

*the Philosophy of*  
*Astrology*

*John Hammelton*

# THE PHILOSOPHY OF ASTROLOGY

By  
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*A Treatise on the Structure of the Spiritual Universe,  
and  
Ground for the Mystical Experience.*

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*"Wisdom Powers the Universe"* jh

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# INTRODUCTION

What follows is an attempt to understand the universe and our unique place within it. I have no doubt that in the future the human psyche will reach its full potential in discovering the reasons for its existence. Meanwhile we must find solace in speculation based on what is given, and hope for greater understanding about this elusive mystery. While science seems to be giving us all the answers about whom we are and the universe around us, the question of what we are doing here in the first place remains unanswered. Mind is ever at the center of human inquiry, yet seems isolated in studies of the brain, so we must extrapolate to what mind reveals of itself through the beauty of its own manifestations.

This treatise takes shape through great ideas that have marked important milestones in the advance of human thought. Hopefully, it will yield a common thread pointing to logically consistent views of reality at work behind its meaning and purpose. Any system considered metaphysical, that is, any belief system that emphasizes spirit, soul, mind, divinity, or God, goes back to Platonic philosophy for its Ideological support. Astrology falls into that category; it is not an empirical science, nor is it pure mysticism. Astrology operates essentially as an interface between the mental and physical realms. Science continues to reveal secrets of the physical world, but mysticism has always been here, still virtually unknown, yet holding truths to be discovered within its own domain.

The system of Plotinus is not often clearly understood by people with little knowledge of philosophical expositions describing so-called reality. Even the term Reality is vague and confusing depending on who is using it for what purpose. For the scientist, a hypothesis that can be proven, or the deductive logic of mathematics, best describes reality. For many philosophers, reality is defined through mental constructs that explain our world of

experience. It is mental phenomena based on an apprehension of what we come to understand about life, nature, and the universe. They believe creation presupposes the Idea that gave rise to it, which our own reality demands to explain the meaning of existence.

Plotinus understood the mental structure of reality better than the physical. In describing his metaphysical system he alludes intuitively to the physical system that modern science is slowly beginning to understand as a common feature of the universe. He doesn't call it astrological, but he doesn't have to as long as we understand his implicit reference to what we have come to know as the solar system.

If Plotinus is correct in his inner perceptions, then it is highly possible that what we call God and man are in essence the same, but exist in different, or over-lapping realities, which the three hypostases do describe. If a Creator and man co-exist in different realities physically, then they ought to share in the same spiritual system as described by Plotinus. Physical man lives in the world of matter as a mental-spiritual being, and the ONE as a spiritual-mental entity would by necessity be grounded in some aspect of the real universe, or physical reality. Thus, Plotinus took what he had experienced within his Soul, and projected it upon the heavens, the result was the system in which all reality participates, at least that's what he thought since he had no way to judge distance or fixed reference points in the cosmos. It is now possible to show how his system might work in light of current theories in cosmology, and our expanding knowledge of the universe.

The problem with Plotinus' system, as he understood it, is that it doesn't seem to conform to anything out there that we have come to understand about the makeup of our universe. Plotinus lived way before the advent of the telescope, and people would still be debating whether the world was round or flat for another thousand years. They had come to distinguish between the planets that were observed to move, and the fixed stars that didn't. If nothing else, it

was the home of the blessed Gods. Plotinus, nor anyone of his time, knew about galaxies or solar systems. The universe is teeming with a multitude of objects both seen and unseen, but there doesn't seem to be any center or source that would account for everything else. So where would Plotinus' ultimate principle the ONE fit into this hodgepodge? It is well known that the solar system is a very small piece in a very large puzzle that's still full of mysteries, and from our perspective on this planet the solar system is immense. Plotinus couldn't have imagined the size and complexity of the universe, much less the solar system, and it wasn't until the sixteenth century when Copernicus showed that the sun does not orbit the earth that the idea of a solar system became acceptable.

Whether we accept or reject Plotinus' system, he deserves credit for allowing us to look into his inner revelations, or mystical experiences, and his attempt to explain them through the opportunity of seeing inwardly what appeared to him to be a reflection of outer reality. It is as though in being able to apprehend his Soul, or the spiritual ground of his being, as a logically organized structure, he at once recognizes the outer form of a much greater Spiritual source, and identifies with it as creation, and the ONE, or God.

One of the questions that enter the minds of serious thinkers is the relationship between the inner revelatory experiences of one person versus the actual make up of a spiritual universe. The answer is that many people have had mystical experiences, but through personal, cultural, and religious differences, the languages used and distinctions cited are often too blurred to form any coherent theory. Plotinus, being trained in philosophical thinking and dialogue, has had a measure of success in outlining what his inner perceptions have shown him. There are places in his words that describe the motion of objects around a central source, a powerful shining source. Plotinus equates this with the ONE; not only in an intellectual sense, but also as a profoundly moving revelation that the God without is manifest within as the source of his being, and

that this source embodies a distinct solar form.

What Plotinus seems to be saying is that within the environs of the sun and planets, whether it be magnetic fields, gravitational forces, cosmic rays, or Dark Matter, there is a mental element associated with these massive bodies that we are totally unaware of, and it's likely not unique to our own special place in the universe. All we can ever know about the mind is from our own perspective, which is connected to organs of perception that convey information about the physical world. We've been taught that mind is an element of the brain, and that without the brain, thought is not possible. If this were true, then death of the organism would be death of the psyche; along with the psyche would go belief in an afterlife, heaven and hell, and even God would be out of a job.

I believe science has discovered this vast spiritual realm, but doesn't know how to go about studying it, although several experiments are in the works. It came with the discovery that galaxies would fly apart were it not for some unseen, unknown matter holding it together. They've come to the astounding conclusion that this strange matter makes up ninety to ninety nine percent of the mass of the universe. I call it the aether, the fifth element after earth, air, fire and water; others have called it the quintessence, but it is generally just called Dark Matter. Is this the reality that Plato taught us, and that Plotinus experienced so long ago?

It has been said that the loftiest pursuit of the human species is the quest for knowledge; without it progress falters and civilizations fall or wither away. The mystic understands that within the Godhead infinite wisdom is backed up by powers that stagger the imagination; they appear to us as tiny points of light in the heavens. If stars generate life, and Spirit the source, then it becomes easy to say that: Wisdom Powers the Universe.

The Philosophy of Astrology is for everyone, but directed to astrologers seeking the truth in what they believe. It provides a



basis for understanding this ancient art by presenting a new look at old ideas, and linking them with modern theories. This effort represents a beginning and is far from over. As ideas become more refined, hopefully so will the finished product.

# Philosophy

Simple ideas are often the most difficult to grasp, but that is where we must begin or nothing else could follow. We will begin with a philosophical background, and proceed to establish a philosophical point of view. With that foundation in place, we'll go on to build a structure of thought conceived by the philosopher Plotinus. This will be followed by an attempt to show how this ancient system of thought embraces the structure of the heavens we know today as the solar system.

## HISTORY

One crucial question of philosophy is: "What is the ultimate nature of reality? Is it mind or matter?" Reality seems to require both; mind is necessary to know the world as matter, and matter is necessary if mind is to have anything for the object of its thought. When we ask what the ultimate nature of reality is, we are not asking if it is mind or matter, but which is more fundamental, or has the greater reality. We must deal with the question of mind or matter because of the two opposing philosophical positions that result from it

When one holds that matter is primary, they are called a materialist or an empiricist. Because on this view mind is a product of matter; mental processes are a result of long ages of evolution of the physical organism. The mind is a receptacle for all the impressions of our sense experiences. John Locke, an English philosopher, said that: "The mind is a blank tablet upon which experience writes." <sup>1</sup> In other words, the mind is empty of all content before birth. David Hume, another British philosopher, said the mind is nothing more than a "bundle of nerves" that orders our perceptions of the world around us. This position has many strong supporters; skeptics and atheists tend to be materialists, and so do scientists. This is so because

questions regarding the soul, or God, or immortality, that is, metaphysical questions, are considered fanciful and even meaningless.

Opposed to materialism is the philosophical position known as Idealism. A better word might be 'Ideatism' since the Idea or thought or mind is held to be fundamental. When Idealists state that mind or thought is the ultimate ground of all reality, they mean that ideas are permanent as opposed to things that are transitory. A thought cannot be destroyed, it is imperishable; it is forever and always. It is, as it were, eternal. If the universe has any reality at all, it must be in the thought that presupposes that reality. This is really the basis of all theology. Creation implies a creator in whose thought creation is realized. In this sense mind is prior to matter as opposed to the materialist's view that matter is prior to mind, and this precludes the idea of a creator or God. Plato was the first philosopher to work out the Ideal theory, or as it is usually called, the Theory of Forms.

## **EARLY GREEK PHILOSOPHY**

Philosophical effort is an attempt to grasp the essential truth or meaning of the cosmos and man's relationship to it. Philosophy in the Western world is generally assumed to have begun in Greece with Thales in the sixth century B.C. It might be said that Thales was the first Greek thinker to seek a rational explanation of reality without appealing to the poetic writings of Homer and Hesiod, which through the Iliad and the Odyssey, and Hesiod's works, gave the Greeks an explanation of the origin of the world, and an account of the activities of the gods. These early stories or myths became the basis of Greek religion, and astrological lore.

Two differing points of view characterized early Greek philosophy. On the one hand, Thales and Xenophanes taught that the world arose out of one "stuff." They regarded the world as a "whole" that distinguished itself through its various parts. They set the permanent unity of all things in opposition to diversity and change. On the other hand, Heraclitus taught that the world is in a state of constant flux and change. All existing things pass away and merge into each other. Everything inward and outward seems to be perpetually slipping away from us; the very existence of a thing is found to be the process of its dissolution. Plato fell heir to the task of

reconciling these two points of view.

In most of the Platonic dialogues, Plato speaks through his teacher Socrates, and one of the many questions that Socrates asks is: What is Good? What is Justice? What is Virtue? The answer he always receives is a definition of good in terms of what things are good, or what acts are just or virtuous. The conclusion Socrates reaches is that we never seem able to grasp an understanding of the Good itself, or what Justice is in itself, without appealing to the particular things or acts that participate in Goodness and Justice. This view later gave rise to the distinction between what are called Universals and Particulars. Universals, or class terms, are held to have an existence quite independent of the things they denote, and because of their nature, to possess a greater reality. Nominalists, or particularists, argue that Universals are names only and represent nothing apart from the particular things of the world.

Plato considered Universals, or Forms, or Ideas, to be eternal, unchanging, imperishable, indestructible, and as such of a greater reality than the things or particulars of the world, which are merely transitory and perishable. Things come into being and pass away, they have less reality because they are subject to death and decay. We live in a phantom world of fleeting sensations and perceptions; and, according to Plato, if the world without is an "insubstantial pageant," then we ourselves who behold it must be "such stuff as dreams are made on." <sup>2</sup>

But Plato's thought is always moving from the particular to the universal, from the part to the whole. He is constantly looking for a principle of unity deeper than all the differences of thought and things, a principle on which they depend and in relation to which alone they can be understood. Plato is intent on proving that this principle of unity is at once the first and final cause of all reality. The Idea, as a unifying principle, is lifted out of abstraction and elevated to a concrete principle of unity in which all ideas have a community with each other, and can only be expressed by saying that each contains or involves all the others.

If the Ideal theory is to mean anything, it must show itself able to unite the 'one' and the 'many' and to prove that they are not absolutely opposed but

require each other. We are led to conceive the Idea as the unity of the opposite principles of earlier philosophies, and, therefore, as combining in itself unity and difference, permanence and change. What this means is that an Idea must be conceived as a self-determining or active principle, since only that which is self-determined can be said to transcend these oppositions. It alone can combine movement with rest, because its activity has its source and end in itself. This self-determined principle can be realized only in a mind, hence Plato declares that: "Being in the full sense of the word cannot be conceived without motion and life, without soul and mind." <sup>3</sup>

The problem of the one and the many also had the attention of Leucippus and Democritus. Their theory would still be of interest well into the modern era; it became known as the atomic theory. Atoms were thought to be eternal, indivisible, indestructible, and the smallest units from which everything else came into existence.

Plato took a hard look at this theory, and felt that there had to be some fundamental principle that guided atoms from cause to effect. He conceived atoms as having geometrical properties rather than being strictly material objects. Having geometrical dimensions made them subject to mathematical form. His conclusion seemed inescapable; the underlying structure of matter consisted of Ideas that gave rise to all the diversity in the physical world. The Ideas are more fundamental than the physical objects they denote, because the Ideal forms can be described mathematically. The theory of forms answers the question of the one and the many, or how multiplicity is derived from unity. Mind as unity of Ideas can be thought of as prior to the smallest units of matter that aggregate into individual material objects, or multiplicity.

The physicist Werner Heisenberg has this to say about Plato's theory: "I think that on this point modern physics has definitely decided for Plato. For the smallest units of matter are, in fact, not physical objects in the ordinary sense of the word; they are forms, structures or--in Plato's sense--Ideas, which can be unambiguously spoken of only in the language of mathematics." <sup>4</sup>

Mathematics, for Plato, described the ideal shapes of things in the world

perfectly; whereas the senses only deliver copies of material things to the understanding, and are less than perfect. They are shadow images of the ideal form. The senses apprehend the shadow images, but purely ideal beings are accessible directly as acts of mind. This is something we respond to without thinking about, such as our immediate reaction to works of art or music. Plato spoke of the Beautiful and the Good, which he believed to be divine in origin; the soul apprehends these things as if they were already there. From the Phaedrus Plato says: "The soul is awe-stricken and shudders at the sight of the beautiful, for it feels that something is evoked in it that was not imparted to it from without by the senses, but has always been already laid down there in a deeply unconscious region."

Pythagoras had an early influence on Plato as Plato thought out his theory of Forms. In fact, Pythagoras is considered one of the first to use mathematics as a means of understanding nature, and in doing so demonstrated not only a system of order, but a source of beauty as well. He is credited with the discovery that musical tones have a mathematical relationship between the lengths of vibrating strings, and the harmony they produce when the lengths are in a certain numerical ratio. Pythagoras, and his followers soon found other mathematical relationships and came to the conclusion that the underlying reality of nature is based on numbers. Aristotle, in his Metaphysics, concludes that the Pythagoreans ". . . saw that the modifications and the ratios of the musical scales were expressible in numbers; since, then, all other things seemed in their whole nature to be modeled on numbers; and numbers seemed to be the first things in the whole of nature, they supposed the elements of numbers to be the elements of all things, and the whole heaven to be a musical scale and a number." In this way a close association or connection was established between the beautiful and the intelligible.

Plato could not rest in the idea of a multiplicity of souls without referring back to one divine reason as the source and end of their spiritual life. Hence, he speaks of a "divine intelligence" that is the ultimate cause of all order and life in the world, and that the souls of the gods and men are the direct work of the creator. Since soul is a self-moving principle, God only is the First Mover, the source of life and activity in all other beings. Man is not immortal in his own right as an individual, but rather because the divine life is communicated to him.

