

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

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DIAGRAMS

The Different Levels of Reality Frontispiece 1. Dispersion of White Light 2. Oscillation of a pendulum 3. Alternate expansion and contraction 4. Reversal of wave-front at the Point 0 5. Repeated reflection of light within a spherical mirror 6. An ellipsoid as seen along the axis and from the side 7. The Cosmic Logos, Solar Logoi and Monads 8. The Monad, the Individuality and the Personality 9. The Progressive Attenuation of 'I' Consciousness P.114 10. The One and the Many 11. Blank 12. The One and the Many 13. Ásvattha 14. Dualism and Monism 15. Integration of Spirit and Matter 16. Continuous and Unlimited Expansion of Consciousness 17. The Macrocosm and the Microcosm

Notes and Quotes after 0306 0313 0410 0424 0508 Yes.

Well.Wednesdays

Has taimni files 2024

Taimni MGU pictures

TO USE TAIMNI, CORRELATE SOME OF THE TERMS WITH PB AND PLOTINUS.

[[SEE THE COMMENTS OF TAIMNI AND ROW IN

- **FOURS from E' MANDALA ONE AND FOUR AND MANDUKHYA ONLY 40P marked with # REV some later pieces used**
- **FOURS from E' AND A' MANDALA QUESTION 2 HOW ARISE 34p COMBINED A' part b rev 1225 pieces used**

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 aske: 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.

the three Principles in the Unmanifest really constitute one indivisible Reality (p. 37).

ABSOLUTE, SHAKTI-SIVA, UNMANIFEST COSMIC LOGOS]

ABSOLUTE = MIND ITSELF = THE ONE, THE GOOD

SIVA/SHAKTI = CONSCIOUSNESS AND POWER = NOUS =

UNMANIFEST COSMIC LOGOS = WM as eternal = UNIVERSAL SOUL IN PLOTINUS

(THE ŚIVA-ŚAKTI TATTVA)

THE Unmanifest is the core of the Manifest, as it were, and the Absolute is the core of the Unmanifest.

MANIFEST LOGOS = WORLD MIND = WORLD SOUL, COSMIC SOUL, (AD)

INDIVIDUALITY, MONAD, RAY = OVERSELF AS UNIVERSAL AND UNIT SOUL = UNIT OF LIFE

MONAD, INDIVIDUALITY AND PERSONALITY = OVERSELF, I AM AS WITNESS, EGO

*PB: 28.1.41-58; 27.3.56-67; Rises and Sets: 28.2.91; 79, 100-102, 138: **REQD READING***

What is the meaning of the words "the Holy Trinity"? The Father is the absolute and ineffable Godhead, Mind in its ultimate being. The Son is the soul of the universe, that is, the World-Mind. The Holy Ghost is the soul of each individual, that is, the Overself. The Godhead is one and indivisible and not multiform and can never divide itself up into three personalities. 28.1.54

If it be true that even no adept has ever seen the mysterious absolute, it is also true that he has seen the way it manifests its presence through something intimately emanated from it. If the nameless formless Void from which all things spring up and into which they go back is a world so subtle that it is not really intellectually understandable and so mysterious that it is not even mystically experienceable, we may however experience the strange atmosphere emanating from it, the unearthly aura signifying its hidden presence. 79

...In the Unique Godhead, ever mysterious in its unmanifested self-existence, there rises and sets, like the sun's light, the manifested World-Mind, in which--in its turn--there rises and sets all this wonderful cosmos of which it is the very soul. The first is forever beyond man but the second is always accessible to man as the Overself within him. 91

PB: 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

*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*

He will arrive at the firm unshakeable conviction that there is an inward reality behind all existence. If he wishes he may go farther still and seek to translate the intellectual idea of this reality into a conscious fact. In that case the comprehension that in the quest of pure Mind he is in quest of that which is alone the Supreme Reality in this entire universe, must possess him. The mystery of Mind is a theme upon which no aspirant can ever reflect enough: first, because of its importance, and second, because of its capacity to unfold his latent spirituality... 28.2.100

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

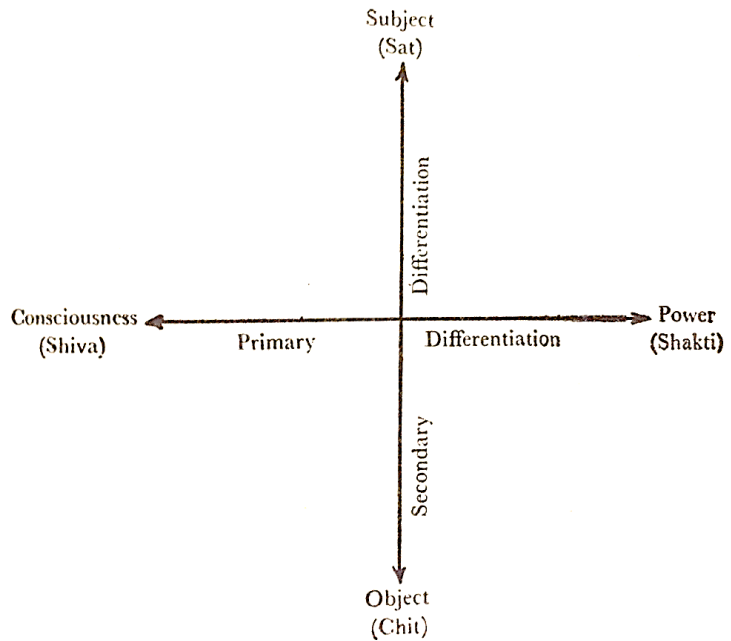
CH 4: CROSS: SEE P. 60-63

PRIMARY DIFFERENTIATION:

CONSCIOUSNESS SIVA \leftrightarrow POWER

SHAKTI

SECONDARY: SELF \leftrightarrow NOT SELF



ECKHART TOLLE The life field of your body is like a candle. It comes from the sun. And even the sun, wonderful as it is, comes from a deeper source. The entire universe, all the galaxies and space, come from the vast energy field. And this all comes out of the Void; being in itself, the timeless.

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

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

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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.(P) 27.2.48

AD: But that's why I say, in the paper, that we have to follow the lead of those who have done that, who have investigated or introspected into their I-ness, through and by means of that awareness, or that I-ness, and not with anything extraneous to that I-ness. I know it's admittedly difficult to understand. I know that. And that's precisely why I'm pointing out, it doesn't help that you studied all the Greek texts, and you know the etymological derivation of all the Greek words, it will be utterly hopeless here to bring it along with you all this paraphernalia and try to investigate the nature of this awareness. It's only awareness, so to speak, introspecting into itself that can know about itself, by being itself, and the deepening phases of this here-- But I can't bring no concepts in. And so, most of the time they give it these descriptive names, the Clear Light, the Brighter Light, the Void Light, the Ultimate Light, you know, and these are not meant to be concepts.

CH. 5 IS GOOD SUMMARY OF ONE, POWER, NOUS. P.67

THEN: MANIFEST COSMIC LOGOS: WM AS ACTIVE INSEPARABLE FROM UNIVERSAL
MANIFESTATION AS "UNIVERSAL SOUL" AND COSMIC SOULS.

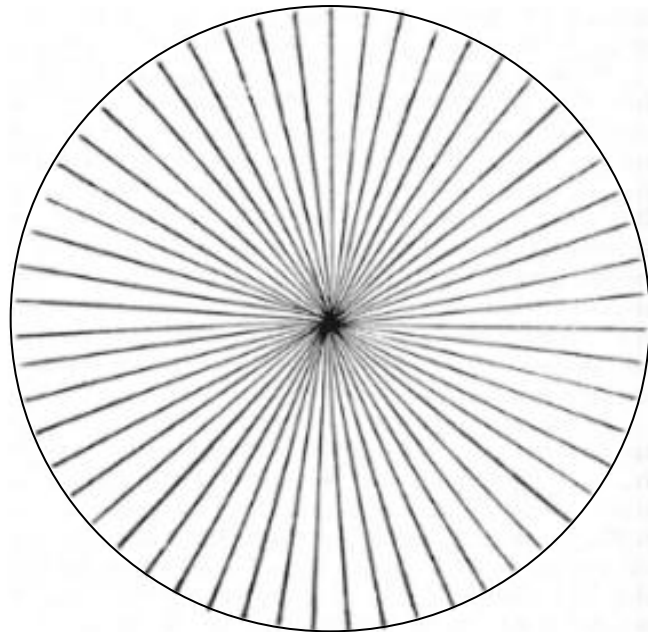
RELATION OF LOGOS AND MONADS.

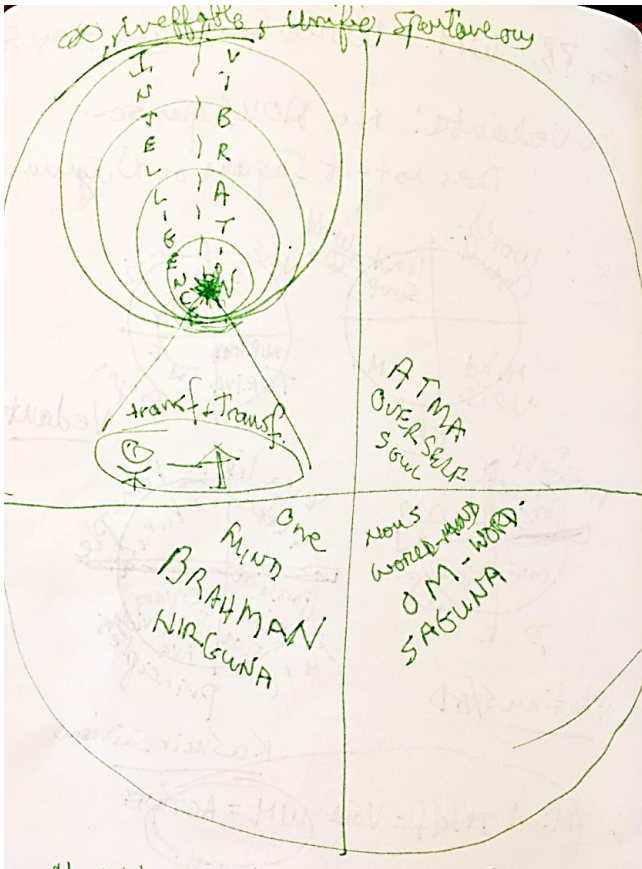
THE relation of the Jīvātmā and Paramātmā or the individual soul and God is one of the mysteries of manifestation and a problem of philosophy. It cannot be conceived, it cannot be explained, but it can be realized within the depths of one's consciousness... But the fact that a mystery is beyond human 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).

