

NOTES FROM 0918: SHORT FORM

We listened to some good excerpts from Anthony:

ANTHONY: Being That Awareness

AD Consciousness Deepens **Audio/Text 3 min:**

AD: Fathom the Unfathomable short form

AD: Fathom the Unfathomable long form

Trace Consciousness 1983 0921 2min

We watched a part of the “powers of Ten” movie... last 5 minutes.

<https://www.youtube.com/watch?v=0fKBhvDjuy0>

We talked about routes to/roots of Consciousness:

Consciousness has contents, in our relative experience, and allows us to have experience at all ... see quote from Secret of the I... and “gives consciousness to the individual”...

Consciousness as our link to the inner reality, I-Am, and witness consciousness. We begin to awaken when we become aware that there is awareness... then to be the witness of experience... but consciousness lets go of the witness, of any relation to contents,

To be the witness is the first stage; to be Witness of the witness is the next; but to BE is the final one. For consciousness lets go of the witness in the end. Consciousness alone is itself the real experience. 25.2.100

Consciousness as the WM consciousness or God, in which everything appears;

The first question is also the final one; it is quite short, quite simple, and yet it is also the most important question which anyone could ever ask, whether of oneself or of others.

This question is: “What is consciousness?” Whoever traces the answer through all its levels will find themselves in the end in the very presence of the universal consciousness otherwise called God. 19.3.32

where we meet God: See also above: 19.3.32

We discover that Consciousness, the very nature of mind under all its aspects, the very essence of be-ing under the personal selfhood, is where human and God finally meet.

We know that God indisputably exists, not because some religious dogma avers it but because our own experience proves it. --25.1.39

Ultimate reality which is beyond being, ineffable, but not unconscious: beyond conscious, or super-conscious? You decide. .

Does Reality = Consciousness? = Void?... but also Reality is Fullness... infinite depths of power... includes IP in prior mode... see AD comments 0109 1980

Good discussion: is Sat-Cit-Ananda or Good-True-Beautiful the nature of Reality/Brahman or World-Mind or continuity of Realit and Appearance?

A-paroksa means: remove the veil and **Nubhuti**: reality is right there... God is there... in disguise... NM: remove unreal, and reality is here / never not.

Nirvikalpa: not to “get” the real: but to wash away unreal... in the deepest mystical states...

Nirvikalpa Samadhi. ... It is Consciousness freed from any kind of personal admixture, staying only with itself. All these other things being removed, what is left is then true self-knowledge, *even if it is unconscious to the ego*. 23.8.75

The word *World-Mind* points to and joins World and Mind...

From the WM perspective, Consciousness is universal, pervades everything, appears as all form, and so another route is to appreciate the vast universal consciousness... the wave is not only a wave, but is Water. And ocean is water. And water can wave... so Consciousness is both still and active... OR: we bring in Siva-consciousness and Shakti—vibration.

The cosmic order is divine intelligence expressed, equilibrium sought through contrasts and complementaries, the One Base multiplying itself in countless forms, the Supreme will established according to higher laws. The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe. 26.1.220

We live in what appears as a multiverse, a timed and spaced existence--in short, a finite one. But those who can pierce through to its secret--and some have done so--find that it is actually the Unconditioned revealing itself as *if* it were the Conditioned. 26.1.196

Mind and WM are two sides... Passive and Active... siva-shakti... Continuity. Pictures of Reality and Appearance...

An ever-active Mind within an ever-still Mind--that is the real truth, not only about God but also about man. 25.1.9

Analogies: dreams, water and waves, sun and light, golden lion, electricity and light bulb, photons and double slit.

PB uses the word *Mind*—also consciousness, or spirit... 21.2.98—to emphasize... “Only this One Mind”... Everything is consciousness -- Not only the I am, but everything in the World is consciousness. This is part of the **meditation on Mind. 28.2.102:**

There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. 28.2.102

Unit of life and World idea.

Unit of life unfolds in and through the world idea-expresses itself in and through World Idea; “You become Wisdom” . **And the World Idea unfolds in and through the unit of life...** expresses itself in and through unit of life: AD: “Individual is the burning focus...”

[Yoga Vasistha](#)

SEE: *Experientially accessing being’s mystery* and *ch.11* in longer notes.

1. CONSCIOUSNESS

If there is anything worth studying by a human being, after the necessary preliminary studies of how to exist and survive in this world healthily and wisely, it is the study of one's own consciousness--not a cataloguing of the numerous thoughts that play within it, but a deep investigation of its nature in itself, its own unadulterated pure self. 1.1.81

We talked about routes to/roots of Consciousness: as our link to the inner reality, as the WM consciousness or God, in which everything appears; and the ultimate reality which is beyond being, but not unconscious: ineffable. Does Reality = Consciousness? = Void?... but also Reality is Fullness... infinite depths of power... includes IP in prior mode...

How it is: “never a content, but immediate, intimate, formless, pervasive, spontaneous, lights up all, essence of I-Am

Consciousness as individual ray: follow I Am to the source... by Being that Awareness... recognizing... honoring... remembering—Conscious Living Being appearing as a person.

