

**Companion to
Vedic Verses in
'*The Life Divine*' - Vol. II**

*Vedic Verses Translated by Sri Aurobindo,
with Word-to-Word Matching and Explanatory Notes*

Compiled By

Mukund Ainapure

Companion to Vedic Verses in 'The Life Divine' - Vol. II

***Vedic Verses Translated by Sri Aurobindo,
with Word-to-Word Matching and Explanatory Notes***

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Mukund Ainapure

- **Original Sanskrit Verses From Vedic Texts**

Translated by Sri Aurobindo as chapter-opening epigraphs
in *The Life Divine* Vol. 22, *The Complete Works of Sri Aurobindo*

- ***Padpātha***

Sanskrit Verses after resolving euphonic combinations (*sandhi*) and the compound words (*samās*) into separate words, in Devanagari as well as Roman Transcription

- **Sri Aurobindo's English Translation**

Matched word-by-word with *Padpātha*

- **Explanatory Notes**

Notes explanatory of important points based on Sri Aurobindo's writings

Companion to Vedic Verses in '*The Life Divine*' - Vol. II

By Mukund Ainapure

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॥श्री अरविन्दचरणारविन्दौ॥

At the Lotus Feet

of

Sri Aurobindo

References / Acknowledgements

The original sanskrit verses (without accents) and the *Padpāṭha* (in Devanagari as well as Roman Transcription) are cross-checked with the texts available on theveda.org.in, the upanishads.org.in and the bhagavadgita.org.in.

The compiler has matched Sri Aurobindo's english translation word-by-word with *Padpāṭha* (Devanagari), using superscripts.

The translation of the verse and the explanatory Notes are extracted from Sri Aurobindo's writings in the 'Collected Works of Sri Aurobindo' (CWSA) published by Sri Aurobindo Ashram Publication Department, Pondicherry, 1997-2013. All of the volumes of the CWSA are available in PDF on www.sabda.in; and in HTML, with an excellent Index, on www.incarnateworld.in. The relevant CWSA Volume No/Page No. are given within square brackets at the end of each verse translation as well as the explanatory Note.

Follwing is a list of the CWSA Volumes mostly relied upon -

Collected Works of Sri Aurobindo (CWSA)

Volume No.	Title
09	Writings in Bengali and Sanskrit
10	Record of Yoga - I
11	Record of Yoga - II
12	Essays Divine and human
13	Essays in Philosophy and Yoga
14	Vedic and Philological Studies
15	The Secret of the Veda
16	Hymns to the Mystic Fire
17	Isha Upanishad
18	Kena and Other Upanishads
19	Essya on the Gita
21-22	The Life Divine - I & II
23-24	The Synthesis of Yoga - I & II
28-31	Letters on Yoga - I to IV
32	The Mother
33-34	Savitri - I & II

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Prologue

Sri Aurobindo

Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for education. There he studied at St. Paul's School, London, and at King's College, Cambridge. Returning to India in 1893, he worked for the next thirteen years in the Princely State of Baroda in the service of the Maharaja and as a professor in Baroda College. In 1906, soon after the Partition of Bengal, Sri Aurobindo quit his post in Baroda and went to Calcutta, where he soon became one of the leaders of the Nationalist movement. He was the first political leader in India to openly put forward, in his newspaper *Bande Mataram*, the idea of complete independence for the country. Sri Aurobindo had begun the practice of Yoga in 1905 in Baroda. In 1908 he had the first of several fundamental spiritual realisations. In 1910 he withdrew from politics and went to Pondicherry in order to devote himself entirely to his inner spiritual life and work. During his forty years in Pondicherry he evolved a new method of spiritual practice, which he called the Integral Yoga. Its aim is a spiritual realisation that not only liberates man's consciousness but also transforms his nature. In 1926, with the help of his spiritual collaborator, the Mother, he founded the Sri Aurobindo Ashram. Among his many writings are *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *Hymns to the Mystic Fire*, *Vedic and Philological Studies* and *Savitri*. Sri Aurobindo left his body on 5 December 1950.

The Complete Works of Sri Aurobindo

In 1997, the Sri Aurobindo Ashram began to publish the Complete Works of Sri Aurobindo (CWSA) in a uniform library edition. Each of the 36 published volumes can be viewed and downloaded in PDF format from www.sabda.in.

The Companion Series

Companion Series is meant as an aid to the systematic study of the Vedic verses translated by Sri Aurobindo for those interested in his mystical interpretation of the Veda. The Companion Series is at present available for all the major works on the Veda by Sri Aurobindo – *The Secret of the Veda* (Vol. I & II), *Hymns to the Mystic Fire* (Vol. I-IV) and *Vedic and Philological Studies* (Vol. I-VI).

Companion to "Vedic Verses in *The Life Divine*"

All the chapters of CWSA Volume 21 & 22 - *The Life Divine* - have, below the title, translated quotations from the Vedas, Upanishads, Bhagavad Gita and other Sanskrit texts. Sri Aurobindo called these quotations (or, chapter-opening epigraphs) "mottoes".

The present volume provides the original Sanskrit verses from the Vedas, Upanishads, Bhagavad Gita and other Sanskrit texts in Devanagari (without accents), translated and cited by Sri Aurobindo in the “mottoes” in *The Life Divine-II* (CWSA Volume 22).

The compiler has provided the *Padpātha* (in Devanagari as well as Roman Transcription) under each verse in which all euphonic combinations (sandhi) are resolved into the original and separate words and even the components of compound words (samās) indicated; and matched each Sanskrit word in the Padpātha with the corresponding English word in the Translation using superscripts, followed by footnotes providing alternative meaning(s) of words and explanatory Notes based on Sri Aurobindo's writings.

Explanatory Notes on the Vedic Verses

Sri Aurobindo wrote the following passage on the close of the fourth year of "Arya" -

Here [in the 'Life Divine'] we start from the Vedantic position, its ideas of the Self and mind and life, of Sachchidananda and the world, of Knowledge and Ignorance, of rebirth and the Spirit. ...We have shown that mind and life and matter are derivations from the Self through a spiritual mind or supermind which is the real support of cosmic existence and by developing mind into that, man can arrive at the real truth of the spirit in the world and the real truth and highest law of life. The Self is Sachchidananda and there is no incurable antinomy between that and the world; only we see the world through the eyes of the Ignorance and we have to see it through the eyes of the Knowledge. Our ignorance itself is only knowledge developing out of its involution in the apparent nescience of Matter and on its way to a return to its conscious integrality. To accomplish that return and manifest the spiritual life in the human existence is the opportunity given by the successions of rebirth. We accept the truth of evolution, not so much in the physical form given to it by the West as in its philosophical truth, the involution of life and mind and spirit here in matter and their progressive manifestation. At the summit of this evolution is the spiritual life, the life divine. **It was necessary to show that these truths were not inconsistent with the old Vedantic truth, therefore we included explanations from this point of view of the Veda, two of the Upanishads and the Gita** [Essays in Philosophy and Yoga, CWSA Vol.13 p. 107-08].

The sole aim of this compilation is to present these explanations from the writings of Sri Aurobindo on Veda, Upanishads and the Gita under the related Vedic verses.

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BOOK TWO - PART TWO

**THE KNOWLEDGE AND THE SPIRITUAL
EVOLUTION**

Chapter XV

Reality and the Integral Knowledge

INTEGRAL KNOWLEDGE

Mundaka Upanishad - III.1.5

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।

अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥

सत्येन¹ लभ्यः² तपसा³ हि⁴ एषः⁵ आत्मा⁶ सम्यग्ज्ञानेन⁷ ब्रह्मचर्येण⁸ नित्यम्⁹ ।

अन्तःशरीरे¹⁰ ज्योतिर्मयः¹¹ हि¹² शुभ्रः¹³ यं¹⁴ पश्यन्ति¹⁵ यतयः¹⁶ क्षीणदोषाः¹⁷ ॥

satyena labhyaḥ tapasā hi eṣaḥ ātmā samyagjñānena brahmacaryeṇa nityam ।

antaḥśarīre jyotirmayaḥ hi śubhraḥ yaṃ paśyanti yatayaḥ kṣīṇadoṣāḥ ॥

⁵This ⁶Self ²is to be won ¹by the Truth and ⁷by an integral knowledge. [22/659]

⁶The Self ^{2a}can ⁹always ^{2b}be won ¹by truth, ³by self-discipline, ⁷by integral knowledge, ⁸by a life of purity,—⁵this ⁶Self ¹⁰that is in the inner body, ¹³radiant, ¹¹made all of light ¹⁴whom, ¹⁷by the perishing of their blemishes, ¹⁶the doers of askesis ¹⁵behold. [18/143]

¹¹ jyoti or solar light, brilliance which is the basis of the vijnanakosha [16/472]; "the blaze of ideality" [11/1102]; Sat, chit, ananda, vijnam, manas, prana, annam are the sevenfold subjectivity of the *Jyotirmaya Brahman*. [16/524]

[Notes]

सत्येन लभ्यः तपसा हि एषः आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्

The integral Knowledge [samyagjñānena] is something that is already there in the integral Reality: it is not a new or still non-existent thing that has to be created, acquired, learned, invented or built up by the mind; it must rather be discovered or uncovered, it is a Truth [satyena] that is self-revealed to a spiritual endeavour [tapasā]: for it is there veiled in our deeper and greater self; it is the very stuff of our own spiritual consciousness, and it is by awaking to it even in our surface self that we have to possess it. [22/659-60]

अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः

It is only when after long and persistent concentration [tapasā] or by other means [satyena ...brahmacaryeṇa] the veil of the mind is rent or swept aside [kṣīṇadoṣāḥ], only when a flood of light breaks over the awakened mentality [antaḥśarīre jyotirmayaḥ], *jyotirmaya brahman*, and conception gives place to a knowledge-vision in which the Self [eṣaḥ ātmā] is as present,

real, concrete as a physical object to the physical eye, that we possess in knowledge; for we have seen [paśyanti]. [23/305]

The [Isha] Upanishad affirms the perfect and the liberating knowledge to be that which excludes neither the Self nor its creations: the liberated spirit [yatayaḥ kṣīṇadoṣāḥ] sees [paśyanti] all these as becomings of the Self-existent in an internal vision and by a consciousness which perceives the universe within itself [antaḥśarīre] instead of looking out on it, like the limited and egoistic mind, as a thing other than itself. [22/662]

Sat, chit, ananda, vijñanam, manas, prana, annam are the sevenfold subjectivity of the **Jyotirmaya** Brahman. Prakasha, agni, vidyut, **jyoti**, tejas, **dosha** and chhaya are His sevenfold objectivity. [16/524]

Tejas itself is of seven kinds, chhaya or negative luminosity which is the principle of the annakosha; twilight or **dosha**, the basis of the pranakosha being tejas modified by chhaya; tejas proper or simple clarity and effulgence, dry light, which is the basis of the manahkosha; **jyoti** or solar light, brilliance which is the basis of the vijñanakosha; agni or fiery light, which is the basis of the chitkosha; vidyut or electrical illumination, which is the basis of the anandakosha; and prakasha which is the basis of the satkosha. [16/472]

The other liberations are from the three tamasic doshas,—weariness, sleep and physical depression; from the two rajasic, hunger & thirst, from the three cosmic, disease, death & physical limitation (eg gravitation etc). [10/438]

Therefore you must first develop Jñanam and by Jñanam [samyagiñānena] effect the shuddhi of the adhar. When the adhar becomes shuddha, the Will being entirely free from wrong samskaras and wrong action, is what I call shuddha. It works perfectly. Working perfectly it makes the adhar siddha, that is the adhar rids itself of all doshas [kṣīṇadoṣāḥ], deficiencies and weaknesses and works perfectly. It becomes a perfect instrument for the Purushottama, the Purusha and Shakti to carry on their Lila. [11/1376]

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥

मयि¹ आसक्त-मनाः² पार्थ³ योगम्⁴ युञ्जन्⁵ मत्⁶ आश्रयः⁷ ।

असंशयम्⁸ समग्रम्⁹ माम्¹⁰ यथा¹¹ ज्ञास्यसि¹² तत्¹³ शृणु¹⁴ ॥

mayi āsakta-manāḥ pārtha yogam yuñjan mat āśrayaḥ ।

asaṁśayam samagram mām yathā jñāsyasi tat śṛṇu ॥

[Part] ¹⁴Hear ¹¹how ¹²thou shalt know ¹⁰Me ⁹in My totality ... [22/659]

¹⁴Hear, he says, [³O Partha,] ¹¹how ⁵by practising ⁴Yoga ²with a mind attached ¹to me and ⁶with me ⁷as āśrayaḥ (the whole basis, lodgement, point of resort of the conscious being and action) ¹²thou shalt know ¹⁰me ⁸without any remainder of doubt, ⁹integrally. [19/266]

[Notes]

समग्रम् माम् यथा ज्ञास्यसि

An integral spiritual consciousness carries in it a knowledge [jñāsyasi] of all the terms of being [samagram]; it links the highest to the lowest through all the mediating terms and achieves an indivisible whole. [22/660]

The implication of the phrase [samagram mām yathā jñāsyasi] is that the Divine Being is all, *vāsudevaḥ sarvam*, and therefore if he is known integrally in all his powers and principles, then all is known, not only the pure Self, but the world and action and Nature. There is then nothing else here left to be known, because all is that Divine Existence. It is only because our view here is not thus integral, because it rests on the dividing mind and reason and the separative idea of the ego, that our mental perception of things is an ignorance. We have to get away from this mental and egoistic view to the true unifying knowledge, and that has two aspects, the essential, *jñāna*, and the comprehensive, *vijñāna*, the direct spiritual awareness of the supreme Being and the right intimate knowledge of the principles of his existence, Prakriti, Purusha and the rest, by which all that is can be known in its divine origin and in the supreme truth of its nature. [19/266]

We start with a fundamental falsehood, that we have a separate existence from others and we try to know the relations of separate beings in their separateness and act on the knowledge so formed for an individual utility. The law of the Truth would work in us if we saw the totality [samagram] of our existence containing all others, its forms created by the action of the totality, its powers working in and by the action of the totality. Our internal and external action would then well naturally and directly out of our self-existence, out of the very truth of things and not in obedience to an intermediate principle which is in its nature a falsifying reflection. [17/72-73]

REALITY

Gita - VII.3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

मनुष्याणाम्¹ सहस्रेषु² कश्चित्³ यतति⁴ सिद्धये⁵ ।
यतताम्⁶ अपि⁷ सिद्धानाम्⁸ कश्चित्⁹ माम्¹⁰ वेत्ति¹¹ तत्त्वतः¹² ॥

manuṣyāṇām sahasreṣu kaścit yatati siddhaye ।
yatatām api siddhānām kaścit mām veti tattvataḥ ॥

... ⁷for even ⁶of the seekers ⁸who have achieved, ⁹hardly one ¹¹knows ¹⁰Me ¹²in all the truth of My being. [22/659]

That integral knowledge, says the Gita, is a rare and difficult thing; ²Among thousands ¹of men ³one here and there ⁴strives ⁵after perfection, ⁷and ⁶of those who strive ⁸and attain to perfection ⁹one here and there ¹¹knows ¹⁰me ¹²in all the principles of my existence. [19/266]

[Notes]

An integral knowledge demands an exploration, an unveiling of all the possible domains of consciousness and experience [tattvataḥ]. For there are subjective domains of our being which lie behind the obvious surface; these have to be fathomed and whatever is ascertained must be admitted within the scope of the total reality. An inner range of spiritual experience is one very great domain of human consciousness; it has to be entered into up to its deepest depths and its vastest reaches. The supraphysical is as real as the physical; to know it is part of a complete knowledge. ...In the spiritual domain, which is occult to the surface mind in so far as it passes beyond normal and enters into supernormal experience, there is possible not only the discovery of the self and spirit, but the discovery of the uplifting, informing and guiding light of spiritual consciousness and the power of the spirit, the spiritual way of knowledge, the spiritual way of action. [22/677-78]

An integral knowledge then must be a knowledge of the truth of all sides of existence [tattvataḥ] both separately and in the relation of each to all and the relation of all to the truth of the Spirit. ...the fundamental truth of things, their basic reality must be found in some at once fundamental and universal Real; it is that which, once discovered, must embrace and explain all,—for “That being known all will be known”: the fundamental Real must necessarily be and contain the truth of all existence, the truth of the individual, the truth of the universe, the truth of all that is beyond the universe. [22/680]

Integral knowledge will then mean ...the knowledge of the *Absolute* as the origin of all

things; the knowledge of the *Self*, the Spirit, the Being and of the cosmos as the Self's becoming, the becoming of the Being, a manifestation of the Spirit; the knowledge of the *world* as one with us in the consciousness of our true self, thus cancelling our division from it by the separative idea and life of ego; the knowledge of our *psychic entity* and its immortal persistence in Time beyond death and earth-existence; the knowledge of our greater and *inner existence* behind the surface; the knowledge of our *mind, life and body* in its true relation to the self within and the superconscient spiritual and supramental being above them; the knowledge, finally, of the true harmony and true use of our thought, will and action and a change of all our nature into a conscious expression of the truth of the Spirit, the Self, the Divinity, the *integral spiritual Reality*. [22/681-82]

First, we affirm an Absolute as the origin and support and *secret Reality* of all things. [22/684]

The Absolute manifests itself in two terms, a Being and a Becoming. The Being is the *fundamental reality*; the Becoming is an *effectual reality*: it is a dynamic power and result, a creative energy and working out of the Being, a constantly persistent yet mutable form, process, outcome of its immutable formless essence. [22/685]

The next affirmation which we put forward is that the fundamental reality of the Absolute is to our spiritual perception a Divine Existence, Consciousness and Delight of Being which is a *supracosmic Reality*, self-existent, but also the secret truth underlying the whole manifestation; for the fundamental truth of Being must necessarily be the fundamental truth of Becoming. [22/686]

The infinite multiplicity of the One and the eternal unity of the Many are the two realities or aspects of one reality on which the manifestation is founded. By reason of this fundamental verity of the manifestation the Being presents itself to our cosmic experience in three poises,—the supracosmic Existence, the cosmic Spirit and the individual Self in the Many. ...This *triple aspect of the reality* must be included in the total truth of the soul and of the cosmic manifestation, and this necessity must determine the ultimate trend of the process of evolutionary Nature. [22/687]

This Divine Being, Sachchidananda, is at once *impersonal and personal*: it is an Existence and the origin and foundation of all truths, forces, powers, existences, but it is also the one transcendent Conscious Being and the All-Person of whom all conscious beings are the selves and personalities; for He is their highest Self and the universal indwelling Presence. [22/688]

Chapter XVI

The Integral Knowledge and the Aim of Life; Four Theories of Existence

THE AIM OF LIFE: FOUR THEORIES OF EXISTENCE

Truth of being must govern truth of life; it cannot be that the two have no relation or interdependence. The highest significance of life to us, the fundamental truth of existence, must be also the accepted meaning of our own living, our aim, our ideal. There are, roughly, from this view-point, four main theories, or categories of theory, with their corresponding mental attitudes and ideals in accordance with four different conceptions of truth of existence. These we may call the *supracosmic*, the *cosmic and terrestrial*, the *supraterrestrial* or other-worldly, and the *integral* or synthetic or composite, the theories that try to reconcile the three factors—or any two of them—which the other views tend to isolate. [22/693-94]

SUPRACOSMIC

In the supracosmic view of things the supreme Reality is alone entirely real...The only true truth is the supracosmic; or, in any case, the Absolute, the Parabrahman is the origin and goal of all existence, all else is an interlude without any abiding significance. [22/694]

Brihadaranyaka Upanishad - IV.4.7

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः॥

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति॥ [Part]

...यदा¹ सर्वे² प्रमुच्यन्ते³ कामा⁴ ये⁵ अस्य⁶ हृदि⁷ श्रिताः⁸ ॥

अथ⁹ मर्त्यः¹⁰ अमृतः¹¹ भवति¹² अत्र¹³ ब्रह्म¹⁴ समश्नुते¹⁵ इति¹⁶ ॥..

...yadā sarve pramucyante kāmā ye asya hṛdi śritāḥ | |

atha martyaḥ amṛtaḥ bhavati atra brahma samaśnute iti | | ...

[Part] ¹When ²all ⁴the desires ⁵that ⁸cling ⁷to the heart ³are loosed away ⁶from it, ⁹then ¹⁰the mortal ¹²becomes ¹¹immortal, ¹³even here ¹⁵he possesses ¹⁴the Eternal. [22/683]

[Notes]

In the Vedanta of the Upanishads, the Becoming of Brahman is accepted as a reality;

there is room therefore for a truth of the Becoming: there is in that truth a right law of life, a permissible satisfaction of the hedonistic element in our being, its delight of temporal existence, an effective utilisation of its practical energy, of the executive force of consciousness in it; but, the truth and law of its temporal becoming once fulfilled [yadā sarve pramucyante kāmā], the soul has to turn back to its final self-realisation, for its natural highest fulfilment is a release, a liberation into its original being, its eternal self, its timeless reality. [22/695]

Thus it is possible, by the realisation of the unity of God and the world (*īś* and *jagatī*) in the complete knowledge of the Brahman, to renounce desire [pramucyante kāmā] and illusion through the ascent to the pure Self and the Non-Becoming and yet to enjoy by means of all things in the manifestation God in the universe [brahma samaśnute] through a free and illuminated self-identification with Sachchidananda in all existences. [17/38]

Real integral enjoyment of all this movement and multiplicity in its truth and in its infinity depends upon an absolute renunciation; but the renunciation intended is an absolute renunciation of the principle of desire founded on the principle of egoism [sarve pramucyante kāmā] and not a renunciation of world-existence. This solution depends on the idea that desire is only an egoistic and vital deformation of the divine Ananda or delight of being from which the world is born; by extirpation of ego and desire Ananda again becomes the conscious principle of existence. This substitution is the essence of the change from life in death to life in immortality [atha martyaḥ amṛtaḥ bhavati]. The enjoyment of the infinite delight of existence [atra brahma samaśnute] free from ego, founded on oneness of all in the Lord, is what is meant by the enjoyment of Immortality. [17/85-86]

ब्रह्मैव सन्ब्रह्माप्येति ॥ [Part]

ब्रह्म¹ एव² सन्³ ब्रह्म⁴ अप्येति⁵ ॥

brahma eva san brahma apyeti ॥

³He becomes ¹the Eternal and ⁵departs into ⁴the Eternal. [22/683]

[Notes]

There is a circle of becoming starting from eternal Being and ending in it; or, from the point of view of the Supreme as a personal or superpersonal Reality, there is a temporary play, a game of becoming and living in the universe. Here, evidently, there is no other significance of life than the will of the Being to become, the will of consciousness and the urge of its force towards becoming, its delight of becoming; for the individual, when that is withdrawn from him or fulfilled in him and no longer active, the becoming ceases: but otherwise the universe persists or always comes back into manifestation, because the will to become is eternal and must be so since it is the inherent will of an eternal Existence. [22/695-96]

There is an entire unification with the supreme Godhead in essence of being and intimacy of consciousness and identity of bliss, *sāyujya*,—for one object of this Yoga is to become Brahman [brahma eva san], *brahmabhūta*. ...The orthodox Yoga of knowledge aims at a fathomless immergence [apyeti] in the one infinite existence, *sāyujya*; it looks upon that alone as the entire liberation. [19/398]

The soul merges its individuality in an infinite and universal being or loses it in the heights of a transcendent being; it becomes one with the Self, the Brahman, the Divine or, as it is sometimes more absolutely put, becomes the one Self, the Brahman, the Divine. The Gita itself speaks of the soul becoming the Brahman [brahma eva san], *brahmabhūta*, and of its thereby dwelling in the Lord, in Krishna... [Gita - 18.53-56; 19/161-62]

...the sage who has Yoga attains soon to the Brahman; his self becomes the self of all existences (of all things that have become),... he becomes the Self, the Brahman, *brahmabhūta*, he sees all existences as becomings [Gita 5.24] (*bhūtāni*) of that self-existent Being, his own only one of them, all their actions as only the development of cosmic Nature working through their individual nature and his own actions also as a part of the same cosmic activity. [19/83]

Beyond direct seeing there is a faculty of direct being, if I may so express it, which, if we can entirely reach & hold to it, makes us one with God [brahma eva san], *brahmabhūta*, can reveal in this material life the perfection of Brahman as it is intended to be manifested in humanity, so that man on the human level, in the human cadre, becomes perfect as God is perfect. [17/562]

He who has the inner happiness and the inner ease and repose and the inner light, that

Yogin becomes the Brahman and reaches self-extinction in the Brahman [brahma apyeti], *brahma-nirvāṇam* [Gita-5.24]. Here, very clearly, Nirvana means the extinction of the ego in the higher spiritual, inner Self, that which is for ever timeless, spaceless, not bound by the chain of cause and effect and the changes of the world-mutation, self-blissful, self-illuminated and for ever at peace. The Yogin ceases to be the ego, the little person limited by the mind and the body; he becomes the Brahman; he is unified in consciousness with the immutable divinity of the eternal Self which is immanent in his natural being. [19/236]

अयमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ॥ [Part]

अयम्¹ अशरीरः² अमृतः³ प्राणः⁴ ब्रह्म⁵ एव⁶ तेजः⁷ एव⁸ ॥

ayam aśarīrah amṛitaḥ prāṇaḥ brahma eva tejaḥ eva ||

¹This ²bodiless and ³immortal ⁴Life and ⁷Light ⁵is the Brahman. [22/683]

[Notes]

The attainment of the Brahman [brahma eva san brahma apyeti] is our escape from the mortal status into Immortality, by which we understand not the survival of death, but the finding of our true self of eternal being and bliss beyond the dual symbols of birth and death. By immortality [amṛitaḥ] we mean the absolute life of the soul [prāṇaḥ] as opposed to the transient and mutable life in the body which it assumes by birth and death and rebirth and superior also to its life as the mere mental being who dwells in the world subjected helplessly to this law of death and birth or seems at least by his ignorance to be subjected to this and to other laws of the lower Nature. [18/93]

In a supreme golden sheath the Brahman lies, stainless, without parts [niṣkalam = aśarīrah]. A Splendour is That, It is the Light of Lights, It is That which the self-knowers know. There the sun shines not and the moon has no splendour and the stars are blind; there these lightnings flash not, how then shall burn this earthly fire? All that shines is but the shadow of his shining; all this universe is effulgent with his light [tejaḥ]. [18/141- Mundaka Upanishad II.2.10 &11]

SUPRATERRESTRIAL OR OTHER-WORLDLY

The supraterrrestrial view admits the reality of the material cosmos and it accepts the temporary duration of earth and human life as the first fact we have to start from; but it adds to it a perception of other worlds or planes of existence which have an eternal or at least a more permanent duration; it perceives behind the mortality of the bodily life of man the immortality of the soul within him. A belief in the immortality, the eternal persistence of the individual human spirit apart from the body is the keyword of this conception of life. That of itself necessitates its other belief in higher planes of existence than the material or terrestrial, since for a disembodied spirit there can be no abiding place in a world whose every operation depends upon some play of force, whether spiritual, mental, vital or material, in and with the forms of Matter. There arises from this view of things the idea that the true home of man is beyond and that the earth life is in some way or other only an episode of his immortality or a deviation from a celestial and spiritual into a material existence. [22/698]

Brihadaranyaka Upanishad - IV.4.8

तदेते श्लोका भवन्ति॥

अणुः पन्था विततः पुराणो मा स्पृष्टोऽनुवित्तो मयैव॥

तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित उर्ध्वं विमुक्ताः॥

तद्¹ एते² श्लोकाः³ भवन्ति⁴ ॥

अणुः⁵ पन्था⁶ विततः⁷ पुराणः⁸ माम्⁹ स्पृष्टः¹⁰ अनुवित्तः¹¹ मया¹² एव¹³ ॥

तेन¹⁴ धीराः¹⁵ अपियन्ति¹⁶ ब्रह्मविदः¹⁷ स्वर्गम्¹⁸ लोकम्¹⁹ इतः²⁰ ऊर्ध्वम्²¹ विमुक्ताः²² ॥

tad ete ślokāḥ bhavanti | | aṇuḥ panthā vitataḥ purāṇaḥ mām spr̥ṣṭaḥ anuvittaḥ mayā
eva | | tena dhīrāḥ apiyanti brahmavidaḥ svargam lokam itaḥ ūrdhvam vimuktāḥ | |

⁷Long and ⁵narrow is ⁸the ancient ⁶Path, — ⁹I have ¹⁰touched it, ¹²I have ¹¹found it, — ¹⁴the Path by which ¹⁵the wise, ¹⁷knowers of the Eternal, ²²attaining to salvation, ¹⁶depart ²⁰hence ²¹to the high ¹⁹world ¹⁸of Paradise. [22/683]

[Notes]

This, then, is the path. It is the development by divine Tapas in the mind of Ritam or Vedas, the supra-intellectual knowledge or unveiled face of Truth, Ritasya panthá—the path of Truth is always in Veda the road which the Ancestors, the Pitris, the great forefathers, the Ancients, pratnásah, purátanáḥ, have trodden before us & their descendants, the new seers, have to follow after them. [16/718]

The goal of the ascent is the world of the true and vast existence of which the Veda speaks as the Truth that is the final goal and home of man. It is described here as the greater infinite

heavenly world, (Swargaloka, Swarloka of the Veda), which is not the lesser Swarga of the Puranas or the lesser Brahmaloaka of the Mundaka Upanishad, its world of the sun's rays to which the soul arrives by works of virtue and piety, but falls from them by the exhaustion of their merit; it is the higher [ūrdhvam] Swarga or Brahman-world of the Katha which is beyond the dual symbols of birth and death, the higher Brahman-worlds of the Mundaka which the soul enters by knowledge and renunciation. [18/91]

...the Angirases attain [apiyanti] to Swar [svargam lokam],—the Truth from which they originally came, the “own home” of all divine Purushas,—by the attainment of the truth and by the detection of the falsehood. ...Possessed of the truth, beholding the falsehoods they, seers, rise up again into the great path [panthā vitataḥ],” *mahas pathaḥ*, the path of the Truth, or the great and wide realm, Mahas of the Upanishads. [15/181]

...the conquest of the Truth and the Immortality, that Swar called also the great heaven, bṛhat dyauḥ, is the plane of the Truth above the ordinary heaven and earth which can be no other than the ordinary mental and physical being; that the path of the great heaven, the path of the Truth created by the Angirases and followed by the hound Sarama is the path to the Immortality, amṛtatvāya gātum; ... [15/202]

COSMIC-TERRESTRIAL

The cosmic-terrestrial view which we may take next as the exact opposite of the supracosmic, considers cosmic existence as real; it goes farther and accepts it as the only reality, and its view is confined, ordinarily, to life in the material universe. ...Earth is the field or it is one of the temporary fields, man is the highest possible form or only one of the temporary forms of the Becoming. Man individually may be altogether mortal; mankind also may survive only for a certain short period of the earth's existence; earth itself may bear life only for a rather longer period of its duration in the solar system; that system may itself one day come to an end or at least cease to be an active or productive factor in the Becoming; the universe we live in may itself dissolve or contract again into the seed-state of its Energy: but the principle of Becoming is eternal—or at least as eternal as anything can be in the obscure ambiguity of existence. [22/696-97]

Atharva Veda - XII.1.12

माता भूमिः पुत्रो अहं पृथिव्याः ।

माता¹ भूमिः² पुत्रः³ अहं⁴ पृथिव्याः⁵ ।

mātā bhūmiḥ putraḥ ahaṃ pṛthivyāḥ

⁴I am ³a son ⁵of Earth, ²the soil is ¹my mother.. [22/683]

[Notes]

This material life and our narrowly limited consciousness of the physical world are far from being the sole experience permitted to man, — be he a thousand times the Son of Earth [putraḥ ...pṛthivyāḥ]. If maternal Earth bore him [mātā bhūmiḥ] and retains him in her arms, yet is Heaven also one of his parents and has a claim on his being. [15/374]

निधिं बिभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातु मे ।

निधिं¹ बिभ्रती² बहुधा³ गुहा⁴ वसु⁵ मणिं⁶ हिरण्यं⁷ पृथिवी⁸ ददातु⁹ मे¹⁰ ।

nidhiṃ bibhratī bahudhā guhā vasu maṇiṃ hiraṇyaṃ pṛthivī dadātu me

⁹May she lavish ¹⁰on me ³her manifold ¹treasure, ⁴her secret ⁵riches. ... [22/683]

⁸Prithivi, the earth-principle creating habitations of physical form for the soul. [22/811 fn 2]

[Notes]

In the ordinary view of a sole terrestrial life ... The one high and reasonable course for the individual human being...is to study the laws of the Becoming and take the best advantage of them to realise, rationally or intuitively, inwardly or in the dynamism of life, its potentialities in himself or for himself or in or for the race of which he is a member; his business is to make the most of such actualities as exist and to seize on or to advance towards the highest possibilities [guhā vasu] that can be developed here or are in the making. [22/697]

The Divine Being is not incapable of taking innumerable forms because He is beyond all form in His essence, nor by assuming them does He lose His divinity, but pours out rather in them the delight of His being and the glories of His godhead; this gold [hiraṇyaṃ] does not cease to be gold because it shapes itself into all kinds of ornaments and coins itself into many currencies and values, nor does the Earth-Power, principle of all this figured material existence, lose her immutable divinity because she forms herself into habitable worlds, throws herself out in the hills and hollows and allows herself to be shaped into utensils of the hearth and household or as hard metal into the weapon and the engine. Matter,—substance itself, subtle or dense, mental or material,—is form and body of Spirit and would never have been created if it could not be made a basis for the self-expression of the Spirit. The apparent Inconscience of the material universe holds [bibhratī] in itself darkly [guhā] all that is eternally self-revealed in the luminous Superconscient; to reveal it in Time is the slow and deliberate delight of Nature and the aim of her cycles. [22/668]

A diamond is a diamond and a pearl a pearl, each thing of its own class, existing by its distinction from all others, each distinguished by its own form and properties. But each has also properties and elements which are common to both and others which are common to material things in general. And in reality each does not exist only by its distinctions, but much more essentially by that which is common to both; and we get back to the very basis and enduring truth of all material things only when we find that all are the same thing, one energy, one substance or, if you like, one universal motion which throws up, brings out, combines, realises these different forms [bibhratī bahudhā], these various properties, these fixed and harmonised potentialities of its own being. [21/395-96]

ये ग्रामा यत् अरण्यं याः सभा अधि भूम्याम् ।

ये संग्रामाः समितयः तेषु चारु वदेम ते । ।

ये¹ ग्रामा² यत्³ अरण्यं⁴ याः⁵ सभा⁶ अधि⁷ भूम्याम्⁸ ।

ये⁹ संग्रामाः¹⁰ समितयः¹¹ तेषु¹² चारु¹³ वदेम¹⁴ ते¹⁵ । ।

ye grāmā yat araṇyaṃ yāḥ sabhā adhi bhūmyām |

ye saṅgrāmāḥ samitayaḥ teṣu cāru vadema te | |

¹⁴May we speak t¹³he beauty ¹⁵of thee, O Earth, ¹that is in thy ²villages and ⁴forests and ⁶assemblies and ¹⁰war and ¹¹battles. [22/683]

[Notes]

In the ordinary view of a sole terrestrial life ...an acceptance of man's mortality and a passive endurance of it or an active dealing with a limited personal or collective life [grāmā ...sabhā... saṅgrāmāḥ samitayaḥ] and life-aims are the only choice possible....Only mankind as a whole can do this with entire effect, by the mass of individual and collective action, in the process of time, in the evolution of the race experience: but the individual man can help towards it in his own limits, can do all these things for himself to a certain extent in the brief space of life allotted to him; but, especially, his thought and action can be a contribution towards the present intellectual, moral and vital welfare and the future progress of the race. [22/697]

सा नो भूतस्य भव्यस्य पत्नी उरुं लोकं पृथिवी नः कृणोतु ।। [Part]

सा¹ नः² भूतस्य³ भव्यस्य⁴ पत्नी⁵ उरुं⁶ लोकं⁷ पृथिवी⁸ नः⁹ कृणोतु¹⁰ ।।

sā naḥ bhūtasya bhavyasya patnī uruṃ lokam pṛthivī naḥ kṛṇotu

^{10a}May ⁸Earth, ⁵sovereign ³over the past ⁴and the future, ^{10b}make ⁹for us ⁶a wide ⁷world. . . .
[22/683]

