

The question has been asked, 'What is Monism?' A response from <https://uniservent.org/> .

Monism is the concept of just One, only One causality operating through multiple Qualities as concepts, properties, aspects or attributes; as concepts of One Thing, One Potential, One Essence, One Being, One Reality, One Life, One Principle, One Principal, One Self, One Love ... One Thing That is articulated as the source of all multiple things as objects of the senses, One Potential That is released as energy for all multiple interactions, One Essence That is reified as the multiplicity of existential events, One Being That is transformed through a multiplicity of subsidiary identities, One Reality That is recognized in all multiple ways, One Life That is lived in the multiplicity of mutually supporting living forms and systems, One Principle That is understood as the expression of all multiple principles and practices, One Principal That is recognized as hierarch and director of all subsidiary domains, One Self That focuses its perception and activity throughout its extent as all other selves, One Love That breathes those selves out to create the world and draws them in when done.

This One as sentient power or potential is known as Brahman in Vedanta. In the Hebrew Kabbalist teaching, that same One as undifferentiated, limitless, boundless sentient power is known as Ayin, the absence of things, with the implication of being the potential for everything. I will refer to it as the Unmanifest Self. The Self-generation of a point of stress within the undifferentiated multi-dimensional extent of Brahman–Ayin sets in motion the initiation of a Self-limiting, Self-constraining process of a creative epoch as the Manifest Self, as Brahma–Elohyim of the Vedic-Hebrew equivalent teaching. In Vedanta, Vishnu as the Preserver of creation, presides over the evolving process; in Kabbalah as Ein Soph, this endless Self-Identification as I Am, as That which Is, Was and Will Be, the unspoken name designated as the Tetragrammaton, the Self-differentiation of Ayin as the Elohyim initiates and presides over a creative process, culminating with the intended process in the imperative 'Let us make man in our image, after our likeness'. Here, the Elohyim, said to be a female plural of a male stem term 'El' stated as Gods–Goddesses in the original Hebrew text before the patrification of the distributed canon as the monotheistic 'God' of the King James version of the Bible, represent the Kingdom of Heaven of the Christian tradition, the Manifest Selves of this exposition.

The nature of this Monism can be represented graphically with the use of the tools of differential geometry and topology. In this Monist modeling, Unmanifest Self is represented as an undifferentiated n-dimensional continuous Euclidean space for which every location in the expanse is an n-dimensional point of Self-sentient potential for realization and reification according to an inherent prescience, where the set of all shapes, forms, and the processing of all interactions between such forms are comprised of and accessible to such Self-sentience as archetypal ideals or Platonic forms; as Manifest Self, the Creator, a single point of tension is initiated within this expanse from which the observed phenomenal universe as a 3-dimensional manifold is activated and evolves over time to create an observable 4-dimensional space and time. We will avoid the use of the term 'spacetime' due to the various connotations associated with the scientific use in the modeling of general relativity. We will suppress one of the three spatial dimensions by representing the expanding space in the following depictions at a given point in time as a 2-sphere, 3-ball system, where time is represented by the radius of the

expanding sphere. In topological terminology, such a 2-sphere is a 2-dimensional surface area, the cover of a 3-dimensional volume referred to as a 3-ball. We can draw a diagram of a 2-sphere with a radial vector, $R1$, proceeding from the center origin, OB , of the 3-ball, $3B$, to a point on the surface of the sphere, $2S$, which then serves as the center of a circle, $1s$, a topological 1-sphere drawn on the surface of the sphere as, $2S.1s$, with a subsidiary vector, $r1$, pointing from the circle center, os , to a point on its circumference, $r1f$.

We can repeat this depiction but show $2S.1s$ as a subsidiary sphere $2S.2s$, with the vectors, $r1$ and $r2$, pointing to points, $r1f$ and $r2f$. $2S$ can be thought of as the universe in its entirety, or as a cascaded subset of the universe as a galaxy or solar system or planet or aspect of a biosystem or human social system.

$R1$ is an ensouling Self-focus of observational attention and interactivity, an individual Self, that has proceeded from the creative center, OB , over time to the current position at the point end of the vector, os , so that os is an embodied Soul that is experiencing the world of physical phenomena, $2S.1s$, currently focused on that world at $r1f$. That world, $2S.1s$, is comprised of the body, $r1$, of Soul, os , but not os itself, which is merely or not so merely the nexus of the sum focus of the that body and all the 'things', living or not, and 'personas' with which os interacts on a daily basis.

