

RV 5-69

r̥ṣi: urucakri ātreya; devatā: mitrāvaruṇā; chanda: triṣṭup

त्री रोचना वरुण त्रीँ उत द्यून् त्रीणि मित्र धारयथो रजांसि ।
 वावृधानाव् अमतिं क्षत्रियस्यानु व्रतं रक्षमाणाव् अजुर्यम् ॥ ५-०६९-०१
 इरावतीर् वरुण धेनवो वाम् मधुमद् वां सिन्धवो मित्र दुहे ।
 त्रयस् तस्थुर् वृषभासस् तिसृणां धिषणानां रेतोधा वि द्युमन्तः ॥ ५-०६९-०२
 प्रातर देवीम् अदितिं जोहवीमि मध्यंदिन उदिता सूर्यस्य ।
 राये मित्रावरुणा सर्वतातेळे तोकाय तनयाय शं योः ॥ ५-०६९-०३
 या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य ।
 न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥ ५-०६९-०४

trī rocanā varuṇa trīm̐r utá dyūn trīṇi mitra dhārayatho rājāṃsi
 vāvṛdhānāv amātiṃ kṣatṛiyasya ānu vratam̐ rākṣamāṇāv ajuryam̐ 5.069.01

írāvatir varuṇa dhenávo vām mādhumad vām síndhavo mitra duhre
 tráyas tasthur vṛṣabhāsas tisṛṇāṃ dhiṣāṇānāṃ retodhā ví dyumántaḥ 5.069.02

prātár devīm̐ áditiṃ johavīmi madhyāṃdina úditā sūriyasya
 rāyé mitrāvaruṇā sarvātātā ṅle tokāya tánayāya śam̐ yóḥ 5.069.03

yā dhartārā rājaso rocanāsya utādityā diviyā pāṛthivasya
 ná vām devā amṛtā ā minanti vratāni mitrāvaruṇā dhruvāṇi 5.069.04

The Holders of the Luminous Worlds

The Rishi invokes Mitra and Varuna as the upholders of the worlds or planes of being, especially the three luminous worlds in which the triple mental, the triple vital, the triple physical find the light of their truth and the divine law of their powers. The strength of the Aryan warrior is increased by them and guarded in that imperishable law. From the luminous worlds the rivers of the truth descend with their yield of bliss. In each of them a luminous Purusha fertilises a form of the triple thought-consciousness of the Truth; these, which make the luminous day of the soul, found in man the divine and infinite consciousness and in that the divine peace and the activity by which in the extended universality of our being there is the rich felicity and the creation of the godhead. The divine workings are impaired and restricted by the gods in the ordinary life of the vital and the physical being, but when Mitra and Varuna uphold in us the luminous worlds in which each of these finds its truth and power, they become complete and firm for ever.

त्री रोचना वरुण त्रीँ उत द्यून् त्रीणि मित्र धारयथो रजांसि ।

वावृधानाव् अमतिं क्षत्रियस्यानु व्रतं रक्षमाणाव् अजुर्यम् ॥ ५-०६९-०१

trī rocanā varuṇa trīmī utá dyūn trīṇi mitra dhārayatho rājāṃsi
vāvṛdhānāv amatiṃ kṣatṛiyasya ānu vratam rākṣamāṇāv ajuryam 5.069.01

1. Three worlds of the Light you two uphold, O Varuna, three heavens, three mid-worlds, O Mitra, and you increase the might of the Warrior and guard him in the imperishable law of your working.

Interpretation:

The three luminous worlds or three shining ones: *trī rocanā*, from root *ruc*, to shine are the three levels of the Svar. Sri Aurobindo translated this word elsewhere as the “three powers of Light uphold three luminous worlds divine”, *trī aryamā mānuṣo devātātā trī rocanā divyā dhārayanta*, RV 5.29.1., where the three powers of Light are the triple status of the Supermind upholding the three luminous worlds of the Svar, *trī rocanā*.

Here also they are mentioned with the three heavens *trīm uta dyūn*, which Varuna and Mitra support, *dhārayathaḥ*, as well as the three spaces of the mid-worlds, *trīṇi rajāṃsi*.