THIS HE CALLS 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. (fig 8)

- a. The Manyness gives place to Oneness at the centre.
- b. In this stage we see Oneness not merely as a culmination or end of Manyness but as an over-all Oneness which also includes the Manyness.
- c. the ultimate Oneness in which all the Monads with their different individual uniquenesses become merged in an integrated state.
(p. 135).



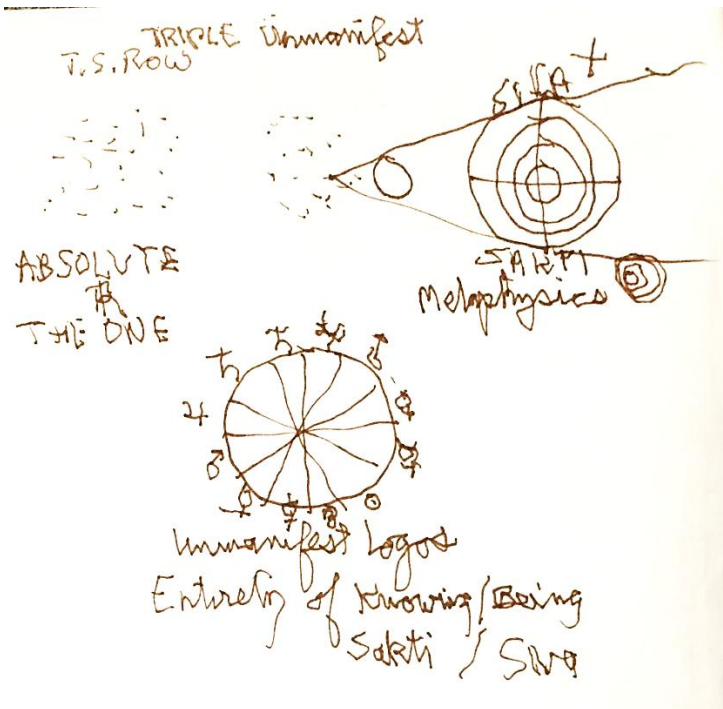


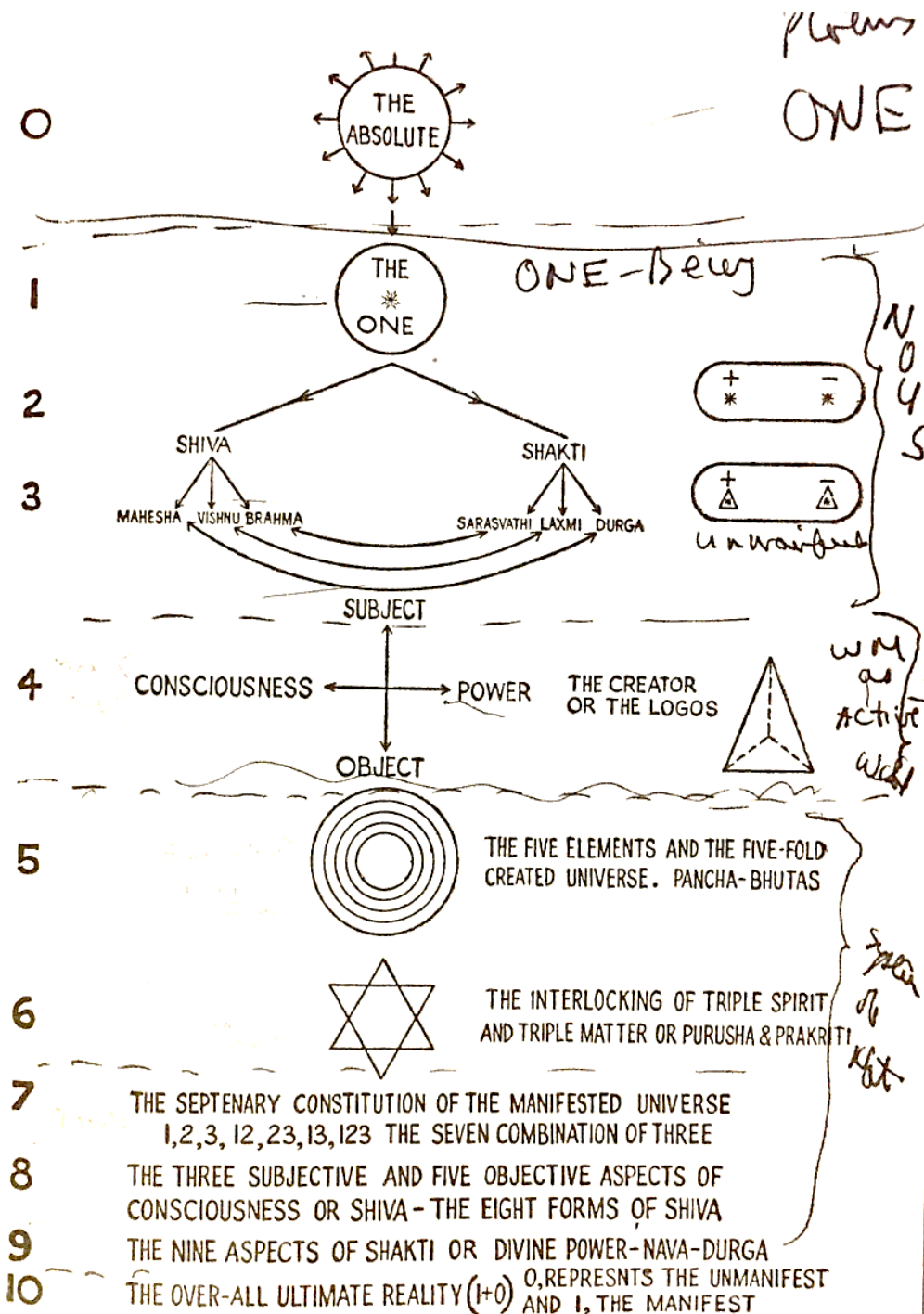
We can correlate the three unmanifest principles as quadrants 1,2,3: juxtaposed to the Manifest (which includes the WM/cosmic soul/cosmic logos which is the manifesting power/principle.

Absolute, siva-shakti, unmanifest Cosmic logos roughly corresponding to One, Nous as dual unity, Universal Soul.

Then in fourth quadrant we have the manifest: manifest cosmic logos (WM as active bound up with cosmos) and monads (Overselfing as units of life).

In AD diagram, he makes clearer that Overself as Ultimate has roots in Siva-Sakti or Nous in second quadrant. Ray of Overself or unit souls are differentiated in cosmos- manifest-4th quadrant.



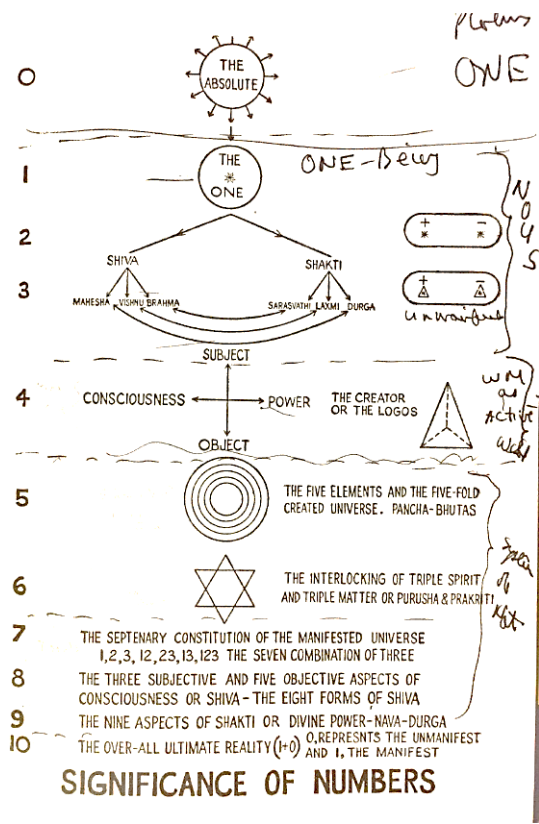


SIGNIFICANCE OF NUMBERS

TAIMNI P. 237

THE ABSOLUTE				
THE EVER UNMANIFEST	{ THE POSITIVE—NEGATIVE PRINCIPLE THE UNMANIFEST COSMIC LOGOS			
Mahākāla	Mahākāsha	Mahāmāya	Mahābindu	etc.
<hr/>				
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.
<hr/>				
THE SPIRITUAL WORLDS	{ THE TRIPLE INDIVIDUALITY OR JĪVĀTMĀ			{ The Lower Ātmic Plane The Buddhic Plane The Higher Mental Plane
THE TEMPORAL WORLDS	{ THE TRIPLE PERSONALITY OR JĪVA			{ The Lower Mental Plane The Astral Plane The Physical Plane

