

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 individuuated (but not personalized) into emanated Overselves.

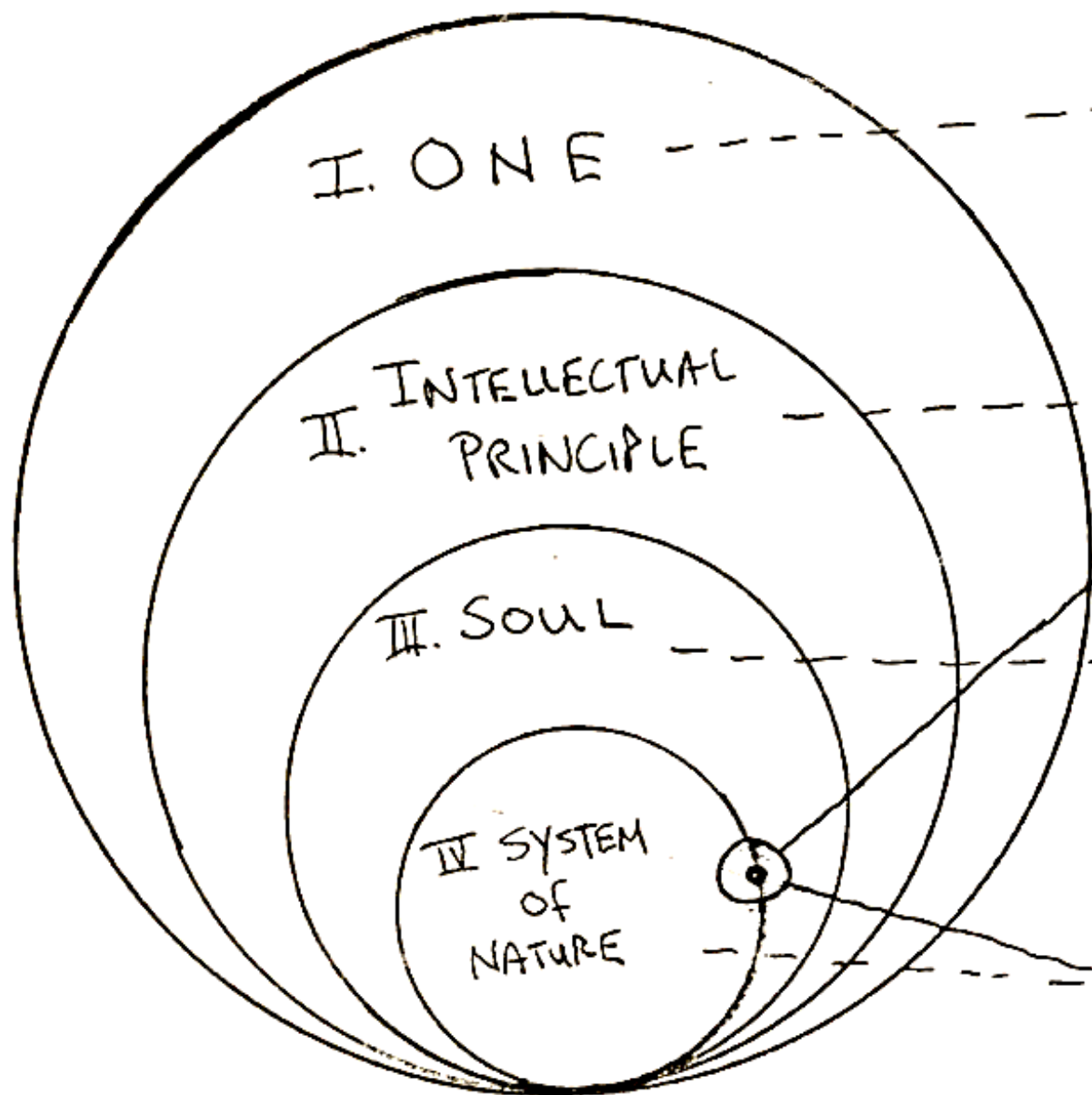
The Overself is an individual, but not a person.

The ego is personal. 28:1.53

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.

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

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*

... 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

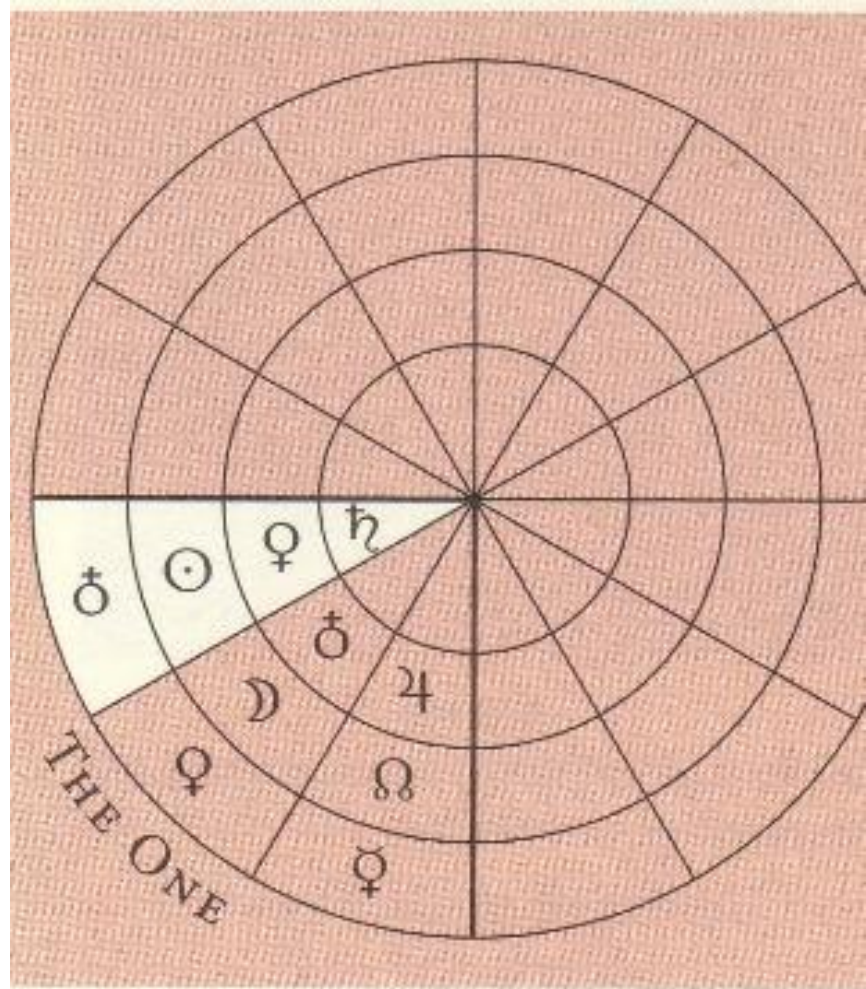


FIG. 123

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).

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 SEE FOURS*

Taimni p.4

Although...we have separated the concept of the Absolute from the other two concepts, namely those of the dual Father-Mother Principle [Siva-Sakti] and the triple Unmanifest Cosmic Logos, we should remember that the three together are the Ever-Unmanifest and really constitute one indivisible, impenetrable Mystery.

--T. Subba Row: “Bhagavad Gita”

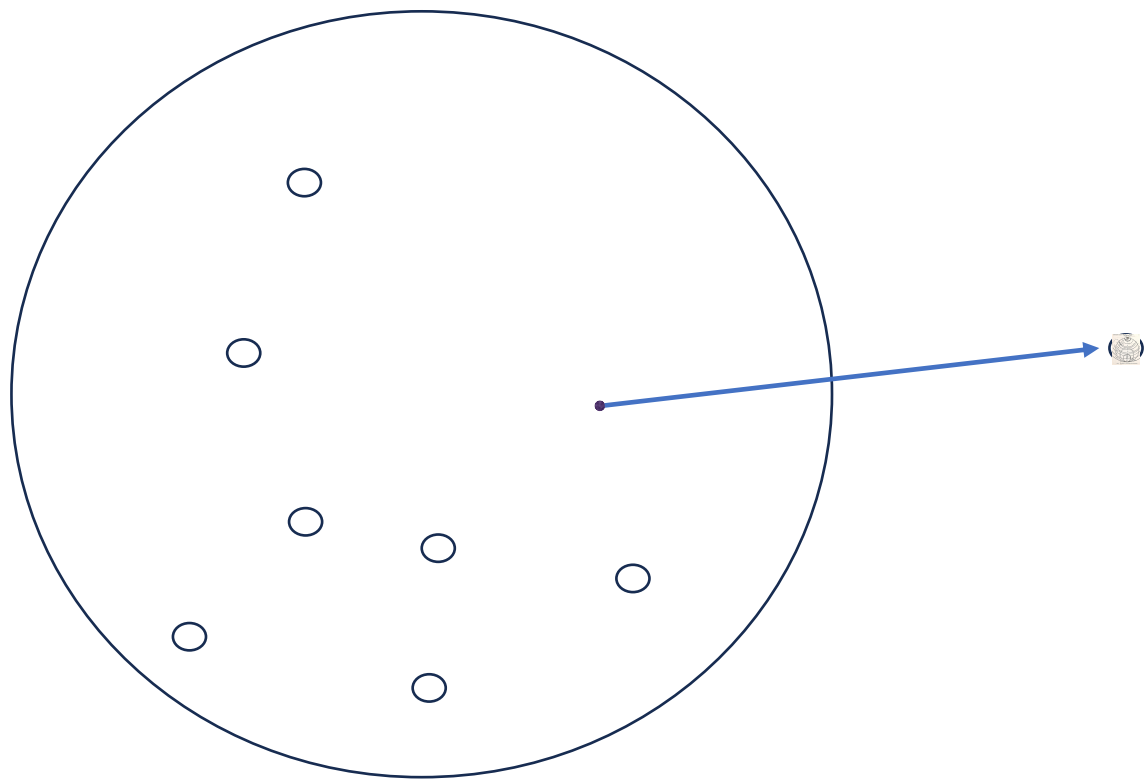
The first principle, or rather the first postulate, which I have to lay down is the existence of what is called *Parabrahmam*.

Now this *Parabrahmam* which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which I shall for the present call the *Logos*.

This *Logos* may be called in the language of old writers either *Eswara* or *Pratyagatma* or *Sabda Brahmam*. It is called the *Verbum* or the Word by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father.

(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 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.

The light from the *Logos* is called *Daiviprakriti*....
The universe...comes into existence mainly through the instrumentality of the one source of energy and power existing in the cosmos, which we have named the *logos*...

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.

--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*.

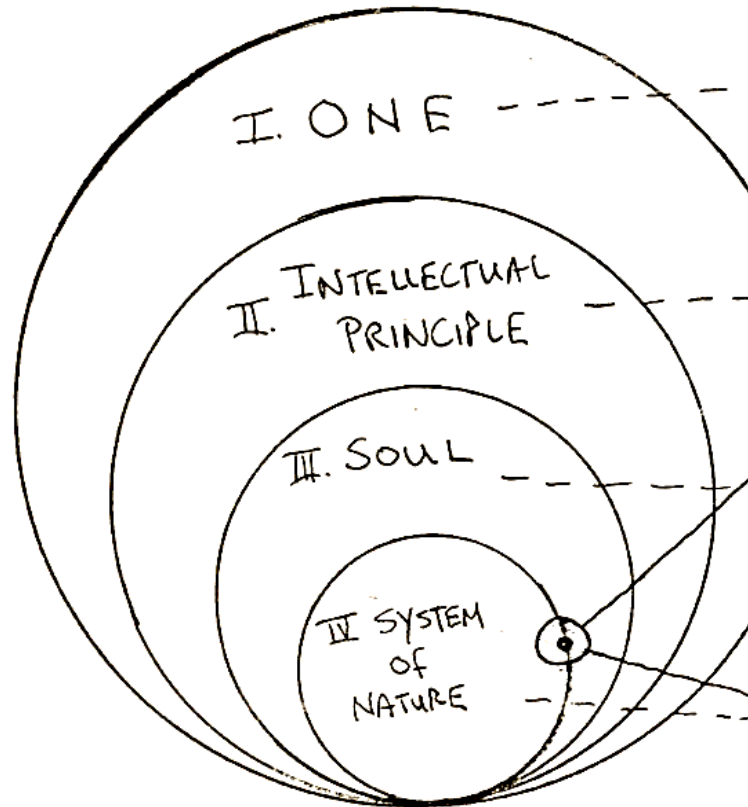
***Parabrahman =The
One = Mind Itself***

***Ishvara-Logos =WM
Intelligence =Causal***

***Light/life of Logos =
Soul = Overself -Subtle***

***Prakriti = Nature =
World = Physical***

Metaphysical Primals and Nature



1. Parabrahman Ineffable timeless Godhead, Mind-itself
2. Logos: World-Mind: eternal wisdom of God
3. Soul: perpetual life/light of Logos. Overself
4. Cosmos: body of God: name/form

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.

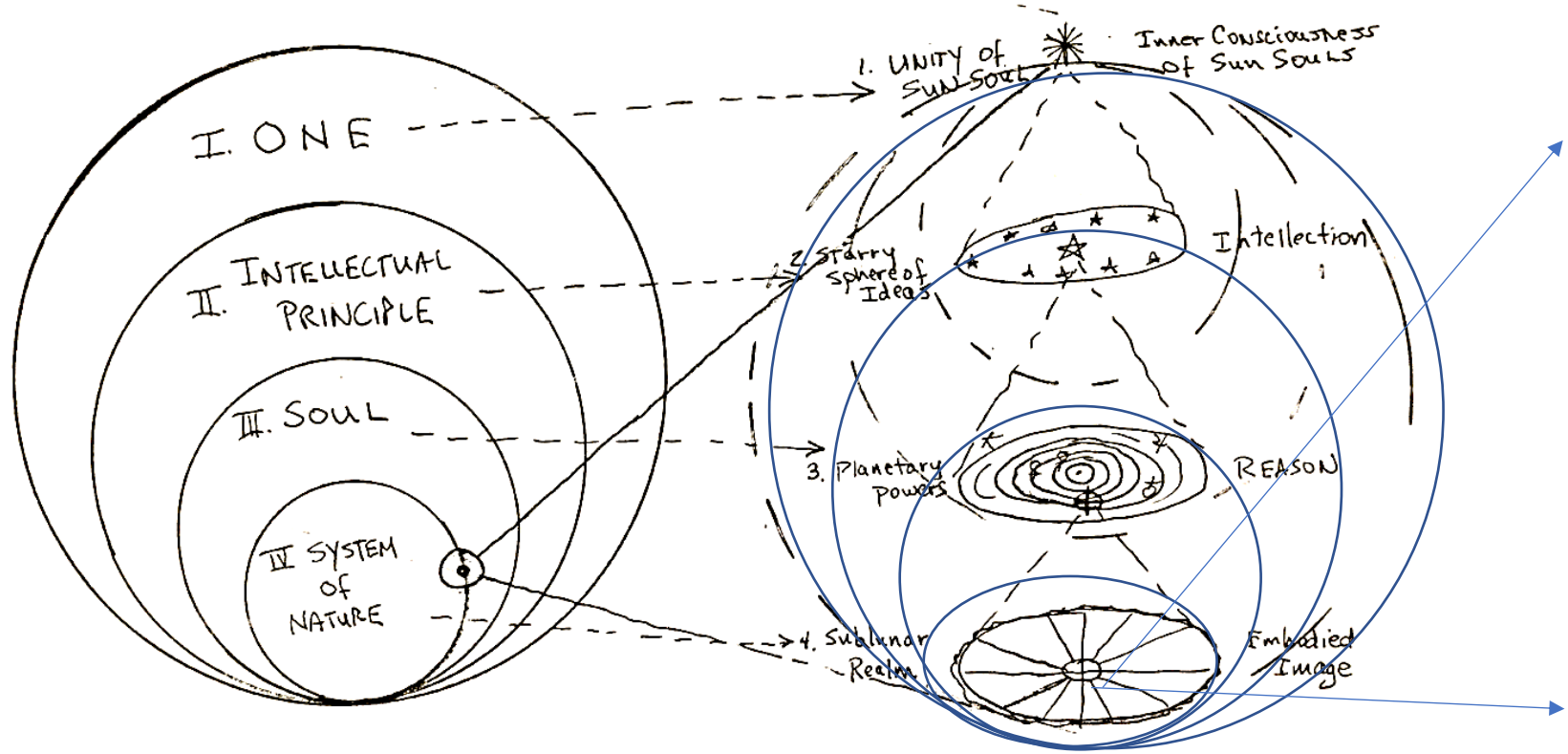
--T. Subba Row: "Bhagavad Gita"

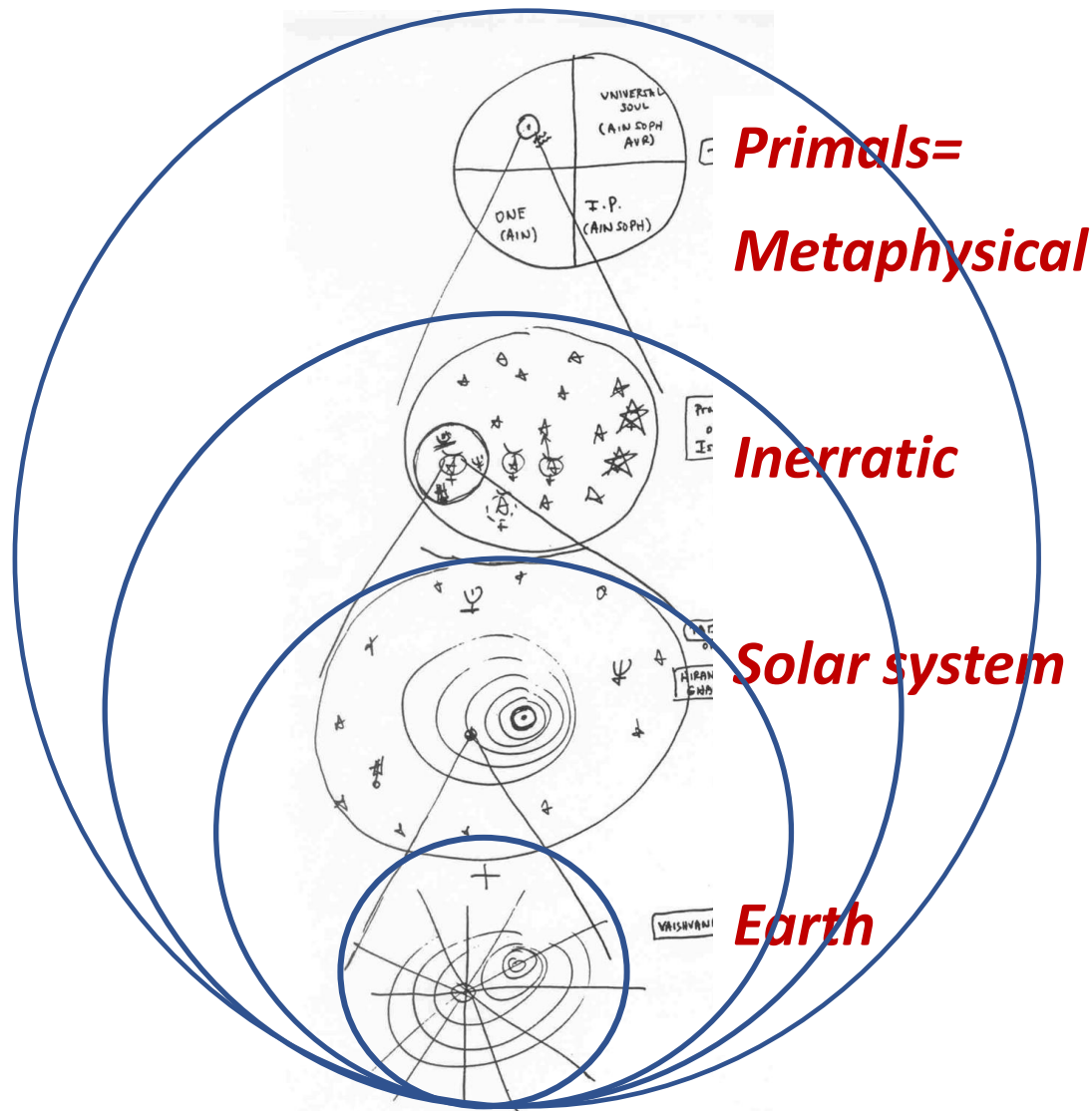
--T. Subba Row: “Bhagavad Gita” WAY UP

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*.

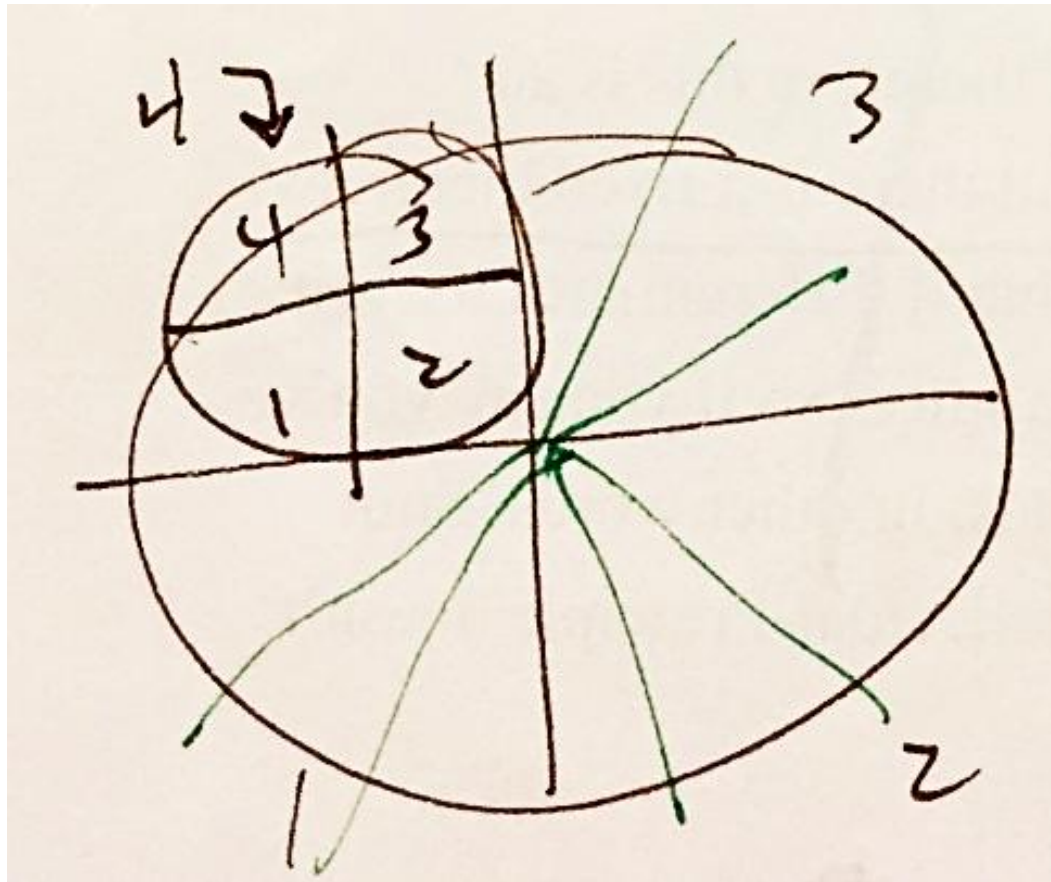
Metaphysical Primals and Nature

Cosmological Four-fold of Solar Logos





Cosmic Fourfold within the fourth quadrant



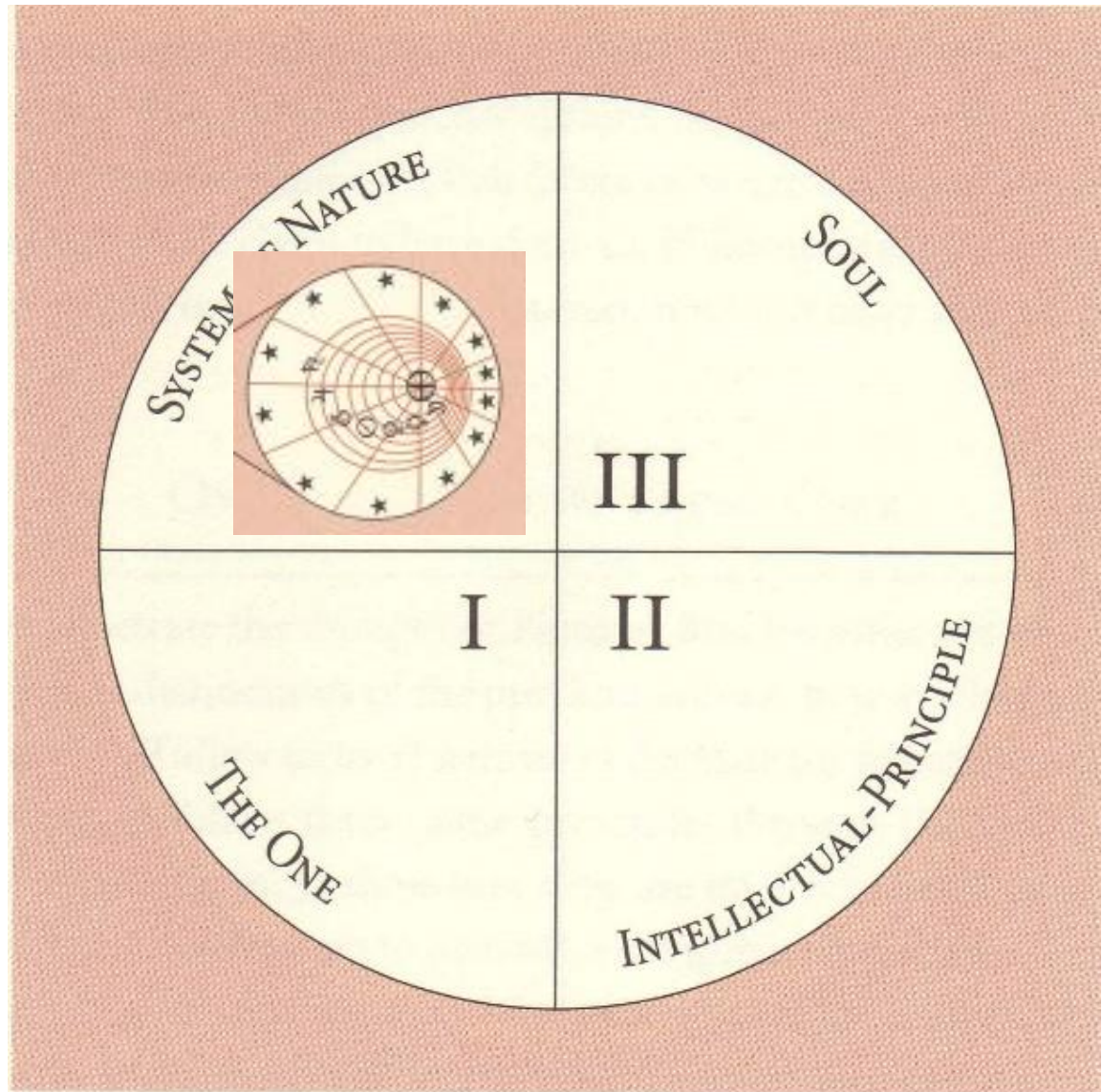


FIG. 7

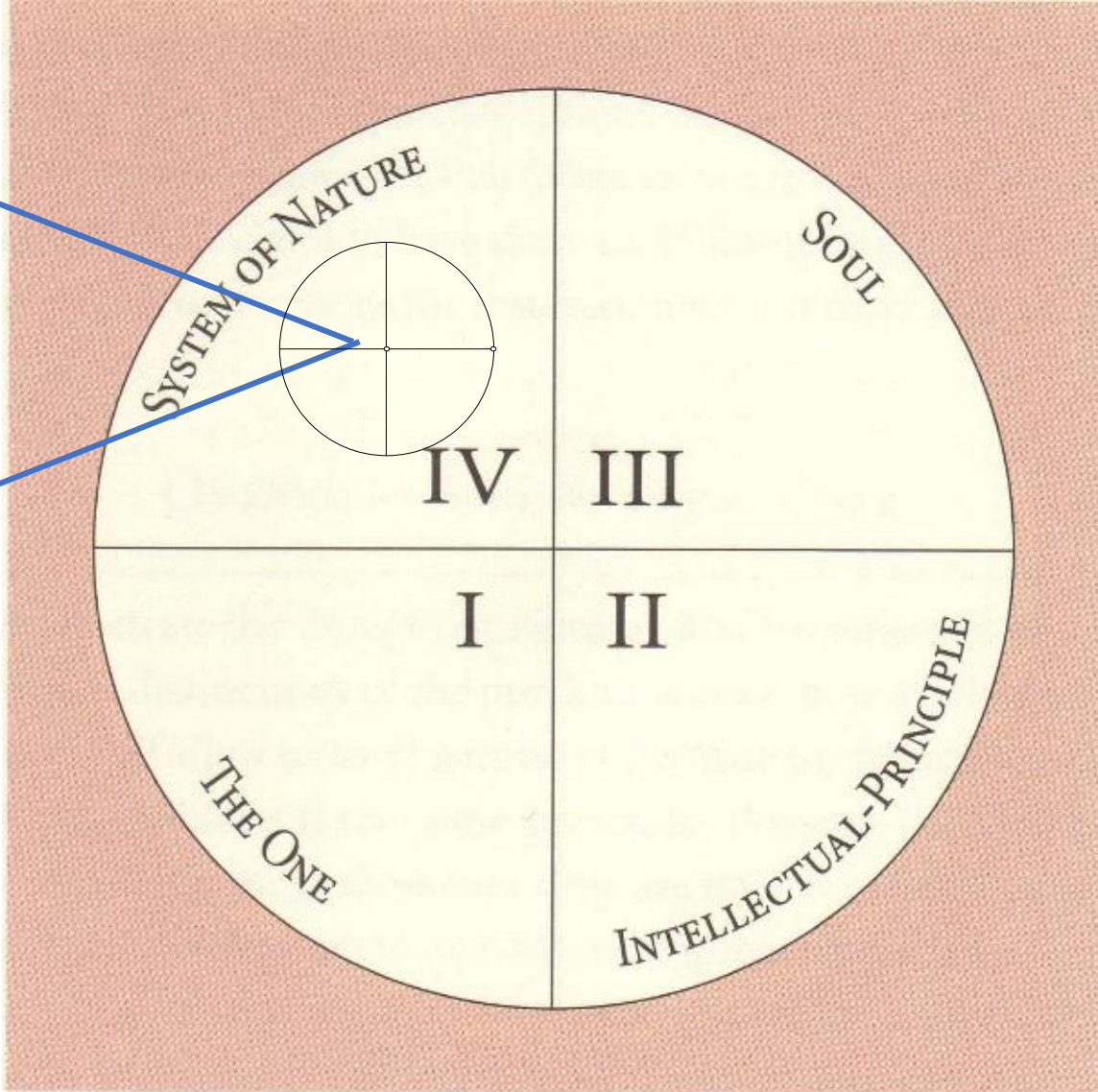
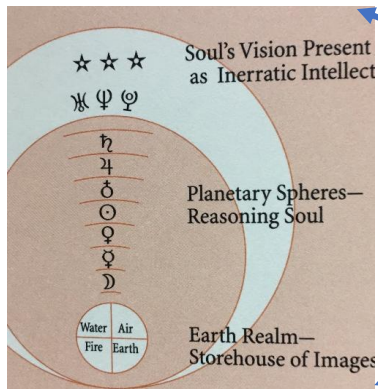
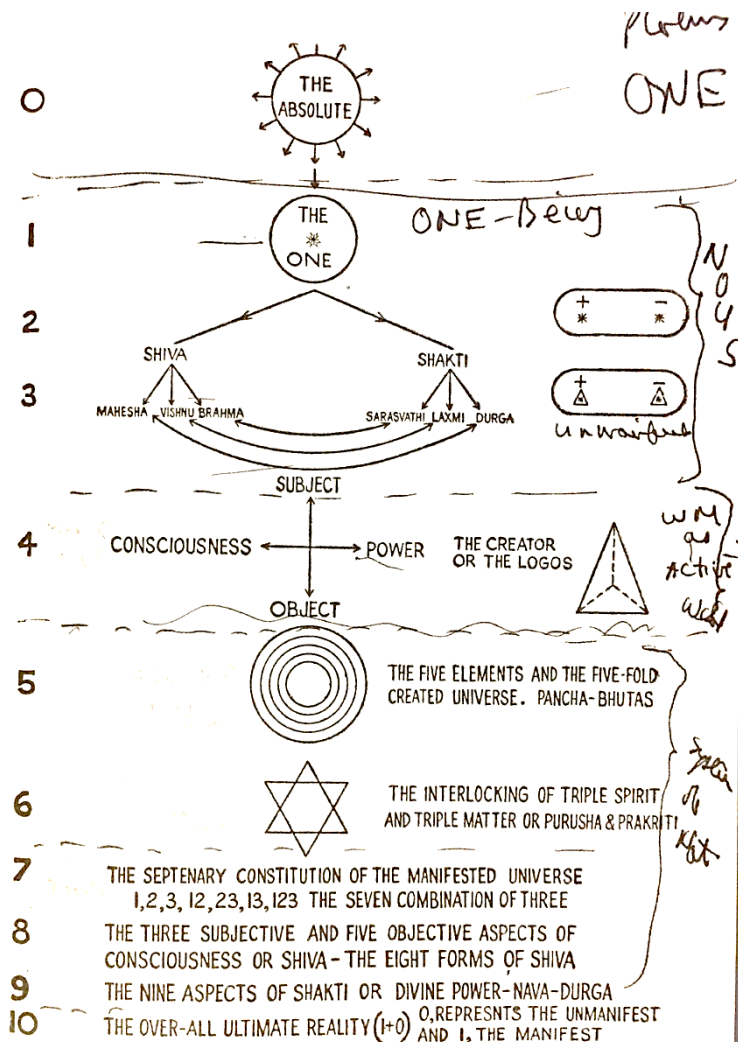


FIG. 7

THE ABSOLUTE					
THE EVER UNMANIFEST	{ THE POSITIVE—NEGATIVE PRINCIPLE THE UNMANIFEST COSMIC LOGOS				
Mahākāla	Mahākāsha	Mahāmāya	Mahābindu	etc.	
THE MANIFESTED DIVINITY	{ THE FIRST LOGOS THE SECOND LOGOS THE THIRD LOGOS THE MONADS			The Ādi Plane The Anupādaka Plane The Higher Ātmic Plane	
	Time	Space	Illusion	The Point etc.	
	THE SPIRITUAL WORLDS	{ THE TRIPLE INDIVIDUALITY OR JIVĀTMĀ			{ The Lower Ātmic Plane The Buddhic Plane The Higher Mental Plane
		THE TEMPORAL WORLDS	{ THE TRIPLE PERSONALITY OR JĪVA		



SIGNIFICANCE OF NUMBERS

THE ABSOLUTE				
THE EVER UNMANIFEST	{ THE POSITIVE—NEGATIVE PRINCIPLE THE UNMANIFEST COSMIC LOGOS			
Mahākāla	Mahākāsha	Mahāmāya	Mahābindu	etc.
THE MANIFESTED DIVINITY		THE FIRST LOGOS	The Ādi Plane	
		THE SECOND LOGOS	The Anupādaka Plane	
		THE THIRD LOGOS	The Higher Ātmic Plane	
		THE MONADS		
Time	Space	Illusion	The Point	etc.
THE SPIRITUAL WORLDS		THE TRIPLE INDIVIDUALITY OR JĪVĀTMĀ	{ The Lower Ātmic Plane The Buddhic Plane The Higher Mental Plane	
THE TEMPORAL WORLDS		THE TRIPLE PERSONALITY OR JĪVA	{ The Lower Mental Plane The Astral Plane The Physical Plane	