So the three worlds of the Supermind are projected into the three heavens of our mentality and the three spaces of our vitality; and all of them are supported by

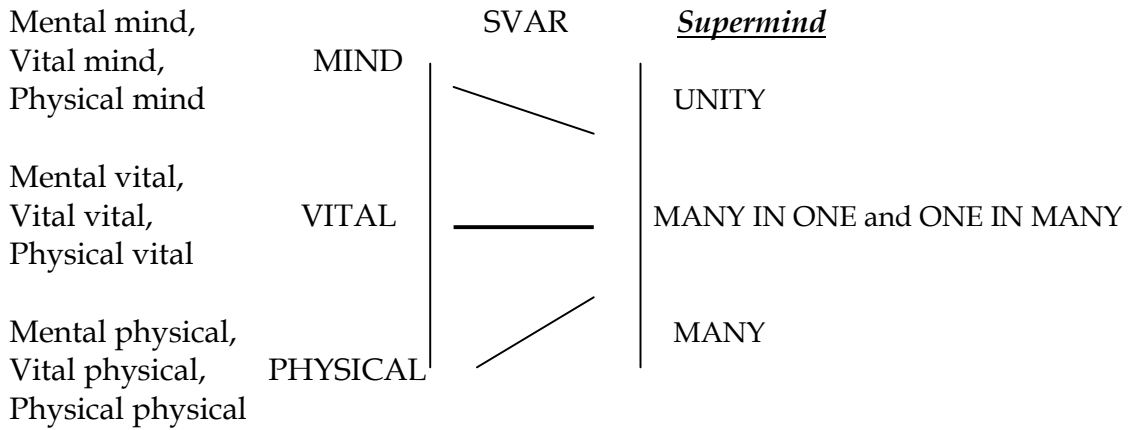
Mitra and Varuna. It is as if they penetrate it through from the beyond influencing them with their presence, consciousness and power.

Let us compare with the passage from RV 2. 27 8-9 of the hymn dedicated to Adityas:

tisró bhūmīr dhārayan trīm̐r utá dyūn trīṇi vratā vidáthe antár eṣām
ṛténādityā máhi vo mahitvám̐ tád aryaman varuṇa mitra cāru 2.027.08

“They (Adityas) support the three earths, and the three heavens. Three are the laws within the sacrificial gathering (inside the Antariksha). By the Truth the sons of Infinity have their greatness great, and that is Beautiful, O Aryaman, Varuna and Mitra.”

There are three earths, three levels in the vital, and the three levels in the mind.



tisro bhūmīḥ trīṇi rajāṃsi tisro dyāvah trī rocanā

The next passage of RV 2.27 mentions also the three luminous realms *rocanā*:

trī rocanā divyā dhārayanta hiraṇyāyāḥ śúcayo dhārapūtāḥ
ásvapnajo animiṣā ádabdhā uruśáṃsā rjāve mártiyāya 2.027.09

“They support also the three luminous heavenly worlds, being golden and bright having pure streams (of immortalising Soma). They do not sleep, do not close their eyelids, unhurt, pointing to the vastness by the word for the sincere mortal.”

Now in addition to the three spaces of mental, vital and physical nature, the three luminous worlds are mentioned where Adityas are pure shining with golden light, possessing the streams of the immortalising Ananda.

These three luminous realms are then recreated in the three heavens of the mind, three spaces of the vital, and the tree levels of the physical.

trī rocanā diviyā dhārayanta	three luminous realms of the Svar
trīm̐r utá dyūn	three luminous realms of the Mind
trīṇi vratā vidáthe antár eṣām	three sacrificial actions in the Vital
tisró bhūmīr dhārayan	three earths of the Physical they hold.

In our hymn these levels are stated without mentioning about *tisro bhūmīh*, three earths of the physical:

trī rocanā varuṇa	three luminous realms of the Svar
trīm̐r utá dyūn	three luminous realms of the Mind
trīṇi mitra dhārayatho rájāṃsi	three luminous spaces of the Vital

There are three heavens, *tisro dyāvaḥ*, of Savitar mentioned in the RV 1.35.6, two are his own realms and one is in the realm of Yama:
tisro dyāvaḥ savitur dvā upastāṃ ekā yamasya bhuvane virāṣāt.

