

THEMES DISCUSSING 0515 2024

Questioning is essential: is this so? Question assumptions.

A. one of the important pieces of wisdom in learning how to operate in this world and in the spiritual world even, is to ask the question: *what if this is not true?* Question everything. Question every assumption don't just take it for granted. Step 2 of 3!

B. There are two kinds of questioning.

One is: to question beliefs, **questioning assumptions**, once you see that they are beliefs. There is questioning to shake us up.

and there are real questions-- to go more deeply. Such as? What am I? How to know? When you go to the inspired words with questions it is different from reflecting on and reasoning about your own assumptions. These are pointers, inspirations. And provoking us to go more deeply into our own experience.

See the file on reason clears doubts--using the three-step of listening, meditating or reasoning and contemplation.

At first use reason to question intuition, but then there is just listening to the intuition. Checking out the teacher. There is recognizing that the teacher knows more. Then we are not questioning to ask whether what the teacher says is true, but we are asking the questions in order to understand more deeply the pointers that the teacher is giving us. And there is the questioning from within...

Look into your experience: How do you know what's real? What is the consciousness that questions, and that knows and is aware? Check it with reason, but once you get it, then let the intuition lead.

And: is there anything so certain no reasonable person could doubt it?

Anthony -just think of it

AD and ET A/V: [Anthony -just think of it](#) more excerpts below

AD: Just think of it: how do you know anything? Let me put it this way: no matter what it is that you know, you know through this intangible undimensioned, unfeatured principle -- Intelligence: It has no qualities: it has no way of being recognized. You can't say of it "it is", you cannot say of it "it isn't," or both or neither... yet it makes it possible for a universe to appear and disappear... Now which one is more real? Columbus June 1970: think about it for now... we don't always have to come up with definite answers, and very often it is not wise to come up with definite answers. But in philosophy you find out very often it is wiser to try to understand something than to worry about the answer...

That which is at the heart of all existence--the world's and yours--must be real, if anything can be. The world may be an illusion, your ego a fiction, but the ultimate essence cannot be either. Reality must be here or nowhere. 28.1.15

Krishna answering all doubts so you become whole hearted.

Reason Clears Doubts: [click to check out -- Brahma quote especially.](#)

I understand well the need to question... but there is also the Brahma quote in the link above... the need to first understand. And... once you trust something or someone, you listen.

AD: no longer armored... can feel intuition

Fabulous.

When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" 1.1.130

There's profound depths in some of the pointers even when they seem simple. This is an example: **awareness of**, and **oneness with**. Those could be separate shifts in your journey.

We're all sharing the dance floor.

We all have a different story. Every person is an opportunity-- windows and mirrors. And: "Each person you encounter is God in disguise. Remove the filters of your mind and God is right there in front of you."

something can happen and everyone on this screen will have a different story about what they saw... according to the mind we have and it colors what we how we interpret the event. AND: Rumi poem the guest house: Welcome every experience. It has something to give you. All the things that happen in our universe are opportunities. Every person is an opportunity. **we are learning from our fellow people... windows and mirrors**

AND: It's an opportunity. To remember that it's a dream. That is dreamlike. That the whole universe, our whole universe of experience, is put forth by the dreamer mind.

Why Wait? A discussion to continue on the quote 23.1.1

This notion that we must wait and wait while we slowly progress out of enslavement into liberation, out of ignorance into knowledge, out of the present limitations into a future union with the Divine, **is only true if we let it be so**. But we need not. We can shift our identification from the ego to the Overself in our habitual thinking, in our daily reactions and attitudes, in our response to events and the world. We have thought our way into this unsatisfactory state; we can unthink our way out of it. By incessantly remembering what we really are, here and now at this very moment, we set ourselves free. **Why wait for what already is? 23.1.1**

PS: in one way, we can analyze the quote and really expand and elaborate it.

In another way: put it into life: "all we need is awareness..."... see my comments on this quote.

Can you doubt it? Does that **I am** you are depend on your history or your name. Go listen to the beautiful Mooji student song: I am that I am. I am not my history. I am not my philosophy.