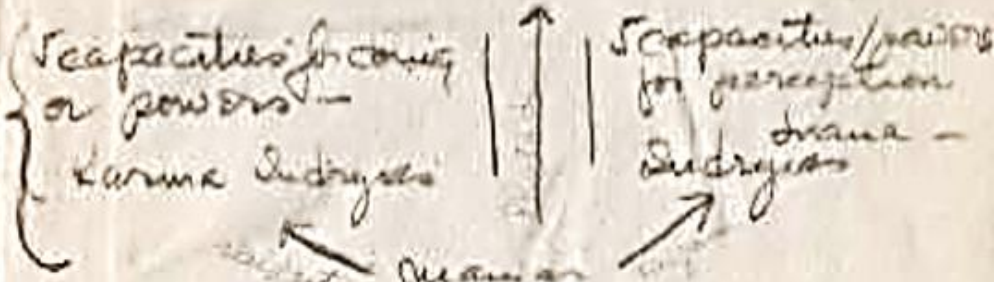
p.331



		THE ABSOLUTE				
THE EVER UNMANIFEST	{	THE POSITIVE—NEGATIVE PRINCIPLE				
		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			The Lower Ātmic Plane	
		OR JĪVĀTMĀ			The Buddhic Plane	
THE TEMPORAL WORLDS	{	THE TRIPLE PERSONALITY			The Higher Mental Plane	
		OR JĪVA			The Lower Mental Plane	
					The Astral Plane	
					The Physical Plane	

५ Principles of materiality
- Dharmas -

५ Tan mantras as general



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५

Meaning
Adharma
Buddha
Prakriti
Parusha

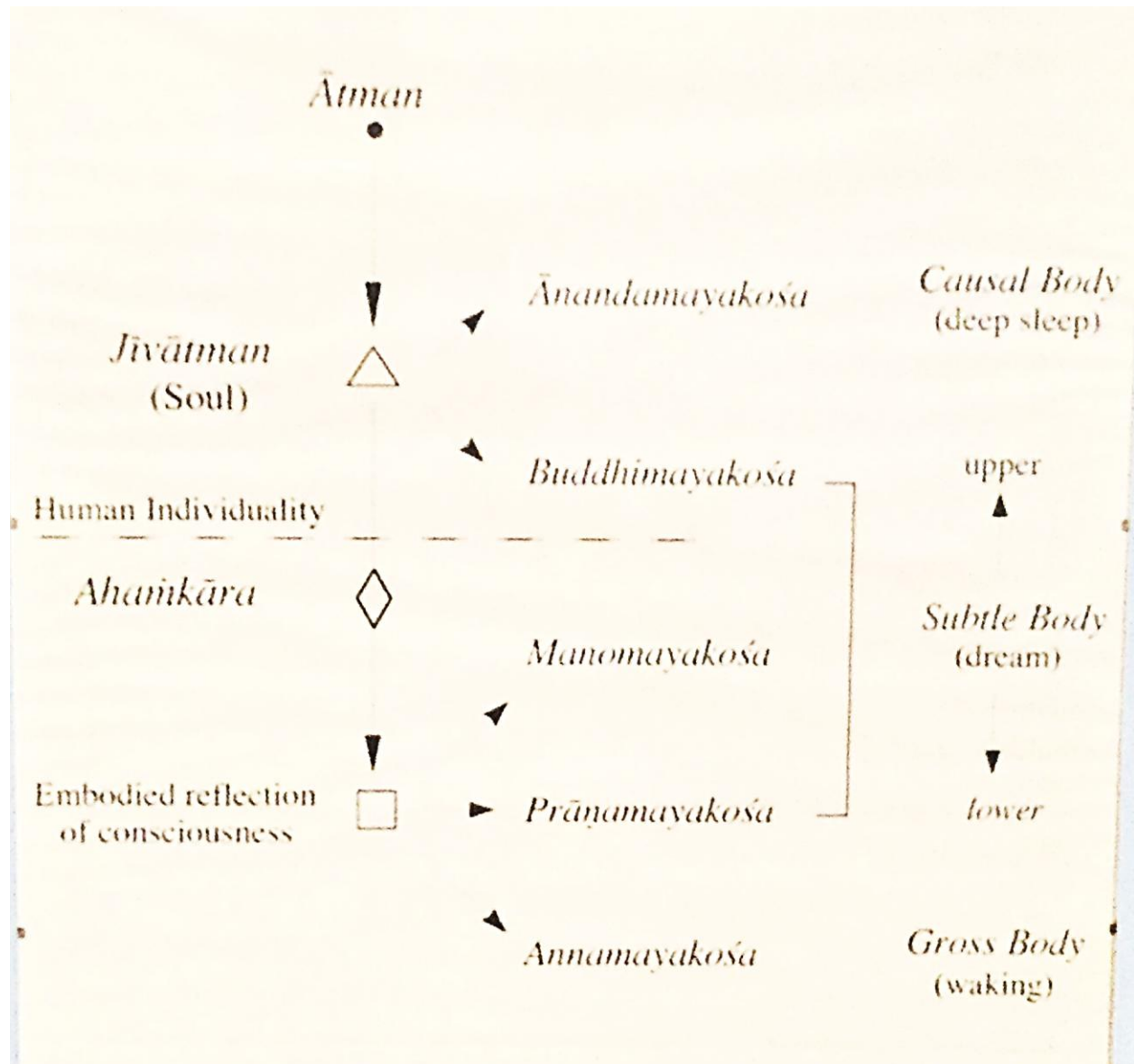
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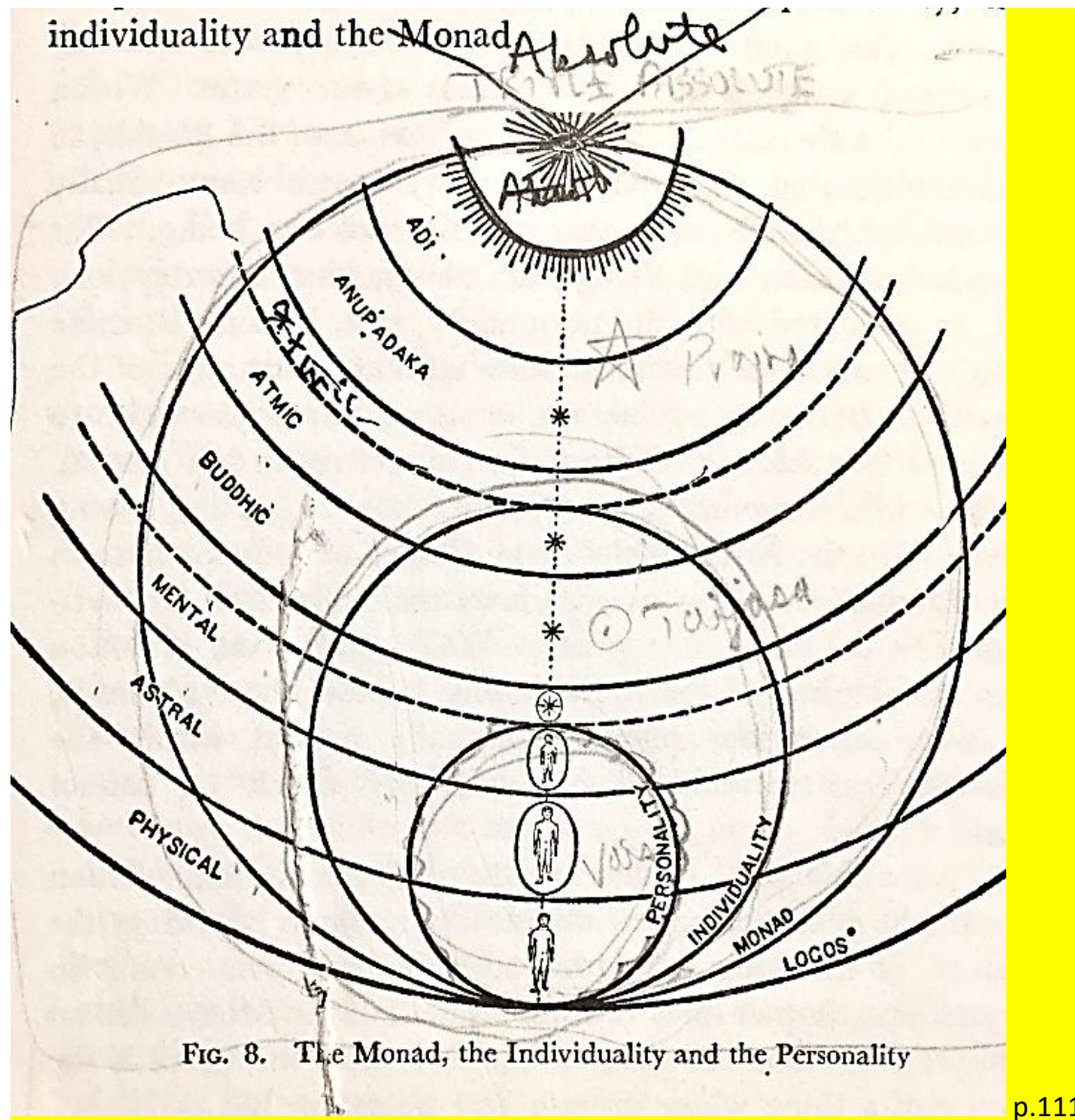
Meaning of 5 Kanchukas = 6

५
५
५
५
५

Sad vidya - equalization
Bhava Sattva
Sada Shiva of essence of ideas
or intelligible world
Wise
Shiva
Maha

