

MANDALAS and BUILDING THE MANDALA SYMBOL

ANTHONY'S METAPHYSICAL CHART PART 1:

SYMBOL

What is Reality? How can we picture it? WHY make pictures?

Symbol: points beyond itself: to some aspect of reality which cannot be grasped entirely, or directly, by our finite mind and senses

One reason to make a mandala is simply to provide a visual rather than written image of Plotinus philosophy.

Another reason is that by using the symbolism of astrology we ground the metaphysics in the cosmos, and we lay a groundwork for Astrology and “spiritual psychology.”

Another reason for the mandala, is that it allows Anthony to carry out his program of juxtaposing different traditions, in a “symphony of philosophy.”

- Is there a totally comprehensive schema or symbol that will permit us to combine the varied and many facets of truth that are to be found in each tradition, to sort out those basic and truthful presuppositions into a working hypothesis which will also aid the philosophic student in the investigation into the truth of his/her life? Such a schema does exist, and it can be used in helping us to resolve some of the most abstract problems of metaphysics as well as those emerging crises of the everyday life. Philosophy has conceived the experiment: astrology in its most inclusive context goes on trial.

--Anthony Damiani. Supplementary Material

COSMIC MANDALA

- The symbolism proffered to us in the cosmic mandala is the most comprehensive and integral approach to philosophy that at present is available. Within the compass of our discursive understanding--yet transcending its limitations and revealing the possibility of a more universal language. Includes the subject-object dichotomy yet suggestive of a more intimate resolution. Its amplitude may resolve some of the most perplexing and profound problems of existence and knowledge. Its very nature demands that human preconception be put aside. The attempt to perceive through this manner produces thought that forces us to exclude boundaries. Truly a trying to understand rather than a claim to have done so. Philosophy as wonder--and the insight into that wonder--will produce for us the inspiration for our daily and ordinary lives. [supp 622] Anthony Damiani.



MANDALA THEMES

- **SPACE:** mandala represents sacred space
- **PROCESS:** mandala represents a process *in which* we are transformed, and *into which* we are transformed.
- **COSMOLOGY:** mandala is a map of the cosmos
- **PSYCHO-COSMOGRAM:** Mandala shows the relation of inner realm and outer: of you and cosmos.
- **WHOLENESS:** Mandala is a symbol of wholeness, and the relation of whole/parts
- **DEITY:** represents philosophical/deific principles and their interplay.

MANDALA: CIRCLE SYMBOLISM

- A **mandala** is a geometric picture/symbol, having the form of a CIRCLE.
- The sanskrit word *mandala* is translated in Tibetan by words *dkil-khor* which mean literally center-circumference.

- Mand, related to mundus, also means a world: it is a map of the Cosmos: shows the relation of inner and outer: of you and cosmos; visible and invisible.
- Mandala is a sacred space, and the container, within which we are transformed-- and it is the sacred space of your own mind.

- The point in the heart is a focus for meditation and also an experience during meditation. When, however, one rises to the ultimate path he disregards the heart because the Overself has nothing to do with localities or geography of any kind; it cannot be measured. 22.3.266

- This is the paradox, that the Overself is at once universal and individual. It is the first because it overshadows all men as a single power. It is the second because it is found by each man within himself. It is both space and the point in space. It is infinite Spirit and yet it is also the holy presence in everyone's heart. 22.3.384

Mandala Dynamical Process

- Mandala also represents the process of transforming the mind. *dkil-khor* has the added meaning "to grasp the essence," : "It is a process of circulating (circumference) our experience in order to distill the essence (center)."
[Losang Pema monk/scholar]
- As Jung says, the mind is the transformer and the transformed. If you make your mind into the form of deity, then the deity will be present.
- A mandala represents philosophical and deific principles and their dynamic interplay by spatial and sequential arrangements.

- Mandala: endless cycle repeating back on itself. Circle becomes infinity sign.
- Mandala: unfolding and returning from one to many.
- Mandala: Space, point, and spread of the sphere to become universal light: expanding to space and contracting to point. Circle is the intermediary between the space view of geometry and the point view: discrete and continuous.
- Mandala: Self-Similarity
- Mandala: form and awareness

VIEWING a MANDALA

A method of viewing is required comparable to our hearing faculty: one must learn to listen to the symbolic image, allowing it to enter into and pervade one's consciousness, as would a musical tone which directly resonates with the inner being. In this moment of inner identity between the intellect and the aspect of the tangible world evoked by the symbol, we have the opportunity to live this knowledge.

Robert Lawlor Introduction to Symbol and the Symbolic of Lubicz

- **One comes to see the whole cosmos as a manifestation of the Supreme Being. It follows that involuntarily, spontaneously, one brings oneself--mind and body, heart and will--into harmony with this view. -- Paul Brunton Perspectives P. 361**

In summary, three passages in The Theory and Practice of Mandala by Guiseppe Tucci suggest philosophical problems which are symbolized by the mathematics of the mandala:

- the relation of the One to the Many,
- the structure of the World-Idea, and
- the relation of the individual mind to the universal.

A. The mandala indicates ***the relation of the One to the many*** in a mathematical form. It will allow us to represent in terms of picture and number the unfolding and reintegration of the emanated principles, including the Intellectual Principle, from and into the One, in both static and dynamic terms.

- *The cosmic process is expressed in images, pictorially...the successive phases by which the One, through dichotomy--duality, subject-object--splits into the multiplicity of things, or is darkened and clouded in the subconscious...*

B. The mandala suggests ***the archetypal form of the cosmos***, a Vision of the World-Idea, a divine seeing, in which the parts of the vision are both simultaneous and hierarchically unfolded. In the geometry of the circle is an image of the structure of universal manifestation.

- *a mandala is...above all, a map of the cosmos. It is the whole of the universe in its essential plan, in its process of emanation and of reabsorption... It is a geometric projection of the world reduced to an essential pattern...*

C. The mandala represents the individual mind or microcosm as well as the Universe, and is a symbol for ***the reintegration of the individual mind back into the cosmic Mind.*** It indicates the way in which number principles order the evolution of meaning in an individual life.

- *...the mandala is no longer a cosmogram but a psychocosmogram, the scheme of disintegration from the One to the many and of reintegration from the many to the One*

"Mandala is a way of realizing your Buddha nature. For its geometrical and spatial symbolism has above all, a dynamic quality which leads the person who lives this experience from the periphery towards the center; from multiplicity to unity, and from illusion and death to reality and life. The mandala is a visual symbol for mediation: a map of a deity's domain. Each deity emerging from and returning to emptiness is itself the door to knowledge of reality. For the center of the mandala is the alpha and omega: the center of the universe and the center of every person. It is the kingdom of heaven that is within us, within you." The
Message of the Tibetans. Arnaud Desjardin

Mandala: Geometry

Four geometric components

- **Space:** boundless, formless, place.
- **Point:** bindu (tig-le), also seed.
- **Circle** or sphere,
- **Lines:** radii: and others.

SPACE and POINT

T Subba Row on the Bhagavad Gita

and

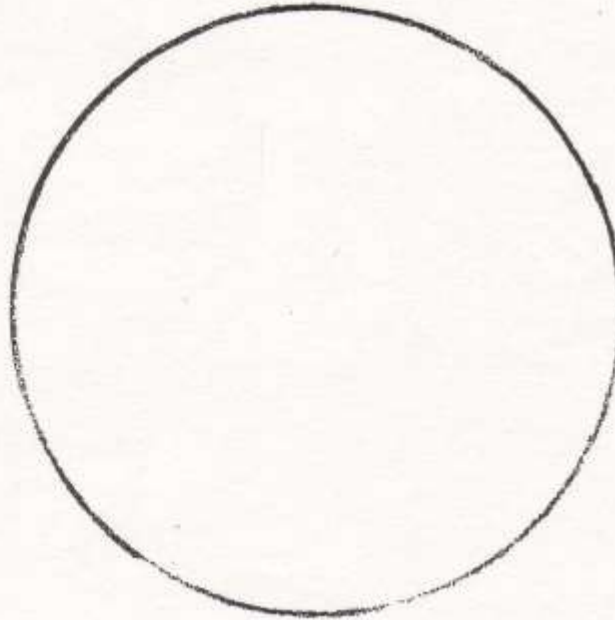
I.K. Taimni Man God and Universe

[[see ##00 intro to mandalas... word file]]

CIRCLE:



Cornell Class Reunions
JUNE 7-11



CIRCLE: what does it mean?

Circle is your heavenly identity of wholeness, unity

Remember: that we are sacred

The circumference of the circle indicates the boundary of our life--the limits of a sacred space wherein our journey can unfold.

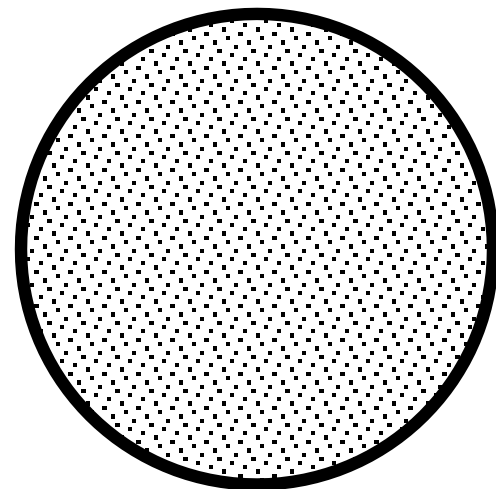
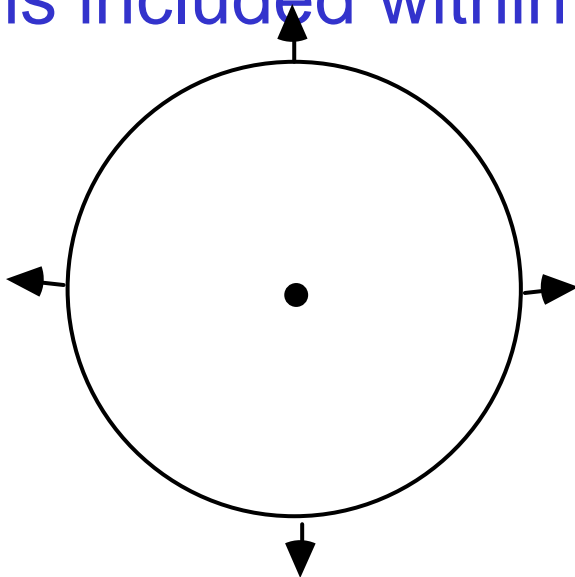
Circle: the One, wholeness

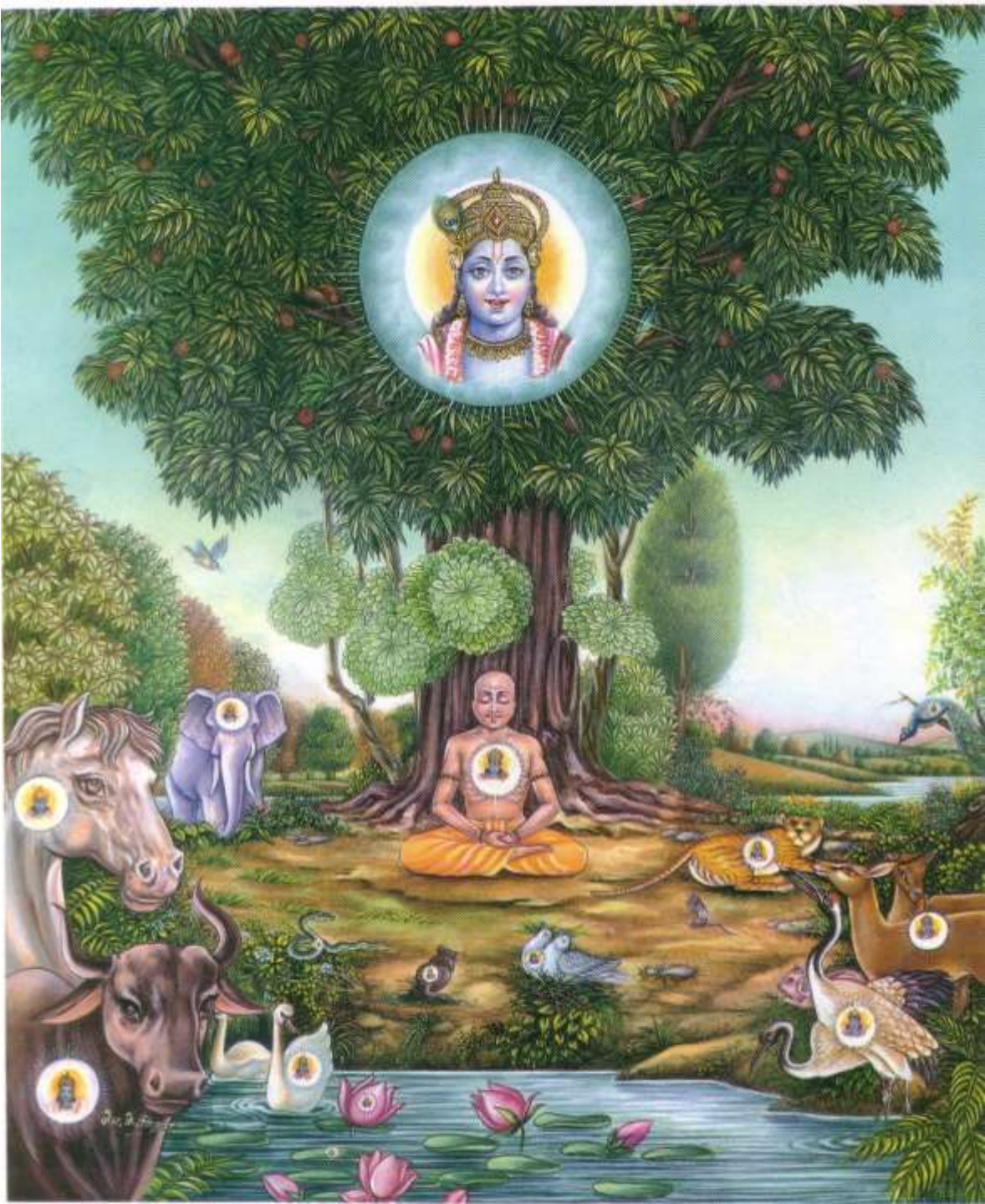
It indicates the circulating and distilling process

We may use the center to represent the One and the boundary to represent the emanation of the One.

We may take the circle as the One: everything is included within it.

We may take the plane as the infinite, and the circle as the boundary of the universe: everything is included within it.







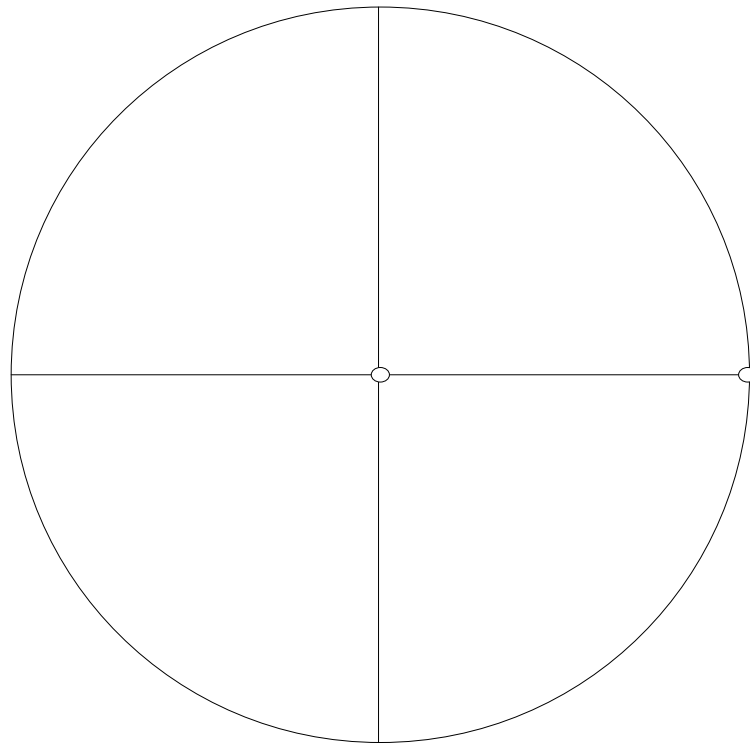
Kwan Yin





CROSS: I am here on EARTH

- Cross is earth: your process of incarnating, and manifesting
- As soul we come here to learn experience piece by piece



