

MANDALAS and BUILDING THE MANDALA SYMBOL

ANTHONY'S METAPHYSICAL CHART PART 1:

blue or green in 10 intro file

green numbers in 10 intro file

see also:

complementarity slides and pictures 2013 2020

10 INTRO TO AD MANDALAS revising 2020 June

#2 PICTURE GUIDE TO THE ONE rev5 2019 0312

#3 DYAD, COMPLEMENTARITY rev2 CUT 2009 rev 2019

AD virtual show diagrams

SUPERPOSITION: TRANSCENDENT AND EMANATED

UROBORIC

A. Anthony constructs the entire chart 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.

-

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.

[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.

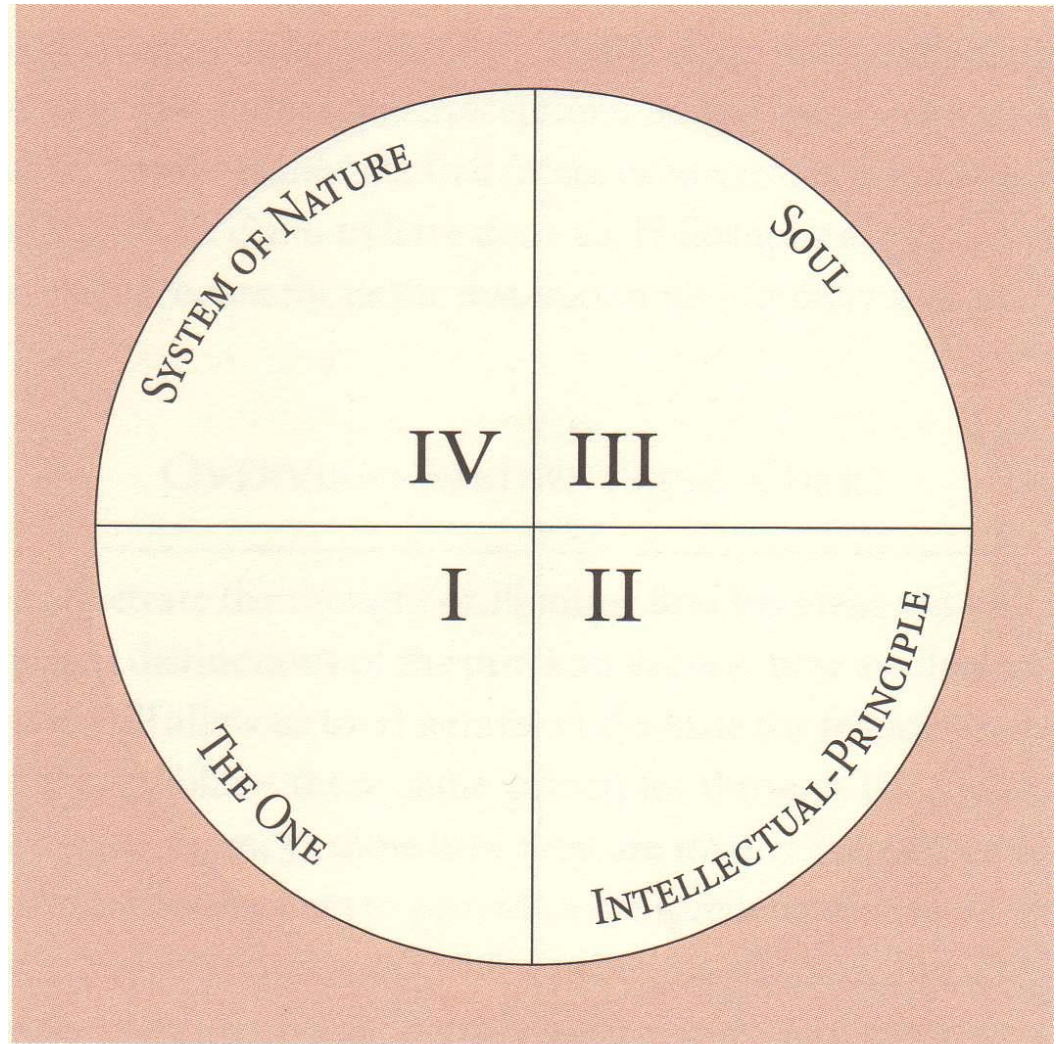


FIG. 7

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]

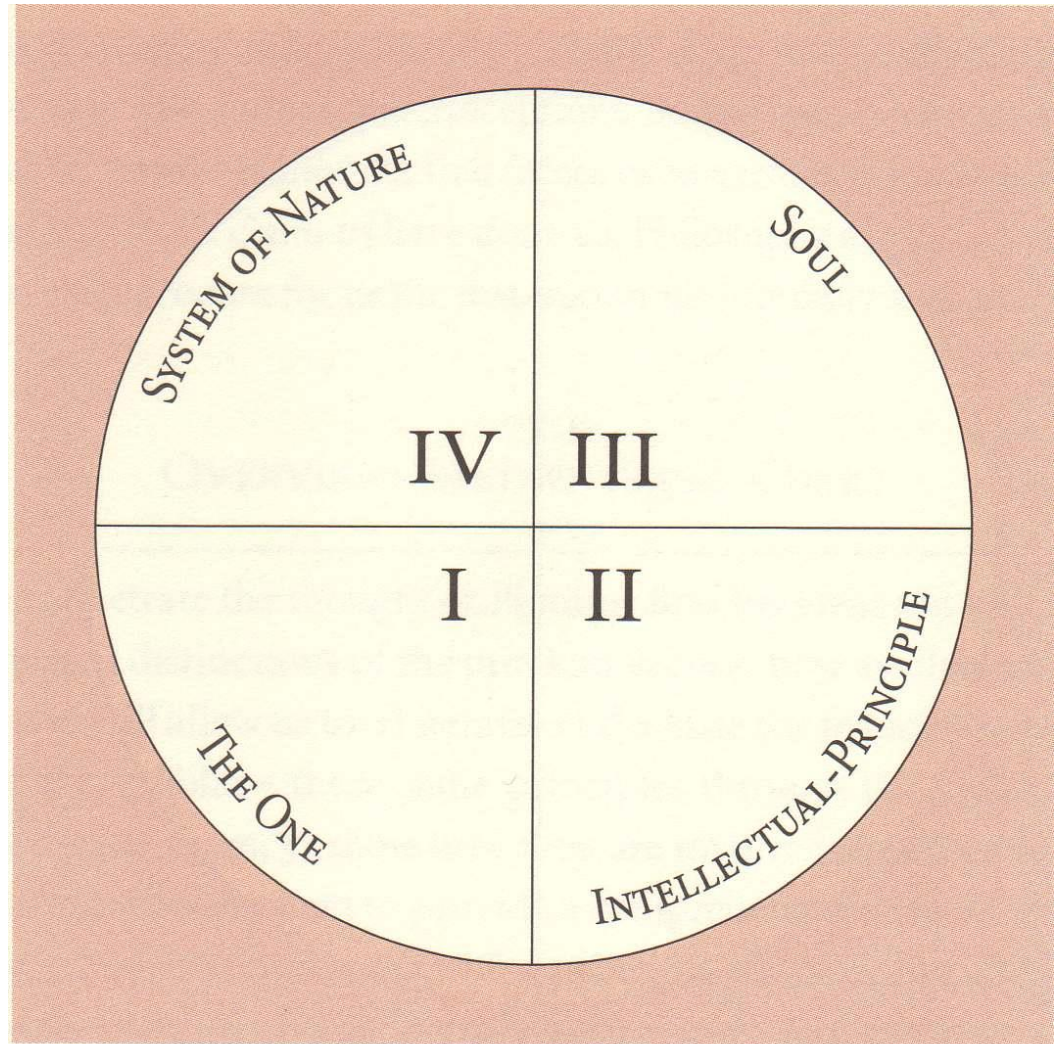
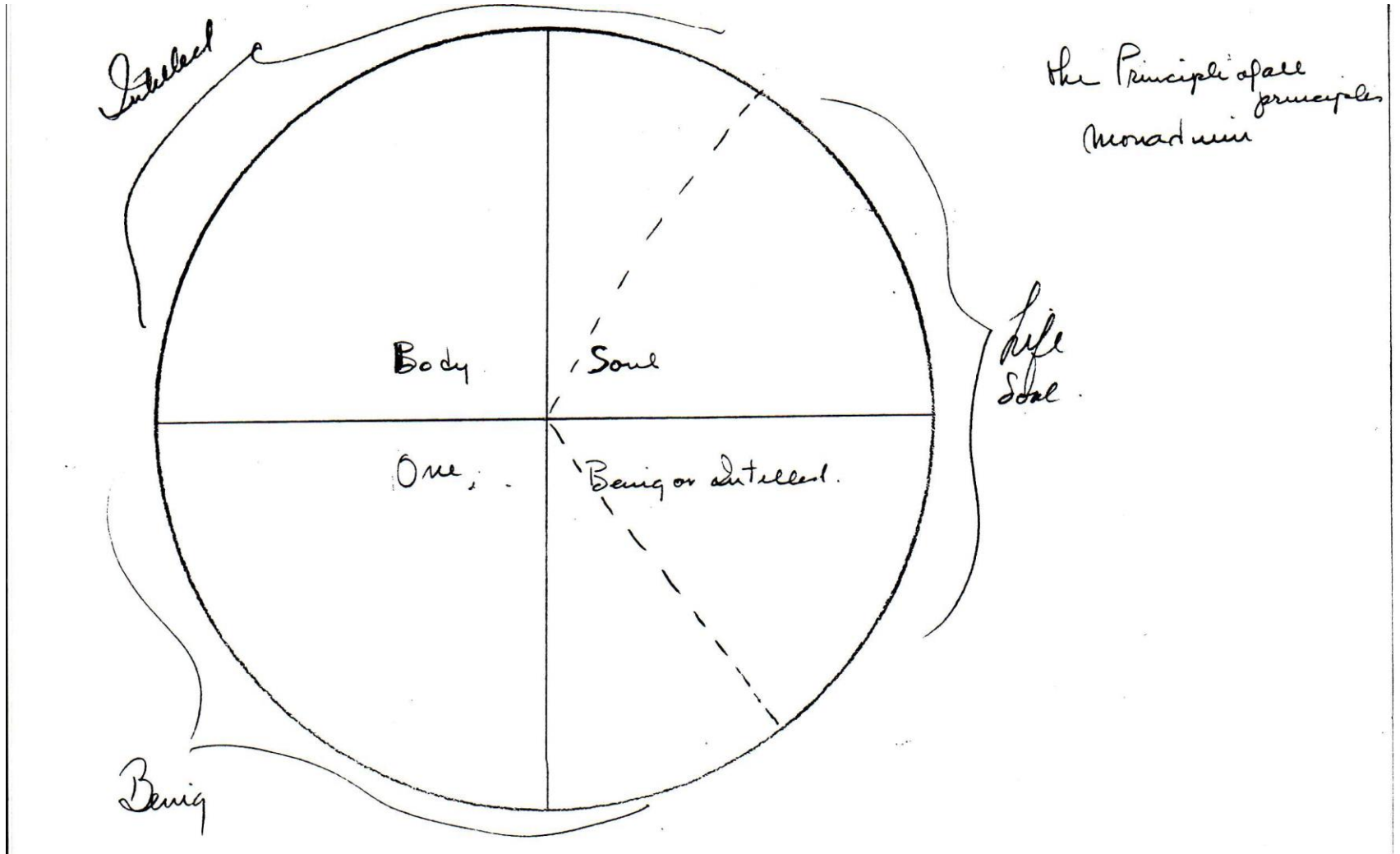
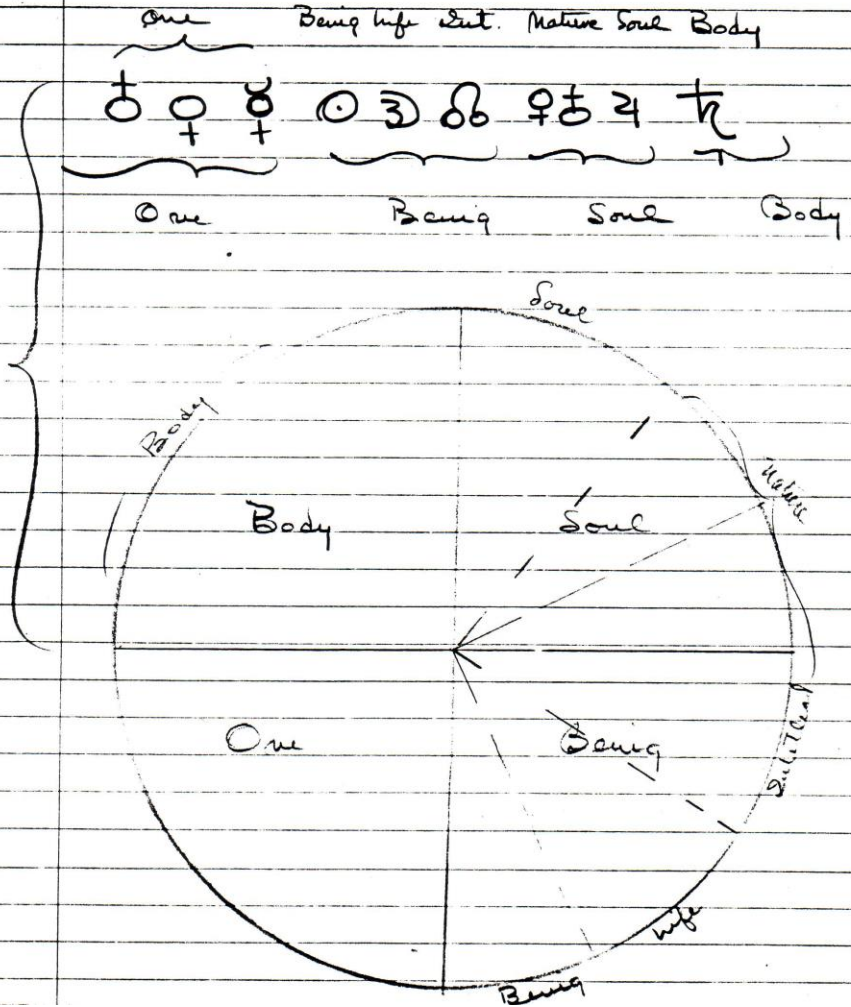


FIG. 7

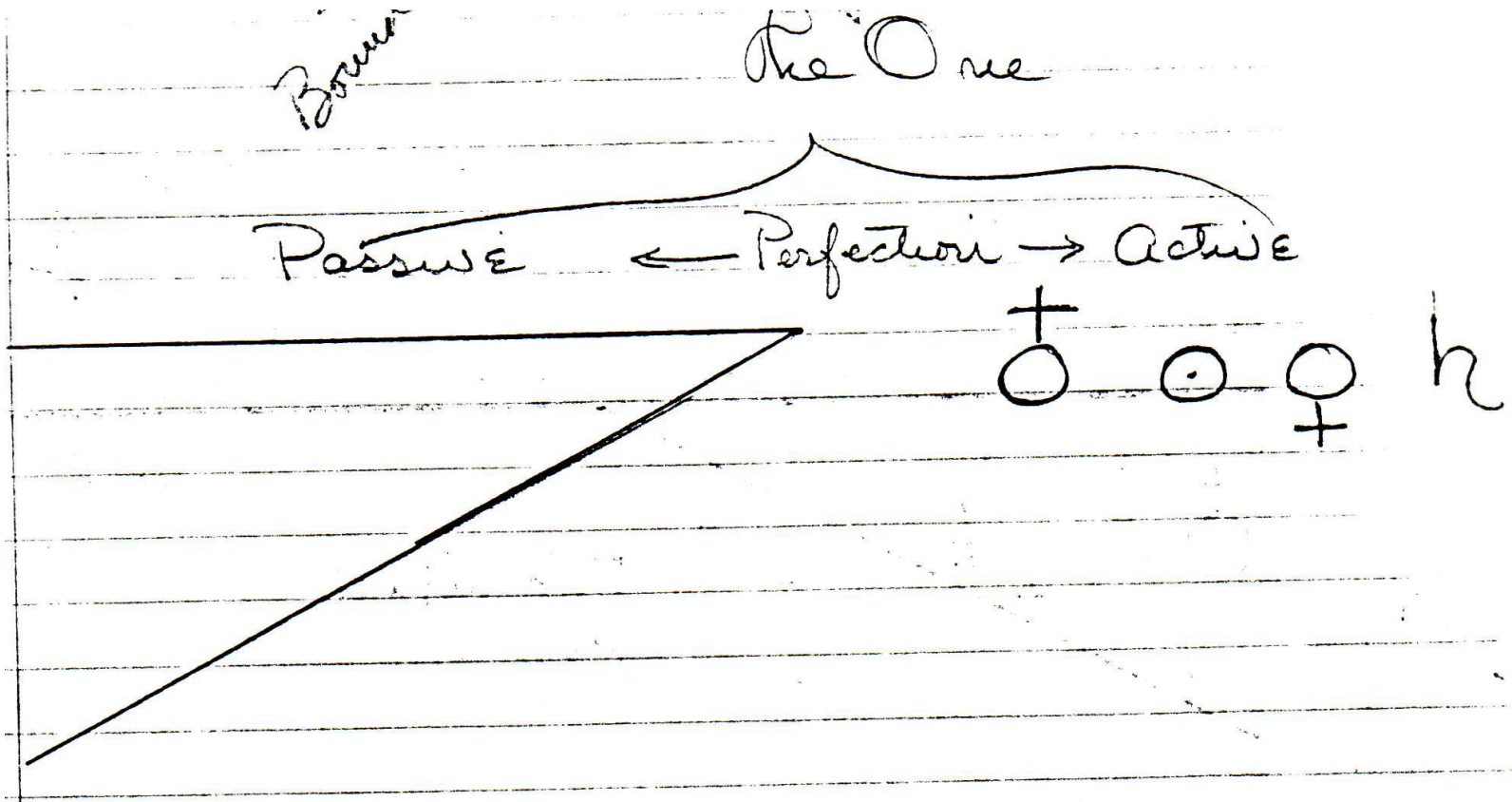
Diag A2b: "The principle of all principles: Monadum" [superposition of One and Nous]