[Notes]

भूतस्य भव्यस्य पत्नी

Our material world is the result of all the others, for the other principles have all descended into Matter to create the physical universe, and every particle of what we call Matter contains all of them implicit in itself; their secret action, as we have seen, is involved in every moment of its existence and every movement of its activity. And as Matter is the last word of the descent [bhūtasya...patnī], so it is also the first word of the ascent [bhavyasya patnī]; as the powers of all these planes, worlds, grades, degrees are involved in the material existence, so are they all capable of evolution out of it. It is for this reason that material being does not begin and end with gases and chemical compounds and physical forces and movements, with nebulae and suns and earths [bhūtasya...], but evolves life, evolves mind, must evolve eventually supermind and the higher degrees of the spiritual existence [bhavyasya..]. [21/272]

Uru, we shall find in other hymns, the Vast, is a word used as equivalent to Brihat to describe the ideal level of consciousness, the kingdom of ideal knowledge, in its aspect of joyous comprehensive wideness and capacity. It is clearly told us that men by overcoming & passing beyond the two firmaments of Mind in vitality, Bhuvar, & mind in intellectuality, Swar, arrive in the Vast, Uru, and make it their dwelling place. Therefore Uru must be taken as equivalent to Brihat; it must mean Mahas. [14/55]

...Swar is ...the name of a world. It is frequently alluded to as a world beyond the Rodasi, beyond heaven and earth, and is otherwise called the wide world, *uru loka*, or the wide other world, *uru u loka*, or simply that (other) world, *u loka*. [15/150-51]

...this wide world, *brhad dyau* or Swar, which we have to attain by passing beyond heaven and earth,—for so it is more than once stated, e.g. I.36.8, “Human beings (*manuṣaḥ*) slaying the Coverer have crossed beyond both earth and heaven and made the wide world for their dwelling place,” *ghnanto vṛtram ataran rodasī apa uru kṣayāya cakrire*,—that this supra-celestial wideness, this illimitable light is a supramental heaven, the heaven of the supramental Truth, of the immortal Beatitude, and that the light which is its substance and constituent reality, is the light of Truth. [15/152]

This material life and our narrowly limited consciousness of the physical world are far

from being the sole experience permitted to man, — be he a thousand times the Son of Earth [putraḥ...pṛthivyāḥ]. If maternal Earth [mātā bhūmiḥ] bore him and retains him in her arms, yet is Heaven also one of his parents and has a claim on his being. It is open to him to become awake to profounder depths and higher heights within and such awakening is his intended progress. And as he mounts thus to higher and ever higher planes of himself [urum lokam], new worlds open to his life and his vision and become the field of his experience and the home of his spirit. He lives in contact and union with their powers and godheads and remoulds himself in their image. Each ascent is thus a new birth of the soul, and the Veda calls the worlds “births” as well as seats and dwelling-places. [15/374]

या अर्णवे अधि सलिलं अग्रे आसीद् यां मायाभिः अन्वचरन् मनीषिणः ।
यस्या हृदयं परमे व्योमन् सत्येन आवृतं अमृतं पृथिव्याः ।
सा नो भूमिः त्विषिं बलं राष्ट्रे दधातु उत्तमे ॥

या¹ अर्णवे² अधि³ सलिलं⁴ अग्रे⁵ आसीद्⁶ यां⁷ मायाभिः⁸ अन्वचरन्⁹ मनीषिणः¹⁰ ।
यस्या¹¹ हृदयं¹² परमे¹³ व्योमन्¹⁴ सत्येन¹⁵ आवृतं¹⁶ अमृतं¹⁷ पृथिव्याः¹⁸ ।
सा¹⁹ नः²⁰ भूमिः²¹ त्विषिं²² बलं²³ राष्ट्रे²⁴ दधातु²⁵ उत्तमे²⁶ ॥

yā arṇave adhi salilaṃ agre āsīd yāṃ māyābhiḥ anvacaran manīṣiṇaḥ ।
yasyā hr̥dayaṃ parame vyoman satyena āvr̥taṃ amṛtaṃ pṛthivyāḥ ।
sā naḥ bhūmiḥ tviṣiṃ balaṃ rāṣṭre dadhātu uttame ॥

¹Earth that ⁶was [⁵first] ⁴the water ³on ²the Ocean and ⁷whose ^{9a}course ¹⁰the thinkers ^{9b}follow
⁸by the magic of their knowledge, ¹⁸she [Earth] ¹¹who has her ¹²heart ¹⁷of immortality
¹⁶covered up ¹⁵by the Truth ¹³in the supreme ¹⁴ether, ^{25a}may ¹⁹she ^{25b}[e]stablish ²⁰for us ²²light
and ²³power ²⁶in that most high ²⁴kingdom. [22/683]

[Notes]

Brahman self-extended in Space and Time is the universe. In this extension Brahman represents Itself as formative Nature, the universal Mother of things, who appears to us, first, as Matter, called Prithivi, the Earth-Principle. Brahman in Matter or physical being represents Itself as the universal Life-Power, Matarishwan, which moves there as a dynamic energy, Prana, and presides effectively over all arrangement and formation [māyābhiḥ anvacaran]. Universal Life establishes, involved in Matter, the septuple consciousness; and the action of Prana, the dynamic energy, on the Matrix of things evolves out of it its different forms and serves as a basis for all their evolutions. [17/28]

In this Brahman Matariswan sets activity. Tasminn apo [adhi salilaṃ] Matariswa dadhati. ...Matariswan is the energy of God [iswa] in Prakriti which enters into as into a womb or matrix (Matar), is first concealed in,—as a child in the womb—& then emerges out of the static condition of extension, represented to our senses in matter as ether [parame vyoman]. It emerges in the motional principle of expansion & contraction represented to the senses as the gaseous state, especially as breath & as air, called by us therefore Vayu, which by disturbing the even, self-contained vibration (shabda) of the ether, produces vibratory waves (kshobha), generates action & reaction (rajas) on which ether behind is continually impressing a tendency to equipoise (sattwa), the failure of which is the only cause of disintegration of movement (death, mrityu, tamoguna) & creates contact (sparsha) which is the basis of mental & material sensation & indeed of all relation in phenomenal existence. Matariswan, identifying himself with Vayu, supporting himself on these principles of wave-vibration, action-reaction & contact, valid not only in matter but in life & mind, using the other three elementary or

fundamental states known to Vedic enquiry,—agni (fire), the formatory principle of intension, represented to our senses in matter as heat, light & fire, apas or jala (water), the materialising or outward flowing principle of continuation, represented to our senses in matter as sap, seed, rasa, & prithwi (earth), the stabilising principle of condensation, represented to us in matter as earth, the basis of all solids,—Matariswan, deploying existence in settled forms by the fivefold (panchabhautic) complex movement of the material Brahman [māyābhiḥ anvacaran], of conscious being as the essential substance of things, reveals himself as universal life activity, upholder of our vitality, prompter & cause of our actions. [17/394-95]

The causal state is called by the Sankhyas Pradhana, the first [agre] state or arrangement of matter and its essential principle. The relation of Spirit and Matter in this causal or seed-state is admirably expressed in the Puranic image of Vishnu, the eternal Purusha, asleep on the waveless causal ocean [arṇave adhi salilaṃ] with the endless coils of the snake Ananta, the Infinite, for his couch. The sea of causal matter is then motionless and it is only when Vishnu awakes, the snake Ananta stirs and the first ever widening ripples are created on the surface of the waters that the actual evolution of matter has begun [māyābhiḥ anvacaran]. The first ripple or vibration in causal matter creates a new & exceedingly fine and pervasive condition of matter called akasha or ether; more complex motion evolves out of ether a somewhat intenser condition which is called Vayu, Air; and so by ever more complex motion with increasing intensity of condition for result, yet three other matter-states are successively developed, Agni or Fire, Apah or Water and Prithivi or Earth. These are the five *tanmatras* or subtle elements of Sankhya philosophy by the combination of which subtle forms in subtle matter are built. [17/245-46]

INTEGRAL

In this last category [the integral] would fall our view of our existence here as a Becoming with the Divine Being for its origin and its object, a progressive manifestation, a spiritual evolution with the *supracosmic for its source* and support, the *other-worldly for a condition* and connecting link and the *cosmic and terrestrial for its field*, and with human mind and life for its nodus and turning-point of release towards a higher and a highest perfection. [22/693-94]

Rig Veda - 01.031.07

त्वं तमग्ने अमृतत्व उत्तमे मर्तं दधासि श्रवसे दिवेदिवे ।

यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सूरये ॥

त्वम्¹ । तम्² । अग्ने³ । अमृतत्वे⁴ । उत्तमे⁵ । मर्तम्⁶ । दधासि⁷ । श्रवसे⁸ । दिवेदिवे⁹ ।

यः¹⁰ । ततृषाणः¹¹ । उभयाय¹² । जन्मने¹³ । मयः¹⁴ । कृणोषि¹⁵ । प्रयः¹⁶ । आ¹⁷ । च¹⁸ । सूरये¹⁹ ॥

tvam | tam | agne | amṛta-tve | ut-tame | martam | dadhāsi | śravase | dive-dive |
yaḥ | tatṛṣāṇaḥ | ubhayāya | janmane | mayāḥ | kṛṇoṣi | prayāḥ | ā | ca | sūraye ॥

³O Flame, ¹thou ⁷foundest ⁶the mortal ⁵in a supreme ⁴immortality ⁸for increase of inspired Knowledge ⁹day by day; ¹⁹for the seer ¹⁰who ¹¹has thirst ¹²for the dual ¹³birth, ^{17,15}thou createst ¹⁴divine bliss ¹⁸and ¹⁶human joy. [22/684]

[Notes]

उभयाय जन्मने

...the other [aspect of the divine birth] is an ascent, the birth of man into the Godhead, man rising into the divine nature and consciousness, *madbhāvam āgataḥ* [Gita - IV.10]; it is the being born anew in a second birth of the soul. [19/148]

Travelling on the path of the Truth with the straight and perfect leading of the gods the limitations of mind and body are at length transcended; we take possession of the three luminous worlds of the higher heaven, enjoy the beatific immortality, grow into the epiphany of the gods and build in our human existence the universal formations of the higher or divine creation. Man then possesses both the divine and the human birth [ubhayāya janmane]; he is lord of the double movement, he holds Aditi and Diti together, realises the universal in the individual, becomes the Infinite in the finite. [15/476-77]

मयः ...प्रय... च

The Vedic seers looked at Love from above, from its source and root and saw it and received it in their humanity as an outflowing of the divine Delight.... They couple *mayas* and *prayas*,—*mayas*, the principle of inner felicity independent of all objects, *prayas*, its outflowing as the delight and pleasure of the soul in objects and beings. The Vedic happiness is this divine

felicity which brings with it the boon of a pure possession and sinless pleasure in all things founded upon the unfailing touch of the Truth and Right in the freedom of a large universality. [15/510]

“Chanas” [= prayah] meant food but also it meant “enjoyment, pleasure”; therefore it could be used by the Rishi to suggest to the profane mind only the food given at the sacrifice to the gods, but for the initiated it meant the Ananda, the joy of the divine bliss [mayah] entering into the physical consciousness and at the same time suggested the image of the Soma-wine, at once the food of the gods and the Vedic symbol of the Ananda. [15/55-56]

By means of all that is thing of world in this moving universe [jagatyam jagat - Isha Upanishad] we are to enjoy God &, through Him, no longer as now apart from Him, to enjoy His universal motion,—all this that is moving thing in her that moves [pra-yah] becomes the instrument of a divine delight [mayah], because the world is God and part of His totality, so that by possessing & enjoying Him we possess and enjoy world also. [17/451]

The ascetic gospel of renunciation is incomplete by itself; the Pagan gospel of enjoyment is incomplete by itself. Renunciation and enjoyment of the world must be reconciled by substituting inward for outward bliss, the bliss that goes from within outward for the pleasure which seeks to appeal from without inward, joy of God in the form & name of things for joy of the finite appearance and the isolated idea. The reconciliation is to be effected through the consummate experience of Ananda, the divine beatitude at which we arrive by true seeing in the kingdom of the pure Idea, satyadharmena drishtyá. [17/452]

Finally, we enjoyed before renunciation many separate things all of a limited pleasurable [prayah]; after renunciation we enjoy one thing in its multiplicity which is all-blissful everywhere [mayah]. Such is the enjoyment in the world to which the Seer points us in the word, bhunjítháh; and we have always in addition,—for that transcendence is the condition of this secure universality,—the bliss of the Lord’s pure being in His self-existence beyond and above the motion of the universe. [17/462]

Aesthetically, the delight takes the appearance of Rasa and the enjoyment of this Rasa is the mind’s and the vital’s reaction to the perception of beauty [prayah]. The spiritual realisation has a sight, a perception, a feeling which is not that of the mind and vital;—it passes beyond the aesthetic limit, sees the universal beauty, sees behind the object what the eye cannot see, feels what the emotion of the heart cannot feel and passes beyond Rasa and Bhoga to pure Ananda [mayah] —a thing more deep, intense, rapturous than any mental or vital or any physical rasa reaction can be. It sees the One everywhere, the Divine everywhere, the Beloved everywhere, the original bliss of existence everywhere, and all these can create an inexpressible Ananda of beauty—the beauty of the One, the beauty of the Divine, the beauty of the Beloved, the beauty of the eternal Existence in things. It can see also the beauty of forms and objects, but with a seeing other than the mind’s, other than that of a limited physical vision—what was not beautiful to the eye becomes beautiful, what was beautiful to the eye wears now a greater, marvellous and ineffable beauty. The spiritual

realisation can bring the vision and the rapture of the All-Beautiful everywhere. [27/700-01]

The full all-pervading movement of the Ashwins brings with it the fullness of all the possible satisfactions of the delight of being. This is expressed symbolically in the language of the Veda by saying that in their car are found the satisfactions, *prkṣāsaḥ*, in three pairs, *prkṣāsa asmin mithunā adhi trayāḥ*. The word *prkṣa* is rendered food in the ritual interpretation like the kindred word *prayas*. The root means pleasure, fullness, satisfaction, and may have the material sense of a “delicacy” or satisfying food and the psychological sense of a delight, pleasure or satisfaction. The satisfactions or delicacies which are carried in the car of the Ashwins are, then, in three pairs; or the phrase may simply mean, they are three but closely associated together. In any case, the reference is to the three kinds of satisfaction or pleasure which correspond to the three movements or worlds of our progressive consciousness,—satisfactions of the body, satisfactions of the vitality, satisfactions of the mind. ...But these three forms of satisfaction are not all that their chariot holds for us; there is something else, a fourth, a skin full of honey and out of this skin the honey breaks and overflows on every side. *Dṛtis turīyo madhuno vi rapśate*. Mind, life and body, these are three; *turīya*, the fourth plane of our consciousness, is the superconscient, the Truth-consciousness. The Ashwins bring with them a skin, *dṛti*, literally a thing cut or torn, a partial formation out of the Truth-consciousness to contain the honey of the superconscient Beatitude; but it cannot contain it; that unconquerably abundant and infinite sweetness [mayāḥ] breaks out and overflows everywhere drenching with delight the whole of our existence. ...With that honey the three pairs of satisfactions, mental, vital, bodily are impregnated by this all-pervasive overflowing plenty and they become full of its sweetness, *madhumantaḥ*. [15/329-31]

चित्तिमचित्तिं चिनवद् वि विद्वान् पृष्ठेव वीता वृजिना च मर्तान् ।
राये च नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य ॥

चित्तिम्¹ । अचित्तिम्² । चिनवत्³ । वि⁴ । विद्वान्⁵ । पृष्ठाऽइव⁶ । वीता⁷ । वृजिना⁸ । च⁹ । मर्तान्¹⁰ ।
राये¹¹ । च¹² । नः¹³ । सुऽअपत्याय¹⁴ । देव¹⁵ । दितिम्¹⁶ । च¹⁷ । रास्व¹⁸ । अदितिम्¹⁹ । उरुष्य²⁰ ॥

cittim | acittim | cinavat | vi | vidvān | pṛṣṭhā-iva | vītā | vṛjinā | ca | martān |
rāye | ca | naḥ | su-apatyāya | deva | ditim | ca | rāsva | aditim | uruṣya ॥

^{3a}Let ⁵the Knower ^{4,3b}distinguish ¹the Knowledge and ²the Ignorance [21/499]. ¹⁵O Godhead,
²⁰guard ¹for us ¹⁹the Infinite ¹⁷and ¹⁸lavish ¹⁶the finite [22/684].

^{3a}May ⁵he the knower ^{3b}discern ⁴perfectly ¹the Knowledge and ²the Ignorance, ⁷the wide
⁶levels ⁹and ⁸the crooked that shut in ¹⁰mortals; ¹²and, ¹⁵O God, ¹¹for a bliss ¹⁴fruitful in
offspring, ¹⁸lavish ¹³on us ¹⁶Diti ¹⁷and ²⁰protect ¹⁹Aditi. [15/206]

^{3a}Let ⁵the knower ^{4,3b}discriminate ¹the Knowledge and ²the Ignorance, ⁷the straight ⁶open
levels ⁹and ⁸the crooked that shut in ¹⁰mortals; ¹⁵O God, ¹¹for the riches, ¹⁴for the
right birth of the Son (or, ¹¹for the riches ¹⁴with the fair offspring), ¹⁸lavish ¹³on us ¹⁶the finite
and ²⁰guard ¹⁹the Infinite. [16/221]

⁵In his wisdom ^{4,3}may he distinguish ¹the Knowledge and ²the Ignorance ^{6b}like ⁷wide open
^{6a}levels ⁹and ⁸those that hamper ¹⁰mortals; ¹²and, ¹⁵O god, ¹¹for our felicity ¹⁴fruitful of its
works ¹⁸enrich ¹³for us ¹⁶the divided being ¹⁷and ²⁰widen ¹⁹the undivided. [16/648]

⁸ *vṛjinā* means crooked, and is used in the Veda to indicate the crookedness of the falsehood as opposed to
the open straightness of the Truth, but the poet has evidently in his mind the verbal sense of *vṛj*, to
separate, screen off, and it is this verbal sense in the adjective that governs *martān*. [15/207 *fn*]
^{16,19} Diti and Aditi, the divided and the undivided Consciousness, the Mother of division and the
Indivisible Mother. [16/221 *fn*]

[Notes]

This eleventh verse is very striking in its significance. We have the opposition of the Knowledge (*cittim*) and the Ignorance (*acittim*) familiar to Vedanta; and the Knowledge is likened to the wide open levels (*vītā pṛṣṭhā'iva*) which are frequently referred to in the Veda; the Ignorance on the other hand is identified with the crooked or uneven levels which shut in (*vṛjinā*) mortals (*martān*) and it is therefore the limited, divided mortal existence. Moreover it is evident that the Ignorance is the Diti of the next half-verse, *ditim ca rāsva aditim uruṣya*, and the Knowledge is Aditi. Diti, called also Danu, means division and the obstructing powers or Vritras are her children, Danus, Danavas, Daityas, while Aditi is existence in its infinity and the mother of the gods. The Rishi desires a bliss fruitful in offspring (*su'apatyāya*), that is in divine works and their results and this is to be effected through the conquest (*rāsva*) of all the riches (*rāye*) held in itself by our divided (*ditim*) mortal being but kept from us by the Vritras

and Panis and through the holding of them in the infinite divine being (*aditim*). The latter (*aditim*) is to be in us protected (*uruṣya*) from the ordinary tendency of our human existence, from subjection to the sons of Danu or Diti. [15/206-07]

The distinction between the Knowledge and the Ignorance begins with the hymns of the Rig Veda. Here knowledge appears to signify a consciousness of the Truth, the Right, *satyam ṛtam*, and of all that is of the order of the Truth and Right; ignorance is an unconsciousness, *acitti*, of the Truth and Right, an opposition to its workings and a creation of false or adverse workings. Ignorance is the absence of the divine eye of perception which gives us the sight of the supramental Truth; it is the non-perceiving principle in our consciousness [acitti] as opposed to the truth-perceiving conscious vision and knowledge [citti]. In its actual operation this non-perceiving is not an entire inconstancy, the unconscious sea [apraketaṃ salīlam] from which this world has arisen, but either a limited or a false knowledge, a knowledge based on the division of undivided being, founded upon the fragmentary, the little, opposed to the opulent, vast and luminous completeness of things [pṛṣṭhā-iva vītā]; it is a cognition which by the opportunity of its limitations is turned into falsehood [vṛjinā] and supported in that aspect by the Sons of Darkness and Division, enemies of the divine endeavour in man, the assailants, robbers, coverers of his light of knowledge. [21/506-07]

Chapter XVII

The Progress to Knowledge - God, Man and Nature

It is not possible for him to envisage being at first in the completeness of its unity: it presents itself to him through diversity, and his search for knowledge is preoccupied with three principal categories which sum up for him all its diversity; him self,—**man** or individual soul,—**God**, and **Nature**.

The first is that of which alone he is directly aware in his normal ignorant being; he sees himself, the individual, separate apparently in its existence, yet always inseparable from the rest of being, striving to be sufficient, yet always insufficient to itself, since never has it been known to come into existence or to exist or to culminate in its existence apart from the rest, without their aid and independently of universal being and universal nature.

Secondly, there is that which he knows only indirectly by his mind and bodily senses and its effects upon them, yet must strive always to know more and more completely: for he sees also this rest of being with which he is so closely identified and yet from which he is so separate,—the cosmos, world, Nature, other individual existences whom he perceives as always like himself and yet always unlike; for they are the same in nature even to the plant and the animal and yet different in nature.

...Finally, he sees or rather divines something else which he does not know at all except quite indirectly; ...This third and unknown, this *tertium quid*, he names God; and by the word he means somewhat or someone who is the Supreme, the Divine, the Cause, the All, one of these things or all of them at once, the perfection or the totality of all that here is partial or imperfect, the absolute of all these myriad relativities, the Unknown by learning of whom the real secret of the known can become to him more and more intelligible.

[22/714-15]

An acceptance, a perception of the unity of these three categories is essential to the Knowledge; it is towards their unity as well as their integrality that the growing self-consciousness of the individual [= Progress to Knowledge] opens out and at which it must arrive if it is to be satisfied of itself and complete. For without the realisation of unity the knowledge of none of the three can be entire; their unity is for each the condition of its own integrality. It is, again, by knowing each in its completeness that all three meet in our consciousness and become one; it is in a total knowledge that all knowing becomes one and indivisible. ...Man therefore has to enlarge his knowledge of himself, his knowledge of the world and his knowledge of God until in their totality he becomes aware of their mutual indwelling and oneness. [22/717]

Chhandogya Upanishad - VI.8.7

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

सः¹ यः² एषः³ अणिमा⁴ एतद्⁵ आत्म्यं⁶ इदं⁷ सर्वं⁸ तत्⁹ सत्यं¹⁰ सः¹¹ आत्मा¹² तत्¹³ त्वं¹⁴ असि¹⁵ श्वेतकेतो¹⁶ इति¹⁷ भूयः¹⁸ एव¹⁹ मा²⁰ विज्ञापयतु²¹ इति²² तथा²³ सोम्य²⁴ इति²⁵ ह²⁶ उवाच²⁷ ॥

saḥ yaḥ eṣaḥ aṇimā etad ātmyaṃ idaṃ sarvaṃ tat satyaṃ saḥ ātmā tat tvam asi śvetaketo iti bhūyaḥ eva mā vijñāpayatu iti tathā somya iti ha uvāca | |

[Part] ¹⁴Thou ¹⁵art ¹³That, ¹⁶O Swetaketu. [22/710]

[Part] ⁹That is ¹⁰the Truth, ¹¹that is ¹²the Self, ¹³that ¹⁵art ¹⁴thou, ¹⁶O Swetaketu. [17/581]

"Now, ¹that ²which is ⁴the subtle essence - in it ⁸all that exists ⁶has its self. ⁹That is ¹⁰the True. ¹¹That is ¹²the Self. ¹³That ¹⁴thou ¹⁵art, ¹⁶Swetaketu." "Please, venerable Sir, ^{21a}give me ¹⁸further ^{21b}instruction," said the son. "²³So be it, ²⁴my dear," the father ²⁷replied. [upanishads.org.in]

[Notes]

All our existence depends on that Existence, it is that which is evolving in us [tat tvam asi]; we are a being of that Existence, a state of consciousness of that Consciousness, an energy of that conscious Energy, a will-to-delight of being, delight of consciousness, delight of energy born of that Delight: this is the root principle of our existence. But our surface formulation of these things is not that, it is a mistranslation into the terms of the Ignorance. Our I is not that spiritual being which can look on the Divine Existence and say, "That am I"; our mentality is not that spiritual consciousness; our will is not that force of consciousness; our pain and pleasure, even our highest joys and ecstasies are not that delight of being. On the surface we are still an ego figuring self, an ignorance turning into knowledge, a will labouring towards true force, a desire seeking for the delight of existence. ... To exceed ego and be our true self, to be aware of our real being, to possess it, to possess a real delight of being, is therefore the ultimate meaning of our life here; it is the concealed sense of our individual and terrestrial existence. [22/712-13]

Ancient Vedanta seized this message of the Intuition and formulated it in the three great declarations of the Upanishads, "I am He", "Thou art That, O Swetaketu", "All this is the Brahman; this Self is the Brahman". [21/74]

What we see as the Many, is the multiplicity of the One. All these apparently separate persons and objects are also the one existence; they are beings of the One Being. For That is their one self; in their spiritual essence [ātmyaṃ] they are That, even in the play and form of their being they are That; they are personalities of the one Person, they are manifestations of the one Existence, they are so many realities of the only Real. In no way are they separate and

independent from It, but in every way live by It, are of It, can be nothing else. All forces are powers of the one Force, the sole Power of the One Being; there is no other force than his. All objects are formations of the one Existence; there is nothing that exists in itself and apart from That, nothing that is of an individual essence other than the one Essence of the universe [ātmyam]. ...No object or person could come into being or remain in being by its own finite and individual power; none exists by its own limited substance and essence other than the substance and essence of all others; all are at bottom indissolubly one. [12/185-86]

Vivekachudamani - Verse 478*

ब्रह्मैव जीवः सकलं जगच्च ॥ [Part]

ब्रह्म¹ एव² जीवः³ सकलं⁴ जगत्⁵ च⁶ ॥

brahma eva jīvaḥ sakalaṃ jagat ca ॥

[Part] ³The living being is ²none else than ¹the Brahman, ⁴the whole ⁵world ¹is the Brahman.
[22/710]

[Notes]

In the course of this progress he discovers step by step the unity of the three categories with which he started. For, first, he finds that in his manifest being he is one with cosmos and Nature; mind, life and body, the soul in the succession of Time, the conscient, subconscious and superconscient,—these in their various relations and the result of their relations are cosmos [brahma eva ...sakalaṃ jagat] and are Nature. But he finds too that in all which stands behind them or on which they are based, he is one with God; for the Absolute, the Spirit, the Self spaceless and timeless, the Self manifest in the cosmos and Lord of Nature,—all this is what we mean by God, and in all this his own being goes back to God and derives from it; he is the Absolute, the Self, the Spirit self-projected in a multiplicity of itself [brahma eva jīvaḥ] into cosmos and veiled in Nature. ...The unity of God and Nature cannot fail to manifest itself to him: for he finds in the end that it is the Absolute who is all these relativities; he sees that it is the Spirit of whom every other principle is a manifestation; he discovers that it is the Self who has become all these becomings; he feels that it is the Shakti or Power of being and consciousness of the Lord of all beings which is Nature and is acting in the cosmos. [22/725-26]

The Brahman, the Absolute is the Spirit, the timeless Self, the Self possessing Time, Lord of Nature, creator and continent of the cosmos [brahma eva ...sakalaṃ jagat] and immanent in all existences, the Soul from whom all souls derive [brahma eva jīvaḥ] and to whom they are drawn,—that is the truth of Being as man's highest God-conception sees it. The same Absolute revealed in all relativities, the Spirit who embodies Himself in cosmic Mind and Life and Matter and of whom Nature is the self of energy so that all she seems to create is the Self and Spirit variously manifested in His own being to His own conscious force for the delight of His various existence,—this is the truth of being to which man's knowledge of Nature and cosmos is leading him and which he will reach when his Nature knowledge unites itself with his God-knowledge. [22/728-29]

* not 479 as mentioned in the book.

Vasudeva, the eternal Being, is all, says the Gita. He is the Brahman, consciously supports and originates all from his higher spiritual nature, consciously here becomes all things in a nature of intelligence, mind, life and sense and objective phenomenon of material existence [jagat]. The Jiva is he in that spiritual nature of the Eternal, his eternal multiplicity, his self-vision from many centres of conscious self-power. God, Nature and Jiva are the three terms of existence, and these three are one being. [19/308]

Creation [jagat] is not a making of something out of nothing or of one thing out of another, but a self-projection of Brahman into the conditions of Space and Time. Creation is not a making, but a becoming in terms and forms of conscious existence. In the becoming each individual [jīvaḥ] is Brahman variously represented and entering into various relations with Itself in the play of the divine consciousness; in being, each individual is all Brahman. [17/24]

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

अपरा¹ इयम्² इतः³ तु⁴ अन्याम्⁵ प्रकृतिम्⁶ विद्धि⁷ मे⁸ पराम्⁹ ।

जीव-भूताम्¹⁰ महाबाहो¹¹ यया¹² इदम्¹³ धार्यते¹⁴ जगत्¹⁵ ॥

aparā iyam itaḥ tu anyām prakṛtim viddhi me parām |

jīva-bhūtām mahābāho yayā idam dhāryate jagat | |

[Part] ⁸My ⁹supreme ⁶Nature ¹⁰has become the living being and ¹³this ¹⁵world ¹⁴is upheld ¹²by it. ... [22/710]

⁴But ⁷know ⁸my ^{5a}other ⁶Nature ^{5b}different ³from this [lower], ¹¹O mighty-armed, ⁹the supreme ¹⁰which becomes the Jiva and ¹²by which ¹³this ¹⁵world ¹⁴is upheld. [19/266]

[Notes]

Then, to start with and in order to found this integral knowledge, the Gita makes that deep and momentous distinction which is the practical basis of all its Yoga, the distinction between the two Natures, the phenomenal and the spiritual Nature... An eightfold Nature constituted of the five bhūtas,—elements, as it is rendered, but rather elemental or essential conditions of material being to which are given the concrete names of earth, water, fire, air and ether,—the mind with its various senses and organs, the reason-will and the ego, is the Sankhya description of [lower] Prakṛiti. [19/266-67]

There is a supreme [parā] nature of the Divine which is the real source of cosmic existence and its fundamental creative force and effective energy and of which the other lower [aparā] and ignorant Nature is only a derivation and a dark shadow. [19/267]

The supreme Nature, parāprakṛtiḥ is then the infinite timeless conscious power of the self-existent Being out of which all existences in the cosmos are manifested and come out of timelessness into Time. But in order to provide a spiritual basis for this manifold universal becoming in the cosmos [dhāryate jagat] the supreme Nature formulates itself as the Jiva [jīva-bhūtām]. To put it otherwise, the eternal multiple soul of the Purushottama appears as individual spiritual existence in all the forms of the cosmos. [19/269]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

एतत्¹ योनीनि² भूतानि³ सर्वाणि⁴ इति⁵ उपधारय⁶ ।

अहम्⁷ कृत्स्नस्य⁸ जगतः⁹ प्रभवः¹⁰ प्रलयः¹¹ तथा¹² ॥

etat yonīni bhūtāni sarvāṇi iti upadhāraya |

aham kṛtsnasya jagataḥ prabhavaḥ pralayaḥ tathā | |

[Part] ⁴All ³beings ⁶have ¹this ²for their source of birth. [22/710]

¹This is ²the womb ⁴of all ³beings. ⁷I am ¹⁰the birth ⁸of the whole ⁹world ¹²and so too ¹¹its dissolution. [19/268-69]

[Notes]

This is the Almighty, this is the Omniscient, this is the Inner Soul, this is the Womb of the Universe, this is the Birth and Destruction of creatures. [18/194, 21/141; Mandukya Upanishad - Verse 6]

...speaking first of the origin of the world from the point of view of the active power of his Nature, Krishna assevers, “This is the womb of all beings,” *etat- yonīni bhūtāni*. And in the next line of the couplet, again stating the same fact from the point of view of the originating Soul, he continues, “I am the birth of the whole world and so too its dissolution; there is nothing else supreme beyond Me.” Here then the supreme Soul, Purushottama, and the supreme Nature, Para Prakriti, are identified: they are put as two ways of looking at one and the same reality. For when Krishna declares, I am the birth of the world and its dissolution, it is evident that it is this Para Prakriti, supreme Nature, of his being which is both these things. The Spirit is the supreme Being in his infinite consciousness and the supreme Nature is the infinity of power or will of being of the Spirit, — it is his infinite consciousness in its inherent divine energy and its supernal divine action. The birth is the movement of evolution of this conscious Energy out of the Spirit, *parā prakṛtir jīvabhūtā*, its activity in the mutable universe; the dissolution is the withdrawing of that activity by involution of the Energy into the immutable existence and self-gathered power of the Spirit. That then is what is initially meant by the supreme Nature. [19/268-69]

Swetaswatara Upanishad - IV.3

त्वं स्त्री त्वं पुमान् असि त्वं कुमार उत वा कुमारी।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः॥

त्वं¹ स्त्री² त्वं³ पुमान्⁴ असि⁵ त्वं⁶ कुमारः⁷ उत⁸ वा⁹ कुमारी¹⁰ ।
त्वं¹¹ जीर्णः¹² दण्डेन¹³ वञ्चसि¹⁴ त्वं¹⁵ जातः¹⁶ भवसि¹⁷ विश्वतोमुखः¹⁸ ॥

tvam strī tvam pumān asi tvam kumārah uta vā kumārī |
tvam jīrṇaḥ daṇḍena vañcasi tvam jātaḥ bhavasi viśatomukhaḥ | |

[Part] ¹Thou ⁵art ⁴man ⁸and ²woman, ⁷boy ^{8,9}and ¹⁰girl; ¹²old and worn ¹⁴thou walkest bent
¹³over a staff. [21/710]

¹Thou ⁵art ²the woman ⁸and ³Thou ⁴the man; ⁶Thou ⁵art ⁷a boy ^{8,9}and again ¹⁰a young virgin;
¹¹Thou art yonder ¹²worn and aged man ¹⁴that walkest bent ¹³with thy staff. ¹⁵Lo, Thou
¹⁷becomest born and ¹⁸the world is full of thy faces. [18/235]

Swetaswatara Upanishad - IV.4

नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भं ऋतवः समुद्राः।
अनादिमत्त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा॥

नीलः¹ पतङ्गः² हरितः³ लोहिताक्षः⁴ तडिद्गर्भः⁵ ऋतवः⁶ समुद्राः⁷ ।
अनादिमत्⁸ त्वम्⁹ विभुत्वेन¹⁰ वर्तसे¹¹ यतः¹² जातानि¹³ भुवनानि¹⁴ विश्वा¹⁵ ॥

nīlaḥ patāṅgaḥ haritaḥ lohitaākṣaḥ taḍidgarbhaḥ ṛtavaḥ samudrāḥ |
anādimat tvam vibhutvena vartase yataḥ jātāni bhuvanāni viśvā | |

[Part] . . . thou art ¹the blue ²bird and ³the green and ⁴the scarlet-eyed. . . [21/710]

Thou art ¹the blue ²bird and ³the green and ⁴the scarlet-eyed, ⁵the womb [garbha] of
lightning [tadita] and ⁶the seasons and ⁷the oceans. ⁹Thou art ⁸that which is without
beginning and ¹¹thou movest ¹⁰with thy pervasive extension ¹²whence ¹⁵all ¹⁴the worlds ¹³are
born. [18/235-36]

Swetaswatara Upanishad - IV.10

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

मायां¹ तु² प्रकृतिं³ विद्यात्⁴ मायिनं⁵ च⁶ महेश्वरम्⁷ ।
तस्य⁸ अवयव⁹ भूतैः¹⁰ तु¹¹ व्याप्तम्¹² सर्वम्¹³ इदं¹⁴ जगत्¹⁵ ॥

māyāṃ tu prakṛtiṃ vidyāt māyinaṃ ca maheśvaram ।

tasya avayava bhutaiḥ tu vyāptam sarvam idam jagat ॥

[Part] ¹⁴This ¹³whole ¹⁵world ¹²is filled ¹⁰with beings who are ⁸His ⁹members. . . . [21/710]