The Universal principle of reason is the presupposition of all being, of all knowledge, and of all life. Yet while the divine mind is conceived as a principle of unity transcending all finite and particular existence, He is also a Being who realizes Himself in the whole process of nature and spirit. We know God, Plato seems to say, through the world of birth, death and decay, and the divine can only be imperfectly understood through it. We ourselves as partakers of the divine nature are in another aspect of our being only fragmentary and imperfect existences--parts of the partial world who never gather into our minds the meaning of the whole. As Plato says: "It is hard to exhibit except by analogies, any of the things that are most important; for each of us seems to know everything as in a dream, and again, in waking reality to know nothing at all." <sup>5</sup>

To this day Plato remains the unshakable bulwark of philosophical effort in the search for truth and knowledge. I am sure that whatever the nature of Soul or Spirit may be, it will be grounded in the questions he asked, and in the answers still sought.

## THE SYSTEM OF PLOTINUS

Plotinus is considered to be the father of Neo-Platonism, that period of time during the third century AD when Plato's thought was enjoying a revival of interest due to the growth of Christianity. Plotinus was born in Egypt about AD 204. He became impassioned for philosophy at the age of twenty-eight, and sought out the most highly respected professors teaching in Alexandria. He always came away discouraged until a friend suggested the philosopher Ammonius Saccas. Plotinus attended a lecture, and explained to his comrade: "This is the man I was looking for." Plotinus studied for eleven years under Ammonius until becoming eager to investigate the philosophies adopted by the people of the Indies. He joined Emperor Gordian's expedition against the Persians, but escaped to Antioch after Gordian's death. At forty he settled in Rome where he lived and taught the rest of his life. He passed over in his sixty-sixth year proclaiming that he was striving to give back the divine in himself to the divine in the cosmos.

It is said that Plotinus bridged the gap between Eastern religions and Western thought. His work is thoroughly grounded in Greek philosophy,

and his debt to Plato is without question. But Plotinus' great contribution to philosophy was inspired through his own interior experiences. This 'inner illumination' became the means of explicating the architecture of the universe, which is but a reflection or image of the divine within every human soul.

The system in which all reality participates is a graded system of three hierarchies or hypostases, and is often called the Divine Triad. Two movements or acts characterize each movement of the triad, and is thought of as an emanation, or radiation, or outpouring accompanied by reversion-to-source or return upon principle. All phases and forms of existence flow from this trinity, and all strive to return and remain there. Each hypostasis is variously named; the ultimate first principle being simply called the ONE, in some instances the Supreme, the Absolute, the Good, or the Father. The intermediate principle or second hypostasis is called Mind, Intellectual-Principle, or Intelligible Realm, and in Greek--Nous. The last or lowest third principle is then called the World Soul or the All Soul. The universe proceeds from an eternal first principle, the ONE, from which arises Mind or Intellect, and in turn centers on the World Soul, the formative principle of the material world.

The ONE has a strange characteristic about it. It cannot be known. Its nature transcends all the knowable; hence we cannot properly attach any name to it. We are only able to speak of what it is not, not what it is: "We do not grasp it by knowledge," Plotinus says, "but that does not mean that we are utterly void of it; we hold it not so as to state it, but so as to be able to speak about it . . . unable to state it we may still possess it." <sup>6</sup> What Plotinus seems to be saying is that the ONE is too near to us to become an object for our thought, and when we try to make it an object, we lose sense of it. As he says, "We hover about it trying to interpret our own feelings about the ONE, sometimes drawing near and sometimes falling away in our own complexities about it." <sup>7</sup>

The ONE is a cause only in that its perfection implies an act, and the most perfect form of expressive act is thought or Intellection. In other words, perfection is not something that comes out of nothing; as a process it must be active or it could not become what it is. Perfection, as an active process, is realized as a product of thought.



The ONE does not remain self-enclosed, but radiates its abundance. As the ONE over-flows, it turns back upon itself, and in the act of contemplating, knows itself. The result of this act is Mind or Intellect--the second hypostasis of the Divine Triad. This is really the first thing which, if only in some vague sense, may be affirmed. As the act, offspring, and image of the Supreme, it is a sort of mediation to us of the unknowable ONE. Mind, or the Intellectual Universe, as the totality of thoughts, are the eternal originals, Archetypes, Intellectual Forms of all that exists in the lower spheres. This is the realm of Plato's world of forms, or his intelligible world of which the sensible world is but an image. The Intellectual World or Mind does not remain unproductive. Intellect "engenders a power apt to the realization of its thought," apt, that is, to "creation." This engendered power is the third hypostasis of the Divine Triad. The third hypostasis is, then, the World Soul. As mentioned, each member of the triad has two acts--that of emanation from, and reversion to, source. As Mind has two acts--that of upward contemplation of the ONE and that of generation toward the lower--the World Soul also has two acts. It at once contemplates the Intelligible realm, and generates in its own bounty the lower forms of beings, that is, the things of the physical world. Plotinus considers this the creative principle of our world.

Plotinus stresses the transcendence of the ONE to an extreme degree, but he is careful to exclude all ideas of a quasi-spatial sort about this transcendence. The ONE is not a God outside the world or remote from us, but present within us, or rather we are in Him, for Plotinus prefers to speak of the lower as in the higher rather than the other way around; body is in Soul, Soul in Mind, and Mind in the ONE. This hierarchical order does not imply the remoteness of the ONE, because the levels are not spatially separate from each other, but present together everywhere.

Intellect proceeds from the ONE without affecting its source. The ONE loses nothing; there is simply a giving-out that leaves the ONE undiminished and unchanged. Plotinus conceives emanation as an out-going from the source as light from a light-source, or heat from fire, or the aroma from perfume. It is distinct from its source yet leaves its source undiminished. Plotinus also considers this giving-out or emanation from the ONE as an out-going of Goodness. The ONE or the Good is self-

overflowing; good means generosity, which is the reason there is emanation in the first place. It is the source of all goodness in the world. Plotinus states that "this principle is not to be identified with the good of which it is the source; it is good in the unique mode of being the Good above all that is good." <sup>8</sup>

The second hypostasis--Mind or Intellect--corresponds in Plotinus to Plato's world of Forms or Ideas. Intellect is both thought [unity] and objects of thought [multiplicity]. Intellect is a whole or a unity of all thought, while each thought, as an object of thought is unique and individual. Thus we have a unity in difference, and difference in unity. But Plotinus goes beyond this in transforming Plato's Forms from a logical, mathematical structure of static universal ideas into an organic living community of interpenetrating beings. Forms and intelligences are at once all "awake and alive," in which every part thinks and in a real sense is the whole. Therefore the relationship of whole and part in this spiritual world is quite different from that in the material world, and involves no exclusion or separation. The Intellectual Realm is infinite in power, but finite because it is composed of an existing number of ideas that are definite, limited realities. From our own experience, Intellect is the level of intuitive thought, a thought that grasps its object immediately and is always perfectly united with it, and does not have to seek it outside itself by discursive reasoning.<sup>9</sup>

The material universe is the lowest stage in the cosmic order, which lies within the sphere of the third hypostasis--the World Soul. Since nothing stands between Intellect or Mind and the production of a world, there must be a formed world corresponding to the formative power. Time belongs to the World Soul as eternity to Mind. As Plotinus says: "Time is the moving image of eternity." The World Soul is produced by Mind and Mind by the Primal One. Thus the World Soul is in contact at once with eternal being, and with the temporal things that it generates by the power it receives from its cause. The World Soul has for its work not only to think, but also to order and rule the things after it. These come to be because production does not stop at Intelligibles, but must go on to the limit of all possible existence. Infinite variety is demanded that the whole in all its parts might be perfect. Plotinus identifies contemplation with production. The World Soul's production is an overflow from its quiet contemplation. But its contemplation is weak, and what it produces is a poor image or reflection of

the lowest vestige of its thought.

Plotinus insists, in opposition to Aristotle, that there can be no real union between form and matter. Even the lowest vestige of Soul in body does not quite unite with matter to form the concrete material thing, but is externally superimposed upon it. The contact of matter with the Intelligible World is in "participation" by which matter receives what it can receive. Matter is the receptacle in the visible world that images the Intelligible World. Matter is completely formless and indeterminate, and communicates its indeterminateness to the form that is impressed upon it.

Matter is regarded as the principle of evil. Although the world has evil in it, Plotinus is eager to maintain that it is as good as it can be, and even that it is in essence good, and only accidentally evil. Matter is at the opposite extreme to things Intelligible, and is in its own nature ugly and evil. The degree of our participation in the material world determines the extent of the soul's involvement in evil activities.<sup>10</sup>

## **PHILOSOPHY AND THE SOLAR SYSTEM**

Plato, Aristotle, and Plotinus attempted to solve the problem of the relationship between a spiritual universe and a physical world. The structure of the observable heavens served as the model upon which their theories took form. Although they did not have the benefit of telescopes, their unaided vision affirmed the belief that the stars and planets were in motion, and planetary motion seemed oddly circular. What they failed to realize, for want of a developed science and technology, was the immense size of the universe and the relative obscurity of the earth in relation to it.

In the case of Plotinus, his system was not grounded entirely on astronomical theories, but rather on the structure of his own inner or visionary experiences. If this is the case, then his thought is better understood in terms of the make-up of the heavens, as we know it today, rather than on the inadequate astronomical theories of his own time. If Plotinus' inner experiences were true for him, and the structure of his metaphysics kept firmly in accord with those experiences, then what his thought embraces is that model of the heavens we know today as the solar system.

The idea of a solar system, that is, a seemingly stationary sun with a group of planets in revolution about it, was a novel idea to the early Greeks. But philosophy at that time had little knowledge of how the heavens were constructed. Plotinus believed his system could explain everything in terms of absolutes using terms such as eternal and infinite to describe the universe of time and space. Although it's difficult to see how his system describes the universe as a whole, it does show how the three hypostases might work within a physical framework. I don't believe his system loses any of its descriptive value when reconsidered in light of our unfolding knowledge of physics and astronomy.

The task then is to conceive Plotinus' system of three hypostases, the Divine Triad, in terms of the structure of the solar system. At the summit of Plotinus' system is the ONE; he constantly refers the ONE by analogy to the sun. As the ONE "over-flows" producing the Intellectual-Realm, so too the sun issues forth the planetary spheres, a unity in diversity. As the planetary spheres turn to contemplate their source--the ONE, the World Soul or the Earth, belonging essentially to the Intellectual Sphere, generates in its own contemplative power the things of the physical world. The planetary spheres, each distinct in their own orb, together keep and hold the divine intelligence as they circle in contemplation of their source--the Sun.

Plotinus was without the knowledge of what a solar system might have been, but his thought points to the idea of a solar system. In his words:

***". . .The entire intellectual order may be figured as a kind of light with the ONE in repose at its summit as its King: but this manifestation is not cast out from it--that would cause us to postulate another light before the light--but the ONE shines eternally, resting upon the Intellectual Realm; this, not identical with its source, is yet not severed from it nor of so remote a nature as to be less than Real-Being . . . . "*** <sup>11</sup>

Plotinus conceives the Intellective powers as circling around the ONE as the planets circle the sun. The ONE being at the summit is also at the center; as the sun shines, so does the ONE. The planets represent diversity within unity, and maintain the individual characteristics of the ONE as defined by

Plato's mathematical forms. The planetary Beings, as the second hypostasis, while identical with the One, nonetheless encompass the diversity within the totality of their Source. As Plotinus has said, the three hypostases are not separate or exclusive from each other, but are together everywhere, with the ONE, or the sun, at the center. The sun is thought of as the physical manifestation of the ONE. The planets are the physical manifestation of the Intellectual Realm. The Earth is considered the third hypostasis or World Soul, and the means Intellect and Being come to exist as things and life in the physical world.

The ONE expresses its Idea of creation through the power of the star. As the ultimate unity, and undifferentiated source of totality, it is not known, discursively, even to itself. It does not remain self-contained, it goes out of itself into its "otherness;" its over-flowing is an over-flowing into diversity and multiplicity. As the Intellectual Realm turns to contemplate its source the ONE comes to know itself as Self, and assumes Self-Hood.

It is one system of three hierarchies, with contemplation and generation as the dynamics of each stage. Plotinus even alludes to planets as if moving in a solar system with these words:

***"Thus the Intellective power circles the Supreme which stands to it as archetype to image. The archetype is intellect-in-unity; the image in its manifold movement about its Prior [the ONE] has produced the multiplicity by which it is constituted Intellect or Mind; that prior has no movement; it generates Mind by its sheer wealth. The planets are divine in virtue of cleaving to the ONE because they remain linked with the Primal Soul, and through it possess the vision of the Intelligible World." 12***

My major premise is that the universe is a Spiritual universe; that the power of stars generates life. Plotinus' words become figurative and even dramatic when he says: ". . . By the power of Soul the manifold and diverse heavenly system is a unit: through Soul this universe is a God: and the sun is a God because it is ensouled, so too the stars; and whatsoever we ourselves may be, it is all in virtue of Soul . . . ." 13

The sun represents the ONE, a unity that Plotinus speaks of as un-nameable and un-knowable because it contains potentially all that can be known without distinction or differentiation. The ONE does not remain self-locked, it pours forth its radiant energy as a star. Just as consciousness seems independent of the elements of which the body is composed, so too the heat of the sun must be akin to creative power. It must be independent of the material of which the sun is composed. This radiant energy is focused within the planetary orbs as an image of the ONE, and each planet represents a distinct and diverse characteristic that makes the One knowable. Here the unity of thought as bestowed by the ONE becomes manifest as multiplicity or objects of thought. Reasoning is at once potential and possible.

The planetary spheres, as the Intelligible Realm, and second hypostasis of the Divine Triad, manifest that unity-in-diversity through which each contains and radiates its own unique character and quality. The Earth, or third hypostasis, represents birth, growth; the fertile womb of humanity in which reasoning takes on actuality. The sun transmits life to the Earth through light, heat, and magnetism, and the planets share in the work by blending their fields with the solar radiation. We might even say that the Earth is our divine mother, and that we have been sired by that celestial power that is the ultimate source of all life--the SUN.

Creation is not without a purpose. We are divine through that which has given us life, and our purpose can only be realized through that process which sustains the very existence of the universe itself.

## THE ONE AND THE SUN

The ONE is the cornerstone and foundation for the rest of the System, and least understood of the three hypostases. It is easy to describe its physical qualities by what we observe of most stars, but more difficult to describe its mental attributes since we can only say what they are not. We usually do not think of the physical form of the human body without considering the mental states that denote it as something special, namely, a thinking being that obviously cannot observe its own thought processes. We can extend and reverse the same idea by saying that the ONE is possessed by the

physical structure of the sun, and conversely, that the sun is embraced by the mental body of the ONE.

Plotinus likes to think that the ONE holds the sum total of all that IS. It is difficult to understand what this means, especially if he is referring to the entire universe, but if we are considering the relationship between our sun and the world it has given rise to, then we are held to "our" reality, or life and soul within this solar system. The relationship between the sun and the galaxy, of which it is a part, may also partake of a similar system. I tend to think that the ONE may contemplate even higher planes as it orbits the galactic center, but it's highly speculative, and not crucial to think about at this point.

