

WISDOM'S GOLDENROD, ALAN BERKOWITZ CLASS NOTES
(TYPED)
APRIL 12a, 1978
BUDDHISM; EMOTION

TOPIC: Buddhism
SUBJECT: Emotion

SUBSUBJECTS: Vijnanas and Vac, Nidana Chain, Vesica, Samkhya Tattvas, Kashmir Shaivism, Number, Aristotle's Four Causes

BOOKS / MAGAZINES READ FROM OR REFERENCED:

- Edward Conze, *Thirty Years of Buddhist Studies: Selected Essays*
- *Shrine of Wisdom*
- J.C. Chatterji, *Kashmir Shaivism*
- James Hillman, *Emotion*

DIAGRAMS embedded in these notes:

- FIGURE 1978 0412a-1-AB. Five-Pointed Stars in the Capricorn and Pisces Circles Meeting at the Eleventh House Vesica; Houses 10-12 as Alaya-Vijnana, Manas, and Mano-Vijnana, with the Three Levels of Vac.
- FIGURE 1978 0412a-2-AB. The Twelve Nidanas in the Eleventh-House Vesica, Correlated with the Twelve Signs of the Zodiac.
- FIGURE 1978 0412a-3-AB. Alaya as Unus Mundus and Transcendent Background; Manas, Informed by the Archetypal Degrees, Producing the Empirical World of Subject-Object Duality.
- FIGURE 1978 0412a-4-AB. Aristotle's Four Causes Correlated with the Four Quadrants of the Metaphysical Chart.

AD PAPER read in class:

- "The Four Aspects of Emotion: An Essay Based on James Hillman's *Emotion*". Retyped from Scan File BUD Emotion C 15p.PDF (formerly BUD Emotion C 12p.PDF) as 1978 0412b V09N. Buddhism - Emotion.

TYPED AND REFORMATTED by IT 2022

NOTES:

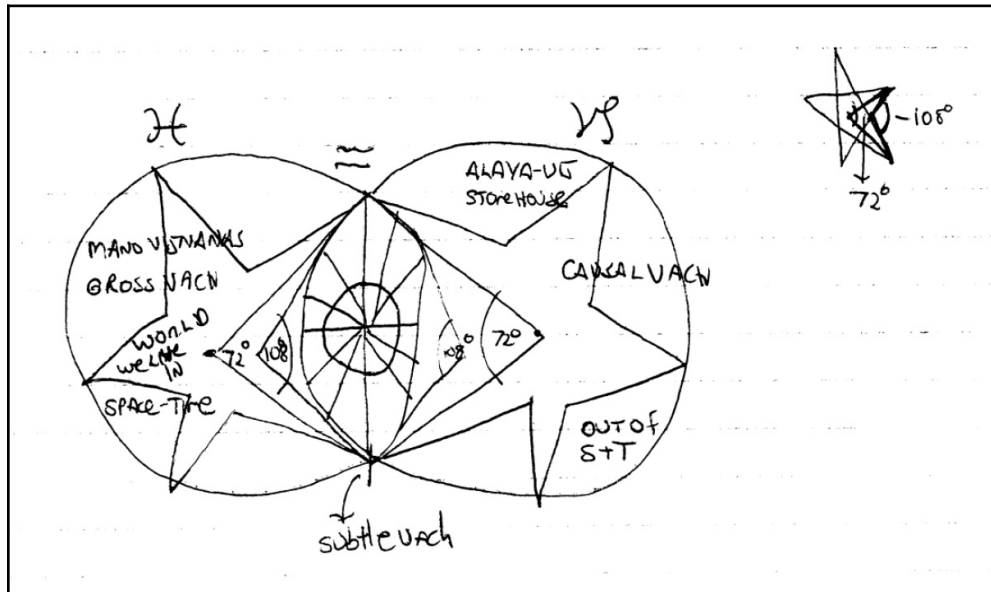
- **RETYPE HANDWRITTEN NOTES (hence V08).** From Alan Notes 02 1977 to 06 1979.PDF.
- This is **1978 04/12a, Buddhism; Emotion Class and the first entry associated with this date. 1978 04/12b = The Four Aspects of Emotion Paper.**

- The discussion of Emotion begun in this class is continued in WG Classes 1978 0418 and 1978 0426 V08. Buddhism - Emotion. See also AD Paper on Emotion mentioned above.
- All spelling, capitalization, and punctuation corrected, abbreviations spelled out.

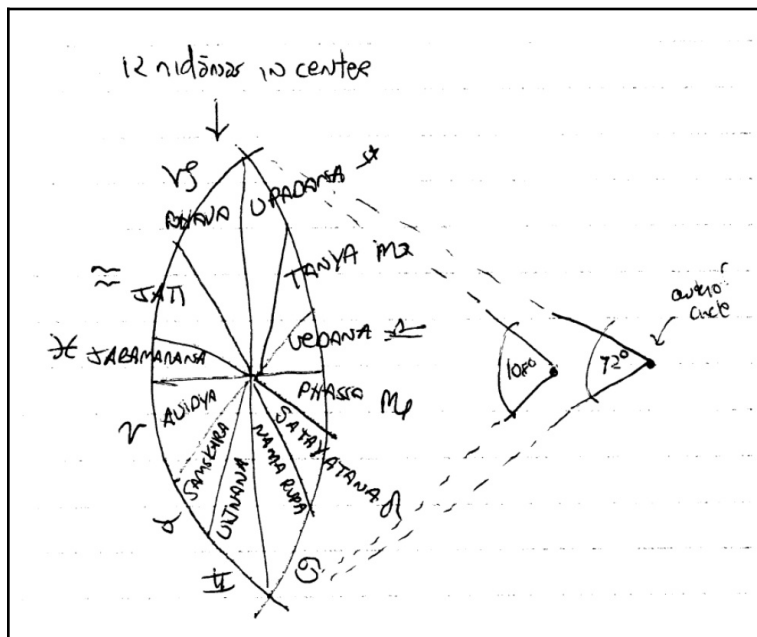
1978 04/12a at Wisdom's Goldenrod Buddhism; Emotion

[Alan Notes 0412 1978 Begin]

4/12/78



[FIGURE 1978 0412a-1-AB. Five-Pointed Stars in the Capricorn and Pisces Circles Meeting at the Eleventh House Vesica; Houses 10-12 as Alaya-Vijnana, Manas, and Mano-Vijnana, with the Three Levels of Vac. S+T = Space and Time. Facsimile scan from AB class notes.]



