

## **Anthony Damiani: (1922-1984)**

Mystical philosopher Anthony Damiani was born and raised in Brooklyn. He was as versed in western classical music as in philosophy and gave up an early career at piano to pursue his search for truth, working nights and two jobs for much of his life. Anthony met the sage Paul Brunton in 1946, and remained a close student--though also a fiercely independent thinker--the rest of his life.

He moved to Valois on Seneca lake in 1963, and in 1967 opened the American Brahman bookstore in Ithaca, a precursor of the New Alexandrian bookstore. Many people came to the store with questions about the philosophy books. So Anthony taught philosophy classes on almost every conceivable aspect of religious, spiritual, and philosophical teachings and led meditations, first at the bookstore, and, starting in 1972, at Wisdom's Goldenrod Center for Philosophic Studies in Valois. This non-profit educational institution was constructed by his students on five acres of land he donated.

In 1979, on his first visit to the United States, His Holiness the Dalai Lama visited Wisdom's Goldenrod for three days, and dedicated its new library. The mutual regard of the Dalai Lama and Anthony Damiani was the basis of a real friendship. Before he died in 1984, Anthony asked the Dalai Lama to continue to serve as a spiritual friend to the students at Wisdom's Goldenrod. Anthony is survived by his wife Ella May and five sons. A sixth son, Paul, died within a year of his father.

Anthony's recorded work includes a manuscript edition of Astronoesis, which juxtaposes the philosophy of Plotinus with astrological symbolism; commentaries on Platonic teachings; notes and shorter unpublished articles on comparative philosophy; audio cassette tapes of over 2000 classes given over a 15 year period on topics ranging through Plotinus, Vedanta, Alchemy, astrology, psychology, Buddhism, comparative, mythological and metaphysical inquiries; and 10 notebooks containing more than 300 hand-drawn pencil diagrams from which this small showing is selected.

## **Anthony's Vision of the Interrelation of Philosophy and Symbolism**

Anthony Damiani had a vision of the connection between astrological symbolism and philosophy. He was inspired to use astrological symbolism to pictorialize philosophical principles. At the same time, he also wanted to show that astrological principles, which had been handed down through millennia, have a philosophical basis.

Anthony believed that connecting philosophic principles with astrology would unfold the meanings manifesting in a person's life experience. Could he show how Divine Ideas were actually embodied? That struck him a wonderful--to get a philosophic basis for experience and to have a concrete visual representation for Ideas. The metaphysical chart is the centerpiece of Anthony's attempt to create such a framework.

For example, instead of taking a Platonic idea like justice as something abstract and out of reach, one could see it in an astrological chart as well as in life's experiences. An idea is not a concept, but is vital, compelling, intelligence. It is timeless, but we can experience its instances in time and place. Through the astrological chart, a life's governing ideas can be understood. The geometry of astrology gives a way to mathematize the ideas, and view their orderly unfoldment. To actually see your life as a manifestation of ideas is a practical illustration of mentalism.

When a planet like Venus transits to a natal planet, one experiences a deeper sense of one's values through the happenings of one's life. With Uranus transits a window into another mode of knowing might open. This interpretation of astrology illustrates the Sabian symbol of

Anthony's Saturn degree, 5 7 . The ideas embodying in the degrees in the chart and appearing in life are an instance of the Ideals concretizing themselves before the pilgrim.

Anthony wondered how sages from different traditions could partake of truth, yet disagree with each other. He was sure they all had some vision of truth. For example, though Buddhist traditionalists said there is no Atma, and Vedantists insist the only reality is Atma, can these two seemingly conflicting ideas be brought together? Anthony hoped his metaphysical chart could provide a way to see different philosophic traditions juxtaposed. Like an ensemble of musicians playing together, the different philosophic ideas would work together to form a whole complex piece.

The symbolic mode was natural for Anthony. He had an artistic and musical nature. As Plotinus writes in V.9.9, "the wise of Egypt left aside writing and drew pictures instead..." In the development of Anthony's diagrams, we may get a glimpse of the ideas which Anthony is unfolding.

## Anthony's Astrological Mandalas.

These mandala diagrams are selected to show a range of forms, and to give an example of a related series which develops a theme. A mandala is a circular symbol representing subtle aspects of reality and their dynamic interplay by spatial and sequential arrangements. These mandalas are "astrological" in the sense that they use astrological symbols. However, the symbols here are used to represent cosmological and metaphysical ideas and problems. In most of the figures, the viewer will see a unique combination of geometrical mandala form, astrological symbols of the 12 signs of the Zodiac and the Solar system, and written philosophic terms and concepts from various traditions.

We suggest that the viewer can take at least three routes to appreciating the mandalas.

We presented these full size reproductions without comment so the viewer may enter the world of the mandalas purely visually--as artistic, geometric, and symbolic renderings. Because Anthony's writing can be hard to read, we have provided a guidebook which transcribes the diagram and text into print. This can help the viewer add philosophic terms to the images. Since many of the terms will be unfamiliar, we have also provided background material in a more expanded form in the commentary/guide. This includes a bibliography of suggested readings: works on symbolism with particular emphasis on mandalas and astrological symbolism in particular, and texts which explain the philosophic background of the ideas represented.

We have put borders around the diagrams in three colors to suggest three levels or contexts, often combined.

- Red indicates metaphysical level referring to the Divine Reality in its essentially transcendent aspect.
- Yellow indicates that the context is the Universal Soul or Mind as the activity manifesting the universe.
- Blue indicates the framework of the Cosmos, or our own solar system, including the individual human soul.

The following astrological symbols are used in the diagrams:

UMars √T Venus S Mercury sQ Sun RMoon V Jupiter z W Saturn

<Dragon's head > Dragon's Tail ⊕ Part of Fortune (Earth)

ABCDEF Aries, Taurus, Gemini, Cancer, Leo, Virgo

GHIJKL Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.

UT S

## Catalogue and Description of charts:

- B1top The Intellectual Principle: 12 Divine Ideas
- bottom The One Perfection and its Act.
- [• A1 First Quadrant: One as unities or Triad (not hung)
- A2B Unity and Divine Mind juxtaposed.
- A2 The Unity (henad) of Mars
- A25 Unities in the One as transcendent and emanated
  
- A8, A10, A18 Three Vesicas: the relation of World-Idea and individual.
  
- A17 Three Intellects: absolute, cosmic, individual.
- A23b Universal Soul: and 12 mundane Gods.
- A6 Principles of Cosmic Manifestation.
- A5 Instantiation of ideas into the Cosmos.
- A18b Overself or soul in a metaphysical context.
- G3 Three aspects or phases of the Individual Soul
  
- C3 Plato's Cosmic Divided Line
  
- C18 Unity, Dyad, Triad and 7 line diagram
  
- H40: Vesica within the metaphysical chart. (Anthony's original chart.)
  
- L1: Metaphysical chart
- L2 An Astrological Horoscope





## B1 top : The Intellectual Principle: Divine Mind and Divine Ideas.

**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.



### NOTES:

The Intellectual-Principle entire is the total of the Ideas, and each of them is the (entire) Intellectual-Principle in a special form. Plotinus V.9.8

**I-XII** Each mansion is an idea Each of the 12 signs of the Zodiac is placed in a mansion--a sector of the circle. Each of the 12 signs represents a Divine Idea--which is not a concept, but a unique aspect of Wisdom and Power. Here Anthony is not distinguishing between signs, houses, mansions, and sectors of the circle, but will make use of the 12 divisions to organize and order a sequence of Divine Ideas.

--a Logos Logos means an emanating Intelligence.

**or conception of the father.** this phrase is used in the Chaldean Oracles, which pre-date Plato in their description of the Divine Mind and Ideas.

(cf. TS Row ) T Subba Row is a late 19th century Indian Philosopher. His article "The 12 signs of the Zodiac" gives a philosophic meaning for each of the 12 signs of traditional Astrology, which Anthony used and elaborated in his own work on the meaning of the 12 signs.

***This is the Intellectual Principle.*** This 12 fold mandala represents the Intellectual Principle of Plotinus--the Divine Mind or Wisdom of God.

***Associated, identified, with each idea--a ruler*** Traditionally, each of the planets have special associations with certain signs of the Zodiac, the foremost of which is called the Rulership. So for example, Mars is the ruler of Aries 1 I and Scorpio 8 VIII, and the other planets are placed in their respective rulerships. Among the various traditional associations, Anthony used the assignments of Rulership and Exaltation, and their opposites, respectively Detriment and Fall.

***which essentializes the idea.*** Anthony is using the symbology of astrology to illustrate "metaphysical" principles. The next phrase explains what "essentialize" means, but the editors know of no place in traditional astrology where these kind of meanings are infused into the symbols.

***We can think of the ideas as intellect and the rulers as the object of intellect. The totality of ideas (is the) intellectual Act and one, but the object of intellect as distinct from that act as the rulers.*** For Plotinus, the Divine Mind was a both Subject (knower or knowing act) and Object (known): distinct, but inseparably united. Mind as knowing is represented by the Ideas or divisions of the circle, and Mind as objectifying is represented by the Rulerships. Each Idea is itself both a Being (subject) and an Object. Often, Anthony designates the Ideas "substance" and the rulerships "function" or activity of that substance. Here he seems to reverse the correlation: the Ideas are the "intellectual Act", and the object of intellect, as distinct, is the rulers.

*When a thing is a Being, it is also an Intellectual Principle: when it is an Intellectual Principle, it is a Being; intellection and Being are co-existents...Thus all is dual (within the Intellectual Principle): the unit is a duality and yet again the dual reverts to unity."*  
*PlotinusV-6-6*

***This permits us to conceive it as both a unity and a manifold.*** Divine Mind is a unitary intelligence with many facets. Although drawn as distinct, these 12 sections interpenetrate, and as Plotinus says, each idea is the whole intellectual principle in a unique form. Intellect entire is in each Idea, and each idea pervades the entire while remaining itself, just as Love, Compassion, Wisdom are distinct but all permeate our own mind.

*The Intellectual...announces in its own being the entire content of the Good, that prior of all, locked in unity, of which this is the expression already touched by multiplicity. PlotinusV.9.2*  
We may think of this mandala, and many of the following, as a lens of a metaphysical microscope which brings into focus a distinct view or realm of reality. It is a view of the Divine Mind both because it shows reality from the perspective of Divine Mind, and because the Divine Mind is in view.



# The Metaphysical Chart : Divine Mind and Divine Wisdom

## From Astronoesis ch 2:

The Intellectual Principle is Intellection pure and simple, the ecstatic activity of Ideation, and the thoughts that it thinks are the many membered parts of itself. This activity of Ideation does not cancel out that uniqueness, its indivisible self identity; it does not introduce any element of duality or predication into itself, but it does have many thoughts (parts) and these together with its self-identity constitute a whole. This oneness is both the same as and different from the sum of its parts.

Considering the whole chart, could we not say that the Wisdom-Insight which has assigned to each sign of traditional astrology its corresponding dignities is the same as that which is expressed by Plotinus when he says that when a thing is an intellect, it is also a being, the two are never apart? The Ideas which are the Intellectual Principle's substance, and the intelligibles which are the Ideas' very activity, could be symbolized as the twelve signs around the wheel with their rulers. Both are grounded in the unitary consciousness, Turiya. We could then see that the totality of the signs and rulers are the collectively Intellectual-Principle, and that each sign is a particular facet of Divine Wisdom, a particular Intellectual-Principle or Idea. Each Idea has a certain power, for this is the mark of real being, a power primarily to be, which forms an inseparable unity in duality --the rulerships in their totality being the collective power of the Intellectual-Principle as a one-many of essentially self-gnostic Ideas.

The Divine Numbers I through XII are placed around the circumference of the circle to indicate the manner in which they coordinate the unmanifest intelligible substances (signs) with their predominant expressive activities (as symbolized by the Dignities). The Ideas and the first two rings represent the Intellectual Principle, the third ring is soul and the fourth is body.

Each successive application of number determines the Intellectual-Principle as an Idea (zodiacal sign), associated with one of the four infinite grades of substantial Intelligence (the quadrants), and established in the Intellectual-Principle through its coordinate Intelligible Act (dignities).

If we follow this suggestion through, then any of the Ideas can be placed around the circle from houses I to XII, for each is a special version of the whole. Any one of 10 ideas could be regarded as an absolute or leading Idea for a particular philosophic tradition and would be that version of the Divine Mind most suited to fill the spiritual needs of the people served by that tradition (Anthony Damiani, Astronoesis ch. 2)

## The 12 Ideas outlined by T. Subba Row in "12 Signs of the Zodiac".

Since ancient times there are said to be 12 sections of the circle of the heavens. These Ideas are not to be viewed as quantitatively 12, nor as only pieces of the circle, but as a pictorialization of the different whole facets of intellection. The 12 divisions may be thought of as types of ideas, and the circle as a whole viewed as a symbol of the entirety of Knowledge. No section could be separated from the others, any more than Love could reside in a single piece of one's mind. Yet, even though love and justice, for example, are all pervasive, they do not get confused with each other. Each application of a Divine number principle reveals a meaning for one division of the circle in the analysis by T. Subba Row.

**I. Self existent Brahman** has the same meaning as the transcendent One.

**II. Pranava Aum** is "the Word Aum", and indicates the Infinite Power of the One.

**III. Adam Kadmon** is the Void Mind, and the 10 unmanifest sephiroth are the unities within the One, represented by the ten dignities in the first quadrant.

**IV. The sacred tetragram** correlates to the matrix of being, or four-fold being.

**V. The five Dhyana Buddhas** are 5 aspects of wisdom consciousness. In the universal these are 9

the Logos, and in the individual these wisdoms constitute Jivatma, a living self, Overself, or living self-cognition.

**VI. The six forces** are the powers of intelligence by which the ideas are interrelated and ordered.

**VII. The 36 tattvas** represent the One's outward facing hypostasis: the continuity of the One and the many.

**VIII. The universe in its Dream State** is equivalent to the creative theophanic imagination.

**IX. The nine Prajapatis** are the Demiurgic powers of Thought: intellectual energy void of name and form, which returns all things to the Mind which thinks them.

**X. The shape of the material universe** in the mind of the Demiurge is the primordial formed-matter of the universe. This corresponds to the meaning of the number 10: the appearance of the One in "primordial space" (0): or the application of otherness (0) to the One.

