

Each unit soul has an inviolable sanctity, in the sense that it is an image of God. But that it can be individuated and determined and fulfill a certain potential which is in the Mind of God, I think is a concept which is extraordinarily beautiful. . .

. *Class 01/06/1984*

Isn't it paradoxical and almost uroboric when we conceive of this? On the one hand, the Nous is within the soul and we are speaking of the soul as this transcendent being. On the other hand, this transcendent being has to emanate a part of itself, get involved in the World-Idea, penetrate into the depths of the World-Idea, so that it can develop prajna consciousness, penetrate into the void intelligence of the Nous, and come to a self-recognition within itself. . . . 3/9/84

The “who” would refer to the
Overself, the “what” would refer to
the presence of the World-Mind and
the World-Idea *in* the Overself. The
two have to be understood, not just
one. ...

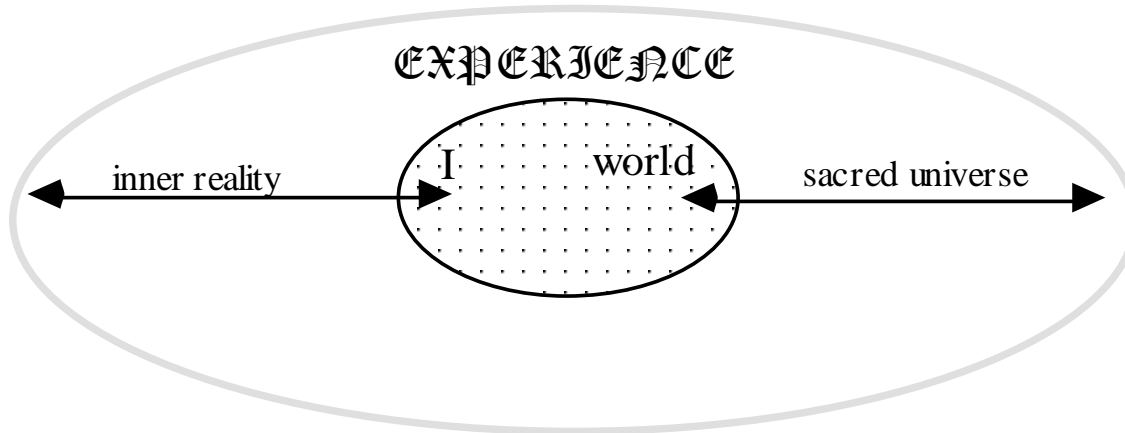
--AD cols 1984 *ppt.*

***(AND ON THE OTHER HAND, NOUS IS
PRIOR TO SOUL, SOUL IN NOUS AND
THEN IMAGE OF LOGOS IN SOUL)***

INSIDE-OUT.

What am I? I AM. Shows that I is not only person.

Tree is *known* tree takes local objectness out of thing:
or rather, shows that *this* tree is a content.



The first question is also the final one; it is quite short, quite simple, and yet it is also the most important question which anyone could ever ask, whether of himself or of others. This question is: "What is consciousness?" Whoever traces the answer through all its levels will find himself in the end in the very presence of the universal consciousness otherwise called God.

19.3.32

Why I chose "*What Am I*": (1) Because I wanted to start with the idea of a non-"I" consciousness instead of their own "I" with which they are continuously occupied; (2) Because the word Brahman is of neuter gender, neither masculine nor feminine. Brahman in us is Atman, the Self--but utterly impersonal. "What" lends itself more easily to this impersonality than "Who"; (3) The answer to "*What Am I?*" is multiple but it begins with "a part of the world!" and is followed by another question, "What is my relation to this world?" The answer requires the discovery of Mentalism, leading back through the thought of the world, thinker, and consciousness, to Brahman. 8.1.36



... The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. **Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe.**
26.1.220

its appearance



UNIT OF LIFE
CONSCIOUSNESS
CONTINUITY

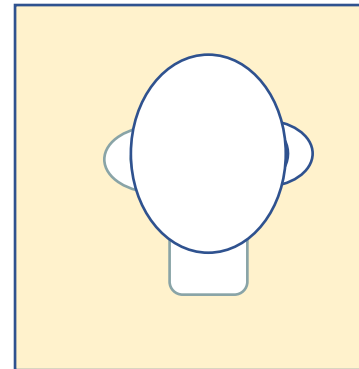
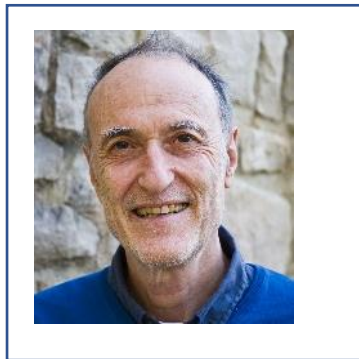
Reality

MEAN-ING : What Am I?

Douglas Harding: *On having no head.*

What is image of me:

FACE in mirror *or* Empty Space



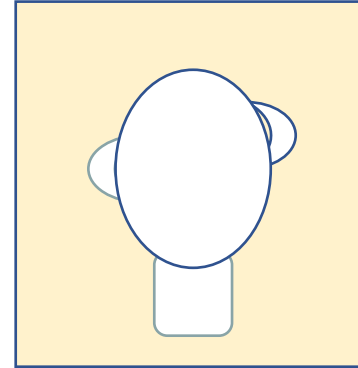
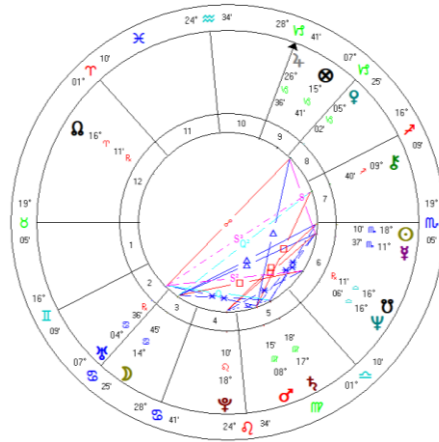
I Am Avery

FORM—appearance

I Am Vast

SUNYA-reality

mirror ...or Horoscope...or black hole

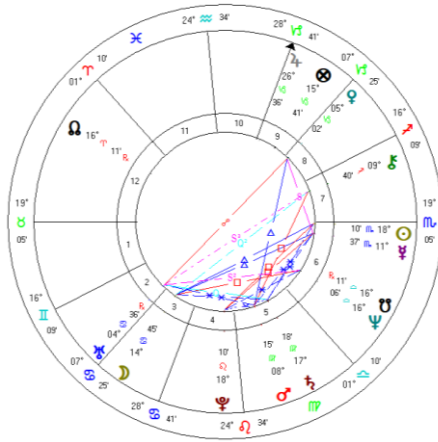


I Am is the doorway pointing two ways.

