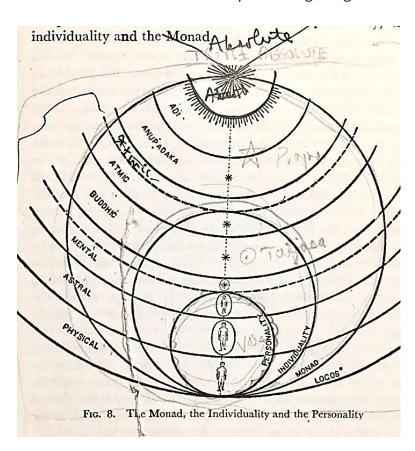
From TAIMNI, I K. Man, God, and the Universe

RELATION OF LOGOS AND MONADS.

THE relation of the Jīvātmā and Paramātmā or the individual soul and God is one of the mysteries of manifestation and a problem of philosophy. It cannot be conceived, it cannot be explained, but it can be realized within the depths of one's consciousness... But the fact that a mystery is beyond human comprehension does not mean that we should not think about it, and should not try to understand it as far as this is possible within the realm of the intellect. (p. 94).

The whole of Reality in Its infinite depths or levels is hidden in its completeness and full splendor within each individual soul. That is why there is no limit to the level of knowledge we can gain, the degree of unfoldment we can attain. (p. 98).

Taimni calls this the relation of the Monad and the Logos: in Pb it is Overselves and WM, in Plotinus Soul in Nous. see p. 111 diagram good.



Logos = WM / Monad = Overself / Individuality = Unit of life / Personality = ego

Click: excerpt from Taimni "Ultimate Reality and Realization"

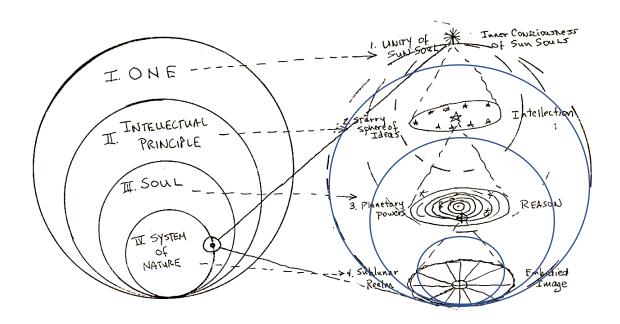
TAIMNI CHART from MAN, GOD AND THE UNIVERSE uses terms from Yoga-Vedanta, but we can also use terms from Platonism or Buddhism or PB.

Physical, astral, mental levels are levels of Personality = ego = gross level.

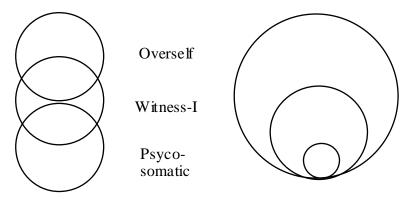
Beyond these are Buddhic and Atmic levels = individuality = Subtle level.

Monad = causal level...Overself or Atma itself... dharmakaya.

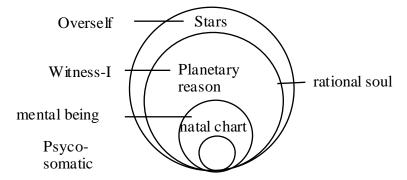
Then there is always the fourth: = svabhavakaya...



In <u>Living Wisdom</u> there is part of a transcript from 2/15/84 where AD comments on the PB quote about the Overself experienced as the center of one' being and the Overself as universal being.

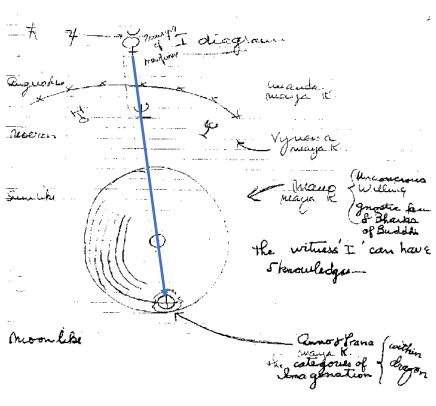


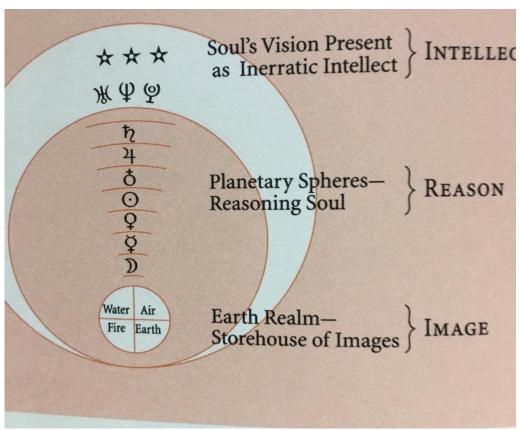
Witness-I persists from life to life, contains the distillation or assimilation of meaning and evolution of powers from the relations with the world-Idea. It is the seat of karma and the power of creative thought, as well as the impartial observer. Here AD uses the term "mental being" to refer to the individual mind constituted for this life only. It is still slightly more inclusive than the individual personality or psycho-somatic which arises on the basis of these reason principles.

