

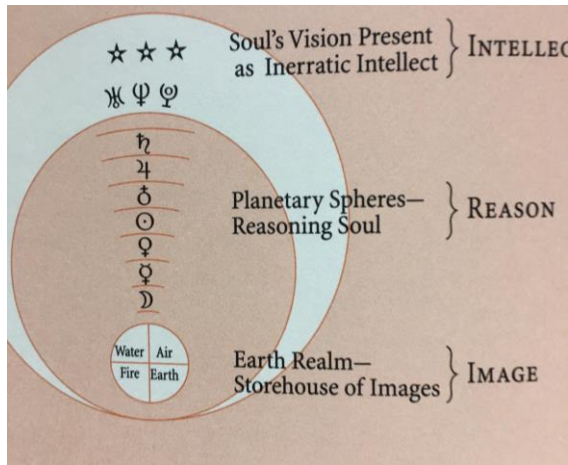
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(1) PB [25:1.71 & Persp.]: “No mortal may penetrate the mystery of the ultimate mind in its own nature--which means in its static inactive being. The Godhead is not only beyond human conception but also beyond mystic perception. But Mind in its active dynamic state, that is, the World-Mind, and rather its ray in us called the Overself, is within range of human perception, communion, and even union. It is this that the mystic really finds when he believes that he has found God.”

AD: PB quotes Al-Hallaja who says, “I am the Reality,” or the Christians who speak about union with God, the Vedantists also speak about the Supreme Identity. What he is saying, of course, is that it’s not true, that the highest experience that’s available to any mortal would be the experience of his own soul.

We could also think of it as a mind, your own mind. Soul and mind, they’re the same. In the experience, the Sage or the mystic could reach up to the very summit of his being, the soul. But he can’t go beyond that. Because essentially he is soul. He’s not Intellectual-Principle, but that doesn’t mean he can’t know something about the Intellectual-Principle or the World-Mind.

So, he is in effect saying-- On the one hand, you have let’s say the mysterious Void, the Godhead. You could think of that in the same way that Plotinus speaks about the One, the Intellectual-Principle, and Soul, Absolute Soul. You could think of those three as the mysterious Void, you could think of that as God.

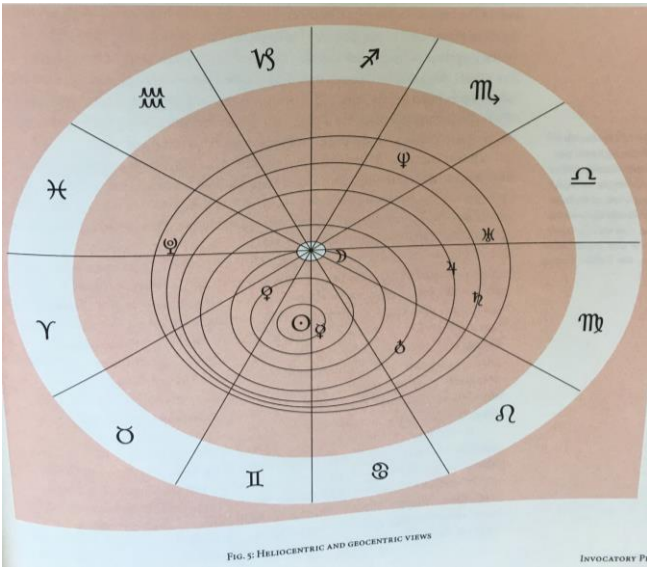


*\*\*soul's vision picture\*\**

It’s a conception of man that PB’s working with-- not only PB but Plotinus-- it’s so vast that it’s going to take all our wits to understand it. But if we think of this as manifestation, and within the realm of manifestation we speak about the inerratic spheres. Stars. That’s where the Ideas are.

One of the stars is our Sun. That’s a star too. Then in the Sun you have the powers of the soul, the Sun, soul of the Sun. On one of them is located planet Earth. On the planet Earth, you have the organization of the psychosomatic organism.

