

AD ON SYNTHESIS FROM LIM SWEDEN

S: It sounds very exciting the way you weave together and organize the different opinions of the various philosophic systems.

Anthony: That was one of the things I was hopeful of doing when I began to recognize that I could illustrate, in terms of astrological symbolism, the point of view of almost any philosophic school. I could use the symbolism to show, for instance, where a Buddhist might be coming from, or where a Vedantist or a Nyaya logician might be coming from. The project I had in mind was to include and relate all these schools in a schema, because each one is enunciating a certain truth. I mean, you don't have a school of philosophy existing for a thousand years without its having some grain of truth in it.

When I was a young man, I started studying all the various schools of philosophy, whether East or West. At an early age I started reading Eastern literature. I was just as comfortable there as in Western literature. I felt that it was inconceivable that one sage like Shankara and another one like the Buddha could possibly disagree. It wasn't conceivable to me. And yet the fact remains that you have the great Buddhist tradition and you have the Advaitic tradition, and for a couple of thousand years they've been quarreling with each other. I found that very difficult to accept and understand.

And I couldn't accept it. Something in me was saying that somewhere there is a totally comprehensive symbol that will explain the divergences and include everything that is fundamentally true in any one of these schools.

So I got the idea that I might find this in astrological symbolism because it is, in my opinion, the only schema that has initial premises comprehensive enough to include the variety of philosophic traditions. So I went to work on that, and it became really exciting. If I took the Platonic tradition, I could lay out their whole philosophic scheme in terms of the symbolism. If I took the Vedantic or Buddhist tradition, I could do the same thing.

So in working with this symbolism I began to get a totally comprehensive view of how they interface with each other, how they interlock, how they interrelate, how they're all different facets of one incomprehensible truth. And the notion that there is any one tradition that could express it became unnecessary.

When you begin to see that, then you begin to see the validity in each person's view about reality as he understands it. But you also see the limitations, because no one is comprehensive enough to include the indefinite plurality of ideas which constitutes our mind's functioning. Once you begin to see that, there's a kind of feeling of joy and liberation—liberation because you don't have to believe that this is the only right idea or that's the only right idea. You see that all of them in their totality constitute different facets of the truth and that ultimate truth has to be realized for oneself personally. I saw this in terms of this passage I'll read next.

. . All the conflicting doctrines which have appeared in the past were not meaningless and not useless; they have played their part most usefully even where they seemed most contradictory. They were really in collaboration, not in opposition. We need not disdain to illustrate the highest abstract principles by the homeliest concrete anecdotes. . . . A full view of the universe now replaces all the partial views which were alone available before and which embodied merely single phases of the discovery of Truth. Thus the analytic movement which uncovered the various pieces of this world puzzle must now yield to a synthetic process of putting them together in a final united pattern . . . (V8, 12:2.186 and Perspectives, p. 147)

#And that's what I had in mind trying to do. To try to put all these pieces in a pattern and show how to a certain extent they are all valid and also at the same time how they're limited, in one way how they're complementary and in another way how they're in opposition. And the only thing that I felt was big enough to do that was the symbolism that we find in the astrological mandala. So that was really the pet project I had in mind. The nice thing is it's got such a liberating effect, because when you see the value in the premises that the Vedantist has and then you see the value and the premises that the Buddhists have, you're free from the conflict. Slide 49

FRAGMENT 3: (p.44 *#B ## EXTRAORDINARILY*)

We are at a time in world history where there is an intense need for a principle or principles to provide a unifying background to the rich complexity and variety of philosophic and religious traditions mankind has inherited and is developing. So overwhelming is the proliferation of knowledge that unless we find encompassing principles our mental balance is in jeopardy. If we dare to pursue the glimpses offered by Plotinus we may arrive at a workable hypothesis as to what that philosophy might be. The pyramiding complexity of knowledge must be boldly faced. What is the principle, Plotinus asks, that is the giver of wisdom to the soul. And he responds by saying "the veritably intellectual, wise without intermission..." (V, 9,2). And further, "It is an Intelligence which is in actuality and in eternity."