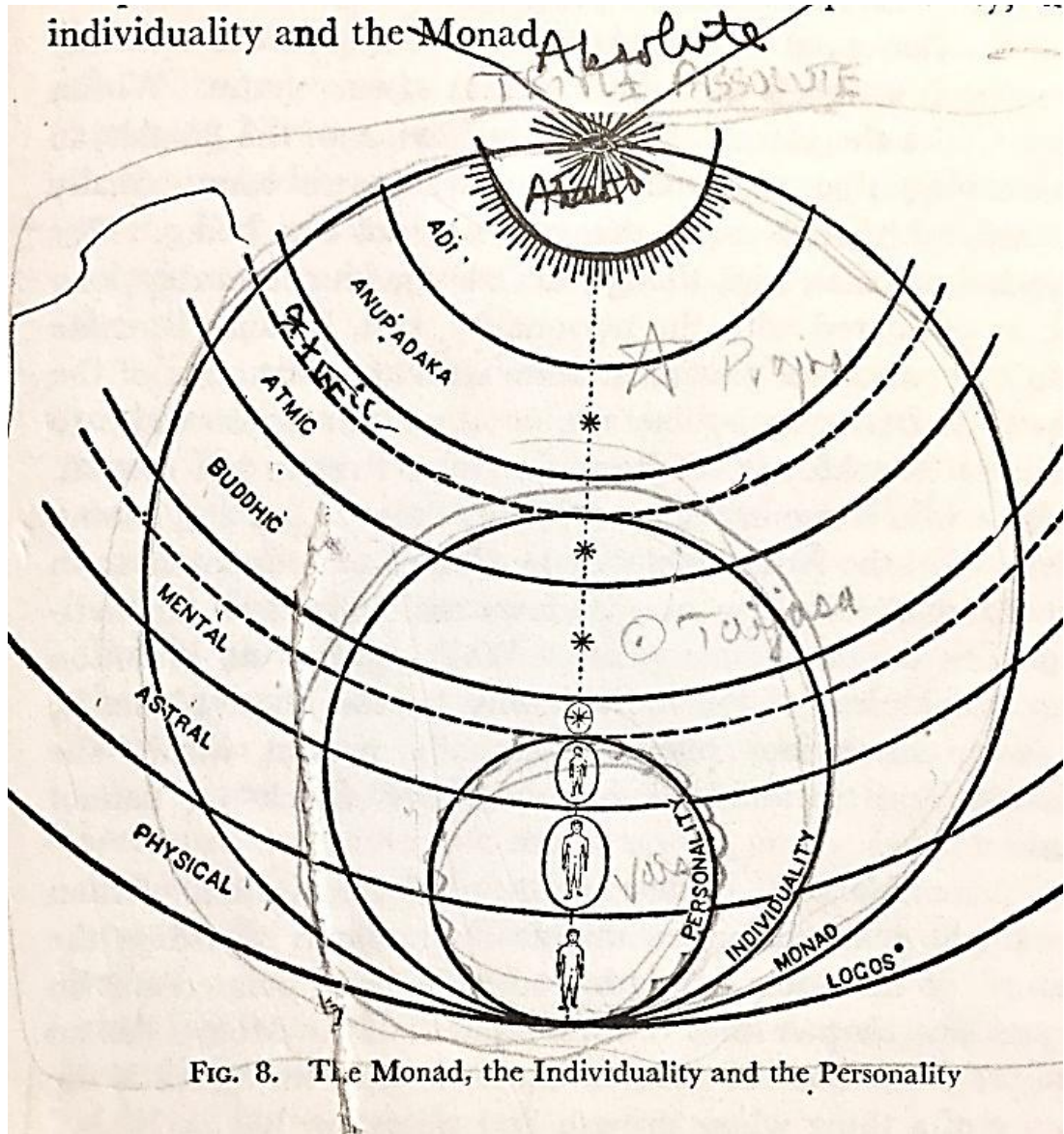


FIG. 8. The Monad, the Individuality and the Personality

individuality and the Monad

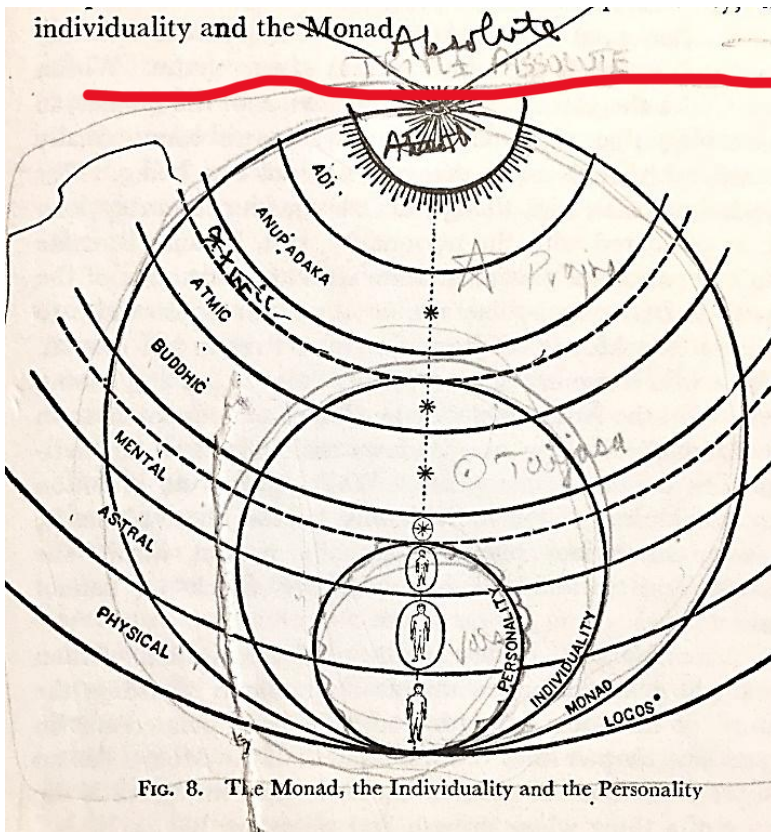
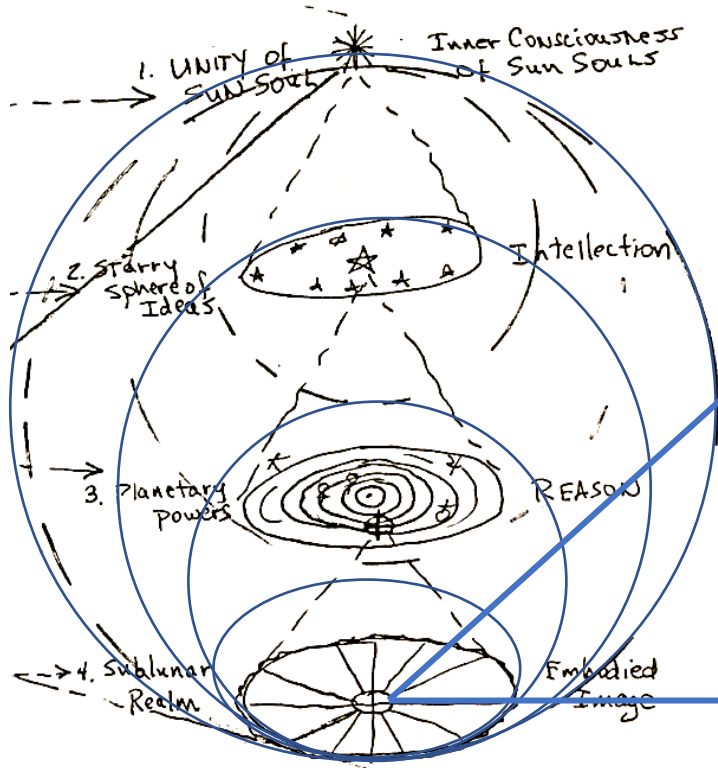


FIG. 8. The Monad, the Individuality and the Personality

		THE ABSOLUTE				
THE EVER UNMANIFEST		{ THE POSITIVE—NEGATIVE PRINCIPLE THE UNMANIFEST COSMIC LOGOS				
		Mahākāla	Mahākāsha	Mahāmāya	Mahābindu	etc.
THE MANIFESTED DIVINITY		{ THE FIRST LOGOS THE SECOND LOGOS THE THIRD LOGOS THE MONADS			{ The Ādi Plane The Anupādaka Plane The Higher Ātmic Plane	
		Time	Space	Illusion	The Point	etc.
THE SPIRITUAL WORLDS		{ THE TRIPLE INDIVIDUALITY OR JĪVĀTMĀ			{ The Lower Ātmic Plane The Buddhic Plane The Higher Mental Plane	
THE TEMPORAL WORLDS		{ THE TRIPLE PERSONALITY OR JĪVA			{ The Lower Mental Plane The Astral Plane The Physical Plane	

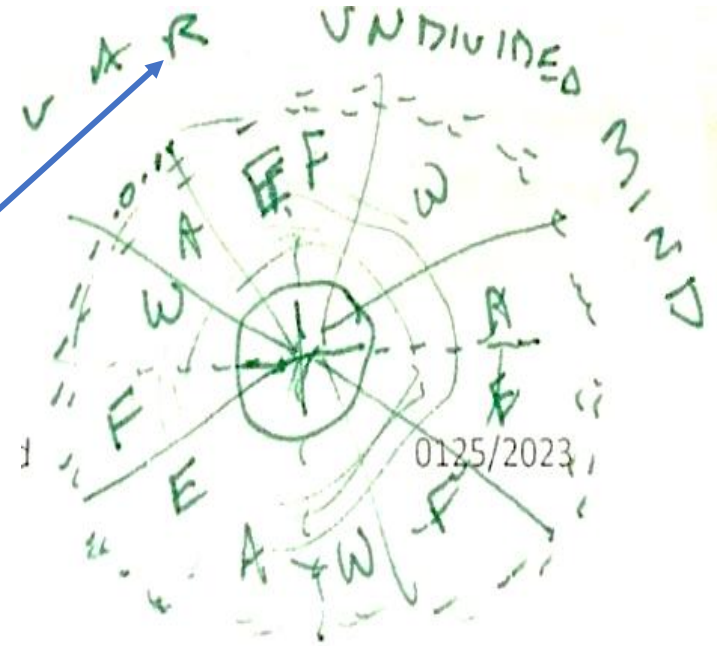
Cosmological

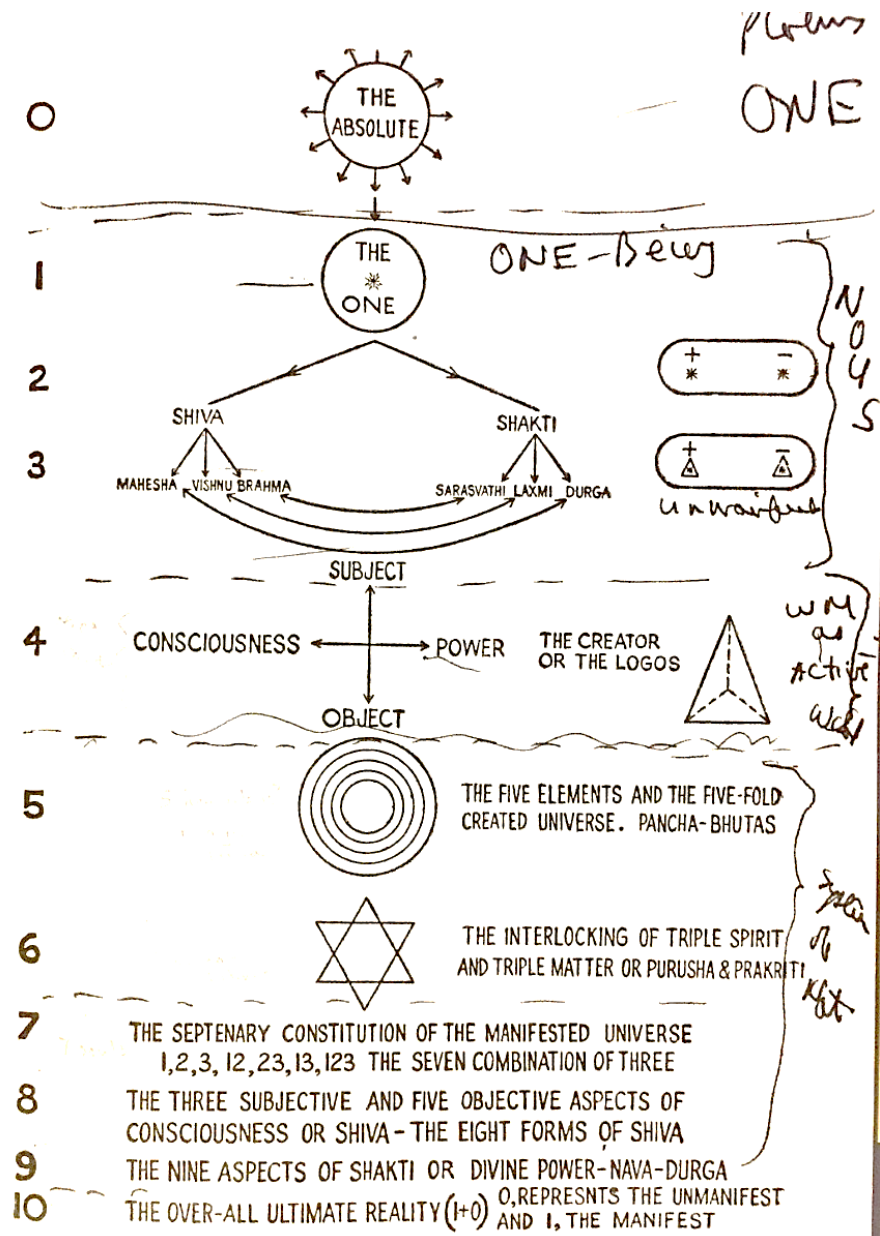
Four-fold of Solar Logos



Earth

Four-fold of Earth





SIGNIFICANCE OF NUMBERS

Cosmic Epistemology

(It) is necessary to emphasize the intertwining of cosmology and epistemology which Plotinus has as a background for the acquisition of knowledge by the human soul in the sensible world. The manifestation of the world idea is the object of knowledge to the inhabitants of that world and the interlocking of the various levels of reality within the structure of that manifestation is an infinitely complex situation that requires to be mentioned here. 1/6/84 [*Deliberate repetition*]

*AD audio: ##5 INVIOABLE AND BECOMING 1984 0106
cosmic epistem 12 14 16 2*

Fourfold Unit of Life: Astronoesis p.207:

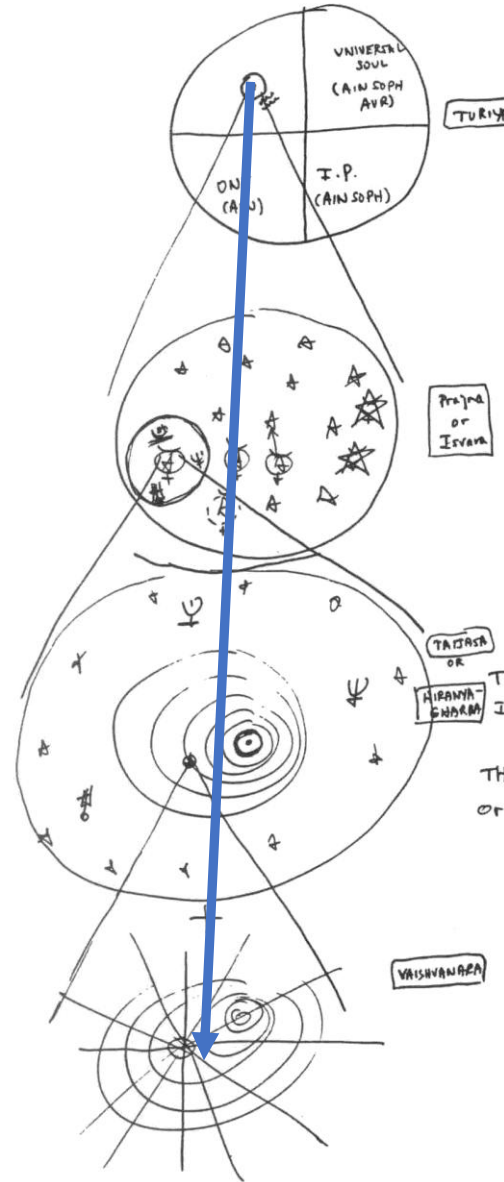
1. The I AM of the Individual and the I AM of the Cosmic Soul are conjoined in the Pure Essence, Pure Consciousness (the Primals). **A description as either One or Many is not adequate. All Souls are One Soul.** We can call this our own Selfhood--what the Hindu's call Atma. (*Turiya Consciousness*)

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

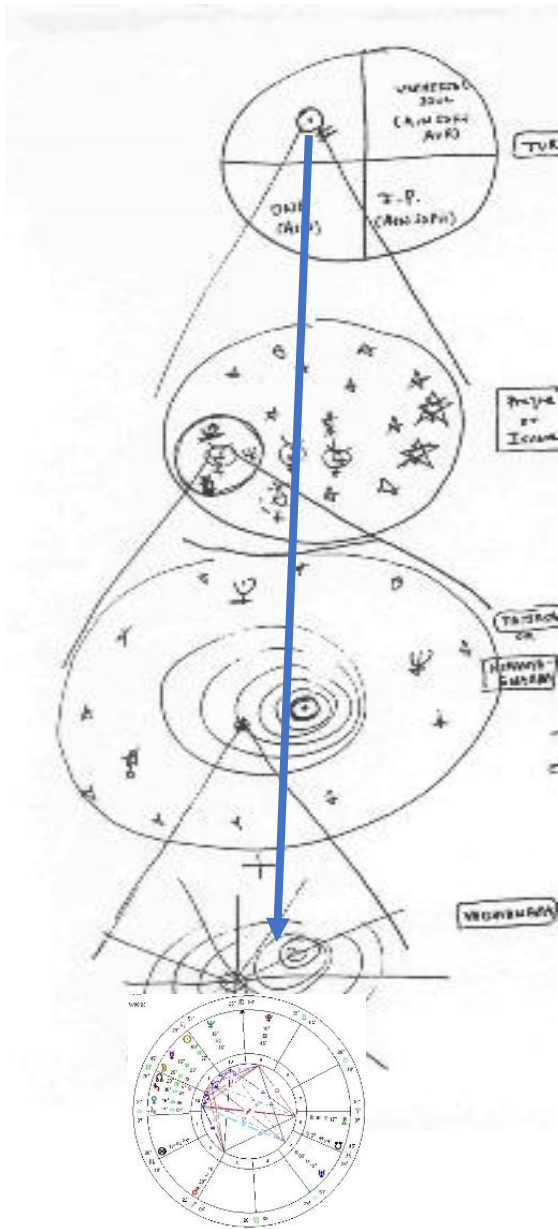
System of Nature unfolds 4-fold

Primals: I Am of Sun Soul and individuals Conjoined.

Stars are a theophany of radiating Intelligence: You are a seed of God

**Solar: Sun Soul: Light and Life
Circulating express wisdom**

**Earth Soul/Mind: 360 degrees;
traces of life; four elements**



2. The intelligence of the soul has for its object then the Universal Reason Principles (Sidereal Zodiac) which constitute the World Idea. This is our Intellection or Buddhi. This is equivalent to spiritual subjectivity. (*Prajna Consciousness*)

3. At the next stage we can speak of the Soul as having a power of Immediate Projection able to be present at any location. When it projects its power of understanding into the Earth's sphere of reason principles, then our soul's power is assimilated to the understanding of those reason principles. This association with the Planetary Reasoning, our rationality, we speak of as undifferenced Self or Witness I, which includes within itself differenced self--a power of Immediate Projection able to be present at any location, This corresponds to psychical subjectivity. (*Taijasa Consciousness*)

Now this contracted consciousness we may refer to as an impersonal or witnessing consciousness and is associated with the planetary mind from which it receives the image of the world-idea. At this level the world-image is in a pristine and subtle form, an alogical unity that includes all the features that will be found later on in the reflective consciousness. Included in this world-image is the particular body which is being evolved with which that human soul identifies.

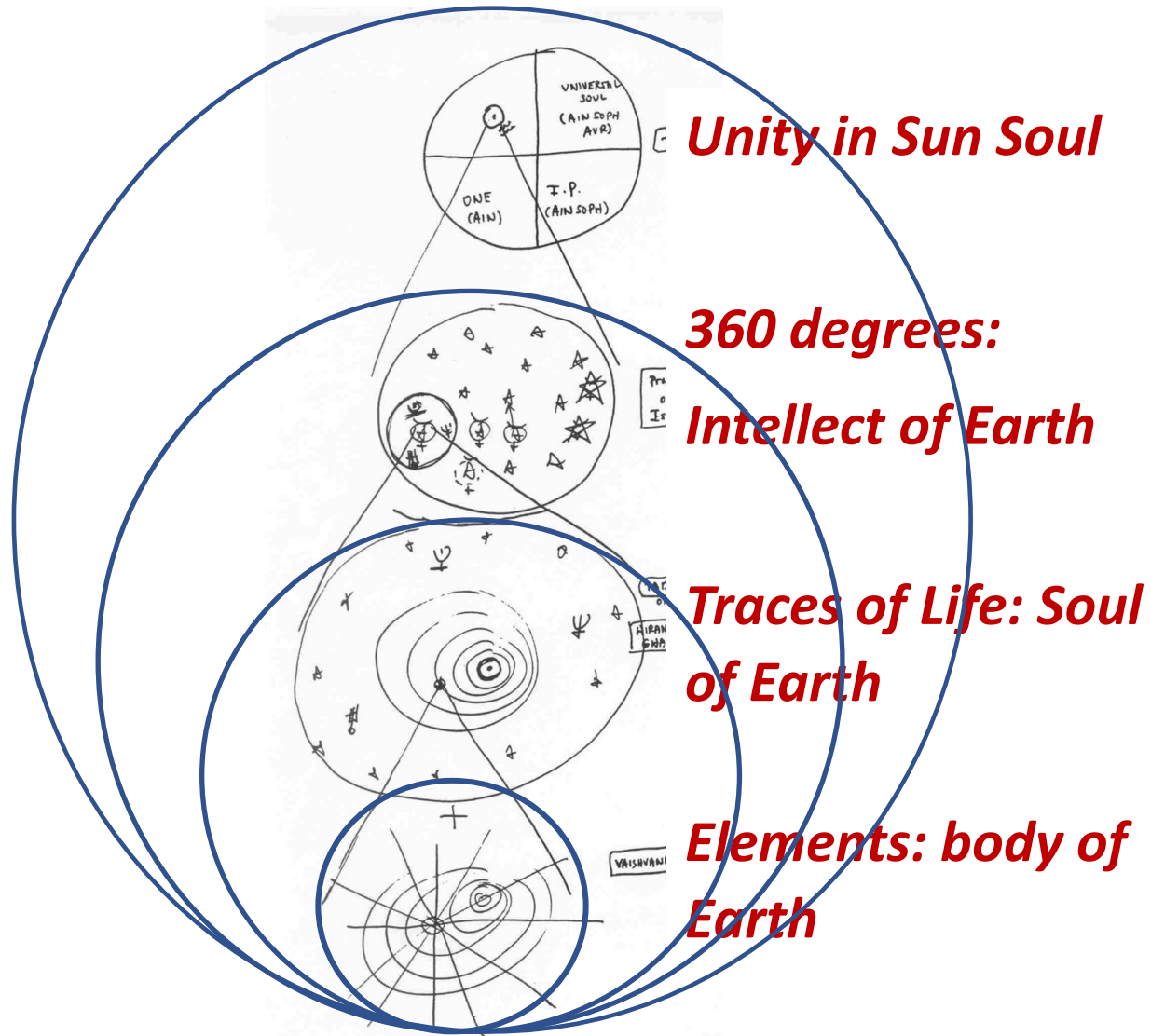
--[Astronoesis](#) p. 201+

4. Further, because of its desire for embodiment and experience--complete differentiation of thought—a unit soul or unit of life presides over particular embodiments on this planet, shining its light and power into the psychosomatic, and there emerges ego subjectivity. The Body of Mentality within the Planetary Aura corresponding to the Ego or the Animate. (*vaishvanara consciousness*)

The entrance of the soul into the world to associate with a particular body is determined by root tendencies inherent in it and compel it to identify with that body, which has a certain ontogenetic and phylogenetic history and comes into being at a certain moment of time indicated by aspectual relationships among the planets.

--[Astronoesis](#) p. 201+

The human soul is now a fated member of the circuit. Here the experiences provided (through) the body will develop the faculty of understanding and reason through an indefinite series of incarnations. Soul incarnates or participates in the ideas of the planetary mind by perceiving and experiencing through a body what the Gods think. Thus, the Earth, footstool of the Gods, nurses our soul to heavenly maturity. --[Astronoesis](#) p. 201+



B: That would account for the unfolding of individual consciousness

AD: Yes... That traversing through the realms of nature develops and unfolds that individual consciousness, brings it out more and more. In other words, the very experience of the world forces the consciousness of an individual to evolve, the faculties to get developed. .

Unit of Life 26.4.257 + Matrix/World-Idea

... Ultimately I think you'll see that the World Mind is teaching you; you know, the willing, feeling, and knowing is a process that's being superimposed on you. You'll learn to think correctly, whether you like it or not, sooner or later, usually later, you'll learn to feel properly; you'll learn all these things. But it's the World Mind that's always teaching you, imposing. You get the greatest education that can be conceived of, and you're not even grateful for it.

The point that has to be grasped is that it is only through the World Idea that the Soul comes to self-recognition.

AD: the individual mind is the burning focus in which the ideas get manifested and reveal the world given to it. Without that individual mind that does it, it just is not available. *1/4/84*

You are becoming wisdom (1/4/84)

AUDIO EXCERPT FROM ANTHONY DAMIANI

AD: [You can think of it this way:] think of wisdom in the sense that the mind is destined to become the universe...in the process of mind becoming the world, it assimilates a certain wisdom that is inherent in the world.... Wisdom is the recognition and application of that: your mind becoming the universe. And as it's doing so, it's beginning to understand the various laws that govern manifestation. When it begins to understand this, and it applies this to itself, then this is wisdom. If you think of wisdom as the recognition of that, and the application of that

***Unit of Life/Unit Soul meets World-idea* SL 36**

[Anthony Damiani: Unit of Life](#) BEST 1:25 inviolable and becoming. **SL 37, 40-44**

[ANTHONY ON 360 Gods audio/text 2 minutes](#) WITH HS

[ANTHONY ON 360 and I thought audio/text 2 min](#) WITH LD

[World-Mind is teaching soul \(1/4/84\)](#) [AUDIO EXCERPT FROM ANTHONY DAMIANI](#) 2:04

Read More from Anthony: [Re: Stars are a Theophany:](#)
[Anthony on Degrees as gods/ideas/reason-principles:](#)

STAR SOULS --[*Astronoesis*](#) p. 201

these star souls are a part of universal manifestation and their totality constitutes the inerratic or immutable sphere of Ideas. Also, each Sun or star soul is unfolding or manifesting within itself its own Logos, the World Idea within it through its own Intellectuality. The Sun Soul envisions the total presence of the Nous, manifests to itself a world or a cosmos of its own--through its own powers, symbolically represented by the planets, which are both the agents and the vehicles that are manifesting the Sun's intellectuality.

In this sense the stars are a theophany of radiating intelligences, distributing their presence and informing the universe through patterns of intellectual energy. Each of these intelligences is a universal substance correlated to a sign, and these reason principles--the signs--are the paradigms of all living forms or species symbolized by the archetypal zodiac or inerratic sphere, which represents the immutability of the Ideas. So the stars, which are the bodies of the gods, sensibly represent Ideas that are being transmitted from the Universal Soul to the cosmos.. [*Intro to Astronoesis*]

- *Read More:* *The stars are a theophany of radiating intelligences...*

EARTH

Now, each of those planets is also a God, manifesting or unfolding the master-plan inherent in the Sun's intellectuality, providing in their respective sphere habitations for the next degree or level of Soul.

Thus our Earth, a God, also included within our Sun's manifestation, has a body, soul, intellect, and unity. --[*Astronoesis p. 201+*](#)

Anthony: Ohio March 1984 sec 7

Now, if I make the diagram something like this, -- just imagine there's seven spheres. This is from the point of view of the Sun; this is from the point of view of the Earth.

Now you put the Earth in the center. I'm still using the same diagram. 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.



Earth centered and Sun centered

the elements are equivalent to **the body of the Earth.**

The traces of life that have been left behind in the elements may be referred to as **its soul.**

these memories are retained by the planetary mind and constitute our subconscious, which the ancients referred to as the Dragon. --

[Astronoesis p. 201](#)

(Starting the other way...) --Body of the Earth

If we think of the planet Earth as situated in the Chaldean scheme, and we say there's the elements, fire, earth, air, and water, that's the body.

when you say earth, what you really mean is cohesion. When you say air what you mean is mobility, the principle of mobility, principle of cohesion. This is what they mean by fire, earth, air, and water. So that would represent the body of the Earth.

--Ohio 1984 sec 7

Life or Psyche of the Earth

Then we have the traces of life left *in* the elements, that's the psychical, --the life which is left behind in the elements themselves, in other words, the memories that the Earth retains of every living thing that ever occurred here, we think of that as the psychical,

--*Ohio 1984*

Then there is a third level – the degrees of the **zodiac** around the Earth and which constitute its intellectuality. And they are often referred to in astrological literature as the differentiation of the Earth's aura.

And lastly, the **unity** of our planet Earth or the mundane God is a participation in the Sun's soul unitary functioning. --[*Astronoesis p. 201*](#)

Intellect of the Earth

And then we have the ideas around the Earth. the degrees, the 360 degrees which are around the Earth. And we speak about that as the intellectuality of the Earth.

Unity or Undivided Mind of the Earth

Then the *Undivided* Mind of the Earth would be the functioning of all these planets

in other words, you could see that at any time these planets will be all in various positions, the position of all the planets in the solar system at any one time would represent the Undivided Mind of the Earth

--*Ohio 1984*

Let's reverse the procedure, consider the Earth's unity as identical with or coinciding with the functioning of the Sun's power(s). This will be equivalent to the unitary aspect of the Earth as the undivided or infinite mind of the Earth.

Then follows the 360 degrees that are distributed around the Earth and may be considered as its intellectuality,

and the traces of life left behind may be considered as its soul,

and finally the gross elements as its body.

--[*Astronoesis p. 201.*](#)

The solar system would represent the Undivided
Mind of the Earth

The degrees would represent the intellectuality
of the Earth

The tropes—life traces --would represent the
psychical

And then the elements themselves would
represent the body of the Earth.

--Ohio 1984

So the Earth is a statue of the Gods. And it would have a body, it would have a life, it would have an intellectuality, and it would have Being. Or, if you want, you can say unity. The unity is represented by the functioning of the planets, the intellectuality the ideas around it, and going down that way. Every body in the universe will have this basic constitution. If you say the Infinite Mind of the Earth, when you sit down and you pray, you say “Thank you, O Lord, for this food,” who’re you thanking?

--Ohio 1984

--*Ohio 1984 section 6*

Anthony: there's a whole sequence that you have to follow all the way down:

we have these three principles here (*the primals, One-Nous-Soul*)

--the (cosmic) Soul manifests the cosmos based on these.

here you have the inerratic sphere

within the inerratic you have the solar system

within the solar system the planetary systems-- one of them the Earth,

and on that Earth you'd have bodies which are fabricated according to the Ideas which are up here [in the inerratic].

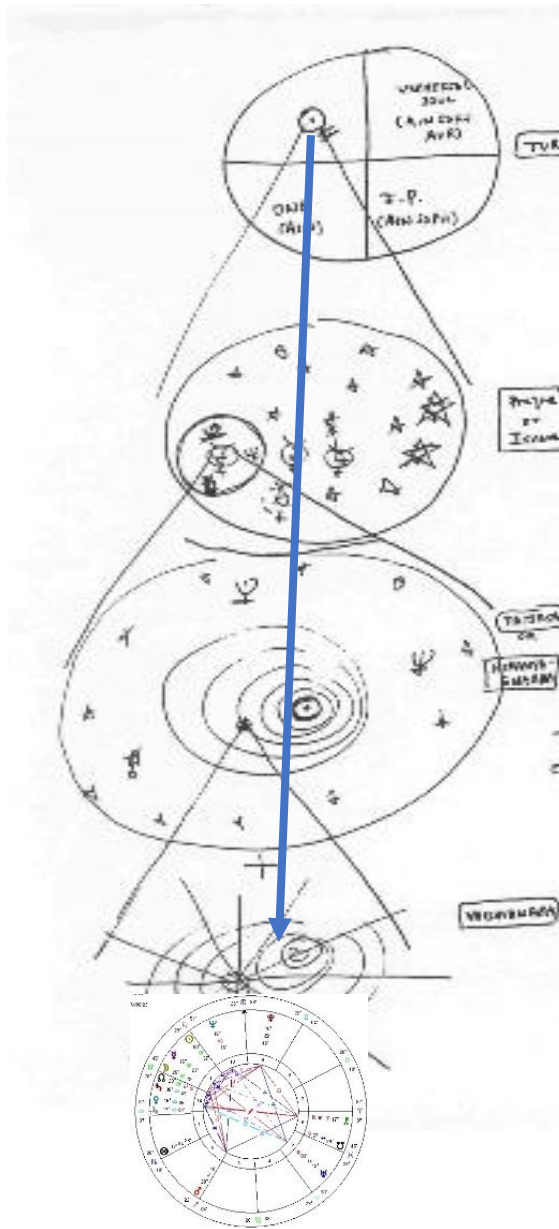
System of Nature unfolds 4-fold

Primals: I Am of Sun Soul and individuals Conjoined.

Stars are a theophany of radiating Intelligence: You are a seed of God

**Solar: Sun Soul: Light and Life
Circulating express wisdom**

**Earth Soul/Mind: 360 degrees;
traces of life; four elements**



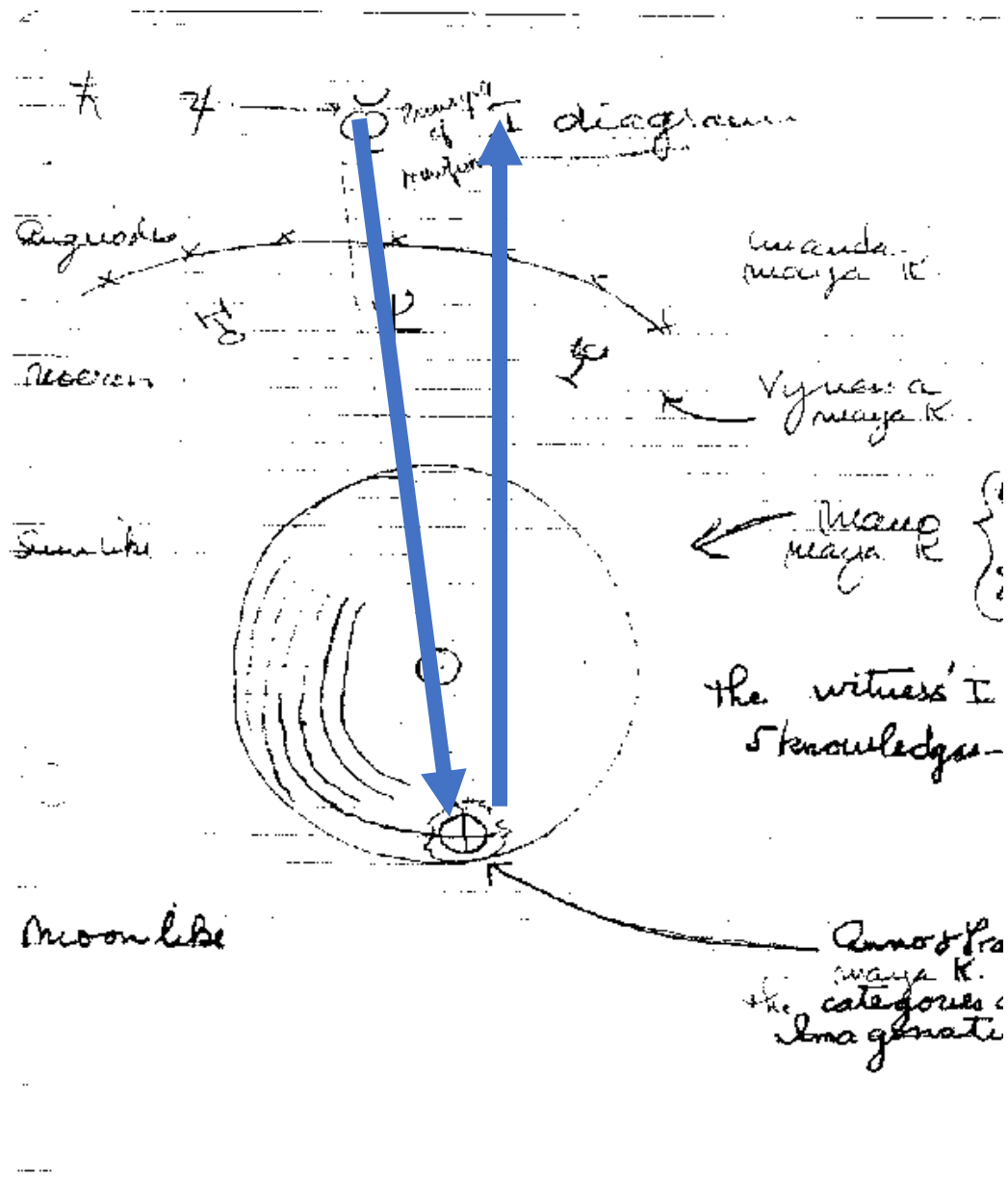
AD: So it's a long process.