I am inclined to believe the ONE came to its sum of knowledge, and I mean knowledge of creation, before the actual process of physical evolution in the Earth plane. It would be like possessing a recipe for life with foreknowledge of preexistent ingredients going into the mixing bowl. Whatever comes out of the oven would be expected based on appropriate conditions. I am sure if conditions had been somewhat different on Earth, then we would have evolved somewhat differently too. The ONE takes embodiment in matter to accomplish its ends in the only material that is available to it; that is, the dust and gas lying about the universe mostly in galaxies. Astronomers tend to think that star formation occurs by gravitational attraction, and that once begun is self-perpetuating, but I believe that Mind is a gravitational power unto itself capable of movement in such a way that it can affect matter at this level. Although Mind should exist in various forms, from the primordial flux of the primal universe to the exquisite beauty of ensouled life, at the stellar level of the ONE it is as Plotinus explained: undifferentiated, unknowable, and indescribable.

I tend to think of ourselves as the end product of a creative process that began four and a half billion years ago, and that the Creator is now realizing Itself through us at both the physical and mental level. Conscious thought is fully realized as life takes form in higher beings within the third hypostasis, the World Soul. This is possible because the three hypostases are summed within the soul of every individual as spirit-sparks, or seeds destined to brighten the galaxy.

## PLANETS OF THE INTELLIGIBLE REALM

The planets of the Second Hypostasis mediate between the ultimate source, the sun, and creation in the lower hypostasis. Through the distinctive qualities inherent in each planetary field, as given by the ONE, they participate in the process of forming souls through the giving of life in the Earth plane. The planetary spheres are home for souls between earth lives; in occult science these spheres are called the astral planes. Most religions recognize these places as Heaven.

Mankind's relationship to the solar system is a very personal one. We are caught up in its purpose, and is our purpose for being here. We interact with the heavenly spheres; we influence them as they influence us. The earth is a meeting ground where souls work on what they have learned in other lives, combined with lessons from other dimensions of consciousness in the Intelligible Realm. Each planetary world contains a portion of these lessons to be learned, a vibratory center of consciousness in which souls dwell and ascend to greater dimensions of awareness. The great twentieth century psychic Edgar Cayce explains planetary vibrations by drawing a parallel with the vibrations one collects, absorbs, and builds by dwelling and working in a special environment, such as a college. As he says: "Attending this or that university would make for a parlance peculiar unto itself. Even though individuals may study the same line of thought, one attending Harvard, another Yale, or the University of Utah, they each would carry with them the vibrations created by their very activity in those environs." In other words, the entire student body gives rise to a collective consciousness or vibration that might be called the 'Spirit' of the institution. In the same way, planetary vibrations affect us because we have attuned ourselves to them while dwelling in those environs. As Cayce says: "Then there are the sojourns in other realms of the solar system which represent certain attributes. Not that ye maintain a physical earth-body in Mercury, Venus, Jupiter, Uranus or Saturn; but there is an awareness or a consciousness in those realms when absent from the body, and the response to the position those planets occupy in this solar system."

The readings indicate that every soul must pass through all of the planetary spheres of the Intelligible Realm if spiritual progress is to be realized. "Each planetary influence vibrates at a different rate of vibration. An entity



entering that influence enters that vibration; it is not necessary that he change, but it is the grace of God that he may! It is part of the universal consciousness, the universal law; for, without passing through each and every stage of development, there is not the correct vibration to become One with the Creator, hence the entity passes along those stages that some have seen as planes, some have seen as steps, some have seen as cycles, and some have experienced as places."

Souls then cycle through these worldly domains, and according to the readings, each of us is influenced the most by the planet from which we took our last flight into our present incarnation, and influenced the least, if at all, by the planet or planets from which we have been absent the longest. Most people have from four to six planets influencing their lives, but as few as one and as many as eight have been cited in the readings.

So why should these huge massive bodies orbiting the sun draw souls to them as spiritual centers within the second hypostasis? It is my contention that Plotinus' Divine Triad, the three hypostases, requires a physical embodiment to fulfill its purpose; there cannot be one without the other. The solar system serves that function, but there needs to be a common connection between the physical and spiritual universe. All the forces in the universe are known to science, but there remains one that is not only well known to physicists, but to everyone else as well. Because it's so obvious Newton formulated laws centuries ago that science still depends on. Yet when scientists attempt to understand this force on a very small scale, they find themselves unable to understand it. It's called quantum gravity. We will take a better look at this idea later on when we talk about the forces behind the birth of the universe.

From the highest source of Spiritual power to the lowest level of organic being, the universe is wrapped in thought, and through the eons gives rise to sentient life that now looks back to the universe in reflection of its source and meaning. The greatest wonder and truth of all is that we live in a Spiritual universe founded on a mental structure in a physical reality, and we can come to know our relationship to it within the sanctity of our own Souls.

## CREATION AND THE THIRD HYPOSTASIS

The theory of evolution as described by Charles Darwin is generally accepted as the most likely account of how life evolved on the planet; he based his ideas on observation and known facts obtained by scholarly research. He made no effort to establish an explanation of life beyond a purely mechanical process operating within Nature. Although Darwin never denied an all powerful God or creator as the ultimate cause of all things, he did deny that the story of creation, as told in Genesis, could be correct given the facts of geology and the fossil record.

Most theologians today have no problem accepting that God created the world through the process of evolution, and they invoke the argument from design, or the teleological argument, as proof. The Roman Catholic philosopher of the Middle Ages, St. Thomas Aquinas, first made the teleological argument part of church canon. There appears to be design throughout nature, and design implies a designer; Aquinas called this designer--God.

Once meaning or purpose enters into a discussion of evolution, teleology also slips in. It seems strange to hear biologists say that evolution has "reasons" for what it does. Is this to say that intelligence is at work in forging the things of the world? While we can explain just about everything on a physical level, or as having a physical basis, science turns its head when reasons are given for the great designs of evolutionary masterpieces, as if reason lacked a reasoner, or design a designer.

Darwin discussed natural selection and the survival of the fittest without introducing any active agency operating on a higher plane. He saw it simply as a means for the struggle to exist as a species adapts through changing conditions. But he also recognized the ascendancy of the human intellect, and admitted his total ignorance of its place in the scheme of things. As he said:

***"We must acknowledge . . . that man with all his noble qualities, with sympathy which feels for the most debased, with benevolence which extends not only to other men but to the humblest living creature, with his***

***god-like intellect which has penetrated into the movements and constitution of the solar system--with all these exalted powers--Man still bears in his bodily frame the indelible stamp of his lowly origin."*** <sup>14</sup>

While Darwin was a man of his day, and the world ready for his ideas, I think Plotinus lived way before his time. With the knowledge of the Earth and universe available today, especially the rapid growth of electronic information systems, his inner visions would have found welcome ground in our modern world through his keen intellect. I can only imagine how he would have explained the work of the Third Hypostasis, and its grand result were he here today. There are no details in the *Enneads*, but I think if he had known the works of Darwin, it would have given him the clues he needed. I can only anticipate what Plotinus might have said on the subject, and accept responsibility for any misunderstanding given on my part.

As has been shown, the system of Plotinus or the Divine Triad, with the ONE empowered as the sun rises within that celestial structure we understand to be the solar system. The planet Earth, the third hypostasis or World Soul, receives the "Idea" of creation through the Spiritual power of the ONE as mediated through the second hypostasis. Living beings--ensouled through Spirit--take nourishment from the heat and light of solar energy.

It seems to me there needs be, however subtle and sublime, an innate intelligence at work in the diverse and varied forms that take shape as living creatures whether plant or animal. As we have seen, the Second Hypostasis or Intelligible Realm, focused within the planetary spheres, contains the Ideal Forms or objects of thought, as individual entities. The World Soul, centered in the Earth, partakes of this realm in its higher movement, and in turn generates this intelligence to the processes working within the Earth plane at the level of matter. It is here that form unites with substance as Spirit shapes an image of itself in the generation of living things. Plotinus held that form never completely unites with matter to shape the physical object. He may have been thinking that form and matter unite yet remain separable, such as when the soul leaves the body at death. It must be so if intelligence is thought of as the source that guides the hand of creation, while at the same time not being entirely dependent on it.

I tend to believe that the laws governing the physical world must bind the indwelling power of Spirit while manifest in physical form, but only dependent in terms of how the building blocks of matter are put together structurally, not that it is hampered in fulfilling its purpose in the design of nature. As Spirit endows matter at the simplest and most basic level, living forms rise from this universal power enveloped from within the individual entity. Each primal being partakes of the manifestation of living Soul at the Universal level, while spiritual evolution channels and branches through physical evolution rising into more complex organic forms. Universal Soul takes on individuality as living entities evolve into higher sentient beings. Spirit as Mind carries with it the intelligence empowering living things, and bestows upon them its image, apt to the fullness of their capacity to express it.

Every living tree in the forest is a spiritual entity evolving to higher levels through the Universality of Spirit. Not every tree can be said to possess an individual soul at this stage of evolution, yet nonetheless, each partakes of life given through Spirit. Within the plant realm, we might think of the Living forest itself as the spiritual entity rather than the individual trees. Spirit takes on greater individuality within the animal kingdom, but is still not quite capable of holding on to Soul as distinct, and separate. Intelligence marks the evolution of Spirit as sentient beings rise to ever-higher levels of mental development. Soul finally breaks free from its origin in Universality and comes to Know Itself; thus, humanity as unique Spiritual Beings attain to an awareness of their potential God-Hood. The quest for spiritual enlightenment, and knowledge of creation begins in earnest as Soul now recognizes its heritage and Spiritual Essence.

The Creator is now fully manifest in its physical incarnation within the human species. Humanity is in complete control of its destiny, and creators in their own right. Its future, for good or ill, is entirely of its own making.

"All those essential forces which are manifest in the universe are manifest in the living man, and above that the soul of man" Edgar Cayce (Reading #900-70).

# CONCEPT OF THE SOUL

Most of us eventually ask those eternal questions: Who am I? From where have I come, and where am I going? Is life the beginning and the end? Is there such a thing we call the soul? The answers come in many forms, from many minds, and in many languages. An appeal to modern science only leaves us in despair for an answer. So it is to human thought and experience, rationally structured by the mind, that our present inquiry will give us a clearer understanding of the concept of the soul.

Even as human experience affirms the notion of the soul, so too is it the ground for denying the existence of the soul. The latter view has an able spokesperson in the name of David Hume, an eighteenth century philosopher. He denies that we have any idea of the self as distinct from our perceptions. As he says: "All our perceptions are distinguishable and separable, and we can discover no self apart from or underlying these perceptions. The problem about the substance of the soul had, therefore, better be dismissed. For we can make no sense of it." <sup>15</sup> If we accept Hume's notion of the soul, then this inquiry could go no further. It seems to be true that sense experience gives us no evidence to establish the existence of something as intangible as the soul. And yet human experience is as rich as it is varied.

Although most of us share in Hume's world of sense experience, there is another world of human experience that very few of us share in. This is the world of the mystic the saint the seer. Their experience is attained by withdrawing from the world of sense into the self; it is to quit the outer world for the inner reality of the sanctuary of the soul. It is here that one finds wisdom, that is, knowledge of the divine.

Plotinus is often called the Father of Western mysticism. He attempted to understand his inner experiences by formulating a doctrine of the soul based on sound reasoning, and critical argument. These inner experiences or mystical experiences seem as rare to Western minds as they are common to the mystics of the East. The great difficulty in either tradition is the problem of articulating the experience in terms of a meaningful explanation. It is often claimed that mystical experiences by virtue of their nature are indescribable, but this is not so, for Plotinus has left a

philosophy rich in description. What he came to experience within himself became the means of describing the architecture of the universe that is but a reflection or image of the divine within every human soul. On the other hand, the Easterners have formulated various religious doctrines to account for much of the same phenomena.

## THE SOUL

For Plotinus, birth is not the beginning nor is death the end of the soul. Birth and death are only the doors we pass through on our journey from the spiritual realm to the physical world, and through which we return again. Only the body comes into being and passes away; it is the vehicle through which the soul takes residence in its long journey back to its source. As the body is the means for soul growth and development so that it may reenter the spiritual planes enriched by its experiences, so also is it the means by which the soul stumbles and falters, obscured by its embodiment in matter.

There are features in the account of soul found throughout Plotinus' writings. There is always a tripartite division of soul; the transcendent higher Universal Soul, which he equates with the ONE; the immanent but separate lower Universal Soul that acquires attributes as identified in the Intellectual Sphere, and the particular souls that give life and reality to material things. Our individual souls are parts of Universal Soul, parts, that is, which have the whole in a certain sense present in them, yet able to expand themselves by contemplation into universality because they share Universal Souls detachment from the body. The spiritual state of the soul in body depends on its attitude. If it devotes itself to the interests of the body to which it is attached, it becomes trapped in the particularity of the material world and isolated from the whole. The root of sin of the soul is self-isolation; it becomes imprisoned in body and cut off from an awareness of its high destiny. Yet, it is still possible for a person in the body to rise above the care of earthly life to the universality of transcendent soul, and to union with the ONE. The return of the soul to the ONE has nothing to do with movement in space, and union can be attained while still in the body. Plotinus, however, proposed that permanent union is attainable only at death. The process is one of interiorization, of turning away from the external world, of concentrating one's powers inwardly instead of dissipating them outwardly, and then waiting for the ONE to declare His

presence in the ultimate union.

Plotinus teaches that we are more than soul. We do not come down altogether, the highest part of ourselves remaining in the Intellectual Realm even when we are embodied, and we can share in its self-transcendence and contemplate the ONE, though our experience of this highest state can only be rare and fleeting since we are handicapped by the body. As he says: "Such is the life of the divinity and of divine and blessed men: detachment from all things here below, scorn of all earthly pleasures, the flight of the Lone to the Alone." <sup>16</sup>

The soul itself must be immortal if it can be shown that its source is immortal. "If life is not essentially self-living and immortal, it must be a compound that must be traced back through its constituents until an immortal substance is reached. Something deriving movement from itself, and therefore debarred from accepting death." <sup>17</sup> Self-movement implies immortality. Even if life can be considered a condition imposed upon matter, ". . . still the source from which this condition entered the matter must necessarily be admitted to be immortal simply by being unable to take into itself the opposite of the life that it conveys." <sup>18</sup> Life is more than a condition imposed upon matter; it is an independent principle. The universe presupposes the three hypostases as its principles, which are eternal. If every soul were held to be dissoluble, 'the universe must long since have ceased to be,' therefore the soul is immortal. <sup>19</sup>

The individual soul is considered to be the free and responsible cause of its own actions. In its higher 'life', out of the body, it is altogether free, but since it is involved with the body it is subject to the necessity that controls the Physical world. Its degree of freedom or involvement is very much dependent upon itself. It is inevitable that the soul will 'decline' toward the material world for the sake of creation, but its attitude toward its own decline is the critical factor. The test for the soul is whether it falls in love with itself and its creative powers; once it does it forgets its source and the duty to return. He conceives the descent as a kind of 'natural leap,' such as men make toward marriage or toward the performance of noble deeds. It involves neither freedom nor compulsion, in the sense of a rational choice, but on actions that come naturally. The soul voluntarily descends through

its own desire to do so, but in so doing alienates itself from the ultimate source because the soul becomes entangled in matter, the principle of evil. But the descent is also involuntary because it is a necessity. As Plotinus says: ". . . the soul was given by the goodness of the Creator to the end that the total of things might be possessed of intellect, for thus intellectual it was planned to be, and thus it cannot be except through Soul." <sup>20</sup> Once the soul falls in love with its own powers, it desires to stand apart; it is eager to create, and by turning outward adds the universe to its concern. Thus souls descend for better or worse, and the soul is its own responsibility. Its actions decide its fate in this world and the one to follow.