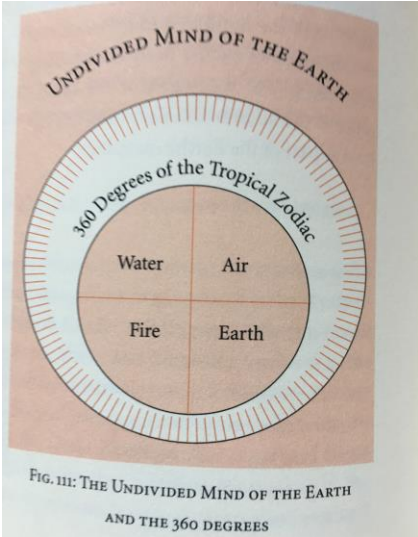
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(2) AD: If we take the notion of the mind, and we say that within each human mind or each soul-- the World-Mind is present to it, you could look at it like the World-Mind is present to every individual Overself. Let alone what's above, so we don't have to worry about that. This is the innermost of our being.

.....



*\*\*elements picture\*\**

(3) AD: In other words what we're saying is that on the one hand you have the highest level, intellection, or intuition if you want to call it that, insight, and you have the reasoning phase of man, and mentation. These three really are unembodied. But they also get embodied *in* a specific organism.

In other words, each individual, any embodied individual, has these three not only unembodied, but he also has them *in* the psychosomatic organism, functioning *through* the psychosomatic organism. Another terminology that they would use

would be something like this, buddhi, ahamkara, that's the Samkhya translation, and manas. Those three exist in an unembodied state and they also exist *in* an embodied state. You follow?

This is the Greek conception, the Platonic and especially the Plotinian doctrine, that the human being is constituted of these three different levels of understanding: intellection, reasoning, and-- they would call it opinion, combination of sense and the sense-perception and the archetype of the object of sense-perception.

At the same time you have to conceive that these people are pointing out that the same way that there is this highest level of reasoning, the same kind of reasoning that the Sun for instance, the soul of the Sun employs to bring about the organization of *every body* in its world-system.

In other words, the Sun is the core or the Mind of our world, and through its powers it, so to speak, superimposes on each and every one of the planets. We'll speak only about ours, it superimposes on it the World-Idea that is to be, and then the world of course, our planet complies or follows that dictum.

The point here is that, as strange as it may seem to us, this conception, the Greeks are pointing out that the highest is available to man, intellection or-- let's call it intellection, reasoning, and sense-perception, these things are all available to man. On the one hand they exist in an unembodied psychic state. On the other hand they exist as psychically embodied. They exist both simultaneously in a human being.

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(4) AD: What I mean is that the mind has to have a vehicle through which it could work through. That's what I mean. Perhaps embodied is too strong a word but-- If we take various instances, and we worked many of these out in the charts.

If you take the time that Einstein discovered the theory of relativity, he had a septile [51°26'] going on between the transiting planets and his natal planet, the morning that that idea came, after many years of work. But there was a specific time when all of a sudden he *knew*. Now, the soul always knew. The soul *knows* the theory of relativity. I mean it's one of the ideas in-- I mean, insofar that you speak of universal manifestation, that would be a property that belongs to the soul.

But that it was made available to him at a certain time. If he wasn't there, we wouldn't get the idea, so it had to have a body or a vehicle through which it could become operative and reflect upon itself. So at that specific moment or that specific day when the idea of relativity came to him, and ignoring the astrological data that we try to present, and he was aware that he knew but he didn't know precisely what it was he knew. He had to work it out. He had to bring in all the sense images he worked with and the physics he understood and bring that to bear and then he saw what the intuition was telling him and he followed it out.

That knowledge we cannot speak about it unless we're speaking about some embodied being. To say that it's hard to understand how the psyche could be embodied, I grant you, that's very difficult but we can conceive it. At any rate, those principles which the Samkhyas call buddhi, ahamkara, manas, the Greeks call intellection, reasoning, and sense-perception, they could exist in two different ways. They could exist as unembodied in a psychosomatic organism and they could exist as embodied *in* a psychosomatic organism.

.....

(5) AD: But you see, the inerratic spheres would be part of the World-Idea, wouldn't they? I mean, you see them. So they're part of universal manifestation here. Whereas the Overself is a pure immaterial spiritual principle, we call it mind to try to get a little familiarity with it and not feel it's too far away.

They're reason-principles that are embodied. The reason-principles that are *unembodied* are above the Overself. But the reason-principles that are embodied are manifested as part of the inerratic sphere. Inerratic sphere simply means the Ideas that govern universal manifestation are of an immutable nature. Inerratic sphere does not mean what they have translated to mean the fixed stars. That's not what the Platonists had in mind.

Inerratic means that it cannot even be an error. The Ideas that the inerratic sphere has are the Ideas of universal validity. So any Idea that is of universal validity is one of those Ideas. We refer to the totality of them as the Ideas, Plato would refer to them as the Ideas. So whether you speak about the Idea of Man or whether you speak about the Idea of a Horse, they're embodied by the sensible representation. But the reason-principles themselves, the true Ideas, are unembodied, and they are part of the World-Mind.

