

Message of the Mandukhya: AS ramble

#1 MANDALA COMPLEMENTARITIES

19.3.183

MANDALA circle sacred symbol — REVISING 1013
1031 1104 2023 PART 1 194 sl cut2

MANDALA circle sacred symbol — C Four fold
reality

MANDALA circle sacred symbol — D point and
space and eye with vision

NOTES FROM 0918 on powers of 10 and World-
Mind

Taimni: space and point: Anthony: space and point... then Intermediary: Number and Mandala: eye blank and filled

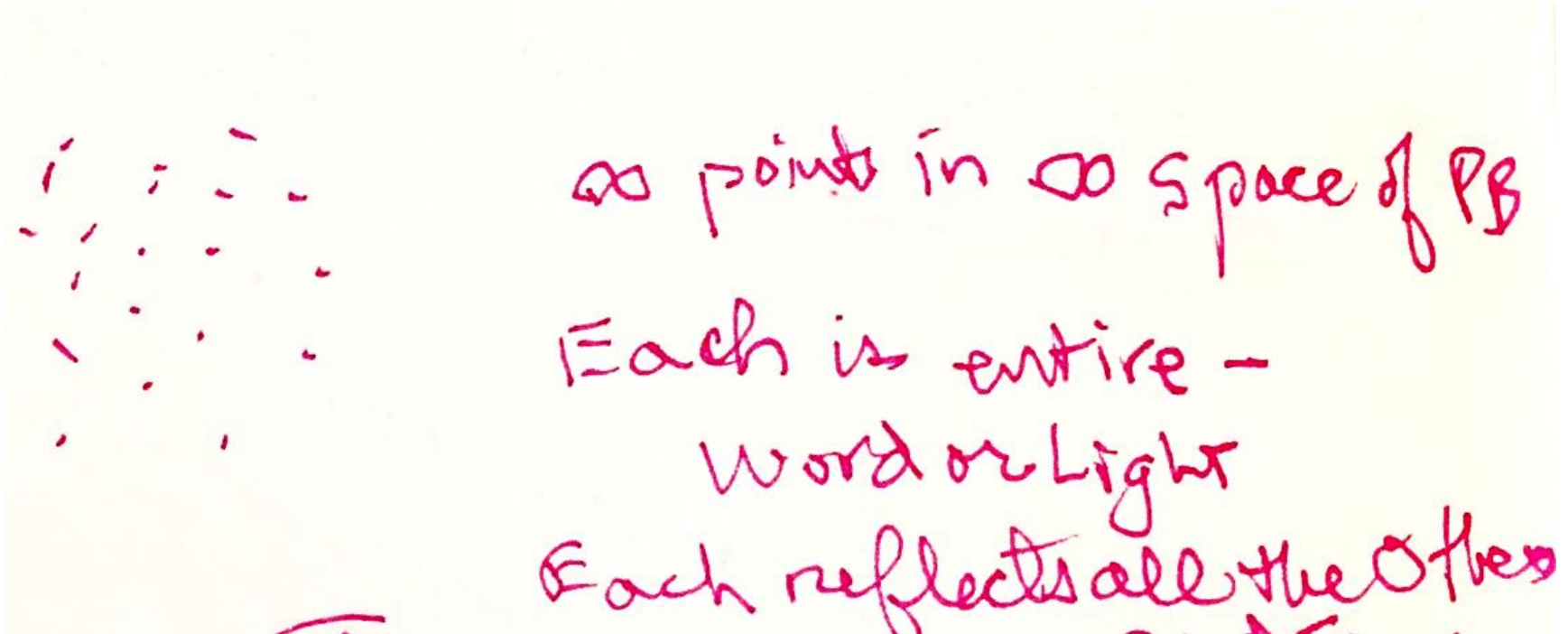
At first, early 1970's, Anthony, perhaps following TS Row and Taimni, and also Franklin Merrill Wolff, uses the image/metaphor of Infinite Space, and Point to represent the world mind or the logos or the divine mind and all the knowable.

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*



∞ points in ∞ space of PB
Each is entire -
Word or Light
Each reflects all the others

#Each point is a Logos... an Emanation of Infinite One...



If we think of the white cardboard as the Absolute;

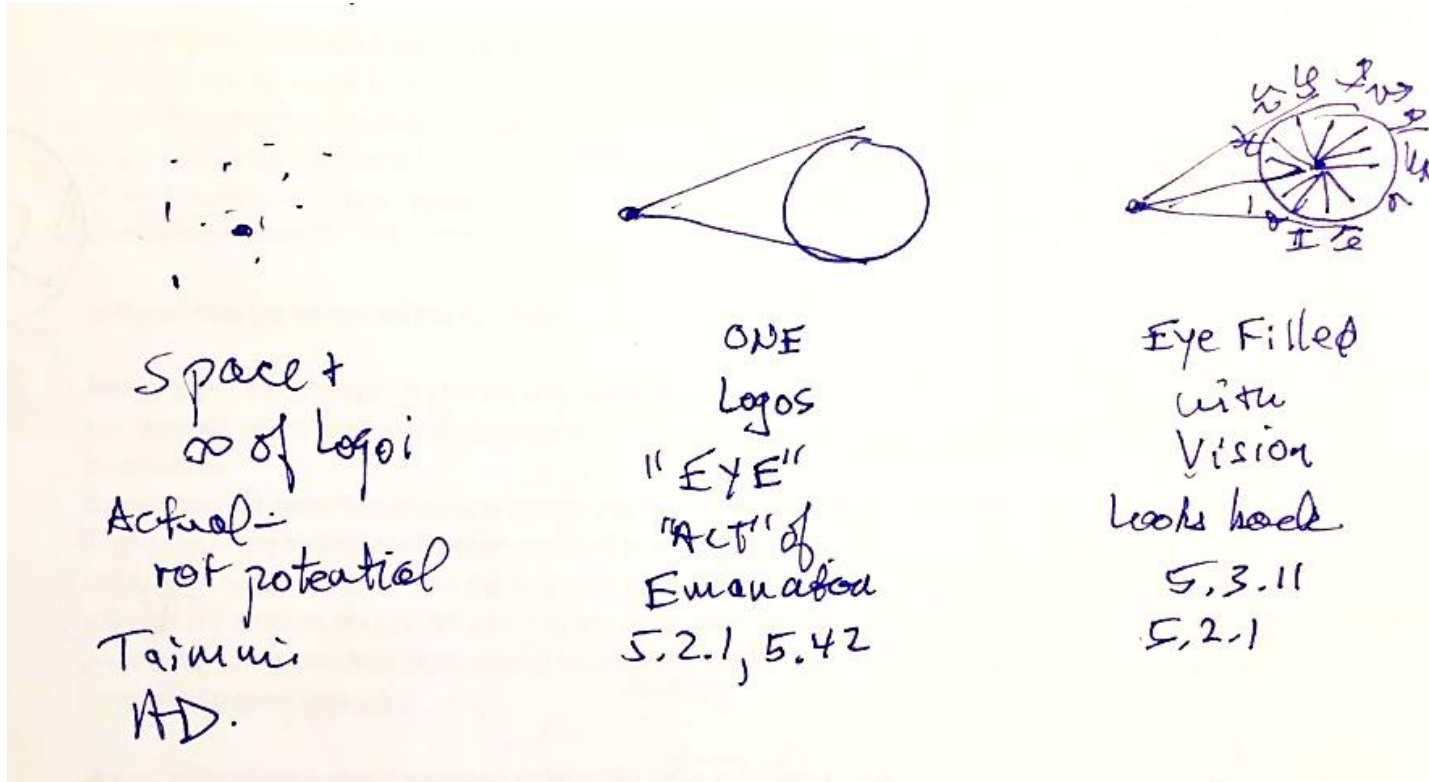
If we think of these as all the Ideas, as far as we're concerned twelve-- that's enough **[diagram]**....this would represent the precipitation out of the Absolute of a collocation or gathering of certain Ideas. --

Ohio 3/23/84 fixing and diagrams for 90

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

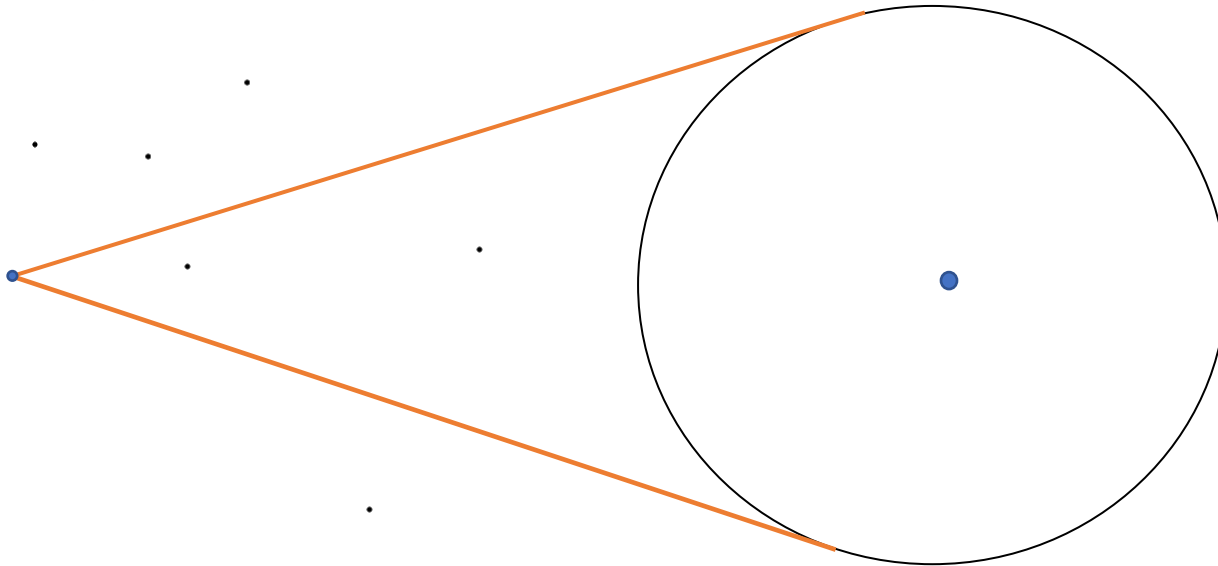
Eye blank of vision and filled- Circle is the metaphysical symbol of nous vision: blank of impression and filled with vision (radii). It allows the Infinite to appear... but only by limiting it. Circle includes center point, radii, and circumference: one-many-whole-hologram.



Void-Reality is ineffable. Infinite. AND:

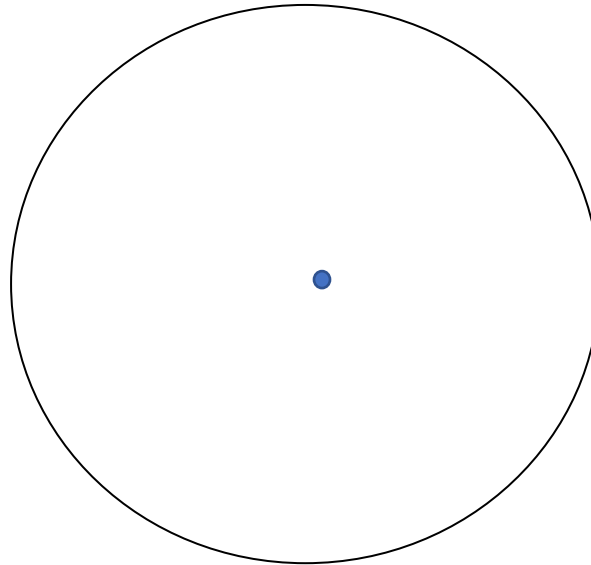
emanates! 5.2.1 “eye blank of impression.”

Circle is the vision Logos has of the One: it both limits and re(ve)als.