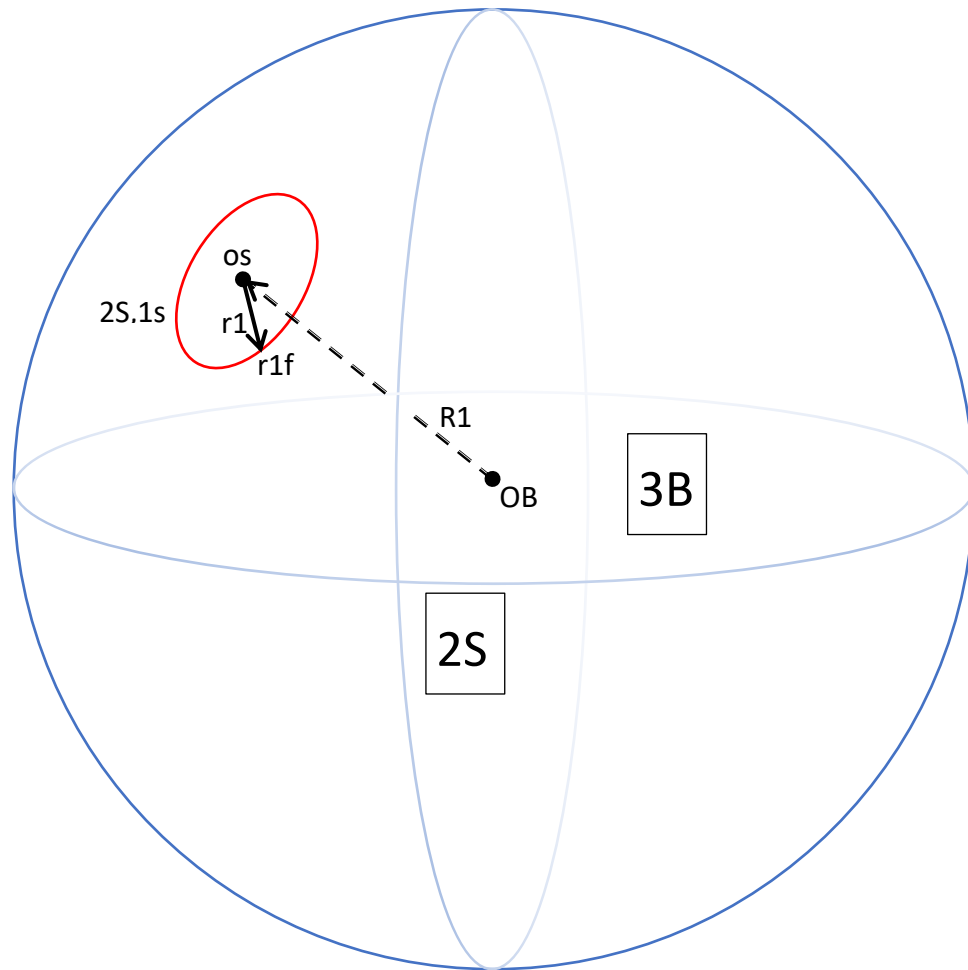
In the second depiction, the extant Soul as indicated by $r2$ at $r2f$, instead of on the physical environment, is focused on $2S.2s$ as some experience of emotional or mental imagery, as in a dream or daydream or working out the solution of some puzzle or problem. This series of depictions of A through H describe in these graphics the story of an individual Self as it evolves from novice matriculation through expert graduation, or the release of moksha.

With respect to Monism, it is important to understand that there is still, in all the created worlds of observation and experience, Only One Thing, with all the multiplicity of Love and Self and Principal and Principle and Life and Reality and Being and Essence and Potential and appearance of separate Thingness and any number of other qualities we might envision, and that Thing is Brahman—or if you prefer to call That Supreme Being, Krishna or the resurrected Christ or Elohyim—which in the creative process focuses its pervasive Self throughout its eternally present extent in the process of observation and activity and love that unites it all that I call Life.

The goal of enlightenment is to free oneself from distractions of the lower worlds of physical, emotional, and mental forms and focus with full intention back along the vector, $R1$, to the source, OB , which is one in space and time with every os , which by its very nature of Grace, glorifies os by acknowledging that OB is within it. The goal of all human devotion is to learn to Love Life in all its forms that by so doing each of us can come to realize that we are That and thereby in the full Consciousness of Our Divinity come to Live Love in the eternity of divine endeavor. It's as simple as That. But it takes time, dedication, work, persistence, patience, faith, hope, but above all else, Love. This is Monism.

Peace to you, my Friends.