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(6) AD: This is the solar system. You have the planets running through here. This is the Sun and this is the Earth. You have Saturn, Jupiter, Mars, Earth, going around, Mercury. Now this may sound very bizarre. You say, "What in the world has all this got to do with me?" Well, maybe as we go along you might be able to make correlations: that the world you live in is a world manifested-- it's an Idea of God, and that no Idea of God is senseless. It has a purpose, it has a meaning, it is doing something, it is evolving.

Our soul comes from *beyond* the World-Idea, it's an immaterial. It comes *into* the World-Idea. It comes in or you could reverse it and say the World-Idea is manifested through an individual mind, it doesn't matter. We could say that the soul comes into the cosmic circuit, and finds a home.

What we're saying in effect is something like this. The solar system, these seven planets represent the powers of the soul of a Sun. The Sun is a mighty Being-- we call it the Solar Logos, you can call it God. In almost all the religions, when they speak about God that's what they're speaking about. In other words, the soul of your Sun is your God.

This Sun has the master plan for everything that's going to exist in all of these planets. We're only going to be concerned with our Earth, and these represent different powers that the Sun has.

Just imagine there's seven spheres, and you put the Earth in the center. This is from the point of view of the Sun; this is from the point of view of the Earth. From the point of view of the Earth we have a geocentric system, from the point of view of the Sun we have a heliocentric. *\*\*picture\*\**

Earth, as part of the system-- you could see that at any time these planets will be all in various positions, and we could speak about it in this way. The Earth has the elements, fire, earth, air, and water. We speak about that as the matter. Then we speak about the traces of life left behind in matter which we call the tropes. Then we speak about the 360 degrees which are around the Earth. And we speak about that as the intellectuality or the mind of the Earth.

If we think of the elements as the body, and if we think of the life which is left behind in the elements themselves, the memories that the Earth retains of every living thing that ever occurred here, we think of that as the psychical, then the

degrees would represent the ideas around the Earth. Then the functioning of all these planets, in other words, the position of all the planets in the solar system at any one time would represent the Undivided Mind of the Earth-- the Earth's Mind as infinite wisdom.

That would be true of any planet. Any planet, so to speak, would be constituted in this way, it would have what you would call fire, earth, air, water. Or you can change the words and think of radiation, mobility, cohesion [and fluidity]. Same thing. They changed the words. Sounds more scientific.

In other words when you say earth, what you really mean is cohesion. When you say air, what you mean is the principle of mobility. This is what they mean by fire, earth, air, and water. So that would represent the body of the Earth. Any of these elements would have left in it traces of life. Anything that's ever lived leaves behind traces of life in the elements, and these memories belong to the Earth. They're like the Earth's unconscious.

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(7) AD: When a person is born at a certain specific moment, there's a certain arrangement, combination, of the various planets, and that is prefigured in your natal chart. At that moment, the person is born, you say this is the embodied psyche.

The reasoning phase of the Undivided Mind of the Earth is unembodied, it's always in motion. Those are the transiting planets whenever you look at a transit. You want to figure out, "Well what's going to happen to me?" You look at the ephemeris, and you get sometimes an idea, "Oh, this is what's in store for me".

This is like the Undivided Mind of the Earth. The strange thing is that the Undivided Mind of the Earth or the Undivided Mind of any of these planets is equivalent to the powers of a soul of the Sun. Let me try to explain that a little.

We think of the Sun as a hot mass, a big rock that's red hot, radiating constantly. That's the corporeal aspect. There's another part of a Sun, the soul of the Sun, which is nothing but pure light.

Let me try this example. You experience yourself. You say, "I am this body," this is a corporeal, corresponds to the Sun as a rock or a big stone up there, very hot stone. Now let's say you have a mystical experience and you experience yourself just as pure light. You don't experience your body, the body's forgotten, you experience yourself as this infinite light that's pervasive of everywhere. You would say "Well that's my soul." Apply that to the Sun. So when we're speaking about the soul of the Sun, we're speaking about this infinite (life/light) of the Sun. This is pervasive of the whole universe. It is the recipient of all the Ideas that are in the universe.