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



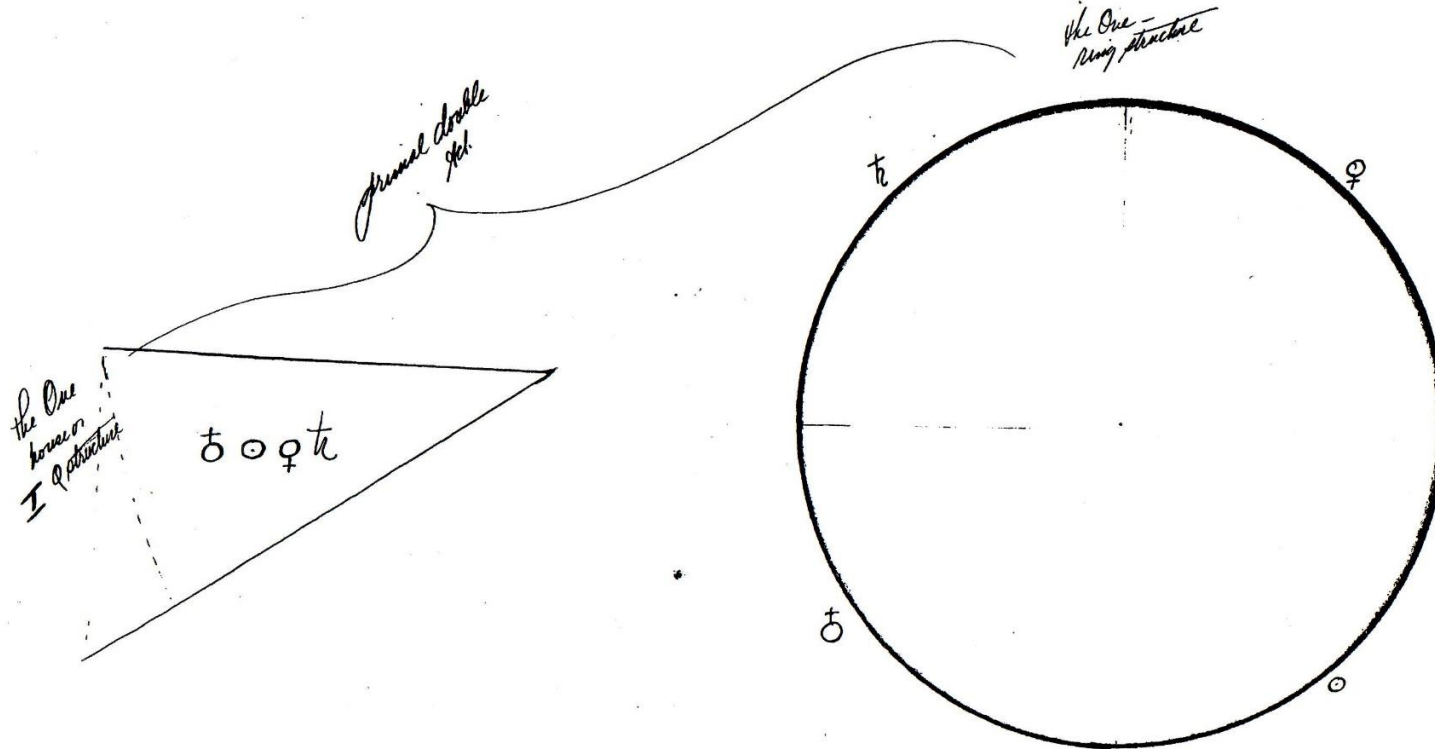
Diag
The One as Triad
wherein we may
view substance
and function: the
non-dual divine
double act



I29 The One: Passive –Perfection--
Active

E42b Primal Double Act

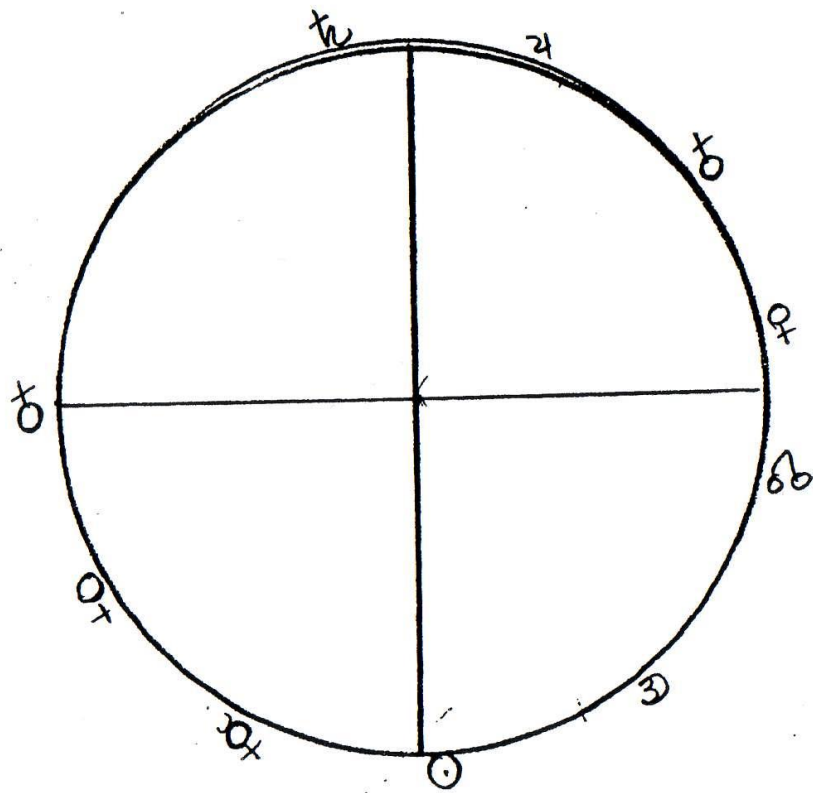
*The Transcendent One: { 1st house - prefigures quadrants } both accompanied by working symbols. The houses substance, & the planets function
 { point or circle " Rings } but this follows latter; prior to this is the double act.*



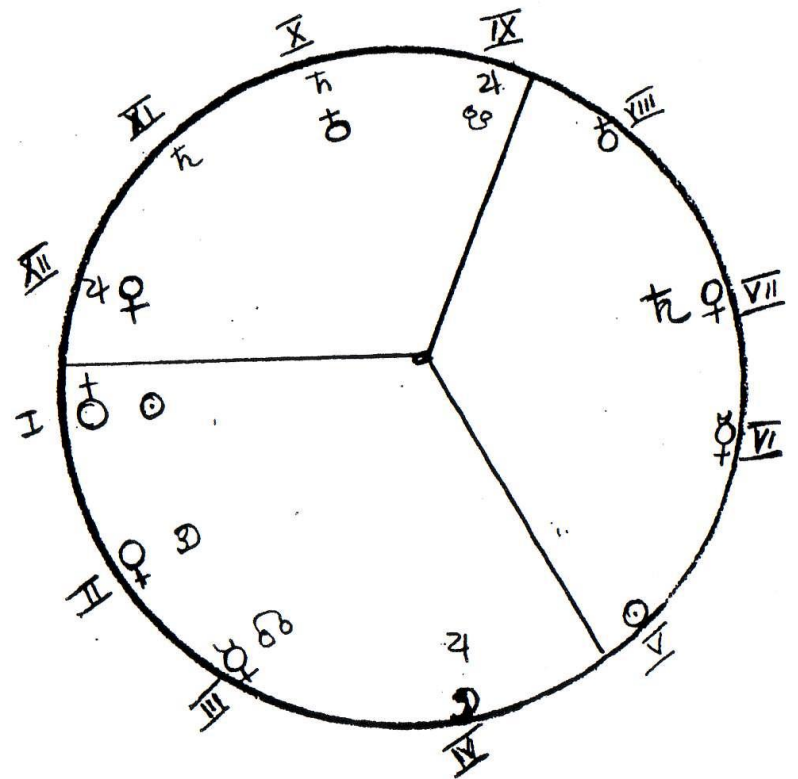
The transcendent One: { 1st house prefigures quadrants: point or circle prefigures rings. Both accompanied by working symbols: the houses substance and planets function. But this follows latter: prior to this is the double act

Diag E17 One and The Intellectual Principle [Nous]

The One



The Intellectual Principle with separate intellect



GEOMETRIC RELATIONS JUXTAPOSING LEVELS IN THE CHART

Anthony depicts several different relations between levels of reality by different geometric relations in the mandalas. We will see a juxtaposition of the metaphysical, cosmic, individual. When we bring one framework or level into view, the others will go out of focus: cannot see all the views of reality at once from other scales. Natal astrology shows the individual ego is a speck in the eye of God. It is also a different way to think: that we are part of a cosmic mind, than an isolated system. We are a speck: but well connected

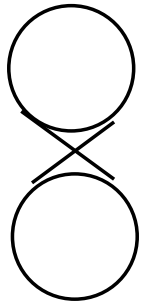
ZOOMING

The cosmic mandala is situated within the metaphysical chart, and within the cosmic mandala we locate the individual, represented by the natal horoscope. We may also move through several levels in one and the same diagram. Like the movie "Powers of 10". The absolute to the individual requires a shift: like the Japanese bridge. Each level should be thought of as having a different epistemology or quality of consciousness. we zoom in and out, often losing sight of the individual, or again the individual may come into focus at an entirely different level.

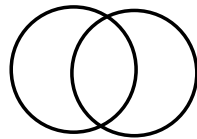
JUXTAPOSING:

We can understand the dynamics of the relation of reality and appearance through different geometric relations. Several diagrams are built up by juxtaposing or folding or nesting any of these circles into another in different relationships. Often one diagram is an unfolding of a previous or one mandala will act as a kind of microscope, zooming in to show detail of some aspect or level of a previous.

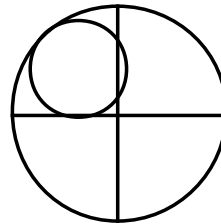
JUXTAPOSING:



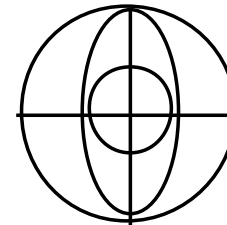
a. Distinct
Circles.



b. Overlapping
Circles: called a
Vesica.



c. A circle
off-center
within another



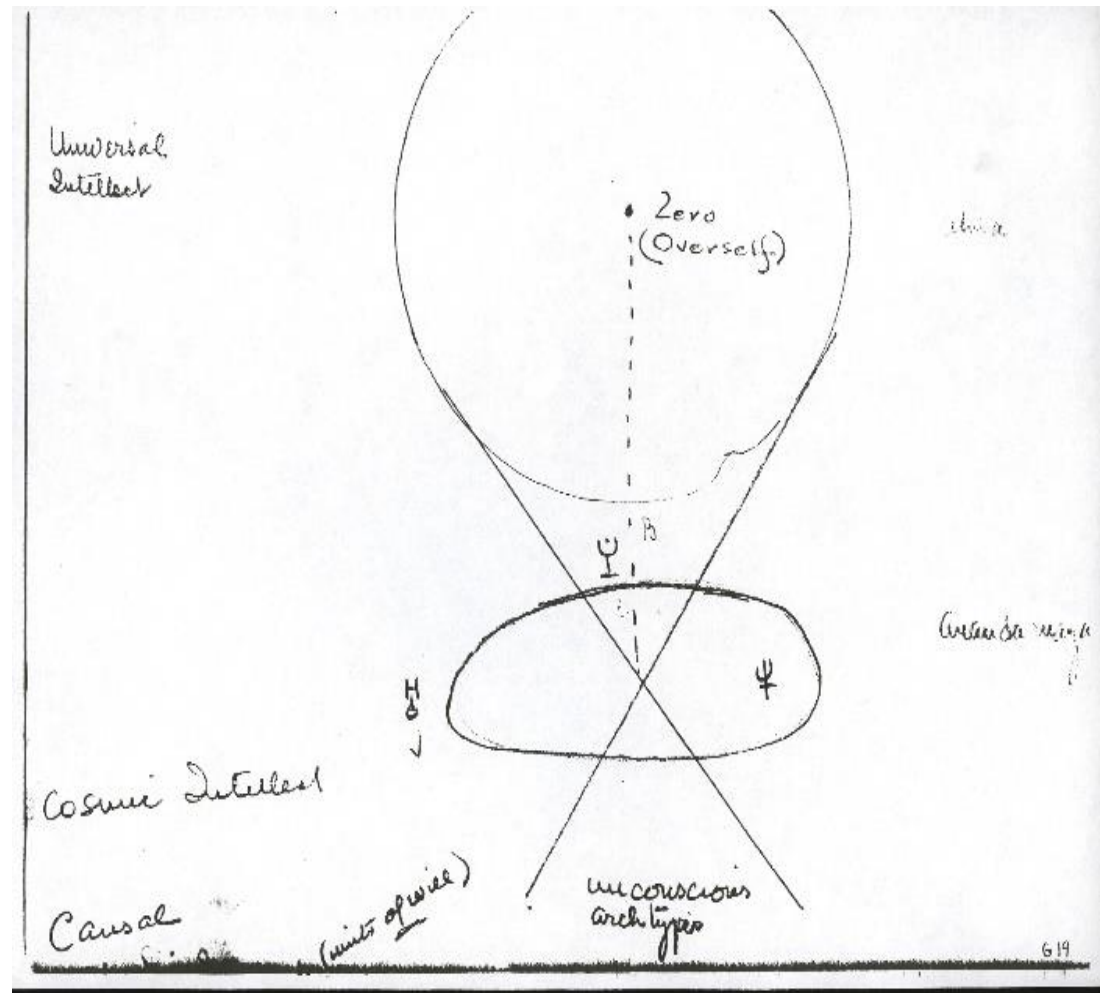
d. A circle
centered
within another

HOURGLASS

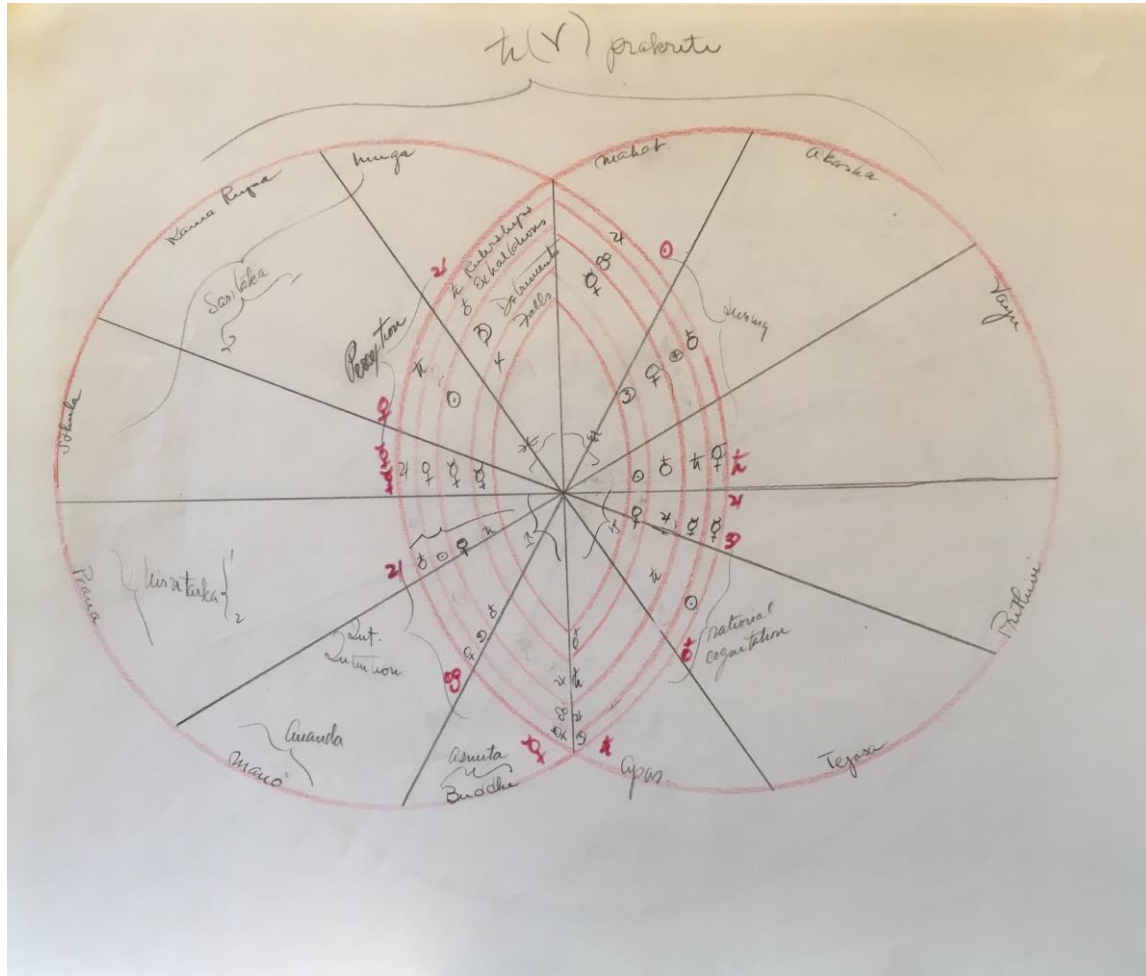
Anthony often used a diagram with two circles to represent the Divine Mind or intelligibles and the manifest cosmos. He drew these two circles as distinct, sometimes placing the individual Overself as the link of the sensible and intelligible.

We may think of the upper circle as the metaphysical mandala, and the lower as the cosmic mandala.

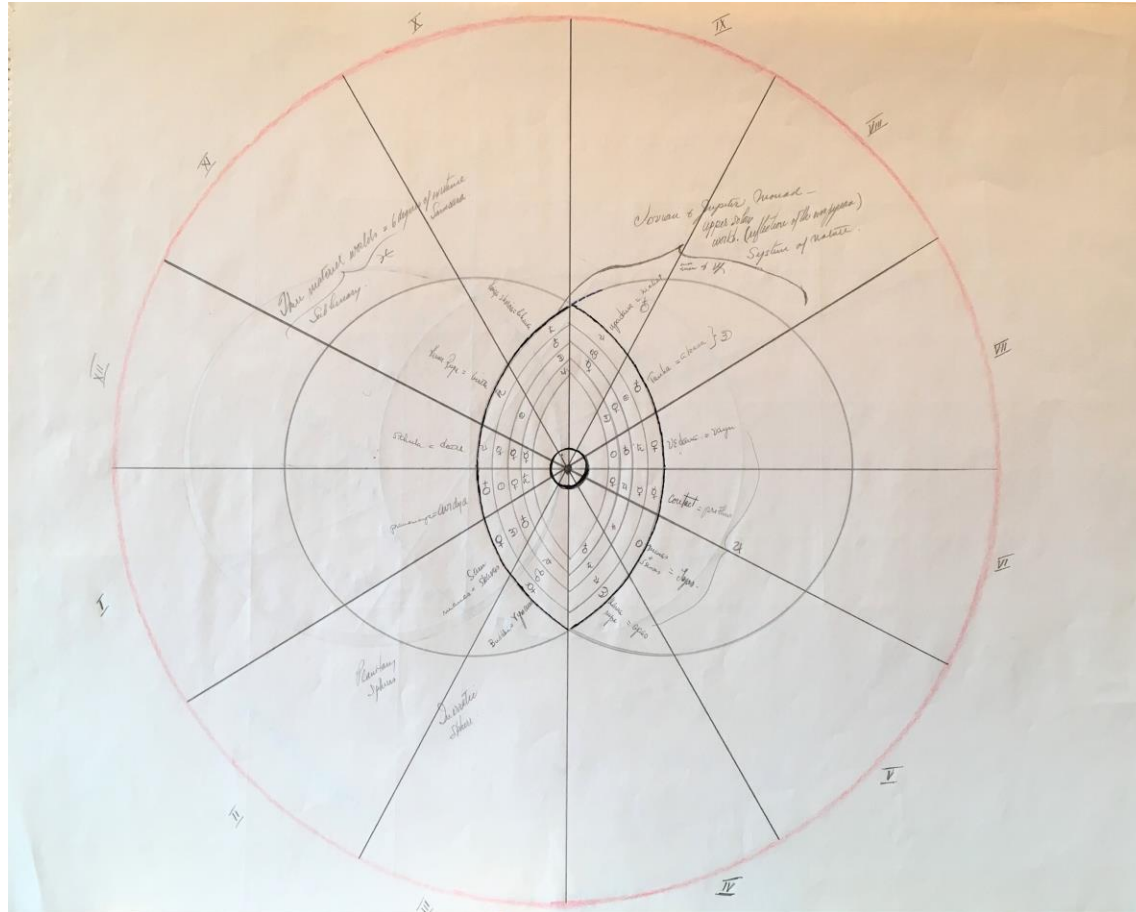
PB: “All our knowledge is a transmutation of consciousness into the world.” Think of the upper circle as “consciousness,” the lower as the “world” and the Overself as the transformer



