

ANOTHER VIEW OF ONE/MANY: SPACE and POINT

The One Overflows ... 5.2.1

Eye with Vision ... 5.3.11

QUESTION 1:

*In what sense, then, do we assert this Unity,
(6.9.6)*

QUESTION 2:

*how is it (the One) to be adjusted to our mental
processes. (6.9.6)*

QUESTION 3:

*From such a unity as The One how does
anything arise? (5.1.6)*

A/V: Anthony on the One 3/12/82

AD Audio/text: 4 min just first— and last on metaphysics.

Fathom the Unfathomable.

So complex in its simplicity (3/12/82)

5.2.1 Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed, and its exuberance has produced the new: this product has turned again to its begetter and been filled and has become its contemplator and so an Intellectual-Principle.

That station towards the one [the fact that something exists in presence of the One] establishes Being; that vision directed upon the One establishes the Intellectual-Principle; standing towards the One to the end of vision, it is simultaneously Intellectual-Principle and Being; and, attaining resemblance in virtue of this vision, it repeats the act of the One in pouring forth a vast power.

This second outflow is a Form or Idea representing the Divine Intellect as the Divine Intellect represented its own prior, The One.

This active power sprung from essence [from the Intellectual-Principle considered as Being] is Soul.

Soul arises as the idea and act of the motionless Intellectual-Principle- which itself sprang from its own motionless prior- but the soul's operation is not similarly motionless; its image is generated from its movement. It takes fulness by looking to its source; but it generates its image by adopting another, a downward, movement.

This image of Soul is Sense and Nature, the vegetal principle.

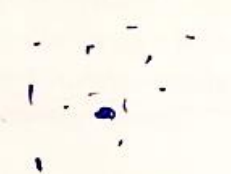
11. Thus the Intellectual-Principle, in the act of knowing the Transcendent, is a manifold. It knows the Transcendent in very essence but, with all its effort to grasp that prior as a pure unity, it goes forth amassing successive impressions, so that, to it, the object becomes multiple: thus in its outgoing to its object it is not (fully realized) Intellectual-Principle; it is an eye that has not yet seen; in its return it is an eye possessed of the multiplicity which it has itself conferred: it sought something of which it found the vague presentment within itself; it returned with something else, the manifold quality with which it has of its own act invested the simplex. 5.3.11

If it had not possessed a previous impression of the Transcendent it could never have grasped it, but this impression, originality of unity, becomes an impression of multiplicity; and the Intellectual-Principle in taking cognizance of that multiplicity knows the Transcendent and so is realized as an eye possessed of its vision.

5.3.11

The Intellectual-Principle entire is the total of the Ideas, and each of them is the [entire] Intellectual-Principle in a special form. Thus a science entire is the total of the relevant considerations each of which, again, is a member of the entire science, a member not distinct in space yet having its individual efficacy in a total. 5.9.8

#Eye blank of vision and filled- Circle is the metaphysical symbol of nous vision: blank of impression and filled with vision (radii). It includes center point, radii, and circumference: one-many-whole-hologram.



Space +
∞ of Logoi
Actual =
not potential
Taimui
AD.



ONE
Logos
"EYE"
"ACT" of
Emanation
5.2.1, 5.42



Eye Filled
with
Vision
looks back
5.3.11
5.2.1

Q: Why do you deny being to the world?

M: I do not negate the world. I see it as appearing in consciousness, which is the totality of the known in the immensity of the unknown. *I Am That* ch7

How can we represent Reality?

Anthony began with an image of the absolute as a blank piece of paper with a dot.

“The entirety of the knowable in the vastness of the Ineffable.”

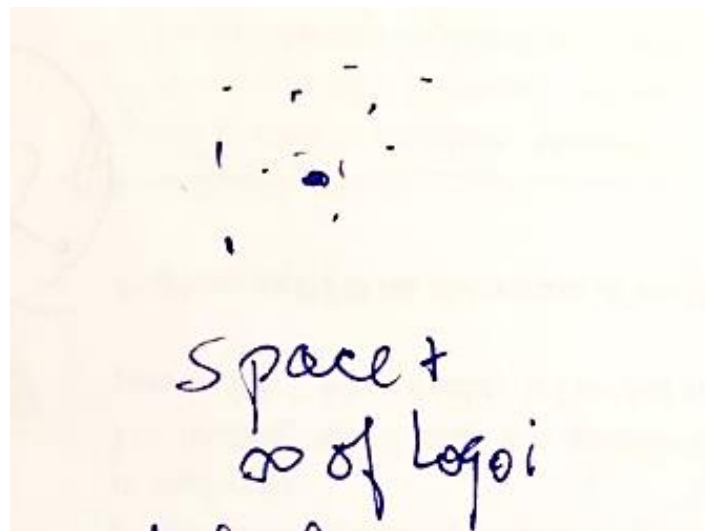
Yes, the absolute is infinity... or zero.

But he was not happy with that. Not only infinite ineffable vast space. Not just the zero or a point-shunya nothing.

We need a symbol.