“If we accept the Vedic image of the Sun of Truth,” – says Sri Aurobindo in *The Life Divine*, “an image which in this experience becomes a reality, – we may compare the action of the Higher Mind to a composed and steady sunshine, the energy of the Illumined Mind beyond it to an outpouring of massive lightnings of flaming sun-stuff. Still beyond can be met a yet greater power of the Truth-Force, an intimate and exact Truth-vision, Truth-thought, Truth-sense, Truth-feeling, Truth-action, to which we can give in a special sense the name of Intuition; for though we have applied that word for want of a better to any supra-intellectual direct way of knowing, yet what we actually know as intuition is only one special movement of self-existent knowledge. This new range is its origin; it imparts to our intuitions something of its own distinct character and is very clearly an intermediary of a greater Truth-Light with which our mind cannot directly communicate. At the source of this Intuition we discover a superconscious cosmic Mind in direct contact with the supramental Truth-Consciousness, an original intensity determinant of all movements below it and all mental energies, – not Mind as we know it, but an Overmind that covers as with the wide wings of some creative Oversoul this whole lower hemisphere of Knowledge-Ignorance, links it with that greater Truth-Consciousness while yet at the same time with its brilliant golden Lid it veils the face of the greater Truth from our sight, intervening with its flood of infinite possibilities as at once an obstacle and a passage in our seeking of the spiritual law of our existence, its highest aim, its secret Reality. This then is the occult link we were looking for;

this is the Power that at once connects and divides the supreme Knowledge and the cosmic Ignorance.”¹

Following this vision the three luminous realms, *trī rocanā*, can be seen as those coming from the Supermind to Overmind and Intuitive Mind, as three distinctly higher realms of true light, whereas the three heavens, *dyāvas*, which follow them as Illumined Mind, Higher Mind and Mind, which represent the three higher realms of the lower hemisphere.

इ॒रा॒वती॑रु वरु॒ण धे॒नवो॑ वा॒म मधु॑मद् वां सि॒न्धवो॑ मि॒त्र दु॒हे ।
त्रय॑स् तस्थु॒र् वृष॑भासस् तिसृ॒णां धि॒षणा॑नां रे॒तो॒घा वि द्यु॑मन्तः ॥ ५-०६९-०२

īrāvātīr varuṇa dhenávo vām mádhumad vāṃ síndhavo mitra duhre
tráyas tasthur vṛṣabhāsas tisṛṇāṃ dhiṣāṇānāṃ retodhā ví dyumāntaḥ 5.069.02

2. Your fostering cows² have their streams, O Varuna, O Mitra, the rivers milk out their honeyed yield. There stand wide three luminous Bulls³ and cast their seed into the three Thoughts.

Interpretation:

“The fostering streams of you two, Varuna and Mitra, are of the honeyed milk streaming in rivers.

The three Bulls stood shining, casting their seed into the three Thoughts of the Cow.” And from this conception the streams of honey fostered the creation.

What is interesting in this passage is that there are again the three Bulls casting their seed into the three Cows, who produce the world. These can be the symbols of a proper Supramental plane, where there is a supreme conception of the World in a triple status.

To understand better these three Bulls conceiving three Cows, and then the *trī rocanā*, one has to read the chapter from *The Life Divine* called *The Triple Status of the Supermind*. Sri Aurobindo writes about these three levels:

¹ Volume: 18-19 [SABCL] (The Life Divine), Page: 277

² *Dhenavaḥ*, the rivers of the Truth, as *gāvaḥ*, the luminous cows, are the rays of its light.

³ The Bull is the Purusha, soul or conscious being; the Cow is the Prakriti, the power of consciousness. The creation of the godhead, the Son, comes by the fertilising of the triple luminous consciousness by the triple luminous soul of the Truth-being so that that higher consciousness becomes active, creative and fruitful in man.

“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.”

Vocabulary:

dhiṣaṇa, f. a sort of Soma-vessel , a cup, goblet , bowl fig. the Soma juice itself and its effects RV. (du. the two bowls or worlds i.e. heaven and earth ; pl. heaven , earth and the intermediate atmosphere ib.) *knowledge, intelligence*; N. of a deity presiding over wealth and gain (also in pl.) RV. MBh.; accord. to SA 'Thought'.

प्रा॒तर् दे॒वीम् अ॒दि॒तिं जो॒ह॒वी॒मि म॒ध्या॑दि॒न उ॒दि॒ता सूर्य॑स्य ।
रा॒ये मि॒त्रा॒व॒रु॒णा सर्वा॑ता॒ते॒ळे तो॒काय॑ त॒नया॑य शं योः ॥ ५-०६९-०३

prātár devīm áditiṃ johavīmi madhyāṃdina úditā sūriyasya
rāyé mitrāvaruṇā sarvātātā ṅle tokāya tánayāya śaṃ yóḥ 5.069.03

3. In the dawn I call to the divine Mother infinite, in the mid-day and at the rising of the sun. I desire of Mitra and Varuna the peace and the movement in the forming of the all ⁴ for felicity and for the creation and the begetting. ⁵

Interpretation:

“In the Dawn I call constantly to the Divine Mother Aditi, and in the midday and in the Sun. For the shining wealth for All I seek her with adoration, O Mitra and Varuna, for peace and for creation and the birth of her Son.” It is a culmination and the meaning of this creation, the birth of the Son of Aditi, the Supreme in the material body of man.