Just like if we took the case of a human being and we said well, in mystical trance he experiences himself as this vast boundless light. If he is trained sufficiently, he will realize in that light that he is the recipient or he is receiving the presence of spiritual beings within that light. After a while he begins to distinguish and he sees that they're in that light, they're part of him. This later on may gestate into mentation but that's beside the point.

The analogy I'm trying to show is that the Sun is also of such a nature that it has this vast boundless infinite light and in this light it receives all the Ideas. It is that phase of the Sun which receives-- and is the recipient of all the Ideas. The way we see it in a sensible way is, you're looking at the Sun and it's 1 Aries. and then we look at the Sun and we see that it's 2 Aries the next day and 3 Aries the next day. That's the sensible representation. There, Ideas are taken in one at a time.

But when we think of the soul of the Sun-- as this boundless light, then it receives all the Ideas all at one time, there is no sequence. Now, it is *with that phase of the Sun that our soul is conjoined to*. The Overself. The Overself is conjoined to *that phase of the Sun*, its soul. That's why in the Gayatri you could speak about the Sun as the *Selfhood* of your soul.

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(8) AD: Plato usually speaks about the Mind of the Earth. Plotinus goes beyond that, he speaks about a greater Mind than that of the Earth. But you have to remember that from our point of view, the spontaneous wisdom which is constantly functioning and which we refer to as the Undivided Mind of the Earth, and we refer to that as infinite, it's infinite as far as we're concerned.

No individual mind, yours or mine, can encompass that. In turn, the Undivided Mind of the Earth is not equal to, let's say, the powers of the soul of the Sun. That's greater. But then, that too is not as great as let's say the Ideas of the inerratic sphere in their totality.

So, what you have is like one idea reaches a certain level where it touches upon the next idea. That next idea is greater than this one, but smaller than the one above, so you reach-- In other words, what they do is they have wholes enclosing wholes, getting bigger and bigger. From our point of view, we could certainly with justification speak about the Infinite Mind of *our* Earth as infinite, as far as we're concerned. Because it operates with a wisdom that is infinite.

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(9) PB [20:2.289 & *Persp.*]: "Philosophy is faced with the problem of educating each individual seeker who aspires to understand it. There is no such thing as mass education in philosophy."

AD: One of the things I think those of us who have studied astrology have noticed, is something to this effect, that each individual's experiences are very unique to him and no one else. Consequently that means that the lessons that you have to learn are very peculiar to you. But in order for you to learn these lessons, circumstances, situation, events, relationships, have to be provided so that the soul entering into a body, getting those experiences, and let's assume that it's going to try to understand the meaning of those experiences, then that's very peculiar to this person and not to another person.

So, in the study of astrology, I think one of the things that's very noticeable is that every person's experience are very peculiar to him, and they apply only to him, and they're not good for anyone else. So in that sense, this is one way we could look at it, philosophy, or this greater wisdom, is trying to provide for that individual everything he needs in order to unfold more and more the potentialities in his own soul.

So if he's forced with a crisis situation where, let's say, a power that he doesn't have but nonetheless exists potentially in the soul is *forced* out upon him. Like I've been *forced* to learn patience, even though I *have* none. But little by little it's been forced out, and I had to learn to be *patient* about things. But what I'm trying to get at is that you're put in such a situation that you *must learn this*.

Incomprehensible wisdom is required to see that each one of these people who need certain lessons, and not other lessons, is provided with these lessons at the opportune time, at a *meaningful* time, not *any* time. You're aware of that, I

mean, if the lesson isn't given at a certain time, it just as well not be given. And when you think of all the people that are being sent through various lessons, then you begin to understand why I'm saying that the Undivided Mind of the Earth is like an incomprehensible wisdom that arranges all these matters.

Now, in that sense I understand philosophy to be-- by philosophy I mean this wisdom of the planetary Mind, that this wisdom is the only wisdom that is capable of providing each and every one of us the lessons necessary for the unfoldment and the evolution of our soul, the assimilation of understanding or reason-principles building up the soul.

It cannot be done on a mass basis, as if you *all* are going to have the same experience tomorrow. It doesn't work like that. Everyone tomorrow will be faced with a different problem. I don't have to tell you that, every one of you knows that, and I'm quite sure nobody is willing to change problems with anyone else.

Whereas, generally mass education is not based on that, it's based on something quite different. You want to be a doctor then everyone has to study anatomy. There you have mass education and principles are being applied of a mass nature. But you may become a doctor for one reason, he may become a doctor for another reason, that you're not going to find in any physiological textbook. You'll only find in your experiences of life why *you* became a doctor and why *he* became a doctor. See, is there another way we could look at it?

