

**Extraordinarily Beautiful: Anthony's
Visionary approach to Philosophy:
An invitation to the Beauty and Sacred
Space of the Mandala**

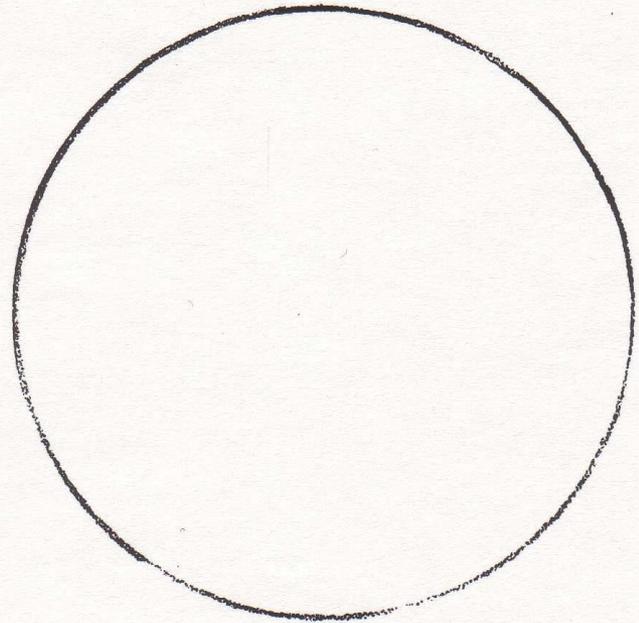
**CIRCLE SACRED
SYMBOL
MANDALA**



0 1 ∞



Cornell Class Reunions
JUNE 7-11



You cannot put It into any symbol without falsifying what It really is. Yet you cannot even mention It in any way whatsoever without putting It into a symbol. What then are you to do? ... 19.2.34

... For although the exact definition and direct explanation of words are unable to catch the whole of this subtle experience within their receiving range because they are turned into ordinary human intellectual emotional and physical experience, **they may nevertheless evoke an intuitive recognition of its beauty; they may suggest to sensitive minds a hint of its worth and they may arouse the first aspiration towards its attainment for oneself. 28.2.59**

What was Anthony doing?

The Real is Continuous with its Appearance:
Mandala shows the Continuity of Reality and App
Sage shows us the Mandala.

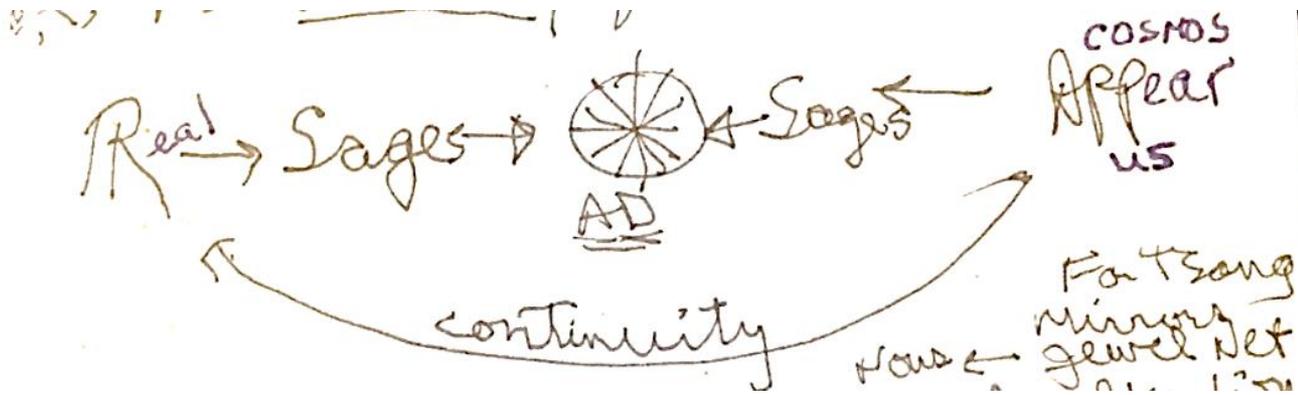
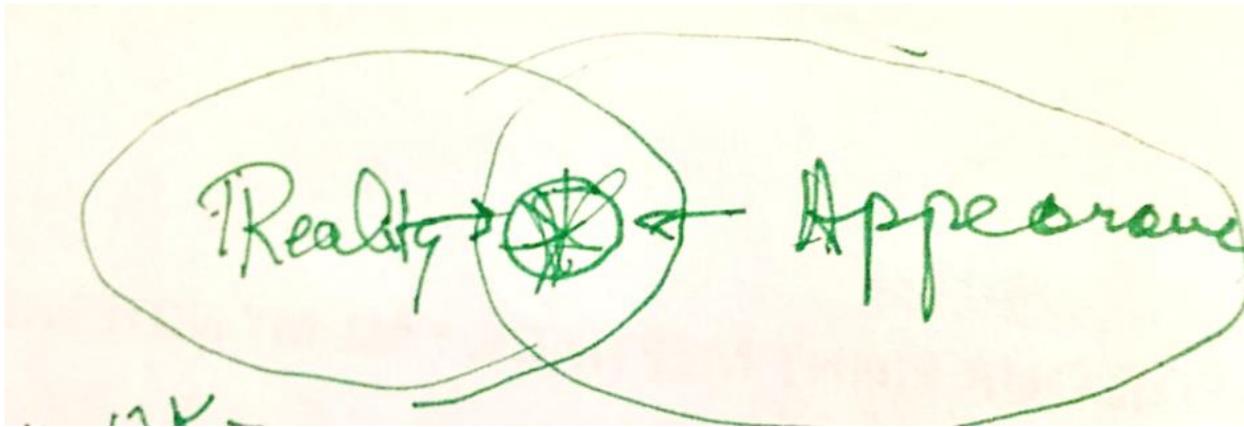
Through thinking to go beyond thinking:

A suggestive inquiry not a final fixed metaphysics.
Appreciate the Mystery.

Simplicity the other side of complexity.

The absolute necessity of what has no use.

For the joy of it.



It is our belief that the astrological mandala is a fragment of an archaic wisdom, devised by persons of sapiential dimensions. **These diagrams will allow us to juxtapose philosophy and astrology in such a way as to reveal that the sensible universe and its starry host is the primordial living scripture that embodies the wisdom of primal principles--principles that are as far beyond it as the heavens are beyond the earth--and that the basis of astrology is an acquaintance with the wisdom-knowledge that sustains the cosmos.**

In this juxtaposition, we will distinguish philosophy and astrology from one another, define the terms of each, and illustrate how they combine in manifestation as mutually-implicating elements of a single whole. *Astronoesis Intro*

JUXTAPOSING Philosophy and Cosmology

Cosmological mandala for Philosophy: Using the symbolism of astrology we ground the metaphysics in the cosmos. The details of the One and Many in Plotinus: using geometry, number, words, glyphs.

Philosophic basis for Astrology: a philosophic basis for Astrology and “spiritual psychology.” Cosmic Epistemology: How the Ideas come to Valois.

Mean-ing in/for the Individual: you become Wisdom “Real is continuous with its appearance.”

Juxtapose and synthesize traditions

Mandala: Anthony to carry out his program of juxtaposing and synthesizing different traditions, in a “symphony of philosophy.”

Unific in the center

Infinite views of the radii

Greater wholeness of circumference

PB quote on “now after 5000 years”

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

--Anthony Damiani. AD Supp 596

The symbolism proffered to us in the cosmic mandala is the most comprehensive and integral approach to philosophy that is at current available. Within the compass of our understanding--yet transcending its limitations and revealing the possibility of a more universal language. It includes the subject-object dichotomy yet is suggestive of a more intimate resolution. Its amplitude may resolve some of the most perplexing and profound problems of existence and knowledge. *[Anthony Damiani supp 622]*

Its very nature demands that human preconception be put aside. The attempt to perceive through this manner produces thought that forces us to exclude boundaries. Truly a trying to understand rather than a claim to have done so. Philosophy as wonder--and the insight into that wonder--will produce for us the inspiration for our daily and ordinary lives.

. [*Anthony Damiani supp 622*]

The Enneads are formulations of Plotinus' intuitive realizations of ultimate truths to which only our inner being may respond. We must let the Logos in our soul absorb the impact and assimilate the meaning of his intuitions prior to allowing our critical and egotistical intellect to pounce upon them. In other words our mental activity must be stilled, so that the Silence within can receive the passage in question without coloration. *AD Intro to Astronoesis*

#o **Mandala Dynamical Process**

[SEE: [MANDALA INTRO.pdf](#)]

The sanscrit *mandala* is translated into Tibetan as *dkil-khor*: which literally means “center-circumference.”

Also: *dkil-khor* has the added meaning “to grasp the essence.” :

“It is a process of circulating (circumference) our experience in order to distill the essence (center).” [*Losang Pema monk/scholar*]

You Become Wis-dom.

Mand, related to mundus, also means a ***world***: it is a map of the Cosmos: shows the relation of inner and outer: of you and cosmos; visible and invisible.

Mandala is a ***sacred space***, and the container, within which we are transformed-- and it is the sacred space of your own mind.

Mandala is a symbol of ***wholeness***, Holiness, and the relation of whole/parts

DEITY: A mandala represents philosophical and deific principles and their dynamic interplay by spatial and sequential arrangements

The Gods are both symbols of particular forces and beings dwelling on higher planes. 26.4.243

- In summary, three passages in The Theory and Practice of Mandala by Giuseppe Tucci suggest philosophical problems which are symbolized by the mathematics of the mandala:
 - the relation of the One to the Many,
 - the structure of the World-Idea, and
 - the relation of the individual mind to the universal.

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

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

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

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

C. The mandala represents the individual mind or microcosm as well as the Universe, a symbol for *the reintegration of the individual mind back into the cosmic Mind.* Circulating and distilling process (see Pema quote).

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

Mandala represents the process of transforming the mind: a process *in which* we are transformed, and *into which* we are transformed.

As Jung says, the mind is the transformer and the transformed.

restore wholeness. **ET: Healing and Wholeness.** align/tune individual to Cosmic. accessing and expressing.

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

--The Message of the Tibetans. Arnaud Desjardin

Perhaps the most comprehensive symbol bequeathed to us in our attempt to penetrate the formless is the cosmic mandala or horoscope. The meaning of symbol here must be taken in the largest sense. Firstly, it is **multivalent** (by this we mean it has many frameworks included within one comprehensive framework and vice versa, that one would be included in the many). Secondly, the symbol is a **revelation** of reality-through it reality speaks to us. Yet another meaning of the symbol is that of a vehicle for the **transformation** of the lower empirical mind to higher stages of abstraction. A good beginning to this notion has been given to us by Jung in his concept of the transcendent function. The symbol is an approach to the realm of the formless. –AD supp 625

Can you Mandala

Circulates—distill. Conceal→ reveal God

Grow and Know: mental/spiritual

Don't take it personally: personification,
cosmification

Align, in tune with Infinite.

Distintegration→ integration, wholeness,
MGU

Contradictory→complementary

Symbol: Slogans

Imagination: Magical intermediary.

Continuity and complementarity (infinite and finite)

Re(ve)al and conceal... Tincture

Mean-ing. Allows the beauty to shine through

Simplicity the other side of complexity-profundity.

Opaque to Transparencize experience—not remove it.

Multivalent: determined enough and open enough

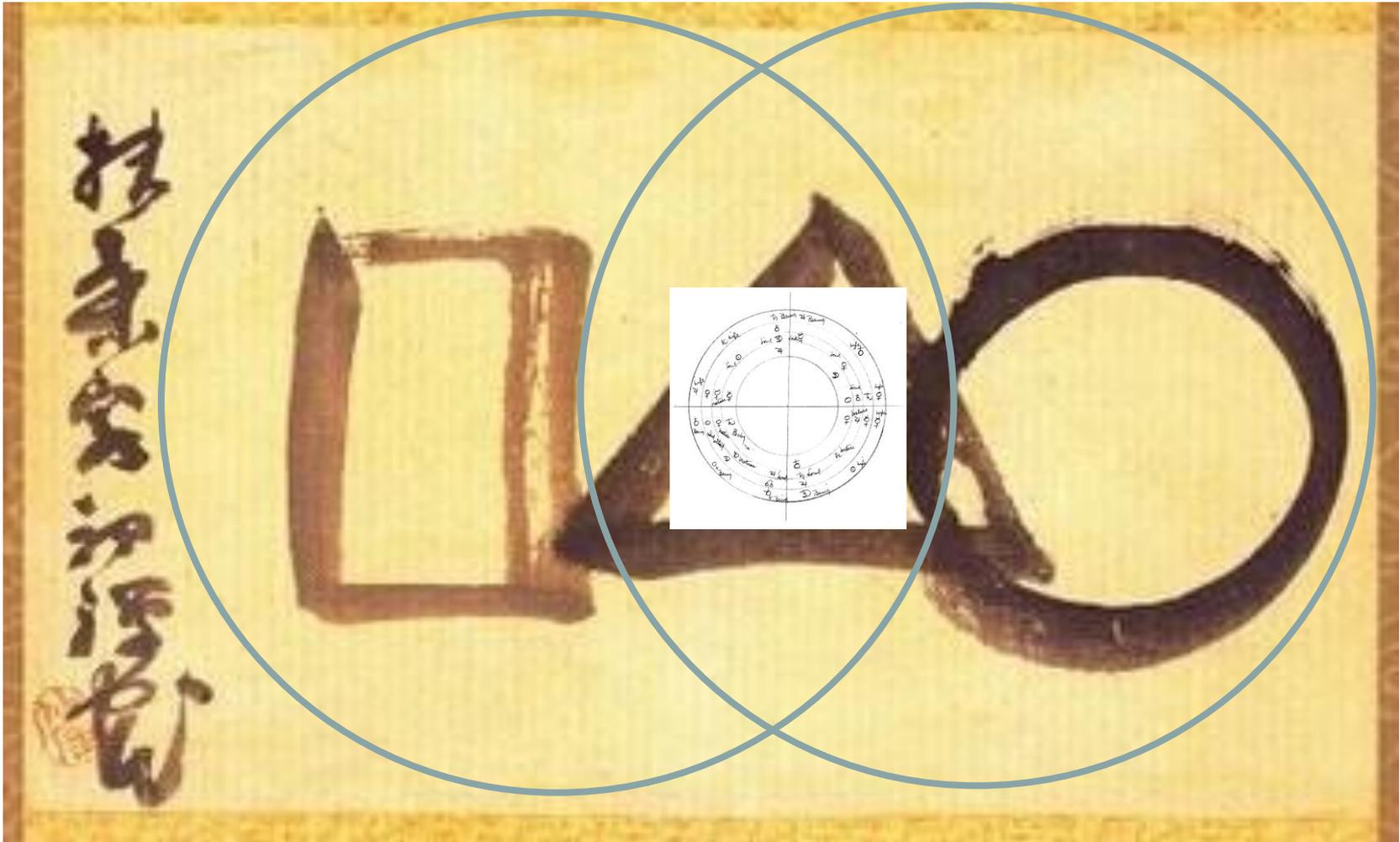
Consciousness disguised as a person.

God is in each in disguise. Remove the veil and see.

Sacred: see all as state of mind that invites.



Mandala / Vesica



ANTHONY THREE MANDALA CONTEXTS

Three meanings of the mandala from Tucci also suggest to us three contexts used by Anthony:

- A. The ***metaphysical chart***, the Nous or divine mind as the "divine Ideas."
- B. The ***Cosmic mandala*** as a "theophany of radiating Intelligences."
- C. The ***natal horoscope*** and transits as meanings/degrees; "you become wisdom."

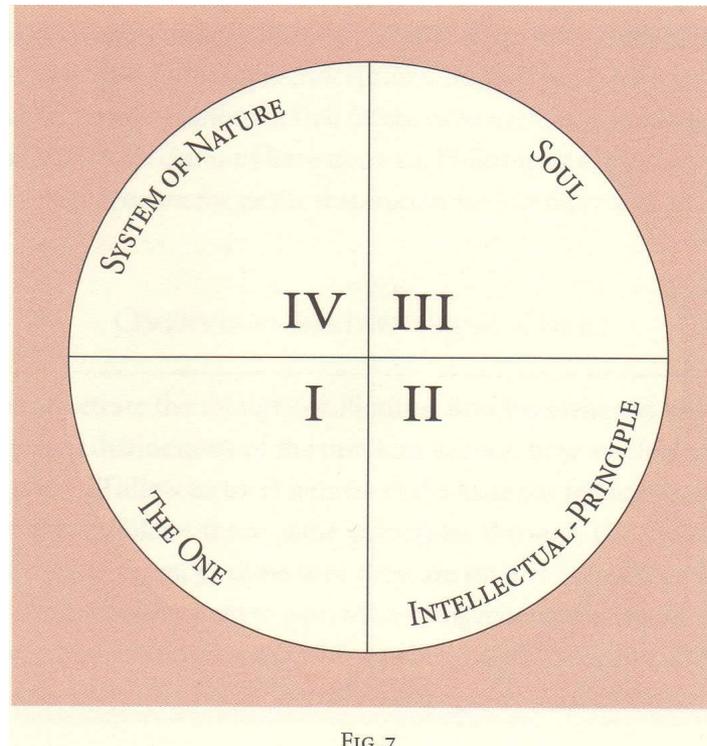
Anthony's Metaphysical Mandalas :

- Sacred Geometry
- Philosophic Number
- Juxtapose Glyphs and images from Cosmology /Astrology with Philosophy
- Words

A. A: Metaphysical: One and Many

Take the complexity and simplicity of the One, of metaphysical infinity, and make a mandala image.

<http://averysolomon.com/wp-content/uploads/2021/11/Anthony-Damiani-prelude-Mandala-Excerpt.mp4> to 2:20 actually intro, not prelude: “mandala...”



[[THIS AND NEXT are repeat of the web AUDIO/TEXT]]

We begin with a quotation from 5.1.10:

[We have shown the inevitability of certain convictions as to the scheme of things:]

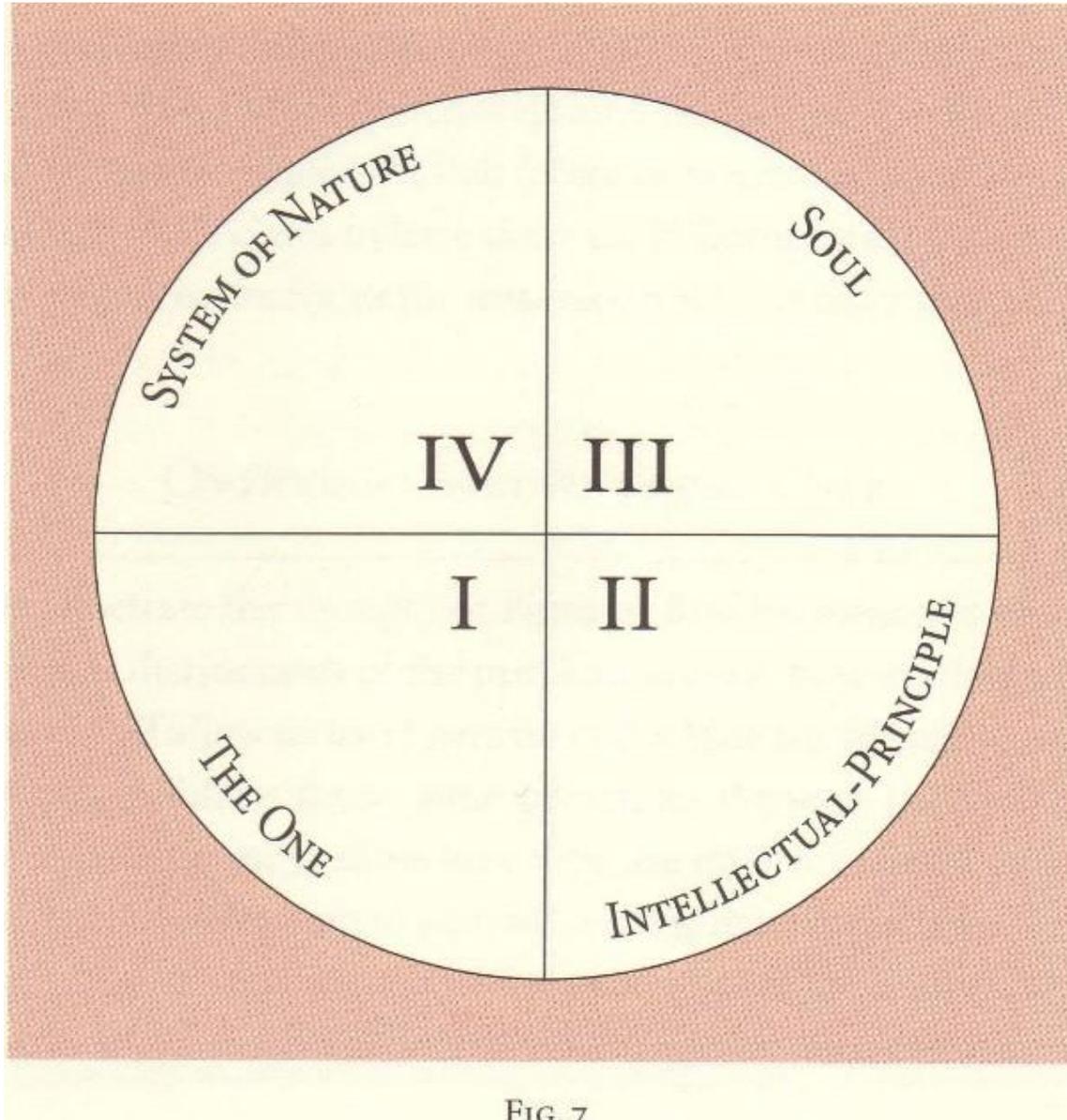
“There exists a Principle which transcends Being; this is The One, whose nature we have sought to establish in so far as such matters lend themselves to proof. Upon The One follows immediately the Principle which is at once Being and the Intellectual-Principle. Third comes the Principle, Soul.

Now just as these three exist for the system of Nature, so, we must hold, they exist for ourselves. I am not speaking of the material order--all that is separable--but of what lies beyond the sense realm in the same way as the Primals are beyond all the heavens; I mean the corresponding aspect of man, what Plato calls the Interior Man.” 

We can pictorialize the preceding quote by taking the astrological mandala or wheel and divide the circle into four quadrants. The first symbolizing the One; the second intellectual-principle; third soul, and the fourth, what Plotinus calls The system of Nature or cosmos. So we have the three pure hypostases and the cosmos.

This schemata will be more than a useful device to objectify our thinking only. Later on, as we shall see, it will become a mandala in the true sense of the word. t9

METAPHYSICAL CONTEXT



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.

