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Fa Tsang +

1 ZERO

Chuang Tsu: Nothingness Hafiz: “There is too much counting everywhere else.”

Form is emptiness leads us to examine again, from the standpoint of mystical philosophy, the most amazing mathematical symbol: sunya or zero. Emptiness.

When mathematicians in India began to use the sunya or cipher as a placeholder for values, then the tremendous power of numbers really took off. Now we could put 1, 10, 100: values changing just with the addition of 0.

Is zero an actuality? The Queen tells Alice: who do you see coming down the road. Alice says: “I see no one coming.” Later, the messenger is berated for being so slow. “But your majesty, I am sure no one travels faster than I do.” “Quite right” replies the queen, “Alice saw no one coming down the road long before you.”

Making nothing into a something has always led to profound difficulties in philosophy. The Buddhist sense of “sunya” is not meant to be an absolute something: that is, it should not be taken as some thing. But when everything is reduced, in essence, to sunya, neither is it “nothing.” Sunya has more a more profound deepening meaning. Sunya does not mean non-existent, but is a statement about the WAY things exist.

No thing exists independently, as a “thing.” Waves do not have a separate existence from the water.

More profoundly, everything is “open,” not closed off to other things. This is much more understandable when we take the perspective of field theory than material things. And it is easier to understand when we contrast images with the mind that holds them: all images are totally open to the mind which imagines them. All forms are in constant change, pervaded by space.

More profoundly, everything exists in the moment.

The One behind the Many is not to be mistaken for the figure one which is followed by two, three, and so on. It is on the contrary the mysterious Nought out of which all the units which make up multiple figures themselves arise. If we do not call it the Nought it is only because this might be mistaken as utter Nihilism. Were this so then existence would be meaningless and metaphysics absurd. The true ineffable Nought, like the superphysical One, is rather the reality of all realities. From it there stream forth all things and all creatures; to it they shall all return eventually. This void is the impenetrable background of all that is, was, or shall be; unique, mysterious, and imperishable. He who can gaze into its mysterious Nothingness and see that the pure Divine Being is forever there, sees indeed. (Perspectives. 247)

On Being Empty:

Zero is the empty. But what does it mean? If we are full of ourselves, there is no room for the divine. Putting a 0 on a 1 increases the power.

2 THE ONE AND THE MANY: unified theory, Re-membering, wholeness

QUOTE SANKARA ARTICLE

QUOTE: FRANZ NUMBER AND TIME

RUCKER: SET AS A ONE MANY

The one and the many: duality and unity: A set as a many considered as a One. This applies to the cosmos, to individuals, and to groups.

Sankara article: How the many unfold from the One and return to it.

Franz: number and time. The one continuum

The quality of numbers as perspectives on experience: seeing the world as unity, as complementarities, as resolution, manifestation, etc. through the numbers

Brahman x Maya = anything.

[from an article in 1950 dedication to Shankaracharya of Kanchipuram.]

There the author suggests that we can see how Brahman acted on by Maya gives Anything.

So for example, to see how Brahman x Maya gives 5. Let Brahman be represented at first by N, and Maya by $5/N$. We all see that $N \times 5/N = 5$. This is true no matter how large we let N get.

Now take the limit: i.e. let N go to "infinity." So N becomes Infinite, that is Brahman. $5/N$ becomes 0, that is sunya, maya. But $N \times 5/N$ remains the same: 5. So:

$\text{Brahman} \times \text{Maya} = \text{Infinity} \times \text{Zero} = 5.$

And of course, Brahman times Maya can be any number you like: just replace 5.

Here is a mathematical example. Infinity times zero is anything.

It is “not infinite in quantity but fathomless depths of power.” 6.9.6

Still Infinity can be helpful here because it is closer to the meaning of the one than one's first in a series. The one puts everything even being into perspective. Nothing so important compared to that infinite.

One mathematical metaphor is 0, 1, ∞.

0 represents Maya = measure. 1 represents finite numbers ∞ is the ultimate.

Let N stand for the deepest mystery of Infinity we can even point to... infinity is beyond that, unlimited.

Start with these simple mathematical statements.

$$1/N = 1/N \quad 1/N \times N = 1 \quad 1/(1/N) = N$$

Now imagine N go beyond limit... (we use the symbol ∞) Then $1/N = 0$. So beyond limit we have:

$$(1/N) \times N = 1 \quad \text{becomes} \quad \mathbf{0 \times \infty = 1}$$

Instead of starting with 1, we could have started with any number. for example, a million:

$$1,000,000/N \times N = 1,000,000 \quad \text{becomes} \quad \mathbf{0 \times \infty = 1,000,000}$$

This equation illustrates how from the Infinite, anything can arise. Just apply 0! Because infinity times 0 can equal any and all manifestations.

$$1/N = 1/N \quad \text{becomes} \quad \mathbf{1/\infty = 0}$$

$$1,000,000/N = 1,000,000/N \quad \text{becomes} \quad \mathbf{1,000,000/\infty = 0.}$$

Remember the poem zero is where all the fun begins too much counting everywhere else. To let us know the perspective that in relation to reality all the great ideas are relative because 10 million compared to timeless is 0. We have to put everything into perspective. The zero is not nothing but 5 divided by Infinity is the same as 1,000,000 divided by Infinity. 2 divided by Infinity equals zero, 1,000,000 divided by Infinity equals zero.

$$1/(1/N) = N \quad \text{becomes} \quad \mathbf{1/0 = \infty}$$

$$1,000,000/(1,000,000/N) = N \quad \text{becomes} \quad \mathbf{1,000,000/0 = \infty}$$

This equation returns all to Infinity. $5 / 0 = \text{infinity}$ and $1,000,000 / 0$ equals Infinity. And the Anthony quote if ever you should pursue it to the end meditation would show you that the whole universe is a terrestrial incident. When you take all inherent existence away, what is left is Infinity.

USE ALSO MANDALA/DEITY UROBOROS; USE MOBIUS UROBORUS EARLIER. USE DIMENSION ANALOGY.

2 WHAT IS A LINE: Dividing a line in half forever

Think about the following question:

a. Start with a line or a piece of paper and cut it in half. Then cut the half in half again. Keep going. What is going to happen eventually?

You can think about this as a physical problem, then you might think that we eventually get to atoms or quarks. But what happens to the quarks: are they indivisible? And once we get smaller than molecules, do we have a piece of paper any more? In ancient Greece of 500 BC, people were thinking about this problem, as we are today.

At first we might be concerned about getting an answer, figuring it out in some way. Some think that you can keep dividing forever. Some think you get smallest indivisible particles, or infinitesimals. Or maybe you get to a point. This problem seems analogous to the paradoxical nature of light: depending on how you measure light it shows properties of a wave (in the two slit experiment) or a particle (in the photoelectric effect.)

But it is also important to think about the process you went through. In order to explore the question about the world, we made a thought model. In fact, we started out in the imagination, or thought, when we posed the question. A thought model is one of the most important tools of science and mathematics using our powerful imagination. We make a model of the universe in our imagination, we play with it, we see what happens, and then we try it back again against the physical universe.

b. Play with dividing the line in your imagination, without being tied to the physical reality of the paper. What happens to your imagination now?

You might, for example, as you cut the line, imagine yourself getting smaller and smaller with the line: half size each time. Can you then imagine cutting a line “forever?” Will it still look exactly as it did when you started? Do you get to a point?

The original question seemed to be about something “objective:” is the paper divisible forever or not. But we see that the question shifted: it is not about the paper, but about our image of the paper. We are asking the question: what happens to the line? But actually, we miss the fact that the original line is itself a thought construct. The physical line is also an experience, a content of the mind. Don’t forget: when we try to compare the thought model to the “original” we are really comparing two images. Now think about your own experience:

c. What happened to your mind, to you as the person or experiencer, when you tried to think about the piece of paper?

We have moved from a question about the object, to a question in the imagination, to a question about the mind itself. This question leads us into another dimension of experience. Maybe one point of the problem is not to figure it out, but to open up the question--or the questioner! An attempt to grasp what is beyond us, what is the mystery, what is infinite, can open us up, put a crack in the armor of our finite intellect: so the Greeks called this Para-doxa: knowing which is beyond the limiting finite intellect.

2 Continuity infinity.

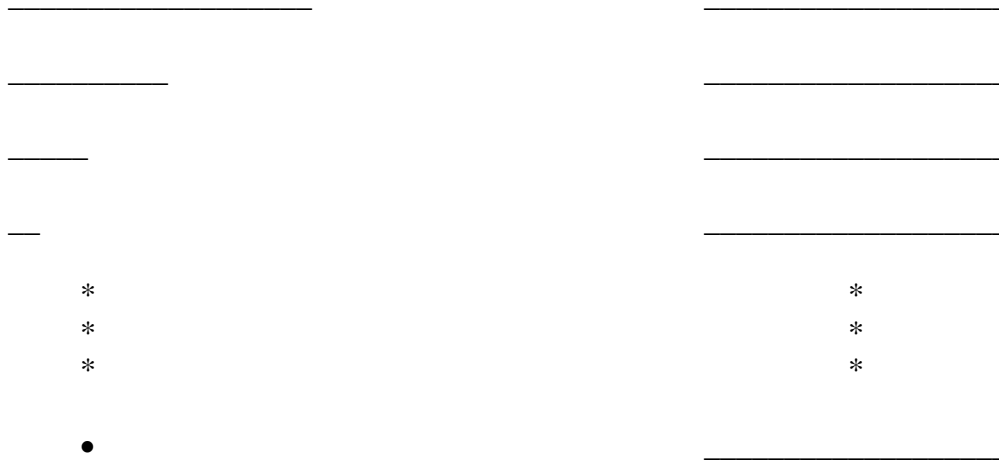
The One continuum in Franz.

The undifferentiated aesthetic continuum.

The Buddhist idea of a continuum from life to life--see bodhicitta references.

INFINITESIMALIZATION

Imagine we have kept dividing the original line segment L “all the way” down. From the point of view of the original segment, it looks like half, half, half, etc. [on the left.] But imagine we magnify the segment by 2 at each stage. Then each segment is indistinguishable from the original. [on the right]

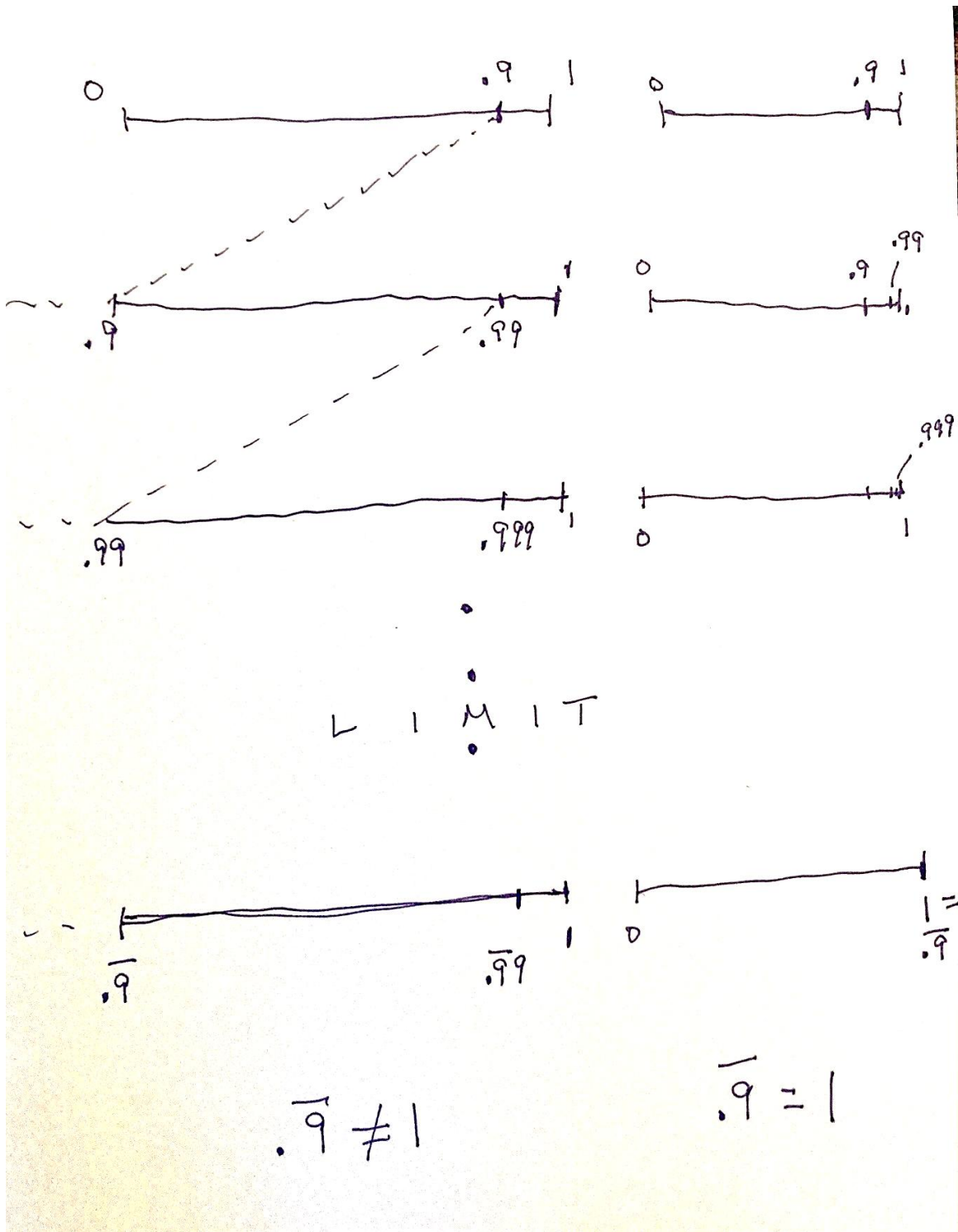


Now imagine at the end—what we call the “limit” situation—that we have an infinitesimal segment I : an “infinitesimalization” of the original line L .