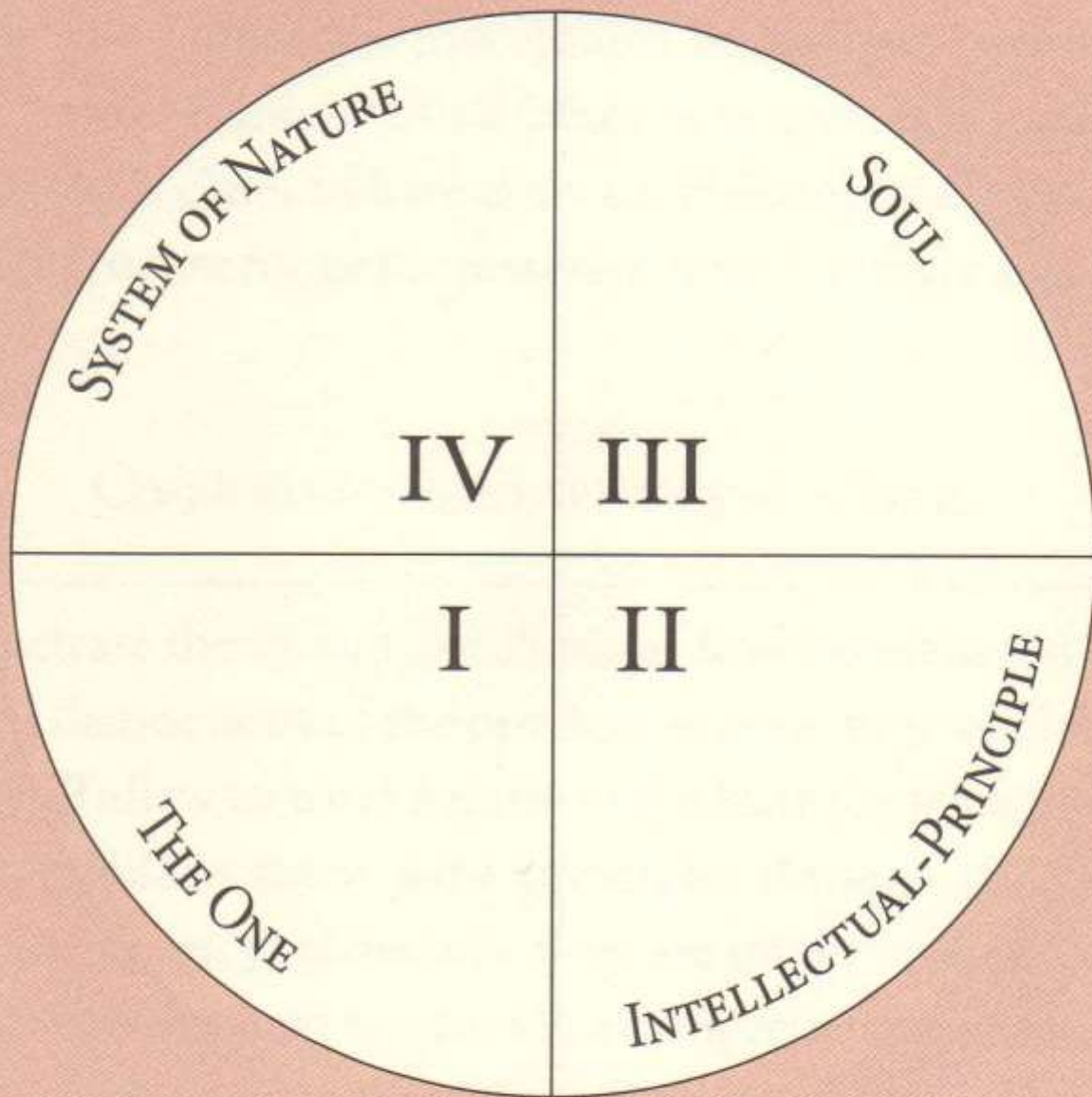
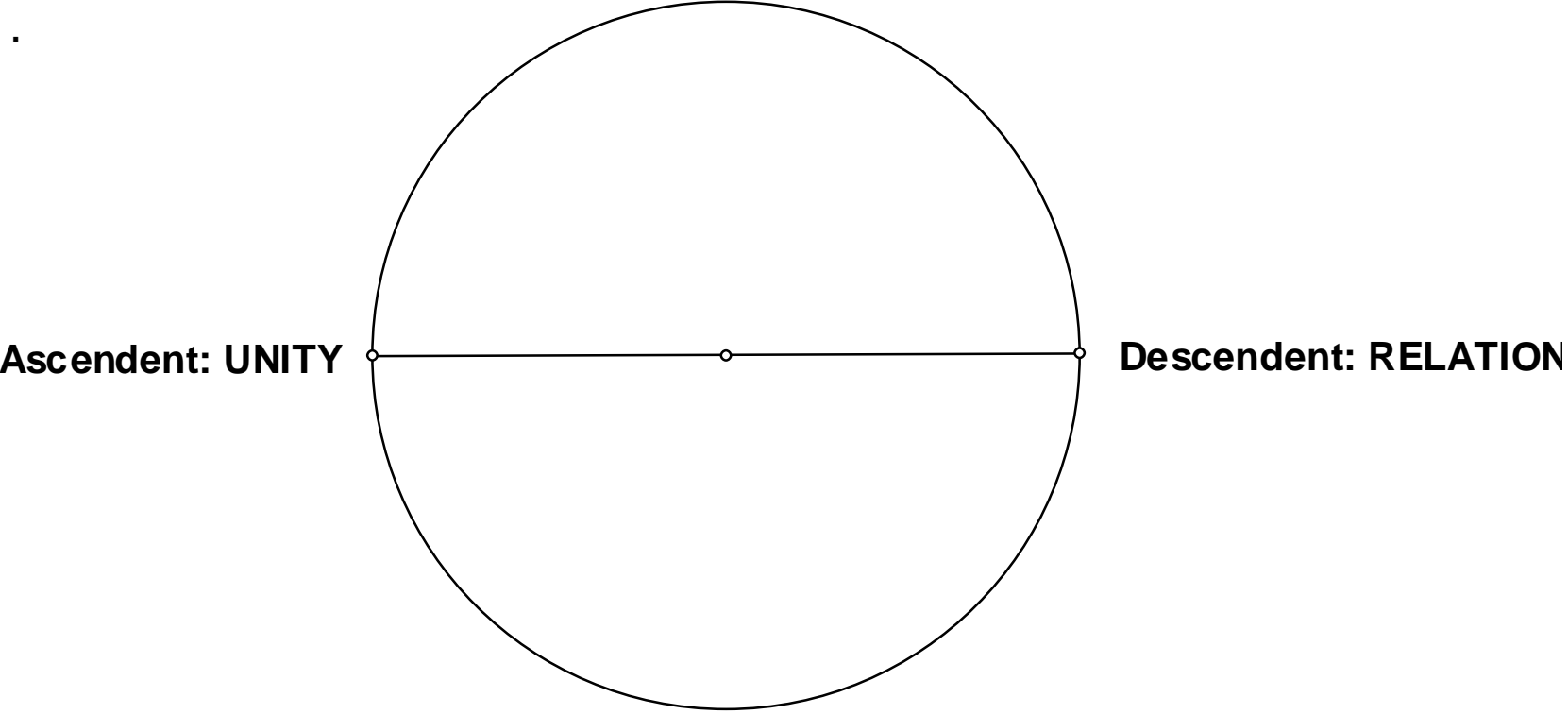


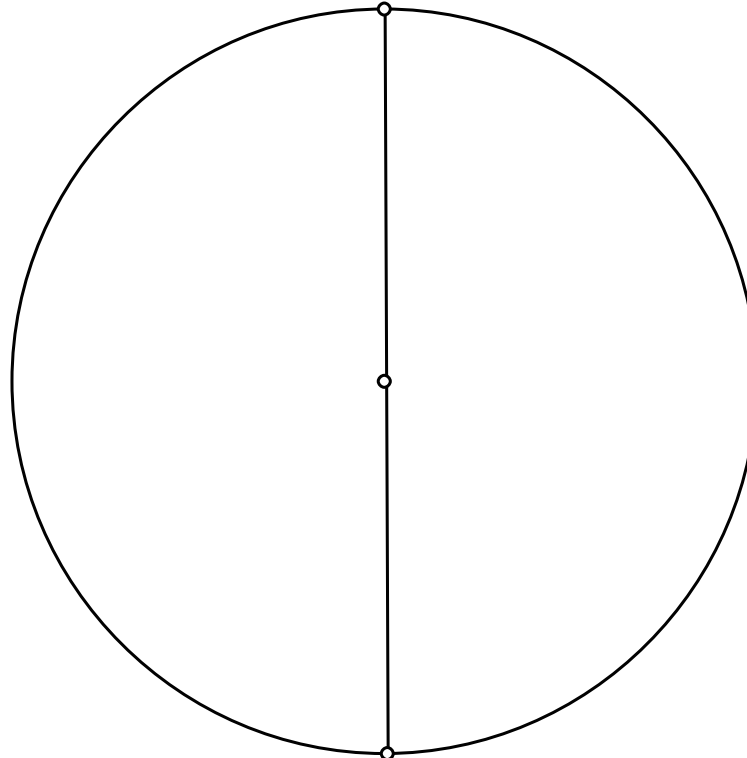
FIG. 7

HORIZON; Intersection of your horizon and the zodiac gives horizontal line: ascendent



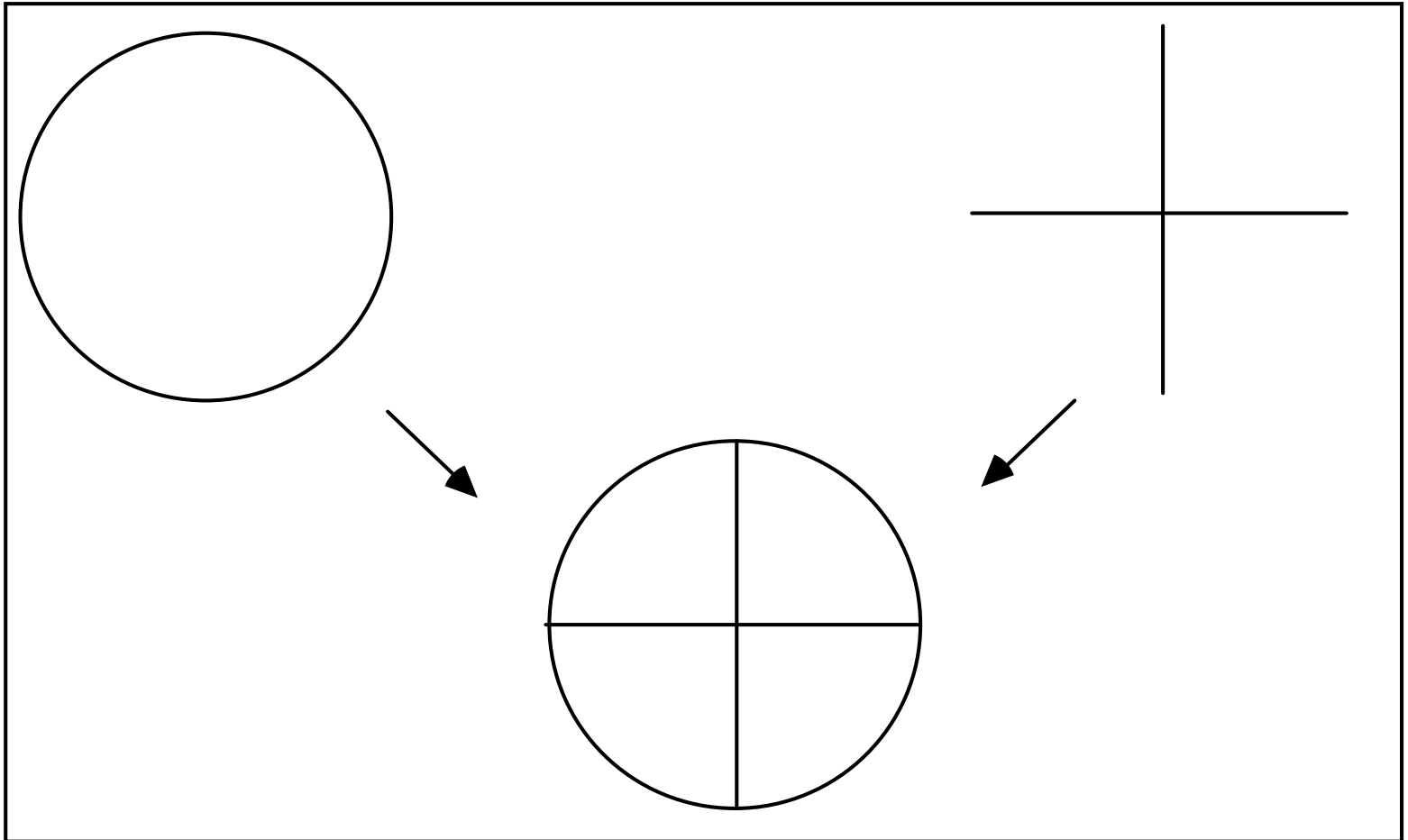
VERTICAL: intersection of your longitude and zodiac gives midheaven/nadir

Midheaven: manifest world

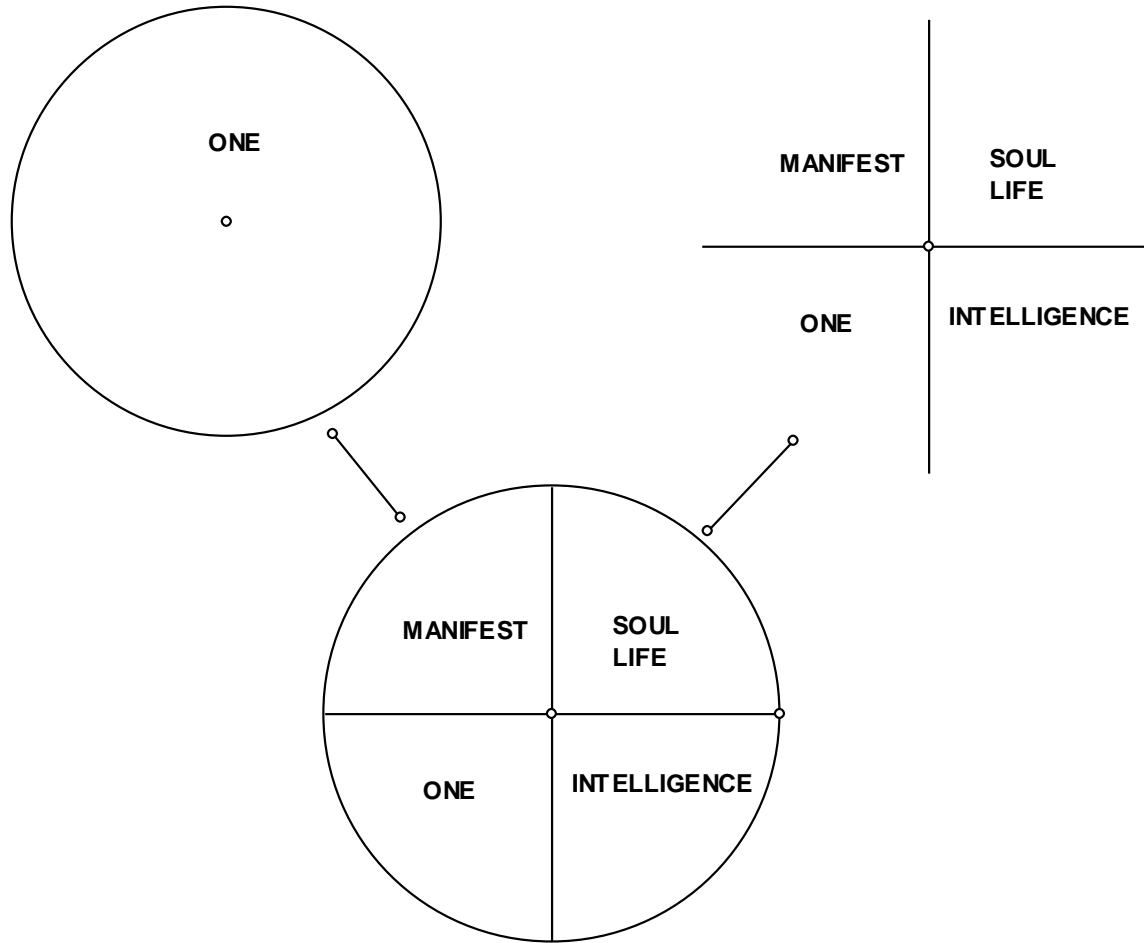


nadir: seeds of world

CIRCLE and CROSS : whole and parts, unity and many, heaven and earth



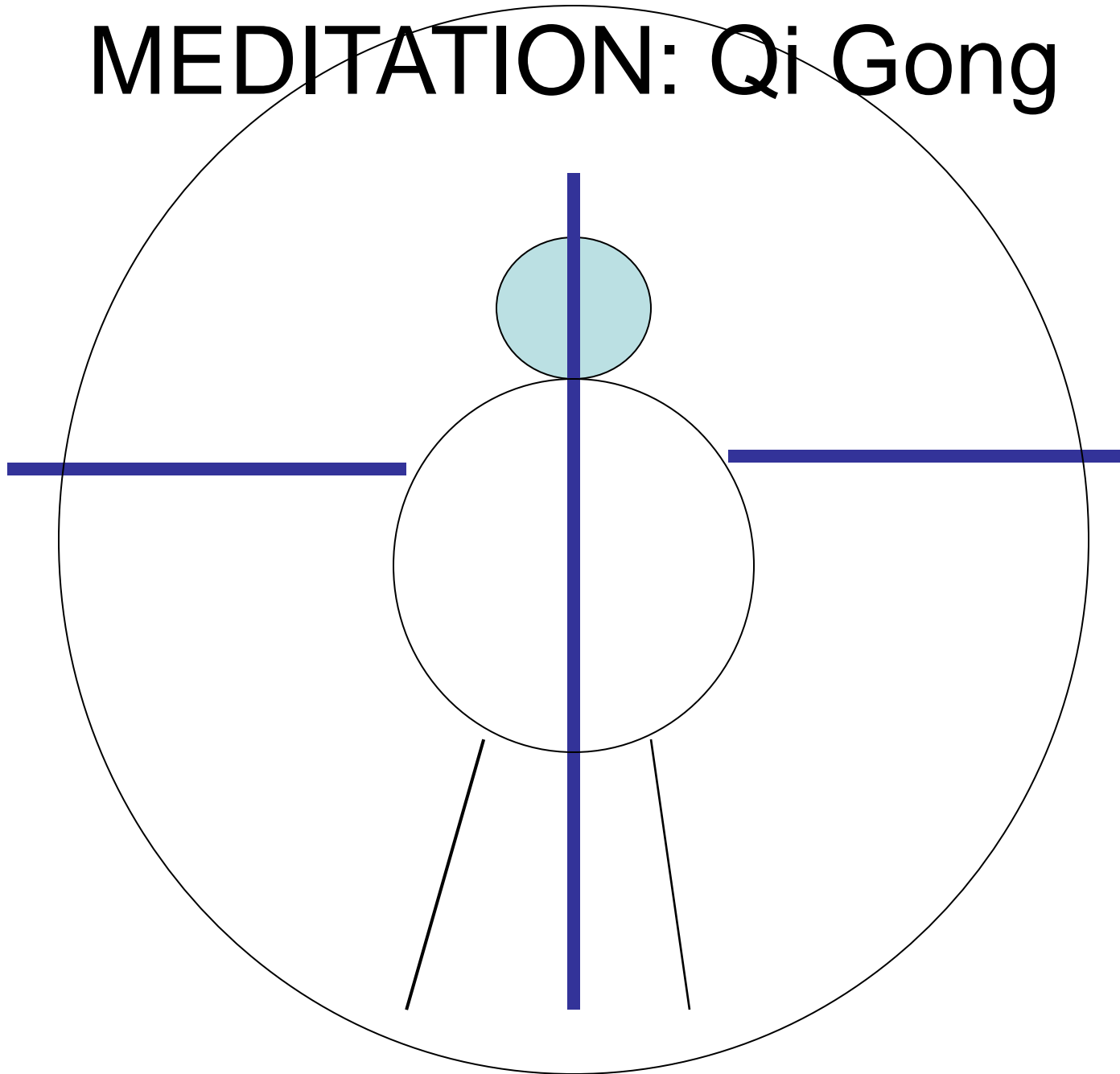
CIRCLE and CROSS in Metaphysical chart



Simultaneity and hierarchy: circle and cross.

- *There exists a Principle which transcends Being; this is The One...Upon the One follows immediately the Principle which is at once Being and the Intellectual Principle. Third comes the Principle Soul.*
- *Now just as these three exist for the system of Nature, so, we must hold, they exist for ourselves. V.1.10*

MEDITATION: Qi Gong



FOUR GATES and CENTER

- East: fire gate: continuity of embodying consciousness
- North: water gate: lineage
- West: air gate: relation, transformation
- South: earth gate: manifest world
- Center: Ether, still point, witness



GATES and STATES

States of consciousness, and a transformation of consciousness

- Egoistic Will → All accomplishing wisdom = Amoghasiddhi= (green, north)
- Self-feeling → Wisdom of compassion = Ratnasambhava (yellow, west)
- Conceptual thought → Discriminative wisdom = Amitabha (red, east)
- Materialism → dharmadhatu wisdom = Vairochana (blue, south (top))
- Finite ego-consciousness → Mirror Like wisdom = Akshobhaya (center, white)



[Chakrasamvara Mandala c.1100]

The circumference of the circle indicates the boundary of our life--the protective limits of the sacred alchemical retort of the mind wherein experience can be understood--as well as the evolving understanding of life's meaning. When we reverse the direction, there is a sense of the deepening movement to grasp our core or essence. By integrating the center and circumference we encompass the completeness of our humanity.