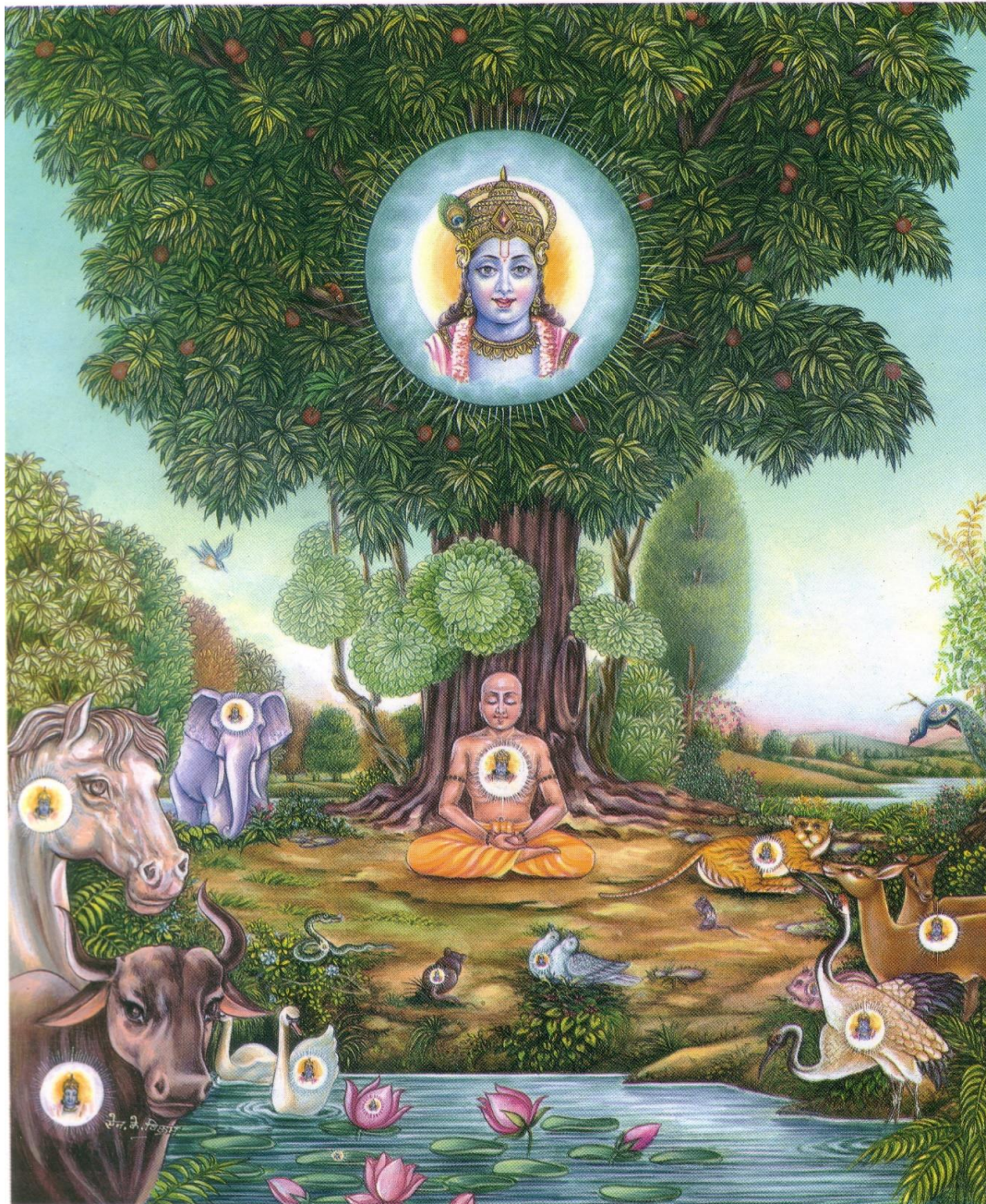
This is what I Am: Every person you meet is God in disguise When you remove the filters of your mind, God is right there in front of you.

Guenther: Embodied being vs. embodied loss of being.

its appearance



Reality



The entire cosmos is in Krishna, and Krishna is in each particle of the cosmos.

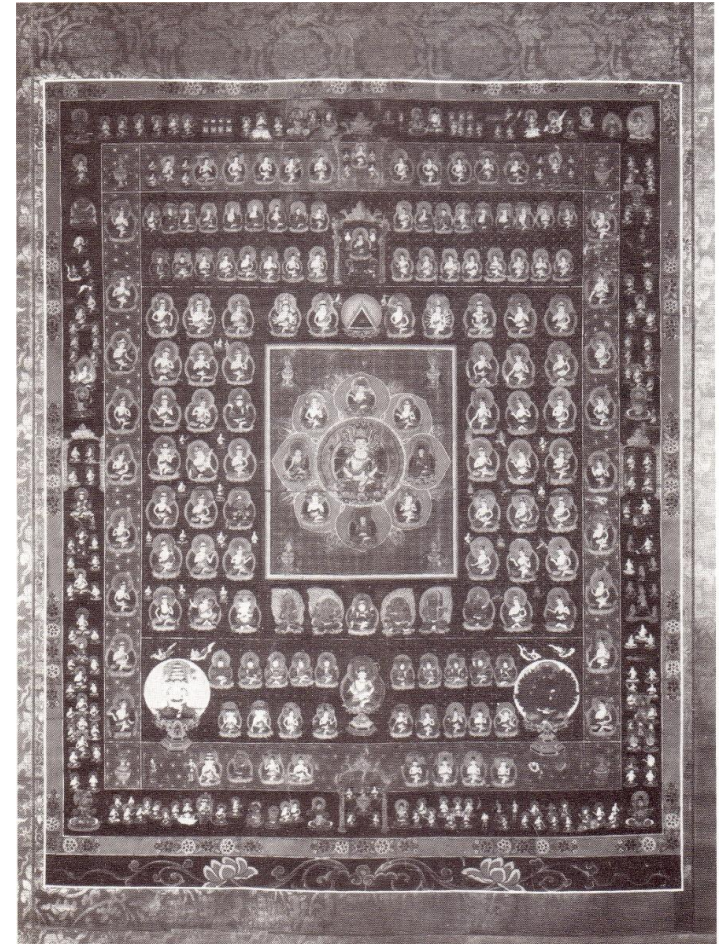
“...It is both space and the point in space. It is infinite Spirit and yet it is also the holy presence in everyone's heart.”