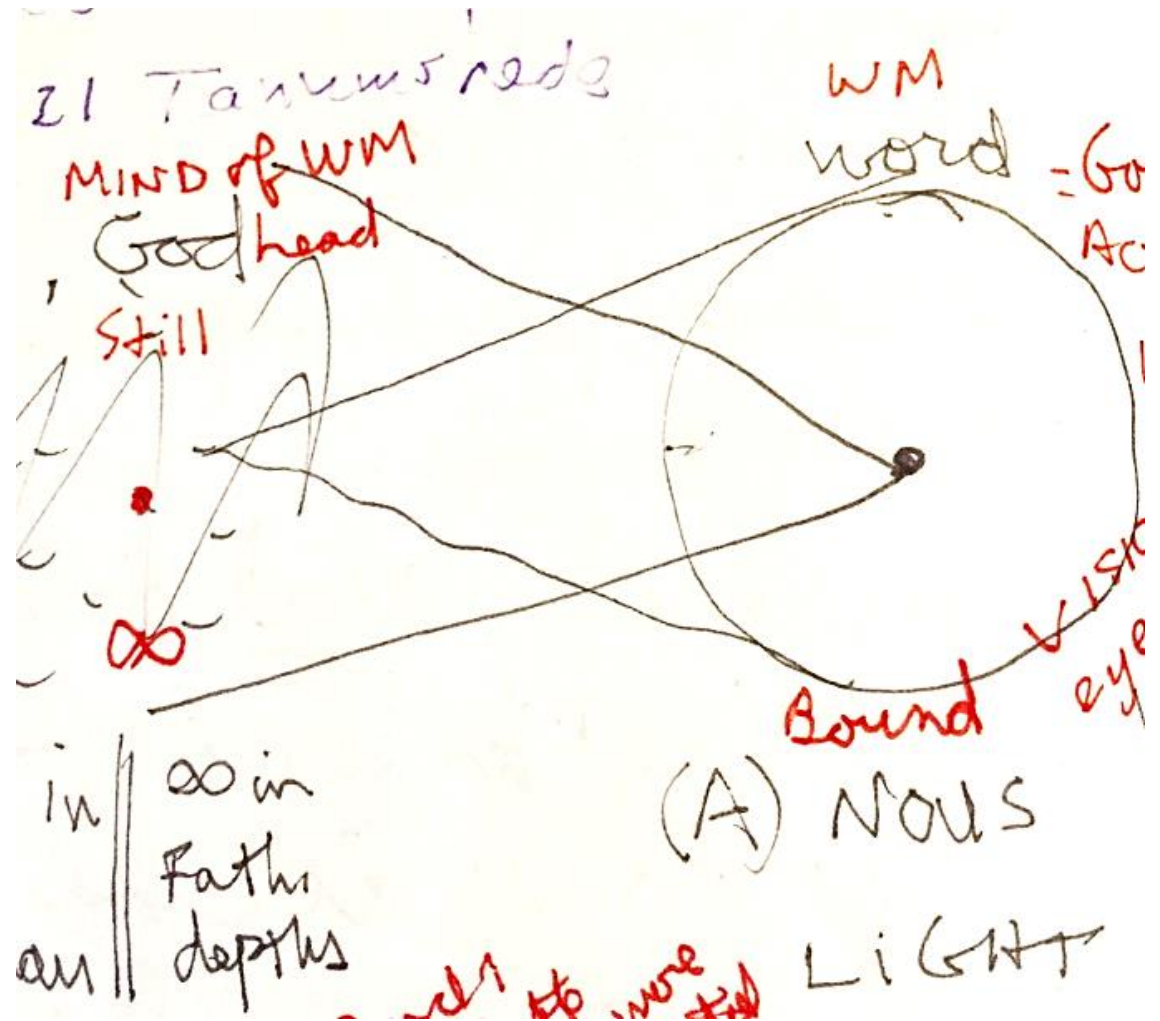


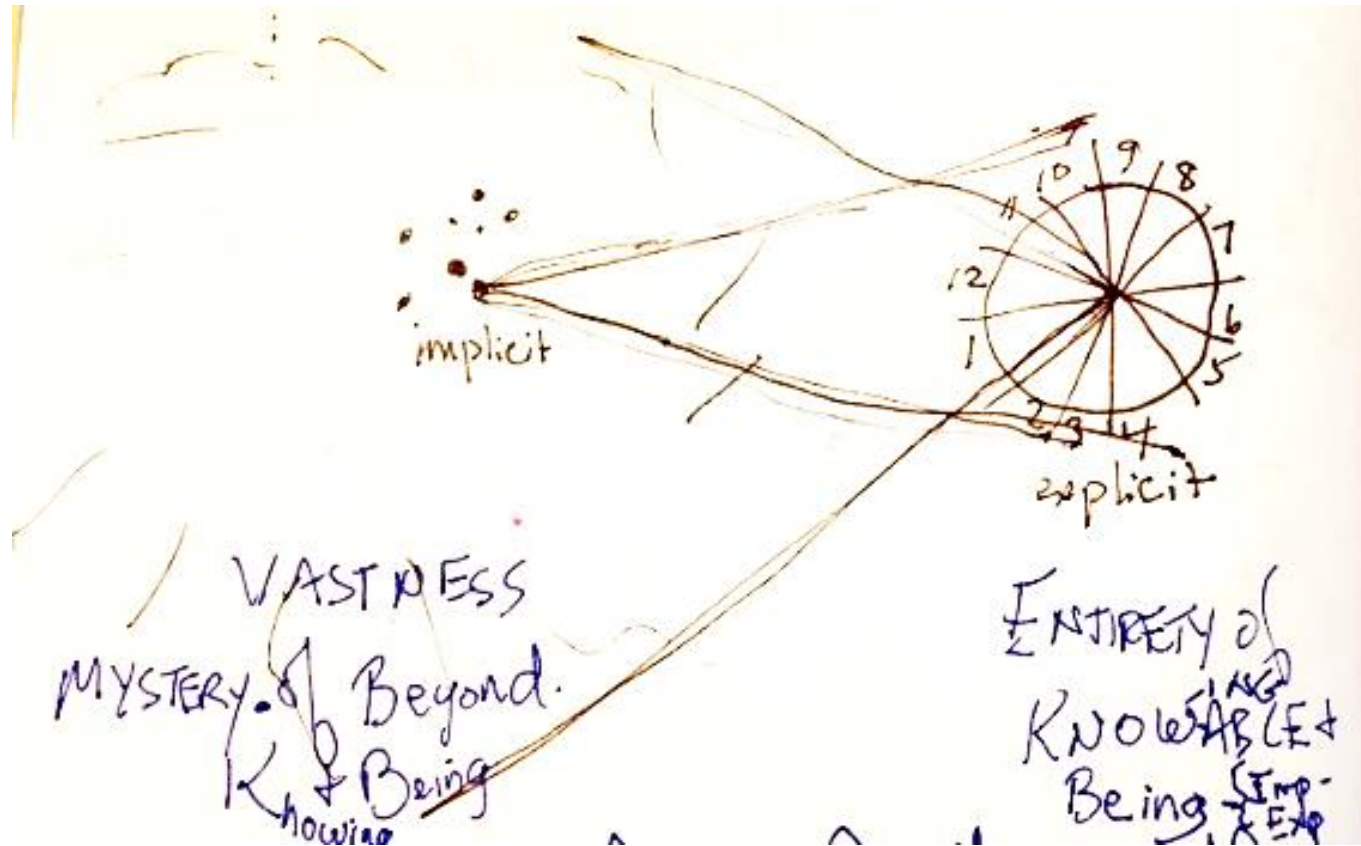
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“eye blank of impression.”



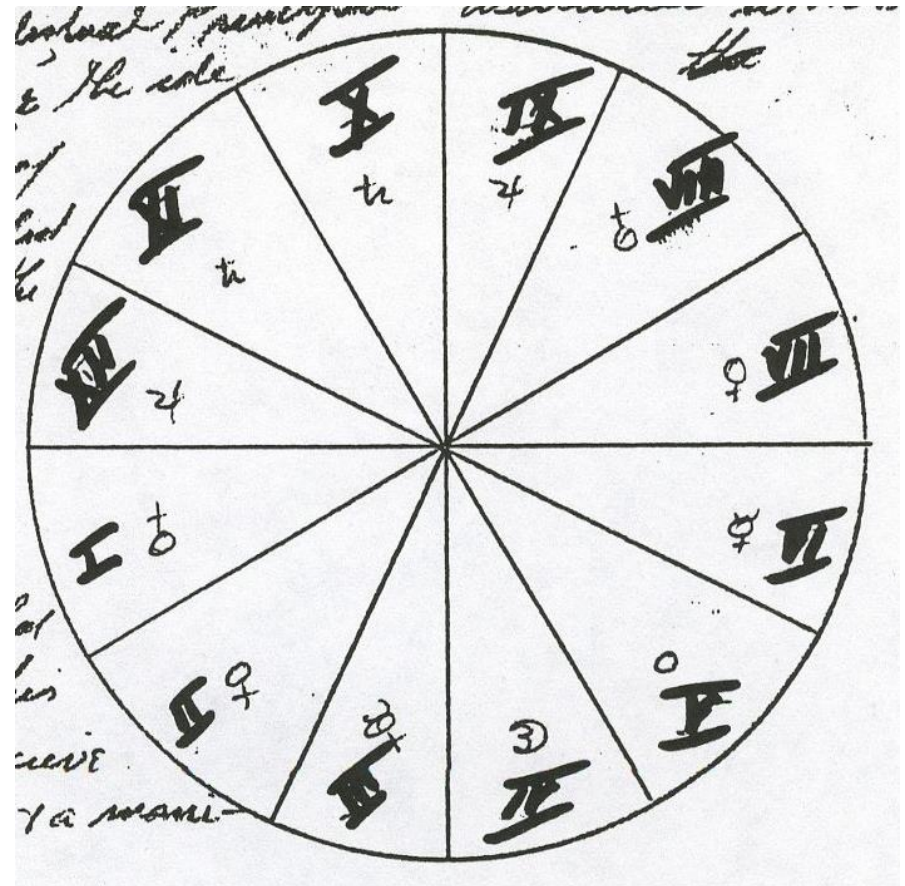
← Vision of
 Nous: Circle:
 limits and
 reveals:
 bound/infinity.
 Infinite Power.
 Infinite Logoi in
 PB:
 -- Jewel Net of
 Indra





-- 5.3.11 Vision of Nous: eye filled: 12 ideas and rulers (AD: enough... from our view) – Complementarities, subst/fcn, hierarch and simultaneous. Re(ve)als and conceals. Not only paradigm for cosmos, but image points to Ineffable One (see Mandala later). Metaphysics Open

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.

The symbol image that we are given of the 12 fold mandala is from the point of view of our human sages—our cosmos. So even the structure of the metaphysical chart is based on the seeing of the seers and the human perspective of sacred geometry and number. We should not assume that this is actually the way ultimate reality looks. We should not assume anything further. Another image is something like the jewel net of Indra. We cannot draw an infinite number of radii in our mandala.

Point 1: sequential and simultaneity. Ohio 1984 sec 96

In the whole Platonic tradition there is a hierarchy of cause, a hierarchy of knowledge, a hierarchy of value. In other words, you have the One, have the Intellectual-Principle, you have the Universal Soul, star soul, there's a definite hierarchy of values all the way down, and all the way up. And these are of an eternal order.

Now from that point of view, you *can't* say this is an illusion.

Now that's one view. There's another view -- if you use the analogy of water, then everything is reducible to Mind.

You remember the analogy of the ocean. You've got the ocean, you've got waves, you've got spray, you've got foam. And then a man comes along and says it's all water. Everything's wiped out because it's all water. That's another analogy.

So you have to work with the two analogies to get a proper understanding. You have to work with two points of view. You have the point of view of emanation--from the point of view of universal relativity you have to have a fixed hierarchy. And you have the point of view of simultaneity, where everything is Mind—then you have no need for explanations or anything like that.

Anthony points out the need for both hierarchy and simultaneity.

Anthony makes it clear in places that there are two perspectives on “Reality.” In one way, the philosophers distinguish these three “hierarchical” but not separate aspects of Reality as Soul, Nous, One... and they exist for the fourth, the “system of Nature” or Cosmos.

And in other way: these distinctions help us appreciate the Infinite, but in actuality all three are aspects of Reality itself which then is “continuous with its appearance”... the cosmos. Anthony points to this double standpoint using the Mandala:

04/09/82: ON THE TWO POINTS OF VIEW

VM: could you return to this business about reducing to a monistic metaphysics, I didn't get that point.

AD: By reducing everything to the One you have a monistic framework, and then there won't be anything to talk about. And also you'll be limiting the totality of reality, which would mean the One, the Divine Mind, Soul, system of Nature, you'd be reducing everything to the One. You'd reintegrate the entirety of all the different levels back into the One.

VM: Sounds great.

AD: Sounds great. Now there would be nothing to talk about. You and I would not be here now.

... You have to have both positions in order to speak. If you take the position of the transcendent One, then you have to keep quiet, there's nothing to talk about. But even so, you would have to place yourself in the realm of reality, and by reality here I mean and I include (both) the transcendent and the immanent, so the two of them have to be simultaneously present. In order to speak of the immanent you've got to speak of the transcendent, in speaking of the transcendent the immanent is there. Now if you recognize this then you understand that metaphysics is by definition and necessity dualistic. *04/09/82*

AD: (If you) understand that there's the Transcendent One and there's the Immanent One, you understand that there are many frameworks of reality and that there's one reality. Both simultaneous. This is the--can we say?--the ultimate of oppositions.

AD: I'm saying you cannot *speak* of reality outside of a dualistic framework, it's not speakable.

AH: Nor is it speakable within the dualistic framework.

AD: Within the dualistic framework it's speakable because there are various levels of reality, and we're located in one of them. *04/09/82*

AD: We spoke about this as the two views necessary in order to comprehend non-duality? It's not enough to say that everything is non-dual, that all there is is pure Mind, alright? Because you still have the fact of explaining the ordinary experiences that a person has. So you have to have this double standpoint in philosophy which the Buddhists refer to as, you know, conventional and ultimate truth and the Hindus refer to as empirical and ultimate, *04/09/82*

I'm quite sure for instance, when we speak about the three Hypostases, PB would point out to you, well that's for beginners. Once you really understand the three Hypostases you recognize that you're talking about God, period. 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-- whenever you think that you know (anything).

... Well, maybe the best way would be to look at the chart. The first (house)... would be the One as transcendent.

And everything else (the whole circle) would be the One as immanent. 04/09/82

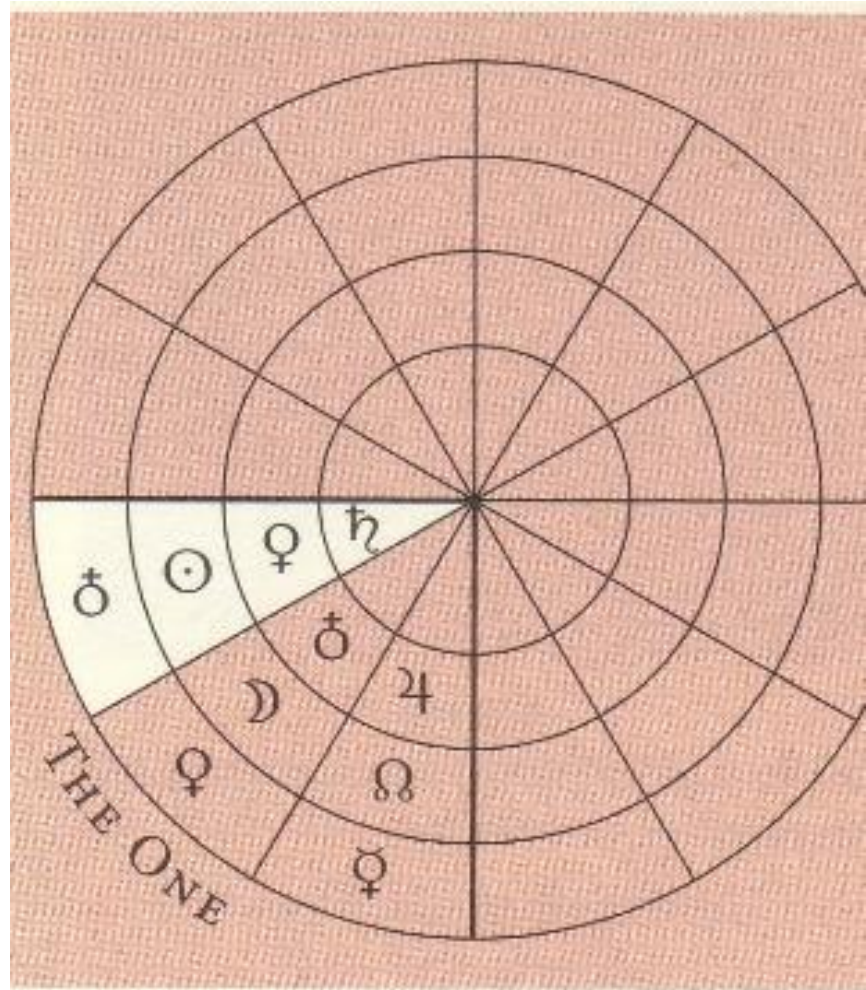
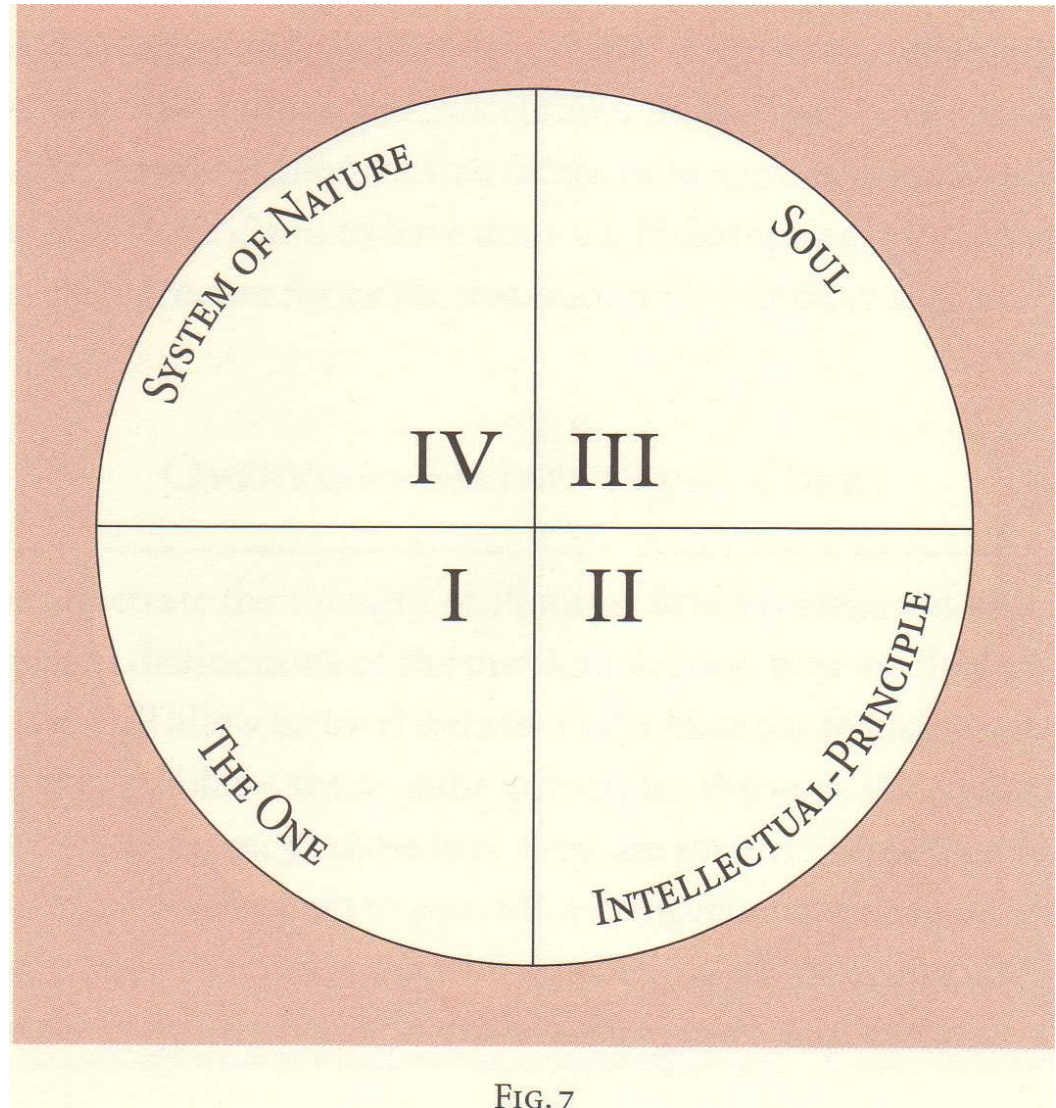


FIG. 123

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



(Logos) is not different in substance, as it were, or in essence, from Parabrahmam, and yet at the same time it is different from it in having an individualized existence. It exists in a latent condition in the bosom of Parabrahmam, at the time of pralaya just, for instance, as the sense of ego is latent at the time of sushupti or sleep. It is often described in our books as satchidanandam—that is sat, and that it is chit and anandam.

.