“In naturally occurring timeless awareness the heart essence, there is no causality, so the abyss of samsara is crossed. There is no better or worse, so samsara and nirvana are an integrated mandala. .. The three planes of conditioned existence are seen through incisively.” P. 88

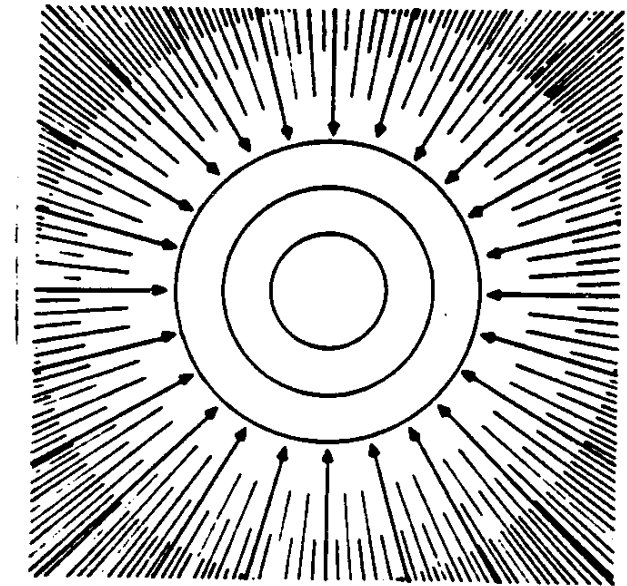
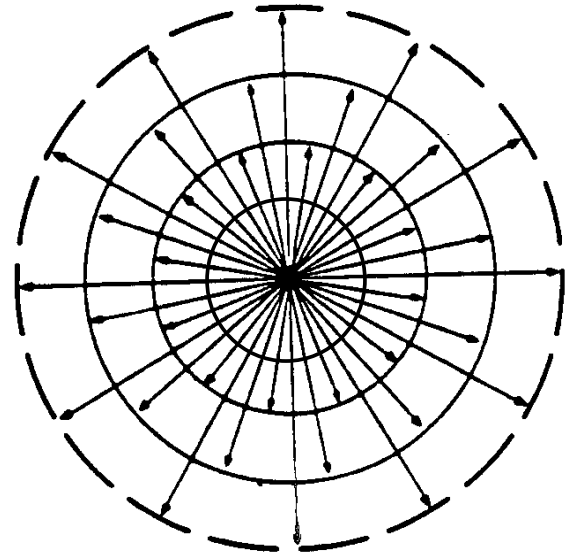
Longchenpa

MOVEMENT: concentric circles

- The radial relation of the center and circumference is one primary dynamic feature of the circular mandala. Each of the points on the circle (the circumference) is equally distant from the center. The center of the circle is not "on" the circle, but is the unmoving source of the circle's whole definition, and the points on the circle have a dynamic relation to the center when pictured as the endpoints of radii.
- The symbolism of a wheel and spokes is found in the Brihadaranyaka Upanisad, and repeated in the Tantras. "That soul of mine which is like a luminous hub of consciousness, streaming out in all directions to illumine the world at its boundary." (The Theory and Practice of Mandala by Guiseppe Tucci). The subtle constitution of the human mind is pictured as a series of wheels with hubs, and the light of the mind streaming out to experience/project the world. From the Shaivite tradition of vibration (spanda):
- "Observe the movement or Spanda of this Wheel in the course of each act of cognition, as it moves from the center or "Heart" of pure consciousness out to the periphery, where it becomes manifest as sense objects."

IN AND OUT

- We can symbolize **REALITY as a point**, everything is radiating from it. This point is merely the point-er to the Void.
- We can sybolize **REALITY as infinite space**, and everything is a contraction from the infinite: an infinitesimalization.
- We need to use both.



- The whole circle is also dynamic when thought of as rotating. Its rotation about the still center indicates the endless cycles of becoming, involved in which we lose sight of the still center of our being. The center of the Mandala represents Shiva.

As radiating, the relation of the center and circumference gives rise to the image of concentric circles, and imparts a sense of the emanation of forms in more and more manifest states from the unific center. We may also reverse the dynamism by showing concentric circles as condensing or contracting out of the undivided infinite mind.

As both radiating and rotating, there is a sense of a spiral movement, a torquing and evolution in which there is both a relation of the outer to the center, and of a cyclical revolution. If we allow a third axis of movement, then the circulation, radiation, and procession produces a 3 dimensional spiral. This spiral or three dimensional movement indicates ever expanding evolution.

In summary, we see the MOVEMENT or Spandha of the universal pulsation.

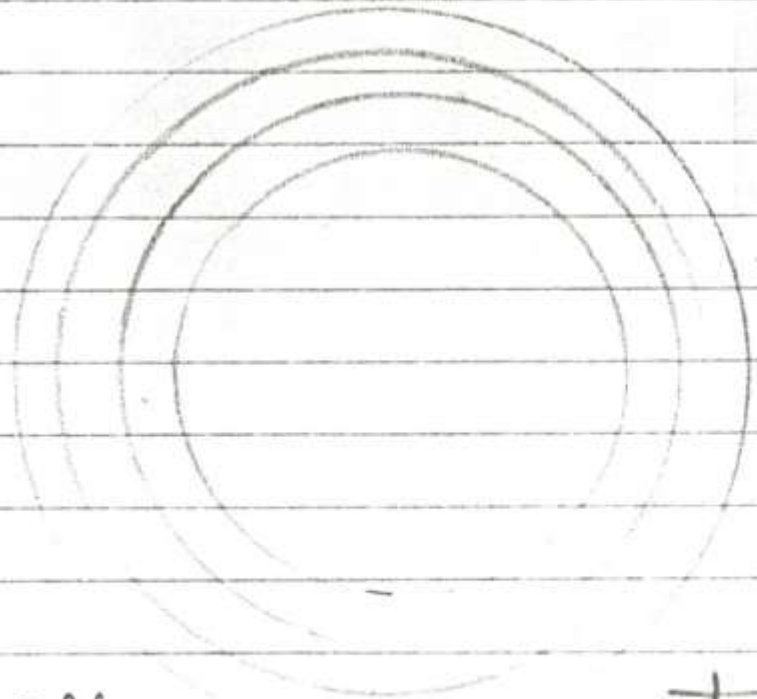
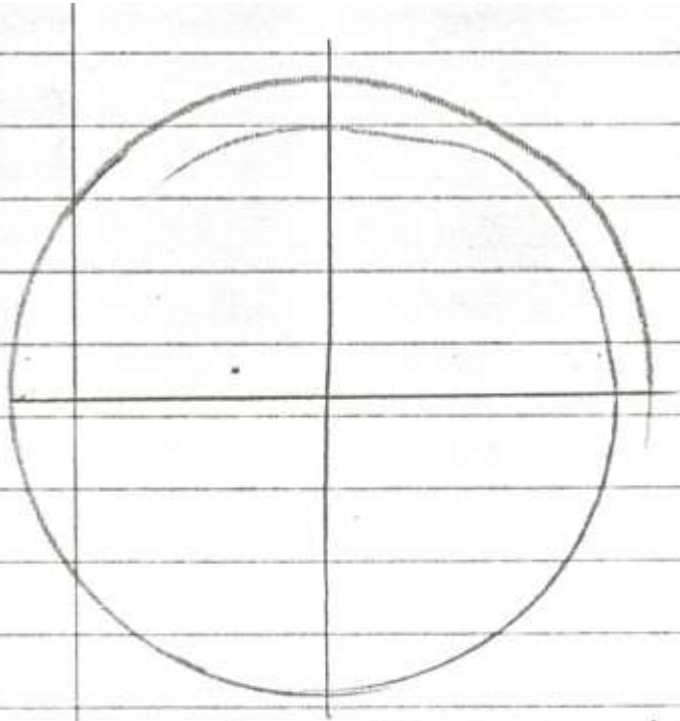
- The circle and center and radius. Circle as radiating from the point. Mead quote.
- Circle as bindu: pulsating: PB Sun mediation.
- Void as infinite and Circle as contraction
- Circle as rotating: Plotinus: each Soul is like a circle revolving around God
- Circle expands to become a line at infinity. The radiating movement of the circle from the center. The circle can be expanded to infinity: a circle at infinity. The center itself is infinite: you can zoom in indefinitely, it is the endpoint of infinite number of radii.
- A Circle in which the center is everywhere and the circumference is nowhere

- Circle expands to many concentric circles
- The contracting of the circle from the infinite plane: The circle provides a limitation or definition or boundary within which the development of the individual mind can take place. This separation has both a positive and negative implication. Positively, the delimitation allows a stable environment within the unfifferentiated whole. Negatively, the limitation separates the finite individual from the infinite.
- Circle includes radii: center is endpoint of infinite radii when we zoom in.
- Mandala center is an infinite regress as used by Tantra: The deity sits in the center of the mandala, and at the heart of the deity is the whole mandala.
- **INVERSION: circle relates the POINT and the INFINITE SPACE**

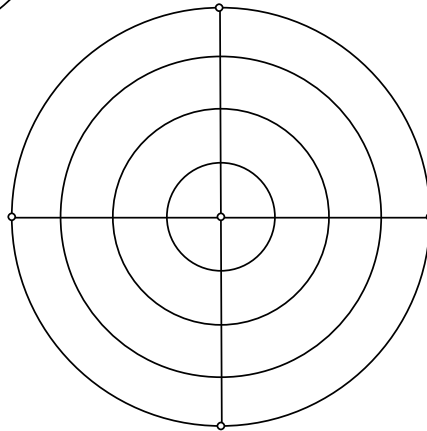
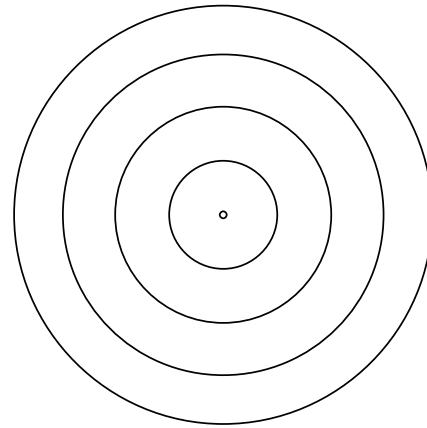
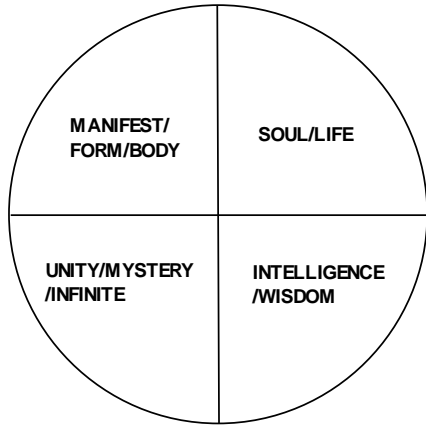
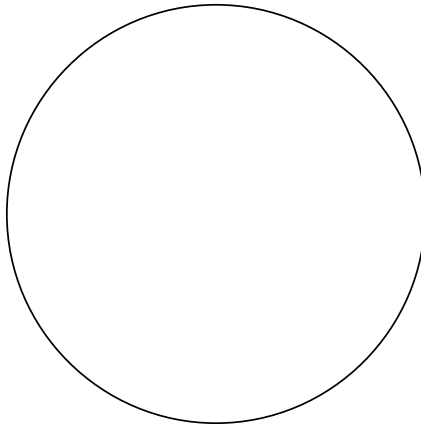
Substance and Function:

- Next we superimpose the perspective of four concentric rings representing the active functions of Reality onto Reality as Substance. This results in a diagram which visually suggests intelligence and its activity, or substance and function simultaneously.

yes



Combined this allows us to con-
ceive both viewpoints functional & substantial simul-
taneously



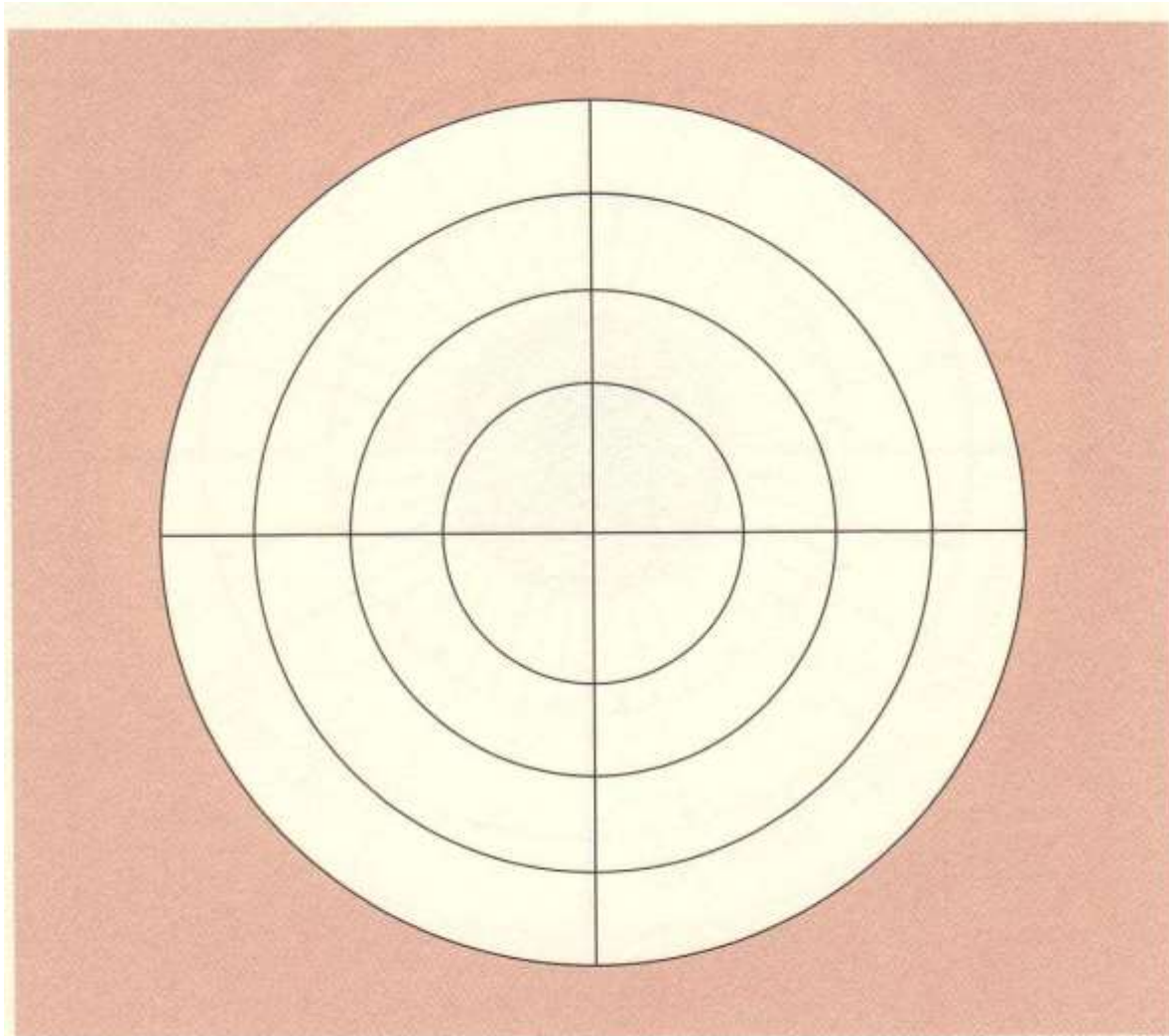


FIG. 10

SQUARING THE CIRCLE

- Many ancient mathematicians were fascinated by the relation of the circle to the square. They expressed this in mathematics as the problem of “squaring the circle”: which is, constructing a square with the same area as a given circle. Perhaps this problem represented a process of bringing the parts and corners of experience into a unified vision.

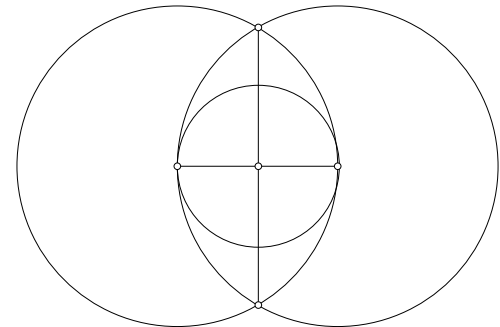
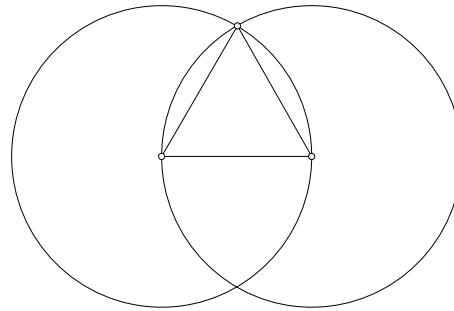
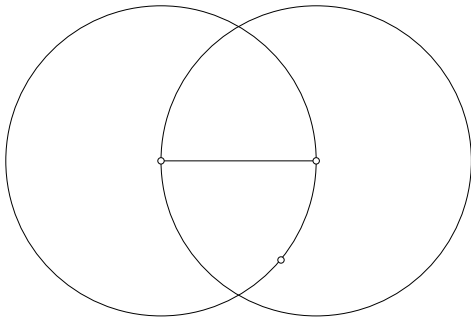
- Squaring the circle gives rise to the idea of incommensurability: the inability of the finite to apprehend the Infinite. It is brilliantly portrayed in the famous zen painting of square-triangle-circle...