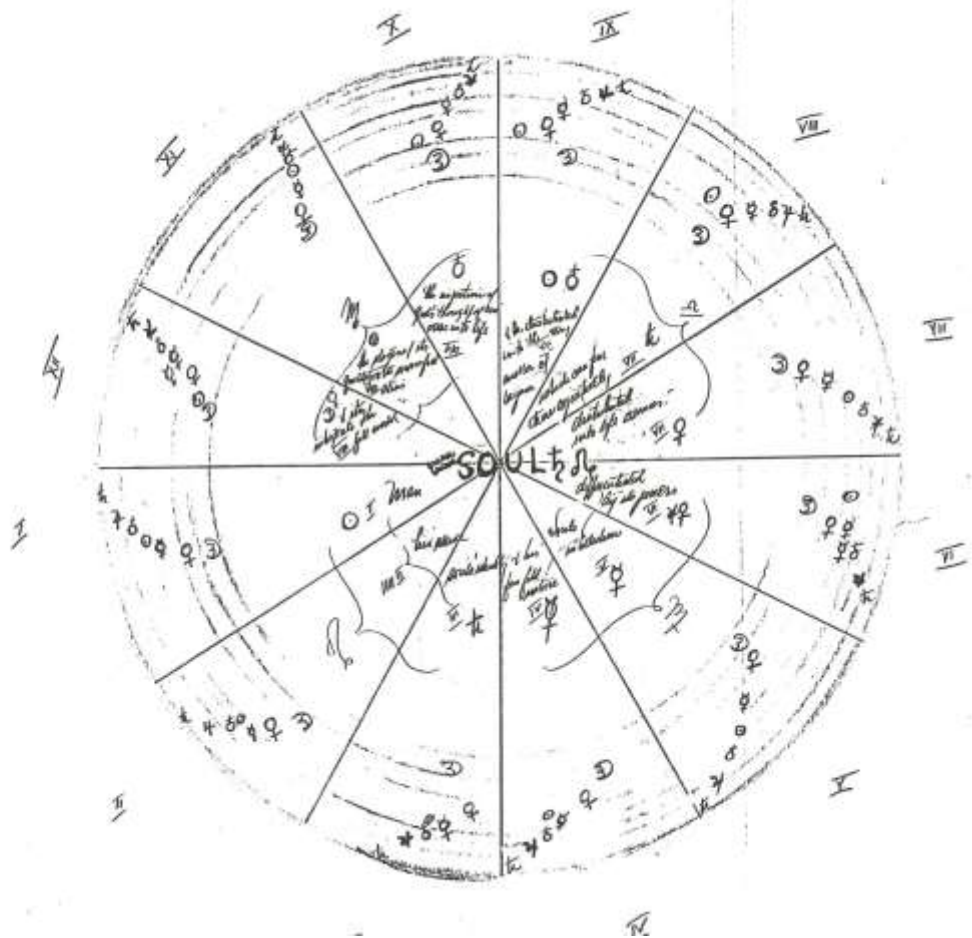
**XI. Loka** means a place, as in the word location. It is best to think of place in a mentalistic framework--each place of manifestation has a different kind of subject-object relation (epistemology). Each of the lokas thus represents the forms of space, time, causality and consciousness which determine the way in which the world is known. For example, the gross world of the senses is a result of the gross sense organs by which we experience it.

**XII. The Great Elements** are the substance of any and every sensible universe, and are similar to what modern physics calls force or energy fields. They should not be confused with the elements found in the periodic table of chemistry. These vast energy fields contain the traces of all life activity. As Plato in the Timeaus says, the world is "always becoming to be but never truly is." (Thomas Taylor translation) Each of the four dignities in the 12th house represents a deific function which unifies, organizes and manifests the sensible forms on the basis of these great force fields. They contain the memory traces of all life activity, which in turn provide an apparent continuity and evolution of the individual entity and its experienced world.

Each of the five Mahabhutas is also a particular kind of medium in which the traces of individual activity are stored, and each individual personality is made up of these traces. The traces of each kind of activity are conceived to subsist on several levels, persisting in some very subtle form even between the dissolutions of the entire universe and its reappearance in the next "big bang".

The 14 lokas and the 5 mahabhutas (the 11th and 12th ideas) represent the perpetual unfoldment of the manifest universe, the momentariness of existence as experienced by individual minds. The exact configuration of appearances are not predetermined by Divine Numbers. Hence the 11th and 12 positions in the first quadrant have no dignities. Numbers 11 and 12 symbolize the microcosmic representation of the prior principles--the endless appearance of an indefinite quantity of worlds based on the 10 principles.

Each idea is a special and unique version of the Intellectual Principle:  
 Example X and VII.



**F15: Each idea is a special and unique version of the Intellectual Principle:  
 Example X and VII.**

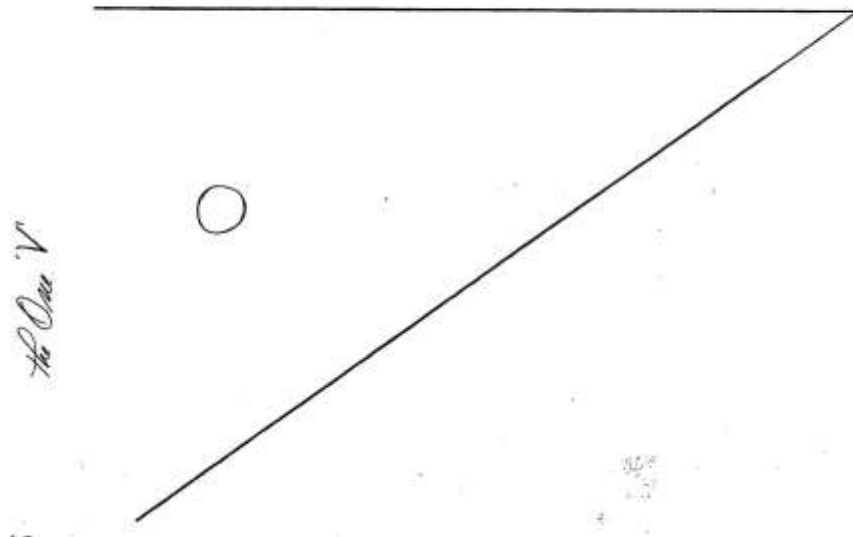




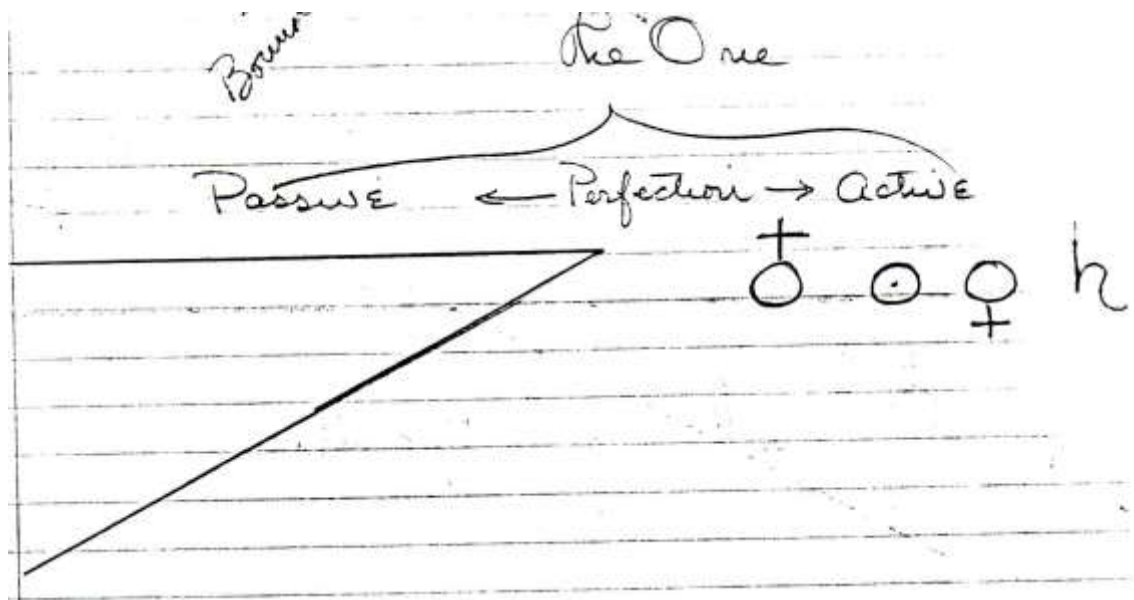
The first point was that the supreme reality is a simplex, utterly self-sufficing. Alright. That's a very important characteristic and we have to keep that in the mind. 3/12/82 301

this simplicity that we're speaking about is not that of a spatial point or any kind of a blank homogeneity—3/12/82 302

*Apply all hypotheses to 1st house*



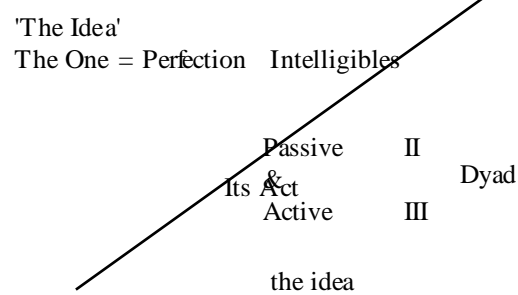
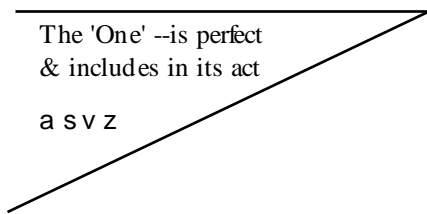
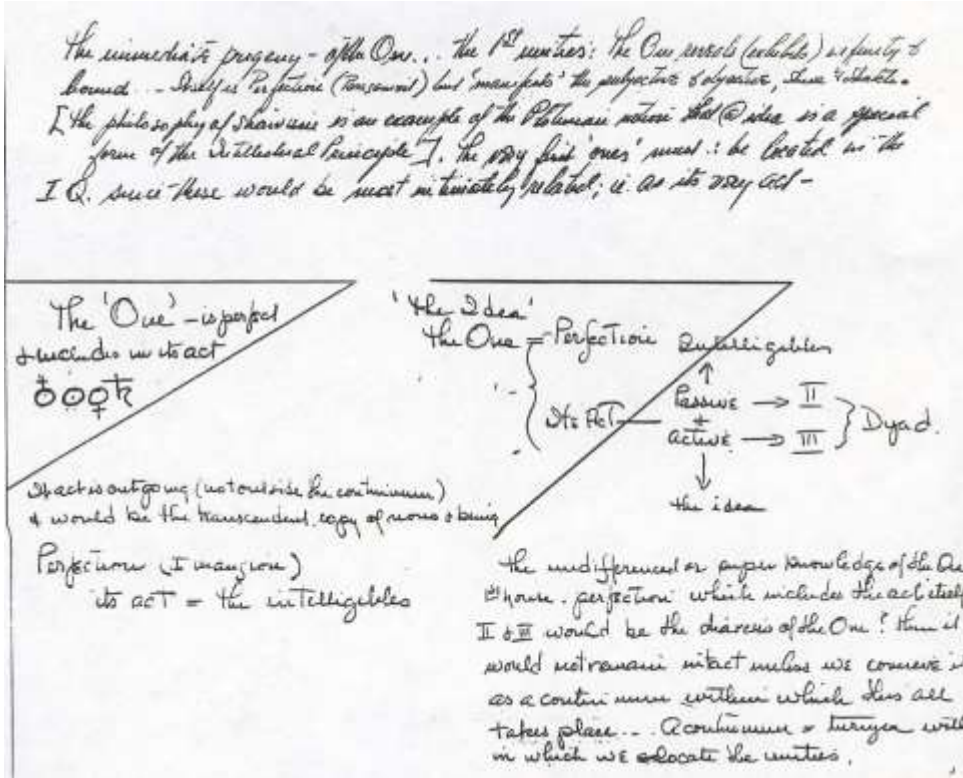
Apply all hypotheses to 1st house  
AD diagram E12:



I29 The One: Passive –Perfection--Active

# B1 Bottom THE ONE: PERFECTION and its Act

*The immediate progeny of the One...the 1st unities: The One reveals (exhibits) infinity and bound...Itself Perfection (Parasamvit) but "manifests" the subjective & objective, Shiva and Shakti. [The philosophy of Shaivism is an example of the Plotinian notion that @ idea is a special form of the Intellectual Principle]. The very first "ones" must be located in the I Q. since these would be most intimately related; ie as its very act -*



Its act is outgoing(not outside the continuum) & would be the transcendent copy of Nous and being

Perfection (I mansion)  
its act = the intelligibles

The undifferentiated or super knowledge of the One  
Ist house perfection which includes the act itself.  
II & III would be the dieresis of the One?  
Thus it would not remain intact unless we conceive it as a continuum within which this all takes place...A continuum = turiya within which we locate the unities.

## NOTES:

### ***The immediate progeny of the One...the 1st unities:***

Anthony focuses our attention on the first mansion, which he uses to represent the self-sufficient, transcendent One of Plotinus. "Parasamvit" is the equivalent term for the One is the philosophy of Shaivism. "Para" means beyond, or the highest, "Samvit" means self-awareness. The term refers to the Absolute as either beyond even self-awareness, or as the highest kind of self-awareness. Plotinus writes of the One in VI.8.16:

*"If then this Act never came to be but is eternal--a waking without an awakener, an eternal waking and a supra-Intellection--he is as he waked himself to be. This awakening is before being, before Intellectual Principle, before rational life, though He is these..." VI.8.16.*

In T Subba Row's language it is the "Self-existent Brahman".

***The One reveals (exhibits) infinity and bound...Itself Perfection (Parasamvit) but "manifests" the subjective & objective, Shiva and Shakti.*** For Plotinus, as well as Shaivism, absolute perfection includes act or Power intrinsically. Reality is not a single homogeneous blankness, but an infinite fullness. Shiva and Shakti are Awareness (the subjective, bound or Mind) and Power (the objective, infinity), the twin aspects of the One.

***[The philosophy of Shaivism is an example of the Plotinian notion that @ idea is a special form of the Intellectual Principle].*** The second half of the sentence, "each idea..." is a quote from Plotinus V.9.8. Anthony intends that each of the 12 ideas can be looked at as an entire view of the whole Divine Mind, and may even be associated with a whole philosophic tradition which emphasizes that particular view of Reality. Here the focus is on Shaivism, which emphasizes the complementarity of Void Mind (Shiva) and Power (Shakti) as inseparable. Therefore, this system of thought indicates that the One already contains all that will emanate from it.

***The very first "ones" must be located in the I Q. since these would be most intimately related; ie as its very act.*** The "ones" are the different aspects of the One's Act represented by the dignities of astrology included in the first quadrant, the first three houses.

***The "One"--is perfect and includes in its act a s v z.***

In the left diagram, Anthony shows the perfection of the One as the first house, which includes in its act the four dignities of the first house:

the rulership a represents the self-sufficient Act of the One.

the exaltation s represents the self-awareness of the One.

the detriment v represent the self-tendence or self-love of the One.

the fall z represents "otherness" included in the One--its omnipresence.

***...the transcendent copy of Nous and being.*** These four dignities a s v z represent a pre-figuration within the One of the Nous (Knowledge) and Being, and in fact of all the later existences. a is the unity of Being s Knowing, v Soul, and z the manifest cosmos as pre-existence within the One.

***The One = Perfection***  
***Passive II***  
***Its Act -- & Dyad***  
***Active III***

On the right side, the first house represents the One's perfection, and the next two houses II and III distinguish the passive and active nature of the One. "Dyad" is Plotinus' term for the double act of the One. Often Anthony reverses the correlation of the terms passive and active with the second and third houses.

