

**SEMINAR at Wisdom's Goldenrod, Hector, NY
with Anthony Damiani (AD)
October 24b, 1981
PLOTINUS: NATURE**

TOPIC: Plotinus
SUBJECT: Nature

SUBSUBJECTS: Liberated Order, Gnostic and Fabricative, Grid

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Body as formless matter given form but without qualities; sensible bodies as result of reason-principles inserted into bodies

Nature + body = hylomorphic entity

Cosmocrators form bodies and insert reason-principles; act as both agent and vehicle

Universal Soul tentatively illumines matter which cosmic soul then elaborates

Supermundane gods provide forms; liberated gods provides sensible qualities; mundane gods organize formless matter into bodies

Matter corporealizes reason-principles; bhutas (qualified spaces) and mahabhutas (sensible qualities), corresponds to mundane/liberated

Plotinus: Universal Soul provides form; elaborating Soul (Sun in Aquarius) contains inerratic, planetary, sublunary

Peters: Nature as vegetative faculty

Deck: lower part of Soul of the All correlated with vegetative soul of men and animals

Emperor Julian: Nature as root of bodies, principle of motion and rest

Rist: Nature concerned with world creation rather than ordering

Taylor: Nature is first generated and secondarily being

Partible and impartible essence in *Timaeus*

Physical reason as quality within matter, divisible by interval; example of reason-principles in body of horse

Sun in Aquarius and four levels of Pisces

Sun in Aquarius as contemplative activity, produces by reflex

Sun in Aquarius as Nature; as imaginative power of soul

Objective and subjective functioning coincides in World-Soul

12 and 7 in grid

Sun as Prajapati of Jupiter

Sun, like Jupiter, has dual nature as Soul (imagination) and Intellect (Nature)

BOOKS READ FROM OR REFERENCED:

- Kathleen Raine, George Mills Harper (eds.), *Thomas Taylor, The Platonist: Selected Writings*
- Etienne Gilson, *History of Christian Philosophy in the Middle Ages*
- Celestine N. Bittle, *The Domain of Being: Ontology*
- Proclus, Thomas Taylor (tr.), *The Six Books of Proclus, the Platonic Successor, on the Theology of Plato*, Books VI and VII (in Volume II)
- Paul Brunton, *The Hidden Teaching Beyond Yoga*
- James Mark Baldwin (ed.), *Dictionary of Philosophy and Psychology* (Baldwin *Philosophic Dictionary*)
- Francis E. Peters, *Greek Philosophical Terms: A Historical Lexicon*
- John N. Deck, *Nature, Contemplation, and the One: A Study in the Philosophy of Plotinus*
- Julian (Emperor of Rome), Thomas Taylor (tr.), *Two Orations of the Emperor Julian; One to the Sovereign Sun, and the Other to the Mother of the Gods*
- Thomas Taylor, “General Introduction to the Philosophy and Writings of Plato,” in Volume 1 of *The Works of Plato, viz. His Fifty-Five Dialogues, and Twelve Epistles*
- Thomas Taylor (tr.), *The Commentaries of Proclus on the Timaeus of Plato*
- J.M. Rist, *Plotinus: Road to Reality*
- Plotinus, *The Enneads* (MacKenna translation, 4th ed.)

PLOTINUS QUOTES READ OR REFERENCED: II.3.9, III.2.17, III.8.2, III.8.3

DIAGRAM embedded in this transcript:

- FIGURE 1981 1024b-1. 12th House Scheme (Zodiac, Grid, and Sublunary) with Sun in Aquarius.

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NOTES:

- **RETYPE PARTIAL TRANSCRIPT (hence V10).** From 1981 1024 PLO F06.PDF. Original typing and diagrams by JF. THERE ARE NO AUDIO CASSETTE TAPES EXTANT.
- 1981 10/24b was a Saturday afternoon Seminar. 1981 10/24a was the Saturday AM class, presentation by VM on Astronomy, Zodiacs.
- This event is among those in later 1981/early 1982 when Anthony was exploring Astrology/the Zodiacs, Cosmology, Physics, Astronomy, Soul, Nature, and The Grid: Gnostic and Fabricative.
- For more on The Grid: Gnostic and Fabricative, please see the Appendix to WG Seminar 1981 1016a.
- Anthony is Anthony Damiani (AD)

- All spelling, capitalization, punctuation, and references corrected, all abbreviations, astrological glyphs, and some numbers spelled out.

1981 10/24b SEMINAR at Wisdom's Goldenrod Plotinus: Nature

[File 1981 1024 PLO F06.PDF Begins]

SEMINAR, SATURDAY, OCTOBER 24, 1981

ON NATURE AS SUN IN AQUARIUS, (and the liberated order)

REFERENCES:

Thomas Taylor Platonist, pp. 209, 221-3, 230, 245, 291, also on Bacchus without any specific reference to Nature, 216, 311.

History of Christian Philosophy in the Middle Ages, Gilson.

Domain of Being, Bittle.

Theology of Plato, Book VII, p. 232. Nature's essence is between soul and body.

Baldwin Philosophic Dictionary, p. 138.