This is the extent of our total universe, ... the total manifested universe is like a dot within the infinite principle: and this is symbolically represented by the dot on the board. In terms of the beyond being compared to the blackboard, this dot, being, is null and void [INFINITESIMAL]... there is no possibility of equating or having any symmetry between being and beyond being. [[between the dot and the blackboard.]] *AD 1970 0620 FILE P.22*

In terms of the beyond being --the
blackboard--this dot, being, is null and void
[Infinitesimal]... there is no possibility of
equating or having any symmetry between
being and beyond being. [[between the dot
and the blackboard.]] *AD 1970 0620*



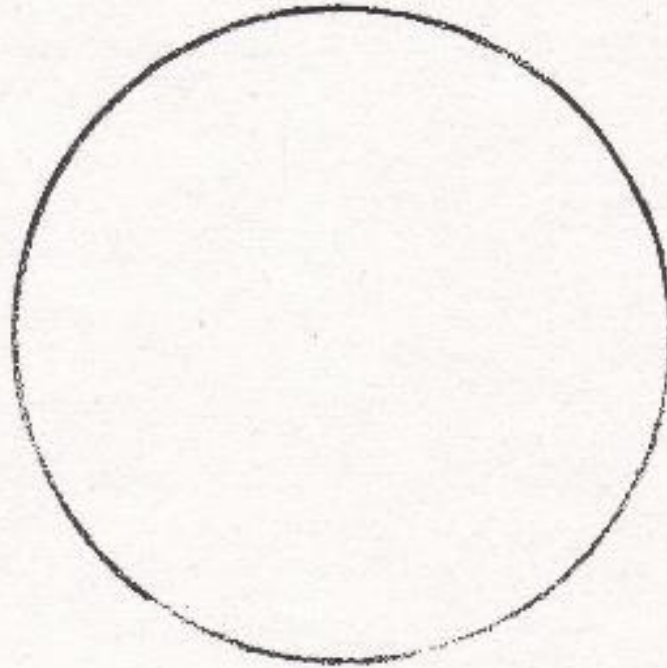
Mandala for the Mystery of Space and Point:

How the entirety of knowable arises in the Vastness of the Ineffable?

By the way: Is ***reality*** the same as the One, or are we to take reality as all three of the initial hypostasis? Is appearance only the 4th quadrant? Or is appearance everything that comes out of the One? Multivalent.

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Cornell Class Reunions
JUNE 7-11



So Anthony used/made a mandala image to represent what we can know of the absolute.

Circle is the intermediary between the vast space of infinity and the zero of the point.

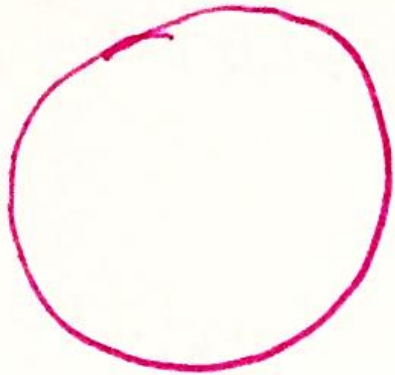
The circle limits and reveals. It has more variability than just the point, and more definition than the ungraspable space. Center circumference and radii have multiple meanings.

It is continuity, and incommensurability. It is potentially infinite. It is the “eye” of Vision: the sacred space of the Knowable

How does the circle mediate
between the point and infinite
space?

Why does AD use mandala... not
only vast space for THE ONE?

Alan Watts: Secret: Two Kinds of
consciousness. Part 2



unlimited + Limit
 ∞ + BOUND

Continuity + discrete

Circle Limits and Reveals the Ineffable

SEE collecting NOTES p.8-10

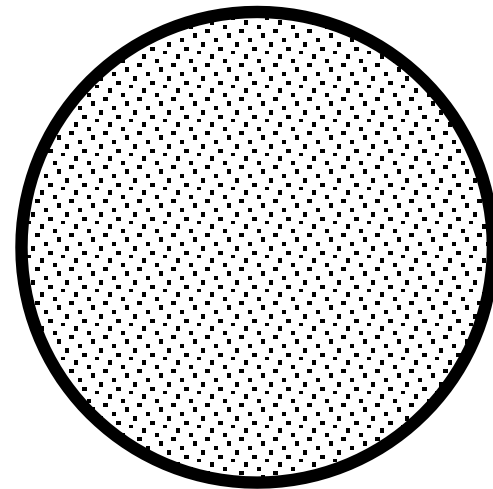
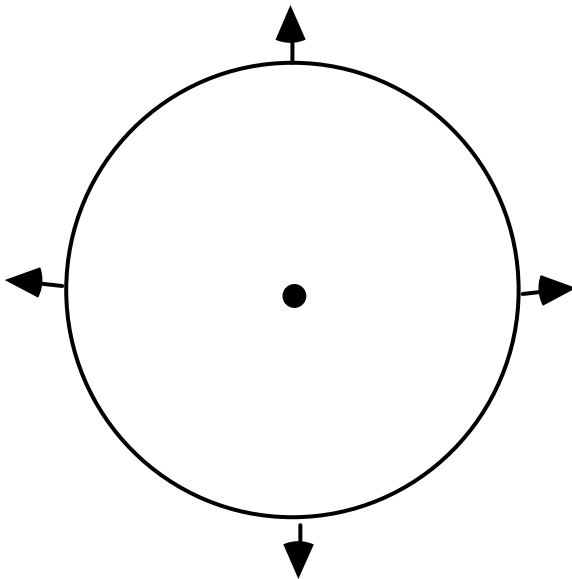
See slide 154 link to web circles

CIRCLE represents veiling and revealing of Eye of Nous. MAYA

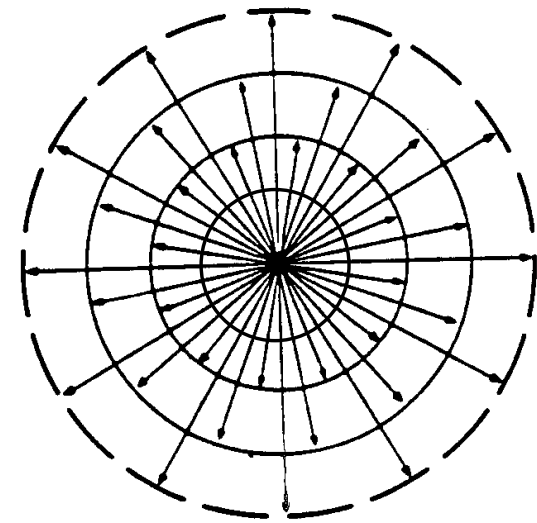
We may use the center to represent the One and the boundary to represent the emanation of the One.