⁴Thou shalt know ¹Maya ³to be Force of Nature ⁶and ⁵the Master of Maya ⁷to be the great Lord; ¹⁴this ¹³whole ¹⁵universe ¹²is occupied ⁸by His ¹⁰becomings ⁹that are His members. [18/237]

[Notes: Swetaswatara Upanishad - IV.3,4 & 10]

We know already by the first verse [Isha] that the innumerable inhabitants of this moving universe are not essentially many, but are one Soul disporting in many bodies or not really disporting but supporting the multiform play of Prakriti; eko achalah sanatanah, in the solemn language of the Gita, one, motionless, without beginning [anādīmat] or end. He is this man & that woman, yonder ancient leaning on his staff, this blue winged bird, that scarlet winged. But now we learn that also the name & form & property, the manhood & the womanhood, the age & the youth, the blueness & the scarlet hue, the staff, the attitude of leaning, the bird, the wing, all is the Brahman. The Inhabitant is not different from His habitation. [17/389]

For the Self-existent has really become these many existences; the Upanishad can say to the Divine Being, in all solemnity and with no thought to mislead, “Thou *art* this old man walking with his staff, yonder boy and girl, this blue-winged bird, that red of eye”, not “Thou seemest to be these things” to the self-deluding mind of the Ignorance. The status of becoming is inferior to the status of Being, but still it is the Being that becomes all that is in the universe. [21/508-09]

...all this is the Eternal, all this is the perennial self-seeing of the Self, *sarvam khalu idam brahma* [Chhandogya], *ayam ātmā brahma* [Mandukya]. The eternal has become all existences, *ātmā abhūt sarvāṇi bhūtāni* [Isha]; as the Swetaswatara puts it, “Thou art this boy and yonder girl and that old man walking supported on his staff,”—even as in the Gita [X.21-38] the Divine says that he is Krishna and Arjuna and Vyasa and Ushanas, and the lion and the Ashwattha tree, and consciousness and intelligence and all qualities and the self of all qualities and the self of all creatures. [19/439]

...he is *ekamevādviṭīyam*, One and there is no other, but also and consequently he is “this man, yonder woman, that blue-winged bird, this scarlet-eyed.” He is *sānta*, he is *ananta*; the Jiva is he. “I am the *aśvattha* tree,” says Sri Krishna in the Gita, “I am death, I am Agni Vaishwanara, I am the heat that digests food, I am Vyasa, I am Vasudeva, I am Arjuna.” All that is the play of his *caitanya* in his infinite being, his manifestations, and therefore all are real. [13/89]

...He is “this man and yonder woman, a boy and a girl, that old man leaning on his staff, this blue bird and that scarlet-eyed”. We have, asserted in the comprehensiveness of the phrase [*idam sarvam yat kincha* - Isha], not only an entire essential omnipresence of God in us & in the world, but a direct and a practical omnipresence, possessing and insistent, not vague,

abstract or elusive. ...We must exclude no living being because it seems to us weak, mean, noxious or vile, no object because it seems to us inert, useless or nauseous. The hideous crawling worm or snake no less than the beautiful winged bird and the strong or gracious forms of four-footed life, the dull stone and foul mire and evil-smelling gas no less than man, the divine fighter and worker, are motions of the supreme Spirit; they contain in themselves and are in their secret reality the living God. [17/432]

In his form of Space it is he who fronts us in every direction, million-bodied, myriad-minded, manifest in each existence; we see his faces on all sides of us [viśatomukhaḥ]. *Dhātā 'ham viśvato-mukhaḥ*. For simultaneously in all these many million persons and things, *sarva-bhūteṣu*, there works the mystery of his self and thought and force and his divine genius of creation and his marvellous art of formation and his impeccable ordering of relations and possibilities and inevitable consequences. [19/362-63]

अनादिमत् त्वम् विभुत्वेन वर्तसे यतः जातानि भुवनानि विश्वा

...[Arjuna] acclaims in him [Sri Krishna] the original Godhead, the unborn [anādimat] who is the pervading, indwelling, self-extending master of all existence, *ādi-devam ajam vibhum*....as that Vasudeva who is all things by virtue of his all-pervading, all-inhabiting, all-constituting powers of becoming [vibhutvena], *vibhū-tayah*,—“the powers of becoming by which thou standest [vartase] pervading these worlds,” *yābhir vibhūtibhir lokān imāns twam vyāpya tishthasi*. [19/451]

The Upanishads do not deny the reality of the world, but they identify it with Brahman who transcends it. He is the One without a second; He is the All. If all is Brahman, then there can be nothing but Brahman, and therefore the existence of the All, *sarvam idam*, does not contradict the unity of Brahman, does not establish the reality of *bheda*, difference. It is one Intelligence looking at itself from a hundred view-points [viśatomukhaḥ], each point conscious of and enjoying the existence of the others. The shoreless stream of idea and thought, imagination and experience, name and form, sensation and vibration sweeps onward for ever, without beginning [anādimat], without end, rising into view, sinking out of sight; through it the one Intelligence with its million self-expressions pours itself abroad [vibhutvena vartase], an ocean with innumerable waves. One particular self-expression may disappear into its source and continent, but that does not and cannot abolish the phenomenal universe. The One is for ever, and the Many are for ever because the One is for ever. So long as there is a sea, there will be waves. [13/51-52]

व्यासं सर्वमिदं जगत्

This Godhead is the origin of all that is here or elsewhere and by his Nature he has become all these innumerable existences, *abhūt sarvaṇi bhūtāni*; therefore man has to see and adore the One in all things animate and inanimate, to worship the manifestation in sun and star and flower, in man and every living creature, in the forms and forces, qualities and powers of Nature, *vāsudevaḥ sarvam iti*. [19/344]

Chapter XVIII

The Evolutionary Process - Ascent and Integration

At the outset, we can easily see that, since this is an evolution out of a material Inconscience into spiritual consciousness, an evolutionary self-building of Spirit on a base of Matter, there must be in the process a *development of a triple character*. An *evolution* of forms of Matter more and more subtly and intricately organised so as to admit the action of a growing, a more and more complex and subtle and capable organisation of consciousness is the indispensable physical foundation. An upward evolutionary progress of the consciousness itself from grade to higher grade, an *ascent*, is the evident spiral line or emerging curve that, on this foundation, the evolution must describe. A taking up of what has already been evolved into each higher grade as it is reached and a transformation more or less complete so as to admit of a total changed working of the whole being and nature, an *integration*, must be also part of the process, if the evolution is to be effective. [22/730-31]

ASCENT

Rig Veda - 01.010.02

यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वम् ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥

यत्¹ । सानोः² । सानुम्³ । आ⁴ । अरुहत्⁵ । भूरि⁶ । अस्पष्ट⁷ । कर्त्वम्⁸ ।
तत्⁹ । इन्द्रः¹⁰ । अर्थम्¹¹ । चेतति¹² । यूथेन¹³ । वृष्णिः¹⁴ । एजति¹⁵ ॥

yat | sānoḥ | sānum | ā | aruhat | bhūri | aspaṣṭa | kartvam |
tat | indraḥ | artham | cetati | yūthena | vṛṣṇiḥ | ejati ॥

[Part] ¹As ^{4,5}he mounts ²from peak ³to peak,... ¹⁰Indra ¹²makes him conscious ⁹of that ¹¹goal of his movement. [22/730]

¹As ^{4,5}one mounts ^{3,4}peak after peak, ⁷there becomes clear ⁶the much ⁸that has still to be done. ¹⁰Indra ¹²brings consciousness ⁹of That ¹¹as the goal. [21/266]

¹When ^{4,5}one climbeth ²from plateau ³to plateau, ⁶a rich ⁸activity ⁷expresses itself, ⁹then ¹⁰Indra ^{12a}bringeth ¹¹the substance of thought ^{12b}into consciousness, ¹⁵he moves ¹⁴a lover (master) ¹³with his mate (or ¹⁵vibrates ¹³with the force and ¹⁴mastery of his action). [14/205]

¹As ^{4,5}one ascends ²from peak ³to peak, ⁷there is made clear ⁶the much ⁸that has still to be done [25/268]. ⁹Then ¹⁰Indra ¹²gives us knowledge ¹¹of the goal, ¹⁴a bull ¹³with the herd (of

his rays) ¹⁵he moves (towards the goal) [14/385].

¹³युथ - joining, mate, that to which one is yoked; also force, strength. [14/205 fn 1]

[Notes]

Each ascent [aruhāt] will bring with it a partial change and modification of the old nature taken up and subjected to a new fundamental principle; the inconscience will be turned into a partial consciousness, an ignorance seeking for more and more knowledge and mastery: but at some point there must be an ascent which substitutes the principle of knowledge, of a fundamental true consciousness, the consciousness of the Spirit, for the inconscience and ignorance. An evolution in the Inconscience is the beginning, an evolution in the Ignorance is the middle, but the end is the liberation of the spirit into its true consciousness and an evolution in the Knowledge. [22/731]

If there is to be an entire transformation, it can only be by the full emergence of the law of the spirit; its power of supermind or gnosis must have entered into Matter and it must evolve in Matter. It must change the mental into the supramental being, make the inconscient in us conscious, spiritualise our material substance, erect its law of gnostic consciousness in our whole evolutionary being and nature [artham cetati yūthena vṛṣṇiḥ ejati - the Mighty with his strengths brings consciousness of the goal and moves towards it]. [22/733-34]

This movement of evolution, of a progressive self-manifestation of the Spirit in a material universe...proceeds by an awakening of the involved consciousness and force and its ascent from principle to principle, from grade to grade, from power to power of the secret Spirit [sānoḥ sānum ā aruhāt].... [22/734]

...the Consciousness secretly indwelling in matter, the occult Inhabitant, is able thus to make its way upward from the lower to the higher gradations [sānoḥ sānum], taking up what it was into what it is and preparing to take up both into what it will be.Evolution, being thus continuous, must have at any given moment a past with its fundamental results still in evidence, a present in which the results it is labouring over are in process of becoming, a future in which still unevolved powers and forms of being must appear [bhūri aspaṣṭa kartvam] till there is the full and perfect manifestation. [22/735-36]

Each plateau of the hill of being [sānoḥ sānum] gives to our widening experience a higher plane of our consciousness and a richer world for our existence. [21/272]

...there are unending ascensions and ever higher peaks upon peaks [sānoḥ sānum] to conquer. Each plateau climbed is but a stage on the way and reveals endless heights beyond it [bhūri aspaṣṭa kartvam]. [12/156]

His progress is an ascent from level to level [sānoḥ sānum ā aruhāt] and each new height brings in other vistas and revelations of the much that has still to be done, *bhūri kartvam*, till the divine Shakti has at last taken up all his endeavour and he has only to assent and participate gladly by a consenting oneness in her luminous workings. [24/775-76]

द्विमाता होता विदथेषु सम्राळन्वग्रं चरति क्षेति बुध्नः । [Part]

द्विऽमाता¹ । होता² । विदथेषु³ । सम्ऽराट्⁴ । अनु⁵ । अग्रम्⁶ । चरति⁷ । क्षेति⁸ । बुध्नः⁹ ।

dvi-mātā | hotā | vidatheṣu | sam-rāṭ | anu | agram | carati | kṣeti | budhnaḥ |

[Part] ¹A son of the two Mothers, ⁴he attains to kingship ³in his discoveries of knowledge, ^{5,7}he moves ⁶on the summit, ⁸he dwells ⁹in his high foundation. [22/730]

[Notes]

The first foundation [budhnaḥ] is Matter [mātā - 1]; the ascent is that of Nature; the integration is an at first unconscious or half-conscious automatic change of Nature by Nature. But as soon as a more completely conscious participation of the being has begun in these workings of Nature, a change in the functioning of the process is inevitable. The physical foundation of Matter remains, but Matter can no longer be the foundation of the consciousness; consciousness itself will be no longer in its origin a welling up from the Inconscient or a concealed flow from an occult inner subliminal force under the pressure of contacts from the universe. The foundation [budhnaḥ] of the developing existence will be the new spiritual status above or the unveiled soul status within us [mātā - 2]; it is a flow of light and knowledge [vidatheṣu] and will from above and a reception from within that will determine the reactions of the being to cosmic experience. ... The old inconscient foundation itself will be made conscious in us by the inflow of light and awareness from above and its depths annexed to the heights [agram] of the spirit. An integral consciousness will become the basis of an entire harmonisation of life through the total transformation, unification, integration of the being and the nature. [22/753]

पृथिव्या अहमुदन्तरिक्षमारुहमन्तरिक्षादिवमारुहम् ।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ॥

पृथिव्या¹ उदन्त्² अन्तरिक्षम्³ आरुहम्⁴ अन्तरिक्षात्⁵ दिवम्⁶ आरुहम्⁷ ।
दिवः⁸ नाकस्य⁹ पृष्ठात्¹⁰ स्वर्ज्योतिः¹¹ अगामहम्¹² ॥

pr̥thivyā udant antarikṣam āruham antarikṣāt divam āruham ।
divaḥ nākasya pṛṣṭhāt svarjyotiḥ agāmaham ॥

I have arisen from earth to the mid-world, I have arisen from the mid-world to heaven, from the level of the firmament of heaven I have gone to the Sun-world, the Light. [22/730]

[Notes]

...the Consciousness secretly indwelling in matter, the occult Inhabitant, is able thus to make its way upward from the lower to the higher gradations, taking up what it was into what it is and preparing to take up both into what it will be. Thus, having first laid down a basis of material being, material forms, forces, existences in which it seems to be lying inconscient, though in reality, as we know now, always subconsciously at work, it is able to manifest life and living beings, to manifest mind and mental beings in a material world, and must therefore be able to manifest there supermind also and supramental beings. [22/735]

They [Gods] raise him [man] from the limited material state of being in which our lowest manhood dwells contented and subject to the Lords of Division, give him a life rich and abundant with the many and rapid shocks and impulsions from the dynamic worlds of Life and Desire where the Gods battle with the demons and raise him yet higher from those troubled rapidities and intensities into the steadfast purity and clarity of the high mental existence. For pure thought and feeling are man's sky, his heaven [divam]; this whole vitalistic existence of emotion, passions, affections of which desire is the pivot, forms for him a mid-world [antarikṣāt]; body and material living are his earth [pr̥thivyā]....But pure thought and pure psychic state are not the highest height of the human ascension. The home of the Gods is an absolute Truth which lives in solar glories [svarjyotiḥ] beyond mind. ...Therefore he has to break through and out beyond [āruham] these firmaments of earth and heaven; conquering firm possession of the solar worlds, entering on [agāmaham] to his highest Height [agram carati*] he has to learn how to dwell in the triple principle of Immortality [kṣeti budhnaḥ*]. [15/374-75]

* RV 03.055.07, above.

Chapter XIX

Out of the Sevenfold Ignorance towards the Sevenfold Knowledge

Mahopanishad - IV.1*

अथापरं प्रवक्ष्यामि शृणु तात यथायथम् ।

अज्ञानभूः सप्तपदा ज्ञभूः सप्तपदैव हि ॥

अथ¹ अपरं² प्रवक्ष्यामि³ शृणु⁴ तात⁵ यथायथम्⁶ ।

अज्ञानभूः⁷ सप्तपदा⁸ ज्ञभूः⁹ सप्तपदा¹⁰ एव¹¹ हि¹² ॥

atha aparaṃ pravakṣyāmi śarṇu tāta yathāyatham |
ajñānabhūḥ saptapadā jñabhūḥ saptapadā eva hi ||

[Part] ⁸Seven steps has ⁷the ground of the Ignorance, ¹⁰seven steps has ⁹the ground of the Knowledge. [22/754]

[Notes]

अज्ञानभूः सप्तपदा

We are ignorant of the Absolute which is the source of all being and becoming; we take partial facts of being, temporal relations of the becoming for the whole truth of existence,—that is the **first, the original ignorance**. We are ignorant of the spaceless, timeless, immobile and immutable Self; we take the constant mobility and mutation of the cosmic becoming in Time and Space for the whole truth of existence,—that is the **second, the cosmic ignorance**. We are ignorant of our universal self, the cosmic existence, the cosmic consciousness, our infinite unity with all being and becoming; we take our limited egoistic mentality, vitality, corporeality for our true self and regard everything other than that as not-self,—that is the **third, the egoistic ignorance**. We are ignorant of our eternal becoming in Time; we take this little life in a small span of Time, in a petty field of Space, for our beginning, our middle and our end,—that is the **fourth, the temporal ignorance**. Even within this brief temporal becoming we are ignorant of our large and complex being, of that in us which is superconscient, subconscient, intraconscient, circumconscient to our surface becoming; we take that surface becoming with its small selection of overtly mentalised experiences for our whole existence,—that is the **fifth, the psychological ignorance**. We are ignorant of the true constitution of our becoming; we take the mind or life or body or any two of these or all three for our true principle or the whole account of what we are, losing sight of that which

* not V.1 as mentioned in the book.

constitutes them and determines by its occult presence and is meant to determine sovereignly by its emergence their operations,—that is the **sixth, the constitutional ignorance**. As a result of all these ignorances, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our thought, will, sensations, actions, return wrong or imperfect responses at every point to the questionings of the world, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a changing goal,—that is the **seventh, the practical ignorance**. [22/680-81]

ज्ञभूः सप्तपदा

Integral knowledge will then mean the cancelling of the sevenfold Ignorance by the discovery of what it misses and ignores, a **sevenfold self-revelation** within our consciousness: — it will mean the knowledge of the Absolute as the origin of all things; the knowledge of the Self, the Spirit, the Being and of the cosmos as the Self's becoming, the becoming of the Being, a manifestation of the Spirit; the knowledge of the world as one with us in the consciousness of our true self, thus cancelling our division from it by the separative idea and life of ego; the knowledge of our psychic entity and its immortal persistence in Time beyond death and earth-existence; the knowledge of our greater and inner existence behind the surface; the knowledge of our mind, life and body in its true relation to the self within and the superconscient spiritual and supramental being above them; the knowledge, finally, of the true harmony and true use of our thought, will and action and a change of all our nature into a conscious expression of the truth of the Spirit, the Self, the Divinity, the integral spiritual Reality. [22/681-82]

इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविदत् ।
तुरीयं स्वित्जनयद्विश्वजन्योऽयास्य उक्थमिन्द्राय शंसन् ॥

इमाम्¹ । धियम्² । सप्तशीर्ष्णीम्³ । पिता⁴ । नः⁵ । ऋतऽप्रजाताम्⁶ । बृहतीम्⁷ । अविन्दत्⁸ ।
तुरीयम्⁹ । स्वित्¹⁰ । जनयत्¹¹ । विश्वऽजन्यः¹² । अयास्यः¹³ । उक्थम्¹⁴ । इन्द्राय¹⁵ । शंसन्¹⁶ ॥

¹³Ayasya is described as ⁵our ⁴father ⁸who found ⁷the vast ³seven-headed ²Thought ¹that ⁶was born out of the Truth and as ¹⁶singing ¹⁴the hymn ¹⁵to Indra. [15/174]

[Part] ⁸He found ⁷the vast ²Thought ³with seven heads ⁶that is born of the Truth; ¹¹he created ¹⁰some ⁹fourth world and ¹²became universal....[22/754]

[Notes]

This Swar-conquering thought [*Dhiyam...svarṣām* - RV 10.67.11] is certainly the same as that seven-headed thought which was born from the Truth and discovered by Ayasya the companion of the Navagwas [RV 10.108.8]; for by it, we are told, Ayasya becoming universal, embracing the births in all the worlds, brought into being a fourth world or fourfold world, which must be the supramental beyond the three lower sessions, Dyaus, Antariksha and Prithivi, that wide world which, according to Kanwa son of Ghora, men reach or create by crossing beyond the two Rodasi after killing Vritra. This fourth world must be therefore Swar. The seven-headed thought of Ayasya enables him to become *viśvajanya*, which means probably that he occupies or possesses all the worlds or births of the soul or else that he becomes universal, identifying himself with all beings born,—and to manifest or give being to a certain fourth world (Swar), *turīyam svij janayad viśvajanyaḥ* (X.67.1). [15/176]

तुरीयम् स्वित्

In the Upanishads and Puranas there is no distinction between Swar and Dyaus; therefore a fourth name had to be found for the world of Truth, and this is the Mahar discovered according to the Taittiriya Upanishad by the Rishi Mahachamasya as the fourth Vyahriti, the other three being Swar, Bhuvan and Bhur, i.e. Dyaus, Antariksha and Prithivi of the Veda. [15/178 fn 4]

ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः ।
विप्रं पदमंगिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त ॥

ऋतम्¹ । शंसन्तः² । ऋजु³ । दीध्यानाः⁴ । दिवः⁵ । पुत्रासः⁶ । असुरस्य⁷ । वीराः⁸ ।
विप्रम्⁹ । पदम्¹⁰ । अङ्गिरसः¹¹ । दधानाः¹² । यज्ञस्य¹³ । धाम¹⁴ । प्रथमम्¹⁵ । मनन्त¹⁶ ॥

ṛtam | śamsantaḥ | ṛju | dīdhyānāḥ | divaḥ | putrāsaḥ | asurasya | vīrāḥ |
vipram | padam | aṅgirasah | dadhānāḥ | yajñasya | dhāma | prathamam | mananta | |

¹¹They [Angirasas] are ⁶the sons ⁵of heaven, ⁸heroes ⁷of the Mighty Lord ²who speak ¹the truth and ⁴think ³the straightness and ¹²therefore they are able to hold ¹⁰the seat ⁹of illumined knowledge, ¹⁶to mentalise ¹⁵the supreme ¹⁴abode ¹³of the sacrifice. [15/185]

⁶The Sons ⁵of Heaven, ⁸the Heroes ⁷of the Omnipotent, ^{4a}thinking ³the straight ^{4b}thought, ²giving voice ¹to the Truth, ¹²founded ¹⁰the plane ⁹of illumination and ¹⁶conceived ¹⁵the first ¹⁴abode ¹⁵of the Sacrifice. [22/754]

[Notes]

दिवः पुत्रासः असुरस्य वीराः

In the first place, the Angirases are not merely the deified human fathers, they are also brought before us as heavenly seers, sons of the gods, sons of heaven and heroes or powers of the Asura, the mighty Lord, *divas putrāso asurasya vīrāḥ*, an expression which, their number being seven, reminds us strongly, though perhaps only fortuitously, of the seven Angels of Ahura Mazda in the kindred Iranian mythology. [15/159-60]

ऋतम् शंसन्तः

It is by singing the Rik, the hymn of illumination, that they [Angirases] find the solar illuminations in the cave of our being, *arcanto gā avindan* (I.62.2). It is by the *stubbh*, the all-supporting rhythm of the hymn of the seven seers [Angirases], by the vibrating voice of the Navagwas that Indra becomes full of the power of Swar, *svareṇa svaryaḥ* and by the cry of the Dashagwas that he rends Vala in pieces (I.62.4). For this cry is the voice of the higher heaven, the thunder that cries in the lightning-flash of Indra, and the advance of the Angirases on their path is the forward movement of this cry of the heavens, *pra brahmāṇo aṅgirasō nakṣanta, pra krandanur nabhanyasya vetu* (VII.42.1); for we are told that the voice of Brihaspati the Angirasa discovering the Sun and the Dawn and the Cow and the light of the Word is the thunder of Heaven, *bṛhaspatir uṣasam sūryam gām, arkaṁ viveda stanayann iva dyauḥ* (X.67.5). It is by the *satya mantra*, the true thought expressed in the rhythm of the truth, that the hidden light is found and the Dawn brought to birth, *gūḍhaṁ jyotiḥ pitaro anvavindan, satyamantrā ajanayann uṣāsam* (VII.76.4). For these are the Angirases who speak aright, *itthā vadadbhiḥ aṅgirobhiḥ* (VI.18.5), masters of the Rik who place perfectly their thought, *svādhībhir ṛkvabhiḥ* (VI.32.2); they are the sons of heaven, heroes of the Mighty Lord who speak the truth and think the straightness and therefore they are able to hold the seat of illumined knowledge, to mentalise the supreme abode of the sacrifice, *ṛtam śamsanta ṛju dīdhyānā, divas putrāso asurasya vīrāḥ; vipram padam aṅgirasō dadhānā, yajñasya dhāma prathamam mananta* (X.67.2). [15/185]

ऋजु दीध्यानाः ... विप्रम् पदम् अङ्गिरसः दधानाः

The word *dīdhyāna* in the Veda means both shining, becoming luminous, and thinking, meditating, fixing in the thought. It is constantly being used with the peculiar Vedic figure of

a double or complex sense. In the first sense it must be connected with *viprāḥ*, and the suggestion is that the Rishis became more and more luminous in thought by the triumphant force of Brihaspati until they grew into Illuminates, *viprāḥ* [here, vipram]. In the second it is connected with *dadhire* [here, dadhānāḥ] and suggests that the Rishis [āṅgirasah], meditating on the intuitions that rise up from the soul with the cry of Brihaspati in the sacred and enlightening Word [ṛtam śamsantah], holding them firmly in the thought [dīdhyānāḥ], became illuminated in mind [vipram], open to the full inflow of the superconscient. They were thus able to bring into the front of the conscious being that activity of the soul-thoughts which works usually in the background, veiled, and to make it the leading [prathamam] activity of their nature [yajñasya]. [15/320]

Rig Veda - 10.067.03

हंसैरिव सखिभिर्वावदद्विरश्मन्मयानि नहना व्यस्यन् ।
बृहस्पतिरभिकनिक्रदद्गा उत प्रास्तौदुच्च विद्वाँ अगायत् ॥

हंसैःइव¹ । सखिभिः² । वावदत्भिः³ । अश्मन्मयानि⁴ । नहना⁵ । विअस्यन्⁶ ।
बृहस्पतिः⁷ । अभिऽकनिक्रदत्⁸ । गाः⁹ । उत¹⁰ । प्र¹¹ । अस्तौत्¹² । उत्¹³ । च¹⁴ । विद्वान्¹⁵ । अगायत्¹⁶ ॥

haṁsaiḥ-iva | sakhi-bhiḥ | vāvadat-bhiḥ | aśman-mayāni | nahanā | vi-asyan |
br̥haspatiḥ | abhi-kanikradat | gāḥ | uta | pra | astaut | ut | ca | vidvān | agāyat ॥

[Part] ⁷The Master of Wisdom ⁶cast down the stone defences and ⁸called to ⁹the Herds of Light,...[22/754]

[Notes]

See - ...he [Brihaspati] with his host [sakhi-bhiḥ - Maruts] that possess the *stubh* and the Rik broke Vala [who has stone-defences - aśman-mayāni nahanā] into pieces by his cry. Shouting [abhi-kanikradat] Brihaspati drove upwards the bright herds that speed the offering and they lowed in reply (RV - 4.50.5). [15/143]

See - That is the work to be done for the most divine of the gods; the firm places [aśman-mayāni] were cast down [vi-asyan], the fortified places were made weak; up Brihaspati drove the cows (rays), by the hymn (*brahmaṇā*) he broke Vala, he concealed the darkness, he made Swar visible [RV- 2.24.3]. [15/155]

Rig Veda - 10.067.04

अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ ।
बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुम्ना आकर्वि हि तिस्र आवः ॥

अवः¹ । द्वाभ्याम्² । परः³ । एकया⁴ । गाः⁵ । गुहा⁶ । तिष्ठन्तीः⁷ । अनृतस्य⁸ । सेतौ⁹ ।

बृहस्पतिः¹⁰ । तमसि¹¹ । ज्योतिः¹² । इच्छन्¹³ । उत्¹⁴ । उस्त्राः¹⁵ । आ¹⁶ । अकः¹⁷ । वि¹⁸ । हि¹⁹ । तिश्रः²⁰ । आवः²¹ ॥

avaḥ | dvābhyām | paraḥ | ekayā | gāḥ | guhā | tiṣṭhantīḥ | anṛtasya | setau |
br̥haspatiḥ | tamasi | jyotiḥ | icchan | ut usrāḥ | ā | akaḥ | vi | hi | tiśraḥ | āvaḥ ॥

...⁵the herds ⁷that stand ⁶in the secrecy ⁹on the bridge ⁸over the Falsehood ²between two
worlds ¹below and ⁴one ³above; ¹³desiring ¹²Light ¹¹in the darkness, ¹⁷he brought ¹⁴upward
¹⁵the Ray-Herds and ^{18,21}uncovered from the veil ²⁰the three worlds;... [22/754]

[Notes]

अवः द्वाभ्याम्

...two worlds of the crookedness - the two worlds of the mind and body [RV - 1.62.6]....
These two, the Rodasi, are normally worlds of crookedness, that is to say of the falsehood,—
the *ṛtam* or Truth being the straight, the *anṛtam* or Falsehood the crooked,—because they are
exposed to the harms of the undivine powers, Vritras and Panis, sons of darkness and division.
[15/180]

अनृतस्य सेतौ

Consciousness emerging in the universe of life and mind is the bridge and link between
the two poles. But our human consciousness is a term in the chain which is aware only of
itself and sees all the rest in its own terms; it cannot identify itself with the other links and
misses their significance and their purpose. It stands on the middle of the bridge looking all
around it, but the bridgeheads are to its sight invisible. It cannot see what is there, but only
speculate, infer or conjecture. [12/288]

Rig Veda - 10.067.05

विभिद्या पुरं शयथेमपाचीं निस्त्रीणि साकमुदधेरकृतत् ।

बृहस्पतिरुषसं सूर्यं गामर्कं विवेद स्तनयन्निव द्यौः ॥

विऽभिद्य¹ । पुरम्² । शयथा³ । ईम्⁴ । अपाचीम्⁵ । निः⁶ । त्रीणि⁷ । साकम्⁸ । उदऽधेः⁹ । अकृन्तत्¹⁰ ।

बृहस्पतिः¹¹ । उषसम्¹² । सूर्यम्¹³ । गाम्¹⁴ । अर्कम्¹⁵ । विवेद¹⁶ । स्तनयन्ऽइव¹⁷ । द्यौः¹⁸ ॥

vi-bhidya | puram | śayathā | īm | apācīm | niḥ | trīṇi | sākam | uda-dheḥ | akṛntat |
br̥haspatiḥ | uṣasam | sūryam | gām | arkam | viveda | stanayan-iva | dyauḥ ॥

[Part] ¹¹The voice of Brihaspati the Angirasa ¹⁶discovering ¹³the Sun and ¹²the Dawn and
¹⁴the Cow and ¹⁵the light of the Word is ¹⁷the thunder ¹⁸of Heaven. [15/185]

[Part]...¹he shattered ²the city ³that lies hidden ⁵in ambush, and ¹⁰cut ⁷the three [⁸together]
⁹out of the Ocean, and ¹⁶discovered ¹²the Dawn and ¹³the Sun and ¹⁴the Light and ¹⁵the Word

of Light. [22/754]

¹⁻⁵ dark Powers struggle to maintain the foundation of this falsehood in which we dwell and the iron walls of these fortified cities [purām] of the Ignorance. [15/473]

²पुर is that which is filled or that which contains & protects, the city, the adhara, this nine-gated city of ours in which we guard our gettings and enjoy our felicity. [14/376]

[Notes]

विडभिद्य पुरम् शयथा ईम् अपाचीम्

...Vritras, Sambaras and Valas, the Titans, Giants, Pythons, subconscious Powers ...hold the light and the force in themselves, in their cities of darkness and illusion [puram ...apācīm], but can neither use it aright nor will give it up to man, the mental being. Their ignorance, evil and limitation have not merely to be cut away from us, but broken up and into [vi-bhidyā] and made to yield up the secret of light and good and infinity. [15/190]

त्रीणि साकम् उदऽधेः अकृन्तत्

Brihaspati is he who has established firmly the limits and definitions of the Earth, that is to say of the material consciousness. The existence out of which all formations are made is an obscure, fluid and indeterminate movement,—*salilam*, Water [uda-dheḥ]. The first necessity is to create a sufficiently stable formation out of this flux and running so as to form a basis for the life of the conscient. This Brihaspati does [akṛntat] in the formation of the physical consciousness and its world, *sahasā*, by force, by a sort of mighty constraint upon the resistance of the subconscious [uda-dheḥ = salilam apraketam - RV 10.29.3]. This great creation he effects by establishing the triple principle of mind, life and body [trīṇi], always present together [sākam] and involved in each other or evolved out of each other in the world of the cosmic labour and fulfilment. [15/319]

... स्तनयन्ऽइव द्यौः

For this cry is the voice of the higher heaven [stanayan-iva dyauḥ], the thunder that cries in the lightning-flash of Indra, and the advance of the Angirases on their path is the forward movement of this cry of the heavens, *pra brahmāṇo āngiraso nakṣanta, pra krandanur nabhanyasya vetu* (VII.42.1); for we are told that the voice of Brihaspati the Angirasa discovering the Sun and the Dawn and the Cow and the light of the Word is the thunder of Heaven, *bṛhaspatir uṣasam sūryam gām, arkaṁ viveda stanayann iva dyauḥ* (X.67.5). [15/185]

सूर्यम् गाम् अर्कम् विवेद

This divine word is the *satya mantra* [ṛtam śaṁsantaḥ, RV - 10.67.2], it is the thought by whose truth the Angirases bring the Dawn to birth and make the lost Sun to rise in the heavens. This word is also called the *arka*, a vocable which means both hymn and light and is sometimes used of the sun. It is therefore the word of illumination, the word which expresses the truth of which the Sun is the lord, and its emergence from the secret seat of the Truth is associated with the outpouring by the Sun of its herded radiances [sūryam viveda]. [15/167]

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।

सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिः अधमत् तमांसि ॥

बृहस्पतिः¹ प्रथमम्² जायमानः³ महः⁴ ज्योतिषः⁵ परमे⁶ विऽओमन्⁷ ।

सप्तऽआस्यः⁸ तुविऽजातः⁹ रवेण¹⁰ वि¹¹ सप्तरश्मिः¹² अधमत्¹³ तमांसि¹⁴ ॥

bṛhaspatiḥ prathamam jāyamānaḥ mahaḥ jyotiṣaḥ parame vi'oman |
sapta'āsyāḥ tuvi'jātaḥ raveṇa vi sapta'raśmiḥ adhamat tamāṃsi | |

¹Brihaspati ²first ³in his birth ⁴from the vast ⁵light, ⁶in the highest ⁷heavenly space, ⁸with his seven fronts, ¹²with his seven rays, ⁹with his many births, ^{11,13}drives utterly away ¹⁴the darknesses that encompass us ¹⁰with his cry. [15/316]

¹Brihaspati ^{3a}coming ²first ^{3b}to birth ⁴out of the great ⁵Light ⁶in the highest ⁷heaven, ⁹born in many forms, ⁸seven-mouthed, ¹²seven-rayed, ¹⁰by his cry ^{11,13}dispelled ¹⁴the darkness. [15/169]

¹Brihaspati, ^{3a}coming ²first ^{3b}into birth ⁴from the great ⁵Light ⁶in ⁷the supreme ether, ⁸seven-mouthed, ⁹multiply-born, ¹²seven-rayed, ¹³dispelled ¹⁴the darknesses. [15/143]

¹The Master of Wisdom ^{3a}in his ²first ^{3b}coming to birth ⁶in the supreme ⁷ether ⁴of the great ⁵Light,—⁹many his births, ⁸seven his mouths of the Word, ¹²seven his Rays,—^{11,13}scatters ¹⁴the darknesses ¹⁰with his cry. [22/754]

^{8,12}seven psychological principles or forms of existence, Sat, Chit, Ananda, Vijnana, Manas, Prana and Anna. [15/45]

[Notes]

Thus Brihaspati, becoming manifest [jāyamānaḥ] first [prathamam] of the gods out of the vastness of that Light [mahaḥ jyotiṣaḥ] of the Truth-consciousness, in that highest heavenly space [parame vi'oman] of the supreme superconscient, *maho jyotiṣaḥ parame vyoman*, presents himself in the full sevenfold aspect [sapta'āsyāḥ] of our conscious being, multiply born [tuvi'jātaḥ] in all the forms of the interplay of its seven principles ranging from the material to the purest spiritual, luminous with their sevenfold ray [sapta'raśmiḥ] which lights all our surfaces and all our profundities, and with his triumphant cry [raveṇa] dispels and scatters [vi ...adhamat] all powers of the Night [tamāṃsi], all encroachments of the Inconscient, all possible darknesses. [15/321-22]

सप्तऽआस्यः... सप्तरश्मिः

Brihaspati is the seven-rayed Thinker, *saptaguḥ, saptaraśmiḥ*, he is the seven-faced or seven-mouthed Angiras, born in many forms, *saptāsyas tuvijātaḥ*, nine-rayed, ten-rayed. The seven mouths are the seven Angirases who repeat the divine word (*brahma*) which comes from the seat of the Truth, Swar, and of which he is the lord (*brahmaṇaspatiḥ*). Each also corresponds

to one of the seven rays of Brihaspati; therefore they are the seven seers, *sapta viprāḥ*, *sapta ṛṣayah*, who severally personify these seven rays of the knowledge. These rays are, again, the seven brilliant horses of the sun, *sapta haritāḥ*, and their full union constitutes the seven-headed Thought of Ayasya by which the lost sun of Truth is recovered. That thought again is established in the seven rivers, the seven principles of being divine and human, the totality of which founds the perfect spiritual existence. The winning of these seven rivers of our being withheld by Vritra and these seven rays withheld by Vala, the possession of our complete divine consciousness delivered from all falsehood by the free descent of the truth, gives us the secure possession of the world of Swar and the enjoyment of mental and physical being lifted into the godhead above darkness, falsehood and death by the in-streaming of our divine elements. [15/181-82]

Chapter XX

The Philosophy of Rebirth

*If there is no soul, then there can be a mechanical evolution without necessity or significance and birth is only part of this curious but senseless machinery. If the individual is only a temporary formation beginning and ending with the body, then evolution can be a play of the All-Soul or Cosmic Existence mounting through a progression of higher and higher species towards its own utmost possibility in this Becoming or to its highest conscious principle; rebirth does not exist and is not needed as a mechanism of that evolution. Or, if the All-Existence expresses itself in a persistent but illusory individuality, rebirth becomes a possibility or an illusory fact, but it has no evolutionary necessity and is not a spiritual necessity; it is only a means of accentuating and prolonging the illusion up to its utmost time limit. If there is an individual soul or Purusha not dependent on the body but inhabiting and using it for its purpose [śarīriṇaḥ - Gita II.18; vāsāṃsi jīrṇāni... - Gita II.22], then rebirth begins to be possible, but it is not a necessity if there is no evolution of the soul in Nature: the presence of the individual soul in an individual body may be a passing phenomenon, a single experience without a past here or a future; its past and its future may be elsewhere. But if there is an evolution of consciousness in an evolutionary body and a soul inhabiting the body, a real and conscious individual, then it is evident that it is the progressive experience of that soul in Nature which takes the form of this evolution of consciousness: rebirth is self-evidently a necessary part, the sole possible machinery of such an evolution. It is as necessary as birth itself; for without it birth would be an initial step without a sequel, the starting of a journey without its farther steps and arrival. **It is rebirth that gives to the birth of an incomplete being in a body its promise of completeness and its spiritual significance.** [22/794]*

Gita - II.18

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥

अन्तवन्तः¹ इमे² देहाः³ नित्यस्य⁴ उक्ताः⁵ शरीरिणः⁶ ।

अनाशिनः⁷ अप्रमेयस्य⁸ तस्मात्⁹ युध्यस्व¹⁰ भारत¹¹ ॥

antavantaḥ ime dehāḥ nityasya uktāḥ śarīriṇaḥ |
anāśinaḥ aprameyasya tasmāt yudhyasva bhārata | |

³Finite bodies ¹have an end, ⁶but that which possesses and uses the body, is ⁴infinite, ⁸illimitable, eternal, ⁷indestructible [19/62]. ⁹Therefore, says the Teacher, put away this vain sorrow and shrinking, ¹⁰fight, ¹¹O son of Bharata [19/64].