Plotinus believed that plants, man, and stars are endowed with soul in varying degrees. Since soul is the principle of life, it is immortal, but beings are subject to birth and death; they are mortal. The doctrine of metempsychosis, better known as reincarnation, arises in his philosophy as an account of the passage of soul from body to body. The notion of rebirth is best expressed by his analogy to a stage play:

***"It comes to no more than the murder of one of the persons in a play; the actor alters his make-up and enters in a new role. The actor, of course, was not really killed; but if dying is but changing a body as the actor changes a costume, or even an exit from the body like the exit of the actor from the boards when he has no more to say or do--though he will return to act on another occasion--what is there so very dreadful in this transformation of living beings one into another? Surely this is better than if they had never existed; that would mean the bleak quenching of life, precluded from passing outside itself; . . . Thus every man has his place, a place that fits the good man, a place that fits the bad: each within the two orders of men makes his way, naturally, reasonably, to the place, good or bad, that suits him, and takes the position he has made his own. There he talks and acts, in blasphemy and crime or in all goodness; for the actors bring to this play what they were before it was ever staged."*** <sup>21</sup>



An individual is never completely exempt from remembering his past deeds and actions. The power of the soul to remember incidents in former lives seems to be a quality or function of the disembodied soul, but the embodied soul is forgetful of such things; it is, therefore, guided to its proper place by individual conditions, and by a higher power that maintains the universal scheme. The passing of the soul from life to life is not an arbitrary or capricious event based on the will or desires of the individual soul. Rather, it is a passage determined by a preordained Justice and the conditions it has itself made and will be held accountable for. "Thus a man, once a ruler, will be made a slave because he abused his power and because the fall is to his future good. Those that have misused money will be made poor--and to the good poverty is no hindrance . . . . It is not an accident that makes a man a slave; no one is a prisoner by chance; every bodily outrage has its due cause. The man once did what he now suffers." <sup>22</sup>

There may be a tendency to believe an aspect of predestination is at work here. Because souls return to meet the conditions they have created does not entail a precise enactment of events that predestination might imply. The term "fate" probably conveys a better meaning in Plotinus' thought.

The penalties that souls pay for their sins are not meted out by an angry God seeking vengeance, but an inevitable process that allows souls to regain their lost status. Again Plotinus states: ". . . no one can ever escape the suffering entailed by ill deeds done: the Divine Law is ineluctable, carrying bound up, as one with it, the fore-ordained execution of its doom. The sufferer, all unaware, is swept onward toward his due, hurried always by the restless driving of his errors, until at last wearied out by that against which he struggles, he falls into his fit place and, by self-chosen movement, is brought to the lot he never chose . . . All by power of the harmony that maintains the Universal plan." <sup>23</sup>

Plotinus conceives the return of the soul to its origin, or the ascent of the soul to its source in two ways. Death in the physical world is birth in the spiritual realm, but this does not mean that the soul returns to its source. If a soul has too great an attachment to the body, it will not recognize its true course and be pulled back to the earth seeking rebirth. A soul that recognizes its nobler nature will seek its home in the Intelligible World and union with the ONE. For Plotinus, death is not a necessary condition for

divine union. Union is attainable while still in the body, and is more aptly described as a mystical, or transcendental experience.

To have a mystical experience is one thing, to explain it is quite another. The language that Plotinus uses to express his experience is metaphysical, analogical, and emotional. But certain characteristics are definable. The road is an ascent, a movement upward from below. The increase of intensity and of concentration is a rise; the dispersion and diminution is a fall. The ONE is at the summit of the ascent. It is also within, since to be one with the Supreme is to be at the center of one's Self. Although soul is within body, the soul must turn away from what is external and, as far as possible, ignore sense experience and bodily needs. The theme of inwardness is presented in terms of a progressive penetration into the interior of the soul; here penetration and elevation are the same.

Every soul is constituted by means of a two-way dynamism. The departure from the principle immediately prior and superior occurs, in a sense, simultaneously with the return to that same principle. As a result, any soul, while not identical with its Ideal, exists in its self-identity in an immediate relationship of union with and dependence upon its Ideal. Therefore, the being that knows itself also will know that from which it comes. Introversion is in a sense reversion or return upon one's principle; and since the principle is always superior to the product, which derives from it and depends upon it, introversion is also elevation. Introversion and contemplation mark the path that all souls must tread in returning to their origin; but for Plotinus only the most virtuous souls ever reach their goal. He explains the method in this long quote:

***"What then is our course? It is not a journey for the feet, nor of a coach or a ship. You must close your eyes and call instead upon another vision, a vision, the birthright of all, which few turn to use. But what is the operation of this inner vision? The soul must be trained to recognize all noble pursuits, then the works of beauty, not produced by art, but by the virtue of men known for their goodness. But how are you to see into a virtuous soul and know its loveliness? Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made***

***beautiful: he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labor to make all one glow of beauty and never cease chiseling your statue, until there shall shine out on you from it the godlike splendor of virtue, until you shall see the perfect goodness surely established in the stainless shrine. When you know that you have become this perfect work, when you are self-gathered in the purity of your being, nothing clinging from without, wholly true to your essential nature--when you perceive that you have grown to this, you may become this vision; now call up all your confidence, strike forward yet a step--you need a guide no longer--strain, and see."*** <sup>24</sup>

The souls successive stages of internalization and simplification correspond to and are identical with the three principles or hypostases. A soul immersed in body is at the last level of the lowest stage of the third hypostasis--the World Soul. The internalization of a soul's awareness is the first step in transcending matter, which brings recognition of a higher level of reality--the second hypostasis--the Intellectual Realm. Union with the ONE, the first hypostasis, is a soul's vision of God. As Plotinus says: "Thus we have all the vision that may be of Him and of ourselves; but it is of a self wrought to splendor, brimmed with the intellectual light, become that very light, pure, buoyant, unburdened, raised to the Godhead, or better, knowing its Godhood . . . ." <sup>25</sup> It is this aspect of Plotinus' philosophy that is a perfect coincidence of metaphysics and mysticism, of rational explanation and spiritual experience.

It seems clear that the Intellectual Sphere, or Intelligible Realm of Plotinus refers to the planetary spheres of our solar system. All the planets are basically of the same nature yet each is distinct in its own way; souls are drawn to that locality where soul development continues. The tests and trials of each soul are carried out in the earth plane, the region of active soul development. When a soul develops sufficiently it escapes the rounds of births and deaths and attains kinship with the ONE; that is, it becomes

potentially its source. In such terms, the Plotinian ONE represents the sun; the Intelligible Realm corresponds to the planetary spheres; and the World Soul is the planet Earth. From the sun the planets emanate and contemplate their source, the World Soul or Earth, in its higher aspect a part of the Intelligible Realm, also turns, and in the act of emanation living beings take form. The World Soul is the mother of creation; as a constituent of the Intellectual Sphere it contemplates its source--the Sun; that from which all things come and from which all will return; our star, that point of light within the mind of God.

## EDGAR CAYCE ON THE SOUL

The record shows that psychic phenomena are a mysterious unknown occurrence that defies explanation, and manifests in strange and unaccountable ways. Often called ESP or extra-sensory-perception, such accounts involve telekinesis, clairvoyance, astral projection, and include religious episodes such as transcendental or mystical experiences. Such experiences are well known and highly sought in the East; they have names such as Satori, Moksha, and Nirvana. Thought is always at the center of this activity, yet of a power that seems to reach beyond the fixed neural wiring of the brain.

Whether a gift, a talent, or just a psychic ability, one figure that stands out in occult science is Edgar Cayce. The 'Sleeping Prophet', as he is called, was a medical diagnostician, a prophet, and a devoted student of bible lore. He left over 14,000 documented records of clairvoyant statements he had given for more than six thousand people over a period of forty-three years. Through self-induced trance-sleep he cured people he had never seen, and answered metaphysical questions that he, at first, could hardly believe in the waking state.

Cayce, Plotinus, and many religious doctrines, have long taught the immortality of the soul. It is embodied in the principles of transmigration, or reincarnation, and its sister doctrine Karma, also known as the law of cause and effect. It seems logical that the soul should require more than one life-experience in the earth-plane to evolve and develop its spiritual "life." Edgar was surprised to hear upon waking that he had answered questions about these states of existence between physical lives. There was no

mention of this idea in the bible, and he worried that something had gone wrong with his strange psychic gift. But he continued on with his readings that now included the "Life Reading." It has been of great benefit to many people, especially those souls living in distressed conditions.

The Cayce readings maintain that each person is responsible for the circumstances in which he finds himself. He is not the innocent victim of his environment, but is simply *meeting self*. When you appear again in a new body, you do not start from scratch; you pick up exactly where you left off. "When a soul enters a new body, a door is opened, leading to an opportunity for building the soul's destiny. Everything that has been previously built, both good and bad, is contained in that opportunity. There is always a way of redemption, but there is no way to dodge responsibilities which the soul has itself undertaken." This is an important aspect of the concept of "meeting self." He continually emphasizes that "thoughts are things"; that "thought is ever the builder." The scriptures allude to the same idea in the phrase: "So as ye think it in your heart, so have ye done it." In Cayce's words: "From the abundance of the heart the mouth speaketh; and thoughts are deeds, and each builds to himself that which is to be glorification or edification or resentment built in self." We return again to face the results we have brought about. We are free to choose, and we have made choices in our former lives that we are responsible for; and as we make daily choices so do we set the conditions for future choices, the consequences of which are inescapable.

Plotinus places greater emphasis on the need for a soul to renounce the material world since matter is the principle of evil, but Cayce stresses the self-less activity of a soul in terms of the highest ideals within the material world. "That which makes for soul development, which is the purpose for the entrance of a soul into material experience, is ever through the will for the entity to be in accord with that which is its ideal. If the ideal is chosen for material blessings, material benefits, self-indulgence, fame and fortune, then little may be the soul development; for in these manners there is the deceitfulness of fame and fortune." The ideals that offer the greatest advance in soul development are in terms of self-less activity, but there is always an alternative to working off accumulated debts by unselfish dedication to the welfare of others less fortunate than ourselves. "Then, as there has been and is the passage of a soul through time and space, through

this and that experience, it has been and is for the purpose of giving more and more in his relationships one with another; in mercy, love, patience, long-suffering, brotherly love, for these be the fruits of the spirit, and they that would be one with Him must worship Him in spirit and in truth."

One lifetime of genuine sacrifice to the welfare of others might well equalize five or six sterile life experiences where progress stood still. Cayce always and emphatically stresses the power of free will over pre-ordained destiny, and that no soul is ever so encumbered with old debts that it must resign itself to drearily pay and pay. And the soul can advance by methods that are not immediately apparent to our conscious reason. The blind man healed by Christ, for example, was not blind because he had sinned, but because his soul was gaining stature from the experience of blindness.

Cayce makes a distinction between the personality and individuality; he explains that the personality is that temporal, passing aspect of the physical body, while the individuality is immortal and eternal. The personality is a highlighted portion of the individuality, and is shaped by three or four incarnations, that area of earthly experience on which the individuality wants to work. Each incarnation reflects the emotions and talents of the person. Thus a personality is only an aspect of an individuality. A soul might assume any of several personalities, each of which would express a portion of itself. When a life is finished the personality vanishes. Its pattern is absorbed into the individuality. Its record is retained, but it becomes a part of the individuality, which is at all times the sum total of what it has been; all that it has felt, experienced, and thought down through the ages. "Personality is that ye wish others to think and see. Individuality is that your soul prays, your soul hopes for, desires. They need not necessarily be one; but their purpose must be one, even as the Father, the Son, the Holy Spirit are one. So must body, mind, and soul be one in purpose and in aim." The problem of many souls is that their personality and individuality are not in harmony. The implication is that the emotions lead a soul in the direction that is not in accord with its ideals, so there is little progress. "The individuality and personality do not reflect the same shadow in the mirror of life."

# Psychology

## THE PSYCHOLOGY OF CARL JUNG

To discuss Jung in the context of astrology requires some knowledge of his psychology. The following tract should satisfy enough background into his ideas to exemplify the significant factors that justify many astrological principles. As we have seen, astrology has an objective foundation and is understood through the system of Plotinus. But the subjective meaning of astrology is found deep within the human psyche.

### BASIC STRUCTURE AND DYNAMICS OF THE PSYCHE

At the very apex of the psyche is the ego, which is at the center of consciousness. Jung likes to think of consciousness as an island, and surrounding this island is a very large ocean that represents the unconscious. Stretching away from this island toward the deep is a shadow land Jung calls the personal unconscious. It belongs to the individual and holds countless forgotten experiences; it is formed from impulses, wishes, and subliminal perceptions. Memories can be recalled from this area either through dreams, fantasies, chance associations, or even direct recall.

Jung found that ideas tend to constellate around a center, or become associated with a basic nucleus. The constellating power of the nuclear element corresponds to its value intensity or energy. Jung called these "complexes." They often become the object of treatment during a period of mental illness, and are usually discovered through associations--such as the

word association test. A complex may be conscious, partly conscious, or even unconscious. A complex can belong to the personal unconscious, or the collective unconscious--that realm of the psyche that belongs to all humankind.

The collective unconscious is the vast depths of the unfathomed ocean. It is the substratum from which our consciousness emerges. It cannot be defined because we have no knowledge of its boundaries or its true nature. All people share the same basic mental contents, and this is why Jung calls it the "collective" unconscious. As the physical qualities of humans evolved from lower to higher forms of being, so also did the brain, especially that which we call the psyche. The development of the primitive psyche is something that we are all heirs to, and within this dimension are held the common objects that the evolving human mind shares from the dim and distant past. The contents of the collective unconscious are sometimes called primordial images, but they are more generally known as Archetypes. Jung believed they formed during the thousands of years that human consciousness was emerging from, or evolving out of, the animal state. The Archetypes have an enormous impact on the individual; they influence his relationships, form his mental and emotional outlook, and affect his destiny in ways seldom if ever known. The existence of the Archetypes is inferred from Jung's study of his patients' dreams. He discovered in therapy that the content of dreams is expressed as symbols from the unconscious. The coming to consciousness of the symbol is representative of the unconscious Archetype. The Archetypes come in many forms, not only from clinical material, but all the other cultural activities by which man expresses himself.

***"The most direct expression of the collective unconscious is to be found when the archetypes, as primordial images, appear in dreams, unusual states of mind, or psychotic fantasies. These images seem then to possess a power and energy of their own--they move and speak, they perceive and have purposes--they fascinate us and drive us to action which is entirely against our conscious intention. They inspire both creation and destruction, a work of art or an outburst of mob frenzy, for they are 'the hidden treasure upon which mankind ever and anon has drawn, and from***



***which it has raised up its gods and demons, and all those potent and mighty thoughts without which man ceases to be man'. The unconscious therefore, in Jung's view, is not merely a cellar where man dumps his rubbish, but the source of consciousness and of the creative and destructive spirit of mankind."*** <sup>26</sup>

The archetypes have their own initiative and specific energy. They can interfere with conscious processes with their own impulses and thought formations, and come and go pretty much as they please. Like complexes, they can obstruct or modify our own conscious intentions. The Archetypes create myths, religions, and philosophies that influence and characterize whole nations and epochs of history. The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons or monsters, and liberates his people from destruction and death.