We may take the circle as the One: everything is included within it.

We may take the plane as the infinite, and the circle as the boundary of the universe: everything is included within it.



As radiating, the relation of the center and circumference gives rise to the image of concentric circles, and imparts a sense of the emanation of forms in more and more manifest states from the unific center. We can symbolize **REALITY as a point**, everything is radiating from it. This point is merely the point-er to the Void.



Pulsating Expanding and Contracting: two views of the circle:

One metaphor has to do with the infinite appearing as a point and ***expanding*** in ever widening concentric circles:

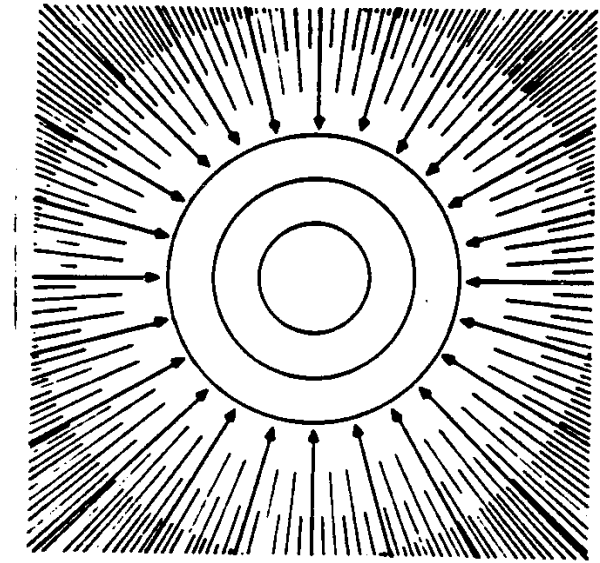
In one way, that point expands. Into the entirety of the eye of vision. Yeah. Oh, the news, you know, And becomes an eye filled with vision. So that's one metaphor. The point as expanding. In it, there's no limit even though the circle limits the Infinity. It's limitless how big it can expand. That was a beautiful little paradox

The point which appears in space is a point of light

27.2.48

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, the universes, and all the mighty hosts of creatures small and great, of beings just beginning to sense and others fully conscious, aware, wise. And with the world appear the opposites, the dual principle which can be detected everywhere in Nature, the yin and yang of Chinese thought. 27.2.48

We may also reverse the dynamism by showing concentric circles as condensing or contracting out of the undivided infinite mind. We can symbolize **REALITY as infinite space**, and everything is a contraction from the infinite: an infinitesimalization.



In another place, the metaphor is the infinite ***contracting*** to a circle, then to form a point or bindu, through which the infinite can pour. Maya limits, conceals, in order to reveal. On all levels. This is the power of shakti:

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? ... 28.1.40

POINT and SPACE:

I.K. Taimni: Man, God and Universe

"The undifferentiated ultimate reality or the Absolute which is a void, cannot have any center or particular point. Yet without such an eternal center there can be no manifestation. ..What is the exact opposite of a point... Obviously, boundless, infinite, empty space.

The Ultimate Point and the Ultimate Space must be the two opposite eternal forms or features of the ultimate Reality. P.20

It is not a question of the Absolute resting in space in its unmanifest state and appearing through a point in its manifest state, but existing through both simultaneously. This means that the unmanifest and manifest states of the Absolute related to this Space and Point are not two alternative but co-existing states which exist simultaneously and eternally. They may be considered as polar states indissolubly bound together.

Taimni p. 20/22

In the Absolute, the eternal Point or the laya Center round which the manifested universe crystallizes on the lower plane, as it were, is eternally there. It is not that the ideal Point appears when manifestation is to take place. It exists eternally and simultaneously with the Ultimate Space and is the vehicle of the nirguna-Brahman, the Reality which comes between the Absolute and the Siva-Sakti Tattva and which corresponds to number 1 in the series of numbers ... Taimni p. 20/22



∞ points in ∞ space of PB

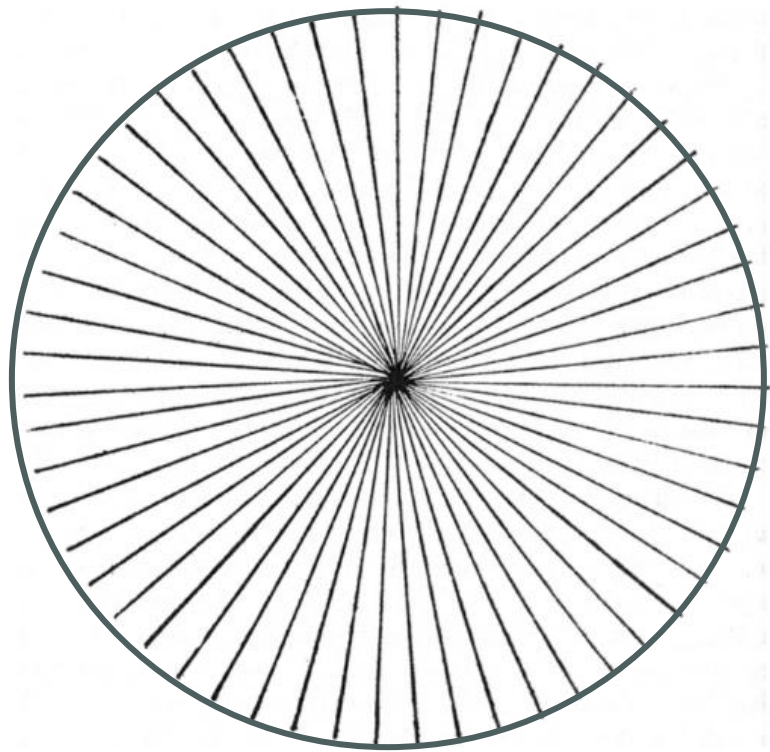
Each is entire -

Word or Light

Each reflects all the others

mathematical analysis will also throw some light on the problem of the co-existence of Oneness and Manyness in the Divine Consciousness.