In the context of the original line segment L , this infinitesimal segment I is infinitesimal, has measure 0 in the original line sense, and is indistinguishable from a point. In the limit situation, as viewed at the right, we see that the sequence of divisions stays identical: even at the “limit.”

At the limit, at the end, we have an entire “miniature” line segment—an infinitesimalization—which is continuous with infinite points: I is indistinguishable from L .

Let the original line L be a model for Reality, in fact for the infinite depths of power, and the infinitesimalization of L a model for a participant in Reality. Here we see that the original infinite reality includes an infinity of infinitesimalizations, which do not disturb the ONE at all. In terms of the original, the infinitesimal is 0, but in itself it is infinite. We see how any real being can take itself to be unique, inherit the quality of ONE, and not disturb the ONE itself at all.



2 INTERLUDE: INTERBEING

In inter-being not only is every tree made of non-tree elements, but every non-tree in the universe is also "made" of this tree.

But sunlight in itself: can it be made of non-sunlight? What gets refunded into sunlight? Does the light ever really become non-light, or is it always light, the spark remaining itself? nothing becomes sunlight: it is what it is, but moonlight is always inter-being and always becoming something?

If all is interbeing, where is the meaning, the deepening, the it isness of it? Does all devolve into universal relativity?

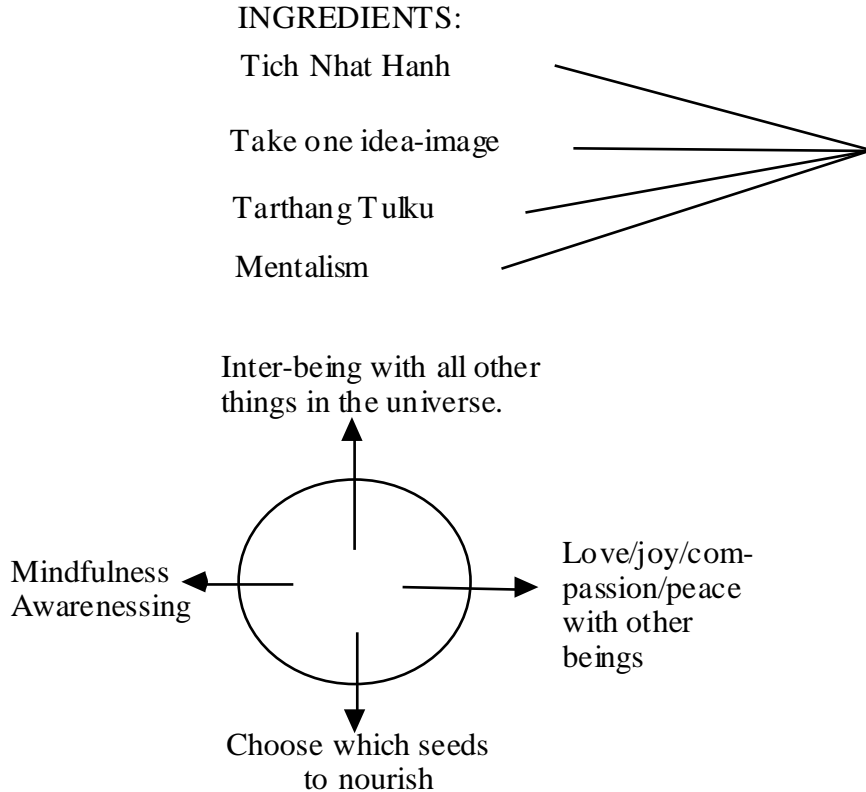
How is my whole body, bodies, an expression of the soul? The four elements show forth, or reflect or catch the soul in different ways.

How are Venus, Mars and Jupiter also involved in the process?

The throat is the place of dreaming, not only speech.

Start with experience: how to silver it?

Exercise: image a FEA or W mirror. Then realize that this thought experiment has been the mirror to try to catch or fix intelligence.



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.

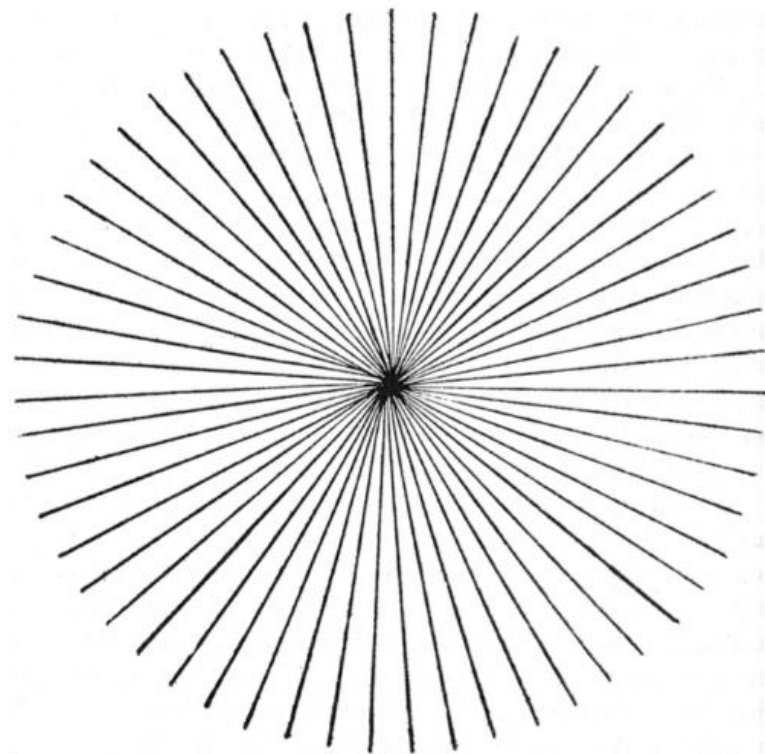
It will be seen that it is not the radial lines which can impose a limitation on a centre because they leave the centre free to expand ad infinitum. It is the circumference which imposes limitation on the centre. This circumference can be considered to become larger and larger as the radial line representing the individuality of the Monad approaches the ideal limit of zero thickness.

When the circumference expands to infinity the line becomes an ideal line in the realm of the Unmanifest. So, by this simple mathematical analysis which is symbolic in character we can resolve the paradox of the co-existence of individual uniqueness with an ever expanding consciousness which ultimately embraces the whole cosmos in the last stage.

Does the figure indicate Oneness or Manyness? Both

If we consider only the centre it indicates Oneness. The moment we leave the centre it indicates Manyness.

The further we move away from the centre the more do the radial lines diverge, indicating greater and greater separation in consciousness. A closer examination of the figure will show that there is a still subtler Oneness than the Oneness in the centre and that this over-all Oneness includes the Manyness also. For, if the figure is considered as a whole, including both centre and radial lines, it is still the



representation of the One Reality.

3 Ratio and Proportionality: golden mean and self-similarity.

QUOTE: FROM PLATO REPUBLIC, BOOK 7

HARMONY and Means and meaning: Meaning, to make a mean, or harmony between two positions.

EUCLID: constructing an equilateral triangle. The first reconciliation is Three.

Living in proportion: applying the golden mean. Harmony. Five pointed star and the transformation of egoism into enlightened qualities. Divided line. Balance is not center. Middle way between the extremes.

Confucius: the mean.

Buddha: the middle way.

Tao: proceeds by opposites.

Complementarity

Plato: the golden ratio and the harmony of the spheres.

Things in proportion, and things which are incommensurable. Mathematics tells us that not all things have a finitely expressible ratio.

“Puts himself into harmony with the World-Idea.” Alignment: which side are you on, the ego or the Overself.

- a. Arithmetization of ideas: rationalization of ideas: putting divine in a ratio so that we can apprehend the infinite. Spacing and timing out of the infinite into manifestation.
- b. Levels of knowledge.
- c. Harmony of the chakras, planets, parts of the human being. Monochord.
- d. Order and unfoldment of the world-idea.
- e. Incommensurability.

3 ALIGNMENT, TAO, HARMONY AND PROPORTION

Plato's analogy of the divided line in Book 6 of the republic is a masterpiece and one of the first mathematical descriptions of what it is like to come into harmony with the cosmos. Plotinus: "Just as these exist for the cosmos, so we hold they exist for ourselves."

On the one hand, we find the different levels of being and knowing as coordinate: a deep mind can know deep truths. "No one really saw the sun who did not first become sunlike." All knowledge has an ultimate core of identity: what you see is what you are. But this has several levels of meaning.

There is a core of identity even in our every moment of object experience. If not, there is no basis for perception at all.

But if I only see the surface of things, I will not appreciate your deep being. I will be my mask and conditioning relating to your conditioning. So we can learn to stop, see each other and ourselves as the divine angels we really are, and relate in another dimension. As we actualize deeper vision, we see more. We see differently, as the Tantric View of Life suggests. We don't leave behind sense-perception and logic when we begin to get intuitive promptings, but we put them into proportion. Ultimately, Plato's line is an image of a harmonious wholeness of the parts of our being, which functions as a one and many, a "one continuum" to apprehend just what is, in an appropriate way. It is the mind of the sage, who responds to what is there, is aligned with the infinite dimension, knows when he/she doesn't know. Plotinus: "to be is to know without images." Both ways.

The Tawil of Arabi is also a spiraling series which moves behind the veil to see what is the mystery behind appearances.

Our world gives the appearance of being ordinary, but actually is a miracle.

So: we move to examine the Tree, and we move to see ourselves. Stripping away some layers so we can appreciate what is.

Being in alignment is like a tumbler lock: when all the numbers are in the right sequence, there is a hole all the way through and we can see.

SEE: Avery:Avery1:classes: divided lines.doc

3 Divided line discussion with Arete 9/5/94

1. Intelligible and sensible sun make the first division.
2. Plato does not give the golden ratio definition.
3. Only with the golden ratio do we get
 - Whole line is related to the parts: the entire becomes an organ of perception in which the insight is present in each function of the soul. In this organ of perception the soul is learning from the world-idea, the faculties or functions are being assimilated.
 - When the line functions as a whole this is the same as being in the intelligible.
 - The Idea of the individual, the logos or idea God has of you is being evoked from the soul, as much as the World-Idea is teaching the soul.
 - Soul attains to self-realization only through the Nous. In itself, the soul is gnostic and fabricative, but not self-agnostic.
4. Plato wants the visible to have some truth in it, and the intelligible to contain the paradigm of the manifest. The truth of the sensible image world and the prefiguration of the manifest in the intelligible have the same length.
5. Soul provides the unity, it is the line, while the world idea gives being to the soul. The line is divided and undivided:
6. Imagination is the total overlay, projection, the individual perception.
Sense is the world-mind's object, the givenness of the forces in the world mind.
Reason is the transitting soul of the cosmos.
7. Each level of the line has four levels.
8. There are nested lines, and the whole is like a chinese bridge.
9. Every level of life is also a grade of thought.
Do not keep the sections separated but as inclusive circles.

4 Self-reference and self-similarity infinities. Iteration: Complex processes from simple rules.

The double mandala: Vajra and Gharbha

The Tibetan: deity in mandala and vice versa.

Infinite yellow bells

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this-- that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it ``heaven will be added unto you."(Perspectives p. 290)

The mind must constantly give itself up to the idea of its own infinity. 82

It is the shortest step in humility that we can take to admit that we are all *en route*, and leave it to others to talk of final attainments. In an infinite realm of nature, the possibilities are also infinite. "2/5.40">40

4 Self-reference and self-similarity infinites.

If a part of a figure duplicates the whole figure, show that this implies that the figure is infinite. Examine the Land of lakes butter container. Is the picture infinite? In what sense? In what sense are you self-similar? Physically? In your habits? Every cell? Give examples of objects or situations in your life which are self similar.

* Look at the Koch Island curve. Is it contained in a boundary? Is it infinite? What is the actual final object? does it exist?

Worlds within worlds. Quotes from PB on the infinity of the world-idea, and from Maitreya.

Cusa: "The vision of God",

Sufi idea of the heliotrope seeking its own source.

Plotinus: each separate life lives by life entire, each is omnipresent, each idea is a unique form of the whole.

Self-knowledge: can the mind look at itself looking?

Read Plato's divided line. How is knowledge similar at different scales? How is conceptual knowledge like reason or direct insight?

4 Iteration: Complex processes from simple rules.

butterfly effect for humans: every action has unlimited consequences in a non-converging system.

Tendencies: we start out different, but human nature tends to bring us closer together.

Strange attractors: our past conditions our present behavior, but not absolutely deterministically.

Combined dependent origination: in PB "Birth of the Universe" and buddhism.

4 MIRRORS: WEDNESDAY NOV. 22 1995 7:30-9 AM (after listening to TNH tape)

Imagine laying in bed quietly after having been breathing mindfulness for a while. Some problem idea about mirroring is floating in: What is the relation of the silvering and the moon? How does focusing the moon catch the sun and focusing the sun makes us attentive to the moon? What is the nature of this idea-image? Keep bringing attention to stay with the idea-image. The idea itself is like a kind of living cell, protean, transparent, but has to be held, the attention has to be held to it.

SUDDENLY the thought itself is like a mirror, the investigation includes the elusive idea. The idea is a tiny square mirror: reflecting back.

THEN it is connected into a vast indefinitely long flexible sheet of rubbery silver. It stretches to the past and the future, it is not an isolated mirror.

THEN there are millions, indefinitely many, of these tiny mirrors filling the mind space: and the space between them is mind. Each one, though, is bright.

THEN each mirror opens up inwardly, you can go into it if you like, and includes meaning.

At one point the intensity of the lighting up ness of the tiny mirrors increases, very bright.

At another time the image of my own face, my inner face, appears in a mirror.

THEN the whole tiny mirror expands and is my whole experience, not just a tiny inner mirror. The breath too is not separate from the rest of the world, the in and out breathing is open to the whole universe.

THEN the mirror changes shape: it curves and focuses the awareness. I can use it to point my awareness back through time, as a ray viewing all the past of me, or I can point it into me, to see deeper into me. Some of Tulku's exercises come alive, but the great body is itself all mirrors.

