Logos in the Soul

The Enneads are formulations of Plotinus' intuitive realizations of ultimate truths to which only our inner being may respond. We must let the Logos in our Soul absorb the impact and assimilate the meaning of his intuitions prior to allowing our critical and egotistical intellect pounce upon them. In other words our mental activity must be stilled so that the Silence within can receive the passage in question without coloration…   -- *Astronoesis prelude*

In a similar way, when you're working out the meaning of the doctrine in all its implications, and you're trying to make it explicit, you'll find that you can't do it under your own power. It's only when this higher power within you, the Overself, starts taking a hand in the game, that you start finding the material you need to answer certain questions, and you find other material to provoke you into asking certain questions, and so this mysterious process keeps going on. When a person is under that kind of surveillance by the higher Power, you can almost say the Logos3 is working its meaning out in that person, and the person will become conscious of that. Everything else is secondary. That's the process that happens. LW

#"ordinarily it wouldn't be the case that the memory traces, the way they are in our being, would organize themselves in such a way as to portray inner states of being."   Ordinary experience would not ordinarily turn us to the divine, only producing more habitual experience. At some point the Overself responds, or begins to direct the search. This is the actualizing of the logos aspect of the Overself, directing our readings and understandings aright as we "progress toward its holy seat". (LW 64-65)

The questions must really begin to excite us, to grab our attention, so that we might even stay up all night thinking about them.

Next, he says that there is a kind of questioning which is built into each of us. It may work itself out over many lifetimes. (63) This questioning is our quest, it is the pressure of our divine Idea which is seeking to actualize itself. Similarly, we find the idea of the prayer of the heliotrope in Arabi: some part of us which is in continuity with God, and begins to turn, and turning turns us along with it, toward our divine Face…   LW?

AD: But this is what you're working towards. You're working towards that understanding, which when it gets completed like it has a life of its own. And then when it gets completed, it's not that you're carrying around in the back of your mind this huge filing system and you open it if someone asks you a question. "Oh, the answer, okay." [laughter] It's not like that. It's like it's a living thing within you. You might call it the Logos in your soul. And so a question is asked. And that in you comes forth and answers the question. And so very often, I can't get an answer to a question I want and a student will ask a question and out rolls the answer. And I feel kind of abased about that. I can't get it for myself but the student wants it and I got it for him.

…basically I would say that the Logos within the soul responds to the student. And that the personality is utterly indifferent, doesn't care about that person. "The student wants to know something, tell them," and the Logos just talks to them.

And of course, the adequacy or the inadequacy of the teacher's training will come into play. If the teacher has a very limited understanding of these things, then they are going to be restricted. The vehicle, personality, is going to restrict the meaning that can be conveyed. The more expansive, the more, let's say, understanding that personality has, the more capable it is of delivering that.

And so-- you remember PB speaks about the philosophic Sage is the one who is equipped to do this. Whereas the Sage like Ramana is not equipped to do this. He doesn't have that, a broad, a comprehensive understanding which he can bring into operation when a student asks him something. And so PB makes the distinction between the various Sages.