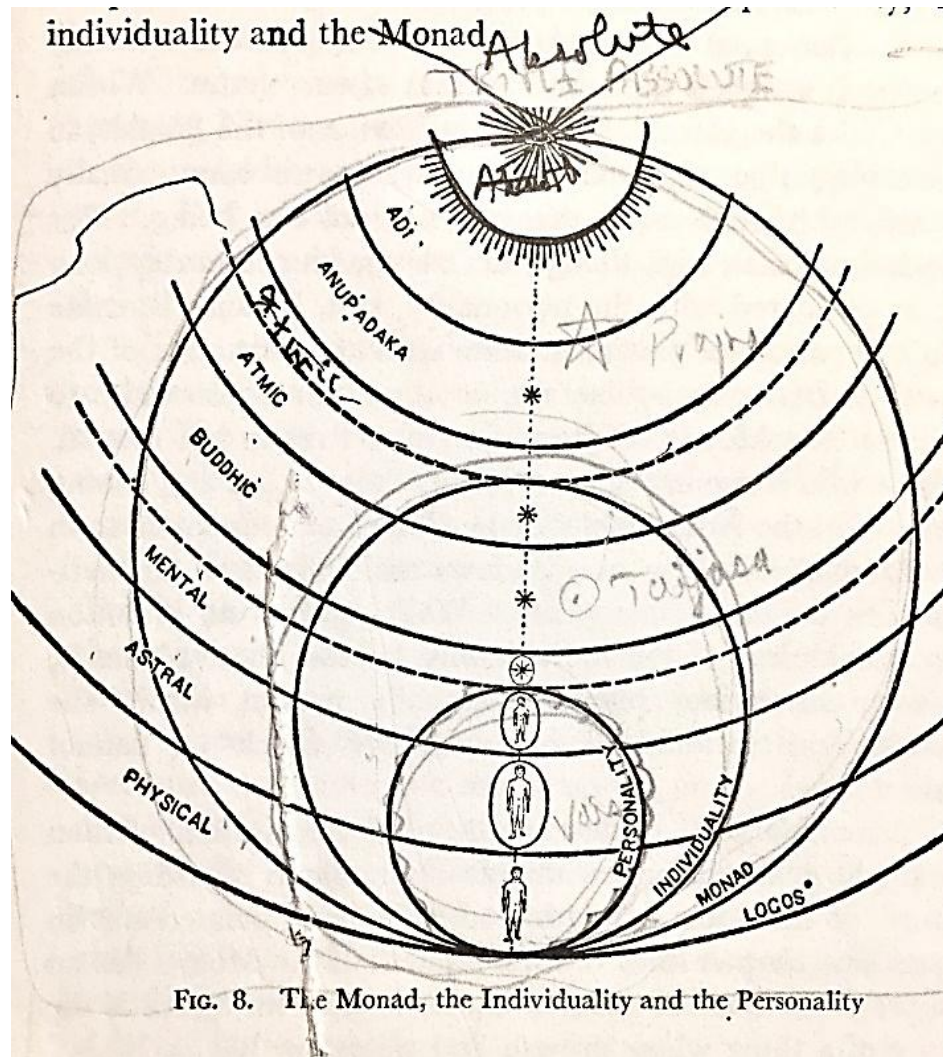


Map from *Taimni, I K. Man, God, and the Universe*



p.111

**Personality** = ego

**Individuality** = Unit of Life = Life to life Witness Consciousness = Jivatma

[distilled essence of experience; emotional and karmic residue of undigested experience; source of inspiration; eros that leads on; witness of experience; conscious-living-being shining in and through as the person "in mystic immanence" ]