S: And we're at the bottom of the heap.

AD: Well, yes. We're at the bottom of the heap, but there's also a way up again. And the thing that we've been doing, at least I've been doing, is to show how the Ideas come all the way down and go all the way up. And you have to see this like an unbroken circle.

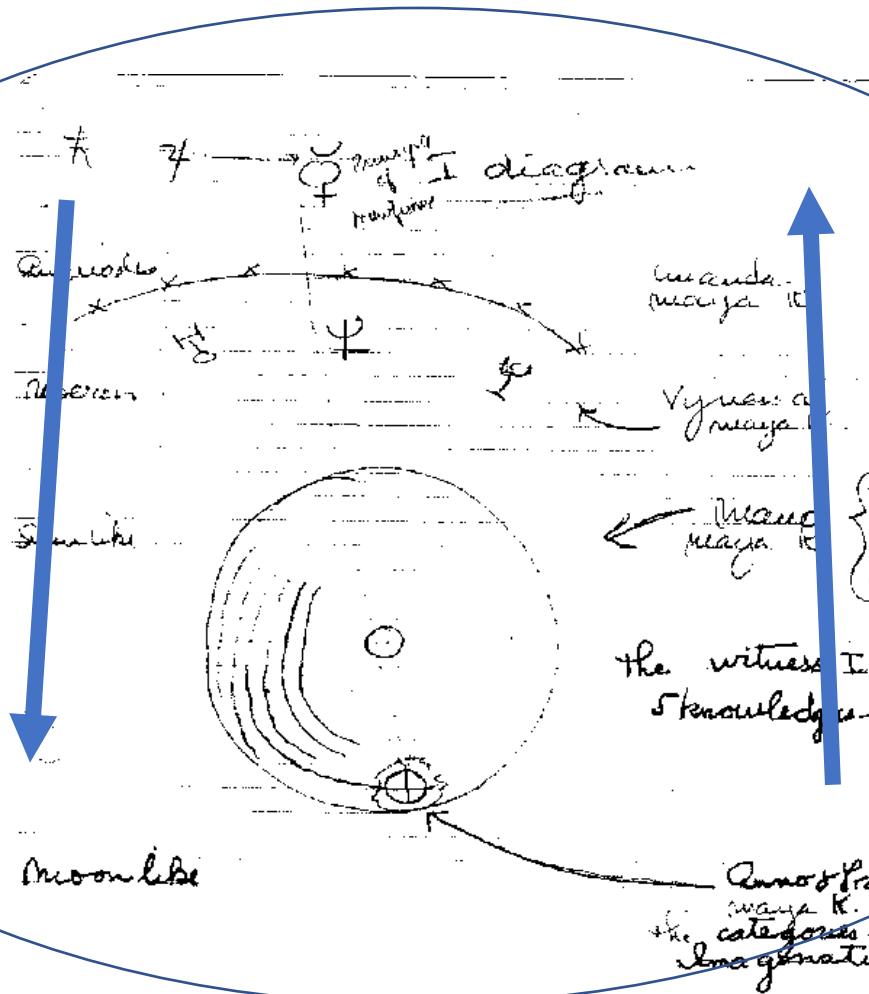
--Ohio 1984 section 6

Ideas
come to
Valois



Life is
Sacred,
restored,
whole

**Ideas
come to
Valois**



**Life is
Sacred,
restored,
whole**

AD on Cosmic Epistemology 1984 0217a audio/text 2 min on web to 1:50

What we're trying to do is simple (!) --follow the guidance given to us by the divided line

trace those Ideas all the way down until a solar system appears

then from that solar system the Earth geocentric point of view

and then work our way up again. As inconceivable as this is, the experience of the philosophic mystic is that within the soul of an individual is the whole of the Intellectual Cosmos—

and from that Intellectual Cosmos a particular World-Idea is irradiated into a Solar Logos,

the Solar Logos manifests that World-Idea which is the appearance of the world you're living on. 02/17/84

In a sense, when you reach the limit of the conception of the Earth's Mind, that is a boundary situation and is the beginning of the powers of the Sun Soul. You can reach the limit of that and you would then be going into the inerratic sphere. So the Platonist are saying that you have an idea, and when you reach the limit of that idea you're at the boundary or beginning of the next idea which is going to include the lesser idea, and this is a process that goes on and on, the greater including the lesser. -- 1/6/84

Evidently the ancients thought it was an absolute pre-requisite in order to explain how knowledge arises. What is knowledge that they have to have all this as a background? Once you begin to grasp the enormity of the conception that they are working with, the categories of thought are going to seem like a petal thrown into the ocean. -- 1/6/84

When you take a glass of water you can drink it, but then you can also analyze it chemically and see that it is made up of certain compounds, and analyze further and see the level of sub-atomic physics. Right in the analysis of the glass of water you can see that there are these different levels of reality. Analogously, you have the level of reality where the Universal Soul is operative, you have the level of reality where the Solar Logos is operative, the level of reality where the Earth's mind is operative then you have the guy drinking the glass of water. But all this was required. The water didn't just appear out of a combination of chemical elements.

-- 1/6/84

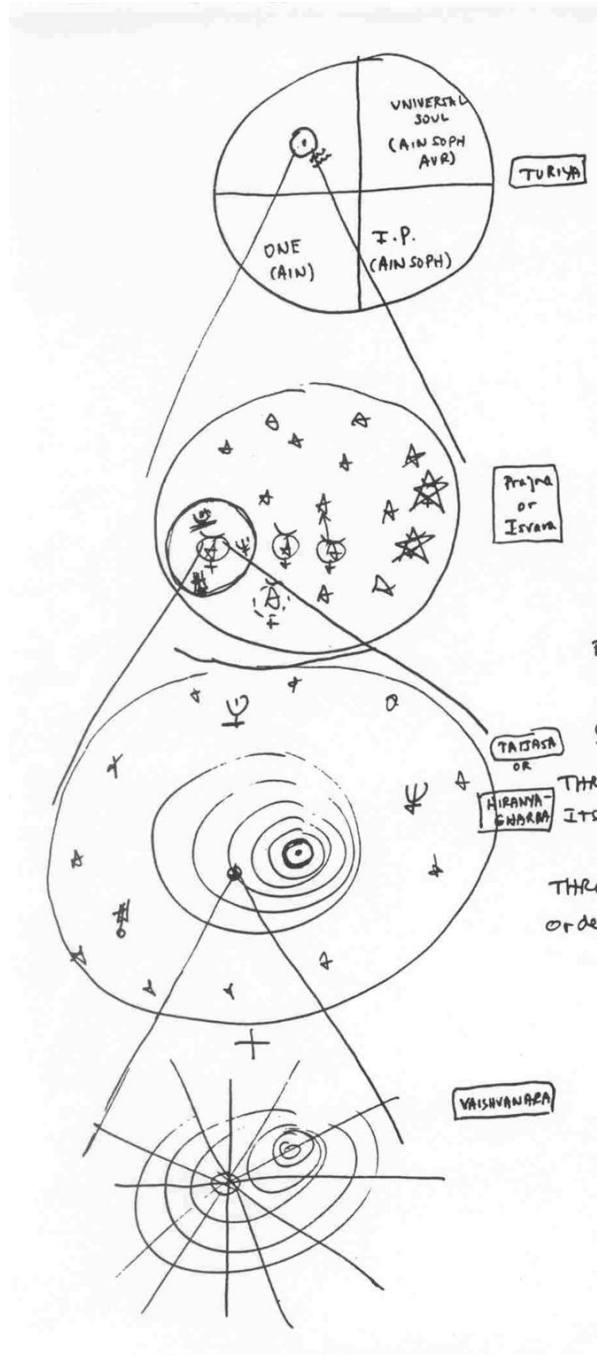
I have a glass of water here. I drink it, I could drink it, right? Now, let's say I'm a chemist. I analyze this water and I come down to the fact that it's composed of H_2O , etc. Now, suppose I'm a physicist. The same glass of water, now instead of H_2O I start breaking it down and understanding it in terms of let's say sub-atomic particles. Still the same glass of water. Now, suppose I go deeper into that and I'm a metaphysician. I try to understand that this basic quanta energy, arises from this energy which is invisible, intangible, has no form, shape, color, etc. Now look, within that one glass of water, there's these positions that I can understand. I can see, so to speak, the gross aspect, a subtler aspect, even a subtler and deeper and deeper. *3/23/84 Ohio*

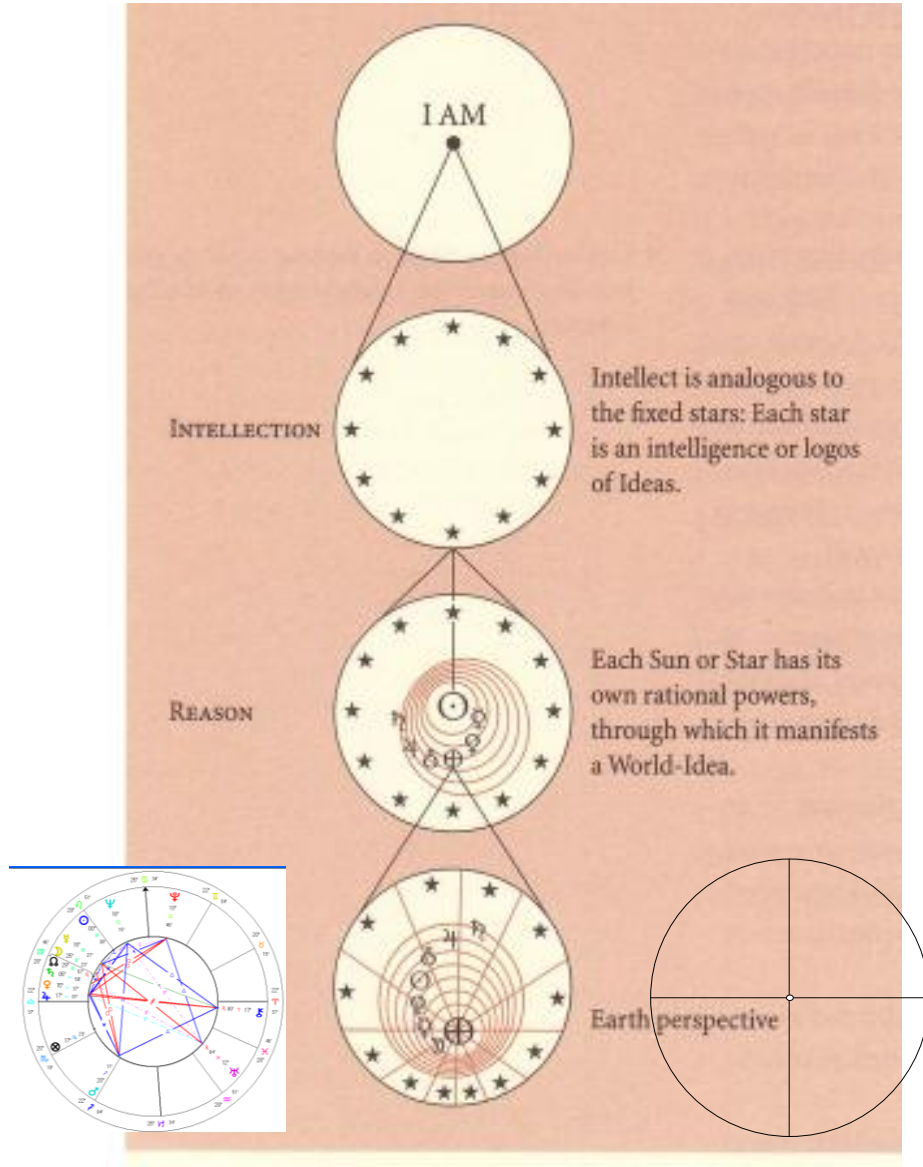
**1984 0323 Columbus Levels: Water
Analogy audio/text 1 min**

Now in the same way, in analyzing my experience, alright, I come to-- I come to the realization of this level of understanding. The planetary Mind provides, so to speak, the material nutriments and the life in-- in these-- in these matters, alright, to provide me with a body. Then I can go deeper and understand that the ideas are organizing this, alright. Then I can go further and recognize that the Infinite and the Undivided Mind of the world is organizing the ideas which in turn organizing the elements into a body, alright. *3/23/84 Ohio*

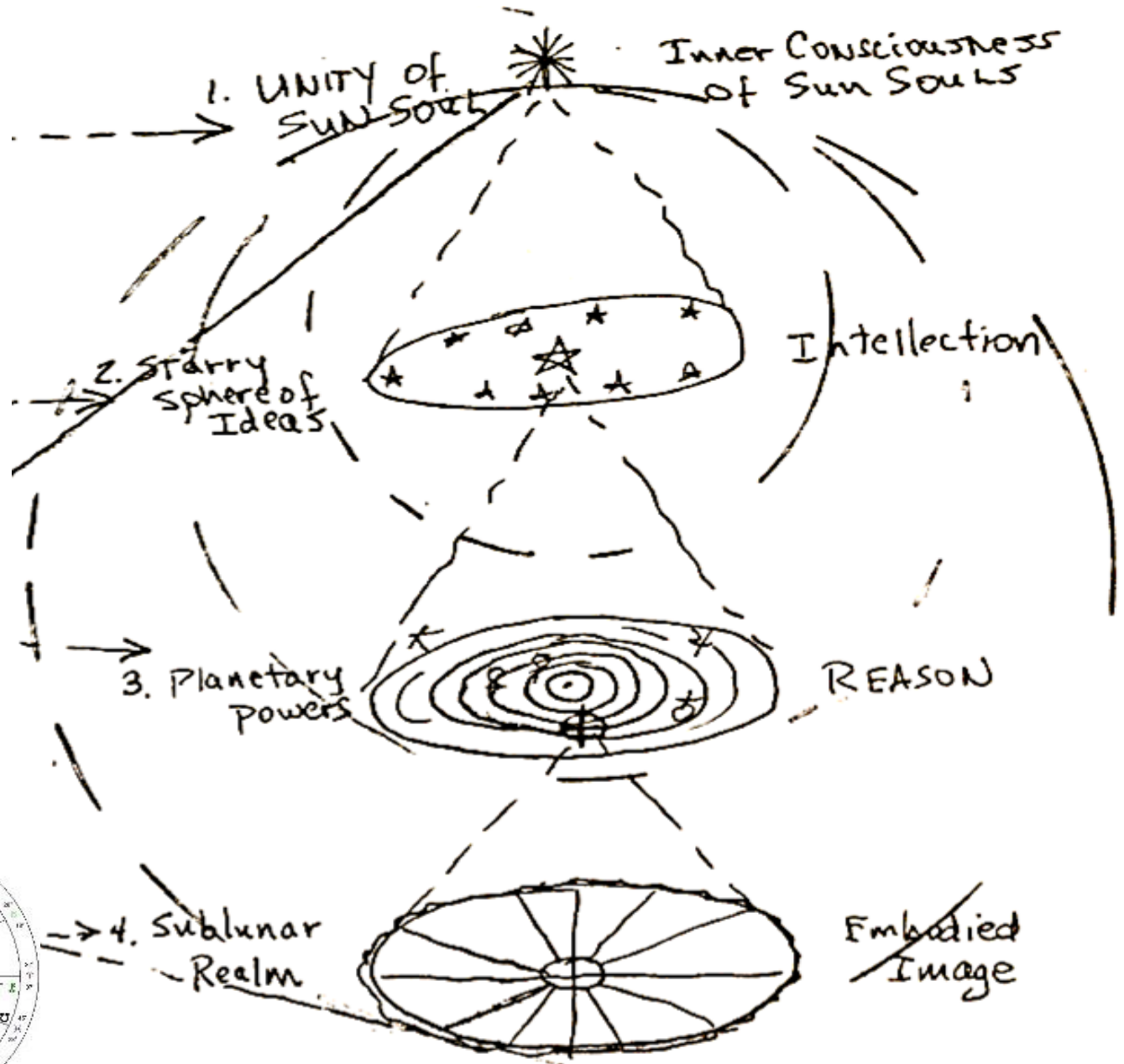
Now, it-- isn't it an analogy like this glass of water? [student assents] The deeper I get into myself, alright, I begin to traverse-- in other words, I begin to see that there's a planetary soul as I examine and then deeper than that there's a Solar Logos, then deeper than that there's the Universal Demiurge, then deeper than that is the Absolute Mind, [student assents] which is located-- alright. And you see this hierarchy, so to speak, of-- and different degrees which are all simultaneously present in that glass of water. [student assents]

Well this is part of the marvel of existence. Didn't PB say somewhere in a very beautiful that existence itself is the miracle? Didn't he say that somewhere? I think it was in the end of the *Wisdom*. And, you know, when a Zen Master says "I chop wood and I carry water. How marvelous!" You see what he's referring to? [students assenting] He's not referring to the wood (AD laughs) per se but all that's implied in just *being*. 3/23/84 Ohio

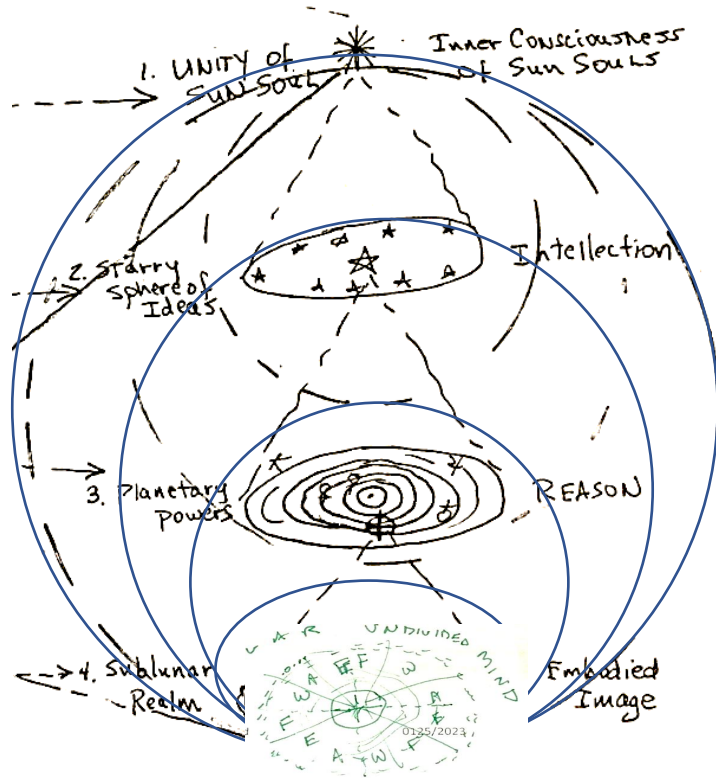


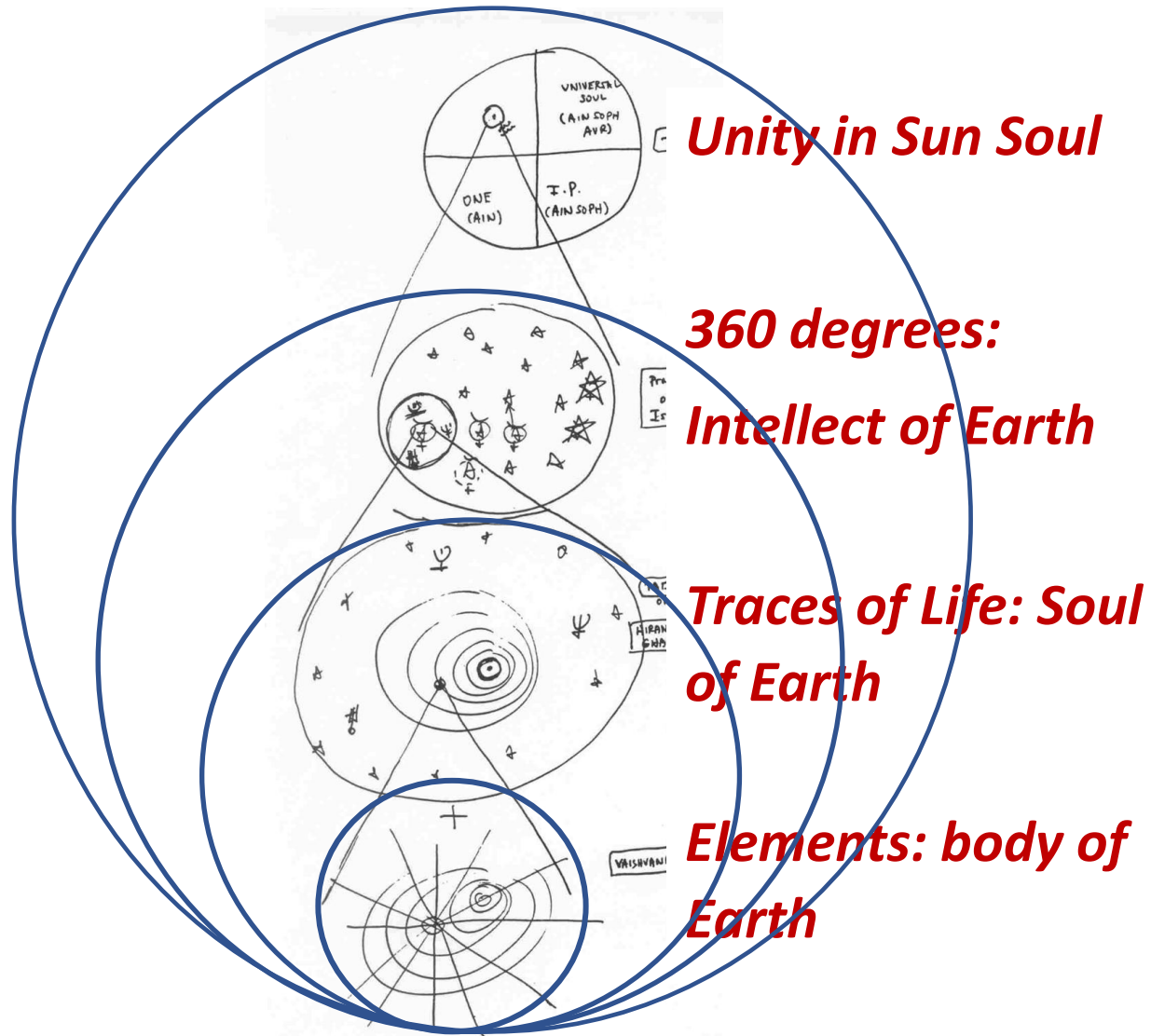


Four-fold of Solar Logos



Cosmological Four-fold of Solar Logos





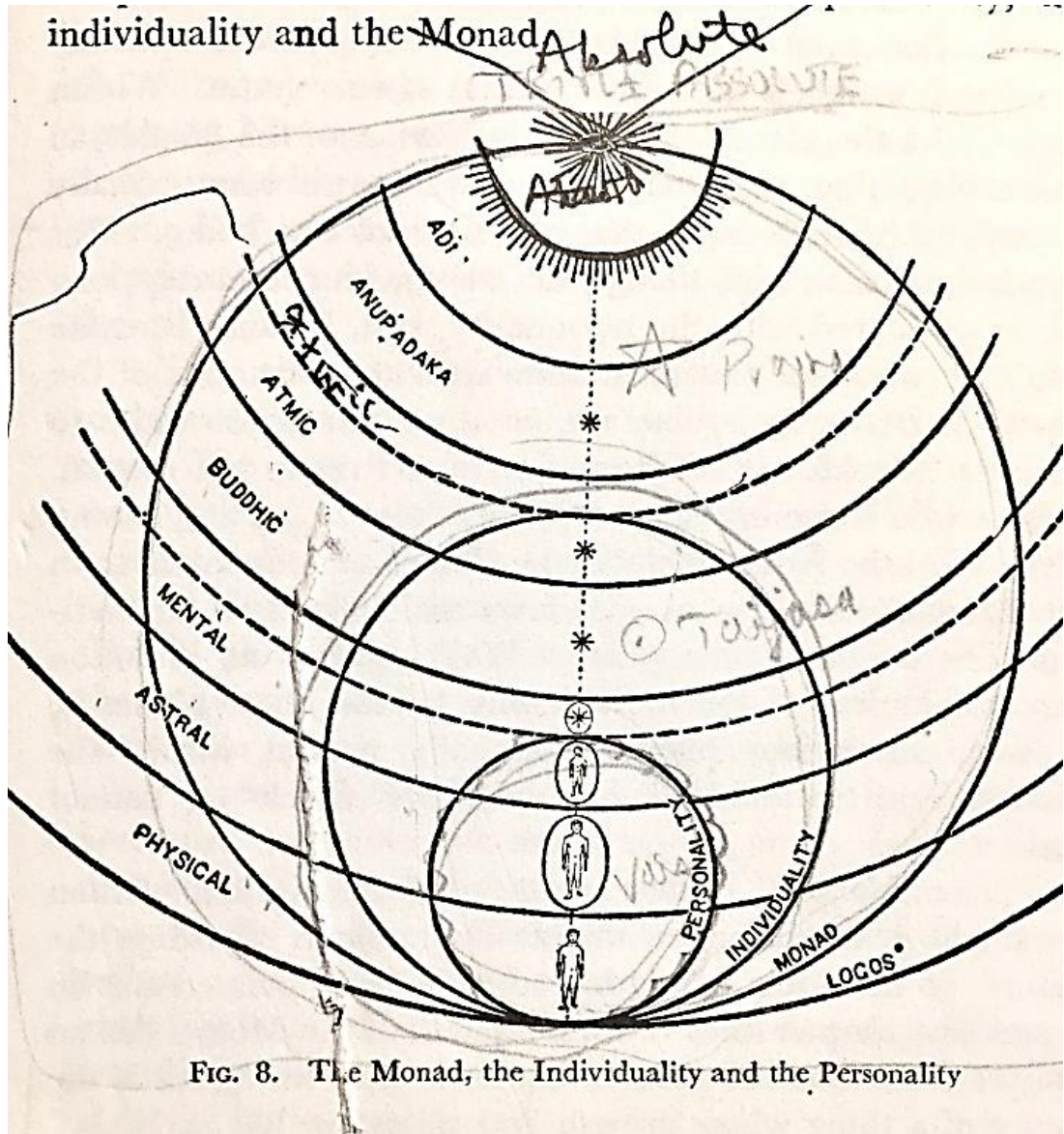


FIG. 8. The Monad, the Individuality and the Personality



Unity in Sun Soul

360 degrees: Intellect of Earth

Traces of Life: Soul of Earth

Elements: body of Earth



Each Sun or Star has its own rational powers, through which it manifests a World-Idea.



Earth perspective

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*

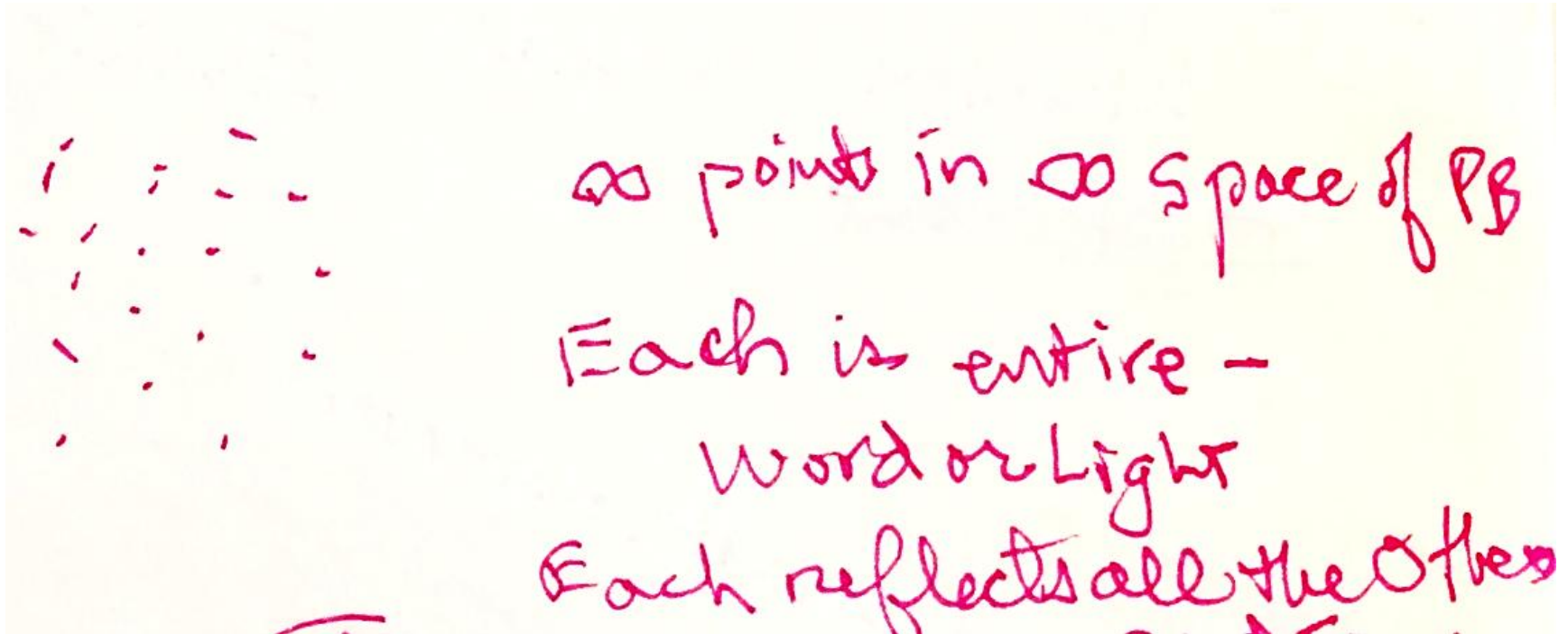
Thus the Intellectual-Principle, in the act of knowing the Transcendent, is a manifold. It knows the Transcendent in very essence but, with all its effort to grasp that prior as a pure unity, it goes forth amassing successive impressions, so that, to it, the object becomes multiple: thus in its outgoing 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*

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*

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



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]]**

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

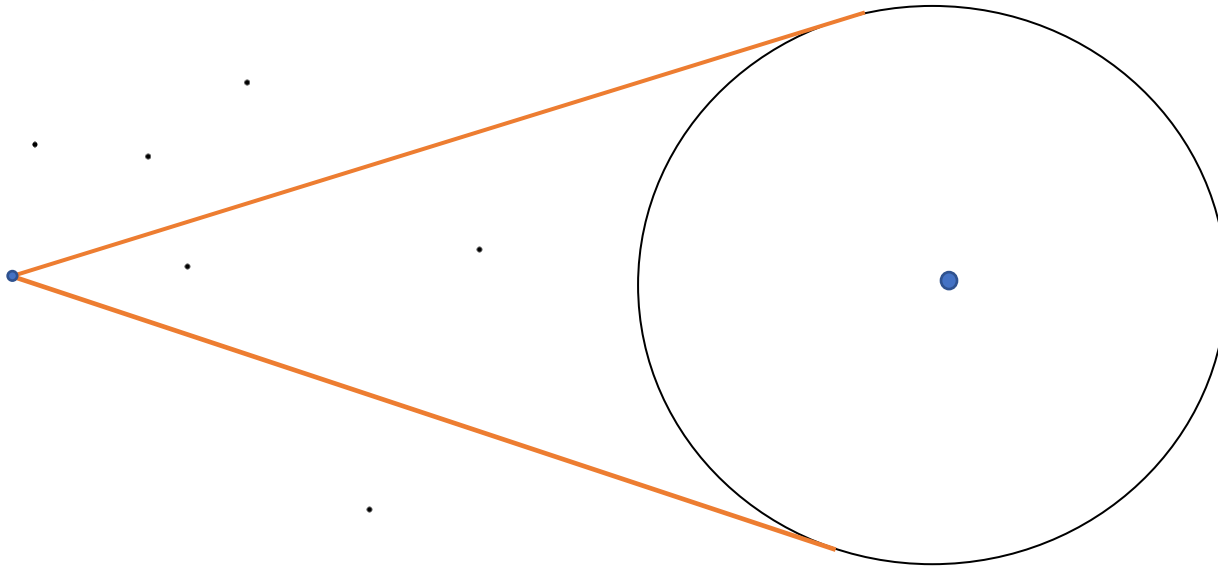
Eye blank of vision and filled- Circle is the metaphysical symbol of nous vision: blank of impression and filled with vision (radii). It allows the Infinite to appear... but only by limiting it. Circle includes center point, radii, and circumference: one-many-whole-hologram.

<p>Space + ∞ of Logoi Actual - not potential Taimuri AD.</p>	<p>ONE Logos "EYE" "ACT" of Emanation 5.2.1, 5.42</p>	<p>Eye Filled with Vision looks back 5.3.11 5.2.1</p>

Void-Reality is ineffable. Infinite. AND:

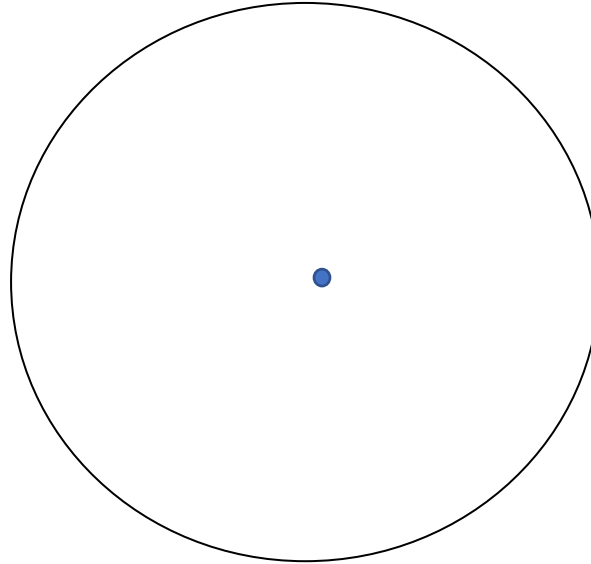
emanates! 5.2.1 “eye blank of impression.”