[AD Consciousness Deepens](#) Audio/Text 3 min:

LISTEN TO: AD: Trace Consciousness with 0118: 23.7.208...

How to Recognize: “puts aside witness. Consciousness is the real”..

We begin to awaken when we become aware that there is awareness... then to be the witness of experience...

To be the witness is the first stage; to be Witness of the witness is the next; but to BE is the final one. For consciousness lets go of the witness in the end. Consciousness alone is itself the real experience. 25.2.100

Otherwise known as God: 19.3.32

All is consciousness... Cosmic Consciousness... We participate in God's contemplation.

Consciousness can also remain in itself... “only the experience...” 28.2.124

Put aside the consciousness you know so well. Unknown and unknowable.

In our relative experience, Consciousness has contents, and allows us to have experience at all ...

[Yoga Vasistha](#)

Put in:

- **Consciousness Notes from for 0918 my notes to me working with**

2. On Where we meet HAS: 25.1.6, 31, 39, 9, 115, 155 95?

Consciousness is where we meet God:

The first question is also the final one; it is quite short, quite simple, and yet it is also the most important question which anyone could ever ask, whether of oneself or of others. This question is: "What is consciousness?" Whoever traces the answer through all its levels will find themselves in the end in the very presence of the universal consciousness otherwise called God. 19.3.32

We discover that Consciousness, the very nature of mind under all its aspects, the very essence of be-ing under the personal selfhood, is where human and God finally meet. We know that God indisputably exists, not because some religious dogma avers it but because our own experience proves it. --25.1.39

That which is at the heart of all existence--the world's and yours--must be real, if anything can be. The world may be an illusion, your ego a fiction, but the ultimate essence cannot be either. Reality must be here or nowhere. 28.1.15

From the WM perspective, Consciousness is universal, pervades everything, appears as all form, and so another route is to appreciate the vast universal consciousness... the wave is not only a wave, but is Water. And ocean is water. And water can wave... so Consciousness is both still and active...

Analogies: dreams, water and waves, sun and light, golden lion, electricity and light bulb, photons and double slit.

➤ consciousness 2024 0908 > # 10 meditations on mind - A01 REDOING 2023 0714 rev 2023 1228 45p – Shortcut

We never know Consciousness. We can claim to know objects and thoughts, impressions and feelings, because each being separate from the other they can only be known by a person, an individual, a separate and distinct knower. But Consciousness, being the light behind all thoughts, cannot be reduced to an ego-thought, confined with a little "I." 21.5.180.

Everything else can be known, as things and ideas are known, as something apart or possessed, but the Overself cannot be truly known in this way. Only by identifying oneself with It can this happen. 22.3.190

We can know the Overself only by *being* it, not by thinking it. It is beyond thoughts for it is Thought, Pure Mind, itself. 22.3.191

From the ordinary human point of view the Overself is the Ever-Still: yet that is our own conceptualization of it, for the fact is that all the universe's tremendous activity is induced by its presence. 22.3.192

Ocean and Waving of the Matrix Of Mystery: From H. V. Guenther

“Simply by virtue of *being* a human being, we are “a specially constituted center of being’s mystery” and each moment we are “caught in a complete, yet special, presentation of being’s mystery.” **Experientially accessing this fact and all its attendant implications...** is what Anthony means by “you become wisdom” and “the World-Idea is teaching you.” is precisely what is meant by Being’s thrust toward optimization.

Even our ordinary perceptions are instances of radiant awareness against a background of Being’s mystery. Thought and feeling are relatively low-level instances of Being’s pristine cognitiveness (awareness). Yet even such low levels are not present as some finitely fixed amount of pristine cognitiveness. Indeed, as beings endowed with a knowing capacity, we constitute a special, locally bound nexus, a nodal point on the surface of Being itself, through which the full energy of pristine cognitiveness tends toward optimization.

Is Reality different when here in/as universe that emanated?

Is there potential/implicit Cosmos in the One... or only emanated.

Could cosmos or any point in it be separate from Reality?

Is Reality different when transcendent than immanent?

Is Reality closer anywhere than anywhere else?

Is “continuous with” same as “omnipresence”?

Consciousness is omnipresent not only as I Am, but in, as, through all experience and existence. God is in my eyes... how else could I see... God is in my I, how else could I Be. The Dream is pervaded by WM—see p.10 in here...

Does Cosmos or human have to be perfect for Reality to be present? How about to be Recognized: in/as/through the individual?

Mind—your own Isness.

- FOR 2024 0918 > DISTILLED ESSENCE temp compare to 918 quotes cut just highlights – Shortcut

PLAY A FEW OF THE NOTES—MAKE A TUNE

3. We watched a part of the “powers of Ten” movie... last 5 minutes.

powers of 10 is the appearance of world-idea... Mary-Ann and whole universe is in process... universe is *idea* of the universe...