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

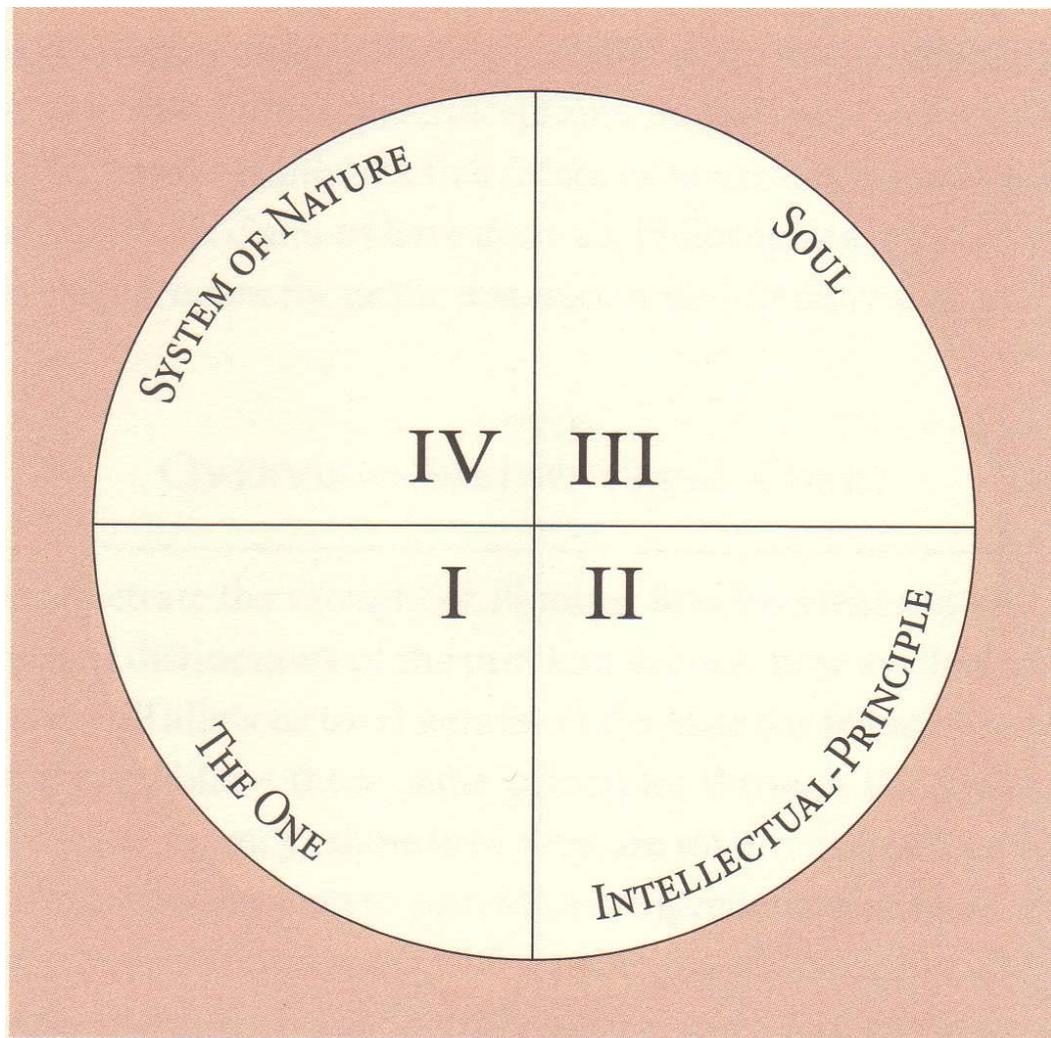


FIG. 7

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]*

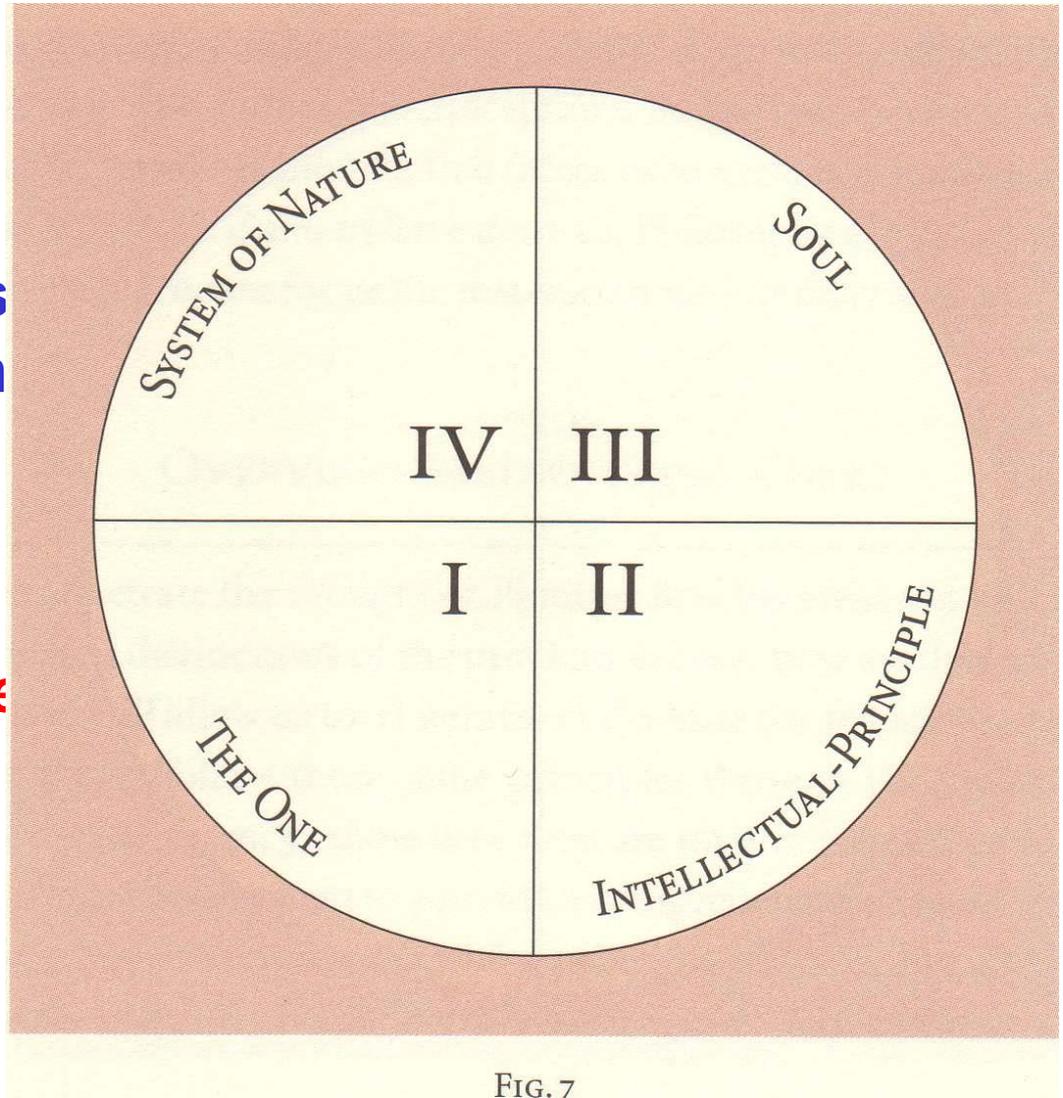


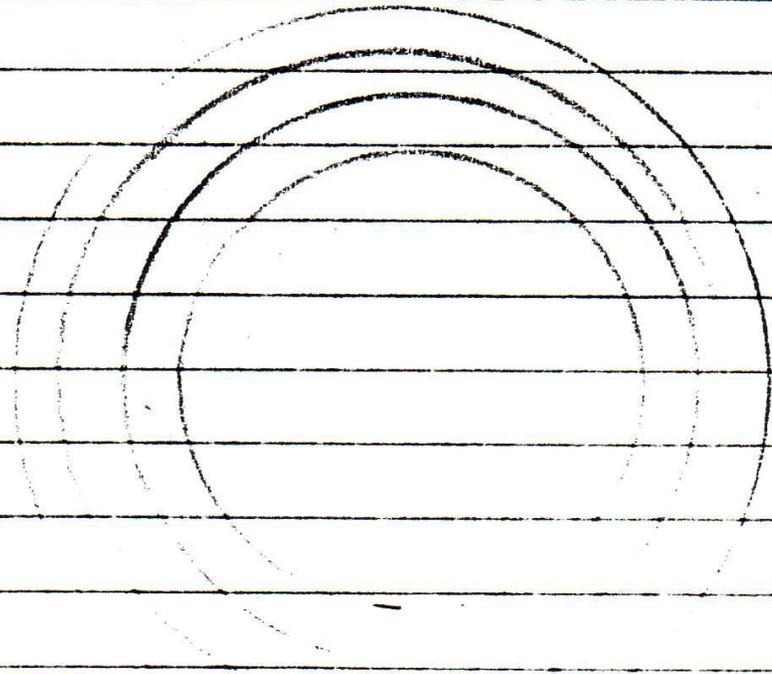
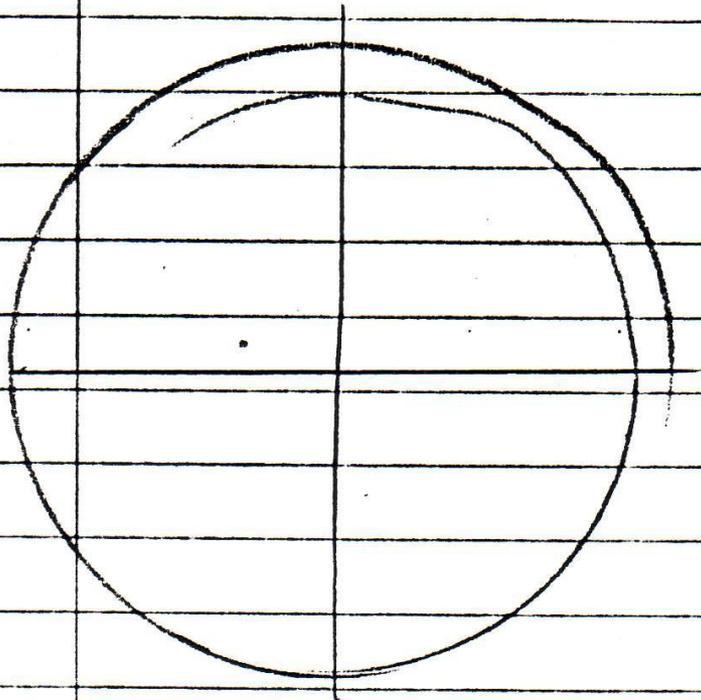
FIG. 7

Substance and Function:

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

SUBSTANCE AND FUNCTION [Supp 638-640]

We could also pictorialize this passage by means of 4 concentric circles: the outermost circle representing the Intellectual -Principle, followed by the separative intellect which is also part of the IP, the third ring stands for Soul, and the Fourth for Body, or the entire System of Nature. For the present we will let pass this seeming discrepancy--explanation would be premature at this point. AD supp 638-640



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

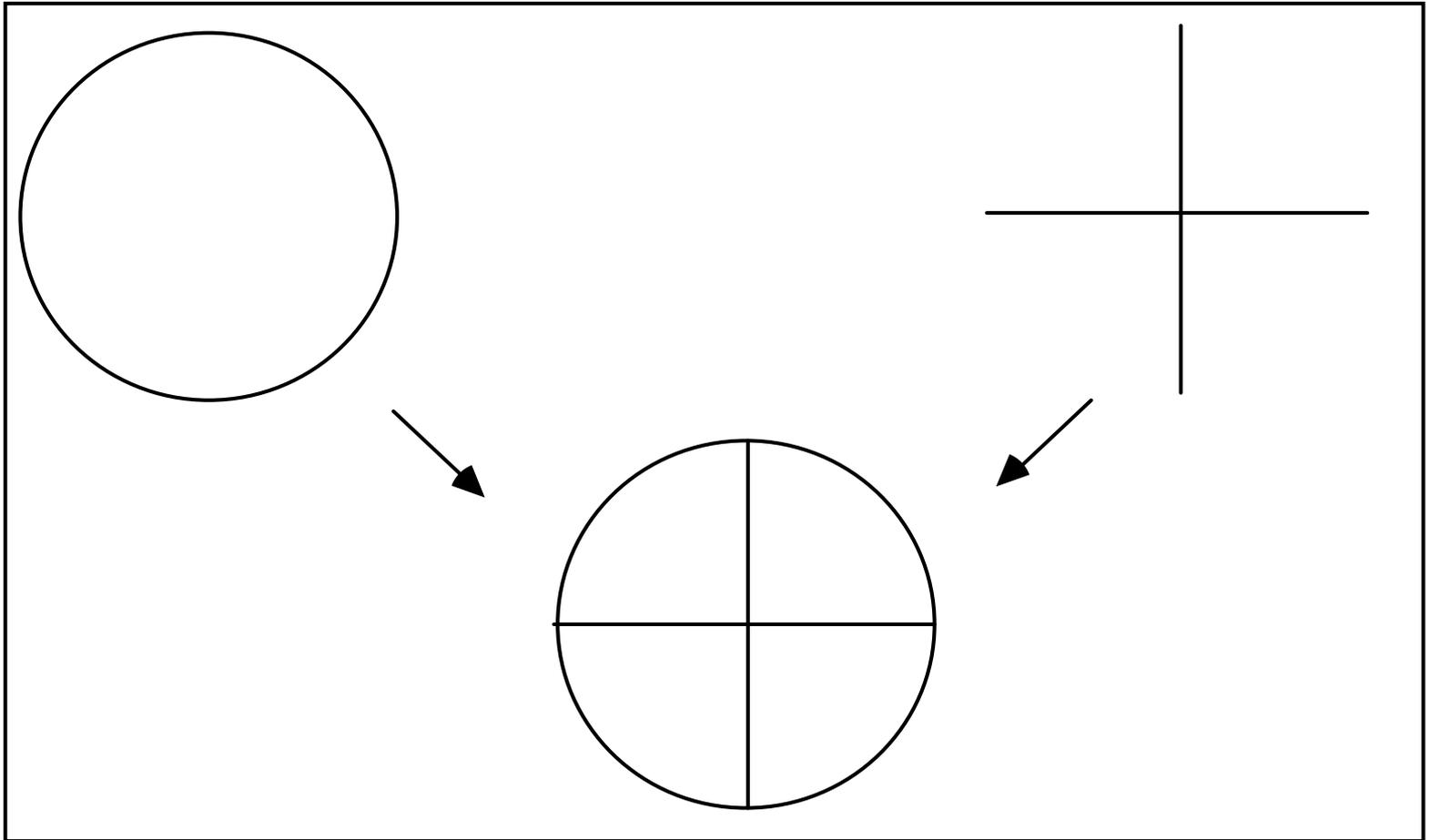
Combined, this allows us to conceive both viewpoints functional and substantial simultaneously [I201 top]

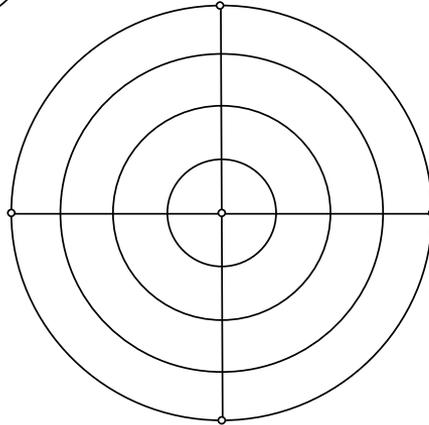
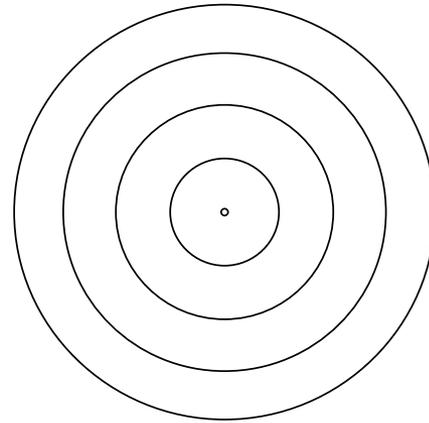
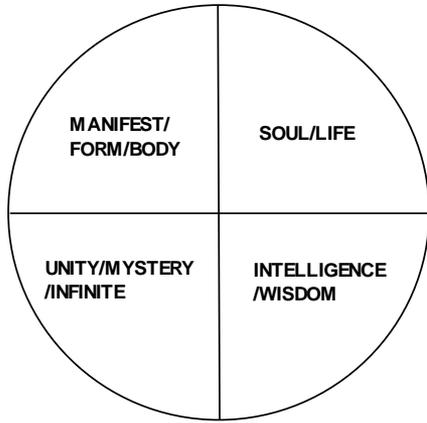
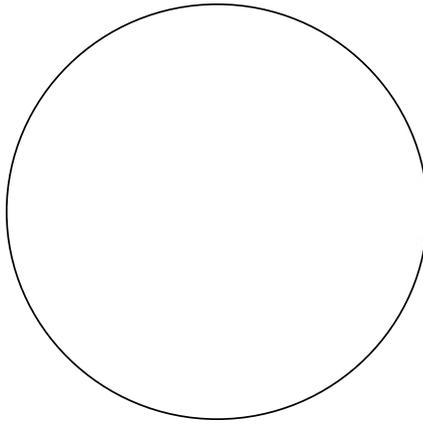
The static integrity of each of the quadrants permits us to speak of it as substance (ie intelligence) whereas the four circular forms represent the dynamical or the functioning of this intelligence. Taken in themselves, either of these points of view is an extreme, and our method is to superimpose or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

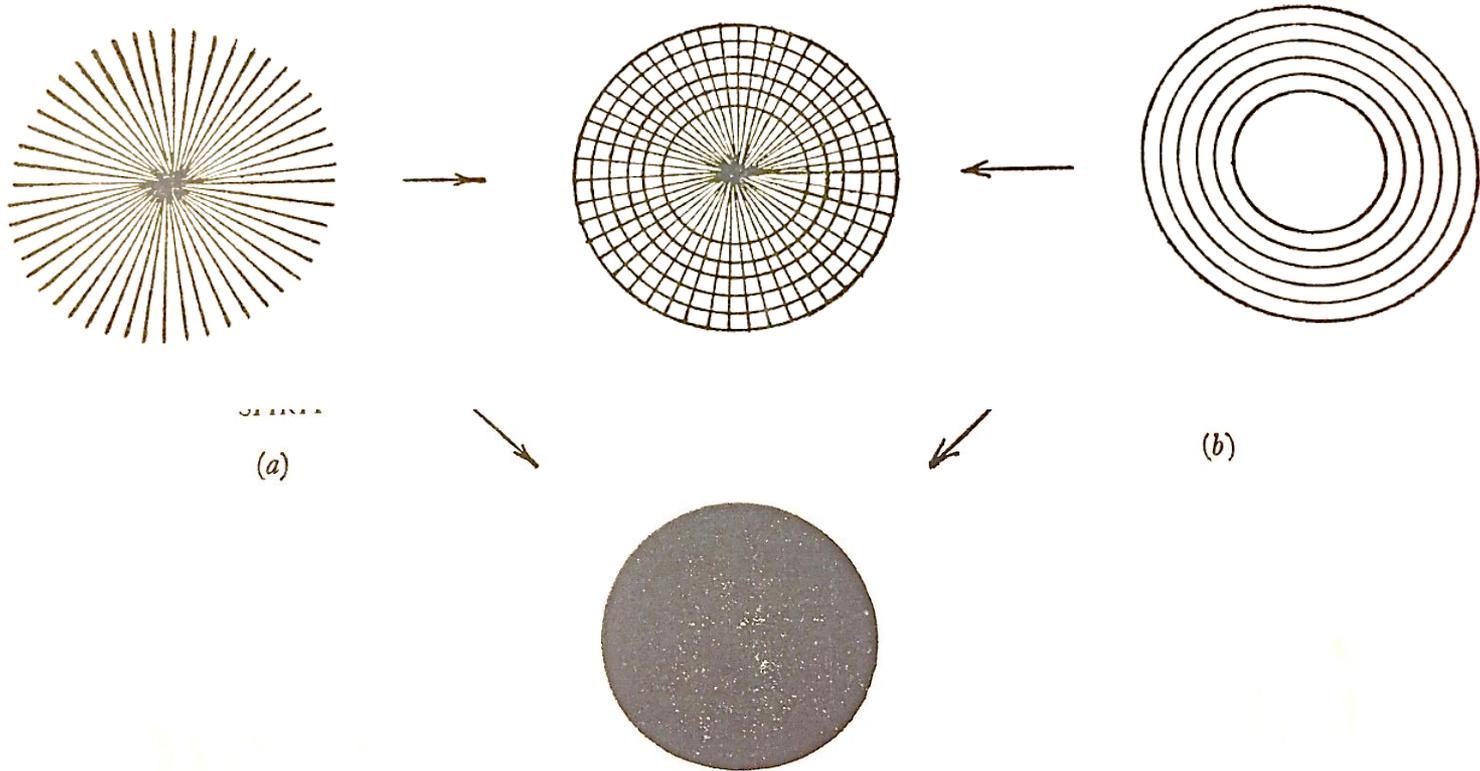
Subst/Fcn and many details of AD mandalas BEST IN HERE:

- **mandalas for November > mandala intros 6 > ### 10 INTRO TO AD MANDALAS ## ALL revising 2020 2021 USING PPT marked have printout 96p**

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







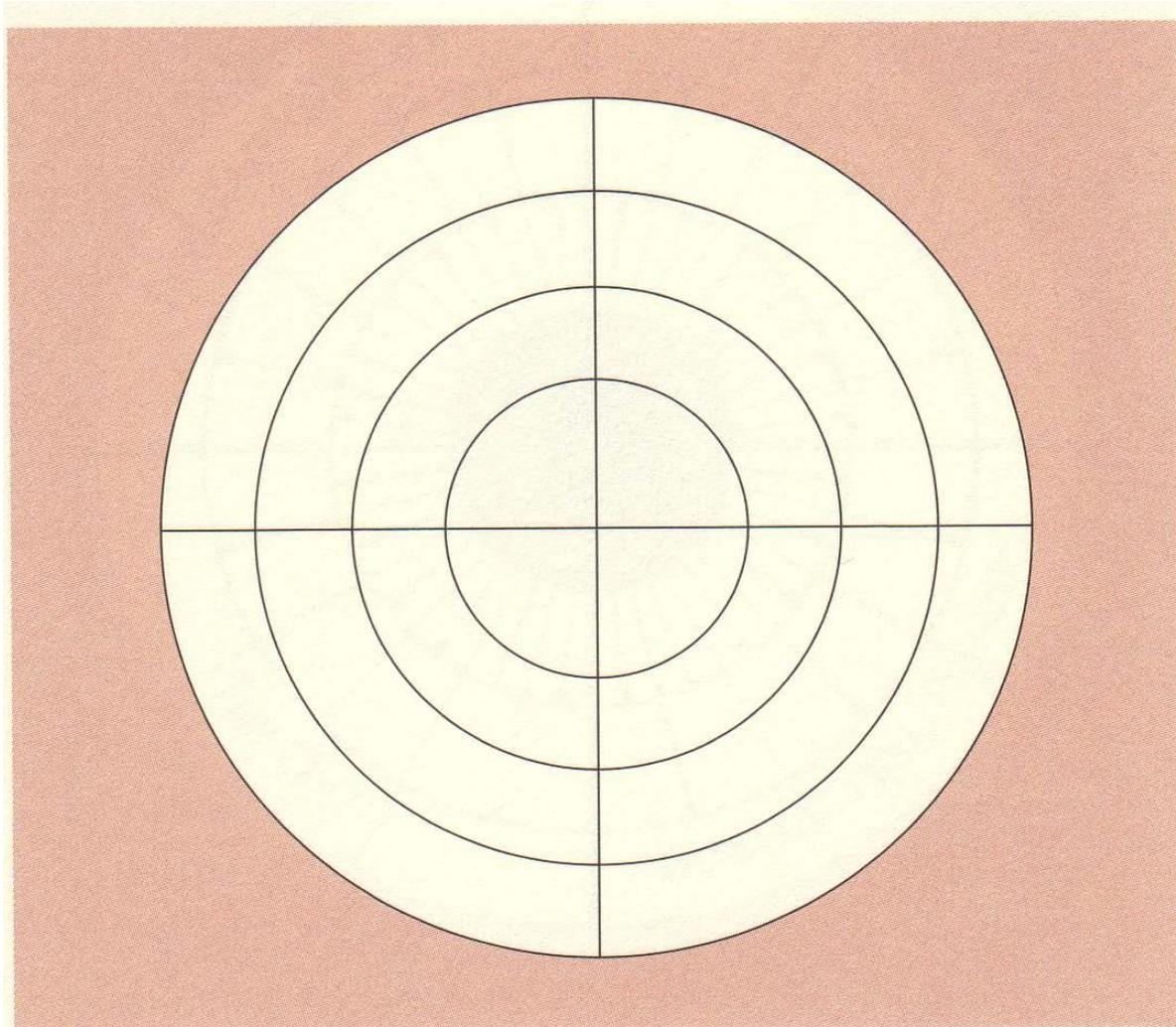
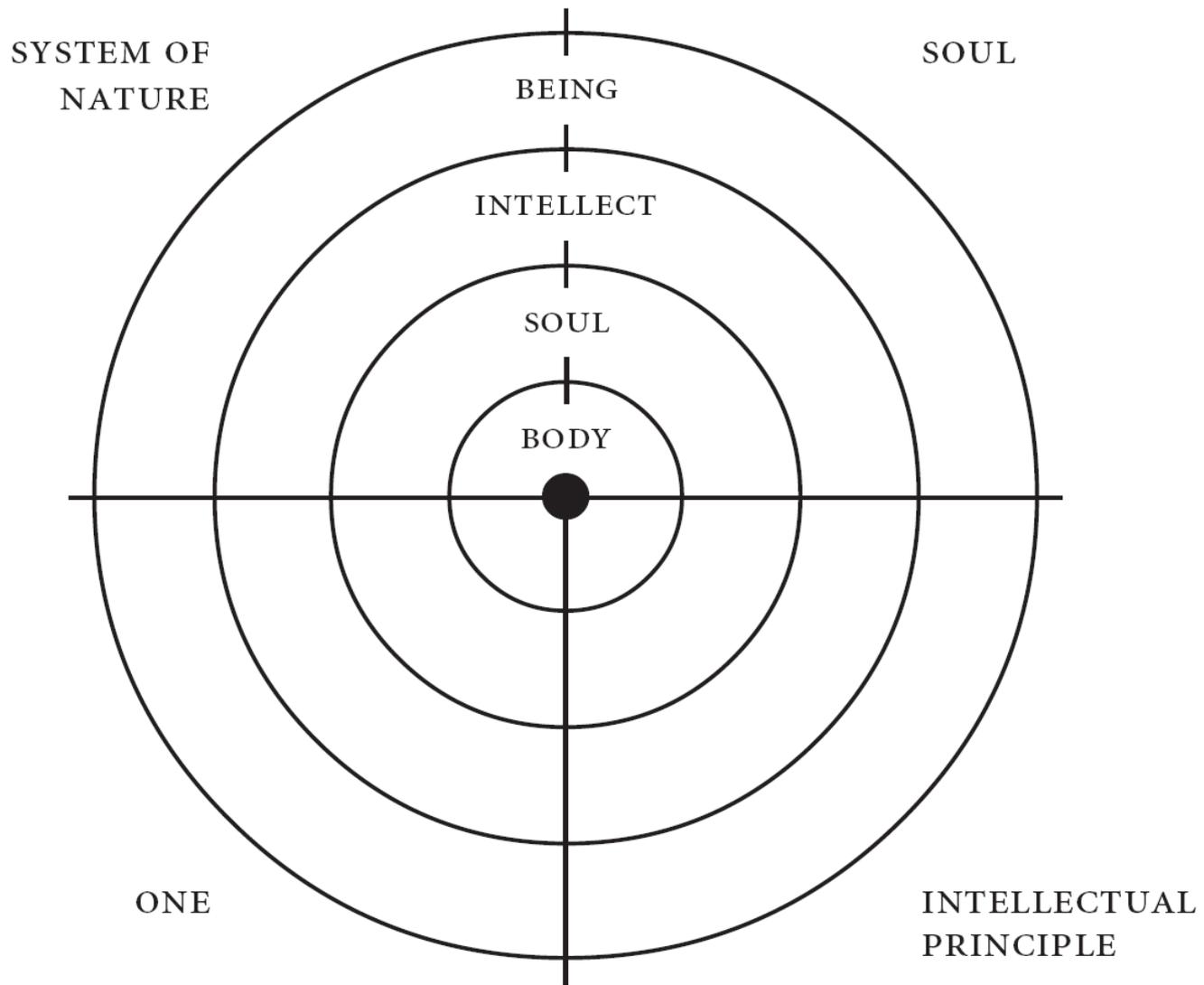
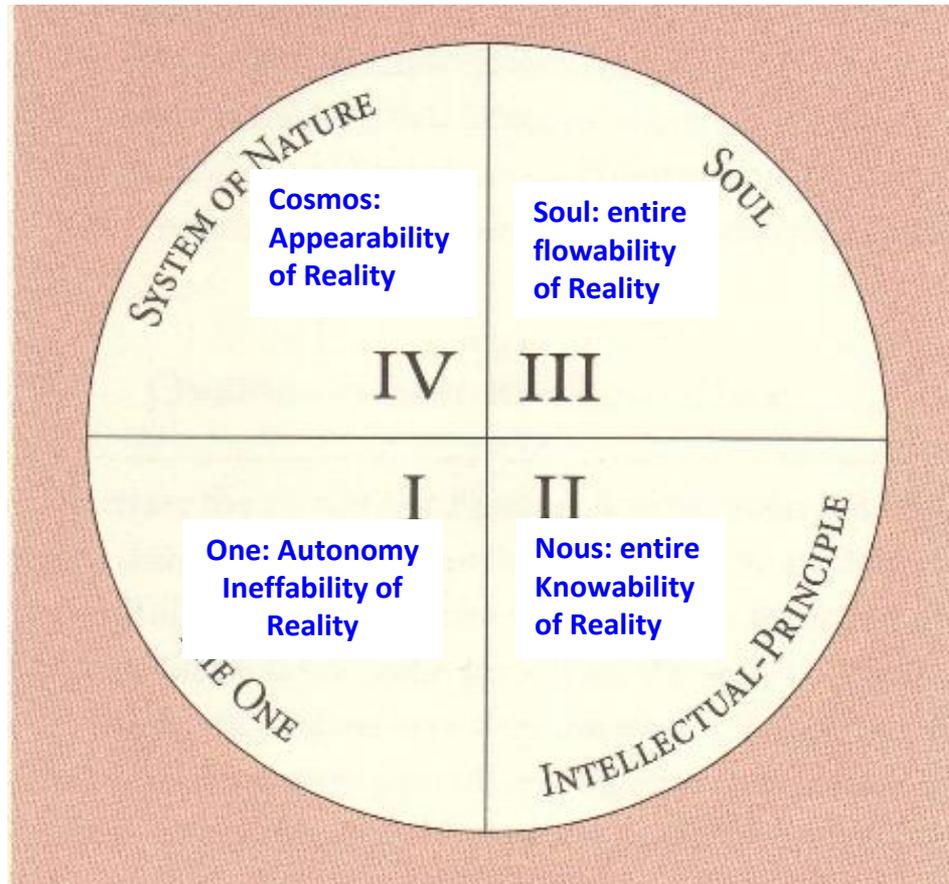


FIG. 10

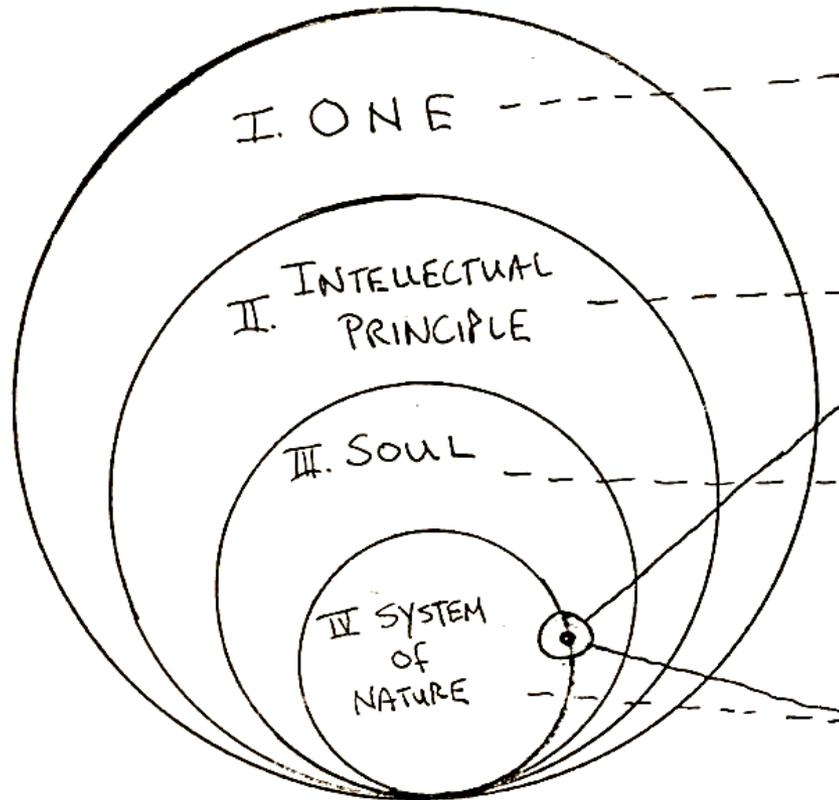
FIG. 4

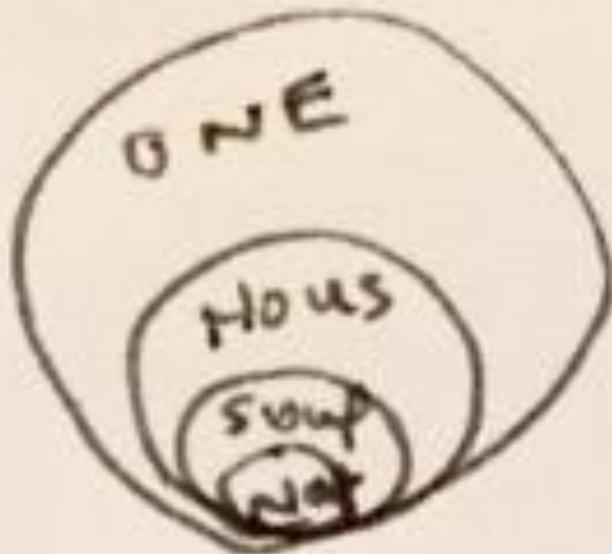
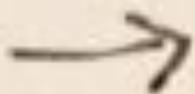
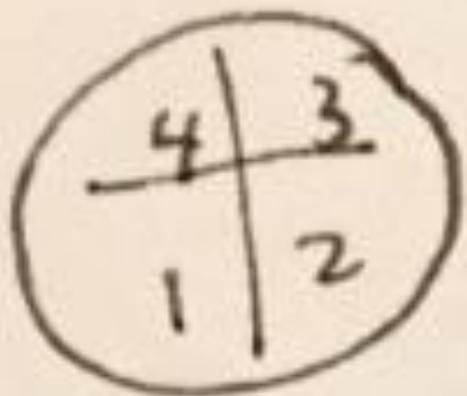




We may then properly say that the I.P. [Intellectual-Principle] will be the teleology of the One; & soul the life of the One . . . the skillful means devised are for the mind's mode of ascension and not to be reified into some sort of objective referents. AD SUPP P.192

We can also represent the Primals and System of Nature by four nested circles.