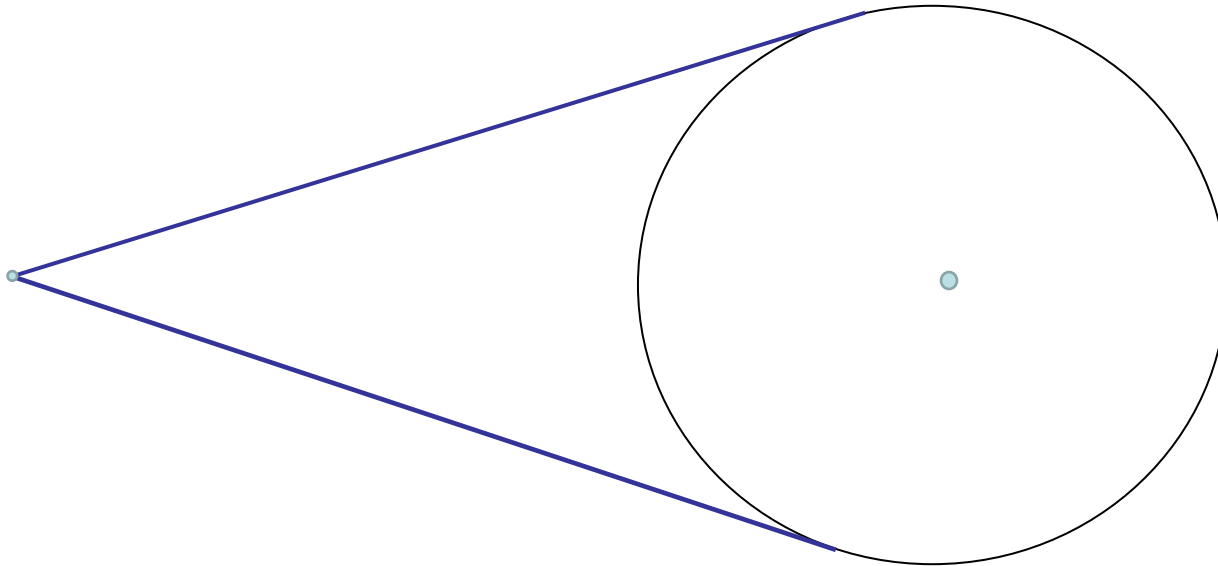
It will be seen that it is not the radial lines which can impose a limitation on a centre because they leave the centre free to expand ad infinitum. It is the circumference which imposes limitation on the centre. This circumference can be considered to become larger and larger as the radial line representing the individuality of the Monad approaches the ideal limit of zero thickness.



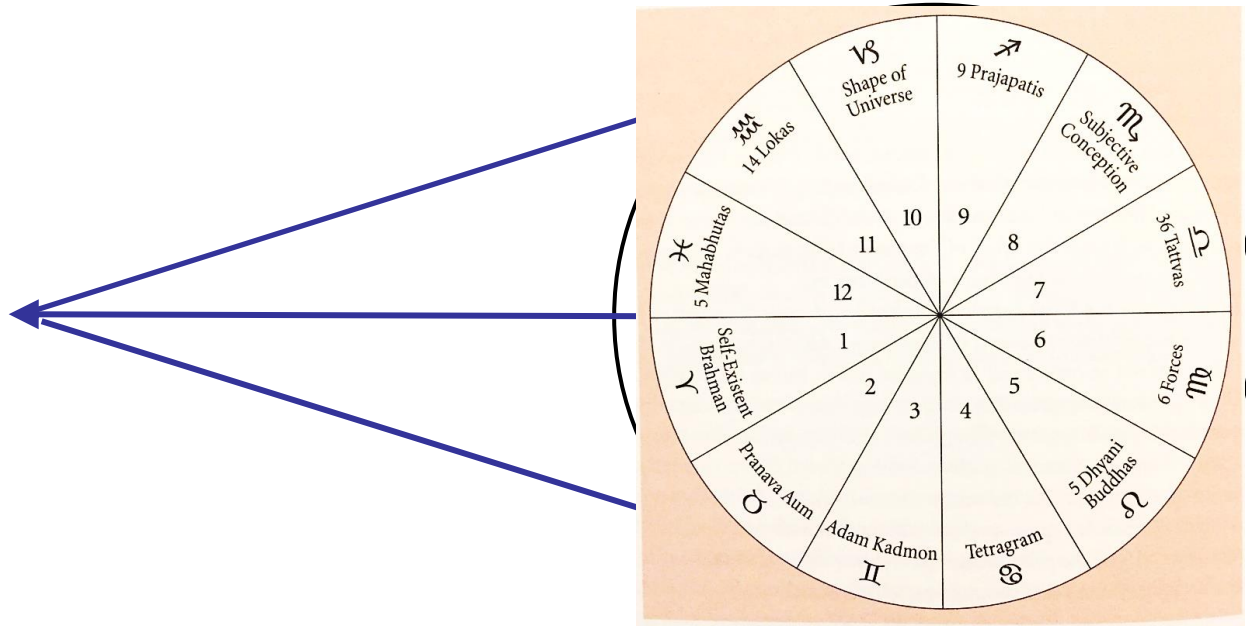
When the circumference expands to infinity the line becomes an ideal line in the realm of the Unmanifest. So, by this simple mathematical analysis which is symbolic in character we can resolve the paradox of the co-existence of individual uniqueness with an ever expanding consciousness which ultimately embraces the whole cosmos in the last stage.