When we look into the question, why wait we need to look at it from all different views. Yes. Like the Gita or the British Court of law. Why wait means you don't have to—i.e. Anthony talking about **if you had complete faith**. But you have to grow up. Why wait... is because we have something to do first

here. And are you really wholehearted? And maybe you are too lazy to make use of what you see. So there is the good and the bad and the ugly. And there is the rhetorical. And we can make all kinds of excuses: sometimes all the discussion makes the mind very happy, but it does not undermine the ego. The quote “here at last we get at the root”

PS: yes, we can ask the question: why wait? And: logic does not go to where we can use the quote as AD to Judy: and in a way also, the answer comes: if you had Faith.

ANTHONY DAMIANI: Awareness and Faith 2 min LONG FORM IN FILE

AD: How do I get to prove...

Where is the limit

By being that awareness

Metaphysics Is very excellent for helping us to do the step 1 and 2 --question the assumptions and question your old belief systems. Maybe hidden teaching blows your mind out of thinking that this is a real existing external object, separate and independent.

PS: and here we need the two step: yes, I see it clearly, but I next need to apply it, to marinate, before I really live it.... Before it is actual in me.

Rick: You hit it with the word question. If I treat it as a real Question, it really is important and the answer to that particular question is what you were talking about. Why wait... is because we have something to do first here.

And: it is a pointer: there's meaning in *not* waiting, but being here now.

So why wait in order to become enlightened? Well, we've got to work with the Karma because that's got meaning too. We're so impatient. Not as a rhetorical question.

Speaker 2

That's a good exegesis on the words why *Wait?*. Yes, has several meanings. PB also does mean it rhetorically or reflectively: See the first two sentences: only so if you let it, but you need not. So it is also a pointer, an inspiration. What are you waiting for? We're really in complementarity and para-doxa land. And: **apply Go left go right story Apply Krishna in Gita and British court of Law.** [Two main directions, like 5.1.1.]

PS: again, comes down to content and consciousness. Question every content. And: let all contents point you back to the light of consciousness, like the dust motes point to sunlight. The one thing you cannot question, it is not a thing, it is not a form, it is not limited or definable as “what”... but it is immediate... is I Am... is the Consciousness itself. Follow that. It is That, not “what”. A/V ET, AD, Adya... Good to sometimes say “I don't know” ... and listen.

A discussion on the “willed meditation” vs. “waiting on the Lord.”

The willed meditation on the infinite observer which is ever with and within Is a revolt which weakens every link of our chains.

Let's clarify the language, thank you. Sure. **Waiting on doesn't mean waiting for like willing rather than willful.** Yes, waiting on the Lord means that.

Madam Guyon: Why are you sitting to get something? What? No, you're sitting there just to be open to whatever comes to you. You sit because you can. You sit because sitting is already inspired by that which you thought you were sitting to try and get.

Do your part and/or surrender. Faith and Sincerity.

PS: Remember apply the “go left, go right”... story

NM: when effort is needed, effort will arise...

Speaker 3

Well, then there is faith.

Speaker 2

Yes a good word, faith is just like that. Faith is the same as waiting on the Lord. Also In the Gita, Arjuna says “you have cleared my doubts”... whole-hearted, sincerity.

Another quote, 23.1.3: allow yourself to be moved by the Overself’s flow.

everybody at every point in their journey is going to have some other way of doing it.

But the second part: it will be done for you. It will take you in. Grace will come. The shift will be done to your for you or through you.

Speaker 3

Takes a lot of will.

step 1.: How can I come to awareness of and oneness with my real being? Fabulous.

Step 2. Why wait? Do what you can to create a space for the grace and get a direct hit.

Step 3. Old habits. There's a lot of momentum, so that's why you need will.

PS: that is why repeated

The Overself is not a goal to be attained but a realization of what already is. It is the inalienable possession of all conscious beings and not of a mere few. No effort is needed to get hold of the Overself, but every effort is needed to get rid of the many impediments to its recognition. We cannot take hold of it; it takes hold of us. Therefore the last stage of this quest is an effortless one. We are led, as children by the hand, into the resplendent presence. Our weary strivings come to an abrupt end. Our lips are made shut and wordless. 22.3.9