Vessica

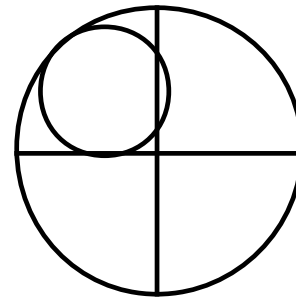


Nidana Vessica inside Metaphysical c003

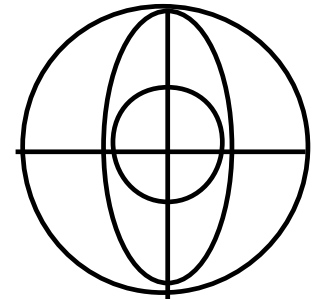


NESTED PARTICIPATION

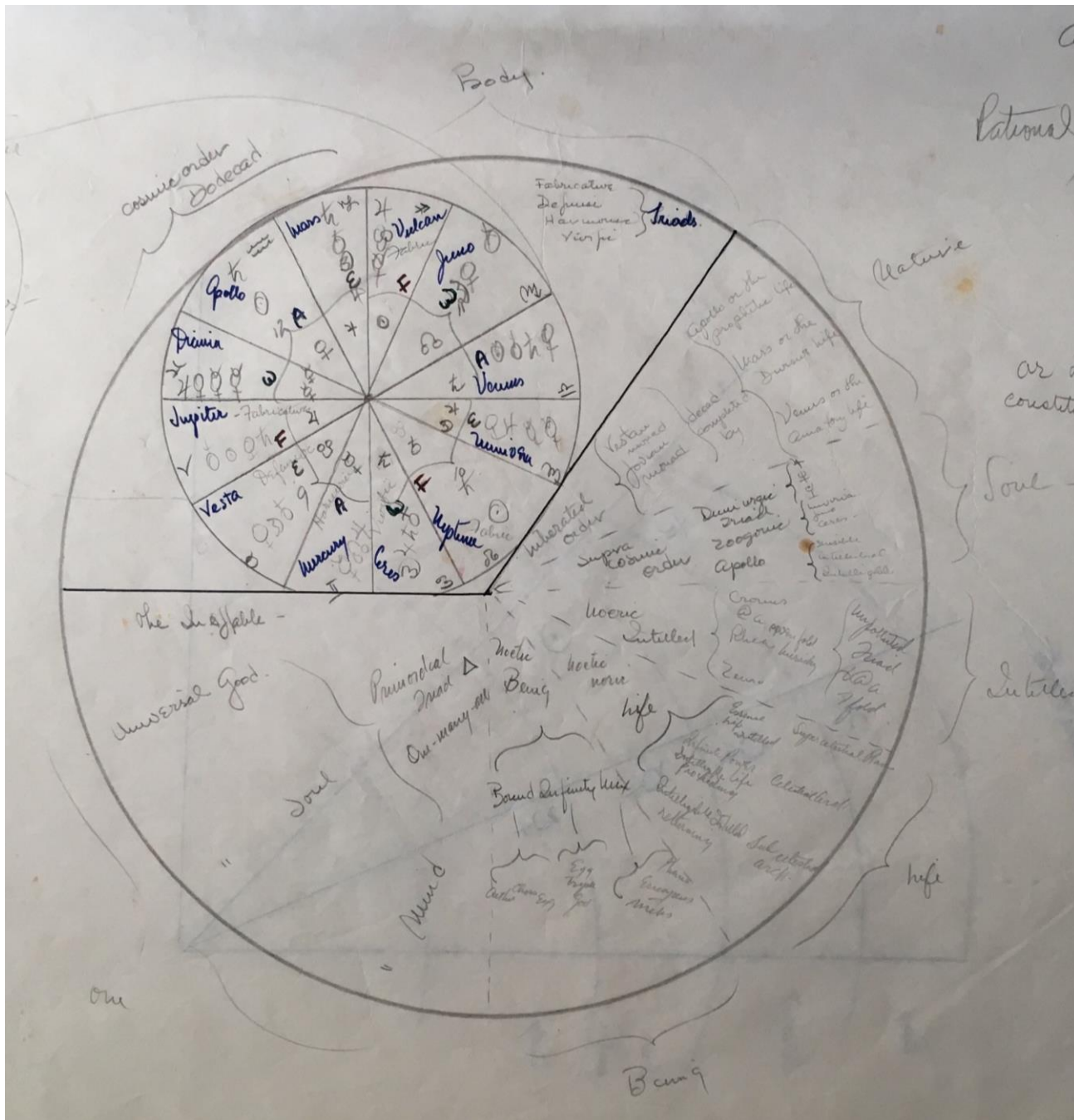
We will see several examples of the nesting of mandalas in one another, both centered and off-center, in the next series of diagrams. These tend to show how one level of existence acts as the ground for another, or manifests another, or is transformed into another, depending on the relation of the views.



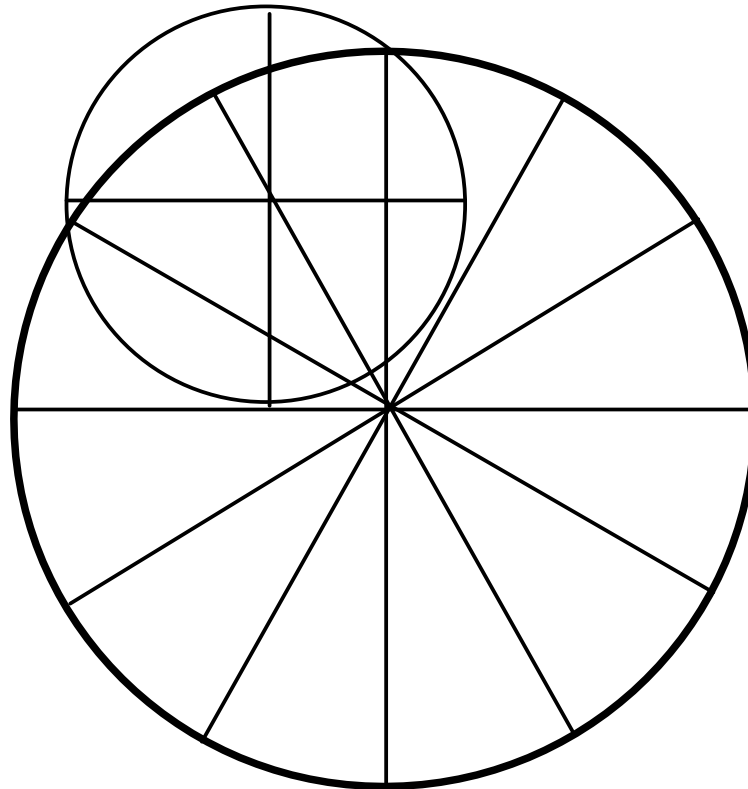
c. A circle
off-center
within another



d. A circle
centered
within another

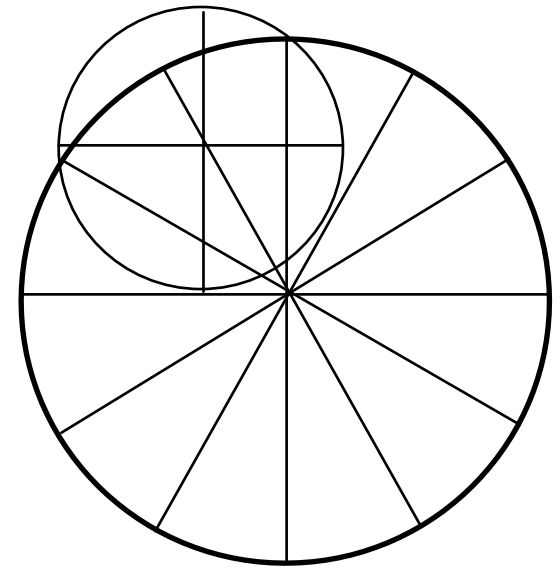


A. There are two circles: one is inside the other, but they are not concentric. They have different centers. The smaller is located in one section of the larger.



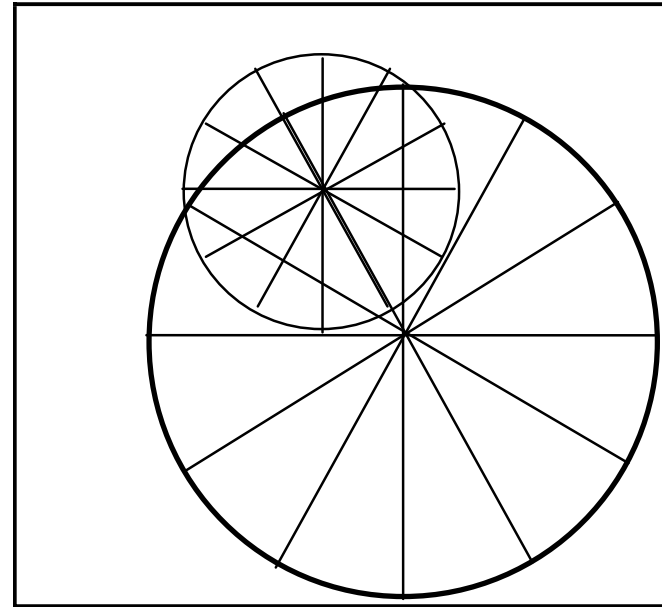
The smaller circle represents the activity of mind, cosmic thought, or the World-Idea; the larger circle represents the Divine Mind which has this cosmic thought. Or, the smaller circle represents the cosmic activity of manifesting, and the larger circle represents the nature of the Mind, Mind as stillness. 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.

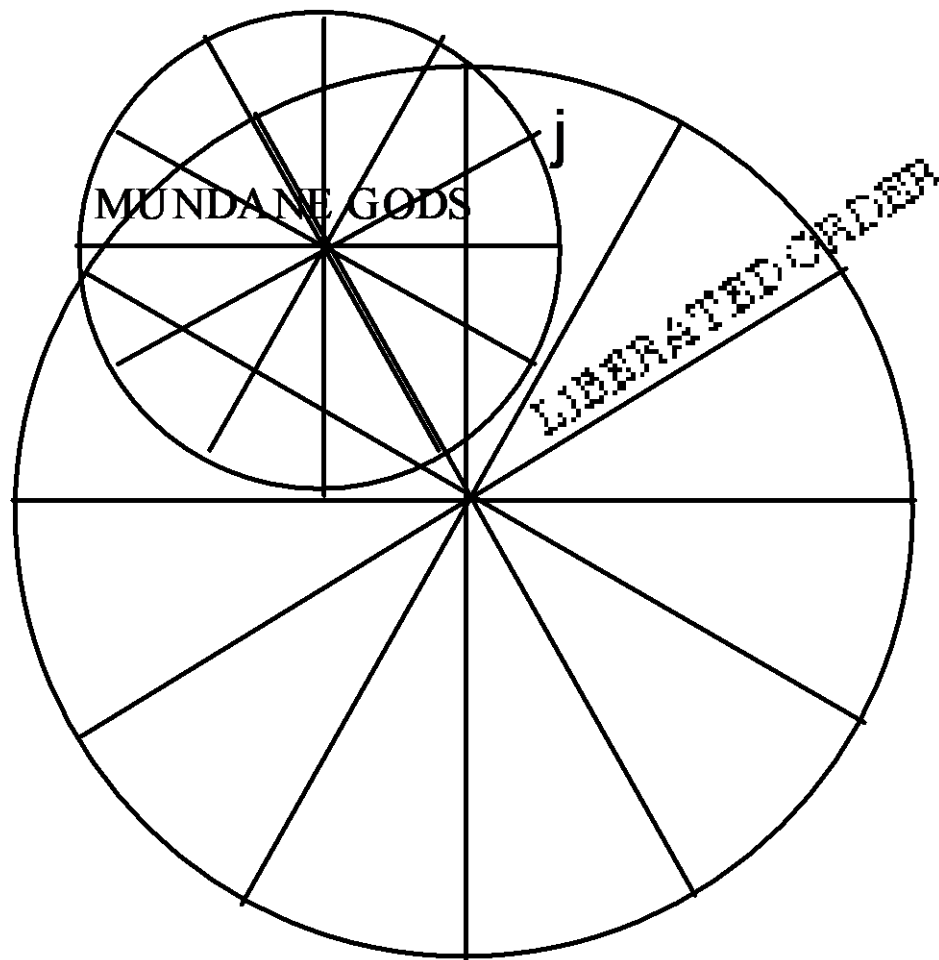
The 12 sections of the smaller circle represent the paradigm for the Zodiac: the presence of living ideas in the World-Soul and its creative imagination. This is the World-Idea in the terminology of PB



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

D. The Demiurge, or Zeus, Jupiter 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.



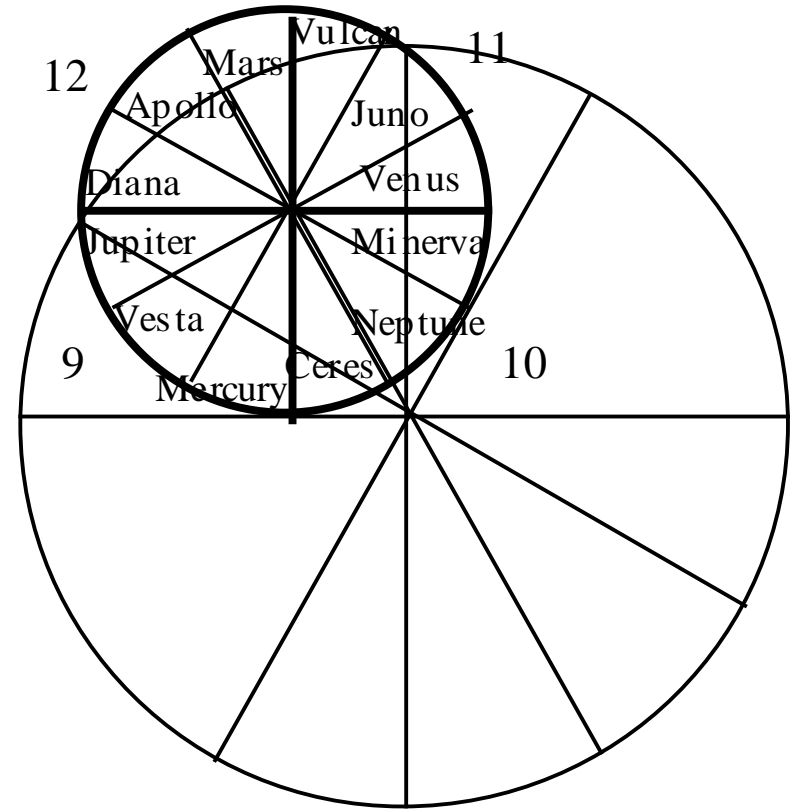
In this diagram AD places the super-mundane Gods in 7th, the Liberated orders in 8 , and the mundane or Cosmic deities in 9-12.

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.

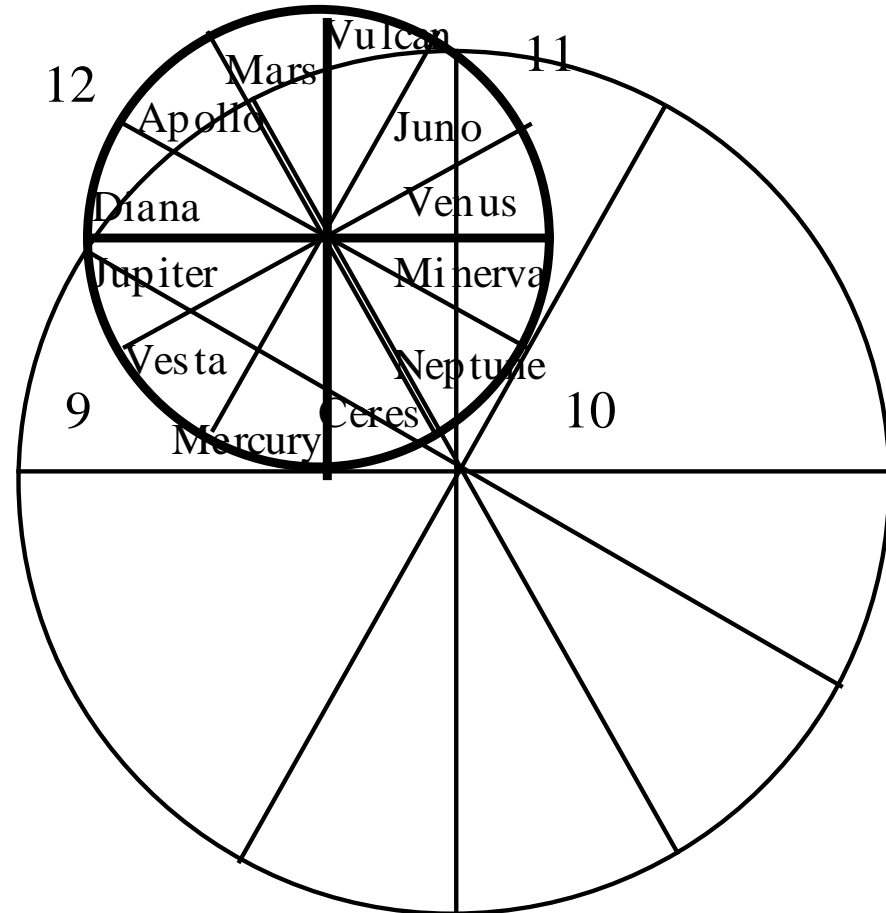
These 12 liberated Gods also represent the paths of liberation or threads through which the individual souls will attain a vision of the intellectual Ideas, as in the Phaedrus or Ennead V.8.8.

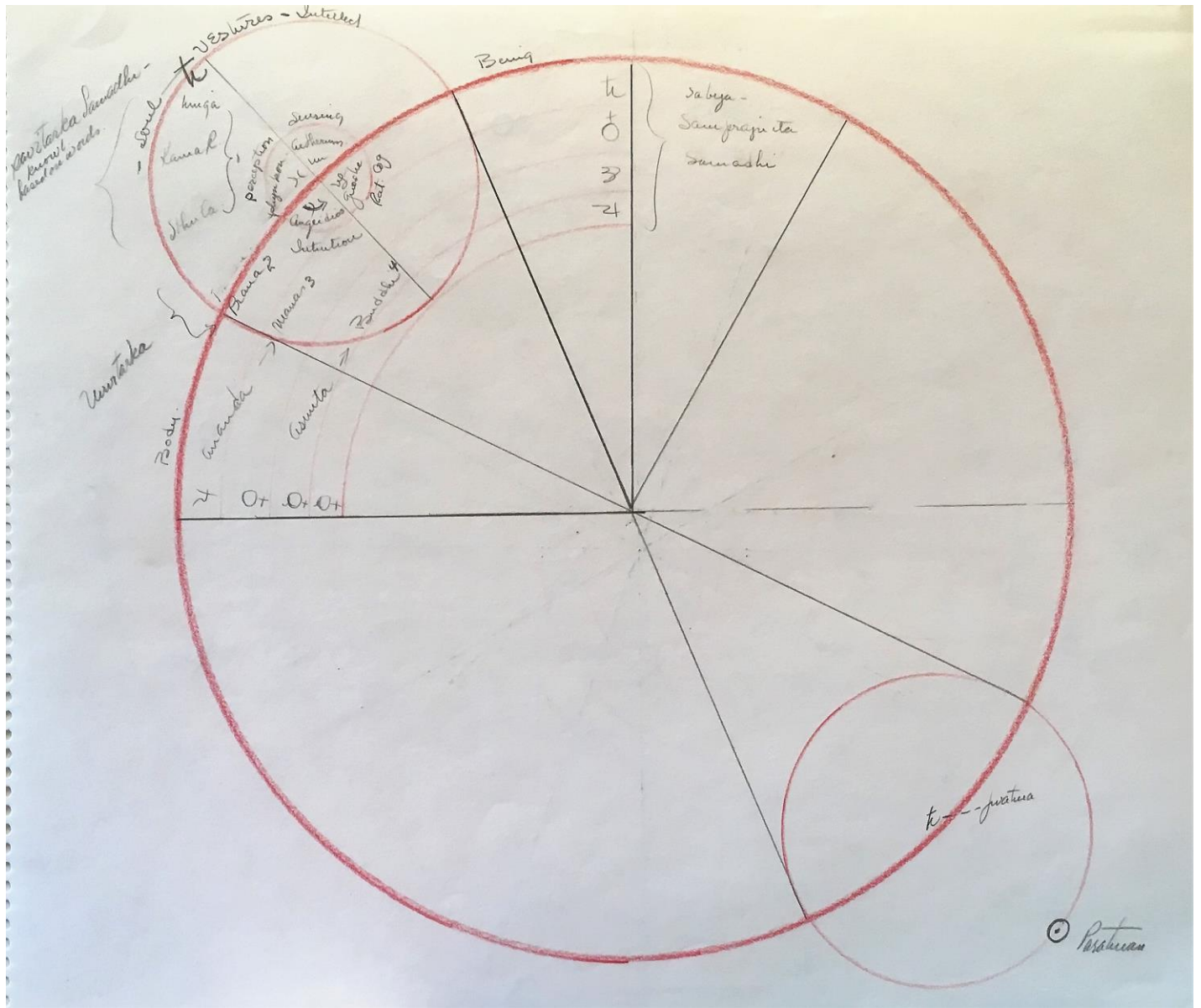
E. The 12 mundane Gods placed in the smaller circle are different powers of the Universal Soul (World-Mind). They manifest the cosmos.

