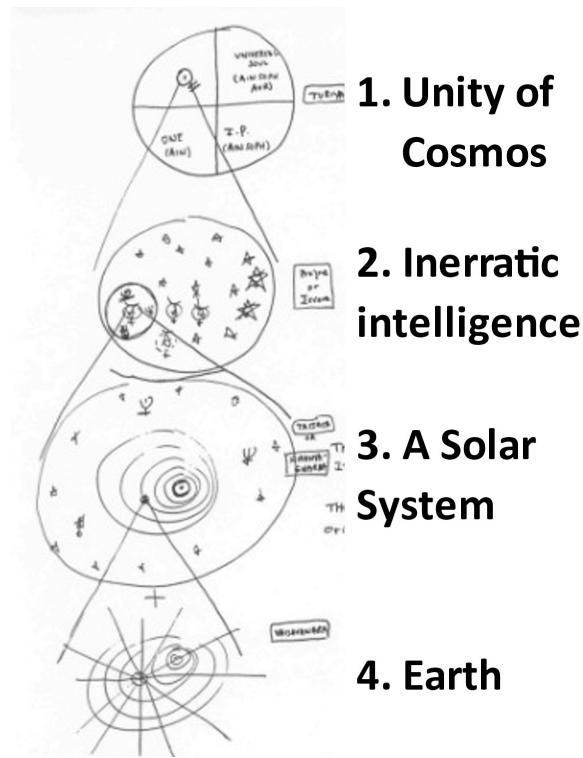


**Readings and audio/text for Sunday March 5**

(It) is necessary to emphasize the intertwining of cosmology and epistemology which Plotinus has as a background for the acquisition of knowledge by the human soul in the sensible world. The manifestation of the world idea is the object of knowledge to the inhabitants of that world and the interlocking of the various levels of reality within the structure of that manifestation is an infinitely complex situation that requires to be mentioned here. *Astronoesis p.232*



“We may refer to the three Primal Hypostases as the Absolute, in order to emphasize their transcendent aspect as well as their remoteness and inconceivability. If we do so, then the third degree of this mysterious Void Plotinus refers to as Soul.

*... the Soul of the Universe or the Demiurge—* is the principle of universal manifestation, and it is referred to as twofold. On the one hand, it eternally contemplates the Ideas or the wisdom of God, a timeless and abiding wisdom. On the other hand, it organizes the samskaras or past traces of universal manifestation (energy = matter) into a basic or primitive plan of the universe to be.

*Next follows that order of Souls which we may for convenience call Star Souls.* Each Sun is such a soul... Each of these star souls is a part of

universal manifestation and their totality constitutes the inerratic or immutable sphere of Ideas. Also, each Sun or star soul is unfolding or manifesting within itself the content of its own Logos—that is, a world or a cosmos of its own—through its own powers.

In this sense the stars are a theophany of radiating intelligences, distributing their presence and informing the universe through patterns of intellectual energy.

The Sun Soul in trying to grasp the total presence of the Nous manifests to itself the World Idea within it through its own Intellectuality. The intelligence of the unit soul has for its object then the Universal Reason Principles (Sidereal Zodiac) which constitute the World Idea. This is our Intellection or Buddhi. This is equivalent to spiritual subjectivity. (*Prajna Consciousness*).

... our Sun, through its own powers, symbolically represented by the planets, which are both the agents and the vehicles that are manifesting the Sun’s intellectuality, is unfolding or manifesting its own world.

*Now, each of those planets is also a God*, manifesting or unfolding the master-plan inherent in the Sun's intellectuality, providing in their respective sphere habitations for the next degree or level of Soul.

Thus our Earth, a God, also included within our Sun's manifestation, has a body, soul, intellect, and unity. The grossest aspect corresponds to the elements and this is equivalent to the body of the Earth. The traces of life that have been left behind in the elements may be referred to as its soul. For these memories are retained by the planetary mind and constitutes our subconscious, which the ancients referred to as the Dragon. Then there is a third level – the degrees of the zodiac around the Earth and which constitute its intellectuality... often referred to in astrological literature as the differentiation of the Earth's aura. And lastly, the unity of our planet Earth is a participation in the Sun soul's unitary functioning...

Let's reverse the procedure, consider the Earth's unity as identical with or coinciding with the functioning of the Sun's power(s). This will be equivalent to the unitary aspect of the Earth as the undivided or infinite mind of the Earth. Then follows the 360 degrees that are distributed around the Earth and may be considered as its intellectuality, and the traces of life left behind may be considered as its soul, and finally the gross elements as its body.

*Now we come to the human souls.* Here we must remind ourselves that Plotinus points out that there is a part of the Soul that remains in the Nous. But it emanates a reflex of itself, a principle of intellectual being that is similar to itself. It is this unit soul, the God within us, that may be referred to as our soul, our ultimate individuality and the true knower within us.

Now this contracted consciousness we may refer to as an impersonal or witnessing consciousness and is associated with the planetary mind from which it receives the image of the world-idea.

The human soul is now a fated member of the circuit. Here the experiences provided (through) the body will develop the faculty of understanding and reason through an indefinite series of incarnations. Soul incarnates or participates in the ideas of the planetary mind by perceiving and experiencing through a body what the Gods think. Thus, the Earth, footstool of the Gods, nurses our soul to heavenly maturity. *Astronoesis P. 175-177*

*Audio/Text:* [Anthony Damiani: Unit of Life](#) 1 min

*Audio/Text:* [Anthony on 360 and I thought audio/text 2 minutes](#)

*Audio/Text:* [Anthony on the 360 Gods audio/text 2 minutes](#)

*Read More from Anthony:* [Re: Stars are a Theophany:](#)

And: a few PB quotes:

The cosmic order is divine intelligence expressed, equilibrium sought through contrasts and complementaries, the One Base multiplying itself in countless forms, the Supreme will established according to higher laws. ... The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe. 26.1.220

The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense, it is an emanation of the Reality. Hence it shares in some way the life of its source. To find that point of sharing is the true object of incarnation for all creatures within the cosmos. [26:1.179](#)

“The God in the sun is the “I” in me” --this put tersely is the essence of man’s relationship to divinity. A whole book may be needed to explain it, a whole lifetime to get direct experience of its truth as insight., 25:1.1.)

It is as incomplete a vision to see the world as transitory alone without its underlying reality as it is to see the reality alone without its manifestation as the world. The two are inseparably linked and true insight sees them as such, not as opposed to each other. The Real and its expression through the WorldIdea are, after all, not two irrevocably separate things but an unbroken unity. ... The Wisdom of the Overself