Frame A



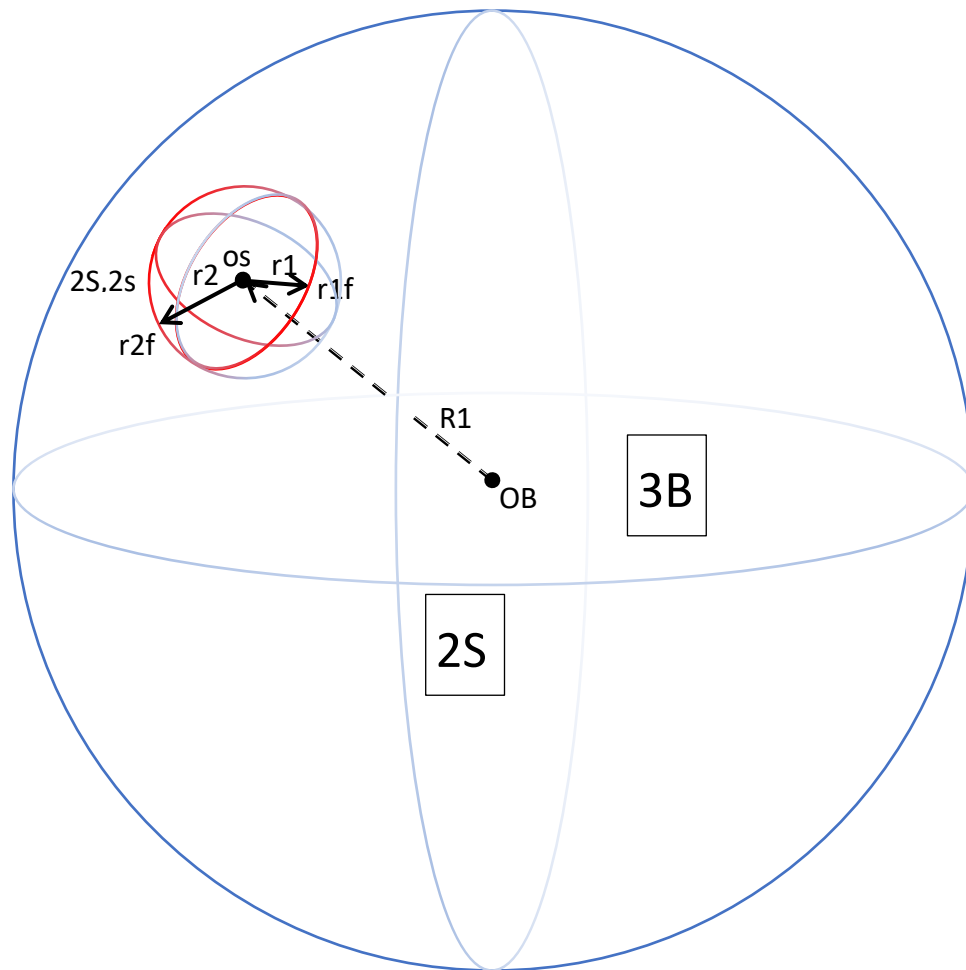
A. With unenlightened embodiment, from source OB, in Manifest Self, 3B, which is embedded within the limitless, boundless unmanifest exterior of 2S as the Unmanifest Self, an individual Self, R1, focuses on a place in the manifest universe, 2S, as individual soul, os, and lives within the constrained physical environment, 2S.1s, as a mentally, emotionally and physically delineated personality, r1, focused at any point in time within that locale on the physical environment, r1f.

Similar individual Selves, R2...Rn, are focused in 2S.1s, as well as in other environments and worlds in 2S outside of 1s.

R1 is shown as a dotted ray to indicate that the soul, os, does not recognize its spiritual source in OB and perceives the only reality is its personal body, r1, operating in a physical environment, 2S.1s, and within conditioned constraints, the rest of the universe, 2S.

At this stage, the emotional and mental components of the personality are not recognized as distinct from the personal body in the physical world, and the focus of the soul is constrained within the circle of 2S.1s, responding to sensory cues and target locations for activity and navigation within that world.

