

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

*powers of Ten movie-- last 5 minutes:* <https://www.youtube.com/watch?v=OfKBhvDjuy0>

**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

## **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...**

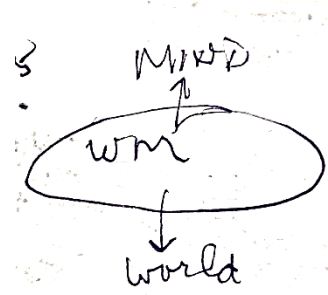
Thus mentalism renders it easier for us to understand three great truths. First, that the universe is God made manifest; second, that God must be immanent in the world just as our own mind is immanent in every one of our own thoughts; third, that because it has a mind behind it, the universe cannot be 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*

**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:**

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

## **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...

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

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....

**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

## **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

Notes and Quotes after 0306 0313 0410 0424 0508 Wednesdays

excerpt from Taimni "Ultimate Reality and Realization"

Man God Universe overview highlight B

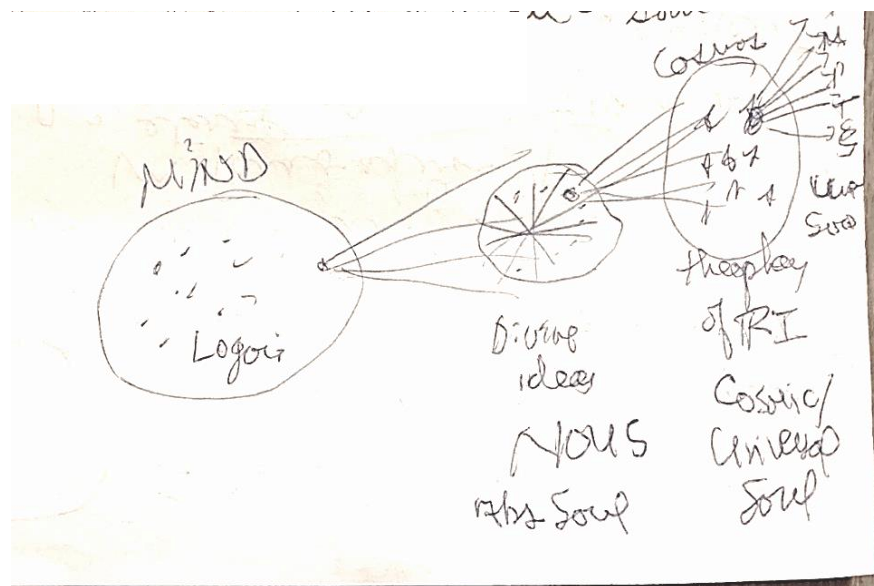
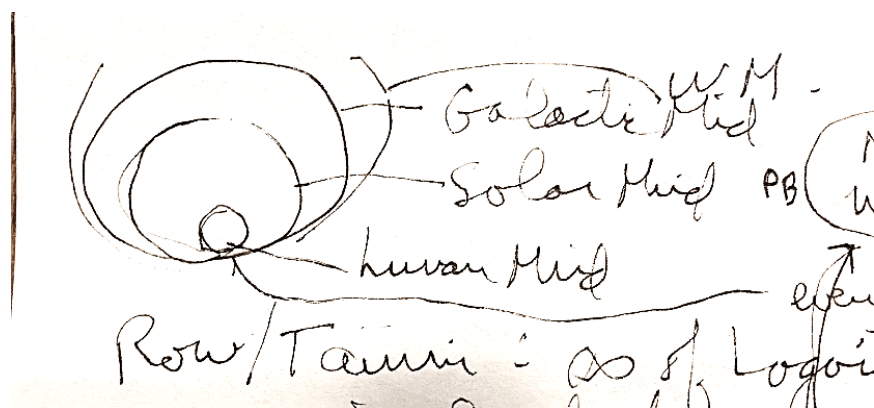
Man God Universe overview highlight D

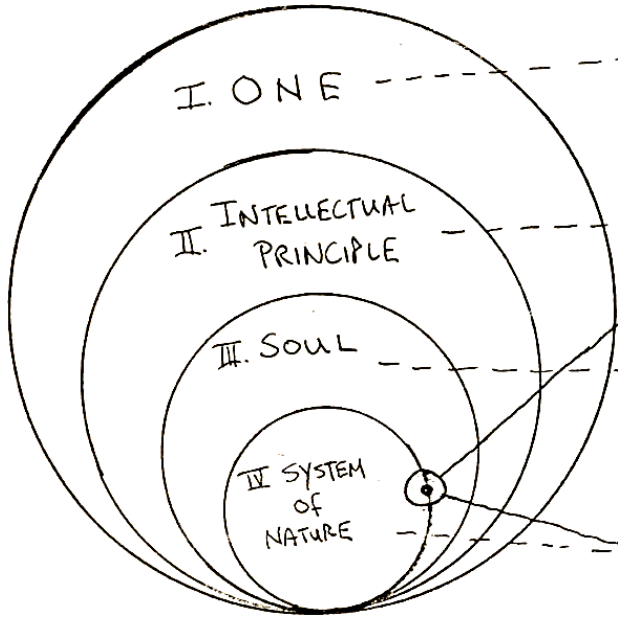
TEXT AUDIO VIDEO after Wednesday 11/15 part D

MANDALA circle sacred symbol — C Four fold reality

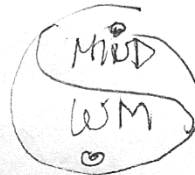
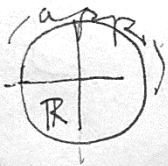
MANDALA circle sacred symbol — D point and space and eye with vision

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





Is Cosmos - or any drop of it - separate from TR?  
 Is TR "different" when transcendent than when Immu



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