: Conviction

In Vivekachudamani, and other texts, adi Shankara writes about the four (becomes 9) preliminary qualities developed in philosophic discipline “sadhana” before you can really make full use of the truth words. These are 1. discrimination between real and unreal (*viveka*); 2. detachment (*vairagya*: a very loaded word); 3. the group of 6 qualities: (control of the mind (*sama*); non carried away with the senses (*dama*); self-withdrawal; fortitude/persistence; faith/confidence (*shraddha*); Ability to dwell on anything); 4. intense longing for truth/liberation. See the chapter “the philosophic discipline” in the Hidden Teaching Beyond Yoga for a similar list.

In the text, Shankara says: “ascertainment of the scriptures... with conviction about their truth is called *shraddha* (**faith+**) ...as that by which knowledge of reality is obtained.” One of the Sringeri Shankaras explains, that “without faith in the words of a trustworthy person, no one will act. This is so in the realm of sensory objects, and how much more so in the case of that which cannot be apprehended this way,” such as Brahman.

Upon being taught such truth as “that thou art,” if there is no faith in the teacher or teachings, then there will be no effect. *Shraddha* is built upon the previous levels of the *sadhana* of withdrawal, patience, etc.

See Brahma: firm meditation on the conclusions of reason:

Reason prepares the way for intuition by removing all doubts as to the possibility of the experience. ... Direct realization of the Real (*aparokshanubhuti*) can be had only through the perfection of one’s intellectual capacities. *Vichara*, or constant meditation and concentration on spiritual problems, or rather on the nature of Reality, that is , on the nature of the self or *atman*, when it is done by the purified inner organ (*antahkarana*) prepares us for the realization of the self. N. Brahma P. 178

Faith implies fitness, ripeness. Brahma here calls it “purified inner organ.” One can really listen, one is willing to hear the voice of God whistling in the trees. Faith means relying on something wider, deeper, vaster than the ego: being humble enough to say “I don’t know: you alone know: do thou as it pleases thee.”

"One is instructed to have ceaseless meditation on the conclusions established by reason; deep, unabating and constant concentration on the firm and secure possession of reason, so that not only the conscious and self-conscious reason alone can accept it, but also that it may illumine and be accepted by the subconscious or the unconscious self as well, and thus lighten up the whole field of consciousness-- the circumference and the margin as brightly as the focus and center itself. This is what is necessary for realization. it turns the rational into the real--this is realization (making real) of the ideal attained by thought. It no longer remains merely an intellectual process as isolated from the emotional and the volitional, but becomes spiritual experience which comprehends and harmonizes all the partial aspects within itself."

Nalini Brahma Philosophy of Hindu Sadhana.

[see 28.2.99 too: The Topic...]

Sufism: “The God Created in the Faiths”

In "The Creative Imagination of Ibn Arabi," Corbin discusses the view of theophany and the presence of God in us as "the God created in the Faiths." Each being is an epiphany of the Divine, each being is an “instance” of God. As such, each being is invested with a divine ray or mark of intelligence, called a divine Name. This name is at once the Lord of our inner being, and the form of our beloved. This presence is recognized in the heart, and by the heart, when the heart is awakened. Thus “faith” is the aptitude of the heart, invested by God to receive God in a certain modality.

Here then we encounter the notion of the heart, whose importance as the "subtile organ" of theophanic visions will become apparent to us in a little while. The gnostic's heart is said to be encompassed by Divine Compassion; in other words, it is said to be one of the things to which the Divine Compassion lends existence, because Divine Compassion (Rahma) is the equivalent of existention (ijād). And yet, vast as is this Compassion which embraces all things, the gnostic's heart is still greater, since it is said: "Neither my Heaven nor my Earth contains me, but the heart of my faithful believer contains me," this because the heart is a mirror in which the manifested "Form of God" is at each moment reflected in the scale of the microcosm.

Here we encounter two inverse and complementary explanations. Many Sufis maintain that [the Divine Being is epiphanized in the heart of every faithful believer in accordance with the aptitude of their heart, or in other words, that it always takes a Form corresponding to the exigence and receptivity constituting this aptitude.](#) In speaking of the *gnostic* (ārif), Ibn Arabi seems to prefer an inverse explanation of this "mystic kathenotheism." It is not the heart that gives its "color" to the Form it receives, but on the contrary, the gnostic's heart "is colored" in every instant by the color, that is, the modality of the Form in which the Divine Being is epiphanized to the gnostic. The gnostic then resembles a pure "spiritual matter" (receptivity) informed by the faiths, or a mirror receiving the forms and colors reflected in it, but expanding and contracting to their measure. And the gnostic reveals their heart to the Divine Being in the same form which the Divine Being has chosen to disclose Itself to them. No doubt because the revelation or knowledge the gnostic has of God is the same as that which God has of the gnostic and because the gnostic's heart is predisposed to the reception of all forms of theophany. P.196

[[Again, notice the filtering down to the gnostic of the slogan of Plotinus: Each idea is a unique form of the whole Nous. No one saw the sun who did not become sunlike.]]

In opening the heart, the gnostics cease to impose their own images, conditioning and judgments on the incoming inspirations. Instead, “the gnostic’s heart is colored in every instant by the color, that is, the modality of the form in which the Divine Being is epiphanized to him.” This means we are open and receptive to the influx, and also that the influx is in a modality which resonates with our heart, the flavor of the Divine Name by which we are named. Arabi calls the unique window to the divine available to the heart of the mystic Gnostic “the God who is in a faith.”

“The god who is in a faith is the God whose form the heart contains, which discloses Itself to the heart in such a way that the heart recognizes it. Thus the eye sees only the god of the faith.” Since the form in which God discloses in a faith is the form of that faith, the theophany takes the dimension of the receptacle that receives it, the receptacle in which God discloses God. The faith reveals the measure of the heart’s capacity. This is why there are many different faiths. To each believer, the Divine Being is the God that is disclosed to them in the form of their faith.” 197

There is a paradox here. We, the non-gnostics, receive things only according to the conditioned mind, through our filters and presuppositions. The Gnostic heart is open, ready, passive to the Divine. And yet, Corbin says: “it is true to speak of an aptitude or capacity of the gnostic’s heart, for it is in this heart and there alone that the “god created in the faiths” shows us truth.” Corbin states the paradox like this: “the revelation or knowledge we have of God(s) is the same as that which God has of them and the gnostic’s heart is predisposed to the reception of all forms of theophany...” 196 He makes the distinction more clear further on:

“this vision is no longer given in the form of this or that faith prescribed and imposed by a religious or social collectivity. What is disclosed to the Gnostic is the form in which the gnostic is known to That which evoked their being. .. whose knowledge of the gnostic has the same form as the gnostic’s knowledge of it.” 198

As a further dimension of this opening of the heart to the Divine, we find the fulfillment of the longing to unite with the beloved. The Gnostic will “understand their unity of essence... with the divine totality... the form of the particular faiths cease to be veils... and become manifestations in which God is contemplated.” And in this way “is confirmed the paradoxical depth of the bond between the Lord and the fedele.” Finally, the gnostic finds that “the God created in the faiths... is one of the forms of the Divine Imagination revealing the gnostic to Themselves” is God revealing itself in and through the gnostic...

Belief and faith and Love.

Awakening of faith through hearing about it: yes the honey is there.

Faith is our response to the grace of the awakening mind poking through, not a cause.

Faith becomes inquiry: search in earnestness and sincerity... and eventually must involve love.

Faith and love, or inquiry, leads to the glimpse: direct experiential knowing. Or a "realization."

Faith: because reality is really ineffable. Not that you don't know: you can't know.

For Plato, faith is supplanted by reason:

Double standpoint: keep your powder dry.

DEDICATION



The dedication is eternal and to the Eternal.

Dedication is needed: namely a commitment. Actually, this means persistence, perseverance and patience. To dedicate means to put everything into relation to one central theme or goal. We are enjoined to put all our attention on the eternal alone. Krishna says: "put your mind on me alone. And surely you will come to me alone."

Perhaps the eternal is the presence in the heart; the Eternal is Reality in itself.

ASPIRATION



For the Word becomes flesh--and this is an eternal utterance, an act that includes the heart of man mounted on a towering aspiration.

The word becomes flesh may come from the reference to Christ as the Word made flesh, that is in humans. In many contexts we have referred to the Logos, or to the conception of Vak. So it may also refer to the heart, the Overself atom in the heart, and the presence of Wisdom in the heart. The heart is the foundation and essence of every individual. Our heart is itself the word made flesh, and as such your heart is made of the same stuff as the Divine Truth. It may also refer to the embodiment of the Truth in the Sage's writings. The word made flesh as eternal utterance is the Vedas. So the word made flesh is parallel to the presence of the Word in the scriptures. AD says that the act of the word includes the heart of man. These truth words thus have the same nature as the intelligence in the heart of humans. Shabda means the word and testimony.

Jnana and bhakti combine in philo-sophia. Insight comes into the heart. Heart here is not the physical heart or emotional center. See the *Triadic Heart of Siva*, and Corbin. The mystic's heart is gnostic: it becomes an organ of perception of spiritual truths.

"There is a kind of understanding combined with feeling which is not a common one here in the West, indeed uncommon enough to seem more discoverable and less puzzling in the Asiatic regions. It is puzzling for four reasons. One is that it cannot be attributed to the intellect alone,

nor to the emotional nature alone. Another is that it provides an experience so difficult to describe that it is preferable not to discuss it at all. A third is that although the most reverent it is not allied to religion. A fourth point is that it is outside any precise labeling as for instance a metaphysics or cult which could really belong to it. Yet it is neither anything new or old. It is nameless. But because there is only one way to deal with it honestly--the way of utter silence, speechless when in contact with other humans, perfectly still when in the secrecy of a closed room--we may renew the Pythagorean appellation of ``philosophy" for it is truly the love of wisdom-knowledge." (PB's Perspectives p. 253)

And a great Hindu pundit rajaji comments:

The ray of devotion (bhakti) is not different from the ray of knowledge or gnana . When intelligence matures and lodges securely in the mind, it becomes wisdom. When wisdom is integrated with life and issues out in action it becomes bhakti. Knowledge when it becomes fully mature is bhakti. If it does not get transformed into bhakti, such knowledge is useless tinsel. To believe that gnana and bhakti, knowledge and devotion, are different from each other is ignorance.

In his introduction to Abhinavagupta's *A Trident of Wisdom*, Paul Muller-Ortega writes:

“This text takes up many of the themes dear to Abhinavagupta...
the nature of the Embodied Cosmos, the kula, that emerges from the Heart of reality quite freely...;
the nature of the Heart, the hridaya, which harbors and conceals the innermost core of reality, and which continuously plays at expansion and contraction;..
the secret teaching of enlightenment conveyed continuously by Bhairava to the Goddess in the Heart;...
the nature of language, from the Supreme word, para-vak, co-equal with the supreme consciousness, through various stages to the manifestation of everyday speech¹.” p. xiii-xiv)

This faith, love and understanding which are evoked in the individual may be seen as the second set of ingredients needed for the inquiry into Truth.

June asked: what does it mean when the Indians (American) say that when an animal is depicted with an empty heart it is an essential or non-manifest or non-physical animal?

Empty heart may be a reference to the divine and heart of flesh to the incarnated word. But empty may mean open: not colored by anything which prevents the divine being present.

This is the stage of adoration, when the Overself's beauty and tranquillity begin to take possession of his heart. He should then cease from any further thinking discursively about it or communing verbally with it. It is a time for complete inner silence. Let him engage himself solely in beholding, loving, and eventually uniting with the gracious source of these feelings. (4:3.197)

¹The four levels of vak are para-vak or absolute speech or word, causal-pasyanti, subtle -madhyama, and gross-viakhara.

GRACE



PB writes in a para that “Grace is a manifestation of God’s friendliness.” In a way that says it all. But if you like, there is a beautiful section on Grace in “The shadows of evil and suffering” chapter in The Wisdom of the Overself. Here is an excerpt.

“Grace... is a descent of the overself into the underself’s zone of awareness. It is a visitation of power as unexpected and unpredictable as it is welcome and gratifying. It is an unseen hand stretched forth from the world-darkness amid which we grope with unsteady feet. It is the voice of the overself speaking suddenly out of the cosmic silence with which we are environed. It is like a glorious rainbow of hope which suddenly appears when all seems lost.

More precisely, grace is a mystical energy, an active principle, pertaining to the Overself which can produce results in the field of human thought, feeling, and flesh alike on the one hand, or in human karma, circumstances and relations on the other hand.

Grace manifests two ways: first a sense of dissatisfaction and insufficiency with the exterior life alone, second: a yearning for inner reality. The birth begins by a gentle indrawing of attention to the breast. The force works by a centripetal movement which attracts his attention inwards away from his external life and physical environment. To the degree that he obediently yields to this centripetal influence and centers his attention more and more on the interior direction to which it points, to that degree shall he find his reward. He begins to feel that something lies hidden within himself of which he must come into conscious possession... What this something is does not form itself clearly in his mind, but he feels and intuits it to be the sacred element, the divine soul. ... the way is being thus prepared to confer an insight into ultimate reality.”

And a few paras from the Notebooks:

Grace is simply the transforming power of the Overself which is ever-present but which is ordinarily and lawfully unable to act in a man until he clears away the obstacles to this activity. If its appearance is considered unpredictable, that is because the karmic evil tendencies which hinder this appearance vary considerably from one person to another in strength, volume, and length of life. When the karma which generated them becomes weak enough, they can no longer impede its action.(p. 229)

To keep the Overself constantly in our thoughts is one of the easiest ways to become worthy of its grace.
15.1.6: 153

It is an act of creative imagination in which by turning directly to playing the part of the Overself you make it possible for its grace to come more and more into your life. 23. 5 89.2

It is the unique contribution of the Short Path that it takes advantage of the Overself’s ever-present offer of Grace. (23:1.134)

[AND THERE IS MUCH MORE IN THE BOOKLET SERIES ON GRACE...]

REQUEST FOR ILLUMINATION



Yet even this pyramiding love is without effect unless winged with His Grace. So we shall let fly our supplications, enfolded in holy silence on wings of veneration, to the throne of your most Sovereign Good with the request to guide the spirit of our understanding,

“Understanding” in AD should be understood in terms of that which stands-under, sub-stance. It is substantial, the union of the reason coming down into the heart.

This sentence introduces us to the third of the three ingredients needed for this inquiry:

Stage 1: we read the words of the Sages.

Stage 2: these words enkindle faith which leads to a desire to understand. This desire is itself a kind of grace, the presence of the Truth in the sages words enkindles or evokes faith, desire and eventually an understanding.

Stage 3: the ingredient of God's love is necessary: which is brought about by prayer. Plotinus makes this need very clear in V.1.5:

“The mind demands the existence of these Beings, but it is still in trouble over the problem endlessly debated by the most ancient philosophers: from such a unity as we have declared The One to be, how does anything at all come into substantial existence, any multiplicity, dyad, or number? Why has the Primal not remained self-gathered so that there be none of this profusion of the manifold which we observe in existence and yet are compelled to trace to that absolute unity?”

“In venturing an answer, we first invoke God Himself, not in loud word but in that way of prayer which is always within our power, leaning in soul towards Him by aspiration, alone towards the alone. But if we seek the vision of that great Being within the Inner Sanctuary--self-gathered, tranquilly remote above all else--we begin by considering the images stationed at the outer precincts, or, more exactly to the moment, the first image that appears. How the Divine Mind comes into being must be explained...”

AD's text on guiding our understanding seems to echo the words of the famous Gayatri Mantra:

“Let us adore the supremacy of that Divine Sun, the Godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding aright in our progress toward his holy seat.”

Taimni comments:

“The purpose of the first part of the mantra is to arouse in the vehicles of the sadhaka (aspirant) certain powers which prepare for the effective functioning of the second and third parts.

“The second part is to stimulate the mind of the sadhaka an intense aspiration or determination to come into contact with the consciousness of Savita the presiding deity of our solar system.

“The third part is meant to bring about an attitude of self-surrender which is essential for the descent of Divine grace or kripa.”

These three parts of the mantra described by Taimni exactly parallel the three parts of AD's invocation. Taimni quotes from the Vedas:

“The Spiritual Light which is hidden within the Sun is the most excellent light. It is shining through the hearts of all living creatures in the form of consciousness. The Spiritual Light which is shining within the physical Sun also shines within the heart of every jiva. The light which is shining in the heart of all jivas in the form of consciousness is also shining through the universe in the form of the Heavenly Man and making it a living organism. [Yajnavalka Samhita]”

Taimni comments:

“The physical Sun which we see...is merely an outer cover of a glorious reality which pervades and energizes the whole solar system....this Reality is in essence and fundamentally the same as the Reality which is hidden in the heart of every human.”

PB:

"The God in the sun is the `I' in me"--this put tersely is the essence of man's relationship to divinity. A whole book may be needed to explain it, a whole lifetime to get direct experience of its truth as insight. 25.1.1

This leads to the next part of Anthony's invocation, on light:

STAND IN THE LIGHT



wherein we stand within His Light, in order to see the pouring out of the Sacred Word made manifest.

Here AD may be referring to the Cosmic Vision, such as in the Gita. Corbin describes the state of the revelation of God to itself in the first theophany, cloud, or archetypal universal imagination. Is AD referring to this theophany, or to the mystery beyond it? The sacred word made manifest can refer to the Intellectual Principle, or it can refer to the cosmic manifestation. Later on he speaks of the Idea of the Good, so the vision here must be beyond the manifest, even though it includes the manifest. The World-Mind informs the Soul or Overself atom: beyond even the archetypal imaginal reality. The pouring out of the Sacred Word is beyond manifestation and also the source and immanence in manifestation. When we are in God's light then we can see divinity in everything. But the light of the Ideas is beyond the manifest as well as immanent. See the “Unveiling of Reality” section on “The Word” in *The Wisdom of the Overself*. PB quote talks about the cosmological knowledge and ontological wisdom beyond mysticism.

On p. 384 of Perspectives, PB writes about “The chasm between the Real and man...” This theme is important throughout the first section of Astronoesis. PB continues :

“Although the ultimate principle is said to be inconceivable and unknowable, this is so only in relation to man's ordinary intellect and physical senses. It is not so in relation to a faculty in him which is still potential and unevolved--insight...If it be true that even no adept has ever seen the mysterious absolute, it is also true that he has seen the way it manifests its presence through something intimately emanated from it....the strange atmosphere emanating from it, the unearthly aura signifying its hidden presence.”

In another quote on 384, PB says:

Let us not deceive ourselves and dishonour the Supreme Being by thinking that we know anything at all about IT. We know nothing. The intellect may formulate conceptions, the intuition may give glimpses, but these are our human reactions to IT. Even the sage, who has attained a harmony with his Overself, has found only the godlike *within himself*. Yes, it is certainly the Light, but it is so *for him*, for the human being. He still stands as much outside the divine Mystery as everyone else. The difference is that whereas they stand in darkness he stands in this Light.(P) (28:2.95)

And the glorious passage in 6.7.34

Intellectual-Principle has unbroken knowledge and has, moreover, an Act unattended by knowing, a vision by another approach. In this seeing of the Supreme it becomes pregnant and at once knows what has come to be within it; its knowledge of its content is what is designated by its Intellection; its knowing of the Supreme is the virtue of that power within it by which, in a later [lower] stage it is to become "Intellective."

As for soul, it attains that vision by- so to speak- confounding and annulling the Intellectual-Principle within it; or rather that Principle immanent in soul sees first and thence the vision penetrates to soul and the two visions become one.

From here, Anthony moves on to the two Quotes from Meister Eckhart. We can paraphrase also from PB:

The soul is most certainly there, but if we are not aware of it, what good is it?

So let us pursue the inquiry, in the hopes that it will bring us to recognition:

We will pursue the connection between light metaphors and sound metaphors another time. How do sound and words (Vak, Sabdha) reveal or manifest Reality differently from light?

INTRO 01 themes

THEMES IN ASTRONOESIS INTRO NOTES

1. VISION/CREATIVE IMAGINATION. ARCHETYPAL IMAGINAL REALITY.
2. WHAT IS A SAGE AND HOW CAN WE USE THEIR WORKS/WORDS.
3. DAEMON
4. REVELATION AND REASON: HOW DOES THINKING LEAD TO TRUTH.
5. THE DIVINE WORD, LEVELS OF WORD, LOGOS: SUN AND SOLAR LOGOS
6. THE HEART AS ORGAN OF PERCEPTION.
7. LIGHT METAPHORS FOR EMANATION: LIGHT AND SOUND.
8. DIVINE IDEAS: WHAT IS AN IDEA?
9. PLACE AND PLACELESSNESS
10. INSIGHT AND RECOGNITION.
11. REALITY AND APPEARANCE OF THE COSMOS.
12. WHAT IS A MANDALA?
13. SYMBOL AND THE SYMBOLIC APPROACH.
14. ON THE GODS: WHAT IS A GOD. THE WORLD IS FULL OF THE GODS.
15. WHAT IS THE VIEW OF THE COSMOS NEEDED IN ASTRONOESIS?
16. JUXTAPOSING: PHILOSOPHY AND ASTROLOGY.
17. IMMANENCE OF PRIMALS AND EMANATION.
18. ASTRONOMIA AND ASTROLOGY. WHAT IS ASTROLOGY.
19. MEANINGS OF THE ZODIAC AND ANIMALS, FIXED STARS, TWO ZODIACS.
20. MATHEMATIZING OF IDEAS
21. STARS AS SOULS, WORLD-SOULS AND INDIVIDUALS
22. GEOCENTRIC WORLD VIEW.
23. HIERARCHY AND SIMULTANEITY OF LEVELS OF THE COSMOS.

04B: 1/97-2/97 1/31/97

One idea which came up in our discussion last Friday was to go over terms in the introduction in some depth. When we started these classes in Jan-Feb we were doing this to some extent. Here are some comments on a few passages from the introduction to Astronoesis based on class discussions and questions from three Fridays in Jan-Feb 1997. I mostly wrote these right after the classes, as a record of some of the ideas and questions. Partly because there was a mixture of people who had been through these and people who were new to the material, terms like vision, sage, archetypal imagination were talked about. The conversations did bring out many of the meanings of these terms. Were these classes satisfying to those of you who attended? Is this kind of note format useful or interesting to you? Please let me know. ... Avery.

INTRO 02 82297 prayer gayatri

ASTRONOESIS

Astronomia is star naming, Astrologia is star understanding, and Astronoesis is star-wisdom.

The sublime majesty of Truth's presence in the sacred sermons of so many wise men, men of good will, ultimately guides us to the ways of peace and wisdom, the lovely, the holy. And so our troubled hearts are reassured and we can read and reread about God's word in many scriptures.

What are you really looking for? Do you want to zoom out of here and find the Absolute, or other absolute attributes such as Good, Being, Intelligence, Infinity, Eternity, Divinity? What is the relation between finding Truth, Reality or Good? What is your connection to these absolute attributes? Don't answer in KCB's words! Are you looking for the Truth in itself? Or do you want the truth about the world? Do you want to feel more alive with the presence of the Soul? Is that different from the Truth of the Soul? How will Truth help find this presence? What sources do we have to find truth, and what is truth?

In the HTBY, PB lists the yearning for Truth as the first character of the philosophic aspirant. On p. 164 he defines "TRUTH is that which is beyond all contradiction and free from all doubt; which is indeed beyond the very possibility of both contradiction and doubt, beyond the changes and alternation of time and vicissitude; for ever one and the same, unalterable and unaltering; universal and therefore independent of all human ideation." **[[AND PB NOTE ADDING]]** Remember also that Blavatsky has as her motto on the Secret Doctrine "There is no religion higher than Truth.". In a quote in Perspectives, p. 152, PB writes about the four gates on the path set out by the ancient sages. "The third which is rarely opened" is "the philosophy of truth", whilst the final gate has been entered only by the supermen of our species; it may be titled 'Realization.'"

Anthony is not starting here with an empirical investigation into reality, but with the revelation and guidance of the Sages. Hearing the truth through the channel of the Sage's revelation is the first step. Truth is beyond human ideation, eternal, unchanging. Its presence in scripture is the key to its guidance. See the Shankara article on the Vedas as eternal. There may be texts which present reasonings, but are without revelation. But revelations can include reasoning.

How do thinking and reasoning about truth lead to the arising of insight? PB discusses this in his chapter on Arbitrament of Thinking Power. There he takes the view that thinking does lead eventually to the awakening of the direct faculty of insight into Reality, possessed by the sages:

"What they knew, that they were! Having perfected reason, they unhesitatingly left it far behind and then perfected the higher faculty of insight, wherein knowledge and being merge into one."
p. 176

Plotinus has a similar criteria for Truth:

The brighter the certainty, the more tranquil is the contemplation as having acquired the more perfect unity; and--for now we come to the serious treatment of the subject--In proportion to the

truth with which the knowing faculty knows, it comes to identification with the object of its knowledge. Plotinus, III.8.6

What is the relation of revelation and reason to insight? Plotinus in III.8.6

The Sage, then, has gone through a process of reasoning when he expounds his act to others; but in relation to himself he is Vision: such a man is already set, not merely in regard to exterior things but also within himself, towards what is one and at rest: all his faculty and life are inward-bent.

[[ALSO PASSAGE ON HOW HE HOLDS TRUTH]]

Here are some further thoughts on this topic from REVELATION AND REASON IN ADVAITA VEDANTA by Murty. **[[NOTE: INCLUDE BRAHMA PASSAGE ON REASONING]]**

1. Advaita places supreme importance on scripture /testimony as a valid means of knowing. Valid knowledge means: a. unsublated and unoblatable and b. New--cannot be gotten by any other means of knowledge. All the orthodox scriptures accept the Vedas as the source of revelation . However, in Advaita there is a four-fold concept of revelation:

- a. "a partial disclosure of Brahman through the graded forms of existence from the clod of earth to the gods in heaven." But this revelation, though directly present to al, is not much help, since we do not know it as such.
- b. The Vedas, beginninglessly revealed contain the final truth about dharma and Brahman. [See the notes from 1/31/97 on the eternality of the Vedas according to Shankaracharya.]
- c. Revelations through avatars such as Krishna.
- d. In the integral experience of Brahman (anubhuti) by a knower of Brahman, the Reality is revealed.

2 Does a Mahavakya directly produce direct immediate knowledge of Brahman (anubhava) [anubhava here is direct insight or realization of Brahman in which Brahman is known as oneself.]

- a. Some hold that it directly gives Brahman knowledge. However, Brahman knowledge is nothing other than Brahman, so even the Mahavakya can only point to Brahman.
- b. Others hold that deep meditation on the Mahavakyas is needed.
- c. A third view is that the Mind must generate a thought, Brahma-vritti, to allow Brahman to be revealed. perhaps the function of the vritti is only to clear away obscurations so Brahman can shine through.

3. Brihदारanyaka Upanisad says that Atman should be a) heard of, b) meditated on, and c) contemplated. Reading about the truth in the Sages is the first of three stages in the search for truth. Murty says "Sankara explains that...meditation (manana) is discussion through reasoning (tarka)". Another word used for this process of reasoning is vicara:

Vichara means discursive thinking, so atmavichara means thinking one's way into the real self. Notebooks. PB NOTEBOOKS Vol. 7.1.9

Our hearts are reassured by the reading: we have to get our emotions calmed. Plotinus says in V.1.2: (Schmidt translation) "let every soul take to heart that soul is the author of the universe".

Anthony's invocation continues:

However incomprehensible, a faith settles into our hearts that awakens the desire to understand infinity and forever.

Faith is not the same as opinion or belief. The faith in God is the already presencing of the Divine. Can you draw a picture or write a poem about "faith settling into your heart?" I think that Brother David has good discussions of Faith. [See the excellent discussion on "The God Created in Faiths" in Corbin, about the way the divine is theophanized in the heart of each individual aspirant. A part is photocopied later on.]

A faith settles in our heart from reading the scriptures. There is a resonance in us, a recognition or reminiscence which the truth words set off. Ashvaghosa has a book called the "Awakening of Faith in Mahayana" which speaks about the awakening of the seed of enlightenment in us.¹ The faith arising from these words awakens desire to understand. "Infinity and forever" may refer to the eternal (beyond manifest) related to perpetual (in manifest) presence of Reality.

The dedication is eternal and to the Eternal.

Perhaps the eternal is the presence in the heart, the Eternal is Reality in itself.

For the Word becomes flesh--and this is an eternal utterance, an act that includes the heart of man mounted on a towering aspiration.

The word becomes flesh may come from the reference to Christ as the Word made flesh, that is in humans. In many contexts we have referred to the Logos, or to the conception of Vak. So it may also refer to the heart, the Overself atom in the heart, and the presence of Wisdom in the heart. The heart is the foundation and essence of every individual. Our heart is itself the word made flesh, and as such your heart is made of the same stuff as the Divine Truth. It may also refer to the embodiment of the Truth in the Sage's writings. The word made flesh as eternal utterance is the Vedas. So the word made flesh is parallel to the presence of the Word in the scriptures. AD says that the act of the word includes the heart of man. These truth words thus have the same nature as the intelligence in the heart of humans. Shabda means the word and testimony.

Jnana and bhakti combine in philo-sophia. Insight comes into the heart. Heart here is not the physical heart or emotional center. See the Triadic Heart of Siva, and Corbin. The mystic's heart is gnostic: it becomes an organ of perception of spiritual truths.

There is a kind of understanding combined with feeling which is not a common one here in the West, indeed uncommon enough to seem more discoverable and less puzzling in the Asiatic regions. It is puzzling for four reasons. One is that it cannot be attributed to the intellect alone, nor to the emotional nature alone. Another is that it provides an experience so difficult to

¹Ashvaghosa Awakening of Faith in Mahayana

"For the purpose of awakening in all beings a pure faith in Mahayana...I write this discourse"... "What is Mahayana? It is the hsin of all sentient beings, that constitutes all things in the world, phenomenal and noumenal; and through this hsin we can disclose what Mahayana signifies."

Suzuki explains that the chinese word hsin literally means kernel, heart or essence of things. In the text it is used to translate both hridaya (kernel or heart) and Citta (Intelligence stuff). Suzuki uses the word "soul" to translate it. It seems that intelligence-heart is a good term here.

describe that it is preferable not to discuss it at all. A third is that although the most reverent it is not allied to religion. A fourth point is that it is outside any precise labeling as for instance a metaphysics or cult which could really belong to it. Yet it is neither anything new or old. It is nameless. But because there is only one way to deal with it honestly--the way of utter silence, speechless when in contact with other humans, perfectly still when in the secrecy of a closed room--we may renew the Pythagorean appellation of "philosophy" for it is truly the love of wisdom-knowledge.(p. 253)

In his introduction to Abhinavagupta: A TRIDENT OF WISDOM, Paul Muller-Ortega writes:

"This text takes up many of the themes dear to Abhinavagupta...

the nature of the Embodied Cosmos, the kula, that emerges from the Heart of reality quite freely...;

the nature of the Heart, the hridaya, which harbors and conceals the innermost core of reality, and which continuously plays at expansion and contraction;..

the secret teaching of enlightenment conveyed continuously by Bhairava to the Goddess in the Heart;...

the nature of language, from the Supreme word, para-vak, co-equal with the supreme consciousness, through various stages to the manifestation of everyday speech¹." p. xiii-xiv)

This faith, love and understanding which are evoked in the individual may be seen as the second set of ingredients needed for the inquiry into Truth.

June asks: what does it mean when the Indians (American) say that when an animal is depicted with an empty heart it is an essential or non-manifest or non-physical animal? Empty heart may be a reference to the divine and heart of flesh to the incarnated word. But empty may mean open: not colored by anything which prevents the divine being present.

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Stage 1: we read the words of the Sages.

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In venturing an answer, we first invoke God Himself, not in loud word but in that way of prayer which is always within our power, leaning in soul towards Him by aspiration, alone towards the alone. But if we seek the vision of that great Being within the Inner Sanctuary--self-gathered, tranquilly remote above all else--we begin by considering the images stationed at the outer precincts, or, more exactly to the moment, the first image that appears. How the Divine Mind comes into being must be explained... V.1.5

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wherein we stand within His Light, in order to see the pouring out of the Sacred Word made manifest.

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In another quote on 384, PB says that even the Sage "still stands as much outside the divine Mystery as everyone else. The difference is that whereas they stand in darkness he stands in this Light."

By the way, what is the connection between light metaphors and sound metaphors? How do sound and words (Vak, Sabdha) reveal or manifest Reality differently from light?

In Anthony's short invocation there are hints of ideas from so many traditions:

- the wisdom, the lovely, the holy from the Heart Sutra;
- the guiding of understanding from the Gayatri;
- The Word of Christ;
- the Good of neo-Platonism;
- The heart and wings symbol of Sufism;
- The cosmic vision of the Gita;
- the atom of the Overself from Saivism

PB PARAS on reason, truth and so on. .

As a preface to this reflective reading, he should put his heart in an attitude of humility and prayerfulness. He needs the one because it is the divine grace which will make his own efforts bear fruit in the end. He needs the other because he must ask for this grace. And however obscurely he may glimpse the book's meaning at times, his own reflective faith in the truth set down in its pages and in the inner leading of his higher self, will assist him to progress farther. Such a sublime stick-to-it-iveness brings the Overself's grace in illuminated understanding. P (Category 2)

The inability to believe in or detect the presence of a divine power in the universe is to be overcome by a threefold process. The first part some people overcome by "hearing" the truth directly uttered by an illumined person or by other people by reading their inspired writings. The second part is to reflect constantly upon the Great Truths. The third part is to introvert the mind in contemplation. Vol 2.

The object of all this thinking is to awaken within him a mood of soul, a mental atmosphere and even an emotional condition of aspiration toward Truth which will provide an appropriate stage for the entry of illumination. QO 71.

Thinking can, ordinarily, only produce more thoughts. Even thinking about truth, about reality, however correct it be, shares this limitation. But if properly instructed it will know its place and understand the situation, with the consequence that at the proper moment it will make no further effort, and will seek to merge into meditation. When the merger is successfully completed, a holy silence will pervade the consciousness which remains. Truth will then be revealed of its own accord. P. 379

Constant reflection on metaphysical and ethical themes reaches a point where one day its accumulated weight pushes him around the corner into a mystical realization of those themes no less surely than meditation might have done. *Notebooks* 7.2.2

When thinking comes naturally to its rest, either because he has felt his way through intense reverence to the higher power or because he has apprehended the truth by the subtlest and sharpest perception, then stillness is born. It would be an error to continue either the feeling or the thinking beyond this time. The utter stillness must take their place, and he must humbly yield to it. At such a moment, the ego is withdrawn; the knowing intuition, the great Peace, alone remains. 7.4.88

The use of metaphysical thinking as part of the philosophic system is a feature which few yogis of the ordinary type are likely to appreciate. This is both understandable and pardonable. They are thoroughly imbued with the futility of a merely rational and intellectual approach to reality, a futility which has also been felt and expressed in these pages. So far there is agreement with them. But when they proceed to deduce that the only way left is to crush reason and stop the working of intellect altogether, our paths diverge. For what metaphysics admittedly cannot accomplish by itself may be accomplished by a combination of metaphysics and mysticism far better than by mysticism alone. The metaphysics of truth, which is here meant, however, must never be confused with the many historical speculative systems which exist.(p. 263){

INTRO 03 82997 John word gita

NOTES to AD NOESIS INTRO: FRIDAY NIGHT AUGUST 29: .

"to see the pouring out of the Sacred Word made manifest"

LOGOS and VISION are the themes of the evening. To see the Word is a paradox. And the most famous Gayatri **mantra** invokes the Divine Sun to illuminate our understanding.

[2.IV] We read, in Eckhart's seventeenth sermon:

In principio erat verbum (John, 1.1). Theologians talk of the eternal Word. God never spoke but one word, and that is still unspoken. The explanation is this. The eternal Word is the logos of the Father which is his only begotten Son our Lord Jesus Christ. In him he pronounces all creatures without beginning and without end. This accounts for the Word remaining unborn, for it never came out of the Father. (Meister Eckhart "Sermons", Franz Pfeiffer, ed, 1857, tr. C De B. Evans. London, John M. Watkins, 1956)

Sometimes PB equates God (as in Eckhart) with Mind in itself, and Logos as the World-Mind. Sometimes Christ is the Nous spoken in the ground of the soul. Sometimes Christ is the Overself.

What is the meaning of the words "the Holy Trinity"? The Father is the absolute and ineffable Godhead, Mind in its ultimate being. The Son is the soul of the universe, that is, the World-Mind. The Holy Ghost is the soul of each individual, that is, the Overself. The Godhead is one and indivisible and not multiform and can never divide itself up into three personalities. (p. 383)

PB says in the Unveiling of Reality that "the Word" which remains with God is the World-Mind (see p. 194 and 196 in my edition). He says we should think of God in two ways; as completely with and within itself, and as manifesting. The first is Mind in itself, the second is WM. They are two aspects of one reality. And in Perspectives, for example:

The Mind's first expression is the Void. The second and succeeding is the Light, that is the World-Mind. This is followed by the third, the World-Idea. Finally comes the fourth, manifestation of the world itself.(p. 382)

What does it mean for God to speak--and to speak to itself!

God first speaks the entirety of its knowledge of itself to itself as this eternal word.. In the metaphysical context this is the Intellectual Principle. But it is also a universal principle--"in principium" announces a principle that the word is first revealed inwardly. Because God first knows the cosmos in and to itself, the cosmos is continuous with God, has been "looked" by the Divine or "heard" by the divine, so carries the divine presence.

Corbin: (See Creative Imagination: "Creation as Theophany" p. 184-187) In the first epiphany God reveals itself to itself. Epiphany means the showing forth (from Phanes, to shine forth). This inner epiphany is the basis for the external manifestation. Everything which can be manifested is first manifest to God within, and every manifestation is continuous with this inner revelation. In this divine

act God names, "pronounces", each creature. Anthony equates this showing forth of the Divine to itself with the Divine Ideas.

Saivite Sakti (Trika and Spandha doctrine). Word is the way the Absolute knows itself and how it forms its emanation. Word is the way that the pulsating expanding and contracting energy of Sakti formulates as it leaves the Void. There are phases and stages of the Word (vak). (See VAK book) Para-vak is the spandha (motion-energy) of Sakti, intrinsic to unmanifest reality. It is undetermined, not spoken or spoken in silence: the word which God speaks to itself. The next three levels of vak are pre-existent in the para, and are unfolded as containing a trace of the unmanifest. AD says that the universal vision appears in a vast placelessness: the background of the ever-unmanifest. There are the physical sounds, the meanings behind the sound, and the unific inspiration or intuitive perception grasping the wholeness. There are great debates about how meaning is apprehended: whether there is a priori knowledge and so on. Pasyanti vak is apprehended through pratibha: direct immediate perception.

These levels of word can be understood in terms of language or music. In music, the physical note sound-vibrations are vikhara vak. The melody may be madhyama vak. The inspiration carried in and by the melody and in each note is the pasyanti. See the Suhrawardi quote for the fourth level of music. This brings in the question of sound and the hearer again. We need a level of hearing appropriate for each level of sound. So the yogis talk of an "absolute ear" needed to hear the causal word.

In his essay on the Gita, Row describes the progression of Brahman, Logos, and light of the logos. (p. 10-19)

Now this Parabrahman, which exists before all things in the cosmos, is the one essence from which starts into existence a center of energy, which I shall for the present call the Logos. This Logos may be called in the language of old writers either Ishvara... or Shabda 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. It is called Avalokitesvara by the Buddhists, (at any rate in one sense). I must state that such centers of energy are almost innumerable in the bosom of Parabrahman.
...

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.

Following the Theosophical tradition, Row equates the Logos with what PB calls the World-Mind. Row goes on to parallel the four levels of the cosmos with the four metaphysical principles of Parabrahman, Logos, Light of logos, and mulaprakriti. And he equates the four levels of the cosmos with the levels of vak:

The world cosmos in its objective form is vaikhari Vak, the light of the Logos is the madhyama form, the Logos itself is pasyanti, and Parabrahman is the para aspect of Vak. p. 19

Further, Row brings in Pranava Aum: the word, and its description in terms of the four states of consciousness, which are parallel to the four principles in the cosmos. Later (p. 60) he says of the Gita

that "the whole of this book may be called the book of the philosophy of the Logos. There is hardly a page which does not, directly or indirectly, refer to it."

See also the notes in the previous NOTES on the Gayatri.

How do we contact this first epiphany? How is the primordial word present to all that manifests later? How is it present in the soul: the Nous in the Soul? As in the World-Mind analogy, Plotinus says the logos is in soul, and soul is the logos of the Nous.

AD continues:

[3.I] Deepening the same idea, and perhaps [stating it]<stated> more profoundly, in sermon #35

Dominus dicit: sta in porta domus domini et praedica verbum istud (Jer., 7.2). The Lord says "Stand in the gate of God's house and proclaim his word, extol his word." The heavenly Father speaks one Word and that he speaks eternally, and in this Word expends he all his might: his entire God-nature he utters in this Word and the whole of creatures. This Word lies hidden in the soul unnoticed and beyond our ken, and were it not for rumours in the ground of hearing we should never heed it; but all sounds and voices have to cease and silence, perfect stillness, reign. This is a meaning I will not pursue. (Meister Eckhart "Sermons", Franz Pfeiffer, ed, 1857, tr. C De B. Evans. London, John M. Watkins, 1956)

In this introduction, AD focuses our attention on the meaning of Ideas, the differentiation and presence of Intelligence. So we are enjoined to "stand in the Gate" at the place where the Word is uttered. This gate is the place where the soul can apprehend or be irradiated by the Nous (para on Aura of the Void in previous notes), beyond the glimpse of the soul.