***"dieresis"*** means distinguishment or factoring out.

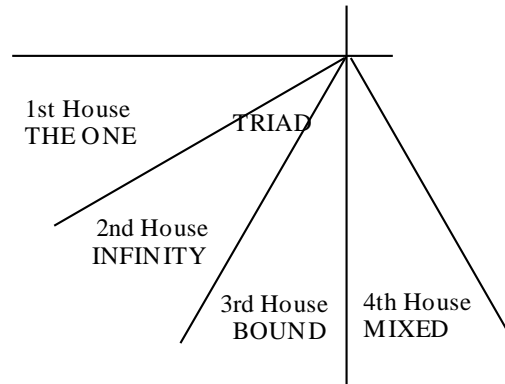
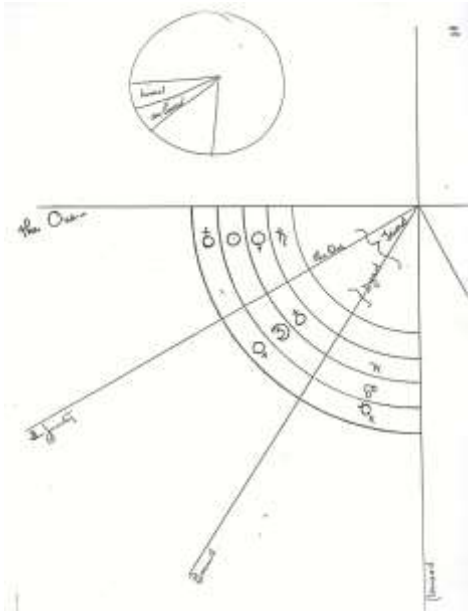
***Thus it would not remain intact unless we conceive it as a continuum....***

When Anthony distinguishes the active and passive perfection, this is not done outside of the One. This distinguishing ("dieresis") results in a view of the One as the first three houses, the 1st quadrant. Both views--first house and the first quadrant--are views of the One. The One as 1st quadrant (shown in the next diagram) Anthony calls a continuum, and it includes the "unities.

*That his being is constituted by this self-originating self-tendence--at once Act and Repose--becomes clear if we imagine the contrary; inclining towards something outside of Himself, He would destroy the identity of his being. This self-directed Act is therefore his peculiar being, one with Himself. Thus, he created Himself because his Act was inseparable from Himself. VI.8.16,25-30*



## Chart A1: THE ONE AS FIRST QUADRANT



### NOTES

The 1st quadrant is the first of the four sections of the circle, representing the four-fold nature of reality as One, Being, Soul and Universal Manifestation.

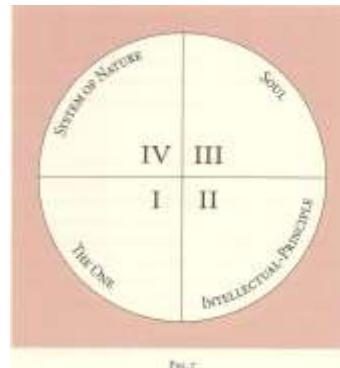
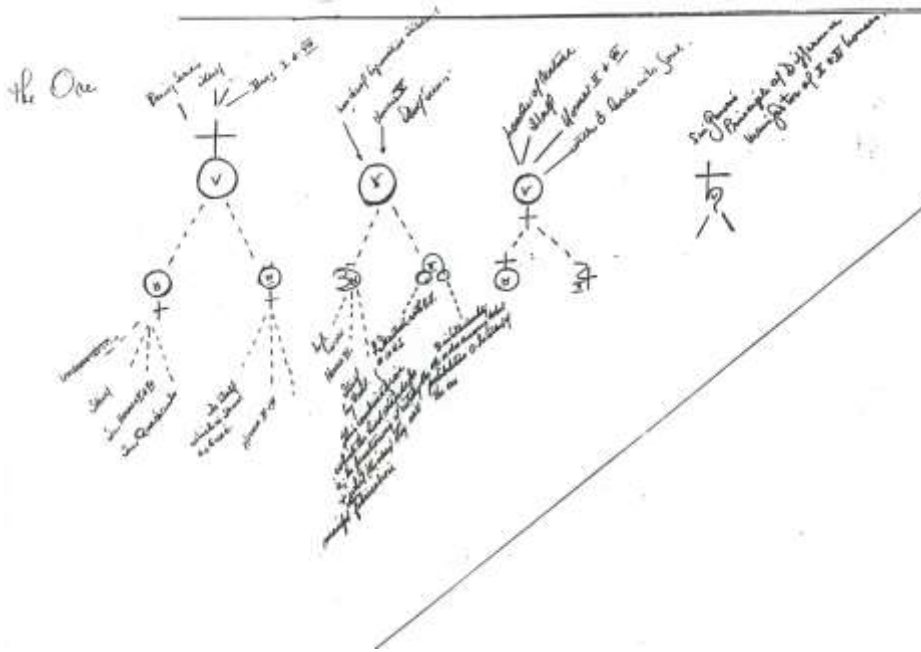


Diagram A1 can be seen as a continuation of the previous diagram of the 1st house. The first quadrant is an "expanded" view of the interiority of the One, the unities in the One, which Anthony calls the Triad. It is triadic as One, Infinity and Bound, or Good, Beauty and Truth. The individual dignities represent the unities of all the principles which will flow out from the One, but here conceived as one with the infinite super-intelligence of the One.

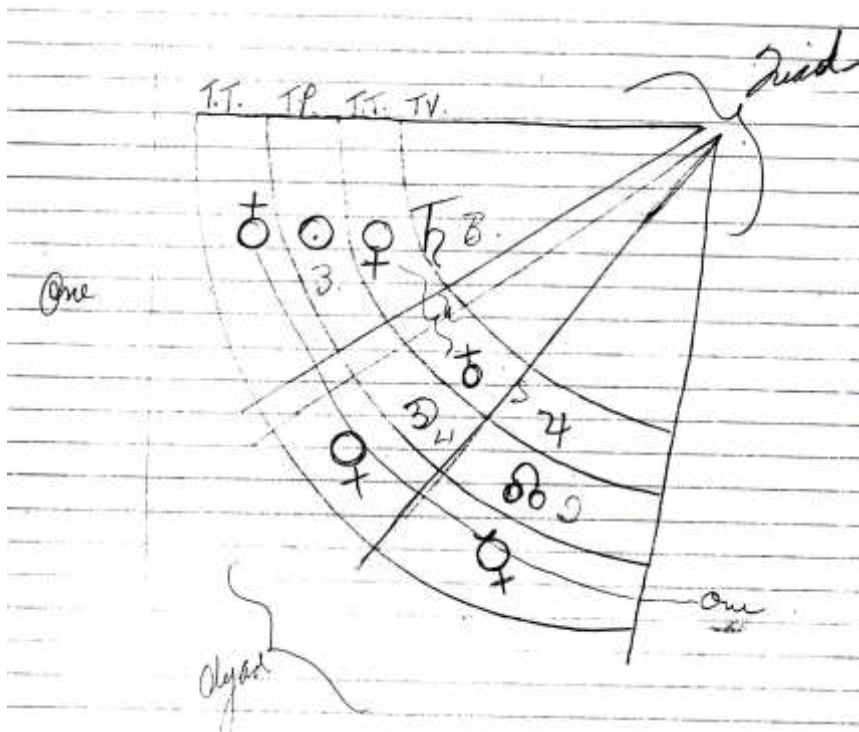
The first house with its dignities represents the self-existence of the One, the second and third houses with planets is called the "Dyad", meaning the indeterminate power of the One. Or, the second and third are the infinite power of the One and the unlimited wisdom of the One. Although Anthony uses the symbols of astrology, we should not think of these principles as representing psychological or even cosmological principles.

Once we cross the line into the fourth section of the circle we are in the realm of Being--the One's overflowing Grace--which Plato calls the "mixed".

we can see that when we are speaking about the One, or the simplicity of the One, it's going to be the most complicated and complex thing that we could deal with. The complexity of Unity is unfathomable. 3/12/82 304  
 "It is so complex in Its undifferentiated simplicity as to include all and everything within It." 3/12/82 307



F10



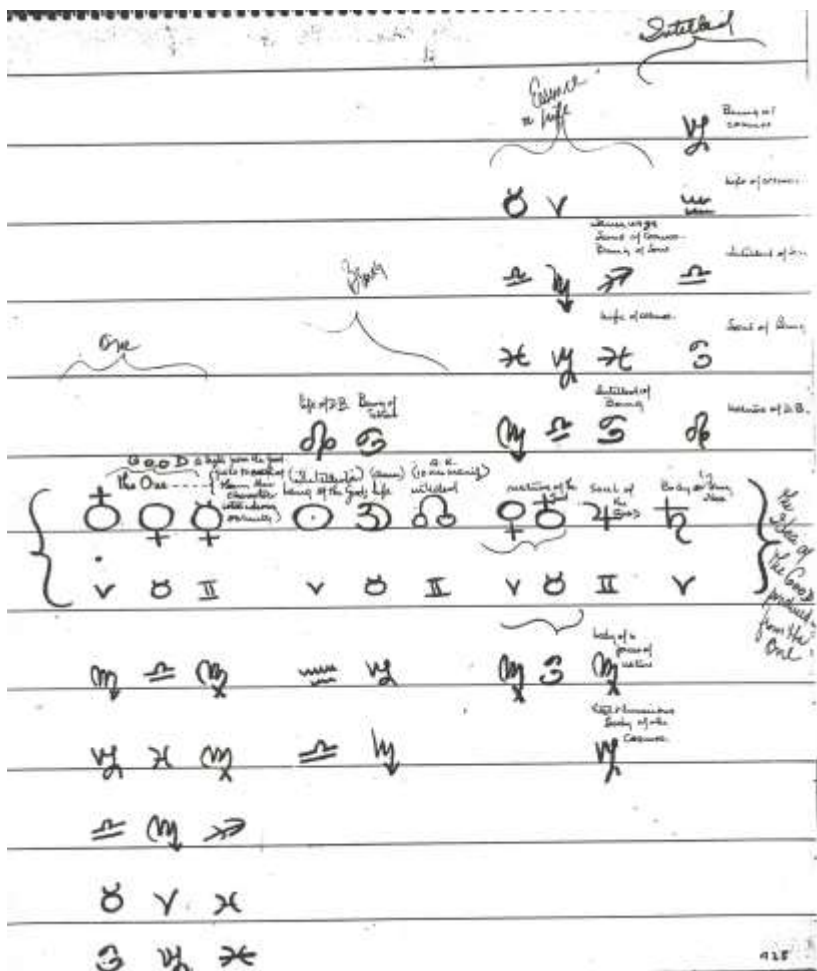
I235 One Dyad Triad

## CHART A25: ABOVE AND BELOW THE TRIAD.

Anthony focuses again on the interior mystery of the One in a slightly different way than the previous. He distinguishes many "facets" of the One which he calls Ones or Unities, which are "Beyond Being". In the middle row are all the dignities from the first quadrant. These unities are each the leader of an entire series or continuous emanation, which he calls a Monad series, reaching through all the levels of reality.

This picture shows that all the possible emanations of the divine are already included within the One. Plotinus writes in VI.8.18 that "The Supreme is cause of the Cause...for in it lie the Intellective causes which are to be unfolded from it." As Anthony says, after this complex analysis, all the unities must then be merged into the unitary consciousness, or seen as each including the others.

*"What is present in Intellectual Principle is present, though in a far transcendent mode, in the One.  
..The Supreme is cause of the Cause...for in it lie the Intellective causes which are to be unfolded from it." Plotinus VI.8.18*



**One**

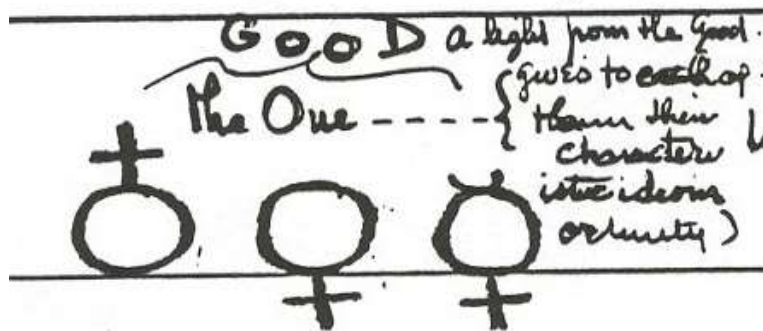
**Being**

**Essence or Life**

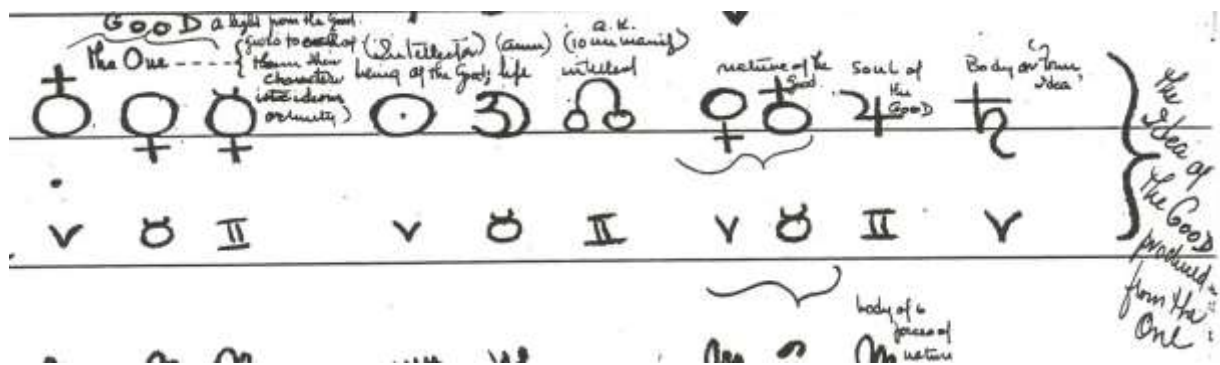
**Intellect.**

These four distinctions corresponding to the four rings of dignities in the previous diagram also prefigure the four quadrants of the entire circle of reality. In other diagrams, Anthony also pictures each of these four groupings as the leader of the entire ring of dignities which follows it.

**GOOD: a light from the Good gives to each of them their characteristic idiom or aseity.**  
 mars venus mercury



Anthony writes:  
 The idea of the Good produced from the One:



**GOOD: a light from the Good gives to each of them their characteristic idiom or aseity.**

a v e

The first three unities: Mars, Venus and Mercury, represent the One, or the Good, which Anthony shows here as imparting the characteristic essence or "aseity" to each of the other Ones. Aseity is a word meaning is-ness, or Be-ness. Plotinus says that each of the series of Beings receives a "trace" of the One's perfection, and thus is able to transmit it to others. Here we see how each unity is a One, is a trace of the One, and also includes a power to unfold itself uniquely.

(Intellection) (Aum) (10 unmanifest) Nature of Soul of Body or  
 being of the Good life intellect the Good the Good "form idea"  
 s m h va j z

These next dignities in line represent the unities of the principles which emanate from the One. The order of signs which are listed above and below each dignity is determined by the order of the planets positions in their dignities. So, for example, The Sun in Aries is in Exaltation (Intellect). Above it, Anthony places Leo, the Rulership of the Sun. Below is Aquarius and Libra, the Detriment and Fall. This arrangement indicates something of the intricate interrelation of the planetary positions by dignity and the order of the signs.