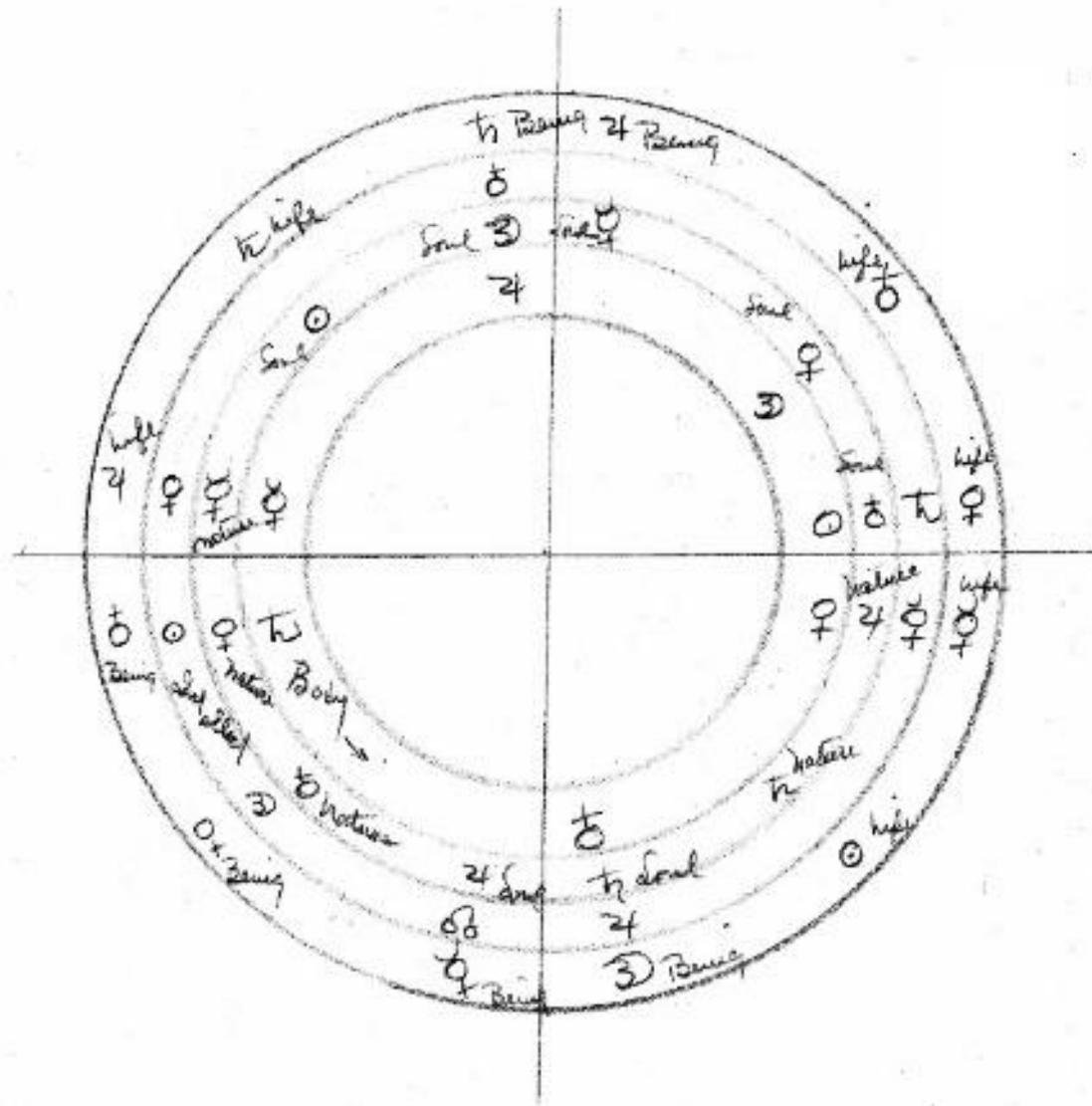


This is again repeated in Ennead 5.1.8.

“This is the explanation of Plato's Triplicity, in the passage where he names as the Primals the Beings gathered about the King of All and establishes a Secondary containing the Secondaries and a Third containing the Tertiaries.”

An emphasis is made that the first three principles are pure hypostases. Plotinus reinforces his argument by an appeal to Plato. And what we should note in this tractate is that the groupings of these principles with their derivatives, the establishment of priorities, an ordering among them.. And that here Plotinus is laying down in a general way, a solid foundation for the teachings of Neo-Platonism. t10





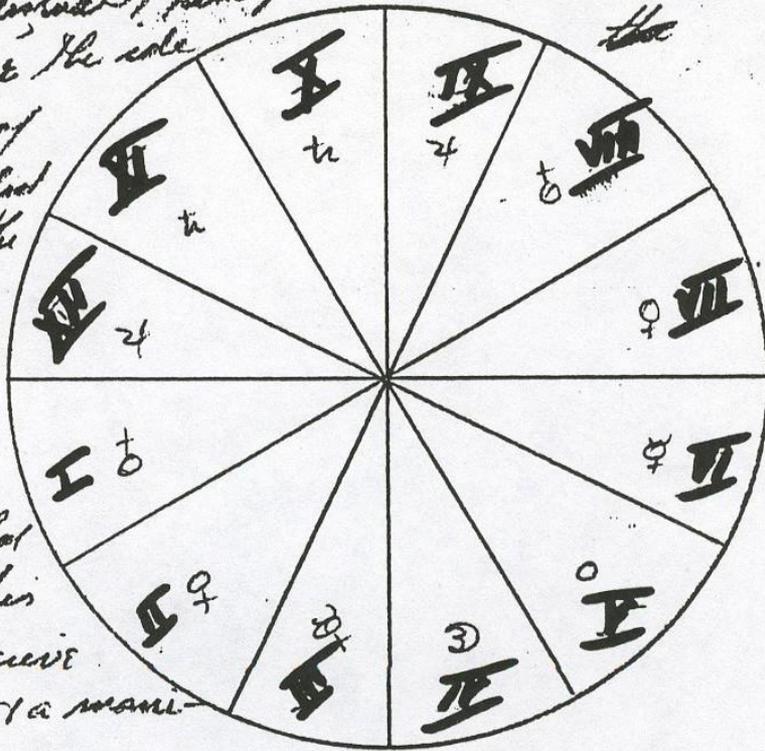
These abstractions need more thought coverings in order for them to appear to the dimness of our mental eye. Therefore, we will use the astrological symbolism of mundane astrology, and from these borrowed meanings, infuse more ...
Substance? t11 

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.

yes

I - XII Each mansion is an idea - a logos or conception of the father. (I.S. Row of.)
This is the Intellectual Principle ^{identified} associated with the idea - a ruler
which essentialize the idea
We can think of
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and the rulers as the
object of intellect.
The totality of ideas
+ one
intellective Act, but
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fold.



[supp 640] For the present, we cannot give a sufficient justification for the distribution proposed above, it would seem that rejected members from various sources of traditional knowledge are being brought together haphazardly. Only in retrospect 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.

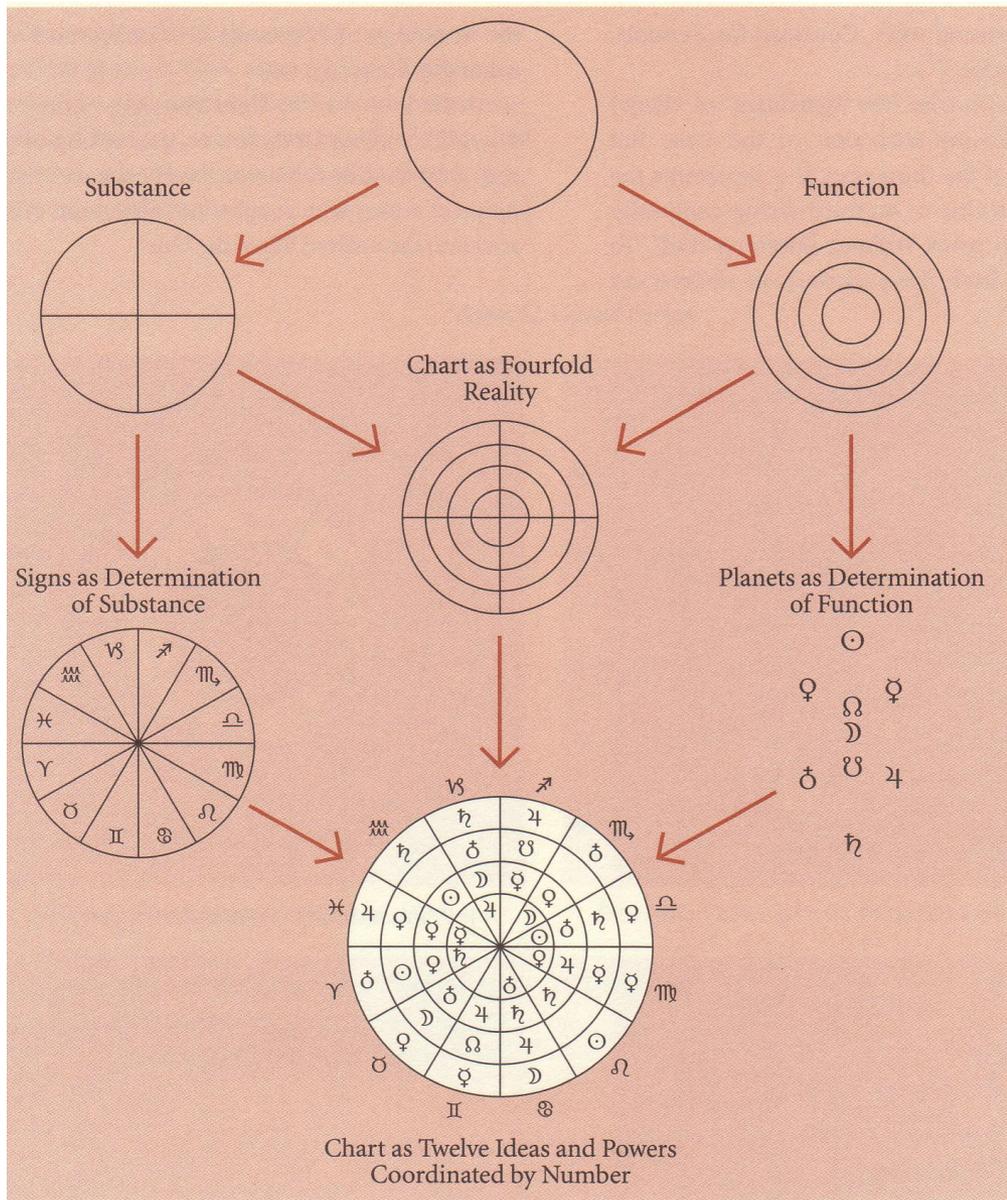


FIG. 135: THE DIGNITIES COMPLETE AND COMPLEMENT THE GEOMETRY OF THE CIRCLE AS A MEANS OF PORTRAYING THE NATURE OF REALITY.

UROBORIC:

A. The entire mandala of reality represents all four principles, four aspects of Reality.

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: the vision of the Logos, IP, WM or Ishvara.

UROBORIC:

A. The One “emanates” ... what is already contained “implicitly.”

B. Emanation looks to its origin...“measures” the Infinite... entirety of the knowable in the Vastness of Ineffable. IP is an “eye filled with Vision.” 5.3.11

C. Entire knowable contains a “trace” of the One... in order to be at all must be presence of One, “never 0”

Anthony : “a continuum within which there is diarsis”



UROBORIC:

Soul is in the Nous, and the nous is in the soul... paradoxical an uroboric. Soul comes to self-recognition through the world-idea.

Eye with Vision ... 5.3.11

**SEE: MANDALA circle sacred symbol --
REVISING 1013 2023 PART 1 254 SL**

Plotinus 5.2.1; 5.3.11: Eye filled with Vision

**Tucci and Row: point in the infinite: expands to
circle, it circumscribes**

AD: dot in the infinite: but more detail image

ANOTHER VIEW OF ONE/MANY: SPACE and POINT

AD: 1970 transcript

T Subba Row on the Bhagavad Gita
and

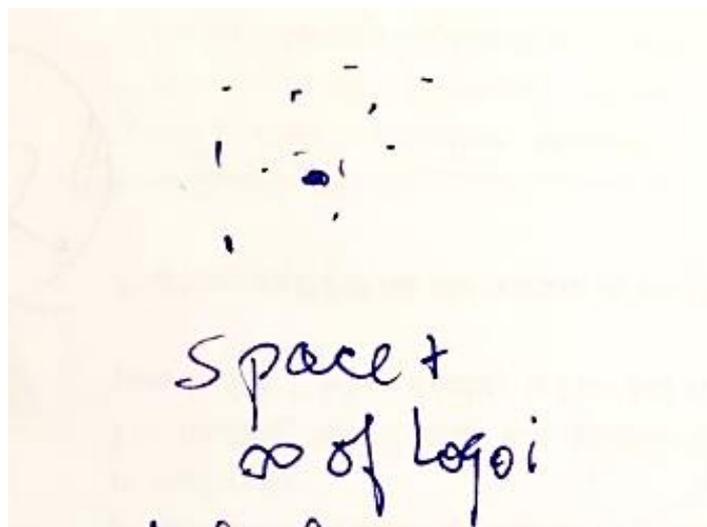
I.K. Taimni Man God and Universe

SEE: #C eye blank and filled 2022 0120
0312 0427 1203 has paradigms too 25P

[MANDALA eye blank and filled.pdf](#)

This is the extent of our total universe, ... the total manifested universe is like a dot within the infinite principle: and this is symbolically represented by the dot on the board. In terms of the beyond being compared to the blackboard, this dot, being, is null and void [INFINITESIMAL]... there is no possibility of equating or having any symmetry between being and beyond being. [[between the dot and the blackboard.]] *AD 1970 0620 FILE P.22*

In terms of the beyond being --the
blackboard--this dot, being, is null and void
[Infinitesimal]... there is no possibility of
equating or having any symmetry between
being and beyond being. [[between the dot
and the blackboard.]] *AD 1970 0620*



Q: Why do you deny being to the world?

M: I do not negate the world. I see it as appearing in consciousness, which is the totality of the known in the immensity of the unknown. *I Am That ch7*

Ultimate Point and the Ultimate Space

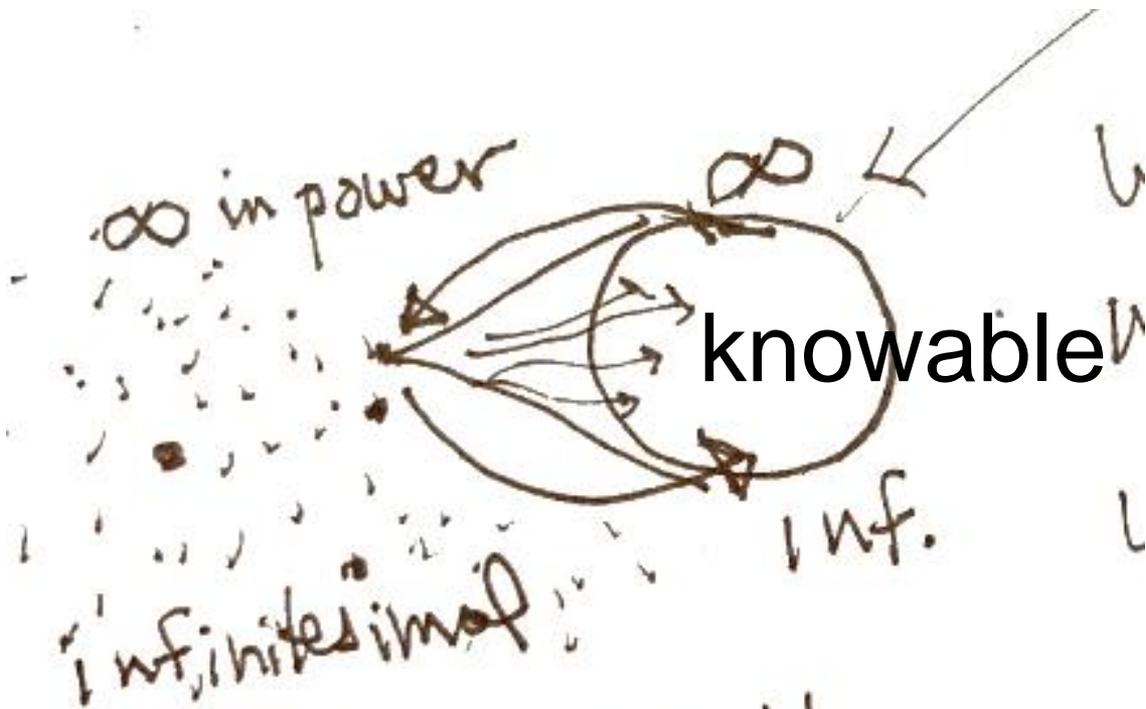
The zero and infinity will thus be seen to be analogues of the point and space in geometry. .

The Ultimate Point and the Infinite Space must be the two opposite eternal forms or features of the ultimate Reality,

It is not that the ideal Point appears when manifestation is to take place. it exists eternally and simultaneously with the Ultimate Space and is the vehicle of *the World-Mind* and which corresponds to number 1 in the series of numbers ... *Taimni MGU*:



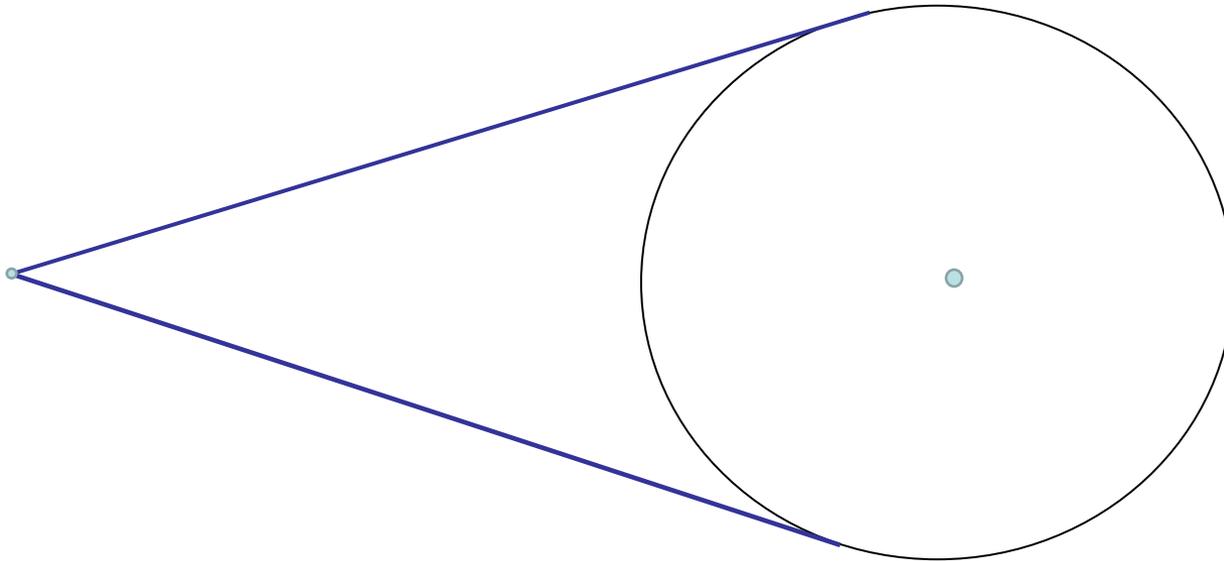
∞ points in ∞ space of PB
Each is entire -
Word or Light
Each reflects all the others



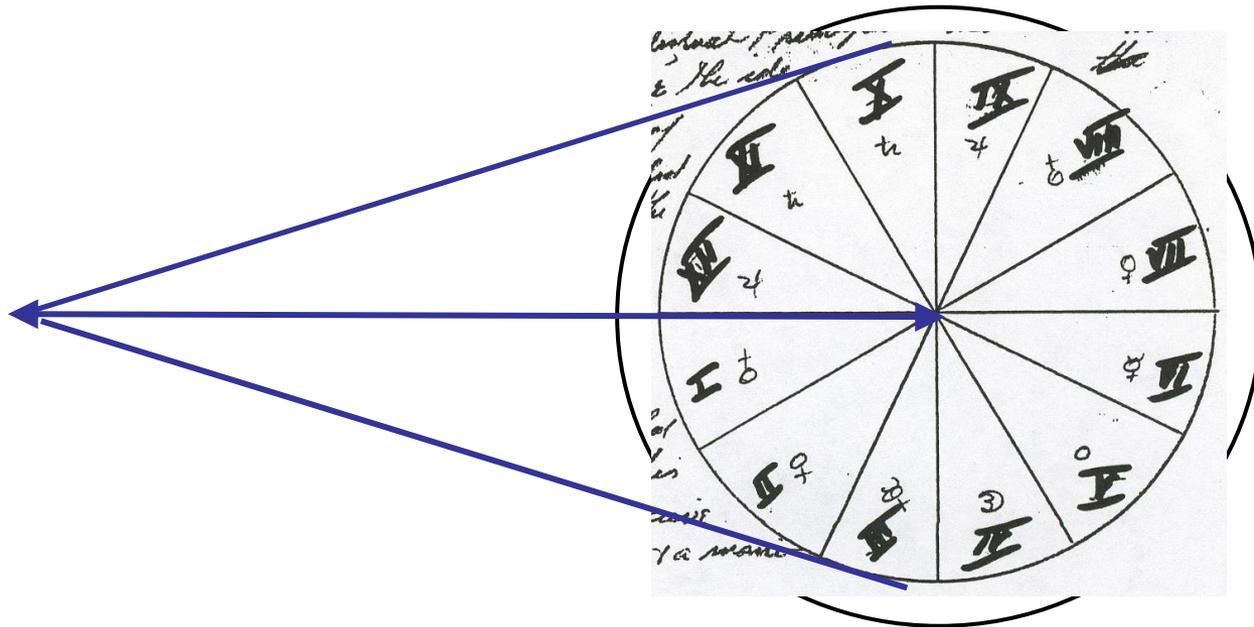
5.2.1; 5.3.11

Appreciate: Uroboric

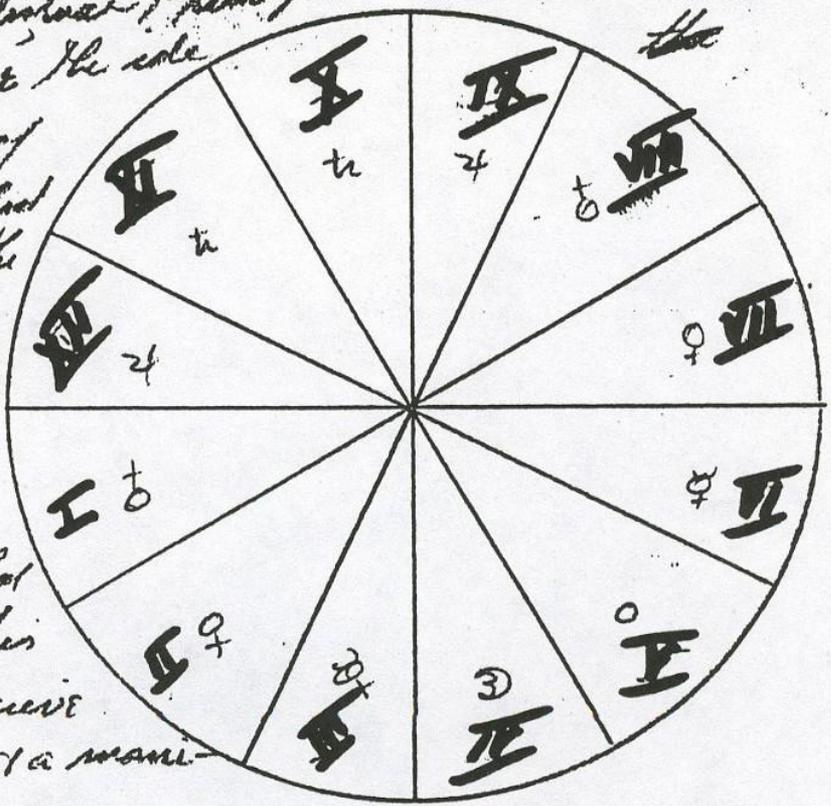
#Each point is a Logos... an Emanation of Infinite One...
Plotinus tells us that the divine mind is like an eye
blank of impression.



#Logos looks to the One and in its vision Filled,
an eye with Divine Ideas, Radii. 5.3.11 5.2.1



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



The One or the absolutely transcendent can be conceptually more available when the cosmic mandala is fully expanded and amplified. Where the totality of significations are spread before us in pictorial form with their assigned meanings, then and only then will a unified presentation of men's rich philosophic inheritance become usefully depicted. The implications are profound, and descend even into the subterranean recesses of our functioning--its value observable until man's intuitiveness had sufficiently evolved to dispense with it. The one is to be thought of as a continuum within which diarsis may be conceived without sundering the unity. *FRAGMENT 1 (sidenote to Astronoesis)*

A/V: AD on One 3/12 Also do nested circles.