It has consciousness and an individuality of its own. I may as well say that it is the only personal God, perhaps, that exists in the cosmos. But not to cause any misunderstanding I must also state that such centres of energy are innumerable (or Infinite) in the bosom of Parabrahmam. It must not be supposed that this Logos is but a single centre of energy which is manifested by Parabrahmam. There are innumerable others. Their number is almost infinite. Perhaps even in this centre of energy called the Logos there may be differences; that is to say, Parabrahmam can manifest itself as a Logos not only in one particular, definite form, but in various forms. *TS Row on Bhagavad Gita*

From the Bottom Up:

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.

--The Wisdom of the Overself

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*

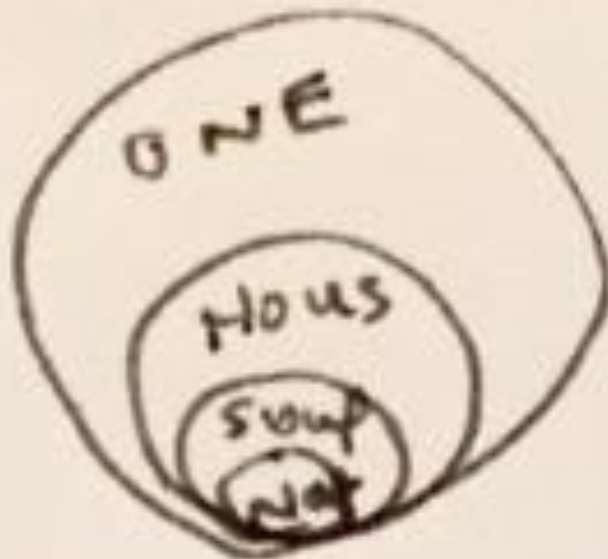
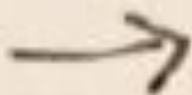
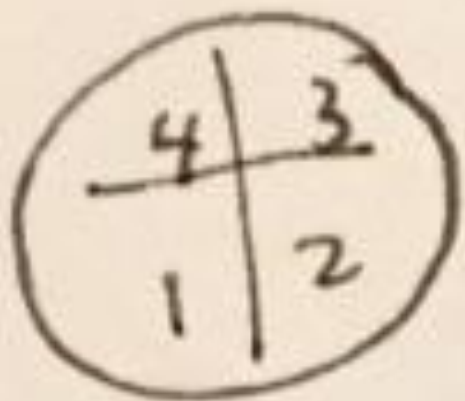
What is the Holy Trinity? How could it be three Gods? No--It is the Good, the Beautiful, and the True--three aspects of the One, only God. *28.1.55*

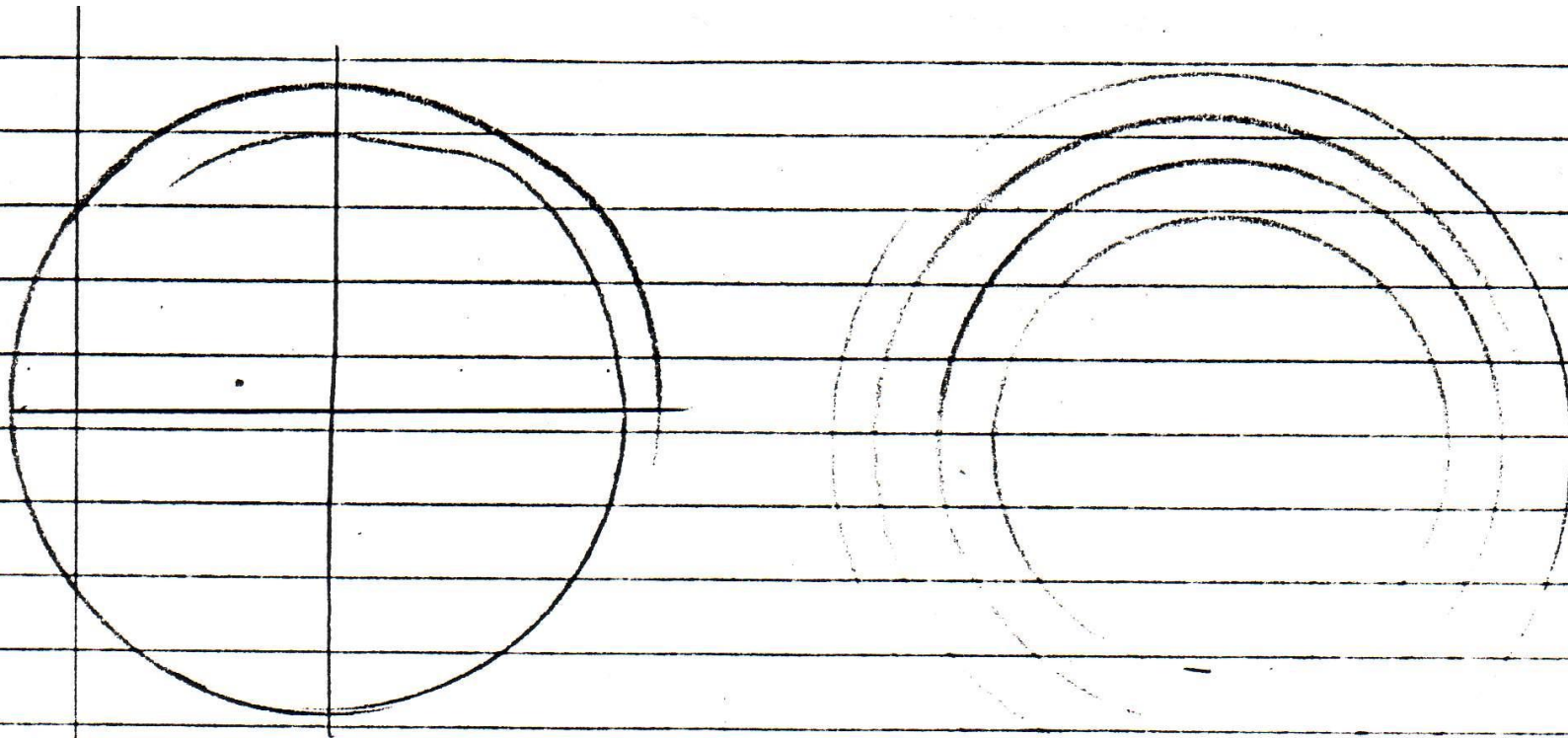
The holy trinity is truth, goodness, and beauty. For they are leading attributes of the divine soul in man. *28.1.56*

***SUBSTANCE AND FUNCTION* [Supp 638-640]**

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

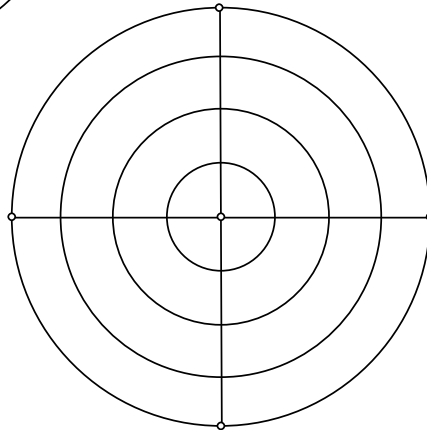
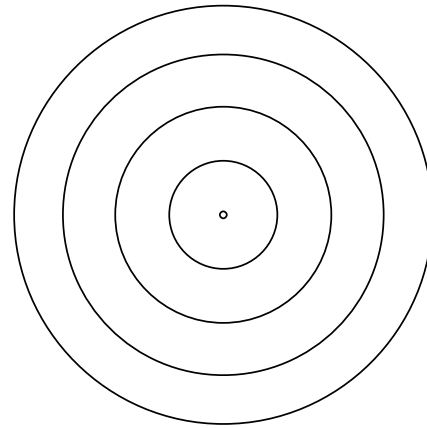
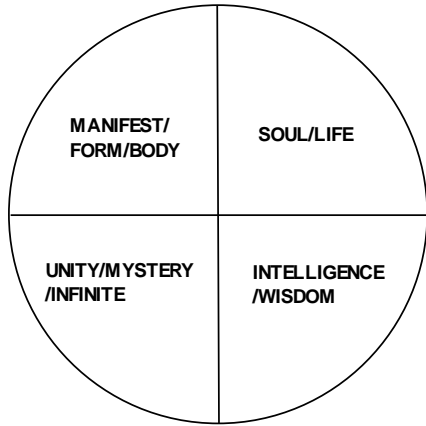
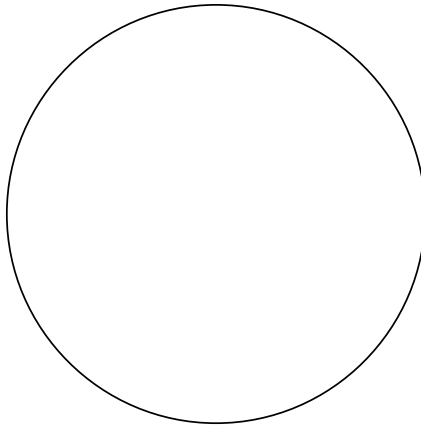
The static integrity of each of the quadrants permits us to speak of it as substance (ie intelligence) whereas the four circular forms represent the dynamical or the functioning of this intelligence. Taken in themselves, either of these points of view is an extreme, and our method is to superimpose or to fuse the two images to as to produce a symbol that contains both points of view simultaneously, expressing the paradoxical nature of reality. [*Supp 638-640*]





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

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



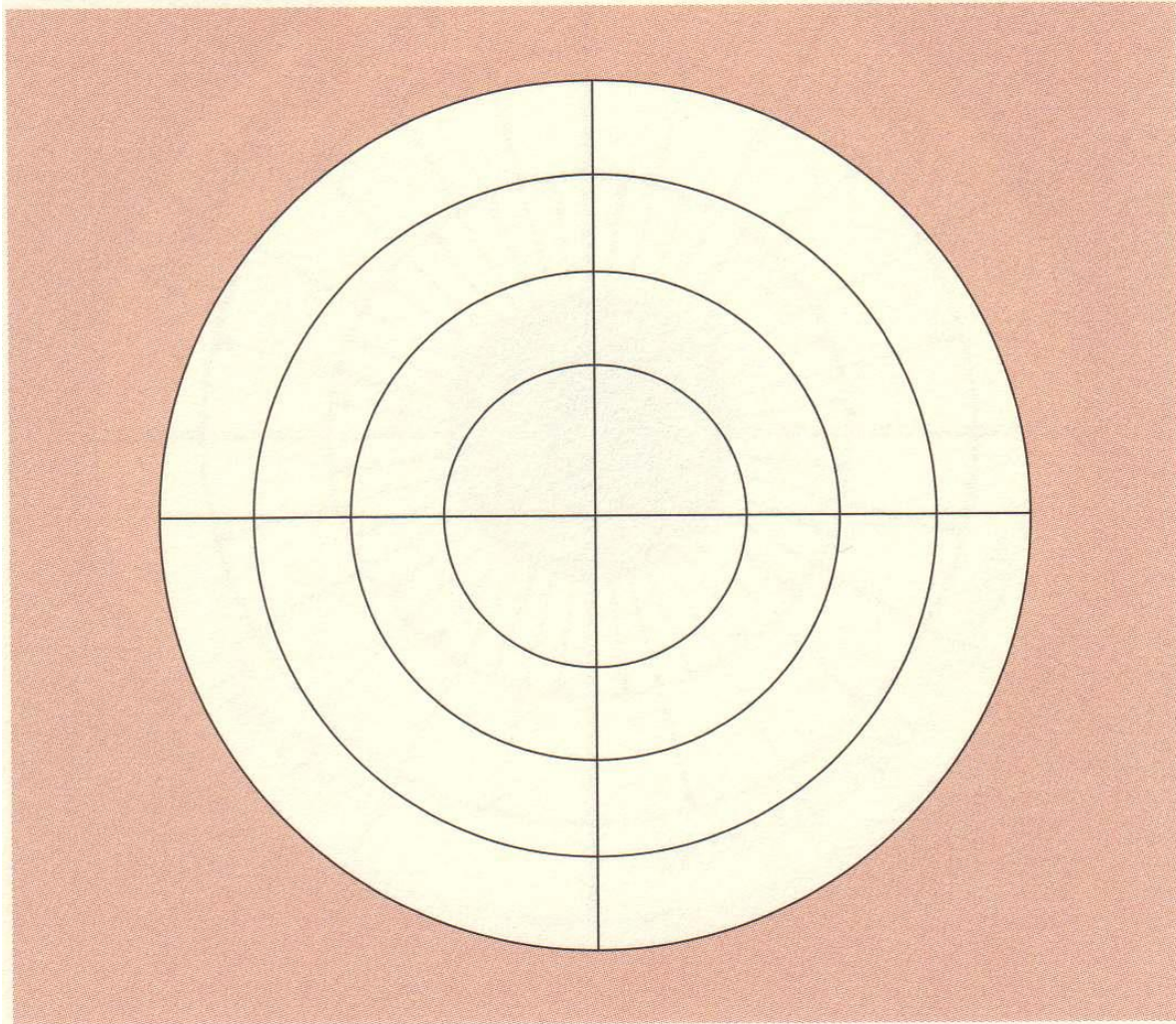


FIG. 10

Apply to the Cosmos

Thus spring into existence all the manifested solar systems. Of course the four principles we have enumerated are eternal, and are common to the whole cosmos. There is not a place in the whole cosmos where these four energies are absent; and these are the elements of the four-fold classification that I have adopted in dealing with the principles of the mighty cosmos itself.

--T. Subba Row: "Bhagavad Gita"

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

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

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

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

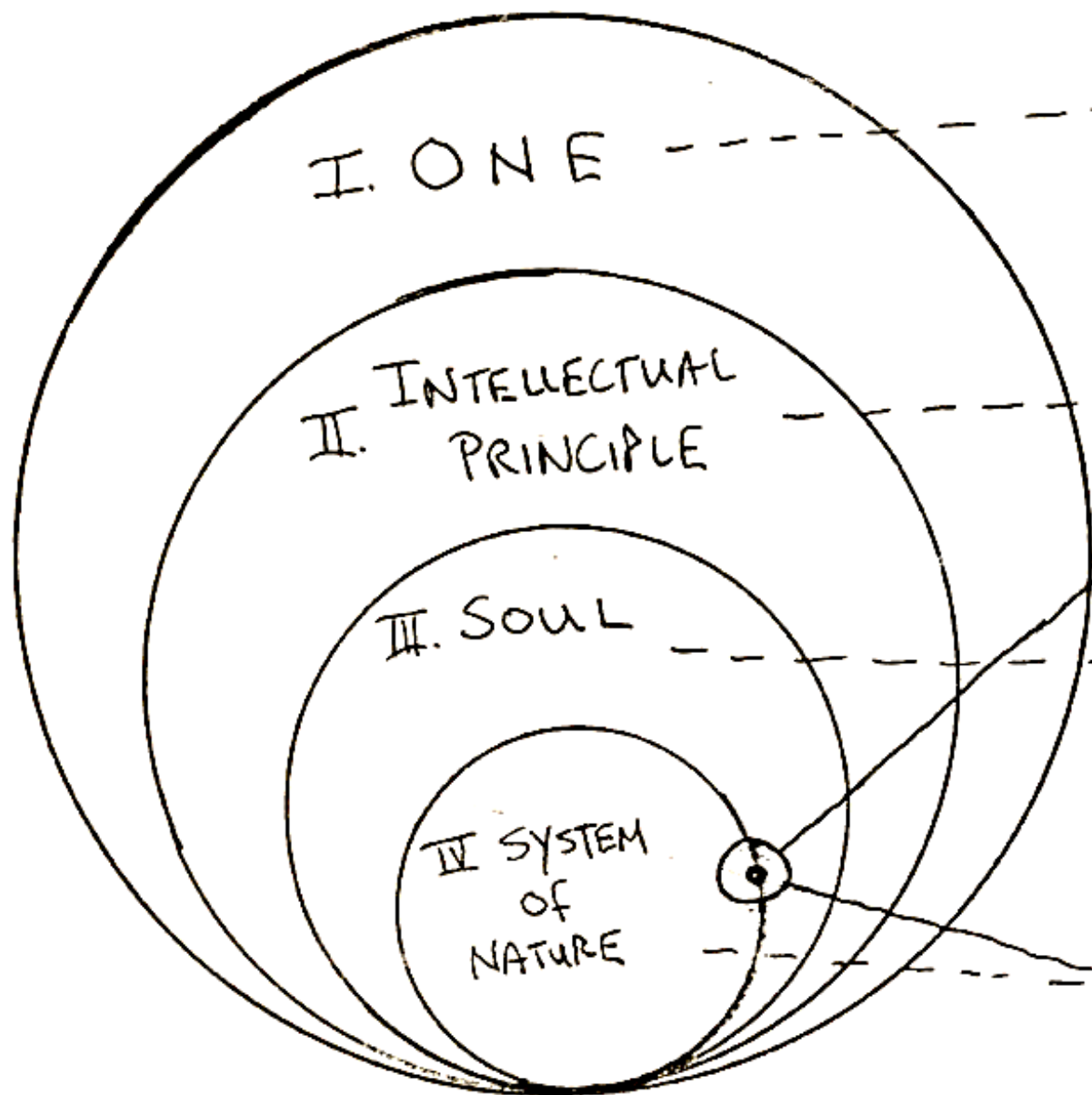
and lastly that *Mulaprakriti* which seems to be, as
I have said, a veil thrown over *Parabrahmam*.

