

SEMINAR at Wisdom's Goldenrod, Hector, NY
with Anthony Damiani (AD)
December 1a, 1974
ASTROLOGY; THEORY
with Appendix: AB Class Notes 1974 1201.

TOPIC: Astrology

SUBJECT: Theory

SUBSUBJECTS: World-Mind, Ideas, Archetypes, Vijnanamaya, Manas, Samkhya, Vaikriti, Bhutadi, Taijasa, Ahamkara, Houses, Signs (Aries through Leo), Ego

CONTENTS:

Three principles in World-Mind
Ideas as eternally causative, World-Mind as self-actuating system
Archetypes, essences
Vijnanamaya vs. Manas
Cross, principle of individuation, karma
Universal and particular
Indeterminate perception
Ahamkara, metaphysical and cosmological
Cosmic being and individual being
Signs manifest idealities
Houses as external, signs as internal
Samadhi
Vaikriti, bhutadi, taijasa
Aries as objectless willing
Ascendant = Aries + Pisces = Thinking
Taurus as substance of willing, substantial persistence of the will
Gemini as intelligibility of will, brings about structure of an ego
Ahamkara as principle of individuation
Psyche (manas), perception, jnana indriyas, imagination
Saturn as root of ego
Cancer as touch/contact, sets up effect as real, denies ahamkara causality, self-conceit/abhimana
Ego as combination of psychical essences
Universe and individual are self-actuating systems
Overself as Idea of Man, macrocosm and microcosm
Astrology given by higher beings
Cancer, Leo, and Feltness
Appendix: AB class notes

BOOKS READ FROM OR REFERENCED:

- C.G. Jung, CW 8, *The Structure and Dynamics of the Psyche*, “On the Nature of the Psyche”

DIAGRAMS embedded in and appended to this transcript:

- FIGURE 1974 1201a-1. Three Circles Diagram: Divine Intellect, Soul, Psyche. (embedded)
- FIGURE 1974 1201a-2-AB. Signs and Samkhya Terms. (appended)
- FIGURE 1974 1201a-3-AB. Subject, Object, Idea. (appended)
- FIGURE 1974 1201a-4-AB. Uranus, Neptune, and Pluto correlated with Samkhya Scheme. (appended)
- FIGURE 1974 1201a-5-AB. Aries-Cancer, Willing, and Cause and Effect. (appended)

RETYPE AND REFORMAT by IT 2023

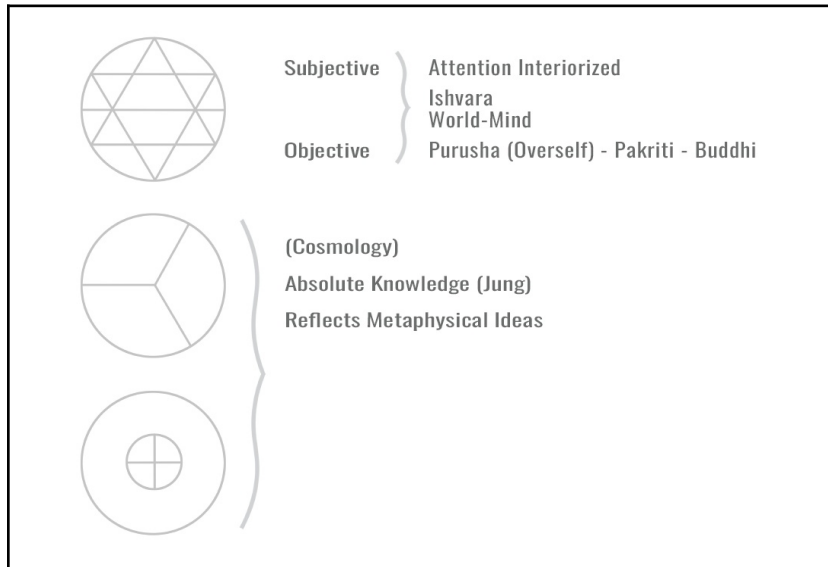
NOTES:

- **RETYPE PARTIAL TRANSCRIPT (hence V10).** From 1974 1201 ASL Astrology Theory 03p.PDF (formerly 1974 1130 ASL natal chart principles seminar Tony 4p.PDF). THERE ARE NO AUDIO CASSETTE TAPES EXTANT.
- This is **1974 12/01a, Astrology; Theory Seminar, and the first entry associated with this date. 1974 12/01b = PB Books; Wisdom of the Overself Class**, for which we have no audio, just student notes.
- The first part of 1974 1201 ASL Astrology Theory 03p.PDF duplicates the end of 1974 1120 ASL Astrology Theory 04p.PDF (formerly 1974 1120 ASL natal chart principles seminar Tony 04p.PDF) and the last part duplicates 1974 1204 ASL Astrology Theory 01p.PDF (formerly 1974 1204 ASL natal 1130 end and 1204 01p.PDF).
- AB class notes have been appended because they contain information and diagrams that the partial transcript does not have and thus help round out the class. Retyped from Alan Notes 4 KCB Plato Astrology 1973-1977.PDF. All spelling, capitalization, and punctuation corrected, all abbreviations, astrological glyphs, and most numbers spelled out in AB class notes.
- We are missing one or more pages of the Scan File (as indicated in transcript).
- Tony is Anthony Damiani (AD).
- All spelling, punctuation, and capitalization errors have been corrected, abbreviations and numbers spelled out in Scan File.

1974 12/01a SEMINAR at Wisdom's Goldenrod Astrology; Theory

[File 1974 1201 ASL Astrology Theory 03p.PDF (formerly 1974 1130 ASL natal chart principles seminar Tony 4p.PDF) Begins]

12/01/74 [Note: The Scan File is misdated 11/30/74.]



[FIGURE 1974 1201a-1. Three Circles Diagram: Divine Intellect, Soul, Psyche. Diagram digitally drawn by RQH, based on a drawing in Scan File 1974 1201 ASL Astrology Theory 03p.PDF (formerly 1974 1130 ASL natal chart principles seminar Tony 4p.PDF), p. 1.]

Three principles in World-Mind:

- 1) One Mind in Itself
- 2) World-Mind, Intellectual-Principle
- 3) Overself-Psyche

Ideas in God's mind are eternally causative. World-Mind is a self-actuating system. Astrology is a hint of the Absolute Knowledge, the possibilities worked out in one cycle.

The archetype is the thing in itself, as it is in itself, the condition for experience.

The essences as they are in themselves are undifferentiated and not distinguished from one another.

Vijnanamaya is the seed (Jung's Absolute Knowledge); manas is the principle of division and separation, as long as you have a mind that thinks then things have to be in space and time, but in vijnanamaya that doesn't operate.

Vijnanamaya arranges the experiences, the "what" that you're going to experience. Some operating from vijnanamaya would see the table and chair but also the general plan behind it. Manas never goes beyond distinction--that's the essence of manas.

Jung says the separation of the elements is the cross but Tony doesn't buy it. The knowing function creates the split. That which arranges how the knowing function is going to gather experiences is the principle of individuation. The cross is not the principle of individuation. Everyone has four functions but it's the content that distinguishes you from me. The content has been arranged; your karma which leads back to the causal Ideas that create and make us work out this karma.

In order to experience there has to be a combination of the universal and particular. You can't experience universal green while you're human. Indeterminate perception is not experience at all, it is the experience of being per se.

The ways of knowing make experience possible. This results in the pseudo formation of an individual.

Each has his own view of the universe. It comes from his own Overself.

Ahamkara two ways -- in objective half of circle with two triangles in it it is metaphysical -- the totality of universes is the principle of Ahamkara -- the separation of one of the possibilities in World-Mind and actualizing it. Our buddhi is individual, not cosmological or metaphysical. The certitude of my "I" is not metaphysical. You have a cosmic being and an individual being. Ishvara, the cosmic being, has three states of consciousness. So does the individual. Metaphorically. Individual sleep has the unity of the subject experienced as for Ishvara (but not the same). The individual reflects cosmological principles.

The signs manifest idealities. The physical counterpart of that would be the outer and the subjective counterpart would be the inner. A sense organ has a physical and a psychical correspondence. The square is the manifestation of psychical processes. The meaning of the psychical processes is the inner. So inner and outer is not something to do with the knowing function.

Universal manifestation is only an illusion from the standpoint of Absolute Reality. The world is as real as the subject that perceives it. As the perceiver gets more spiritual so does the world.

