TAIMNI: _MGU_: more images of infinity

p. 114-115 _On the continual unfolding of unique consciousness of monad even after ego_

We know what is the limit which a line which progressively becomes thinner and thinner approaches—an ideal line which has no thickness at all, but only direction. An actual line can, according to mathematics, only approach this limit more and more without ever reaching it.

We may imagine that the ideal portions of all the radial lines which represent different Monads are present in the Unmanifest, and that all these ideal lines, which are the continuations of the actual lines in manifestation, meet at the ideal centre which represents the Absolute. As it is possible to have an ideal line without thickness, so it should also be possible to have individuality without egoism or any of its subtler forms in the higher worlds. Therefore, individual uniqueness and utter egolessness are perfectly compatible and it is not necessary to assume the complete destruction of individuality in order to attain a state in which consciousness embraces everything in a manifested system.

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.

Taimni, I K. <u>Man, God, and the Universe</u> (p. 115-117).

The same kind of mathematical symbol and analysis will also throw some light on the problem of the co-existence of Oneness and Manyness in the Divine Consciousness. In fact the two problems are merely two aspects of the same problem. Let us imagine a centre from which innumerable radial lines diverge, as shown in Fig. 10.

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
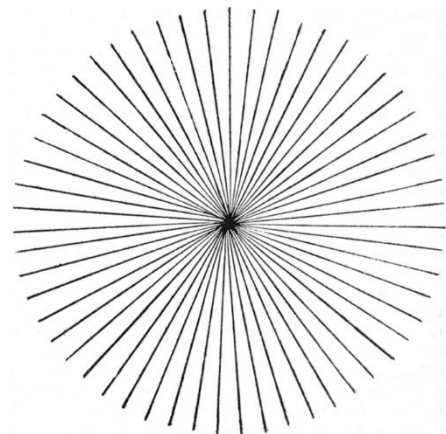
Reality. The above example shows why a knowledge of mathematics was required for initiation into the mysteries of the Pythagorean schools.
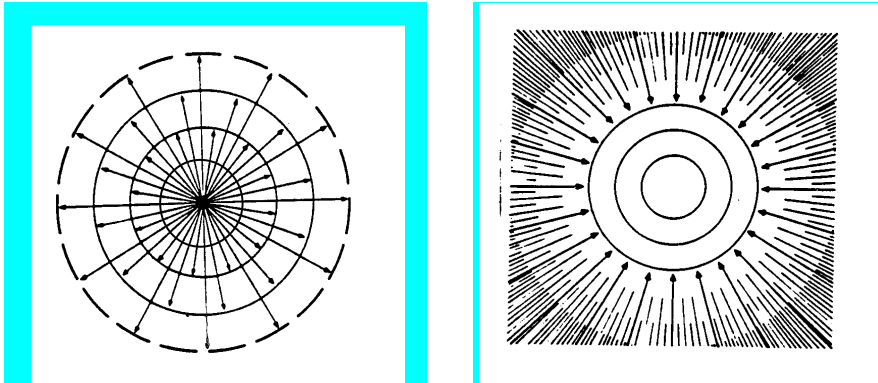
A very interesting and intriguing aspect of the problem revealed by this figure is the mergence of the many points which approach the centre along the radial lines meeting in the centre. How can an infinite number of points each approaching along a separate line be accommodated in the centre without being thrown out of the dimension in which they are proceeding? Here we see the marvelous nature of a point which has zero dimension and can therefore accommodate any number of points entering from worlds of any number of dimensions. And since this point of zero dimension represents the Absolute this mathematical analysis brings out another aspect of the Absolute, as not only the harmonious synthesis of all principles, tattvas, etc. but also a harmonious and mysterious integration of all the Monads, with their infinite variety of individual uniqueness. We see thus that the individual uniquenesses of Monads with their infinite variety are merely the differentiated aspects of the Ultimate Reality. The Absolute is thus not only the harmonious synthesis of all the principles, tattvas, etc. which constitute the paraphernalia of manifestation but also the harmonious synthesis of all the fragments of the Spirit which is Eternal and above manifestation. This is the final and ultimate synthesis which justifies the sacred maxim: Sarvam khalv idam Brahma—'Verily, all this is Brahman.'

134-137

Let us start this enquiry by considering first the relation of the One and the Many. This relation may be represented symbolically by the following diagram which shows at a glance many important aspects of this relationship. One interesting aspect of this relation is the co-existence of Oneness and Manyness in several stages such as the following.