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

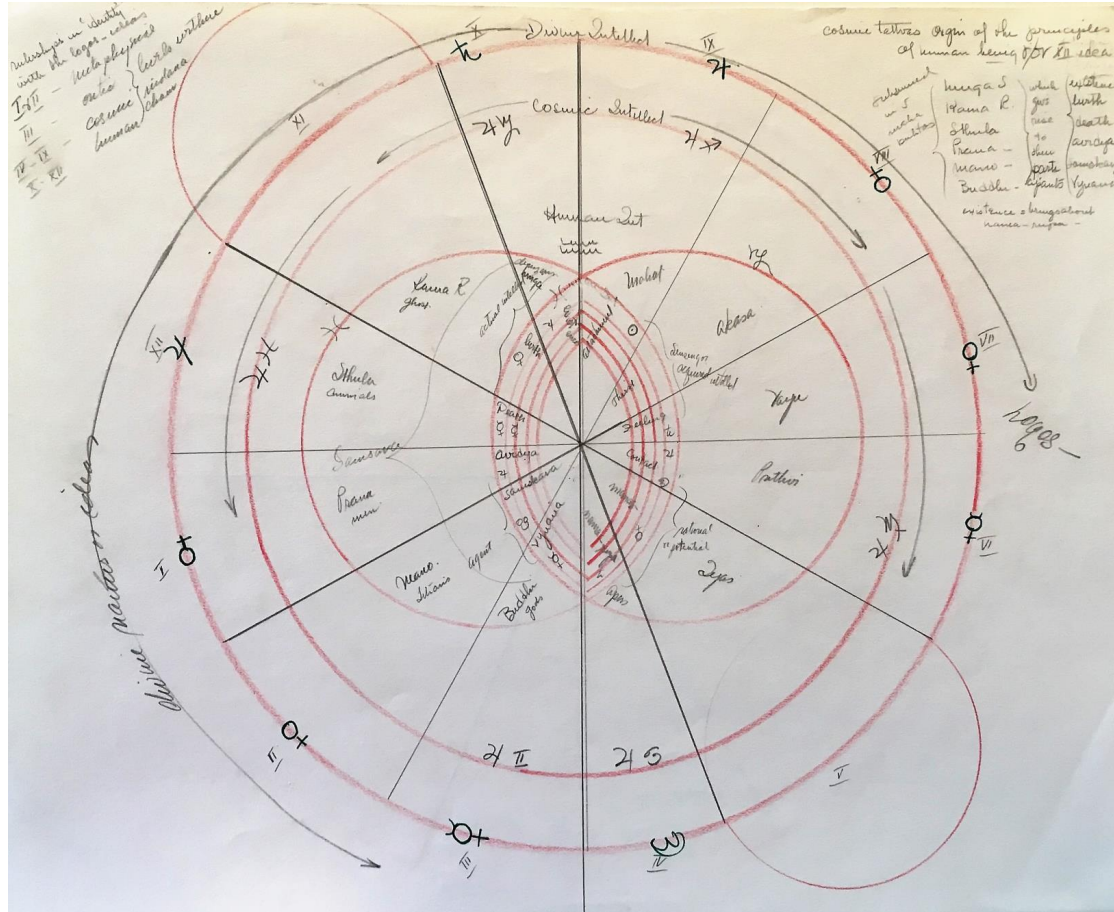


F. These last four houses are also the paradigm of every cosmos. The unity, intelligence, activity, and elements in the cosmos are based on, or are an elaboration, of the plan in 9-12 of the large circle.

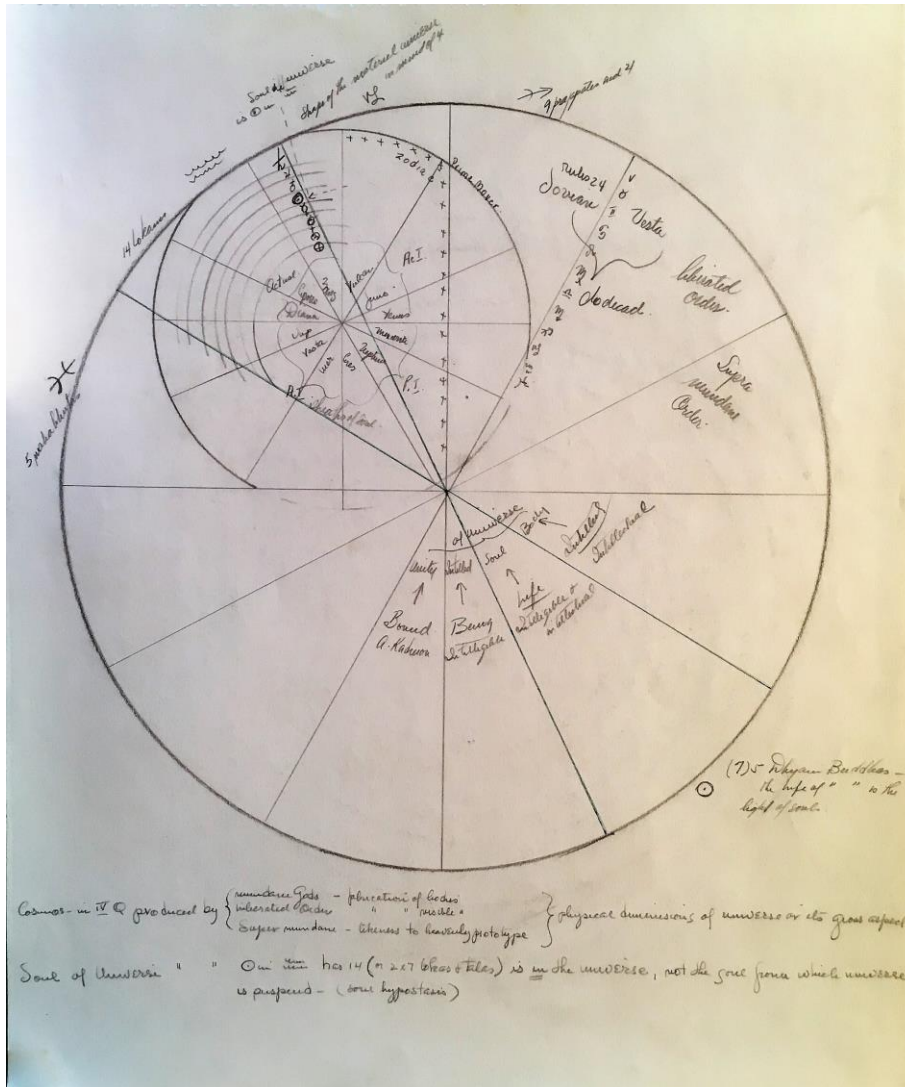




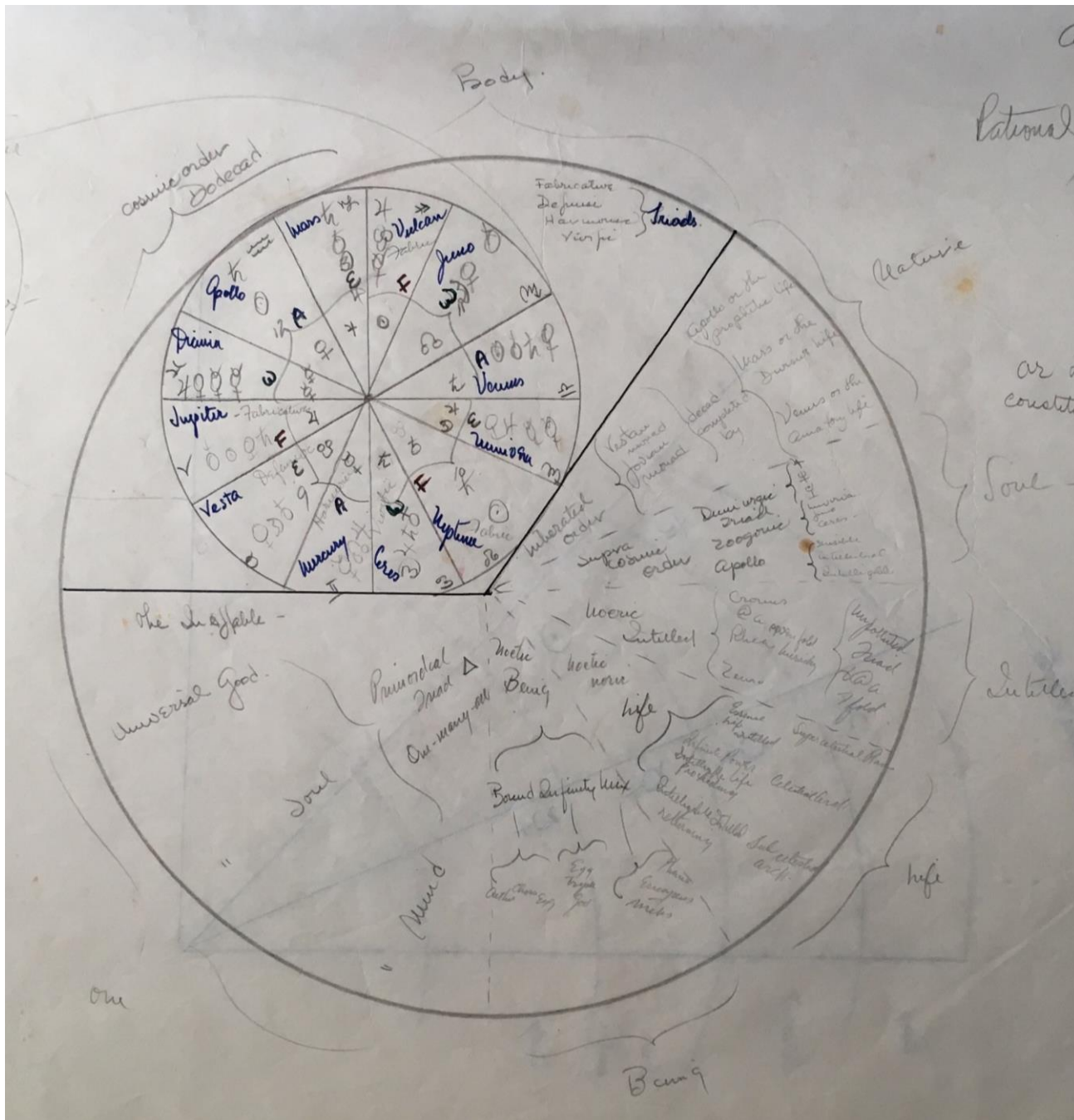
Three Intellects: Divine, Cosmic, Human A017