Does the figure indicate Oneness or Manyness? Both
If we consider only the centre it indicates Oneness.
The moment we leave the centre it indicates
Manyness. The further we move away from the centre
the more do the radial lines diverge, indicating greater
and greater separation in consciousness. A closer
examination of the figure will show that there is a still
subtler Oneness than the Oneness in the centre and
that this over-all Oneness includes the Manyness also.
For, if the figure is considered as a whole, including
both centre and radial lines, it is still the
representation of the One Reality.

#Each point is a Logos... an Emanation of Infinite One...
Plotinus tells us that the divine mind is like an eye
blank of impression.



#Logos looks to the One and in its vision Filled, an eye with Divine Ideas, Radii. 5.3.11 5.2.1

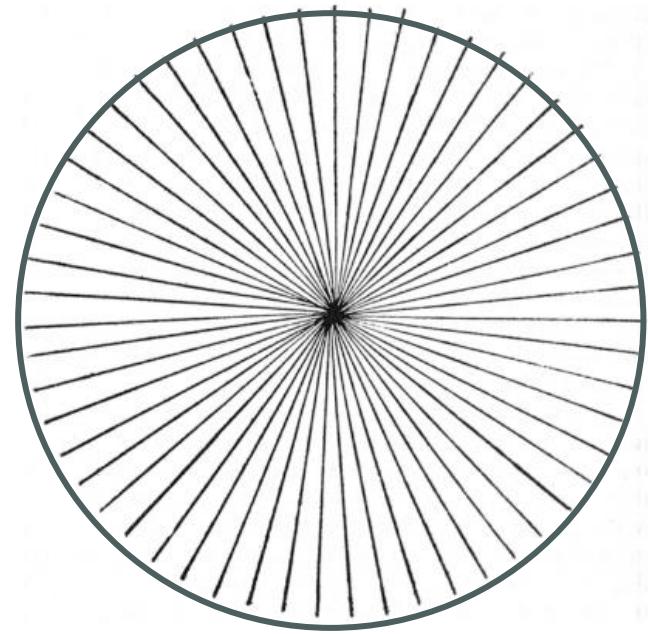
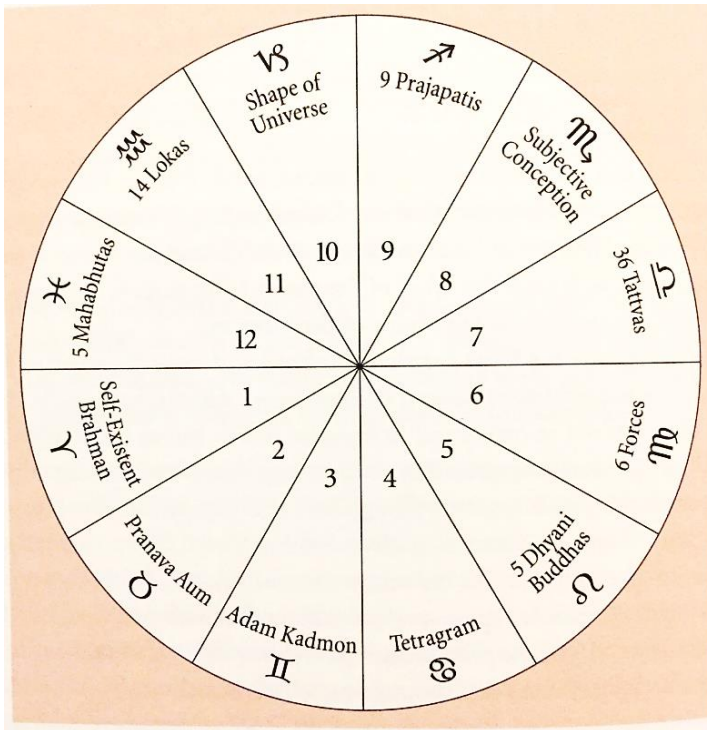


If we think of these as all the Ideas **[diagram SL 57]**, as far as we're concerned all the Ideas, twelve-- that's enough. Now, this is precipitated out of the Absolute. If we think of the white cardboard as the Absolute and this would represent the precipitation out of that Infinite Intelligence this collocation or gathering of certain Ideas. Now the strange thing about these Ideas is something like this. If we think of any world, any universe, any solar system, any galaxy, there would be the underlie or the basic plan of any one of them would be this organization of Ideas. *Ohio 3/23/84 fixing and diagrams for 90*

relate this to slide 110-120... on fours... Row

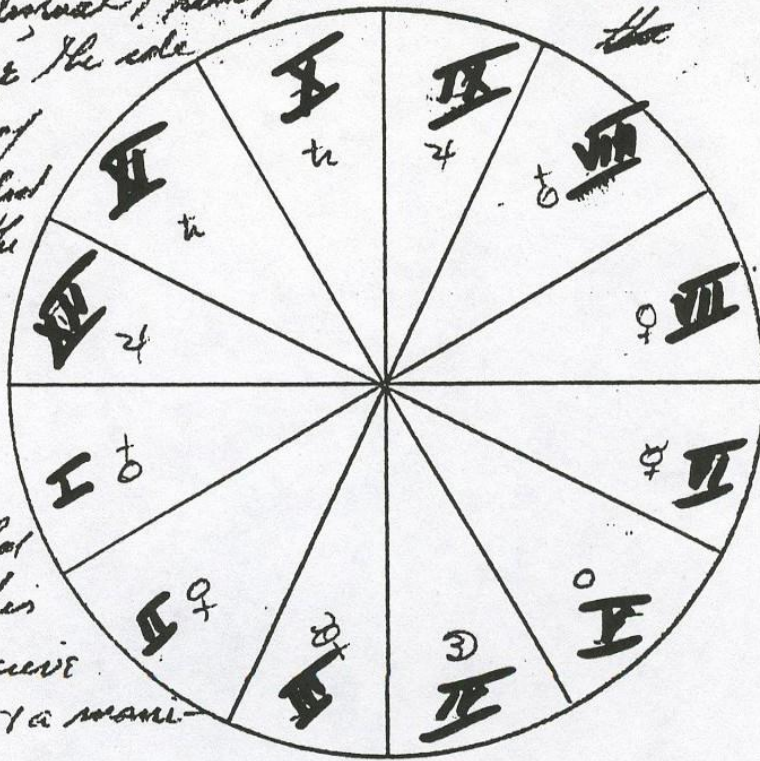
The One or the absolutely transcendent can be conceptually more available when the cosmic mandala is fully expanded and amplified. Where the totality of significations are spread before us in pictorial form with their assigned meanings, then and only then will a unified presentation of our rich philosophic inheritance become usefully depicted. The implications are profound, and descend even into the subterranean recesses of our functioning--its value observable until our intuitiveness has sufficiently evolved to dispense with it. The one is to be thought of as a continuum within which diareisis may be conceived without sundering the unity. *FRAGMENT 1 (sidenote to Astronoesis)*

