

1983 0914 longer EXCERPTS: 360 and I thought

TRACK 1: [50:00] The soul or the mind, the reproductive phase

TRACK 2: [51:04] LD: You called the 360 gods the original thought of `I`—TO [56:49]

TRACK 3 PB: ``The topic selected for practice [LEAVE OUT]

TRACK 4: AH: I thought the second exercise would be directed toward the Overself. LEAVE OUT]

TRACK 5a: HS: Anthony, would you say it would be possible to meditate within the dragon?

5b: I keep trying to point out that the 360

Track 6 (cut): HS: Do you mean to say that Stillness is capable there too? To [39:31]

TRACK 0 (No audio)

You may get rid of every object of thought and seemingly of every thought itself until there is only a void. But even then you will still be thinking the void and consequently, holding a “thought.” It will not be the true void. The thinking “I” must itself be eliminated. Only when this is done will all activity truly cease and the stillness of the Eternal be truly known. This can be realized by some kind of mystical practice only and not by conceptual effort. *The Notebooks* 19.5.24

AH: The Void is described as a thought. I am trying to understand what that means. This bare `I-thought' that is equatable to the Void--is that a reference to the ``first of our thoughts" or the most fundamental aspect of what makes individual life possible? The bare sense of “I” without any object?

AD: The first of our thoughts, the totality of the 360 degrees, the 360 gods the thinking “I” which of course is not really you at all.

AH: Is that the Void?

AD: It's like a Void; it's not the Voidness of Intellectual Being. But it can be thought of as void because these 360 ideas are of the nature of voidness.

TRACK 1:

The soul or the mind, the reproductive phase of the soul which comes into incarnation, assumes as its first thought this totality of 360 degrees as its thought, the I-thought; this is what makes you think that you are an “I” here.

TRACK 2

LD: You called the 360 gods the original thought of “I”--but I thought prior we had called--that the original desire for earthly existence would be the first of our thoughts or the sense of “I”.

AD: That has no substance. **That desire for earthly embodiment has no substance; it acquires this substance when it embraces the 360 degrees. Now it has standing substance or actual being, and it refers to this as its “I”, or this “I”.** Those are those entities that entice you to come in. “Come here: I've got something good for you!” So PB came down, said, “Oh--I'm going to get some knowledge over here!”

AD: They're the forms in the soul of the Earth, they're not-- they have-- or let's say they're special interpretations of the Ideas. But nonetheless they also have an immaterial nature.

LD: But we could speak of a sense of “I” as not having substance and the original `sense of `I" would primarily be that desire and not those 360, right?

AD: Yes. Now look, look again, you can call the "I", and I do call **the true "I", is only what we refer as the I AM, the Overself,. But when that `I' incarnates--and it is immaterial, it's Mind per se--when it incarnates, in order for this `I' to have some kind of being, by embracing the totality of the 360 gods, the Void nature of these 360 gods, this becomes the first of its thoughts.** This is the I-thought.

PD: The Solar Logos is the same thing as the Overself? Is that what you're saying?

AD: Yes, the functioning of the Solar Logos is the same as the functioning of the Overself.

LD: And that is the "I" encountered in the stillness?

AD: That's the "I" that has to be gotten rid of in the Stillness.

AH: Could you please be more specific please in your use of the word Void? Are you using it in a technical or scriptural sense, or in a colloquial sense of being empty?

AD: I'm using it in the sense that any kind of Intellectual Essence has no kind of "thingness" about it.

AD: the point here-- there's two points to be made. On the one hand, the very nature of these Gods--if you want to call them archetypes, they're forms in the soul--their very nature is voidness in the sense that *they are not composed of any material thing*, of any of the elements or the *soul* of the elements. So they're completely out of that realm, they are immaterial.

The second point, when you embrace that with the "I", alright, you were saying that this would lead to what, a plenum (of/or)--

WY: I would think this would be an experience of a plenum of awareness rather than bare identity, seen through the meditator-- [couple words inaudible]

AD: And in a way you are. When the "I" identifies with all those thoughts, what we were referring to as the archetypal degree(s), somewhere PB says that when you refer to this "I", this has a fullness that the "I" here-- the empirical personality here, is like a very diminished and dwarfed understanding of the mental being that you are. You remember that he said that the first of our thoughts is "I"? And if it stayed with that, everything would be fine, because there it experiences Intellectuality. But it doesn't stay with that: It immediately identifies with a body. Now what happened to that plenum in your consciousness? It's gone. It's like the person identifying with his thumb and saying, "That's me."

