

Four-fold Reality: or Reality and Appearance?

FIG. 7

<http://averysolomon.com/wp-content/uploads/2021/11/Anthony-Damiani-prelude-Mandala-Excerpt.mp4>

We begin with a quotation from 5.1.10:

[We have shown the inevitability of certain convictions as to the scheme of things:]

“There exists a Principle which transcends Being; this is The One, whose nature we have sought to establish in so far as such matters lend themselves to proof. Upon The One follows immediately the Principle which is at once Being and the Intellectual-Principle. Third comes the Principle, Soul.

Now just as these three exist for the system of Nature, so, we must hold, they exist for ourselves. I am not speaking of the material order--all that is separable--but of what lies beyond the sense realm in the same way as the Primals are beyond all the heavens; I mean the corresponding aspect of man, what Plato calls the Interior Man.” t8

We can pictorialize the preceeding quote by taking the astrological mandala or wheel and divide the circle into four quadrants. The first symbolizing the One; the second intellectual-principle; third soul, and the fourth, what Plotinus calls The system of Nature or cosmos. So we have the three pure hypostases and the cosmos.

This schemata will be more than a useful device to objectify our thinking only. Later on, as we shall see, it will become a mandala in the true sense of the word. t9



[149] The diagram will aptly illustrate our two-fold viewpoint. We may look upon the circle as a symbol of the One itself-all and everything is included. Again, we can look at the divisions within as those principles that emanate from the One. These two points of view are simultaneous in the chart.

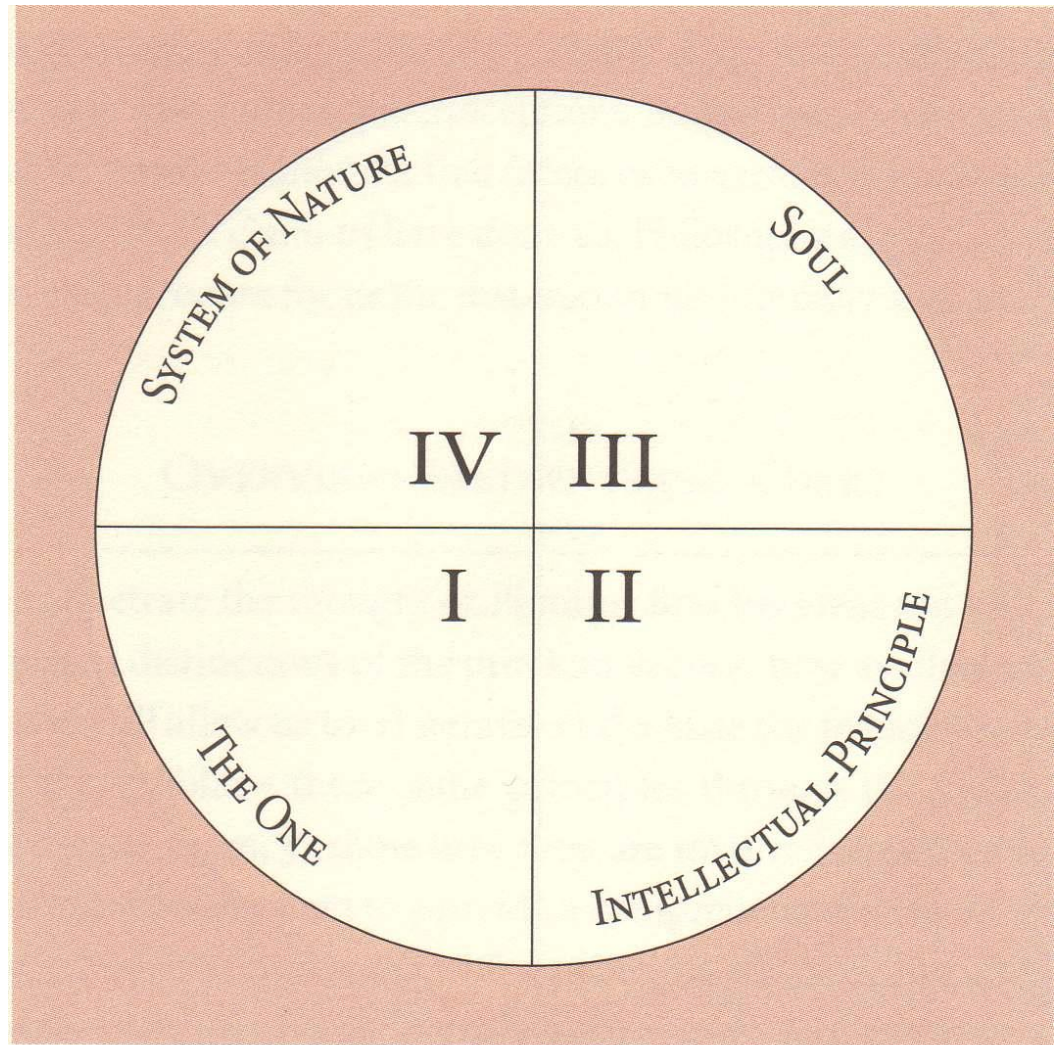


FIG. 7

How PB and OTHERS say it

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. 28.1.52

The Supreme Godhead is unindividualized. The World-Mind is individuated (but not personalized) into emanated Overselves. The Overself is an individual, but not a person. The ego is personal. 28:1.53

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.

28.1.54

--T. Subba Row: "Bhagavad Gita" WAY DOWN

As far as we have gone we have arrived at, firstly,
Parabrahmam; [the One, Mind itself]

secondly, *Ishwara or a Logos; [Nous, WM... and
Overself?]*

thirdly, the light manifested through *Ishvara*,
which is called *Daiviprakriti* in the Bhagavad
Gita, [perpetual Light and life, World-Idea]

and lastly that *Mulaprakriti* which seems to be, as
I have said, a veil thrown over *Parabrahmam*.

When duality is blended with, and within, unity it is the true jivanmukta realization. The One is then experienced as the Two but known to be really the One.