[Part] ¹An end have ²these ³bodies ⁶of an embodied soul ⁴that is eternal;...[22/771]

[Notes]

Matter supplies us with the body; but it is only a temporary knot of the movement, a dwelling-place of the Purusha in which he presides over the activities generated out of the Life-principle. Once it is thrown aside by the Life-principle it is dissolved; ashes are its end [antavantaḥ ime dehāḥ]. Therefore the body is not ourselves, but only an outer tool and instrument. For Matter is the principle of obscurity and division, of birth and death, of formation and dissolution. It is the assertion of death. Immortal man must not identify himself with the body.

The Life-principle in us survives. It is the immortal Breath [anilam amṛtam] or, as the phrase really means, the subtle force of existence which is superior to the principle of birth and death. At first sight it may appear that birth and death are attributes of the Life, but it is not really so: birth and death are processes of Matter, of the body. The Life-principle is not formed and dissolved in the formulation and dissolution of the body; if that were so, there could be no continuity of the individual existence and all would go back at death into the formless. Life forms body [śarīriṇaḥ], it is not formed by it. It is the thread upon which the continuity of our successive bodily lives is arranged, precisely because it is itself immortal [anāśinaḥ]. It associates itself with the perishable body [antavantaḥ ime dehāḥ] and carries forward the mental being, the Purusha in the mind, upon his journey.

[17/78-79]

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

न¹ जायते² म्रियते³ वा⁴ कदाचित्⁵ न⁶ अयम्⁷ भूत्वा⁸ अभविता⁹ वा¹⁰ न¹¹ भूयः¹² ।
अजः¹³ नित्यः¹⁴ शाश्वतः¹⁵ अयम्¹⁶ पुराणः¹⁷ न¹⁸ हन्यते¹⁹ हन्यमाने²⁰ शरीरे²¹ ॥

na jāyate mriyate vā kadācit na ayam bhūtvā bhavitā vā na bhūyaḥ |
ajaḥ nityaḥ śāśvataḥ ayam purāṇaḥ na hanyate hanyamāne śarīre | |

⁷This ¹is not ²born, ^{1,4}nor ³does it die, ⁶nor is ⁷it a thing that ⁸comes into being once and ⁹passing away ^{12a}will ¹¹never ^{12b}come into being again. ¹⁶It is ¹³unborn, ¹⁷ancient, ¹⁴sempiternal; ¹⁶it ¹⁸is not ¹⁹slain ²⁰with the slaying ²¹of the body. [19/62]

... ⁷it ¹is not ²born ^{1,4}nor ³dies ⁶nor is it that ⁸having been ^{12a}it will ¹¹not ^{12b}be again. ¹²It is unborn, ¹⁷ancient, ¹⁵everlasting; ¹⁸it is not ¹⁹slain ²⁰with the slaying ²¹of the body. [22/771]

[Notes]

न जायते म्रियते वा कदाचित्

We exist superficially by a becoming in Time; but here again out of that becoming in Time the surface mind, which we call ourselves, is ignorant of all the long past and the long future, aware only of the little life which it remembers and not of all even of that; for much of it is lost to its observation, much to its memory. We readily believe,—for the simple and compelling but insufficient reason that we do not remember, have not perceived, are not informed of anything else,—that we came into existence first by our physical birth into this life and shall cease to exist by the death of this body and the cessation of this brief physical activity. But while this is true of our physical mentality and physical vitality, our corporeal sheath, for they have been constituted at our birth and are dissolved by death, it is not true of our real becoming in Time. For our real self in the cosmos is the Superconscient which becomes the subliminal self and throws up this apparent surface self to act out the brief and limited part assigned to it between birth and death as a present living and conscious self-formation of the being in the stuff of a world of inconscient Nature. The true being which we are no more dies [na... mriyate] by the cessation of one life [hanyamāne śarīre] than the actor ceases to exist when he has finished one of his parts or the poet when he has poured out something of himself in one of his poems; our mortal personality is only such a role or such a creative self-expression. [21/582-83]

Death, suffering & ignorance are circumstances of the mind in the vitalised body and do not touch the consciousness of the soul in vijnana, ananda, chit & sat. [17/357]

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥

वासांसि¹ जीर्णानि² यथा³ विहाय⁴ नवानि⁵ गृह्णाति⁶ नरः⁷ अपराणि⁸ ।
तथा⁹ शरीराणि¹⁰ विहाय¹¹ जीर्णानि¹² अन्यानि¹³ संयाति¹⁴ नवानि¹⁵ देही¹⁶ ॥

vāsāṃsi jīrṇāni yathā vihāya navāni grhṇāti naraḥ aparāṇi |
tathā śarīrāṇi vihāya jīrṇāni anyāni saṃyāti navāni dehī | |

³As ⁷a man ⁴casts from him ²his worn-out ¹garments and ⁶takes ⁸others ⁵that are new, ⁹so ¹⁶the embodied being ¹¹casts off ¹⁰its bodies and ¹⁴joins itself ¹³to others ¹⁵that are new. [22/771]

[Notes]

Death is but changing of our robes to wait
In wedding garments at the Eternal's gate. [2/219]

The experience of death is therefore combined of the apparently mortal mind's ignorance of its own true immortal nature and of the limitation of energy in the body by which the form we inhabit wears out [jīrṇāni] under the shocks of vibrating life-energy & vibrating mentality. We mean by death not dissolution of life or of mind, but dissolution of the form or body. [17/358]

The dissolution of body is not true death for the mental being called man; it is only a change of media & of the surroundings of consciousness. Matter of body changes its constituents and groupings [anyāni saṃyāti navāni dehī], mental being persists both in essence and personality and passes into other forms & environments [navāni grhṇāti naraḥ aparāṇi]. [17/359]

Even what we call the individual soul is greater than its body and not less, more subtle than it and therefore not confined by its grossness. At death it does not leave its form, but casts it off [vihāya], so that a great departing Soul can say of this death in vigorous phrase, "I have spat out the body." [13/274-75]

The life organised in the body is constantly exposed to the possibility of being broken up by the attack of the life external to it or, its devouring capacity being insufficient or not properly served or there being no right balance between the capacity of devouring and the capacity or necessity of providing food for the life outside, it is unable to protect itself and is devoured or is unable to renew itself and therefore wasted away or broken [jīrṇāni]; it has to go through the process of death for a new [navāni] construction or renewal [saṃyāti]. [21/204]

...the life-energy in us both supplies the material by which the form is built up and constantly maintained and renewed and is at the same time constantly using up the substantial

form of itself which it thus creates and keeps in existence. If the balance between these two operations is imperfect or is disturbed or if the ordered play of the different currents of life-force is thrown out of gear, then disease and decay [jīrṇāni] intervene and commence the process of disintegration. [21/204-05]

Our physical death is also a pralaya,—the Gita will presently use the word in the sense of this death, *pralayam yāti deha-bhṛt* [Gita - 14.14], “the soul bearing the body comes to a pralaya,” to a disintegration of that form of matter with which its ignorance identified its being and which now dissolves into the natural elements. But the soul itself persists and after an interval resumes in a new body formed from those elements its round of births in the cycle,...[19/421-22]

Death has no reality except as a process of life. Disintegration of substance and renewal of substance, maintenance of form and change of form are the constant process of life; death is merely a rapid disintegration subservient to life’s necessity of change and variation of formal experience. Even in the death of the body there is no cessation of Life, only the material of one form of life is broken up to serve as material for other forms of life. Similarly we may be sure, in the uniform law of Nature, that if there is in the bodily form a mental or psychic energy, that also is not destroyed but only breaks out from one form to assume others by some process of metempsychosis or new ensouling of body. All renews itself, nothing perishes. [21/188-89]

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥

जातस्य¹ हि² ध्रुवः³ मृत्युः⁴ ध्रुवम्⁵ जन्म⁶ मृतस्य⁷ च⁸ ।
तस्मात्⁹ अपरिहार्ये¹⁰ अर्थे¹¹ न¹² त्वम्¹³ शोचितुम्¹⁴ अर्हसि¹⁵ ॥

jātasya hi dhruvaḥ mṛtyuḥ dhruvam janma mṛtasya ca |
tasmāt aparihārye arthe na tvam śocitum arhasi | |

[Part] ³Certain is ⁴the death ¹of that which is born ⁸and ⁵certain is ⁶the birth ⁷of that which dies. [22/771]

[Notes]

जातस्य हि ध्रुवः मृत्युः ध्रुवम् जन्म मृतस्य च

...all that begins or is created [jātasya] has an end by cessation of the process that created and maintains it or the dissolution of the materials of which it is compounded or the end of the function for which it came into being. [22/773-74]

सङ्कल्पनस्पर्शनदृष्टिमोहैर्ग्रासांबुवृष्ट्या चत्मविवृद्धिजन्म ।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥

सङ्कल्पनस्पर्शनदृष्टिमोहैः¹ ग्रासाम्बुवृष्ट्या² च³ आत्माविवृद्धिजन्म⁴ ।
कर्मानुगानि⁵ अनुक्रमेण⁶ देही⁷ स्थानेषु⁸ रूपाणि⁹ अभिसम्प्रपद्यते¹⁰ ॥

saṅkalpanasparśanadr̥ṣṭimohaiḥ grāsāmbuvṛṣṭyā ca ātmāvivr̥ddhijanma
karmānugāni anukrameṇa dehī sthāneṣu rūpāṇi abhisamprapadyate | |

⁴As body is born [janma] and groweth [vivr̥ddhi] ²by food [grāsa] and drink [ambu] and plenty [vr̥ṣṭyā], ³so also ⁷the Spirit in body ^{6a}progressively ¹⁰attaineth ⁸to successive forms ⁸in their fit places - ¹by the allurements of sight [dr̥ṣṭimohaiḥ], by the witcheries of touch [sparśana], by the magic of volition [saṅkalpana], ⁵for according to his works ⁶he progresseth and ⁹his forms ¹⁰shape themselves to his works. [18/242]

[Part] ⁴There is a birth [janma] and growth [vivr̥ddhi] of the self [ātmā]. ⁵According to his actions ⁷the embodied being ¹⁰assumes ⁹forms ⁶successively ⁸in many places; ... [22/771]

[Notes]

कर्मानुगानि अनुक्रमेण देही स्थानेषु रूपाणि अभिसम्प्रपद्यते

What we see of Nature and of human nature justifies this view of a birth of the individual soul from form to form [anukrameṇa...rūpāṇi] until it reaches the human level of manifested consciousness which is its instrument for rising to yet higher levels. We see that Nature develops from stage to stage [anukrameṇa ... sthāneṣu] and in each stage takes up its past and transforms it into stuff of its new development [abhisamprapadyate]. We see too that human nature is of the same make; all the earth-past is there in it. It has an element of matter taken up by life, an element of life taken up by mind, an element of mind which is being taken up by spirit: the animal is still present in its humanity; the very nature of the human being presupposes a material and a vital stage which prepared his emergence into mind and an animal past which moulded a first element of his complex humanity. [22/790-91]

For the soul, having once limited itself by concentrating on the moment and the field, is driven to seek its infinity again by the principle of succession [anukrameṇa], by adding moment to moment and thus storing up a Time-experience which it calls its past; in that Time it moves through successive fields [sthāneṣu], successive experiences or lives, successive accumulations of knowledge, capacity, enjoyment, and all this it holds in subconscious or superconscious memory as its fund of past acquisition in Time. To this process change of form is essential, and for the soul involved in individual body change of form means dissolution of the body in subjection to the law and compulsion of the All-life in the material universe, to its law of supply of the material of form and demand on the material, to its principle of constant intershock and the struggle of the embodied life to exist in a world

of mutual devouring. And this is the law of Death....This then is the necessity and justification of Death, not as a denial of Life, but as a process of Life; death is necessary because eternal change of form is the sole immortality to which the finite living substance can aspire and eternal change of experience the sole infinity to which the finite mind involved in living body can attain. This change of form cannot be allowed to remain merely a constant renewal of the same form-type such as constitutes our bodily life between birth and death; for unless the form-type is changed and the experiencing mind is thrown into new forms in new circumstances of time, place and environment, the necessary variation of experience which the very nature of existence in Time and Space demands, cannot be effectuated. [21/205-06]

By successive progression [anukramaṇa] a world-system evolves [abhisamprapadyate] out of the nebula, a habitable planet appears in an uninhabitable system, protoplasmic life emerges by some yet unknown process out of Matter, the more developed grows out of the less developed organism. [13/170]

What we are is a soul of the transcendent Spirit and Self unfolding itself in the cosmos in a constant evolutionary embodiment of which the physical side is only a pedestal of form corresponding in its evolution to the ascending degrees of the spirit, but the spiritual growth is the real sense and motive. What is behind us is the past terms of the spiritual evolution, the upward gradations of spirit already climbed, by which through constant rebirth we have developed what we are, and are still developing this present and middle human term of the ascension. What is around us is the constant process of the unfolding in its universal aspect: the past terms are there contained in it, fulfilled, overpassed by us, but in general and various type still repeated as a support and background; the present terms are there not as an unprofitable recurrence, but in active pregnant gestation of all that is yet to be unfolded by the spirit, no irrational decimal recurrence helplessly repeating for ever its figures, but an expanding series of powers of the Infinite. What is in front of us is the greater potentialities, the steps yet unclimbed, the intended mightier manifestations. Why we are here is to be this means of the spirit's upward self-unfolding. What we have to do with ourselves and our significances is to grow and open them to greater significances of divine being, divine consciousness, divine power, divine delight and multiplied unity, and what we have to do with our environment is to use it consciously for increasing spiritual purposes and make it more and more a mould for the ideal unfolding of the perfect nature and self-conception of the Divine in the cosmos. [13/303-04]

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति।

क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः॥

स्थूलानि¹ सूक्ष्माणि² बहूनि³ च⁴ एव⁵ रूपाणि⁶ देही⁷ स्वगुणैः⁸ वृणोति⁹ ।

क्रियागुणैः¹⁰ आत्मगुणैः¹¹ तेषां¹² संयोगहेतुः¹³ अपरो¹⁴ अपि¹⁵ दृष्टः¹⁶ ॥

sthūlāni sūkṣmāṇi bahūni ca eva rūpāṇi dehī svagūṇaiḥ kriyāgūṇaiḥ ātmagūṇaiḥ vṛṇoti |
teṣāṃ saṃyogahetuḥ aparo api dṛṣṭaḥ | |

⁶Forms ¹gross ^{4,5}and ⁶forms ²subtle, ⁶forms ³many, - ⁷the Spirit in body ⁹evolveth them all ⁸by his own nature in its working; ¹⁰by the law of action of his works & ¹¹the law of action of the Spirit in man, ¹²by these ⁹he evolveth them. ¹⁵But ¹⁴there is Another ¹²in Whom ¹⁶we behold ¹³Cause [hetuḥ] whereby all these meet together [saṃyoga]. [18/242]

[Part] ...³many ⁶forms ¹gross ^{4,5}and ²subtle ⁹he assumes ⁸by force of his own qualities of nature. [22/771]

[Notes]

In man also as in the larger Cosmos each spiritual State lives in and uses its corresponding medium of matter and out of that matter shapes for itself [vṛṇoti] its own body or material case [rūpāṇi ...]. He has therefore a causal body for his Sleep-State or causal self, a subtle body [sūkṣmāṇi ...rūpāṇi] for his Dream-State or psychological self and a gross body [sthūlāni ...rūpāṇi] for his Waking-State or physical self. [17/233-34]

The oldest Vedantic knowledge tells us of five degrees of our being, the material, the vital, the mental, the ideal, the spiritual or beatific and to each of these grades of our soul there corresponds a grade of our substance, a sheath as it was called in the ancient figurative language. A later psychology found that these five sheaths of our substance were the material of three bodies, gross physical, subtle and causal, in all of which the soul actually and simultaneously dwells, although here and now we are superficially conscious only of the material vehicle. [21/273]

The terminology of Yoga recognises besides the status of our physical and vital being, termed the gross body and doubly composed of the food sheath and the vital vehicle [sthūlāni ...rūpāṇi], besides the status of our mental being, termed the subtle body [sūkṣmāṇi ...rūpāṇi] and singly composed of the mind sheath or mental vehicle, a third, supreme and divine status of supra-mental being, termed the causal body [...hetuḥ] and composed of a fourth and a fifth vehicle which are described as those of knowledge and bliss. [23/16]

For behind the gross physical sheath of this materially visible and sensible frame there is subliminally supporting it and discoverable by a finer subtle consciousness a subtle body of the mental being and a spiritual or causal body of the gnostic and bliss soul in which all the perfection of a spiritual embodiment is to be found, a yet unmanifested divine law of the

body. [24/695]

Chapter XXI

The Order of the Worlds

Mundaka Upanishad - II.1.8

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः।

सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥

सप्त¹ प्राणाः² प्रभवन्ति³ तस्मात्⁴ सप्त⁵ अर्चिषः⁶ समिधा⁷ सप्त⁸ होमाः⁹ ।

सप्त¹⁰ इमे¹¹ लोकाः¹² येषु¹³ चरन्ति¹⁴ प्राणाः¹⁵ गुहाशयाः¹⁶ निहिताः¹⁷ सप्त¹⁸ सप्त¹⁹ ॥

sapta prāṇāḥ prabhavanti tasmāt sapta arciṣaḥ samidhā sapta homāḥ ।

sapta ime lokāḥ yeṣu caranti prāṇāḥ guhāśayāḥ nihitāḥ sapta sapta ।।

¹The seven ²breaths ³are born ⁴from Him and ⁵the seven ⁶lights and ⁷kinds of fuel and ⁸the seven ⁹oblations and ¹¹these ¹⁰seven ¹²worlds ¹³in which ¹⁴move ¹⁵the life-breaths ¹⁷set within ¹⁶with the secret heart for their dwelling-place, ^{18,19}seven and seven. [18/138]

[Part] ¹⁰Seven are ¹¹these ¹²worlds ¹³in which ¹⁴move ¹⁵the life-forces ¹⁷that are hidden ¹⁶within the secret heart as their dwelling-place ^{18,19}seven by seven. [22/795]

[Notes]

सप्त इमे लोकाः

...the seven streams or the seven fostering Cows, are the Vedic symbol for the seven cosmic principles and their activities, three inferior, the physical, vital and mental, four superior, the divine Truth, the divine Bliss, the divine Will and Consciousness, and the divine Being. On this conception also is founded the ancient idea of the seven worlds in each of which the seven principles are separately active by their various harmonies. [17/6 fn 6]

For there are seven principles of existence and the seven Puranic worlds correspond to them with sufficient precision, thus:—

Principle	World
Pure Existence—Sat	World of the highest truth of being (Satyaloka)
Pure Consciousness—Chit	World of infinite Will or conscious force (Tapoloka)
Pure Bliss—Ananda	World of creative delight of existence (Janaloka)

Knowledge or Truth—Vijnana	World of the Vastness (Maharloka)
Mind	World of light (Swar)
Life (nervous being)	Worlds of various becoming (Bhuvar)
Matter	The material world (Bhur)

[15/372]

सप्त सप्त

Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine [sapta sapta - seven by seven].... [15/313]

पञ्च जना मम होत्रं जुषतां गोजाता उत ये यज्ञियासः ।

पृथिवी नः पार्थिवात्पात्वंहसोऽन्तरिक्षं दिव्यात्पात्वस्मान् ॥

पञ्च¹ । जनाः² । मम³ । होत्रम्⁴ । जुषन्ताम्⁵ । गोऽजाताः⁶ । उत⁷ । ये⁸ । यज्ञियासः⁹ ।

पृथिवी¹⁰ । नः¹¹ । पार्थिवात्¹² । पातु¹³ । अंहसः¹⁴ । अन्तरिक्षम्¹⁵ । दिव्यात्¹⁶ । पातु¹⁷ । अस्मान्¹⁸ ॥

pañca | janāḥ | mama | hotram | juṣantām | go-jātāḥ | uta | ye | yajñiyāsaḥ |
pṛthivī | naḥ | pāṛthivāt | pātu | aṃhasaḥ | antarikṣam | divyāt | pātu | asmān ॥

^{5a}May ²the Peoples of ¹the five Births ^{5b}accept ³my ⁴sacrifice, ⁸those who are ⁶born of the Light and ⁹worthy of worship; ^{13a}may ¹⁰Earth ^{13b}protect ¹¹us ^{12b}from earthly ¹⁴evil and ¹⁵the Mid-Region ^{14f}from calamity¹⁶ from the gods. [22/795]

[Notes]

पञ्च जनाः

The aspiring material creature becomes the straining vital man; he in turn transmutes himself into the subtle mental and psychical being; this subtle thinker grows into the wide, multiple and cosmic man open on all sides of him to all the multitudinous inflowings of the Truth; the cosmic soul rising in attainment strives as the spiritual man for a higher peace, joy and harmony. These are the five Aryan types [pañca janāḥ], each of them a great people occupying its own province or state of the total human nature. [15/376]

तंतुं तन्वन्नजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।

अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनं ॥

तन्तुम्¹ । तन्वन्² । रजसः³ । भानुम्⁴ । अनु⁵ । इहि⁶ । ज्योतिष्मतः⁷ । पथः⁸ । रक्ष⁹ । धिया¹⁰ । कृतान्¹¹ ।

अनुल्बणम्¹² । वयत¹³ । जोगुवाम्¹⁴ । अपः¹⁵ । मनुः¹⁶ । भव¹⁷ । जनय¹⁸ । दैव्यम्¹⁹ । जनम्²⁰ ॥

tantum । tanvan । rajasaḥ । bhānum । anu । ihi । jyotiṣmataḥ । pathaḥ । rakṣa । dhiyā । kṛtān ।
anulbaṇam । vayata । joguvām । apaḥ । manuḥ । bhava । janaya । daivyam । janam ॥

^{5,6}Follow ⁴the shining ¹thread ²spun out ³across the mid-world, ⁹protect ⁷the luminous ⁸paths
¹¹built ¹⁰by the thought; ¹³weave ¹²an inviolate ¹⁵work, ¹⁷become ¹⁶the human being, ¹⁸create
¹⁹the divine ²⁰race....[22/795]

[Notes]

दैव्यं जनं

The free rule, that is to say, the predominant lead, control and influence of the developed spiritual man—not the half-spiritualised priest, saint or prophet or the raw religionist—is our hope for a divine guidance of the race. A spiritualised society [daivyam janam] can alone bring about a reign of individual harmony and communal happiness; or, in words which, though liable to abuse by the reason and the passions, are still the most expressive we can find, a new kind of theocracy, the kingdom of God upon earth, a theocracy which shall be the government of mankind by the Divine in the hearts and minds of men. [25/182-83]

It [the supramental descent] would certainly open to man the access to the supramental consciousness and the supramental life; for we must suppose that it is by such a transformation that a race of supramental beings [daivyam janam] would be created, even as the human race itself has arisen by a less radical but still a considerable uplifting and enlargement of consciousness and conversion of the body's instrumentation and its indwelling and evolving mental and spiritual capacities and powers out of a first animal state. [13/568]

The leaders of the spiritual march [daivyam janam] will start from and use the knowledge and the means that past effort has developed in this direction [anu ihi jyotiṣmataḥ pathaḥ], but they will not take them as they are without any deep necessary change or limit themselves by what is now known or cleave only to fixed and stereotyped systems or given groupings of results, but will follow the method of the Spirit in Nature. A constant rediscovery and new formulation and larger synthesis in the mind, a mighty remoulding in its deeper parts because of a greater enlarging Truth not discovered or not well fixed before, is that Spirit's way with our past achievement when he moves to the greatnesses of the future. [25/267]

What is more likely to happen is that the supramental principle will be established in the evolution by the descent just as the mental principle was established by the appearance of

thinking Mind and Man in earthly life. There will be a race of supramental beings [daivyam janam] on the earth just as now there is a race of mental beings [manuḥ]. Man himself will find a greater possibility of rising to the planes intermediary between his mind and supermind and making their powers effective in his life, which will mean a great change in humanity on earth, but it is not likely that the mental stage will disappear from the ascending ladder and, if so, the continued existence of a mental race will be necessary so as to form a stage between the vital and the supramental in the evolutionary movement of the spirit [anu ihi jyotiṣmataḥ pathaḥ]. [18/277]

A supramental or gnostic race of beings [daivyam janam] would not be a race made according to a single type, moulded in a single fixed pattern; for the law of the supermind is unity fulfilled in diversity, and therefore there would be an infinite diversity in the manifestation of the gnostic consciousness although that consciousness would still be one in its basis, in its constitution, in its all-revealing and all-uniting order. It is evident that the triple status of the supermind would reproduce itself as a principle in this new manifestation: there would be below it and yet belonging to it the degrees of the overmind and intuitive gnosis with the souls that had realised these degrees of the ascending consciousness; there would be also at the summit, as the evolution in Knowledge proceeded, individual beings who would ascend beyond a supermind formulation and reach from the highest height of supermind to the summits of unitarian self-realisation in the body which must be the last and supreme state of the epiphany of the Creation. But in the supramental race itself, in the variation of its degrees, the individuals would not be cast according to a single type of individuality; each would be different from the other, a unique formation of the Being, although one with all the rest in foundation of self and sense of oneness and in the principle of his being. [22/1006-07]

This [the new world] calls for the appearance not only of isolated evolved individuals acting in the unevolved mass, but of many gnostic individuals forming a new kind of beings and a new common life [daivyam janam] superior to the present individual and common existence. A collective life of this kind must obviously constitute itself on the same principle as the life of the gnostic individual. ...All will be united by the evolution of the Truth-consciousness in them; in the changed way of being which this consciousness would bring about in them, they will feel themselves to be embodiments of a single self, souls of a single Reality; illumined and motived by a fundamental unity of knowledge, actuated by a fundamental unified will and feeling, a life expressing the spiritual Truth would find through them its own natural forms of becoming. An order there would be, for truth of oneness creates its own order: a law or laws of living there might be, but these would be self-determined; they would be an expression of the truth of a spiritually united being and the truth of a spiritually united life. The whole formation of the common existence would be a self-building of the spiritual forces that must work themselves out spontaneously in such a life: these forces would be received inwardly by the inner being and expressed or self-expressed in a native harmony of idea and action and purpose.

...In a gnostic consciousness there would be no ego-insistence on personal idea and no push or clamour of personal will and interest: there would be instead the unifying sense of a common Truth in many forms, a common self in many consciousnesses and bodies; there would be a universality and plasticity which saw and expressed the One in many figures of itself and worked out oneness in all diversities as the inherent law of the Truth-consciousness and its truth of nature. ... A spiritual or gnostic being would feel his harmony with the whole gnostic life around him, whatever his position in the whole. ... Unity is the basis of the gnostic consciousness, mutuality the natural result of its direct awareness of oneness in diversity, harmony the inevitable power of the working of its force. Unity, mutuality and harmony must therefore be the inescapable law of a common or collective gnostic life. What forms it might take would depend upon the will of evolutionary manifestation of the Supernature, but this would be its general character and principle. [22/1067-70]

सतो नूनं कवयः सं शिशीत वाशीभिर्याभिरमृताय तक्षथ ।

विद्वांसः पदा गुह्यानि कर्तन येन देवासो अमृतत्वमानशुः ॥

सतः¹ । नूनम्² । कवयः³ । सम्⁴ । शिशीत⁵ । वाशीभिः⁶ । याभिः⁷ । अमृताय⁸ । तक्षथ⁹ ।

विद्वांसः¹⁰ । पदा¹¹ । गुह्यानि¹² । कर्तन¹³ । येन¹⁴ । देवासः¹⁵ । अमृतत्वम्¹⁶ । आनशुः¹⁷ ॥

sataḥ | nūnam | kavayaḥ | sam | śiśīta | vāśībhiḥ | yābhiḥ | amṛtāya | takṣatha |
vidvāmsaḥ | padā | guhyāni | kartana | yena | devāsaḥ | amṛta-tvam | ānaśuḥ ॥

³Seers ¹of truth are you, ^{4,5}sharpen ⁶the shining spears ⁷with which ⁹you cut the way ⁸to that which is Immortal; ¹⁰knowers ¹²of the secret ¹¹planes, ¹³form ¹¹them, the steps ¹⁴by which ¹⁵the gods ¹⁷attained ¹⁶to immortality. [22/795]

[Notes]

For the whole of being is a connected totality and there is in it no abrupt passage from the principle of Truth and Light into their opposite. The creative truth of things works and can work infallibly even in the Inconscient: the Spirit is there in Matter and it has made a series of steps [padā] by which it can travel from it to its own heights in an uninterrupted line of gradations; the depths are linked to the heights and the Law of the one Truth creates and works everywhere. [13/591]

Our fathers broke open the firm and strong places by their words, yea, the Angirases broke open the hill by their cry; they made [takṣatha] in us the path to the great heaven; they found the Day and Swar and vision and the luminous Cows,” *cakrur divo bṛhato gātum asme, ahaḥ svar vividuḥ ketum usrāḥ*, (I.71.2). This path, he tells us, is the path which leads to immortality [yābhiḥ amṛtāya]; “they who entered into all things that bear right fruit formed a path towards the immortality; earth stood wide for them by the greatness and by the Great Ones, the mother Aditi with her sons came (or, manifested herself) for the upholding” (I.72.9). That is to say, the physical being visited by the greatness of the infinite planes above [padā guhyāni] and by the power of the great godheads who reign on those planes breaks its limits, opens out to the Light and is upheld in its new wideness by the infinite Consciousness, mother Aditi, and her sons, the divine Powers [devāsaḥ] of the supreme Deva. This is the Vedic immortality [amṛta-tvam]. [15/199-200]

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन।
एतद्वै तत् ॥

ऊर्ध्वमूलः¹ अवाक्शाखः² एषः³ अश्वत्थः⁴ सनातनः⁵ ।
तत्⁶ एव⁷ शुक्रं⁸ तत्⁹ ब्रह्म¹⁰ तत्¹¹ एव¹² अमृतम्¹³ उच्यते¹⁴ ।
तस्मिन्¹⁵ लोकाः¹⁶ श्रिताः¹⁷ सर्वे¹⁸ तत्¹⁹ उ²⁰ न²¹ अत्येति²² कश्चन²³ ।
एतत्²⁴ वै²⁵ तत्²⁶ ॥

ūrdhvamūlaḥ avākśākhaḥ eṣaḥ aśvatthaḥ sanātanaḥ |
tat eva śukraṁ tat brahma tat eva amṛtam ucyate |
sarve lokāḥ tasmin śritāḥ | tat u na atyeti kaścana |
etat vai tat | |

³This is ⁵the eternal ⁴uswattha tree ¹whose roots are aloft, ²but its branches are downward.
^{6,7}It is He ¹⁴that is called ⁸the Bright One and ¹⁰Brahman and ¹³Immortality, and ¹⁵in Him
^{17a}are ¹⁸all ¹⁶the worlds ^{17b}established; ^{21,22}none ²²goeth beyond ¹⁹Him. ²⁴This is ²⁶the thing
²⁵thou seekest. [18/123]

³This is ⁵the eternal ⁴Tree ¹with its root above and ²its branches downward; ^{6,7}this is
¹⁰Brahman, ^{11,12}this is ¹³the Immortal; ¹⁵in it ¹⁷are lodged ¹⁸all ¹⁶the worlds and ^{21,23}none ²²goes
beyond it. ²⁴This ^{25,26}and That are one. [22/795]

[Notes]

ऊर्ध्वमूलः अवाक्शाखः एषः अश्वत्थः सनातनः

First there comes a description of cosmic existence in the Vedantic image of the aswattha tree. This tree of cosmic existence has no beginning and no end, *nānto na cādih*, in space or in time [Gita - 15.1-3]; for it is eternal [sanātanaḥ] and imperishable, *avyaya*. The real form of it cannot be perceived by us in this material world of man's embodiment, nor has it any apparent lasting foundation here; it is an infinite movement and its foundation is above [ūrdhvamūlaḥ] in the supreme of the Infinite. Its principle is the ancient sempiternal urge to action, *pravṛtti*, which for ever proceeds without beginning or end from the original Soul of all existence, *ādyaṁ puruṣaṁ yataḥ pravṛtṭiḥ prasṛtā purāṇī* [Gita - 15.4]. Therefore its original source is above [ūrdhvamūlaḥ], beyond Time in the Eternal [sanātanaḥ], but its branches stretch down below [avākśākhaḥ] and it extends and plunges its other roots, well-fixed and clinging roots of attachment and desire with their consequences of more and more desire and an endlessly developing action, plunges them downward here into the world of men. ...The branches of this cosmic tree extend both below and above, below in the material, above in the supraphysical planes; they grow by the gunas of Nature, for the triple guna is all the

subject of the Vedas, *traiguṇya-viṣayā vedāḥ* [Gita - 2.45]. The Vedic rhythms, *chandāṁsi*, are the leaves and the sensible objects of desire supremely gained by a right doing of sacrifice are the constant budding of the foliage. Man, therefore, so long as he enjoys the play of the gunas and is attached to desire, is held in the coils of Pravritti, in the movement of birth and action, turns about constantly between the earth and the middle planes and the heavens and is unable to get back to his supreme spiritual infinitudes. [19/444]

Chapter XXII

Rebirth and Other Worlds; Karma, the Soul and Immortality

There arises first the question of the *process of rebirth*; if that process is not quickly successive, birth immediately following death of the body so as to maintain an uninterrupted series of lives of the same person, if there are intervals, that in its turn raises the question of the *principle and process of the passage to other worlds*, which must be the scene of these intervals, and the return to earth-life. A third question is the *process of the spiritual evolution* itself and the mutations which the soul undergoes in its passage from birth to birth through the stages of its adventure. [22/824]

REBIRTH AND OTHER WORLDS

Taittiriya Upanishad - III.10.4*

स य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रम्य । एतं प्राणमयमात्मानमुपसङ्क्रम्य । एतं मनोमयमात्मानमुपसङ्क्रम्य । एतं विज्ञानमयमात्मानमुपसङ्क्रम्य । एतमानन्दमयमात्मानमुपसङ्क्रम्य । इमाल्लोककामान्नी कामरूप्यनुसञ्चरन् । एतत् साम गायन्नास्ते । हा ३ वु हा ३ वु हा ३ वु ॥

सः¹ यः² एवंवित्³ । अस्मात्⁴ लोकात्⁵ प्रेत्य⁶ । एतम्⁷ अन्नमयम्⁸ आत्मानम्⁹ उपसङ्क्रम्य¹⁰ । एतं¹¹ प्राणमयम्¹² आत्मानम्¹³ उपसङ्क्रम्य¹⁴ । एतं¹⁵ मनोमयम्¹⁶ आत्मानम्¹⁷ उपसङ्क्रम्य¹⁸ । एतं¹⁹ विज्ञानमयम्²⁰ आत्मानम्²¹ उपसङ्क्रम्य²² । एतम्²³ आनन्दमयम्²⁴ आत्मानम्²⁵ उपसङ्क्रम्य²⁶ । इमान्²⁷ लोकान्²⁸ कामन्नी²⁹ कामरूपी³⁰ अनुसञ्चरन्³¹ । एतत्³² साम³³ गायन्³⁴ आस्ते³⁵ । हा³⁶ उ³⁷ हा³⁸ उ³⁹ हा⁴⁰ उ⁴¹ ।

saḥ yaḥ evaṁvit । asmāt lokāt pretya । etam annamayam ātmānam upasaṅkramya । etam prāṇamayam ātmānam upasaṅkramya । etam manomayam ātmānam upasaṅkramya । etam vijñānamayam ātmānam upasaṅkramya । etam ānandamayam ātmānam upasaṅkramya । imān lokān kāmānī kāmārūpī anusañcaran । etat sāma gāyan āste । hā u hā u hā u ।

¹He ²who ³hath this knowledge, ⁶when he goeth ⁴from this ⁶world ¹⁰having passed ⁹to the Self ⁷which is ⁸of food; ¹⁴having passed ¹³to the Self ¹¹which is ¹²of Prana; ¹⁸having passed ¹⁷to the Self ¹⁵which is ¹⁶of Mind; ²²having passed ²¹to the Self ²⁰which is of Knowledge; ²⁶having passed ²⁵to the Self ²³which is ²⁴of Bliss, ³¹lo he rangeth about ²⁸the worlds & ²⁹eateth what he will and ³⁰taketh what shape he will and ³⁴ever he singeth ³³the mighty Sama. “^{36,37}Ho! ^{38,39}ho! ^{40,41}ho! [18/230-31]

* not III.10.5 as mentioned in the book.