PB:

There is here no form to be perceived, no image born of the senses to be worshipped, no oracular utterance to be listened for, and no emotional ecstasy to be revealed in. Hence the Chinese sage, Lao Tzu said: "In eternal non-existence I look for the spirituality of things!" The philosopher perceives that there is no such thing as creation out of nothing for the simple reason that Mind is eternally and universally present With the Mind the last word of human comprehension is uttered. With the Mind the last world of possible being is explored. But whereas the utterance is comprehensible by his consciousness, the speaker is not. It is a Silence which speaks but what it says is only that it IS; more than that none can hear.(p. 382)

What we see or hear in the ground of soul is alternately Word or Vision. There is a continual mixing of the sound and vision metaphors for the content and for the means of understanding. Vision seems to fill space, and the Word seems to manifest in/as time. But there is a space of sound as well. Are vision and word related to creative imagination and reason as the intermediaries of the unmanifest and manifest? Both are said to be "mediums" or means, in Corbin and in Plotinus. Are these two functions the same as the twin functions of Ideation and karma possessed by the World-Mind?

Vision and sound are again like the soul and Nous, each in each other, woven together to form the fabric of manifestation. The word here is the sound of the Nous, beyond the glimpse of the soul, being stationed in Soul and listening for the sound of the World-Idea.

Logos is the speaking of the Absolute, which speaking is also a speaker, as it were. This dual-unity relation must be parallel to the vision-viser-visioning metaphor of sight. Divine Speaking and Hearing are inseparable from speaker and listener.

How do each of these: vision and word--comprise the path to unfolding our own idea? See-ers, Idea as the form something takes to vision, eye with vision and blank of vision, Pranava Aum IS Brahman. Nous, Noesis and Noeta as vision and envisioning or intelligencing.

See ideas on prakasa and vimarsa as luminous and knowing in Abhinavagupta TRIDENT OF WISDOM.

RUMOURS:

Eckhart uses the unusual word Rumours--second hand communications: not direct perception. Yet even a rumour is evidence of something haven been spoken (if it is not totally fictitious). In one place, PB says: what evidence do we have of the Overself? We are full of evidence of its presence as our awareness, thinking, feeling: and directly and immediately in stillness. Plotinus says; "We are continuously intuitive but we are not unbrokenly aware." IV.3.30 And in V.1.12:

The answer is that all the Divine Beings are unceasingly about their own act, the Intellectual-Principle and its Prior always self-intent; and so, too, the Soul maintains its unfailing movement; for not all that passes in the Soul is, by that fact, perceptible; we know just as much as impinges upon the faculty of sense. Any activity not transmitted to the sensitive faculty has not traversed the entire Soul: we remain unaware because the human being includes sense-perception; man is not merely a part (the higher part) of the Soul but the total.

None the less every being of the order of soul is in continuous activity as long as life holds, continuously executing to itself its characteristic act: knowledge of the act depends upon transmission and perception. If there is to be perception of what is thus present, we must turn the perceptive faculty inward and hold it to attention there. Hoping to hear a desired voice we let all others pass and are alert for the coming at last of that most welcome of sounds: so here, we must let the hearings of sense go by, save for sheer necessity, and keep the Soul's perception bright and quick to the sounds from above. V.1.12

In reading this passage, Karey remembered the following from Kings 1.19: An Angel came to Elijah and told him to go up to the mountain and stand before the Lord.

"And behold, the lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave. And, behold, there came a voice unto him and said: What doest thou here Elijah? "

STRAY THOUGHTS:

Consider also the creative or as well as gnostic aspect of the Word and vision. How is revelation both creative and gnostic?

Robert Schmidt finds a root meaning of the word Logos: as binding together several things: Logos is speech which connects the real and its appearance. This is Divine Intelligence.

How does understanding relate to vision and word? HHDL, in a quote which David Henderson likes, says a. don't just listen to the words, listen to the meaning behind the words. b. don't just listen to the meaning, but go by your own deep experience of the meaning.

Victor Frankl, in his book "The search for Meaning, translates "logos" as meaning. This would equate with the second level of Vak: madhyama. Meaning is very different from sound. But does sound carry meaning? Can pure sounds embody meaning? In the Wisdom, PB says that every word has a meaning, and that the WM is like the meaning. "And the WM was with Mind."

Plotinus V.8.6:

Similarly, as it seems to me, the wise of Egypt--whether in precise knowledge or by native intuition--indicated the truth where, in their effort towards philosophical statement, they left aside the writing-forms that take in the detail of words and sentences--those characters that represent sounds and convey the propositions of reasoning--and drew pictures instead, engraving in the temple-inscriptions a separate image for every separate item: thus they exhibited the absence of discursiveness in the Intellectual Realm.

For each manifestation of knowledge and wisdom is a distinct image, an object in itself, an immediate unity, not an aggregate of discursive reasoning and detailed willing. Later from this wisdom in unity there appears, in another form of being, a copy, already less compact, which announces the original in terms of discourse and unravels the causes by which things are such that the wonder rises how a generated world can be so excellent.

"Where is the one who has gone beyond words? She is the one I would like to talk to"
--Chuang Tsu.

SUPPLEMENT: QUOTES ON LIGHT IN PLOTINUS

1.6.9:	You become the light within.
2.1.7	The light of the stars.
2.4.18 last para:	pouring forth of intelligence.
2.9.3	All soul imparts light to the later series
3.5.2	
3.8.5	The soul as light and life streaming from the supreme
3.8.11	Light of the Good and IP.
4.3.11 para 2,3,4.	
5.1.2	World Soul light exercise
5.3.8	The light shining in soul makes it intellectual.
5.3.10-11	On Intellection as vision and eye metaphor
5.3.12 last paras:	hierarchy of lights.
5.3.17 last paras.	
5.5.7 second half.	Light in Nous and soul.
5.6.1 middle.	Light in Nous and Soul.
5.6.4 middle.	hierarchy of light
5.8.4	Light and glory in Nous
6.4.8	analogy of light of our world.
6.7.16 last paras.	Good imparts power to see.
6.7.21	The light of the Good.
6.7.24 beginning.	
6.7.31 first para	light and beauty.
6.7.36 last para	
6.7.41	Light of the supreme
6.9.4 last few paras	

BIBIOGRAPHY:

Here are four excellent books from SUNY press on Kashmir Saivism, and its teachings on vibration, sound, light, sakti and consciousness.

The Triadic Heart of Siva Paul Muller-Ortega

The Doctrine of Vibration Mark Dyczkowski

Vac by Andre Padoux. (P 172-222 is a detailed description of the four levels of Vak.)

A Trident of Wisdom Avinavaghupta translated by Jaideva Singh

QUOTES ON CIRCLES AND SPHERES

1.7.1, last para, 2.2.1 last para, 2.2.2,3, 3.8.8 4.2.1	"But to that order..."5.1.7 last para
5.8.9	spheres
6.5.5	circle and radii
6.8.18	
6.9.8	
6.9.10	

INTRO 04 9597

NOTES on Friday Sept. 5

First, a favorite of mine from Rumi, to do honor to our other Friday class:

"I wait for you in a delicious grove of mangos, ripe with fragrance.

If you do not come there, all this does not matter.

If you do come there, all this does not matter."

Anthony's Introduction continues:

[2.IV] We read, in Eckhart's seventeenth sermon:

In principio erat verbum (Joh, 1.1). Theologians talk of the eternal Word. God never spoke but one word, and that is still unspoken. The explanation is this. The eternal Word is the logos of the Father which is his only begotten Son our Lord Jesus Christ. In him he pronounces all creatures without beginning and without end. This accounts for the Word remaining unborn, for it never came out of the Father. (Meister Eckhart "Sermons", Franz Pfeiffer, ed, 1857, tr. C De B. Evans. London, John M. Watkins, 1956)

[3.I] Deepening the same idea, and perhaps [stating it] <stated> more profoundly, in sermon #35

Dominus dicit: sta in porta domus domini et praedica verbum istud (Jer., 7.2). The Lord says "Stand in the gate of God's house and proclaim his word, extol his word." The heavenly Father speaks one Word and that he speaks eternally, and in this Word expends he all his might: his entire God-nature he utters in this Word and the whole of creatures. This Word lies hidden in the soul unnoticed and beyond our ken, and were it not for rumours in the ground of hearing we should never heed it; but all sounds and voices have to cease and silence, perfect stillness, reign. This is a meaning I will not pursue. (Meister Eckhart "Sermons", Franz Pfeiffer, ed, 1857, tr. C De B. Evans. London, John M. Watkins, 1956)

The NOW:

David points (pointed sic.)out that the Eckhart uses two different tenses: "God never spoke but one Word" and "the heavenly Father speaks one Word." The present tense gives us a sense of the eternal speaking now, not that it was spoken at some time in the past. To indicate this, Jesus says "Before Abraham was, I Am." So the word is spoken in the eternal Now (not the temporal moment.) Indeed, this speaking which is before time can't have a temporal sense--because the Word is timeless it is present as the core of all time. Similarly, we must understand this beyond Time together with the "placelessness" of the Mind which AD mentions only a little later on (further comments later) In a similar vein, Ajati is a word used in Sanscrit for the theory of no-birth. In Mandukya Karika ajati refers to the Nature of Brahman, Mind in itself, as unborn. But what about the universe? This passage in Eckhart refers not only to the unmanifest Ideas, but the the entire universe--which remains "unborn"--ajati--even when it manifests! There is a point of view from which there is no birth--nothing is ever separated from the Divine.

Try to imagine how the eternal speaking of an eternal Mind can make sense. How can the eternal present (meaning in the present tense) Now be present (meaning here)? One way to see this is through timelessness. But this language makes us think of the static, the unchanging. So Anthony makes the Power of Mind a central focus of his discussion Of the One. Saiva and Buddhist tantras speak of the interior vibration of the Mind. Through the notion of para-vak (transcendent word) as luminous and pulsating energy, they try to convey the state of supreme power in the Void. Jnaneshvari says that "the sensible universe is only the vibration of the Self". Guenther speaks of the power of Being as "atemporally abiding".

PB:

If Mind is to be regarded aright, we must put out of our thought even the notion of the cosmic Ever-Becoming. But to do this is to enter a virtual Void? Precisely. When we take away all the forms of external physical existence and all the differences of internal mental existence, what we get is an utter emptiness of being which can hardly be differentiated after we have taken away its features and individualities, its finite times and finite distances. There is then nothing but a great void. What is the nature of this void? It is pure Thought. It is out of this empty Thought that the fullness of the universe has paradoxically evolved. Hence it is said that the world's reality is secondary whereas Mind's reality is primary. In the Void the hidden oneness of things is disengaged from the things themselves. Silence therefore is not merely the negation of sound but rather the element in which, as Carlyle said, great things fashion themselves. It is the supreme storehouse of power.(p. 380)

This relation of Void and Manifest applies to the relation of the Divine and Manifest, as well as to the relation of Nous or Divine Ideas and the Absolute One. Plotinus asks: "how from such as unity as we have declared the One to be, can anything at all arise?" This fundamental question is applicable to the relation of Nous/Ideas to the One, and the relation of the manifest universe to the Divine Ideas.

By the way, I was listening to a Carolyn Myss tape. She kept saying: do you see what I am saying. And I said Yes!: if you just *hear* what I am saying, you may get the words but not the meaning. The juxtaposition of seeing and saying implies: You understood, not just heard.

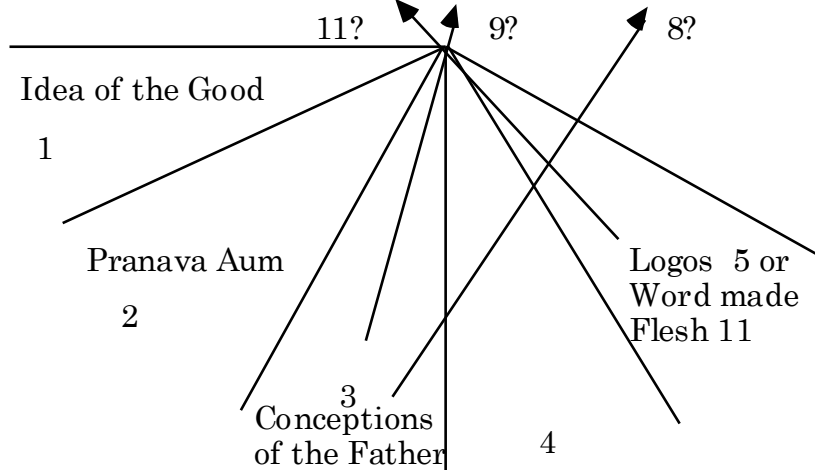
Divine IDEAS:

[3.II] In this relatively short compass, Eckhart indicates an overwhelmingly vast revelation which has preoccupied the intellect of man, despite all the historical differences in the spirit of any age--one to which any number of sacred discourses can testify. Among its many formulations we find Plato's "Idea of the Good," John's "the Word made flesh," "the conceptions of the Father" in the Chaldean sacred oracles, and the sacred syllable ``*Pranava Aum*" of the Hindus.

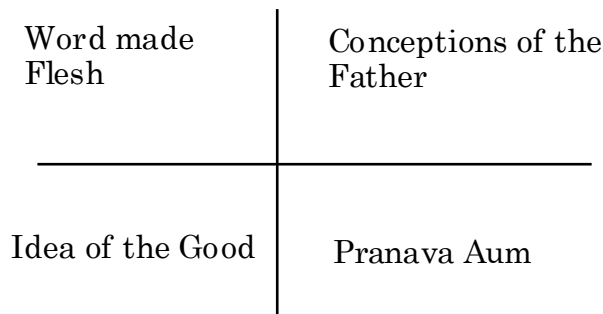
Why does Anthony choose to mention these four views of Ideas? Do they refer to the first four house-Ideas, or represent the four quadrants? An inspired thought or revelation may often contain an inner logos or reason which is not explicitly known at the time by the person through whom it comes. Thus, it makes sense that there is more in the words than appears on the surface. To this we may add that a person such as Anthony, who spent years assimilating so many teachings, had all of these present in

some form as the medium through which the inspiration passes, and results in the richness of the expression.

In the metaphysical chart, each house is a unique Idea, and a view/incarnation of the whole. The "Idea of the Good" and "Pranava Aum" usually are placed in the first two houses of the chart. The "Logos" is usually in 5, although the incarnation in the universe would be the opposite idea, 11. "The conceptions of the Father" refers to the Divine Ideas as a whole, as Thought, and so might go in the 8th house "The universe in thought", or in the 3rd if they are the unspoken Intelligences in the One.



Larry's suggestion of this arrangement referring to the quadrants makes some sense as well:



We have to try to understand, however, what each of these views of Ideas mean, and how they are each relevant to our understanding of the World-Idea.

Each Idea gives us some clue about how Ideas arise--each Idea has its own logic or logos. In Anthony's symbol, each of the 12 houses is a Conception of the Father, or an aspect of the Word, and each tells us about the Nous as a whole. A consideration of the different ways that ideas arise from the Void or One will give us a fuller meaning of what an Idea is. Let us consider briefly the four examples mentioned in the text.

Logos is word as spoken. Some of the confusions about the word, Logos, may be due to different senses in which it is used.

- a) There is one sense of Logos as the Word which is spoken: that is Ideas as the content of Divine Mind.
- b) Logos also means the activity of Thought, Ideation or the power of Intelligence (Cit-Sakti.) In this second sense, Logos is dynamism, an aspect of the Shakti of Mind.

The World-Mind is called Adi-buddhi in the Nepalese-Tibetan esotericism; meaning Divine Ideation, The First Intelligence, the Universal Wisdom. 374.3

c) In another sense, Logos is used as a divine center of consciousness or sentiency: as a "who". So Idea as Logos gives us the sense that an authentic Idea can incarnate who-ness. An idea is not like a thought as content only, but is thought as an authentic Being, a knower. In this sense, Taimni speaks of the universal Logos, the Cosmic logos, the solar logoi, all of "whom" are some kind of sentiency. This raises an interesting question: what makes something a who as well as a what? Is it the presence of Awareness? In Plotinus, logos means a union of Soul and Idea. This seems also to be the sense in which Anthony uses Solar Logos. He places the notion of "logos" primordially in the fifth house: meaning that Divine Intelligence is an incarnation of the One.

Is every divine Idea not content or object only, but also a Who or Awareness? I don't mean this "who" in a personal sense, but as having an I-Am, aware of itself as aware. In the context of the Parmenides dialogue of Plato about 20 years ago, we had several discussions about the distinction between Gods and Ideas. From this discussion of Deities comes the notion of the Sun as a who. "The God in the Sun is the I in me" says PB in one of his mahavakya paras. But an Idea is a universal presence, in itself not personified as a center of Consciousness. In one of his last classes, Anthony interpreted the Birth of the Universe in this direction: The World-Mind is the Soul of the Cosmos, or Universe, but it is manifesting the eternal Ideas which are prior, and not in themselves in any way Souls.

So what actually is an Idea? It is more than a content of Mind: it is a fragment of Mind, a universal Thought-intelligence, a showing forth of an intrinsic aspect of Mind. But are we to think about it as a Who as well as a What? (in Saivite terminology, it has Siva (Awareness) and Sakti (Power)). Is an idea a "Self"? Should who-ness be reserved for the Gods, and Whatness for the Ideas? As a Divine Intelligence, however, each Idea is conceived of as a union of Knowing and Being--is the dual-unity of God and Idea meant to parallel this?

d) Logos is used by Plotinus in III.2.16 as a union of Soul and Ideas. See Nature notes. See also the notes on logos as meaning "bundling together sheaves".

Conceptions of the Father gives us a sense of Ideas as birthings: emphasizes the Ideas as forming from the Void-Mind. Is this primarily and third house conception? In several charts Anthony uses the term "conceptions of the Father" to describe the 12 Divine Ideas. Here are a couple of excerpts from the two main sources of Chaldean fragments I know about:

From The Shrine of Wisdom VI #24 Summer Solstice 1925 on the Chaldean Oracles.

"The Mind of the Father burst thunderously forth, conceiving with His transcendent Will Omniform Ideas. Winding from one source they leapt forth. From from the Father was both the Will and the End. But they were differentiated, being made participable by intellectual fire to other intellectual natures.

From Chaldean Oracles and Theurgy by Levy.

The action of the transcendent God is thought, consequently the first entity that issues from Him is His Intellect, the $\omega\alpha\tau\rho\iota\chi\omicron\sigma\ \nu\omicron\upsilon\sigma$. (which means Divine or Supreme Nous). ... His Will ($\beta\omicron\upsilon\lambda\eta$) acts in harmony with this Nous....

Every act of thought of the Paternal Intellect brings forth new noetic orders, described as procreations, effluences and divisions of the Supreme Principle. They constitute the "intelligible world", "begotten" of Him. Their powers and entities, which issue forth in a certain order, fill the noetic universe, which at the same time is nothing but the Supreme Being, the Father. (78-79)

The necessity of this redefinition of the intelligible world followed from the reinterpretation of the ideas, which, formerly, the thoughts of God, now become His active Powers. The Chaldean doctrine concerning God's emanations stands in direct relations to their view of His Power".

Levy further points out that there are four kinds of metaphors used to illustrate how Ideas proceed::

- a) the metaphor of flowing: From Primal Nous flow the Ideas, from there souls, and so on.
- b) metaphors of procreation. Power is called the "maternal womb" inasmuch as the "Father" procreates therein His thoughts. "In the womb of this Triad all things are sown."
- c) metaphors taken from the life of plants. Nous seeds the lightning-like ideas. The substance of this Intellect is called a "fiery flower"
- d) metaphors of fire and light. Ideas are described as lightnings which "leap forth" from primal Nous.

Idea of the Good gives us a sense of Ideas as the outflow of Goodness. Ideas as Good mean the presence and participation in the One or Good; and may give us a meaning of Ideas as Gods. References here are the Republic, and Proclus' commentary.

Pranava Aum relates to Ideas as Power or Sakti, the prefiguration of all possibilities in the prior interior spandha vibration and pulsation of intelligence. Here we must refer to the Mandukya Upanisad, commentary by Shankara and karika of Guadapada, and the references to the Saivite views on Vak and shakti.

When we study the IP in depth, we will attempt to put together these different facets of intelligence, which provide us with a way to practice the recognition of Ideas, and reveal to us something of the presence of the absolute Reality.

[3.III] We intend to pursue [a] <the> variety of meanings that Eckhart did not elaborate. [In doing so,] we pursue a vision, for in that vision all of it lies. [3.IV] What is this vision? Is it granted to all? Yes, but the degree of penetration into it varies. The heavens are spread out before us in <this> [a] vast placelessness and are directly perceived. Therein<Within it> lies the key to the infinite treasure, the holiest temple of wisdom and abode of our Sun of Glory, manifesting the unfathomable Word of God[,] the primal scripture, expertly revealed by the nineteenth Psalm:

Heavens: The heavens are not only the sensible heavens. There are three heavens in the archetypal imaginal realm (such as pictured in the Flood diagrams). There is also a divine aspect or realm in the Nous called in the Orphic theology Heaven or in Platonism Uranus. In their theology, somewhat adapted by the Platonists, there are three triads following the thrice-unknown darkness of the One (all of these would go in the Second Quadrant or Nous of the metaphysical chart.). Heaven is in the very center of the middle triad, corresponding to the intelligible life. [This intelligible place corresponds to

the stages of spiritual depths traversed between Saturn and the Sun in Leo: the return of the Overself to the Dragon of Wisdom.] There is a myth of the Intelligible Beauty which is born of the higher Uranus, and the sensible beauty.

[See the previous NOTES from 1/31 on Vision, and the relation of place and placelessness.]

PLACELESSNESS:

We keep coming upon the principle of the relation of Void and manifest, or placelessness and place, or emptiness and form. Within the placelessness of Mind itself, there contracts the first "Place" or "Mind-Space", within which the Universe can manifest--though in doing so it never goes outside of the Divine. Actionless is the background of action, Timelessness is the background of time--no the core of it. Thus Chuang-Tsu writes of the absolute need of that which has no use. PB writes of the Overself: "How still it is. Yet all the Univers's tremendous activity is induced by its presence." Plotinus V.5:

"while it [The First] is nowhere, nowhere is it not....V.5.8

Holding all--though itself nowhere held--it is omnipresent...At the same time, in the sense that it is nowhere held it is not present: thus it is both present and not present....5.9

You must turn appearances about or you will be left void of God. V.5.11

If it were not in no-place it could not be everywhere, omnipresent. Thus Mind is present to all its thoughts. The placelessness and timelessness of the Mind can be illustrated by a point as "that which has no parts": as soon as there is another point there is a relation, before and after, sequential and spacial. There are several geometric metaphors used in Astronoesis. (Taimni's Man, God and the Universe has many good illustrations.).

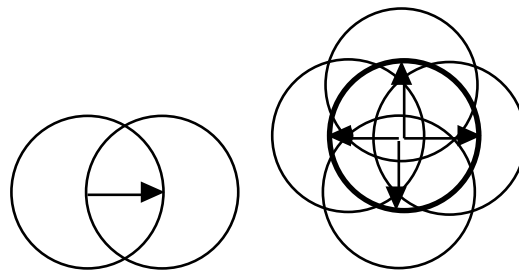
Pulsating: Expanding and Contracting: One metaphor has to do with the infinite appearing as a point and expanding in ever widening concentric circles. Plotinus mentions this in IV.3.17, and PB:

The point which appears in space is a point of light. It spreads and spreads and spreads and becomes the World-Mind. God has emerged out of Godhead. And out of the World-Mind the world itself emerges--not all at once, but in various stages. From that great light come all other and lesser lights, come the suns and the planets, the galaxies... 375.1

In another place, the metaphor is the infinite contracting the a circle, then to form a point or bindu, through which the infinite can pour. If we imagine the expanding and contracting as a-temporally abiding, as Guenther says, then we can get some sense of how movement in the divine involves no change. Imagine that as a circle with an infinite number of radii contracts in to a point, you are shrinking with it: at every magnification you still see an infinite number of radii converging to the center. You continue to see this all the way to the limit. Now imagine the same point pulsing outward to fill the circle and all space. Now imagine that the point and the filling of space and contracting are simultaneously pulsating in and out. All levels are simultaneously actualizing.

Rotating: Another metaphor is the circle, (see previous list of Plotinus quotes). The soul circles around the absolute, and all the circles of all souls are carried along by one continuous motion. When a circle turns on itself, its symmetry is such that it also stays in place. You need a four-dimensional sphere surface containing all the circles of the soul to have all these circles with a common center enabled to rotate with a single motion around their source.

Emanating: A third metaphor is to imagine a circle of the Nous (the one Word), or primal intellect continuously giving off circles (many Ideas, or Souls, or Universes) which are congruent to itself. What arises from the two circles is a Vesica: the relation of the reality and appearance. The Circles may emanate in one direction--or in all directions. Imagine the original as a sphere instead of a circle. And not a 3-d sphere, but an infinite dimensional sphere!



Try to imagine the pulsating, rotating and emanating all simultaneously!

[to continue with the text] Divine Intelligence is "directly perceived," but not all have the same depth of understanding. (see previous week quote from Plotinus: we are always intuitive but not unbrokenly aware.) "Therein" may refer to the whole previous sentence of text: the unmanifest containing the manifest of which we are aware. Our mind thinks along with the World-Mind--we participate in the contemplation of the Divine, and this is the key to the participation in Reality.

PB in the Wisdom (Unveiling chapter): *the Real is continuous with its appearance.*

All our analysis ought not overlook Anthony's major inspiration: How the universe presences Reality. Recently, by coincidence, on the Wisdom-L list there was a discussion about the relation or appearance and REality, the double standpoint and so on. The double standpoint makes it seem that appearance could be separate from reality, and not involve reality. But if they are separated then we are really and ultimately making an abstraction. How could anything be anywhere but inseparable from Reality? Cosmos both reveals and conceals Reality. What we mean by cosmos is only theoretically distinct from Mind. Actually, the whole of reality is present with/in any moment of manifestation, but we don't recognize it as such. This is a paradox: nothing the Mind can think into existence is It, yet everything is of the nature of Mind.

At one level deeper than mere appearance, the cosmos is a symbol which points to Reality. More deeply it is the occasion for Knowledge--that is Knowledge is simultaneous with appearance,

inseparable from it. Appearance is here known as experience: which includes loveliness, awareness, the activity and stillness of Mind.

More deeply experience is the occasion OF knowledge. The real is present as the universe. Because God knows the world-Idea, our knowledge and experience of the cosmos is a participation in the Divine knowing of the Cosmos. This experience Deck calls Contemplation in his book Nature, Contemplation and the One.

SUN and LOGOS

We have referred in the previous NOTES to the Sun behind the sun in terms of the Gayatri, and earlier in this note to the Solar Logos. For the Platonists the Sun is a deity, and a who as well as a what. This view of the Sun is expressed in the psalm 19 which follows.

Whatever we call it, most people feel--whether vaguely or strongly--that there must be a God and that there must be something which God has in view in letting the universe come into existence. This purpose I call the World-Idea, because to me God is the World's Mind. This is a thrilling conception. It was an ancient revelation which came to the first cultures, the first civilizations, of any importance, as it has come to all others which have appeared, and it is still coming today to our own. With this knowledge, deeply absorbed and properly applied, man comes into harmonious alignment with his Source.(p. 360)

When Mind concentrates itself into the World-Mind, it establishes a focus. However vast, it goes out of its own unlimited condition, it passes from the true Infinite to the pseudo-Infinite. Consequently the World-Mind, being occupied with its cosmos, cannot be regarded as possessed of the absolute character of Pure Mind. For what is its work but a movement of imagination? And where in the ineffable absolute is there room for either work or imagination? The one would break its eternal stillness, the other would veil its unchangeable reality. This of course it can never do, for Being can never become Non-Being. But it can send forth an emanation from itself. Such an emanation is the World-Mind. Through its prolonged contemplation of the cosmos Mind thus becomes a fragment of itself, bereft of its own undifferentiated unbroken unity. Nevertheless the World-Mind, through its deputy the Overself, is still for humans the highest possible goal.(p. 383)

INTRO 04B 197-297 vision sage placelessness

Comments based on discussion of 1/31/97

AD: To explore this vision, this contemplation, requires the utmost stillness of the mind and all its faculties. Too few of us today have even any idea of what such a requirement means. The extreme difficulty of attaining the stage of introversion that is beyond and more fundamental than even the archetypal imaginal reality has not yet dawned on the horizon of our contemporary mentality.

Archetypal Imaginal Reality, at its deepest, may refer to the experience of the sidereal zodiac, the archetypes of the cosmic manifestation. In Arabi's terms, this is the first manifestation of the universe to the creative theophanic imagination of the cosmic soul.

The initial theophanic operation by which the Divine Being reveals Himself, "shows Himself", to Himself, by differentiating Himself in his hidden being...--this operation is conceived as being the creative Active Imagination, the theophanic imagination. Primordial Cloud, absolute or theophanic imagination, existentiating Compassion are equivalent notions....Thus in this Cloud are manifested all the forms of being from the highest Archangels, the "Spirits ecstatic with love", to the minerals of inorganic nature..."

Thus Creation is Epiphany, that is, a passage from the state of occultation or potency to the luminous, manifest, revealed state; as such it is an act of the divine, primordial Imagination. Corbin 186-7

AD is suggesting that one cannot know the ultimate nature of the universe from within it--one must also be able to "see" from the perspective of the unmanifest. The nature of the cosmos is found in the source of the cosmos. The nature of the imagination is found from the position of the Mind which imagines the archetypes. Even by sinking in vision to the deepest level of the manifest cosmos one does one know the nature of the universe. The sage has gone (in contemplation) beyond the causal level of manifestation, to the Divine ideas. [But to get "beyond", don't we have to develop, assimilate and use the archetypal imagination?]

On the other hand, "The Real is continuous with its appearance" (PB Wisdom, unveiling of reality). So the archetypal imagination, and the universe which is its manifestation, must be a revelation of the principles which are beyond it. The Mind does not make the universe and leave. We must be able to find the principles of the Divine right in the cosmos. Still, only the Sage, who can put the cosmos in perspective of the Void, can tell us in what way the cosmos is of the nature of Reality, or continuous with reality.

AD: Only a sage--one who has accomplished such a state and can abide in or re-enter it at will--can guide us.

The Sage who shifts into the Reality, brings back and expresses in words some flavor of the divine. [See our comments on "Sage" in the editors' introduction.] These two sentences suggest at least two related ways of thinking about the use of the Sage's words. First, the Sage's words carry something substantial of the divine, which needs to "sink down" into us, which we can absorb through repetition and meditation. Second, the Sage's words evoke something from within our soul, some resonance or

response, which gets sublimated through the words. Here the words are like a magnet, pulling up the ore from our inner being. In Living Wisdom, for example, AD speaks about the words of the Sage as being "white magic".

By the way, in his essays on the Vedas, Shankaracharya Chandrasekarendra Saraswati says that "the Vedas are of non-human origin (a-puruseya)".

"If they (the rishis) had written them, they would have been called Mantra kartas or the composers of the mantras. But in actual fact, they are called only Mantra Drishtas or the seers of the mantras. This means that the rishis "found" or discovered the Vedas and did not compose them or create them." p. 4

He continues by arguing that the Vedas are timeless, existing before creation itself. Plotinus puts it this way: the sage is "all vision with respect to themselves" but unfold their vision through reason. (see V.3.8?)

AD: The sage to whom we turn our sextant minds as to a radiant star

Anthony's view in Astronoesis is that the stars are radiating intelligences, windows to the Ideas. In several traditions, especially the Sufi, each Sage is like an embodiment of an idea, a radiating intelligence in their own right. So the analogy to the stars is interesting. Later we might see also how the Sages, the soul of the Sage, provides the continuity of the divine ideas and the earth, bringing in intelligence from the Void into manifestation. Rumi gives some idea of their consciousness in poetic form, and also a clue to the "beyond archetypal imagination."

Before seeds went into the ground, they harvested wheat.

Before there was an ocean, they strung pearls.

While the great meeting was going on about bringing human beings into existence, they stood up to their chins in wisdom water....

With no mind, they thought.

Immediate intuition to them is the simplest act of consciousness, what to others would be epiphany. (One Handed Basket Weaving p. 106)

Notes: 2/21/97-2/28/97 A passage from AD introduction to Astronoesis

we pursue a vision, for in that vision all of it lies. What is this vision? Is it granted to all? Yes, but the degree of penetration into it varies. The heavens are spread out before us in a vast placelessness and are perceived directly. Therein lies the key to the infinite treasure, the holiest temple of wisdom and abode of our Sun of Glory...

Vision here may refer to the objective universal vision, the World-Idea. Or it may refer to the vision which the Soul has of the Nous, the divine Idea which it is seeking to fulfill. Or it may refer to Anthony's own vision, which he is seeking to unfold.

The pursuit is important. Anthony is searching, exploring, and through this activity the pursuit deepens, the penetration of vision deepens. When Anthony pursues a vision, it is his own idea, his celestial or augoedies that he pursues. Each star is a radiating intelligence, and each human being too is a divine idea. In seeking to know the cosmos, we are also seeking to know ourselves. So AD points out that we seek to "fulfill the vision resident in the logos". Taking this one step further, we also seek our own

idea, to actualize our vision or logos. How do we participate in Anthony's vision, and at the same time evoke our own vision? Of course, this becomes complicated with the fact that his own vision is so powerful, and we can spend lifetimes trying to understand it and make it our own. So we sit with this problem: of universal or objective visions, Anthony's vision, and the vision resident in the depths of our own soul. As we make the universal vision ours, we begin to find our own celestial idea. In some sense, what could we be finding anyway all along? To understand something is really become more ourselves.

We should note that vision has root vis, cognate of wis and wisdom. According to Mahadevan related to the root of Vedas--the revelation of the seers or in-seers. Plotinus points out that the word for Idea means "the form something takes to vision". So there is always a direct relation of vision and the ideas. In the next quote from Noesis, there is a description of how the vision in the Nous is actualized--which means the assimilation of reason principles. This idea of understanding as becoming what you know, or eventually becoming more yourself as you become the ideas, is a central theme in Astrology.

The Heavens here are most likely the manifest cosmos. But this cosmos, the starry spheres, are connected with the mind which manifests them, just as your body is inseparable from the deeper layers of you being. There is a continuity of the intelligible and the sensible. In the Birth of the Universe, PB says "The universe is the body of God." The heavens, the expression of the world-idea, have many nested levels, but our experience of these deeper levels depends on our own actualized powers. You can't focus on the appearance only and expect to understand the mysteries of the cosmos.

The placelessness of mind is omnipresent to all the levels and complexity of the heavens or world-idea. So that even in the sensible image there can be the direct presence, or "omnipresence" of the Mind (or Overself). In juxtaposing the spread-outness of the heavens, and the placelessness, Anthony gives us a clue to a method reason. Can we meditate on both the openness, the placelessness of the mind-space, and the simultaneous appearance of forms? In each experience there is this complementarity: form and emptiness. In Sufism Divine Names are given to these two aspects of experience, the manifest spread of the cosmos is Ya Zahir, and the intrinsic inviolable core is Ya Batin (pronounced baa' - tin). With the outbreath we imagine Ya Zahir, and with the inbreath we imagine the core of Ya Batin. These are inseparable. Try some other complementarities. Try walking around and seeing both the form and the emptiness. This working with tandems seems to give us a new meaning for dia-noia as well. Rather than dia as "divided" if we think of dia as the complementarity and paradox, dianoa speaks to the relation of different views which can result in a noesis, a vision.

Saturday morning coming down to the center there was a huge semicircular very bright rainbow. It was extraordinary. It seemed that the rainbow was revealing some inner structure and beauty of the pure lights which are hidden within nature. Rumi says, if this is the splendor when just a tiny corner of the veil is folded back for a moment, imagine what it will be like when the whole thing is torn away. Often we think of the rainbow as fleeting compared to the substantiality of the appearance. But we can reverse this: the rainbow is the appearance of the hidden substantiality, while the usual seeming substance is the actually fleeting appearance.

Class raised some issues of reason and imagination. We have often spoken of the parallel of these two. Reason is the intermediary which transforms Ideas into appearance. And Corbin writes of creative imagination in the same sense--as a medium for intelligence. Here we seem to be speaking of the union of imagination and reason. If we imagine our three circles of imagination, planetary reason, and starry intelligence, we may get an overly hierarchical sense. The quote suggests to me that mythological

thinking which stays in the imagination conjoined only to the bodily senses will not be open to intelligence. So we need rational imagination: the imagination being pervaded by reason. And we need visionary imagination, the imagination pervaded by the intelligible light of the starry beings. Finally, we can return to the quote from the first page, that the Sages penetrate beyond the archetypal imagination, to the pure Placelessness of the divine ideas. This is knowing without any image at all.

[On 1/31/97 we also discussed related issues in passages from the Soul chapter in our original handout of excerpts. The following are some notes from that discussion.]

AD: We must let the Logos in our Soul absorb the impact and assimilate the meaning of his intuitions

The logos in the soul is the intelligence in the soul--our true name, our celestial "face" or the vision which God has of the soul, and is seeking to be actualized. If we are still, the Sages words not only permeate us, but they evoke or awaken a response from our own inner being.

It is not the heart that gives its "color" to the Form it receives, but on the contrary, the gnostic's heart "is colored" in every instant by the color that is the modality of the form in which the Divine Being is epiphanized to him. Corbin p.196

AD: The functioning of the psychosomatic organism is accompanied by bodily modifications, and it [is] these appearances, duly noted, registered, classified, stored away in the memory that are the means whereby the individual ego is creating its world, [both] subject and object. In its conjectures as to the meanings of these appearances [the ego] is dominated by the instinct for survival and biological adaptation.

Our ordinary interpretation of experience is based on memorized impressions, habits, conditioning. The primary (most deep seeded) are the epistemological presuppositions that we are inside the body and the world is outside us, or that we are the body (only) and are separated from others and from the Overself. As long as we have the thought that there is a separation of I and the world in this way, we cannot know what gives rise to the subject and object. This is a similar point to the one above, related to archetypal imagination. You cannot know the truth of a relative point of view from within that view. The problem is not the body, but our identification, our point of view regarding the body, or our "attitude". I like the idea that attitude means our orientation toward reality, or how we are situated in our being. An attitude problem becomes much more serious if it is an epistemological problem rather than a psychological one only. The mistaken thought which imprisons us is a very deep thought--that we are limited. The dream analogy helps us to see that we are (underlying or present to) the entire experience, not the personal subject seeming to be a part of the experience.

AD: This realm of existence must be sharply distinguished from the immaterial principle of Illumination to which we have referred and [which] is altogether on a different plane. We cannot unreservedly apply the logic of the sensible to this immaterial principle. What is required [in order for us to have accurate knowledge about this principle] is an intimacy and

a recognition of this pure principle as our "Isness," in contradistinction to identification with a psychosomatic organism .

Probably we should spend some time on the meaning of the "logic of the sensible" vs. the logic of the soul. Although we usually refer to the Aristotelian logic, in which something must be either true or false and not both, as an example of the "sensible logic", Robert Schmidt claims that the purpose of his logic of A and not-A is to create an aporia, a break or standstill in the thinking, which enables the mind to shift to a deeper way of seeing. In any case, Plotinus refers to the reasoning of the soul and in IV.2, for example, says that we must accept that the nature of soul is both divisible and indivisible. Many other examples on the paradoxical nature of soul are found in Plotinus and PB. Literally para-doxa is beyond the ordinary logic of opinion and sense. [See the PB quotes on reason.]

A shift to authentic "Isness" is as important for knowing about experience, as a shift to Authenticity per-se is needed to know about the cosmos. This authenticity may in fact include the body, emotions and thoughts. But it also goes "beyond" them.

AD: If we allow ourselves to disregard those persons who have had intimate glimpses of this higher Self, but rather deal with that rare person who has profoundly established his residence in egoless Being, in other words, with those who know, we may be able to reorganize our conceptual understanding so as to evoke the intuition within ourselves.

I liked the comment on "allow": that we do not have to ignore the other writers, but allow ourselves the freedom to disregard them when there is a question of authenticity. The critical issue here is the last sentence. The Sages words are permeated by the experience of Reality. Reading the words of the Sage can reorganize our concepts, our thoughts, so they conform to what IS. These words, if they sink in to us, can then evoke our own intuition. Reorganized conceptual understanding may eventually become an "organ of perception" for mentalism, for truth, etc. Plotinus says that where a shrine is erected, the Gods will be present (IV.3.11). I think that applies in an analogous way here: if you build a thought container, they will come. Making the mind like the divine, it invites the divine presence. The presence of the Sage can help to re-orient the relation of our ego and Overself.