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**(10) AD:** When the chart is understood in depth, you can see that many of the ideas are built into the personality and that the personality is expressing these ideas. But we've done that with a few like Einstein, Santayana, Atmananda, Fermi. You can see that the re-embodiment soul takes on that kind of a vehicle or associates with that kind of vehicle which are expressive of the uppermost tendencies in this person.

If let's say a person is particularly concerned with understanding some phase of philosophy, very often as you read his chart you'll see some of the major planets sitting on certain degrees or ideas which are these tendencies in the-- And he gets re-embodied or reincarnates and in that very embodiment these ideas-- you will see those expressed.

For instance when you have a dream, say that it represents the manifestation of some hidden complex. So you could say that the hidden complex is getting embodied in the dream, sensibly portrayed. We begin to see that also-- when we do that chart, very often you'll see that this person, his life was an expression-- the expression, blossoming, and manifestation of these basic ideas. And it's quite a revelation.

Of course I think that this is probably a really glorious indication of the Platonic notion about the Ideas, because-- well you know the Platonists pointed out that all we ever could know, all that we are ever expressing, all in our life that we communicate with one another, all this-- all these are ideas and nothing more.

PB says the same thing. When you examine your experience very carefully you'll see that no matter how intense the experience, you look back and you'll see that it was just a manifestation of an idea. So, once you go that far then you go all the way and you'll see that everything is idea.

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(11) AD: I refer to the trans-Saturnians as the knowing, willing, and feeling. These are the planets or the functions that know, will, and feel; these here provide the form of perception; and this is what they know. This is what they make a judgment on, what's going on here.

If we keep in mind what we said before, that if this represented the body and the organization of the instincts, and each one of these is related to some function in the bodily organism, then in their totality they're going to constitute the way this body is organized, and the way it functions produces certain concomitant appearances, and then these pass judgment on those appearances.

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(12) AD: The Chaldeans provide the form. Here's an interesting experiment. Some day when you have a real heavy aspect, and let's say Saturn is sitting on your Moon, make it really pleasant, you go look in the mirror and you won't see yourself the way you saw yourself the day before. There's an actual alteration of the perception. Because those things that are organized to constitute or make possible the way you see something are slightly modified or changed.

Now I'm not saying this is the cause. I don't know what the cause is. All I'm saying is that there's a conjunction, and I wonder why in the world I'm so depressed. I go over everything in my mind, I paid all my bills, I get along with my wife, this, that, why am I so depressed!/? You go look at the ephemeris and, "Oh wait a minute, Saturn's on the Moon! Sure I'm going to be depressed." Some people get a bad headache and they can't function with a thing like that. That's what I mean, the form of perception is altered.

Now, those seven [Chaldeans] together, in their completeness, in their totality, *are* perception-- the form in which you're going to *see* something. For instance, if it was possible to take one away, one of the planets, then it would be minus that function, and consequently there'll be an alteration of the modifications of the organism. So for instance some people that have bad aspects between Sun and Moon have trouble with their eyes. That's altering the form of perception.

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(13) AD: We'll do a little bit of this because it's pretty interesting. I was trying to explain to you yesterday the example of the snake and the rope. You see a snake where there's a rope, and I pointed out that's because these three functions are fused together.

The Neptune operates with the *belief*, with the *feeling*, there's something here, this-ness is there. Uranus operates with the function of knowing. What does it know? A snake is a universal, it's an idea. So these two are fused together, mixed together. So I see there-- this rope which is there, I see the snake there. In other words, Uranus superimposes on the feeling belief that something is there the idea of a snake, and the Pluto *wills* it into perception. When these three functions are confused like that, we're subject to illusion. We *don't* see things as they are.

There's some very nice quotes where PB speaks about the absolute need-- in order to make possible the faculty of insight, these three functions have to be highly differentiated, refined, and evolved. In other words, what is attributable to knowing you've got to understand as knowing, what is attributable for feeling-- each one of them has its own validity, and each one has to be developed.



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(14) AD: As the individual consciousness evolves then these are brought into operation more and more. But you can function without them, very often we do. The animal form shows that that is so. It's almost like we're not interfering. Once you've learned, let's say, to do something very well, then you do it automatically without thinking about it. You just function that way. But, look, we first have to learn it. That's where these functions come into operation.