THEN Fa Tsang's hall of mirrors comes to mind, and the polishing of mirrors by the sixth patriarch, Han shan's poem in the lake there is no zen, the crystal of Norbu, the bimba and pratibimba of Shankara, and the animate.

THEN the mirror becomes liquid: a liquid place where images are, not the surface of the liquid, but the whole liquid thing is the medium for the images. {Images mirror and the mirror images] The mirror dissolves in water so that somehow the whole water is mirrory, not only the surface.

Are fire and air also mirrors? (later on a walk the air mirrors fly around.)

THEN the wind comes: these mirrors are flying around like tiny shining snowflakes.

The thought problem itself was somehow the mirror: it provided the reflecting surface which shone a light into the mind, as well as reflected thought back on itself. An active imagination with/within myself, which soul did to me.

The whole experience was a way to work with the idea images. Make the fixed image volatile and the volatile attention fixed. Hold an idea tightly enough so it stays, but not to kill it--like the snake. Attend, but now too tightly, relaxed attentiveness. Move the image, but keep it in the ken. Work with the fixing and dissolving. Don't bring in concepts, but keep the problematic in mind. Let the image go where it wants: like you playing with a weegee board, and the message begins to take shape. You cannot determine it too early, just let it go where it wants. The idea-problem silvers the image, keeps it from flying all over. Mindfulness fixes the attention. Mindful breathing brings me back ever so often as I get deeper into the mirror, and between the mirrors. The whole process is filled with a sense of well being, of stability, of freedom.

5 EQUALS AND IDENTITY

Whenever we say two things are equal we have to say: in what sense are they equal. In fact, whenever we say two things are equal, we usually mean that in some sense they are not, or we would not write the =. For example, we don't usually bother to write $5=5$.

When we write $3 = 1+2$, the two sides of the equality are not identical.

In the oldest philosophic texts that have come down to us, the Vedas proclaim the identity of the individual and universal: That thou art. There is not even the verb is in between

- Atman is Brahman (Upanisad)
- Form is emptiness and emptiness is form (Prajna Paramita Sutra.)

There is something profoundly not obvious in these equations. There is something to experience. What does the "Is" mean here? Of course, in Sanscrit, the sentences have no verb: Simply Rupam Sunyata, Sunyataya Rupam. OR: Sarvam he tat Brahman. All this is Brahman.

In fact, Brahman IS is. The great mystery: why there is rather than isn't. IS is the most profound verb.

Thoughts are of the nature of mind, but thoughts are NOT mind. Nothing the mind can think into existence is IT. So think about the relation of the dreaming mind and the forms which it has produced. In one sense the forms and the mind are identical. But in another sense, they are not. No form can capture the essence of mind. So forms reveal mind, they point to mind, and at the same time they conceal mind. I say in the dream "this is a bear." Well, in one sense it is. And in another sense it is not: it is mind. It is an image. In fact, our knowledge is deeper when we are not having any thoughts. For Plotinus, the truer the knowing, the closer the identity of knower and being. "To know without thought or image is to be. (And: To know is to be without images.)

But take that into wakeful consciousness. We don't normally say: this is my experience of some X which my mind experiences as "bear." In fact, can I say anything more than that it is just "This.?"

Most of the time we spend judging and comparing things to see if they are equal. Is this person better than me, getting more than me. How can we really compare human beings, though? "We hold these truths. That ALL men are created equal."

Well in fact, we mean that in essence there is something equal about all men. But as created, as they create themselves, they are not equal.

Now consider our problem of perception again. When we know something, Plato claims in the Sophist, there must be something identical. If two things are like in any way, there must be some element in which they are identical. If not, then they are absolutely dissimilar.

How are you and I identical? Can we know this basic identity? Chuang Tsu writes, in the "joy of fishes." He walks with his arch protagonist Hui Tsu across a bridge. "Ah the joy of fishes." Hui quips: "You, not being a fish, cannot really know the joy of fishes." Chuang replies: "Then you, not being me, cannot know whether I know the joy of fishes or not!" But Chuang goes on: "I know the joy of fishes by the joy I feel when I cross the bridge and feel their joy in myself too. (when I experience the joy which is simultaneously known as being the fishes enjoyment as well.) This is a profound identity here.

6 (31 march 1971)

AD: The point here is to try to infiltrate your consciousness with this notion that infinity lies within you. You've got to try to get the feeling and the basic idea that he's trying to get across here. Because if you can grasp this you can see there is no beginning and no end to you: there is no size no dimension... there is no end to your evolution there was no beginning to it. When you put the one who's having the dream in each those persons having [i.e. *in*] the dream, you are filling him with infinity so to speak."

AD: Now doesn't this mean that the World-Mind in its totality has to be in you, as in me? And yet if the totality of the World-Mind is in me, how could it be in you?

S: because you're in him.

AD: of course! and he's in me. ... every individual thing has the completeness, the totality of mind in it.

6 INFINITY

CHUANG TSU

In his essay/poem "the absolute necessity of what has no use," Chuang Tsu says:

You say Tao is useless. Here is a metaphor. Right now you are only using the small piece of earth you are standing on, not the rest of it, nor the universe the earth is part of. Yet, imagine taking away all the rest of the earth and the universe except for that small part. Now you can see the absolute necessity of what is not being used.

Even simple finite activities require a background of infinity. Each moment of experience we have in our mind only a small number of forms. But each moment our experience depends on the whole of space, and on the Mind which holds the whole of space. We seem to look out into outer space. But if we change our perspective to that of another galaxy, it is our body which is in vast outer space. In life, your boundless nature, awareness, is a dimension of each moment. The infinite is present all the time, just needs to be uncovered. Each wave on the vast ocean has immeasurable depths supporting it.

Even simple addition assumes the background of the infinite number system. We now use the term "field" in mathematics, just as physics uses this idea for the whole field of energetic interrelation assumed by each event. For ancient cultures, infinity was simply the idea that not everything could be contained within the finite experiences of humans. Our finite knowing was always in a context of unknowing. In some way thoughts limit the infinite potentiality of mind, and also define it so that it can be accessible at all. So each particular mathematical activity assumes the whole of mathematical theory as its background. The word "theory" in Greek, is what we now call "contemplation."

You can become aware of this mind-space, this vast background to experience, if you let the forms of experience go, but remain aware. You find that the awareness is your connection to the

vast dimension of experience. It already is you. To access it by deliberately doing something, is to add veils. Let the doing go on, but become more aware that there is more to life than the continual thoughts and images.

6 INFINITY

Imagine yourself as a completely unknown mystery.

Imagine yourself as infinitely radiating power.

Imagine yourself as omniscient awareness.

Imagine yourself as an infinite matrix of intelligences.

Imagine yourself as infinitely similar to every part of yourself.

Imagine yourself as infinite living awarenessing.

Imagine yourself as infinitely harmonius beauty.

Imagine yourself as infinitely transforming imagination.

Imagine yourself as the infinity of all infinite suns.

Imagine yourself as completely void infinite space.

Imagine yourself as the timeless I, with no object to refer to.

Imagine yourself as dissolving all appearance into infinite space or infinite bliss.

6 Infinity in logic, language and proof.

Paradoxes of countable and uncountable infinity.

ping pong ball, hotel infinity, 1-1 matching of points, 1-1 matching of even and all integers, .9 repeating and 1, stairway paradox, Escher. Infinite regress: the other side of this card is false. Mobius strip. Define large: see big.

Infinite regress arguments in logic.

Intuition or seeing vs. logical proof.

literature: self referencing essays.

Paradoxes.

Read Koestler's book *The Act of Creation*. Read about Non-Local minds in the introduction to *Dossey*. Read about non-logical thinking.

PB PARAS *THINKING ON THE INFINITE*

What is newer than a new dawning day? What a chance it offers for the renewing of life too! And how better to do this than to take a positive affirmative Declaration like, "I Am Infinite Peace!" as the first morning thought, and to hold it, and hold on to it, for those first few minutes which set the day's keynote? Then, whatever matters there will be to attend, or pressing weighty duties to be fulfilled, we shall carry our peace into the midst of them. 4.6.113

I call it paradoxical thinking as opposed to logical thinking. "I am infinite being" is a declaration which does not fit into the logic of conventional experience. 4.6.143

Think! What does the "I" stand for? This single and simple letter is filled with unutterable mystery. For apart from the infinite void in which it is born and to which it must return, it has no meaning. The Eternal is its hidden core and content. 8.1.8

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this--that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you." 21.5.95

The mind must constantly give itself up to the idea of its own infinity. 24.4.82

The topic with which all such metaphysical thinking should end after it has pondered on mentalism is that out of which the thinking principle itself arises--Mind--and it should be considered under its aspect as the one reality. When this intellectual understanding is brought within one's own experience as fact, when it is made as much one's own as a bodily pain, then it becomes direct insight. Such thinking is the most profitable and resultful in which he can engage, for it brings the student to the very portal of Mind where it stops activity by itself and where the differentiation of ideas disappears. As the mental muscles strain after this concept of the Absolute, the Ineffable and Infinite, they lose their materialist rigidity and become more sensitive to intimations from the Overself. When thinking is able to reach such a profound depth that it attains utter impersonality and calm universality, it is able to approach the fundamental principle of its own being. When hard thinking reaches a culminating point, it then voluntarily destroys itself. Such an attainment of course can take place deep within the innermost recesses of the individual's consciousness alone. 28.2.99

There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. 28.2.102

The little centre of consciousness that is myself rests in and lives by the infinite ocean of consciousness that is God. The first momentary discovery of this relationship constitutes a genuine religious experience, and its expansion into a final, full disclosure constitutes a philosophic one. 25.1.31

The uniqueness of each person, his difference from every other person, may be metaphysically explained as due to the effort of Infinite Mind to express itself infinitely within the finite limitation of time and space, form and appearance. 25.1.157

The omnipresence of the Infinite Mind carries great meaning for us individually. For it signifies that this Mind is not less present and not less active in us too. 23

6 INFINITY and the IMAGINATION

POESIS

◆ Infinity is a fathomless gulf into which all things vanish. ◆◆ Marcus Aurelius. 121-180. ◆ Roman Emperor and Philosopher

◆ Infinity is where things happen which can't. ◆◆ Young student quoted by Arthur Koestler in the Act of Creation.

◆ Infinity is a dark illimitable ocean without bound. ◆◆ Milton. ◆ 1608-1674. ◆ English Poet

An infinite set is one that can be put into one to one correspondence with a subset of itself. ◆ George Cantor ◆ 1845-1918. ◆ German Mathematician.

◆ Infinity converts the possible into the inevitable. ◆◆ Norman Cousins. ◆ April 15. ◆ 1978

The universe is not bounded in any direction. ◆ If it were, it would necessarily have a limit somewhere. ◆ But clearly a thing cannot have a limit unless there is something outside to limit it. ◆◆ Lucretius. ◆◆ 99-55 BC

Who can number the sand of the sea, and the drops of rain, and the days of eternity? ◆ Ecclesiastes 1:2

◆ Oh moment, one and infinite! ◆◆ Robert Browning. ◆ Poet ◆ 1812-1889

To see a world in a grain of sand
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour. ◆◆ William Blake. ◆ Poet, artist. ◆ 1757-1827

It was a dark and stormy night Images. ◆◆

We must not take the One as infinite in extent, but rather as infinite in fathomless depths of power. ◆ Plotinus . ◆ 3rd century mystical philosopher. ◆ Ennead 6.9.6

The One cannot be measured: it is the measure, not the measured. ◆ Ennead 5.5.11

Nothing bothers me more than the possible infinity of space and time. ◆ Yet, nothing bothers me less, as I never think about them. ◆◆ Anonymous joke.

LONGER REFERENCES:

Archimedes: \blacklozenge The Sand Rechner

Dedekind: on the irrational

Hwa Yen: Fa Tsang \blacklozenge s hall of mirrors

[One and Infinity: approaching The Enneads of Plotinus](#)

Written by Avery Solomon

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[Enneads references are to the Mckenna translation, Larson Publications, 1995.]

ENNEADS BACKGROUND

Open to almost any tractate in The Enneads of Plotinus and read a self-contained, beautiful and inspired poetic discourse. Or delve deeper, and find landmark non-denominational mystical philosophical treatises, worthy of prolonged analysis. Even today, with a great wealth of modern nondual teachings and ancient wisdom, the Enneads provide daring insights into the vastness of Reality hardly touched anywhere else.

Perhaps the most profound mystical philosopher of ancient times: the third century neo-Platonist Plotinus wrote essays in response to student questions. Organized after his death into 54 tractates—the so-called Enneads (means “nines”) were the capstone of 700 years or more of Pythagorean and Platonic thought, and took that thought to another level through Plotinus’ direct experience of Reality. They also form the basis for the following 1200 years of Christian and Muslim religious and philosophic thought in the western world.

ESSENCE OF ENNEADS IS ONE-NESS

What do we find at the core of these writings? In essence, the essays of Plotinus present us a philosophy of reality as ONE-ness. In many of the tractates, questions about the nature of happiness, beauty, freedom, knowing all are considered and find a resolution in the ONE reality.

What value could there be for us in this austere view? For Plotinus, without the Unity, there is no value to anything else. We hope to see more as we proceed. The words of a Sage carry an assurance that reality IS: evoke an atmosphere of the nature they describe and awaken our desire to experience. Indeed, Plotinus says that even the reasoning that shows there is ultimate reality “was already a kind of initiation.” (1.3.1)

My teacher Anthony Damiani answers like this:

“after all the greatest joy that a human being can have is to try to fathom the unfathomable. When you get to the point where you give up then you get enlightened -- but you better try real hard in the beginning.” [transcript 03/12/82]

An inquiry into reality has the possibility to weaken the ego’s self-centered attitude and evoke an atmosphere which inspires us to experience ourselves. If even the teachings about reality have this value, imagine the actuality! Are adventures in reality only for the ancients? Has reality changed so much today that these hypostases are different? Plotinus bids us to not be satisfied with the concepts, but to experience for ourselves

. Let us explore two essential questions which bring our attention to the ONE.