## Chart A2 The Unity (Henad) of Mars

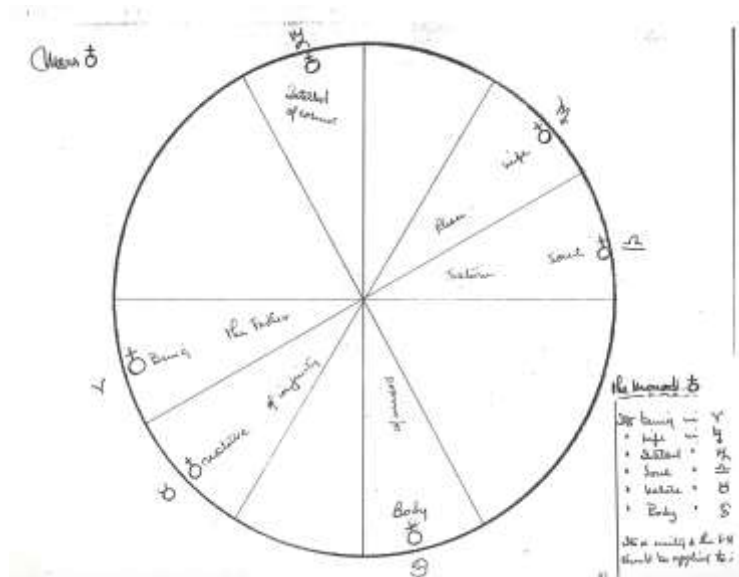
*Everything particular thing has a One of its own to which it may be traced. ...Now when we reach a One--the stationary Principle--...we have in every case the most powerful, the precious element.*  
Plotinus III.8.10.

**U Henad** -- Henad is Greek for "One" or "unity". Here we have a detailed view of one of the Deific principles: U Mars. In a beautiful description, Thomas Taylor calls the henads the "luminous blossoms" from which are suspended the entire series of Gods. In the One, each dignity represents the unknowable core of the Deity, and as unfolded represent the continuity of emanation and participation through which "all things proceed from, return to, and abide in" the ineffable One.

The dignities of Mars U are arranged in the same order as the zodiacal signs. They represent the unfolding of the unity or "henad" U throughout the levels of being.

The different functions of U are arranged in the signs in which it has its dignities. The specific associations of the planetary positions of Mars as Being, Life, Intellect, soul, Nature and Body are taken from a neo-platonic tradition made explicitly by Proclus in the 5th century.

- Its rulerships 1 and 8 are its functions as Being and Life.
- Its exaltation in 10 is its intellect.
- Its detriments in 7 and 2, assigned to signs in the opposite section to the rulerships, are Soul and Nature.
- Its fall is in 4, opposite the Exaltation, is its function as body.



**Being of the One** "Being" because it is the first rulership of U.

**2 nature of the One** "nature" because it is opposite the dignity life.

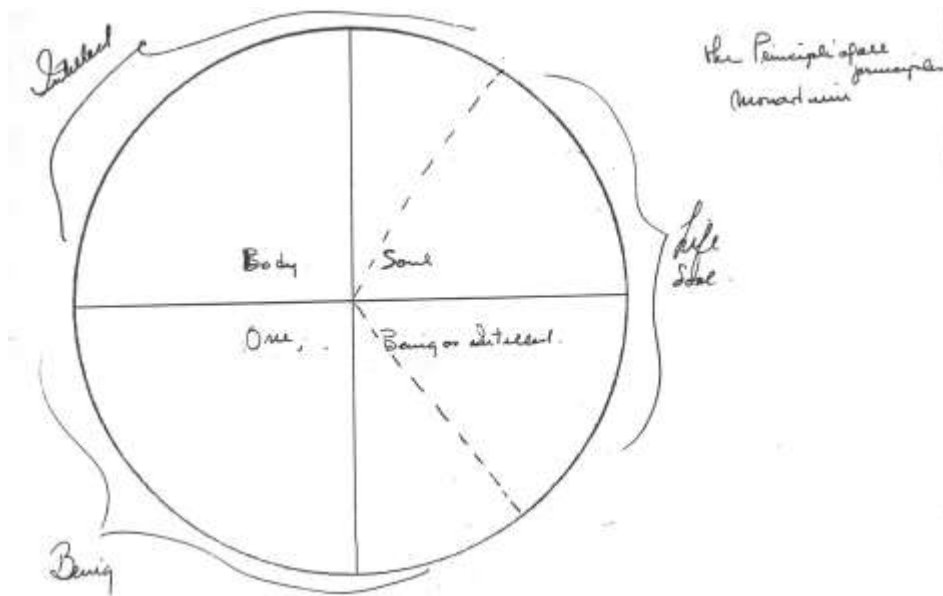
**4 principle of separation in the Intellectual Principle.** U itself is the "principle of separation". "Intellectual Principle" is the 2nd quadrant.

**7 soul, or the forms of the One** "soul" because it is opposite being.

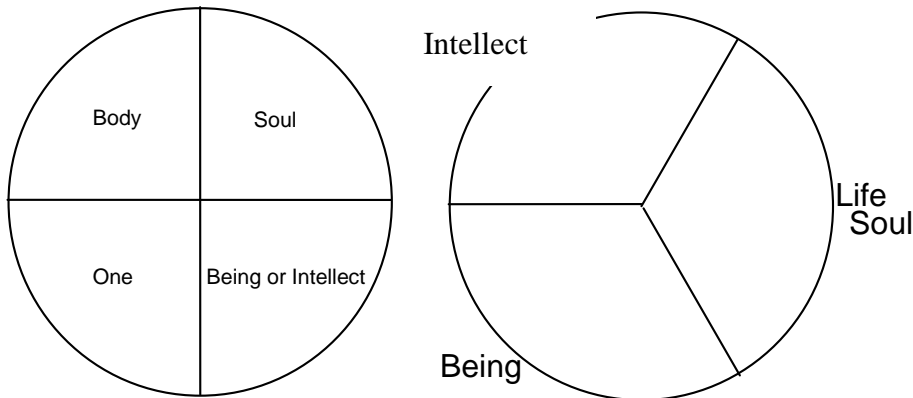
**8 ideation of the One in living** "Ideation of the One" is 8

**10 intellect in the matter of the One.** "matter of the One" is the 4th quadrant.

**A2B Top: Juxtaposing Unity and Divine Mind.**  
*The principle of all principles, monadum*



This mandala depicts the whole of Reality in two perspectives: a four-fold and a three-fold.. We might think of these two perspectives as being viewed through the left and right eye, and superimposed to give a stereoscopic image.



In one perspective, the quadrants of the circle are used to represent the four-fold nature of Reality: One, Being, Soul and Body.

*[149]"There exists a Principle which transcends Being; this is The One, whose nature we have sought to establish, in so far as such matters lend themselves to proof. 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. Plotinus V.1.10*

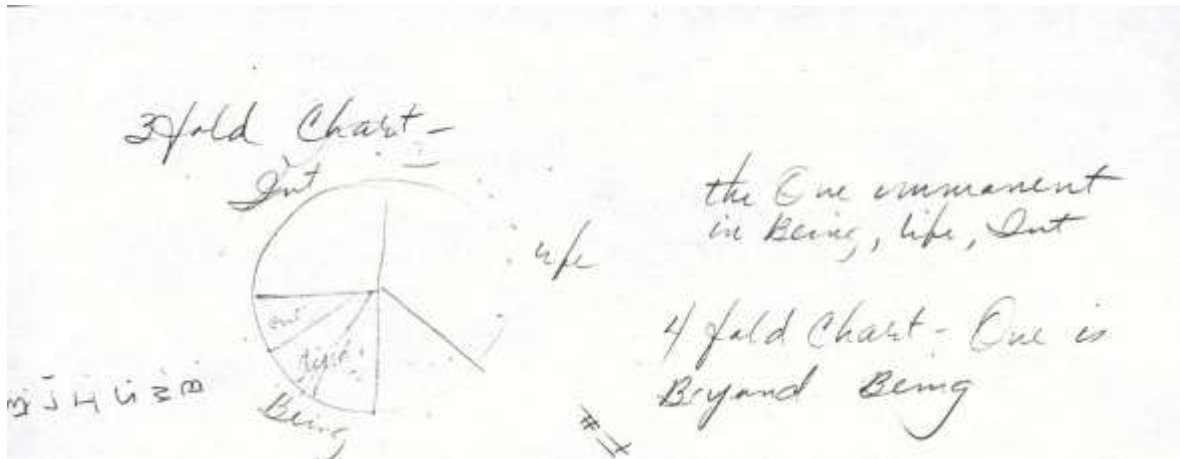
In the second perspective, Reality is seen from the point of view of the Intellectual Principle (Greek: Nous), a union of Being, Life, and Intellect. In this second view, Oneness is not a separate, transcendent principle, but is assimilated to the whole circle. The emanated principles of Soul and Body are prefigured in the Intellectual Principle as well.

*"The Intellectual Principle, thus, is informed of itself by the fact of being a multiple organ of vision... in its outgoing to its object it is not (fully realized) Intellectual Principle; it is an eye that has not yet seen; in its return it is an eye possessed of the multiplicity which it has itself conferred." ... Plotinus V.3.10,11*

**D 31 TOP**

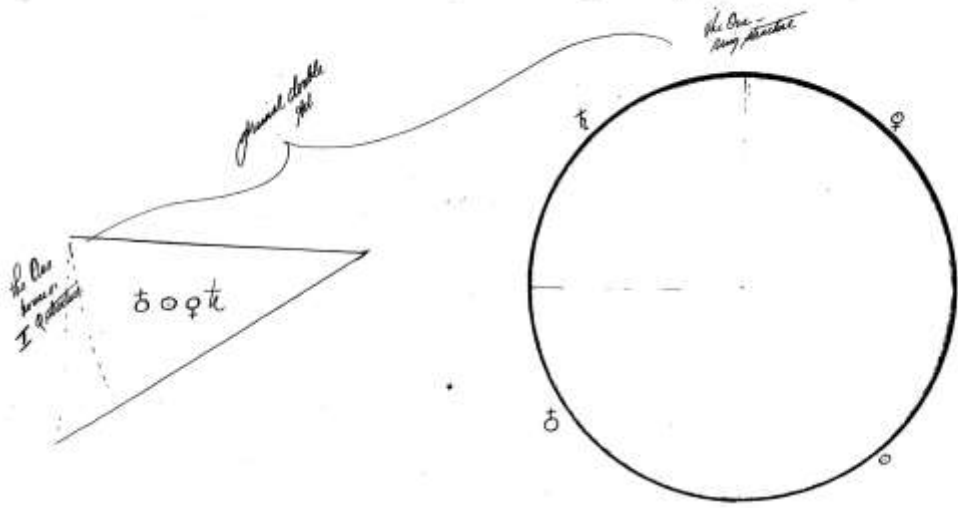
3 fold chart--the One immanent in Being, Life, Intellect

4 fold chart—One is Beyond Being



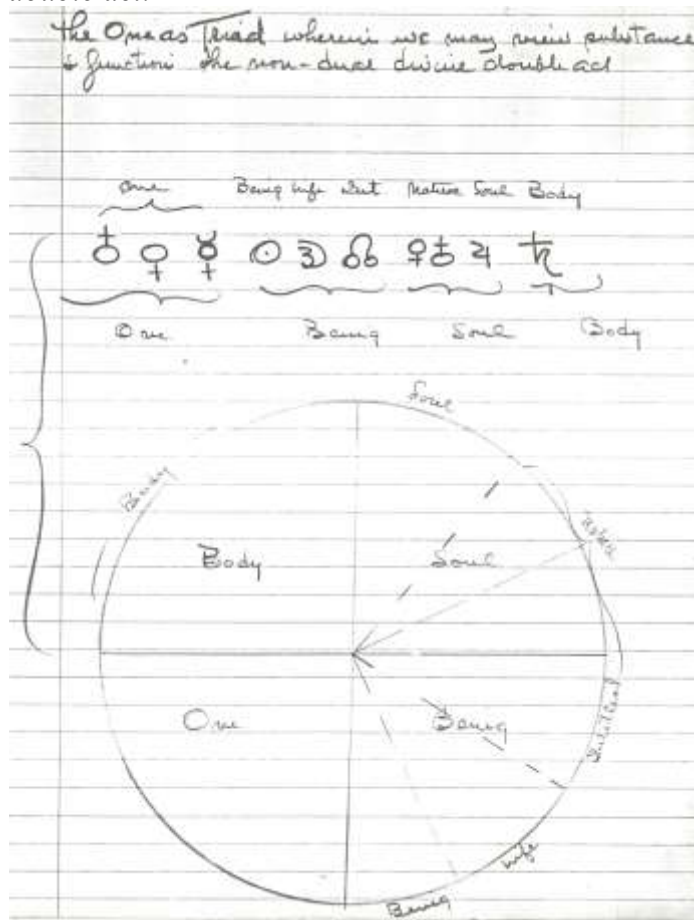
**E42b Primal Double Act**

*The Transcendent One: 1<sup>st</sup> base - for figures (quadrants) both accompanied by writing figures - the lower part, 1<sup>st</sup> and 2<sup>nd</sup> quadrants (and a circle) - One; but this follows better from the One in the double act.*

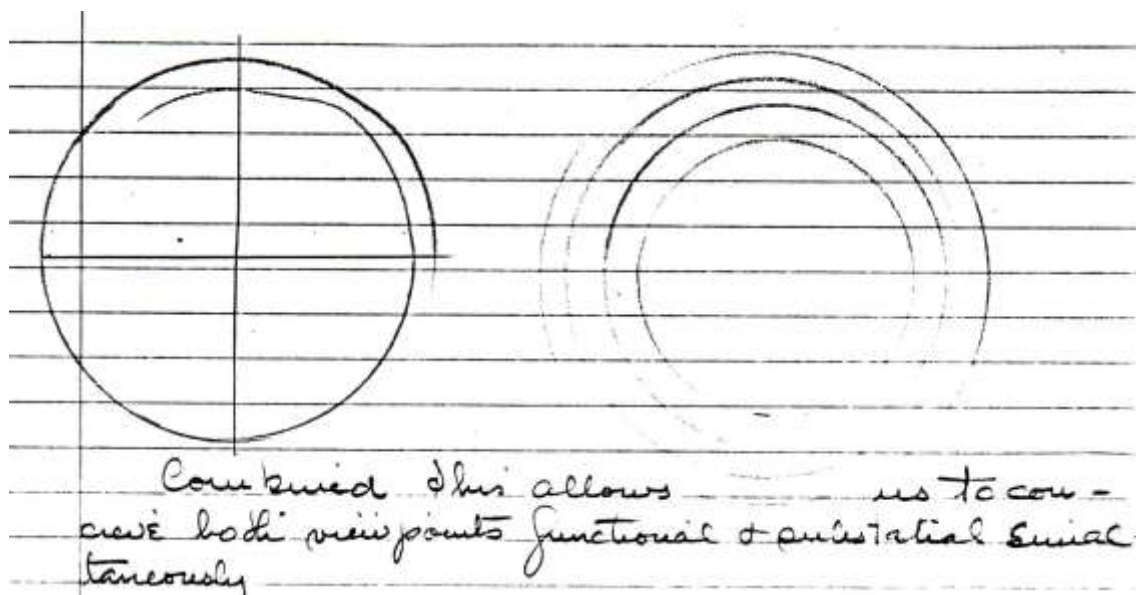


ultimately we'll have to find that everything comes from the One. And yet, although everything comes from the One, the One remains intact. That's the paradox, Yeah. That's the paradox. 3/12/82 308

The One as Triad wherein we may view substance and function: the non-dual divine double act."