Let's say you're a musician, a pianist. All three functions have to be employed, the feeling, and the thinking that's required in order to read a script and understand all the notations and all that, and then the execution requires the willing. So these three functions are employed in becoming a great-- a good pianist. But once you've learned it then you could dispense with them. But we get into that a little bit, I just wanted to bring this in to complete the statement he was making.

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(15) AD: Why can't the Bushman recognize the circle and write a textbook on Euclidean geometry? They're in his soul. You see why it's necessary to keep in mind on the one hand, we speak of a soul with all the forms within it, but on the other hand the need of the World-Idea to elicit from the soul the potentials in the soul, bring it out and put it to work. The soul is always producing. So it's only the World-Idea, by imposing necessity upon it, forces it to do so.

Otherwise-- you remember Jung's cryptic remark, mankind's greatest passion is inertia. He won't do anything. Necessity forces us to do it. We won't do it any other way, unless we're very evolved beings but that's not our problem. So how are we going to do anything? Well, necessity comes along and says, "You notice, you're going to get hungry today, you'd better go out and get your organic bread."

That notion that the Greeks have that only the World-Mind can teach the soul and bring out from it what it needs for its own development, only a comprehensive wisdom like that of the World-Mind could do that. If we think of human wisdom it will be totally incapable. Remember you're thinking of this long drawn-out evolution that we're involved in.

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(16) AD: There's a very beautiful passage where Plotinus says something to the effect like this. The soul contemplates the Ideas. Now some of the Ideas it doesn't achieve. The only way it can achieve these Ideas is by coming down and getting embodied. But getting embodied means that it *becomes* these Ideas, and actualizes these Ideas in its very life and that way assimilates the reason-principles that it couldn't do up there.

That's why I said the way I try to work astrology and understand astrology is I look at the basic ideas that constitute or are constitutive of the personality, and these ideas blossom as that personality. This is the way that man is contemplating these ideas, by *being* them. So our life is a manifestation of these ideas and an actualization of these ideas.

If you understand astrology that way and then you study your chart, you begin to be amazed of what a miraculous thing your life is. That here you are looking everywhere else except within yourself to find this marvel of existence.

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(17) AD: Just take a look and you'll see that. You'll see the ideas that are being actualized. The easier way to do it is to take a planet sitting on a degree and study the meaning of that degree. Study it very carefully. In the beginning it's very hard, you'll only see the psychological manifestation of that idea. But when you penetrate deeper than the psychological level, you become aware of the intellectual meaning, the intellectual idea that your psychosomatic organism is organized or constituted by these ideas and you begin to see this deep level of meaning that you're born with. You could either fulfill it or just forget about it.

S: What if we look at it as symbol, we immediately go to that psychology of which is the positive manifestation and what is the negative?

AD: There's no such thing. Don't read it that way. It's not positive and negative. They're complementary. Yes, that's complementary. He will manifest both these things. Now Jones does use the notion of positive and negative but I don't work that way. Because you'll notice that there'll be certain characteristics that are very good and other characteristics which seem to be the necessary accompaniment. He calls that negative and I don't buy it.

Some people find joy in being dissatisfied. You could take that as negative, but another person could take it in a very positive sense in recognizing that there's a real reason why he's finding joy in dissatisfaction because things are not good! There's no way that you can convince him that the glamour of the world can't deceive him anymore and so it's better that he remains in a dissatisfied state than he should be complacent. So, don't buy that negative-positive thing.

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(18) S: Dionysius consciousness and Apollonic would be the Earth consciousness versus the Sun consciousness?

AD: Yes, and the Sun consciousness would be Apollonic. Dionysius would be the submergence into the Dragon and the forgetfulness or the unconsciousness of everything divine. So he has these two planets in less than one degree opposition, they're almost exact. [Nietzsche's Sun (23 Libra) Pluto (23 Aries) opposition.] In all his writings you'll see this constant conflict coming out all the time. Then you begin to get a deeper understanding into the philosophy of this man and why in all his works he has to express this.

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(19) AD: So, if we took an example like-- Well I'll use one of mine that I'm familiar with: my Uranus is based on 13 Pisces. It says "Sword-- An ancient sword in a glass case in a museum." Now what does that mean? You say, what in the world could that possibly mean? What is the idea, what is--

In other words, what I'm saying is that this degree represents an idea in the intellectuality of the Earth. It's an idea that belongs to the Earth. There-- all these ideas belong to the Earth. These ideas are put together in such a way that make you to be what you are. Now if I could find out the nature of every idea of which I am constituted, then I will have some

understanding of the meanings with which I am born. They're actually born. I'm born with them. They're part of my heritage.