AD Audio/text: 4 min just first— and last on metaphysics. *AD on the One* AD: fathom the Unfathomable. So complex in its simplicity (3/12/82)

10 INTRO TO AD MANDALAS has AD quotes cuts vic and pics 27P

MANDALA circle sacred symbol -- REVISING 1013 1031 2023 PART 1 254SL

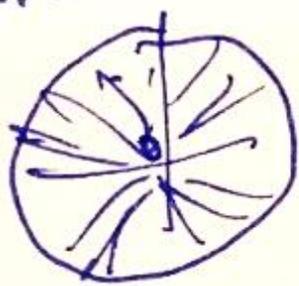
One is more available when spread out

Uroboric: Use Cosmological : Nous and One.

Reality MATHEMATIZED = Continuity

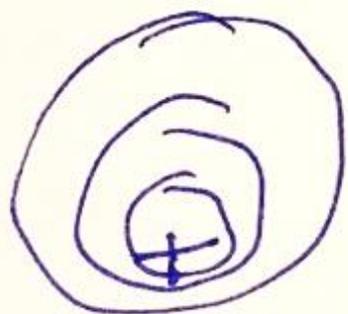
So:

Mathematize
Divine N.M
Hous



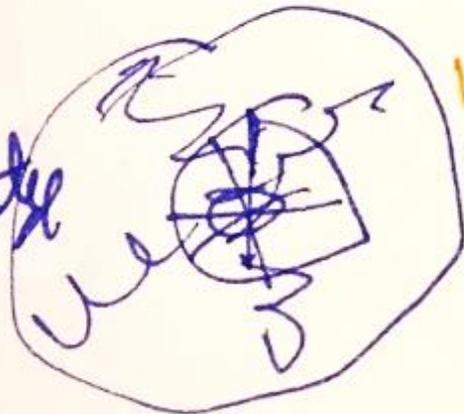
Hous Space Cen
metaphysical
Heliocenter

Mathematize
Cosmos



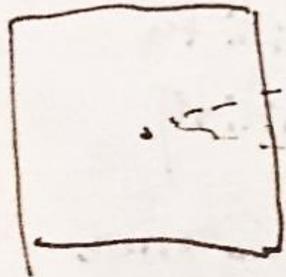
Cosmic
Geo-Center

Mathematize
Indiv.



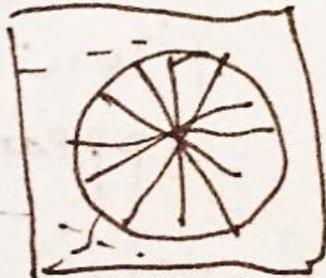
Horoscope
Natal Center
burning foc

MTT



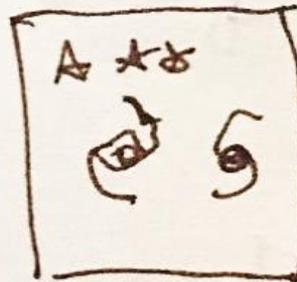
ONE

Knowingness

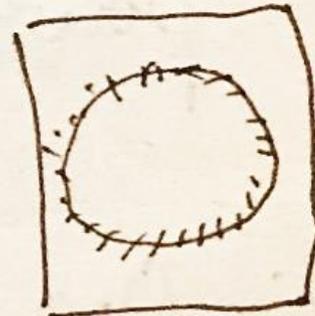


Divine
Eternal
Ideas - KUB

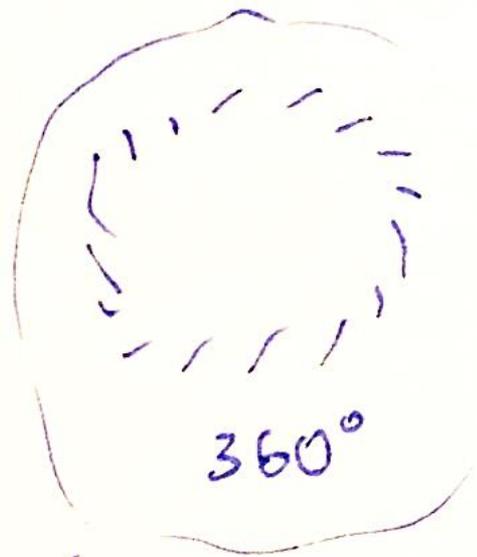
NOUS



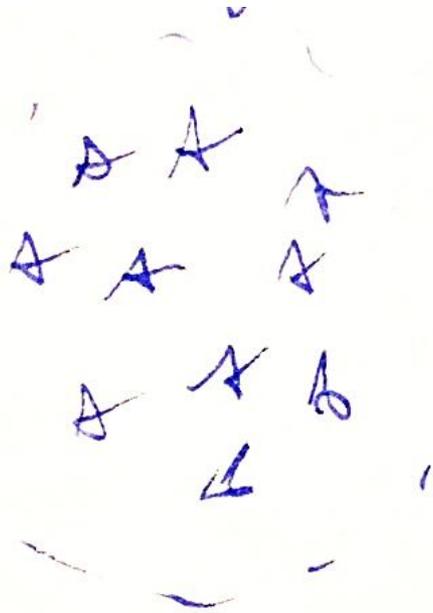
Theophany
of
Radiating
Intelligences
UNIVERSAL
SOUL



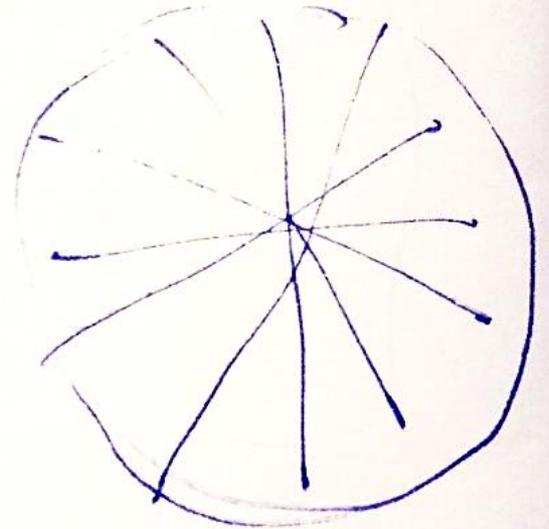
360
Gods
to
Contemplate
Nature
as a



Intelligence



Cosmic
Intelligence



Divine
Intelligence

POINT and SPACE:

I.K. Taimni: Man, God and Universe

"The undifferentiated ultimate reality or the Absolute which is a void, cannot have any center or particular point. Yet without such an eternal center there can be no manifestation. ..What is the exact opposite of a point... Obviously, boundless, infinite, empty space.

The Ultimate Point and the Ultimate Space must be the two opposite eternal forms or features of the ultimate Reality. P.20

It is not a question of the Absolute resting in space in its unmanifest state and appearing through a point in its manifest state, but existing through both simultaneously. This means that the unmanifest and manifest states of the Absolute related to this Space and Point are not two alternative but co-existing states which exist simultaneously and eternally. They may be considered as polar states indissolubly bound together.

Taimni p. 20/22

In the Absolute, the eternal Point or the laya Center round which the manifested universe crystallizes on the lower plane, as it were, is eternally there. It is not that the ideal Point appears when manifestation is to take place. It exists eternally and simultaneously with the Ultimate Space and is the vehicle of the nirguna-Brahman, the Reality which comes between the Absolute and the Siva-Sakti Tattva and which corresponds to number 1 in the series of numbers ... Taimni p. 20/22

5.2.1 Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed, and its exuberance has produced the new: this product has turned again to its begetter and been filled and has become its contemplator and so an Intellectual-Principle.

That station towards the one [the fact that something exists in presence of the One] establishes Being; that vision directed upon the One establishes the Intellectual-Principle; standing towards the One to the end of vision, it is simultaneously Intellectual-Principle and Being; and, attaining resemblance in virtue of this vision, it repeats the act of the One in pouring forth a vast power.

This second outflow is a Form or Idea representing the Divine Intellect as the Divine Intellect represented its own prior, The One.

This active power sprung from essence [from the Intellectual-Principle considered as Being] is Soul.

Soul arises as the idea and act of the motionless Intellectual-Principle- which itself sprang from its own motionless prior- but the soul's operation is not similarly motionless; its image is generated from its movement. It takes fulness by looking to its source; but it generates its image by adopting another, a downward, movement.

This image of Soul is Sense and Nature, the vegetal principle.

#So what happened?

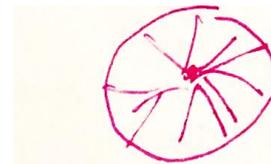
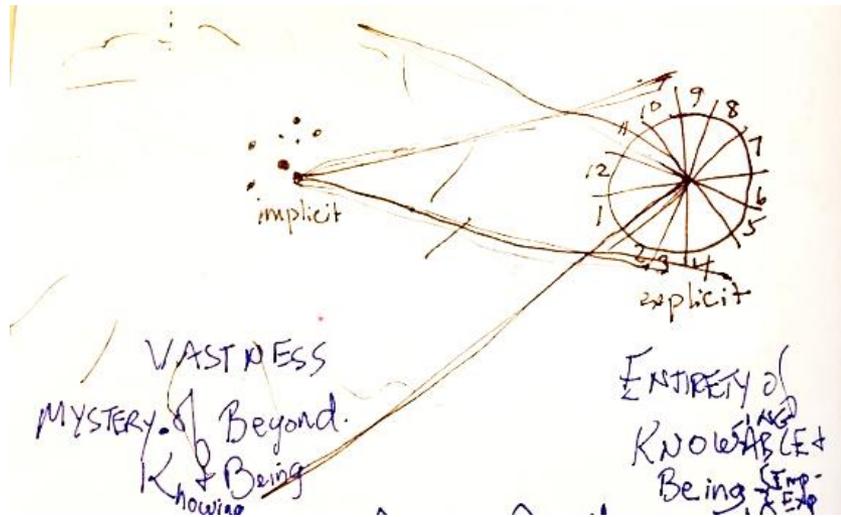
The One emanates or immanates: originally
Nous is simply the flow, or overflow.

if Nous were the original it would not Be.

But it is not separate, not cut off: No presence of
the One is to be utterly not being.

The One— emanates and the One is
immanent—

Hence, the slogan “The real is continuous with
its appearance.”



and soon...
 NO US -
 ∞ Fardil
 Re-reveals + Conceals
 (See previous pages)

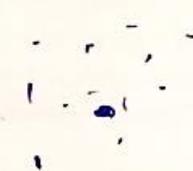
11. Thus the Intellectual-Principle, in the act of knowing the Transcendent, is a manifold. It knows the Transcendent in very essence but, with all its effort to grasp that prior as a pure unity, it goes forth amassing successive impressions, so that, to it, the object becomes multiple: thus in its outgoing 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: it sought something of which it found the vague presentment within itself; it returned with something else, the manifold quality with which it has of its own act invested the simplex. 5.3.11

If it had not possessed a previous impression of the Transcendent it could never have grasped it, but this impression, originality of unity, becomes an impression of multiplicity; and the Intellectual-Principle in taking cognizance of that multiplicity knows the Transcendent and so is realized as an eye possessed of its vision.

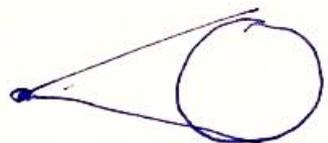
5.3.11

The Intellectual-Principle entire is the total of the Ideas, and each of them is the [entire] Intellectual-Principle in a special form. Thus a science entire is the total of the relevant considerations each of which, again, is a member of the entire science, a member not distinct in space yet having its individual efficacy in a total. 5.9.8

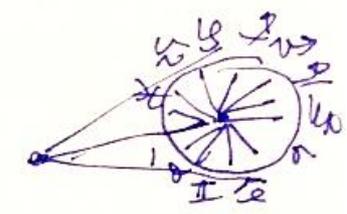
#Eye blank of vision and filled- Circle is the metaphysical symbol of nous vision: blank of impression and filled with vision (radii). It includes center point, radii, and circumference: one-many-whole-hologram. **see file p.20-22**



Space +
∞ of Logoi
Actual =
not potential
Taimini
AD.



ONE
Logos
"EYE"
"ACT" of
Emanation
5.2.1, 5.42



Eye Filled
with
Vision
looks back
5.3.11
5.2-1

How can we represent Reality?

Anthony began with an image of the absolute as a blank piece of paper with a dot.

“The entirety of the knowable in the vastness of the Ineffable.”

Yes, the absolute is infinity... or zero.

But he was not happy with that. Not only infinite ineffable vast space. Not just the zero or a point--shunya nothing.

We need a symbol.

So Anthony used/made a mandala image to represent what we can know of the absolute.

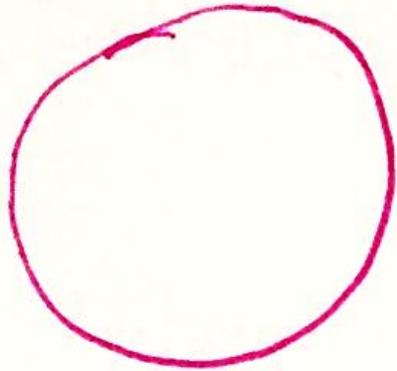
Circle is the intermediary between the vast space of infinity and the zero of the point.

The circle limits and reveals. It has more variability than just the point, and more definition than the ungraspable space. Center circumference and radii have multiple meanings.

It is continuity, and incommensurability. It is potentially infinite. It is the “eye” of Vision: the sacred space of the Knowable

How does the circle mediate
between the point and infinite
space?

Why does AD use mandala... not
only vast space for THE ONE?



Unlimited + Limit
 ∞ + BOUND

Continuity + discrete

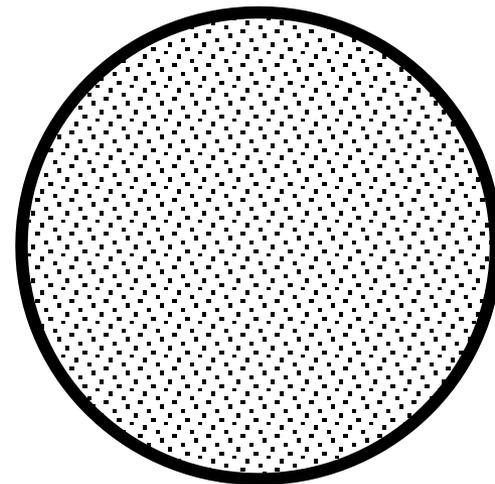
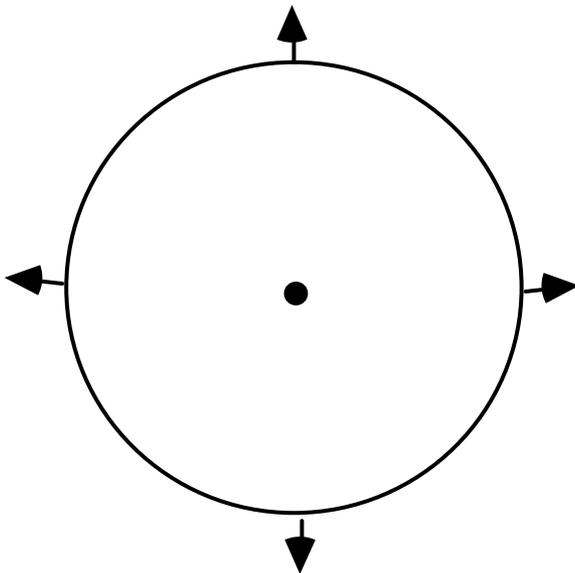
Circle Limits and Reveals the Ineffable

CIRCLE represents veiling and revealing of Eye of Nous.

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

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

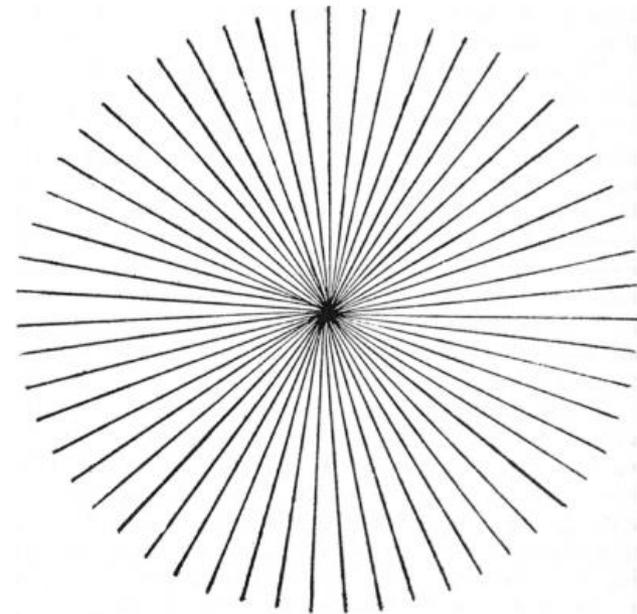
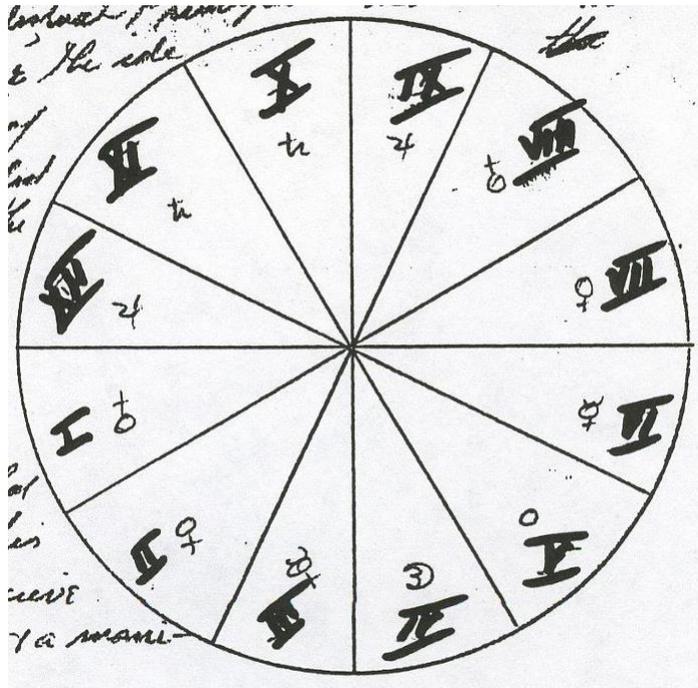
We may take the plane as the infinite, and the circle as the boundary of the universe: everything is included within it.



FOUR FOLDS FROM 0128 HAS NESTED

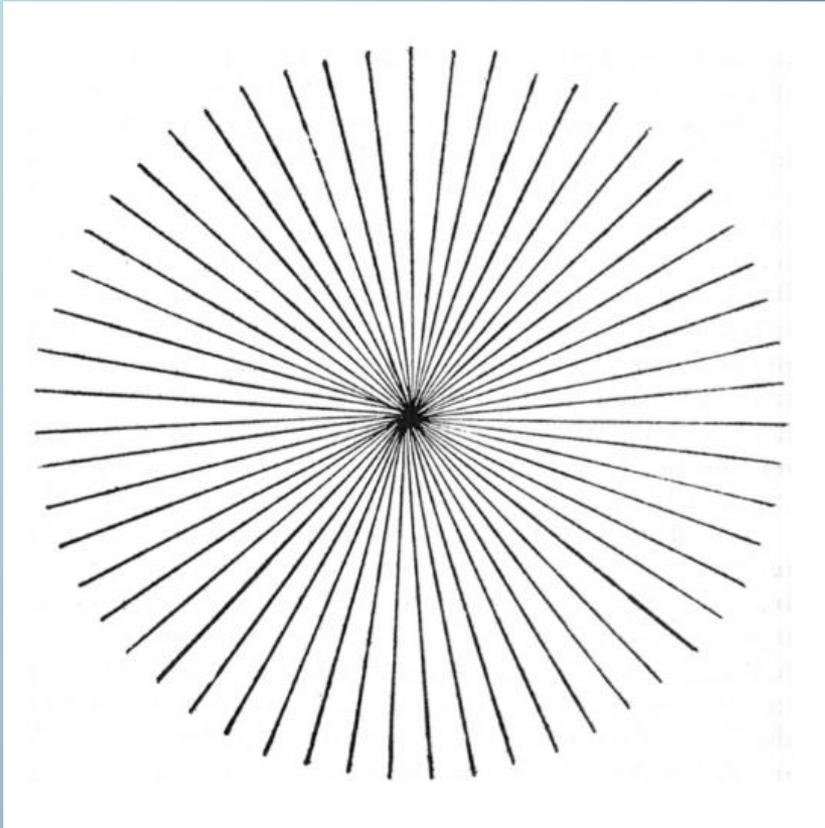
COULD GO DIRECT TO 149-197
ON CIRCLE

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



mathematical analysis will also throw some light on the problem of the co-existence of Oneness and Manyness in the Divine Consciousness.

It will be seen that it is not the radial lines which can impose a limitation on a centre because they leave the centre free to expand ad infinitum. It is the circumference which imposes limitation on the centre. This circumference can be considered to become larger and larger as the radial line representing the individuality of the Monad approaches the ideal limit of zero thickness.



When the circumference expands to infinity the line becomes an ideal line in the realm of the Unmanifest. So, by this simple mathematical analysis which is symbolic in character we can resolve the paradox of the co-existence of individual uniqueness with an ever expanding consciousness which ultimately embraces the whole cosmos in the last stage.

Does the figure indicate Oneness or Manyness? Both
If we consider only the centre it indicates Oneness.
The moment we leave the centre it indicates
Manyness. The further we move away from the centre
the more do the radial lines diverge, indicating greater
and greater separation in consciousness. A closer
examination of the figure will show that there is a still
subtler Oneness than the Oneness in the centre and
that this over-all Oneness includes the Manyness also.
For, if the figure is considered as a whole, including
both centre and radial lines, it is still the
representation of the One Reality.

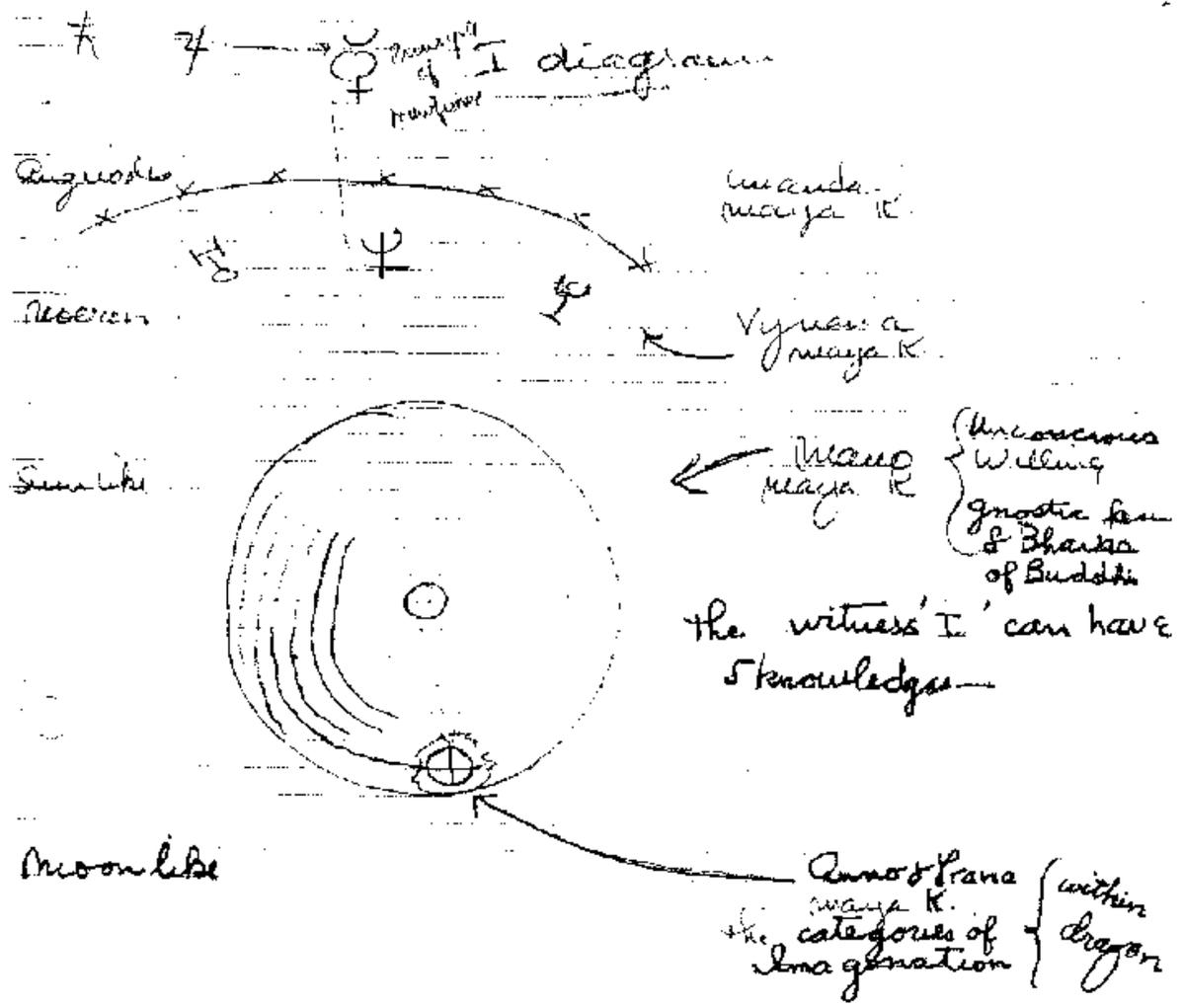
B. MATHEMATIMIZE COSMOS:

Map of the Cosmos and Cosmos as Map. Cosmic Epistemology

Theophany of Radiating Intelligences

Anyone ever tell you **Cosmos and**
knowledge 1983 0617 to 33 only

B. Map of the Cosmos and Cosmos as Map.



individuality and the Monad

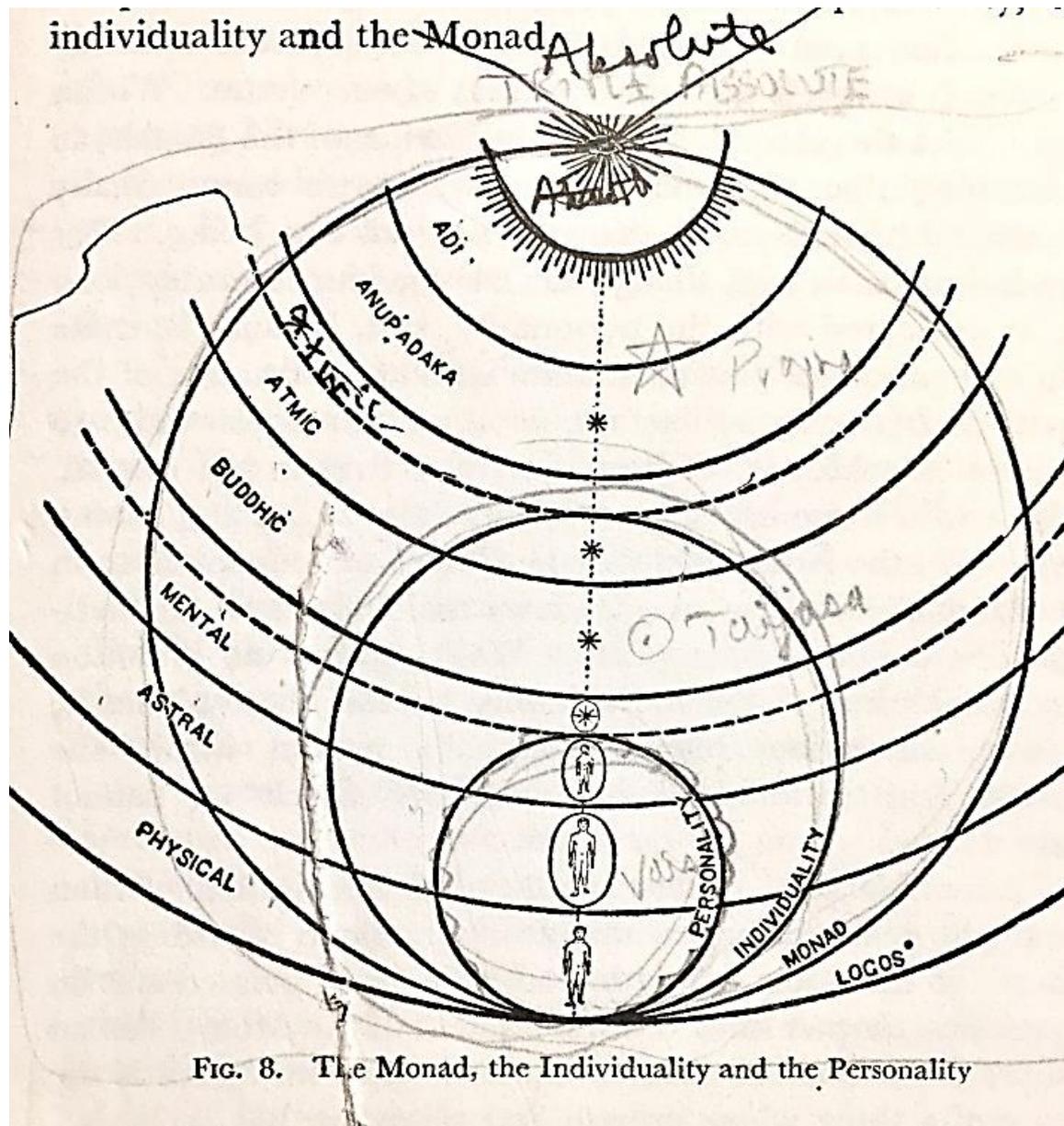


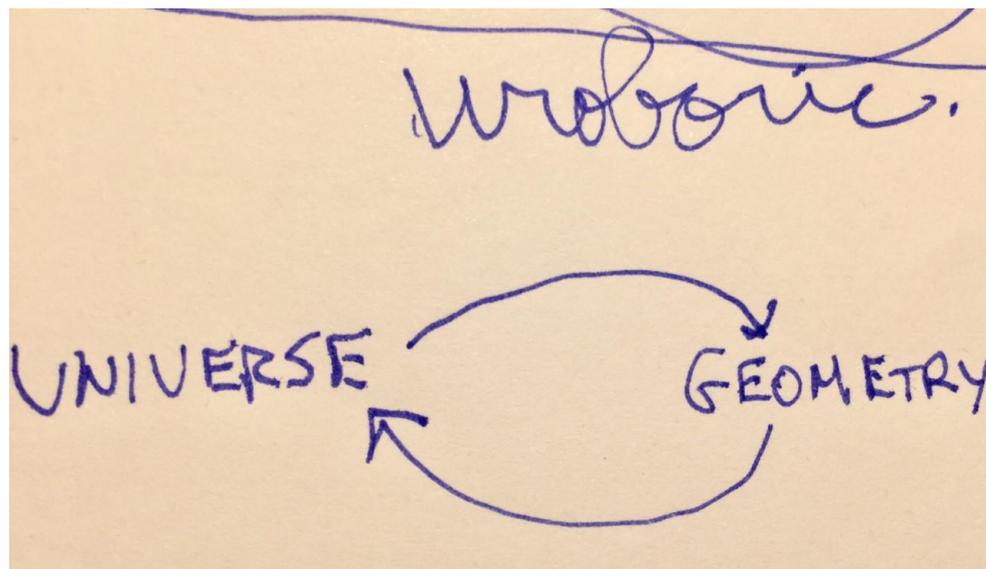
FIG. 8. The Monad, the Individuality and the Personality

Cosmology-
Astrology:

TAKE THE VAST
AND VISIBLE
UNIVERSE AND
GEOMETRIZE IT:
see it as sacred—

MANDALA!