(a) In the first stage we see that a centre of consciousness represented by a point on a radius is in the realm of manyness and separateness. As it approaches the centre it also draws nearer to all the other units of consciousness represented by the radii and at the centre becomes one not only with the centre but with all the other units of consciousness. The Manyness gives place to Oneness at the centre.

(b) The second stage of co-existence is seen in the simultaneous existence of Oneness and Manyness at the centre. In this stage we see Oneness not merely as a culmination or end of Manyness but as an over-all Oneness which also includes the Manyness. If we look at the

diagram as a whole it is one and includes both the centre and all the radii. In this it is not a question of the Oneness being an alternative to Manyness but the Oneness and Manyness together constituting a deeper Oneness.

(c) There is a third kind of Oneness which goes beyond even the second stage and this is the ultimate Oneness in which all the Monads with their different individual uniquenesses become merged in an integrated state. In this state they do not exist as separate entities just as the infinite number of individually unique vibrations with their specific or characteristic wave-lengths in the visible spectrum become merged in white light and do not exist in white light as separate entities. This ultimate kind of Oneness is a very interesting philosophical and scientific conception because it throws some light on the nature of the Ultimate Reality and some of the ultimate questions which are connected with this Reality.

In order to understand this integration of the individual uniquenesses of an infinite number of Monads into one undifferentiated state of the Absolute let us refer to the diagram given above. We see in that diagram a limited number of radii coming out of the centre and separated by gaps between them. The number of radii which symbolize the Monads is limited because only a limited number of Monads however great their number (infinity of a smaller order) can appear in a manifested system. Even the universe in its cosmic aspect does not manifest all the Monads at the same time. For, a universe according to the Occult doctrine is a recurrent phenomenon in the eternal alternation of Śṛṣṭi and Pralaya (manifestation and dissolution) and each universe however stupendous it may appear must therefore be a limited expression of the Absolute. Every time a new universe is created a number of Monads emerge from the realm of the Unmanifest to start their long journey in the realm of manifestation.
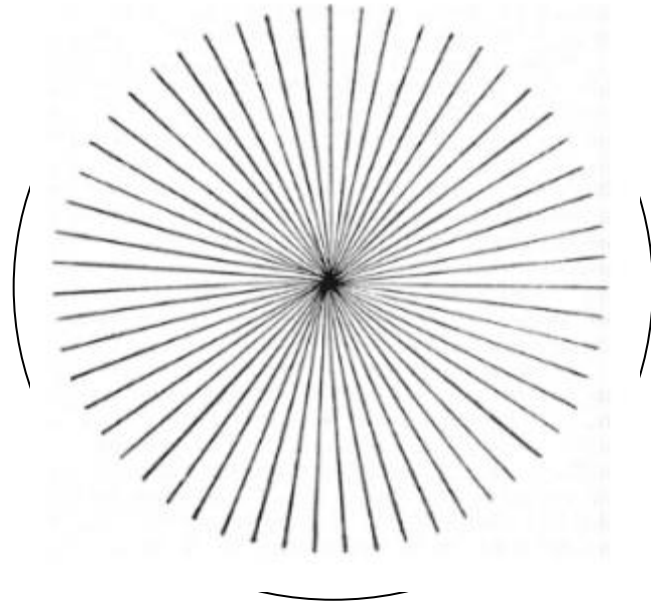
Now suppose the number of radii in the figure increases progressively. How many can be accommodated in the figure theoretically? Obviously, an infinite number because each radius is an ideal line without any thickness. We shall not be able to accommodate an infinite number of radii actually because each radius has a certain width or thickness and this, thickness will make the adjacent radii to merge with one another. But if we increase the size of the circle progressively we shall see that an increasing number of radii can be accommodated though they may appear to merge nearer the centre of the circle. Though there is no limit to the number of radii which can be accommodated in this manner we can see easily that the figure containing the increasing number of radii is approaching a limiting form. What is this limiting form? Obviously, it is that of a continuous superficial circle with no gaps between the adjacent radii. In the limiting form the infinite number of separate linear radii of one dimension become a continuous superficial unbroken circle of two dimensions. So, in the limiting or ultimate condition the infinite number of linear radii are nothing but a superficial circle in which none of the radii is present as a separate entity.
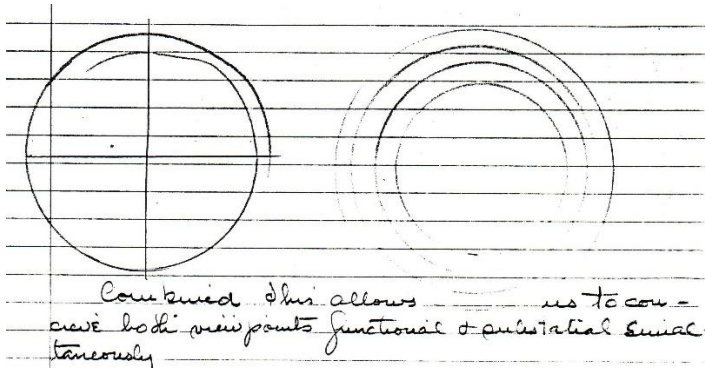
In the above process we have proceeded from Manyness toward Oneness, from the differentiated state to the integrated state and we have seen that an infinite number of separate radii can in the ultimate limiting condition become one continuous circle in which all the constituent radii are present but in a condition in which none can be seen separately or distinguished from another. It is possible, obviously, to reverse the process and see the other side of the coin, as it were. This will mean that a superficial continuous circle can be broken up