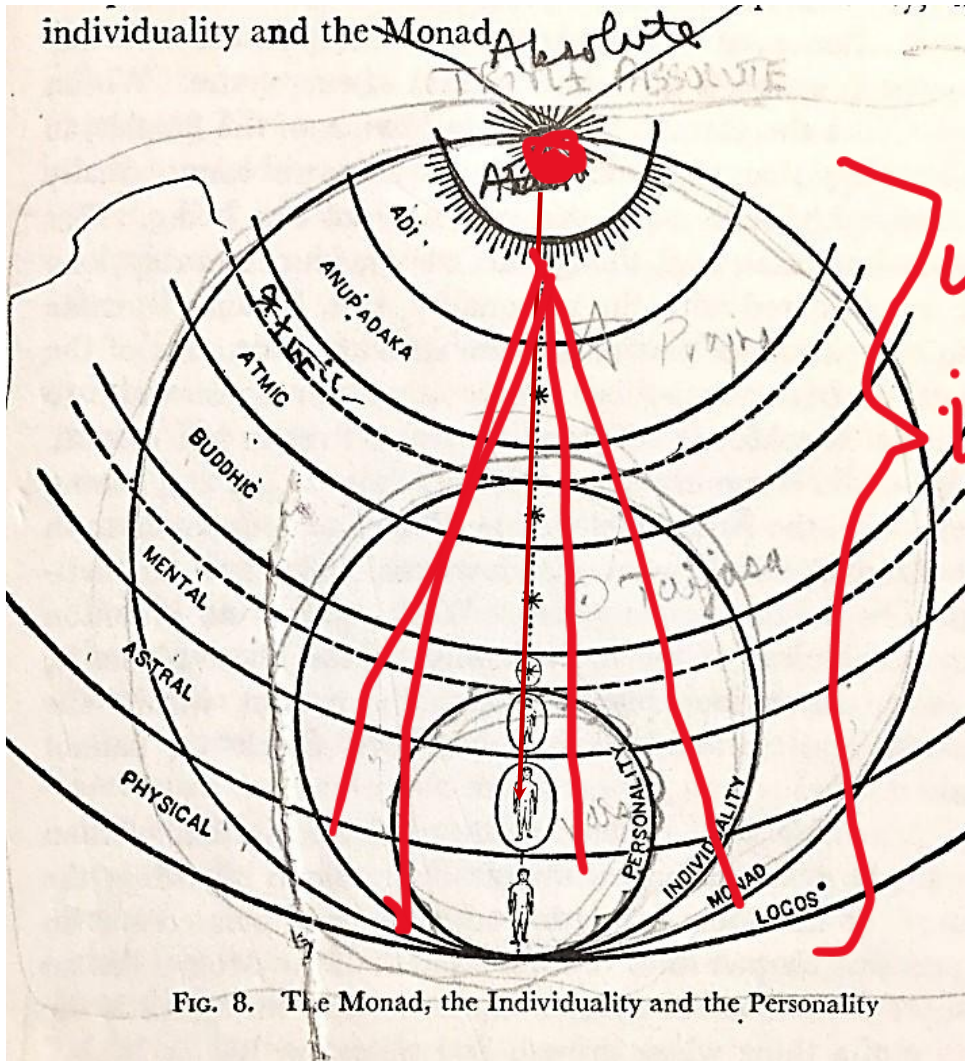
**Monad** = Atma = Overself = universal Sat-Cit-Ananda for Individuals.

**Logos** = Isvara = World-Mind = Universal Sat-Cit-Ananda for all universe.

Big Circle pieces – 7 levels—lokas?-- physical, astral ... = World-Idea at various levels of intelligence/vibration.

**EVERY: YOU HAVE TO INCLUDE THE PICTURES FROM > # cosmic map rev3 THIS IS FULL SET 116 with 14 web first plus slides 19-52 #4 PLO rev 2024 rearranging**

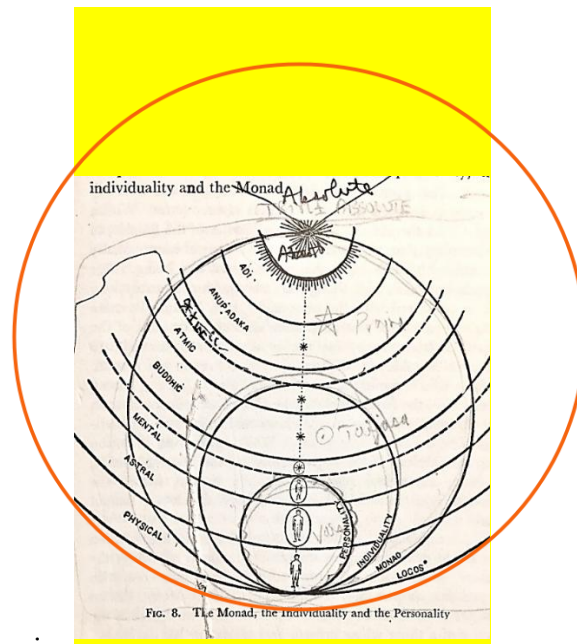
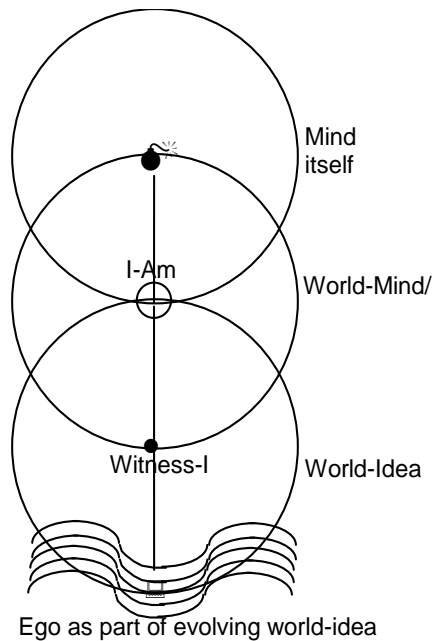
individuality and the Monad



