

NOTES APR 10-17 2024

We have our inner Mystical experience, and outer symbolic meaning. The sensible universe is accessible enough and vast enough to serve as a fabulous symbol for the reality which is beyond it, and which has given rise to it. So we make the metaphysical assumption that there is something like a world-mind that has given rise to the world. We can call it the logos we can call it Ishvara. We can call it God. And next we can make a mandala image using the cosmos that will allow us to visually portray something of the meta-physical reality that is beyond the cosmos. There is the vastness of space there are the incredible stars shining. There is the movement of the planets and the seasons and the moon and there is the Earth with the elements in it. There is the vast sky, and there is the sun shining in it.

The sun reveals all of the objects and contents in the universe, and at the same time, the light of the sun is revealed through shining on the objects.

Man. God. Universe. The title of the book says it all:

An exploration of what it is to be human, to be a conscious living being, to say “I Am” along with 7 billion others, to *recognize* my true (inner) nature and my interbeing with the others on the dancefloor.

A view of the “metaphysics of Truth” that gives a context for our philosophic discussions and mystical experiences—including *views of Reality* from several perspectives to see how they align, and how they complement.

A View of the Universe as an expression of the Universal Mind, providing us with a necessary *cosmological story* to fill the gap of Reality and appearance, and the ongoing journey of transformation, expressing, accessing: and the re- aligning of Man and God.

A view of Philosophy as Love and Wisdom. See the file with the quotes from 20.1 and 20.4 and Living Wisdom.

Sometimes Overself is the only word we need for that deeper reality that we contact them, that we are at heart. And sometimes we need 3 words like Mind itself, World-Mind and Overself to indicate 3 aspects of one and the same ultimate reality. Sometimes PB says that Overself is our contact with reality and the only one that we really know. And sometimes he says that what we look up to is the Overself itself looks up to the infinite. Mind itself.

Houses – 3rd – implicit Ideas 9th – World-Idea

5th – Uniqueness 11th – many unique beings make a wholeness

The ONE in Plotinus is beyond being, the absolute of Saivism.

We look at everything in the metaphysical realm through the eyes of complementarity, paradox, and pointers.

In one way, the ultimate reality, Mind itself, is the ever still, and the emanation, World-Mind, is the ever-active aspect of Reality–vibrating power, radiating out. They are Godhead and God: Parabrahman and Brahman with attributes. PB calls these Mind itself and World-Mind.

The point which appears in space is a point of light. It spreads and spreads and spreads and becomes the World-Mind. God has emerged out of Godhead. And out of the World-Mind the world itself emerges--not all at once, but in various stages. From that great light come all other and lesser lights, come the suns and the planets, the galaxies, the universes, and all the mighty hosts of creatures small and great, of beings just beginning to sense and others fully conscious, aware, wise. And with the world appear the opposites, the dual principle which can be detected everywhere in Nature, the yin and yang of Chinese thought. 27.2.48

In another way, ultimate reality includes both still and active perfection. (for example, 6.8.16). Shiva and Shakti are *implicit* in the One, and *explicit* as emanating... as knowing-being. VI. 9. 8 –fathomless depths of power.

This is why I wrote about 0 and infinity: the one is infinite in fathomless depths of power... and “nothing in it, everything from it.”

In another way, ultimate reality is beyond stillness and activity... it is great infinite mystery and 0-Infinity out of which emerges, arises, emanates, totality of known, or Nous as eye with vision, or the Logos, or Ishvara, which is a point in the absolute, and also the center around which the entire “knowable” emerges. Plotinus...

Even to say (of the Good) "It Is" does not truly apply: Ultimate Reality has no need of Being: even "it is good" does not apply since it indicates Being: the "is" should not suggest some characteristic applying to another thing; it is to state identity. The word "good" used of it is not a predicate asserting its possession of goodness; it conveys an identification. It is not that we think it exact to call reality either good or The Good: it is that sheer negation does not point so well; we use the term The Good to assert identity without the affirmation of Being. 6.7.38

... This can mean only that the First is neither remote from things nor directly within them; there is nothing containing it; it contains all. It is The Good to the universe if only in this way, that towards it all things have their being, all dependent upon it, each in its mode, so that thing rises above thing in goodness according to its fuller possession of authentic being. 5.5.9 Still, do not, I urge you, look for The Good through any of these other things; if you do, you will see not itself but its trace: you must form the idea of that which is to be grasped cleanly standing to itself not in any combination, the unheld in which all have hold: for no other is such, yet one such there must be. ...You must turn appearances about or you will be left void of God *Plotinus 5.5.10*

Atma and Overself

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

The interpretation of "Overself" which I have given in my book *The Wisdom of the Overself* is confirmed by the teaching of a former Sri Shankaracharya of Kolhapur (1912) as told by one of his disciples. He taught *Atman*--that part of the Absolute which is Man. He interpreted it as "higher self." 22.3.254

Atma = higher self; *Paramatma* = Mind; *Ishvara* = World Mind. Overself--all three generalized (preferred by Hiriyanna). *Jiva* = individual . . . (Tony's Center) "souls . . . behind the psychomental complex commonly called the individual . . . the eternal consciousness (*Atman*) as limited by the organism . . . the sense-organ, the *manas*, and the *antahkarana*." 303

We found it necessary, in the interests of greater precision and better exposition, to restrict the term "Overself" to represent the ultimate reality of man, and to introduce the term "World-Mind" to represent the ultimate reality of the universe. 22.3.304