¹He ¹⁰passes ⁶in his departure ⁴from this ⁵world ⁸to the physical ⁹Self; ¹⁴he passes ¹³to the Self ¹²of life; ¹⁸he passes ¹⁷to the Self ¹⁶of mind; ²²he passes ²¹to the Self ²⁰of knowledge; ²⁶he passes ²⁵to the Self ²⁴of bliss; ^{31a}he moves through ²⁷these ²⁸worlds ^{31b}at will. [22/823]

[Notes]

It is the soul-person, the psychic being, that survives and carries mind and life with it on its journey, and it is in the subtle body that it passes out of its material lodging; both then must be sufficiently developed for the transit. [22/828]

Ordinarily, the normally developed human being, who has risen to a sufficient power of mentality, might be expected to pass successively through all these planes, subtle-physical, vital and mental, on his way to his psychic habitation. At each stage he would exhaust and get rid of the fractions of formed personality structure, temporary and superficial, that belonged to the past life; he would cast off [upasaṅkramya] his mind sheath [manomayam] and life sheath [prāṇamayam] as he had already cast off his body sheath [annamayam]: but the essence of the personality and its mental, vital and physical experiences would remain in latent memory or as a dynamic potency for the future. [22/832]

Part of this rearrangement, the discarding especially of past strong vibrations of the personality, can only be effected by an exhaustion of the push of previous mental, vital, physical motives after death, and this internatal liberation or lightening of impedimenta must be put through on the planes proper to the motives that are to be discarded or otherwise manipulated, those planes which are themselves of that nature; for it is only there that the soul can still continue the activities which have to be exhausted and rejected from the consciousness so that it can pass on to a new formation. [22/834]

Brihadaranyaka Upanishad - IV.4.5

...अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥ [Part]

...अथ¹ उ² खलु³ आहुः⁴ काममय⁵ एव⁶ अयम्⁷ पुरुषः⁸ इति⁹ सः¹⁰ यथाकामः¹¹ भवति¹² तद्¹³ क्रतुः¹⁴ भवति¹⁵ यद्¹⁶ क्रतुः¹⁷ भवति¹⁸ तद्¹⁹ कर्म²⁰ कुरुते²¹ यद्²² कर्म²³ कुरुते²⁴ तद्²⁵ अभिसम्पद्यते²⁶ ॥

atha u khalu āhuḥ kāmamaya eva ayam puruṣaḥ iti saḥ yathākāmaḥ bhavati tad kratuḥ bhavati yad kratuḥ bhavati tad karma kurute yad karma kurute tad abhisampadyate | |

[Part] ⁴They say ³indeed ⁹that ⁸the conscious being ⁵is made of desire. ¹¹But of whatsoever desire ¹⁰he ¹²comes to be, ¹²he comes to be ¹³of that ¹⁴will, ¹⁶and of whatever ¹⁷will ¹⁸he comes to be, ²¹he does ¹⁹that ²⁰action, ²²and whatever ²³his action, ²⁵to (the result of) that ²⁶he reaches. [22/823]

[Notes]

For, first, it [law of Karma] may be based on the unassailable ground that all energies in Nature must have their natural consequence; if any are without visible result in the present life, it may well be that the outcome is only delayed, not withheld for ever. Each being reaps the harvest of his works and deeds [yad karma kurute tad abhisampadyate], the returns of the action put forth by the energies of his nature, and those which are not apparent in his present birth must be held over for a subsequent existence. ...Man's being, nature, circumstances of life are the result of his own inner and outer activities, not something fortuitous and inexplicable: he is what he has made himself [yad kratuḥ bhavati tad karma kurute]; the past man was the father of the man that now is, the present man is the father of the man that will be. Each being reaps what he sows; from what he does he profits, for what he does he suffers. This is the law and chain of Karma, of Action, of the work of Nature-Energy, and it gives a meaning to the total course of our existence, nature, character, action which is absent from other theories of life. [22/837-38]

Man's being, nature, circumstances of life are the result of his own inner and outer activities, not something fortuitous and inexplicable: he is what he has made himself; the past man was the father of the man that now is, the present man is the father of the man that will be. Each being reaps what he sows [yad karma kurute tad abhisampadyate]; from what he does he profits, for what he does he suffers. This is the law and chain of Karma, of Action, of the work of Nature-Energy, and it gives a meaning to the total course of our existence, nature, character, action which is absent from other theories of life. [22/838]

तदेष श्लोको भवति । तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यत्किंचेह
करोत्ययम् । तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति नु कामयमानोऽथाकामयमानोऽकामो निष्काम
आप्तकामो आत्मकाम न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ॥

तद्¹ एष² श्लोकः³ भवति⁴ । तद्⁵ एव⁶ सत्⁷ तद्⁸ सक्तः⁹ सह¹⁰ कर्मणा¹¹ एति¹² लिङ्गम्¹³ मनः¹⁴ यत्र¹⁵ निषक्तम्¹⁶
अस्य¹⁷ । प्राप्य¹⁸ अन्तम्¹⁹ कर्मणः²⁰ तस्य²¹ यद्²² किञ्च²³ इह²⁴ करोति²⁵ अयम्²⁶ । तस्माद्²⁷ लोकाद्²⁸ पुनः²⁹ एति³⁰
अस्मै³¹ लोकाय³² कर्मणे³³ इति³⁴ नु³⁵ कामयमानः³⁶ अथ³⁷ अकामयमानः³⁸ यः³⁹ अकामः⁴⁰ निष्कामः⁴¹ आप्तकामः⁴²
आत्मकामः⁴³ न⁴⁴ तस्य⁴⁵ प्राणाः⁴⁶ उत्क्रामन्ति⁴⁷ ब्रह्म⁴⁸ एव⁴⁹ सन्⁵⁰ ब्रह्म⁵¹ अप्येति⁵² ॥

tad eva sat tad saktaḥ saha karmaṇā eti liṅgam manaḥ yatra niṣaktam asya | prāpya antam
karmaṇaḥ tasya yad kiñca iha karoti ayam | tasmād lokād punaḥ eti asmai lokāya karmaṇe
iti nu kāmayamānaḥ atha akāmayamānaḥ yaḥ akāmaḥ niškāmaḥ āptakāmaḥ ātmakāmaḥ
na tasya prāṇaḥ utkrāmanti brahma eva san brahma apyeti | |

⁹Adhered to ¹¹by his Karma (action), ¹²he goes ¹³in his subtle body ¹⁵to wherever ¹⁷his mind
¹⁶cleaves, ¹⁸then, coming ¹⁹to the end ²¹of his ²⁰Karma, ^{22,23}even of whatsoever action ²⁶he
²⁵does ²⁴here, ^{29,30}he returns ²⁷from that ²⁸world ³¹to this ³²world ³³for Karma. [22/823]

[Notes]

The soul...is on earth as a result of desire and ignorance; it has to remain on earth or return to it always so long as it has not wearied of desire and awakened to the fact of its ignorance and to the true knowledge. This desire compels it to return always to a new body; it must follow always the revolving wheel of birth till it is enlightened and liberated. It does not, however, remain always on earth, but alternates between earth and other worlds, celestial and infernal, where it exhausts its accumulated store of merit or demerit due to the enactment of sin or virtue [prāpya antam karmaṇaḥ] and then returns to the earth [punaḥ eti asmai lokāya] and to some kind of terrestrial body, sometimes human, sometimes animal, sometimes even vegetable. [22/835-36]

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः संचरति स्वकर्मभिः॥

गुणान्वयः¹ यः² फलकर्मकर्ता³ कृतस्य⁴ तस्य⁵ एव⁶ सः⁷ च⁸ उपभोक्ता⁹ ।
सः¹⁰ विश्वरूपः¹¹ त्रिगुणः¹² त्रिवर्त्मा¹³ प्राणाधिपः¹⁴ सञ्चरति¹⁵ स्वकर्मभिः¹⁶ ॥

guṇānvayaḥ yaḥ phalakarmakartā kṛtasya tasya eva saḥ ca upabhoktā |
saḥ viśvarūpaḥ triguṇaḥ trivartmā prāṇādhipaḥ sañcarati svakarmabhiḥ | |

²There is One who ³maketh works and their fruits to them, ¹for the moods of Nature cleave to Him; ^{6,7}this is He ⁹that enjoyeth ⁴the works ⁵He hath done; and ¹¹the World is His body and ¹²He hath three modes of His natures & ¹³the roads of His travel are likewise three. ¹⁴Lo, the Master of Life, ¹⁶by the momentum of His own works ¹⁵He moveth in the centuries. [18/241]

[Part] ¹Equipped with qualities, ³a doer of works and creator of their consequences, ⁷he ⁹reaps the result ⁵of his ⁴actions; ¹⁰he is ¹⁴the ruler of the life and ¹⁵he moves in his journey ¹⁶according to his own acts;...[22/823]

[Notes]

The Soul that immediately informs the action, the mutations, the successive becomings of Nature, is the Kshara, that which seems to change with her changes, to move in her motion, the Person who follows in his idea of his being the changes of his personality brought about by the continuous action of her Karma. [19/228]

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः।

बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रो ह्यपरोऽपि दृष्टः॥

अङ्गुष्ठमात्रः¹ रवितुल्यरूपः² सङ्कल्पाहङ्कारसमन्वितः³ यः⁴ ।

बुद्धेः⁵ गुणेन⁶ आत्मगुणेन⁷ च⁸ एव⁹ आराग्रमात्रः¹⁰ हि¹¹ अपरः¹² अपि¹³ दृष्टः¹⁴ ॥

aṅguṣṭhamātraḥ ravitulyarūpaḥ saṅkalpāhaṅkārasamanvitaḥ yaḥ ।

buddheḥ guṇena ātmaguṇena ca eva āraḅgramātraḥ hi aparāḥ api drṣṭaḥ ।।

¹His size is as the size [mātraḥ] of a man's thumb [aṅguṣṭha] ²but His aspect [rūpaḥ] as [tulya] the Sun in its glory [ravi]; ³and He hath Volition [saṅkalpa] and He hath Personality [ahaṅkāra]; ^{13,11}but ¹²there is another ¹⁴whom we see ⁶by virtue ⁵of the Understanding ⁸& ⁷by virtue of the Spirit ¹⁰for the point of a cobbler's awl is not finer to vision. [18/241]

[Part]...³he has idea [saṅkalpa] and ego [ahaṅkāra] and ¹⁴is to be known ⁶by the qualities ⁵of his intelligence ⁸and ⁷his quality of self. [22/823]

[Notes]

Again, an eternal portion of the Divine [Gita, XV.7], this part [Jivatman, the psychic entity] is by the law of the Infinite inseparable from its Divine Whole, this part is indeed itself that Whole, except in its frontal appearance, its frontal separative self-experience; A small nucleus here in the mass of our ignorant Nature, so that it is described in the Upanishad as no bigger than a man's thumb [aṅguṣṭhamātraḥ], it can by the spiritual influx enlarge itself and embrace the whole world with the heart and mind in an intimate communion or oneness. [21/241]

When the Sruti says elsewhere that the Purusha lies hidden in the heart of our being and is no larger than the size of a man's thumb [aṅguṣṭhamātraḥ], it simply means that to the mind of man under the dominion of Avidya his body, vitality, mind, reason bulk so largely, the Spirit seems a small and indistinguishable thing indeed inside so many and bulky sheaths and coverings. But in reality, it is body, vitality, mind & reason forming the apparent man that are small and trifling and it is the Spirit or real man that is large, grandiose & mighty [ravitulyarūpaḥ]. [17/182-83]

बालाग्रशतभागस्य शतधा कल्पितस्य च ।

भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥

बालाग्रशतभागस्य¹ शतधा² कल्पितस्य³ च⁴ ।

भागः⁵ जीवः⁶ सः⁷ विज्ञेयः⁸ सः⁹ च¹⁰ आनन्त्याय¹¹ कल्पते¹² ॥

vālāgraśatabhāgasya śatadhā kalpitasya ca ।

bhāgaḥ jīvaḥ saḥ vijñeyaḥ saḥ ca ānantyāya kalpate ।।

³Take thou [imagine] ¹the hundredth part of the point of a hair, ²divide it into a hundred parts ⁴again; ^{5a}then as is a part of this hundredth part of a hundredth, ⁸such shalt thou find ⁷this ⁶Spirit in man, ^{5b}if thou seek to separate Him; ^{9,10}yet 'tis this in thee ¹²that availeth ¹¹towards Infinity. [18/242]

[Part] ⁵Smaller ¹than the hundredth part of the tip of a hair, ⁶the soul of the living being ¹²is capable ¹¹of infinity. [22/823]

[Notes]

Take it thus, that I [Sri Krishna] am here in this world and everywhere, I am in all and I constitute all: there is nothing else than I, nothing without Me. I support this entire universe with a single degree of my illimitable power and an infinitesimal portion [vālāgraśatabhāgasya bhāgaḥ] of My fathomless spirit; all these worlds are only sparks, hints [kalpate], glintings of the I Am eternal and immeasurable [ānantyāya]. [19/365]

But the immeasurable is not a sign of absoluteness: for the absolute is not in itself a thing of magnitude; it is beyond measure, not in the sole sense of vastness, but in the freedom of its essential being; it can manifest itself in the infinitesimal [vālāgraśatabhāgasya śatadhā bhāgaḥ jīvaḥ saḥ] as well as in the infinite [saḥ ca ānantyāya kalpate]. [21/627]

The soul, representative of the central being, is a spark [= bhāgaḥ] of the Divine supporting all individual existence in Nature; the psychic being is a conscious form of that soul growing [= kalpate] in the evolution—in the persistent process that develops first life in matter, mind in life, until finally mind can develop into overmind and overmind into the supramental Truth [= ānantyāya]. [28/57]

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।

यद्यच्छरीरमादत्ते तेने तेने स युज्यते ॥

न¹ एव² स्त्री³ न⁴ पुमान्⁵ एषः⁶ न⁷ च⁸ एव⁹ अयम्¹⁰ नपुंसकः¹¹ ।

यत्¹² यत्¹³ शरीरम्¹⁴ आदत्ते¹⁵ तेन¹⁶ तेन¹⁷ सः¹⁸ युज्यते¹⁹ ॥

na eva strī na pumān eṣaḥ na ca eva ayam napuṁsakaḥ ।

yat yat śarīram ādatte tena tena saḥ yujyate | |

^{1,1}Not ³woman ⁶is He, ⁴nor ⁵man either, ^{7,8,9}nor yet ¹¹sexless; ^{12,13}but whatsoever ¹⁴body ¹⁵He take, ^{16,17}that ¹⁹confineth & preserveth ¹⁸Him. [18/242]

[Part] ⁵Male is ⁶he ⁴not ^{1,2}nor ³female ^{7,8,9}nor ¹¹neuter, ¹⁹but is joined to ^{12,13}whatever ¹⁴body ¹⁵he takes as his own. [22/823]

Rig Veda - 01.110.04

विष्ट्वी शमी तरणित्वेन वाघतो मर्तासः संतो अमृतत्वमानशुः ।

सौधन्वना ऋभवः सूरचक्षसः संवत्सरे समपृच्यंत धीतिभिः ॥ 01.110.04 ॥

विष्ट्वी¹ । शमी² । तरणिऽत्वेन³ । वाघतः⁴ । मर्तासः⁵ । सन्तः⁶ । अमृतऽत्वम्⁷ । आनशुः⁸ ।

सौधन्वनाः⁹ । ऋभवः¹⁰ । सूरचक्षसः¹¹ । संवत्सरे¹² । सम¹³ । अपृच्यन्त¹⁴ । धीतिऽभिः¹⁵ ॥

viṣṭvī | śamī | taraṇi-tvena | vāghataḥ | martāsaḥ | santaḥ | amṛta-tvam | ānaśuḥ |
saudhanvanāḥ | ṛbhavaḥ | sūra-caḥṣasaḥ | saṁvatsare | sam | apr̥cyanta | dhīti-bhiḥ ॥

¹By entering in, ²by fulfilling of action, ³by the traversing of obstacles, ⁴by the speaking of the word, ⁵they who were ⁶mortal, ⁷have laid hands of enjoyment on ⁸immortality; ⁹Ribhus, ¹⁰children of Sudhanwan, ¹¹saw with the sun for eye and ¹²were joined ¹³wholly ¹⁴to his thoughts ¹⁵in the year of Time. [14/249]

¹ By cherishing (5.62.9), fostering (4.50.11)

⁴The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature. [15/470 fn 1]

[Notes]

But their [Ribhus'] special character in the Veda is that they are artisans of Immortality [amṛta-tvam]. They are represented as human beings [martāsaḥ] who have attained [ānaśuḥ] to the condition of godhead by power of knowledge and perfection in their works [śamī]. [15/338]

It [Ritam] is the true being, the true consciousness, the true delight of existence beyond this earth of body, this mid-region of vital force, this ordinary sky or heaven of mind. We have to cross beyond [taraṇi-tvena] all these planes in order to arrive at [ānaśuḥ] the higher plane of that superconscious Truth which is the own home of the gods and the foundation of Immortality [amṛta-tvam]. [15/241-42]

Chapter XXIII

Man and the Evolution

Swetaswatara Upanishad - VI.11

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

एकः¹ देवः² सर्वभूतेषु³ गूढः⁴ सर्वव्यापी⁵ सर्वभूतान्तरात्मा⁶ ।
कर्माध्यक्षः⁷ सर्वभूताधिवासः⁸ साक्षी⁹ चेता¹⁰ केवलः¹¹ निर्गुणः¹² च¹³ ॥

ekahaḥ devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā ।
karmādhyakṣaḥ sarvabhūtādhivāsaḥ sākṣī cetā kevalaḥ nirguṇaḥ ca ॥

¹The one ²Godhead ⁴secret ³in all beings, ⁵all-pervading, ⁶the inner Self of all, ⁷presiding over all action, ⁸witness, ¹⁰conscious knower and ¹¹absolute. [22/856]

¹One ²Godhead, ⁴occult ³in all beings, ⁶the inner Self of all beings, ⁵the all-pervading, ¹¹absolute ¹²without qualities, ⁷the overseer of all actions, ⁹the witness, ¹⁰the knower. [21/336]

²One God ¹who alone is & ⁴He lurketh hidden ³in every creature ⁵for He pervadeth and ⁶is the inmost Self of all beings, ⁷He presideth over all work and ⁸is the home of all things living. ⁹He is the Mighty Witness ¹⁰who relateth thought with thought ¹³and again ¹¹He is the Absolute ¹²in whom mood is not nor any attribute. [18/246]

[Notes]

A spiritual evolution, an evolution of consciousness in Matter in a constant developing self-formation till the form can reveal the indwelling spirit [sarvabhūtāntarātmā], is then the key note, the central significant motive of the terrestrial existence. This significance is concealed at the outset by the involution of the Spirit, the Divine Reality, in a dense material Inconscience; a veil of Inconscience, a veil of insensibility of Matter hides [gūḍhaḥ] the universal Consciousness-Force [cetā] which works within it, so that the Energy, which is the first form the Force of creation assumes in the physical universe, appears to be itself inconscient and yet does the works of a vast occult Intelligence [karmādhyakṣaḥ]. [22/856-57]

This cycle of Nature could not be what it is but for the Purusha assuming and maintaining simultaneously three eternal poises each of which is necessary to the totality of this action. It must manifest itself in the mutable [sarvabhūteṣu], and there we see it as the finite, the many, all existences, *sarvabhūtāni*. It appears to us as the finite personality of these million creatures [sarvabhūtāntarātmā] with their infinite diversities and various relations and it appears to us

behind these as the soul and force of the action of the gods,—that is to say, the cosmic powers and qualities of the Divine which preside over the workings of the life of the universe [karmādhyakṣaḥ] and constitute to our perception different universal forms of the one Existence, or, it may be, various self-statements of personality of the one supreme Person. Then, secret behind and within all forms and existences, we perceive too an immutable, an infinite, a timeless, an impersonal, a one unchanging spirit of existence [kevalaḥ nirguṇaḥ], an indivisible Self of all that is, in which all these many find themselves to be really one. [19/124-25]

The scientific or materialist objection [to a teleological cosmos] cannot maintain its validity if there is a secret Consciousness in or behind the apparently inconscient Energy in Matter. Even in the Inconscient there seems to be at least an urge of inherent necessity producing the evolution of forms and in the forms a developing Consciousness, and it may well be held that this urge is the evolutionary will of a secret Conscious Being [gūḍhaḥ cetā] and its push of progressive manifestation [karmādhyakṣaḥ] the evidence of an innate intention in the evolution. [22/866]

Here the supreme Person [ekaḥ devaḥ], the Being in its transcendental and cosmic consciousness and force, comes to the front, omnipotent, omniscient, the controller of all energies, the Conscious in all that is conscient or inconscient [sarvabhūtāntarātmā], the Inhabitant of all souls and minds and hearts and bodies [sarvabhūtādhivāsaḥ], the Ruler or Overruler of all works [karmādhyakṣaḥ], the Enjoyer of all delight, the Creator who has built all things in his own being, the All-Person of whom all beings are personalities, the Power from whom are all powers, the Self, the Spirit in all, by his being the Father of all that is, in his Consciousness-Force the Divine Mother, the Friend of all creatures, the All-blissful and All-beautiful of whom beauty and joy are the revelation, the All-Beloved and All-Lover. [21/366]

If we pursue the Nirguna into a farthest possible self-experience, we arrive at a supreme Absolute [kevalaḥ] void of all relations and determinations, the ineffable first and last word of existence. If we enter through the Saguna into some ultimate possible of experience, we arrive at a divine Absolute, a personal supreme [ekaḥ] and omnipresent [sarvavyāpī] Godhead [devaḥ], transcendent as well as universal, an infinite Master of all relations and determinations [karmādhyakṣaḥ] who can uphold in his being a million universes and pervade each [sarvabhūtādhivāsaḥ] with a single ray of his self-light and a single degree of his ineffable existence. [21/325]

There is a spirit within us calm, superior to works [karmādhyakṣaḥ], equal, not bound in this external tangle, surveying it as its supporter, source, immanent [sarvabhūtādhivāsaḥ] witness [sākṣī], but not involved in it. Infinite, containing all [sarvavyāpī], one self in all [sarvabhūtāntarātmā], it surveys impartially the whole action of nature and it sees that it is only the action of Nature, not its own action. [19/303]

Eventually in this witness [sākṣī] soul or behind it is revealed to him the presence of a Knower and master Will in Nature [cetā], and all her activities more and more appear as an expression of what is known and either actively willed or passively permitted by this Lord of her existence [karmādhyakṣaḥ]. [23/123]

एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

एकः¹ वशी² निष्क्रियाणां³ बहूनाम्⁴ एकं⁵ बीजं⁶ बहुधा⁷ यः⁸ करोति⁹ ।

तम्¹⁰ आत्मस्थं¹¹ ये¹² अनुपश्यन्ति¹³ धीराः¹⁴ तेषां¹⁵ सुखम्¹⁶ शाश्वतं¹⁷ न¹⁸ इतरेषाम्¹⁹ ॥

ekaḥ vaśī niṣkriyāṇāṃ bahūnām ekaṃ bījaṃ bahudhā yaḥ karoti
tam ātmasthaṃ ye anupaśyanti dhīrāḥ teṣāṃ sukham śāśvataṃ na itareṣām | |

¹One God & alone ²He controlleth ⁴the many ³who have themselves no separate work nor purpose; and ⁸He ⁹developeth ⁵one ⁶seed ⁷into many kinds of creatures; ¹⁴the strong-hearted ¹³behold ¹⁰God ¹¹in their own Self, ¹⁵therefore for them is ¹⁷everlasting ¹⁶bliss and ¹⁸not ¹⁹for others. [18/246]

[Part]...¹the One ²in control ³over the many who are passive to Nature, ⁹fashions ⁵one ⁶seed ⁷in many ways. [22/856]

[Notes]

Mind and Life are disclosed in that illumination as at once figures and instruments of the supreme Conscious Being by which It extends and houses Itself in material form [sarvabhūtāntarātmā] and in that form unveils Itself to Its multiple centres of consciousness. Mind [dhirāḥ] attains its self-fulfilment when it becomes a pure mirror of the Truth of Being [tam ātmastham anupaśyanti] which expresses itself in the symbols of the universe; Life, when it consciously lends its energies to the perfect self-figuration of the Divine in ever-new forms and activities of the universal existence [ekaṃ rūpaṃ bahudhā yaḥ karoti]. [21/30]

The Self becomes insect and bird and beast and man, but it is always the same Self through these mutations because it is the One [ekaṃ] who manifests [rūpaṃ yaḥ karoti] himself infinitely in endless diversity [bahudhā]. [21/355]

All things in the Universe are of one texture & substance [ekaṃ rūpaṃ] and subject to a single law; existence is a fundamental unity under a superficial diversity. Each part of the Universe is therefore a little Universe in itself repeating under different conditions and in different forms [bahudhā] the nature and operations of the wider Cosmos. [17/231]

Creation is not a making of something out of nothing or of one thing out of another, but a self-projection of Brahman into the conditions of Space and Time. Creation is not a making, but a becoming in terms and forms of conscious existence. In the becoming each individual is Brahman variously represented [rūpaṃ bahudhā] and entering into various relations with Itself in the play of the divine consciousness; in being, each individual is all Brahman. [17/24]

If the One is pre-eminently real, “the others”, the Many are not unreal. The world is not a figment of the Mind. Unity is the eternal truth of things, diversity a play of the unity [ekaṃ

rūpaṁ bahudhā yaḥ karoti]... Brahman is one, not numerically, but in essence....The Many in the universe are sometimes called parts of the universal Brahman as the waves are parts of the sea. But, in truth, these waves are each of them that sea, their diversities being those of frontal or superficial appearances caused by the sea's motion. As each object in the universe is really the whole universe in a different frontal appearance [bahudhā], so each individual soul is all Brahman regarding Itself and world from a centre of cosmic consciousness [anupaśyanti ātmastham]. [17/23]

....only by going back from the formed creature to its skeleton and from the skeleton to the embryo could the great truth be established that in matter also the great Vedantic formula holds good —of a world formed by development of many forms from one seed in the will of the Universal Being, ya ekaṁ bījaṁ bahudhā vidadhāti....[14/559]

One thing more seems now equally certain that not only the seed of all life was one,—again the great intuition of the Upanishads foreruns the conclusions of the physical enquiry, one seed which the universal self-existence by process of force has disposed in many ways [= ekaṁ rūpaṁ bahudhā yaḥ karoti], *ekaṁ bījaṁ bahudhā śakti-yogāt* [Swetaswatara Verse 12]—but even the principle of development is one and the structural ground-plan too as it develops step by step, in spite of all departures to this side or that in the workings of the creative Force or the creative Idea. [13/279]

एकैकं जालं बहुधा विकुर्वन्स्मिन्क्षेत्रे संहरत्येष देवः।

भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा॥

एकैकं¹ जालं² बहुधा³ विकुर्वन्⁴ अस्मिन्⁵ क्षेत्रे⁶ संहरति⁷ एषः⁸ देवः⁹ ।

भूयः¹⁰ सृष्ट्वा¹¹ पतयः¹² तथा¹³ ईशः¹⁴ सर्वाधिपत्यं¹⁵ कुरुते¹⁶ महात्मा¹⁷ ॥

ekaikam jālam bahudhā vikurvan asmin kṣetre saṁharati eṣaḥ devaḥ |
bhūyaḥ sṛṣṭvā patayaḥ tathā īśaḥ sarvādhipatyam kurute mahātmā | |

⁹God ^{4a}weaveth Him ^{1a}one ²net or ^{4b}He weaveth Him ^{1b}another and ^{4c}He maketh it of ³manifold meshes & ^{4d}casteth it abroad ⁵in this ⁶field of the body; ⁷then He draweth it in ¹⁰again. ¹³Also ¹¹He created ¹²Yatis, great Seekers, & ¹⁷thus the Mighty Mind ^{15,16}wieldeth the sceptre of His universal Lordship. [22/240]

[Part] ⁸The ⁹Godhead ⁷moves ⁵in this ⁶Field ⁴modifying ^{1a}each ²web of things ^{1b}separately ³in many ways. [22/856]

[Notes]

The obscure mysterious creatrix ends indeed by delivering the secret consciousness out of its thick and tenebrous prison; but she delivers it slowly, little by little, in minute infinitesimal drops, in thin jets, in small vibrant concretions of energy and substance [ekaikam jālam], of life, of mind, as if that were all she could get out through the crass obstacle, the dull reluctant medium of an unconscious stuff of existence. At first she houses herself in forms of Matter which appear to be altogether unconscious, then struggles towards mentality in the guise of living Matter and attains to it imperfectly in the conscious animal. This consciousness is at first rudimentary, mostly a half subconscious or just conscious instinct; it develops slowly till in more organised forms of living Matter it reaches its climax of intelligence and exceeds itself in Man, the thinking animal who develops into the reasoning mental being. [22/857]

This terrestrial evolutionary working of Nature from Matter to Mind and beyond it has a double process: there is an outward visible process of physical evolution with birth as its machinery,—for each evolved form of body [ekaikam jālam ...asmin kṣetre] housing its own evolved power of consciousness is maintained and kept in continuity by heredity; there is, at the same time, an invisible process of soul evolution with rebirth into ascending grades of form and consciousness [bahudhā] as its machinery. The first by itself would mean only a cosmic evolution; for the individual would be a quickly perishing instrument, and the race, a more abiding collective formulation, would be the real step in the progressive manifestation of the cosmic Inhabitant, the universal Spirit: rebirth is an indispensable condition for any long duration and evolution of the individual being in the earth-existence. Each grade of cosmic manifestation, each type of form that can house the indwelling spirit [ekaikam jālam], is turned by rebirth into a means for the individual soul, the psychic entity, to manifest more

and more of its concealed consciousness; each life becomes a step in a victory over Matter by a greater progression of consciousness in it which shall make eventually Matter itself a means for the full manifestation of the Spirit. [22/858]

If it be asked, how then did all these various gradations and types of being come into existence [ekaikaṁ jālaṁ bahudhā vikurvan], it can be answered that, fundamentally, they were manifested in Matter by the Consciousness-Force in it, by the power of the Real-Idea building its own significant forms and types for the indwelling Spirit's cosmic existence: the practical or physical method might vary considerably in different grades or stages, although a basic similarity of line may be visible; the creative Power might use not one but many processes or set many forces to act together. [22/862]

Born of the idea in the Brahman, it exists by the force of the idea and only so long as that force supports it & needs the form for its self-fulfilment; the force withdrawn, the form departs into the general Idea force which is constantly grouping men and animals, plants & worlds into figures of corporative Brahman-consciousness [ekaikaṁ jālaṁ bahudhā vikurvan], and entering into it either there [asmin kṣetre] dissolves [saṁharati] or waits for fresh emergence in other time, place & conditions. What is true of the corporate mind-life of the nation is true of the individual mind-life also, of man, the animal, tree, stone, insect. "From the Idea all these existences were born; being born, by the idea they live; to the idea they pass away & enter in." [17/549]

सर्वा दिश ऊर्ध्वमधश्च तिर्यक्प्रकाशयन्भ्राजते यद्वनड्वान् ।
एवं स देवो भगवान्वरेण्यो योनिस्वभावानधितिष्ठत्येकः ॥

सर्वाः¹ दिशः² ऊर्ध्वम्³ अधः⁴ च⁵ तिर्यक्⁶ प्रकाशयन्⁷ भ्राजते⁸ यत्⁹ उ¹⁰ अनद्वान्¹¹ ।
एवं¹² सः¹³ देवः¹⁴ भगवान्¹⁵ वरेण्यः¹⁶ योनिस्वभावान्¹⁷ अधितिष्ठति¹⁸ एकः¹⁹ ॥

sarvāḥ diśaḥ ūrdhvam adhaḥ ca tiryak prakāśayan bhrājate yat u anadvān ।
evam saḥ devaḥ bhagavān vareṇyaḥ yonisvabhāvān adhitiṣṭhati ekaḥ ।।

¹¹The Sun riseth & driveth the world's wain, ⁹then ^{8a}he blazeth ⁷illuminating ¹all ²the regions and ³above ⁵and ⁴below and ⁶the level ^{8b}grow one lustre, ¹²even so ¹³this ¹⁶glorious & ¹⁵shining ¹⁴God, ¹⁹being One, ¹⁸entereth upon & ruleth ¹⁷nature that clingeth to the womb, to each womb its nature. [18/240]

