

UNPACKING THE ASTROLOGICAL MANDALA (with add ins)

[Mary Anne Flory... with edits and additions by Avery.]

“Now we have at our disposal a chart that diagrams the All and it’s Source.“ (*Astronoesis*)

In my interview with Paul Brunton, PB, who was Anthony’s teacher, he asked if Anthony’s diagrams were helpful to my understanding.

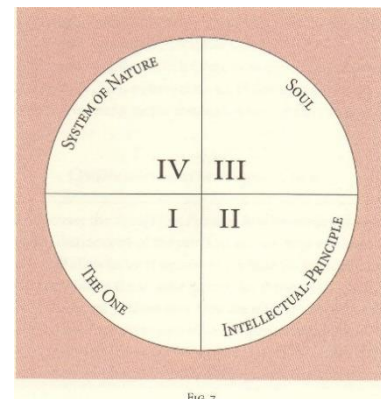
I can now answer: exploring the Metaphysical chart is exquisite. *Astronoesis-Star Wisdom* - expresses an unbelievable unity and expresses it in a multiplicity of Forms. *Astronoesis*, encompasses these Forms like the *Jewel Net of Indra* or the *Golden Lion*, leaving you to see why *Astrology is said to* have been given to humanity as a gift from higher beings.

“Intellectual -Principle, in its entirety, will exhibit the transcendental paradigms or individual aspects of the super-knowledge (of the One) from which all the unities within Being are suspended.”¹

Plato was inspired by Divine Ideas: Unity, Being, Life, Intellect, Nature, Soul, Body. Plotinus wrote the *Enneads* to express these Ideas. Anthony felt that the cosmos is orderly and expresses these Ideas. I cannot imagine what Anthony’s cosmic vision was but it seems that the unfolding of an Idea is infinite in meanings. He hoped to show through the mandala that “you don’t have ideas, ideas have you.”

In his mandalas, Anthony starts with a Circle, and introduces four quadrants, and then four rings.

Each of these quadrants unfolds a different aspect of the four-fold nature of Reality as substantial Intelligence: The One, The Intellectual Principle, Soul, and the appearance of these in the System of Nature.

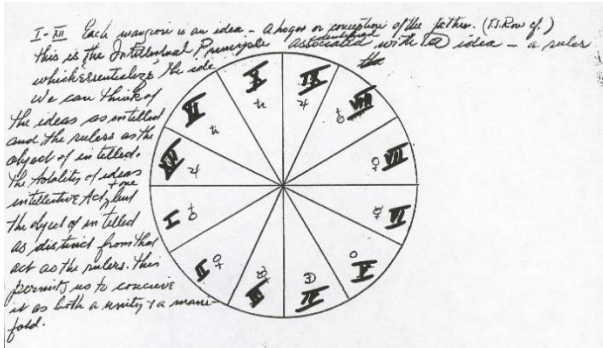


[[SEE PPT: MANDALA circle sacred symbol -- REVISING 1013 2023 PART 1]

[Supp 638-640] (quote V.1.10) COULD USE AD HERE... <http://averysolomon.com/wp-content/uploads/2021/11/Anthony-Damiani-prelude-Mandala-Excerpt.mp4> to 2:20 actually intro,

We can further divide the circle into 12, following the model of Astrology/cosmology. [T.S Row [12 signs of the zodiac](#)]:

¹ diagram – The Metaphysical Chart



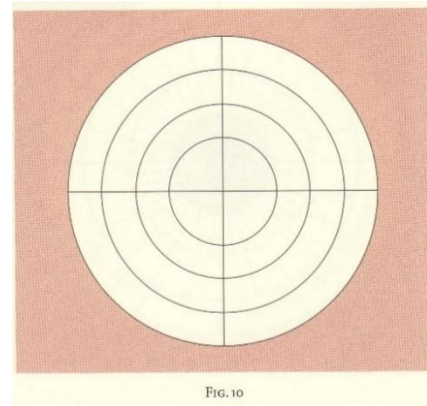
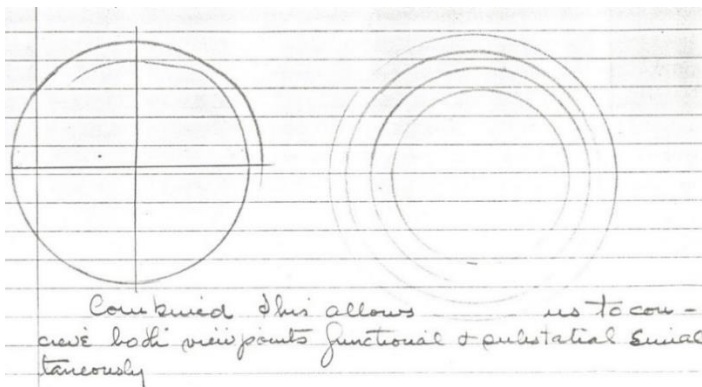
Anthony: I-XII Each mansion is an idea--a Logos or conception of the father. (TS Row) This is the Intellectual Principle. Associated, identified, with each idea--a ruler which essentializes the idea.

We can think of the ideas as intellect and the rulers as the object of intellect. The totality of ideas (is the) intellectual Act and one, but the object of intellect as distinct from that

act as the rulers. This permits us to conceive it as both a unity and a manifold.

