

Anthony/Plotinus: Four-Fold Nature of Reality –

[[FOR COMPLETE EXEGESIS SEE: >10 -- FOURS from E' MANDALA ONE AND FOUR AND MANDUKHYA ONLY 40P marked with # REV some later pieces used]]

only AD comments new

PB summarizes the *Mandukya Upanisad* in a few paras:: (may go consciousness)

PB: Mind; world-Mind; world-idea; world.

A few from I Am That

Four-Fold Nature of Reality and Realization

THE ONE AND THE FOUR; three and one; and one and three. Axiom of Maria,

There is a grand four-fold symbol by which to measure out

4 views of reality

4 phases of the path

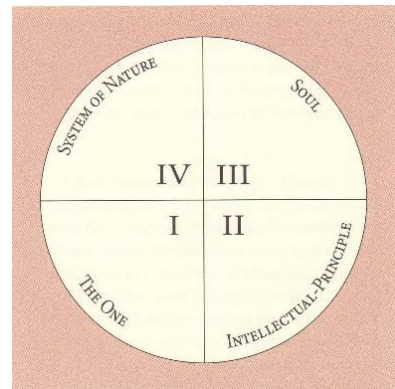
4 dimensions of sage-ness

Anthony starts with the four-fold view of Reality put forth by Plotinus and also many other traditions such as the four states of consciousness in Vedanta. **Plotinus tells us: there are three primals-- The ONE, NOUS, SOUL--and the COSMOS, the system of nature.** Anthony symbolizes these in the archetypal four “quadrants” of the circle.

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 Intelligence. Third comes the Principle, Soul. *Enneads 5.1.10*



Vedanta speaks of four states of consciousness-- most known is the Mandukhya Upanisad. “This Atma is Brahman. this Atma has four padas.”

These principles are also deeper dimensions of our own being, as well as realizations.

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. *5.1.10*

Here you can read the transcript from January 1984 where Anthony talks about the deepening of consciousness into the three primal’s. On the one hand he is emphasizing that all three are primordial awareness and on the other hand that our experience of them deepens. Moreover there is what I call the Upanishad diving board in which we have the fun metaphor of the pope. To appreciate the greatness of the ultimate reality the Upanishads and Plotinus take us through deepening initiations.

Here are a few other ways to say this from a few other traditions.

QUOTE FROM MANDUKHYA PB: VOID, WM, OVERSELF

PB: Mind; world-Mind; world-idea; world.

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

For even the prophets and avatars whom the divine Godhead sends down to mankind are sent not only to teach them that this Absolute exists but also to direct them towards the realization of their own true inner self. The true self will then reflect as much of the divine as it is able to, but it can never exhaust it. It is the Overself and, through the threefold path, is *Knowable*. ... In the Unique Godhead, ever mysterious in its unmanifested self-existence, there rises and sets, like the sun's light, the manifested World-Mind, in which--in its turn--there rises and sets all this wonderful cosmos of which it is the very soul. The first is forever beyond man but the second is always accessible to man as the Overself within him. 28.2.91

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.(P) 27.2.48

--The Wisdom of the Overself *The Unveiling of Reality* CH 12 para 13

Psychologically, all this may be summed up as follows:

When Mind is active in knowing and distinguishing one thing from another, it is finite consciousness. When it assumes forms and qualities, it is the things themselves.

When it is centralized as an individual observer of these presented objects it is the "I".

When it is centralized as the observer through the Overself of all the innumerable separate observers, it is World-Mind.

When it is passively at rest, it is itself, Mind.

The universe cannot help eventually but move from the Many to the One. This is why all life tends to the grand climax of blessed unity in the end.

PB summarizes the Mandukya Upanisad in a few paras:: (may go consciousness)

In the waking state we experience the physical world, in the dream state our experience corresponds to the etheric astral world, in the deep sleep state we enter a still higher level of experience which is that of the God whose will is expressed in the other and lower two worlds. This God the Hindus call Ishvara; I have called it World-Mind. Now underlying these three states and therefore the Reality, the consciousness, the real consciousness underneath them, man experiences as enlightenment. The other three are states whereas this is the Reality supporting those three states--waking, dream, and deep sleep. In deep sleep man reaches God, it might be said, but owing to his ignorance he is unaware so he does not benefit by it. 19.3.193

One of the first things a student of philosophical psychology must learn to understand is that the different states of consciousness are not the same as pure basic essential consciousness-in-itself. The states are like little circles within larger ones. They possess various limits and limitations, belong to lower levels, and are subject to alteration. Basic consciousness transcends all these things, all these conditions, and may therefore be called transcendental consciousness. 19.3.195

What is called *Turiya* or the "fourth state" in Sanskrit, although it is neither waking, dreaming, nor sleeping, is related however to all three as their background. Therefore, before one falls asleep it comes into play. Before one wakes up in the morning it also comes into play. Or before a dream comes to an end and deep sleep supervenes, it comes into play. This is why either the practice of meditation or the brief practice of spiritual remembrance at any of these three natural pause periods takes the fullest advantage of them. This is also why during the interval between two separate thoughts, it comes into play. Thus, throughout a man's life, he's comfortably being brought back into touch with his divine Self. But because **his face is turned the other way and he's looking in the wrong direction**, he never takes advantage and becomes aware of that Self. 19.3.196

The fourth condition is attained when the true nature of the other three is fully comprehended, so fully that all the thoughts, feelings, and acts of the person are henceforth based upon the unshakeable conviction **that the three are only appearances within the Real.** 19:3.197

In our view, even deep sleep unconsciousness is a form of this "consciousness" which transcends all the states we ordinarily know - waking, dream, and deep sleep - yet includes them when they merge back into it. Such a "consciousness" is unthinkable, unimaginable, but it is the true objective awareness. It is also the I you are seeking so much. But to reach it, then you have to let go of the I which you know so well. 19.3.184

From I Am That

When the 'I am myself' goes, the 'I am all' comes. When the 'I am all' goes, 'I am' comes. When even 'I am' goes, reality alone is and in it every 'I am' is preserved and glorified. Diversity without separateness is the Ultimate that the mind can touch. Beyond that all activity ceases, because in it all goals are reached and all purposes fulfilled. Ch 49

Q: Can there be awareness without an object of awareness?

M: Awareness with an object we called witnessing. When there is also self-identification with the object, caused by desire or fear, such a state is called a person.

In reality there is only one state; when distorted by self-identification it is called a person, when coloured with the sense of being, it is the witness; when colourless and limitless, it is called the Supreme. 79