A COMMENT/QUESTION:

How exactly do we use the words of the Sage? This is question which each must come to individually, but there are some issues. What is relation of the revelation of the Sages, and our own reasoning? How does absorbing the impact of the sage's words relate to evoking our own logos? How do we deepen our powers of perception and intuition so we can hear into the words of the sage? I hope that some of the quotes we have gathered later on will help to explore this mystery. The idea of attitude as orientation seems to be an interesting clue. The sage points to where we should look.

What we want is not only the understanding, but a shift in how we are situated in our own being. The Sage has gone beyond the archetypal, but doesn't ignore the archetypal. The sage is not blind to the universe. The Vision of what is beyond the universe is brought to bear on the meaning and nature of the Universe. PB: "The cosmogony of the Sage is truly scientific". Also, he writes about how the Mystic will be brought to "cosmological knowledge" and "ontological wisdom". But the sage does not START at that point (if we take a developmental view). So does the sage have to go through the stage of archetypal imagination, the archetypes? If so, we should remember that for us, the archetypal understanding would be an advance over our current position. Can we jump from where we are to the highest position? I don't think we always can. In that case, though, I believe that the Sage's words, even though they are of the highest vision, will evoke the appropriate shift in understanding, which may (and I think has to) include the development of archetypal imagination! In other words, I think about the insight of the Sage as permeating our being and helping to unfold the latent faculties of the soul. After all, the Sage's work is not only to fill us with something, but to empower us to see also, so that we too can hear the meaning behind or within our experience.

In Buddhist terms, we might say that the Sage has developed, and is helping to actualize in us, a form body as well as a Truth body.

One further question to provoke is the relation of Anthony himself to the Sages, and to those who have had an "occasional glimpse". Since Anthony does not claim to be the sage, we have to think about how we are going to best use his own words in relation to the Sages. I believe that what he views himself doing is pointing to, and making more available to us, the vision of the Sages. He is providing a kind of lens or channel for the Sage's vision, and I feel that we should not get too lost in the minutiae of analysis of his words, losing the intuition he is trying to point us to.

Certainly his words are powerful in themselves in evoking our intuitions, the response of our inner being. And this response is what we are really looking for, the main criteria, together with our reasoning, for determining if the words are effective. But Anthony claims that he is helping us to get the Sage's understanding. Therefore, his own words suggest that we should be reading his words in conjunction with the words of the Sage: Plotinus or PB. This is something to think about.

An Aside:

There was some discussion about whether you can experience what the Sage writes, do the words convey anything of the experience? One point is that when you really understand someone, you can participate in their meaning. It is not totally your own overlay and interpretation, nor only something evoked from within you, if within means your own subjective psyche. Certainly, the depth of inspiration and participation depends on my ability to drop my presuppositions, concentrate, open up. I like the word participation--you may even be taken in to an idea--and this is the basis of contemplation, where you are drawn into association with the intelligence. The meaning or experience which the Sage has embedded in his or her words are as much a given as a table. In the experience of getting a meaning, the meaning is felt as coming from not-me. The catch phrase of KCB is to know something as it need not be known by anyone: just the self-shining of the idea-object is present, with no individual reflective I to interfere.

There may be some difference between what a living sage can do and what the writing of the sage can do. But whether the Sage is alive or dead, where is the sage? The true sage being is omnipresent, and may be evoked by the words. You can tell someone's flavor: even non-sages such as us do know each other, maybe not completely, but you do experience the other person by direct communion. This is possible because although we are separate on the surface, there is a deeper connection between us in the soul.

My true being is not even so known to myself. The ego personality does not have full access to the Overself. A sage may even know me better than I know myself, and in that sense experience what is me more than I do.

But in any case, the point seems to be that you and I sit within an ocean of intelligence, a vast placelensness. We are particles of this intelligence and have access to it even now. It is possible that our access, participation more fully in the divine, is developing or unfolding through life experience, reflection, the help of Sages, and the ultimate activation of the logos. Ultimately the 360 degrees are the accessibility of the Infinite.

AD seems to indicate that some part of us is silently assimilating the meaning of experience, whatever the surface person's experience and consciousness of that experience seem to be like. In one sense there is a discontinuity between the consciousness of the individual person, like the person in the dream, and the awareness which holds both the subject and object, like the dreamers mind. But in another sense there is a continuity, if not ultimate identity, since there is only one Mind here, only one principle of awareness. AD in his definition of the Witness says it is the fundamental hidden observer, creative activity, holder of the distilled wisdom and karma, and also present as our consciousness. Certainly, whatever consciousness we have is borrowed from the Overself. But we can also say that the consciousness available is very limited. In this sense it is a "kind" of consciousness: and so is the appearance of the greenness of the tree a kind of consciousness. Mind as tree is known through mind modalized as seeing by mind formed as "I".

In Living Wisdom, AD points out that we must be able to reason our way from the individual person to the Witness Position, and in so doing, we actually shift our location closer to the witness. So there is some distinction between the positions, even if there is only the one illuminating Mind (see the quote in Standing.)

DAEMON:

What can help us to turn up the intensity on our quest? How do we actualize our enthusiasm, energy, mania, inspiration, so that we can make the most of the Sage's words, so that we can assimilate the meanings in the world-idea? It takes a master catalyst. I believe that this is one of the primary things which Anthony affords us. We all need to become daemonic, to contact the daemon within, so that we too can find the intuitive response that the sages evoke, hear through the deeper message of the world-Idea, and pursue the quest with renewed purpose and orientation toward our own divine nature. This is what Anthony can really help with: to help us evoke the intuitions, to break through inertia, to help us with the means to really make use of the sages. If Anthony is not the sage, he recognized the ultimate value in the sages' teachings, and always points us that way. He always wants us to look beyond his own words to the teachings of the sages. He directs our understanding to them, allows us to participate in his living energy, and helps us to evoke our own logos. If PB carries the presence of the ultimate Divine Mind, Anthony carries the presence of the rational soul. Anthony's writings infuse us with the energy to study PB, to put us back into connection with ourselves, to get inspired by the muses, the manias, perhaps even to evoke a glimpse of the soul. It uses reason: the union of feeling and thinking, and at its best has the perfume of the divine. PB lives in the divine when he writes his notes. If we cannot directly get the intuition from PB, we need Anthony to help us actualize our own logos, so that we can begin to experience reality more deeply, and to hear the sages' voices.

So we are all aspiring daemons. Our daemon, that aspect of the Overself which is guiding the life, can become the forefront of our quest, consciously, and then we too become the students of the sages. Anthony says the logos begins to take a hand when the soul has reached a certain point of development. We can view this "taking a hand" as continuous with the "becoming the wisdom of the World-Idea". This world-idea intelligence has many levels, and the individual mind assimilates this wisdom at first instinctually only, then through concepts and activities, and eventually intuitively. With the presence of the logos, the experience which has an affinity with us can be attracted, crystalized.

In ancient Greece, some philosophers were called "daemonic" others "divine" others "philosopher". It seems there is a recognition of the main focal point of the individual within the larger field of being. The sage is focalized in the divine mind. The Daemon is focalized in the rational soul. There is a level "heroic" as well. This notion of daemonic can help us to understand the tremendous value of Anthony's writing when he says to "allow ourselves to ignore those who have had occasional glimpses". He himself is always pointing beyond himself to the Sages. He is providing us with a means to the Sages, and evoking within us the abilities to contact the wisdom of the Sages. We should not expect him to provide in his writings alone the wisdom of the sages: but to fulfil a tremendous purpose in empowering us to contact our true selves (the idea of ourself), actualize our powers, and come to harmony with the world-idea.

Much of this discussion is provoked by a reference to the "two kinds of consciousness" quote. There is a great transcript on this quote 9-19-84.

In the next quote from AD, in fact, we have another meaning of consciousness: the embodied soul becomes "more conscious" by and through the power of combining the significances attached to the tropes.

The soul has the power of combining meanings (and we might add, of getting meaning). Through this power concepts are created. Conformity of the concepts (which are the constituents of the individual mind) to the prior activity of the intuitive mind means that the concepts are aligned like a kind of kaleidoscope, allowing the energy of the intuition to come through, an in-seeing or aha. The intuitive mind is the mind is trying to "understand itself" by embodying itself in a psychosomatic organism, and coming to some recognition through the experience of a world which it has projected, much like the uroboric dragon biting its tail. Mind as intuitive knows mind as world through mind organized as psycho-somatic organism.

AD is thus continuing the theme of fulfilling the vision resident in the logos. This all makes the individual ego the locus or place within and through which the deeper mind is getting to know itself, getting to know the divine idea of itself which it "cannot get directly". In this process it is the mind or soul which is learning. Somehow the ego has to come to a recognition that the awareness it operates with is none other than this deeper mind, that the trials and suffering it goes through are also known in another way, and for another purpose than ego's own thoughts reveal. (also, see Steiner's idea that concepts complete Nature.)

In one way, the world-idea is transforming our concepts to be more in alignment with its own intelligence. In another way, experience is evoking our own intelligence. Without some pressure from our soul, there would not be any attempt on the part of the ego to really understand, to come out of the womb of comfortable experience. The soul pressures the organism to develop the necessary concepts through which that very mind can understand itself.

The deeper mind is always there garnering the essence of experience. Only you don't see it as such, recognize the presence. Without the activation of this seeing, we are going around like a squirrel cage. Rumi: you are in my eyes, otherwise how could I see light?

How far up do the degrees go? Can we find our celestial idea?

Since the first class, we have been asking whether many of the quotes apply to the sage or to us ordinary people. We can read them in two ways.

. The sidereal zodiac is the presence of the Nous "in the heavens". This intelligence is present in a more determined imaginal fluid and evolving form in the earth mind--which astrologically is the 360 degrees of the so-called tropical zodiac. Tropical is from tropes--the ideas in a place, meaning the residue of life experience. This tropical zodiac AD calls the terrestrial dragon vs. the celestial dragon of the sidereal. Even these 360 in themselves are a realm of divine intelligence. There is a thread of continuity, or presence, of the divine all the way into the 360.

See the two excerpts: from OHIO on turning thinking on itself. From Living Wisdom on the reasoning process from the empirical mind to the Witness. And the transcripts from oct. 126 and Nov. 4 1983 on the light of the mind coming in and reorganizing our thought.

INTRO 05 91297 vision insight sage

NOTES on AD Intro

9/12/97

[3.IV] What is this vision? Is it granted to all? Yes, but the degree of penetration into it varies. The heavens are spread out before us in <this> [a] vast placelessness and are directly perceived. Therein<Within it> lies the key to the infinite treasure, the holiest temple of wisdom and abode of our Sun of Glory, manifesting the unfathomable Word of God[,] the primal scripture, expertly revealed by the nineteenth Psalm: (see printout)

[4.I] To explore this vision, this contemplation, the utmost stillness of the mind and all its faculties is required. Too few of us today have even any idea of what such a requirement means. For the extreme difficulty of attaining the stage of introversion that is beyond and more fundamental than even the archetypal imaginal reality has not yet dawned on the horizon of our contemporary mentality. Only a sage--one who has achieved such a state and can abide in or re-enter it at will--can guide us. For even when we get a glimpse, our murky reflection of consciousness--infested as it is with the potentialities and traces of other experiences--reasserts itself and distorts our understanding of what we in that moment produced.

ARCHETYPAL IMAGINAL REALITY IS THE OUTWARD FACE, OR MANIFESTATION.

The best reference for Archetypal imaginal reality is probably Corbin, the chapters on "The Creation as Theophany" and the "Creativity of the Heart". "The Creation is essentially the revelation of the Divine Being, first to himself, a luninescne occurring within Him; it is a theophany" In the Wisdom, the Birth of the Universe, PB writes about imagination as the WM first characteristic. "it doesn't matter if we talk of it as thinking, imagining etc. To explore the Vision spoken of by AD requires stilling the mind so we can go beyond this cosmic imagination. In one of his paras PB says "We think along with the World-Mind" : so to be still means to first still the individual so that you can then be receptive to the divine Mind. Previously we have referred to Plotinus V.1.5 :

In venturing an answer, we first invoke God Himself, not in loud word but in that way of prayer which is always within our power, leaning in soul towards Him by aspiration, alone towards the alone. But if we seek the vision of that great Being within the Inner Sanctuary--self-gathered, tranquilly remote above all else--we begin by considering the images stationed at the outer precincts, or, more exactly to the moment, the first image that appears. How the Divine Mind comes into being must be explained:

Note that in the Plotinus quote "the first image that appears" refers to the Nous "coming into being" from the One. It does not refer to the manifest appearance, even the archetypal imaginal reality. Plotinus makes this clear elsewhere, when he says:

"to know without images is to be" (VI.5.7).

There we are to understand attaining the same place(lessness) as AD ascribes to the Sages who go beyond the archetypal imagination: to Being itself.

In V.8.9 Plotinus provides a creative imagination exercise:

Let us, then, make a mental picture of our universe: each member shall remain what it is, distinctly apart; yet all is to form, as far as possible, a complete unity so that whatever comes into view, say the outer orb of the heavens, shall bring immediately with it the vision, on the one plane, of the sun and of all the stars with earth and sea and all living things as if exhibited upon a transparent globe.

Bring this vision actually before your sight, so that there shall be in your mind the gleaming representation of a sphere, a picture holding all the things of the universe moving or in repose or (as in reality) some at rest, some in motion. Keep this sphere before you, and from it imagine another, a sphere stripped of magnitude and of spatial differences; cast out your inborn sense of Matter, taking care not merely to attenuate it: call on God, maker of the sphere whose image you now hold, and pray Him to enter. And may He come bringing His own Universe with all the gods that dwell in it--He who is the one God and all the gods, where each is all, blending into a unity, distinct in powers but all one god in virtue of that one divine power of many facets.

Why is this journey beyond image necessary? You can't understand the manifest from within the perspective of the manifest as manifest. This is because manifestation is always for a mind, part of experience, and all experience includes the fundamental Mind which is holding the experience. Plotinus makes a similar statement in II.3.9: When we consider the universe as divine we must include Soul with it.

Similarly, you must include the reality of stillness in the essential nature of all speaking. Thus the Saivites understood the necessity of the fourth or para-vak level of speech necessary in order to really understand the grammarians three levels of gross, subtle and causal.

AD points out (Ohio tapes) that our experience of a world *right now* can't take place without the presence of reality: all the levels of Reality and Being are involved in experience, if not actually present. When you say experience: everything, up to the void, is required. The word is spoken within the Divine: to know the world the way it is, you must know it as it is known to God, which means participating in the placelessness, the Mind having the thought, which is directly part of the manifest.

A glimpse takes you to the soul: from there you can investigate the World-Idea. "Standing in the Gate" is standing in the Overself, and exploring the Word in the silence of the depths of soul. Explored; the point here is the exploration of the Vision, not even the Sage can "get" the entire reality in one glance. One doesn't just get it immediately. See for example the discussion in Looking Into Mind p. 201 and 206-207 on the glimpse of the Soul vs. the Nous.

Here we are in our ego: we have a re-presentation of the world, and don't know ourselves. If we don't even know ourselves, if we haven't reconciled the apparent separation of us and the world, we can't experience the reality of the world. If we are located in a relative level of "I" we will have an experience of a corresponding relative level of world. I and world arise together. So we need a level of faculty of apprehension which is appropriate for the exploration of unimagined reality, divine ideas.

So the Sage stands "in the gate" to the Nous not to get it finally, but in order to *pursue* the vision --by direct immediate experience or insight. It is not a finality, even for the sage. (previous note on Sage standing in the light). Only from that point of view can you really explore the Divine Realm.

"Would you say that the being that gets enlightened has become a vehicle for the soul?" AD: it is just starting. It goes on for many millennium. (Living Wisdom)

USING THE SAGE'S WORDS:

AD is talking about gaining the ability to explore: it is true we always receive the NOUS, but we need to acquire the ability to recognize it, to be able to explore it. The Sage can help us to do this. The Sage has opened a road that we can follow. Whatever level you are at, you can make use of the Sage's words. An inspiration or feeling can help. When they tell you: you get a little buzz of that experience they have. Something does trickle down to our consciousness. Or maybe what the sage does is as much removing the veil as producing something new.

For us, the Sage guides us in our pursuit of being in the place where we can do our own exploring. The faith settles in the heart: the faith that the sage has done this: there is hope. If there were only Jung and Barfield and so on, telling us that Imagination is reality, and that there is no experience beyond the ego, we might take this as so: until we got the direct experience for ourselves. Even more so: the experience of the Nous and One.

[See 185-186 of Looking Into Mind on what the Sage can do, vs. the other teachers. How the sage holds you in the stillness.

See PB quotes in Volume 2: on the use of the teacher: as motivator, inspirer.

PB on how the student can be helped by the teacher even if the teacher is not genuine!]

To be able to use the Sage's words fully you need to follow the three-fold path and then you may have access to insight. And the other way around, that an important ingredient to the path to insight that many contemporaries leave out is the necessity of the Sage. And that the Sage is not the same as the metaphysician or mystic and so on.

CAN YOU TELL WHEN A WRITING HAS THE FLAVOR OF INSIGHT, AND WHEN IT DOESN'T?

- a. Your teacher tells you.
- b. You feel the presence of the stillness when you read them. It gives you a glimpse [See the PB quotes on reading the words can turn you around the corner of the glimpse.]
- c. Would your reason tell you that this is a sage?
- d. Your heart responds and tells you this is so! (Though it may not be: some students respond to non-sages as if they were, and get valuable instructions.)
- e. Your intuition and reason are needed. You need to test the words of even the scriptures with reason.
- f. You don't know. But the part of you which remains in the Divine does know. [Remember: Plotinus: we are always intuitive but we are not unbrokenly aware]
- g. The Buddha refused to discuss these things: he preferred to start from our testable experience.
- h. You are yourself your own master: The Sage awakens your own Overself.
- i. The Writings of the Sage are magic (see Living Wisdom section on this) they evoke your own logos, your own Idea, evoke the Glimpse, they guide you. They re-organize your experience. That is they are building an organ of experience.
- j. Do we think of the One, IP and so on as too much outside us? Don't we have the vision within us?
YES to this: and we will see more of this later on: we all have the vision, but the depth differs.

WHAT IS THE DIFFERENCE BETWEEN INSIGHT AND RECOGNITION?

What happened the first time you recognized the truth of a sage's writings? Is insight qualitatively different from anything else? But maybe something of it permeates. Can you actually tell if a writing is from Insight, vs. inspired?

"If you don't get internal recognition, within yourself, that he is the teacher you have been looking for, it is not going to help. There has to be response in you.an affinity...LIM p. 177

Before we know about the Sage, or Guru: what story do you have about the moment of recognition? What responds? There must be something in us that is susceptible to reasoning. We have to consider the "logos" in the soul, the seed of enlightenment, which responds. This would be a great faculty to cultivate: the faculty of recognition of what is really you and yours.

When you read something and it touches something in you very deeply, say the Sage tells us about the Nous. You resonate with that, or you recognize that they are speaking truth, and have a great certitude of that truth. So this is a kind of intuitive recognition. But this is not the same as the immediate insight which Plotinus has of the Nous. The certainty of the recognition is NOT the same as the direct immediate Insight which is the place from which the Sage speaks. It is a kind of rumor. How can you recognize the insight in the Sage's words, if we don't have that insight within us?

Another point is that you should use reason to make sure that the feeling or faith in the truth may not be the certainty that it is so. Resonance is not a criteria for truth: for example, guru 67? We need to use reason as well as intuition. How do you know that a claim of scriptural authority for a Sage or Book is true? On the one hand, the vision must encompass all the possible teachings. But on the other hand, not everything is a revelation of Divine. (See LIM after 217 on checking intuition with reason.)

But on the other hand, it is intriguing to consider that the insight of the Sage DOES in some way penetrate all the way to the spoken or written words, and that the recognition which happens in us of the truth of the sage's words, is actually the insight present with the Sage's words, making itself felt in us, and certifying its truthfulness, or evoking in our depths a sympathetic recognition of the truth. I.e. what AD called "white magic". Does the Sage's insight permeate down through all the way, providing an Ariadne's thread back to the Nous? Can the Sage's words can recognize themselves in us?

"over here we have the sage's experience of truth. You don't have it. He wants to communicate that to you. But he can't give you the state of consciousness which is referred to as turiya or prajna. The next best thing he could do is to write or make available to you a conceptual map. "Do this, do that, organize your knowledge this way, and you'll see that you can get there. You have to reason it out. Reading it won't do it. ... I wouldn't disagree with you that metaphysics is a map to truth. But ...metaphysics is a map from the truth. Insofar as the sage has realized it in his own consciousness, and makes a map for you, you could say it's a map from the truth that the sage has realized. 11/9/83

AD: The sage will, so to speak, organize the symbols within our psyche so that it is as accurate a reflection of that truth as can be made. But it is not that truth.

Student: how could that possibly lead us to the actual experience?

AD: if you follow it. If you do what it tells you. Reading it won't do it. " 11/9/83 p.24

INSIGHT and the other FUNCTIONS:

Can the lower faculties on the divided line function without insight being present? Are they only the finger pointing to the moon? Or are all these faculties on the divided line having at core Insight: all knowledge is direct immediate, except in the murky atmosphere we lose this immediacy. This question of the presence of insight can be asked both from the subjective function point of view of the faculties, as well as from the objective view of the writings. When AD says that "the vision is available to all, but the degree of penetration differs", we can say that the level of function available--phantasy, opinion, reason and intellection--will determine the level of penetration possible. On the other hand, from the Sage who has penetrated the most deeply, the writings will convey/evoke a deeper penetration. Otherwise, what is the efficacy of the Sage's writings? They help us re-member, to re-collect our own deep faculties, and evoke our own deep experience.

No matter where you are on the divided line, it is useful to listen to someone who has gone beyond the line. When your intuition is operative, and we can find self-reliance. But when we have no clarity, are faced with the chaos, we need to listen to the sages words especially, they cut through the chaos. A breath of fresh air from the Sages cuts through all kinds of stuff.

Degree of penetration may refer to the levels of our functioning, the level of functioning of the divided line may differ. Or it may refer to the differences in the different sages vision/insight--are there degrees of insight? .

In some way you can't miss: the vision reaches everywhere, and AD talks about you are becoming the Wisdom of the World-Idea. But here there are certain specific instructions:

KNOWLEDGE AND KNOWING

Can you know something and not have knowledge? Yes, this "not knowing" is what AD talks about as direct immediate knowing, or sometimes as "intuitive knowing". An example is the "not-knowing" which happens when you have a transsaturnian transit for example. (see excerpts at end, from 10/83.)

REASON

The recognition that people read something and get lit up is a bit of reasoning. At some point the bottom drops out, or something is understood, etc. Getting lit up may not be reason. Mental cogitation is not reasoning. When the bottom drops out that is reasoning. Something opens up, an aha and so on. How do you discuss: something lit me up, so now you have to agree with me? No. But what does convince you? What does it mean to give an argument that will convince a reasonable skeptic. The outgoing expression of the inner vision reaches all the way to discursive thinking. How does the getting lit up help us to have a discussion? How do we explain or use this lighting up ness.

Can we reason about Truth and see that Truth is revealed differently at each level of Reality?

You have to go beyond logic: (see distinctions in Category 7 on intellect, Reason, and Intelligence. Also the Metaphysics of Truth. See my notes on thinking and reason coming soon.)

It is wrong to look down on anyone. But does that mean that all statements are true? Is all opinion correct? Being judgmental is not the same as making a judgment. You have to decide what is for you or not.

Tom: reaches over to check page 67, but there is no page 67, only begins with page 342.

And, my comment on the Hegel Quote: Hegel talks about the adventitious thoughts of the psyche. And the absolute insight. But the World-Idea falls into neither of these definitions: of Absolute or

adventitious. Hegel has omitted to talk about this: most of us can't jump from the psychology of the egoism to the Absolute. The experience of the World is thus all important here.

PB:

Human existence cannot have its goal in meditation alone, however rich the experiences may be which such meditation brings. For the deepest possible experience of meditation is to empty consciousness of the world-experience and thus to point out its unreality. But That which does the pointing, and that which is having the experience, and the experience itself--all, in the end, originate from the Real. The discovery of the unreality of the world is useful, for it offers the needed complete detachment from our bonds. But this cannot be the unique, the sole highest purpose of our existence, for then there would be no need to continue existence in the body after the discovery. A mystic must move on and seek the still farther realization which shows the world under a new light and offers an entirely new standpoint for understanding it. And this is that the uniquely real is not less present in the world than in his meditation, only it is present in a different way. It is like the dreamer who awakens to the fact that he is dreaming and who continues to dream but knows all the time that it is a dream experience. In just the same way the highest realization is that the Real is Consciousness--the pure, the ultimate Consciousness--but this consciousness can take different forms and yet still remain what it really is. 13.3.5.171

SUMMARY:

The utmost stillness of the mind is required: if you are not still, images thoughts etc. interfere.

You have to go beyond every image. Plotinus: to know without image is to Be.

Use the sage as an anchor.

PB NOTES: UNIVERSE AS EMANATION OF REALITY: Section of Vol. 16 part 2

The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense, it is an emanation of the Reality. Hence it shares in some way the life of its source. To find that point of sharing is the true object of incarnation for all creatures within the cosmos. 179

A thought exists in intimate relation with the mind that produces it. The world-thought exists in intimate relation with the World-Mind, God. The world is not bereft of reality although it does not possess ultimate reality. 181

Two points should be clearly understood. First, the world of external Nature, being eternal, is not brought into existence by an act of sudden creation out of nothing. Second, this world is rooted in the divine substance and is consequently not an empty illusion but an indirect manifestation of divine reality.(P) 180

The truth is ever here, whether unwritten and bodiless or scripted and described. The image of it can be looked at by other generations long afterwards, but the reality of it remains always in the World-Idea and is never lost. 184

The whole universe is a symbol, whose meaning can be read only when we have learned the alphabet of philosophic laws and experiences. 187

We live in what appears as a multiverse, a timed and spaced existence--in short, a finite one. But those who can pierce through to its secret--and some have done so--find that it is actually the Unconditioned revealing itself as if it were the Conditioned. 196

The phenomena of the world-form tyrannously and completely masks its reality, so completely that only a dwindling number of people even suspect there is any reality behind it. Spiritual intuition has never been so dormant among the race as during the past hundred years. Form, which should have been a wicket-gate giving entry to its diviner significance, has become a prison in which they are held captive by their own obtuseness. 199

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. 208

The cosmic order is divine intelligence expressed, equilibrium sought through contrasts and complementaries, the One Base multiplying itself in countless forms, the Supreme will established according to higher laws. The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe.(P) 220

Few men know God even when they see him, as they unrealizingly do when they look around at the world or even when they merely look at it. 198

Rumi: poem on two kinds of intelligence.

In neo-Platonism the principles of Emanation, Omnipresence and participation are needed to understand how the Divine is present in the Universe, and how we participate in the Divine Ideas. According to our work on the Parmenides, this dialogue of Plato directly addresses the issue of participation. Here are some PB paras from 16.2 on these questions of emanation and presence.

INTRO 06 92697 gods mandla logos

NOTES on Friday 9/25/97

[6.I/(5)] There is a contemporary need to organize our understanding of the fundamental metaphysical principles by the use of a symbolism grounded in the sensible appearances. The Astrological Mandala is an open-ended schemata which not only exposes our understanding and organizes it, but reciprocally guides and directs it. Otherwise[,] the web of interrelationships would overwhelm us. [6.IIIA] Not to initially restrict ourselves in this manner is to risk having our understanding <completely> relativized *prematurely* by the immensities of universal manifestation.

Mandala is more than the forms on the page or painting: it has embedded in it the in-spiration of the Divine. Mandalas or the words of the sage, or a piece of inspired music carry in them the deeper levels of meaning which are expressed earlier as four levels of the Word or Vak. [See the PB notes on thinking and not-thinking.] In the music example we spoke about the notes, the melody, the inspiration and the breath of the placeless unmanifest sound of the Divine. All could be present in the music, if they are there in the original inspiration. Similarly with the words of the sage, or the mandala. How does it work? There are many ways in which the Mandala can expose and organize and guide and direct:

- The words help us to remember: by pointing us in a direction of the divine, the interstices in existence, we are thrown out of our normal inquiry. "Remembrance leads to recognition."
- As we continue to reflect and meditate on these expressions, they begin to re-organize our own thinking and feeling. The Hidden Teaching, for example, can help build in us an organ of perception for mentalism.
- By letting the words or music or mandala come into us, these evoke a response from our soul. Our own logos responds to the meanings embedded in the words.
- As our minds take the form of the words, music or picture expression, we create a "shrine" in which the divine is present (see Plotinus IV.3.11).
- Mandala is like a microscope: it limits the field of attention and also deepens our exploration.
- We have to consider what faculties we bring to the inspired words, music or mandala. These faculties will determine to what extent we can make use of the expression. (see later, on sage's insight.)
- [See also the essay on Mandala in the editors' introduction to Astronoesis.]

[6.II/(5)] So in the beginning we restrict ourselves to the scale of perception provided by this sensible universe--more precisely, the particular world revealed by our egos. For the transcendental understanding we seek has its humble origins [in this empirical world.] Here we find the only phenomenon adequate to serve us in the task our aspiration has been assigned. This symbolism [of the cosmos] is vast enough to provide the polyvalent systems of conception and logic that will be necessary to synthesize the many-faceted aspects of man's perpetual quest, and to reconcile the seeming contradictions among the various philosophic and religious traditions. The sensible world is sufficiently determined in its parts both to keep our understanding under rein and to spur it beyond its limits.

What is the world revealed by our ego's? Do we really know what the world is? Our experience of the sensible universe is a localization of the universal world-idea. In some way, even to have perception at all, Intelligence has to be present. Even our low level cognitions of the world depend upon that world being Known to the World-Mind. Plotinus: sense perception is perception (i.e. knowing) of the world of sense. See the arguments in Deck "Is Nature Real for Plotinus". World is divine when it is known as such.

Here Anthony is saying we must conjoin the symbolism provided by the cosmos with the truth words expressed by the Sage. Later on AD says that the astrological mandala is a revelation of the Sages. There is a kind of macrocosmic/microcosmic relation. What is the connection? The sensible universe is actually the World-Idea, which contains within it the presence of all the ideas, but needs interpretation. Anthony alludes to Plotinus being the "guiding star". Each sage is like a window, a wicket gate into reality, and brings the presence of a divine Idea. In Sufism, for example, Joseph is the divine quality which sees through dreams to their meaning. In particular, a philosophic sage such as Plotinus, who has a cosmogonic vision, a direct experience of the Wisdom of the Universe, can interpret the universe in the light of insight.

To us the cosmos is not known as scripture: it is known as suffering, as lack, as the obscure object of desire. It seems the key is that through the Sage's insight, or in the light of the sage's insight, that the sensible universe as scripture can be interpreted as such, as scripture.

...Thus whether the physical world and the thinking intellect reveal or conceal this reality depends upon whether or not the philosophic insight is brought to bear upon them...20.4.213.123

The sage is the soul, and the cosmos the world-idea, the two of which have to be brought together here to give us a complete mandala.

[27.IA] This, the sensible universe, is the primordial scripture, the vision that was previously referred to, and as such it embodies the wisdom of the primal principles which are beyond it. Who has not thrilled to the excitement of the starry skies--<to> the silent unanswered questions?

June points out that the starry skies are at night: when there is no sun, and best with little moon. The primordial scripture of the universe has many truths to reveal: the divine luminosity of the ideas shining in the darkness of the void, the juxtapositions of light and dark intelligence, the place within the placelessness. The point has been made that the universe itself is vision.

June also points out that the stars ask questions, or each star is a question, an energy for questing, and not an answer. Here that the stars are starry beings. Does the universe provide a concrete image for Row's description in the Gita essay: the innumerable "logoi which abide in the depths of the Parabrahman?"

[6,IIIb/(5)] Grounding ourselves, therefore, in the experience that we human beings on this earth have of the unique integrity of our own world, our solar system, we take as our model the geocentric world view that has been made familiar through the diagrams of Ptolemaic astronomy. We will tentatively accept and inquire into the nature and structure of the cosmos [5,III]as it was conceived by the ancient cosmologists and astrologers who claimed that its principles are gods whose activity is conscent with the being, knowledge, and experience of this very [7] world. Our hope is that we will be led to a superior understanding, or rather, to a qualitatively different kind of understanding of our being here--an understanding that does not sidestep or deny the anomaly of sense perception, but, instead, reveals something of the meaning implicit in the orderly and evolving transformation that our minds and bodies undergo. In short, we are going to enter sympathetically into an analysis of experience as conceived by *some* of the ancient philosophers--to try to understand and appreciate the philosophic insight they summarized in the dictum: **The world is full of Gods.**

Anthony is trying to give us a sense of the ancient view of the cosmos as Divine: which really does not fall under the rubrick of either the absolute or appearance. "Let every soul take to heart that soul is the author of all living beings". Cosmos is manifest within Soul. It is a world-Idea.

What are the Gods? What are the Gods which are present in the universe? [See the notes that follow with excerpts from Proclus, Iamblichus and Taylor.] Do we not see the Gods in the world even though they are present because we don't recognize their presence? Or is the world of sense not full of Gods as seen, and we need a better faculty to see the world which is Divine?

[7.I] The astrological mandala provides us with the multiple levels of symbolism that will help to make explicit the many meanings hidden in the Neo-Platonic tradition as a whole, most specifically in the *Enneads* of Plotinus. This diagram will allow us to juxtapose philosophy and astrology in such a way as to reveal that the sensible universe and its starry host *is* the primordial living scripture that embodies the wisdom of primal principles--principles that are as far beyond it as the heavens are beyond the earth--and that the basis of astrology is an acquaintance with the wisdom-knowledge that sustains the cosmos.

Starry host is a reference to the stars as souls or living intelligences. Or, the stars are the gods which are present in the world: Plotinus says the world is divine because it is ensouled, and what makes the stars and everything divine, is soul.

There is an analogy here: primal principles are to cosmos (sensible universe and starry heavens) as heavens are beyond earth. The heavens appear on both sides of this analogy. Usually there are four terms to an analogy: a:b as c:d. Here, in a special form of analogy, primals are to heavens as heavens are to earth. Thus symbolically, a:b as b:d. Anthony seems to be pointing to the creative vision as the medium between the physical and primal. A single medium, it must be related both to the divine and to the appearance. This relation of common middle term shows up on the divided line taken as having the divine (golden) proportion. More next week.

"THE WORLD IS FULL OF THE GODS"

Iamblichus On the Mysteries

In the first place, therefore, you say "it must be granted that there are Gods." Thus to speak, however, is not right on this subject. For an innate knowledge of the Gods is co-existent with our very essence; and this knowledge is superior to all judgment and deliberate choice, and subsists prior to reason and demonstration. It is also counted from the beginning with its proper cause, and is consubsistent with the essential tendency of the soul to the good. If indeed, it be requisite to speak the truth, the contact with divinity is not knowledge. For knowledge is in a certain respect separated [from its object] by otherness. But prior to the knowledge, which as one thing knows another, is the universe connection with divinity, and which is suspended and inseparable from the Gods. Hence, it is not proper to grant this, as if it might not be granted, nor to admit it as ambiguous; nor are we worthy thus to explore it, as if we had sufficient authority to approve or reject it. For we are comprehended in it, or rather we are filled by it, and we possess that very thing which we are, [or by which our essence is characterized] in knowing the Gods. 23-24

"Supplications, however," you say, "are too foreign to the purity of intellect to be offered to the Gods." But this is by no means the case...

For the consciousness of our own nothingness, when we compare ourselves with the Gods, causes us to betake ourselves spontaneously to suppliant prayer. But from supplication, we are in a short time led to the object of supplication, acquire its similitude from intimate converse, and gradually obtain divine perfection, instead of our own imbecility and imperfection. 62

In his introduction to Proclus Six books On the Theology of Plato, Taylor summarizes the reasoning of Proclus

"It is therefore necessary from these premises, since there is one unity which is the principle of the universe, that this unity should produce, from itself, prior to every thing else, a multitude of natures characterized by unity, and a number the most of all things allied to its cause and these natures are no other than the Gods.

According to this theology therefore, from the immense principle of principles, in which all things causally subsist, absorbed in superessential light, and involved in unfathomable depths, a beauteous progeny of principles proceed, all largely partaking of the ineffable, all stamped with the occult characters of deity, all possessing an overflowing fullness of good. From these dazzling summits,, these ineffable blossoms, these divine propogations, being life intellect, soul, nature and body depend; monads suspended from unities, deified natures proceeding from deities. . Each of these monads too, is the leader of a series which extends from itself to the last of things, and which while it proceeds from, at the same time abides in, and returns to its leader. ..x-xi

I

In his introduction to Parmenides, T. Taylor says that everything which is a true cause must generate its characteristics to its offspring. "And hence the fountains of universal good must produce and establish in beings goodnesses naturally conjoined with himself; and these exalted natures can be no other than Gods."

Taylor translates part of one of the Chaldean Oracle s: "The intellect of the Father made a crashing noise, understanding with unwearied course omniform ideas...They are intellectual conceptions from the paternal fountain, plucking abundantly the flower of the fire of sleepless time. " And he comments: "For the Gods have manifestly declared that they are conceptions of the Father; for they abide in his intelligence."

There is some con-fusing of Gods and Ideas in Taylor, and at some time AD made a big point of this. The world is full of the Gods, but the world itself is a World-Idea. I'm not sure how we can follow up this relation between Gods and Ideas without referring to the deities and 12-Ideas in the metaphysical chart .

Proclus in Six Books:

According to this reasoning therefore, the Gods appear to us to be unities, and participable unities, binding indeed all beings to themselves, but conjoining through themselves to the One which similarly transcends all things, the natures posterior to themselves. 156

... neither is the exempt essence of the Gods converted to secondary natures, through a providential care for things subordinate, nor is their providential presence with all things diminished through their transcending the whole of things with undefiled purity, but at the same time it assigns to them a separate subsistence and the being unmingled with every subordinate nature, and also the being extended to all things, and the taking care of and adorning their own progeny. For the manner in which they pervade through all things is not corporeal...53

For it is evident that it [providence] will be appropriate according to each order of the Gods...And of the Gods themselves, the providence of the sublunary is different from that of the celestial divinities. Of the Gods also who are beyond the world, there are many orders, and the mode of providence is different according to each. 53-54

Following this idea of providence, every order of the Gods leaves its impression in our nature. What these orders of Gods express is naturally linked to the source in the divine orders, and these threads of impression lead us back to the divinities from whence they originate, or actualize their presence in us in various modes. In particular, with respect to the One, Proclus writes:

For the cause of all disseminating in all things impressions of its own all-perfect transcendency, and through these establishing all things about itself, and being exempt from the whole of things, is ineffably present to all things. Every thing, therefore, entering into the ineffable of its own nature, finds there the symbol of the father of all. 132

Different traditions have different conceptions of Gods. Cf. KCB "Studies in Vedanta: Metaphysics" on the deva/loka question, para 34-42.

In Plotinus there is a close relation of the Divine and Soul.

By the power of the Soul the manifold and diverse heavenly system is a unit: through soul this universe is a God: and the sun is a God because it is ensouled; so too the stars: and whatsoever we ourselves may be, it is all in virtue of soul; for 'dead is viler than dung'.

This, by which the gods are divine, must be the oldest God of them all: and our own soul is of that same nature, so that to consider it, purified, freed from all accretion, is to recognize in ourselves that same value which we have found soul to be... V.1.2

And here is Plotinus' visualization of the cosmos:

V.8.9. Let us, then, make a mental picture of our universe: each member shall remain what it is, distinctly apart; yet all is to form, as far as possible, a complete unity so that whatever comes into view, say the outer orb of the heavens, shall bring immediately with it the vision, on the one plane, of the sun and of all the stars with earth and sea and all living things as if exhibited upon a transparent globe.

Bring this vision actually before your sight, so that there shall be in your mind the gleaming representation of a sphere, a picture holding all the things of the universe moving or in repose or (as in reality) some at rest, some in motion. Keep this sphere before you, and from it imagine another, a sphere stripped of magnitude and of spatial differences; cast out your inborn sense of Matter, taking care not merely to attenuate it: call on God, maker of the sphere whose image you now hold, and pray Him to enter. And may He come bringing His own Universe with all the gods that dwell in it--He who is the one God and all the gods, where each is all, blending into a unity, distinct in powers but all one god in virtue of that one divine power of many facets.

More truly, this is the one God who is all the gods; for, in the coming to be of all those, this, the one, has suffered no diminishing. He and all have one existence, while each again is distinct. It is distinction by state without interval: there is no outward form to set one here and another there and to prevent any from being an entire identity; and there is no sharing of parts between Himself and others. Nor is each of those divine wholes a power in fragment, a power totaling to the sum of the measurable segments: the divine is one all-power, reaching out to infinity, powerful to infinity: and so great is God that his very members are infinites. What place can be named to which He does not reach?

These Beings (the heavenly bodied) are divine in virtue of cleaving to the Supreme, because, by the medium of the Soul thought of as descending, they remain linked with the Primal Soul, and through it are veritably what they are called and possess the vision of the Intellectual Principle, the single object of contemplation to that soul in which they have their being. IV.3.11

In that metaphor, reason is the common medium, looking to both intelligence and phenomena.

