

TWO VERSIONS OF ABSOLUTE (MIND) AND LOGOS (WORLD-MIND)

Taimni Man God and Universe POINT AND SPACE:

Although...we have separated the concept of the Absolute from the other two concepts, namely those of the dual Father-Mother Principle [Siva-Sakti] and the triple Unmanifest Cosmic Logos, we should remember that the three together are the Ever-Unmanifest and really constitute one indivisible, impenetrable Mystery. p.4

P.20 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. ..

The absolute is referred to as the Void, Ever-Darkness and so on. [Taimni asks: In what sense is it Unknowable, and in what sense knowable?]

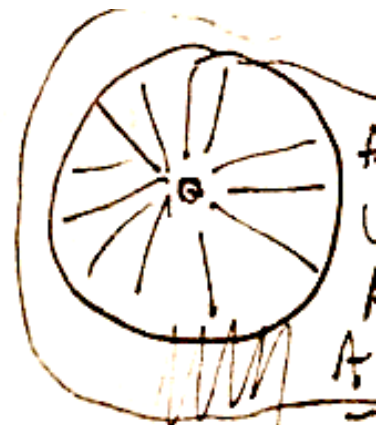
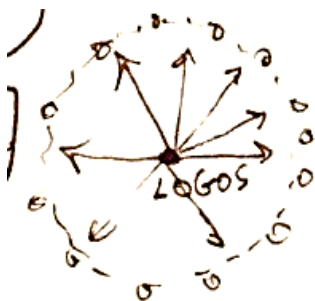
What is the exact opposite of a point... Obviously, boundless, infinite, empty space. The zero and infinity will thus be seen to be analogues of the point and space in geometry. .

An Ultimate Principle must be a perfectly harmonious synthesis of all possible opposites and must contain in an integrated form all principles, qualities, [states] etc.

The Ultimate Point and the Ultimate Space must be the two opposite eternal forms or features of the ultimate Reality, which are perfectly balanced and maintain the voidness of the ultimate. These two aspects are simultaneous in the ultimate. Their first expression is the Siva-Sakti polarity.]

p. 20/22 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.

p. 22 In the Absolute, the eternal Point or the laya Center round which the manifested universe crystallizes on the lower plane, as it were, is eternally there. 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 the nirguna-Brahman, the Reality which comes between the Absolute and the Siva-Sakti Tattva and which corresponds to number 1 in the series of numbers ...



54. The Cosmic Logos has a dual nature. It is part of the Ever-unmanifest, and its consciousness is the basis of manifestation.

T SUBBA ROW on the Bhagavad Gita

One must first realise the real position of Arjuna and Krishna in order to appreciate the teaching of Krishna. Among other names, Arjuna has one very strange name —Nara. This word simply means "man." Vyasa looked upon Arjuna as man, or rather the real monad in man; and upon Krishna as the Logos.

PARABRAHMAN and LOGOS: T. Subba Row on the Bhagavad Gita

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*. Now we see the first manifestation of *Parabrahmam* is a Trinity, the highest Trinity that we are capable of understanding. It consists of *Mulaprakriti*, *Eswara* or the *Logos*, and the conscious energy of the *Logos*, which is its power and light; and here we have the three principles upon which the whole cosmos seems to be based. As far as we

have gone we have arrived at, firstly, *Parabrahmam*; secondly, *Eswara*; thirdly, the light manifested through *Eswara*, which is called *Daiviprakriti* in the Bhagavad Gita, and lastly that *Mulaprakriti* which seems to be, as I have said, a veil thrown over *Parabrahmam*.

Thus spring into existence all the manifested solar systems. Of course the four principles we have enumerated are eternal, and are common to the whole cosmos. There is not a place in the whole cosmos where these four energies are absent; and these are the elements of the four-fold classification that I have adopted in dealing with the principles of the mighty cosmos itself.

Conceive this manifested solar system in all its principles and in its totality to constitute the *sthula sarira* of the whole cosmos. Look on this light which emanates from the *Logos* as corresponding to the *sukshma sarira* of the cosmos. Conceive further that this *Logos* which is the one germ from which the whole cosmos springs, — which contains the image of the universe, — stands in the position of the *karana sarira* of the cosmos, existing as it does before the cosmos comes into existence. And lastly conceive that *Parabrahmam* bears the same relation to the *Logos* as our *atma* does to our *karana sarira*.

