

**Essence of Soul as Indivisible and Divisible; Omnipresence of Soul
to the Cosmos
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BOOKS QUOTED FROM OR REFERENCED:

- Plotinus, *The Enneads* (MacKenna translation, 4th ed.)
- Julian (Emperor of Rome), Thomas Taylor (tr.), *Two Orations of the Emperor Julian; One to the Sovereign Sun, and the Other to the Mother of the Gods*

PLOTINUS QUOTES REFERENCED: III.4.3, III.9.3, IV.1.1, IV.2.1, IV.3.1, V.1.6, VI.4.2, VI.4.4, VI.5.12

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NOTES:

- **RETYPE AD PAPER presented in class (V09MP).**
- This is **1984 01/27b = Essence of Soul as Indivisible and Divisible; Omnipresence of Soul to the Cosmos Paper, and the second entry associated with this date. 1984 01/27a = Plotinus; Soul Class.**
- This paper was read and discussed in WG Class 1984 0127a Plotinus; Soul. The first part of this paper was also read and discussed in WG Class 1984 0113a Plotinus; Soul.
- Spelling and other minor errors corrected.

ESSENCE OF SOUL AS INDIVISIBLE AND DIVISIBLE; OMNIPRESENCE OF SOUL TO THE COSMOS

[File ASN MASTER SOUL 131-151.PDF (formerly ASN MASTER SOUL 131-150.PDF) Begins (pp. 146-150)]

[1/27/84 Summary of Soul as I-AM (For comparison pp. 5-9)] [Note: This is student handwriting at top of page.]

Our Venerable Guide reveals that he has penetrated into the mysteries of the Soul, its greatness and wonder, a Unity Being integrally present in all its graded powers. And this knowledge is not by acquaintance, i.e., the Ego's capacity for creating concepts from the remembrance of previous bodily modifications. No, this is a knowledge that goes beyond such formulation. This is that principle which illuminates the thoughts and is itself not one of the thoughts. This unobjectifiable and immaterial principle which is illuminating the ego's functioning is to be differentiated from it and isolated in the meditational practices. After that is done we can begin the investigation or inquiry into the nature of the Soul or of this Principle.

We are now speaking of Plotinus' intimacy with this innermost core of his being which is an offspring from the Absolute Soul. In general, Plotinus is very guarded in his mystical utterances, and it will require a very careful reading of the text, even by those who have some proficiency in these matters. Nor can the reading of mystical literature be accepted as a substitute for such inner experience; we must make this clear to ourselves. The functioning of the psychosomatic organism is accompanied by bodily modifications, and it is these appearances, duly noted, registered, classified, stored away in the memory that are the means whereby the individual ego is creating its world, subject and object. In its conjectures as to the meanings of these appearances it is dominated by the instinct for survival and biological adaptation. This realm of existence must be sharply distinguished from the immaterial Principle of Illumination to which we have referred and it is altogether on a different plane. We cannot unreservedly apply the logic of the sensible to this immaterial Principle. What is required is an intimacy and a recognition of this Pure Principle as our Isness in contradistinction to its identification with a psychosomatic organism in order for us to have accurate knowledge about the principle. If we allow ourselves to disregard those persons who have had intimate glimpses of this higher Self, but rather deal with that rare person who has profoundly established his residence in egoless Being, in other words, with those who know, we may be able to reorganize our conceptual understanding so as to evoke the intuition within ourselves.

In IV.1.1 Plotinus points out that the Soul is a content of the Divine Mind included with other Divine Beings, permanently stationed and resident there. Here, Soul or Mind is included in an undifferentiated Unity and he goes on to point out that it has a tendency or desire towards secession. We may also rephrase this in accordance with many previous statements -- that what is authentically real has an outwardly facing hypostasis, but what is perfect engenders and the eternally perfect engenders eternally. [Note: See Plotinus, V.1.6.] We may take this to mean that Absolute Soul eternally engenders Souls. Each and every Soul, offspring of the Absolute Soul, is similar to, but not identical with its Prior. It is the emanation, this thought of the Mind of God or of our Absolute Self that we have to investigate. This is the key to the mysteries. This unit of Being Life Consciousness goes forth, "formed from the undivided essence and the essence divided among bodies." [Note: See Plotinus, IV.1.1.] We may refer to this as the

Individual Soul or Mind. It is this point which is a combination of the Mind with the World Idea which is our Absolute Individuality or Overself and which is our concern here. We now must try to understand something of the nature of this Individual Mind or Soul and this will require that we review some passages from Plotinus and in great detail itemize our understanding of our statements.