QUESTION 1: WHAT IS UNITY?

No name can capture reality, but as Plotinus says: “since name it we must there is a certain rough fitness in designating it as unity.” (6.9.5) He says further on: we use the terms to communicate: “indicating it to each other by a designation that points to the concept of its partlessness while we are in reality striving to bring our own minds to unity.” 6.9.5 So these terms the ONE and the Good are pointers. But what do they point to? His phrase “striving to bring our own minds to unity” anticipates his own question and answer dialogue in the next section:

In what sense, then, do we assert this Unity, and how is it (the One) to be adjusted to our mental processes? (6.9.6)

Unity does not fit any of our preconceptions. We listen to the Sage, informed by reality, hoping the words will help us to “adjust” our mind and bring us a touch of reality. It would be a great mistake to take ONE in our usual meaning of the word. It is not a homogeneous block, a single point or first in a series. Yet all this does not mean we have nothing: for immediately Plotinus confronts us in 6.9.6 with a view to blow us apart:

Its oneness must not be entitled to that of monad and point: for these the mind abstracts extension and numerical quantity and rests upon the very minutest possible, ... We must therefore take the Unity as infinite not in measureless extension or numerable quantity but in fathomless depths of power.

. In many tractates such as here, Plotinus uses a combination of affirmation and negation: leads us to the ONE by moving to a grand view, and then pushing us off the edge. Yes, we try to form an image-- Intelligence, God, Mind--the greatest value we can imagine It is not enough-- we have to go one step beyond:

“Think of the One as Mind or God, you think too narrowly. ... For This is utterly a self-existent, with no concomitant whatever. This self-sufficing is the essence of its unity. Something there must be supremely adequate, autonomous, all-transcending, most utterly without need.” 6.9.6

There is no doubt for Plotinus that One, reality, IS, but we should not expect to say “what” the ONE is, since the ONE is not a “what.”

...Note that the phrase transcending Being assigns no character, makes no assertion, allots no name, carries only the denial of particular being;...Its definition, in fact, could be only “the indefinable”: ... And this name, The One, contains really no more than the negation of plurality: under the same pressure the Pythagoreans found their indication in the symbol “Apollo” [a= not; pollon= of many] with its repudiation of the multiple. 5.5.6

The only way is to make every denial and no assertion, to feign no quality or content there but to permit only the “It is” in which we pretend to no affirmation of non-existent attribute: 5.5.12

In the original Greek, the word for One, en, is close to on: the word for Being. Going “beyond being” even has linguistic base: “in our very form of speech we tell, as far as may be, that Being [on: the weaker sound] is that which proceeds from [hen: the stronger] The One.” 5.5.5 Perhaps in English language we come close to this meaning by shifting is to is-ness, or being to be-ness or That-ness. And perhaps most directly to the point, in 6.7.38:

It is not that we think it exact to call it either good or The Good: it is that sheer negation does not indicate; we use the term The Good to assert identity without the affirmation of Being. 6.7.38:

PARADOX: ONE AND INFINITY

Thus Plotinus does not hesitate to make use of affirmations to counterbalance the denial of all qualities to the ONE: in order to “adjust our mind to Unity.” Reality is best understood through dialectic, which includes paradox and complementarity, rather than linear logical thinking. Paradox means literally that which is beyond (para) finite logical thought (doxa.) Another word used by the Greek philosophers is Aporia: a dialectical process which brings together two contradictory perspectives in order to bring our mind to a halt. Though

we cannot comprehend reality with words, dialectic opens our mind to receive a response. And the ONE is like a magnet that draws us and draws out our own remembrance--in this sense the ONE is also the Good: it is the resolution of all problems and leads us to itself.

Plotinus even dares to describe the paradoxical interiority of the ONE in a fabulous passage in 6.8.16:

The ONE's "being is constituted by this self-originating self-tendance--at once Act and repose"

"If then this Act never came to be but is eternal--a waking without an awakener, an eternal waking and a beyond-Intelligence—the ONE is as It waked Itself to be. This awakening is before being, before Intellectual-Principle, before rational life, though the ONE is these; Thus the ONE is not 'as it happened to be' is but as It willed to be.

John Deck (Nature, Contemplation and the One) very thoughtfully points out that when the ONE is described as beyond-intelligence it does not mean without intelligence, but rather super-intelligence. Though it is ineffable and beyond being all existence grows from it.

We have to confront this juxtaposition of repose and act right in the ONE :

... Only by a leap can we reach to this One which is to be pure of all else, halting sharp in fear of slipping ever so little aside and impinging on the dual: for if we fail of the centre, we are in a duality which does not even include The authentic One but belongs on both sides, to the later order. 5.5.5

So One is inviolable. It is also infinite. It is self-awake. It radiates. Finite intellect cannot put these descriptions together: we must find these meanings in our hearts. The leap we hope to take is not into a foreign good, but our own Nature as Good.

QUESTION 2: HOW DOES ANYTHING ARISE?

Now that we have heard something of the nature of the ONE we address a second question: (5.1.6)

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?

There are two interrelated questions here: given the nature of reality as ONE, HOW and WHY does anything come about? The answers follow directly from the nature of the paradox we have just been discussing. Reality in its intrinsic unific self-perfection nature includes "infinite depths of power" and a "self-tendance, at once act and repose."

Plotinus answers his own question with the fabulous idea of "essential production."

All existences, as long as they retain their character, produce--about themselves, from their essence, in virtue of the power which must be in them--some necessary, outward-facing hypostasis... Again, all that is fully achieved engenders: therefore the eternally achieved engenders eternally an eternal being. 5.1.6

It is natural to spontaneously "produce". But: careful! For the ONE there is no going anywhere, or doing anything at all. There is no "arising" because the ONE already is perfect, including everything

It is precisely because that is nothing within the One that all things are from it: ...Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed... 5.2.1

The One is perfect in stillness and in power and awareness. As a metaphor, it is like an infinite sun shining. There is no need of extrinsic agency, or any agency at all, in the emanation of universes and multiplicity. It is the Nature of reality. This is the remarkable insight.

OMNIPRESENCE

It follows from its nature that the ONE is always present, and inviolable in its presence. It is, in the words of Plotinus, "omnipresent." If we follow these ideas of the ONE, everything else will naturally follow.

God- we read- is outside of none, present unperceived to all...

Thus the Supreme as containing no otherness is ever present with us; we with it when we put otherness away. ... We are always before it: but we do not always look... 6.9.8

The consequence for the human situation is that Reality is omnipresent, and we are always in this presence. From a discussion of Reality, naturally follows a practice of recognizing and living reality. The descriptions of the ONE in Plotinus apply to anything which is a one, serving us as a guide and paradigm for human nature as One and Good. Next time we follow some of his suggestions for Practices.

7 SACRED SPACES; Cosmology and the Shape of Space: **Plotinus: imagine the cosmos, then remove matter**

THE SHAPE OF SPACE

What is the cosmos: perspectives on space time and causality.

What is the purpose of this vast cosmos, for me?

How do we fit into it?

What is its nature: is it dead or alive?

Ecology

World-Idea

Emptiness and stillness

The star beings.

Mandalas:

There are three mandalas: the inner mandala of your experience, the cosmos, and the symbolic circle.

What is your center? What is your boundary? Is the boundary porous or hard and fixed?

Mandala; center and circumference and radius. you are the center and circumference: circ. is everywhere. Definition is not limitation. Vessica as in-between.

Matrix of experience; matrix of thoughts.

EXERCISE: Mind space: extends beyond the body. It is always there from the deepest sense of your self, to the ends of the universe.

EXERCISE: be aware of your sense of your self. Be aware of the outer self. Be aware of the no-self, the awareness which pervades inner and outer

This is the paradox, that the Overself is at once universal and individual. It is the first because it overshadows all people as a single power. It is the second because it is found by each person within himself. It is both space and the point in space. It is infinite Spirit and yet it is also the holy presence in everyone's heart. 22/3/384

The Infinite cannot be set against the finite as though they were a pair of opposites. Only things which are on the same level can be opposed to one another. These are not. The Infinite includes and contains within itself all possible finites. The practical import of this truth is that Mind cannot only be experienced in the Void but also in the world. The Reality is not only to be discovered as it is but also beneath its phenomenal disguises. 28.1.124

Dot and the line: the discrete and continuous experience. Continuity and flow of life: moments (get the poem quote on moments from the presentation last 103.)

SACRED SPACE

So we need to make sacred our space, and to make space for the sacred. To appreciate, be grateful, for our life. Bring compassion, love, joy and contentment. In other words, let go of the fear and grasping of the Egoic mind. We desire what we fear, and fear what we desire. Be enough.

Stop seeing your body as such and such a size. Size is totally relative. If we were as big as a microbe, or a whole galaxy, things would look different. So imagine your body as getting larger and larger. You can move through it. And the boundaries are no boundaries at all. Sense of self, images, sensations, the sound of a voice are all the same. Or imagine your body as shrinking to a point within a vast ocean of awareness. You are that awareness, and not the point. Or the point merges into the awareness.

What happens when a star goes to the end of its cycle: its consciousness goes out of manifestation, self-absorbed into the void and no longer shining its energy into this universe.

7 CENTER OF BEING

QUOTE FROM GUENTHER MATRIX OF MYSTERY

Guenther: the focal settings of consciousness

“Simply by the fact of being a human we are specially constituted centers of being’s mystery.”

“The rheostat of infinity is never at 0. Even our low level perceptions are instances of Awareness.”

“Instantaneously infinite.” “atemporally abiding.”

7 Geometry: points, radii and circles.

Start with a piece of blank paper. Where will you place a point? What is a point?

If the paper is the Void, then the point represents the immutable Overself atom. Or the point is the logos in the bosom of Parabrahman: the point of light which spreads and spreads to become the world-idea.

If the paper is the womb, the point is a seed planted in the womb: the presence of the incarnating unit of life which has the potentiality to grow into experience.

A point is "that which has no parts". But a point is not therefore a single thing: it is also infinite. It is the intersection of infinite dimensions. It is the source of all. It is partless not as having nothing, but as being undifferentiated.

Or the point is the contraction of the infinite.

Or the point is a window to the infinite.

Are the words and letters literally the embodiment of the divine, or are they symbols, or are they only arbitrary signs. How much do the divine presences come out in the very shape of the letters, the sounds and so on as well?

In one way of drawing a circle, the radius is used to make a set of points in the plane (or in n-space) which are "equidistant" from the point. In this process, all the points are

linked to the center. The center is everywhere and the circumference is nowhere--the center is the Overself present in all experience. or the center and circle are like you and the world, which always arise together.

The circle is your world of experienc.

Another way of drawing the circle does not depend originally on center or radius, but on a torquing or curvature: a trope. Here the circular energy or spandha eventually makes an energy pattern which crystallizes an essence or center. On the empirical level this tropical motion is the whirling circle of thoughts and feelings around the empty center. At the supreme level, this whirling energy is the spandha of Brahman, the continual motion and wandering pulsating of the supreme which gives birth to divine centers. at the middle level the energy is the life of the soul, its motion as it continually moves about the supreme. It actualizes itself and the dualism is complete.

If the center is the soul, the surrounding is the Noetic idea. if the circle is the soul, the core is the divine idea in/of the soul.

In the distance view, the static relation of center and circumference through the radius, there are two points or a point and distance presupposed as some relation. as soon as there is any movement, even a second point plotted on the circle, then the dynamical curvature view comes in. With the curvature view, as soon as there is any movement, there is a second point, and the center and radius are determined. This circling or spiralling motion may be like a vortex tornado or whirlpool. You must be willing to "go with the flow" and not start with a point. There is no initial point, nothing to get, so in this process you must be willing to allow the energy to circle or cycle around. in the outside view, imagine that you are turning the wheel of a car in a large parking lot and eventually complete a circle. or imagine the turtle in Logo.

Maybe this is like the solar energy in plate 17 torquing around through the lunar cycles. So there is some kind of conjunction of the solar raying energy and the lunar cyclic energy. This may be a way to characterize the two views of the circle process; connected to the center raying and turning the outside.

both these views: static and dynamic, or distance and curvature, or discrete and continuous, are aspects of shakti: as both creative (poesis) and gnostic (noesis.) They may relate to each, and they may also characterize the sound and vision views of creation and knowing.

In any case, the first postulate in Euclid is part of a sacred process which is getting us to act to embody the divine energy patterns. Euclid starts with the line, but even the line segment is a flow, a 0-curvature curve, which we start with by waking symmetrically. Of course, it need not be a straight line: a rigid distance will do. The regular figures are connected with equal divisions of the circle. The division of the circle into 6 parts is in some sense the most natural: it indicates a relation between two mandalas, or sacred spaces, in such a way that the center of one is on the boundary of the other; and there is a

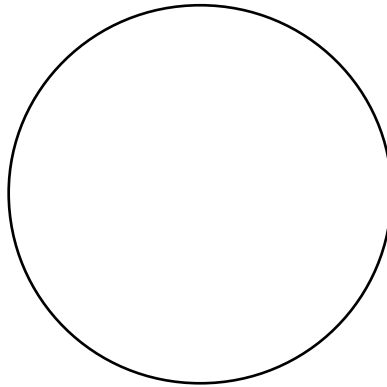
common measure between them. On the sphere, however, if we start with an equator or other great circle, the relation gives a four-fold division of the circle, not six.

7 THE ONE and the CIRCLE

What are the symbols for the One? It depends on whether we want to represent the One as a fullness or an emptiness!

If the entire plane, or space, or all dimensional space is the One, then we are thinking of the One as the infinite. If the line is the one, then we can think of sectioning off the line. If the circle represents the One, then we can think of the One as having different symmetries..

- a) Each number principle represents a way of looking at the One.
- b) Anything which is a "one" can be viewed through the 10 number principles.
- c) All 10 number principles together, as contained within the One give us a meaning of the number 3.



We have different meanings for the One which can be represented geometrically.

