

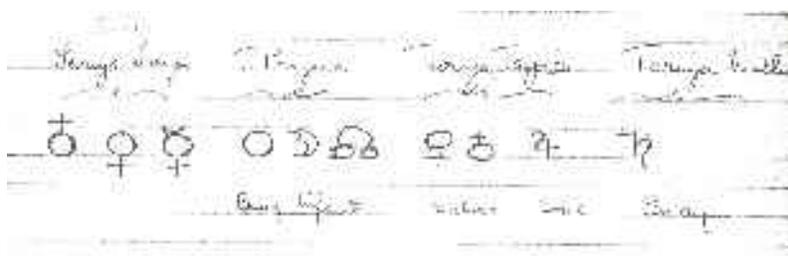
**UNITIES IN THE ONE IN THE VIEW OF QUANTUM MECHANICAL ANALOGY:  
a modern take on the ineffable elephant  
by Avery Solomon**

In trying to fathom the ultimate we are faced with the same dilemmas as QM asks, for example: Does light in itself, X, have wave and particle nature, or not? are the wave and particle nature only existing when we measure? Similarly, we can think about the ONE like the superposition of the QM states before we take a measurement. The One is a big mystery: and whatever we use to take a reading will reveal some other facet to us. Does One itself have these still and active “aspects”: or only arising in the “successive impressions” of Nous? Or are these intrinsic qualities of reality? If so, why the need for these aspects emanating at all? Well, no need from the perspective of reality itself: there it is just as it is. But the measurer has a need to know. Nous itself comes forth and calls forth the impressions. We need a way to indicate awakens, openness, spontaneous arising, not as they are expressed in the Nous, but as pre-subsisting in Reality in itself: all of them simply the One itself.

Just as in QM, each number or diagram is like a measurement, and with it we see something of the One revealed. We cannot, however, infer that the ONE itself had any of these attributes as distinct. If we symbolize the particle/wave in One, it is with understanding that we don’t understand them there at all. The ONE is not in any state at all.

So simplicity, complexity, dyad, transcendent, immanent, are distinctions we make from our view, and then try to say: all these are identical. These “in the One” are the gold backing on the noetic qualities. We recall Fa Tzang’s famous example of a golden lion used to illustrate how Reality and appearance interpenetrate. In a way QM disabuses us of ever thinking we know what that “gold” is like. There are neither wave nor particle, both or neither. One is the is-ness or be-ness of everything.

When we view the ONE as transcendent, utterly self-sufficing, we simply POINT: “Identity without affirmation of being” and go on. When we view it as substance and function, Transcendence and immanence, or we point out that this simplicity is infinitely complex, that too is true from the view that sees it as such. We can distinguish these in a diagram, or we can say they are inseparable. Actually, they never were distinct to begin with. Only our inability to grasp the ONE/Mystery entire leads us to get these “successive impression”-- just as Noesis. Actually, Reality is what it is, and doesn’t matter what we *think* about it.



These glyphs are meant to represent the quantum mechanical X, the state of “superposition” before there is a measurement. If we take these glyphs literally, then we are back in Newtonian physics, assuming there are “properties” belonging to a “thing.” Really, everything we

suppose about the ONE is looking back from the point of view of the Nous, which is the “measurement” instrument that will make “successive impressions” of the ONE. But these characteristics apply to the Nous. Only when we appreciate the infinite clarity, activity, life of the Nous can we appreciate the ONE. Just as in the QM idea of superposition, Anthony applies One, Power, Intelligence ... to the One entire, then dissolves the distinctions.

What does the QM model tell us about realizing? Since every measurement—while seeming to reveal knowledge—actually takes us out of the original state, we come to a conclusion: there is only one way to realize that. Stop measuring! It is like Alice and the red queen: no matter how much Alice chases, the queen is further away. Finally, Alice just stops, turns around, and there she is...

Thus the Supreme as containing no otherness is ever present with us; we with it when we put otherness away. It is not that the Supreme reaches out to us seeking our communion: we reach towards the Supreme; it is we that become present. We are always before it: but we do not always look: Plotinus 6.9.8