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

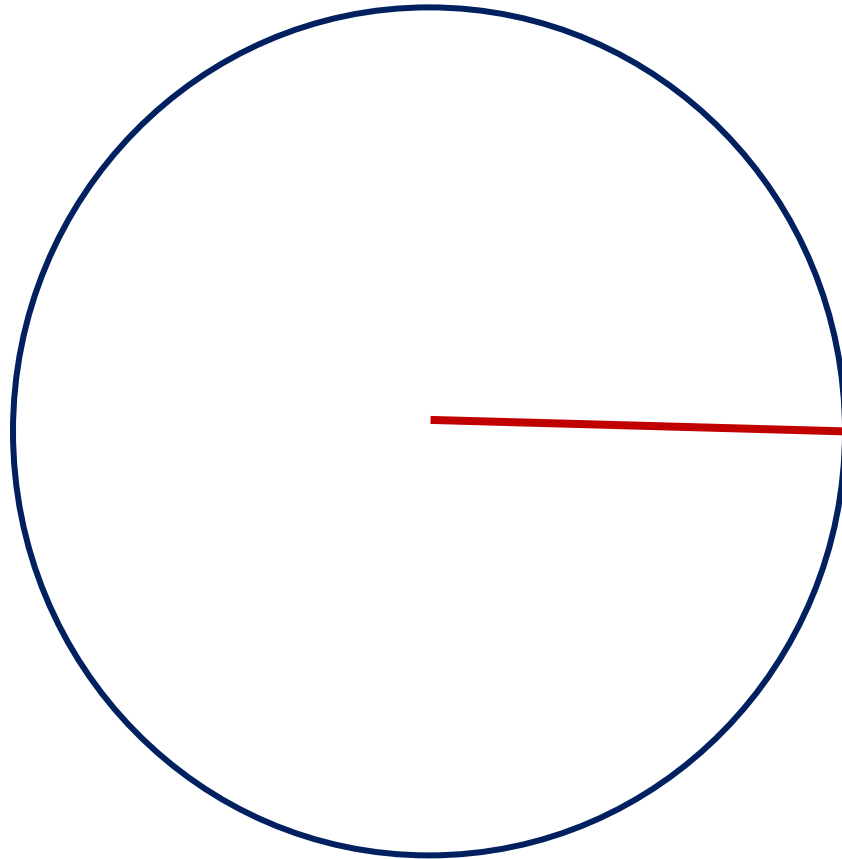


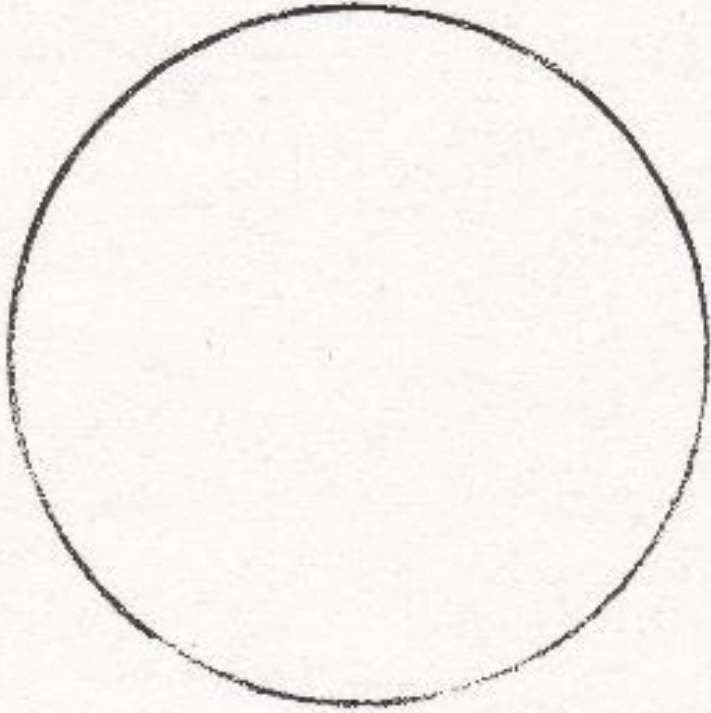
Circle is the vision Logos has of the One: it both limits and re(ve)als.

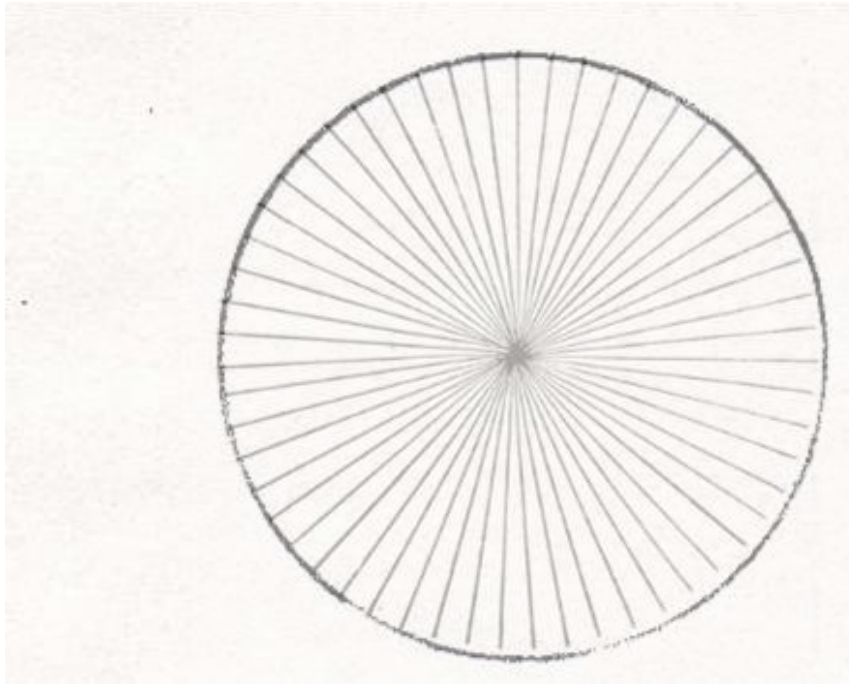
“eye blank of impression.”

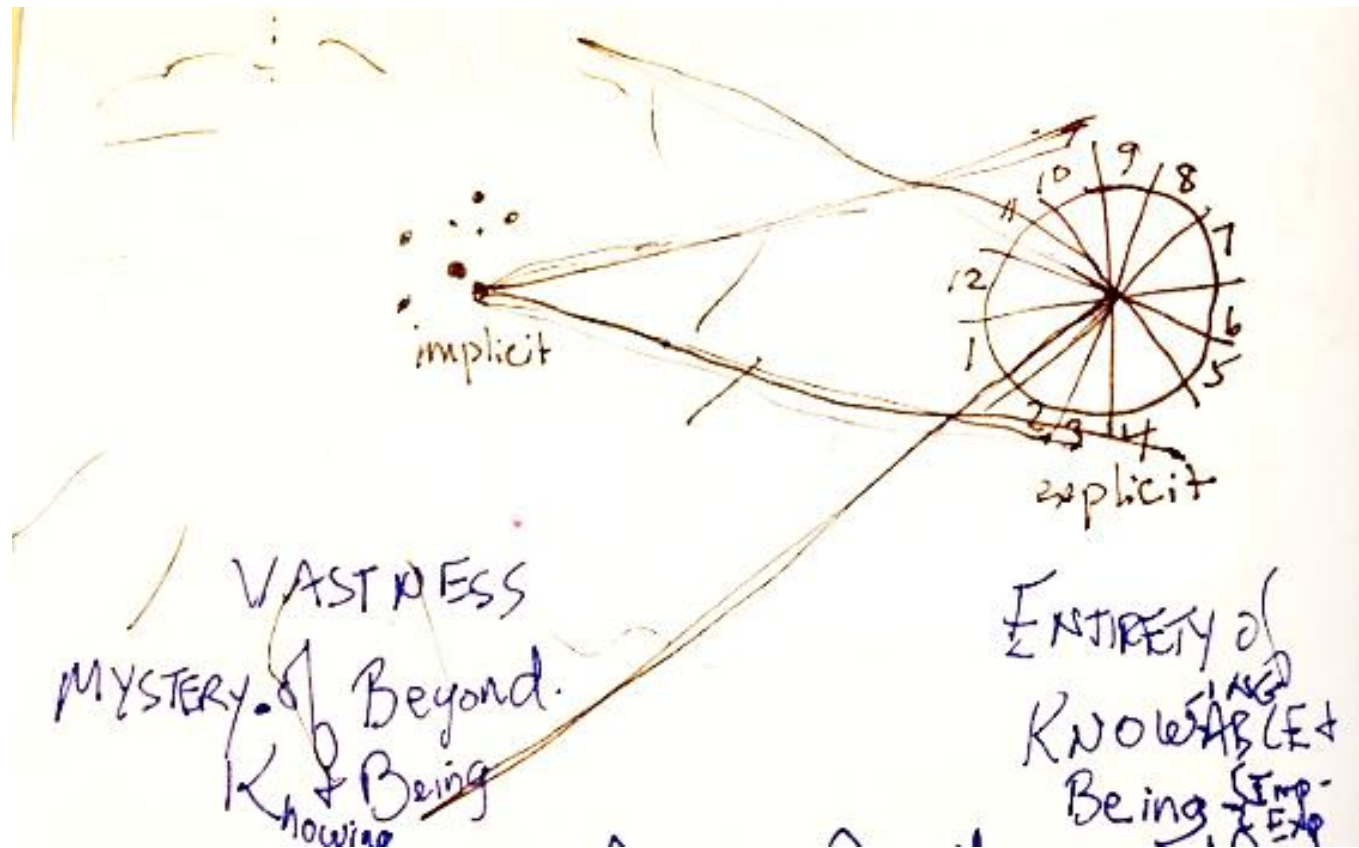


POINT-CIRCLE-RADIUS



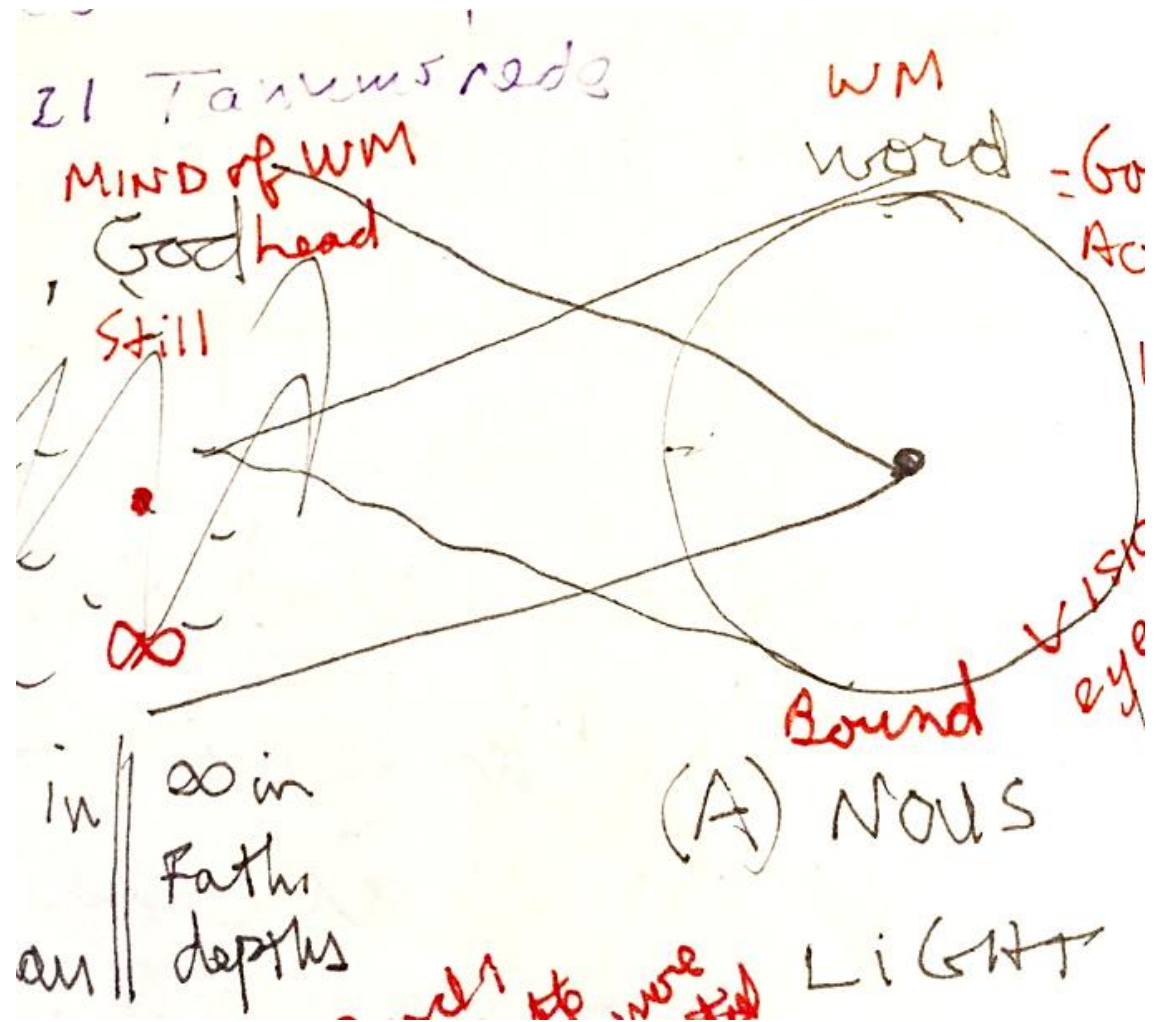




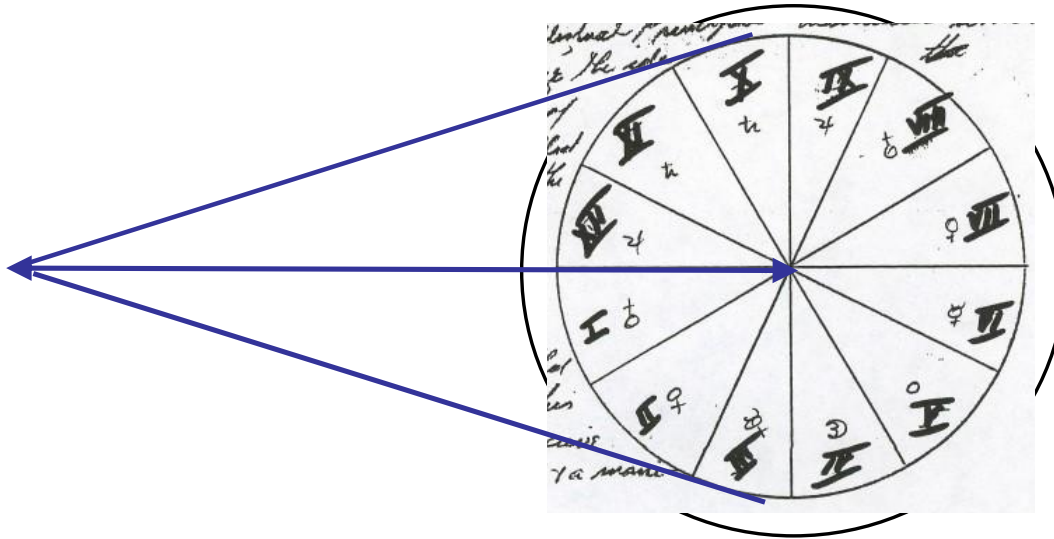


-- 5.3.11 Vision of Nous: eye filled: 12 ideas and rulers (AD: enough... from our view) – Complementarities, subst/fcn, hierarch and simultaneous. Re(ve)als and conceals. Not only paradigm for cosmos, but image points to Ineffable One (see Mandala later). Metaphysics Open

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



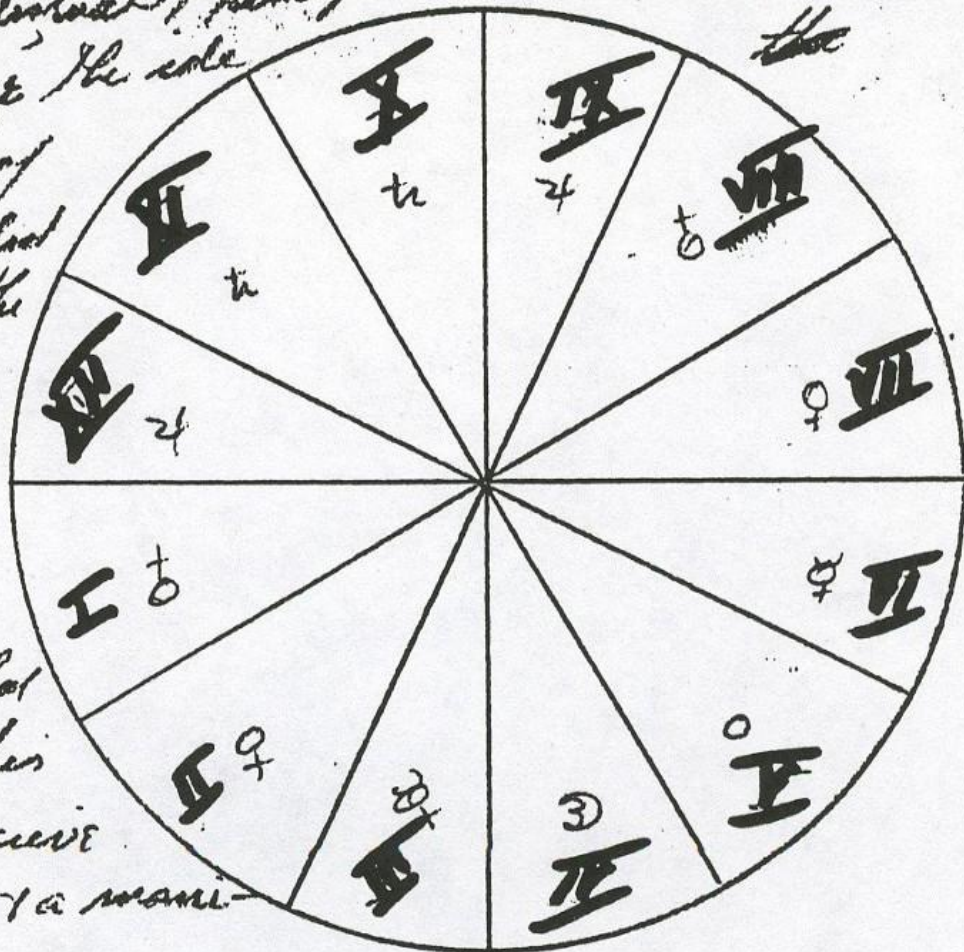
**#Logos looks to the One and in its vision Filled,
an eye with Divine Ideas, Radii.**

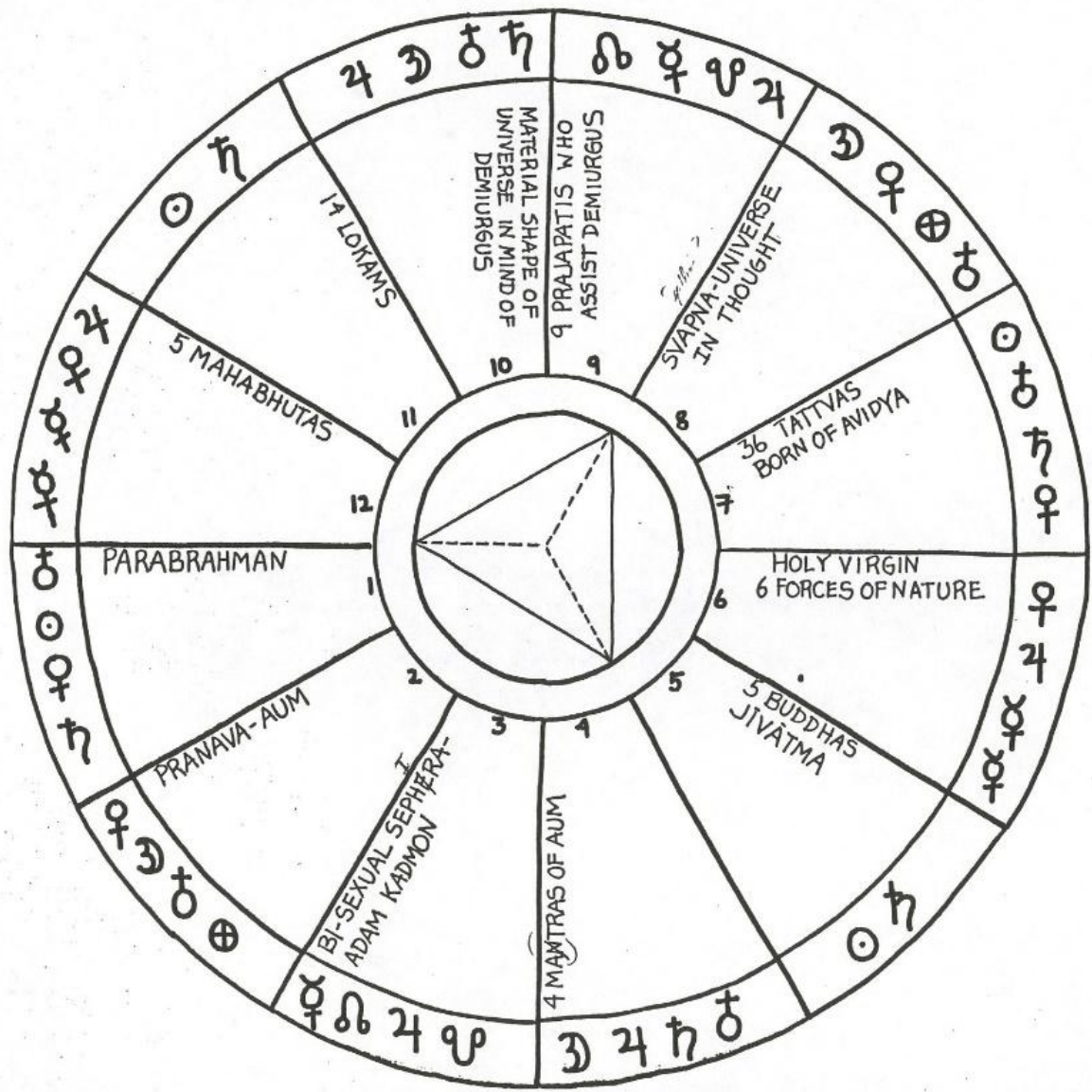


AD: Astronoesis

...Among its many formulations we find Plato's "Idea of the Good," John's "the Word made flesh," "the conceptions of the Father" in the Chaldean sacred oracles, and the sacred syllable Pranava Aum of the Hindus. [1, p. 302] We intend to pursue meanings that Eckhart did not elaborate. In doing so, we pursue a vision, for in that Vision all of it lies.

I - XII Each mansion is an idea - a logos or conception of the
 this is the Intellectual Principle ^{identified} associated with the
 which essentialize the idea
 we can think of
 the ideas as intellect
 and the rulers as the
 object of intellect.
 The totality of ideas
 + one
 intellectual Act, but
 the object of intellect
 as distinct from that
 act as the rulers. This
 permits us to conceive
 it as both a unity & a mani-
 fold.





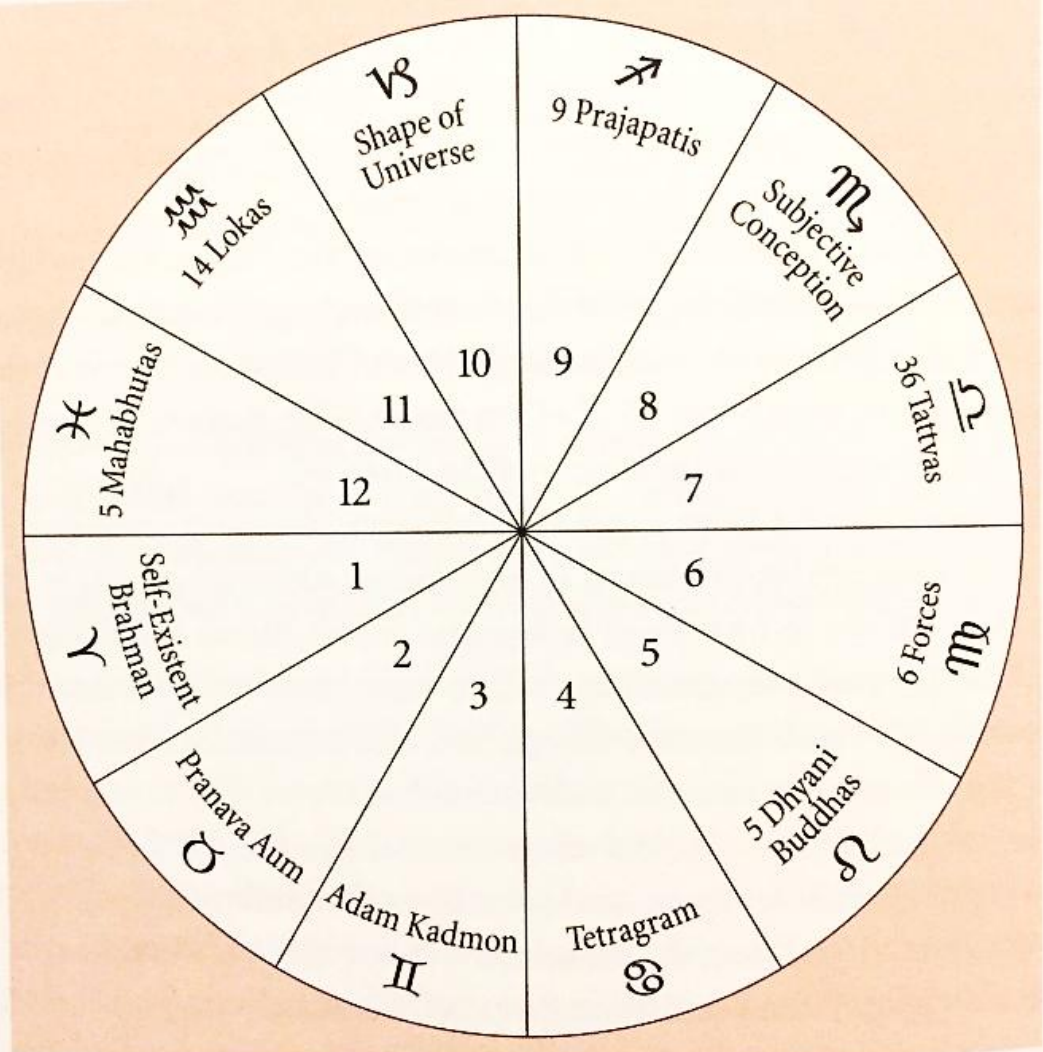
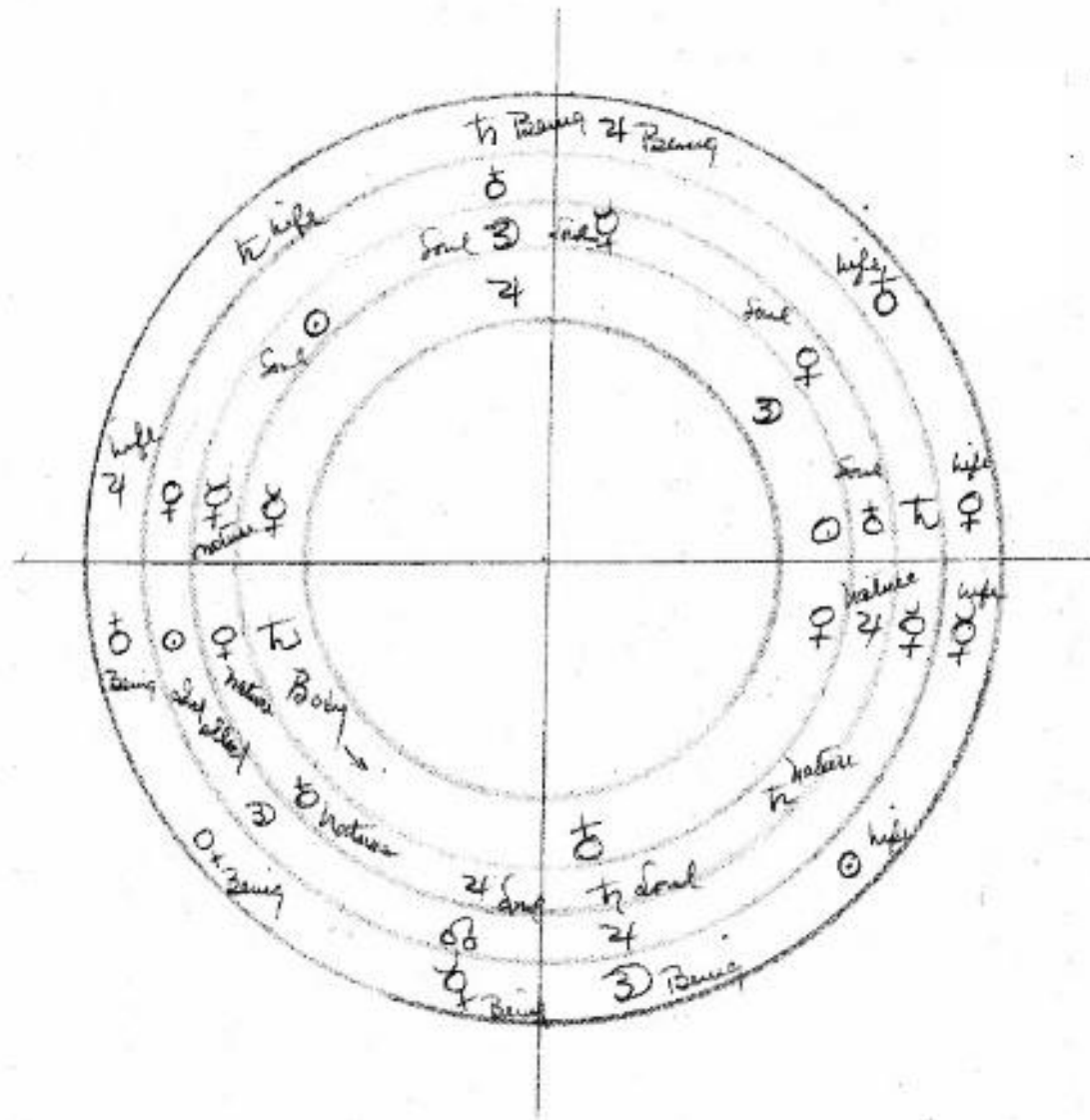


FIG. 50: CHART OF INTELLECTUAL-PRINCIPLE, BASED ON T. SUBBA ROW

If we allow ourselves the freedom to correlate the dignities that we find in the astrological mandala, the outermost circle would be filled in by all the rulerships, the second circle by the exaltations, the next by the detriments, and the innermost with the falls . We now have at our disposal a chart that diagrams the All and its source.” *Astronoesis*



[supp 640] For the present, we cannot give a sufficient justification for the distribution proposed above, it would seem that rejected members from various sources of traditional knowledge are being brought together haphazardly. Only in retrospect will we be able to perceive a logical reason or justification, so we ask the readers to bear with us until more of the picture comes into focus. Our attempt to indicate something of the meaning of each and every element within the mandala will force us to search out sources and hunt down clues scattered in many different texts. In the final analysis it will be possible to demonstrate that the different meanings that went into the formation of the mandala are available in a body or as a total in Plotinus and are the underly of the philosophy of astrology.

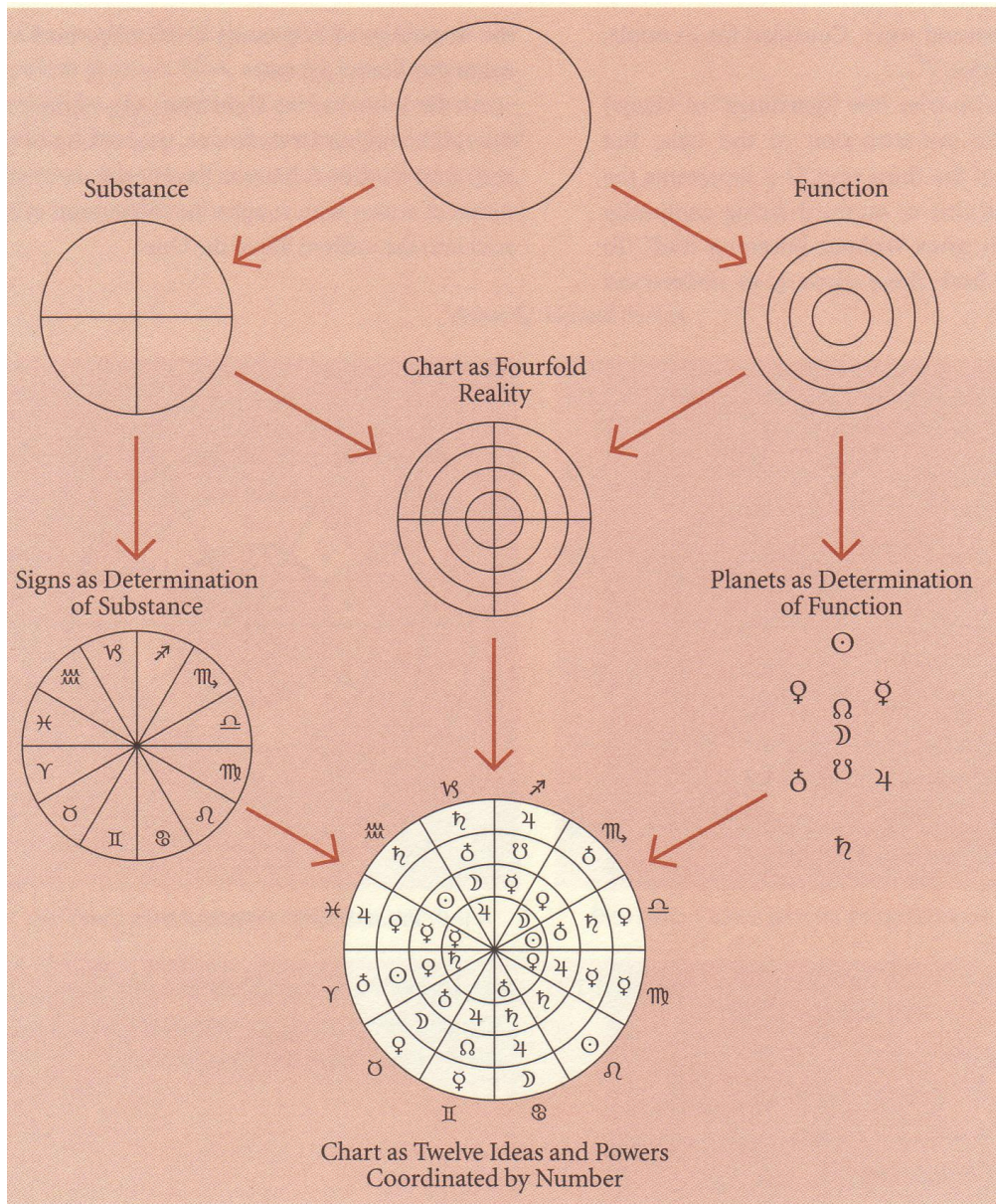


FIG. 135: THE DIGNITIES COMPLETE AND COMPLEMENT THE GEOMETRY OF THE CIRCLE AS A MEANS OF PORTRAYING THE NATURE OF REALITY.

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.

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

Now the strange thing about these Ideas is something like this: If we think of any world, any universe, any solar system, any galaxy, there would be the underlie or the basic plan of any one of them would be this organization of Ideas.

--Ohio 3/23/84 fixing and diagrams for 90

Of course, there are universal principles: such as when Plotinus writes that each divine idea is a unique form of the whole Nous. Anthony tells us that we can take any of the divine ideas or any of us and apply these 12 principles. Or when Row says that these are the principles of every universe the fourfold and so on.

Now the strange thing about these Ideas is something like this: If we think of any world, any universe, any solar system, any galaxy, there would be the underlie or the basic plan of any one of them would be this organization of Ideas.

--Ohio 3/23/84 fixing and diagrams for 90

So, when you look at Aries, Aries is supposed to represent the *principle* of anything, the principle or *unity* of anything. And Taurus and Gemini would represent that unity so to speak as containing metaphysical and infinite power and - the total possibilities that are *in that* principle. So you could think of the universe as having a kind of unity. And run through this whole circle of Ideas and that would underlie that universe. You do it to another universe, the same series of Ideas.