This intelligence -- the Intellectual Principle, he refers to as an aggregate, or the Total of the ideas, and each One of these Ideas is the entire Intellectual Principle in a special form. It is to this notion that we will direct our attention by positing our initial premise of correlating the zodiacal signs with those Ideas. The effort that is required of us now is to attempt to understand this notion in a much more detailed way. We are going to try to understand how each idea -- which we have located in their corresponding house 1 through 12 -- can be shown to be a unique and special version of the entire Intellectual Principle. That is, one Idea at a time is put in the first house of the chart of Being and the entirety of the other 11 ideas are applied to it in such a way that the unity of the Being of that Idea is amplified and expounded by the others. So, for example, if we use the seventh house idea and put it in the first house and then systematically apply to this idea the meanings provided by all the other ideas we should come out with an absoluteness that makes this idea the source and origin of all explanations. When this is repeated a dozen times we should have twelve absolute philosophies, each one legitimately claiming for itself finality, despite the juxtaposition of the Intellectual principle in its totality.

That the World Idea is involved in such complexity is revealed by the persistence and validity of many differing schools of thought which would at the same time indicate the simultaneity of their (the Idea's) presence. It is not possible to understand one of the ideas by itself -- all the others are implicit in it. The consequence is that each can be taken to be absolute. We also have here an illustration of how the Transcendent One itself provides us with a perfect model of how a One can be a many and its uniqueness not sundered in the process. The pregnant variety and the rich sources of inspiration inherent in such a schema could certainly be the broad and vast substratum that would help in our appreciation and understanding of the war of ideas where the future battles of the mind will be fought. An ocean of possibilities concerning the meaning of the Idea of Man becomes available.

Now to > #B ## EXTRAORDINARILY THREE PART HARMONY page 70-74 Next time 75-78

AD: on the Mandala, the One and Synthesis. [NOTE: in > Metaphysics and Supp]

Those of us who are students of the philosophic life are required to impersonally investigate the various philosophic traditions and disciplines which have been bequeathed to us. To the alert neophyte the abundance and proliferation of these varied systems of thought is the cause of many sleepless nights and anxious days spent in the attempt to vitally grasp their depth breadth and height. Even assuming that a modicum of accomplishment is possible, there is the further difficulty of making a significant whole of all these inspired words. It cannot be possible or even conceivable that the great masters and teachers of mankind could be in such disagreement, except for minor details, as their students or disciples purport them to be. The great sages--Buddha, Plotinus, Lao Tzu, Shankara--one and all pointed out that there was a great fundamental truth that mankind had to realize.

Nonetheless as philosophic neophytes we are confronted with the appearance of the disparity of the various systems or traditions and their mutual and reciprocal disagreements! Not to mention the difficulty of trying to grasp the fundamental features of each system and organizing them into a meaningful whole.

Is there a totally comprehensive schema or symbol that will permit us to combine the varied and many facets of truth that are to be found in each tradition, to sort out those basic and truthful presuppositions into a working hypothesis which will also aid the philosophic student in the investigation into the truth of his/her life? Such a schema does exist, and it can be used in helping us to resolve some of the most abstract problems of metaphysics as well as those emerging crises of the everyday life. Philosophy has conceived the experiment: astrology in its most inclusive context goes on trial. [*Anthony Damiani. Supp. page 596*]

Although we are acquainted with and thankful for the remarks made in favor of the "Prima" philosophia by many of our contemporaries, we nonetheless feel a definite hiatus between the claim that there is a fundamental doctrine that is co-eval with the foundation of the world and the same teaching as continuously manifesting itself through an organized body of thought which they offer for our inspection. To italicize our observation: we need to organically relate those presuppositions or reasons that the sages of various traditions offer us into a scheme that harmoniously and correctly juxtaposes them into a celestial opera, that includes us as participants and spectators. 596 BACK

The varied and many philosophies that have claimed the devotion and allegiance of so many, must be deserving of more than criticism from rivals. Surely there must be some justification for all these speculative experiment and points of view. The ground of their possibility must exist somewhere and somehow. and account for them. "Error" may prove an important scaffolding in the growth of reflective self-consciousness and be some sort of truth.