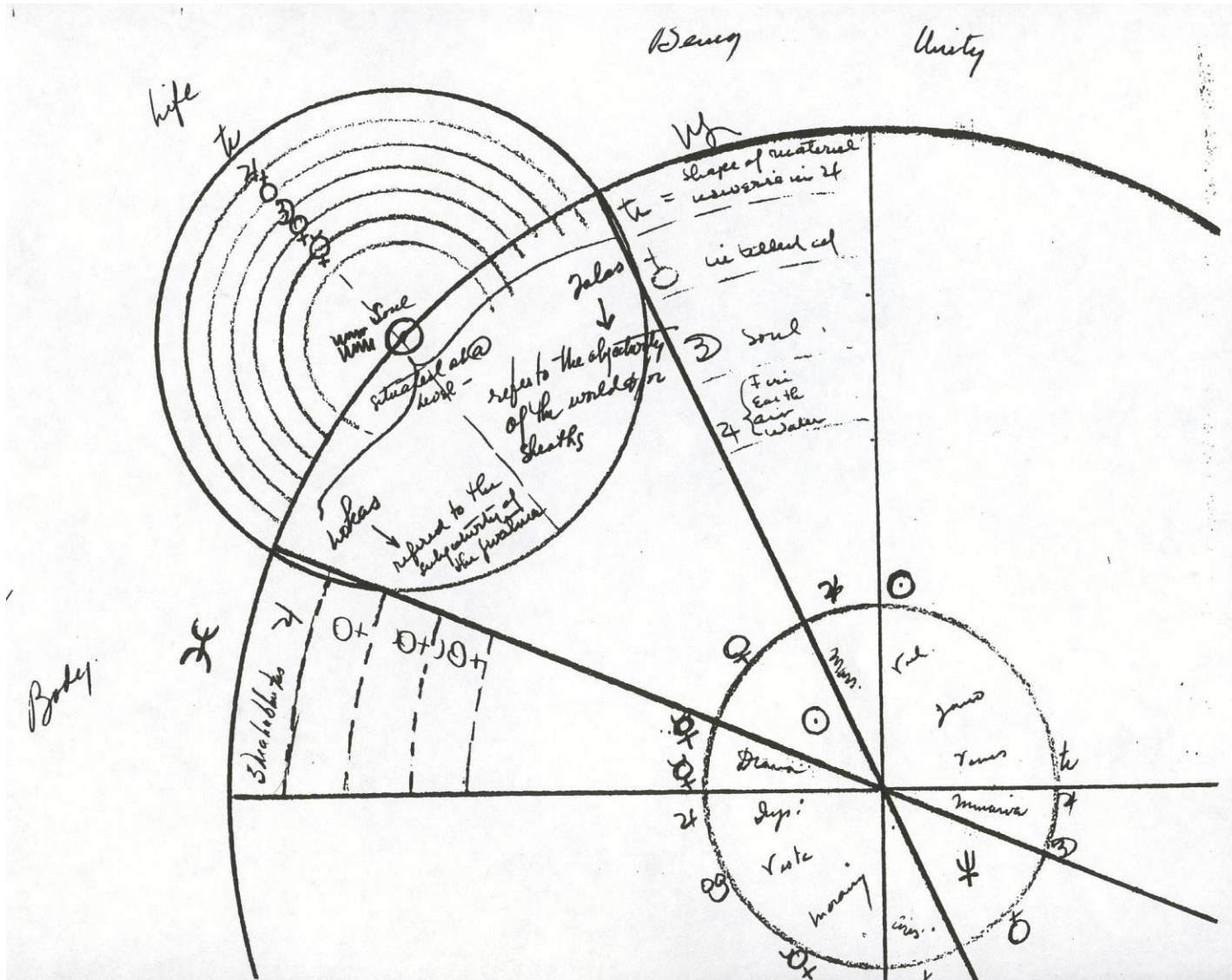


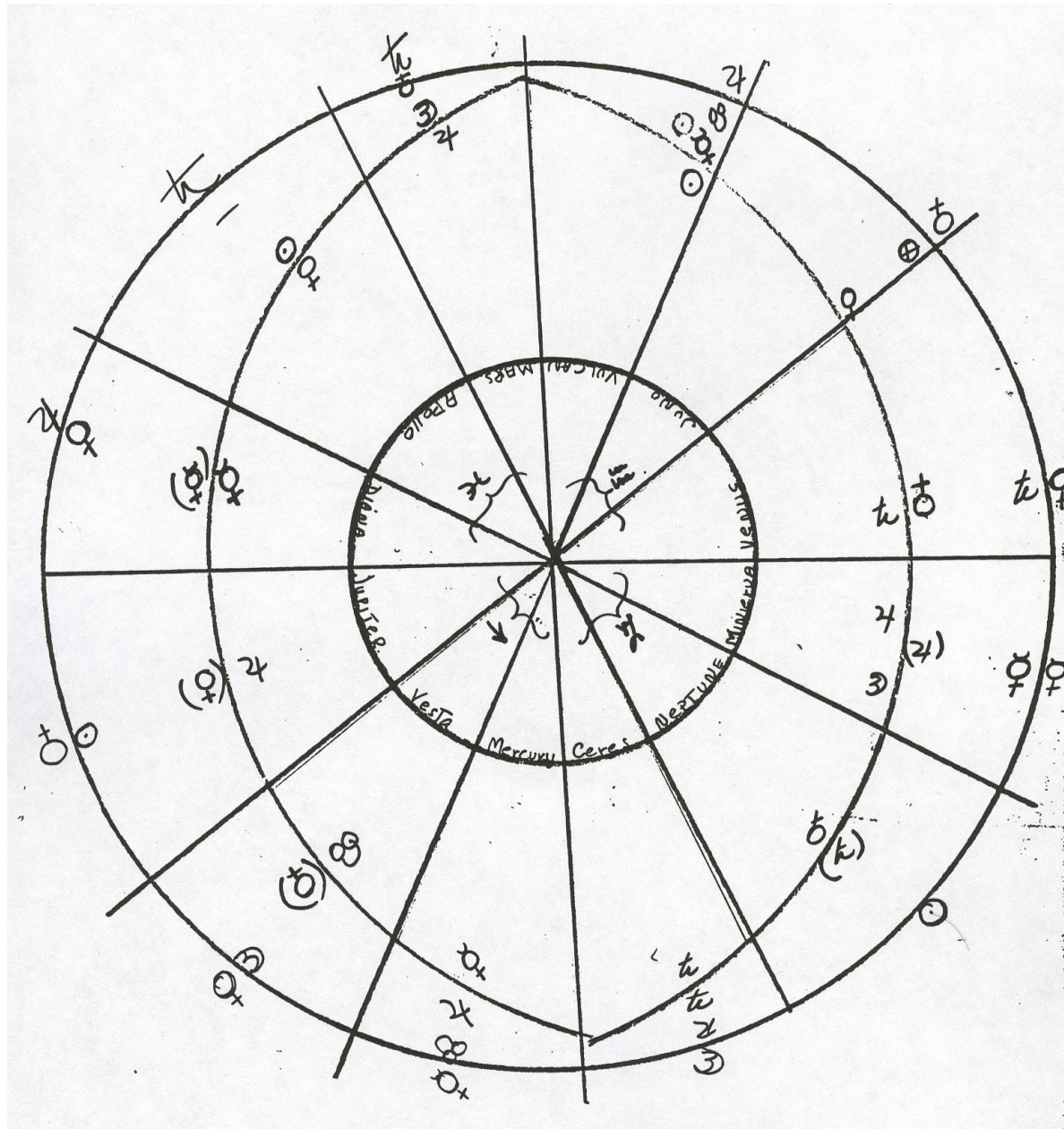
Last four houses-- and Metaphysical



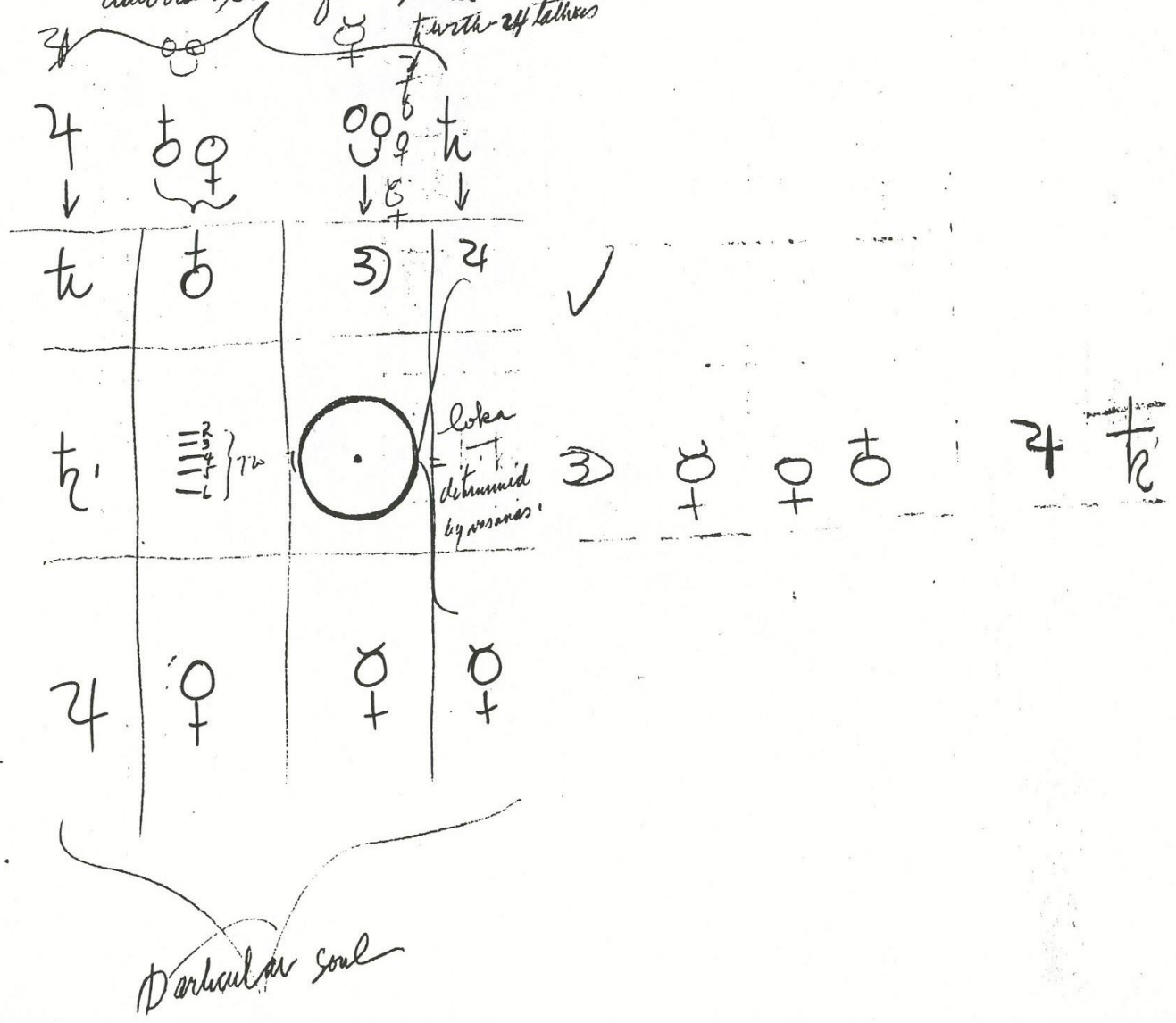
Anthony folds the mandala of the Universal Manifestation, and the Liberated order of Gods, within the last quadrant of the Metaphysical chart. A006



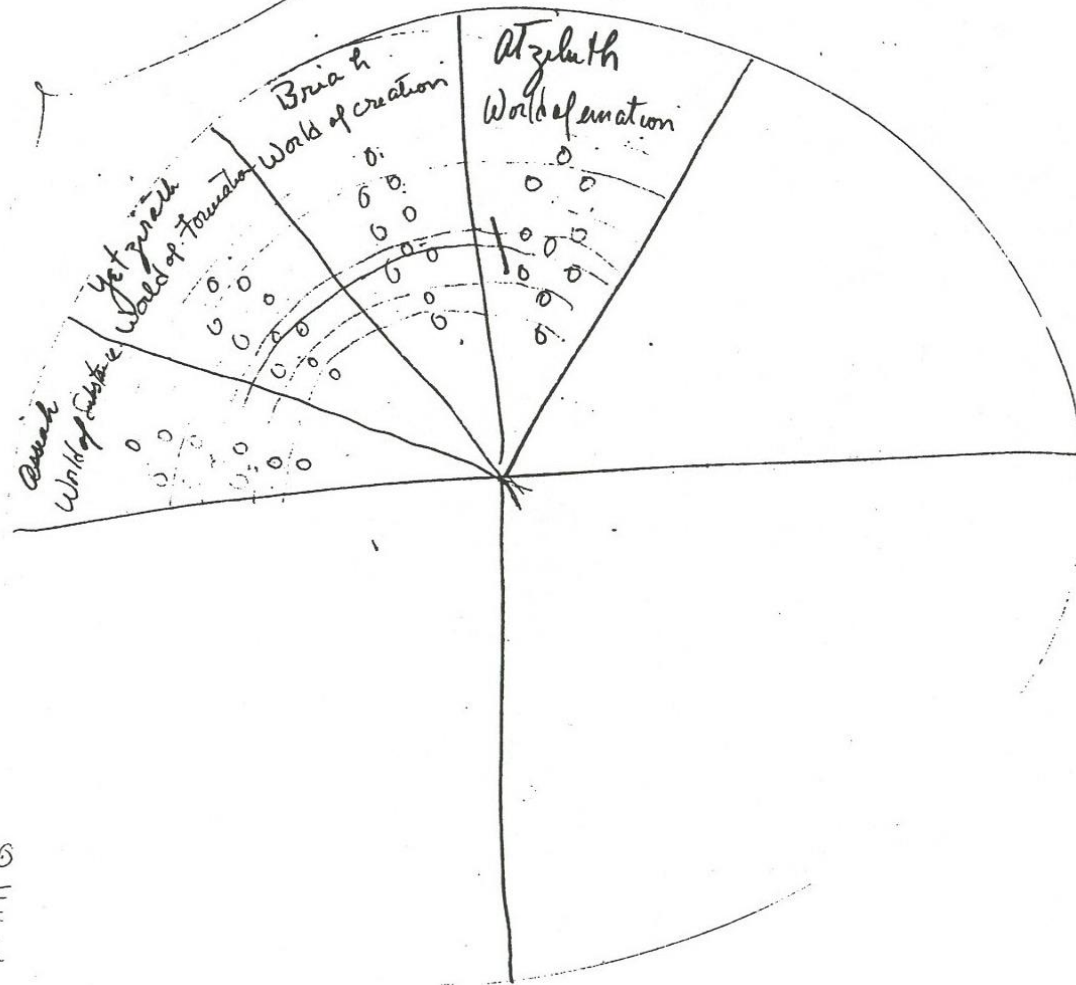




Universal Soul informs matter



4 in V
unity of matter,
under 10 of 12 Q
the 10 degree has =
demi-sphere pattern



56
 =
 49

One and Being

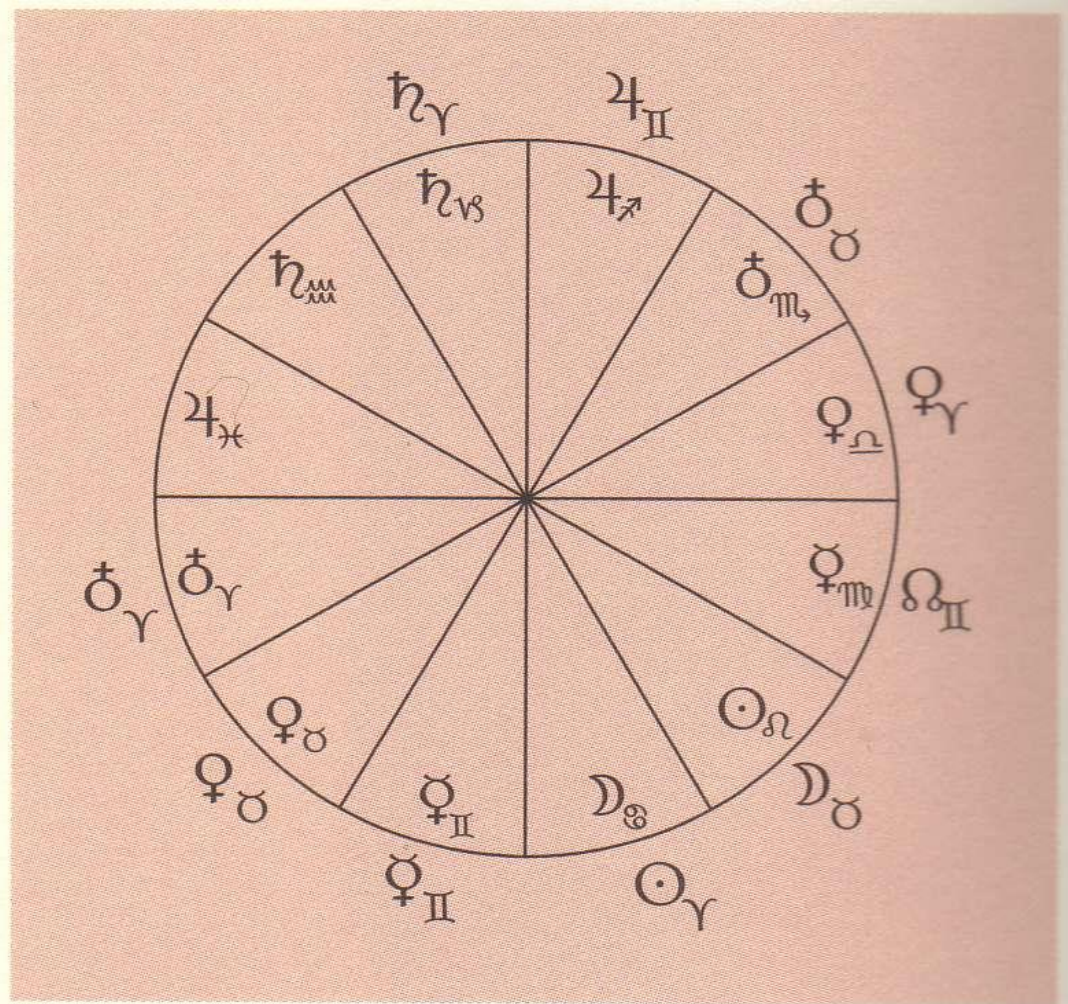
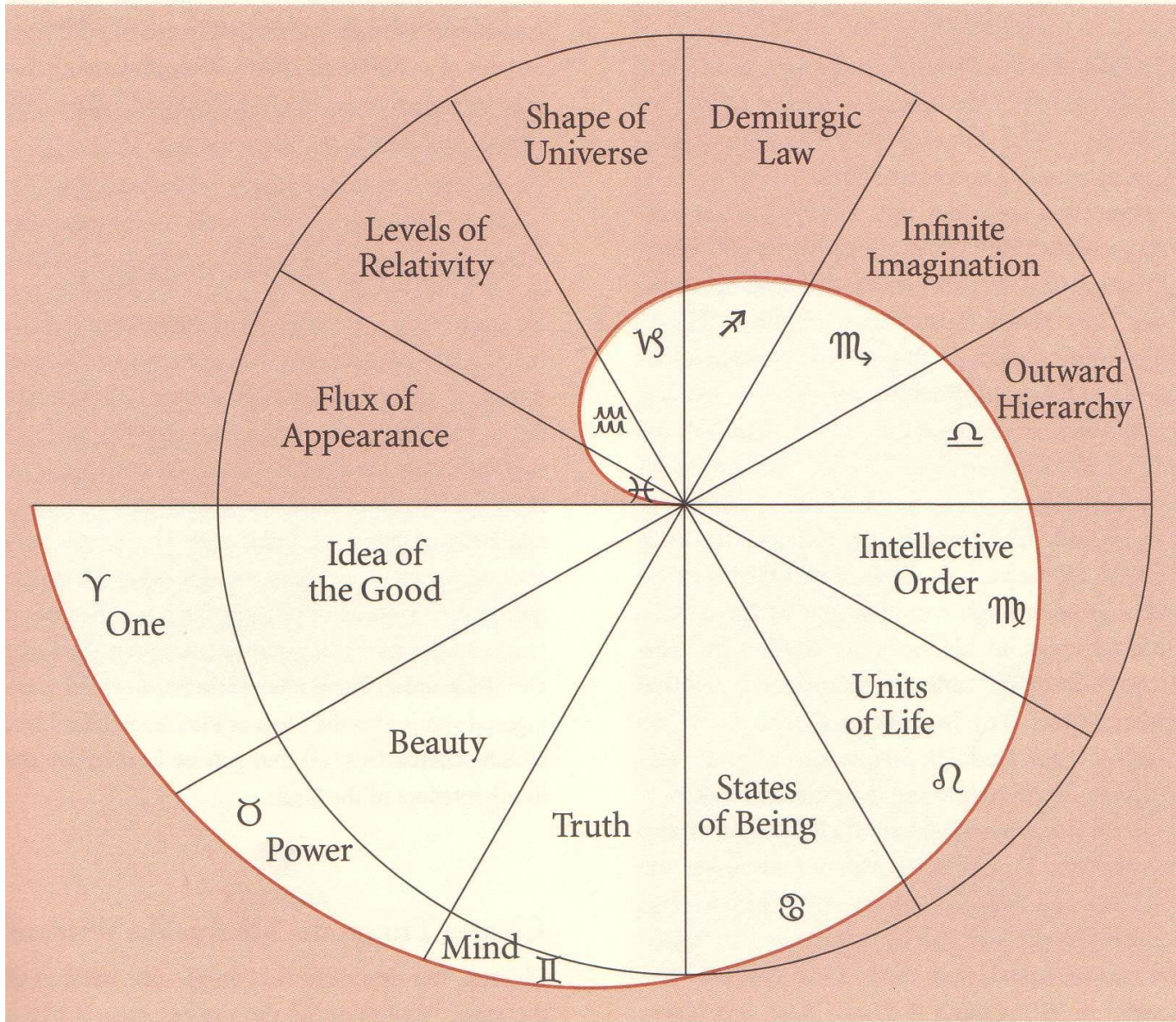


FIG. 142

One and Ideas



DEVA and LOKA

Knowing and Being

Each Buddha quality lives in a sacred Mandala space.

“Soul is in the Nous and Nous is in the Soul”



DEITIES and Self-Similarity

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

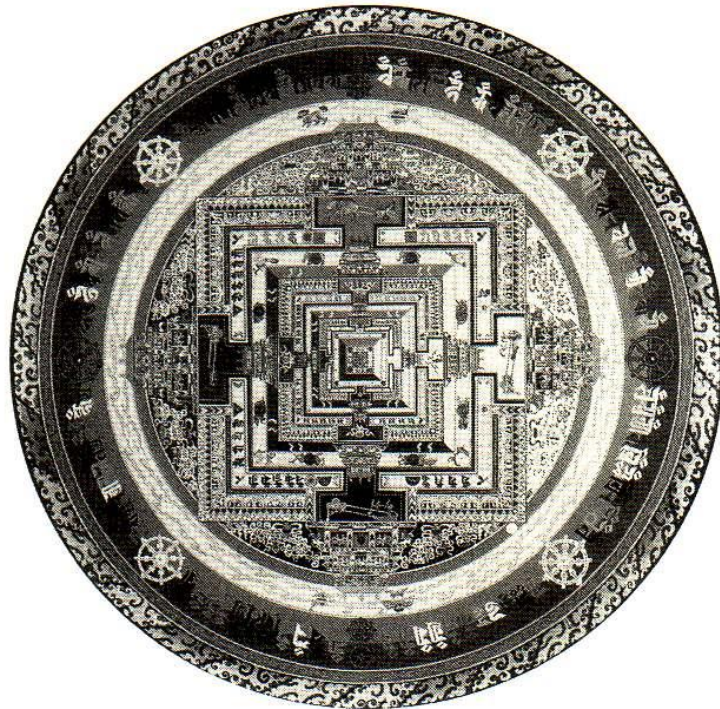


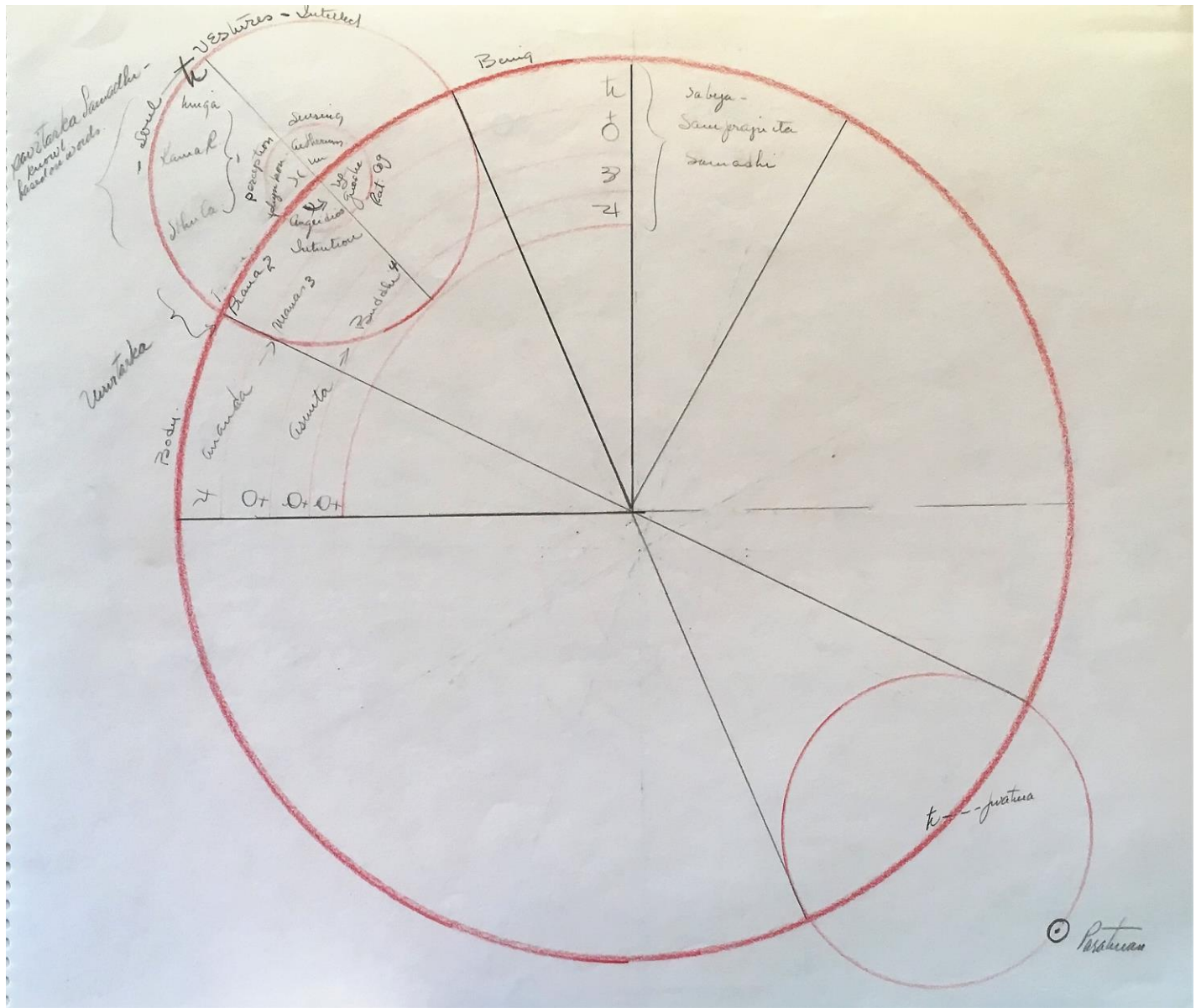
FIG. 134A: KALACHAKRA MANDALA
WITH DEITY AT THE CENTER



