

**WISDOM'S GOLDENROD, JUNE FRITCHMAN SEMINAR NOTES
(TYPED)**

MULTIPLE DATES: JULY-AUG. 1984

July 6, Fri.; July 8, Sun.; July 13, Fri.; July 17, Tues. AM; July 22, Sun.; July 28, Sat.; July 29, Sun.; Aug. 4, Sat.; Aug. 10, Fri.; Aug. 12, Sun.

PLOTINUS; NATURE; PROVIDENCE & NECESSITY

TOPIC: Plotinus

SUBJECT: Nature

SUBSUBJECTS: Providence & Necessity, Destiny, Fate, Karma, Free Will, Soul, Matter

BOOKS READ FROM OR REFERENCED:

- Plotinus, *The Enneads* (MacKenna translation, 1st ed., 4th ed.)
- Plotinos, Kenneth Sylvan Guthrie (tr.), *Complete Works*
- Plato, *Republic, Parmenides*
- *Katha Upanishad*

PLOTINUS QUOTES READ OR REFERENCED: I.1.8, I.1.9, I.1.10, II.3.4, II.3.8, II.3.9, III.1.8, III.1.9, III.2.1, III.2.2, III.2.8, III.2.9, III.2.10, III.2.13, III.2.14, III.2.16, III.2.17, III.2.28, III.3.1, III.3.2, III.3.3, III.3.4, III.4.3, III.4.6, III.8.7, IV.1.1, IV.1.2, IV.3.4, IV.4.13, V.1.10, V.1.12, V.3.4, V.3.5, V.3.6, V.3.8, V.9.13, VI.4.11, VI.5.7, VI.8.14

DIAGRAM embedded in notes for 1984 0722:

- FIGURE 1984 0722-1. Three Hypostases and Two Levels of Cosmology Mapped onto Metaphysical Chart.

TYPED by JF 2018; REFORMATTED by IT 2024

NOTES:

- **RETYPE HANDWRITTEN NOTES (V08.1).** From JF Notes.
- In 2024, IT updates prefatory matter and footer, fixes errors/typos, adds notes within transcript, adds one diagram, reformats to accord with new conventions.

1984 07/06 Friday Afternoon SEMINAR at Wisdom's Goldenrod Plotinus; Nature; Providence & Necessity

[JF Notes Begin]

On PB's essay on both aspects substance and function

[Note: All references to Plotinus, *The Enneads*, unless otherwise noted.]

III.2.1. Providence. The Divine Mind (subsistence-continuity) gives the possibility of standing outside existence.

"eternal existence of the universe" = the World-Idea which is what eternally exists, not this sensible cosmos

III.2.2. This is the origin of the World-Idea - emanates from Nous directly. Not the origin of Being; following Soul you're following a different form.

But AD says the I.P. [Intellectual-Principle] of your Soul and the I.P. of the Sun are the same. ...

Existence - ahamkara; Subsistence - buddhi.

The underlying reality (substance) of universe is Buddhi, Buddhi emanating, reintegrating it back into the intelligible. This is a process, function is ahamkara - existence.

The circular motion comes from the Soul's reasoning activity, because it can't hold all of it at once.

The evil is completely on the side of habitual functioning.

If you get to the spheres, the Soul is free from that, only the body is not.

The ideas (vs.) the dragon as an image of the ideas: The Soul is harmonizing those two because it is their meeting ground.

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1984 07/08 Sunday Afternoon SEMINAR at Wisdom's Goldenrod Plotinus; Nature; Providence & Necessity

The relation of the World-Idea to us. III.2 on Providence.

Providence - subsistence; Necessity = existence. The divine intelligence in the Soul; each Soul is a primal cosmos, or is the Solar Logos.

Subsists by right of the intelligible world; without the activity of the circuit, or reasoning, wouldn't have the cosmos, just the intelligible (illegible) of existence. So that in two ways, the cosmos is dependent upon Mind.

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1984 07/13 Friday SEMINAR at Wisdom's Goldenrod Plotinus; Nature; Providence & Necessity

Destiny, fate, karma, necessity, fate vs. providence.

Providence (relation to grace) from above <impinges upon> Fate, cause & effect on the psychosomatic organism.

III.1.8. The idea of Providence comes in through the Soul. The reception of the higher wisdom is what is Providence. Necessity elaborates that idea in sequence.

III.1.9. Space, time, and causality is the Necessity part through which the World-Idea gets elaborated. But the source of the world appearance is the paradigm, the ideas, of Providence.