22/3/384

Double nature of Soul as inviolable and becoming



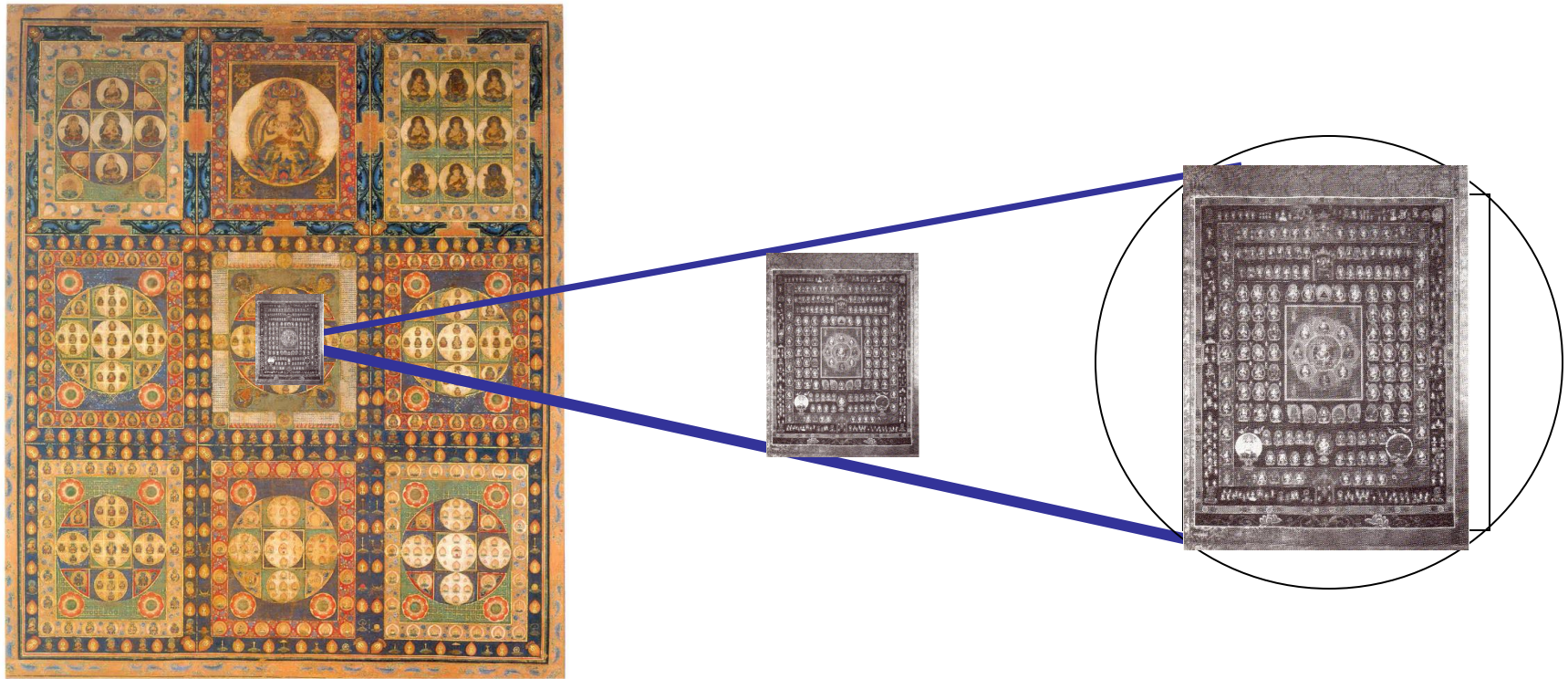
VAJRA (DIAMOND) – inviolable



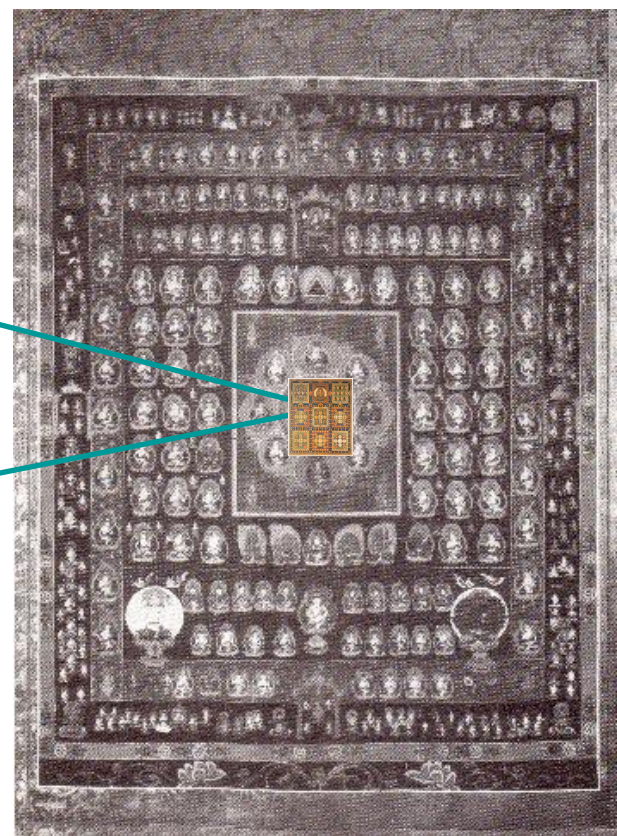
GHARBA (WOMB) – becoming

Isn't it paradoxical and almost uroboric when we conceive of this? On the one hand, the Nous is within the soul and we are speaking of the soul as this transcendent being. On the other hand, this transcendent being has to emanate a part of itself, get involved in the World-Idea, penetrate into the depths of the World-Idea, so that it can develop prajna consciousness, penetrate into the void intelligence of the Nous, and come to a self-recognition within itself. . . . 3/9/84