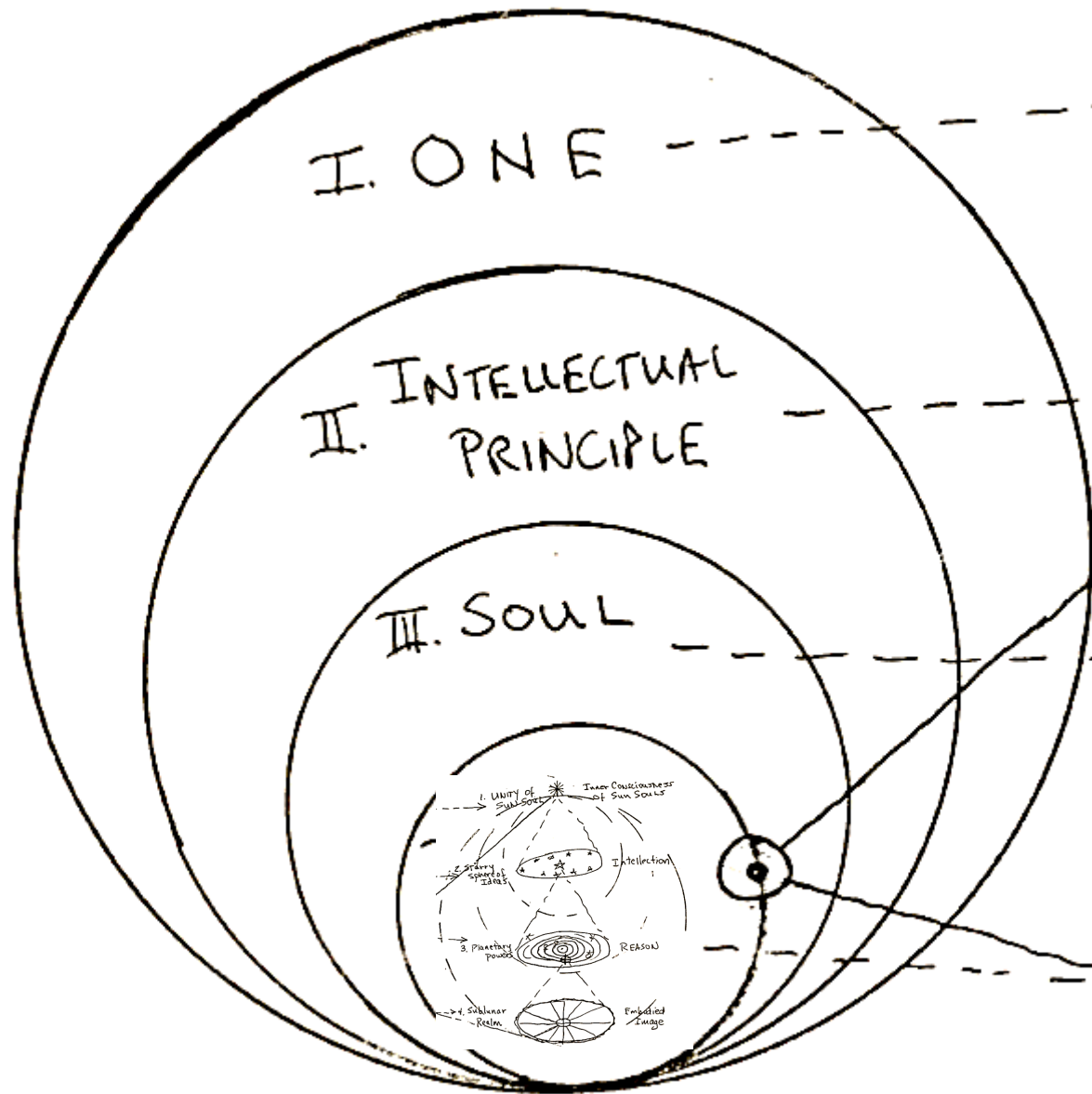
--T. Subba Row: “Bhagavad Gita” WAY UP

Conceive this manifested solar system in all its principles and in its totality to constitute the *physical dimension* of the whole cosmos. Look on this light which emanates from the *Logos* as corresponding to the *subtle dimension* of the cosmos. Conceive further that this *Logos* which is the one germ from which the whole cosmos springs, — which contains the Idea of the universe, — stands in the position of the *Causal dimension* of the cosmos, existing as it does before the cosmos comes into existence. And lastly conceive that *Parabrahman* bears the same relation to the *Logos* as our *atma* does to our *causal dimension*.

It [Gayatri] is considered as the light of the Logos and in order to convey to our mind a definite image it is represented as the light of the sun. But the sun from which it springs is not the physical sun that we see but the central sun of the light of wisdom.

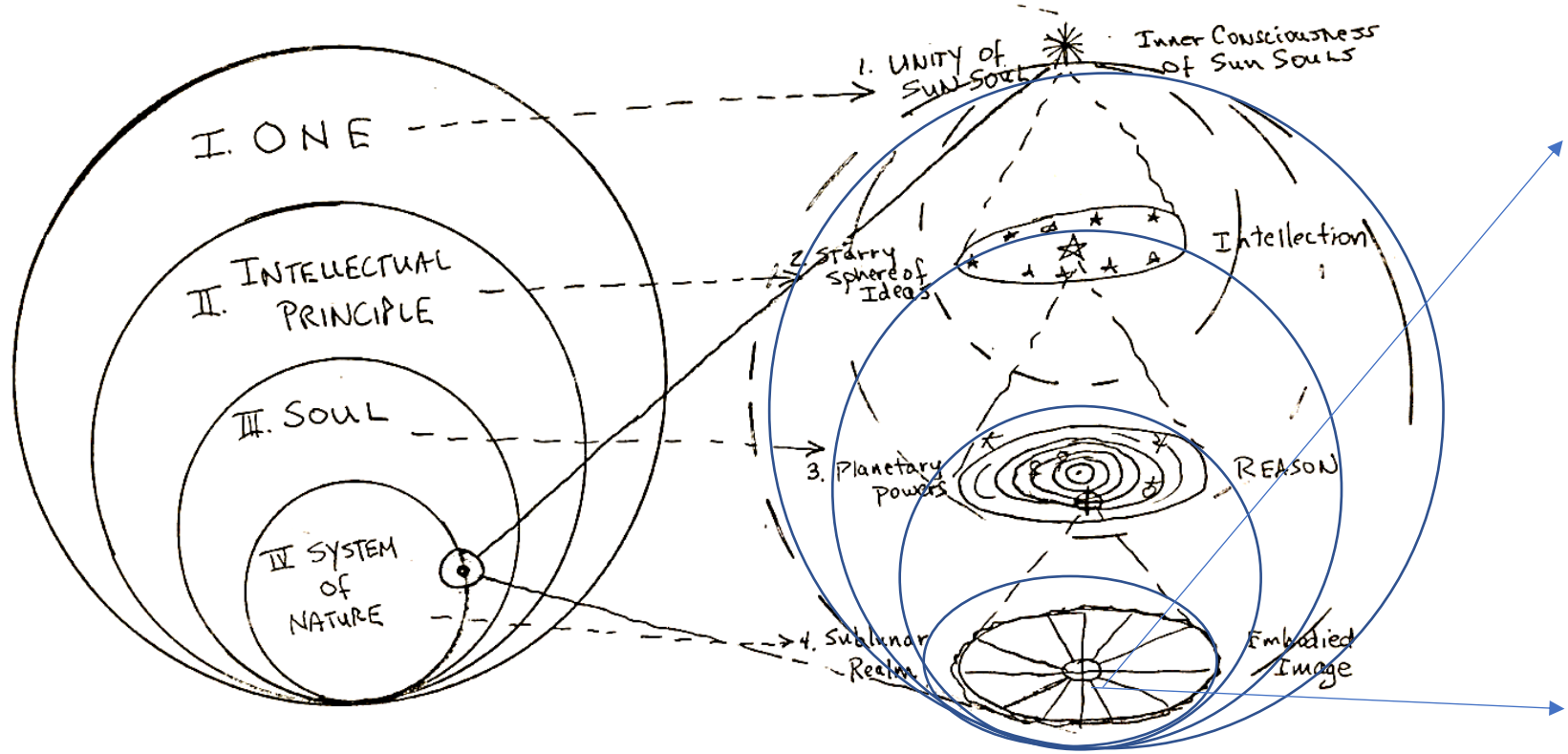
... the sun may be compared with the *Logos*; light and heat radiate from it; but its heat and energy exist in some unknown condition in space, and are diffused throughout space as visible light and heat through its instrumentality. Such is the view taken of the sun by the ancient philosophers.





