ARUT PERUM JOTHI AND DEATHLESS BODY

(A comparative study of Swami Ramalingam with Sri Aurobindo and the Mother and Tirumoolar)

VOLUME II

T. R. THULASIRAM

UNIVERSITY OF MADRAS
1980

ARUT PERUM JOTHI
and
DEATHLESS BODY

(A comparative study of Swami Ramalingam with Sri Aurobindo and the Mother and Tirumoolar)

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(Translations & Transliteration of Swami's works with notes)

by

T. R. THULASIRAM

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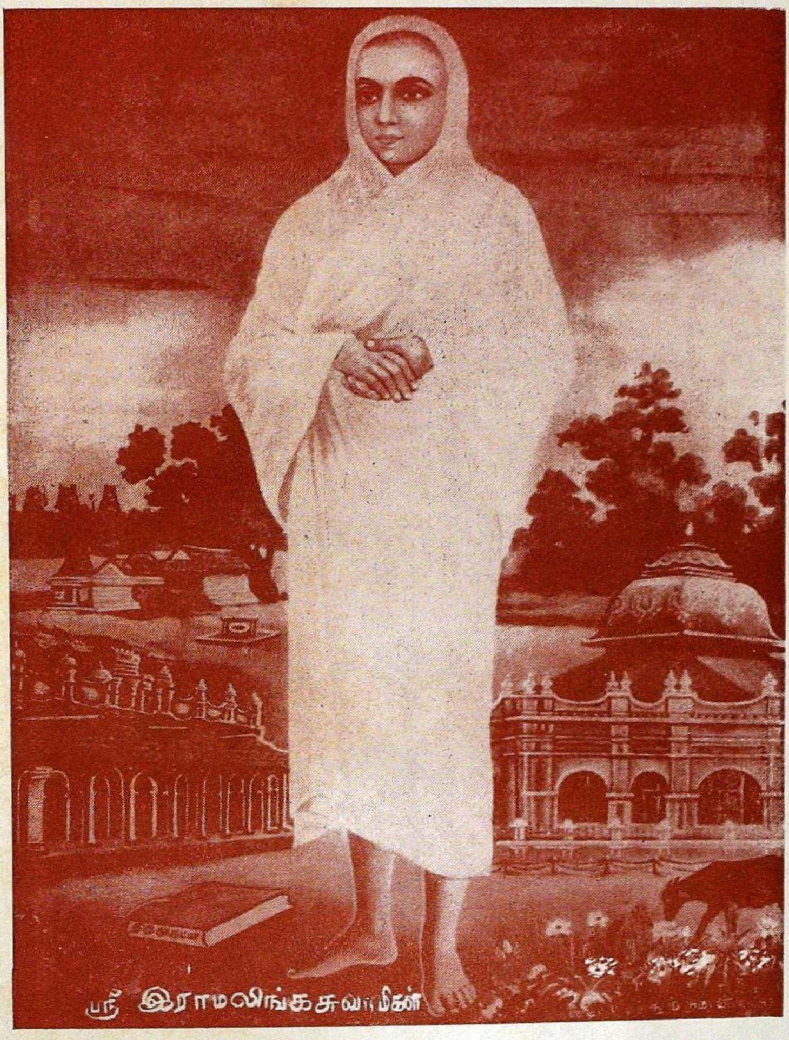
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ŌM SRI MĀ JAI MĀ

JAI JAI MĀ

DEDICATED AT THE FEET OF
THE DIVINE MOTHER



1823 SWAMI RAMALINGAM 1874

Arut Perunjōthi ...Arut Perunjōthi
Thanip Perung Karuṇai ... Arut Perunjōthi

—Swami Ramalingam, Vadalur
(near Cidambaram)

Ō ... m ... Namō Bhagavathē Cidambaram Rāmalingāya
Cidambaram Rāmalingaḥ ... Sharaṇam Mama.

AUTHOR'S PREFACE AND INTRODUCTION

I am greatly happy to present this book to the reader in two volumes in the auspicious and sacred year 1980, though it was written with the intention of publishing it in 1974, which was the centenary year of Swami Ramalingam's sacrifice of his deathless physical body for a divine and world-purpose, a sacrifice by way of dematerialisation of the body, which is usually referred to as Siddhi in the known circles. Swami Ramalingam, popularly known as Vallalar, the great Benevolent and Munificient, lived a short span of an eventful life for fifty one years only (1823—1874), but he has left behind him a vast yoga literature in Tamil in the form of poems and lyrics called 'Arutpa', besides a considerable volume of prose works, letters, public notices, records of speeches and teachings of upadesha.

The first volume is concerned mainly with a comparative study of his works with those of Sri Aurobindo and the Mother and with Tirumantram of Tirumoolar, and my findings and inferences here and there are based on such a study. The second volume contains a large selections of his Tamil poems and lyrics and their English renderings. It also contains transliteration of his texts of the rarest kind without a second, such as "Tatva lokas", "Karanateeta lokas" etc., into the Sanskrit language but put into Roman characters with markings for sankritic pronunciation. Explanatory notes and translations of some parts of the said texts have also been given in English. In the translations and interpretations of technical terms, the same meaning has been consistently adopted for a particular term except when it occurs along with qualifying words. A number of charts have been drawn and presented in the two volumes, correlating the gradations of the worlds and also the technical terms occuring in the different texts of the Swami and also in the background of the yoga literature of Sri Aurobindo and Tirumoolar. I may say that the book as a whole presents an exhaustive and comprehensive study of the Swami's main last works which may be rightly classified as a supramental yoga literature.

Though ironically enough the Swami was short-lived from an outer superficial view of his earthly life, he had attained the crowning achievement of

transformation of his physical body into its deathless state and eventually sacrificed it, after living for about a year or two the great blissful life of a physical deathless body, by way of dematerialisation in an hour when the God of Vast Grace-Light was concretely present at his place and that for the collective fulfilment of the divine and world purposes—(1) in order to bring to stay on the earth the stable manifestation and direct rule of "Arut Perum Jotⁱ Andavar", the supreme Being of the death-conquering Vast Grace-Light and more especially the concentration of Light at his place Vadalur, as a representative place of the earth, and (2) in order to make possible through such a manifestation an evolutionary progress of the earthly life as a whole and in the mind, life and body of men as seen by him in his visions which included a vision of the golden plane of the earth and the states of perfect matter and more particularly to bring about true love, true compassion, true knowledge, true goodness and true action in the life of men which shall not be subjected any more to quick deaths and waste of consciousness in all the stages and ways of life and (3) in order to make also possible the resurrection of the dead into bodily life and transformation of even the aged into youth which are to take place as general phenomena of the earth-nature at some time or other and as indications of the divine Manifestation and (4) finally also with a concurrent view to enter into all the physical bodies universally by means of his deathless body, evidently by and through its dematerialisation. In effect, his dematerialisation had a two-pronged drive in as much as it was meant not only to bring about the divine Manifestation but also its transforming results in the body of men and even in the aged. Thus his dematerialisation is unique and distinguished as it took place as above said after his attainment of a deathless and sleepless and ever indestructible physical truth-body and it was by way of sacrifice for a collective fulfilment; and in that context the deathless substances and powers of his body, and its golden Truth-Light should have been evidently fixed in the earth-nature and even in the Inconscient. Other cases of dematerialisation do not prove any achievement of a completed transformation, much less of a deathless body, nor a collective purpose and in such cases, according to Tirumoolar, the substance of the body on its dematserialisation goes up into Param, the Heaven.

It is quite evident from the Swami's writings that the Supramental Age had started right in his times and there is a clear unbroken continuity of the Mission of the Supreme Divine in regard to the manifestation of the divine light on the earth, in as much as Sri Aurobindo and the Mother came upon the scene of earthly life quickly following him, as it were, both in time and place, and even settled in Pondicherry quite in the vicinity of the Swami's place of fulfilment and sacrifice i.e. Vadalur in Tamil Nadu in India. The Mother brought down

the supramental Light into an universal manifestation in 1956, though Sri Aurobindo had to sacrifice his body in 1950 for the same cause.

The comparative study necessarily involves the consideration of (a) the gradations of planes and worlds leading to the Truth-world of supermind, its poises and sessions, and the Worlds of Satcitananda beyond (b) transformation in the inner and outer nature of mind, life and body and (c) the vision of collective evolution and fulfilment and the effective participation towards its fulfilment. The Swami had the divine call in him as an embodiment of the earth and as its representative and he felt and declared himself to be the instrument of the Divine for the progressive universal manifestation of the Supreme Being of the Vast Grace-Light for the benefit and joy of the whole world and applied himself towards its fulfilment.

Transformation of the body as is proved in the Swami's case has its various stages until it leads to the attainment of a triple deathless body capable of an adaptability to live in the conditions of the earth eternally or as long as one's soul freely chooses to live. The Swami attained the triple deathless body of Suddha deha the divinised material physical body, Pranava deha the transformed subtle body, and Jnana deha the causal body of Knowledge. His deathless and indestructible body felt its divinity and it was fully conscious of the Divine. The Swami declared that he gave to the Lord his life, substance and body and the Lord in return gave him His Grace, His Life, His Substance and His body here on the earth itself. The sin qua non of a deathless transformation of body is the full and final emergence of the Truth-conscious Knowledge-Body (Jnana deha) into the physical and this effectively deals with the contagion due to the impact and inter-change of the forces of the surrounding impure bodies of others, and also the problem of the unregenerate forces of the universal Subconscient. Once it emerged it brought about a quick transformation, a simultaneous transformation of all parts and cells of the body in a natural and spontaneous way. Joti Agaval poem gives a direct evidence of such changes.

His physical body had become wholly pure, light, fragrant, radio-active, luminous, agile and mobile, supple and plastic and yet adaptable to the earthly life by retaining its transformed physicality and form—a divinised body so supple and pliant that the elements of nature, from the gross matter to the powerful radio-active cosmic rays, and even the instruments of weapon would pass through it without obstruction and resistance and hence without harm. It had the power to self-create all substances including those of the body and also the power to transform one substance into another, iron into gold etc., The Swami affirmed that his physical body was so much filled and surcharged

with the divine Light of Consciousness-Force (Arut Cit Jothi) that the god and power of death and darkness had to flee away from him lest he (god of death) should be dissolved by its Light. He observed further that the deathless state of his luminous body was maintained by the Dance of the supreme and universal Lord in the Heaven of Vast Truth-World. His body was divinised also by the frequent bodily embrace of the Divine Lord with his, both in the Truth-world and on the earth. The Swami went so far as to say that the deathless state of perfection of his body had a collective evolutionary influence on the earthly life itself.

The Swami not merely refers to his transformed and divinised body as a deathless body but also as an eternally indestructible physical truth-body of an eternal purity and with progressive change or growth even after attaining its deathlessness. It is implied therefore that it could remain intact in its transformed state without disintegration and decomposition even if soul were to depart from it [i. e., in the event of a purely technical death] ; but he dematerialised it in the Divine Presence for a collective world-purpose. He called his deathless, indestructible, and ever prospering body a special gift of the divine Grace " Arul Siddhi " and hence without the necessity of maintaining or defending its deathlessness by a personal force of Tapas—which Tirumoolar perhaps had to apply in his case, a case of what Sri Aurobindo would call " a Yoga-Siddhi ".

It is clearly seen that in the overall pattern of fulfilment of the divine Misslon in regard to the universal Manifestation of the divine Light Swami Ramalingam, Sri Aurobindo and The Mother, have played their respective special and significant roles in the broad lines of action intended by the Supreme Divine for each of them. All of them have promised to come again to enrichen the new volutionary life. Hail victory to these mighty Spiritual Masters and Founders of the new Age of Truth-evolution. Jai Jai Auro-Ramalingam-Ma. Swami Ramalingam has assured that he would come again in body when the God of Vast Grace-Light manifests and rules on the earth and that he [the Swami] would give deathlessness of body to those who are purified and prepared, and states of purity to the unprepared.

Swami Ramalingam has distinguished Arut Joti the Grace-Light from Arut Perum Joti the Vast Grace-Light, and both from the Supreme Being of Vast Grace-Light. Again he distinguishes Grace-Light in its role as the guiding Light during the period of Sadhana or spiritual discipline and its role after the realisation in regard to the transformation of nature and body into their deathless states of perfection. He refers to the divine Light also as Satya Joti, the Truth-Light. He calls it Joti Yut Joti, Light within Light, Light of the Supreme Being within the vast Grace-Light. The Mother considers the Grace-Light as

one activity of the Supramental Light. Sri Aurobindo came to believe in the later part of his life that a few Yogis had achieved supramental transformation as a personal Siddhi maintained by Yoga-Siddhi and not as dharma of nature. However what the Swami attained was an ever-pure, ever-growing and ever-prospering, eternal, deathless and indestructible, sleepless and shadowless physical body. It had become a truth-conscious vast or enlarged golden physical truth-body full of Truth-Light, Amrita and blissful impulsions of energies and it was meant by the Divine for a collective purpose and fulfilment, evidently to fix its substances and powers in the earth-nature ; he called it a spontaneous and natural gift of " Arul Siddhi " or " Grace-Siddhi ". His eternal body implied an essential permanence of a limitless golden deathless physical existence (other than the subtle-physical) as well as a practical permanence of a golden deathless physical material body which was coextensive with the said limitless physical existence.

What the Mother of Sri Aurobindo Ashram experienced in 1969 and 1970 and named it as " The Superman Consciousness " is identifiable with the Swami's dematerialised Consciousness, because the Swami, by dematerialisation of his deathless body in the Presence of the Divine at his place, wanted to enter into all the physical bodies universally. Further, it came with its shadowless golden Light along with compassion and smiling benevolence and directly entered into the physical body of the Mother who was then undergoing the transformation of her body. The Mother observed that it has the power to infiltrate into all the bodies. Our inference that the dematerialised substances of his deathless body should have entered into the Inconscient also is largely supported by the hour-long, rare and wonderful vision which Gangadharan of the said Ashram had on 14—1—1978 in regard to the dematerialisation of the Swami's body. Gangadharan saw the Swami's golden body being burnt by the Flame of divine Grace-Light, and its sub-atomic and radiating luminous white substances (or ash) pervaded into the entire universe and the farther pure Worlds of Consciousness and also into the earth and its matter and into the Inconscient. Finally, he had also the vision of the Swami's golden Light of Truth-knowledge and Grace similarly pervading everywhere and into all the physical forms and objects including his body and also into the Inconscient. The details of the vision as given by Gangadharan is published in Appendix IV (e) of the book (Vol.I) and I am thankful to him for his contribution to the book, of his spiritual experiences and visions.

The book was written not as a thesis, but as a part of my spiritual discipline. The ringing words of truth of the Swami's poems and Sri Aurobindo's and Mother's works have sustained me to the very end in making a patient comparative study. Where meanings were not clear, I had to wait till one day

in a silent hour of concentration they became clear. The special help of the Ashram divine atmosphere was always there to guide me at each stage. Besides, there were also some inner glimpses from time to time. On the first of January 1969, I had my first prosperity day, when I felt in my heart for half an hour the concrete presence of the Mother soon after receiving my prosperity articles. I came to know later that it was also the day of descent of the "Superman Consciousness." At another time when my heart was almost moved with feelings of sorrow when considering the dematerialisation of the Swami after attaining a deathless body and after promising so much about the advent of the Light, the answer came from within the depth of my heart. I heard, "Swami Ramalingam dematerialised in the Inconscient." It solved many problems. When keenly inquisitive to know the nature of the Swami's revolving legs mentioned in his Joti Agaval poem, I had the experience once when my own legs revolved quickly. It was a subtle-physical experience but felt concretely as in the physical body. It does not suggest any transformation in my body, though it came to give me a taste of the experience for a short time. Later in 1972 when once walking in the Dharma Shala dining Hall at Vadalur, I felt the Swami's big form and presence in my body and felt concretely that He Himself was walking in my body. His inner spiritual presence was also felt in the depth of my heart for some time at Siddhvalagam, Mettukuppam village near Vadalur. The wonderful atmosphere here at the Swami's place is so subtle and fine that it operates from the subconscient levels also and enters into us, which is clearly indicated as for example, when my body and nerves got harmonised and their tiresomeness removed quickly and that my sleep naturally and effortlessly got reduced in time and the tamas of sleep was changed into a sort of awareness and the body as a whole felt better in health inspite of reduced hours of sleep for three consecutive days. Others too have such experiences in the Swami's premises at Siddhi Valagam. There is an atmosphere of Amrita—the people say so. Our body too absorbs something of its deathless forces which get indirectly translated in the rejection and reduction of tamas and sleep of body. For this it is better to keep the body pure by vegetarian food. Our Ashram too has its characteristic force of action on the body, in harmonising the body and nerves and removing their tiresomeness and the body absorbs its forces which we indirectly come to know particularly when we go out of Pondicherry, because the body then is clearly felt to shed off or throw out the absorbed forces. Such wonderful places are really the special gifts of the Divine to the people of the earth and they only speak of His Glory. The reader may not give importance to these subjective experiences nor read the book through this subjective colouring. My findings in the book are placed on an objective footing.

I am grateful and whole heartedly thankful to Gangadharan of Sri

Aurobindo Ashram for contributing to this book at my request his experiecnes of the Truth-World and an account of his most recent and rare vision of the dematerialisation of Swami Ramalingam's living body. They are given in the Appendix iv (e) of Vol I and would illumine greatly on the obscure process of the Swami's unique sacrifice of dematerialisatlion and also possibly on the nature of " the shadowless golden Light of Superman Consciousness " which the Mother of Sri Aurobindo Ashram experienced during 1969 and 1970.

I offer my heart-felt sweet thanks to Sri N. Mahalingam, President of Ramalinga Mission, Madras, for coming forward, with a benevolent catholic spirit and a spiritual outlook free from institutionalism, to give his active and unreserved help in all the ways needed for getting the book published in the right time and that through an appropriate channel. His intense zeal and ardour for propagating the divine Light itself in the form of a lit-up light as the central and essential object of common worship for all religions and spiritual schools, but without interfering in their respective modes of worship of symbolical forms or of their founders, is highly commendable and it is gathering its strength towards the fulfilment, because all religions and schools of spiritual discipline commonly believe and accept the Light as the Goal.

My thanks and gratitude are also offered to Swami Siddha Narahari of Siddhashram, Madurai and Dr. Su. Pa. Annamalai, Tamil Professor and Principal of Tyagaraja College, Madurai, and author of Swami Ramalingam's biography, for their encouraging help in the matter of publication.

I am also thankful to Sri R. Srinivasan, Prosperity Department of the Ashram, and to Sri P. V. Raghava Raju, Dy. Director, Chief Engineer's Office, Hyderabad, a long time devotee of the Ashram as well as of the Swami, for helping me with some fitting quotations and references from Sri Aurobindo's and Mother's vast literature. The latter's help in this respect opened in me clues to a possible connection and even identity between the so called Superman Consciousness and the Swami's dematerialised consciousness.

Monssieur Alain Grandcolas of the Ashram transliterated the Mantra of Arut Perum Joti into French. Sri Sai Vara Prasad typed almost the whole of the manuscript in a spirit of dedicated devotional free service of love. The commendable services of the staff of Ramalinga Mission, Madras deserve my heart-felt thanks. Sri Naik Gulab Bhai Maganlal and his son Rajanikant of the Ashram have taken photos of the Swami's Shrines at Vadalur and Mettukuppam. I also acknowledge with thanks the courtesy of Vadalur Devasthanams for allowing them to be published. Sri Ranjan Kulkarni, artist of the Ashram, gave a good design of the picture for the cover page. My

heart-felt thanks are due to all and each of them for their help and service.

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I am particularly thankful to Sri Arabinda Basu, Director Sri Aurobindo Research Academy and Professor of Philosophy of Sri Aurobindo International Centre of Education, Pondicherry, for encouraging me to do this comparative study and also for making me participate in a Seminar on the "Swami's Yoga" held at the Madurai University in February 1972.

I am profoundly thankful to the University of Madras and its respectable Vice-Chancellor Sri. N. D. Sundaravadivelu and his successors in office, namely, Sri Malcolm D. Adiseshiah and Sri G. R. Damodaran, for publishing the first edition of the book—which is at once an act of glorious homage of love and dedicated service to Bhagvan Cidambaram Ramalingam, a Master-Yogi of the Supramental Age, and which serves also to commemorate His Siddhi Day of Sacrifice of His deathless body on 30—1—1874 for the cause of evolution of the earthly life into a life divine.

My thanks are also offered to Sri C. K. Kumarasamy, the Registrar of the University, for his ready help and co-operation in all matters concerning the publication. I also extend my heart-felt thanks to Dr. V. Jayadevan and Dr. N. Veezhinathan of the University for their patient proof-reading services.

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SRI AURobindo ASHRAM,
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31—1—1980

T. R. THULASIRAM

ARUT PERUM JOTI AND DEATHLESS BODY

CONTENTS OF VOL II

(Translations of Swami's Arutpa Songs & Transliteration of other works as published in Balakrishna Pillai's editions)

Book No.	S. No.	Poems & Lyrics	Book Ref. Chapter & Poem No.	Page No.
Book VII		PERU NOOL PAGUTI (FIRST VOLUME OF ARUTPA)		
	1.	Mahadeva Mālai	7-5 ...	1
Book X Part I		POORVA JNANA CIDAMBARA PAGUTI (FOURTH VOLUME OF ARUTPA)		
	2.	Arut Prakasa Mālai	10- I- 2 ...	19
	3.	Prasāda Mālai	10- I- 3 ...	21
	4.	Ananda Mālai	10- I- 4 ...	23
	5.	Ālludaya Pillayār Aruḷ Mālai (In praise of Thiru Jnana Sambandhar)	10- I- 9 ...	24
	6.	In praise of Saint Manickka Vasagar	10- I-12 ...	29
Book X Part II		POORVA JNANA CIDAMBARA PAGUTI (SIXTH VOLUME OF ARUTPA-FIRST PART)		
	7.	Thiru Cittrambala Deivamani Mālai (whole poem)	10-II- 2 ...	32
	,,	Summary of the Poem & Notes	10-II- 2 ...	47
	8.	Adwaita Ananda Anubhava Idaicedu	10-II-11 ...	67
	9.	Pillaip Peru Vinnappam	10-II-13 ...	68
	10.	Pirivu Ātramai	10-II-19 ...	71
	11.	Thalai Magaḷin Munna Mudibu	10-II-22 ...	72
	12.	Collection of songs in Book X	10-II-26 ...	73

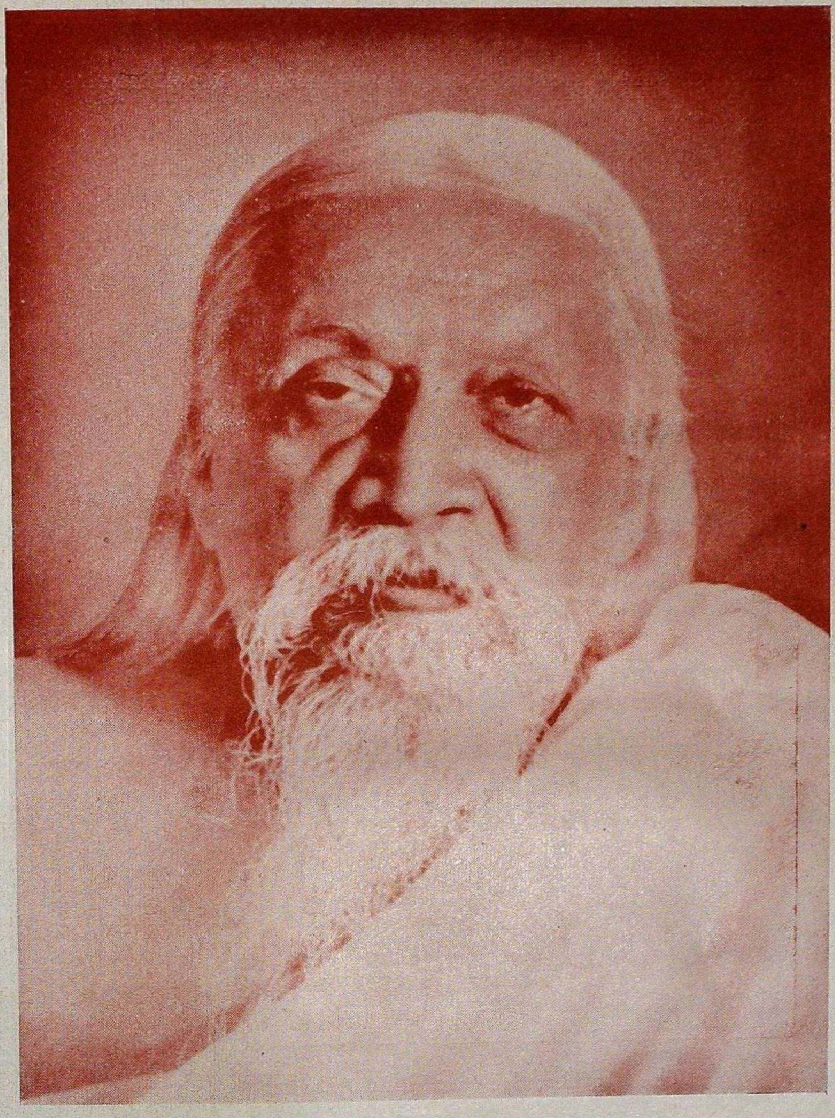
Book No.	S. No.	Poems & Lyrics	Book Ref Chapter & Poem No.	Page No.
Book XI		UTTARA JNANA CIDAMBARA PAGUTI (SIXTH VOLUME OF ARUTPA—MID PART)		
	13.	Nataraja Pati Mālai : In Praise of Nataraja	11- 1	... 75
	14.	Sat Guru Mani Mālai	11- 2	... 87
	15.	Thiru Mun Vinnappam	11- 4	... 91
	16.	Thiru Arut Pugalchi : In praise of Grace	11- 7	... 95
	17.	Thiru Art Pēru : Boon of Grace	11- 9	... 97
	18.	Unmai Kooral	11-10	... 99
	18 A :	Piriyen Enral	11-11	... 100
	19.	(Suddha) Siva Yoga Nilai	11-14	... 101
	20.	Ali Urā Arul Vadivap Pēru : Boon of deathless body	11-16	... 103
	21.	Pēr Arul Voymai Viyaththal : (In praise of the supreme Grace of Truth)	11-17	... 105
	22.	Podu Natam Puriginra Porul	11-18	... 107
	23.	Ananda Anubhavam	11-19	... 109
	24.	(Suddha) Parasiva Nilai	11-20	... 111
	25.	Pēr Anandap Peru Nilai	11-21	... 116
	26.	Thiruvadi Nilai	11-22	... 119
	27.	Irai Thiruk Katchi	11-25	... 127
	28.	Thiruvadip Pugalchi	11-26	... 131
	29.	Varambil Vyappu	11-27	... 133
	30.	Kandēn Kanindēn Kalandēn Enal (I saw, ripened and became one)	11-28	... 135
	31.	Āṇḍu Arullia Arumai Vyaththal	11-29	... 143
	32.	Iraivanai Eththum Inbam	11-30	... 144
	33.	Pāmālai Ētral	11-31	... 146
	34.	Uttara Jnana Cidambaram	11-32	... 147
	35.	Arul Villakkamālai (songs of manifestations of Grace)	11-36	... 148
	36.	Collection of songs in Book XI	11-40	... 173
Book XII		SIDDHI VALĀGAP PAGUTI (SIXTH VOLUME OF ARUTA—FINAL PART)		
	37.	Joti Agaval Poem	12-1	... 183
	,,	Joti Agaval Poem (on Self, soul, jeeva, mind, life & the physical)	12-1	... 273
	38.	Irai Inbak Kullaivu : Transforming Bliss of Amrita	12-2	... 301
	39.	Arut Perum Joti Ashtakam	12-3	...303

Book No.	S. No.	Poems & Lyrics	Book Ref. Chapter & Poem No.	Page No.
	40.	Perāp Pēru	12-4	... 305
	41.	(Suddha) Sivānandattu Allundal	12-5	... 307
	42.	Achchōp Pattu	12-7	... 324
	43.	Arut Perum Joti Adaivu	12-9	... 325
	44.	Adimaip Pēru	12-10	... 326
	45.	(Suddha) Siva Punyap Pēru	12-13	... 327
	46.	(Suddha) Siva Ānandap Pēru	12-14	... 330
	47.	Isai Ellimai Viyaththal	12-15	... 331
	48.	Tiru Natap Pugalchi (In praise of the divine play of knowledge)	12-16	... 333
	49.	Tiru Arut Pēru	12-17	... 335
	50.	Tiru Arut Kodai	12-19	... 338
	51.	Anubhava Siddhi	12-20	... 339
	52.	Pon Vadivap Pēru (Realisation of golden body)	12-21	... 343
	53.	Tatva Vetri (Mastery over tatvas of nature)	12-22	.. 351
	54.	Pēr Adaivu (Symbolical marriage with Grace-Shakti)	12-23	... 353
	55.	Adaikkalam Puguthal (Surrender to the Divine)	12-24	... 355
	56.	Irai Varavu Iyambal (Announcement of the manifestation of the Divine)	12-25	... 357
	57.	Tirup Palli Elluchchi	12-26	... 360
	58.	Uttradu Uraiththal (Golden body and mastery over forces of Darkness & Death)	12-28	... 362
	59.	Suddha Siva Nilai (whole poem) (Supreme state of divine perfection)	12-29	.. 366
	60.	Ulagap Pēru (Vision & Boon of earthly evolution of life)—whole poem	12-30	... 383
	61.	Anbu Uruvāna Sivam Onre Ulladu Enal	12-31	... 389
	62.	Punita Kulam Perumāru Pugalal (Become the pure new race)	12-33	... 390
	63.	Maraṇamilāp Peru Vallvu (Live the great life of deathless body)	12-34	... 393

Book No.	S. No.	Poems & Lyrics	Book Ref. Chapter & Poem No.	Page No.
	64.	Suddha Siva Sanmarga Ulakin Orumai Nilai (The unity of the world)	12-36	... 398
	65.	Thiruvadip Perumai (In praise of the feet of the Lord)	12-37	... 400
	66.	Thōllikku Urimai Killaththal	12-40	... 410
	,,	Thalaivi Kooral	12-41	... 412
	67.	Anubhava Mālai (supreme realisation and perfection)	12-42	... 413
	68.	Cit Shakti Stuti (in praise of Cit Shakti)	12-43	... 431
	69.	Thanith Thiru Mālai (Collection of songs in Book XII)	12-44	... 434
Book I		BOOK OF KEERTANS (LYRICS)		
	70.	Introduction to Book of Keertans :		... 445
	71.	Selections from Nāmā Valigal— Songs in glory of the Lord & His Name	1 - 1- 2	... 449
	,,	Selections from Nāmā Valigal— Songs in glory of the Lord & His Name	1 - 1-11	... 449
	72.	Selections from Nāmā Valigal— Songs in glory of the Lord & His Name	1 - 1-13	... 449
	73.	Saranam—Songs of Surrender	1 - 1-14	... 450
	74.	Nama Vali	1 - 1-17	... 450
	75.	Nama vali	1 - 1-19	... 451
	76.	Nama Vali	1 - 1-24	... 451
	77.	Nama Vali	1 - 1-29	... 451
	,,	Nama Vali	1 - 1-37	... 452
	78.	Nama Vali	1 - 1-41	... 453
	79.	Oodu Oodu Sangē: Blow the conch and sing the Lord's glory	1 - 1-42	... 454
	80.	Nama Vali	1 - 1-43	... 456
	80. A	Nama Vali	1 - 1-46	... 458
	80. B	Nama Vali	1 - 1-47	... 459
	81.	Cinnam Pidi : Catch the throw singing Lord's glory	1 - 1-52	... 460
	82.	Nama Vali	1 - 1-53	... 462

Book No.	S. No.	Poems & Lyrics	Book Ref. Chapter & Poem No.	Page No.
	83.	Pandu Ādal : Play the game with ball	1 -III- 5 ...	463
	84.	Tiru Unthiār : Jump & Play singing Lord's glory	1 -III- 6 ...	472
	85.	Ambala Vāṇar Varukai : Coming of the Lord of the Sky of Knowledge	1 -IV- 2 ...	473
	85. A	Ambala Vāṇar Āda Varukai : Inviting Lord of Truth-World to come to play	1 -IV- 3 ...	478
	86.	Ambala Vāṇar Aṇaiya Varukai : Inviting Lord of Truth-World to come to embrace	1 -IV- 4 ...	480
	87.	Jnana Marundu : Ambrosia of knowledge	1 -V- 2 ...	482
	88.	Sīva Siva Joti (whole poem)	1 -V- 3 ...	488
	89.	Joti yut Joti : Light within Light	1 -V- 4 ...	501
	90.	Ādiya Pādam : The Feet of the Lord in play of knowledge	1 -V- 5 ...	509
	91.	Arul Adbhutam : In wonder of Grace	1-V -6 ...	513
	92.	Ānip Ponnambalam : The Golden World of Truth-Knowledge: Introductory Note and Translations (whole poem)	1-V -7 ...	514
	93.	Ānandap Parivu	1-V -9 ...	521
	94.	Mei Arul Vyappu : In Praise of the Grace of Truth Introductory Note and Translations (whole poem)	1-V -10 ..	526
	95.	Āramudap Pēru : The Gift of Amrita of Bliss	1-VI-3 ...	578
	96.	Varuvār Allaiththu Vādi : O Girl, He will come, receive and welcome Him. (whole poem)	1-VII-5 ...	580
	97.	Enna Punyam : What a great merit!	1-VII-6	583
Book III		BOOK OF VYAKHAYANA : TRANS-LITERATION & NOTES)		
	98.	An Exposition on Tatva Lokas, Karana-teeta lokas and Source of the True Word	...	586
	99.	Introductory Note on Tatva Lokas		...612

Book No.	S. No.	Poems & Lyrics	Book Ref. Chapter & Poem No.	Page No.
	100.	CHART No. 20 : Correlation of the lokas in the chapters " Tatva lokas ", ' Karana-teeta lokas ' and in the poem ' Arul Villakkamālai (Stz. 28—38) under 1 to VI groups	...	623
	101.	Tatva lokas (Transliterated text)	Ch. 1 ...	633
	102.	Introductory note on Tatvika loka	...	677
	103.	Tatvika lokas (Transliterated text)	Ch. 2 ...	684
	104.	Introductory note on ' Adi Nitya Preraka Preraka Mukti Lokas '	...	688
	105.	Adi Nitya Preraka Mukti Lokas (Transliterated text) with notes.	Ch. 3 ...	693
	106.	Introductory Note on 'Suddha Tatva Sadhana Sadhya Lokas'	...	703
	107.	Suddha Tatva Sadhana Sadhya lokas (Transliterated text) with notes.	Ch. 4 ...	707
	107 A :	Kalās and Pranayama in Tirumantram	...	715
	108.	Kalās under Tantra and Saiva Siddhanta Systems & General Notes on Kālas	...	735
	,,	CHART No 21 on five kalas	...	738
	109.	Karanateeta lokas (Super-causal worlds) (Transliterated text with notes & Translations in Part)	Ch. 5 ...	743
	,,	CHART. No. 22 : Gradations of Centres (Chakras) & Tatva Lokas	...	759
		DIVINE CHART at the end of the book		...



Sri Aurobindo (1872—1950).

" He has come to bid the earth
to prepare for its luminous future. "

— The Mother.

Ō ... m ... Namō Bhagavathē Sree ... Aurobindāya
Srī Aurobindaḥ ... Sharaṇam Mama.

" Sree ... Aravinda Sree ... Aravinda Aravindāya Nama Ō ... m ...
Srī Aravinda Srī Aravinda ... Mirra Aravinda Nama Ō ... m ... "



The Mother, SriAurobindo Ashram. (1878 — 1973)
as seen at the balcony on Her Darshan day
on 24th November 1967.

" The Mother comes to bring down the
Supramental. Her embodiment
is a chance for the earth - consciousness
to receive the Supramental. "

— Sri Aurobindo.

Ō ... m ... Namō Namashree ... Mirrāmbikāyai
Mirraḥ ... Sharaṇam Mama.
" Sree ... Mā Jai Mā ... Jai Jai Mā Ō... m ...
Srimayi Jaimayi ... Jaya Jaya Mā Ō ... m ... "



Image of Thirumoolar as in His Samadhi - Shrine
at Thiruvādu Thurai (near Kumbakonam)

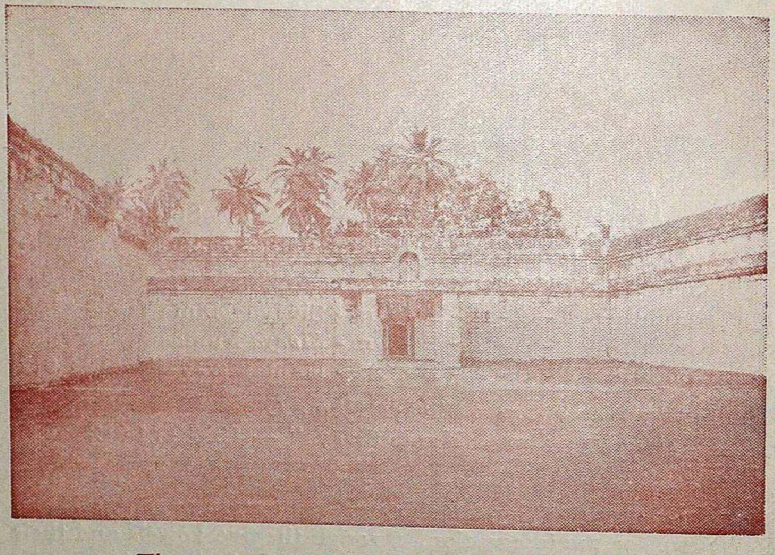
1. "Koothth**ē** Sivāya Nama
   Koothth**ē** - Ī - Ū - Ā - Ē - Ōm - Sivāya Nama
   Koothth**ē** - Ī - Ū - Ā - Ē - Ōm - *Sivaya* Nama
   Koothth**ē** - I - Ū - Ā - Ē - Ōm - Nama Sivāya"—(TM 912)

2. "Sivāya Nama Ōm ... Sivāya Nama Ōm
   Sivaya Nama Ōm ... Nama Sivāya" — Ibid TM 912

The above are the most secret and integral Bija and Nama mantras of the ancient Thirumoolar for realisation of soul, self and the Divine and for the integration, through the five vowels and their centres or chakras, of the three bodies — the physical, subtle and the soul's luminous causal — and for transformation of nature and the physical body. Koothth**ē** (கூத்தே) is the Dance or Truth • vibration

of the Divine in the Truth - World of Supermind. Note the change of long vowel Ī (ஈ, ಈ) into the short I (இ, ಇ) in the fourth line.

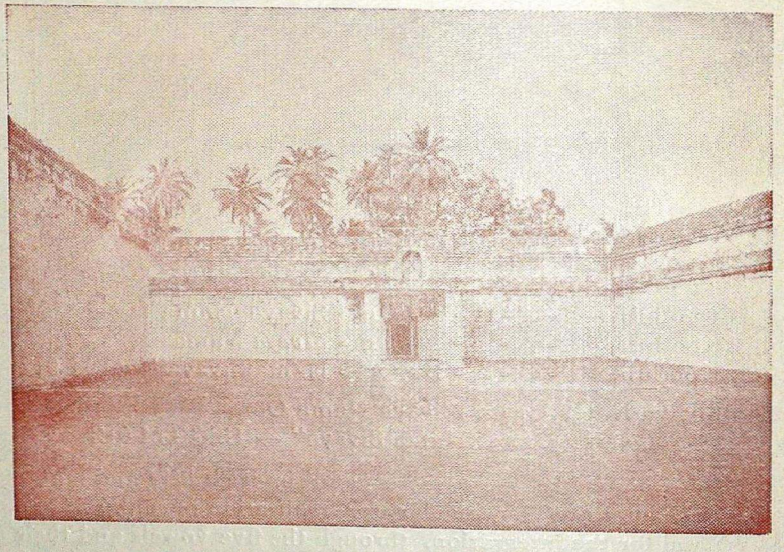
"Sivāya Nama Ōm..." leads one's consciousness upwards, "*Sivaya* Nama Ōm," inwards, and "Nama Sivāya" downwards. The chant of the Siva mantra as a whole acts to integrate the three bodies with a powerful concentration at a particular centre like the heart or the mid forehead. Similarly the chant of the three lines of the powerful vowels (Bija mantras) beginning with "Kooththē" as in TM 912 integrates the whole adhara (psycho-physical system) with all its main centres (chakras) as well as with the three bodies. The chant of the said Bija mantras i.e., the five long vowels, Ī—Ū—Ā—Ē—Ōm (ஈ—ஊ—ஆ—ஏ—ஓம்) at first evoke and open the five main centres. Thus, a slow and repeated chant (say 20-30 times or more) of Ī (ஈ, ई) activates and opens the navel centre (Nabhi); Ū (ஊ, ऊ) the heart centre (Anahata); Ā (ஆ, आ) the spinal base or sex centre (Mooladhara); Ē (ஏ, ए) the throat centre (visuddhi); Ō (ஓ, ओ) the mid fore-head centre (Ajna), and when Ō is chanted with m i.e., as Ōm or rather as Ō...m...(ஓம்,ॐ) it reaches and strikes at the top of head (Sahasrara), and then reverberates reaching down finally the Mooladhara. (It is seen that the corresponding short vowels I—U—A—E—O இ—உ—அ—எ—ஒ touch the same centres but into their inner depth). The Bija and Nama mantras either separately or in their combined form as in TM 912 are meant for the people of all age-groups including the youths and the householders.



The outer courtyard of the Samadhi-Shrine of the ancient Thirumoolar who lived about a 1000 or 1500 years before.

of the Divine in the Truth - World of Supermind. Note the change of long vowel Ī (ஈ, ஈ) into the short I (இ, இ) in the fourth line.

"Sivāya Nama Ōm..." leads one's consciousness upwards, "*Sivaya* Nama Ōm," inwards, and "Nama Sivāya" downwards. The chant of the Siva mantra as a whole acts to integrate the three bodies with a powerful concentration at a particular centre like the heart or the mid forehead. Similarly the chant of the three lines of the powerful vowels (Bija mantras) beginning with "Koothtthē" as in TM 912 integrates the whole adhara (psycho-physical system) with all its main centres (chakras) as well as with the three bodies. The chant of the said Bija mantras i.e., the five long vowels, Ī—Ū—Ā—Ē—Ōm (ஈ—ஊ—ஆ—ஏ—ஓம்) at first evoke and open the five main centres. Thus, a slow and repeated chant (say 20-30 times or more) of Ī (ஈ, ई) activates and opens the navel centre (Nabhi); Ū (ஊ, ऊ) the heart centre (Anahata); Ā (ஆ, आ) the spinal base or sex centre (Mooladhara); Ē (ஏ, ए) the throat centre (visuddhi); Ō (ஓ, ओ) the mid fore-head centre (Ajna), and when Ō is chanted with m i.e., as Ōm or rather as Ō...m...(ஓம்,ॐ) it reaches and strikes at the top of head (Sahasrara), and then reverberates reaching down finally the Mooladhara. (It is seen that the corresponding short vowels I—U—A—E—O இ—உ—அ—எ—ஒ touch the same centres but into their inner depth). The Bija and Nama mantras either separately or in their combined form as in TM 912 are meant for the people of all age-groups including the youths and the householders.



The outer courtyard of the Samadhi-Shrine of the ancient Thirumoolar who lived about a 1000 or 1500 years before.

ARUT PERUNJŌTHI MANTRA
AND
INTEGRAL MANTRAS

On the basis of the said Siva mantras (TM 912) of Tirumoolar and 'Arut Perunjōthi' mantra of Swami Ramalingam which are the integral mantras for an integral realisation of the Divine and transformation of nature and body, the following Nama (Name) mantras of the Supreme Divine have been revealed to the author in their integral form. Here, the name of Siva or Rama or Krishna stands, not for any overmental god of the Religions, nor exclusively for an Avatar of that name, but for the all-inclusive Supreme Divine, one with the Divine Shakti too. In the meditative chant of the above said two-line mantras, as well as the following, the first line gives the upward consciousness, the first part of the second line the inward and its last part the downward, though however, the mantra as a whole gives a powerful cumulative effect of concentration generally in the whole system or at a particular centre like the heart or the mid fore-head or the top head. "...Jai Rām" gives the upward consciousness, "Jai Rāma.." the inward, and "Jaya Rāma.." the downward; "Sree.." upwards, "Sri" inwards; "Ōm," according to the context and drive of the preceeding words, upwards or inwards or downwards. However, one need not or may not necessarily watch and observe each time these changes, especially when chanting an integral mantra with the loving and joyful remembrance of the Divine, and also hearing the same simultaneously for the purpose of concentration.

1. Sree..Rām Jai Rām..Jai Jai Rāma Ō..m..
   Sri Rāma Jai Rāma. Jaya Jaya Rāma Ō..m..
2. Sree..Mā Jai Mā..Jai Jai Mā Ō..m..
   Srimayi Jaimayi..Jaya Jaya Mā Ō..m..
3. Sree..Krishna Sree..Krishna Krishnāya Nama Ō..m..
   Hari Krishna Hari Krishna..Krishna Krishna Nama Ō..m..

Each of the said three mantras and the Siva mantras (TM 912) of Tirumoolar has been found effective and powerful by Sri Ganga-

dharan of Sri Aurobindo Ashram, giving him the following experience. In the Great Silence that ensued after the meditative chant—the vocal chant followed by the mental for about an hour,—deep Peace and Light surrounded him and Omkara sound was heard, and his physical body joined *in its essence* with his pure white subtle body which in turn joined with his soul's luminous body. The process of integration takes place in the heart centre, first the physical body (i.e., its essence) rising up to the head and then coming down to the feet and back to the heart centre to complete its integration with the subtle body. Similarly the subtle body joins with the luminous body. Then, his integrated luminous body, along with his spiritual consciousness of soul as united with the Self, ascended to the vast Truth-world of Supermind, after passing through the several overhead planes and the Void. Gangadharan experienced the pure white Light of Grace in the Truth-world, and at a lower level therein he saw directly in the lower Ponnambalam the Golden Truth-world of Golden Light, the Siva-Sakti Dance in their blissful and luminous Truth-Physical Bodies and also their circumgyrating dance in bodily union, and then he returned in his integrated luminous body to the earth. Now the three bodies became distinct to enter into his system (adhara); At first the physical entered with a great inrush of the transforming "Golden Red Light" into all the cells of the physical body, then followed by the entry of the subtle along with the luminous, accompanied by a similar rush of the "Golden Light" into the whole adhara. His room was also filled with the Golden Light.

At the beginning of the chant of the respective Mantras, Gangadharan felt for a while the Presence of Thirumoolar, Swami Ramdoss of Kanhangad (Mangalore), The Mother of Sri Aurobindo Ashram, Sri Krishna, as the case may be when taking up each mantra on a different day in the order of Siva mantra, Ram mantra, Mā mantra, Krishna mantra, respectively. In the case of Krishna mantra, the vision broke out with the scene of battlefield in which Sri Krishna was seen preaching to Arjuna and this vision disappeared and was soon replaced by Sri Aurobindo appearing in His benign luminous Golden Form. Later, during the ascent of Gangadharan to the Truth-world, Sri Aurobindo was replaced by the Mother of Sri Aurobindo Ashram especially at a stage in the ascent when an obstructing golden Dome was opened by Her with a stroke of golden hammer and as a result Golden Light rushed downwards to the earth whereas Gangadharan ascended into the Truth-World receiving the golden light in his body also. By chant of each of the above said mantras the experience as given in the preceeding para repeated itself.

4. Sree..Aravinda Sree..Aravinda Aravindāya Nama Ō..m..
Sri Aravinda Sri Aravinda..Mirra Aravinda Nama Ō..m..

By chant of this integral mantra, Gangadharan felt Light and Omkara Sound surrounding him, and his adhara (the psycho-physical system) blossomed in all the centres(chakras). Sri Aurobindo and the Mother appeared for a while in their luminous golden Forms of Grace. Then his deep soul-consciousness joined with the Self and ascended to the Truth-world, and he felt the Divine Presence everywhere. Even during the ascent, the Golden Light was seen flowing down from above and spreading everywhere. In the summit of the Truth-World he experienced the vast and pure white Light of Grace. When he was identified with it, he heard an immortal sound which made him wake up with open eyes. The vibrations of the experience continued for a long time and were tangibly felt in the body.

5. Arut Perunjōthi..Arut Perunjōthi
Thanip Perung Karuṇai..Arut Perunjōthi

By the meditative chant of this universally appealing direct mantra of the Divine as Supreme Light of Grace, Gangadharan had the most powerful and integral experience in which the vast Light of Supreme Grace linked the Truth-world of Supermind with the whole universal manifestation (visva darshan) and the vast nether Realm of the Inconscient Darkness. The graceful Presence of Swami Ramalingam was felt for a while during the chant. Then, Gangadharan was surrounded by the white Light of Grace and Omkara Sound and Bliss. His soul-consciousness joined with the Self and ascended to the Truth-world of Supermind, seeing the pure white Light of Grace everywhere on his way. In the ascent into the Truth-World he entered into the Golden Truth-world of Golden Light (Ponnambalam proper) and then reached the summit Truth-world (Cit Ambalam) of the pure white Light of Supreme Grace (Arut Perunjōthi). He became identified with the Supreme Divine of the vast Grace-Light and experienced the whole universal manifestation in its formless form and as an expression of Supreme Compassion (Thanip Perung-Karuṇai). Then, by a power of the Grace-Shakti he came down into the Golden Truth-World and saw Siva-Sakti Dance in their subtle or formless form of union, and after descending through several planes, came back to the earth which appeared illumined by Golden Red Light.

His soul-consciousness entered back into the physical body through Brahmarandhra, the hole in the top head. But before so entering, "Golden Red Light" rushed into his physical body filling up all its cells, and then "Golden Light" similarly entered into his

whole adhara. His whole body appeared luminous in golden red, and even the roots of hair shone likewise. An indescribable Bliss overwhelmed the depth of his heart. Now the Golden Light rushed into the vast nether Realm of the Inconscient Darkness and pervaded it making it luminous Golden. Then, the Inconscient was filled up with the White Light of Grace, and with it, came the tangible experience of micro-atomic, luminous and conscious white particles of Substance radiating Light—the same particles as were seen before by Gangadharan in 1978 in his rare vision of dematerialisation of the luminous golden, transformed-living-body of Swami Ramalingam (see the Appendix in Volume I)—and there was also the experience of the Supreme Divine inhabiting it with Love and Grace and Compassion. This revealed concretely that the Supreme Divine of Vast Grace-Light (Arut Perunjōthi Āndavar) has become the Inconscient Darkness for the play of a slow evolutionary Manifestation. Gangadharan heard a blissful Sound of Grace, hitherto unheard of ever before. He sensed too a Fragrance of Grace. After two hours of continuous experience he woke up with eyes open. This is by far the most powerful and wonderful integral experience he ever had. The vibrations of the Presence of the Supreme Divine with the Light of Supreme Grace were felt concretely and tangibly in the physical cells of the body too and it continued for long long hours. He felt his heartfelt gratitude to Arut Perunjōthi Āndavar for providing him this supreme experience.

The Supreme Divine is inherent in and inseparable from the Vast Light of Supreme Grace, though the Grace-Light is fully manifest above, but hidden below in the nether Darkness, and involved and indirectly present in our earthly life and body and Matter. Arut Perunjōthi mantra can evoke its Grace to act in any condition and situation.

The author is whole heartedly thankful with gratitude to Gangadharan for his graceful humility and catholic readiness to accept and do these mantras one by one at his specific request. The above is given here with his knowledge and approval. Some other devotees also had integration of the three bodies at the psychic level, though without the ascent, but resulting in the experience of the concrete and tangible Presence of Swami Ramdoss or Sri Aurobindo or the Mother, deep within the heart, and also in the whole body, according to the chant of integral mantra chosen. One devotee by name T.R. Jawaharlal of Madurai who is open to the influence of the above said Super Yogis, got such an aforesaid Presence of Sri Aurobindo, and then of the Mother, by the chant of Siva mantra (TM 912) of Tirumoolar. Another devotee by name P.V. Raghava

Raju of Hyderabad who was doing particularly the said Siva mantra, got a progressive integration and harmonisation of his adhara and its various contres, enabling his spiritual consciousness to rise to the overhead planes of consciousness and bring down into his adhara more and more of the blissful impulsions of a higher and higher consciousness. These integral mantras are meant for practice by the people of all age-groups including the youths and the householders, and that in any posture, sitting, lying or walking.

It is readily seen that if an integral mantra at the best can give supramental transformation of body, "Arut Perunjōthi" mantra is all the more necessary for transformation of the body into its deathless state, because the Light of Grace invades and illumines the Inconscient Darkness which is the strong fortress of the dark power or god of death. This mantra, received directly from the Divine by Swami Ramalingam and soon given by him to the disciples and devotees in his last days when he had already attained the deathless transformation of his body — that is, before dematerialising it in 1874 in sacrifice for the universal manifestation of the divine Grace-Light directly on the earth—has an immense significance and value for the humanity which is seeking for an individual as well as a collective evolution of its earthly life of Ignorance into a divine life of Bliss and Knowledge, and for the unity of the world and mankind.

18—4—1981
Sri Aurobindo Ashram
Pondicherry.

T. R. THULASIRAM

MOTHER'S EXPERIENCE OF GRACE—LIGHT[1]

Grace-Light ... Oh ! I liked it very much in his letter ...[2] Grace-Light. That, that is what is working, you know : the work that is being done through this (the body), it is absolutely like that, it is absolutely like a Grace-Light. I liked it very much. It is absolutely this.

Well, it is a light that has many degrees, and in the most material, it is lightly .... it must be the supramental force[3] because it is lightly golden, lightly rosy (you know this light) but very very pale. There is one (gesture pointing to a higher strata) which is white like milk, opaque — that is very strong. There is one (gesture pointing very high) which is white ... which is a light that is transparent. That, that is something interesting : a drop of it on the hostile forces, it dissolves them. They melt like this (twinkling of the eye). I said all this to Sri Aurobindo, and he confirmed it absolutely. It is essentially the Grace in its state ... (gesture pointing very high) supreme. It is a Light, it has no colour, you see, it is transparent, and this light (I experienced it, and I say this because I know): one puts it on a hostile being and ... it dissolves like this. It is extraordinary ... and then, under its aspect which we could call benevolent (that is the Grace which succours, and which helps, and which cures), it is white like milk. And if I want an action absolutely material (but this is recent — it is only recently since the coming of this new consciousness)[4] so in its action that is physical on the physical, it becomes slightly coloured : it is luminous. It is golden with rosy inside but it is not rosy (Mother takes a hibiscus flower near her) it is like this.

The Mother's remarks on Grace-Light have appeared under 11th and 22nd July 1970 in volume XI of L' Agenda De Mere as published in 1981. The above passage has been translated from French—By courtesy to the Institut De Recherches Evolutives, Paris.

1. The author of this book has given the title to the above passage and also the foot notes 2 to 4.

2. See Appendix III (a) to III (f) of this book (Volume I). The author as an inmate of Sri Aurobindo Ashram and as a disciple of the Mother, sent to Her his letter dated 4—7—1970 through Satprem of the Ashram with a covering letter to him—regarding the body-transformation of Swami Ramalingam by the power of divine Love and Grace-Light, as revealed in the Swami's poem "Joti Agaval". A true and faithful translation of the relevant part of the poem was done in simple and good English for a ready understanding of the matter and it was also sent to the Mother. However, the Swami was wrongly reported to the Mother to have died, though instead he had dematerialised his transformed body and disappeared in 1874.

3. See Appendix III (e): Mother's remarks on Grace-Light, as originally passed on to the author by Satprem on 12—7—70 are the same as given in the L' Agenda on 22—7—70, and end with the words ... Supramental consciousness *or the Grace-Light as Swami Ramalingam says*. Subsequently on 28—7—70 the last part in italics was dropped out and instead the Mother's words, "Grace-Light is ... one activity of the supramental" ware added: The modified remarks are as given in Appendix III (e).

4. Superman consciousness since 1—1—1969.

I

MAHADEVA MĀLAI

*(BK 7—5)

This poem in book seven describes Swami Ramalingam's first direct and integral vision of the Divine as manifest in the world of Truth-Knowledge. the Supermind. This vision breaks forth within him in his young age because of the contact of his soul's consciousness with the supreme Divine. This vision receded back later but he was guided all along by Arul Joti the Grace-Light. He also observes in his "Peru Vinnappam" (prose p. 127) that he received the true knowledge of the oneness of the God of Vast Grace-Light since about the beginning of his youth. However the Swami in the last decade of his life directly ascended through the characteristic pillar of Light into Suddha Siva Veli, the world of pure Truth-Consciousness, the Supermind (See ch.II-Vol. I)

The Mother of Sri Aurobindo Ashram has observed that when one realises one's soul he can even immediately have a clear vision of the Supermind though not its realisation. "If as a result of numerous efforts on your part, you come into contact with your psychic being (i.e., the realisation of soul) there the door is opened wide. Through the psychic you can have immediately a fine clear vision of what the supramental is (i.e. Satya Jnana Veli, the world of Truth-Consciousness), a vision only, not a realisation" (Vide "Bulletin"-Feb 1960). From this it can be concluded that the said supramental vision of the Swami took place in his inmost soul. The integrality of the vision of supermind is evident in stzs. 19, 22 & 43. Stz. 19 refers to the triple poise of supermind that He (the supreme Divine) became Himself (as the Universal Divine)—(1st poise); He became Myself-Himself (2nd poise); I became my true individual self (3rd poise).

Sri Aurobindo writing on the Vaishnava Saint Nammāḷwār has observed that the said Saint had a direct perception of the Divine in the solar realm of Supermind itself. "In his great work known as "Tiru Voymoḷi" (the sacred Utterance) which contains more than a thousand stanzas he has touched all the phases of the life divine and given expression to all forms of spiritual experience.

* Book 7-poem 5 of Thiru Arutpa of Swami Ramalingam as published in the edition of Balakrishna Pillai.

The pure and passionless Reason, the direct perception in the high solar realm of Truth itself, the ecstatic and sometimes poignant love that leaps into being at the vision of the "Beauty of God"s face", the final Triumph where unity is achieved and "I and my Father are one", all these are uttered in his simple and flowing lines with a strength that is full of tenderness and truth''— (Vol. 17 "Hour of God" centenary edition of Sri Aurobindo's works; See also our translation of Nammalwar hymns in ch. XIII in Vol. I).

Stanza 4 and 22 of "Mahadeva mālai" of Swami Ramalingam agrees in spirit and substance with Nammalwar's last hymns (10-10-4).

"O cool and supreme Void of Heaven (Pāḷ the positive Void) yonder above!

O Thou supreme who art in the void as the Good Light of Heaven!

O Thou who art within the Light and has become Brahma and Rudra!"

NOTE: Pāḷ means Sky, Heaven, Void. But it is not the negative void of the Buddhist or monist schools which is experienced as empty. But here it is the positive void in which the divine Light of Consciousness-Force emerges. In this context Pāḷ is the Supramental Sky or Heaven of Truth - conscious Light. It may be also spoken of as the void in which the divine Light manifests.

உம்பர் அம் தண்பாழே ஓ அதனுள் மிசை நீயே ஓ
அம்பரம் நல் சோதி அதனுள் பிரமன் அரன் நீ

— திருவாய்மொழி (10-10-4)

Compare with Swami Ramalingam

"O Supreme who art in the Mauna Vyoma the Void or Sky of Silence . !" "O Flame (Sun) in the Sky of Heaven! O infinitely Vast Light within the Flame! O Supreme the infinite and eternal Divine who art within the Light!" (Mahadeva Malai stz. 4, 22); See for more details ch. XIII of Vol-I on Nammālwār).

''மவுன வியோமத்தினிடை வயங்கும் தேவே''... "விண் நிற்கின்ற சுடரே அச்சுடருள் ஓங்கும் நீள் ஒளியே அவ்வொளிக்குள் நிறைந்த தேவே''

— மகாதேவமாலை பா. 4, 22.

Now we shall consider some important stanzas of the Swami's poem Mahadevamālai".

1. உலக நிலை முழுதாகி ஆங்காங்குள்ள
உயிராகி உயிர்க்கு உயிராம் ஒளிதான் ஆகிக்
கலக நிலை அறியாத காட்சி ஆகிக்
கதியாகி மெய்ஞ்ஞானக் கண்ணதாகி
இலகு சிதாகாசமதாய்ப் பரமாகாச
இயல்பாகி இணையொன்றும் இல்லாதாகி
அலகில் அறிவானந்தமாகிச் சச்சி
தானந்தமயமாகி அமர்ந்த தேவே

"O Supreme and Uuiversal Divine! Thou hast become the Universal All-Existence, the beings of the respective worlds, the light of soul in the beings, the Eye of Truth-Consciousness with the harmony of vision, movement and goal, the Sky or Space of Truth-Consciousness (Cidākāśa) assuming the nature of the infinity of the Supreme Being (Paramākāśa). Thou hast become the incomparable and illimitable Bliss of Wisdom. O Supreme who hast become the manifest Nature of Satcitananda (Satcitananda-maya)."

NOTE: The all-consisting, all-indwelling and all-pervading Nature of the Supreme Divine in the harmonius Sky of Truth - Consciousness (i.e. Cidākāśa the Supermind) is referred to. Paramākāśa the spaceless infinite is within Cidākāśa the space infinite of Truth - Consciousness. Each implies the other (see also stz. 43). The Supreme Truth has become the universal Truth, the manifest Satcitananda.

2. உலகமெலாம் தனி நிறைந்த உண்மையாகி
யோகியர் தம் அநுபவத்தின் உவப்பாய் என்றும்
கலகமுரு உபசாந்த நிலையதாகிக்
களங்கமற்ற அருள்ஞானக் காட்சியாகி
விலகலுரு நிபிட ஆனந்தமாகி
மீதானத்து ஒளிர்கின்ற விளக்கமாகி
இலகு பராபரமாய்ச் சிற்பரமாய் அன்பர்
இதய மலர் மீதிருந்த இன்பத் தேவே.

"O Supreme and Universal Divine! Thou hast become the manifest Sat the Being of Truth that has uniquely pervaded all the worlds (i.e., the self-extension of the Divine Being as the Universe). Thou hast become the Delight in and of the experience of yogis, the unshakable depth of Peace, the pure Vision of the Knowledge of Grace and the intensity of inseparable Bliss of manifestation (Nibiḍa Ānanda). Thou hast become the manifestation of the luminous Consciousness - Force (Viḷakkam) in Meethānam(மீதானம் the High-seated World i.e., the Supermind). Thou hast become in manifestation Parā Param (i.e., the Heaven farther beyond Param i.e. the apprehending supere mind which is beyond Param the tertiary or lower supermind) and Cit Param (the Heaven of Truth-Consciousness the Comprehending Supermind

or Supermind proper) and art the blissful Lord seated within the heart of Thy lovers".

NOTE: Param generally means a heaven and in its special significance the Supermind particularly the tertiary supermind. Parā Param refers to the farther Heaven i.e., the apprehending supermind. Param Param the Heaven above Heaven i.e.. the highest Heaven which is the Comprehending Supermind. This is also called by the Tamil people as Cit Podu or Cit Param, Cit Sabha or Cit Ambalam. (See also stz. 17 which mentions Param, Parā Param and Param Param). In the above stanza the Universal manifestation of Sat, Cit (Consciousness-Force) and Ananda உண்மை, விளக்கம், இன்பம் is referred to.

3. சத்தாகிச் சித்தாகி இன்பமாகிச்
சதா நிலையாய் எவ்வுயிர்க்கும் சாட்சியாகி
முத்தாகி மாணிக்கமாகித் தெய்வ
முழுவயிரத் தனி மணியாய் முளைத்த தேவே

"...Thou hast become the manifestation of Sat, Cit and Ananda; Thou art the eternal Witness within all beings. Thou hast become the luminous pearl, ruby, and the unique and wholly divine Diamond (i.e., become the Diamond Light of Knowledge); O Supreme".

5. தோன்று துவிதாத்துவிதமாய் விசிட்டாத்
துவிதமாய் கேவலாத்துவிதமாகிச்
சான்ற சுத்தாத்துவிதமாய்ச் சுத்தம் தோய்ந்த
சமரசாத்துவிதமாய்த் தன்னையன்றி
ஊன்றுநிலை வேருென்றும் இலதாய் என்றும்
உள்ளதாய் நிரதிசய உணர்வாய் எல்லாம்
ஈன்றருளும் தாயாகித் தந்தையாகி
எழிற்குருவாய்த் தெய்வதமாய் இலங்குந் தேவே

"O Supreme and Universal Divine! Thou hast become the apparent truths (i.e., reflected truths) of Dwaitādwaita (i.e, the truth of difference in oneness), Vishishtādwaita (i.e., the truth of qualified oneness) and Kēwala Adwaita (i.e. the truth of unqualified oneness). Thou hast become the true truth of Suddha Adwaita (i.e., the true and pure unity of Truth-Knowledge which is the unity of one and many i.e. as realised in the world of Supermind) and the true truth of Samarasa Suddha Adwaita (the absolute integrality and unity of Truth in the summit-supermind).

Thou art the sole foundation without which nothing can be upheld or supported; Thou art the eternal Existence, the Consciousness beyond comparison; Thou hast become the Mother bringing forth and manifesting by Grace the Universal All-Existence; Thou hast become the Father, the beautiful Guru or Preceptor and the Lord".

7. இந்தியமாய்க் கரணாதி அனேத்துமாகி
இயல்புருடனுய்க் காலபரமுமாகிப்
பந்தமற்ற வியோமமாய்ப் பரமாய் அப்பால்
பரம்பரமாய் விசுவமுண்ட பான்மையாகி
வந்த உபசாந்தமதாய் மவுனமாகி
மகாமவுன நிலையாகி வயங்கா நின்ற
அந்தமில் தொம்பதமாய்த் தற்பதமாய் ஒன்றும்
அசிபதமாய் அதீதமாய் அமர்ந்த தேவே.

"O Superme and Universal Divine who has become senses, instruments of mind and all things (i.e., tatvas), the nature-purusha, the heaven of time (Kala Param in the subliminal range), the boundless Vyoma (the wide space of spiritualised mind,), Param (the spiritual Mind Range), Paramparam as seizing in its possession the whole universe (i.e., the global overmind), Upashanta Mauna state of intense Peace and Silence (the overmind gnosis range), the farther state of deep and intense Peace and Silence (Maha Mauna state i.e., another level in overmind gnosis range), the endless or limitless "Thou State", "Tat State" and the unifying "Asi State" and the "Ateeta State" of farthest Transcendence (i.e., Supermind proper)".

NOTE: (a) The nature-purusha (Iyal Purusha இயல் புருடன்) means the instrumental being in nature such as Mano purusha, Pranamaya purusha and Annamaya purusha, the mental being, vital being and physical being or collectively together as the jeeva in regard to mind, life and body but as distinguished from soul and self.

(b) The terms "Thou", "Tat", "Asi" refer to the Maha Vakya "Tat Twam Asi" "That Thou art". "That" is the infinity of the common Self, "Thou" the state of individual soul and "Asi" the state of manifestation in which That and Thou (self and soul) are unified in the threshold of Supramental Vastness, a realm of unity.

(c) In the above stanza 'the endless or limitless Thou state' of soul signifies not merely the psychic being or soul within the deep heart realised as such as a first step of spiritual experience, but the universalised soul or universalised individual. Therefore according to the order of experiences narrated in the stanza, "antamil Twam" the endless Thou state of soul as the universalised individual is realised in the overmind gnosis. The self state and the universalised soul state (Tat Pada and Twam Pada) join to form the Asi state (ஒன்றும் அசிபதம்) which is the state of amsa sanatana of the Gita (or Guru Turya state of Grace according to the swami) in which one becomes a centre of the supreme and universal

Divine and this opens into the Supramental Vastness of unity. So, Asi state is the state of transition into the said Vast Realm of Truth-Knowledge. Ateeta state of Transcendence beyond Asi state signifies the planes or sessions of supermind proper including its summit session as opening into the infinite and eternal Ananda Loka beyond. It is called here simply as "Asi Pada Ateeta". When the states beyond a certain state are not proposed to be explained in detail, the word 'Ateeta' is used. The context in which 'ateeta' is used is important to arrive at its fuller significance. See chart 4 A in Vol I.

d) See chart 1, in vol. I for the lower and higher significances of the terms Param, Parāparam and Paramparam see also stz. 17 following:

8. நின்மயமாய் என்மயமாய் ஒன்றுங் காட்டா
நிராமயமாய் நிருவிகற்ப நிலையாய் மேலாம்
தன் மயமாய்த் தற்பரமாய் விமலமாகித்
தடத்தமாய் சொரூபமாய்ச் சகசமாகிச்
சின்மயமாய்ச் சிற்பரமாய் அசலமாகிச்
சிற் சொலிதமாய் அகண்ட சிவமாய் எங்கும்
மன்மயமாய் வாசகாதீதமாகி
மனாதீதமாய் அமர்ந்த மவுனத் தேவே

"O Supreme and Universal Divine! Thou hast become as Thyself, Thou hast become as myself. Thou art the immutable and featureless State of purity beyond manifestation. Thou art the self-aware Conscious Being in the pure infinity of Self-existence (Tanmaya Tat Param). Thou hast become the upholder of the manifestation (Tatastha தடத்தமாய்) and the inherent and natural essence of all (Swarupa Sahaja). Thou hast become the consciousness of Knowledge of the firm and stable world of Truth-Consciousness (Cinmaya Cit Param). O all-pervading infinite Truth of Existence with the flaming Light of Consciousness-Force (Cit jwalitha Akhanda Sivam). O eternal supreme Divine of Silence beyond mind and words".

NOTE: In the opening lines the Swami says, "the supreme Divine has become Himself, become myself". This refers to the comprehending and apprehending poises of Supermind. In the latter poise the Divine becomes the jivatman, the individual self in manifestation.

The Divine is spoken of in Its or His supreme state of existence as Tat Param and in its state of universal manifestation of Truth-knowledge through its consciousness Force as Cit Param. Both are inseparable in the supermind. They are referred to in other poems as the biune Infinite (Ubhaya Veli). However

Tat Param and Cit param are also taken by convention to signify respectively the summit poise of supermind as opening into Ananda Loka beyond, and the comprehending supermind proper.

10. கருவி கரணுதிகளின் கலப்பாய்ப் பெற்ற
தாயாகித் தந்தையாய்ப் பிள்ளையாகித்
தானுகி நானுகிச் சகலமாகி
ஓயாத சக்தி எலாம் உடையதாகி
ஒன்ருகிப் பலவாகி ஒங்கும் தேவே

"The Supreme and Universal Divine has become mother, father, and son, in the material nature through the connective play of instrumentations of mind life and body. He has become Himself; He has become Myself and the universe of All-existence with the possession of sleepless energies (Shaktis) and has manifested Himself as 'one-many' " ...

NOTE: "He has become Himself" indicates the first or Comprehending poise of supermind; "He has become Myself" refers to the second or apprehending poise of Supermind.

13. ... கரணுதீதத்
தெரிதான வெளிநடுவில் அருளாம் வண்மைச்
செழுங்கிரணச் சுடராகித் திகழும் தேவே

"He is the supreme and Universal Divine who is the Flame of Light of munificent Grace manifest with all the divine Riches in the conscious Space of Knowledge beyond the faculties of Mind ..."

16. ... நாசமிலா வெளியாகி ஒளி தானுகி
நாதாந்த முடிவில் நடம் நவிற்றும் தேவே

"He has become the deathless Vastness of Space (நாசமிலா வெளி), Light and the Play of Knowledge in the farther realm beyond Nadanta (i.e., in the Truth-World) .."

17. சகமாகிச் சீவனுய் ஈசனுகிச்
சதுமுகனுய்த் திருமாலாய் அரன் தானுகி
மகா மாயை முதலாய்க் கூட்டத்தனுகி
வான் பிரமமாகி அல்லா வழக்குமாகி
இகமாகிப் பதமாகிச் சமய கோடி
எத்தனையுமாகி அவை எட்டா வான் கற்
பகமாகிப் பரமாகிப் பரமமாகிப்
பராபரமாய்ப் பரம்பரமாய்ப் பதியும் தேவே

"O Supreme and Universal Lord! Thou hast become the universe, the jeeva, the godheads Isha, Brahma, Vishnu and Haran or Aran (Rudra) and the goodess Mahāmāya etc. Thou hast become the immutable and immoveable Self, Kūtastha the infinite Brahman, and its transcending dynamic cosmic consciousness (அல்லா வழக்குமாகி), Thou hast become this world of life and the Goal. Thou hast become all the crores of religions and Param as the wish-fulfilling transcendent Heaven of divine Riches i.e. the tertiary Supermind (வான் கற்பகமாகிப் பரமாகி) beyond the reach of religions and beyond it (பரமமாகி) going into the higher level Thou hast become Parā Param (the Heaven farther beyond i.e., Apprehending Supermind) and Param Param (the farthest Heaven i.e. Comprehending Supermind).

NOTE: (1) "அல்ல" or "அல்லா" signifies not a rigid negation or denial, but a transcending state of affair. See stz. 13 of the poem 10-II-2 "Tirucittrambala Deiva Mani Malai".

(2) "Parā Param" means the Heaven farther beyond Param the tertiary supermind. So it means apprehending supermind. "Parā param" is to be distinguished from "Parāparam" (i.e., para apara the border heaven between the higher and lower) which as a connected single world means overmind gnosis-See Chart I Vol-I.

19. மானுகி மோகினியாய் விந்துமாகி
மற்று அவையால் காணுத வானமாகி
நானுகி நானல்லனுகி நானே
நானுகும் பதமாகி நான் தான் கண்ட
தானுகித் தானல்லனுகித் தானே
தானுகும் பதமாகிச் சகசஞான
வானுகி வான் நடுவில் வயங்குகின்ற
மவுனநிலையாகி எங்கும் வளரும் தேவே

"He has become the Maya of lower nature (Mānāki, the becoming of animal nature மான் ஆகி), the Maya of pure-impure Nature (Mohini, மோகினி), the Maya of purer Nature (Bindu விந்து), the heaven beyond the reach of these (வானமாகி), the state of the Self or I (நானுகி the state of self-realisation), the state of Non-Self (நானல்லனுகி the impersonal existence i.e. static and featureless Brahman), the state in which "I" become verily "my own self", (நானே நானுகும் பதமாகி the realisation of one's true individual self as a centre of the supreme and universal Divine i.e., transitional state into supermind), the state in which the Divine becomes as I-He or Myself-Himself (நான் தான் கண்ட தானுகி அதாவது நானுகித் தானுகி the state of apprehending supermind or Por Sabha proper which has the self-issuing and self-returning movements of the Divine, that is to say the Divine becomes myself, and myself becomes

Himself), the state farther beyond in which the Divine transcends the state of differentiation and He does not distinguish Himself from His own universal manifestation or from the beings தானல்லஞகி, then the state in which He the supreme Divine becomes Himself as the universal Divine i.e., as the All (தானே தானுகும் பதமாகி the state of Comprehending Supermind or Cit Sabha), the state of the Heaven of Truth-Consciousness (சகச ஞானவான் ஆகி Sahaja Jnana Vān) and as the all prevading ever manifesting and ever growing Divine in the supreme state of Silence.

22. பொற்குன்றே அகம்புறமும் பொலிந்து நின்ற
பூரணமே ஆரணத்து உட் பொருளே என்றும்
கற்கின்ரோர்க்கு இனிய சுவைக்கரும்பே தான
கற்பகமே கற்பகத்தீங்கனியே வாய்மைச்
சொல்குன்ரு நா அகத்துள் மாரு இன்பம்
தோற்றுகின்ற திருவருட் சீர் சோதியே விண்
நிற்கின்ற சுடரே அச்சுடருள் ஓங்கும்
நீள் ஒளியே அவ்வொளிக்குள் நிறைந்த தேவே

"O Golden Mountain! O Integral Reality that manifests within and without! O inner Truth of Agamas the sacred spiritual literature of love, devotion and worship! O Sweetness of sugar-cane that ever sweetens those who are open to the knowledge of Thy glory! O generous Gift of the wish fulfilling heavenly Tree of divine riches (Kalpa Taru)! O sweet Fruit of that Tree! O Light of Harmony of divine Grace that gives an unfailing Bliss to the Truth words of speech. O Flame (Sun) of the Heaven! O infinitely Vast Light manifest in the Flame! O Supreme the infinite and eternal Divine within the Light!".

23. தேசு விரித்து இருள் அகற்றி என்றும் ஓங்கித்
திகழ்கின்ற செழுங்கதிரே

"He is the Sun of Splendour which ever manifests spreading Its rays and dispelling darkness ...."

25. ஊனே நல் உயிரே உள் ஒளியே உள்ளத்து
உணர்வே அவ்வுணர்வு கலந்து ஊறுகின்ற தேனே

"He is the flesh of body, the good life, the inner light, the consciousness of the heart, the Bliss, the sweetness of Honey that springs up in the Consciousness ....."