Circle of stars,
planets, earth.



The God in the Sun

25.1.1: The God in the Sun is the I in me.

God: Ineffable, ultimate, infinite

The **Sun:** Cosmic

I in **Me:** transformation of human.

Galaxy a terrestrial Incident (audio/text 1 minute)

SEE SLIDE 119 FOR 360

sunrise zoom

[Read More:](#) *The stars are a theophany of radiating intelligences..*

The sensible universe and its starry host is the primordial living scripture that embodies the wisdom of primal principles

The ancients spoke of the realm beyond the constellations as the World of Ideas. These Ideas or universal substances are not in any place, but were mythologically represented by the constellations. To pictorialize this realm we can imagine the stars as statues of the gods, or the Ideas, radiating a guiding influence throughout boundless space. The energy of their intelligence laid down the basic pattern within which our world, among others, would develop and unfold. The idea of the cosmos--the World Idea--and its inhabitants, evolving and manifesting, can be traced ultimately to this circle of Ideas. *[Intro to Astronoesis]*

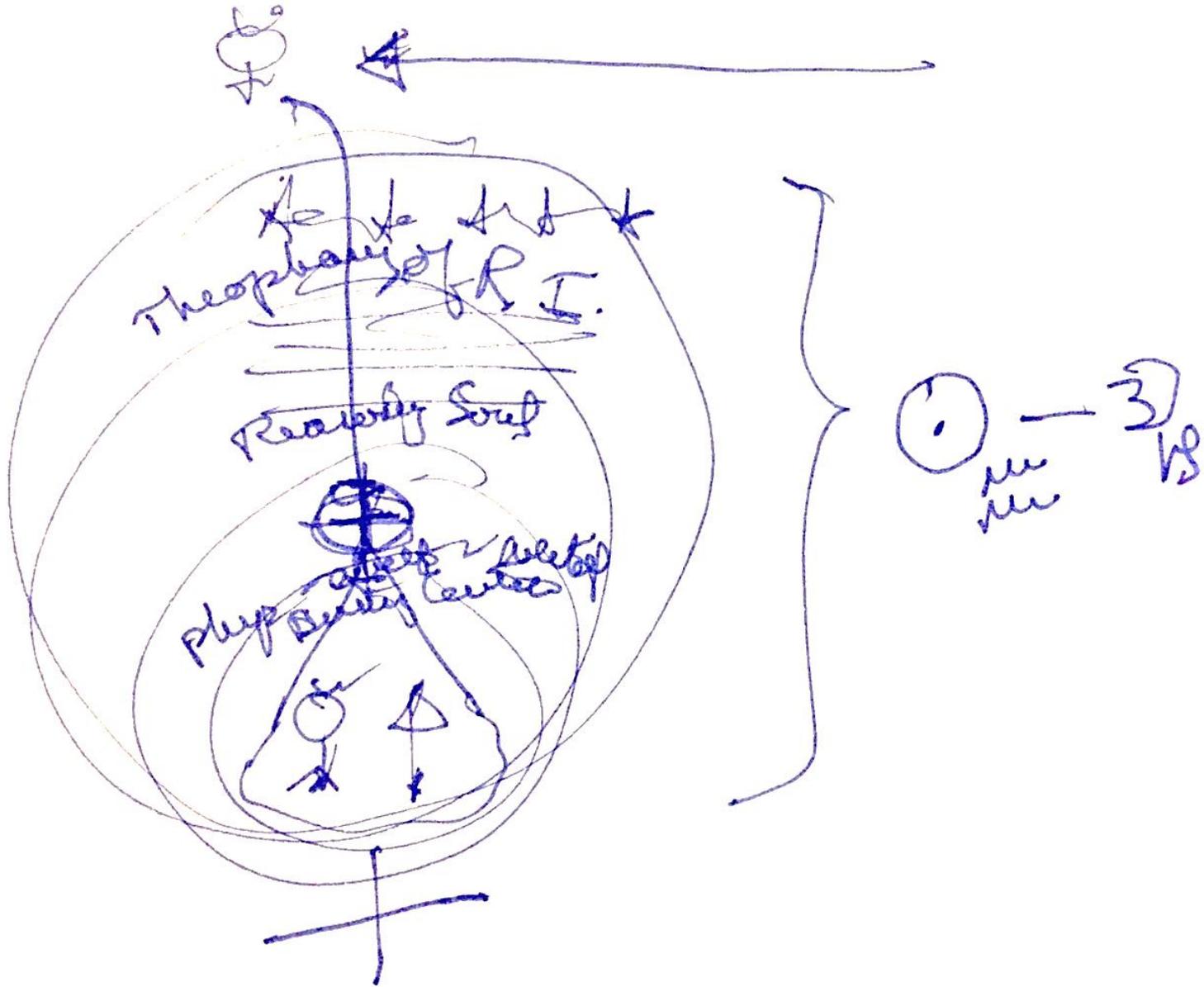
In this sense the stars are a theophany of radiating intelligences, distributing their presence and informing the universe through patterns of intellectual energy. Each of these intelligences is a universal substance correlated to a sign, and these reason principles--the signs--are the paradigms of all living forms or species symbolized by the archetypal zodiac or inerratic sphere, which represents the immutability of the Ideas. . *[Intro to Astronoesis]*

...The object of knowledge for the soul incarnating here is the world ideogram which is given to an individual mind. This original world-thought is transparently lucid and subtle and a constantly metamorphizing logical unity or whole of its own intellectuality or the ideas which are the same as the 360 degrees.

It is these ideas or gods of the planetary mind that are the very substance or stuff included in the organization of the psychosomatic organism and the vehicles used by souls to understand the world idea. Thus the soul is a receptacle of the gods. Now the powers of the undivided mind of the earth which is symbolized by the Chaldean planets and represented by our instinctual functioning organize those ideas into specific and adventitious unities--i.e., psychosomatic organisms. 1/6/84

Was it not Goethe who wrote: "Everything which happens is only a symbol"? Is not the whole gigantic cosmic effort in the end only a symbolic expression indicating that paradoxically it is and is not? *26.1.193*

The Gods are both symbols of particular forces and beings dwelling on higher planes. *26.4.243*



Apply to the Cosmos

**SEE #C eye blank and filled 2022 0120 0312 0427 1203
has paradigms too 25P --P. 13:**

Thus spring into existence all the manifested solar systems. Of course the four principles we have enumerated are eternal, and are common to the whole cosmos. There is not a place in the whole cosmos where these four energies are absent; and these are the elements of the four-fold classification that I have adopted in dealing with the principles of the mighty cosmos itself.

--T. Subba Row: "Bhagavad Gita"

--T. Subba Row: “Bhagavad Gita” WAY DOWN

As far as we have gone we have arrived at, firstly,
Parabrahmam; [the One, Mind itself]

secondly, *Ishwara or a Logos; [Nous, WM... and
Overself?]*

thirdly, the light manifested through *Ishvara*,
which is called *Daiviprakriti* in the Bhagavad
Gita, [perpetual Light and life, World-Idea]

and lastly that *Mulaprakriti* which seems to be, as
I have said, a veil thrown over *Parabrahmam*.

--T. Subba Row: “Bhagavad Gita” WAY UP

Conceive this manifested solar system in all its principles and in its totality to constitute the *physical dimension* of the whole cosmos. Look on this light which emanates from the *Logos* as corresponding to the *subtle dimension* of the cosmos. Conceive further that this *Logos* which is the one germ from which the whole cosmos springs, — which contains the Idea of the universe, — stands in the position of the *Causal dimension* of the cosmos, existing as it does before the cosmos comes into existence. And lastly conceive that *Parabrahman* bears the same relation to the *Logos* as our *atma* does to our *causal dimension*.

It [Gayatri] is considered as the light of the Logos and in order to convey to our mind a definite image it is represented as the light of the sun. But the sun from which it springs is not the physical sun that we see but the central sun of the light of wisdom.

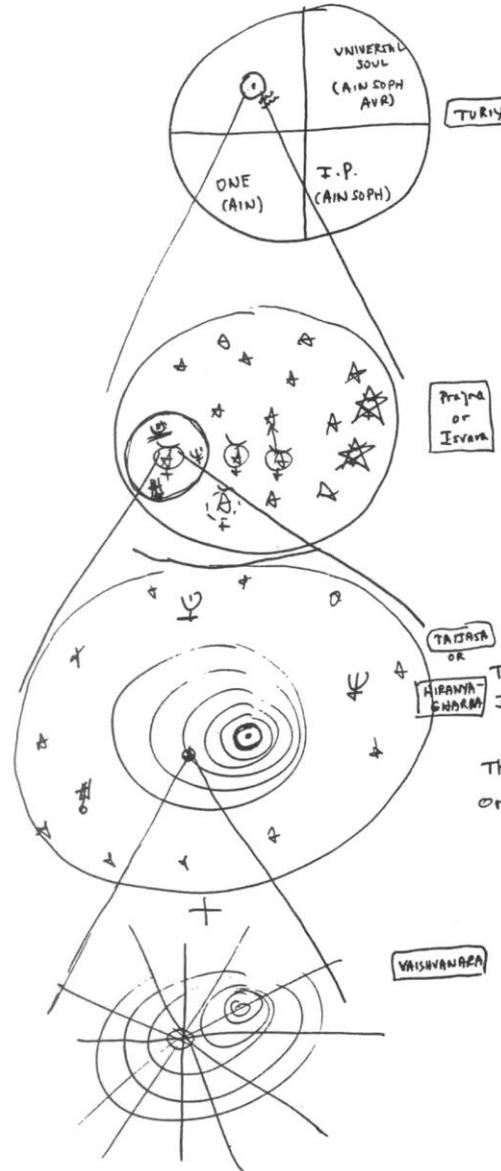
... the sun may be compared with the *Logos*; light and heat radiate from it; but its heat and energy exist in some unknown condition in space, and are diffused throughout space as visible light and heat through its instrumentality. Such is the view taken of the sun by the ancient philosophers.

1. One: Parabrahman
Ineffable timeless
Godhead, →

2. Nous: Logos: eternal
wisdom of God →

3. Soul: perpetual
life/light of Logos →

4. Cosmos: body of
God: name/form →

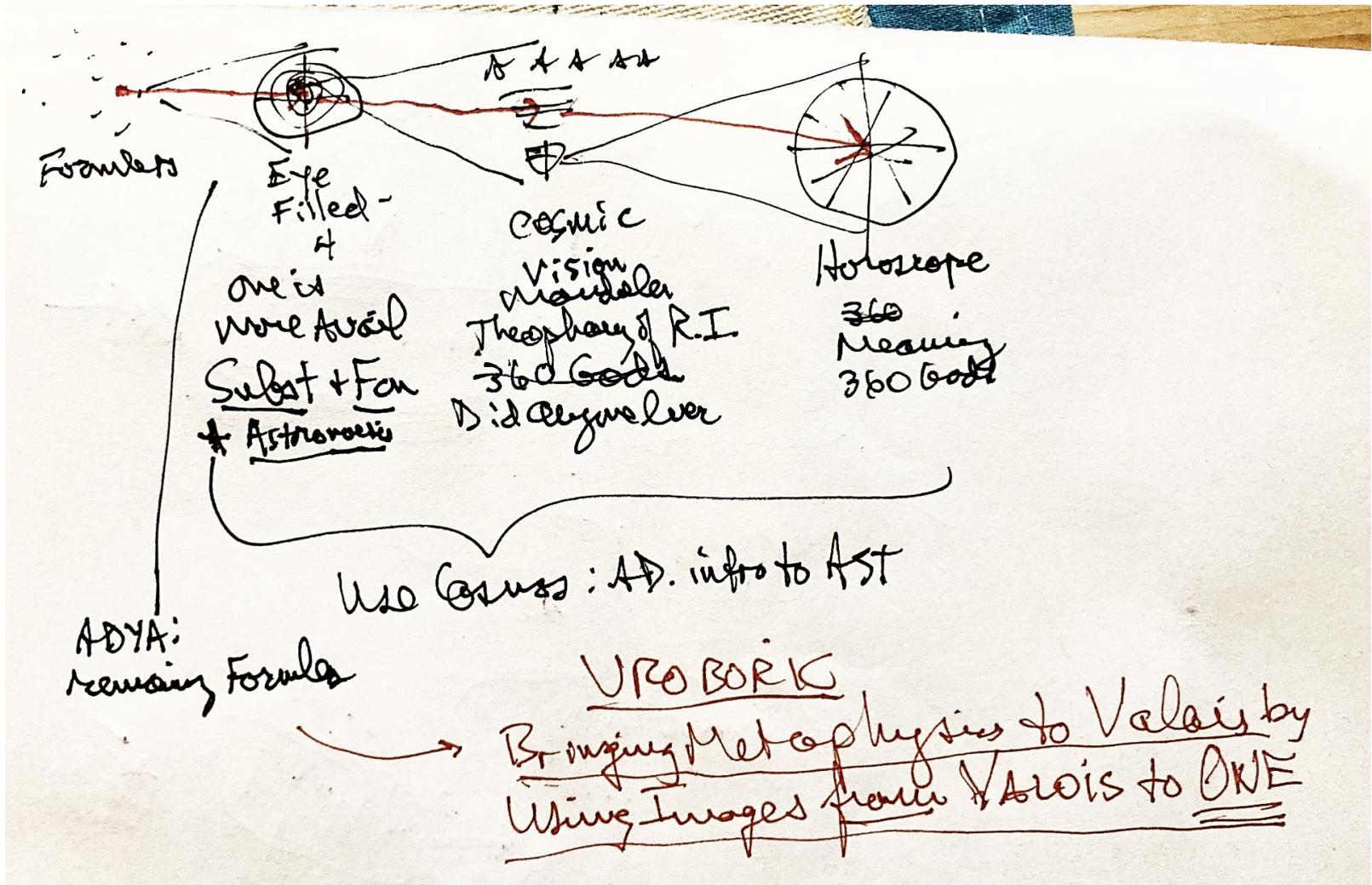


1. Unity of
Cosmos

2. Innerratic
intelligence

3. A Solar
System

4. Earth



IDEAS COME TO VALOIS

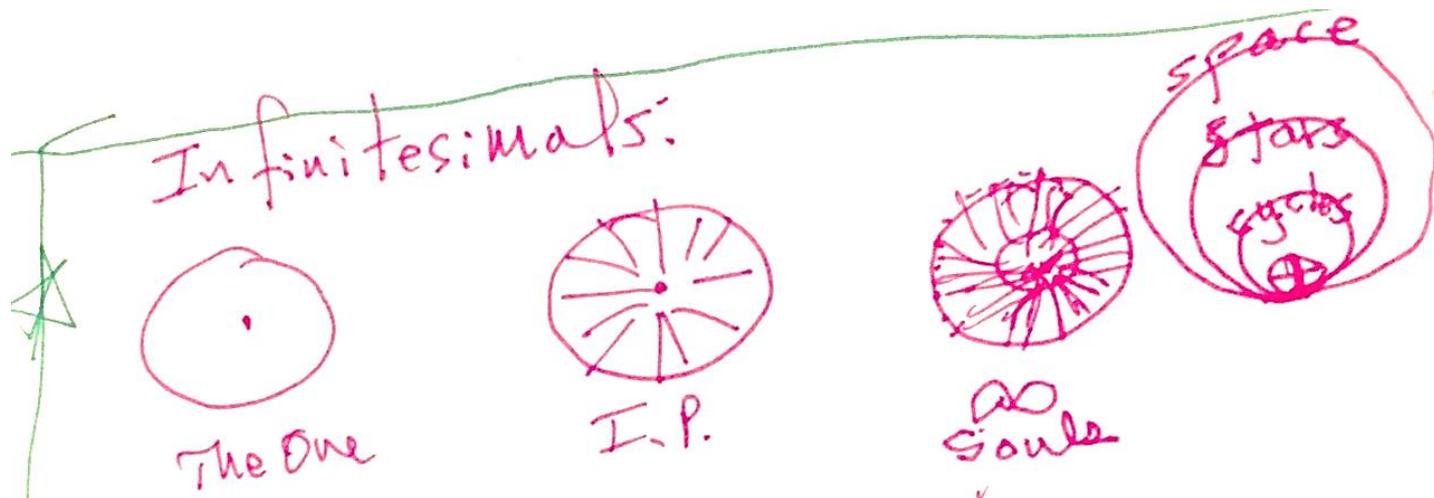
We may use this image for three potentially infinites

Logoi from the depths of Parabrahman.

Divine Ideas in Universal Intelligence.

Units of Life from the Divine Sun of Overself.

Cosmos after cosmos



You

You

You

You

Formless



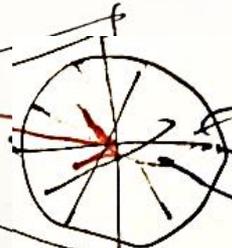
Eye Filled -
+

one is
more Avail
Subst + Fun
+ Astronomy

+

Cosmic

Vision
Mandala
Theophany of R.I.
360 Gods
Did anyone ever



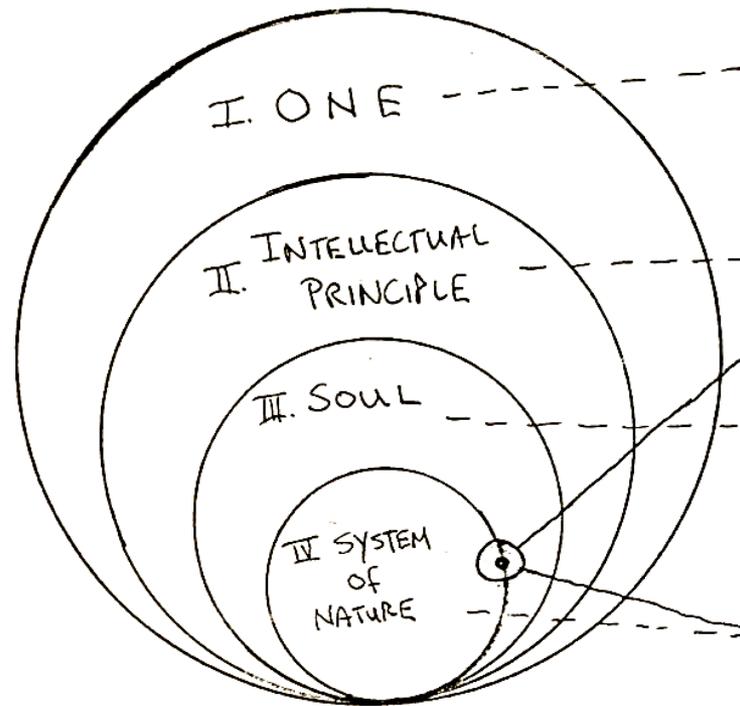
Horoscope

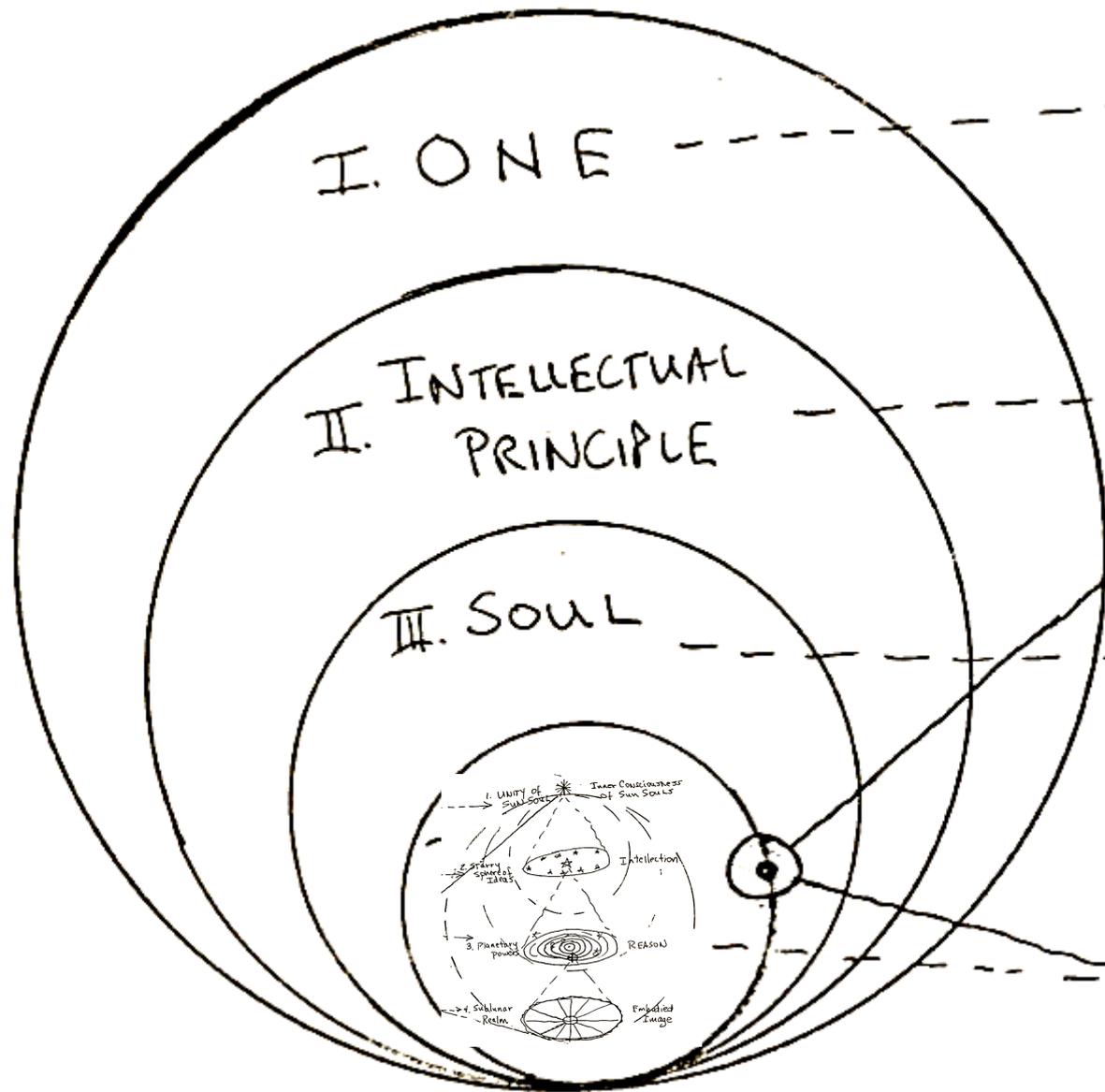
360
Meaning
360 Gods

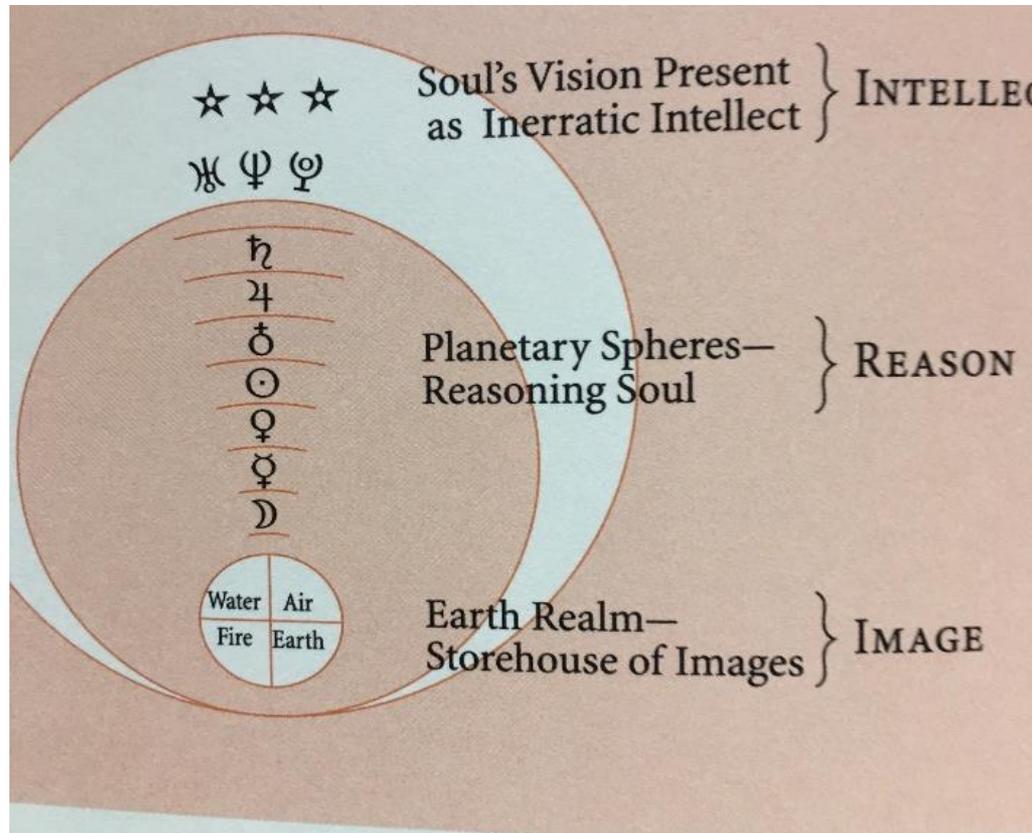


Use Course: AD. intro to AST

We can also represent the Primals and System of Nature by four nested circles.







