Fate, Free Will & Contemplation
Lecture Given at UAC 2018
By
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Part I – Fate and Free Will
Admiring pursuit of the external is a confession of inferiority; and nothing thus holding itself inferior to things that rise and perish, nothing counting itself less honourable and less enduring than all else it admires could ever form any notion of either the nature or the power of God.

Plotinus *Enneads*, V.1.1[MacKenna trans.]
The principle, power, or agencies by which, according to certain philosophical and popular systems of belief, all events, or some events in particular, are unalterably predetermined from eternity.
Various Words for “Fate” and Their Meanings – 1

1. *Fate* – Derived from Latin *for, fari, fatus* to speak or to say, namely that which has been spoken.

2. *Destiny* – Derived from Latin *destino*, to destine, send to predetermined end, to resolve firmly, to send, to dispatch.

3. *Schicksal* – Derived from German verb *schicken* meaning to present or to send.

4. *Moira* – Greek ἡμίρα meaning allotment, portion or degree. The Moirai were the Fates.

5. *Klēros* – Greek κληρός meaning lot, portion, also a yard or field, that which is assigned by lot.
6. *Heimarmenē* – Greek ἑιμαρμένη derived from *meiromai* to apportion or allot. Meaning “That which has been allotted.”

7. *Anankē* – Greek ἀνάγκη meaning necessity or constraint.

8. *Agnoia* -- Greek ἀγνοια meaning ignorance or unawareness. The opposite of gnosis.

And God-the-Mind, being male and female both, as Light and Life subsisting, brought forth another Mind to give things form, who, God as he was of Fire and Spirit, formed Seven Rulers who enclose the cosmos that the sense perceives.

Men call their ruling Fate.

The Three Forms of Fate

Tat: Rightly, O father, hast thou told me all; now further, pray, recall unto my mind what are the things that Providence doth rule, and what the things ruled by Necessity, and in like fashion also those under Fate ... 

Hermes: Reason \([\text{logos}]\) comes under Providence \([\text{pronoia}]\); unreason \([\text{allogos}]\) falls under Necessity \([\text{ananke}]\); the things that happen to the body fall under Fate \([\text{heimarmene}]\).

fata regunt orbem, certa stant omnia lege
longaque per certos signantur tempora casus.
nascentes morimur, finisque ab origine pendet.
hinc et opes et regna fluunt et, saepius orta,
apupertas, artesque datae moresque creatis
et vitia et laudes, damna et compendia rerum.
The fates rule the world.
Everything is in place according to fixed law and long ages are marked out by pre-determined causes.
As we are born, we are dying, and the end depends upon the beginning.
From this both wealth and kingships flow, and, more often, there has arisen poverty, skills and [one’s] character.
Skills, vice, and praise have been given to created beings, as well as the loss and the gathering of things.
The Three Forms of Fate in Modern Astrology

- We have a somewhat (but not completely) unusual variant of *heimarmene* in that it affects only the body, i.e., it has dominion over the material realm.

- We have a second level of fate called *ananke*, or necessity, which has dominion over the soul only if the higher aspect of the soul abdicates its association with *logos*. It does this by not pursuing direct knowledge or gnosis and thereby allows the emotional or instinctual aspect of the soul to fall away from its best state.

- We also have a third level of fate called providence, or *pronoia*, which is associated with divinity. This is the level of fate that governs both aspects of soul when the higher aspect does not fall away from *logos*. 
Part II – Contemplation and the Worlds
Aristotle – The Universe Divided into Sublunary and Superlunary

- Universe Divided into Sublunary and Superlunary.
  - Sublunary → Realm of the elements each with its own motion with coming-to-be and passing-away.
  - Superlunary → Etheric Realm with circular motion, eternal and unchanging.
- Thus, Two Systems of Natural Law.
- Degree of Transcendence = Distance in Space from the Center (Earth).
- In Modern Science – No Transcendence, Only Change.
The Medieval Cosmos Derived from Ptolemy and Aristotle
Progression toward the Transcendent: Neoplatonism

- The Entire Aristotelian Arrangement Constitutes *Nature*.
  - There may or may not be two sets of natural laws.
  - Distance from center does NOT equal transcendency.

- *Soul* Transcends *Nature*.

- *Nous* Transcends *Soul*.

- The *One* Transcends Everything.

- These Are the *Hypostases*.
  - These all interpenetrate each other but differ according which interpenetrates which.

- Transcendence = Change in *Hypostasis*. 
Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed, and its exuberance has produced the new: this product has turned again to its begetter and been filled and has become its contemplator and so Nous [That Which Knows].
The Nature of Contemplation:

\[\text{θεωρία or Theoria.}\]

This vision achieved, the acting instinct pauses; the mind is satisfied and seeks nothing further; the contemplation, in one so conditioned, remains absorbed within as having acquired certainty to rest upon. The brighter the certainty, the more tranquil is the contemplation as having acquired the more perfect unity; and – for now we come to the serious treatment of the subject –

In proportion to the truth with which the knowing faculty knows, it comes to identification with the object of its knowledge. As long as duality persists, the two lie apart, parallel as it were to each other; there is a pair in which the two elements remain strange to one another, as when Reason-Principles laid up in the mind or Soul remain idle. Enneads III.viii.6 [MacKenna trans.]
The Hypostases – 1

- **The One** — About which nothing can be said except that it is prior to all else and is the source and archetype and source of Oneness, Life, and Consciousness.
- **Nous** — That which knows – Eternity
  - Knowing → Being
  - Same → Different
  - Stasis → Change (Rest & Motion)
- **Psyche** — The above in motion and in time. The Principle of Life.
- **Nature** — The reflection of all of the above in matter. The Body of the All.
The Hypostases – 2

- Being = One = The Origin
- Intellect = Angels
- Soul = Heavens and Stars
- Body = elements, animals, plants, metals, nature

*This implies* 
*As Above, So Below*
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Causation Among the Hypostases

Forms (Nous) →

The Worlds or Hypostases
Mathematicals (Soul) →

Elements & Compounds →
(Nature)

The One
The Dimensional Model.

- $x^0 = r^0$ The Point.
- $x^1 = r^1$ The Line.
- $x^2 + y^2 = r^2$ The Circle.
- $x^3 + y^3 + z^3 = r^3$ The Sphere.
- $x^4 + y^4 + z^4 + t^4 = r^4$ The Time-Space Continuum.
- $x^5 + y^5 + z^5 + t^5 + c^5 = r^5$ The Time-Space-Mind Continuum.
- $x^6 + y^6 + z^6 + t^6 + c^6 + a^6 = r^6$ The All, the One.

Note: We should not assume the All/One is necessarily $r^6$. Proclus and Kabbalists have postulated the equivalent of spaces of $r^7$, $r^8$ and $r^9$. Also, this mathematical model does not take into account the possible qualitative differences in the higher dimensional spaces.
The Role of Astrology Regarding “Fate”

Heimarmene

Gnosis

Pronoia

Agnoia

Ananke
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