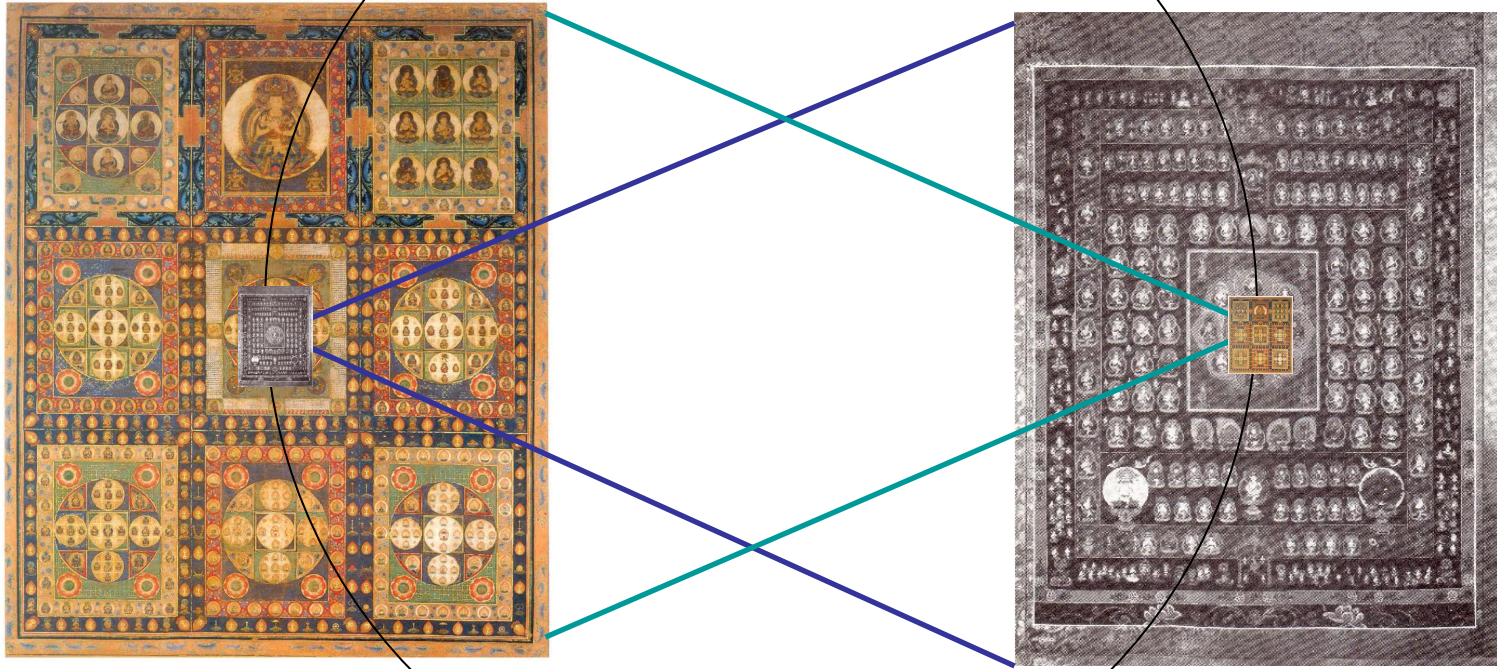
At the Heart of the Vajra-Wisdom (Nous) mandala is the Gharba-womb-space (soul), and it unfolds from there.



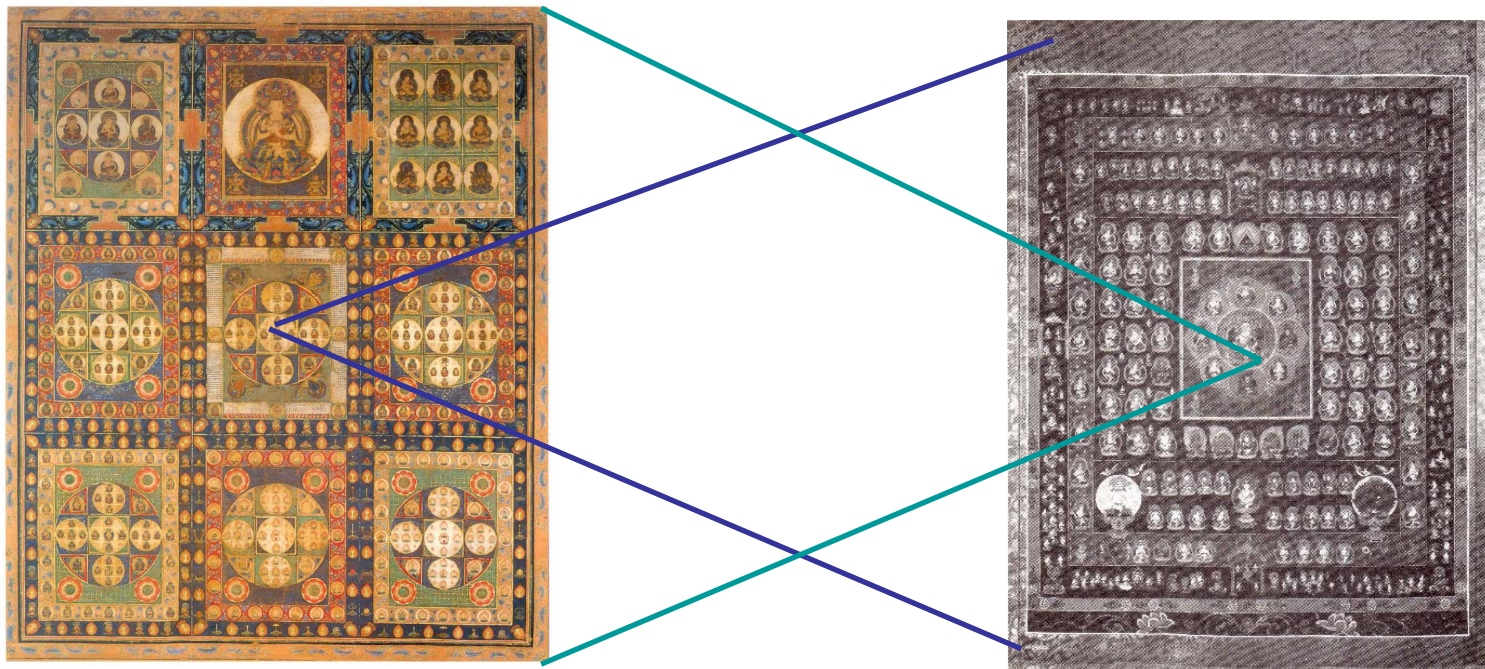
And at the heart of the sacred space of the womb-mandala (Soul) is a divine Vajra-wisdom (Nous-Idea).