INTRO 06b 998 the Gods

“The world is full of Gods.”

ON THE GODS: IAMBLICHUS On the Mysteries:

This book, *On the Mysteries of the Chaldeans*, purports to be a letter to an unknown priest, in which he answers many questions about the mysteries. The “priest” is assumed to be the 3rd or 4th century neo-Platonist Iamblichus. Here Iamblichus answers questions such as: What are the Gods? And how do we participate in them?

1. In the letter addressed to the unknown Egyptian priest (assumed to be Iamblichus) the questioner asks: *“it must be granted that there are Gods.”* Iamblichus says this is not correct.

“It is not proper to grant this, as if it might *not* be granted.”

“For an innate knowledge of the Gods is co-existent with our very essence, and this knowledge is superior to all judgments and deliberate choice.”

And besides, if “it be requisite to speak the truth, **the contact with divinity is not knowledge**” at all. Prior to knowledge “which as one thing knows another” is “the uniform connection with divinity, which is suspended from the Gods, is spontaneous and inseparable from them.”

Further, our contact with the Gods is not really of our doing, for “the connascent perception.... of the perpetual attendance of the Gods, will be assimilated to them.” We may have some touch of the Gods at times, but they eternally are in a sameness of subsistence and always are present.

“There is, however, no similitude between the two kinds of knowledge. For the knowledge of divine natures is different from that of other things, and is separated from all opposition. It likewise neither subsists in being now granted, or in becoming to be, but was from eternity, uniformly consubstantial with the soul.” 23-26

2. The writer asks: *“what the peculiarities are by which they are separated from each other?”* Iamblichus says that it is necessary to carry this inquiry in terms of “what the peculiarities are according to essence...according to power...and ...according to energy.”

3. Next, the question *“Supplications however, are too foreign to the purity of intellect to be offered to the Gods.”* Iamblichus says: this is by no means the case. “because we fall short of the Gods in power, purity, and every thing else, we shall act in the most opportune manner, by invoking them with the most vehement supplications. **For the consciousness of our own nothingness, when we compare ourselves with the Gods, causes us to betake ourselves spontaneously to suppliant prayer.** ... From our supplication, we are in a short time led to the object of supplication, acquire its similitude from intimate converse, and gradually obtain divine perfection, instead of our own imbecility and imperfection.”

Remember that Plotinus says, no one apprehended Beauty who did not first become beautiful.

[4. Aside note: We also have another angle to consider. In a prayer to Avalokitesvara, Tich Nhat Hanh supplicates the great bodhisattva to help us to hear, to listen to what others say. We may go further, and say that when we really listen, it is the divine energy of Avalokitesvara which is present. We never hear anything except by participation in the World-Mind energy. So every act of knowing, willing, feeling is a participation in divinity. The Vedanta metaphysics speaks about three aspects of a God: Adhideva, adhibhuta and adhyatma. These connect the God, the quality of the energy, and the effect in us. It is very similar to the essence, power and

activity mentioned by Iamblichus above. In Sufi terms, our supplications are already the presencing of the God, or supplication is the way that the Divine energy, coursing through our being, responds us to divinity.

These divine energies which make the universe do not just make it and leave: the energies are present in and as our experience. We can relate this back to the idea that the IP provides nutriment for each of the Ideas--which we translated as saying that the whole world-mind represented by the Zodiac as a whole provides nutriment in the form of each of the living Zodiacal signs. Proclus says that the manifest beings receive their subsistence or essence (their essential idea intelligence), their powers (their possible subtle functioning) and their particular physical forms (subsistence as impressions) from the super-mundane, liberated and mundane Gods respectively.]

5. Next is a question about the efficacy of statues and images. We should not restrict the discussion only to physical statues, but remember that the entire universe is itself a statue of the Gods, and we ourselves are statues, and when we become statues, in the sense of making the mind like divinity, then the divine will be present. Iamblichus says, referring primarily to the stars and heavenly movement, that "the visible statues of the Gods originate from divine intelligible paradigms, and are generated about them. But being thus generated, they are entirely established in them, and being also extended to, they possess and image which derives its completion from them. These images likewise fabricate another order: sublunary natures are in continuity with them, according to one union; and the divine intellectual forms, which are present with the visible bodes of the Gods, exist prior to them in a separate manner. "

Iamblichus is speaking to the continuity of Divinity throughout the so-called levels of existence. Because there is an inner self-identity of the Unity of the Gods in the One, and each unity in the One with the One, there is already included in the God the entire series of unfolding powers and effects. This guarantees that the unfoldment is inseparable from the presence of the Good.

Looked at another way, the whole of the divine Mind, the successive impression of Ideas, provides the context in and through which the superelemental unity of the Gods will become diversified, unfolded, and woven with the vision of knower/known (as well as life, soul, nature, body.) The Gods are the threads of continuity with the Good or one, present like the light in the various colors manifested by a prism. Each of the series of Gods represented by a henad such as the Saturn series, is both a unity and a distinct expression made possible by the levels of being and divine Ideation symbolized by the metaphysical chart. These Gods are present as the communicative thrust of the One into Being. What this Divine Mind sees or apprehends of the One, the way the One is looked by Mind, is the ideas.

6. Finally, Iamblichus points out the union with divinity sought and found by the Theurgist is beyond words and concepts. "For a concept of the mind does not conjoin theurgists with the Gods, since if this were the case, what would hinder those who philosophize theoretically from having a theurgic union with the Gods? Now however, in reality, this is not the case. " Because, he continues, the true work of the theurgist (the initiatic mysteries of the Egyptians and Chaldeans and Tibetans etc.) is not only effected through thinking, but are "divinely performed in a way surpassing all intelligence, and the power of inexplicable symbols, which are known only to the Gods, impart theurgic union....For when we do not energize intellectually, the synthemata (inexplicable theurgic signs or symbols) themselves perform by themselves their proper work, and the ineffable power of the Gods itself knows, by itself, its own images "

Nevertheless, knowledge is involved, as "efficacious union is not effected without knowledge, yet knowledge does not possess a sameness with this union." 109-111

ON THE GODS: Taylor, Introduction to the Parmenides

1. Taylor comments on the saying from the Chaldean Oracles: "The intellect of the Father made a crashing noise... " Taylor says: "For the Gods have manifestly declared that they are conceptions of the father, for they abide in his intelligence. They have likewise asserted that they proceed to the fabrication of the world, for the crashing noise signifies their progression; that they are omniform as comprehending the causes of all divisible natures; that from frontal ideas others proceed, which are allotted the fabrication of the world, according to its parts...and lastly that they are generative of secondary natures."

2. "the fountain of universal good must produce and establish in beings goodness naturally conjoined with itself, and those exalted natures can be no other than Gods. But if these divine natures are alone superessential, they will in no respect differ from the highest God. They must, therefore, be participated by beings: that is, each must have some particular being consubstantial with its nature, but yet so as not to lose its superessential characteristic. And hence every unity may be considered as the lucid blossom or center of the being by which it is participated; absorbing as it were in superessential light, and thus deifying the essence with which it is connected." p. 29

ON THE GODS: Proclus: on the Theology of Plato

1. Chapters XVI-XXI have headings:
What the axioms are concerning the Gods (Good, Eternity and Truth)
What the immutability is of the Gods.
What the simplicity is of the Gods.
What the truth is of the Gods.
The beautiful, the wise and the true of the Gods.

2. 82-83 in ch. XXVI: The nature of the Divine as participation in the One.

"In the first place, then what is that which we look to when we speak of that which is said to be divine? ..

3. 79-80 in ch. XXV: on the Faith of/in the Gods: see next page.

INTRO 07 92597 reality

the reality of the cosmos.

COMMENT 1: To have a discussion about cosmos and reality, we should discuss what we (you or I or anyone) mean by these words. If the cosmos is a thought or manifestation of Mind, what does that say about the reality of the cosmos in comparison to Mind's reality? What is the relation of the thought-appearance to the Mind which thinks it? The cosmos expresses reality, and the cosmos cannot express the entirety of Reality.

- a) If we take only an objective view, the appearing form of the cosmos is a content or appearance within Mind.
- b) To speak of a cosmos as separate from Mind is an impossibility, however. We cannot imagine a Mind thinking the cosmos and leaving it. It is "omnipresent". Since Mind thinks the Cosmos, then Mind's creative activity, awareness, stillness, Void and everything which went into constituting the cosmos is present. If all this is included in "cosmos", and not the objective form only, then we are talking about cosmos as an expression of Mind. Like a mobius strip, the mind and its expressions are inseparable.
- c) Can there be degrees, modes, kinds, or grades of reality? Can you qualify reality by words like "absolute reality", or do you want to use reality only in an unqualifiable way, so that reality is one, and is what it is entire, wherever it is (which is everywhere and nowhere.) Again, it seems to depend on what you mean. Dimension is a good analogy. Even when we see that the cosmic form is like the wave on the ocean, and it is nothing but water, there is a dimension to reality which cannot be encompassed or contained within the form of the cosmos. It is like the cosmos is three dimensional, and the reality of Mind is a fourth dimension as well as the three. The three dimensions are not unreal, but they can't fully express the four-dimensional status of the Real. Consider now, of course, that reality is infinite dimensionial and we see a possibility to speak of modes or expressions of reality.
- e. Deck's chapter "Is nature Real for Plotinus?" brings in the point of view of the Knower. He asks, for Plotinus, whether 'the nature of tree is not really presence in the trees which se, and he, experience?' Is it true for Plotinus that "the sensible tree is a tree or not." Deck says that for Plotinus "the sensible tree as sensible is non-identical with its own being." But, this is not to say that Plotinus has two worlds. "His world of true being is not, except metaphorically, a world above the everyday world. It is the everyday world, not as experienced by sense, by opinion, or by discursive reasoning, but as known by the intellect, the Nous, the Knower. Plotinus world of true being is, therefore, the real world of everyday experience when the latter is known by the best knowing power. The more real turns out to be in the real, in fact, to be the reality of the real." 90-91

COMMENT 2. When the sage says "the world is my idea", this is a recognition of the total integration of cosmic appearance and mind for the Sage. But this still leaves the cosmos as an appearance within Mind, still this leaves the World-Mind and its World-Idea, vastly more infinite than any sage can completely comprehend. It seems that even for the Sage, there is the ineffable, THAT which must remain forever mystery and uncomprehendable, and there is the entirety of knowledge and Life of the Sage, what the Sage determines in/as his or her own being of the Real. There is the determined wisdom and insight and there is the unfathomable THAT.

So all this being said, the distinctions of individual unique sages being maintained, the cosmos as vast World-Idea, the tremendous power of the World-Mind, and the unmanifest shakti of pure Mind, and the ever-incomprehensible Void of Mind which is yet omnipresent--all these distinctions are within Reality.

So reality is complex, and retains its complexity when the Sage realizes it as him/herself. It is one of the remarkable features of reality that it can individualize itself as indefinite numbers of unique centers of infinity.

[4.I] ...Only a sage--one who has achieved such a state and can abide in or re-enter it at will--can guide us. For even when we get a glimpse, our murky reflection of consciousness--infested as it is with the potentialities and traces of other experiences--reasserts itself and distorts our understanding of what we in that moment produced.

[4.II] The sage to whom we turn our sextant minds as to a radiant star in navigating through these troubled seas of mental imperfection is Plotinus, mystical philosopher par excellence. Despite the lack of recognition of his deserved status by this irreverent and secular age, we see the uncanny precision and skillful dialectic of his creative exposition of the perennial doctrine as a result of the final stages of ultimate human intelligence. We have gathered, and will comment upon, a garland of quotations from his work. Its unifying thread bespeaks that breathless intimacy with the grace of divine understanding which any encompassing philosophy of truth requires. We incline in the main toward MacKenna's quasi-poetical and inspiring translation of *The Enneads* and will, when necessary, supplement it with other translations. Throughout, however, we are face-to-face with an extreme difficulty--for Plotinus is poised as a knower within the Divine Mind, and we are but humble students.

COMMENT 3: INSIGHT. Anthony says "only the Sage can guide us". For us to say the cosmos is real or unreal is opinion based on reading scriptures and reasoning and our feeling and intuition. Only the sage has direct immediate insight and speaks from there. Only insight can actualize the truth about Reality. The "final stages of human development" involve Insight. And as authentic as insight is, it is a window to reality. It does not make you into the One. A particle of Reality is real, but not reality. This paradox can't really be spoken.

Anthony begins the intro with the view of presence--of Truth--in the holy scriptures. He then moves to the presence of the Divine in the Depths of the soul. Then to the presence of the Divine as the scripture of the Universe. Since all the universe is a vast thought of Mind, its nature is Mind. The cosmos is the primordial scripture. It is divine. But it is also an expression. Saying the cosmos is real is different from saying it is reality. There is a parallel of cosmos and scripture. Both are expressions--and an expression of the Divine, of Reality, and participate in REality.

To what extent does a revelation come through the words, and to what extent do the words color the revelation? Of course the same can be asked of the universe, as a holy scripture: in one sense the universe is a revelation of the Divine, but in another sense it is determined by its historicity. Although the sages express their vision through language, and use their intellect, they don't just work with the intellect. Their writing comes from Insight as its source, and their expressions are permeated by this flavor--a reasoned revelation. (see the notes on Insight and Reality). How do words about reality express anything about it. What is the role of language in relation to reality? How do we find the Insight in the Sage's words? These could be questions to pursue. (See notes on last week too).

I found that some of these quotes of PB give an extremely precise view of the cosmos. And they are directly relevant to what we are studying, since Anthony is telling us as well that the cosmos is the "primordial scripture" and the expression of God's Word, and the vision we are to explore.

HHDL, for example, says we should use reason: not the surface thinking alone, but our deep experience of the meaning. In order to use the words of the sage we first have to understand them. We are enjoined to listen to the words, reason about them, and then meditate on them. Discussion and meditation both may be needed to get the presence of the intelligence which has been embedded into the notes. Even where they don't make sense, it may be that we haven't penetrated deeply enough, or they may not be right for us at the time. I think that each note has a perspective to offer. May be we need to take into account all the views presented--for example of transcendence, immanence, transformation, theophany, continuity, identity, difference. I

Take for example the PB quote which says the cosmos is a "remote expression in time and space and individuality" this can be understood in a positive sense. For the universe, or anything else, to have an actual relation to the infinite, or to Reality, is to guarantee it a participation! Even remotely related, the Real is so vast and powerful that anything "like" it must have a touch of reality. "If it is not the Reality in its ultimate sense, it is an emanation of the Reality." Emanation is a central conception of neo-Platonism. To be an emanation is to participate in Reality. Since we are included in the cosmos, we too are an emanation. Or as PB says, the Overself is a ray, not the sun itself.

Consider the point made by Deck: it is not that the universe is different, but we now have the faculty to know it as Nous knows it: to know it as contemplation. All our action is toward this insight.

In summary, each of the four quadrants gives us a way to see the relation of reality and appearance, and in fact each of the 12 signs gives us a view of participation. All 12 are needed, at least, to express reality in words. And each view of reality, or causation, gives us some aspect of our practice.

Ajati: expressed best by Atmananda: world is thoughts, thoughts are of the nature of mind, so everything is Mind.

Vivarta: expressed by KCB: forms are but the empty husks of reality, therefore they have no existence of their own, therefore the only reality is consciousness.

NEXT: discuss Sage: final stages of development.

INTRO 08 10397 view cosmos imagination

NOTES on Friday October 3, 1997. AD intro.

[6,IIIb/(5)] Grounding ourselves, therefore, in the experience that we human beings on this earth have of the unique integrity of our own world, our solar system, we take as our model the geocentric world view that has been made familiar through the diagrams of Ptolemaic astronomy. We will tentatively accept and inquire into the nature and structure of the cosmos [5,III] as it was conceived by the ancient cosmologists and astrologers who claimed that its principles are gods whose activity is conscent with the being, knowledge, and experience of this very [7] world.

WHAT VIEW OF THE COSMOS IS NEEDED?

What is this view of the cosmos as conceived by the ancients? Don't we know better today--now that we know that the universe is not centered at earth, but rather centered in each individual ego? Such cosmologists as the Chaldeans, the theurgists and neo-Platonists saw deeper into the nature of the cosmos than the Hubble telescope. There are still several aspects of this ancient world-view available today as well.

1. James Hillman resurrects the idea of a World-Soul. He says the modern view has split psychic/subjective reality and objective material reality." So the soul is without world, and the world is without soul." So he says we need to return soul to the World in the form of the World-Soul, and to return the world to soul by including the world in our spiritual path.
2. Modern quantum physics, the culmination of 2000 years of the development of rational methods which combine experience and theory, is now coming to a view of the cosmos which will open it to the possibility of Consciousness being the primary fact of all existence.
3. Mentalism: both individual and cosmic. In my opinion, there is no question that the cosmic mentalism of the Birth of the Universe is a basic assumption for Anthony's interpretation of ancient cosmology. Mentalism is also a useful background for understanding Plotinus. The reason AD doesn't explicitly use the language of "mentalism" is threefold. First, he just assumes it is part of us. Second, Plotinus presents his own slant on the cosmos as Idea and the nature of Mind. Third, since the exposition here is in terms of Plotinus, it is better not to mix the terminology, which does differ slightly. Many quotes from the notebooks could be used to support the philosophic ideas, but there is enough in Plotinus to more than suffice. [Over the summer we did present a brief introduction to Astrology based on the Birth of the Universe.]
4. Mythology, such as presented by Cambell or Eliade, is helpful for understanding ancient cosmology. Although Western culture has evolved a conceptual mode, mythology opens us to a view that psychic reality is as valid as physical reality, and connects us to the cosmos.
5. Alchemy provides a view of the microcosm and macrocosm and their intimate connection. Also important is its view of the world as a continuing process of transformation, in which substance itself is a part of a dynamical system.
6. Plato's Timeaus is an essential piece of the ancient cosmic puzzle: his view of the construction of the universe and the world-soul sets a background for the reason principles, soul powers, and the elements as having an underlying mathematical order and structure.

7. Plotinus himself gives the most complete background for the cosmic view Anthony is working with. In the Editors' introduction, we say some things about the Plotinian Cosmos. Maybe you would read it and comment. There are four key elements:

- a. The world is completely contained within and is permeated by the presence of Soul.
- b. The world is a world-idea, a living reason principle, a direct emanation of the Nous.
- c. Therefore, the cosmos is a living organism, ordered by the "choral dance of number."
- d. Each human is similarly an integral part of and rooted beyond the cosmos

Plotinus' cosmology is completely compatible with the view of mentalism. For Mind in PB we can read Intelligence/Nous, for World-Mind we have World-Soul, and Overself is the Unit Soul. Plotinus says clearly that the World is the result of contemplation. Soul must have a place to manifest, and so provides a place for the cosmos--which is consistent with PB's view of the world as a manifestation of Mind's Thought.

If we want to make a distinction, perhaps we can say that PB's mentalism in HTBY starts with an analysis of experience (although WOO is clearly revelatory). Whereas Platonism and Neo-Platonism usually starts with a direct immediate experience of Divine Reality, and proceeds to unfold the cosmos from its principles. Different directions of approach.

THE WORLD IS FULL OF THE GODS

What is a God? Do we experience a world of Gods? In the ancient view, there is a Mind behind every atomic particle. Every action of humans has its origin in the Gods, and these Gods are present in our lives. Thinking too is divine--in fact, thinking and writing are ruled by the God Hermes. This Deity is present in crossroads, the limits and liminal (transitional) places and processes, and those which involve interrelations. All kinds of activities which are relational, form a ratio or mean between things or energies are Hermetic. Hermes is the God of juxtaposition! Thus alchemy and astrology are said to be Hermetic: uniting above and below, the inviolable immaterial principles and the processes of becoming.

There is more to this that could be said from an alchemical view. As we have been investigating, in the processes of alchemy, it is necessary to make silver before gold. One must first have a vessel, purified imagination, reason, the necessary substances of the mind and psyche and body, before one can make gold.

In Platonism there are many levels of cosmic experience, and there are corresponding levels of Deities responsible for the providential care of the cosmos: from the energy and order which hold our bodily form together, to the very consciousness we use to experience the body and world. These are all the presence of Gods. We can substitute PB's term Mind here: Gods are specifications of the Good, and divine energies are specifications of Mind. Gods are the unique energies of the Divine Mind. Once we see that this world and our "thoughts" are the manifestation of the Gods, it changes our view of what the world is, but it would also change our view of what Gods are! Moments of beauty, inspiration, peace, power, and other experiences of the heart and mind can be seen as the presence of the Gods. We can see many examples in astrology of how the Cosmos is linked to our individual experience, and thus how our experience is not so individual.

How does it make a difference to think about the Gods as present in our experience rather than thinking about the Gods as far off? The modern view is that the Gods are absent or non-existent. An Apollonian view that the Gods are transcendent Beings--Henads shining only in the Void of the absolute--leaves them inaccessible to participation. Plato says "the universe is a blessed God". The earth is a God. The world is full of Gods--but is OUR world full of Gods? Do we need to make it so through our recognition, or deepened awareness? It is so "for those who can experience it as such" or for us when our being is attuned to the Gods.

In astrology, it is true, we can often see synchronous events, and believe that the planetary Gods energy is present. But we don't know that as divine. It is belief still: we don't sit at the place where the Sacred word of the Divine ideas comes pouring through the amazed glance of the soul. Yet, just as conceptual understanding can deepen, perhaps even the concept of the Gods, just as the concept of Mentalism, can ripen into direct experience. All the philosophic qualities will be needed to make it actual: sympathetic listening to experience, reasoning about experience, and contemplating in stillness. Then the Gods may be not only present, but actually speak to us.

Are we in danger of anthropomorphizing the Gods if we make their presence too much like our everyday activities in the ego? What is the key to seeing the Gods as presence without downgrading them to human stature? What in our experience is the god-like? PB suggests that whoever searches deeply enough will find the sacred stillness within and the sacred activity in the Universe. To pay proper homage to the Gods, to feel their presence more than through a veil dimly, requires great sacrifice, discipline, reverence and humility: and especially stillness and openness. Hillman's idea that the Gods need to be personified, but not personalized is helpful to me. He means that we do need specific forms in order to contact, make more present and available, the Gods which lie deep in the Soul. But this is not the same as "personalizing" the Gods. Buddhism's, emptiness, and PB's Mentalism, helps to keep us from making this mistake of personalizing, or anthropomorphizing.

Our hope is that we will be led to a superior understanding, or rather, to a qualitatively different kind of understanding of our being here--an understanding that does not sidestep or deny the anomaly of sense perception, but, instead, reveals something of the meaning implicit in the orderly and evolving transformation that our minds and bodies undergo.

THE MIDDLE WAY

A main focus of Astronoesis is to find the middle way! If we take the view of reality as homogeneous unchanging substance only, as for instance in historical Parmenides, then we are left without participation in reality. If we take the view of reality as pure flux, life is meaningless. So the view of a multiple leveled Mentalistic Divine cosmos, full of Gods and intelligence, the presence of the Divine ideas and souls, is the place where the spiritual path forms.

This view of cosmos includes the sensible cosmos, and explains it rather than "explaining it away." The anomaly of sense perception refers to the fact that the world of sense seems to be external to us. Once that is corrected, we can see that the universe, even in its sensible form, is seen as 'contemplation', the presence of Ideas, Beauty, Life, Intelligence.

[7.I] The astrological mandala provides us with the multiple levels of symbolism that will help to make explicit the many meanings <that are> hidden in the Neo-Platonic tradition as a whole, most specifically in the *Enneads* of Plotinus. This diagram will allow us to juxtapose philosophy and astrology in such a way as to reveal that the sensible universe and its starry host is the primordial living scripture that embodies the wisdom of primal principles--principles that are as far beyond it as the heavens are beyond the earth--and that the basis of astrology is an acquaintance with the wisdom-knowledge that sustains the cosmos.

JUXTAPOSING PHILOSOPHY AND ASTROLOGY:

Arthur Koestler in *Act of Creation* gives a brilliant exposition of creativity as juxtaposing different frameworks. A unique aspect of Astronoesis is that it juxtaposes two scriptures: the scripture revealed through the Sage, Plotinus, and the scripture revealed through and as the cosmos. Philosophy is the union or juxtaposition of philo, love, and sophia wisdom. Astrology is the juxtaposition of the stars and reasoning. So Astronoesis juxtaposes two juxtapositions.

The sentence in the text tells us about the kind of philosophy and astrology AD has in mind: and the way juxtaposing Philosophy and Astrology will enhance both of them. Astrology infused with wisdom and philosophy is a living presence. Without the theory of philosophy, astrology is a series of empirical descriptions. Without the experiment of astrology, philosophy can remain abstracted from application in our actual living experience.

Anthony's juxtaposing act happens at many levels--we can make explicit at least three such contexts.

The most directly relevant juxtaposition is in relation to the interpretation of the natal chart. Natal Astrology can be used to examine the circumstances of our lives, and to objectify the processes of the psyche. It can also be used to see the processes of epistemology. Anthony explains how the idea-intelligence underlying both subject and object manifests as the subject through the degree a planet is on, and as the objective counterpart in the opposite (complementary) degree. Because of the way our subjective function is constituted, a certain kind of world will appear. And because of the way our world is determined a certain kind of subjective functioning I will be evolved or unfolded. This idea explicitly illustrates PB's idea that the I and the world arise together. So right there we have an example of philosophic principles ordering our view of astrology, and astrology illustrating philosophic principles. This relation is quite scientific: a combination of theory and experiment.

A slightly different view is gotten through the analysis of the charts of great people--artists, writers, sages. Once a life is over, it is often easier to see the Ideas and purposes which were functioning. It is also helpful to illustrate the philosophic ideas with humans who exhibited these meanings almost literally in their lives. Something of the unfolding Divine Ideas and the process of soul making as a unique individual may then apply in our individual lives.

Thus Anthony uses the chart to show that our lives are the presence and unfolding of Ideas and Soul powers. Within the human psyche itself are all these prior intelligences. Philosophy helps us to make sense of our experience here, in the physical and psychical, by showing us the meaning of that experience, and providing an ordered framework for astrological interpretation. At the same time, the

philosophic principles are illustrated by our lives. Anthony felt strongly the cosmic mentalist view, that astrology shows that "all our life is the playing out of ideas."

Anthony makes further use of the Astrology as a symbolic language with which to express and portray "cosmological knowledge and ontological wisdom." On a cosmological level, Anthony uses the Ptolomaic cosmology to present a vision of the cosmos as a living organism, the whole cosmos the manifestation of intelligence, and the Sun as a cosmic soul. The Sun behind the Sun is the soul of the sun, indissolubly linked to the Divine Sun or Godhead. The 360 degrees are the substance of Ideas in the mode of Soul--what Plotinus calls reason principles. Planets are the planetary souls, or deities, which are the presence of the Divine Functions in the Cosmos. Through the continual aspects of transiting planets, we are participating in the wisdom of the cosmos, and becoming that wisdom. The sympathetic harmony of the cosmos is a kind of alchemical tincture which infuses our life with transformative power, and awakens our innate intelligence.

Further, Anthony took the symbolism of astrology to a higher octave, by devising a "metaphysical" chart, within which he could map out principles of being and knowledge. Here he could place the four states of cosmic consciousness on a diagram, map out different views of soul in various traditions, and illustrate how each tradition embodies some Divine Ideas. The juxtaposition of philosophy and astrology led to a juxtaposition of many philosophies: which were not merged or homogenized, but each allowed to contribute their own voice to the grand metaphysical harmony. In this view, Reality is infinite, and each philosophy or Sage is a window allowing some presence of intelligent vibration to reach us.

The main contexts for the astrology/philosophy juxtaposition--individual, cosmological and metaphysical--have similar structures, but different substance. It is not always possible to transfer the ideas from one context to another. For example, in the metaphysical context the first house represents the self-existent transcendent reality. This is the One without a second, the absolute mystery. In a cosmological context, the first house may represent the unity of the God of this universe. This unity is, by analogy, like the One in being the source and unifying principle. This unity is also rooted in a vertical continuity in the Absolute. But there is no way that the absolute One can be contained or present in the universe, nor within the unity of the individual soul as guiding the natal chart. Nevertheless, the omnipresence of Divine Reality in us is the import and view of these diagrams.

[7.II] In <the course of> this juxtaposition, we will distinguish philosophy and astrology from one another, define the terms of each, and illustrate how they combine in manifestation as mutually-implicating elements of a single whole. This method allows us to develop a sharp contrast, to conceptually bifurcate the Indivisible in such a way that the understanding, in a broad sense of meaning, which can operate only in the realm of dualities, may see how it itself is manifested within the cosmic harmony that is evolving it.

Conceptually bifurcating the Indivisible probably means the two aspects discussed in the next few paragraphs: the immaterial wisdom and cosmic manifestation. Really these are indivisible: "if you think that Kun-Tu-Bzang-Po (Reality) is somewhere else" then you have lost the possibility of the wholeness of experience, as the Tantric sutra explains. Anthony realizes this problem, for he says "conceptually" bifurcate.

Understanding, AD says, "itself is manifested within the cosmic harmony". Thus understanding is a further evolution and completion of the system of Nature. In a way, this understanding is part of the interstices of the divine and appearance. It is in the realm of dualities and multiplicities, but is a revelation of the cosmic wisdom. Also there is the possibility that the mind will get quiet, and understanding stop moving so it can give way to the direct experience.

[8.Ia] We will speak <, on the one hand,> of immaterial knowledge and being: the pure hypostases in themselves. These principles or wisdom-emanations constitute a spiritual hierarchy that is broader and more inclusive than can ever be adequately suggested by any verbal schema employed to represent or define them. Their self-sufficing and eternal pure natures and the grandeur of their authenticity are not available to our undisciplined, undeveloped, and unilluminated intellects. Their own proper subsistence constitutes a realm that is beyond the reach of any imaginative activity, heights that are literally unimaginable. [8.IB] Nonetheless, these principles are precisely what constitute the content of philosophic wisdom.

There has been some amount of "quibbling" in the literature about what a hypostasis is. Literally hypostasis means under-standing or sub-standing! Some authors argue that the One is not properly a hypostasis, as it depends on nothing standing under it, but is what stands under everything. Usually the system of Nature is not considered a hypostasis, because it has no stable being, no stasis. AD here is simply meaning that the first three primals--One, Nous and Soul, as beyond the cosmos, are the source of the cosmos, and usually inaccessible to the principles which emanate from them.

THE IMPOSSIBILITY OF THE IMAGE CAPTURING REALITY

Sure--no verbal schema, image, or symbol can capture reality. "Nonetheless" thinking, images and our life itself, are the medium by which we can make the Divine at least conceptually, and hopefully more, available. Part of the way this is so may be explained in terms of the Gods, and in particularly Hermes. Aren't the Gods the presence in the world of the Ultimate principles? And isn't Hermes a name for the divine function of connectibility, continuity, participation--the particular divine function by which the Divine threads are present and can guide us?

AD says, "these principles are what constitute the content of philosophic wisdom." This has two senses. The Divine is the actual content of the Soul's insight wisdom. And also, in scriptures, the actual content is reality. For example, if you have an experience of Paris, and come back and tell me about it, the actual content of your words is Paris, the experience you had. If you never visited Paris, you can tell about it from a book or map, but it is not the same. Similarly, when the sage speaks to us from the establishment in reality, the content of the speaking is not the words, but the actuality. I really don't know how the experience can pervade the words, but the claim is that this is part of the mystery called Hermes.

An example on an epistemological level is a short discourse by Anthony in Living Wisdom. He talks about how the mind can be present as the basis of both the objective energy of vibrations and the subjective experience of tone "A". Finally, he says that if you followed carefully, your mind actually got subtler--the words themselves had a transformative effect on your understanding so that it could

perceive spiritual truths. Your state of mind in following was actually an example of what the words were referring to. This is the white magic AD refers to as well. Of course, music is a most wonderful example. How does the inspiration get incorporated in the flow of notes?

Though an encounter with these supernals may occur to someone who is not yet prepared to comprehend the experience, we are concerned primarily with that which illumines and permanently enlightens the proficient, the adept, he who understands these principles. The experiences that occur among the unprepared must be discussed separately and must not be confused with the achievements of the philosophic sage.

In his introduction, AD addresses this issue of the relation between the Sages' direct "experience" of reality, and the possibility or necessity of their expressing it in any way. How non-Sages get this expression for ourselves, and what we do with it, is something else.

AN ASIDE:

I continue to feel a welcome tension between the Sage and ourselves. On the one hand there are the "truth" words of the Sages. On the other hand are us living human beings. How do we assimilate these words ourselves. And more importantly, how do we awaken our own intelligence? This a primary purpose of philosophy.

"Human beings are mines" says Rumi. The sages help us to evoke our own logos, our own intelligence spark. Otherwise, how can we even read and understand (stand-under, hold and assimilate and make sub-stantial) their meanings? So life, psyche, imagination, meaningfulness, beauty--experience and reason--are the tools we need to hold the insights of the sages, and make them part of our life. This is another case of the silvering needed to get the Gold (Sages/Insight)

We are forming a form-body as well as a truth body. Sages who have truth may or may not have the forms we need for beauty, activity, embodiment, in short-life!

Yesterday in town I saw the weekly slogan on the Unitarian church, which went something like this:

It is easier to give worship and devotion to the Sages; it is harder to use their ideas to transform ourselves.

INTRO 09 101097 emanation symbol

NOTES on October 10, 1997: IMMANENCE OF THE PRIMALS IN MANIFESTATION

[8.III] Concomitant[ly] with the analysis of these principles, we look to their immanence in the realm of manifestation--as deciphered by means of the astrological symbolism that we will employ.

PRIMALS, EMANATION, IMMANENT, MANIFEST

There are three terms to consider in the first sentence: principles in themselves, manifestation, and the immanence of the primals in the manifest.

MANIFEST: from manu=hand and festus=struck. Manifest is literally "able to be struck by the hand, or touched. Thus it means palpable, clearly revealed, evident. So it seem to have come to mean evident to the senses.

REVEAL: re=to reverse or restore a previous action veal=veil. So to reveal is to reverse the previous action of veiling, to uncover, unconceal.

IMMANENT: from Im=in and manere=to dwell or remain. Indwelling or present or remaining in.

Related to immanence is the idea of the cosmos as an emanation.

EMANATE: from e=out and manare=flow. To flow out.

In a simple sense, emanate is to flow out from, and thus in some way be distinct from the source. But on the other hand, the emanating (flow) is continuous with its source, not separated, like light and the Sun. Emanation (flow) is the logical complement to participation (continuity).

In a similar simple sense, saying that the principles are immanent means they are PRESENT as distinct from their transcendent nature. On the other hand, immanent implies a distinction between that which is present and that which it is present *in, with, through--or as*.

BEING IN; or an exegesis on the preposition "in"

What does the word "in" mean when Anthony says the principles are "immanence in the realm of manifestation."? The preposition is important here. To be present in is not the same as being present to, as, with, or through. For example, is the cosmos an instance *of* true Knowledge, or is it the occasion *for* such knowledge? Also, "in" has meaning in conjunction with other words, such as intrinsic, inherent--and the word "immanent".

"In" can mean a physical presence of one thing in another, such as sugar in coffee, or milk in a cup. It might be better to say that the sugar is "with" the coffee. Here the two things are adventitiously related, the two things are separable. Yet, one provides a place for the other.

The simplest, yet essential meaning of "in" seems to be "is present". The doctor is "In". She is present. It is essential that the cosmos presences the authentic. This idea will bear on the meaning and function of "symbol." Rumi: "You are in my eyes. How else could I see your light?"

In "the Birth of the Universe" PB says of the World-Mind that it "manifests something of its own self in the cosmos." Let us say Mind thinks thoughts, in this case the cosmic thought or World-Idea. Mind is present with thoughts, it manifests "as if" it were thoughts ("the unconditioned appearing as if it were the conditioned"). One sense of manifest in means that there is a cosmos and Mind is in it, as light in air. "In" can mean in-variably concomitant, but still "with". Cosmos is not the "own self" of Mind, but Cosmos includes the presence of Mind along with its appearance.

But the whole cosmic thought Is mind's manifestation. So thoughts, as mind's manifestation, are the immanence of Mind, and we should not think there is cosmos, and there is the immanence of Primals in the cosmos. Cosmos is (and is here means at least part of what it is) the presence or immanence of the primals. Immanent in almost seems redundant here, since immanent means "in". A similar idea is found in "participation".

"In" also means in-trinsic to, essential part of, such as hydrogen is in water--in means "in-gredient". Mind is a constituent of the cosmos, intrinsic to it. But what is the relation of the Mind itself to the ray of mind present in the cosmos? Is the inviolable sanctity of the Mind present itself in all its expressions? Or is cosmos actual presence of what it is immanent, and symbolic of the inviolability of unmanifest Mind? Soul is said to be "in" Nous, here meaning its essential nature and source is Nous. Since Soul is intrinsic to what Nous is, it cannot not be in Nous, can never be "out" of it. And because Soul is "in" Nous, Nous is present in Soul.

"In" can mean "as": the water is in the wave means water appears as wave. Or as sun is present as all its rays. Or mind present in its shakti form of unending spontaneous play as the cosmos.

If we explore further the meaning of the presence of authentic "in" appearance, or principle in the manifest; metaphysics, cosmology and epistemology are quickly involved. We will find many passages in Plotinus which describe the presence of the principles--Ideas, Soul, Gods--"in" the cosmos. And especially in the case of the Good, presence is a paradox. For example, Plotinus says even of the "First": "while it is nowhere, nowhere is it not." (5.5.8) He goes on: (5.5.9)

"Holding all--though itself nowhere held--it is omnipresent, for where its presence failed something would elude its hold. At the same time, in the sense that it is nowhere held it is not present; thus it is both present and not present; not present as not being circumscribed by anything; yet as being utterly unattached, not inhibited from presence at any point...This can mean only that the First is neither remote from things nor directly within them; there is nothing containing it; it contains all. ...(10) Still, do not, I urge you, look for The Good through any of these other things; if you do, you will see not itself but its trace..."

The exploration of "In" will help explore the idea of symbol: the key idea is that it evokes "presence". "Presence" is evoked by the symbol, brings out the content which the symbol represents, and is a response of life drawn out from our soul

The use of this symbolism allows us to considerably amplify and objectify our internal and abstract verbal understanding. It also allows us to bring that understanding of the natal chart and the horoscope of an individual to a vital and spiritual fulfillment. For the

elements of this symbolic language participate in [9] deific power, as Plotinus <seems to> suggest in V.8,6:

ASPECTS OF SYMBOL:

Similarly, as it seems to me, the wise of Egypt--whether in precise knowledge or by native intuition--indicated the truth where, in their effort towards philosophic statement, they left aside the writing-forms that take in the detail of words and sentences--those characters that represent sounds and convey the propositions of reasoning--and drew pictures instead, engraving in the temple-inscriptions a separate image for every separate item: thus they exhibited the absence of discursiveness in the Intellectual Realm.

For each manifestation of knowledge and wisdom is a distinct image, an object in itself, an immediate unity, not an aggregate of discursive reasoning and detailed willing.

1. Sign and Symbol

Symbol is not image only, in the sense of an imitation, or appearance, but is image and presence [cf our previous week discussion on mandala, which is a special kind of symbol] Jung, Hillman, etc.

distinguish symbol and sign. A sign stands for something else, points to something which is known, and allows one known thing to refer to another known thing, or calls up our memory of the thing. For example the word lion as a sign brings to mind the experience we have of lion.

Symbol points beyond itself. Lawlor's introduction to Symbol and the Symbolic describes the symbolic function of the hieroglyph (last week handout). As symbol, the Jackal image is more than a picture. It is a function, a symbolic function, which we have to learn to use, to "hear through". We have to view the jackal as pointing to the numinous or deific function of digestion, in all kinds of experience the Jackal function in us lets us digest experiences. Another example is the symbolic function of lion, which points to something beyond our concepts of lion. For example, we read in Rumi how the lion means that function in us which distinguishes the heart of something from its imitation. It is through its function of pointing to heart meaning that the lion is symbolic, and this meaning should be found in our lives. A meaning is a mean, the ratio between the finite and infinite. This is the heart of symbol: it must connect the appearance to its inner reality. The symbol participates in "deific Power."

Whitmont points to the Objective nature of the symbol, its connection with the archetypes of the Objective psyche (a term he prefers to the collective unconscious.) In "Archetype and Symbol" Jolanda Jacobi distinguishes symbol from archetype. Archetypes per-se are the numinous, structuring element of the collective unconscious. They correspond to the living ideas, having dynamism and intelligence. For Jung, one can never encounter the archetype directly, but only through the symbols, complexes, or archetypal image. Each archetype has the power to erupt into the manifest, and attract the suitable conscious forms, or objective circumstances, in order to manifest itself. When an archetype manifests it does so in terms of forms provided by the psyche. This manifestation of the living archetype, the archetype embodied, is symbol. The apprehension of the symbolic, however, may depend on our ability to function that way.

Symbol literally comes from sym=together and bol=from bola or throw; so it means that some things are thrown together. We find in a symbol two components: the archetypal living essence or deific component, which is trying to make itself known; and the forms through which it appears. A symbol, points beyond its appearance to the essence, what is "more than" appearance. Thus symbol is appropriate for understanding phenomena which have more in them than appearance. Symbol helps us

to recognize that deeper nature implicit in appearance. In fact, we find inherent in all phenomena something more than what appears.

