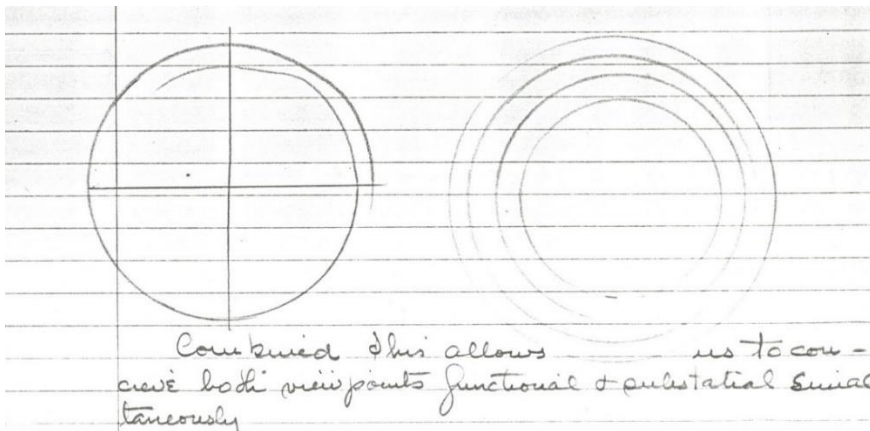


Some Extras from Anthony

SUBSTANCE AND FUNCTION

The static integrity of each of the quadrants permits us to speak of it as substance (ie intelligence) whereas the four circular forms represent the dynamical or the functioning of this intelligence. Taken in themselves, either of these points of view is an extreme, and our method is to superimpose or to fuse the two images to as to produce a symbol that contains both points of view simultaneously, expressing the paradoxical nature of reality. **AD Supp 640**



SUPP 201

Combined this allows us to conceive both viewpoints functional and substantial simultaneously.

1) The One revealing itself through substance and function.

OR

2) the double act, non dual in the One as immanent ie. we can see the double act when substance (quadrants) as underlie and rings superimposed manifest the ground--but the levels of reality are spread out for us to view them.

3) The wheel as revealing the metaphysical and ontic frames simultaneously is another double act.

4) the pure principles in themselves and combined with the system of nature us a double act.

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 or houses--represent facets of
substantial intelligence.

The planetary dignities
represent facets of
functional intelligence.

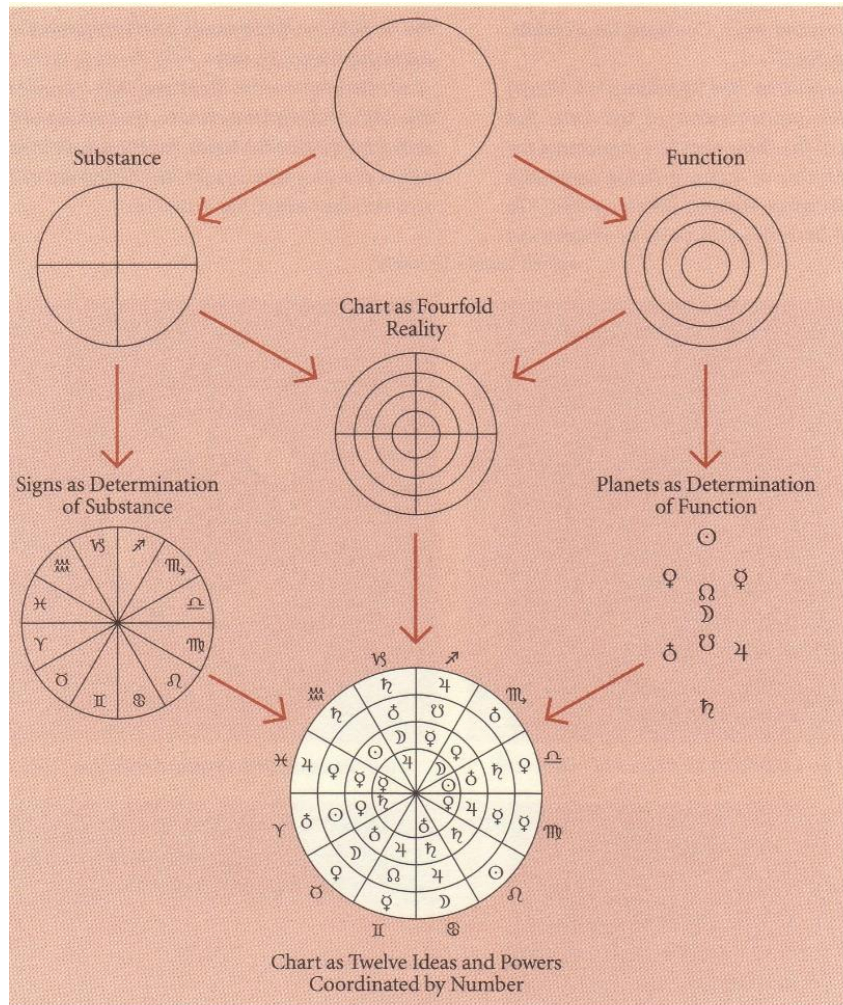
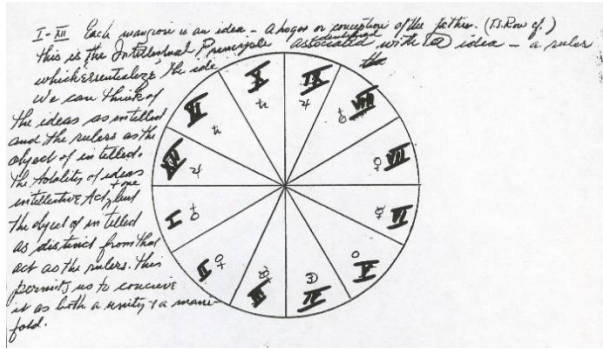