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.

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



[Supp 201] Combined this allows us to conceive both viewpoints functional and substantial simultaneously.

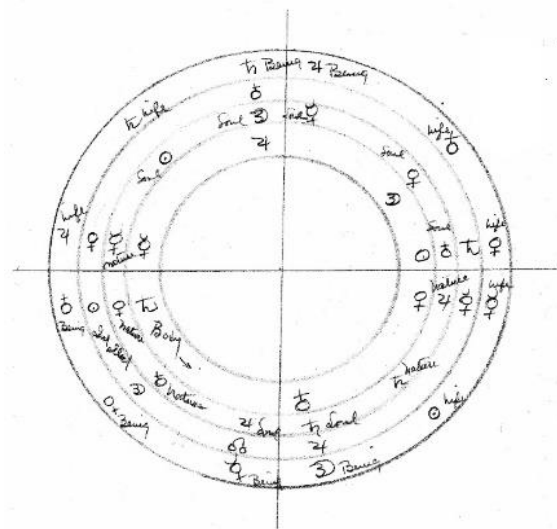
- 1) The One revealing itself thru substance & function or
- 2) double act, non-dual in the One as immanent. ie we can see the double act when subs. [substance] (quadrants) as underlie & rings superimposed manifest the ground -- but the levels of reality are spread out for us to view them.
3. the wheel as revealing the metaphysical & ontic frames simultaneously is another double act.
4. The pure principles in themselves; & combined with system of nature is double act

[See #1 MANDALA INTRO rev 2009 rev 2019 rev 1013 2023 PART 2 cut SL 1-14]

These four rings are also populated with the dignities of the planets from Astrology referred to as Rulerships, Exaltations, Detriments, Falls.

Anthony uses the planets to represent Being, Life, Intellect, Nature, Soul, Body-- an ordered designations of each planet. which will unfold levels of how an idea can be explained on different gradations of the functioning of Intelligence as Being, Intellect, Soul, and Body (mirroring the principles in the first house.) which give meaning on the crosshatch of the four circles and the 12 divisions. And described by 5.9.8:

Anthony goes on to read 5.1.8: 2:22-3:20.



ENNEAD 5.9 : see slides 72-80

One house/segment will show a differentiated metaphysical understanding of Vedanta philosophy. Another exploration could show the Buddhist Nidana Chain² and at another level astrological houses: Aries, Tauris, Gemini etc. What wonderful meanings can be gleaned from those juxtapositions.

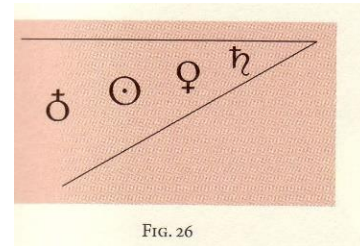
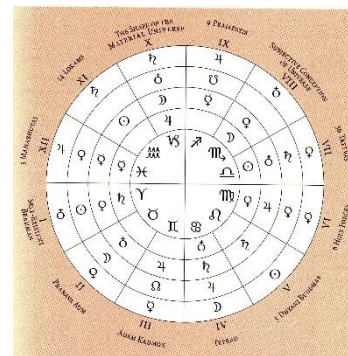


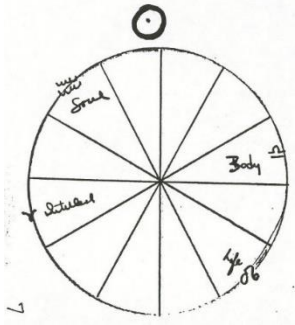
FIG. 26

the

When we further unfold the significant of the planets' placements, these relations can be used to express the functioning aspect of Intelligence and help see how the One Reality can itself be continuous with its unfolding as the Many

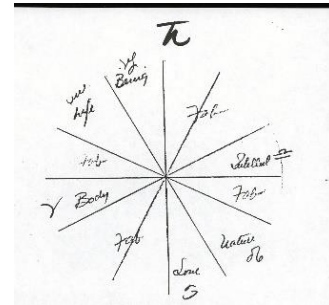


² Nidana is a Sanskrit word that means "cause, motivation or occasion" depending on the context.. en.wikipedia.org



For example; The Sun appears in the chart four times-- in the first house of each quadrant and in a different dignity, representing the Intellect in Aries, Being in Leo, Body in Libra and the Soul in Aquarius. The meaning of each needs to be understood also in terms of how it is part of the Whole.

Saturn appears six times; it represents the principle of Difference through the entire chart, and specifically in Aries (first of the circle slices) represents Body. If not for this the rest of what the chart represents would not exist, at all: Thus harkening back to Plato that we need to understand *Sameness and Difference*.³



At this point we ask ourselves: how many enfoldments of this Mandala are possible. Anthony says in one place: we must let the logos in the soul respond to these pointers, and then we can bring our understanding right where we live, Valois or Columbus, and that means the understands must be usable.

I do not know where this exploration of the Mandala ceases—but perhaps, as Plotinus explains in V.2.1, it leads us to see that the One is so full that it is not comprehensible but by Grace it overflows and allows us to imagine its fullness.

³ 5 kinds Sameness, Difference, identity etc. Plato