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

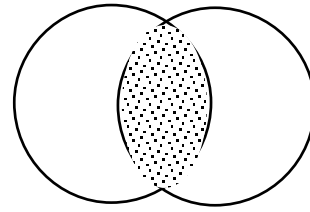






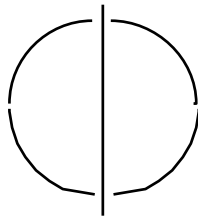
## Vesicas A8, A10, A18

Vesica is short form of the term "vesica pisces" originally meaning fishes bladder. It is also a term for the intersection of two circles, which looks like a fishes bladder, or water carrier. In its most standard form, the circles pass through each other's centers.

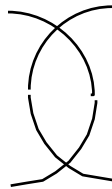


Anthony used the figure in several ways. The circles sometimes were used to represent the individual and cosmic mind, and their intersecting region to represent the relation of the individual and cosmos. In a similar context, the figure could represent the individual soul or mind and its relation to the world-idea. Or, the vesica in the middle could itself represent the individual mind as translating the World-idea into an individual world of experience. He used the vesica type diagram extensively to depict and compare many epistemologies.

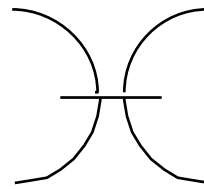
At one point, Anthony saw that the vesica could arise from cutting a single circle and moving one half through the other.



Cut Circle



Vesica



Pisces

Thus he saw that it was a transformation of the zodiacal sign of Pisces, and from here, inferred that the metaphysical idea of Pisces was involved in the appearance of the world arising from the relation of the individual mind and cosmic ideation.

All three of the vesicas displayed can be placed in the context of the last three signs of the metaphysical chart: JKL

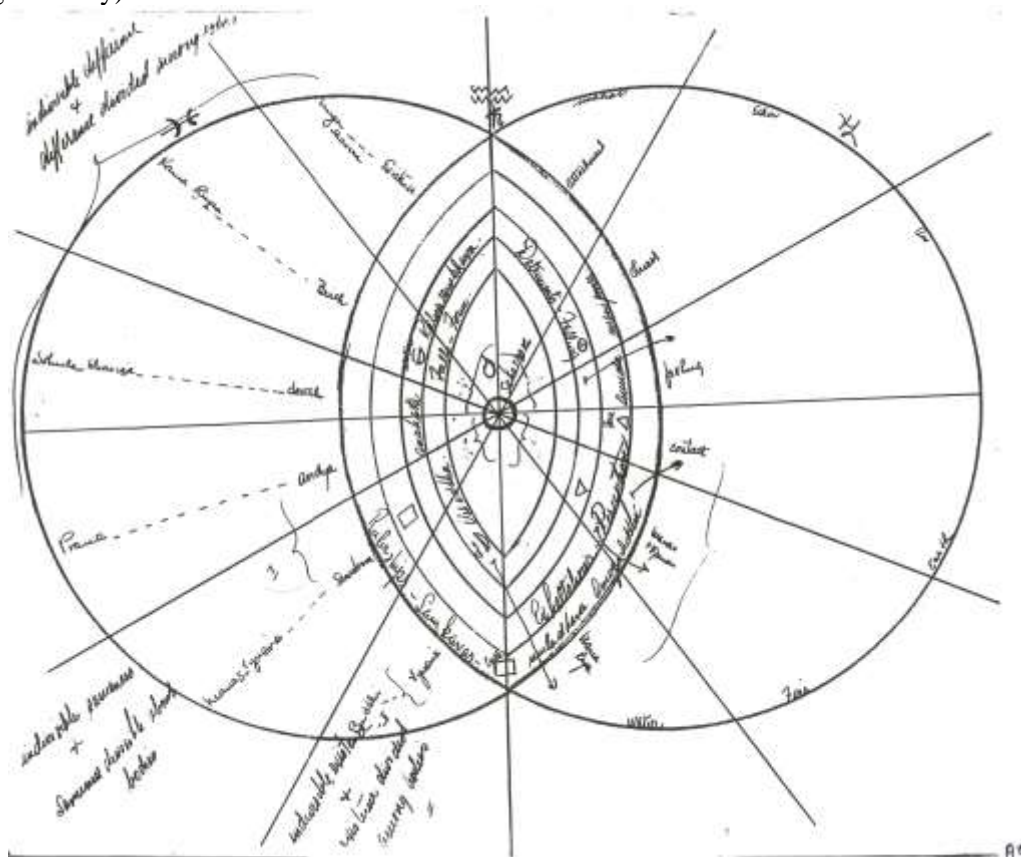
## Vesica A8:

The six sections of the right hand lunar region represent the cosmic elements placed in the sign of Capricorn: the shape of the universe.

In the center, the vesica is located in Aquarius. In it are placed the 5 skandhas (collections) of Buddhism, used here by Anthony to mean the constituents of the individual I. They are correlated with the rings: samskaras (traces of life activity) with the rulerships; perception with the exaltations, feeling with the detriments, form with the falls, and consciousness with the entire center figure, or with the sun Q in K

The 12 sections of the vesica are labeled with the 12 links of the nidana chain (process of causality or becoming), to indicate the ongoing process of experience which the I goes through in transforming itself into the world, and transforming the world into meaning. [These 12 are Avidya (being in a state of not knowing one's true nature), samskara (taking the traces of life activity or habits to be ones nature), vijnana (mind consciousness arising from life activity), nama-rupa (the total matrix of contents of the mind consciousness: everything perceivable or conceivable, the ), manas and the senses (the matrix of mind as an organ of perception and conception), contact (the continual contact of the mind organ with experience), feeling (arising from contact), thirst or desire (for experiences and objects), attachment, existence (due to attachments), birth (propelled by existence), decay and death (the residue of which is not-knowing)]

In the left most region are the six vehicles of the individual (in the theosophical terminology based loosely on Vedanta). Buddhi (vehicle of higher intellection), manas vijnana (mental vehicle), prana (life energy), sthula sharira (gross physical body), kama rupa (desire vehicle), linga sharira (subtle or imaginal body).

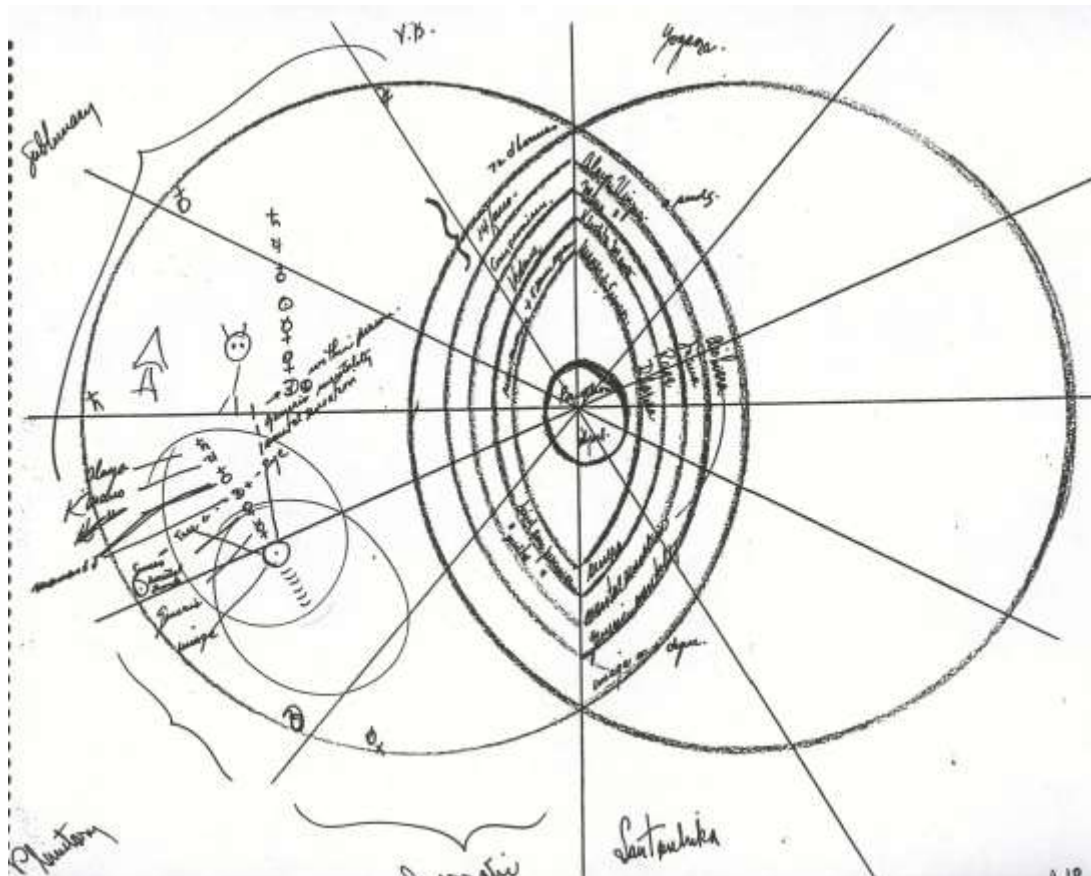


## Vesica A10:

The labels Yogacara and Sautrantika refers to two of the four main tenet systems of Buddhism as taught by the Tibetan scholars. Yogacara is Buddhist idealism, while Sautrantika system distinguishes a subtle relation of the moments of the subject and moments of the object. These two views are not in conflict.

In the rulership-exaltation-detriment-falls levels within the vesica, Anthony places terms from the yogacara distinctions of levels of the mind (alaya vijnana (storehouse consciousness), mano-vijnana (mental or thought consciousness), klisto-manas (emotion laden consciousness), manas and the five senses (sensory organ consciousness). These five are actually differentiations of the 5th skandha, consciousness, which Anthony placed in the center in the previous figure. He also correlates these levels with the Samkhya-yoga system: Aishvara (unimpeded will) with the rulerships, jnana (wisdom) with the exaltations, raga (attachment or desire) in the detriments and dharma (sense of rightness and wrongness) in the falls.

In the left hand region are placed the three realms of the manifest cosmos: sublunary, planetary and inerratic. A scaled down version of the vesica in this region indicates the context for the individual epistemology: the individual mind in relation to the cosmic image. The larger entire context is thus cosmological in extent, representing the principles of experience, while the smaller sketched vesica represents the processes and psychological functions within the individual imagination: resulting in the experience/image of a manifest tree and appearing person.

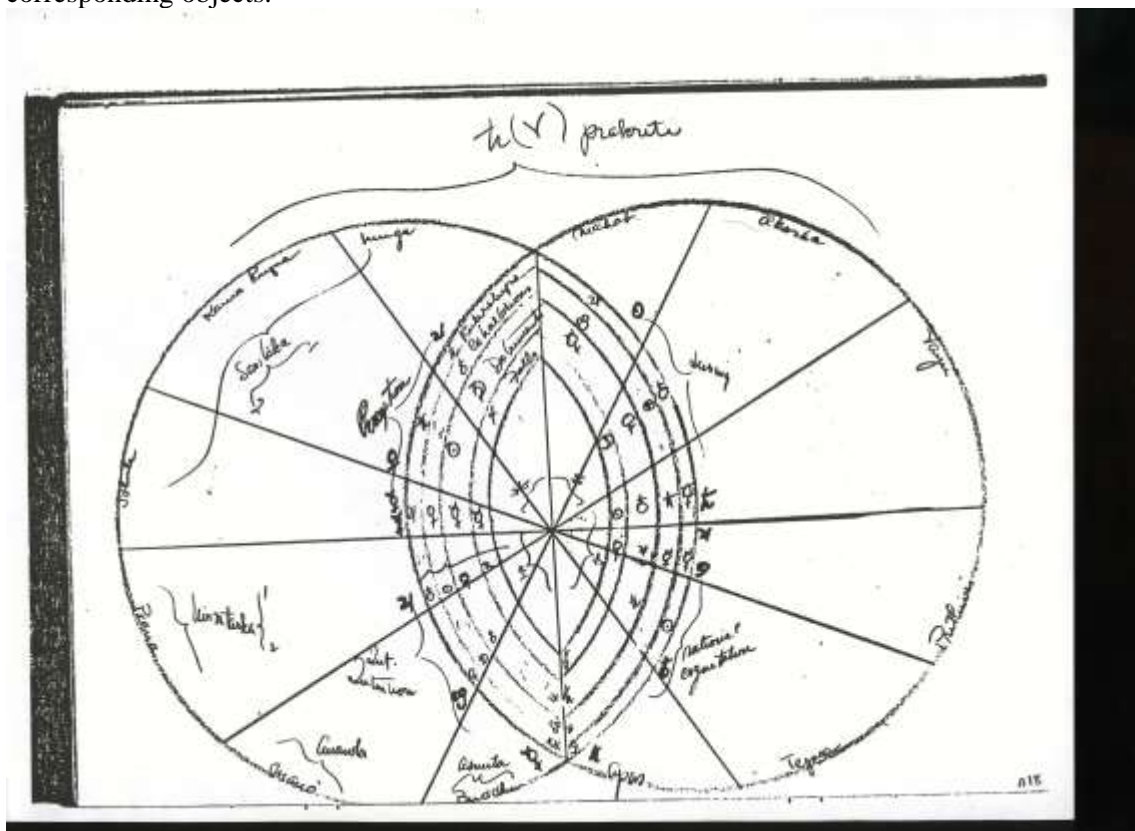


## Vesica A18:

In the right-hand region, Anthony places the universal elements which underlie the ground-plan of the universe—but also represent differentiated grades of primal Prakriti (literally nature, but referring to the energy which we call matter and to the principle of otherness). Thus Anthony places the figure under W̄A

In the center, the vesica is filled in with the dignities of the 12 signs of the zodiac. Here these sections represent the functioning of the world soul, indicated by the placement of the planetary symbols j t e and so on around the vesica. These are the dignities of the last four houses of the metaphysical chart, and are used to represent the 12 phases of the universal soul, or its activity within the system of Natur. The four quadrants of the center vesica are labeled intelligible intuition (1st quadrant) rational cogitation (2nd quadrant), sensing (3rd quadrant) and perception (4th quadrant.)

The sections of the left hand region represent the 6 vehicles realms of Theosophy (as in A8), and the yoga-samadhi appropriate to each realm: Savitarka (meaning with forms of thought, and the 1,2 indicate that Anthony means to include Savicara, samadhi with reasoning) Nirvitarka (meaning without forms of thought, and the 1,2 indicate that Anthony means to include Nirvicara, samadhi without reasoning), ananda means ananda samadhi, and asmita means asmita samadhi. The samadhis places in the context of the levels of vehicles indicate the correspondence of the subjective state and the absorption into the corresponding objects.