If the One is thought of as complete symmetry and harmony, perhaps the way we think of the Good, then we can represent the One as a circle, sphere, in any dimension. A sphere has n-turn symmetry for any n: it can be divided by any number. Each "visioning" of the One by the Divine Mind may be thought of as a partition into a simultaneous n-symmetry.

If we want to apply the principle of monad, the sectioning off of the other numbers and vision of the One by the process of "monad" then we can start with a line-continuum. The one is "sectioned" by ones, and then by ratios. All numbers are a diarsis of the original infinite continuity of the One. Using this kind of model, we get a succession of Ones.

If we think of the One as infinite dimensional space, there may or may not be any finite dimensional subspace.

If we think of the One as the transcendent aspect of reality, we may want to picture the One as a point.

How do we think in terms of Ones?

AD EARLY:

This is the extent of our total universe, and this is symbolically represented by the dot on the board... the total manifested universe is like a dot within the infinite principle: In terms of the beyond being compared to the blackboard, this dot, being, is null and void... there is no possibility of equating or having any symmetry between being and beyond being. [[between the dot and the blackboard.]] 1970 0620

SEE T Subba Row and Taimni logos in 10 INTRO TO AD MANDALAS

7 MANDALA

A mandala is a circular symbol representing philosophical and deific principles and their dynamic interplay by spatial and sequential arrangements. Combining number properties and astrological symbolism within the mandala allows us to represent both a static and dynamic nature of experience.

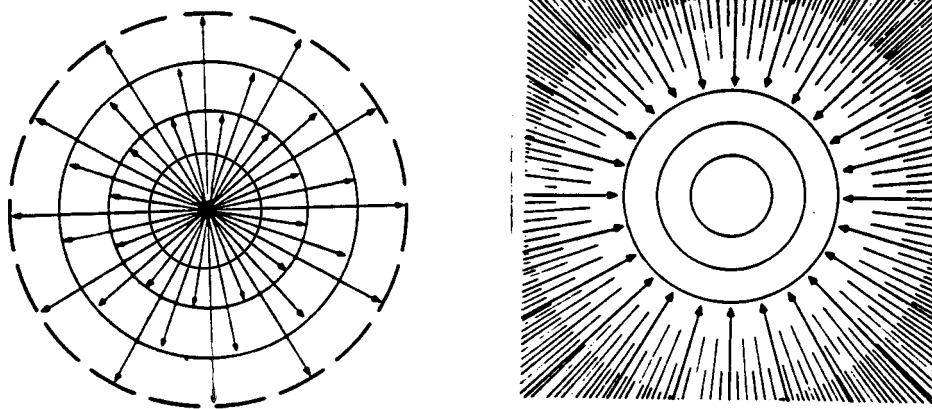
In the Tibetan language, the sanskrit word mandala is translated by words which mean literally center-circumference (*dkil-khor*--cf. Matrix of Mystery by Herbert Guenther), but has the additional interpreted meaning "to grasp the essence." This indicates a circular process of churning the waters of experience in order to distill the core or essence (center). Mandala is a spiritual process as well as a sacred space.

The radial relation of the center and circumference is the primary dynamic feature of the circular mandala. Each of the points on the circle (the circumference) is equally distant from the center. The center of the circle is not "on" the circle, but is the unmoving source of the circle's whole definition, and the points on the circle have a dynamic relation to the center when pictured as the endpoints of radii.

The symbolism of a wheel and spokes is found in the Brihadaranyaka Upanisad, and repeated in the Tantras. "That soul of mine which is like a luminous hub of consciousness, streaming out in all directions to illumine the world at its boundary." (The Theory and Practice of Mandala by Guiseppe Tucci). The subtle constitution of the human mind is pictured as a series of wheels with hubs, and the light of the mind streaming out to experience/project the world. From the Shaivite tradition of vibration (*spanda*):

Observe the movement or Spanda of this Wheel in the course of each act of cognition, as it moves from the center or "Heart" of pure consciousness out to the periphery, where it becomes manifest as sense objects.

As radiating, the relation of the center and circumference gives rise to the image of concentric circles, and imparts a sense of the emanation of forms in more and more manifest states from the unific center. We may also reverse the dynamism by showing concentric circles as condensing or contracting out of the undivided infinite mind.



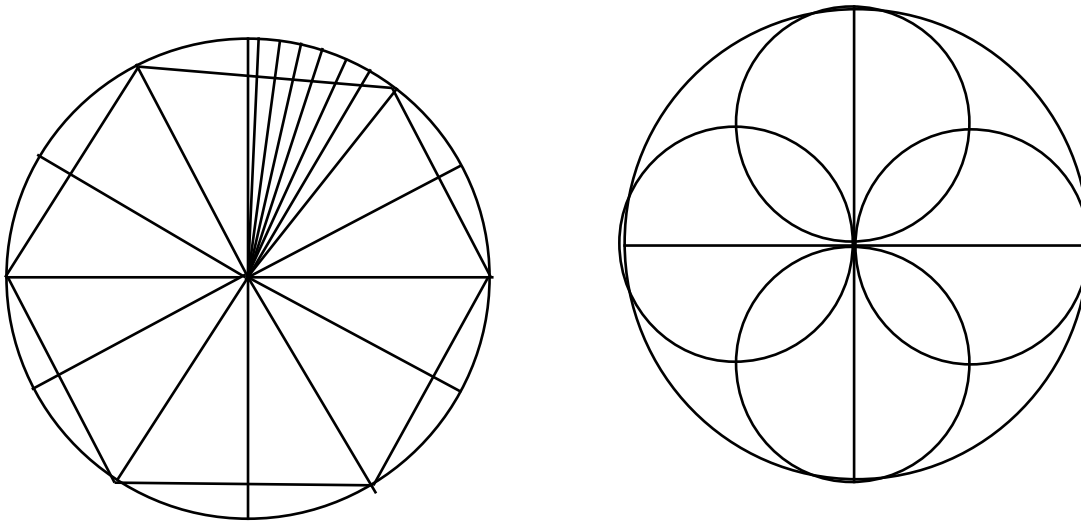
The circumference of the circle indicates the boundary of our life--the protective limits of the sacred alchemical retort of the mind wherein experience can be understood--as well as the evolving understanding of life's meaning. When we reverse the direction, there is a sense of the deepening movement to grasp our core or essence. By integrating the center and circumference we encompass the completeness of our humanity.

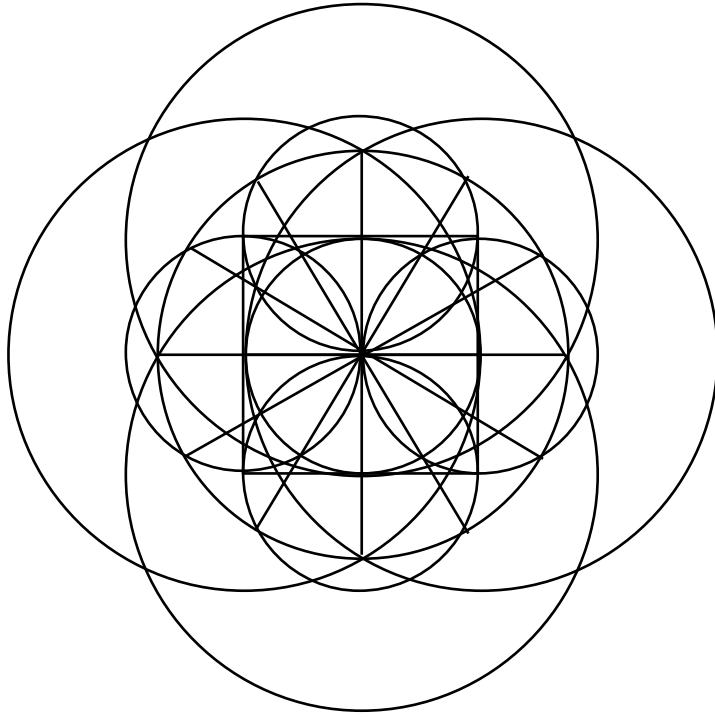
The whole circle is also dynamic when thought of as rotating. Its rotation about the still center indicates the endless cycles of becoming, involved in which we lose cite of the still center of our being. [fig 0.10]

As both radiating and rotating, there is a sense of a spiral movement, a torquing and evolution in which there is both a relation of the outer to the center, and of a cyclical revolution. If we allow a third axis of movement, then the circulation, radiation, and procession produces a 3 dimensional spiral. This spiral or three dimensional movement indicates ever expanding evolution of understanding.

The circle as a whole represents the uniform vision within Intelligence or Mind--there is no hierarchy, for every point is in symmetrical relation to every other. Different divisions of the circle give us a sense of both a natural sequence and simultaneous presence.

There are an indefinite number of radii, but the division of the circle into 360 degrees signifies the smallest unit of meaning available to the divisible human intelligence. Introducing specific angular relations in the circle provides a way to see relationships within the whole. Most important are the 2,3,4,6, and 12-fold symmetries which arise naturally from the relation of the radius to the circumference, and of diameters at right angles. These can be constructed using a series of circles.





Three passages in Guiseppe Tucci's *Theory and Practice of Mandala* suggest philosophical problems that the mathematics of the mandala symbolize: the relation of the One to the many, the structure of the World-Idea, and the relation of the individual mind to the universal.

A. The relation of the One to the many. The mandala indicates the relation of the One to the many in a mathematical form. It allows us to represent in terms of picture and number the unfolding and reintegration of the emanated principles, including the Intellectual-Principle, from and into the One, in both static and dynamic terms.

The cosmic process is expressed in images, pictorially. The successive phases by which the One, through dichotomy—duality, subject-object—splits into the multiplicity of things, or is darkened and clouded in the subconscious . . . (Tucci, p. 21)

B. The structure of the World-Idea. The mandala suggests the archetypal form of the cosmos, a vision of the World-Idea, a divine seeing, in which the parts of the vision are simultaneously and hierarchically unfolded. In the geometry of the circle is an image of the structure of universal manifestation.

A mandala . . . is, above all, a map of the cosmos. It is the whole of the universe in its essential plan, in its process of emanation and of reabsorption. . . . It is a geometric projection of the world reduced to an essential pattern. . . .(Tucci, pp. 23, 25)

C. The relation of the individual mind to the universal. The mandala represents both the individual mind (microcosm) and the universe (macrocosm). It is a symbol for the reintegration of the individual mind back into the Cosmic Mind. It indicates the way in which number principles order the evolution of meaning in an individual life.

. . . the mandala is no longer a cosmogram but a psychocosmogram, the scheme of disintegration from the One to the many and of reintegration from the many to the One . . . (Tucci, p. 25)

Thus, the mandala means an experience and an organ of perception as well as a content. Mandala is both a goal and a process: It is a sacred space within which we are transformed, and it is the sacred Mind into which our mind is being transformed.

Mandala is a way of realizing your Buddha nature. For its geometrical and spatial symbolism has, above all, a dynamic quality which leads the person who lives this experience from the periphery towards the center, from multiplicity to unity, and from illusion and death to reality and life. The mandala is a visual symbol for meditation: a map of a deity's domain. Each deity emerging from and returning to emptiness is itself the door to knowledge of reality. For the center of the mandala is the alpha and omega: the center of the universe and the center of every person. It is the kingdom of heaven that is within us, within you."

The Message of the Tibetans, Part 2. Arnaud Desjardin

SEE AVERY: Avery1:Noesis:diagrams for Mandala talk

My friend Anna in Sweden writes so beautifully of the Mandala, and her Mandala friends

We were inspired by seeing the women of South India with chalk powder in different colors create beautiful mandala patterns outside their small houses every morning. The mandala symbolizes an all-encompassing unity and wholeness. That unit is not outside us but in our midst, as the mandala pattern so beautifully shows and as Paul Brunton explains and also leading quantum physicists as David Bohm agreed.

Why not create a Mandala Association and maintain contact with our readers that way. The symbolism that shows that we do not need to hold together in any external way, we could only know that in the inner we were together without any obligations. We could participate in retreats whenever we wanted, without ending up outside if a long time had passed since we were seen. Even if members pass away, we can keep them in our hearts during their journey home to the dimension where we are united.

7 Vessica: Euclid and AD

Connect to sacred space

First proposition of Euclid: to construct an equilateral triangle.

The point here is not only the final result: it is the way the triangle arises as the intersection of two circles. Whenever we relate to someone, the relation is the third component. It is a separate space in itself. The kind of space formed by two circles intersecting is vastly different from the kind of space for manifestation formed by two intersecting circles.

And within this manifestation we have both the equilateral triangle and the perpendicular. Triangle and Square.

Now that we have the center of the line segment, we can form proportion. All proportions require four terms. We can relate this to Plato's Divided line. And we can relate this to the Jungian picture of the two people and the unconscious of each.

If we put the circle around the circle we get the hexagon. Now we have a symbol and feeling of a different kind of symmetry. A continuing thread of interaction. Cycles. Fitting in. Habit.

Draw a circle and see the many ways we can form symmetric relations with 1-12 divisions.

See infinity and humanism file: has many ideas.

7 Perspective,

vanishing point and point at infinity.

8 Infinite boundaries in finite area. Is space or time infinite?

Crumple up a piece of paper. What dimension is it? What happened to the surface area? The total volume? What is the area of a line? What is the volume of the surface of a sphere? What if the sphere is infinite in radius?

* Infinite boundary with finite area, infinite area with finite volume. Take a file card and cut it up to make a shape with 20 feet of perimeter, but very bounded. Look at the infinite spirals: ones with finite length, ones with infinite length. Look at some examples of Space filling curves. Read Ivars Peterson chapter.

Perpetuity, eternity and timelessness. Endless sleep.

What shape is space?

Infinite branching universe of possibilities.

Beginningless evolution. Before the big bang? The end of the universe?

Human sense of time is not linear.

Is consciousness infinitely divisible, or continuous?

8 Scales.

Read some of the article from the book on size and form. Read the Haldane article on Being the right size.