Ernest Wood's *Yoga Dictionary* defines "Overself" as follows: "A term designed by Dr. P. Brunton to indicate that the holy fount of our being and root of our consciousness is still ourselves, is indeed our true self. The Sanskrit equivalent is *adhyatma* as in *Bhagavad Gita*, Chapter VII and VIII." To Dr. Wood's learned definition I would like to add *Kutastma*, what stands above or beyond illusion, and also the *Gita*'s picture of the higher element in man controlling the lesser self. Further I would not leave out Buddha's transcendent atmosphere of goodwill to all beings. 22.3.177

Because of the paradoxically dual nature which the Overself possesses, it is very difficult to make clear the concept of the Overself. Human beings are rooted in the ultimate mind through the Overself, which therefore partakes on the one hand of a relationship with a vibratory world and on the other of an existence which is above all relations. A difficulty is probably due to the vagueness or confusion about which standpoint it is to be regarded from. If it is thought of as the human soul, then the vibratory movement is connected with it. If it is thought of as transcending the very notion of humanity, and therefore in its undifferentiated character, the vibratory movement must disappear. 22.3.390

The mysterious character of the Overself inevitably puzzles the intellect. We may appreciate it better if we accept the paradoxical fact that it unites a duality and that therefore there are two ways of thinking of it, both correct. There is the divine being which is entirely above all temporal concerns, absolute and universal, and there is also the demi-divine being which is in historical relation with the human ego. 22.3.386

The unit of mind is differentiated out and undergoes its long evolution through numerous changes of state, not to merge so utterly in its source again as to be virtually annihilated, but to be consciously harmonized with that source whilst yet retaining its individuality. 25.2.204

The God in the Sun is the I in me. I am an emanation of God. God is my essence. 26.4.257 (endnote 51 – What is the use?) The unit of life HHDL's 6th consciousness, the outer ray of the O.S., evolves and reincarnates.

The Overself or soul is both divisible and indivisible. It is Reality unifying itself (as a ray of God). Without that, there would be no individuals, no persons. Or we can say Atma and Jivatma, Overself and unit Soul, are the paradoxical dual nature of our Reality.

The Overself doesn't incarnate, nor does the ego reincarnate. So PB uses term "unit of life" which is pretty much translate of "jiva-atma"... living self.

The I-Am is the doorway through which the ray of the Divine individualizes. And it is the doorway through which the person shifts to the Witness: and to I-Am That, I Am

In Hinduism, there is Atma (Self) Paramatma (ultimate Self) and Jivatma. In a way, Overself is all three. Atman (indivisible) and jiva-atman (div.). Its nature is consciousness. Plotinus 4.1.1: "must accept that soul is of such a nature... divisible and indivisible."

1.1.7: From a ray of the Soul, which means Overself in its individualizing nature, emanated from Paramatma, meets up with the organized body, part of World-Idea, a center of experience is established. Then it identifies with "Joyce." – a person. [Plotinus] This "I-Am" or unit of life, is what goes on life-to-life, the deep consciousness or unit-of-life beyond memories, dreams, thoughts. Is it the ray of soul itself that is the unit of life, life to life? Or is it the ray of soul conjoined to the Organism? But the organism is re-constituted each life... not continuous. It is divisible **and** indivisible, the contents of consciousness and consciousness itself. The contents/our experiences vibrate with meaning.

The Overself is timeless and eternal. It also rays out. "We have an organized body" means our experiences are inseparable from cosmos, from world-idea, are to teach us. and also we have an organ of perception a transformer and transformed, that can reach beyond the realms of personality to the realms of individuality and beyond. (See Taimni Chart info below.)

Remember, don't let the contents usurp your attention. The Overself's original consciousness is like having no consciousness at all. [See Plotinus I.1.7.]

Kalichakra Tantra has 720 deities – HHDL has memorized them all.

#53. Each instant is an epoch, and within each atom is enacted the entire drama of self-veiling and self-knowing. All is a thought form created by cosmic consciousness. And yet, nothing is created by or in cosmic consciousness, for there is nothing else YV **DUP**

Tim song:

“when your Buddhi meets a body coming through the sky.

Then your Buddhi and your body, together will say “I”.

Put notes on web for Beverly.
Finish response to Janet with pictures and fix the cosmology pictures
Thinking to go beyond
Get slogans from the old pictures
Rambles
How to get caught

Overself double nature

Unit of life

Philosophy for everyone

Synthesis

How do use the Notes and how to get caught?

Using mind to go beyond mind
Stages of realization
Knowing willing feeling and insight and the double knower
Notes on mind and world mind
Metaphysical pictures of the fourfold in the notebooks
Where we meet the world mind

I could play editor to the stuff I've already written.

This includes. How do you know?
It includes thinking to go beyond thinking.
It includes the essential Anthony.
It includes an overview of the notebooks.
It includes some of my rambles. And great sayings.
And picture diagrams for these various interactions.

The unit mind the ray of the soul, the unit of life intermediate realm between the ultimate and the intimate between the absolute and the ego

we need a new World-View, the philosophy, a metaphysics cosmology to show that continuity between the reality and appearance,.

making a simple picture or diagram and a layout for PB

showing people how to fish and not just giving them fish.
the point to inspire them so they'll do it on their own.

The article from Guenther: never 0 presence

Reality must be here or nowhere: powers of 10. Plotinus omni. Nowhere is it not. Look that way

HHDL: theory... practice... think more of emptiness, Mind, awareness, I-Am