NOTEBOOKS 25.2.123

*[first quadrant The One
[whole circle]*

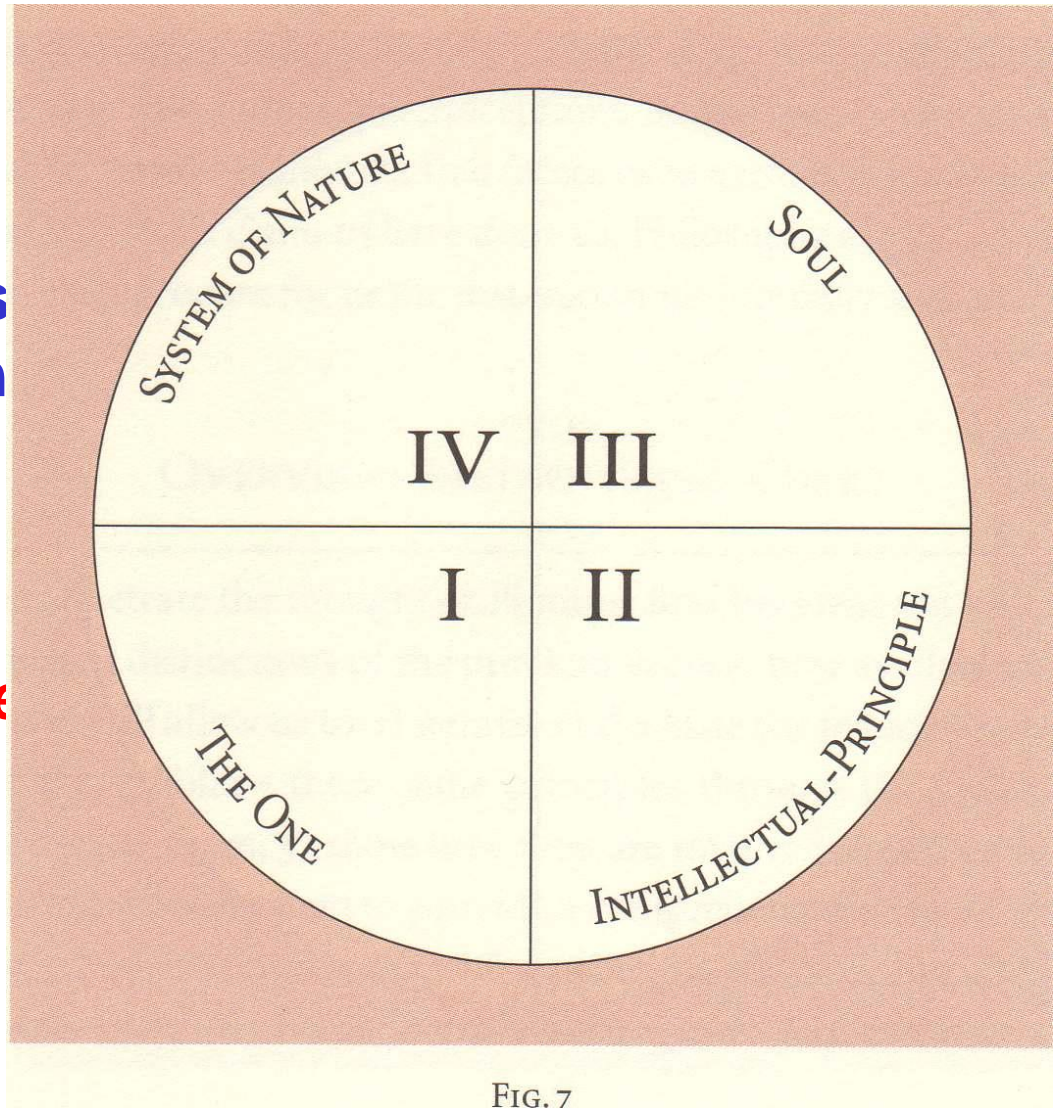
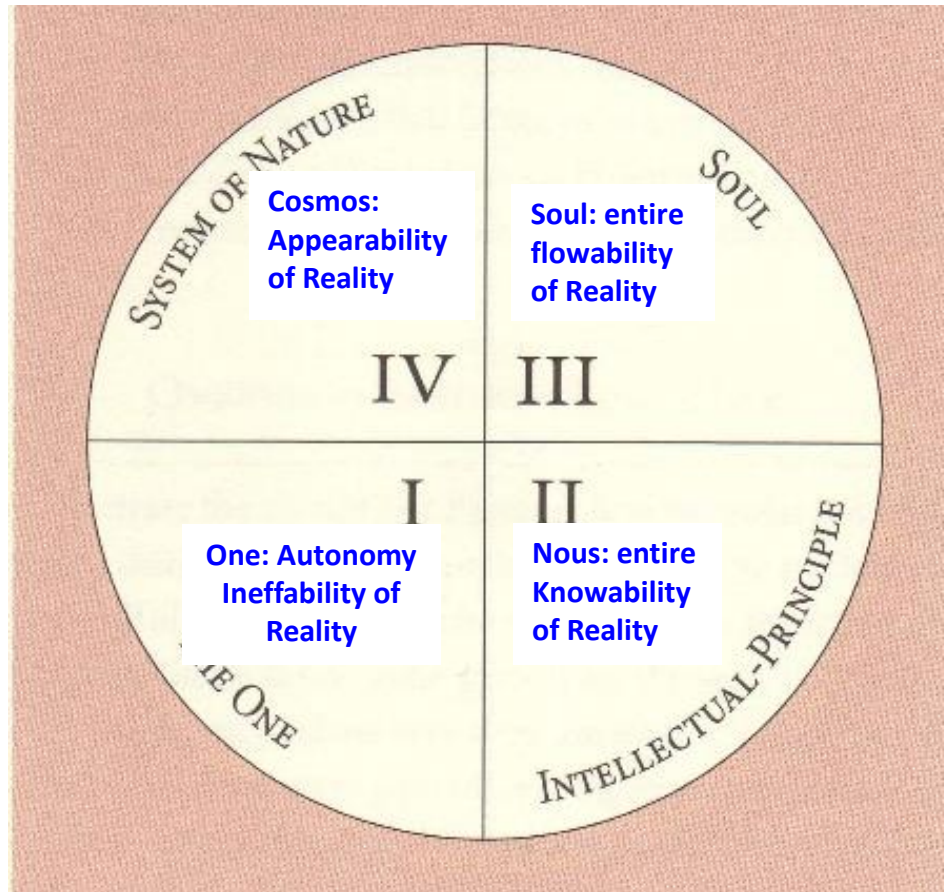
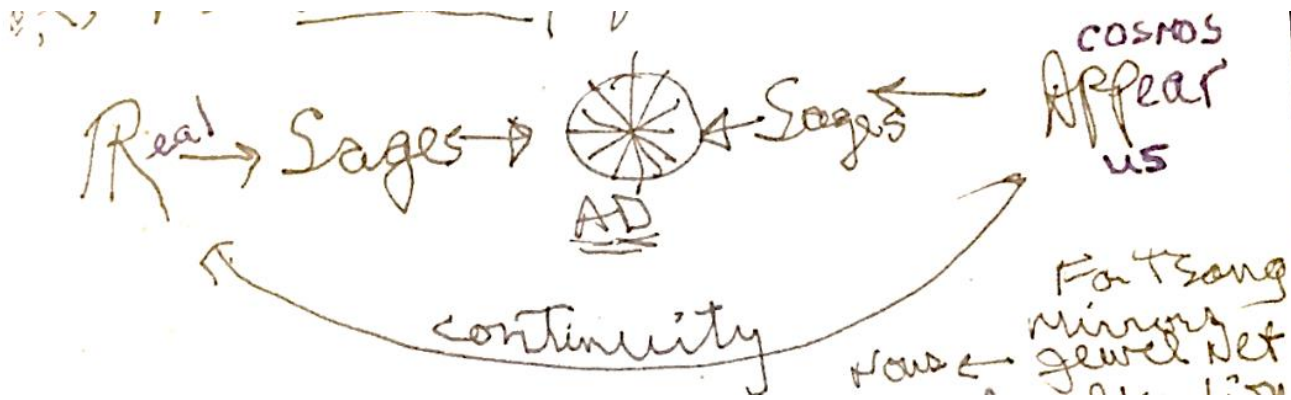
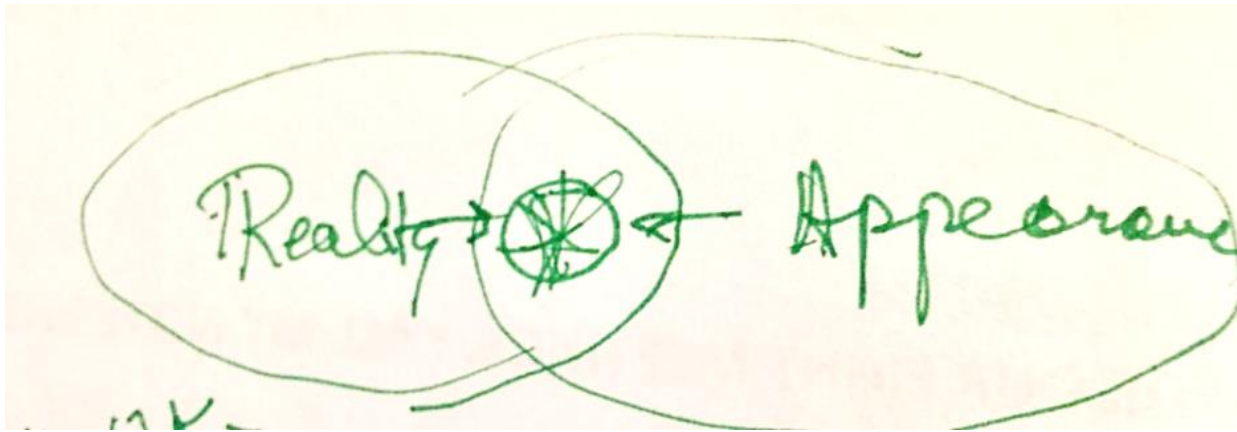