[FIGURE 1978 0412a-2-AB. The Twelve Nidanas in the Eleventh-House Vesica, Correlated with the Twelve Signs of the Zodiac. Facsimile scan from AB class notes.]

Grasping (Handling)

Locomotion

Rejecting and Discarding

Expressing

Passivity (sexual organs)

[Edward] Conze -- *Thirty Years of Buddhist Studies: Selected Essays*, 28 ff? -- misunderstanding of Zen.
Necessity of magical arts.

Shrine of Wisdom--

Necessity of understanding internal a priori basis of mind's functioning which produces an externally perceived world in which emotion is involved.

Nidana: operates simultaneously and chronologically.

Vijnana -- individual consciousness.

Nama Rupa -- everything that can be conceived or perceived concerning an individual.

Functional unity of consciousness or lower powers of soul fabricate for each individual the world he lives in.

Samkhya correlates of nidanas:

- | | |
|-------------|----------------------------|
| 1) Purusa | 6) 5 Karma Indriyas |
| 2) Prakriti | 7) Tanmatras |
| 3) Buddhi | 8) Bhutas |
| 4) Ahamkara | 9) Bhoga |
| 5) Manas | 10) Sensible Manifestation |

Manas = non-spatial mathematical point. 

Nidanas and tattvas are machinery by which world is projected. Simultaneously and included in the projecting of the world are the neurotic patterns and emotions you experience within it.

Karma indriyas are necessary to understand contact.

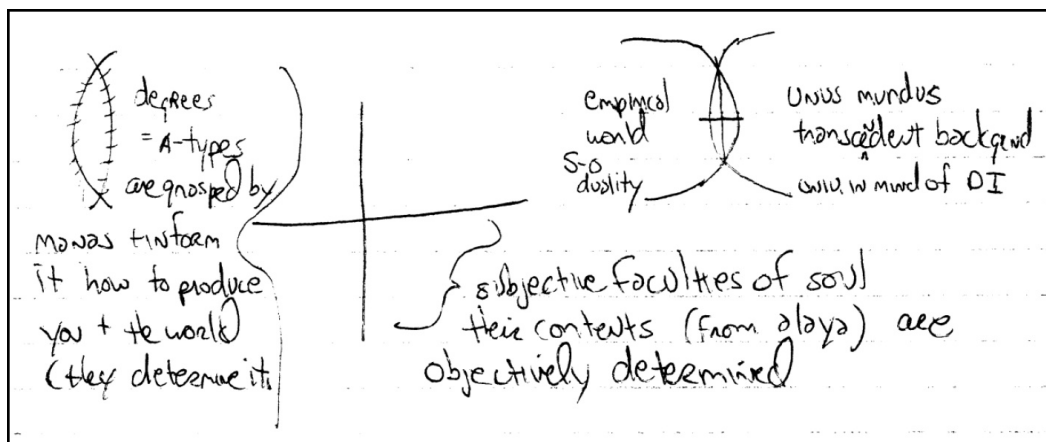
Tanmatras and indriyas presuppose each other and simultaneously evolve with manas from ahamkara.

Kashmir Saivism -- 5 senses, p. 119 ff. [Note: J.C. Chatterji, *Kashmir Shaivism*.] -- Reference is to psychical subject prior to sensible subject which the 10 powers (indriyas) produce -- senses as exits.

The passivity sought through sex is ultimately converted to nirodha.

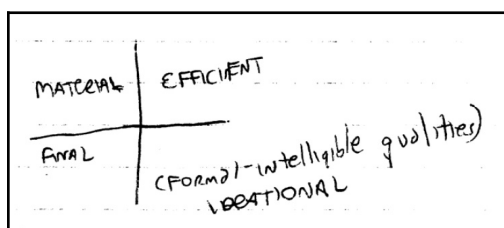
Tanmatras as undifferentiated continuums which differentiate as bhutas.

Bhuta is not the specific but an intermediary which translates the general (tanmatras) into the specific sensible quality (mahabhuta). Bhuta underlies and structuralizes mahabhuta.



[FIGURE 1978 0412a-3-AB. Alaya as Unus Mundus and Transcendent Background; Manas, Informed by the Archetypal Degrees, Producing the Empirical World of Subject-Object Duality. A-types = Archetypes; S-O = Subject-Object; Backgrnd = Background; Univ. = Universe; DI = Divine Intellect [per AB]. Facsimile scan from AB class notes.]

(Number) or aspects = way archetypal degrees are combined.



[FIGURE 1978 0412a-4-AB. Aristotle's Four Causes Correlated with the Four Quadrants of the Metaphysical Chart. Facsimile scan from AB class notes.]

Anthony [Anthony Damiani (AD)] -- paper on Emotion [Note: See WG Paper 1978 0412b V09N. Buddhism - Emotion.]

[Alan Notes 0412 1978 End]