Frame B

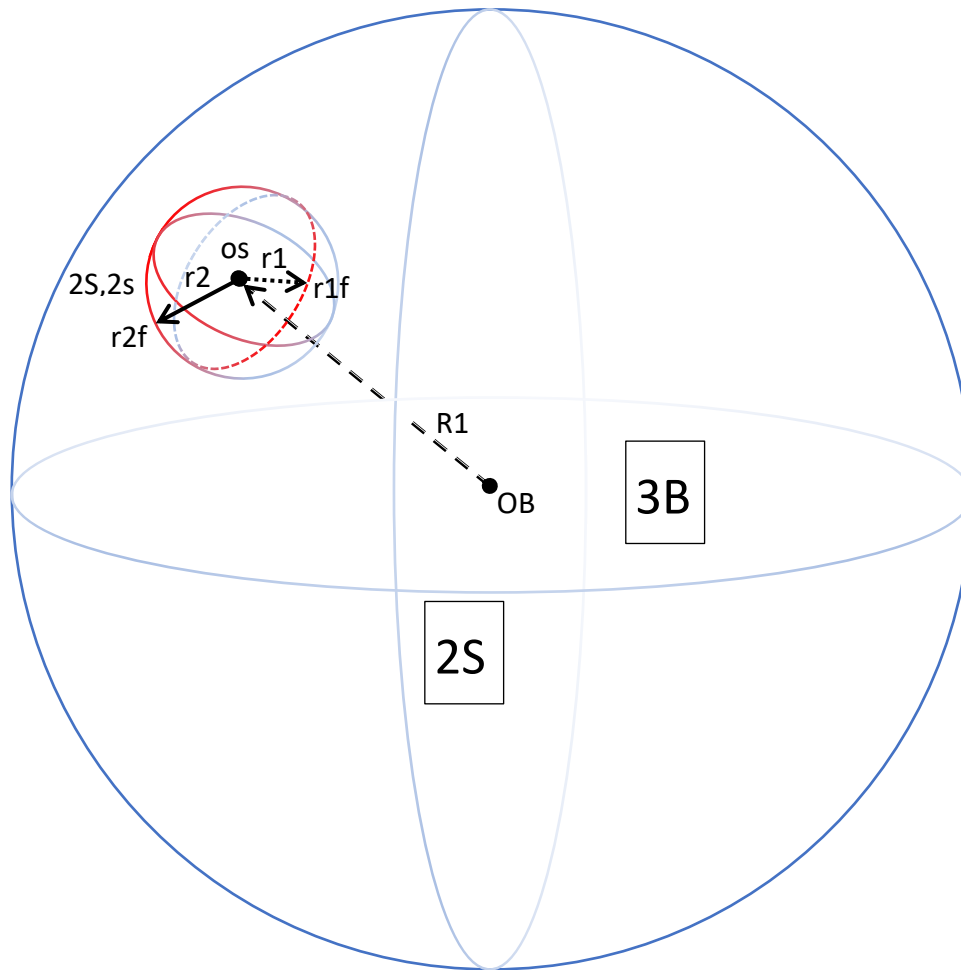


B. In truth, the soul, os , as a focus of the individual self is embedded in the n -dimensional Unmanifest along with the Manifest, as a subsidiary 2-sphere, $2s$, so that the interior of $2S.2s$ is a subsidiary 3-ball, $3b$, which in addition to the manifest physical components of $1s$, has all the metaphysical components, of emotions and mind and intuition and intent, that are found in either hemisphere defined by the bisection of $1s$. The hemisphere to the interior of $2S$ is embedded within the Manifest $3B$ and the exterior hemisphere is embedded in the Unmanifest Self. Note that while the Unmanifest is actively featureless, every point in the infinite, unbounded sentient potential of that Unmanifest, exterior to the manifestation of $3B$ has within it all the Understanding and Wisdom and Power and access to knowledge required to produce another Manifest Self, without end.

This reality is echoed in the words of Krishna, speaking as the personification of the Unmanifest–Manifest, “Having pervaded the whole universe with a fragment of myself, I remain.”

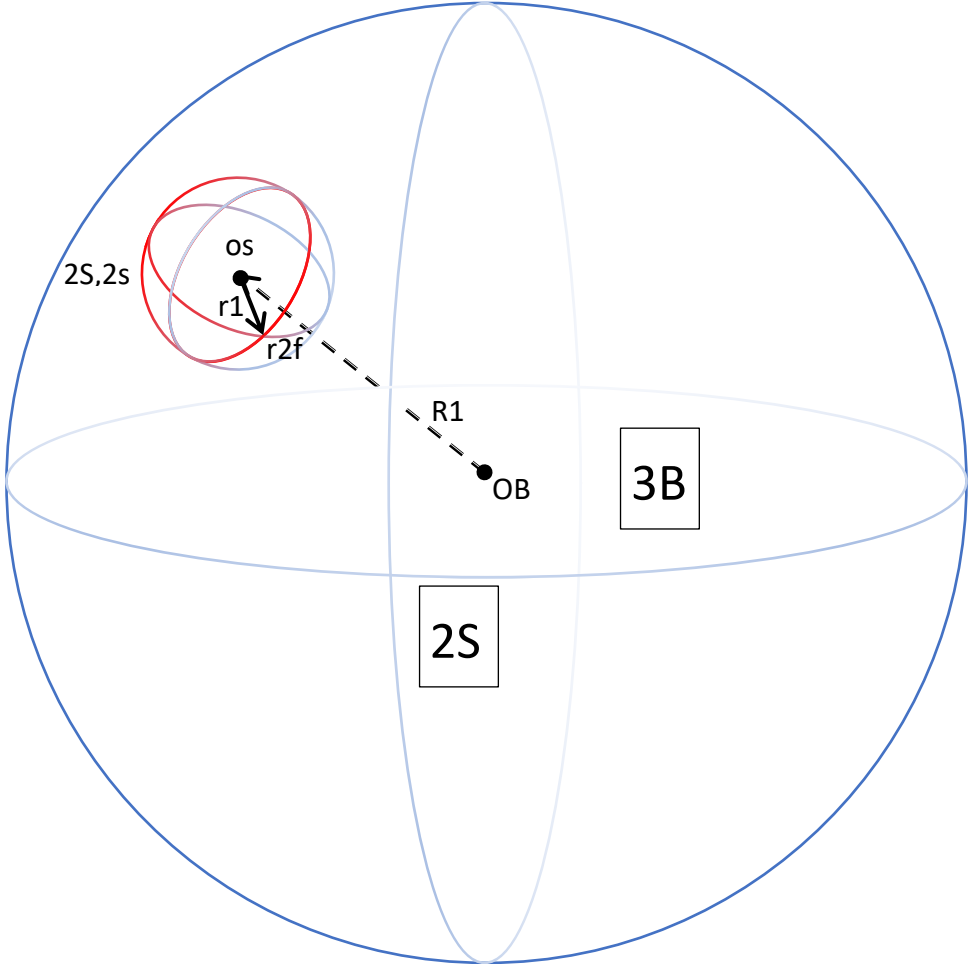
The exterior hemisphere of the domain of the individual Self is within the domain of Manifest, as it abuts the unbounded reality of the Unmanifest, and in that sense is a mix of both. The focus of the soul while awake in the physical world is at $r1f$, but it therefore has the ability to focus as a mental body, $r2$, at $r2f$, while thinking, in the dream state or reverie, daydreaming or mesmerized by the uncontrolled flood of mental images.