A symbol must convey an impression; it must cause the mind to see something which, though not actually in the symbol itself, is suggested by the symbol. ...

Symbols are forms, but the principles for which they stand so transcend the boundaries of form that they can only be sensed by reading into the symbol certain abstract elements, or by grasping with internal comprehension that greater profundity which the symbol does not contain but whose existence it intimates. Hall. 337

What is this "more than" which hovers through the symbol? Beauty is not containable by space and time, though we access beauty as and through the space time form. Symbol reveals the intrinsicness or inherence of the divine in the cosmos, of beauty and truth. Through symbol we can experience life as emanation, as a process of being's "communicative thrust", a being put forth. A symbol is a manifestation which has taken on life, connected to and revealing the flow of emanation.

2. Into the unknown

A symbol points to what is unknown. Not only not known by us, but essentially unknown more or less completely, except by the direct immediate experience. Therefore, symbol helps convey immaterial realities. For example, you can't literally describe Soul. No form can adequately convey its nature. Soul is not a thing, not really finite, and besides it is not an object at all. Openness, chaos, indefiniteness characterize the Authentic existence of Soul. When words or pictures function symbolically, they allow the soul to be present, allows the unknown to subsist along with the known, the chaos and order together. Here is what MP Hall says:

One of the true purposes of symbols is to preserve ideas in an indefinite state so that their lucidity shall not be obscured by unnecessary form involvement.... ...as symbols increase in complexity, they decrease in power. Hall p. 337

The purpose of symbols is to uncover the limitations of mortal consciousness by continually emphasizing the insufficiency of interpretations placed upon them. Confronted by a symbol, every man recognizes the uncertainties of his own nature. Hall p. 343

Because what it announces is mystery, infinite, unbounded in essence, the symbolic can be repeated over and over. It is or has no finality.

. The symbol announces a plane of consciousness distinct from that of rational evidence; it the "cipher" of a mystery, the only means of saying something that cannot be apprehended in any other way; a symbol is never "explained" once and for all, but must be deciphered over and over again, just as a musical score...Corbin p.14

And the symbol cause us to enter further into "wonder".

The study of symbolism causes the mind to develop what may be defined as philosophic suspicion. Instead of accepting things at their face value, the symbolist searches for their hidden motives. Hall 337

Marion Woodman agrees also: the function of the symbol is to keep us from being stuck in the literal and conceptual. "Without the intuitive, symbolic language of the feminine soul, the seamless mirror of mind is easily shattered by conceptuality and literalness." She says that this power is conveyed to us through the "dakini". For example Naropa "due to his lack of relationship to the dakini, who exists

beyond duality and speaks in a symbolic language" acts as if the world were literally separate from him and gets into trouble.

So symbol seems to have two complementary functions, which AD describes as keeping our understanding under reign, and spurring it to its limits.

- a. A symbol reduces the complexity of the universe to archetypal pattern. This is its schematic function.
- b. A symbol is open, fluid and unknown as that which it attempts of portray reduces the complexity of the universe.

3. Means, or function.

Symbol is a symbolic, a process, not a thing. The symbol should be a medium, not a goal in itself. If we become preoccupied with the symbol, then it hides the reality we want to get to know, and it loses its symbolic function. Symbol is both a means to see and changes what we see. When you see the planets and think of them as physical material objects they are fixed and closed. As you see patterns, put them in a mandallic context, it opens you to a symphonic view of the cosmos.

Symbol connects us to the living expressions, opens us up to the presence of mystery, helps us to enhance our life. When the inner reality itself is present and cognized as such, then the experience is transformed from literal, to symbolic, to immediate cognition.

Anthony talks about the sages who have gone even beyond the archetypal imaginal reality--thus beyond symbol. When the sages speak, do they speak in symbol? Does the World-Mind speak in symbol? Is the Word a symbol of God? How can we help but speak in symbol, whenever we do want to say anything? Yet, when the symbol has served its purpose of getting us into the authentic, we can let it go. Perhaps we need a word for a higher level of symbol, which not only reveals archetypal reality, but authentic ultimate reality.

Burkehart in Alchemy takes the symbolic as an image of the highest function of the ideas to show forth the Divine. "The essence of God, which reveals itself through these qualities, is in itself unconditioned and above all these qualities." p. 65 He further says that symbol has certain advantages over abstract thought in presenting the primal prototypes.

- a. It is "capable of multiple interpretation".
- b. It is "not so schematic as abstract thought" and o relies on "the inverse correspondence" depicted by the Emerald Tablet.
- c. It allows us to see in appearance "the reflection of eternal prototypes". And even "when this insight is not immediately present, the symbols which spring from it nevertheless arouse the memory or "recollection" of these prototypes."
- d. What is decisive for such a view is the "essential qualities, which one can imagine as the vertical threads (warp) of a woven material, taken as representing the world, round which the shuttle alternatively winds the horizontal thread (woof).... the vertical threads are the immutable contents or essences of things, while the horizontal threads represent their...time space and similar conditions." The vertical is apprehended, as it were, symbolically, and the horizontal discursively. 40-41.

4. The subjective aspect of symbolic function:

Symbolic function shifts and requires a shift from the ordinary objective attitude to a view inclusive of subject and object. It is a different way of seeing, not just a change in the object. If you don't shift, you can't participate in the immanence of the authentic. We cannot leave out this subjective component of

the symbolic function. YOU have to be present in order for the symbol to function to manifest presence. In addition, Symbol helps us to re-member, to return us to participation in the source. Symbol also ties you to the wholeness of the primal image, does not leave phenomena as isolated discrete incidents. It starts from a relation to the whole.

5. Symbolic function as TA'WIL or turning back, as described by Corbin

Arabi's name for the symbolic method is ta'wil.

The ta'wil is essential symbolic understanding, the transmutation of everything visible into symbols, the intuition of an essence or person in an Image... 13

The ta'wil presupposes a flowering of symbols, and hence the active Imagination, the organ which at once produces symbols and apprehends them; it presupposes the angelic world intermediate between the pure Cherubic intelligences and the universe of sensory, historical, and juridical facts. 14

For Arabi, symbolic function as ta'wil is possible because of the subsistence of an actual hierarchical realm of intermediates--of angels, or the daemonic, or living creative Image.

"The Avicennan angelology provides the foundation of the intermediate world of pure Imagination; it made possible the prophetic psychology on which rested the spirit of symbolic exegesis, the spiritual understanding of Revelations, in short the ta'wil (etymologically the "carrying back") of a thing to its principle, of a symbol to what it symbolizes. 12

Ta'wil, as turning back,, turning or returning you to the source, is also connected by Corbin to the idea of the heliotrope. As such, Symbol is the expression of the presence of the divine working itself toward its source.

Ta'wil is spiritual exegesis of the soul

Its process is best fitted to reveal the secret of the genesis of our visionary recitals (since it also provokes the situation that originates them) and the secret of deciphering them. There is a tawil of a text and the tawil of the soul. The operation properly consists in "bringing back", recalling, returning to its origin, not only the text of a book but also the cosmic context in which the soul is imprisoned. Tawil is to cause to return, to lead back, to restore to one's origin and to the place where one comes home, and to the true meaning of a text.

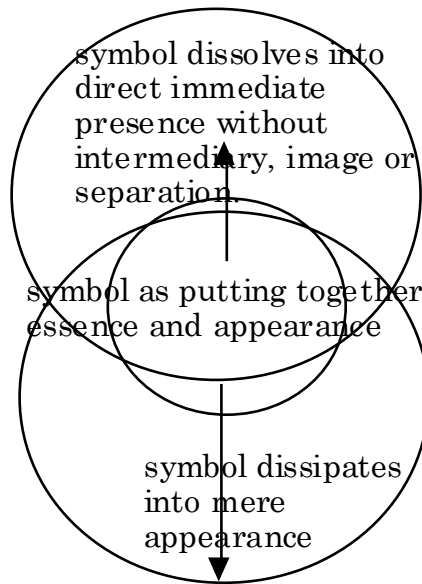
Beneath the idea of exegesis appears that of a Guide (exegete) and that of exodus, a "departure from Egypt", which is an exodus from the slavery of the letter. 28-29

Ta'wil as turning back must also elevate the sensible to the theophanic:

But ta'wil does not consist in bringing down to a lower level: it consists in restoring or raising to a higher plane. In ta'wil one must carry sensible forms back to imaginative forms and then rise to still higher meanings; to proceed in the opposite direction is to destroy the virtualities of the imagination. 240

6. Middle way. Symbolic function, parallel to mythic consciousness and creative imagination, is a middle way of the spirit. On the one hand you have "mere appearance" or phenomena--what you see is what you get (wysiwyg) known through the sense functioning. On the other hand you have absolute Intelligence in itself, as it were, which can be apprehended directly through contemplation and insight. In the middle realm we have the realm of symbolic spiritual activity--a throwing together of the noumenal and the phenomenal. When the symbol loses its potency, it degenerates into a mere

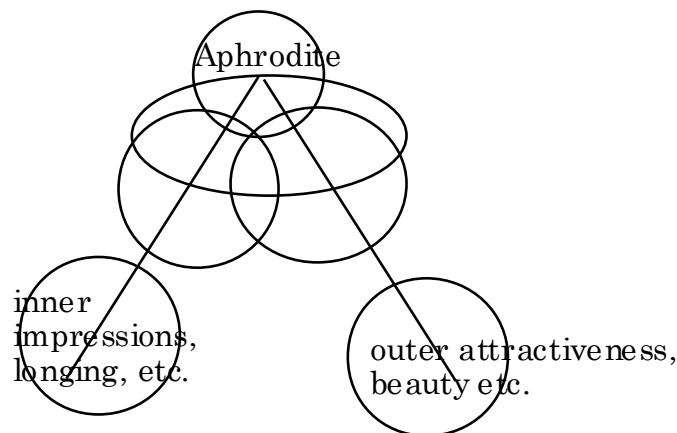
appearance. When it fulfills itself it becomes the actuality, and there is no need for a medium: "strain and see."



We can distinguish image making which produces phantasy, or mere appearance, from creative imagination which produces meaning into form. Symbol is in the realm of the creative or archetypal imagination, image which opens to the presence of the essence. Phantasy has no import, no meaning or substance(essence) behind it. Alchemy places great importance on the silvering needed before Gold can be made. This silvering, or quicksilvering, is what turns the phantasy into actual imagination. Symbol is a silvering, or a quicksilvering! Quicksilver is like "living silver" in which the silver is a part of the transformative process: the mirror itself is alive presence. It then has what Corbin calls a gnostic function. [See Alchemy notes on silvering.]

7. Idea present in you and world.

The inner determinants of the psyche are parallel to the objective events. This is because the same Intelligence is present in both. Without this correlation and dual presence, the symbolic cannot function.



8. On the whole cosmos as a symbol:

Now we consider two sense of the world as a symbol. First, the whole world, as a thought, is a symbol for the Mind which thinks it--if we are present enough to recognize this relation. Thoughts point to Mind, reveal Mind, they are appearances of Mind as well.

"When we cease to think of thoughts per-se as something separate, but view them as the power of Thought" (begins a PB quote) then the boundary of thoughts dissolve, we see thoughts as having another dimension called Mind, or we see that thoughts ARE the power of Thinking mind made manifest. So here Thought is "inherent in" thoughts, and thoughts are in (part of) Thought.

In PB we find some paras about the Cosmos as a symbol:

- The whole universe is a symbol, whose meaning can be read only when we have learned the alphabet of philosophic laws and experiences. 26.1.187
- The world is a spectacle presented for our meditation in depth. It is a clue, a pointing sign, and even a mystery play. 26.1.189
- What is the universe but a gigantic symbol of God? Its infinite variety hints at the infinite endlessness of the Absolute itself.(P) 26.1.190
- The world stands for something else: it is, first, a token that God exists and, second, an image of God's being. 26.1.191
- Was it not Goethe who wrote: ``Everything which happens is only a symbol"? Is not the whole gigantic cosmic effort in the end only a symbolic expression indicating that paradoxically it is and is not? 26.1.193

In Lectures on Ancient Philosophy, "Symbolism, the universal language" MP Hall says:

The world is a symbol of the permanence of God, life a symbol of the presence of God, and love a symbol of the understanding of God. ...Symbols are manifesters of a mysterious covenant by which the orderliness and consistency of all natures is decreed. Symbols are indeed the peculiar language of a transcendent agent. p. 359

Thus symbol means the specific occurrences or instances of the eruption of ideas. The whole world as symbol of Mind is an ultimate symbol, but not the same as symbolic method as a specific means to deeper understanding. Symbol is Soul-speak: it points to specific intelligence, deity, nouminosity. Of course it does so only for those of us who can hear through--when we recognize the symbol as such. That is, the gestalt called symbol must have a subjective component, the enlivening experiencer is part of the symbolic mode. I am drinking a cup of coffee with a moon and sun on it. Certainly I am not doing alchemy or having a symbolic experience. But when images come alive and speak they compel us to act. The specific forms of the appearance are gateways to reality--thus "wicket gates" or small gates within the large gate.

Symbol is not only a representation which points to something else extrinsic or concomitant. Symbol itself carries the deific in and as it. Symbolic function is a power which the symbol has because it is an impression of the Nous, or an impression of the in-seeing of an adept which is impressed on the imagination. So symbol is a living, or functional image.

When Mohammed goes to heaven in a vision, he has a glass of milk. From then on every glass of milk he takes puts him into the heavenly presence. Did milk become a symbol for him when he had the

vision? Or can we say that the vision had the form of milk because of some intrinsic connection between milk and the soul of the prophet? His own divine idea, intrinsically bearing the connection, manifested the vision in the form of milk.

What we are trying to do is to get a view of symbol which is not arbitrary or extrinsic, but grows out of the natural intelligence or vision of the person. Appearance, life, intelligence, unity all are present in the symbol. It is a continuity with reality.

You yourself are a symbol of your divine Idea. Your existence points to the Overself. And each human being is a living expression of ideas. Ideas are living themselves out in/through/as us.

The individual mind is a moment of the cosmic intelligence impressed on the ray of Soul, or a moment of the soul glancing at the Cosmos. Now for a lifetime this individual mind will keep pouring out meanings: unfolding Idea-degrees, planetary aspects, the life of the soul. Our most potent symbol of this life, the natal chart, is not separate from the life. The individual represented by the chart is the actuality, presence or immanence of a unique mind and life in the cosmos. seems at first to be related to the individual psyche, to apply to the person. But it is in fact an expression of the person themselves. It is a natural extension of you, growing out of you. So the symbol here is a living or functional image.

Hall later points to three basic assumptions the science of symbolism is based upon.

1. "every substance, object, element, and agent in the universe is capable of instructing man in those phases of divine order which are involved in its own constitution. In other words, everything can teach us of itself.
2. the more fully an individual is acquainted with the operations of the inferior universe, the better qualified he is to contemplate the constitution of the causal spheres. This is a development of the Hermetic axiom of analogy.
3. all natures should be regarded as worthy of profound analysis, for the deadly enemy of all proficiency is a superficial attitude toward any phase of existence." Hall 354-355

In Arabi, the idea of the whole universe as symbol is only potential. Only one who has perfected the ta'wil can view all phenomena as a gateway [wicket-gate] to the divine.

Once it is recognized that everything man sees during his earthly life is of the same order as visions in a dream, then all things seen in this world, so elevated to the realm of Active Imaginations, call for a hermeneutics, a ta'bir; invested with their theophanic function, they demand to be carried back from their apparent form (zahir) to their real and hidden form (batin), in order that the appearance of this Hidden form may manifest it in truth.
...Just as he [Mohammed] had done in a dream on the occasion of his assumption to heaven when an Angel had brought him a vessel with milk in it, so every time milks was brought him, he "interpreted" it as he had done in his dream...Such an example shows the universal and liberating function of the active imagination: to typify, to transmute everything into an Image-symbol by perceiving the correspondence between the hidden and the visible. And this typification of immaterial realities in the visible realities that manifest them, accomplished by ta'wil as the function par excellence of the Active Imagination, constitutes the renewal, the typological recurrence of similitudes, and that precisely is creation renewed and recurrent from instant to instant.... The symbolic exegesis that establishes typifications is thus creative in the sense that it transmutes things into symbols, into typical Images, and causes them to exist on another plane of being. 242-243

9. Specific aspects of the Cosmos as symbol: the Sun, and

PB specifically points to the Sun as a symbol in the Wisdom, where he says of his exercise "It is finally a recognition that the Sun, as the source of Light, as the supreme visible symbol of the World-Mind, is God's heart-center in this world system as the heart in his body is the Overself's center in his own little personal system." p. 232. And in the notes on Relax and Retreat, Volume 3, he adds: "A profound feeling of reverence for the Sun should be a part of the worship, the visible orb being regarded as the vesture world by the Great Being behind it." 3.7.4

10. time/space experience

In the Wisdom, PB gives another aspect of this profound view of the whole cosmos as a symbol--the implications of its space and time experience. "Could we but grasp the implications of our experience in time and space we would grasp the idea that something in us, something which must be immeasurably sacred, is out of time and transcends space." Wisdom.

When you experience the world as things, in space and time location, they are closed. Things keep us thinking of things. The symbol let you experience the placelessness, timelessness, and causelessness or the cosmos--move from the view of the temporal present to the omnipresent Fairy tales too begin "once upon a time."

11. Master as symbol of the Overself: see volume 16 part 1 section 5

He is symbolic of the Overself's reality as well as an expression of its power. 25.5.206

12. I as a symbol

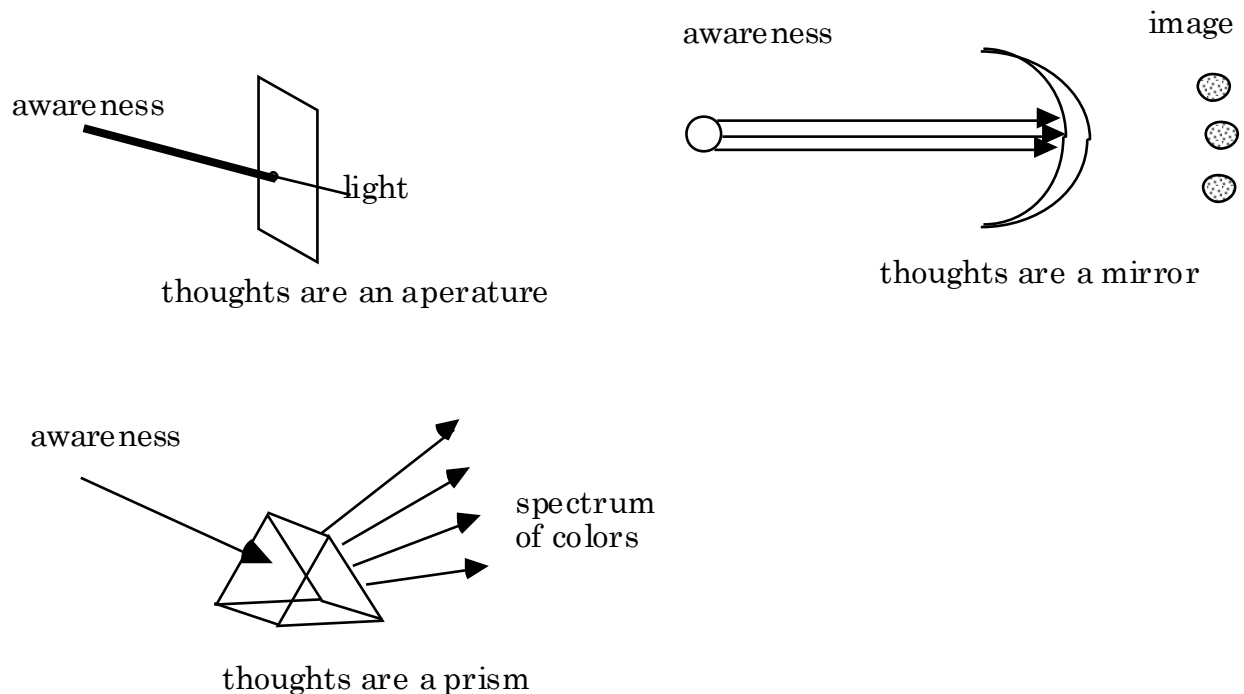
The ego is a system of thought forms. This includes the thought "I". This I points to what is beyond itself:

Think! What does the "I" stand for? This single and simple letter is filled with unutterable mystery. For apart from the infinite void in which it is born and to which it must return, it has no meaning. The Eternal is its hidden core and content. 6

"The infinite is its hidden core"--that is, the very nature of the I is consciousness; "and content" is the I's reference to Self. Whenever we say I, the referent content and the substance (consciousness) is the Infinite mind. Similarly AD says in the text that "the content of philosophic wisdom is the primals".

So I means more than I. What does it mean for the I to "reveal" consciousness? Is it like a window through which we see the Sun, but in a de-limited way? Is it like the sunlight which has come through a prism, so that what we experience is the sun unfolded as color? Or is it like a lit up piece of dust mote: the I is the reflection of the light in the dust mote, points to the consciousness which illumines it. Is consciousness present AS our sense of I, is it present in it, or with it, or through it?

Here are some pictures to illustrate some of the relations of consciousness itself and its presence in/as/through the individual.



- This ability to utter the pronoun "I"--to comprehend that he is himself and no one else--vouches for a consciousness which transcends "I" and supports himself. 66
- This sense, force, or feeling within him, which calls itself "I", has its innermost part in that which observes it, the Overself. 70

- We all think, experience, feel, and identify with the "I." But who really knows what it is? To do this we need to look inside the mind, not at what it contains, as psychologists do, but at what it is in itself. If we persevere, we may find the "I" behind the "I."(P) 73
- Unless the human ego were itself an emanation of the Overself it would be quite unable to identify itself with the sensation of severance from the body during the process we call dying. 136
- However badly we all reflect the Overself in the personality, however tiny broken and distorted the reflected image usually is, still it is a reflection. It is within the capacity of all to make it a better one, and within the capacity of a few to make it a perfect one. 129
- Only by looking deeper, on another level, in another dimension, can we see that this pitiful creature, this feeble-willed flesh-subservient ego-limited human is not less a showing forth of the Divine Mind, a fragment of the Word-Idea, than any other of Its expressions. 1.126
- The ego to which he is so attached turns out on enquiry to be none other than the presence of World-Mind within his own heart.... 127

13 Tucci on Mandala forms

Another aspect of the symbolic is found in the deific meditations of Tantric Buddhism. Tucci discusses the deities which appear in the mandala, their shifting and varied forms. This is important for our consideration of the deific symbols of the planets in the metaphysical chart. He says that these mandala forms are symbols "by means of which the consciousness fixes, so to speak, the restless turmoil of forces that succeed each other and battle in the psyche." ... "such symbols must not be taken as objective realities, but as provisional figurations which have been formed by a reciprocal exchange between the Absolute Consciousness and the individual consciousness and suited to the latter." These various forms must be interpreted, as they are "translations into visible signs of the truth which the mystic must relive in the spiritual drama which, surging up from the depths of this soul, regenerates him." Mandala p. 68

14. Sound and Symbol.

Zuckercandl has a wonderful description of the difference between the way music vs. prose words serve a symbolic function, in the chapter "the dynamic symbol". Z says that some people may object to his analysis of the music and what phenomena of relation he finds in the music, which other people may not find. Doesn't this mean, say the critics, that these relations (tension and relaxation and other dynamics) are not "in" the music? Z points out that the problem is with the word "in". "It tacitly presupposes that there is only one kind of "being in", of being contained, the material, the physical." So for example, we can say sugar is in the coffee or coffee in the cup, and all must find it so. But the way the dynamic qualities of tone are in the tones is different. Z compares the dynamism of tone with the way meanings inhere in a sentence. Meanings are in a sentence non-materially, and not like sugar in coffee. For example "in a book by a difficult author, the idea is deep in the sentence and hard to abstract." But Z claims that in the case of words "the word and its meaning are independent things...the two are separable." On the other hand, the tone and its meaning "are connected in a far more intimate way....it is impossible to imagine the musical meaning of a tone, its dynamic quality, without the tone....tones themselves must create what they mean."

"Strictly speaking, only the indicating is actually in the word, not the thing indicated, the thing meant. Tones too indicate, point to something. The meaning of a tone, however, lies not in what it points to, but in the pointing itself."

Z likens the presence of this meaning to a religious symbol. In that case, he says, "deity is directly present in the symbol, is one with it, and is also directly beheld in the symbol by the believer". The religious believer "apprehends his god in the symbol in a direct perception. ... In this very special

sense, then, we can speak of the tones of music as dynamic symbols. We hear forces in them as the believer sees the divine being in the symbol." Of course, the ability to apprehend this dynamism is something that must be cultivated in the listener, as faith is in the religionist.

15. Mahavakya, Reason, and the dream

- A. The philosophic method of using a scripture requires listening to the words, deep reasoning, and contemplation to get a direct experience.
- B. The method of reasoned discussion employs listening as well, looking for a response in the heart, or presence. Then you try to follow the energy either within or in conjunction with further dialogue to continue the presence and understanding.
- C. The dream method of Boznak involves suspending interpretation of the image, entering into the sensory qualities of the image, and just looking and feeling. As you feel yourself into the image you move around in it until some presence is evoked, some response. Follow this heightened presence inward; usually it involves a shift of position, a sense of paradox or a contradiction or complementarity. You see something unexpected. This is touching the noumenal essence. Finally you refund the experience into stillness.

16. To what extent are certain phenomena imbued with symbolic power--Animals, the Sage, the mandala, the cosmos itself are all examples of symbolic expressions. And to what extent is symbolic consciousness a way of seeing things which must be fostered and evolved by the psyche.

17. to be continued. Each house gives us a view of emanation/participation. Different geometries of the chart: quadrants, rings, deities etc. give us a view of emanation and immanence. Each number principle and geometric figures is a means to think of the presence of the infinite in the finite.

17 BIBLIOGRAPHY: for the Notes on AD intro.

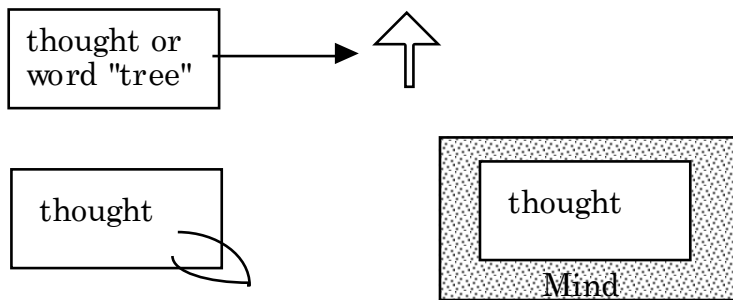
- CASSIRER Intro by HENDEL to Philosophy of Symbolic Forms
CORBIN Creative Imagination in Arabi.
DECK: Nature Contemplation and the One "Is nature real for Plotinus?"
ECKHART Sermons
GUENTHER Tantric View of Life
Matrix of Mystery
HALL Philosophy of Astrology
Man, Grand Symbol of the Universe.
Lectures in Ancient Philosophy: on symbolism
JACOBI Archetype and Symbol
LUBICZ Symbol and the Symbolic [Intro by Robert Lawler]
ROW Essay on the Bhagavad Gita
PB Wisdom of the Overself: "Birth of the Universe" and "Sun exercise".
TAIMNI Man God and Universe.
Gayatri Mantra
TAYLOR Intro to Proclus Commentaries on the Parmenides
Proclus' Theology of Plato
TUCCI Theory and Practice of Mandala
?? Chaldean Oracles

Now consider the case of thoughts as the medium in relation to Consciousness: there are so many ways to think of how thought is the presence of mind. The thought itself is a manifestation of the Mind. Present in the thought is the thinking activity which gave rise to it, some quality of the state and power of the mind which thought it. Reflected in the thought is the awareness. The thought is "of the nature of" the mind.

This is taking the meaning of symbol beyond that of Jung.

Mind manifests thoughts, and then also the mind is immanent in the thoughts which it manifests. Are both the manifest thoughts and the immanence of the mind emanations of the primal mind? Or can we distinguish the thoughts as manifestations, and the presence as the emanation aspect?

Here is another way to think about the relation of thoughts and what they "reveal".



previous beginning;

NOTES on October 10, 1997: IMMANENCE OF THE PRIMALS IN MANIFESTATION

[8.III] Concomitant[ly] with the analysis of these principles, we look to their immanence in the realm of manifestation--as deciphered by means of the astrological symbolism that we will employ.

PRIMALS, EMANATION, IMMANENT, MANIFEST

There are three terms to consider in the first sentence: principles in themselves, manifestation, and the immanence of the primals in the manifest. [Later, as a fourth, we consider symbolism, through which we can decipher the immanence of the Divine.]. Some dictionary work helped:

IMMANENT: from Im=in and manere=to dwell or remain. Indwelling or present or remaining in.

On the one hand, immanent distinguishes an authenticity as present, rather than transcendent. On the other hand, immanent implies that there is a distinction of that which is present and that which the principle is present *in, with, through--or as*. The prepositions are important here. To be present in is not the same as being present to, as, with, or through. For example, is the cosmos an instance *of* true Knowledge, or is it the occasion *for* such knowledge?

Related to immanence is the idea of the cosmos as an emanation or manifestation, and the immanence of reality in/as the cosmos.

EMANATE: from e=out and manare=flow. To flow out.

To emanate is to flow out from, and thus in some way be distinct from the source. But on the other hand, the emanating flow is continuous with its source, not separated.

MANIFEST: from manu=hand and festus=struck. Manifest is literally "able to be struck by the hand, or touched. Thus it means palpable, clearly revealed, evident. So it seem to have come to mean evident to the senses.

REVEAL: re=to reverse or restore a previous action veal=veil. So to reveal is to reverse the previous action of veiling, to uncover, unconceal.

BEING IN; or an exegesis on the preposition "in"

AD: "we look to their [the principles] immanence in the realm of manifestation."

What does the word "in" mean here? "In" can mean a physical presence of one thing in another, such as sugar in coffee, or milk in a cup. Here the two things are adventitiously related, the two things are separable. It might be better to say that the sugar is "with" the coffee. But there are many meanings of in, such as with, by, through, as. And meanings in conjunction with other words, such as intrinsic, inherent, and immanent itself.

The doctor is "In". She is present. This is, in a sense, enough. All we require is presence. If the cosmos is the divine AS present, this quite enough. A symbol can make some immaterial essence a felt presence.

Rumi: "You are in my eyes. How else could I see your light?"

In what way is consciousness present in--with--thoughts? Is it really like a light shining through a film and so the thoughts "manifest" the light? If the primals manifest the cosmos, do they manifest it as giving existence to something which is separate? Or/and do the primals manifest something of their own self in the cosmos? If the latter, which is quite as PB expresses it in the Birth of the Universe, then it makes sense that the authentic primals are immanent in their manifestation. In the film example, the manifest is the illumined film, which manifests the light as much as the light manifests the image. The emanent must participate "in" the source of the emanation.

"In" can mean in-variably concomitant, but still "with". An example might be the way that World-Soul is "in" the world. Here the soul "in" the world is essential to, but still with it. Primals are in world as "immanent" = dwelling or present in. Immanent in almost seems redundant here, since immanent means "in". World can't be without the life of soul which enlivens it. But soul can be without world.

"In" can mean in-trinsic to, essential part of, such as hydrogen is in water. So in means "in-gredient". The soul is a constituent of the cosmos, intrinsic to it. But what is the relation of the Soul itself to the ray of soul present in the cosmos? Is the inviolable sanctity of the Soul present itself in all its expressions? Or is cosmos always actual presence of what it does presence, and symbolic always of the inviolability of soul?

"In" can mean "as": the water is in the wave means water appears as wave. Or as sun is present as all its rays. Or mind present in its shakti form of unending spontaneous play as the cosmos.

Soul is said to be "in" Nous, here meaning its essential nature and source is Nous. Since Soul is intrinsic to what Nous is, it cannot not be in Nous, can never be "out" of it. And because Soul is "in" Nous, Nous is present in Soul.

This exploration of "In" will help explore the idea of symbol: which helps us to see how the real is present "in" its appearance.

A key idea in symbol is that it evokes or brings "presence". Whether "presence" is evoked from the symbol, brings out the content which the symbol represents, or whether it is a response of life drawn out from our soul--it may be all these--the important point is the presence of the nouminal.

The use of this symbolism allows us to considerably amplify and objectify our internal and abstract verbal understanding. It also allows us to bring that understanding of the natal chart and the horoscope of an individual to a vital and spiritual fulfillment. For the elements of this symbolic language participate in [9] deific power, as Plotinus <seems to> suggest in V.8,6:

INTRO 10 101797 astronomia

ASTRONOMIA 10/17/92

Soc: We establish then, said I, astronomy as the fourth discipline . . .

Glau: For it is evident, I conceive, to every one, that this discipline compels the soul to look to that which is above, and from the things here conducts it thither.

Soc: It is probable, said I, that it is evident to every one but to me. For to me it does not appear so. . . . You seem to me, said I, to have formed with yourself no ignoble opinion of the discipline respecting things above, what it is: for you seem to think, that if any one contemplates the various bodies in the firmament, and, by earnestly looking up, apprehends every thing, you think that he has intelligence of these things; and does not merely see them with his eyes; and perhaps you judge right, and I foolishly. For I, on the other hand, am not able to conceive, that any other discipline can make the soul look upwards, but that which respects being, and that which is invisible; and if a man undertakes to learn any thing of sensible objects, whether he gape upwards or below downwards, never shall I say that he learns; for I aver he had no science of these things; nor shall I say that his soul looks upwards, but downwards, even though he should learn lying on his back, either at land or at sea. . . .

Glau: But what was the proper way, said you, of learning astronomy . . . ?

Soc: In this manner, said I, that these variegated bodies in the heavens, as they are varied in a visible subject, be deemed the most beautiful and most accurate of the kind, but far inferior to real beings, according to those orbits in which real velocity, and real slowness, in true number, and in all true figures, are carried with respect to one another, and carry all things that are within them. Which things are to be comprehended by reason and the dianoetic power, but not by sight . . . Is not then, said I, the variety in the heavens to be made use of as a paradigm for learning those real things . . . And let us dismiss the heavenly bodies, if we intend truly to apprehend astronomy, and render profitable instead of unprofitable that part of the soul which is naturally wise. The Republic, p.373-375. 528e and following.

We live in a multiverse, not only a universe. There is more to the cosmos than what appears to us: literally and figuratively. There is an inner reality to the cosmos. In one sense this inner reality, intelligence, and life, of the cosmos should be considered as included in what we mean by cosmos. Anthony indicates this inner reality as the "immanence" of the principles in the universe. Only when we know the heavens as the presence of the primals are we really doing astronomia in Plato's sense. If we don't recognize soul and Nous through (in/as) the cosmos, then we are staying with appearance--not opening up to the deeper nature of the cosmos, nor opening ourselves to the inner reality. Without this recognition, astronomy is a secular science, but not a sacred art and basis for philosophic insight. Through astronomia we recognize the Hermetic relation of outer and inner, the presence of the invisible in the visible, the universe as a manifestation of the order of the Ideas, and the Wisdom of the World-Idea. These things are not immediately evident to the senses. True astronomia should help us experience these kinds of meanings.

There is something special about the stars. On the one hand, everything in the universe is a manifestation of Mind, and points to Mind. But on the other hand, certain aspects of the universe are more powerful in evoking the presence of spirituality. Plato asks, is not "the variety in the heavens to be made use of as a paradigm...?" And this is exactly what Anthony does in the next section, giving an overview of the way the primal principles are immanent in the cosmos in a different form, with a different function. The stars are the presence of the Nous, the planetary system is the presence of soul, and the Earth is the presence of the body. To emphasize Plato's point, Anthony says that the stars are not only bodies, but are souls and intelligences. Therefore, to see them with

the physical eyes is not to "see", that is not to grasp them or experience them as they are in a more complete way. I think this justifies Plato's phrase about letting the body of the stars be.

So what we have is the primal principles, their immanence in the cosmos, and our own individual participation in the cosmos and principles inherent in it as described by the astrological mandala. In order to understand how the cosmos evidences the primals, we have to understand the inverse relation between emanation and participation described later in the Text. The presence of the primals in the cosmos is their efficacy or power, and this power is in turn active as the whole process of evolution of the individual. Cosmos is the activity of the Divine.

The Plotinus quote from last week described the Omnipresence of the Good. In the Parmenides, Plato shows the practicality of the One, that the teaching about oneness is applicable to understand participation in Intelligence. Through oneness we understand how everything is included in its source to begin with, the self-existence, self-knowledge and self-livingness of the One is the source for any authentic existence. "in order for anything to be it must first be a one" So the uni-verse is a One as well. Anthony will make the power of the one a focus in the chapter on the One. "How from such a unity as the One does anything arise".

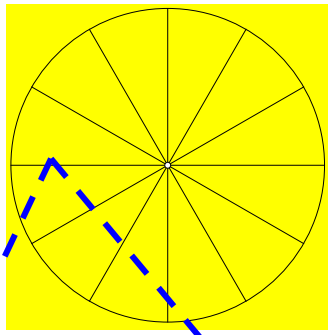
It may be because the One is not subject to being presented through the visible in the same way the Nous is. In any case, in this introduction, Anthony starts the description of immanence with the Nous in the heavens: the way that Idea- intelligence is present. Within the cosmos we will see the presence of the Ideas at several levels, each with its own laws of space time and causality, transforming into the others, and all present in the final expression in the individual.

Soul too is presence, and the entire cosmos is a living system due to the life of soul. Soul is present in a hierarchy following Ideas, and also from the inception of manifestation--since the stars are Souls, and through soul Ideas radiate to the universe. The instantiation of the ideas takes place through the continual inner rational motion of the soul.

So we see the immanence of the principles in the cosmos, and their activity as the cosmic process to govern, unfold and evolve the individuals within it. As Hall says, our intelligence is from the stars, our soul from the planetary spheres and our bodies from the elements. But these in turn--stars, planets and earth elements--are efficacious because they are the intelligence, life and body of the Gods. This three fold system of Metaphysics, cosmology and individual experience is an archetypal symbolic schema. This however is not an explanation of how the formless intelligence is immanent as form, as activity, as cosmos. It will take the entire volume on emanation, Ideas, soul, and the principles of unity described in the One, to fully unfold the cosmos from the Void.

Think about how Mind thinks thoughts. Thoughts are nothing but the nature of mind. Thoughts are also the creative activity of mind. Thoughts are also manifesting something of the Mind which thinks them, they are the presence of intelligence. Thoughts also have an existence in their own right: a history, a relation to each other, which always sits within their relation of dependence on mind.

"The ancients spoke of the realm beyond the constellations as **the World of Ideas**.

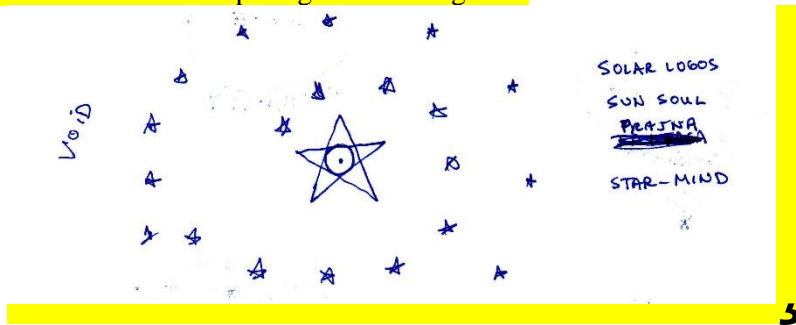


- These ideas ...were mythologically represented by the constellations. ...the signs are the paradigms of all living forms or species symbolized by the archetypal zodiac or inerratic sphere, which represents the immutability of the ideas. In this sense the stars are a theophany of radiating intelligences, distributing their presence and informing the universe through patterns of intellectual energy.

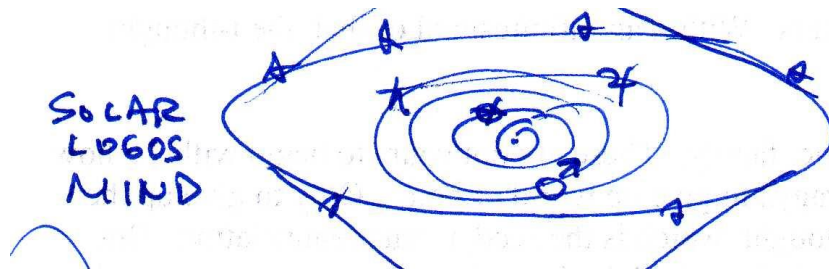
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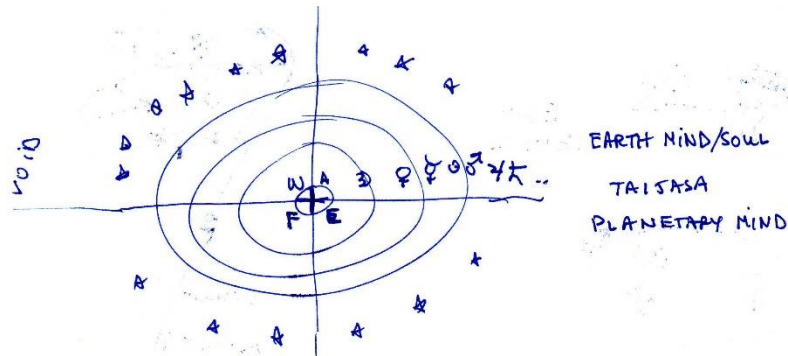
- An individual soul in its own right, our Sun comprehends the nature of these intelligences through its intellect and proceeds to unfold this prodigious intelligence.