29. ...காலமே காலம் எலாம் கடந்த ஞானக்
கதியே மெய்க்கதி அளிக்கும் கடவுளே சிற்
கோலமே குணமே உட்குறியே கோலம்
குணம் குறிகள் கடந்து நின்ற குருவே

"He is the Time and also the movement of Consciousness (Jnana Gati) beyond Time. He gives the Goal of Truth. He is the form, quality and the inner significance of signs or symbols manifested by the Cit Shakti. He is the divine Preceptor or Guru beyond all forms, qualities and signs (i.e., He is the Guṇa and Nirguṇa at the same time)..."

32. .. மாட்சியே உண்மை அறிவு இன்பம் என்ன
வயங்குகின்ற வாழ்வே மவுனக் காணி
ஆட்சியே ஆட்சி செய்யும் அரசே சுத்த
அறிவே மெய் அன்பே தெள்ளமுதே நல்ல
சூட்சியே சூட்சி எலாம் கடந்து நின்ற
துரியமே துரியமுடிச் சோதித் தேவே

"O Supreme and Universal Divine! O Grandour! O manifest Life of Satcitananda! O own Land of Silence! O King who rules it! O Pure Knowledge! O true Love! O clarified Amrita of Bliss! O good Reason! O Turya state that transcends Reason. O Divine Light of the summit Transcendence (Turya Mudi, i.e., the comprehending or summit supermind).

35. அருள் அருவி வழிந்து வழிந்து ஒழுக ஓங்கும்
ஆனந்த தனிமலையே அமல வேதப்
பொருள் அளவு நிறைந்து அவற்றின் மேலும் ஓங்கிப்
பொலிகின்ற பரம்பொருளே புராணமாகி
இருள் அறு சிற்பிரகாசமயமாம் சுத்த
ஏகாந்தப் பெருவெளிக்குள் இருந்த வாழ்வே
தெருள் அளவும் உளம் முழுதும் கலந்துகொண்டு
தித்திக்கும் செழுந்தேனே தேவதேவே

"O unique Mountain of Bliss from which flows down the overflowing cascade of Grace! O Supreme Truth that manifests beyond the full measure of Knowledge contained in the pure Vedas! O Ancient Truth! O Life that manifests in the Pure Vast Heaven of Unity (Suddha Ēkānta Peru Veli) which is verily of the Nature of the Light of Consciousness-Force (Cit Prakāśamaya) that cancels away the darkness! O Supreme Lord of honeyed Sweetness who enters into and unites with and sweetens the heart which seeks after the clarity of Knowledge!"

NOTE: In this stanza Arul or Grace is said to arise from Ananda the Bliss. Eleswhere in other stanzas Love and Grace are spoken of as forms or self-formations of Bliss (11-27-1; 10-I-12-3). In stz. 11-1-16, Pure Grace (Suddha Arul) is referred to as arising from the manifest Satcitananda, and the infinitely Vast Grace Light as arising in Arul Veli the Space of Grace (i.e., Truth-World, the Supermind in its supreme session as the comprehending or summit supermind)

36. ...என் உயிர்க்கு உயிராய் வதியும் தேவே
He is the Soul of my soul abiding and living in me..."

37. வன்பு கலந்து அறியாத மனத்தோர் தங்கள்
மனம் கலந்து மதி கலந்து வயங்கா நின்ற
என்பு கலந்து ஊன் கலந்து புலன்களொடும்
இந்திரியம் அவை கலந்து உள் இயங்குகின்ற
அன்பு கலந்து அறிவு கலந்து உயிர் ஐம்பூதம்
ஆன்மாவும் கலந்து கலந்து அண்ணித்து ஊறி
இன்பு கலந்து அருள் கலந்து துளும்பிப் பொங்கி
எழும் கருணைப் பெருக்காறே இன்பத் தேவே

"O Supreme and Universal Lord of Bliss. O great Flood of Compassion that rises up along with the overflowing Bliss and Grace which get unified with the heart and mind of the Pure that do not know any harshness of nature and with the inner level of being in its love, knowledge, life and soul and the five (subtle) elements and with the outer level of being in its senses and sense-organs, flesh and bones of the body.

39. சுழியாத அருட்கருணைப் பெருக்கே என்றும்
தூண்டாத மணி விளக்கின் சோதியே வான்
ஒழியாது கதிர்பரப்பும் சுடரே அன்பர்க்கு
ஓவாத இன்பு அருளும் ஒன்றே விண்ணோர்
விழியாலும் மொழியாலும் மனத்தினாலும்
விழைதரு மெய்த் தவத்தாலும் விளம்பும் எந்த
வழியாலும் கண்டு கொளற்கு அரிதாய்ச் சுத்த
மவுனவெளி ஊடிருந்து வயங்கும் தேவே

"O Supreme and universal Divine that manifests in the pure and infinite Vastness of Silence (Suddha Mauna Veli the Supramental Vastness of Silence) but hard to realise for the gods of heaven by sight, speech, mind, and by the aspiring sincere tapas and by any other means and ways! O Flood of direct and true Compassion of Grace without whirl! O Light of Diamond Flame of the excellent Lamp that burns without the necessity of trimming! O Flame that spreads its rays unfailingly in the endless Heaven! O blissful One who responds to Thy lovers without reserve, giving them the insatiable Bliss!"

43. அண்டம் எலாம் கண்ணுகக் கொளினும் காண்டற்கு
அணுத்துணையும் கூடா என்று அனந்த வேதம்
விண்டு அலறி ஓலமிட்டுப் புலம்ப மோன
வெளிக்குள் வெளியாய் நிறைந்து விளங்கும் ஒன்றே

கண்ட வடிவாய் அகண்ட மயமாய் எங்கும்
கலந்து நின்ற பெருங்கருணைக் கடவுளே எம்
சண்ட வினைத் தொடக்குஅறச் சின்மயத்தைக் காட்டும்
சத்குருவே சிவகுருவே சாந்தத் தேவே

"O the One who is the infinity of Being (Veli) within the Vastness or Space of Silence (Mauna Veli) which the Vedas declare and cry with its open mouth as wholly beyond the reach of even those who have the totality of universe as their eye of vision! O supreme God of Compassion who (abiding in all things and beings everywhere) becomes the finite mould of form (Khanda Vadivam) and yet remains as the infinity of Being (Akhanda). O Sat Guru! O Siva Guru, the teacher of Truth that reveals wisdom in order to cut off the frenzy bond of the lower mode of action!"

NOTE: In this stanza the nature of the supramental Sky of Truth-Knowledge is referred to as the Infinity within the Vastness or Space of Silence. see also stz 1. This refers to the biune infinite or Ubhaya Veli or Ubhyāmbaram constituted of Tat Parama Veli (Paramākāsa) and Cit Para Veli (Cidākāśa) (See stz. 10-II-2-2) the spaceless infinity of Being and the Universal Space of Consciousness of Knowledge. The spaceless infinite is within the space infinite (Thani Veli within Peru Veli). Each inplies the other.

45. ... வேதம்தொடல் அரிய வெளி முழுதும் பரவி ஞானச்
சோதி விரித்து ஒளிர்கின்ற சோதித் தேவே

... "He is the God of Light that manifests and spreads the Light of Knowledge in the all-prevading Vastness of Heaven which is beyond the reach of Vedas..."

46. ... கிரியை நெறி அகற்றி மறை முடிவில் நின்று
கேளாமல் கேட்கின்ற கேள்வியே சொற்கு
அரிய வறை விடுத்து நவநிலைக்கு மேலே
காணுமல் காண்கின்ற காட்சியே உள்
அரிய நிலை ஒன்றிரண்டின் நடுவே சற்றும்
அறியாமல் அறிகின்ற அறிவே என்றும்
உரிய சதாசிவ நிலைநின்ற உணர்ச்சி மேலோர்
உன்னுமல் உன்னுகின்ற ஒளியாம் தேவே

"O Light of Discrimination (i.e., Truth-discrimination) in the Great men of Concsiousness poised in the true and proper state of eternal Existence by which they discriminate without the mental process of discrimination. O intuition (Truth-intuition) that intuitively knows without the process of mental knowing and which arises from a rare inner state in between oneness

and twoness (i.e., states of one-in-one and two-in-one, the states or poises of the comprehending and apprehending supermind i.e., of Cit sabha and Por Sabha)! O Vision (Truth-vision) that sees without seeing and which is a state beyond the nine levels and beyond the state of potential Sound (of sound, music and words)! i. e., beyond Paranada. O Inspiration. (Truth-inspiration) that hears without hearing and which has its source beyond the summit-end of Vedic Knowledge and beyond the mode (lower mode) of actions!

NOTE: The nine levels spoken of are with reference to the psycho spiritual, spiritual mental and overmental states i.e., Nirmala jeeva jagrata, swapna and susupti states, Para jagrata, swapna and susupti states, Siva jagrata, swapna and susupt states. Beyond the nine levels and paranada, the state of sat overmind, is the Truth-World of supermind.

52. மெய்யுணர்ந்த வாதவூர் மலையைச் சுத்த
வெளியாக்கிக் கலந்து கொண்ட வெளியே அன்பர் உள்ளம்
கரைந்து கரைந்து உருக அவர் கருத்தின் ஊடே
உய்யுநெறி ஒளிகாட்டி வெளியும் உள்ளும்
ஓங்குகின்ற சுயஞ்சுடரே உண்மைத் தேவே

"O God of Truth! O Self-existent Light that manifests within and without! Thou art the illuminating and guiding Light in the thought and aspiration of those who melt in the heart in love for Thee. O infinity of the eternal Being (Veḷi) that made the truth-conscious saint of Vāthavur (i.e., Saint Māṇickavāsagar) become one with and as the Pure Space (Suddha Veḷi i.e. Supramental Space of Purity)".

NOTE: The said Saint dematerialised and dissolved his body in lieu of death and disappeared. According to Swami Ramalingam, he is considered to have become one with the Pure Space of Truth-Knowledge.

. . . எல்லாமும் வல்லதாகிச்
53. சலி வகையில்லாத முதற்பொருளே எல்லாம்
தன்மயமாய் விளங்குகின்ற தனியே ஆண் பெண்
அலி வகையல்லாத வகை கடந்து நின்ற
அருட்சிவமே சிவபோகத்து அமைந்த தேவே.

"O untiring omnipotent supreme Truth! O Supreme, the self-ware conscious Being that is beyond the formulations of sex as man, woman and the neutral! O Supreme Truth of Grace. (Arut Sivam)! O supreme and universal Lord poised in the Bliss and Enjoyment of Universal manifestation (Siva Bhoga)!". . . .

58. பாங்குள நாம் தெரிதும் எனத் துணிந்து கோடிப்
பழ மறைகள் தனித்தனியே பாடிப்பாடி
ஈங்கு உளது என்று ஆங்கு உளது என்று ஓடி ஓடி
இளைத்து இளைத்துத் தொடர்ந்து தொடர்ந்து எட்டும்தோறும்
வாங்கு பரவெளி முழுதும் நீண்டு நீண்டு
மறைந்து மறைந்து ஒளிக்கின்ற மணியே எங்கும்
தேங்கும் பரமானந்த வெள்ளமே சச்
சிதானந்த அருட்சிவமே தேவ தேவே.

"The innumerable crores of ancient Vedas sing by hymns considering themselves each to be surely in the know of the Thing they seek; they have made repeated attempts to reach the Goal and considering it to be here, or to be there, they run and seek after it and when they considered to have nearly reached it, the all-containing High-seated World of Unity become more and more distant. Thus they got tired and exhausted in the seeking.. O Space of the Diamond of Light which to the Truth-seeking Vedas repeatedly hides itself and shines out (from its hiding). O Flood of the all-pervading supreme Bliss! O supreme Divine Being of the Grace of the manifest Satcitananda (Satcitananda Arut Sivam)! O Deva Deva the supreme Lord!."

59. .....மோன வெளியின் நிறை ஆனந்த விளாவாம் தேவே.

".....O Supreme Being of the fulness of Bliss in the infinite Vastness of Silence....."

60. உருத்திரர் நாரணர் பிரமர் விண்ணோர் வேந்தர்
உறுகருடர் காந்தருவர் இயக்கர் பூதர்
மருத்துவர் யோகியர் சித்தர் முனிவர் மற்றை
வானவர்கள் முதலோர் தம் மனத்தால் தேடிக்
கருத்து அழிந்து தனித்தனியே சென்று வேதங்
களோ வினவ மற்று அவையும் காணேம் என்று
வருத்தமுற்று ஆங்கு அவரோடு புலம்ப நின்ற
வஞ்ச வெளியே இன்ப மயமாம் தேவே.

"He is the blissful Lord of the secret Space which Rudra, Narayana, Brahma, Indra the King of gods, and the great Garudas and Gandharvas, Yakshas and Bhutas (their presiding powers), Maruts and Yogis, Siddhars and Munis and all other gods could not find even though each searched by their respective separate movements of mind, and having missed it, even enquired and deputed the Vedas of Knowledge to pursue it up; the Vedas too wept with them sorrowfully admitting its inability to find the secret Space (i.e., the Vast space of Truth-knowledge).

61. ... ...அருட்பரவெளி வாழ் சிவமே ஈன்ற
தாய் இரங்கி வளர்ப்பது போல் எம்போல் வாரைத்
தண் அருளால் வளர்த்து என்றும் தாங்கும் தேவே.

"He is Sivam the Satcitananda (Existence, Consciousness-force and Bliss) that manifests its Life in the high-seated infinite Space of Grace (Arut Para Veli the Vast supramental Space of Grace). Even as a kind mother, He contains and supports, brings up and looks after people like me by His cool refreshing Grace ...."

63. தோன்று பர சாக்கிரமும் கண்டோம் அந்தச்
சொப்பனமும் கண்டோம் மேல் சுழுத்தி கண்டோம்
ஆன்ற பரதுரிய நிலை கண்டோம் அப்பால்
அது கண்டோம் அப்பாலாம் அதுவும் கண்டோம்
ஏன்ற உபசாந்தநிலை கண்டோம் அப்பால்
இருந்த நினைக் காண்கிலோம் என்னே என்று
சான்ற உபநிடங்கள் எலாம் வழுத்த நின்ற
தன்மயமே சின்மயமே சகசத் தேவே.

"The Upanishads declare in wonder that they have realised so far the apparent or reflected truth of the states of Para Jagrata (Higher Mind), Para Swapna (Illumined Mind) and beyond it Para Susupti (Intuitive Mind), then the grand state of Para Turya (i. e., Siva Jagrata the selective overmind), and then beyond it a further state (i. e., Siva Swapna or Vishwagrasa the global overmind), and farther beyond it another state (i. e., one level in the Siva Susupti or Overmind Gnosis range containing five gradations of planes namely gnostic, ananda, tapo, cit and sat overmind) and yet farther beyond it the unifying or synthesising upashanta state of intense peace and repose (i. e., another level in the overmind Gnosis possibly ananda overmind) and they declare in reverential praise their inability to trace Thee who art yet farther beyond. O Lord of Truth or of the natural and inherent state of Existence (Sahaja Deva)! O Truth of Self-existence (Tanmaya)! O Truth of Consciousness of Wisdom (Cinmaya)!"

64. பரிக்கிரக நிலை முழுதும் தொடர்ந்தோம் மேலைப்
பரவிந்து நிலை அனைத்தும் பார்த்தோம் பாசம்
எரிக்கும் இயற்பரநாத நிலைக் கண் மெல்ல
எய்தினேம் அப்பாலும் எட்டிப் போனேம்
தெரிக்கரிய வெளி மூன்றும் தெரிந்தோம் எங்கும்
சிவமே நின் சின்மயம் ஓர் சிறிதும் தேரும்
தரிக்க அரிது என்று ஆகமங்கள் எல்லாம் போற்றத்
தனிநின்ற பரம் பொருளே சாந்தத் தேவே.

"All the Āgamas (sacred literature in the way of love, knowledge and worship) too declare in reverential praise that they reached the Parigraha state (the State of veiling in the plane of gnostic overmind or the plane of golden lid in the range of overmind Gnosis or Upashanta state), traversed the whole of the high Parabindu state (possibly cit-tapo overmind), then stepped slowly into the wholly purifying state of the true or inherent Paranada which burns away all the desires and attachments (i.e., possibly sat overmind) and also reached farther beyond (i.e., its end the Paranādānta state) and even knew (i.e., saw in vision) the triple plane most difficult to see and yet they sing in Thy glory that they could not attain and possess Thy consciousness of Truth-knowledge which is hard to possess. O omnipresent Sivam! O Supreme Truth! O Divine Being of supreme Peace!".

NOTE: The triple plane seen in vision by Agamas refers to the triple plane of the Truth-World of Supermind.

66. பொது என்றும் பொதுவில் நடம் புரியா நின்ற
பூரண சிற்சிவம் என்றும் போதானந்த
மது என்றும் பிரமம் என்றும் பரமம் என்றும்
வகுக்கின்றோர் வகுத்திடுக அது தான் என்றும்
இது என்றும் சுட்ட ஒணாது அதனால் சும்மா
இருப்பதுவே துணிவு எனக் கொண்டு இருக்கின்றோரை
விதுவென்ற தண்ணளியால் கலந்து கொண்டு
விளங்குகின்ற பெருவெளியே விமலத் தேவே.

"Let those who want to distinguish It by name may call it Podu (the equable self-extended world of Truth-knowledge) or Poorana Cit Sivam (the integral Consciousness-Force of the Supreme Being in manifestation) that plays in the equable Truth-World of Knowledge or Bodhānanda Madhu (the Sweet Honey of the Bliss of Knowledge) or Brahman or Paramam. But It cannot be ever indicated as this or as that. O Lord of Purity! O Vastness of Heaven (Peru Veli) that manifests cool Grace which is cooler than moon and unites by Grace with those who are quietly and firmly poised in the silence!"

NOTE: Peru Veli the Vast Heaven of Truth-Knowledge is also called as Vyan Podu, the Vast equably self-extended Truth-world' (see stz 10-II-22-2).

... ஞானத்
67. திருமணி மன்று அகத்து இன்ப உருவாய் என்றும்
திகழ் கருணை நடம்புரியும் சிவமே மோனப்
பெருமலையே பரம இன்பநிலையே முக்கட்
பெருமானே எத்திறத்தினும் பெரிய தேவே.

"... O Form of Bliss manifest in the excellent Diamond World of Knowledge (i.e. World of the Diamond Light of Knowledge, Jnāna Maṇi Manṛu, the apprehending Supermind)! O supreme Truth making the play of Compassion! O great Mountain of Silence! O State of supreme Bliss! O supreme Lord with triple Eye (possibly referring also to the triple plane of the Truth-World of Supermind)! O supreme Divine! "Thou art verily the Supreme by all means and respects."

69. தானுகித் தான் அல்லது ஒன்றுமில்லாத்
தன்மையனுய் எவ்வெவைக்கும் தலைவனுகி
வானுகி வளி அனலாய் நீருமாகி
மலர்தலைய உலகாகி மற்று மாகித்
தேனுகித் தேனின் நறுஞ் சுவையாகித்
தீஞ்சுவையின் பயனுகித் தேடுகின்ற
நானுகி என் இறையாய் நின்ரேய் நின்னை
நாய் அடியேன் எவ்வாறு நவிற்றுமாறே.

"He has become Himself. Nothing exists without Him. There is nothing else beside Him. He has become the All. He has become everything. He has become the Universal Lord of all. He has become the sky, air, fire, water and the blooming (or flowering or evolving) earth and all other things. He has become the honey, the fragrant sweetness of honey and the resulting effect of the sweet taste, (its sense-enjoyment). He has become myself as the seeker, and has become my Lord as the sought (in loving worship). O Lord How shall I, who am humble and mean like a dog, glorify Thee in words?"

80. அருள் வெளியில் ஆனந்த வடிவினுல் நின்று
ஆடுகின்ற பெருவாழ்வே அரசே ..

"O King! O Eternal Life that plays in Aruḷ Veḷi, the infinite universal Space of Grace, by Form of Bliss! ..."

100. அருளுடைய பரம்பொருளே மன்றில் ஆடும்
ஆனந்தப் பெருவாழ்வே அன்புளோர் தம்
தெருளுடைய உளம்முழுதும் கோயில் கொண்ட
சிவமே மெய்அறிவு உருவாம் தெய்வமே இம்
மருளுடைய மனப்பேதை நாயினேன் செய்
வன்பிழையைச் சிறிதேனும் மதித்தியாயில்
இருளுடைய பவக்கடல் விட்டு ஏறேன் என்னை
ஏற்றுவதற்கு எண்ணுக என் இன்பத் தேவே.

"O Supreme Truth of Grace! O Eternal Life of Bliss that plays in Manru the Truth-World of Knowledge! O Sivam the supreme Truth that has taken the whole conscious heart of Thy lovers as the shrine of Thy

abode! O God of Truth-Consciousness! If Thou consider even a little of my great faults which I have done in the ignorance of my dog-like habitual mind I cannot hope to cross over the dark ocean of birth. O Lord of Bliss! Condescend to lift me up from the abyss of dark ocean (forgiving my faults)!

II

ARUTPRAKĀSA MĀLAI

(BK 10—1—2)

1. உலகமெலாம் உதிக்கின்ற ஒளிநிலே மெய்யின்பம்
உறுகின்ற வெளிநிலே என்று உபயநிலேயாகி
இலகிய நின் சேவடிகள் வருந்தியிட நடந்தே
இரவில் எளியேன் இருக்கும் இடந்தேடி அடைந்து
கலகமிலாத் தெருக்கதவம் காப்பு அவிழ்க்கப்புரிந்து
களித்து எனே அங்கு அழைத்து எனது கையில் ஒன்று கொடுத்தாய்
அலகில் அருட்கடலாம் உன் பெருமையை என் என்பேன்
ஆனந்தவல்லி மகிழ் அருள் நட நாயகனே.

"The Light that brings into existence and manifests all the worlds and the infinity of Space that receives the Bliss of Truth have become the biune State of Thy Feet who came walking purposely to my humble place seeking me on a night. Thou got the bolt of the door of the gate silently opened, called me and in Joy gave into my hand a Thing. O Lord of Grace who rejoiceth Ananda Valli Thy Consort (Shakti) by Thy Play or Dance of Knowledge! How shall I express the greatness of Thy illimitable ocean of Grace?"

44. பொற்போத வண்ணம் ஒன்று என் கைதனிலே அளித்து ...

"... O Lord Thou hast given into my hand a Thing of Golden Knowledge".

68. துணிந்து எனது கையில் ஒன்று சோதியுறக் கொடுத்து ...

"... O Lord Thou has firmly given me a thing of Light."

NOTE: IN "Joti Agaval" poem also the Swami recollects this incident and observes that the Lord gave into his hands Light of Grace. "O My unique Father. Thou hast given into my hands the unique Grace-Light which Thou held in Thy Hands" (12-1-572). This early event indicates an assurance from the Lord that the Swami would realise the infinitely Vast Grace Light of Truth-Consciousness of the Truth-World, the Super-

mind and that he would realise it not only in his inner being but also in the outer nature of mind, life and body. Joti Agaval poem serves to show the land mark of such an achievement.

89. பூதவெளி கரணவெளி பகுதி வெளி மாயா
போக வெளி மாமாயா யோக வெளி புகலும்
வேத வெளி அபரவிந்து வெளி அபரநாத வெளி
ஏக வெளி பரம வெளி ஞான வெளி மா
நாதவெளி சுத்த வெறு வெளி வெட்ட வெளியா
நவில்கின்ற வெளிகளெல்லாம் நடிக்கும் அடி வருந்த
ஏத எளியேன் பொருட்டா நடந்து என்பால் அடைந்தே
என்கையின் ஒன்று அளித்தனே நின்இரக்கம் எவர்க்குளதே.

"O Lord! Thy compassion is incomparable. Who else can have it? Thou hast walked down through all the spaces to reach me, a humble being, on the earth at my place and hast given me in my hands a Thing, (i.e., the Grace-Light; cf: "O my supreme Father Thou hast given me the unique Grace-Light into my hands" Joti Agaval stz. 572), and these spaces are where Thy dynamic play takes place and Thy Feet are actively preoccupied in the cosmic dance—the spaces namely (1) the pure vast Space of the Truth-world contained and supported by the spaceless Infinite (Suddha Veru Veli alias Vetta Veli), (2) the high-seated Sat overmind (Mā Nāda Veli the Space of the true or higher Paranada, the Subtle Sound), (3) the Space of Cit-tapo overmind (Gnana Veli the space of the higher knowledge, i.e., the space of the true or higher Parabindu), (4) the range of Ananda-gnostic overmind (Parama Veli), (5) the single space of global overmind (Eka Veli), (6) the space of lower Paranada or aparanada of subtle Sound), (7) the space of spiritual Illumined Mind (Apara bindu Veli, the space of lower Parabindu), (8) the space of self-knowledge of the Veda (i.e., the spiritual Higher mind in the Sahasrara (Veda veli), (9) the space of concentrated spiritualised mind at the Agna (Maha Maya Yoga Veli), (10) the space of subliminal range (Maya bhoga veli), (11) the space of lower nature (Paguti Veli i.e., Asuddha Prakriti), (12) the space of mind and senses (Karana Veli), and (13) the space of the elemental nature (Bhuta Veli).

NOTE: Veda Veli, Eka Veli, Mā nāda Veli are the great landmarks in the gradation of spaces leading to the pure vast space of the Pure Transcendence (Suddha Veru Veli). Items 2 to 4 fall under the range of Suddha Maha Maya, 5 to 8 under Suddha Maya, 9 to 10 under Suddha-asuddha Maya, 11 to 13 under Asuddha Prakriti Maya. See also charts 4B (Column I) in Vol I of the book and also chart 4 A therein. For more details on Suddha Veru Veli or Vetta Veli see stzs. 11-22-10; 1-6-3-10; 1-5-2-30; 1-5-3-14.

III

PRĀSADA MĀLAI

10—I—3

2. என் வடிவம் தழைப்ப ஒரு பொன் வடிவம் தரித்தே
என்முன் அடைந்து எனோநோக்கி இளநகை செய்தருளித்
தன் வடிவத் திருநீற்றுத் தனிப்பை அவிழ்த்து எனக்குத்
தகு சுடர்ப்பூ அளிக்கவும் நான்தான் வாங்கிக் களித்து
மின் வடிவப் பெருந்தகையே திருநீறும் தருதல்
வேண்டும் என முன்னரது விரும்பி அளித்தனம் நாம்
உன் வடிவிற் காண்டி என உரைத்தருளி நின்ருய்
ஒளிநடஞ் செய் அம்பலத்தே வெளிநடஞ் செய் அரசே.

"O Lord who playeth in the infinite Sky of Truth—Knowledge with Light! Thou took a golden body which could enrich or make my body prosper (i.e., transform) and came before me. Greeting me with a smile Thou opened up a separate golden bag of sacred ashes (small and handy bag of ashes) and from out of it Thou gave me an invaluable luminous flower. I took it in joy. O luminous Lord of Light! I asked Thee to give me sacred ash too. Thou said "I have given you the former (i.e., flower) willingly by My Will. See or know it (i.e., its truth or significance) in your body".

3. அழகு நிறைந்து இலக ஒரு திருமேனி தரித்தே
அடியேன் முன் எழுந்தருளி அருள் நகை கொண்டு அடியார்
கழக நடு எனோ இருத்தி அவர்க்கு எல்லாம் நீறு
களித்தருளி என்னளவிற் கருணை முக மலர்ந்து
குழகியற் செஞ்சுடர்பூவைப் பொக்கணத்தில் எடுத்துக் கொடுத்தருளி...

"O Lord Thou came before me in a beautiful form of body!..... Keeping me in the midst of saints and after giving them joyfully the sacred ashes, Thou gave me alone a beautiful, fresh, lively and luminous red flower from out of a hand-bag. I do not know Thy purpose....."

5: உலர்ந்த மரம் தழைக்கும் ஓர் திரு உருவந் தாங்கி
உணர்விலியேன் முன்னர் உவந்து உறு கருணை துளும்ப
மலர்ந்த முகம் காட்டி நின்று திருநீற்றுப் பையை
மலர்க்கரத்தால் அவிழ்த்து அங்கு வதிந்தவர்கட்கு எல்லாம்
அலர்ந்த திருநீறு அளித்துப் பின்னர் என்தன் கரத்தில்
அருள்மணப்பூ அளித்தனை நின் அருட்குறிப்பு ஏது அறியேன்
கலந்த வரைக் கலந்து மணிக்கனக மன்றில் நடஞ் செய்
கருணை நெடுங்கடலே என் கண் அமர்ந்த ஒளியே.

"O Light that is within my eyes! O infinite ocean of Compassion that plays in the excellent Golden World of Knowledge (Mani Kanaka Manru) in unity with those who have attained oneness with Thee! Thou came in a divine form of body which could revive even a withered tree into sprouting and stood in front of me who was in ignorance; with joy and overflowing compassion Thou showed me Thy beaming Face, opened the hand-bag of sacred ashes and gave the ashes to those who were present there but Thou gave me into my hand a fragrant flower of Grace. I do not know Thy will of Grace (i.e., Thy purpose of giving me the flower)".

NOTE: The Golden Lord of the Truth-World gave the Swami a beautiful luminous red flower of Grace. The above stanzas indicate that the Lord gave it to him rather as an assurance of his physical bodily transformation. Red flower, according to Sri Aurobindo, is a symbol indicating receptivity or openness of the body for a physical transformation.

According to stanza I, which is not quoted herein, the Lard tells the Swami that He had already given him before the sacred ash once (possibly in his last birth). So the Lord gives him now a buminous red flower.

IV

ANANDA MĀLAI

10—1—4

தன்னொளியில் உலகமெலாம் தாங்குகின்ற விமலை
தற்பரை அம்பரை மா சிதம்பரை சிற்சத்தி
சின்ன வயதினில் என்னை ஆள நினக்கு இசைத்தாள்
சிவகாம வல்லி பெருந் தேவி உளம் களிப்ப
மன்னிய பொன் மணிப் பொதுவில் இன்ப நடம் புரிந்து
வயங்குகின்ற துரையே நின் மா கருணைத் திறத்தை
உன்னி உவந்து உணர்ந்து உருகிப் பாடுகின்றேன் எங்கள்
உடையானே நின்னருளின் அடையாளம் இதுவே.

"She is Vimalā (விமலை) the Pure Shakti who upholds and supports the whole universe in and by Her self-existent Light. She is Tat Parā (தற்பரை) the supreme self-existent Goddess, Ambarā (அம்பரை) the Shakti of the beautiful Sky of Knowledge, Mā Cidambarā (சிதம்பரை) the Shakti of the supreme and Vast Sky of Truth-Consciousness. She is Cit-Shakti the supreme Consciousness-Force. O Lord who makes the play of Bliss in the ever-existing excellent Golden World of Knowledge (Pon Maṇi Podu) making the heart of Thy great consort of Love and will (Siva Kama Valli) rejoice in happiness! By Her will She has made Thee possess and rule my being since my tender age. Becoming conscious of the Nature of Thy great Compassion I sing Thy glory in joy and out of a melting heart of ove. This is the mark of Thy Grace. O Lord of my soul!"

NOTE: "Parai" as the Shakti of the supreme and universal Divine is distinguished in this stanza by her several names in Tamil such as Tat Parai, Amparai, Cidamparai Cit-Shakti etc. "Parai" is more commonly used (11-22-2, 10) to denote the overmental Maha Shakti (See Tatva Lokas item 101). But in the above stanza it is used in the context to signify the Supramental Shakti by adding the qualifying words.

V

ĀḶUḌAYA PIḶḶAYĀR ARUḶ MĀLAI
IN PRAISE OF THIRU JNANA SAMBANDHAR

10—1—9

2. உயிர் அநுபவம் உற்றிடில் அதனிடத்தே
ஓங்கு அருள் அநுபவம் உறும் அச்
செயிர் இல் நல் அநுபவத்திலே சுத்த
சிவ அநுபவம் உறும் என்ருய்
பயிலும் மூவாண்டில் சிவை தரு ஞாநப்
பால் மகிழ்ந்து உண்டு மெய்ந்நெறியாம்
பயிர் தழைந்து உறவைத்து அருளிய ஞாந
பந்தன் என்று ஓங்கு சத்குருவே.

"O Jnana Sambandhar, my noble Sat Guru! Thou hast told me (by inspiration) that if one gets the experience of self (uyir anubhavam), that, will form the basis in which the higher experience of grace (Arul anubhavam) will come and in that defectless and noble experience will arise in turn the experience of Suddha Siva anubhavam. O Jnana Sambandhar, who as a child of tender age of three years took in happily the milk of Knowledge given by the supreme Shakti (Sivai), and fostered and developed the path of Truth".

NOTE; The Swami in his young age took the well-known Thiru Jnana Sambandhar of the middle ages into his heart as the Guru. Jnana Sambandhar was guiding him from within, until the Swami got the divine Grace-Light as the Inner Guide and Guru. This poem is an early one when the Swami had not much advanced in his spiritual path, though by that time he had realised his soul within and self above (in spiritual mind) by the grace of his chosen Guru Jnana Sambandhar.

"Uyir anubhavam" in the context means self-realisation (i.e., Cosmic self in spiritual mind) and here includes also the phychic realisation of soul within. "Arul anubhavam" refers to the experience of a first state of Grace which is a state of transition into the Truth-World i.e., a state experienced beyond Paranada (i.e., in Paranadanta) which is beyond the

overmind called Parampara. "Suddha Siva Anubhavam" refers to the transcendent or supreme and universal Truth in and by which the Divine is revealed and with whom one gets identified. This is the supramental Truth-knowledge.

3. தத்துவ நிலைகள் தனித்தனி ஏறித்
தனிப் பரநாதமாம் தலத்தே
ஒத்த தன்மயமாம் நின்னை நீ இன்றி
உற்றிடல் உயிர்அநுபவம் என்று
இத்துணை வெளியின் என்னை என்னிடத்தே
இருந்தவாறு அளித்தனை அன்றே
சித்த நற்காழி ஞான சம்பந்தச்
செல்வமே எனது சத்குருவே.

"O my Sat Guru! O Siddha Purusha! O Treasure! O Jnana Sambhandhar of the famous place Seerkali. Thou had instructed me thus: 'Transcend each of the states of tatvas (principles of lower manifestation) and reach the unique Paranada state where you will realise the same or common Self (i.e., the Self which is the same in all ஒத்த தன்மயம்) without your being (நீ இன்றி i.e., without the individuality of your self or soul). This is called Uyir anubhavam." "O Guru! Thou hast made me realise myself in me (i.e., the Self as existing in myself), in the said plane of consciousness."

NOTE: Paranada state here referred to may not necessarily be the highest Paranada (i.e., as in the range of Overmind Gnosis) which is beyond the states of Para Siva and Parā Shakti (overmind Lord and overmental Maha Shakti), but its lower poise which may possibly correspond with one overhead level of experience in the Spiritual Mind range i.e., the spiritual Higher Mind. The terminology used in the stanzas of this poem might not be strictly taken as used by the Swami himself but as passed on to him into his inner being by Saint Jnana Sambandhar. However we try to find correspondence with Swami's terminology as also with Sri Aurobindo's. The above stanza indicates that the Swami who had already the psychic realisation of his soul now had his cosmic self-realisation by the grace of the Guru of his heart namely Jnana Sambandhar. The pure Self, or the featureless Brahman may be also realised in the highest level of Paranada as an exclusive experience as much as in its lower level or levels and this lower level seems to be more properly indicated by this stanza, because this is followed by the experience of the true individual self (in Paranādānta beyond the highest level or state of Paranada) as a centre of the supreme and universal Divine. For Paranada (see charts 4, 4B, 5 & 6 in ch. III-Part II; see also subhead "State of Grace" under the 12th level in ch. III - Part I in Vol. I).

4. தனிப் பரநாத வெளியின் மேல் நினது
தன்மயம் தன்மயம் ஆக்கிப்
பனிப்பில்லாது என்றும் உள்ளதாய் விளங்கிப்
பரம்பரத்து உட் புறமாகி
இனிப்புற ஒன்றும் இயம்புரு இயல்பாய்
இருந்ததே அருளநுபவம் என்று
எனக்கு அருள் புரிந்தாய் ஞாநசம்பந்தன்
என்னும் சத்குரு மணியே

"O my Sat Guru! O Jnana Sambandhar! Thou hast revealed to me by words thus: "In the realm beyond the unique Paranada (i.e., beyond the highest level or state of Paranada or in Paranadanta, above the Overmind Gnosis), it is the experience of Grace (Arul anubhavam) which makes your being (your true individual self) become the fearless eternal and infinite Self-existence and also one with Parampara the global universe within and without (பரம்பரத்து உட்புறமாகி i.e., universalisation of the individual) and gives a blissful state beyond description of words."

NOTE: This stanza refers to the state of Grace (Guru Turya state of Grace) which is a first state of Grace by which the individual self becomes a centre of the supreme Self and the Universal Existence (i.e., a centre of the supreme and universal Divine on the eve of transition to the Vast Truth-World called Peru Veli)

Compare with Sri Aurobindo's passages:

"But there can be many formulations of overmind consciousness and experience; for the overmind has a great plasticity and is a field of multiple possibilities. In place of an uncentred and unplaced diffusion there may be the sense of the universe in oneself or as oneself: but there too this self is not the ego; it is an extension of a free and pure essential self-consciousness or it is an identification with the All, — the extension or the identification constituting a cosmic being, a universal individual ... But with a strong influence or full action of the overmind a very integral sense of governance, a complete supporting or overruling presence and direction of the cosmic Self or the Ishwara can come in and become normal; or a special centre may be revealed or created overtopping and dominating the physical instrument, individual in fact of existence, but impersonal in feeling and recognised by a free cognition as something instrumental to the action of a Transcendent and Universal Being. In the transition towards the supermind this centralising action tends towards the discovery of a true individual replacing the dead ego, a being who is in his essence one with the supreme Self, one with the universe in extension and yet a

cosmic centre and circumference of the specialised action of the Infinite"— (Life Divine") — p. 845)

5. உள்ளதாய் விளங்கும் ஒரு பெருவெளி மேல்
உள்ளதாய் முற்றும் உள்ளதுவாய்
நள்ளதாய் எனதாய் நானதாய் தனதாய்
நவிற்றரும் தானதாய் இன்ன
விள்ள ஒணு அப்பால் அப்படிக்கு அப்பால்
வெறுவெளி சிவ அநுபவம் என்று
உள்ளுற அளித்த ஞான சம்பந்த
உத்தம சுத்த சற்குருவே.
(நளிதல்-செறிதல், பரத்தல், ஒத்தல்; நள்-செறிவு, நடுநிலை)

"O pure and noble Sat Guru! O Jnana Sambandhar! Thou hast said to me in my inner being thus: "If in the self-existent and ever manifest Vastness (Peru Veli), one becomes the immanent (உள்அதாய், உள்ளதாய்) and omnipresent Whole Existence முற்றும் உள்ளதாய் which is the equal concentration of self-extension (நள்ளதாய்), and identifies with it within oneself (முற்றும் உள்ள அதுவாய், முற்றும் உள்ளதுவாய்) as Mine and Myself (i.e. எனதாய் நானதாய் subjectively as one's being and in the closest intimate objectivity as one's possession), as His and Himself (தனதாய் தானதாய் i.e. as the ineffable Being, the divine Lord, and as His Universal manifestation), and going farther beyond which is indescribable and yet farther beyond, one experiences the supreme Void i.e., Positive Void (வெறுவெளி Veru Veli, the eternal spaceless infinite) it is called "Siva anubhavam", the experience of Sivam the supreme Being (beyond even the Truth-World).

NOTE: From the above stanzas of the poem, it is evident that the Swami had not realised at the time he composed it (or at the time of the said inner intimations from Jnana Sambandhar), any higher states of experience than the Cosmic self or at best the pure self (i.e. exclusive realisation of the self) which is here spoken of rather in the words of Jnana Sambandhar as "Uyir anubhavam". Possibly this was the Swami's state of experience before he got the vision of the world of Truth-Knowledge as described in poem "Mahādēvā Mālai". Until the Grace - Light became the inner Guru, the Swami received inner intimations and guidances from Jnana Sambandhar in regard to attaining higher levels of experience. It may not be proper to study Swami's highest experience exclusively with reference to this early poem i.e. in the light of his intimations from Jnana Sambandhar, because the Swami's later realisations evidently transcend those of Jnana Sambandhar (See Vol-I ch. XIII). Besides, there is the difficulty in correlating their terminologies. Further the Swami wholly omits

to mention him in his later writings. Besides, the words received from inner inspiration are also liable to be mixed up with lesser truth of a mental nature as he was not at that time wholly established in the Truth-Consciousness beyond Mind, nor he had even the vision of the Truth-World nor possessed the guiding Grace-Light at that time. However we have tried to give as faithful a translation of the said stanzas of this poem as possible.

The above stanza i.e., stz. 5 suggests that "Siva anubhavam" or "Suddha Siva anubhavam" is beyond "Arul anubhavam" (See also stz. 2) and it gives the integration of Self-poise and God-poise (எனதாய் தனதாய், நானதாய் தானதாய் as I-He and as Mine-His i.e. subjective - objective relationship of unity) in the Vast world of equal concentration (i.e. Truth-World) which is the whole and integral Existence. Here it refers to the apprehending poise or session of Supermind. Beyond it and yet farther beyond it i.e., beyond the two sessions namely the apprehending and Comprehending supermind one is led to the supreme and positive Void i e., the Absolute Veru Veli, the eternal Spaceless Infinite, the Sivam. Tirumoolar, Sri Aurobindo and the Swami observe from experience that the Knowledge of Truth-Consciousness emerges in and from Veru Veli the supreme Void. Further the "becoming as Myself as Himself நானதாய் தானதாய்" seems to reecho the latter experience of the Swamy as நானுகித் தானுகி, "The Divine became Myself became Himself" in Por Sabha, the apprehending Supermind. Veru Veli herein spoken of is not the empty negative Void of the Buddhist school or of the Monistic school, but it is the supreme Void from which the Vast Truth-world, the true universal manifestation as Knowledge-play or Knowledge-will emerges. It contains secretely the Vast Truth-Space and through it all other spaces but yet transcends all spaces (See 1-VI-3-8; 1-V-2-30; 1-V-3-14; 11-22-10).

On the above basis, one may be led to infer that Jnana Sambandhar too had the realisation and possession of the Truth-World though its planes are not distinguished here. But his own works of Thevaram do not give a positive and definite pointer to such a conclusion; however it cannot be gainsaid that he had not merely the vision of it, but also an entry into the supramental Vastness and the first or initial integral experience of God, world and soul and self resulting from the emergence of his true individual self "amsa sanatana" as a centre of the supreme and universal Divine i.e., resulting from the Guru Turya state or anubhava here referred to as "arul anubhavam"—an experience corresponding to that mentioned by Swami Ramalingam in his "Karanateeta lokas" under items 1 to 3 of the closing items 1 to 16 of the said chapter (see Ch. V under S. No. 109 of this Vol.)

VI

IN PRAISE OF SAINT MANICKAVASAGAR

10—I—12

7. கருவெளிக்கு உட்புறனுகிக் கரணமெலாங் கடந்து நின்ற
பெருவெளிக்கு நெடுங்காலம் பித்தாகித் திரிகின்றேர்
குருவெளிக்கே நின்று உழலக் கோதுஅற நீ கலந்த தனி
உருவெளிக்கே மறைபுகழும் உயர் வாதவூர் மணியே.

"Devotees madly seeking after Peru Veli, the Vastness of the Truth-World which is beyond Mind and all the instrumentations that arise from out of the womb of the Void of Darkness (கருவெளி Karu Veli the Sub-conscient and Inconscient Darkness) got stuck up in Guru Veli, the Over-mind Space of heaven. But O Thou, who hail from Vāthāvur (the native place of the saint), got unified in that very pure and supreme Space of Universal Form i.e., the supremental Vast Space) which is praised by the Vedas."

NOTE: "Thani Uru Veli", the supreme space of Form (i.e., the supermind) is also referred to in stz. 1-V-4-10. This is to be distinguished from Uru Veli the subliminal space (11-36-20). Vāthavur is a village near Madurai where saint Manickavasagar was born. He dissolved his body by a process of dematerialisation. He was considered to have become one with the Vast Space of Truth. He had a physical transformation of his body too.

3. மன்புருவ நடு முதலா மனம் புதைத்து நெடுங்காலம்
என்புருவாய்த் தவஞ் செய்வார் எல்லாரும் ஏமாக்க
அன்புருவம் பெற்று அதன்பின் அருளுருவம் அடைந்து பின்னர்
இன்புருவம் ஆயினை நீ எழில் வாதவூர் இறையே.

"People who have been doing Tapas for a long time absorbed in mind in that well-known chakra of Ajna (at the middle of eye brows) and thereby becoming lean in body with a bony frame have been disappointed not finding the Goal. But, O Lord of beautiful Vathavur! Thou attained successively a form of Love, a form of Grace and finally a form of Bliss"

NOTE: Love leads to a state of Grace and Grace gives Bliss. Love and Grace are primary spiritual determinations or forms of Bliss itself. These forms of Love, Grace and Bliss (Uruvam உருவம்) here spoken of may not be mistaken with Suddha deha, Pranava deha and Jnana deha which are moulds of body (Vadivam வடிவம்) or rather the transformed integral triple deathless body referred to by Swami Ramalingam in his poem "Suddha Siva Nilai" (12-29). Swami Ramalingam refers also in another poem 11-27 about his own experience of the Divine in the forms of Bliss, Grace and Love when He entered into his heart of Love. இன்புருவாகி அருளொடும் விளங்கி ...அன்பெனும் குடிசை நுழைந்தனன் (11-27-1). In "Mahādēva Mālai" poem, Grace is spoken of as arising from Bliss (7-5-35) and in "Nataraja Patimalai poem it is said to arise from the manifestation of Satcitananda (11-1-16). அருளருவி வழிந்து வழிந்து ஒழுக ஓங்கும் ஆனந்தத்தனி மலையே (7-5-35). இயற்கையே உண்மையாய் இயற்கையே அறிவாய் இயற்கையே இன்பமாகி அவ்வையின் அனுதியே பாசமிலதாய்ச் சுத்த அருளாகி .. (11-1-16)

"Thus the forms (உருவம்) of Bliss, Grace and Love referred to in the stanza under consideration have no direct relevance to the transformation of the physical body, subtle body and knowledge body. The stanza only means that the said saint realised Bliss through Love and Grace.

4. உரு அண்டப் பெருமறை என்று உலகம் எலாம் புகழ்கின்ற
திரு அண்டப் பகுதி எனும் திரு அகவல் வாய் மலர்ந்த
குரு என்று எப்பெருந் தவரும் கூறுகின்ற கோவே நீ
இரு என்ற தனி அகவல் எண்ணம் எனக்கு இயம்புதியே.

"O King who art praised by men of great Tapas as Guru! Thou hast composed in Thy works "Thiruvāchagam" a chapter called "Tiru Andap Pakuti" which is praised by the world as the Veda on the Universal Form. Condescend to reveal the significance of Thy word therein "The Lord has made me exist as a being" என்னையும் இருப்பதாக்கினன் (i.e., the saint realised his true individual self as a centre of the supreme and universal Divine என்னையும் ஒருவன் ஆக்கி 3-179; 4-129).

NOTE: The Swami realised later the very truth of the saint's words (see 1-1-14-5 எனையும் ஒருவன் என உணரும் எனது தலைவ சரணமே). But the above said passage indicates that at the time Swami Ramalingam composed this song of praise on the saint Manickavasagar, he (the former) had not realised or got established in the Truth-Consciousness nor undergone supramental transformation much less physical transformation at that time. He had not then realised himself as a centre of the supreme and universal Divine.

At this time of the period, the Swami has sung in glory of the well-known four saints of Tamil Nadu of the middle ages namely Jnana Sambandhar, Manickavasagar, Appar and Sundarar. From the Swami's early writings it appears that he took Jnana Sambandhar as the guru of his heart in the early years till he was guided by Grace-Light; but when he got established in the integral Truth-Consciousness of the Truth-World, he found himself to have transcended the experiences and realisations of not only the said four saints but of also many others.

In book of Upadesha under item 36 (p. 36) the Swami observes that the Vedas and Agamas and the philosophers and saints and Mahans in the past had at the most reached up to Guru Turya State only (i.e., a transition state into Supermind the Suddha Siva State), and the realisation of Suddha Siva State proper is possible only in the Suddha Sanmarga.

Further the Swami attained the unique transformation and perfection of a deathless physical body. The spiritual literature of Jnana Sambandhar and Manickavasagar have been amply dealt with in Vol. I under the chapters XIII and XVI.

VII

TIRU CITTRAMBALA DEIVA MAṆI MĀLAI

10—II—2

1. அகரநிலை விளங்கு சத்தர் அனைவருக்கும் அவர்பால்
அமர்ந்த சத்திமார் அவர்கள் அனைவருக்கும் அவரால்
பகரவரும் அண்ட வகை அனைத்தினுக்கும் பிண்டப்
பகுதிகள் அங்கு அனைத்தினுக்கும் பதங்கள் அனைத்தினுக்கும்
இகரமுறும் உயிர் எவைக்கும் கருவிகள் அங்கு எவைக்கும்
எப்பொருட்கும் அனுபவங்கள் எவைக்கும் முத்தி எவைக்கும்
சிகரமுதல் சித்தி வகை எவைக்கும் ஒளி வழங்கும்
திருச்சிற்றம்பலம் தனிலே தெய்வம் ஒன்றே கண்டீர்.
(இகரம் = அன்பு, முன்னிலை, இ, இரண்டாவது எழுத்து).

"O men! In Tiru Cittrambalam (i.e., in a supreme session of the world of Truth-Consciousness i.e., Comprehending Supermind) the supreme and universal Divine is verily one and gives Light to all the first-born gods or powers of being (Shaktar அகர நிலை சத்தர்), to all the goddesses or executive energies of becoming (Shaktis) who are seated in or besides them (the gods), to all the different kinds of worlds formed by them (i.e., by the gods and the goddesses) and to all the bodies and formations of nature-parts of beings in those worlds, to all the states or goals of existence, to all the evolving beings or souls, (Jeevas or Uyir) in the forefront of manifestation who progress by opening themselves to Love (இகரம் உறும் உயிர்), to all the instruments and faculties of nature in them, to all the substances and things, to all the states of experience, to all the kinds of liberation and (finally) to all the kinds of siddhis or states and powers of Knowledge and Perfection which are the crowning fulfilment சிகர முதல் சித்திகள்.

NOTE: The Swami refers to the first creation in which the souls failed to reach the supreme God for want of proper effort on their own part due to the impurity of obscuring ego in them and that a second creation was provided by the Divine for an evolutionary growth of the souls to shed off the obscurity of ego by stages through a series of births and deaths (Vide Prose: "Jeeva Karunyam" p. 106). The first is the descent

of souls and also of the gods by involution into Ignorance. The souls reached the last state of the involution when they sank into the Inconscient Darkness. The second is the ascent of souls, by evolution, from out of the Inconscient and this is based on Love to which the souls shall open themselves.

The Swami in an early prose works writes thus:

"In the first creation brought forth by the Grace of the Divine the bound souls due to their ancient impurity of ego failed to take necessary effort to follow the predetermined laws for reaching the divine Nature of Bliss; so (by inference) it is provable that there occured a second creation in which the said souls have come to take many many bodies and ways of enjoyment (i.e., in and by evolution through a series of births and deaths) because of the different kinds of efforts made by their ancient and impure ego-consciousness (i.e., to evolve themselves through different experiences and enjoyments of life). — ("Jeeva Karunyam" -- p. 106).

The Swami knows about the dark void of the Inconscient Darkness (Mahapasha Andhakara) in which the souls were lying in a state of swoon until they got lifted up and led into the cycle of evolution (See "Peru Vinnappam" Prose p. 123).

The said state of swoon would give an idea of the failure of the first creation and the logic for the starting of the second, the evolutionary.

According to Sri Aurobindo the souls who lived once in the Home of Truth Consciousness and Bliss, got attracted by the Shadow of the Divine and descended into an involution of progressive Ignorance until they fell down into the Inconscient Darkness. This is called the descent of involution (corresponding to the said first creation referred to by the Swami) in which gods who are without the principle of soul also came into existence as typal beings with their fixed characters and abodes in their respective worlds. The second creation is the ascent of evolution in which the souls are helped to get from out of the darkness of the Inconscient in which they had sunk, and to get evolved progressively through a series of births until they could reach their present level of evolutionary growth as human beings with a body, life and mind, and beyond it further they shall begin to go through a more divine or supramental evolution which would lead them to a true and perfect blissful life with the powers of transformation and perfection transforming the nature of the mind, life and body so as to provide them with a luminous mind, a life of faultless energies, and a deathless physical body.

The swami in the above stanza of the poem refers to the first-born gods and goddesses in the first creation அகர நிலே சத்தர், சத்திகள் (i.e., by the descent of involution), and to the evolving souls in the second creation இகரம் உறும் உயிர் (i.e., by the ascent of evolution based on Love to which souls can open themselves) and to their highest evolution into a crowning perfection, with a perfect nature and powers of Truth-Knowledge and perfection, called the crowning Siddhi (சிகர முதல் சித்தி).

Sri Aurobindo's lines in "Savitri" in regard to fall of the soul is quoted below:

"Once in the immortal boundlessness of Self
In a vast of Truth and Consciousness and Light
The soul looked out from its felicity ...
It saw the Eternal, lived in the Infinite.
Then, curious of a shadow thrown by Truth,
It strained towards some otherness of self,
It was drawn to an unknown Face peering through night.
It sensed a negative infinity,
A void supernal whose immense excess
Imitating God and everlasting Time.
Offered a ground for Nature's adverse birth
And Matter's rigid hard unconsciousness
Harbouring the brilliance of a transient soul
That lights up birth and death and ignorant life".

("Savitri" — Bk6 — cto 2 — p. 514-515)

2. வண்ண மிகு பூத வெளி பகுதி வெளி முதலா
வகுக்கும் அடி வெளிகளெலாம் வயங்கு வெளியாகி
எண்ணம் உறும் மாமவுனவெளியாகி அதன்மேல்
இசைத்த பரவெளியாகி இயல் உபய வெளியாய்
அண்ணுறு சிற்பரவெளியாய்த் தற்பரமாம் வெளியாய்
அமர்ந்த பெருவெளியாகி அருள் இன்ப வெளியாய்த்
திண்ணமுறும் தனி இயற்கை உண்மை வெளியான
திருச்சிற்றம்பலம் தனிலே தெய்வம் ஒன்றே கண்டீர்.

"The space, containing all the lower spaces from the colourful physical etherial space upto the space of Prakriti the Primordial Nature, becomes into the space of Maha Mauna or great Silence in which thoughts are received (i.e., the spiritual Higher Mind Space or generally the Spiritual Mind Space in which Truth-thoughts are received) which then becomes into the harmonising or synthesising Para Veli further beyond (i.e., Para Turya Veli or overmind Space) which in turn becomes into the true

biune infinite (Iyal Ubhaya Veli) constituted of the integral unity of both Tat Parama Veli (the spaceless infinity of the supreme Being) and the concentrated Cit Para Veli (the infinitely universal Vastness or Vast Space of the Consciousness - Force)—the biune infinite which is the Vast Heaven of Truth-Knowledge (Peru Veli), becoming (at its high source) the Bliss-Heaven or Bliss - infinity of Grace, (Arul Inbaveli) which is verily the firm by founded, true and supreme infinity of the manifest Sat (Tani Iyarkai Unmai Veli i.e., the supreme Truth - infinity of the infinite and eternal Being). It is Tiru Cittrambalam (i.e., The supreme summit session of Truth-Consciousness or Comprehending Supermind) where the supreme and universal Divine is verily one".

NOTE: In this stanza Sat is said to have manifested and contained the supreme and universal Space of Truth-Consciouness. All the gradations of spaces are said to be held by this Vast Space of Truth conscious Knowledge (Peru Veli) which is contained by the spaceless infinity within it. In other words The Vast Heaven of Truth (Peru Veli) is verily the biune infinite (Uphaya Veli) constituted of Tat Parama Veli and Cit Para Veli (the nfinity of the supreme Being and the infinitely Vast Space or universal Vastness of Truth - Consciousness). Both are inseparable, biunely one, and they are revealed as such in the planes of Supermind.

Infinity of Existence or of the divine Being as containing the infinitely Vast universal Space of Truth - knowledge is the normal experience. They are spoken of as Veli within Veli or Supreme Veli (Thani Veli) within Peru Veli, or Veru Veli within Veli (1-V-2-30; 1-VI-3-8; 1-V-3-14). Each implies the other. However it is in the summit supermind that one can possess all the poises of supermind, the whole of the integral Truth - Consciousness, by entering into and possessing or becoming the spaceless infinite of Being which is within the space infinite of Truth - Consciousness, or the supreme Light of Being which is within the Truth - Conscious Light, or the supreme Bliss which is within the manifest Bliss of Truth - Consciousness, (1-V-2-30; 1-V-3-15; 12-1-476; 11-21-3). This is clearly brought out also by Tirumoolar in his Tirumantram TM 123 and 124. The infinitely Vast space of Truth - Conscious Knowledge (Peru Veli) within which is the spaceless infinity of Existence (sat) is spoken of at its highest source (i.e., in the summit supermind as opening into Ananda Loka beyond) as the Grace - Space of Bliss or Bliss - infinity of Grace (Arul Inba Veli). Tirumoolar calls it as "Per Inbattu Arul Veli" the Grace - Space of supreme Bliss held in Bliss (TM. 123). Now Grace is a manifestation of Bliss and Space a manifestation of Sat. So Grace - Space of Bliss or Bliss - infinity of Grace is also called by the Swami as the supreme

infinity of the manifest Sat (Thani Iyarkai unmai veli). This is the experience in Tiru Cittrambalam, the supreme session of the supermind. Now we quote Tirumantrams 123 and 124.

"The Supreme Divine has given me the realisation of His Feet of Play as in the Truth-world of Knowledge (Tiru Manru, the apprehending supermind). He has given me too the Grace - Space of the supreme Bliss or Bliss-infinity of Grace (i.e., the comprehending or summit supermind)."— TM 123.

Now in the next Mantra Tirumoolar explains this high realisation as "the state where the supreme Grace - Space of Bliss, which is the vast universal Space, is contained by the spaceless infinity within it (i.e., manifest Sat is contained by the original Sat), the manifest Bliss by the original Bliss within it, and the manifest Light by the supreme Light within it, (i.e., manifest cit is contained by the original cit, Light being a self-determination of Cit), and those who have realised this state are verily known as Siva Siddhars" — TM 124. (See for Tamil Text under stz. 4 following). See also notes on stz. 4 of this poem and notes on stzs. 11-22-10 and also notes in ch. V (S. no. 109 of this vol.) under the head "Peru Veli: Vyapaka Vyapya and Poorana Vyapaka Vyapya". Compare also with Sri Aurobindo's "Double-infinite".

"Behind that immeasurable extension (i.e., Cit Para Veli) the gnostic consciousness is always aware of a spaceless inner infinite (i.e., Tat Para Veli). It is through this double infinite (i.e., Ubhaya Veli) that we shall arrive at the essential being of Sachidananda, the highest self of our own being and the totality of our cosmic existence" - (Sri Aurobindo's "Synthesis of Yoga" - p. 561; corresponding words of the Swami are inserted within brackets).

"The gnostic Purusha has normally the consciousness of itself as infinite, normally too the consciousness of containing the world in itself and exceeding it"— Synthesis of yoga p. 558.

In stanza 7, the supreme and universal Space is said to have pervaded all the beings and substances, all the worlds and bodies and things. In stz. 8, the Sat of the foundational unity (i.e., Sat as the supreme and universal Being) is mentioned (ஓர் தரு சத்மாத்திரம்) and this becomes the manifest Sat (called Iyarkai Unnmai) taking the form of space and substance of beings and worlds. (Stz. 2).

3. சார்பூத விளக்கமொடு பகுதிகளின் விளக்கம்
தத்துவங்கள் விளக்கமெலாம் தருவிளக்கமாகி
நேராதி விளக்கமதாய்ப் பரை விளக்கமாகி
நிலைத்த பராபரை விளக்கம் ஆகி அகம் புறமும்

பேராசை விளக்கமதாய்ச் சுத்த விளக்கமதாய்ப்
பெரு விளக்கமாகி எல்லாம் பெற்ற விளக்கமதாய்ச்
சீராட விளங்குகின்ற இயற்கை விளக்கமதாம்
திருச்சிற்றம்பலம் தனிலே தெய்வம் ஒன்றே கண்டீர்.

"The conscious force of manifestation, bringing out the manifesting forces of nature such as the physical nature, modes of Prakriti the primordial nature, and the nature of tatvas etc., becomes into the purer or more directly operating conscious force of Nature or Shakti called Parai (i. e., of the Spiritual Mind Range) which then becomes into the stable or permanent conscious force of Nature or Shakti called Parāparai (i. e., of the overmind gnosis) which becomes in turn into the great Will (or divine Desire) in the inner and outer levels of existence, which is the pure and infinitely Vast Conscious-Force of Truth (Suddha Peru Viḷakkam சுத்த விளக்கமதாம் பெரு விளக்கம்) and which (at its high source of summit supermind) becomes the Consciousness-Force of supreme Cit of Manifestation (Iyarkai Viḷakkam இயற்கை விளக்கம்) manifesting all in harmony in Tiru Cittrambalam (a supreme session of supermind) where the supreme and Universal Lord is verily one".

NOTE: In this stanza the lower Nature and the nature of tatvas, and the cosmic and overmind Maha Shaktis are realised as forms of the manifest Consciousness-Force of Brahman (i. e., of the manifest Cit called Iyarkai Viḷakkam இயற்கை விளக்கம்) as manifest in the summit poise of Truth-World. Elsewhere the Swami refers to the manifestation of Conscious Force as "Cittu" (சித்து என்னும் விளக்கம்). In stz. 9 the supreme Cit of Consciousness-Force (உரவு உறு சித் மாத்திரம்) is referred to.

4. இடம் பெறும் இந்திரிய இன்பம் கரண இன்பம் உலக
இன்பம் உயிர் இன்பம் முதல் எய்தும் இன்பம் ஆகித்
தடம் பெறும் ஓர் ஆன்ம இன்பம் தனித்த அறிவு இன்பம்
சத்தியப் பேர் இன்பம் முத்தி இன்பமுமாய் அதன் மேல்
நடம் பெறு மெய்ப் பொருள் இன்பம் நிரதிசய இன்பம்
ஞான சித்திப் பெறும் போக நாட்டு அரசு இன்பமுமாய்த்
திடம் பெற ஒங்கிய இயற்கைத் தனி இன்பமயமாம்
திருச்சிற்றம்பலம் தனிலே தெய்வம் ஒன்றே கண்டீர்.

"The joy of manifestation, manifesting the pleasure of the dominating senses, happiness of the instruments and faculties of mind, pleasures of the material world, and joy of the vital life etc., becomes into the ever-lasting soul's joy which (successively) becomes into the happy felicity of the consciousness of knowledge, the true self-existent and permanent (static) Bliss of the liberated self in self-knowledge, which

bliss in turn becomes into the matchless dynamic delight of Sat by realisation of the Self with Cosmic Consciousness (நடம் பெறு நிரதிசய இன்பம்) and leads into a highest Bliss, the all-ruling Bliss of enjoyment of the infinitely Vast World of Knowledge-Will, (Jnāna Siddhi Perum Bhōga Nādu) twhich (at its high source of the summit supermind) becomes the firmly based Bliss of Manifestation in Tiru Cittrambalam (a supreme session of Truth-Consciousness) where the supreme and Universal Lord is verily one".

NOTE: In stzs. 2 to 4, Peru Veli, Peru Villakkam and Perum Bhoga Inbam i.e., the supramental Vastness of Space, Conscious-Force and Bliss in the lower and greater supermind (i.e. in its tertiary and apprehending planes) are subtly distinguished from their respective high sources, as in the summit supermind namely Iyarkai Unmai, Iyarkai Villakkam and Iyarkai Inbam i.e., the manifest Sat, manifest Cit and manifest Bliss which are founded on the orginal Truths of Sat, Cit and Ananda (stzs. 8, 9 and 10). Tirumoolar in his Tirumantram refers to the summit supermind in Mantras 123 and 124 as "Per Inbattu Arul Veli", the supreme Grace-Space of Bliss where, as the Vast universal Grace-Space it is contained by the spaceless infinity within it (i. e. Manifest Sat is contained by the original Sat), the Manifest Bliss by the original Bliss within it, and the Manifest Light by the supreme Light within it (i.e. Manifest Cit is contained by the original Cit, Light being a self-determination or self-formation of Cit). Those who have realised this state are known as Siva Siddhars."

அளித்தான் திருமன்றுள் ஆடும் திருத்தாள்
அளித்தான் பேரின்பத்து அருள் வெளிதானே

— மந் 123

வெளியில் வெளிபோய் விரவிய வாறும்
அளியில் அளி போய் அடங்கிய வாறும்
ஒளியில் ஒளி போய் ஒடுங்கிய வாறும்
தெளியும் அவரே சிவசித்தர் தாமே

— மந் 124

Though stzs. 2 to 4 refer to manifestation of the Divine as the manifest Sat, Cit and Inbam respectively, each implies the other two principles also. Now coming more particularly to stanza 4 we find that all and everything are realised as forms of 'Inbam' the manifest Bliss (இயற்கை இன்பம்) of the Brahman as manifest in the Truth-World. This stanza has to be distinguished from stz. 10 where also all and everything are described as forms of Ananda which term signifies the integrally manifest triune Satcitananda. Thus the supreme or first session of supermind is clearly indicated in stz. 10 because the three principles

of Sat, Cit and Ananda integrate as the manifest Satcitanands. (Iyanra or Iyal Satcitananda இயன்ற சச்சிதானந்தம், அதாவது இயற்கை உண்மை இயற்கை விளக்கம் இயற்கை இன்பம், அல்லது இயல் உண்மை அறிவு இன்பம்.). Stanza 10 also refers to the supreme Ananda of Brahman as Suddha Sivananda, i.e. the one indivisible Satcitananda.

In regard to the Truth-World as a term of the unity of the Divine in His Being, Knowledge, Will and Bliss referred to in the above stanza 4 (Jnana Siddhi Perum Bhoga Nadu Arasu Inbam Deivam Onru), we give the following quotations from Sri Aurobindo :

"In the gnosis, Sachidananda gathers up the light of his unseizable existence and pours it out on the soul in the shape and power of a divine knowledge, a divine will and a divine bliss of existence" - " The Synthesis of Yoga" - p. 553).

"In Supermind being, consciousness of knowledge and consciousness of will are not divided as they seem to be in our mental operations; they are a trinity, one movement with three effective aspects. Each has its own effect. Being gives the effect of substance, consciousness the effect of knowledge, of the self-guiding and shaping idea, of comprehension and apprehension, will gives the effect of self-fulfilling force. But the idea is only the light of the reality illumining itself: it is not mental thought nor imagination, but effective self-awareness, It is Real Idea" ("Life Divine" p. 121).

5. எல்லாம் தான் உடையதுவாய் எல்லாம் வல்லதுவாய்
எல்லாம் தான் ஆனதுவாய் எல்லாம் தான் அலதாய்ச்
சொல்லாலும் பொருளாலும் தோன்றும் அறிவாலும்
துணிந்து அளக்க முடியாதாய்த் துரிய வெளி கடந்த
வல்லாளர் அனுபவத்தே அது அதுவாய் அவரும்
மதித்திடுங்கால் அரியதுவாய்ப் பெரியதுவாய் அணுவும்
செல்லாத நிலைகளினும் செல்லுவதாய் விளங்கும்
திருச்சிற்றம்பலம் தனிலே தெய்வம் ஒன்றே கண்டீர்.

"O men! It is the one Divine of Tiru Cittrambalam (the sky of divine Truth-Consciousness in its Comprehending session) who is all-Constituting, all-possessing and all-achieving and yet transcends beyond all (i.e., He is the All and yet beyond the Universal All-existence). He is the one Divine who is beyond the grasp of the mind of knowledge, beyond the description of words and sense, and beyond any measurement by whatever dimension firmly known but becomes identified wholly as Itself or Himself in self-identity (அது அதுவாய்) with those mighty souls who have

crossed into the (true) Transcendence and, if they begin to regard Him by mind, eludes them too by becoming the subtlest of the subtle, the largest of the large and the smallest of the small which atom too cannot reach and enter in."

NOTE: In this stanza, the Swami gives the nature of the integral experience of the Divine as in the Comprehending Supermind which is all-constituting, all-possessing and all-achieving and yet at once beyond the universal All-Existence. Sri Aurobindo too describes thus:

"this first and primary poise of the supermind ..... is an equal self-extension of Sachidananda all-comprehending, all-possessing and all-constituting" (Sri Aurobindo's "Life Divine" p. 135).

Stz. 6 mentions the all-comprehending Knowledge of Truth-Consciousness. Stanza 7 also mentions the all-constituting, all-containing and all-pervading and all-achieving Nature of the Truth-Consciousness.

Stz. 6 அயர்வறு போறிவாகி அவ்வறிவுக்கு அறிவாய்
அறிவு அறி உள் அறிவாய் ஆங்கு அதனுள் ஓர் அறிவாய்
மயர்வறும் ஓர் இயற்கை உண்மைத் தனி அறிவாய்ச் செயற்கை
மன்னும் அறிவு அனைத்தினுக்கும் வயங்கிய தாரகமாய்த்
துயர் அறு தாரக முதலாய் அம்முதற்கு ஓர் முதலாய்த்
துரிய நிலை கடந்து அதன் மேல் சுத்த சிவ நிலையாய்
உயர்வுறு சிற்றம்பலத்தே எல்லாம் தாமாகி
ஒங்குகின்ற தனிக்கடவுள் ஒருவர் உண்டே கண்டீர்.

"He has become the tireless great knowledge, then the knowledge of that knowledge—the inner knowledge— then further the Knowledge within the said inner knowledge, which is of the Nature of the supreme sleepless Truth-Knowledge of the manifestation (இயற்கை உண்மைத் தனி அறிவு i. e., all-Comprehending Knowledge of Truth-Consciousness). He is the support of all the existing phenomenal or mentally constructed artificial knowledge (i.e., objective knowledge), the basic support that removes sorrows and sufferings, the foundation of that basic support; and in the farthest state of Transcendence (i.e., in the summit supermind), He has become the Suddha Siva State, the pure and supreme State of Truth-Consciousness. O men! In the high-seated Cittrambalam the supreme and universal Divine has become verily One and as the All".

NOTE: In this stanza all and everything are realised as the forms of an all-comprehending supreme knowledge as manifest in the Truth-World (இயற்கை உண்மைத் தனி அறிவு). In stz. 3, all are realised as forms of Consciousness-Force of Truth. In stz. 9, Cit the supreme and original Consciousness-Force is reffered to உரவு உறு சித் மாத்திரம்.

Stz. 7 அண்டம் எலாம் பிண்டம் எலாம் உயிர்கள் எலாம் பொருள்கள்
ஆன எலாம் இடங்கள் எலாம் நீக்கம் அற நிறைந்தே
கொண்ட எலாம் கொண்ட எலாம் கொண்டு கொண்டு மேலும்
கொள்வதற்கே இடம் கொடுத்துக் கொண்டு சலிப்பின்றிக்
கண்டம் எலாம் கடந்து நின்றே அகண்டமதாய் அதுவும்
கடந்த வெளியாய் அதுவும் கடந்த தனிவெளியாம்
ஒண் தகு சிற்றம்பலத்தே எல்லாம் வல்லவராய்
ஓங்குகின்ற தனிக்கடவுள் ஒருவர் உண்டே கண்டீர்.

"O men! It is One and the same Divine of Tiru Chittrambalam the supreme world of Truth-Consciousness who has become the all-achieving omnipotence (i.e. Knowledge-Will), the all-pervading infinity of Being filling all the spaces, worlds, bodies, beings and objects with Itself, with Its substance. (i.e., all-constituting), the all-containing continent or container containing all that could be contained and yet having room or space to contain still more and illimitably, (i.e., all-containing or all-possessing), the Transcendent infinite Vastness transcending all the finite spaces, (i.e., the supramental Vastness, the transcendent and universal Vastness) and, the Supreme infinity (Thani Veli) of the transcendent and universal Vastness (i.e., the spaceless infinity containing the Vast space of Truth) in the farthest beyond (i.e., in the summit supermind) which is the luminous Sky of Tiru Cittrambalam where the supreme and universal Divine is verily One".

NOTE: This stanza mentions again as in stanza 5, the all-becoming, all-pervading, all-containing and all-achieving Nature of the One Divine of the Truth-World.

Stz. 8. பாரொடு நீர் அனல் காற்று ஆகாயம் எனும் பூதப்
பகுதி முதல் பகர் நாதப் பகுதி வரை ஆன
ஏர் பெறு தத்துவ உருவாய்த் தத்துவ காரணமாய்
இயம்பிய காரண முதலாய்க் காரணத்தின் முடிவாய்
நேர் உறும் அம்முடிவு அனைத்தும் நிகழ்ந்திடு பூரணமாய்
நித்தியமாய் சத்தியமாய் நிற்குண சிற்குணமாய்
ஓர் தரு சத்மாத்திரமாம் திருச்சிற்றம்பலத்தே
ஓங்குகின்ற தனிக்கடவுள் ஒருவர் உண்டே கண்டீர்.

"He is the one Divine Being in and as the forms of tatvas, the principles and powers of existence, from the five elements namely earth, water, fire, air, ether upto the principle of nada, in and as the cause of tatvas, the first causal source of that cause (i. e., the overmind source), the final cause of the said causal source (i. e. the world of Truth, the Supermind), the foundation of the said final cause which is the supreme

integral and eternal Truth-Consciousness (i.e., summit supermind as opening into the infinite and eternal Ananda Loka beyond), beyond all gunas and yet the becoming of all gunas of the consciousness-force (Nirguna Citguna); He is verily the foundational unity of Sat the supreme Existence in Tiru Cittrambalam (the supreme session of Truth-Consciousness) where He is verily one".

NOTE: Sat Matra is not here the static and exclusive principle of Existence, but the supreme and universal Sat of unity which is at once Nirguna and Cit guna of Truth-Consciousness. ("Poorana Nitya Satya Nirguna Citguna Sat Matra").

Sat the Divine existence is here referred to as the Unity of the all-constituting basic Substance in and of all tatvas or principles. Sat has become the spaceless Infinite containing Peru Veli the Vast Space of Truth-Knowledge and through It all the spaces (see stanza 2). It has become the all-pervading infinity of Being filling all the worlds, beings and things (see stz. 7). Thus, Sat has become the beings, space and substance of the worlds. It is the One, the Omnipresent, and exceeds them and the universe.

9. இரவி மதி உடுக்கள் முதல் கலைகள் எலாம் தம் ஓர்
இலேசமதாய் எண் கடந்தே இலங்கிய பிண்ட அண்டம்
பரவு மற்றைப் பொருள்கள் உயிர்த்திரள்கள் முதல் எல்லாம்
பகர் அகத்தும் புறத்தும் அகப்புறத்துடன் அப்புறத்தும்
விரவி எங்கும் நீக்கமற விளங்கி அந்தம் ஆதி
விளம்ப அரிய பேரொளியாய் அவ்வொளிப் பேர் ஒளியாய்
உரவு உறு சித்மாத்திரமாம் திருச்சிற்றம்பலத்தே
ஒங்குகின்ற தனிக்கடவுள் ஒருவர் உண்டே கண்டீர்.

"O men! It is one and the same supreme Divine of Tiru Cittrambalam the supreme session of Truth-Consciousness which is verily the supreme Force of Cit possessing all-comprehending Knowledge based on divine Self-Knowledge (உரவு உறு சித்; உரவு-வலிமை, அறிவு uravu uru cit matra the supreme Consciousness-Force) and is verily the supreme Light of the infinitely vast universal Light—the vast universal Light (i.e., the supramental Light) which is all-pervading and without beginning nor end and fills and unites all the inmost, inner, outer and outer-most levels of the innumerable multitudes of existences, beings, bodies and worlds and all other objects and things and the luminous bodies such as sun, moon and stars, all of which are one small part or aspect of His Supreme Existence".

NOTES: (1) In this stanza the Light of Light (elsewhere referred to as Light within Light "Joti yut Joti") i.e., the supreme Light of Being within the Vast Universal Light of Knowledge is referred to. The Supreme Light of the Supreme Being (Tat Joti) within the manifest universal Light of Consciousness - Force (Cit Joti) integrally constitute what is known as the Supramental Light (Cidambara Joti). One implies the other. Tat Joti implies Cit Joti and vice versa. They are inseparable.

(2) Cit matra referred to in this stanza is not here the static and exclusive principle of consciousness, but the supreme and universal Consciousness - Force (uravu uru citmatra or cin matra உரவு உறு சித் மாத்திரம் அல்லது சின் மாத்திரம்) as manifest in the Truth-world. This Consciousness - Force (stz. 9) has become in manifestation the Truth - Consciousness of Knowledge (stz. 6) and the Conscious Force or Will of Knowledge (stz. 3). "Uravu" signifies not only Knowledge but also Force of Knowledge.