III.2.8, last part on evil.

III.2.9. If there were nothing but the Nous, we'd be the Nous.

Providence does not destroy karma, otherwise, mankind would be reduced to nothing. The Idea of Man sustaining individual men is the sense of Providence. It allows men their own good or evil, doesn't interfere, to participate in their own Necessity. They're obverse sides of the same thing.

III.2.9, second paragraph. Law of karma. "You choose" means because you made conscious choices.

The question of rationality - brings him above animality, but leads him into living the way things are supposed to be (Providence).

III.2.10. VI.4.11. PB. Everything is the way it should be: Providence.

1984 07/17 Tuesday AM SEMINAR at Wisdom's Goldenrod Plotinus; Nature; Providence & Necessity

[Note: See JF typed Afternoon Seminar notes on same topic, WG Class 1984 0717a, also distributed as part of Plotinus Soul 2007 series. This AM Seminar is different.]

II.3.8, 9.

Orderliness - law of justice - karmic law, indicated by the cosmic circuit as well, operates through time & sequence.

"patently do" - is the lords of karma (planets), also the vehicles of the transmission of the higher

spindle-destiny- the "essential" of the Soul is not the intellectual cosmos in the Soul; the inerratic sphere in the I-AM is the essential

"virtue unconquerable" - cf. Plato *Republic* 616e.

Two meanings to the sidereal:

a) the functioning of the Sun Soul powers to transmit the Ideas (the Sun is within Buddhi; within the universal intellection); the Soul powers are the vehicles for the emanation of the Ideas; the universal intellection is present in the entire cosmic circuit

b) the planets are agents of karma- the planets are molding “orderliness” of the tropes - so that the World-Image is (accountable) to Necessity

a) sidereal system is the continual modification of the vasanas, cut off from the higher: Necessity

b) the sidereal system taken as symbolic the aspects represent certain ideas: Providence

Last paragraph: The universe is a self-actuating system but grows and develops... presence of the World-Mind.

To short-circuit the current determination you have to realize mentalism, all is Mind.

The sage, being the cosmic circuit, realizes he has evoked this vehicle for himself (before he realized this cosmic circuit he fabricated a vehicle in which he evolves).

Do we have free will? - not if the stars in their courses don't.

Providence: a) what's always coming in; b) the return, the choosing.

VI.8.14. The best experience of Providence.

The thing is its own cause, not caused by outside, is the ideas of Providence.

Necessity: the Soul comes with its own reason and Being, it's always present, when it comes through the lower, there's Providence.

This radiating essence needs to matter to bring it into existence, otherwise it can't know about it. It requires the right aspects to *exist*, but not to *Be*. With the right aspects, there's instantaneous transmission into existence (IIA Hypothesis) - it happens. [Note: See Plato, *Parmenides*. See also WG Classes 1983 0902b, 0909b, 0916 for a discussion of the Eight Hypotheses of Parmenides.]

Providence - it always is, but it has created this way of doing things with this notion of essential production (III.8.7).

III.8.7. All the stuff with the ego etc. is for the light of the Soul to gain some understanding, “not for the sake of the wife is the wife dear.” [*Katha Upanishad*]

III.2.13, 14. Adrastia-justice. Inevitably you have (your) own free will to bring about what is destined to occur.

In Providence something of the cause in the effect. In the Necessity, the cause distinct from the effect, the laws of Mind's own operation.

The cosmos as Mind is Providence. The cosmos following the forms of (manifestation) - Necessity.

Analogy of electricity as energy and yet follows the laws of electricity.

Necessity if the laws of Mind's own appearance, so that you can't speak of determinism.

If anything is to appear at all, it must necessarily appear in a particular form.

If a man were to recognize the world as formless Mind, he is not bound by the laws of form - not that you

can break the laws of karma.

He operates outside the realm of form, by going into the undivided mind, where form does not apply.

The difference between the magician and the sage: you [magician] can change the laws down here, a (deliberate) art. The sage works with the source of the World-Idea, the Light, the causal body, the seed he plants in there will manifest according to the laws of karma (right aspects).