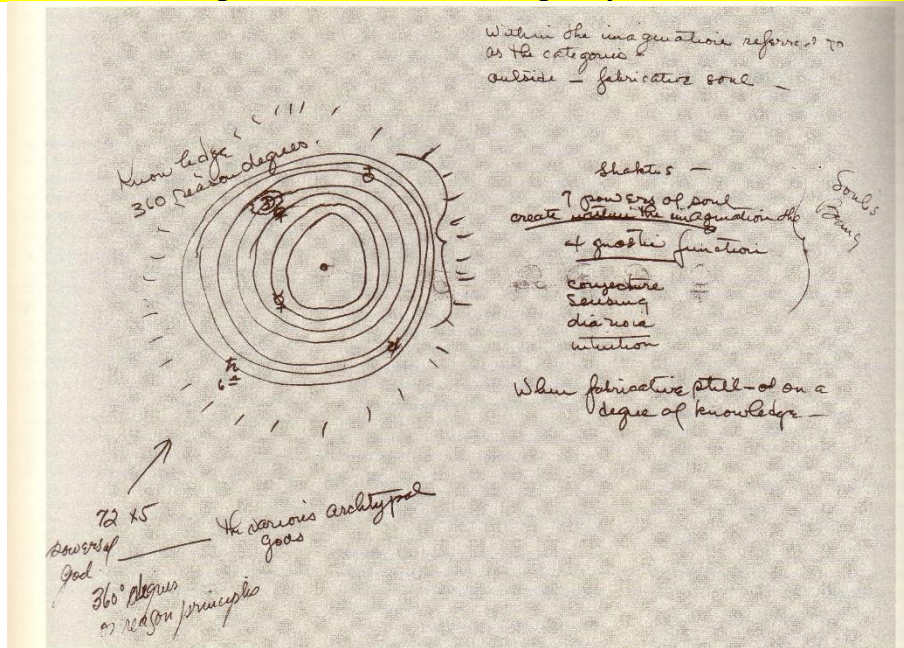
- "The evolving world idea of our solar logos, our Sun, in its totality, is the stage upon which the soul's unfoldment occurred, the womb within which the gestation and birth of the sage is finalized."
- Each part of the whole (the solar system)--that is, each planet or rational power--may be considered in its own right or it may be considered as part of the whole.



- Our Earth is included within the functioning of the rational soul of the Sun...For the Earth is also a recipient of the Ideas, and through the intermediary of the rational powers of the Sun gradually there is organized and manifested on Earth a variety of species that will partially...reflect the Ideas or animal intelligences.

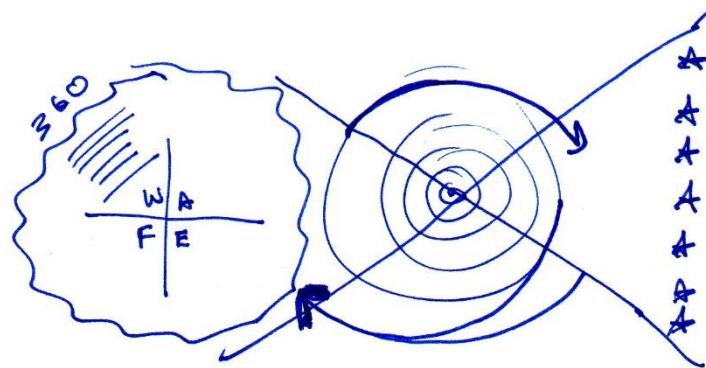


- The traces of life left behind by these creatures are retained by the soul of the Earth as the content of its memory, and this is...the "Dragon." ...This is what the degree symbolism of the chart refers to."

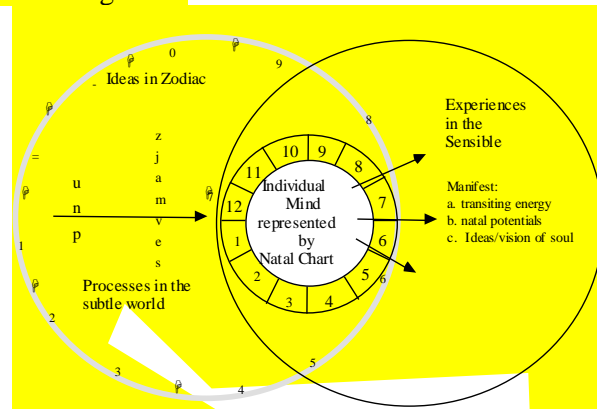


- The object of knowledge for the soul incarnating here is the world ideogram which is given to an individual mind. This original world-thought is transparently lucid and subtle and a constantly metamorphizing logical unity or whole of its own intellectuality or the ideas which are the same as the 360 degrees. ASTRO p. 48

- Here we are stating that the totality of these reason principles [(the 360 degrees)], are being arranged and combined in an indefinite variety of ways by the intermediary powers of the soul according to the ideas in the Zodiac.



- It is these reason principles projected into physical circumstances that are the very understanding one must assimilate in order to become the knower, the higher soul. The astrological chart therefore attempts to join the processes going on in the subtle world with the experiences going on in the sensible world. These experiences have a compulsive nature which cannot be avoided and that forces the individual's attention towards understanding them.



- Through this process the individual soul powers are developed and refined until a full understanding is attained.
- This implies that along with the manifestation of the individual, the world idea as represented by these <categories of thought> [reason-principles] is being manifested and known through this progressive, and individual unfoldment. <Otherwise the commonality of experiences can't be explained.> Here at this level is the instance of identity of knowing and being; that is, of those reason principles which are becoming the sensible being, which in turn is assimilating those reason principles. This then is a bare outline of the meaning of soul-making and its expression in the symbolic language of astrology.

INTRO 11 102497 row animals zodiac

ASTRONOEIS INTRO 9

Consider the next three paragraphs together:

[16.I] [The ancients spoke of] <But this is> the realm beyond the constellations, <that the ancients spoke of> as the World of Ideas. These Ideas or universal substances are not in any place[,] but were mythologically represented by the constellations. To <try to> pictorialize this realm we can imagine the stars as statues of the gods, or the Ideas, <that radiate> [radiating] a guiding influence throughout boundless space. The energy of their intelligence laid down the basic pattern within which our world, among others, would develop and unfold. The idea of the cosmos--the World Idea--and its inhabitants, evolving and manifesting, can be traced ultimately to this circle of Ideas.

"The Ideas are not in any place" reminds us of the "vast Placelessness" described earlier by Anthony. "Ideas" are at one and the same time substance (especially in relation to transparent images)--and are Void of all forms. (see editors' intro on Ideas.) In this paragraph, Anthony points to the immanence of the Ideas, the Nous, in the cosmos as the Stars. The stars (star-souls) transform the Vast Ideas into the cosmos or World-Idea, and all of the creatures within it. Later on Anthony will articulate a distinction between the stars and the 12 signs of the Zodiac.

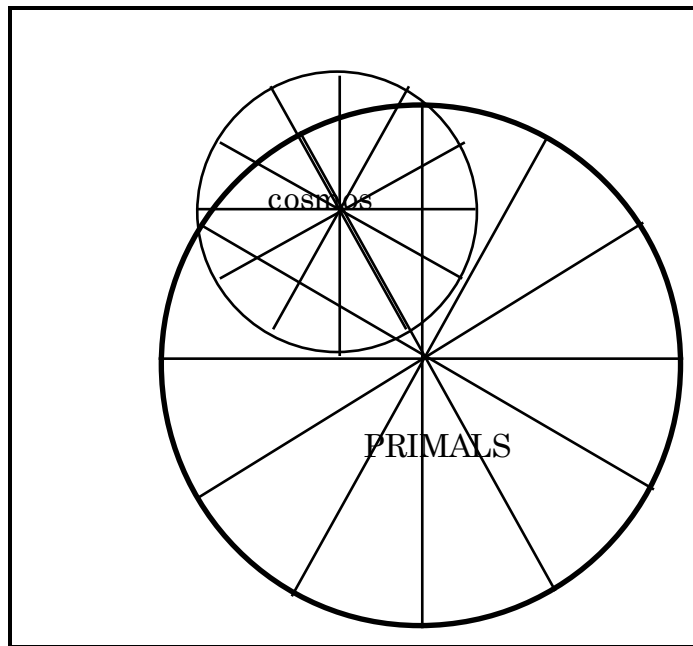
Plotinus tells us of a similar mystical meaning of statues

And I think that the [sages] of old, who made temples and statues in the wish that the [divine energies] should be present to them, looking to the nature of the All, had in mind that the nature of soul is everywhere easy to attract, but that if someone were to construct something sympathetic to it and able to receive a part of it, it should of all things receive soul most easily. That which is sympathetic to it is what imitates it in some way, like a mirror able to catch [the reflection of] a form. 4.3.11

The footnote is from AD's "supplementary" files:

That the mythology attached to the zodiacal belt can be ultimately traced back to the Logos, or the sacred wisdom has been hinted at in many and varied religions, that there could be a correspondence between the various "ideas" and the houses of the chart may seem farfetched and absurd to our critics. Nonetheless we intend to show that it is applicable, with certain qualifications, even to an adventitious unity such as we find in the sensible world, and that the meaning of the houses--the soul's self-portrait--or our perceived world, is ultimately derived from the ideas. --AD supp p. 640

A simple diagram might be helpful here. "World" is a whirl, a whole sphere. We can represent the Ideas as a circle. Within this larger circle we can place a smaller circle with the 12 signs of the Zodiac, as the presence of the Nous in the cosmos. Nous is immanent throughout the cosmos and solar system, and not only far away in the heavens. Our entire sphere of experience is permeated with the Divine.



[20.Ia] One of the most original contributions to the meaning of the Ideas was made by T. Subba Row in a short, obscure essay ["The 12 Signs of the Zodiac"] included in his book, *Esoteric Writings*. We strongly recommend to our readers an acquaintance with this essay. Some indication of the meaning of the mythological zodiac emerges in his attempt to interpret the idea underlying each of the signs. Through a semantic analysis of their [Sanskrit] names and by [applying] a prescribed procedure [similar to the one used by the kabbalists] , [Subba Row] intuited the meaning of the Idea embodied in each zodiacal sign. The presupposition [here is] that the mystical experiences of certain exalted beings were deposited in these myths.

It is incredible that Anthony saw through Row's hidden methods to the intelligibility behind: that the zodiac had its origin in the vision of seers, and was not a concoction of undeveloped mentality.

[20.Ib/23,I] If we conceive of the universe as an Idea within the Self, we may be able to comprehend how various portions of that Idea were explored and described by these ancient seers, who then associated specific types of primal intelligence with [each of] the zodiacal signs.

Anthony represents the whole cosmos as being within the I-Am, the Self. In one way the Self is the unity of the cosmos. In another way, the unity of the universe is the Universal Soul. It is the Seers who can interpret the universe, see the intelligence in the universe, and point to the immanence of the primals in the universe. The Sages explore the intelligible universe and see into its meaning in co-relation to the cosmos; not as some external system, but as universal manifestation within Mind.

In a simple way, the reader can equate constellations, stars, inerratic, zodiac and not lose the meaning of these paragraphs. Each of the terms gives us a slightly different aspect of how the Ideas are Immanent

in the cosmos. Zodiac means a "place for life", and so the Ideas are to have a place in the living mind of the cosmos. (in a non-temporal way).

Each type of intelligence was pictorialized as an animal--as intelligence personified--which would ultimately be traced back to an Idea.

That animal images represent primal intelligence is mysterious. [We also need to explore why Libra is not represented by any living animal or human form.] Remember the Lawlor intro to Lubicz on the Jackal. Each animal represents a divine function. Further, the primal intelligible Paradigm of the universe, Phanes in Orphic/Greek mythology, is called "animal itself". Phanes is Protogonos, first born, and is one aspect of the original Word spoken by the Father, the thrice unknown darkness. "All the Gods were amazed when Phanes shown forth". For Phanes is beauty itself, intelligible beauty.

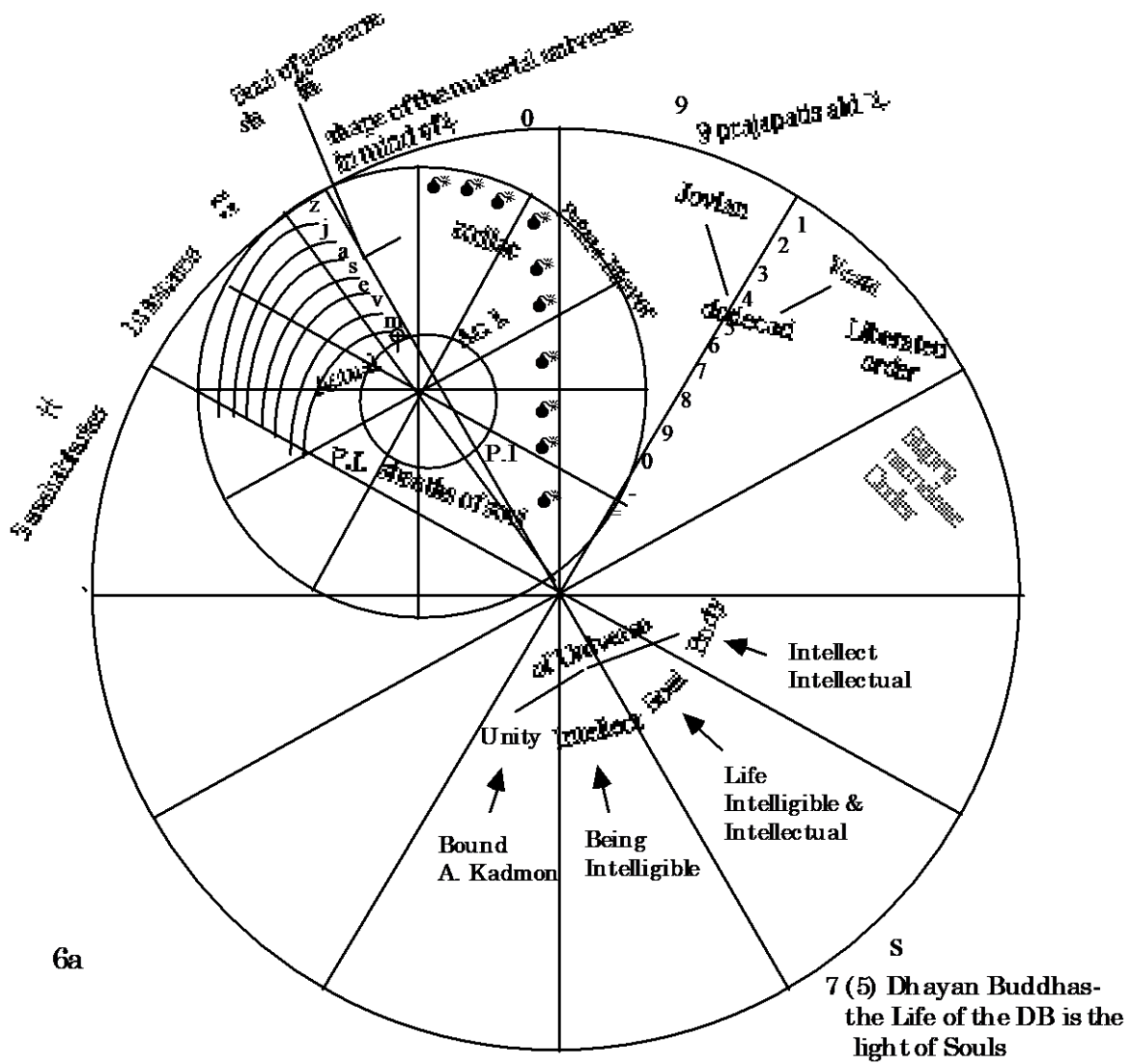
Platonic/Orphic theology describes how the Universal soul/intelligence called Zeus swallows Phanes, the intelligible paradigm, and so contains within itself the whole archetypal form of all universes. "In Jove's wide belly all is contained". Phanes, the Ideas in the Void, is so infinite, that no unit soul can grasp it. Only the Demiurge can handle the pure power and Beauty of Phanes. Zeus is the ordering principle--maybe the paradigm of space, time and causality, through which Phanes becomes Cosmos. Anthony calls Zeus "Universal Soul." It is like the universal World-Mind, the limit (in a mathematical sense) of the whole series of solar, galactic, cosmic souls for all possible universes, not an individual unit soul. Zeus is that which "measures out the universe", for it contains all the primal numbers and ratios. Measure is one of the primary meanings of "maya". And the Greek word Monad means to cut off. So the measuring out is a marking off of the manifest from the unmanifest.

Zoeion means a place for life, and Zeus name also means "that through which life is given". It's own living mind is the Place for life to manifest.

Once the Demiurge, Zeus, makes the Wisdom of Phanes available, as the living basis of the system of nature (the fourth quadrant), then it is a fit place for the unit souls to unfold their own logoi, fulfill their own vision. So the earth, sun, stars, galaxies and even whole universe, are a kind of unit soul, each with its own vision in the Nous. Zeus provides a living mind-space for these divine god-souls to manifest. Each of the stars helps further articulate Zeus' illumination, while it is also manifesting its own vision. Star souls come in and out, as do whole universes, but the basic underlie is the Universal Soul's living intelligence. In this sense it is the unifying principle Mind of all universes. We may add, that in the Greek Theology, Zeus is the leader of 24 Gods, called the Liberated and Mundane, which seem to be the paradigms for the Sidereal and Tropical Zodiac. The Sidereal Zodiac is the presence of the Liberated order of Gods, whose intelligence is articulated by the Stars. The constellations, according to Row, are a later grouping of the stars within each radiating life field, and adventitious in comparison to the original insight of the 12-fold.

Later we map out some of the details of the System of nature as a manifestation of the Demiurge vs. the system of Nature as a manifestation of the individual unit souls. The universal soul is the tathagata gharba, the place where the unit souls can actualize their vision. There seems to be a parallel between

the relation of the 360 degrees to the tropical zodiac , and the relation of the star souls to the Sidereal Zodiac.



In this sense the stars are a theophany of radiating intelligences, distributing their presence and informing the universe through patterns of intellectual energy.

Stars here are the star souls, Divine beings. In the diagrams of Fludd and others, the starry sphere is placed within the un-starred zodiac and *prima mobilium*. So the stars are a further articulation of the Ideas, within the more universal life of the zodiac. The distinctions between stars and zodiac is a refinement of the main point: the immanent presence of the *Nous* Ideas in the cosmos. In Plato's *Timaeus*, the entire cosmos is moved by one universal movement (*prima mobilium*) which we experience the rotation of the heavens each day, and which we explain scientifically as the turning of the earth. The universal motion of the entire universe is the evidence of the Universal Soul.

Each of these intelligences is a universal substance correlated to a sign, and these reason principles--the signs--are the paradigms of all living forms or species symbolized by the archetypal zodiac or inerratic sphere, which represents the immutability of the Ideas.

Each star is a universal substance--Anthony always means by substance "intelligence". The star intelligences are co-related with the signs, since a number of stars have their "locus" in the intelligible living space of a certain living sign. Different star souls can fulfill the articulation of these living ideas at different periods in the sun soul's travels. The sphere of the stars is said to be "inerratic" (meaning non-erratic, or regular) in its motion, both because of the regularity of its "revolution" around the earth, and also in relation to the "erratic" wandering of the planets

The end of the sentence seems to just mean that the signs of the zodiac are the paradigm of the living animal forms on earth, and the archetypal zodiac symbolizes the animal forms. "Reason-Principles" is a general word for Ideas in the mode of soul, or instantiated in the cosmos (i.e. not the Void of the Ideas in themselves). If we read some into the sentence, we can take the "signs" as the tropical zodiac, and the inerratic archetypal zodiac to be the sidereal zodiac.

So the stars, which are the bodies of the Gods, sensibly represent Ideas that are being transmitted from the Universal Soul to the cosmos.

If we imagine our cosmos from the point of view of the galaxies in the vast space, no coordinate system at all, then we have a representation of the intelligences in the depths of the Void. The Hubble telescope gives us a window into a tiny arc of space with thousands of galaxies stretching back 80% or so to the "big bang". As soon as we take the point of view of the galaxy, we have some orientation. Each star has a whole sphere of stars around it, actually the entire universe is irradiating each star, as well as it is irradiating the universe in all directions. When we take the perspective of the Sun and solar system, we have a kind of coordinate system. Our sun, as most stars, has an Axis of symmetry, and we conceive a plane perpendicular to it which intersects the sphere and determines a band of stars. These are the stars whose vision has an affinity of vision with the sun back in the Nous. Plotinus IV.1.1: "the intelligible cosmos, containing the Gods and Ideas, and also souls". The Stars in our sun's zodiacal vision represent the ideas the Sun is going to assimilate and vica versa. So the star souls are the most immediate source of intelligence radiating into the cosmos. Each is a Divine Name. The motion of the planets corresponds to the rational life of the soul assimilating these intelligences. Only here, in a space-time location can soul grasp the implications of the infinite vision present in the Absolute Soul, and intrinsic to souls own nature. Through participating in the universal ordering of manifestation, soul can actualize its vision (of itself).

The sensible orientation of the stars, as we pointed out, gives us some clue as the orientation of the Star's vision. It's axis orients it to the vast Nous, and/or to it relation to the universal soul's underlying force fields. Even Jung intuited something of this underlie of the system of Nature, when he said that there was something of the non-psychic in the archetypes: something "psychoid". And in some alchemical texts and poems we find reference to some place within us which is not accessible to soul or reason (this is Plutonic.)

SIDEREAL AND TROPICAL ZODIAC:

Sidereal means related to the stars. The Sidereal Zodiac is the 12-fold symmetry system of the heavens based on the fixed stars. Its starting point is usually taken at one of the bright stars which can be well seen: Aldebaron, Antares, Regulus, Spica were special markers. As the years progress, a given star rises at sunset at a different time of the year. So 1 degree Cancer in the Sidereal Zodiac is not tied to the solstice but keeps its relation to the "fixed" stars.

Tropical zodiac is so named from "trope" meaning turning, here referring to the turning of the sun. This 12 fold division system is based on the four cardinal points at Winter and Summer solstice and the intermediary points of Spring and Fall (not strictly speaking turning points). Tropical zodiac uses the moment the Earth's axis is exactly pointed (South) at the Sun (the winter solstice) as 1 degree Capricorn. Different stars now inhabit each division of the tropical zodiac than did 3000 years ago. About every 2000 years a whole 1/12 of the circle of stars precesses in this way. Aldebaron, the "Bull's Eye", thought to have been at the beginning of the Sidereal Zodiac at one time, is now at about 9 Gemini (Tropical). (See the excerpts from "The Round Art".)

WHAT is the ZODIAC?

We are left with many questions to explore: Which Mind does the Zodiacal division represent? Where does the 12-fold division come from? How does the Zodiacal division mesh with the star intelligences which "correlate" to the signs?

PB points out that there is a "psychologically deeper" experience in the Void Trance of the "inner" self, but there is also the "world-knowing insight", that which penetrates beneath the World-Idea to find the Divine Activity in the cosmos. It is this underlying Intelligence which is called Demiurge--that living Mind which under-lies the manifest, and does not rise and set with it. This is the mind behind the fourth quadrant. It's living intelligence, the assimilation of the Ideas in Phanes, may be what the Zodiac symbolizes.

Another point of view is that the Zodiac is the presence of the Idea of Man (as the Intelligible form of fully human intelligence) manifesting in the Cosmos, or the way that the Seers intuit this Idea in relation to the cosmos and express it for us. In this view, the stars are radiating universal intelligence, which includes the presence of many ideas that are appropriate to the different kinds of souls which participate in this intelligence according to their constitution. The Zodiac is a perspective and ordering of the universal Wisdom which is specially relevant to human evolution and life forms, and the divisions of the Zodiac are the different aspects of this Living Idea. It is either the Ideas of the living animal Phanes expressed through the Sun soul (sidereal zodiac) or the special form of Phanes as Idea of Man as expressed through the Earth (Tropical Zodiac).

12 FOLD: MATHEMATIZING THE IDEAS

While the Stars, planets, and earth are all visible/tangible symbols of the primals, the 12-fold of the zodiac is not actually sensible, and on this basis we can distinguish the stars as intelligence from the zodiacal intelligence. Zodiac must be known through intuition originally. So it is either the innate immaterial structure of the cosmos, the underlying unifying ordering intelligence of the Divine Mind, and/or it is the Vision proceeding from the seers which gives some order to the cosmos as manifest to help us interpret and understand its relation to us.

If you go out into the night sky, it is hard to imagine how anyone could come up with a 12 fold division. There are mathematical and philosophic reasons, but what natural phenomena would give the exact division into 12? Indeed in some cultures, different divisions of the Zodiac were used: 8, 10, 20 all seem to have come up in places. In the Phaedrus Plato writes about the 12 God-lineages through which initiates into the Divine would follow in different orders of the Gods. But how was this "inner" view of the 12 imposed on or drawn out of the starry circle?

This "mathematization" was undoubtedly a project which grew out of some cosmic vision. When the Seers insighted into the Living Mind behind the universe, they undoubtedly did so through different windows: such as the Sun, other stars or galaxies, subtler realms and so on. Intrinsic to these visions came their outer expression in geometric, symmetric or mandalic or other forms, which we assume were intrinsic to the original vision. Through the use of the number principles we are enabled to access the intelligence of the World-Mind in a systematic way. Through the archetypal number principles, diverse contexts such as the orders of Gods, the stars, time, space, the human evolution, could be brought under one unifying order principle, a kind of unified field theory.

Probably, the insight of the 12-fold is the expression coming through the participation in the Earth Soul or the Sun Soul. Other expressions of the Living Wisdom underlying the cosmos also came through such complete expressions as Kalachakra, Guhyasamaja and Cakrasamvara. It seems sufficient to consider the insight into the Universal Soul through the Earth Mind perspective, since the primals are present in our cosmos as viewed from the geocentric position, and since this is the most immediately accessible standpoint. As Anthony points out in the Introduction, not to limit ourselves to the sensible cosmos is to risk having all knowledge submerged in universal relativity.

It is not possible for the profane mind of man to acquiesce to these truths, but knowledge and devotion may bring him to that realization wherein the rising and setting of worlds is a terrestrial incident in Eternal Consciousness.

INTRO 11b zodiacs2 notes to AD intro

This post is the first of four related to Zodiac which will contain paragraphs from Anthony's introduction to ASTRONOESIS and some comments and supplementary material. The contents of the postings will be: 1. Ideas and their presence in the cosmos, with additional comments on the Zodiacs and a mentalistic basis of the two Zodiacs. 2 The Stars as "radiating intelligence" 3. Earth Soul and Earth mind, with an elaboration of the meaning of the tropical zodiac and views of the 360 degrees as the Earth's memory 4. The natal chart as the intersection of the individual mind with the presence of the vast cosmic activity.

PART 1. Divine/Cosmological Background of Astrology.

A. WORLD OF IDEAS, AND PRESENCE OF IDEAS IN COSMOS.

"There is a realm beyond the constellations that the ancients spoke of as the World of Ideas. These Ideas or universal substances are not in any place, but were mythologically represented by the constellations. To pictorialize this realm we can imagine the stars as statues of the gods, or the Ideas, radiating a guiding influence throughout boundless space. The energy of their intelligence laid down the basic pattern within which our world, among others, would develop and unfold. The idea of the cosmos--the World Idea--and its inhabitants, evolving and manifesting, can be traced ultimately to this circle of Ideas." [Anthony Damiani. *Astronoesis* 16.I]

The background, both conceptually and actually, of the cosmos, is the Intelligence which Anthony calls the World of Ideas. The "World of Ideas" is the same as the Divine Mind, the Nous of Plotinus, which is non-manifest, timeless, infinite essence of intelligence. Elsewhere, Anthony identified the Nous and Ideas with the "Word" mentioned at the beginning of the Gospel of St. John, spoken in the Void. "Ideas" are at one and the same time authentic Substance, and are the essence of all appearances. The reader is referred to Ennead 5.1.4 for a particularly beautiful description of this "archetypal" realm of Nous.

Anthony's astrology is based on this tremendous insight: that the whole cosmos is a living organism unfolding the "placeless" intelligence of the Divine. The degrees symbolism, aspects, transits in the natal chart will indicate in a precise way how all our experience is an unfolding and assimilation of Ideas.

The terms Stars, constellations, circle of ideas or Zodiac all take on a special meaning here, as referring to the primary presence of the Ideas in the cosmos. Later on, each of the terms will be articulated to give us slightly different aspects of the immanence of the Divine Ideas. Each star soul has a view of the other stars: a unique unfolding expression of the inner vision of the star manifesting in relation to the other beings with similar visions. Anthony calls this field of vision for our Sun the Sidereal Zodiac. It is further unfolded in sequence by the rational powers of the Sun--the planetary powers of the solar system.

B. SOURCE OF METAPHYSICAL SPECULATION ABOUT THE ZODIAC

"One of the most original contributions to the meaning of the Ideas was made by T. Subba Row in a short, obscure essay "The 12 Signs of the Zodiac" included in his book, *Esoteric Writings*. We strongly recommend to our readers an acquaintance with this essay. Some indication of the

meaning of the mythological zodiac emerges in his attempt to interpret the idea underlying each of the signs. Through a semantic analysis of their Sanskrit names and by applying a prescribed procedure similar to the one used by the kabbalists, Subba Row intuited the meaning of the Idea embodied in each zodiacal sign. The presupposition here is that the mystical experiences of certain exalted beings were deposited in these myths." [ASTRONOESIS 20.Ia]

Given the terseness of Row's article, it is incredible that Anthony saw through Row's hidden methods to the intelligibility behind: that the zodiac had its origin in the vision of seers, and was not a concoction of undeveloped mentality. [A supplementary essay in Astronoesis on the 12 signs of the Zodiac interprets Row's Hindu terms in Plotinian thought.]

Anthony writes in supplementary material:

"That the mythology attached to the zodiacal belt can be ultimately traced back to the Logos, or the sacred wisdom has been hinted at in many and varied religions, that there could be a correspondence between the various "ideas" and the houses of the chart may seem farfetched and absurd to our critics. Nonetheless we intend to show that it is applicable, with certain qualifications, even to an adventitious unity such as we find in the sensible world, and that the meaning of the houses--the soul's self-portrait--or our perceived world, is ultimately derived from the ideas. --AD supp p. 640"

C. ZODIAC: "A Place for Life"

"If we conceive of the universe as an Idea within the Self, we may be able to comprehend how various portions of that Idea were explored and described by these ancient seers, who then associated specific types of primal intelligence with each of the zodiacal signs. Each type of intelligence was pictorialized as an animal--as intelligence personified--which would ultimately be traced back to an Idea.

...the signs--are the paradigms of all living forms or species symbolized by the archetypal zodiac or inerratic sphere, which represents the immutability of the Ideas." [Astronoesis Introduction 20,Ib/23,I]

"Zodiac "comes from the Greek Zoeion, which means a "place for life", or a place for the Ideas in the living mind of the cosmos. It is mysterious that animal images represent primal intelligence. [By the way: think about why Libra is not represented by any living animal or human form.] Robert Lawlor, in his introduction to Lubicz's Symbol and the Symbolic, says that each animal in Egyptian myths represents a divine function.. For example, he analyzes the symbolic meaning of the Jackal as the Divine function of digesting, and we must actualize the Jackal function in our Soul to assimilate the left over aspects of experience. [We'll encounter the animals in another context next time.]

D. Inner Vision and MATHEMATIZING THE IDEAS

While the Stars, planets, and earth are all visible/tangible symbols of the primal principles, the exact 12-fold symmetry division of the zodiac is not actually sensible, and thus we can conceptually distinguish the stars from the zodiac. Zodiac must be known through intuition originally--as Anthony says, the Seers in-seeing. So it is either the innate immaterial structure of the cosmos, the underlying unifying ordering intelligence of the Divine Mind, and/or it is the Vision proceeding from the seers which gives some order to the cosmos as manifest to help us interpret and understand its relation to us.

If you go out into the night sky, it is hard to imagine how anyone could come up with a 12 fold division. There are mathematical and philosophic reasons, but what natural phenomena would give the exact division into 12? Indeed in some cultures, different divisions of the Zodiac were used: 8, 10, 20 all seem to have come up in places. In the Phaedrus Plato writes about the 12 God-lineages through which initiates into the Divine would follow in different orders of the Gods. But how was this "inner" view of the 12 imposed on or drawn out of the starry circle? And how does the division into 360 come about?

This "mathematization" was undoubtedly a project which grew out of some cosmic vision. When the Seers insighted into the Living Mind behind the universe, they undoubtedly did so through different windows: such as the Sun, other stars or galaxies, subtler realms and so on. Intrinsic to these visions came their outer expression in geometric, symmetric or mandalic or other forms, which we assume were intrinsic to the original vision. Through the use of the number principles we are enabled to access the intelligence of the World-Mind in a systematic way. Through the archetypal number principles, diverse contexts such as the orders of Gods, the stars, time, space, the human evolution, could be brought under one unifying order principle, a kind of unified field theory.

D. SIDEREAL/TROPICAL.

In Astronoesis the sidereal and tropical zodiacs are distinguished as related to the view of the Solar mind and the Earth mind. Sidereal means related to the stars. Although the sidereal zodiac is viewed from Earth, it is determined by the band of stars, the "living starry intelligence" which constitute the Sun's vision. The Sidereal Zodiac is the 12-fold symmetry system of the heavens based on the stars. We don't know where the ancient sidereal system marks its starting point in the stars, but almost certainly it was related to the rising or setting of certain especially bright stars. Over time, a given star rises at sunset at a different time of the year, and so different stars or star groups mark the Earth Solstice.

The ancients called the movement of the stars "inerratic" meaning that the entire motion of the whole heavens proceeded in a non-erratic or regular motion: which we moderns describe as due to the Earth's rotation. In a longer range view, however, the Sun also travels through the galaxy, and the stars slowly shift positions. Actually, the "heavenly" system which appears to be carried along by the daily Earth revolution has at least three components: a) the individual star-souls b) the star groupings into constellations, which "constellate" the Divine intelligence c) the 12 fold symmetry we call the Sidereal Zodiac, which may be thought of as a coordinate system on the Living Energy Field of Space itself--or of Zeus the Universal Soul.

But in any case, the sidereal zodiac seems to directly reflect the Sun soul's (or Solar logos') intelligence, the cosmic intelligence as grasped by or in the Sun's vision. Or it is our view of this vision (which is like the World-Mind's World-Idea in PB language) from the perspective of the Earth as a point (center of experience).

The tropical zodiac, on the other hand, is definitely Earth centered. In a sense, it is the Earth's living aura, a radiation outward from the Earth view to the Stars. Tropical zodiac is so named from "trope" meaning turning or torquing. One meaning of the term refers to the "turning" points of the Earth orientation we call the Solstices (and the balance points of the turning called equinoxes). So the tropical zodiac uses the moment of the Earth's north axis pointing toward the Sun (Winter Solstice) as One degree Capricorn. Due to the wobble of the earth axis, the specific background of stars of the four cardinal points in the Earth/Sun relation changes. At winter solstice, when the axis points north to the Sun, the background of this celestial pole points to a different place in the stars than it did 2000 years

ago: by almost a whole 30 degrees of arc measure! Thus the tropical Zodiac represents the continual irradiation of the Earth aura by the sun and cosmos, in a helical rhythm.

Tropism also means the (instinctual) turning of an organism (as in heliotropism, a turning toward the sun), a tendency. Anthony uses this term trope or tendency and many others--vasanas, embodied reason principles, memory traces, residues--to evoke a feeling for the traces of life activity which comprise the Earth's memory. A living memory trace is a tendency or vortex of psychic energy. Whenever the mind functions, these tendencies, which are for the most part not conscious, determine where the mind will attend or turn to. The totality of these energetic images, which are both repositories of habitual activity and instances of idea-intelligence, is called the tropical zodiac or the terrestrial dragon--symbolically/mathematically organized as the 360 degrees. In Buddhist thought this would be the "storehouse consciousness, in Jung the collective unconscious, in Hinduism the samskaras or vasanas. Each degree is a repository of traces of life activity (in an appropriate mental medium characterized as "elemental" called Earth for physical traces, water or emotional, fire or volitional, and air or mental traces). In Astrology these degrees are represented by the various sets of degree images, such as the Sabian images of Marc Edmund Jones. The meaning of the 360 degree division will be explored later. There seems to be a parallel between the relation of the 360 degrees to the tropical zodiac, and the relation of the star souls to the Sidereal Zodiac.

E. MENTALIST BASIS FOR THE ZODIACS

Underlying Anthony's philosophic Astrology is a mentalistic view of the cosmos. The World of Ideas, Divine Intelligence is the eternal vast background and immanent presence. The cosmos is a living, intelligent organism, and our experience of the cosmos is a participation and interaction with this vast cosmic mind. The sidereal zodiac is like the World-Idea for the Solar Mind, the way it envisions the unmanifest World of Ideas. Through its powers, the rational soul powers represented by the Planetary motion, this intelligence of the Solar Mind is being expressed as the solar system. Every moment the Earth mind and the beings such as us participating in its thought, think along with the Cosmic or Solar Mind. Our minds, particles of the Earth mind, interact with the cosmic mind. Each individual mind, represented by a natal chart, is a complex organism expressing the deeper vision of the soul working through that individual, and at the same time being transformed by the world-idea filtered through the Solar and Earth Mind. Our mind retain traces of the thinking (and willing and feeling) activity, and the Earth mind holds all these repositories. The tropical zodiac is like a vast repository of living thoughts. It is a grand vision of the cosmos as (cosmic) mentalistically conceived.

We can connect the epistemology of the individual and cosmic mind to the discussion of the transits and individual natal chart. In the "Birth of the Universe", PB describes the reception of the cosmic forces or World-idea by the individual mind at the heart center. Similarly, in Astrology, the Sun centered transiting cosmic system energizes the Earth based individual center represented by the natal configuration. As centered in the "heart" the individual takes in the cosmic forces represented by the whole state of the dynamical cosmic system ruled by the Sun at our "heart"==the individual Overself center as localized. The individual mind, or "antahkarana", components of which Greg has been describing from our dictionary notes, is the mind which is energized, is "given" the form of the cosmos and "takes the form" of the cosmos--transforms itself into the cosmos and transforms the cosmos into itself. At the same time we are the individual experiencer indicated by the natal chart, and also we are the cosmic observer and creative activity of the whole dynamical cosmic system (which has as its primary intelligence the starry system we call "sidereal")

We should not think of the Sidereal Zodiac and Tropical as separated. The whole world of Ideas is pervading the Sidereal, and in turn the tropical. From the infinite, right into our experience, the cosmos is a sequence of distinct aspects of a continuous intelligence emanating from the Divine Mind, and contracted eventually into the individual. Of course there is a tremendous relativity to all this. On the one hand, our authentic Being--Overself, etc.,--is rooted in the Nous, is not limited to ANY cosmic system, even the whole big-bang universe. But on the other hand, the Solar Being is so vast, that a shift from identification with a position on Earth, to the Heart of the Solar system, the Sun Soul, would be so vast that it is, relatively infinite. PB: "The God in the Sun is the I in Me".

CODA

It probably will require a re-orientation for society to take this view of the cosmos as serious thought. Perhaps the precession of the orientation of the Earth into so-called Aquarius will make available some of the intelligence necessary to fathom it.

In general the terms from PB's mentalism and Mind view, especially the Birth of the Universe, help make some of the ideas of astrology more accessible, while terms used by Anthony from Plotinus, such as Soul and Nous, are less well known but can help with some precision. I hope to make available more of the papers and comments on Astronoesis itself, including comments generated from classes past and present, perhaps on the Website. Hopefully a more complete and systematic presentation of this view will eventually arise from these notes. Peace. Avery Solomon.

Here is the second installment of the Zodiac story. Anthony's introduction to Astronoesis continues from the last posting:

A. STARS as Living Beings

In this sense the stars are a theophany of radiating intelligences, distributing their presence and informing the universe through patterns of intellectual energy. Each of these intelligences is a universal substance correlated to a sign, and these reason principles--the signs--are the paradigms of all living forms or species symbolized by the archetypal zodiac or inerratic sphere, which represents the immutability of the Ideas. [Astronoesis introduction]

Stars here are the star souls, Divine beings. In the diagrams of Fludd and others, the starry sphere is placed within the un-starred zodiac and *primam mobilium*. So the stars are a further articulation of the Ideas, within the more universal life of the zodiac. The distinctions between stars and zodiac is a refinement of the main point: the immanent presence of the *Nous Ideas* in the cosmos. In Plato's *Timeaus*, the entire cosmos is moved by one universal movement (*prima mobilium*) which we experience the rotation of the heavens each day, and which we explain scientifically as the turning of the earth. The universal motion of the entire universe is the evidence of the Universal Soul.