world  
idea

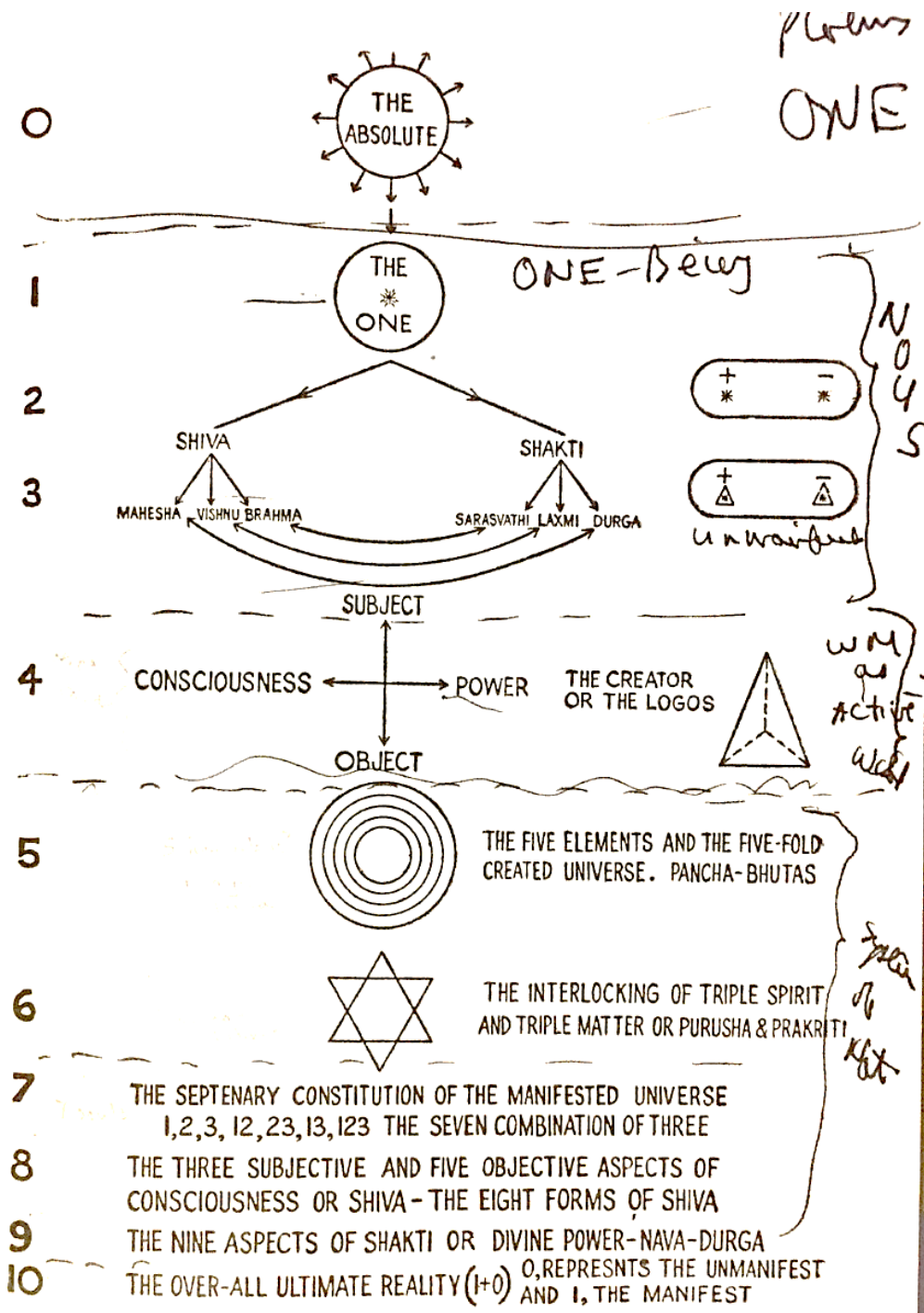
FIG. 8. The Monad, the Individuality and the Personality