Vocabulary:

toka, n. (fr. tuc) *offspring, children, race, child* (often joined with tanaya ; rarely pl. AV.) RV. AV.; a new-born child.

śam, ind. *auspiciously, fortunately, happily, well* (frequently used in the Veda , rarely in later language ; often to be translated by a subst. , esp. in the frequent phrase *śamyoh or śamyośca, "happiness and welfare"* , sometimes joined with the verbs bhū, as , kr, yā, sometimes occurring without any verb ; with dat. or gen. [cf. Pa1n2. 2-

⁴ The action of the sacrifice consists in the formation or “extension” of the universal being, sarvatāti, and of the divine being, devatāti.

⁵ Of the Son, the godhead created within the humanity.

3 , 73] ; in some cases corresponding to an adj. e.g. śam tad asmai, that is pleasant to him) RV. &c. &c.

sarvatāti, f. *totality* RV.; *completeness, perfect happiness or prosperity, soundness* ib. AV.; (-ā loc.) ind. *all together, entirely* RV. (accord. to Sāy. "everywhere" or "at the sacrifice.")

या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य ।
न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥ ५-०६९-०४

yā dhartārā rājaso rocanāsya utādityā diviyā pārthivasya
ná vāṃ devā amṛtā ā minanti vratāni mitrāvaruṇā dhruvāṇi 5.069.04

4. Because you are the upholders of the luminous sphere of the mid-world and the luminous sphere of the earth, O divine Sons of Infinity, O Mitra and Varuna, the immortal gods impair not your workings which are firm for ever. ⁶

Interpretation:

"These are the upholders of the vital space and the luminous world of the mind and of heaven of the earthly (space), the Adityas! It is because of you two, O Mitra and Varuna, the immortal gods do not diminish your steady workings."

⁶ That is, in the ordinary workings of the life-plane and the material plane, because they are unilluminated, full of ignorance and defect, the law of our divine and infinite being is impaired or spoiled, works under restrictions and with perversions; it manifests fully, steadfastly and faultlessly only when the ideal, supramental truth-plane is upheld in us by the pure wideness and harmony of Varuna and Mitra and takes up the vital and the physical consciousness into its power and light.

Appendix 1

The triple status of the Supermind.⁷

*Three powers of Light uphold three luminous worlds divine.*⁸

Therefore there must be a principle superior to the Mind which satisfies the conditions in which Mind fails. No doubt, it is Sachchidananda itself that is this principle, but Sachchidananda not resting in its pure infinite invariable consciousness, but proceeding out of this primal poise, or rather upon it as a base and in it as a continent, into a movement which is its form of Energy and instrument of cosmic creation. Consciousness and Force are the twin essential aspects of the pure Power of existence; Knowledge and Will must therefore be the form which that Power takes in creating a world of relations in the extension of Time and Space. This Knowledge and this Will must be one, infinite, all-embracing, all-possessing, all-forming, holding eternally in itself that which it casts into movement and form. **The Supermind then is Being moving out into a determinative self-knowledge which perceives certain truths of itself and wills to realise them in a temporal and spatial extension of its own timeless and spaceless existence.** Whatever is in its own being, takes form as self-knowledge, as Truth-Consciousness, as Real-Idea, and, that self-knowledge being also self-force, fulfils or realises itself inevitably in Time and Space.

This, then, is the nature of the Divine Consciousness which creates in itself all things by a movement of its conscious-force and governs their development through a self-evolution by inherent knowledge-will of the truth of existence or real-idea which has formed them. The Being that is thus conscient is what we call God; and **He must obviously be omnipresent, omniscient, omnipotent.** **Omnipresent, for all forms are forms of His conscious being created by its force of movement in its own extension as Space and Time; omniscient, for all things exist in His conscious-being, are formed by it and possessed by it; omnipotent, for this all-possessing consciousness is also an all-possessing Force and all-informing Will.** And this Will and Knowledge are not at war with each other as our will and knowledge are capable of being at war with each other, because **they are not different but are one movement of the same being.** Nor can they be contradicted by any other will, force or consciousness from outside or within; for there is no consciousness or force external to the One, and all energies and

⁷ Volume: 18-19 [SABCL] (The Life Divine), Page: 144

⁸ *trī aryamā mānuṣo devātātā trī rocanā diviyā dhārayanta* (RV 5.029.01) Lit. it can be rendered as: "Aryaman upholds the three places of the Father of man in the totality of all divine beings. And they uphold the three luminous realms, *trī rocanā*."

