

WISDOM'S GOLDENROD, ALAN BERKOWITZ CLASS NOTES
(TYPED)
APRIL 26, 1978
BUDDHISM; EMOTION

TOPIC: Buddhism
SUBJECT: Emotion

SUBSUBJECTS: Cosmology, Jung, Skandhas, Vasanas, Lokas, Nidana Chain, Seven Chakras, Vesica, Aristotle's Four Causes

BOOKS READ FROM OR REFERENCED:

- James Hillman, *Emotion*
- Marie-Louise von Franz, *Number and Time*
- Mircea Eliade, *Yoga: Immortality and Freedom*
- C.G. Jung, *The Psychology of Kundalini Yoga*
- Sir John Woodroffe (Arthur Avalon), *The Garland of Letters*
- Plotinus, *The Enneads* (MacKenna translation, 4th ed.)
- C.G. Jung, CW 8, *The Structure and Dynamics of the Psyche*, "On Psychic Energy"

PLOTINUS QUOTES READ OR REFERENCED: VI.7.4

DIAGRAMS embedded in these notes:

- FIGURE 1978 0426-1-AB. Four Causes, Seven Lokas, Alaya, and Five Skandhas Correlated with the Last Four Houses/Signs; Vesica and Nidana Wheel.
- FIGURE 1978 0426-2-AB. Theosophical Descending Scale of Manifestation: Principles, Lokas, and Orders of Being Arranged under Sagittarius, Capricorn, Aquarius, and Pisces.
- FIGURE 1978 0426-3-AB. Graded Levels of the Cosmos with the Apollo-Causal Intellect in the Third Quadrant.
- FIGURE 1978 0426-4-AB. Seven Chakras Correlated with Seven Levels of the Vesica.

AD PAPER discussed 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

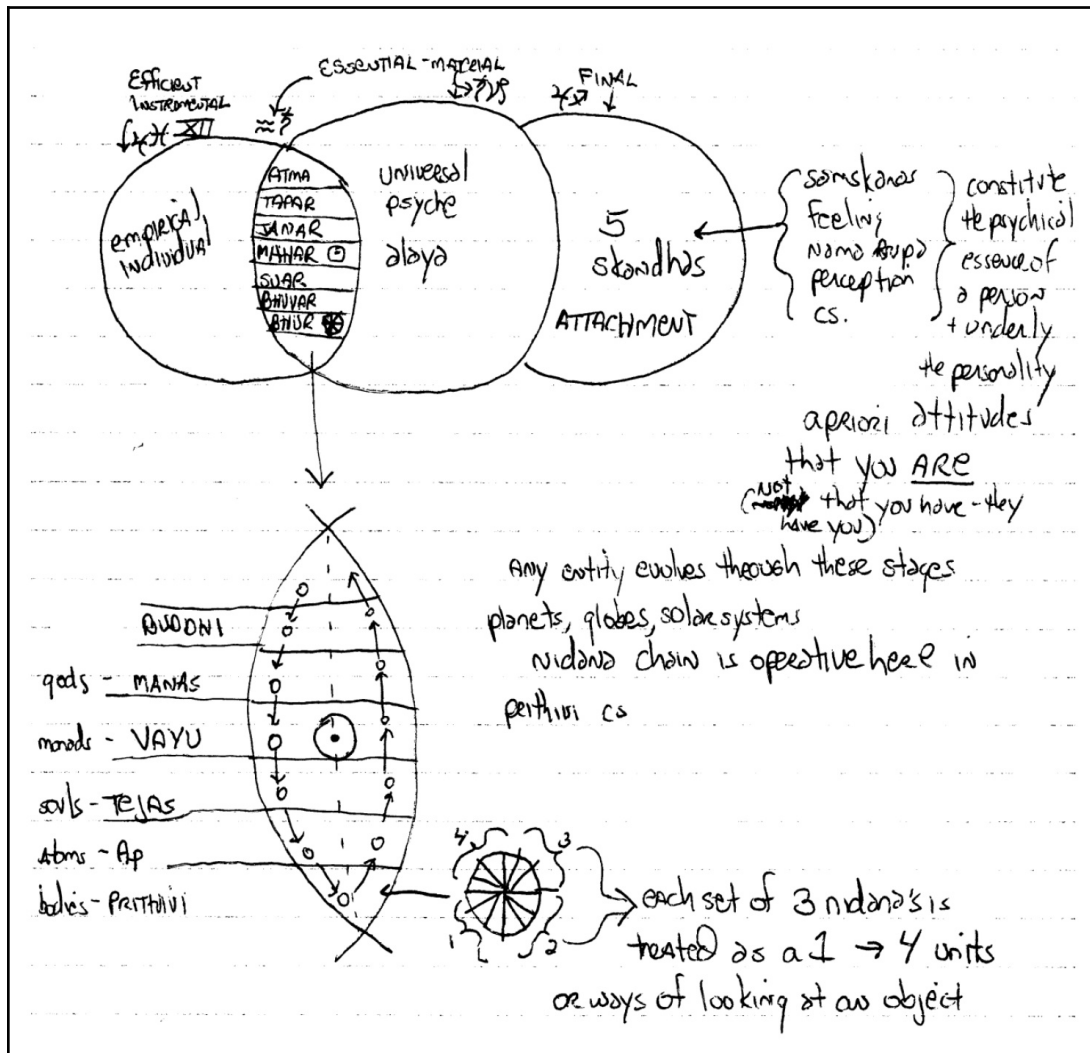
NOTES:

- **RETYPE HANDWRITTEN NOTES (hence V08).** From Alan Notes 02 1977 to 06 1979.PDF.

- This class continues the discussion of Emotion started in WG Classes 1978 0412a and 1978 0418 V08. Buddhism - Emotion. See also AD Paper on Emotion mentioned above.
- All spelling, capitalization, and punctuation corrected, all abbreviations, astrological glyphs, and some numbers spelled out.

1978 04/26 at Wisdom's Goldenrod Buddhism; Emotion

[Alan Notes 0426 1978 Begin]



[FIGURE 1978 0426-1-AB. Four Causes, Seven Lokas, Alaya, and Five Skandhas Correlated with the Last Four Houses/Signs; Vesica and Nidana Wheel. CS = Consciousness. Facsimile scan from AB class notes.]

Jung -- *Number and Time* -- four -- unconscious content entering consciousness is quantified -- consciousness knowing is fourfold: exists (sensation), is distinguished (thinking), evaluated (feeling), and is known as coming from and going to (intuition).

Emotion is treated in four ways -- is teleological, is substantive, is qualified, is instrumental.

Our thinking processes are an efflux from or reflection of the psychical essences which underlie us (skandhas).

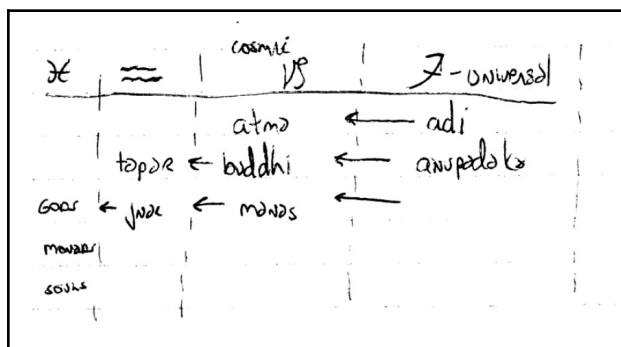
Sagittarius = elevation of inner being through experience -- transformation of skandhas into cosmic qualities.

Example: *Rupa* cosmically seen, your individual body deprived of all lower functioning is a mirror in which the universal is reflected. Your body is a mirror which reflects the cosmic wisdom inherent in it.

The explosion of skandhas → our experience.

Skandhas are put together by supermundane gods or Prajapatis or Dhyani Buddhis [Note: Buddhas] = an entity of craving -- reason-principles of an individual.

Eliade [Note: Mircea Eliade, *Yoga: Immortality and Freedom*.] -- vasanas (= psychical essences) -- PB -- life ultimately is an uninterrupted flow of sensations (vasanas) -- are transmitted through the linga.