In IV.2.1, he speaks of this offspring as characterized by Unity which it derived from its Prior. Each Soul is distinct from every other and that it is an intermediate between the Absolute Soul and the Cosmic Circuit or World Idea. Furthermore, regardless with what it is occupied, the Idea of the Universe or a body within it, it gives itself to either or both without abdicating its Unity. What, in effect, he is saying is that if the Mind thinks the thought of a pinhead or of the continent of Australia, it is totally present in each of the items without its Unity being sundered. In other words, its Omnipresence does not fragment its identity for it is at once both divisible and indivisible. "Its divisibility lies in its presence at every point of the recipient but it is indivisible as dwelling entire in the total and entire in any part."

[Note: See Plotinus, IV.2.1.] The recitation of these words is not a guarantee that the meaning accompanies their repetition. Plotinus is referring here to the mystical experience of this illuminating Principle as egoless Being Consciousness. In other passages he even refers to it as the "All." [Note: See Plotinus, III.9.3, III.4.3.] We must bear in mind the ego's intellect cannot by the very nature understand, let alone feel the reality of such a Principle which is illuminating its activities and, in all honesty, cannot accept such a position.

If we examine these passages with the attention they deserve and deduce the staggering implications that arise as to what man is, a shift in the orientation of a culture may take place; however, there is no cause for undue alarm. Philosophy of Truth will not become a popularism in the near future. The inner erudition and outer perspicuity required is a call to heroic souls to reclaim their own.

In their inner union with the Soul of the Sun or the "All Soul" all the Overselves are interpenetrating or associated as one Soul, yet each soul remains a distinct Unit. This necessarily follows from our definition of Soul essence as a One and Many. Again, as Souls are integrally omnipresent and their power "infinite to the core," [Note: See Plotinus, VI.5.12.] what could distinguish them? The term, All, could refer to the Overself as well as to the Cosmic Soul. As they are unique Logoi or expressions of the Supreme, Souls remain with the Cosmic Soul--not produced by it and yet not set apart from it. They are conjoined as whole Soul to whole or "Beings by the side of Being." [Note: See Plotinus, VI.4.4.] Identification with this immaterial presence which is within as an Infinite Light, everywhere present but contained in no place, is the mystery of our Being, wherein is lodged the glory of the archetypal cosmos. And thus he says, "Our Souls are receptacles of Divine Beings." [Note: See Plotinus, IV.3.1, MacKenna translation., 1st ed.]

The third phase of our Sun, which we are speaking of, itself as an emanation of the Intellect, is what is being referred to as interpenetrating with our innermost essence. (This needs explanation.) If we include the Unity and the Intellect, the Saturn/Jupiter phase of the Sun, then we find that the Sun, too, has a tripartite division, and the Asmita principle of the Sun is its third Aspect. Behind this visible sun is the principle we are calling the Soul of the Sun, an inconceivable and immaterial life and light, the substratum of the entire universe. This infinite light is the principle of manifestness, consciousness, and intelligence. Associated with this immaterial light or consciousness of the Sun are the Individual Souls, and in this undivided awareness the Souls hold together, not separated by any boundaries and indifferently referred to as One and as Many. In an analogy, the Overselves are like radii of a circle, attached at the center in inseparable union with the All Soul, but manifesting their distinct worlds at the

circumference. As abiding in the Center they are inseparable and yet the center remains the endpoint of all the distinct radiations. (Only as they are active and manifesting can these radii be distinguished from their union at the center.) Within this formless Light, the Soul of the Sun, is hidden the potentiality of the Universe to be, the unmanifested Idea or archetype of the world.

This principle remains the same regardless of the appearances for it is a substance. This is never used by Plotinus as matter but as Being, Life, Consciousness. When this light is focused we can speak of the body of the Sun. Ultimately, everything in our Solar System comes from this principle, every body is an appearance within that principle. The entire Solar System can be spoken of as the body of our Sun. More precisely, we could say, with Julian, that this Asmita principle of the Sun is the source of “the secretion of forms and of the concretion of matter,” i.e., the cosmos precipitates out of its form bearing Light. [Note: See Julian (Emperor of Rome), Thomas Taylor (tr.), *Two Orations of the Emperor Julian; One to the Sovereign Sun, and the Other to the Mother of the Gods*, p. 59.] Even physically, science tells us that 98% of the elements in our Solar System are derived from our Sun, but it is the Sun behind the Sun, the Infinite power which has no location, that we are referring to as present to the entire cosmic thought and present entire to each Overself. Only as embraced by the mind’s presence does a thought have existence, only as present within the Solar Light is the cosmic manifested. Here to be existent means to be thought by the Cosmic Soul. This Soul is the “first condition of existence.” [Note: See Plotinus, VI.4.2.] Soul is omnipresent to the World Idea or the All because it thinks that Idea. As a consequence, manifestation is the unfolding of the Soul’s Light and is not an illusion. The presence of Soul is not like some quality plastered onto the world, neither is it spatially distributed, nor a container of Ideas, as in a box. At this level, the Intelligence of all the Overselves being inseparable from that of the Cosmic Soul, they, too, are pervasive of the entire cosmic thought or Buddhi, just as Mind is present entire with its imaginations. There is no separating Soul and its content or the cosmos, nor does its presence to the whole cosmic thought or any part of it sunder the unmanifestable Being Consciousness of the Soul. It is real Being or infinite Power which sustains the Cosmos. It is important that we emphasize this relation.