World-Idea as eternal, perpetual, space-time-causality

An ever-active Mind within an ever-still Mind--that is the real truth, not only about God but also about man. 25.1.9

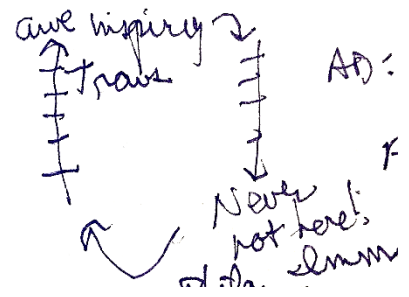
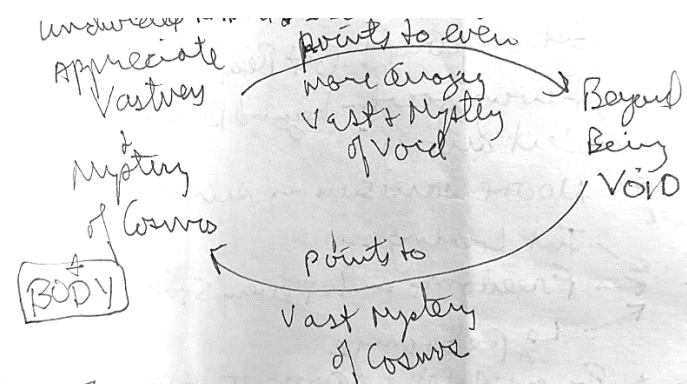
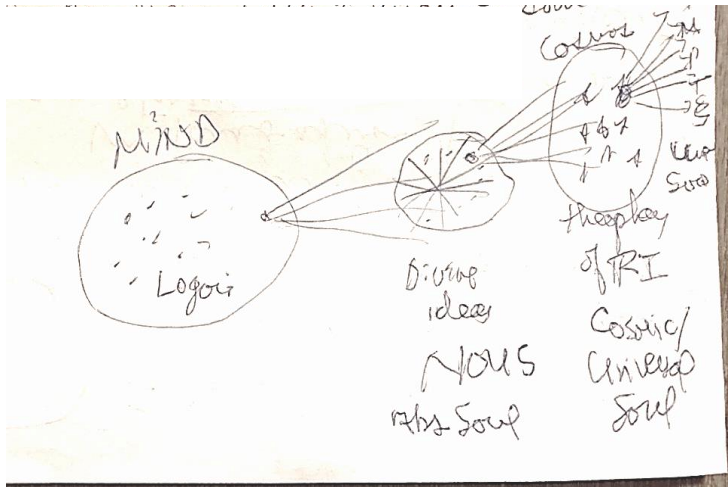
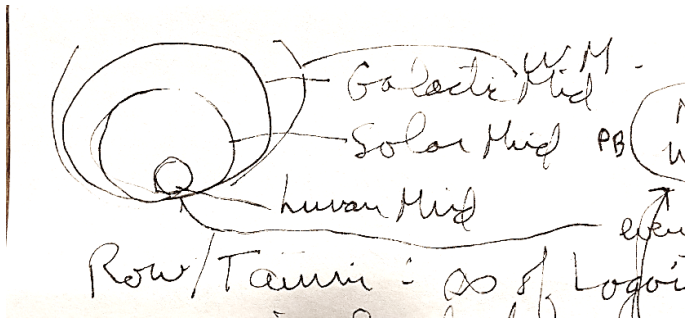
The cosmic order is divine intelligence expressed, equilibrium sought through contrasts and complementaries, the One Base multiplying itself in countless forms, the Supreme will established according to higher laws. The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe. 26.1.220

We live in what appears as a multiverse, a timed and spaced existence--in short, a finite one. But those who can pierce through to its secret--and some have done so--find that it is actually the Unconditioned revealing itself *as if* it were the Conditioned. 26.1.196

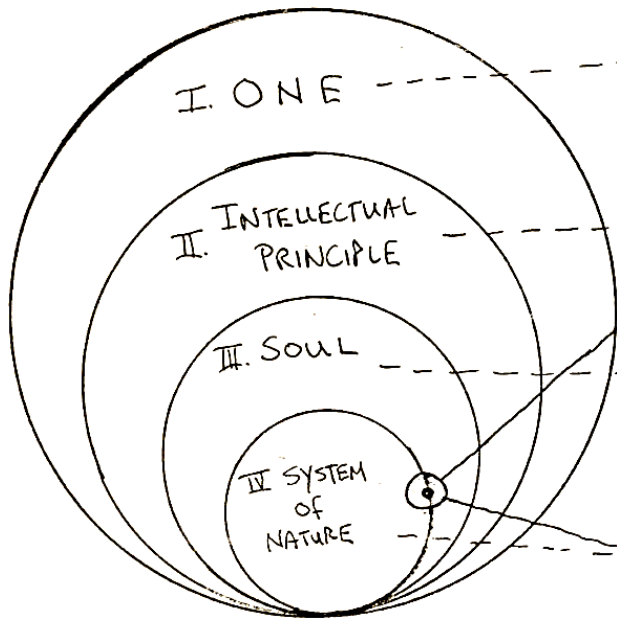
It is not only man that is made in the image of God: the whole universe likewise is also an image of God. It is not only by coming to know himself that man discovers the divine life hidden deep in his heart: it is also by listening in the stillness of Nature to what she is forever declaring, that he discovers the presence of an infinite World-Mind. 221

Not only man was made in the image of God, but also the universe. It is as geometrically infinite as God is absolutely infinite. There is no limit to the number of things in it, no limit to the differences among those things, and no limit to the space it occupies. 229

“more than, because...”