The archetypes are unique in that they can power-up, so-to-speak. Jung uses the term "libido" for psychic energy, and when an archetype 'revs-up' it takes on numinosity, and in some cases, luminosity. Jung uses these terms to describe the aura of great light and warmth that is attached to the archetypes when they become manifest in a strong human experience. When a numinous psychic event takes place, a large concentration of psychic energy centers around it. As energy constellates around the archetypal symbol a complex of psychic contents takes form.

For Jung: "psychic processes seem to be balances of energy flowing between spirit and instinct, though the question of whether a process is to be described as spiritual or as instinctual remains shrouded in darkness." <sup>27</sup> Jung tends to think of the archetype as opposed to the instinct, and uses the example of a man ruled by his instincts with a man seized by the spirit. We can usually see the distinction between the two without too much difficulty. The archetype represents the "authentic" element of spirit, and when the archetypes have a distinct numinous character they "can only be described as 'spiritual', if 'magical' is too strong a word." Thus numinosity takes on a mystical aura about it.

# SYNCHRONICITY

One of Jung's greatest discoveries was his theory of synchronicity. It might be more simply defined as 'meaningful coincidence'. We have all had experiences that seemed unique and unusual, and we just chalk it up to chance. There doesn't seem to be any connection between events that come together to produce an unexpected outcome; we just call it coincidence. In some cases that is all it is, but in other cases the coincidence is meaningful or even profound. A single synchronistic event can change a person's life forever. We are all aware of how cause and effect seems to determine just about everything in our lives. Science is the study of cause and effect, and has given us laws of nature that assure confidence, security, and understanding of the world around us. Causal laws are facts that explain why things are the way they are, but Jung is attempting to understand how certain events can be connected without a causal explanation. That is why he calls synchronicity an acausal connecting principle.

It might be helpful to illustrate the idea of synchronicity with an example. When Abraham Lincoln was a young man living on the frontier, he had a desire to obtain an education that would help him acquire a professional career. He had little hope that this would ever happen. One day a stranger came to him with a barrel full of odds and ends. The man was in desperate need of money, and asked a dollar for the barrel. With his well-known kindness he gave the man a dollar not really knowing what he was going to do with the contents of the barrel. Later, while clearing it out, he came upon an edition of Blackstone's *Commentaries*. [Blackstone was a well-known jurist of the time]. It was the synchronistic acquisition of these books that enabled Lincoln to become a lawyer, and eventually embark on his career in politics.

There was one continuous line of causality working in Lincoln's life stirring him to seek greater opportunities. At the same time the causal continuity in the life of the stranger who had come upon hard times crossed Lincoln's own lifeline. The two lines of events had no causal connection linking them, but at a significant time the two lines came together in a synchronistic event that changed Lincoln's life profoundly.

Synchronicity seems bound up with the archetypes, and when the

archetypes take on a "specific charge" they are raised to a supernormal degree of luminosity and become numinous. When this happens there is often a withdrawing of so much energy from other possible contents of consciousness that they become darkened and eventually unconscious. This might even create an imbalance in the psyche. The source of this power to affect the archetypes seems to be from highly charged emotions, intense feelings, or sudden inspirational flashes. The stage then becomes set for synchronistic events to unfold.

Jung found that the best instances of his theory were cases of ESP or extra sensory perception, parapsychology, numerology, and astrology. Jung believed he found direct evidence for the existence of acausal combinations of events through the experiments of J.B. Rhine.<sup>28</sup> The experiment consists of an experimenter turning up a series of numbered cards bearing simple geometrical patterns. The subjects are asked to guess the signs as the cards are turned up. While the results varied, in many cases the results were distinctly above probability. The likelihood of success seemed to depend on how the subject approached the experiment. Eagerness and enthusiasm resulted in better results; lack of interest brought poor results. If the test subject was a strong believer in ESP, then the results were better than the results of those subjects that did not believe in ESP. As Jung says: "Lack of interest and boredom are negative factors; enthusiasm, positive expectation, hope, and belief in the possibility of ESP make for good results and seem to be the real conditions which determine whether there are going to be any results at all."<sup>29</sup> For Jung, the upshot of these experiments affirmed that "Synchronicity means the simultaneous occurrence of a certain psychic state with one or more external events which appear as meaningful parallels to the momentary subjective state--and, in certain cases, vice versa."<sup>30</sup>

Through Jung's research we now know that the individual psyche is not just a product of personal experience, but has an evolutionary history resulting in a transpersonal dimension manifested in universal patterns and images such as are found in all the world's religions and mythologies. Jung further discovered that the psyche has a structuring or ordering principle that unifies the various archetypal contents. The archetype of wholeness is the central archetype that Jung calls the Self. The Self is the supreme psychic authority and subordinates all else to it including the ego. It is the central

source of life and the fountain of our being. It is represented through those symbols that indicate wholeness or completeness such as mandalas, circles, and most importantly the sun, which has been described as the "Window opening into eternity."

## JUNG AND ALCHEMY

Plotinus' system, as I interpret it, represents stellar objects as holders of mind, and the ultimate spiritual source; we apprehend this structure as the macrocosm. Inherent within the human entity is the same Ideal structure that forms the essence of soul, or the microcosm. The ONE as object is an image or reflection of the soul as subject, as mind they can merge and emerge one from the other in the mystical experience. It follows that within the human soul, with the ONE at the center, there should be found a source of great light in a solar image, although hidden in the shadows of waking consciousness.

For Jung the best source for symbolic ideas is found in the historical records of medieval alchemy. The most important is the idea of the *scintillae*--the sparks from the Spirit of God. Jung compares the sparks to one of the archetypes, which is described as the Monad and the Sun; they both indicate the Deity. Psychologically, the Monad or sun is regarded as a symbol of the Self. As the archetype of the Self takes on numinosity it also takes on luminosity. The medieval alchemist Paracelsus had an idea of this when he said: "And as little as aught can exist in man without the divine numen, so little can aught exist in man without the natural lumen. A man is made perfect by numen and lumen and these two alone. Everything springs from these two, and these two are in man, but without them man is nothing, though they can be without man." <sup>31</sup> Jung recognizes this light as the *lumen naturae* that illuminates consciousness, and the *scintillae* are germinal luminosities shining forth from the darkness of the unconscious. Of this natural light Paracelsus went on to say that: "The sun is invisible in men, but visible in the world, yet both are of one and the same sun." <sup>32</sup> The alchemist Dorn went even further to identify the source of this inner light, as he said:

***"For the life, the light of men, shineth in us, albeit dimly, and as though in darkness. It is not to be extracted from us, yet it is in us and not of us. But of Him to Whom it belongs, Who deigns to make us his dwelling place . . . . He has implanted that light in us that we may see in its light the light of Him who dwells in inaccessible light, and that we may excel His other creatures; in this wise we are made like unto Him, that He has given us a spark of His light. Thus the truth is to be sought not in ourselves, but in the image of God which is within us."*** **33**

Light is eternal and omnipresent, and while it diminishes in inverse proportion to the square of the distance, it sooner or later fills the entire universe. Light is life in a vehicle of divinity, and might be thought of as an expression of God. We stand at the center of our own creation because at the center is the sun or the light of the ONE. We exist as a preordained Idea manifest within the Self. As an image of the ONE, so is the ONE an image of us; the mind of man is made manifest through his physical body as the ONE manifests through the body of the sun. Life is a solar idea.

In Paracelsus the *lumen naturae* comes primarily from the "astrum" or "sydus," the "star" in man. As he says: "Indeed, man himself is an "Astrum": not by himself alone, but for ever and ever with all apostles and saints; each and every one is an astrum, the heaven a star . . . therefore saith also the Scripture: 'ye are lights of the world'. Now as in the star lieth the whole natural light, and from it man taketh the same like food from the earth into which he is born, so too must he be born into the star." **34**

Psychological symbolism finds expression through the ideas of Paracelsus, and Jung speaks of him with due respect: "He beholds the darksome psyche as a star-strewn night sky, whose planets and fixed constellations represent the archetypes in all their luminosity and numinosity. The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, *i.e.*, the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands." **35**

# ASTROLOGY AND PSYCHOLOGY

Astrology has its origin within the mists of ancient times, and was studied almost universally by most advanced cultures and civilizations. At an early age in history observers were able to distinguish between stars and planets, and chart their motion through the heavens. Cultures that kept accurate records were able to predict where the planets would be at any given time, and the horoscope came into being. In the Western world it was the early Greeks that clothed the other worlds with mythical, god-like attributes, and the concepts of astrology took root.

Because planets are real beings, there is something inherent in the nature of the planet that has stirred a chord deep within the human psyche; the results are names and qualities that have been recorded and passed down through the ages. The Archetypal character of planets is a reality, and their distinct nature and workings are maintained within the collective unconscious. <sup>36</sup>

Planets are unique and individual entities, and there may well be a physical cause-effect relationship between them and us. But the only way we can have any awareness of planetary beings is through our perception of them; yet, their subjective reality is bound within our mental constructs. All we can ever know are our ideas; our view of the universe, and our astrological concepts are primarily subjective. Fortunately, we can be assured that the physical universe really exists, and that the sun, moon and planets were out there long before we arrived to perceive them.

The same thing cannot be said about the Signs of the Zodiac; that is, Aries, Taurus, Gemini, etc. There is a distinction. The story goes that the early Greek shepherds would lie on their backs at night and gaze up into the sky while tending their flocks. The brightest stars seemed to make patterns in a band of space that the planets travel in their orbit around the sun called the ecliptic. This band of space was divided into twelve sections and named after the figures from their favorite legends. These myths were projected out into the heavens as a product of the human mind. Planets are objective; the signs of the zodiac are subjective, and they are not considered to have

any cause-effect relationship between them as groups of stars, and us as human beings. As material for Archetypes they work within the collective unconscious, and synchronicity is the active principle behind them.

Astrology operates simultaneously on two levels that I have defined as objective and subjective. As opposites there is always a state of tension that is resolved through what is best understood as synchronistic events or physical/mental states. We think of the relationship between the physical facts of the sun-planet system and the subjective mental states of man as bound by an acausal connecting principle that produces "meaningful" results.

When the archetypes of astrology become activated and take on numinosity the chance of an acausal sequence of events corresponding to the psychic state becomes more probable. This probability becomes even greater if psychic contents constellate around an archetypal nucleus increasing the energy level to a "complex." The astrologer pondering the depths of the horoscope has engaged the synchronistic machinery linking the contents of the archetypes.

The synchronicity theory lends itself to astrological forecasts since time is the prime factor of both. A Mars influence coming to bear at a predetermined moment indicates activity that follows a linear path of causal events described by its orbital motion. Should a person's horoscope indicate this activity, then the line of events guiding the person's life will intersect with the Mars activity at the forecast time. On a global scale, a line of events leading a country to a state of war [Mars] may configure another nation's Mercury [messages] and result in a 'call to arms'. A person's anger excited by Mars may lead to a dispute with a lover's Venus. Two separate and unrelated lines of events intersect at the forecast period and highlight activities indicated by the astrological factors.

Since planetary motion is essentially circular and predictable, their exact positions can be determined for any given time. As has been shown, the solar system, as divine triad, [Macrocosm] is an image of the human soul [Microcosm]. Human nature is an expression of planetary and solar qualities, and is held divine within the soul. The horoscope is a blue print or image of the soul as viewed from the solar system. There is constant

communication between the two although it is not at or on the conscious level.

The archetypes of astrology are never noticed or "felt" by the general population, and thus remain at the unconscious level. Archetypal contents never attain numinosity by individuals that reject or are unaware of astrological tenets. This is not to say that they are exempt from planetary influence, since all things on Earth come within our heavenly environment. Astrology becomes active and eventful when the archetypes rise to numinous energy levels. The study of astrology activates the archetypal content to a level of awareness that the astrologer or student can work with.

Most people can tell you their Sun-Sign. Depending on the date of birth, the sun will always be in one of the twelve signs of the zodiac. Some people come to know themselves very intimately through the characteristics of their Sun-sign. It is not difficult to see psychic processes at work here. The most powerful image or archetype of the Self is the sun and its various symbols. The Self in seeking a perfect state of being or wholeness comes to identify with the positive characteristics bound up in 'their' Sun-sign. Synchronicity is at work also in providing the verification that these characteristics are at work and thus confirmed. Furthermore, it is often not how a person relates to their Sun-sign characteristics, but how one perceives his or her own self-identity first, and then see a relationship in the sign. If circumstances are appropriate, and archetypal contents are raised to the proper energy level, then synchronistic events will confirm the astrological relationship!

Although the sun, moon, and planets participate as archetypal symbols, they are also a fact of existence. The objective side of astrology postulates that these bodies have an independent 'influence' on us. Many astrologers think electromagnetism may play a part, but I'm not sure how this would work. On the other hand, gravity is a universal force that pushes as well as pulls, as we shall soon see, and just might be the mental medium acting on everything throughout the cosmos.

My major thesis points to a Spiritual Solar System, and that Spirit works in its own unique way. Collin Wilson describes it this way: ". . . For if one planet moves his heart today, another will move his reason tomorrow, and a



third his passion the day following. The humanitarian movement he launched under Jupiter becomes scholastic under Saturn and bloody under Mars. The heavens play scales upon his keyboard, and he cannot but sound the notes they touch." <sup>37</sup> How this is to be understood in a strictly scientific way is not known, but there is no problem in discussing a cause-effect relationship from the standpoint of Soul, Mind, and Intelligence as aspects of active Spiritual powers. As Plato pointed out, Soul is an independent and self-determined principle, and fundamental to everything else that comes after it.

Astrological influences can be thought of in the same sense as Plotinus' three hypostases. They are not spatially separate from each other, but present together everywhere. We live and have our being within these influences, and since these influences are inborn within us, we emanate a field of energy corresponding to the heavenly bodies around us. Our existence as spiritual creatures is a result of the sun-planet system; it would be odd to think of this special relationship as somehow unconnected. We are in them and they in us; Soul is identical in both, yet we are separate and uniquely different as physical Beings. It would seem that our purpose is bound up with their purpose; in this case the expanding universe depends on similar relationships in which the proliferation of life is the dominant theme throughout the vast cosmos.

The signs and planets are in heaven, and it is not unusual to think that people come to hope for celestial blessings that will complement and complete the fulfillment of their lives. It is not simply just a matter of fate; the soul has its work to do, and its operation is at the cosmic level.

## THE ARCHETYPES OF ASTROLOGY

The Jungian archetypes correspond to the Forms of Plato, and the Intelligible Realm of Plotinus' Divine Triad. As mentioned earlier, the Platonic Forms at the Ideal level are without content. They take form in particular things. Good deeds or good acts participate in the Ideal of Goodness. For Plato this world of Ideas or Forms constitute a greater reality than the individual things of the world.<sup>38</sup> Jung's archetypes are similar to Plato's Forms in that they are empty of content until activated in the psyche. An archetypal pattern, which is universal, is like the pattern a

crystal will take when it begins to form; once formed the archetype becomes recognizable, active, and functioning in consciousness. The archetypes of astrology can be thought of in the same sense.

