

Avery Comment on 5.2.1 and 5.3.11 see ppt slides 60-94

The one emanating as the intellect, and then turning and recognizing itself as an eye filled with vision, is really, the one in its aspect as knowable, coming to know itself. The intellectual principle's version of the one as an eye filled with vision is really the one's expression of itself, and through the intellectual principle coming to self-recognition of itself. In a similar way the soul is paradoxically coming to recognize itself in and through the world idea and in doing so it is recognizing the logos intelligence which is already deeply and implicitly in the soul.

Anthony: the soul is in the nous, and the nous is in the soul.

Moreover, implicit in this whole description is the idea of one, zero infinity. It is not exactly the case that the Nous vision of the one is commensurable at all with the one itself. And yet the one is never zero absent from nous or soul or universe, or any particle of anything. This is the paradox.

Moreover, anything which can arise or be expressed from the One is already "present in a far transparent mode in one itself." So the whole of the fourfold metaphysical chart is an unfolding of what is already present in the one itself -- making explicit and expressing what is implicit in the absolute. The Mandala can help us to see how all of these actually infinity of divine ideas are rooted in the one at the center and make a greater wholeness at the circumference: each a unique view of the One, and each a unique form of the whole. Use the Jewel net example. Or we could say the other way: that the circumference represents the entirety of the know-- the revealing and concealing of the eye of wisdom of the divine mind, and then within arise all the divine ideas, and each one is a special and unique form of the entire. We may take this down to the level of the cosmos and the theophany of radiating intelligences. And all 360 Gods, worthy of contemplation... a Mandala. We may also take this down to the individual, the burning focus for the world idea, and there we can see that there is a need for a center of experience, as long as there is going to be a distinct manifestation and there is no limit to the vastness of the universal experience. And then there is a I and I, all of us say I, and everything turns in the side out because in fact, all these I's are not distinct, but a radiations of the divine Sun. And on the other hand, the circumference is the boundary of my experience. We can use the image of the vastness of the sky, and the divine sun appearing as the radiating light. This fits more with Taimni's view of the vastness, or T. Subba Row, the logoi, which appear within the vastness of paraBrahman. And then there is the light of the logos. The Uroboric nature of the self-recognition comes across in the famous PB quotes about the unit of life emanating from the Overself coming to self-recognition, but really the self-recognition of the unit of life is the Overself coming to recognize itself in and through an as the unit of life. So PB says it is an unfolding one as much as an evolving one. The whole journey is kind of Uroboric -- Soul ray coming to self-recognition, which is really the Nous coming to recognize itself uniquely in each individual Ray, but that's the way it goes. And all the rays together are together at indivisible united at the center and make up a wholeness at the Circumference, this is a model for the intellectual principle for the universal soul for the cosmic soul and for the individual. All of this is you and we could also say to who am I and what am I

Fragment 1: SL 71

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