FIG. 7

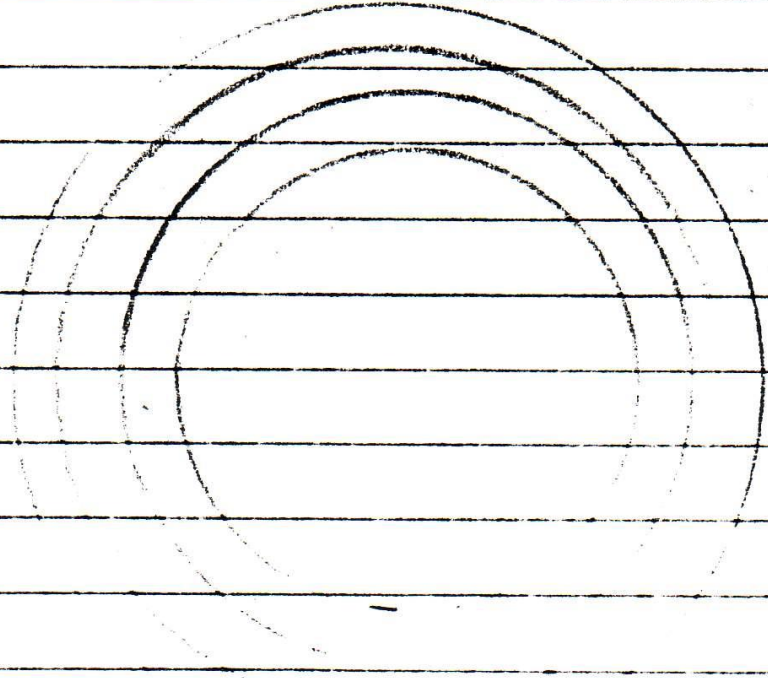
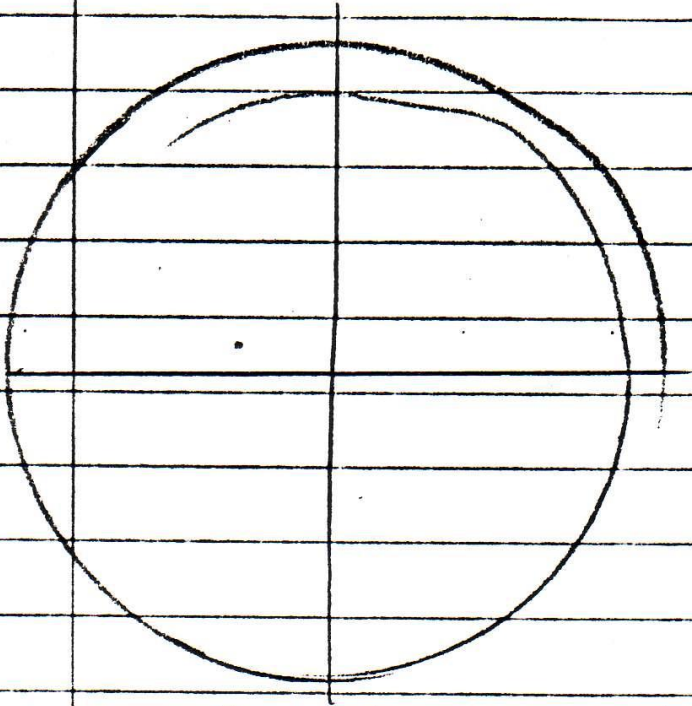


We may then properly say that the I.P. [Intellectual-Principle] will be the teleology of the One; & soul the life of the One . . . the skillful means devised are for the mind's mode of ascension and not to be reified into some sort of objective referents. AD SUPP P.192