RAPHAEL





Personality = ego

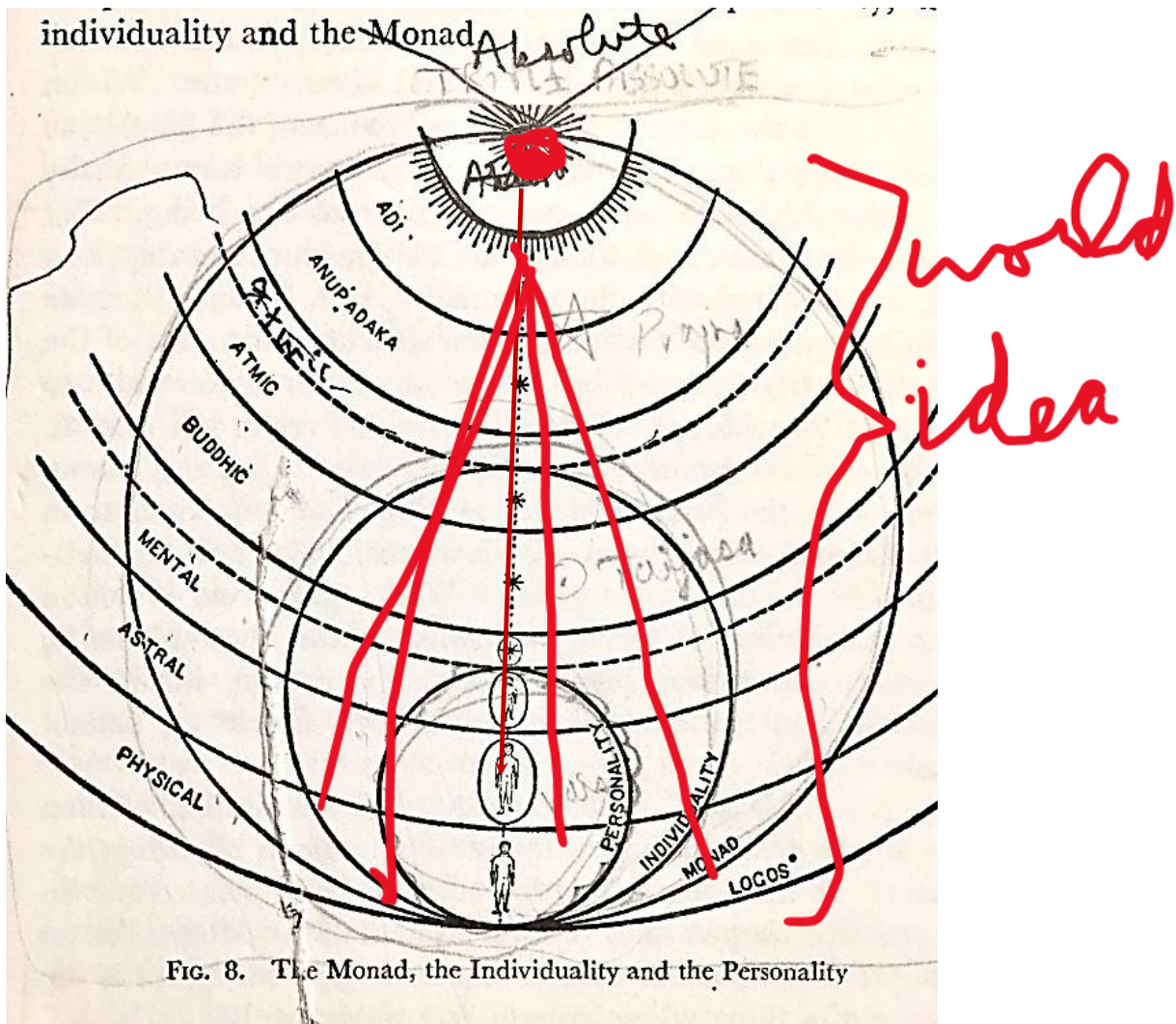
Individuality = Unit of Life = Life to life Witness Consciousness = Jivatma

[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"]

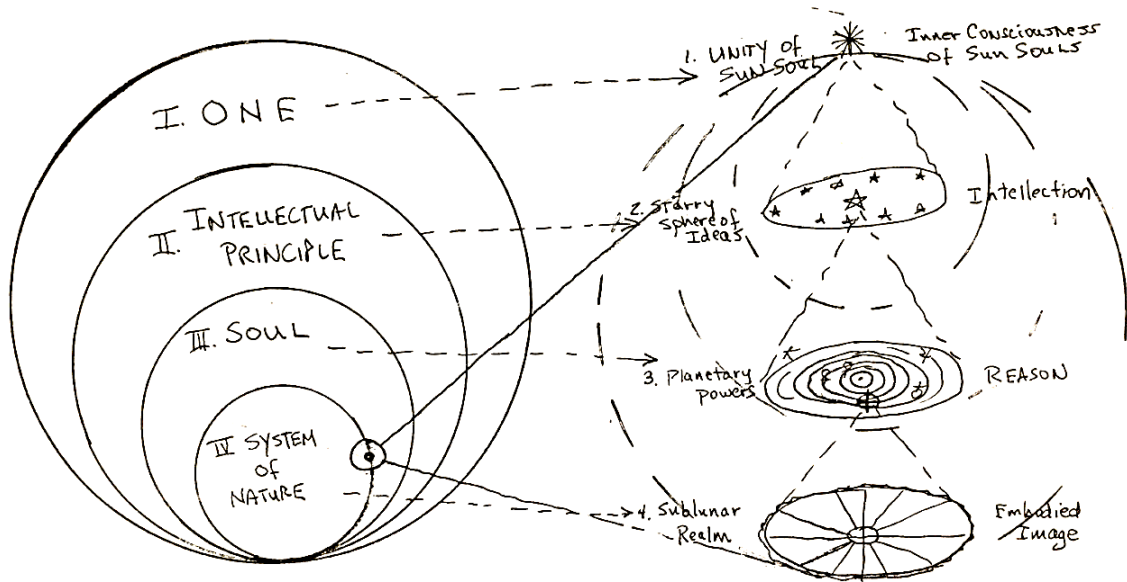
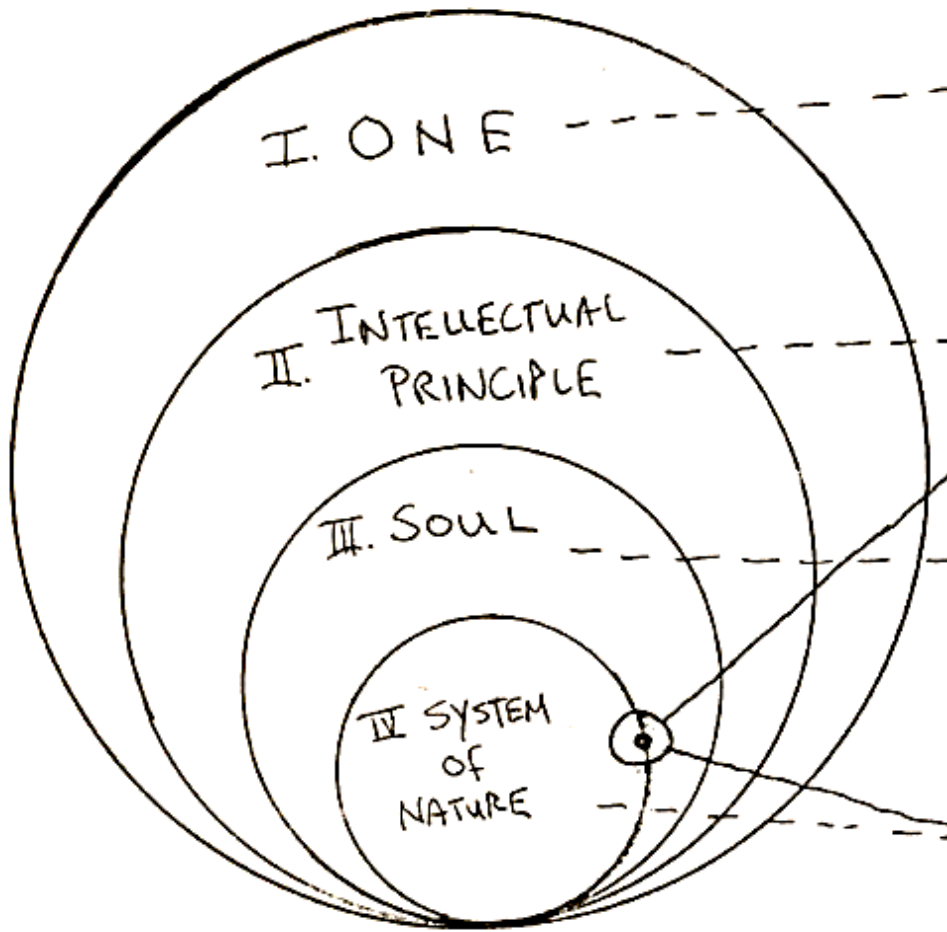
Monad = Atma = Overself = universal Sat-Cit-Ananda for Individuals.

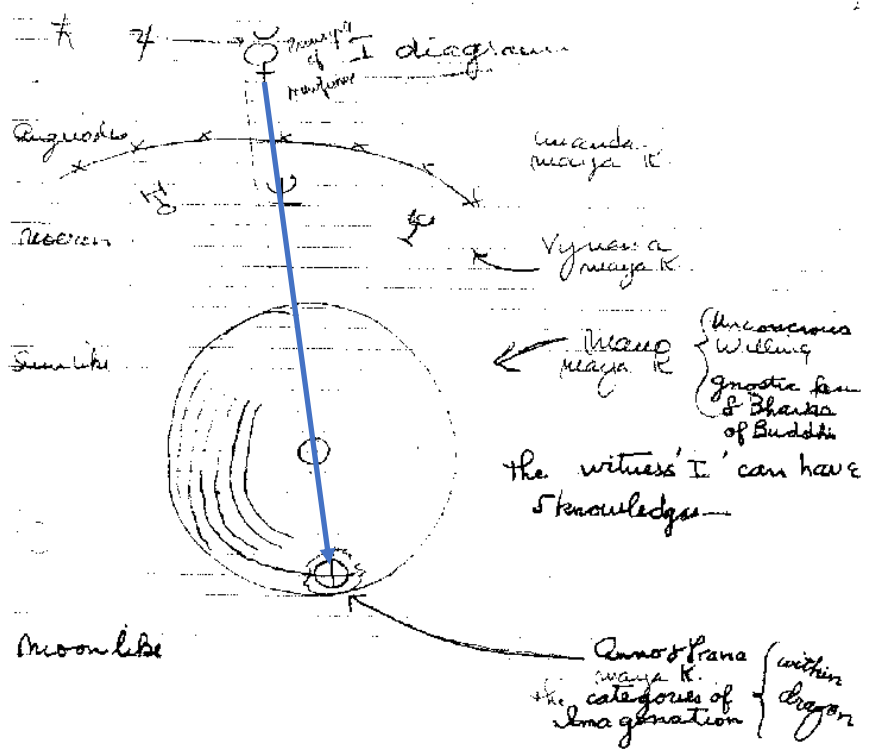
Logos = Isvara = World-Mind = Universal Sat-Cit-Ananda for all universe.