[Part] ¹⁹One, ¹⁸he presides ¹⁷over all wombs and natures. [22/856]

[Notes]

The Divine too follows the cycle, not as subject to it, but as its informing Spirit and guide, not with his whole being involved in it, but with his power of being accompanying and shaping it [adhitiṣṭhati]. He is the presiding control of his own action of Nature [Gita - IX.10], *adhyakṣa*,—not a spirit born in her, but the creative spirit who causes her to produce all that appears in the manifestation [yonisvabhāvān]. [19/320]

And when we have got at this real soul, at the changeless universal self sustaining us and at the Purushottama, the Lord within us who presides over [adhitiṣṭhati] and guides the whole action of Nature, we have found all the spiritual meaning of the law of our life. For we become aware of the Master of existence expressing himself for ever in his infinite quality, *anantaḡuṇa*, in all beings [yonisvabhāvān]. [19/521]

यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान्परिणामयेद्यः ।

सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेद् यः ॥

यः¹ च² स्वभावं³ पचति⁴ विश्वयोनिः⁵ पाच्यान्⁶ च⁷ सर्वान्⁸ परिणामयेत्⁹ यः¹⁰ ।

सर्व¹¹ एतत्¹² विश्वम्¹³ अधितिष्ठति¹⁴ एकः¹⁵ गुणान्¹⁶ सर्वान्¹⁷ विनियोजयेत्¹⁸ यः¹⁹ ॥

yaḥ ca svabhāvaṃ pacati viśvayoniḥ pācyān ca sarvān pariṇāmayet yaḥ ।

sarvaṃ etat viśvam adhitiṣṭhati ekaḥ guṇān sarvān viniyojayet yaḥ ।।

¹For He who is ⁵the Womb of the World ^{4a}bringeth ³each nature ^{4b}to its perfection ⁷and ¹⁰He ⁹matureth ⁸all those ⁶that are yet to be perfected. ¹⁹He ¹⁴indwelleth & presideth over ¹¹all ¹²this ¹³His world and ^{18a}setteth ¹⁷all ¹⁶the modes of Nature ^{18b}to their workings. [18/241]

[Part]...⁵himself the womb of all, ¹he is that which ⁴brings to ripeness ³the nature of the being ⁷and ¹⁰he ^{9a}gives ⁸to all ⁶who have to be matured ^{9b}their result of development and ^{18a}appoints ¹⁷all qualities ^{18b}to their workings. [22/856]

[Notes]

...the action of evolutionary Nature in a type of being and consciousness is first to develop the type to its utmost capacity [svabhāvaṃ pacati] by just such a subtilisation and increasing complexity till it is ready for her bursting of the shell, the ripened decisive emergence, reversal, turning over of consciousness on itself that constitutes a new stage in the evolution. [22/874]

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

एकः¹ वशी² सर्वभूतान्तरात्मा³ एकं⁴ रूपं⁵ बहुधा⁶ यः⁷ करोति⁸ ।
तं⁹ आत्मस्थम्¹⁰ अनुपश्यन्ति¹¹ धिराः¹² तेषाम्¹³ सुखं¹⁴ शाश्वतं¹⁵ भवति¹⁶ न¹⁷ इतरेषाम्¹⁸ ॥

ekaḥ vaśī sarvabhutāntarātmā ekaṁ rūpaṁ bahudhā yaḥ karoti ।
taṁ ātmastham anupaśyanti dhirāḥ teṣāṁ sukhaṁ śāśvataṁ bhavati na itareṣāṁ ॥

[Part] ¹One ²controlling ³inner Self of all beings... [21/403]

[Part] ⁷He ⁸fashions ⁴one ⁵form of things ⁶in many ways. [22/856]

¹One ²calm and controlling ³Spirit within all creatures ⁷that ⁸maketh ⁴one ⁵form ⁶into many fashions; ¹²the calm and strong who ^{11a}see ⁹Him ¹⁰in the self ^{11b}as in a mirror, ¹³theirs ¹⁶is ¹⁵eternal ¹⁴felicity and ¹⁷'tis not ¹⁸for others. [18/122]

[Notes: See Swetaswatara Upanishad - VI.12, above]

क इमं वो निण्यमा चिकेत वत्सो मातृर्जनयत स्वधाभिः ।

बह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥

कः¹ इमम्² वः³ निण्यम्⁴ आ⁵ चिकेत⁶ वत्सः⁷ मातृः⁸ जनयत⁹ स्वधाभिः¹⁰ ।

बह्वीनाम्¹¹ गर्भः¹² अपसाम्¹³ उपस्थात्¹⁴ महान्¹⁵ कविः¹⁶ निः¹⁷ चरति¹⁸ स्वधाऽवान्¹⁹ ॥

kaḥ imam vaḥ niṇyam ā ciketa vatsaḥ mātṛḥ janayata svadhābhiḥ |

bahvīnām garbhaḥ apasām upa'sthāt mahān kaviḥ niḥ carati svadhā'vān ||

¹Which ³of you ^{5,6}has awakened to the knowledge of ²this ⁴secret thing, that it is ⁷the Child ⁹who gives birth ⁸to his own mothers ¹⁰by the right workings of the law of his nature? ¹²Born in the womb ¹¹of many ¹³waters, ^{17,18}he comes forth ¹⁴from their lap ¹⁵a vast ¹⁶Seer, ¹⁹possessed of the law of his being. [16/146]

¹⁰by the self-laws [3.26.8];

¹⁹faithful to his self-law [4.12.3]

¹Who ^{5,6}has perceived ²this truth ⁴occult, ⁷that the Child ⁹gives being ⁸to the Mothers ¹⁰by the workings of his nature? ¹²An offspring ¹⁴from the lap ¹¹of many ¹³Waters, ^{17,18}he comes forth from them ¹⁶a seer ¹⁹possessed of his whole law of nature. [22/856]

[Notes]

Some poetical images of a symbolic character which describe the many births of the divine Flame; sometimes Heaven and Earth are called his two mothers, when the figure is more explicitly symbolic of the pure mental and psychical and the physical consciousness. He is also hymned as the child (garbhaḥ) of the seven Mothers — for his complete birth is a result of the manifestation of seven principles which constitute our conscious existence — three spiritual of the infinite, three temporal of the finite, and one intermediate — and which are, respectively, the foundation of the seven worlds. [15/391]

आविष्ट्यो वर्धते चारुसु जिह्वानामूर्ध्वः स्वयशा उपस्थे ।

उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥

आविःऽत्यः¹ वर्धते² चारुः³ आसु⁴ जिह्वानाम्⁵ ऊर्ध्वः⁶ स्वऽयशाः⁷ उपऽस्थे⁸ ।

उभे⁹ त्वष्टुः¹⁰ बिभ्यतुः¹¹ जायमानात्¹² प्रतीची¹³ सिंहम्¹⁴ प्रति¹⁵ जोषयेते¹⁶ ॥

āvih'tyaḥ vardhate cāruḥ āsu jihmānām ūrdhvaḥ sva'yaśāḥ upa'sthe |
ubhe tvaṣṭuḥ bibhyatuḥ jāyamānāt praticī siṃham prati joṣayete | |

³Very bright and pleasant ²he increases ⁴in them [the waters] and ¹is made manifest; ⁸in the lap ⁵of their crooked windings, he is ⁶straight-exalted and ⁷self-lustrous. ⁹Heaven and earth both ¹¹had fear ¹⁰of their Maker ¹²in his birth; ^{13,15}they are driven trembling towards ¹⁴the young lion and ¹⁶woo him to their love. [16/146]

[Part] ¹Manifested, ²he grows ⁸in the lap ⁵of their crookednesses and ⁶becomes high, ³beautiful and ⁷glorious. [22/856]

[Notes]

...man, moving from the ignorance to the Truth by the ignorance, follows a crooked and wavering movement [jihmānām], has a judgment distressed by the falsehood and in his growth stumbles constantly into sin and suffering. By the growth of the gods in him, he is able to move without stumbling and suffering from Truth to greater Truth, straight, felicitously. [15/537 fn 2]

...the crooked ones [jihmānām ...upa'sthe], possibly the seven rivers or movements of our being winding through the obstructions of our mortal existence. [15/425 fn 2]

Agni sits in the lap [upa'sthe] of the mother, on the principle of body in the material human being, occupying there the vitalised mind consciousness which is man's present centre of activity & bringing into it the mightier bliss of the rapturous middle world to support & enlarge [vardhate] even the vital and physical activities & enjoyments of our earthly existence. [16/711]

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्माऽमृतं गमयेति [Part]

असतः¹ मा² सद्³ गमय⁴ तमसः⁵ मा⁶ ज्योतिः⁷ गमय⁸ मृत्योः⁹ मा¹⁰ अमृतं¹¹ गमय¹² इति¹³

asataḥ mā sad gamaya tamasaḥ mā jyotiḥ gamaya mṛtyoḥ mā amṛtaṁ gamaya iti

¹From the non-being ³to true being, ⁵from the darkness ⁷to the Light, ⁹from death ¹¹to Immortality. [22/856]

[Notes]

This consciousness is at first rudimentary, mostly a half subconscious or just conscious instinct; it develops slowly till in more organised forms of living Matter it reaches its climax of intelligence and exceeds itself in Man, the thinking animal who develops into the reasoning mental being but carries along with him even at his highest elevation the mould of original animality, the dead weight of subconsciousness of body, the downward pull of gravitation towards the original Inertia and Nescience, the control of an inconscient material Nature over his conscious evolution, its power for limitation, its law of difficult development, its immense force for retardation and frustration. This control by the original Inconscience over the consciousness emerging from it takes the general shape of a mentality struggling towards knowledge but itself, in what seems to be its fundamental nature, an Ignorance. Thus hampered and burdened, mental man has still to evolve out of himself the fully conscious being, a divine manhood or a spiritual and supramental supermanhood which shall be the next product of the evolution. *That transition will mark the passage from the evolution in the Ignorance [asataḥ] to a greater evolution in the Knowledge [sad], founded and proceeding in the light [jyotiḥ] of the Superconscient and no longer in the darkness [tamasaḥ] of the Ignorance and Inconscience.* [22/857-58]

It [life] is an evolution out of material inconscience to consciousness and on towards the divine Consciousness, from ignorance to divine Knowledge, from darkness through half-lights to Light, from death to Immortality, from suffering to the Divine Bliss. [28/527]

The divine Existence is pure and unlimited being in possession of all itself, it is *sat*; whatever it puts forth in its limitless purity of self-awareness is truth of itself, *satya*. [13/120-21]

Asat, nothingness, is a creation of our mind; where it cannot see or conceive, where its object is something beyond its grasp, too much beyond to give even the sense of a vague intangible, then it cries out "Here there is nothing." [12/188]

In a manifestation in Time new realities can emerge, truths of being not yet realised can put forth their possibilities and become actual in the physical and terrestrial existence; other truths of being there may be that are supraphysical and belong to another domain of

manifestation, not realised here but still real. Even what is nowhere actual in any universe, may be a truth of being, a potential of being, and cannot, because it is not yet expressed in form of existence, be taxed as unreal. [21/497]

Our sense by its incapacity has invented darkness [tamasah]. In truth there is nothing but Light, only it is a power of light [jyotiḥ] either above or below our poor human vision's limited range. [12/188]

By death is meant the state of mortality which is a subjection to the process of constant birth and dying as a limited ego bound to the dualities of joy and sorrow, good and evil, truth and error, love and hatred, pleasure and suffering....This state comes by limitation and self-division from the One who is all and in all and beyond all and by attachment of the idea of self to a single formation in Time and Space of body, life and mind, by which the Self excludes from its view all that it verily is with the exception of a mass of experiences flowing out from and in upon a particular centre and limited by the capacities of a particular mental, vital and bodily frame. This mass of experiences it organises around the ego-centre in the mind and linking them together in Time by a double action of memory, passive in state, active in work, says continually, "This is I."...But by the very definition of the ego its capacity is limited. It accepts as itself a form made of the movement of Nature which cannot endure in the general flux of things. It has to form it by the process of the movement and this is birth, it dissolves it by the process of the movement and this is death....Death therefore is the constant denial by the All of the ego's false self-limitation in the individual frame of mind, life and body....It is only by accepting the oneness of the All that the individual can escape from this constant and necessary denial and attain beyond. Then All-being, All-force, All-consciousness, All-truth, All-delight take possession of the individual soul. It changes mortality for immortality. [17/56-57]

Chapter XXIV

The Evolution of Spiritual Man

There are four main lines which Nature has followed in her attempt to open up the inner being,—religion, occultism, spiritual thought and an inner spiritual realisation and experience: the three first are approaches, the last is the decisive avenue of entry. [22/892]

RELIGION

The individual demands from religion a door of opening into spiritual experience or a means of turning towards it, a communion with God or a definite light of guidance on the way, a promise of the hereafter or a means of a happier supraterrrestrial future; these needs can be met on the narrower basis of credal belief and sectarian cult. But there is also the wider purpose of Nature to prepare and further the spiritual evolution in man and turn him into a spiritual being; religion serves her as a means for pointing his effort and his ideal in that direction and providing each one who is ready with the possibility of taking a step upon the way towards it. This end she serves by the immense variety of the cults she has created, some final, standardised and definitive, others more plastic, various and many-sided. A religion which is itself a congeries of religions and which at the same time provides each man with his own turn of inner experience, would be the most in consonance with this purpose of Nature: it would be a rich nursery of spiritual growth and flowering, a vast multiform school of the soul's discipline, endeavour, self-realisation. Whatever errors Religion has committed, this is her function and her great and indispensable utility and service,—the holding up of this growing light of guidance on our way through the mind's ignorance towards the Spirit's complete consciousness and self-knowledge. [22/906]

Gita - IV.11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

ये¹ यथा² माम्³ प्रपद्यन्ते⁴ तान्⁵ तथा⁶ एव⁷ भजामि⁸ अहम्⁹ ।

मम¹⁰ वर्त्म¹¹ अनुवर्तन्ते¹² मनुष्याः¹³ पार्थ¹⁴ सर्वशः¹⁵ ॥

ye yathā mām prapadyante tān tathā eva bhajāmi aham |

mama vartma anuvartante manuṣyāḥ pārtha sarvaśaḥ | |

²Even as ¹men ⁴come ³to Me, ^{6,7}so ⁹I ⁸accept ⁵them. ¹⁰It is my ¹¹path that ¹³men ¹²follow ¹⁵from

all sides. [22/880]

[Notes]

Still the supreme Godhead does not at all reject these devotees because of their imperfect vision. For the Divine in his supreme transcendent being, unborn, imminuable and superior to all these partial manifestations, cannot be easily known to any living creature. ... Therefore according to their nature, as they approach him, he accepts their bhakti and answers to it with the reply of divine love and compassion. [19/286]

The way declared by Krishna here is indeed announced as the way by which man can reach the real knowledge and the real liberation, but it is one that is inclusive of all paths and not exclusive. For the Divine takes up into his universality all Avatars and all teachings and all dharmas. [19/174]

Nor does it matter essentially in what form and name or putting forward what aspect of the Divine he comes; for in all ways, varying with their nature, men are following the path set to them by the Divine which will in the end lead them to him and the aspect of him which suits their nature is that which they can best follow when he comes to lead them; in whatever way men accept, love and take joy in God, in that way God accepts, loves and takes joy in man. [19/176]

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

यः¹ यः² याम्³ याम्⁴ तनुम्⁵ भक्तः⁶ श्रद्धया⁷ अर्चितुम्⁸ इच्छति⁹ ।

तस्य¹⁰ तस्य¹¹ अचलाम्¹² श्रद्धाम्¹³ ताम्¹⁴ एव¹⁵ विदधामि¹⁶ अहम्¹⁷ ॥

yaḥ yaḥ yām yām tanum bhaktaḥ śraddhayā arcitum icchati |

tasya tasya acalām śraddhām tām eva vidadhāmi aham | |

^{3,4}Whatever ⁵form of Me ^{1,2}any ⁶devotee ⁷with faith ⁹desires ⁸to worship, ¹⁶I make ^{14,15}that ¹³faith ^{10,11}of his ¹²firm and undeviating. [19/287]

^{3,4}Whatever ⁵form ^{1,2}the ⁶worshipper ⁹chooses ⁸to worship ⁷with faith, ¹⁷I ¹⁶set ^{10,11}in him ¹²firm ¹³faith in it. [22/880]

[Notes]

These forms are after all a certain kind of manifestation through which the imperfect human intelligence can touch him, these desires are first means by which our souls turn towards him: nor is any devotion worthless or ineffective, whatever its limitations. It has the one grand necessity, faith. [19/286-87]

Men consecrate their life and works ordinarily to partial powers or aspects of the divine Existence as they see or conceive them—mostly powers and aspects that ensoul to them things prominent in Nature and man or else reflect to them their own humanity in a divine exceeding symbol. If they do this with faith, then their faith is justified; for the Divine accepts whatever symbol, form or conception of himself is present to the mind of the worshipper, *yām yām tanum śraddhayā arcati*, as it is said elsewhere, and meets him according to the faith that is in him. [19/332]

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हितान् ॥

सः¹ तया² श्रद्धया³ युक्तः⁴ तस्य⁵ आराधनम्⁶ ईहते⁷ ।
लभते⁸ च⁹ ततः¹⁰ कामान्¹¹ मया¹² एव¹³ विहितान्¹⁴ हि¹⁵ तान्¹⁶ ॥

saḥ tayā śraddhayā yuktaḥ tasya ārāadhanam īhate |
labhate ca tataḥ kāmān mayā eva vihitān hi tān | |

... and ⁴with ²that ³faith ¹he ⁷puts his yearning ^{6a}into ⁵his ^{6b}adoration ⁹and ⁸gets ¹⁰his ¹¹desire ¹⁴dispensed ^{12,13}by me. [22/880]

[Notes]

By the force of that faith in his cult and worship he gets his desire and the spiritual realisation for which he is at the moment fitted. [19/286-87]

However small or low the form of the worship, however limited the idea of the godhead, however restricted the giving, the faith, the effort to get behind the veil of one's own ego-worship and limitation by material Nature, it yet forms a thread of connection between the soul of man and the All-soul and there is a response. ...Still the response, the fruit of the adoration and offering is according to the knowledge, the faith and the work and cannot exceed their limitations... [19/332]

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

अन्तवत्¹ तु² फलम्³ तेषाम्⁴ तत्⁵ भवति⁶ अल्प-मेधसाम्⁷ ।
देवान्⁸ देव-यजः⁹ यान्ति¹⁰ मत्¹¹ भक्ताः¹² यान्ति¹³ माम्¹⁴ अपि¹⁵ ॥

antavat tu phalam teṣām tat bhavati alpa-medhasām |
devān deva-yajāḥ yānti mat bhaktāḥ yānti mām api | |

[Part] ²But ¹limited ⁶is ⁵that ³fruit. [22/880]

[Notes]

The Godhead in these forms gives them their desires if their faith is whole; but these fruits and gratifications are temporary [antavat] and it is a petty intelligence and unformed reason [alpa-medhasām] which makes the pursuit of them its principle of religion and life. And so far as there is a spiritual attainment by this way, it is only to the gods [deva-yajāḥ]; it is only the Divine in formations of mutable nature and as the giver of her results that they realise. But those who adore the transcendent and integral Godhead embrace all this and transform it all, exalt the gods to their highest, Nature to her summits, and go beyond them to the very Godhead [mat bhaktāḥ yānti mām], realise and attain to the Transcendent. [19/286]

...from the point of view of the greater God-knowledge, which alone gives the entire truth of being and becoming, this inferior offering is not given according to the true and highest law of the sacrifice. It is not founded on a knowledge [alpa-medhasām] of the supreme Godhead in his integral existence and the true principles of his self-manifestation, but attaches itself to external and partial appearances,—*na mām abhijānanti tattvena*. Therefore its sacrifice too is limited [antavat] in its object, largely egoistic in its motive, partial and mistaken in its action and its giving, *yajanti avidhi-pūrvakam*. An entire seeing of the Divine is the condition of an entire conscious self-surrender; the rest attains to things that are incomplete and partial, and has to fall back from them and return to enlarge itself in a greater seeking and wider God-experience. [19/332-33]

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

यान्ति¹ देव-व्रताः² देवान्³ पितृन्⁴ यान्ति⁵ पितृ-व्रताः⁶ ।

भूतानि⁷ यान्ति⁸ भूत-इज्याः⁹ यान्ति¹⁰ मत्¹¹ याजिनः¹² अपि¹³ माम्¹⁴ ॥

yānti deva-vratāḥ devān pitṛn yānti pitṛ-vratāḥ |

bhūtāni yānti bhūta-ijyāḥ yānti mat yājinaḥ api mām | |

²Those whose sacrifice is to the gods, ⁹to elemental spirits, ¹reach ³the gods, ⁸reach ⁷the elemental spirits, ¹³but ¹²those whose sacrifice is ¹¹to Me, ¹⁴to Me ¹⁰they come. [22/880]

[Notes]

Ordinary religion is a sacrifice to partial godheads other than the integral Divinity. The Gita takes its direct examples from the old Vedic religion on its exoteric side as it had then developed; it describes this outward worship as a sacrifice to other godheads, *anya-devatāḥ*, to the gods, or to the divinised Ancestors, or to elemental powers and spirits, *devān, pitṛn, bhūtāni*. Men consecrate their life and works ordinarily to partial powers or aspects of the divine Existence as they see or conceive them—mostly powers and aspects that ensoul to them things prominent in Nature and man or else reflect to them their own humanity in a divine exceeding symbol. If they do this with faith, then their faith is justified; for the Divine accepts whatever symbol, form or conception of himself is present to the mind of the worshipper, *yām yām tanum śraddhayā arcati*, as it is said elsewhere [Gita - VII.21], and meets him according to the faith that is in him. [19/332-33]

OCCULTISM

It is possible indeed that it is the mystic or the incipient occultist who was everywhere the creator of religion and imposed his secret discoveries in the form of belief, myth and practice on the mass human mind; for it is always the individual who receives the intuitions of Nature and takes the step forward dragging or drawing the rest of humanity behind him. ...But the spiritual aspiration and experience of the mystics was usually casketed in secret formulas and given only to a few initiates; it was conveyed to the rest or rather preserved for them in a mass of religious or traditional symbols. It is these symbols that were the heart's core of religion in the mind of an early humanity. [22/902]

Rig Veda - 07.061.05

अमूरा विश्वा वृषणाव् इमा वां न यासु चित्रं ददृशे न यक्षम् ।

द्रुहः सचन्ते अनृता जनानां न वां निण्यान् अचिते अभूवन् ॥

अमूरा¹ । विश्वा² । वृषणौ³ । इमाः⁴ । वाम्⁵ । न⁶ । यासु⁷ । चित्रम्⁸ । ददृशे⁹ । न¹⁰ । यक्षम्¹¹ ।

द्रुहः¹² । सचन्ते¹³ । अनृता¹⁴ । जनानाम्¹⁵ । न¹⁶ । वाम्¹⁷ । निण्यानि¹⁸ । अचिते¹⁹ । अभूवन्²⁰ ॥

amūrā | viśvā | vṛṣaṇau | imāḥ | vām | na | yāsu | citram | dadṛśe | na | yakṣam |
druhaḥ | sacante | anṛtā | janānām | na | vām | niṇyāni | acite | abhūvan ॥

⁷In these ⁶there is not [⁹seen - 10.3.6] ⁸the Wonder ¹⁰nor ¹¹the Might; for ¹²the harms of things ¹³cleave ¹⁴to the falsehoods ¹⁵of mortals, and ¹⁷your ¹⁸occult truths ²⁰exist ¹⁶not ¹⁹for their ignorance. [14/343]

[Part] ⁷In these ^{6,10}there is not ⁸the Wonder and ¹¹the Might; ¹⁸the truths occult ²⁰exist ¹⁶not ¹⁹for the mind of the ignorant. [22/880]

कविर्न निण्यं विदथानि साधन्वृषा यत्सेकं विपिपानो अर्चात् ।

दिव इत्था जीजनत्सप्त कारूनह्ना चिच्चक्रुर्वयुना गृणतः ॥

कविः¹ । न² । निण्यम्³ । विदथानि⁴ । साधन्⁵ । वृषा⁶ । यत्⁷ । सेकम्⁸ । विऽपिपानः⁹ । अर्चात्¹⁰ ।

दिवः¹¹ । इत्था¹² । जीजनत्¹³ । सप्त¹⁴ । कारून¹⁵ । अह्ना¹⁶ । चित्¹⁷ । चक्रुः¹⁸ । वयुना¹⁹ । गृणन्तः²⁰ ॥

kaviḥ | na | niṇyam | vidathāni | sādhan | vṛṣā | yat | sekam | vi-pipānaḥ | arcāt |
dīvaḥ | itthā | jījanat | sapta | kārūn | ahnā | cit | cakruḥ | vayunā | gṛṇantaḥ ॥

²As ¹a seer ⁵working out ³the occult truths and ⁴their discoveries of knowledge, ¹³he brought into being ¹⁴the seven ¹⁵Craftsmen ¹¹of heaven and ¹⁶in the light of day ²⁰they spoke ¹⁷and ¹⁸wrought ¹⁹the things of their wisdom. [22/880]

एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि ।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥

एता¹ विश्वा² विदुषे³ तुभ्यम्⁴ वेधः⁵ नीथानि⁶ अग्ने⁷ निण्या⁸ वचांसि⁹ ।
निवचना¹⁰ कवये¹¹ काव्यानि¹² अशंसिषम्¹³ मतिभिः¹⁴ विप्रः¹⁵ उक्थैः¹⁶ ॥

etā viśvā viduṣe tubhyam vedhaḥ nīthāni agne niṇyā vacāṃsi |
ni'vacanā kavaye kāvyāni aśaṃsiṣam mati'bhiḥ vipraḥ ukthaiḥ | |

¹Thus ^{13a}have I, ¹⁵an illumined sage, ¹⁴by my thoughts and ¹⁶utterances ^{13b}spoken ⁴to thee, ³who knowest, ⁷O Fire, ⁵O creator, ⁸secret ⁹words ⁶of guidance, ¹²seer-wisdoms ¹⁰that speak out their sense ¹¹to the seer. [16/227]

Or, ²all ¹these ¹⁴in my thoughts and ¹⁶utterances ¹³I have spoken ⁴to thee, ¹⁵I, an illumined sage, ⁴to thee ³the knower, ⁷O Fire, ⁵O creator, ⁹words ⁶of guidance, ⁸secret ⁹words, ¹²seer-wisdoms ¹⁰that speak out their meaning ¹¹to the seer. [16/227 *fn*]

Lo, ²all ¹these ⁸secret ⁹words ⁶that guide us in the journey, ⁴for thee, ⁷O Agni, ⁵Disposer, ³who hast the knowledge, ¹⁵I illumined ¹⁴in the thoughts of the mind, ¹⁶in the expressions of the speech ¹³have uttered forth, — ^{10a}secrets ¹²of seers' wisdom ^{10b}expressive ¹¹for the seer. [16/660]

²All ¹these are ⁸secret ⁹words ¹³that I have uttered ⁴to thee ³who knowest, ⁷O Agni, ⁵O Disposer, ⁹words ⁶of leading, ⁹words ¹²of seer-knowledge ¹⁰that express their meaning ¹¹to the seer, — ¹³I have spoken them ¹⁵illumined ¹⁶in my words and ¹⁴my thinkings. [15/210]

[Part] Seer-wisdoms, secret words that speak their meaning to the seer. [22/880]

[Notes]

Secret words that have kept indeed their secret ignored by the priest, the ritualist, the grammarian, the pandit, the historian, the mythologist, to whom they have been words of darkness or seals of confusion and not what they were to the supreme ancient forefathers and their illumined posterity. [15/210]

नकिर्ह्येषां जनूषि वेद ते अंग विद्रे मिथो जनित्रं ॥

नकिः¹ । हि² । एषाम्³ । जनूषि⁴ । वेद⁵ । ते⁶ । अङ्ग⁷ । विद्रे⁸ । मिथः⁹ । जनित्रम्¹⁰ ॥

nakih | hi | eṣām | janūṣi | veda | te | aṅga | vidre | mithaḥ | janitram ॥

¹None ⁵knoweth ³their ⁴births; ¹they ⁷alone ⁸can know ⁹from one another ¹⁰the secrecy whence each was born. [14/313]

¹None ⁵knows ⁴the birth ³of these; ⁶they ⁸know ⁹each other's ¹⁰way of begetting. [22/880]

एतानि धीरो निण्या चिकेत पृश्निर्यदूधो मही जभार ॥

एतानि¹ । धीरः² । निण्या³ । चिकेत⁴ । पृश्निः⁵ । यत्⁶ । ऊधः⁷ । मही⁸ । जभार⁹ ॥

etāni | dhīraḥ | niṇyā | ciketa | pṛśniḥ | yat | ūdhaḥ | mahī | jabhāra ॥

^{6a}When ⁸their vast ⁵many-hued mother ⁹brings ⁷her teats of plenty, ^{6b}then ²man the thinker ⁴awakes and knows ³the mystery of [¹these] hidden things. [14/313]

[Part]... ²but the Wise ⁴perceives ¹these ³hidden mysteries, ⁶even that which ⁸the great Goddess, ⁵the many-hued Mother, ⁹bears ⁷as her teat of knowledge. [22/880]

⁷ऊधः means teat, udder. It means obviously anything raised or swollen or holding in itself swelling contents,—so the continent, womb, teats, breasts, bosom—& into the latter senses it has crystallised. [16/622]

SPIRITUAL THOUGHT

For the transformation of the Ignorance into the integral Knowledge the growth in us of a spiritual intelligence ready to receive a higher light and canalise it for all the parts of our nature is an intermediate necessity of great importance. [22/913]

Mundaka Upanishad - III.2.6

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥

वेदान्त-विज्ञान-सुनिश्चितार्थाः¹ संन्यासयोगाद्² यतयः³ शुद्धसत्त्वाः⁴।

ते⁵ ब्रह्मलोकेषु⁶ परान्तकाले⁷ परामृताः⁸ परिमुच्यन्ति⁹ सर्वे¹⁰ ॥

vedānta-vijñāna-suniścita-arthāḥ sannyāsa-yogāt yatayaḥ śuddha-sattvāḥ ।

te brahmalokeṣu parānta-kāle parāmṛtāḥ parimucyanti sarve ।।

³Doers of askesis ¹who have made sure [suniścita] of the aim [arthāḥ] of the whole knowledge [vijñāna] of Vedanta, ⁴the inner being [sattvāḥ] purified [śuddha] ²by the Yoga of renunciation, ¹⁰all ⁷in the hour [kāle] of their last [para] end [anta] ⁸passing beyond [parā] death [mṛtāḥ] ⁹are released ⁶into the worlds of the Brahman. [18/145]

[Part] ¹Made certain of the meaning of the highest spiritual knowledge, ⁴purified in their being. [22/880]

Mundaka Upanishad - III.2.4

नायमात्मा बलहीनेन लभ्यो न च प्रमादात् तपसो वाप्यलिङ्गात् ।

एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥

न¹ अयम्² आत्मा³ बलहीनेन⁴ लभ्यः⁵ न⁶ च⁷ प्रमादात्⁸ तपसः⁹ वा¹⁰ अपि¹¹ अलिङ्गात्¹² ।

एतैः¹³ उपायैः¹⁴ यतते¹⁵ यः¹⁶ तु¹⁷ विद्वां¹⁸ तस्य¹⁹ एषः²⁰ आत्मा²¹ विशते²² ब्रह्मधाम²³ ॥

na ayam ātmā balahīnena labhyaḥ na ca pramādāt tapasaḥ vā api aliṅgāt
etaiḥ upāyaiḥ yatate yaḥ tu vidvān tasya eṣaḥ ātmā viśate brahmadhāma | |

²This ³Self ¹cannot ⁵be won ⁴by any who is without strength, ^{6,7}nor ⁸with error in the seeking,
^{6,7,10,11}nor ⁹by an askesis ¹²without the true mark: ¹⁷but ^{15a}when ¹⁸a man of knowledge ^{15b}strives
¹³by these ¹⁴means ¹⁹his ²¹self ²²enters ²³into Brahman, his abiding place. [18/145]

[Part] ¹⁶He ¹⁵strives ¹³by these ¹⁴means and ¹⁸has the knowledge: ¹⁹in him ²⁰this ²¹spirit ²²enters
²³into its supreme status. [22/880]

INNER SPIRITUAL REALISATION

But none of these three lines of approach [Religion, Occultism and Spiritual Thought] can by themselves entirely fulfil the greater and ulterior intention of Nature; they cannot create in mental man the spiritual being, unless and until they open the door to spiritual experience. It is only by an inner realisation of what these approaches are seeking after, by an overwhelming experience or by many experiences building up an inner change, by a transmutation of the consciousness, by a liberation of the spirit from its present veil of mind, life and body that there can emerge the spiritual being. [22/913]

Mundaka Upanishad - III.2.5

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः

ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥

सम्प्राप्य¹ एनम्² ऋषयः³ ज्ञानतृप्ताः⁴ कृतात्मानः⁵ वीतरागाः⁶ प्रशान्ताः⁷

ते⁸ सर्वगं⁹ सर्वतः¹⁰ प्राप्य¹¹ धीराः¹² युक्तात्मानः¹³ सर्वम्¹⁴ एव¹⁵ आविशन्ति¹⁶ ॥

samprāpya enam ṛṣayaḥ jñāna-tr̥ptāḥ kṛta-atmānaḥ vīta-rāgāḥ praśāntāḥ
te sarvagaṃ sarvataḥ prāpya dhīrāḥ yukta-atmānaḥ sarvam eva āviśanti | |

¹Attaining ²to him, ³seers ⁴glad with fullness [tr̥ptāḥ] of knowledge [jñāna], ⁵perfected [kṛta] in the Self [atmānaḥ], ⁶all passions [rāgāḥ] cast from them [vīta], ⁷tranquillised, - ⁸these, ¹²the wise, ¹¹come ⁹to the all-pervading ¹⁰from every side, and, ¹³uniting themselves with him, ¹⁶enter ¹⁵utterly ¹⁴the All. [18/145]

⁴Satisfied [tr̥ptāḥ] in knowledge [jñāna], ⁵having built up [kṛta] their spiritual being [atmānaḥ], ¹²the Wise, ¹³in union [yukta] with the spiritual self [atmānaḥ], ¹¹reach ⁹the Omnipresent ¹⁰everywhere and ¹⁶enter ¹⁴into the All. [22/780]

SUMMARY

There are **four necessities of man's self-expansion** if he is not to remain this being of the surface ignorance seeking obscurely after the truth of things and collecting and systematising fragments and sections of knowledge, the small limited and half-competent creature of the cosmic Force which he now is in his phenomenal nature.

He must know himself and discover and utilise all his potentialities: but to know himself and the world completely he must go behind his own and its exterior, he must dive deep below his own mental surface and the physical surface of Nature. This he can only do by knowing his inner mental, vital, physical and psychic being and its powers and movements and the

universal laws and processes of the occult Mind and Life which stand behind the material front of the universe: that is the field of **occultism**, if we take the word in its widest significance.

He must know also the hidden Power or Powers that control the world: if there is a Cosmic Self or Spirit or a Creator, he must be able to enter into relation with It or Him and be able to remain in whatever contact or communion is possible, get into some kind of tune with the master Beings of the universe or with the universal Being and its universal will or a supreme Being and His supreme will, follow the law It gives him and the assigned or revealed aim of his life and conduct, raise himself towards the highest height that It demands of him in his life now or in his existence hereafter; if there is no such universal or supreme Spirit or Being, he must know what there is and how to lift himself to it out of his present imperfection and impotence. This approach is the aim of **religion**: its purpose is to link the human with the Divine and in so doing sublimate the thought and life and flesh so that they may admit the rule of the soul and spirit.

But this knowledge must be something more than a creed or a mystic revelation; his thinking mind must be able to accept it, to correlate it with the principle of things and the observed truth of the universe: this is the work of philosophy, and in the field of the truth of the spirit it can only be done by a **spiritual philosophy**, whether intellectual in its method or intuitive.

But all knowledge and endeavour can reach its fruition only if it is turned into experience and has become a part of the consciousness and its established operations; in the spiritual field all this religious, occult or philosophical knowledge and endeavour must, to bear fruition, end in an opening up of the spiritual consciousness, in experiences that found and continually heighten, expand and enrich that consciousness and in the building of a life and action that is in conformity with the truth of the spirit: this is the work of **spiritual realisation** and experience.