Within the Intelligible Realm [Second Hypostasis] the planets represent the full range of archetypal content that give character and quality to human expression. The spiritual state of the human soul is fashioned in the image of the solar system. Thus the planets as physical beings hold and focus the essence that makes for individuality within the human entity; as a product of our own existence we understand it psychologically as archetypal material. Individual souls are uniquely different yet share similar attributes. The planetary fields emanate and blend their influences to mold the composite human soul.

Mars bestows certain qualities that find expression in human nature: boldness, daring, strength, stamina, drive, energy, determination, and a passionate nature. Mars can be contentious and give rise to anger, fighting, and violence. Mars also has an affinity for heat, fire, war, strife, riots, soldiers, surgeons, police, and weapons of war, especially explosive devices.

Venus represents the kinder loving side of human nature; compassion, charity; a cheerful and happy outlook; creativity in art and music. Venus is the beauty in our lives, and oversees social affairs, pleasure and romance. Mars and Venus are contra-polarities within the human composite and produce emotions of love-hate, and states of war and peace.

Saturn and Jupiter form the other contra-polar power in the human soul. Saturn is stern, hard working, cautious, and a staunch conservative. Jupiter is great fortune and easy-going, jovial, sympathetic, benevolent, honorable and just. Jupiter creates stepping-stones and Saturn stumbling blocks; Saturn makes us gloomy and sad--Jupiter happy and joyful. Saturn would have you poor, Jupiter rich.

The sun is the seat of the Soul, and the center of the Self or Selfhood, the source of universal consciousness, and the life-giver. The sun denotes fortunate circumstances, fame, health, and positions of power. The inner light of the solar power shines forth on the path of revelation and union with the ONE. The archetype of the sun is found in mandela symbolism and

suggests wholeness, completeness, and a well-integrated individuality. Popular astrology relates the position of the sun to the sign of the zodiac at the time of birth, and reads the character of the individual from the nature of the sign.

The moon is a strong influence on home and family; it rules fertility, growth, nurturing, and maternal instincts. The moon is receptive, versatile, intuitive, emotional, and an influence on the human personality. The moon rules the night by the reflected light of the sun, and is an important counterpoint in balancing the various planetary and solar forces as they vitalize the Soul.

Mercury is thoughtful, congenial, and associated with the mind. Methods of communication, and means of travel are within Mercury's domain. He was known as the messenger of the Gods in mythology, but is better known now as a bringer of new ideas, and of correct reasoning. Mercury has an influence on accountants, teachers, booksellers, secretaries, and clerks.

Although Uranus, Neptune and Pluto have not been in the collective unconscious for very long, they seem to have found their place in astrology as if guided by an unseen hand. It is thought among astrologers that the human psyche has matured to a higher level, and expanded to accept these higher vibrations.

Uranus bestows a mind independent, original, and not easily controlled. There is an inclination toward inventiveness, and unconventional, altruistic behavior. This planet makes one intuitive, prophetic, philosophical, and scientific. Uranus is electric, magnetic, and unpredictable; it rules inventors, aviators, astrologers, psychologists, and metaphysicians.

Neptune is the planet of mystery and the mysterious. The planet of illusions, dreams, and fantasies. Neptune rules spiritual initiation and progress, artistic talent, intrigues, deception, fraud, and secrets. His domain mythically is the oceans of the world; all things of the sea; sailors, ships, and fishing. That which is hidden, transformed, or altered by drugs, comes within the sway of this planet.

Pluto represents death and rebirth; the end of an old era, and beginning of a

new one; the Phoenix that rises from its own ashes. He is ruler of the underworld; keeper of souls of the damned, and Karmic debts; also, wills, legacies, and goods of the dead.

Since the Signs of the Zodiac have arisen from the human imagination and lack any origin in physical form, their reality is strictly archetypal. The sun-sign readings so popular in books, newspapers, and magazines are of this nature, and generally known to the population at large.

It is not expected that the people of the world should relate to the mythological content of Western culture, nor should they. Astrologers of India, China, and other societies have their own astrological symbols and archetypal patterns that reflect their view of reality. Yet what is universal to all things on the planet is easily understood through philosophical and mystical insight based on the sun-planet system. How this knowledge is understood will be based on the heritage, cultural values, and national self-image of those that accept it.

A well-balanced astrological foundation requires both an objective and subjective understanding of basic principles. The solar system exists for us objectively since we are in it, and subjectively since it is within us. Only through astrology do the inner realities of the mind and outer reality of the universe come together in mutual equilibrium, and elegant symmetry.

## **APPLIED ASTROLOGY**

The word "astrology" is one of the most familiar in the English lexicon, and also the least understood. Even astrologers differ among themselves about basic principles and fundamental concepts. To avoid misunderstanding about what astrology means in the context of this paper, what follows should answer the question of how the application of astrology is to be understood.

Astrology is the study of planetary influences and their effect on the world and everything in it. Astrology is usually limited to human beings--their nature, and their affairs; although charts can be cast for just about anything. The horoscope is a blue print or pattern of the solar system drawn for a particular instant of time. It is from this "chart" that astrologers base their interpretations.

The natal horoscope is a chart cast for the moment of birth to describe and understand the nature and makeup of the soul of the newborn as it takes residence in a physical vehicle or body. The human soul is a focal point of cosmic energy derived from the sun-planet system, and the horoscope is the means a soul comes to know itself and its destiny in each life.

Astrology points the way to soul development and growth. The horoscope denotes the soul's strengths and weaknesses. Life is an opportunity given to soul for its further enhancement. Death frees the soul, and the horoscope becomes a record of its past life.

Because the heavens are in constant motion, and because this motion is quite ordered and exact, it is possible to project the positions of the sun, moon, and planets for any moment of time. Astrologers use this information to derive the "influences" that will affect the soul at that time. Astrologers usually do not predict actual events in the future. They can only say what might happen, or could happen, but not what will happen--much like a weather forecast. Many psychics do make predictions, and astrology is the tool they use to focus their abilities.

Another common feature of astrology is the comparison of birth charts to ascertain the compatibility of two people. This is a straightforward method used by over-laying one chart upon the other. The aspects or angles of the sun, moon, and planets are then analyzed to learn how the energy fields of each person blend together. Some couples form more harmonious bonds than others; fewer harmonious bonds offer a greater challenge for peace and happiness, and may be Karmic in nature.

Over the years astrologers have developed many techniques for expanding their "art" to include a multitude of services that can only be evaluated upon the merit and usefulness of that technique. Astrology offers only so much; thus it is imperative that the individual soul strives to attain that which is considered spiritual progress and growth in this short life, and to regard any advice with great care.

# *The Spiritual-Physical Universe*

## **DARK MATTER**

Plato defended the idea that Mind exists as the fundamental substance of the universe, and the mystical system of Plotinus best describes its function in a physical universe. Science now reveals the discovery of an unknown substance that may actually be a co-discovery of the missing mental stuff of reality on a huge scale.

Perspective must be maintained in this system based on solar creation. The vast universe contains an assortment of objects both well known, and extraordinarily strange. Our solar system is but a small speck among a hundred billion stars in our own Milky Way galaxy. The Milky Way is just one of a local group of galaxies making up a cluster of galaxies. The mapping of the heavens is revealing even greater and more massive structures covering immense regions of space surrounded by voids of complete emptiness. Observations suggest that these structures form great walls in the shape of ovals much like the bubbles in soapsuds.

Early Western philosophers liked to postulate that reality consisted of five elements instead of four. Besides earth, air, fire, and water, there was a fifth essence they called the aether. Etheric matter was the substance of the soul; ghostly apparitions made themselves known through a hazy vapor. Mind had to be made of something if it was to be explained at all. If there is life after death, then there must be a spiritual world for soul to experience its existence. What is this elusive essence?

Physicists and cosmologists have now made a very interesting discovery--a substance that cannot be seen, or explained. Calculations show that it makes up ninety to ninety-nine percent of the mass of the universe. It must

exist to explain galactic rotation and formation in a universe that began with a Big Bang. The traditional view of our Milky Way galaxy is of a central bulge of many old stars within a thin disc of young stars stretching out about 100,000 light-years. Now evidence suggests that the galaxy is enveloped by a huge sphere of dark matter greater than 300,000 light-years. This means that about eighty percent of our galaxy cannot be seen. Other galaxies spin so fast that were it not for the weight of some unseen mass they would fly apart. Clusters of galaxies can only be explained if the weight of the cluster is more than that of the bright galaxies it contains.

The dark matter theory holds that gravity amplified tiny fluctuations in the distribution of matter in the early universe to eventually produce vast fields of galaxies. Dark matter consists as an unidentified substance that interacts only slightly with ordinary matter. Such particles need to be heavy to provide enough gravitational attraction, and they need to be very aloof. If dark matter took part in chemical or nuclear reactions, their presence would be all too obvious.

One candidate for dark matter is thought to be normal atomic matter tied up in objects smaller than stars but larger than most planets. There could be thousands of dark objects for every star in the galaxy. Called baryonic matter, it consists of large planets, low-mass stars, white dwarfs, neutron stars, or even black holes. Since their supposed mass cannot be calculated, they remain only theoretical.

A new possibility is gaining greater attention with research producing a new theoretical particle named the axion. Calculations show that axions could be swarming all around us. They would be incredibly light and almost never interact with other particles. This theory is very attractive because it resolves the missing mass problem while canceling the violation of symmetry. Although there is no way of describing what this substance might be, it could just as well be called the 'aether'. Researchers are building axion detectors that may confirm their findings.

Another explanation for dark matter and the formation of large aggregations of galaxies is the revival of equations Einstein worked out in his theory of general relativity more than seventy years ago. The popular view of his time held that the universe was neither expanding nor

contracting, and Einstein felt the need to introduce an unknown repulsive force to counter the gravitational attraction of mass. This came to be called the "cosmological constant." Recent super-computer simulations tend to confirm the dark matter theory. What it is waits for an explanation.

Could the missing MIND in the universe be dark matter? Since it only interacts very weakly with ordinary matter, and seems to have an independent existence, the connection is plausible. The conceptual leap from mind to dark matter is appealing on the ground that scientists are totally mystified by this strange "stuff," just as they are mystified by the strange stuff called Mind.

As I labor within the bounds of logic, and the realm of possibility to understand creation, I cannot accept the idea that mind is merely a complex of sensory input enabling an organism to grope through its brief existence. Neither can I conceive a God that creates the entire universe out of nothing in seven days. Nor can I accept that the world sits on a plate atop the back of a giant tortoise as believed by some people. If Mind existed in or even as the timeless proto-universe, unbounded, and undifferentiated at the moment of the Big Bang, then Mind as dark matter was present to and after the great explosion. As the universe cooled and matter formed, the stellar energy of gravity gathered Mind to it and coalesced into logos through its radiation. Mind, thought, intellection gives rise to its self-hood or individuality through the power of stellar structures. Although it may exist as pure thought in contemplation, I tend to believe that it requires matter in opposition for self-expression. The greatest force in the universe is the most noble in human spirit; Love is the power, and Life the ultimate goal.

Physicists and cosmologists have come close to explaining all the processes in the universe. Called the Grand Unified Theory, or GUT, it unites the forces of gravity, electromagnetism, and two others called the strong force and the weak force. Yet try as they do, they still cannot tidy up their equations to explain the ultimate nature of all reality. The very thing they are using to solve this question is the one single thing they are leaving out. Mind is a fact of reality; it cannot be left out of any Grand explanation. I feel certain that the methods of science will ultimately discover Mind on a vast scale within the stars and galaxies of our universe. Not until then will we come to know what we are really doing here.



Carl Jung takes notice when he says:

***"All the same, every science is a function of the psyche, and all knowledge is rooted in it. The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. It is in the highest degree odd that Western Man, with but very few--and ever fewer exceptions, apparently pays so little regard to this fact. Swamped by the knowledge of external objects, the subject of all knowledge has been temporarily eclipsed to the point of seeming non-existence."*** <sup>39</sup>

For science it is easier to think of mind as a product of axons, neurons, and such stuff that makes up the brain--all neatly housed within the skull. If this is the case, then death of the organism confirms death of the psyche; there is no path back from eternal blackness and nothingness.

## ORIGIN AND PHYSICS OF THE SENTIENT UNIVERSE

Mysticism is very subjective, seldom taking the physical world into account, only going so far as to affirm that we exist, although quite often in a profound way. One important qualification can be added: as Descartes stated; "I think, therefore I am." Within the whole of reality, within the vast domains of philosophy and science, can there be anything more vital and important? When it comes to each of us as unique individuals, I think not. Yet human experience begs the question: is there any intrinsic relationship between the existence of mind and the universe itself? Scientists have come up with very convincing theories, backed by calculations, that describe the origin and possible fate of the universe. Unfortunately, you and I, and mankind as a whole, seem to come out of these theories as some sort of accident, rather than with any kind of intent. 'We have no cosmic purpose, we should find meaning within our lives, and be content with that,' they tell us. I beg to differ. My own mystic intuition leads me to believe that mind was present at the formation of the universe, and more importantly, the reason for the existence of the universe itself--nothing less.

It is easy to say that, but much more difficult to explain. The explanation rests within philosophy and scientific theory; philosophy describes the metaphysical reality, and science describes its physical structure. Since mind plays the primary role in this essay, and because mind manifests in several ways, it is necessary to find definitions specific to its nature. Mind simply defined means: psyche, anima, Nous, intellect, thought, conscience, soul, spirit, quintessence, sentience, and aether. Mind, or henceforth M-theory, is divided into three categories, or states, or functions; they are: mind-flux or M-flux, mind-field or M-field, and mind-factor or M-factor. M-flux refers to primordial mind, to mind without content; mind as an ontological foundation or function. M-field refers to stellar entities, often referred to as solar logos, the sun, the life source of any planet. M-factor pertains to living organisms, most likely from the level of fungi to human beings, and is not unique to the planet Earth. Mind is a form of mass/energy; we'll call this the M-force.

The latest and most convincing theory about the formation of the universe comes from inflation theory. Alan Guth at MIT worked out the basic idea. Physicists predicted as early as 1922 and confirmed in the 1960s that the universe came from a tiny point that exploded into a fireball of extreme heat and density. This tiny point became known as a singularity, it is believed that at the time of the singularity all the known forces of the universe were unified. The four forces are gravity, electromagnetism, and the strong and weak nuclear forces. Fairly recently all of these forces, except gravity, have been unified in what is now called a grand unified theory or GUT. Understanding gravity at the atomic level has been elusive; gravity at the cosmic plane is well known having been described by Newton several centuries ago. At the level of stars and galaxies, gravity is a powerful force pervading the universe, but is almost undetectable at sub-atomic levels. A theory of quantum gravity will have to be understood before all four forces of nature can be unified. Nonetheless, gravity was essential to the beginning of the universe.