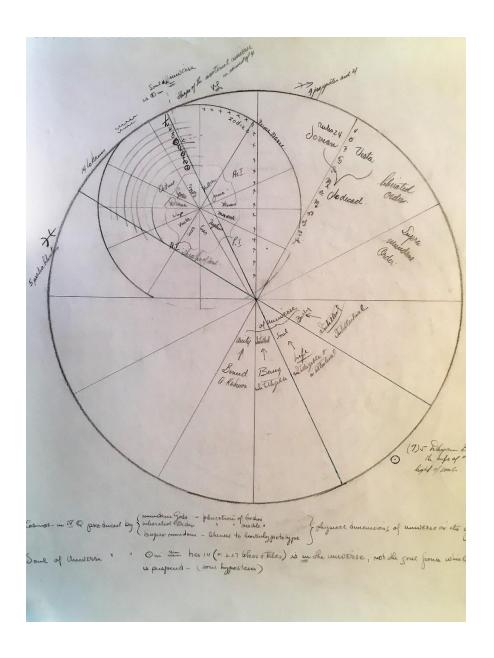


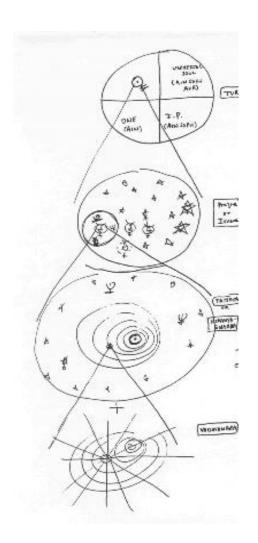
The ray of soul which illuminates the ego is like PB's triune stream of life current, individuality, and intelligence. At death, this ray retracts back to its nature as the "Witness I", also retaining some distilled essence of the experiences.

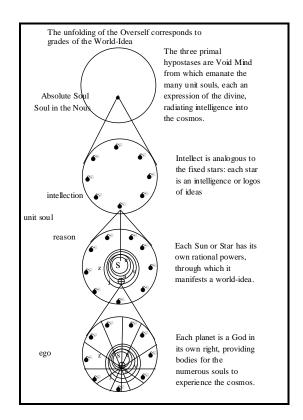
So when your individual mind constantly is transformed into the world, it assimilates something of the reason principles of the world-Idea, and also the world is evoking the potentiality in the soul, called reminiscences.

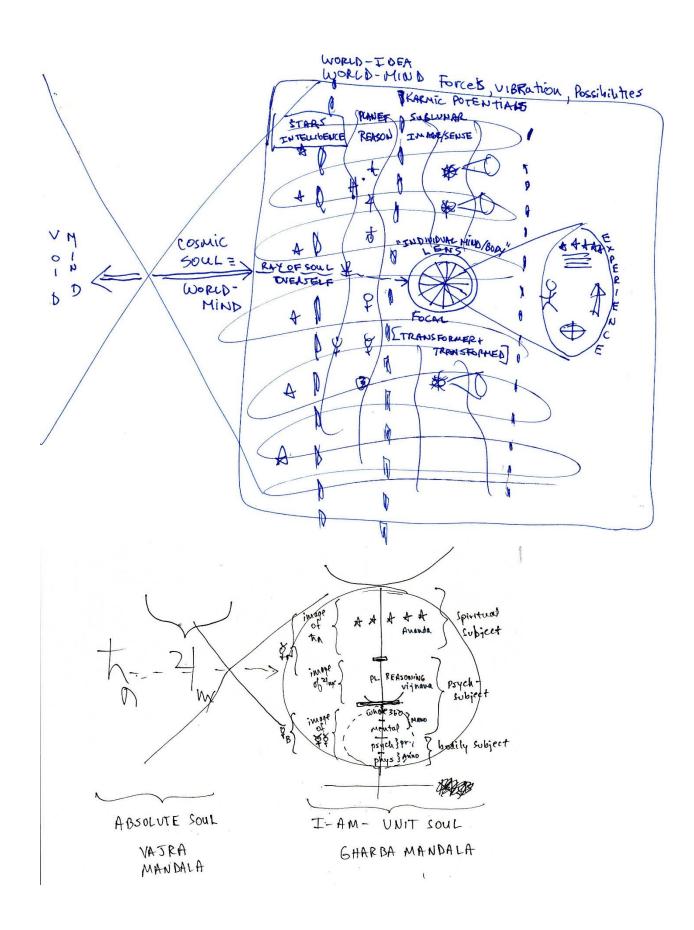












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