## A THREE RING PICTURE with WITNESS and I AM



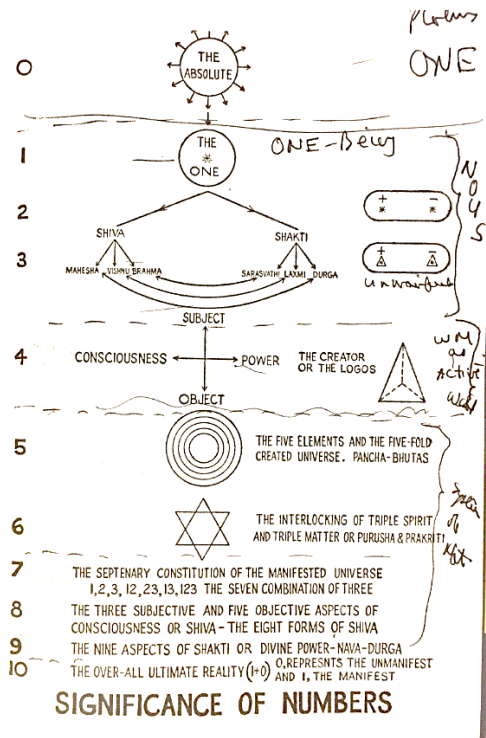
- a. **The ego-self** is a conjunction of thought and consciousness. = **PERSON**
- b. **witness-self** = **UNIT OF LIFE** = **JIVATMA** = **INDIVIDUAL** = function of the Overself  
Witness is the presence of the Overself in **four modes**:
- **Witness is the background awareness**: the impersonal observer of the changing contents of experience. "awareness with objects we call witnessing." NM ch. 71
  - Source and filter of the World-Idea: Consciousness as Creative and Understanding.** Witness not only awareness, it is the source of creativity, love, longing, sympathy, power and wisdom. It is the deeper mind which participates in the manifestation of the world--and it is what actually understands the experience.
  - Actual available presence of consciousness in experience and available for use** "the witnessing self is present in hidden association or mystic immanence in the personal self and reflects into that self the feeling of its own real existence." para 45 "Secret of the I"
  - the repository of distilled experience and evolutionary growth**  
"The memory of the essential characteristics of all former related incarnations are registered and preserved within the Overself." PB
- c. **I Am** = **OVERSELF** = **ATMA** = **MONAD** is being consciousness itself, the source of all limited states of consciousness and existence. It is the Overself itself. However, even as such, Overself is "a ray, not the original itself". It is an infinitesimal of infinite being.
- d. **Beyond the I-Am is the Logos and Parabrahman... ineffable, infinite...**

**SEE WEB: [Witness Definitions](#)**



# SIGNIFICANCE OF NUMBERS

| THE ABSOLUTE            |  |          |                         |      |
|-------------------------|--|----------|-------------------------|------|
| THE EVER UNMANIFEST     | { THE POSITIVE—NEGATIVE PRINCIPLE<br>THE UNMANIFEST COSMIC LOGOS |          |                         |      |
| Mahākāla                | Mahākāsha  | Mahāmāya | Mahābindu               | etc. |
| THE MANIFESTED DIVINITY | THE FIRST LOGOS  |          | The Ādi Plane           |      |
|                         | THE SECOND LOGOS   |          | The Anupādaka Plane     |      |
|                         | THE THIRD LOGOS  |          | The Higher Ātmic Plane  |      |
|                         | THE MONADS   |          |                         |      |
| Time                    | Space  | Illusion | The Point               | etc. |
| THE SPIRITUAL WORLDS    | { THE TRIPLE INDIVIDUALITY<br>OR JĪVĀTMĀ                         |          | The Lower Ātmic Plane   |      |
|                         |  |          | The Buddhic Plane       |      |
|                         |  |          | The Higher Mental Plane |      |
| THE TEMPORAL WORLDS     | { THE TRIPLE PERSONALITY<br>OR JĪVA                              |          | The Lower Mental Plane  |      |
|                         |  |          | The Astral Plane        |      |
|                         |  |          | The Physical Plane      |      |



| THE ABSOLUTE            |   |
|-------------------------|---|
| THE EVER UNMANIFEST     | THE POSITIVE-NEGATIVE PRINCIPLE<br>THE UNMANIFEST COSMIC LOGOS        |
|                         | Mahākāla    Mahākāsha    Mahāmāya    Mahābindu    etc.                |
| THE MANIFESTED DIVINITY | THE FIRST LOGOS                      The Ādi Plane                    |
|                         | THE SECOND LOGOS                    The Anupādaka Plane               |
|                         | THE THIRD LOGOS                      The Higher Ātmic Plane           |
|                         | THE MONADS  |
|                         | Time    Space    Illusion    The Point    etc.                        |
| THE SPIRITUAL WORLDS    | THE TRIPLE INDIVIDUALITY<br>OR JĪVĀTMĀ                                |
|                         | The Lower Ātmic Plane<br>The Buddhic Plane<br>The Higher Mental Plane |
| THE TEMPORAL WORLDS     | THE TRIPLE PERSONALITY<br>OR JĪVA                                     |
|                         | The Lower Mental Plane<br>The Astral Plane<br>The Physical Plane      |

## NOTES FROM THE BOOK:

Jig saw puzzle

Prism: graded series and white light; two sides of coin; intrinsic/implicit and explicit. But what about the prism itself?

Not absence of light, but absence of color-vibration

Only logos has access to Parabrahman.

Zero and Infinity. Point and boundless space.  $0 = +2$  and  $-2$  balancing.

Saguna and Nirguna

Father and Mother. Siva-Sakti.

Damru: swinging back and forth.

Mahakasha and Maha bindu: not that ideal point appears: logos exists in ParaB: “comes between Parabrahman and Siva-Sakti. P.22-23: absolute is not only static, but also dynamic: see Plotinus: 6.8.16 “at once act and repose” 6.9.6-8 infinite in fathomless depths of power... 5.2.1 seeking nothing...