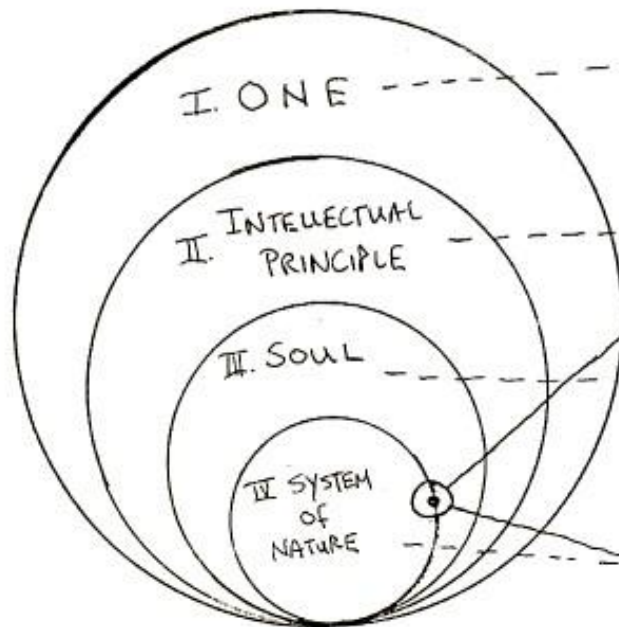
In other words, if we take a solar system as an example, it would have to have a certain unity, a unity which is constituted by the totality of possibilities (and/in) a meta--the infinity of power **[diagram House 2]**. Every universe would have to have this kind of arrangement. And every universe would in a sense be also constituted of all these Ideas, like it would have to have a fourfold nature **[diagram House 4]**.

So if you have sound there would be four levels of sound starting from inaudible or causal sound all the way to gross sound. The same with consciousness, there would have to be four levels of consciousness. All would be, so to speak, differentiated into four. It would have to have, so to speak, these Six Forces of Nature **[diagram House 6]**. Now each universe, like we said, would have to have this as the basic underlying principle. ... *ohio sec. 90*

→ Paradigm for cosmos, and Cosmos gives image/symbol for Nous. OUR sages vision.

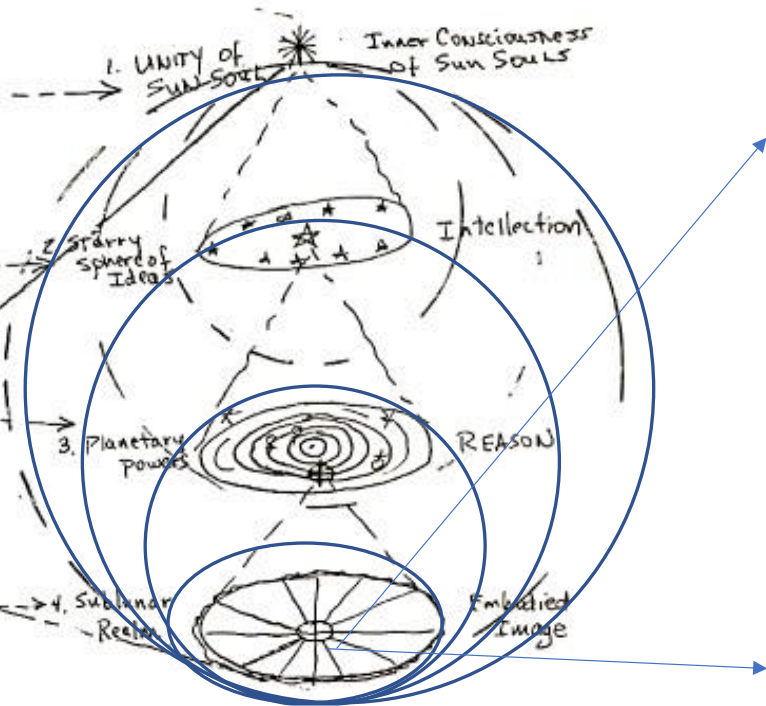
Metaphysical

Primals and Nature



Cosmological

Four-fold of Solar Logos



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

--Ohio 3/23/84 fixing and diagrams for 90

SEE readings for session 3

Considering the whole chart, could we not say that the Wisdom-Insight which has assigned to each sign of traditional astrology its corresponding dignities is the same as that which is expressed by Plotinus when he says that when a thing is an intellect, it is also a being, the two are never apart? The Ideas which are the Intellectual Principle's substance, and the intelligibles which are the Ideas' very activity, could be symbolized as the twelve signs around the wheel with their rulers. Both are grounded in the unitary consciousness, Turiya. We could then see that the totality of the signs and rulers are the collectively Intellectual-Principle, and that each sign is a particular facet of Divine Wisdom, a particular Intellectual-Principle or Idea. *Astronoesis* ch. 2

Each Idea has a certain power, for this is the mark of real being, a power primarily to be, which forms an inseparable unity in duality --the rulerships in their totality being the collective power of the Intellectual-Principle as a one-many of essentially self-gnostic Ideas. –

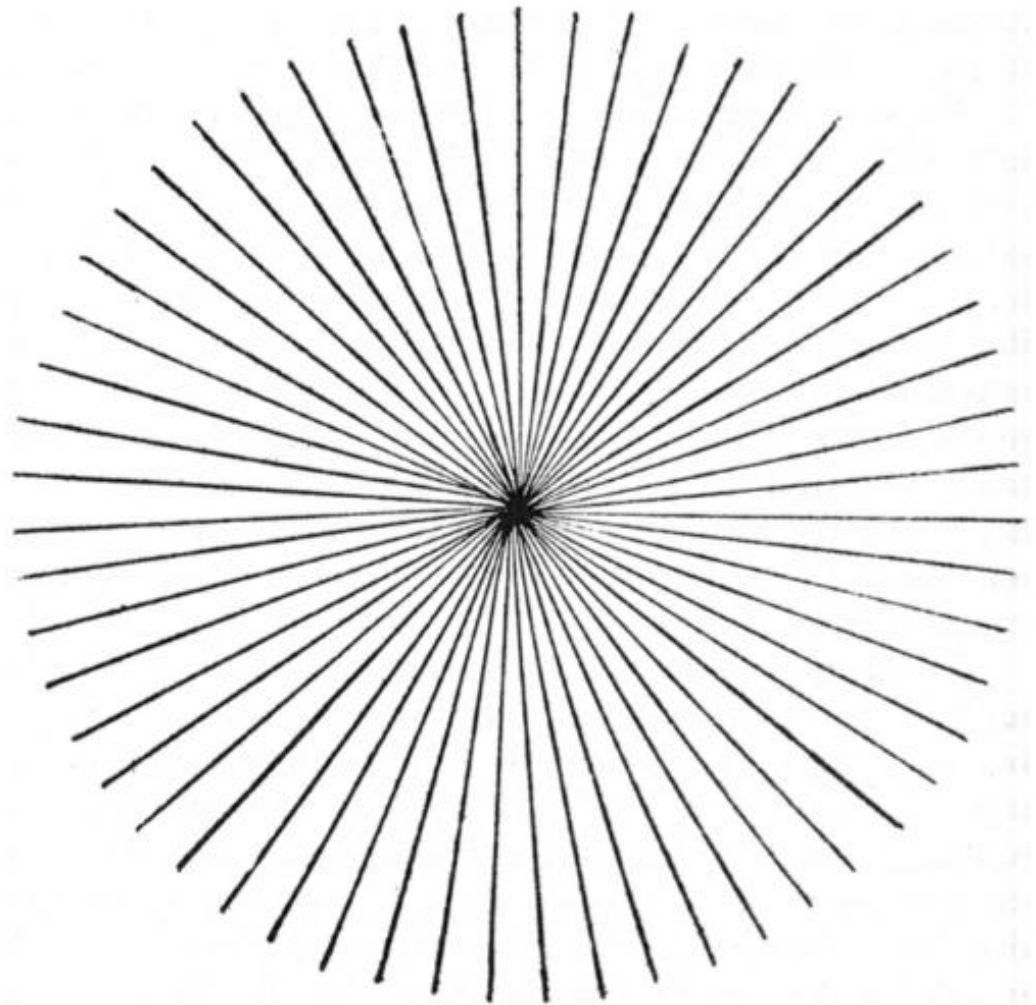
If we follow this suggestion through, then any of the Ideas can be placed around the circle from houses I to XII, for each is a special version of the whole. Any one of the ideas could be regarded as an absolute or leading Idea for a particular philosophic tradition and would be that version of the Divine Mind most suited to fill the spiritual needs of the people served by that tradition (*Astronoesis* ch. 2)

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.*

Astronoesis p. 114-115

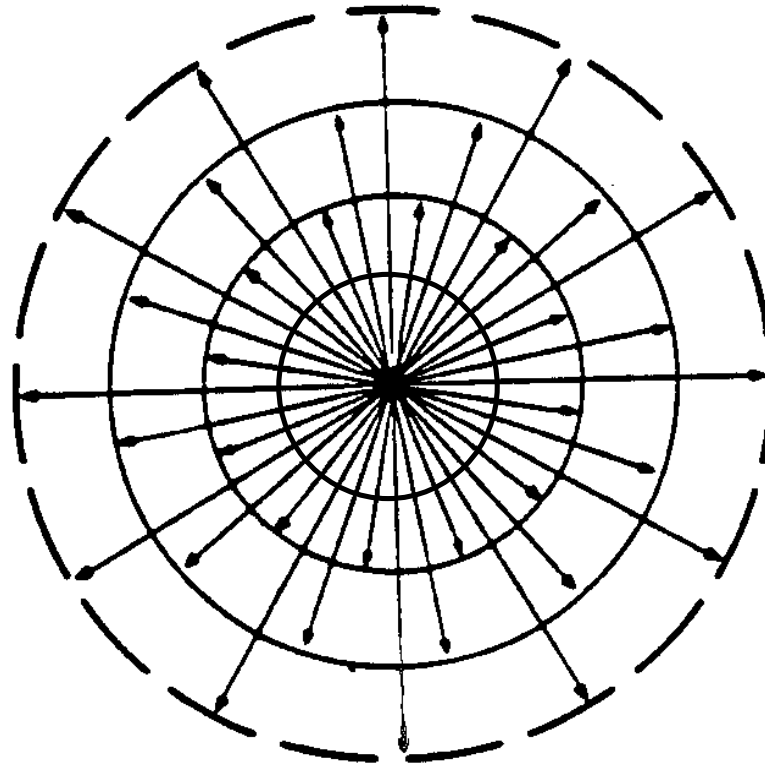
* Editors: The 1st house Idea of Self-Existent Brahman, for example, is the central idea for Advaita Vedanta The Idea of the Five Dhyanis Buddhas or Divine Incarnation, however, which T Subba Row has in the 5th house, is central to Mahayana Buddhism; the hierarchy of principles or Thirty-six Tattvas 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 *Astronoesis p. 114-115*

Taimni: The same kind of mathematical symbol and analysis will also throw some light on the problem of the co-existence of Oneness and Manyness in the Divine Consciousness.



IN AND OUT

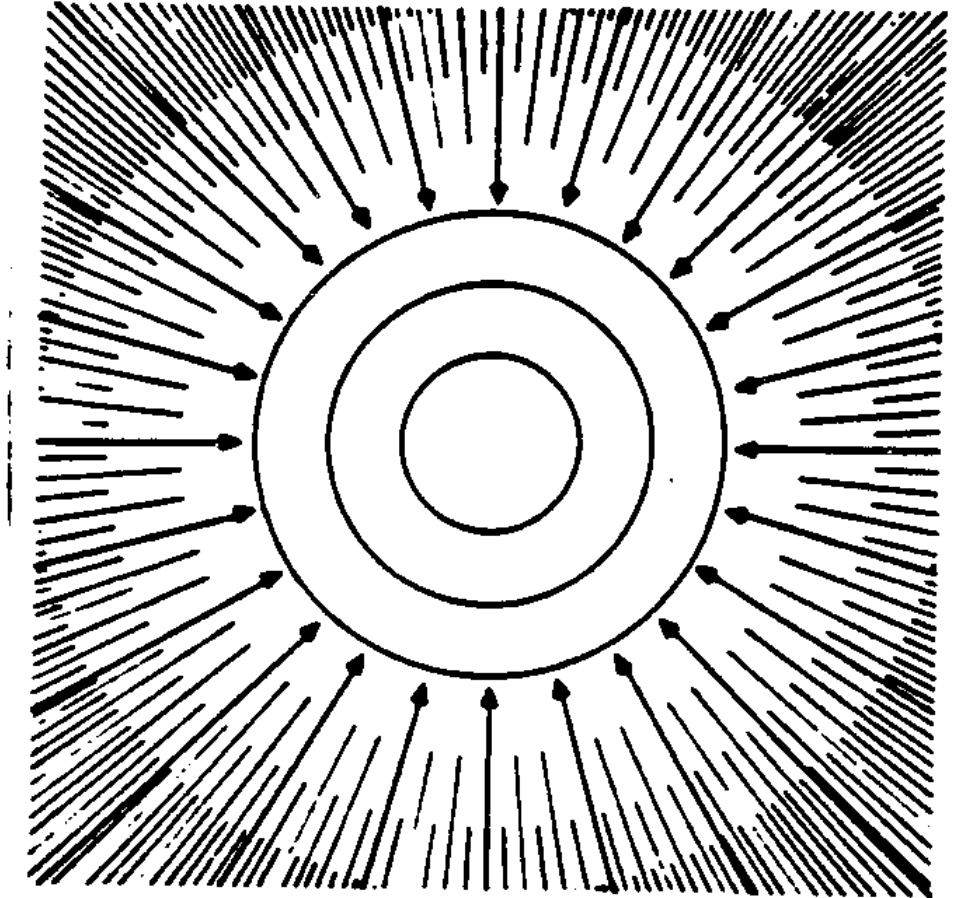
We can symbolize **REALITY** as a **point**, everything is radiating from it. This point is merely the point-er to the Void.

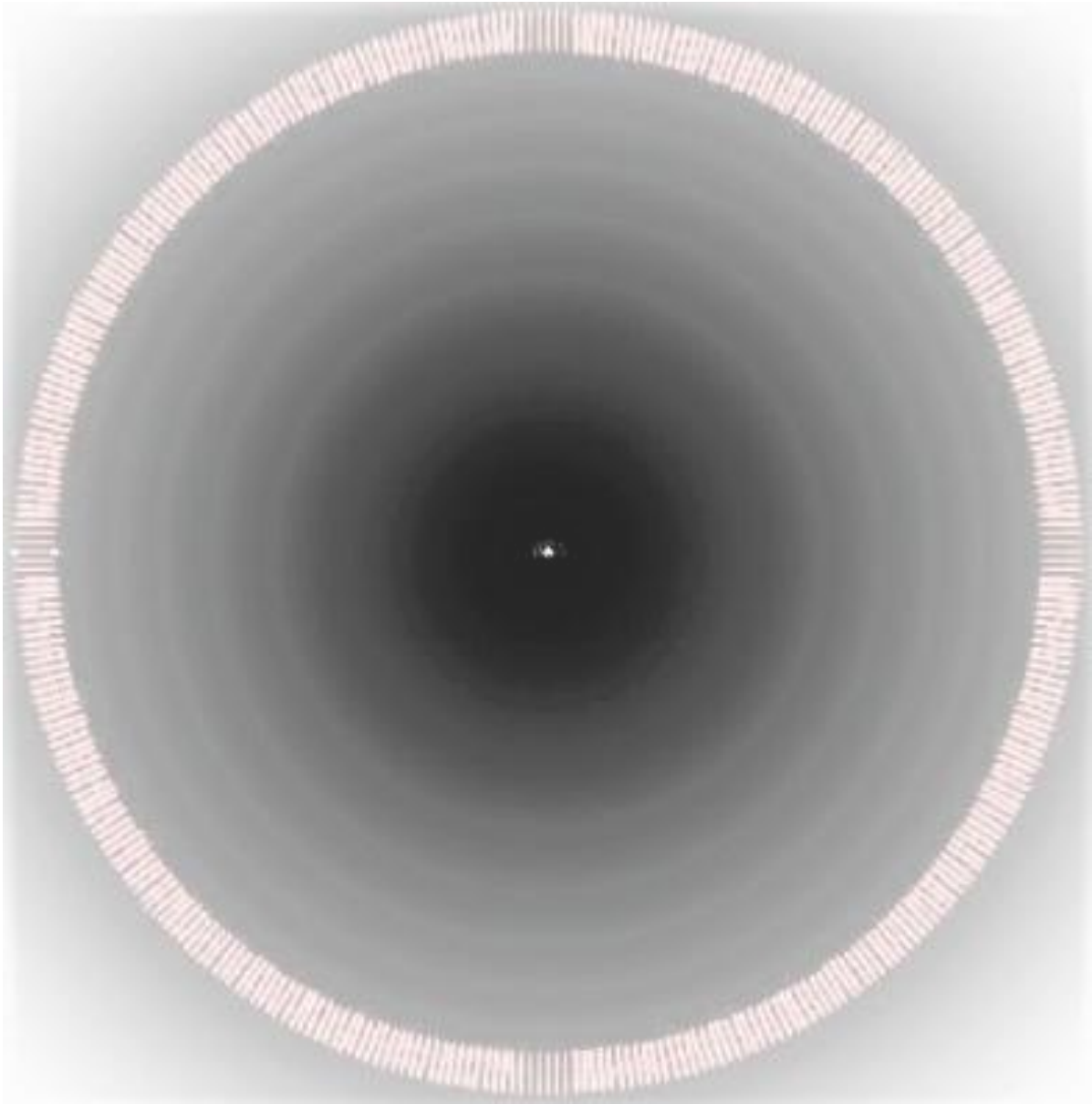


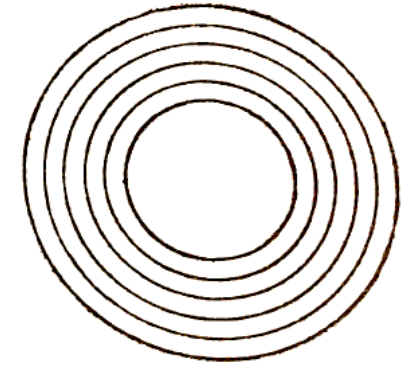
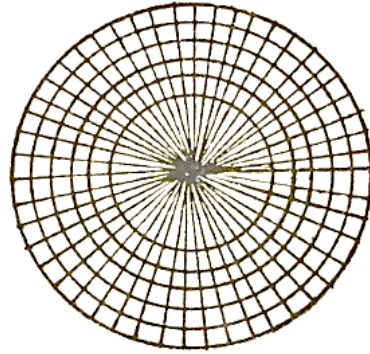
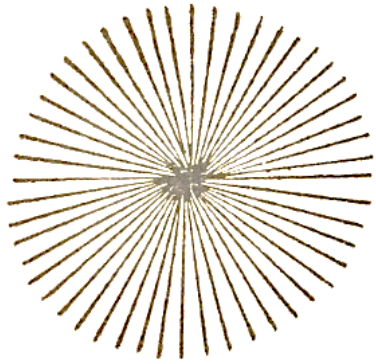
IN AND OUT

We can symbolize **REALITY** as infinite space, and everything is a contraction from the infinite: an infinitesimalization.

We need to use both.







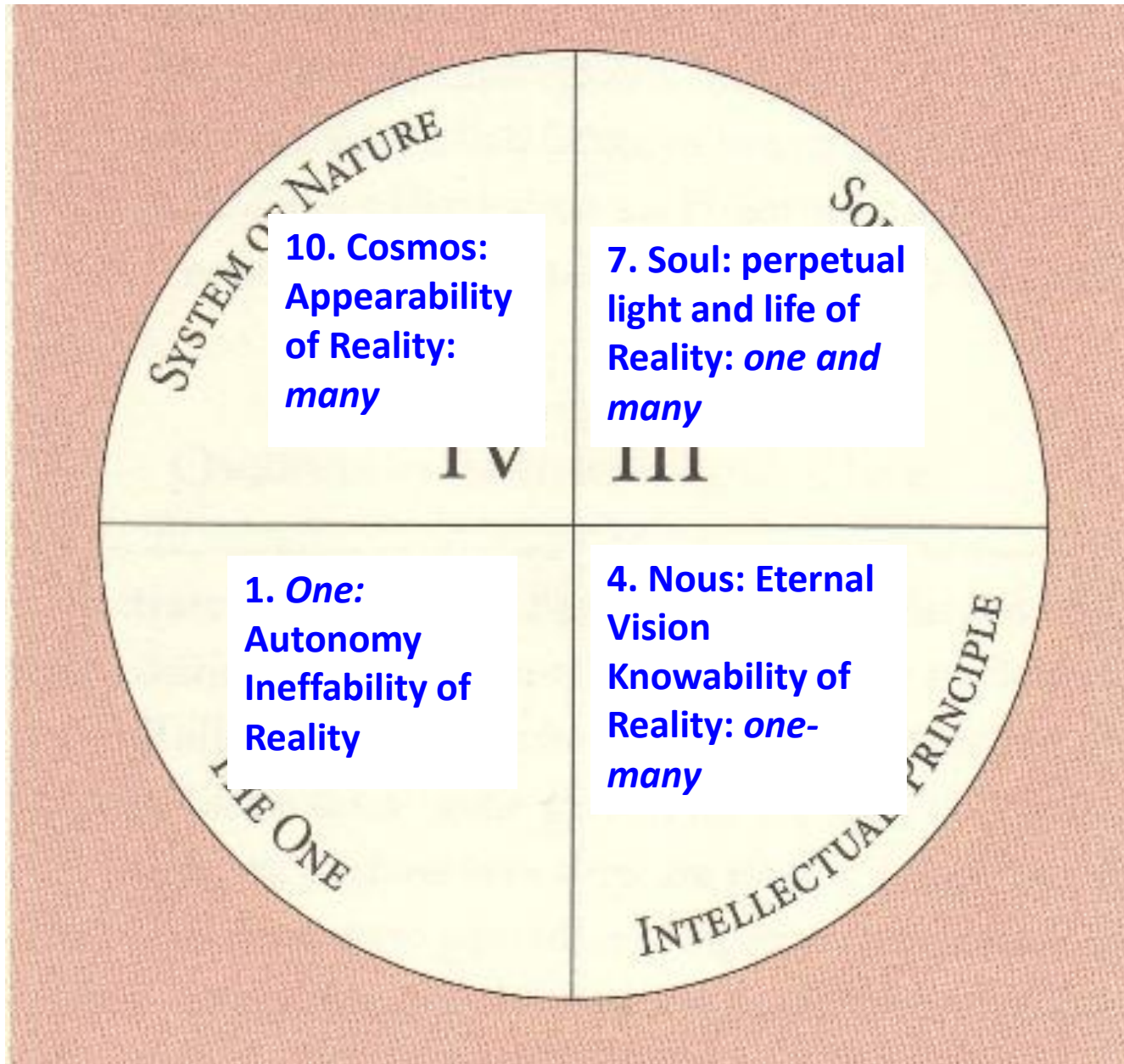
Siva-Awareness
Substance

Shakti-Vibration
Function

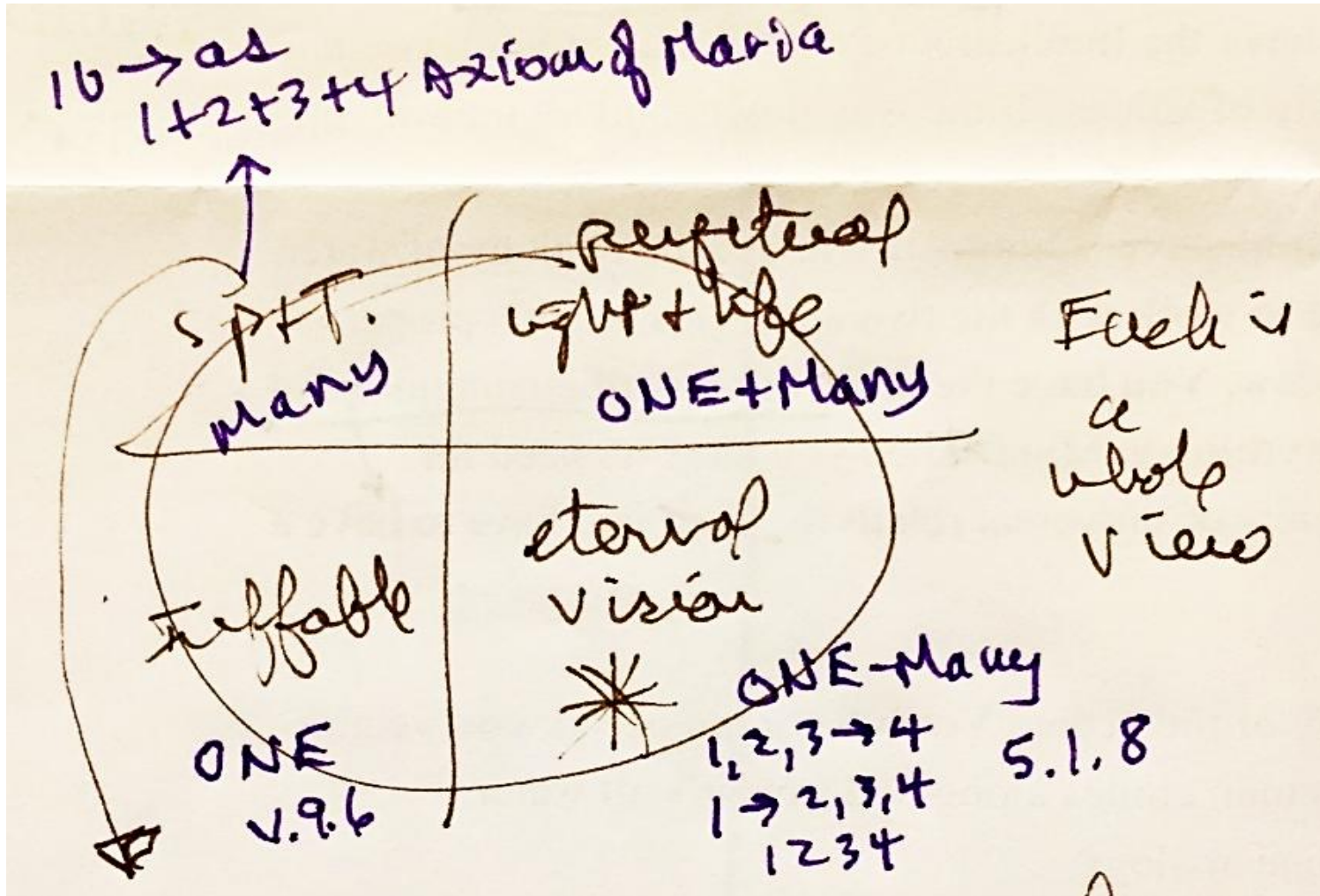
Primordial
Awareness
A center.
Light rings.
Rays.



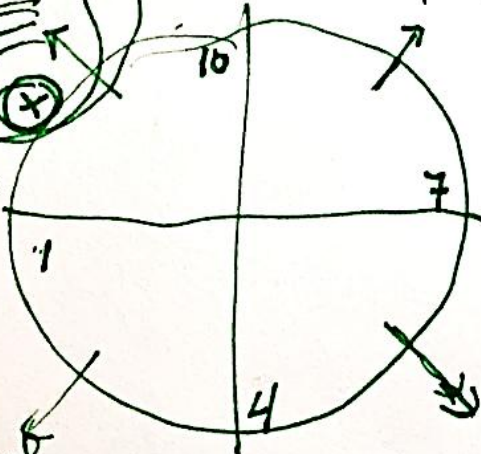




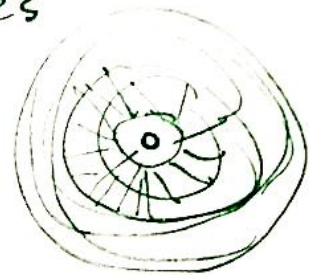
Each quadrant gives us a vision of the whole of Reality.



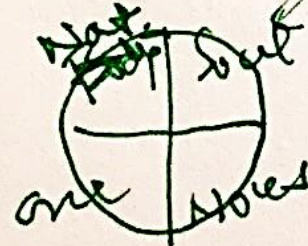
Nirmanakaya 11



Many Gods - Deities
perpetual One + Many
Transformation
Imagination
Magical Creative
Intermediary



sambhogyakaya 13

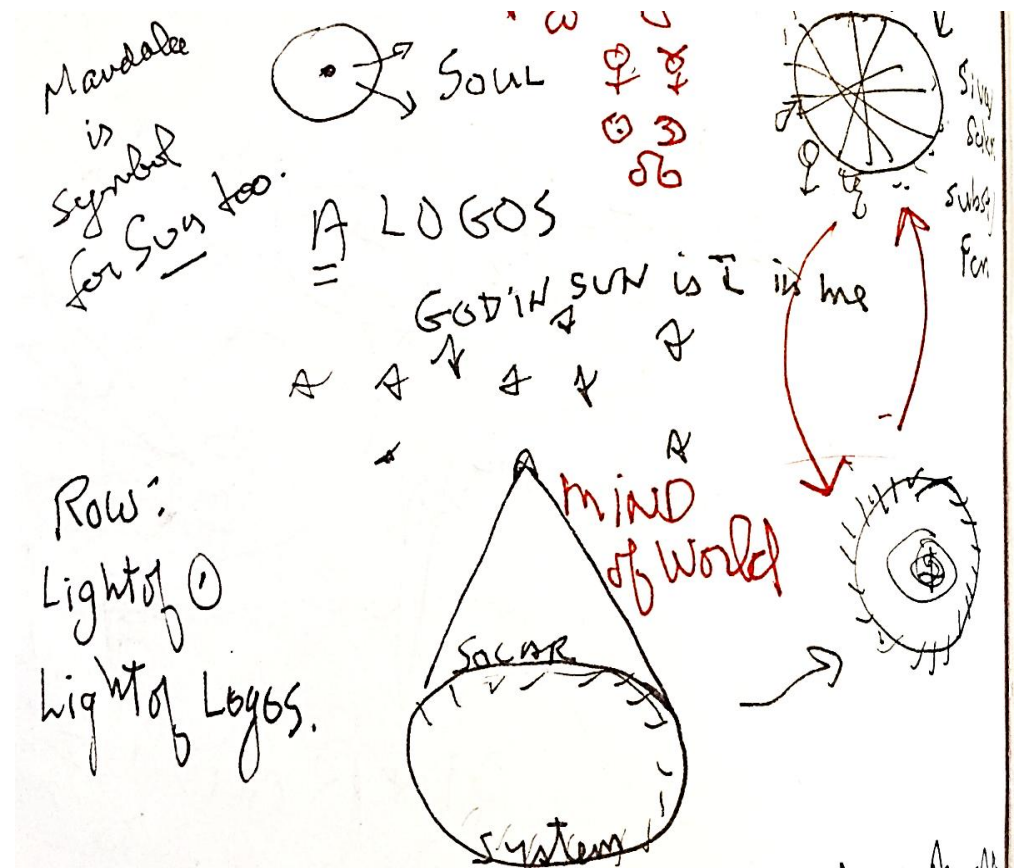


Timeless
Svabhavakaya 12



eternal
Contemplation
Dharmakaya 10

--AND: Logos is to One as Solar Logos is to WM ... Each star is a divine Sun... Row explains "God in the Sun is the I in me." ... Theophany of R.I.... Row explains Logos and Light of Logos...



Anthony's Cosmological Transposition

Anthony applies or corresponds the four-fold metaphysical mandala to the cosmos in several classes and papers.

Here are some excerpts from Ohio march 1984

Then Astronoesis p.207–

Then From classes 2/17/84; 1/6/84

Then Astronoesis p. 201+

We begin with a quotation from 5.1.10:

[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 the Intellectual-Principle. Third comes the Principle, Soul.

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.” t8



AD: This schemata will be more than a useful device to objectify our thinking only. Later on, as we shall see, it will become a mandala in the true sense of the word.

What is a mandala... in the true sense of the word?