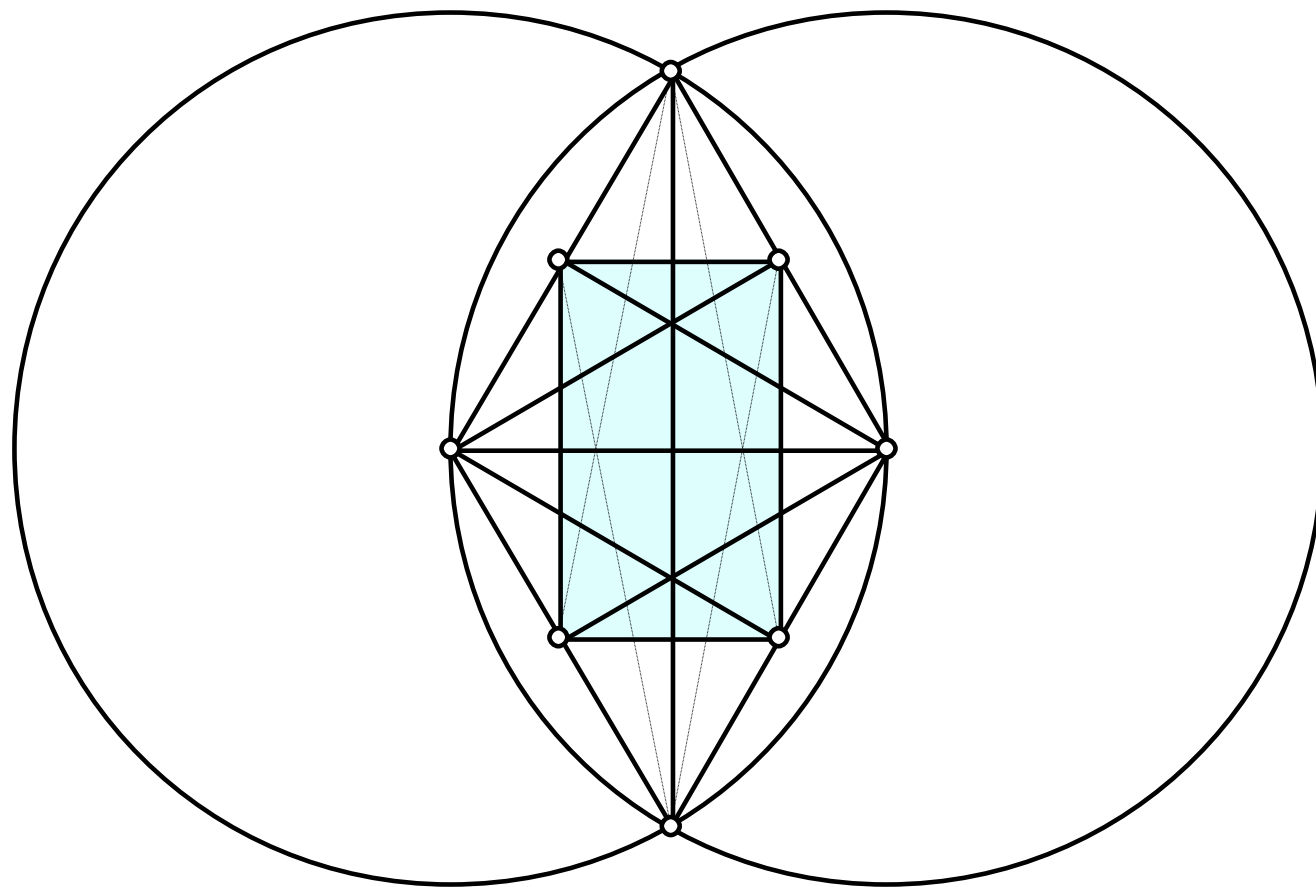


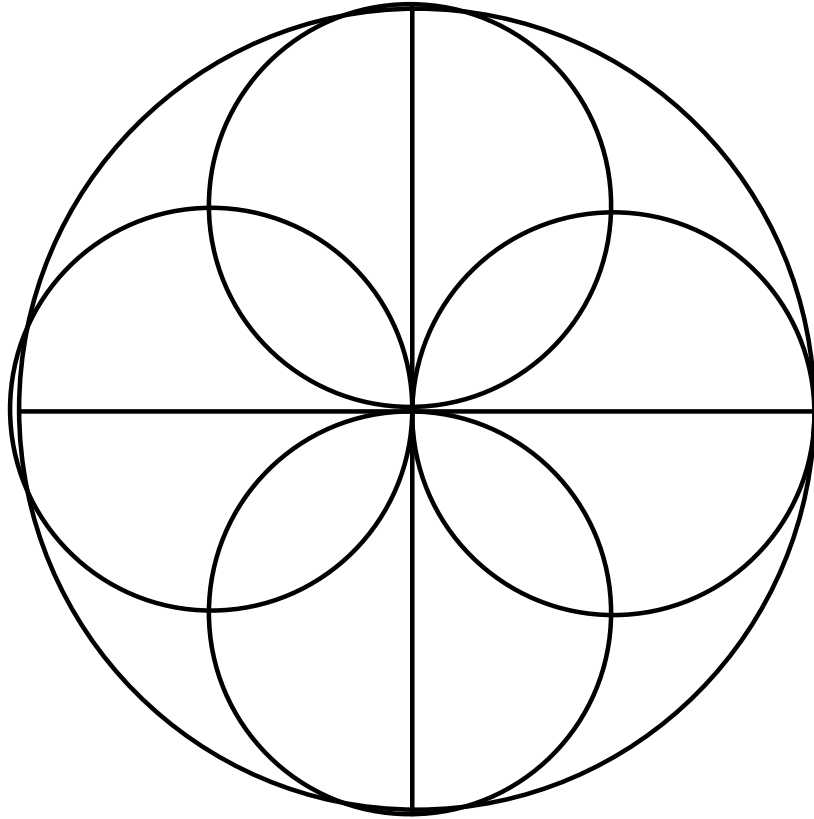
CONSTRUCTIONS:

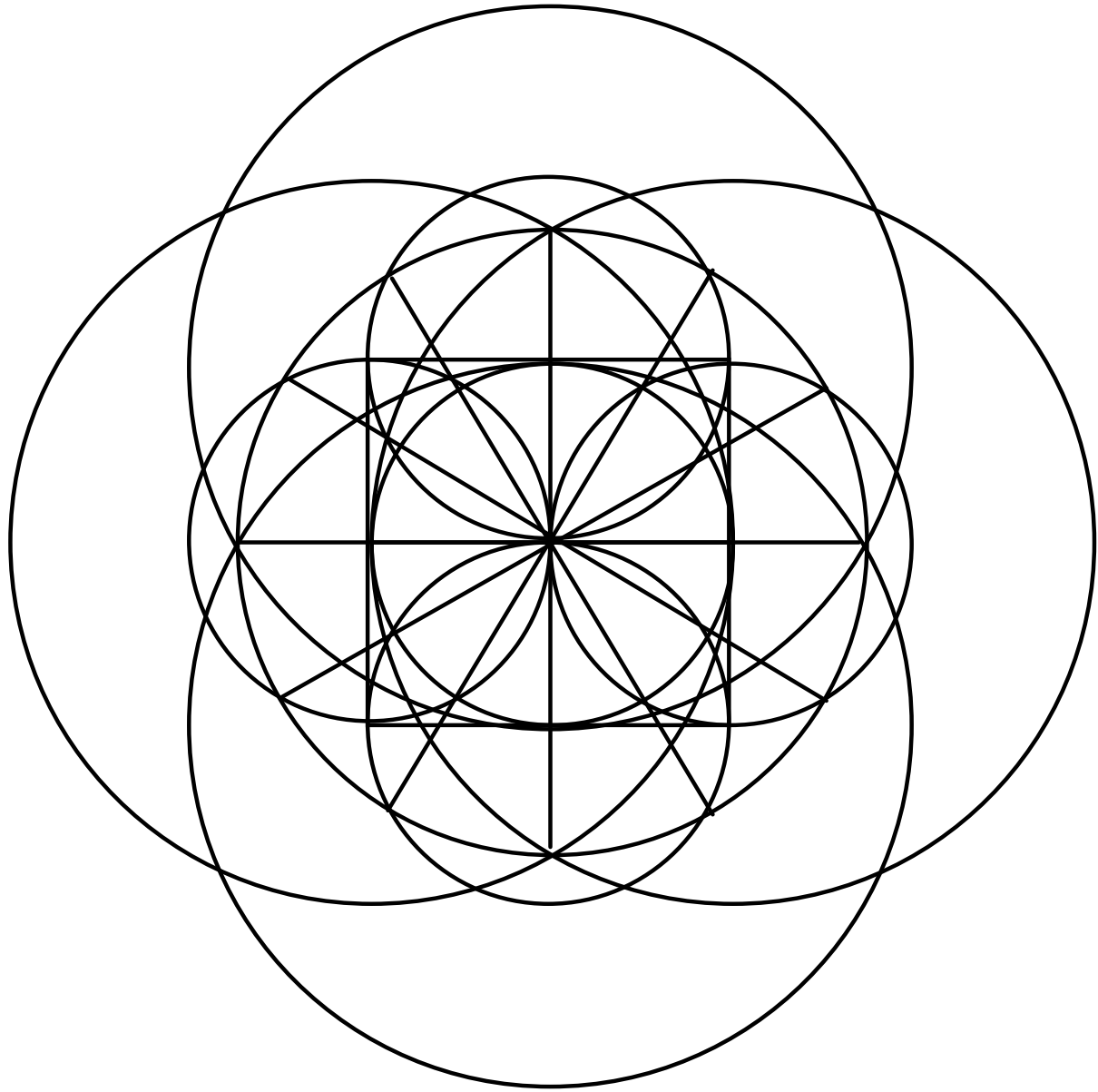
Using two circles, you construct equilateral triangles and perpendicular axes:

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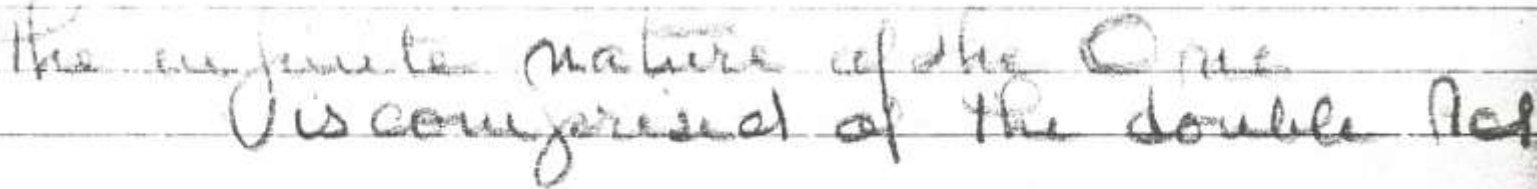
DEITIES/DIGNITIES

Reality as Function

- Anthony uses the astrological planetary glyphs to represent the Deities: Divine Qualities of Reality, or Reality as Functional.

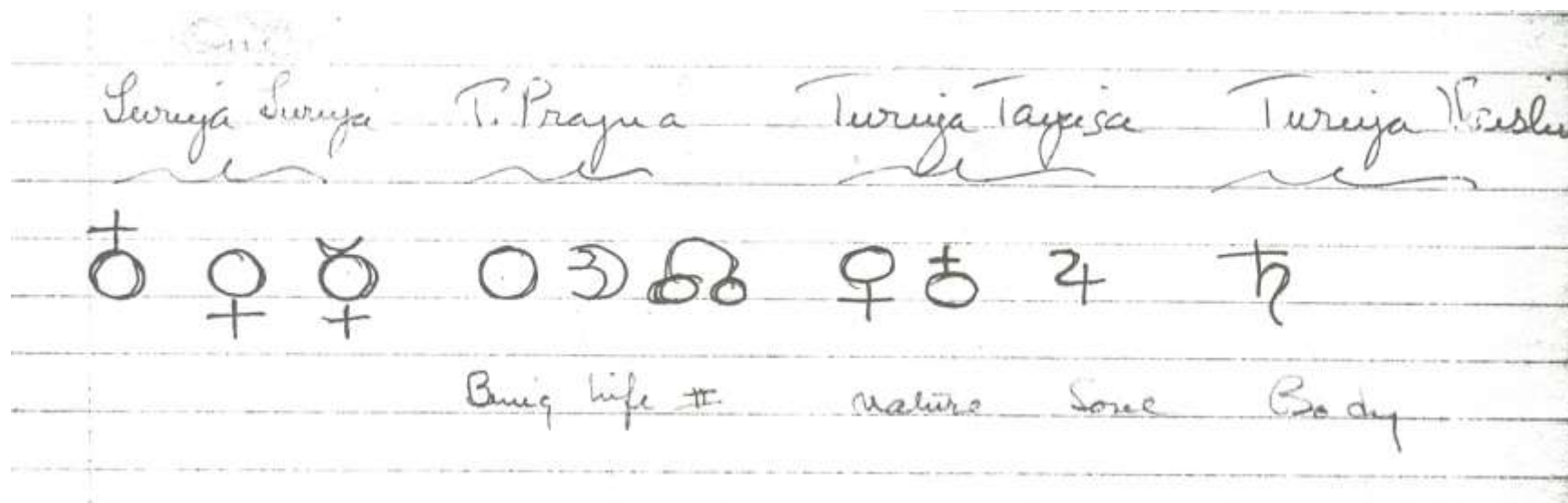


A row of handwritten astrological glyphs on lined paper. From left to right: a circle with a cross (♁), a circle with a crescent (♀), a circle with a crescent and a dot (♁), a circle with a horizontal line (♄), a circle with a vertical line (♃), a circle with a diagonal line (♅), a circle with a crescent and a dot (♁), a circle with a cross (♁), a circle with a vertical line (♃), and a circle with a horizontal line (♄).



Handwritten text on lined paper: "The infinite nature of the One is comprised of the double Act".

Different arrangements of the glyphs indicate different functional organization of Reality



DEITIES/DIGNITIES and MANDALA

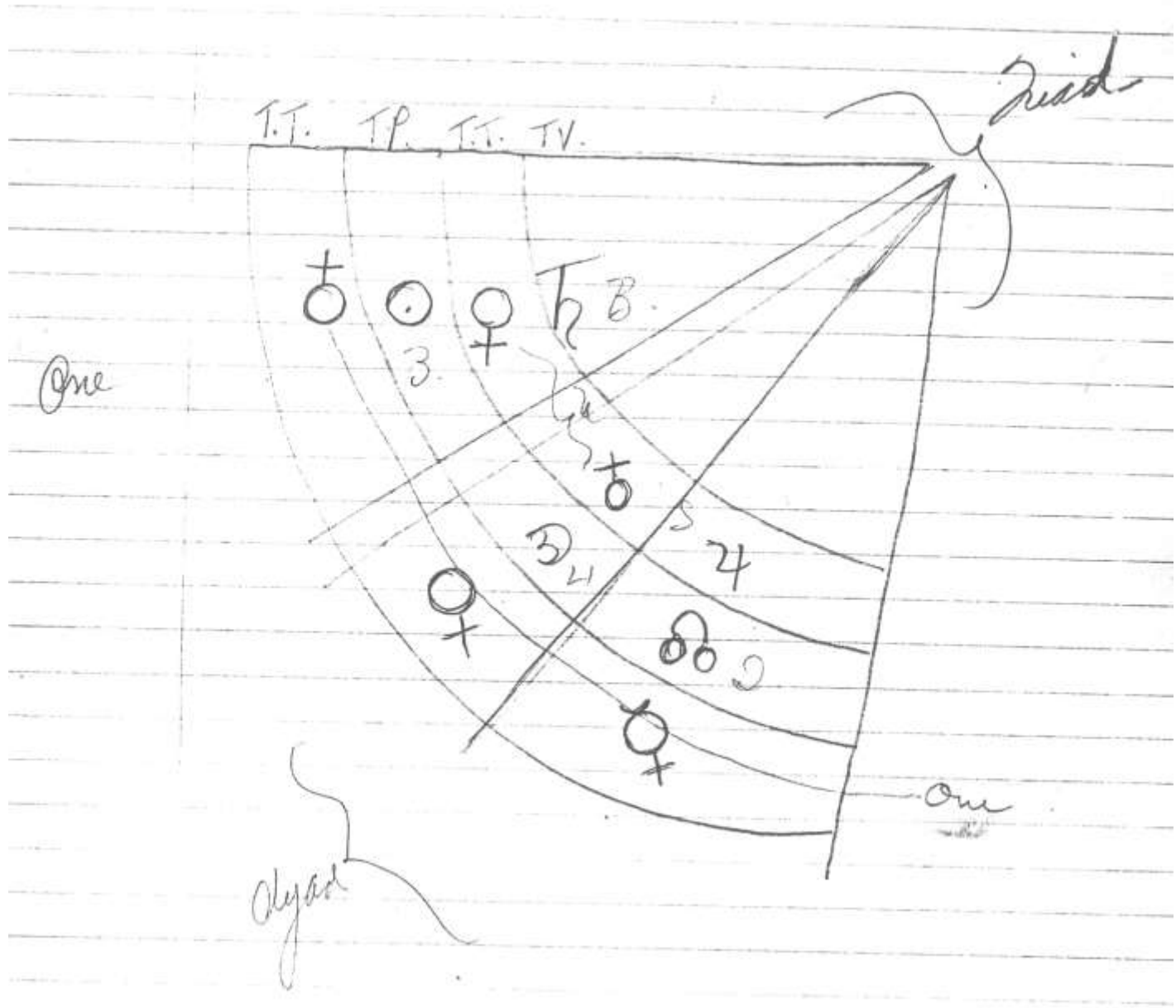
- Each quality or Buddha nature lives in a sacred space, a Mandala. Every sacred space is filled with deity. Each mandala has a deity, or many deities, associated with it.
- In the center of the mandala diagram is an image of the divine quality represented by one of the deities..