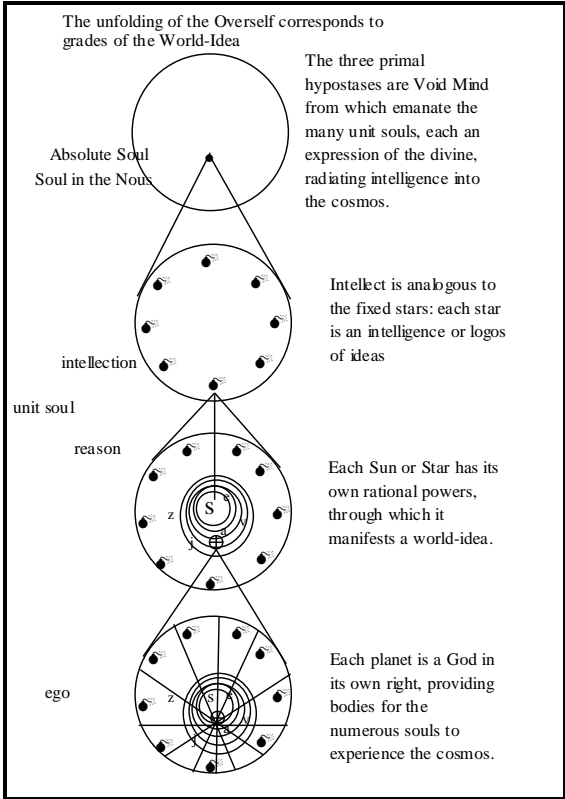
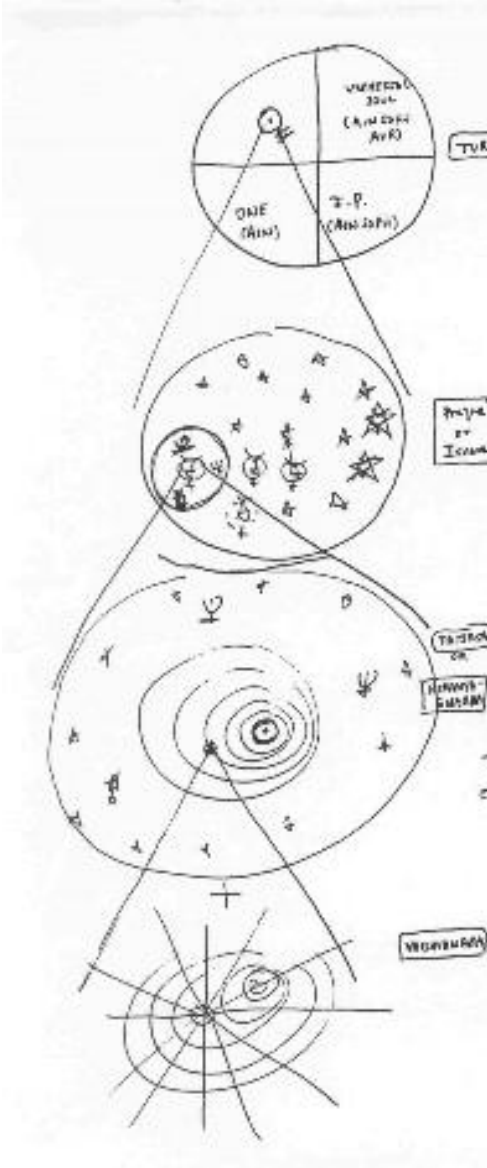
Big Circle pieces – 7 levels—lokas?-- physical, astral ... = World-Idea at various levels of intelligence/vibration.



More to come...







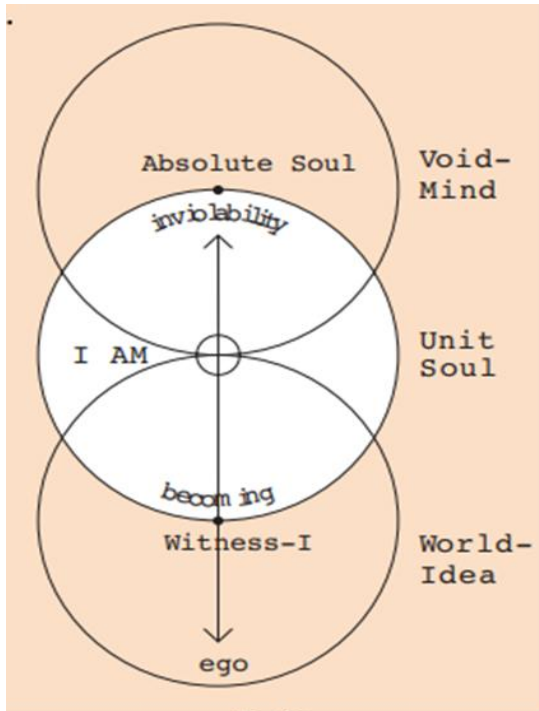
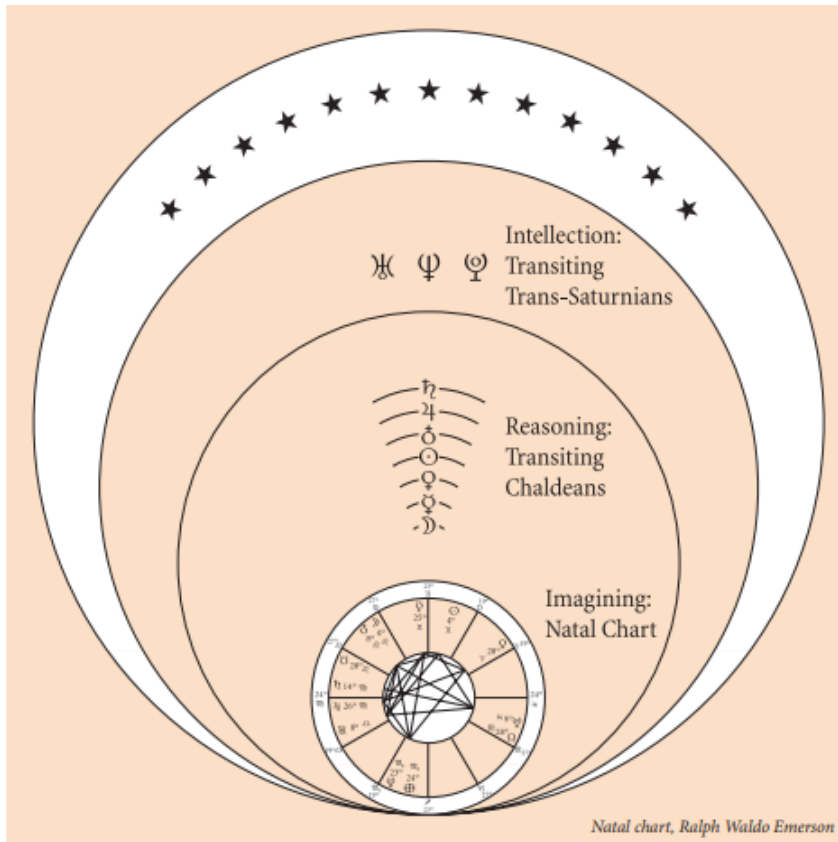