Astronoesis. P. 114-115

We have seen that each of the twelve Idea-principles is determined in its unique character, and assigned a particular hierarchy of Divine intelligible activities according to its particular Number paradigm. We can also now consider each Idea separately as a self-existent principle. Insofar that this element of unique oneness gives to each and every Idea its characteristic idiom and existence, each stands distinct and cannot be identified with other units within the whole. Plotinus says: What, then, is that content [of the Intellectual-Principle]? An Intellectual-Principle and an Intellective Essence, no Idea distinguishable from the Intellectual-Principle, each actually being that Principle. The Intellectual-Principle entire is the total of the Ideas, and each of them is the (entire) Intellectual-Principle in a special form. (v.9.8) Each and every Idea will reflect and duplicate the organization and structure of the Intellectual-Principle—or again, the Intellectual-Principle exhausts itself in the indefinite variations upon itself. This means that any one Idea can be considered as a unity of Being and situated in the 1st house [of a twelve-Idea circle], and can be unfolded by applying the archetypal meanings revealed by the Intellectual-Principle or the chart of Being. Insofar that the Ideas which in their totality constitute the Intellectual-Principle are archetypal wholenesses, any one of them can represent the unity of the Intellectual-Principle or Intellection; and all the Ideas, insofar as they are archetypal wholenesses, can unfold the profound depths of its possibilities. So, in a sense, each Idea is a miniature Intellectual-Principle. It is not possible to understand one of the Ideas by itself—all the others are implicit in it. The consequence is that each can be taken to be absolute. We also have here an illustration of how a one can be a many and its uniqueness not sundered in the process. Any one of the Ideas could be regarded as an absolute or leading Idea for a particular philosophic tradition and would be that version of the Divine Mind most suited to fill the spiritual needs of the people served by that tradition.*

* Editors: The 1st house Idea of Self-Existent Brahman, for example, is the central idea for Advaita Vedanta. The Idea of the Five Dhyani Buddhas or Divine Incarnation, however, which T. Subba Row has in the 5th house, is central to Mahayana Buddhism; the hierarchy of principles or Thirty-six Tattvas Unfolding Reality that Row places in the 7th house exemplifies the central teaching of Kashmir Shaivism; the relativity of manifestation in different forms or lokas, which Row places in the 11th house, is central to the Idea of Christ-Consciousness on the cross of matter; the Idea of Creative Deific Imagination that Row places in the 8th house is at the core of astrology and some forms of deity yoga. Each of these central Ideas can be understood more deeply through a process of applying all twelve prototype Ideas to it.

90: SEE fixing and diagrams for 90

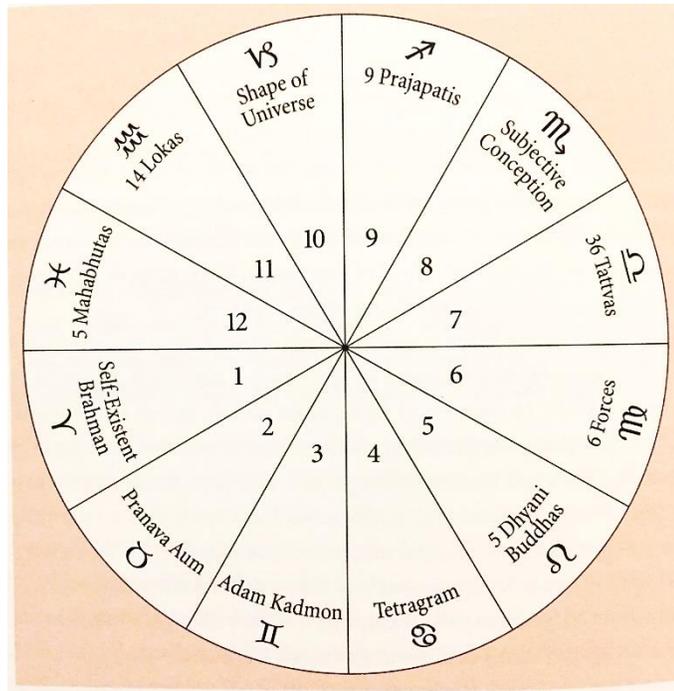
94. METAPHYSICAL CHART

S: Ok. How are we to think of the 36 Tattvas and Pranava Om?