FIG. 134A: KALACHAKRA MANDALA
WITH DEITY AT THE CENTER

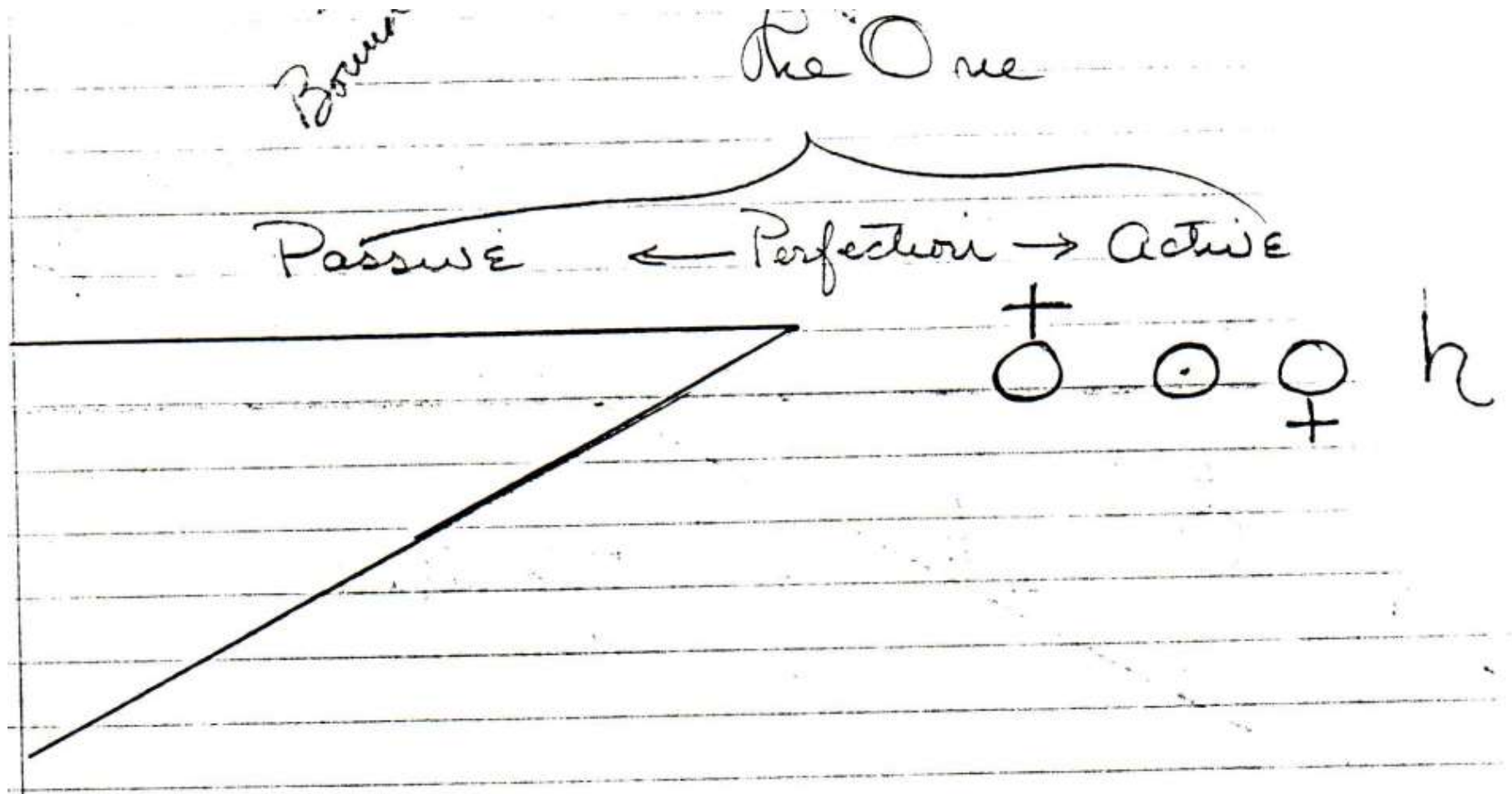


FIG. 134B: KALACHAKRA DEITY
AND CONSORT WITH MANDALA
HIDDEN IN ITS HEART



SACRED SPACE AND DEITIES :

Substance and Function



- I29 The One: Passive –Perfection--Active

Number principles

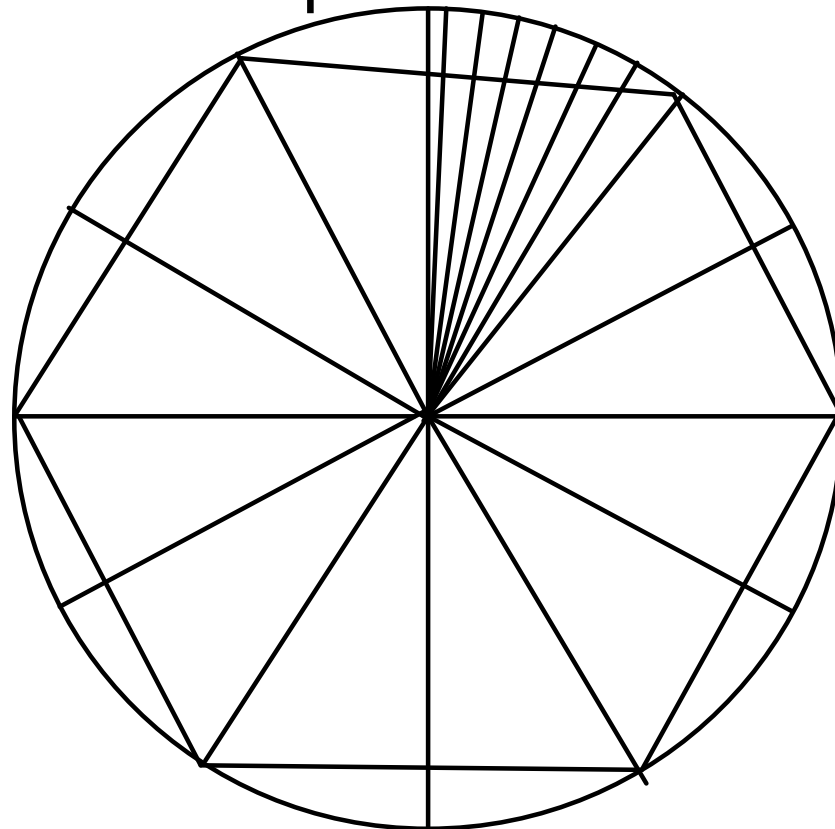
- A MANDALA is not only a circle, a whole. It is a symbol of the progression from the One to the Many.
- Each Number is also a symbol: more than quantitative. Each number represents a view of the whole. And each number represents a stage in the progression from One to Many.
- 360 degrees is the smallest unit used by many ancient and modern cultures. Within the division into 360, there are 2,3,4,6, and 12-fold symmetries which arise naturally, and can be constructed using a circle.

The circle has an indefinite number of radii, but the division of the circle into 360 degrees signifies the smallest unit of meaning available to the divisible human intelligence.

Introducing specific angular relations in the circle provides a way to see relationships within the whole. Most important are the two-, three-, four-, six-, and twelve-fold symmetries that arise naturally from the relation of the radius to the circumference and the diameters at right angles. These can be constructed using a series of circles.

The circle as a whole represents the uniform vision within Intelligence or Mind. There's no hierarchy, for every point is in symmetrical relation to every other.

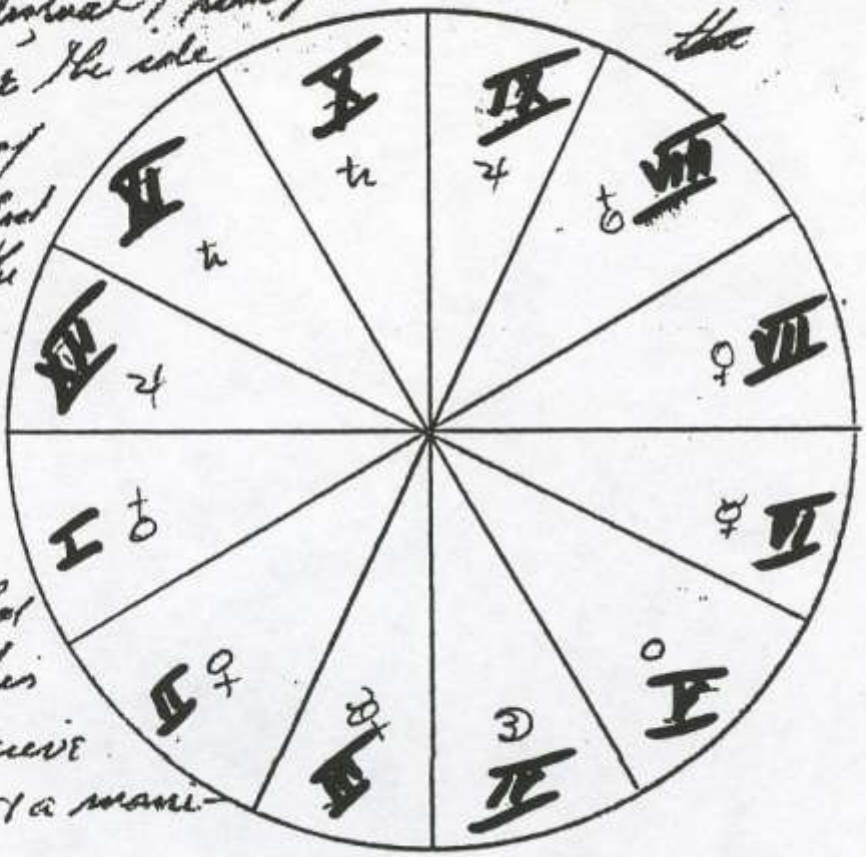
Different divisions of the circle give us a sense of both a natural sequence and simultaneous presence.



ves

I - XIII Each mansion is an idea - a logos or conception of the father. (I.S. Row of.)
This is the Intellectual Principle ^{identified} associated with the idea - a ruler
which essentialize the idea
We can think of

the ideas as intellect
and the rulers as the
object of intellect.
The totality of ideas
+ one
intellective Act, but
the object of intellect
as distinct from that
act as the rulers. This
permits us to conceive
it as both a unity & a mani-
fold.



I-XII Each mansion is an idea--a Logos or conception of the father. (TS Row) This is the Intellectual Principle. Associated, identified, with each idea--a ruler which essentializes the idea.

We can think of the ideas as intellect and the rulers as the object of intellect. The totality of ideas (is the) intellective Act and one, but the object of intellect as distinct from that act as the rulers. This permits us to conceive it as both a unity and a manifold.

POINT and SPACE:

I.K. Taimni: Man, God and Universe

- "The undifferentiated ultimate reality or the Absolute which is a void, cannot have any center or particular point. Yet without such an eternal center there can be no manifestation. ..What is the exact opposite of a point... Obviously, boundless, infinite, empty space.
- The Ultimate Point and the Ultimate Space must be the two opposite eternal forms or features of the ultimate Reality. P.20

- It is not a question of the Absolute resting in space in its unmanifest state and appearing through a point in its manifest state, but existing through both simultaneously. This means that the unmanifest and manifest states of the Absolute related to this Space and Point are not two alternative but co-existing states which exist simultaneously and eternally. They may be considered as polar states indissolubly bound together.
- In the Absolute, the eternal Point or the Iyā Center round which the manifested universe crystallizes on the lower plane, as it were, is eternally there. It is not that the ideal Point appears when manifestation is to take place. It exists eternally and simultaneously with the Ultimate Space and is the vehicle of the nirguna-Brahman, the Reality which comes between the Absolute and the Siva-Sakti Tattva and which corresponds to number 1 in the series of numbers ... Taimni p. 20/22

PUTTING ALL THE PIECES TOGETHER

- The Cross represents the substantial view or Isness of reality
- The Concentric circles with Deities/Dignities represent the dynamical spontaneous Functioning of reality.
- Number principles organize the interaction of geometry and glyphs, substance and function.

PUTTING ALL THE PIECES
TOGETHER

Perfection and its Act: dignities and mandala.

The dignities complete and complement the geometry of the circle in portraying the nature of Reality,

The twelve divisions of the circle--
the signs/houses--represent facets of
substantial intelligence.

The planetary dignities
represent facets of
functional intelligence.



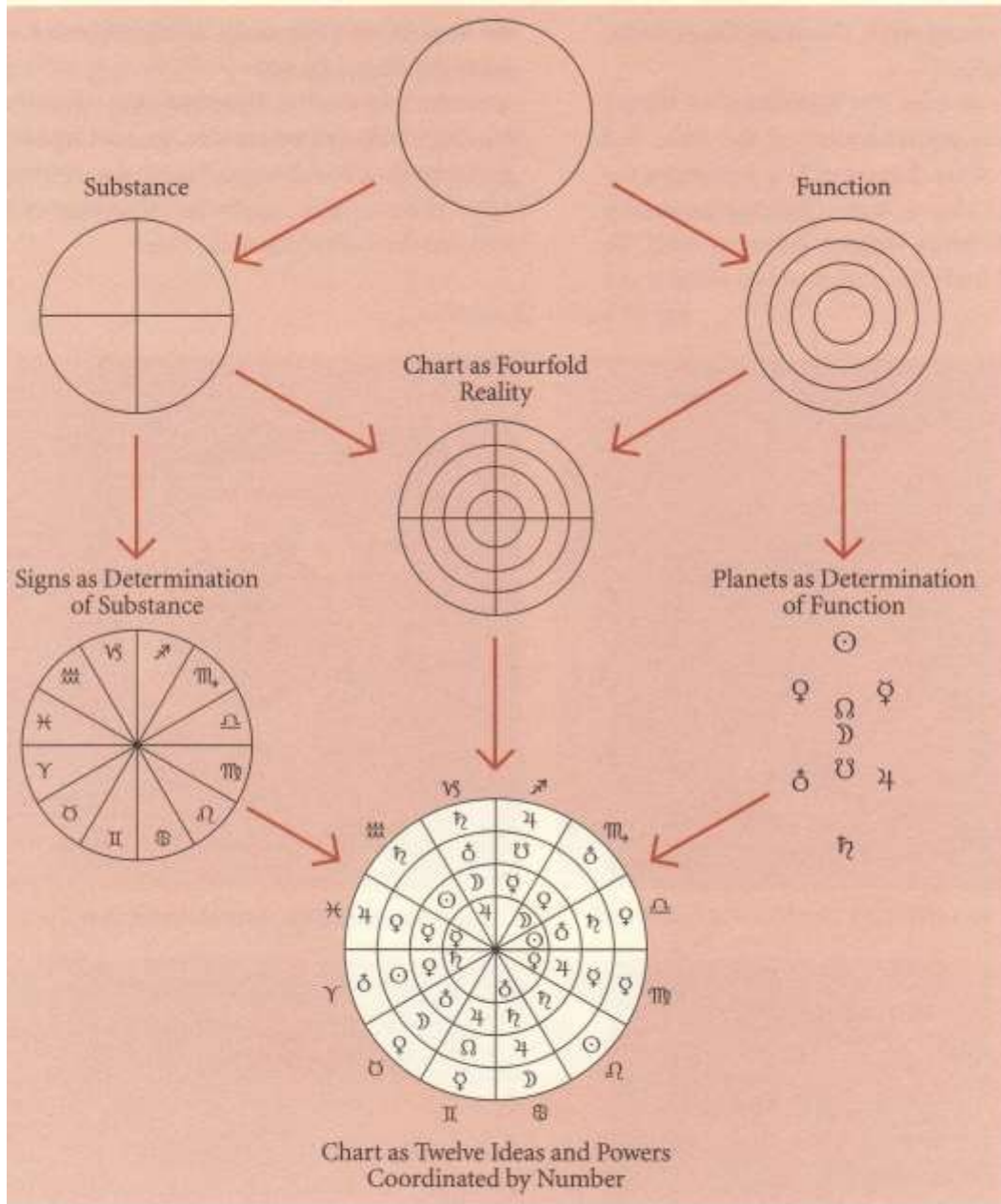


FIG. 135: THE DIGNITIES COMPLETE AND COMPLEMENT THE GEOMETRY OF THE CIRCLE AS A MEANS OF PORTRAYING THE NATURE OF REALITY.

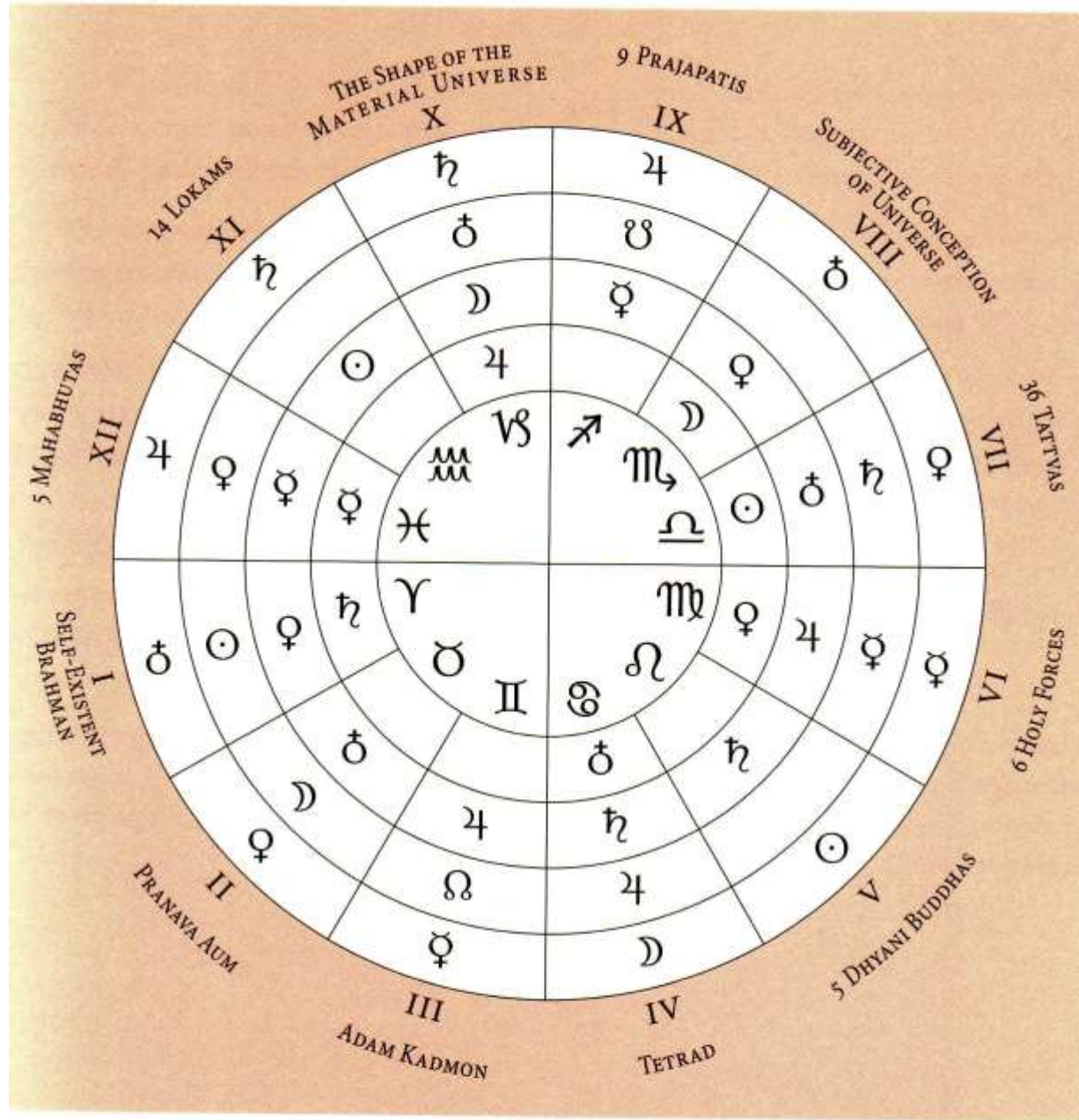


FIG. 12: THE METAPHYSICAL CHART

Three Mandala Contexts.

- Metaphysical Mandala
- Cosmic Mandala
- Natal Horoscope
- **[[SEE ##00 intro to mandalas...]]**

B. ANTHONY: HOW DID HE DO THAT?

- When we look at the canonical “metaphysical chart” we might seem to see a fixed or “finished product” of Anthony’s years of inquiry using diagrams. Looking at it does not always answer our “why” questions... if the metaphysical chart is the answer, what was the question?

- One mathematician wrote a one page paper solving a problem. It began: draw this diagram, then do this. Many more people commented on this one page “proof” than any other paper: they wrote “we follow what you did once you drew the diagram: but why did you think to draw THAT diagram?” All the work leading up had been hidden....

- **SAMKHYA**
- Anthony had used several kinds of diagrams to help unfold philosophic systems to his students. In the early 70's Anthony was unfolding his vision of philosophy and astrology using language from Samkhya of KC Bhattacharya. But the 24 Samkhya principles were cosmic, and the 25th contentless consciousness. A more comprehensive basis was needed to get out the full spectrum of ideas.