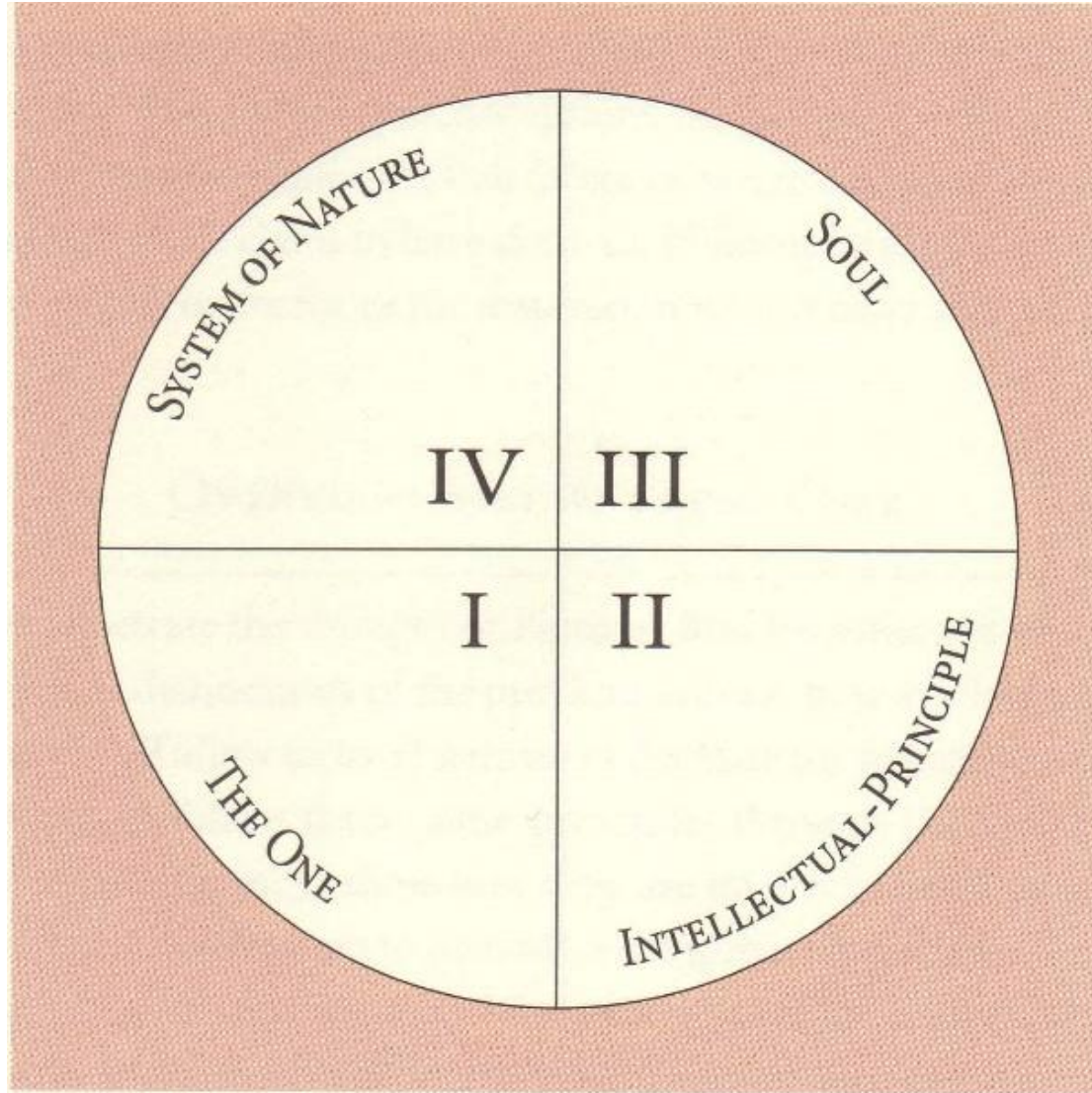
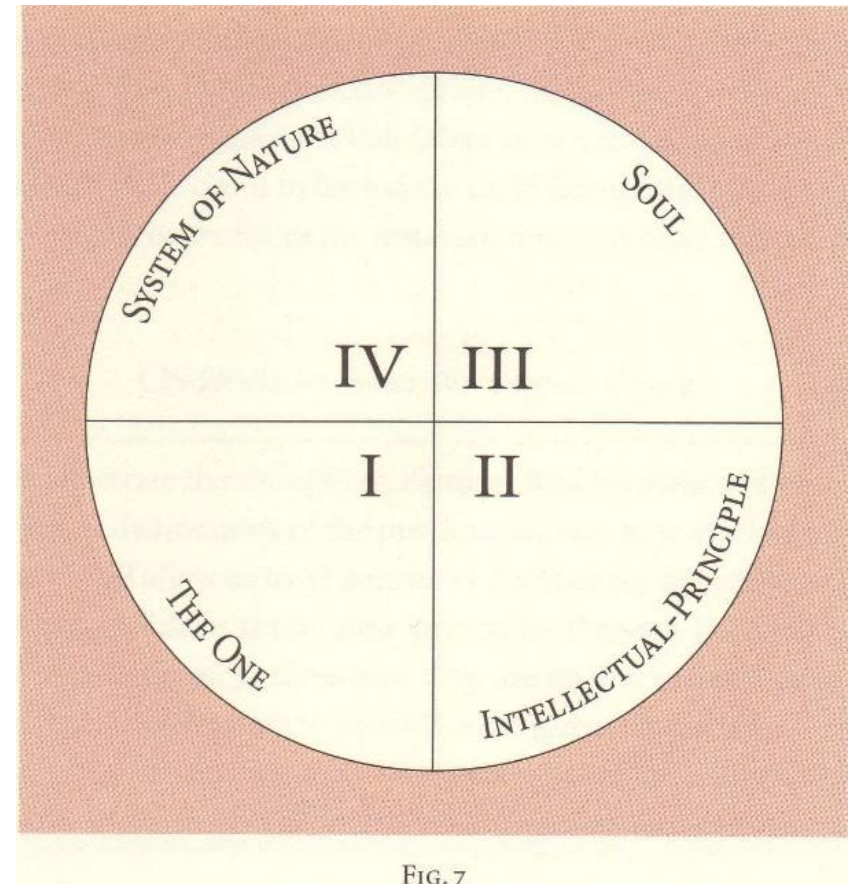


FIG. 7

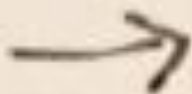
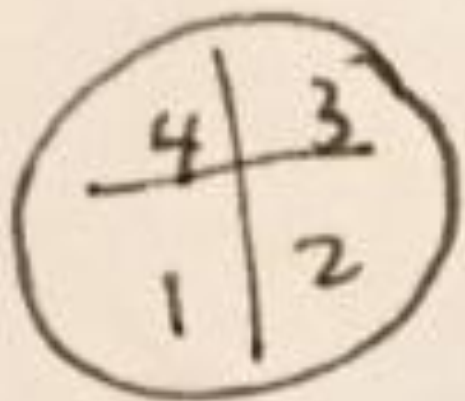
we can think of the One as the first quadrant, everything else is an emanation, or we can think of the One as the whole circle

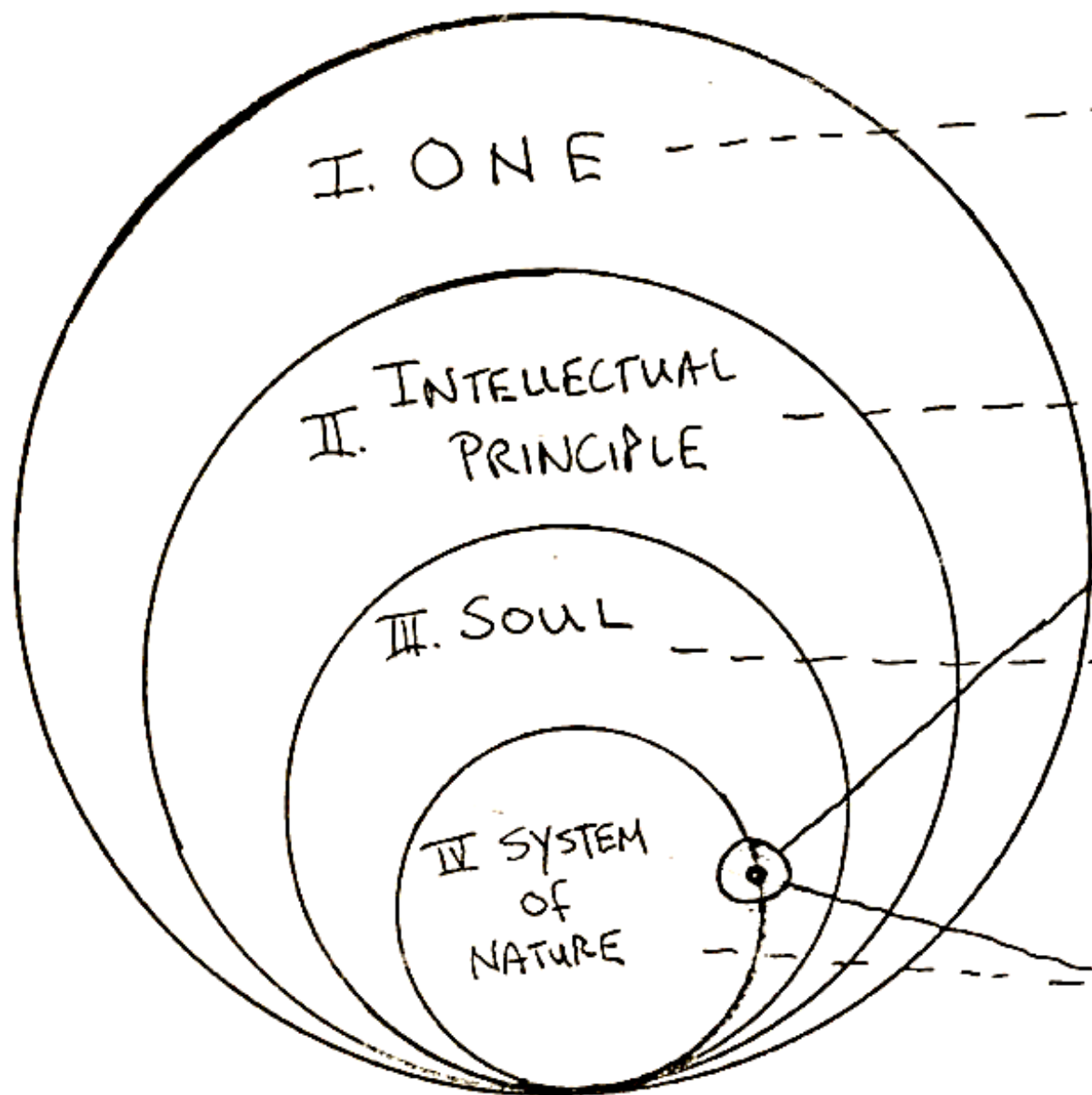
[149] The diagram will aptly illustrate our two-fold viewpoint. We may look upon the circle as a symbol of the One itself--all and everything is included. Again, we can look at the divisions as those principles that emanate from the One (as first quadrant). These two points of view are simultaneous in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



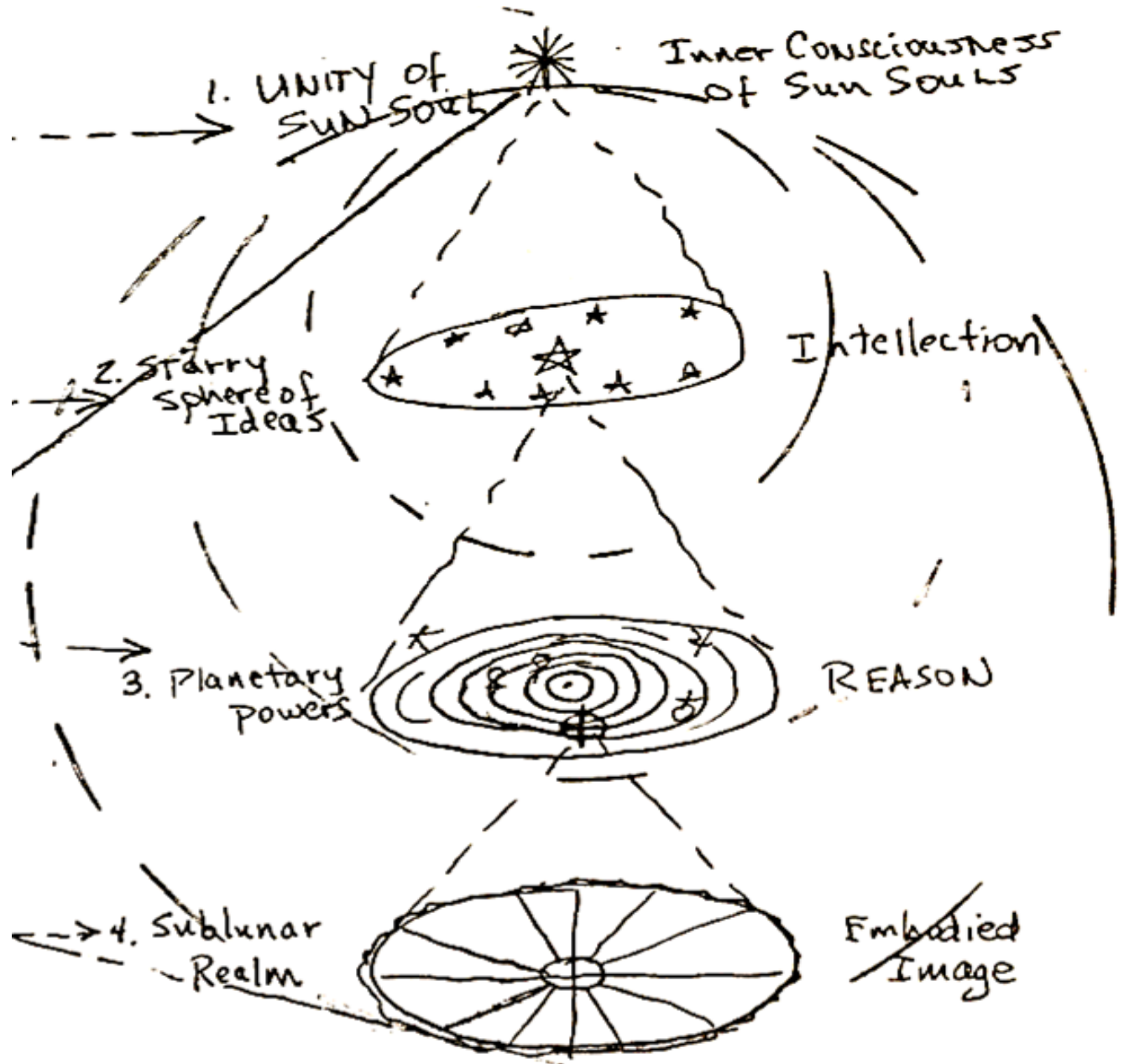
MULTIVALENT

with the 4-fold Circle we can illustrate how it is multivalent hierarchical and simultaneous. We must include the fourth quadrant to get a full circle. We can see the whole circle as reality we can see the first quadrant as reality. We can see the three coming out of the one, and we can see the fourth coming out of the three. And imaging the primals as well.





Four-fold of Solar Logos



The 4: can't keep it to yourself any more

The 4: simultaneity and hierarchy

The 4: Nested Self-Reference

The 4: way up and way down; instability

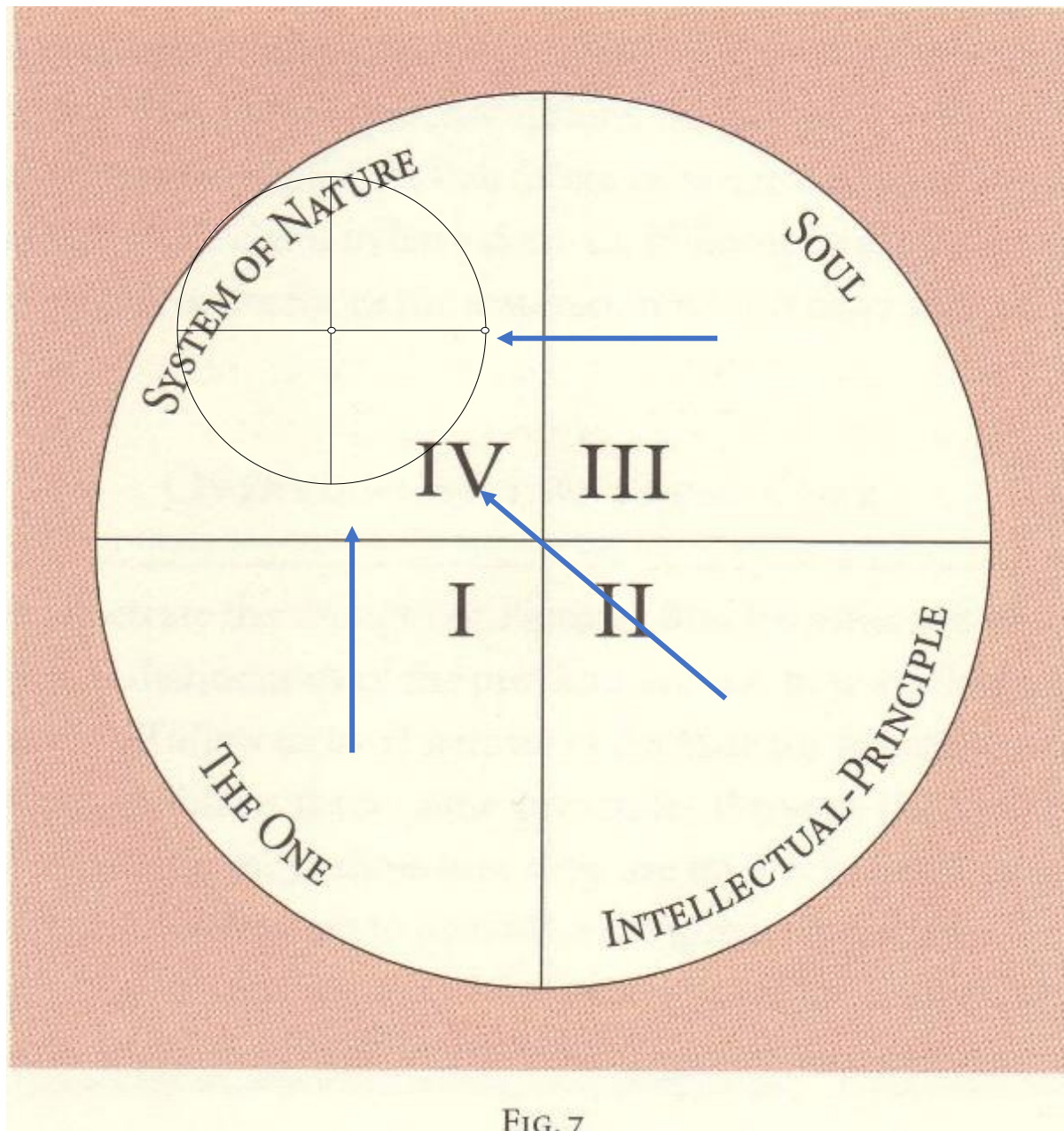
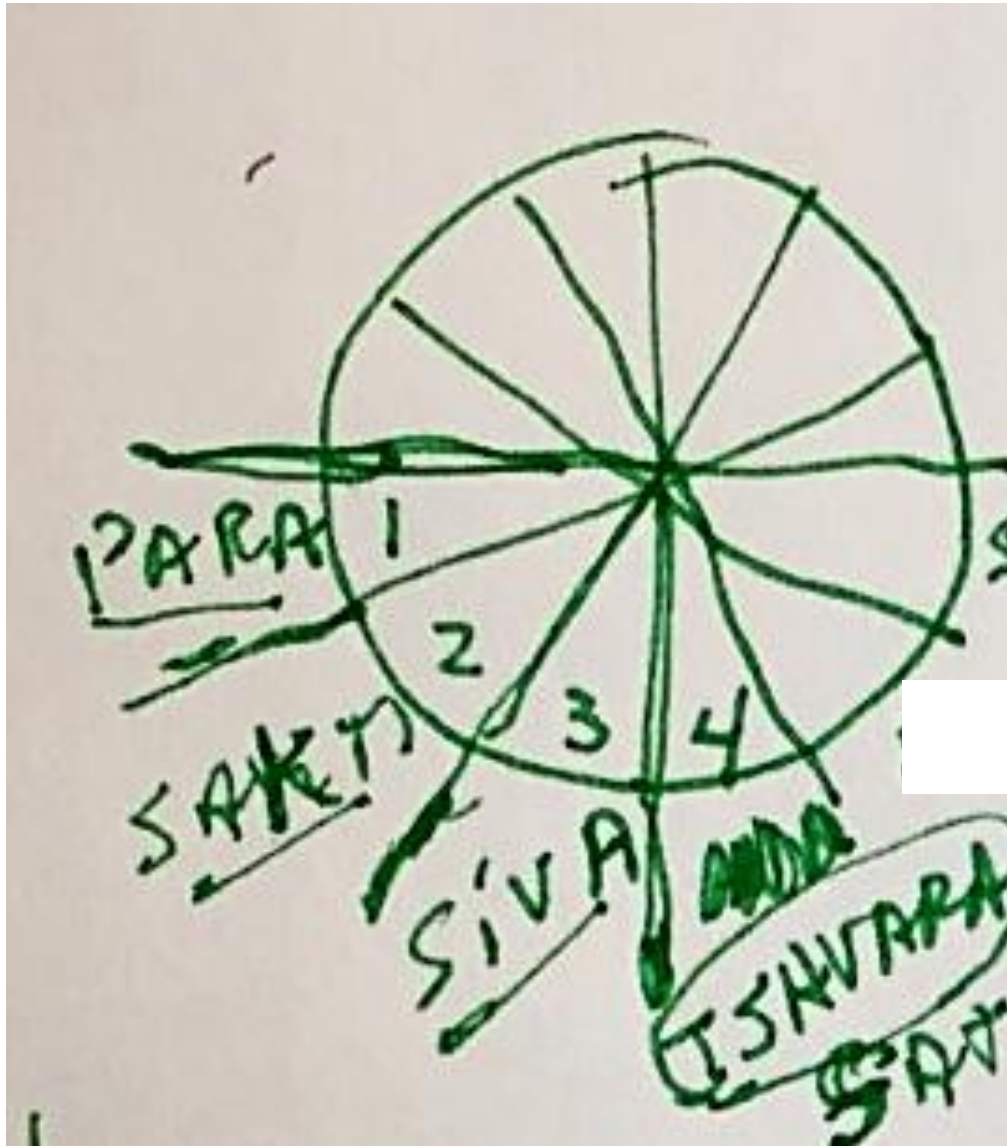
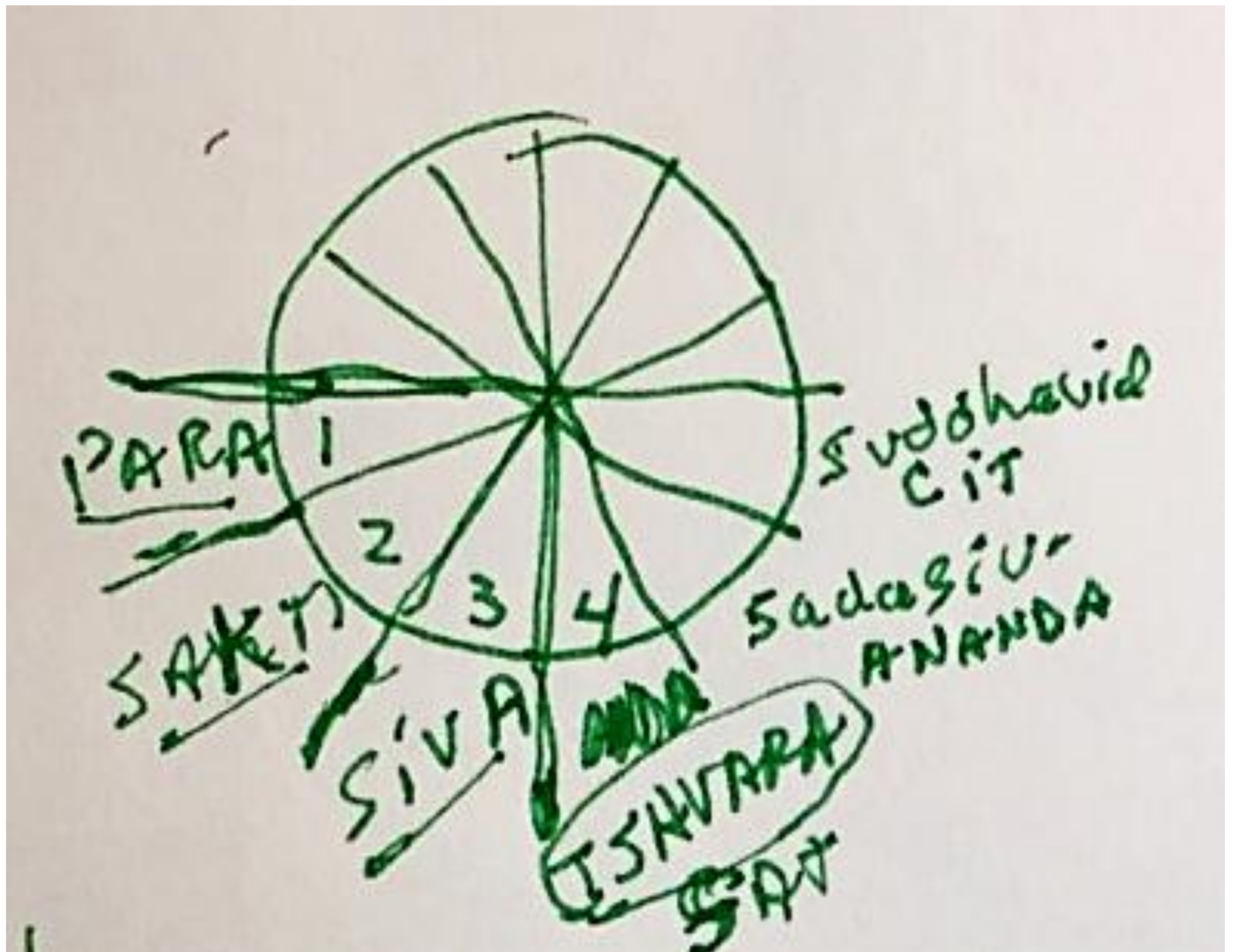


FIG. 7

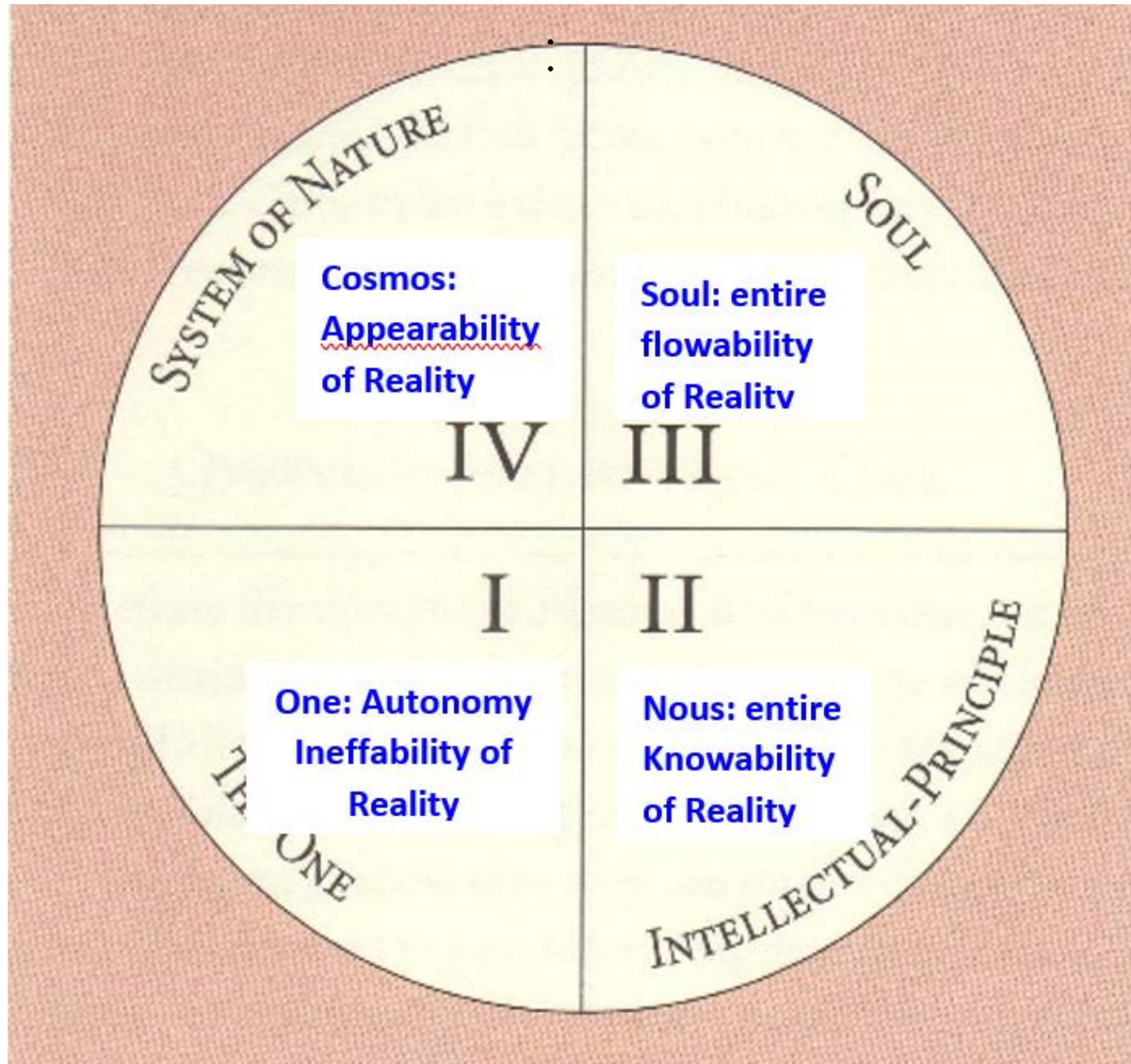


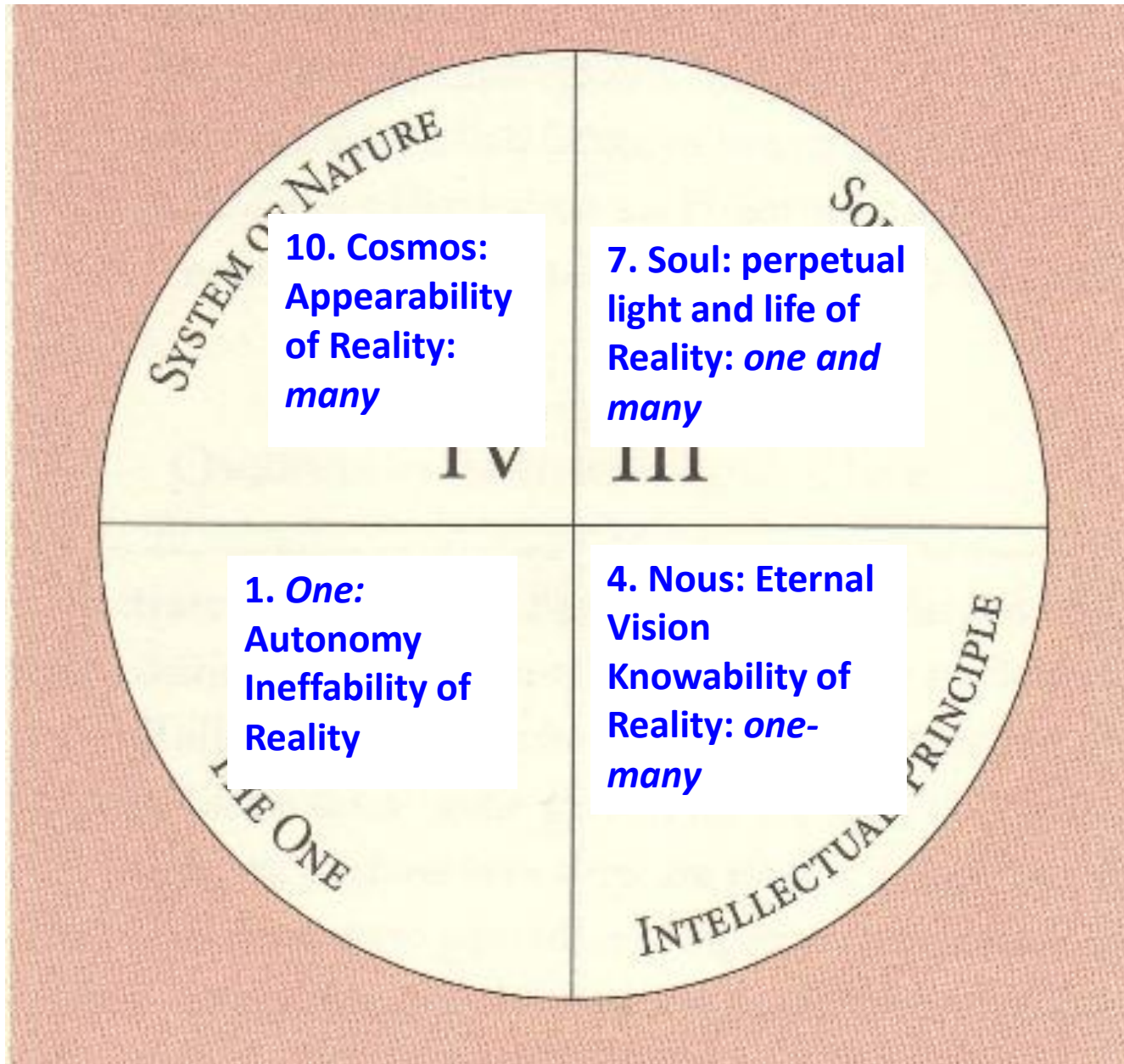


Four ways to View the Whole of Reality.

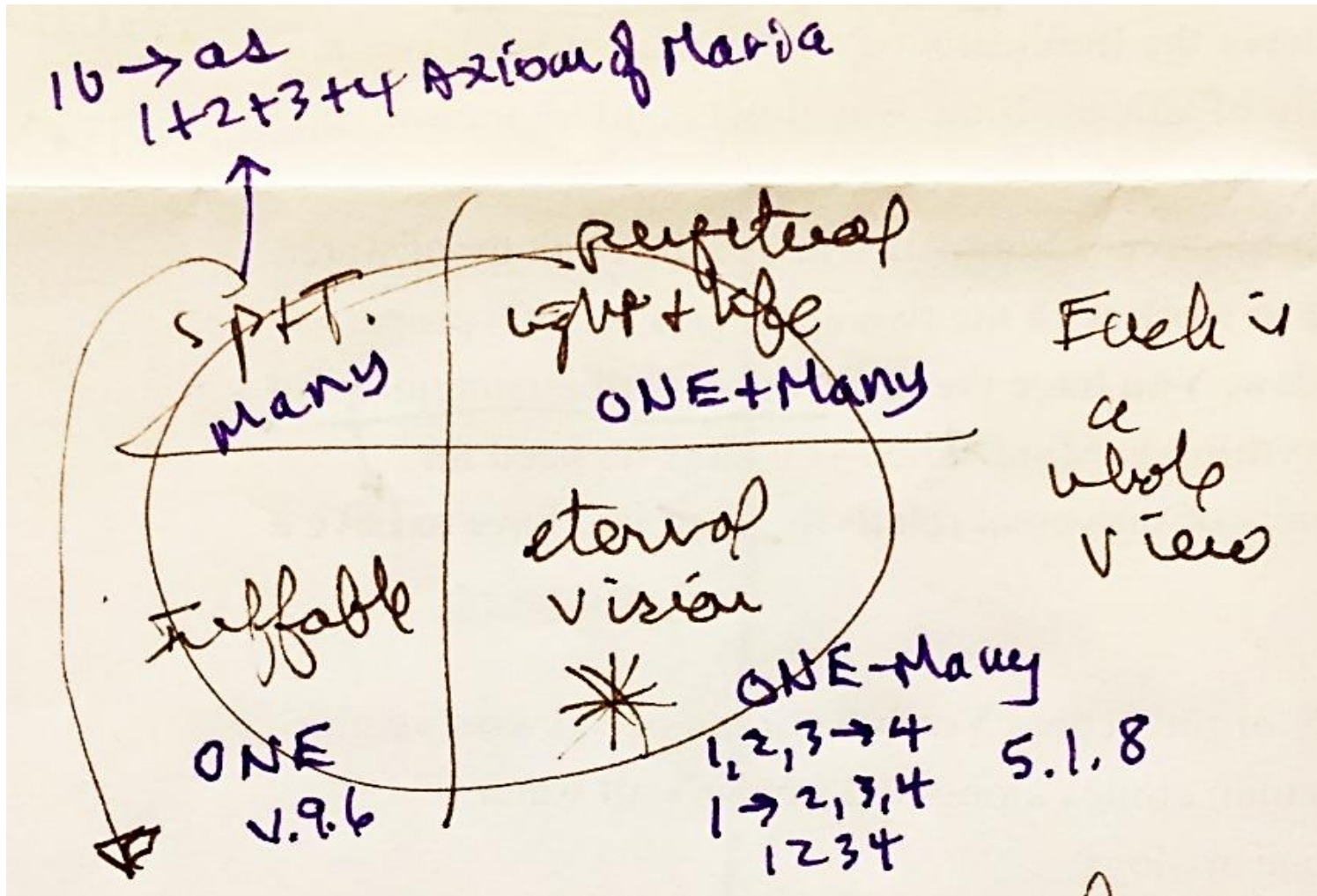
Deepening Realizations.

We may then properly say that the I.P. [Intellectual-Principle] will be the teleology of the One; & soul the life of the One . . . *AD SUPP P.192*

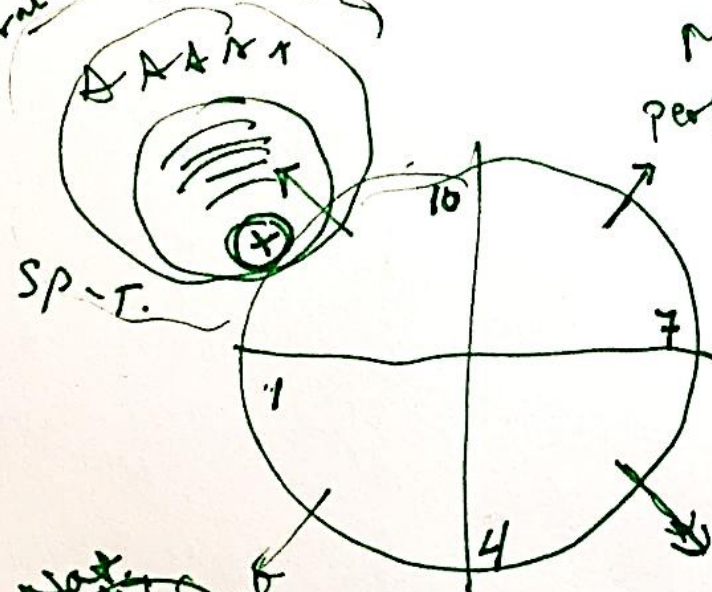




Each quadrant gives us a vision of the whole of Reality.



Nirmanakaya 11

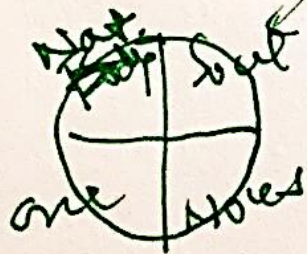
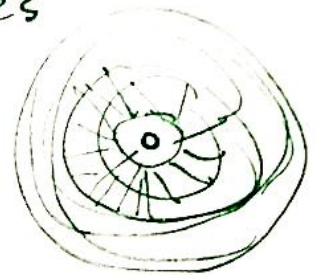


Many Gods - Deities
perpetual One + Many

Transformation
Imagination

Magical Creative
Intermediary

sambhogyakaya 13

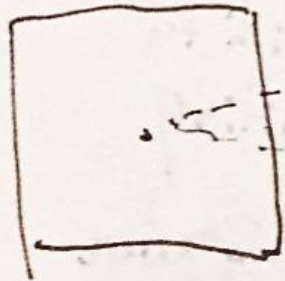


Timeless
Svabhavakaya 12



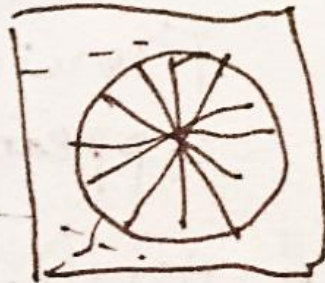
eternal
Contemplation

Dharmakaya 10



ONE

Knowingness

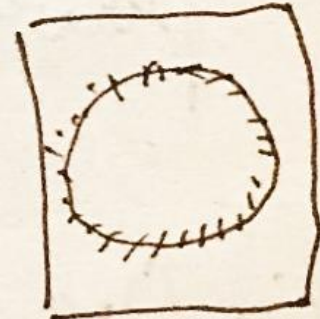


Divine
Eternal
Ideas - K+B

NOUS



Theophany
of
Radiating
Intelligences
UNIVERSAL
SOUL



360
Gods
to
Contemplate
Nature
as a

MORE READINGS FOR SESSION 4

*AD: In the transcript from #12/7/83
Anthony also brings out the two views:*

See p. 7

And then 1/27/84

Anthony --Ohio 3/23/84 section 6/7

WHAT CAN YOU DO WITH FOUR?

the levels of Number—monadic, psychical, essential, and divine—correspond to four levels of reality.