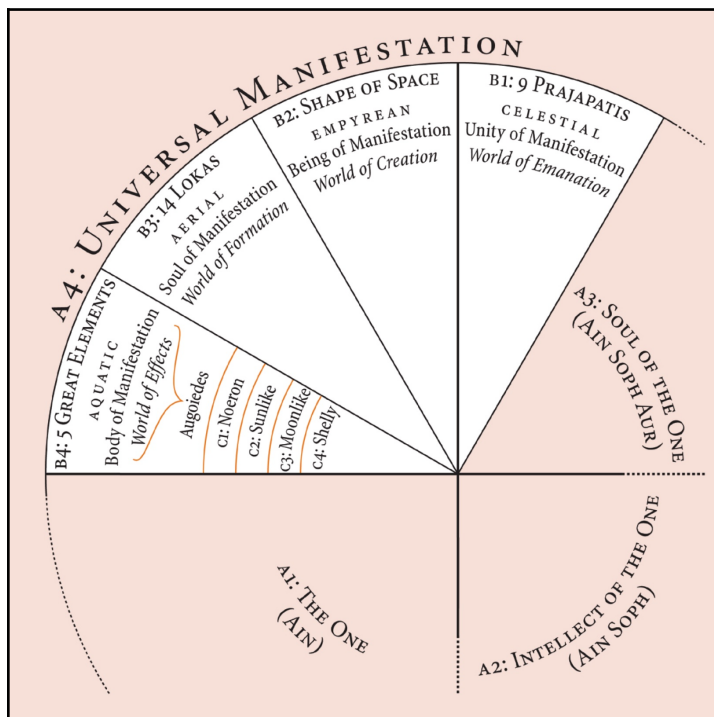
And the World-Mind allows some people to manipulate things (like Sai Baba).

The theurgy is the levels of the gods - demi-divine, daemons, astral/subtle realm, the forces which are on the obverse side of the physical world

III.4.6, Tutelary Spirit, last paragraph, see first edition - “personal answer to incident that constitutes destiny”

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1984 07/22 Sunday SEMINAR at Wisdom's Goldenrod Plotinus; Nature; Providence & Necessity



[FIGURE 1984 0722-1. Three Hypostases and Two Levels of Cosmology Mapped onto Metaphysical Chart. Facsimile scan of diagram from *Astronoesis*, p. 236.]

From an individual point of view, (it's) analogous to the four levels of Universal Manifestation

- 1) unity = cosmic soul or undivided mind of the cosmic soul
- 2) substance of W.I. [World-Idea] - what the individual mind receives (substance of ideas)

3) individual mind giving a form to that appearance

4) appearance of your world

Universal Soul, outward aspect of two-fold Zeus (who also has an inward nature)

9th: Demiurgic intellect itself-unity

10th: shape of the material universe, World-Idea in Demiurgic intellect

11th: all possible forms, 7 lokas, subject-object, space& time combinations, 7 relationships between consciousness & content

12th: appearance of the whole cosmos- all cosmoses ruled by the Life of Jupiter

Providence is the universal intellect providing a World image for the souls.

This Providence is putting this out with the harmony of the planetary spheres.

This harmony is retained in each of the planetary souls.

The interaction of this with the appearance or body (traces of prior activity) gives rise to Necessity.

Necessity is the laws of *formal* manifestation; Necessity is the law of mind's own operation through form. Providence is distinct from Necessity.

The cosmic circuit is the vehicle of the rearrangement of bodies and the efflux of the intelligible. The cosmic circuit is both Providence and Necessity.

PB's terminology: karma, destiny, fate.

He also says Providence is a healthy body, Necessity is an unhealthy one.

AS: Providence works on all three levels; Providence is what brings you to the Good.

Providence acausal manifestation; Necessity causal manifestation, the gunas (Samkhya terminology).

II.3.9. Necessity. Spindle-destiny.

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1984 07/28 Saturday SEMINAR at Wisdom's Goldenrod Plotinus; Soul; Providence & Necessity

III.3.1. ... whatever you do is done by you but is included within the World-Idea. The World-Idea doesn't cause you to do anything, but your actions are included within it. Like an actor, the script is provided, but what you add is included in the play.

The primary players are the Star & Sun Souls - which represent the ideas which are outside space and time. Through these Souls the (world) drama will be unfolded in order for the ideas to be manifest.

Then there are secondary Souls and further individual Souls which take up their roles elaborating the universal reason-principle, which has originally provided for all these particular parts, down to the

minutest ant.

But within the parts there's freedom, the possibilities not all of which get actualized, "the events are left up to the actors, but the general role will be fulfilled."

The indetermination playing out of that idea - the particular playing out is bound by Necessity, the consequences.