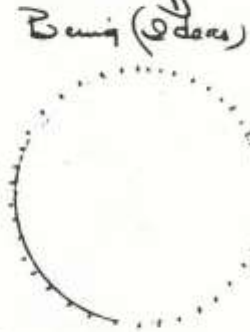
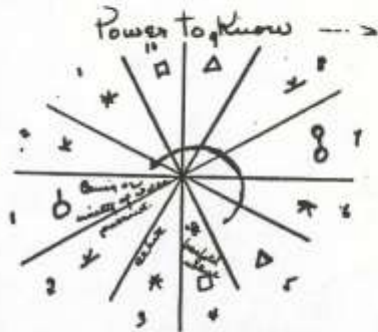
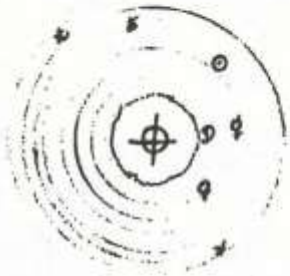
PLATO

“Conceive then said I” said Plato as he went on to describe the Idea of the Good with three images in the Republic book 6 and 7: the intelligible sun and sensible sun; a divided line to lay out a spectrum of knowing; and a parable of a cave to indicate indirect knowing and insight. Anthony proceeded to wrap the four-fold divided line around the chart, including the four dignities of the Sun as the intelligible, intellect, reason and sensible sun. All of the Samkhya chart would then fit in part of this new chart, which could now find a place for eternal principles as well as cosmic.

all knowledge

The Visible Sun ☉
 generates the possible object
 at the light necessary for its perception

The One unparts
 to the
 Intellectual Principles



Yogis's Functions of the Soul

{ dhruva
 dhruva
 samadhi

→ maudhaya - subtle body
 Belief

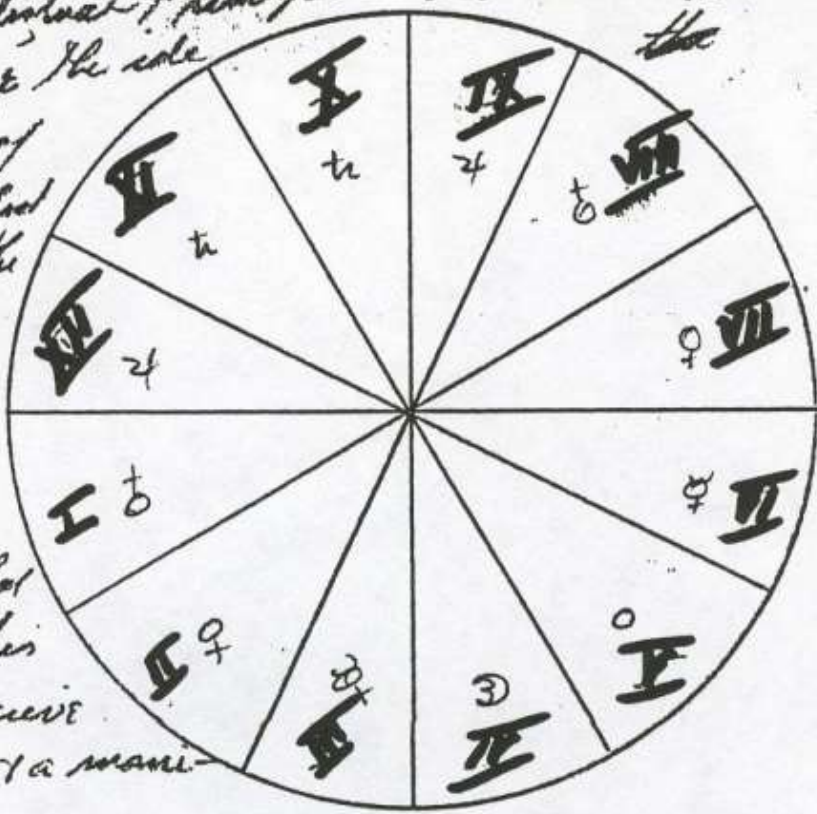
Knowing - Understanding - Belief or knowing
 → Yjivara-wayas - causal

→ Ananda wayas - Buddha's vehicle.

12 SIGNS AND DIGNITIES: TS ROW AND PLATO

Inspired descriptions of the 12 signs of the zodiac from a metaphysical perspective of T. Subba Row, and the beautiful image of the Intelligence of Platonism as dual unity of Knowing/Being gave another breakthrough. Why not use the astrological symbolism of signs and dignities of planets to represent the Nous as ultimate knowing/being complementarity.

I-XII Each maneron is an idea - a logos or conception of the father. (I.S. Row of.)
 This is the Intellectual Principle ^{identified} associated with the idea - a ruler
 which essentialize the idea
 we can think of
 the ideas as intellect
 and the rulers as the
 object of intellect.
 The totality of ideas
 + one
 intellectual act, but
 the object of intellect
 as distinct from that
 act as the rulers. This
 permits us to conceive
 it as both a unity & a mani-
 fold.



Now the whole chart is 12 divine principles. But we have to use our imagination here. Of course, they are not wedges or pieces. As a chart of NOUS the mandala depicts ideas in divine Mind. As Plotinus tells us “each idea is a unique form of the whole.” And of course we are also way beyond quantitative 12.

We are using a symbol of the cosmos which we did not directly invent, but was handed down to us over millennia: the astrological symbolism for the cosmos. The natural constructions of the circle and quadrants gives us the hint already, without knowing anything else, of simultaneity. Then, remarkably, or by design, the superposition view represented in the chart has its “validation” in the Enneads, the words of the Sage which come from insight, of course.

[supp 640] For the present, we cannot give a sufficient justification for the distribution proposed above, it would seem that rejected members from various sources of traditional knowledge are being brought together haphazardly. Only in retrospection will we be able to perceive a logical reason or justification, so we ask the readers to bear with us until more of the picture comes into focus. Our attempt to indicate something of the meaning of each and every element within the mandala will force us to search out sources and hunt down clues scattered in many different texts. In the final analysis it will be possible to demonstrate that the different meanings that went into the formation of the mandala are available in a body or as a total in Plotinus and are the underly of the philosophy of astrology. **dup**

PLOTINUS: ONE BEYOND BEING/NOUS

Beautiful as all this was, Anthony was still not satisfied. Some time in the mid 1970's he began to use Plotinus as the basis for his canonical metaphysical chart. In all, there are over 300 diagrams which he drew, and perhaps 20 principle "types" of diagrams.

MANDALA: PART 3

Complementarity and Non-Duality in the Mandala Symbolism

We have taken our journey:

- from the mysterious simplicity of the circle,
- to the total mandala of reality,
- to the symbols for the One reality,
- to the full mandala again,

We can now appreciate better the power of the mandala to appreciate the nature of reality through:

- Complementarity
- Juxtaposition
- Paradox
- Superposition
- Simultaneity
 - Substance and function
 - One and Many
 - Transcendence and Emanation

SUBSTANCE AND FUNCTION

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓

Brown

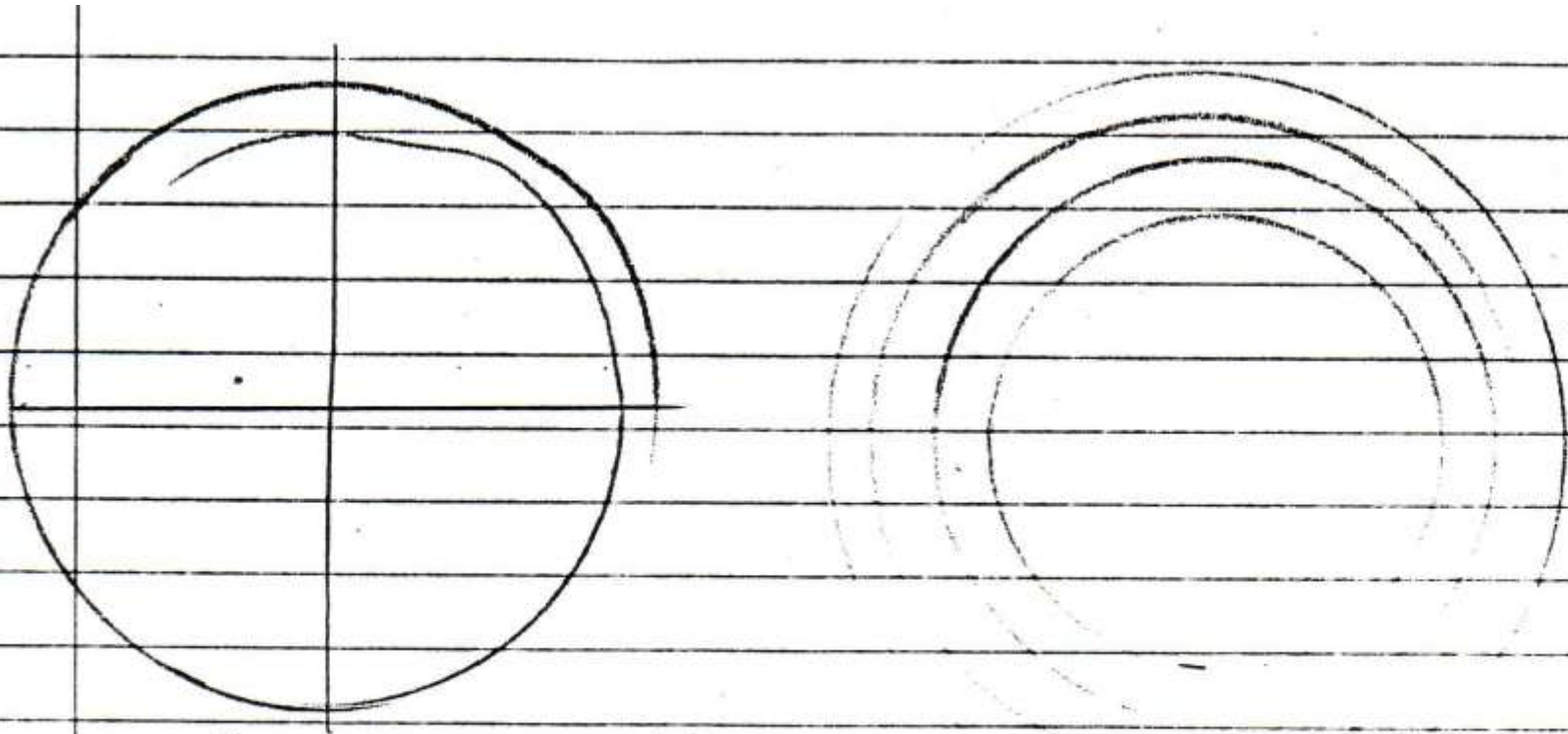
The One

Passive

← Perfection → Active

⊕ ⊙ ⊗ h

I29 The One: Passive - Perfection - Active



Combined this allows us to conceive both viewpoints functional & substantial simultaneously

Combined, this allows us to conceive both viewpoints functional and substantial simultaneously [I201 top]

SUPERPOSITION: TRANSCENDENT AND EMANATED

We could represent the One by the circle, or the whole background. But still, this gives the image of *simplicity* of the One, but not of the *infinity*.

Plotinus tells us: there are three primals and the system of nature.

There is ONE, NOUS, SOUL, COSMOS.
So we put these in the four “quadrants” of the archetypal square in a circle chart.

A. Anthony constructs the entire chart of all of reality, with the help of astrological symbols.

B. One quadrant, or even one house of one quadrant, represents the ONE reality.

C. Yet, everything in the entire chart is an unfolding of that One reality.

-

[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 within the One as those principles that emanate from the One. These two points of view are simultaneous in the chart.

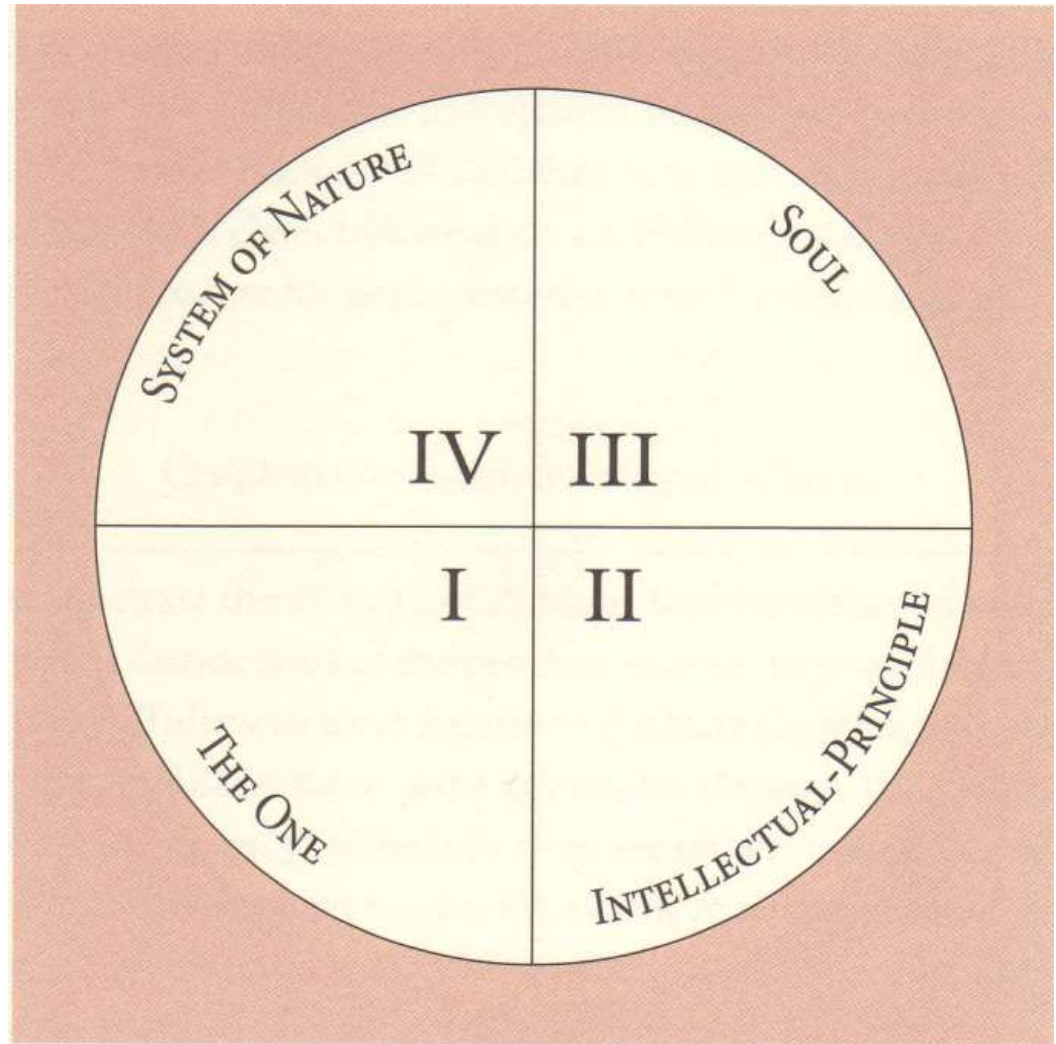


FIG. 7

- When we emphasize the whole circle view of reality, the circle representing the One includes all simultaneously. When we emphasize the divisions provided by the cross, we represent the principles emanating from the One.

When duality is blended with, and within, unity it is the true jivanmukta realization. The One is then experienced as the Two but known to be really the One.

NOTEBOOKS 25.2.123

[first quadrant The One]

[whole circle]

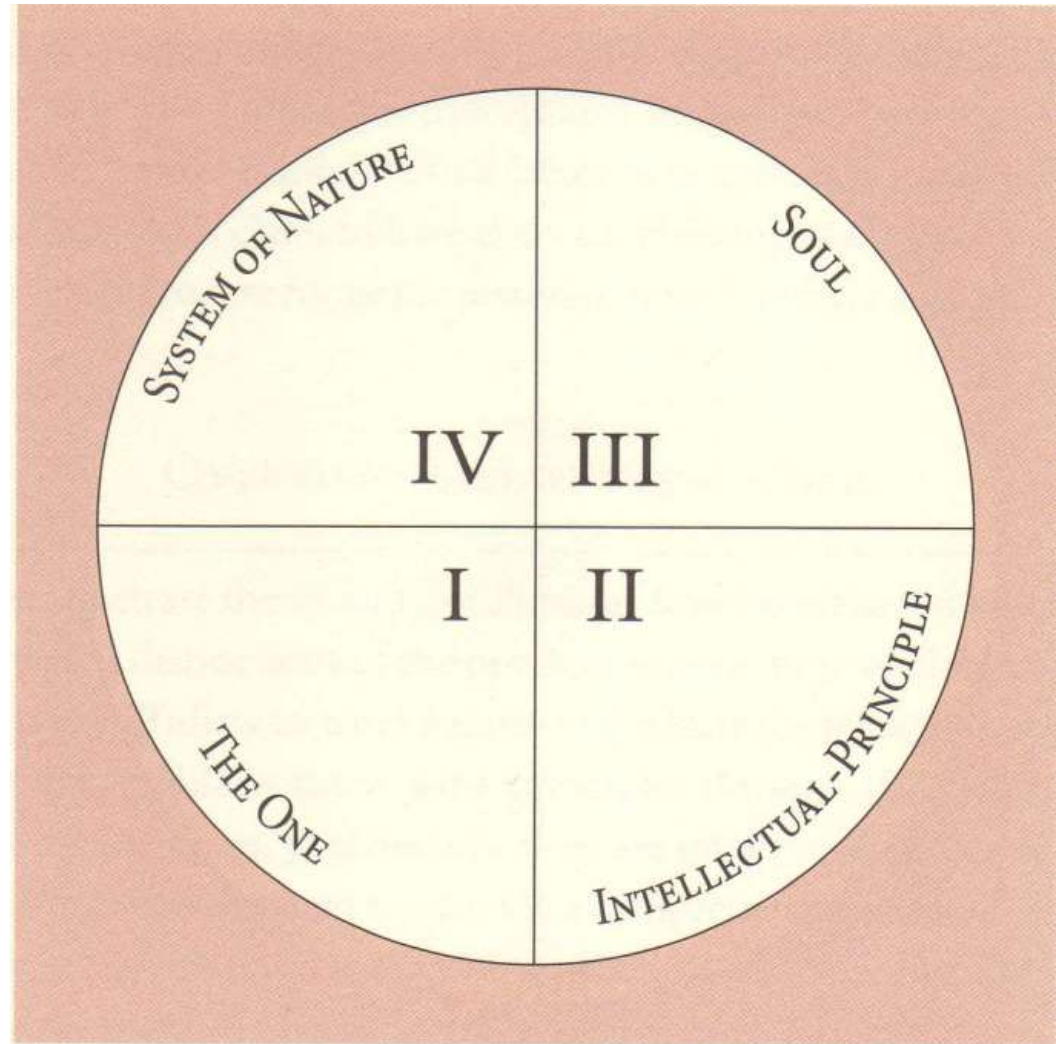
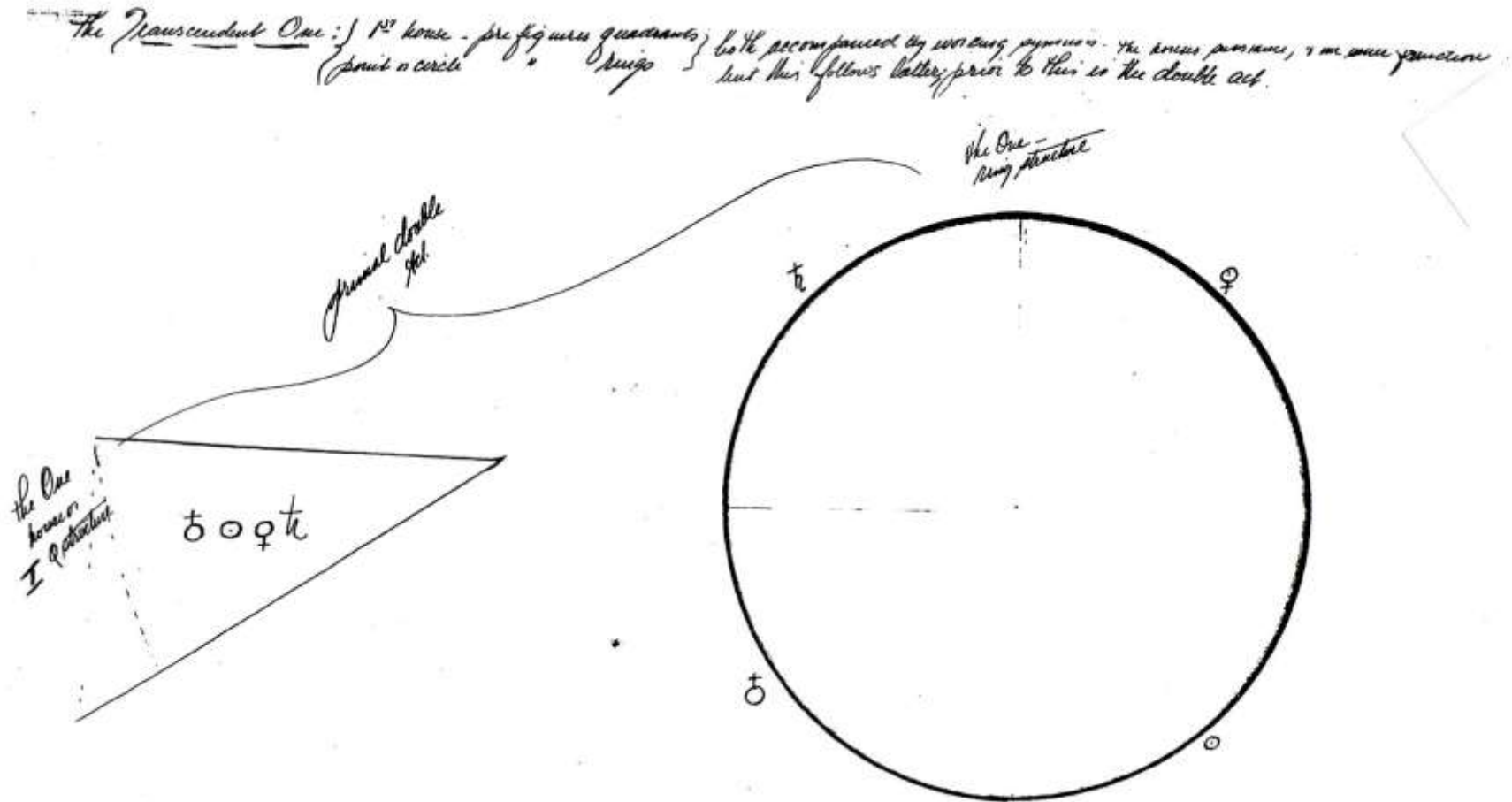


