

Mind in itself, World-Mind, Overself

It may help to use Meister Eckhart distinction of Godhead and God, which are not separate really, but two aspects of Divine. PB uses Mind in itself and World-Mind. Vedanta: Brahman Nirguna (without attributes) and Brahman Saguna (with attributes).

a PB quote interprets Father, Son, Holy Ghost:

What is the meaning of the words "the Holy Trinity"? The Father is the absolute and ineffable Godhead, Mind in its ultimate being. The Son is the soul of the universe, that is, the World-Mind. The Holy Ghost is the soul of each individual, that is, the Overself. The Godhead is one and indivisible and not multiform and can never divide itself up into three personalities. 28.1.54

We might want to say that the Overself is the divine aspect of us... or the accessibility of the Divine. But in another way EVERYTHING is divine... there is no moment, no particle, no act, that is outside God. What is not God?

PB of course uses the term "Overself" to help clear all this up, and to indicate the divine nature as accessible to us, in and as and through us. It is a "ray", not the Sun.

Overself is the inner or true self of man, reflecting the divine being and attributes. The Overself is an emanation from the ultimate reality but is neither a division nor a detached fragment of it. It is a ray shining forth but not the sun itself. 22.3.319

It is true to say that the Overself possesses properties which belong also to God. But because one man is *like* another, we do not claim him to be identical with that other. The Overself is Godlike in nature but not in identity. 22.3.311

It is *his own* greater self, his Overself, that he thus experiences, although he may be so overwhelmed by its mysterious Power, so awed by its ethereality, that he usually believes--and names--it God. And in one mode of meaning, his belief is not without justification. For at the core of the experience, he, the atom within the World-Mind, receives the revelation that it is ever there and, more, ever supporting him. 22.3.332

I think that a metaphysical picture, and a cosmology, give us a good context, in which to frame some of these questions. They give us perspective too... to know that our own finite intellect is not the ultimate knower. PB says:

... While these levels of reference ought not to be mixed together when theory and principles are concerned, there is one way in which there is considerable profit to be gained if the timeless eternal and universal atmosphere of Vedanta is kept at the back of the mind when the worldly problems have to be met. They can be met with this remembrance that one's true being is, and will be, safe and unaffected, and that whatever decision or action we are called to make, the first thing is to keep calm... 23.5.157