Prior to Guth's inflation theory scientists knew little about how the Big Bang, as it is called, came into being. Inflation solved many riddles about the beginning of creation that have come to be accepted by most physicists and cosmologists today. Within a second of this explosive period the universe expanded by 25 orders of magnitude. This means that the universe

expanded from a point a billionth the size of a proton, which is one of the building blocks of matter, to the size of a marble. It then slowed and cooled over time to the size it is today, which is still expanding. This is equivalent to a pearl exploding to the size of the Milky Way. The power of this fireball is unimaginable, evolving into a boiling stew or quark soup; within that fraction of a second the forces of raw energy began splitting apart. (That fraction of a second has been calculated to be between ten to the minus 37<sup>th</sup> second, and ten to the minus 34<sup>th</sup> second. This is a decimal point followed by 33 zeros and a one).

Guth surmises that the whole universe may be a "free lunch." <sup>40</sup> This is not an easy concept to explain. One reason is that it comes out of the weird world of quantum mechanics. Quantum theory holds that in any physical system probability rules over absolutes. It is impossible to predict the properties of an atom, although one can predict the properties of atoms in general. Now think of a pure vacuum; it seems counter-intuitive, and even contradictory to say that something can come out of nothing. If something can come out of a vacuum, then it's not a vacuum by definition. Right? Wrong! Due to quantum uncertainties something can come out of nothing. It is scientifically possible that a particle can materialize out of a vacuum and disappear back into it. Physicists call it a vacuum fluctuation. Even empty space contains a slight energy field. It tends to answer the age-old philosophical question of why there isn't just nothing. Out of this primordial vacuum came a hot plasmic stew from which bubbled subatomic particles that existed for the briefest of moments. Inflation theorists call this eruption a false vacuum. Since the universe is still expanding from the initial Big Bang, the false vacuum is considered to have a repulsive gravitational field. As the expansion doubled exponentially, so too did the energy of gravity, and hence the doubling of matter, such as particles of electrons, positrons, and neutrinos. To explain the emergence of matter, cosmologists say that some state of the false vacuum decayed; this is an important aspect of creation. Einstein recognized this possibility when he perceived that energy and matter are essentially equivalent--as in  $E=mc^2$ . After about 300,000 years, the universe cooled sufficiently to allow simple atoms to form like hydrogen, helium, and lithium. The dense fog that existed before dissipated, and the universe became very dark; there were as yet no stars.

Before I get too far ahead of myself, I want to go back and incorporate M-theory into the scenario being created in this essay. My purpose is to present the latest ideas and theories in physics and cosmology that are consistent with M-theory. It is my firm belief that any theory that purportedly attempts to explain everything can't be complete unless it includes the very consciousness that formulates it. The only thing known about gravity has been its attractive force; now inflation theory requires it to have a repulsive force too. I think it has one more property that will unify all the known forces, as we shall see. It should be emphasized that this is a theory without much evidence to back it up; other than it makes sense, and brings metaphysics and physics together for a common purpose.

As I stated at the beginning of my discussion, M-flux was present at the beginning of creation, and may have been a random, spontaneous, free lunch, but I think there was meaning and purpose behind it. While maybe not planned in any conscious sense, there is possibly an autonomic reaction that occurs in places where there is no space or time. M-flux is not a thing with properties that can be easily detected, because it is all around us. I believe it is a force associated with gravity, and not separate from the energy that holds it, although it may well be the source of the energy itself. From within, its power manifests both as a repulsive force driving the expansion, and the attractive force of matter. The brief period before inflation has been referred to as the era of quantum gravity. As I mentioned earlier, quantum gravity is unknown, but has to be assumed for the sake of theory, once its nature is discerned it should fit in with the other three known forces; this will be a rare moment for science. The repulsive gravitational field, or M-force, or false vacuum, had the power to explode from an incredibly dense point into a universe. With the doubling of energy and its subsequent decay into particles of simple matter, we might think of this as the first act of creation. Matter and energy separated out of the M-force to become opposing entities. After the inflationary period ended the M-force returned to a less energetic state, or M-flux, now governed by the classic laws of big bang theory, or Newtonian physics.

About eighty-five years ago Albert Einstein observed the universe as it appeared, unmoving and static with stars and galaxies fixed in their positions. But he also realized that the gravitational attraction between these bodies would slowly pull them together, although that did not seem to

be happening. So he introduced a few calculations into his General Theory of Relativity that created an opposing force to counter gravity. He called it Lambda, and it later became known as the Cosmological Constant. In 1929 Edwin Hubble using the new 100-inch telescope on Mt. Wilson discovered that the stars and galaxies were actually moving away from each other, and that the universe was expanding. Einstein quickly dropped Lambda. Soon new ideas arose concerning the shape of the universe and the geometries that determine it. Einstein's theory of relativity entailed a non Euclidean geometry that resulted in a closed universe because space bends in on itself; it has a finite volume and the shape of a sphere. A spaceship traveling in a straight line will eventually return to where it started. In a closed universe gravity will overcome the expansion and begin to contract; all the stars and galaxies will be pulled back into what's called a Big Crunch. In another cosmological model, a universe with very little mass will lack enough gravitational force to stop the expansion, so space is open, or infinite in volume, and the universe will expand forever. There is a third model that is precisely the borderline between a closed and an open universe. It is the exact point between eternal expansion and eventual collapse; cosmologists say that it has reached critical mass density. Amazingly enough the universe is at that point today; amazing because theorists are at a loss to explain why those values are so precise, and because there is no compelling necessity that they should be. When in perfect balance scientists say that Omega equals one; if less than one, an open universe results; if more, a closed universe. A universe in which Omega equals one is said to be flat. (Referring to its Euclidean geometry). The conservation of energy in a flat universe is maintained due to the perfect equilibrium of all the negative energy of gravity and all the positive energy of matter. Precise measurements of the energy left over from the Big Bang, called the cosmic background radiation, confirm that Omega equals one.

While you may think this is all very interesting, it is crucial to understanding how the M-flux, or in more popular terms, dark matter, came to be identified, and why its role is so important today. When astronomers attempt to tally up all the matter in the universe they come up 90 to 99 percent short of what should be there. It's interesting to wonder what astronomers are thinking when they look through their telescopes knowing that maybe they're only seeing one percent of what's out there. The M-flux, or dark matter, exists throughout the universe, but remains elusive

until it reveals itself through its gravity. This is most apparent where gravity is the strongest, and that's around galaxies and clusters of galaxies. As galaxies bunch within huge clumps of dark matter, the light coming from behind these galaxies bends to reveal the outline of this invisible stuff. Super computer simulations predict that bright galaxies will group tightly together under powerful gravitational forces within huge concentrations of dark matter. It is almost as if a parent were gathering its children unto itself.

One more thing needs to be said before we move on. Recent studies have surprised the scientific community with the realization that the expansion of the universe is not slowing down as expected, in fact, it's accelerating. Some unknown and unseen force, now being called dark energy, is behind this discovery. I've already discussed the repulsive force behind inflation, and believe it works just as well to explain the acceleration. If energy and mass are equivalent, then enough gravity will preserve the balance required to keep Omega at one. Paul Steinhardt of Princeton University theorizes that the delicate balance between energy and matter would be suspicious if there were no communication between the two. He proposes that repulsive energy senses the presence of matter and changes its strength and distribution to maintain a balance of densities.<sup>41</sup> I believe this is consistent with M-theory, and may even hint at something mystical going on.

The early universe was smooth and uniform, and very nearly without structure or features. The gravity of M-flux, or dark matter, evenly and smoothly distributed throughout space, remained quietly still for millions of years. Eventually slight perturbations of gravity began to grow from tiny primordial fluctuations. These became the seeds of later galaxy formation once stars began forming. The M-flux slowly clumped and formed halos around regions that had grown to slightly higher concentrations of gaseous matter. As the halos grew more massive, they pulled in and confined small amounts of hydrogen and helium gas; exactly what the first stars were made from.<sup>42</sup> This happened rapidly enough that the material did not fragment, but instead grew into massive hot stars. Light flooded through the universe, ending the cosmic dark ages. Soon numerous other stars flashed into existence. These first stars differed from many stars that exist today because they lacked any heavy elements such as iron and gold, but within their hot cores, under intense pressure and heat, the simple atoms were

crushed into more complex heavy elements. These first stars being as heavy and massive as they were tended to have short lives, and ended by exploding their outer shells into space. Such stars are called supernovas. Future generations of stars, such as our sun, could now form from this new material. Without heavy metals, life could not have evolved on Earth. We, quite literally, along with our cars and televisions, are the products of stellar forces, not only physically but as sentient beings as well. In my nomenclature this is the transition from negative M-flux to positive M-field. In terms of physics the negative false vacuum decayed into matter that accreted into stars with an attractive gravitational force. In terms of Plotinus' dialectic, the One went out of itself into its otherness; unity now became multiplicity.

The M-flux, as defined, may have had nothing more than a vague intent, such as maybe an egg having the intent of becoming a chicken. With the intent now further realized in the M-field, the means took shape with the power and the material to act. The star was born with an objective that contained a plan; from universal M-flux to particular M-field, M-factor, sentience, now became possible. In plain terms, life emerging from the cosmos is much more than an accident. A single mushroom produces millions of spores, but only a few, if even those, ever produce mushrooms. Stars spawn life, but only a few ever do so; conditions are rather exacting. When an astronomer observes the heavens she sees stars, galaxies, and clusters of galaxies. This arrangement enhances the possibility for life. It took billions of years for stars to form life-supporting planets, and those planets must be at the right distance from the star, in what's called the habitable zone. The star must also be in the right place within the galaxy; too close to the center and too far from the outer edge make life impossible. I would expect that life throughout the universe might not look or be anything like what the Earth holds, but I'll let science fiction writers work on that. Our star is more than a burning ball of gas. The M-field of the Sun turns to Earth and through heat and light the M-factor emerges into living organisms of matter, energy and sentience; giving back to the cosmos what it has taken in; never cut off from its source; returning to itself what it has always been in eternal perpetuation, in living legacy to be born again.

What I've said so far may sound reasonable, but if it's true, then it has profound implications. My theory puts mind at the beginning of creation.

Cosmologists put mind at the end of creation. My theory is based on Platonic philosophy, but the scientific view is consistent with Genesis, which tells how God made everything first, then added Adam and Eve; finally He gave them choice, or sentience. Oddly enough, science doesn't need God since everything can pretty well be explained without Him; my theory is mystical, but doesn't need Genesis, yet somehow requires a god-like something that gives rise to the Idea of creation. My theory presumes that the Big Bang could have just as easily erupted from something prior, rather than nothing, suggesting an infinite and eternal source. Big Bang theory postulates a beginning of time and space giving it a sense of temporality and finiteness. Let me ask this, as many others have: where do the laws of physics come from? Alan Guth says: "We are a long way from being able to answer that one." <sup>43</sup> In my theory the laws of physics have always been there. Scientists have discovered these laws, not invented them.

The Big Bang occurred about thirteen thousand million years ago. Life on Earth began between one and two thousand million years ago. Humans diverged from primates about seven or eight million years ago. The development of human intelligence has taken thousands of years, but it has only been since the early Greeks that mathematics became a tool for explanation. In the last few decades alone the leap in knowledge has been phenomenal. Scientists that pool their intellectual brilliance should be the first to recognize what power the mind has. I think it would be natural for them to feel that if there were something God-like about creation, the closest thing in the universe that even comes close to the ideal of God is the human species. (I know: humans don't often live up to that ideal, but nevertheless, the statement may be true.) In fact, scientists feel just the opposite; they seem to be ashamed that sentience should hold any place of value in the scheme of things. They confuse intellect with ego, and call it human chauvinism. You can't have science without mind, but it has no status other than as a simple tool, and worse yet, falls into the black pit of mysticism. OK, that's not a problem, since in my view mysticism can't be left out of any final theory.

The M-factor, sentient life, rests on three pillars: mind, matter, and energy. Like the universe, they are in perfect balance, proportion, and unity. One way to diagram the three M's: flux, field, and factor is to imagine a circle, or



draw a circle on paper, then imagine another circle, or draw it, and superimpose that one on the other, but only partially, say about a fourth or third. You now have three spaces; one has been formed in the middle by over-lapping the two circles. Now think of a third circle or draw it, and superimpose it over the other two in the same proportion as the first two. The three circles now overlap, creating a single space in the center. All three circles share this same space. (It's called a Venn diagram). In one circle you could write M-factor, in the second circle M-flux, and in the third circle, M-field. The point here is to illustrate that while basically of the same "stuff," they are three distinct entities with overlapping dimensions. But the main point is that they are never cut off from each other, or spatially separate; there is always a place of unity. They share the same eternal moment in time and space. To make it a little more proportional draw the flux circle large; the field circle smaller, and the factor circle even smaller. This illustration might serve many explanatory purposes; remember when you were a kid, your parents told you: "Be good, cause God knows what you're thinkin'." It could also explain how prayers work. But probably the most important thing of all is that it opens the way to a spiritual heaven; yes, life after death. When scientists exclude mysticism from their thinking, no matter how brilliant a theorist he or she might be, they shut off a good portion of their psyche. For many of them, mind is a product of the brain that perishes with death.

The M-factor might be thought of as consisting of waves, maybe gravity waves. Since the M-factor includes all life of varying complexity, it seems natural that different life forms would emit different wavelengths. It allows each species to communicate, in terms of interaction, at its own specific frequency. Because human beings live at frequencies that are very close to the same so-called bandwidth, there is an innate potential for the frequency to become variable, and interface directly between individuals. Most of us are not aware of this; it only becomes apparent when psychic episodes occur, such as telepathy, clairvoyance, and other forms of ESP. From stars to life the M-factor, sentience, interfaces with them all, but at frequencies that don't usually connect, until some event alters conditions. A mother suddenly becomes intensely aware of an immediate danger to her child a thousand miles away. We know who's on the phone a second before it rings: life-wave frequencies connecting. The history of mysticism tells even more: Plotinus' ascent into the One; Saint Teresa, or Saint John of the Cross

lifting to divine union with the Father; the Hindu merging with the Absolute; the mushroom tripper experiencing cosmic consciousness. The Godhead is open to all, because we're not cut off from it. One condition that all mystics seem to have understood from the beginning is that wavelengths interfacing with higher levels of consciousness require a high level of moral conscience to open a channel. Plotinus understands this when he advises us to "cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast; never cease until you shall see the perfect goodness surely established in the stainless shrine." <sup>44</sup> As mankind becomes ever more intimately connected to technology and sense experience, psychic events from our deep inner life tend to be ignored.

There has to be a mechanism by which Mind perpetuates itself in a system designed for that purpose. How this works comes out of the esoteric realm and is mystical in origin but physical in structure. That structure is becoming known through the laws of physics. What determines the shape of the universe, which also determines its outcome, is dependent on the role Mind plays as it shapes reality. Mind takes the form I've defined as M-Force, M-Flux, M-Field, and M-Factor. In the beginning primordial or ontological Mind gave birth to the universe (M-Force), and was empty of everything but itself; over time it eventually stirred and gathered as M-Flux, or Dark Matter. Through the attractive force of gravity, and the formation of simple particles, stars of massive size, but brute M-Fields, began forming. It took a very long time for evolving stars to become sentient enough to acquire M-Fields capable of generating life. With life taking hold (M-Factor) the universe reached a point of sustainability, and as we've recently discovered, continues to grow and expand. Psychic energy (M-Factor) gives rise to stellar entities, and takes on the physical energy manifesting in the M-Field of newborn stars. In other words, life is the spiritual vehicle for evolving Soul in the universe that completes the cycle of star formation, and returns life in the process we call creation. It's a profound realization to think that souls are bound-up in cosmic processes; processes leading to the building of structures that perpetuate life, mind, and soul throughout the universe; seeds of an Idea sown in cosmic fields of stardust, to be born again.