I look at the degree and I say "Well, sword in a museum". I could read the psychological definition that Jones has, but it doesn't satisfy me, and if you read it you'll see why. I mean, you'll see that he's explaining the psychological behavior, *which is a manifestation of the idea*. So I'm not to the idea yet.

So I try contemplating that. I contemplate the degree, I keep thinking about it, but I think by not thinking. No associations, no thoughts.

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**(20) S:** Are you seeing words as symbol?

AD: Well, first the words, naturally, because the words stand for some kind of meaning and once I have memorized the words then I'm preoccupied with the meaning and I forget the words. But I try to gaze at that meaning without bringing in any associations because any associations I bring in will be from my past. And that's dead-- I'll get no fresh knowledge that way. Anything I superimpose on it will be the ashes of memory. The idea is to look at it and see it for what it is without superimposing any of your psychology on it.

Now a symbol is very strange because it has multivalent meanings. It doesn't have *one* meaning but it's a whole cluster of meanings. One of these may strike you immediately. That would come to you like a kind of intuition, you start grasping to try to bring it into the reflective consciousness. So a symbol like that, it turns out that what it ultimately really means is discrimination. Sword is a symbol of discrimination. One of the ideas that's included in the way I function is the fact that I must always discriminate between two things and try to get to the essence by understanding the difference between two things. That leads me to an idea--discrimination, in this sense, is a kind of idea.

Then I do that with the next and the next and-- I do that with each symbol until I begin to get to the idea that each symbol more or less is trying to portray. But then if I do another chart, that very same symbol will alter. Because like I said the symbol has a cluster, a variety of meanings. It's a matrix of possible tendencies. Which tendency is going to become available to you depends upon the configuration of the whole chart. That will stand out rather another meaning.

What I'm trying to get at is that when I read PB, and I contemplate, I just try to keep my mind still, I try not to bring in any associations and thoughts. When the mind *does* get quiet, then a meaning, so to speak, comes to the surface. Very often the meaning is not articulate in the beginning, it's more or less the *feeling* or the *presence* of an idea. Then I have to make it articulate to myself. So it's really learning to keep quiet and not throw, project out there, anything.

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**(21) AD:** Yes, it is attention, but it's very peculiar. It's a sort of unfocussed attention, there's a kind of diffused attention. Insofar that it's a diffused attention, if an intuition comes, I'll be there. Whereas if it's a *focused* attention, an intuition comes, I'm going to block it, I'm even going to deny it. I'm going to say, "I'm not interested in you." In other words what

I'm saying is, a focused attention is a predetermination as to how you're going to see something. Whereas an unfocused attention is there's *no* determination, there's *no* judgment. What's there is there.

Insofar that a lot of people in class would ask me, "Well how did you get it?" Now I have no method, I just (tried) to describe the technique I employ when I concentrate on the chart and try to understand the basic meanings that a person is endowed with when he's born.

Let's say you walk into a room, you scan everything in the room in an instant, but you focus on nothing, and intuitively, "Wait a minute. That doesn't belong there, that--" You see, your attention isn't focused, and so you're susceptible of intuition, whereas a focused attention is really a prejudgmental set of the mind.

When I read a symbol in a chart, I try to keep that kind of attitude. A few people have begun to pick up on this in the class. Strangely enough, one of the kids that goes to a class, somebody I don't know, I never met, he comes to class and he's operating the same way I am. So it is a technique which we evolve unconsciously, without even realizing that we're doing it. I tell them, this is the way I work.

The same thing when I read something of PB. If I already have focused my mind, put it in a set, predetermined condition, then anything I read is already predetermined, I already know what I'm going to read, if I could use that term. Whereas a mind that's open, receptive, unfocused, doesn't cling to any of its memories, keeps them at a distance, that mind is capable of receiving an intuition.

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(22) S: There are notes where PB talks about taking a theme. I mean that's one way, taking a theme and reflecting?

AD: Yes but, that's not contemplation, we're talking about something very very specific. If you're reading a novel, and you get in a very concentrated state of mind, and then you take the novel away, the story away, and you remain in that state of mind, *now* contemplation can take place. If you can keep that state of mind, then a theme will come up and suggest itself to you and you contemplate that until you *become* that theme. You actually *are* compassion. Which is quite different from concentration on a thought.