Metaphysical Primals and Nature

Cosmological Four-fold of Solar Logos

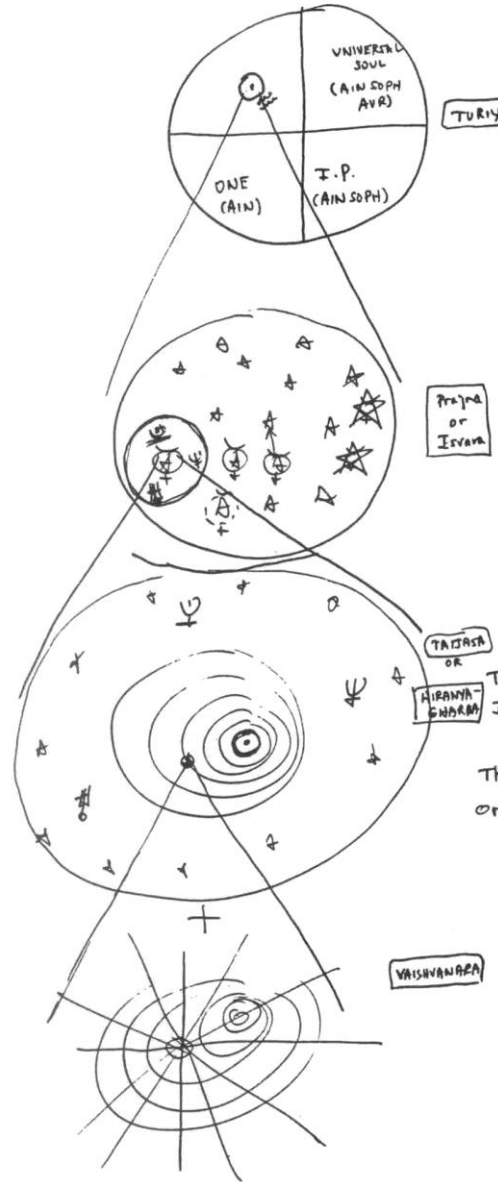


1. One: Parabrahman
Ineffable timeless
Godhead, →

2. Nous: Logos: eternal
wisdom of God →

3. Soul: perpetual
life/light of Logos →

4. Cosmos: body of
God: name/form →



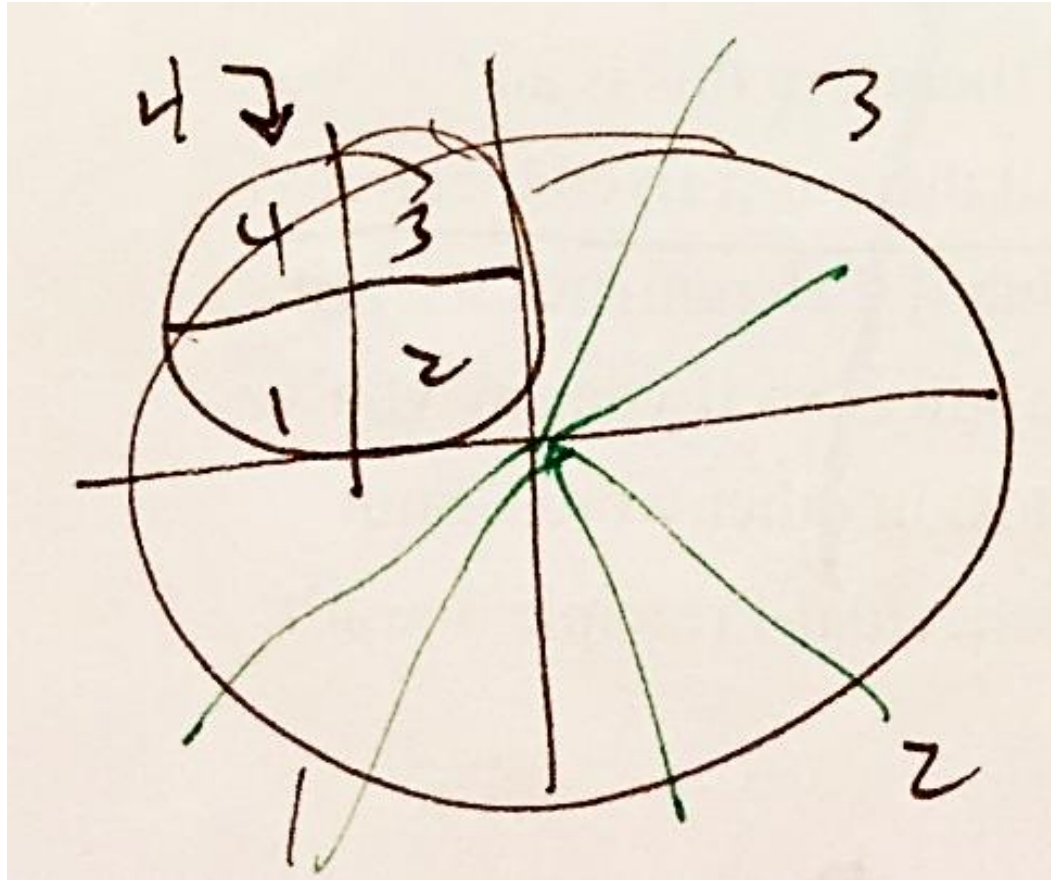
1. Unity of
Cosmos

2. Inerratic
intelligence

3. A Solar
System

4. Earth

Cosmic Fourfold within the fourth quadrant



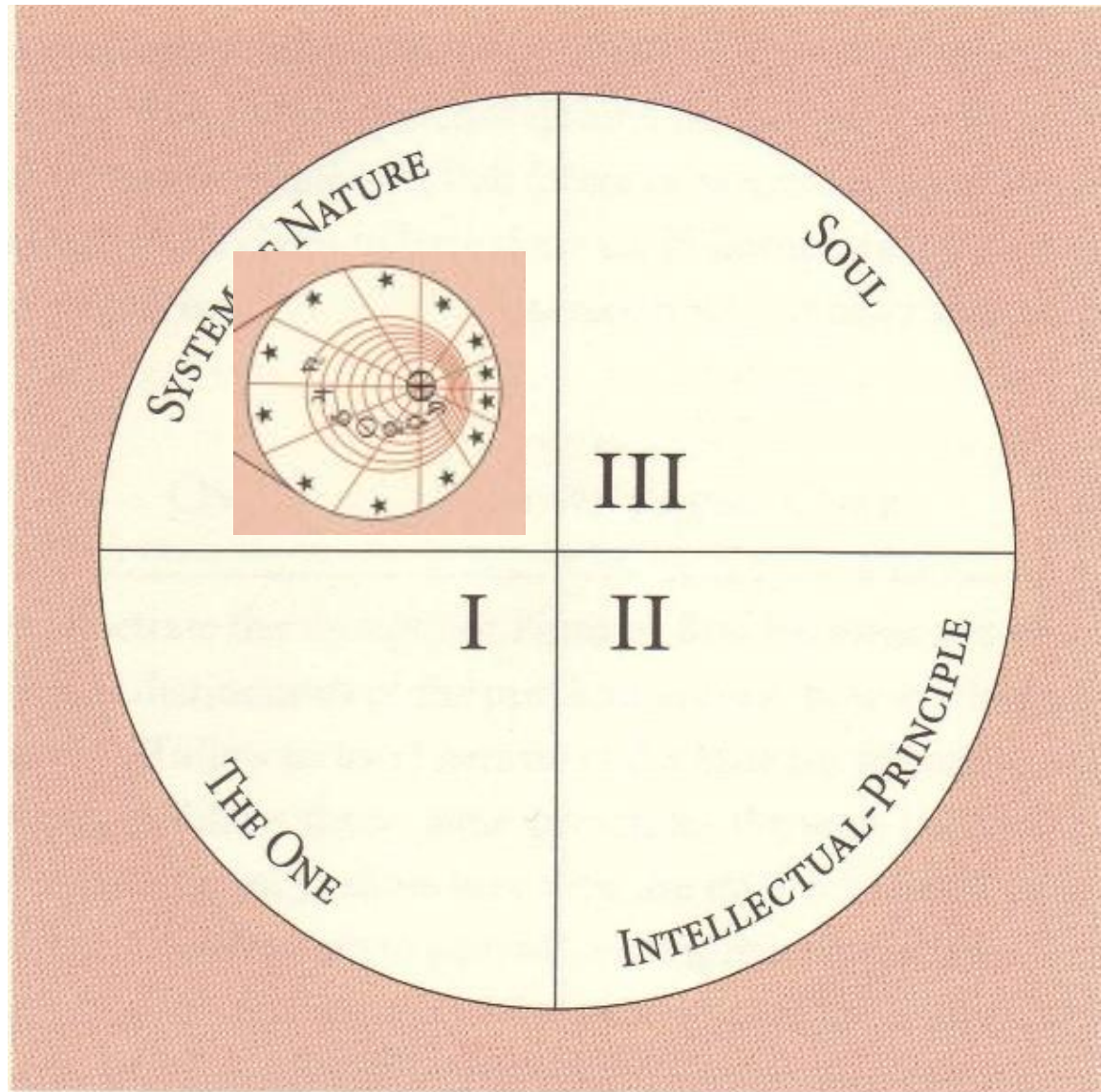
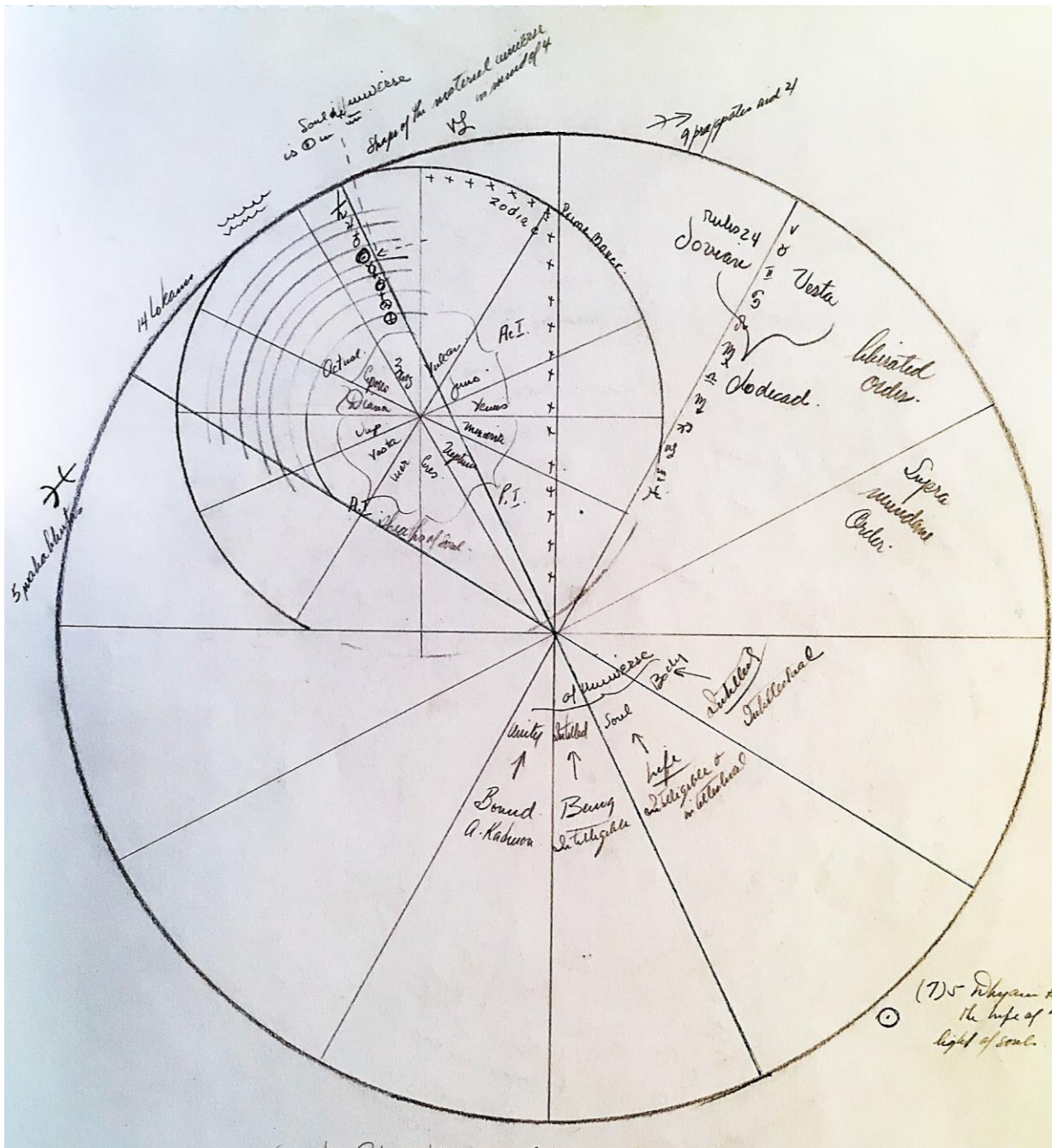
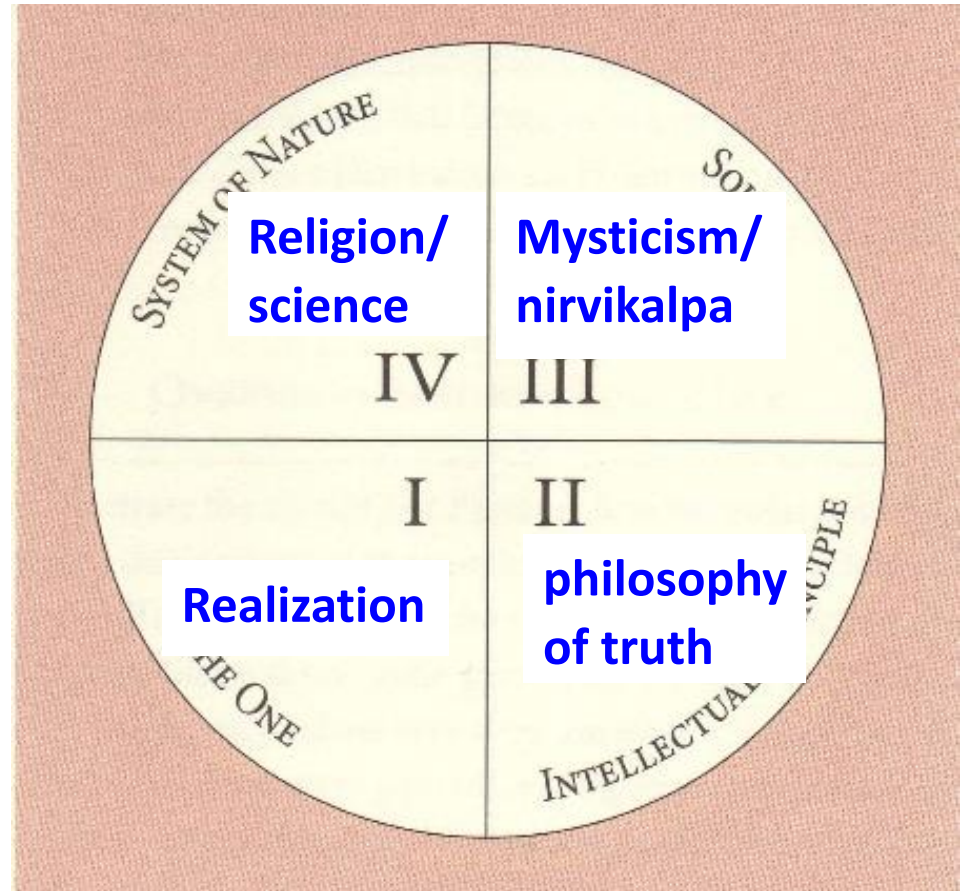


FIG. 7



Realizative: another View of the Four

Thus reality may be conceived from four different standpoints, which are set along a path to be traveled by progressive stages. It may be first **worshipped religiously** (or explored scientifically) as apart and separate from oneself. It may next be **meditated on mystically** as being within oneself. It may thirdly be **studied philosophically** by dropping all false conceptions of it. It may finally be **realized consciously** as what it is *in itself* by ultra-mystical processes. --PB Hidden Teaching



I want to suggest to you one word:

Complementarity

START HERE *QUESTION 2:*

From such a unity as we have declared The One to be, how does anything at all come into substantial existence...?

Why has the Primal not remained self-gathered so that there be none of this profusion of the manifold which we observe in existence and yet are compelled to trace to that absolute unity?
(5.1.6)

5.2.1... But a universe from an unbroken unity, in which there appears no diversity, not even duality?

It is precisely because that is nothing within the One that all things are from it: in order that Being may be brought about, the source must be no Being but Being's generator, in what is to be thought of as the primal act of generation.

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. *5.2.1*

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;

5.3.11

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*

And anyway, how would you draw a picture of reality? And why would you even think you could? You cannot put it into word or symbol... but you can't speak of it without a form. So circle, point. Complementarities right from the beginning: WM or Logos is a point on page. And Circle is the vision Logos has of the One: it both limits and re(ve)als.

And many people think that this cosmos is reality. So Anthony says that there is a reality beyond the cosmos before the cosmos, giving rise to the cosmos. We get to see that the universe is an expression of reality, and we can use the cosmos as a symbol for the reality of which it is an expression. In that way, the whole of our life becomes a vast sacred or spiritual symbol for the reality which it expresses.

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 zero and infinity will thus be seen to be analogues of the point and space in geometry. .

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.

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 *Nirguna Brahman*... and which corresponds to number 1 in the series of numbers ... *Taimni* p. 20/22 **[[see/find TS row also on logos]]**

But not to cause any misunderstanding I must also state that such centres of energy are almost innumerable in the bosom of *Parabrahmam*. It must not be supposed that this *Logos* is but a single centre of energy which is manifested by *Parabrahmam*. There are innumerable others. Their number is almost infinite. Perhaps even in this centre of energy called the *Logos* there may be differences; that is to say, *Parabrahmam* can manifest itself as a *Logos* not only in one particular, definite form, but in various forms.

T.S. Row on the Gita

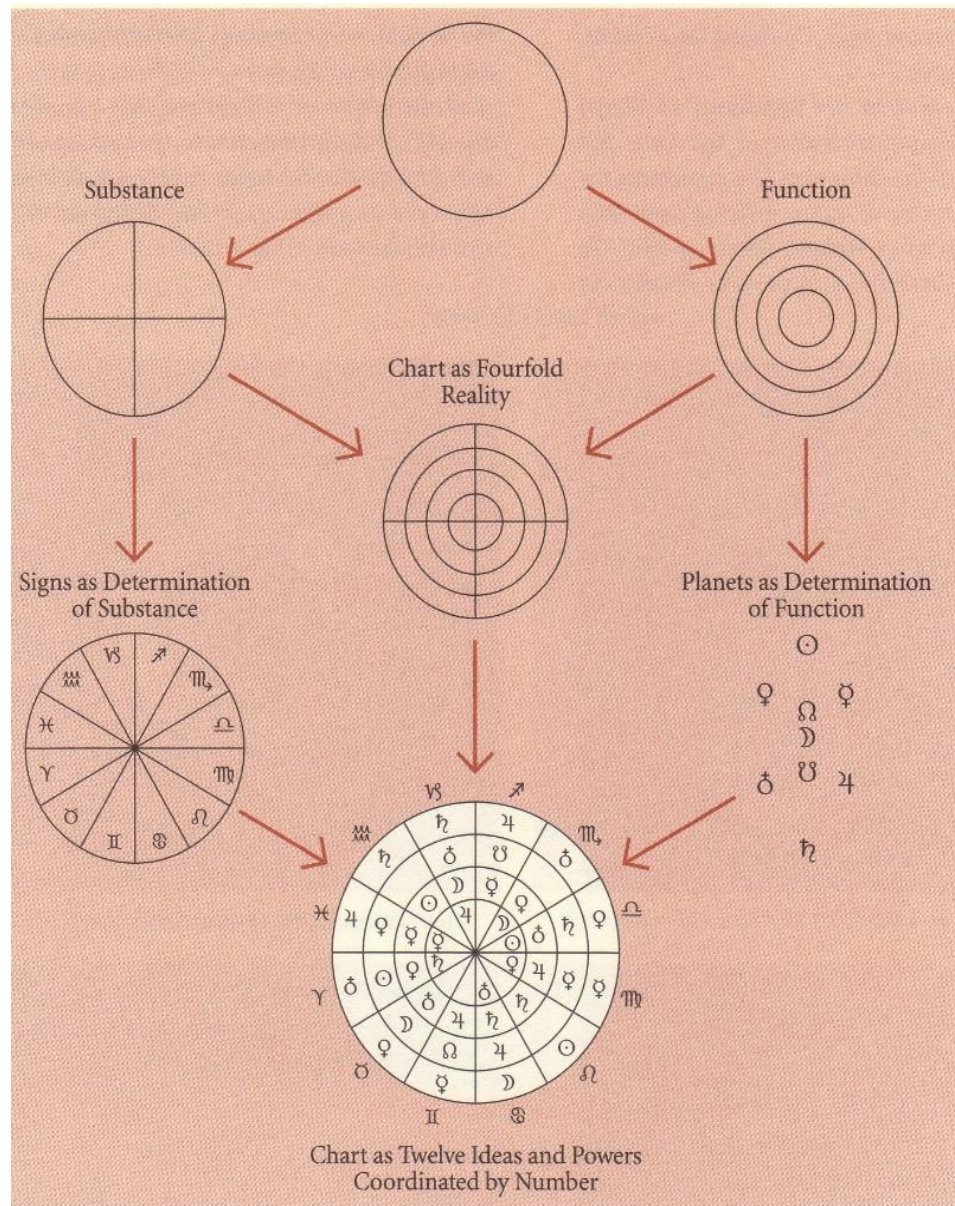


FIG. 135: THE DIGNITIES COMPLETE AND COMPLEMENT THE GEOMETRY OF THE CIRCLE AS A MEANS OF PORTRAYING THE NATURE OF REALITY.