Fig. 96



Natal chart, Ralph Waldo Emerson

Fig. 117: The three levels of the cosmos and astrology

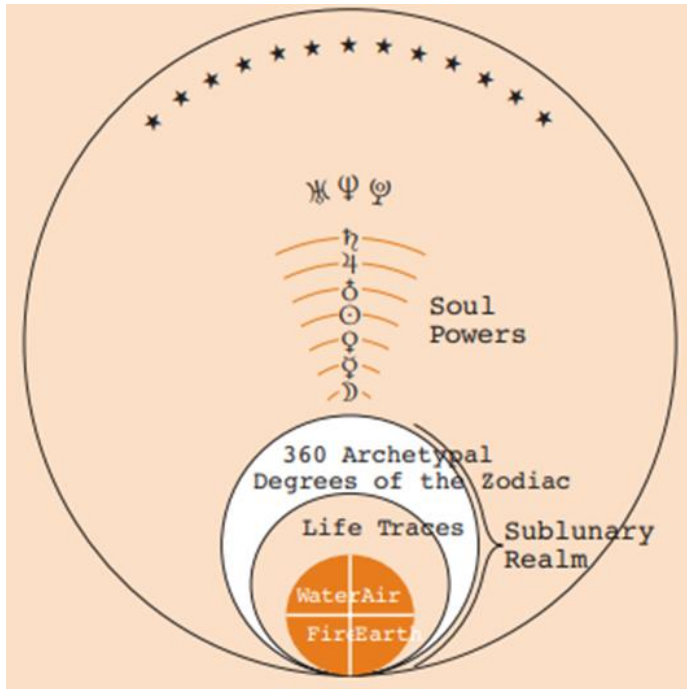


Fig. 107

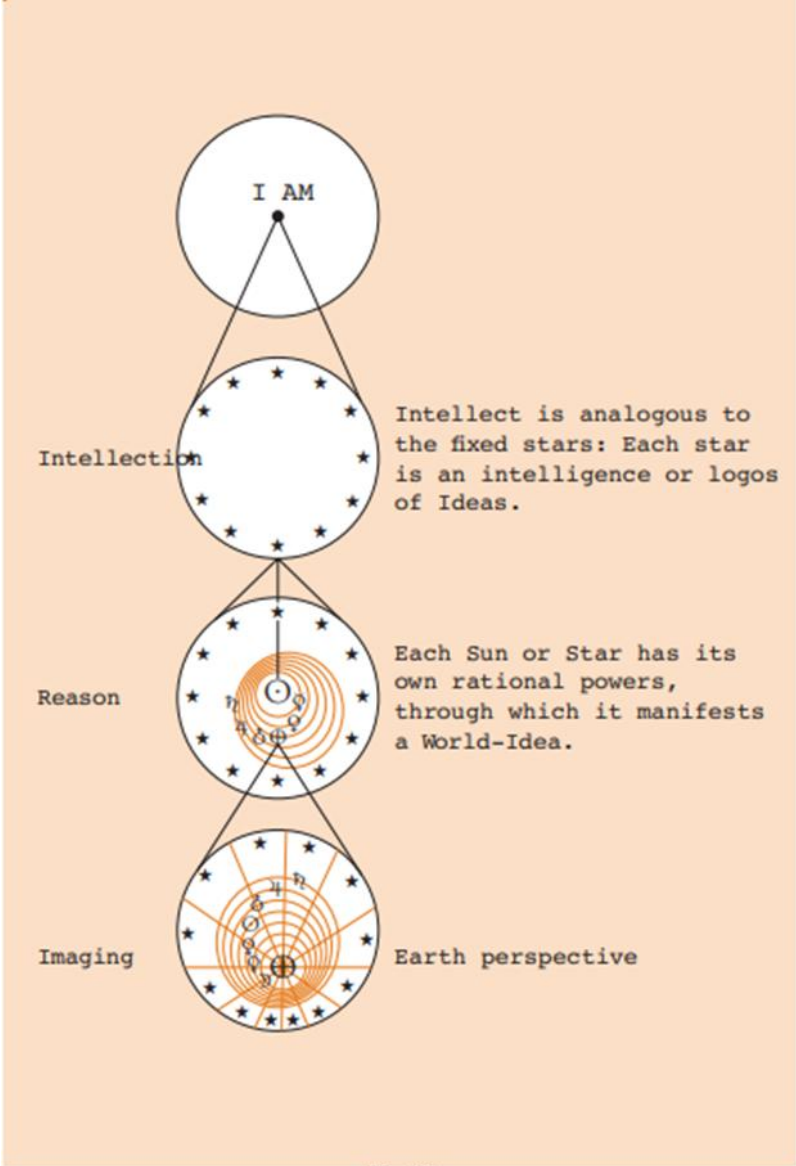
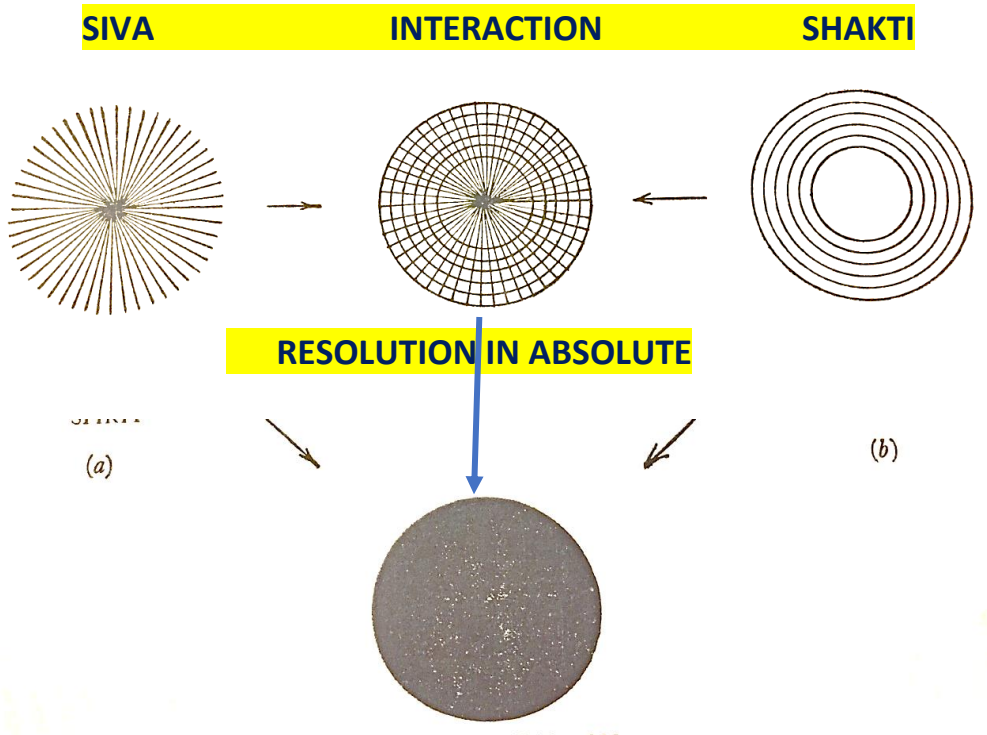
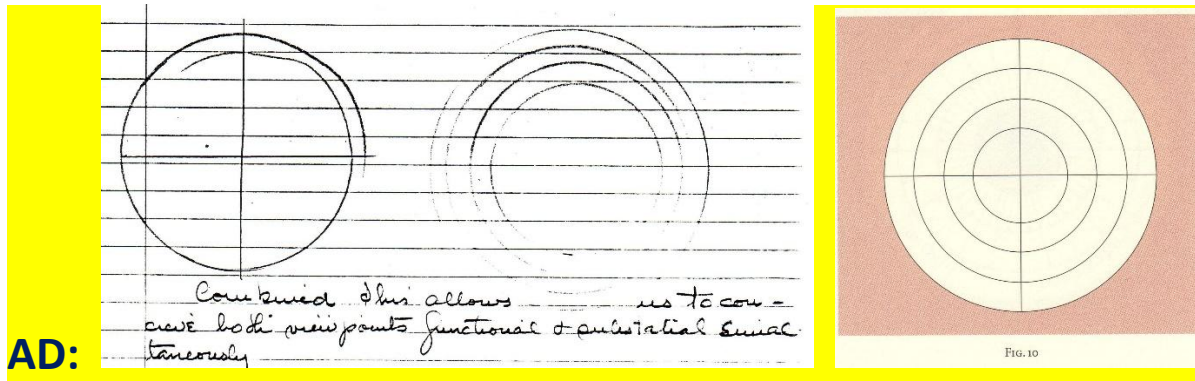
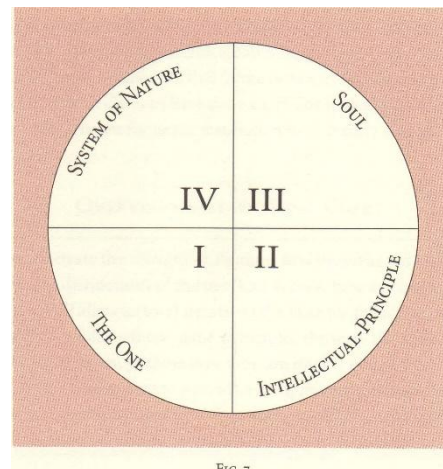


Fig. 92



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[149] The diagram will aptly illustrate our two-fold viewpoint. We may look upon the circle as a symbol of the One itself--all and everything is included. Again, we can look at the divisions within the One as those principles that emanate from the One. These two points of view are simultaneous in the chart.