Greek Philosophic Terms, Peters, pp. 124-5, p. 158 defines Nature.

Deck quoting Plotinus, pp. 64-70.

Orations of the Emperor Julian, Taylor, p. 13, Nature root of all bodies.

Platonic Dialogues, Vol. I. Introduction, Taylor, p. ix.

6 Books of Proclus, Book VI on the Liberated Order.

Proclus' Commentary on the Timaeus, Vol. I, pp. 200, 216. Vol. II, pp. 32, 34, 39ff, 391, 394ff, 460, 377.

Plotinus, Road to Reality, Rist, p. 99 on Logos, Nature.

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* Theology of Plato, Volume II, Book VII, pp. 232, 233. [Note: Pagination in 1816 edition.]

“Nature's essence is between Soul and Body... Nature proceeds from Rhea...”

In the 12th house, there are bodies; in the 11th house, reason-principles. Nature lies between these two, since it is incorporeal essence.

Does “body” here mean “sensible body”?

Body is the bringing together of formless matter into some kind of form or shape, but without qualities. Sensible bodies are the result of reason-principles inserted into bodies. Body separated from reason-principle is body without any qualities. Neither reason-principles nor body by themselves are perceivable.

Nature converges towards body. Nature and body must be brought together to bring about the composite, Aristotle's hylomorphic entity.

How do the cosmocrators fit into this? The function of the cosmocrators is to form bodies, then insert reason-principles into those bodies. The cosmocrators are both the agent and the vehicle. They are part of the whole, but they are also fabricating within that whole.

* II. 3. 9, p. 98. “To the remoter Soul...”

* Introduction to the Platonic Dialogues, p. vii. [Note: Pagination in 1804 edition.]

“Matter is formless.” “Body is a triply extended substance, endowed with qualities...not the principle of things... Body is in every divisible, the parts and whole are in need of each other...”

There is matter in directionalized space before there are any qualities. When qualities are brought in, there arises the sensible body.

Anthony: The Universal Soul suggests the idea, it “tentatively illuminates matter”. The Cosmic Soul elaborates upon that.

* The “triply extended substance” is equivalent to directionalized space.

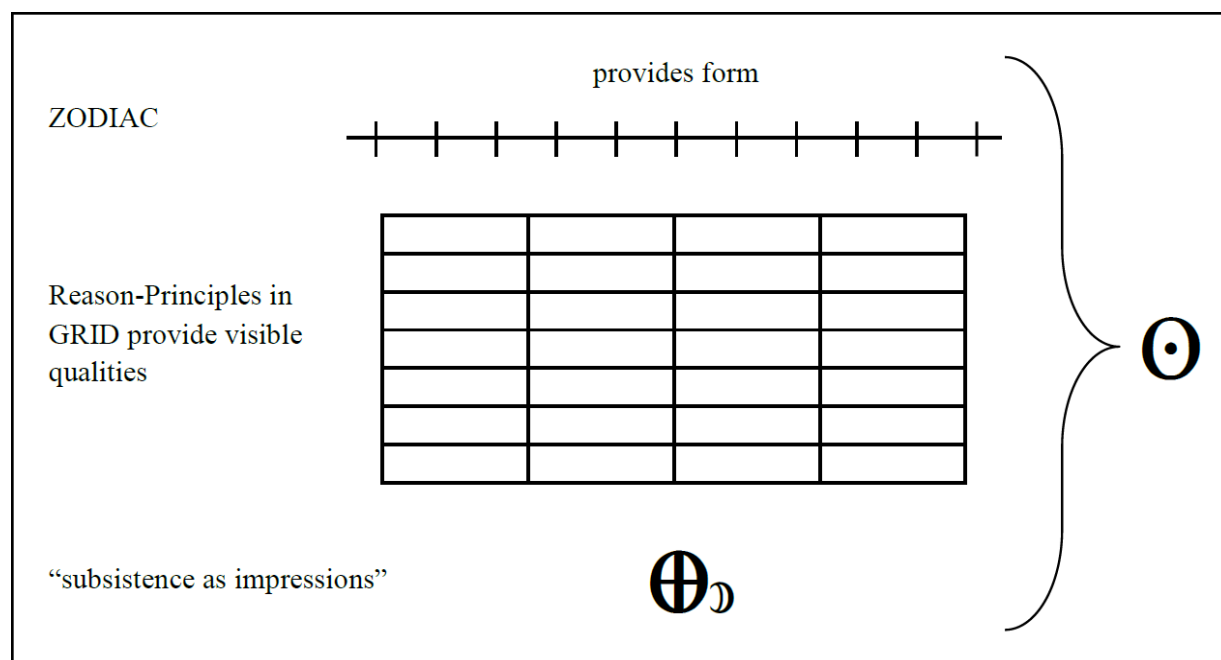
The supermundane gods provide the forms which are equivalent to Jupiter Mars Venus Tail Saturn. [Note: Third quadrant rulerships and exaltations.]

The liberated order in the 11th house provide sensible qualities to those forms.

The cosmocrators carry out the (Sun’s) idea into body. The 12th house grid is equivalent to the cosmocrators.