24: the cycles must be in the ultimate reality itself: ... 25: “birth of the universe” see also Guenther “atemporally abiding” in Matrix of Mystery. Eternal rhythm of Damru.

p. 28: boundless space and infinitesimal point... and all the intermediary points = Plotinus: though it is nowhere, nowhere is it not.

the absolute “dance of Siva” p.35 = Plotinus active and passive perfection.

## PICTURES:

Center and radii... infinite radii.

Electricity through light, motor, ... light through prism

Infinity times  $n$ /infinity

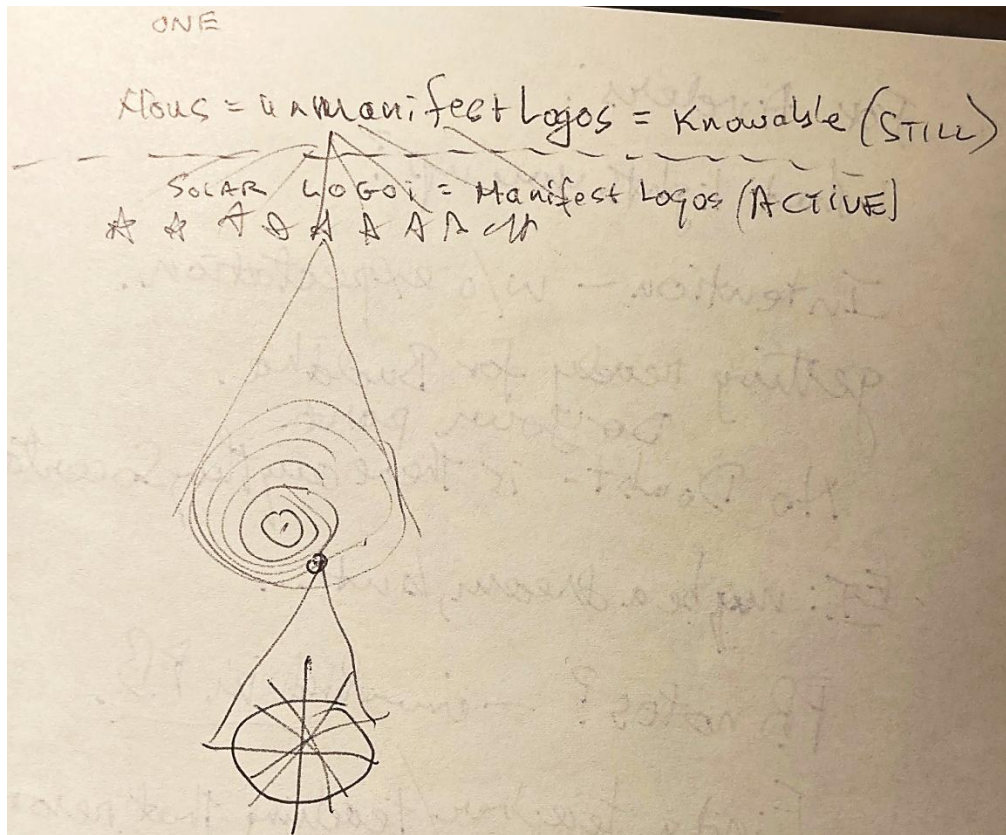
Vast space and points... each point is an infinitesimal of vast space... “soul repeats the act of Nous in pouring forth a vast power”... also images the One “5.2.1”.

See also TS Row: file.... All in PPT

Another useful exercise is to meditate on the divine Cosmic Plan. As a focal point for practice, it constructively engages both the metaphysical and the physical intellect. As a theme it exalts the self and purifies the heart, instructs the mind and enlarges the point of view. 23.6.42

More to come...

[PDF of slides on One and Four Metaphysical and Cosmological](#)



Parmenides: If the One is beyond being; If the One has being

Head in Gemini

Circle Triangle Square

Water: depths, waves, drops

Plotinus: just as there exist for Nature, so for us is four-fold.