#Now the whole chart is 12 divine principles. But we have to use our imagination here. Of course, they are not wedges or pieces. As a chart of NOUS the mandala depicts ideas in divine Mind. As Plotinus tells us “each idea is a unique form of the whole.” And of course we are also way beyond quantitative 12.



yes

I - XII Each mansion is an idea - a notion or conception of the father. (I.S. Row of.)
This is the Intellectual Principle ^{identified} associated with the idea - a ruler
which essentialize the role
We can think of
the ideas as intellect
and the rulers as the
object of intellect.
The totality of ideas
+ one
intellective Act, but
the object of intellect
as distinct from that
act as the rulers. This
permits us to conceive
it as both a unity & a mani-
fold.



I-XII Each mansion is an idea--a Logos or conception of the father. (TS Row) This is the Intellectual Principle. Associated, identified, with each idea--a ruler which essentializes the idea.

We can think of the ideas as intellect and the rulers as the object of intellect. The totality of ideas (is the) intellectual Act and one, but the object of intellect as distinct from that act as the rulers. This permits us to conceive it as both a unity and a manifold.

AD: Ohio 1984:

So now see if you can get the feeling. No matter which universe, galaxy, solar system, planet we're talking about, this would be the underlying samskaras or groups of -- the group of Ideas which is the plan for any and every universe. It's not concerned with the *details* of the universe. It's concerned with the basic structure that is, so to speak, the underpinning.

AD: Each universe, each galaxy, each world system, even each planet, must have some kind of underlying plan, structure, organization. Now this underlying plan or organization or structure is one and the same for all universes. These are the Ideas in the Mind of God or God's Wisdom. These Ideas are in eternity. You remember like it says in John: "In the beginning was the Word, and the Word was with God, and the Word *was* God." So it's like saying that these Ideas are the Wisdom of God, they are with God, and they are the same as God.

Now, of course, we make a distinction and Plotinus makes a distinction. The Godhead, the Supreme, the Absolute, they distinguish from its Ideas and they say well, the Ideas are of God, and from many points of view, it's impossible for us to distinguish or separate God from God's Wisdom. But the philosophers like Plotinus or Plato, they do that. They speak about the One as Absolute, utterly Absolute, impersonal pure Intelligence. Then they differentiate that from Wisdom, and they say now God has Ideas. But, in that realm, it's impossible to distinguish the God's Ideas *from* God.

So maybe now we can grasp what they mean when they say these Ideas are eternal. The universe is not. Universes will come and go. And PB makes a remark they'll be like bubbles rising in the water. From the point of view of the Void Mind, universes arise, they take billions of years, and they go back, lapse into the Void, they rise. He says it's like bubbles. That's from the point of view of Void Mind: ten billion years, ten minutes, what's the difference? From the point of view of Void Mind, not from the point of view of relative mind, that's quite different -- Must be quite a treat

From the *Doctrine of Vibration*

Although the wheels of energy are innumerable, just as the aspects of the ever-emergent power of Awareness are beyond number... all the other wheels emerge from and eventually dissolve in the 12-spoked wheel called ***kalasankarsin***: (the attractrix of time) the Goddess of Consciousness. It is also **anuttarachakra**, *wheel of the absolute*.

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It's 12 spokes represent the cognitive cycle symbolized by the sun passing through 12 signs of the zodiac. ... the powers are normally divided into 3 groups of 4

The Consciousness-energy flows out from the heart to all experiences: unfolding them, illuminating them, enjoying them, and dissolving them back into consciousness.

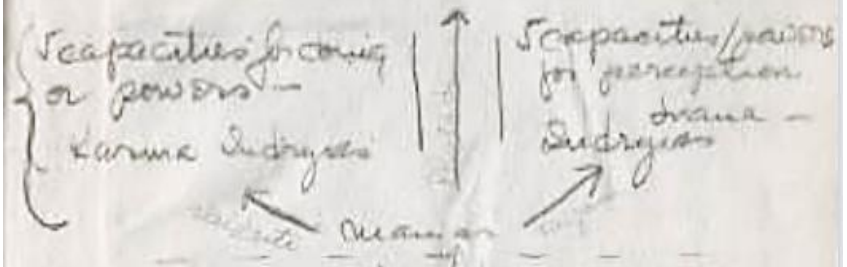
[The 12 vowels of Sanskrit are representative of the direct power of Siva, bhairava, whereas the Consonants represent Shakti.]

So then you have the explicit is the entirety of the twelvefold. but **12 is really an infinite** number of ideas, but this is manageable, accessible, from earth view...

The Nous envisions the one. And within the nous. Each idea is a unique form of the whole intellectual. Each idea is a hologram, it's a whole a unique form of the whole. Or like the jewel net of Indra reflecting all the others.

