

Symbolizing Samkhya by Student Paper V09M

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SYMBOLIZING SAMKHYA

[Paper as read by a student in WG Class 1972 0322a Begins]

...in two aspects, a being aspect and a becoming aspect. As they occur in the being aspect, the three functions of buddhi, ahamkara, and tanmatra would be indistinguishable from one another and might best be referred to as simply the internal organ. As the manifestation of the three gunas is revealed as the becoming aspect, however, the gunas become translated into functions, the guna of rajas becoming a function of ahamkara, etc. As for the symbolization of what has just been said, one would symbolize the being aspect of the manifestation of the three gunas by the simple circle, for the being aspect of the function of ahamkara for instance would be identical to the being aspect of the functions of both buddhi and tanmatra. Thus the circle would symbolize the internal organ.

As far as the becoming aspect however, rather than to symbolize any of the three functions as a point on the circle, one would best symbolize them each as an entire cross. In other words, the ahamkara function in its being aspect would be symbolized by a circle but in its becoming aspect it would be symbolized as the entire cardinal cross comprising the ascendant, descendant, nadir, and midheaven. Each of the points on the cross would in turn be one point of view from which to view the entire function. Thus the ascendant would be the ahamkara as the totality of one's self as subjective experience and might say "I am the totality of my experience." The ahamkara as seen from the descendant might see the totality of one's experience as an object and might say, "I am the negation of all my experiences." From the point of view of the nadir, the ahamkara might be referred to as the very basis or ground of one's being, as the base of a pyramid comprises the totality of the pyramid in its potential aspect, while from the point of view of the midheaven the ahamkara would be the totality of oneself as it becomes concretized and embodied into a representative form, just as the top point of a pyramid represents the totality of the pyramid as the very climactic actualization of all its potentialities. The same procedure (would/will) hold true for the functions of buddhi and tanmatra, and that is that tanmatra would be symbolized by the entire fixed cross while the function of buddhi would be symbolized by the entire mutable cross.

Moreover, from this symbolization we can derive a definition of the four astrological elements as the fourfold way in which any function becomes manifest. The ascendant becomes the fire aspect of ahamkara, the midheaven the earth aspect, etc. Thus from two key points we can derive the twelve from the three, that is (1) when the gunas become manifest they acquire a twofold aspect, one of being and the other of becoming; (2) as regards the becoming aspect, this is best symbolized by the cross, that is, that each function of the internal organ is best inferred from its fourfold expression or manifestation.

[Paper as read by a student in WG Class 1972 0322a Ends]