FIG. 135: THE DIGNITIES COMPLETE AND COMPLEMENT THE GEOMETRY OF THE CIRCLE
AS A MEANS OF PORTRAYING THE NATURE OF REALITY.



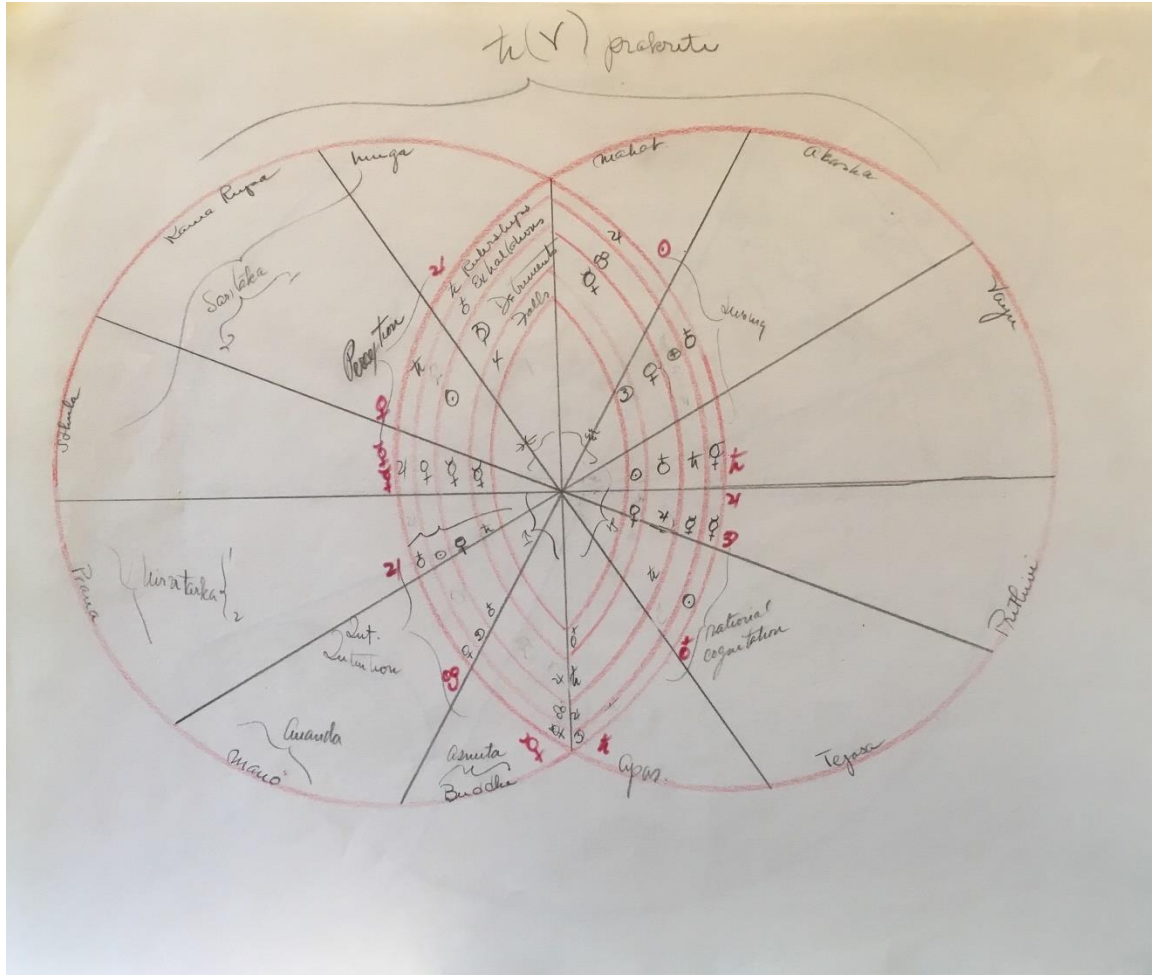
Anthony: I-XII Each mansion is an idea-- a Logos or conception of the father. (TS Row) This is the Intellectual Principle. Associated, identified, with each idea--a ruler which essentializes the idea.

We can think of the ideas as intellect and the rulers as the object of intellect. The

totality of ideas (is the) intellectual 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.

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. [Anthony Damiani Supp p. 640]

Vessica



Nidana Vessica inside Metaphysical