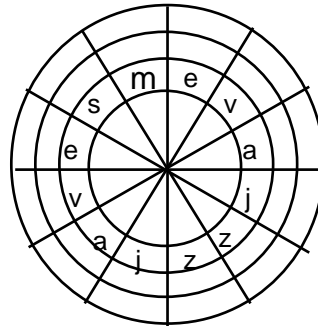


**Six Related Charts: A17, A23b, , A6, Vesicas, A5a, A18b**

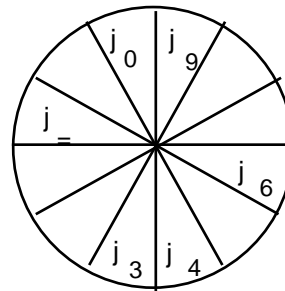
Because each of the diagrams in this series is a kind of compound chart, it is helpful to keep in mind the distinct mandala components: metaphysical, universal, cosmic and individual.

Anthony uses several different representations for the Universal Soul or Soul of the Universe in addition to the third quadrant.

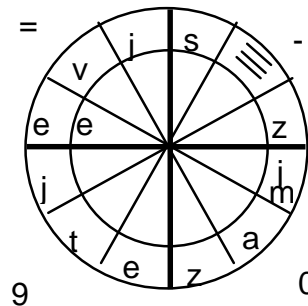
a. The ring of detriments is sometimes used to represent the Universal Soul.



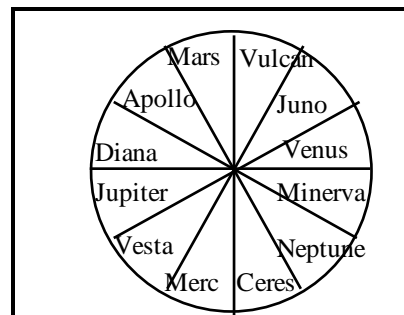
b. Since Jupiter is the leader of the Soul, and the ruler of the third quadrant, the dignity positions of Jupiter are used to represent the different aspects of the Universal Soul.



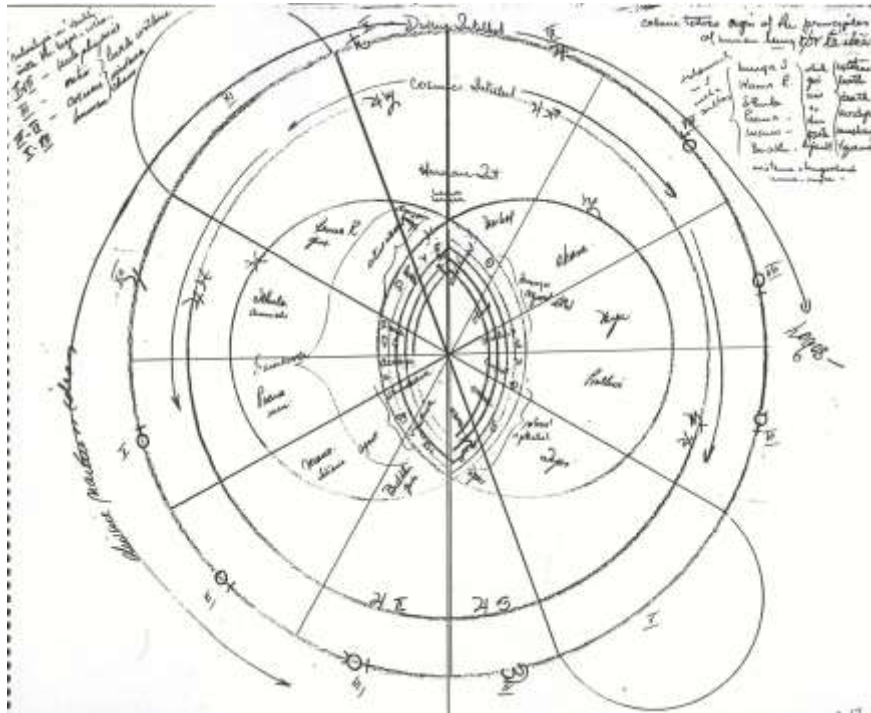
c. The dignities of the last four houses, are used to represent the specific deific powers of the Demiurge.



d. The 12 mundane Gods suspended from the Demiurge, Zeus, are used to name the dignities in the last four houses.



## A17: Three Intellects.



*Divine Intellect*  
*Cosmic Intellect*  
*Human Intellect*

Divine Intellect is the same as the Intellectual Principle of Plotinus--represented by the circle of the metaphysical chart.

The Cosmic Intellect is represented by the smaller circle of the positions of Jupiter monad in the chart. The set of Jupiter dignities represents the inner nature of the Universal Soul or World-Mind, also called Zeus or Jupiter by Plotinus.

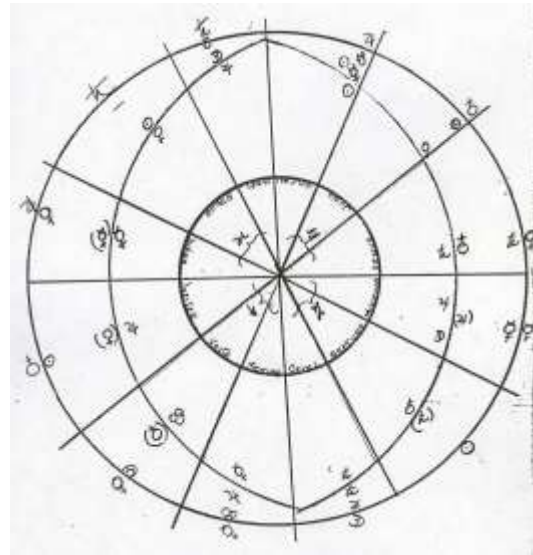
The Human Intellect is represented by the two intersecting circles, their intersection being a geometric form called a Vesica. The circles represents the overlapping relation of the object and subject--world idea and the individual mind--the latter transforms the world-idea into our experience. Both objective and subjective components are within the circle of the Cosmic Intelligence.

Much more can be elaborated about this amazing nested chart.

## A23b Universal Soul as Active within Absolute Mind.

This chart is closely related to the previous chart. The outer circle and dignities represents the Divine Mind. The dignities placed inside and outside along the elliptical circle, as well as the inner circle, represent phases of the Universal Soul. Clearly, the levels are nested within the other.

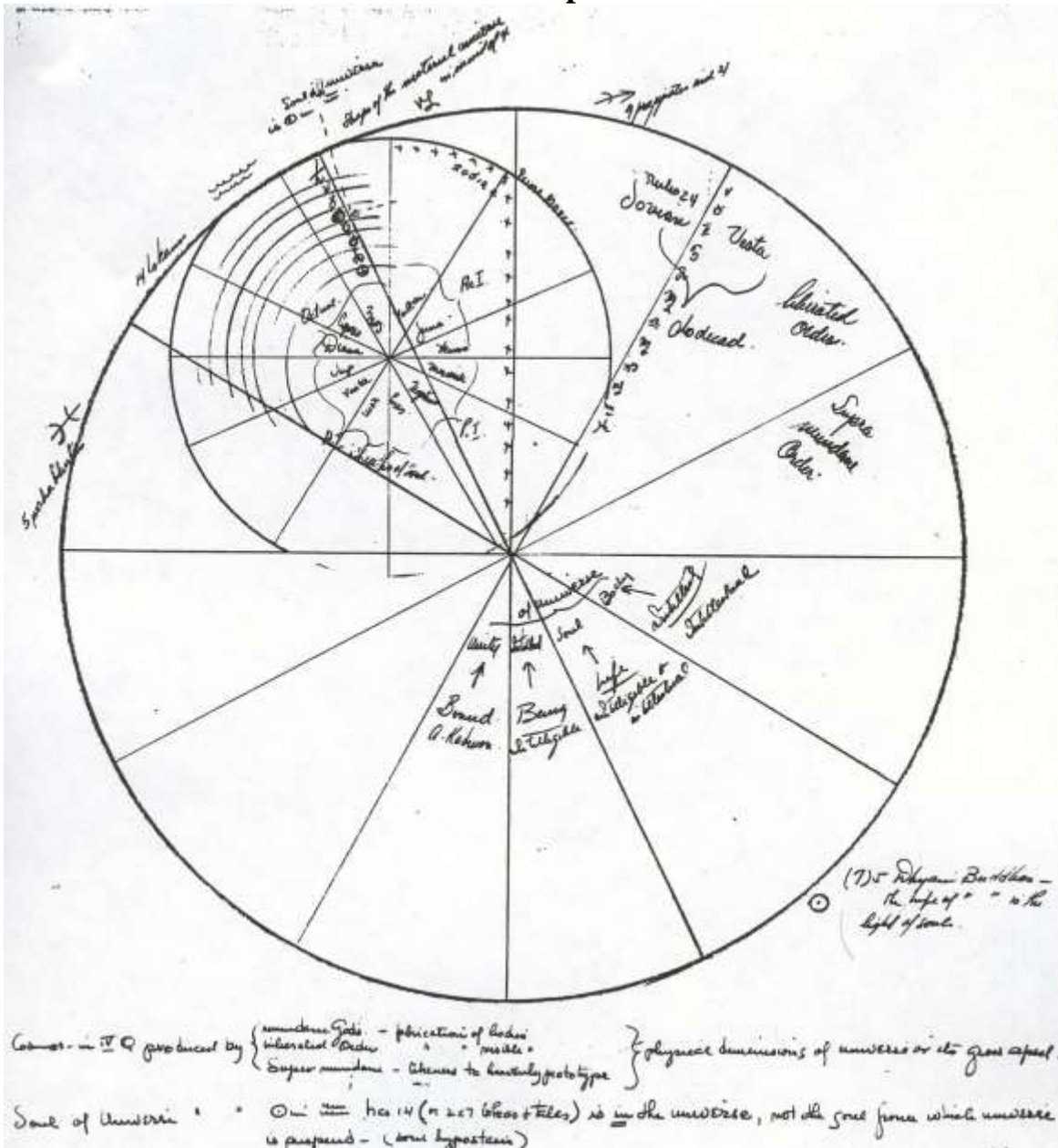
Here we get a picture of three layers of the Universal Soul:



1. Anthony places only the first three dignities of each sign in the outermost circle of the Metaphysical chart. The third ring of dignities, starting with (T) (U) V in 1 2 3 (in their detriment), represent the inner nature of the Universal Soul as inseparable from the Divine Mind.
2. Just inside the Vesica the dignities of the last four houses, starting with V > S in I, represent the activity of the Universal Soul (World-Mind)--which is an alternative /elaboration of the dignities of V found in the middle circle in fig. A17. The juxtaposition of the dignities in detriment to the V > ring inside the ellipse represents the transmission of the Divine Ideas to the Universal Soul in its aspect as Demiurgic mind encompassing the last four houses only.
3. The universal powers transmit the Ideas to the Mundane Gods, represented in the innermost circle. Each of the Mundane Gods in the innermost circle, represents a deific power manifesting the World-Idea in the universal force-fields (Tanmatras) represented as the last four signs: IJKL



# CHART A6 The Principles of the Cosmos

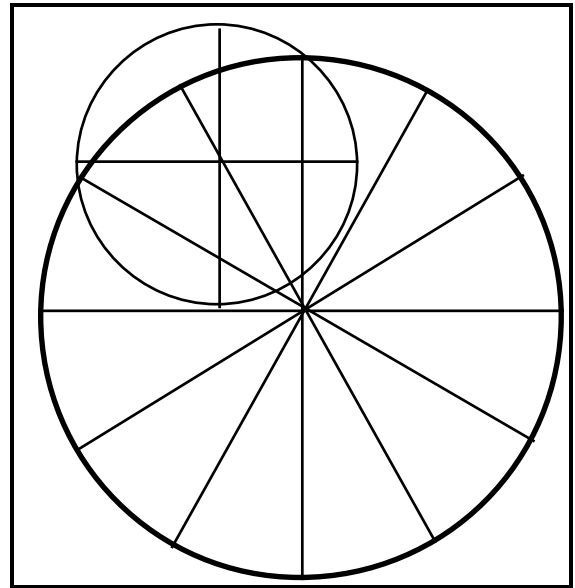


This chart zooms in on details of the activity of the Universal Soul within the Divine Mind, as the background for the Cosmos..

A. There are two circles: one is inside the other, but they are not concentric. They have different centers. The smaller is located in one section of the larger.

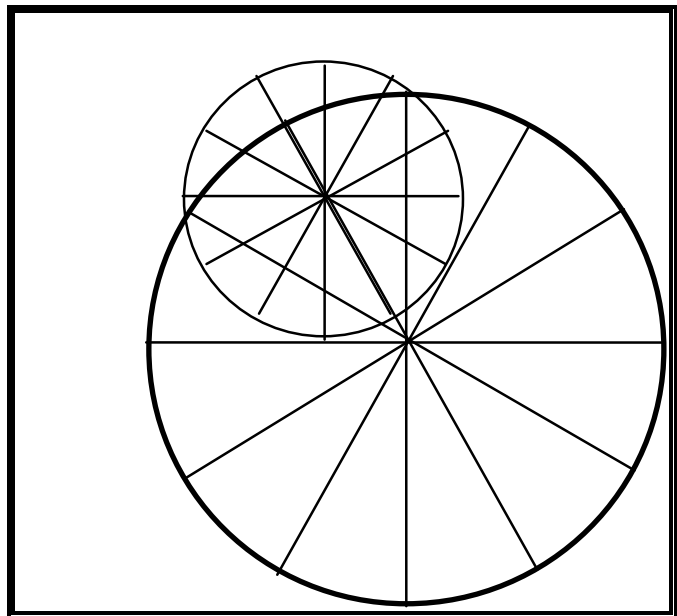
The smaller circle represents the activity of mind, cosmic thought, or the World-Idea; the larger circle represents the Divine Mind which has this cosmic thought. Or, the smaller circle represents the cosmic activity of manifesting, and the larger circle represents the nature of the Mind, Mind as stillness. PB: "An ever-active Mind within an ever-still mind--that is the real truth not only about God but about man." (25.1.9)

Although the cosmos is within the mind, the mind is not limited by the cosmos. Mind itself is very vast and complex--its thinking activity is one aspect of mind, but mind is beyond this activity



B. The 12 sections of the outer circle represent the Divine Ideas or the Ideas in the Nous.

The 12 sections of the smaller circle represent the paradigm for the Zodiac: the presence of living ideas in the World-Soul and its creative imagination. This is the World-Idea in the terminology of PB.

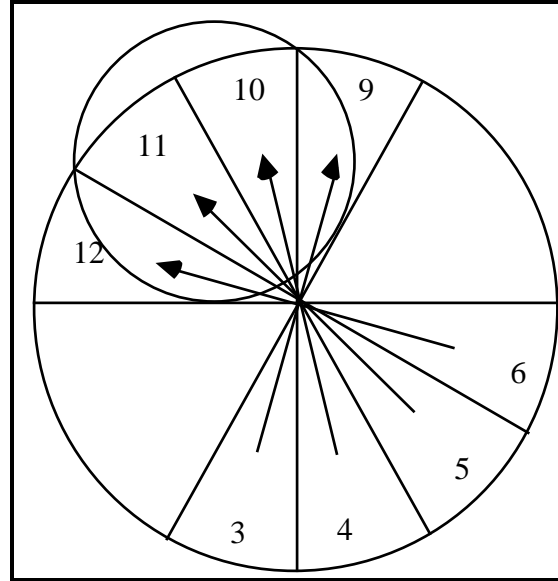


There is a continuity of lower and higher, or presence of the higher to the lower. The unity, intelligence, life and appearance of any cosmos is rooted in its source in the World-Mind. These principles of the World-Mind are symbolized by the last four sections of the large circle, and there are sections which are not concerned with the World-Idea.