8 PERSPECTIVES

Looking at the universe from different scales of perception. What do we see? There are different perspectives. Sometimes we see movement and vibration. Sometimes there is static form. Sometimes there is emptiness. When we take only one perspective, or get stuck in it, then it helps us to remember or imagine other perspectives; or to expand or contract our view of space or time using our imagination.

If you are too narrowly focused on your life situation, remember to expand our view to the whole earth, the solar system, galaxy, and indefinite boundless space. Or you can shift to look at experience from a point of view of 1, 10, 100 years from now. Or become very focused just on this moment, and try to catch the shifting flow of images and thoughts. Catch this moment content as already in the past. Even though the sun light gets to us 8 minutes later, and a star several years or centuries later, we experience it all as present immediately. Watch to see where the thoughts arise from each moment.

8 DIMENSIONS: REALITY AND APPEARANCE:

PB: the real is continuous with appearance. Double standpoint: ultimate and relative.

TNH: when we touch the dimension of reality, the water, we are touching our deepest self.

ANALOGY: area becomes infinitesimal in comparison to volume.

DIMENSION:

The personal ego of man forms itself out of the impersonal life of the universe like a wave forming itself out of the ocean. It constricts, confines, restricts, and limits that infinite life to a small finite area. The wave does just the same to the water of the ocean. The ego shuts out so much of the power and intelligence contained in the universal being that it seems to belong to an entirely different and utterly inferior order of existence. The wave, too, since it forms itself only on the surface of the water gives no indication in its tiny stature of the tremendous depth and breadth and volume of water beneath it.

Consider that no wave exists by itself or for itself, that all waves are inescapably parts of the visible ocean. In the same way, no individual life can separate itself from the All-Life but is always a part of it in some way or other. Yet the idea of separateness is held by millions. This idea is an illusion. From it springs their direct troubles. The work of the quest is simply this: to free the ego from its self-imposed limitations, to let the wave of conscious being subside and straighten itself out into the waters whence it came. The little wave is thus reconverted into the infinite Overself. Notebooks 8.1.102

8 DIMENSION: PAPER SPIDER (Dec. 2001)

The fourth dimension is in everything existing in the third-dimensional space and at the same time exists in its own dimension. @u<Now> in the fourth is the same as @u<here> in the third dimensional world.(p. 241){

The paper spider comes upon a circle of blue ink. It is reluctant to move across it. Then a smaller one is drawn around it. When the circle gets too close, when the spider is provoked or cornered, or pushed, then it suddenly jumps over the circle.

It always had to power to jump. The circle was, in reality, no limitation at all. It is always free. It does not need to transform itself, or use yoga. It only has to recognize its non-limitation and exercise its innate power.

Like the paper spider, I keep myself small by my own self-imposed limitations. By not recognizing the dimension of freedom present in every moment, I keep from jumping into the freedom of the non-dual.

Iyer says we are not bound, we do not need yoga, we are not really limited. We are not really separate: from God, from others, from our self. What we need “is to know not to grow.” There is a certain horizontal enlargement of our aperture which comes through transformation and is very important. And there is a direct recognition of the other dimension to every moment of life, which allows us to see eternity, to be our true selves.

Rumi says of another master: “He is one whose bowl has fallen from the roof.” This means, he has taken the leap out of the blue ink circle.

Or it is like the parable of the ugly duckling: who thought she was a duck, and then discovered that she was all along a swan. Even when she thought she was a duck, this was wrong. We are hamsas. We are infinite beings, whatever we have done to think otherwise. It is impossible to separate us from ourselves.

We have to touch this deeply with our hearts, and not only take in the words.

How does this spiritual perception of my ever-being relate to the Alchemical task of re-connecting the heart and second chakra? Of harmonizing the monochord of the spiritual current of chakras, each vibrating to its natural harmonic? Of alignment of higher and lower self?

How does this fit in with compassion, self-acceptance, non-clinging, letting be and also going on the hero’s journey? Non judgment, non attachment, non harmfulness, aparoksha, ahimsa, advaita, asparsa?

Is this world appearance Brahman? What is the illusion? It is in the perception, the interrelatedness. It is in the attachment and seeming limitation. The non-recognition is an illusion. The forgetfulness is illusion. The perception of separation is illusion.

Brahman alone was, dear one, One without a second.

8 LIMIT AND THE UNLIMITED

PLOTINUS: WE MUST ACCEPT THAT THE SOUL IS OF SUCH A NATURE

FRACTAL BOUNDARY ON KOCH CURVE: CAN'T GET THERE FROM HERE

The limit and the unlimited: self-acceptance. We view ourselves as too big and too small. How we limit ourselves: dissolve boundaries, create boundaries, live on boundary. Containers and cooking

What is it like to feel the boundary in your life? What is it like to feel both sides of the boundary? What is it like to feel like you are at the place where two sides of your life are present? To be in the liminal place, without having to put them together, or separate them? What does it feel like to BE the place where these two come together.

Heaven and Earth. Ego opens to the Overself.

9 (Columbus 1984)

AD: isn't it an analogy like this glass of water? The deeper I get into myself I begin to traverse --in other words I begin to see that there is a planetary soul as I examine, then deeper than that there is a solar logos, then deeper than that there is the universal Demiurge, then deeper than that is the absolute Mind ... which is located... and you see this hierarchy which is of different degrees which are all simultaneously present in that glass of water.



Glass of water (=YOU)

The universe is like an ocean of water. It is all H_2O . And it is liquid, can boil, can freeze, has a form of the glass, or can go back to a lake, or be drunk by us. It is still and deep, and it has waves. But still it all remains water, and water H_2O includes all of the waves... and the fish!

This is part of the marvel of existence. When a Zen master says "I chop wood, and I carry water. How marvelous!" Isn't this what he is referring to? He's not referring to the wood per-se, but all that is implied in just being. -- Anthony Damiani: 31 march 1971

9 VAST BODY:

TULKU: vast body

RUMI: body is a vessel that sometimes reveals, and sometimes conceals

You can alter your sense of gravity: imagine a tiny drop of awareness as you: falling from your head to your heart in the “VAST BODY” and either are free floating, or you are moving with gravity.

Or: take some time to stare into the blue sky: away from the sun.

At Jeff and Christies: our writing and meditation class.

At two extremes we take body as fixed, a trap, something we are conditioned in and identified with. At the other extreme we take it as an illusion, or appearance to our vast separate infinite consciousness.

In the middle way is the possibility of changing our whole view of and relation to the body. Actually, our present experience of the body, like our experience of trees or anything else, is the way the kind of mind we have experiences the kind of being the body is. The sense of the body being 5 or 6 feet tall, chunky, etc. is only due to the relative and limited position our macrocosmic ego consciousness takes. When we put aside the limiting and limited lenses of the senses and mentality, what is the experience of this body really like, and what is it actually like? What is the experience of the body as a vast thought in the mind of God?

Begin by loosening our experience and view of the body as something rigid, fixed and material. Our body is trillions of cells, vibrating energy and light and life, particles in a sea of life. And it doesn't end with the skin either. Imagine the body getting bigger, as big as the earth. As big as the solar system. As big as the universe. Follow Tarthang Tulku's progression of “great body.” Experience the cells as energy, vibration of the divine, each with a memory of its divinity. You can move between them. You can experience the world through the consciousness of these trillions of living particles. Now imagine the cells as big as the earth. As big as the universe. They expand, until all form and solidity is gone, and there is only the vast space of awareness, at the core of each atom, pervading the universe, formless and boundless. Experience the vibratory nature of the atomic region in a vast sea of pulsation. Remember that this awareness is always present along with our ordinary awareness.

Experience the boundaries of the body as porous. There is no limitation or real boundary. Senses, sound, life, colors, the feeling of the body etc. There is just this vast interconnected space. It is the non-local space of the mind in which we live, and all beings are interbeing. But behind, or beneath even this, giving rise to the life of form, is the totally formless beingness. The ocean of being. Limitless infinite awareness, to which the whole universe and body is an appearance.

Do the exercise introducing the nature of mind through openness: the world comes into the tige, the I comes in, the tige shrinks to a point in the infinite ocean of awareness. The entire point disappears and only the ocean of open awareness remains.

The body is the entire system of nature for the self.
Tantric view of life has a view of the body as lived.

9 SCALES OF PERCEPTION

POWER OF 10 Relativity and the Scales of perception

Doorways to the infinite: small, large, self-similarity.

Scales of perception Microscope of the mind.

10 oxhearding pictures.

Bigger view of our interconnectedness.

We read in the *Bhagavad Gita* of Arjuna's cosmic vision. He was given a glimpse of a part of the universal order, the World-Design, the World-Idea. Others who have had this glimpse saw other parts of it, such as the evolution of the centre of consciousness through the animal into the human kingdom, an evolution which is recapitulated in a very brief form by an embryo in the womb. Consciousness may expand into infinity or contract into a point. Some have had this experience through mystical meditation and others through physical chemical drugs, but the point is that they are temporary experiences of the fact that we live in a mind-made world, that the time orders and space dimensions are mental constructs and are alterable, that consciousness is the basic reality, that it can assume many different forms, and that ordinary, average human consciousness is merely one of those forms. This tells us why the insights of the seers like Buddha differed so greatly from those of ordinary human beings. 22/6/368

MENTAL MICROSCOPE

Know Yourself "Look Within": a microscope for the mind.

When I look at you, my physical sense organs only perceive one level of your bodily existence. If I had a microscopic lens with four levels of power, I could turn it up to see into your physical nature. At the present level, level zero, I see your macroscopic sensory existence. At magnification level one, I would see the organisms which compose your body, and subsist at a cellular level. At level two I would see the chemical compounds which constitute your body. At level three I would experience the atomic structure. Maybe there is a level four, where I experience only the energy field which is at the basis of your atoms, or maybe I disappear into a space particles.

Now imagine I have a mental microscope that I can turn up to see more deeply into your immaterial being. At level one, I see your more subtle mental nature: your emotional, thought and memory constituents. At level two, I see deeper into the spiritual nature of your being: your character, intelligence, and reason principles at the root of your existence. At level three I see the creative Idea of you held by the World Mind. At the deepest level, I experience spiritual nature itself.

Next, turn this spriritual microscope on yourself. There is no reason to think that there are not depths to the mind that are currently unknown, or only partially known, which can be discovered. The microscope can be implemented by focussing the mind, bringing it to attention through meditation.

10 TIME:

QUOTE FROM: PLOTINUS. FOUR VIEWS OF TIME:

Four views of time in modern mathematics and four views of time in ancient times: time as the life of the soul, time as a moving image of infinity.

Cosmic time: the light cone.

Geometric time.

Psychological time.

Life instantaneously infinite.

It is in the now that a person can really live happily.

PB: realize that every moment is already a memory. Move more and more to the moment.

Guenther: atemporally active

Norbu: instantaneous presence

Do not confuse infinite time, which is duration, with timelessness, which is eternity. The first is just the lengthening of the ego's past, present and future; the second is their dissolution in ecstatic smiling ego-free being. P. 240

During the gap—infinitesimal though it be—between two thoughts, the ego vanishes. Hence it may truly be said that with each thought it reincarnates anew. There is no real need to wait for the series of long-lived births to be passed through before liberation can be achieved. The series of momentary births also offers this opportunity, provided a man knows how to use it. 23.8.162

10 THE TWO POETS The now.

Collins sees time as infinitely extending but constantly building upon the past and renewing itself:

*“...all the days of the past stacked high
like the impossible tower of dishes
entertainers used to build on stage.”*

Expresses a desire to add days that have already passed, adding to the pile of those that have come before:

*“Just another Wednesday, you whisper,
then, holding your breath,
place this cup on yesterday’s saucer
without the slightest clink.”*

Dickinson sees time as infinitely extending but as one single entity, a liquid, in the past, present, and future:

*“Forever – is composed of Nows –
'Tis not a different time –
Except for Infiniteness –
And Latitude of Home –”*

In a way, both compare days to points on a line: an infinite number composing an infinite whole

11 CAUSALITY

QUOTE FROM FA TSANG HALL OF MIRRORS OR GOLDEN LION.
FRACTAL IMAGES

Each moment involves innumerable causes: PB: a vast net of interdependence stretching back indefinitely.

A simple example is given by TNH when he has you burn a piece of paper. A more complex example is the jewel net of indra, illustrated by the jewel net of indra in Fa Tsang. A deeper view is the inter-being of awareness and perception illustrated by the hall of mirrors.

WE ARE RESPONSIBLE

Everything around us is a manifestation of ourselves. We are responsible, not victims. In a deep sense, we get what we need and what we are. Like in a dream, all the dream characters are about us, similarly, everything we encounter has meaning for us. And just by the very fact of experiencing you, I am touched by you, I am tinted by you in some unforgettable way. We now interbe even more. I am responsible for you and you for me: we need to learn to co respond.

SEE MY WEBSITE WITH NOTES ON GOLDEN LION

12 WHAT IS LIFE

Life-in-Itself is infinite and unchanging, but there *is* an end to the kind of experience undergone by the living entity in its finite human phase. 9/1/1

What is life and what does it mean? The flow of life. Life is primal, pervading everything. Brings in interconnectedness and compassion. (PB quote: consequence. Can't help but have compassion for all beings...) Life and Death

Science claims that life is a property that "emerges" from complex enough forms of atoms having been combined. What is an emergent property? Cells, for example, have a certain boundary and identity, and they can re-generate themselves. Atoms cannot. Yet cells are made of atoms. So a property of "matter/energy" emerges when atoms link to form molecules, which combine evolutionarily to form cells. At this point, "somehow" new properties like life, or sentiency later on, or self-motion emerge.

Buddhist cosmology suggests a different solution: consciousness can only come from a previous "moment" of consciousness, beginninglessly. Consciousness, life, sentiency, are primary, non-constructed qualities.