Plotinus: seeking nothing

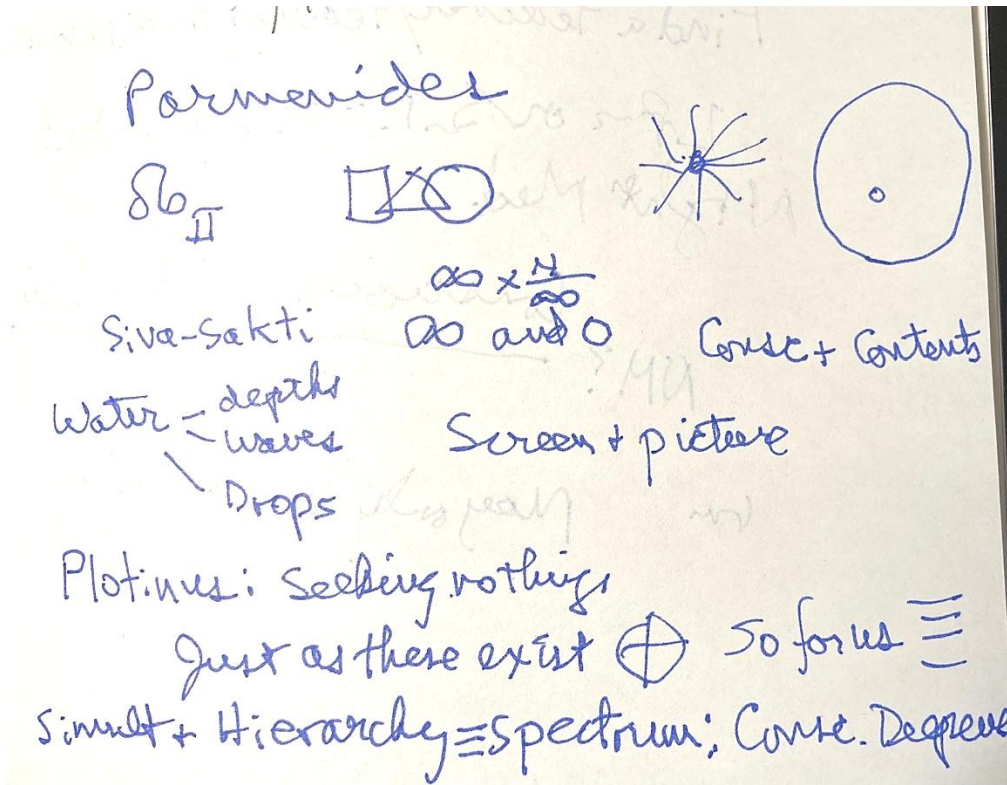
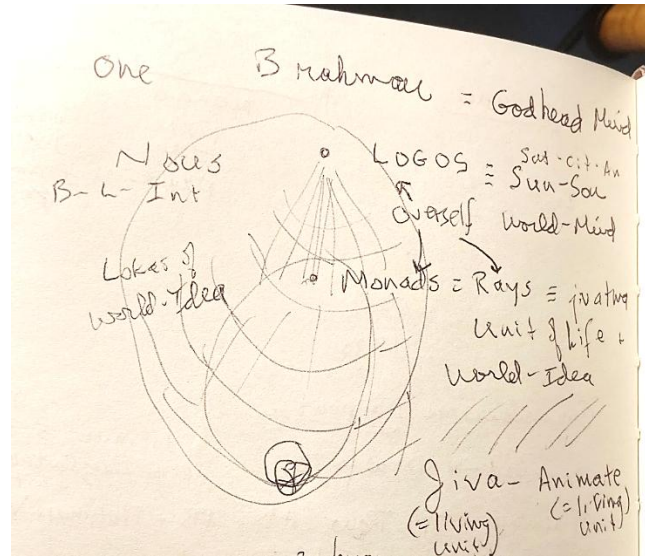
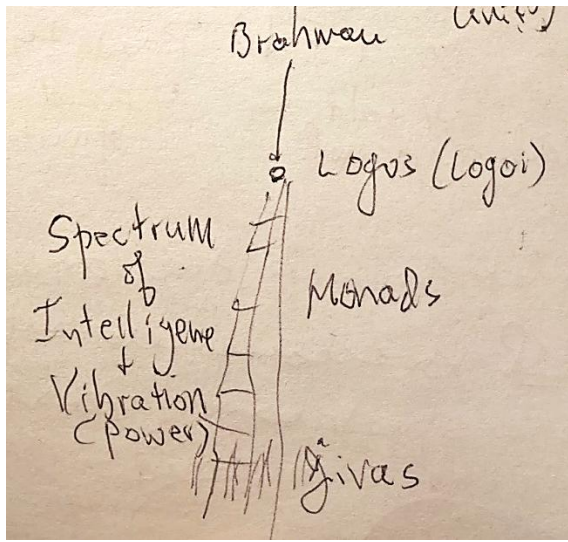
Plotinus: Omnipresent—though it is nowhere, nowhere is it not.

Simultaneity and Hierarchy (spectrum, continuity); Consciousness deepens.

Sun and Rays.

Consciousness and Contents.