Vocabulary: *sarvatāti*, f. totality RV. completeness, perfect happiness or prosperity, soundness ib. AV.; (-ā loc.) ind. all together, entirely RV.; *devatāti*, divinity, the gods collectively RV.

formations of knowledge within are not other than it, but are merely play of the one all-determining Will and the one all-harmonising Knowledge. What we see as a clash of wills and forces, because we dwell in the particular and divided and cannot see the whole, the Supermind envisages as the conspiring elements of a predetermined harmony which is always present to it because the totality of things is eternally subject to its gaze.

Whatever be the poise or form its action takes, this will always be the nature of the divine Consciousness. But, its existence being absolute in itself, its power of existence is also absolute in its extension, and it is not therefore limited to one poise or one form of action. We, human beings, are phenomenally a particular form of consciousness, subject to Time and Space, and can only be, in our surface consciousness which is all we know of ourselves, one thing at a time, one formation, one poise of being, one aggregate of experience; and that one thing is for us the truth of ourselves which we acknowledge; all the rest is either not true or no longer true, because it has disappeared into the past out of our ken, or not yet true, because it is waiting in the future and not yet in our ken. But the Divine Consciousness is not so particularised, nor so limited; it can be many things at a time and take more than one enduring poise even for all time. We find that in the principle of Supermind itself it has three such general poises or sessions of its world-founding consciousness.

The first finds 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.

We have seen what is the nature of this first and primary poise of the Supermind which finds the inalienable unity of things. It is not the pure unitarian consciousness; for that is a timeless and spaceless concentration of Sachchidananda in itself, in which Conscious Force does not cast itself out into any kind of extension and, if it contains the universe at all, contains it in eternal potentiality and not in temporal actuality. This, on the contrary, is an equal self-extension of Sachchidananda all-comprehending, all-possessing, all-constituting. But this all is one, not many; there is no individualisation. It is when the reflection of this Supermind falls upon our stilled and purified self that we lose all sense of individuality; for there is no concentration of consciousness there to support an individual development. All is developed in unity and as one; all is held by this Divine Consciousness as forms of its existence, not as in any degree separate existences. Somewhat as the thoughts and images that occur in our mind are not separate existences to us, but forms taken by our consciousness, so are all names and forms to this primary Supermind. It is the pure divine ideation and formation in the Infinite, — only an ideation and formation that is organised

not as an unreal play of mental thought, but as a real play of conscious being. The divine soul in this poise would make no difference between Conscious-Soul and Force-Soul, for all force would be action of consciousness, nor between Matter and Spirit since all mould would be simply form of Spirit.

In the second poise of the Supermind the Divine Consciousness stands back in the idea from the movement which it contains,⁹ realising it by a sort of apprehending consciousness, following it, occupying and inhabiting its works, seeming to distribute itself in its forms.¹⁰ In each name and form it would realize itself as the stable Conscious-Self, the same in all; but also it would realise itself as a concentration of Conscious-Self following and supporting the individual play of movement and upholding its differentiation from other play of movement, – **the same everywhere in soul-essence, but varying in soul-form.**

This concentration supporting the soul-form would be the individual Divine or *Jivatman* as distinguished from the universal Divine or one all-constituting self. There would be no essential difference, but only a practical differentiation for the play which would not abrogate the real unity. **The universal Divine would know all soul-forms as itself and yet establish a different relation with each separately and in each with all the others. The individual Divine would envisage its existence as a soul-form and soul-movement of the One and, while by the comprehending action of consciousness it would enjoy its unity with the One and with all soul-forms, it would also by a forward or frontal apprehending action support and enjoy its individual movement and its relations of a free difference in unity both with the One and with all its forms.** If our purified mind were to reflect this secondary poise of Supermind, our soul could support and occupy its individual existence and yet even there realise itself as the One that has become all, inhabits all, contains all, enjoying even in its particular modification its unity with God and its fellows. In no other circumstance of the supramental existence would there be any characteristic change; the only change would be this play of the One that has manifested its multiplicity and of the Many that are still one, with all that is necessary to maintain and conduct the play.