The Cosmos is contiguous with the Soul, there is no separation of the Soul and the Cosmos, just as there is none between the Mind and its dreams. But this existence of the World Idea or Cosmos sustained by Soul does not, in any way, part the Soul. Its power to think the universe leaves it undisturbed by the multiplicity of thought forms. Again, as in the dream example, it is not that necessary for Soul to spread itself out to accommodate the Universe because it is not limited by the cosmos or by space, for the space, too, is a part of that thought. It can be present entirely for the whole of the cosmos and it can be existent here. The meaning includes this notion that the Mind or Soul does not become “other. Whatever can become “other” does not remain itself, and so is inauthentic. It is the World Idea which is becoming the cosmos. The Soul does not become the cosmic appearance which yet is appearing to it and, in some sense, within it. The placelessness of Soul ensures that everything within it will have a place in its presence without fragmenting it. Here it is important that we are concerned with preserving the Unity of the Soul, bearing constantly in mind the thread theme of its sublime comprehensiveness. This will be the foundation for the theory of the Soul’s knowledge of Multiple States of Existence which will become available to it.

Because its essential nature is as we have described it, Soul is both still and active, both Unity and Multiplicity. What touches the Soul in its still ground is only the Intelligence of the Nous radiating into it the mystery of creation. On the other hand, Soul, as a principle of Mind, is also characterized by unlimited power. When its attention is upon the World Idea present to it, then the Soul and the Ideas form a Union

through this power. We have a unique Logos, expressing the intelligence of the Divine Mind. Each Soul is an incarnation of the Divine.

As we spoke of the Sun Soul interpreting this in terms of its own World Idea, all of the Unit Souls which are conjoined with the Sun Soul are also, simultaneously, present to the World Idea and all its levels. The Soul's power is spread out into the World Idea and yet is "such that, though you divide it mentally forever, you still have the same power, infinite to the core." [Note: Plotinus, VI.5.12.] When the Overself remains identified with the Cosmic Soul's thought, the power emanant in it is pervasive of the entire archetypal thought form of the Sun Soul held by the Cosmic Soul. This is equivalent to the Sidereal Zodiac. When the Soul projects itself into the psychical, the planet's belt of Reason Principles, then the Soul's power is assimilated to the understanding of those Reason Principles. Here the experience of the Soul is contracted to the living activity of the Planetary Soul and, further, because of its desire for an embodiment and experience, the complete differentiation of thought, the Soul presides over particular embodiments on this planet, shining its light and power into the psychosomatic. There emerges an ego subjectivity. The power of the Overself or Mind is thus modalized by the World Idea into various powers of Reasoning, Memory, Perception, etc., and we can distinguish three broad grades of subjectivity which correspond to the levels of the World Idea. If we include this first stage, we can set out our understanding of the Soul's presence in four stages.

1. The I AM of the Individual and the I AM of the Cosmic Soul are conjoined in the Pure Essence, Pure Consciousness (the blackboard). A description as either One or Many is not adequate. All Souls are One Soul. We can call this our own Selfhood -- what the Hindus call Atma.

2. The Sun Soul in trying to grasp the total presence of the Nous manifests to itself the World idea within it through its own Intellectuality. The intellect of the Individual Soul has for its object then the Universal Reason Principles (Sidereal Zodiac) which constitute the World Idea that the Soul has brought into manifestation. This formless, universal reasoning of the Cosmic Soul is participated by the highest aspect of our Individual Soul's understanding. This is our Intellection or Buddhi. This is equivalent to spiritual subjectivity.

3. At the next stage we can speak of the Soul as having a power of Immediate Projection able to be present at any location. This associates with the Planetary Reasoning -- the Witness I or Ahamkara -- our rationality. This corresponds to the second level or psychical subjectivity where the Soul is contracted to Planetary Reasoning. This we spoke of as undifferentenced Self or Witness I, which includes within itself Differenced Self. This is the level of the reasoning.

4. The Body of Mentality within the Planetary Aura [and] corresponding to this is Sensible Subjectivity or the power of Soul functioning through this mentality or organism corresponds to the Ego or the Animate.

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