Stz. 10. ஆற்று விடய ஆனந்தம் தத்துவ ஆனந்தம்
அணியோக ஆனந்தம் மதிப்பு அரு ஞான ஆனந்தம்
பேற்று உறும் ஆன்ம ஆனந்தம் பரம ஆனந்தம் சேர்
பிரமானந்தம் சாந்தப் பேரானந்தத் தோடு
ஏற்றிடும் ஏகானந்தம் அத்துவிதானந்தம்
இயன்ற சச்சிதானந்தம் சுத்த சிவானந்த
ஊற்றமதாம் சமரச ஆனந்த சபை தனிலே
ஓங்குகின்ற தனிக்கடவுள் ஒருவர் உண்டே கண்டீர்.

"The strong ananda of the senses, the ananda of tatvas, the ananda of the orderly discipline of yoga, the invaluable ananda of knowledge (Jnanānāndam), the ananda of the boon-receiving soul (anma ananda), the infinite ananda of the Brahman (in self-knowledge), the (harmonising) unity of ananda (Eka ananda) which along with the ananda of Peace (Śānta ananda) makes the (overhead) ascent possible, the non-dual Ananda of Unity (Adwaitananda), the manifestation of the triune Satcitananda (Iyanra or Iyal Satcitananda இயன்ற சச்சிதானந்தம் அல்லது இயல் சத் சித் ஆனந்தம், அதாவது இயற்கை உண்மை இயற்கை விளக்கம் இயற்கை இன்பம், அல்லது இயல் உண்மை அறிவு இன்பம்) i.e., as the manifest Universal Satcitananda of the Truth-World, the Suddha Sivananda the pure and supreme Ananda of the Supreme Being (i.e., the one indivisible Satcitananda within the one triunely manifest and harmonious Satcitananda) having its source in Samarasa Ananda Sabha the supreme summit-session of Truth Consciousness (as opening into the infinite and eternal Ananda Loka above) where the Supreme and Universal Divine is verily one".

NOTES: In this stanza all and everything are experienced as forms of manifestation of Ananda which here implies the triune Satcitananda (Iyanra or Iyal Satcitananda).

The Swami refers to the triune Satcitananda by the simple term of Ananda which is to be distinguished from "Inbam", (see stz. 3) which signifies Bliss as one principle of manifestation.

"The non-dual unity of Ananda (Adwaitananda)" referred to in the above stanza has got its special significance because of the context. It means a unity of Ananda which is neither one nor two, but in between one and two, as one-in-one and Two-in-one of the supramental Truth-world.

Further in stz. 10, Suddha Sivananda, the Supreme Ananda of the supreme Being (i.e., the one indivisible Satcitananda) is also mentioned and this has to be distinguished from the universally manifest triune Satcitananda (Iyanra or Iyal Satcitananda). Thus the Swami refers to the Supreme session of the Truth world where the one and indivisible Satcitananda becomes and contains in itself the triunely manifest Satcitananda. The Swami calls this highest session as Samarasa Ananda Sabha or Suddha Sivananda Sabha. Stz. 10 clearly establishes the Swami's integral realisation of the Truth-Consciousness at its highest source.

According to stz. 10, the Swami experiences the whole universal manifestation by becoming one with the Supreme Being. Compare with Sri Aurobindo's passage:

"For the supramental knowledge is the play of a Supreme Light ..... But to command or wholly possess it we must first enter into and become the being of the Supreme Light" - (Synthesis of Yoga, p. 561 - 562)

Stz. 11. வகுத்த உயிர் முதற் பலவாம் பொருள்களுக்கும் வடிவம்
வண்ண நல முதற் பலவாம் குணங்களுக்கும் புகுதல்
புகுத்தலுறல் முதற் பலவாம் செயல்களுக்கும் தாமே
புகல் கரணம் உபகரணம் கருவி உபகருவி
மிகுத்த உறுப்பு அதிகரணம் காரணம் பல்காலம்
விதித்திடும் மற்றவை முழுதும் ஆகி அல்லார் ஆகி
உகப்பு உறும் ஓர் சுத்த சிவானந்த சபை தனிலே
ஓங்குகின்ற தனிக்கடவுள் ஒருவர் உண்டே கண்டீர்.

"O men! It is one and the same Divine of the blissful Suddha Sivananda Sabha (the supreme Summit-session of the pure and supreme Ananda of Truth-Consciousness) who has become Himself all the instru-

ments and faculties, sub-instruments and sub-faculties (of knowledge and action), and the causal and over-causal or super-causal instrumentations of knowledge and action (Kāraṇa adhikaraṇa) with their constituents or composing elements (மிகுத்த உறுப்பு) and the long process of time and all other predetermined things (in the chain of cause and effect) for the purpose of manifesting the essential form and mould of substances (பொருள்களுக்கு வடிவம் swarupa) for all the predetermined beings and things, the many qualities and features of form and nature (rupa and swabhava and guna), the many functions of consciousness such as penetrating within and returning with the contents of what is penetrated புகுதலும் புகுத்தலுறலும். He also transcends beyond all these (i.e., chain of cause and effect, instrumentations and faculties etc.)".

NOTE : As the note on this stanza is rather long, it has been given below separately under "Explanatory Note on stz. 11, on common details of each Tatva". See also 'Introductory Note on Tatva Lokas' under S. No. 99 of this volume.

Stz. 12. இயற்கையிலே பாசங்கள் ஒன்றும் இலார் குணங்கள்
ஏதும் இலார் தத்துவங்கள் ஏதும் இலார் மற்று ஓர்
செயற்கை இல்லார் பிறப்பு இல்லார் இறப்பு இல்லார் யாதும்
திரிபு இல்லார் களங்கம் இல்லார் தீமை ஒன்றும் இல்லார்
வியப்பு உற வேண்டுதல் இல்லார் வேண்டாமை இல்லார்
மெய்யே மெய் ஆகி எங்கும் விளங்கி இன்பமயமாய்
உயத் தரும் ஓர் சுத்த் சிவானந்த சபை தனிலே
ஓங்குகின்ற தனிக்கடவுள் ஒருவர் உண்டே கண்டீர்.

"He is by Nature, free from the binding attachments, beyond gunas or qualities, beyond tatvas or principles and powers of existence, beyond the phenomena of artificiality, beyond birth and death and modifications, beyond and free from defects, imperfections and evil, beyond desire and demand due to attraction by sense of wonder and beyond desirelessness as well. He is verily the Truth that has become Truth மெய்யே மெய் யாகி the omnipresent and all-pervasive Bliss of existence (i.e., as universal self-extension in Bliss.). O men! In Suddha Sivananda Sabha the pure and supreme session of the supreme Bliss of Truth-Consciousness (i.e. Summit Supermind) which gives a life of Bliss, the Supreme and Universal Divine is verily one".

NOTE : In this stanza Swami Ramalingam describes the summit supermind as a session or poise where the infinite and eternal Truth of Reality, the one indivisible Satcitananda, has become the Truth of the triune Satcitananda in universal self-extension or manifestation. This is spoken of as Truth becoming Truth மெய்யே மெய்யாகி. So this session

is the summit supermind as opening into the infinite and eternal Ananda Loka above. In stz. 10, it is spoken of as Samarasa Ananda Sabha of Suddha Sivananda, the session of absolute integral Harmony of the pure and supreme Truth of Satcitananda.

Stz. 13. ஒன்றும் அலார் இரண்டும் அலார் ஒன்றிரண்டும் ஆனர்
உருவும் அலார் அருவும் அலார் உரு அருவும் ஆனர்
அன்றும் உளார் இன்றும் உளார் என்றும் உளார் தமக்கு ஓர்
ஆதி இலார் அந்தம் இலார் அரும்பெருஞ் சோதியினர்
என்று கனல் மதி அகத்தும் புறத்தும் விளங்கிடுவார்
யாவும் இலார் யாவும் உளார் யாவும் அலார் யாவும்
ஒன்றுறு தாம் ஆகி நின்ருர் திருச் சிற்றம்பலத்தே
ஓங்குகின்ற தனிக்கடவுள் ஒருவர் உண்டே கண்டீர்.

"He is neither one not two (i.e., not limited to oneness nor to twoness or manyness) but has become one-two (i.e., state between one and two namely as one-in-one and two-in-one or many-in-one, i.e., the states of comprehending and apprehending supermind. cf: Swami's terms ஒன்றில் ஒன்று, ஒன்றின் இரண்டு "one-in-one, two of one" — Joti Agaval stz. 438). He is not form nor formlessness (i.e., not limited to form nor to formlessness) but is form-formlessness. He was in the past, is in the present and will exist for ever. He is without beginning and end. He is the unique God of Vast Light. He ever manifests in the inner intelligence and the outer mind as flaming Light. He is not this or that (i.e. He is not limited to any particular being or thing). He is everything. He is the All (all beings and things). yet He is not th All (i.e. He is the All and yet transcends allness). He is the One and as the All. In Tiru Cittrambalam (i.e., in the Supreme World or session of Truth - Consciousness) the supreme and universal Divine is verily One".

NOTE: This stanza explains the nature of the supramental Divine who possess the unity of All - existence. The supramental Divine is distinguished here from the absolute unity of the infinite and eternal Satcitananda, the indivisible one, as well as from the lower existence of the cosmic Ignorance which is a field of duality or twoness. But Supermind the Sky or world of Truth-Consciousness (Tiru Cittrambalam) links up the two existences by occupying a middle position as one-two, i.e., having states of existence between one and two, i.e., as one-in-one and two-in-one, as in Cit Sabha and Por Sabha, the comprehending and apprehending sessions of Supermind.

TIRU CITTRAMBALA (OR CIT AMBALA) DEIVA MAṆI MĀLAI

(Bk 10-II-2)

Summary of the poem and comparison :

This poem gives the Swami's first establised experience or realisation of the world of Truth-Consciousness. It is one and the same Divine that is experienced, i.e , the Divine who has become integrally manifest in Tiru Cittrambalam the Comprehending supermind or supermind proper. Stanzas 1,5,6,7 & 13 more clearly refer to the comprehending supermind proper i.e., Tiru Cittrambalam in which the Divine is realised in its integral poise as all-constituting, all-containing or all-possessing, all-achieving and all-comprehending.

Stanzas 2,3, & 4 give the experience of One and the same Divine of Tiru Cittrambalam the Comprehending Supermind in as much as the entire manifestation of the worlds, beings and tatvas or principles are experienced as the manifest Sat of the Brahman (இயற்கை உண்மை) in the form of supreme and universal space (இயற்கை உண்மை வெளி), as the manifest Cit of the Brahman (இயற்கை விளக்கம்) in the form of Conscious Force or Shakti, and as the manifest Ananda of the Brahman which is called "Inbam" (இயற்கை இன்பம்).

Compare with Sri Aurobindo's passages:

"But to a supermind cognition these three (i.e., Sat, Cit and Ananda) are always an inseparable Trinity, even though one can stand in front of the others and manifest its own spiritual determinates; for each has its primal aspects or its inherent self-formations, but all of these together are original to the triune Absolute"—("Life Divine"—p 286).

"Obviously, these three poises (i.e. Comprehending, apprehending and tertiary poises of Supermind) 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" — ("Life Divine" — p 137).

Again stanzas 8, 9 and 10 give the experience of One and the same Divine of Tiru Cittrambalam as in the Comprehending supermind proper in as much as the whole and entire manifestation of the worlds, beings and things are experienced as the Sat of the foundational unity (ஓர் தரு சத் மாத்திரம்) as the Cit of Consciousness – Force (உரவு உறு சித் மாத்திரம்) and as the Ananda of the Brahman i.e., as the triune Satcitananda in manifestation (இயன்ற சச்சிதானந்தம்).

Stanza 10 also refers to the supereme Ananda of the supreme Being called Suddha Sivananda which is the supreme Satcitananda, the one and indivisible Brahman (சுத்த சிவானந்தம்; சுத்த சிவானந்த ஊற்றமதாம் சமரச ஆனந்த சபை).

Thus stanzas 8, 9 and 10 refer to the Swami's integral experience of the one indivisible and supreme Satcitananda which issues forth into an universal self-extension and manifestation as the triune Satcitananda. So this experience is characteristic of the summit session of supermind where the Satcitananda is integral in its supreme Poise of Tat Param becoming at the same time the universal manifestation of triune Satcitananda in itself. This is again emphasised in stz. 12 by a short and simple statement that Truth has become truth. This session is called Samarasa Ananda Sabha or Suddha Sivananda Sabha in stzs. 10 & 12.

Compare with Sri Aurobindo's passages:

"For the Supramental Knowledge is the play of a supreme light;... But to command or wholly possess it we must first enter into and become the being of the Supreme Light, our consciousness must be transformed into that consciousness, its principle and power of self-awareness and all-awareness by identity must be the very stuff of our existence" — The Synthesis of Yoga — p. 561—562).

"Supermind is the vast self-extension of the Brahman that contains and develops. By the Idea it develops the triune principle of existence, consciousness and bliss out of their indivisible unity. It differentiates them, but it does not divide. It establishes a Trinity, not arriving like the Mind from the three to the One, but manifesting the three out of the One—for it manifests and develops—and yet maintaining them in the unity—for it knows and contains. By the differentiation it is able to bring forward one or other of them as the effective Deity which contains the others involved or explicit in itself and this process it makes the foundation of all other differentiation" (Life Divine, p. 120).

The Unity of the manifestation is spoken of in all the stanzas and more particularly in stanzas 6, 7, 8, 9, 10, 12 & 13. The summit Supermind

which leads and open into the infinite and eternal Ananda Loka above, is called Samarasa Ananda Sabha or Suddha Sivananda Sabha (see stanzas 10 & 12) or Samarasa Satya Sabha (Joti Agaval stz. 777) and in the summit supermind the Divine is described integrally both as Suddha Sivananda, and as the manifest triune Satcitananda சுத்த சிவானந்தம், இயன்ற சச்சிதானந்தம் —stz. 10, i.e., as supreme Satcitananda and as the manifest universal Satchitananda), as the Truth of the Supreme Reality becoming the Truth of manifestation, மெய்யே மெய்யாகி (stz. 12, i.e. as Supreme Truth and as the manifest Truth), as the One and as the All (stz. 13 யாவும் ஒன்றுறு தாம் ஆகி), and at once as Nirguna and as Citguna (stz. 8), and as Light of Light or Light within Light, i.e. Supreme Light of Being within the manifest Light of Cit (stz. 9).

The above poem may be also understood in the back-ground of the Swami's "Satya Jnana Vinnappam" (an address of prayer to the Lord of Truth-Consciousness) where he describes the Knowledge-Powers, as in the lower and higher gradations of the supramental world அடி நிலை ஞான சித்தி முடி நிலை ஞான சித்தி, (i.e., within the range of its lower field Adi Nilai or the tertiary supermind called Samarasa Sanmarga Sabha and in its higher or greater field Mudi Nilai i.e., the second poise which is the apprehending supermind or the greater Supermind or Por Sabha proper) by which the Divine is experienced, that is to say, whatever is experienced of the Divine as Knowledge by identity of beings and things (Jnana proper i.e., as Atma Jnana and Tatva jnana), as Knowledge by vision (Yoga Jnana), and as Knowledge by intuition and inspiration of ideas, feelings, sense and words etc. fulfilling in inspired arts, sciences and actions (Karma Jnana), is so experienced in identity with Sat or Cit or Ananda of the Divine as the case may be அது அதுவாய் நிறைந்தும் அது அதுவாய் விளங்கியும் அது அதுவாய் இனித்தும் and in the higher reaches, (i.e., in the higher level of apprehending supermind) as combinations of Sat, Cit and Ananda அதீதமாகிக் கலந்தும்.

In the Suddha Jnana State (i.e., of the Comprehending Supermind or Cit Sabha சுத்த ஞான சித்தி நிலை) the three principles of Sat, Cit and Ananda and all these states of Knowledge by identity, by vision and by intuitive inspiration and actions integrate in and as the triune principle of Satcitananda in manifestation (இவை அனைத்துமாகி ஒருமித்தும்) which is based on the supreme unity of the one indivisible Satcitananda, and in the Samarasa Suddha Jnana State (i.e., in the summit supermind as opening into the Ananda Loka above சமரச சுத்த ஞான சித்தி நிலை) there is an absolute integration of all the poises and states of the Divine and one enters into and possess or become the one indivisible infinite and eternal Satcitananda as containing all and yet transcending all.

Compare with Sri Aurobindo's passages:

"The gnostic (vijnānamaya) being is in its character a truth-consciousness, a centre and circumference of the truth-vision of things, a massed movement or subtle body of gnosis. Its action is a self-fulfilling and radiating action of the truth-power of things according to the inner law of their deepest truest self and nature" - The synthesis of Yoga, p. 557-558.

"The gnostic purusha has normally the consciousness of itself as infinite, normally too the Consciousness of containing the world in itself and exceeding it ..." The synthesis of Yoga — p. 558.

"Here the one thing that is always and constantly present, that which one has grown to and in which one lives always, is infinite being and all that is, is seen, felt, known, existed in as only substance of the one being; (அது அதுவாய் நிறைந்தும் identity with Sat); it is infinite consciousness and all that is conscious and acts and moves is seen, felt, received, known, lived in as self-experience and energy of the one being (அது அதுவாய் விளங்கியும் identity with Cit); it is infinite Ananda and all that feels and is felt, is seen and felt and known, received and lived in as forms of the one Ananda (அது அதுவாய் இனித்தும் identity with Ananda). Every thing else is only manifestation and circumstance of this one truth of our existence. This is no longer merely the seeing or knowing, but the very condition of the self in all and all in the self, God in all and all in God and all seen as God (இவை அனைத்துமாகி ஒருமித்தும் அதீதமாகித் தனித்தும் வயங்குகின்ற கடவுளே identity with Sat-Cit-Ananda) and that condition is now not a thing offered to the reflecting spiritualised mind but held and lived by an integral, always present, always active realisation in the supramental nature" (the synthesis of Yoga — p. 939. Swami's corresponding words are shown within brackets).

Swami's relevant passage in "Satya Jnana Vinnappam" is quoted below:

அடிநிலைக் கரும ஞான சித்தி அனுபவங்களினும் முடிநிலைக் கரும ஞான சித்தி அனுபவங்களினும் அடிநிலையோக ஞான சித்தி அனுபவங்களினும் முடிநிலை யோக ஞான சித்தி அனுபவங்களினும் அடிநிலைத் தத்துவ ஞான சித்தி அனுபவங்களினும் முடிநிலைத் தத்துவ ஞான சித்தி அனுபவங்களினும், சுத்த ஞான சித்தி அனுபவங்களினும், சமரச சுத்த ஞான சித்தி அனுபவங்களினும், அது அது வாகி நிறைந்தும் அது அதுவாகி விளங்கியும் அது அதுவாகி இனித்தும், ஆங் காங்கு அதீதமாகிக் கலந்தும், இவை அனைத்துமாகி ஒருமித்தும், அதீதாதீதமாகித் தனித்தும் வயங்குகின்ற பெருங்கருணைப் பெரும் பதியாய கடவுளே.

எல்லாச்சத்திகளுக்கும் எல்லாச் சத்தர்களுக்கும் எல்லா மூர்த்திகளுக்கும் எல்லா மூர்த்தர்களுக்கும் எல்லாத் தேவிகளுக்கும் எல்லா தேவர்களுக்கும் எல்லாச் சாதனர்களுக்கும் எல்லாச் சாத்தியர்களுக்கும் எல்லா உயிர்களுக்கும் எல்லாத் தத்துவங்களுக்கும் எல்லாப் பொருள்களுக்கும் எல்லாக் குணங்களுக்கும் எல்லாச் செயல்களுக்கும் எல்லா அனுபவங்களுக்கும் மற்று எல்லாவற்றிற்கும் முதற் காரண மாயும் நிமித்த காரணமாயும் துணைக் காரணமாயும் இவை அல்லவாயும் விளங்கு கின்ற திருவருட் சமூகம் இருந்த வண்ணம் அறிந்து கொள்ளுதல் இங்ஙனமானால் திருவருட் சமூகப் பெருங்கருணைப் பெரும் பதியாய தேவரீர் இயற்கைத் திரு வண்ணம் அறிந்து கொள்ளுதல் எங்ஙனமோ! எங்ஙனமோ!

ஓ! ஒப்புயர்வின்றி விளங்குகின்ற ஒருவரே! தேவரீர் திருவண்ணமும் திரு வருட் சமூகத் திருவண்ணமும் அறிதற்கும் கருதுதற்கும் துதித்தற்கும் எத்திறத் தாலும் கூடாவாயினும் அடிமையளவிற்கு இயன்றபடி அறியாது அறிந்தும் கரு தாது கருதியும் துதியாது துதித்தும் எனது உரிமையை ஊற்றஞ் செய்கின்ற வனுனேன். வந்தனம்! வந்தனம்!

(சத்திய ஞான விண்ணப்பம் ப 133—134)

"O Supreme Divine! O Lord of infinite Compassion!. Thou art the One who is experienced in identity as the infinite Being, as Consciousness - Force, as Bliss அது அதுவாகி நிறைந்தும், அது அதுவாகி விளங்கியும், அது அதுவாகி இனித்தும் and here and there (i.e., in the respective gradations of the Truth - World i.e., in the lower and higher Por Sabha) as a combination of these (i.e., among the three principles of Satcitananda) and in the farther gradation (i.e. in Cit Sabha the comprehending supermind) even as the integral unity of being, consciousness-force and bliss (i.e. as the triune Satcitananda) ஆங்காங்கு அதீதமாகிக் கலந்தும் இவையனைத்துமாகி ஒருமித்தும் and in the farthest (i.e. Samarasa Satya Sabha or Suddha Sivananda Sabha the summit Supermind) as the Supreme beyond all descriptions அதீதாதீதமாகித் தனித்தும், such experiences of identity being had in and by the Knowledge-Powers called Karma Jnana Siddhi, Yoga Jnana Siddhi, Tatva Jnana Siddhi and Anma Jnana Siddhi (the last two siddhis, i.e., Knowledge of beings, and Knowledge of things or tatvas the principles come more properly under Jnana Siddhi proper) realised correspondingly both in the lower and higher gradations (i.e., of the World of Truth-Knowledge, the Supermind in its tertiary and apprehending poises, i.e. Por Sabha, Lower and Higher Adi Nilai and Mudi Nilai அடிநிலையும் முடிநிலையும்; பொன்னம் பலமும் ஆணிப் பொன்னம்பலமும்; பொற்சபையும் பெரிய பொற்சபையும் - See Chart III in Vol. I) and in and by the Knowledge-Powers called "Suddha Jnana Siddhi", the pure Knowledge-Power proper (i.e., in Cit Sabha the Comprehending Supermind of Suddha Jnana) and "Samarasa Suddha Jnana Siddhi", the integral and pure Knowledge-Power, (i.e., in Suddha Sivananda Sabha the summit of Supermind, as opening into Ananda Loka above,

where is obtained the integral possession of all the poises or gradations of Supermind giving also the highest and absolute integration of all Siddhis). Thou art one and the same Divine who art the Cause—essential, instrumental and operative—of and for all the great godheads and the great goddesses, gods and their female energies (deva-s and devi-s, shakti-s and shaktar-s, moorti-s and moortar-s), male powers of being and their female executive energies, all seekers and the realised, all beings, all principles of existence tatvas, all substances and objects, all qualities, all actions, all experiences, and all other things and yet art beyond all these. If this is the graceful Nature of Thy Divine Presence of Being in manifestation இயற்கைத் திருவருட் சமூகம் இருந்த வண்ணம் thus known, how can Thy Supreme State of Existence இயற்கை திருவண்ணம் be known at all!. be known at all! O Supreme Being of infinite Compassion! .. I affirm in salutation to Thee my privilege to express to the best of my capacity, knowledge, thought and words of prayer on the otherwise inexpressible Nature of Thy Presence and Supreme state of Existence" - (Satya Jnana Vinnappam Prose, p. 133-134).

The following quotations from Sri Aurobindo aptly illumine the above passage of the Swami. For the sake of a clearer understanding Swami's words are shown in brackets.

"A Supramental consciousness must be fundamentally a Truth-Consciousness (Satya Jnana), a direct and inherent awareness of the truth of being (Atma Jnana) and the truth of things (Tatva Jnana) ....The evolved gnostic being (i.e., the supramental being) would have entered into this truth-consciousness of the Infinite and Universal and it would be that which determine for him and in him all his individual seeing (Yoga Jnana) and action (Karma Jnana). His would be a consciousness of universal identity and a consequent or rather inherent Truth-Knowledge (i.e. Jnana proper with Atma Jnana of beings and Tatva Jnana of things), Truth-sight (Yoga Jnana), Truth-feeling, Truth-will, Truth-sense and Truth-dynamis of action (Karma Jnana by and through intuition and inspiration of idea, thought, feeling, will, sense, word, etc., of Truth urging and fulfilling into actions of Truth) implied in his identity with the One or spontaneously arising from his identity with the All... For in the gnostic Truth-Consciousness of a supramental being there must be a truth of relation of all the parts and movements of the being"—(Life Divine—American Edition, p. 891).

EXPLANATORY NOTE ON (STZ. 11 OF 10—II—2): ON COMMON DETAILS OF EACH TATVA:

We reproduce here the stanza 11 of the Poem and give the following explanatory note thereon.

"O men! It is one and the same Divine of the blissful Suddha Sivananda Sabha (the supreme summit-session of the pure and supreme Ananda of Truth-Consciousness) who has become Himself all the instruments and faculties, sub-instruments and sub-faculties (of knowledge and action) and the causal and over-causal instrumentations of knowledge and action (kāraṇa, adhikaraṇa) with their constituents or composing elements (மிகுந்த உறுப்பு) and the long process of time and all other predetermined things (in the chain of cause and effect) for the purpose of manifesting the essential form and mould of substances for all the predetermined beings and things, (பொருள்களுக்கும் வடிவம் swarupa) the many qualities and features of form and nature (Rupa and swabhava and guna), the many functions of consciousness such as penetrating within and returning with the contents of what is penetrated புகுதலும் புகுத்தலுறலும். He also transcends beyond all these (i.e., chain of cause and effect, instrumentations and faculties etc.)".

In this stanza the Swami explains in short the fundamental creative process of causation (i.e., the chain of cause and effect), through the efficient, instrumental and effectuating causes or causal sources of knowledge and action, showing the imperatives, possibilities and actualities of the original predetermind truth or truths (வகுத்த உண்மை, சாத்யங்கள், சாதனங்கள்) of beings and things and tatvas in their form, essential form and essential nature (rupa Swarupa Swabhava) and modes of conscious penetration into other beings and things for a spontaneous knowledge and action (புகுதல் புகுத்தலுறல்).

There is an elaboration by the Swami for each tatva or category of principle or truth in his book of Vyakhyana under the Chapter of "The gradations of Tatva Lokas" (See Chapter 1 under S. No. 99 and Chart 20) giving all the necessary details, development and workings of the tatva within the field of the overmind Power, which are given below, though its pure and supramental development and working is dealt with under another Chapter, i.e. "Kāranāteeta Loka" (see Chapter V under S. No. 109) the super-causal world (Cf: "Tatva Tatvika Layōdaya Suddha Jnāna Pratyāksha loka", p. 138 Book of Vyakhyana). The details are: its rūpa, swarūpa, swabhāva, i.e., form, essential form and essential nature; scope and field of its pervading extension and immanence, Vyāpaka and Vyāpti; general and special characteristics, guṇa and visēsha; its letter of seed-sound, varṇa; the will of its operative truth, bhāva; its special or particular manifestation (visesha) due to the higher and purer forces proper to the higher worlds, Paratva பரத்துவ i.e., the Summit Overmind range; its lower and general manifestations (Sāmānya) due to the counterparts

of the said higher and purer forces as operating in the Overmind and Spiritual Mind and through them in the lower worlds, அபரத்துவ apa-ratva; its instrumental causes, general and special, நிமித்த காரணங்கள் (adhishtāna nimitta and adhishtāna nimitta viśēsha) for its possibilities of development (Sādhya) and actualities (Sādhaka or Sādhana) in the triple ways of manifestation namely udbhava, adhikāra and laya, i.e., the creation, maintenance and dissolution or involution (birth, operative function and the return) with the further processes of development under each of the said three ways until finally it gets actualised or is helped and inspired and impelled towards actualisation (Upakāra Prēraka) in the lower world of terrestrial nature. The said further processes are (1) Adhikaraṇa, (2) Karaṇa, (3) Kāla, (4) Kanma, i.e. Karma (or kalā), (5) Upakāra and finally (6) Upakāra Prēraka—i.e., (i) higher instrumentation and (ii) ordinary instrumentation for the purpose of knowledge and action, i.e., source and springs of thought, feelings and actions, (iii) time factor (iv) motive force of executive action, (v) helping force towards actualisation, Upakāra Shakti துணைக் காரணம் and (vi) the actualisation towards which it is so inspired and helped, Upakāra Prēraka Shakti. Each process and development from rupa, swarupa and svabhava stages upto Upakara Prèraka stage or actualisation of a tatva, is termed as a form of shakti or energy.

Thus, taking into consideration both the chapters "Tatva Lokas" and "Karanateeta Lokas", we see a gradation from the imperative predeter mined truth of a thing or principle (tatva வகுத்த உண்மை Vagutta unmai) in its fundamental or original form and essence and nature (rupa, svarupa, svabhava as manifested in the Truth-World, cf: "Tatva Tatvika layodaya Suddha Jnana Pratyaksha Loka" — See closing item No. 4 in "Karanateeta Loka") upto the stage of passing towards or into actualisation in the conditions of physical world through a number of possibilities in the intervening stages in which the higher and purer forces and their counterparts respectively operate in and through the higher and lower worlds, Para and apara (i.e., in the summit overmind range on the one hand (Para) and below it in the overmind and spiritual mind ranges, and through them in the cosmic, subliminal, subconscient and physical worlds on the other (apara).

An example of the details for one of the tatvas as operating within the Overmind jurisdiction is quoted from the Text:

ITEM 9 OF "TATVA LOKAS", i.e. BUDDHI TATVA: (See Chapter 1 under S. No. 101).

Moola Māyāntara Vikalpa Jnāna lēśa ēka dēsha Karaṇa Kārya Bhautikāntara Jnāna Vikalpa Sankalpa Mātra Buddhi TATVA LOKA.

1. Bhautikāntara Vikalpa Jnāna Saṅkalpa Samavāya Vichāra Ālambatva Buddhi RŪPA Shakti Loka.
2. Bhautikāntara Vikalpa Jnāna Saṅkalpa Vicāra Ālamba Sādhya Buddhi SWARŪPA Shakti Loka.
3. Bhautikāntara vikalpa Jnāna Saṅkalpa Vichāra Ālamba Sāmavaya Sādhyatva Buddhi SWABHĀVA Shakti Loka.
4. Purusha Vichāra Paryanta Buddhi VYĀPTI Shakti Loka.
5. Vidyā Tatva Paryanta Buddhi VYĀPAKA Shakti Loka.
6. Jnāna Saṅkalpa Vikalpa Nyāsa Viśēsha Buddhi VISHĒSHA Shakti Loka.
7. Jnāna Saṅkalpa Vikalpa Vichāra Nibiḍatva Buddhi GUṆA Shakti Loka.
8. Vikalpa Jnāna Saṅkalpa Vichāra Vicitratva Buddhi VARṆA Shakti Loka.
9. Vikalpa Jnāna Saṅkalpa Vichāra Sādhyatva Buddhi BHĀVA Shakti Loka.
10. Vikalpa Jnāna Viśēsha Saṅkalpatva Buddhi PARATVA Shakti Loka.
11. Vikalpa Jnāna Sāmānya Saṅkalpatva Buddhi APARATVA Shakti Loka.
12. Vikalpa Jnāna Saṅkalpa ADHISHTĀNATVA Buddhi NIMITTA Shakti Loka.
13. Vikalpa Jnāna Saṅkalpa ADHISHTĀNA VISHĒSHATVA Buddhi NIMITTA Vishēsha Shakti Loka.
14. Vikalpa Jnāna Saṅkalpa Vichāra Udbhavādi SĀDHANA SĀDHYA Buddhi UDBHAVA Shakti Loka.
15. Buddhi ADHIKĀRA Shakti Loka.
16. Buddhi LAYA Shakti Loka.
17. Buddhi UDBHAVA ADHIKARAṆA Shakti Loka.
18. Buddhi UDBHAVA KARAṆA Shakti Loka.
19. Buddhi UDBHAVA PARVA Shakti Loka (i. e., time).
20. Buddhi UDBHAVA KANMA Shakti Loka (i. e., karma).
21. Buddhi UDBHAVA UPAKĀRA Shakti Loka.
22. Buddhi UDBHAVA UPAKĀRA PRĒRAKA Shakti Loka.
23. Buddhi ADHIKĀRA ADHIKARAṆA Shakti Loka.
24. Buddhi ADHIKĀRA KARAṆA Shakti Loka.

25. Buddhi ADHIKĀRA PARVA Shakti Loka.
26. Buddhi ADHIKĀRA KANMA SHAKTI Loka.
27. Buddhi ADHIKĀRA UPAKĀRA Shakti Loka.
28. Buddhi ADHIKĀRA UPAKĀRA PRĒRAKA Shakti Loka.
29. Buddhi LAYA ADHIKARAṆA Shakti Loka.
30. Buddhi LAYA KARAṆA Shakti Loka.
31. Buddhi LAYA PARVA Shakti Loka.
32. Buddhi LAYA KANMA Shakti Loka.
33. Buddhi LAYA UPAKĀRA Shakti Loka.
34. Buddhi LAYA UPAKĀRA PRĒRAKA Shakti Loka.

Sri Aurobindo points out the significance of the power and act of penetration and returning with the contents of what is penetrated புகுதல் புகுத்தலுறல் in regard to the subliminal or inner being of man ("Life Divine, p. 480). However, it may be noted that this power is derived in its origin from the world of the Supermind (Life Divine, p. 488-489)

"But more important is the power of the subliminal to enter into a direct contact of consciousness with other consciousness or with objects ... even by a close envelopment and intimate penetration புகுதல் and a return with what is enveloped or penetrated புகுத்தலுறல் ... It is by these means (புகுதல் புகுத்தலுறல் முதற் பலவாம் செயல்கள்) that the inner being achieves an immediate, intimate and accurate spontaneous knowledge of persons, of objects, of the occult and to us intangible energies of World-Nature that surrounds us and impinges upon our own personality, physicality, mind-force and life-force" (Life Divine, p. 480).

"But when the subject draws a little back from itself as object, then certain tertiary powers of Spiritual Knowledge, of knowledge by identity (i.e., the supramental knowledge) take their first origin. There is a spiritual intimate vision, a spiritual pervasive entry and penetration (புகுதல்), a spiritual feeling in which one sees all as oneself, feels all as oneself, contacts all as oneself. There is a power of spiritual perception of the object and all that it contains or is perceived in an enveloping and pervading identity (புகுத்தலுறல்), the identity itself constituting the perception" (Life Divine, p. 488).

We can enter into possession of our whole conscious mental being and life being and arrive at a [1]close intimacy of direct [1]penetrating and enveloping contact with the total movements of our mental and vital energy; we [2] meet clearly and closely and are — but more freely and under-

standingly — all the [2]becomings of ourself, the whole self-expression of the Purusha on the present levels of our nature. But also there is or can be along with this intimacy of knowledge a detached observation .. All the movements of the surface being can be seen with a complete detachment, but also with a direct sight in the consciousness by which the self-delusions and mistakes of self of the outer consciousness can be dispelled; there is a keener mental vision, a clearer and more accurate mental feeling of our subjective becoming, a vision which at once knows, commands and controls the whole nature" — (Life Divine, p. 478).

The following passages of Sri Aurobindo are quoted below and corresponding terms of the Swami (drawn from the Chapters on Tatva Lokas, Karanateeta Lokas & Vinnappam) are also indicated here and there for an easier and closer understanding. Sri Aurobindo speaks of the truths of form, quality and "soul or essence" of things, objects and principles and also of truth of soul and spirit as held and possessed in knowledge by supramental reason (vide "Synthesis of Yoga", Chapter 21, p. 936—940).

A) "The supramental reason is of the nature of a spiritual, direct, self-luminous, [1] self-acting will and intelligence, not mental, mānasa buddhi, but supramental, vijnāna buddhi. It acts by the same four powers as the Intuitive Mind, but these powers are here active in an initial fullness of body...And of these four the discrimination here is hardly recognisable as a separate power, but is constantly inherent in the three others and is their own determination of the scope and relations of their knowledge. There are three elevations in this reason one in which the action of what we may call a supramental [2] intuition gives the [3] form and the [4] predominant character, one in which a rapid supramental [5] inspiration and one in which a large supramental [6] revelation leads and imparts the [7] general character, and each of these raises us to a more concentrated substance and a higher light, sufficiency and scope of the [8] truth will and the truth knowledge".

"The work of the supramental reason covers and goes beyond all that is done by the mental reason but it starts from the other end and has a corresponding operation. The essential [1] truths of self and the spirit and the [2] principle of things are not to the spiritual reason abstract ideas or subtle unsubstantial experiences to which it arrives by a sort of

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1. புகுதல் Penetration 2 புகுத்தலுறுதல் Returning with the contents of what is penetrated into.

1 Iccha Jnana & Kriya; 2 Jnāna Siddhi; 3 rūpa; 4 Swabhāva 5 Varṇa (in Karma siddhi); 6 Yoga Siddhi; 7 guṇa; 8 bhāva.

1 Atma Jnana; 2 Tatva Jnana;

overleaping of limits, but a constant reality and the natural background of all its ideation and experience. It does not like the mind arrive at, but discloses directly both the [3] general and total and the [4] particular truths of being and consciousness, of spritural and other sensation and Ananda and of force and action, — reality and phenomenon and symbol, [5] actuality and [6] possibility and eventuality [7] that which is determind and [8] that which determines, and all with a self-luminous evidence. It formulates and arranges the [9] relations of thought and thought, of [10] force and force, of [11] action and action and of [12] all these with each other and throws them into a convincing and [13] luminous harmony. It includes the data of sense, but gives to them another meaning in the light of what is behind them, and treats them only as outermost indications: the inner truth is known to a greater sense which it already possesses. And it is not dependent on them alone even in their own field of objects or limited by their range. It has a spiritual sense and sensation of its own and its takes and relates to that the data too of a sixth sense, the inner mind sense. And it takes also the illuminations and the living symbols and images familiar to the psychic experience and relates these too to the truths of the self and spirit" — The Synthesis of Yoga, p. 936—938.

NOTE: Only approximately corresponding terms of the Swami are indicated below in foot-note for the above numbered words and phrases, more for the purpose of a clear understanding than as a strict proof here of a particular plane or level of experience.

In the chapter "the Gradations of Karanateeta Loka" in the Book of Vyakhyana the abovesaid worlds or Tatva lokas, from the Bhuta loka upto Parā shakti, Para Siva and Paranāda lokas are mentioned again as in the chapter "Tatva Lokas" but now in their totality as realms of "Vyāpya Vyāpaka" (the overmental universe extending into the infinity of existence) and as taken up beyond Paranadanta and held by the integral Truth-World in its triple poise or session in the pure Transcendence called "Vyāpaka Vyāpya", i.e., the Infinity of the Divine Being manifesting and containing the Universal Space of All-Existence.

In "Peru Vinnappam", Vide Prose p. 123—124, the Swami puts the purification, development and functioning of all the tatvas into four stages

3 & 4 Poorana bodha... Samvēda Samavāya, and Suddha Samvēda...Poorvottara Paryanta for each tatva (see Chapter V Karanateeta lokas) 5 Tatva Anubhava or Sādhana (i. e. Siddhi) 6 Sādhyatva; 7 Kārya; 8 Kārana; 9-13 Iccha Jnana Kriya Samavāyatva Atma Rupa Sakthi (item 96 of Tatva Lokas); 9 Atma Suddha Jnana Kāraṇa Visesha Jnana Shakti; 10 Atma Suddha Saṅkalpa kāraṇa Visesha Iccha Shakti; 11 Atma Suddha Kriya kāraṇa Visesha Kriya Shakti; (9-11 see last part under S. No. 106). 12 the permutations of 9 to 11 ibid under S.No. 106); 13 Samarasa suddha Jnana

A to D herein below) and in the highest state of purification and transformation one arrives at ultimately to a fundamental four-fold Knowledge (I to IV herein below) which are (I) Atma Jnana and Tatva Jnana, i.e. Knowledge by identity (i.e., அனுபவித்தல்) of beings and things, which is indicated here in the text as "anubhava or experiencing" (II) knowledge by vision (Yoga Jnana that arises naturally as a result out of the first) which is indicated here in the text as அனுபவிப்பித்தல், "causing to experince" (by vision), (III) knowledge by intuition of idea, thought and sense, feelings etc., which is indicated here in the text as அறிதல் "Knowing" (by intuition) and (IV) Knowledge by intuitive inspiration (Karma Jnana) resulting from Knowledge by intuition and fulfilling further by inspired words, arts, sciences and actions which is indicated here in the text as அறிவித்தல் "causing to know" (by inspiration) This is attained through the four functions of Tatvas (not necessarily connected with the same order of the four-fold Knowledge), through (A) the Paratva functions of the high method of purification by rejection of impurities and causing happiness thereby, and transformatory purification (by selection and substitution of the good for what is rejected) and making way for the experience of Bliss thereby, (B) through the intermediate functions of (i) harmonisation (of tatvas and parts of being), (ii) will to control, reject and select, and (iii) knowledge (of the secret sources of thought, feelings and actions) இயைபு இச்சை அறிவு (i to iii) which are needed in dealing with the seven fold processes of (a) time, (b) preparation toward, fitness (through the needed unavoidable or selective experiences), (c) willing or aspiring (d) knowing and selecting, (e) controlling and managing-(f) finding and suitably dealing with the causal source of thoughts, feelings and actions and (g) finally executing in (time according to the knowledge and will and experiences)—possibly these are the positive counterparts of the seven fold principles of "Vidya Tatva" in Tantra and Saiva Siddhanta schools namely Kāla, niyati, raga, vidya, purusha and maya and Kalā—(C) through the mental instruments and faculties (Sukshma Karanas) of thought-mind, reasoning intellect, decisive will and individualised mind operated through the more subtle and inner mental sources, (atisukshma karanas), and through the play of the triple gunas (Tamas, Rajas and Satwa) of inertia, kinesis, calm and clarified consciousness, (D) and finally through the senses of knowledge and action with their inner and outer sense organs dealing with the five elements and sub-elements and the physical body and its inner and outer physical organs constituted of the several kinds of the physical bodily constituents (the Swami mentions several kinds in each constituent namely skin, nerves, bones, blood muscles, semen and lymph and brain matter) — all these means and ins-

truments and faculties, qualities and functions having their proper places of existence and seats of operation. The whole of the passage has to be read and understood also in its supramental sense and significance, because the Swami relates these details in regard to his personal ādhara, and its evolution through birth when he as a soul was lifted up in a second of time by supra causal action (atikārana kriyā) from the most obscure darkness of the Inconscient (Mahā Pāśa Andhakāra) where it was lying in a state of swoon for a very long indeterminable period of time, and put into a supra-causal form of body (atikārana paguti uruvu supramental body), then into a causal form of body (Kārana Paguti uruvu, overmental body) by a causal action, then further into a over-subtle form of body atisukshma Paguti uruvu, spiritual mental body) by a over-subtle action (ati sukshma kriya), yet further into a subtle form of body (sukshma Paguti uruvu, subliminal body) by a subtle action (sukshma kriya) and again in its turn into a subtle-physical form of body (bhuta uruvu) by the action of Paratva Shakti and Shaktar (i.e., the higher gods and goddesses) and finally in a second of time into the physical material body (bhautika vadivu) by the action of Aparatva Shakti and Shaktar (i.e., the lower powers and energies of the physical world)—all these processes and stages of soul's entry into the various levels and forms of body being executed with a perfection by the over-ruling Grace of the Supreme Lord of Truth-Consciousness and Bliss (Satya Jnānānanda Tani Talamai Kadavul).

NOTE: The said six bodies or forms of body may be also taken to mean 1) a supra-causal body of supreme Bliss (ati kāraṇa paguti uru), 2) a causal body of Truth-Knowledge (i.e., supramental body (Kāraṇa Paguti uru), 3) a over-subtle body i.e., overmental body (ati sukshma uru), 4) a subtle body i.e., subliminal body (sūkshma uru), 5) a subtle-physical body (bhuta uru) and 6) the gross material physical body (bhautika vadivu). This sense seems proper, in as much as the Swami in most of his songs refers to the supramental body of Truth-Knowledge as "Kārana dēha".

அகண்ட பூர்ணநந்தராகிய அருட்பெருஞ்சோதிக் கடவுளே ! ஜீவனே ஆதரிப்பிக்கும் பூதப் பிருதிவித் தோற்றமும் ஜீவனே விருத்தி செய்விக்கும் பூத நீர்த் தோற்றமும் ஜீவனே விளக்கஞ்செய்விக்கும் பூதாக்கினித்தோற்றமும் ஜீவனே அதிகரிப் பிக்கும் பூத வாயுத் தோற்றமும் ஜீவனே வியாபகஞ் செய்விக்கும் பூதவெளித் தோற்ற மும் உபப்பிருதிவி உபநீர் உபஅக்கினி உபவாயு முதலிய தோற்றங்களும் அவைகளிருக்கும் இடங்களும் தொழிலிடம் முதலிய இடங்களும் ஒலியறிவு உருவறிவு சுவைஅறிவு, நாற்றவறிவு, பரிச அறிவு, என்னும் ஐவகைக் குண அறிவுகளும் அவைகள் இருத்தற்குரிய செவி கண் நாக்கு மூக்கு மெய் என்னும் உள்ளிடப்

பொறிகளும் அவைகள் உத்தியோகித்தற்குரிய வெளியிடப் பொறிகளும் வசனித்து அறிதல் நடந்து அறிதல் கொடுத்து எடுத்து அறிதல் மலம் விடுத்து அறிதல் சலம் விடுத்து அறிதல் என்னும் ஐவகைத் தொழில் அறிவுகளும் அவைகள் இருத்தற்குரிய வாக்கு பாதம் கை நீர்வாயில் அபானவாயில் என்னும் கரும உள்ளிடப் பொறிகளும் அவைகள் தொழிற்படற்குரிய கருமப் புறஇடப் பொறி களும், நினைத்தல் விசாரித்தல் நிச்சயித்தல் அகங்கரித்தல் என்னும் சூக்குமக் கரணத் தொழில்களும் அவைகளே இயற்றும் மனம் புத்தி சித்தம் அகங்காரம் என்னும் சூக்கும கரணங்களும் அவைகளே இயற்றுவிக்கும் அதிசூக்குமக்கரணங் களும் அக்கரணங்களின் உபகரணங்களாகிப் பல பல பேதப்பட்டு விரிந்த சத் துவம் ராஜதம் தாமசம் முதலிய குணங்களும் அவைகள் இருத்தற்கும் உத்தி யோகித்தற்கும் இடங்களும், பருவஞ் செய்தல் தகுதி செய்தல் இச்சை செய்தல் தெரிவு செய்தல், அதிகாரம் செய்தல் காரணம் செய்தல் காரியம் செய்தல் முதலிய இடைப் பாட்டுத் தொழில்களும் அவைகளே இயற்றும் பொழுது இயைபு இச்சை அறிவு முதலிய கருவிகளும் அக்கருவிகளுக்குரிய இடங்களும் அவைகள் உத்தியோகித்தற்குரிய இடங்களும், துரிசு நீக்குவித்தல் சுகம் விழைவித்தல் தூய்மை செய்வித்தல் இன்பமடைதற்கு வழியாயிருத்தல் துணையாயிருத்தல் முதலிய பரத்துவத் தொழில்களும் அவைகளே இயற்றுவதற்குரிய தத்துவங்களும் அவைகளிருத்தற்குரிய இடங்களும் பிரேரித்தற்குரிய இடங்களும், அறிதல் அறி வித்தல் அனுபவித்தல் அனுபவிப்பித்தல் முதலிய முக்கிய தொழில்களும் அவை களே இயற்றுகின்ற சத்தி சத்தர்களும் அவர்களிருத்தற்குரிய இடங்களும் அவர்கள் அதிகரித்தற்குரிய இடங்களும் வாத விருத்தி பித்த விருத்தி சிலேட்டும விருத் திகளும் நனவு கனவு சுழுத்தி முதலிய அவத்தைகளும் ... இன்னும் பற்பல அக உறுப்புகளும் அகப்புற உறுப்புகளும் ... முதலிய தோல் வகைகளும்...முதலிய நரம்பின் வகைகளும் ... முதலிய என்பின் வகைகளும் ... முதலிய இரத்த வகைகளும் ... முதலிய இறைச்சி வகைகளும் ... முதலிய சுக்கில வகைகளும் ... முதலிய மூளை வகைகளும் ... முதலிய அமுத வகைகளும் என்னும் வண்ண வகைகளும் ... என்னும் வண்ண பேத வகைகளும் இவைகள் இருத்தற்குரிய இடங்களும் செயல் வகைகளும் பயன் வகைகளும் இங்ஙனம் இன்னும் பற்பல புற உறுப்புகளும் புறப்புற உறுப்புகளும் எனக்கு உபகரிக்கும் பொருட்டு இப்பவுதிக வடிவின் கண் ஒருங்கே உள் நின்று தோன்ற உள் நின்று தோற்றுது தோற்றுவித்த தேவரீரது திருவருட் பேராற்றலை எங்ஙனம் அறிந்து எவ்வாறு கருதி என்னென்று துதிப்பேன் ! ''.

(சத்தியப்பெரு விண்ணப்பம் — வசனம் ப 123 — 124)

"யாவராலும் பிரித்தற்கு ஒருவாற்றானும் கூடாத பாசமென்னும் மகா அந்தகாரத்தில் யான் அது என்னும் பேதம் தோன்றுது அருகிக் கலந்து அளவிறந்த காலம் முன்பின் என்பதின்றி மூர்ச்சித்துக் கிடந்த என்னை அம் மகா அந்தகாரத்தினின்றும் ஓர் கணப்பொழுதினுள் அதிகாரணக் கிரியையால் அதி காரணப் பகுதி உருவில் பிரித்து எடுத்து அருளிய தேவரீரது திருவருட் பேராற்றலை என்னென்று கருதி என் என்று துதிப்பேன் !"

சத்திய ஞானநந்தத் தனித் தலைமைக் கடவுளே ! காரணக் கிரியையால் காரணப் பகுதி உருவினும் அதி சூக்குமக் கிரியையால் அதி சூக்குமப் பகுதி உருவினும் சூக்குமக் கிரியையால் சூக்குமப் பகுதி உருவினும் பரத்துவ சத்தி சத்தரால் பூத உருவினும் அபரத்துவ சத்தி சத்தரால் பவுதிக வடிவினும் ஓர் கணப்பொழுதினுள் என்னைச் செலுத்தாமற் செலுத்திய தேவரீரது திருவருட் பேராற்றலை என்னென்று கருதி என்னென்று துதிப்பேன் ! ''

(சத்தியப் பெரு விண்ணப்பம் — வசனம் ப 123)

Quotations of Sri Aurobindo are again continued on the subject.

C) " Creation would then be a self-manifestation : it would be an ordered deploying of the infinite possibilities of the Infinite. But every possibility implies a truth of being behind it, a reality in the Existent ; for without that supporting truth there could not be any possibles. In manifestation a fundamental reality of the Existent would appear to our cognition as a fundamental spiritual aspect of the Divine Absolute ; out of it would emerge all its possible manifestations, its innate dynamisms : these again must create or rather bring out of a non-manifest latency their own significant [1] forms, expressive [2] powers, native [3] processes ; their [4] own being would develop their [5] own becoming, svarupa, svabhava. This then would be the complete process of creation : but in our mind we do not see the complete process, we see only possibilities that determine themselves into actualities and though we infer or conjecture, we are not sure of a necessity, a [6] predetermining truth, an [6] imperative behind them which capacitates the possibilities, decides the actualities. Our mind is an observer of actuals, an inventor or discoverer of possibilities, but not a seer of the occult imperatives that necessitate the movements and forms of a creation : for in the front of universal existence there are only forces determining results by some balance of the meeting of their powers, the [6] original Determinant or determinants, if it or they exist, are veiled from us by our ignorance. But to the supramental Truth-Consciousness these imperatives would be apparent, would be the very stuff of its seeing and experiences : in the supramental creative process the [6] imperatives, the nexus of [7] possibilities, the [8] resultant actualities would be a single whole, an indivisible movement ; the possibilities and actualities would carry in them-

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1 Rupa ரூபம்; 2 many aspects or many phased shaktis under each tatva (see chapter on TATVA LOKAS) ஒவ்வொரு தத்துவத்தின் பலவாக விரிந்த சத்திகள் 3 adhikarana, karana and other instrumental functions of each tatva அதிகாரண, கரண, கருவித் தொழிற்பாடுகள் 4 Swarupa சுவரூபம் (வகுத்த உயிர்களுக்கும் மற்றும் பொருள்களுக்கும் வடிவம்) 5 Swabhava சுவபாவம் (வண்ண நல முதலான குணங்கள்) 6 Predetermind truth (Vagutta unmai வகுத்த உண்மை வகுத்த அருட்பெருஞ்ஜோதி) 7 Sādhyatva சாத்தியங்கள் 8 Sādhana or Siddhi சாதனைகள், சாதகங்கள் சித்திகள்

selves the inevitability of their originating imperative, — all their results, all their creation would be the body of the Truth which they manifest in predetermined significant [1] forms and [2] powers of the All-Existence "- THE LIFE DIVINE — p. 285.

D) " The Infinite is one in a multiplicity and its action is only seizable by a supreme Reason which regards all and acts as a one-awareness that observes itself in difference and respects its own differences, so that each [1] thing and each [2] being has its [3] form of essential being and its [4] form of dynamic nature, svarupa, svadharma, and all are respected in the total working. The knowledge and action of the Infinite is one in an unbound variability ..... a total, infinitely plastic yet harmonious diversity of action " — The Life Divine — p. 301.

E) " The finite is a frontal aspect and a self-determination of the Infinite ; no finite can exist in itself and by itself, it exists by the Infinite and because it is of one essence with the Infinite. For by the Infinite we do not mean solely an [5] illimitable self-extension in Space and Time, but [6] something that is also spaceless and timeless, a [7] self-existent Indefinable and Illimitable which can express itself in the infinitesimal as well as in the vast, in a second of time, in a point of space, in a passing circumstance ... When we see with the inner vision and sense and not with the physical eye a tree or other object, what we become aware of is an infinite one Reality constituting the tree or object, pervading its every atom and molecule, forming them out of itself, building the whole nature, process of becoming, operation of indwelling energy ; all of these are itself, are this infinite, this Reality : we see it [8] extending indivisibly and uniting all objects so that none is really separate from it or quite separate from other objects. "It stands" says the Gita " undivided in beings and yet as if divided ". Thus, each object is that Infinite and one in essential being with all other objects that are also [9] forms and [10] names — powers, numens — of the Infinite " — The Life Divine, p. 306-307.

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1 Rupa 2 many aspects or many phased shakti$ under each tatva (see Chapter on TATVA LOKAS)

1 பொருள்கள்; 2 உயிர்; 3 வடிவம்; 4 வண்ண நலம் முதலான குணங்கள்; 5 முழுதும் ஆகி; 6 அல்லார் ஆகி; 7 ஒங்குகின்ற தனிக்கடவுள் (5 முதல் 7 வரை ஒன்றுக இணைத்துப் பார்க்க); 8 சுத்த சம்வேத சமவாய ரூப சொரூப சுபாவ வியாப்பிய வியாபகாதி முதலிய 34 பகுதிகள் கொண்ட பூர்வோத்தர பரியந்தமான ஒவ்வொரு தத்துவம் (ஒவ்வொரு தத்துவத்திற்கும் இவ்வாறு கூட்டிக் கொள்க) 9 ரூபம்; 10 வர்ணம். குறிப்பு : கீழ்க்காணும் திருச்சிற்றம்பல தெய்வமணிமாலை பாட்டுப் பார்க்கவும்; ''தத்துவ உலகம்'' என்னும் தலைப்பில் ஒவ்வொரு தத்துவத்திற்கும் குறிக்கப்பட்ட 34 பகுதிகளைப் பார்க்கவும்.

வகுத்த [2]உயிர் முதற் பலவாம் [1]பொருள்களுக்கும் [3]வடிவம்
வண்ண நலமுதற் பலவாம் [4]குணங்களுக்கும் புகுதல்
புகுத்தலுறல் முதற் பலவாம் செயல்களுக்கும் தாமே
புகல் கரணம் உபகரணம் கருவி உபகருவி
மிகுத்த உறுப்பு அதிகரணம் காரணம் பல்காலம்
விதித்திடும் மற்றவை [5]முழுதும் ஆகி [6]அல்லார் ஆகி
உகப்பு உறும் ஓர் சுத்த சிவானந்த சபை தனிலே
ஓங்குகின்ற [7]தனிக் கடவுள் ஒருவர் உண்டே கண்டீர்.
(திருச்சிற்றம்பல தெய்வ மணிமாலை பா—11)

O men ! It is one [7] and the same Divine of the blissful Suddha Sivananda Sabha (the supreme summit session of the pure and supreme Ananda of Truth-Consciousness) who has become Himself all the instruments and faculties, sub-instruments and sub-faculties (of knowledge and action), and the causal and [5] over-causal instrumentations of knowledge and action (Kārana, adhikaraṇa) with their constituents or composing elements (மிகுத்த உறுப்பு) and the long process of time and all other predetermined things (in the chain of cause and effect for the purpose of manifesting) the [3] essential form and mould of substances for all the predetermined [2]beings and [1]things, (பொருள்களுக்கும் வடிவம் swarupa) the many [4] qualities and the features of form and [4]nature (rupa and swabhava and guna), the many functions of consciousness such as penetrating within and returning with the contents of what is penetrated புகுதலும், புகுத்தலுறலும். He also [6] transcends beyond all these (i.e. chain of cause and effect, instrumentations and faculties, and time etc.) (Book 10—II—2—11)

NOTE: Compare the above stanza of the Swami with the foregoing two passages of Sri Aurobindo in regard to marked items 1 to 7; for item 8 see chapter on "Karanateeta Lokas" — cf: "Suddha Samvēda ... Rūpa Swarupa Swabhāva Vyāpya Vyāpakādi Poorvottara Paryanta"— thus detailing 34 aspects for each tatva under the chapter "Tatva Lokas" 9. Rupa 10. Varṇa.

F) "A quality is the character of a power of conscious being; or we may say that the consciousness of being expressing what is in it makes the power it brings out recognisable by a native stamp on it which we call quality or character. Courage as a quality is such a power of being, it is a certain character of my consciousness expressing a formulated force of my being, bringing out or creating a definite kind of force of my nature in action. So too the power of a drug to cure is its property, a special force of being native to the herb or mineral from which it is produced, and this speciality is determined by the

Real-Idea concealed in the involved consciousness which dwells in the plant or mineral ; the idea brings out in it what was there at the root of its manifestation and has now come out thus empowered as the force of its being" — The Life Divine, p. 303.

G) "All qualities, properties, features are such powers of conscious being thus put forth from itself by the Absolute ; It has everything within It, It has the free power to put all forth" — The Life Divine, p. 303.

H) "Form may be said to be the innate body, the inevitable self-revelation of the formless, and this is true not only of external shapes, but of the unseen formations of mind and life which we seize only by our thought and those sensible forms of which only the subtle grasp of the inner consciousness can become aware" — The Life Divine, p. 306.

I) "Name in its deeper sense is not the word by which we describe the object, but the total of power, quality, character of the reality which a form of things embodies and which we try to sum up by a designating sound, a knowable name, Nomen. Nomen in this sense, we might say, is Numen ; the secret Names of the Gods are their power, quality, character of being caught up by the consciousness and made conceivable. The Infinite is nameless, but in that namelessness all possible names, Numens of the gods, the names and forms of all realities, are already envisaged and prefigured, because they are there latent and inherent in the All-Existence" — The Life Divine, p. 306.

J) "For a larger mental being is there within us, a larger inner vital being, even a larger inner subtle-physical being other than our surface body-consciousness, and by entering into this or becoming it identifying our selves with it, we can observe the springs of our thoughts and feelings, the sources and motives of our action, the operative energies that build up our surface personality. For we discover and can know the inner being that secretly thinks and perceives in us, the vital being that secretly feels and acts upon life through us, the subtle-physical being that secretly receives and responds to the contacts of things through our body and its organs ... but here within we find the separate sources of our mental, our vital and our physical energisms and can see clearly the pure operations, the distinct powers, the composing elements of each and their interplay in a clear light of self-vision ... But while on the surface their action is mixed together, confused and conflicting, here in our depths they can be seen and worked

upon in their independent and separate nature and action and a harmonisation of them by the mental being in us, leader of the life and body, — or, better, by the central psychic entity — is not so difficult, provided we have the right psychic and mental will in the endeavour ... Moreover, we find in this inner or subliminal being the means of directly distinguishing between what rises from within and what comes to us from outside, from others or from universal Nature, and it becomes possible to exercise a control, a choice, a power of willed reception, rejection and selection, a clear power of self-building and harmonisation" — The Life Divine, p. 477—478.

VIII

ADWAITA ANANDA ANUBHAVA IDAIEEDU

10—II—11

Stz. 9. தீட்டு மணிப்பொது நடஞ்செய் திருவடி கண்டு ஏத்தச்
செல்கின்றேன் சிறியேன் முன் சென்ற வழி அறியேன்
காட்டு வழி கிடைத்திடுமோ நாட்டு வழி தருமோ
கால் இளைப்புக் கண்டிடுமோ காணுதோ களிப்பாம்
மேட்டினிடை விடுத்திடுமோ பள்ளத்தே விடுமோ
விவேகம் எனும் துணையுறுமோ வேடர்பயம் உறுமோ
ஈட்டு திரு அடிச்சமூகம் காணவும் நேர்ந்திடுமோ
எப்படியோ திருவுளம் தான் ஏதும் அறிந்திலேனே.

"I have taken to the Journey to find and worship the Divine Feet of the Lord who plays in the equable Diamond World of Light and Knowledge. I do not know the path I trod before. I do not know what awaits for me. Shall I get into (unknown and untrodden) path of the wild forest or into the (known and beaten) track of the plains of the country? Will my legs get tired (in the wearsome journey) or be free from tiresomeness? Shall I be led into the high world of Bliss or into the abyss of darkness? Whether I shall be helped by Viveka the power of discrimination or shall I be haunted with the fear as of a hunter (in a dangerous forest)? Shall I ever happen to meet the divine Feet of unity? I do not know The Will of the Divine Lord nor what awaits for me".

NOTE: The Swami has not given the headings for most of his poems. The titles have been given by the later editors of his poems.

IX

PILLAIP PERU VINNAPPAM

10—II—13

Stz. 2. திரிபிலாப் பொருளே திருச்சிற்றம்பலத்தே
திகழ்கின்ற தெய்வமே அன்பர்
பரிவுறுந் தோறும் விரைந்து வந்து அருளும்
பண்பனே பரையிடப்பாகா
பெரிய பொற்சபையில் நடம் புரிகின்ற
பேரருட் சோதியே எனக்கே
உரிய நல் தந்தை வள்ளலே அடியேன்
உரைக்கின்றேன் கேட்டு அருள் இதுவே.

" O Truth beyond modification ! O Supreme who is manifest in Tiru Cittrambalam (i. e. Comprehending Supermind) ! O Lord of excellent Nature who reveals Grace quickly to those who seek Thee in the fulness of Love ! O infinitely Vast Light of Grace who playeth in the greater Golden World of Knowledge (பெரிய பொற்சபை Peria Por Sabha the greater Golden World or Golden World proper i. e. the greater Supermind or apprehending supermind) where Thou are biune with Parai, the Shakti of the Truth-World (i. e. as Ardhanāreeshwara) ! O my good Father who rightly belong to my being ! O Munificent Lord ! Condescend to hear the words of Thy humble servant ".

NOTE : " Peria Por Sabha " indicates apprehending supermind, the greater Golden World of Knowledge. The Golden World in its lower range signifies the tertiary Supermind. So, in some stanzas Ponnambalam and Ānip Ponnambalam may signify the tertiary and apprehending poises of Supermind respeetively.

Unless so distinguished the word " Ponnambalam " or Por Sabha generally signifies the apprehending supermind itself. Pon Mēdai, the Golden Platform and Pon Mādam the Golden Terrace specifically refer to the tertiary supermind (see stz. 11-36-14, 15, 77) ; so too Maṇi Mēdai, the Diamond Platform or Platform of Diamond Light of Knowledge, and Maṇi Mādam the Diamond Terrace or terrace of dia-

mond Light of Knowledge (11-26-1, 5). The Terrace and the Platform over the Terrace are experienced in the tertiary supermind (1-1-43-3)

Stz. 86. சிறந்த தத்துவங்கள் அனைத்துமாய் அலவாய்த்
திகழ் ஒளியாய் ஒளி எல்லாம்
பிறங்கிய வெளியாய் வெளி எலாம் விளங்கும்
பெருவெளியாய் அதற்கப்பால்
நிறைந்த சிற்சபையில் அருளரசு இயற்றும்
நீதி நல் தந்தையே இனிமேல்
பிறந்திடேன் இறவேன் நின்னை விட்டு அகலேன்
பிள்ளை நான் வாடுதல் அழகோ.

"O Lord! Thou hast become all the well-known tatvas and art beyond them too. Thou art the Light, and the Space that manifests the Light. Thou art the Vastness of Space (Peru Veli, the supramental Vastness) that contains all spaces ; farther beyond Thou weild the sceptre of Grace in the infinite and all-pervading Cit Sabha (Comprehending Supermind). O Father ! O Goodness of Law ! I shall not be born nor die any more. I shall become inseparable from Thee. Is it fair that I who am Thy son should languish any more ? "

Stz. 94. கருணையும் சிவமே பொருள் எனக் காணும்
காட்சியும் பெறுக மற்றெல்லாம்
மருள்நெறி என நீ எனக்கு அறிவித்த
வண்ணமே பெற்றிருக்கின்றேன்
இருள்நெறி மாயை வினைகளால் கலக்கம்
எய்தியது என் செய்வேன் எந்தாய்
தெருள்நிலை இன்றிக் கலங்கினேன் எனினும்
சிறுநெறி பிடித்தது ஒன்று இலையே.

"Get Compassion and the (equal) vision of seeing everything as the Divine. All other ways are the ways of the Ignorance". So Thou said unto me. I have followed it according to Thy very instruction. But still the darkness of Maya and Karma obscure me. What am I to do? O Mother! Though I suffer for want of Knowledge, certainly I have not gone into any of the lesser and wrong ways of Ignorance".

Stz. 98. தலைவர்கள் எல்லாம் தனித்தனி வணங்கும்
தலைவனே இன்றும் என் உளமும்
மலைவில் என் அறிவும் நானும் இவ்வுலக
வழக்கிலே உயிர் இரக்கத்தால்
இலங்குகின்றனம் நான் என் செய்வேன் இரக்கம்
என்னுயிர் என்ன வேறிலையே
நிலைபெறும் இரக்கம் நீங்கில் என் உயிரும்
நீங்கும் நின் திருவுளம் அறியும்.

"O Supreme Lord who is worshipped by the respective godheads! In all dealings with the life of this world my heart and my unshakable wisdom and my whole being reveal my soul's compassion. What shall I do? My soul is verily compassion itself. It is nothing but that. If the firmly founded Compassion goes away from me, my life too will depart. This Thou knoweth".

Stz. 118. திருவளர் திரு அம்பலத்தே அந்நாள்
செப்பிய மெய்ம்மொழிப் பொருளும்
உருவளர் திருமந்திரத் திரு முறையால்
உணர்த்திய மெய்ம்மொழிப் பொருளும்
கருவளர் அடியேன் உளத்திலே நின்று
காட்டிய மெய்ம்மொழிப் பொருளும்
மருவி என் உளத்தே நம்பி நான் இருக்கும்
வண்ணமும் திருவுளம் அறியும்.

"O Lord! Thou knoweth the faith of my heart with which I carry conviction of the truth of the true Word Thou spoke to me the other day in Tiru Ambalam (the tertiary Supermind) which manifests the divine Riches, the truth of the true word of the beautiful divine scripture Tirumantram (i.e., the mantras of the Truth-Conscious Yogi and Saint Tirumoolar) which Thou revealed to me, and the truth of the word which Thou inspired into the heart of mine who is still chained to births in womb".

Stz. 120. ஏய்ந்த பொன்மலை மேல் தம்பத்தில் ஏறி
ஏகவும் ஏகவும் நுணிகித்
தேய்ந்தபோது அடியேன் பயந்த வெம்பயத்தைத்
தீர்த்து மேல் ஏற்றிய திறத்தை
வாய்ந்து உளே கருதி மலை எனப் பணைத்தே
மனங் களிப்புற்று மெய்இன்பம்
தோய்ந்து நின்று ஆடிச் சுழன்றதும் இந்நாள்
சுழல்வதும் திருவுளம் அறியும்.

"The other day as I ascended up and up a pillar over the golden mountain, it became thinner and thinner and I was afflicted with the anxiety of fear. O Lord! Thou lifted me up (into the Truth - World) driving away my fear. When I thought of Thy Grace in lifting me up, my heart and mind became full of bliss of Truth as full as a grown up mountain and I was drowned in the whirl of Bliss. But again today I am in the whirl of anxiety (of Ignorance) which Thou verily knoweth".

X

PIRIVU ĀṬṚĀMAI

10—II—19

Stz. 10. பாதி இரவில் எழுந்தருளிப் பாவியேனை எழுப்பி அருட்
சோதி அளித்து என் உள்ளகத்தே சூழ்ந்து கலந்து துலங்குகின்றாய்
நீதி நடஞ்செய் பேரின்ப நிதி நான் பெற்ற நெடும் பேற்றை
ஓதி முடியாது என்போல் இவ்வுலகம் பெறுதல் வேண்டுவனே.

"In the dead of night Thou came unto me and woke me up and gave me the Light of Grace. Thou are ever present within me and are united with my soul filling my heart wholly with Thy Presence. O Treasure of Bliss that playeth the Truth-Law of Knowledge! Words fail to describe the nature of the great gift I have received. I pray that this world too shall get it, even as I have done".

XI

THALAI MAGALIN MUNNA MUDIBU

10—II—22

Stz. 6. என்னுளம் நீ கலந்து கொண்டாய் உன்னுளம் நான் கலந்தேன்
என் செயல் உன் செயல் உன்தன் இருஞ்செயல் என் செயலே
பின்னுள நான் பிதற்றல் எல்லாம் வேறுகுறித்து எனை நீ
பிழை ஏற்ற நினைத்திடிலோ பெருவழக்கு இட்டிடுவேன்
அன்னையினும் தயவுடையாய் அப்பன் எனக்கு ஆனாய்
அன்றியும் என் ஆருயிர்க்கு ஆருயிராய் நிறைந்தாய்
மன்னு மணிப் பொதுநடம் செய் மன்னவனே கருணை
மாநிதியே எனக்கு அருள்வாய் மனக்கலக்கம் தவிர்த்தே.

"Thou hast entered into and united with my heart. I have entered into and united with Thy Heart. My action is Thy action. Thy great action is verily mine. If Thou think of making my words faulty in utterance especially after this unity I shall verily sue Thee (in Thy court of Law). O Lord who bear a greater compassion than that of a mother, Thou hast become my Father! Further, Thou art the Soul of my soul and have filled it with Thyself. O Lord who playeth in Mani Podu the permanent and equally self-extended Diamond World of Knowledge! O great Treasure of Compassion! Show me Thy Grace, removing the anxiety of my mind".

NOTE: The Swami in this poem of his early writings repents for some words uttered to the Lord in an unguarded moment of anger when he was impatient with the shaktis or forces of Tatvas because they had not yet come entirely under his ruling mastery, even though he himself had surrendered to the Divine and was under His rule. He entreats the Lord not to take those words to his Heart, as his own aspiration for the Lord was sincere, and that the said words were uttered not with a sense of guilty conscience or under pretext and that even so it would befit Him as the Lord of Grace to pardon him in His Greatness. (Stanza 9).

XII

COLLECTION OF SONGS IN BOOK 10

10—II—26

Stz. 36. ஒன்றும் உன் எண்பால் எண்ணிடக் கிடைத்த
உவைக்கு மேல் தனை அருள் ஒளியால்
நன்று கண்டு ஆங்கே அருட் பெருஞ்சோதி
நாதனைக் கண்டு அவன் நடிக்கும்
மன்று கண்டு அதனில் சித்து எலாம் வல்ல
மருந்து கண்டு உற்று அது வடிவாய்
நின்று கொண்டு ஆடும் தருணம் இங்கு இதுவே
நெஞ்சமே அஞ்சலை நீயே.
(உவை — உவ்விடம், அவ்விடம்)

" By the Grace-Light (Arut Joti) I shall realise my self in the high yonder Heaven into which the unifying Thought of Thy remembrance leads me ; and there in the world of Truth-Knowledge (Manru) I shall find the Lord of Vast Grace-Light (Arut Perum Joti Nathan) playing in Knowledge, and who is the Ambrosia of the Omnipotent Will of Knowledge. Becoming the nature of the Omnipotent Will of Knowledge, I shall play here in this world. O my heart ! do not fear any more ".

NOTE : The above song is an aspiriation of the Swami to realise the Lord of Vast Grace Light (Arut Perum Joti Nathan) in the world of Truth-Knowledge by the help of Grace-Light (Arut Joti) which was always guiding him within. Thus Arut Joti and Arut Perum Joti are distinguished. The latter is the infinitely Vast Grace Light as manifest in the Truth-World whereas the former is operating in the terrestrial field as the activity of the latter and guiding the fit persons from within (See also notes under Stz. 11—40—3 (1)). Further the Supreme Divine within the infinitely Vast Grace-Light is aspired for. So when the realisation of the supreme and universal Divine Being within the Vast-Grace-Light is achieved it should indicate necessarily an integral realisation of the Truth-World. Elsewhere the Swami calls Him as "Arut Perum Joti Andavar", or "Akhanda Pooranānanda Arut Perum Joti Kadavul" the Supreme and Universal bliss-

ful Divine of the Vast Grace-Light (see "Peru Vinnappam", prose, p. 123) or as the Supreme Truth within the Vast Light of Grace (சிற்றம்பலத்து.... பேரருட் சோதியே சோதியுள் துலங்கிய பொருளே (11—16—5)

XIII

IN PRAISE OF "NATARĀJA"

NATARĀJA PATI MĀLAI

11—1

Stz. 2. என் இயல் உடம்பிலே என்பிலே அன்பிலே
இதயத்திலே தயவிலே
என் உயிரிலே என்தன் உயிரினுக்கு உயிரிலே
என் இயற்குணம் அதனிலே
இன் இயல் என் வாக்கிலே என்னுடைய நாக்கிலே
என் செவிப் புலன் இசையிலே
என் இரு கண்மணியிலே என் கண்மணி ஒளியிலே
என் அனுபவந்தன்னிலே
தன் இயல் என் அறிவிலே அறிவினுக்கு அறிவிலே
தானே கலந்து முழுதும்
தன் மயமதாக்கியே தித்தித்து மேன்மேல்
ததும்பி நிறைகின்ற அமுதே
துன்னிய பெருங்கருணை வெள்ளமே அழியாத
சுகமே சுகாதீதமே
சுத்த சிவ சன்மார்க்க நிதியே அருட்பெருஞ்
சோதி நடராஜ பதியே.

"O Nataraja of Arut Perum Joti, the dynamic Lord of Vast Grace-Light! O Treasure of the Path of Purity, Truth and Goodness (Suddha Siva Sanmarga Nidhi)! O Supreme Felicity! O Eternal Happiness and Good! O Flood of infinite and intimate Compassion! O overflowing Amrita that has transformed all the parts of my being into Thy sweet Self-Nature (என் இயல்...தன் இயல் தன்...மயமதாக்கியே தித்தித்து) by flooding me with the Amrita in my natural body of flesh and bone, in my heart, in my love and compassion, in my life and in my soul, in my qualities of nature, in my tongue and in my sweet-natured speech, in my ears and in the sense of music and hearing, in the pupils of my eyes and in their light, in the states of my experience and in my natural intelligence and in the inner intuitive knowledge".

NOTE: The above passage throws light on the nature of transformation of mind, life, senses and body which Swami Ramalingam had by the flooding of the Amrita of Bliss of the Truth-conscious Vast Grace-Light.

In the book of oral Teachings (Upadesha, as recorded by his direct disciples) Vallalar Swami Ramalingam explains the concept of Nataraja the supreme and Universal Divine, and His play both on the universal (anda) and individual (pinda) levels. In the individual there are four levels of one's being; soul is the inmost; jeeva the inner, mind the inner-outer, body and the sense organs such as eyes etc., the outer, the jeeva having its counter parts in the inner-outer and outer levels also. So too, there are four corresponding levels in the anda or universal manifestation represented symbolically by Agni, Sun, Moon and Stars. Paramākāśa or Supreme Space or Sky of Ether, the Space of Truth-Knowledge (Supermind) is the Causal source of manifestation of the universe. Spiritual Light of Paramākāśa is called Jnana Sabhai or Cit Sabhai. The Light within that Light is the Divine Being called Natarāja, the dynamic Lord of Knowledge-Play or Knowledge-Will; the vibration of this inner Light of Light is the divine Dance Jnāna Ākāśa Natanam or play of the Divine Being, i. e., the blissful dance or vibration of the Will of Nataraja. By derivation, the space or sky of spiritual Light in the individual is the soul called rather identically as "Jnana Sabhai" or "Cit Sabhai", but in a derivative sense. The Divine within the soul is the Nataraja. The movement or vibration of the Divine in the soul is the play or dance of Nataraja in the individual soul.