NESTED LEVELS

PRIMALS

- I. Unlived Life in the One
- II. Absolute Soul in Intellectual-Principle
- III. Universal Soul
- IV. System of Nature (Universal Manifestation)

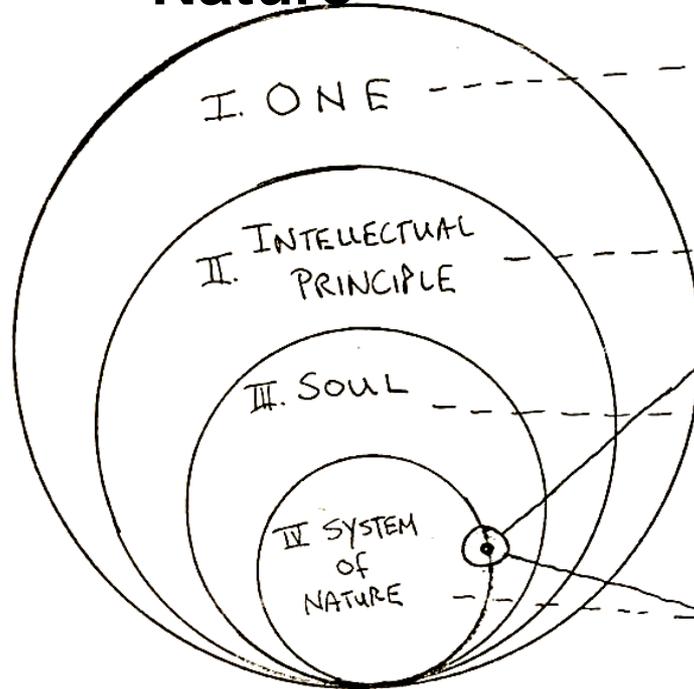
COSMIC SOUL

- A. Unit Soul of Sun
- B. Inerratic Intellect (causal)
- C. Rational Powers (subtle)
- D. Sublunary Sphere (gross)

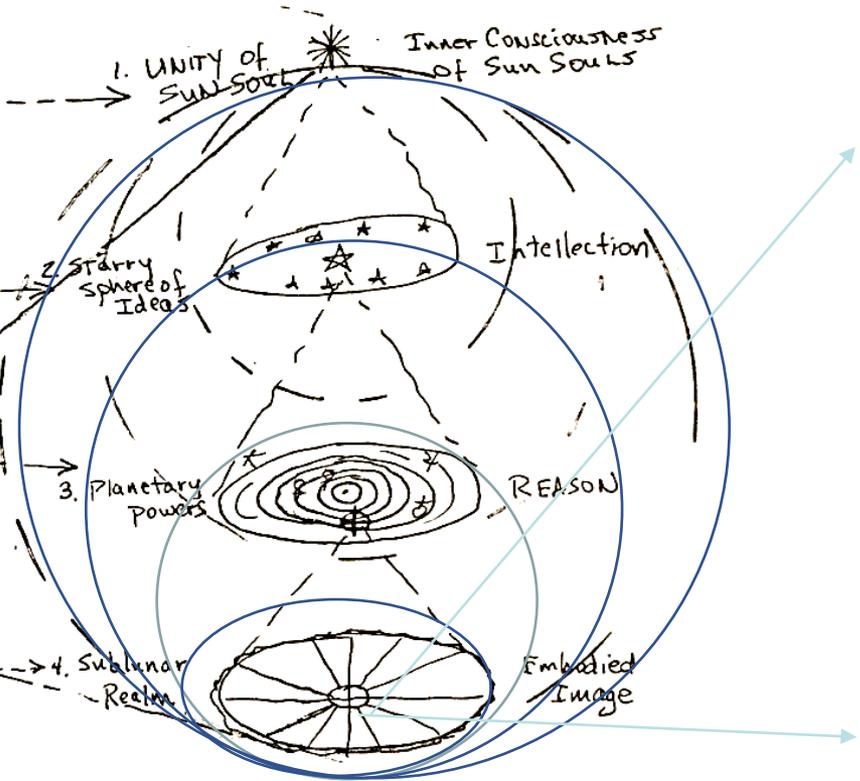
EARTH MIND

- i. Undivided Mind of Earth
- ii. Intellect of Earth = 360 Degrees
- iii. Soul of Earth = Life of Elements
- iv. Body of Earth = Elements

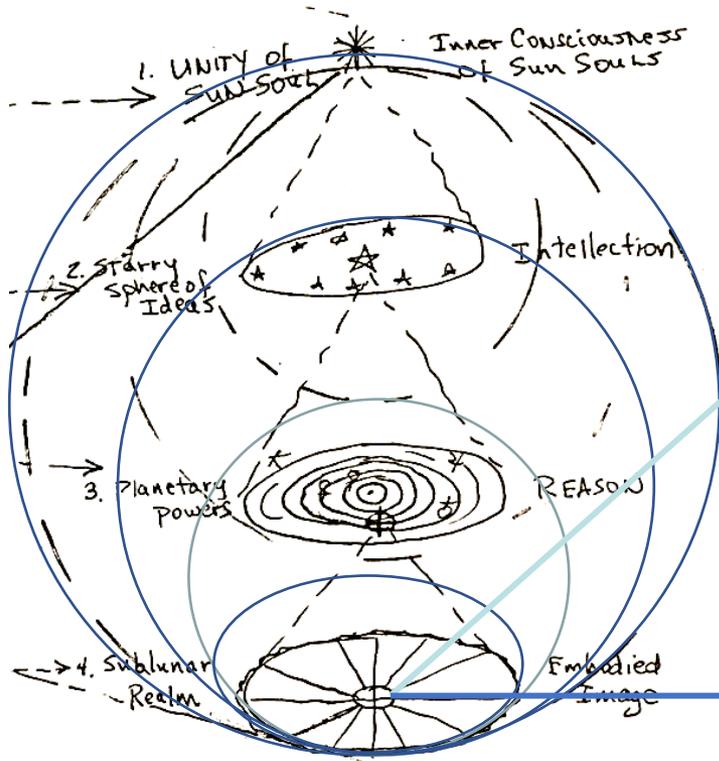
Metaphysical Primals and Nature



Cosmological Four-fold of Solar Logos

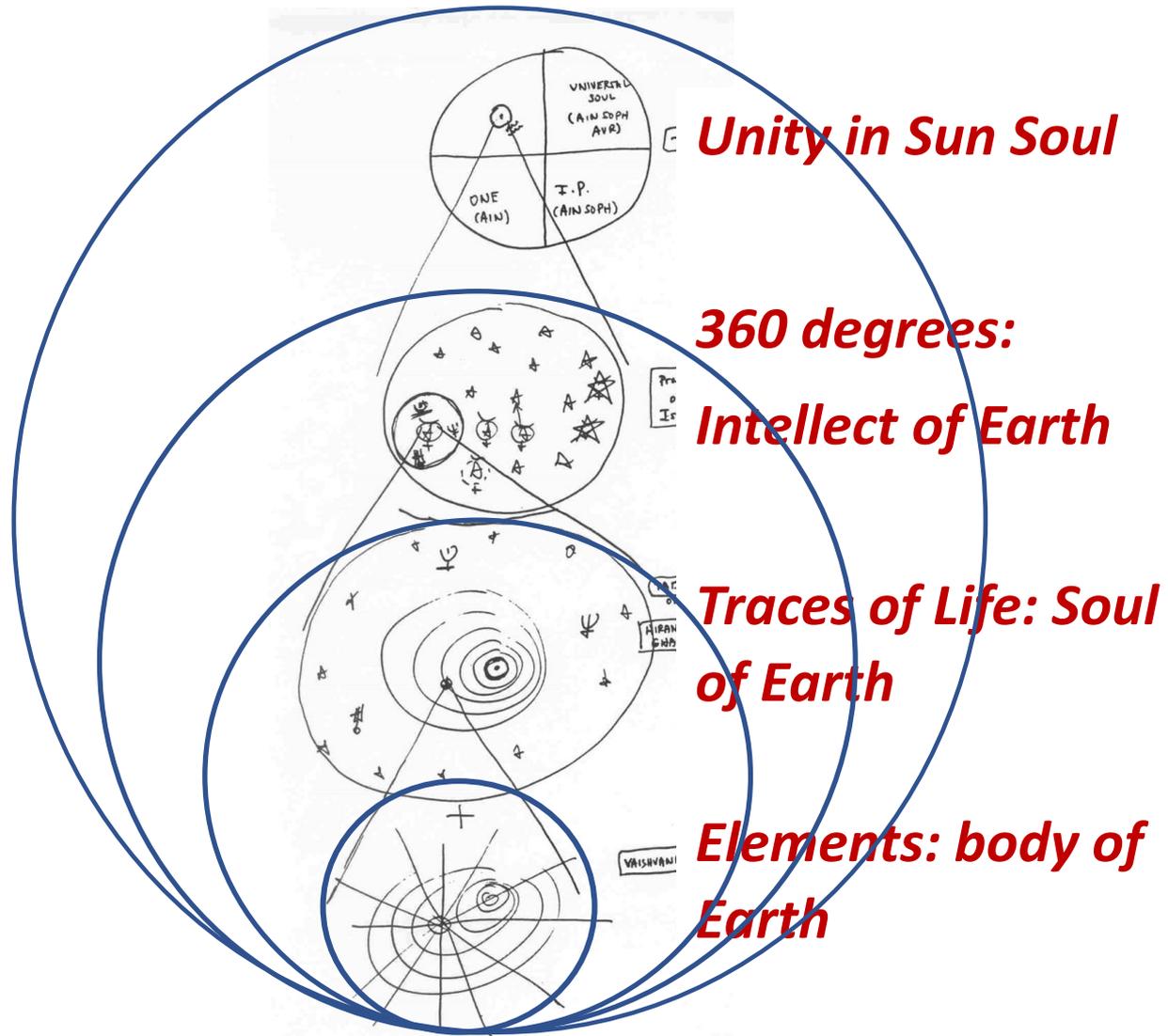


Cosmological Four-fold of Solar Logos

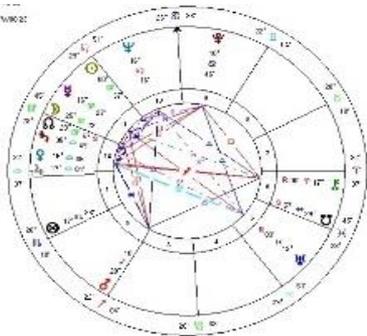
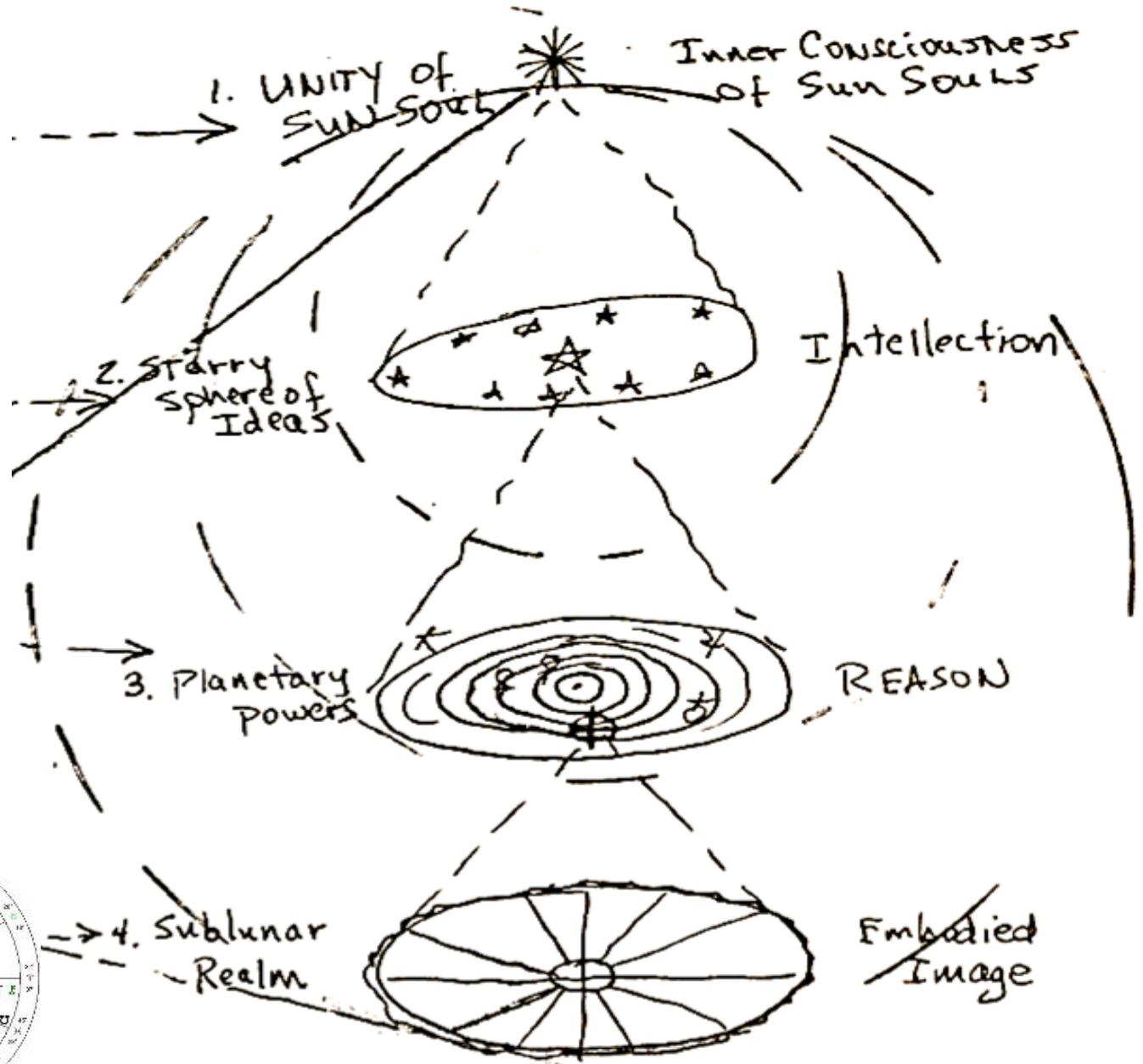


Earth Four-fold of Earth





Four-fold of Solar Logos



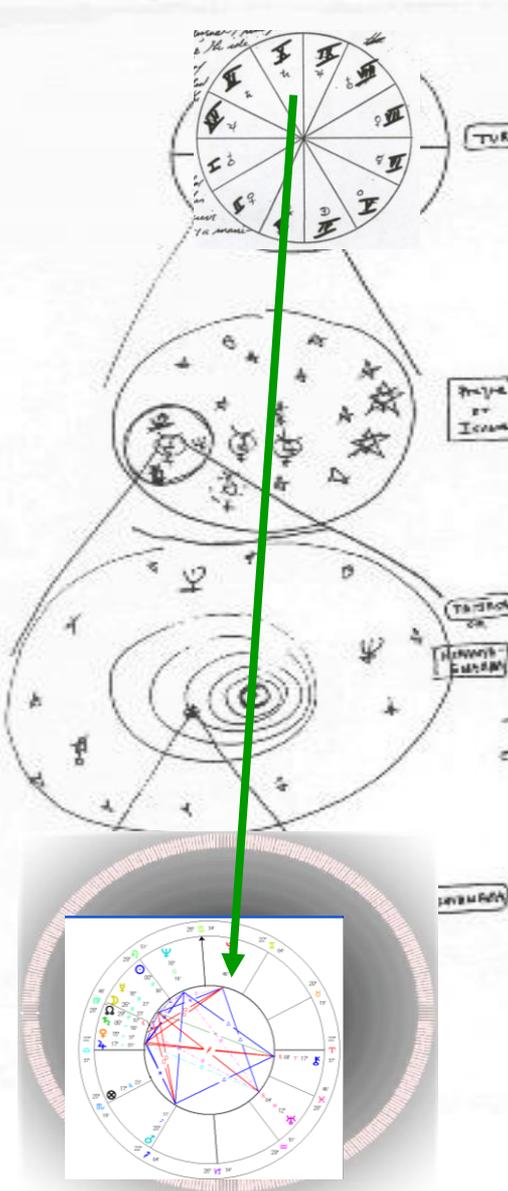
Ideas come to Valois: Sacred spectrum of Consciousness

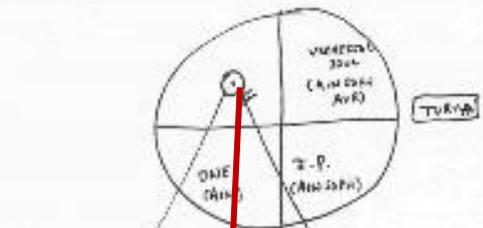
Nous: each idea is a unique form of the Nous--seed of God

Stars are a theophany of radiating Intelligences

[Each Sun/Star Soul comprehends the nature of these and proceeds to unfold these Intelligences.]

360 reason principles or Gods and tropes of Earth Mind:





CONTEXT 1:
 MIND -
 META PHYSICAL REALITY.
PRIMALS

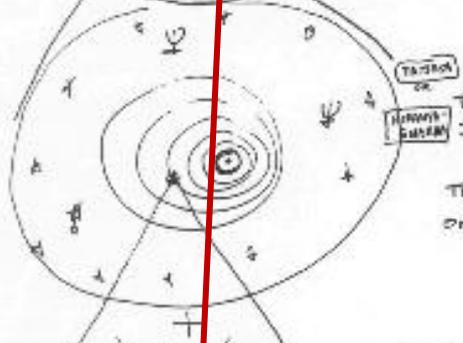
How
 does
 the
 mind
 do
 the
 work?



CONTEXT 2:
 UNIVERSAL
 MANIFESTATION:
 Interpenetration of all
 STARS as particles in the
 IRRADIATING INTELLIGENCES

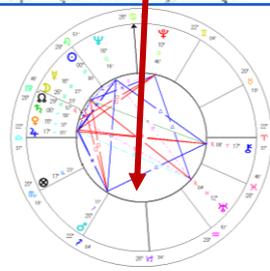
Prima
 or
 Iona

BRANDS
 EACH SOUL IS A NUMBER -



TATVA
 OR
 TATVA
 SUTRA

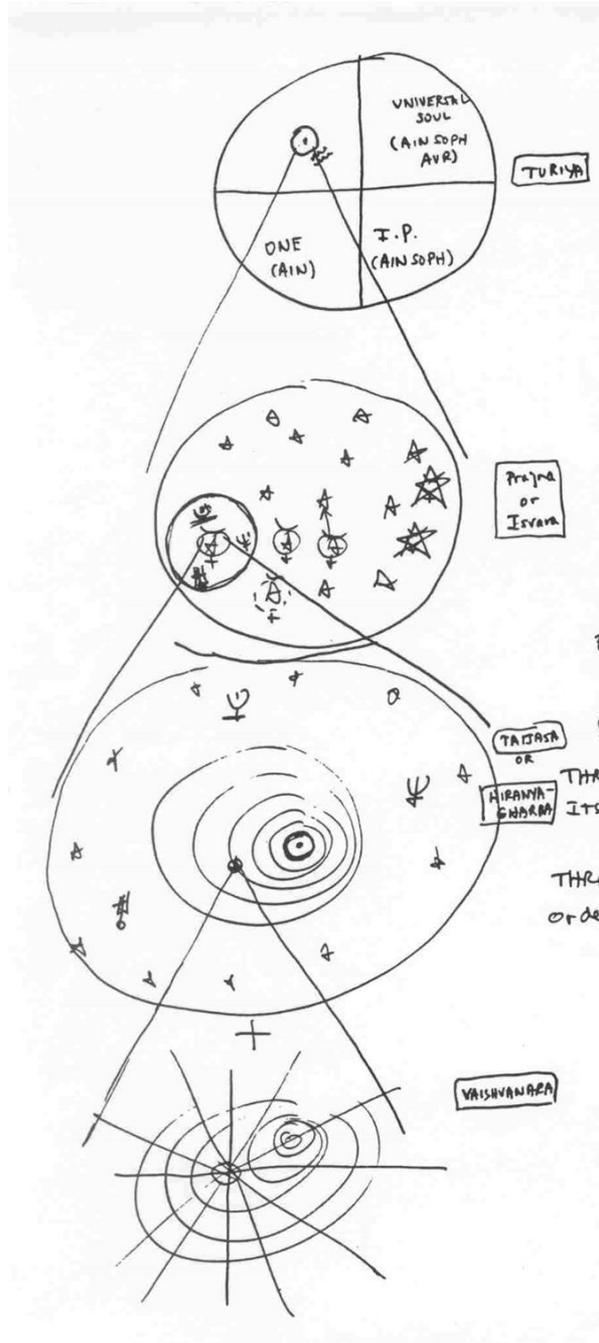
CONTEXT 2: SOLAR SYSTEM:
 ☉ AS CENTER IN ITS OWN RIGHT
 THROUGH ψ, ψ, ψ , SUN ADJUSTS
 ITS UNIVERSAL SIZE TO FORM OF ITS
 INTELLIGENCE. (Imagination)
 THROUGH $\kappa \dots \phi$, SUN MANIFESTS
 ORDER OF THE UNFOLDING OF ITS VISION

