

Distinguishing the Functioning of Planets in Dignity and Non-Dignity
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CONTENTS:

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Presupposition: inerratic sphere and functioning of rational soul powers
Categories of imagination as psychic complexes
Subtle mind as a unified whole of seven categories and structuring degrees
Empirical experience based on primal image (subtle imaginal mind)
Categories manifest as modes of being and knowing structured by degree
Distinction between being and knowing as basis for distinguishing dignity and non-dignity
Dignity: emphasis on apprehension of degree meaning; being conforms to knowing
Non-dignity: emphasis on being/structuring of category; knowing conforms to being
Dignity: incorporation of wisdom into soul
Non-dignity: actualization/purification of soul power
Personality dissolved at death; resolution of imaginal archetypes to collective imaginal store

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- This is **1982 07/10c, Dignity and Non-Dignity Paper, and the third entry associated with this date. 1982 07/10a = Astrology; Theory Class. 1982 07/10b = Archetypal Dimensions of Astrology Paper.**
- This paper is read and discussed in WG Class 1982 0710a Astrology; Theory.
- All spelling, capitalization, and punctuation corrected, astrological glyphs spelled out.

DISTINGUISHING THE FUNCTIONING OF PLANETS IN DIGNITY AND NON-DIGNITY

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The problem we address here is the distinction between the operation of a planet in dignity and in non-dignity. The distinction itself could be understood on two distinct levels of imagination, i.e. the productive and re-productive or representational. As a background to the whole discussion we are presupposing the inerratic sphere and functioning of the rational powers of the soul. The cosmocrators are the planets themselves and stand for the rational soul powers which are outside of the imagination. Within the imagination we are speaking of the psychic complexes which we call the categories of the imagination. The angular relationships of these seven categories and the degrees which structure them is a unified whole which we can call our subtle mind. This pattern of categories is the way you are inwardly organized and it is the very mode of being and apprehending that you are. These categories are themselves determined in their functioning by the degrees or intelligences embedded in them--determined to be and know in a specific way. Now all of our empirical experience is based on this primal image or the subtle imaginal mind which includes as its very organization a combined functioning of these seven categories. So this primal image is determining the manifestation of our empirical or representative experience (which we can symbolize as the house structure). Each category of our individual or subtle mind is itself manifested as a mode of being and of apprehending, i.e. each category has in it a[n] imaginal existence as a certain psychic energy complex and it has an accompanying mode of perceiving that existence. Both the existence of the complex or category and its apprehension may be structured by the degree. Both existence and apprehension are continually operative because to have experience means that we exist in a certain way: we have a certain imaginal personality and we also have a mode of perceiving that existence. (For example: I am, that is, empirically. I have an existence and also I know both myself and the world.) This distinction of knowing and being is going to be the basis for distinguishing the function of dignity and non-dignity. For example, in the case of a dignity the apprehension of meaning is primary. If we take Saturn in dignity -- the way this person becomes aware of the degree that his Saturn is on is the way he perceives the world and subsequently this will determine his mode of being in the world. In other terms the way of being or existing of his ego complex will have to conform to his self-apperception of his own nature.

In the non-dignity case the being is primary. The degree is primarily determining a certain mode of being in the world which he simply is, or does, or lives, and his knowing of himself must conform to this way of being.

The relative primacy of one or the other, that is the distinction of a way of being or a way of knowing, can be traced back to the underlying structures of our experience which are these imaginative categories. Again in the case of the dignity there is more emphasis on the meaning of the degree which may be manifest through any of the four modes possible (indicated by rulership, exaltation, detriment, or fall).

In the case of the non-dignity there is more of an emphasis on the structuring of the existence of that category (imaginal existence).

There is more speculation on that: In the case of the dignity the primary result of the lifelong operation is the incorporation or activation into the soul of a fragment of wisdom, meaning or idea or intelligence

which the degree represents. In the case of the non-dignity the result is primarily the actualization on a deeper level or purification of the soul power operating through the categories. The personality itself after the life is over is dissolved. The complex of these imaginal archetypes are resolved back to the collective imaginal store supposedly also somewhat transformed in the individual's life experience.

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