४६ 5 principles of materiality
- Shukla -

४७ 5 Tanu mantras as general



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Adhikara
Buddhi
Prakriti
Parusha

५१ 5 + 5 = 10

५२ Sad vidya - equidistant

५३ Bhava Sattva

५४ Sada Shiva of ^{Saty} ^{existence of ideal} ^{in intelligible world} ^{with}

५५ Shiva

५६ Ananda

१७ ♀ मंगल + ५ शंखुका = ६

१८ ♂ सद अद्या - अक्षयिणी

१९ ♀ शिवरा पत्नी

२० ♀ सादा शिव + शिव -
अनुभव of ideal
or in unchangeable world
with

२१ ♀ शिव

२२ ♀ शिव

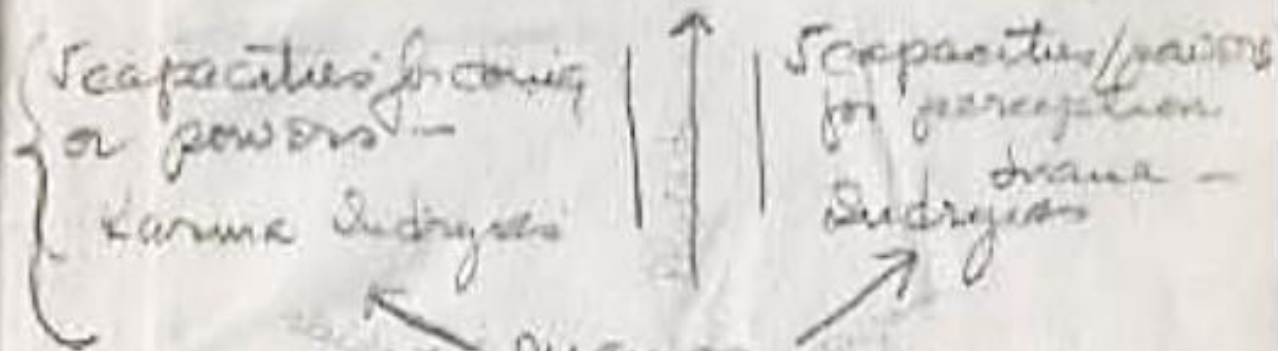
५६

5 principles of materiality

- Dharmas -

५७

5 Tan mantras as general



Abhinava

Buddha

Prakriti

Parusha

५८

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६०

UROBORIC

A. Anthony constructs the entire chart of reality, with the help of astrological symbols.

B. One quadrant, or even one house of one quadrant, represents the ONE reality.

C. Yet, everything in the entire chart is an unfolding of that One reality.

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○

ouroboros



UROBORIC:

A. The entire mandala of reality represents all four principles, four aspects of Reality.

B. One quadrant, or even one house of one quadrant, represents the ONE reality.

C. Yet, everything in the entire chart is an unfolding of that One reality: the vision of the Logos, IP, WM or Ishvara.

D. Soul is in the Nous, and the nous is in the soul... paradoxical an uroboric. Soul comes to self-recognition through the world-idea.

UROBORIC:

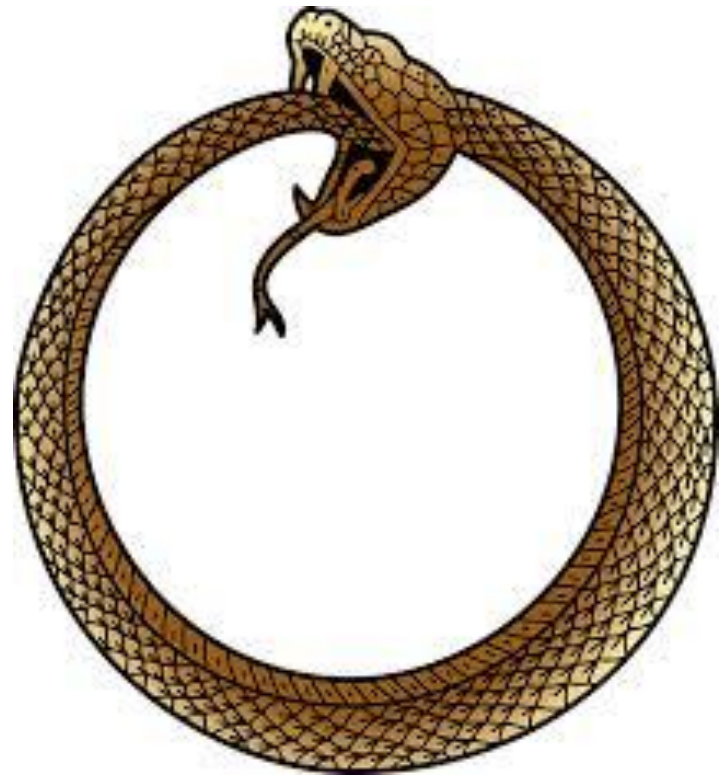
A. The One “emanates”... what is already contained “implicitly.”

B. Emanation looks to its origin...“measures” the Infinite... entirety of the knowable in the Vastness of Ineffable. IP is an “eye filled with Vision.” 5.3.11

C. Entire knowable contains a “trace” of the One... in order to be at all must be presence of One, “never 0”

Anthony : “a continuum within which there is diaresis”

The chart makes available in its deific imagery a formulation by reason-principles of a symbolic method through which these very reason principles are being manifested. The symbolism reveals a topography of the subtle world, including those reason principles operative in the individual mind itself. --*Anthony Damiani*