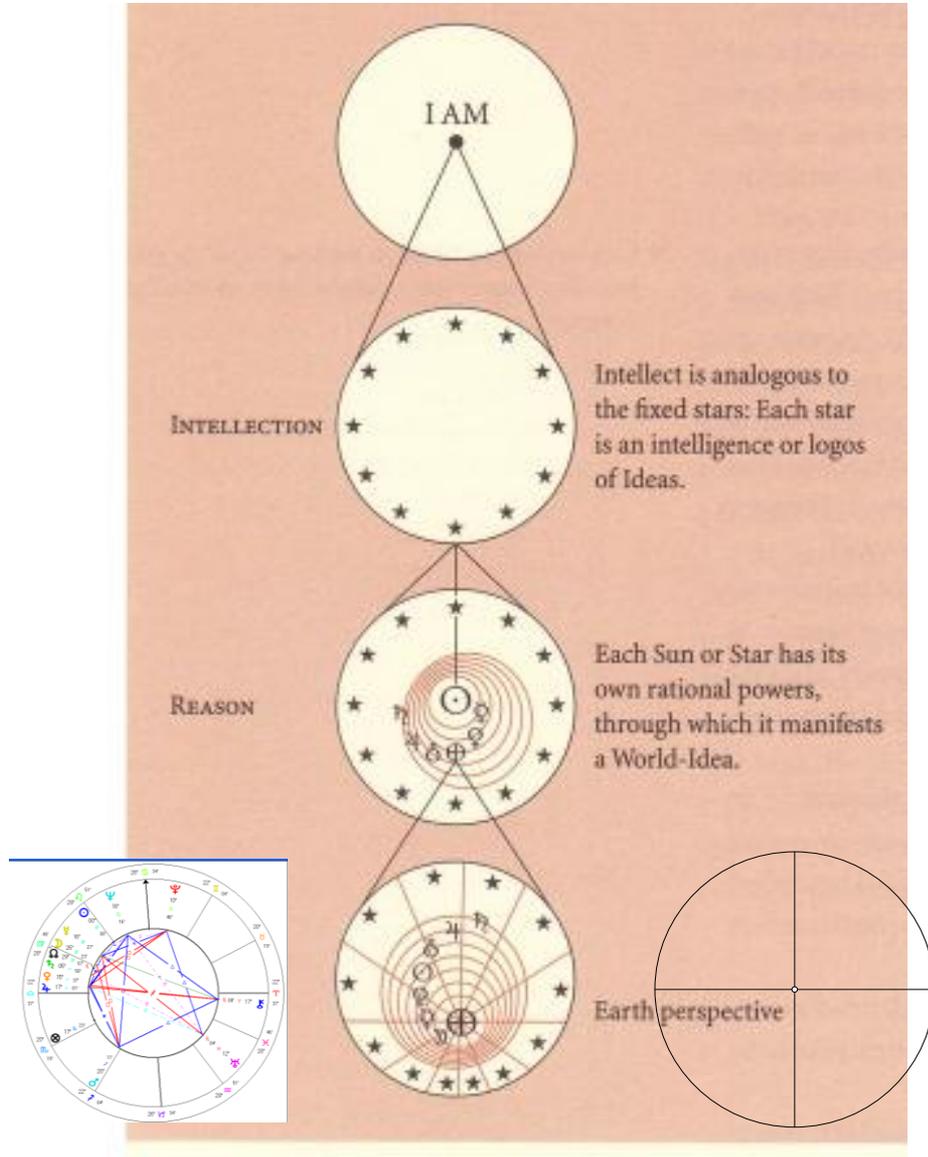


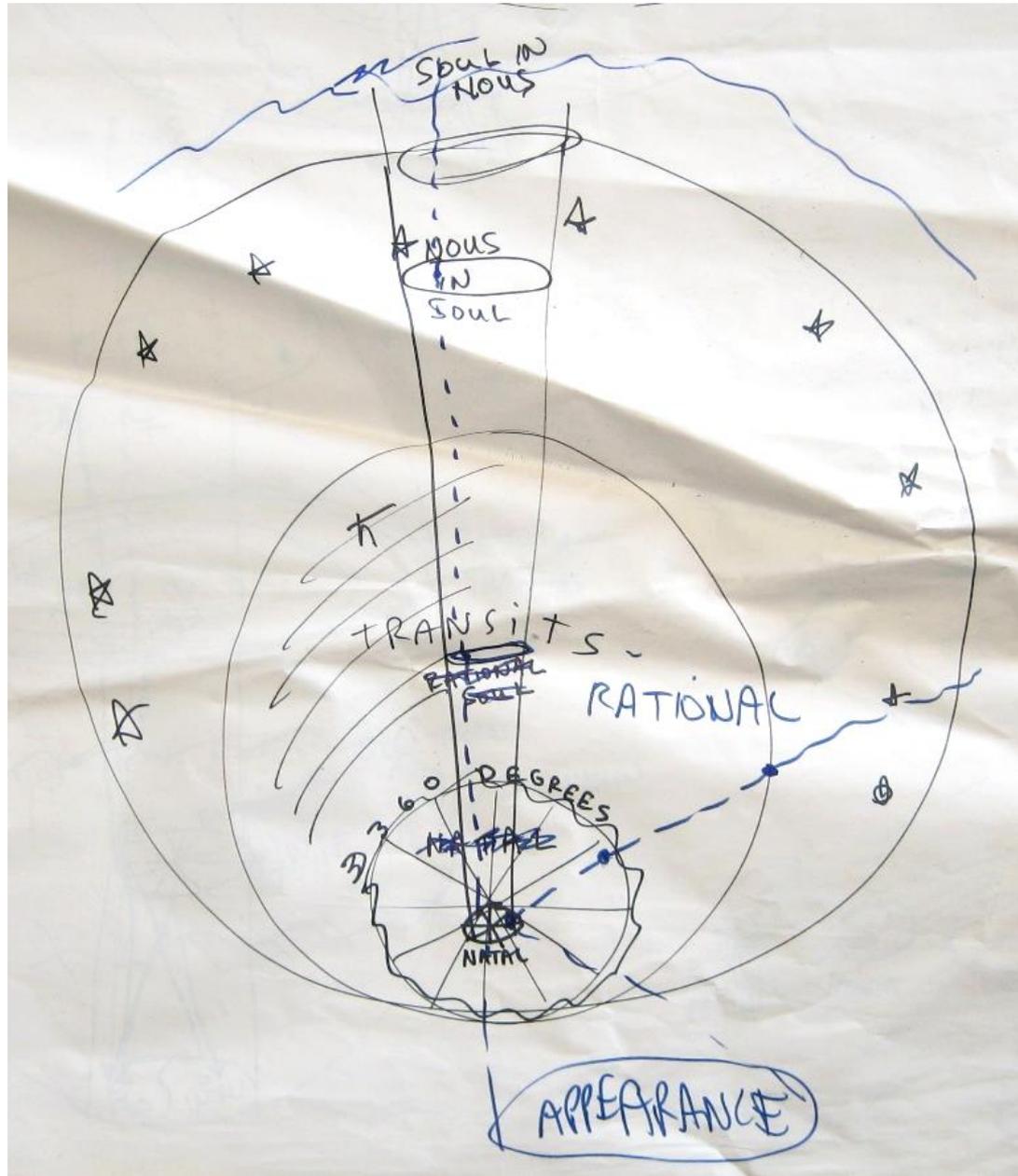
YONISHA

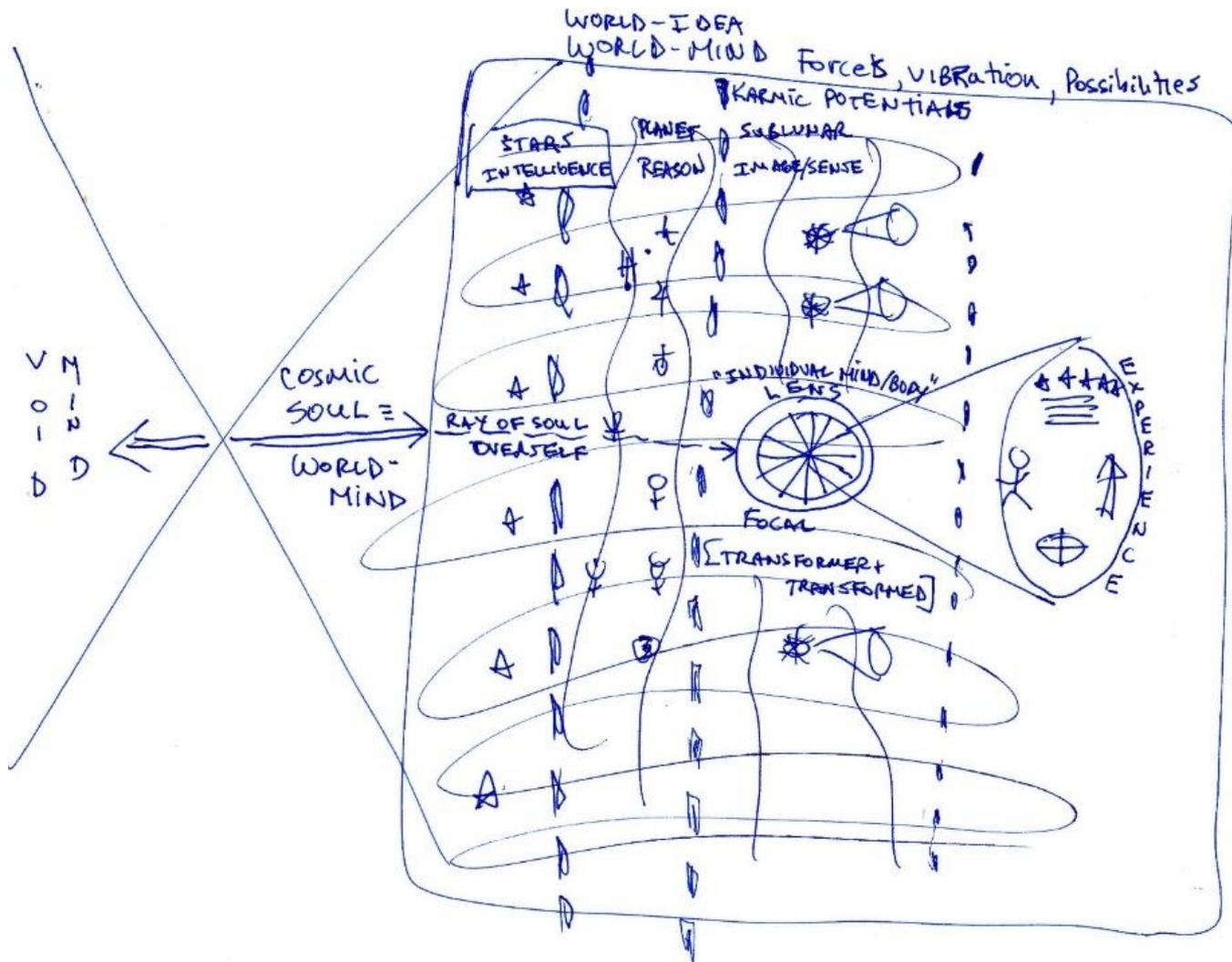
CONTEXT 4: ϕ or Planetary.
 Within imagination of each planetary
 soul is reproduced the world, all
 grasped by $\phi \rightarrow$ redefined or
 Localized

II-24









C. Unit of Life/Unit Soul

AD: You Become Wisdom

Anthony Damiani: Unit of Life 1:25 has burning
Focus

All our experience is a transmutation

26.4.257: unit of life

The uniqueness of each person, their difference from every other person, may be metaphysically explained as due to the effort of Infinite Mind to express itself infinitely within the finite limitation of time and space, form and appearance. 25.1.157

MEAN-ING: Psychological transformative

A mandala represents philosophical and deific principles and their dynamic interplay by spatial and sequential arrangements.

If you make your mind into the form of deity, then the deity will be present.

Philosophic basis of Astrology

Circulating process to distill the essence.

Transformer and transformed

AD: Astrology Meaning. AD: 360 Gods

ANTHONY ON 360 Gods audio/text 2 minutes

**AD EXCERPTS ON SYMBOL and MANDALA from AD
Supp.pdf *USE THE excerpt from 1/6/84 AT END***

*** Anthony: The Way I Understand Astrology...
Audio/Text 1 min**

AD: A/T

#if he really penetrates into the meaning of the events and circumstances that are going on in his life, he is getting at the quintessence of the meaning of his life to him. And I thought that this was really the fundamental purpose of astrology, that this is what astrology should help a person to understand. Never mind if he is going to meet his beloved, or if he is going to make money on the stock-market. That's all a waste of time.

From the point of view of the ancient, philosophically oriented cosmologist, the astrological mandala is a rare instance of the intellectual imagination--a symbolic reflex portraying how the Gods or Principles are involved in the fabrication of the vehicles that the individual Soul employs for its manifestation. The mandala exemplifies and embodies the knowledge of superior beings--seers--who are capable of transmitting their knowledge of how fundamental principles are operative in the individual and can be understood from his natal chart. *Anthony Damiani*

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

#... in this way astrology can be a really spiritually potent tool, so that the person could try to be aware of what significances are blossoming as his life. He's living these ideas, he is these ideas, why not try to consciously understand what is going on?

Each of us is a mandala

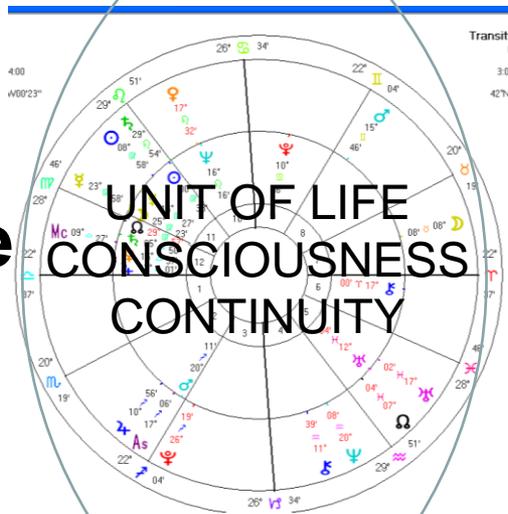
You as a unit of life: you as a mandala...

Seeing you as body

Seeing you as natal chart

Seeing you as vast awareness

its appearance



Reality

its appearance

UNIT OF LIFE
CONSCIOUSNESS
CONTINUITY

Reality

Individual //Cosmological //Metaphysical

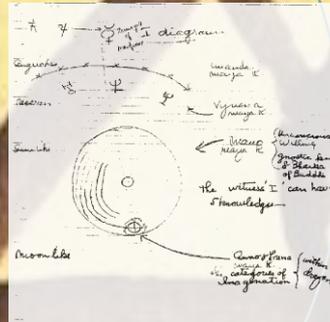
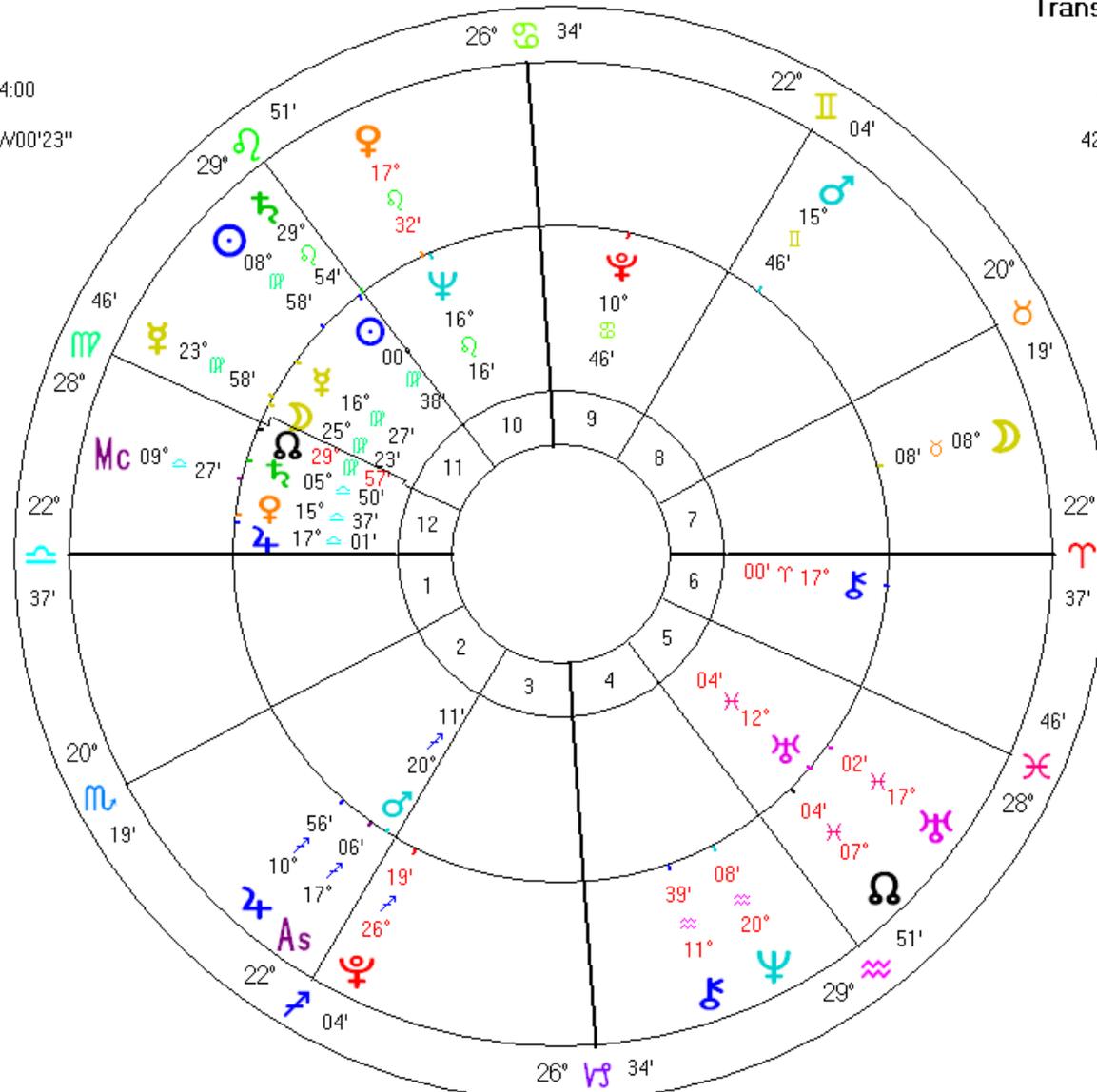


FIG. 10: THE METAPHYSICAL CHART

Inner Wheel
Anthony
Natal Chart (3)
 Aug 24 1922
 10:42 am EDT +4:00
 New York, NY
 40°N42'51" 074°W00'23"
Geocentric
Tropical
Placidus
True Node

Outer Wheel
Transits Sep 1 2007
Event Chart (2)
 Sep 1 2007
 3:00 pm EDT +4:00
 Hector, NY
 42°N32' 076°W52'39"
Geocentric
Tropical
Placidus
True Node



D: Juxtapose and synthesize traditions

Mandala: allows Anthony to carry out his program of juxtaposing and synthesizing different traditions, in a “symphony of philosophy.”

Unific in the center

Infinite views of the radii

Greater wholeness of circumference

PB quote on “now after 5000 years”

AD ON ASTROLOGY: TO 1:12; 9:51-10:47

Showcase: ANTHONY on Synthesis Sweden

1983 4 minutes to 2:44 *use this*

If you make your mind into the form of deity, then the deity will be present. [SACRED]

Each degree is a mandala!

Every deva has a loka

This symbolism of the cosmos is vast enough to provide the polyvalent systems of conception and logic that will be necessary to synthesize the many faceted aspects of man's perpetual quest, and to reconcile the seeming contradictions among the various philosophic and religious traditions.

...The sensible world is sufficiently determined in its parts both to keep our understanding under rein and to spur it beyond its limits.

#And that's what I had in mind trying to do. To try to put all these pieces in a pattern and show how to a certain extent they are all valid and also at the same time how they're limited, in one way how they're complementary and in another way how they're in opposition. And the only thing that I felt was big enough to do that was the symbolism that we find in the astrological mandala. So that was really the pet project I had in mind. The nice thing is it's got such a liberating effect, because when you see the value in the premises that the Vedantist has and then you see the value and the premises that the Buddhists have, you're free from the conflict.

Mandala: Sacred Geometry

Four geometric components

Space: boundless, formless, place.

Point: bindu (tig-le), also seed.

Circle or sphere,

Lines: radii: and others.

Geometric symbols and circle and mandala

Square triangle circle

Vessica

Divided line. Dividing a line.

oCIRCLE: what does it mean?

Circle is your heavenly identity of wholeness, unity

Remember: that we are sacred

Circle: the One, wholeness, center and circumference

modified zoom

Mandala: form and awareness

Each Individual is a unique form of infinite intelligence--Drop of the infinite ocean of consciousness, love, being

Emerson: circles

Augustine: God --center is everywhere and circumference nowhere.

PB: The God in the Sun is the "I" in me.

All life is sacred: Krishna, Mary, Siva pictures.

CIRCLE

Sun and Horizon:

Universe unbounded but not infinite
whole horizon is the circle in which awareness
is aware

Eye blank of vision and filled

Point and Space: Taimni

**Dynamic: cycles, boundary expand, Lo pon
and Merry go Round**

HW: actual drawn circle to be a circle, the idea of the circle

Center, *point*: ○ Infinitesimal... and infinite potential

PB: Overself is both point in heart and omnipresent

Plotinus: omnipresence of authentic existence

AD: individual mind is the burning focus for ideas

Judith Blackstone (many dups)

Qi-Gong gathering

○ The eye is the first circle; the horizon which it forms is the second; and throughout nature this primary figure is repeated without end. It is the highest emblem in the cipher of the world. . . .

Every action admits of being outdone. Our life is an apprenticeship to the truth, that around every circle another can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn risen on mid-noon, and under every deep a lower deep opens. --- *RW Emerson*
“Circles”

○ God is a circle whose center is everywhere
and whose circumference is nowhere.

Augustin

PB: *The God in the Sun is the “I” in me.*

**CIRCLE-simple and profound.pdf *has*
*Center and AD comment 1984 sl 3,4,5***

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

when you meditate and penetrate and realize yourself in the heart, if you go one more step beyond that, then you aren't anyplace. You can't locate yourself. That's your center.

That's your true center. But if you think that you are this body, and you say my center is here, then that's not it. One's real center is a state where there is no reference to any center. That's what you really are like. How could the mind have a center anyplace?

[AD: Columbus March 1984]

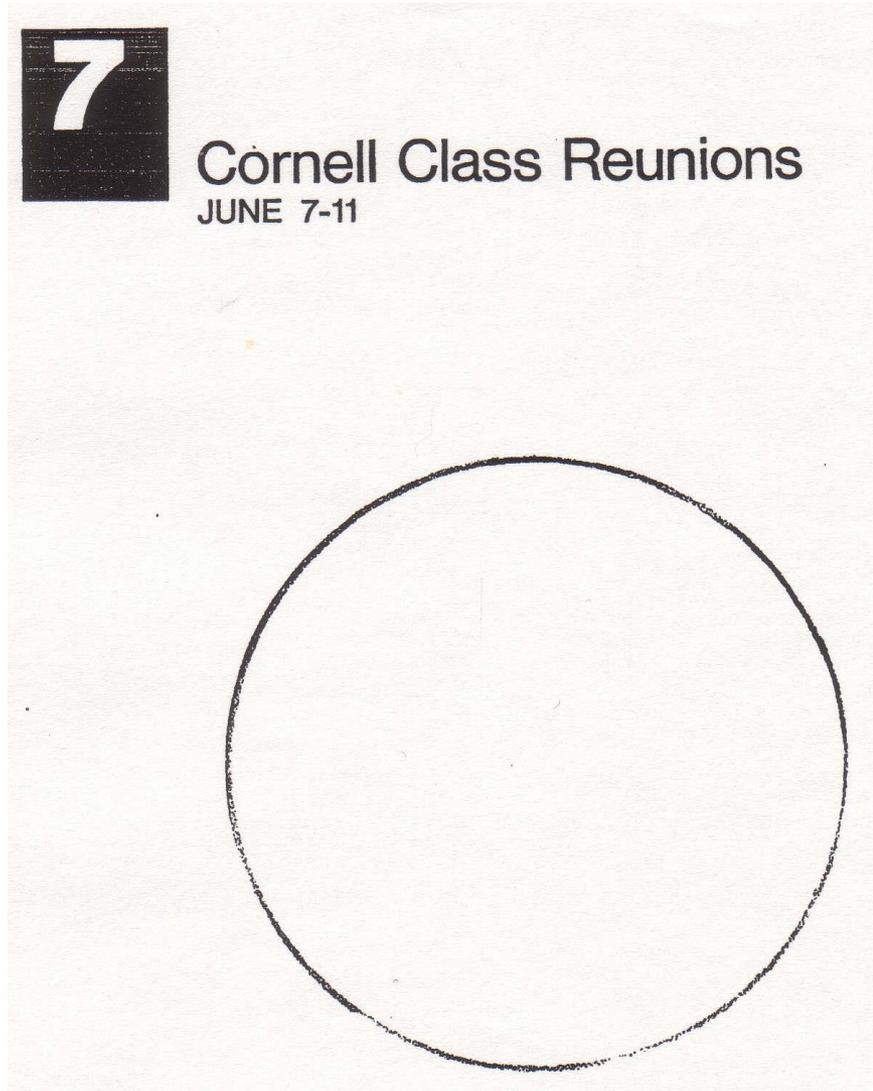
... **Take away that center, take away that referent to itself all the time, and you get this feeling of an impersonal being that you are, this egoless being that you are.** Let that referent come back in and you'll see that everything gets centered again in this dualistic way. But as long as you're referring to yourself as the center, you're going to have the opposite, the non-center. As long as you refer to this as the ``I am" or the ``me", there's the ``not-me" out there. I'm sure he has other quotes like that, which would clarify what he means by center. *[AD: Columbus March 1984]*

Among the many symbols used in astrological lore, the circle--for the Greeks the most perfect of the geometrical forms--in its appearance resembles zero, sunya or the void for the Buddhists. This form, like the others, perpetuates those properties that make it especially suitable as a support for our thoughts in depicting those principles that Plotinus spreads out before us in his writings. Difficulties that constantly arise have to do with the incredible wealth of meanings that develop as the web of interconnections and relations pyramid. For many of us who wish to penetrate deeply into his thought find this vast web of ideas too proteus transforming themselves in the very process of understanding them. *AD Supp 195*

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

○...It is both space and the point in space. It is infinite Spirit and yet it is also the holy presence in everyone's heart.

22.3.384



There is a universal order, a way which Nature (God) has of arranging things. This is why what we see around us as the world expresses all-pervading meaning, intelligence, and purpose. But we catch only a mere hint of these veiled qualities--the mystery which recedes from them is immeasurably greater. *26.1.82*

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

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

○Judith Blackstone

MEDITATION 1005 2021 zoom_0 7 min

RADII

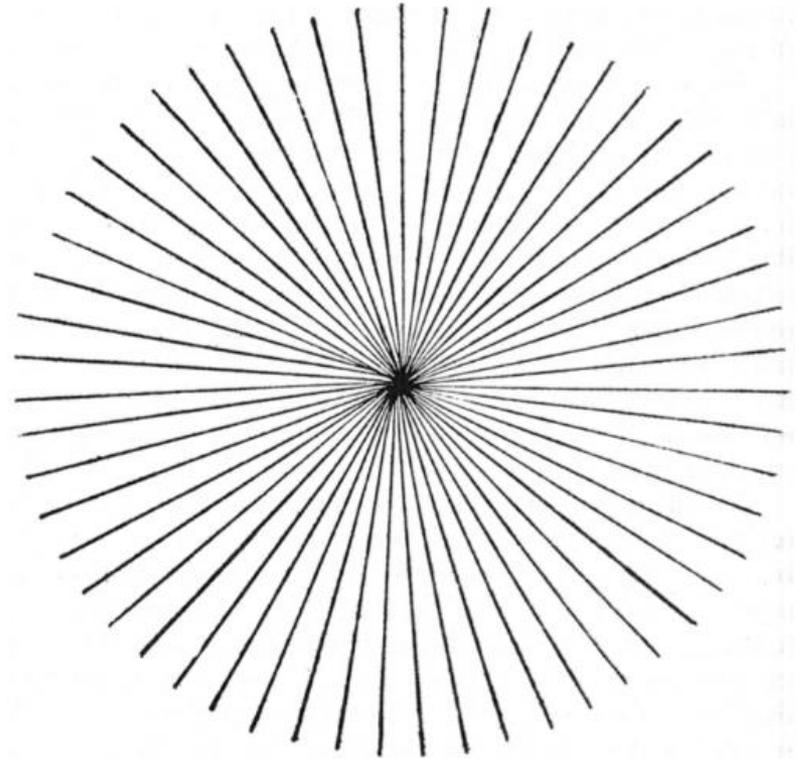
Each radius is distinct, unique, but all are symmetrically connecting the center and circumference. Distinct views: converge at center. Each radius emerges from, or participates in, the “oneness” of/at the center. Each grows more and more distinct from the others at circumference, or closer toward center.

If we consider the radii as “ideal” lines, they have only one dimension, no thickness. This allows an infinite number of radii to emerge without merging into each other, like distinct rays of the Sun. **Many radii: 1 dimensional, but in physical have thickness.**

Move toward center, or expand the boundary of circle to Infinity

If we consider only the centre it indicates Oneness. The moment we leave the centre it indicates Manyness. The further we move away from the centre the more do the radial lines diverge, indicating greater and greater separation in consciousness. A closer examination of the figure will show that there is a still subtler Oneness than the Oneness in the centre and that this over-all Oneness includes the Manyness also. For, if the figure is considered as a whole, including both centre and radial lines, it is still the representation of the One Reality.

Taimni: The same kind of mathematical symbol and analysis will also throw some light on the problem of the co-existence of Oneness and Manyness in the Divine Consciousness. Let us imagine a centre from which innumerable radial lines diverge, as shown in Fig. 10.



SEE BETTER PICS IN FILE

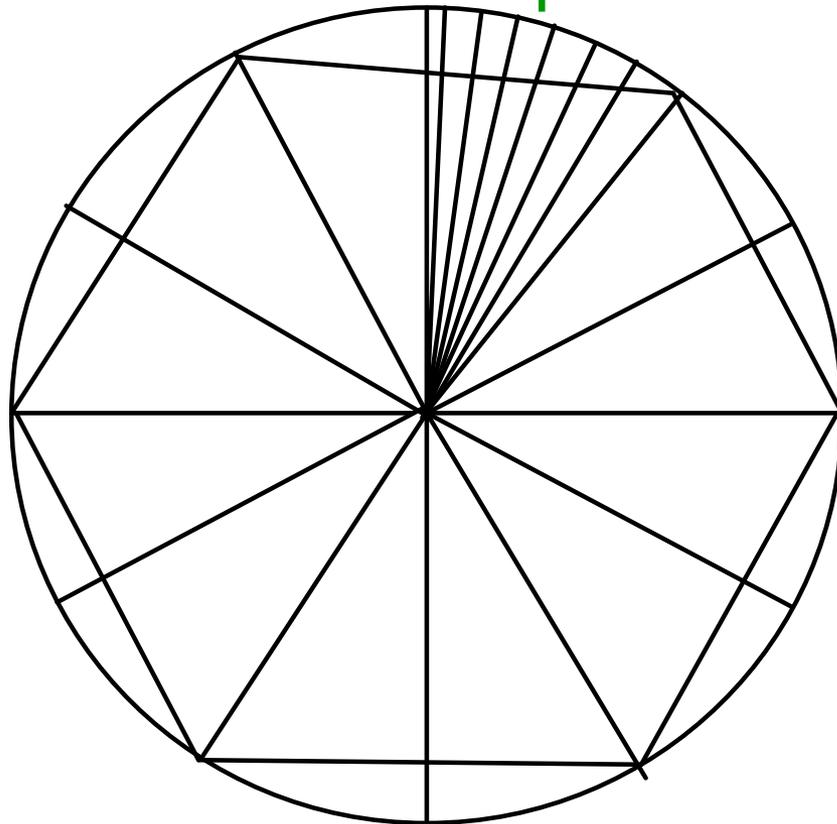
○ The circle has an indefinite number of radii, but the division of the circle into 360 degrees has also cosmic meaning. The angle of the sun disc and moon discs are each approximately $1/720$ of the circle. Together: $1/360$

It is the sun journey that focusses the intelligence of the stars into earth.

So it signifies the smallest unit of meaning available to the divisible human intelligence.