B. ZEUS AND PHANES:

There is a direct connection in the Orphic/Greek mythology between the Zodiac as the presence of Living Ideas, and the original or prototype of Ideas called Phanes, which is "beyond" or beneath manifestation. Phanes is literally "that which appears"--the Ideas, the original Word spoken by the Father, the thrice unknown darkness. Orpheus says "All the Gods were amazed when Phanes shown forth". For Phanes is beauty itself, intelligible beauty. Phanes is Protogonos, first first principle or prototype of all that is to live, and is given the name "animal itself", which is mirrored in the Zodiac.

Zeus, the name for the Universal Mind which holds the cosmos, also means "that through which life is given". Zeus is that living Mind and the Place for life to manifest, which under-lies the manifest, and does not rise and set with it. Platonic/Orphic theology describes how the Divine Ideas are available to the Cosmos through the Universal soul called Zeus swallows Phanes, the intelligible paradigm, and so contains within itself the whole archetypal form of all universes. "In Jove's wide belly all is contained". Phanes, the Ideas in the Void, is so infinite, that no individual soul can grasp it. Only the Zeus can handle the pure power and Beauty of Phanes. Anthony calls Zeus "Universal Soul." It is the universal World-Mind, the limit (in a mathematical sense) of the whole series of solar, galactic, cosmic souls for all possible universes, not an individual unit soul. Zeus is the ordering principle--maybe the paradigm of space, time and causality, through which Phanes becomes Cosmos. Zeus is that which "measures out the universe", for it contains all the primal numbers and ratios. Measure is one of the primary meanings of "maya". We may add, that in the Greek Theology, Zeus is the leader of 24 Gods, called the Liberated and Mundane, and its "measuring" may thus be the paradigms for the Sidereal and Tropical Zodiacs.

Once Zeus makes the Wisdom of Phanes available, as the living basis of the system of nature (the fourth quadrant), then it is a fit place for all the individual souls to unfold their own logoi, fulfill their

own vision. So the earth, sun, stars, galaxies and even whole universe, are each a kind of vast Mind with its own vision in the Nous. Zeus provides a living mind-space for these divine souls to manifest. Each of the stars helps further articulate Zeus' illumination, while it is also manifesting its own vision. Star souls come in and out, as do whole universes, but the basic underlie is the Universal Soul's living intelligence.

Each star is a universal substance--Anthony always means by substance "intelligence". The star intelligences are co-related with the signs, since a number of stars have their "locus" in the intelligible living space of a certain living sign. Different star souls can fulfill the articulation of these living ideas at different periods in the sun soul's travels. The sphere of the stars is said to be "inerratic" (meaning non-erratic, or regular) in its motion, both because of the regularity of its "revolution" around the earth, and also in relation to the "erratic" wandering of the planets

The end of the sentence seems to just mean that the signs of the zodiac are the paradigm of the living animal forms on earth, and the archetypal zodiac symbolizes the animal forms. "Reason-Principles" is a general word for Ideas in the mode of soul, or instantiated in the cosmos (i.e. not the Void of the Ideas in themselves). If we read some into the sentence, we can take the "signs" as the tropical zodiac, and the inerratic archetypal zodiac to be the sidereal zodiac.

So the stars, which are the bodies of the Gods, sensibly represent Ideas that are being transmitted from the Universal Soul to the cosmos. It is not possible for the profane mind of man to acquiesce to these truths, but knowledge and devotion may bring him to that realization wherein the rising and setting of worlds is a terrestrial incident in Eternal Consciousness. [Introduction to ASTRONOESIS.]

If we imagine our cosmos from the point of view of the galaxies in the vast space, no coordinate system at all, then we have a representation of the intelligences in the depths of the Void. The Hubble telescope gives us a window into a tiny arc of space with thousands of galaxies stretching back 80% or so to the "big bang". As soon as we take the point of view of the galaxy, we have some orientation. Each star has a whole sphere of stars around it, actually the entire universe is irradiating each star, as well as it is irradiating the universe in all directions. When we take the perspective of the Sun and solar system, we have a kind of coordinate system. Our sun, as most stars, has an Axis of symmetry, and we conceive a plane perpendicular to it which intersects the sphere and determines a band of stars. These are the stars whose vision has an affinity of vision with the sun back in the Nous. Plotinus IV.1.1: "the intelligible cosmos, containing the Gods and Ideas, and also souls". The Stars in our sun's zodiacal vision represent the ideas the Sun is going to assimilate and vica versa. So the star souls are the most immediate source of intelligence radiating into the cosmos. Each is a Divine Name. The motion of the planets corresponds to the rational life of the soul assimilating these intelligences. Only here, in a space-time location can soul grasp the implications of the infinite vision present in the Absolute Soul, and intrinsic to souls own nature. Through participating in the universal ordering of manifestation, soul can actualize its vision (of itself).

The sensible orientation of the stars, as we pointed out, gives us some clue as the orientation of the Star's vision. It's axis orients it to the vast Nous, and/or to its relation to the universal soul's underlying

force fields. Even Jung intuited something of this underlie of the system of Nature, when he said that there was something of the non-psychic in the archetypes: something "psychoid". And in some alchemical texts and poems we find reference to some place within us which is not accessible to soul or reason (this is Plutonic.)

C. OUR SUN AS A STAR SOUL:

[16.IB/(23II)] The world or cosmos that evolves with the creatures in it is therefore a manifestation of this Nous in the heavens as they called it. Our sensible sun took its place within this order and through its powers, the cosmocrators, articulated and manifested the predetermined order contained in this incomprehensible intelligence, which was symbolized by the various animals. An individual soul in its own right, our sun comprehends the nature of these intelligences through its intellect and proceeds to unfold the prodigality of this intelligence. Each part of the whole (the solar system)--that is, each planet or rational power--may be considered in its own right, or it may be considered as part of the whole. When conceived of as part of the whole, each cosmocrator is a functioning power of the Rational Soul of the sensible Sun.¹

Nous means Divine Intelligence: it is both the realm of ideas and the power of Intellection which is authentic knowing. McKenna translates Nous as Intellectual-Principle. V.1.4 portrays this archetypal world.

That archetypal world is the true Golden Age, age of Kronos, whose very name suggests (in Greek) Abundance (Kopos) and Intellect (vovs). For here is contained all that is immortal: nothing here but is Divine Mind; all is God; this is the place of every soul... this is pure being in eternal actuality; nowhere is there any future, for every then is a now; nor is there any past, for nothing there has ever ceased to be; everything has taken its stand for ever, an identity well pleased, we might say, to be as it is; and everything, in that entire content, is Intellectual-Principle and Authentic-Existence; and the total of all is Intellectual-Principle entire and Being entire. V.1.4

Part 3. Earth Mind and Tropical Zodiac.

Continuing with the Introduction to Astronoesis:

Our earth is included within the functioning of the rational soul [of the Sun], and the geocentric view comes into being when we localize or identify consciousness within one or all of the creatures inhabiting the planet. [17] For

¹ Each star is a sun, the body of a divine soul, radiating its intelligence into the universe. Furthermore, the planetary souls which function to manifest this wisdom are divinities in their own right:

We must conclude, then, that every part and member of the earth carries its vestige of this principle of growth, an under-phase of that entire principle which belongs not to this or that member but to the earth as a whole: next in order is the nature (the soul phase) concerned with sensation, this not interfused (like the vegetal principle) but in contact from above: then the higher soul and the Intellectual-Principle, constituting together the being known as Hestia (Earth-Mind) and Demeter (Earth-Soul). IV.4.27

the earth is also a recipient of the Ideas, and through the intermediary of the rational powers of the Sun gradually there is organized and manifested on earth a variety of species that will partially and imperfectly reflect the Ideas or animal intelligences. The traces of life left behind by these creatures are retained by the soul of our earth as the content of its memory, and this is often referred to in the literature of the ancients as the "dragon". (This dragon must be kept distinct from the celestial dragon or the constellations previously referred to as the encircling ideas represented by the stars.) The dragon is the end product of all the life lived on the earth, the storehouse of all the images and the intelligence behind the functioning of animal bodies. The degree symbolism of the chart refers to these living intelligences. [16.II/(25)]

A. Further Aspects of the TROPICAL ZODIAC

From our previous discussions, we see that while we are using a sensible model, we should continue to think of the Zodiac as an internal event: it represents the presence of the Life power of the Universe in us, perhaps buried very deeply in our own life, perhaps deep in the heart center. Zodiac means the intelligence pervading manifestation, as well as the inner structure of the seed of intelligent life in each individual. Different levels of the cosmos are experiences of deeper levels of our own inner being. Mark Dyczkowski in Doctrine of Vibration describes the highly subjective nature of the 12-fold wheel at the heart, the foremost of the inner centers of vibration: "It represents the twelve aspects of "kalasankarsini" (The Attractress of Time), the Goddess of Consciousness. Technically called the 'wheel of the Absolute' (anuttarachakra), all the other Wheels emerge from it and are all eventually dissolved in it...The twelve-spoked wheel thus represents the cognitive cycle (pramanacakra) and is symbolized by the sun which passes through the twelve signs of the zodiac in the course of a year."

MD further quotes from the master Abhinavagupta: "This Wheel of the Absolute flows out from the Heart through the void of the eyes, etc. onto each sense object... In this way the Cosmic Path of emanation spontaneously merges with the great Wheel of Bhairava and the surrounding goddesses of consciousness. Then, even though the universe has merged leaving behind nothing but its faint latent trace, contemplate this great whirling Wheel as the outpouring of one's own nature..."

There are other visionary and esoteric interpretations of the way the Starry intelligences (remember that the stars are not clumps of fiery matter, but are star souls with bodies, bodies which are also thought forms of varying density and congealation) are articulated or as Anthony says "mathematized" into the specific 360 degrees of the earth repository. Every moment and every aspectual relation of the planets, but especially the Sun, is focussing the starry intelligence into our Earth Mind, and therefore into the center of each individual consciousness. As we live out our experience of this world-idea as our outer experience, we also contribute or refund traces of experience back into the collective "pool" of the tropical zodiac. And as our souls are more powerful, we may greatly enhance the living aura and memory bank of the Earth and the collective humanity--or defile it. This of course is the basis for a scientific view of Karma, both individual and collective.

In one way, the degree that the sun rises at each day may be thought of as focusing the intelligence of that degree into the Earth Atma-sphere. Or, we may think of the sidereal forces as "beyond" the Solar mind, and being transformed into the earth at each longitude line at the "moment" of sunrise or tangency of the sun rays to the Earth. As the Sun moves north and south on the horizon during the year, it is seeming to actually irradiate a large band of the atmosphere, in a kind of serpentine manner!

Some of the Platonists, however, think that while the sidereal system is related to the Sun's vision, the Tropical, and the whole system of "tropes", also called the "terrestrial dragon", belong to the sub-lunar sphere. Thus they conceive that it is the Moon, rather than the Earth (the subtle mind or psyche nature of the Moon) which focusses the Solar intelligence into our sphere, especially since the Moon rules memory and tropes of the body. In a comment to a hymn of Orpheus, Thomas Taylor writes that "the moon is the fount of ever flowing Nature", the nectar of the Gods flows from the Moon "drop by drop". These "drops" are the Platonic "reason principles" or Ideas as broken up in sequence and mathematized--as the 360 degrees. These drops are the seed form of the Universe, constituting the thought form of the World-Idea which come into the center of our consciousness, or the individual heart center. In the language of PB's "Birth of the Universe" chapter, this matrix of thought we are calling the tropical zodiac is the "kinetic Memory" of nature or of the World-Mind. It is coupled with the World-Mind's

"creative Ideation" or "imagination" which is the constant activity of the dynamical system in bringing intelligence (the Vast starry system) into manifestation (for us this process is the continual dynamism of the planetary spheres, which are the functional powers of the creative mind or soul of the cosmos). Each moment we (our cosmic individual mind, which is the sub-stance of our individual experience) transform this idea into our experience--subject and object.

As the equinox precesses, and the earth orientation turns slightly, different stars and parts of star groups now inhabit each division of the tropical zodiac than did 3000 years ago. About every 2000 years a whole 1/12 of the circle of stars precesses in this way. Aldebaran, the "Bull's Eye", thought to have been at the beginning of the Sidereal Zodiac at one time, is now at about 9 Gemini (Tropical). Thus the Earth mind "storehouse consciousness" is being irradiated by the vaster intelligence of the Sun's vision represented by the Sidereal Zodiac. Even this zodiac is changing, of course, in the long run as the stars drift apart. The Sun's inner vision, which it is conveying to/as the cosmos, is changing. [In another place, I have given some speculations as to the relation of the tropical degrees, and the Sidereal forces, as Venkat suggested, and I'll try to put these in some order to present in the future posts.]

Another perspective here is that the Zodiac is the presence of the Idea of Man (as the Intelligible form of fully human intelligence) manifesting in the Cosmos, or the way that the Seers intuit this Idea in relation to the cosmos and express it for us. In this view, the stars are radiating universal intelligence, which includes the presence of many ideas that are appropriate to the different kinds of souls which participate in this intelligence according to their constitution. The Zodiac is a perspective and ordering of the universal Wisdom which is specially relevant to human evolution and life forms, and the divisions of the Zodiac are the different aspects of this Living Idea. It is either the Ideas of the living animal Phanes expressed through the Sun soul (sidereal zodiac) or the special form of Phanes as Idea of Man as expressed through the Earth (Tropical Zodiac).

There is a first or second century Buddhist concept of the "gharbha" which means both womb and seed. In several texts of the period the world is described as the "tathata-gharba" which is both womb of the Buddhas and the seed of Buddhahood present in each of us. Think about the Zodiac as the "gharbha", womb of life, and the seed of intelligence which will grow to maturity when planted in the Soul. This idea is very similar to the section in the Enneads about the impregnation of soul in the garden of Zeus. Penia (poverty: the lack and longing of the soul for the Divine) and Poros (meaning abundance: the overflowing of reason-principles or intelligence). And this union and impregnation and gestation happens on Aphrodite's feast day, so is brought about through Eros, Aphrodite's offspring. Or Eros is the offspring of the union of Penia and Poros; the soul impregnated by the ideas of the cosmos.

B. ON The DRAGON: the totality of Vasanas, the Life-Force which lives us.

From Anthony Damiani: Standing In Your Own Way:

The ego has been around "as long as the Overself has been projecting itself, manifesting itself through some kind of a life. The residue of all that living becomes a tendency..".¹²
The simple conscious mind is no match for the cunning of the ego. And the ego's about 2 million years old. ...think of the vast aeons of time in which this evolving entity has learned to survive....³³
...the ego is the sum total of the tendencies left behind from previous existence, and you start from the time that you were an amoeba and work your way up through the tree of life. ³⁵

...there is a kind of universal life surrounding the world--we call it the dragon--and ...your life is a particle from that universal life. (173)

The personal life of the man, like my ego, is formed out of this universal life,...which is all around the earth, the soul of the earth...

No longer am I this tremendous and infinite reservoir of understanding and knowledge which the 360 degrees of the zodiac would represent, but I'm restricted to those things which I picked out....

These habits are derived from the great archetypal Ideas, that is , from this pure substance or this universal being of the earth, the earth's life....

In other words, all those degrees of the zodiac--that's your subconscious. And that's included in your makeup....

The subconscious is all these degrees, and the functioning of these degrees produces individual animal bodies, and these animal bodies are a storehouse. p. 160-167:

C. ELIADE: Yoga, Immortality and Freedom: p. 41-46 on the Subconscious

"These vasanas constantly feed the psychomental stream (citta vrittis) or thoughts."

"The vasanas have their origin in memory." thus emphasizing their subliminal nature. "Life is a continual discharge of vasanas, which manifest themselves [as our thoughts--AD]. "human experience is a continuous actualization of the subconscious through experiences. The vasanas condition the specific character of each individual; and this conditioning is in accordance both with his heredity and with his life situation. Indeed, everything that defines the intransmissible specificity of the individual, as well as the structure of human instincts, is produced by the vasanas,..."

"It is useless to try to change states of consciousness (citta vrittis) as long as the vasanas have not also been controlled and mastered." [AD comments that Vasana means "unconscious energy pattern" Also "specific subconscious image".]

D. EXCERPTS from a transcript of 9/14/83 On the 360, levels of dragon, and meditation.

[A PB quote on the Surangama Sutra is read.]

If you imagine that around the Earth is what we call the dragonic belt, which has three levels of meaning: the archetypal level, or the level of the forms in the soul; then the prana level; and then what we call the gross level. Anything that occurs there is determined by the functioning of the planetary spheres. p. 5

Anything that happens at the sublunary level is a combination of the functioning of the gods--the archetypes, the degrees--and the two lower levels below it. So you would have the Ideas; the pranas--or the Soul of the elements--and the elements. But what determines how the gods combine these various things is its Infinite Mind, which are the seven planets. But its Infinite Mind is the same as the powers of the Solar Logos. ...

[The organ of hearing--the ear--is ... identified with the bodily subjectivity. The sound, the pranas, which activate that organ of hearing we refer to as psychic subjectivity. These two together, as I said, are two ends of one and the same stick. They are both object to that Undivided Mind or what you might refer to as the spiritual subjectivity. Now if you disengage the attention or the spiritual subjectivity from those two prior, then you're in a Void state. That's equivalent to the archetypal level of the degrees [the 360 degrees of the Earth mind]. If you go beyond that, you'll go into nirvana, because you'll be entering then the realm of what we refer to as the powers of the Solar Logoi, the Undivided Mind. You could put it that way.

You can see that the degree and its opposition both have to be object to something. What is it object to? In other words, if you speak about a subjective functioning and its outward manifestation, they're both objective to something. Now, what are they objective to? Ultimately, the bodhi mind.

But I'm not jumping that quick; I'm saying they're both objective, so to speak, to your attention, instead of calling it the bodhi mind, right now. If this attention introspects into itself, it loses sight of the object and the subject, the subject-object relationship or the opposition, the I degree Aries-I degree Libra--you lose sight of it, you're now, so to speak, in the realm of attention; you're abiding there. Now if you introspect into that realm of attention, you're in what they call the bodhi mind: the 360 degrees, or 360 gods--I don't care what you call them--the 360 forms in the soul of the Earth. The nirvanic mind is when you transcend that, and get into the realm of the soul powers.

The development of the bodhi mind simply means that you're making yourself (at) home in the forms or the ideas, or what we call the archetypes, of the Earth's soul. The intelligence of the Earth--what we spoke about as the forms in the Soul of the Earth--that's awesome.

The two lower levels of these circles is where hearing and the organ of hearing are located. If your attention is profound enough, it makes them into an object. In other words the sound that you hear and the organ that you hear it with both become objective to the higher Mind, the third level. He calls that the Void. And there's no harm in calling that the Void, because the 360 gods are void; they're void in nature. Now the development of that Void Mind depends upon either your higher soul communicating to you through the Interior Word and directing you or a master, a sage, directs your development. You follow that? When he does, that development takes you out of the Void Mind of the Earth and throws you into the realm of the Solar Logos. The functioning of the Solar Logos is the same as nirvana.
(pause)

PD: The Solar Logos is the same thing as the Overself? Is that what you're saying?

AD: Yes, the functioning of the Solar Logos is the same as the functioning of the Overself.

AD: (The first of our thoughts is the totality of the 360 degrees, the 360 gods the thinking `I') which of course is not really you at all.

AH: Is that the Void?

AD: It's like a Void; it's not the Voidness of Intellectual Being. But it can be thought of as void because these 360 ideas are of the nature of voidness. The soul or the mind, the reproductive phase of the soul which comes into incarnation, assumes as its first thought this totality of 360 degrees as its thought, the I-thought; this is what makes you think that you are an `I' here.

LD: You called the 360 gods the original thought of `I`--but I thought prior we had called--that the original desire for earthly existence would be the first of our thoughts or the sense of `I`.

AD: That has no substance. That desire for earthly embodiment has no substance; it acquires this substance when it embraces the 360 degrees. Now it has standing substance or actual being, and it refers to this as its ``I", or this `I". Those are those entities that entice you to come in. ``Come here: I've got something good for you!" So PB came down, said, ``Oh--I'm going to get some knowledge over here!"

LD: But we could speak of a ``sense of `I'" as not having substance and the original `sense of `I'" would primarily be that desire and not those 360, right?

AD: Yes. Now look, the true `I` is only what we refer as the I AM, the Overself. But when that `I` incarnates--and it is immaterial, it's Mind per se--when it incarnates, in order for this `I` to have some kind of being, by embracing the totality of the 360 gods, the Void nature of these 360 gods, this becomes the first of its thoughts. This is the I-thought.

LD: And that is the `I` encountered in the stillness?

AD: That's the `I` that has to be gotten rid of in the Stillness.

BY: this meditation experience is the thinking `I` being the totality of the gods of the inerratic?

AD: No, not gods of the inerratic. They're the forms of the soul of the Earth. They're not--they have--let's say they're a special interpretations of the ideas, and nevertheless they also have an immaterial nature....On the one hand the very nature of these gods--if you want to call them archetypes, they're forms (of/in) the soul--their very nature is voidness, in the sense that they are not composed of any material thing, of any of the elements, or the soul of the elements. So they're completely out of that realm. They are immaterial.

When the `I` identifies with all those thoughts, what we were referring to as the archetypal degree(s), somewhere PB says that when you refer to this [] `I`, this has a fullness that the `I` here [], the empirical personality here, is like a very diminished and dwarfed understanding of the mental being that you are. You remember that he said that the first of our thoughts is `I`? And if it stayed with that, everything would be fine, because there it experiences Intellectuality. But it doesn't stay with that: It immediately identifies with a body. Now what happened to that plenum in your consciousness? It's gone. It's like the person identifying with his thumb and saying, ``That's me."

AD: In the practice of meditation, which has (inaudible) three levels--concentration, meditation, and contemplation--the first level, concentration, is where you can devote yourself to the development of certain good qualities. But in the second level, where you're meditating, that means you're in the realm of the Ideas, you don't even have bodily consciousness: Now the effort is to be made to concentrate on something of a universal nature. If you concentrate on something of a universal nature--let's say, like compassion--then you're not going to be preoccupied with your ego. You're going to be preoccupied with the nature of compassion, a universal attribute.

HS: Would it be possible to meditate within the dragon? Or would meditation necessarily be outside the dragon? . . .

AD: No, meditation takes place within the dragon; even contemplation takes place at the highest level of the dragon, the ideas in the dragon. And out, also. I keep trying to point out that the 360 degrees or gods or archetypes, that this is the Earth's soul's interpretation of the Celestial Ideas. They're really quite awesome: They create everything here. Everything in our world is the result of, let's say, their ideation or thinking. So when you reach that level of contemplation, any one of these ideas might reveal itself, and it would be, you would say, the presence of a god. That would be contemplation. That's why in contemplation you can't predetermine the theme that you're going to contemplate. It happens spontaneously and of its own accord.

HS: I would have taken it to be the ideas of the inerratic, outside of the dragonic--

AD: The Ideas which are outside [of the dragon] in other words, you're referring to the Celestial Ideas, are very well reflected--if we use that term--by the Earth's Soul. They are objects, universal objects, universal substances worthy of contemplation.

[[NOTE: MORE, PREVIOUS E-H LATER ON P. 131+]]

M.E. JONES: Sabian Astrology (at the front of the long form of the Sabian Degrees)

"Taking the zodiac as the aura of the earth and the plane of the life-stream manifestation, symbolic degrees of the zodiac are a device whereby the minutiae of auric differentiation of the racial [un]consciousness may be given a definite picturization. ..." p. 2

Why are there 30 degrees in a sign? Why are the 360 the foundation of the "distribution in minutiae of the zodiacal elements."? Jones says that the basis of operation is the trisection of the hemisphere, not the whole circle. When you trisect the circle, you get the triplicities based on the elements: Aries Cardinal differentiates further as Leo and Sagittarius. The hemispheric division is a reflection of above/below, day/night or other polarities. Each trisection of a hemisphere gives three pairs of signs: for example Aries/Taurus, Gemini/Cancer, Leo/Virgo. The result is a division of the circle into 6 equal parts, which can be sectioned geometrically by marking off the radius of the original circle around the circle. [See the vesica construction later on.]

Now the number 60 in the Babylonian system is a higher octave of the 6. "and since divisions must always be used for analysis, 1/6 and then 1/60 of the zodiac gives the paired signs, and then 30 degrees in each sign" [6x60 = 360]. Karey points out that this is also a kind of homeopathic method: by zooming in by a power of 10 we are magnifying the 6 into 60, so each degree is like an alchemical tincture. Jones says that this description so far is "spatial".

"For duration the quarters of the circle give six divisions of 60 minutes. ...the time elements dichotomize the spatial units to reverse the relationship from objective to subjective through the emphasis on the single signs and the half signs ...and on the half quality of each degree as represented in experience by positive and negative potentials in balance. p. 3

Jones says that the sixing of each of the four quadrants gives us 24 divisions of an hour each, which he calls activity-hours, which are 15 degree divisions or half-sign groupings. To each of these 15 degree sections he applies the principle of the number 3, which he describes as "habi [this is physical in our terminology], emotional, and mental". This is of course the same as "sixing" the whole sign, and gives us fundamental groupings of 5 degrees each. He uses these in laying out the symbols:

The formula in each case is an intellectual device useful for analysis and for study and definite training of the mental powers, but what the degrees as a whole are to be seen to be is a means for stimulating the imagination. By using them the student may learn the art of adding content and implication to every factor of life. ...there is an art of life interpretation in which the purely scientific symbols of these degrees will give an eye trained to the myriad variant flashes of a diamond of imagination cut to 360 facets of beauty and understanding.... There is here a real mechanics for bringing the imagination under directed and conscious control." p.4

OUT:

Within the manifest universe (but it is also within them) the "first family" of the Manifest is the realm of the star-soul-intelligences, all interpenetrating with each other, and radiating their influence into/as mind-space. We see visibly the star light, but this realm of stars as intelligence is actual inner experience and vision. And among the stars is our own Divine countenance, our celestial idea.

OTHER VIEWS of the ZODIAC

There are other, slightly different visionary and esoteric interpretations of the way the Starry intelligences (remember that the stars are not clumps of fiery matter, but are star souls with bodies, bodies which are also thought forms of varying density and congealation) are articulated or as Anthony says "mathematized" into the specific 360 degrees of the earth repository. Every moment and every aspectual relation of the planets, but especially the Sun, is focussing the starry intelligence into our Earth Mind, and therefore into the center of each individual consciousness. As we live out our experience of this world-idea as our outer experience, we also contribute or refund traces of experience back into the collective "pool" of the tropical zodiac. And as our souls are more powerful, we may greatly enhance the living aura and memory bank of the Earth and the collective humanity--or defile it. This of course is the basis for a scientific view of Karma, both individual and collective.

In one way, the degree that the sun rises at each day may be thought of as focusing the intelligence of that degree into the Earth Atma-sphere. Or, we may think of the sidereal forces as "beyond" the Solar mind, and being transformed into the earth at each longitude line at the "moment" of sunrise or tangency of the sun rays to the Earth. As the Sun moves north and south on the horizon during the year, it is seeming to actually irradiate a large band of the atmosphere, in a kind of serpentine manner!

Some of the Platonists, however, think that while the sidereal system is related to the Sun's vision, the Tropical, and the whole system of "tropes", also called the "terrestrial dragon", belong to the sub-lunar sphere. Thus they conceive that it is the Moon, rather than the Earth (the subtle mind or psyche nature of the Moon) which focusses the Solar intelligence into our sphere, especially since the Moon rules memory and tropes of the body. In a comment to a hymn of Orpheus, Thomas Taylor writes that "the moon is the fount of ever flowing Nature", the nectar of the Gods flows from the Moon "drop by drop". These "drops" are the Platonic "reason principles" or Ideas as broken up in sequence and mathematized--as the 360 degrees. These drops are the seed form of the Universe, constituting the thought form of the World-Idea which come into the center of our consciousness, or the individual heart center. In the language of PB's "Birth of the Universe" chapter, this matrix of thought we are calling the tropical zodiac is the "kinetic Memory" of nature or of the World-Mind. It is coupled with the World-Mind's "creative Ideation" or "imagination" which is the constant activity of the dynamical system in bringing intelligence (the Vast starry system) into manifestation (for us this process is the continual dynamism of the planetary spheres, which are the functional powers of the creative mind or soul of the cosmos). Each moment we (our cosmic individual mind, which is the sub-stance of our individual experience) transform this idea into our experience--subject and object.

MENTALISM AND ASTROLOGY SYNCHRONIZED

We can tie in the mentalist discussion of the Soul as localized in the heart and the Soul as universal with the discussion in Astrology of the Sun centered transiting cosmic system, and the Earth based individual center based astrology position of the tropical. As centered in the "heart" the individual takes in the cosmic forces represented by the whole state of the dynamical cosmic system ruled by the Sun at our "heart"==the individual Overself center as localized. The individual mind, or "antahkarana", components of which Greg has been describing from our dictionary notes, is the mind which is "given" the form of and "takes the form" of the cosmos, transforms itself into the cosmos and transforms the cosmos into itself. At the same time our greater universal or cosmic self is omnipresent with the entire undivided Mind of the Sun, the whole dynamical cosmic system, which has as its primary intelligence the starry system we call "sidereal" (see my notes on this in Astronoesis class notes from the fall). Of course there is a tremendous relativity of all this. On the one hand, our authentic Being--Atma, Overself, etc.--in its inviolability, is not limited to ANY cosmic system, even the whole big-bang universe. But on the other hand, the Solar Being is so vast, that a shift from identification with a position on Earth, or even in our heart, to the Heart of the Solar system, the Sun Soul, would be so vast that it is, relatively, without a centrality. PB: The God in the Sun is the I in Me".

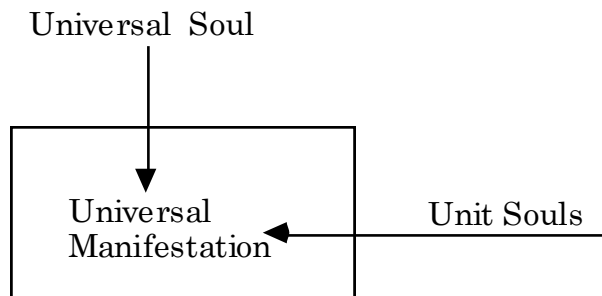
TO END So these are just some of the Astronoetic cosmology views which underlie a possible philosophic interpretation of astrology. It requires, however, a re-orientation for society to take it as serious thought. Perhaps the precession of the orientation of the Earth into so-called Aquarius will make available some of the intelligence necessary to fathom it.

INTRO 12 103197 nous in heavens tropes

NOTES: Astro Intro 10. 10/31/97

[16.IB/(23II)] The world or cosmos that evolves with the creatures in it is therefore a manifestation of this Nous in the heavens [as they called it].¹ Our sensible sun took its place within this order and through its powers, the cosmocrators, articulated and manifested the predetermined order contained in this incomprehensible intelligence, which was symbolized by the various animals. An individual soul in its own right, our sun comprehends the nature of these intelligences through its intellect and proceeds to unfold the prodigality of this intelligence <or as they called it Nous>. Each part of the whole [(the solar system)]--that is, each planet or rational power--may be considered in its own right, or it may be considered as part of the whole. When conceived of as part of the whole, each cosmocrator is a functioning power of the Rational Soul of the sensible Sun.²

Each unit soul "takes its place" within the universal intelligence while remaining in the "vast placelessness". Each soul is articulating further the universal Idea represented by the Zodiac (available through the Universal Soul) and is unfolding its own inner vision or logos. At each level, Anthony interposes the individual and the universal. Each Star is its own being and part of universal wisdom. Each planet is a soul in its own right and is a power of the Soul of the Sun.



RATIONAL SOUL. "rational" is not used in the modern sense of conceptual or thought. It means the creative and gnostic energy of the Soul, the intelligent motion of the soul called by the Greeks reason. Reason in Greek is dia-noia, which means divided Nous, or that which articulates and differentiates the wholeness of the noetic Vision in sequence, relations, time and order. In the essay introduction to Jung, Anthony says that the rational soul is the "ratio between the infinite and the finite." Ratio is a key

¹ For AD, the zodiac is an embodiment of the Nous. Nous means Divine Intelligence: it is both the realm of ideas and the power of Intellection which is authentic knowing. McKenna translates Nous as Intellectual-Principle. V.1.4 portrays this archetypal world.

That archetypal world is the true Golden Age, age of Kronos, whose very name suggests (in Greek) Abundance (Kopos) and Intellect (vovs). For here is contained all that is immortal: nothing here but is Divine Mind; all is God; this is the place of every soul... this is pure being in eternal actuality; nowhere is there any future, for every then is a now; nor is there any past, for nothing there has ever ceased to be; everything has taken its stand for ever, an identity well pleased, we might say, to be as it is; and everything, in that entire content, is Intellectual-Principle and Authentic-Existence; and the total of all is Intellectual-Principle entire and Being entire. V.1.4

² Each star is a sun, the body of a divine soul, radiating its intelligence into the universe. Furthermore, the planetary souls which function to manifest this wisdom are divinities in their own right:

We must conclude, then, that every part and member of the earth carries its vestige of this principle of growth, an under-phase of that entire principle which belongs not to this or that member but to the earth as a whole: next in order is the nature (the soul phase) concerned with sensation, this not interfused (like the vegetal principle) but in contact from above: then the higher soul and the Intellectual-Principle, constituting together the being known as Hestia (Earth-Mind) and Demeter (Earth-Soul). IV.4.27

word, as the rational souls is the intermediary between the Pure thought of the Nous and the appearance of the cosmos. In IV.3.30 Plotinus gives a definitive meaning where he says that reason takes Thought (Nous) and spreads it out as in a mirror for our imagination.

HIERARCHY AND SIMULTANEITY of the GODS: In the Greek theology there is a hierarchy as well as a simultaneous presence of the Gods. Thus for example, Zeus is a Divine energy in the Nous, is the primary quality of the Demiurge, is expressing itself in the planetary power Jupiter, and also has threads connected all the way to the individual natal chart. In other traditions we find a similar idea. In Buddhism, every human has the seeds of compassion, but only the bodhisattva like HHDL has the fully actualized presence of Avalokitesvara. In Sufism, each of the prophets is described, for example in Arabi's "bezels of wisdom" as the embodiment of a Divine facet (a bezel of a gem). Joseph, for example, is the divine power of interpreting appearance.

It may be that Zeus is exactly that divine power which does interrelate the universal and individual in the sense we have been talking of it at every level: the individual souls have their own inner logos which weaves together with the universal intelligence. The appropriateness and affinity of these two views is a Jupiterian function. When we study the dynamics of the metaphysical chart, we might see the three strands of Universal Ideas, inviolable unit consciousness, and continuous thread of Gods present in the fourth quadrant. The last four ideas are the universal substances which manifest as the zodiac, the soul ring is the path of the individual souls, and the threads of each deity series such as Hermes or Zeus are present as the dignities which are in a sign and ring.

[19]Every sun has a solar spirit. . . .Every planetary orb of a terrestrial sort a terrestrial spirit. The spirit of every orb is diffused into, and lives throughout, its mineral, vegetable, animal, and human kingdoms, and is an immortal entity, a living, indivisible, and instinctively conscious existence, but is without human personality, and so abstractly conscious of pleasure or pain, but without power to determine its own sensations. Insphered in every solar, aroal, or terrestrial planetary world, is an appropriate World-Soul, living in the life of all its distinct creations, and permeating alike its atmospheres, its waters, its material crust, and its electroigneous centre. These World-Souls comprise the first family of God, and their number is as that of the stars. . . . They are absorptive organs for the Divine Spirit; and pervading each its own world, and living in all its parts, they distribute throughout matter the Divine vitality. (Penney Studies in Boehme p. 162: quoting T. Lake Harris's *Arcanna of Christianity*)

WORLD-SOUL. The Sun, and the Earth, are living beings. This quote is very "new-age", for it implies that the Earth, for example, has a psyche and intelligence. We speak of the "bio-sphere" and Chardin introduced the term Nous-sphere as the pervasive collective mind of the Earth, maybe like the zeit-geist. We notice historically how certain big thoughts seem to manifest at the ripe time. This is our participation in the planetary nous-sphere.

The World-Soul may be compared to the life of an organism as a whole, pervading the organism and providing for the lives of all the cells. We too are manifested parts of the universal, like cells in a vast living organism. The individual souls each has an "inviolable sanctity", but depend for its manifesting on the universal, and articulate the life of the whole organism. So the World-Soul and the individual units of life are inter-related. Each Star soul is a whole "World", and therefore may be represented by a

mandala with its sacred space, circumference and central essence, and myriad of component intelligences, and levels of unity, intelligence, soul and body. Each individual is "inviolable and becoming." Woven into this fabric is the dimension of the particular instantiation of the Ideas, Gods, Divine energies and power.

[16.II/(25)] Our earth is included within the functioning of [the]<this> rational soul [of the Sun], and the geocentric view comes into being when we localize or identify consciousness within one or all of the creatures inhabiting the planet. [17] For the earth is also a recipient of the Ideas, and through the intermediary of the rational powers of the Sun gradually there is organized and manifested on earth a variety of species that will partially and imperfectly reflect the Ideas or animal intelligences. The traces of life left behind by these creatures are retained by the soul of our earth as the content of its memory, and this is often referred to in the literature of the ancients as the "dragon". (This dragon must be kept distinct from the celestial dragon or the constellations previously referred to as the encircling ideas represented by the stars.) The dragon is the end product of all the life lived on the earth, the storehouse of all the images and the intelligence behind the functioning of animal bodies. <This is what> The degree symbolism of the chart refers to [these living intelligences].¹

ZODIACS: See the notes from last week on Tropical and Sidereal Zodiac. Tropical is definitely Earth-centered. It arises from the relation of the Orientation of the Earth to the Heavens. In a sense, it is the radiation outward from the Earth view to the Stars, and it has its order coordinated to the equinox/solstice points. Through the wobble of the earth axis, the specific place of the four cardinal points in the Earth's cycle around the Sun changes in relation to the larger coordinates of the Solar System--the background of the stars. Although the sidereal zodiac is seen from Earth, it is really tied to the stars, radiating from the heavens to earth, and is fundamentally determined by the band of stars which constitute the Sun's vision. The Sidereal system of 12 has its starting point at a major bright fixed star, and will keep this relation even when the star no longer marks the equinox. In a longer range view, however, the Sun also travels through the galaxy, and the background of stars itself is slowly shifting. INERRATIC: The ancients usually meant by "inerratic" not only the particular stars were fixed in their relation to each other, but that the entire motion of the whole heavens proceeded in a non-erratic or regular motion: which we describe from a cosmic view as the Earth's rotation .

INNER ZODIAC: The Zodiac represents the intelligence pervading manifestation, but it also is the inner structure of the seed of intelligent life in each individual. Dyczkowski (Shaivaite Doctrine of Vibration) describes the highly subjective nature of the 12-fold wheel at the heart, the foremost of the inner centers of vibration: "It represents the twelve aspects of "kalasankarsini" (The Attractress of Time), the Goddess of Consciousness. Technically called the 'wheel of the Absolute' (anuttarachakra), all the other Wheels emerge from it and are all eventually dissolved in it...The twelve-spoked wheel thus

¹ AD uses many terms--tropes, vasanas, embodied reason principles, memory traces, residues, and tendencies--to evoke a feeling for the traces of life activity which comprise the Earth's memory. The totality of these images, which are both repositories of habitual activity and instances of idea-intelligence, is called the tropical zodiac or the terrestrial dragon. The sidereal dragon, or sidereal zodiac, on the other hand, is the realm of the stars, which represents the Ideas in themselves.

represents the cognitive cycle (pramanacakra) and is symbolized by the sun which passes through the twelve signs of the zodiac in the course of a year."

He further quotes from the master Abhinavaghupta: "This Wheel of the Absolute flows out from the Heart through the void of the eyes, etc. onto each sense object... In this way the Cosmic Path of emanation spontaneously merges with the great Wheel of Bhairava and the surrounding goddesses of consciousness. Then, even though the universe has merged leaving behind nothing but its faint latent trace, contemplate this great whirling Wheel as the outpouring of one's own nature..."

[17,IB/(25)] The organization of these tropes into animal bodies is our inherited modes of functioning. The instant an individual is born the distribution of planets in signs and houses shows a selection from within the Earth's memory of the tendencies [previously] identified with most closely <previously>. This predetermination on the part of the Soul as to which elements will constitute its psycho-somatic organism will shape the postnatal history or karma of the individual. In essence it will be the *vasanas* or memory traces that will blossom forth as <his> [the individual's] life. The psychologists refer to this intelligence as the subconscious--an intelligence so vast that it <would> dwarf[s] the conscious mind. Consequently, these inherited modes of functioning constitute a system of beliefs for the Soul that inhabits [the]<that> body. We conceive of this as the psyche of the individual and as the basic presuppositions or attitudes that organize [the]<his> perceptions and understanding of the world in which <he> [that person] lives. The incarnation [18] of these tropes as an organized psycho-somatic organism is the vehicle through which the Soul lives and learns or, when its learning is completed, from which it liberates itself by transcending it.¹ <(1. Fludd diagram 2. heliocentric)>

¹ Plotinus explains:

Emancipated souls, for the whole period of their sojourn there above, have transcended the Spirit-nature and the entire fatality of birth and all that belongs to this visible world, for they have taken up with them that phase of the Soul's existence in which the desire of earthly life is vested. This phase may be described as 'that which becomes divisible among bodies', for it is what enters bodily forms and multiplies itself by this division among them. III.8.6

AD Astro Intro notes # 14. SIDEREAL AND TROPICAL ZODIAC.