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

AD: paradoxical and Uroboric

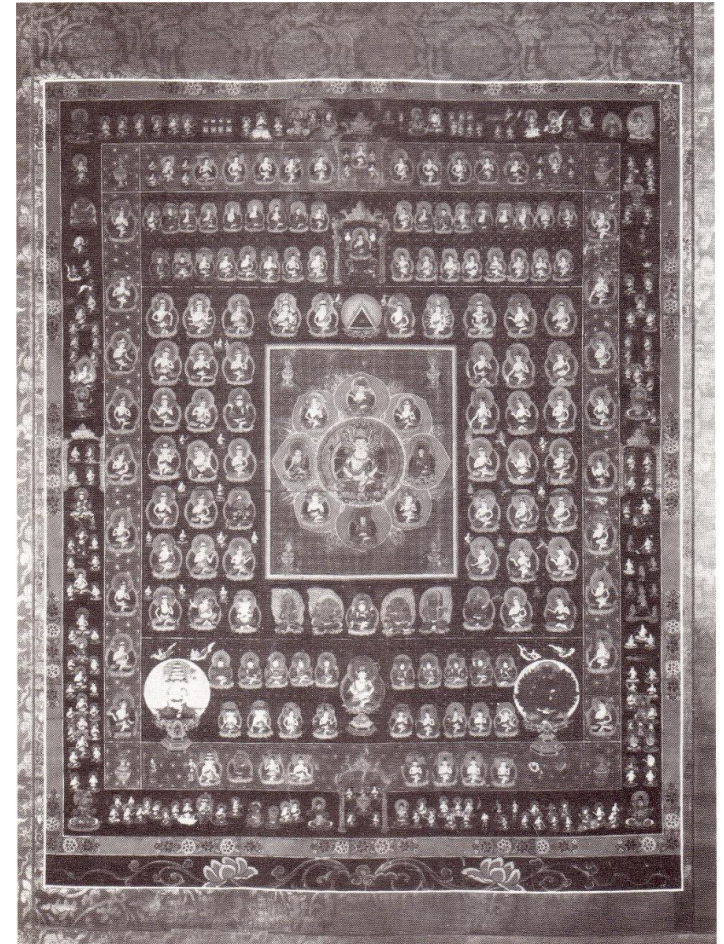
Isn't it paradoxical and almost uroboric when we conceive of this? On the one hand, the Nous is within the soul and we are speaking of the soul as this transcendent being. On the other hand, this transcendent being has to emanate a part of itself, get involved in the World-Idea, penetrate into the depths of the World-Idea, so that it can develop prajna consciousness, penetrate into the void intelligence of the Nous, and come to a self-recognition within itself. . . . 3/9/84



Double nature of Soul as inviolable and becoming



VAJRA (DIAMOND) – inviolable



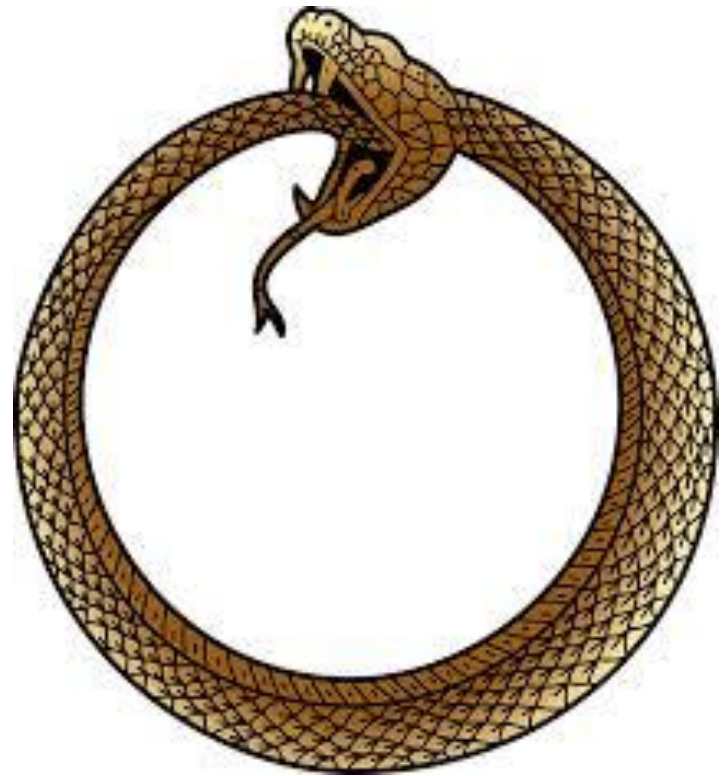
GHARBA (WOMB) – becoming

○

ouroboros

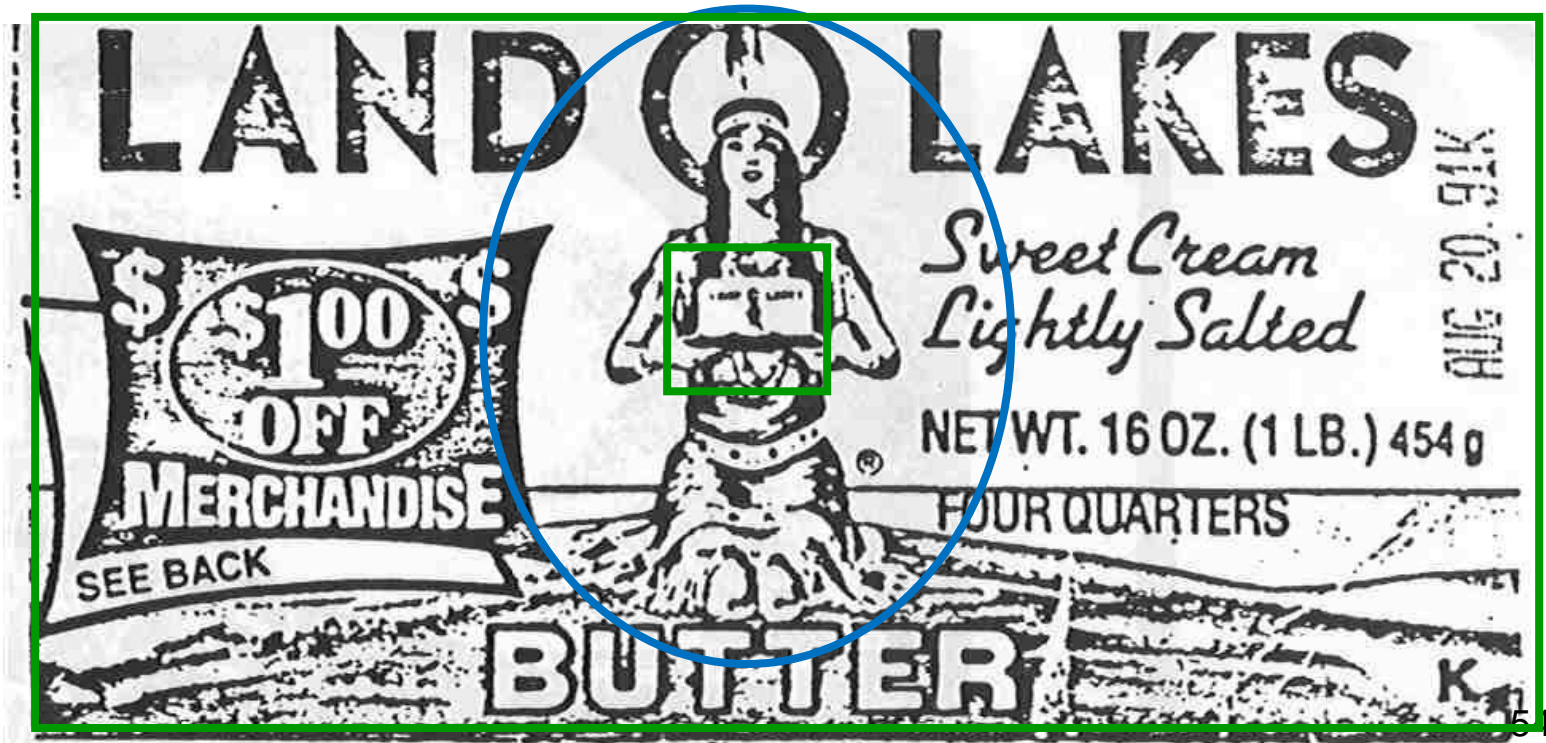


The chart makes available in its deific imagery a formulation by reason-principles of a symbolic method through which these very reason principles are being manifested. The symbolism reveals a topography of the subtle world, including those reason principles operative in the individual mind itself. --*Anthony Damiani*



Mandala: Self-similarity

The Land of Lakes butter container illustrates self-similarity. What is the Indian woman holding?



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



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

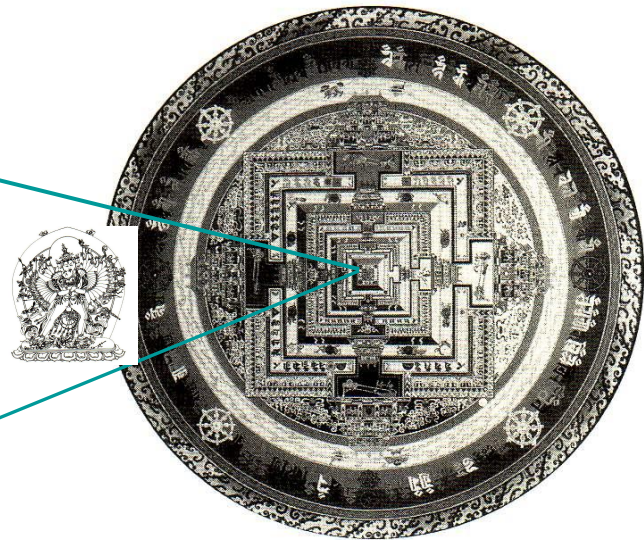
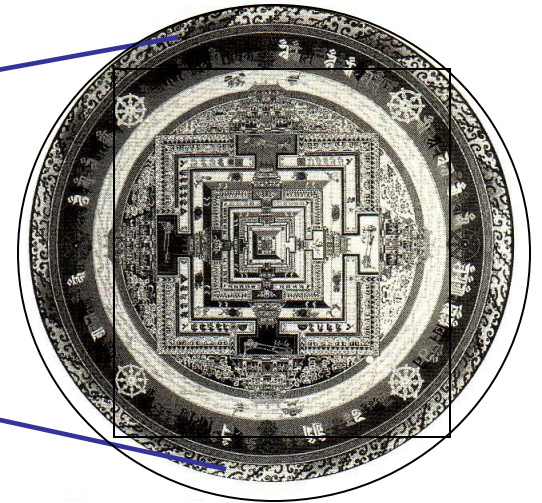
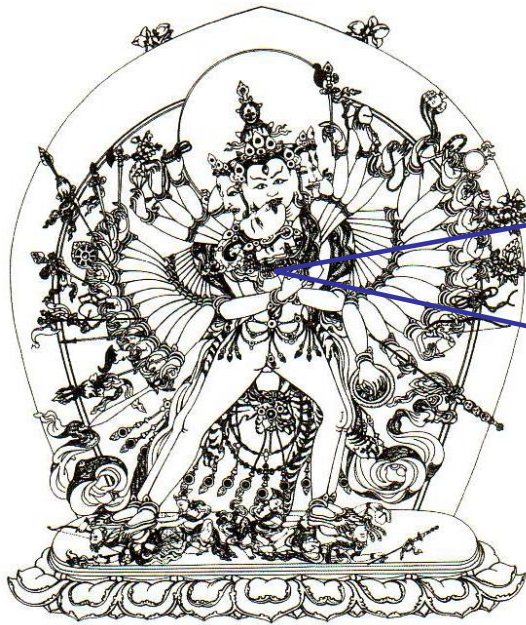
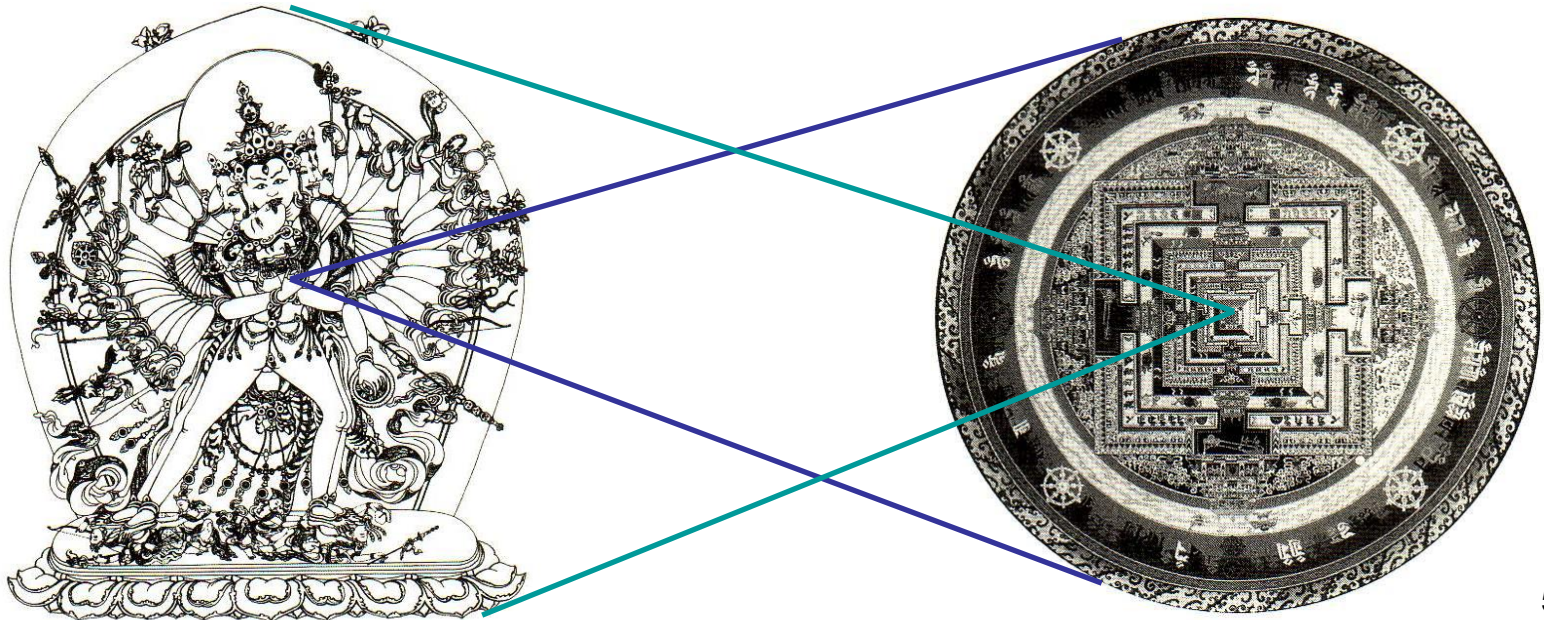


FIG. 134A: KALACHAKRA MANDALA
WITH DEITY AT THE CENTER

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.



○... "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.

Notebooks [15:6.93](#)



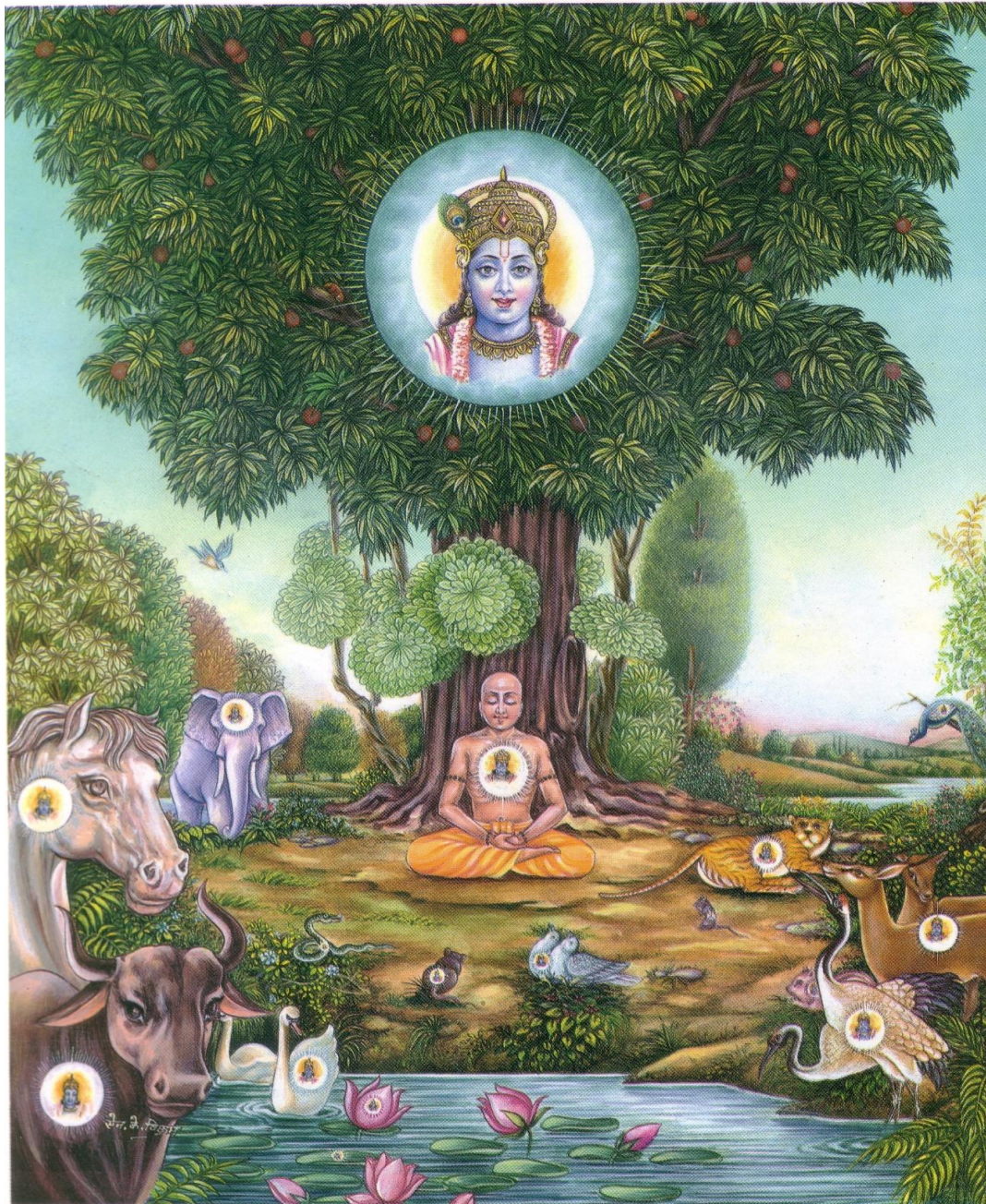
Enlightenment is
when a wave realizes
it is the ocean.