➤ **PICS: > # cosmic map rev3 THIS IS FULL SET 116 with 14 web first plus slides 19-52 #4 PLO - Shortcut**



AWESOME

Appreciate the vastness and mystery of cosmos →
 points to even more amazing vast mystery of beyond being Void →
 points to vast mystery of cosmos (quote from wisdom ch 11)

We live in God, and God is in I-Am. “experientially accessing”... recognition-- 23.1.114

Recognition is a prominent feature on the Short Path. The Overself is always there but only those on the Short Path recognize this truth and think accordingly. The world is always with us, but only those on the Short Path *recognize* the miracle that it is. In moments of exaltation, uplift, awe, or satisfaction--derived from music, art, poetry, landscape, or otherwise--thousands of people have received a Glimpse; but only those on the Short Path recognize it for what it really is. 23.1.114

all our knowledge is a transmutation of consciousness into a world.

World mind thinks its ideas into our mind.... Because WM... three things...

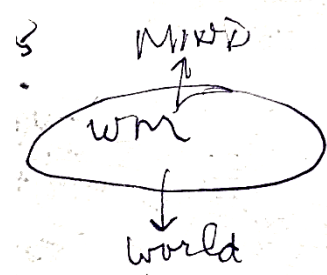
Thus mentalism renders it easier for us to understand three great truths. First, that the universe is God made manifest; second, that God must be immanent in the world just as our own mind is immanent in every one of our own thoughts; third, that because it has a mind behind it, the universe cannot be a senseless affair but must possess a consistent meaning. The world is so intimately connected with the World-Mind that it becomes meaningless and unthinkable apart from it.

The universe expresses infinite intelligence and possesses meaning precisely because it is a manifestation of infinite mind. *Ch.11 The World-Mind*

4. PB: "...to me God is the World's Mind." 16.1.174

The word *World-Mind* points to and joins World and Mind...

Mind alone is. World alone appears.



Whatever this WM is—you are: Everything is That

PB uses Mind—read consciousness, or spirit... 21.2.98—to emphasize... “Only this One Mind”... Everything is consciousness -- Not only the I am, but everything in the World is consciousness. This is part of the **meditation on Mind**-- and the meditation on that is the meditation on **That**.

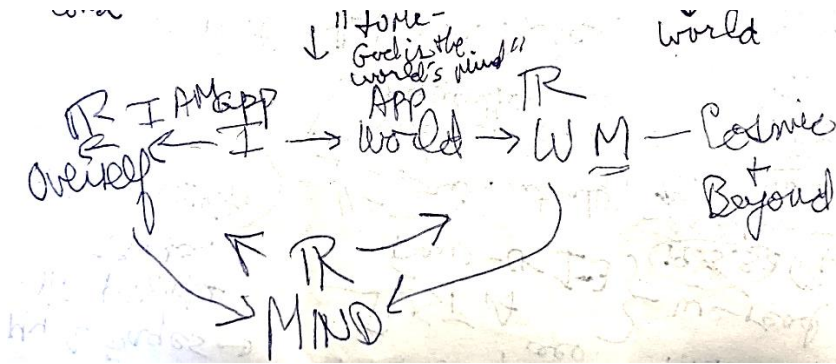
Plotinus: infinite depths of power, and also emanates: AD on double act of One, and on “power with source and emanating”... **Row/Taimni: infinity of Logoi in Parabrahman:**

[[SEE QUOTE LATER ON... P. 19]]

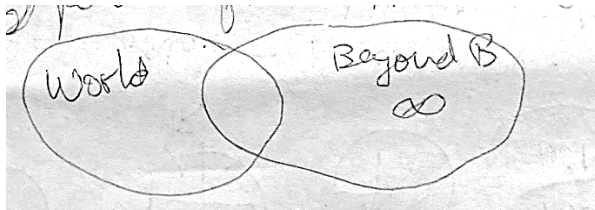
Is Cosmos - or any drop of it - separate from TR?