The manifestation in the universe and in the individual takes place in the stages of cause, cause-effect and effect (Vide Upadesha, p. 15-16 & 70). The four levels of the manifestation in the individual and the universal (pinda and anda) belong to the chain of cause and effect in its various stages. The universal causal source is the Paramakasa (supermind); the intermediary, i. e., cause-effect stage is the sarvayoni or Nada Bindu (i. e., the Sabda Brahman or overmind).

Thus, Nataraja herein referred to is not to be taken as the equivalent image seen in the temples which at best may serve to represent the symbolical form of the great Lord in His dancing pose. The Swami explains Nataraja as the Supreme Lord of Knowledge - Play; He is the Light of Knowledge-Dynamism or Knowledge-Will both in His universal and individual manifestations.

Compare the following passages of Sri Aurobindo in regard to the Swami's description of divine Light within Light and the play of Will within that Light.

"The last step of the ascension would be the surpassing of Overmind itself or its return into its own still greater origin, its conversion into the supramental light of the Divine Gnosis. For there in the supramental Light is the seat of the Divine Truth-Consciousness that has native in it....the power to organise the works of a Truth" — (The Synthesis of Yoga, p. 168, 1955 edition).

Thus we see that the supramental Light, the divine Truth-Consciousness and the power for works, correspond respectively with the Swami's three terms namely Light of Jnana Sabha, God or Nataraja as the supreme Light of Being within that Light, and His or Its Will which is a movement of the play of the said Light within Light.

காரணத்தாலுள்ள இடம் பிண்டத்தில் புருவமத்தி, அண்டத்தில் பரமாகாசம். மேல் குறித்த அகமாகிய ஆன்ம பிரகாசமே ஞானசபை. அந்த பிரகாசத்திற் குள்ளிருக்கும் பிரகாசம் கடவுள். அந்த உள்ளொளியின் அசைவு நடம். இது தான் ஞானகாச நடனமென்றும் அசைவுற்றதே நடராஜரென்றும் சொல்லுகின்றது' (உபதேசம் ப. 16, — குறிப்பு 1, அண்டத்தின் அகத்தையும் குறிக்கும்)

We quote below another passage of Sri Aurobindo with corresponding words of the Swami given by us in brackets.

"In the plane of the gnosis (Jnana Sabhai) the infinite is at once our normal consciousness of being...Behind that immeasurable extension the gnostic consciousness is always aware of a spaceless inner infinite. It is through this double infinite (i.e., in the Swami's words Ubhaya Veli or Ubhaya Ambaram the biune infinite or Joti yut Joti the Light within Light) that we shall arrive at the essential being of Sachidananda (i. e., Nataraja the Divine Being) the highest self of our being and the totality of our cosmic existence. For the supramental Knowledge is the play (Jnana Akasa Natanam) of a supreme Light...But to command or wholly possess it, we must first enter into and become the BEING of the Supreme Light (i.e., Nataraja the Supreme Being of Play)" — Sri Aurobindo's Synthesis of Yoga, p. 561-562.

"The Veda describes the Vijnana plane as Ṛtam, Satyam, Bṛhat. The Light, Truth, Vast the same triple idea 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 essense of the truth-consciousness. Bṛhat is the infinity of Sachidananda out of which the other two proceed and in which they are founded." — Sri Aurobindo's Synthesis of Yoga, p. 555.

In the above passage Ṛtam, the play, Satyam the Truth of Being and Bṛhat the infinity, respectively signify in the Swami's terminology Jnana

Akasa Natanam, Nataraja and Paramākāśa or in other words the Play of the Light within Light in the supreme and infinite Sky of Truth-Knowledge.

Stz. 3. உடல் எலாம் உயிர் எலாம் உளம் எலாம் உணர்வு எலாம்
உள்ளன எலாம் கலந்தே
ஒளி மயமதாக்கி இருள் நீக்கி எக்காலத்தும் ...
உதய அத்தமானம் இன்றி
இடல் எலாம் வல்ல சிவசக்தி கிரணுங்கியாய்
ஏகமாய் ஏகபோக
இன்பநிலே என்னும் ஒரு சிற்சபையின் நடுவே
இலங்கி நிறைகின்ற சுடரே ...
(கிரண அங்கியாய்—சோதியும் அக்கினியுமாய், அதாவது
ஞானமும் ஆற்றலும் கூடியதாய்; இடல்—கொடுத்தல்)

"O Flame of Cit Sabha that has entered into and united with the whole of my body, life and heart and consciousness (Unarvu or consciousness implying here mind) and all parts of my being and transformed them into the Nature of Light (ஒளி மயமதாக்கி) driving out darkness. O infinite Flame which manifests in fulness in the Cit Sabha as the Light-Fire (i.e., as Knowledge-Will) of the wholly self-giving omnipotent Siva Shakti (the Supreme Consciousness-Force of the Supreme Reality) without rising and setting and, as the unity of the supreme Bliss for a sole Enjoyment (Eka Bhoga Inbam i.e., Bliss for a sole enjoyment) ..."

15. உற்றியலும் அணுவாதி மலே அந்தம் ஆன உடல்
உற்ற கருவாகி முதலாய்
உயிராய் உயிர்க்குள் உறும் உயிராகி உணர்வாகி
உணர்வுள் உணர்வாகி உணர்வுள்
பற்றியலும் ஒளியாகி ஒளியின் ஒளியாகி அம்
பரமாய்ச் சிதம்பரமும் ஆய்ப்
பண்புறு சிதம்பரப் பொற்சபையும் ஆய் அதன்
பாங்கு ஓங்கு சிற்சபையும் ஆய்த்
தெற்றியலும் அச்சபையின் நடுவில் நடம் இடுகின்ற
சிவமாய் விளங்கு பொருளே
சித்தெல்லாம் செய் எனத் திருவாக்குஅளித்து எனைத்
தேற்றி அருள் செய்த குருவே
மற்றியலும் ஆகி எனை வாழ்வித்த மெய்ஞ்ஞான
வாழ்வே என் வாழ்வின் வரமே
மணிமன்றில் நடுநின்ற ஒரு தெய்வமே எலாம்
வல்ல நடராஜ பதியே.
(மற்று—அசை; தெற்று இயலும் அச்சபை—
ஞானம் இயங்க விளையாடுகின்ற சிற்சபை)

"O Sivam the Supreme Truth which makes the play of Knowledge in Cit Sabha of Cidambaram, (Comprehending session of Supermind) the session of origin of Universal manifestation in Knowledge by the Consciousness—Force in the Sky or Heaven of Truth - Consciousness! Thou hast become the manifestations of Nature—the phenomenal matter from material atom to mountain, the nucleus or womb of body, life, the life that enters within life (i.e. Soul within life), consciousness (i.e., mental consciousness), Consciousness within consciousness, the supporting light of the inner consciousness, Light of light, Ambaram the Sky or Space (i.e., overmind Space), Cidambaram, the Sky or Space of Truth-Consciousness with Its Por Sabha, the Golden World of Knowledge which gives the good Nature (i.e., transforms one's nature into the Divine Nature) and the high Cit Sabha (or Cit Sabha as harmoniously manifest in the Por Sabha) Thou hast given me the sanction and the Word of Thy Will directing me to perform siddhis, the (miraculous) acts of divine Knowledge and Perfection. O Guru who by Grace has evolved me into Knowledge by transformation of nature தேற்றி! O Life of Truth-Consciousness which with. Its Nature has made me live in excellence (i.e., by a transformation of my nature). O Boon of my life! O All-powerful Nataraja, the dynamic supreme Lord of play in the excellent diamond world of Truth—Knowledge or the world of diamond Light of Truth-Knowledge (i.e. Por Sabha, the apprehending Supermind)".

NOTE: Cidambaram is the transcendent and universal Sky or Heaven of Truth-Consciousness, the Supermind. Cit Sabha is the Comprehending session of the said Truth-World. It is called Sudda Jnana Nilai. Por Sabha is the apprehending session of the Truth-World. It is called Mudi Nilai (the top state)—(see "Satya Jnana Vinnappam", prose p. 133). Its subsidiary plane or session is called Adi Nilai (the lower state) which corresponds with the tertiary poise of Supermind. In the above stanza, the manifestation of the universe has been described in an ascending order from matter to Supermind with its main sessions namely Por Sabha and Cit Sabha.

In the above stanza Cit Sabha is said to be manifest in Por Sabha also. According to Sri Aurobindo (see Life Divine, Ch. "Triple Status of Supermind"), it is evident that in the apprehending Supermind (i.e. Por Sabha) the soul can by its comprehending action of consciousness enjoy its unity of oneness with the Divine and by its apprehending or projecting frontal action of consciousness enjoy its relations of a free difference in unity with the Divine. So practically the experience of Unity which is characteristic of the Cit Sabha can be also had in the Por Sabha itself when one is said to have become the Divine Lord within

oneself (Tānāki) "The Divine Light that made me become Myself. (then) Himself within me." "The Light which in Compassion made me become Himself so as to rule." "என்னுள் நானாகித் தானாகி நண்ணிய ஜோதி"; "நானே தானாகி ஆளத் தயவு செய் ஜோதி" (1-V-3-30,32). So in the above stanza Cit Sabha is also spoken of to be in Por Sabha itself in a practical way. However, if one is to ascend and enter into Cit Sabha itself, then in an absolute and utter unity with the Divine by self-identity, the soul becomes as the One, as the one Universal All-existence, as the Divine (Tatmaya or Thanmaya) and it does not feel its individual existence so as to enter into a differential relation with the Divine which it enjoys in Por Sabha along with a basic oneness with the Divine as of Cit Sabha. (See also notes on stzs 11-28-5 and 10).

Elsewhere, in other poems which are quoted below, the Swami mentions his experience of utter unity of oneness in self-identity with the Supreme and universal Divine of the Cit Sabha in the very Cit Sabha itself. That is to say, one becomes in self-identity as the Divine (Tatmaya or Tanmaya) when one does not feel his individuality any more.

"I realised a state of Truth which is neither one nor two (i.e., the state of one-in-one) and without any thing else to confront as an object for comparison" (See Keertan "Pandhu Adal", stz. 7).

உவமேயமில்லாத ஒரு நிலே தன்னில்
ஒன்று இரண்டு என்னுத உண்மையில் நின்றேன்.

"I become That Truth of Supreme Bliss which has become the equal self-extension and plays in the equable Truth-World, and That becomes myself in non-dual self-identity (See Keertan "Anandap Parivu" – Stz. 10).

பொதுவாகிப் பொதுவில் நடம் புரிகின்ற
பேரின்பப் பொருள் தான் யாதோ
அது நானுய் நான் அதுவாய் அத்துவிதம்
ஆகின்றேன் அந்தோ அந்தோ.

"It is the one Light without which nothing else can and does exist. There is nothing else or none else beside It (that is to say, the Light has become as One and as the All, without a second to confront it). That Truth-Light (SatyaJoti) made me become as Itself (Tatmaya or Tanmaya)

(Keertan "Siva Siva Joti" – stz. 27).
தான் அன்றி ஒன்று இலா ஜோதி-என்னைத்
தன்மயம் ஆக்கிய சத்திய ஜோதி.

" I became one with the Divine in self-identity in the State of Suddha Siva Turya " (12-42-96)

கலந்து கொண்டேன் சுத்த சிவதுரியநிலே

" In an inner unity ... I became That, That became Myself in self-identity. It is a state of self-being and self-becoming in self-identity (Cinmaya Tanmaya)" — (12-42-98).

அகப்புணர்ச்சி ... நான் அதுவாய் அது என்
மயமாய் சின்மயமாய்த் தன்மயமான நிலேயே.

" The Supreme and Universal Divine, the God of Vast Grace-Light has given me the experience of the supreme Nature manifest in the all-pervading Cit Sabha which does not distinguish between this and that and made me become as itself (Tanmaya) (12-3-8).

எங்குமாய் விளங்கும் சிற்சபை இடத்தே
இது அது என உரைப்ப அரிதாய்த்
தங்கும் ஓர் இயற்கைத் தனி அனுபவத்தைத்
தந்து எனைத் தன்மயம் ஆக்கி ... அருள்புரிந்த
அருட்பெருஞ்சோதி அரசே.

Stz. 16. எவ்வுலகும் எவ்வுயிரும் எப்பொருளும் உடையதாய்
எல்லாஞ் செய் வல்லதாகி
இயற்கையே உண்மையாய் இயற்கையே அறிவாய்
இயற்கையே இன்ப மாகி
அவ்வையின் அஞ்தியே பாசமிலதாய்ச் சுத்த
அருளாகி அருள் வெளியிலே
அருள்நெறி விளங்கவே அருள்நடம் செய்தருள்
அருட்பெருஞ்சோதி ஆகிக்
கவ்வை அறு தனி முதற் கடவுளாய் ஓங்கு மெய்க்
காட்சியே கருணே நிறைவே
கண்ணே என் அன்பிற் கலந்து எனே வளர்க்கின்ற
கதியே கனிந்த கனியே
வெவ்வினே தவிர்த்து ஒரு விளக்கேற்றி என்னுளே
வீற்றிருந்து அருளும் அரசே
மெய்ஞ்ஞான நிலே நின்ற விஞ்ஞானகலர்உளே
மேவு நடராஜ பதியே.
(அவ்வையின் — அவையின், அவையினுல், அவையால்)

" O Supreme Divine who has become the very supreme Nature as Sat-Cit-Ananda (of the universal manifestation), the omnipotent all-effectuating Power of Will and the all-possessing Lord possessing all the worlds, beings, substances and things and has become by the

(said) manifest Satcitananda the beginningless Grace of Purity without stain (Suddha Arul), and the Vast Grace-Light to make the play of Grace (Arul Natam) and manifest the Law and Path of Grace (Arul Neri) in the infinite Vastness of Grace (Arul Veli). Thou art the supreme Divine who dispels the distress ; Thou art the Truth-Vision and Fulness of Compassion. O Eye ! O Goal ! Thou hast entered into my love and bring me up. O ripe Fruit ! Thou hast lit the lamp of Light in me and abide within me to rule, dispensing with the ignorant rounds of action. O King ! O Nataraja, dynamic Player of the universal movement of Knowledge, dwelling in the fully evolved " Vijnānakalar " who is established in Truth-Conciousness !".

NOTE: In this stanza the Supreme Divine (i.e. the one indivisible Satcitananda) is said to have become the all-containing, all-indwelling and all-achieving omnipotent supreme Nature as the triune Satcitananda (Sat-Cit-Ananda) in the Vastness of universal manifestation. Thus the supramental Divine of Cit Sabha, the Comprehending Supermind, is indicated. The Swami realises also that this Lord of dynamic play or manifestation of Grace is the same one who abides within his soul. The nature of Arut Perum Joti and its source are also explained.

In the philosophy of Saiva Siddhanta, "Vijnānākalar" is the first of three types of beings in the order of purity and has only the impurity of ego to shed off. He is free from the other impurities of maya (i.e. lower maya) and karma (i.e. lower modes of action). He represents rather the first stage of the fall of the soul from the Divine getting the separate consciousness of ego, or the first evolutionary stage of psychic realisation of soul in the heart, but before realising the self above the head and in which case a shade of ego still remains to be cleared off, though free from egoistic selfishness. He is transparent enough to receive the grace of the Divine more easily and more directly. The other types of beings are Pralayākalar and Sakalar. Sakalars are the ordinary jeevas or men bound with all the three impurities of ego, lower maya and lower rounds of ignorant action, i.e. ānavam, māyā and karma; Pralayākalars are bound with the impurities of ego and lower maya only. However, it may be understood that the three defects should necessarily be there in varying degrees in the said three kinds of beings, though stress seems to be laid on one or more (as the case may be) of the still persisting or resisting defects in the course of evolution. Further according to the Swami, as explained in his "Upadesha" there is a permutation of the three defects in both the conditions of evolving purity and unevolved impurity (Pakkuva and

apakkuva or Suddha and asuddha) thus giving rise to 18 orders of defects and correspondingly there would be the classification of beings which include plant, animal, piśācha and naraka (i. e. vital beings of the lower vital world) and the vital beings of the vital world proper and men (Vide "Upadesha", p. 98, 79, 28 "Three kinds of beings" and "Ānavam, Māyā and Karma").

Here in the above stanza the fully evolved and pure "Vijnānakalar" is referred to with the qualifying words "as being poised in Truth-Consciousness". Thus, the qualifying word "மெய்ஞ்ஞான நிலை நின்ற" in regard to விஞ்ஞான கலர் (Vijnānakalar) gives a supramental significance which far exceeds the connotation given to the word "Vijnānākalar' in Saiva Siddhanta system of philosophy. From his upadesha it is seen that the Swami, has introduced a distinction in the orders of evolving purity or pakva and unevolving impurity or apakva and also permutation of the three defects on the basis of pakva and apakva, which are not found in the traditional school of Saiva Siddhanta. However, the Swami drops out in his later writings the usage of the term "Vijnanakalar" even with such qualifying words as would give a supramental significance, possibly because an element of negative or lesser sense may invariably get introduced because of its long usage in Saiva Siddhanta.

We give below the following passage from the Swami's "Oral Teachings" (Upadesha):

"ego, maya and karma are the three defects. They again get classified as pakva and apakva, pure and impure (i. e. the evolving purity and unevolving or much obscurely involved impurity) permuting into 18 kinds. By differentiation of karma in the presence of Grace-Shakti seven types of beings arose in the creation (i.e. devas, men, Naraka beings, animals, birds, reptiles, and plants). Both pure ego and pure maya lead to a differentiation of Vijnānakalar. (i. e. among them). The impure maya impure karma and impure ego form the beings of the lower vital world (Naraka and Pisacha) and the vital beings of the vital world proper. Purer maya and impure karma combine to form jeevas, i. e. men. Impure karma, impure ego in impure karma, impure maya in impure karma form the plant life" (Upadesha,p. 28).

Stz. 18. ஒரு பிரமன் அண்டங்கள் அடிமுடிப் பெருமையே
உன்ன முடியா அவற்றின்
ஓராயிரங் கோடி மால் அண்டம் அரன் அண்டம்
உற்ற கோடா கோடியே
திருகல் அறு பலகோடி ஈசன் அண்டம் சதா
சிவ அண்டம் எண்ணிறந்த

திகழ்கின்ற மற்றைப் பெருஞ்சத்தி சத்தர் தம்
சீர் அண்டம் என் புகலுவேன்
உருவுறும் இவ்வண்டங்கள் அத்தனையும் அருள்வெளியில்
உறுசிறு அணுக்களாக
ஊடு அசைய அவ்வெளியின் நடு நின்று நடனமிடும்
ஒருபெருங் கருணை அரசே
மருவி எனை ஆட்கொண்டு மகனுக்கி அழியா
வரம் தந்த மெய்த் தந்தையே
மணிமன்றின் நடுநின்ற ஒரு தெய்வமே எலாம்
வல்ல நடராஜ பதியே.

"O King of infinite Compassion! Thou playeth in the Space of Grace (i.e., in the Supramental Vastness) where all these worlds of forms move across as small atoms—the andas or worlds of Brahma of which the end and beginning cannot be known, a thousand crores of similar worlds of Vishnu, crores and crores of worlds of Rudra, the many crores of defectless worlds of Isha, the numberless worlds of Sadasiva, the orderly or harmonious worlds of the other great gods and goddesses. "O all-achieving omnipotent Lord of universal play of Knowledge (Nataraja) who playeth in that excellent Heaven of Knowledge (Mani Manru மணிமன்று)! O My true Father who has united with me and possessed me as Thy Son and bestowed on me the boon of deathless Immortality!." (See also stzs. of Joti Agawal 43, 63, 657, 45-47, 145, 446-447, 745, 784-786).

NOTE: Eleswhere the Swami observes that one who is poised in the Truth-Consciousness has the power to see all the worlds as small atoms and all the atoms as large worlds. (See Chapter VIII subhead "Transformation under Jeevakarunyam Prose"). The boon of immortality includes physical immortality of body (Iṛavā Varam, Aḷiā Varam).

Stz. 21. உரைவிசுவம் உண்டவெளி உபசாந்த வெளி மேலே
உறுமவுன வெளி வெளியின் மேல்
ஓங்கு மாமவுன வெளியாதியுறும் அநுபவம்
ஒருங்க நிறை உண்மை வெளியே ...

"Vishwa grāsa Veli (விசுவம் உண்டவெளி), the space seizing the whole universe (i.e., global overmind), Upaśānta Veli, the space of intense peace (i.e., Gnostic overmind or the first of the five Parāpara planes of Summit Overmind), the farther ascending Mauna Veli (i.e., the Ananda Overmind), the farther ascending Maha Mauna Veli (i.e. Cit-tapo overmind), etc. are all harmonised and held in experience in and by the infinite Truth-Space (i.e. Supermind)..."

NOTE: See also Chart 4A columns IV & V.

Stz. 28. சாகாத கல்வியே கல்வி ஒன்றே சிவம்
தான் என அறிந்த அறிவே
தகும் அறிவு மலம் ஐந்தும் வென்ற வல்லபமே
தனித்த பூரண வல்லபம்
வேகாத காலாதி கண்டு கொண்டு எப்பொருளும்
விளைய விளைவித்த தொழிலே
மெய்த்தொழிலதாகும் இந்நான்கையும் ஒருங்கே
வியந்து அடைந்து உலகம் எல்லாம்
மாகாதல் உற எலாம் வல்ல சித்து ஆகி நிறை
வான வரமே இன்பமாம்
மன்னும் இது நீ பெற்ற சுத்த சன்மார்க்கத்தின்
மரபு என்று உரைத்த குருவே
தேகாதி மூன்றும் நான் தருமுன் அருள் செய்து எனைத்
தேற்றி அருள் செய்த சிவமே
சிற்சபையின் நடுநின்ற ஒன்ருன கடவுளே
தெய்வ நடராஜ பதியே.

"The true Education is the education of deathlessness of body. The true Knowledge is the Self-Knowledge of the one Sivam (the supreme Reality of Satcitananda). The true, supreme and integral Power of Strength (Poorana Vallabha) is the mastery over the five impurities. The true Action or function is the act that self-creates or brings forth all substances of whatever kind by realising substances such as the substance of non-inflamable or non-burning gas etc. The true Bliss is the wonderful attainment of all the said four truths together integrally by the whole and full Goodness of the all-achieving Conscious-Power (Cittu) so as to bring the whole world into an all-embracing supreme Love; O Guru! Thou hast said that this is the tradition of Suddha Sanmarga which you have found upon this eternal truth of Bliss. O supreme! even before I could give my triple body (for transformation into perfection), Thou showered on me Thy Grace and upraised or perfected me by It. O Lord Nataraja, the One Divine who plays in Cit Sabha".

NOTE: The five impurities are Ego, Māyā of Ignorance, Karma the lower mode of action, Māyēyam, the operative functionings of Māyā, and Tirodhana the original veiling Power. The non-burning gas or air is one of the five divinely evolved or transformed and divinised substances which constitute a deathless body and they are (1) deathless etherial substance; (2) non-burning gas or air ; (3) non-flowing water or liquid, (4) soundless fire and (5) non-obstructing (plastic or supple) matter சாகாத்தலை, வேகாக் கால், போகாதபுனல், ஒலியாதகனல், இடியாத புவி. These divinised physical

substances constitute the formula as it were of the Science of deathlessness of body. The education of deathlessness of body does not here mean a mental education. It is the training of the physical body into its deathless state (see I-V-10-97,38).

Stz. 31. காய் எலாம் கனி எனக் கனிவிக்கும் ஒரு பெருங்
கருணை அமுதே எனக்குக்
கண்கண்ட தெய்வமே கலிகண்ட அற்புதக்
காட்சியே கனக மலையே
தாய் எலாம் அனைய என்தந்தையே ஒரு தனித்
தலைவனே நின் பெருமையைச்
சாற்றிட நினைத்திட மதித்திட அறிந்திடச்
சார்கின்ற தோறும் அந்தோ
வாய் எலாம் தித்திக்கும் மனம் எலாம் தித்திக்கும்
மதிஎலாம் தித்திக்கும் என்
மன்னிய மெய் அறிவு எலாம் தித்திக்கும் என்னில் அதில்
வரும் இன்பம் என்புகலுவேன்
தூய் எலாம் பெற்றநிலை மேல் அருட்சுகம் எலாம்
தோன்றிட விளங்கு சுடரே
துரிய வெளி நடு நின்ற பெரிய பொருளே அருட்
சோதி நடராஜ குருவே.

"O Amrita of infinite Compassion that turns the raw (fruit) into its ripe sweetness! O God of my direct and concrete vision of the eyes! O Sight of Wonder in kali yuga! O Golden Mountain! O my Father possessing the Nature as of Mother! O Supreme Lord! Whenever I make a move to speak of, think about, appreciate and value and know the greatness of Thy Glory, my mouth sweetens, my mind wholly sweetens, my intelligence wholly sweetens, my firmly possessed Truth-intuition wholly sweetens. If so, how can I describe the Bliss that comes as a result and enters into my being? O Flame that manifests, in a condition of purity, the Bliss of Grace! O Supreme Truth in the transcendent and universal Space! O Lord of Play of Grace-Light! O Guru!".

XIV

SAT GURU MAṆI MĀLAI

11—2

Stz. 3. என்னுயிரே எனது இன்னுயிர்க்கு உயிரே
என் அறிவே எனது அறிவினுக்கு அறிவே
அன்னையில் இனிய என் அம்பலத்து அமுதே
அற்புதமே பதமே எனது அன்பே
பொன்இணை அடிமலர் முடிமிசை பொருந்தப்
பொருத்திய தயவுடைப் புண்ணியப் பொருளே
தன் இயல் அறிவரும் சத்திய நிலையே
தனி நடராஜ என் சற்குருமணியே.

"O my soul! O the Sweet Soul of my soul! O my consciousness! O Consciousness of my consciousness! O Amrita of the Sky of Knowledge which is sweeter than a mother! O Wonder! O Goal! O my Love! O Truth of Purity and Virtue that has by Compassion united with me and placed Thy golden lotus Feet on my head! O Truth whose Self-Nature is beyond the reach of understanding (தன் இயல் அறிவரும் (அறி அரும்) சத்திய நிலையே)! O Supreme Lord of Dance or Play. O my excellent Preceptor of Truth (Sat Guru Mani)!".

Stz. 7. சாகாத நிலை இது வேகாதகால் ஆம்
தரம் இது காண் எனத் தயவு செய்து உரைத்தே
போகாத புனலியும் தெரிவித்து என் உளத்தே
பொற்புற அமர்ந்தது ஓர் அற்புதச் சுடரே..

"O Wonderful Flame that is magnificently seated in my heart and has given me (intuitive and inspired) Knowledge saying by compassion, "This is the deathless state or source (i.e. deathless etherial Substance); this is the non-burning Gas or Air and know its distinguishing nature". Thou gave me too the Knowledge of the non-flowing Water or Liquid..."

NOTE: These are the divine substances or divinised physical elements of ether, air, liquid, etc., that go to make a deathless body. The other two divinised elements, namely fire or heat (heat - giving substance) and earth or its solid substance are also implied. The stanza suggests

distinguishing features of deathlessness of body because of the distinctions in non-burning gas or air. This seems to suggest that in regard to those who attain deathlessness of body, each deathless body will be characteristically different or differently constituted, though there may be a general base of deathless substance such as deathless etherial substance.

Stz. 16. .....தாது உற்ற உடம்பு அழியா வகை புரிந்தாய்
தனி நடராஜ என் சத்குரு மணியே.

"O Supreme Lord of Play of Knowledge! O my excellent Preceptor of Truth! Thou hast made my body of cells (dhatu) an indestructible one..."

Stz. 18. அமரரும் முனிவரும் அதிசயித்திடவே
அருட்பெருஞ் சோதியை அன்புடன் அளித்தே
கமம் உறு சிவ நெறிக்கு ஏற்றி என் தனேயே
காத்து எனது உளத்தினில் கலந்த மெய்ப்பதியே
எமன் எனும் அவன் இனி இலே இலே மகனே
எய்ப்பு அற வாழ்க என்று இயம்பிய அரசே
சமரச சன்மார்க்க சங்கத்தின் முதலே
தனி நடராஜ என் சற்குருமணியே.

(கமம் — நிறைவு)

"O Supreme Lord of the Play of Knowledge (Thani Nataraja)! O my excellent Teacher of Truth! O Founder of the Samarasa Sanmarga Sangha! Thou hast given me by Love the Vast Grace-Light to the utter amazement of gods and Munis. Thou hast lifted me into the State of the fulness of Truth and protected me. Thou art the Lord of Truth who has entered into my soul of heart and declared to me, "O Son! The one who is called Yama (god of death) will be no more! will be no more! Live in peace without anxiety."

Stz. 20. ஆதியும் அந்தமும் இன்றி ஒன்ருகி
அகம் புறம் அகப்புறம் புறப்புறம் நிறைந்தே
ஓதியும் உணர்ந்தும் இங்கு அறிவரும் பொருளே
உளம்கொள் சிற்சபை நடு விளங்கு மெய்ப்பதியே
சோதியும் சோதியின் முதலும் தான் ஆகிச்
சூழ்ந்து எனை வளர்க்கின்ற சுதந்தர அமுதே
சாதியும் சமயமும் தவிர்த்தவர் உறவே
தனி நடராஜ என் சற்குருமணியே.

"O Truth that has neither beginning nor middle nor end but is one integral whole, filling with Its omnipresence the inmost, inner, outer and

outermost levels of existence, and yet here in this world, is beyond the reach of the mind of learning and understanding! O Lord of Truth who abides and manifests in Cit Sabha as possessed by the heart (of love and compassion)! O Amrita of liberation and freedom who has become the Light and the Essence or Truth of that Light and, by enveloping me fosters my growth (by transformation of consciousness and nature and the physical body). O Relation of those who have cut off relationship with all castes and religions! O Supreme Lord of Dance in Knowledge! O my excellent Sat Guru."

NOTE: Cit Sabha as possessed by the heart of love here seems to indicate Cit Sabha of the soul i.e. sky or space of the soul as realised in the depth of the Ajna centre. Soul may be realised either in the depth of the heart or in the depth of Ajna centre but as possessed by heart of love. Ajna centre is derivatively called cit sabha of the soul, as it is derived from the original and Pure Cit Sabha (Suddha Cit Sabha), the comprehending supermind proper. The context has to be kept in view to understand the greater or lesser significance of the term.

Stz. 23. அறியாமல் அறிகின்ற அறிவினுள் அறிவே
அடையாமல் அடைகின்ற அடைவினுள் அடைவே
செறியாமல் செறிகின்ற செறிவினுட் செறிவே
தீளையாமல் தீளைக்கின்ற தீளைப்புறு தீளைப்பே
பிரியாமல் என் உளம் கலந்த மெய்க் கலப்பே
பிறவாமல் இறவாமல் எனைவைத்த பெருக்கே
தறியாகி உணர்வாரும் உணர்வரும் பொருளே
தனிநடராஜ என் சற்குருமணியே.
(தறி — கோடரி, தூண், வெட்டு, பிரித்தல்)

"O Lord! Thou art the Knowledge within knowledge (or Consciousness within knowledge) that is known without the process of knowing; Thou art the Goal within goal that is reached without reaching or moving to it (as it were); Thou art the Concentration within concentration that is attained without concentration (as it were); Thou art the deep intensity of Joy within joy of depth that is plunged into without plunging (as it were); Thou art the inseparable Truth in union with the soul of my heart. Thou art the Greatness that has made me cross over and cut off the cycle of birth and death. Thou art the Truth that cannot be comprehended by those divided in consciousness. O Supreme Lord of the Play of Knowledge! O my Sat Guru of par excellence!"

Stz. 24. கருதாமல் கருதும் ஓர் கருத்தின் உட் கருத்தே
காணுமல் காணும் ஓர் காட்சியின் விளேவே ...
தனி நடராஜ என் சற்குரு மணியே.

"O Lord ! Thou art the Idea within idea that comes up without thinking. Thou art the Vision within vision or Result of vision seen without seeing ... O Supreme Lord of Knowledge-Play ! O my excellent Sat Guru !"

XV

TIRU MUN VIṆṆAPPAM

11—4

Stz. 3. விஞ்சு பொன் அணி அம்பலத்து அருள் நடம் விளைத்து உயிர்க்கு
உயிராகி
எஞ்சுறுத பேர் இன்பருள்கின்ற என்இறைவ நின் அருள்
இன்றி
அஞ்சும் நாயினேன் விண்ணப்பம் திருச்செவி அமைத்து அருள்
செயல் வேண்டும்
துஞ்சும் இவ்வுடல் இம்மையே துஞ்சிடாச் சுகஉடல்
கொளும் ஆறே.

"O my Supreme Lord who makes the play of Grace in the harmonious and excellent Golden World of Knowledge பொன் அணி அம்பலம் thereby becoming the Soul of souls and giving them illimitable Bliss! Without Thy Grace I am only a mean dog- like creature living in fear. Condescend to hear my words of Prayer and show Thy Grace to make my physical body, that would otherwise be destined to die, become a deathless blissful body here in this world itself".

Stz. 4. ஓங்கு பொன் அணி அம்பலத்து அருள்நடம் உயிர்க்கு எலாம்
ஒளி வண்ணப்
பாங்குமேவ நின்று ஆடல் செய்இறைவ நின் பதமலர்
பணிந்து ஏத்தாத்
தீங்கு நாயினேன் விண்ணப்பம் திருச்செவி சேர்த்து அருள்
செயல் வேண்டும்
ஈங்கு வீழ்உடல் இம்மையே வீழ்ந்திடா இயலுடல் உறும்
ஆறே.

"O Supreme Divine who makes the play of Grace in the great and harmonious Golden World of Knowledge பொன் அணி அம்பலம் so that all the beings or souls attain and become of the nature of Light! If I remain without prayerful obeisance to Thy Feet in love, I would become a mean dog-like creature of evil. Deign to hear my words of

prayer and show Thy Grace to make my physical body that would otherwise be destined to fall down in death, become a naturally deathless body or a deathless body in and of nature here in this world itself and without the necessity of ever falling down (as in death)".

Stz. 10. தீட்டு பொன் அணி அம்பலத்து அருள் நடம் செய்து உயிர்த்
திரட்கு இன்பம்
காட்டுகின்றது ஓர் கருணை அம் கடவுள் நின் கழல்இணை
கருதாதே
நீட்டுகின்ற என் விண்ணப்பம் திருச்செவி நேர்ந்து அருள்
செயல் வேண்டும்
வாட்டும் இவ்வுடல் இம்மையே அழிவுரு வளம் அடைந்திடும்
ஆறே.

"O Supreme Lord of Compassion who makes the play of Grace in the excellent Golden World of Knowledge and Harmony பொன் அணி அம்பலம் thereby giving bliss to all the multitudes of beings (or souls)! Condescend to hear my words of prayer even if it be without obeisance to Thy Feet. Make this body of pain and sufferings become a deathless physical body full of Divine Riches here in this world itself and in this very life!".

NOTE: These stanzas bring out the nature of the Por Sabha where the Supreme Divine becomes the Oversoul or Over Lord of all souls. So this is the apprehending Supermind. It is described invariably as a world of Harmony. Elsewhere, the Swami observes that in Por Sabha or Pon Ambalam the Divine "became myself, became Himself" (i. e., became My self-Himself நானாகித் தானாகி see 11-20-5)." The Light that made me become Myself (then) become Himself within Me" (I-V-3-30).

FURTHER NOTE: In the closing line of the ten stanzas of the above poem, the Swami prays for a deathless physical body so as to exist here in this world of life itself and he makes it clear that what he aspired for was a naturally deathless body or a spontaneously deathless physical body of nature, endowed with the divine Riches, full of divine Light and eternal Purity with Power to live or capable of living for ever. Thus, it is seen that body's deathlessness will be maintained by its own natural dharma because of its Supramental transformation by the Truth-Light of Grace, though it is done in a particular body and though it may have its impact on the immediate physical atmosphere and surroundings (and possibly also on other bodies that come close to it) though not on an universal scale. The Swami would call this dharma of body's deathlessness as a case of Arul Siddhi or Perfection by divine Grace. The Swami

describes Dharma as the Natural Quality or Swabhava, as the Nature of the Spirit or the Divine, as the Grace-Shakti (Arul Shakti or the Supramental Shakti), as Grace-Space (Arul Veli or the Supramental Vastness). "One who is one with this Dharma, will not have death of body" தர்மத்தோடு கூடியவன் தேக நஷ்டத்தை அடையமாட்டான் — (See items 21, 59, & 60 on "the meaning of Dharma" in UPADESHA, p. 25 & 75). Once deathlessness of body is achieved there is no necessity of maintaining it by a power of one's own personal effort or tapas or by what Sri Aurobindo would call as yoga-siddhi. In poem 11-7-5, Swami again observes that the body aspired for by him is a Natural Physical Body attained by transformation in this earthly life இந்த உடம்பே இயற்கை உடம்பாக. He affirms in stz. 12-44-1 that he got an ever deathless Physical Body of the Nature i.e., a physical body of deathless Nature for all times. எந்நாளும் இவ்வுடம்பே இறவாத இயற்கை பெற்றேன். The closing line of each stanza of the poem (11-4) is translated herein.

Stz. 1. "I pray for Thy Grace to make the body a body-mould of Thy Grace in this life of human birth which is now full of defects". கோழை மானிடப் பிறப்பு இதில் உன்னருட் குரு உருக் கொளும் ஆறே (குரு—திண்மை).

Stz. 2. "I Pray for Thy Grace to make my body a natural and true body that receives the divine Light". இன்ன என்னுடைத் தேகம் நல் ஒளி பெறும் இயல் உருக்கொளும் ஆறே.

Stz. 3. "I pray for Thy Grace to make this body of sleep and death into a deathless and sleepless body of bliss here in this life itself". துஞ்சும் இவ்வுடல் இம்மையே துஞ்சிடாச் சுக உடல் கொளும் ஆறே.

Stz. 4. "I pray for Thy Grace to make this body, which will otherwise fall down in death, into a deathless natural body in this very life itself". ஈங்கு வீழுடல் இம்மையே வீழ்ந்திடா இயல் உடல் உறும் ஆறே.

Stz. 5. "I pray for Thy Grace to make this moving body into a deathless body of Grace here in this world itself". அலங்கும் இவ்வுடல் இம்மையே அழிவுரு அருள் உடல் உறும் ஆறே.

Stz. 6. "I pray for Thy Grace to make this body which has taken birth in the world into a body of deathless Goodness here itself". பிறந்த இவ்வுடல் இம்மையே அழிவுருப் பெருநலம் பெறும் ஆறே.

Stz. 7. "I pray for Thy Grace to make this body of movements into a deathless or indestructible natural body to live or with power to live even for n enternal time here in this world itself".

துளங்கும் இவ்வுடல் இம்மையே அழிவுருத் தொல்லுடல் உறும் ஆறே. (தொல்—நீண்ட காலம், இயற்கையான).

Stz. 8. "I pray for Thy Grace to make this body that I happened to get, into a natural body of divine Grace in this world of life itself". ஏய்ந்த இவ்வுடல் இம்மையே திருவருள் இயல் உடல் உறும் ஆறே.

Stz. 9. "I pray for Thy Grace to make this body formed out of air (and other substances) into a body of perfect state of movement (i.e., consummating deathless state of body) here in this life itself". காற்றில் ஆகிய இவ்வுடல் இம்மையே கதி உடல் உறும் ஆறே. Gati or Movement of such a deathless body would also suggest its power to move freely anywhere by free will and without obstruction.

Stz. 10. "I pray for Thy Grace to make this body of pain and affliction into a deathless body of divine Riches (or divine substances) here in this life itself". வாட்டும் இவ்வுடல் இம்மையே அழிவுரு வளமடைந்திடும் ஆறே.

XVI

TIRU ARUT PUGALCHI

11—7

Stz. 5. இறந்து இறந்தே இளைத்தது எலாம் போதும் இந்த உடம்பே
இயற்கை உடம்பாக அருள் இன்னமுதம் அளித்து என்
புறம் தழுவி அகம் புணர்ந்தே கலந்து கொண்டு எந்நாளும்
பூரணமாம் சிவபோகம் பொங்கியிட விழைந்தேன்
பிறந்து இறந்து போய்க் கதியைப் பெற நினைந்து ஏமாந்த
பேதையர் போல் எனை நினையேல் பெரிய திருக்கதவம்
திறந்து அருளி அணைந்திடுவாய் சிற்சபை வாழ் அரசே
சித்த சிகாமணியே என் திரு நடநாயகனே.

"O Supreme King manifest in Cit Sabha! O Diamond Light over the Summit-Mind (Citta Sikha Mani)! O Lord of the beautiful play of Knowledge! I am languished and tired of repeated deaths (in the past lives). Enough of this. I aspire to enjoy for ever Poorana Siva Bhoga, the integral Life of overflowing Bliss brought about by and through Thy Union with me in the inner and outer levels of my being and by Thy feeding of me with the sweet blissful Amrita of Grace so as to transform this body into a true divinised Natural Body or a Body of Divine Physical Nature இந்த உடம்பே இயற்கை உடம்பாக. No more may Thou take me to be like the men of Ignorance who deceive themselves by the hope that they would reach the Goal (somehow) through repeated births and deaths. O Lord! Shower Thy grace upon me and open now the great divine Door and embrace me".

NOTE: The true divinised natural body implies that it shall be a deathless body which is natural to the physicality of the earth-nature and able to live in the midst and environment of its physical natural conditions. In stz. 12-44-1 the Swami declares that he got his very physical body transformed into a body of deathless nature for ever. எந்நாளும் இவ்வுடம்பே இறவாத இயற்கை பெற்றேன்.

Stz. 10. திருத்தகும் ஓர் தருணம் இதில் திருக்கதவம் திறந்தே
திருவருட்பேர் ஒளிகாட்டி திருஅமுதம் ஊட்டிக்

கருத்து மகிழ்ந்து என் உடம்பில் கலந்து உளத்தில் கலந்து
கனிந்து உயிரில் கலந்து அறிவிற் கலந்து உலகம் அனைத்தும்
உருத்தகவே அடங்குகின்ற ஊழிதொறும் பிரியாது
ஒன்றுகிக் காலவரை உரைப்ப எலாம் கடந்தே
திருத்தியோடு விளங்கி அருள் ஆடல் செய வேண்டும்
சித்த சிகாமணியே என் திருநடநாயகனே.

"O Supreme and universal Lord of Truth-play of Wisdom! O Lord of the Summit Intelligence! This is the divinely opportune moment for the opening of the doors of the Heaven (i.e., the Supramental Heaven) for showing me Thy Great and Supreme Light and feeding me by Thy Ambrosia and for entering into an eternal union with me and in the physicality of my body, the sweetness of my life, the feelings of my heart, the thoughts of my mind and the consciousness of my intelligence. O Lord! Condescend to come upon the earth and make Thy play of Grace in a New Time-Manifestation which contains the Purity of Power to transform the whole world into the best of form உருத்தகவு (i.e., perfection of form by a new evolution of mind, heart, life and body) by making an eternally inseparable (direct) union with the world and by transcending or overcoming the earthly time-manifestation (i.e., the present tardy earthly manifestation in Ignorance).

NOTE: This is an early song of the Swami in which he calls the Supramental Lord to manifest on the earth for the purpose of the collective transformation of the earthly life. See also song 11-11-11 in which he refers to an invitation for the collective manifestation. In a later song 12-25-5, he declares that he is the Lord's instrument for manifestation of the vast Grace-Light on the earth.

The above early song also suggests the Swami's aspiration to play in Grace and with the purity of his transformed nature, in the said New Time-Manifestation for the evolution of the world till it reaches its perfection.

XVII

TIRU ARUT PERU

11—9

Stz. 1. படிகள் எலாம் ஏற்றுவித்தீர் பரம நடம்புரியும்
பதியை அடைவித்தீர் அப்பதி நடுவே விளங்கும்
கொடிகள் நிறைய மணிமாடக் கோயிலையும் காட்டிக்
கொடுத்தீர் அக்கோயிலிலே கோபுர வாயிலிலே
செடிகள் இலாத் திருக்கதவம் திறப்பித்துக் காட்டித்
திரும்பவும் நீர் மூடுவித்தீர் திறந்திடுதல் வேண்டும்
அடிகள் இது தருணம் இனி அரைக்கணமும் தரியேன்
அம்பலத்தே நடம்புரிவீர் அளித்து அருள்வீர் விரைந்தே.

"Thou made me ascend all the steps and reach into Parama Nata Pati the World of Thy Supreme Play of Knowledge (i.e., here the tertiary supermind). Therein Thou showed me a storeyed or terraced Temple of diamonds or gems decorated by flags. Thou opened the pure divine door of the Temple's main gate at its tower. But then Thou closed it. I cannot bear its closure even for a second. O Lord of Play in the Sky of Knowledge! Quickly open the Door and show Thy Grace".

Stz. 5. பொய் கொடுத்த மனமாயைச் சேற்றில் விழாது எனக்கே
பொன்மணி மேடையில் ஏறிப் புந்தி மகிழ்ந்திருக்க
கை கொடுத்தீர் உலகம் எலாம் களிக்க உலவாத
கால் இரண்டும் கொடுத்தீர் எக்காலும் அழியாத
மெய் கொடுக்க வேண்டும் உமை விடமாட்டேன் கண்டீர்
மேல் ஏறினேன் இனிக் கீழ் விழைந்து இறங்கேன் என்றும்
மை கொடுத்த விழி அம்மை சிவகாம வல்லி
மகிழ நடம் புரிகின்றீர் வந்து அருள்வீர் விரைந்தே.

"O Lord Thou not only prevented my mind from falling into the mire of ignorance but also gave a helping hand to get me lifted up into the Pon Mani Medai, the Golden Platform of Diamond Light (i.e., the golden Platform with Diamond Light of Knowledge, which is in Tertiary Supermind) and made my mind full of joy. Thou gave me untiring legs

to (ascend or go around, see and) enjoy all the worlds (i.e., to have movement of Consciousness into any world). O Lord! Thou must give me an indestructible physical body too. I shall not stop pursuing Thee (in this respect) till Thou fulfil it. I have ascended into the Heaven. Now I do not want to get down. O Lord Thou playeth to rejoice the heart of the Mother Sivakama Valli, Thy (inseparable) Consort of Love and Will with Her beautiful black pupils of eyes. Come soon to shower Thy Grace on me".

XVIII

UṆMAI KOORAL

11—10

Stz. 7 திருந்தும் என் உள்ளத் திருக்கோயில் ஞான
சித்திபுரம் எனச் சத்தியம் கண்டேன்
இருந்து அருள்கின்ற நீர் என் இரு கண்கள்
இன்புற அன்று வந்து எழில் உருக் காட்டி
வருந்தலே என்று எனைத் தேற்றிய வாறே
வள்ளலே இன்று நும் வரவு கண்டல்லால்
அருந்தவர் நேரினும் பொருந்தவும் மாட்டேன்
அருட் பெருஞ் சோதியர் ஆணை நும் மீதே.

"I have come to know truly that the shrine of my evolving heart is verily Jnana Siddhipuram, the field of the play of powers of Knowledge and Perfection. Thou came the other day and showed me Thy Form of Beauty to the joy of my eyes and consoled me saying "do not grieve". O Lord Munificent who manifest Thy Grace! I await to see Thee come today. Until I see Thee, I shall not even mingle with the Wise Men of Tapas. I swear upon Thee. O Lord of Vast Grace - Light !."

NOTE : In the other stanzas also of this poem, we get a glimpse of the Swami's intensity of aspiration in seeking the Lord of divine Truth-Light. He swears upon the Lord of Vast Grace-Light that he will not brook any delay even for a second of time and, that till he sees and realises Him, he would forsake or avoid to take tasty and different kinds of menu made of the six tastes, and even the rare type of the finest food, to sleep even on mat, to speak with others in desire, to have interview with those who come to see him in love, to join even with the wise men of Tapas and to wear again the cloth that has slipped from his body.

VIII A

PIRIYĒN ENRAL

11–11

Stz. 11. கவலை எலாம் தவிர்ந்து மிகக் களிப்பிஞ்ஞெடு நினையே
கை குவித்துக் கண்களில் நீர் கனிந்து சுரந்திடவே
சவலை மனச் சலனம் எலாம் தீர்ந்து சுகமயமாய்த்
தானேதான் ஆகி இன்பத் தனி நடஞ் செய் இணைத்தாள்
தவலருஞ் சீர் சொன்மாலை வனைந்து வனைந்து அணிந்து
தானுகி நானுடத் தருணம் இது தானே
குவலயத்தார் அதிசயிக்க எழுந்தருளி வருவாய்
குருவே என் குற்றம் எலாம் குணமாக்கிக் கொண்டவனே.

"O Master who have condescended to transform my faults into virtues of perfection! I am surrendered to Thee. I have shed off my anxieties. I worship Thee with joy and with tender eyes full of sweet tears. The vascillating and dissipating doubts of mind have come to an end. O supreme and universal Lord! Thou have become Thyself (i.e. the supreme transcendental Truth has become in Itself as the universal Manifestation) to play by Thy lotus Feet the blissful manifestation of the universe. Having become Thyself, Thou become myself. O Lord! Condescend to receive my faultless garland of songs in Thy Praise. This is the opportune moment for Thee to come to the world so as to be recognised by all the people of the world with wonderful amazement.

NOTE: This is an early song of Swami Ramalingam in which he clearly invites the supreme and universal Lord for His direct and collective manifestation on the earth for the sake of all the people. He invites the Lord in song 11 - 7 - 10 to transform the earthly world.

XIX

(SUDDHA) SIVA YOGA NILAI

11—14

Stz. 7. ஏழ்நிலைக்கும் மேற்பால் இருக்கின்ற தண்ணமுதம்
வாழ்நிலைக்க நான் உண்டு மாண்புறவே — கேழ்நிலைக்க
ஆவா என்று என்னை உவந்து ஆண்ட திரு அம்பலவா
தேவா கதவைத் திற.
(மேற்பால் — அப்பால் ; கேழ் — ஒளி ; ஆவா — ஆகுக.)

"O Supreme Lord of the divine Sky of Knowledge (Tiru Ambala Mahā Dēva) who have assured me to establish the Light of Knowledge in me and have accepted me for Thy rule ! Open the door so that I may partake of the cool Ambrosia of Bliss to have an excelling immortal Life — the Ambrosia which is found above the seven states or realms".

NOTE: The seven states or realms are the three Para states of Spiritual Mind, i. e. Para jagrata, Para swapna and Para susupti — Spiritual Higher Mind, Illumined Mind and Intuitive Mind, and the three Siva States of Overmind, i. e. Siva jagrata, Siva swapna and Siva susupti — Selective Overmind, Global Overmind and Summit Overmind, and the last the Siva Turya state (or Guru Turya state) which is the state of transition into the Suddha Siva State of Supermind.

Stz. 8. ஈன உலகத்து இடர் நீங்கி இன்புறவே
ஞான அமுதம் அது நான் அருந்த — ஞான
உருவே உணர்வே ஒளியே வெளியே
திருவே கதவைத் திற.

"O Form of Knowledge ! O Consciousness ! O Light ! O Space ! O Beauty ! Open the divine door so that I may be free from the difficulties of this mean world and that I may partake of the Amrita of Knowledge".

Stz. 9. திரையோதசத்தே திகழ்கின்ற என்றே
வரை ஒது தண்ணமுதம் வாய்ப்ப — உரை ஒது

வானே எம்மானே பெம்மானே மணி மன்றில்
தேனே கதவைத் திற.

"O Supreme Lord! O Word! O Sweetness of the World of Knowledge! Open the divine door so that I may get the cool immortal and eternal Amrita of Bliss which is pointed out or traced out to exist in the thirteenth state or level (Trayōdasha state, i. e. the tertiary supermind which is the thirteenth level of experience. See chart A in Vol. I or 19 A in this book).

Stz. 10. சோதி மலை மேல் வீட்டில் தூய திரு அமுதம்
மேதினியிலே நான் உண்ண வேண்டினேன் — ஓது அரிய
ஏகா அனேகா எழிற் பொதுவில் வாழ் ஞான
தேகா கதவைத் திற.

"I want to eat in this world the pure and divine Amrita which is in the high-seated Home of the Great Light (or Mountain-Light). O One-Many beyond description! O Jnana Deha (O Knowledge-Body)! O Embodiment of Knowledge of the beautiful equable Truth-world! Open the door".

NOTE: The Lord is addressed by the name Jnana Deha. This suggests at once that He is not merely Knowlege but also the possessor and giver of the supramental Knowledge-Body that finally transforms the physical body into its deathless state when Jnana-Deha fully emerges into the physical body.

XX

AḶIVURĀ ARUḶ VADIVAP PĒRU

11—16

Stz. 4. ஓங்குகின்ற சிற்றம்பலத்து அருள்நடம் ஒளிர்கின்ற பெருவாழ்வே
தேங் குலாவிய தெள்ளமுதே பெருஞ்செல்வமே சிவமே நின்
பாங்கனேன் மொழி விண்ணப்பம் திருச்செவி பதித்து அருள் புரிந்தாயே
ஈங்கு வீழ் உடல் என்றும் வீழாது ஒளிர் இயல் வடிவம் ஆமாறே.

"O Light of eternal Life that shines and makes the play of Grace in Cittrambalam ! O Sweet Honey of the Amrita of Knowledge ! O Supreme Treasure ! O Sivam the supreme Truth ! Thou hast bestowed on me grace hearing my words of prayer offered by me, Thy friend. O Lord ! Grant that the body that usually falls down in and by death may be transformed into a luminous body of Truth-nature so as to exist here on the earth without the necessity of ever falling down (i. e. become a deathless physical body of Truth-nature)".

Stz. 5. இலங்குகின்ற சிற்றம்பலத்து அருள்நடம் இடுகின்ற பெருவாழ்வே
துலங்கு பேரருட் சோதியே சோதியுள் துலங்கிய பொருளே என்
புலம்கொள் விண்ணப்பம் திருச்செவிக்கு ஏற்றி அருள் புரிந்தனை
இஞ்ஞான்றே
அலங்கும் இவ்வுடல் எற்றையும் அழிவுரு அருள் வடிவம் ஆமாறே.

" O Eternal Life that makes the play of Grace in Cittrambalam ! O Vast Light of Supreme Grace ! O Supreme Truth within the Light ! Thou hast bestowed on me Grace by hearing my supplications of prayer made in conscious Knowledge. O Lord ! Now grant that this very physical moveable body may become for ever an indestructible body of Grace. "

NOTE : 1) This stanza and the stanza 9 give the sense in which the Swami uses the name " Arut Perum Joti " the infinitely Vast Grace-Light. (See also poem 11-21). Thus, we see that Arut Perum Joti or Per Arut Joti is the Vast Light of Supreme Grace which is the infinitely Vast Grace-Light manifesting in Cittrambalam, the Compre-

hending Supermind. Within that Light is the supreme Reality or the supreme Divine Being (stzs 5 and 9). Elsewhere in poem (11-21) the Light manifesting in Cittrambalam is described as the Unique Vast Light manifesting Grace (11-21-8). The Light is also described in that poem as Joti yut Joti " the Light within Light ", (11-21-2 & 3). In the keertan " Siva Siva Joti ", (1—V—3—15) this is referred to as " Per Arut Joti yut Joti " பேர் அருட் ஜோதியுட் ஜோதி the supreme Light of the supreme Being within the Vast Grace-Light, i. e. the Light of Supreme Being within the Vast Grace-Light of Consciousness Force, i.e. Tat Joti within Cit Joti or within Cit Param Joti, in other words, Supreme Divine Being or Supreme Light of His being within Cit Joti or within Cit Param Joti. Cit Joti or Cit Param Joti is identifiable as Arut Perum Joti or Arut Perum Cit Joti (12-21-14). (See stanza 11-40-3 (1) and also Joti Agaval (12-1-132 and 133). Thus supreme Light of the Divine Being and the Vast Grace-Light of Consciousness-Force, though distinguished, are yet inseparable as one within the other. Each implies the other.

2) These stanzas also indicate the Swami's aspiration for a naturally deathless physical body of the Truth-nature so as to live in the physical conditions of the earth.

Stz. 9. தடையிலாத சிற்றம்பலந் தன்னிலே தழைக்கின்ற பெருவாழ்வே
கடையிலாப் பெருங் கதிர் நடு விளங்கும் ஓர் கடவுளே
அடியேன் நான்
இடையுருது செய் விண்ணப்பம் திருச்செவிக்கு ஏற்றி அருள்புரிந்தாயே
புடையின் இவ்வுடல் எற்றையும் அழிவுருப் பொன் வடிவம் ஆமாறே.

" O Eternal Life that prospers in Cittrambalam which knows no obstructions ! O Supreme Divine that is within the infinitely Vast endless Light ! Thou hast bestowed on me Grace hearing my incessant prayers. O Lord ! Grant that this fat body may become for ever a deathless golden body ".

XXI

IN PRAISE OF THE SUPREME GRACE OF TRUTH

PĒR ARUḶ VOYMAI VIYTAHTHAL

11—17

Stz. 2. தற்சோதி என்னுயிர்ச் சத்திய சோதி தனித்தலைமைச்
சிற்சோதி மன்று ஒளிர் தீபக சோதி என் சித்தத்துள்ளே
நற்சோதி ஞான நல் நாடகசோதி நலம் புரிந்த
பொற்சோதி ஆனந்த பூரண சோதி எம் புண்ணியனே.

"Tat Joti, the Light of supreme Reality; Satya Joti (Truth-Light) of my being; Cit Joti (Light of Consciousness-Force) of unique or pre-eminent Lordship; Deepaka Joti (Flame of Light) that burns in Manru (the apprehending world of Truth-Knowledge); the Good Light in my mind or consciousness (Citta); Jnāna Nal Nātaka Joti, the good and effective Light of Knowledge-play or Knowledge-Will; the benevolent Golden Light (Por Joti); Ananda Poorana Joti, the integral Light of Satchitananda; O My Lord of Purity!".

NOTE; In this poem (see stzs 2 & 9) the Swami mentions the Nature of the Light which has transformed his body into a deathless golden body of Light. He gives the various names of the Light to show its integral Nature. In particular he calls it as Satya Joti, or Truth-Light which is also the Light of his soul என்னுயிர் சத்தியஜோதி. The Truth-Light is verily Grace and Bliss. இன்னருள் மெய்ச்சோதி. The Mother, Sri Aurobindo Ashram has remarked that Grace-Light is 'one activity of the Supramental Light" and we may note that Supramental Light is the Truth-Light (Satya Joti) which is at once the (Light of the supreme Being (Tat Joti) and the Light of the Consciousness of Knowledge (Cit Joti). Further the order of the names given in Stz. 2 seems to suggest the nature of the Supramental Light as in the sessions of the Supermind, i.e., Cit Sabha and Por Sabha. Its integral Nature is again emphasised as "Ananda Poorana Joti".

Stz. 5. வாதித்த மாயை வினை ஆணவம் எனும் வன்மலத்தைச்
சேதித்து என் உள்ளம் திருக்கோயிலாகக் கொண்டு சித்தி எலாம்

போதித்து உடம்பையும் பொன்னுடம்பு ஆக்கி நற் புத்தமுதும்
சாதித்து அருளிய நின்னருட்கு யான் செயத்தக்கது என்னே.

"I have cut off and cancelled Maya that gave me troubles, Karma the lower mode of actions and Ānava the most resisting impurity of ego. O Lord! Thou hast made my heart Thy shrine to abide within me, trained me into all siddhis (the fulfilling powers of Knowledge and Per. fection), given me the ever-fresh and good Amrita of Bliss and transformed my body into a golden body. What recompense shall I make Thee for Thy Grace?".

Stz. 8. என்னே என் மீது எம்பெருமான் கருணை இருந்த வண்ணம்
தன் நேர் இலாத அருட்பெருஞ் சோதியைத் தந்து உலகுக்கு
அன்னே என விளையாடுக என்று அழியாத செழும்
பொன் நேர் வடிவம் அளித்து என் உயிரில் புணர்ந்தனனே.

"What a compassion the Lord has bestowed on me! He has given me the infinitely Vast Grace-Light (Arut Perum Joti) which is beyond comparison, and missioned me to play (for the Good of the world) as the World-Mother. He is united with me in my soul and has given me the good Golden body of deathlessness".

Stz. 9. அச்சோ என் என்று புகல்வேன் என் ஆண்டவன் அம்பலத்தான்
எச்சோதனையும் இயற்றுது என்னுட் கலந்து இன்னருளாம்
மெய்ச்சோதி ஈந்து எனை மேனிலைக்கு ஏற்றி விரைந்து உடம்பை
இச்சோதி ஆக்கி அழியா நலம் தந்த விச்சையையே.

"What a wonder! How shall I describe it? My Lord of the Truth-World of Knowledge (Ambalaththan) entered into and united with me and hast given me the realisation of Truth-Light (Satya Joti) which is verily blissful Grace இன்னருளாம் மெய்ச்சோதி, uplifted me into the high state, made or transformed my body quickly into a body of this Truth-Light and hast given me the Good of deathlessness of body. O Supreme Knowledge!"

XXII

PODU NATAM PURIGNIRA PORUL

11—18

Stz. 4. தண்ணிய மதியே தனித்த செஞ்சுடரே
சத்திய சாத்தியக் கனலே
ஒண்ணிய ஒளியே ஒளிக்குள் ஒளியே
உலகெலாம் தழைக்க மெய் உளத்தே
நண்ணிய விளக்கே எண்ணிய படிக்கே
நல்கிய ஞான போனகமே
புண்ணிய நிதியே கண்ணிய நிலையே
பொது நடம் புரிகின்ற பொருளே.

"O cool and collected Consciousness of Supreme Intelligence! O Unique Flame of Light! O imperatively fulfilling effective Truth-Flame (Satya Sadhya Kanal)! O luminous Light! O Light within Light! O Light that is united with the soul of my true heart so as to make the whole world prosper! O Food of Knowledge which Thou hast given me according to my will of aspiration! O Treasure of Purity! O Supreme noble State! O Supreme Truth that plays in the equable Truth-World of Knowledge!".

Stz. 5. அற்புத நிறைவே சற்புதர் அறிவில்
அறிவென அறிகின்ற அறிவே
சொற்பூனே மாயைக் கற்பனே கடந்த
துரிய நல் நிலத்திலே துலங்கும்
சிற்பரஞ் சுடரே தற்பர ஞானச்
செல்வமே சித்து எலாம் புரியும்
பொற்புலம் அளித்த நற்புலக் கருத்தே
பொதுநடம் புரிகின்ற பொருளே.

"O Fulness of Wonder! O Intuition that comes in the wise in the clarity of Intelligence and comes to be known as Knowledge. O Flame of Consciousness-Force of Knowledge (Cit Param Sudar, i. e. Supramental Light) that manifests in the pure and good Transcendence (Turya Nal Nilam) beyond the constructions of mind and speech! O

Treasure of Self-Knowledge of the supreme Being (Tat Para Jnana). O Knowledge of Idea that has given the Golden World that fulfils the conscious powers of Knowledge ! O Truth that plays in the equable Truth - World ! ".

Stz. 10. வெற்புறு முடியில் தம்ப மேல் ஏற்றி
மெய்ந்நிலை அமர்வித்த வியப்பே.

" O Wonder that made me ascend the Pillar on the summit of the Mountain and seated me in the state of Truth ! ".

Stz. 11. தன்மை காண்பரிய தலைவனே எல்லாம்
தரவல்ல சம்புவே சமயப்
புன்மை நீத்து அகமும் புறமும் ஒத்து அமைந்த
புண்ணியர் நண்ணிய புகலே
வன்மை சேர் மனத்தை நன்மை சேர் மனமா
வயங்குவித்து அமர்ந்த மெய் வாழ்வே
பொன்மை சார் கனகப் பொதுவொடு ஞானப்
பொது நடம் புரிகின்ற பொருளே.

"O Supreme Lord whose Nature cannot be known ! O Shambhu who gives all things ! O Refuge of the pure-hearted who have shed off their impurities and become integrated in their inner and outer being and are free from the meanness of (limiting) religions ! O firmly seated Truth-Life that has changed or transformed the rigid or harsh mind into a mind of goodness ! O Truth that plays the Golden Play of Knowledge in the equable Golden World (Kanaka Podu Natam) along with the play of equable Consciousness of Self-Knowledge (Jnana Podu Natam) ! .

NOTE: In the Golden World of Knowledge, i. e. the apprehending Supermind, the supreme and universal Divine has the Self-poise of Knowledge and the poise of Conscious Force bringing forth the souls into a frontal or subjective-objective manifestation. Therefore, the soul in the apprehending supermind or Por Sabha can by its Comprehending action of Consciousness enjoy its unity with the Divine (i. e., Jnana Podu Natam or Self-poise) and also by a frontal or projecting action of subjective-objective Consciousness enjoy simultaneously its relations of " a free difference in unity" with the Divine (See SA : "Life Divine" - "Triple Status of Supermind", p. 136). In many songs, the Swami refers invariably to the play of Cit Sabha and Por Sabha together, or speaks of one and the same supreme and universal Divine as the Lord of the Cit Sabha as well as of the Por Sabha. The characteristic experience of the Cit Sabha as a world of unity, the one-in-one without differentiation or confrontation, which is experienced in its own realm or plane proper is also given in some of the songs.

In regard to Por Sabha see also stz. (11-20-5), and stzs. 47, 52 and 446-447 of Joti Agaval poem (Book 12-1). Sri Aurobindo refers to Por Sabha as "a golden country" where the Mighty Mother keeps her measureless house and holds the eternal Child upon her knees, as "a gold supernal sun of timeless truth", and as "some gold Infinite's apocalypse" — Savitri p 741, 300 and 318. See quotations from Savitri under stzs. 446-447 of Joti Agaval poem.

XXIII

ANANDA ANUBHAVAM

11—19

Stz. 5. கண்டேன் களித்தேன் கருணைத் திரு அமுதம்
உண்டேன் உயர்நிலை மேல் ஓங்குகின்றேன்—கொண்டேன்
அழியாத் திரு உருவம் அச்சோ எஞ்ஞான்றும்
அழியாச் சிற்றம்பலத்தை யான்.

"I have seen the supreme and Universal Lord of the eternal and immortal Cittrambalam. I have become blissful. I have taken in the Amrita of Compassion. I am poised in the high and excellent state. I have got a divine deathless form of body. What a wonder!".

Stz. 7. எண்ணுகின்றேன் எண்ணங்கள் எல்லாம் தருகின்றான்
உண்ணுகின்றேன் உண்ண உண்ண ஊட்டுகின்றான்—நண்ணு திருச்
சிற்றம்பலத்தே திரு நடம் செய்கின்றான் என்
குற்றம் பல பொறுத்துக் கொண்டு.

"As I think, He gives me all the thoughts. As I eat and eat, He gives me the food (Amrita) to keep me feeding. He plays in the divine Cittrambalam. He has forborne with my faults".

Stz. 8. கொண்டான் அடிமை குறியான் பிழை ஒன்றும்
கண்டான் களித்தான் கலந்திருந்தான்—பண்டாய
நான்மறையும் ஆகமமும் நாடுந் திருப்பொதுவில்
வான்மயத்தான் என்னை மகிழ்ந்து.

"He joyfully possesses me as His Servant or as His instrument of service. He overlooks or is considerate to my faults. He has seen me, has become blissful (in me), has become one with me. He is the Lord of the equable Truth-World of Knowledge sought after by the ancient four Vedas and the Agamas".

NOTE: Here the Divine enters into an union with the soul which is at once a oneness, a subjective-objective difference of blissful intimacy of relationship in unity and a more objective mutuality in union as of Master and servant — கண்டான் களித்தான் கலந்திருந்தான். The last stanza also gives this triple experience.

Stz. 12. என் அறிவாம் என் அறிவின் இன்பமாம் என்னறிவின்
தன் அறிவாம் உண்மைத் தனிநிலையாம்—மன்னுகொடிச்
சேலை இட்டான் வாழச் சிவகாம சுந்தரியை
மாலை இட்டான் பாதமலர்.

"He is my Consciousness, the Bliss of my Consciousness, the supreme state of the Truth of the Being in my Self-Knowledge. Hail His permanent cloth-flag to live long! Hail His Lotus Feet who hast wedded Siva Kama Sundari, the beautiful Shakti of Love and Truth-Will!".

NOTE: As in stz. 8, here too the triple experience of an objective mutuality, subjective-objective intimacy of differential relationship and finally the Unity, is indicated by the opening lines of the stanza.

XXIV

(SUDDHA) PARASIVA NILAI

11—20

Stz. 1. அருட்சோதித் தெய்வம் எனை ஆண்டுகொண்ட தெய்வம்
அம்பலத்தே ஆடுகின்ற ஆனந்தத் தெய்வம்
பொருட்சாரும் மறைகள் எலாம் போற்றுகின்ற தெய்வம்
போதாந்தத் தெய்வம் உயர் நாதாந்தத் தெய்வம்
இருட்பாடு நீக்கி ஒளி ஈன்றருளும் தெய்வம்
எண்ணிய நான் எண்ணியவாறு எனக்கு அருளும் தெய்வம்
தெருட்பாடல் உவந்து எனையும் சிவமாக்கும் தெய்வம்
சிற்சபையில் விளங்குகின்ற தெய்வம் அதே தெய்வம்.

"It is He, the God of Grace-Light who has possessed me and rules; He is the Lord of Bliss who plays blissfully in the yonder Ambalam the Supramental Sky of Truth-Knowledge. He is the Divine Being who is praised by all the Vedas, the sacred books of spiritual Knowledge, seeking after the Truth. He is the God of the Path and Truth of Bōdhānta, God of the high Path and Truth of Nadanta; He is the Supreme Being who fulfils my will according to the will of my aspiration. He is the Lord who rejoices in the inspired songs of Knowledge I compose and transforms me into His Nature சிவமாக்கும். Verily He is one and the same Divine who is manifest and abides in Cit Sabha also. (i.e., the psychic field of soul)".

NOTE: Cit Sabha generally indicates the summit or comprehending supermind. But here in the context, it signifies the psychic field or the soul's field of manifestation which is also concerned with the transformation of nature. According to Swami Ramalingam, the soul can be realised at the Ajna centre or in the depth of heart, as most of his songs suggest. However for the purpose of sadhana, he advised the disciples to realise the soul by concentrating at the Ajna with the feeling of compassion and love of the heart. Where needed, He distinguished Cit Sabha the psychic centre (or the soul's field) from the comprehending Supermind which he specifically calls "Suddha Cit Sabha". As the soul's flame or spark is derived from

the Supermind, the centre or field of soul is derivatively called Cit Sabha.

Stz. 4. என் இதய கமலத்தே இருந்து அருளும் தெய்வம்
என் இரண்டு கண்மணிக்குள் இலங்குகின்ற தெய்வம்
பொன் அடி என் சென்னியிலே பொருந்த வைத்த தெய்வம்
பொய்யாத தெய்வம் இடர் செய்யாத தெய்வம்
அன்னியம் அல்லாத தெய்வம் அறிவான தெய்வம்
அவ்வறிவுக்கு அறிவாம் என் அன்பான தெய்வம்
சென்னிலேயில் செம்பொருளாய்த் திகழ்கின்ற தெய்வம்
சிற்சபையில் விளங்குகின்ற தெய்வம் அதே தெய்வம்.

"He is the Lord of my soul in the lotus of my heart who blesses me with His Grace. He is the Light in the apple of my eyes. He is the Supreme Divine who has blessed me with the unity of His Being with mine and kept on my head His Golden Feet. He is the unfailing Lord (fulfilling our will and aspiration). He is the Lord who does not bring in difficulties of obstruction. He is inseparably one with us. He is the Knowledge. He is my beloved Lord of Love who is seated in the Knowledge of that Knowledge, or in the Consciousness of that Knowledge. He is the excellent Truth of the supreme State. Verily He is one and the same Divine who is manifest and abides also in Cit Sabha, the psychic field of the soul".

NOTE: The heart or the Ajna centre of the individual is considered as the sky and seat of his soul. The supreme and universal Lord of supreme Cit Sabha, the supreme supramental Sky of Truth-Consciousness, abides in the soul also. Soul may be first realised in the heart or at the ajna according to one's evolutionary trend of development.

Stz. 5. எண்ணியவா விளையாடு என்று எனை அளித்த தெய்வம்
எல்லாஞ் செய்வல்ல சித்தே எனக்கு ஈந்த தெய்வம்
நண்ணிய பொன் அம்பலத்தே நடம்புரியும் தெய்வம்
நானுகித் தானுகி நண்ணுகின்ற தெய்வம்
பண்ணிய என் பூசையிலே பலித்த பெருந் தெய்வம்
பாடுகின்ற மறை முடியில் ஆடுகின்ற தெய்வம்
திண்ணியன் என்று எனை உலகம் செப்பவைத்த தெய்வம்
சிற்சபையில் விளங்குகின்ற தெய்வம் அதே தெய்வம்.

"He is the Lord who sanctioned and directed me to play according to the will of my aspiration and brought me forth into manifestation. He is the Lord who bestowed on me the all-achieving omnipotent Will of Knowledge itself. He is the supreme and universal Lord who plays in

Ponnambalam the Golden World of Love and Knowledge (i. e., the apprehending Supermind) where, having become myself (or a myself among other selves), He becomes Himself and thus enters into union with me (and with each of us). He is the supreme Godhead who has manifested as a result of my worship. He is the Lord who plays (by way of Inspiration) in the hymns or songs forming the core or heart of Vedas. He is the Lord who has made the world recognise me as a wise man with the Strength and Power of Knowledge. Verily He is one and the same Divine who is manifest and abides also in Cit Sabha the psychic field of the soul".

NOTE: The supreme and universal Lord becomes Jeevatman like myself and returns to Himself or in other words He becomes myself and vice versa i.e. Having become myself He becomes (or makes me become) Himself. Thus there is a simultaneous movement of self-issuing as myself and self-returning as Himself. It is a state of the closest intimacy of subjective-objective differentiation held in unity as Myself-Himself. This process applies to all other souls. This is the characteristic manifestation of the Divine in Por Sabha proper, the apprehending supermind.

Stz. 7. சாகாத வரம் எனக்கே தந்த தனித் தெய்வம்
சன்மார்க்க சபையில் எனைத் தனிக்க வைத்த தெய்வம்
மாகாதலால் எனக்கு வாய்த்த ஒரு தெய்வம்
மா தவர் ஆதியர் எல்லாம் வாழ்த்துகின்ற தெய்வம்
ஏகாத நிலை அதன் மேல் எனை ஏற்றும் தெய்வம்
எண்ணுதொறும் என்னுளத்தே இனிக்கின்ற தெய்வம்
தேகாதி உலகமெலாம் செயப்பணித்த தெய்வம்
சிற்சபையில் விளங்குகின்ற தெய்வம் அதே தெய்வம்.

"He is the unique Lord who has given me the boon or gift of a deathless body. He is the Lord who has kept me apart in the Sanmarga Sabha (i.e., kept me objectively separate from Him but yet held in a sort of closely connecting stream of consciousness so as to be drawn again for a mutual embracing union; Samarasa Sanmarga Sabha is the tertiary supermind — see also stzs. 12-42-96, 97). He is the Lord who has come into my being and possession by a supreme Love. He is the Lord whom men of great Tapas (i.e., in concentration of will, energy and aspiration) pray in worship. He is the divine Being who has lifted me up into the supreme State of an unreachable height (i.e., unreachable by one's own effort). He is the Lord who sweetens my heart as and when I remember Him. He is the universal Lord who has directed me to bring into a creative manifestation all the worlds from the world of matter and phy-

sical body onwards. Verily He is one and the same Divine who is manifest and abides also in Cit Sabha, "the psychic field of the soul".

NOTE: Sanmarga Sabha, i.e., Samarasa Sanmarga Sabha here refers to the tertiary poise of supermind where the Lord draws the soul objectively apart from Himself and again unites with it for a mutual enjoyment of play (see 12-16-5). "Sanmarga Sangha", i.e., Samarasa Suddha Satya Sanmarga Sangha is the Swami's movement of Brotherhood or Association for propagating the spiritual discipline and way of life so as to realise the Truth-Consciousness, Satya Jnana. Sanmarga Sangha and Sanmarga Sabha have to be distinguished for our understanding. Further the Swami also uses the term "Samarasa Sanmarga" according to the context meaning as the Path/or State of Truth-Consciousness (see 12-42-93,95 for the latter sense). It is like the word Yoga which means according to the context discipline and way of Truth or the goal and its realisation. In particular "Samarasa Sanmarga Nilai" means the realised State of Truth-Consciousness.