[FIGURE 1978 0426-2-AB. Theosophical Descending Scale of Manifestation: Principles, Lokas, and Orders of Being Arranged under Sagittarius, Capricorn, Aquarius, and Pisces. Facsimile scan from AB class notes.]

Emotion brings up inferior function and makes you whole.

Consciousness (skandha) = attention, as a faculty of the soul, not as pure consciousness in Vedanta -- attentativity -- selectivity of attention.

When the mind grasps the stream of consciousness of vasanas and projects a world-image, that image is saturated with the felt quality of the vasana (example: just like the desire produces a dream which is permeated with eroticism).

The instrumental is the imaging or symbolific activity -- that what.

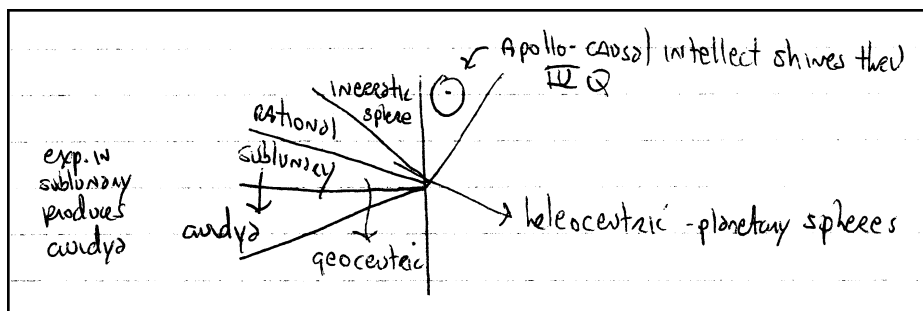
The final is the why of what is happening.

The final cause is immanent in and part of the image -- it is not a far-off goal or achievement.

Materially speaking, the skandhas are particles of light which are organized by the gods.

Viewed individually, the alaya is the higher manas.

Viewed individually, the vesica is the lower manas.



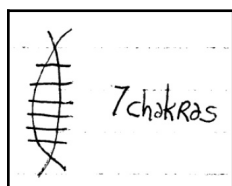
[FIGURE 1978 0426-3-AB. Graded Levels of the Cosmos with the Apollo-Causal Intellect in the Third Quadrant. Exp. = Experience; III Q = Third Quadrant. Facsimile scan from AB class notes.]

Nidana chain applies to someone living in the sublunary.

Jung -- Kundalini [Note: C.G. Jung, *The Psychology of Kundalini Yoga*.] -- 7 levels of psychological understanding.

Garland of Letters [Note: Sir John Woodroffe (Arthur Avalon), *The Garland of Letters*, Chapter XXX.] -- Gayatri -- 7 levels of philosophical understanding.

[Note: Diagram below applies to both of the above.]



[FIGURE 1978 0426-4-AB. Seven Chakras Correlated with Seven Levels of the Vesica. Facsimile scan from AB class notes.]

Jung psychic energy = material cause.

Essential aspect of emotion: (see last week's lecture) -- what makes emotion different from sensation, perception, etc.

Formal cause of emotion is logos spermaticos. [Note: Plotinus, *Enneads*, VI.7.4.]

Body is actuality of soul which is formal cause (Aristotle).

Emotion is a total behavioral pattern of soul which is imposed on the imaged world. (Soul as Nature Mercury in Pisces, Jupiter in Capricorn, Body Mercury in Pisces -- not whole monad.)

Emotion is integrative -- unifies personality -- fuses various functions = the psyche observable in subjective behavior and objective experience.

Psyche is unifying substratum and formal organizing principle of which emotion is the energetic aspect.

Jung -- psychic energy essay [Note: C.G. Jung, CW 8, *The Structure and Dynamics of the Psyche*, "On Psychic Energy".]

Non-cognitive mode of experience is evaluative as distinct from knowing -- there is no third point from which to stand outside of both.

formal (causal) -- in terms of essential and efficient

energetic -- in terms of final and material

[Alan Notes 0426 1978 End]