1 → 2,3,4 1,2,3 → 4 1,2,3,4 → Cosmic 1,2,3,4

AD: double viewpoint

Nested Metaphysical and Cosmic

Each is its own view

SIMPLE FORM APPLIED TO HERE AND NOW

4. I see a tree.

**3. Living inter-be with tree and all nature:
“hidden life of trees.”**

**2. Nature Contemplation and the One:
Beingly Tree**

**1. Primordial awareness and vibration
present as all this as it is.**

HHDL: embodied Being-Consciousness-Life

- 4. Body: Form you see: human form body;**
- 3. Soul: Tropes: Vasanas of Tibetan Buddhism. And his historicity as DL.**
- 2. Unique form of divine Intelligence-Logos: Avalokita. “my religion is Kindness.”
“Personification, not personal”. Seed of Buddha?**
- 1. Unity: I-Am, primordial Buddha Nature, Water, Turiya, Universal. Sunya tangka.**

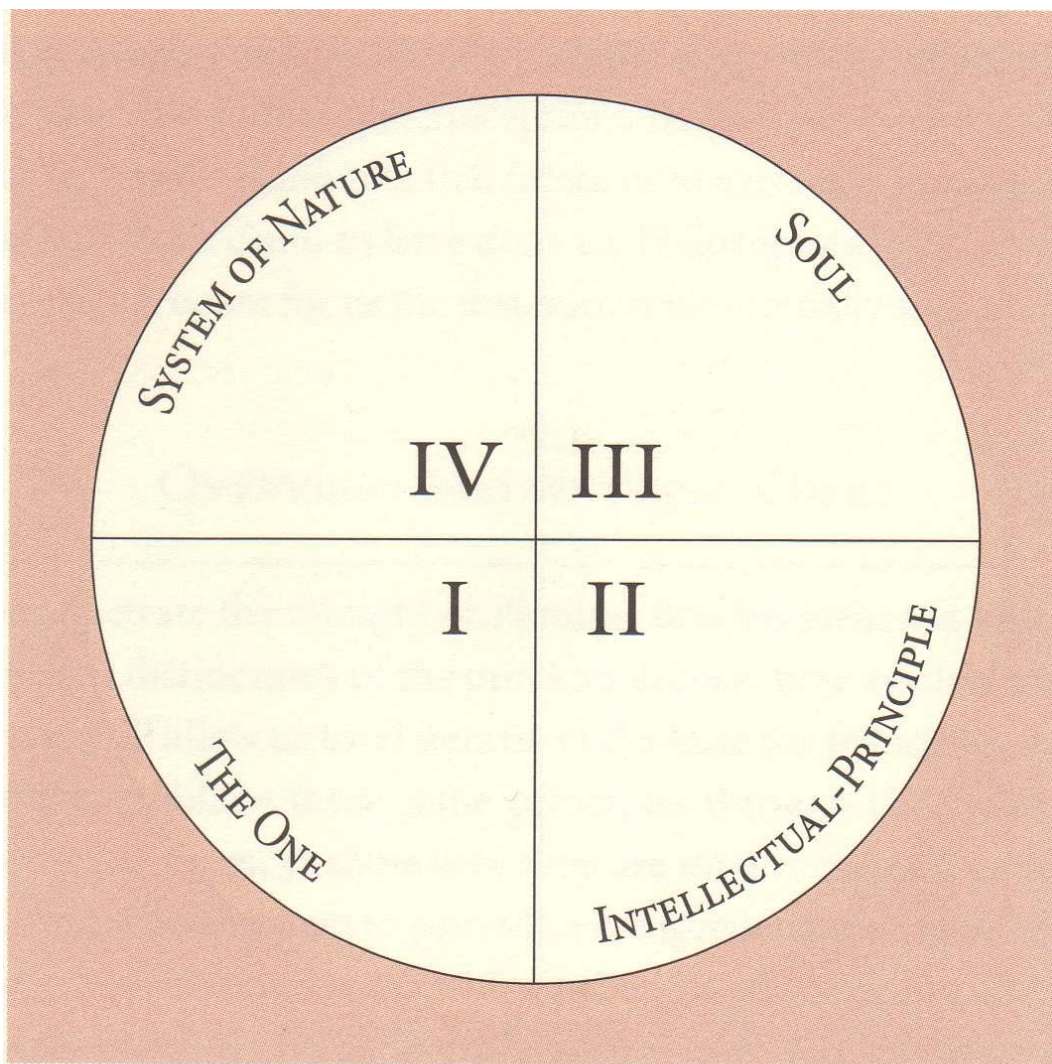
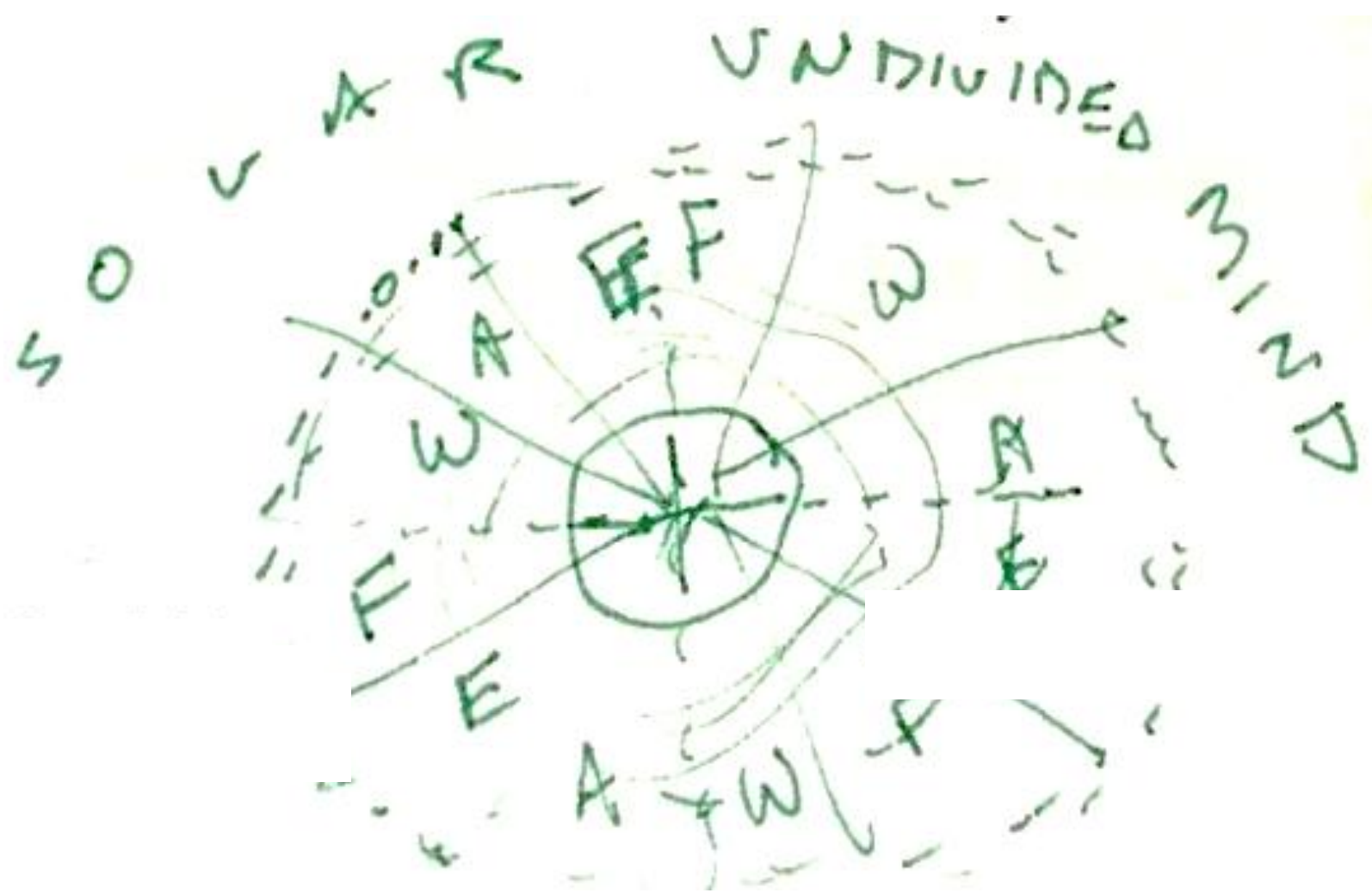


FIG. 7



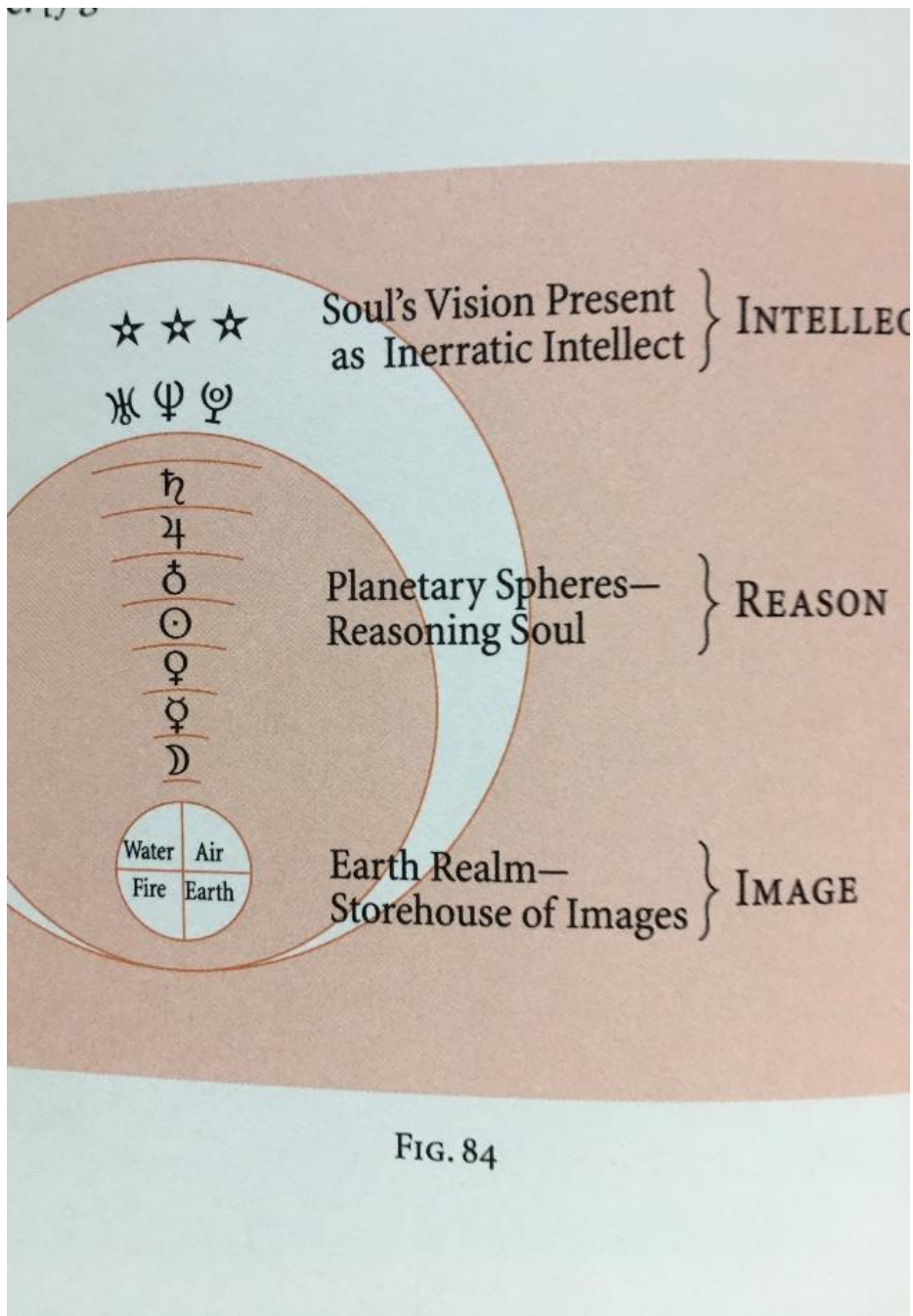
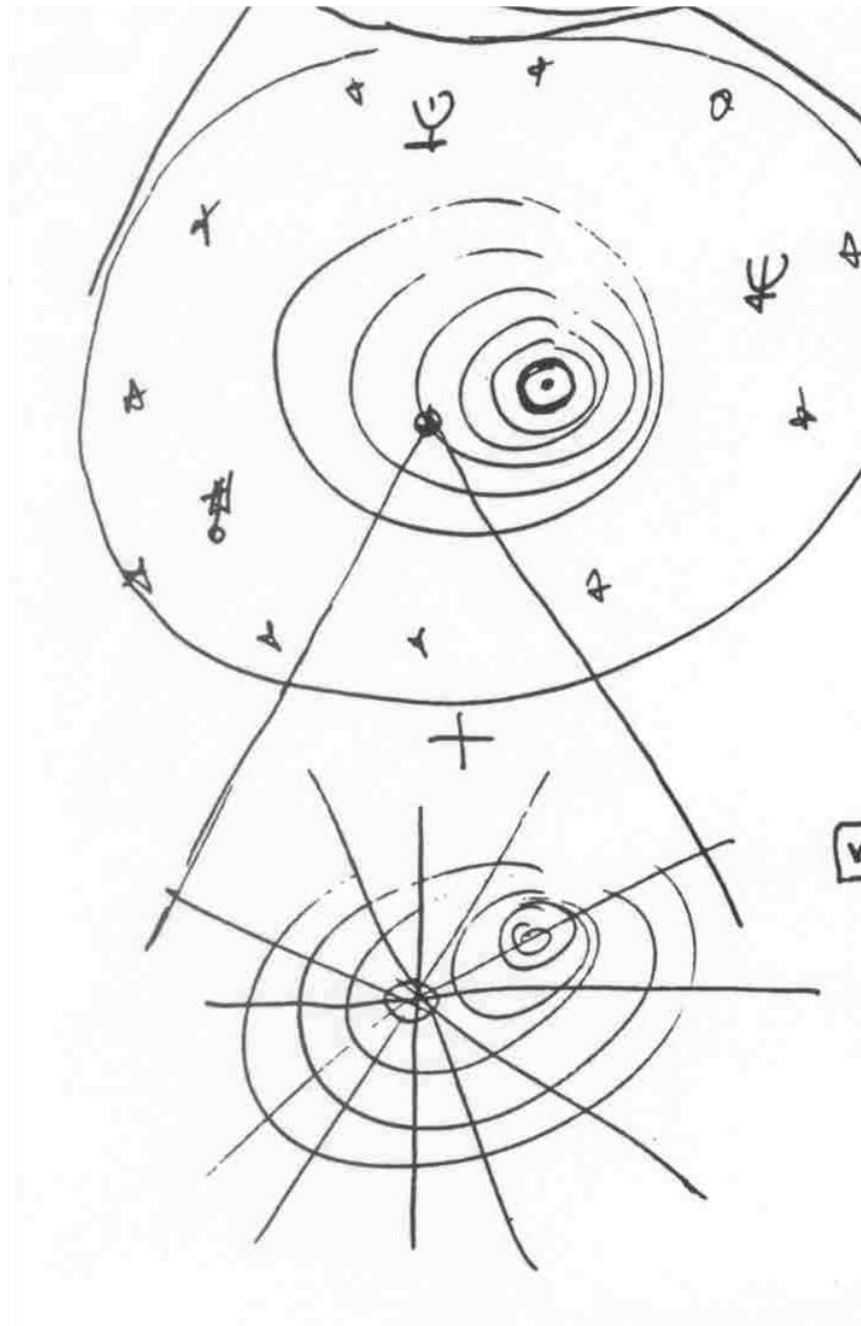
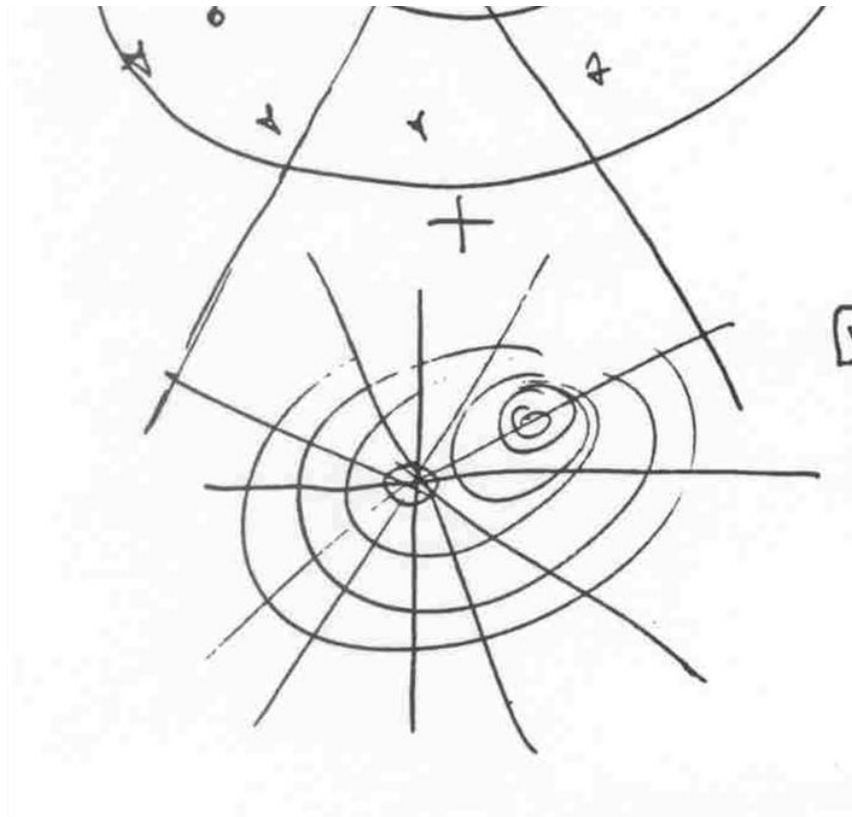
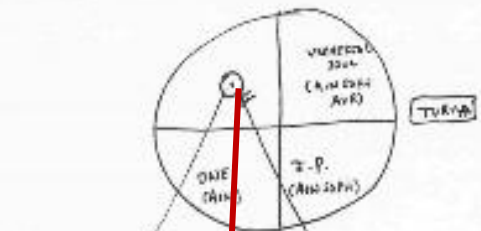


FIG. 84







CONTEXT 1:
MIND -
META PHYSICAL REALITY.
PRIMALS

How
is
the
universe
like
do
the
soul?

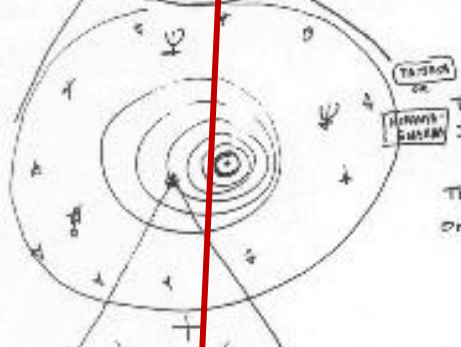


CONTEXT 2:
UNIVERSAL
MANIFESTATION:
Interpenetration of all
STARS as particles in the
IRRADIATING INTELLIGENCES

AYAH
OR
ICHAH

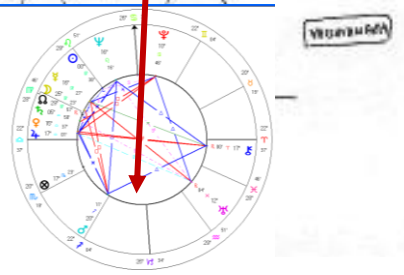
ANANDAH

EACH SOUL IS AN ANDER -



TATVA
OR
KARMA
OR
KARMA

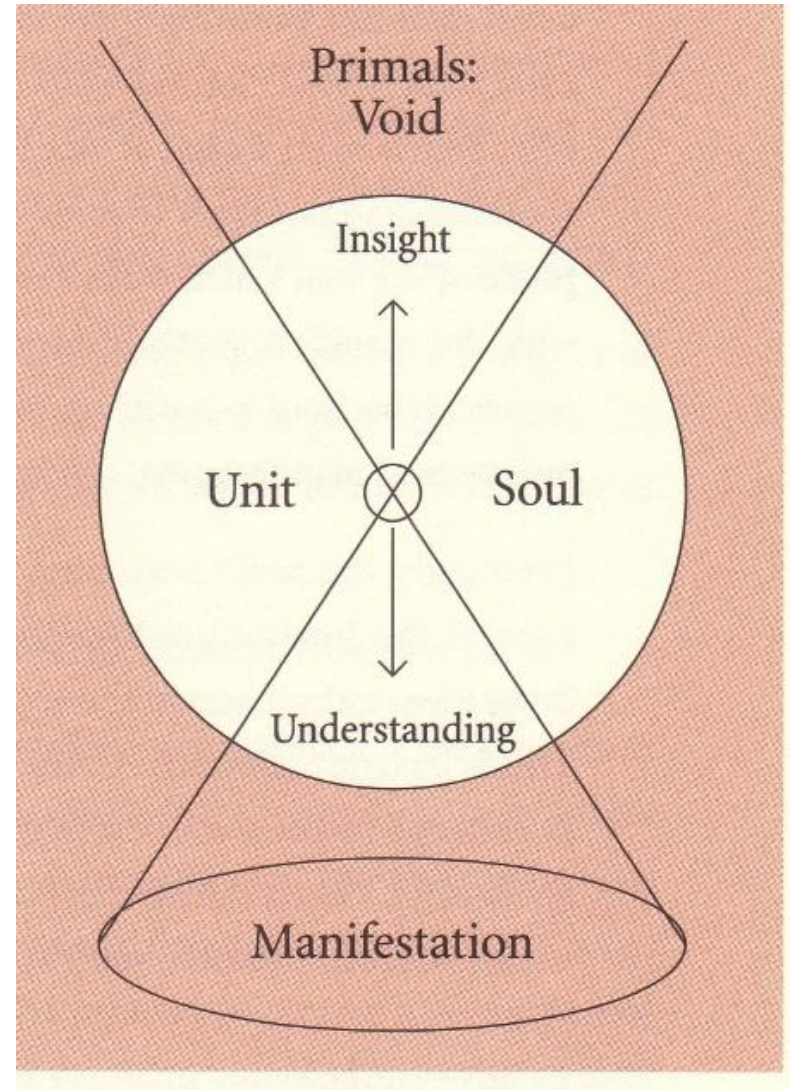
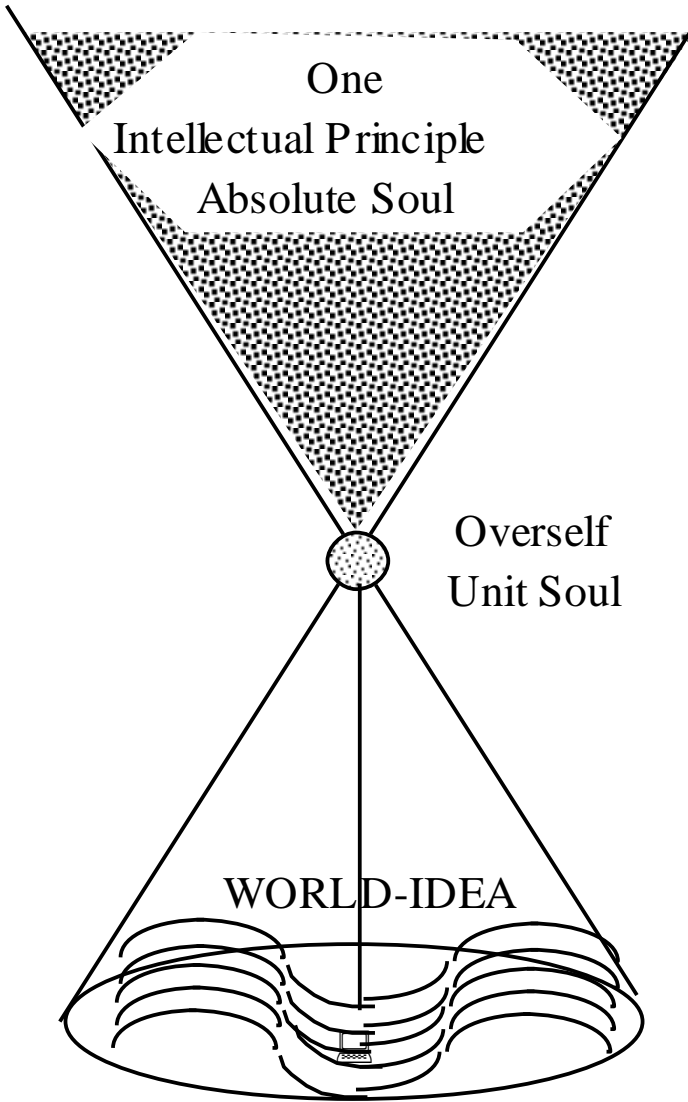
CONTEXT 3: SOLAR SYSTEM.
☉ AS CENTER IN ITS SUN PLANT
THROUGH ψ , ψ , ψ , SUN ADJUSTS
ITS UNIVERSAL SIZE TO FORM OF ITS
INTELLECT. (Imagination)
THROUGH κ --- ϕ , SUN MANIFESTS
ORDER OF THE UNFOLDING OF ITS VISION

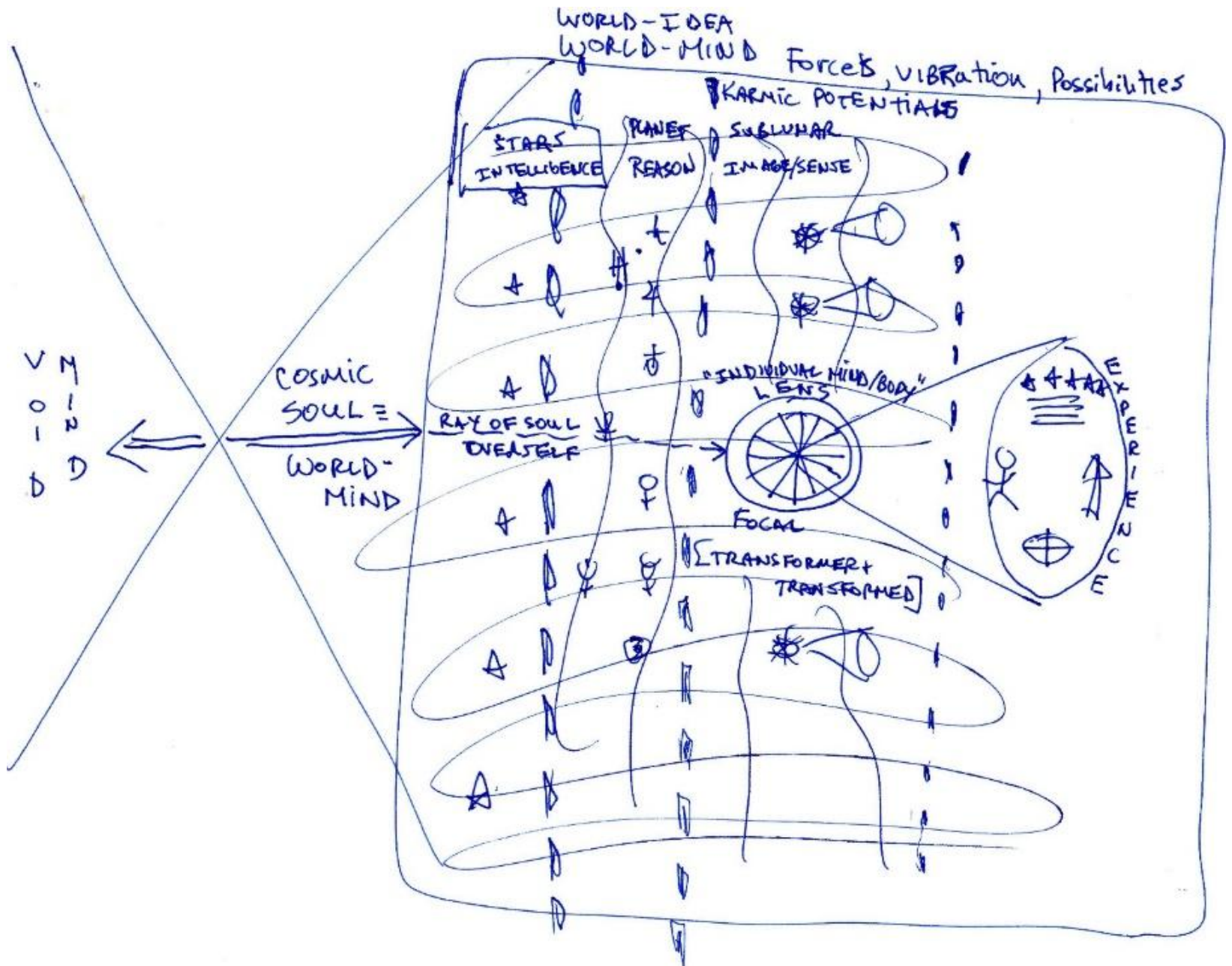


YOGIYAH

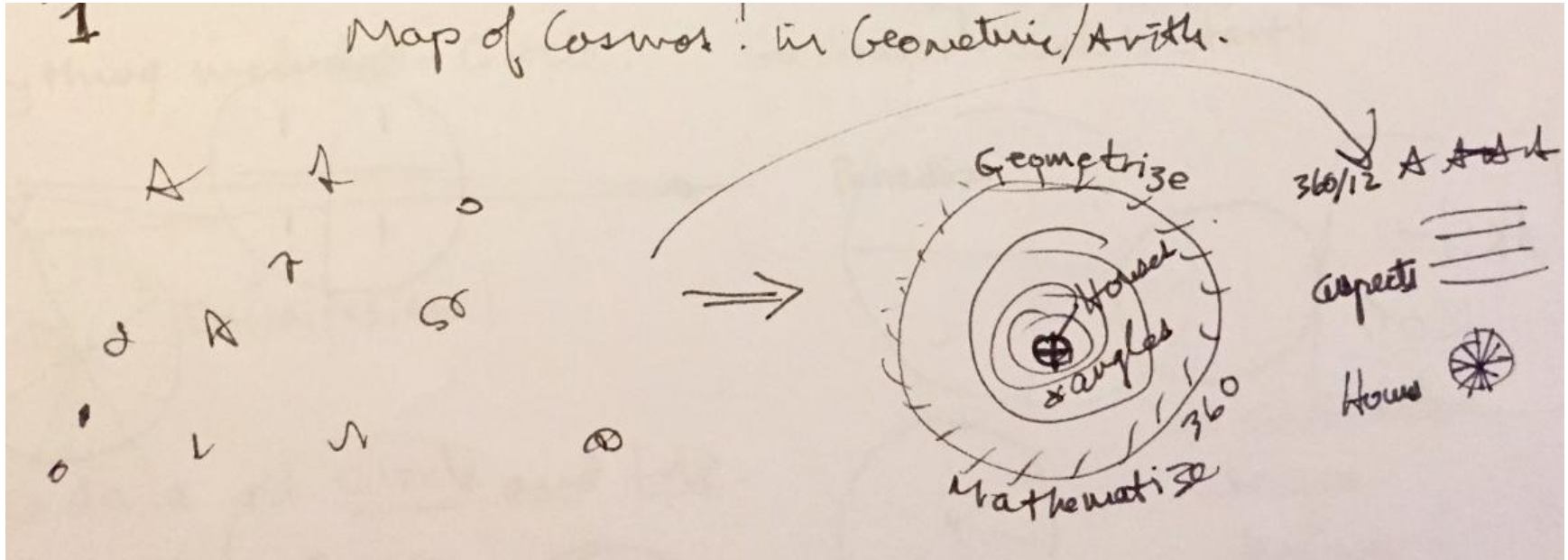
CONTEXT 4: ϕ or Planetary.
Within imagination of each planetary
soul is reproduced the world, all
grasped by ϕ → redefined or
Localized

II-24





MANDALA: MAP OF COSMOS;



We apply geometric Mandallic pattern-sacred geometry and mathematics to the visible cosmos.. 360 degrees, aspects, houses.

There are two different directions that the mandala is going to help us to revision. the old way of thinking about. A. We are not going to reduce everything to monism. B And we're not going to say that the universe is Maya illusion.

first of all, everything in that fourfold in the mandala is an expression of the one. Yeah, not just the first ineffable. It's the entirety of the knowability. It's the entirety of the flow and functioning and power of the soul. It's the entirety of the manifestable. All of that is an expression of reality. Reality. So, it first shows us we can't reduce everything just to the one.

Secondly, **let's look at the 4th Quadrant. Is that an illusion?** If it is, when you take away that piece of the circle, you don't have a full hole circle anymore. Get it? The Cosmos itself is just as much an intrinsic part of reality as the soul or the Nous or the one it's part. It's an it is one of the four main principles, and you're not gonna wipe it away. if you wipe away manifestation where is soul gonna have to flow to?

with the 4-fold Circle we can illustrate how the mandala is multivalent hierarchical and simultaneous. We must include the fourth quadrant to get a full circle. We can see the whole circle as reality we can see the first quadrant as reality. We can see the three coming out of the one, and we can see the fourth coming out of the three. And imaging the primals as well.

So if we go back to the wholeness of the circle, the meaning of circle is wholeness and holiness. That nondual view includes the cosmos. That's the point. It includes the cosmos. So you can't get rid of the cosmos as maya, and it includes the ineffable, the unspeakable, even though you can't grasp it, you can't vision it, you can't know it. It's absolutely essential, and that's also part of the wholeness. And then you have to read somebody like Changsu who talks about the absolute necessity of the beyond being, you know, and we talked about that, how without that ultimate view, you can't do anything.

That's the divine and outpouring the mystery.