The other part of the answer is that the Overself is always here as man's innermost truest self. It is beginningless and endless in time. Its consciousness does not have to be developed as something new. But the person's awareness of it begins in time and has to be developed as a new attainment. The ever-presence of Overself means that anyone may attain it here and now. There is no inner necessity to travel anywhere or to anyone in space or to wait years in time for this to happen. Anyone, for instance, who attends carefully and earnestly to the present exposition may perhaps suddenly and easily get the first stage of insight, the lightning-flash which affords a glimpse of reality, at any moment. By that glimpse he will have been uplifted to a new dimension of being. The difficulty will consist in retaining the new perception. For ancient habits of erroneous thinking will quickly reassert themselves and overwhelm him enough to push it into the background. **This is why repeated introspection, reflective study, and mystical meditation are needed to weaken those habits and generate the inner strength which can firmly hold the higher outlook against these aggressive intruders from his own**

past. 22.3.4

PS: yes, and there is also the emotional residue, the momentum of old habits: so there is grow up and wake up. Here we have to consider the different views: why wait (and the whole dialectical discussion of those two words) and the fact that this is what space and time are for, and besides, you make a space for the response, which is not up to you.

WAIT ↔ REMEMBER

AWARENESS ↔ SHIFT

INVITE ↔ WAIT

FAITH SINCERITY ↔ WILLING WAITING

FAITH WILLING ↔ RESPONSE FLOW

NM: ch. 33 Effort

M: Inertia and restlessness (tamas and rajas) work together and keep clarity and harmony (sattva) down. Tamas and Rajas must be conquered before Sattva can appear. It will all come in due course, quite spontaneously.

Q: Is there no need of effort then?

M: When effort is needed, effort will appear. When effortlessness becomes essential, it will assert itself. You need not push life about. Just flow with it and give yourself completely to the task of the present moment, which is the dying now to the now. For living is dying. Without death life cannot be. Get hold of the main thing that the world and the self are one and perfect. Only your attitude is faulty and needs readjustment.

This process or readjustment is what you call sadhana. You come to it by putting an end to indolence and using all your energy to clear the way for clarity and charity. But in reality, these all are signs of inevitable growth. **Don't be afraid, don't resist, don't delay. Be what you are. There is nothing to be afraid of. Trust and try. Experiment honestly. Give your real being a chance to shape your life. You will not regret. Ch.33**

Remembering the Overself:

The Overself, universal and individual ,

This is the paradox, that the Overself is at once universal and individual. It is the first because it overshadows all men as a single power. It is the second because it is found by each man within himself. 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

the Overself has a double nature. Then are we saying that the transcendent Overself is that's from the Mind, and the Imminent over self is the World-minds deputy here with us so that it flows through both through all all the way down, up to mind. To the Godhead? Is that what it's saying?

Yes, that's a good view. Well said. And that Overself and its double nature is a drop or ray of the. World-Mind. **[see links to quotes on Overself, Unit of Life]**

Witness and the infinite observer.

That witnessing is not limited local finite. It is the I. It is the real I am. It is the Overself and the Overself is not finite.

The "I" is *not* a thought at all. It is the very principle of Consciousness itself, pure Being. It is neither personal mind nor physical body, neither ego nor little self. Without it they could not exist or function. It is their witness. 8.1.72

PS: and Anthony... *fill you with Infinity*. And the place where he talks about being that awareness "*boundless, uncircumscribed.*" Here he is talking about the reality of consciousness.

It is the Overself and the Overself is not finite. thinking about the infinite observer. witnessing is not limited local finite. It is the I. It is the real I am. the Overself has a double nature.

Overself is infinite in the sense that Anthony talks about. Has no beginning and no end. Has no size and has no shape. So here infinite means: not finite, not bounded, not limited, not local, not in space-time, not having form, not a "what." I am not local, I am not finite, not bounded, no end. Beyond space and time. Is Saturn principle.

The Dalai Lama talks about the 6th consciousness. You can't define the witness as a *what*-- It is intimate, pervasive, formless, no opposites, uncontradicted, able. But in math language we might say it is potentially infinite. Each ray is infinite, but not the infinite.

PS: --the Overself is our access to Reality: but we can't define too rigidly what that reality is,.

PS: What does the I stand for...

Think! What does the "I" stand for? This single and simple letter is filled with unutterable mystery. For apart from the infinite void in which it is born and to which it must return, it has no meaning. The Eternal is its hidden core and content. 8.1.8

And one more little piece of this exercise because.