In the grid the mundane order of gods, the lowest order of gods, organize formless matter into bodies. They are “weaving the mortal nature”.

* DIAGRAM



[FIGURE 1981 1024b-1. 12th House Scheme (Zodiac, Grid, and Sublunary) with Sun in Aquarius. Computer generated by NT and IT from 1981 1024 PLO F06.PDF.]

In the grid are the 7 forces that maintain the body “instant by instant” as “subsistence as impressions”.

* Matter corporealizes reason-principles.

The lowest order of reason-principles are conjoined with formless matter, but are themselves not productive.

The Bhutas are the qualified spaces; the Mahabhutas are the sensible qualities in the perceiver.

As an example 440 vibrations per second is the Tone A. The 440 is the impression in the body, whereas the Tone A is the quality in the Soul.

Likewise in the Hidden Teaching, there is the dichotomy of sense impression/sensation or impression/quality of mind.

This corresponds to the mundane order/liberated order.

* According to Plotinus, the Universal Soul provides the form. The combination of sensible qualities into form is from the elaborating Soul.

Since the elaborating Soul is Sun in Aquarius, the whole inerratic, planetary, and sublunary spheres are within the elaborating Soul.

Likewise, the vehicles of the mundane gods are the stars, the planets and the elements.

* In Greek Philosophic Terms, Plotinus' Nature is equated with the vegetative faculty. It operates without thought and imagination.

* In Deck Nature has several meanings. The lower part of the Soul of the All is correlated to the lower vegetative soul of men and animals. Plants and animals have Nature in them.

III.2.17 on Nature.

* In the Orations of the Emperor Julian, p. 13 of Taylor's introduction, Nature is the root of bodies, the principle of motion and rest to all bodies established within it.

* According to Rist, Nature is concerned with the creation of the world, rather than its ordering.

* Thomas Taylor Platonist. Soul is first being and secondarily, generated, whereas Nature is generated and secondarily being. The Nature of the universe vivifies the universe.

* In the Timaeus there is impartible essence and partible essence. The partible essence divided about bodies is of three kinds which correspond to: form, visible qualities, sensible impressions.

The form or "physical reason divided about body" is a quality actually in the matter, something that can be divided by interval.

For example the living body has five, seven, etc, physical systems within it.

* For example, the reason-principles are in the body of a horse. Nature becomes the instrument through which the ideas are transmitted, and these ideas become instantiated in that horse.

The brown color of the horse would be the outcome of the functioning of the reason-principles in the body. The brown that appears is the last effect of the reason-principles; it doesn't produce anything (it's the last of the emanation trail).

*** III.8.2, last three paragraphs.

The Soul, as Sun in Aquarius, is the original, and produces images for all of the Soul's powers. Nature entire is the Sun in Aquarius (as reason-principles) because it is unmoved, and has no need of matter.

The matter that underlies it is Jupiter in Pisces, qualified spaces or directionalized space.

Next, in the inerratic are reason-principles. They communicate something of themselves to the underlying matter, the Jupiter in Pisces. For instance the idea of a horse requires matter to become the shape of that horse.

That's the last production.

Below that, in the grid are the living reason-principles coming from the soul, which inhabit the shaped matter.

The shaped matter is grasped by the grid (by the creative life) to produce the created realm below, (Mercury Body).

*** In III.8.3, contemplation is creation.

Second para. "Stationary and intact" refers to Sun in Aquarius. Any contemplative activity produces by reflex, not by activity.

Anthony: The Sun in Aquarius contemplating the rulerships and exaltations in the third quadrant (Jupiter Mars Venus Tail Saturn) is Nature. Sun in Aquarius coming from the Saturn in Leo is the individual Soul.

*** Apollo identified with Jupiter, the Sun contemplating the Jupiter Mars Venus Tail Saturn, is Nature (this is the contemplation of the Intellectual).

In the Soul ring Saturn in Leo → Sun in Aquarius is individual Soul or Cosmic Soul, not Nature.

In this way, Sun in Aquarius is Nature, and also the lowest power and the imaginative activity of the Soul.

*** The Demiurge (Jupiter in Sagittarius) has Sun as one of the Prajapatis. Nature is the contemplation of the Demiurge by the Sun.

*** The objective and subjective functioning come together in the World Soul. In the 11th house there are both the World Soul and the individual Soul (in Sun).

*** The 12 and the 7 in the grid. The 12 signs correspond to the powers of the System of Nature from the liberated order. The 7 planets correspond to the individual powers of the World Soul, that operate within that System of Nature.

The 12 gods in the 11th house vesica are representative of the third quadrant. The sensible representation of those 12 is in the grid.

The 7 powers of the individual Soul are working in that.

*** In Proclean theology the Demiurge Jupiter contains everything within it.

There is a connection between Sun and Jupiter. Sun is one of the Prajapatis of Jupiter in Sagittarius. As one of the liberated order, it is part of the intellect of Jupiter.

Jupiter is said to have a Royal Soul and a Royal Intellect. Sun also is Soul, as imagination (the last of the soul's pure powers), and is Intellect, as contemplating what's below (this Nature aspect as Sun is part of Jupiter).

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