

## Plotinus tells us that the Divine Mind is like an eye blank, then filled.

Looking to its source, the One, the Nous is an eye blank of impression...

It is filled with a vision of One that it did not confer, but neither was in the One to begin with—the prior gives rise to and is present in the mode of Nous—the Knowability of Reality.

5.3.11: thus in its outgoing to its object it is not (fully realized) Intellectual-Principle; it is an eye that has not yet seen;

in its return it is an eye possessed of the multiplicity which it has itself conferred: it sought something of which it found the vague presentment within itself; it returned with something else, the manifold quality with which it has of its own act invested the simplex.

It knows the Transcendent in very essence but, with all its effort to grasp that prior as a pure unity, it goes forth amassing successive impressions, so that, to it, the object becomes multiple:

If it had not possessed a previous impression of the Transcendent it could never have grasped it, but this impression, originality of unity, becomes an impression of multiplicity; and the Intellectual-Principle in taking cognizance of that multiplicity knows the Transcendent and so is realized as an eye possessed of its vision.

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### Taimni uses metaphors/symbols of Ultimate Point and the Ultimate Space

"The undifferentiated ultimate reality or the Absolute which is a void, cannot have any center or particular point. Yet without such an eternal center there can be no manifestation. ..What is the exact opposite of a point... Obviously, boundless, infinite, empty space.

The zero and infinity will thus be seen to be analogues of the point and space in geometry. .

The Ultimate Point and the Ultimate Space must be the two opposite eternal forms or features of the ultimate Reality, p.20

It is not a question of the Absolute resting in space in its unmanifest state and appearing through a point in its manifest state, but existing through both simultaneously. This means that the unmanifest and manifest states of the Absolute related to this Space and Point are not two alternative but co-existing states which exist simultaneously and eternally. They may be considered as polar states indissolubly bound together.

It is not that the ideal Point appears when manifestation is to take place. it exists eternally and simultaneously with the Ultimate Space and is the vehicle of *Nirguna Brahman*... and which corresponds to number 1 in the series of numbers ...

-- I.K. Taimni: *Man, God and Universe* p. 20/22

## **WG Class 01/09/1980**

**AD:** So then we begin to get some indication that the nature of the One includes integrally and principally everything within itself but in this homogenized way that we spoke about. Now if we can think of the One or the nature of the One in that way, then the next step will be a little easier, how does the World-Mind arise from that. Because if the World-Mind is not within it to begin with, we'll never be able to get it out. So then in some mysterious way, the One includes the World-Mind within itself and the World-Mind that it includes within itself is something of a higher, a superior, of a more transcendent mode in the One than the way it actually exists as the World-Mind, to use Plotinus' expression. In other words, the copy of the World-Mind which exists in the One is truer than the World-Mind as it actually exists. 01/09/1980 #AD

AD: The way he says of it, that which is perfect generates, that which is eternally perfect generates eternally. Now you try to get out of that. That would mean that as long as there's a One, or we can speak about the One's being or the One being around somewhere, there will always be its manifestations.

### **T SUBBA ROW on the Bhagavad Gita PARABRAHMAN and LOGOS**

The first principle, or rather the first postulate, which I have to lay down is the existence of what is called *Parabrahmam*.

Now this *Parabrahmam* which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which I shall for the present call the *Logos*.

This *Logos* may be called in the language of old writers either *Eswara* or *Pratyagatma* or *Sabda Brahman*. It is called the *Verbum* or the Word by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father.

(*Logos*) is not different in substance, as it were, or in essence, from *Parabrahmam*, and yet at the same time it is different from it in having an individualized existence. It exists in a latent condition in the bosom of *Parabrahmam*, at the time of pralaya just, for instance, as the sense of ego is latent at the time of *sushupti* or sleep. It is often described in our books as *satchidanandam*—that is *sat*, and that it is *chit* and *anandam*.

It has consciousness and an individuality of its own. I may as well say that it is the only *personal* God, perhaps, that exists in the cosmos. But not to cause any misunderstanding I must also state that such centres of energy are almost innumerable in the bosom of *Parabrahmam*. It must not be supposed that this *Logos* is but a single centre of energy which is manifested by *Parabrahmam*. There are innumerable others. Their number is almost infinite. Perhaps even in this centre of energy called the *Logos* there may be differences; that is to say, *Parabrahmam* can manifest itself as a *Logos* not only in one particular, definite form, but in various forms.

The light from the *Logos* is called *Daiviprakriti*.... The universe...comes into existence mainly through the instrumentality of the one source of energy and power existing in the cosmos, which we have named the *logos*...

It [Gayatri] is considered as the light of the Logos and in order to convey to our mind a definite image it is represented as the light of the sun. But the sun from which it springs is not the physical sun that we see but the central sun of the light of wisdom.

... the sun may be compared with the *Logos*; light and heat radiate from it; but its heat and energy exist in some unknown condition in space, and are diffused throughout space as visible light and heat through its instrumentality. Such is the view taken of the sun by the ancient philosophers. In the same manner *Parabrahmam* radiates from the *Logos*, and manifests itself as the light and energy of the *Logos*.

### Taimni:

(A) mathematical symbol and analysis will also throw some light on the problem of the co-existence of Oneness and Manyness in the Divine Consciousness.

It will be seen that it is not the radial lines which can impose a limitation on a centre because they leave the centre free to expand ad infinitum. It is the circumference which imposes limitation on the centre. This circumference can be considered to become larger and larger as the radial line representing the individuality of the Monad approaches the ideal limit of zero thickness.

When the circumference expands to infinity the line becomes an ideal line in the realm of the Unmanifest. So, by this simple mathematical analysis which is symbolic in character we can resolve the paradox of the co-existence of individual uniqueness with an ever expanding consciousness which ultimately embraces the whole cosmos in the last stage.

Does the figure indicate Oneness or Manyness? Both

If we consider only the centre it indicates Oneness. The moment we leave the centre it indicates Manyness. The further we move away from the centre the more do the radial lines diverge, indicating greater and greater separation in consciousness. A closer examination of the figure will show that there is a still subtler Oneness than the Oneness in the centre and that this over-all Oneness includes the Manyness also. For, if the figure is considered as a whole, including both centre and radial lines, it is still the representation of the One Reality.