Frame C



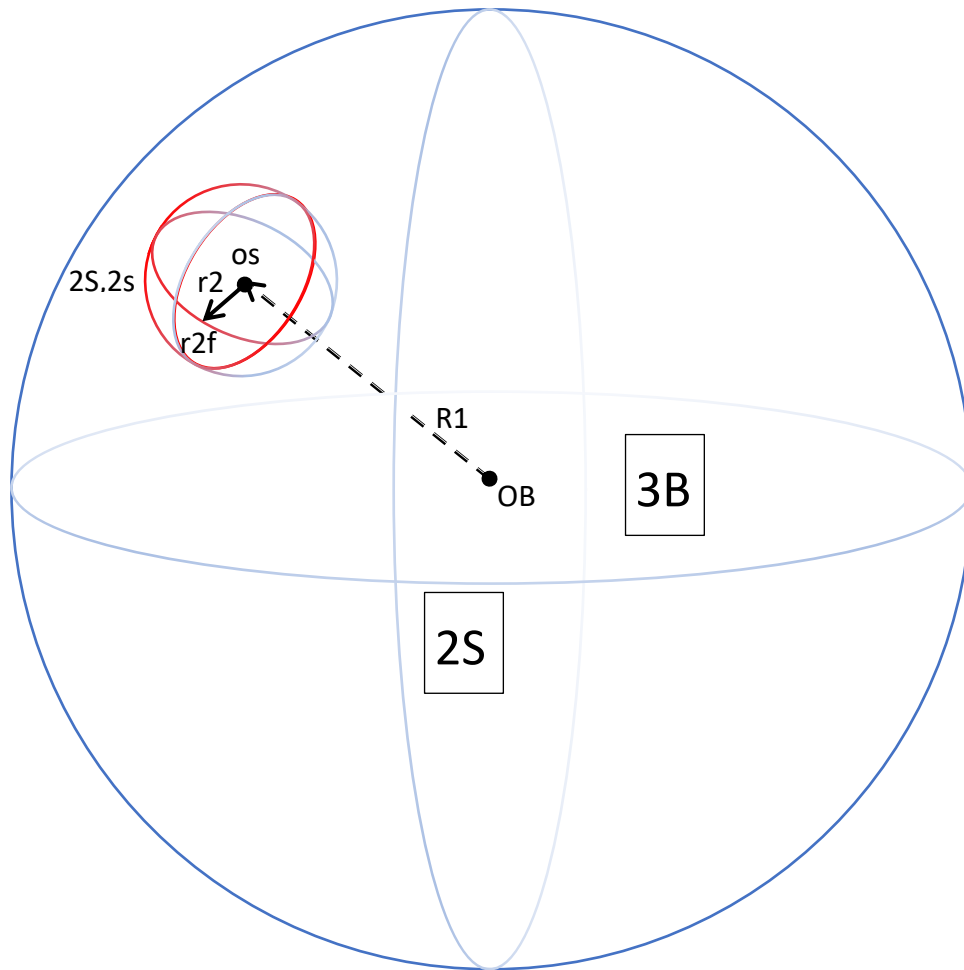
C. In the unembodied state, the soul, os , remains a focus of the individual Self, $R1$, within the same domain of $2S.2s$, but it has no corporal structure, $r1$, with which to interact with other structures and personal bodies in the dense physical domain of $1s$, as indicated by the dashed lines for both the body, $r1$, and the physical domain, $2S.1s$, designated in Frame A. The soul remains able to interact with its emotional, mental, and higher bodies, $r2$, depending on the level of the developed focus of the soul, $r2f$, similar to the dream state. As indicated by the heavy dashed line, the focus of the individual Self remains unaware of its essential identity, $R1$, as one of the many (unshown) vectors of focus of the Manifest Self. Per <https://uniservent.org/physical-phenomena/>, with respect to what constitutes the physical structures of natural phenomena, from celestial bodies and flows of plasma and photonic energy down to the basic structures of hydrogen and remaining elements in order to compose the dense physical bodies of the souls that inhabit those bodies, the individual fundamental components or quanta with which those structures are formed are all an emergent function of the stress and strain radiated from an initiating point of tension within the One multi-dimensional, multi-qualitative wave bearing continuum, capable of variable density and sustained power and energy transport, required to generate and maintain objective physical form; as with the subtler shapes and forms that are or might be accessible to the senses on the mental and other levels of perception and activity.