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# MIND AND QUANTUM GRAVITY

There are two very common things within our lives and the universe that are still a mystery. The first is usually thought of as a function of living things, but highly developed in human beings, that mystery is Mind, the seat of intelligence. Mystics and philosophers throughout history, and all major cultures and religions including anyone believing in a higher creative power, have to consider Mind to be fundamental before all else. The second mystery is gravity. Galileo first discovered that all things fall at the same rate or speed and formulated one of the early laws of physics:  $V=gt$ . Newton described gravity as instantaneous action at a distance, but Einstein's general theory of relativity showed that gravity is the way in which mass curves space-time. Matter produces curvature through gravity affecting the shape of space around it, and that "determines the trajectories of objects moving through it: Matter tells space how to curve; space tells matter how to move." <sup>45</sup> Newton's gravity is still a force, but now described through its geometrical (differential) properties in Einstein's field equations. This sounds similar to Plato's assumption that the Forms or Ideas reduce to mathematical content by geometry (Euclidean). On a large scale gravity is obvious to everyone, but on a small scale, the quantum level, it is still a great mystery.

It seems to me that these two strange mysteries might share something in common. In fact, the more I think about it, the more convinced I am that they require each other. There should be a point of contact that is ubiquitous and total, or universal. The universe is wrapped in thought and that wrapping is gravity, it is everywhere and affects everything. In the "Sentient Universe" I said that Mind is a form of mass/energy, and referred to it in my own terminology as M-Force. Now it appears that this force comes in two forms.

Through General Relativity, Einstein made a huge advancement in our understanding of how the universe operates. Had he left things alone, Hubble's later discovery that the universe is expanding would confirm what his equations predicted. At the time, the popular view supported the belief

that the universe is static, eternal, and at rest with itself. Einstein realized at once that his new theory resulted in a restless universe that under the attraction of gravity would eventually collapse under its own weight. He didn't want that to happen, so to fix the problem he modified his theory; he called it Lambda, and it came to be known as the cosmological constant.

This is where it gets mystical. What Einstein does is ascribe existence to the void, the nothing. The vacuum can produce gravity, it soon comes to be called vacuum energy, but this energy because of its tension is not what we're familiar with; it is not attractive, but repulsive. With the right proportion of repulsive gravity the expanding universe could now reach a balance in which the universe sits still; cosmic expansion can be brought into balance with 'normal' gravity. We discussed the flat universe model in the Sentient Universe chapter in which cosmologists say that  $\Omega=1$ . I think it's also mystically significant that without this critical balance the universe would not have survived long enough for life and intelligence to evolve on this planet, or possibly many planets. So how do I conceive mind and matter sharing two opposing types of gravity? M-Flux, or primordial, or shall I say unembodied mind, works through repulsive gravity because it's affect is only apparent on a cosmic scale, and can be summoned out of the so-called Void to adjust the finally tuned balance of  $\Omega=1$ . On the other hand, attractive gravity is about matter or objects in space-time such as M-Field entities like stars and galaxies, and M-Factor beings such as intelligent people. Our home universe is a neutral being in a negative/positive state of existence in a delicately poised balance, a titanic state of tension locked in a swirling dance of living energy destined to never end . . . unless . . . .

It's all hypothetical of course; some scientists think there may never be a quantum theory of gravity simply because where physical limits end, metaphysical reality begins, and that's not a subject for science.

## STARS

Are we to believe all stars are the result of some mental or spiritual activity? I would tend to think that because not all stars follow the same process of development or result in the same type of star, there are probably many distinctions to be made.

We do know for sure that the Earth's star has produced life, and therefore must be the source of Spirit. There is no problem in holding that all stars are a product of soul, but we must assume there is a different activity and outcome for each star. We know many large massive stars develop quickly, live short lives, and then self-destruct. It is obvious that the exploding star has suffused itself throughout the cosmos thus ending its self-identity. The extinction of its Self-hood or One-ness is not a loss but just the opposite; it leaves behind a vast collection of raw material necessary for the development of stars that can produce life. Science tells us that such "first" generation stars lack the material to produce elements necessary to generate life as we know it; but that "second" generation stars, such as our sun, are born out of the materials left by first generation stars. These galactic nurseries give birth to stars able to produce such diverse elements as gold, and the element necessary for life itself--carbon.

To be consistent with observation we must assume that every galaxy is ensouled by virtue of the stars that make it a galaxy. So also clusters of galaxies, and other structures, until the void is filled with Spirit to the very edge of the universe itself.

I tend to think that out of the chaos of the early universe the "stuff" of Mind and the formation of matter took opposing forms yet required each other. The Idea of Life at this stage could only have been a vague dreamlike image from a dim unknown past that gradually dawned as a remote possibility. As the universe evolved into its present form, so also did the Idea of life as the energy of Soul coalesced into stars. As spirit gives rise to mind through flesh, so does spirit give rise to mind through the solar orb. If the cycle is to be completed, then Living Soul must return to the form from which it was created. The formation of stars through Soul insures the continued maintenance of the universe.

If stars represent a very real spiritual power, then we must take account of the forces underlying star formation. Dr. Franklin of the Hayden Planetarium states that: "The very fact that you can see a star indicates that it must die. It's giving you energy--but it does not have an infinite store. So it's going to have an end. And if it had an end, it had to have a beginning." Another astronomer Michael Zeilik offers a theory of the birth of massive stars that may be triggered by shock waves traveling through large cool

clouds of interstellar gas and dust. But he concedes that how stars such as the sun are formed remains one of the most vexing problems of contemporary astrophysics. One of the physical theories behind star formation is gravitational instability. Zeilik asks us to imagine a uniform, static cloud of gas in space:

***"Imagine then that the gas is somehow disturbed so that one small spherical region becomes a little denser than the gas around it so that the small region's gravitational field becomes slightly stronger. It now attracts more matter to it and its gravity increases, which increases its gravity even more, so that it picks up even more matter and contracts even further. The process continues until the small region of gas finally forms a gravitationally bound object."*** <sup>46</sup>

What could be this "disturbing" factor in star formation? It's a fact that stars are born, and the simplest theory suggests a beginning through a slight gravitational imbalance. A perfect and powerful Soul spiraling in a field of dust and gas could account for this beginning. Mystical teachings allude to something akin to the idea of a spiritual beginning in this quote:

***"The expansion of the universe is maintained by the birth of individual spirit-sparks which as drops of His cosmic identity are scattered throughout the universe as billions of seeds of light, each one with a unique destiny, yet each one an exact replica of the original unity that was and is God."*** <sup>47</sup>

For many of us this idea requires a greater stretch of the imagination than our scientific attitudes will allow. Lack of any physical evidence relegates this view to the realm of superstition and fantasy for those who demand proof. But logically, it allows for the cycle of spiritual and physical processes to be completed, and must remain as a reasonable possibility.

## EPILOGUE

What has been said here is not meant to sound like some kind of religious function at work; yet, nonetheless, might be thought of as the well from which religious ideals spring--the ground and source of religious thought. No system of belief is excluded. I have written from the standpoint of my own Western heritage and culture, yet the Hindu or Buddhist should not find this inconsistent with their own beliefs. Mohammed speaks of the Allah of Islam and there is no contradiction. The "uncarved block" of Chinese Taoism remains as it has for generations without dispute. With only slight modification every culture and religion can adapt to the ideas stated here without losing anything. If nothing else, there is an ontological ground upon which all religions can stand.

As human beings we have an innate tendency to anthropomorphize everything, that is, to make things understandable on human terms. In the West, people like to think of God as the wise old bearded man in heaven. This image is easy to pray to, and probably much more effective than seeking consolation from a giant gas fireball in the sky. Yet logic demands that life and soul have a cause and reason, and a power to bring it about and sustain it all.

I am well aware that critics will accuse me of luring modern scientifically enlightened men and women back to the age of ignorance and superstition. Astrological paganism deified the forces of nature to explain ordinary physical phenomenon long before simple scientific knowledge became available. Worship of the heavens was probably the oldest and widest held religious practice of the ancient world. Many older religions were cults of the sun, and human sacrifice an unfortunate part of life. It is a history that need not be repeated in our day. In my view, life, mind, soul, and spirit are terms that describe the human entity, and I don't believe that human beings will ever be content without knowledge of their ultimate source.

If stars are ensouled and a focus of mind, and life generated by the power of a star, then creation describes a process with an intention contained within the process itself. If religions insist that God stand outside the process, then

no harm is done, Jews, Christians, and Muslims will always maintain their own unique individuality.

It is with an open mind that inquiry leads to discovery. I am ready to accept the facts of nature, and to modify my ideas, as they become known. If what I say can be shown in error, then I will be the first to correct it, or reject it. The ideas represented herein are merely a framework, an outline, of what is possible. Like one of Plato's forms, or Jung's archetypes, empty until born into actuality. We all need to believe in something; whether these ideas work or not, until further notice, I leave up to you.



## FOOTNOTES

### Background Philosophy

- **1** John Locke, *An Essay Concerning Human Understanding*, Book II, Chap. I, Sec. 2.
- **2** Plato *Theaetetus* 158c.
- **3** Plato *Sophist* 248e.
- **4** Heisenberg, Werner; quoted in *Quantum Questions*.ed. Ken Wilber (Shambala Publications, Inc. 2001). p. 52.
- **5** Plato *Statesman (Politicus)*277d.

### The System of Plotinus

- **6** Plotinus, *The Enneads*, trans. Stephen MacKenna, third edition revised by B.S. Page (New York: Pantheon Books, n.d.), V.3.14.
- **7** Ibid., VI.9.3.
- **8** Plotinus, VI.9.6. The universe, because it has been ordered by a reason-principle, is also a moral universe. Plotinus often refers to the ONE as the GOOD.
- **9** We will see how Plato's world of forms or Ideal Theory, especially as conceived in Plotinus' Second Hypostasis, will correlate to the Archetypes of the collective unconscious in the psychology of Carl Jung.
- **10** See Chap. IV "Concept of the Soul" for a discussion of the soul's involvement with the material world.

### Philosophy and the Solar System

- **11** Plotinus, V.3.12.
- **12** Plotinus, VI.8.18; IV.3.11.
- **13** Plotinus, V.1.2.
- **14** Darwin, Charles. *The Origin of Species and Descent of Man*.

New York: The Modern Library, Random House, n.d.

### Concept of the Soul in Plotinus

- **15** Frederick Copleston, *A History of Philosophy*, vol. 5: *Modern Philosophy: The British Philosophers*. [Garden City, NY: Doubleday and Co. Image Books, 1964]. 2:106
- **16** VI.9.11.
- **17** IV.7.11.
- **18** Ibid.
- **19** When Plotinus uses terms such as eternal, immortal, infinite, etc., we assume he is using them in the sense that their meaning conveys. But I am trying to re-structure Plotinus' philosophy to fit modern cosmological models and concepts. For Plotinus, the universe is eternal; he had no reason to think otherwise. But today we have good reason to believe that the universe began with a big bang about thirteen billion years ago. When it will end is anybody's guess. For my purpose, it is not necessary that souls be immortal, only that they have the potential to last a very long time. And who knows, maybe souls are immortal; suppose they can enter black holes that might be doorways into other universes. Or maybe they can manipulate time so that the end can always be put off. It's interesting to speculate, but I mainly want to avoid contradictions and any confusion to the reader.
- **20** IV.8.1.
- **21** III.2.15-17.
- **22** III.2.13.
- **23** IV.3.24. It seems natural that souls evolve, that is, attain greater perfection. Some esoteric groups teach that highly evolved souls have more control to choose their future

incarnations. These souls have a greater or more sweeping vision of their place in the cosmic plan.

- 24 I.6.9.
- 25 VI.9.9.

#### The Psychology of Carl Jung

- 26 Frieda Fordham, *An Introduction to Jung's Psychology*, (London: Penguin Books, 1966), p. 27.
- 27 C.G. Jung, *On the Nature of the Psyche*, trans. R.F.C. Hull, from the collected works of C.G. Jung, vol. 8 Bollingen Series XX (New Jersey: Princeton University Press, 1960), p. 117.
- 28 C.G. Jung, *Synchronicity*, trans. R.F.C. Hull,, from the collected works of C.G. Jung, vol. 8 Bollingen Series XX (New Jersey: Princeton University Press, 1969), p. 16.
- 29 C.G. Jung, *Synchronicity*, p. 18.
- 30 C.G. Jung, *Synchronicity*, p. 25.
- 31 C.G. Jung, *On the Nature of the Psyche*, p. 101.
- 32 Ibid., p. 102.
- 33 Dorn, "Philosophia meditativa," *Theatrum Chemicum,, II*, p. 460. quoted in Jung, *On the Nature of the Psyche*, p. 103.
- 34 Paracelsus; *Theatrum Chemicum, I* p. 409. quoted in Jung, *On the Nature of the psyche*, p. 103.
- 35 C.G. Jung, *On the Nature of the Psyche*, p. 105.

#### Astrology and Psychology

- 36 The archetypes of the collective unconscious as primordial images are basic to humanity, but the archetypes of astrology are fundamental to the culture that uses them.
- 37 Wilson, Collin; *The Theory of Celestial Influence*, (New York: Samuel Wiser, 1973). p. 86.
- 38 Christian theologians have always been interested in Plato's Theory of Forms because it gives a philosophical

reference point for how God might have gone about creating the world in Genesis.

#### Cold dark Matter

- **39** Jung, *On the Nature of the Psyche*, p. 79.

#### The Sentient Universe, Mind, and Stars

- **40** Guth, Alan. *Inflationary Universe*. p. 15.
- **41** Wright, Karen. "The Very Dark Universe." *Discover*, March 1991, p.76.
- **42** Cowen, Ron. "Cosmic Dawn." *Science News*. June 8 2002. p. 362-4.
- **43** Lemley, Brad. "Guth's Grand Guess." *Discover*, April 2002, p. 38.
- **44** Plotinus. *The Enneads*. 1.6.9.
- **45** Magueijo, Joao. *Faster Than the Speed of Light*. p. 53. This young physicist from Portugal is on the verge of changing our views of relativity as given to us by Einstein. VSL stands for Varying Speed of Light and challenges the long held belief that the speed of light is constant. On page 231 he states: "Strangely, and rather beautifully, it is possible that the varying speed of light theory yields an eternal universe with no beginning and no end. . . . Every time the speed of light decreases sharply, Lambda [remember M-Flux] is converted into matter. . . . Thus the empty, vacuum dominated universe provides the conditions for a new Big Bang, and the cycle begins all over again."
- **46** Zeilik, Michael. "The Birth of Massive Stars." *Scientific American*, April 1978, pp. 110-118.
- **47** Prophet, Elizabeth. *The Great White Brotherhood*. p. 39. From the same source a few pages earlier we read: "It's an amazing realization to think that a consciousness ninety-

three million miles away in time and space can receive the pulsation of your heart chakra and respond with the speed of light. Won't you make your attunement with your heart and send your love to the sun. The worship of the sun, of course, is an ancient custom on the planet--the contacting of Aton, being at one with Aton."

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