- Thich Nhat Hanh -



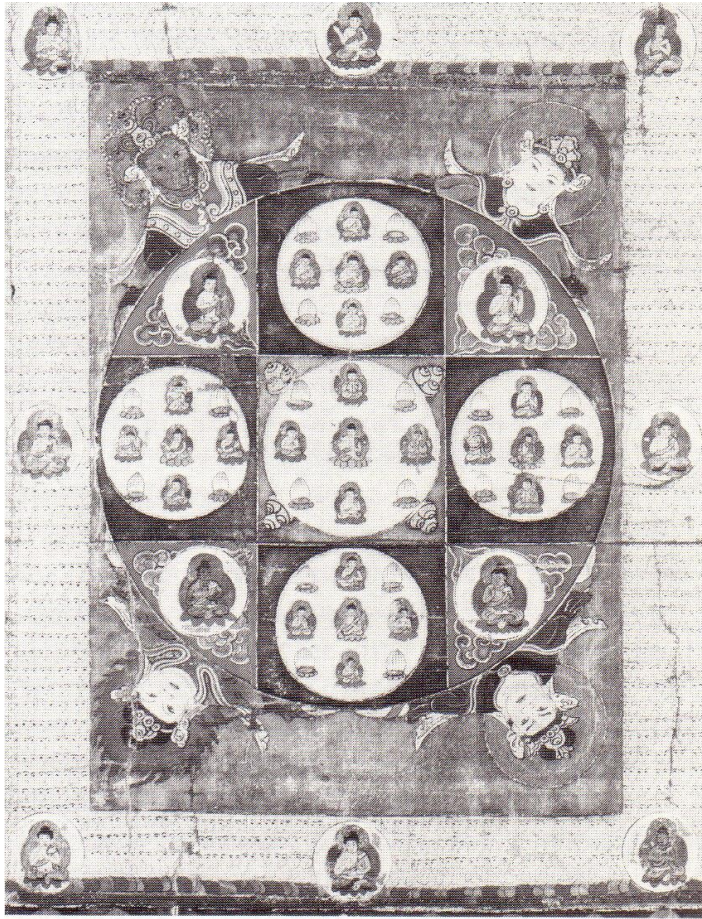
THE ECLECTIC MIND

A DATABASE FOR THE HUMAN RACE



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

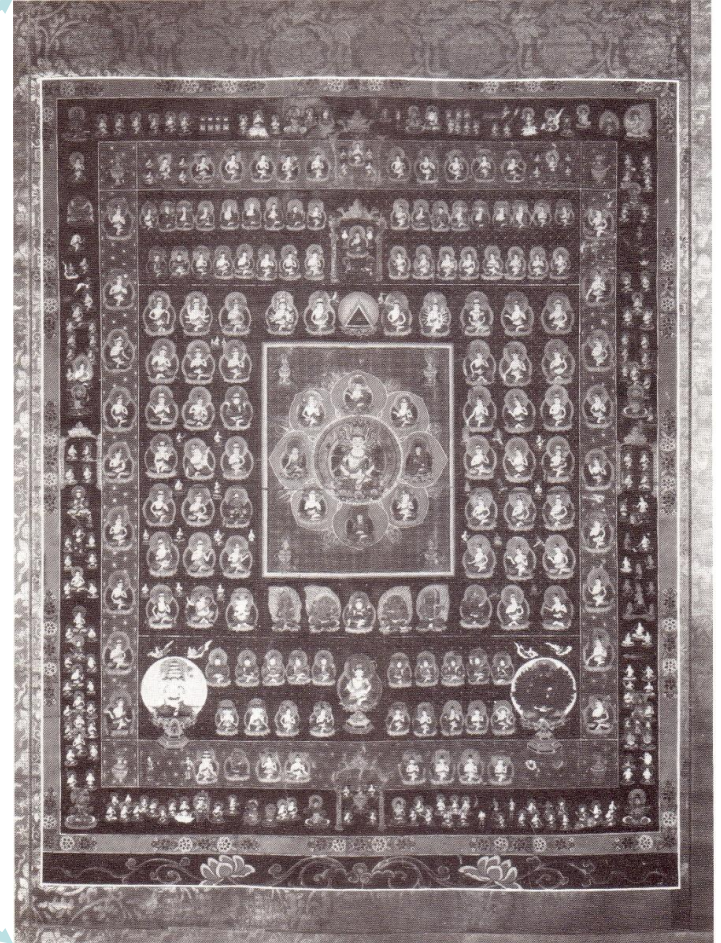
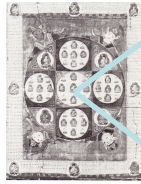


VAJRA: center



GHARBA: center

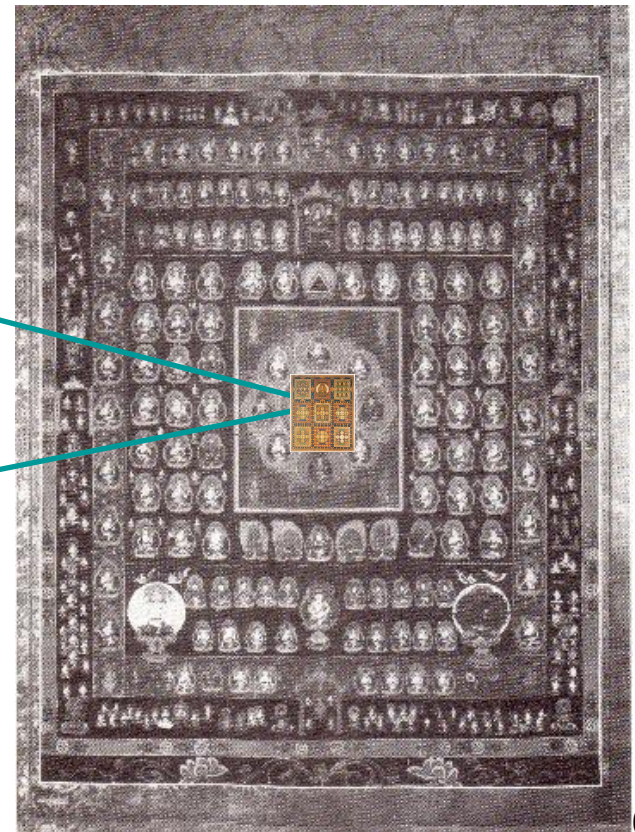
Gharba comes out of Vajra



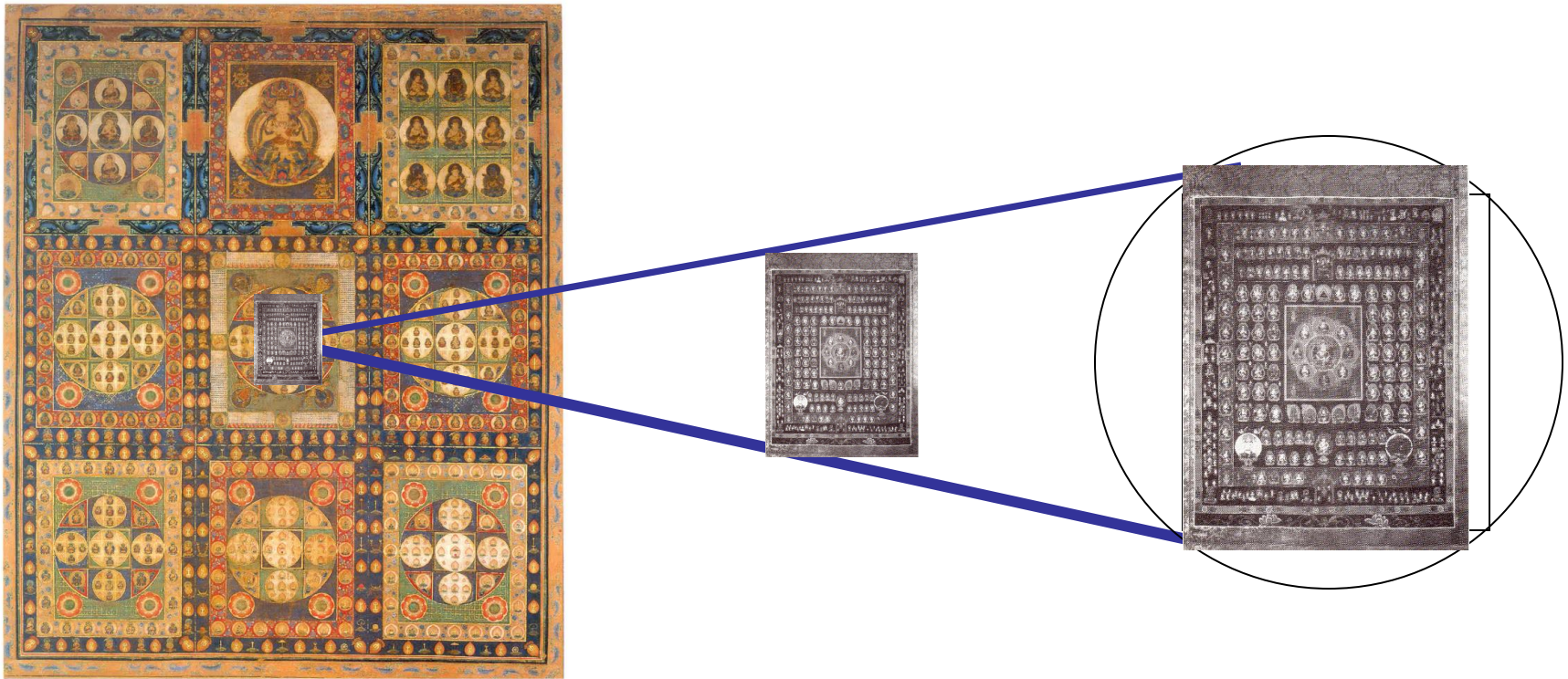
VAJRA (DIAMOND) – inviolable

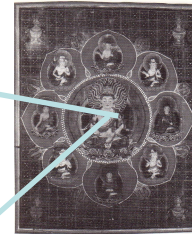
GHARBA (Womb/seed) – becoming

And at the heart of the sacred space of the womb-mandala (Soul) is a divine Vajra-wisdom (Nous-Idea).



At the Heart of the Vajra-Wisdom (Nous) mandala is the Gharba-womb-space (soul), and it unfolds from there.