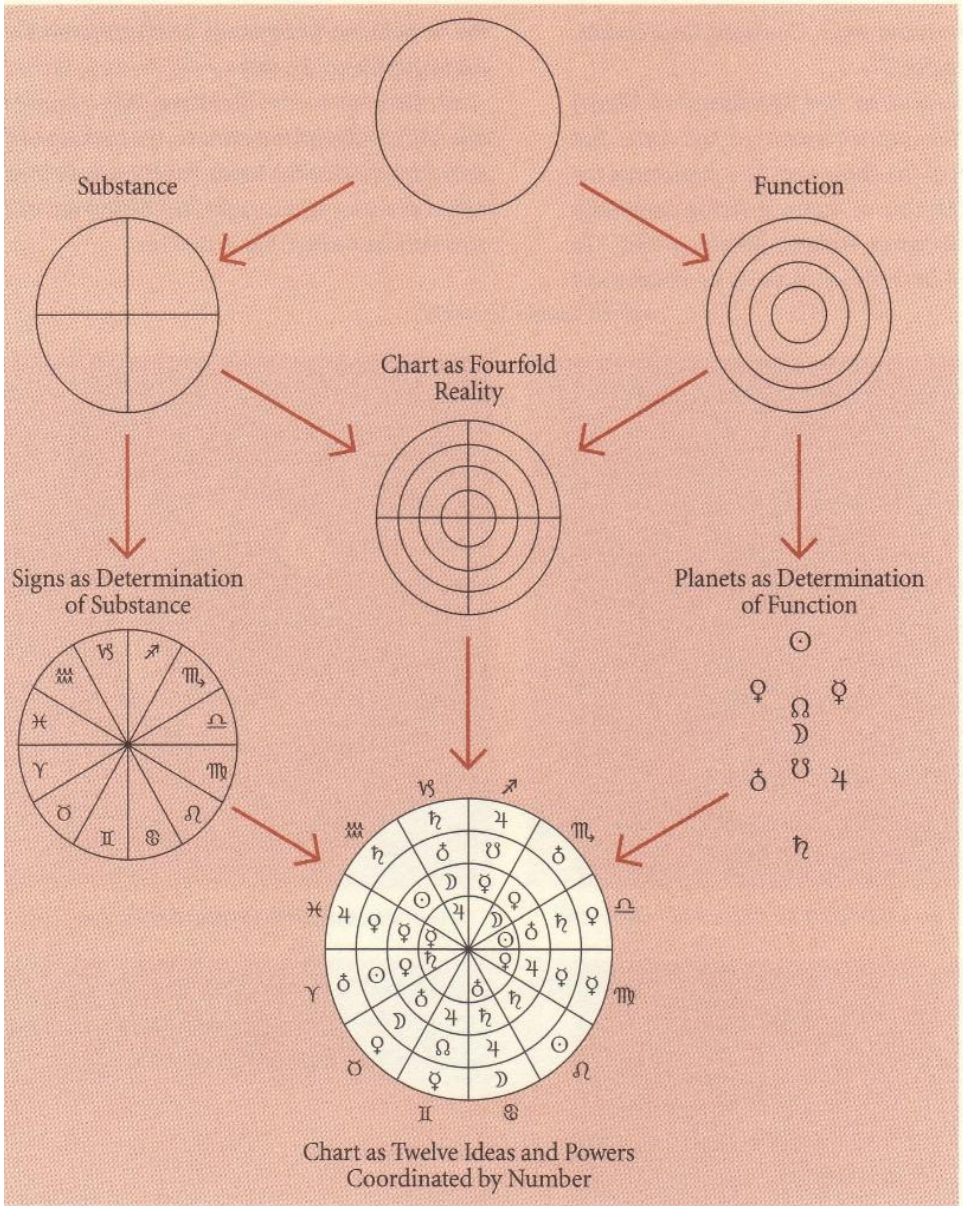
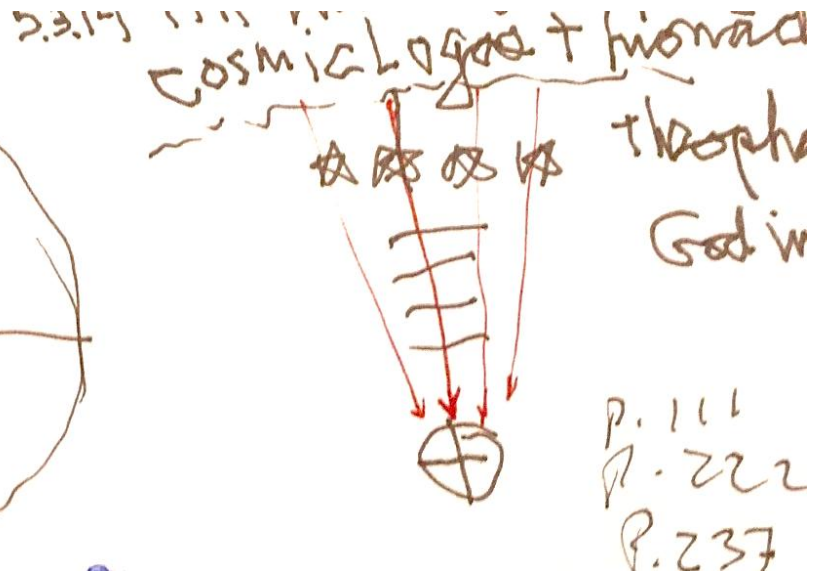
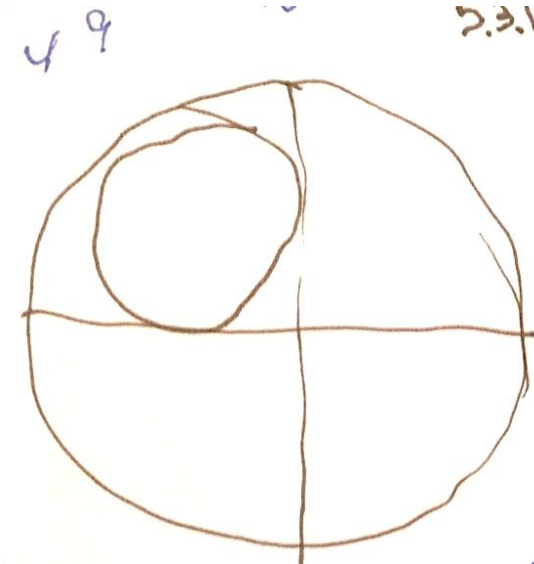
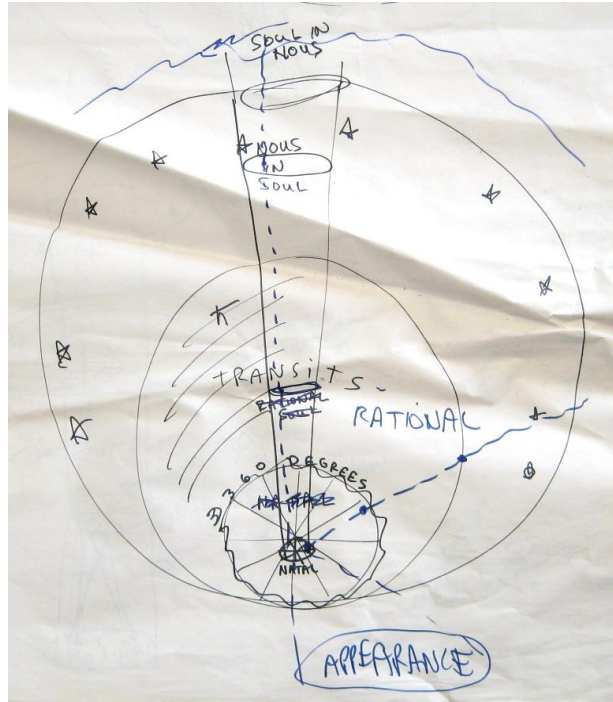
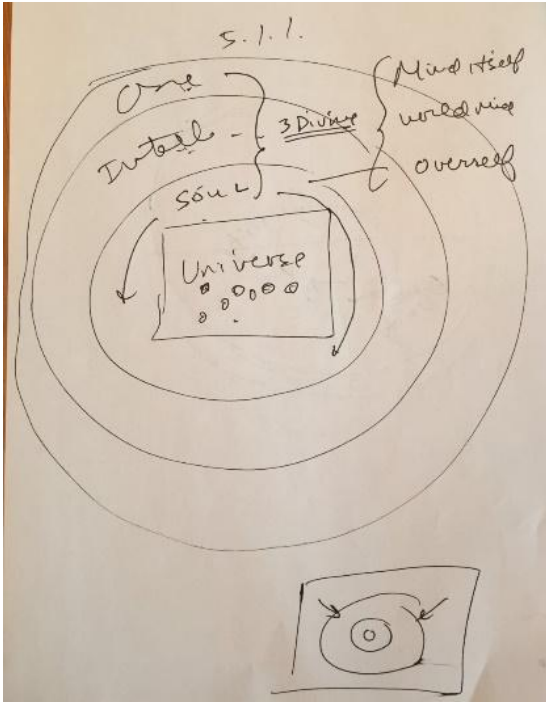


FIG. 135: THE DIGNITIES COMPLETE AND COMPLEMENT THE GEOMETRY OF THE CIRCLE AS A MEANS OF PORTRAYING THE NATURE OF REALITY.



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

POINT AND SPACE: Taimni Man God and Universe dup above w/o pictures

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

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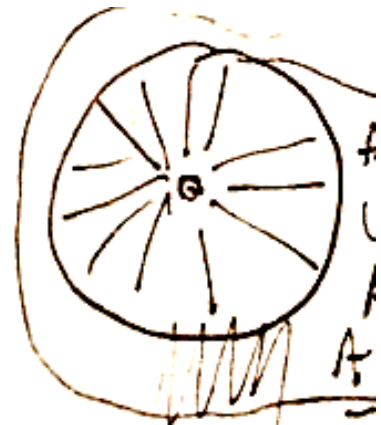
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T SUBBA ROW on the Bhagavad Gita

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*.

p. 114-115 *On the continual unfolding of unique consciousness of monad even after ego*

We know what is the limit which a line which progressively becomes thinner and thinner approaches—an ideal line which has no thickness at all, but only direction. An actual line can, according to mathematics, only approach this limit more and more without ever reaching it.

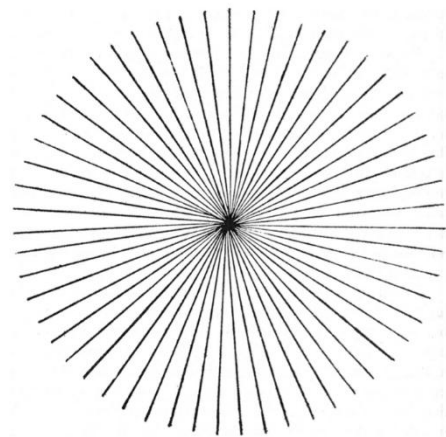
We may imagine that the ideal portions of all the radial lines which represent different Monads are present in the Unmanifest, and that all these ideal lines, which are the continuations of the actual lines in manifestation, meet at the ideal centre which represents the Absolute. As it is possible to have an ideal line without thickness, so it should also be possible to have individuality without egoism or any of its subtler forms in the higher worlds. Therefore, individual uniqueness and utter egolessness are perfectly compatible and it is not necessary to assume the complete destruction of individuality in order to attain a state in which consciousness embraces everything in a manifested system.

It will be seen that it is not the radial lines which can impose a limitation on a centre because they leave the centre free to expand ad infinitum. It is the circumference which imposes limitation on the centre. This circumference can be considered to become larger and larger as the radial line representing the individuality of the Monad approaches the ideal limit of zero thickness.