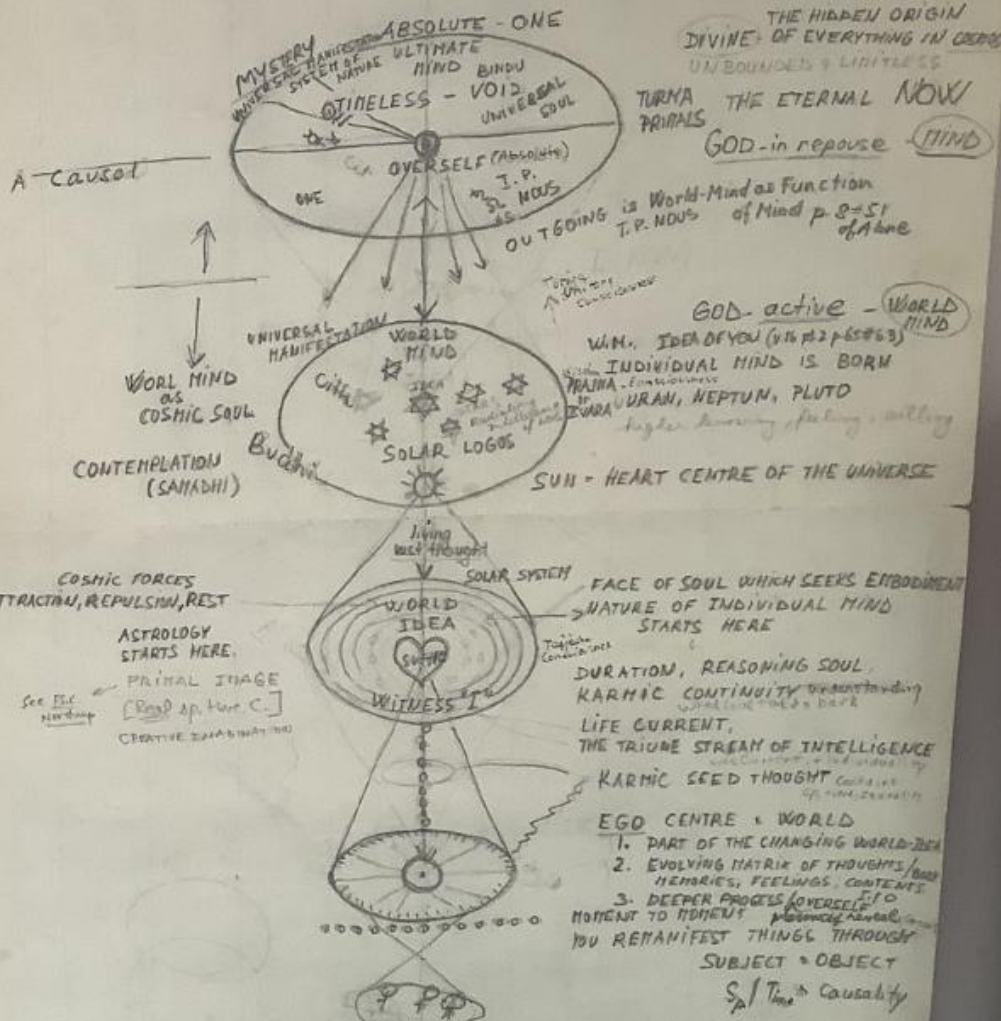




THE ALL and its SOURCE

BIRTH OF UNIVERSE & INDIVIDUAL

COSMOLOGICAL PICTURE (lots of different levels packed together)



THE HIDDEN ORIGIN  
DIVINE OF EVERYTHING IN COSMOS  
UNBOUNDED & LIMITLESS

TURNA THE ETERNAL NOW  
PRIMALS  
GOD-in repose (MIND)

OUTGOING is World-Mind as Function  
of Mind p. 8-51 of Ahrne

GOD-active - WORLD MIND

W.M. IDEA OF YOU (v. 14 p. 27-65-63)

INDIVIDUAL MIND IS BORN  
PRANA - Embodiment  
URAN, NEPTUN, PLUTO  
higher knowing, feeling, willing

SUN - HEART CENTRE OF THE UNIVERSE

COSMIC FORCES  
ATTRACTU, REPULSION, REST

ASTROLOGY  
STARTS HERE.