The simple hypothesis would be: Life is primary, and what we are studying as life are really the expressed forms of life. Life, limitless boundless consciousness, is differentiating and revealing itself through individual organisms. When the forms of the universe evolve sufficiently, different and more complex aspects of life can be revealed, or can reveal themselves, through these forms. But: there is no moment that the universe, and every atom, is not alive. Movement and emptiness pervade the universe, are its very nature. This movement, activity, is life. Instead of saying that more complexity of molecules gives rise to life, or more complexity of organisms gives rise to consciousness; we can say that life has these complexities that are expressed as forms. When forms evolve sufficiently, then life can express movement, sentiency, thought and awareness. Maybe life power is also provoking the evolution needed to express itself.

Consider light as an analogy to life. Newton did a double prism experiment which showed that the prism did not cause the colored spectrum, but that the light itself had these colors intrinsic to it. Under the right conditions these qualities emerged from the light. If there was no light shining through the prism, there would be no colors. Now of course, we have to ask about the nature of the organisms through which life lives itself, which are not just prisms. In the case of the prism, we like to say that it is totally different from the light. But we now know that light is energy, and the prism is made of elements, which are energy in a more stable form. Elements, light, energy come from the Stars.

In this hypothesis, we might consider that some essential features of life should be evident from the very beginning of the universe. And we see that it is so. Energy, movement, order, patterns, consistency and so on. Even the incipient big bang would be an expression of life/intelligence. And: is there sentiency in this original universe? Is there experience? We might ask: is the universe alive and sentient and intelligence right now?? If we judge by our own criteria, we will say, no. It requires the complexity of the brain, and so on, to have intelligence, cells to have life. But this is begging the question. It is based only on a presupposition and bias. If you say that the universe before cells had no life, you are only saying it had no cells, or no cellular life. Does it make more sense to say that life grew out of non-life, or that life always was, and we are now participating in it, or forms of it, in new ways. What is more amazing, more primal, more simply itself than Life/Awareness?

We are unconsciously making some assumptions, some postulates, by saying that life is created, or produced: whether by chemicals, cells or anything else. Take away sentience, and what is life? Can we really think that organisms of all sorts, the universe itself, have no awareness? That the tiny particles of human being are any greater than the entirety? Or that humans are not part of the entirety, and playing a vital function in it for the particular manifest expression of life and intelligence.

Forget the big bang. Forget creationism. Can we see that every moment of experience creation is happening? We are creating our universe, we contribute to it. We are not victims. We are not separate. If science can help us see this, at least conceptually, to open the possibility that each moment of experience is spiritual experience: whether we are contracted, angry, despairing, hopeless, in love or joy, that there is the presence of spirit—then we have an opening to shifting our world—view, to one which might support our shift in our choices and activities.

LIFE:

PB QUOTE: mounting the dragon and riding into the sky....

Life is sacred. Experience is a miracle. Philosophy begins in Wonder.

CHAOS AND CONTROL: life as a dynamical system.

Dimensions of reality and appearance. being

Dynamical systems of life

On how to live our life.

13 THINKING AND NOT THINKING

QUOTE KOESTLER

Paradoxa: using thinking to go beyond thinking: aporia Thinking more deeply and using thinking to bring the mind to a standstill The limits of logic

what is valid? What does it mean to think correctly, or at least, better? Using thinking differently; better instrument. How does it feel when your mind is clear and bright?

Bring the soul to a standstill
Bring about A-poria.

Constant reflection on metaphysical and ethical themes reaches a point where one day its accumulated weight pushes him around the corner into a mystical realization of those themes no less surely than meditation might have done. *Notebooks 7.2.2*]

Vichara means discursive thinking, so atmavichara means thinking one's way into the real self. Notebooks. Vol. 7.1.9 [and; MORE NOTES FROM COLLECTIONS]

Rarely enter the day to think really new thoughts.
Rightly thinking ourselves immortal.

Simplicity the other side of complexity.
Mountain → no mountain → mountain.

INTUITION

Knowing in the stillness. Knowing by being. Aparokshanubhuti.

13 AHA of Archimedes and how to get it.

Patanjali: Ekagrata, samadhi, nirodha: ESN, NES, SNE

14 PERCEPTION I SEE a TREE: HOW DO YOU KNOW? I and world. QUOTE ANTHONY

I see a tree. Miracle in every moment. Why is it a miracle?
How do I know the world? : L'engle. Knowing and Being. Knowing IS being: a moment of identity. Identity and difference.

Scientific views of brain and consciousness. Cognitive studies. Reductionism.

15 WHAT AM I?

Who am I? Am I the brain? You are not that. Accepting what you are.

Socrates: accepted the unknown. The in between places. He knows he doesn't know/

Self-quest methods: awaken our own innate intelligence, the seeds of enlightenment. Each of has these deep within us. Awaken questions, and awaken intelligence to explore the questions.

Ego as wrong-identification: the masks.

You stubb your toe: then identify with the toe. You are so big.

AWARENESS: is the very nature of reality.

ATTENTION: Krishnamurthi.

CONSCIOUSNESS

QUOTE CISUKHA OR MUKERJI

We cannot make the knower known in the same way that we know contents. And we cannot describe ourselves in the same way as we describe objects, without turning ourselves and other people into objects. But using compassion and interconnectedness, we no longer view ourselves, or others, as merely objects. We are mystery, ungraspable in our entirety, like the Mandelbrot set. And yet everywhere we look the infinity of us is incarnated and present in some way. So we don't need to get the ultimate to appreciate how we are presencing the infinite in every act of "I see a tree." The key is to uncover the essence, to shift our attention from identification with the more limited view: to find the dimension of reality and "jump."

Citsukha: "never an object but capable of being used in every moment of experience." We almost need a new language and logic to talk about the reality of awareness without objects. How to face mystery, stand in-between, not run from what we are not-used-to? This is essential to enter the mystery of life, and to face our problems.

This is why the Greeks used paradox; para-doxa: to understand the reality beyond (para) the grasping finite logic of intellect (doxa).

Level of awareness and self knowledge proposed by Jim in the summer....

15 WATCHING THOUGHTS:

So: we can shift our attention from the surface appearance of forms to the dimension of reality: the background awareness. The always present nature of the Mind.

Every moment we have all experimental content every moment for exploring continuity and discreteness in the flow of thoughts and contents .

OSHO:

- a. spend 15 minutes trying to stop thoughts, as much as you can.
- b. Spend 15 minutes thinking as much as you can'
- c. Spend 15 minutes going as deeply as you can into any thought or feeling that is right present with you. Don't put it aside, don't let it shift to something else.
- d. Spend 15 minutes just letting the thoughts go and shifting to keep your sense of being, awareness, or stillness/emptiness
- e. Spend 15 minutes with each thought you notice, tracing back to its origin.

In alchemy this is called making the fixed volatile and the volatile fixed. Our attention is volatile and is taken away all the time by streams of thoughts and images and sense experiences which distract us. So we have to re-collect our attention. This is making the volatile fixed. On the other hand, we are stuck on certain ancient habits. Our minds are not fluid and at ease. They are stuck, habitual, and tense. So we need to make our minds more flexible, and not become fixed on particular contents. We are addicted to thinking.

Buddha said that meditation is an activity like tuning a stringed instrument. It cannot be too tight or too loose. And YOU have to do it. Quote the Chuang-Tsu quote. The wheelwright.

To shift WHAT we see, we have to shift HOW we see. Or, where we see from. Instead of knowing with the head, we have to tune in to the knowing of the heart. A different kind of knowing space opens up to us. OR: we can open up this different kind of knowing by shifting our space.

Stopping suddenly, breathing deeply and looking clearly at just what is present in us. Accepting what is us, and recognizing it is the total of us. Bringing in the other dimension of our being whenever possible. Expanding, opening, jumping, shifting attention, sympathizing, being at ease, suddenly stopping, remembering the beauty and awareness we really are. These activities break down the mis-identification which keeps us separate from others, the universe and our own deeper nature.

Determination, concepts, thoughts can serve us when we need to act in the relative world, but are a screen between ourselves and our own mystery. So once in a while, let them all go and experience a spaciousness and freedom: the fourth dimension of Awareness.

16 FACING THE UNKNOWN: Hermes at the border of known and unknown.

QUOTE KERENYI

How to confront the unknown, stay in between, Hermes.

Develop ways to face the unknown, without running away. Koestler: think deep and put thinking aside. Become a better problem solver: persistence, concentration, willing to stay with the unknown and face it. Flying blind into the storm. Confidence.

What to do? Stop, breathe, go deeply into the heart, into yourself. Drop all judgments, all claims, all grasping and feel like you are dropping into the void, free fall, or with gravity.

Pick on someone who annoys you, then reflect, practice.

What is at the root of the atom?: and what is at the bottom of ourselves: a mental microscope to study our emotions and thoughts.

Liminality and the Vesica

17 MUSIC

QUOTE FROM SURAWARDHI

Get deeply absorbed in a piece of music.

First notice the notes.

Then the melody, and the relation between the notes.

Then begin to notice the feelings you get when listening to the music.

Then become aware of the awareness of the music.

Then notice the spaces between the notes, the background space of stillness in which you feel the music. And the background of infinite stillness in yourself.

You can do this with art, your friends, your every moment of experience.

Hafiz: “When the screeching of a cat and the sound of prayers are equally harmonious to you...”

OR: poem in PB 15 part 2 “Why is it quiet even in the midst of noise: because I live in silence.”

ZUCKERCANDL

18 STORIES AND PARABLES

The apricot garden
The joy of fishes
The tenth man
Waking up

19

LEVENT: holding name and no-name.

CONTINUUM: sounding.

20 Metaphysical analogies.

Maya: infinity x zero = anything.

Full from the full is full.

Suffering goes on--but infinitesimally.

Volume measure of a surface: exists but not real.

Infinite microscope and the phase shift.

Squaring the circle: the attempt to reconcile the infinite and finite.

Instances of an idea are indefinite in number--an idea is inexhaustible in its power, in its expressibility.

Chaos, Brahman, tathagata gharba, eternal life, Tao is great in all things.

Golden Lion: infinity of forms with one substance. Hall of mirrors.

Radiating body giving off an indefinite number of instances. Think of the mandelbrot set definition, and the forms given off are the particular patterns at different locations with different scales.

20. Fatsang: three thought experiments on the infinite nature of the Matrix of Mystery

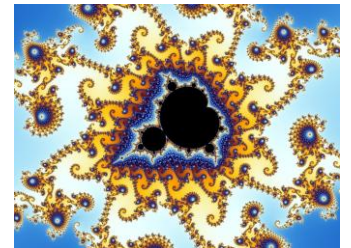
...When we recognize that the Real is continuous with its Appearance and that the latter is indeed the very incarnation of it, when we understand that the vast universe is a presentation by the Mind to the Mind, the tendency to scorn the flesh and desert the world itself deserts us.

It is as incomplete a vision to see the world as transitory alone without its underlying reality as it is to see the reality alone without its manifestation as the world. The two are inseparably linked and true insight sees them as such, not as opposed to each other. The Real and its expression through the World-Idea are, after all, not two irrevocably separate things but an unbroken unity. The Wisdom of the Overself

Indra's Net, Hall of Mirrors and Golden Lion

Fatsang (643-712) was a great teacher, and a friend of the great questioner empress. She often asked about infinity, and he wanted to inspire her with thought experiments, much as modern science, to give her experiences. Three are famous, one of which he physically actualized! When the empress asked about the vast infinity of the "Matrix of Mystery," he was at a loss. But one day, she wore a fabulous pearl necklace, and immediately he recalled and told her about the "Jewel Net of Indra"; a precursor to holograms and fractals. When she asked a question about the omnipresence of the matrix, he asked her to wait a few days. He had built a hall of mirrors to illustrate the simultaneous arising of the One in each and all. Another day, she asked a deep question about reality and appearance. Not content with his knowledge, he walked around for days, and then passed a golden lion on the palace grounds. Immediately knew how to teach her inter-penetration through the "10 secrets of the golden lion."

The jewel net is a metaphor from the Avatamsaka Sutra. An infinite net extending infinitely in all directions is suspended in a realm of void intelligence. (It is really infinite dimensional, but we can imagine 3 dimensions for now.). At each node is a fabulous jewel so pure it reflects all the other jewels. And if you look closely, you see that the reflection of each of the jewels in *this* jewel also reflects all the other jewels. This illustrates the inter-being of all the divine beings in each other.



You can practice this with the stars in the night sky. Imagine these stars radiating to each other, and their radiation to each other radiating into each and all. You can do this with the cells in your body, the atoms, the quarks: or with the galaxies, galactic clusters and all possible infinite universes. As science tells us, the universe and our bodies are made of this radiating light, and the radiation from the big-bang is passing through us all, all the time. Or: Imagine a vast field of void, with enlightened beings. Start with one, which may have the form of someone you love very much. Imagine them irradiating light and love to all the others in the infinite field. Now imagine that they also radiate to each other and to the one focus.

Now imagine that all that light and love also comes down and radiates to you. Now you too radiate, and all the other living beings in the universe receive this radiation. And they radiate to each other and to you, in harmony, inter-being and unconditioned love.

The hall of mirrors is a room with mirrors on all sides and floor and ceiling. It illustrates the simultaneous presence of the Buddha nature in every living being. It is said that the room Fa Tsang had constructed was octagonal. He led the empress into the room in the dark, and then lit a candle. A Buddha statue in the center of the floor next to the candle was revealed, and (almost) simultaneously arose in every mirror an image of the Buddha, and images of the other mirrors reflecting all the other images of the Buddha. I made one about one foot square using six mirror tiles!



The gold lion: a metaphor revealing the mysteries of the real continuous with appearance. The principles of simultaneity, interpenetration, omnipresence and so on are difficult to explain. But one day Fa Tsang has another aha: he sees a golden lion statue, and used it to illustrate the interface of reality and appearance in terms of the metaphor of gold and lion.



The golden lion has a strange infinite feature. The lion form has an infinite number of hairs, and at the end of each of the infinite number of hairs there is a golden lion form, with an infinite number of hairs. And so on. The fabulous images of the Mandelbrot set (see above) so actualizes this image of the golden lion I was startled when I first saw it. At the same time, the essential nature of the entire lion, all the lions, and their infinite parts was the unific--gold.