The cosmic circle could be imagined to be flashing: each instance of this smaller circle is a big-bang universe, but expresses the infinite. Or, the small circle is one moment of the cosmos embedded in the infinite.

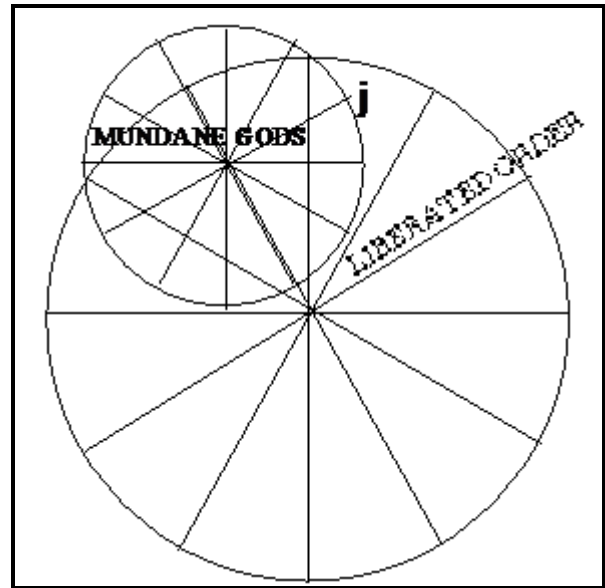
C. The hourglass relation of houses 3-6 and houses 9-12 indicates the relation of

the intelligible principles to the universal principles. The Ideas in the Intellectual-Principle in houses 3-4-5-6 are manifested as the Unity, Int, soul, body of Universal Manifestation in 9-12. These latter four houses are the principles or substantial Ideas of universal manifestation. This is all reduplicated in the 12th house cosmos.



D. The Demiurge, or Zeus,  $\nu$  in the 9th house, is a name for the Universal Soul and Intelligence. In the Theology of the Neo-Platonist Proclus, Zeus is the leader of the Liberated and Mundane Gods. Each of these orders of Gods is a 12-fold, and Zeus therefore is said to lead the 24 measures.

In this diagram AD places the super-mundane Gods in 7th, the Liberated orders in 8, and the mundane or Cosmic deities in 9-12.

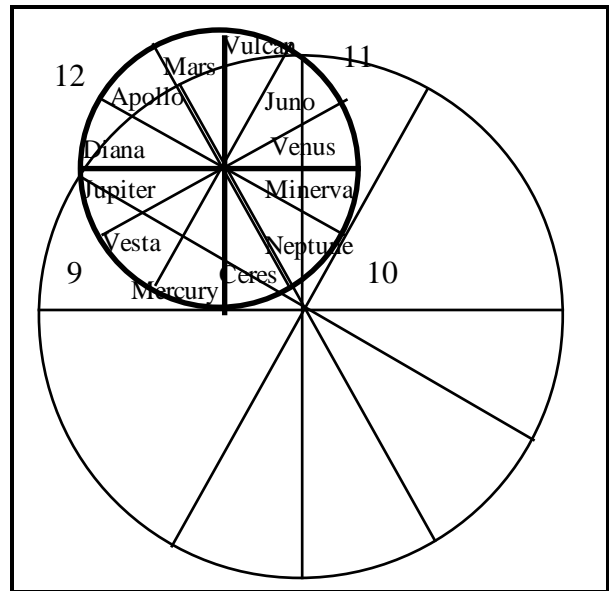


The 12 liberated Gods are concerned with the orders of Ideas which are beyond manifestation, represented by the living intelligences (gods) placed along the border of 8 and 9.

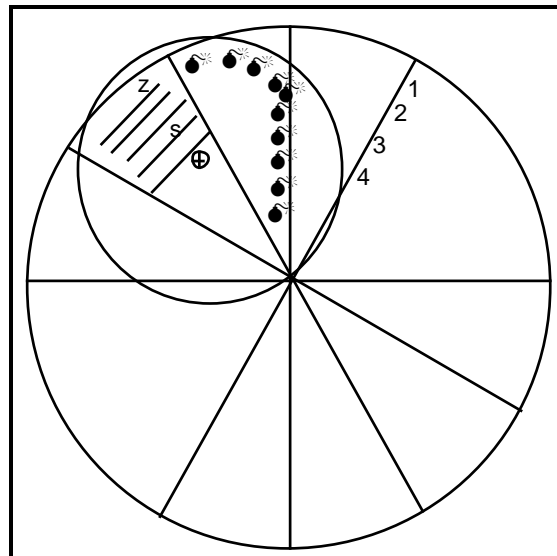
These 12 liberated Gods also represent the paths of liberation or threads through which the individual souls will attain a vision of the intellectual Ideas, as in the Phaedrus or Ennead V.8.8.

E. The 12 mundane Gods placed in the smaller circle are different powers of the Universal Soul (World-Mind). They manifest the cosmos.

This small circle of the 12 Gods could also be meant to be another way to view houses 9-12.



F. These last four houses are also the paradigm of every cosmos. The unity, intelligence, activity, and elements in the cosmos are based on, or are an elaboration, of the plan in 9-12 of the large circle.



The principles of universal manifestation structure each (planetary) world, solar system, galaxy and universe appearing in the 12th house:

- 9th house -----> Unity of the Life of the Cosmos.
- 10th house -----> inerratic intellect of cosmos.
- 11th house -----> planetary reason powers.
- 12th house -----> elemental force fields.

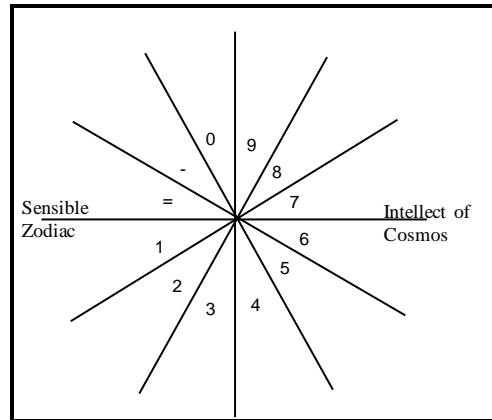
These are also the principles for the four levels of vehicles of the soul:  
 The 9th house represents the unity of the creative idea of the soul,  
 10th represents the shape of the individual causal vehicle,  
 11th represents the subtle nature, and  
 12th represents the manifest body associated with a particular planet.



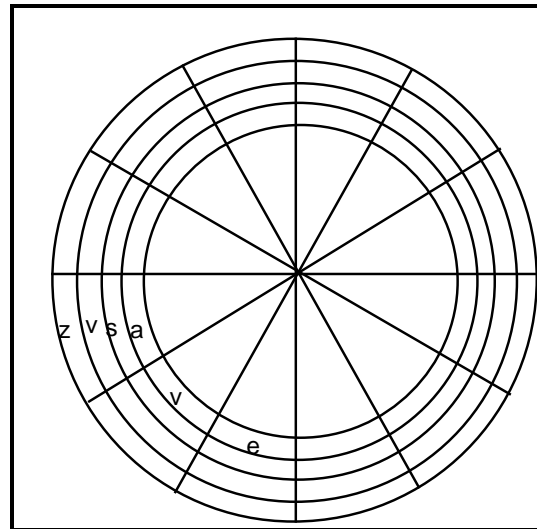
These living ideas are available in the cosmos as the sensible zodiac, the circle of stars--the Intellect of the cosmos.

Anthony writes in the space outside the stars

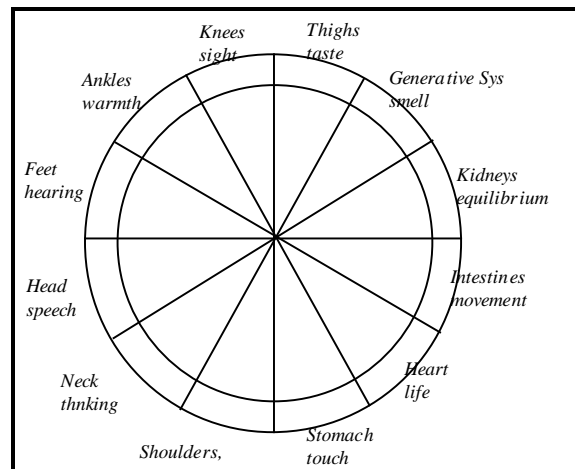
**"Planets Soul of Cosmos."**



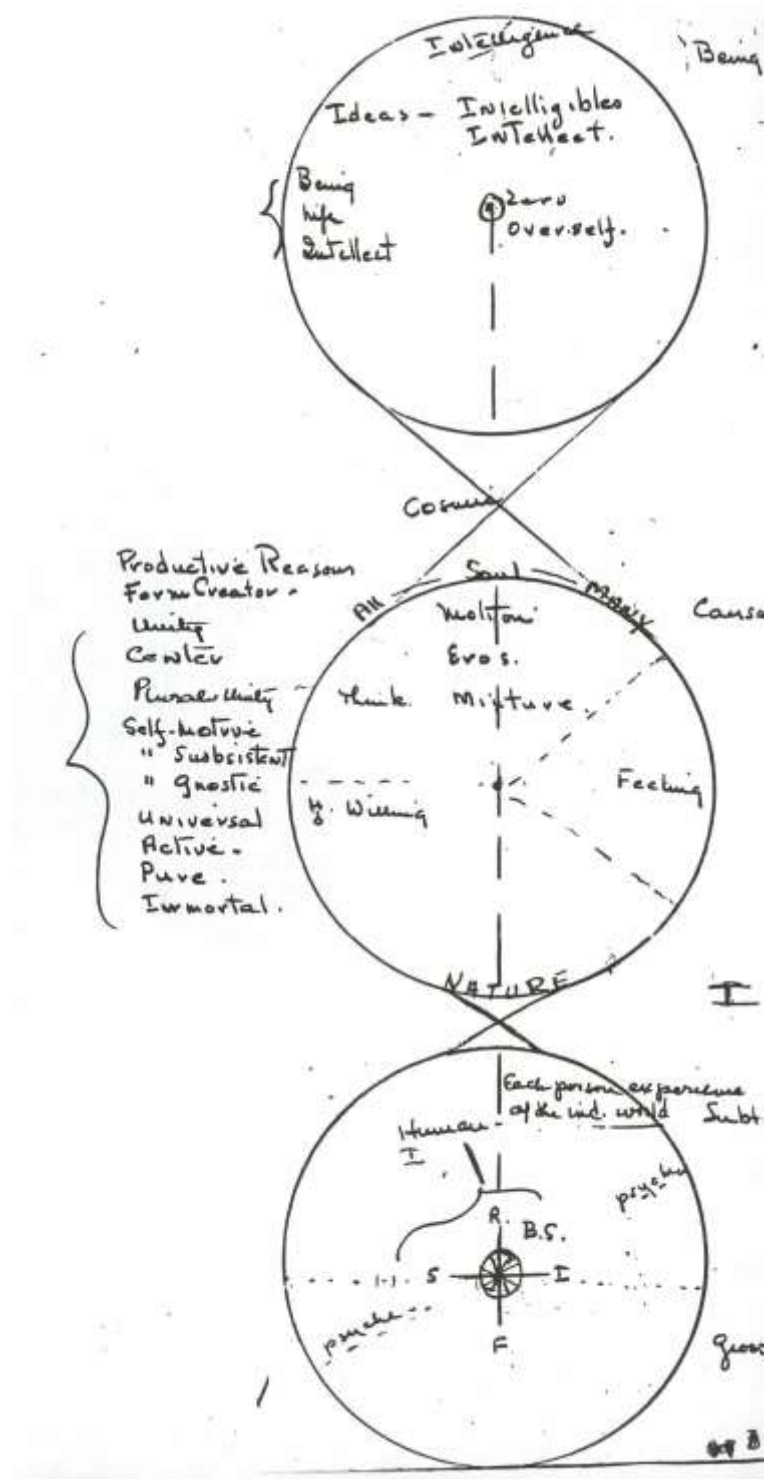
The dignities of the planets are filled in from Being in the innermost ring to body in the outermost. This gives the sense that the world of experience is manifested from within. Here these dignities represent the organization of the soul which builds the bodies and organs of perception for human beings. The Planetary powers transmit the ideas, their dignity positions serving us markers for their archetypal functions.



Anthony places the traditional correlation of bodily terms around the outside of the 12, and also the 12-fold organs of experience which Steiner correlates with the 12 houses: speech, thinking, etc.



# G12 Three Levels of Soul.



This diagram is from the point of view of the human or unit Soul rather than the Universal Soul, as in the previous diagrams.

Here Anthony distinguishes three levels of the individual soul as three circles.

We may relate this diagram to the context of 18b. The top circle correlates to the circle in the 5th house, and the Zero in the center is the unity of jivatma.

The middle circle correlates to the 11th house. The lowest circle would be in the 12th house.

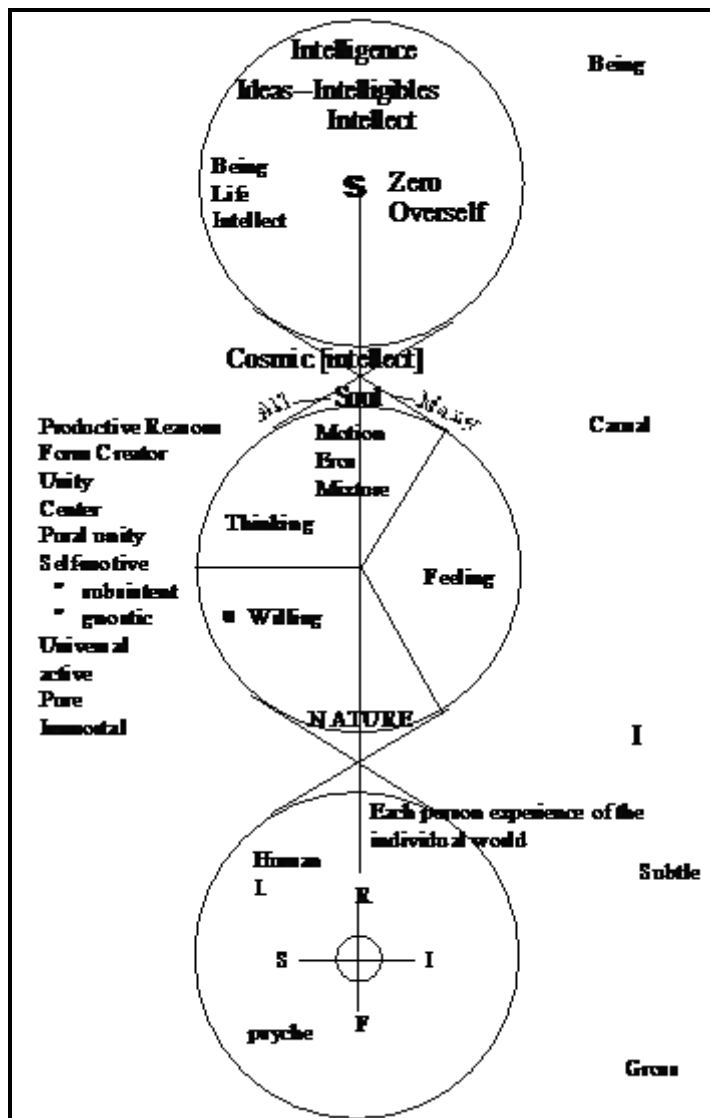
1. The Divine Intelligence includes the summit of the Soul or Overself.