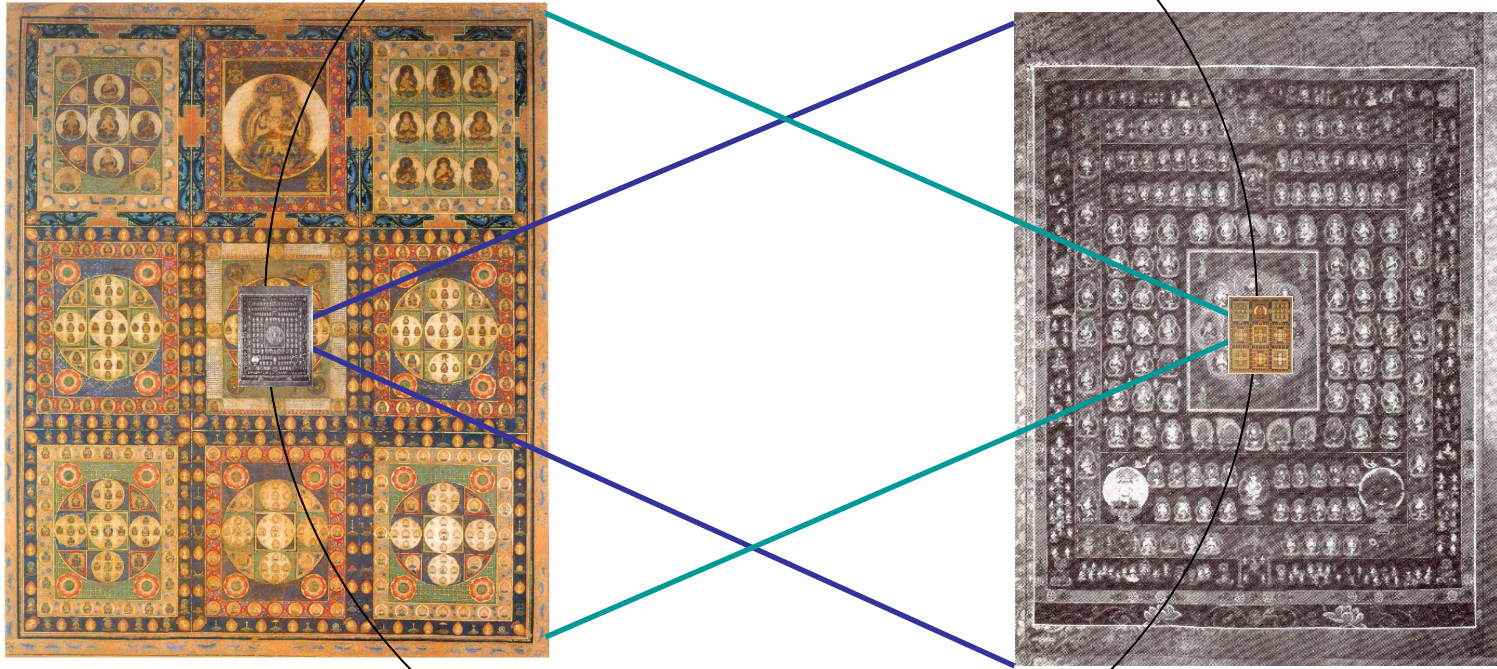


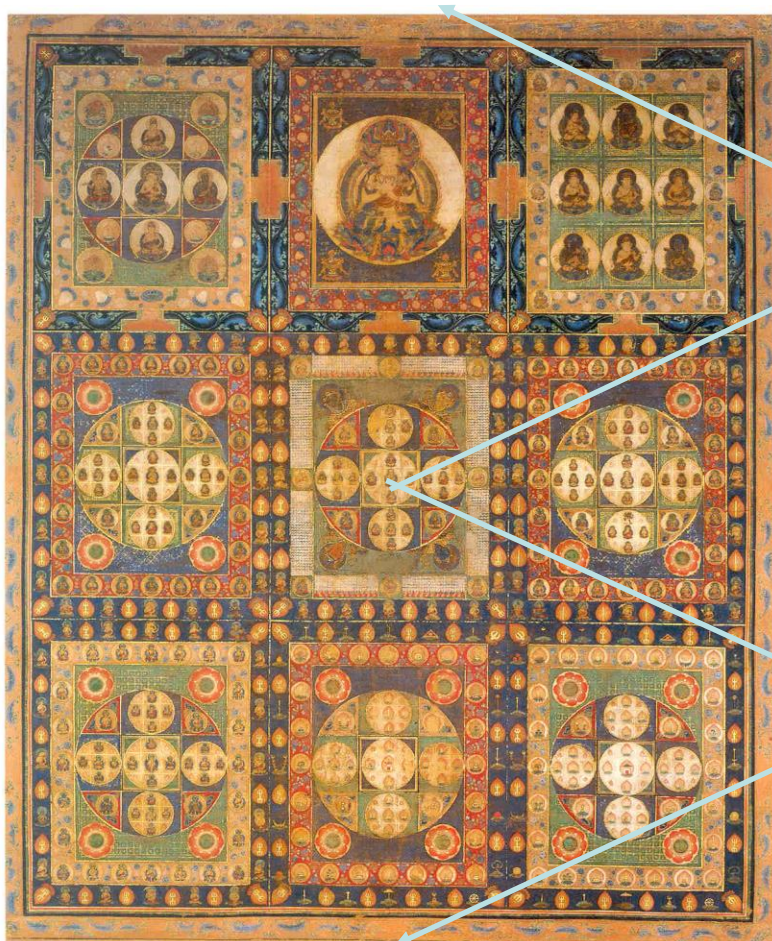


VAJRA (DIAMOND) – inviolable

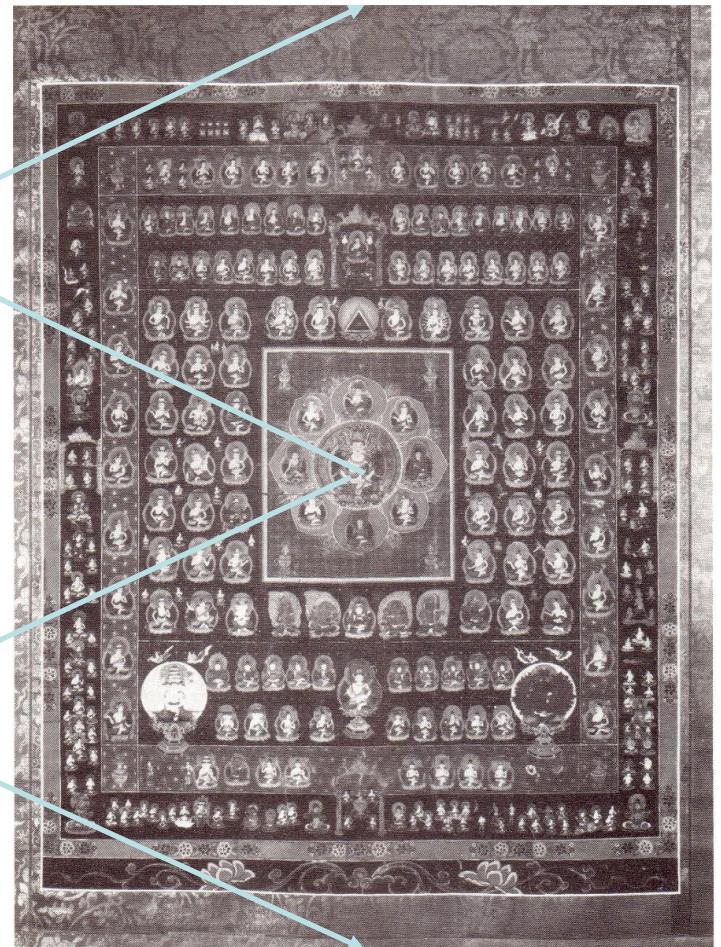
GHARBA (Womb/seed) – becoming

OUROBORIC

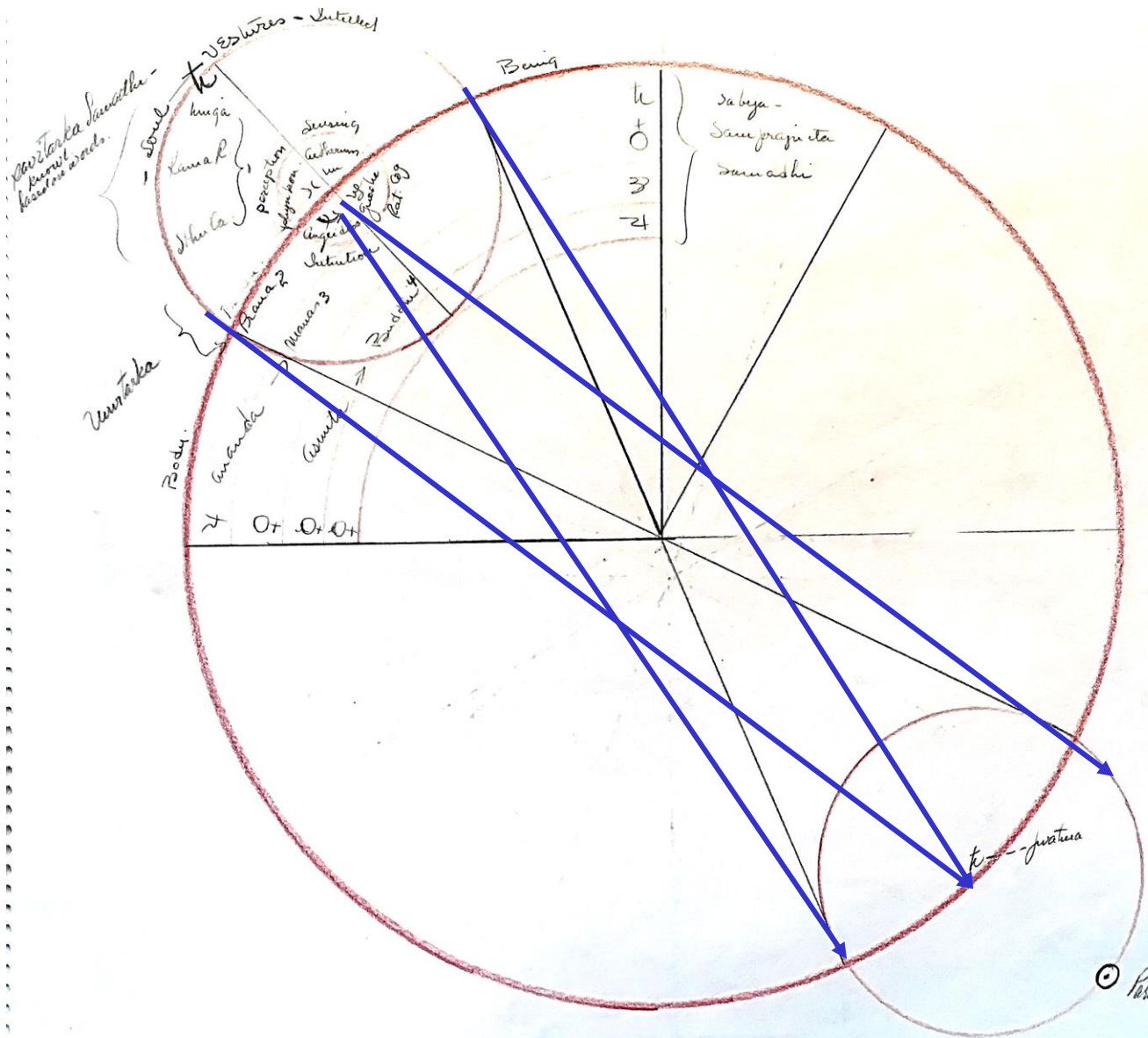




VAJRA (DIAMOND) – inviolable



GHARBA (Womb/seed) – becoming



© Paratantra

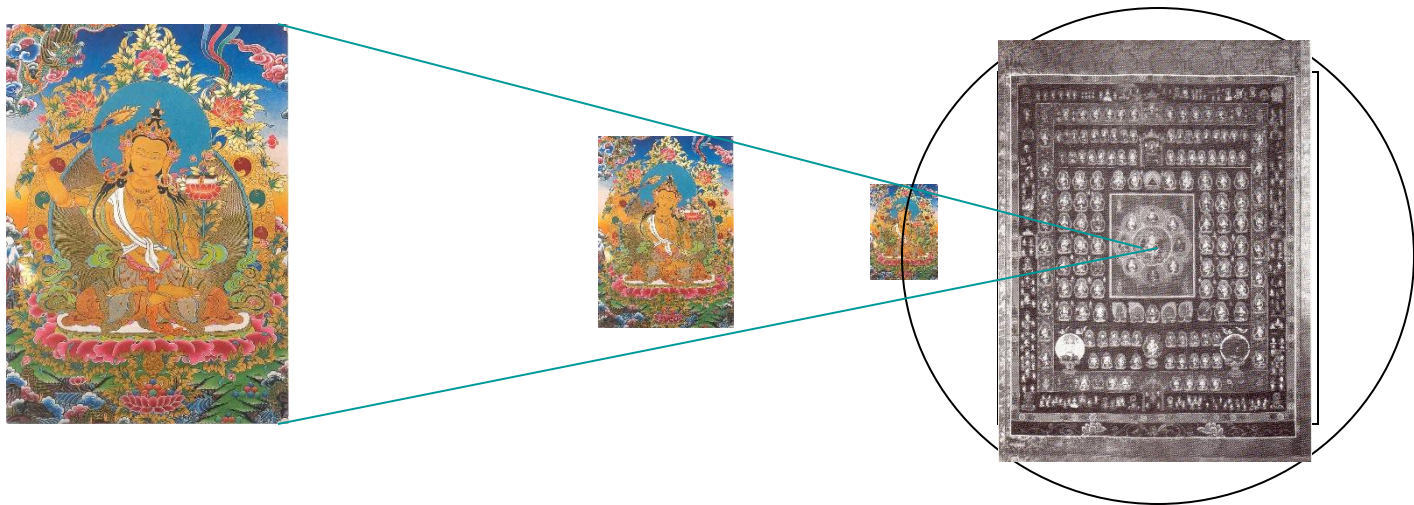
Manjusri Wisdom

What does
the sword
represent?

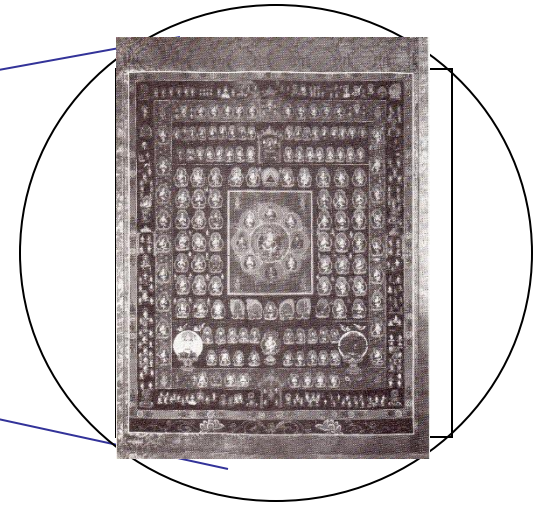


Symbolism/geometry

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

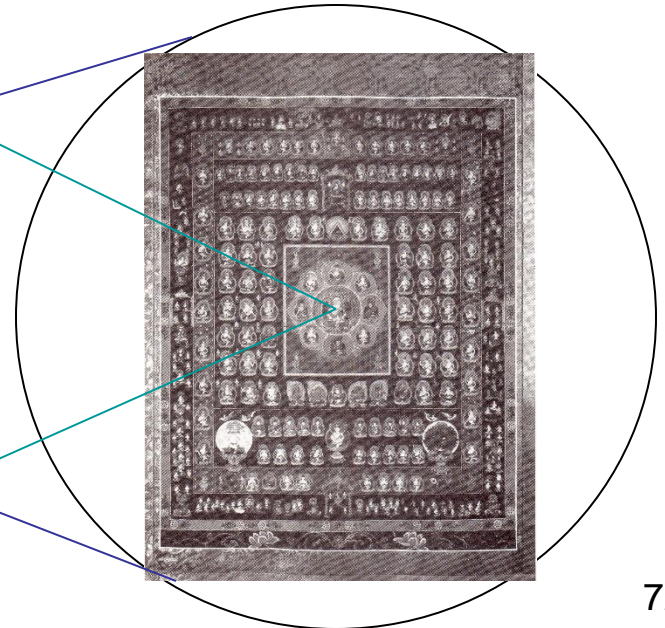
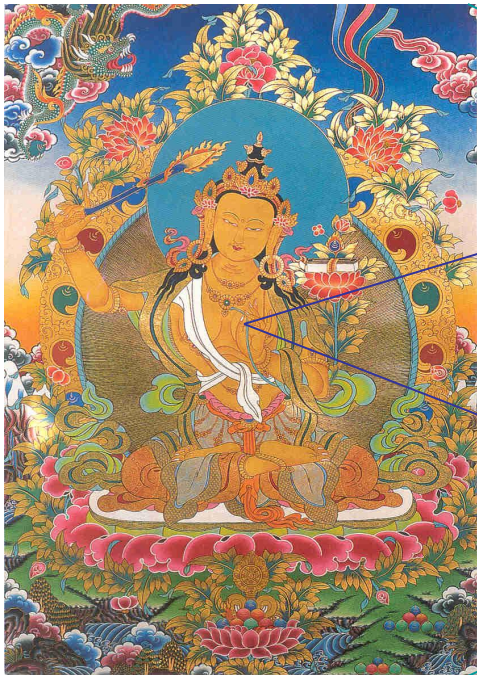


And at the heart of the wisdom quality is the sacred space of the mandala.



MANDALA SELF-SIMILARITY

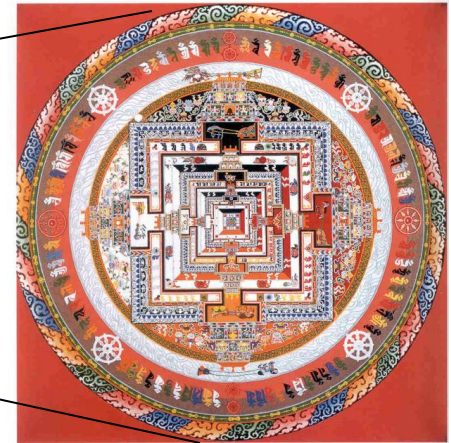
In the center of the mandala diagram is an image of the divine quality represented by one of the deities. At the heart of the deity is a copy of the mandala, *and so on*.



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.



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

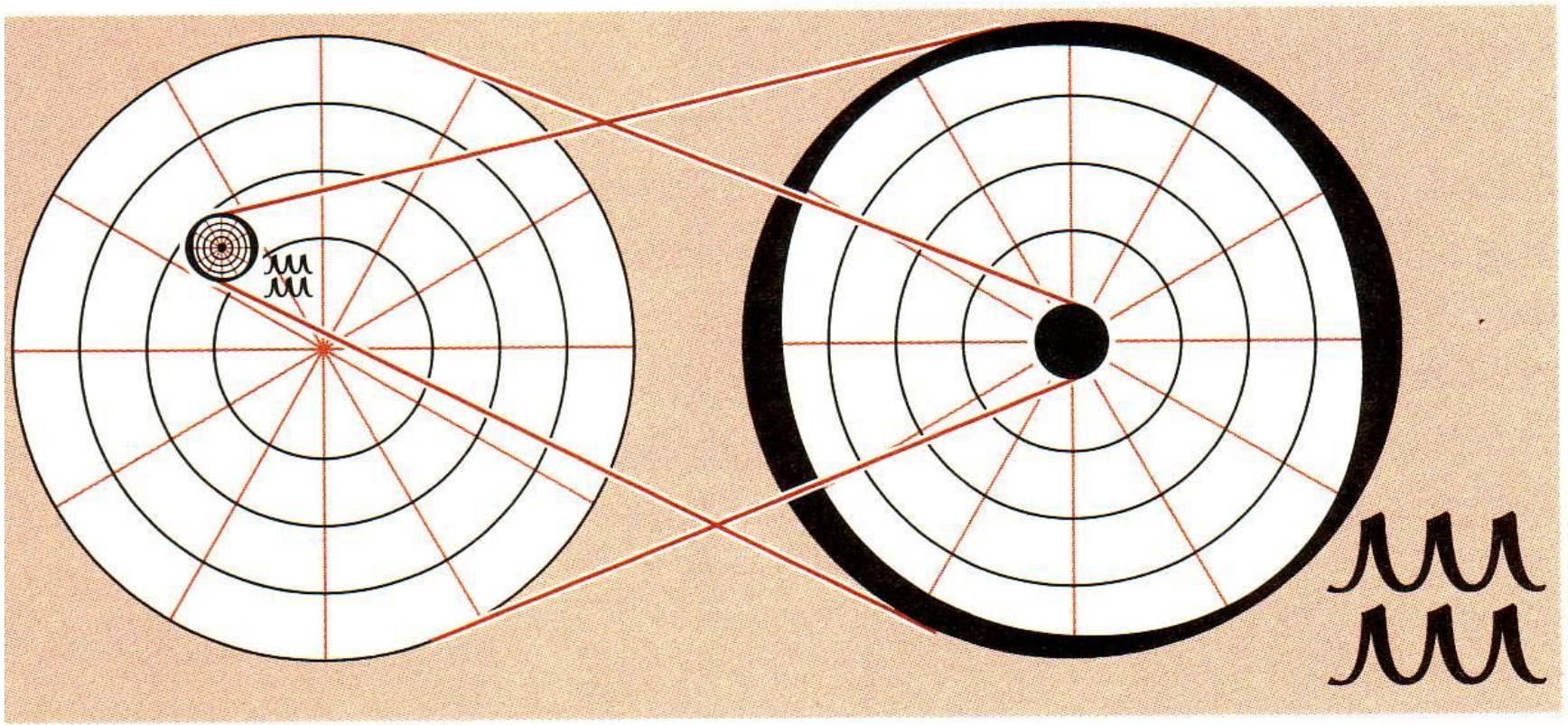
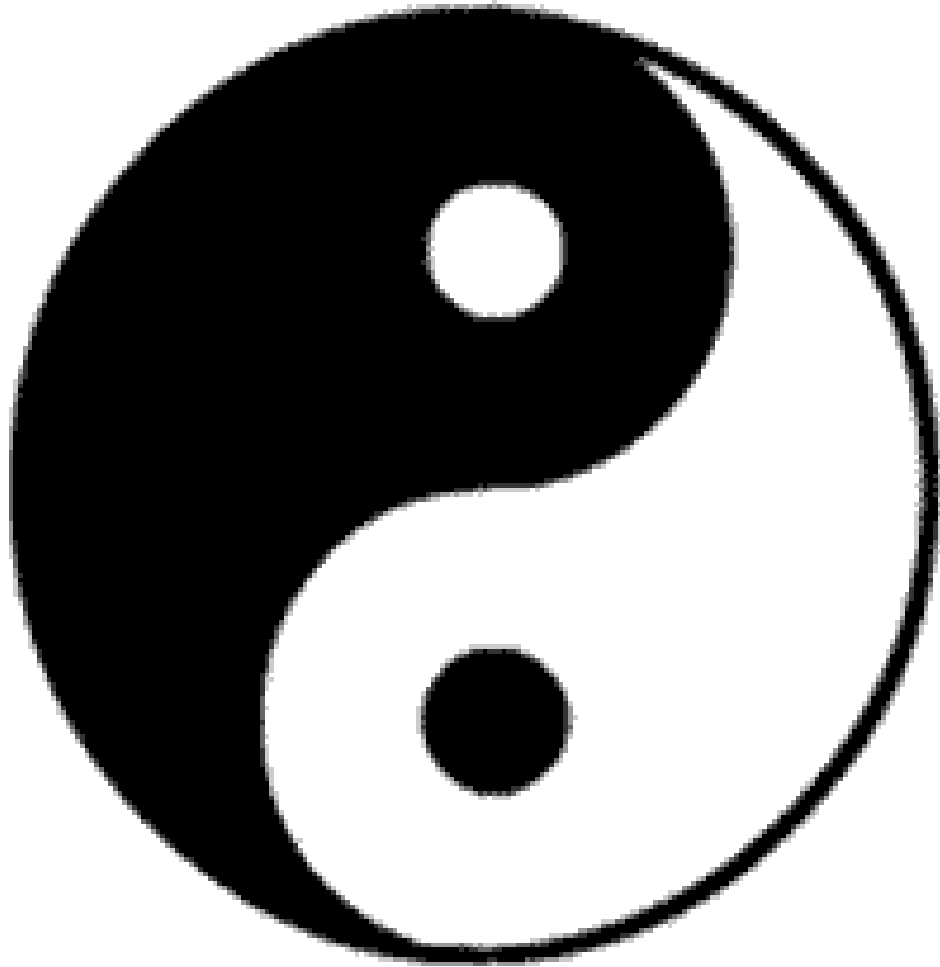


FIG. 133: \odot_{mm} IN THE ASTROLOGICAL MANDALA — ASTROLOGICAL MANDALA IN \odot_{mm}

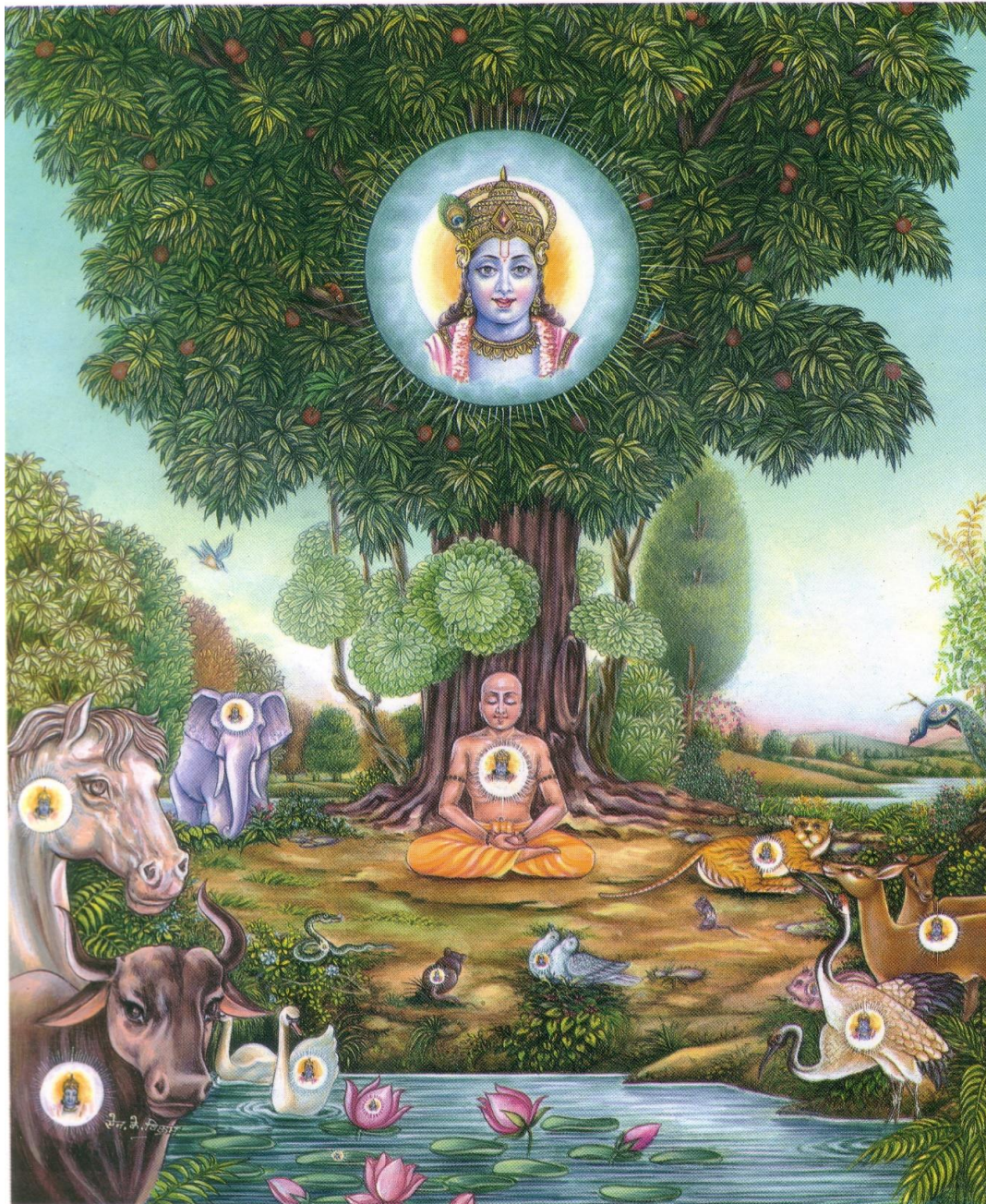


When duality is blended with, and within, unity it is the true *jivanmukta* realization. The One is then experienced as the Two but known to be really the One.
(P) 25.2.123



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
79



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



An ever-
active Mind
within an
ever-still
Mind--that is
the real truth,
not only
about God
but also
about man.
25.1.9



... The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. **Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe.**
26.1.220

When the masculine and feminine temperaments within us are united, completed, and balanced, ...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.

25.2.120



St. Francis of Assisi and St. Clare of Assisi
ATTRIBUTED TO DI BODONE AND ASSISTANTS
c. 1267-1337