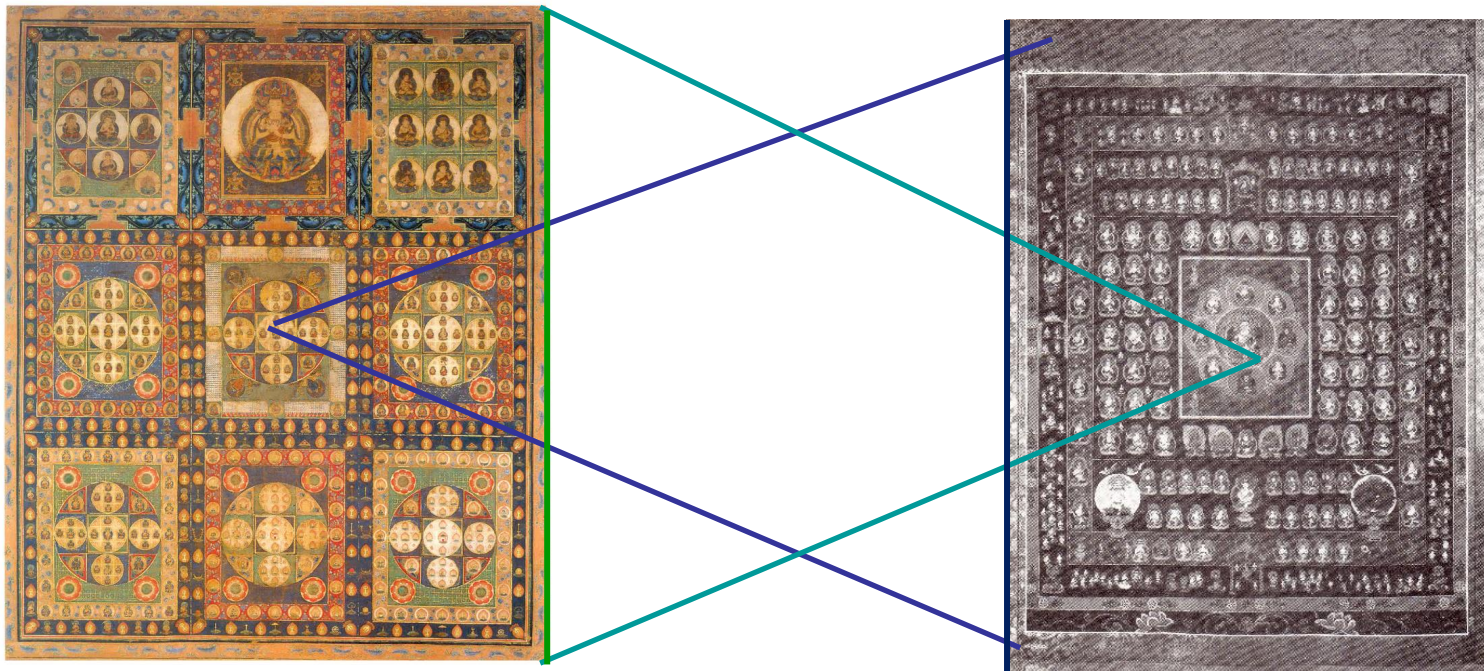
OUROBORIC



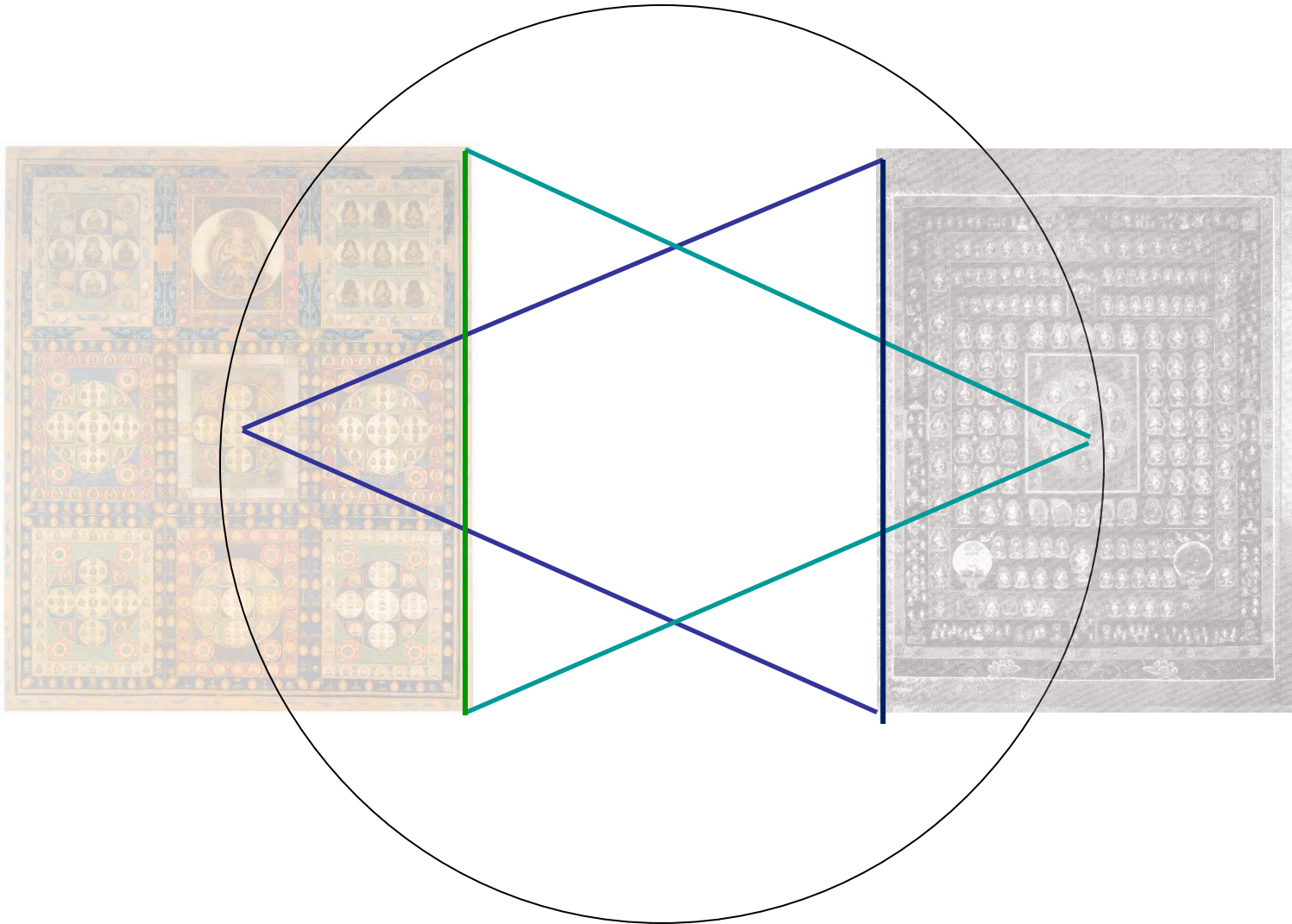
In the center of the mandala diagram is an image of the divine quality represented by one of the deities. At the heart of the deity is a copy of the mandala, and so on.