Because when you concentrate on a thought, all you could do is become united with the thought of your mind. But the idea of compassion is a universal. *It's a Real Being*. It's a *God*. That's what you experience if you contemplate. You experience the Being of that God. Those 360 degrees, each one of them is a God, and you can experience them *as such* in contemplation.

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(23) AD: When we worked the chart of Einstein, that was amazing. For months he was studying the problem of relativity, I should say for years, the years 1904, 1905 were an extraordinary time for him. He wrote four, five papers on relativity and they were models of clarity.

But the strange thing is that the theory of relativity sprang into his mind as this feeling one morning when he got up. That morning he had an exact septile, Uranus onto his Saturn Mercury conjunction exact. That usually means that some

kind of knowledge, an idea, is coming into you. When this idea comes into you it doesn't have a label, a name. It comes in as a feeling and then you've got to pull it out. When Einstein got up he knew that he knew something but he didn't know what it was, and he had to work all day and then finally he began to articulate what that was about and the theory of relativity came out. On the other hand, when he had Uranus *squaring* that, he came up with the unified field theory and wasted twenty years.

.....

(24) AD: There it's a kind of special language that we're using. It's like hieroglyphics. In other words, a symbol here could stand for such a variety. One and the same symbol-- like Jupiter can have such a cluster and variety of meanings, that unless-- Let's say you're speaking about something very specific and you're using the symbol Jupiter, one of those meanings will be adequate to what you're trying to say, not all of them. It's a deific language in the sense that it's a language that is spoken by the Gods, symbolism. This is not mythological. Symbolic language has always been in use and always will be in use. Because you could say with one symbol an indefinite polyvalent number of meanings.

[Picture] an eye in a triangle. What does that mean? Try to exhaust the meanings in that symbol. The same thing happened in Egypt. The hieroglyphics had a variety of meanings and only the most highly advanced and spiritually evolved priest knew the metaphysical meanings of the hieroglyphics. The other people did not know what those meanings were. One and the same symbol meant a variety of different things to different people. To the advanced priest and initiate it meant one thing. An ordinary person would look at it, would mean something utterly different.

It's a deific language. What we mean by that, it has a plurality of meanings all encased in that one symbol, and dependent upon the understanding of the individual who's receiving that, that's what it'll mean. There's no fixity in these things. Most of the symbolism that is used in astrology is of that nature. Each symbol is a cluster of meanings. As you use it, you'll reveal how much you know and how much you don't know.

When you read even a degree in a chart, or you'll look at the Sabian symbol, and let's say it has a description, "A woman standing by an open grave". What does it mean? If you're looking at just a symbol, of course you can see that it can have an indefinite number of meanings. But in terms of the context you'll find it, then you know what it might mean to you.

So you can see what has happened in a sense that as humanity has evolved into a mental consciousness, there was a need to articulate and make more and more precise these meanings. That's the way humanity is evolving. I don't know what the next step after conceptual consciousness or the mentality would be. But I suspect it would be in the nature of a more synthetic understanding.

In other words, the possibility that our consciousness may evolve where it will include the conceptual meaning, the magical meaning, the mythological meaning, all these would be synthesized in that kind of a consciousness. Because we do not cancel, we do not throw away that which we have worked our way through. It becomes part of us, in the sense you remember like I said the evolution of the eye. Built into that structure of the eye now is that long phylogenetic and ontogenetic development that it went through in order to reach the stage. It's built into the organ itself.

The other thing about astrology, too, is of course, I'm working with what you might call an intelligible astrology. I don't even need the solar system. I don't need it. Because my meanings are basically concerned with what these things mean in the Intelligible World. It doesn't follow necessarily that the sensible world can adequately express those meanings. It could only do so maybe partially. It can't do it completely.

That's why, if you remember, Plotinus points out that when they look at the stars and they say, "This is a such and such," that's just announcing. We're not saying that that's *causing* anything. He's very specific about that. Because the modern mentality is "Oh, Saturn squares Jupiter, it's *causing* this."

It's not causing anything, you don't have the right to say that. I mean you're inferring and your inference could be damn wrong. But if you say it's *announcing*, then you're safe. It's announcing something that's going on in the Intelligible World. And you're safe.

Sometimes if a philosopher is a Sage, then he may have to express himself through those degrees, but what he's expressing is not those degrees. He's free of them. And we've done that, people like Atmananda, Krishnamurti-- people that are free inwardly from the compulsion to constantly manifest the degrees. They're free from it so they can formulate the doctrine which is coming from a higher realm, but manipulate those meanings that are in their degrees to express that doctrine and not to express their personality.