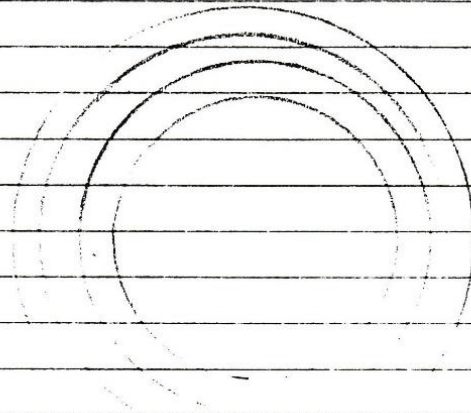
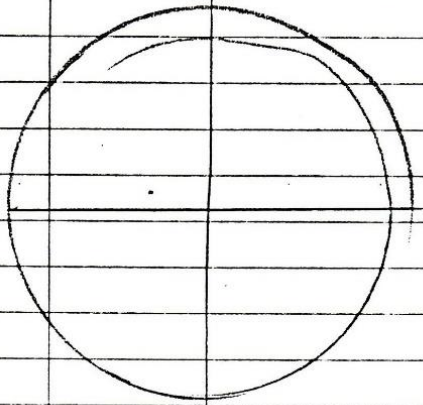
SUBSTANCE AND FUNCTION

We could also pictorialize this passage by means of 4 concentric circles: the outermost circle representing the Intellectual -Principle, followed by the separative intellect which is also part of the IP, the third ring stands for Soul, and the Fourth for Body, or the entire System of Nature. For the present we will let pass this seeming discrepancy--explanation would be premature at this point. AD supp 638-640



Combined this allows us to conceive both viewpoints functional & substantial simultaneously

Combined, this allows us to conceive both viewpoints functional and substantial simultaneously [I201 top]