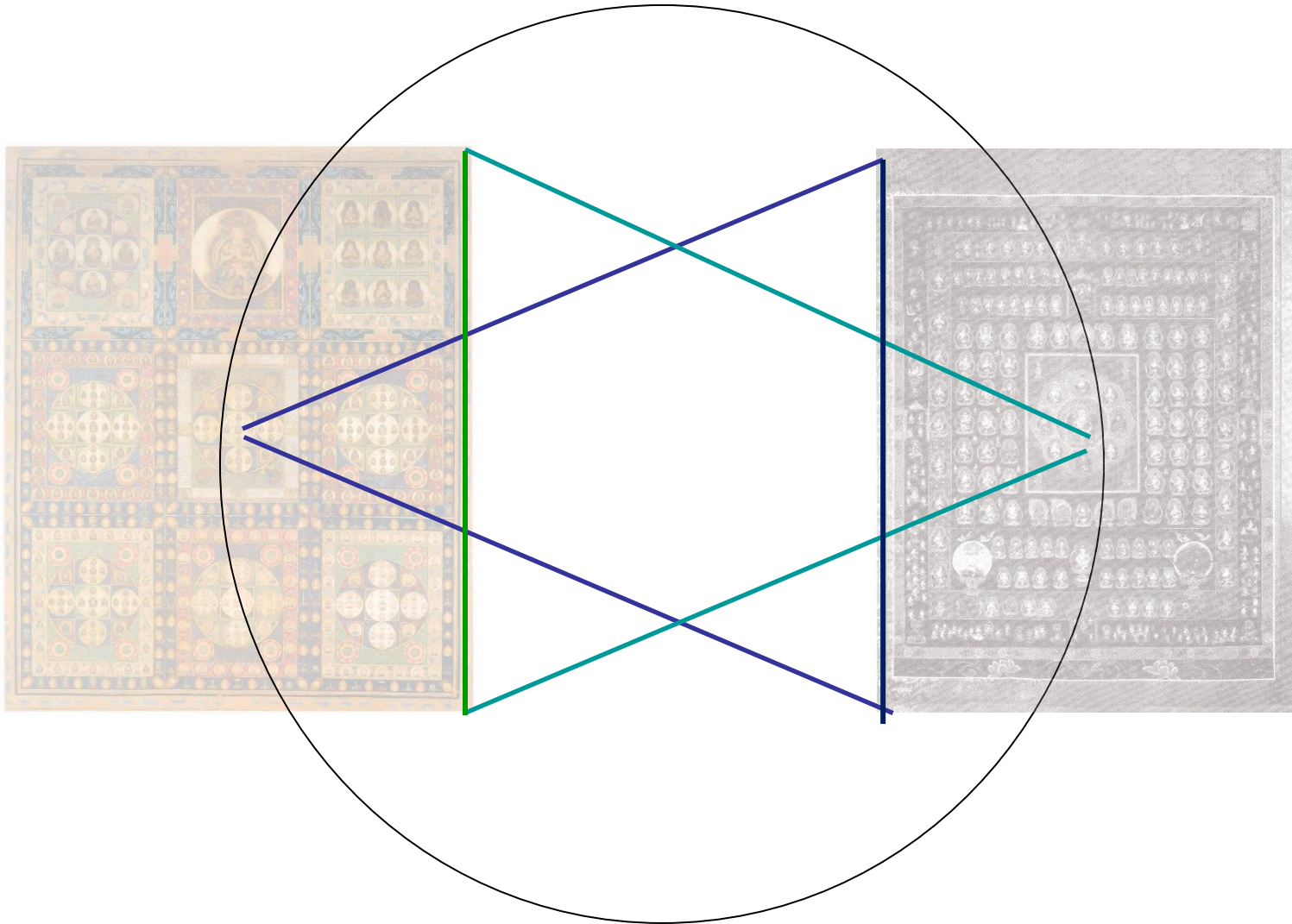
SIX FOLD STAR IS HERE



SIX FOLD STAR IS HERE



SIX FOLD STAR IS HERE

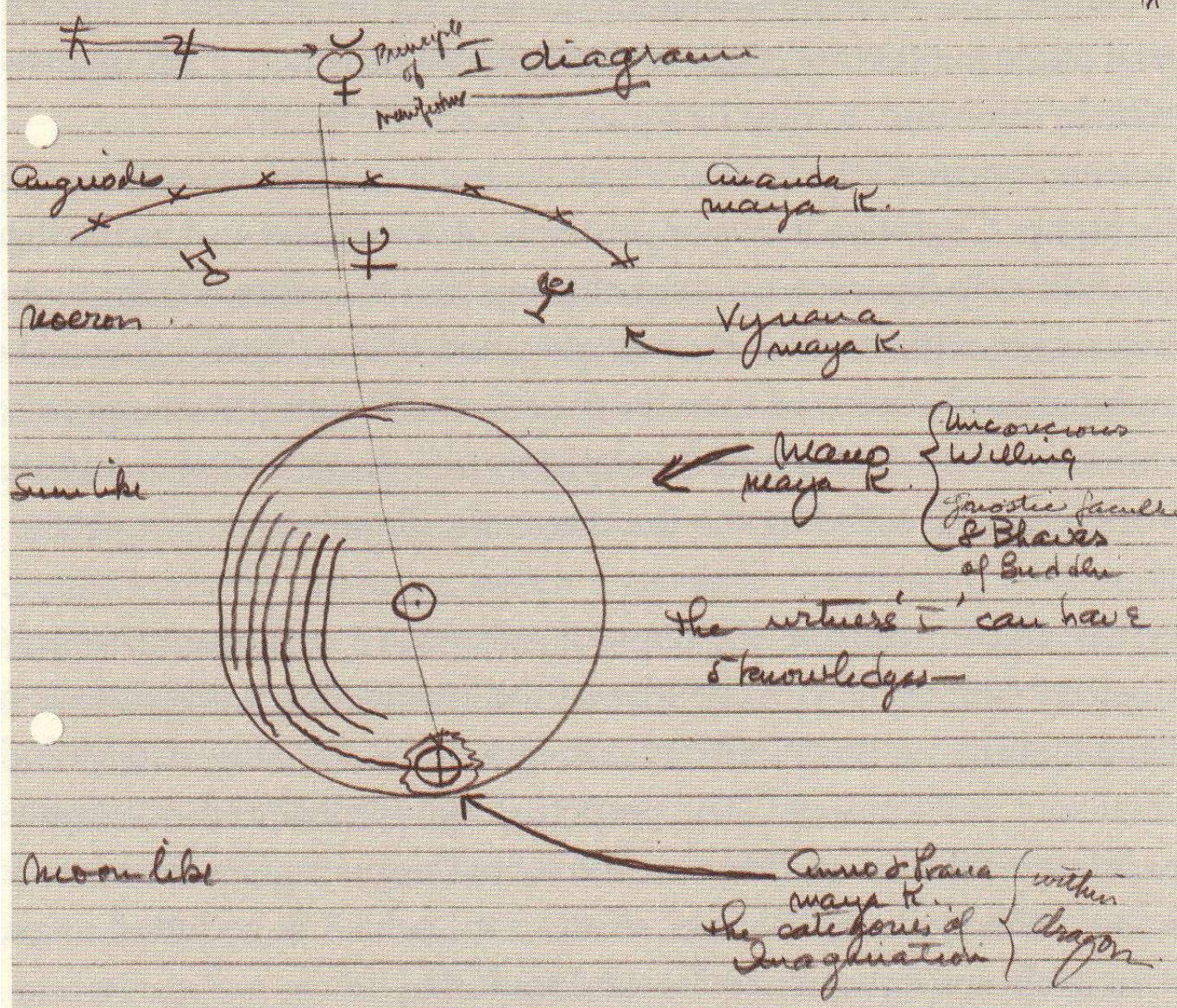


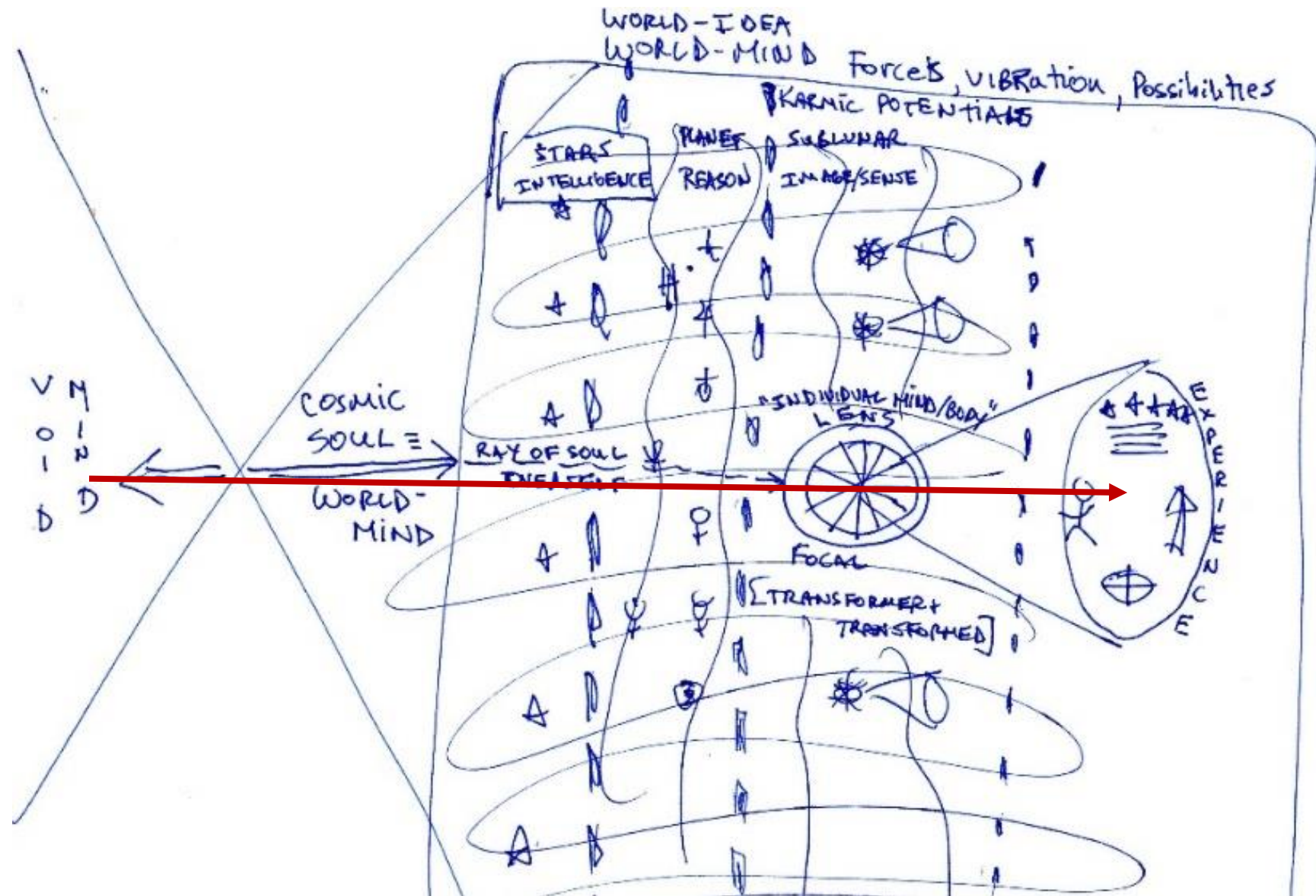
...It is both space
and the point in
space. It is
infinite Spirit and
yet it is also the
holy presence in
everyone's heart.

22/3/384

“It is always
there, the only
reality in a Mind-
made world.” PB









When the masculine and feminine temperaments within us are united, completed, and balanced, when masculine