A third poise of the Supermind would be attained if the supporting concentration were no longer to stand at the back, as it were, of the movement, inhabiting it with a certain superiority to it and so following and enjoying, but were to project itself into the movement and to be in a way involved in it. Here, the character of the play would be altered, but only in so far as the individual Divine would so predominantly make the play of relations with the universal and with its other forms the practical field of its conscious experience that the realisation of utter unity with them would be only a supreme

⁹ Cf to *Samjñāna, Vijnāna, Ājñāna, Prajñāna*.

¹⁰ Cf. to *Aṃśa Āditya*

accompaniment and constant culmination of all experience; but in the higher poise unity would be the dominant and fundamental experience and variation would be only a play of the unity. This tertiary poise would be therefore that of a sort of fundamental blissful dualism in unity – no longer unity qualified by a subordinate dualism – between the individual Divine and its universal source, with all the consequences that would accrue from the maintenance and operation of such a dualism.

It may be said that the first consequence would be a lapse into the ignorance of Avidya which takes the Many for the real fact of existence and views the One only as a cosmic sum of the Many. But there would not necessarily be any such lapse. For the individual Divine would still be conscious of itself as the result of the One and of its power of conscious self-creation, that is to say, of its multiple self-centration conceived so as to govern and enjoy manifoldly its manifold existence in the extension of Time and Space; this true spiritual individual would not arrogate to itself an independent or separate existence. It would only affirm the truth of the differentiating movement along with the truth of the stable unity, regarding them as the upper and lower poles of the same truth, the foundation and culmination of the same divine play; and it would insist on the joy of the differentiation as necessary to the fullness of the joy of the unity.

Obviously, these three poises would be only different ways of dealing with the same Truth; the Truth of existence enjoyed would be the same, the way of enjoying it or rather the poise of the soul in enjoying it would be different. The delight, the Ananda would vary, but would abide always within the status of the Truth-Consciousness and involve no lapse into the Falsehood and the Ignorance. For the secondary and tertiary Supermind would only develop and apply in the terms of the divine multiplicity what the primary Supermind had held in the terms of the divine unity. We cannot stamp any of these three poises with the stigma of falsehood and illusion. The language of the Upanishads, the supreme ancient authority for these truths of a higher experience, when they speak of the Divine existence which is manifesting itself, implies the validity of all these experiences. We can only assert the priority of the oneness to the multiplicity, a priority not in time but in relation of consciousness, and no statement of supreme spiritual experience, no Vedantic philosophy denies this priority or the eternal dependence of the Many on the One. It is because in Time the Many seem not to be eternal but to manifest out of the One and return into it as their essence that their reality is denied; but it might equally be reasoned that the eternal persistence or, if you will, the eternal recurrence of the manifestation in Time is a proof that the divine multiplicity is an eternal fact of the Supreme beyond Time no less than the divine unity; otherwise it could not have this characteristic of inevitable eternal recurrence in Time.

It is indeed only when our human mentality lays an exclusive emphasis on one side of spiritual experience, affirms that to be the sole eternal truth and states it

in the terms of our all-dividing mental logic that the necessity for mutually destructive schools of philosophy arises. Thus, emphasising the sole truth of the unitarian consciousness, we observe the play of the divine unity, erroneously rendered by our mentality into the terms of real difference, but, not satisfied with correcting this error of the mind by the truth of a higher principle, we assert that the play itself is an illusion. Or, emphasising the play of the One in the Many, we declare a qualified unity and regard the individual soul as a soul-form of the Supreme, but would assert the eternity of this qualified existence and deny altogether the experience of a pure consciousness in an unqualified oneness. Or, again, emphasising the play of difference, we assert that the Supreme and the human soul are eternally different and reject the validity of an experience which exceeds and seems to abolish that difference.

But the position that we have now firmly taken absolves us from the necessity of these negations and exclusions: we see that there is a truth behind all these affirmations, but at the same time an excess which leads to an ill-founded negation. Affirming, as we have done, the absolute absoluteness of That, not limited by our ideas of unity, not limited by our ideas of multiplicity, affirming the unity as a basis for the manifestation of the multiplicity and the multiplicity as the basis for the return to oneness and the enjoyment of unity in the divine manifestation, we need not burden our present statement with these discussions or undertake the vain labour of enslaving to our mental distinctions and definitions the absolute freedom of the Divine Infinite.