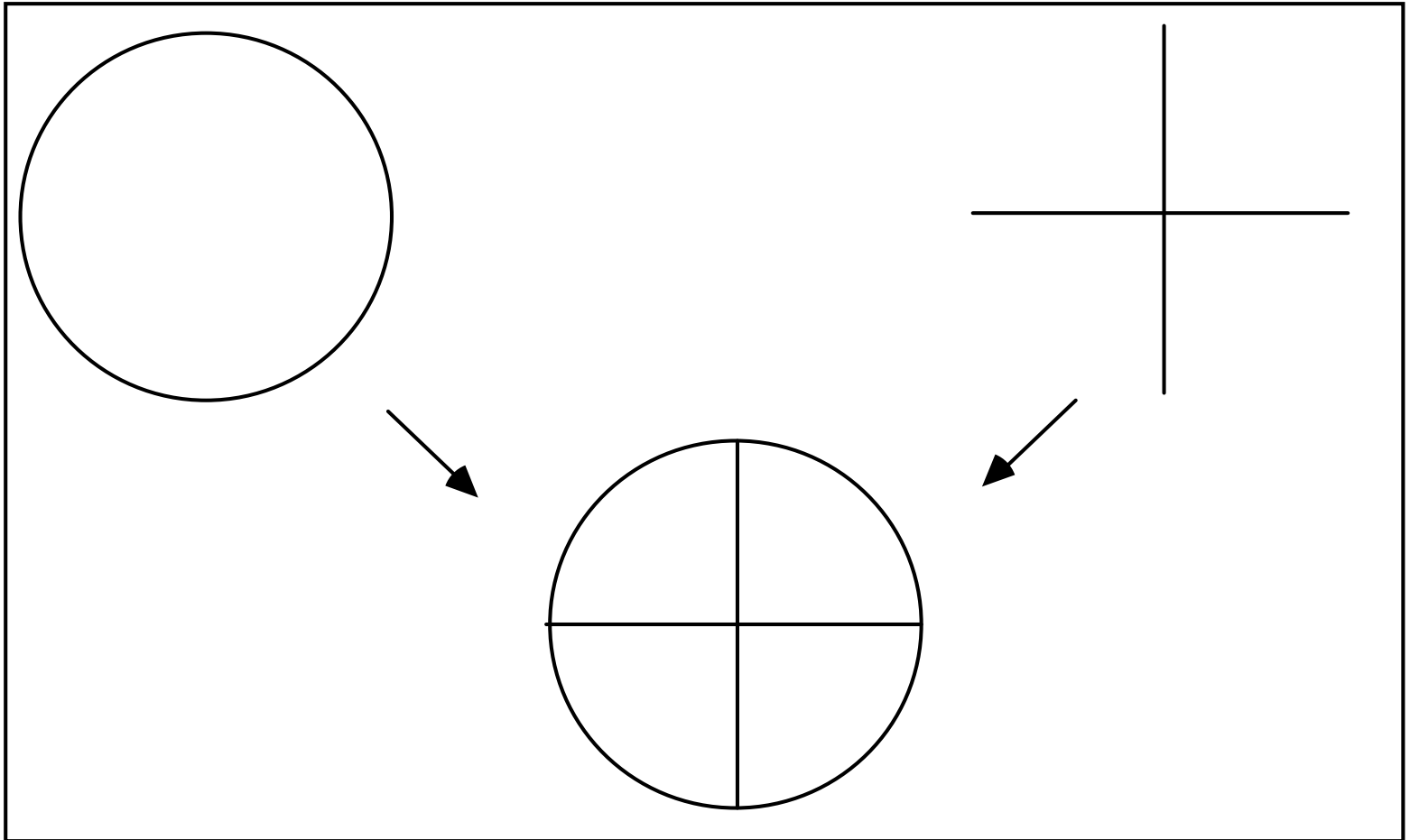


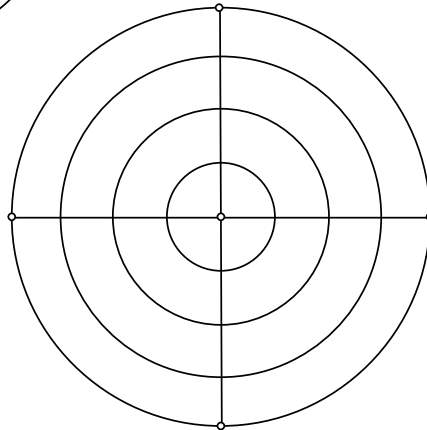
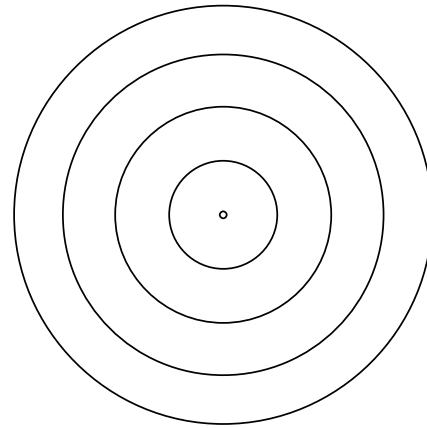
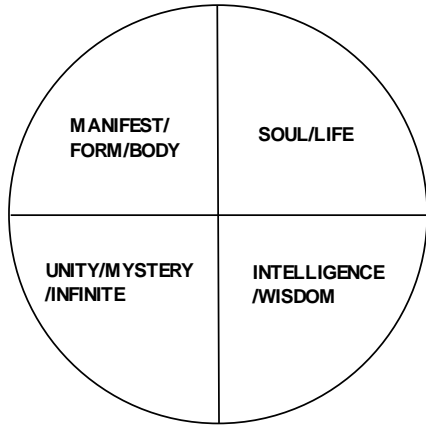
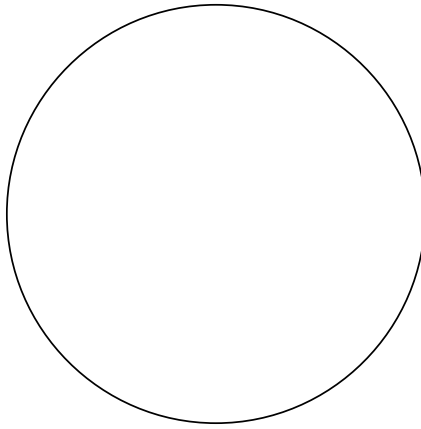
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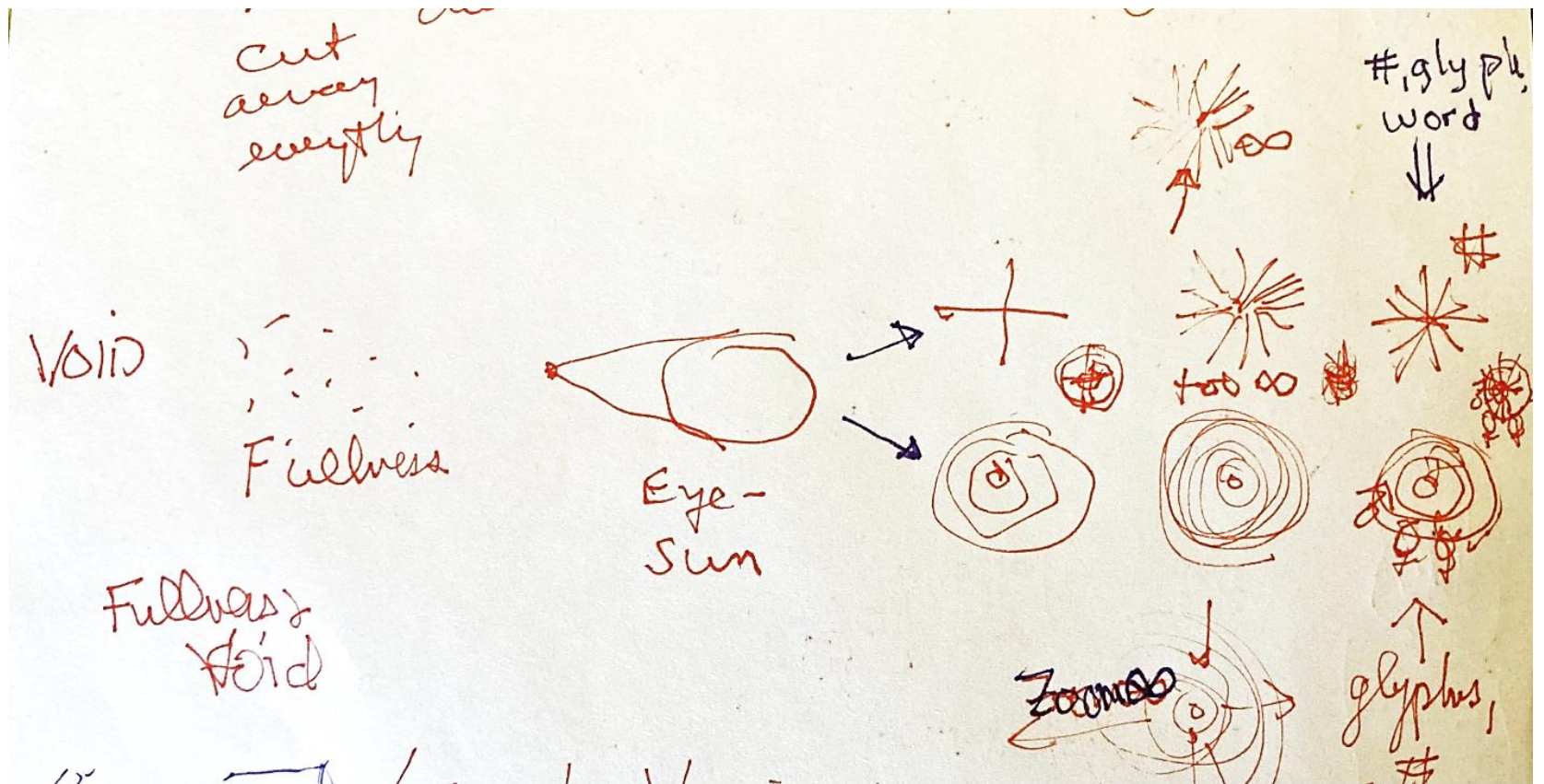
- 1) The One revealing itself thru substance & function
- or 2) double act, non-dual in the One as simultaneous, ie we can see the double act when pers. (quadrants) as underlie & rings superimposed
Imanifest the ground - but the levels of reality are spread out for us to view them.
3. The wheel as revealing the metaphysical & ontic frames simultaneously is another double act.
4. The pure principles in themselves, & combined with system of nature is double act.

The static integrity of each of the quadrants permits us to speak of it as substance (ie intelligence) whereas the four circular forms represent the dynamical or the functioning of this intelligence. Taken in themselves, either of these points of view is an extreme, and our method is to superimpose or to fuse the two images so as to produce a symbol that contains both points of view simultaneously, expressing the paradoxical nature of reality.