MULTIVALENT AND PARADOX

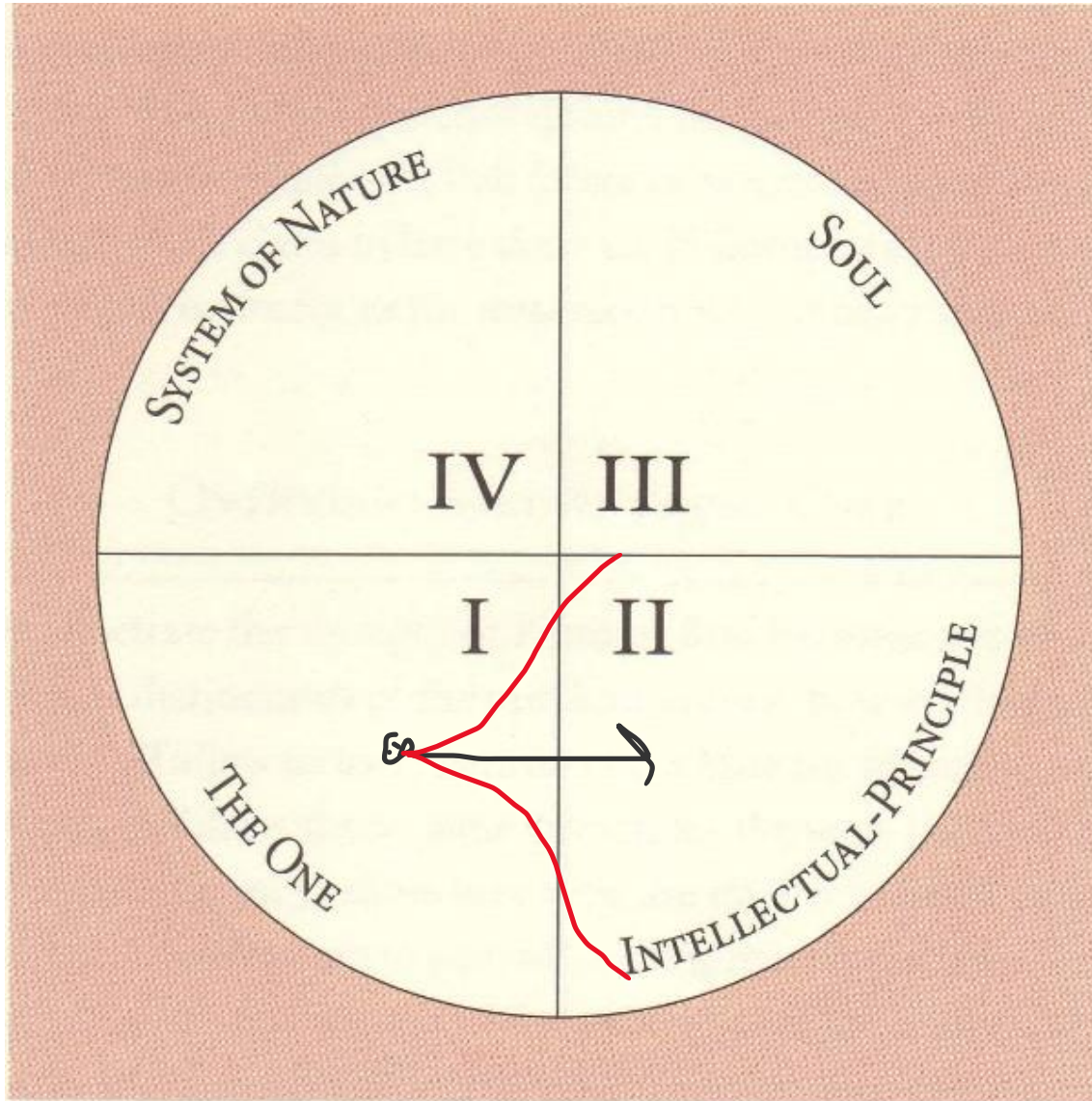


FIG. 7

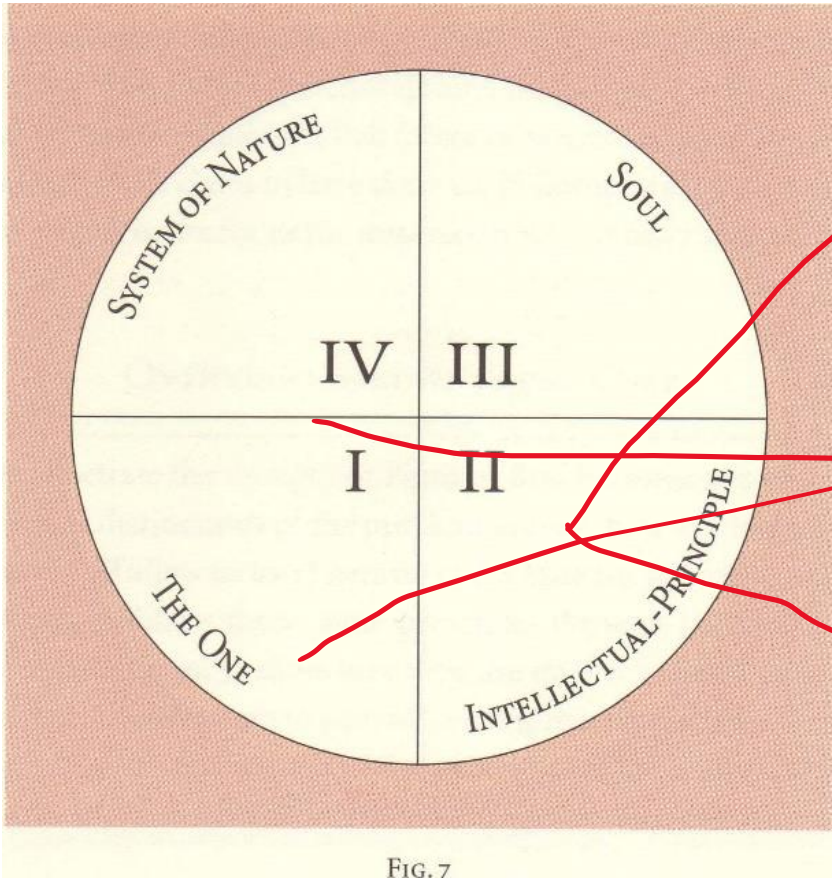


FIG. 7