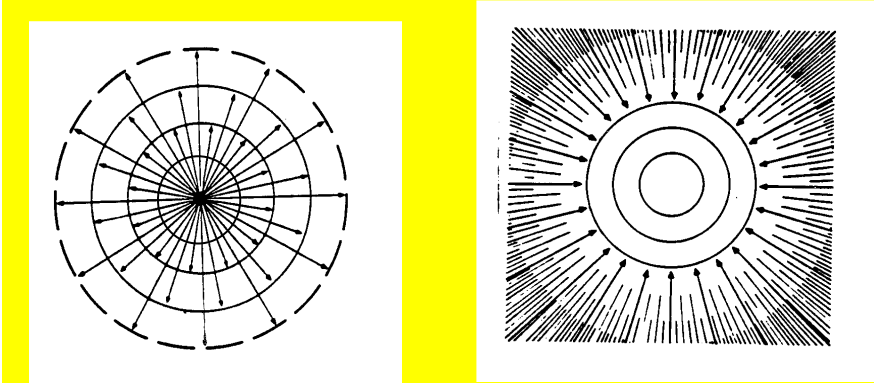
When the circumference expands to infinity the line becomes an ideal line in the realm of the Unmanifest. So, by this simple mathematical analysis which is symbolic in character we can resolve the paradox of the co-existence of individual uniqueness with an ever expanding consciousness which ultimately embraces the whole cosmos in the last stage.

Taimni, I K. Man, God, and the Universe (p. 115-117).

The same kind of mathematical symbol and analysis will also throw some light on the problem of the co-existence of Oneness and Manyness in the Divine Consciousness. In fact the two problems are merely two aspects of the same problem. Let us imagine a centre from which innumerable radial lines diverge, as shown in Fig. 10.



Does the figure indicate Oneness or Manyness? Both. If we consider only the centre it indicates Oneness. The moment we leave the centre it indicates Manyness. The further we move away from the centre the more do the radial lines diverge, indicating greater and greater separation in consciousness. A closer examination of the figure will show that there is a still subtler Oneness than the Oneness in the centre and that this over-all Oneness includes the Manyness also. For, if the figure is considered as a whole, including both centre and radial lines, it is still the representation of the One Reality. The above example shows why a knowledge of mathematics was required for initiation into the mysteries of the Pythagorean schools.



A very interesting and intriguing aspect of the problem revealed by this figure is the mergence of the many points which approach the centre along the radial lines meeting in the centre. How can an infinite number of points each approaching along a separate line be accommodated in the centre without being thrown out of the dimension in which they are proceeding? Here we see the marvelous nature of a point which has zero dimension and can therefore accommodate any number of points entering from worlds of any number of dimensions. And since this point of zero dimension represents the Absolute this mathematical analysis brings out another aspect of the Absolute, as not only the harmonious synthesis of all principles, tattvas, etc. but also a harmonious and mysterious integration of all the Monads, with their infinite variety of individual uniqueness. We see thus that the individual uniquenesses of Monads with their infinite variety are merely the differentiated aspects of the Ultimate Reality. The Absolute is thus not only the harmonious synthesis of all the principles, tattvas, etc. which constitute the paraphernalia of manifestation but also the harmonious synthesis of all the fragments of the Spirit which is Eternal and above manifestation. This is the final and ultimate synthesis which justifies the sacred maxim: Sarvam khalv idam Brahma—‘Verily, all this is Brahman.’

134-137

Let us start this enquiry by considering first the relation of the One and the Many. This relation may be represented symbolically by the following diagram which shows at a glance many important aspects of this relationship. One interesting aspect of this relation is the co-existence of Oneness and Manyness in several stages such as the following.

(a) In the first stage we see that a centre of consciousness represented by a point on a radius is in the realm of manyness and separateness. As it approaches the centre it also draws nearer to all the other units of consciousness represented by the radii and at the centre becomes one not only with the centre but with all the other units of consciousness. The Manyness gives place to Oneness at the centre.

(b) The second stage of co-existence is seen in the simultaneous existence of Oneness and Manyness at the centre. In this stage we see Oneness not merely as a culmination or end of Manyness but as an over-all Oneness which also includes the Manyness. If we look at the diagram as a whole it is one and includes both the centre and all the radii. In this it is not a question of the Oneness being an alternative to Manyness but the Oneness and Manyness together constituting a deeper Oneness.

(c) There is a third kind of Oneness which goes beyond even the second stage and this is the ultimate Oneness in which all the Monads with their different individual uniquenesses become merged in an integrated state. In this state they do not exist as separate entities just as the infinite number of individually unique vibrations with their specific or characteristic wave-lengths in the visible spectrum become merged in white light and do not exist in white light as separate entities. This ultimate kind of Oneness is a very interesting philosophical and scientific conception because it throws some light on the nature of the Ultimate Reality and some of the ultimate questions which are connected with this Reality.

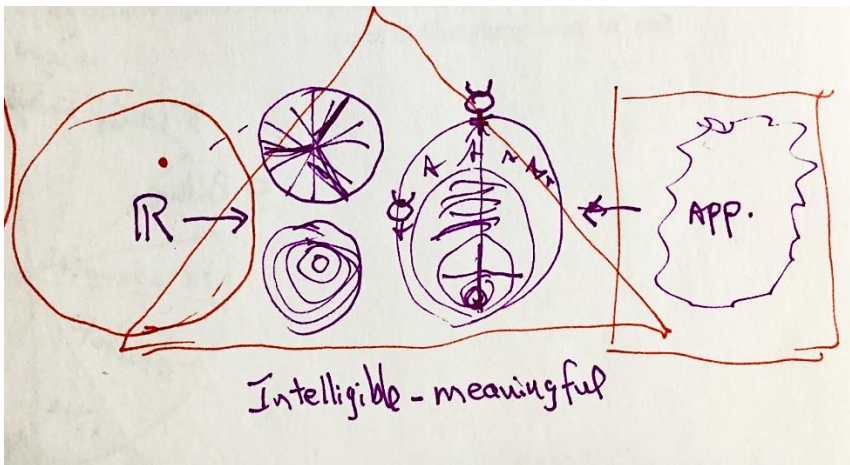
In order to understand this integration of the individual uniquenesses of an infinite number of Monads into one undifferentiated state of the Absolute let us refer to the diagram given above. We see in that diagram a limited number of radii coming out of the centre and separated by gaps between them. The number of radii which symbolize the Monads is limited because only a limited number of Monads however great their number (infinity of a smaller order) can appear in a manifested system. Even the universe in its cosmic aspect does not manifest all the Monads at the same time. For, a universe according to the Occult doctrine is a recurrent phenomenon in the eternal alternation of Śrṣṭi and Pralaya (manifestation and dissolution) and each universe however stupendous it may appear must therefore be a limited expression of the Absolute. Every time a new universe is created a number of Monads emerge from the realm of the Unmanifest to start their long journey in the realm of manifestation.

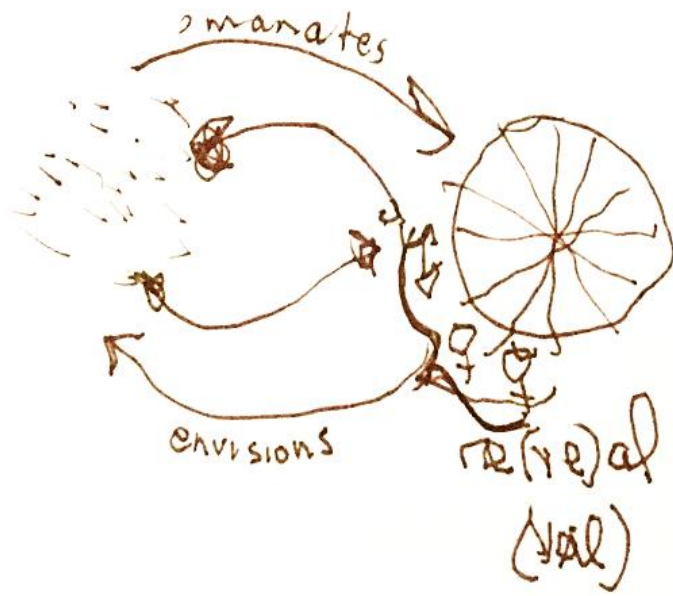
Now suppose the number of radii in the figure increases progressively. How many can be accommodated in the figure theoretically? Obviously, an infinite number because each radius is an ideal line without any thickness. We shall not be able to accommodate an infinite number of radii actually because each radius has a certain width or thickness and this, thickness will make the adjacent radii to merge with one another. But if we increase the size of the circle progressively we shall see that an increasing number of radii can be accommodated though they may appear to merge nearer the centre of the circle. Though there is no limit to the number of radii which can be accommodated in this manner we can see easily that the figure containing the increasing number of radii is approaching a limiting form. What is this limiting form? Obviously, it is that of a continuous superficial circle with no gaps between the adjacent radii. In the limiting form the infinite number of separate linear radii of one dimension become a continuous superficial unbroken circle of two dimensions. So, in the limiting or ultimate condition the infinite number of linear radii are nothing but a superficial circle in which none of the radii is present as a separate entity.

In the above process we have proceeded from Manyness toward Oneness, from the differentiated state to the integrated state and we have seen that an infinite number of separate radii can in the ultimate limiting condition become one continuous circle in which all the constituent radii are present but in a condition in which none can be seen separately or distinguished from another. It is possible, obviously, to reverse the process and see the other side of the coin, as it were. This will mean that a superficial continuous circle can be broken up or differentiated into an infinite number of radii. It can be the source of any number of radii emerging from the centre ad infinitum.

After these preliminary considerations let us now come to the essential nature of the two elements of this polarity which are called Śiva and Śakti or the Father and Mother Principles. Broadly, these two elements may be referred to as Consciousness and Power

Taimni, I K. Man, God, and the Universe (Quest Books) (p. 39). Quest Books. Kindle Edition.





In A... need diagrams...

MGU highlights 2022 1014 0415 2024 3

In Living Wisdom 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.Overself

Witness-I

Psycho-

somatic

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.Overself

Witness-I

Psycho-

somatic

Stars

Planetary

reason

mental being natal chart

rational soul

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.

Diagram with four nested circles one: parabrahman, logos, soul, cosmos

diagram from AD : three intellects;