Only in transcendental reflection are the empirical (or cognition) and the ideal combined. You recognize that the empirical is a manifestation of the ideal. You recognize the both of them as true. The concept of the thing may be internal at one time and external at another. The houses represent the external, the signs the internal.

There is a variation in the intensity by which objects are experienced. This depends on the subjective refinement of the internal organ. If you continually concentrate you can get to the essence, the idea, devoid of the sense object. What remains is the shining deva or the idea which is not experienceable while operating through a psychological apparatus.

Vaikriti determines the flow of image that the manas is going to experience. Bhutadi is the substantial aspect of the willing. The first four signs are the willing aspect (willing of the I).

Tim: Taijasa is the only efficient cause in Samkhya (has no effect).

Aries is the will willing itself with no object. Anytime we think of willing we think of it on purposeful, but here it is divorced from any manifesting of itself. It is the principle behind manifestation without the manifestation. Mars is self-drive. It doesn't matter what it's driving at, it's self drive. You can't tell a Mars in Aries what to do; that is already determined.

Avery: Aries activity can't be specific. It has to provide the energy for manifestation -- or for unfoldment of the essence.

Tony: If you could think of a river in motion, take away the river and leave the motion, which is a pure abstraction.

From Pisces you [get] the vasanas and Aries the hereditary physical body and environment to produce the thinking at Ascendant.

Taurus is the pursuit of the object. The first requisite to the conception of an object is substance.

In Aries and Taurus there's no individual willing, there's just willing. The substance of willing is Taurus. The substantial persistence of the will.

Ahamkara is the principle of individuation, the psychology will appear within it. The dream subject appears and has all the organs and the dream substance. Then the dream ego appears, the conceit that there is a dream personality. Unless you have mind, body, substance you can't say you are it. When you say "I" you refer to the body-mind complex.

All language is composed of universals, all experience is composed of individuals.

Manas is psyche, jnana indriyas are sense organs. Psyche consists of image after image. All you know about the psyche is constituted of images. Vijnanamaya organizes the way you will experience the images. Psyche and imagination are not equivalent. Meaning is derived from perception which is a series of images. What we call our psyche is the result of perception. Perception (image or presented world) is the functioning of the Witness-I. From perception everything is derived. PB -- first comes the image.

[Note: We are missing one or more pages of the Scan File here.]

--to my soul, I conceive it under the sign of Cancer, as touch or contact. Ego ingests psychical essences, incorporates them and says they are me and that is why it hurts. You have to bring it in and make it ours to operate with it efficiently. It is primitive at first. We are never in the chart talking about the ego but what is being done to that ego. The formation of the ego takes place by the reincorporation [sic] of psychical essence. The ego is a combination of these various psychical essences. This is painful to bring something new into the ego.

Tim: The ego rests on psychical structures and to assimilate new structures involves a reordering and restructuring.

Tony: This is positive because it's the only way we're going to grow.

The Ideas of Plato are eternally causative factors in the manifestation of the universe. P. B. -- the self actuation system. The individual must copy that -- he too is a self-actuating system. Jupiter is exalted there.

The Overself is the Idea of Man. When a man contains in himself all the powers of the universe and then starts speaking them, he becomes a miniature universe, and that's the lowest reflection of the Idea in the top circle.

Astrology was given to us by higher beings.

Tim: The bhavas of buddhi involve a reference to objects by the mind.

Tony: Feltness is no knowledge of any kind.

Tim: That's the problem, you can't make the felt content definite.

The nature of Leo is towards indefiniteness, being dragged down into experience. Raga is attachment. (Tony-enjoyer). Bhokta would be better. Houses 4-8 is the external world in terms of its feltness.

[File 1974 1201 ASL Astrology Theory 03p.PDF (formerly 1974 1130 ASL natal chart principles seminar Tony 4p.PDF) Ends]

APPENDIX: AB CLASS NOTES FOR 1974 1201a

[Retyped from Alan notes 4 KCB Plato Astrology 1973-1977.PDF.]

[Alan Notes 1974 1201 Begin]

12/1/74 Astrology Seminar

A chart can only reflect cosmology, not metaphysics.

Archetype = thing in itself.