Is TR "different" when transcendent than when Imman

Where we meet - Never Not here

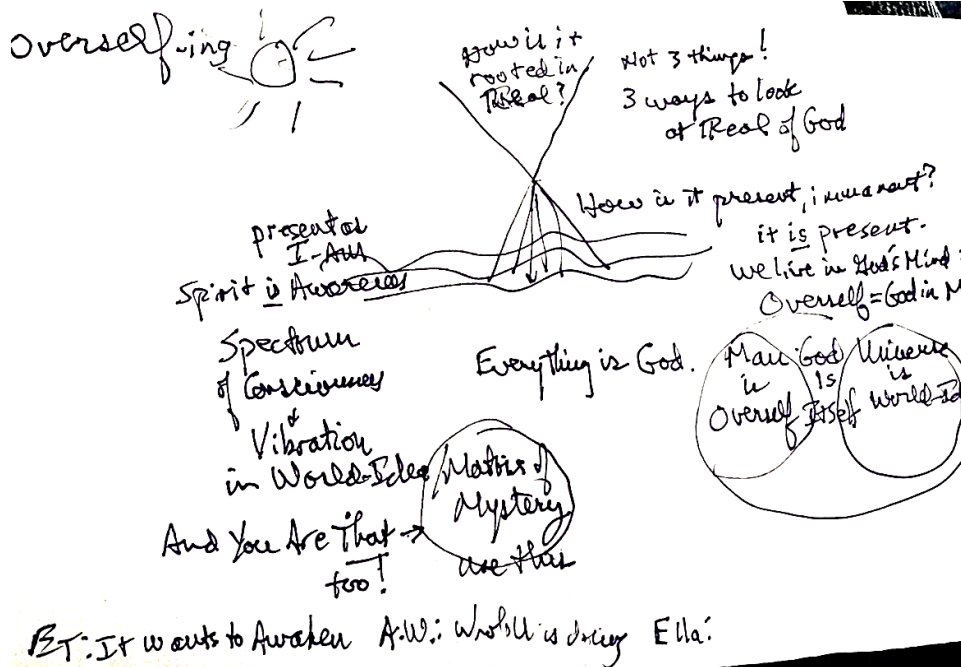


Reality as present, never not here, immanent, intimate. And reality as transcendent. Reality is 0... its expressions are 1,2,3,4,5,6...



SEE MY:

- **New folder > pics**
- **See World Mind file**



5. Uroboric: nous in soul and soul in nous...

Unit of life expresses itself in and through World Idea. **Each unit of life unfolds in and through the world idea...** “You become Wisdom”

World idea expresses itself in and through unit of life. **the world idea unfolds in and through the unit of life...** “Individual is the burning focus...”

see quote from Secret of the I... and “gives consciousness to the individual”...

A01 whole shebang: “Secret of the I” 93-94, 153, 203

[Jnaneshvar Siva and Sakti](#)

See soul double nature ... again...

Think of yourself as individual... 21.5.95

257 what is use... and Karmic continuity...

The uniqueness of each person, their difference from every other person, may be metaphysically explained as due to the effort of Infinite Mind to express itself infinitely within the finite limitation of time and space, form and appearance. 25.1.157

[Unit of Life and Reincarnation notes:](#)

[YOU BECOME WISDOM: Eight themes on Soul's evolutionary journey](#)

[AUDIO EXCERPT FROM ANTHONY DAMIANI COMMENTS click here](#)

[World-Mind is teaching soul](#)

[AUDIO EXCERPT FROM ANTHONY DAMIANI comments wm teaching](#)

[Thinking and Beyond May 16](#)

[Unit of Life and Reincarnation notes:](#)

[Time and Timelessness](#)

[\(“sage solves the mystery of timelessness which redeems us” in here.\)](#)

6. in the deepest mystical states... in Nirvikalpa.

Nirvikalpa Samadhi. ... It is Consciousness freed from any kind of personal admixture, staying only with itself. All these other things being removed, what is left is then true self-knowledge, *even if it is unconscious to the ego.* 23.8.75

UN-VEILING—APAROKSHA

A-paroksa : remove the veil and Nubhuti: reality is right there... God is there... in disguise...

NM: remove unreal, and reality is here / never not.

***** NEED NIRVIKALPA NOT TO “GET” THE REAL: but to un-veil the concealing, TO WASH AWAY UNREAL...**

Mind alone is. World alone appears

NEED NIRVIKALPA: not to get it,.

**A-paroksanubhuti: Let go of object, but keep consciousness-Being:
28.2.99-102; ex 7; Dudjom R; NM: Just Be; Padma dKarmo;**

There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. 28.2.102

[Anthony: being that awareness 1 40 shorter audio/text 2 min](#)

[AD Consciousness Deepens](#) Audio/Text 3 min: (Spectrum of Consciousness)

Transcendent and Joy: [AD: Fathom the Unfathomable short form](#)

Immanent, immediate, pervasive:

7. NM: let go of the unreal...

Q: How do I get at it?

M: You need not get at it, for you are it. It will get at you, if you give it a chance. **Let go your attachment to the unreal and the real will swiftly and smoothly step into its own.** Stop imagining yourself being or doing this or that and the realisation that you are the source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable. **Ch 1**

Primary is the infinite expanse of consciousness, the eternal possibility, the immeasurable potential of all that was, is, and will be. When you look at anything, it is the ultimate you see, but you imagine that you see a cloud or a tree.

Learn to look without imagination, to listen without distortion: that is all. Stop attributing names and shapes to the essentially nameless and formless, realize that every mode of perception is subjective, that what is seen or heard, touched or smelt, felt or thought, expected or imagined, is in the mind and not in reality, and you will experience peace and freedom from fear.