Stz. 10. சத்தியமாம் தனித்தெய்வம் தடையறியாத் தெய்வம்
சக்திகள் எல்லாம் விளங்கத் தான் ஒங்கும் தெய்வம்
நித்திய தன்மயமாகி நின்ற தெய்வம் எல்லா
நிலைகளும் தன் அருள் வெளியில் நிலைக்க வைத்த தெய்வம்
பத்தி வலைப்படுகின்ற தெய்வம் எனக்கு எல்லாப்
பரிசுமளித்து அழியாத பதத்தில் வைத்த தெய்வம்
சித்தி எலாம் தரு தெய்வம் சித்தாந்தத் தெய்வம்
சிற்சபையில் விளங்குகின்ற தெய்வமதே தெய்வம்.

"He is verily the Supreme Divine of Truth-Consciousness Satya (mām), Deiva(m). He is the Being who knows not any hurdle or resistance (i.e., who overcomes all impediments). He is the supreme divine Being in whose Presence all shaktis, the conscious powers of His Being, come into manifestation. He is the eternal Self-Existent; He is the base and support that has founded all states of existence in His supreme and universal Space of Grace (Aruḷ Veḷi, the Supramental Vastness of Grace). He is the Lord who responds to or can be caught up in the net of devotional love. He is the Lord who has given me all the divine Riches or Gifts and kept me in the immortal State. He is the Divine Being who gives the power to perform all siddhis, the divinely willed and inspired actions of perfect Knowledge including divine miracles. He is the Truth of Siddhanta. He is one and the same Divine who is manifest and abides also in Cit Sabha, the psychic field of the soul".

NOTE : The Swami has referred to the Supreme Divine Being as 'Deivam' in each line of this poem, signifying the integral State of divine Existance at once Personal, Impersonal and beyond Both. But we had to necessarily come down to translate "Deivam" in a human language as "He", though implying always the Supreme Integral Divine, i.e., the integrated Transcendental, Universal and Individual Divine. This poem serves for us as the quintessence of prayer to the Supreme Divine, not only for the realisation of the Divine in the Supreme State but also for transformation of our nature, namely, our mind, life and body.

XXV

PER ĀNANDA PERU NILAI

11—21

Stz. 1. அணி வளர் திருச்சிற்றம்பலத்தாடும்
ஆனந்த போகமே அமுதே
மணி வளர் ஒளியே ஒளியினுள் ஒளியே
மன்னும் என் ஆருயிர்த் துணையே
துணிவுறு சித்தாந்தப் பெரும் பொருளே
தூய வேதாந்தத்தின் பயனே
பணிவுறும் உளத்தே இனித்திட எனக்கே
பழுத்த பேரானந்தப் பழமே.

"O Ananda Bhoga, the Bliss of possession of divine Riches and Enjoyment. O divine Lord of the Bliss of possessions and Enjoyment who plays in the integral or harmonious Tiru Cittrambalam (the divine Comprehending Supermind)! O Amrita of Bliss! O ever-growing Diamond Light! O Light within Light! O permanent Companion of my dear Soul! O determined Truth of the bold Siddhanta (i.e. of Suddha Siddhanta)! O Result or Essence of the pure Vedanta (i.e. of Suddha Vedanta)! O Ripe Fruit of the eternal Bliss of Satcitananda that has (readily) ripened into sweetness for me or for my sake in my heart of love and surrender!".

Stz. 5. உரை வளர் திருச்சிற்றம்பலத்து ஓங்கும்
ஒள்ளிய தெள்ளிய ஒளியே
வரை வளர் மருந்தே மவுன மந்திரமே
மந்திரத்தாற் பெற்ற மணியே
நிரைதரு சுத்த நிலைக்கு மேல் நிலையில்
நிறைந்து அரசாள்கின்ற நிதியே
பரை உறும் உளத்தே இனித்திட எனக்கே
பழுத்த பேரானந்தப் பழமே.

"O Light of luminous Knowledge which manifests in the famous or well-known Tiru Cittrambalam (the Comprehending Supermind)! O Ambrosia (of Health and Prosperity and Bliss) on the Mountain! O Mauna Mantra, the Word of Silence! O Diamond of Light that results

from the Mantra. O infinite and eternal Treasure that rules by Its omnipresence transcending even the infinitely Vast Space of Harmony and purity (i. e. in the summit poise of Supermind or Truth-World as opening into the infinite and eternal Ananda Loka above நிரை தரு சுத்த நிலைக்கு மேல் நிலையில் நிறைந்து ..). O Ripe Fruit of the eternal Bliss of Satcitananda that has (readily) ripened into sweetness for my sake in my heart of love whereinto Parai the supreme and universal Shakti has the access.

NOTE : "Parai" generally signifies the universal Shakti. But here the context implies the Supramental Shakti, the Shakti of Grace (Arut Cit Shakti). "Parai" here is used to fit in with the rhyme of the opening word of each line of the stanza: Urai, Varai, Nirai, Parai.

Stz. 6. மேல் வளர் திருச்சிற்றம்பலத்து ஓங்கும்
மெய் அறிவு ஆனந்த விளக்கே
கால் வளர் கனலே கனல் வளர் கதிரே
கதிர் நடு வளர்கின்ற கலையே
ஆல் உறும் உபசாந்தப் பரவெளிக்கு அப்
பால் அரசாள்கின்ற அரசே
பால் உறும் உளத்தே இனித்திட எனக்கே
பழுத்த பேரானந்தப் பழமே.

"O Light of Satcitananda, Being—Consciousness-Force—Bliss, that manifests in the high-seated World of Tirucittrambalam (i. e. Comprehending Supermind)! O Fire that tends the growth of Air or Gas! O Ray of Light that tends the growth of Fire! O Kalā or Knowledge that manifests in the Ray of Light! O King that rules in the World above and beyond Upaśānta Para Veḷi, the overmind Gnosis, which brings obscurity (i. e. the first stage of Knowledge-Ignorance). O Ripe Fruit of the eternal Bliss of Satcitananda (Pēr Ananda) that has (readily) ripened into sweetness for my sake in my heart, open or accessible to the milk of Knowledge!".

NOTE : The opening lines of the other stanzas of the poem give the nature of the divine Light in Tiru Cittrambalam, the divine Comprehending Supermind.

Stz. 2. திருவளர் திருச்சிற்றம்பலத்து ஆடும்
தெய்வமே மெய்ப் பொருட் சிவமே
உருவளர் ஒளியே ஒளியினுள் ஒளியே
ஓங்கும் என் உயிர்ப் பெருந்துணையே

ஒரு தனித் தலைமை அருள்வெளி நடுவே
உவந்து அரசளிக்கின்ற அரசே
பருவரல் நீக்கி இனித்திட எனக்கே
பழுத்த பேரானந்தப் பழமே.

"O Truth-Substance of the Supreme Truth! O Supreme Divine who playeth in Tiru Cittrambalam manifesting the divine Riches and Beauty! O Light that manifests Form! O Light within Light! O my great Companion manifest in my ever-growing soul! O Lord who rules willingly in happiness in the Vastness of supreme Grace (Arul Veli, i. e., the supramental Vastness of space). O Ripe Fruit of Supreme Bliss that has (readily) ripened into sweetness for my sake, dissolving away sorrows and sufferings!"

Stz. 3. "O Light within Light" (Joti-yut Joti) that plays in Tiru Cittrambalam manifesting the Glory of Love and Worship!" துதிவளர் திருச் சிற்றம்பலத்து ஆடும் சோதியுட் சோதியே ...

Stz. 4. "O Treasure of Tiru Cittrambalam that manifests Harmony! O my unique Greatness of Excellence!". சீர்வளர் திருச்சிற்றம் பலத்து ஓங்கும் செல்வமே என் பெருஞ்சிறப்பே.

Stz. 5. "O Light of Satcitananda in the High-seated Tiru Cittrambalam"! மேல்வளர் திருச்சிற்றம்பலத்து ஓங்கும் மெய் அறிவு ஆனந்த விளக்கே.

Stz. 6. "O Supreme Bliss of Tiru Cittrambalam that manifests integral Harmony! O my Love!". இசை வளர் திருச்சிற்றம் பலத்து ஓங்கும் இன்பமே என்னுடை அன்பே.

Stz. 7. "O Unique Vast Light of Tiru Cittrambalam that manifests Grace!" அருள் வளர் திருச்சிற்றம்பலத்து ஓங்கும் அரும்பெரும் சோதியே.

NOTE: This stanza seems to signify the sense in which the Swami adopted the name Arut Perum Joti, the Vast Grace-Light.

XXVI

TIRUVADI NILAI

11—22

Stz. 1. உலகு பல்கோடி கோடிகள் இடம் கொள்
உலப்பிலா அண்டத்தின் பகுதி
அலகு காண்பரிய பெரிய கூட்டத்த
அவை எலாம் புறத்து இறைச் சார்பில்
விலகுரு அணுவில் கோடியுள் ஒரு கூற்று
இருந்த என இருந்தன மிடைந்தே
இலகு பொற் பொதுவில் நடம்புரி தருணத்து
என்பர் வான் திருவடி நிலையே.

"Many crores and crores of worlds have their place of existence in the unending Expanse of the universe of which even a portion is difficult to limit. The manifold groups of closely knit-up worlds are only the result as it were, of the outer manifestation of the Supreme Divine, from a divided croreth part of an atom of His inseparable Substance (i.e., a crore times divided part), when the biune Feet of the Lord plays in the Golden Sky of Knowledge (Por Podu).

Stz. 2. தடையுருப் பிரமன் விண்டு ருத்திரன் மா
யேச்சுரன் சதாசிவன் விந்து
நடையுருப் பிரமம் உயர் பராசக்தி
நவில் பரசிவம் எனும் இவர்கள்
இடையுருத் திருச்சிற்றம்பலத்து ஆடும்
இடது காற் கடை விரல் நகத்தின்
கடையுறு துகள் என்று அறிந்தனன் அதன் மேற்
கண்டனன் திருவடி நிலையே.
(இடையுரு—வேறுபாடு இல்லாத)

"The unimpeded principles or godheads of Brahmā, Vishnu, Rudra, Mahēshwara and Sadāsiva (i.e. as distinguished from their counterparts with the impediment of resisting impurity as in the lower worlds), the principle of Bindu i.e., point or concentration (here signifying Parabindu)

of Light, (then) the static Brahman (நடையுரு பிரமம் i.e., the resulting experience at the Sahasrara or Nada Centre governed by the principle of Nada or Sound, but here signifying Para Nada), the high Parā Shakti and the well-known Para Siva (i.e., overmental cosmic Maha Shakti and the Overlord in the overmind Gnosis or summit Overmind) — these (high truths of manifestation) I come to know to be not more than a dust particle at the tip of the nail of the last toe of the left leg of the Supreme Dancer who plays incessantly in Tiru Cittrambalam (which is without confrontation or differentiation). Further I saw and realised the State of the divine biune Feet (i.e., the experience of Por Sabha, the apprehending supermind which is a poise of differentiation in unity).

NOTE: In the context of this song, Bindu and Nada signify the higher or true Parabindu and Paranada of the overmind gnosis at the communicating border of supermind. So too the five godheads are the five principles of overmind gnosis representing its five planes namely gnostic, ananda, tapo, cit and sat planes of summit overmind. Parā Shakti and Para Siva are the total over-ruling Shakti and Overlord of overmind gnosis.

Stz. 3. அடர் மலத்தடையால் தடையுறும் அயன் மால்
அரன் மயேச்சுரன் சதாசிவன் வான்
படர் தருவிந்து பிரணவப் பிரமம்
பரை பரம்பரன் எனும் இவர்கள்
சுடர்மணிப் பொதுவில் திருநடம் புரியும்
துணை அடிப் பாதுகைப் புறத்தே
இடர்கெட வயங்குதுகள் என அறிந்தே
ஏத்துவன் திருவடி நிலையே.

"The much impeded principles or gods of Brahmā, Vishnu, Rudra, Mahēshwara and Sadāsiva impeded by the thick obscurity of impurity and Ignorance (i.e., in the lower worlds), the other impeded principles of Bindu the point of Light that spreads into the heaven, Pranava Brahman the heaven of the Sound of "Om" (i.e. Overmind proper), Parai the Cosmic Shakti (of overmind), Paramparan the cosmic Lord (of the overmind)— these (lesser truths of manifestation) I come to know to be not more than a dust particle at the outer edge of the sandal of the Divine Feet who plays in the equable Truth-World of the Diamond Light of Knowledge (Sudar Mani Podu — i.e. the apprehending Supermind) so as to remove all dangers. I glorify the state of the biune Feet of the supreme and universal Lord".

NOTE: In regard to the nature of the divine Feet playing in the Truth-World, it appears that the Swami as a poet has employed

beautiful imagery or symbolism (in stzs. 2 and 3) which becomes for him the very essence of the truth of experience.

In stz. 2, the Swami refers to the five Godheads, Bindu and static Brahman, Parā Shakti and Para Siva as being born from or as amounting to a particle of Substance of the divine Supermind or Tiru Cittrambalam. So Parā Shakti and Para Siva here in the context refer to the universal Maha Shakti and Overlord of the overmind Gnosis but, as helping or mediating the transit or passage into supermind. The overmind gnosis is in contact and communication with the supermind above.

In stz. 3, the same gods and principles are again referred to but now as loaded with impurity of Ignorance and hence as functioning in the lower world. Thus, in this context Parai and Paramparan refer to the cosmic Shakti and cosmic Lord of the overmind proper (i. e. global overmind which is below the said overmind gnosis) as ruling in their own realms subject to cosmic Knowledge-Ignorance, and bindu, nada and five gods are derived from them. Therefore the gods and principles in the lower hierarchy are not in direct contact or communication with the supermind.

The two stanzas together seem to point out the nature of the overmind in its higher and lower functions, acting in the one case as a passage leading into or in communication with the Supermind beyond, and in the other as a veil of Ignorance obscuring the Knowledge of overmind gnosis and the farther Truth-Knowledge of Supermind. There is an hierarchical order of the same nine principles from level to level in the descent. The five gods of the five Physical elements are in the lowest order, full of impurities and obscurities of the Ignorance. Bindu represents Ajna centre and Nada the Sahasrara.

Compare with Sri Aurobindo's passages :

" ..... 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"— Life Divine, p. 255.

" And still we can recognise at once in the Overmind the original cosmic Maya, not a Maya of Ignorance but a Maya of Knowledge, yet a Power which has made the Ignorance possible even inevitable. For if each principle loosed into action must follow its independent line and carry out its complete consequences, the principle of separation must also be allowed its complete course and arrive at its absolute consequence ; this is the inevitable descent, facilis descensus, which Consciousness, once it admits the separative principle, follows till it enters by obscuring infinitesimal fragmentation, tucchyēna, into the material Inconscience — the Inconscient Ocean of the Rig Veda, — and if the One is born from that by its own greatness, it is still at first concealed by a fragmentary separative existence and consciousness which is ours and in which we have to piece things together to arrive at a whole " — Life Divine, p. 260-261.

Stz. 5. பொன் வணப் பொருப்பு ஒன்று அது. சகுணந்தம்
போந்த வான் முடி அது ஆங்கு அதன் மேல்
மன்வணச் சோதித்தம்பம் ஒன்று அது மா
வயிந்தவ அந்தத்து அது ஆண்டு அதன் மேல்
என் வணச் சோதிக் கொடி பரநாதாந்
தத்திலே இலங்கியது அதன் மேல்
தன் வணம் மணக்கும் ஒளி மலராகத்
தழுவினன் திருவடி நிலையே.

" There is a golden mountain. It is the summit sky or firmament of Saguṇānta (the summit or end of the created universe, i. e., the global . overmind with the golden sky of gnostic overmind above). Beyond above is the firm or stable pillar of light. It is in the end-realm of Maha Bindu, or Para Bindu (Ma Baindava Anta — possibly referring to that part of summit overmind forming the range from golden gnostic overmind upto and including cit-tapo overmind). Beyond above in the end-realm of Paranāda (Paranāda, refers to summit overmind at its highest, i. e., Sat overmind and its end-realm Paranādānta leading or opening into the Supermind, into its tertiary session) is the light of my self or the creeper of my light என் வணச் சோதிக் கொடி அ—து நாணுகி (i. e., there I found or realised the light of my true individual self as a centre of the supreme and universal Divine). Beyond above, I or the light of myself embraced or united with the state of the biune lotus Feet of the Divine (i. e., biune oneness of the Divine, the two-in-one of the apprehending supermind or Por Sabha) as the Light of the Divine, as the Light of His Lotus Feet. தன் வணம் மணக்கும் ஒளி மல ராக அ—து " நாணுகித்தாணுகி ", நான்—தான் ஆகி எ—று.

NOTE : The above stanza and the other stanzas of this poem are a clear expression of the ascent into supermind. In the stage of transition into supermind the Swami realises in Paranādānta his true individual self (see also " Karanateeta Loka " Ch. V under S. No. 109) which develops into the two-fold supramental knowledge of the Divine Self and of the universal manifestation. He realises his own self as becoming a centre of the supreme and universal Divine and hence becoming Him the Divine, his own light of self as becoming the Light of the Divine. Thus, in Por Sabha, the apprehending supermind, the Swami realises the Divine in His biune oneness which is indicated as the state of the divine biune Feet (Tiruvadi Nilai). Elsewhere in 11-20-5, the Swami expresses that in Pon Ambalam or Por Sabha, the supreme Divine " became myself and having become myself He became Himself " (i. e. He became myself and made me become Himself.) நண்ணிய பொன் அம்பலத்தே நடம் புரியும் தெய்வம் நானாகித் தானாகி நண்ணுகின்ற தெய்வம்.

According to the last stanza of this poem (11-22-10) again the same experience of the state of the biune divine Feet in Por Sabha results or develops but now out of the supreme Void (Veru Veli or Vetta Veli). Out of the void a beautiful form of the Lord emerges to give him the bliss of experience in the Por Sabha.

Stz. 6. மண் முதல் பகர் பொன் வண்ணத்த உள வான்
மற்று அவற்றுள் புறம் கீழ் மேல்
அண்ணுறு நனந்தர் பக்கம் என்று இவற்றின்
அமைந்தன சத்திகள் அவற்றின்
கண்ணுறு சத்தர் எனும் இரு புடைக்கும்
கருது உரு முதலிய விளங்க
நண்ணுறும் உபயம் என மன்றில் என்று
நவின்றனர் திருவடி நிலையே.
(நனந்தர்—நனந்தலை, திசை, நடு)

" The Wise declare that the State of the Divine Feet (Tiruvadi Nilai) is verily the biune Unity (Ubhaya, biune oneness) of the World of Truth—Knowledge (i. e. apprehending Supermind, the world of the biune union or Two-in-one (Ubhayam) as the state of the biune Divine Feet நண்ணுறும் உபயம் என மன்றில்.....திருவடி நிலையே) manifesting the form, essence etc., of the Shaktis (goddesses or conscious executive energies of nature higher and lower) and the Shaktars (gods or guiding Powers of being connected with the said Shaktis) both of whom have their existences in all the worlds, from the world

of matter upto the golden sky of Heaven and in the outer and the inner, in the heights and depths (above and below) and in all the closely linked up sides and surroundings and directions of all levels of existence and in all these worlds".

NOTE: Stanzas 2 and 3 of this poem indicate that in respect of the biune feet of the Divine Dancer in Ponnambalam the apprehending supermind, one foot is poised in the inner unity of the Divine self-poise which has its roots in Cittrambalam the Comprehending Supermind, and the other foot in a frontal or projecting poise of a subjective-objective manifestation.

Stz. 10. பரை தரு சுத்த நிலை முதல் அதீதப்
பதி வரை நிறுவி ஆங்கு அதன் மேல்
உரை தர ஒண்ணு வெறு வெளி வெட்ட
வெறு வெளி என உலகு உணர்ந்த
புரை அறும் இன்ப அனுபவம் தரற்கு ஓர்
திரு உருக்கொண்டு பொற் பொதுவில்
திரை அறும் இன்ப நடம் புரிகின்ற
என்பர் ஆல் திருவடி நிலையே.

"The supreme and universal divine Feet of the Lord makes the play of Bliss in Por Podu the Golden World of Knowledge, removing the veil of Ignorance. He emerged out of the Supreme Void as a beautiful Form so as to give Bliss cancelling the imperfections—the Void (Veru Veli) that is spoken of generally by the world as the vacant Void, the Void that is ineffable and beyond the farthest realm of Parai, the Cosmic (Maha) Shakti who has her pure range (Suddha Nilai or Spiritual Mind range) and also Her farthest range (ateeta state, i.e. overmind Gnosis) further beyond".

NOTE: 1) Parā Shakti or Parai has her causal realm in overmind Gnosis and effectual realm in overmind and below. See items 101 and 102 of the chapter "Tatva Lokas" in regard to Parā Shakti and Para Siva.

2) Veru Veli or Vetta Veru Veli signifies the spaceless infinit as distinguished from the Vastness of Universal Space, the supramental Vastness or Peru Veli. Veru Veli contains Peru Veli and is inherently within it which forms all spaces. (வெளிக்குள் வெளியாம் மருந்து எல்லா வெளியும் கடந்து விளங்கு மருந்து 1 — V — 2 — 30). The emergence of the beautiful Form of Bliss from out of the Veru Veli indicates the emergence of the blissful beautiful Light from the supreme spaceless infinite and this is the nature of experience in the summit supermind. (See also

Tirumoolar Tirumantra 2462). The divine dancing feet of Por Sabha refers to the experience in the session of apprehending supermind.

The "so called empty void" (Veru Veli) is not really empty according to the Swami, as the Divine manifests in it as the beautiful Light of Truth-conscious Knowledge. The Swami would prefer to call it "Suddha Veru Veli or Mei Veru Veli". Sri Aurobindo would call it the positive void. This void is to be distinguished from the lesser voids that may come into one's experience before realising the Truth-World of Supermind (Jnana Peru Veli). We quote Sri Aurobindo, "All who go out of universe consciousness do not necessarily go into Para Brahman. Some go into un-differentiated Nature (Avyakta Prakriti), some lose themselves in God, (i. e. the Personal God), some Pass into a dark state of non-recognition of universe (Asat, Sunya), some into a luminous state of non-recognition of universe—Pure un-differentiated Atman, Pure Sat or Existence Basis of universe (i e. exclusive absolutist experience)—some into a temporary state of deep sleep (susupti) in the impersonal principles of Ananda Cit or Sat" (from "the Hour of God").

The Swami in his keertans observes that the excellent and powerful Light of the Vast Space of Knowledge (Peru Veli) extends into Vetta Veli the spaceless Infinite (1 — V — 3 — 14) வீறும் பெருவெளி ஜோதி மேலும் வெட்ட வெளியில் விளங்கிய ஜோதி. Vetta Veli or Veru Veli contains Peru Veli the Vast Space of Truth-Knowledge and through it all other spaces (1 — VI — 3 — 8). வெளியே எவ்வெளியும் அடங்குகின்ற வெறு வெளியே. It is within Jnana Peru Veli. The Light manifesting in Vetta Veli or Veru Veli is called Tat Joti or Tat Para Joti, and the Light manifesting in Peru Veli is called Cit Joti or Cit Param Joti or Arut Perum Cit Joti or Arut Perum Joti. Just as Veruveli the Spaceless Infinite is said to be within Peruveli the Space Infinite or Vast universal Space of Truth-Knowledge, so too Tat Joti is spoken of as within Cit Joti or Arut Perum Joti. They are integral and inseparable, the one within the other and containing the other. It is called "Joti yut Joti, the Light within Light". Each implies the other. It is called the double infinite by Sri Aurobindo, Ubhayambaram or Ubhaya Veli by Swami Ramalingam and Tirumoolar. See Swami's Keertan:

"O supreme Bliss of Ambrosia which is verily Veli within Veli the "spaceless infinite within space infinite" and transcends all spaces. It is the "Light within Light" and has become all lights". வெளிக்குள் வெளியாம் மருந்து எல்லா வெளியும் கடந்து விளங்கு மருந்து. ஒளிக்குள் ஒளியாம் மருந்து எல்லா ஒளியும் தாணுகிய உண்மை மருந்து (1 — V — 2 — 30). This is

the biune inseparable nature of the supramental Light or supramental Heaven revealed in the Truth-World. Again Veru Veli corresponds with "Tat Para Veli", and Peru Veli with "Cit Para Veli". See 10-II-2-2 Tat Para Veli is also spoken of as Thani Veli, Sukhateeta Veli, Suddha Siva Veli, Satcitananda Thani Para Veli, Thani Porul Veli, Suddha or Mei Veru Veli (the Veru Veli of Truth and Purity) — See Joti Agaval stzs. (36, 37, 25, 31, 14, 476). However to possess the whole of Truth-Consciousness in all its poises, one shall enter into and possess or become Tat Para Veli (or Tat Joti) and that happens in the summit poise of Supermind.

In a simpler context, the supreme Reality or the Divine Being is described to be the Player within the Light which is in the Heaven or Sky of Truth. வானுகி வான் நடுவே மன்னும் ஒளியாகி அதில் தான் ஆடு வானுகி (11-40-71-1); பெருவெளியே பெருவெளியில் பெருஞ் சோதி மயமே பெருஞ்சோதி மய நடுவே பிறங்கு தனிப் பொருளே (11-36-20). Also see opening para of "Peru Vinnappam". He has become the Heaven, the eternal Light of the Heaven and the Player within the Light.

Again coming to the Veru Veli spoken of in the stanza under consideration we have to point out that it is the supreme Void or the positive Void in and from which and in harmony with it arises the manifestation of the true universe one with the Divine, not the illusory or a lesser manifestation. It is the supreme spaceless infinite (Veru Veli) in which universal space of Truth-Consciousness arises. It is not the empty Void or the spaceless infinite which is experienced in the ranges of spiritual mind or overmind as an exclusive absolute experience of the Buddhist school or even of the school of Monism. In such schools, if at all, the universe is felt and experienced therein, it is dissociated and remains separate from the spaceless experience, and in the extremity of dissociation, is felt even illusory. Here in this stanza it is said that in and from the supreme Void, the Divine takes a beautiful form in Por Sabha the apprehending supermind which is the second poise of Truth-Consciousness.

XXVII

IRAI THIRUK KĀTCHI

11—25

Stz. 1. அருளெலாம் அளித்த அம்பலத்து அமுதை
அருட்பெருஞ்ஜோதியை அரசை ... மெய்ப்பொருளைத்
தெருள் எலாம் வல்ல சித்தை மெய்ஞ்ஞான
தீபத்தைக் கண்டு கொண்டேனே.

"Verily I have realised the Amrita or Bliss of the World of Truth-Knowledge, which has showered on me Grace and which is verily the Vast Grace-Light, the Lord of the Vast Grace-Light ... the Supreme Truth, the all-comprehending Consciousness-Force தெருள் எலாம் வல்ல சித்து, the Flame of Truth-Consciousness".

Stz. 16. சிதம்பர ஒளியைச் சிதம்பர வெளியைச்
சிதம்பர நடம்புரி சிவத்தைப்
பதந்தரு பதத்தைப் பரம்பர பதத்தைப்
பதிசிவ பதத்தை தற்பதத்தை
இதந்தரும் உண்மைப் பெருந்தனி நிலையை
யாவுமாய் அல்லவாம் பொருளைச்
சதம் தரும் சச்சிதானந்த நிறைவைச்
சாமியைக் கண்டு கொண்டேனே.

"I have seen and possessed (or realised) the supreme and universal Divine who is the infinite and eternal Satcitananda that gives the eternality of Time, who is the Light of the Sky of Knowledge (Cidambara Joti) who is the Vast Space of the Sky of Knowledge (Cidambara Veli), who is Sivam, the Supreme Reality, that plays its dynamism of Knowledge in the Sky of Knowledge (Cidambara Natam), who is the supreme State that gives Padam the Home or Heaven, who is Parampara Padam the highest state of the Heaven (i. e. Comprehending Supermind), who is Siva Pati Padam, the state of the supreme and universal Lord (i. e. Apprehending Supermind), who is also Tat Pada or "That State" of indivisible unity (i.e. the one, the infinite and eternal Satcitananda, and especially

as in the summit supermind which opens into the eternal world of Ananda beyond), who is the supreme and unique state of Truth that gives the Goodness and who is the Truth that has become all and yet is beyond all".

Stz. 18. சுத்த வேதாந்த பிரம ராசியத்தைச்
சுத்த சித்தாந்த ராசியத்தைத்
தத்துவாதீதத் தனிப் பெரும் பொருளைச்
சமரச சத்தியப் பொருளைச்
சித்து எலாம் வல்ல சித்தை என் அறிவில்
தெளிந்த பேரானந்தத் தெளிவை
வித்த மா வெளியைச் சுத்த சிற்சபையின்
மெய்ம்மையைக் கண்டு கொண்டேனே.

"I have realised Suddha Vedanta Brahma Rajyam the Pure Realm of Unity of one-in-one of the supreme Satcitananda (i.e. Cit Sabha or the Comprehending Supermind), the pure realm of Suddha Siddhanta (i.e. Por Sabha, the apprehending Supermind the realm of the unity of Two-in-one), the supreme and unique Truth beyond the tatvas, the integral Truth of Harmony (Samarasa Satya Porul), the omnipotent Consciousness-Force in all manifestations of divine siddhis or powers of Knowledge and Perfection (சித்து எல்லாம் வல்ல சித்து), the supreme Ananda of the clarity of Consciousness in my Intelligence, the Vast Space of Knowledge (i.e. the Supermind), the Truth of Suddha Cit Sabha, i.e. the Truth of the Comprehending Supermind".

Stz. 21. சார் கலாந்தாதிச் சடாந்தமுங் கலந்த
சமரச சத்திய வெளியைச்
சோர்வு எலாம் தவிர்த்து என் அறிவினுக்கு அறிவாய்த்
துலங்கிய ஜோதியை...தலைமைத்
தெய்வத்தைக் கண்டு கொண்டேனே.

"Verily I have realised the Supreme Divine who is the Truth-Space of integral Harmony (Samarasa Satya Veli) which harmonises all the truths of the six pure schools of spiritual disciplines such as Kalanta etc. (i.e., Suddha Kalanta, Suddha Bodhanta, Suddha Yoganta, Suddha Nadanta, Suddha Siddhanta, and Suddha Vedanta), the Light that has become the Knowledge of my (intuitive) Knowledge driving out all the fatigue and inertia (of my consciousness and body).

Stz. 28. உத்தர ஞான சித்தி மா புரத்தின்
ஓங்கிய ஒரு பெரும் பதியை
உத்தர ஞான சிதம்பர ஒளியை
உண்மையை ஒரு தனி உணர்வை

உத்தர ஞான நடம் புரிகின்ற
ஒருவனே உலகு எலாம் வழுத்தும்
உத்தர ஞான சுத்த சன்மார்க்கம்
ஓதியைக் கண்டு கொண்டேனே.

"I have realised the infinite and great Lord of the Home of Supreme Knowledge-Power (Uttara Jnana Siddhi Ma Puram Perum Pati), the Light of Knowledge in the Supreme Sky of Truth-Consciousness (Uttara Jnana Cidambara Joti), the Truth, the unique Consciousness, the One in the dynamic play of excellent Truth-Knowledge (i. e. dynamic Knowledge-Will, Uttara Jnana Natam), the Founder and Teacher of the Path of purity, truth and the right of Supreme Truth-Knowledge (Uttara Jnana Suddha Sanmarga), praised universally by all".

NOTE: Swami Ramalingam also designated Vadalur the place of his final settlement symbolically, by the same name of "Uttara Jnana Cidambaram" (the World or Space of Supreme Truth-Knowledge), as he got his highest realisation of the Vast Grace-Light of Truth-Consciousness in that place which is in Tamil Nadu near the ancient temple-city of Cidambaram which is distinguished by the Swami as "Poorva Jnana Cidambaram" where he, as a child of 5 months old, had the vision of the spaceless infinite (Veli) and smiled before Nataraja, the deity of the shrine.

In regard to the Light of Truth-Consciousness, compare with Sri Aurobindo's lines in "Savitri";

"Once in the immortal boundlessness of Self,
In a vast of Truth and Consciousness and Light
The soul looked out from its felicity.
It felt the Spirit's interminable bliss,
It knew itself deathless, timeless, spaceless, one,
It saw the Eternal, lived in the Infinite"

(Savitri, Bk 6 — cto 2, p. 514 — 515)

"Our greater self of Knowledge waits for us,
A supreme light in the truth-conscious Vast:
It sees from summits beyond thinking mind,
It moves in a splendid air transcending life.
It shall descend and make earth's life divine".

(Savitri, Bk 7 — cto 2, p. 550)

"There is a plan in the Mother's deep world-whim.
To evoke a person in the impersonal Void,
With the Truth-Light strike earth's massive roots of trance,
Wake a dumb self in the inconscient depths...
And the world manifest the unveiled Divine"

(Savitri, Bk 1 — cto 4 — p. 83).

XXVIII

TIRUVADI PUGAḶCHI

11—26

Stz. 1. வானிருக்கும் பிரமர்களும் நாரணரும் பிறரும்
மாதவம் பன்னுள் புரிந்து மணி மாட நடுவே
தேனிருக்கும் மலரணை மேல் பளிக்கு அறையின் ஊடே
திருவடி சேர்த்து அருள்க எனச் செப்பி வருந்திடவும்
நான் இருக்கும் குடிசையிலே வலிந்து நுழைந்து எனக்கே
நல்ல திரு அருளமுதம் நல்கியது அன்றியும் என்
ஊன் இருக்கும் குடிசையிலும் உவந்து நுழைந்து அடியேன்
உள்ளம் எனும் சிறு குடிசை உள்ளும் நுழைந்தனையே.

"Whereas the gods of heaven namely Brahmas, Vishnus, and others are doing great Tapas of concentrated aspiration and will for a long time praying the Sweet Blissful Lord who is on a blissful bed of flower in Maṇi Mādam, the Diamond Terrace or the high-seated Terrace of Diamond Light of Knowledge (i. e. tertiary supermind), praying to take them there to His Lotus Feet by crossing through the white-crystal Hall (பளிக்கு அறை — பளிங்கு மண்டபம் i. e. the summit overmind in the range of Cit-tapo and Sat Overmind which are realms of white) and while they are anxiously waiting still for the hour of fulfilment, O Lord, Thou hast come by Thy own will into my hut where I live and hast not only fed me with the good Ambrosia but also joyfully entered into the flesh of my body as well as into the secret chamber of my heart of love".

NOTE: In this stanza, the tertiary supermind is referred to as Maṇi Mādam, the Diamond Terrace, which is realised by crossing over the white crystal hall of summit overmind. In the Terrace there is a divine Platform (Peetam or Mēdai cf: Deiva Mani Peetam in the Tejomaya Mādam தேசுறும் அம் மாட நடு தெய்வமணி பீடம் 1—1—43—3). Here the platform is spoken of as a blissful couch of flower-bed. In the other stanzas of the same poem, it is mentioned as Mei Jnana Maṇi Mēdai, the Diamond Platform of Truth-Knowledge, Satya Mā Mēdai, the great

Platform of Truth, Peru Veli Maṇi Mēdai, the Diamond Platform in the Vastness of Heaven, Arul Veli Medai, the Platform in the Vast Heaven of Grace, Vella Veli Ma Medai the great Platform in the Pure Transcendence (stzs. 3, 4, 5, 6, and 9). See also stanzas 14 & 15 of "Arul Villakka Malai" where "Maṇi Mēdai and Pon Mēdai — the Diamond Platform and Golden Platform" are referred to as an experience in the tertiary supermind. In stz. 77 of the said poem there is also reference to the Pon Mādam, the Golden Terrace. See notes under stzs 14 & 15 of that poem (11 — 36).

The Divine Feet of the Lord of the Supramental World have entered into the earth and visited the Swami's place and united with his heart and mind and body of flesh.

The white-crystal Hall refers to the summit overmind in the range of Cit-Tapo and Sat Overmind. This seems to correspond with what Sri Aurobindo describes in his poem "The Island Sun" as "the silver bar".

"I have sailed the golden ocean
And crossed the silver bar;
I have reached the Sun of Knowledge
The earth-self's midnight star".
(The Island Sun, 'Last Poems', p. 33).

FURTHER NOTE: In this poem 11-26 entitled as "Tiruvadi Pugaḷchi" or "the glory of the divine Feet", the divine Feet (Tiruvadigal திருவடிகள்) are said to have descended down into the Swami's place and entered into in his inner and outer being and his body of flesh and are referred to as the Feet that have the source and seat of existence in the Mei Jnana Mani mēdai or Peru Veli Mani Mēdai, the Diamond Platform of the Truth-Conscious Vast Heaven, i. e., the tertiary supermind. In the poem 11—22 entitled as "Tiruvadi Nilai" திருவடி நிலை, "the State of the Divine Feet" or the state of the biune Feet of the Divine i. e. biune oneness or the "Two-in-one" state of the divine Feet refers to the apprehending supermind. Thus, in the one case Tiruvadigal திருவடிகள் the divine Feet (in the plural meaning two Feet) signify the tertiary poise of supermind and, in the other, the state of the biune divine Feet திருவடி அல்லது திருவடி நிலை (in the singular meaning biune one) indicates the apprehending supermind.

The Tamil word "mani" generally signifies the nine kinds of gems but more specially refers to diamond. "Mani" has other meanings also-beauty, excellence, luminosity etc.

XXIX

VARAMBIL VYAPPU

11—27

Stz. 1. பொன் புனை புயனும் அயனும் மற்றவரும்
புகலரும் பெரிய ஓர் நிலையில்
இன்புருவாகி அருளொடும் விளங்கி
இயற்றலே ஆதி ஐந்தொழிலும்
தன் பொதுச் சமூகத்து ஐவர்கள் இயற்றத்
தனி அரசு இயற்றும் ஓர் தலைவன்
அன்பு எனும் குடிசை நுழைந்தனன் ஆனால்
அவன் தனை மறுப்பவர் யாரே.

"The Supreme and Universal Divine as the Form of Bliss and Grace rules by a supreme sovereignity in a supreme State unreachable by the golden Vishnu, Brahma and others, making the five godheads perform the five functions in Podu His equably self-extended Presence; but, He entered into my hut of Love (i.e. heart of Love). Who can prevent Him from so coming?"

Stz. 5. வரம் பெறும் ஆன்ம உணர்ச்சியும் செல்லா
வரு பர உணர்ச்சியும் மாட்டாப்
பரம்பர உணர்ச்சி தானும் நின்று அறியாப்
பராபர உணர்ச்சியும் பற்ரு
உரம் பெற உணர்வார் யார் எனப் பெரியர்
உரைத்திட ஒங்கும் ஓர் தலைவன்
கரம் பெறு கனிபோல் என் உளம் புகுந்தான்
கடவுளைத் தடுப்பவர் யாரே.

"The Supreme and Universal Divine is beyond the reach of boon-receiving psychic consciousness (Anma Unarchi), nor can He be realised by the succeeding spiritual mental consciousness (Para Unarchi), nor by the global overmind consciousness (Parampara Unarchi). nor by the gnosis-consciousness of overmind (Parāpara Unarchi). The Wise ask : Who can know the supreme Lord firmly by oneness with His Will or power of Knowledge (Uram)? But He entered into my heart of love as

tangibly as a fruit seen in the palm of hand. Who can prevent Him from so entering?"

NOTE: In this stanza, Anma, Para, Parampara and Parāpara are successively referred to for denoting the consciousness of the psychic, spiritual mental, overmental and overmind-gnosis.

XXX

SAW, RIPENED AND BECAME ONE
KANDEN, KANINDHEN KALANDHEN ENAL

11—28

Stz. 1. அருளரசை அருட்குருவை அருட் பெருஞ்சோதியை என்
அம்மையை என் அப்பனை என் ஆண்டவனை அமுதைத்
தெருளுரும் என் உயிரை என்தன் உயிர்க்கு உயிரை எல்லாம்
செய்யவல்ல தனித்தலைமைச் சித்த சிகாமணியை
மருவு பெரு வாழ்வை எல்லா வாழ்வும் எனக்கு அளித்த
வாழ்முதலை மருந்தினை மாமணியை என் கண்மணியைக்
கருணை நடம் புரிகின்ற கனக சபாபதியைக்
கண்டு கொண்டேன் கனிந்து கொண்டேன் கலந்து
கொண்டேன் களித்தே.

"He is the Lord of the Golden World of Knowledge (Kanaka Sabhā Pati, i.e. Lord of Por Sabha) who dances in Compassion. He is the King of Grace, the Preceptor of Grace, the Vast Light of Grace, my Mother, my Father, my God, the Amrita of Bliss, my soul of Consciousness and Knowledge, the Soul of my soul, the omnipotent Will, the unique and supreme Gem over the Summit of Mind (Citta Sikhā Mani), the Great Life unified with His Presence, the Fountain of Life that has given me all fields of Life, the Ambrosial Medicine (of divine Health and Prosperity), the great and excellent Diamond of Light (Ma Maṇi), and the Pupil of my eyes. In rapturous joy I have seen Him, ripened in Him and become one with Him (in self-identity)".

Stz. 4. மதித்திடுதல் அரிய ஒரு மாணிக்க மணியை
வயங்கிய பேர் ஒளியுடைய வச்சிரமாமணியைத்
துதித்திடு வேதாகமத்தின் முடி முடித்த மணியைச்
சுயஞ்சோதித் திருமணியைச் சுத்த சிவ மணியை
விதித்தன் முதல் தொழில் இயற்றுவித்த குருமணியை
விண்மணியை அம்மணிக்குள் விளங்கிய மெய்ம்மணியைக்
கதித்த சுகமயமணியைச் சித்த சிகாமணியைக்
கண்டுகொண்டேன் கனிந்துகொண்டேன் கலந்துகொண்டேன்
களித்தே.

" He is the invaluable Ruby (i.e. Red Gem or Gem of Crimson colour), the Diamond of infinite Light, the Gem above the head of worshipful Vedas and Agamas, the divine Diamond of self-existent Light (Swayam Joti Tiru mani), the supreme Sivam of Diamond Purity (Suddha Siva Mani), the supreme Teacher who performs the (five) universal functions such as creation, the Gem of the Heaven, the Gem of Truth within that gem (of Heaven), the Gem of Bliss which is the Goal, the Gem over the head or summit of Mind (Citta Sikha Mani). I saw Him, I ripened in Him and I became one with Him (in self-identity)".

NOTE : As regards the Diamond of Light, compare with Sri Aurobindo's lines in Savitri.

" A diamond light of the Eternal's peace
A Crimson seed of God's felicity
A glance from the gaze fell of undying Love
A wonderful face looked out with deathless eyes "
(SA : Savitri, BK 11 — cto 1 — p. 800)

" And at the unimaginable end
Of the huge riddle of created things
Appeared the far-seen Godhead of the whole
His Feet firm-based on Life's stupendous Wings
Omnipotent or lonely seer of Time
Inward, inscrutable, with diamond gaze. "
(SA : Savitri BK 3 — cto 1 — p- 348)

" Light, burning Light from the Infinite's diamond heart
Quivers in my heart where blooms the deathless rose.....
In a mute blaze of ecstasy preserves
A living sense of the Imperishable
I move in an ocean of stupendous Light
Joining my depths to His eternal height.
(SA : " Light ", ' Last Poems ', p. 32).

Stz. 5. மாற்றை அளந்து அறிந்திலம் என்று அருமறை ஆகமங்கள்
வழுத்த மணிமன்று ஓங்கி வயங்கும் அருட்பொன்னே
ஆற்றன் மிகு பெரும் பொன்னே ஐந்தொழிலும் புரியும்
அரும்பொன்னே என்தன்னே ஆண்டசெழும் பொன்னைத்
தேற்றமிகு பசும்பொன்னைச் செம்பொன்னே ஞான
சிதம்பரத்தே விளங்கி வளர் சிவமயமாம் பொன்னைக்
காற்று அனல் ஆகாயம் எலாம் கலந்த வண்ணப்பொன்னைக்
கண்டுகொண்டேன் கனிந்துகொண்டேன் கலந்துகொண்டேன்
களித்தே.

"The golden Grace in Mani Manṛu the diamond world or sky of the diamond Light of Knowledge (i. e. in the apprehending supermind, the Por Sabha) which the Vedas and Agamas praise finding it difficult to measure its fineness of purity, the golden Power of Supreme Will, the precious golden Lord who is rarely realised and who performs the five universal functions, the golden Lord of utter purity or fineness who rules and possesses my being, the golden green Lord of par excellence, the golden red Lord, the golden Truth that manifests in the Sky of the Consciousness of Knowledge (Sivamaya (mām) Ponnai or Pon Ayyah in Jnana Cidambaram), the golden Lord who has entered into air, fire, ether, etc— Him I saw, I ripened in Him, I became blissfully one with Him (in self-identity)".

NOTE: Mani Manṛu the diamond World of Knowledge or the World of Diamond Light of Knowledge refers to the apprehending supermind. It is the same as Por Sabha. Stzs.1,4 and 5 describe the Lord of the Golden Sabha (Kanaka Sabha Pati) which is the apprehending supermind wherein the triple experience of the Divine by a seeing (i. e. mutuality), a ripening (i. e. fusion), and a oneness arise, that is to say, the Union with the Divine in Por Sabha, the apprehending supermind, gives rise to a triple experience of a mutuality, a fusion and a oneness which is referred to by Sri Aurobindo in his "Life Divine" under the chapter "the Eternal and the Individual". In the Chapter "Triple Status of Supermind", Sri Aurobindo refers to the triple experience of the soul in apprehending supermind where it can enjoy its unity with the One and with all soul-forms (cf: "Tatpara Kooththan —TM"; "Kalandhen—SR") and also enjoy its relations of a free difference in unity with The One and with all its forms (cf: "Sambandha Kooththan—TM"; "Kanindhēn"—SR) and also enjoy its individual movement (cf: "Sevaka Kooththan—TM". "Kanden—SR"). This triple experience is referred to by Tirumoolar as a triple play or dance of the Divine in Por Sabha, as the Sevaka Kooththu, Sambhanda Kooththu and Tatpara Kooththu—triple play in mutuality of service, in fusion of intimate relationship and in a oneness of identity (TM: 2742).

Swami Ramalingam also observes in another stanza elsewhere (11-19) that verily the divine Lord Himself also saw him, became blissful (i.e. by a ripened sweetness of fusion or fused relationship with him), and became one with him (in self-identity). கண்டான் களித்தான் கலந்திருந்தான். The stanza is quoted below:

"The Lord of the equal Truth-World which the ancient four Vedas and Agamas seek, gladly took me into his possession as His servant or

as an instrument of His service (Adimai or Sevaka); He did not look into my faults but overlooked or forgave them, He saw me (i.e. in mutuality of an objective unity), He became blissful, (i.e. ripened in me into a sweetness of fused subjective-objective unity of relationship with me), He became one with me (in self-identity)''—11-19-8 Also, we quote below Sri Aurobindo's poems for a comparison:

"All Nature is taught in radiant ways to move,
All beings are in myself embraced.
O fiery boundless Heart of joy and love,
How art thou beating in a mortal's breast!...
My body thy vessel is and only serves
As a living wine-cup of Thy ecstasy.....
I am a centre of Thy golden Light
And I its vast and vague circumference,
Thou art my soul great, luminous and white
And Thine my mind and will and glowing sense.
Thy spirit's infinite breath I feel in me;
My life is a throb of Thy eternity".
(Bliss of Identity — Last Poems — p.28).

"I have become a foam-white sea of bliss,
I am a curling wave of God's delight .....
I am a cup of His felicities,
A thunderblast of His golden ecstasy's might,
A fire of joy upon creation's height ...
I have looked, alive, upon the Eternal's face.."
(Bliss of Brahman — More Poems — p.69).

The oneness, fusion and embrace — a oneness, a ripened sweetness and a mutual seeing (cf: Kalandhēn Kanindhēn and Kandēn — SR) — a oneness, a relationship, and Service (cf: Tatpara, Sambandha and Sevaka — TM) are indicated as experiences in Por Sabha by the said poems of Sri Aurobindo. Thus, in the poem "Bliss of Identity", the embrace of all beings in himself, himself as a centre and circumference of the Golden Light (i.e., fusion), and the supreme Divine as his very luminous white soul (i.e., oneness) refer to the said triple union in Por Sabha which is indicated as a realm of Golden Light. In the poem "Bliss of Brahman" the first line indicates oneness with the Divine by the comprehending action of Consciousness (i.e., becoming a foam-white sea of Bliss), the next four lines the fusion (i.e., a curling wave of God's delight or of His Golden ecstasy's might upon Creation's height—i.e. முடிநிலை Mudi Nilai the apprehending consciousness of supermind or

Por Sabha) — the fusion of the closest intimate relationship of "a free difference in unity", and the last line the mutuality (i.e., looking upon the Eternal's Face), the mutuality of objective dealing or embrace as an individual movement experienced by the more projecting or frontal action of Consciousness. Thus, practically the essential nature of both Cit Sabha and Por Sabha, the comprehending and apprehending supermind are experienced in Por Sabha itself (i.e., without entering into Cit Sabha above nor by descending into Sanmarga Sabha the tertiary supermind). Possibly because of this practical integral experience Por Sabha seems to have been indicated as the highest goal by Saiva Siddhanta school of the middle ages though it did not enter into that realm and possess it. This is to be distinguished from the Suddha Siddhanta experience of Tirumoolar, Swami Ramalingam and Sri Aurobindo in Por Sabha itself though they are not limited to this experience alone.

FURTHER NOTES

(a) From the above stanzas of the Swami and Sri Aurobindo's cited poems, it is seen that the white Light (or Diamond Light) and the Golden Light signify respectively the play of the Two-in-One in the apprehending Supermind, i.e. Self-poise of the Supreme and Universal Divine, and His poise of Conscious Force bringing the souls into a subjective-objective frontal manifestation. Possibly because of this Swami Ramalingam seems to refer the apprehending supermind by calling it as Por Sabha, the Golden world or the World of Golden Light or Knowledge and also as Maṇi Manṛu, the diamond world or the World of Diamong Light of Knowledge. See for more details Stzs. 11-36-60, 61 and 96 and notes thereunder.

(b) In some of the stanzas elsewhere he also combines the two features of this apprehending supermind and observes the Light as மாமணிப்பொற்சுடர் "Mani Por Sudar" the Diamond-Golden Flame, as மின்னியப் பொன் மணிமன்று "Pon Mani Manru" the dazzling Golden-Diamond World of Light and Knowledge, and as பொன் உரைக்கும் மணி மன்றில் the Golden-Diamond world of Light and Knowledge (see 11-36-96, 60, 61 and 12-44-15). In the "Upadesha" the Swami observes that the colour of the soul is white and golden and that it is constituted of three-fourth of whiteness and one-fourth of golden and the soul - spark (Ānma anu) has the effulgence of a crore of suns (See Upadesha item 108, p. 92).

(c) Further, the Swami refers to the tertiary poise of Supermind as Satya Mā Mēdai the great Platform of Truth, as Mei Jnana Mani

Mēdai, the Platform of Diamond Light of Truth - Knowledge, as Peru Veli Mani Medai, the Diamond Platform in the Vastness of Heaven (See 11-26-3, 5 and 9) and as Mani Medai the Diamond Platform and as Pon Mēdai, the Golden Platform and also as Pon Madam the Golden Terrace (see 11-36-14, 15, 48 & 77) and as Mani Madam the Diamond Terrace (11-26-1). That is to say, he refers to the experiences of the Terrace and upon it the Platform (Pon Madam or Mani Madam and upon it Pon Medai or Mani Medai) as occuring in the tertiary supermind. He identifies them with the said realm or session of Truth-Knowledge. (See 1-1-43-3 and 11-26-1).

Stz. 9. நீட்டாய சித்தாந்த நிலையினிடத்து அமர்ந்தும்
நிகழ்கின்ற வேதாந்த நெறியினிடத்து இருந்தும்
ஆட்டாய போதாந்தம் அலைவறு நாதாந்தம்
ஆதி மற்றை அந்தங்கள் அனைத்திலும் உற்றறிந்தும்
வேட்டாசை பற்று அனைத்தும் விட்டு உலகம் போற்ற
வித்தகராய் விளங்குகின்ற முத்தர்கட்கும் தன்னைக்
காட்டாமல் ஒளித்திருக்கும் கள்வனை என் கண்ணுல்
கண்டுகொண்டேன், கனிந்துகொண்டேன் கலந்துகொண்டேன்
களித்தே.

"He is the Lord hiding Himself even from those Mukta Purushas, the liberated souls who are much praised by the world to be men of Knowledge, who have renounced all the desires and attachments and who have realised and are poised in the state of Siddhanta after a long time of discipline, or in the state of Vedanta which is followed in the current times, or in the state of Bodhanta, or Nadanta which are ways of tedious disciplines or in the states or goals pointed out by all other ways of spiritual discipline. But I saw Him with my very eyes, I became ripened in Him and I became blissfully one with Him (in blissful self-identity)".

Stz. 10. மருள்நெறிச்சேர் மல உடம்பை அழியாத விமல
வடிவாக்கி எல்லாஞ் செய்வல்ல சித்தாம் பொருளைத்
தருணமது தெரிந்து எனக்குத்தானே வந்து அளித்த
தயாநிதியை எனை ஈன்ற தந்தையை என் தாயைப்
பொருள்நிறை சிற்றம்பலத்தே விளங்குகின்ற பதியைப்
புகல் அரிதாம் சுத்தசிவ பூரண மெய்ச்சுகத்தைக்
கருணை அருட் பெருஞ்சோதிக் கடவுளை என் கண்ணுல்
கண்டுகொண்டேன் கனிந்துகொண்டேன் கலந்துகொண்டேன்
களித்தே.

"He is the Lord of Compassion, the God of Vast Grace-Light, the true and integral Bliss of Satcitananda (Suddha Siva Poorana Mei Sukham)

most difficult to attain, the Supreme Being of the world of Truth-Consciousness (Cittrambalam) full of the Substance of Truth, My Father who has begotten me, My Mother, the Lord of the Treasure of benevolent Kindness, who by Himself out of His own Will, has favoured me in the right time with the all-effectuating omnipotent Power and Substances of the Truth-Conscious Knowledge-Will எல்லாம் செய்யவல்ல சித்தாம்பொருள் and transformed my impure body, which was dragging towards obscurity of consciousness, into a pure and deathless body of eternal purity. I saw Him with my eyes; I ripened in Him; I became blissfully one with Him (in self-identity)".

NOTE : In this last stanza the Swami confirms that the Divine whom he saw and in whom he became a ripe fruit of sweetness of Bliss and with whom he became one is verily the Lord of the Cittrambalam, the Comprehending Supermind. In the earlier stanzas, this Lord has been referred to as the Lord of the Golden Sabha, Kanaka Sabha Pati. It is to be understood that it is one and the same Lord or supreme Being of Cittrambalam who has become the Universal Lord in Ponnambalam, the Golden Sabha. Further, when one's soul enters into the Golden Sabha, the apprehending supermind, it can by its comprehending action of consciousness enjoy its unity with the Divine and by its apprehending or projecting frontal action of consciousness enjoy its relations of a free difference in unity with the Divine (i. e. in a subjective-objective fusion) and by its individual movement enjoy a more objective mutual dealing with the Divine (i. e., in a mutuality of objective unity) such as embracing or seeing Him (see SA : Life Divine - Triple Status of Supermind, p. 136). Therefore, in the very apprehending supermind or Por Sabha itself, the essential nature of the Divine as in His Comprehending Supermind is also obtained in experience by unity with Him but as yet without ascending or entering into the latter realm, i. e., the Cit Sabha itself. So the Divine of the triple union or triple experience is referred to here as none other than the Lord of Cittrambalam or Cit Sabha. This also explains as to why the Swami invariably refers to in many songs both Cit Sabha and Por Sabha or refers to the Divine as the Lord of Cit Sabha and of Por Sabha. Of course the characteristic experience of Cit Sabha as obtained in its own proper realm is also described in other songs given below.

The Swami mentions his experience of utter unity of oneness in self-identity with the Supreme and Universal Divine of the Cit Sabha in the very Cit Sabha itself.

"I realised a state of Truth which is neither one nor two (i. e., the state of one-in-one) and without anything else to confront as an object for comparison" (See Keertans "Pandhu Adal" — stz. 7).

உவமேயமில்லாத ஒரு நிலே தன்னில்
ஒன்று இரண்டு என்னுத உண்மையில் நின்றேன்

"I become That Truth of Supreme Bliss which has become the equal self-extension (Podu Āki) and plays in the equable Truth-World (Podu). That becomes myself and I become That in non-dual self-identity" (See Keertans "Anandap Parivu", stz. 10).

பொதுவாகிப் பொதுவில் நடம் புரிகின்ற
பேரின்பப் பொருள் தான் யாதோ
அது நானுய் நான் அதுவாய் அத்துவிதம்
ஆகின்றேன் அந்தோ அந்தோ

"It is the Light without which nothing exists. That Truth-Light (Satya Joti) made me become as Itself (Tatmaya or Tanmaya)" see Keertan "Siva Siva Joti", stz. 27.

தான் அன்றி ஒன்று இலா ஜோதி—என்னேத்
தன் மயம் ஆக்கிய சத்தியஜோதி

"I became one with the Divine in self-identity in the state of Suddha Siva Turya" (12—42—96).

கலந்து கொண்டேன் சுத்த துரியநிலே

"In an inner unity .. I became That, That became Myself in self-identity. It is a state of self-being and self-becoming in self-identity" (12—42—98).

அகப்புணர்ச்சி ... நான் அதுவாய் அது என்
மயமாய்ச் சின்மயமாய்த் தன் மயமான நிலேயே

"The Supreme and Universal Divine, the God of Vast Grace-Light has given me the experience of the supreme Nature manifest in the all-prevading Cit Sabha which does not distinguish between this and that and made me become as Itself (Tatmaya or Tanmaya)" (12—3—8).

எங்குமாய் விளங்கும் சிற்சபை இடத்தே
இது அது என உரைப்ப அரிதாய்த்
தங்கும் ஓர் இயற்கைத் தனி அனுபவத்தைத்
தந்து எனேத் தன்மயம் ஆக்கி அருள்புரிந்த
அருட்பெருஞ்சோதி என் அரசே.

XXXI

ĀNDU ARULIA ARUMAI VYATHTHAL

11—29

Stz. 7. அன்பிலே பழுத்த தனிப்பழம் என்கோ
அறிவிலே அறிஅறிவு என்கோ
இன்பிலே நிறைந்த சிவபதம் என்கோ
என் உயிர்த் துணைப்பதி என்கோ
வன்பு இலா மனத்தே வயங்கு ஒளி என்கோ
மன்னும் அம்பலத்து அரசு என்கோ
என்புரி அழியாப் பொன்புரி ஆக்கி
என்னை ஆண்டு அருளிய நினையே.

"O Lord! How shall I call Thee, who have possessed me and made my body into a deathless golden body? Shall I call Thee as the unique Fruit that has ripened in my love? Or as the supreme Consciousness in the consciousness of Knowledge that knows (beings and things)? Or as the supreme State of Truth in the fulness of Bliss? Or as the Supreme Companion of my soul? Or as the Light that manifests in a mind free from harshness and rigidity? Or as the supreme Lord of the permanent Sky of Knowledge (i.e. the Supermind)?"

Stz. 10. என் உளம் பிரியாப் பேர் ஒளி என்கோ
என் உயிர்த் தந்தையே என்கோ
என் உயிர்த் தாயே இன்பமே என்கோ
என் உயிர்த் தலைவனே என்கோ
என் உயிர் வளர்க்கும் தனி அமுது என்கோ
என்னுடைய நண்பனே என்கோ
என் ஒரு வாழ்வின் தனி முதல் என்கோ
என்னை ஆண்டு அருளிய நினையே.

"O Lord! How shall I call Thee who have possessed me by Grace? Shall I call Thee as the eternal Light that remains inseparable from my heart of soul? Or as the Father of my soul? Or as the Mother of my soul? Or as the Bliss? Or as the Lord of my soul? Or as the unique Amrita of Bliss that tends the growth of my soul? Or as my Friend? Or as the supreme Essence of my life?"

XXXII

IRAIVANAI ETHTHUM INBAM

11—30

Stz. 9. யோக மெய்ஞ்ஞானம் பலித்தபோது உளத்தில்
ஒங்கிய காட்சியே என்கோ
ஏக மெய்ஞ்ஞான யோகத்திற் கிடைத்து உள்
இசைந்த பேர் இன்பமே என்கோ
சாகலைத் தவிர்த்து என் தன்னை வாழ்விக்கச்
சார்ந்த சத் குருமணி என்கோ
மாகமும் புவியும் வாழ்வுற மணிமா
மன்றிலே நடிக்கின்றாய் நினையே.

"O Lord ! How shall I call Thee who playeth in Ma Mani Manru, the great Diamond World of Knowledge (or the great World of Diamond Light of Knowledge, i.e. the greater supermind or apprehending supermind) so as to manifest the heaven and the earth each in its growing richness of Life? Shall I call Thee as the Vision that manifests in the heart in the successful moment of unity of concentration in and for Truth-Consciousness (Yoga Mei Jnana)? Or as the Supreme Bliss of inner Harmony that resulted in the unity of self identity with the Truth-Consciousness (Eka Mei Jnana Yoga)? Or as the Good Preceptor of Truth who has come to remove death and give me ever-growing and ever-progressing perfection of Life."

NOTE: "Yoga" in this stanza is used in its two different shades of meaning, as the state of concentration in and for Truth-Consciousness (Yoga Mei Jnana), and as the unity of self-identity with the Divine (Eka Mei Jnana Yoga). Vision, i.e. supramental vision is called by the Swami a yoga siddhi, and it comes as a result of concentration which is also a movement in Knowledge. Knowledge by self-identity, i.e. Jnana proper is the final achievement and the Swami refers to it as Jnana Siddhi, by which one gets the Knowledge of beings (Anma Jnana) and Knowledge of things (Tatva Jnana). In both the tertiary and second poises of Supermind called Adi Nilai and Mudi Nilai, Karma Siddhi of inspired

Knowledge and actions, Yoga siddhi of Vision, and Jnana siddhi of Knowledge by identity knowing beings and things, are realised but they harmonise and integrate absolutely in the highest level or summit of the Truth-World, which state the Swami would call as Samarasa Satya Jnana Siddhi or Samarasa Suddha Jnana Siddhi (see Prose, p. 133 — "Satya Jnana Vinnappam").

Stz. 10. இரவிலாது இயம்பும் பகலிலாது இருந்த
இயற்கையுள் இயற்கையே என்கோ . . .

"O Lord! shall I call Thee as the Nature within Nature without day and night?" ...

XXXIII

PĀMĀLAI ĒTRAL

11—31

Stz. 5. என் பாட்டுக்கு எண்ணுத எண்ணி இசைத்தேன் என்
தன் பாட்டைச் சத்தியமாத் தான் புனைந்தான்-முன்பாட்டுக்
காலையிலே வந்து கருணை அளித்தே தருமச்
சாலையிலே வா என்றருன் தான்.

" I composed the songs effortlessly without thought in mind but under an inspiration that received divine thoughts of Truth into a silent mind. It is He who has composed my song. This is the truth. Out of compassion He asked me to come to Dharma Shala on an early morning hour when and where He showered His Grace on me.

NOTE : The Lord asked the Swami to be present at the Dharma Shala in a morning. Dharma Shala was the Swami's living premises at Vadalur where feeding of the needy and the hungry and the poor was also undertaken every day since it was started by the Swami in 1867 and it is continued ever since. The Lord, by an appointment as it were, gave the Swami the whole and full realisation of Truth-Consciousness of Supermind at this place in a morning hour. See also stz. 62 of " Arul Vilakkamalai " (11-36).

Stz. 12. ஆக்கி அளித்தல் முதல் ஆம் தொழில் ஓர் ஐந்தினையும்
தேக்கி அமுது ஒரு நீ செய் என்றருன்-தூக்கி
எடுத்தான் அணைத்தான் இறவாத் தேகம்
கொடுத்தான் சிற்றம்பலத்து என்கோ.

" The Supreme Lord of Cittrambalam missioned me to do by myself the five fold universal functions such as creation, maintenance etc., by the stored power of the Amrita of Bliss. He lifted me up and embraced me and gave me a deathless body ".

XXXIV

UTTARA JNANA CIDAMBARAM

"IN GLORY OF THE SUPREME SKY OF TRUTH — CONSCIOUSNESS"

11—32

Stz. 4. பவமே தவிர்ப்பது சாகா வரமும் பயப்பது நல்
தவமே புரிந்தவர்க்கு இன்பம் தருவது தான் தனக்கே
உவமேயமானது ஒளி ஓங்குகின்றது ஒளிரும் சுத்த
சிவமே நிறைகின்றது உத்தர ஞான சிதம்பரமே.

" Uttara Jnana Cidambaram, the supreme Sky of Truth-Consciousness (here the Swami's resort of Vadalur is also signified and meant) cancels the cycle of birth and grants boon of deathlessness of body. It gives Bliss to those who have done Tapas (for Truth and Goodness). It has no equal for comparison. It manifests Light. It is Suddha Sivam the pure, luminous, omnipresent infinite and eternal Divine (i. e. The supreme Divine Being as in the summit Supermind (Uttara Jnana Cidambaram).

Stz. 6. எத்தாலும் மிக்கது எனக்கு அருள் ஈந்தது எல்லாமும் வல்ல
சித்து ஆடல் செய்கின்றது எல்லா உலகும் செழிக்க வைத்தது
இத்தாரணிக்கு அணி ஆயது வான் தொழற்கு ஏற்றது எங்கும்
செத்தால் எழுப்புவது உத்தர ஞான சிதம்பரமே.

" Uttara Jnana Cidambaram, the Supreme Sky of Truth-Consciousness (here the Swami's resort of Vadalur is also signified) is the most excellent in all ways and respects. It has granted me Grace. It plays as the omnipotent Will of Conscious Force. It makes all the worlds prosper in growth. It is the beautiful jewel of this world. It is worthy of worship by the heavens. It will resurrect the dead if death occurs anywhere in the world ".

XXXV

ARUḶ VIḶAKKA MĀLAI

(SONGS ON MANIFESTATION OF GRACE)

11—36

Stz. 1. அருள் விளக்கே அருட் சுடரே அருட் சோதிச் சிவமே
அருள் அமுதே அருள் நிறைவே அருள் வடிவப் பொருளே
இருள் கடிந்து என் உளமுழுதும் இடங்கொண்ட பதியே
என் அறிவே என் உயிரே எனக்கினிய உறவே
மருள் கடிந்த மாமணியே மாற்று அறியாப் பொன்னே
மன்றில் நடம் புரிகின்ற மணவாளா எனக்கே
தெருள் அளித்த திருவாளா ஞான உருவாளா
தெய்வ நடத்தரசே நான் செய்மொழி ஏற்றி அருளே.

"O Light of Grace! O Flame of Grace! O Truth of Grace-Light (Arut Joti Sivam)! O Amrita of Grace! O Fulness of Grace! O Substance-Mould of Grace! O Lord who have dispelled the darkness and possessed wholly my heart! O my Consciousness! O my Soul! O my sweet Kinship! O great Diamond of Light that dispensed with the cloud of Ignorance! O Gold of absolute purity and fineness! O my Lord of play of Knowledge in Manru (the apprehending plane or session of Truth-Knowledge) who art wedded to me in Love! O Lord of Beauty and Divine Riches who have bestowed me with Knowledge! O Form of Knowledge! O King of divine Play or Dance! I pray Thee to condescend to accept my word of Praise on Thee"

Stz. 2. கோடையிலே இளைப்பாற்றிக் கொள்ளும் வகை கிடைத்த
குளிர் தருவே தருநிழலே நிழல் கனிந்த கனியே
ஓடையிலே ஊறுகின்ற தீஞ்சுவைத் தண்ணீரே
உகந்த தண்ணீர் இடை மலர்ந்த சுகந்த மணமலரே
மேடையிலே வீசுகின்ற மெல்லிய பூங்காற்றே
மென் காற்றில் விளை சுகமே சுகத்தில் உறும் பயனே
ஆடையிலே எனை மணந்த மணவாளா பொதுவில்
ஆடுகின்ற அரசே என் அலங்கல் அணிந்து அருளே.

"O cool Tree that serves as the resting resort to relieve from the heat of summer! O cool Shade! O ripe Fruit that ripened under the Shade! O sweet Waters of spring in the brook! O fragrant Flower that blossoms in the waters! O gentle refreshing Breeze that wafts over the balcony! O Sukha the true Pleasure of the sense (i.e. Truth-Sense or supramental Sense) that arises in enjoyment of the soft breeze! O Result (of Bliss) that accrues from the true sense-pleasure! O Thou who art wedded to me in Love whilst yet (or since when I was) a child in play! O Supreme Lord of Play of Knowledge in Podu, the universal equal self-extension of the Supreme Truth! I pray Thee to accept gracefully my garland of praise".

NOTE : By an integral realisation of Truth-Consciousness, the Swami enjoys all forms of Nature as the very Form of the Supreme and Universal Lord. Here the commonest things of nature appeal even to his senses with a divine sweetness and sublimity. Supreme Bliss results even from the pleasure of the sensesdue to an impact or contact of the things of nature on his highest Truth-sense. In "Anubhavamalai", stz. 75, the Swami refers to the Bliss arising from the Truth-Sense (i.e. Supramental sense or sensation) when embracing the divine body of the Supreme Lord.

Stz. 11. நாட்டியதோர் சுத்த பராசக்தி அண்டம் முதலா
ஞானசக்தி அண்டமது கடையாக இவற்றுள்
ஈட்டிய பற்பல சத்தி சத்தர் அண்டப் பகுதி
எத்தனேயோ கோடிகளும் தன் நிழற்கீழ் விளங்கச்
சூட்டிய பொன்முடி இலங்கச் சமரச மெய்ஞ்ஞானச்
சுத்த சிவ சன்மார்க்கப் பெருநிலையில் அமர்ந்தே
நீட்டிய பேர் அருட்சோதித் தனிச் செங்கோல் நடத்தும்
நீதி நடத்தரசே என் நெடுஞ்சொல் அணிந்தருளே.

"All the worlds from the world of Suddha Parā Shakti (i.e. the Universal Maha Shakti of the pure Summit-overmind Range) upto the world of Jnana Shakti below (i.e. the Shakti of Knowledge in the Spiritual Mind Range) and the numberless crores of worlds and planes of the manifold gods and goddesses that are derived under and established within their jurisdication (anda paguti kodigal)—all these own their existence and manifestation to the supreme Lord of play of Knowledge who has founded Himself upon the supreme state of an integral Truth-Consciousness (Samarasa Mei Jnana), a supreme state of Truth, Purity, the Right and the Good, proper to the Path of Suddha Siva Sanmarga, and who under the Golden Crown of His Rule sways the sceptre of the supreme and eternal

Grace-Light. O Lord of play of the divine Law! I pray Thee to condescend to accept my great Words of Praise".

NOTE: In the book of Vyakhyana under the Chapter "Tatva Lokas" Parā Shakti or Parai is mentioned and under Her jurisdiction come Iccha Shakti, Jnana Shakti and Kriya Shakti (see items 97 to 101 under Tatva Lokas, Ch. 1 under S. No. 101). In the chapter "Karanateeta Loka" She is again mentioned and is having immediate jurisdiction over Para Iccha Shakti, Para Jnana Shakti and Para Kriya Shakti (See Ch. V under S. No. 109; Notes under sub-heading "Para Iccha, Para Jnana and Para Kriya; see also chart No 20 under S. No. 100).

Stz. 14. நாட்டார்கள் சூழ்ந்து மதித்திட மணி மேடையிலே
நடு இருக்க என் தனியே நாட்டிய பேர் இறைவா
பாட்டாளர் பாடுதொறும் பரிசளிக்கும் துரையே
பன்னு மறைப் பாட்டே மெய்ப் பாட்டினது பயனே
கூட்டாளா சிவகாமக் கொடிக்கு இசைந்த கொழுநா
கோவே என் கணவா என் குரவா என் குணவா
நீட்டாளர் புகழ்ந்து ஏத்த மணிமன்றில் நடிக்கும்
நீதி நடத்தரசே என் நெடுமொழி கொண்டு அருளே.

"O Supeme! Thou hast kept me in the high-seated Maṇi Mēdai the Diamond Platform or the Platform of Diamond Light, (i.e. in the tertiary supermind) so as to be appreciated by the blessed beings of that Country who have gathered around. O Master who gives gifts (of intuition and inspiration) to the poets as and when composing songs. The glorious hymn or song of the Vedas is the result of a true composition. O my Companion! O Beloved of the harmonious Shakti (Sivakāma Valli)! O my King! O Husband of my soul! O my Teacher! O My Guna (or Supreme Quality of Nature)! O Lord of Play of the Law in Maṇi Manṛu, the World of Diamond Light of Knowledge (i.e. apprehending supermind) which the wise praise in worship. Condescend to accept my words of praise".

NOTE: In stanza 48 the Lord is addressed thus: "O supreme and excellent Being that kept me in the Diamond Platform" மணி மேடை நடு இருக்கவைத்த ஒரு மணியே. Compare with the poem of Sri Aurobindo entitled as "The Island Sun" which refers to the tertiary supermind:

"I have sailed the golden ocean
And crossed the silver bar;
I have reached the Sun of Knowledge
The earth-self's midnight star.

Its fields of flaming vision,
Its mountains of bare might,
Its peaks of fiery rapture,
Its air of absolute light,
Its seas of self-oblivion,
Its vales of Titan rest,
Became my soul's dominion,
Its Island of the Blest.
Alone with God and silence,
Timeless it lived in Time;
Life was His fugue of music,
Thought was Truth's ardent rhyme.
The Light was still around me
When I came back to earth
Bringing the Immortal's knowledge
Into man's cave of birth.

(The Island Sun)

NOTE: The "golden ocean" seems to refer to the golden gnostic overmind and/or the ananda overmind which is orange golden. "Silver bar" seems to refer to Cit-tapo overmind and/or Sat overmind.

Thus, "Mani Medai, the Diamond Platform", and "Pon Mēdai", the Golden Platform (see the next stanza 15) seem to agree with the nature of the "Island Sun" or "its Island of the Blest" hinted by Sri Aurobindo, that is to say, they signify tertiary supermind. See Chart No. 3. See poem 11—26 for more details on Mei Jnana Mani Medai or Peru Veli Medai, the platform of Truth-Knowledge in the Vast Heaven.

Stz. 15. கைக்கு இசைந்த பொருளே என் கருத்துக்கு இசைந்த கனிவே
கண்ணே என் கண்களுக்கே கலந்து இசைந்த கணவா
மெய்க்கு இசைந்த அணியே பொன் மேடையில் என்னுடனே
மெய் கலந்த தருணத்தே விளைந்த பெருஞ் சுகமே
நெய்க்கு இசைந்த உணவே என் நெறிக்கு இசைந்த நிலையே
நித்தியமே எல்லாமாஞ் சத்தியமே உலகில்
பொய்க்கு இசைந்தார் காணுதே பொதுநடஞ் செய் அரசே
புன்மொழி என்று இகழாதே புனைந்து மகிழ்ந்தருளே.

"O most practical Thing handy and wieldy to deal and manage with (or O Thing handy for my hand). O Sweetness harmonious with my thought (or O Sweetness of my Thought)! O Eye of Vision! O my Beloved Lord of Beauty in harmony with my eyes! O Ornament that harmoniously fits in with the body! O Supreme Bliss that resulted when

Thou embraced my body in on Medai, the Golden Platform (i. e., in the tertiary supermind). O Food that suitably blends and agrees with ghee in flavour and taste! O State or Goal harmonious with my Path. O Eternal! O Truth that has become the All! O Lord of Play of Knowledge in Podu, the equable Truth-World, whom insincere people cannot see! Condescend to accept my garland of words without considering it mean".

Stz. 20. உருவெளியே உருவெளிக்குள் உற்ற வெளி உருவே
உருநடுவும் வெளிநடுவும் ஒன்ருன ஒன்றே
பெருவெளியே பெருவெளியில் பெருஞ்சோதி மயமே ..
பெருஞ்சோதி மயநடுவே பிறங்கு தனிப்பொருளே...

"O Space of formation (i. e. subliminal space making formations or formulations of mind, the vital and the physical). O outer formation (or form of mind, life and the physical) which has access into the space of formation (i. e., into the subliminal). O one and the same Truth that has become form and space and is their essence at the core and is verily the form and space. O Vastness of Space (Peru Veli, the Vast Heaven of the Supermind). O infinitely Vast Light in the Vast Space (i. e., the Supramental Light). O Supreme Truth in the Vast Light (i.e., the supreme Reality in the Truth-Conscious supramental Light) ...."

NOTE: Peru Veli is the Vast supreme Space of Form (cf: Thani uru Veli 10—1—12—2). Its vast Light is the supreme and pure Form of Space. (cf: Suddha uru Aki 10—1—2—21. Thani uru Aki I—V—4—10; and Suddha Nilai ... Joti I—V—10—95). They are so much unified and inseparably one that each implies the other. See also 12—1—752.

Stz. 21. நான் என்றும் தான் என்றும் நாடாத நிலையில்
ஞான வடிவாய் விளங்கும் வான நடு நிலையே
ஊன் என்றும் உயிர் என்றும் குறியாமே முழுதும்
ஒரு வடிவாம் திருவடிவம் உவந்தளித்த பதியே
தேன் என்றும் கரும்பென்றும் செப்பரிதாய் மனமும்
தேகமும் உள் உயிர் உணர்வும் தித்திக்கும் சுவையே
வான் என்றும் ஒளி என்றும் வகுப்ப அரிதாம் பொதுவில்
வயங்கு நடத்தரசே என் மாலையும் ஏற்றி அருளே.