[22/893-94]

Chapter XXV

The Triple Transformation

...the gulf between mind and supermind has to be bridged, the closed passages opened and roads of ascent and descent created where there is now a void and a silence. This can be done only by the *triple transformation* to which we have already made a passing reference: there must first be the *psychic* change, the conversion of our whole present nature into a soul-instrumentation; on that or along with that there must be the *spiritual* change, the descent of a higher Light, Knowledge, Power, Force, Bliss, Purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our subconsciousness; last, there must supervene the *supramental* transmutation,—there must take place as the crowning movement the ascent into the supermind and the transforming descent of the supramental Consciousness into our entire being and nature. [22/924]

There are different statuses (*avasthā*) of the Divine Consciousness. There are also different statuses of transformation. First is the psychic transformation, in which all is in contact with the Divine through the psychic consciousness. Next is the spiritual transformation in which all is merged in the Divine in the cosmic consciousness. Third is the supramental transformation in which all becomes supramentalised in the divine gnostic consciousness. It is only with the last that there can begin the *complete* transformation of mind, life and body—in my sense of completeness. [29/414]

PSYCHIC TRANSFORMATION

Katha Upanishad - II.1.12

अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥

अंगुष्ठमात्रः¹ पुरुषः² मध्ये³ आत्मनि⁴ तिष्ठति⁵ ।

सः⁶ भूतभव्यस्य⁷ ईशानः⁸ । ततः⁹ न¹⁰ विजुगुप्सते¹¹ । एतत्¹² वै¹³ तत्¹⁴ ॥

aṅguṣṭhamātraḥ puruṣaḥ madhye ātmani tiṣṭhati ।

saḥ bhūtabhavyasya īśānaḥ । tataḥ na vijugupsate । etat vai tat ॥

[Part] ²A conscious being ⁵is ³in the centre ⁴of the self, ⁶who ⁸rules ⁷past and future. [22/922]

[Part] ²The Purusha, the inner Self, ¹no larger than the size of a man's thumb. [21/231]

²The Purusha ⁵who is seated ³in the midst ⁴of ourself ¹is no larger than the finger of a man; ⁶He ⁸is the Lord ⁷of what was and what shall be; ⁹Him having seen ¹¹one shrinks ¹⁰not from aught ¹⁰nor ¹¹abhorreth any. ¹²This is ¹⁴the thing ¹³thou seekest. [18/119]

[Notes]

अंगुष्ठमात्रः पुरुषः

It [*a flame in the heart as big as a man's thumb*] is the psychic fire kindled in the heart. The psychic being in the heart is described by the Upanishads as of the size of a thumb, *aṅguṣṭhamātraḥ puruṣo'ntarātmā*—it may manifest first as this psychic flame. [30/368]

The true soul secret in us — subliminal, we have said, but the word is misleading, for this presence is not situated below the threshold of waking mind, but rather burns in the temple of the inmost [madhye ātmani] heart behind the thick screen of an ignorant mind, life and body, not subliminal but behind the veil, — this veiled psychic entity is the flame of the Godhead always alight within us, inextinguishable even by that dense unconsciousness of any spiritual self within which obscures our outward nature. [21/238]

Again, an eternal portion of the Divine [Gita, XV.7], this part is by the law of the Infinite inseparable from its Divine Whole, this part is indeed itself that Whole, except in its frontal appearance, its frontal separative self-experience; A small nucleus here in the mass of our ignorant Nature, so that it is described in the Upanishad as no bigger than a man's thumb [aṅguṣṭhamātraḥ], it can by the spiritual influx enlarge itself and embrace the whole world with the heart and mind in an intimate communion or oneness. [21/241]

When the Sruti says elsewhere that the Purusha lies hidden in the heart of our being and is no larger than the size of a man's thumb, it simply means that to the mind of man under the dominion of Avidya his body, vitality, mind, reason bulk so largely, the Spirit seems a small and indistinguishable thing indeed inside so many and bulky sheaths and coverings. But in reality, it is body, vitality, mind & reason forming the apparent man that are small and trifling and it is the Spirit or real man that is large, grandiose & mighty. [17/182-83]

ईशानम् भूतभव्यस्य

Behind the mind and using it as its own surface activity there is a stable consciousness in which there is no binding conceptual division between itself in the present and itself in the past and future; and yet it knows itself in Time, in the present, past and future [bhūtabhavyasya īśānaḥ], but at once, with an undivided view which embraces all the mobile experiences of the Time-self and holds them on the foundation of the immobile timeless self. [21/526]

....the psychic entity in us persists and is fundamentally the same always: it contains all essential possibilities of our manifestation [bhavyasya = what shall be] but is not constituted by them; it is not limited by what it manifests, not contained by the incomplete forms of the manifestation [bhūta = what was], not tarnished by the imperfections and impurities, the defects and depravations of the surface being. [22/925]

अंगुष्ठमात्रः पुरुषो ज्योतिः इव अधूमकः ।
ईशानो भूतभव्यस्य स एव अद्य स उ श्वः ।
एतद्वै तत् ॥

अंगुष्ठमात्रः¹ पुरुषः² ज्योतिः³ इव⁴ अधूमकः⁵ ।
ईशानः⁶ भूतभव्यस्य⁷ सः⁸ एव⁹ अद्य¹⁰ सः¹¹ उ¹² श्वः¹³ ।
एतत्¹⁴ वै¹⁵ तत्¹⁶ ॥

aṅguṣṭhamātraḥ puruṣaḥ jyotiḥ ivā adhūmakah ।
īśānaḥ bhūtabhavyasya saḥ eva adya saḥ u śvaḥ ।
etat vai tat ॥

[Part]...⁴he is like ³a fire ⁵without smoke...[22/922]

[Part]...⁸he is ¹⁰today ^{11,12}and he is ¹³tomorrow. [21/573]

²The Purusha that is within ¹is no larger than the finger of a man; ⁴He is like ³a blazing fire ⁵that is without smoke, ⁶He is lord ⁶of His past and ⁷His future. ⁸He ⁹alone is ¹⁰today and ¹¹He ¹²alone ¹³shall be tomorrow. ¹⁴This is ¹⁶the thing ¹⁵thou seekest. [18/119]

[Notes]

ज्योतिः अधूमकः

...the psychic entity in us persists and is fundamentally the same always: it contains all essential possibilities of our manifestation but is not constituted by them; it is not limited by what it manifests, not contained by the incomplete forms of the manifestation, not tarnished by the imperfections and impurities, the defects and depravations of the surface being. It is an ever-pure flame [jyotiḥ] of the divinity in things and nothing that comes to it, nothing that enters into our experience can pollute its purity or extinguish the flame [adhūmakah]. [22/924]

स एव अद्य स उ श्वः

We exist superficially by a becoming in Time; but here again out of that becoming in Time the surface mind, which we call ourselves, is ignorant of all the long past and the long future, ...certain it is that our becoming in Time goes far back into the past [sa eva adya] and continues far on into the future [sa u śvaḥ]. For neither the superconscious nor the subliminal can be limited by a few moments of Time: the one is eternal and Time is only one of its modes; to the other, to the subliminal, it is an infinite field of various experience and the very existence of the being presupposes all the past for its own and equally all the future. [21/582-83]

We are ignorant of ourselves in Time, for we know only a part of the present life we are living; yet that exists only by all our past of which we are ignorant and its trend is determined

by all our future of which we are still more ignorant. For our superconscient Self is eternal in its being [sa eva adya sa u śvaḥ] and Time is only one of its modes, our subliminal is eternal in its becoming and Time is its infinite field of experience. [13/495-96]

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः।
 तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण।
 तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥

अङ्गुष्ठमात्रः¹ पुरुषः² अन्तरात्मा³ सदा⁴ जनानां⁵ हृदये⁶ संनिविष्टः⁷।
 तं⁸ स्वात्⁹ शरीरात्¹⁰ प्रवृहेत्¹¹ मुञ्जात्¹² इव¹³ इषीकाम्¹⁴ धैर्येण¹⁵।
 तं¹⁶ विद्यात्¹⁷ शुक्रम¹⁸ अमृतं¹⁹ तं²⁰ विद्यात्²¹ शुक्रम²² अमृतं²³ इति²⁴ ॥

aṅguṣṭhamātraḥ puruṣaḥ antarātmā sadā janānām hṛdaye sanniviṣṭhaḥ
 taṁ svāt śarīrāt pravṛhet muñjāt iva iṣīkām dhairyena |
 taṁ vidyāt śukram amṛtaṁ taṁ vidyāt śukram amṛtaṁ iti | |

²The Purusha, ³the Spirit within, ¹who is no larger than the finger of a man ⁷is seated ⁴for ever ⁶in the heart ⁵of creatures; ¹¹one must separate ⁸Him ¹⁵with patience ⁹from one's own ¹⁰body ¹³as one separates ¹²from a blade of grass ¹⁴its main fibre. ¹⁷Thou shalt know ¹⁷Him ¹⁸for the Bright ¹⁹Immortal, ²⁴yea, ²²for the Bright ²³Immortal. [18/126-27]

[Part] ⁸That, ¹¹one must disengage ¹⁵with patience ⁹from one's own ¹⁰body. [22/922]

[Notes]

तं स्वात् शरीरात् प्रवृहेत् मुञ्जात् इव इषीकाम् धैर्येण

One effective way often used to facilitate this entry into the inner self is the separation [pravṛhet] of the Purusha, the conscious being, from the Prakriti, the formulated nature. If one stands back from the mind and its activities so that they fall silent at will or go on as a surface movement of which one is the detached and disinterested witness, it becomes possible eventually to realise oneself as the inner Self of mind, the true and pure mental being, the Purusha; by similarly standing back from the life activities, it is possible to realise oneself as the inner Self of life, the true and pure vital being, the Purusha; there is even a Self of body of which, by standing back from the body and its demands and activities and entering into a silence of the physical consciousness watching the action of its energy, it is possible to become aware, a true and pure physical being, the Purusha. So too, by standing back from all these activities of nature successively or together, it becomes possible to realise one's inner being as the silent impersonal self, the witness Purusha. [22/939-40]

In the growth into a divine life the spirit must be our first preoccupation; until we have revealed and evolved it in our self out of its mental, vital, physical wrappings and disguises, extricated it with patience from our own body [taṁ svāt śarīrāt pravṛhet... dhairyena], as the Upanishad puts it, until we have built up in ourselves an inner life of the spirit, it is obvious that no outer divine living can become possible. [22/1058]

SPIRITUAL TRANSFORMATION

Rig Veda - 01.024.012

तदिन्नक्तं तदिवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे ।

शुनःशेषो यमह्वद्गृभीतः सो अस्मान्राजा वरुणो मुमोक्तु ॥

तत्¹ । इत्² । नक्तम्³ । तत्⁴ । दिवा⁵ । मह्यम्⁶ । आहुः⁷ । तत्⁸ । अयम्⁹ । केतः¹⁰ । हृदः¹¹ । आ¹² । वि¹³ । चष्टे¹⁴ ।
शुनःशेषः¹⁵ । यम्¹⁶ । अह्वत्¹⁷ । गृभीतः¹⁸ । सः¹⁹ । अस्मान्²⁰ । राजा²¹ । वरुणः²² । मुमोक्तु²³ ॥

tat | it | naktam | tat | divā | mahyam | āhuḥ | tat | ayam | ketah | hṛdah | ā | vi | caṣṭe |
śunaḥśepaḥ | yam | ahvat | grbhītaḥ | saḥ | asmān | rājā | varuṇaḥ | mumoktu ॥

[Part] ¹⁰An intuition ¹¹in the heart [psychic being] ^{12,13,14}sees ⁸that truth. [22/922]

^{4,2}This it was ⁷they told ⁶me ⁵by day and ^{1,2}this it was ⁷they told ⁶me ³by night; lo, ⁹this ¹⁰my
perceiving mind ^{12,13,14}made it leap ¹¹for my heart's acceptance. ^{23a}May ²¹King ²²Varuna
^{23b}release ²⁰us, ¹⁶to whom ¹⁵Shunahshepa ¹⁷has called ¹⁸in his fear of the wrathful and violent
Being. [14/210]

[Alt.] ⁹this ¹⁰the ray of intuition (3.11.3) ¹¹[born] from my heart (10.5.1) ^{12,13,14}sees entirely (8.19.16).

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

तेषाम्¹ एव² अनुकम्पार्थम्³ अहम्⁴ अज्ञानजम्⁵ तमः⁶ ।

नाशयामि⁷ आत्म-भावस्थः⁸ ज्ञान-दीपेन⁹ भास्वता¹⁰ ॥

teṣām eva anukampārtham aham ajñānajam tamaḥ |
nāśayāmi ātma-bhāvasthaḥ jñāna-dīpena bhāsvatā | |

⁸I abide in the spiritual being and from there ⁷destroy ⁶the darkness ⁵born of ignorance ¹⁰with the shining ⁹lamp of knowledge. [22/922]

[Notes]

He uplifts the blazing lamp of knowledge within us, he destroys the ignorance of the separative mind and will, he stands revealed in the human spirit. [19/354]

अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः ।

नीचीनाः स्थुरुपरि बुध्न एषामस्मे अंतर्निहिताः केतवः स्युः ॥

अबुध्ने¹ । राजा² । वरुणः³ । वनस्य⁴ । ऊर्ध्वम्⁵ । स्तूपम्⁶ । ददते⁷ । पूतदक्षः⁸ ।

नीचीनाः⁹ । स्थुः¹⁰ । उपरि¹¹ । बुध्नः¹² । एषाम्¹³ । अस्मे¹⁴ । अन्तः¹⁵ । निऽहिताः¹⁶ । केतवः¹⁷ । स्युः¹⁸ ॥

abudhne | rājā | varuṇaḥ | vanasya | ūrdhvam | stūpam | dadate | pūta-dakṣaḥ |
nīcīnāḥ | sthuḥ | upari | budhnaḥ | eṣām | asme | antaḥ | ni-hitāḥ | ketavaḥ | syuriti syuḥ ॥

¹In the bottomless abyss ³Varuna ²the King, ⁸of purified discernment, ⁷set ⁵his lofty ⁶pillar ⁴of delight and ⁹the lowest ¹²depths ¹³of these ^{10,11}were raised high above. ^{18a}May ¹⁷my perceptions ^{18b}be ¹⁶taken ¹⁵deep within [¹⁴in us]. [14/209]

¹In the vast where there is no foundation ³Varuna ⁷has built ⁵a high ⁶pyramid ⁴of the fuel of sacrifice for the fire that must be the blazing material of a divine Sun. ¹⁷Its rays ¹⁰are directed ⁹downward, ¹³their ¹²foundation ¹¹is above; ^{18a}let ¹⁷their perceptions of knowledge ^{18b}be ¹⁶established ¹⁴in us ¹⁵within. [15/507]

[Part] ¹⁷These rays ¹⁰are directed ⁹downwards, ¹³their ¹²foundation ¹¹is above: ¹⁸may they be ¹⁶set deep ¹⁵within ¹⁴us...[22/922]

[Notes]

A light descends and touches or envelops or penetrates the lower being, the mind, the life or the body [antaḥ ni-hitāḥ ketavaḥ]; or a presence or a power or a stream of knowledge pours in waves or currents, or there is a flood of bliss or a sudden ecstasy; the contact with the superconscious has been established. For such experiences repeat themselves till they become normal, familiar and well-understood, revelatory of their contents and their significance which may have at first been involved and wrapped into secrecy by the figure of the covering experience. [22/946]

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।

अहेळमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः ॥

तत्¹ । त्वा² । यामि³ । ब्रह्मणा⁴ । वन्दमानः⁵ । तत्⁶ । आ⁷ । शास्ते⁸ । यजमानः⁹ । हविःऽभिः¹⁰ ।

अहेळमानः¹¹ । वरुण¹² । इह¹³ । बोधि¹⁴ । उरुऽशंस¹⁵ । मा¹⁶ । नः¹⁷ । आयुः¹⁸ । प्र¹⁹ । मोषीः²⁰ ॥

tat | tvā | yāmi | brahmaṇā | vandamānaḥ | tat | ā | śāste | yajamānaḥ | haviḥ-bhiḥ |
aheḷamānaḥ | varuṇa | iha | bodhi | uru-śaṃsa | mā | naḥ | āyuh | pra | moṣiḥ ॥

¹Therefore ³I approach ⁵adoring ²thee ⁴with my soul, ⁶therefore ⁹he that doeth sacrifice,
^{7,8}getteth him control ¹⁰by his offerings: ¹¹disregard me not, ¹⁵O vast-aspiring ¹²Varuna, but
¹³here ¹⁴awake; ^{19,20}steal ¹⁶not ¹⁷from us our ¹⁸life. [14/210]

[Part] ¹²O Varuna, ¹³here ¹⁴awake, ¹⁵make wide thy reign. [22/922]

¹⁵ make thy reign [śaṃsa] wide [uru]; expresser [śaṃsa – 3.4.7] of wideness [uru – 8.75.11]

[Note]

उरुऽशंस

For a knowledge from above begins to descend, frequently, constantly, then uninterruptedly, and to manifest in the mind's quietude or silence; intuitions and inspirations, revelations born of a greater sight, a higher truth and wisdom, enter into the being, a luminous intuitive discrimination works which dispels all darkness of understanding or dazzling confusions, puts all in order; a new consciousness begins to form [iha bodhi], the mind of a high wide self-existent thinking knowledge [uru-śaṃsa] or an illumined or an intuitive or an overmental consciousness with new forces of thought or sight and a greater power of direct spiritual realisation which is more than thought or sight, a greater becoming in the spiritual substance of our present being; the heart and the sense become subtle, intense, large to embrace all existence, to see God, to feel and hear and touch the Eternal, to make a deeper and closer unity of self and the world in a transcendent realisation. [22/946-47]

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।

अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥

उत्¹ । उत्²तमम्² । वरुण³ । पाशम्⁴ । अस्मत्⁵ । अव⁶ । अधमम्⁷ । वि⁸ । मध्यमम्⁹ । श्रथय¹⁰ ।

अथ¹¹ । वयम्¹² । आदित्य¹³ । व्रते¹⁴ । तव¹⁵ । अनागसः¹⁶ । अदितये¹⁷ । स्याम¹⁸ ॥

ut | ut-tamam | varuṇa | pāśam | asmat | ava | adhamam | vi | madhyamam | śrathaya |
atha | vayam | āditya | vrate | tava | anāgasah | aditaye | syāma ॥

^{1,10}Cleave and cast upward, ³O Varuna, ²the higher ⁴cord [⁵from us], ^{6,10}cleave downward ⁹the middle, ^{8,10}cleave to either side ⁷the lower; ¹¹then ^{18a}shall ¹²we ¹⁶sinless ¹⁵in thy ¹⁴law, ¹³O son of the supreme Nature, ^{18b}abide in it ¹⁷for a higher existence. [14/210]

[Part]... ¹⁸may we abide ^{14a}in the law of ¹⁵thy ^{14b}workings and ^{18b}be ¹⁶blameless ¹⁷before the Mother Infinite. [22/922]

[Notes]

The soul, the psychic entity, then manifests itself as the central being which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature [varuṇa]. A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified [anāgasah], set right, the whole nature harmonised, modulated in the psychic key, put in spiritual order [vrate]. ...As a final result the whole conscious being is made perfectly apt for spiritual experience of every kind, turned towards spiritual truth of thought, feeling, sense, action, tuned to the right responses, delivered [śrathaya] from the darkness and stubbornness of the tamasic inertia [pāśam...adhamam], the turbidities and turbulences and impurities of the rajasic passion and restless unharmonised kinetism [pāśam...madhyamam], the enlightened rigidities and sattwic limitations or poised balancements of constructed equilibrium [ut-tamam...pāśam] which are the character of the Ignorance. [22/941]

When Varuna the Mighty comes and sunders this threefold restraint, we are freed towards riches and immortality. Uplifted, the real man arises to his true kingship in the undivided being [aditaye]. The upper [ut-tamam] cord [pāśam] flies upward [ut] releasing [śrathaya] the wings of the Soul into superconscious heights; the middle [madhyamam] cord [pāśam] parts both ways and all ways [vi śrathaya], the constrained life breaking out into a happy breadth

of existence; the lower [adhamam] cord [pāśam] collapses [śrathaya] downward [ava] taking with it the alloy of our physical being to disappear and be dissolved in the stuff of the Inconscient. This liberation is the purport of the parable of Shunahshepa and his two great hymns to Varuna. [15/505]

Ignorance, this matrix of sin [niḥ-ṛtim – RV 1.24.9], has in its substantial effect the appearance of a triple cord [pāśān] of limited mind, inefficient life, obscure physical animality, the three ropes [pāśān] with which the Rishi Shunahshepa in the parable was bound [baddhaḥ] as a victim to the sacrificial post....As ignorance or falsehood in the being—the Veda prefers usually the less abstract phrase—is the cause of wrong and suffering, so Knowledge or Truth is the agent which purifies and liberates. It is because of the eye with which he sees,—the luminous symbolic Sun,—that Varuna is the purifier. [15/505]

Katha Upanishad - II.2.2

हंसः शुचिषद्वसुरान्तरिक्षसद्भोता वेदिषदतिथिर्दुरोणसत् ।

नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥

हंसः¹ शुचिषत्² वसुः³ अन्तरिक्षसत्⁴ होता⁵ वेदिसत्⁶ अतिथिः⁷ दुरोणसत्⁸ ।

नृषत्⁹ वरसत्¹⁰ ऋतसत्¹¹ व्योमसत्¹² अब्जा¹³ गोजा¹⁴ ऋतजा¹⁵ अद्रिजा¹⁶ ऋतं¹⁷ बृहत्¹⁸ ॥

haṁsaḥ śuciṣat vasuḥ antarikṣasat hotā vedisat atithiḥ duroṇasat ।

nṛṣat varasat ṛtasat vyomasat abjā gojā ṛtajā adrijā ṛtaṁ bṛhat । ।

Lo, ¹the Swan ²whose dwelling is in the purity, ²He is the Vasu ⁴in the interregions, ⁵the Sacrificer ⁶at the altar, ⁷the Guest ⁸in the vessel of the drinking; ⁹He is in man and ¹⁰in the Great Ones and ¹¹His home is in the Law and ¹²His dwelling is in the firmament; ¹³He is all that is born of water and ¹⁴all that is born of earth [Light] and ¹⁶all that is born of the mountains. ¹⁷He is the Truth and ¹⁸He is the Mighty One. [18/120]

[Part] ¹The Swan ²that settles in the purity ... ¹⁵born of the Truth,—¹⁷itself the Truth, ¹⁸the Vast. [22/922]

[Notes]

This then must be the nature of the third and final transformation [supramental] which finishes the passage of the soul through the Ignorance and bases its consciousness [ṛtasat], its life [antarikṣasat], its power [nṛṣat] and form of manifestation [abjā gojā] on a complete and completely effective self-knowledge [ṛtaṁ bṛhat]. The Truth-consciousness, finding evolutionary Nature ready, has to descend into her and enable her to liberate the supramental principle within her; so must be created the supramental and spiritual being as the first unveiled manifestation of the truth of the Self and Spirit in the material universe. [22/951-52]

Chapter XXVI

The Ascent towards Supermind

ASCENT TO TRUTH BY TRUTH

Rig Veda - 01.023.05

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती ।
ता मित्रावरुणा हुवे ॥

ऋतेन¹ । यौ² । ऋतऽवृधौ³ । ऋतस्य⁴ । ज्योतिषः⁵ । पती⁶ इति ।
ता⁷ । मित्रावरुणा⁸ । हुवे⁹ ॥

ṛtena | yau | ṛta-vṛdhau | ṛtasya | jyotiṣaḥ | patī iti |
tā | mitrāvaruṇā | huve ॥

²They who ¹by the Truth ³grow [vṛdhau] in truth [ṛta] and ⁶are masters ⁵of the splendour ⁴of the truth, ⁷that ⁸Mitra & Varuna ⁹I call. [14/66]

[Part] ⁶Masters ^{4,5}of the Truth-Light ²who ³make the Truth grow ¹by the Truth. [22/953]

[Notes]

The transition to Supermind through overmind is a passage from Nature as we know it into Super-Nature. It is by that very fact impossible for any effort of the mere Mind to achieve; our unaided personal aspiration and endeavour cannot reach it: our effort belongs to the inferior power of Nature; a *power of the Ignorance cannot achieve* by its own strength or characteristic or available methods what is beyond its own domain of Nature. All the previous ascensions have been effectuated by a secret Consciousness-Force operating first in Inconscience and then in the Ignorance: it has worked by an emergence of its involved powers to the surface, powers concealed behind the veil and superior to the past formulations of Nature, but even so there is needed a pressure of the same superior powers already formulated in their full natural force on their own planes; these superior planes create their own foundation in our subliminal parts and from there are able to influence the evolutionary process on the surface. Overmind and Supermind are also involved and occult in earth-Nature, but they have no formations on the accessible levels of our subliminal inner consciousness; there is as yet *no overmind being or organised overmind nature, no supramental being or organised supermind nature* acting either on our surface or in our normal subliminal parts: for these greater powers of consciousness are superconscient to the level of our ignorance. In order that the involved principles of Overmind and Supermind should emerge from their veiled secrecy, the *being and powers of the superconscience* [ṛtasya jyotiṣaḥ patī] must descend into

us and uplift us and *formulate themselves in our being and powers* [ṛtena ... ṛta-vṛdhau]; this descent is a *sine qua non* of the transition [=ascent] and transformation. [22/955-56]

We find here both Varuna & Mitra described as pūtadakṣas; in both the viveka acts pure from all lower & error-haunted functionings and when they manifest themselves in man, jajñānā, the intuitive power can work with a faultless justness of discrimination; therefore by truth [ṛtena], by this truth-revealing action of the ideal faculty they increase in us the Truth [ṛta-vṛdhau], raising our thought, action & feeling into a spontaneous conformity with the divine law, devánám vrata. Mitra & Varuna are the lords, possessors & keepers [patī] of the ritam jyotiḥ, the true light [ṛtasya jyotiṣaḥ], and impart it to the man who gives himself to them in the sacrifice. [14/66]

Rig Veda - 07.101.01

तिस्रो वाचः प्र वद ज्योतिरग्रा या एतद् दुहे मधुदोघम् ऊधः ।
स वत्सं कृण्वन्गर्भमोषधीनां सद्यो जातो वृषभो रोरवीति ॥

तिस्रः¹ । वाचः² । प्र³ । वद⁴ । ज्योतिः⁵ । अग्राः⁶ । याः⁷ । एतत्⁸ । दुहे⁹ । मधुदोघम्¹⁰ । ऊधः¹¹ ।
सः¹² । वत्सम्¹³ । कृण्वन्¹⁴ । गर्भम्¹⁵ । ओषधीनाम्¹⁶ । सद्यः¹⁷ । जातः¹⁸ । वृषभः¹⁹ । रोरवीति²⁰ ॥

tisrah | vācaḥ | pra | vada | jyotiḥ-agrāḥ | yāḥ | etat | duhre | madhu-dogham | ūdhaḥ |
saḥ | vatsam | kṛṇvan | garbham | oṣadhīnām | sadyaḥ | jātaḥ | vṛṣabhaḥ | roravīti

[Part] ¹Three ²Words ⁵that carry the Light ⁶in their front and ⁹milk ¹¹the teat ¹⁰of the honey
of delight. [14/344]

[Part] ¹Three ²powers of Speech ⁵that carry the Light ⁶in their front,... [22/953]

[Notes]

There are **three words** which are used of illumined thought, drishti, sruti & smriti, sight, hearing and remembrance. The direct vision or experience of a truth or the thought-substance of a truth is called **drishti**, and because they had that direct vision or experience, that pratyaksha not of the senses, but of the liberated soul, the Rishis are called drashtas. But besides the truth and its artha or thought-substance in which it is represented to the mind [Higher Mind], there is the vak or sound symbol, the inevitable word in which the truth is naturally enshrined & revealed & not as in ordinary speech half concealed or only suggested. The revelation of the vak is **sruti**. The revealed word is also revelatory and whoever has taken it into his soul, though the mind may not understand it, has the Truth ready prepared in the higher or sushupta reaches of his being from whence it must inevitably descend at a future date or in another life to his lower & darkened consciousness in order to liberate & illumine [Illuminated Mind]. It is this psychological truth which is the foundation of the Hindu's trust in the Name of God, the vibrations of the mantra and the sound of the Veda. For the vak carries, in the right state of the soul, an illumination with it of the truth which it holds, an inspiration of its force of satyam which is less than drishti but must in the end lead to drishti. A still more indirect action of the vijnana is **smriti**; when the truth is presented to the soul and its truth immediately & directly recognised by a movement resembling memory—a perception that this was always true and already known to the higher consciousness. [18/429-30]

Vijnana, true ideation, called ritam, truth or vedas, knowledge in the Vedas, acts in human mind by four separate functions; revelation, termed **drishti**, sight; inspiration termed **sruti**, hearing; and the two faculties of discernment, **smriti**, memory, which are intuition, termed

ketu, and discrimination, termed *daksha*, division, or viveka, separation. The ensemble of the four faculties is Vedas or divine knowledge. [16/717]

TRIPLE STATUS OF SUPERMIND

Rig Veda - 07.101.02

यो वर्धन ओषधीनां यो अपां यो विश्वस्य जगतो देव ईशे ।
स त्रिधातु शरणं शर्म यंसत् त्रिवर्तु ज्योतिः स्वभिष्ट्य् अस्मे ॥

यः¹ । वर्धनः² । ओषधीनाम्³ । यः⁴ । अपाम्⁵ । यः⁶ । विश्वस्य⁷ । जगतः⁸ । देवः⁹ । ईशे¹⁰ ।
सः¹¹ । त्रिधातु¹² । शरणम्¹³ । शर्म¹⁴ । यंसत्¹⁵ । त्रिवर्तु¹⁶ । ज्योतिः¹⁷ । सुअभिष्टि¹⁸ । अस्मे¹⁹ इति ॥

yaḥ | vardhanah | oṣadhīnām | yaḥ | apām | yaḥ | viśvasya | jagataḥ | devaḥ | īše |
saḥ | tri'dhātu | śaraṇam | śarma | yaṃsat | tri'vartu | jyotiḥ | su'abhiṣṭi | asme iti | |

[Part] ¹²a triple ¹³refuge, ¹⁶a triple way ¹⁷of the Light. [14/344]

[Part]... ¹²a triple ¹³house ¹⁴of peace, ¹⁶a triple way ¹⁷of the Light. [22/953]

[Notes]

We find that in the principle of Supermind itself it has three such general poises [tri'dhātu śaraṇam] or sessions of its world-founding consciousness. The first founds the inalienable unity of things, the second modifies that unity so as to support the manifestation of the Many in One and One in Many; the third further modifies it so as to support the evolution of a diversified individuality which, by the action of Ignorance, becomes in us at a lower level the illusion of the separate ego. [21/156]

The Veda describes the *vijñāna* plane as *ṛtam satyam brhat*, the Right, Truth, Vast, the same triple idea [tri'dhātu śaraṇam] differently expressed. *Ṛtam* is the action of the divine knowledge, will and joy in the lines of the truth, the play of the truth-consciousness. *Satyam* is the truth of being which so acts, the dynamic essence of the truth-consciousness. *Brhat* is the infinity of Sachchidananda out of which the other two proceed and in which they are founded. [23/486 fn 2]

There (in the Veda) the three highest worlds [tri'dhātu śaraṇam] are classed together as the triple divine Principle,—for they dwell always together in a Trinity; infinity is their scope, bliss is their foundation. They are supported by the vast regions of the Truth whence a divine Light radiates out towards our mentality in the three heavenly luminous worlds of Swar [tri'vartu jyotiḥ], the domain of Indra. Below is ranked the triple system in which we live. [15/372-73]

To the envisaging mind there are three powers of the Vijnana. Its supreme power knows and receives into it from above all the infinite existence, consciousness and bliss of the Ishwara; it is in its highest height the absolute knowledge and force of eternal Sachchidananda. Its second power concentrates the Infinite into a dense luminous

consciousness, *caitanya* or *cidghana*, the seed-state of the divine consciousness in which are contained living and concrete all the immutable principles of the divine being and all the inviolable truths of the divine conscious-idea and nature. Its third power brings or looses out these things by the effective ideation, vision, authentic identities of the divine knowledge, movement of the divine will-force, vibration of the divine delight intensities into a universal harmony, an illimitable diversity, a manifold rhythm of their powers, forms and interplay of living consequences. The mental Purusha rising into the *viññānamaya* must ascend into these three powers. It must turn by conversion of its movements into the movements of the gnosis its mental perception, ideation, will, pleasure into radiances of the divine knowledge, pulsations of the divine will-force, waves and floods of the divine delight-seas. It must convert its conscious stuff of mental nature into the *cidghana* or dense self-luminous consciousness. It must transform its conscious substance into a gnostic self or Truth-self of infinite Sachchidananda. These three movements [tri'vartu jyotiḥ] are described in the Isha Upanishad, the first as *vyūha*, the marshalling of the rays of the Sun of gnosis in the order of the Truth-consciousness, the second as *samūha*, the gathering together of the rays into the body of the Sun of gnosis, the third as the vision of that Sun's fairest form of all in which the soul most intimately possesses its oneness with the infinite Purusha. [23/485-86]

त्रिर् अस्मै सप्त धेनवो दुदुहे सत्याम् आशिरम् पूर्व्ये व्योमनि ।

चत्वार्य् अन्या भुवनानि निर्णिजे चारूणि चक्रे यद् ऋतैर् अवर्धत ॥ 09.070.01 ॥

त्रिः¹ । अस्मै² । सप्त³ । धेनवः⁴ । दुदुहे⁵ । सत्याम्⁶ । आऽशिरम्⁷ । पूर्व्ये⁸ । विऽओमनि⁹ ।

चत्वारि¹⁰ । अन्या¹¹ । भुवनानि¹² । निऽनिजे¹³ । चारूणि¹⁴ । चक्रे¹⁵ । यत्¹⁶ । ऋतैः¹⁷ । अवर्धत¹⁸ ॥

triḥ | asmai | sapta | dhenavaḥ | duduhre | satyām | ā-śiram | pūrvye | vi-omani |
catvāri | anyā | bhuvanāni | niḥ-nije | cārūṇi | cakre | yat | ṛtaiḥ | avardhata ॥

¹Thrice ³seven ⁴the Milch cows ⁵that gave ²him ⁷their milk ⁶of Truth ⁸in the supreme ⁹ether;
^{15,13}he cast into form ¹⁰four ¹¹other ¹²worlds ¹⁴of beauty ¹⁶when ¹⁸he grew ¹⁷by the Truths.