“Archetype as such...” -- essences, conditions for experience.

Second circle -- totality of psychic processes.

Differentiation of essences one from another is only in bottom circle.

Jung's absolute knowledge = vijñanamaya -- bottom two circles.

Jung -- separation of four elements = cross

Tony: No. Knowing function (which is prior to the separation of elements) creates the cross.

Principle of individuation -- that which arranges the experience -- causal, is not the cross.

Ahamkara is the selectivity of our experience -- not a principle which is embodied.

Embodiment presupposes a real dualism of spirit and matter.

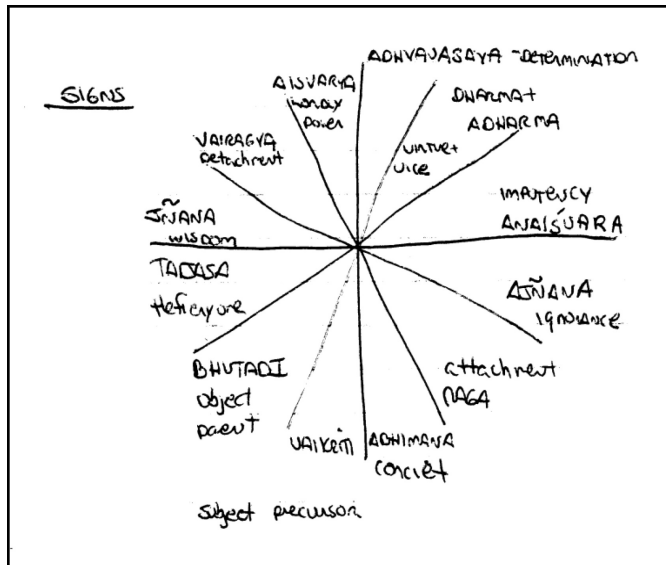
Consciousness cannot be embodied.

Universal and individual → experience, or knowledge.

Indeterminate perception → an experience of being per se -- outside of astrology.

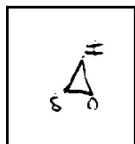
Metaphysical ahamkara -- totality of universes -- separates one of [the] potentialities of World-Mind and actualizes it.

Cosmological ahamkara --



[FIGURE 1974 1201a-2-AB. Signs and Samkhya Terms. Facsimile scan from AB class notes.]

Samadhi -- not object that remains and subject gone -- *idea* remains.



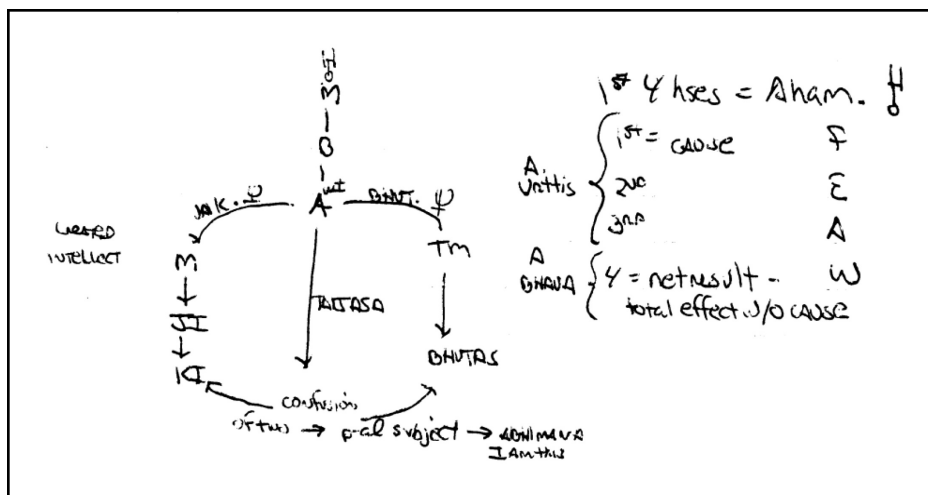
[FIGURE 1974 1201a-3-AB. Subject, Object, Idea. S = Subject; O = Object; I = Idea. Facsimile scan from AB class notes.]

Subject and object are both suppressed because they are mutually implicated.

Taijasa -- will to manifest within evolution -- efficient cause, has no effect (rajas-ahamkara) -- willing.