"O supreme and universal Lord who art verily the essence and mould of Knowledge in the Space of Heaven that manifests itself when one does not seek (the Divine) with the (distinguishing) Consciousness of "I" and "He". O Supreme Lord who willingly hast given me in joy an integral divine mould of body which does not distinguish between soul and flesh. O Sweet Taste that sweetens mind and body and the inner

life and the consciousness of soul within, into an indescribable sweetness beyond that of honey or sugar. O King of Play in Podu (the equal world of Truth-Knowledge or supermind) where it is difficult to distinguish between the Light and the Space of Heaven. O Lord, deign to accept my garland of praise".

NOTE: The indistinguishably closest intimacy or connection between Light and Space in the Vast Heaven of Truth-Consciousness (i. e. Supermind) is hinted in this stanza which has to be read and understood along with and in the background of the preceeding stanza.

Stz. 24. அடிக்கடி என் அகத்தினிலும் புறத்தினிலும் சோதி
அருள் உருவாய் திரிந்து திரிந்து அருள்கின்ற பொருளே
படிக்க (அ)ளவின் மறைமுடிமேல் ஆகமத்தின் முடிமேல்
பதிந்த பதம் என் முடிமேல் பதித்த தனிப் பதியே
பொடிக் கனகத் திருமேனித் திருமணம் கற்பூரப்
பொடி மணத்தோடு அகம் புறமும் புதுமணஞ் செய் அமுதே
அடிக்கனக அம்பலத்தே திருச்சிற்றம்பலத்தே
ஆடல் புரி அரசே என் அலங்கல் அணிந்தருளே.

"O Supreme Truth that moves about in my inner and outer being as the form of Grace-Light bestowing Grace on me frequently! O Supreme Lord who hast implanted on my head Thy Feet which Thou hast fixed on the head (or essence) of Agamas and Vedas, the illimitable sacred books of inexhaustible Knowledge and learning. (i.e. With Thy feet Thou hast fixed the stamp and seal of sanctity on the sacred literature of Vedas and Agamas). O Amrita of Bliss that makes my inner and outer being smell with a new Fragrance resulting from a combination of the divine fragrance of Thy divine gold-dust-laden Golden Body with that of Camphor-powder. O Lord of Play of Knowledge in Tiru Cittrambalam (i.e., in the Heart of objectiveless unity of Universal Manifestation by Truth-Consciousness, i.e. in the Comprehending Supermind) and in Adi Kanaka Ambalam (i.e. in the golden world of Thy Feet of play of Knowledge i.e., in the Golden Heart of subjective-objective Universal Manifestation in unity i.e., in the apprehending Supermind). Condescend to accept my garland of praise".

NOTE: "Adi Kanaka Ambalam" may also mean the lower golden world of Knowledge i.e., the tertiary supermind which is subsidiary to the apprehending supermind.

Stz. 26. பார்த்தாலும் நினைத்தாலும் படித்தாலும் படிக்க
பக்கம் நின்று கேட்டாலும் பரிந்து உள் உணர்ந்தாலும்
ஈர்த்தாலும் பிடித்தாலும் கட்டி அணைத்தாலும்
இத்தனைக்கும் தித்திக்கும் இனித்த சுவைக் கரும்பே
வேர்த்து ஆவி மயங்காது கனிந்த நறுங்கனியே
மெய்ம்மை அறிவு ஆனந்தம் விளக்கும் அருள் அமுதே
தீர்த்தா என்று அன்பர் எலாம் தொழப் பொதுவில் நடிக்கும்
தெய்வ நடத்தரசே என் சிறுமொழி ஏற்றி அருளே.

"O Bliss of immortal Amrita that manifests by Grace Satcitananda in and as the Universal Manifestation, i.e., as the manifest Being—Consciousness-Force—Bliss in and of the universe (i.e. Truth of Reality manifests the Truth of Becoming). O Lord of dynamic Will who plays in Podu the equable Truth-world of Knowledge and whom devotees call and worship as God of Purity, the Redeemer. O naturally ripened Fruit of Goodness and Sweetness which ever keeps the soul (in sweetness of love) without a shade of anger and obscurity. O Sweetness! O sugar-cane Sweetness that always sweetens my Consciousness (whatever I do with Thee or in regard to Thyself) whether I see Thee or remember Thee or read about Thee or hear others nearby when reading about Thee or inwardly feel Thee within me in love or draw or hold or embrace Thee bodily."

Stz. 32. சுத்த பரம் முதல் நான்கும் அவற்றுறு நந் நான்கும்
தூய ஒளி வடிவாகத் துலங்கும் ஒளி அளித்தே
நித்த பரம்பர நடுவாய் முதலாய் அந்தமதாய்
நீடிய ஓர் பெரு நிலை மேல் ஆடிய பேர் ஒளியே
வித்தம் உறும் சுத்த பரலோக அண்டம் அனைத்தும்
விளக்கமுறச் சுடர் பரப்பி விளங்குகின்ற சுடரே
சத்திய ஞானானந்தச் சித்தர் புகழ் பொதுவில்
தனித்த நடத்தரசே என் சாற்றும் அணித்தருளே.

"O Supreme Light that plays in the infinite and supreme state or Heaven (நீடிய ஓர் பெருநிலை மேல் i.e. Supermind) manifesting as the eternal Heart or core of Paramparam (நித்த பரம்பரம் நடுவாய், அ-து சுத்த ஞானநிலை Comprehending Supermind), and as the head and base of that State or Heaven (i.e. the other two sessions namely apprehending and tertiary supermind முதலாய் அந்தமதாய், அ-து முடிநிலையும் அடிநிலையும் Vide "Satya Jnana Vinnappam, prose, p. 133) and gives the light of illumination as a purer form of light to the world or realm of Suddha Param (i.e. Suddha Maya of the Overmind and Spiritual Mind ranges) and its first four (main) planes and the sixteen planes which the said four

bring out in manifestation. O Flame that spreads its light so as to manifest or illumine the whole of Suddha Para loka anda (the purer world and planes of Suddha Param) wherein one gets Knowledge (Knowledge of the self and the cosmic consciousness). O Supreme King of Play of Knowledge in Podu, the equal Truth-World which Satya Jnanananda Siddhars (the yogis of perfect Knowledge and perfect Nature poised in the Bliss of Truth-Consciousness) praise".

NOTE: (a) The Swami describes the ascending order of worlds (i.e. tatva lokas) and their planes (i.e. andas of the tatva loka). Each world is a realm of four main planes, which in turn further manifests bringing out sixteen planes which are the aspects or powers of the said world, i.e. of a particular tatva called here as tatva loka. "Param is used here in its general sense of heaven or realm or world of existence. Thus, he lists the order as follows in the following stanzas of this poem. See also chart no. 20 under S. No. 100.

Stz. 28: Pancha Bhuta Param (Realm of the five elements)
Stz. 29: Indriya Karaṇa Param (Realm of the senses and Mind)
Stz. 30: Paguti Param (Realm of Prakriti, i.e. Asuddha Maya)
Stz. 31: Mahamaya Param (Realm of the subliminal and universal Mind, Life and the Subtle-physical, i.e., of Suddha Asuddha Maya)
Stz. 32: Suddha Param (Realm of the Spiritual Mind and Overmind, i.e., of Suddha Maya)
Stz. 33. The five Kalā Param (Realm of the five Kalās within the range of Suddha Maya)

The five Kalās are the Nivritti, Pratishtha, Vidya, Śānti, and Śāntiateeta Kalās which are the broad ranges of manifestation within Suddha Maya (see items 42 to 46 of "Tatva Lokas", Ch. 1, under S. No. 101). Nada and Bindu or Siva and Shakti, (not the supreme but the cosmic Lord and Shakti) and the godheads and goddesses of these ranges take their formations in Suddha Maya but inspire and overrule their counterparts or sub-powers in Asuddha Prithvi (earth-nature), Asuddha Prakrita Maya, Suddhāsuddha Maya and the purer intermediary link-worlds (see Ch. III, under S. No. 105 "Ādi Nitya Prēraka Mukti Lokas" and Introductory Notes under S. No. 104). The said principles and powers & the said godheads and goddesses also have their own hierarchy in the ranges of Suddha Maya for the purpose of a well-knit governing organization. They come generally within the range of items 30 to 93 of Tatva lokas both in causal Suddha Maya (93) and in effectual Suddha Maya (30 to 92) in a descending order-see also chart no. 20.

Stz. 34 : The five Omkara Param (Realm of the five aspects of " Om ", the Omkara Nada within the range of Suddha Maya).

The five omkara are the manifested aspects of sound Om, i.e. (1) A, (2) U, (3) M, (4) Bindu and (5) Nada all of which go to constitute the syllable and sound and significance of " Om ", and are represented by the five vaks or five kinds of speech namely Panchami (i. e. Para Vak), Sukshma (a lesser grade of Para Vak), Pashyanti, Madhyama and Vaikari (see Book of Upadesha, p. 108 explanation on Pranava ; see also items 54 to 57 of " Tatva Lokas " in the Book of Vyakhyana). The inspired literature and arts are a result of the said five Vak of the Omkara Param.

Stz. 35 : Apara Shakti Param

The Param of Apara Shaktis, i.e., the realm of Apara Iccha, Apara Jnana and Apara Kriya Shaktis of Apara Bindu and also the realm of Nada (i.e. Apara Nada) come under the jurisdiction of Suddha Param or Suddha Maya (see items 32 to 37 of the Ch. " Tatva Lokas " and also corresponding terms under " Karanateeta Lokas "). They seem to represent essentially the powers of Spiritual Mind and of the Overmind excepting its summit range.

Stz. 36 : Para Shakti Param

The Param of Para Shaktis i. e. Para Iccha, Para Jnana, and Para Kriya Shaktis of Para Bindu (i.e., of Para Sukhārambha Cit Shakti, see items 97 to 100 of Tatva Lokas) are above Suddha Maya or Kutilai (global overmind) and they seem to represent the gnostic-ananda overmind ranges of the summit overmind.

NOTE : Tirodha the original veiling power form the border between Para Shakti Param (in the Summit Overmind range, i. e. in Suddha Maha Maya) and Apara Shakti Param (in Suddha Maya the global overmind range and through it all the ranges below it upto the lowest, i. e., the world of five elements).

Stz. 37 : Maha Suddha Param (the pure summit overmind range, i. e., of Suddha Maha Maya)

Maha Suddha Param is the realm of Parā Shakti and Para Siva, the Cosmic Maha Shakti and the Cosmic Ishwara or Overlord possibly coming within Cit-Tapo and Sat Overmind ranges of the summit overmind.

Stz. 38 : The five Paranada Param (the Summit Overmind with its five planes).

Five Paranada Param is the heaven of the five-fold Paranada possibly corresponding to the highest of Sat Overmind which overrules the immediate five planes of the summit overmind i. e. sat, cit, tapo, ananda and gnostic overmind. Under item 103 of the "Tatva Lokas" Paranada Tatva is spoken of and its immediate scope of immanent pervasiveness (Vyāpti) is said to cover the fields of the six states Shat bhava, i.e. Para Iccha, Para Jnana, Para Kriya, Para Sukhārambha Cit Shakti, Parā Shakti and Para Siva (see items 96 to 102 of "Tatva Lokas"), that is to say, the whole range of Summit Overmind with its five planes. Paranada also extends (vyāpaka) into the realm of Nada below and through it finally into the physical world of elements, the world of Bhuta.

NOTE: See also Chart 6 and Chart 20 which deal with the correlation of the chapters "Tatva Lokas" and "Karanateeta Lokas" and the poem "Arul Viḷakka Mālai" — Stzs. 28 to 38.

The four main planes of each tatva loka which is here referred to as a param, are its rūpa, svarūpa, svabhāva and vyāpti powers of manifestation and from out of these four develop a total of sixteen planes containg twelve other planes namely vyāpaka, guna, viśēsha (guna), varna, bhāva, paratva, aparatva, nimitta and nimitta viśesha, udbhava, adhikāra and laya which are the twelve powers of manifestation, including the many possibilities of manifestation of the tatva. The explanations of these details are given in the "Introductory Note on Tatva Lokas (see S. No. 99 in Vol. II). The last three namely udbhava, adhikāra and laya further develop or bring out 18 sub-planes, i. e. adhikaraṇa, karaṇa, parva, kārmā, upakāra and upakāra prēraka, which are the six sub-powers of manifestation under each of the said three powers. Thus in the book of Vyakhyana each tatva is said to manifest 34 planes or aspects or powers of which the first four and their immediate development into sixteen powers are considered here as important in the stanzas 28 to 38 of the Poem "Arul Villakka Mālai". In all these stanzas, from 28 to 38, each realm (Param) with its sixteen planes (i. e. states or aspects or powers) is described to be illumined by the divine Light of the Truth-World. Stanzas 32, 37 and 38 in regard to the Suddha Param (Spiritual Mind and Overmind), Maha Suddha Param (the range of Summit Overmind), and Paranada Param (overmind gnosis or the highest summit-overmind or Sat overmind) are translated here. See also Charts 6 and 20. The whole gradations of worlds and their planes may be also studied in the background of the "Tatva Lokas" and "Karanateeta Lokas" given in the Book of Vyakhyana (see chart No. 20)

(b) In this stanza (stz. 32) now under consideration, the eternal Paramparam நித்த பரம்பரம் signifies the Comprehending Supermind which according to the Swami is a realm of Suddha Jnana where no distinction or differentiation can arise because it is one in oneness (i. e. one-in-one); or in other words the Supreme and Universal Divine is One and as the All (in the Heart of manifestation or Nadu paramparam பரம்பர நடுவாய்) without any confrontation of any other thing, even of the Consciousness-Force, the Supreme Shakti. In the Apprehending Supermind distinction or differentiation in the unity of oneness (i. e. Two-in-one) starts and so it is referred to here as the top or Source of beginning (Muḍi Nilai or Mudal முதலாய் அல்லது முடிநிலை) and the tertiary supermind as the base or bottom or end (அந்தமாய் அல்லது அடிநிலை Aḍi Nilai or Antam). In the summit supermind as opening into the infinite and eternal Ananda loka, all the triple poises of the supermind absolutely integrate and this is referred to as Samarasa Suddha Jnana (See "Satya Jnana Vinnappam", prose, p. 133).

Stz. 37. தெரிந்த மகா சுத்த பரம் முதலும் அவற்றுள்ளே
சிறந்த நிலையாதிகளும் தெளிந்து விளங்குறவே
பரிந்த ஒரு சிவவெளியில் நீக்கம் அற நிறைந்தே
பரம சுகமயமாகிப் பரவிய பேர் ஒளியே
விரிந்த மகா சுத்த பரலோக அண்ட முழுதும்
மெய் அறிவு ஆனந்த நிலை விளக்குகின்ற சுடரே
புரிந்த தவப்பயனுகும் பொதுவில் நடத்தரசே
புன்மொழி என்று இகழாதே புனைந்து மகிழ்ந்தருளே.

"O Supreme Light that pervades and fills the pure Space of Truth (பரிந்த ஒரு சிவவெளி i.e. Suddha Siva Veli or Supermind) as Supreme Bliss (Parama Sukhamaya) and manifests with clarity of Knowledge Maha Suddha Param (the border heaven of greater purity, i.e. the worlds of Parā Shakti and Parasiva, the Cosmic Maha Shakti and the Cosmic Ishwara or overlord, in the summit overmind range i.e. in Cit-tapo overmind and Sat overmind) and its magnificent states or planes. O Flame that illuminates (i e. translates) the state of Satcitananda (மெய் அறிவு ஆனந்த நிலை விளக்குகின்ற சுடரே in the whole Maha Suddha Para loka anda, i.e. in the wide world and planess of Maha Suddha Param. O Lord of play of Knowledge in Podu (the equally self-extended Truth-World) which one attains as a result of his tapas or concentration of his aspiring consciousness. Condescend to accept and wear my garland of praise in humble words which Thou may not consider mean."

NOTE: See Chart No. 6. Maha Suddha Param is of greater purity than Suddha Param (Overmind and below).

Stz. 38. வாய்ந்த பரநாதம் ஐந்திலே பரமுதலும் அவற்றுள்
மன்னு நிலை யாதிகளும் வயங்கியிட நிறைந்தே
ஆய்ந்த பரசிவ வெளியில் வெளி உருவாய் எல்லாம்
ஆகி அதன் இயல் விளக்கி அலர்ந்திடும் பேர் ஒளியே
தோய்ந்த பரநாத உலக அண்டமெலாம் விளங்கச்
சுடர் பரப்பி விளங்குகின்ற தூய தனிச்சுடரே
வேய்ந்த மணி மன்றிடத்தே நடம் புரியும் அரசே
விளம்புறும் என் சொன் மாலை விளங்க அணிந்தருளே.
(வேய்தல்-அலங்கரித்தல், மூடுதல், சூழ்தல், உட்துளையிடுதல்)

"O Supreme Light that blossoms into pervasion pervading the pure and high Space of universal Form in the spaceless infinity of Truth (ஆய்ந்த பர சிவவெளி i.e. Suddha Para Siva Veli, the Supermind) and manifests the All, (i.e. the all-constituting Truth-World, Supermind) manifesting its Nature and as a result the five-aspected or five-fold pure-Paranada realm or heaven below and its stable states of manifestation have become established (i e. five-Paranada Param having a pure jurisdic. tion over the immediate five planes of summit overmind). O unique and supreme Flame of Purity (Thooya Thani Sudar) that burns spreading its rays so as to bring into existence the pure and concentrated realm and planes of Paranada (Para nada loka and andas). O King of Dance who plays in Knowledge in the excellent beautiful Diamond Truth-World of purity which is enclosed within i.e. beyond Paranada (வேய்ந்த மணிமன்று). Deign to accept my garland of praise".

NOTE: Paranada is the field or realm of the highly subtle and Potential Sound which one has to transcend in order to enter into the Truth-World. The Swami has observed in many songs that the Vast World of Truth-Knowledge is beyond the realm of Paranada. But yet Paranada keeps a ray or line of communication with the Truth-World The realm of the five-fold Paranada seems to correspond with Sat Overmind but subsuming the five planes of summit-overmind in its immediate pure jurisdiction and they are given here in a descending order namely Sat, Cit, Tapo, Ananda and gnostic overmind. The five Paranada may be compared with the five nada referred to in Tirumantram 2759 of Tirumoolar. "The Sky of Knowledge has become the Platform for Play or Dance of the Lord. The Light from the biune Feet of the dancing Lord trickles as a ray for His poise in the five heavens of Nada (i.e. of Para Nada) where He descends or comes to bestow His Grace" (See also Note (3) under Chart No. 2). The Paranada realm is spoken of literally as a realm of drowning concentration தோய்ந்த பரநாத உலக அண்டம் Cf: Sri Aurobindo's Savitri:

"As one drowned in a sea of splendour and bliss
Mute in the maze of these surprising worlds"
(Savitri, Bk 11—cto 1— p.761)

"Hiranyagarbha, author of thoughts and dream,
Who sees the invisible and hears the sounds
That never visited a mortal ear...
He is the voice of the Ineffable
A Third spirit stood behind, their hidden cause.
His wordless silence brings the immortal word".
(Savitri, Bk 11—cto 1— p. 764—765).

"But now I listen to a greater Word
Born from the mute unseen omniscient Ray;
The Voice that only Silence' ear has heard
Leaps missioned from an eternal glory of Day'
(Last Poems— "The Word of the Silence". —p.19).

Stz. 39. கல்லார்க்கும் கற்றவர்க்கும் களிப்பருளும் களிப்பே
காணர்க்கும் கண்டவர்க்கும் கண்ணளிக்கும் கண்ணே
வல்லார்க்கும் மாட்டார்க்கும் வரம் அளிக்கும் வரமே
மதியார்க்கும் மதிப்பவர்க்கும் மதிகொடுக்கும் மதியே
நல்லார்க்கும் பொல்லார்க்கும் நடுநின்ற நடுவே
நரர்களுக்கும் சுரர்களுக்கும் நலங் கொடுக்கும் நலமே
எல்லார்க்கும் பொதுவில் நடம் இடுகின்ற சிவமே
என் அரசே யான் புகலும் இசையும் அணிந்தருளே.

"O Bliss that gives its joy to the educated and the uneducated; O Vision that gives the eye of sight to the seer and the not-seer (or the sage of Knowledge and the man of Ignorance); O Boon that gives the boon to the strong (in heart and will) and to the weak. O Intuition that gives the intelligence to the devoted and the undevoted (or the revering and the unrevering). O Equality that is impartial to the good and the wicked. O Goodness that gives the good to the gods and the men. O Supreme Truth that plays in Podu, the equally self-extended universe of Truth-Consciousness, and plays as well, in the heart of all beings and things. O my King! please accept my garland of praise".

Stz. 40. காட்சியுறக் கண்களுக்குக் களிக்கும் வண்ணம் உளதாய்க்
கையும் மெய்யும் பரிசிக்கச் சுகபரிசத்ததுவாய்ச்
சூழ்ச்சியுற நாசிக்குச் சுகந்தஞ் செய்குவதாய்த்
தூய செவிக்கு இனியதொரு சுக நாதத்ததுவாய்
மாட்சியுற வாய்க்கு இனிய பெருஞ்சுவை ஈகுவதாய்
மறைமுடிமேல் பழுத்து எனக்கு வாய்த்த பெரும் பழமே.

"O Great Fruit that has ripened (in the high world of Truth-Knowledge) beyond and above the Vedas, and is realised or received by me — The Fruit that is beautiful to enjoy for the sight of the eyes, and gives pleasing sensation for the touch of hands and body, fragrance of smell in the surroundings for the pleasure of nose, musical sweet sound of hearing for the pure ears, and sweet and ennobling taste for the mouth..."

Stz. 41. திரை இலதாய் அழிவிலதாய்த் தோலிலதாய்ச் சிறிதும்
சினைப்பிலதாய்ப் பனிப்பிலதாய்ச் செறிந்திடு கோதுஇலதாய்
விரை இலதாய்ப் புரை இலதாய் நார் இலதாய் மெய்யே
மெய்யாகி அருள் வண்ணம் விளங்கி இன்பமயமாய்ப்
பரைவெளிக்கு அப்பால் விளங்கு தனிவெளியில் பழுத்தே
படைத்து எனது உளத்து இனிக்க கிடைத்த தனிப் பழமே
உரை வளர் மாமறைகள் எலாம் போற்ற மணிப்பொதுவில்
ஓங்கும் நடத்தரசே என் உரையும் அணிந்தருளே.

"O unique Fruit which is verily the (supreme) Truth that has become Truth (of universal manifestation) மெய்யே மெய்யாகி manifesting the Swarupa or essence of Grace, full of Bliss, and which has ripened in the supreme space (i.e. Supermind) beyond the space or heaven of Parai (the overmental Maha Shakti) and has been readily received in my heart as the (ready-made) ripe Fruit of Bliss—the Fruit that is in destructible, and ripe without fertilisation, without skin, wrinkles, hard shell, fibres and seed, and without defect and without secretions! O King of Play of Knowledge in the excellent Truth-World! Accept my garland of words".

Stz. 42. கார்ப்பிலதாய்த் துவர்ப்பிலதாய் உவர்ப்பிலதாய்ச் சிறிதும்
கசப்பிலதாய் புளிப்பிலதாய்க் காய்ப்பிலதாய்ப் பிறவில்
சேர்ப்பிலதாய் எஞ்ஞான்றும் திரிபிலதாய் உயிர்க்கே
தினைத்தனையும் நோய்தரும் அத்தீமை ஒன்றும் இலதாய்ப்
பார்ப்பனையேன் உள்ளகத்தே விளங்கி அறிவின்பம்
படைத்திட மெய்த் தவப்பயனுல் கிடைத்த தனிப்பழமே
ஓர்ப்புடையார் போற்ற மணிமன்றிடத்தே வெளியாய்
ஓங்கிய பேர் அரசே என் உரையும் அணிந்தருளே.

"O Unique Fruit which is without defect that brings harm of disease to life, without progeny and birth, and perpetually free from modifications, and without the bitter, sour, saltish, astringent and pungent tastes and which has been received, by virtue of my real tapas, in my heart of Compassion as of noble men, so as to manifest Knowledge and Bliss. O Supreme Ruler that has manifested as the Vastness in Mani Manru the beautiful Diamond World of Truth-Knowledge (i. e., the Truth-World of

Diamond-Light of Knowledge) so as to be praised by men of clarified Consciousness and Will. Accept and wear the garland of my songs".

NOTE: The above three stanzas refer to the Divine of the Truth-World as an unique Fruit.

Stz. 44. தாய் முதலோரொடு சிறிய பருவமதில் தில்லைத்
தலத்திடையே திரை தூக்கத் தரிசித்தபோது
வேய்வகை மேல் காட்டாதே என் தனக்கே எல்லாம்
வெளியாகக் காட்டிய என் மெய் உறவாம் பொருளே.....

O Supreme Reality! "O my true Relation! In my childhood I was taken to the temple at Cidambaram by my mother and others for worshipping Thee. When the veil (in the inner sanctum and sanctorum of the shrine) was lifted up (by the priest in order to show Thee first in Thy Form of image as Nataraja and then in Thy Formlessness by pointing to the ceiling where hangs a frame of bamboo sticks decorated with flowers and which decorated ceiling as pointed towards the sky serves as a symbol of the supreme and secret Sky or Space of Truth-Consciousness called Cidambara Rahasyam), Thou showed me the Vacant Infinite but without showing the bamboo frame.

NOTE: It is recorded in biographies of the Swami that he had this experience of the Infinite when he was a child of five months old.

Stz. 56. சாகாத கல்வியிலே தலையான நிலையே
சலியாத காற்றிடை நின்று ஒலியாத கனலே
ஏகாத புனலிடத்தே இடியாத புவியே
ஏசாத மந்திரத்தே பேசாத பொருளே
கூகா என்று எனைக்கூடி எடுக்காதே என்றும்
குலையாத வடிவு எனக்கே கொடுத்த தனி அமுதே
மாகாதல் உடையார்கள் வழுத்த மணிப் பொதுவில்
மாநடஞ் செய் அரசே என்மாலையும் ஏற்றருளே,

"O Head-source in the Science of deathlessness of body (i.e., deathless etherial substance)! O soundless Fire that manifests in the motionless Air! O unobstructing Earth of Matter in the non-flowing Water! O unspoken Word of Truth in the pure Mantra! O unique Amrita that has given me an eternal indestructible body, thereby cancelling any necessity for the people to gather around and weep over the body in the otherwise ensuable event of its death. O Lord of Dance in Mani Podu the excellent Diamond Truth-World of Light and Knowledge (i.e., apprehending Supermind or Por Sabha or Mani Manru) worshipped by devotees in a supreme Love for Thee. Condescend to accept my garland of praise".

NOTE: Stanza 11-2-20 refers to the triple formula of deathlessness of body namely Sāgātha Thalai (head-source of deathlessness), Vēgātha Kāl (non-burning gas) and Pōgātha Punal (non-flowing liquid). In Upadesha the Swami explains them respectively as Akasa (ether), Vayu (gas) and Agni (fire or heat). Thus Pōgātha Punal or non-flowing liquid is equated with fire; possibly it is a result of the fire principle such as in "the condensed blood" referred to as a transformatory change in body according to "Joti Agaval" poem. Blood contains the principle of fire but yet is a liquid, now changed in transformation as a non-flowing condensed blood. Fre and gas go always together. It becomes a creative non-burning gaseous heat of a divine kind that transforms the blood as a non-flowing condensed blood on the one hand and transforms the more material substances of the body such as bones, muscles and skin into pliable and supple substances so that they become unobstructing (இடியாத புவி Idiātha Puvi). Joti Agaval poem refers to the plasticity of bones, muscles and skin as marks of the Swami's transformed body. Stz. 12-4-2 specifically refers to the plasticity and suppleness of his body as a whole and the body is spoken of as a non-obstructing penetrable body—penetrable by the natural elements and radio-active cosmic rays and even by instruments of weapon without doing any harm to it (படையாலும் தடுக்கப்படுதலில்லாத தனி வடிவம்). Joti Agaval poem also refers to his transformed body as cool and refreshing possibly due to the principle of non-burning gas of the body.

Now in the stanza now under consideration the Swami mentions all the divinised five elements together and their connecting link with the deathless etherial substance through gas and fire, liquid and solid material base. The connecting link of gas and fire results in a creative gaseous heat and through it the effect of transformation percolates until it reaches into the liquid and material contents of the body. All cells attain deathlessness. For more details see Ch XVIII—part 4 in Vol I.

Stz. 60. என் உயிரும் என் உடலும் என் பொருளும் யானே
இசைந்து கொடுத்திட வாங்கி இட்டதன் பின் மகிழ்ந்தே
தன் உயிரும் தன் உடலும் தன் பொருளும் எனக்கே
தந்து கலந்து எனைப் புணர்ந்த தனித்த பெருஞ்சுடரே
மன் உயிருக்கு உயிராகி இன்பமுமாய் நிறைந்த
மணியே என் கண்ணே என் வாழ்முதலே மருந்தே
மின்னிய பொன்மணி மன்றில் விளங்கு நடத்தரசே
மெய்யும் அணிந்தருள்வோய் என் பொய்யும் அணிந்தருளே.

"O Supreme Light! I gave you willingly my life and soul, my body and my substance and Thou took them over and in Thy Joy entered into

and united with me and hast given me Thy Life and Soul, Thy Body and Thy Substance (i. e. by way of transformation and perfection). O infinite and eternal Bliss who hast become the excellent Soul of perpetual souls (i. e. the Divine dwells in all souls and this in - dwelling has its more manifest origin in Por Sabha the apprehending supermind where the Lord as the Over Soul manifests the souls and abides in them for an intimate and mutual enjoyment). O my Eye of Vision! O Ambrosia! O Source of my Life! O Lord of Play of Knowledge in the dazzling and excellent Golden World of Light and Knowledge (Pon Maṇi Manru, the apprehending supermind). Thou accept and wear the Truth by Grace. Condescend to take up and wear the garland of my words of lesser truth".

NOTE : (a) When the highest Truth of realisation is expressed in words it becomes a partial and lesser truth. Hence the Swami calls his words here as of lesser truth.

(b) "Maṇi means gem, jewel, diamond, excellent. Here in the context Pon Maṇi Manru may mean the excellent Golden world or Golden diamond World of Light and Knowledge. From the above songs, it is seen that the Swami indicates Por Sabha the Golden world of Truth-Knowledge which is the apprehending Supermind by the terms "Pon Manru, Pon Maṇi Manru, and Maṇi Manru". Golden diamond world (Pon Maṇi Manru) would mean here the world of Golden Light (as of dazzling golden gem). Pon Manru means Golden world or world of golden Light, Maṇi Manru means Diamond world or world of Diamond-Light of dazzling whiteness. Tertiary Supermind is Sinilarly indicated by the terms "Pon Medai, (Golden Platform), Maṇi Medai (Diamond Platform) and Pon Madam (Golden Terrace) and Maṇi Madam (Diamond Terrace). The golden or diamond Platform is on the golden or diamond Terrace.

(c) See also stz. 12—1—654 and 655 and notes thereunder. Sri Aurobindo refers to the Diamond Light as jewel-lamp, Crystal, prism diamond-gaze etc. "மணி வளர் ஒளியே" "வளர் ஒளி மணியே" (11—21—1; 12—1—654) is the growing Light of Diamond referred to by the Swami. Evidently it is an experience in Por Sabha, the apprehending Supermind. It is a growing Diamond-Light that transforms the body (12—1—654) and gives the great deathless and immortal life. (Upadesha on kuligai mani p. 95). This "Mani" of growing Light can be obtained by the practice of Mantra i. e. by its repetition (11—21—1, 5) rather in silence (by Maru mauna). The Swami often declared that the Lord crowned him with a crown of Diamond Light (See the next stanza 61. "Mani Mudi" and notes thereunder).

Stz. 61. மன்னுகின்ற பொன்வடிவும் மந்திரமாம் வடிவும்
வான்வடிவும் கொடுத்து எனக்கு மணி முடியுஞ் சூட்டிப்
பன்னுகின்ற தொழில் ஐந்துஞ் செய்திடவே பணித்துப்
பண்புற என் அகம்புறமும் விளங்குகின்ற பதியே
உன்னுகின்ற தோறும் எனக்கு உள்ளம் எலாம் இனித்தே
ஊறுகின்ற தெள் அமுதே ஒருதனிப்பேர் ஒளியே
மின்னுகின்ற மணிமன்றில் விளங்கு நடத்தரசே
மெய்யும் அணிந்தருள்வோய் என் பொய்யும் அணிந்தருளே.

"O Supreme Lord! Thou hast given me a permanent Golden body, a Mantra body and a Knowledge Body (i. e. the physical, subtle and causal bodies of a supramental or divine nature more commonly referred to as Suddha deha, Pranava deha and Jnana deha) and hast crowned me with a crown of Diamond Light. Thou hast directed me to perform the five universal functions and Thou abideth in my inner and outer being and art well manifest in them effectively (அகமும் புறமும் பண்புற விளங்குகின்ற பதியே). O unique and supreme Light! Whenever I think of Thee, Thou manifest Thyself as the fresh Amrita of Bliss with clarity of Consciousness oozing in my heart and wholly filling it up with its sweetness. O Lord of play of Knowledge in the dazzling world of the Diamond Light of Knowledge (i. e. Mani Manru, the apprehending supermind). Thou have assumed and are wearing the Truth-Consciousness by Grace. Please wear the garland of my words of lesser truth".

NOTE: (1) Stanzas 60—61 and 96 and stzs. 12—44—15 and 12—42—36; 11—36—1; and 11—40—7 (2), bring out the essential nature of Mani Manru the Diamond World (or the Golden diamond world பொன் உரைக்கும் மணி மன்று) of Knowledge which signify the apprehending supermind. Mani Manru (stz. 61), Pon Mani Manru (stz. 60) and Pon uraikkum Mani Manru 12—44—15 are one and the same world.

(2) In Upadesha, the Swami speaks of the light of soul which in brilliance equals to the light of a crore of suns. He also observes that the soul's light is constituted by three-fourths of white light and one-fourth of golden light (Upadesha p. 92 –Seven screens of the soul). Possibly this is the manifestation of soul's light in Por Sabha the Golden World or session of Truth-Knowledge where there is an intimate subjective-objective unity of relationship of the Divine and the soul as He—I (பொன்னம்பலத்தே..நானுகித் தானுகி நண்ணுகின்ற தெய்வம்). The white light of the soul possibly represents its inherent light, its light of the Divine Essence; and the golden light of the soul represents the soul's characteristic manifestation in Por Sabha the Golden World of Knowledge See 11—28—4 and 5, Or in other words, we may say that the soul

enjoys in one and the same world or session (Mani Manru or Por Sobha) both the Light of the Divine in His supreme essential Being (or as the concentrated white Diamond Light of Knowledge, Mani) and the Golden Light of the Divine in His characteristic manifestation (or as the concentrated golden Light of golden Flame or golden Diamond or golden Gem Pon Maṇi). Other shades of colour lights may also be manifested rom both the white and the golden (see 11–28–4 and 5; 11–36–1; 12–42–36). The Swami refers to the Diamond and the Golden Flame together. So the white Diamond Light has the inherent capacity to manifest also the Golden Flame or Golden Light in Por Sabha or Mani Manru. மருள் கடிந்த மா மணியே மாற்று அறியாப் பொன்னே (11–36–1); பம்பு மணி ஒளியோ நற் பசும் பொன்னின் சுடரோ" (12–42–36).

Cit Sabha the Comprehending Supermind is a field of equal concentration or of equal self-extension of the Divine and so of His Light too. Por Sabha, the apprehending Supermind is a field of unequal concentrawon and hence of differentiation or distinction in unity. Here the Light may be felt or experienced in a certain poise of experience as a concentrated brilliant lustre of white Light as of Diamond or Gem, radiating its Light of Knowledge everywhere, like the Sun or Flame. The Swami very often characterises the concentrated Light as the Flame (Sudar), as the Sun, as Diamond - Lamp, as the Diamond or Gem (Maṇi). See stanza 96 and stz. 11–40–7 (2). The Diamond - Light then becomes the Golden Light in Por Sabha. We quote Sri Aurobindo in illustration.

"To the envisaging mind there are three powers of the Vijnana (Supermind). Its supreme power knows and receives into it from above all the infinite existence, consciousness and bliss ... the absolute Knowledge and force of Satchidananda. Its second power concentrates the Infinite into a dense luminous Consciousness Caitanyaghana or cidghana, the seed-state of the divine consciousness". "It is as if the infinite light were gathered up into the compact orb of the sun and lavished on all that depends on the sun in radiances that continue for ever". (Synthesis of yoga p. 554, 553).

Stz. 68. பரவெளியே நடுவெளியே உபசாந்தவெளியே
பாழ்வெளியே முதலாக ஏழ்வெளிக்கு அப்பாலும்
விரவிய மாமறைகள் எலாம் தனித்தனி சென்று அளந்தும்
மெய்யளவு காணுதே மெலிந்து இளைத்துப் போற்ற
உரவில் அவை தேடிய அவ்வெளிகளுக்குள் வெளியாய்
ஓங்கிய அவ்வெளிகளைத் தன் உள் அடக்கும் வெளியாய்க்
கரையற நின்ரேங்குகின்ற சுத்த சிவ வெளியே
கனிந்த நடத்தரசே என் கருத்தும் அணிந்து அருளே.

" O supreme and pure and shoreless Sky of infinite Vastness of Truth-Consciousness (Suddha Siva Veli, the Supramental Vastness) which contains within It all the seven and the farther spaces and has also become the secret inner Space within the said spaces such as Para Veḷi, Naḍu Veḷi (the mid space, i.e. Parampara Veḷi the global over-mind space), Upasānta Veḷi or Pāḷ Veḷi (the space of intense Peace and Repose, i.e. Parāpara Veli, the gnostic overmind) etc., and which the great Vedas of synthesis have been vainly searching for by their power of knowledge each separately in its own way and got tired and languished, unable to trace and measure out the Space of Truth beyond the said spaces and which they have come to glorify. O Sweet Lord of Love and play of Knowledge ! Condescend to accept my word and thought of Praise of Thy Glory ".

NOTE : (1) The spaces if counted from Para Veli, (See Chart no. 4 & 4 A in Vol I) i.e. Para Jagrata state or Higher Mind, they would be as follows : (1) Para Jagrata, the Higher Mind, (2) Para Swapna, the Illumined Mind, (3) Para Susupti, the Intuitive Mind, (4) Para Turya or Siva jagrata, the selective or lower Overmind, (5) Naḍu Veli or Siva Swapna, the middle Space, i.e., global Overmind, (6) Upasānta Veli or Siva Susupti which is பாழ் வெளி Pāḷ Veli, the silent space of Peace and Repose, i.e., the gnostic overmind, the first plane of summit overmind (7) Ananda overmind, (8) Tapo overmind, (9) Cit overmind and (10) Sat Overmind, the highest plane of summit overmind. Beyond it is the Peru Veli or Suddha Siva Veli, the Vastness of the Truth-World of Purity. In the above order Nadu Veli the middle i.e., global overmind comes as the fifth space among the ten spaces above listed. It is also the middle between lower and summit overmind. The seven spaces referred to in the stanza may mean the spaces from Para Turya the selective overmind onwards upto Sat Overmind ; or if counted (according to another interpretation) from the Upasanta Veli, which is also called Pāḷ Veli or Upasanta Pāḷ Veli உபசாந்தப் பாழ்வெளி then there are five skies only of the summit overmind, i.e., from gnostic overmind to Sat overmind. The Mother, Sri Aurobindo Ashram, has divided the Summit Overmind into the said five planes (See " Savitri paintings " plate 6—BK I—cto V). Then the same five skies or spaces seem to have been classified here into seven spaces, possibly denoting ' the seven immortal earths" (beneath the triple mystic heaven of Supermind) referred to by Sri Aurobindo in his " Epic Poem " Savitri under the chapter ' Everlasting Day '. Then it seems that the overmind Gnosis or Summit overmind planes are classified differently according to the context. In the chapter on " Tatva Lokas " the summit overmind,

which is beyond Kutila the global overmind of Suddha Maya, is mentioned as giving rise to seven states or levels of experience viz. (1) Para Iccha Shakti, (2) Para Jnana Shakti, (3) Para Kriya Shakti (4) Para Sukhārambha Cit Shakti, (5) Adhara Parā Shakti, (6) Para Siva, (7) Paranada (See items 97 to 103 of Tatva Lokas and chart No. 20.) The Swami himself classifies it into three levels in another stanza (see 12-40-13). The same is signified by the Swami as the " five Paranada " in his stanza (11-36-38). Tirumoolar also refers to it as the five nada planes of the Ray of Light (TM : 2759). Sri Aurobindo would also refer to the said seven earths as three levels namely the outer courts or the first domains, the middle regions of the unfading Ray, and the top levels. See also note (2) under chart 3.

(2) Further, we have to conclude that Upasānta Veli or Parāpara Veli is the overmind Gnosis or summit overmind and represents collectively its planes which are classified into seven planes or into five or three as the case may be. Parāpara Veli, apart from its general collective sense, has also its special or particular significance as the first plane or realm of the said classifications i. e., the gnostic overmind.

(3) The shoreless Suddha Siva Veli implies also the spaceless Infinite within the Supramental Vast Truth-Space.

Stz. 77. ஆணவமாம் இருட்டறையில் கிடந்த சிறியேனை
அணிமாயை விளக்கறையில் அமர்த்தி அறிவளித்து
நீள் நவமாம் தத்துவப் பொன் மாடமிசை ஏற்றி
நிறைந்த அருள் அமுதளித்து நித்தமுற வளர்த்து
மாணுற எல்லாநலமும் கொடுத்து உலகம் அறிய
மணிமுடியும் சூட்டிய என் வாழ்முதலாம் பதியே
ஏண் (உ)று சிற்சபை இடத்தும் பொற்சபை இடத்தும்
இலங்கு நடத்தரசே என் இசையும் அணிந்தருளே.

" O Lord! Thou lifted me from the dark room of the ego, seated me in the luminous room of pure and synthesising Maya (i. e. the pure Suddha Maha Maya of summit overmind) gave me knowledge, lifted me up into Pon Mādam the Golden Terrace of eternal and new-born tatvas or truths of existence (i. e.; in the tertiary Supermind), fed me wholly with Amrita and tended my growth (into perfection of nature), gave me all the goodnesses or divine riches, and crowned me with a crown of Diamond Light (Maṇi Mudi மணி முடி) so as to be known by the world. O Lord of my Life ! O Lord of Play in the high-seated Cit Sabha and Por Sabha. Please accept my garland of Praise ".

Stz. 92 காலையிலே என்தனக்கே கிடைத்த பெரும் பொருளே
களிப்பே என் கருத்தகத்தே கனிந்த நறுங்கனியே
மேலையிலே இம்மையிலே ஒருமையிலே தவத்தால்
மேவுகின்ற பெரும் பயனும் வினைவை எலாம் தருமச்
சாலையிலே ஒரு பகலில் தந்த தனிப்பதியே
சமரச சன்மார்க்க சங்கத் தலை அமர்ந்த நிதியே
மாலையிலே சிறந்த மொழிமாலை அணிந்தாடும்
மா நடத்து என் அரசே என் மாலையும் ஏற்றருளே

"O Supreme Truth that gave Itself to me and became my possession on a (fine) morning. O Bliss! O fragrant Fruit that ripend in my Thought and Will! O supreme Lord who gave me, on one morning when I was in an unity of concentration at the Dharma Shala (i. e. the swami's residence at Vadalur), all the supreme Result aspired and sought after both in this birth and past births. O Treasure of Samarasa Suddha Sanmarga Sangha, the Brotherhood of the Path of Purity, Harmony, Truth and the Good! O Lord Thou wear garland of the best words of worship among all the garlands. O my Lord of the Supreme Play of Knowledge. Condescend to accept my garland of praise".

NOTE: This stanza refers to the realisation of the whole and integral Truth-Consciousness (i. e. supermind) which he had at the Dharma Shala premises at Vadalur where he was asked by the Divine to be present on one morning for the purpose.

Stz. 93. சிற்பதமும் தற்பதமும் பொற்பதத்தே காட்டும்
சிவபதமே ஆனந்தத் தேம்பாகின் பதமே
சொற்பதங்கள் கடந்ததன்றி முப்பதமும் கடந்தே
துரிய பதமுங் கடந்த பெரிய தனிப்பொருளே
நற்பதம் என் முடி சூட்டிக் கற்பதெலாம் கணத்தே
நான் அறிந்து தானுக நல்கிய என்குருவே
பற்பதத்துத் தலைவரெலாம் போற்ற மணி மன்றில்
பயிலும் நடத்தரசே என் பாடல் அணிந்தருளே

"O Supreme State of Bliss as of concentrated sugar Syrup! O Supreme Truth that showed the soul and self (Cit Padam and Tat Padam) in the Golden State (or Feet) of Knowledge (i.e. in Por Sabha the Golden World of Truth-Knowledge where one's self and soul join but without merging). O supreme Truth that transcends not merely word and speech, but also the three states (i. e. Jeeva, Para and Siva—psychic, spiritual mental and overmental), and the state of (the true) Transcendence (Turya Padam the Supermind). O my Teacher who hast blessed me with

Thy Good Feet and in a second of time gave me all the Knowledge that has to be known and made me become Thyself. O Lord of Play of Knowledge in Mani Manru, the world of Diamond Light of Knowledge (i.e. in the apprehending supermind) whom the masters in various states of realisation praise. Please accept my garland of praise".

NOTE: In Por Sabha the apprehending supermind, the Self-poise of the supreme Being (Tat Padam), and His Consciousness-Force (Cit Padam) become differentiated in the unity (but not separated). This is the Plane where the Individual Divine or Jivatman with his self and soul comes into a frontal manifestation and enjoys his union with the Divine Being and His Shakti.

Stz. 96. அடிச்சிறியேன் அச்சம் எலாம் ஒரு கணத்தே நீக்கி
அருளமுதம் மிக அளித்து ஓர் அணியும் எனக்கு அணிந்து
கடிக்கமலத்து அயன் முதலோர் கண்டுமிக வியப்பக்
கதிர் முடியும் சூட்டி எனைக் களித்து ஆண்ட பதியே
வடித்த மறை முடி வயங்கு மா மணிப் பொற் சுடரே
மனம் வாக்குக் கடந்த பெரு வான் நடுவாம் ஒளியே ...

"O My Lord who hast dispelled away in a second of time all my fears ! I am a humble devotee at Thy Feet. Thou hast fed me with Amrita of Grace and Bliss, adorned me with an ornament (i.e. with a golden bracelet) and crowned me with the Crown of Sun Light (Kadir Mudi) evoking a sense of wonder in the great godheads such as Brahma seated on the fragrant lotus. O Golden Flame of the great Gem or Diamond (i.e. the Gem giving golden Flame of Light, Mā Mani Por Sudar of Por Sabha, the apprehending supermind) that manifests in the essence of the Vedas. O Infinitely Vast Light of the Heaven (i.e. Supermind) that transcends Mind and Speech ..."

NOTE: "Mā Maṇi Por Suḍar" may also mean the great Diamond (of white Light) that sheds (also) the golden Flame (in Por Sabha). That is to say, the white Diamond Light has the inherent capacity to manifest also the Golden Flame or golden Light in Por Sabha, the apprehending Supermind. The Swami refers to the Diamond and the Golden Flame together in stz. 12—42—36 பம்பு மணி ஒளியோ நற் பசும் பொன்னின் சுடரோ" and in 11—36—1 "மருள் கடிந்த மாமணியே மாற்று அறியாப் பொன்னே மன்றில் நடம்புரிகின்ற மணவாளா". See notes under stanza 61 above.

In stz. 11-29-8 also the divine Lord of Por Sabha is addressed essentially as the concentrated Diamond-Light and as the fineness of Golden Light. Thus the world wherein the dazzling white Diamond-Light and the Golden Light of Truth - Knowledge are experienced is

one and the same world namely, the apprehending Supermind and is called accordingly by either name i. e., Maṇi Manru or Pon Manru or even by a combined name as Pon Maṇi Manru or as the world of Mā Maṇi Por Sudar, but more commonly by the name of Por Sabha or Kanaka Sabha the world of Golden Light. According to the poems Anubhava mālai (12-42-36), Tiruvadi Perumai (12-37-3) and Siva Siva Joti (1-V-3-5) and the collection of songs (11-40-28), this world of Light can also give out all other colour Lights of Knowledge such as the red Light of Ruby, the orange Light of Coral, the green Light of Emerald, the blue Light of Sapphire, the silvery Light of Pearl and the multi-coloured Lights of Crystal, And the Lord of Por Sabha is described by Swami Ramalingam as married and united with him and as manifesting in His outer Nature all these colour Lights, also.

On the basis of the discovery of modern science by Edwin Land the physicist in 1959, the physically seen white light and the yellow-orange light (i.e., the golden light) which is of wave-length above 585 millimicrons combine in their various intensities and proportions and bring out all other colour lights for the sensation of eyes and the brain. However we know that the white light by itself contains all the colour lights.

Stz. 99. குணம் அறியேன் செய்த பெருங்குற்றம் எலாம் குணமாக்
கொண்டருளி என்னுடைய குறிப்பு எல்லாம் முடித்து
மணமுறு பேர் அருள் இன்ப அமுதம் எனக்கு அளித்து
மணிமுடியும் சூட்டி எனை வாழ்க என வாழ்த்தித்
தணவிலிலா தென்னுளத்தே தான் கலந்து நானும்
தானும் ஒரு வடிவாகித் தழைத்து ஓங்கப் புரிந்தே
அணவுறு பேர் அருட்சோதி அரசு கொடுத்தருளி
ஆடுகின்ற அரசே என் அலங்கல் அணிந்தருளே.

"I did not have the qualities of a good nature. But Thou (bore with my nature and even) treated my faults as virtues (as a step towards changing the faulty nature eventually into a good nature) and hast fulfilled all my aspirations. Thou hast fed me with the fragrant Amrita of Bliss and infinite Grace. Thou hast adorned my head with a diamond crown of Light (Maṇi Mudi) and blessed me to live and prosper. Thou hast united with me in my heart inseparably and made myself and Thyself become into one mould (of body) and grow prosperingly (i.e., by transformation and perfection). Thou hast given me by Grace the sovereign and equal Rule of the Vast Grace-Light. O Lord accept my garland of praise".

XXXVI

11—40

COLLECTION OF SONGS IN BOOK ELEVEN

Stz.3 (1) அருட்பெருஞ்ஜோதி அபயம் அபயம்
அருட்பெருஞ்ஜோதி அபயம் — அருட் பெருஞ்
ஜோதி அபயம் சிற்சோதி அபயம் பொற்
சோதி அபயம் துணை.

"O Protection! O Refuge! O Arut Peum Joti the Vast Grace—Light! O Refuge! O Vast Grace—Light! O Refuge! O Vast Grace—Light! O Refuge! O Cit Joti the Light of Consciousness—Force! O Por Joti the Golden Light! O Refuge! O Companion! O Support!

NOTE: Poems 11-16, 11-17, 11-18 & 11-21 and the Keertans on "Siva Siva Joti" and "Mei Arul Vyappu", elucidate the nature of Arut Perum Joti, the infinitely Vast Grace-Light.

Arut Perum Joti and Cit Joti (or Cit Param Joti) in the context and elsewhere in other poems of the Swami are identical. Arut Perum Joti the infinitely Vast Grace-Light is again the same as the Vast Light of supreme Grace (Per Arut Joti 11-16-5; and 1-V-3-15). It is the Vast Light of Cittrambalam the Comprehending Supermind, manifesting Grace (11-16-5 and 11-21-8). Again Joti yut Joti "the Light within Light" manifest in Cittrambalam (11-21-3) signifies the supreme Light of supreme Truth or supreme Divine Being within the Vast Grace—Light or Vast Light of Supreme Grace or Light of Consciousness-Force, i. e. "Tat Joti within Cit Joti" or "Tat Joti within Arut Perum Joti". So, within the Vast Grace-Light of Consciousness-Force is the supreme Divine Being as the supreme Light, as Tat Joti. Each implies the other. Cit Joti implies within it Tat Joti the supreme Light which is verily the Divine Being. Both are inseparable. In poem 11-16 the supreme Divine or supreme Truth Itself is spoken of as within the Vast Light of Supreme Grace (see 11-16-5 & 9). Elsewhere, in the Keertan songs, "The Light within Light" is referred to as "Per Arut Joti yut

Joti " the Light within the Vast Light of Grace, i. e. the Supreme Light (of the Supreme Divine Being) within Vast Grace-Light. See song 15 of the Keertan " Siva Siva Joti " and also 1-1-13-1. Therefore, with reference to the Light within Light (i. e. " Tat Joti within Cit Joti "), Arut Perum Joti, the Vast Grace– Light, is identifiable as Cit Joti itself and it is even called " Arut Perum Cit Joti " in stz. 12-21-14. (see also 11-17-2 ; 11-1-16 and 11-18-5). Cit Joti is identified with the Truth-Light (Satya Joti) which is the supramental Light (see 11-17-2, 9. Also see notes under 11-1-15). The Golden Light Por Joti is a further development of Cit Joti in the poise or session of the apprehending supermind, the Por Sabha. This golden Light is also spoken of as Per Arut Por Joti the Vast Golden Light of Supreme Grace (see Keertans " Mei Arul Vyappu ", song 37).

However, in the sky of Truth—Consciousness of the Truth—World (Jnana Cidambara Veli), or Supermind, Tat Joti implies Cit Joti and vice versa and each is inseparable from the other. They are as one-in-one (see also Joti Agaval lines 12-1-132 and 133).

See the stanzas of poems 11-21 and 11-16. See also stzs. 2, 6 and 8 of poem 11-17 ; stz. 5 of poem 11-18 ; and stz. 54 of poem 12-42 ; stz. 44 of poem 12-37.

It seems that from the viewpoint of the Swami we have to distinguish Arut Perum Joti, the Vast Grace—Light, from Arut Joti the Grace—Light. The former seems to signify the divine Light in its own realm proper i. e., the Vast Truth-World, and that in its integrality. Arut Joti the Grace—Light seems to signify its operation in the terrestrial field in a fit instrument. The Swami observes in " Arul Villakkamalai " (11-36-24) that the Light in the form of Grace frequently moved about in his inner and outer being bestowing on him grace. அடிக்கடி என் அகத்தினிலும் புறத்தினிலும் சோதி அருள் உருவாய்த் திரிந்து திரிந்து அருள்கின்ற பொருளே

In stz. 11-18-13, he observes, " the Truth residing in my heart and making play of equable Knowledge showed me by true or natural Grace—Light a good or divine physical body (Bhuta nal vadivam) in this wide physical world where I was suffering with afflictions. "

ஏதமுற்றிருந்த ஏழையேன் பொருட்டு இவ்
விரு நிலத்து இயல் அருள் ஒளியால்
பூத நல்வடிவம் காட்டி என் உளத்தே
பொது நடம் புரிகின்ற பொருளே. (11—18—13)

The Mother, Sri Aurobindo Ashram, has observed that Grace—Light is one activity of the supramental Light. However, She has not explained what that activity is. Her reference is to the Grace—Light and not to the Vast Grace—Light as such (See for more details appendix III (e and f) in Volume I).

In " Joti Agaval " poem also the Swami observes thus : " Filling my unique Consciousness with Grace—Light, the Vast Grace—Light has directed me to illumine the world with the path or law of grace " (12—1—138).

அருள் ஒளி என் தன் அறிவினில் விரித்தே
அருள் நெறி விளக்கு எனும் அருட் பெருஞ் ஜோதி

The Swami has observed that during the period of spiritual discipline he was always guided by the Grace—Light which, in the circumstances, should necessarily be one activity of the supramental Light. In the last decade of his life he ascended into and possessed the Truth—World in all its planes and poises and attained a deathless body ; since then he was and is a special instrument manifesting Grace, Love, Compassion and divine Light on the earth and particularly the Grace-Light as a frontal manifestation — the Grace-Light which once guided and later led him to the supreme and universal Truth-Consciousness and by which again he transformed his nature so as to attain a deathless golden physical body.

In a supramental realisation and transformation, every truth or principle of truth contains all the other truths also, though one particular truth may be in the front as a special manifestation. Thus viewed, the special manifestation of Grace by the Swami as Compassion and Grace-Light becomes necessarily integral and inseparable from the other truths, principles and powers of the One Truth. Otherwise, the transformation of the Swami's body by the power of Grace—Light (Arut Joti or Arut Cit Joti as in 1-V-10-57,61) culminating into its deathless and luminous state cannot be explained. Sri Aurobindo also emphasises that the deathlessness of body is the culminating achievement in transformation of nature effected by the power of Supramental Light. Further, the Swami was surrendered wholly to the Power of Grace and according to "Joti Agaval" poem Grace was everything for him. He identified the Grace—Light with the supreme Grace of the Divine. This is so especially after his complete and integral realisation and transformation. The Grace—Light during his period of Sadhana or spiritual discipline (10-II-24-36) thus becomes distinguished from the Grace—Light which he brought into his firm possession and active expression after the said realisation of

"Vast Grace—Light" and the transformation (11-40-21) effected by the Grace—Light. So the nature of his Compassion and Grace—Light was integral. Further, what he meant or indicated by the word 'Grace—Light' (Arul Joti) by and through his writings is of utmost importance. Again, the Swami in his Mahopadesha clearly suggests in 1873 that the Divine would directly manifest on the earth at first the truth of the mantra of Vast Grace—Light and supreme Compassion. So the first truth of divine manifestation to take place universally on the earth would be the Vast Grace—Light with its supreme Compassion. The power of this Compassion after the manifestation of the supramental Light in 1956 on the earth as testified to by the Mother of Sri Aurobindo Ashram, amply proves the Swami's foresight and consequently the identity of the Vast Grace—Light with the Supramental.

Now, from the above said stanzas, it is seen that by and through the Grace—Light which was guiding him from within, the Swami reached unto and possessed its true and high divine source of the Truth—World where it manifests as Arut Perum Joti, the infinitely Vast Grace-Light, —the Truth-World which manifests integrally all the principles, powers and divinities of the supreme and Universal Divine. In Joti Agaval poem, the Swami speaks of the Vast Grace—Light as having become the All and everything in manifestation, thus expressing its integrality of the truths of universal manifestation. The Swami realises the supreme Truth or supreme Divine within the Vast Grace—Light which he finds to be the Truth—Light (Satya Joti) or Cit Joti, or Arut Perum Cit Joti the Vast Grace—Light of Consciousness — Force manifest in Tiru Cittrambalam (the Comprehending Supermind) See 11-17-2, 9; 12-21-14. After the firm realisation of the divine Light, he becomes himself a fit vessel and instrument to manifest the Grace—Light in the terrestrial field, the Grace—Light which is now in an inseparable direct contact and communication with the Vast Grace—Light of the Truth—World. As such he could flood and fill the whole world with the Grace—Light (12-1-168). After his realisation of the Truth—Consciousness he affirmed in several songs that he had the power to perform by the Grace—Light of Truth—Consciousness (Mei Arut Joti) all siddhis of knowledge and perfection, (Mei Jnana Siddhi) on the earth and all the heavens for all time, to do what he willed and to perform the five universal functions and all kinds of Siddhis which the Divine missioned him to carry out (cf: 12-1-784 to 793; Mei Arut Joti or Arul Mei Joti in 1-III-5-10; 11-17-9; Mei Jnana Siddhi 12-2-2).

We may consider also his early aspiration in a stanza where the Swami observes that through Grace—Light he would find the Lord of

the Vast Grace-Light in the Truth-World of His omnipotent play of Knowledge-Will and would become of His nature to play in this world.

"By the Grace-Light (Arut Joti) I shall realise my higher self in the high yonder Heaven into which the unifying Thought of Thy Glory leads me; and there in the world of Truth-Knowledge (Manru) I shall find the Lord of Vast Grace-Light (Arut Perum Joti Nāthan) playing in Knowledge, who is the Ambrosia of the omnipotent Will of Knowledge. Becoming the nature of the omnipotent Will of Knowledge, I shall play here in this world. O my heart, do not fear any more" (See Bk 10-II-24-36 "Collection of Songs").

ஒன்றும் உன் எண்பால் எண்ணிடக் கிடைத்த
உவைக்கு மேல் தனே அருள் ஒளியால்
நன்று கண்டு அங்கே அருட்பெருஞ்சோதி
நாதனேக் கண்டு அவன் நடிக்கும்
மன்று கண்டு அதனில் சித்து எலாம் வல்ல
மருந்து கண்டு உற்று அது வடிவாய்
நின்று கொண்டு ஆடும் தருணம் இங்கு இதுவே
நெஞ்சமே அஞ்சலே அஞ்சலே,
(உவை—உவ்விடம், உங்குள்ளவை, உவ்விடத்துள்ளவை).

Thus from the above circumstances, it is evident that the Swami named the Truth-Light of the Truth-World of Knowledge as Arut Perum Joti, the Vast Grace-Light, because it acted as his Guru, guided and led him into its true source by and through its form as Grace-Light (Arut Joti).

The above song is an aspiration of the Swami to realise the Lord of Vast Grace-Light (Arut Perum Joti Nāthan) in the World of Truth—Knowledge by the help of Grace-Light (Arut Joti) which was always guiding him within. Thus Arut Joti and Arut Perum Joti are distinguished. The latter is the infinit ly Vast Grace-Light as manifest in the Truth—World whereas the former is operating in the terrestrial field as the activity of the latter and guiding the fit persons from within. Further, the Supreme Divine within the infinitely Vast Grace-Light is aspired for. So when the realisation of the supreme and universal Divine Being within the Vast Grace-Light is achieved it should indicate necessarily an integral realisation of the Truth-World. Elsewhere the Swami calls Him as "Arut Perum Joti Āndavar", or "Akhanda Poorananda Arut Perum Joti Kadavul", the supreme and universal, blissful and integral Divine of the Vast Grace-Light (See "Peru Vinnappam", Prose, p. 123) or as the Supreme Truth within the Vast Light of Grace (சிற்றம்பலத்து...

பேரருட்சோதியே சோதியுள் துலங்கிய பொருளே 11-16-5). Thus the Swami makes subtle distinctions between Grace-Light, Vast Grace-Light and the supreme Being of Vast Grace-Light-i.e., Arut Joti (or Arut Cit Joti), Arut Perum Joti (or Per Arut Joti or Arut Perum Cit Joti) and Arut Perum Joti Āndavar (or Tat Joti). We have also already made an observation that the Grace-Light itself is distinguished as between the Grace-Light as the guiding Light during the period of spiritual discipline and the Grace-Light, after the realisation and firm possession of the "Truth-World of Vast Grace-Light", by which the Grace-Light comes to be firmly realised and possessed within oneself in the terrestrial field and transforms the nature of mind, life and body giving the deathless state of physical body.

It is to the guiding activity of Grace-Light, the Mother of Sri Aurobindo Ashram, seems to refer and imply in the context of her general remark on Grace-Light as one activity of the supramental light and that remark was made in the general background of the likelihood of many having had its experience in the bygone ages and even today.

In regard to the "Light within Light" which is the Truth - Light (Satya Joti) or Light of Consciousness - Force (Cit Joti) compare with the following passages of Sri Aurobindo :

"For the supramental Knowledge (i. e. gnosis) is the play of a supreme Light ... to command or wholly possess it we must first enter into and become the being of the supreme Light ...." ("The Synthesis of Yoga", p. 561-562).

"In the gnosis, Sachchidananda gathers up the light of his unseizable existence and pours it out on the soul in the shape and power of a divine knowledge, a divine will and a divine bliss of existence .... But the gnosis is not only light, it is force; it is creative knowledge, it is the self-effective truth of the divine capital Idea. This idea is .... light and power of eternal substance, truth-light full of truth-force and it brings out what is latent in being. .. The ideation of the gnosis is radiating light-stuff of the consciousness of the eternal Existence; each ray is a truth. The will in the gnosis is a conscious force of eternal Knowledge .." ("The Synthesis of Yoga", p.553).

"All supramental gnosis is a two-fold Truth-Consciousness, a consciousness of inherent self-knowledge and, by identity of self and world, of intimate world-knowledge .... it is an essential light of consciousness, the self-light of all the realities of being and becoming, the self-truth of being determining, formulating and effectuating itself" (Life Divine, p. 895).

"It is as if infinite Light were gathered up into the compact orb of the sun and lavished on all that depends upon the sun in radiances that continue for ever" (The Synthesis of Yoga, p. 553).

"Our greater self of knowledge waits for us,
A supreme light in the truth-conscious Vast;
It sees from summits beyond thinking mind,
It moves in a splendid air transcending life.
It shall descend and make earth's life divine".

(Savitri, Bk 7 - cto 2 - p. 550)

"Once in the immortal boundlessness of Self,
In a vast of Truth and Consciousness and Light
The soul looked out from its felicity.
It felt the Spirit's interminable bliss,
It knew itself deathless, timeless, spaceless, one.
It saw the Eternal, lived in the Infinite".

(Savitri, Bk 6 - cto 2, p. 514-515)

Compare with the Swami's following songs :

உத்தர ஞான சித்தி மா புரத்தின்
ஓங்கிய ஒருபெரும் பதியை
உத்தர ஞான சிதம்பர ஒளியை
உண்மையை ஒரு தனி உணர்வை
உத்தர ஞான நடம் புரிகின்ற
ஒருவனே உலகு எலாம் வழுத்தும்
உத்தர ஞான சுத்த சன்மார்க்கம்
ஓதியைக் கண்டு கொண்டேனே.

"I have realised the infinite and eternal Lord of the Home of supreme Knowledge-Power (Uttara Jnana Siddhi Ma Puram Perum Pati), the Light of Knowledge in the supreme Sky of Truth-Consciousness (Uttara Jnana) Cidambara Joti), the Truth, the unique Consciousness, the One in the dynamic play of excellent Truth-Knowledge (i. e. dynamic Knowledge-Will, Uttara Jnana Natam), the Founder and Teacher of the Path of purity, truth and the right (Uttara Jnana Suddha Sanmarga) praised universally by all". (11—25—28).

சோதிமலே ஒரு தலையில் சோதி வடிவாகிச்
சூழ்ந்த மற்றேர் தலே ஞான சொரூபமயமாகி
ஓதிய வேறேரு தலேயில் உபய வண்ணம் ஆகி
உரைத்திடும் ஐங்கருவகைக்கு ஓர் முப்பொருளும் உதவி

ஆதி நடு அந்தம் இலா ஆனந்த உருவாய்
அம்பலத்தே ஆடுகின்ற அடி இணையின் பெருமை
வேதியனும் திருமாலும் உருத்திரரும் அறியார்
விளைவு அறியேன் அறிவேனே விளம்பாய் என் தோழி

" The Mountain Light (high-seated Light) has become biune or two-fold with one head as Swarupa of Light (i. e. essential Light of the supreme Being) and another head as Swarupa of Jnana (i e. Knowledge or Light of Supreme Knowledge) within which and containing which is the said Swarupa of the Light of the Supreme Being, and has given the triune principle (i. e. Sat Cit Ananda) to the five-seeds-womb of manifestation and plays in the Sky of Knowledge (Ambalam) as the Form of Bliss which has neither beginning nor middle nor end. O maid-friend ! who can know the greatness of the biune Feet of the Divine which Brahma, Vishnu and Rudra do not comprehend ? Can I know the Result of the play of His Feet or of the Will of the Great Lord? Tell me, my maid-friend " (12—37—44).

NOTE : The above may be compared with Tirumoolar's mantra 2462 தற்பரமன்னும் தனிமுதற் பேரொளி ..the supreme Light of the supreme Being.

"The Swami also refers to the Light not merely as Arut Perum Joti but also as Cit Joti or as Arut Perum Cit Joti or as Cit Param Joti the Light of the Truth-World of Divine Consciousness-Force, as Satya Joti (Truth-Light) and as Jnana Cidambara Joti (the Light of the sky of Truth-Consciousness.) Again, when the Swami refers to the God of Vast Grace-Light (Arut Perum Joti Andavar) in his prose writings "Vinnappam" he speaks of Him as the supreme and integral Divine. See also stz. 11—1—16 He also refers to his highest experience as Samarasa Satya Jnana, the integral harmony of Truth-Consciousness.

Stz (7) வானுகி வான் நடுவே மன்னும் ஒளியாகி அதில்
தான் ஆடுவானுகிச் சன்மார்க்கர் உள் இனிக்கும்
தேனுகித் தெள்ளமுதாய்த் தித்திக்கும் தேவே நீ
யானுகி என்னுள் இருக்கின்றாய் என்னேயோ

"O Lord ! Thou hast become the Heaven (i.e. Brhat the Vastness,) the stable Light in the Heaven (i.e. Satyam the essence of Truth), the Player of Will in the Light (i.e. Rtam, the movement of Truth), the Sweetness in the heart of the followers of Sanmarga the path of Truth and Harmony. O Lord of the sweetening Amrita of Consciousness of Knowledge. Thou hast become myself and resides within me. O Thou of Wonder !"

NOTE : In this stanza all the three poises of Supermind are mentioned. The Supreme has become the universal Vastness of Heaven with its Light for play of Knowledge, has become Jivatman in the manifestation and abides within him.

Also compare with stz 11—36—20. "In the Vastness of Space, the supreme Divine manifests Himself within the infinitely Vast Light. பெரு வெளியே பெருவெளியில் பெருஞ் சோதி மயமே பெருஞ்சோதி மயநடுவே பிறங்கு தனிப் பொருளே".

Stz. 7 (2) ஞான ஆகாரச் சுடரே ஞான மணி விளக்கே
ஆனு அருட்பெருஞ் சிற்றம்பலத்தே ஆனந்தத்
தேனுர் அமுதாம் சிவமே சிவமே நீ
நானுகி என்னுள் நடிக்கின்ருய் என்னேயோ

"O Lord! O Flame of the Form of Konwledge! O Diamond Light (or Diamond—Lamp) of Knowledge! O Truth of the sweet Amrita of Bliss in the infinitely Vast Cittrambalam of Grace. O Supreme! Thou hast become myself and playeth within me. O Thou of wonder!"

Stz. 21. கடல் கடந்தேன் கரை அடைந்தேன் கண்டு கொண்டேன் கோயில்
கதவு திறந்திடப் பெற்றேன் காட்சி எலாம் கண்டேன்
அடர் கடந்த திரு அமுது உண்டு அருள் ஒளியால் அனைத்தும்
அறிந்து தெளிந்து அறிவுருவாய் அழியாமை அடைந்தேன்
உடல் குளிர்ந்தேன் உயிர் கிளர்ந்தேன் உள்ளம் எலாம் தழைத்தேன்
உள்ளபடி உள்ள பொருள் உள்ளவனுய் நிறைந்தேன்
இடர் தவிர்க்கும் சித்தி எலாம் என் வசம் ஒங்கினவே
இத்தனேயும் பொது நடஞ்செய் இறைவன் அருட்செயலே

"I crossed the Ocean. I reached the Shore. I got the door of the Temple opened for me. I have seen and realised the Divine. I have the vision of all and everything (all—seeing vision). I have taken in Amrita of Bliss which dispels distress and afflictions. I have all-comprehending Knowledge by the power of Grace-Light. By the Grace-Light I have become the Form and Substance of Knowledge (i.e. Knowledge—body) and attained immortality (of soul and physical body). My body has become cool. My life is jubilant full of vigour. My heart has grown and prospers (in the fulness of Love and Bliss).

I am filled up with the true Substance of the Nature of Truth. The Siddhi or Power of Knowledge and perfection has come into me so as to cancell all the difficulties and dangers,—These are verily the acts of Grace of the supreme and universal Lord who plays in Podu, the Truth-world of equable self-extension (or the equal Heart of Universal Manifestation)."

Stz. 29. உடைய நாயகன் பிள்ளே நான் ஆகில்
எவ்வுலகமும் ஒருங்கின்பம்
அடைய நான் அருட்சோதி பெற்று
அழிவிலா யாக்கை கொண்டு உலகெல்லாம்

மிடைய அற்புதப் பெருஞ் செயல் நாள்தொறும்
விளைத்து எங்கும் விளையாடத்
தடையதற்ற நல்தருணமாத்
தழைக்க இத் தனியேற்கே.

"O Lord! This is the opportune and right time for extending Thy Grace to me who is Thy own son so that I shall realise the Grace-Light and transform the physical body into its deathless state so that I may bring unity and happiness to the whole world by doing myself the wonderful acts of grace daily and everywhere on the earth."

NOTE : This song of aspiration is one among the collection of songs. It contains the essence of his aspiration as expressed in stz 11-1-28. But after the realisation of the Grace-Light and attainment of the deathless body the Swami declares in the keertan Pandu Adal (stz. 10) that he has been missioned by the Lord to do divine miracles and acts of divine perfection, even as the Lord Himself would do, but to the amazing wonder of even the great siddhars and that he would do them both on the earth and in the heavens for an eternal time. see also stzs 12-39-9 and 10.

Stz. 33. அன்பெனும் பிடியுள் அகப்படும் மலையே
அன்பெனும் குடில் புகும் அரசே
அன்பெனும் வலைக்குட் படு பரம்பொருளே
அன்பெனும் கரத்து அமர் அமுதே
அன்பெனும் கடத்துள் அடங்கிடும் கடலே
அன்பெனும் உயிர் ஒளிர் அறிவே
அன்பெனும் அணுவுள் அமைந்த பேர் ஒளியே
அன்பு உருவாம் பரசிவமே

"O Mountain that comes to be contained in the fist-hold of Love! O King that enters into the hut of Love! O Supreme Truth that comes into the net of Love! O Amrita that takes seat in the hand of Love! O Ocean that is contained in the pot of Love! O luminous Consciousness in the soul of Love! O Supreme Light inlaid (or involved) within the material atom of Love! O Supreme Truth which is verily the Form of Love!."

NOTE : Not only the heart and soul are the seats of the supreme and universal Love manifesting the divine Love in all tangible ways, but even within the material atoms also Love has entered into. According to Sri Aurobindo and the Mother Love has scattered Itself in matter and has become its evolutionary nexus and urge. The Swami's reference to the supreme Light within the atom of matter as love seems to signify an evolutionary purpose. The Swami sees also life-forces and mind-forces in matter (See "Joti Agaval" poem : 12-1-193, 197).

XXXVII
JOTI AGAVAL
12—1

Introductory Note on Joti Agaval:

We give below Swami's Tamil mantra and its English transliteration and translation. By divine will he received the mantra from the Divine and gave it collectively to the disciples and devotees on 22-10-1873.

அருட்பெருஞ் ஜோதி அருட்பெருஞ் ஜோதி
தனிப்பெருங் கருணை அருட்பெருஞ் ஜோதி

Arut Perunjothi Arut Perunjothi
Thanip Perung Karuṇai Arut Perunjothi

Vast Grace-Light, Vast Grace-Light
Supreme Compassion, Vast Grace-Light

The poet went into secluded silence for about 6 months in the later part of 1870 in a cottage house called "Siddhi Valaga Maligai" (Home of Integral Perfection) at Mettukuppam. In the fulness of established Supramental Consciousness and the resulting transformation of nature and body he composed in April 1872 this rare piece of poetry "Joti Agaval" describing Supermind, its infinitely Vast Grace-Light, its self-determinations in the universal manifestation, the poises or planes of Supermind, involution and evolution, various planes of ascent and transition to Supermind, the knowledge and science of deathlessness of body and transformatory changes in his physical body, in all its cells, giving him its deathless state, his mission on the earth etc.

The Swami ascribes every self-determination and manifestation of the Divine to Arut Perum Joti, the Vast Grace-Light. Thus, it is seen that in this poem, Vast Grace-Light is generalised to indicate the supreme and whole Nature of the Divine. The supreme and universal Divine has become the Light, the Vast Grace-Light that is integral containing all the truths of manifestation and is also at once Grace

and Light and Vastness of Truth-consciousness signifying the infinite and eternal and the universal. Arut Perum Joti is said to have become by its pre-planned self-determination the All and everything—every being, god, goddess, force, energy, action, result, name, form, quality, letter, word, sound, world, plane, element, atom, material object, relationship, nature, mind, heart, life, sense, body, Knowledge, Love, Power, Light, Bliss, the manifest Satcitananda, Grace etc., in an integral harmony. Rightly he also speaks about Grace in the same vein. The vast Grace-Light is the Vastness of Sat, Light of Cit and Grace of Ananda. It is the integrally manifest Satcitananda in the unity of the supreme Satcitananda. Grace is said to be everything in the Manifestation, the light of soul, mind, life, quality, knowledge, nature, form and mould and deathless body, the will and action, Light, Substance and Bliss and that by Grace everything could be realised. He also addresses and invokes the supreme Divine in consecutive stanzas not only as Arut Perum Joti the Vast Grace-Light but also as the Supreme Truth, Supreme Nature Supreme Substance, Supreme Heaven (Tani Param), Supreme Goal (Padam), Sivam, Preceptor (Guru), Mother, Father, Companion, Friendship, Love, Supreme Sat, Supreme Cit, Supreme Ananda, Amrita, Gem, Mantra, Ambrosia or positive Medicine of Health and Prosperity, Gold, Treasure of divine Riches, Mountain of Light, Food, Taste, Music, Lamp, Flame of Light, Rain, Fire, Golden Mountain, Milk, Fruit, Honey, Flower, Song etc.