ONE emanates Nous, Soul, Nature

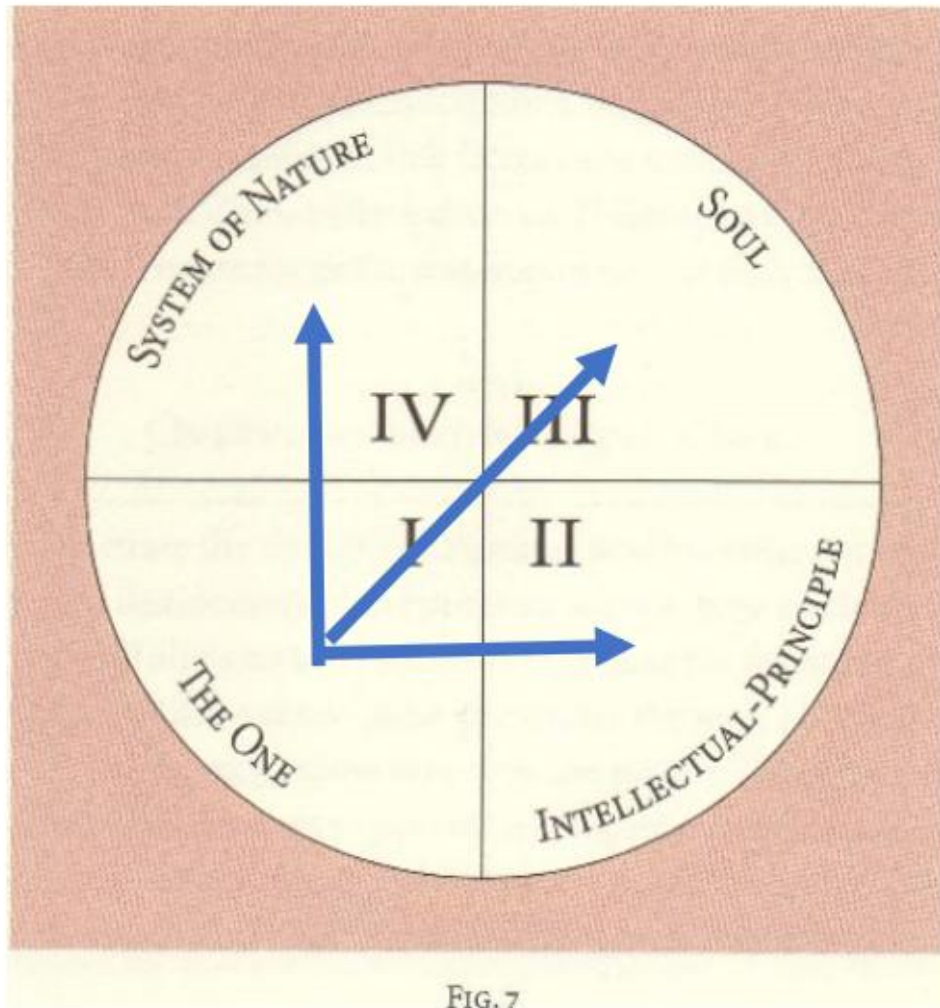


FIG. 7

Hierarchy of principles One-Nous-Soul-Nature

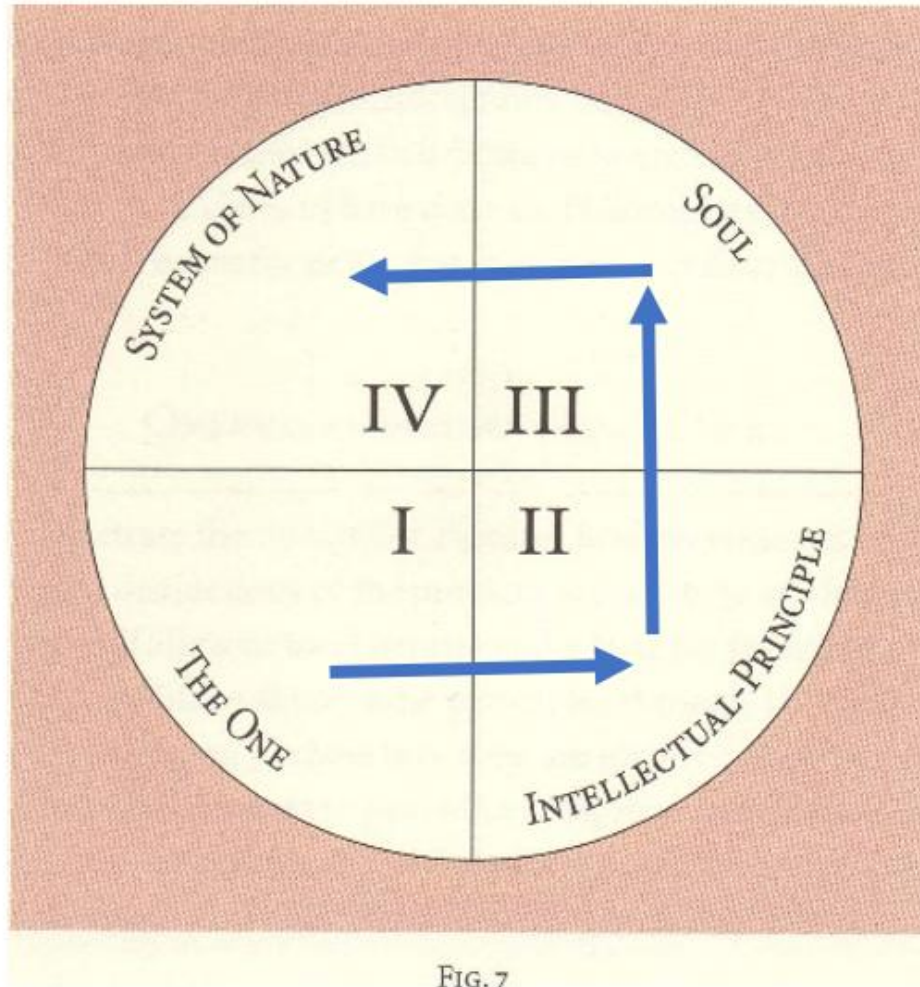
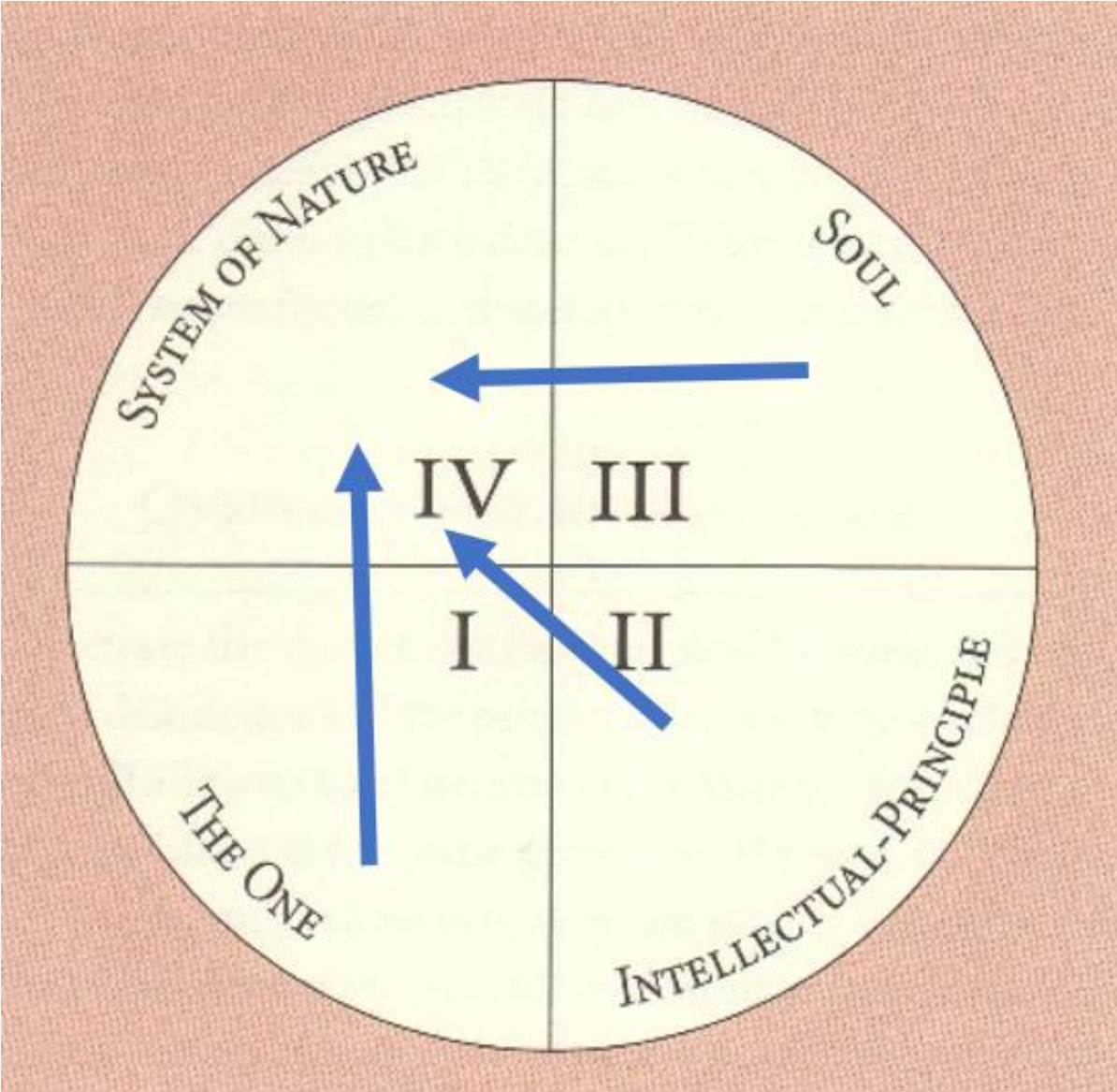


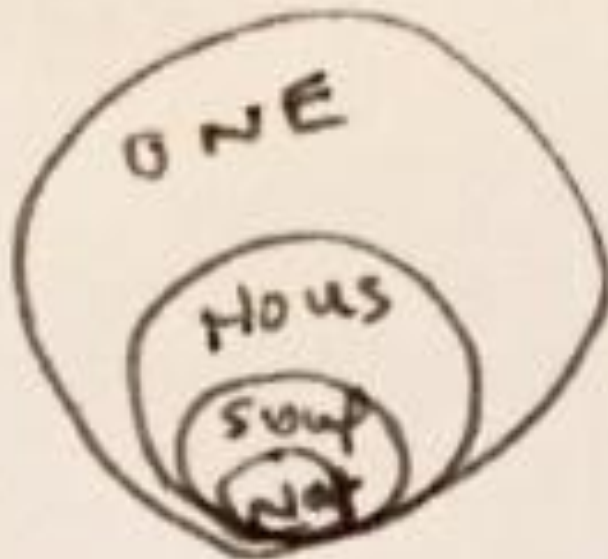
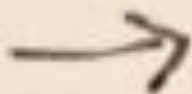
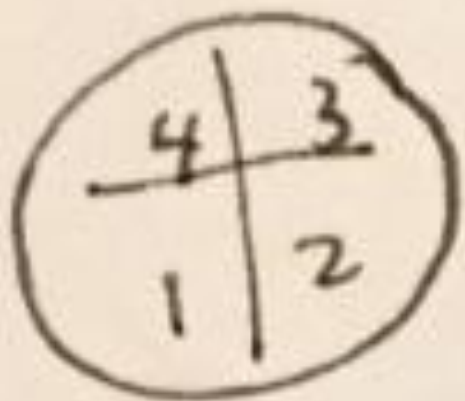
FIG. 7

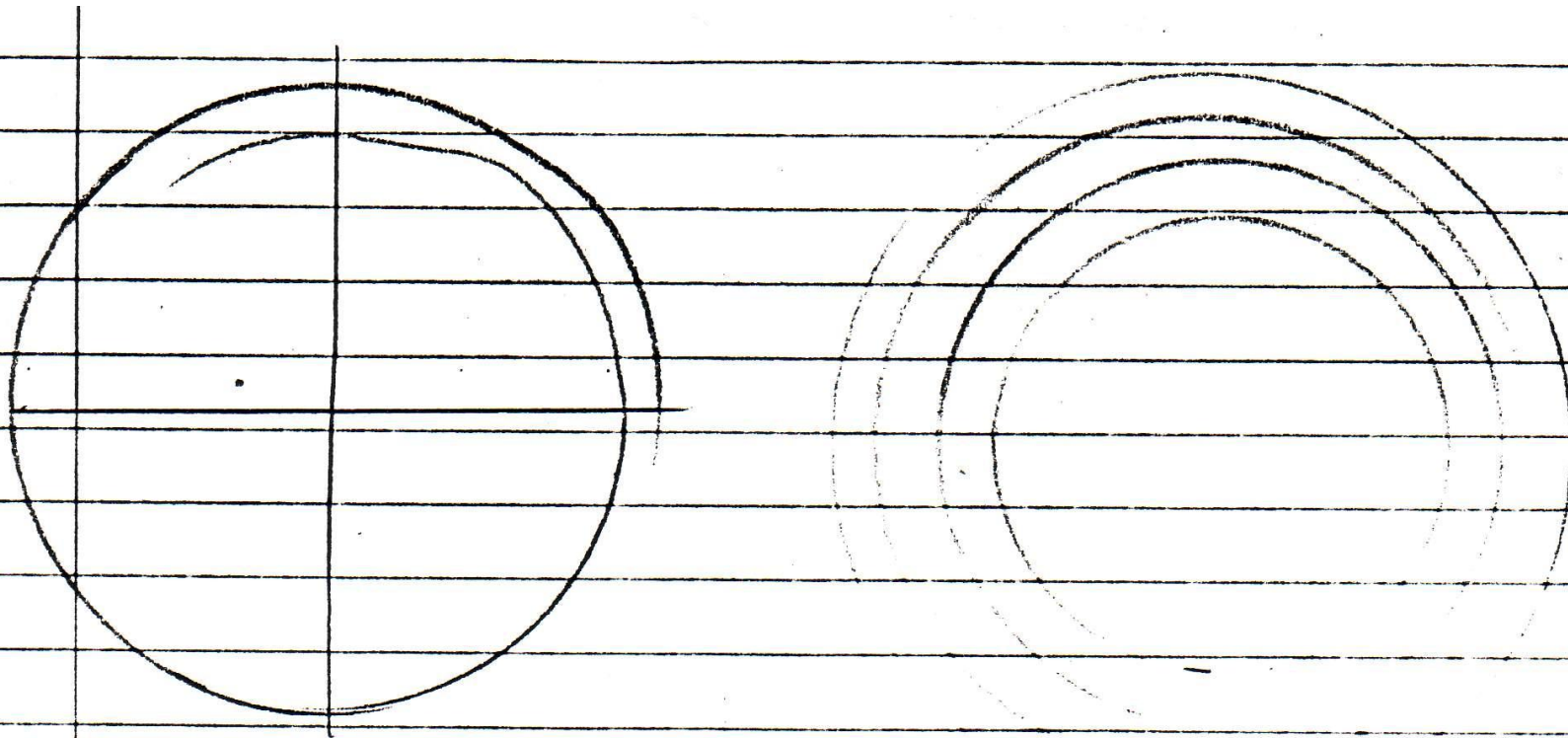


***SUBSTANCE AND FUNCTION* [Supp 638-640]**

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.

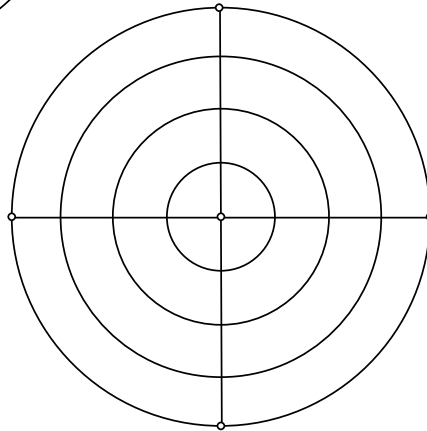
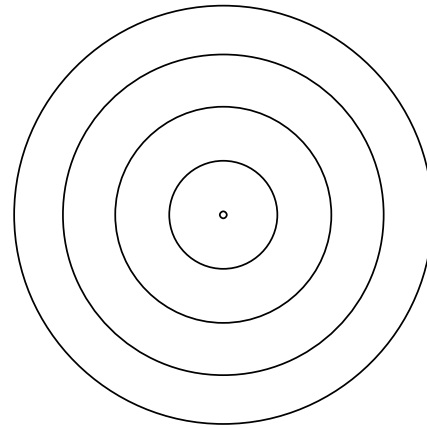
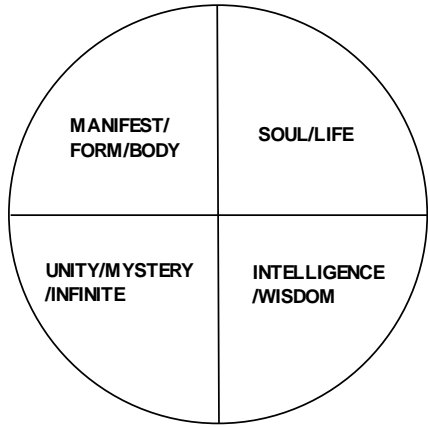
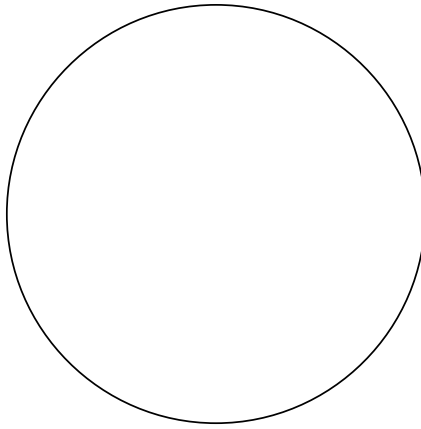
The static integrity of each of the quadrants permits us to speak of it as substance (ie intelligence) whereas the four circular forms represent the dynamical or the functioning of this intelligence. Taken in themselves, either of these points of view is an extreme, and our method is to superimpose or 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]



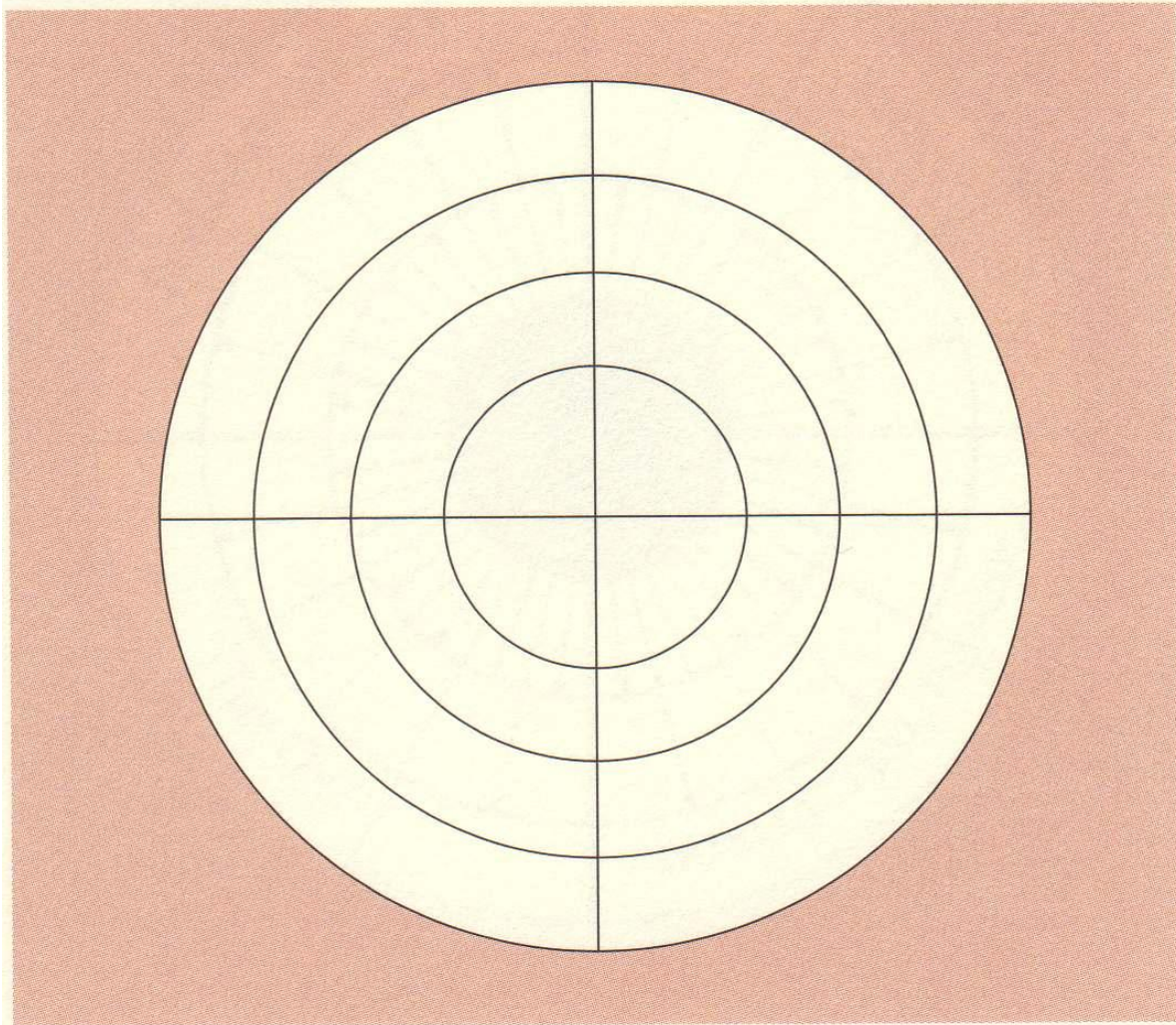


FIG. 10

USE FILE

We begin with a quotation from 5.1.10 (*Plotinus Enneads*):

[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 the Intellectual-Principle**.

Third comes the Principle, **Soul**.

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.” t8

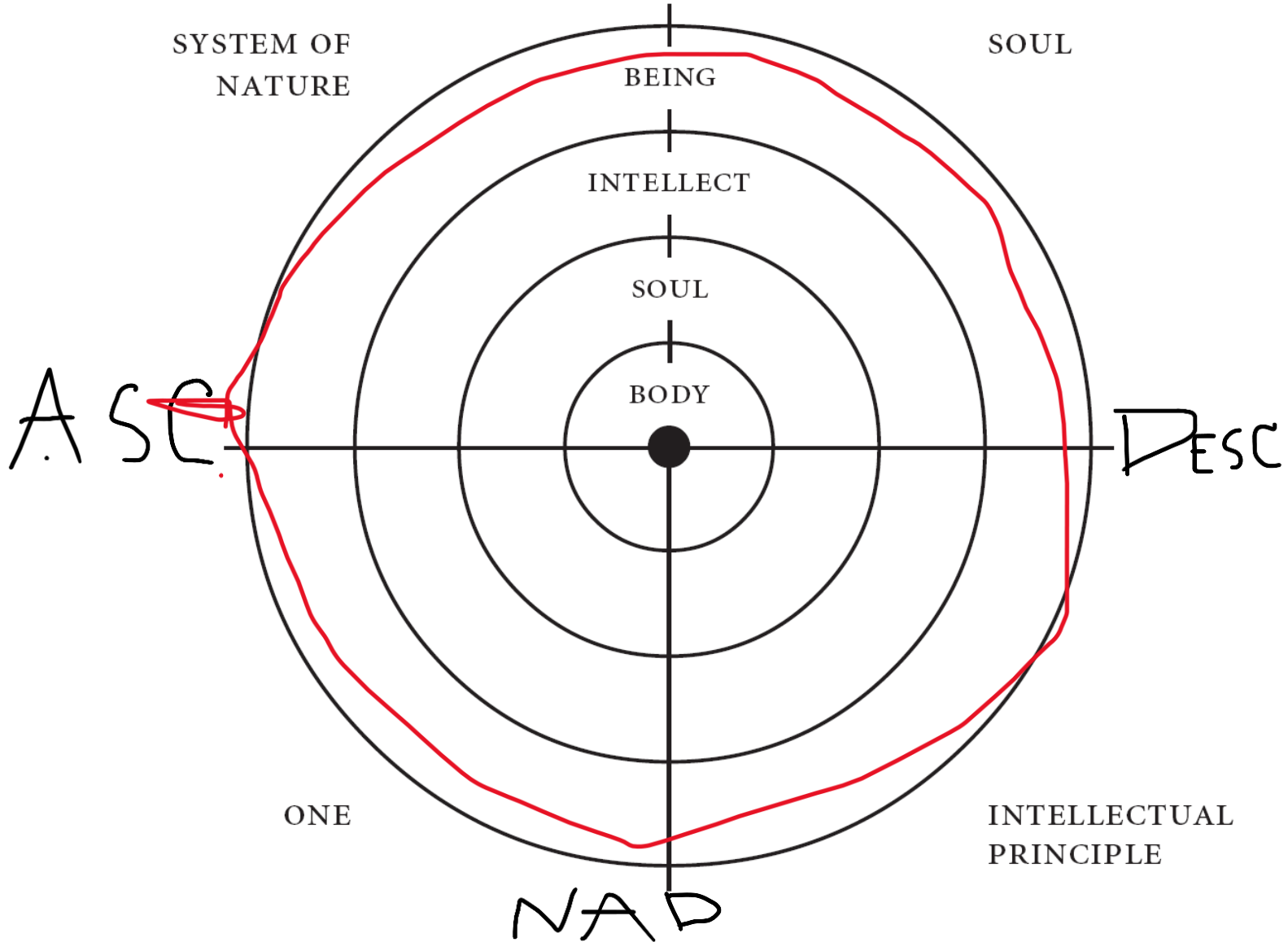
Anthony points out the need for both hierarchy and simultaneity.

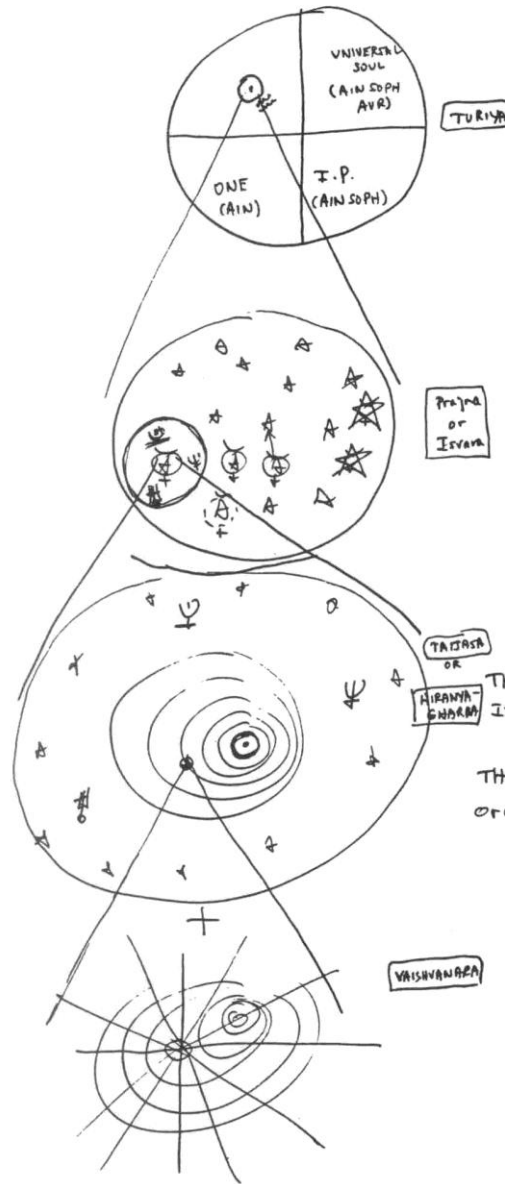
Anthony makes it clear in places that there are two perspectives on “Reality.” In one way, the philosophers distinguish these three “hierarchical” but not separate aspects of Reality as Soul, Nous, One... and they exist for the fourth, the “system of Nature” or Cosmos.

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:

FIG. 4

MID (MC)





1. One: Ineffable Timeless Godhead → Primals

**2. Nous: Logos: eternal wisdom of God
→ Inerratic intelligence**

**3. Soul: perpetual life/light of God
→ Solar System**

4. Cosmos: body of God: name/form → Earth

Next time: how Nous arises as whole
vision of Ideas:

Eye filled with vision

(Jer. 7:2) The heavenly Father speaks one Word and that he speaks eternally and in this Word expends he all his might: his entire God-nature he utters in this Word and the whole of creatures....This Word lies hidden in the soul unnoticed and beyond our ken, and were it not for rumors in the ground of hearing we should never heed it; but all sounds and voices have to cease and silence, perfect stillness, reign. This is a meaning I will not pursue. (Meister Eckhart p. 95)

...Among its many formulations we find Plato's "Idea of the Good," John's "the Word made flesh," "the conceptions of the Father" in the Chaldean sacred oracles, and the sacred syllable Pranava Aum of the Hindus. [1, p. 302] We intend to pursue meanings that Eckhart did not elaborate. In doing so, we pursue a vision, for in that Vision all of it lies.

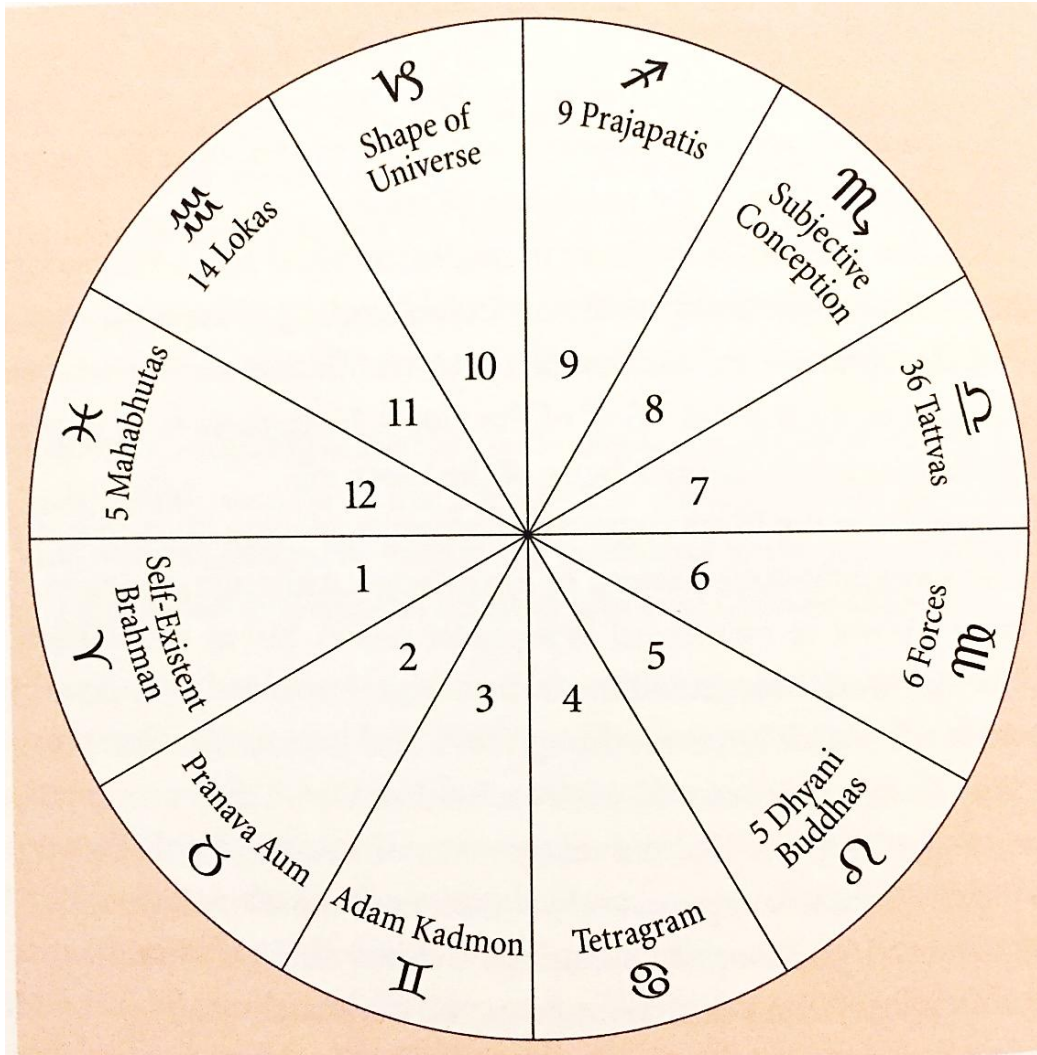


FIG. 50: CHART OF INTELLECTUAL-PRINCIPLE, BASED ON T. SUBBA ROW

So, when you look at Aries, Aries is supposed to represent the *principle* of anything, the principle or *unity* of anything. And Taurus and Gemini would represent that unity so to speak as containing metaphysical and infinite power and-- the total possibilities that are *in that* principle. So you could think of the universe as having a kind of unity. And run through this whole circle of Ideas and that would underlie that universe. You do it to another universe, the same series of Ideas.

In other words, if we take a solar system as an example, it would have to have a certain unity, a unity which is constituted by the totality of possibilities (and/in) a meta-- the infinity of power **[diagram House 2]**. Every universe would have to have this kind of arrangement. And every universe would in a sense be also constituted of all these Ideas, like it would have to have a fourfold nature **[diagram House 4]**.

So if you have sound there would be four levels of sound starting from inaudible or causal sound all the way to gross sound. The same with consciousness, there would have to be four levels of consciousness. --Ohio section 90

) 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 *Astronoesis p. 114-115*

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.*

Astronoesis p. 114-115

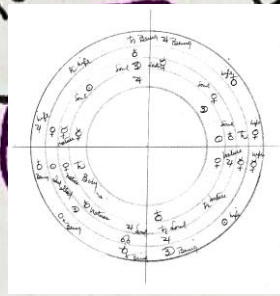
* Editors: The 1st house Idea of Self-Existent Brahman, for example, is the central idea for Advaita Vedanta The Idea of the Five Dhyanis Buddhas or Divine Incarnation, however, which T Subba Row has in the 5th house, is central to Mahayana Buddhism; the hierarchy of principles or Thirty-six Tattvas 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 *Astronoesis p. 114-115*

The Mandala to begin with is a schema... but becomes a Mandala... even to say whole and first q. is already mandala: simultaneous and sequential, hierarchy and omnipresence. The philosophic meaning of the number 4 (four levels of #) symbolizes this: Each Q is a mandala... a different view of Reality... and the whole is a paradigm for every view of Reality.

even with the simple diagram that lays out the four or the three primals and the system of nature. We can look at it as a one and three with the one has ultimate reality and everything emanates we can look at the three primal's as all of them reality from which comes the sister nature. We can look at them all as constituting the wholeness of reality. And perhaps most importantly the fourfold schema or symbol is an archetype or paradigm for everything which is a reality: Cosmos idea human the gods will will inherit this fourfold nature and express it.

↑ vision
ITQAS

unfolds



folds
o o o



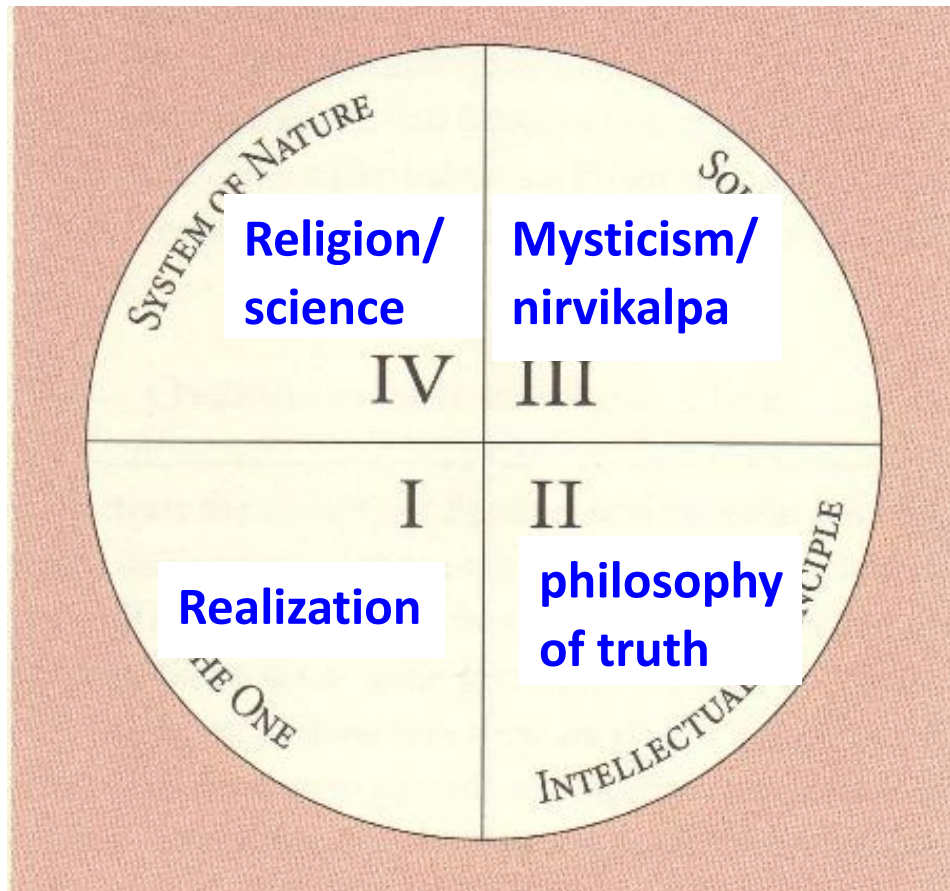
From the Bottom Up:

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

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