*Appendix 2*In the Self of Mind¹¹

At last there came a bare indifferent sky
 Where Silence listened to the cosmic Voice,
 But answered nothing to a million calls;
 The soul's endless question met with no response.
 An abrupt conclusion ended eager hopes,
 A deep cessation in a mighty calm,
 A finis-line on the last page of thought
 And a margin and a blank of wordless peace.
 There paused the climbing hierarchy of worlds.
 He stood on a wide arc of summit Space
 Alone with an enormous Self of Mind
 Which held all life in a corner of its vasts.
 Omnipotent, immobile and aloof,
 In the world which sprang from it, it took no part:
 It gave no heed to the paeans of victory,
 It was indifferent to its own defeats,
 It heard the cry of grief and made no sign;
 Impartial fell its gaze on evil and good,
 It saw destruction come and did not move.
 An equal Cause of things, a lonely Seer
 And Master of its multitude of forms,
 It acted not but bore all thoughts and deeds,
 The witness Lord of Nature's myriad acts
 Consenting to the movements of her Force.
 His mind reflected this vast quietism.
 This witness hush is the Thinker's secret base:
 Hidden in silent depths the word is formed,
 From hidden silences the act is born
 Into the voiceful mind, the labouring world;
 In secrecy wraps the seed the Eternal sows
 Silence, the mystic birthplace of the soul.

In God's supreme withdrawn and timeless hush
 A seeing Self and potent Energy met;
 The Silence knew itself and thought took form:
 Self-made from the dual power creation rose.

¹¹ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 283

In the still self he lived and it in him;
 Its mute immemorable listening depths,
 Its vastness and its stillness were his own;
 One being with it he grew wide, powerful, free.
 Apart, unbound, he looked on all things done.
 As one who builds his own imagined scenes
 And loses not himself in what he sees,
 Spectator of a drama self-conceived,
 He looked on the world and watched its motive thoughts
 With the burden of luminous prophecy in their eyes,
 Its forces with their feet of wind and fire
 Arisen from the dumbness in his soul.
 All now he seemed to understand and know;
 Desire came not nor any gust of will,
 The great perturbed inquirer lost his task;
 Nothing was asked nor wanted any more.
 There he could stay, the Self, the Silence won:
 His soul had peace, it knew the cosmic Whole.

Then suddenly a luminous finger fell
On all things seen or touched or heard or felt
And showed his mind that nothing could be known;
That must be reached from which all knowledge comes.

The sceptic Ray disrupted all that seems
 And smote at the very roots of thought and sense.
 In a universe of Nescience they have grown,
 Aspiring towards a superconscient Sun,
Playing in shine and rain from heavenlier skies
They never can win however high their reach
Or overpass however keen their probe.
 A doubt corroded even the means to think,
 Distrust was thrown upon Mind's instruments;
 All that it takes for reality's shining coin,
 Proved fact, fixed inference, deduction clear,
 Firm theory, assured significance,
 Appeared as frauds upon Time's credit bank
 Or assets valueless in Truth's treasury.

An Ignorance on an uneasy throne
 Travestied with a fortuitous sovereignty
 A figure of knowledge garbed in dubious words
 And tinsel thought-forms brightly inadequate.

A labourer in the dark dazzled by half-light,
What it knew was an image in a broken glass,
What it saw was real but its sight untrue.
All the ideas in its vast repertory
Were like the mutterings of a transient cloud
That spent itself in sound and left no trace.
A frail house hanging in uncertain air,
The thin ingenious web round which it moves,
Put out awhile on the tree of the universe,
And gathered up into itself again,
Was only a trap to catch life's insect food,
Winged thoughts that flutter fragile in brief light
But dead, once captured in fixed forms of mind,
Aims puny but looming large in man's small scale,
Flickers of imagination's brilliant gauze
And cobweb-wrapped beliefs alive no more.
The magic hut of built-up certitudes
Made out of glittering dust and bright moonshine
In which it shrines its image of the Real,
Collapsed into the Nescience whence it rose.
Only a gleam was there of symbol facts
That shroud the mystery lurking in their glow,
And falsehoods based on hidden realities
By which they live until they fall from Time.
Our mind is a house haunted by the slain past,
Ideas soon mummified, ghosts of old truths,
God's spontaneities tied with formal strings
And packed into drawers of reason's trim bureau,
A grave of great lost opportunities,
Or an office for misuse of soul and life
And all the waste man makes of heaven's gifts
And all his squanderings of Nature's store,
A stage for the comedy of Ignorance.

Appendix 3On Supermind.¹²

A few have dared the last supreme ascent
 And break through borders of blinding light above,
 And feel a breath around of mightier air,
 Receive a vaster being's messages
 And bathe in its immense intuitive Ray.
On summit Mind are radiant altitudes
Exposed to the lustre of Infinity,
Outskirts and dependencies of the house of Truth,
Upraised estates of Mind and measureless.
 There man can visit but there he cannot live.