or differentiated into an infinite number of radii. It can be the source of any number of radii emerging from the centre ad infinitum.
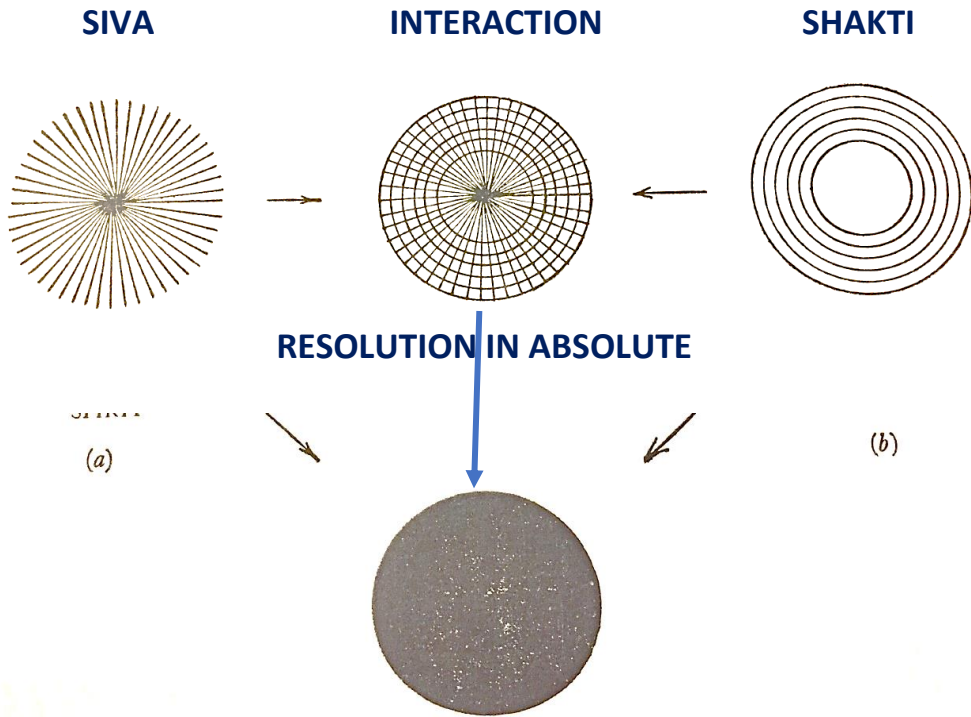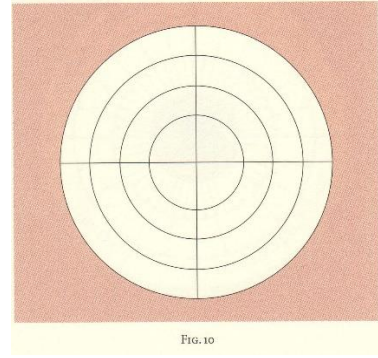
a. The Manyness gives place to Oneness at the centre.

b. In this stage we see Oneness not merely as a culmination or end of Manyness but as an over-all Oneness which also includes the Manyness.

c. the ultimate Oneness in which all the Monads with their different individual uniquenesses become merged in an integrated state.
(p. 135).

AD:

Combined this allows _____ us to con-ceive both viewpoints functional & substantial simultaneously

FIG. 10

| SIVA | INTERACTION | SHAKTI |

RESOLUTION IN ABSOLUTE

(a)   (b)

TAIMNI P. 222

[149] The diagram will aptly illustrate our two-fold viewpoint. We may look upon the circle as a symbol of the One itself--all and everything is included. Again, we can look at the divisions within the One as those principles that emanate from the One. These two points of view are simultaneous in the chart.

SYSTEM OF NATURE · SOUL · THE ONE · INTELLECTUAL-PRINCIPLE

IV III
I   II

FIG. 7