[14/344]

[Part] ¹⁰Four ¹¹other ¹²worlds ¹⁴of beauty ¹⁵he creates ¹³as his form ¹⁶when ¹⁸he has grown ¹⁷by
the Truths. [22/953]

[Notes]

चत्वारि अन्या भुवनानि

...from the point of view of the ascent of consciousness from our mind upwards through a rising series of dynamic powers by which it can sublimate itself, the gradation can be resolved into a stairway of four main ascents [catvāri anyā bhuvanāni], each with its high level of fulfilment. These gradations may be summarily described as a series of sublimations of the consciousness through *Higher Mind*, *Illumined Mind* and *Intuition* into *Overmind* and beyond it; there is a succession of self-transmutations at the summit of which lies the Supermind or Divine Gnosis. [22/972]

त्रिः... सप्त धेनवः

The thrice (triḥ) seven (sapta) supreme seats must be the three divine worlds, Satya, Tapas and Jana and each [world] fulfils in its own way the sevenfold principle of our existence: thus we get the series of thrice seven seats of Aditi manifested in all her glory; the thrice seven supreme degrees of this ascending existence. [15/205]

Vedic religion is based on an elaborate psychology & cosmology of which the keyword is the great Vedic formula OM, Bhur Bhuvah Swah; the three vyahritis and the Pranava. The three Vyahritis are the three lower principles of Matter, Life & Mind, Annam, Prana & Manas of the Vedanta. OM is Brahman or Sacchidananda of whom these three are the expressions in the phenomenal world. OM & the vyahritis are connected by an intermediate principle, Mahas, Vijnanam of the Vedanta, ideal Truth which has arranged the lower worlds & on which amidst all their confusions they rest. Corresponding roughly to the vyahritis are three

worlds, Bhurloka (Prana-Annam, the material world), Bhuvarloka (Prana-Manas, the lower subjective world), Swarloka (Manas- Buddhi, the higher subjective world). These are the tribhuvana of Hinduism. Corresponding to Mahas is Maharloka or Mahi Dyaus, the great heavens (pure Buddhi or Vijnana, the ideal world). The Pranava in its three essentialities rules over the three supreme worlds, the Satyaloka (divine being), Tapoloka (divine Awareness & Force), Anandaloka (divine Bliss) of the Puranas, which constitute Amritam, immortality or the true kingdom of heaven of the Vedic religion. These are the Vedic *sapta dhamani* & the seven different movements of consciousness to which they correspond are the *sapta sindhu* of the hymns. In each of the seven (*sapta*) strata of consciousness all the other six work under the law of the stratum which houses them. This means seven sub-strata in each; in the three (*trih*) vyahritis there are therefore thrice seven, *trih saptani*. [14/33-4]

HIGHER MIND

Rig Veda - 09.068.05

सं दक्षेण मनसा जायते कविऋतस्य गर्भो निहितो यमा परः ।

यूना ह सन्ता प्रथमं वि जज्ञतुर्गुहा हितं जनिम नेममुद्यतम् ॥

सम्¹ । दक्षेण² । मनसा³ । जायते⁴ । कविः⁵ । ऋतस्य⁶ । गर्भः⁷ । निहितः⁸ । यमा⁹ । परः¹⁰ ।

यूना¹¹ । ह¹² । सन्ता¹³ । प्रथमम्¹⁴ । वि¹⁵ । जज्ञतुः¹⁶ । गुहा¹⁷ । हितम्¹⁸ । जनिम¹⁹ । नेमम्²⁰ । उत्त्यतम्²¹ ॥

sam | dakṣeṇa | manasā | jāyate | kaviḥ | ṛtasya | garbhaḥ | ni-hitah | yamā | paraḥ |
yūnā | ha | santā | prathamam | vi | jajñatuḥ | guhā | hitam | janima | nemam | ut-
yatam ॥

[Part] ^{1,4}He is born ⁵a seer ³with the mind ²of discernment; ⁷an offspring ⁶of the Truth, ¹⁹a
birth ¹⁸set within ¹⁷in the secrecy, ²⁰half ²¹arisen into manifestation. [22/953]

²Daksha we have supposed to be the viveka, the intuitive discriminating reason. [14/65]

⁵Kavi, we have seen, means possessed of the Truth-consciousness. [15/77]

[Notes]

This higher consciousness [higher Mind] is a Knowledge formulating itself on a basis of self-existent all-awareness and manifesting some part of its integrality, a harmony of its significances put into thought-form [manasā]. It can freely express itself in single ideas, but its most characteristic movement is a mass ideation, a system or totality of truth-seeing at a single view; the relations of idea with idea, of truth with truth are not established by logic but pre-exist and emerge already self-seen in the integral whole [sam ...jāyate]. ...This is the Higher Mind in its aspect of cognition; but there is also the aspect of will, of dynamic effectuation of the Truth: here we find that this greater more brilliant Mind works always on the rest of the being, the mental will, the heart and its feelings, the life, the body, through the power of thought, through the idea-force. It seeks to purify through knowledge [pūtadakshas - RV 1.23.4], to deliver through knowledge, to create by the innate power of knowledge. [22/975]

I mean by the Higher Mind a first plane of spiritual [consciousness] where one becomes constantly and closely aware of the Self, the One everywhere and knows and sees things habitually with that awareness; but it is still very much on the mind level although highly spiritual in its essential substance; and its instrumentation is through an elevated thought-power [dakṣeṇa manasā] and comprehensive mental sight [kaviḥ] —not illumined by any of the intenser upper lights but as if in a large strong and clear daylight. It acts as an intermediate state between the Truth-Light above and the human mind [nemam ut-yatam]; communicating the higher knowledge in a form that the Mind intensified, broadened, made spiritually supple, can receive without being blinded or dazzled by a Truth beyond it. [27/20]

देवान्हुवे बृहच्छ्रवसः स्वस्तये ज्योतिष्कृतो अध्वरस्य प्रचेतसः ।

ये वावृधुः प्रतरं विश्ववेदस इन्द्रज्येष्ठासो अमृता ऋतावृधः ॥

देवान्¹ । हुवे² । बृहत्श्रवसः³ । स्वस्तये⁴ । ज्योतिःकृतः⁵ । अध्वरस्य⁶ । प्रचेतसः⁷ ।

ये⁸ । ववृधुः⁹ । प्रतरम्¹⁰ । विश्ववेदसः¹¹ । इन्द्रज्येष्ठासः¹² । अमृताः¹³ । ऋतावृधः¹⁴ ॥

devān | huve | bṛhat-śravasaḥ | svastaye | jyotiḥ-kṛtaḥ | adhvarasya | pra-cetasah |
ye | vavṛdhuḥ | pra-taram | viśva-vedasaḥ | indra-jyeṣṭhāsaḥ | amṛtāḥ | ṛta-vṛdhaḥ ॥

[Part] ⁵Create the Light, ⁷O ye minds of knowledge ⁶of our sacrifice. [15/495]

[Part] ³Possessed of a vast [bṛhat] inspired wisdom [śravasaḥ], ⁵creators [kṛtaḥ] of the Light [jyotiḥ], ⁷conscious all-knowers, ¹⁴growing [vṛdhaḥ] in the Truth [ṛta]. [22/953]

[Notes]

This greater Force is that of the Illumined Mind, a Mind no longer of higher Thought, but of spiritual light [jyotiḥ-kṛtaḥ]. Here the clarity of the spiritual intelligence, its tranquil daylight, gives place or subordinates itself to an intense lustre, a splendour and illumination of the spirit: a play of lightnings of spiritual truth and power breaks from above into the consciousness and adds to the calm and wide enlightenment and the vast descent of peace which characterise or accompany the action of the larger conceptual-spiritual principle, a fiery ardour of realisation and a rapturous ecstasy of knowledge. [22/978-79]

THE SUN

Rig Veda - 01.050.10

उद्वयं तमसस्परि ज्योतिष्पश्यंत उत्तरं ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमं ॥

उत्¹ । वयम्² । तमसः³ । परि⁴ । ज्योतिः⁵ । पश्यन्तः⁶ । उत्तरम्⁷ ।
देवम्⁸ । देवत्रा⁹ । सूर्यम्¹⁰ । अगन्म¹¹ । ज्योतिः¹² । उत्तमम्¹³ ॥

ut | vayam | tamasah | pari | jyotiḥ | paśyantah | ut-taram |
devam | deva-trā | sūryam | aganma | jyotiḥ | ut-tamam ॥

⁶Beholding ⁷a higher ⁵Light ⁴beyond ³this darkness ²we ¹¹have followed it and reached ¹³the highest ¹²Light of all, ¹⁰Surya ⁸divine ⁹in the divine Being. [15/479]

⁶Beholding ⁷the higher ⁵Light ⁴beyond ³the darkness ²we ¹¹came ⁸to the divine ¹⁰Sun ⁹in the Godhead, ^{13a}to the highest ¹²Light ^{13b}of all. [22/953]

[Notes]

This is the Vedic way of putting the idea which we find more openly expressed in the Upanishads, the fairest form of Surya in which man sees everywhere the one Purusha with the liberated vision "He am I." The higher light of Surya is that by which vision rises on our darkness and moves towards the superconscient, the highest that other greater Truth-vision which, having attained, moves in the farthest supreme world of the Infinite. This brilliant Surya is made by the godward will of man; he is perfectly fashioned by the doers of divine works. For this light is the vision of the highest to which man arrives by the Yajna or Yoga of his being, by its union through a long labour of self-uplifting and self-giving to the powers of the concealed Truth. [15/479]

Chapter XXVII

The Gnostic Being

NATURE OF THE GNOSTIC INDIVIDUAL

Rig Veda - 01.046.11

अभूद् पारमेतवे पंथा ऋतस्य साधुया ।

अदर्शि वि स्रुतिर्दिवः ॥

अभूत्¹ । ऊं² इति । पारम्³ । एतवे⁴ । पन्थाः⁵ । ऋतस्य⁶ । साधुऽया⁷ ।

अदर्शि⁸ । वि⁹ । स्रुतिः¹⁰ । दिवः¹¹ ॥

abhūt | ūṃ iti | pāram | etave | panthāḥ | ṛtasya | sādhu'yā |
adarśi | vi | srutiḥ | divaḥ | |

¹Made was ⁵the road ⁶of Truth ⁴for our going ²to that other ⁷effectively fulfilling ³shore, ⁸seen was ^{9,10}the wide-flowing stream ¹¹of Heaven. [14/71]

By tapasya ⁵the path ⁶of the Truth ¹was ⁴for the voyaging ²to the other ³shore; ⁹the wide ¹⁰flow ⁸was seen ¹¹of the Heaven (of mind). (¹¹Heaven ⁸was seen ¹⁰streaming ⁹out far & wide.) [14/443]

⁵The path ⁶of the Truth ¹has come into being [⁷perfectly] ⁴by which we shall travel ²to that other ³shore; ⁸seen is all ⁹the wide ¹⁰way ¹¹through Heaven. [15/129]

⁷A perfect ⁵path ⁶of the Truth ¹has come into being ⁴for our journey ²to the other ³shore beyond the darkness. [22/999]

[Notes]

Truth & purity the Road, divine bliss the gate, the immortal nature the seat & kingdom, this is the formula of Vedic aspiration. Truth the road—Praskanwa the Kánwa makes it clear enough in his hymn to the Aswins, the 46th of the Mandala—“Made was the road of Truth for our going to that other effectively fulfilling shore, seen was the wide-flowing stream of Heaven.” It is the heaven of the pure mind of which he speaks; beyond, on its other shore, are the gates divine, the higher heaven, the realms of immortality. [14/71]

As we reach in our thought the line at which the evolution of mind into overmind passes over into an evolution of overmind into supermind...by crossing this extreme line of sublimated mind the consciousness passes out of the sphere [abhūt ūṃ pāram], exceeds the characteristic action and escapes from the grasp, of mental perception and knowledge.

[22/999-1000]

This passage [from Overmind to Supermind] is the stage at which the supermind gnosis can take over the lead of the evolution from the overmind and build the first foundations of its own characteristic manifestation and unveiled activities [ṛtasya sādhu'yā]; it must be marked therefore by a decisive but long-prepared transition from an evolution in the Ignorance to an always progressive evolution in the Knowledge. It will not be a sudden revelation and effectuation of the absolute Supermind and the supramental being as they are in their own plane, the swift apocalypse [vi srutiḥ] of a truth-conscious existence [divaḥ] ever self-fulfilled and complete in self-knowledge; it will be the phenomenon of the supramental being descending into a world of evolutionary becoming and forming itself there, unfolding the powers of the gnosis within the terrestrial nature. [22/1001]

ऋतं चिकित्व ऋतमिच्चिकिद्ध्यृतस्य धारा अनु तृन्धि पूर्वीः ।

नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥5.12.2॥

ऋतम्¹ चिकित्वः² ऋतम्³ इत्⁴ चिकिद्धि⁵ ऋतस्य⁶ धाराः⁷ अनु⁸ तृन्धि⁹ पूर्वीः¹⁰ ।

न¹¹ अहम्¹² यातुम्¹³ सहसा¹⁴ न¹⁵ द्वयेन¹⁶ ऋतम्¹⁷ सपामि¹⁸ अरुषस्य¹⁹ वृष्णः²⁰ ॥

ṛtam | cikitvah | ṛtam | it | cikiddhi | ṛtasya | dhārāḥ | anu | tṛndhi | pūrvīḥ |
na | aham | yātum | sahasā | na | dvayena | ṛtam | sapāmi | aruṣasya | vṛṣṇaḥ ॥

²O thou conscious ¹of the Truth, ³of the Truth ⁴alone ⁵be conscious, ^{8,9}cut out in succession ¹⁰many ⁷streams ⁶of the Truth; ¹²I ¹⁸know ¹¹not ¹³how to travel ¹⁴by force or ¹⁶by division ¹⁷to the Truth ¹⁹of the shining ²⁰lord. [16/276]

²O conscious seer ¹of the Truth, ³the Truth ⁴alone ⁵perceive in my consciousness; ^{8,9}cleave out ¹⁰many ⁷flowing streams ⁶of the Truth. ¹¹Not ¹⁴by force, ¹⁵nor ¹⁶by the duality ^{13a}can ¹²I ^{13b}achieve the journey ¹⁵nor ¹⁸attain ¹⁷to the Truth ¹⁹of the shining Worker, ²⁰the fertilising Lord. [15/434]

^{1,2}O Truth-Conscious, ⁵be conscious ³of the Truth, ^{8,9}cleave out ¹⁰many ⁷streams ⁶of the Truth. [22/999]

²O perceiver ¹of the Truth, ⁵perceive ³the Truth ⁴alone, ^{8,9}cleave out ¹⁰many ⁷streams ⁶of the Truth. [15/113]

^{8,9}From the rock in the hill where they are guarded by the opposing powers. [15/434 fn 2]

⁷The descent of the superconscient into our life was imaged as the rain of heaven; it formed the seven celestial rivers that flow down upon the earth-consciousness. [15/434 fn 4]

²⁰vṛṣṇaḥ - The Fertiliser; "The shining Bull or Male", but the latter word means also the rainer, fertiliser or diffuser of abundance and sometimes the strong and abundant, the former seems to bear also the sense of active or moving. [15/435 fn 7]

[Notes]

A supramental or gnostic race of beings would not be a race made according to a single type, moulded in a single fixed pattern; for the law of the supermind is unity fulfilled in diversity, and therefore there would be an infinite diversity [pūrvīḥ] in the manifestation [anu tṛndhi] of the gnostic consciousness [ṛtasya dhārāḥ] although that consciousness would still be one in its basis, in its constitution, in its all-revealing and all-uniting order. [22/1006]

अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पणिं गाः ।

अवातिरतं बृसयस्य शेषोऽविन्दतं ज्योतिरेकं बहुभ्यः ॥

अग्नीषोमा¹ । चेति² । तत्³ । वीर्यम्⁴ । वाम्⁵ । यत्⁶ । अमुष्णीतम्⁷ । अवसम्⁸ । पणिम्⁹ । गाः¹⁰ ।

अव¹¹ । अतिरतम्¹² । बृसयस्य¹³ । शेषः¹⁴ । अविन्दतम्¹⁵ । ज्योतिः¹⁶ । एकम्¹⁷ । बहुभ्यः¹⁸ ॥

agnīṣomā | ceti | tat | vīryam | vām | yat | amuṣṇītam | avasam | paṇim | gāḥ |
ava | atiratam | bṛsayasya | śeṣaḥ | avindatam | jyotiḥ | ekam | bahu'bhyaḥ | |

¹O Agni and Soma, ³then ^{2a}was ⁵your ⁴strength ^{2b}awakened ⁶when ⁷you robbed ⁹the Pani ¹⁰of
the cows and ¹⁵found ¹⁷the one ¹⁶Light ¹⁸for many. [15/239]

¹O Flame, O Wine, ⁵your ⁴force ²has become conscious; ¹⁵you have discovered ¹⁷the One
¹⁶Light ¹⁸for the many. [22/999]

[Notes]

In this consciousness he would live and act in an entire transcendent freedom, a complete joy of the spirit, an entire identity with the cosmic self and a spontaneous sympathy with all in the universe. All beings would be to him his own selves, all ways and powers of consciousness would be felt as the ways and powers of his own universality [ceti tat vīryam]. But in that inclusive universality there would be no bondage to inferior forces, no deflection from his own highest truth: for this truth would envelop all truth of things and keep each in its own place, in a relation of diversified harmony,—it would not admit any confusion, clash, infringing of boundaries, any distortion of the different harmonies that constitute the total harmony. His own life and the world life would be to him like a perfect work of art; it would be as if the creation of a cosmic and spontaneous genius infallible in its working out of a multitudinous order. The gnostic individual would be in the world and of the world, but would also exceed it in his consciousness and live in his self of transcendence above it; he would be universal but free in the universe, individual but not limited by a separative individuality. The true Person is not an isolated entity, his individuality is universal [jyotiḥ ekam bahu'bhyaḥ]; for he individualises the universe: it is at the same time divinely emergent in a spiritual air of transcendental infinity, like a high cloud-surpassing summit; for he individualises the divine Transcendence. [22/1007]

The gnostic being's knowledge self-realised in action will be, not an ideative knowledge, but the Real-Idea of the supermind, the instrumentation of an essential light of Consciousness; it will be the self-light of all the reality of being and becoming [jyotiḥ ekam] pouring itself out continually [bahu'bhyaḥ] and filling every particular act and activity with the pure and whole delight of its self-existence. [22/1012]

एषा व्येनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥

एषा¹ । विऽएनी² । भवति³ । द्विऽबर्हाः⁴ । आविऽऽकृण्वाना⁵ । तन्वम्⁶ । पुरस्तात्⁷ ।
ऋतस्य⁸ । पन्थाम्⁹ । अनु¹⁰ । एति¹¹ । साधु¹² । प्रजानतीऽइव¹³ । न¹⁴ । दिशः¹⁵ । मिनाति¹⁶ ॥

eṣā | vi-enī | bhavati | dvi-barhāḥ | āviḥ-kr̥ṇvānā | tanvam | purastāt |
ṛtasya | panthām | anu | eti | sādhu | prajānatī-iva | na | diśaḥ | mināti ॥

²All a whiteness ¹she ³becomes ⁴in the two [dvi] powers of her greatness [barhāḥ] ⁵as she unveils ⁶her body ⁷before our eyes; ^{10,11}she follows ⁹the path ⁸of the Truth ¹²towards our self-perfection and ¹³knows ¹⁵all the regions of our travel and ¹⁶circumscribes them ¹⁴not. [14/305]

¹Behold her ⁴in her biune energy of earth and heaven, ³how she comes into being ²in her whiteness and ⁵discloses ⁶her body ⁷in our front. ^{10,11}She follows ¹²perfectly ⁹the paths ⁸of Truth, ¹³as [iva] one who is wise and knows [prajānatī], and ¹⁶she hedges ¹⁴not ¹⁵in our regions. [15/554]

²Pure-white and ⁴dual in her largenesses, ^{10,11}she follows ¹²effectively, ¹³like one who knows, ⁹the path ⁸of the Truth and ¹⁶diminishes ¹⁴not ¹⁵its directions. [22/999]

[Notes]

But in the supramental being ...the diversity would not be secured by limitation but by a diversity in the power and hue of the Supernature: the same whole of being and the same whole of nature would express themselves in an infinitely diverse fashion [dvi-barhāḥ]; for each being would be a new totality, harmony, self-equation of the One Being. What would be expressed in front or held behind at any moment would depend not on capacity or incapacity, but on the dynamic self-choice of the Spirit, its delight of self-expression, on the truth of the Divine's will and joy of itself in the individual and, subordinately, on the truth of the thing that had to be done through the individual in the harmony of the totality. For the complete individual is the cosmic individual, since only when we have taken the universe into ourselves—and transcended it—can our individuality be complete [na...mināti]. [22/1008-09]

...we stand now between these two terms [dvi-barhāḥ], an outer world of Life and Matter that has made us and a remaking of the world by ourselves in the sense of the evolving Spirit. Our present way of living is at once a subjection to Life-Force and Matter and a struggle with Life and Matter. In its first appearance an outer existence [āviḥ-kr̥ṇvānā tanvam purastāt] creates by our reactions to it an inner or mental existence; if we shape ourselves at all, it is in most men less by the conscious pressure of a free soul or intelligence from within than by a response to our environment and the world-Nature acting upon us: but what we move towards in the development of our conscious being is an inner existence creating by its knowledge and

power its own outer form of living and self-expressive environment of living. In the gnostic nature this movement will have consummated itself [ṛtasya panthām anu eti sādhu]; the nature of living will be an accomplished inner existence whose light and power will take perfect body in the outer life. [22/1012-13]

ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।

दिवो धर्मधरुणे सेदुषो नृञ्जातैरजाताँ अभि ये ननक्षुः ॥

ऋतेन¹ ऋतम्² धरुणम्³ धारयन्त⁴ यज्ञस्य⁵ शाके⁶ परमे⁷ विऽओमन्⁸ ।

दिवः⁹ धर्मन्¹⁰ धरुणे¹¹ सेदुषः¹² नृन्¹³ जातैः¹⁴ अजातान्¹⁵ अभि¹⁶ ये¹⁷ ननक्षुः¹⁸ ॥

ṛtena | ṛtam | dharuṇam | dhārayanta | yajñasya | śāke | parame | vi-oman |

divaḥ | dharman | dharuṇe | seduṣaḥ | nṛn | jātaiḥ | ajātān | abhi | ye | nanakṣuḥ ॥

¹By the Truth ⁴they held ²the Truth ³that holds all, ⁶in the might ⁵of the sacrifice, ⁷in the supreme ⁸ether, ¹⁷they who ^{16,18}reached ¹³the gods ¹²seated ¹⁰in the law ¹¹that is the upholder ⁹of heaven, ^{16,18}reached ¹⁴by the godheads born ¹⁵the unborn. [16/280]

¹By the Truth ⁴they uphold ²the Truth ³that holds all, ⁶in the power ⁵of the Sacrifice, ⁷in the supreme ⁸ether, even ¹⁷they who ¹⁴by the godheads born in them ^{16,18}travel to ¹⁵the godheads unborn, ¹³to the Powers ¹²who are seated for ever ¹⁰in the Law ¹¹that upholds ⁹the heavens. [15/440]

[Part] ¹By the Truth ⁴they hold ²the Truth ³that holds all, ⁶in the power ⁵of the Sacrifice, ⁷in the supreme ⁸ether. [22/999]

[Notes]

The supramental being in his cosmic consciousness seeing and feeling all as himself would act in that sense; he would act in a universal awareness and a harmony of his individual self with the total self, of his individual will with the total will, of his individual action with the total action. ...There is a conflict...between our self-affirmation and a world on which we have to impose that affirmation, a world which seems to be too large for us and to pass indifferently over our soul, mind, life, body in the sweep of its course to its goal. ...But for the supramental being living in a cosmic consciousness [ṛtena ṛtam dharuṇam dhārayanta] the difficulty would not exist, since he has no ego; his cosmic individuality would know the cosmic forces and their movement and their significance as part of himself, and the truth-consciousness in him would see the right relation [dharman] at each step and find the dynamic right expression of that relation. [22/1009-10]

All will be seen in its relation to the whole, so that each step will be luminous and joyous and satisfying in itself because each is in unison with a luminous totality [parame vi-oman]. This consciousness, this living in the spiritual totality and acting from it [divaḥ dharman dharuṇe seduṣaḥ], a satisfied totality in essence of being and a satisfied totality in the dynamic movement of being [nṛn jātaiḥ ajātān], the sense of the relations of that totality accompanying each step, is indeed the very mark of a supramental consciousness and distinguishes it from the disintegrated, ignorantly successive steps of our consciousness in the Ignorance. [22/1012]

अजीजनो अमृत मर्त्येषु ऋतस्य धर्मन्मृतस्य चारुणः ।

सदासरो वाजमच्छा सनिष्यदत् ॥

अजीजनः¹ । अमृत² । मर्त्येषु³ । आ⁴ । ऋतस्य⁵ । धर्मन्⁶ । अमृतस्य⁷ । चारुणः⁸ ।

सदा⁹ । असरः¹⁰ । वाजम्¹¹ । अच्छ¹² । सनिष्यदत्¹³ ॥

ajijanaḥ | amṛta | martyeṣu | ā | ṛtasya | dharman | amṛtasya | cāruṇaḥ |
sadā | asaraḥ | vājam | accha | sanisyadat ॥

[Part] ²O Immortal, ¹thou art born ³in mortals ⁶in the law ⁵of the Truth, ⁷of Immortality, ⁸of
Beauty. [22/999]

[Notes]

सहस्रधारं वृषभं पयोवृधं प्रियं देवाय जन्मने ।
ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत् ॥

सहस्रधारम्¹ । वृषभम्² । पयःऽवृधम्³ । प्रियम्⁴ । देवाय⁵ । जन्मने⁶ ।
ऋतेन⁷ । यः⁸ । ऋतऽजातः⁹ । विऽवृधे¹⁰ । राजा¹¹ । देवः¹² । ऋतम्¹³ । बृहत्¹⁴ ॥

sahasra-dhāram | vṛṣabham | payaḥ-vṛdham | priyam | devāya | janmane |
ṛtena | yaḥ | ṛta-jātaḥ | vi-vavṛdhe | rājā | devaḥ | ṛtam | bṛhat ॥

[Part] ⁹Born from the Truth, ⁸he ¹⁰grows ⁷by the Truth,—¹¹a King, ¹²a Godhead, ¹³the Truth,
¹⁴the Vast. [22/999]

Chapter XXVIII

The Divine Life

Rig Veda - 01.031.06

त्वमग्ने वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथे विचर्षणे ।

यः शूरसाता परितकम्ये धने दभ्रेभिश्चित्समृता हंसि भूयसः ॥

त्वम्¹ । अग्ने² । वृजिनऽवर्तनिम्³ । नरम्⁴ । सक्मन्⁵ । पिपर्षि⁶ । विदथे⁷ । विऽचर्षणे⁸ ।

यः⁹ । शूरऽसाता¹⁰ । परिऽतकम्ये¹¹ । धने¹² । दभ्रेभिः¹³ । चित्¹⁴ । सम्ऽक्रता¹⁵ । हंसि¹⁶ । भूयसः¹⁷ ॥

tvam | agne | vṛjina-vartanim | naram | sakman | piparṣi | vidathe | vi-carṣaṇe |
yaḥ | śūra-sātā | pari-takmye | dhane | dabhrebhiḥ | cit | sam-ṛtā | haṁsi | bhūyasaḥ ॥

[Part] ⁸O seeing ²Flame, ¹thou ⁶carriest ⁴man ³of the crooked [vṛjina] ways [vartanim] ⁵into the abiding ⁷truth and the knowledge. [22/1051]

³ *vṛjinā* means crooked, and is used in the Veda to indicate the crookedness of the falsehood as opposed to the open straightness of the Truth, but the poet has evidently in his mind the verbal sense of *vṛj*, to separate, screen off, and it is this verbal sense in the adjective that governs *martān* [here, *naram*]. [15/207 fn]

...possibly the seven rivers or movements of our being winding through the obstructions of our mortal existence. [15/425 fn 2]

[Notes]

...man, moving from the ignorance to the Truth by the ignorance, follows a crooked and wavering movement [vṛjina-vartanim naram], has a judgment distressed by the falsehood and in his growth stumbles constantly into sin and suffering. By the growth of the gods in him, he is able to move without stumbling and suffering from Truth to greater Truth [piparṣi vidathe], straight, felicitously. [15/537 fn 2]

In us consciousness is Mind, and our mind is ignorant and imperfect [vṛjina-vartanim], an intermediate power that has grown and is still growing towards something beyond itself: there were lower levels of consciousness that came before it and out of which it arose, there must very evidently be higher levels to which it is itself arising. ...the destiny of evolving consciousness must be, then, to become perfect in its awareness, entirely aware of self and all-aware. This perfect and natural condition of consciousness is to us a superconscience, a state which is beyond us and in which our mind, if suddenly transferred to it, could not at first function; but it is towards that superconscience that our conscious being must be evolving [piparṣi vidathe]. [22/1052-53]

For we are given a world which is obscure, ignorant, material, imperfect [vr̥jina-vartanim], and our external conscious being is itself created by the energies, the pressure, the moulding operations of this vast mute obscurity, by physical birth, by environment, by a training through the impacts and shocks of life; and yet we are vaguely aware of something that is there in us or seeking to be, something other than what has been thus made, a spirit self-existent, self-determining, pushing the nature [pipar̥ṣi] towards the creation of an image of its own occult perfection or Idea of perfection [vidathe]. [22/1056]

In the obscurity of man's ignorance, less than material Nature's, yet greater, it is this divine Will [agni] that governs and guides, knows the sense of his blindness and the goal of his aberration and out of the crooked workings of the cosmic Falsehood in him [vr̥jina-vartanim naram] evolves the progressive manifestation of the cosmic Truth [pipar̥ṣi vidathe] Alone of the brilliant Gods, he burns bright and has full vision [vi-car̥ṣaṇe] in the darkness of Night no less than in the splendours of day. [15/280-81]

The Rishi speaks of the birth of the divine Will [agni] by the working of the pure mental on the material consciousness, its involved action in man's ordinary state of mortal mind emotional, nervous, passionate marked by crooked activities [vr̥jina-vartanim] and perishable enjoyments and its emergence on the third plane of our being where it is forged and sharpened into a clear and effective power for liberation and spiritual conquest. It knows all the births or planes of our existence and leads the sacrifice and its offerings by a successive and continuous progress to the divine goal and home [vidathe]. [15/424]

Our direct truth-perceptions [vi-car̥ṣaṇe] on the other hand come from that Supermind,—a Will that knows and a Knowledge that effects [vidathe sakman],—which creates universal order out of infinity. Its awakening into action brings down, says the Veda, the unrestricted downpour of the rain of heaven,—the full flowing of the seven rivers from a superior sea of light and power and joy. It reveals Sachchidananda. It reveals the Truth behind the scattered and ill-combined suggestions of our mentality and makes each to fall into its place in the unity of the Truth behind; thus it can transform the half-light of our minds into a certain totality of light. It reveals the Will behind all the devious and imperfectly regulated strivings of our mental will and emotional wishes and vital effort [vr̥jina-vartanim naram] and makes each to fall into its place in the unity of the luminous Will behind; thus it can transform the half-obscure struggle of our life and mind into a certain totality of ordered force. [23/423]

उभे पुनामि रोदसी ऋतेन द्रुहो दहामि सम् महीर् अनिन्द्राः ॥ [Part]

उभे¹ इति । पुनामि² । रोदसी³ इति । ऋतेन⁴ । द्रुहः⁵ । दहामि⁶ । सम्⁷ । महीः⁸ । अनिन्द्राः⁹ ।

ubhe iti | punāmi | rodasī iti | ṛtena | druhaḥ | dahāmi | sam | mahīḥ | anindrāḥ |

²I purify [¹both] ³earth and heaven ⁴with the Truth and ^{7,6}burn ⁸the Great ⁵Forces of Harm ⁹that possess it not. [14/343]

²I purify ³earth and heaven ⁴by the Truth. [22/1051]

³We must note that it is not Heaven the father and Earth the mother that are indicated, but the two sisters, *Rodasi*, feminine forms of heaven and earth, who symbolise the general energies of the mental and physical consciousness. [15/312]

[Notes]

Śuddhi is the condition for *mukti*. All purification is a release, a delivery; for it is a throwing away of limiting, binding, obscuring imperfections and confusions [druhaḥ dahāmi]. [24/674]

...purification, liberation, perfection, delight of being are four constituent elements of the Yoga,—*śuddhi, mukti, siddhi, bhukti*. [24/632]

The Gita has laid it down from the beginning that the very first precondition of the divine birth, the higher existence is the slaying of rajasic desire and its children [druhaḥ dahāmi], and that means the exclusion of sin. [19/280]

सो अग्रे अह्नां हरिर्हर्यतो मदः प्र चेतसा चेतयते अनु द्युभिः ।

द्वा जना यातयन्तरीयते नरा च शंसं दैव्यं च धर्तरि ॥

सः¹ । अग्रे² । अह्नाम्³ । हरिः⁴ । हर्यतः⁵ । मदः⁶ । प्र⁷ । चेतसा⁸ । चेतयते⁹ । अनु¹⁰ । द्युभिः¹¹ ।

द्वा¹² । जना¹³ । यातयन्¹⁴ । अन्तः¹⁵ । ईयते¹⁶ । नराशंसम्¹⁷ । च¹⁸ । दैव्यम्¹⁹ । च²⁰ । धर्तरि²¹ ॥

saḥ | agre | ahnām | hariḥ | haryataḥ | madaḥ | pra | cetasā | cetayate | anu | dyu-bhiḥ |
dvā | janā | yātayan | antaḥ | iyate | narāśamsam | ca | daivyam | ca | dhartari ॥

[Part] ⁶His ecstasy, ²¹in one who holds it, ¹⁴sets into motion ¹²the two ¹³births, ¹⁷the human self-expression ¹⁸and ¹⁹the divine, ¹⁶and moves ¹⁵between them. [22/1051]

[Notes]

For there are two aspects of the divine birth [*divyaṁ janma*]; one is a descent, the birth of God in humanity, the Godhead manifesting itself in the human form and nature, the eternal Avatar; the other is an ascent, the birth of man into the Godhead, man rising into the divine nature and consciousness [*narāśamsam*], *madbhāvam āgataḥ*; it is the being born anew in a second birth of the soul. [19/148]

This is the double condition of the divine birth of the soul, of its release from the mortality of the ego and the body into the spiritual and eternal,—knowledge first of one's timeless immutable self and union through it with the timeless Godhead, but knowledge too of that which lives behind the riddle of cosmos, the Godhead in all existences and their workings. [19/307]

The Godhead works out the divine birth in us progressively, simply, infallibly, by taking up our being into his and by filling it with his own knowledge and power, *jñānadīpena bhāsvatā*; he lays hands on our obscure ignorant nature and transforms it into his own light and wideness. [19/310]

...this soul shaped into humanity is a being of that Being, that this also has risen out of material involution by increasing self-expression [*narāśamsam*] in a series of births of which each grade is a new ridge of the ascent opening to higher powers of the spirit and that it is still arising and will not be for ever limited by the present walls of its birth but may, if we will, be born into a divine humanity. Our humanity is the conscious meeting place of the finite and the infinite and to grow more and more towards that Infinite even in this physical birth is our privilege. This Infinite, this Spirit who is housed within us but not bound or shut in by mind or body, is our own self and to find and be our self was, as the ancient sages knew, always the object of our human striving, for it is the object of the whole immense working of Nature. But it is by degrees of the self-finding that Nature enlarges to her spiritual reality. Man himself is a doubly involved being; most of himself in mind and below is involved in a subliminal conscience or a subconsciousness; most of himself above mind is involved in a spiritual

superconscience. When he becomes conscient in the superconscience, the heights and the depths of his being will be illumined by another light of knowledge than the flickering lamp of the reason can now cast into a few corners; for then the master of the field will enlighten this whole wonderful field of his being, as the sun illumines the whole system it has created out of its own glories. Then only he can know the reality even of his own mind and life and body. Mind will be changed into a greater consciousness, his life will be a direct power and action of the Divinity, his very body no longer this first gross lump of breathing clay, but a very image and body of spiritual being. That transfiguration on the summit of the mountain, divine birth, *divya janma*, is that to which all these births are a long series of laborious steps. An involution of spirit in matter is the beginning, but a spiritual assumption of divine birth is the fullness of the evolution. [13/326-27]

ते अस्य संतु केतवोऽमृत्यवोऽदाभ्यासो जनुषी उभे अनु ।
येभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मनना अगृभ्णत ॥

ते¹ । अस्य² । सन्तु³ । केतवः⁴ । अमृत्यवः⁵ । अदाभ्यासः⁶ । जनुषी⁷ इति । उभे⁸ इति । अनु⁹ ।
येभिः¹⁰ । नृम्णा¹¹ । च¹² । देव्या¹³ । च¹⁴ । पुनते¹⁵ । आत्¹⁶ । इत्¹⁷ । राजानम्¹⁸ । मननाः¹⁹ । अगृभ्णत²⁰ ॥

te | asya | santu | ketavaḥ | amṛtyavaḥ | adābhyāsaḥ | januṣī iti | ubhe iti | anu |
yebhiḥ | nṛmṇā | ca | devyā | ca | punate | āt | it | rājānam | mananāḥ | agr̥bhṇata ॥

^{3a}May ¹the ⁶invincible ^{4a}rays of ²his ^{4b}intuition ^{3b}be there ⁵seeking immortality, ⁹pervading
⁸both ⁷the births; ¹⁰for by them ¹⁵he sets flowing ^{16,17}in one movement ¹¹human strengths
¹²and ¹³things divine. [22/1051]