Frame D



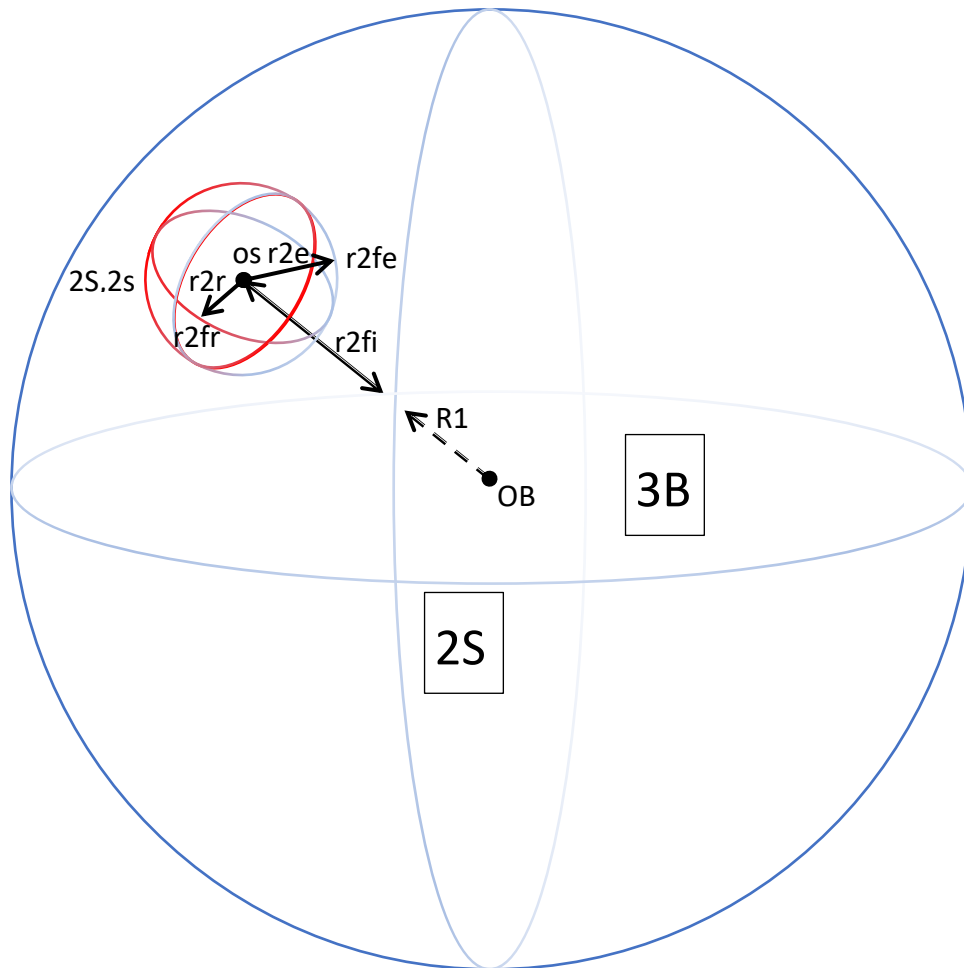
D. With the evolution of the soul, the personality, $r1$, begins to focus on an understanding of the dynamics of the world of physical and psychological phenomena, $1s$, through the rational world of the higher mind as a cross-section of $2S,2s$, indicated by the ellipse that inclines from upper left to lower right at the intersection of these domains, $r2f$. Through the application of logic, both qualitative and quantitative, the rational ability to control the phenomenal world emerges from the inchoate conditions of unschooled human nature. The soul to this point may have an elementary understanding of its place and purpose in the cosmos, generally heavily colored by the focus of that individual Self on the culture of traditions and practices of its birth, and unless that soul's trajectory is of some experience or its birth is into a current time of disruptive cultural and technological change, the individual is unlikely to operate with a high degree of autonomy outside those traditions and practices.

Frame E



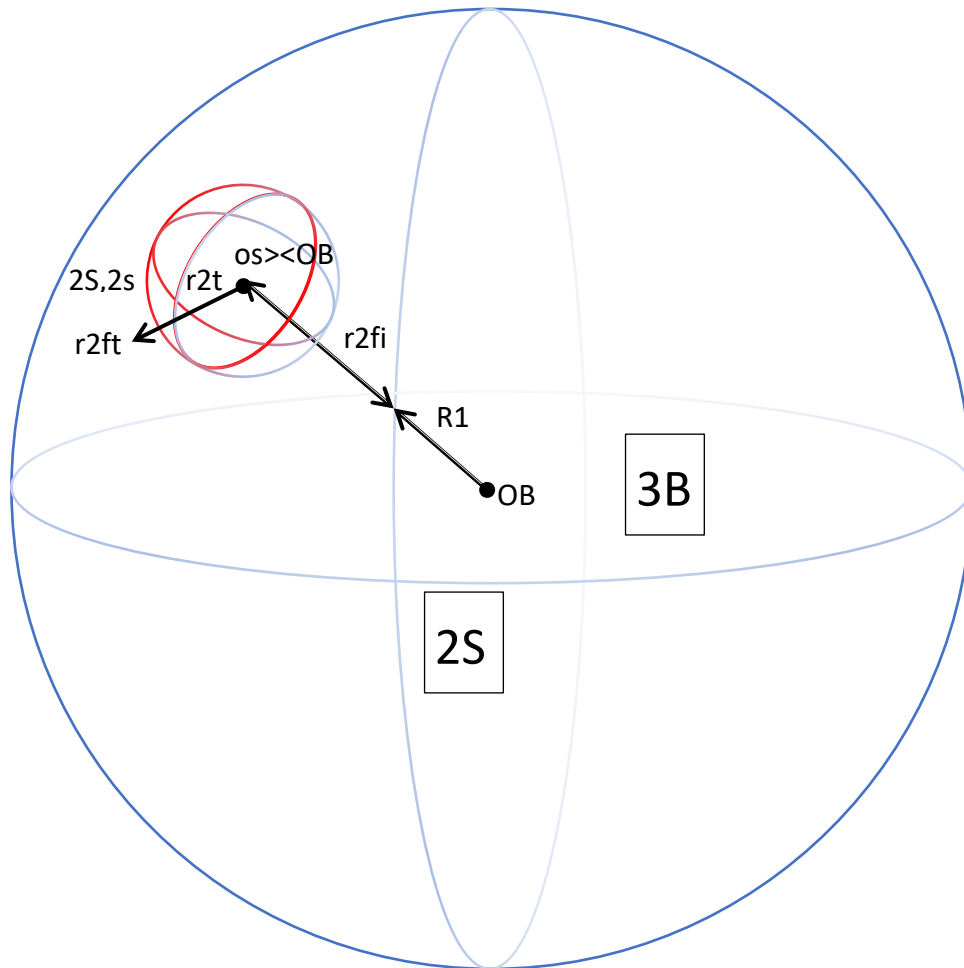
E. As a result of the increasing efficacy of the mind-body realization of the immaterial capacity of control over material nature, the soul, *os*, begins the investigation of the mind itself, as it enters the creative, fertile possibilities of its enhanced personality as *r2* and focuses increasingly on the mental world at *r2f* for pleasure and material benefit. At this point in its evolution, while it may be grounded in some traditional cosmological understanding based on religious or philosophical culture and tradition, the soul will increasingly be drawn to an unbiased rationality by its own insights for guidance and personal satisfaction.