Vaikrita -- maker of the subject (sattva-ahamkara) -- determines flow/order of images that manas experiences. Vaikrita hypostasized = manas -- intelligible aspect of willing.

Bhutadi -- will to become as having a felt persistence -- substantial aspect of willing.



[FIGURE 1974 1201a-4-AB. Uranus, Neptune, and Pluto correlated with Samkhya Scheme. Left diagram, from top: M = Mahat; B = Buddhi; A = Ahamkara; Vaik. = Vaikriti; M = Manas; JI = Jnana Indriyas; KI = Karma Indriyas; Bhut. = Bhutadi; TM = Tanmatras. Bottom line reads: Confusion of two → psychical subject → abhimana, I am this. Right diagram: Top line reads: First four houses = Ahamkara (Uranus). A Vrittis = Ahamkara Vrittis; A Bhava = Ahamkara Bhava; F E A W = Fire Earth Air Water; W/o = without. Facsimile scan from AB class notes.]

Fire Earth Air Water are Platonic Ideas.

Manas = psyche -- totality of all images.

Ahamkara vritti assures becoming.

Ahamkara bhava assures subject-object relation.

The way I will myself to be			
Willing Willing	Willing Feeling	Willing Thinking	
Plant: Aries -- germinates	Taurus -- grows organs	Gemini -- diffuses into environment	Cancer -- grows a fruit
Plant = will -- as seed cause, pure willing, no object.	In object, will as having an effect, effect appears as other.	Intelligibility of the will -- subject precursor = individual ordering of experience or of images which → ego I-sense. Brings about the structure of an ego.	Knowing subject (Gemini) tries to relate himself to what is given (Taurus) -- now you claim what was subjective to be an object and try to relate to it -- effect with no cause.
Will willing itself.	Substance of willing, substantial persistence of willing.		
Not willing something, only as a process.	River.		
The principles behind manifestation without manifestation (Mars).			
Drags 12th house contents into manifestation.			
Motion of river.			

[FIGURE 1974 1201a-5-AB. Aries-Cancer, Willing, and Cause and Effect. Diagram digitally drawn by IT, based on drawing in AB class notes.]

Aries = attention to willing, object doesn't matter.

Taurus = attention to object of willing, willing doesn't matter.

Intuition = participation into the total knowledge which is absolutely true.

Saturn = what I think I am = the intellect perceiving its own content as intelligible (or reverse) -- the root of the ego.

All intelligibility arises from within the signs themselves.

(Paracelsus -- Astronomia is the mother of all sciences.) [Note: See C.G. Jung, CW 8, *The Structure and Dynamics of the Psyche*, "On the Nature of the Psyche," p. 193, paragraph 390.]

What is permanent about the mind is that it is changing. That “permanency” as real substantiality is bhutadi.

Substance of the will is not a fixed thing, but persistence of change.

Substance does not imply mass, inertia, etc. -- like in the West.

The “givenness” is bhutadi -- what the willing willing presents.

The “givenness” is the parent of the object as content.

Bhutadi is the persistence of change which becomes the givenness.

Cancer attempts to establish a relation between cause and effect, thereby separating them and not seeing them as a procession from cause to effect.

Sets up effect as real by itself, denying causality.

Any psychic effect is taken to be the subject → pain (which never lasts).

(You take the image of the shadow to be the shadow and lose sight of the process that it is.)

Self-conceit -- subject or object are taken to be things instead of vaikriti and bhutadi -- in Cancer (A)

[Note: Not clear if ‘A’ here stands for Ahamkara or Abhimana.] vaikriti and bhutadi are taken to be its causes.

First three houses are appropriated by fourth, and fourth assumes itself to be a part of 1-3 -- appropriates them as its own.

1-3 goes on, but you don’t have to keep appropriating it (unless a planet is there).

Cancer -- taking in as mine.

Leo -- giving out as mine.

Positive function of Cancer is to realize that all experience is internal to the soul. Cancer = touch. Where individual touches World-Soul, ingests psychological essences, and says they are me.

Universe is self-actuating because World-Mind’s ideas are eternally causative.

Leo -- enjoyment

Bhokta -- enjoyer of experience

[Alan Notes 1974 1201 End]