TRACK 4

AH: I thought that--that the second exercise was directed toward the Overself, that's what I was--

AD: Well, any-- a universal attribute would be something belonging to an Intellectual essence or something like the Overself. Only the Overself knows beauty, knows harmony. These are things that belong to the Overself, so if you concentrate on one of them, you'll be thinking about the Overself. You'll be thinking about the soul. You wouldn't be thinking about Andrew. That's a second stage. The third stage, in contemplation, you don't think at all, you just allow it to take place in you whatever Grace inspires you to think about. And that would mean that one of the Intellectual Gods probably presents itself for your contemplation.

SEE: Secret of the I: 19791104 Awareness and consciousness (has transcript)

TRACK 5

AD: I keep trying to point out that **the 360 degrees or Gods or archetypes, that this is the Earth's soul interpretation of the Celestial Ideas. But, they're really quite awesome.** [HS: Yes, I agree.]

AD: **Alright, they create everything here, everything in our world is the result of their let's say ideation or thinking. So when you reach that level of contemplation, any one of these ideas might reveal itself and it would be, we would say, the presence of a God.** That would be contemplation. That's why in contemplation you cannot predetermine the theme that you're going to contemplate. It happens spontaneously and of its own accord.

HS: And you're saying it's within the Dragon and without, so you could have like a Sage's [one/two words inaudible]

AD: Well it's like between where we said-- where we spoke about being identified with the void mind. The next-- the next step he pointed out was Nirvana. Now contemplation and-- Meditation has those three levels, right, concentration, meditation, and contemplation. And contemplation is the dwelling on these ideas.

HS: Ok, but I would've taken it to be the ideas as it's in the inerratic so to say outside of the Dragonic. But you're saying no, it's within the Dragon--

AD: Well, the Ideas which are outside, in other words you're referring **to the Celestial Ideas, [HS assents] alright, are very well reflected, if we use that term, by the Earth's soul. They are objects, universal objects, universal substances worthy of contemplation.**

HS: In the Earth's soul...?

AD: Yeah.

HS: itself

TRACK 3 [[partial]]

AD: Just don't bring in what I said previously because that's very complex what I said previously. It requires that you understand, alright, that the "I", the I AM, the Mercurius principle, the Overself, alright, is to be kept distinct from anything that's within it that could manifest, and that means the crown of glory, the Sun, the Moon, and the stars. That's to be kept distinct from that, alright. Now that I AM seeks to re-embody on-- in the sublunary realm, and in doing so it enters through the sublunary realm and must enter-- enter through that sphere of 360 Gods. The first thing it'll identify itself with is with that void intelligence which belongs to the Earth soul. Now, that's very complex.

This one that he just read is pretty straightforward. You first concentrate on Andrew when you first start concentrating. "Well, let's see, what kind of faults does he got," you make a little list and you keep going over them, "Well, I think I should [sounds like: write] this one and this one is getting too big" and you do something about it. The second stage, you're not concerned with Andrew at all. If you're concerned with any aspect of cosmogony, Andrew doesn't even come into the picture. And it's such a relief. (some laughter) And that's all he's talking about in that quote.

from 9/14/83 On the 360, levels of dragon

AD: [In the Surangama Sutra] The organ of hearing--the ear--is one [level], and that's identified with the bodily subjectivity. The sound, the pranas, which activate that organ of hearing is the next level, and we refer to that as psychic subjectivity. These two together, as I said, are two ends of one and the same stick. They are both object to that Undivided Mind.

You can see that the degree and its opposition both have to be object to something. What is it object to? In other words, if you speak about a subjective functioning and its outward manifestation, they're both objective to something. Now, what are they objective to? Ultimately, the bodhi mind.

But I'm not jumping that quick; I'm saying they're both objective, so to speak, to your attention, instead of calling it the bodhi mind, right now. If this attention introspects into itself, it loses sight of the object and the subject, the subject-object relationship or the opposition, the I degree Aries-I degree Libra--you lose sight of it, you're now, so to speak, in the realm of attention; you're abiding there. Now if you introspect into that realm of attention, you're in what they call the bodhi mind: the 360 degrees, or 360 gods--I don't care what you call them--the 360 forms in the soul of the Earth. The nirvanic mind is when you transcend that, and get into the realm of the soul powers.