FIG. 7

E42b Primal Double Act

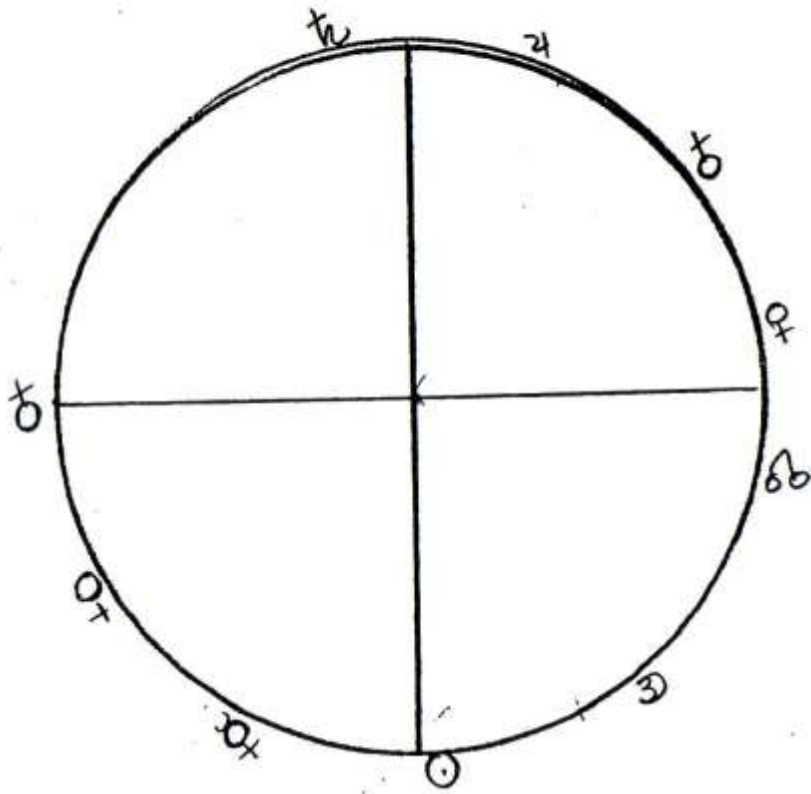


- The transcendent One: { 1st house prefigures quadrants: point or circle prefigures rings. Both accompanied by working symbols: the houses substance and planets function. But this follows latter: prior to this is the double act

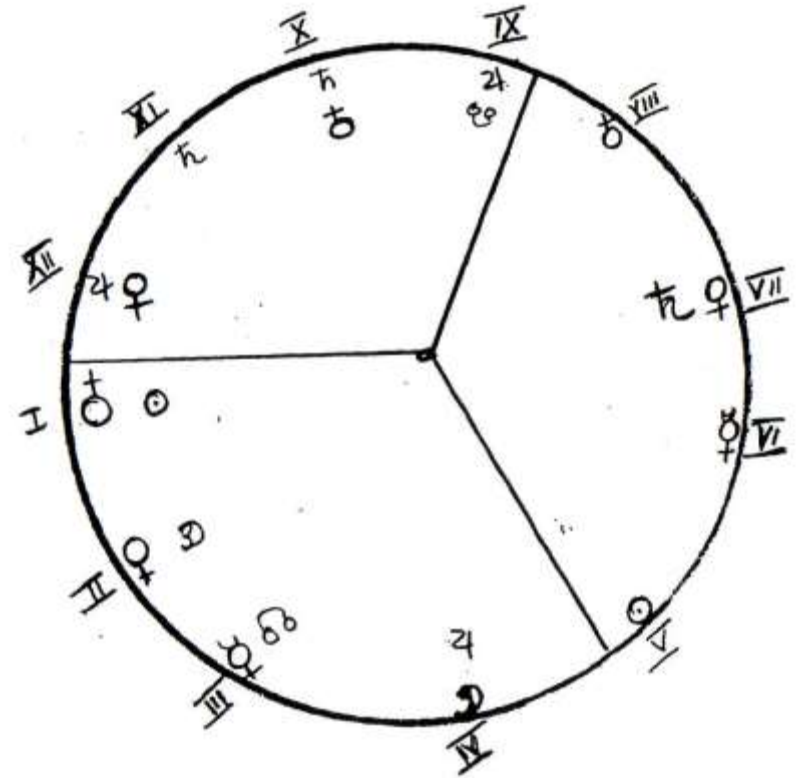
Diag E17 One and The Intellectual Principle

One and The Intellectual Principle [Nous]

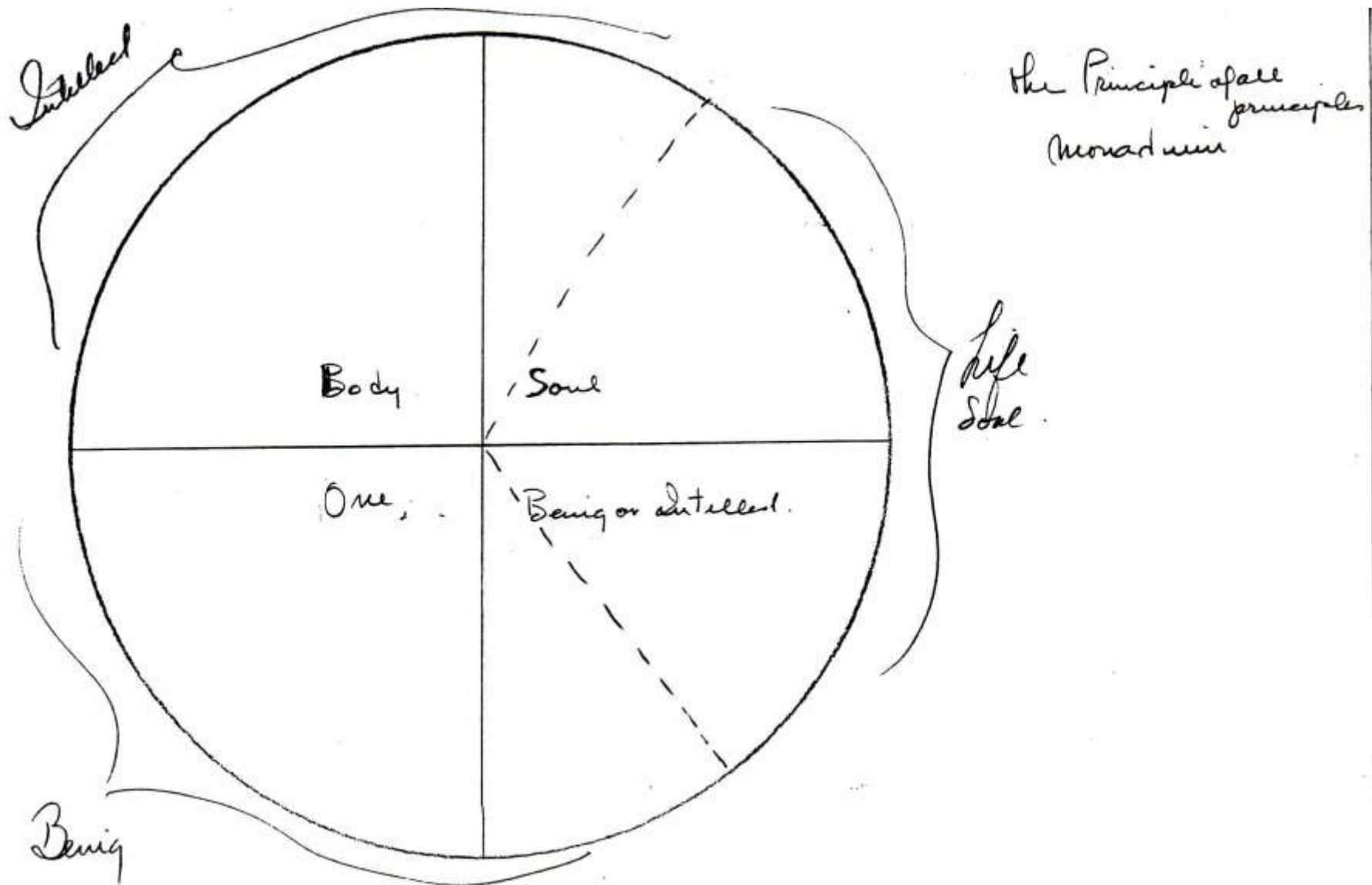
The One



The Intellectual Principle with separate intellect



Diag A2b: "The principle of all principles: Monadum" [superposition of One and Nous]





- An ever-active Mind within an ever-still Mind--that is the real truth, not only about God but also about man.

NOTEBOOKS
25.1.9



When the masculine and feminine temperaments within us are united, completed, and balanced, when masculine power and feminine passivity are brought together inside the person and knowledge and reverence encircle them both, then wisdom begins to dawn in the soul. The ineffable reality and the mentalist universe are then understood to be non-different from one another.
NOTEBOOKS 25.2.120

VAJRA (DIAMOND) // GHARBA (WOMB)

Double nature of Soul as inviolable and becoming



VAJRA (DIAMOND) – inviolable



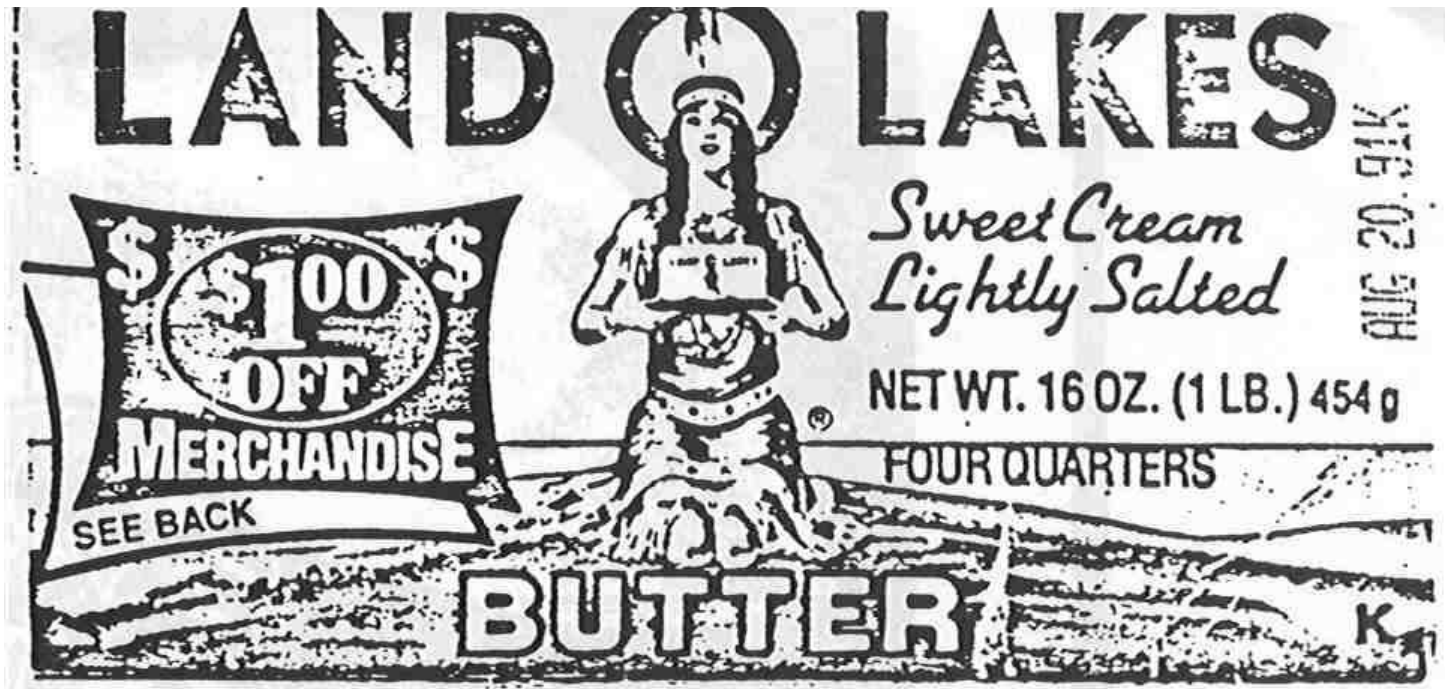
GHARBA (WOMB) – becoming



"the gnana mudra," the gesture made by touching the tip of the forefinger with the thumb to form a circle. The inner meaning is that the ego (forefinger) is a continuation, a connection, or a unity with the Overself (the thumb). Only in appearance is it otherwise.(P)

NOTEBOOKS ([15:6.93](#))

SELF-SIMILARITY



DEITIES and Self-Similarity

- Each quality or Buddha nature lives in a sacred space, a Mandala.



FIG. 134A: KALACHAKRA MANDALA
WITH DEITY AT THE CENTER



FIG. 134B: KALACHAKRA DEITY
AND CONSORT WITH MANDALA
HIDDEN IN ITS HEART

Manjusri Wisdom

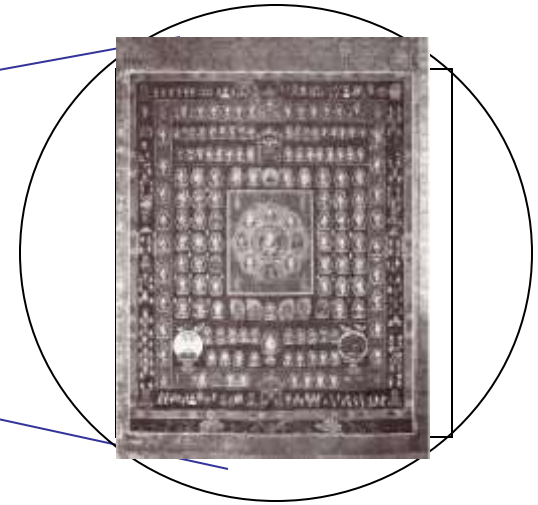
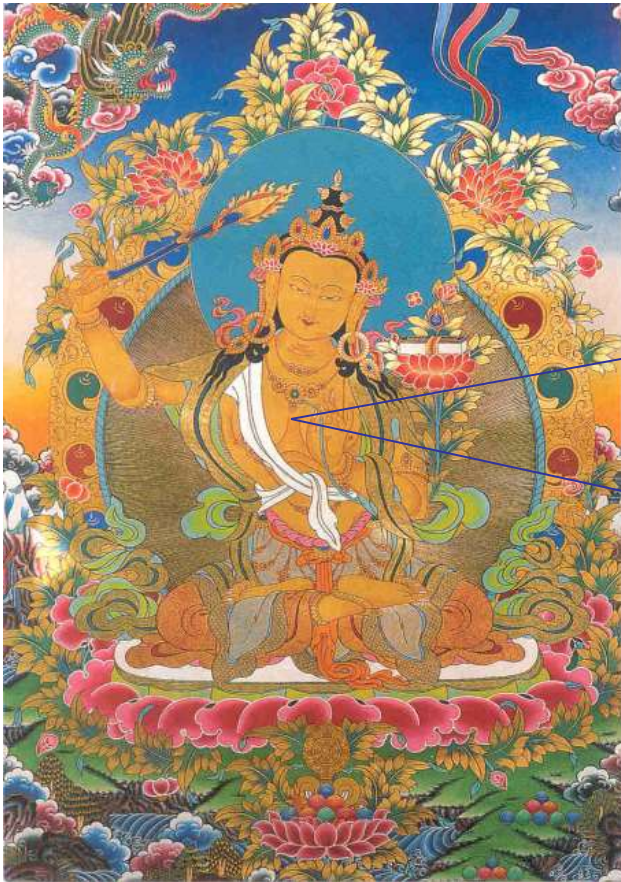
What does
the sword
represent?