power and feminine passivity are brought together inside the person and knowledge and reverence encircle them both, then wisdom begins to dawn in the soul. The ineffable reality and the mentalist universe are then understood to be non-different from one another.

NOTEBOOKS 25.2.120

DEITIES and Self-Similarity

Each quality or Buddha nature lives in a sacred space, a Mandala.

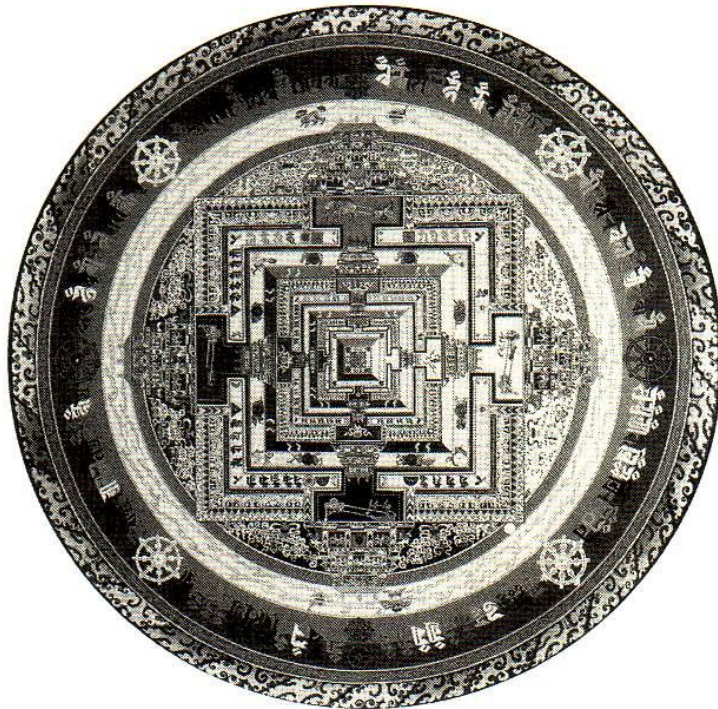
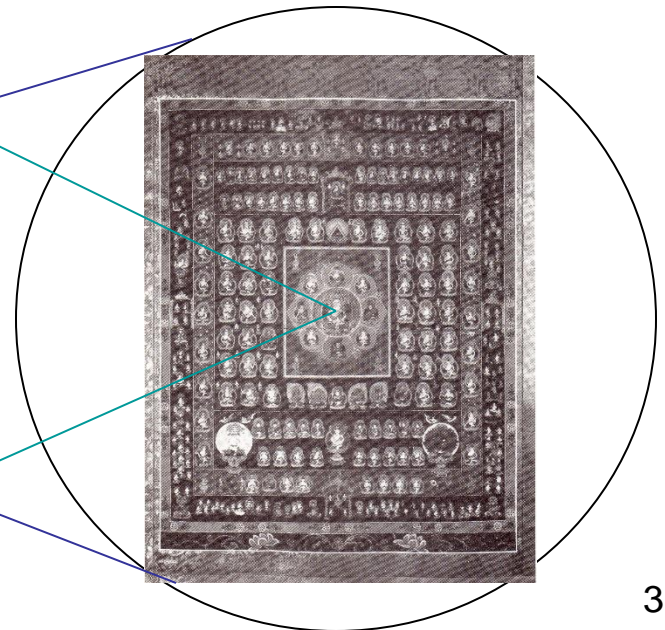
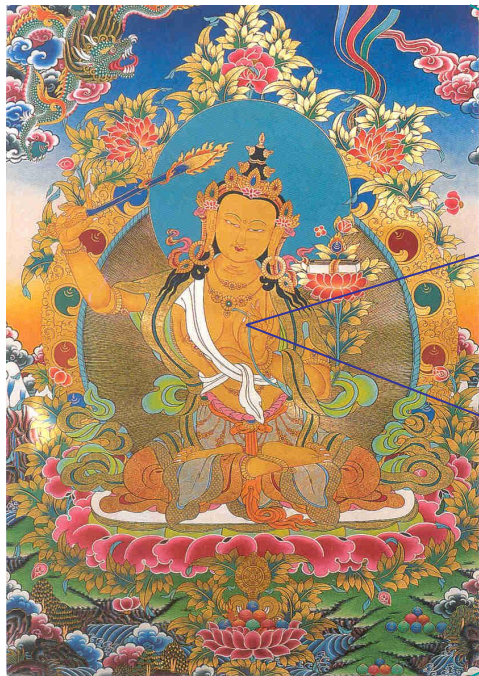