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

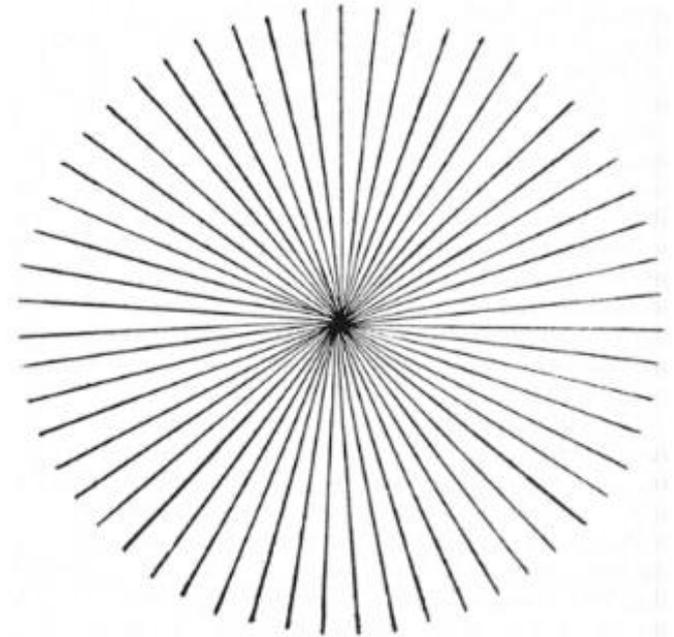
- The circle as a whole represents the uniform vision within Intelligence or Mind. There's no hierarchy, for every point is in symmetrical relation to every other. Different divisions of the circle give us a sense of both a natural sequence and simultaneous presence.

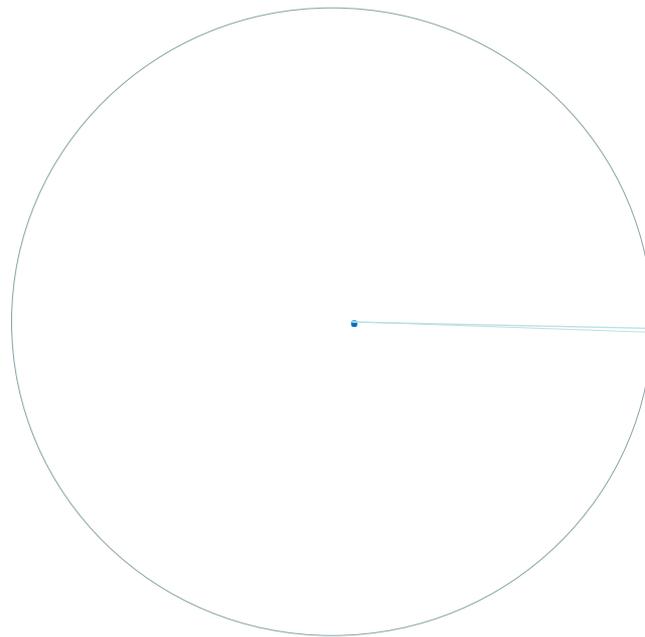


**Radii: orient us...
Point to... to Center
potentially infinitely
many radii... Infinite
unique views**

**All have the center
in common--
converge to One
reality,**

All together are a
whole... holy...
wholly. **See Taimni**





#Hafiz: “The Compass” *I Heard God Laughing* Ladinsky tr.

**Look at the Perfect One
At the Circle’s Center:**

**Who Spins and Whirls like a Golden Compass,
Beyond all that is Rational,
To show this dear world
That Everything,
Everything in Existence
Does point to God.**

o MORE DYNAMIC CIRCLE THEMES

Mandala: Uroboric: endless cycle repeating back on itself. Circle becomes infinity sign. Self-Similarity

Mandala: Space, point, and spread of the sphere to become universal light: expanding to space and contracting to point.

Circle is the intermediary between the space view of geometry and the point view: discrete and continuous.

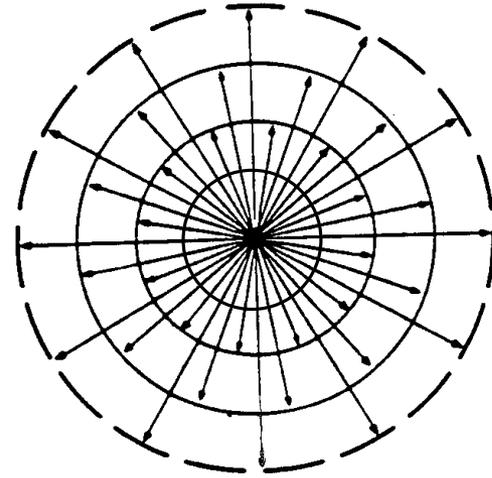
The circumference of the circle indicates the boundary of our life--the limits of a sacred space wherein our journey can unfold.

MOVEMENT: concentric circles

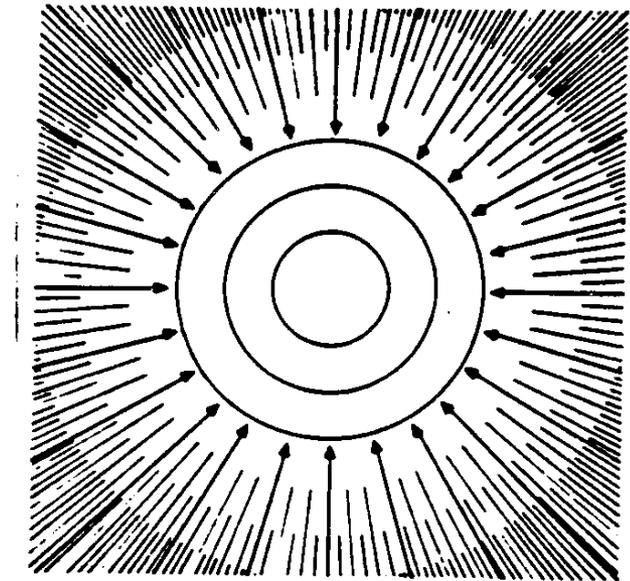
The radial relation of the center and circumference is one primary dynamic feature of the circular mandala. Each of the points on the circle (the circumference) is equally distant from the center. The center of the circle is not "on" the circle, but is the unmoving source of the circle's whole definition, and the points on the circle have a dynamic relation to the center when pictured as the endpoints of radii.

IN AND OUT

We can symbolize **REALITY as a point**, everything is radiating from it. This point is merely the point-er to the Void.



We can symbolize **REALITY as infinite space**, and everything is a contraction from the infinite: reveal and conceal: an infinitesimalization.



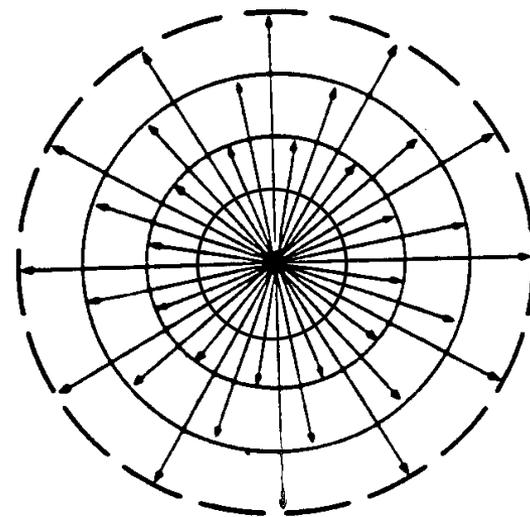
We need to use both.

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

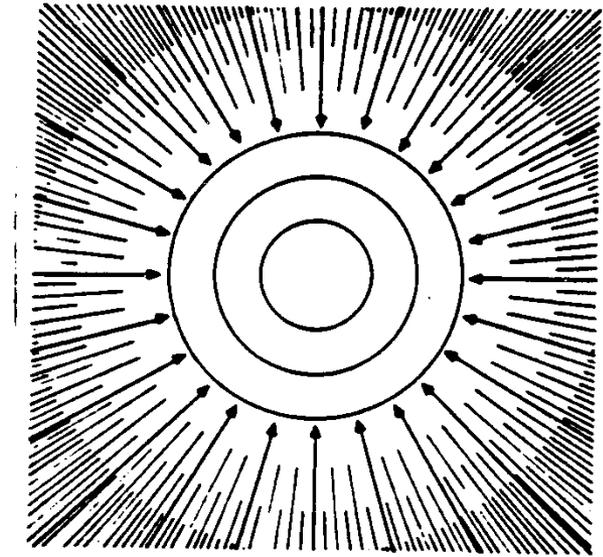
Feynman on tininess//vastness

[https://www.youtube.com/watch?v=0fKBhvDjuy0&t=](https://www.youtube.com/watch?v=0fKBhvDjuy0&t=2s)
[2s](https://www.youtube.com/watch?v=0fKBhvDjuy0&t=2s) *powers of ten*

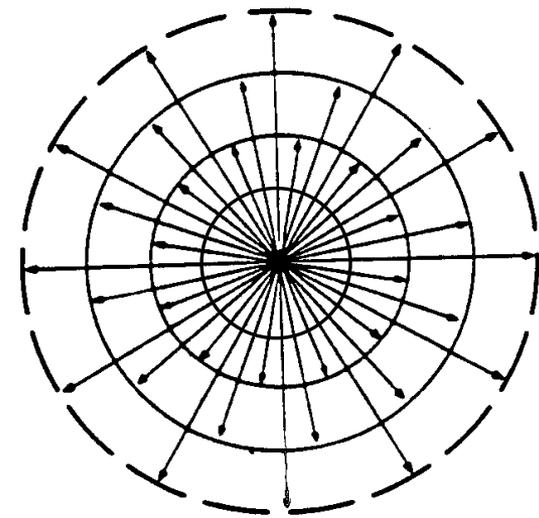
As radiating, the relation of the center and circumference gives rise to the image of concentric circles, and imparts a sense of the emanation of forms in more and more manifest states from the unific center. We can symbolize **REALITY as a point**, everything is radiating from it. This point is merely the point-er to the Void.



We may also reverse the dynamism by showing concentric circles as condensing or contracting out of the undivided infinite mind. We can symbolize **REALITY as infinite space**, and everything is a contraction from the infinite: an infinitesimalization.



It will be seen that it is not the radial lines which can impose a limitation on a centre because they leave the centre free to expand ad infinitum. It is the circumference which imposes limitation on the centre. This circumference can be considered to become larger and larger as the radial line representing the individuality of the Monad approaches the ideal limit of zero thickness.



When we reverse the direction, there is a sense of the deepening movement to grasp our core or essence. By integrating the center and circumference we encompass the completeness of our humanity.

It reminds us: that we are sacred, that all life is sacred (pictures) Wholeness is holiness. your heavenly identity of wholeness

Meeting of point and Infinite Space

No limit to expandability or contractibility – larger to space, or in to point--center focus, and open spacious awareness

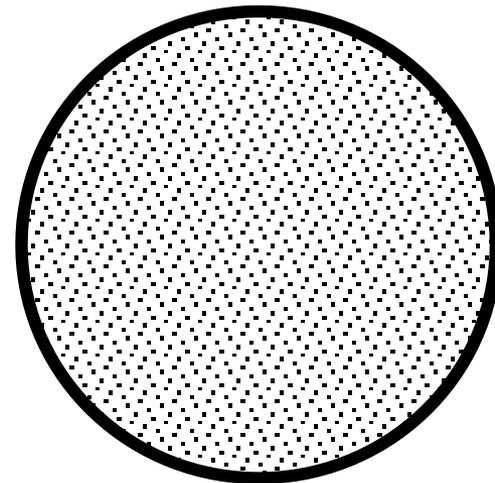
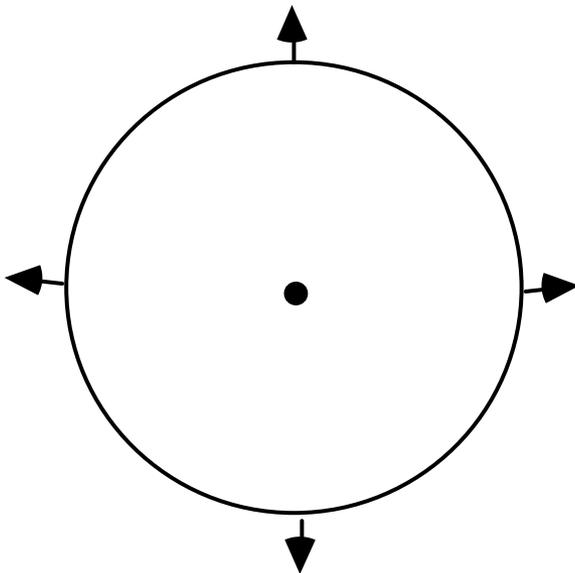
The circumference of the circle indicates the boundary of our life--the protective limits of the sacred alchemical retort of the mind wherein experience can be understood--as well as the evolving understanding of life's meaning. When we reverse the direction, there is a sense of the deepening movement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

CIRCLE represents veiling and revealing of Eye of Nous. (DUP)

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

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

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



DYNAMIC: SEE FILE

Zooming: in and out. [See file SUN ZOOM]

Circulating: Cycles

What you put out is what you get back.

Spirals: radiating and rotating.

Luminous hubs of chakras

Qi-Gong gathering

Eye to eye

Judith; Mukti;

Dynamic: cycles, boundary expand,

Emerson-- Just go out and watch the horizon and the sun 360°
Never ending cycles of your life and expanding and contracting.

Lopon and Merry go Round

Circle of friends. each of us as a whole is holy.

Eye gazing. look around- look into the eyes of a person you love.
Each of us is a sacred consciousness appearing as the person...
hologram.

Look at the pictures of holiness. Horoscope. 360°

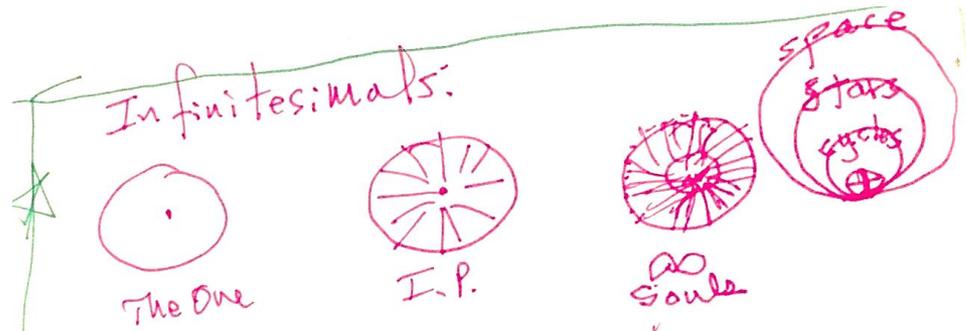
zooming in and out; heart, earth, solar, universe, atom;

How far are YOU from the tree, or heartbeat, or thoughts... all
are immediately known in awareness. All equidistant.

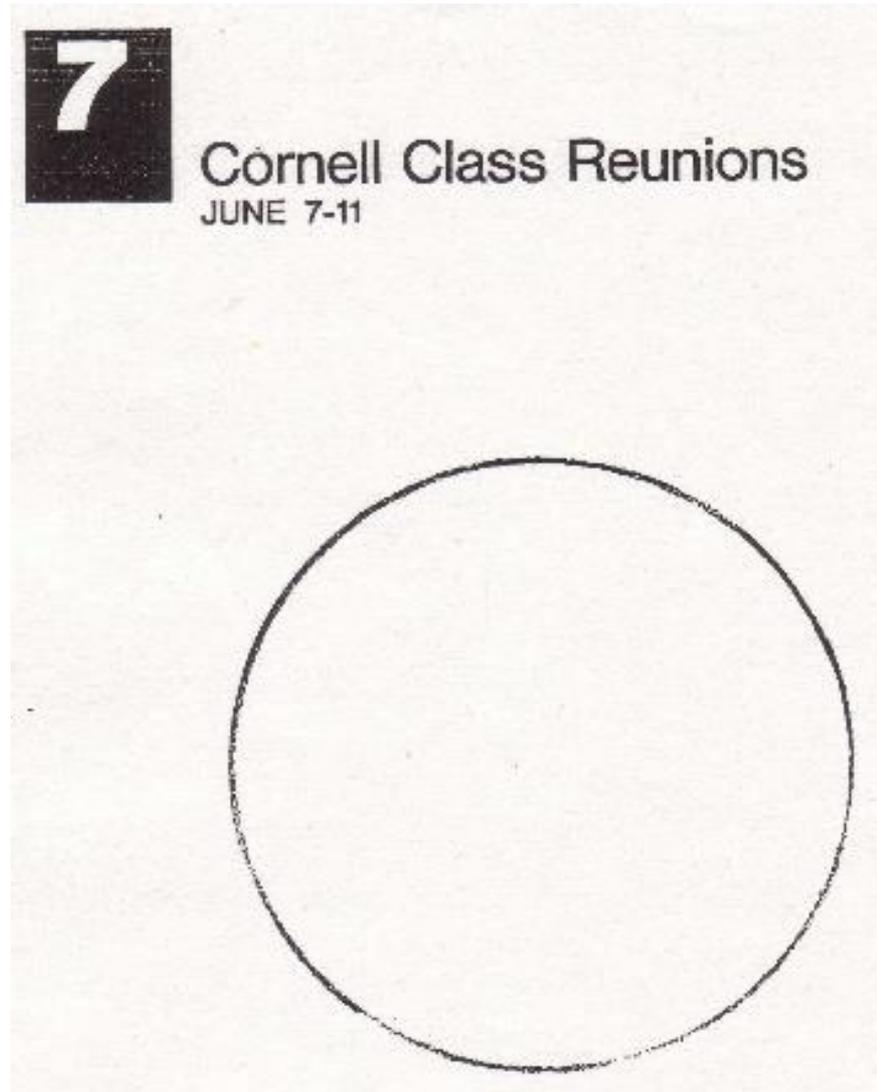
Dynamic: cycles; ouroboric. : Blake; TNH wave

Hafiz: everything does point.

The circle as a whole represents the uniform vision within Intelligence or Mind. There's no hierarchy, for every point is in symmetrical relation to every other. Different divisions of the circle give us a sense of both a natural sequence and simultaneous presence.



Wholeness: ∞ is the *circumference*; indicates the boundary of our life-- the limits of a sacred space wherein our journey can unfold-- the sacred alchemical retort of the mind wherein experience can be understood--as well as the evolving understanding of life's meaning. **limits... and expands to infinity**



**limits... and
expands to infinity**

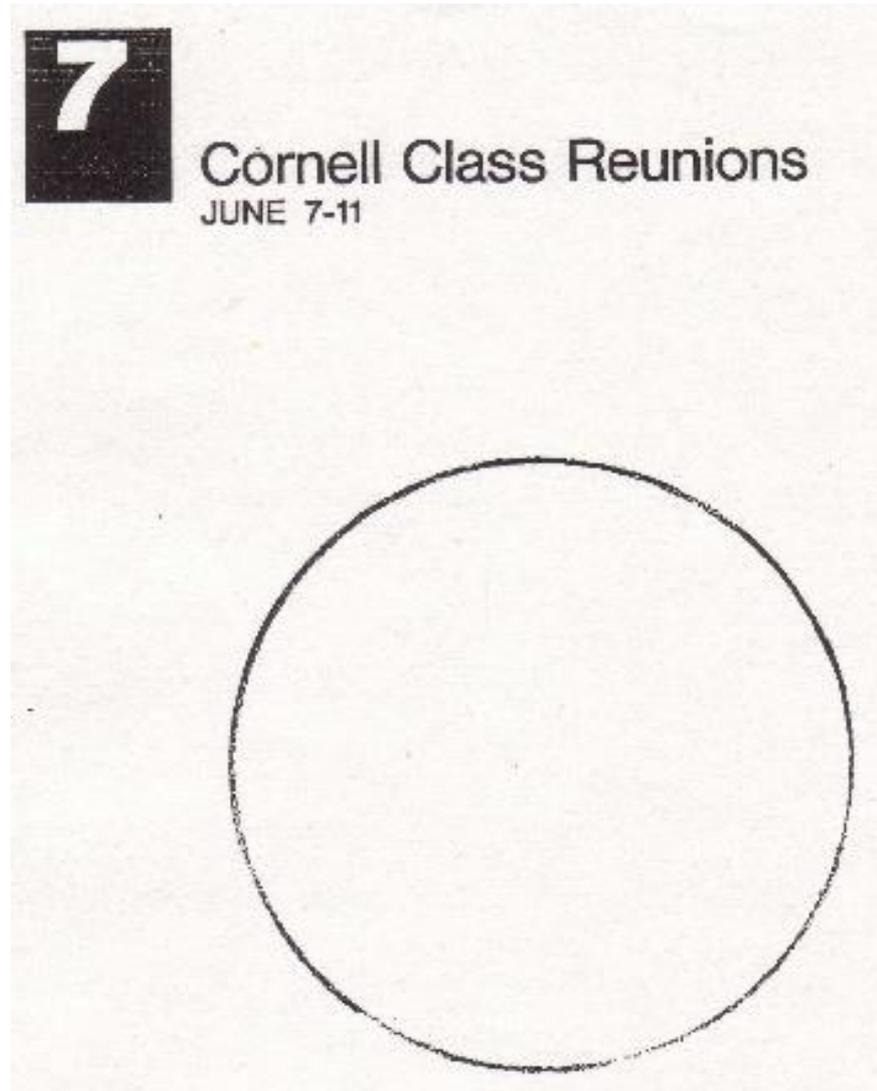
**It reminds us: that
we are sacred, that
all life is sacred :**

Krishna, Mary, Siva
pictures.

**Wholeness is
holiness.** your

heavenly identity of
wholeness

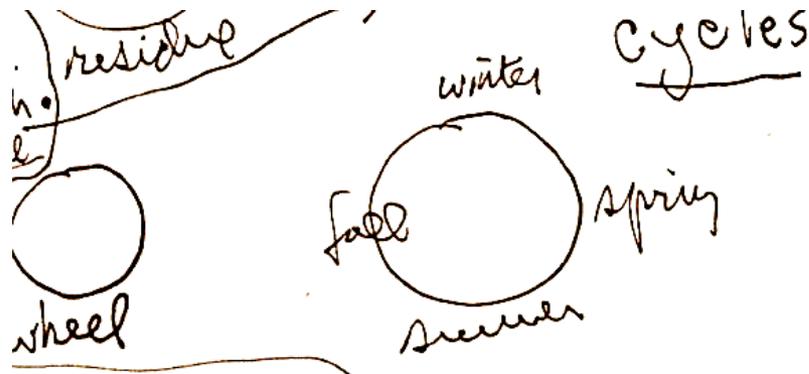
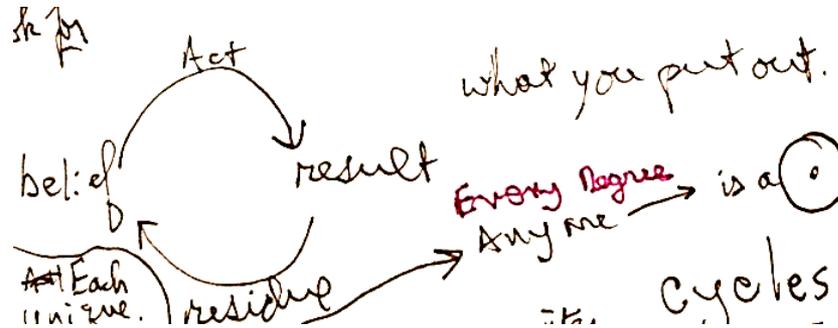
Meeting of point and
Infinite Space



Dynamic: cycles, boundary expand,

- **Universe unbounded but not infinite**
- **Lopon and Merry go Round**

What you put out → ←What you get back

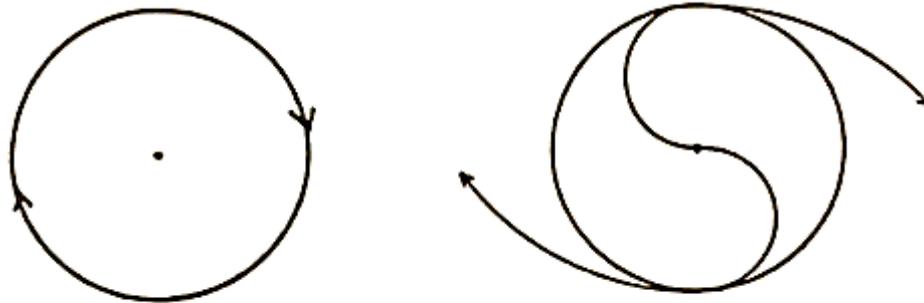


RADIATING AND ROTATING

Cycles and Spirals

Circle dynamism: radiating, circulating and distilling process. **endless cycles** repeating back on itself. Circle becomes infinity sign. ∞

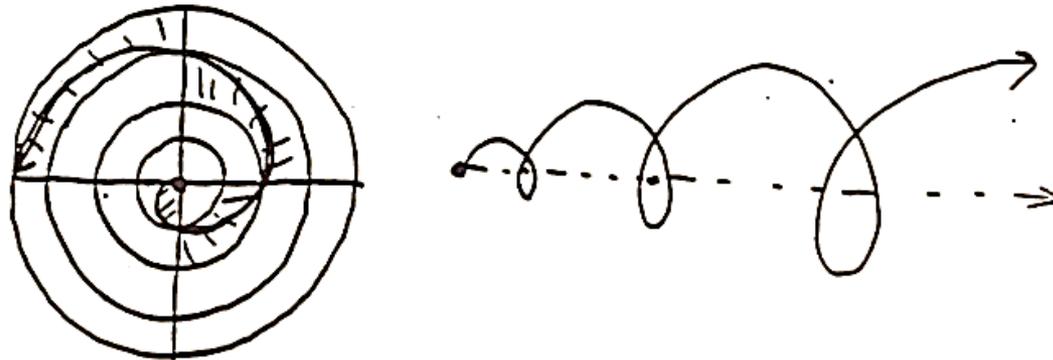
The whole circle is also dynamic when thought of as rotating. Its rotation about the still center indicates the endless cycles of becoming, involved in which we lose cite of the still center of our being. The center of the Mandala represents Shiva.



[fig 0.10]

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

[fig 0.11]



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

The circle and center and radius. Circle as radiating from the point. Mead quote.

Circle as bindu: pulsating: PB Sun mediation.

Void as infinite and Circle as contraction

Circle as rotating: Plotinus: each Soul is like a circle revolving around God

Circle expands to become a line at infinity. The radiating movement of the circle from the center. The circle can be expanded to infinity: a circle at infinity. The center itself is infinite: you can zoom in indefinitely, it is the endpoint of infinite number of radii.

A Circle in which the center is everywhere and the circumference is nowhere

The symbolism of a wheel and spokes is found in the Brihadaranyaka Upanisad, and repeated in the Tantras.

"That soul of mine which is like a luminous hub of consciousness, streaming out in all directions to illumine the world at its boundary." --(*The Theory and Practice of Mandala by Tucci*)

...The subtle constitution of the human mind is pictured as a series of wheels with hubs, and the light of the mind streaming out to experience/project the world. From the Shaivite tradition of vibration (spanda):

Observe the movement or Spanda of this Wheel in the course of each act of cognition, as it moves from the center or "Heart" of pure consciousness out to the periphery, where it becomes manifest as sense objects.

[MEAD: spokes! These are the rays of the Vedas. They connect the Formless and the Form: or consciousness and contents].

○ Circle expands to many concentric circles

The contracting of the circle from the infinite plane: The circle provides a limitation or definition or boundary within which the development of the individual mind can take place. This separation has both a positive and negative implication. Positively, the delimitation allows a stable environment within the unfifferentiated whole. Negatively, the limitation separates the finite individual from the infinite. Circle includes radii: center is endpoint of infinite radii when we zoom in.

Mandala center is an infinite regress as used by Tantra: The deity sits in the center of the mandala, and at the heart of the deity is the whole mandala.

INVERSION: circle relates the POINT and the INFINITE SPACE

○

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*