An attempt is made herein to present the important aspects of this gem of poetry which has the effect of mantra.

The high light of the poem is the spontaneous and integral transformation of the Swami's physical body effected simultaneously in all its cells by the power of the Grace-Light. This is an unparalelled case of transformation of nature and the body, attained by divine Sanction and Will. Its culmination into the attainment of a golden deathless sleepless physical body full of blissful energies is marked in a later poem "Suddha Siva Nilai". That the supreme and Universal Divine granted him a deathless physical body, not for his own sake, but for the world, for the collective purpose of divinising the earthly life of evolution, is brought out in the Swami's poems (Suddha Siva Nilai, Pandu Adal, Enna punyam) and in his last speech (cf: "I am in this body. I shall enter into all the physical bodies").

In a speech given by the Swami in October 1873 at the time of flag-hoisting in the premises called "Siddhi Valaga Maligai" at Mettukuppam village (near Vadalur), where he resided from 1870 to 1874 for the last

part of his life, he openly announced that the God of Vast Grace Light was to manifest on the earth directly and that the veils of lower ignorance would be removed for all when He comes. Further he declared the above quoted mantra as God-given and that the Divine has given it as an open and direct expression of the nature of His Truth which is to become manifest at first. " It is the will of the Divine that, because compassion is the fundamental means of sadhana, He has openly adopted or chosen this mantra as the first means of sadhana and as the open expression of its truth. Compassion, Kindness and Grace mean the same thing. Knowledge which bears the supreme Compassion is verily the integral Bliss of the Divine. It is the Supreme Knowledge Itself that possesses this infinite and incomparable Compassion ". " It is compassion that has lifted me up. The Divine has shown me that compassion and seeing everything as the Divine constitute the high and true path of discipline for realisation ".

It is very evident that the Divine prepared the ground for the receptivity of the infinitely Vast Grace-Light on the earth through the Swami and a seed of aspiration for the Truth-Light was sown in the hearts of the disciples and devotees through the vibration of this mantra which he gave them collectively on " Vijaya Dasami " day in 1873 and which was in keeping with the will and process of the Time-Spirit. The poet, saint and sage Ramalingam, being established in the Supramental Truth-Consciousness, promised in the last part of his life the coming of the Vast Grace-Light, nay, of the God of Vast Grace-Light, the supreme Divine, who shall establish the direct reign of Light on the earth. He also promised the coming of a new age and a new race of people who will be free from disease and death by the power of the Grace-Light. There are also evidences in Swami's writings and speeches that he not merely promised the advent of the Divine Light but actually aspired and worked for it with a vision of collective fulfilment, and eventually made the supreme sacrifice of his deathless body by its dematerialisation for the purpose of the universal manifestation of the Light on the earth and for the purpose of entering into all the physical bodies universally.

He made the sacrifice at a time when the God of Vast Grace-Light was concretely present at his place which is a representative place of the earth. It was on 30. 1. 1874 and thus the dematerialisation of his deathless body was done in His Presence and evidently meant to fix the substances and powers of his deathless physical body into the earth-nature, so that man may get the power of transformation of body also, one day or the other, and that even the dead may get the power of resurrection especially in the background of manifestation of the divine Light.

His supreme sacrifice will be ever remembered in the annals of spiritual history, not only as a homage to him, but more for the purpose of transformation of our own nature and body.

Closely following the Swami in time and place, Sri Aurobindo and the Mother have come upon the scene of earthly life to fulfil their divine mission in a close collaboration and we find it to be a continuation of the divine mission which Swami Ramalingam envisaged, worked and sacrificed for, and that their place of Tapas and fulfilment is also in the same area where the Swami lived. The universal manifestation of the divine Light on the earth, i. e. in its subtle-physical level has taken place in our times in 1956 by the collective Tapas of Sri Aurobindo and the Mother and due to the earlier sacrifice of Swami Ramalingam. A more open manifestation of the divine Light on the physical level of the earth, as envisaged by the Swami at the time of his sacrifice, is still awaited.

JOTI AGAVAL POEM

May Thiru Cittrambalam, the divine sky or Heaven of Truth-Consciousness (Thiru Cit Ambalam), bless you.

Stz. 1. அருட் பெருஞ் ஜோதி அருட் பெருஞ் ஜோதி
அருட் பெருஞ் ஜோதி அருட் பெருஞ் ஜோதி.

Arut Perunjothi Arut Perunjothi
Arut Perunjothi Arut Perunjothi

Vast Grace-Light Vast Grace-Light
Vast Grace-Light Vast Grace-Light

NOTE: The opening stanza of this divinely inspired poem has been cast in the nature and style, rhyme and rhythm of a mantra. It is the Mantra of the name of the supreme and universal Divine as the divine Light of Truth-Consciousness and Grace. The poem begins with an invocation and calling of the divine Light.

Stz. 2. அருட்சிவ நெறி சார் அருட்பெரு நிலை வாழ்
அருட்சிவ பதியாம் அருட்பெருஞ் ஜோதி.

Vast Grace-Light that is verily the supreme Divine of Grace inherent with the throb of divine Life of Grace and is accessible by the Path of divine Grace.

Stz. 4. இக நிலைப் பொருளாய்ப் பரநிலைப் பொருளாய்
அகமறப் பொருந்திய அருட்பெருஞ் ஜோதி

Stz. 5. ஈனமின்றி இக பரத்து இரண்டின் மேற்பொருளாய்
ஆனல் இன்றி ஓங்கிய அருட்பெருஞ் ஜோதி
(ஆனல் இன்றி—நீக்கல் இன்றி, நீக்கமற)

Stz. 4. "O Vast Grace-Light that has become the Substance of this world (Iha nilai) and that of the higher world (Para nilai) in the closest harmony of unity (at all levels) and not merely in the inner level (அகம் அற) and is realised only on the dissolution of ego.

Stz. 5. "O Vast Grace-Light, that has become the Supreme Substance at once and beyond of both Iha and Para, this and the higher world, pervading everywhere without gap" —

Stz. 6. உரை மனம் கடந்த ஒரு பெருவெளி மேல்
அரைசு செய்து ஓங்கும் அருட்பெருஞ் ஜோதி.

Vast Grace-Light that sovereignly rules in Peru Veli the Vastness of Space beyond the reach of mind and speech.

NOTE: Peru Veli is the Vast Truth-Conscious Space or World of Supermind. It is also called Jnana Peru Veli. At its highest source i. e. in the summit supermind it opens into "Perum Sukha Veli" the infinite and eternal Ananda Loka above, which is called also as "Sukhateeta Veli". (See stzs. 285, 37, 33, 447, 448, & 579).

Stz. 14. திருநிலைத் தனிவெளி சிவவெளி எனும் ஓர்
அருள் வெளிப் பதி வளர் அருட்பெருஞ் ஜோதி

"Vast Grace-Light that manifests in the Home or Space of Grace (Arul Veli, i. e. Space or Vastness of Grace) which is called also as the infinity of Supreme Truth (Thiru Nilai Siva Veli), or the supreme infinity of the divine Existence (Tiru Nilai Thani Veli)".

NOTE: The Home of Vast Grace-Light is a biune infinite constituted of the spaceless infinite of the supreme Existence (Thani Veli or supreme Veli or Suddha Siva Veli) within the space infinite of Grace (Arul Veli or Peru Veli). Each implies the other (See also stzs. 39, 37, & 285)

Stz. 16. சுத்த மெய்ஞ்ஞானச் சுகோதய வெளி எனும்
அத்து விதச் சபை அருட்பெருஞ் ஜோதி

"Vast Grace-Light of the world of non-dual unity (Adwaita Sabha) which is the Vastness or universal Space of Pure Truth-Consciousness and Bliss (Suddha Mei Jnana Sukhodaya Veli)".

NOTE: The above passage indicates the Comprehending Supermind. In Upadesha the Book of Teachings, it is referred to as "Suddha Jnana Sabha" or Suddha Cit Sabha which is beyond "Por Sabha", "the apprehending Supermind".

Stz. 21. சுத்த வேதாந்தத் துரிய மேல் வெளி எனும்
அத்தகு சிற்சபை அருட்பெருஞ் ஜோதி

Vast Grace-Light of Cit Sabha which is verily the high-seated Space or Heaven of the Transcendence (Turya Mēl Veli) realised by the school of Suddha Vedanta as its goal and truth.

NOTE: Suddha Vedanta is to be distinguished from Vedanta, as it sets the comprehending supermind as its goal. Stzs. 16 and 21 may be further distinguished from Stzs. 33, 37, 285, 447 to 451 which refer to its summit or summit supermind.

Stz. 25. சச்சிதானந்தத் தனிப் பரவெளி எனும்
அச்சியல் அம்பலத்து அருட்பெருஞ் ஜோதி

Stz. 26. சாகாக் கலை நிலை தழைத்திடு வெளி எனும்
ஆகாயத்து ஒளிர் அருட்பெருஞ் ஜோதி

Stz. 27. காரண காரியம் காட்டிடு வெளி எனும்
ஆரணச் சிற்சபை அருட்பெருஞ் ஜோதி

Stz. 28. ஏகம் அனேகம் எனப்பகர் வெளி எனும்
ஆகமச் சிற்சபை அருட்பெருஞ் ஜோதி

Stz. 25. "The Vast Grace-Light of the unique, supreme and high-seated Space (Thani Para Veli) of Satcitananda, which is the essential source of all manifestation."

NOTE: "Satcitananda Thani Para Veli" also suggests the spaceless unmanifest Satcitananda behind or within the manifest universal Satcitananda of Space.

Stz. 26. "The Vast Grace-Light which manifests in the Space or Sky of Knowledge where prospers the Knowledge and Science of deathlessness of body".

Stz. 27. "Cit Sabha of Vast Grace-Light which is described in Vedas, the Books of Knowledge, as the Space or Sky manifesting cause and effect".

Stz. 28. "Cit Sabha, of Vast Grace-Light (the Comprehending session of Truth-Consciousness), described by Agamas as the Space or Sky of the One-Many (i.e., as the world of one-many, Ekam anekam)

Stz. 31. சமயம் கடந்த தனிப் பொருள் வெளியாய்
அமையும் திருச்சபை அருட்பெருஞ்ஜோதி

Stz. 32. முச்சுடர்களும் ஒளிமுயங்குற அளித்தருள்
அச்சுடராம் சபை அருட்பெருஞ் ஜோதி

Stz. 33. துரியமும் கடந்த சுகபூரணந் தரும்
அரிய சிற்றம்பலத்து அருட்பெருஞ் ஜோதி

Stz. 31 Vast Grace-Light of the divine session of Truth-conscious knowledge-play (Tiru Sabha) which is verily the supreme timeless and spaceless infinity of the supreme Being (Thani Porul Veli)

"Thani Porul Veli" of the timeless eternal Being necessarily implies its spaceless infinity which has become Peru Veli the divine universal space of vastness. It has the same sense as "Thani Veli" or Veru Veli or Suddha Siva Veli. (Stzs. 6, 14, 22, 33, 36, 476). See also stz. 11-22-10; 10-II-2-2.

Stz. 32 "The Vast Grace-Light which manifests verily in the Sabha or Session or World of Flame in which the three lights (i.e. agni, moon and sun-Causal, causal-effectual and effectual lights) are integrated by Its grace.

Stz. 33 "Vast Grace-Light of 'Ariya Cit Ambalam' or 'Ariya Cit Sabha' (i.e. Comprehending summit Supermind) which light crosses even beyond Turya the transcendence and is the most difficult to attain and is the bestower of perfect and integral bliss". This may be also translated thus: "The Vast Grace-Light of the unique and supreme cittrambalam (i.e. at its summit, the summit Supermind as opening into the infinite and eternal Ananda Loka above) which is rarely attained and which gives the perfect integral Bliss (Sukha Poorana) and the Light crosses beyond the Transcendence (Turyam Kadantha)i.e. beyond the Truth-world of Supermind.

NOTE: This is a description of the Truth-World of Supermind in its summit poise as opening into the infinite and eternal world of Ananda beyond. See also stz. 37.

Stz. 35 இயற்கை உண்மையதாய் இயற்கை இன்பமுமாய்
அயர்ப்பிலாச் சிற்சபை அருட்பெருஞ் ஜோதி

Stz. 36 சாக்கிரதாதீதத் தனிவெளியாய் நிறை
வாக்கிய சிற்சபை அருட்பெருஞ் சோதி

Stz. 35. "Vast Grace-Light of Cit Sabha is of the nature of Sat and Ananda, Being and Bliss in manifestation and is consciously ever awake".

NOTE: Cit is also implied and included because of its manifestation as the Vast Grace-Light in Cit Sabha. (Arut Perum Cit Joti 12-21-14)

Stz. 36. "Vast Grace-Light of Cit Sabha where Thani Veli (or supreme Veli) the spaceless infinite becomes all-pervading infinite self-extension of space in the state of Jāgratātēeta"

NOTE: Jāgratātēeta is the supreme state of Jagrata or wakefulness. This is the summit poise of the Truth-world (Supermind) as opening into the infinite and eternal Satcitananda or Ananda Loka above. In the poem "Anubhavamalai" (stz. 12-42-96) and in "Upaadesha" it is called Suddha Siva Turyātēeta (see chart 4A, 4B in Vol. I) See also notes on Poorana Vyapaka Vyapa in the chapter on Karanateeta Loka.

Stz. 37. சுட்டுதற்கு அரிதாம் சுகாதீத வெளி எனும்
அட்ட மேற் சிற்சபை அருட்பெருஞ் சோதி

Vast Grace-Light of the highest Cit Sabha or Home of Truth-consciousness (Attam Mēl Cit Sabha the summit of comprehending supermind or simply known as summit supermind) which is verily Sukhātēeta Veli the infiity of supreme Bliss which can be hardly indicated by words of objective knowledge.

NOTE: It is implied that Peru Veli the vast space of supreme Bliss as the manifested universal space is contained in and by Sukhateeta Veli the spaceless infinity of the timeless, eternal and Supreme Being of Ananda Loka above. The spaceless infinity of the Supreme Being and the infinitely vast universal space are integrated in an absolute Harmony. Sukhateeta Veli is the same as Perum Sukha Veli which contains Peru Veli (See stz. 285). One does not separate or get detached from the other. It is declared that within the universal space is the infinity of the Supreme Being or Existance, containing the former. Each implies the other, though commonly called or known by a general name Cidambara Veli, the Supramental Vastness. The One infinite and eternal Satcitananda becomes the manifest Satcitananda of the universe.

Again the highest source where the universal self-extension of the infinite and eternal Divine takes place is mentioned as "Attam Mēl Cit Sabha". So Cit Sabha in its highest level as summit supermind opens into the infinite and eternal Satcitananda or Ananda Loka above. Cit Sabha here referred to is not the cit sabha of the ajna centre which is of a derived secondary sense and where soul of the individual can be realised at first and has its field of play of knowledge. Ajna the centre of soul, is derived from the high-seated Cit Sabha proper and hence it is also called sometimes by the name cit sabha according to

the context in a derivative sense. The high-seated cit sabha proper which is the original source of the universal manifestation is also distinguished by such names as Suddha Cit Sabha, Mei Cit Ambalam.

Stz. 39 உபய பக்கங்களும் ஒன்றெனக் காட்டிய
அபய சிற்சபையில் அருட்பெருஞ் ஜோதி

"Vast Grace-Light of Cit Sabha is the Refuge (Abhaya Cit Sabha) that manifests the biune state or side as one or manifests the unity of the biune infinite (i. e. the biune character in unity, the unity of Tat Para Veli and Cit Para Veli, Thani Veli and Arul Peru Veli, or Tat Param within Cit Param, the Supreme Reality within the universal Truth of manifestation, Joti Yut Joti, Light within Light, Tat Joti within Cit Joti)—see also stz. on Ubhaya Veli or biune infinite (10-II-2-2), on Veli within Veli (1-V-2-30; 1-VI-3-8; 11-22-10; 1-V-3-14, 15;)

Stz. 47 பாணிப்பிலதாய்ப் பரவிஞேர்க்கு அருள் புரி
ஆணிப் பொன் அம்பலத்து அருட்பெருஞ் ஜோதி

"The Vast Grace-Light in the Golden World of Truth-knowledge (i.e. the Golden World at its high source, Anip Ponnambalam or apprehending supermind) that bestows grace on those who love and seek the Divine by a pure heart without blemish."

NOTE: According to Joti Agaval poem, the Vast Grace-Light of Cit Sabha is said to have become the All, each and every world, being, poise, state, thing. It is here mentioned to have become the Vast Grace-Light of Por Sabha proper (Ani Pon Ambalam, the apprehending Supermind). In Por Sabha it becomes the Vast golden Light of Grace. பேரருட் பொற் சோதி (I—V—10—99, 100, 37). See stz. 52 following.

Stz. 50 எச்சபை பொது என இயம்பினர் அறிஞர்கள்
அச்சபை இடங்கொளும் அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that manifests in that Sabha or Realm which the Wise call "Podu", the equal World பொது i. e., the universal equal self-extension of Brahman or Supermind."

NOTE: Podu refers to the equal Truth-World of Supermind as a whole and in particular to Cit Sabha the comprehending session which is its source.

Stz. 52 நாடகத் திருச் செயல் நவிற்றிடும் ஒரு பேர்
ஆடகப் பொது ஒளிர் அருட்பெருஞ் ஜோதி

" The Vast Grace-Light that shines in the Vast and equable Golden World of Truth-Knowledge (i.e. Por Sabha the apprehending supermind) where It makes its plays of divine dynamism of Knowledge."

NOTE : The golden Light of Truth arises in Por Sabha.

Stz. 70 வல்லதாய் எல்லாம் ஆகி எல்லாமும்
அல்லதாய் விளங்கும் அருட்பெருஞ் ஜோதி

" The Vast Grace-Light that by Its omnipotent Power of manifestation has become all and yet is beyond all".

Stz. 72 தாங்கு அகிலாண்ட சராசரநிலை நின்று
ஆங்கு உற விளங்கும் அருட்பெருஞ் ஜோதி

" Vast Grace-Light that contains, supports and abides in all the worlds, moving and non-moving in manifestation."

Stz. 76 பெரிதினும் பெரிதாய்ச் சிறிதினும் சிறிதாய்
அரிதினும் அரிதாம் அருட்பெருஞ் ஜோதி

" The Vast Grace-Light that is the greatest of the great, the smallest of the small and the subtlest of the subtle."

Stz. 79 இறவா வரம் அளித்து என்னேமேல் ஏற்றிய
அறவாழி ஆம் தனி அருட் பெருஞ் ஜோதி

" Unique and Vast Light of supreme Grace which is the ocean of Dharma, the dynamic Law of Truth-Consciousness, has given me the boon of deathlessness of body and placed me up in that high or excellent State.

Stz. 91 செடி அறுத்தே திடதேகமும் போகமும்
அடியருக்கே தரும் அருட்பெருஞ் ஜோதி

"Vast Grace-Light that bestows to its devotees strong body and power of enjoyment, wiping off evil and darkness."

Stz. 94 சேதனப் பெருநிலை திகழ்தரும் ஒருபரை
ஆதனத்து ஓங்கிய அருட் பெருஞ் ஜோதி
(திகழ் = ஒளி, விளக்கம்)

"Vast Grace-Light that manifests in the seat of Parai who gives the supreme state of Consciousness and Light."

NOTE : Parai generally indicates the universal Maha Shakti, the overimental power; but here in the context, because of the qualifying words it means the Supramental Shakti. So, Parai has exceeded herself to become the power of Truth-Knowledge.

Stz. 95 ஓமயத் திருவுறு உவப்புடன் அளித்து எனக்கு
ஆமயத் தடை தவிர் அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has given me in Its delight a divine Pranava body and thereby overcome the obstacles or attacks of disease and kept me free from it".

NOTE: After Pranava body, the Swami attains also Jnana deha, the body of Knowledge which transforms physical body into its deathless state. In the poem "Suddha Siva Nilai" the Swami finally refers to his triple body of perfection—Suddha Deha of the physical, Pranava deha of the subtle and Jnana deha of causal Knowledge.

However we find evidences in "Joti Agaval" poem itself that Jnana deha had also entered into his physical body and effected transformation of all the cells of the body in order to bring about a golden deathless body (see stzs. 725 to 740, 745). அறிவுறு அணைத்தும் ஆனந்தமாயிட சத்துவம் ஒன்றே தனித்து நின்ருேங்கிட. The immediately following stanzas 100, 103 and 105 also suggestively point to this. There are also references to the triple body and that the Divine had given him the triple body and the power to fulfil his will, i. e. the will to transform and achieve a deathless body—see stz 119).

Stz. 99 பார் உயப் புரிக எனப் பணித்து எனக்கு அருளி என்
ஆருயிர்க்குள் ஒளிர் அருட்பெருஞ் ஜோதி

"Vast Grace-Light that illumines within my soul, missioning me to work for the progressive growth of the life of the world (i. e. of its beings.)"

Stz. 100 தேவியுற்று ஒளிர் தரு திருஉரு உடன் எனது
ஆவியில் கலந்து ஒளிர் அருட்பெருஞ் ஜோதி

Vast Grace-Light that has taken a divinely beautiful form of body full of Its rediant and radiating Light of the Divine Shakti (who is Conscious Force of knowledge), and has entered into my soul.

NOTE: Evidently this stanza refers to Jnana deha, the Knowledge-Form of Body which is verily a luminous form of the supramental Divine Shakti of Light and Grace. It transforms the other bodies namely the subtle and the gross physical. It enters into the soul for this purpose and from there radiates its Light to transform the physical body, though of course through the subtle body. It is the Divine Shakti who directly brings into his soul the form of the effulgent supramental body (Jnana deha) to effectuate transformation of his body, nay, all the cells of his body, the seven kinds of cells mentioned in subsequent stzs

725—730, namely the "sapta dhatu" of bones, muscles, skin, brain, blood, semen and other secretions internal and external (rasa).

Stz. 103 சாமாறு அனைத்தும் தவிர்த்து இங்கு எனக்கே
ஆமாறு அருளிய அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has rejected and removed from me all the ways of death and disintegration and instead has given me here the ways of Growth and integration or evolution of deathless life and body".

Stz. 104 சத்தியமாம் சிவ சத்தியை ஈந்து எனக்கு
அத்திறல் வளர்க்கும் அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has given me the supreme Consciousness—Force of Truth (Satya Siva Shakti) and accordingly fosters my growth in Its or Her Nature."

Stz. 105 சாவா நிலை இது தந்தனம் உனக்கே
ஆவா என அருள் அருட்பெருஞ் ஜோதி

Vast Grace-Light that communes with me in grace; "This is the state of deathlessness of body that I have given to you. Now prosper for ever".

Stz. 106 சாதியும் மதமும் சமயமும் பொய் என
ஆதியில் உணர்த்திய அருட்பெருஞ் ஜோதி

"Vast Grace-Light that gave me the intuitive knowledge long ago that castes, religions and philosophies are untrue".

Stz. 109 காட்டிய உலகெலாம் கருணையால் சித்தியின்
ஆட்டியல் புரியும் அருட்பெருஞ் ஜோதி

Vast Grace-Light that is verily the dynamic play and manifestation of the Consciousness-Force (Citti) which has manifested by compassion all the worlds revealed to me.

NOTE : The word "Citti" is derived from its root "Cit". It means Cit-Shakti, the Consciousness-Force of the Divine. In stzs. 128 and 129 also it is used in the same sense but adopted in an expanded form as "Eka Cit Citti", "Inba Citti" — the one Consciousness-Force, the blissful Consciousness-Force. Cit has become in Tamil Citti or Cittu (சித்தி, சித்து). Cittiar (சித்தியர்) means divine Goddesses or Shaktis in ordinary parlance. Cit in its outer form of fulfilment has become Siddhi.

Stz. 116 மாய்ந்தவர் மீட்டும் வரு நெறி தந்து இதை
ஆய்ந்திடு என்று உரைத்த அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has shown me the way of resurrection of the dead and has asked me to examine or consider it (i. e. its many possibilities.)

NOTE: The stanza refers to the resurrection of the dead into the earthly bodily life and not to the mere resurrection into a supra-physical or subtle physical body (See stz. 12-29-39).

Stz. 119 முத்திறல் வடிவமும் முன்னி ஆங்கு எய்து உறும்
அத்திறல் எனக்கு அருள் அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has given me by Grace the triple body (i.e, Suddha deha, Pranava deha and Jnana deha) as aspired for by me, as well as the Power to fulfil myself in all ways and according to my will and aspiration (which is one with Thine)"

NOTE: The verbal root "Arul" is used in several stanzas of 'Joti Agaval' poem to mean 'gives or has given by Grace', as in stzs. 141, 362-373. The will and aspiration of the Swami here connotes in the context specially the will and aspiration to transform the physical body into its deathless state and for this end, the Divine has opened in him all the three bodies—Jnana deha, Pranava deha and Suddha deha. As the swami refers to the boon or gift of deathless body in 'Joti Agaval' poem, the context of this stz implies that he has received the triple body.

The Swami clearly refers to, in an unmistakable language, the gift of deathless body he got from the Divine as is seen in stzs. 79, 103, 105, 151, 509, 533 and 784 of 'Joti Agaval' poem. In this connection, he particularly points out in stzs. 533 and 784 that by the divine Light he was trained into the science of deathlessness of physical body and thereby he got the gift of a deathless physical body. This training is a direct training of the body in its transformation, and it is not a mental training in the mind or even given to the body-consciousness. It is a training in transformation taking place in the very cells of the material body. In stz 784, the swami observes that his body not only got trained in the science of deathlessness but also obtained its deathless state. See also stz. 1-V-10-98 (Mei Arul Vyappu).

However, we may point out that the attainment of a wholly sleepless, deathless and blissful physical body is categorically affirmed

by the Swami in a later poem "Suddha Siva Nilai" (12-29) where he speaks of his attainment of the triple deathless and indestructible body with a power to resurrect even the dead into bodily life. This poem also refers to the coming of the Divine to the earth for His direct Rule by manifestation of the Light. In the poem "Pon Vadivap Peru" (12-21) he refers to his deathless, sleepless and blissful golden physical body.

Stz. 120 மூவகைச் சித்தியின் முடிபுகள் முழுவதும்
ஆவகை எனக்கு அருள் அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that gives me by Grace the three fold Siddhis (Karma Siddhi, Yoga Siddhi and Jnana Siddhi) and the effectuation of their results".

NOTE: The triple Siddhi is related or connected with the transformation of the triple body. Hence the subject-matter of the two stzs. 119 and 120. See also stzs. 528 to 533. Upadesha also refers to their connection.

Stz. 121 கரும சித்திகளின் கலை பல கோடியும்
அரசுற எனக்கு அருள் அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that bestows on me by grace the mastery over the manifold kinds of kalas (arts) of karma siddhis (i. e. inspired arts, sciences and actions) which run in crores".

Stz. 122 யோக சித்திகள் வகை உறுபல கோடியும்
ஆக என்று எனக்கு அருள் அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that bestows on me by grace the manifold kinds of yoga siddhis (i. e. Knowledge by visions) which run in crores."

Stz. 123 ஞான சித்தியின் வகை நல்விரிவு அனைத்தும்
ஆனி இன்றி எனக்கு அருள் அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that gives me by grace the manifold kinds of defectless Jnana Siddhi (i. e. manifold ways of becoming one with Knowledge of things and beings by self-identity) and their many far-reaching good and rich developments.

Stz. 124 புடையுறு சித்தியின் பொருட்டே முத்தியை
அடைவது என்று அருளிய அருட்பெருஞ் ஜோதி
(புடையுறுதல்—நிலைமாறுதல், திரண்டு பருத்தல், வெளிப்படுதல்)

" Vast Grace-Light that has shown and said to me that mukti or liberation is attained for the purpose of manifesting Siddhis or powers of Knowledge, transformation and perfection."

Stz. 125 முத்தி என்பது நிலை முன்னுறு சாதனம்
அத்தகவு என்ற என் அருட்பெருஞ் ஜோதி

" My Vast Grace-Light that has shown and said to me that liberation is only the first means of realisation" and nothing more.

Stz. 126 சித்தி என்பது நிலை சேர்ந்த அநுபவம்
அத்திறம் என்ற என் அருட்பெருஞ் ஜோதி

" My Vast Grace-Light that has shown and said to me that Siddhi or divine perfection is the consummation or end of realisation.

NOTE : The word "Siddhi" here does not denote occult powers or siddhis of a lesser order that one gets in the realms of mind, including the spiritual ranges of mind. Siddhi is the perfect and integral divine power of Knowledge by identity, carrying with it vision, intuition and inspiration and fulfilling itself in divine actions. This siddhi comes with the Supramental realisation which at its highest is known as Samarasa Sudda Jnana. This Power is the all-effectuating Power of Truth-Knowledge that accomplishes all divinely inspired actions in a perfect way in the full blaze of Knowledge. These siddhis are not confined to the eight kinds which have their counter parts in a lesser order of purity in the traditional "Ashtanga Yoga"; they will be infinitely innumerable, divinely willed and luminously carried out to their perfection. Thus, the Siddhi, i. e. Samarasa Suddha Jnana Siddhi is an integral siddhi containing supramental Knowledge of beings and things by self-identity (Atma Jnana Siddhi and Tatva Jnana Siddhi) along with the resulting concomitant powers of Vision (Yoga Jnana Siddhi) and powers of intuition and inspiration of idea, sense, feeling, word etc. fulfilling in inspired arts, sciences and actions (Karma Jnana Siddhi). Samarasa Suddha Jnana Siddhi inevitably leads to transformation and perfection of mind, life and body into their deathless and indestructible forms and states (vide references to the nature of Siddhi attained by Samarasa Satya Jnana Siddhargal in "Satya Jnana Vinnappam"—Prose p. 132-133).

Stz. 127 ஏக சிற்சித்தியே இயல் உற அனேகம்
ஆகியது என்ற என் அருட்பெருஞ் ஜோதி

"My Vast Grace-Light that said unto me that the One Consciousness-Force (Eka Cit Citti) has become the Many (in the unity of the

universal manifestation) so as to bring out the truth of Her supreme Nature (Iyal).

NOTE : The one Cit-Sakti has become the Many in manifestation. Citti means Shakti, the Goddess. See notes on stz. 109.

Stz. 128 இன்ப சித்தியின் இயல் ஏகம் அனேகம்,
அன்பருக்கு என்ற என் அருட்பெருஞ் ஜோதி

" My Vast Grace-Light that has said unto me, " For the man of Love who is poised in the divine Love, the true Nature of the Bliss of Consciousness-Force reveals Itself as one-many (Inba Citti).

NOTE: Eka Cit-Citti or Inba Citti refers to the Cit-Shakti, the supreme Mother. Citti means Shakti or Goddess, Conscious Power. Citti in its outer form of fulfilment has become Siddhi. In the above two stanzas, it is explained that the true Nature of the divine Shakti who is Consciousness-Force and Bliss of the Divine Being is revealed by Her universal manifestation bringing out the Many in the unity of Existence—as the All-in-one, as One-Many, as one and many in the Comprehending, apprehending and tertiary poises of Supermind respectively. We may also say that the supreme Miracle (Siddhi) of the divine Shakti is to manifest the many in the unity. All the siddhis done, performed and fulfilled by the Truth-Conscious Yogis are done through Her, through Her many formulations of conscious Force (Cittu சித்து). One who realises the Eka Cit-Shakti or Eka Cit-Citti and is one with Her, feels and experiences that he himself is doing all the many miracles and that he has become the All-in-one (the All and as one) and the one-many in the universal manifestation.

We may also explain in this background the higher significance of Siddhi and Citti or Cittu. Siddhi is the fulfilling power of Conscious Force moved into effective action for fulfilment. Citti or Cittu is the poise of the Conscious Force within Itself or Herself just about to move or tending to move Herself as a fulfilling power and in this sense, it is verily the Consciousness-Force of the Divine. Stz. 109 uses the word Citti சித்தி to mean Consciousness-Force, the Shakti. Cittiar சித்தியர் mean shaktis, goddesses in ordinary parlance also.

Stz. 132 சோதியுட் சோதியின் சொரூபமே அந்தம்
ஆதி என்று அருளிய அருட்பெருஞ் ஜோதி

" The Vast Grace-Light that has revealed to me that the Swarupa or true essence of " Light Within Light " (Joti yut Joti i. e., Light of Being

within Light of Consciousness-Force, Tat Joti within Cit Joti) is "antam adi" the end and beginning of the universe (i.e. the beginningless source and the beginning of the universe or the supreme Void and the manifestation which arises in and from it)".

NOTE : The supreme Void is the positive Void (Veru Veli or Mei Veru Veli—stz. 476 and in and from it arises the manifestation of the true universe one with the Divine, not the illusory or a lesser manifestation. For detailed explanation on "Light within Light" see stz. 11—40—3 (1)

Stz. 133 இந்த சிற் ஜோதியின் இயல்உரு ஆதி
அந்தம் என்று அருளிய அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has revealed that Swabhava (Iyal இயல்) the true nature, and Rupa the true form of this Cit Joti the Light of Consciousness-Force, is "adi antam" the beginning and end i.e. the beginning and the end of the universal manifestation (i.e. the return movement of universe)".

NOTE : The two above stanzas seem to point out the simultaneous issuing forth and returning back of the universe. Its swarupa is the essence of Being represented by Tat Joti. Its swabhava and rupa are of the nature of the Being represented by Cit Joti Light of Consciousness-Force. Cit Joti is Arut Perum Joti, the Vast Grace-Light. Within Cit Joti is Tat Joti, the Light of Being.

Stz. 137 கதிர் நலம் என் இரு கண்களிற் கொடுத்தே
அதிசயம் இயற்று எனும் அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has given to my eyes the goodness of the Light of Sun (i.e. divine Light of the Sun of Knowledge : the word கதிர் நலம் also means the goodness of light of physical sun) and has missioned me to do wonders thereby".

Stz. 151 கூற்று உதைத்து என்பால் குற்றமும் குணம் கொண்டு
ஆற்றல் மிக்கு அளித்த அருட்பெருஞ் ஜோதி

(குற்றம் குணம் கொண்டு—குற்றங்களை உன் அருளால் நீக்கி அதாவது தூய்மைப்படுத்தி அவற்றை தெய்வீக குணங்களாக மாற்றிக் கொண்டு)

Vast Grace-Light that has kicked out Yama, God of death (i.e. rejected and disabled the principle and power of decay and death as rooted in the inconscient matter) by making the very prevalence of impurities in me a cause and merit or qualification for Thy Grace to intervene, purify and transform them, which Thou has done, and as a result Thou hast vested in me

a supreme Power of fulfilment (to fulfil Thy Will in me in all ways, Thy Will in my mind, life and body).

Stz. 159 உருவமும் அருவமும் உபயமும் ஆகிய
அருள் நிலை தெரித்த அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has shown me the state of Grace which has become the Form, the Formless and the Formless-Form".

Stz. 167 அருட்பேர் தரித்து உலகனைத்தும் மலர்ந்திட
அருட்சீர் அளித்த அருட்பெருஞ்ஜோதி.

"Vast Grace-Light that has given me its Harmony, Beauty and Riches of Grace (Arut ceer) so as to make the whole world (i.e. the earthly world) blossom into an evolutionary richness of life and that in the name of and with the stamp and seal of Grace.

NOTE: This stanza suggests that the Swami was a fit vessel to receive and radiate the Light of Grace for the blossoming of the earthly world of life, in his own right.

Stz. 168 உலகெலாம் பரவ என்னுள்ளத் திருந்தே
அலகிலா ஒளிசெய் அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that shines illimitably in and from my heart so as to make the Light pervade or extend into all the worlds and heavens including our earthly world.

NOTE: The word "ulagelām உலகெலாம்" ("all the worlds" is the subject matter of the chapters "Tatva Lokas and karanāteeta Loka" in the book of Vyakhyana. It enumerates in detail the whole gradation of worlds and planes from the lowest to the highest. So this word is used in the same sense here and the immediately following stanzas. 169 to 183, 277 to 285 give a brief classification and gradations of these worlds. The details of the earthly world are given in stzs 184 to 256, 273 to 276. Mind, life or vital and the physical in their various interlinked operations in the innermost, inner, outer and outermost levels of one's existence or being are given in stzs. 257 to 272.

The above stanza points out that the Swami who was established in the Truth-Consciousness of Supermind, could illumine, in his own right, the whole earthly world as well as other worlds with the Grace-Light that issued from within the soul of his heart. But he also felt himself an instrument of the Divine (இவ்வுலகம் எலாம் களிப்படைய நமது சார்பின்

அருட்பெருஞ்ஜோதி தழைத்து மிக விளங்கும்) and worked for the collective or general manifestation of "Vast Grace-Light" of the Divine upon the earth from its own high source of the Vast Truth-world (12—25—5).

Stz. 169 விண்ணினுள் விண்ணுய் விண்நடு விண்ணுய்
அண்ணி நிறைந்த அருட்பெருஞ் ஜோதி

Stz. 170 விண்ணுறு விண்ணுய் விண்ணிலை விண்ணுய்
அண்ணி வயங்கும் அருட்பெருஞ் ஜோதி

Vast Grace-Light that has manifested and extended or pervaded Itself as the state of Heaven (i.e. as a glorious state of the Light of the Being and substance) within the inmost Heaven (i.e. within the Vast supramental Sky or Space விண்ணின் உள் விண்ணுய்), as a state of heaven in the middle heaven (i. e. in the overmental sky or space விண்ணின் நடு விண்ணுய்), as a state of heaven in the large heaven (i. e. in the large subliminal sky or space விண்ணின் உறு விண்ணுய்) and as a state of heaven in the stable heaven (i.e. in the physical sky or space விண்ணின் நிலை விண்ணுய்)—filling all the spaces of the Being and interfusing them.

NOTE : Space is the formless substance of the supreme Being or Existence. In other words sky or space is the self-extended etherial substance of the Divine Being Sivam. This is made clear in stz 179.

In the immediately following stanzas (171 to 178, 179 to 183), the Vast Grace-Light is further said to have manifested in each of the above said four levels (supramental, overmental, subliminal and the gross physical) the states of the Power of Being as Consciousness-Force, the Power of Will and Energy as Conscious-Force, the Delight and Love of Being as Ananda and finally the formed substance of Being; and they are respectively identified as the original and pure principles of Air, Fire or Heat, nourishing Water (like a nourishing mother) and Earth. Stzs. 179 to 183 suggest that the physical sky or space, air, fire or heat, water and earth are the respective self-formations of the divine Existence or Being (Sat, Sivam), Power of Being (Shakti, Consciousness-Force), manifesting Power of Will (Conscious Force அருப்பிட), flowing Love and Ananda, and the stably formed golden Earth (golden gnostic State of the Being).

Stz. 177 புவியினுட் புவியாய் புவிநடுப் புவியாய்
அவை தர வயங்கும் அருட்பெருஞ் ஜோதி

Stz. 178 புவியுறு புவியாய் புவிநிலைப் புவியாய்
அவை கொள விரிந்த அருட்பெருஞ் ஜோதி

Vast Grace-Light that has manifested Itself as the State or Principle of Earth—as the imost (causal) Earth (i.e. as the supramental form of Matter புவியின் உட் புவியாய்), as the middle state of earth (i. e. as the overmental Form of matter புவியின் நடுப்புவியாய்), as the state of the larger earth (i.e. as the subliminal form of matter or substance reachable by or accessible to the material substance of our earth புவியின் உறு புவியாய்) and as the state of stable earth (i.e. the physical matter of our earth புவியின் நிலைப் புவியாய்) so as to hold and manifest all of them (i.e. hold and manifest all the tatvas or principles from the five physical elements of etherial, gaseous, thermal, liquid and solid states upto the corresponding five spiritual states அவை கொள, அவை தர).

Stz. 179 விண்ணிலை சிவத்தின் வியன்நிலை அளவி
அண்ணுற அமைந்த அருட்பெருஞ் ஜோதி

Stz. 180 வளிநிலைச் சத்தியின் வளர்நிலை அளவி
அளிஉற அமைத்த அருட்பெருஞ் ஜோதி

Stz. 181 நெருப்பது நிலை நடுநிலை எலாம் அளவி
அருப்பிட வகுத்த அருட்பெருஞ் ஜோதி

Stz. 182 நீர் நிலைதிரை வளர் நிலைதனை அளவி
ஆர்வுற வகுத்த அருட்பெருஞ் ஜோதி

Stz. 183 புவிநிலை சுத்தமாம் பொற்பதி அளவி
அவையுற வகுத்த அருட்பெருஞ் ஜோதி

Stz. 179 to 183: "The Vast Grace-Light has by self-determination and self-limitation well measured or limited the all-pervading infinity of Existence or Being (Sivam the divine Being) in the sky of physical etherial space; the Vast Grace-Light has by self-determination measured or limited gracefully the growing Cit Shakti the Consciousness-Force in air, i. e. in the physical gaseous state to manifest its powers. The Vast Grace-Light has by self-determination measured or limited the middle state of the divine Being (i. e. Tapas or Conscious Force) in fire so that it may bring out and develop life (அருப்பிட). The Vast Grace-Light has by self-determination measured or limited excellently the nourishing state (i. e. the state of the divine Being as Ananda, which causes rasa the sap and taste of food) in water and its waves. The Vast Grace-Light has by self-determination measured the pure golden Home (i. e. the principle of Vast Truth-World) in the (gross) earthly matter so as to get them (all these principles) well fused".

NOTE : (1) The infinite divine Existence has self-limited itself to become the physical sky (etherial space), gaseous state, heat, water and earth, involving respectively the divine principles of Being (Sat), Consciousness-Force (Cit Shakti), Conscious Force (Tapas), Bliss (Ananda) and Truth-Knowledge (Satya Jnana). All the above principles are involved and hidden in the earthly matter which the Divine has become by an involutionary descent. They will be manifested and revealed by a slow process of evolution of earthly life.

(2) The Swami further mentions the detailed nature and states of manifestation self-determined by the Vast Grace-Light to become in the (gross) earthly matter, water, fire, air and ether (Ibid lines 184 to 256). He refers also to mind-forces (Kalā Shakti) and life-forces (உயிர் சத்திகள்) in them and finally the perfect states of each element (See Ch. VII—"Involution and evolution" in Vol. I).

NOTE on Stz. 183

(3) The golden plane of the earth suggests the involved Supramental golden state hidden in the dark core of the physical matter of earth. This would manifest in the course of supramental evolution by the direct descent of its light into the earth and make earth a heaven of the very supreme Divine so as to evolve man to live on in his divine status and nature. The physical earth will not be dissolved and cancelled but would instead evolve into the supramental richness and divinity of substance here itself. Compare with Sri Aurobindo's passage :

"Our attention must be fixed on the earth because our work is here. Besides, the earth is a concentration of all the other worlds and can touch them by touching something corresponding in the earth-atmosphere ".

(4) Vast Grace-Light is the Truth-Conscious Satcitananda, its Vastness, Light and Grace having the nature of Sat, Cit and Ananda respectively.

Stz. 184 மண்ணினில் திண்மையை வகுத்து அதிற் கிடக்கை
அண்ணுற அமைத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has determined in the earthly matter its solidity by concentrated density and has made it a firm ground for support and habitation."

Stz. 185 மண்ணினில் பொன்மை வகுத்து அதில் ஐம்மையை
அண்ணுற வகுத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has determined the golden element or gold in the earthly gross matter and its compactness of density or its heavy concentration of mass".

Stz. 186 மண்ணினில் ஐம்பூ வகுத்து அதில் ஐந்திறம்
அண்ணுற அமைத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has determined five-fold flower (i. e. the inter-fusion of five elements) in the earthly gross matter and made it a repository or store-house of five powers in a close mutual relationship.

NOTE: The five powers are namely, creation, maintenance, renewal by destruction, veiling (or involution) and unveiling (or evolution) of consciousness and truths of existence.

Stz. 187 மண்ணினில் நாற்றம் வகுத்து அதில் பல்வகை
அண்ணுறப் புரிந்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has determined smell in the material earth (as its special quality) and its various kinds in an inter-fused relationship."

Stz. 188 மண்ணினில் பற்பலவகை கருநிலை இயல்
அண்ணுறப் புரிந்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has founded the various and inter-related seed-states of the earthly gross matter and their connected natures (possibly referring to the various formations of nuclei of atoms due to different combinations of protons and neutrons as in the heavy elements).

Stz. 189 மண்ணினில் ஐந்தியல் வகுத்து அதில் பல்பயன்
அண்ணுற வகுத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has determined the five natures or qualities in the earthly matter and their manifold inter-related results".

NOTE: The stanza suggests that the respective properties or qualities of the five elements are also contained in the earthly gross matter itself.

Stz. 190 மண்ணிடை அடிநிலை வகுத்து அதில் பல்நிலை
அண்ஊற அமைத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has determined the earthly matter as the

base (i. e. the material substratum as the starting base for evolution) and has founded in it its various states in an inter-related fusion''.

Stz. 191 மண்ணில் ஐந்தைந்து வகையும் கலந்து கொண்டு
அண்ணுறப் புரிந்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has founded in a closely connected manner the permuted formulations or combinations of the five kinds of elements (i. e. 25 modifications) in the earthly matter".

NOTE : The stanza seems to refer to the formation of various compounds and in particular the twenty-five compounds as a result of the permuted combinations of atoms of the five elements—ether, gas, thermal substance, liquid and earthy element.

Stz. 192 மண்ணியல் சத்திகள் மண் செயல் சத்திகள்
அண்ணுற வகுத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has determined the play of nature-forces and executive energies of work or action-energies in earthly matter in their fused inter-relationship''.

NOTE : This seems to refer to the intra-nuclear forces of atoms and the extra-nuclear energies in the outer atoms and molecular compounds.

Stz. 193 மண்ணுருச் சத்திகள் மண்கலைச் சத்திகள்
அண்ணுற வகுத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has determined the form-forces (or form-making forces) and knowledge-forces or forces of light (Kalā shakti) in earthly matter in their fused inter-relationship."

Stz. 194 மண் ஒளிச் சத்திகள் மண் கருச் சத்திகள்
அண்ணுற வகுத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has well determined the light-forces and seed-forces of earthly matter and their fused relationship''.

NOTE : The seed-forces of matter seem to refer to the nuclear forces in the atomic nuclei of earthly gross elements.

Stz. 195 மண்கணச் சத்திகள் வகை பல பலவும்
அண்கொள அமைத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has founded the manifold and various "gana shaktigal'' or grouping forces of earthly matter in an inter-linked relationship"

NOTE : "Gana-forces" seem to refer to the forces for the grouping of particles of matter which form groups of atoms, molecules and compounds. This view is strengthened by another stanza in the Joti Agaval (stz. 522). The grouping of atomic particles into nuclei and atoms, atoms into molecules and, molecules into compounds are supported by the grouping forces working in them.

கண நிலை அவற்றின் கருநிலை அனைத்தும்
குணமுறத் தெரித்து உட்குலவு சற்குருவே

"O Divine Teacher who abides in me and gives me the knowledge of the seed-states and group-states (Karu nilai and Gana nilai i. e. nuclear state of atom and molecular state) and their qualities".

Stz. 196 மண்ணிலைச் சத்தர்கள் வகை பலபலவும்
அண்ணுற அமைத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has well founded the manifold gods or godly beings (Shaktargal) in the earthly matter in an interfused relationship".

NOTE : Godly beings or presences or spirits are found in or upon the forms of earthly matter. They are typal beings without the progressively evolving soul-principle in them, and so have fixed character, quality and power.

Stz. 197 மண்கரு உயிர்த் தொகை வகை விரி பலவா
அண்கொள அமைத்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has well-founded manifold classifications of living beings (uyir, jeeva, evolving soul,) in their embryonic states in the earthly matter"

NOTE : Men and creatures of the earth are evolving beings with the soul-principle in them and they progressively evolve. The earthly beings, including plant life, have a soul-element in them for purpose of evolution. Possibly this stanza refers to the souls or beings coming into manifest life through the womb of earthly matter (மண் கரு உயிர்). The many forms of life take their birth in the very core of atoms of matter where there is the secret vibration of life-energy for building up living cells. They have the soul-element too to support the earthly life.

Stz. 198 மண்ணினிற் பொருள் பல வகை விரி வெவ்வேறு
அண்ணுறப் புரிந்த அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has made many different kinds of substances, objects and things in the earthly matter and their manifold variations in

a closely connected manner. (i. e., the many kinds of organic and inorganic forms of substances, the physical bodies of living beings etc.)

Stz. 199 மண்ணுறு நிலைபல வகுத்து அதிற் செயல் பல
அண்ணுற அமைத்த அருட்பெருஞ் ஜோதி

" Vast Grace-Light that has well determined various states that can be attained or realised by the earthly matter (in evolution) and the many operative functions and effects resulting from them in a connected relationship ".

Stz. 200 மண்இயல் பலபல வகுத்து அதிற் பிறவும்
அண்ணுற அமைத்த அருட்பெருஞ் ஜோதி

" Vast Grace-Light that has determined manifold natures of the earthly matter and the many things and results arising from them in a closely connected manner.

Stz. 201 மண்ணிடைப் பக்குவம் வகுத்து அதில் பயன்பல
அண்ணுற அமைத்த அருட்பெருஞ் ஜோதி

" Vast Grace-Light that has well-determined the ' Pakva ' state of perfection (i.e. perfect state of evolution) of earthly matter and its manifold results in a fused relationship ".

NOTE ON STZS. 184 to 201, 177 to 178, 183.

The above lines speak about the nature of the last of the five elements, i.e. physical earthly gross matter. They also refer to the involution of the principles and forces of the subtle physical (bhuta), life, conscious knowledge of mind or kalā shakti, light, and finally the causal (supramental) state in the earthly physical matter and also to the potentialities of their evolution into perfection in an integrated relationship.

The perfect state of earthly matter would indicate the unobstructing form of earthly material matter in which all the elements and forces, principles and powers of existence from the physical to the spiritual can penetrate and permeate making it plastic to form, hold and express the divinised body, life and mind (இடியாத புவி, தடுக்கப்படுதலில்லாத தனி வடிவம்). This perfect physical matter is considered as one constituent of the deathless physical body. The other divinised or transformed constituents are non-flowing liquid (cf : blood condensing in Swami's body) soundless fire or heat, non-heatable or non-burning gas (cf : Swami's cool body) and deathless ether—போகாப்புனல் (இரத்தம் உள் இறுகிட), ஒலியாத கனல், வேகாத கால் (மெய் எலாம் குளிர்ந்திட), சாகாத்தலை.

The poet further takes up one by one the other elements namely water, fire, air and ether and describes their involutionary and evolutionary possibilities in a similar way. (Stzs 202 to 256, 169 to 176, 179 to 182). Thus, life-forces and mind-forces are referred to in all the five elements. The state of perfection (Pakva state) in each of them is mentioned. The Swami in the Book of Vyakhyna classified under the Chapter "Tatva Lokas", substances of various kinds, not merely the atomic substances of the five physical elements but also of substances in the subtle-physical, vital and other ranges. Thus for example, in the Book of Vyakhyana mention is made of Parama aṇu of Suddha-Asuddha Maya (P. 77), Praṇava aṇu of Suddha maya in several grades of subtlity (p. 106—107), Bhuta aṇu of Moola Maya (p. 42—49), Bhautika anu of the five elements (p. 43—44) and their relationship with Karana anu and Kārya anu, visesha anu and samanya anu and Prajnā Vishaya anu of the senses etc. (p. 51—52). Electrons, protons, neutrons and nuclear forces in atoms are referred to in His poem "Thiruvadi Perumai" (Refer "Swamy Ramalingam's vision of nuclear atom" by the author).

Stz. 277 பகுதி வான் வெளியில் படர்ந்த மா பூத
அகல் வெளி வகுத்த அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has determined the wide subtle-physical space which has its extension in the phenomenal physical space of outer nature (i.e. the subtle physical world has descended into the gross physical world of matter to form its plane here)".

Stz. 278 உயிர் வெளி இடையே உரைக்க அரும்பகுதி
அயவெளி வகுத்த அருட்பெருஞ்ஜோதி

"The Vast Light of Grace that has determined the indescribable phenomenal space of life-energy in the space of the life-force or life (i. e. the vital plane of this physical world is contained or upheld by the Vital World of Life)"

NOTE: "Aya Veli" is Haya Veli which is the space of Horse. Horse is the symbol of the vital plane of life-energy. "Aya greeva" is explained by the Swami as the divine Avatar possessing the vital life-power of Pranavayu as neck—Upadesha, p. 68.

Stz. 279 உயிர் வெளி அதனை உணர் கலை வெளியில்
அயல் அற வகுத்த அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has determined the space of life in the space of concious knowledge of arts and sciences (Kalā or Kalai) i. e. in the world of heart and mind and the inner or subliminal heart and mind".

Stz. 280 கலே வெளி அதனைக் கலப்பறு சுத்த
அலர் வெளி வகுத்த அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has determined the space of conscious knowledge of arts and sciences in the pure and wide space (of pure spiritualised mind at the ajna centre) free from mixture".

Stz. 281 சுத்த நல் வெளியைத் துரிசு அறு பரவெளி
அத்திடை வகுத்த அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has determined the pure and wide space (of pure spiritualised mentality) in the space of Spiritual Mind (Para Veli)".

Stz. 282 பரவெளி அதனைப் பரம்பர வெளியில்
அரசுற வகுத்த அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has determined the space of Para Veli (the Spiritual Mind) in Parampara Veli (the space of global overmind) of a governing nature".

Stz. 283 பரம்பர வெளியைப் பராபர வெளியில்
அரம் தெற வகுத்த அருட்பெருஞ் ஜோதி
(அரம்—கதவு; தெற—தெறித்து அல்லது
உடைந்து போகும்படி)

"The Vast Grace-Light that has determined the space of Parampara Veli (the global overmind) in Parāpara Veli (the space of the summit overmind or overmind gnosis) which has a door that can be shattered to pieces".

NOTE: The Gnostic overmind is the first of the summit overmind of five planes which are collectively called Overmind Gnosis. It is the realm of the golden lid covering the Sun of the Truth-World as described in the "Isha Upanishad". "The face of Truth is covered with a brilliant golden lid; that do thou remove, O Fosterer! for the law of Truth for sight"—Vide "Upanishads" by Sri Aurobindo.

Here it is spoken of as the door instead of as lid. The opening of the door or lid leads further and farther into the Supramental Vastness of the Truth-World. Elsewhere the poet speaks of ascending a pillar of light over the top of a golden mountain and when the pillar becomes thin like thread he is lifted up, by the grace of the Lord, into the Supramental Vastness. (11-22-5; I-V-10-1, 2). Hence, the realm of the pillar of light (Joti Stamba) evidently arises in

and from the gnostic overmind which is golden. As for classification of summit overmind into five planes, see Vol. I, Chapter III—Part I under the head SR 12 : " Siva or Guru Susupti."

Saint and Sage Tirumoolar refers to the lid or door in a different style. He describes it as " a fissure" that closes in the realm of Siva Susupti state which is beyond the Parampara state and has to be passed through or transcended. This fissure occurs in the nineth level of experience called Siva or Guru Susupti (according to his gradations of planes there are three psychic levels, three spiritual levels, three overmind levels, i. e. Jeeva, Para and Siva groups of levels). Beyond that is realised the Supreme Purusha (Parā Nandi) of Massive Force of Knowledge (Uram உரம்)—Tirumanthram, 2285, 2281—2284.

Sri Aurobindo regards the brilliant golden lid in overmind gnosiss as " at once an obstacle and a passage in our seeking.... of its secret Reality ... this is the Power that at once connects and divides the Supreme Knowledge and the Cosmic Ignorance " (Life Divine, p. 255) Cf : Swami's other passages :

வரம் பெறும் ஆன்ம உணர்ச்சியும் செல்லா
வரு பர உணர்ச்சியும் மாட்டாப்
பரம்பர உணர்ச்சி தானும் நின்றறியாப்
பராபர உணர்ச்சியும் பற்ரு
உரம்பெற உணர்வார் யார் எனப் பெரியர்
உரைத்திட ஒங்கும் ஓர் தலைவன்
கரம் பெறு கனிபோல் என்னுளம் புகுந்தான்
கடவுளைத் தடுப்பவர் யாரே
(வரம்பில் வியப்பு 11-27-5)

" The Wise declare that the Supreme Divine cannot be reached or attained by the psychic consciousness (Anma Unarchi) which receives boons, nor by the consciousness of the Spiritual Mind (Para Unarchi), nor by that of Overmind (Parampara Unarchi), nor by that of Overmind gnosis (Parāpara Unarchi), and ask whether there is any who has the power to realise Him truly in firm possession ? But the Supreme Lord entered into my soul of heart as tangibly as a fruit in the palm of hand can be seen. Who can prevent Him so entering ? ".

NOTE : The Swami here uses the term " Unarchi " instead of " Unarvu " to indicate consciousness. Unarchi in its lesser sense means feeling also.

கண்முதல் பொறியால் மனமுதல் கரணக்
கருவினுல் பகுதியின் கருவால்
எண்முதல் புருட தரத்தினுல் பரத்தால்
இசைக்கும் ஓர் பரம்பர உணர்வால்
விண்முதல் பரையால் பராபர அறிவால்
விளங்குவது அரிதென உணர்ந்தோர்
அண்முதல் தடித்துப் படித்திட ஓங்கும்
அருட்பெருஞ் சோதி என் அரசே
(அருட்பெருஞ்சோதி அட்டகம் 12—3—3)

" O my King, O Vast Grace-Light, Thou hast been declared emphatically from ancient times by the Great who have realised Thee that Thou cannot be experienced by senses like eyes, nor by mental faculties and instruments, nor by the primordial Nature (Moola Paguti or Prakriti), nor by the principles that are reckoned beginning with Purusha tatva (i. e. Kāla, Niyati, Raga, Kalā, Vidya, Maya and Purusha—the operative principles of time, destiny, will of desire, works, knowings of knowledge, becoming of Nature and the instrumental being in nature), nor by the consciousness of spiritual mind (Para Unarvu), nor by a synthesising global overmind consciousness (Parampara Unarvu), nor by the Parai or Maha Shakti of the heaven i. e. Cosmic Parā Shakti, nor by he Consciousness of Overmind Gnosis (Parāpara Unarvu)—Book 12—3—3

Stz. 284 பராபர வெளியைப் பகர் பெருவெளியில்
அராவு அற வகுத்த அருட்பெருஞ் ஜோதி
(அராவு அற-மாறுபாடு இல்லாத, ஒரே
தன்மைத்தான)

" The Vast Grace-light that has self-determined the space of the summit overmind (Parapara Veli) in the homogeneous Space of Vastness called " Peru Veli " (i.e. the Supramental Vastness which is the equal self-extension of Brahman) ".

Stz. 285 பெருவெளி அதனைப் பெருஞ்சுக வெளியில்
அருளுற வகுத்த அருட்பெருஞ் ஜோதி

" The Vast Grace-Light that has self-determined the Vastness of Space (Peru Veli) in the Infinite World of Bliss (Perum Sukha Veli) so as to receive Grace (i. e. the Vast universal extension of Space is held in and by the spaceless infinity of the supreme Bliss of Satcitananda above.)

NOTE : This stanza refers to the Summit Supermind which is linked up with and held by the world of Ananda above i.e. in the infinite and eternal world

of Sachchidananda. The Vast blissful Space of Grace is the summit Supermind as opening into the infinite and eternal Ananda Loka above. Perum Sukha Veli is the same as Sukhateeta Veli (see stz. 37).

Stz. 311 ஒன்றினில் ஒன்றே ஒன்றிடை ஆயிரம்
அன்றற வகுத்த அருட்பெருஞ் ஜோதி
(அன்று அற—மாறுபாடு இல்லாமல், ஒருமை மாறு படாமல்)

" The Vast Light of Grace has self-determined the One-in-one, so that to give trise to a thousand (i. e. the many) in the One, without any opposition or without affecting the underlying unity in all.

NOTE : The supreme One has become in Himself the universal One. This is the manifestation of the One-in-One taking place in the Truth-World of Supermind, rather as a first poise of manifestation called comprehending poise or Cit Sabha. The one-in-one becomes the Two-in-one or the Many-in-one in its second poise or Por Sabha. Thus the One Divine has become the many in the apprehending supermind. In other words the one-in-one or the All-in-one has become the Many-in-one. Thousand stands indicating the infinite number of worlds, beings and things, manifested as many-in-one. See also stanzas 438 to 440 and I-V-2-29. The Many-in-one becomes One and Many in a third poise of manifestation which is still held in a field of unity. Then, the One and Many held in a sort of communicative or contacting unity, become separated as dual in the field of Ignorance i. e. in the over-mind and below.

Stz. 315 வித்தியல் ஒன்ருய் விளேவியல் பலவாய்
அத்தகை அமைத்த அருட்பெருஞ் ஜோதி

" Vast Grace - Light that has duly well founded the manifold formulations of manifestation resulting or evolving from the one state of causal seed ".

Stz. 316 விளேவியல் அனேத்தும் வித்திடை அடங்க
அளவு செய்து அமைத்த அருட்பெருஞ் ஜோதி

" Vast Grace-Light that has determined all the evolving and resultant formulations to be measured and contained in the one Causal seed ".

NOTE : This denotes the voluntary self-limitation self-determined by the Vast Grace-Light in terms of cause and effect.

Stz. 359 உனற்கரும் உயிருள உடலுள உலகுள
அனைத்தையும் வகுத்த அருட் பெருஞ் ஜோதி

" Vast Grace-Light that has determined all the unimaginably manifold worlds, forms of life or beings and bodies ".

Stz. 368 உயிருறும் உடலையும் உடலுறும் உயிரையும்
அயர்வறக் காத்தருள் அருட்பெருஞ் ஜோதி

" Vast Grace-Light that sleeplessly gives protection by Grace to the body that receives the soul into it, and to the soul that comes into the body ".

Stz. 370 முச்சுடர் ஆதியால் எச்சக உயிரையும்
அச்சறக் காத்தருள் அருட்பெருஞ் ஜோதி

" The Vast Grace-Light that gives protection by Grace through its three lights (i. e. agni, moon and sun—causal, causal-effectual, and effectual lights) so that all beings of whatever world can live under its protecting Grace and without fear ".

Stz. 385 எத்தகை எவ்வுயிர் எண்ணின அவ்வுயிர்க்கு
அத்தகை அளித்தருள் அருட்பெருஞ் ஜோதி

" The Vast Grace-Light that answers and duly grants each being out of grace what he or she thinks of, wishes and needs for (by aspiration or will of desire) and what each creature and plant life needs for instinctively.

Stz. 392 அண்டத் துரிசையும் அகிலத் துரிசையும்
அண்டற அடக்கும் அருட்பெருஞ் ஜோதி

" Vast Grace-Light that removes the resisting impurities of the universe (akhila) and of the earth (anda) ".

Stz. 393 பிண்டத் துரிசையும் பேருயிர்த் துரிசையும்
அண்டற அடக்கும் அருட்பெருஞ் ஜோதி
(அண்டல்—பகைத்தல் ; அண்டற –பகை நீக்கி)

" Vast Grace-Light that dissolves the resisting impurities in and of the body and the embodied soul ".

NOTES on Stzs. 392 & 393

Compare with the following passages of Sri Aurobindo and Tirumoolar :

"A supramental principle and its cosmic operation once established (i.e. in the earth-consciousness) permanently on its own basis, the intervening powers of Overmind and spiritual mind could found themselves securely upon it and reach their own perfection; they would become in the earth-existence a hierarchy of states of consciousness rising out of Mind and physical life to the supreme spiritual life...On this basis the principle of a divine life in terrestrial Nature would be manifested. Even the world of Ignorance and inconscience might discover its own submerged secret and begin to realise in each lower decree its divine significance." (SA : Life Divine, p. 855).

Like wood-apple that is swallowed by an elephant undergoes change, the states of the Jeeva, Para and Siva, i. e. the subliminal and psychic, the spiritual mental and the overmental states respectively and the whole of the universal existence will be changed or transformed by the swallowing (of the universe) by the Supreme Lord which takes place in tha high Transcendence (i. e. Ariya Turyam or Suddha Siva, the Supermind) which is the most difficult to attain "—Tirumoolar TM : 2593.

கரியுண் விளவின் கனிபோல் உயிரும்
உரிய பரமும் முன்னேதும் சிவமும்
அரிய துரியமேல் அகிலமும் எல்லாம்
திரிய விழுங்கும் சிவ பெருமானே—திருமந்திரம் 2593

In an earlier mantra TM : 2590, Saint Tirumoolar refers to the swallowing and ejecting out, i.e. layodaya or drawing back and issuing forth of the universal existence (உலகு உண்டு உமிழ்க்கும்) by the divine Lord who is all-pervading. In TM : 2835 he again refers to the Supreme Divine as the infinite essence within Its or His equal self-extension of the universe (i.e. the infinite and eternal Brahman within the universal Brahman of equal self-extension) பரம் எங்குமாகி...நிரவு சொரூபத்துள் நீடுஞ் சொரூபம் அரிய துரியத்து அணைந்து நின்ருனே). It is the nature of the Supreme Divine in that high Transcendence which is the most difficult to reach (Ariya Turyam). Further in TM : 2863, he further observes that in the case of one reaching the highest of that high Transcendence i. e. the summit poise of the Truth-world of Supermind (Ariya Turya Ateetam) அரிய துரியம் அதீதம் புரியில் even his physical body which was before unreceptive to open itself and blossom would expand and contract (i.e. become plastic and supple), shine with luminosity and get transformed விள்ளா தன்உருவும் விரியும் குவியும் மிளிரும் திரியும்—மந் 2863.

In TM : 2940, Saint Tirumoolar again refers to the supreme Light of that rare and high Transcendence (Ariya Turyam) which is beyond

the three transcendences (Jeeva, Para and Siva Turyas). It becomes the triple Light in that pure Transcendence, expands and contracts, swallows and ejects out (i. e. draws back and issues forth) the universal manifestation and It is in this world too.

துரியங்கள் மூன்றும் கடந்து ஒளிர் சோதி
அரிய துரியம் அதில் மூன்றுய்
விரிவு குவிவு விழுங்கி உமிழ்ந்தே
உரையில் அனுபூதி இகத்தினுள்ளானே—திருமந்திரம் 2940

Again the following mantras of Tirumoolar (123 to 125) point to the same summit poise of Supermind and the transformedstate of nature and body.

" The supreme Divine has given me the realisation by which He has become Himself the All (the universal All-existence, i. e. the experience of comprehending supermind). He has given me the Heaven which Gods do not know. He has given me His divine Feet which plays in Tiru Manru (the divine session of apprehending supermid). He has given me the realisation of the supreme Bliss-Infinity of Grace (Per Inba Arul Veli, i.e. The summit poise of supermind as opening into the infinite and eternal Ananda Loka beyond). "—TM 123.

This summit poise is further described in the next Mantra. Siva Siddhar, the man of perfect Knowledge and Nature established in the supreme and integral Truth-Consciousness, is he who has realised the supreme Light that contains the universal Light (i.e. manifest Cit is contained by the original Cit, Light being a self-determination of Cit), the supreme Bliss that contains the manifest universal B iss, and the supreme spaceless infinite that contains the space infinite of Truth-Consciousness (i. e. the manifest Sat is contained by the original Sat) " TM 124.

Their transformation of being, nature and body is spoken of in the next mantra. " He is the Siva Siddhar who has realised and possessed the divine Heaven (Siva Loka) here on the earth. He possesses within himself both Sound and the Soundless. He is ever pure, pure without disease of the body (nirāmaya), immortal and eternal, and has become free from the lower thirty six tatvas and enjoy the supreme liberation of being and perfection of nature (Neell Para Muktar) with the possession of the divinised thirty six tatvas or principles of existence "—TM 125.

அளித்தான் உலகெங்கும் தானுன உண்மை
அளித்தான் அமரர் அறியா உலகம்
அளித்தான் திருமன்றுள் ஆடும் திருத்தாள்
அளித்தான் பேரின்பத்து அருள்வெளிதானே—TM 123

வெளியில் வெளிபோய் விரவிய வாறும்
அளியில் அளிபோய் அடங்கிய வாறும்
ஒளியில் ஒளிபோய் ஒடுங்கிய வாறும்
தெளியும் அவரே சிவசித்தர் தாமே—TM 124
சித்தர் சிவலோகம் இங்கே தெரிசித்தோர்
சத்தமும் சத்த முடிவும் தம்முள் கொண்டோர்
நித்தர் நிமலர் நிராமயர் நீள்பர
முத்தர் தம்முத்தி முதல் முப்பத்தாறே—TM 125.

Stz. 407 கரைவின் மா மாயைக் கரும்பெரும் திரையால்
அரைசது மறைக்கும் அருட்பெருஞ் ஜோதி 1

Stz. 408 பேருறு நீலப்பெருந்திரை அதனுல்
ஆருயிர் மறைக்கும் அருட்பெருஞ் ஜோதி 2

Stz. 409 பச்சைத் திரையால் பரவெளி அதனை
அச்சுற மறைக்கும் அருட்பெருஞ் ஜோதி 3

Stz. 410 செம்மைத் திரையால் சித்துறு வெளியை
அம்மையின் மறைக்கும் அருட்பெருஞ் ஜோதி 4

Stz. 411 பொன்மைத் திரையால் பொருளுறு வெளியை
அன்மையின் மறைக்கும் அருட்பெருஞ் ஜோதி 5

Stz. 412 வெண்மைத் திரையால் மெய்ப்பதி வெளியை
அண்மையின் மறைக்கும் அருட்பெருஞ் ஜோதி 6

Stz. 413 கலப்புத் திரையால் கருது அனுபவங்களை
அலப்புற மறைக்கும் அருட்பெருஞ் ஜோதி 7

Stz. 414 விடய நிலைகளை வெவ்வேறு திரைகளால்
அடர்புற மறைக்கும் அருட்பெருஞ் ஜோதி 8

Stz. 415 தத்துவ நிலைகளை தனித்தனித் திரையால்
அத்திறம் மறைக்கும் அருட்பெருஞ் ஜோதி 9

"The Vast Grace-Light has self-determined (1) the veiling of the reign of Spirit, the Divine Being, by the infinitely large and indissolubly dense black screen (i. e. the Inconscient mass of darkness, Asat) of the great obscuring power of Maya, the lower Nature, (2) the veiling of the (evolving) soul or psychic being ஜீவன், ஆருயிர் āruyir by the great and obviously familiar blue screen (i. e. by the mind), (3) the veiling of Para Veli (the planes or range of spiritual Mind பரவெளி) by the frightening green screen (i. e. by the vital or life principle of desires, likes and dislikes பச்சைத் திரையாகிய ராகாதிகள், the green screen of desires referred to also in Upadesha, p. 131),

(4) the veiling of the space or plane into which the principle of Conscious-Force arrives or descends for manifestation here called சித்துறு வெளி Cittu uru Veli, i. e. Cit-tapo overmind by the woefol or sorrowful red screen (i. e. by the physical matter), (5) the veiling of the space or plane into which the principle of substance arrives or descends for manifestation here called பொருளுறு வெளி Porul uru veli, i. e. Sat Overmind by the incommunicable or negatively resisting or repelling golden screen (representing the golden gnostic overmind), (6) the veiling of the Truth-world or Truth-Home மெய்ப்பதி " Mei Pathi " of the Divine by the closely proximate white screen (representing Sat Overmind பொருளுறு வெளி " Porul uru Veli " at the very border of the Truth-World of Supermind, " Satya Jnana Peru Veli or Mei Pathi " சத்திய ஞானப் பெருவெளி), (7) the veiling of the states of experiences by the perplexing multi-colour screen when the Mind regards or constructs them (i. e. by the multi-colour screen symbolising overmind of Suddha Maya), (8) the veiling of the states of desire-born senses விடய நிலைகள் by their respectively separate and thick screens, (9) the veiling of the tatvas or principles and powers (i. e. of the vital-physical and material body) by separate and similar thick screens "—stz. 407 to 415 (See also Vol I Ch. VII for fuller details).

NOTE : The seventh which is the perplexing multi-colour screen may possibly indicate the many screens of various colours operating in combination but in disharmony due to the many mental constructions in all ranges of mind, the outer and inner mind, spiritual mind and lower overmind. Mind usually leads and rules the other parts of nature, the vital and the physical. Overmind proper is generally represented as a realm of the inter-play of many colours with a drive towards synthesis or harmony of all the parts of one's being and nature.

The last three kinds of screens 7 to 9 are really groups of many screens in the respective mental, vital and physical nature, each impurity or obscurity being treated as a screen in itself in the respective part of nature.

Stz. 416 திரைமறைப்பெல்லாம் தீர்த்து ஆங்காங்கே
அரைசுறக் காட்டும் அருட்பெருஞ் ஜோதி

Stz. 417 தோற்ற மாமாயைத் தொடர்பறுத்து அருளின்
ஆற்றலைக் காட்டும் அருட்பெருஞ் ஜோதி

Stz. 418 சுத்த மா மாயைத் தொடர்பறுத்து அருளே
அத்தகை காட்டும் அருட்பெருஞ் ஜோதி

Stz. 419 எனைத்து ஆணவ முதல் எல்லாம் தவிர்த்தே
அனுக்கிரகம் புரி அருட்பெருஞ் ஜோதி

Stzs. 416 to 419 : "The Vast Grace-Light has self-determined the revealing of the rule of the Spirit (i. e. of the soul and the Divine) அரைசுறக் காட்டும் in all the respective planes where it is now hidden, by removing all the respective veils of nature. The Vast Grace-Light reveals the power of Grace by cutting off the bonds of Ignorance relating to the great phenomenal lower Nature or Maha Maya தோற்ற மா மாயை. The Vast Grace-Light reveals Grace itself by cutting off the bonds (of Knowledge-Ignorance relating to the high realms) of the great and purer and higher Maya called Suddha Maha Maya (i. e. of Summit Overmind). The Vast Grace-Light bestows its Grace by casting off all (the impurities and imperfections) that have to be rejected or eliminated, dissolving away even the least trace of ego.

NOTE : Rule of spirit implies not merely liberation but also mastery over nature and its perfection. Now, the said Grace of purification is not confined to the mere elimination of the impurities and imperfections of nature. With each stage of purification comes the positive aspect of evolutionary growth of consciousness and joy in the evolving beings, the jeevas உயிர்கள்.

Stz. 420 விடய மறைப்பெலாம் விடுவித்து உயிர்களே
அடைவுறத் தெருட்டும் அருட்பெருஞ் ஜோதி

Stz. 421 சொரூப மறைப்பெலாம் தொலைப்பித்து உயிர்களே
அருளினில் தெருட்டும் அருட்பெருஞ் ஜோதி

Stz. 422 மறைப்பின் மறந்தன வருவித்து ஆங்கே
அறத்தொடு தெருட்டும் அருட்பெருஞ் ஜோதி

Stz. 423 எவ்வகை உயிர்களும் இன்புற ஆங்கே
அவ்வகை தெருட்டும் அருட்பெருஞ் ஜோதி

Stzs 420 to 423 : "The jeevas are freed from the obscurities of the desire-born senses விடய மறைப்பெல்லாம் and an orderly growth of consciousness அடைவுறத் தெருட்டும் (i. e. an orderly evolution) is brought about by the Vast Grace-Light. The obscuring veils over the true principles of existence, " Swarupa or true tatvas " சொரூப மறைப்பெல்லாம் are removed and the jeevas are illumined and evolved by conscious growth of consciousness in grace அருளினில் தெருட்டும் by the Vast Grace-Light. Whatever true principles and powers are involved, hidden, and forgotten behind such obscuring veils, are brought out into manifestation மறைப்பின் (அ-து மறைப்பினுல்) மறந்தன வருவித்து at those places or levels of being

by an orderly growth of consciousness அருளினில் தெருட்டும் (i. e. in evolution) by the Vast Grace Light. Whatever the jeevas (i. e. according to the nature and kind of the jeevas), evolutionary growth of consciousness is duly given to them by the Vast Grace-Light so that they happily enjoy the life of their respective existences" (See also Vol I Ch. VII.)

NOTE: The impure tatvas are purified and changed into their true Swarupa or true nature and thus become the divine truths to be manifested and enjoyed. Thus for e.g., tamas or inertia is purified and changed or transformed into divine peace.

Stz. 433 இறந்தவர் எல்லாம் எழுந்திட உலகில்
அறந்தலை அளித்த அருட்பெருஞ் ஜோதி

"The Vast Grace-Light that has sanctioned and given the great Law (Dharma) that the dead will resurrect into bodily life in this world".

Stz. 435 இறந்தவர் எழுக என்று எண்ணி ஆங்கு எழுப்பிட
அறந்துணை எனக்கருள் அருட்பெருஞ் ஜோதி

"Vast Grace-Light which gives me the strength and power of the divine Law by which I can resurrect the dead by my will of thought directing him (the dead) to resurrect and rise up".

NOTE: The Swami means here a resurrection of the dead in the physical bodily life.

Stz. 438 ஒன்றது இரண்டது ஒன்றின் இரண்டது
ஒன்றினுள் ஒன்றது ஒன்றெனும் ஒன்றே

"That so-called One (i.e. the Absolute) is One, One within One, Two of One, and Two". (or, to put in the same order of words of the text): "One, Two, Two of One, One-in-One is verily that so called One Itself".