FIG. 134A: KALACHAKRA MANDALA
WITH DEITY AT THE CENTER



FIG. 134B: KALACHAKRA DEITY
AND CONSORT WITH MANDALA
HIDDEN IN ITS HEART

In the center of the mandala diagram is an image of the divine quality represented by one of the deities. At the heart of the deity is a copy of the mandala, and so on.



EACH DEITY/DIGNITY lives in a sacred space, and the sacred space is in the Deity.

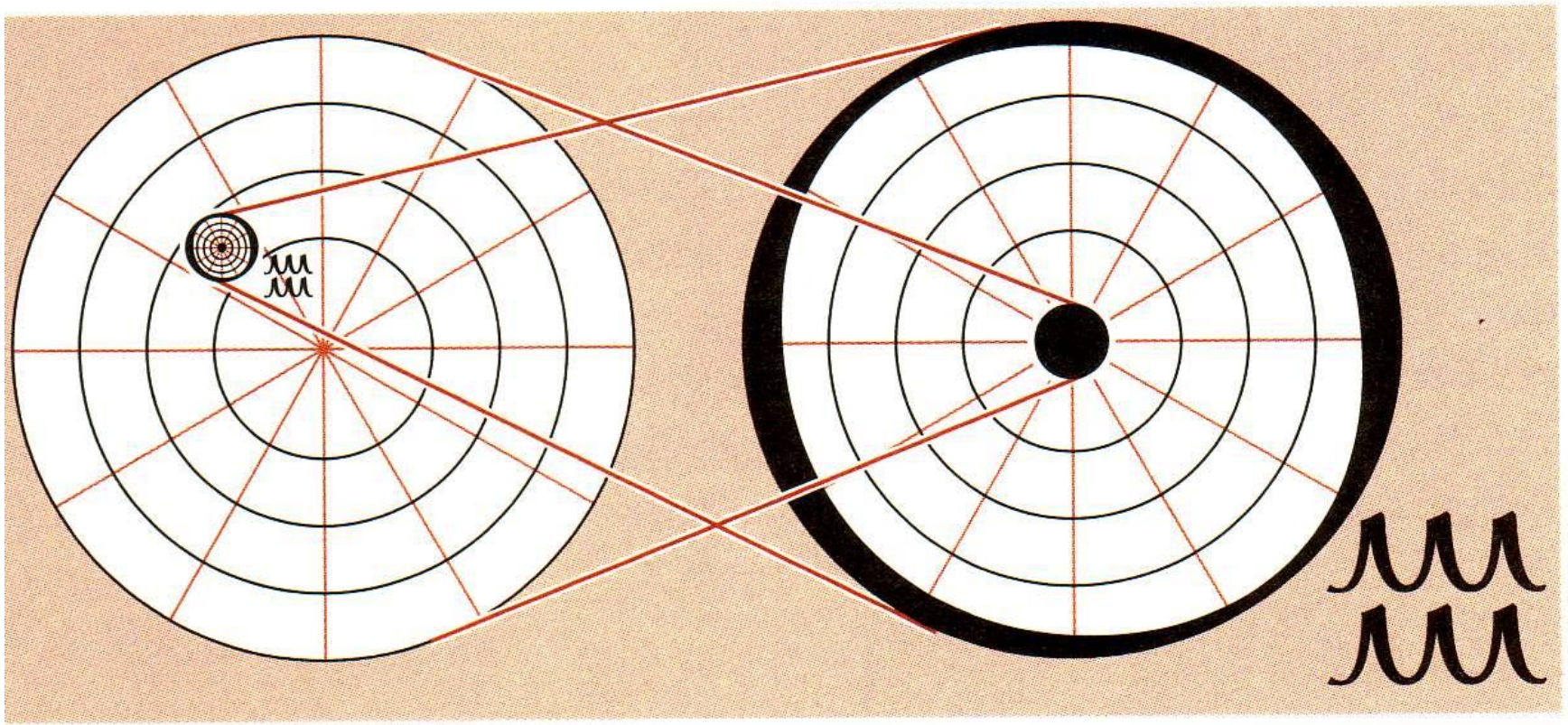
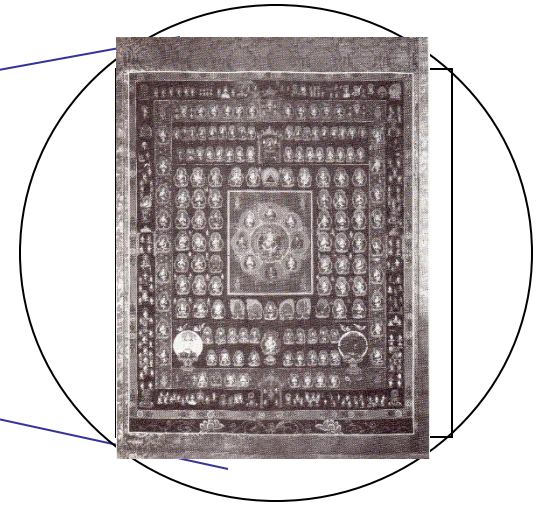


FIG. 133: \odot_{mm} IN THE ASTROLOGICAL MANDALA — ASTROLOGICAL MANDALA IN \odot_{mm}

Each Divine Quality lives in a sacred space. Wisdom lives at the center of the mandala.



And at the heart of the wisdom quality is the sacred space of the mandala.





"the gnana mudra," the gesture made by touching the tip of the forefinger with the thumb to form a circle. The inner meaning is that the ego (forefinger) is a continuation, a connection, or a unity with the Overself (the thumb). Only in appearance is it otherwise.(P)

NOTEBOOKS ([15:6.93](#))