A cosmic Thought spreads out its vastitudes; (Higher Mind)
Its smallest parts are here philosophies
Challenging with their detailed immensity,
Each figuring an omniscient scheme of things.

But higher still can climb the ascending light;
There are vasts of vision and eternal suns, (The Illumined Mind)
Oceans of an immortal luminousness,
Flame-hills assaulting heaven with their peaks,
There dwelling all becomes a blaze of sight;
A burning head of vision leads the mind,
Thought trails behind it its long comet tail;
The heart glows, an illuminate and seer,
And sense is kindled into identity.

A highest flight climbs to a deepest view:
 In a wide opening of its native sky
 Intuition's lightnings range in a bright pack (*INTUITIVE MIND*)
 Hunting all hidden truths out of their lairs,
 Its fiery edge of seeing absolute
 Cleaves into locked unknown retreats of self,
 Rummages the sky-recesses of the brain,
 Lights up the occult chambers of the heart;
 Its spear-point ictus of discovery
 Pressed on the cover of name, the screen of form,

¹² Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 659

Strips bare the secret soul of all that is.
 Thought there has revelation's sun-bright eyes;
 The Word, a mighty and inspiring Voice,
 Enters Truth's inmost cabin of privacy
 And tears away the veil from God and life.

Then stretches the boundless finite's last expanse, (*OVERMIND*)
 The cosmic empire of the Overmind,
 Time's buffer state bordering Eternity,
 Too vast for the experience of man's soul:
 All here gathers beneath one golden sky:
The Powers that build the cosmos station take
In its house of infinite possibility;
Each god from there builds his own nature's world;
Ideas are phalanxed like a group of suns,
Each marshalling his company of rays.
 Thought crowds in masses seized by one regard;
All Time is one body, Space a single look:
There is the Godhead's universal gaze
 And there the boundaries of immortal Mind:
 The line that parts and joins the hemispheres
 Closes in on the labour of the Gods
 Fencing eternity from the toil of Time.

In her glorious kingdom of eternal light (*SUPERMIND*)
 All-ruler, ruled by none, the Truth supreme,
 Omnipotent, omniscient and alone,
 In a golden country keeps her measureless house;
 In its corridor she hears the tread that comes
Out of the Unmanifest never to return
Till the Unknown is known and seen by men.
 Above the stretch and blaze of cosmic Sight,
 Above the silence of the wordless Thought,
 Formless creator of immortal forms,
 Nameless, investitured with the name divine,
 Transcending Time's hours, transcending Timelessness,
The Mighty Mother sits in lucent calm
And holds the eternal Child upon her knees
Attending the day when he shall speak to Fate. (see RV 5.69.3)
 There is the image of our future's hope;
 There is the sun for which all darkness waits,
 There is the imperishable harmony;
 The world's contradictions climb to her and are one:

There is the Truth of which the world's truths are shreds,
 The Light of which the world's ignorance is the shade
 Till Truth draws back the shade that it has cast,
 The Love our hearts call down to heal all strife,
 The Bliss for which the world's derelict sorrows yearn:
 Thence comes the glory sometimes seen on earth,

The visits of Godhead to the human soul,
The Beauty and the dream on Nature's face.

There the perfection born from eternity
 Calls to it the perfection born in Time,
 The truth of God surprising human life,
 The image of God overtaking finite shapes.
 There in a world of everlasting Light,
 In the realms of the immortal Supermind
 Truth who hides here her head in mystery,
 Her riddle deemed by reason impossible
 In the stark structure of material form,
 Unenigmaed lives, unmasked her face and there
 Is Nature and the common law of things.

There in a body made of spirit stuff,
The hearth-stone of the everliving Fire,
Action translates the movements of the soul,
Thought steps infallible and absolute
And life is a continual worship's rite,
A sacrifice of rapture to the One.
 A cosmic vision, a spiritual sense
 Feels all the Infinite lodged in finite form
 And seen through a quivering ecstasy of light
 Discovers the bright face of the Bodiless,
 In the truth of a moment, in the moment's soul
Can sip the honey-wine of Eternity.

A Spirit who is no one and innumerable,
The one mystic infinite Person of his world
Multiplies his myriad personality,
 On all his bodies seals his divinity's stamp
And sits in each immortal and unique. (see RV 7.52.1)