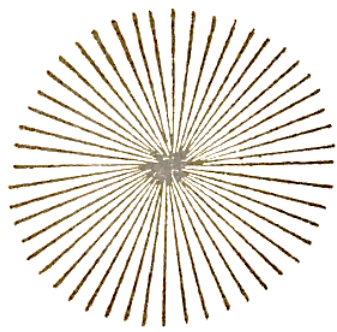
CIRCLE and CROSS : whole and parts, unity and many, heaven and earth



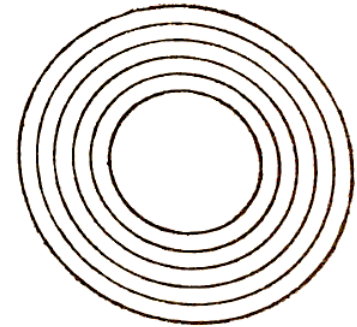
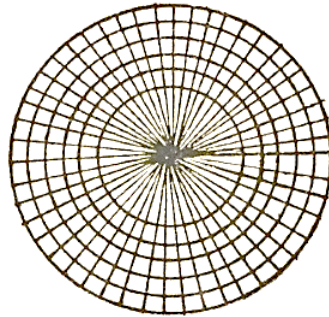




AD Consciousness Deepens



(a)



(b)



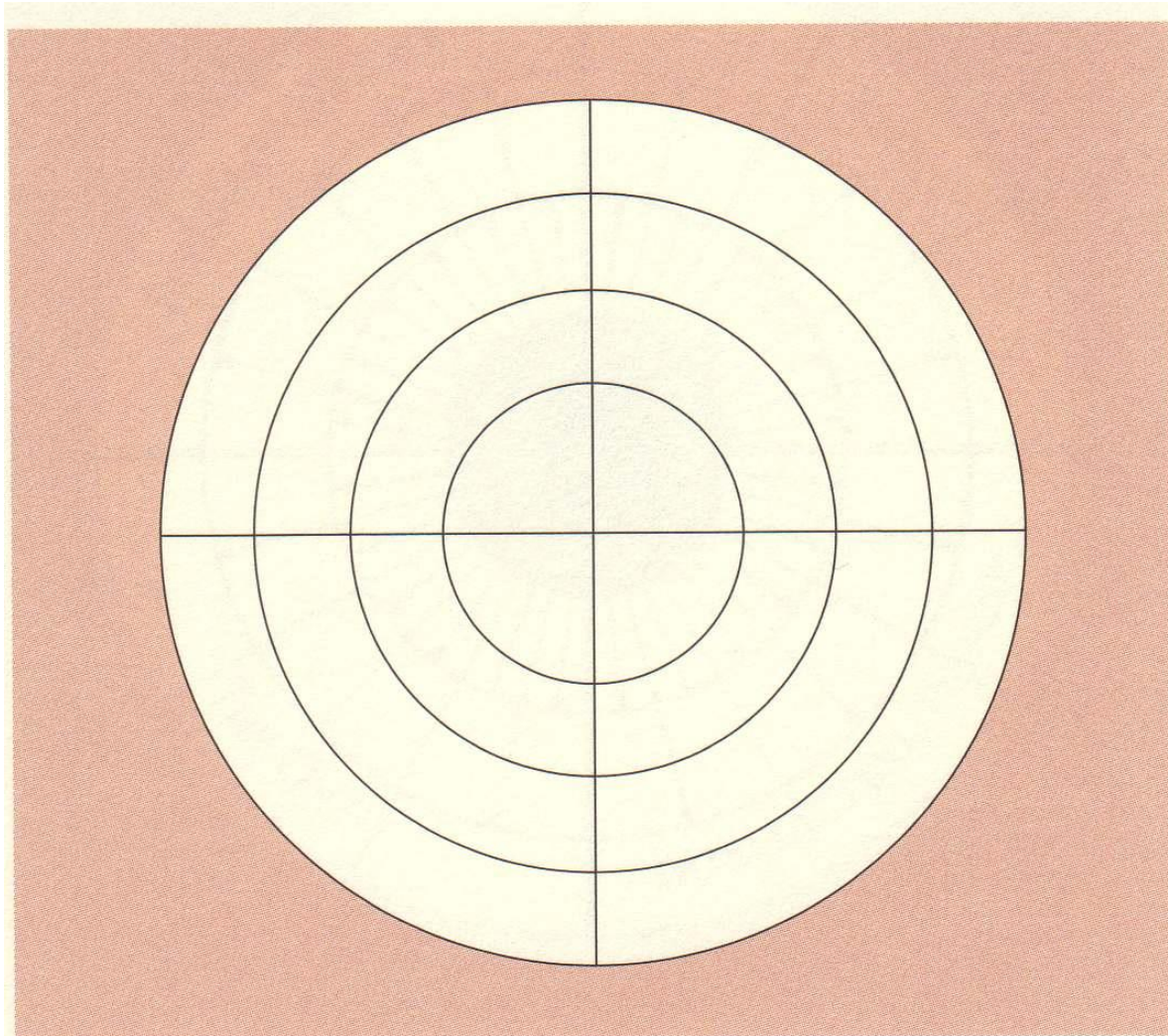
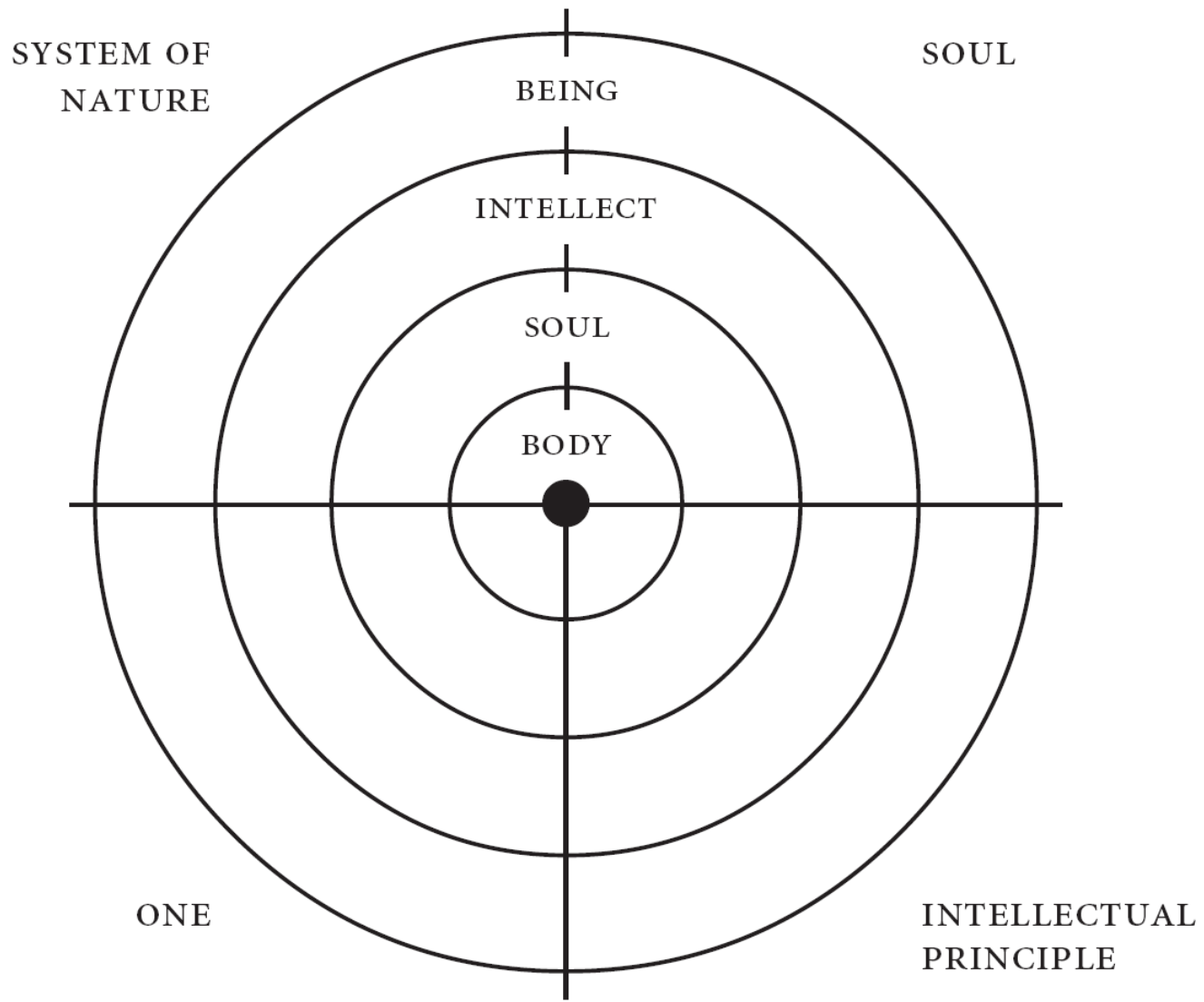
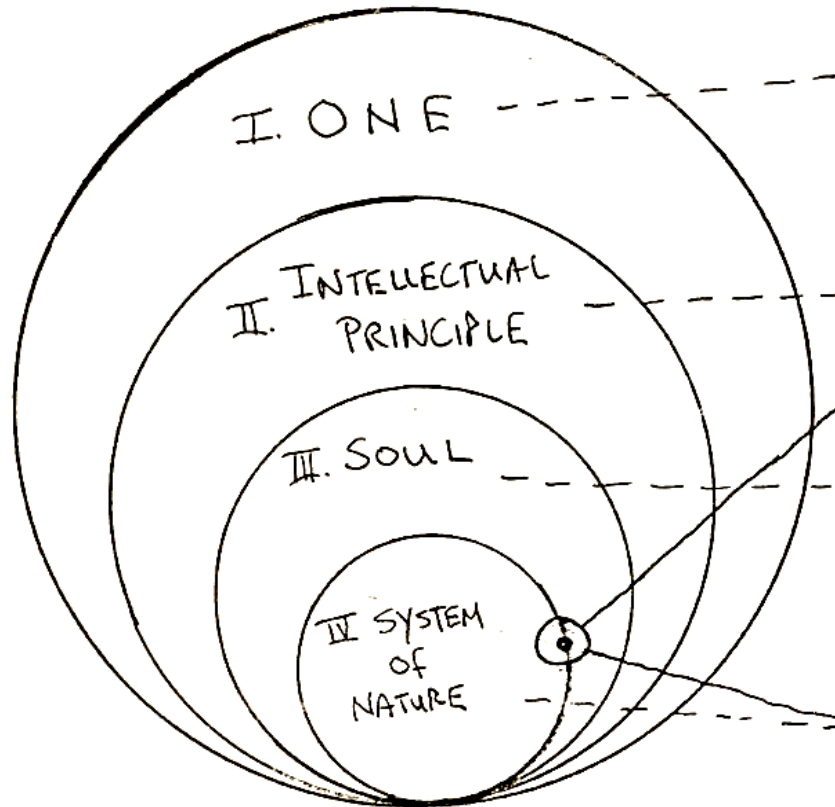