AD: Oh, they-they require deep studies and--

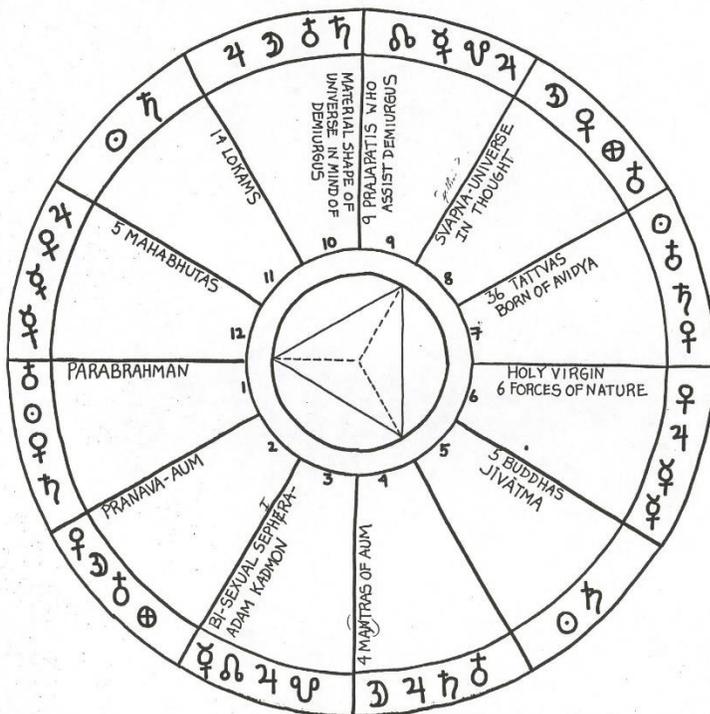
S: I'm sure they do. (S laughing)

AD: I mean, if you take the notion of the 36 Tattvas, you have to go to Shaivism and you have to study their system, their philosophic system, alright. Their philosophic system would say something like this. I don't know Paul, maybe you remember, I forgot most of these things, fortunately. Parabrahman would be their first tattva. Then they have five-- five other tattvas or-- They add up to twelve, twelve tattvas. And they spread across here [diagram]. Then the next 24 tattvas spread across here



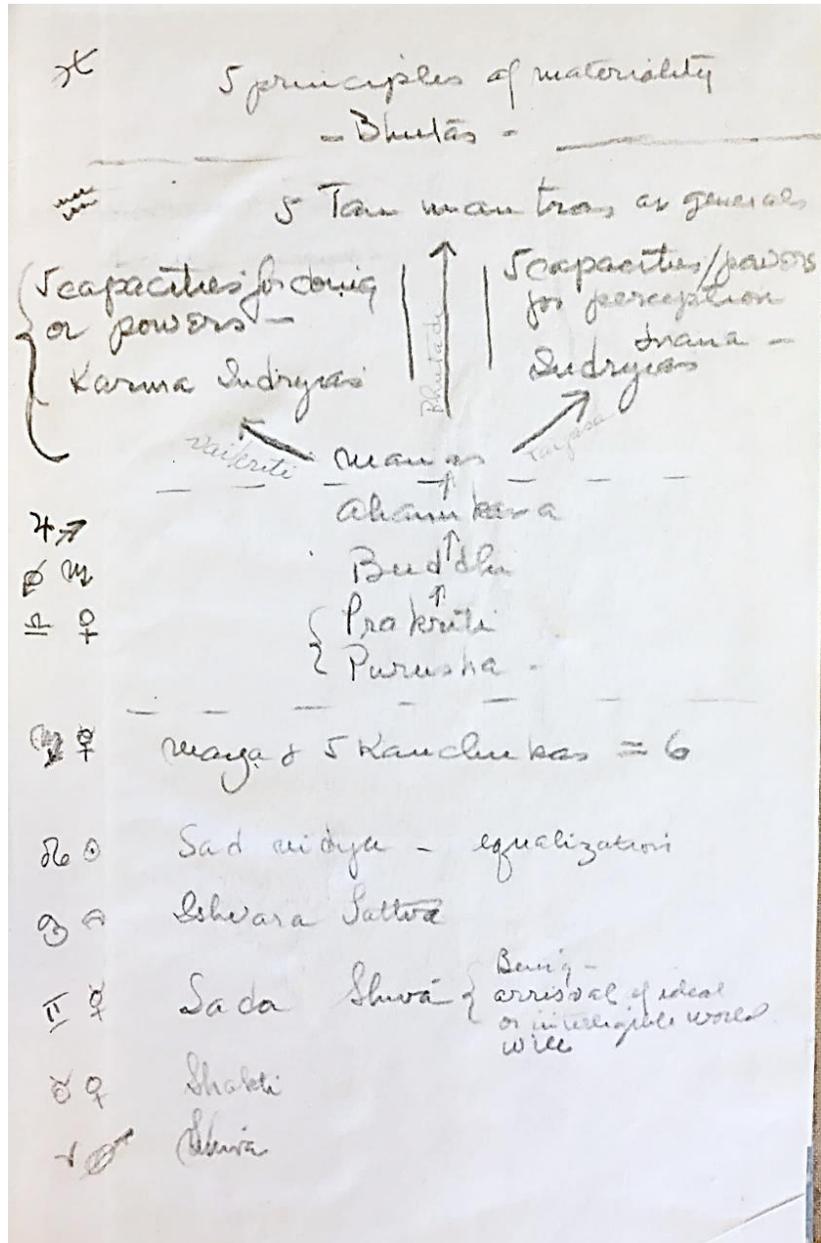
[diagram]. In other words, forget this arrangement and they use just 36 tattvas and they go