He also says each reason-principle contains the matter it needs, that's Necessity. The reason-principle includes all necessary results, it doesn't force you to be good, but Necessity will get you if you're not.

Nested World-Ideas, one within the other.

III.3.2. The Idea will eventually work itself out - Providence - karma or necessity could not go on forever.

III.3.3. First para. The "I" that is sovereign is the embodying phase of the Soul. The Soul is free to choose but the possibilities are limited, (are) the Matter.

The desire is the desire for knowledge, for vision (not for food, etc.), when the Soul embodies, that's what determines.

Even the planetary motions are described by Providence.

IV.3.4. Higher and lower Providence. The reason-principle in the World-Idea and in your individual Soul - the Bodhicitta of the individual. As soon as the Bodhicitta gets activated, the secondary Providence comes into being.

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1984 07/29 Sunday SEMINAR at Wisdom's Goldenrod Plotinus; Nature; Providence & Necessity

III.2.16. The Logos defined as a certain reason-principle.

III.2.17. "Just as the Soul..."

III.2.28. Expression takes three main forms, also re: the distinction between reason-principles & souls.

Matter is the indetermination, of that, is the possibility of being manifested by souls, for each reason-principle contains its own matter.

III.3.1. The Providence is inextricably tied in with the Necessity. In a similar way of indeterminacy - waves vs. particles - determinate/karma.

The Sun Soul, like that of a sage, is still growing, gaining knowledge, but (itself) witnessing it.

Two kinds of Providence, III.3.4.

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1984 08/04 Saturday SEMINAR at Wisdom's Goldenrod Plotinus; Nature; Providence & Necessity; Matter

Eternal Providence: there will always be a cosmos.

Providence - the idea and the image are bound up together. Necessity - the way or form in which this image is manifested.

Samkhya: the way the 3 gunas combine in 4 ways to get the 12 signs.

PB: the universe built on opposition of the elements (cross).

Number organizes Matter. Matter - the potentiality of combination.

Nature is the principle that carries things over, is responsible for historical continuity.

Necessity is a reason-principle, that governs the unreasoned.

Necessity is Nature in act (like Soul and Soul in Act) within the time sequence.

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1984 08/10 Friday Afternoon SEMINAR at Wisdom's Goldenrod Plotinus; Nature; Providence & Necessity

Mystical experience: point of the all-seeing eye. When you reach the Solar Logos in the I-AM principle, the intellectual cosmos within the Soul.

The essence of your I-AM and the Solar Logos's I-AM are the same, being essences, but not to get to the Nous. To break through the point-instants, is to get to the Nous per se. But your Soul (in knowledge) doesn't have the scope of the Solar Logos.

To get to turiya, wipe out vaishvanara-prajna to get to your vaishvanara-turiya, which is the Sun's prajna (which is flashing the undivided mind of the Sun - vaishvanara-turiya - have wiped out all three levels of the dragon, now it experiences nirvikalpa, the undivided mind of the Earth). This is the second penetration into the Void.

The consciousness doesn't change, but it becomes capable of enveloping larger and larger amounts of content. Then it can only do this by something it is associated with - the World-Soul - which has already done that.

That's what is called self-knowledge, when the Soul has knowledge of itself so it is in the World-Soul.

See paper on tracing Soul essence through the One on down. [Note: See 1983 1216b V09MP. Astronoesis - Soul.]

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1984 08/12 Sunday Evening SEMINAR at Wisdom's Goldenrod Plotinus; Soul; Providence & Necessity

Quotes on whether the soul has intellection.

IV.1.1, 2

I.1.9, 10
VI.5.7
III.4.3, 6
V.1.10
V.1.12
V.3.8
V.9.13
I.1.8
V.3.4, 5, 6

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III.3.1, 2, IV.4.13 especially last two paragraphs; see also last paragraph. “Nature operates towards Matter & receives from it” [MacKenna] (or rather towards Soul, seems to make more sense). See Guthrie, the difference between Nature’s operation and Soul’s operation ties in with Necessity and Providence.

The third to last paragraph. “Nature, being,” also differs.

III.3.3.

II.3.4. See Guthrie. Two Providences, Providence and Destiny.

AS: The Earth Mind and Earth Soul is almost like a secondary Providence (the kinetic memory of Nature) that interacts with the activity of the Sun Soul (even though one includes the other, or could be Human Fortune).

Prior to the taijasa is prajna. The Sun’s own intellectuality is the Demiurgic Intellect, or the I.P. of all Souls.

[JF Notes End]