The development of the bodhi mind simply means that you're making yourself (at) home in the forms or the ideas, or what we call the archetypes, of the Earth's soul. The intelligence of the Earth--what we spoke about as the forms in the Soul of the Earth--that's awesome-

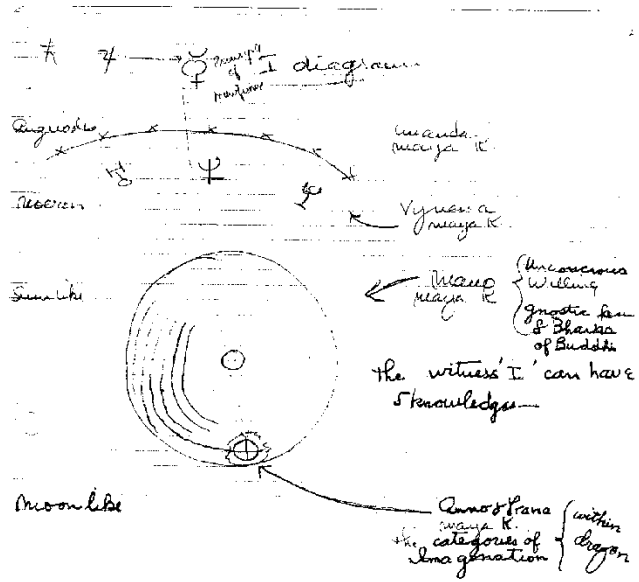
If you imagine that around the Earth is what we call the dragonic belt, which has three levels of meaning: the archetypal level, or the level of the forms in the soul; then the prana level; and then what we call the gross level. Anything that occurs there is determined by the functioning of the planetary spheres.

Anything that happens at the sublunary level is a combination of the functioning of the gods--the archetypes, the degrees--and the two lower levels below it. So you would have the Ideas, the pranas--or the Soul of the elements--and the elements.

But what determines how the gods combine these various things is its Infinite Mind, which are the seven planets. But its Infinite Mind is the same as the powers of the Solar Logos.

Now what he's [the sutra] saying is: The two lower levels of these circles is where hearing and the organ of hearing are located. If your attention is

profound enough, it makes them into an object. In other words the sound that you hear and the organ that you hear it with both become objective to the higher Mind, the third level. He calls that the Void. And there's no harm in calling that the Void, because the 360 gods are void; they're void in nature.



WITNESS-I and MENTAL BEING: 10/14/83:

[6] "The mental being that you are ... is an expediency, because this is what you really are, the Overself. " *So the Overself, so to speak, has an intermediary, this mental being or the witness-I, which occupies the psychosomatic organism.*

[7] The individual mind is an aspect or a part of the Overself. That would be what we call the witness-I. But **when the witness-I receives the idea of the world, then it is made into a mental being.** In other words, the witness-I takes on the world-idea only at a certain time; that time when there's the inner tendencies and attitudes and desires that it needs to express. At that moment it seeks to identify with the intellectuality of the world, and in doing so at that moment it becomes a mental being.

[8] The mental being is an organization of certain reason principles. So when I speak to a person, he has mental presuppositions which are different from another's. And if I refer to this as his mental being, then I'm referring particularly to the ideas that organize or constitute him as an individual distinct from other individuals. Whereas, when I say that you are the witness-I, the 360 degrees, I can't distinguish you from anyone else.

[13] It would be correct to speak of the light of the soul as having this knowledge of the ideas. It would be included in what we refer to as that mental being which as it reincarnates a sufficient number of times accumulates within itself a content of the ideas. The other way of looking at it would say that the soul already has these ideas within it, and the experience on earth provides the occasion by which these ideas are evoked in its memory. And a combination of these two I think would be the answer to that....The ideas already exist in the soul, and by experiences in the world, these ideas are called forth or evoked. Or what they call reminiscences -- they're brought forth, and you can recognize that that is a square or whatever because the idea is, to begin with, in the soul. A combination of both would account for the evolution, the unfoldment and the spiritual maturation of the human being. Otherwise there would be no reason to come here, if we knew what the ideas in the soul were all about.

[25] There's a certain level where the light of the soul starts pointing out the commonality or the universal which is embedded in the variety of instances. It abstracts that and then it has a concept. Now it starts manipulating concepts. You're bringing in the soul now.

[26] You reach a certain stage of contemplation. And you contemplate and you get occupied with many universals. Universals in the sense like love, compassion, truth, okay? And you take one up at a time, or one is brought to your attention at a time, and you meditate on that. This process is a process that keeps maturing. It reaches a point where the nature of consciousness itself gets investigated. But when that happens, then the thoughts, or I should say these universal ideas, are negated. They're subsumed. They're ignored. But you reach the maturity of contemplation. And now you tend to think of yourself as this mental being-- void mind. You don't think of yourself as an addition of all these thoughts or universal essences. You don't think that way. Now you are becoming aware of awareness itself. Because as you're drawing towards that undivided mind, you tend to go in that direction. You tend more and more to identify with the awareness which is aware of the awareness. And when you start doing that then of course the Overself, the glimpse is inevitable. Or even a long stay in it.

[28] What is the relationship between the spontaneous wisdom and functioning of the planetary spheres and the individual ego? That's what we're trying to understand. What is going on there? I don't think we could ever clearly say what is going on. 12:30