around the circle with the 36 tattvas. It is one Idea from the twelve, alright. This one Idea is for them the explanation of everything. We could do the same with any one of these Ideas, any one of these Ideas can be put in the 1st house, alright, and that be considered the unity and it could be worked out in this way. So if you want to work out this Idea of the 36 Tattvas-- You don't have any of Woodroffe here, do you?



AD: Because he has a diagram there of the 36 tattvas --

AD: Just out of curiosity one day you look at it. It was *The World as Power, The World as Power*. And he has a diagram there of the 36 tattvas organized. You know, in a certain way you could see them, Parabrahman, then Shiva and Shakti and then Aishvara [AD indicating on diagram] and-- alright. Those six would represent these here [diagram]. And then he has the 24 principles. Prakriti, 24 principles of prakriti and purusha, and he works them out accordingly. Then you have buddhi, ahamkara, manas, and you go around like that [AD indicating on diagram]. [student assents, faint] And with-- with that, they worked out this whole system. Now, if-if we study this very carefully then we'd say something like this. Then there should be twelve absolute philosophies. You see? But in this scheme, in this scheme, the twelve absolute philosophies, each one of them is an Idea in the



Mind of God. Now, this is only a sketch, Clea. Any one of these things would require very intense profound studies. Because like when you speak about the Tetragrammaton, you're speaking about the mysteries of the Kabbalah. You've got to be acquainted with the Kabbalah. Or if you speak about the Tetractys, you're speaking about the mysteries of Pythagorean philosophy. So that each one requires a very special effort. But it's enough that we have a clue. I- we mentioned this before. We spoke about the fact that the profundities of these philosophies can only be glimpsed, we have no details. I told you, we're slugs, little grubs crawling on the ground, alright. But there are spiritual beings whose knowledge is so vast that it's-- they-- they're incomprehensible to us.

[[*PS: here is a diagram in Taimni MGU... and there is a description in The Garland]]