FIG. 10

FIG. 4



We can also represent the Primals and System of Nature by four nested circles.



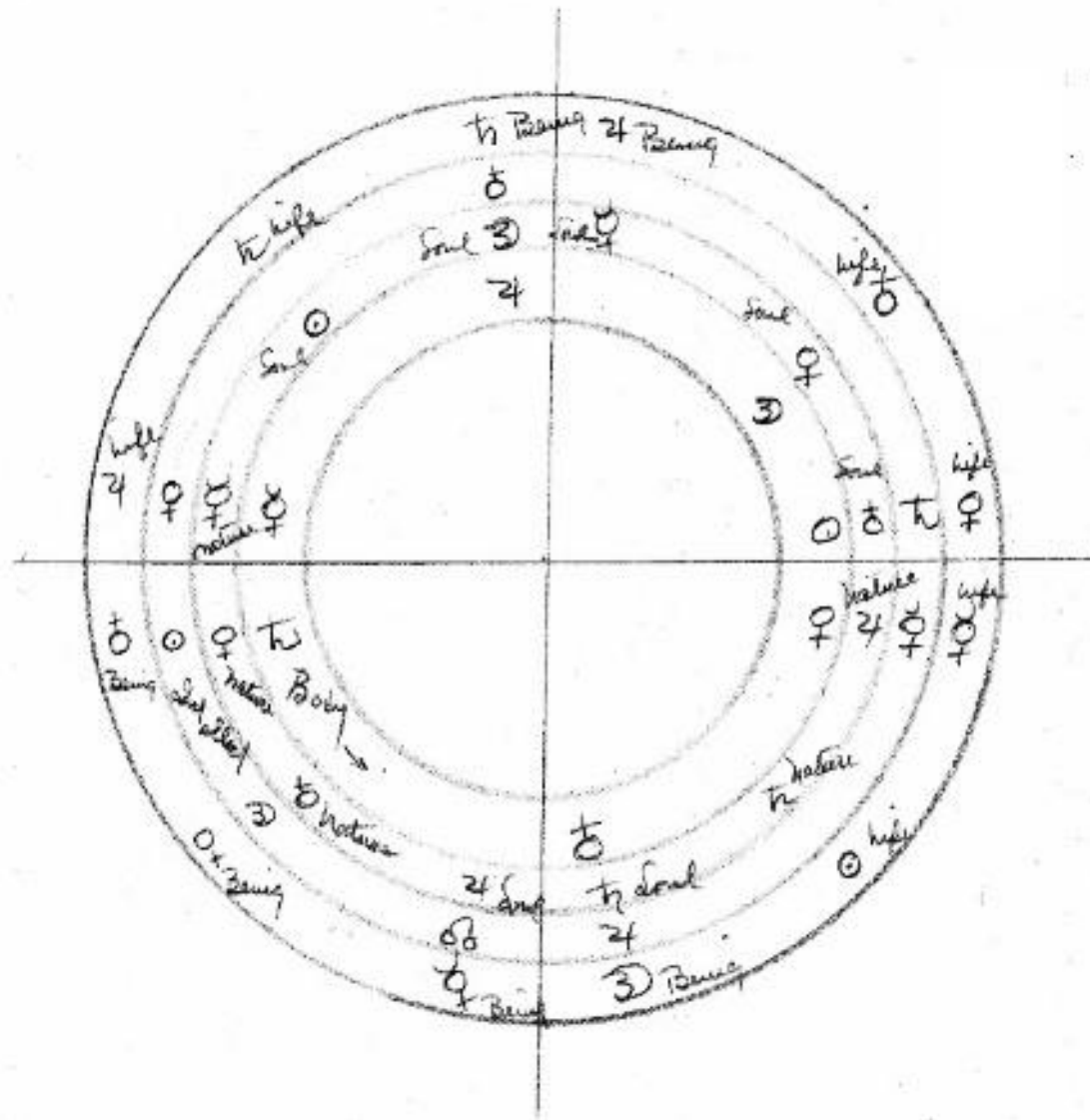
Anthony goes on to read 5.1.8:

This is again repeated in Ennead 5.1.8.

“This is the explanation of Plato's Triplicity, in the passage where he names as the Primals the Beings gathered about the King of All and establishes a Secondary containing the Secondaries and a Third containing the Tertiaries.”

An emphasis is made that the first three principles are pure hypostases. Plotinus reinforces his argument by an appeal to Plato. And what we should note in this tractate is that the groupings of these principles with their derivatives, the establishment of priorities, an ordering among them.. And that here Plotinus is laying down in a general way, a solid foundation for the teachings of Neo-Platonism.





These abstractions need more thought coverings in order for them to appear to the dimness of our mental eye. Therefore, we will use the astrological symbolism of mundane astrology, and from these borrowed meanings, infuse more ... Substance? t11

[supp 640] For the present, we cannot give a sufficient justification for the distribution proposed above, it would seem that rejected members from various sources of traditional knowledge are being brought together haphazardly. Only in retrospection will we be able to perceive a logical reason or justification, so we ask the readers to bear with us until more of the picture comes into focus. Our attempt to indicate something of the meaning of each and every element within the mandala will force us to search out sources and hunt down clues scattered in many different texts. In the final analysis it will be possible to demonstrate that the different meanings that went into the formation of the mandala are available in a body or as a total in Plotinus and are the underly of the philosophy of astrology.

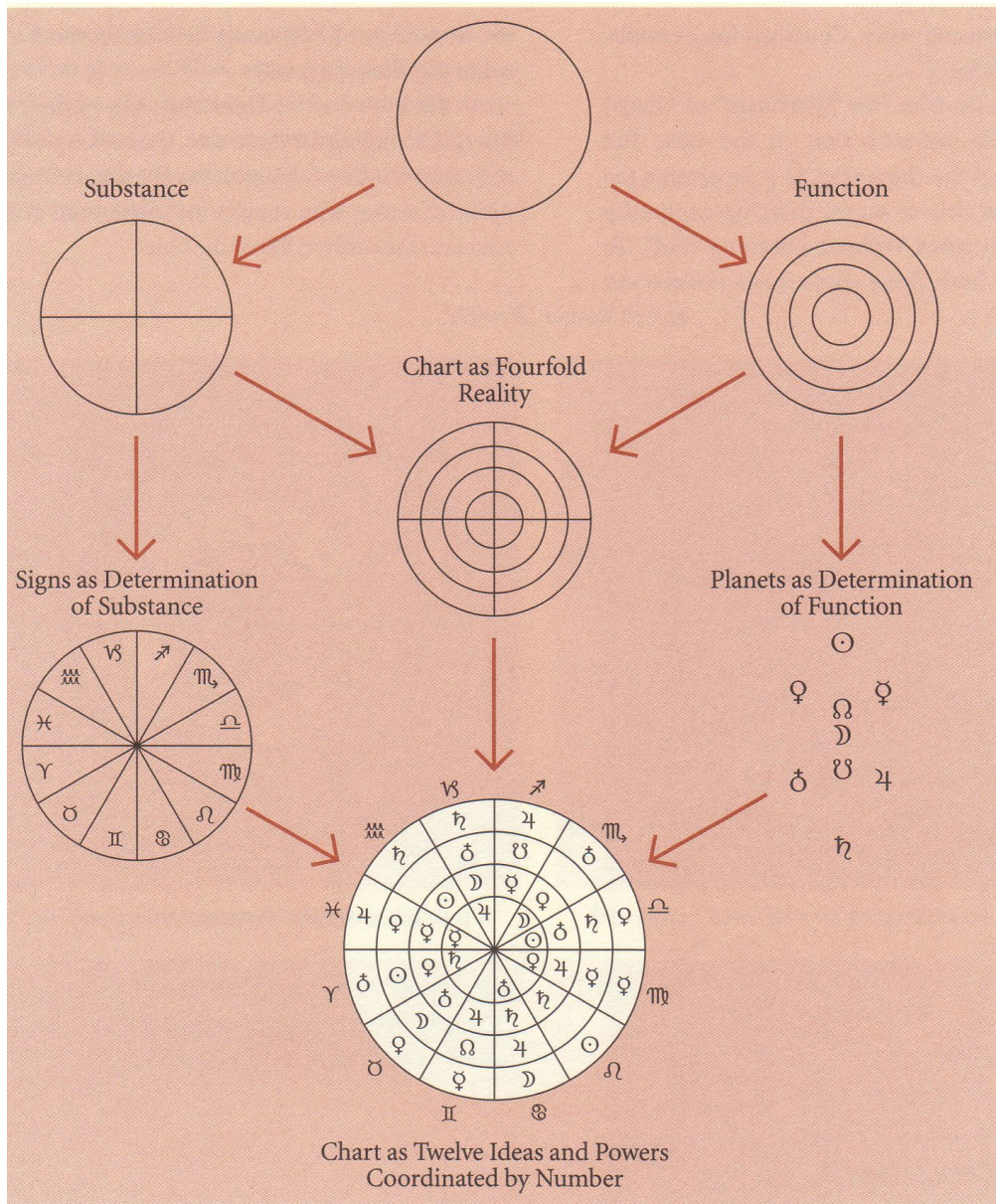


FIG. 135: THE DIGNITIES COMPLETE AND COMPLEMENT THE GEOMETRY OF THE CIRCLE AS A MEANS OF PORTRAYING THE NATURE OF REALITY.