[16.II/(25)] Our earth is included within the functioning of [the]<this> rational soul [of the Sun], and the geocentric view comes into being when we localize or identify consciousness within one or all of the creatures inhabiting the planet.* [17] For the earth is also a recipient of the Ideas, and through the intermediary of the rational powers of the Sun gradually there is organized and manifested on earth a variety of species that will partially and imperfectly reflect the Ideas or animal intelligences. The traces of life left behind by these creatures are retained by the soul of our earth as the content of its memory, and this is often referred to in the literature of the ancients as the "dragon".# (This dragon must be kept distinct from the celestial dragon or the constellations previously referred to as the encircling ideas represented by the stars.) The dragon is the end product of all the life lived on the earth, the storehouse of all the images and the intelligence behind the functioning of animal bodies. The degree symbolism of the chart refers to [these living intelligences].

*A basic explanation of the interrelations of the geocentric & heliocentric viewpoints is to be found in Jeff Mayo, *The Astrologer's Astronomical Handbook* (London. L.N. Fowler & Co. Ltd. 1972).

AD uses many terms--tropes, vasanas, embodied reason principles, memory traces, residues, and tendencies--to evoke a feeling for the traces of life activity which comprise the Earth's memory. The totality of these images, which are both repositories of habitual activity and instances of idea-intelligence, is called the tropical zodiac or the terrestrial dragon. There are many sets symbolic descriptions of the 360 degrees of the tropical zodiac. The sidereal dragon, or sidereal zodiac, on the other hand, is the realm of the stars.

While we are using a sensible model, we should continue to think of the Zodiac as an internal event: it represents the presence of the Life power of the Universe in us, perhaps buried very deeply in our own life, perhaps deep in the heart center [as the quote from Abhinavaghupta in an earlier note suggests.] The different levels of the cosmos are experiences of deeper levels of our own inner being.

It will become more and more apparent that Anthony works with a hierarchy as well as a simultaneity of inner realities. We need to view the variety of levels as logically sequential, as whole realms of existence separated from each other, as continuous with each other, as contained one within another, as all simultaneous, and so on, depending on context. Usually Anthony distinguishes before he unites. These levels are laid out most clearly in the Soul Chapter essay on Omnipresence--gone over in the class of 1/27/84.

1. "There is a realm beyond the stars", which is the Nous. This is the inviolable, unmanifest, immaterial and timeless essence of intelligence. Previously Anthony identified this Nous with the Word spoken in the Void. All universes have the Nous as their inner reality, and they live in it.

In neo-Platonism, for there to be manifestation of this absolute intelligence, there has to be divine activity and principles of manifestation. This cannot be directly the Nous, but requires the agency or activity of Soul, Life, the Universal Demiurgic Soul and its powers--and there needs to be a Place, a Mind-Space. Demiurge and its powers, as well as the Mind space it provides, are unmanifest divine principles of manifestation.

2. Within the manifest universe the "first family" of the Manifest is the realm of the star-soul-intelligences, all interpenetrating with each other, and radiating their influence into/as mind-space. We

see visibly the star light, but this realm of stars as intelligence is actual inner experience and vision. And among the stars is our own Divine countenance, our celestial idea. This is the realm of the "Nous" in the heavens, and is, of course, the primary presence of the Ideas. At each level of the cosmos there is an interweaving of the unit soul's vision in the Nous, and the universal vision being expressed through the series of Gods mythologically called Uranus, Saturn, Zeus, and so on as the universal ideas.

3. Each star soul has a view of the other stars: a unique unfolding expression of the inner vision of the star manifesting in relation to the other beings with similar visions. Anthony calls this field of intelligence for our Sun the Sidereal Zodiac. It is further unfolded in sequence by the rational powers of the Sun, each of which is a soul.

4. Then there is the view which each of the planetary mind has, again a weaving-- of the Earth Soul's inner logos and a participation with the Sun vision. Anthony calls the presence of reason principles in the Earth Mind the tropical Zodiac, the 360 reason principles, terrestrial dragon etc. Earth represents the "Body" of the cosmos. From the earth view we see/feel the physical presence of Intelligence and Soul.

Within this universal system we already see the necessity for

A hierarchy of transmission of World-Ideas.

Every soul's direct participation in the Nous.

The presence of Noetic Vision permeating through more and more differentiated expressions.

The place of the individual "monad" as a center of manifestation within the Universal.

Our participation in the Ideas is guaranteed through this system of emanation/participation. The details of the mathematization of the Ideas, and our consequent assimilation of intelligence through the complex world-system called the womb and seed of the Buddhas is the main topic of the Soul and Nature sections of the book.

The rest of this week's notes consist of four parts:

- A. Quotes on the Dragon , vasanas, Mother Goddess, zodiac and reason-principles.
- B. Pictures to think about the relation of the sidereal and tropical Zodiacs
- C. A model for you to build to get a sense of the proportions in degree arc and "wicket gate".
- D. A geometric-cosmic origin of the 12-fold from the Earth/Sun relation.

Dragon as the totality of Vasanas, the Life-Force which lives us.

AD: Standing In Your Own Way:

The ego has been around "as long as the Overself has been projecting itself, manifesting itself through some kind of a life. The residue of all that living becomes a tendency..".12

The simple conscious mind is no match for the cunning of the ego. And the ego's about 2 million years old. ...think of the vast aeons of time in which this evolving entity has learned to survive....33
...the ego is the sum total of the tendencies left behind from previous existence, and you start from the time that you were an amoeba and work your way up through the tree of life. 35

...there is a kind of universal life surrounding the world--we call it the dragon--and ...your life is a particle from that universal life. (173)

The personal life of the man, like my ego, is formed out of this universal life,...which is all around the earth, the soul of the earth...

No longer am I this tremendous and infinite reservoir of understanding and knowledge which the 360 degrees of the zodiac would represent, but I'm restricted to those things which I picked out....

These habits are derived from the great archetypal Ideas, that is , from this pure substance or this universal being of the earth, the earth's life....

In other words, all those degrees of the zodiac--that's your subconscious. And that's included in your makeup....

The subconscious is all these degrees, and the functioning of these degrees produces individual animal bodies, and these animal bodies are a storehouse. p. 160-167:

ELIADE: Yoga, Immortality and Freedom: p. 41-46 on the Subconscious

AD: Vasana means unconscious energy pattern" Also "specific subconscious image". Also: tendencies, tropes, habit energy patterns.

"These vasanas constantly feed the psychomental stream (citta vrittis) or thoughts."

"The vasanas have their origin in memory." thus emphasizing their subliminal nature. "Life is a continual discharge of vasanas, which manifest themselves [as our thoughts--AD]. "human experience is a continuous actualization of the subconscious through experiences. The vasanas condition the specific character of each individual; and this conditioning is in accordance both with his heredity and with his life situation. Indeed, everything that defines the intransmissible specificity of the individual, as well as the structure of human instincts, is produced by the vasanas,.."

"It is useless to try to change states of consciousness (citta vrittis) as long as the vasanas have not also been controlled and mastered.

EVOLA: Doctrine of Awakening: p. 68-69

We do not really have control of our life: this deeper life force has us, lives us. We see it more clearly in moments of extreme hunger, fear, craving "and he who can comprehend it directly in these moments likewise craves for himself the faculty of perceiving it gradually as the invisible substratum of all waking life. The subterranean roots of inclinations, faiths, etc. all goes back to the same principle. ..."This force, which is connected with the emotive and irrational energies, gradually identifies itself as the very force which rules the profound function so f physical life, over which the "will" the "mind" and the "I" have very little influence. ..." "What of this "my" body can be justifiably thought of as subject to "my" will? ... The disconcerting conclusion must be reached that "You are not life in yourself. you do not exist. You cannot say "mind" of anything. you do not possess life--it is life that possesses you. You suffer it."

If you go deeply into this force, you have the sensation "of this force expanding and including "I" and "not-I", pervading all nature, substantiating time, supporting myriads of beings as if they were drunk or hallucinating, re-establishing itself in a thousand forms, irresistible, untamed, inexhaustible, ceaseless, limitless, burning with eternal insufficiency and hunger. He who reaches this fearful perception, like an abyss suddenly opening, grasps the mystery of samsara and samsaric consciousness."... "Only after mastering this phase can a passage be found to what is really unconditioned and extra-samsaric." 70-71.

ERIC NEUMANN: *The Origins and History of Consciousness.*

On the Primordial Mother Dragon as the Collective unconscious.

The first mythological stage of consciousness is "the round", the uroboros, the womb, the Primordial Mother. "Compared with this maternal uroboros, human consciousness feels itself embryonic, for the ego feels fully contained in this primordial symbol. It is only a tiny helpless newcomer. In the pleromic phase of life, when the ego swims about in the round like a tadpole, there is nothing but the uroboros in existence. humanity does not yet exist, there is only divinity; only the world has being. ... The world is experienced as all-embracing... The positive side of the great Mother seems to be embodied in this stage of the uroboros. Only at a very much higher level will the "good" Mother appear again. ... she reveals herself anew as Sophia, the "gracious" Mother, pouring forth her riches in the creative fullness of true productivity."

The first stage of the individual development consists in "overcoming the Great Mother dragon, in liberating the individual and the system of ego consciousness from her dominance." It "accentuates ego formation and at the same time knits the originally diffuse contents of consciousness into a single system. The prime task of consciousness with respect to the overmastering tendencies of the unconscious consists mainly in keeping its distance, in consolidating and defending its position, in strengthening the stability of the ego. All this time the ego is becoming conscious of its differences and peculiarities."

Only gradually, and to the degree that the ego recognizes this destructive tendency [ie destructive of its separateness] as being not just a hostile content of the unconscious, but as part of itself, does consciousness begin to incorporate it, to digest and assimilate it, in other words, to make it conscious. [Note that Hillman disagrees with this formulation.] ...The ego "must conquer the fear that once protected it and do the very thing of which it was most afraid. it must expose itself to the annihilating force of the uroboric mother Dragon without letting itself be destroyed. "

ALCHEMY: Dragon as the Primal Matter, or Matrix of the alchemical work

Dragon as the totality of animal life to be differentiated

515: The first plate of the Rosarium shows the waters of life, the sun and moon, the dragon's breath, all are ingredients of the primordial soup, the chaotic imagination, the primordial substance, or prime matter, which undergoes the process. These are all elements of the "dragon", looked at as the first nature, the poison, life itself, and the solution to the problem. It is also the totality of Life which is to be differentiated, but here is a state comparable to chaos. At the beginning of the work all things must be reduced to "prima materia" -- imagination--through the universal solvent, or through Mercurius.

OTHER PICTURES:

72: Dragon's head and Tail on the plane of the Zodiac.

261: The Green Dragon in the center of the Earth from which evolves our fantasy.

403: The Uroborus Dragon: completion of cycle and return to wholeness.

404: The two dragons unite in the Uroborus: sky dragon and earth dragon.

405: The two dragons at the center of the Zodiac.

418-419: the dragon has killed the woman and she him. Both lie together entwined in the grave.

420: The philosopher's tree grows from the dragon.

438-439: It takes the simultaneous effort of the male and female part, that is, the Hermaphrodite, to incorporate the Dragon.

412-415: The cadduceus of Hermes and the twin serpents.

Dragon as Wisdom: M.L. VON FRANZ: *Aurora Consiergens*, p. 162-164 and 178

The Aurora points to the Wisdom which is buried in the earth--that is the primordial wisdom which is in our very "natural" life, but which we do not recognize. "The images and symbols which rise up from the unconscious" are the real "prima materia" of every spiritual experience, but have been "downtrodden" by us--the feminine personification of the spirit is rejected by the usual view. She is the wisdom which guides and is the goal of the alchemical process. This wisdom is connected to the "lumina natura" the light in and of Nature. In the Aurora, Wisdom is "like a fire which burns without end". She is "not the personal aspect of our anima" but is the "feminine aspect of the God Image. This is the intelligence which is a cosmic reality, and " an extra-psychic force present in nature and the root of all human cognition." When our soul comes into contact with this intelligence "she becomes reflective.... a holy power streams into here which causes prophesy.

An archetype must be "constellated", "i.e. becomes a realizable power having real effects". Von Franz speculates as to what will "constellate" the archetypes, i.e. the Ideas. Is it the right imagination? right understanding? love?

How we participate in the primordial world-soul: HILLMAN: *Soul of the World*:

Let us imagine the world-soul neither as transcendent reality, nor as a kind of intelleche within a material world, vivifying it at places. Rather: " imagine the *anima mundi* as that particular soul-spark, that seminal image, which offers itself thought each thing in its visible form...its availability to imagination, its presence as *psychic* reality." .

A thing's depth, psychic reality, depends then on the depth to which the complexity of soul is revealed in the act of perceiving/imagining it.

In the ancient world the organ of perception was the heart. The word for its perceiving faculty was "*aisthesis*, the gasp, aha, the uh of the breath in wonder, shock, amazement." Sensing and imagining are not separate in *aesthesis*.

This faculty of aisthesis is drawn out, evoked, [evolved] by the world-soul. "Each thing smiles, has allure, calls forth *aisthesis*. " Beauty, Aphrodite's main characteristic to Ficino, is a "calling forth", the presence of soul calling forth its like from us. "Beauty is an epistemological necessity;: *aisthesis* is how we know the world. Aphrodite is the lure, the nudity of things as they show themselves."

Spermatic reason principles: PLOTINUS, III.8.2, translated by Deck:

There are four levels of the Reason principle (logoi):

- a. Nature herself.
- b. The cosmic logos emanating from Nature's contemplation.
- c. The living logoi in the life forms of the earth (the changing tropical memory?)
- d. The final logoi, which are the forms of appearance. Only these latter are "dead", i.e. have no poesis, no production.

On the nature of the Dragon as the differentiation of Earth's aura, and the distribution of intelligence through being torn apart by the natural forces.

ref: THOMAS TAYLOR: the Platonist: "on the Eleusinian and Bacchic mysteries" 361, 408-411.

In the mysteries mythology, Bacchus is torn apart by the Titans. In this process of being "torn apart" or dis-membered--later to be re-membered-- the heart of Bacchus is preserved by Minerva intact. This is the heart center or heart atom, which is preserved through intelligence being distributed into experience. The heart remains intact when Bacchus is reborn as Dionysus. Bacchus, or Dionysus, represents the multiplicity of Solar reason principles, which are distributed by the forces of nature into individual living beings, and eventually is mined out of the physical life, and blossoms as the Dionysian exultation and recognition of the spirit. So Dionysus represents the reason principles, the seeds of enlightenment, present in each individual.

There is an implication here that intelligence is originally whole (as A-pollo or non-many) and is sectioned off, or differentiated. We find this idea of a whole being sectioned off in other places:

- a) Excision has a number context: the word monad has a connotation of "to section off". The idea is that the original continuum of Life or Nous is sectioned off by the principle of mind/ ordering/ number to make it available to manifestation.
- b) Timeaus, where the Demiurge sections off the whole circle of difference with ratios, inserts the reason principles into the soul-life. Proclus even counts the entire number of soul monads as 104 thousand. if we take monas in the original sense, then this refers to the number of differentiations, each of which gives a distinct "number" in the soul.
- c) Plotinus V.3.11 provides a paradigm for this differentiation: the Nous envisoins the One, and in trying to grasp it or assimilate it goes forth "amassing successive impressions." So on a lower level, the differentiation of the Earth aura into 360 is an image of this Noetic process. If the undivided mind of the Solar Logos is like the One, then analogously the Intellect of the Earth Mind is differentiating its vision of the Solar Logos.
- d) In the Hymns to Orpheus, the hymn to Nature speaks of the "ever flowing fount of Nature" and the drop by drop becoming of the universe as the reason principles flow from nature. (refer back to the Deck/Plotinus treatment of these reason principles). Here it is the Moon which is related to the distinction and distribution of reason principles into the Earth, the ever-flowing nectar of the world-Idea comes through the lunar reflection and excision.
- e) The myth of the Head and Tail also related to the place of the Moon in evolving the dragonic reason principles. In this myth, the daemon Rahu sneaks a drink of the immortal nectar of the Gods, but is caught, and the immortal head severed from the body. The Head of Rahu is the Dragon's head, and the rest of his body is the Dragon's tail in astrology. Through the neck the nectar flows drop by drop. So the immortal vision indicated by the Dragon's head is temporally played out through the Earth imagination. Astronomically, the dragon's head/tail are the "lunar nodes" or the line which is the intersection of the plane of the Moon's motion with the plane of the Zodiac. In astrology the head points to the directing idea of the person's life, and the tail to the differentiation of past traces which are being brought to bear toward this direction of the life.
- f) A related Hindu myth represents the nodes as the head and tail of the great serpent wrapped around the pole of the earth with a paddle on the end. Pulling on these ends, angels churn the waters of experience to distill the essential nectar of meaning at the center. This process is one connotation of the word mandala, in Tibetan translated as dkil-khor=center-circumference.

GLEADOW: The Origins of the Zodiac.

"It is most important to distinguish Plato's spiritual attitude to the zodiac from the more mechanical attitude of the average astrologer.... Plato was convinced... that the soul chooses to descend, and even if it chooses unwisely it is none the less responsible for its presence here. Hence the "followers of Zeus" [in the Phaedrus excerpt] are not those born under the mechanical influence of a celestial sign or planet, but those who have chosen to manifest according to, or to be guided principally, by, that particular mode of the Creative Force which among the Greeks was called Zeus. All the gods are part of God, but some express one aspect and some another, and so do we ourselves.

Further, though Plato calls the planets "visible gods" and "animals", that is to say living powers, the rulers of the twelve signs are not for him the planets, since they are specifically stated to be invisible; they were the twelve principal manifestations of the Creative Force which runs the universe. So the Twelve Gods of Plato are neither the planets nor the signs of the Zodiac. They are the dodeka Theoi." Gleadow p. 80.

"The average modern scholar ignores the gods, and thereby becomes incapable of understanding Plato when he talk about them; his nearest approach to understanding involves the mental substitution for the word "gods" of some such phrase as 'the forces of the unconscious'--...an attempt to devaluate the gods and get them so far as possible under control of the conscious rationalizing intellect. ...In consequence they worship them under other names: the Earth-Mother has been re christened Matter, Hermes is called Science or Rationalism and so forth. .. Instead of admitting God to be Wisdom, Love, and Power, it likes to pretend that logical analysis can keep the world under control...The advantage of saying 'Science' instead of 'Hermes' and 'Matter' instead of 'Demeter' is the implication that there simply is no power or love to bother about, only facts... But 'Matter is the only Reality' only makes sense if we translate it 'Demeter is the only Reality', for only in virtue of the Power inherent in material phenomena do we have any material experience at all." p.83-84

On the heliacal setting and rising of a bright star, such as

The Sidereal system of coordinates was related to bright fixed stars. After sunset you see a certain bright star near the horizon. After some days, it sets closer and closer to the horizon, till it seems to disappear in the Sun's fire (about 15 degrees away from the Sun.) After some number of days (Sirius 69 days) and Spica 36 days) the star is again seen--some time before dawn. "the heliacal rising of Sirius is the origin of the legend of the phoenix" which tells that "at the end of its life it returns to its birthplace, which is the "Arabian desert" between the Nile and the Red Sea. ..The fire in which the phoenix dies is the glow of dusk, and rises from the glow of dawn." 176-177

So the sun's blaze is a region about 15 degrees on each side of the sun disk: or 30 degrees, one sign.

M.E. JONES: Sabian Astrology (at the front of the long form of the Sabian Degrees)

"Taking the zodiac as the aura of the earth and the plane of the life-stream manifestation, symbolic degrees of the zodiac are a device whereby the minutiae of auric differentiation of the racial [un]consciousness may be given a definite picturization. ..." p. 2

Why are there 30 degrees in a sign? Why are the 360 the foundation of the "distribution in minutiae of the zodiacal elements."? Jones says that the basis of operation is the trisection of the hemisphere, not the whole circle. When you trisect the circle, you get the triplicities based on the elements: Aries Cardinal differentiates further as Leo and Sagittarius. The hemispheric division is a reflection of above/below, day/night or other polarities. Each trisection of a hemisphere gives three pairs of signs: for example Aries/Taurus, Gemini/Cancer, Leo/Virgo. The result is a division of the circle into 6 equal parts, which can be sectioned geometrically by marking off the radius of the original circle around the circle. [See the vesica construction later on.]

Now the number 60 in the Babylonian system is a higher octave of the 6. "and since divisions must always be used for analysis, 1/6 and then 1/60 of the zodiac gives the paired signs, and then 30 degrees in each sign" [6x60 = 360]. Karey points out that this is also a kind of homeopathic method: by zooming in by a power of 10 we are magnifying the 6 into 60, so each degree is like an alchemical tincture. Jones says that this description so far is "spatial".

"For duration the quarters of the circle give six divisions of 60 minutes. ...the time elements dichotomize the spatial units to reverse the relationship from objective to subjective through the emphasis on the single signs and the half signs ...and on the half quality of each degree as represented in experience by positive and negative potentials in balance. p. 3

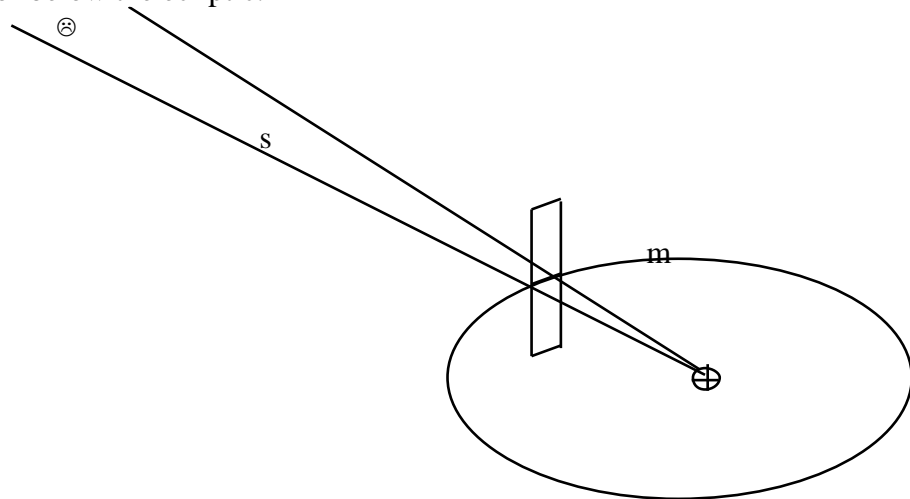
Jones says that the sixing of each of the four quadrants gives us 24 divisions of an hour each, which he calls activity-hours, which are 15 degree divisions or half-sign groupings. To each of these 15 degree sections he applies the principle of the number 3, which he describes as "habi [this is physical in our terminology], emotional, and mental". This is of course the same as "sixing" the whole sign, and gives us fundamental groupings of 5 degrees each. He uses these in laying out the symbols:

The formula in each case is an intellectual device useful for analysis and for study and definite training of the mental powers, but what the degrees as a whole are to be seen to be is a means for stimulating the imagination. By using them the student may learn the art of adding content and implication to every factor of life. ...there is an art of life interpretation in which the purely scientific symbols of these degrees will give an eye trained to the myriad variant flashes of a diamond of imagination cut to 360 facets of beauty and understanding.... There is here a real mechanics for bringing the imagination under directed and conscious control." p.4

B. IDEAS, SIDEREAL AND TROPICAL ZODIAC:

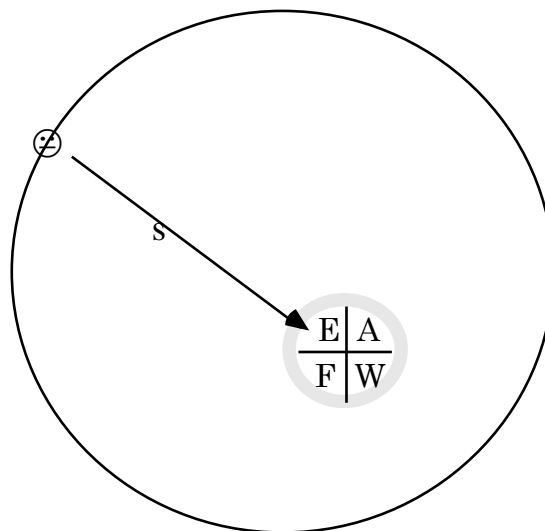
How is the Sidereal Zodiac related to the Tropical? How are the 360 degrees built up?

Each degree is like a window into the universe, with its beginning point in the center of the Earth. It is 1/360 of arc wide and about 9 degrees of arc above and below the ecliptic, although many fixed stars are much further above or below the ecliptic.

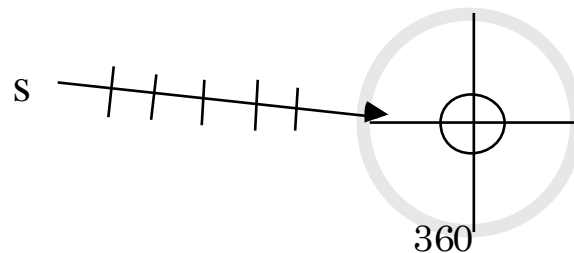


In this model the stellar influences are irradiating the 360 degrees of the tropical zodiac. Every 70 years, the stellar background of a given degree will completely change. But how does a degree "assimilate" the stellar intelligence? Is the tropical living memory in the sublunar? Does the Earth already have the archetype of the Intelligible through its own vision. Does the Sun mediate the stellar influences to the Earth Zodiac, which continually evolve and draw out the degrees?

In one view, the starry intelligence or Nous in the Heavens is a continuum. Some Soul activity must section off, quantize or make discrete this one-continuum. Is it the Sun which focuses the energy of the Star intelligences into the Earth Aura?



Each day at sunrise the sun is illuminating one of the 360 degrees, or focusing into the Earth Mind through a certain degree at rising. [See the notes on the "degree of the day" and its relation to the underlying imagination of the World-Mind.] The daily rotation of the Earth is the assimilation of this stellar influence. In this view, the 360 degrees are within the sphere of the Earth, and are organized by the infinite mind of the Earth/Sun. Within the sphere of the Earth are the elemental repositories--qualities mind spaces which hold the stellar influences transmitted through the Solar mind to the Earth mind.



How does the Moon mediate the differentiation of the Earth's "aura"? Is the Dragon's head and tail related to the differentiation of Apollo into Dionysis, the one Intelligence into the multiple reason principles?

Each degree is constituted by at least four factors:

- a. Stellar influence of the Stars radiating intelligence.
- b. The sun and the sun's light and life--the width of its orb.
- c. Earth Mind archetypal vision of the Zodiac: from its own logos indicated by its pole, or from the Universal Soul.
- d. The actualization of intelligence through the individual unit souls which live these degrees, and the force of the Overself ray which activates these degree meanings and which are refunded back to the Earth repository on the various levels of physical, vital, astral and so on.

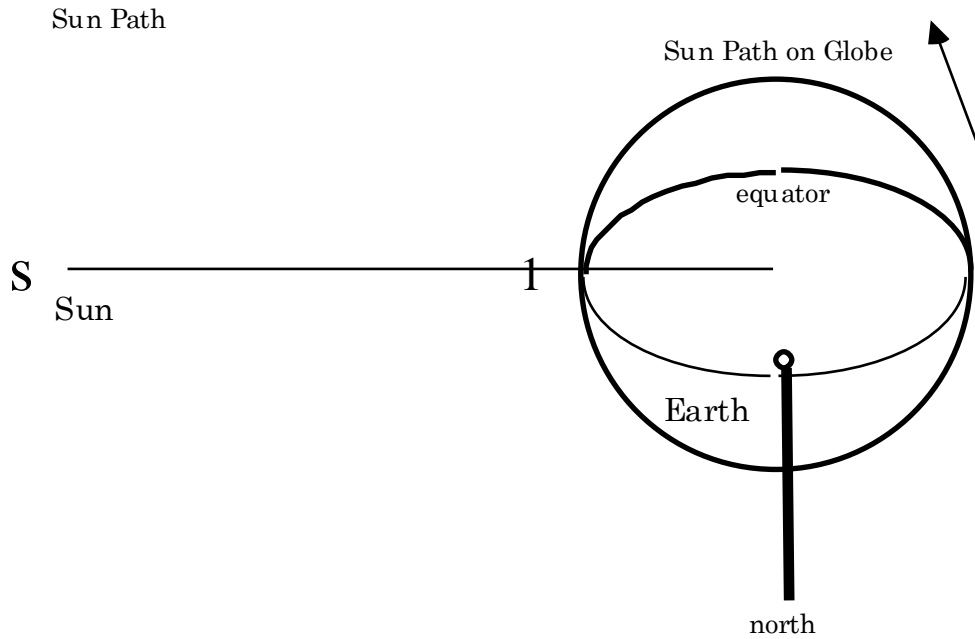
C. A model you can make.

Using the sun as 4cm in diameter, the sun is about 400 cm from the earth, or about 12 feet away. The earth is about 1/2 mm in diameter, and the moon orbit about 2 cm in diameter.

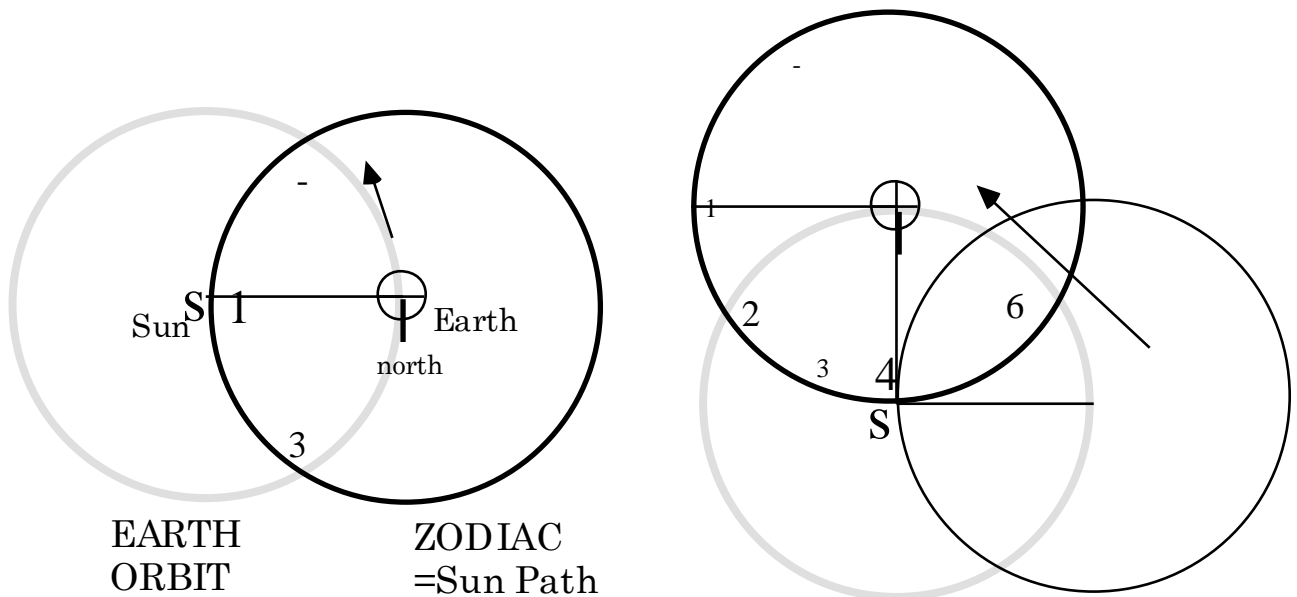
Each Tropical degree is about 8cm wide at the distance 12 feet from earth, and we would have to build a small tori or "wicket gate" over each degree, about 72 cm high, or 18", for the width of the zodiacal belt. Thus each tropical degree is a small window into the universe. In it are seen not only the stars in the Sun's inerratic belt, but also the galaxies most of the way to the end (spacially) and beginning (temporally) of this Universal image.

D. THE ORIGIN OF THE 12-FOLD: THE RELATION OF THE SUN AND EARTH CIRCLES.

The orbit of the Sun around earth is the expanded circle of the tropical zodiac: the Ecliptic plane.

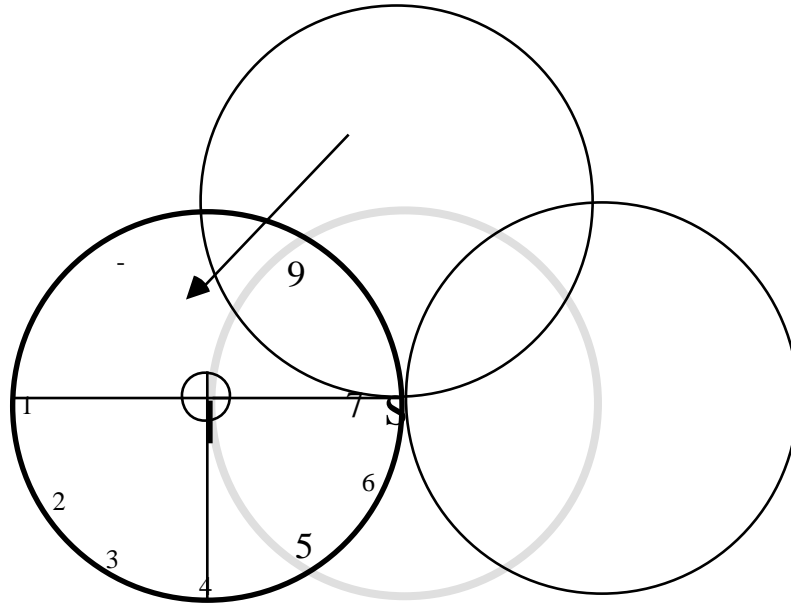


At Fall equinox, Sun is above the equator--the equator intersect ecliptic marks at 1^o 7.
 The Earth orbit intersects the Zodiac at different places at the four equinox/solstice times:.. s



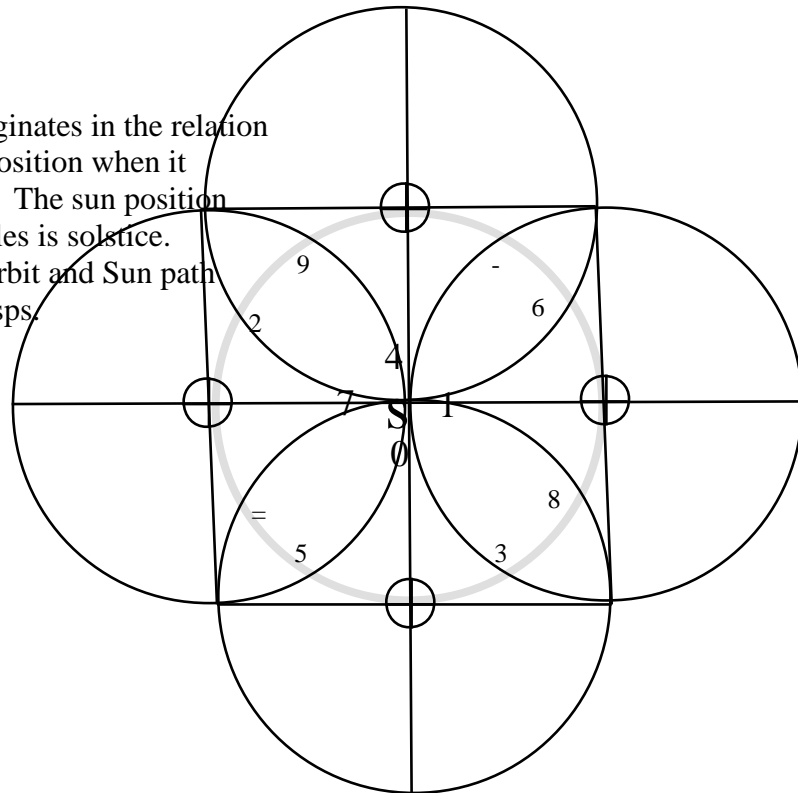
Spring Equinox: Sun is at 1^o 1.
 The orbit of the Earth intersects the Zodiac circle at 3 and -.

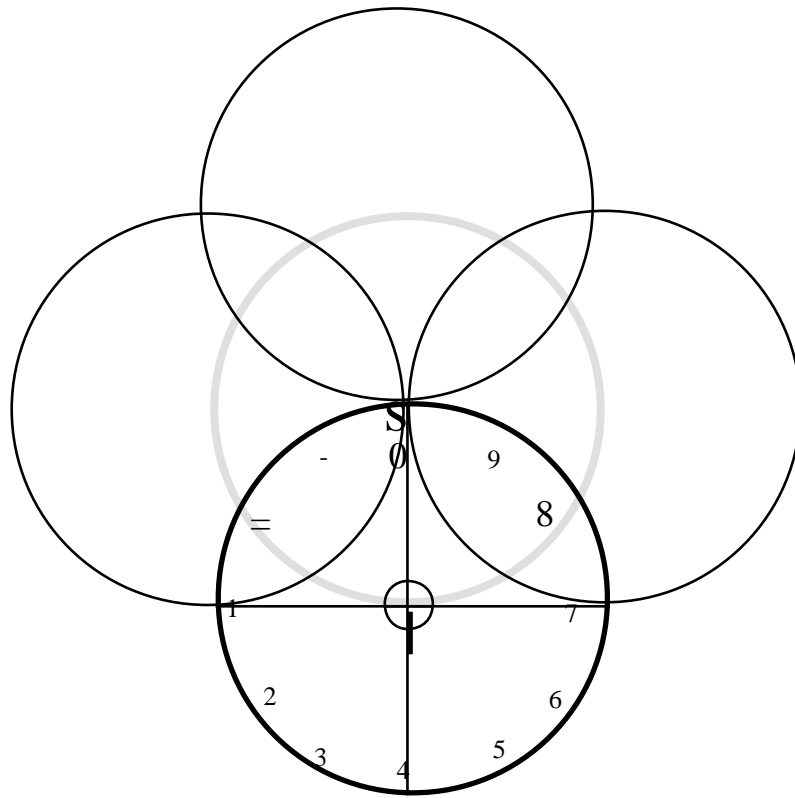
At Summer Solstice, Sun is at 1^o 4
 The orbit of the Earth intersects the Zodiac circle at 2 and 6.



At Fall equinox, Sun is at 1^o 7. The orbit of the Earth intersects the Zodiac circle at 5 and 9

Each of the cardinal points originates in the relation of the Sun and earth: the sun position when it crosses the equator is equinox. The sun position when it is pointed to by the poles is solstice. The intersection of the Earth orbit and Sun path gives the intermediary sign cusps.





At Winter Solstice , Sun is at $1^{\circ} 0$. The orbit of the Earth intersects the Zodiac circle at 8 and =

Only the knowing power of the philosopher is appropriately winged. For philosophic reminiscence brings us near to those very regions the nearness to which makes the gods themselves divine. Thus, if you make use of remembrance, and enter into the realm of the mystery, you will be completed. Standing aside from the usual pursuits of humanity, and drawing near to the divine, such a person is often regarded as mad. For most people do not recognize when such a person is possessed by Deity, rather than by madness.

This whole discourse, therefore, is about Eros, the fourth mania, as Eros is the best way to being possessed by the Divine, both for its possessor, and for any who participate therein. When one that loves beauty is touched by such a mania, that one is called a lover. And when such a person perceives earthly beauty, it evokes a reminiscence of divine Beauty, and thus the soul's wings begin to grow, and the soul longs to fly upward. This longing, however, is not yet the full power of flight, but pulls our gaze inward and away from the world for a while, on which account the world judges such a person to be mad.

As we have before observed, every human soul has, from its nature, been in contemplation of authentic being, else it would never have entered human form. But to be recollected of this vision by the world appearance is not easy... Some of us had only a brief contemplation to begin with; some lost it in the embodiment process; some through unjust acts have ignored the sacred mysteries they once beheld. Only a few remain whose reminiscence is powerful enough for such purpose. When these discern some likeness to the Intelligible they are astonished, and as it were rapt beyond themselves; but at the same time they don't know what has come over them, and are ignorant of what passion possessed them, due to their lack of clear discernment.

Indeed, few have the ability to perceive in the images of justice, temperance and whatever else is precious to the soul, the presence of the original Divine qualities. But Beauty it WAS ours to behold, when we obtained together with the happy choir this blessed vision and contemplation. Some of us indeed beheld this vision in conjunction with (through the participation in) Zeus, but others in connection with some other God, when we were initiated into that mystery, which is lawfully called the most blessed of the mysteries. And these divine experiences were celebrated by us while we were whole and perfect, being pure ourselves and being freed from our bondedness, like an oyster to a shell, to this surrounding vestment which we call body, untouched by the evils awaiting us later. Likewise whole, simple, quietly stable, resident in pure light, and blissful were the spectacular visions on which we gazed.