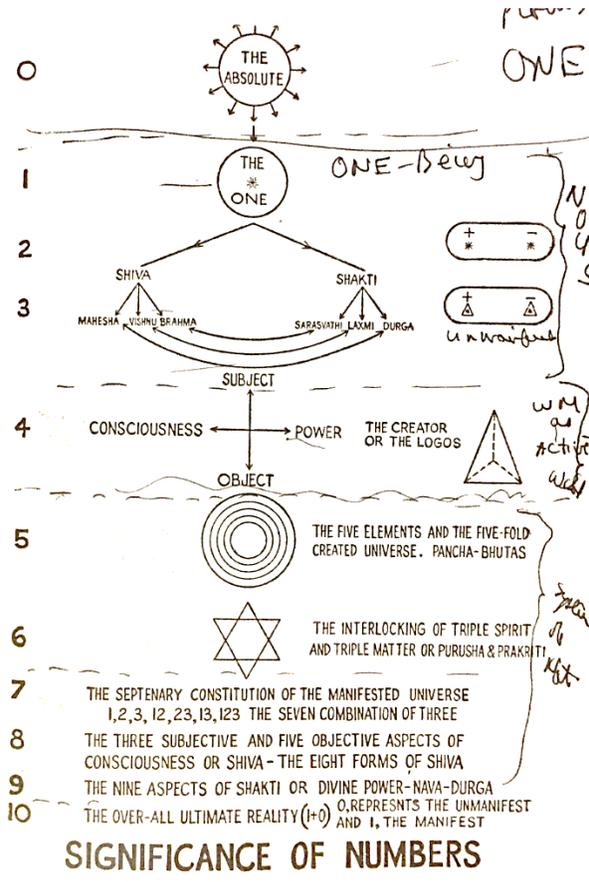
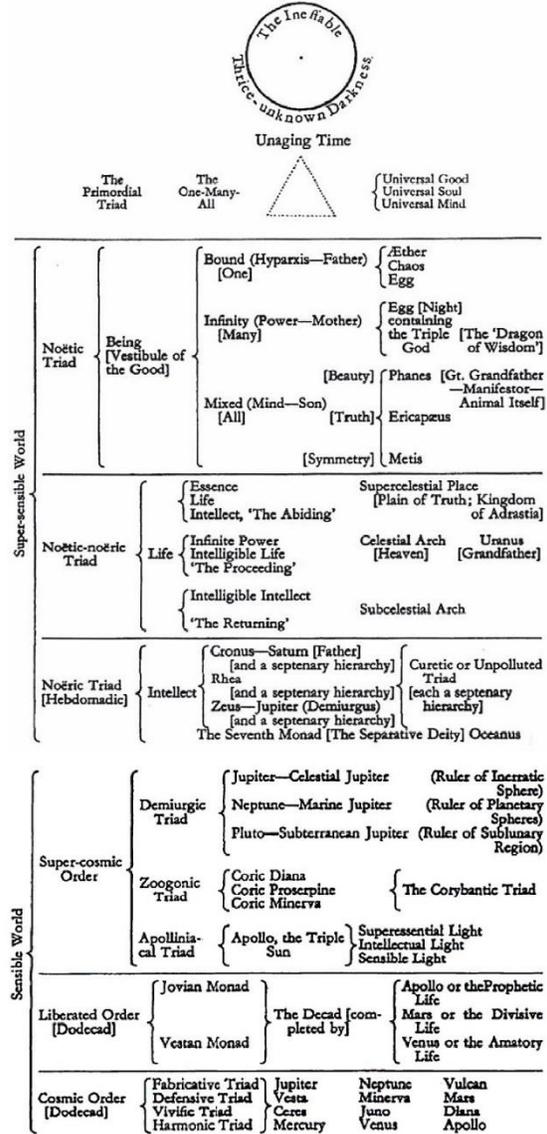


CHART OF THE ORPHIC THEOGONY



96. PB AND BRAHMAN {PB notes}

S: Why did PB not like the term Parabrahman?

AD: Well-- From his point of view, how could you distinguish between Being and the Absolute? Beyond Being and Being has a suggestion, alright, has a suggestion that there's a fence between the two of them, like between the Wisdom of God and God there's a fence. And God is Parabrahman and the Wisdom of God is the Intellectual-Principle. His preference was always not to make such sharp demarcations. But more so in terms of the Hindus rather than the Westerners. Perhaps, perhaps it would be better to do it this way. To think of Being as the Intellectual-Principle, to think of pure Being or Universal Being as the One. Universal Being like is *utterly* undifferentiated, alright, whereas Intellectual-Principle some differentiation has already occurred. So, you could think of it that way, you could think of Being per se, in other words, the Intellectual-Principle, pure Being as undifferentiated intelligence. But I-I'm quite sure PB-- I mean, like for instance, when we speak about the three Hypostases, he would point out to you, says, well that's for beginners. Once you really understand the three Hypostases you recognize that you're talking about God, period. [short pause] But Plotinus would put you through this discipline because he wants you to have some feeling or some understanding of the enormous and unbelievable mind-boggling wisdom that's inherent in God. Just glimpse, clue here, glimpse there. Very often it gives rise to a sense of humility too...when-- whenever you think that you know (any/anything). (bit of laughter)