... remember the metaphysical tenet that behind all those thoughts, which were changing continually, the consciousness which observed them remained static throughout, unmoved and unaltered. That through all the flow of experienced events and things, there was a steady element of awareness. He should identify himself. With this consciousness, and to disidentify himself from the accustomed one... *EX 4 in the Wisdom*

[PS: If Reality is here, we live in Reality, we access not a "piece" of Reality... but Gold.] [PS: Guenther never-0, Golden Lion, PB: 28.1.15;

If it takes you out of your identity with the local limited finite person, to the Overself, it will be fruitful... doesn't matter whether what it takes you to is the world-mind the absolute mind, Holy Spirit, the infinite mind, ground of being. It takes you, shifts you it, It invites that shift. It invites the response of the reality in you.

The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense, it is an emanation of the Reality. Hence it shares in some way the life of its source. To find that point of sharing is the true object of incarnation for all creatures within the cosmos. 26.1.179

Religion and Philosophy

It seems it seems to me the benefit of noting these differences and the way they have to be understood is in how we deal with the world as we live in it and yet have this recognition of God. For religionists we get along OK with each other and you know we have fun when we're together and that's good enough.

Hey, I'd like some of that. Can we have some fun while we're together?

I have heard that, and It's very important to me to be able to understand these differences of the levels.

Very important. And Anthony made it really clear. On the one hand, the metaphysical understanding really helps to clear away old belief systems, misunderstandings about the world-- put everything in a context.

To me it is the difference between religion and philosophy.

Ohh. That's a profound difference. *[There are multiple points of view here...]*

Now comes the crux of the whole matter. So far as I can follow the teachings of the ancient sages, the path which stretches before mankind appears to have four gates set at intervals along its course. The first is open to the great majority of mankind and might be named "religion, theology, and scholasticism." The second is open to a much smaller number of persons and could conveniently be named Mysticism. The third which is rarely opened (for it is heavy and hard to move) is "the philosophy of truth," whilst the final gate has been entered only by the supermen of our species; it may be titled "Realization." 12:5.176

It is an error to say that mysticism and metaphysics are on equal levels.

It is an error to say that mysticism and metaphysics are on equal levels. The first is more important than the second. There is no way to realize the Self which does not include going inside consciousness. ... 16.1.66

All metaphysical study and all mystical exercises are but preparations for this flash of reality across the sky of consciousness which is here termed insight. 21.5.155

Isn't that why PB puts forth this quote too: religion takes you to one level, mysticism to another, and then Philosophy. But for him, paradoxically, Philosophy includes Religion and Mysticism... and the other three.

Mysticism takes you to a deeper level. Because mysticism takes you into a realm of paradox, it takes you into direct, immediate, experiential knowing. OK, and it doesn't stay linear. Then there's philosophy. The way PB uses philosophy Philo and Sophia, which brings together the experience with the deep, metaphysical teachings now and integrates them. Now we're talking his meaning of philosophy.

But: knowing, willing and feeling, Religious veneration, are part of the full human, the fivefold, all of that is to bring about a full human being

HHDL: AIM OF THE TEACHINGS 30 sec

Religion got polluted and denigrated and made into an ISM. But don't leave out some of the essential the religious veneration. And Remember, Hamlet-- deep religion realizes that "there are more things in your world, Horatio, than are dreamed of in your philosophy.. So religion tells us that there are things beyond our understanding, and there, faith and veneration are the way.

Religion is for those who have the kind of mind that need that.

what we call religion in some ways in some areas is very limited -- And yet even that has some value, because that's the kind of mind they have. And they can understand that.

Yes, and valuable for them... And Religion is for us too, the philosophers. And I'm specifically talking about the five pointed star quote, where typically religious veneration.

The esoteric meaning of the star is "Philosophic Man," that is, one who has travelled the complete fivefold path and brought its results into proper balance. This path consists of religious veneration, mystical meditation, rational reflection, moral re-education, and altruistic service. The esoteric meaning of the circle, when situated within the very center of the star, is the Divine Overself-atom within the human heart. 20.1.23

The faith part, the faith... the veneration...

what these people call religion is not what PB's talking about .

By the way, the word religio means: "to bind you direct without intermediary. It means the direct wholehearted faith in God. I think this is an essential ingredient of the philosophic path.