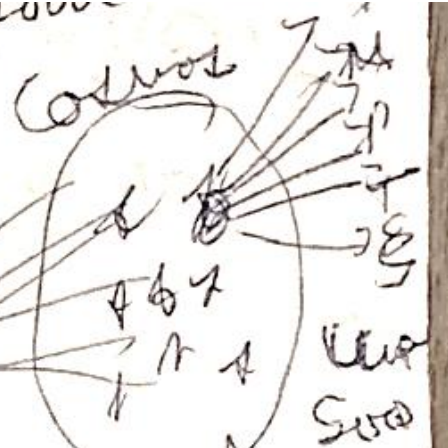
Another dream with a year - 2000
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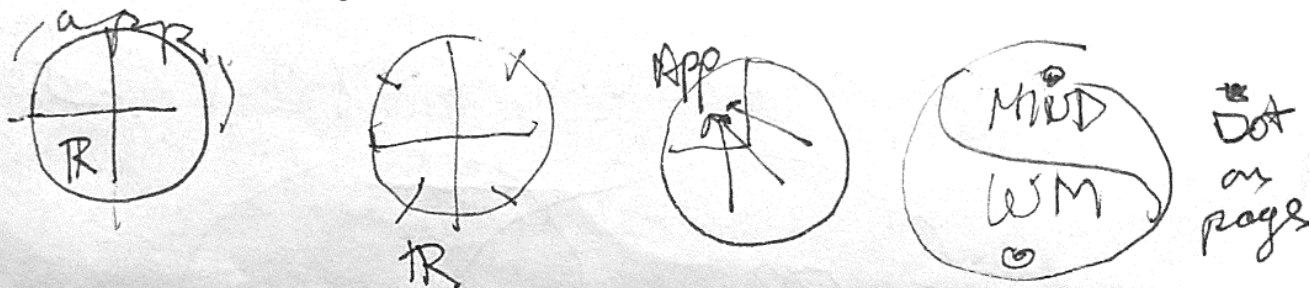
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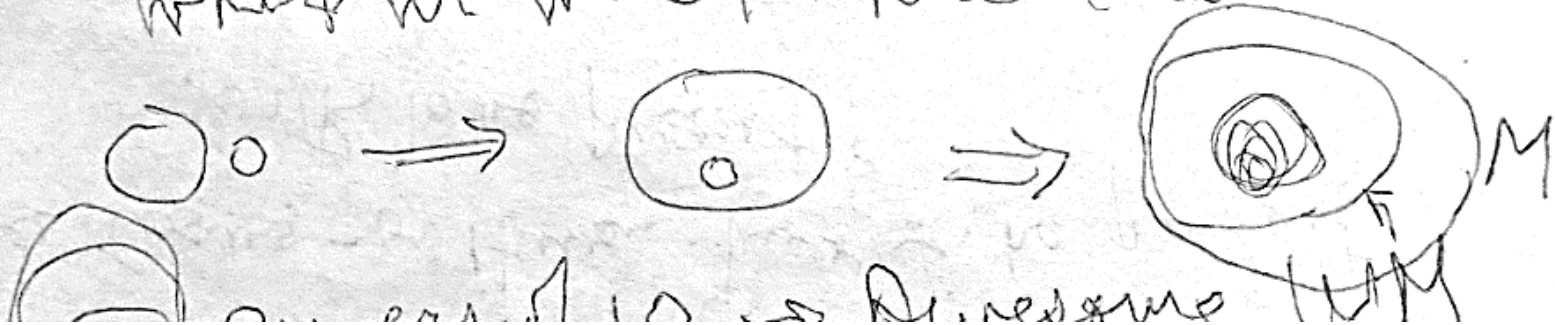
the Soup

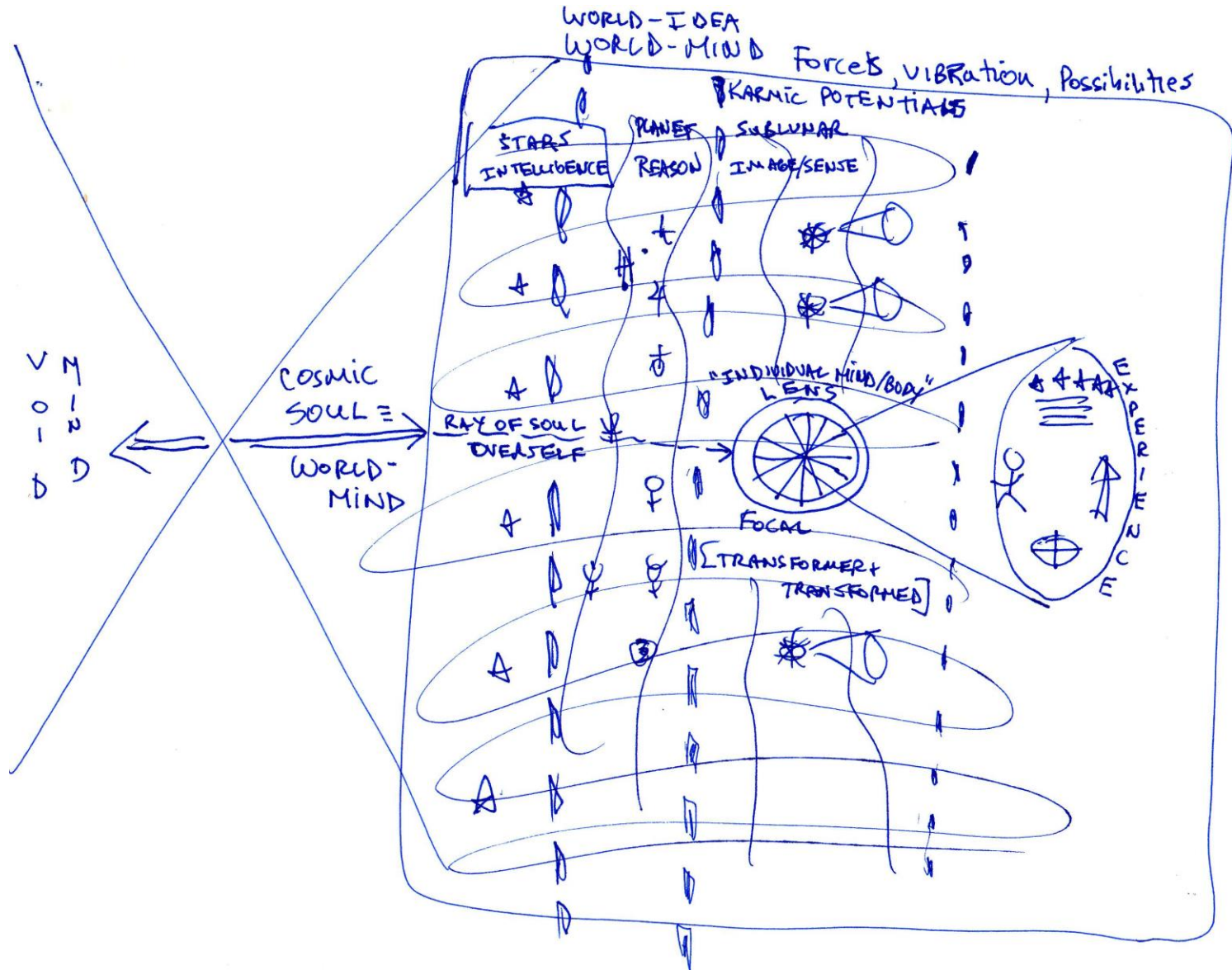


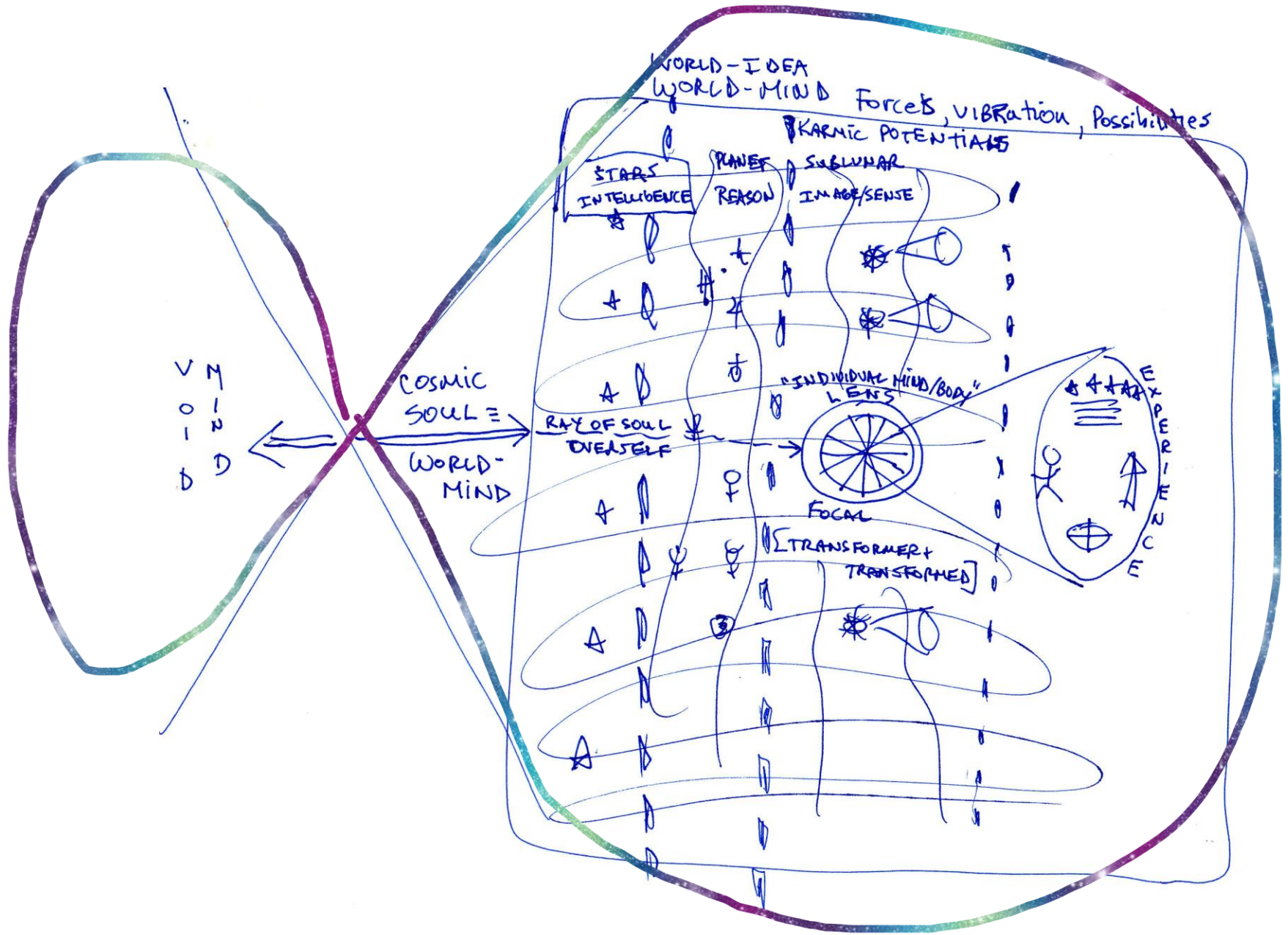
Is Cosmos - or any drop of it - separate from TR?
 Is TR "different" when transcendental than when Immu