Frame F



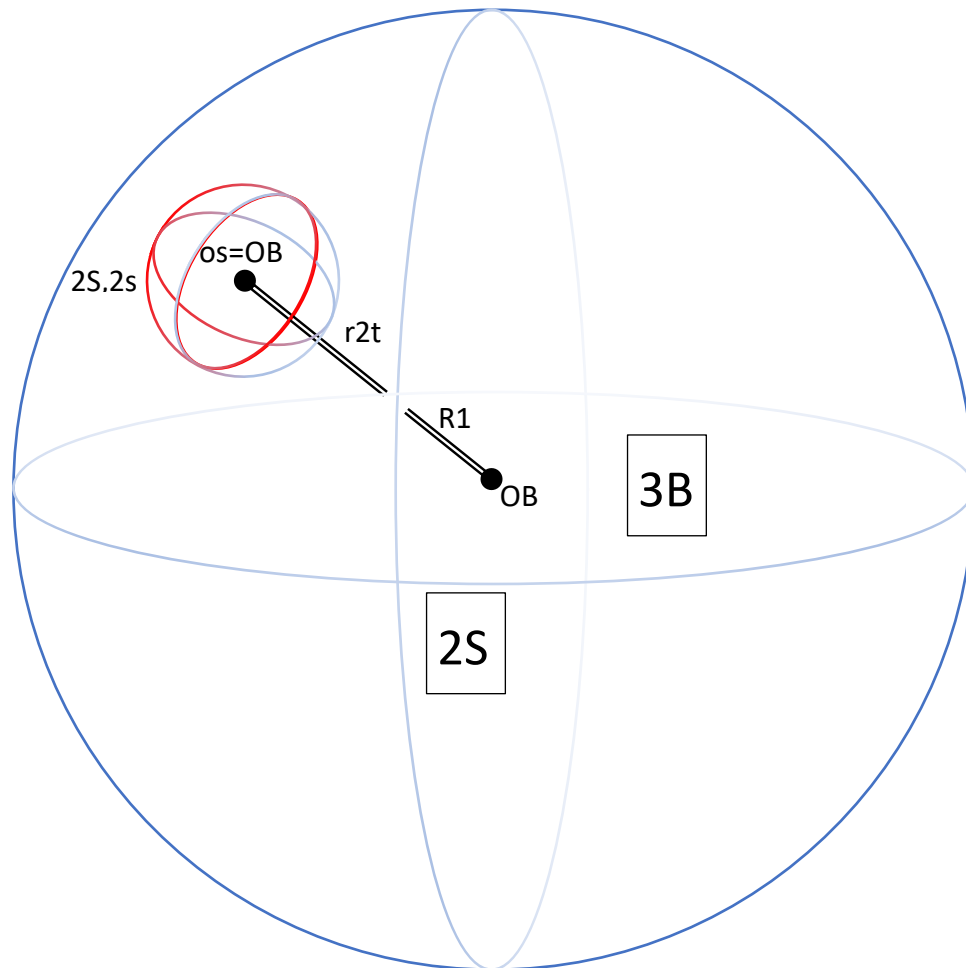
F. As a result of the soul's desire for greater understanding in the world, the individual Self focuses its efforts through an investigation, using its reasoning faculty, $r2r$, and its emotional/devotional faculty, $r2e$, on the world of its personal mental and emotional experience at $r2fr$ and $r2fe$ respectively. As the faculties of rational and emotional intelligence begin to seed a true recognition of the reality of the Manifest Self, the intuitive and intentional intelligence of the soul seeks validation of that recognition by generating a responsive focus, $r2fi$, back along the path of $R1$ to its source at OB . Thus, the individual Self, $R1$, which is embodied as the individual soul, os , has begun the process of awakening to a recognition of its true nature as that Self, of one reality with the sum of all Selves as the Manifest Self.