Even the sense of 'I am' is composed of the pure light and the sense of being. The 'I' is there even without the 'am'. So is the pure light there whether you say 'I' or not. Become aware of that pure light and you will never lose it. The beingness in being, the awareness in consciousness, the interest in every experience -- that is not describable, yet perfectly accessible, for there is nothing else. Ch. 44

Q: People talk of seeing God.

M: When you see the world you see God. There is no seeing God, apart from the world. Beyond the world to see God is to be God. The light by which you see the world, which is God is the tiny little spark: 'I am', apparently so small, yet the first and the last in every act of knowing and loving.

Q: Must I see the world to see God?

M: How else? No world, no God.

Q: What remains?

M: You remain as pure being.

Q: And what becomes of the world and of God?

M: Pure being (avyakta). Ch 19

8. Real is Continuous with its Appearance

CONTINUITY MEANS NOT IDENTICAL, NOT SEPARATE, NO GAP.

PB: reality of Cosmos = WM consciousness. Reality of I = Overself.

Continuity = spectrum of Consciousness.

Nonduality: means not two realities.”–.

When duality is blended with, and within, unity it is the true *jivanmukta* realization.

The One is then experienced as the Two but *known* to be really the One. 25.2.123

Mind and WM are two sides... Passive and Active... siva-shakti... Continuity. Pictures of Reality and Appearance... MANDALA

Good discussion: is Sat-Cit-Ananda or Good-True-Beautiful the nature of Reality/Brahman or World-Mind or continuity of Reality and Appearance?

Discuss: Consciousness as Mind WM Overself?

[[SEE TS ROW QUOTE LATER ON... P. 19]]

Zeno paradox and continuity. Plato. Parmenides

Deck makes the point: contemplation is beyond being intelligence, or super-intelligence. 3.8.6: “deepening phases of contemplation...”

PB: not consciousness as we know it, but not unconscious.

Plotinus: infinite depths of power, and also emanates: AD on double act of One, and on “power with source and emanating”...

universal consciousness otherwise called God... distinguish from absolute Mind in itself... Godhead...

Deja-vous: about is the reality of One as omnipresent right now... or is it only beyond.

Undivided Mind = the line itself beneath the divided line.

Main thing is to find the inner reality, and reality behind universe:

9. IN THE FILE LAST WEEK: 19.3

19.3.184

In our view, even deep sleep unconsciousness is a form of this "consciousness" which transcends all the states we ordinarily know--waking, dream, and deep sleep--yet includes them when they merge back into it. Such a "consciousness" is unthinkable, unimaginable, but it is the true objective awareness. It is also the *I* you are seeking so much. But to reach it, then you have to let go of the *I* which you know so well.

193

In the waking state we experience the physical world, in the dream state our experience corresponds to the etheric astral world, in the deep sleep state we enter a still higher level of experience which is that of the God whose will is expressed in the other and lower two worlds. This God the Hindus call Ishvara; I have called it World-Mind. Now underlying these three states and therefore the Reality, the consciousness, the real consciousness underneath them, man experiences as enlightenment. The other three are states whereas this is the Reality supporting those three states--waking, dream, and deep sleep. In deep sleep man reaches God, it might be said, but owing to his ignorance he is unaware so he does not benefit by it.

195

One of the first things a student of philosophical psychology must learn to understand is that the different states of consciousness are not the same as pure basic essential consciousness-in-itself. The states are like little circles within larger ones. They possess various limits and limitations, belong to lower levels, and are subject to alteration. Basic consciousness transcends all these things, all these conditions, and may therefore be called transcendental consciousness.

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What is called *Turiya* or the "fourth state" in Sanskrit, although it is neither waking, dreaming, nor sleeping, is related however to all three as their background. Therefore, before one falls asleep it comes into play. Before one wakes up in the morning it also comes into play. Or before a dream comes to an end and deep sleep supervenes, it comes into play. This is why either the practice of meditation or the brief practice of spiritual remembrance at any of these three natural pause periods takes the fullest advantage of them. This is also why during the interval between two separate thoughts, it comes into play. Thus, throughout a man's life, he's comfortably being brought back into touch with his divine Self. But because his face is turned the other way and he's looking in the wrong direction, he never takes advantage and becomes aware of that Self.

How paradoxical: that the fourth state should be the First Principle of Being! 19.3.200

10. **THOUGHT TO GO BEYOND**

➤ **# T THOUGHT TO GO BEYOND 0623 rev 2023 0930 p. 17-19; 20-22**

“To imagine is to create. That which a person thinks, they become. Rightly thinking yourself immortal, you consequently attain immortality”... *quoted by PB from Ashtavakra in The Wisdom*

YV: sattvic thought →

How does practice help? Satvic thought, with help of inspired writings, washes away ignorance: and once ignorance is removed, the self realizes itself by its own self-luminous nature. Yoga Vasistha

Metaphysics: think deeply and put thinking aside:

Transcendent and Joy: AD: Fathom the Unfathomable short form DUP ABOVE

Alert Passivity... singh...