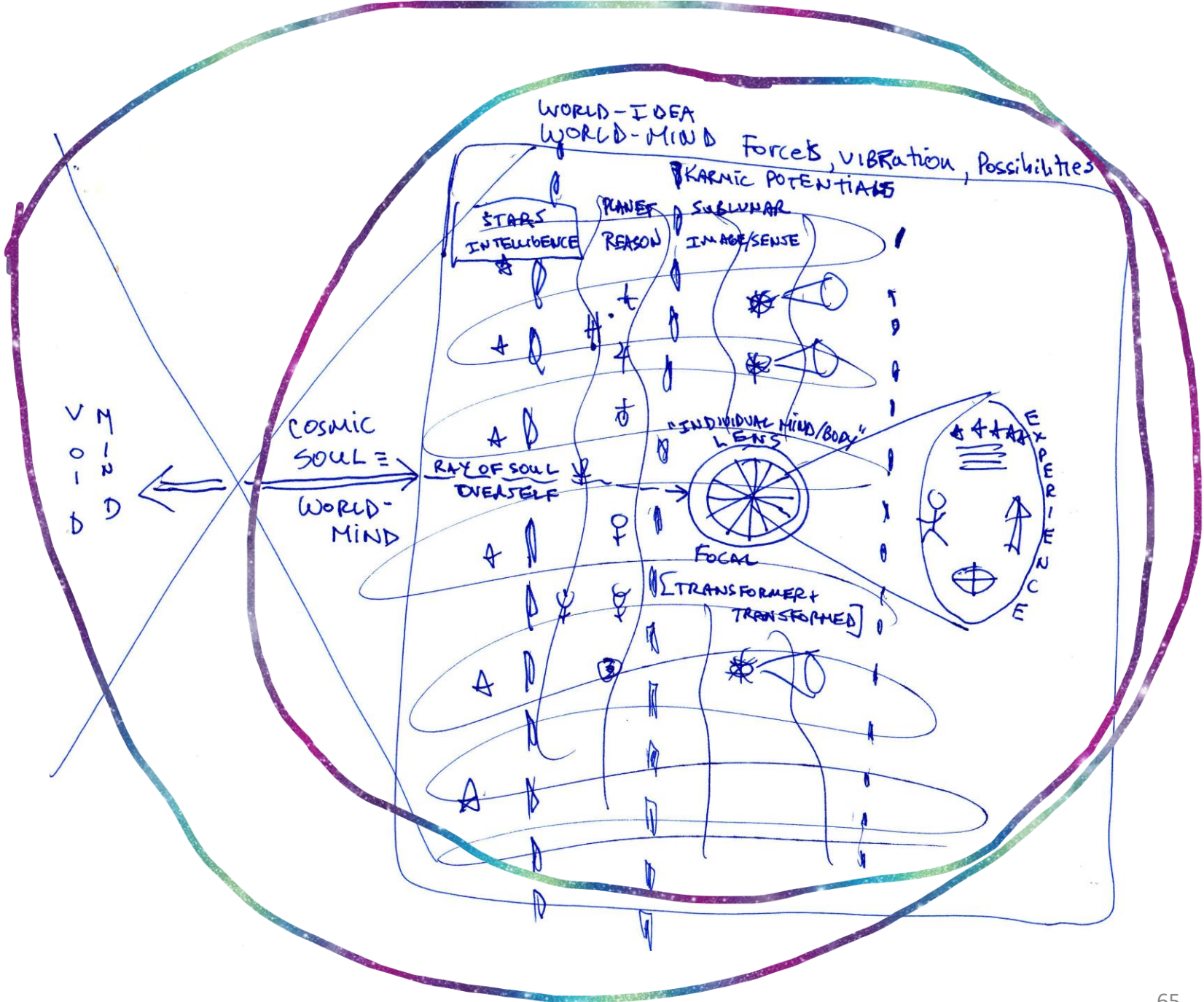


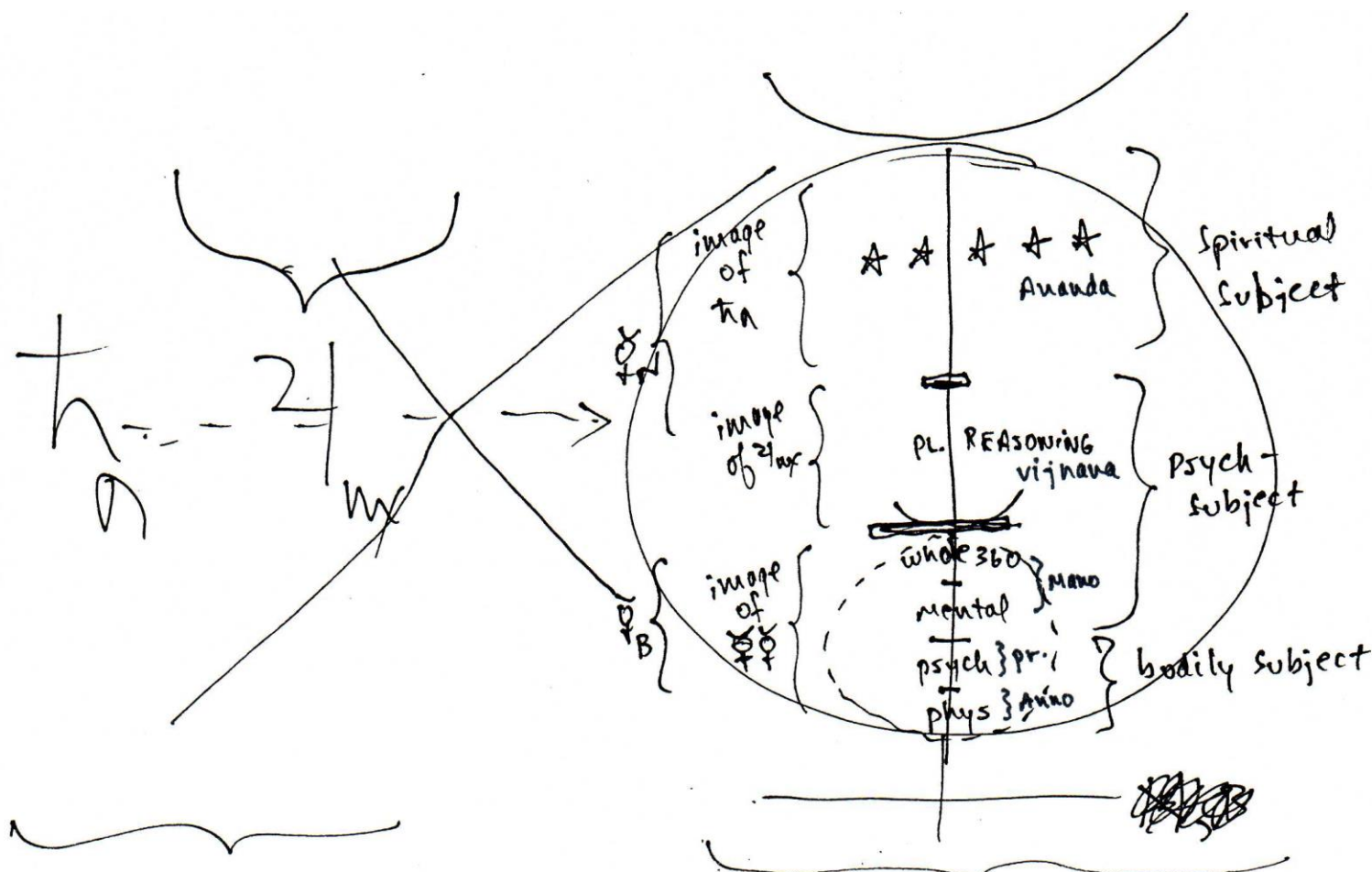
Where we meet - Never Knot here











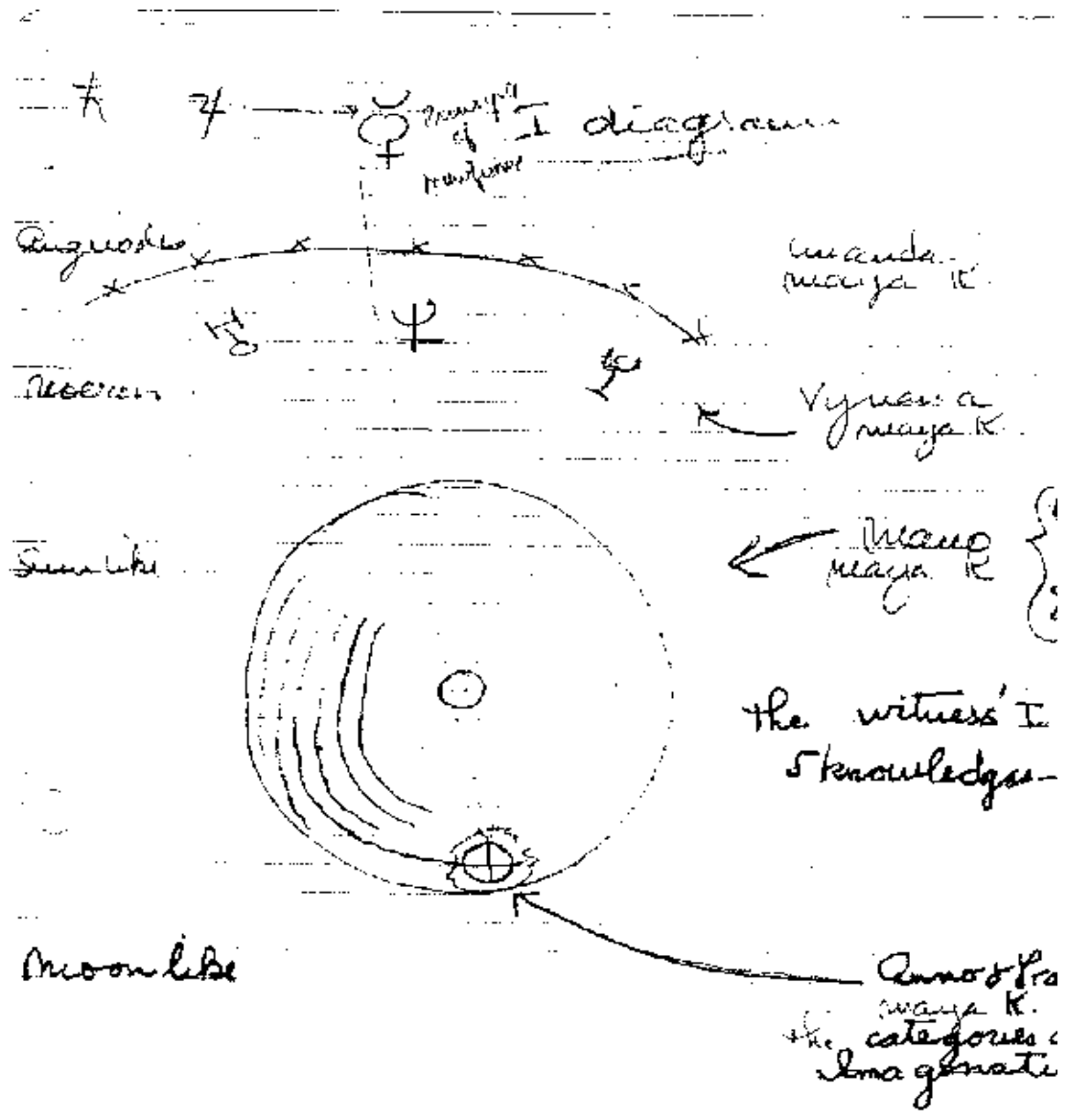
ABSOLUTE SOUL

VAJRA
MANDALA

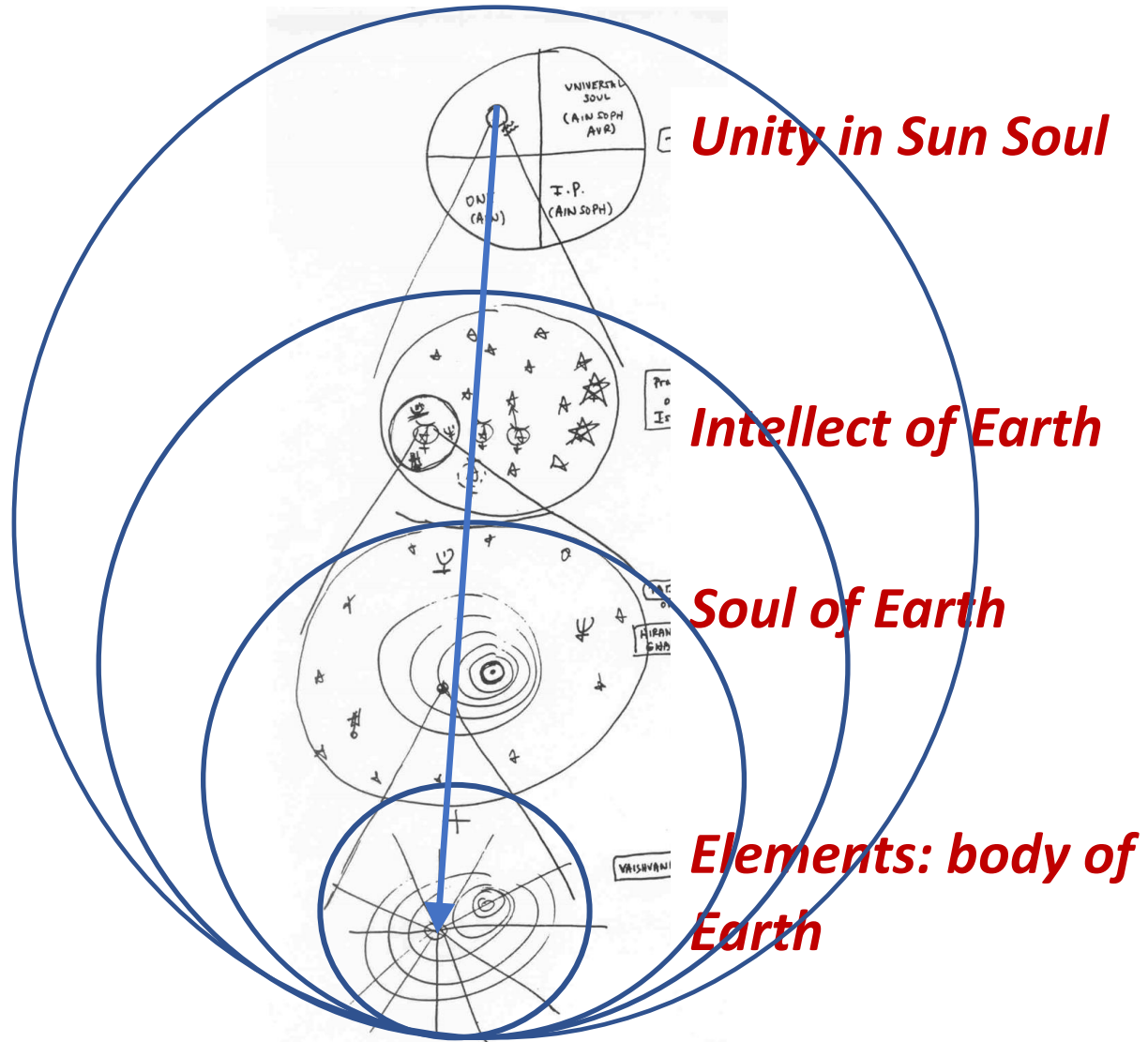
I-AM-UNIT SOUL

GHARBA MANDALA

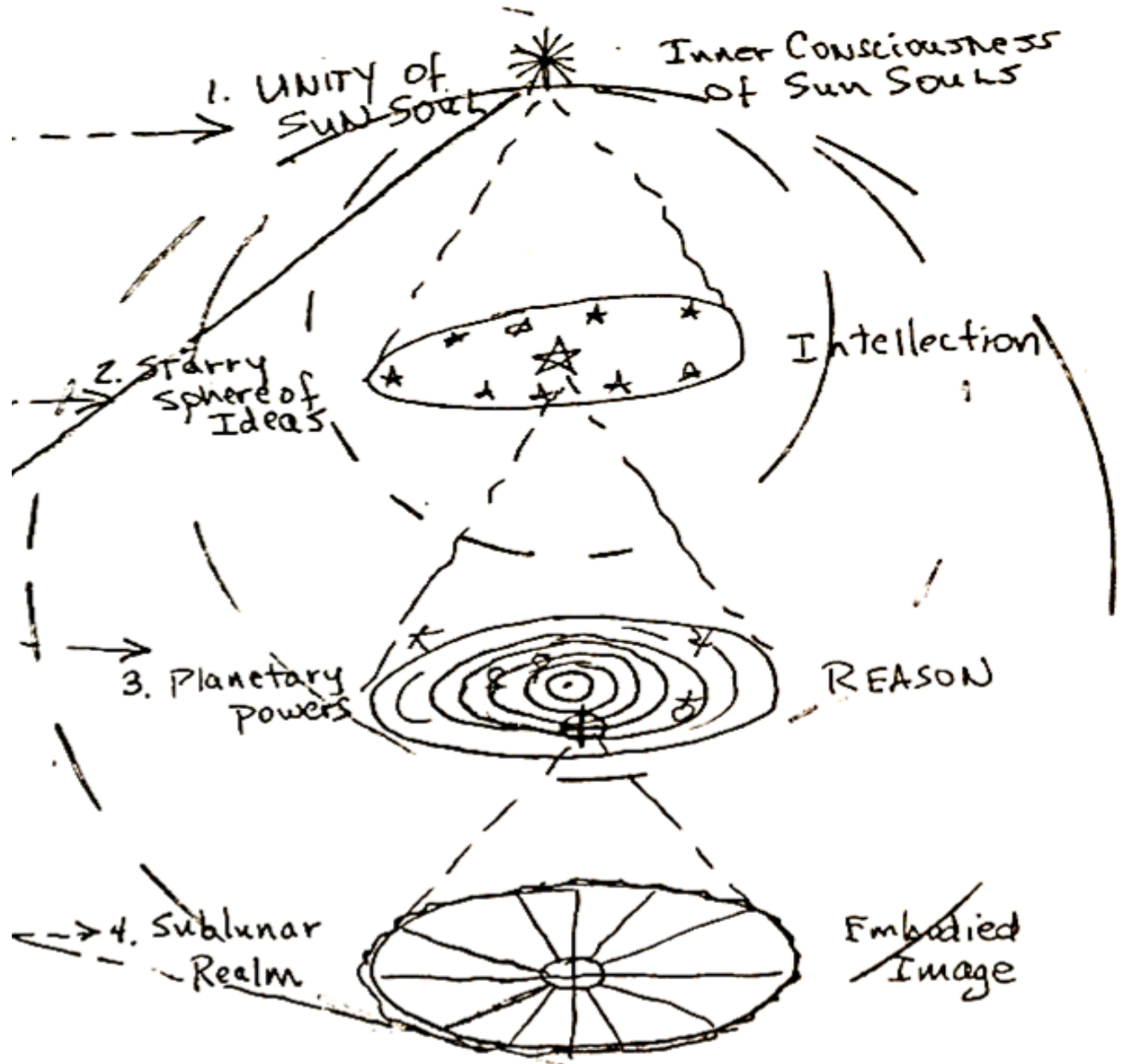
Ray of Soul and Organ-ized Body

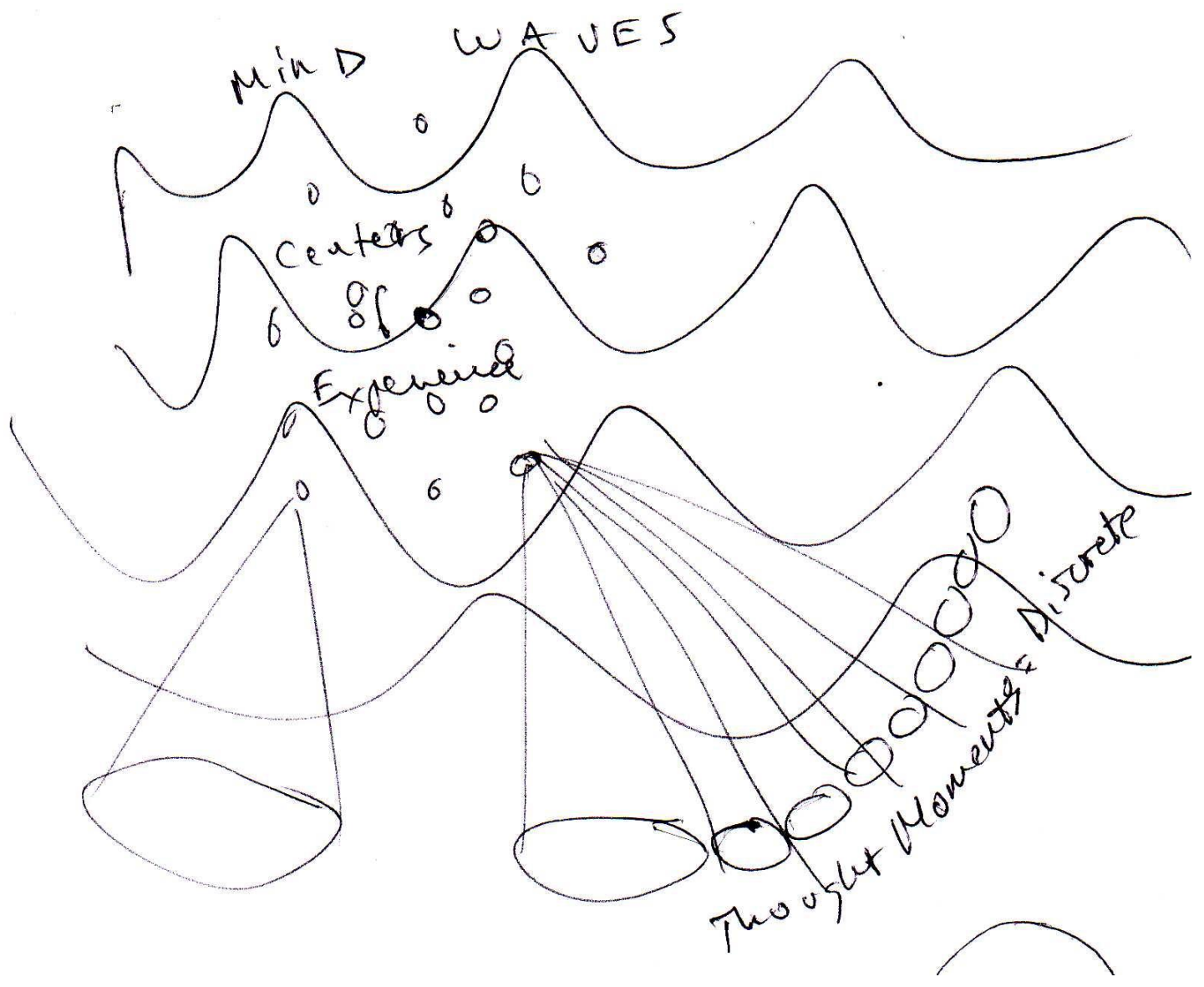


Ray of Soul and World-Idea



Four-fold of Solar Logos

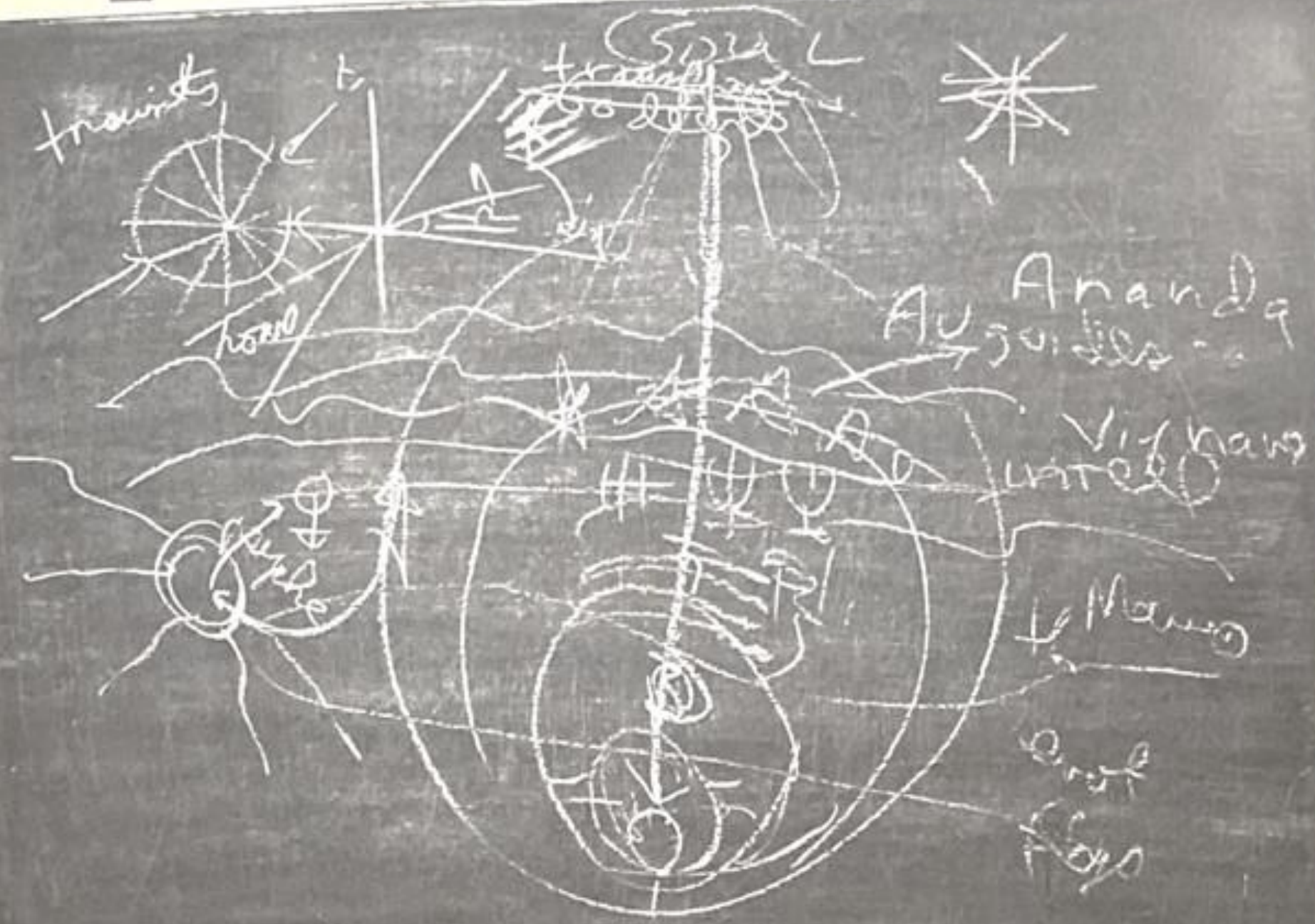


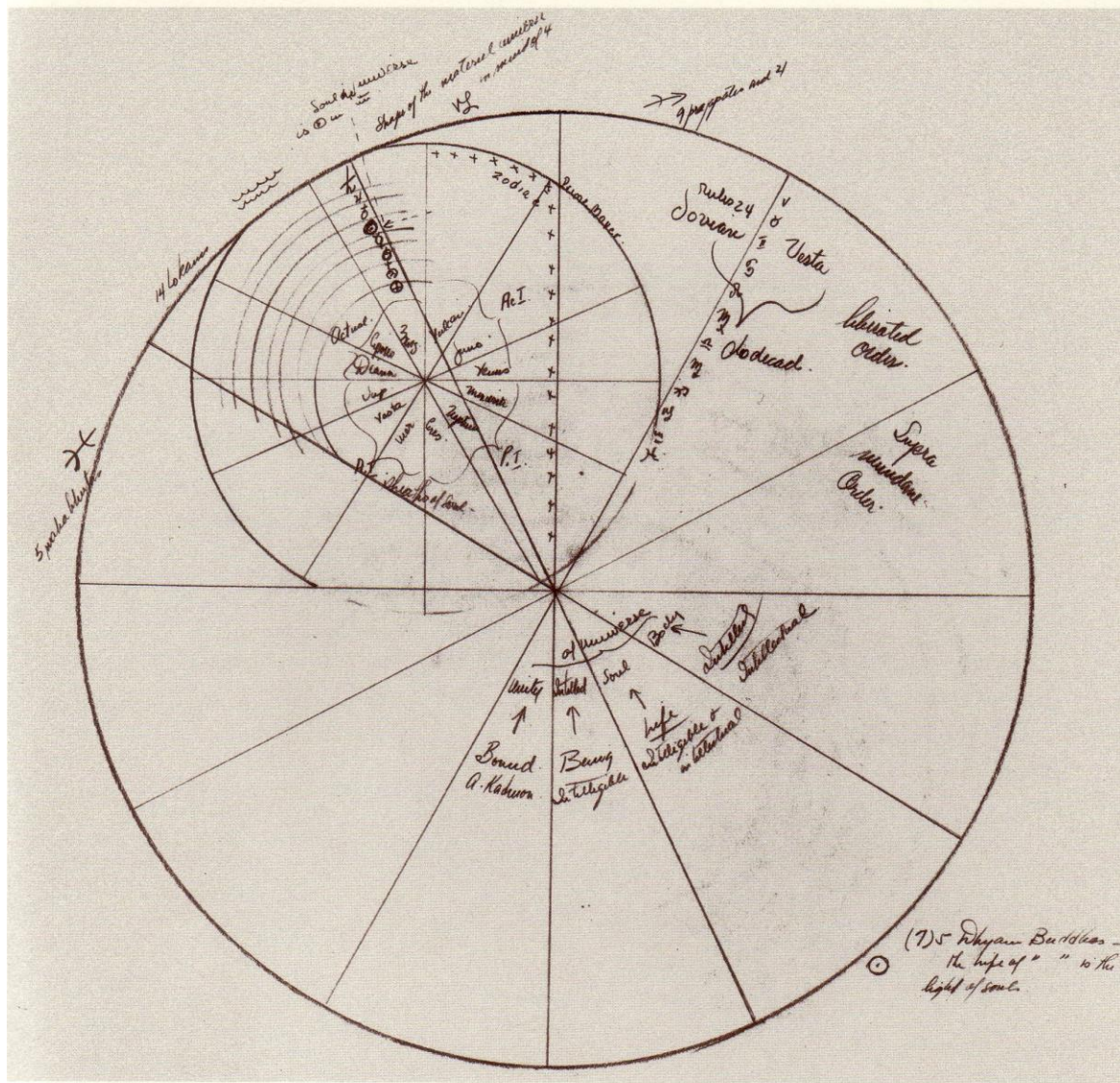