Frame G



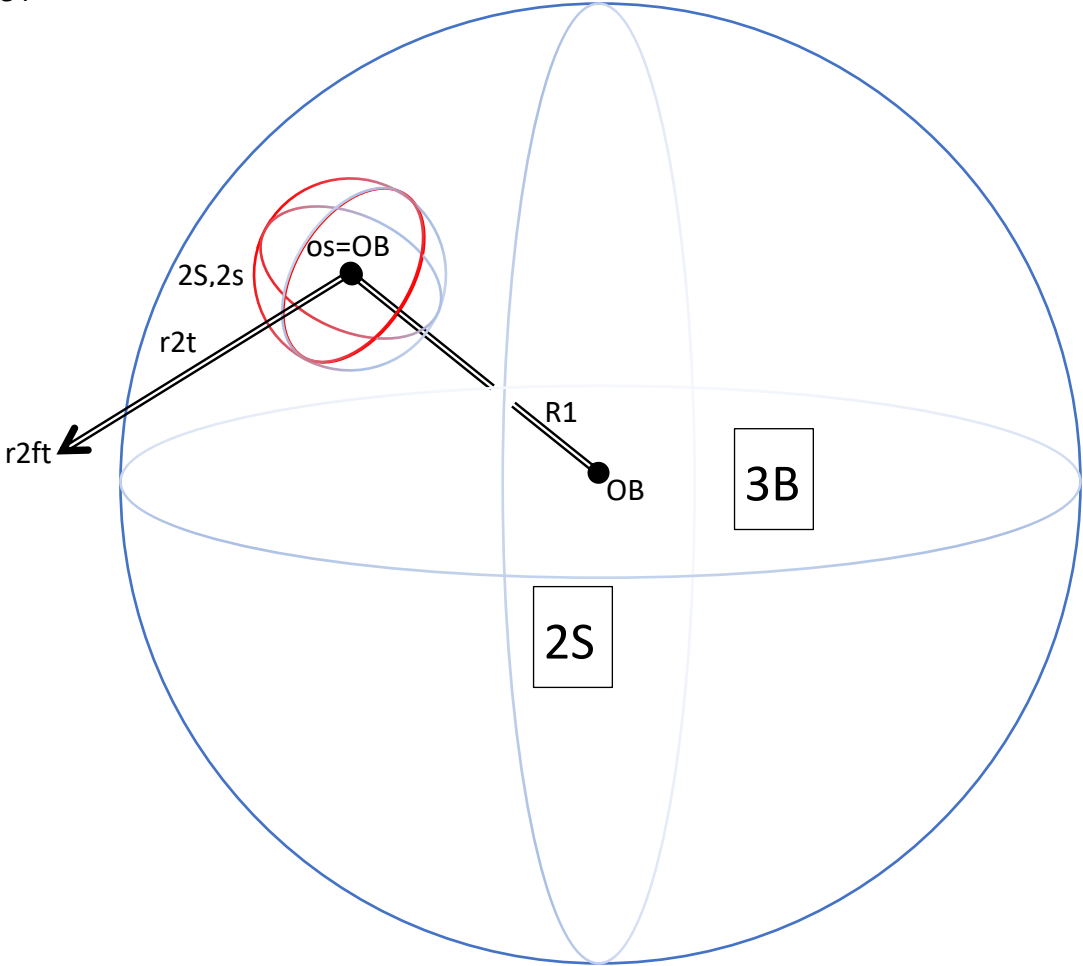
G. With the process of this awakening beyond the level of the personality—as a transpersonal soul—experiences of a hyper-lucid, transcendental nature occur as the individual Self focuses on the reality of the Unmanifest, both outside the domain of 2S and 2S.2s as $r2t$, on the unmanifest potential at $r2ft$, and within the domain of 3B, Manifest Self, as the centralizing focus of the intuition and intentionality, $r2fi$, is met with the original focus of $R1$ generated from the center, in an initiating moment of Self-recognition and Self-realization. The soul, os , at this point is communicating with the source, OB .

Frame H



H. With moksha, the nirvana of Buddhism—as the completion of the process of Self-realization with the extinguishment of the ego that has anchored the personality during its embodied periods of development—the soul, *os*, is united in full consciousness with its Manifest source, *OB*. The individual Self transcends the cocoon of its personality in *2S.2s* and completes a re-fusion of its extended focus, *r2f*, as the individual Manifest Self, *R1*, with its source, *OB*, and with the collective Manifest Selves, *3B*. This is accomplished on the part of the individual soul by a refusal to recognize any existential duality on the part of that individual Self, to recognize any capacity other than the Self itself to direct the manifestation of that Self, which is of an essential unity with all other Selves, because in reality there is only One Self, operating through a multiplicity of foci which activate the inherent inertial potential of the Unmanifest to produce the fundamental building blocks required for any creative endeavor.

Frame I



I. The liberated soul, $os=OB$, does not vanish into oblivion with entry into the consciousness state of nirvana in order to avoid rebirth as some might think. Rather, the release of moksha marks the completion of the development of a soul that puts it in enlightened communion with other 'graduated' souls for the purpose of participation in carrying out some aspect of a divinely intended and designed, creative plan. That plan, as depicted here, might be within a domain of $2S,2s$, as an ongoing planetary, solar, or galactic project—where $2S$ represents the next higher domain in an ongoing hierarchical project or the entire known cosmos. Or it might be the focus of a Self or group of Selves operating through os as $r2t$ in the initiation of some new project in the vast expanse of space, $r2ft$, as an entirely new solar or galactic system. World without end.
Or it might just be as a teacher in this nursery, this planet Earth.