2. The cosmic intelligence or All Soul, which includes the creative activity of the cosmic soul and cosmic individual. The presence of u suggests the middle realm can be represented by the spiritual functions of Uranus, Neptune, Pluto.

3. The individual human mind/intelligence. R,S, I, F at the four ends represent the four psychic functions of Jung: Reason, Sense, Intuition, Feeling

NOTE: The top circle is equivalent to the circle of the metaphysical chart, or Divine Intellect in diagram 17a

The bottom two circles are approximately equivalent to the central two overlapping circles in diagram 17a





## A17, A18B: Overself (Soul) as Transcendent and Immanent.

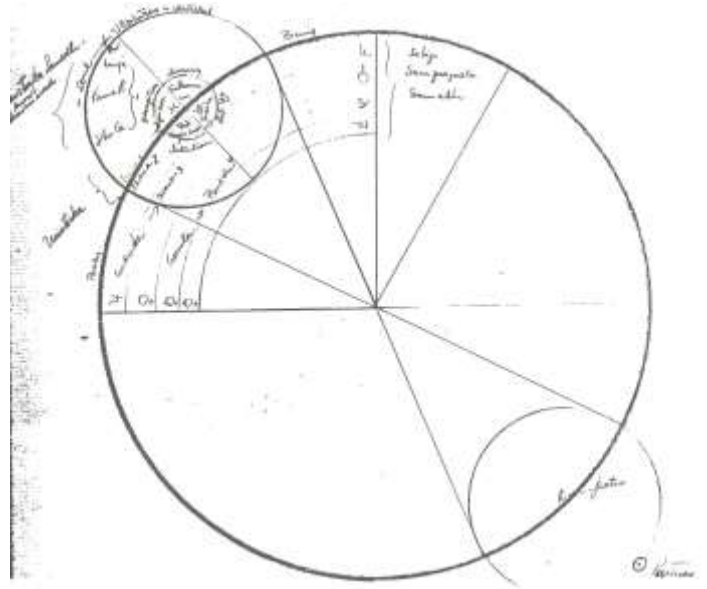
These focus on the relation of the individual Overself (jivatma) to the principle of the Self, Paramatma.

### A17

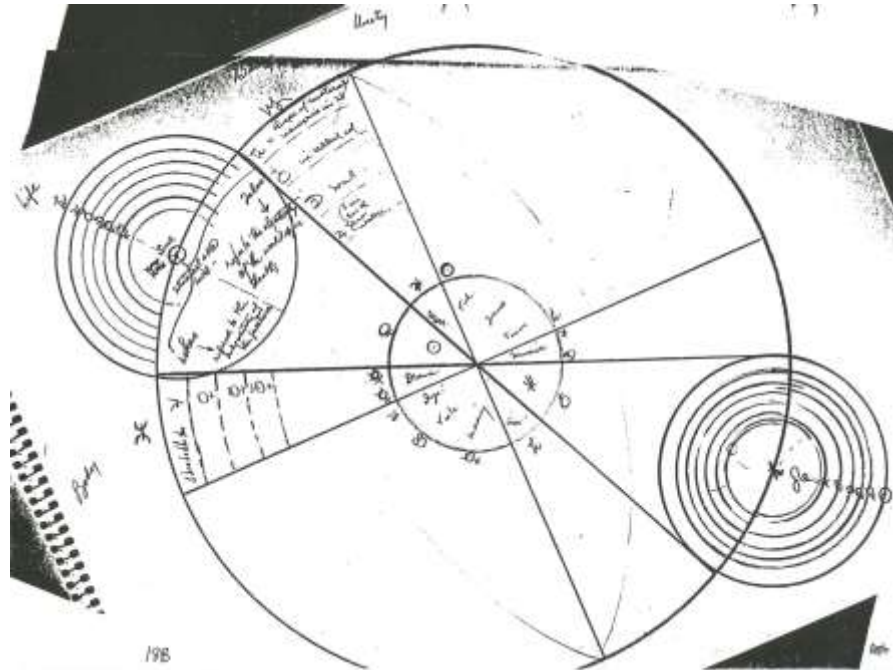
Anthony labels Sun ☉ as Paramatma  
And ☽ as Jivatma

The Jivatma has a transcendent aspect represented in the 5th house Saturn ♄, and an aspect related to the universal system of Nature in the 11th house.

Paramatma means the highest self, or the transcendence of the self. Jivatma means a "one or self which lives".



### A18b

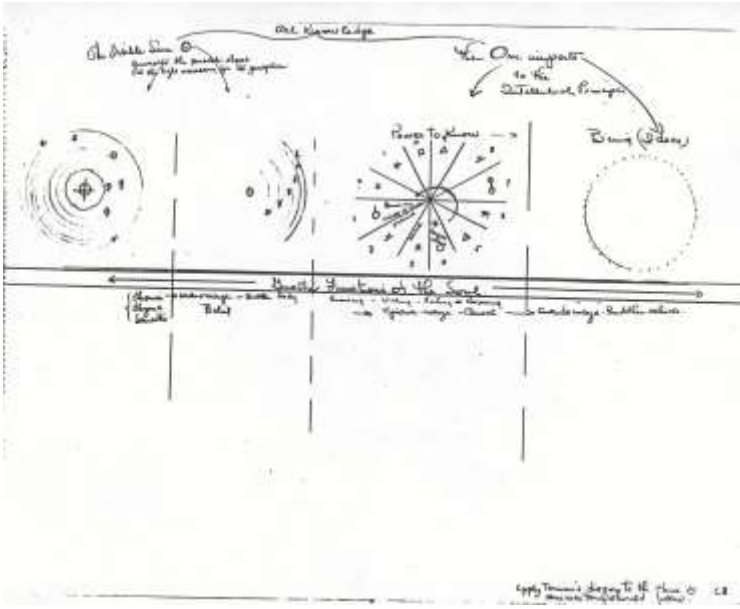


The circle in the center of the Mandala represents the 12-fold function of the mundane Gods. This position indicates that they are involved in translating the intelligible Ideas from the 5th into universal manifestation in the 11th. [This circle of mundane Gods is also located in 23B].

The circle in the 5th house is equivalent to the top circle in fig. G3: the Overself in the Divine Mind

The circle in the 11th house is roughly equivalent to the middle circle in diagram G3. [The third circle in G3 would be placed in the 12th house of these diagrams.]

## C2: The Divided Line

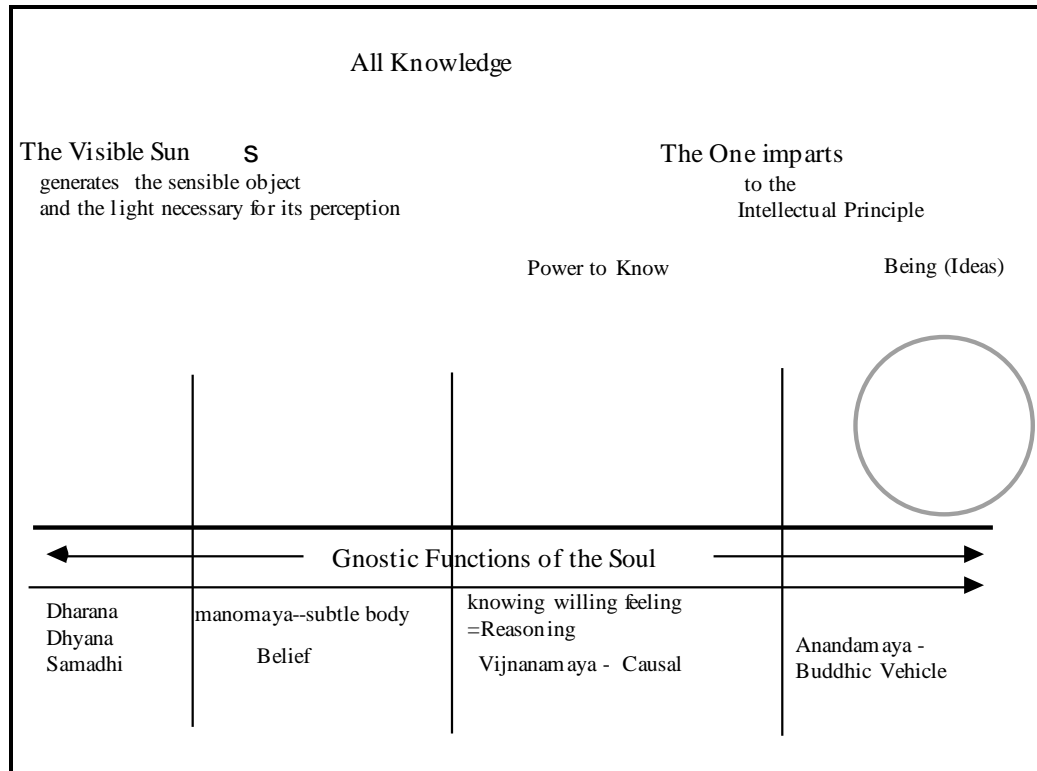


In Book 6 of the Republic, Plato portrays the functions of knowledge on his famous divided line. Phantasy, belief, reasoning, and intelligible intellection are placed in a graded series. These "gnostic powers of the soul" each have their appropriate kind of objects of knowledge as well.

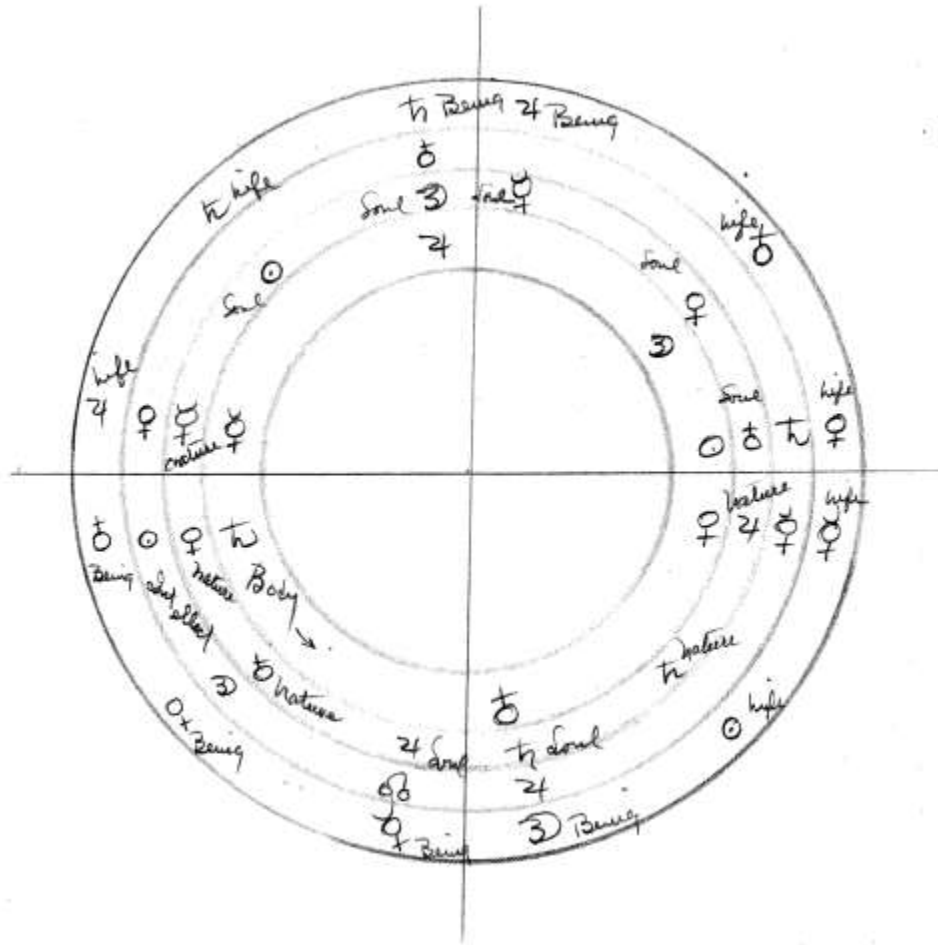
In this diagram, Anthony correlates these functions with their cosmic counterparts. Phantasy is the correlate of the earth-centered, sub-lunar world. Belief is the functioning of the planetary spheres. Reasoning is the higher activity of the planetary spheres, as mathematical aspects. Intellection is the identity with the 360 ideas of the zodiac.

Each of the ways of knowing is correlated with a level of vehicle: manomaya, vijñana maya, ananda maya, and to one of the samadhis of the Yoga Sutras: vitarka, vicara, ananda, asmita.

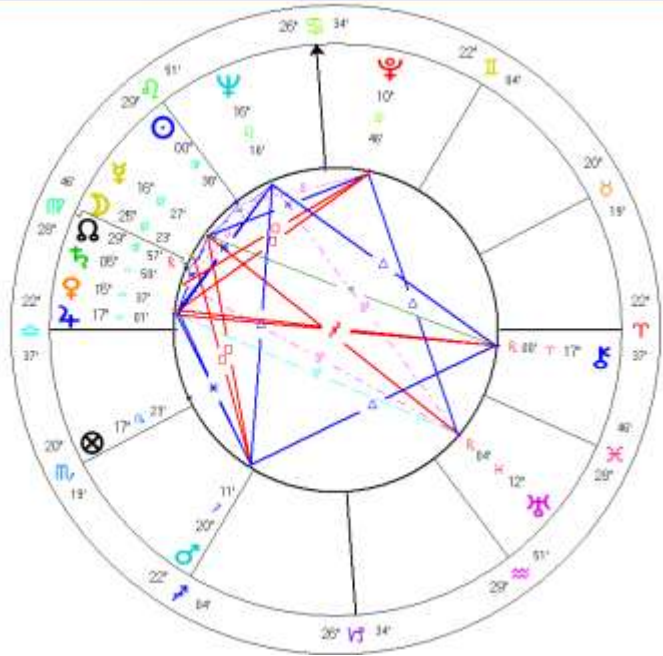
Compare this diagram to A5. Also, bring in the Plotinus quote IV.3.30: Reason takes Thought and spreads it out for the imagination.



# METAPHYSICAL CHART AND NATAL HOROSCOPE



**Anthony**  
**Natal Chart [2]**  
 Aug 24 1922  
 10:42 am EDT +03  
 New York, NY  
 40°46'51" 67°4'10" W  
 Geometric  
 Tropical  
 Placidus  
 True Node



18b

**A 2B: Bottom: The Nous--3 principles Being, Life, Intellect-**

This mandala focuses on the perspective of the Intellectual Principle, the Nous, as a three-fold. Within this circle, Anthony directs our attention to the second of the three divisions, Life, by filling in the detail of the four signs 5 to 8 and their planetary dignities. The "Hydra" is a reference to the mythology of the constellations in which a hydra-headed beast is imagined to stretch across the Zodiac from 5 as its head, to 8 as its tail. Plato mentions this in the Republic, where he constructs an image of a human being as including several parts. This middle third of the circular sectors is also meant to represent the Idea of the Living Human Being.

