

Dream of the Good: [spiritual philosophy: tools for living well]

THE ONE or THE GOOD:

For Plato, Reality was the Good, the True and the Beautiful. What did he mean by Good? The good is to be yourself, to rest in your own being, to be **self-sufficient**. We are good enough, just as we are. When we know ourselves in that way, we realize that everything and everybody is good as it is.

Plato used the sun as a metaphor for the good. The **sun shines** on everything and everyone indiscriminately. In a similar way the inner sun of the good shines in all of us, and lights up everything we experience. It's not opposed to anything, is beyond the opposites. Just like the sun, a person who has found the Good doesn't need anything: and doesn't need to make an effort to do good acts. They simply are good by the natural radiance of their being which shines forth and meets everyone.

Plotinus comments:: the Good is both active and at rest. It is both beyond everything ineffable, empty, infinite complexity, unity--and yet at the same time **spontaneously present everywhere...** When it is present, we find "the good is friendly and gentle." The Good includes the seeds of wisdom and compassion in the heart: the intelligence. Nothing is left outside

The good is the **wholeness** – holiness- of life. It is to be in harmony, in balance, to reunite with oneself. The good is to be yourself, to rest in your own being, to be **self-sufficient**. We are good enough, just as we are. When we know ourselves in that way, we realize that everything and everybody is good as it is. Plotinus: "the good is friendly and gentle." The Good includes the seeds of wisdom and compassion in the heart: the intelligence. Nothing is left outside

We are all dreaming the good: we are all being **dreamed by the Good**: "a dream made of love." Of course it is a powerful dream, and we have in us the power to dream.

We do not exactly become good. In a way we already are. We The Good is present, and beyond the opposites of good-bad. We can, however, dissolve that which prevents us from recognizing the Good, in order to realize what we already and always are. Then we become aware of a timeless dimension of our experience, which makes it possible for us to live in freedom and peace. To our surprise, we find a paradox. We can say that realization is the state in which that goodness in you recognizes itself. Though the Good is ineffable it is spontaneously present. In ancient Tibetan writings it is described as the profoundly good, the All-Good. This life of the Good is "the **natural state**," in which all arises as Good.

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38. 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. --*Plotinus Enneads 6.7.38.*