AD: Logos in the soul

AD: But this is what you're working towards. You're working towards that understanding, which when it gets completed like it has-- it's a life of its own. And then when it gets completed, it's not that you're carrying around in the back of your mind this huge filing system and you open it if someone asks you a question. “Oh, the answer, okay.” [laughter] It's not like that. It's like it's a living thing within you. You might call it the Logos in your soul. And so a question is asked. And that in you comes forth and answers the question.

AD says that there is a kind of questioning which is built into each of us. It may work itself out over many lifetimes. (63) This questioning is our quest, it is the pressure of our divine Idea which is seeking to actualize itself. Similarly, we find the idea of the prayer of the heliotrope in Arabi: some part of us which is in continuity with God, and begins to turn, and turning turns us along with it, toward our divine Face

When a person has thought out or reasoned through what the fundamental meaning of life is, and the reasoning processes have come to a slow halt, so that gradually the person is just not bringing up the questions any more because they've been answered, only then is that person capable of observation. And I think that's what we mean by a poet. Prior to that there's that questioning attitude that the mind works with.

#PB: The logical movement of intellect must come to a dead stop before the threshold of reality. But we are not to bring about this pause deliberately or in response to the bidding of some man or some doctrine. It must come of its own accord as the final maturation of long and precise reasoning and as the culmination of the intellectual and personal discovery that the apprehension of mind as essence will come only when we let go of the idea-forms it takes and direct our attention to it. 20:4.67

Supplementary A:

Routes to—Roots of Reality

Be Still and Know: Be Still Know I-Am God... SEE

- **DISTILLED ESSENCE temp compare to 918 quotes cut just highlights and moresee**

23.5.222 rest in God Is (also 223, 202 and 24.78,87,90)

For some: transcendent does it... “greatest joy...”

For some; presence, I Am That; never not here... simples

For some: Be-still-know-I Am-God

Sages tell us THAT it is.

Miracle in every moment

Awesome Overself I am

Wonder of cosmos world idea

Praise God. Rest in God is

Joy of Unfathomable Beyond Being Pope

Light lamp!

I am what I am, and that’s all what I am... and... I am That...

*** Last time we listened to some audio/texts... Here ...**

[Anthony: which is more real audio/text](#)

[Tolle on consciousness as reality maybe a dream but...](#)

[ET on Consciousness itself](#) 1 min what is it...

[ADYA NATURAL AWARENESS excerpts cut for 1106 2 min](#)

And this surprise:

Just as the ancient pagan Mysteries required some amount of preparation and some form of purification before candidates were admitted, so the Short Path ordinarily requires some Long Path work as a prerequisite. But not always and not now. [23.1.138](#)

Supplementary B:

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

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 innumerable (or Infinite) 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.

Taimni Man God and Universe

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

POINT AND SPACE:

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 ...

[however] Because the Ultimate Reality which is denoted by the word "Absolute" or "Parabrahman" is the very core of our being as well as the cause and basis of the universe of which we are a part, we can no more get away from it than our solar system can get away from the sun....

54. The Cosmic Logos has a dual nature. It is part of the Ever-unmanifest, and its consciousness is the basis of manifestation. 58. Imagination/Ideation and Power are its main functions Brahma is logos as manifest world, Vishnu is soul of world, and Mahesvara is the unaffected nature.

Nisargadatta: I do not negate the world. I see it as appearing in consciousness, which is the totality of the known in the immensity of the unknown. ch. 7

The Unveiling of Reality (from The Wisdom of the Overself) 1/9/80 with Anthony Damiani

The One becomes a multitude. The World-Mind continually and spontaneously throws its being into living universes and living creatures. But that can never exhaust it for it never really loses anything by this process. The One has produced the Many out of itself, not out of some extraneous material, and cannot be measured by its expression in the universe, for this is always an incomplete one. We cannot arrive at Reality by stitching together millions of little pieces. It is not the whole in this sense. It is not only the totality of things but much more the essence of things.

We can easily comprehend how one human mind becomes many thoughts in succession yet still remains beyond them as its unlesened self. We can also comprehend how the same mind exists in all these different thoughts. Thus we can more easily comprehend how the World-Mind can manifest in a million forms and yet remain its infinite transcendent self. It is not contained by the universe, unbounded though the latter seems to be, in the sense that all space is not contained by an empty jar. The jar can only give us through what it holds a bare hint of what space is and the universe too can only give us through what it holds a bare hint of what the World-Mind is. The World-Mind is not only in the universe but also metaphysically beyond it. The finitude of the world points to the infinite which transcends the world. The fact that it is but a changeful Appearance suggests the unchanging Reality which underlies it. If the cosmos is truly a self-revelation of the World-Mind, it is nevertheless neither a full nor exhaustive revelation but only a fragmentary one. Thus the world is exhibited before us

as self-revelation of Mind's immediate *presence* but, until we enquire more deeply, not of its *nature*. ... 3rd & 4th paragraphs:

AD comments: It becomes the -- a multitude -- but yet it doesn't really change in any way. This is a classical problem all traditions have. In the mythological framework in this setting that is used by most philosophies, it is spoken of in this way. Not that it actually exists in this way, but it's a way that we can understand. It's traditional for instance in the Vedanta scriptures they say 'Only pure consciousness is' and then you have the problem of explaining how come there is everything else but pure consciousness. I don't see it, I don't know it but I do know these many things. So they have the same problem too. How from the One arise the many? So it's very difficult.