MIND WAVES

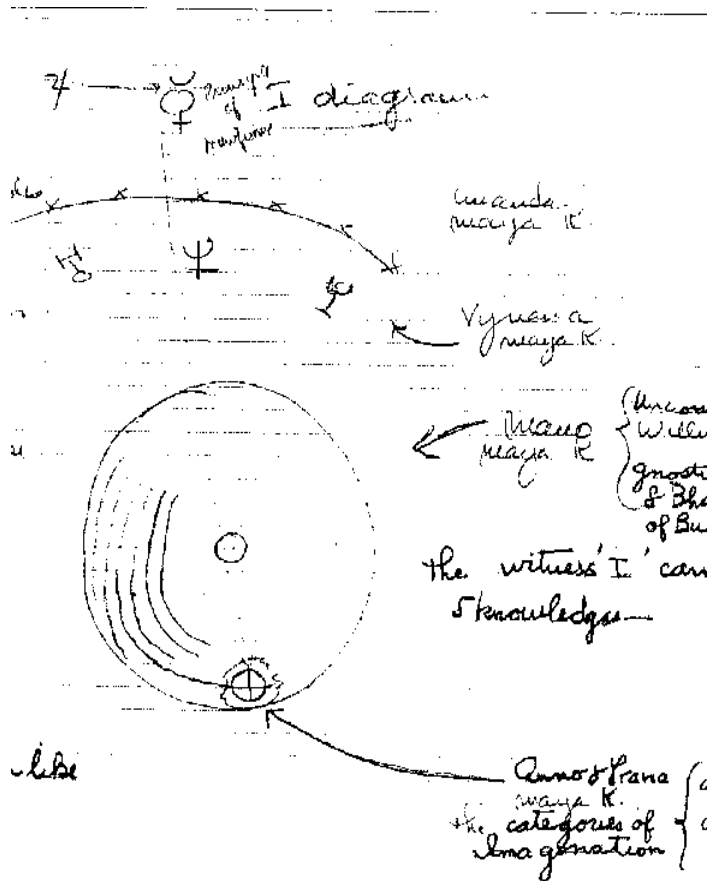
Centers of Experience

Thought Moments & Discrete

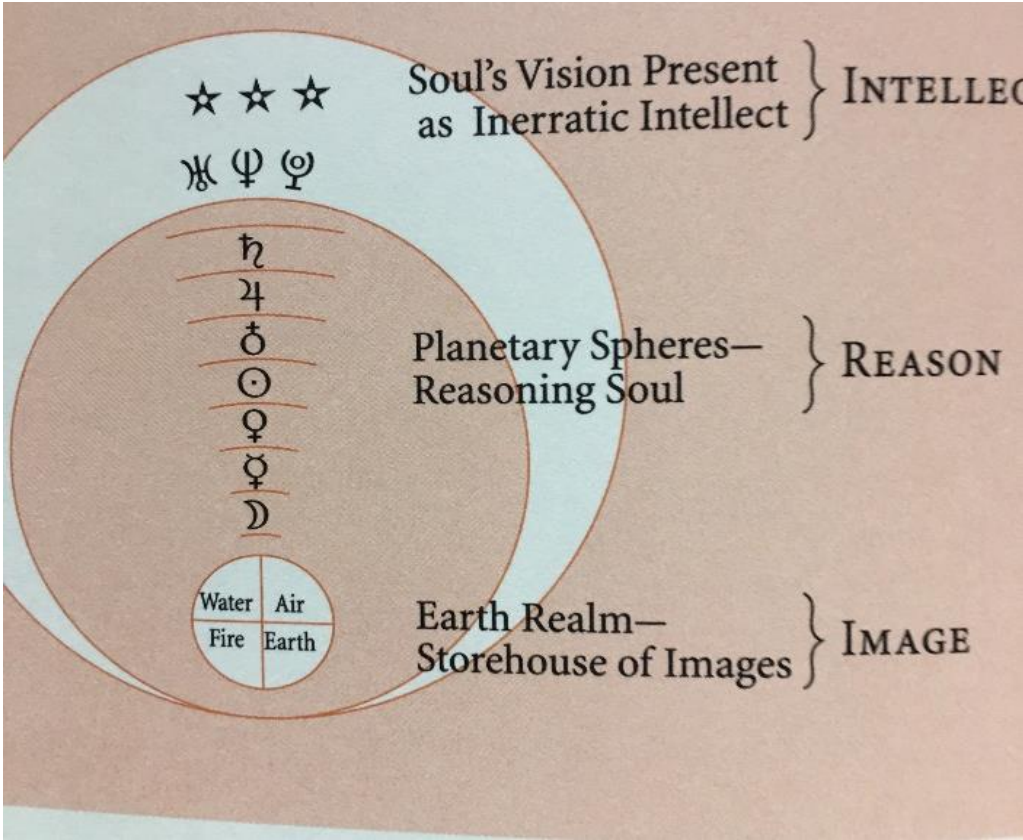


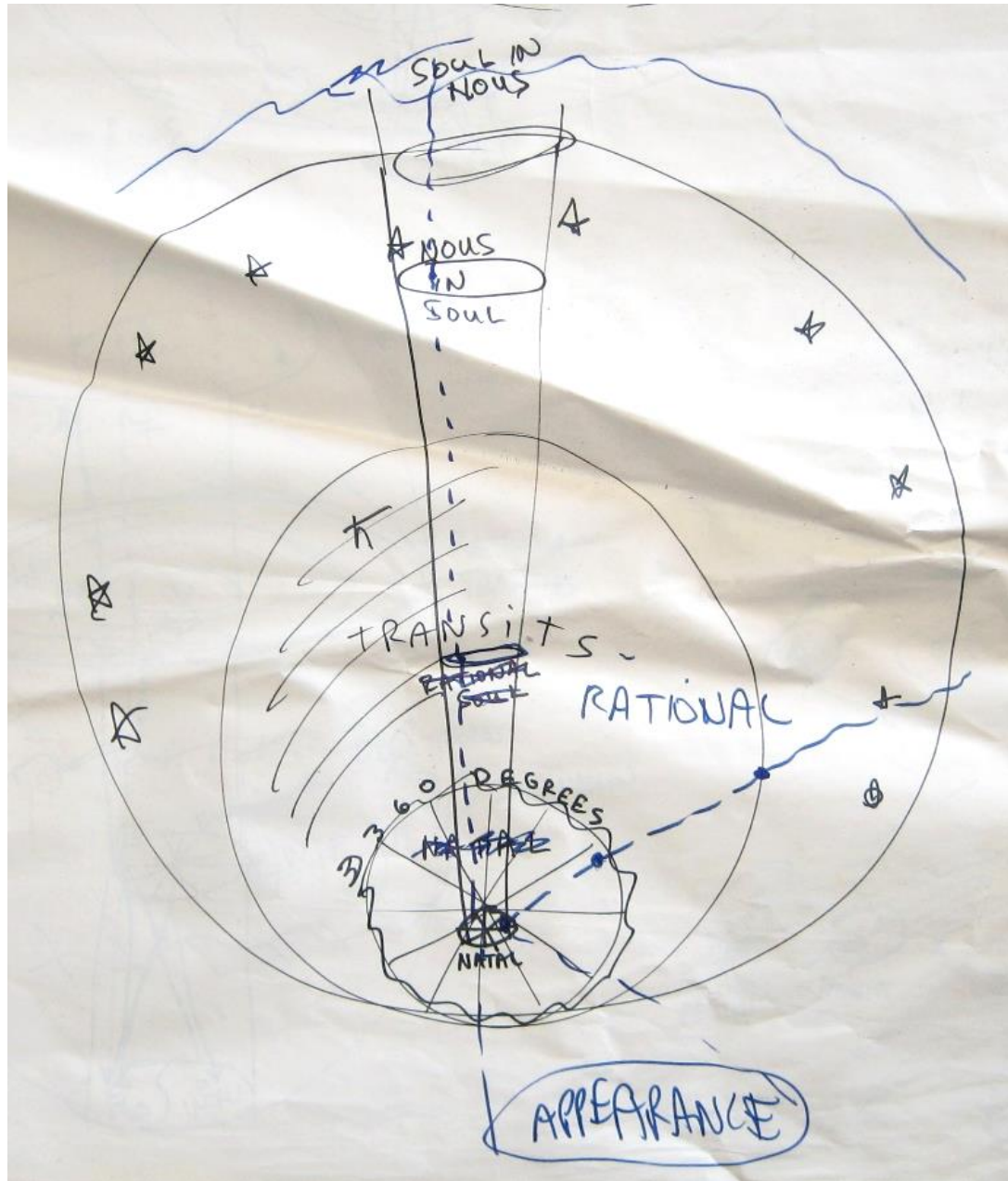


Mandala context 2: COSMOLOGICAL



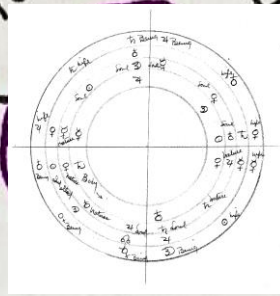
Mandala context 2: COSMOLOGICAL





↑ vision
ITQAS

unfolds



folds
o o o

re-vision
↓

A hand-drawn diagram with a central 'A' and other symbols, possibly representing a process or a concept. The diagram is enclosed in a hand-drawn border.