Fa tsang uses the golden lion to expound ten principles of interpenetration, simultaneous presence, and omni-connectedness of the Matrix of Mystery. Here are a few of them:

Mutual presence of real and appearance: participation of many in one:

Fa Tsang came up with this image of the gold and lion as a metaphor for reality and appearances. They are in the same place, and not. They are not the same, but there is no separation between them. They are mutually exclusive if you focus on one or the other, yet they blend as one golden lion, or lion-shaped gold. The gold is present entire in each part of the lion, but doesn't have to go anywhere.

hidden and manifest co-relation (Shift):

If we look at the lion as a lion only, without gold, then the lion is prominent while the gold becomes obscure...if we look at the gold, as gold only, without the lion, then the gold is prominent while the lion becomes obscure. If we consider both of them together, they are then both equally prominent and equally obscure." [COMMENT: think of gold as awareness/mind and lion parts as contents.]

mutually compatibility//non-interference of the One and the Many

Gold is Gold. Eyes, ears, hair etc. of the Lion are forms. In other words the noumena [mind] and phenomena [thoughts] differ in as much as the former is the one and the later is the many, so that each occupies its own position." Awareness/unity is not impeded by the multiple appearances, and the multiple appearances are revealed in awareness.

the mutual interpenetration of all things. Indras net:

“further [imagine that] these many hairs of the lion each have an infinitude of lions, and this infinitude of lions of these many hairs is further contained within each single hair.” Thus ... “each individual thing in turn embraces everything else that is embraced by every one of those other individuals.... And the same is true of what is embraced by those other things.”

The point here is to try to infiltrate your consciousness with this notion that infinity lies within you. You’ve got to try to get the feeling and the basic idea that he’s trying to get across here. Because if you can grasp this you can see there is no beginning and no end to you: there is no size no dimension... there is no end to your evolution there was no beginning to it. [for example in a dream:] When you put the one who’s having the dream in each those persons having [i.e. *in*] the dream, you are filling him with infinity so to speak.” --Anthony Damiani: 31 march 1971 AD#

Then Fa-tsang presents the "Ten Mysterious Gates" to explain this:

- (1) Emptiness comes into being simultaneously with phenomena.
- (2) This simultaneity doesn't obstruct the existence of unique identities.
- (3) Distinct forms interpenetrate and thus contain each other.
- (4) Despite this, they remain unique.
- (5) When one looks at phenomena, emptiness is hidden, and when one looks at emptiness, phenomena are hidden.
- (6) Despite this, they are completely compatible.
- (7) Each phenomena reflects an image of every other phenomena, infinitely.
- (8) Speaking phenomenally is for revealing ignorance, speaking of emptiness is for revealing truth, they're two sides of the same coin.
- (9) All phenomena arise in moments dependent on all other moments.
- (10) Both phenomena and emptiness depend on mental transformations.

(1) The gold and the lion arise simultaneously, perfectly complete. (2) The gold and the lion arise compatible with each other, the one and the many not obstructing each other. In this situation, emptiness [li] and forms [shih] are distinct. Whether one considers the one [emptiness] of the many [forms], each entity maintains its own position.

(3) If the eye of the lion takes in the whole of the lion, then the whole lion is purely the eye. (4) Since the various organs, and even each hair of the lion, takes in completely the whole lion in so far as they are all gold, then each element of the lion penetrates the whole of the lion. The eye of the lion is its ear, its ear is its nose, its nose is its tongue, and its tongue is its body. Yet, they all exist freely and easily, not hindering or obstructing each other.

(5) If one contemplates the lion, there is only the lion, and the gold is not seen. The gold is hidden and the lion is manifest. If one contemplates the gold, there is only the gold, and the lion is not seen. The lion is hidden and the gold is manifest. (6) The gold and the lion may be hidden or manifest. The principle [emptiness] and the jointly arisen [phenomena] mutually shine. Principle and phenomena appear together as completely compatible.

(7) In each eye, ear, limb, joint and hair of the lion is reflected a golden lion. All these golden lions in all the hairs simultaneously enter in to a single hair. Thus in each hair,

there are an infinite number of lions. In addition, all single hairs, together with the infinite number of lions, enter in to a single hair. In a similar way, there is an endless progression of realms interpenetrating realms just like the jewels of Indra's net.

(8) The lion is spoken of in order to demonstrate the result of ignorance, while its golden essence is spoken of in order to make clear its true nature.(9) This lion is a created dharma, arising and passing away in every moment. Yet, since the different periods of time are formed dependent on one another, they are merging harmoniously and mutually penetrating together without obstruction in each moment of time.

(10) The gold and the lion may be hidden or manifest, but neither has any own-being. They are constantly being evolved through the transformations of the mind.

My Comments

The lion is like the appearance, the gold is the no-thing ness, the suchness. Lion is thought, Gold is the nature of intelligence.

If you focus on the gold, you lose the lion. If you focus on the form of the lion, you miss the gold. If you focus on thoughts, you lose the background mind. If you shift attention onto void, then world disappears: PB: awareness alone is...

With the Golden Lion we see that there is no gap between the real (gold, awareness) and appearance (lion, contents) only a shift in how we look at it. We see the non-obstruction of One Gold and Many Parts. PB: reality is continuous with appearance. ... either it is identical, or there is a gap.

We see that gold-ness (consciousness) is present in each particle of the parts of the lion (thoughts, feelings, perception, ego). Yet each of the parts of the whole lion remains unique: it is a unique form of lion. Moreover: the form can reveal the gold: the lion is manifesting gold, when you get the lion you get the gold.

When Fa-tsang says that there is a golden lion at the tip of every one of the infinity of hairs of the lion, and every hair of that lion has a golden lion and so on, we can interpret this to mean that each of us is a golden lion: each is infinite, all are in each, and each is gold. There is total inter-being, "a web of inter-dependence," Each thing in the universe is as it is because the whole universe is as it is.

Big and small are all only relative to our measuring stick: if you zoom in or zoom out, you find life and form at all scales. Universe is vast, 12 billion light years, but we can imagine it in 9 scales. The spatial/temporal size means nothing absolutely.

Gold represents love, the lion parts are the instances of the love: for guru, person, chocolate,... they are interested in the problem... I thought I loved the beloved. But all those habits, etc. Of course this is a stage, because we haven't learned to recognize that the reality or essence is present: it is there with all possible appearances, emotions,

thoughts, defenses. Example of hair: every hair on the beloved face evokes love. No particle in the universe does not vibrate with God's love. Sage, for example, is present to their writings, to everything.

Do I have to leave the person to have divine. Does the person block love? But they evoked the love? God loves them, and me. We need another logic to go beyond either or.... [Rumi: there is a field out there beyond you and me: I'll meet you...]

Accessing and Accessibility: Experience as “Accessing the matrix”

“Explicit consciousness (what) is a spectrum of accessibility and access to Implicit Matrix of Mystery (That).”

Matrix of Mystery Herbert Guenther

Herbert Guenther translates a key Tibetan word using the phrase “matrix of mystery” or “being’s mystery.” Every moment of what we call experience is the accessing and *presencing* of Being’s Mystery.

Paul Brunton uses the term “World-Idea,” David Bohm uses terms “implicate order” and “superimplicate order.” Modern terms from science and dynamics might be a vast “field of energy/intelligence” or “dynamical system.”

These ideas give us a flavor of a power and potential which is prior to, and present with, our determined or “explicit” experience. This field is not local, non linear, has no things. It is a “universal” or “cosmic” intelligence and energy which we assume is aware, open, spontaneously active, ungraspable. This intelligence is also present immediately in/as each moment, present to what it thinks and also beyond.

Experience is not so much a creation as an unfolding flow of life. This matrix of intelligence is continually operating in and through us to refine us and align us.

- “This fundamental concern is the ever active energizing matrix which operates throughout the whole of Reality so as to refine and optimize the functional intelligence which inheres, however dimly, in each and every sentient being.”

Every moment the rheostat is not 0: there is no on-off switch. There is continuous growth of the organism, the organ of experience, and there are sudden shifts of Awakeness.

- Simply by virtue of *being* a human being, we are “a specially constituted center of being’s mystery” and each moment we are “caught in a complete, yet special, presentation of being’s_mystery.”
- Even our ordinary perceptions are instances of radiant awareness against a background of Being’s mystery. Thought and feeling are relatively low-level instances of Being’s pristine cognitiveness (awareness). Yet even such low levels are not present as some finitely fixed amount of pristine cognitiveness. Indeed, as beings endowed with a knowing capacity, we constitute a special, locally bound nexus, a nodal point on the surface of Being itself, through which the full energy of pristine cognitiveness tends toward optimization.

- Such accessing, however, is not to be likened to the flipping of a switch so that when the switch is in the on-position the message of Being's mystery is completely accessed and when in the off-position nothing of Being's mystery comes through. There is no off-position for, by virtue of simply being alive, one is always (at least minimally) accessing Being's mystery.

What does accessibility mean? Even our low level sense perceptions and repeated habitual thoughts are cognitive instances of the matrix of mystery. How much of the prior state, the vast nothing, implicit, tree being is coming through into explicit experience for the ant and me?

In one way our experience conceals and in another reveals. Experience/existence limits, determines, filters, reflects the state of the underlying matrix. And in another way experience reveals that implicit state by making explicit what is there. Explicit experience of known tree means explicit tree, explicit sense of I, and explicit relative consciousness.

Whatever you know appears in and as conscious experience-- arises from the matrix of the knowable within the immensity of the ineffable. At the same time, the nature of that deeper ocean of awareness, the immensity of the unfathomable, is not altered at all by appearances of manyness and separation... whatever the centers of experience may thinkg otherwise. Our life may be a dream, but even in the dream the presence of awareness cannot be 0, or there is no experience at all. The matrix of being mystery is intimately present along *with* appearance, and *as* appearance. Prior to measuring is no thing non-local state of "Oh My God!"

From the point of view of the individual ego, however, this unfolding energy of awakening is often felt as conflict. This unfolding of being's mystery, is the real power of the evolutionary journey. This optimizing thrust of pristine cognitiveness, however, is often felt-from the vantage point of the nexus itself (the individual experiencer)-as the strain of conflicting thoughts, feelings, and projects. This felt tension of being human, however, is itself due to modulations in the dynamic unfolding of Being's mystery.

PERCEPTION IS BRAHMAN: RAPHAEL/SANKARA COMMENT ON GITA 2.17

The unreal never is; The real never is not. The truth about both has been seen by the knowers of the Truth (or the seers of the Essence).

[[What does not exist cannot come into being, of being there is no cessation. This ultimate truth was revealed by those who have seen the essence of things.]]

Raphael comment: ... being, inasmuch as it is, may not cease to be, or otherwise it would not be. If any form that we see with our senses ceases to exist, and disappears, it means that it is not real being, or we would always find it.

Samkara defines as real (*sat*) that which does not change, which remains, which is identical to itself and does not depend on any other reality other than itself. The non-real is all that changes, that is impermanent phenomenon. Plato uses the same definitions as Samkara.

Sankara: [paraphrase] Although heat, blue, form are known through valid means of knowledge (in this case perception, which is one of the 5 non-ultimate forms of valid knowing) they are not real. Why? Because these perceptual forms come and go, and because they do not have a self-existence: i.e. do not exist independently of their cause/essence. In mentalist terms: forms are inter-dependent with the knowing of the forms: or like waves on the ocean.

"in perception (*upalabdhi*) there is a twofold knowledge. There is a real knowledge [i.e. a consciousness of being, of the essence of things] (*sadbuddhi*) and a non-real knowledge (*asadbuddhi*) [i.e. knowledge concerning the appearance of things. Therefore there is an awareness of essence and an awareness of form, which are always associated in the knowledge of an object]. That knowledge, whose content never ceases [therefore the knowledge of being] is real: that knowledge whose content ceases [therefore cognition of a becoming form-appearance] is non-real.

The two knowledges present in perception are distinguished as real and non-real. They are recognized in relation to the same substratum [consciousness] in the form: "an existing pot", "an existing cloth, "an existing elephant" "an existing thought" [where a form-entity, which is variable and changing, qualifies, is superimposed on, the consciousness of existence, which is invariable]. This qualification (existing tree) is not like the qualification in a form such as "a green tree" [where an attribute qualifies a form-entity]. It is so in every case [because in perception of different objects, awareness of existence is unique, but is qualified and made apparently multiple by the specific forms [as in the case of gold appearing as lion, etc.]

Of the two knowledges the knowledge relative to the pot etc may cease, as it was shown, but real knowledge does not cease [or: *actually the content of real knowledge, the Real, does not cease*]. Therefore the content of knowledge of the pot, etc. [as the perceived form-modification] is non-real as it is destined to cease, but not the content of real knowledge, which is not destined to cease [as it is consciousness without modifications] [[*My comment: immediate, intimate, immanent, infinite.*]]".

Being represents the absolute constant that is always existent, while all phenomena superimposed on it come and go, are and are not, appear and disappear, are perceived and a moment later they are not, as they have disappeared. Being, therefore, through *maya* appears as this or that.

PB: Because it is known directly--and not through the medium of thoughts or words--it is called immediate knowledge. ([21:5.202](#))

[My comment] There are two modes of knowing present even in our ordinary perception of a tree. There is a perceptual knowing of the forms of the tree: green tree, rough bark, so many feet away, changing perspectives as I move around. If I look through a microscope I see into cells, microbes, and so on. The contents of this knowing are forms, feelings, images, sense qualities. Then there is the awareness of the unchanging and non-different nature of all perceptions-ness. We express this direct intuition as tree *is*, roughness *is*, sky *is*, distance to tree *is*, I *am*, thought of tree *is*. There is also the direct and immediate

awareness of these qualities as known: *Known* tree, known roughness, known thought of tree, known sense of I, etc.

The being-ness in being, the awareness in consciousness, the interest in every experience—that is not describable, yet perfectly accessible, for there is nothing else. I Am That Ch 44

since it is awareness that makes consciousness possible, there is awareness in every state of consciousness. I Am That Ch11