1. One: Parabrahman

Ineffable timeless

Godhead, →

2. Nous: Logos: eternal

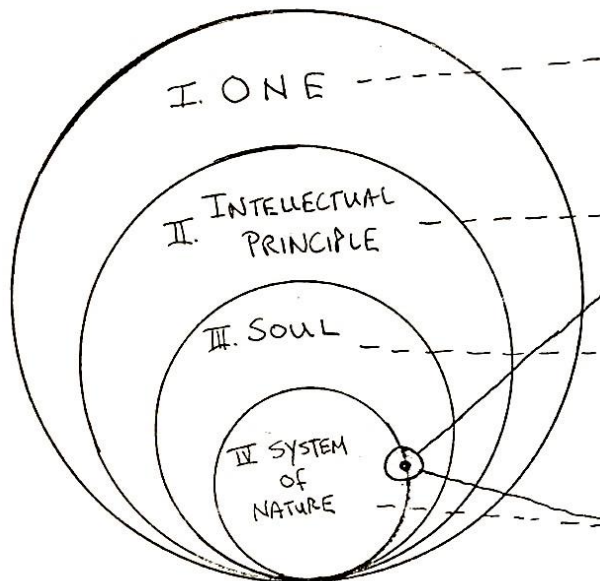
wisdom of God →

3. Soul: perpetual

life/light of Logos →

4. Cosmos: body of

God: name/form →



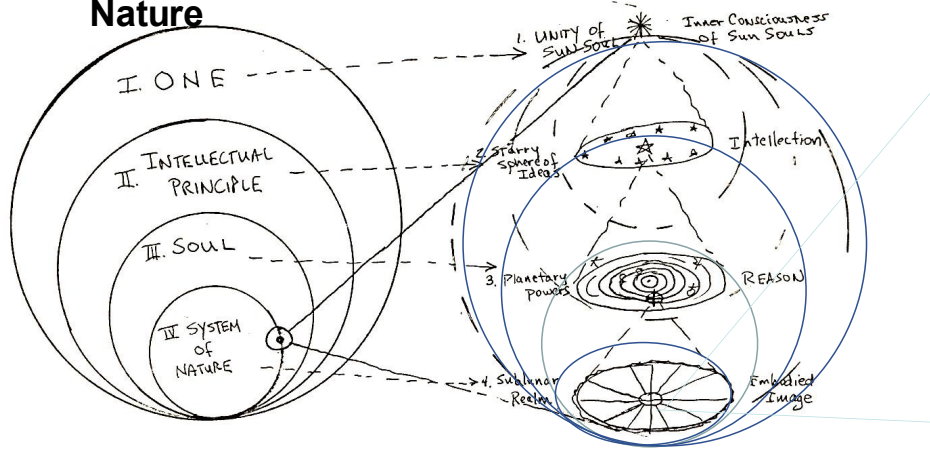
11

MORE DETAIL SEE:

[MANDALA circle sacred symbol — E mathematize cosmos ppt](#)

**Metaphysical
Primals and
Nature**

**Cosmological
Four-fold of Solar Logos**



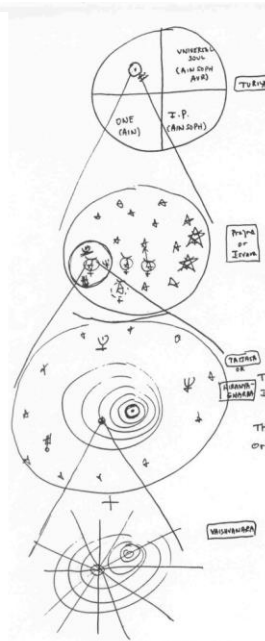
12

**1. One: Parabrahman
Ineffable timeless
Godhead, →**

**2. Nous: Logos: eternal
wisdom of God →**

**3. Soul: perpetual
life/light of Logos →**

**4. Cosmos: body of
God: name/form →**



**1. Unity of
Cosmos**

**2. Inerratic
intelligence**

**3. A Solar
System**

4. Earth

13