The mystical intuition, the religious veneration and the metaphysical thinking are a part of the philosophic path. But leave off the trappings and get that essence of it. So

So don't take your mystical experiences as ultimate.

Don't take your metaphysics as ultimate and total. Let it wipe away all the old beliefs. Our worldview has to be shaken up, ongoing. That's part of the growth, the spiritual growth, keep letting it go. You keep getting it developing.

You need deep religion, but don't turn it into a dogma.

Perhaps religion is way better than people haplessly killing each other. Part of our world, people lost their religion.

And at some point, None of the belief systems are really so. I got a belief system. Somebody comes with another one. Ohh, that shakes me up. Let that belief break up my old belief system. But then don't take that one to be the ultimate belief. if we could use it to increase our religious veneration and praise the Lord and Appreciation Miracle. Oh my God

What I would to do for me.

... I want to use the words like the PB notes to free me from belief systems

Now we're seeing why we have to develop knowing willing and feeling because we don't want to just have it occasional. We want to shift our whole being to being that and that takes a whole grow up.

It takes the will to take the attention off of the contents that usurp attention. PB:

Until it is brought to his attention, he may not know that the idol at whose feet he is continually worshipping is the ego. If he could give to God the same amount of remembrance that he gives to his ego, he could quite soon attain, and become established in, that enlightenment to which others devote lifetimes of arduous effort. 8.4.153

And of course, the we're familiar with. Knowing: If you could discern clearly reality from appearance now, now you're doing what now? Those are the things that are going to permanently stabilize shift and bring you to the deep sahaja ever present insight. A glimpse doesn't require that you develop all three of those, or even any one in particular. Glimpse happens, shift happens

There are two sides to the pointer: on one hand, we can't talk about it without putting it into words. Metaphysics can point you to realities, inspire you, as PB 22.3.4 says, may even give you a glimpse. PB is adding only one thing, which Anthony himself reiterated.. PB, Anthony, Lao tsu too all of them said similarly: You can't talk about it without putting it into words and symbols. But you can't put it into words and symbols without limiting it. What are you going to do then? 19.2.34

For although the exact definition and direct explanation of words are unable to catch the whole of this subtle experience within their receiving range because they are turned into ordinary human intellectual emotional and physical experience, **they may nevertheless evoke an intuitive recognition of its beauty; they may suggest to sensitive minds a hint of its worth and they may arouse the first aspiration towards its attainment for oneself.**

And even though an intellectual statement of a super-intellectual fact is only like an indirect and reflected light, nevertheless it is better than having no light at all. 28.2.59

On Mysticism and Metaphysics.

Clearly, philosophy includes both of these.

It's easy to get caught up again in the metaphysical discussion—but It can enhance our Journey.: To recognize and remember for ourselves. And to use it-- whenever we have a one sided belief system and then somebody brings in another view like PB brings in Overself. So ohh my. That shakes up my old view.

In some places they are treated more or less on the same level as with the five pointed star quote. In some places it is clear that mysticism and direct experience is more important than metaphysics and reasoning.

that whole view of the knowing, willing and feeling the fivefold, the all of that is to bring about a full human being.

Somewhere, , Anthony or PB says Yeah. You want to give God a full blown ego, Not a meager little poor ego. the example of Beethoven. Beethoven to create a fabulous piece of music. He has to learn the scales. He has to learn about composing. He has to practice whatever he has to do. Or maybe he did it 10 million lifetimes already.

To be a full human being, to be a Dalai Lama, you know, to be a fabulous Gandhi, to be a full expression of God requires grow up. Sacred Agent.

Well, we've done this before. It's not mistakes and that's its part of the grow up.

Speaker 9 **What you're working on in this lifetime probably.**

Speaker 2

Yes. And that's where your astrology friends could be a help, because they'll take your Natal chart and look, you look back at your life and you can see more of maybe you missed some of the opportunities, but you can review your life and see the cycles and see some of these fabulous qualities that were expressing themselves or trying to or beginning to express themselves in your life. **Meaning-- there's real meaning. There's a purpose in all.**

PS: play AD on Astrology and Meaning. PB: because of WM it is meaningful.