S: Does he mean the Absolute One or the One Being?

AD: This is the chapter on *The Unveiling of Reality*, the One I assume means here The Real - Reality.

S: Like the first quadrant reality?

AD: The Reality. There is only The Reality. There is only The Real.

S: Then what about the second quadrant, isn't that real too? I just don't understand the distinction that is being made between The One and The World-Mind in this paragraph. Is he equating the One with the World-Mind or is it something different? Are you saying that there's a distinction?

AD: I would say so. He's making a distinction -- The One becomes a multitude, becomes a World-Mind.

AD: 1980 0109a Audio clip

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.
65:38

5.1.6. But how and what does the Intellectual-Principle see and, especially, how has it sprung from that which is to become the object of its vision?

The mind demands the existence of these Beings, but it is still in trouble over the problem

endlessly debated by the most ancient philosophers: from such a unity as we have declared The One to be, how does anything at all come into substantial existence, any multiplicity, dyad, or number? Why has the Primal not remained self-gathered so that there be none of this profusion of the manifold which we observe in existence and yet are compelled to trace to that absolute unity?

All existences, as long as they retain their character, produce--about themselves, from their essence, in virtue of the power which must be in them--some necessary, outward-facing hypostasis continuously attached to them and representing in image the engendering archetypes: thus fire gives out its heat; snow is cold not merely to itself; fragrant substances are a notable instance; for, as long as they last, something is diffused from them and perceived wherever they are present.

Again, all that is fully achieved engenders: therefore the eternally achieved engenders eternally an eternal being. At the same time, the offspring is always minor: what then are we to think of the All-Perfect but that it can produce nothing less than the very greatest that is later than itself? This greatest, later than the divine unity, must be the Divine Mind, and it must be the second of all existence, for it is that which sees The One on which alone it leans while the First has no need whatever of it. The offspring of the prior to Divine Mind can be no other than that Mind itself and thus is the loftiest being in the universe, all else following upon it--the Soul, for example, being an utterance and act of the Intellectual-Principle as that is an utterance and act of The One. But in soul the utterance is obscured, for soul is an image and must look to its own original: that Principle, on the contrary, looks to the First without mediation--thus becoming what it is--and has that vision not as from a distance but as the immediate next with nothing intervening, close to the One as Soul to it.

5.2.1

It is precisely because that is nothing within the One that all things are from it: in order that Being may be brought about, the source must be no Being but Being's generator, in what is to be thought of as the primal act of generation. Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed, and its exuberance has produced the new: this product has turned again to its begetter and been filled and has become its contemplator and so an Intellectual-Principle.

That station towards the one [the fact that something exists in presence of the One] establishes Being; that vision directed upon the One establishes the Intellectual-Principle; standing towards the One to the end of vision, it is simultaneously Intellectual-Principle and Being; and, attaining resemblance in virtue of this vision, it repeats the act of the One in pouring forth a vast power.

This second outflow is a Form or Idea representing the Divine Intellect as the Divine Intellect represented its own prior, The One.

This active power sprung from essence [from the Intellectual-Principle considered as Being] is Soul.

Soul arises as the idea and act of the motionless Intellectual-Principle- which itself sprang from its own motionless prior- but the soul's operation is not similarly motionless; its image is generated from its movement. It takes fulness by looking to its source; but it generates its image by adopting another, a downward, movement.

This image of Soul is Sense and Nature, the vegetal principle.

Here is how PB describes the emergence of the World-Mind from the Void:

World-Mind is only a function of Mind. It is not a separate entity. There is only one Life-Power, not two. Hence it is wrong to say that World-Mind *arises* within Mind, as I said in *The Wisdom of the Overself*. Similarly of the Overself; it too is a different *function* of the same Mind. 28.1.51

The Godhead is a great Void and has no direct connection with the cosmos. When the hour ripens for the latter to appear, there first emanates from the Godhead a mediator which is the active creative agent. This is the World-Mind, the Logos, Brahma. 27.2.49

The Mind's first expression is the Void. The second and succeeding is the Light, that is, the World-Mind. This is followed by the third, the World-Idea. Finally comes the fourth, manifestation of the world itself. 28.1.52

From the Void emerges the Central Point. The Point spreads the All. So the World-Mind and the Grand Universe appear in existence together. ... 27.2.50

The point which appears in space is a point of light. It spreads and spreads and spreads and becomes the World-Mind. God has emerged out of Godhead. And out of the World-Mind the world itself emerges--not all at once, but in various stages. From that great light come all other and lesser lights, come the suns and the planets, the galaxies, the universes, and all the mighty hosts of creatures small and great, of beings just beginning to sense and others fully conscious, aware, wise. And with the world appear the opposites, the dual principle which can be detected everywhere in Nature, the yin and yang of Chinese thought. 27.2.48

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