PRIMAL IMAGE  
[Read up, here C.]  
CREATIVE IMAGINATION

FACE OF SOUL WHICH SEEKS EMBODIMENT  
NATURE OF INDIVIDUAL MIND  
STARTS HERE

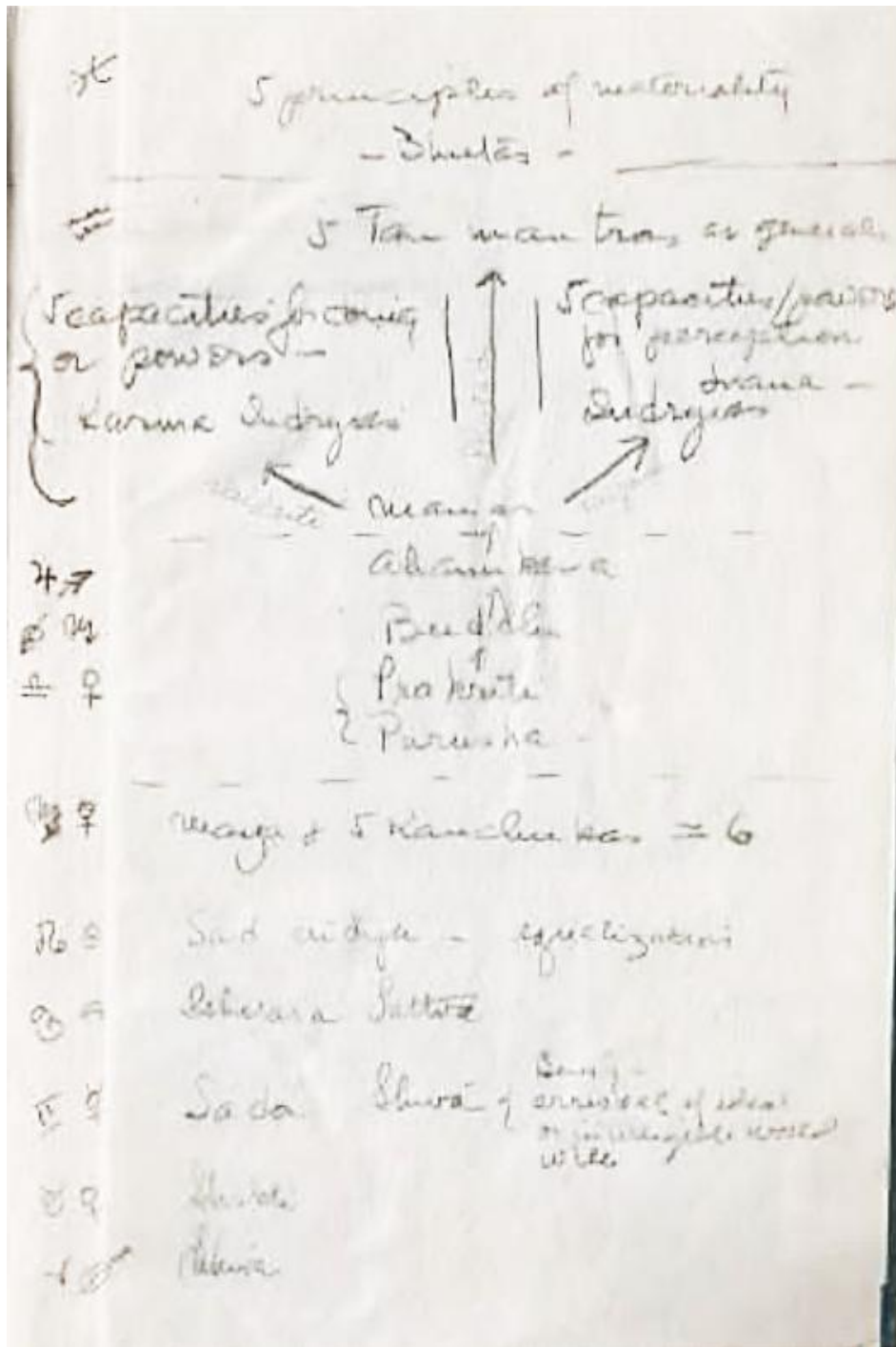
DURATION, REASONING SOUL  
KARMIC CONTINUITY understanding  
LIFE CURRENT,  
THE TRIUNE STREAM OF INTELLIGENCE  
KARMIC SEED THOUGHT

EGO CENTRE + WORLD

1. PART OF THE CHANGING WORLD-IDEA
2. EVOLVING MATRIX OF THOUGHTS/DEEDS  
MEMORIES, FEELINGS, CONTENTS
3. DEEPER PROGRESS OVERSELF  
MOMENT TO MOMENT

YOU RE-MANIFEST THING THROUGH  
SUBJECT + OBJECT  
Sp/Time → Causality

**AD diagram of Saivite from book on Kashmir Shaivism**



## FROM Woodruff Garland of Letters

THERE is a Supreme Reality which is Eternal and Indefinable. It is an Absolute, inconceivable and ineffable—the Brahman. Unknowable in its utterness, this Reality presents itself to us in three supreme terms of its Truth : an absolute Existence, *Sat*; an absolute Consciousness, *Cit*; and an absolute Bliss, *Ānanda*. This is the poise of Brahman turned towards self-revelation.

It perceives itself as an infinite Existence; not a mere existence but a Being with a full awareness of all that It is, an infinite Consciousness. This Consciousness inherent in the supreme Being is no static awareness, it is instinct with a Power, a Force dynamic with all the content of the Consciousness. And the nature of this self-conscious Existence is an inalienable Delight. All is a manifestation out of this triune status of the Eternal, *Sat-Cit-Ānanda*.

All is contained in the infinite Being of Brahman; it is brought out and released into a plenitude of manifestation by the Consciousness-Power innate in Himself for the sheer Delight of His Becoming. It is His own Consciousness as Power, the *Cit-Śakti*, that pours out the potentialities held in the infinitude of Brahman, throws up Forms from out of the Formless depths of the Eternal. The Seers of the Veda speak of it as *Māyā*, the power that measures (*miyate anena iti māyā*) out of the Immeasurable, the Force by which all is shaped out. This is the same “self-force of the Divine Being” which the Ṛṣis of the Upaniṣads beheld “deep hidden by its own conscious modes of working”. All is a Play, *Līlā*, of this Power of the Divine in manifestation; all the forms and names that people the universe are self-deployings of this Ādya Śakti. Each is a diverse self-formulation of the Supreme Śakti, brought into being, maintained and withdrawn in the process of Her Cosmic Play with the Eternal Being, Her Lord, Śaktimān.