➤ -K AD on astro and synthesis cut with audio PPT FIX

And yes, I think that not only is each of us unique, but each life we take on is unique. And there we get into some very profound things. It's worth the whole lifetime, Colleen, to get one deep, fabulous God felt lesson. I mean the deepest one. We always use our friend as an example: Surrender. Imagine if you went through medical stuff. You went through horrors. But through it all, or because of it all, or along with it all, something in you said. I can't do it anymore. God help me. And you really meant it. Would be worth the whole life. There are people we know who did that, who went through it and it was worth the whole shebang. And you say, well, why couldn't God have got me to, allowed me to do this through pleasantness and beauty and fun, rather than through suffering. My answer is I don't know.

I do know some philosophers who have tried to answer that, good beliefs. But I don't know if it's so they say in. In suffering, all can remember in happiness, no one who can, if in happiness we could all remember, then no need for suffering.
my best answer that Colleen, is that this is how it is.

Why do I have to go through this? No, I don't have to. This is the path. **It's its nature to do that. It's God's nature to unify to express itself in through and as all these beautiful beings on the dance floor. there's nothing that happens outside of God's nature. Therefore, it must be God's nature to give rise to this Janet.** I go with the Dalai Lama here, too mysterious.

PS: comment on

When Adya talks about uniqueness and the person or personality does the uniqueness belong to the person the personality or is it an expression of something deeper in the human deeper than the person? we would all agree that there is this immaterial, formless intimate ever present awareness. And we would all agree that we are not the person or the personality. But take an example of one of our great beings. And then apply it to yourself. There is a uniqueness to you that goes beyond just the person that the person is an expression of. Or maybe you think that the uniqueness is totally limited to the person in the personality and it will totally go when the personality goes and the unit of life goes on to the next where ever. So again we come upon this view of a spectrum between the infinite and the appearance. This is the realm worth investigating a little. Again, how do we get from formless infinite unfathomable depths of power or absolute stillness or total and complete void to I am and to I am Avery. So words like expressing and accessing going from implicit to explicit from potential to actual become very mysterious, but meaningful. And in this there is also the important word meaning. Listen to the Anthony audio where he talks about astrology and meaning. Read the part in the wisdom of the Overself, where he says mentalism shows us three things.

Speaker 2 **2 STORIES**

this is quite metaphysical beyond and it does bring in questions for all of us.

how do we use these deep metaphysical teachings in a way to help clarify our belief systems. But also, as Anthony said, somewhere metaphysics itself is a likely story, and that's what I'm using this for. Janet, I want to point out that all metaphysics is also a story. Not to be confused with the direct immediate experience, and I will tell you what I mean. First, let me tell you two stories. Here's one story. The first. The ever mysterious, unique Godhead is forever beyond man, but the second the world-mind. Is accessible as the Overself.

... For even the prophets and avatars whom the divine Godhead sends down to mankind are sent not only to teach them that this Absolute exists but also to direct them towards the realization of their own true inner self. The true self will then reflect as much of the divine as it is able to, but it can never exhaust it. It is the Overself and, through the threefold path, is Knowable. In the Unique Godhead, ever mysterious in its unmanifested self-existence, there rises and sets, like the sun's light, the manifested World-Mind, in which - in its turn - there rises and sets all this wonderful cosmos of which it is the very soul. The first is forever beyond but the second is always accessible as the Overself within us. 28.2.91

Would you agree that's what this is saying?

And the other one, if you remember, PB says

the unimaginably stretched out time life of world mind is beyond human reach. The timelessness of pure mind is within possible experience. As the Overself it is the stupendous ever present fact.

My reading of this is, again, complementarity. The main thing PB is saying. The Overself is the stupendous ever present fact. The second is always accessible as the Overself within us. In that regard, Janet, both quotes are saying something very similar.

Psychologically, all this may be summed up as follows: When Mind is active in knowing and distinguishing one thing from another, it is finite consciousness. When it assumes forms and qualities, it is the things themselves. When it is centralized as an individual observer of these presented objects it is the 'I.' When it is centralized as the observer through the Overself of all the innumerable separate observers, it is World-Mind. When it is passively at rest, it is itself, Mind.

The Supreme Godhead is unindividualized. The World-Mind is individuated (but not personalized) into emanated Overselves. The Overself is an individual, but not a person. The ego is personal. 28:1.53

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