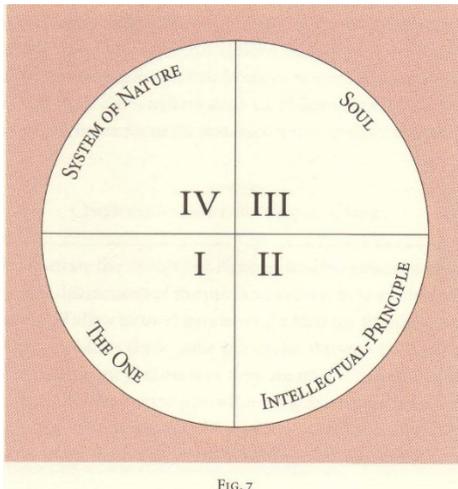


## ANTHONY ON HIERARCHY AND SIMULTANEITY

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

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



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

*AD comments -- from Ohio March 1984 section 96:*

In the whole Platonic tradition there is a hierarchy of cause, a hierarchy of knowledge, a hierarchy of value. In other words, you have the One, have the Intellectual-Principle, have Soul, you have the Universal Soul, star

soul, there's a definite hierarchy of values all the way down, and all the way up. And these are of an eternal order. In other words, insofar as Intelligence differentiates itself, it does so according to certain principles, and these principles have an eternal validity. So if you say you've got the One, you've got Intellectual-Principle, Absolute Soul, these are absolutes. In other words, Soul never becomes the One. The One never becomes the Intellectual-Principle, Intellectual-Principle doesn't become Soul. Now from that point of view, you *can't say* this is an illusion.

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

You remember the analogy of the ocean. You've got the ocean, you've got waves, you've got spray, you've got foam. And then a man comes along and says it's all water. Everything's wiped out because it's all water. That's another analogy. Now the Vedantists use that analogy, and they will say “Well it's all Mind, therefore this is an illusion.” ... In that kind of reasoning they're ignoring the fact that within Mind there is a fixed hierarchy.

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

I'm quite sure for instance, when we speak about the three Hypostases, PB would point out to you, well that's for beginners. Once you really understand the three Hypostases you recognize that you're talking about God, period. But Plotinus would put you through this discipline because he wants you to have some feeling or some understanding of the enormous and unbelievable mind-boggling wisdom that's inherent in God. Just glimpse, clue here, glimpse there. Very often it gives rise to a sense of humility too-- whenever you think that you know (anything).

**AD: transcript from #12/7/83**

One other thing that you may find helpful here--at least, I've found it helpful as I've been going along--very often PB uses the term "Mind," like when he says "in the undifferentiated Mind." [...]"Only in the mysterious void of Pure Spirit, in the undifferentiated Mind, lies his last goal as a mystic..." 20.4.134]. Now, to deep philosophers--I'm referring to these people who have had experience of this--their higher Self, the Overself, is not distinguished or separated from or spoken of as different from what we refer to as the three primal hypostases. They don't make that distinction, although I do, to help us in our understanding.

In other words, we take the three primal hypostases; we say One, Intellectual Being, Soul. We say, now, they're going to call this the Absolute, they're going to call this the Void, they're going to call this Mind. And then they say that from the Absolute Soul there emanates an individual Soul. Now this individual Soul that is emanated we can call our Overself. Now that Overself and that mysterious Void, they're going to use the same word: Mind. That's how EXALTED that notion of the Soul is, the individual Overself.

Of course, if we follow from what we understand, remember when both PB and Plotinus speak about it these two different ways. PB speaks about three initiations. Once a person has reached the Overself: there are three levels of inwardness or degrees of penetration. PB speaks about this as three different degrees in a psychological way. And I pointed out the correlation between them: when I pointed out the first degree of penetration is at the level of Absolute Soul, then Intellectual Principle, then the One. That's what he's talking about. And Plotinus also speaks about them, but he speaks about them as three primal hypostases. Now, how would he ever know except through his own higher Self, the Overself, he knows of these three primal hypostases.

Then again, they both speak of INSIGHT as having these three different degrees that one can penetrate and get to know about the mysterious Void--*something about It besides that It is*. The inwardization and deepening of self-cognition reveals that there is an inwardness which can reveal the existence of the three primal hypostases.

**Anthony: From 1/6/84**

In a sense, when you reach the limit of the conception of the Earth's Mind, that is a boundary situation and is the beginning of the powers of the Sun Soul. You can reach the limit of that and you would then be going into the inerratic sphere. So the Platonist are saying that you have an idea, and when you reach the limit of that idea you're at the boundary or beginning of the next idea which is going to include the lesser idea, and this is a process that goes on and on, the greater including the lesser. Evidently the ancients thought it was an absolute pre-requisite in order to explain how knowledge arises. What is knowledge that they have to have all this as a background? Once you begin to grasp the enormity of the conception that they are working with, the categories of thought are going to seem like a petal thrown into the ocean. 1/6/84 p.22

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

**You can listen to Anthony text/audio on deepening of consciousness... From 1/27/84**  
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