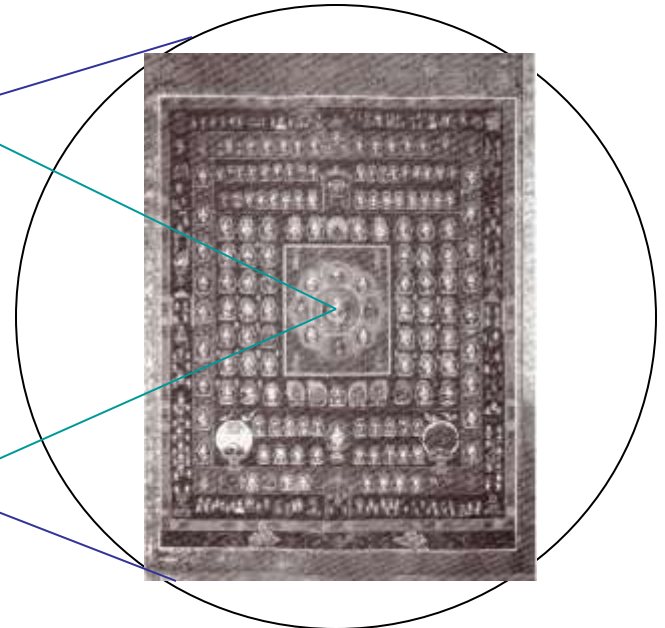
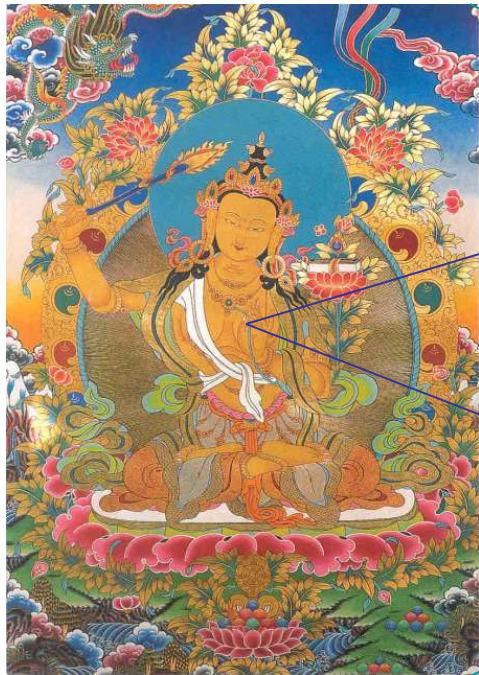
Each Divine Quality lives in a sacred space. Wisdom lives at the center of the mandala.



- And at the heart of the wisdom quality is the sacred space of the mandala.



In the center of the mandala diagram is an image of the divine quality represented by one of the deities. At the heart of the deity is a copy of the mandala, and so on.



EACH DEITY/DIGNITY lives in a sacred space, and the sacred space is in the Deity.

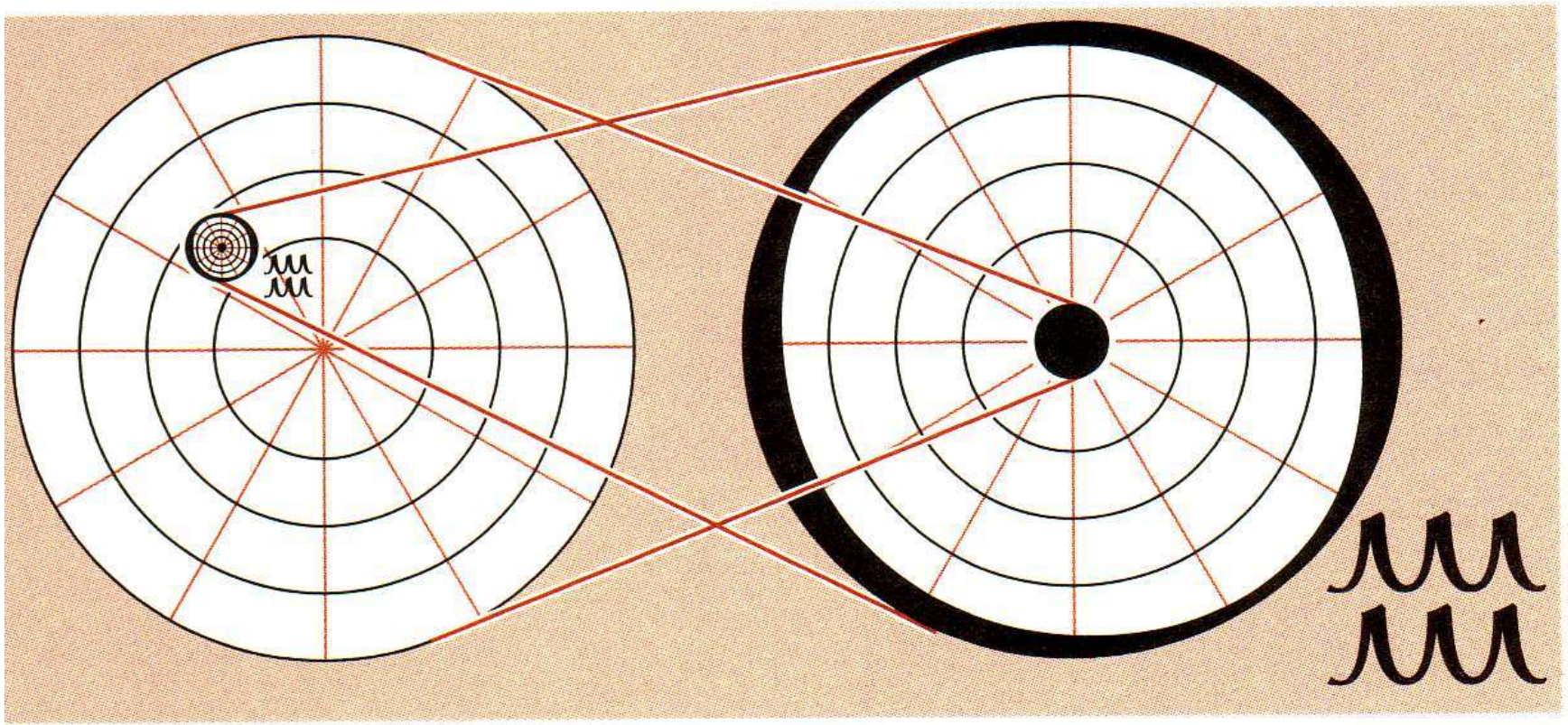
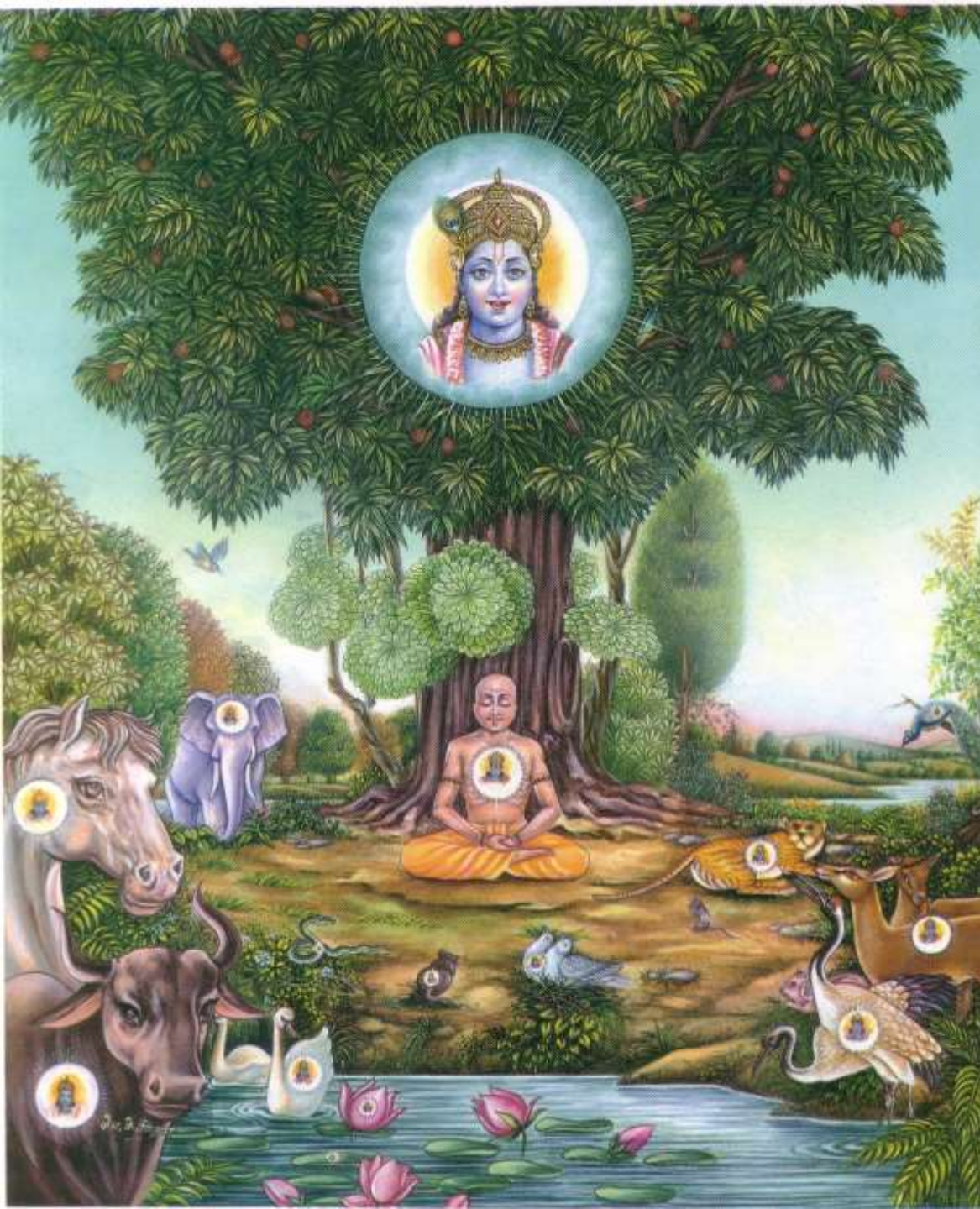


FIG. 133: \odot_{wavy} IN THE ASTROLOGICAL MANDALA — ASTROLOGICAL MANDALA IN \odot_{wavy}



The entire cosmos is in Krishna, and Krishna is in each particle of the cosmos.

“It is always there, the only reality in a Mind-made world.” PB

All the great Nilanda masters have their unique perspective on Buddha, but all emanate and presence Buddha.

All the 12 Ideas have unique perspective on the ONE but all emanate and presence the ONE.

LOGIC OF PLOTINUS

ONE = REALITY.

YOU are real

YOU are a ONE

Everything Plotinus said about the ONE
should be applied to you, the real YOU.

LOGIC OF BRAHMAN

APPEARANCE is unreal

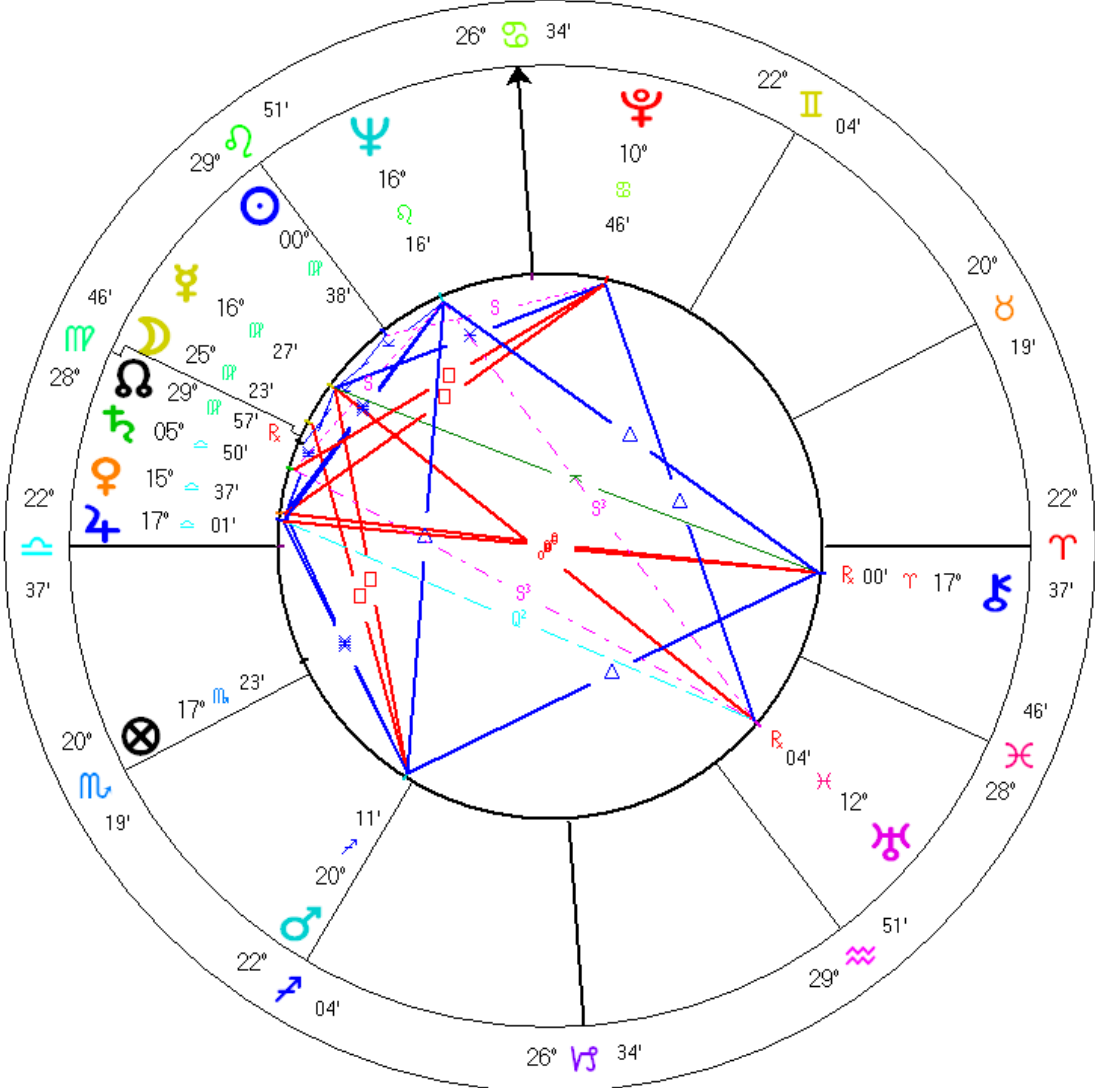
BRAHMAN alone is real

EVERYTHING is BRAHMAN

GO FIGURE

Astrological Mandala

Anthony
Natal Chart (2)
Aug 24 1922
10:42 am EDT +4:00
New York, NY
40°N42'51" 074°W00'23"
Geocentric
Tropical
Placidus
True Node



Anthony

Natal Chart [2]

Aug 24 1922

10:42 am EDT +4:00

New York, NY

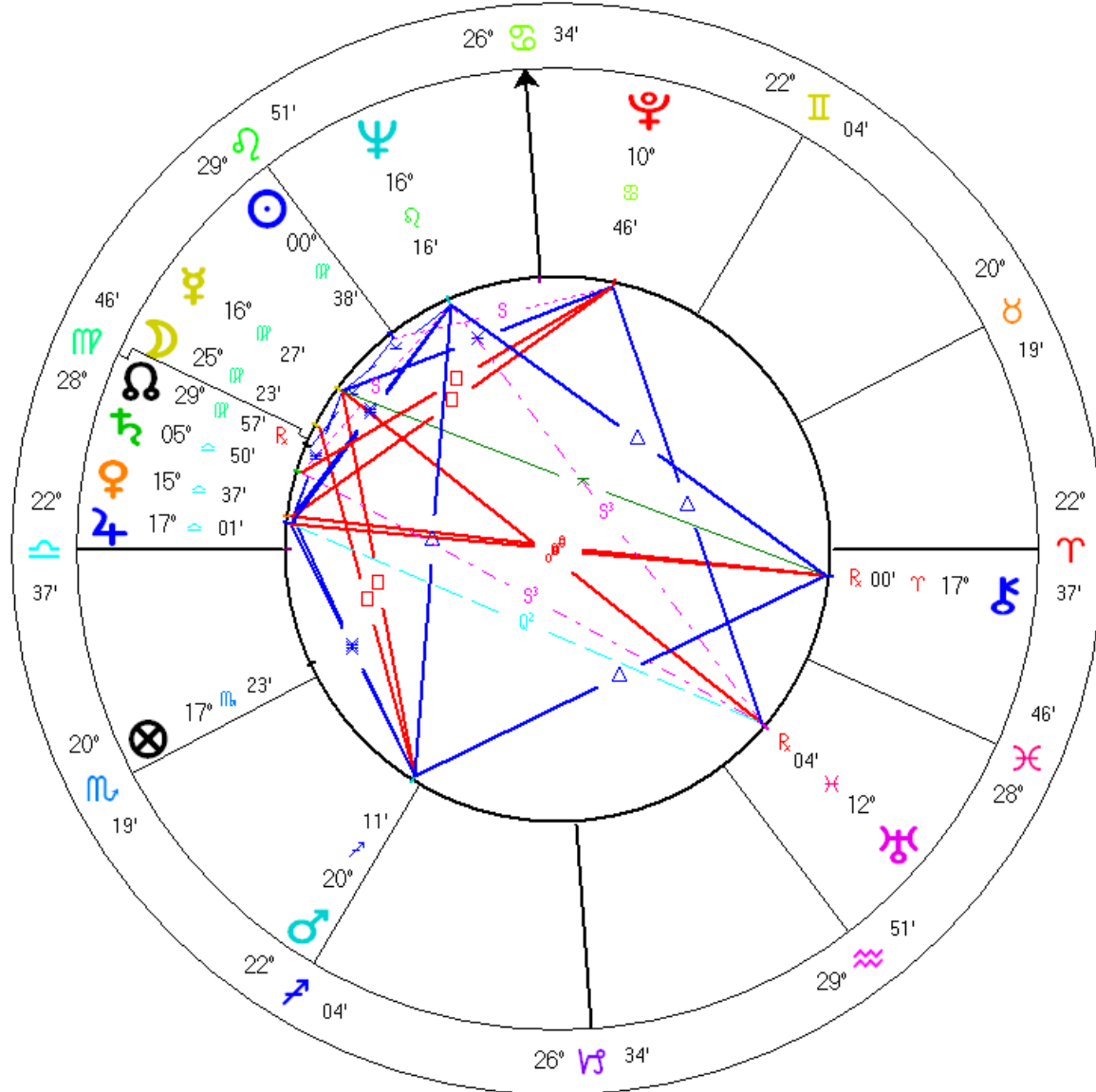
40°N42'51" 074°W00'23"

Geocentric

Tropical

Flecidus

True Node



Inner Wheel

Anthony

Natal Chart (3)

Aug 24 1922

10:42 am EDT +4:00

New York, NY

40°N42'51" 074°W00'23"

Geocentric

Tropical

Placidus

True Node

Outer Wheel

Transits Sep 1 2007

Event Chart (2)

Sep 1 2007

3:00 pm EDT +4:00

Hector, NY

42°N32' 076°W52'39"

Geocentric

Tropical

Placidus

True Node