NOTE: "That so called One" is the supreme Reality. It is One, i. e. the one indivisible, infinite and eternal Brahman, the Satchitananda. One-in-One is the Comprehending Supermind. Two of one is the Apprehending Supermind. Two is the tertiary supermind which is still a realm in and of unity but from which by an obscurity of veiling power it becomes separative duality in the immediate realm of Suddha Maha Maya and down below. See also stz. 311 and notes thereon.

Stz. 439 ஒன்று அல இரண்டு அல ஒன்றின் இரண்டு அல
ஒன்றினுள் ஒன்று அல ஒன்று எனும் ஒன்றே

"That so called One (i. e. the Absolute) is not One, nor One within One, nor Two of One, nor Two."

NOTE: The Absolute exceeds each and all of its self-determinations.

Stz. 440 ஒன்றினில் ஒன்று உள ஒன்றினில் ஒன்று இல
ஒன்றுஉற ஒன்றிய ஒன்று எனும் ஒன்றே

"That so called One (i. e. the Absolute) is one-in-one, is not one-in-one (i e. It transcends or exceeds one-in-one) and It becomes identified with unity to manifest oneness of manifestation".

NOTES on Stzs. 438 to 440

Compare with Swami's other passages:

"The Vast Light of Grace has self-determined the One-in-One, so that to give rise to a thousand (i. e. the many) in the One without any opposition or without affecting the underlying unity in all."—stz. 311 "Joti Agaval".

ஒன்றினில் ஒன்றே ஒன்றிடை ஆயிரம்
அன்றுஅற வகுத்த அருட்பெருஞ் ஜோதி

"O my Vast Grace-Light that has spoken to me that it is the one Consciousness-Force of the Divine (Cit-Shakti) that has become the Many in manifestation so as to bring out the truth of Her supreme Nature (Iyal)."—Stz. 127 "Joti Agaval".

ஏகசிற்சித்தியே இயல்உற அநேகம்
ஆகியது என்ற என் அருட்பெருஞ் ஜோதி

"O my Vast Grace-Light that has said to me that for the man of love who is poised in the divine Love, the true Nature of the Bliss of Consciousness-Force reveals Itself as one-many (Inba Citti Iyal Eka Aneka)"—Stz. 128. Joti Agaval.

இன்பசித்தியின் இயல் ஏகம் அநேகம்
அன்பருக்கு என்ற என் அருட்பெருஞ் ஜோதி

"That so called One" is the Absolute, the Supreme Reality that is beyond oneness or unity. "The One" refers to the indivisible unity of the eternal and infinite Sachchidananda. "The One within One" or "the One-in-One" refers to the Comprehensive poise of Supermind (Cit Sabha) where the unity of Satcitananda becomes the triune Satcitananda in the universal manifestation but yet held in the original unity இயற்கை உண்மை

இயற்கை விளக்கம் இயற்கை இன்பம் ; இயன்ற அல்லது இயல் சச்சிதானந்தம்; and the "Two of the One" to the apprehending poise of Supermind (Por Sabha). The One-in-One becomes the Many-in-One which is described as "Two of the One" here, and elsewhere as "Two-in-One" (Vide keertan I-V-2-29, 30 under "Jnana Marundu"). Finally, "the Two" signifies what Sri Aurobindo calls "the blissful dualism in unity" in the tertiary supermind (lower Por Sabha or Samarasa Sanmarga Sabha) which at a lower descending level, by a stress on dualism or the manyness rather than on the Oneness or Unity, becomes the separative duality of the Knowledge-Ignorance i. e. the many of the mental level which has lost the sense of oneness or unity, though it is still founded upon a secret unity. See the same ideas reflected in the majestic language of Sri Aurobindo in the following quotations from "Life Divine".

"Above, the formula of the One eternally stable and immutable ; below, the formula of the Many which, eternally mutable, seeks but hardly finds in the flux of things a firm and immutable stand point ; between, the seat of all trinities, of all that is biune, of all that becomes Many-in-One and yet remains One-in-Many, because it was originally One that is always potentially Many. This intermediary term is therefore the beginning and end of all creation and arrangement. It has the knowledge of the One, but is able to draw out of the One, its hidden multitudes ; it manifests the Many, but does not loose itself in their differentiations".

"The term above is the unitarian or indivisible consciousness of pure Sachchidananda ; the term below is the analytic or dividing consciousness of Mind .. though, it can synthesise its divisions, it cannot arrive at a true totality. Between them is this Comprehensive and creative consciousness (of Supermind), by its power of pervading and comprehending the child of that self-awareness by identity which is the poise of the Brahman, and by its power of projecting, confronting and apprehending knowledge parent of that awareness by distinction which is the process of the Mind" (Sri Aurobindo's Life Divine, p. 117).

Stz. 441 களங்க நீத்து உலகம் களிப்புற மெய்ந்நெறி
விளங்க என் உள்ளே விளங்கு மெய்ப் பொருளே

"O Supreme Truth that abides within me (in and as the soul of my heart) and shows and manifests the path of Truth for making the world happy by shedding off its impurities".

Stz. 442 மூவிரு நிலையின் முடிநடு முடிமேல்
ஓவற விளங்கும் ஒருமை மெய்ப்பொருளே

"O Supreme Truth of unity that comes into the experience continuously in the middle and top of the head in the sixth level of experience".

NOTE: The sixth level is the nirmala susupti state. The first three are the ordinary ignorant states of waking, dreaming and sleeping. The next three are the waking, dreaming and sleeping states under purified conditions (nirmala) which lead to the psychic realisation of soul in the depth of the heart or at the Ajna as the case may be and to the spiritual realisation of Self, the Brahman or the Ishwara in the middle and top of the head, but without rising up into the overhead centre. Ajna centre in its depth is open to the soul of heart on the one hand and to the influence of the self above the head, on the other. (See Vol. I, Ch. III—Part I—SR & SA passages on the Sixth Level).

Compare with Sri Aurobindo:

"I do not dispute at all the fact that one can realise the Self, the Brahman or the Ishwara without going into the overhead regions, the dynamic spiritual planes or stationing oneself permanently above the body as happens in this yoga. Even if it is done through the Sahasrara, well, the Sahasrara extends to the spiritualised mind and can be felt in the top of the head, so any ascent above is not indispensable"—(Sri Aurobindo's "On Yoga"—Tome I p. 292—293).

Stz. 443 எழுநிலை மிசையே இன்புருவாகி
வழுநிலை நீக்கி வயங்கு மெய்ப்பொருளே

"O Truth Supreme, Thou art manifest as a spiritual happiness in the seventh level of experience (i. e. Para Jagrata) removing the possibility of relapse or fall".

NOTE: This level corresponds to the first established level of overhead-consciousness. Sri Aurobindo signifies it as Higher Mind or Spiritual Higher Mind. This corresponds to "Para Jagrata".

Swami Ramalingam describes this Spiritual Higher Mind as "எண்ணமுறு மா மவுனவெளியாகி the plane of Infinite Silence which receives thoughts (i. e. silent Truth-thoughts), and this plane is beyond the space of Prakriti பகுதி வெளி but below the "synthesising Para Veli", i. e. Overmind இசைத்த பரவெளி (Vide poem "Tiru Cit Ambala Deiva Mani Mālai"—10—II—2—2)

வண்ணமிகு பூதவெளி பகுதிவெளி முதலா
வகுக்கும் அடிவெளிகளெல்லாம் வயங்குவெளியாகி
எண்ணமுறும் மாமவுன வெளியாகி அதன்மேல்
இசைத்த பரவெளியாகி இயல் உபயவெளியாய்
அண்ணுறு சிற்பர வெளியாய்த் தற்பரமாம் வெளியாய்
அமர்ந்த பெரு வெளியாகி அருளின்ப வெளியாய்த்
திண்ணமுறும் தனி இயற்கை உண்மைவெளியான
திருச்சிற்றம்பலந் தனிலே தெய்வம் ஒன்றே கண்டீர்
(திருச்சிற்றம்பல தெய்வமணிமாலை 10—2—2—2)

"O Men ! Realise Him. It is one and the same Divine of Tiru Cit Ambalam, the beautiful world of Truth-Consciousness who has become by the infinite and eternal Sat the firm and supreme Space of Sat in manifestation தனி இயற்கை உண்மை வெளி, as the supreme Bliss-Space of Grace (i. e. in its highest poise as opening into Ananda Loka above), as the Vast World of Space (i. e. the Vastness of Supermind, Peru Veli) which is truly the biune infinity in manifestation (Iyal Uphaya Veli—cf. : "the double infinite " of Sri Aurobindo in his Synthesis of Yoga, p. 561) constituted in an inseparable intimacy or integral unity of both Tat Para Veli, the spaceless infinity of the Supreme Being, and Cit Para Veli, the Universal Vast space of Consciousness-Force in concentration—who has become also (the lower spaces such as), the harmonising or synthesising Para Veli (i.e. Para Turya Veli the overmental Space), the Space of Maha Mauna or the Space of great Silence in which thoughts, i.e. truth-thoughts are received (i.e. the Space of Spiritual Higher Mind) and the Space of all the various lower spaces from the colourful physical etherial space upto the space of Prakriti, the primordial Nature " (10—II—2—2).

Now we quote Sri Aurobindo on the nature of Spiritual Higher Mind which is the seventh level of experience under stz. 443 of Joti Agaval.

"In the Higher Mind we are aware of a sealike downpour of masses of spontaneous knowledge which assumes the nature of Thought, but has a different character from the process of thought to which we are accustomed ..... It is an automatic and spontaneous knowledge from a Higher Mind that seems to be in possession of Truth and not in search of hidden and withheld realities....this Thought is...capable of including at once a mass of knowledge in a single view. It has a cosmic character " (Sri Aurobindo' s Life Divine, p. 254).

"The Higher Mind is a spiritual plane " (Letters, Vol. III).

" The Higher Mind is the first plane where one becomes aware of the Self, the One everywhere and knows and sees things through an elevated thought-power and comprehensive mental sight... as in a large strong and clear day light " (Letters, Vol. III).

Stz 444 நவநிலே மிசையே நடுவுறு நடுவே
சிவமயமாகித் திகழ்ந்த மெய்ப்பொருளே

" O Supreme Truth that manifests (in one) the transformed nature (Sivamayamāki) in the nineth level of experience which is the middle of all levels (i. e. 17 levels) ".

NOTE : The poet speaks of the main levels or land-marks in the spiritual ascent. The eighth level which is the " Para Swapna ", the plane of " Illumined Mind " is omitted to be mentioned here in " Joti Agaval ". But elsewhere, in the Book of Upadesha, it is denoted as ' Para Swapna ', and sometimes also as ' Parabindu lower '. Compare with Sri Aurobindo' s passage on " Illumined Mind " :

" As the Higher Mind brings a greater consciousness into the being through the spiritual idea and its power of truth, so the Illumined Mind brings in a still greater Consciousness through a Truth-Sight and Truth-Light and its seeing and seizing power " (Life Divine)

" Beyond this Truth-thought (i. e. the Higher Mind) we can distinguish a greater illumination instinct with an increased power and intensity and driving force a luminosity of the nature of Truth-Sight with thought formation as a minor and dependent activity " (Life Divine, p. 255).

The nineth level is that of " Intuitive Mind " (Para Susupti). It is in the middle with 8 levels below and 8 levels above among a total of 17 levels, according to the classification of Swami Ramalingam.

S. A. ON INTUITIVE MIND :

" Inituition has a four-fold power. A power of revelatory truth-seeing, a power of inspiration or truth-hearing, a power of Truth-touch or immediate seizing of significances,... a power of true and automatic discrimination of the orderly and exact relation of truth to truth " Life Divine, p. 843).

" Intuition takes up also and transforms into its own substance not only the mind of thought, but the heart and life and the sense and physical consciousness " (Life Divine, p. 843).

The rays of Intuitive Mind are not separated but massed together in a play of waves of what might be called a sea or mass of stable lightnings" (Life Divine, p. 842).

"Intuition is a power of Consciousness nearer and more intimate to the original Knowledge by identity" (Life Divine, p. 841).

The poet, Swami Ramalingam, describes by an early experience in "Mahadeva Malai" (7-5-46), the truth-hearing or inspiration as "கேளாமல் கேட்கின்ற கேள்வியே" the Hearing that is heard without hearing; the truth-seeing or revelation as "காணமல் காண்கின்ற காட்சியே" the Sight that is seen without seeing; the truth-touch of intuition proper or intuitive knowledge as "அறியாமல் அறிகின்ற அறிவே", the Knowledge that is understood without knowing; and the truth-discrimination as 'உன்னுமல் உன்னுகின்ற ஒளி" the discrimination without discrimination (of the intellect).

கிரியை நெறி அகற்றி மறை முடிவில் நின்று
கேளாமல் கேட்கின்ற கேள்வியே, சொற்கு
அரிய வறை விடுத்து நவநிலைக்கு மேலே
காணமற் காண்கின்ற காட்சியே உள்
அரிய நிலை ஒன்றிரண்டின் நடுவே சற்றும்
அறியாமல் அறிகின்ற அறிவே என்றும்
உரிய சதாநிலை நின்ற உணர்ச்சி மேலோர்
உன்னுமல் உன்னுகின்ற ஒளியாம் தேவே

மகாதேவ மாலை (7-5-46)

"O Light of discrimination (i. e. Truth-Discrimination) that discriminates without the mental process of discrimination and operates in the Great Men of consciousness who are poised ever in the true, proper and rightful state of eternal existence! O Intuition (i. e. Truth-Intuition) that intuitively knows without the process of mental knowing and which arises from a rare inner state in between the one and the two (i. e. the states of one-in-one and two-in-one, the states or poises of comprehending and apprehending Supermind, i. e. Cit Sabha and Por Sabha)! O Vision (i. e. Truth-Vision) that sees without seeing and which is a state beyond the nine levels and which is also beyond the state of potential Sound of words, music and sound i. e beyond Paranada! O Inspiration (i. e. Truth-Inspiration) that hears without hearing and which has its source beyond the summit-end of Vedic Knowledge and beyond the lower mode of actions! (Mahadeva Mālai, 7-5-46).

NOTE : We may add that the powers of Truth-inspiration, Truth-vision, Truth-intuition (i. e. Truth-touch and Truth-seizing) and Truth-discrimination have their manifestations not only in the level of spiritual Intuitive Mind which is the nineth level of experience as in stz. 444, but also in a higher level in the Overmind where they become more comprehensive and immediate in action, and beyond it also in the very Supermind where they have their highest source in purity and assuming an integral character. In supermind the Vision derives direct from the Knowledge by identity, and brings with it inspiration and intuition. Discrimination is inherent in the other three (cf: "Synthesis of Yoga", p. 952-953, 936-337 and LIFE DIVINE p. 894). Therefore, discrimination seems to be more fundamental than vision, intuition proper and inspiration. Also compare with items 100 of the Swami's TATVA LOKAS which refers to Satya Viveka the Truth-discrimination of Sukharambha Cit Shakti (in Overmind Gnosis) The Swami in the above song of MAHADEVA MALAI seems to indicate more properly the supramental vision, inspiration, intuition and discrimination rather than their corresponding derivative powers in the lower ranges such as Overmind and Intuitive Mind, because the poem Mahadevamalai expresses in its essence and nature a vision of the world of Truth-Knowledge itself.

Stz. 445 ஏகாதச நிலையாததின் நடுவே
ஏகாதன மிசை இருந்த மெய்ப்பொருளே

GURU OR SIVA SWAPNA (GLOBAL OVERMIND)—11th LEVEL :

"O Supreme Truth that has become seated in a single seat of Space (Ēka Ādana = Ēka Āsana) in the eleventh level of experience".

NOTE : Ādana in Tamil means space, seat. Ēka ādana is the one seat of space, the "Parampara Veli of overruling Governance" பரம்பர வெளியைப் பராபர வெளியில் அரம் தெற வகுத்த அருட்பெருஞ் ஜோதி i. e. global overmind.

Compare with lines from SAVITRI of Sri Aurobindo :

"Then stretches the boundless finite's last expanse
The cosmic empire of Overmind,
Time's buffer state bordering Eternity...
All Time is one body, Space a single book
There is the Godhead's universal gaze..."

The tenth, eleventh and twelth levels are the realms of the Spiritual Overmind. The tenth is what may be called the selective overmind

(Siva or Guru Jagrata), the eleventh, the global overmind (Siva or Guru Swapna, Parampara Veli or Vishwa Grāsa state), and the twelfth, the Gnostic Overmind in particular or Overmental Gnosis in general (Siva or Guru Susupti, Parāpara Veli or Parigraha State, the Realm of Golden Lid). Here in the context the twelfth would be more appropriately the Overmind Gnosis implying its summit five planes.

The poet, Swami Ramalingam, has omitted to mention here the first and last planes of overmind, though duly mentioned under Upadesha and in " Anubhavamālai " poem (stz. 95) and elsewhere in other poems. The descriptions of the overmental planes and the Overmind in general as given by Sri Aurobindo are highly revealing. The tenth, eleventh and twelfth levels relating to overmind are dealt with in Vol. I, Ch. III, Part I, under S. R. & S. A. passages. See also Ch. III. Part II Charts 1, 2, 4 & 4A & 4B.

Compare with Sri Aurobindo's passages on Overmind :

" If we regard the Powers of the Reality as so many Godheads, we can say that the Overmind releases a million Godheads into action, each empowered to create its own world, each world capable of relation, communication and inter-play with others " (LIFE DIVINE).

" In its nature and Law the Overmind is a delegate of the Supermind Consciousness, its delegate to the Ignorance " (LIFE DIVINE).

" The overmind is a principle of cosmic Truth and a vast and endless catholicity is its very spirit " (LIFE DIVINE).

" Overmind is a creator of truths, not of illusions or falsehoods ".

" Overmind is concerned predominantly not with absolutes but with, what might be called the dynamic potentials or pragmatic truths of Reality ". In the overmind we have the first foundation of the experience of the universal beauty, a universal love, a universal delight ".

" It feels oneness, sympathy, love for all—sees the face of the Divine everywhere " (LIFE DIVINE).

Compare with Swami' s passages :

ஒரு பிரமன் அண்டங்கள் அடி முடிப் பெருமையே
உன்ன முடியா அவற்றின்
ஓராயிரங் கோடி மால் அண்டம் அரன் அண்டம்
உற்ற கோடா கோடியே

திருகல் அறு பலகோடி ஈசன் அண்டம் சதா
சிவ அண்டம் எண்ணிறந்த
திகழ்கின்ற மற்றைப் பெருஞ் சத்தி சத்தர் தம்
சீர் அண்டம் என் புகலுவேன்
உருவுறும் இவ்வண்டங்கள் அத்தனையும் அருள்வெளியில்
உறுசிறு அணுக்களாக
ஊடசைய அவ்வெளியின் நடு நின்று நடனமிடும்
ஒரு பெருங்கருணை அரசே
மருவி எனை ஆட்கொண்டு மகனுக்கி அழியா
வரம் தந்த மெய்த் தந்தையே
மணி மன்றின் நடுநின்ற ஒரு தெய்வமே எலாம்
வல்ல நடராஜபதியே

— நடராஜபதிமாலை (11-1-18)

நான்முகர்கள் நல் உருத்திரர்கள் நாரணர்கள் இந்திரர்கள்
நவில் அருகர் புத்தர் முதலிய மதத் தலைவர் எல்லாம் வான்
முகத்தில் தோன்றி அருள் ஒளி சிறிதே அடைந்து
மனம் போனபடியே தேன்முகந்து உண்டவர் எனவே விளையாட நின்ற
சிறு பிள்ளைக் கூட்டம் எனச் ..... சாற்றிய குருவே

(அருள் விளக்கமாலை 11-36-89)

" O King of infinite Compassion who playeth in the Space of Grace (Arul Veli, i.e. in Supramental Vastness) where all these worlds of forms—andas or worlds of Brahma of which the end and beginning cannot he known, a thousand crores of similar worlds of Vishnu, crores and crores of worlds of Rudra, the many crores of defectless worlds of Isha, the numberless worlds of Sadasiva, the orderly or harmonious worlds of the other great gods and goddesses—move as small atoms. O all-achieving omnipotent Lord of universal play of Knowledge (Nataraja) who playeth in that excellent Heaven of Knowledge (Mani Manru the apprehending snpermind). O My true Father who has united with me and possessed me as Thy Son and bestowed on me the boon of Immortality " (Nataraja Pati Malai 11—1—18). " These gods like Brahmas, Vishnus, Rudras and Indras and founders of religions and philosophies like Buddha and Maha veera make a play of Mind with a little or partial Light of Grace received in them ; they play like honey-drunk children " (11—36—89).

SIVA OR GURU JAGRATA (PARA TURYA) : SELECTIVE OVER-MIND—10 th LEVEL

OTE : The above stanzas refer to the numberless worlds of the many gods and goddesses and they are necessarily of the overmental range particularly of the lower or selective overmind (Siva Jagrata or Para Turya

Veli). Their true source is said to be far above in the Space or Veli of Grace where the supreme and universal Lord plays the dynamism of Knowledge and where the said worlds are seen as atoms moving under the rhythm of His Play of Dance. An early poem "Anip Pon Ambalatte" refers also to the many crores of gods and goddesses and the five great godheads whom the Swami had to cross over in order to see the biune Lord Ardhanareeshwara (God as Male-Female); and finally the Swami sees Anandavalli, the divine Mother, who takes him into the presence of Nataraja.

SIVA OR GURU SUSUPTI—(PARAPARA VELI)—OVERMIND GNOSIS: 12th LEVEL:

The overmind gnosis (i.e. Siva or Guru Susupti of the 12th level in the ascent) is referred to as Parapara Veli. This comprises of five planes of summit overmind (called collectively overmind gnosis) in the order of ascent namely gnostic overmind, ananda overmind, tapo overmind, cit overmind and sat overmind (See SAVITRI Paintings, Plate 6:BK 1—cto V—p. 87 explaining the line, "He raised his eyes to unseen spiritual heights"). These five planes are referred to by the Swami as five planes of Paranada (வாய்ந்த பரநாதம் ஐந்தின் 11—36—38). In another verse he classifies the twelfth level into three, i.e., (1) Para-para Veli (possibly gnostic and ananda overmind), (2) Nadu Veli (the middle i.e cit-tapo overmind) and (3) Tat Paramam Veli, the Sat Overmind (BK 12—40—13) வாய் திறவா மவுனமதே .... பராபரம் ... நடுவெளி . தற்பரமாம் வெளி ... பெருவெளி" Beyond it is Peru Veli, the Vast World of Truth Knowledge.

Again, in "Mahadeva Malai" (songs 63 and 64) the Swami elaborates on the twelfth plane which is called Upasanta Plane of intense peace and classifies it into three or four levels. (1) The first is the Parigraha plane of veiling (possibly gnostic and ananda overmind). Beyond it he mentions (2) the plane of higher Parabindu மேலேப்பரவிந்து (possibly cit-tapo overmind) or Parabindu proper and farther beyond is the (3) Plane of true Paranada (possibly Sat Overmind) இயற்பரநாதம். (4) Farther beyond (i.e. in Paranadanta) one sees in vision or comes to know the rarely seen or known triple plane (of supermind) but difficult to realise or possess, as is so said by the Agamas.

GURU OR SIVA TURYA (STATE OF GRACE)—TRANSITION STATE INTO SUPERMIND:

Thus the twelfth plane is the realm of intense peace (Upasanta) with

a veiling or cover (Parigraha) (cf : golden lid covering the Sun of Knowledge : 'Isha Upanishad'). Its highest or last stage where one sees in vision the supermind is called by the Swami a state of Grace and this is in the realm of Paranadanta (i.e. beyond Paranada) where after realising the immutable Void of Silence or the Brahman one realises one's true individual self as a centre of the transcendental and universal Divine (see Vyakhyana, p. 136 : " Paranāda Parityāgānta Sahaja Kēvala Pratyaksha Anubhava; Pratyēka Rūpa Pratyāksha Jnāna Ānma Anubhava "). This state is also called by the Swami as Guru Turya or Siva Turya state which is a state of Grace and which can further lead to or develop into the Truth-Conscious or Truth-Knowledge of Supermind proper, i. e. Suddha Siva Veli.

Sri Aurobindo would regard this state as a state of transition towards or into Supermind. Thus, in the ascent this state may be treated as a potential seed-state of supermind. "In the transition towards the Supermind this centralising action tends towards the discovery of a true individual replacing the dead ego, a being who is in his essence one with the supreme Self, one with the Uuiverse in extension and yet a cosmic centre and circumference of the specialised action of the "Infinite" (LIFE DIVINE, p. 845).

Again in poem "Tiruvadi Nilai" (11-22-5), the Swami observes that beyond Saguna anta (global overmind) and beyond the end of the realm of Parabindu (Maha Bindu Anta) where is found the pillar of Light, is the realm of Paranāda. In Para Nadanta (i. e. at the end of Paranada) he found his individual self as a Ray or Creeper of Light என் வணச் சோதிக் கொடி பரநாதாந்தத்திலே இலங்கியது. Farther beyond, his self united with the Divine Feet of the Lord as the Flower of Light. அதன்மேல், தன் வணம் மணக்கும் ஒளிமலராகத் தழுவினன் திருவடிநிலையே.

Thus, it is seen that the finding of true individual self in Paranadanta is the state of transition towards or into supermind (i. e. into the threshold of its vastness) and this is spoken of elsewhere by the Swami as STATE OF GRACE OR GURU TURYA STATE, (cf: UPADESHA, p. 103 'Tiru Arul Nilai' the state of Grace before realising the Suddha Siva, the Supermind proper cf: அருளுறும் ஓர் பரநாத வெளி the Paranada Realm where Grace is received 12-42-78; cf: "Upadesha", p. 35-36 Guru Turya, as the penultimate state before realising Suddha Siva the Supermind proper), because the next farther ascending state gives union with the Divine in the Golden World of Knowledge, Por Sabha which is the realm of the Divine Feet (பொற்பொதுவில் நடம்புரி தருணத்து

என்பர் வான் திருவடி நிலையே ; அணி பொன் அம்பலத்தாடும் என்பரால் திருவடி நிலையே 11-22-1 & 9). This last development is the decisive factor to decide about one's realisation of Supermind. However, under Ch. V "Kāraṇāteeta Lokas" (S. No. 109), in the Book of Vyakhyana, after referring to the finding of true individual self in Paranādānta, the Swami proceeds to mention the further step-by-step developments leading to the triple planes of Supermind proper. See Charts 4, 4A and 4B in Vol. 1, Chapter III Part II. The said developments are given hereunder after two paras.

The yogi-saint Mānickavāsagar observes, "O Lord! At last Thou hast made me realise myself as one being, i. e. as one individual being" கடைமுறை என்னையும் இருப்பதாக்கினன்" ; "என்னையும் ஒருவன் ஆக்கி" Evidently. This refers to the Guru Turya state of Grace in which one's true individual self is found. However, this state signifies a realisation of "Amsa Sanatana" the eternal portion of the Supreme Divine according to the Gita. For more details on other Yogi-saints and Saiva Siddhantins, see Volume I, Chapter XIII.

Swami Ramalingam makes a general observation when explaining Guru Turya State (UPADESHA, p. 36) that the Vedas and Agamas and the founders of philosophies may be considered to have reached or attained at best only Guru Turya State and not beyond. Further, he says that realisation of states beyond Guru Turya is possibly only in Suddha Sanmarga (i. e. Samarasa Satya Suddha Sanmarga, the Path of Truth, the Right, Purity and Harmony).

Under the said chapter of "Karanateeta Lokas" we find that the natural and inherent development of the true individual self as a centre of the transcendental and universal Divine is its entry into the threshold of the Supramental Vastness Peru Veli or Vyapaka Vyapa where it gets the first or initial integral experience of God, world, soul and self (see items 1 to 3 of the closing items 1 to 16 of the said Chapter) and even an initial integration with the Supreme Nature in its becoming of involution and evolution (tatva tatvika layodaya—Ibid item 4) which fall respectively in the states of Guru Turya and Guru Turya Ateeta. Farther beyond is the Supermind proper (Suddha Siva Veli proper) with its comprehending and summit poises (Ibid items 5 to 7) and the apprehending and tertiary poises (Ibid, items 8 to 11) which are however described in a descending order.

S. A. OVERMIND GNOSIS—12th LEVEL

"If the power of an ordering overmind gnosis intervenes then there is a cosmic structure of the consciousness and action....It is plastic,

organic, something that can grow and develop and stretch into the infinite....Intuition, illumined sight and thought enlarge themselves....the whole nature, knowledge, aesthesis, sympathy, feeling and dynamism become more catholic, all-understanding, all-embracing, cosmic, infinite (LIFE DIVINE, p. 846).

" At the source of this Intuition (Intuitive Mind) we discover a super conscient cosmic Mind in direct contact with the Supramental Truth-Consciousness...an Overmind that covers as with the wide wings of some creative Over soul (the Cosmic Self or the Ishwara) 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...as at once an obstacle and a passage in our seeking...of its secret Reality...this is the Power that at once connects and divides the Supreme Knowledge and the Cosmic Ignorance " (LIFE DIVINE, p. 255).

See notes on " Joti Agaval ", stz. 283. Also see Vol I Ch. III, Part I : 12th Level.

LEVELS 13th to 16th (SUDDHA SIVA STATES) :

As for the reconciliation of various denominations of the sub-planes of the twelfth level, see Charts No. 4, 4 A & 4 B in Vol. I, Chapter III, Part II. The thirteenth level crosses into the Supermind proper and it is the tertiary supermind. Levels 13th to 16th relate to the experience of Supermind proper (Suddha Siva Veli States).

Stz. 446 திரையோதச நிலை சிவவெளி நடுவே
வரை ஓத அரு சுக வாழ்க்கை மெய்ப்பொருளே

" O Supreme Truth that has become the unlimited Life of Bliss beyond description in the world or Space of Truth (Siva Veli) which is the thi rteenth level of experience ".

Stz. 447 ஈரெண் நிலை என இயம்புமேல் நிலையில்
பூரண சுகமாய்ப் பொருந்து மெய்ப் பொருளே

" O Supreme Truth that has become in the high-seated (or in the highest of the) sixteenth level (of experience) the perfect and integral Bliss (Poorana Sukha)"

NOTE : This (stanza 447) points to the Comprehending Supermind, rather in its highest level where it opens into the infinite and eternal Satcitananda i. e. Ananda Lokha above. Though the spaceless Infinite and timeless Eternal which is the supreme Divine is the normal experience

in the planes or poises of the supermind which are His universal and manifold manifestations, it is only in the summit poise of the supermind that all the poises of the supermind and all the states of the Divine, manifest and unmanifest, can be held and possessed in an absolute integral harmony. Hence the Swami declares it as the goal to be attained by the followers of Samarasa Suddha Sanmarga (See the next stz. 448, 449 to 451, 285, and stzs. 33, 36, 37). The word "Sukha Poorana" is also used in the said stanza 33, See also further notes following at the end.

NOTE ON STZ. 446

Siva Veli may mean Siva Veli of the Siva Turya State (i. e. Guru Turya State) which would imply overmind Gnosis and a state of transition into Supermind. But in the relevant stanzas of Joti Agaval from stz. 442 to stz.447, describing the gradations of planes, the Swami has simply mentioned the numerical order of levels giving an essential nature of the said planes but without signifying the respective names except for the thirteenth level which is denoted by him as Siva Veli. So in this background of context and description and the order of states Siva Veli should rather necessarily signify the Suddha Siva Veli, the Supermind, as in its initial opening stage of the tertiary supermind.

Siva Veli here refers rather to Suddha Siva Veli, and so the thirteenth level means the tertiary supermind because in the order of planes the sixteenth level is described by the Swami as of Poorana Sukha, the integral Bliss, signifying the Comprehending Supermind, rather in its highest level; the fourteenth and fifteenth levels or states which are omitted to be mentioned herein, refer to the Many-in-One and One-in-Many of the apprehending supermind நானகித்தானகி He, (the supreme and universal Divine) became Myself, became Himself" (See also Note (b) on Chart 4A).

Compare with the following stanzas in "Anubhava Malai". These are his own experiences of the Supramental Ishwara but narrated but by the Swami as if realised by a lady (symbolising his own soul) and expressed by her to a maid-friend.

"After realising the (three) "Para" states of waking, dreaming and sleeping (i. e. Higher Mind, Illumined Mind and Intuitive Mind in the range of Spiritual Mind,—Para Jagrata, Para Swapna and Para Susupti), and the (three) Guru Brahma states (or Guru or Siva states) of waking, dreaming, and sleeping (i. e. Selective Overmind, Global Overmind and Overmind Gnosis in the range of Spiritual Overmind,—Guru Brahma Jagrata, Guru Brahma Swapna and Guru Brahma Susupti, or Siva Jagrata,

Siva Swapna and Siva Susupti), I realised "Guru Turya" state (i. e. Siva Turya, the state of Grace or Arul Nilai—a state of transition into the Truth-World). I attained the state of Samarasa Sanmarga (i. e. Samarasa Sanmarga Sabha or tertiary supermind). In that realm of Harmony and Truth (Samarasa Sanmarga) which is in Podu the world of equal self-extension (i. e. Truth-World) and where the Lord, my Beloved Husband, playing the dance of Grace embraced and united with me and I became of His Body blissfully (i.e., my body became transformed into a divinised body). I live on a blissful life without resistance or opposition" (12-42-95).

துருவு பரசாக்கிரத்தைக் கண்டு கொண்டேன் பரம
சொப்பனம் கண்டேன் பரம சுழுத்தியும் கண்டுணர்ந்தேன்
குரு பிரம சாக்கிரத்தைக் கண்டேன் பின் பிரமம்
குலவிய சொப்பனம் கண்டேன் சிவ சுழுத்தி கண்டேன்
குருதுரியம் காண்கின்றேன் சமரச சன்மார்க்கம்
கூடினேன் பொதுவில் அருட் கூத்தாடும் கணவர்
மருவிடப் பெற்று அவர் வடிவம் நான் ஆனேன் களித்து
வாழ்கின்றேன் எதிர் அற்ற வாழ்க்கையில் என் தோழி

— அனுபவமாலை (12-42-95)

NOTE : The lower Supermind is the realm or session where all Paths of Spiritual disciplines in their highest purity harmonise. This is called by the Swami as Samarasa Sanmarga Sabha or அடி நிலை "Adi Nilai" the Lower State in the Truth-world of Knowledge. It signifies the lower reach of Por Sabha the Apprehending Supermind, the lower reach being the tertiary supermind. This is the thirteenth level of experience called in the opening line of the next stz. as "Suddha Siva Jagrata". (12-42-96)—See also the Divine Chart No 19 A.

The nature of the above plane is described in another stanza of the same poem 12-42-75. This is the 13th level of experience which opens into the first level of Supermind proper from the view point of ascent, but called by Sri Aurobindo as the third or tertiary poise of Supermind from the viewpoint of the descending gradations of the Supermind. This is the poise of the play of relations between the individual Divine (i. e. the soul and self of the Individual) and the transcendent and universal Divine (the Supramental Ishwara) "in a sort of fundamental blissful dualism in Unity". (See Vol. I, Ch. III, Part I—SR & SA Passages on 13th Level of Experience. See also Charts 3 & 4 under Ch. III, Part II).

"When I embraced the unique form of the Body of My Beloved Lord, in the highly praised state, called by the realised souls as "Suddha

Siva Jagrata " (i. e. the tertiary poise of Supermind), I became the true form of Light and Bliss, and experienced the unmodified and true nature of Bliss of the Divine in an uniting contact and oneness of Truth-Form and Truth-Sense (உருச்சுவை கலந்தே அதுவாய்...இயற்கை இன்பச் சிவம் கலந்த நிலையே). This Bliss has the sense of sweetness as of honey and the form of luminosity as that of the light of precious gem. Transcending further three other states (i. e. Suddha Siva Swapna, Susupti and Turya), I attained the last, " Jagratāteeta " the supreme waking state (i. e. Suddha Siva Turya Ateeta). O maid-friend, know it in distinction ".

The three other states are Suddha Siva Swapna, Susupti and Turya. They are indicated in the stanza of " Anubhava Malai " (12-42-96). They are the 14th, 15th and 16th levels of experience.

நான் புகலும் மொழி இது கேள் என்னுடைய தோழி
நாயகனுர் தனி உருவம் நான் தழுவும் தருணம்
வான் புகழும் சுத்த சிவ சாக்கிரம் என்று உணர்ந்தோர்
வழுத்துநிலை ஆகும். உருச்சுவை கலந்தே அதுவாய்த்
தேன் கலந்த சுவையொடு நன்மணி கலந்த ஒளியாய்த்
திரிபின்றி இயற்கை இன்பச் சிவம் கலந்த நிலையே
தான் புகல் மற்றைய மூன்றும் கடந்து அப்பால் இருந்த
சாக்கிராதீதம் எனத் தனித்துணர்ந்து கொள்ளே

— அனுபவமாலை 12-42-75

NOTES ON " JOTI AGAVAL " Stzs. 446 & 447

Compare with the following stz. in poem " Anubhava Malai " which deals with the levels or states of experience from 13th to 17th.

" I remained uniquely apart from Him in the state of Suddha Siva Jagrata " (the tertiary poise of Supermind). I reached and joined Him in the state of " Suddha Siva Swapna " (i. e. I as an individual self and soul moved unto Him and joined Him in the second poise or the apprehending supermind) and I became blissfully ripened in the state of Suddha Siva Susupti " (i. e. I became ripened in Him in the apprehending poise of supermind where and when my soul and self became united in the Lord as I-He or Myself-Himself, in other words, in Him I became Himself நானுகித் தானுகி). I became one in self-identity with Him in the state of " Suddha Siva Turya " (i. e. in the Comprehending or first poise of supermind where and when I became wholly as Himself, the universal All-Existence without anything else to confront ; this state corresponds to the sixteenth level in the ascending gradations).

In the state of " Suddha Siva Turyateeta ", I became absolutely identified with the infinite and eternal Sivam, the Satcitananda (சிவமயமாய் நிறைந்தேன்) which is beyond birth, beyond the Universe of All-existence and yet has become the All (i. e. this refers to the summit Supermind as opening into the infinite and eternal Satcitananda with its eternal worlds and more particularly opening into the immediate world of Ananda). O maid-friend ! I have realised all these gifts because I had realised the blissful Divine of the Cit Sabha i. e. the one Ishwara of the Comprehending Supermind (Cit Sabha in its lesser and derived significance is the soul' s space or sky, either at the heart centre or at the Ajna centre as the case may be, where the soul and the Divine in the soul are usually realised as the first step of experience). I live on blissfully " ANUBHAVA MALAI, 12-42-96.

NOTE : See Charts 4 A & 4 B in Vol. I, Ch. III, Part II and the connected passages of SR and SA on the 13th to 17th levels in Ch. III, Part I.

தனிப்படும் ஓர் சுத்த சிவ சாக்கிர நல்நிலையில்
தனித்திருந்தேன் சுத்த சிவ சொப்பனத்தே சார்ந்தேன்
கனிப்படு மெய்ச் சுத்த சிவ சுழுத்தியிலே களித்தேன்
கலந்து கொண்டேன் சுத்த சிவ துரியநிலை அதுவாய்ச்
செனிப்பிலதாய் எல்லாமாய் அல்லதுவாம் சுத்த
சிவதுரியாதீதத்தே சிவமயமாய் நிறைந்தேன்
இனிப்புறு சிற்சபை இறையைப் பெற்ற பரிசு அதனால்
இத்தனையும் பெற்று இங்கே இருக்கின்றேன் தோழி

அனுபவமாலை (12-42-96)

உள்ளகத்து அமர்ந்து எனது உயிரில் கலந்து அருள்
வள்ளல் சிற்றம்பலம் வளர் சிவ பதியே

— ஜோதி அகவல் பா 510

NOTE : Cit Sabha of the soul in the heart or the ajna is the soul's field of knowledge-play and it is derived from Suddha Cit Sabha, the Comprehending Supermind which is the Cit Sabha proper. Compare also with stz. 510 " O Supreme Divine who manifests Himself as the munificent Lord of Grace in Cit Ambalam, the Comprehending World of Truth-Knowledge, is seated in my heart and united with my soul."

The Supramental poises as cast out by Sri Aurobindo in the poetic lines of "Savitri" are indicated by us herein below :

APPREHENDING SUPERMIND :

"In her glorious kingdom of eternal light
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''

SAVITRI, Bk 10—cto—4—p. 741

"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''.

SAVITRI, Bk 10—cto— 4- p. 743

TERTIARY SUPERMIND :

"The Truth Supreme, vast and impersonal
Fits faultlessly the hour and circumstance,
Its substance a pure gold ever the same
But shaped into vessels for the spirit's use,
Its gold becomes the wine jar and the vase.
All there is a supreme epiphany;
The All-Wonderful makes a marvel of each event.
The All-Beautiful is a miracle in each shape;
The All-Blissful smites with rapture the heart's throbs,
A pure celestial joy is the use of sense.
Each being there is a member of the Self,
A portion of the million-thoughted All,
A claimant to the timeless Unity,
The many's sweetness, the joy of difference
Edged with the intimacy of the One".

SAVITTRI, Bk 10, cto 4—p. 743-744

Stz. 447 ஈரெண்நிலே என இயம்பு மேல் நிலையில்
பூரண சுகமாய்ப் பொருந்து மெய்ப் பொருளே

" O Supreme Truth that has become in the high-seated (or in the highest of the) sixteenth level (of experience) the perfect and integral Bliss (Poorana Sukha)".

NOTE : This points to the Comprehending Supermind rather in its highest level where it opens into the infinite and eternal Satcitananda i. e. the Ananda Loka above. The immediately succeeding stanzas describe the nature of this poise.

Sri Aurobindo speaks of four levels or poises of Supermind in his 'Synthesis of Yoga"—vide Chapter on " Supramental Sense ". He subsequently classifies them into three in " Life Divine " ; vide Chapter on " Triple Status of Supermind ".

The Summit Supermind and Vijnana the Comprehending Supermind are classed by Sri Aurobindo together as the Comprehending or the first poise, Prajnana the Apprehending Supermind as the second poise and Sanjnana the subsidiary poise of the Apprehending Supermind as the tertiary poise.

The corresponding terms in " Tiru Arutpa " of Swami Ramalingam are indicated consecutively as Suddha Siva Turya, the 16th level of experience (Comprehending Supermind) or Cit Sabha or more properly Suddha Cit Sabha or Suddha Jnana Sabha or Suddha Jnana ; as Suddha Siva Susupti and Suddha Siva Swapna the 15th and 14th levels (Apprehending Supermind முடிநிலை ஞானம் or Mudi Nilai Jnana, the higher Golden Session of Truth-Knowledge or Pon Ambalam, or Por Sabhai with its poises of issuing forth and drawing back நானாகித் தானாகி cf : " Having become Myself, He became Himself ; or He became myself, I became Himself i. e. the poise of Myself-Himself ") ; and as Suddha Siva Jagrata, the 13th level (the Subsidiary poise of the Apprehending Supermind) i. e. the Tertiary supermind or Samarasa Sanmarga Sabha or அடிநிலை ஞானம் Adi Nilai Jnana the lower Golden Session of Truth-Knowledge).

The Swami elsewhere in the poem " Tiru Cittrambala Deiva Mani Mālai " distinguishes the Comprehending supermind proper as Tiru Cit-Ambalam, i. e. Suddha Cit Sabha or Suddha Jnana Sabha (song 5), and its summit, i. e. the summit Supermind as Samarasa Ananda Sabha or Suddha Sivananda Sabha, because it leads and opens into the infinite and eternal Ananda Loka above (songs 9 to 12). The summit Super mind is called in his " Satya Jnana Peru Vinnappam " as Samarasa Suddha Jnana Siddhi Anubhava, the state of absolute integration and harmony

of the supreme and universal Knowledge and the power of Perfect Nature. In the poem Anubhavamālai, (song 65), it is referred to as "Samarasa Per Anta Tani Natam" the supreme Play of integral harmony beyond the play of Suddha Siddhanta (second poise of supermind or Por Sabha) and beyond the (farther) play of Suddha Vedanta (first poise of supermind or Cit Sabha or Tan Paramām Param the Heaven of One's Self-identity with the Supreme and Universal Divine). The Swami distinguishes the comprehending supermind and its summit, the summit supermind, again by the terms Ādi Cit Sabha and Anādi Cit Sabha respectively (Joti Agaval Stzs 42 and 41), Sukhodaya Veli and Sukhateeta Veli (Ibid stzs 16 and 37), Suddha Vedanta Cit Sabha or Adwaita Sabha and Attam Mēl Cit Sabha (Ibid stzs 21, 16 and 37) respectively. Attam Mēl Cit Sabha means the Heaven of the summit Cit Sabha, (i. e. the summit Supermind).

The final i. e. the 17th level of experience is the summit supermind as opening into Ananda Loka beyond Supermind. It also refers to the Ananda Loka. This is denoted as Suddha Siva Turya Ateeta or called simply as Jagrateeta (Vide Charts 3, 4, 4 A & 4 B—Ch. III. Part II). As a general term Suddha Siva Turyateeta would also imply the three worlds of Satcitananda beginning with Ananda Loka, and the one indivisible Satcitananda and the Absolute Reality beyond.

Stz. 448 எல்லா நிலைகளும் இசைந்து ஆங்காங்கே
எல்லாமாகி இலங்கு மெய்ப்பொருளே
(ஆங்கு = அசைச்சொல் ; ஆங்கே = அவ்விடத்து)

"O Supreme Truth that has become there (in the highest of the said sixteenth level of experience) the All-in-one (the universal All-Existence) with all the states in an integral harmony—i. e. all the Totality of States as well as all the states of each respective level in an integral harmony.

NOTE : In the highest poise of the Truth-world as opening into the infinite and eternal Ananda Loka above, all the states are said to harmonise and integrate, i. e. not only all the poises of the Truth-World integrate, but the Truth-World itself integrates with the infinite and eternal worlds of Satcitananda above ; the manifest Satcitananda integrates with the unmanifest too. The Swami realised it and declared it as the goal to be attained by the followers of Suddha Sanmarga. This is a commanding poise where one gets at once the essential experience of the Worlds or Heavens of Satcitananda above, all the poises of the Truth-World of Supermind which is the mid Heaven, and all

the lower worlds or heavens of Knowledge-Ignorance below and the lesser worlds of Ignorance derived from it. This highest poise effectuates the transformation of nature and body into their deathless states of perfection. So this the Swami declares as the Lakshya, the Goal. See also items 6 and 7 at the end of the Chapter of " Keranateeta Loka " which refer to the same poise as the poise which integrally holds in experience the supreme Light of the supreme Being and the Light of the Consciousness-Force (Ateeta Jnana Prakasa and Pooranateeta Cit Prakasa). Joti Agaval stanzas 438, 449. 450 to 455 also refer to the same. Particularly stz. 450 mentioning this summit poise refers to the manifestation of soul and body implying also the transformation of nature and body. If one goes beyond into the eternal world of Ananda, he would lose the more immediate, direct and practical contact with the material world and therefore for the purpose of transformation of the physical body into its deathless state and for changing this world to its divine destiny, the summit poise of the Truth-World, which is at once a Infinite-finite world of the Truth-Consciousness, is declared as the goal.

Stz. 449 மனதிகள் பொருந்தா வான் நடு வானுய்
அனுதி உண்மையதாய் அமர்ந்த மெய்ப்பொருளே

" O Supreme Truth that has become the mid-Heaven of the Heaven which is beyond the reach of the mental states and excels as the beginningless Truth ". " வான்நடு வானுய் " may also be interpreted as the " Heaven in Heaven ".

NOTE : The Truth-World of Supermind is referred to as the mid-heaven. Sri Aurobindo calls it as the Link world linking the higher trinity of the infinite and eternal worlds of Satcitananda above, namely the Ananda (or Jana) Loka, Cit-Tapo or Chaitanya-Tapo Loka, and Sat Loka, and the three lower worlds of mind, life and matter below. Here the Mind includes the spiritual Overmind, spiritual Mind, and cosmic or universal mind and finally its manifestation in the earth as mind in the human beings, which iucludes sense-mind and sub-conscious mind. The worlds of Satcitananda are referred to by the Swami as beyond the world of " Vyapaka Vyapya ", i. e. beyond the Supermind or World of Truth-Consciousness. This " Vyapaka Vyapya " is beyond Paranadanta which in its turn is beyond Overmind. The Overmind is mentioned as the world of " Vyapya Vyapaka " supporting and covering all the worlds from Bhuta Loka upto the Loka of Para Siva. Now the Satcitananda worlds namely Ananda, Cit and Sat Lokas respectively are as follows : " Ateeta Cit Poorana Sanmatra SUKHA SWABHAVA

Anubhava LOKA ; ATEETA CIT POORANA ANANYA Sat rupa Suka Swarupa LOKA ; and Ateeta Cit Poorana Ananda SAT SWARUPA Sukha Rupa Anubhava LOKA " (See items 12 to 14 in " Karanateeta Loka ", p. 138 of Book of Vyakhyana). In the summit supermind, and in the eternal worlds of Satcitananda one experiences the infinite and eternal Divine as the All and yet beyond the All. However the experience of the All in the eternal worlds would be more of a potential nature and hence more remote than its immediate and direct and concrete basis as in the Truth-world which is at once an Infinite-finite world based on Truth-Consciousness. So the summit supermind is more directly connected with the material world and has its immediate and concrete effect in transformation of nature and body into their deathless states of perfection. This connection is indicated in the next stanza. See also notes on stzs. 533 and 499.

Stz. 450 தான் ஒரு தானுய் தானே தான் ஆய்
ஊன் உயிர் விளக்கும் ஒரு தனிப் பொருளே

"O Supreme Reality that has become one, manifested Itself as Itself (i. e. as the truth of universal manifestation) manifesting and illumining soul and physical body"

OR

"O Supreme Divine who has become one Being, or manifested Himself as Himself manifesting and illumining soul and physical body".

NOTE : This and other following stanzas (450 to 455) indicate the universal self-becoming or universal self-manifestation of the one indivisible Satcitananda as the triune Satcitananda i. e. as the Supramental Divine in the original unity of the supreme Reality. Thus, the nature of the Supermind in its highest poise as opening into the infinite and eternal Satcitananda or Ananda Lokha above is shown. The Swam indicates elsewhere shortly thus: "Truth has become Truth" மெய்யே மெய்யாகி ; "He has become Himself" தானே தானுகி; "He Himself has become His Form in Tiru Cit Ambalam, the divine world of Truth-Consciousness or Truth-Knowledge" தன் வடிவம் தானுகும் திருச் சிற்றம்பலத்தே. Thus, the One Divine has become as the Universal All-Existence which is Himself in Form. The supreme, infinite and eternal Divine has become in Itself or Himself the universal Divine in manifestation.

Stz. 451 அதுவினுள் அதுவாய் அதுவே அதுவாய்
பொதுவினுள் நடிக்கும் பூரணப் பொருளே

"O Integral and Supreme Reality that plays or manifests Itself within Itself and verily as Itself in Podu, the universal realm of equal self-extension of Truth-conscious Knowledge.

NOTE: This is the all-constituting, all-containing and all-indwelling nature of the Divine in the Comprehending Supermind; in other words, It is the Self as all, all in the Self, and Self in all.

Compare Sri Aurobindo's passage in "Life Divine":

"If we go back to the spiritual basis of things, substance in its utter purity resolves itself into pure conscious being, self-existent, inherently self-aware by identity, but not yet turning its consciousness upon itself as object. Supermind preserves this self-awareness by identity as its substance of self-knowledge and its light of self-creation, but for the creation presents Being to itself as the subject-Object, one and multiple of its own active consciousness. Being as object is held there in a supreme knowledge which can, by comprehension, see it both as an object of cognition within itself and subjectively as itself but can also and simultaneously by apprehension, project it as an object (or objects) of cognition within the circumference of its consciousness, not other than itself, part of its being, but a part (or parts) put away from itself,—that is to say, from the centre of vision in which Being concentrates itself as the Knower, Witness or Purusha" —LIFE DIVINE, p.218.

Stanzas 452 to 455 and 464 are also cast in the same context and in the same identical language. See also Swami's stanzas No. 448 and 464 of "Joti Agaval" which indicate an integral and simultaneous possession of the comprehending and apprehending sessions of the Truth-World. This takes place in the highest poise of the Truth-World as opening into the Infinite and eternal Ananda Loka above.

Stz. 452 இயல்பினுள் இயல்பாய் இயல்பே இயல்பாய்
உயல் உற விளங்கும் ஒரு தனிப் பொருளே
(உயல்—உய்யல், உய்தல்)

"O Supreme Truth which has become Nature within Nature, and verily as Nature Itself (in self-identity), for manifesting the Life of Existence".

Stz. 453 அருவினுள் அருவாய் அரு அரு அருவாய்
உருவினுள் விளங்கும் ஒரு பரம்பொருளே

"O Supreme Truth that has become the formless within the formless and verily as the formless itself (in self-identity) for manifesting itself in form".

Stz. 454 அலகிலாச் சித்தாய் அதுநிலை அதுவாய்
உலகெலாம் விளங்கும் ஒரு தனிப் பொருளே

"O Supreme Existence which is verily the infinite Consciousness-Force and as such in self-identity (அலகிலாச் சித்தாய் அது நிலை அதுவாய்) has become the manifest Consciousness-Force manifesting the Universal All-Existence" (அலகிலாச் சித்தாய் உலகெலாம் விளங்கும்)

Stz. 455 பொருளினுட் பொருளாய் பொருள் அது பொருளாய்
ஒருமையின் விளங்கும் ஒரு தனிப்பொருளே

"O Supreme Existence that has become in unity the Substance within Substance, and verily as the Substance Itself by self-identity'.

NOTE : The supreme Self has become the Substance. It is also the soul of, or essence within, the substance. See also Vol. I, Ch. III, Part I under the 16th state of Suddha Siva Turya.

Stz. 456 ஆடுறு சித்திகள் அறுபத்து நான்கு எழு
கோடியும் விளங்கக் குலவு மெய்ப்பொருளே

"O Supreme Truth that has become manifest resulting in the sixty four crores of inspired siddhis of Knowledge-play (i.e. Play of Knowledge-Power by supramental Inspiration in inspired arts, sciences and actions, i.e. innumerable Karma Siddhis).

Stz. 457 கூட்டுறு சித்திகள் கோடி பல்கோடியும்
ஆட்டுற விளங்கும் அருட்பெரும் பொருளே

"O Supreme Truth of Grace that manifests the play of the many crores of co-ordinated and harmonising siddhis of knowledge (that is to say, the Play of Knowldge-Power by Yoga siddhi of supramental vision which harmonises, co-ordinates and unites with other siddhis namely Karma Siddhis and Jnana Siddhis)".

NOTE : The supramental vision brings in its wake and in its train the supramental intuition and inspiration. Hence it is spoken of as the coordinating siddhis with its chain or series of innumerable siddhis.

Stz. 458 அறிவுறு சித்திகள் அனந்த கோடிகளும்
பிறிவற விளக்கும் பெருந் தனிப் பொருளே

"O Unique and Supreme Truth that manifests the many crores of Siddhis of supramental Knowledge proper in an inseparable self-identity (i.e. Play of Knowledge-power in and by self-identity, i.e. Jnana Siddhis)"—See also "Triple Siddhis" in Vol. I, Chapter VIII—Karama Siddhi, Yoga Siddhi and Jnana Siddhi).

Stz. 459. வீடுகள் எல்லாம் விதி நெறி விளங்க
ஆடல் செய்தருளும் அரும்பெரும் பொருளே

"O great and subtle Truth that manifests by its play of Knowledge all the goals or states of realisation in accordance with the ways and means to attain them".

Stz. 460 பற்றுகள் எல்லாம் பதிநெறி விளங்க
உற்றருளாடல் செய் ஒரு தனிப்பொருளே

"O supreme and unique Truth that manifests its play of Grace so as to channelise and link up the will and aspiration, even attachments and desires, to or with the path and seeking of the Divine.

Stz. 464 பரம்கொள் சிற்பரமே பரம்செய்தற்பரமே
தரம்கொள் பொற்பரமே தனிப்பெரும் பரமே

"O Supreme Reality that has founded Tat Param the (Summit) Heaven of the unity of the one Divine Being, contains and possesses in it Cit Param the Heaven of Truth-Consciousness and manifests Por Param the Golden Heaven of Truth-Knowledge by differentiation of Itself in and by Itself.

NOTE: Tat Param, i.e. Samarasa Suddha Jnana Nilai or State is the summit supermind (as opening into the infinite and eternal Satcitananda above) where "the Self as all, all in the Self and the Self in all" is realised intergrally and simultaneously. Cit Param is the Comprehending Supermind or Vijnana Proper as developed and contained in the Unity of Tat Param. Thus Vijnana is the All-in-one or the one-in-one. Por Param, i.e. Por Sabhai is the Golden Heaven, (i.e. Prajnana or the Apprehending Supermind) where the One-in-One becomes Two-in-one (i.e. the Many-in-One and One-in-Many) by a first process of differentiation in the very core of the unity. This golden Heaven is referred to by Sri Aurobindo in his "Savitri" as the "gold infinite", p.318, as "a golden supernal sun of Timeless Truth", p.300, and as a "golden country," p.741. The Summit Supermind, Vijnana, Prajnana and Sanjnana (Tertiary Supermind) are referred to in his "Synthesis of Yoga", Ch. 24, p. 985—986.

Compare with Sri Aurobindo's passage:

"All supramental gnosis is a two-fold Truth-Consciousness, a consciousness of inherent self-Knowledge and, by identity of self and world, of intimate world Knowledge.....it is an essential light of consciousness, the self-light of all the realities of being and becoming, the self-truth

of being determining, formulating and effectuating itself" (LIFE DIVINE, p.895—See also Tat Param and Cit Param under Notes (1) and (4) on Chart 3 in Vol. I, Ch. III part II).

The above status of unity and poise of differentiation can be experienced together by the soul even in the apprehending supermind. Thus according to Sri Aurobindo a soul in the apprehending supermind can, by its comprehending consciousness, become one with the supramental Divine in the unity of His transcendent and universal manifestation and at the same time by its apprehending or projecting consciousness enjoy the Divine and His manifold existences of beings and things in "a free difference in unity". (See Sri Aurobindo's 'Life Divine' Ch. 'Triple Status of Supermind').

Stz. 471 பிரம மெய்க் கதியே பிரம மெய்ப் பதியே
பிரம நிற்குணமே பிரம சிற்குணமே

"Brahman the true goal; Brahman the true Lord; Brahman the quality-less (Nirguna); Brahman the quality of Its Consciousness-Force (Cit Guna Brahman)".

Stz. 472 பிரமமே பிரமப் பெருநிலை மிசையுறும்
பரமமே பரம பதந்தரும் சிவமே

"O Brahman, the Supreme Reality (Paramam) that is in (or within) the great (universal) Brahman. O Supreme Reality (Sivam) that gives the supreme status."

Stz. 476 மெய் வைத்து அழியா வெறுவெளி நடுவுறு
தெய்வப் பதியாம் சிவமே சிவமே.

O Supreme! O Supreme Existence that has manifested the divine Heaven of Truth-Consciousness in the pure and immortal supreme Void (Veru Veli) i.e. in the spaceless infinite.

NOTE : Veru Veli is elsewhere spoken of by the Swami as Suddha Veru Veli or Vetta Veli (11-22-10), the "so called Void". It contains Peru Veli, the supramental Vast Space of Truth and through it all other spaces or skies வெளியே எவ்வெளியும் அடங்குகின்ற வெறு வெளியே. (1—VI—3—8). See notes under 11—22—10; 1—V—2—30.

Veru Veli is the supreme Void or the positive Void, in and from which and in harmony with it arises the manifestation of the true universe one with the Divine, not the illusory or a lesser manifestation. It is the supreme spaceless infinite in which universal Space of Truth-

consciousness arises. It is not the empty void or the spaceless infinite which is experienced in the ranges of the spiritual mind as an exclusive absolute experience of the Buddhist school or even of the school of Monism. In such schools, if at all, the universe is felt and experienced therein, it is dissociated and remains separate from the speceless experience, and in the extremity of dissociation is felt even illusory.

Stz. 480 சத்தெல்லாம் ஆகியும் தான் ஒரு தானும்
சித்தெல்லாம் வல்லதோர் திரு அருட் சிவமே

"O Supreme Divine (Sivam) of Grace who is the Supreme Existence (Sat) and yet as Cit the Consciousness-Force of Existence, has manifesed Himself as Himself (i e. as the Universal Divine Being) so as to manifest or bring out the all-achieving omnipotent power of Truth-Knowledge (Cittu).

NOTE: In the highest level of Comprehending Supermind the supreme Truth of Reality becomes the Truth of universal manifestation (மெய்யே மெய்யாகி) by its Consciousness-Force. He is said to have manifested Himself as Himself, i.e. the Self becomes as the Universal All-Existence, i.e. as the All in the unity of Self, or the All-in-one or the All as one. Thus, the Supreme Divine is not only Being but also Becoming, the Manifestation.

Stz. 487 உயிருள் யாம் எம்முள் உயிர் இவை உணர்ந்தே
உயிர் நலம் பரவுக என்றுரைத்த மெய்ச்சிவமே

"O Supreme Truth of Relity that directed me to do good to the beings, by realising the Truth of Thy spoken words: "I am in all beings and all beings are (contained) in Me".

Stz. 488 இயலருள் ஒளி ஓர் ஏகதேசத்திலும்
உயிர் ஒளி காண்க என்றுரைத்த மெய்ச்சிவமே

"O Supreme Truth that has taught me to know and realise that it is the Truth-Light of Grace that has become the light of the individual soul.

Stz. 499 அருள் வடிவதுவே அழியாத் தனி வடிவு
அருள்பெற முயலுக என்றருளிய சிவமே

"O Supreme Truth that affirmed in grace that verily Grace-Body or Grace-mould of body (Arul Vadivam) is the indestructible Body and Thou asked me to try to get Grace and by it the Grace-Body".

NOTE: Usually the Swami before narrating a final state of experience, or realisation, or transformation of nature and body as the case

may be, he often mentions at first about the guidance, intimations and instructions, he received from the Divine for attaining it. So in one and the same poem we get an idea of the path he traversed and the final state he realised and firmly possessed. Here in this stanza, the swami refers to the guiding words of the divine master for realising the deathless physical body which is one with Grace-body or Knowledge-body (Jnana deha). The final state of physical body when it has attained its deathlessness is also referred to as Grace-body itself. Stz. 509 refers to the attainment of such a deathless physical body or Grace-body. Now the process of transformation of the physical body into its deathless state may be explained briefly thus.

There are three stages of transformation of the physical body. The three bodies namely Jnana deha, Pranava deha and Suddha deha—the causal, subtle and physical, participate in it. This is begun only after a firm realisation of the Truth-World of Supermind. The transformation is effected by the divine Truth-Light or supramental Light which the Swami calls the Grace-Light of Truth and Bliss இன்னருளாம் மெய்ச் சோதி. The supramental transformation of mind, life and the physical-consciousness of the body is already completed when transformation of the physical body begins.

In the first stage, the causal Knowledge-Body transforms the physical body through Pranava deha the subtle body. The physical body itself gets a first state of transformation as a result and it becomes pure without impurities like perspiration, waste matter and fluid, greying of hair and also free from aging, or senility disease, sleep, thirst and hunger. It is filled with Golden-Truth-Light and becomes golden of a certain order of purity. In the second stage, due to the influence of Knowledge-body, Pranava deha the subtle body enters into the physical body which now assumes its characteristics such as youthfulness and vigour of the physical body as of a very young person, diseaselessness and golden purity of a higher order. Pranava deha itself can be seen though not felt to the touch and it also undergoes transformation because of the percolating or direct influence of the causal Knowledge-body. In the third stage, Jnana deha directly enters into the physical body and settles in it. Now all the cells of the physical body spontaneously and simultaneously undergo change in their substances and structure. Bones, muscles and skin, and as a matter of fact the whole body becomes wholly plastic and supple, blood gets condensed within, brain-matter blossoms, amrita oozes all over the body within and without. The physical body, being filled with Grace-Light of Truth in all its cells, becomes golden of the highest order of purity and attains an eternal purity

(Suddha deha). It becomes cool, sleepless and deathless, full of blissful energies. At this stage the physical body is said to have become Grace-body or Grace-mould of body, one with the substance and form of the Divine's Body. This state is also called the state of deathlessness of the triple body—Jnana deha, Pranava deha and Suddha deha, the causal Knowledge-body, the transformed subtle body and the transformed physical body of eternal purity (Ref : Upadesha "on triple body" p. 93 ; Joti Agaval stz. 95, 725 to 740, 784 to 786 ; Pon Vadivap Peru 12—21—stz. 14 and 15 ; Suddha Siva Nilai 12—29—stzs. 17, 27, 36 ; 12—4—2).

Stz. 500 அருளே நம் இயல் அருளே நம் உரு
அருளே நம் வடிவாம் என்ற சிவமே

"O Supreme Truth that affirmed that Grace is our true nature, form and essence (or subtance-mould of body)" i. e. swabhava, rupa and swarupa இயல், உரு, வடிவம், Iyal, Uru, Vadivam.

NOTE : Vadivam is the transformed substance-mould of the physical body one with the Substance of Sat.

Stz. 502 அருளே நம் அறிவு அருளே நம் மனம்
அருளே நம் குணம் ஆம் என்ற சிவமே

"O Supreme Truth that said to me," Grace is verily our Consciousness and Intelligence ; Grace is our Mind ; Grace is our quality".

Stz. 508 அருள் ஒளி அடைந்தனை அருள் அமுதுண்டனை
அருண்மதி வாழ்க என்றருளிய சிவமே

"O Supreme Truth that has by grace blessed me saying, "you have realised Grace-Light, you have taken in Grace-Amrita. Now live on the life of Grace-Knowledge".

Stz. 509 அருள் நிலை பெற்றனை அருள் வடிவுற்றனை
அருளரசு இயற்றுக என்றருளிய சிவமே

"O Supreme Truth that has by grace blessed me saying, "you have realised the supreme state of Grace. You have attained Grace-body or Grace-mould of body. Now rule with the Grace-power of Sovereignty". (Grace-body is the deathless physical body attained by transformation of the body by Truth-Light of Grace).

Stz. 510 உள்ளகத்து அமர்ந்து எனது உயிரில் கலந்து அருள்
வள்ளல் சிற்றம்பலம் வளர் சிவ பதியே

"O Supreme Divine who manifests Himself as the munificent Lord of Grace in Cit Ambalam, the Comprehending World of Truth-Know-

ledge is seated within me in my heart and united with my soul, bestowing Grace on me".

Stz. 522 கண நிலே அவற்றின் கருநிலே அனேத்தும்
குணமுறத் தெரித்து உட்குலவு சற்குருவே

"O Sat Guru, the Divine Teacher, who abides within me and gives me the knowledge of the group-states and their seed-states (i.e. of substances of matter) along with their qualities".

NOTE: Possibly the group-states and seed-states are respectively the molecules and atoms of material elements.

Stz. 527 சத்தியல் அனேத்தும் சித்தியல் முழுதும்
அத்தகை தெரித்த அருட்சிவ குருவே

"O Divine Teacher of Grace that has given me all the Knowledge of the true nature of Sat the Existence, as the truth of all beings in existence and the true nature of Cit the Consciousness-Force, as the truth of their whole becoming in nature of mind, life or the vita- and the physical.

NOTE: Beings may be either evolutionary beings with the soul-principle such as men and creatures of the earth, or typal beings without soul-principle such as gods and goddesses of the mental, vital, and subtle-physical worlds, but with characteristic fixed qualities and powers of each such world.

Stz. 528 அறிபவை எல்லாம் அறிவித்து என்னுள்ளே
பிறிவற விளங்கும் பெரிய சற்குருவே

"O Supreme Divine Teacher who abides inseparably within me and manifests all the knowledge that has to be known (i,e. Jnana Siddhi or supramental Knowledge of worlds, beings and things by self-identity).

Stz. 529 கேட்பவை எல்லாம் கேட்பித்து என் உளே
வேட்கையின் விளங்கும் விமல சற்குருவே

"O Pure Divine Teacher who abides within me and manifests in and as my aspiration and makes me hear all things that are to be heard (by supramental Inspiration).

Stz. 530 காண்பவை எல்லாம் காட்டுவித்து எனக்கே
மாண்பதம் அளித்து வயங்கு சற்குருவே

"O Sat Guru, the Divine Teacher, who has given me a glorious state and gives me vision of all that has to be seen (i. e., seeing the worlds, beings and things etc., by supramental Vision).

Stz. 531 செய்பவை எல்லாம் செய்வித்து எனக்கே
உய்பவை அளித்து எனுள் ஒங்கு சற்குருவே
(உய்யல்—தழைத்தல், ஈடேற்றல், வாழுதல்)

"O Sat Guru who abides within me and bestows upon me a life of progress and evolution and makes me perform actions that are to be done (i.e. done as intuitive and inspired supramental Actions).

Stz 532 உண்பவை எல்லாம் உண்ணுவித்து என்னுள்
பண்பினில் விளங்கும் பரம சற்குருவே

"O Parama Sat Guru who abides within me and manifests in and as the nobility of my nature and makes me enjoy or eat what all things are to be enjoyed or eaten (i.e., divine Bhoga or Enjoyment by supramental Aesthesis).

NOTE: The above stanzas (528 to 532) refer to the connective series of manifestation of supramental powers of knowledge by Identity, Vision, Intuition and Inspiration of ideas, will and thought leading to inspired actions and Bhoga of enjoyment. They will come under Jnana Siddhi, Yoga siddhi of vision and Karma Siddhi of intuition, inspiration (of hearing), inspired arts, sciences and actions which culminate in the divine bhoga of enjoyment. The said supramental Truth-conscious Knowledge-powers are connected with the Knowledge-power of transformation of physical body which is dealt with in the next stanza. See Upadesha on triple Siddhi and the triple body.

Stz. 533 சாகாக் கல்வியின் தரம் எலாம் கற்பித்து
ஏகாக்கரப் பொருள் ஈந்த சற்குருவே

"O Sat Guru, the Divine Master, who hast trained me into the nature and distinguishing characteristics of the deathlessness of body which is a (practical) Science and given me the unity of Substance of Truth (one with the transformed substance of the physical body).

NOTE (1) : The above training is not a mental training in deathlessness of body- The body itself is trained into its deathless state. See also 1—V—10—98.

(2) : This unity of Substance of Truth is called in the book of Upadesha as "Vastu Pratyaksha Anubhava Siddhi" which is attained along with the triple deathless body (Jnana deha, Pranava deha and Suddha deha) and with freedom of power to master, control and move all tatvas of the body and of the universe (anda pinda tatvas) and with the power to resurrect the dead into bodily life. These Siddhis are

attained when one firmly possesses the state of Suddha Siva Turyāteeta (the summit supermind)—Upadesha p 47—48.

Stz. 553. இன்னருள் அமுதளித்து இறவாத் திறல் புரிந்து
என்னே வளர்த்திடும் இன்புடைத்தாயே

"O Mother, Thou hast fed me with the Amrita of blissful Grace, given me deathless body with its powers and made me grow".

NOTE: There is a constant renewal and new creation of the substances of the transformed or divinised physical body. There is also a progressive growth or enlargement of the body extending into the vast golden deathless physical space or plane of the earth. (பேர் உடம்பு; உடம்பு பூரிக்கின்றது. ஒளிர் பொன்மலே என்னவே; புவிநிலே சுத்தமாம் பொற்பதி அளவி 12—44—53; 1—V—10—36; 12—1—183; 12-21-9; 12-8-2; 12-27-1; 11—1—28).

Stz. 554 என்னுடல் என்னுயிர் என் அறிவு எல்லாம்
தன்ன என்று ஆக்கிய தயவுடையத் தாயே

"O divine Mother of Compassion and Kindness who has taken up my consciousness, life and body and made them Thy own.

NOTE: This refers to the divinely transformed state of mind, life and body of the Swami. In the subsequent poem 'Suddha Siva Nilai' he observes to say, "O Lord, Thou hast received my consciousness and life, my body and substance and in return Thou hast given me Thy Consciousness and Life, Thy Body and Substance (12—29—36). Joti Agaval stzs. 568—575, 784—787 also point to the same. However for the modus operandi of transformation of physical body see notes under stz 12—42—94 to 99 and 12-20-2, 9, 11; 12-17-1, 9; 12-38-8; 12-39-1, 6, 7, 9, 10; 11-31-12; 12-44-1.

Stz. 563 அகத்தினும் புறத்தினும் அமர்ந்தருட் ஜோதி
சகத்தினும் எனக்கே தந்த மெய்த் தந்தையே

"O Supreme Father of Truth who has given me alone in this world the Light of Grace which abides in my inner and outer being".

Stz. 565 ஆதி ஈறு அறியா அருள் அரசாட்சியில்
சோதி மா மகுடம் சூட்டிய தந்தையே

"O Father! Thou hast crowned me with the great Crown of Light in Thy rule of Grace which has neither beginning nor end".

NOTE: The Swami thus possessed over his head a crown of the direct Truth-conscious Light of the Divine and this quickly trained his body into its deathless state. (See 1—V—10—98: தன்னேர் முடியொன்று எனது முடியிற் தரித்த சோதியே சாகாக் கல்வி எனக்குப் பயிற்றித் தந்த சோதியே).

Stz. 567 தங்கோல் அளவது தந்து அருட்ஜோதிச்
செங்கோல் செலுத்து எனச் செப்பிய தந்தையே

"O Father! Thou hast given me Thy very sceptre of Grace-Light and has missioned me to rule with it".

Stz. 568 தன்பொருள் அனைத்தையும் தன்னரசாட்சியில்
என்பொருள் ஆக்கிய என் தனித் தந்தையே

"My supreme and unique Father who under His Rule has made all His substance and possession become my substance and possession".

Stz. 569 தன் வடிவு அனைத்தையும் தன் அரசாட்சியில்
என் வடிவு ஆக்கிய என் தனித் தந்தையே

"My supreme Father who under His Rule has made the whole mould of His Body become my body (Vadivam)".

NOTE: The Swami's physical body became one with the Divine's body in Substance, got transformed and attained its deathless state.

Stz. 570 தன் சித்து அனைத்தையும் தன் சமூகத்தினில்
என் சித்து ஆக்கிய என் தனித் தந்தையே

"My supreme Father who has made His Power of Conscious-Force become in His Presence, wholly my power of Conscious-Force".

Stz. 572 தன் கையில் பிடித்த தனி அருட்ஜோதியை
என் கையில் கொடுத்த என் தனித் தந்தையே

"My Supreme Father who gave into my hands the unique Grace-Light which He was holding in His hands".

NOTE: This stanza proves that the Swami realised and possessed the Grace-Light also in his outermost being, nature and body. Swami Ramalingam was born rather as a divine child. As a child seated in his mother's arms, he got the vision of the Infinite while in the temple at Cidambaram (Vide "Arul Villakka Malai", stz. 44). He was guided all along by the Grace-Light which possessed him at the Ajna centre since his youth (Vide prose writings—"Sanmarga Peru Vinnappam", p. 127). He was a born poet who began to sing in flowing songs of beauty and melody in praise of god "Subramania" at the age of nine. He had no schooling proper, rather he avoided it; but he had the intuitive knowledge from within. He also read in later years or in his youth much of the spiritual literature. His earliest vision of the Supramental Divine and the Supermind is recorded in "Mahadeva Malai" in the first volume of his works, the "Arutpa". But the

stabilising experience of Supramental Truth-Knowledge began to pour in him after his receiving in his hands "a thing of golden knowledge" (பொற்போத வண்ணம் ஒன்று என்கை தனிலே அளித்து) from the Divine, who came to his very door in the dead of night seeking him to present the Grace-Light (எனது கையில் ஒன்று சோதியுற கொடுத்து). This is recorded in "Arut Prakasa Malai", stz. 44, in the fourth volume of 'Arutpa'. The above passage of Joti Agaval poem refers to this incident. The sixth volume of 'Arutpa' is a complete record of his Supramental realisation and transformation. The last decade of his life witnesses the climax of his realisations and the transformation of his body into its deathless state. In his prose writings "Sanmarga Peru Vinnappam" written in the last days of his life, he writes to say that he had a very conscious birth and by the Divine Grace he prepared his adhara, well in advance of birth, by becoming a big sperm-cell in his father's seminal fluid and a big ovum in his mother's womb and by descending into them as emanations of his soul with the inner light of the Divine, so as to constitute or gather up all the spiritual characteristics and all the essential elements of the six-fold or six kinds of bodies with their respective natures and forms – atikārana, kārana, ati-sukshma, sukshma, bhuta and bhautika (over-causal, causal, over-subtle, subtle, subtle-physical and gross physical respectively), possibly corresponding respectively with Bliss of summit Supermind, Truth-Knowledge of Supermind, then the overmental, subliminal, subtle-physical and physical natures and their respective forms of body.

Stz. 573 தன்னையும் தன் அருட் சத்தியின் வடிவையும்
என்னையும் ஒன்றென இயற்றிய தந்தையே

"O Father! Thou hast made Thyself, Thy Grace-Shakti and myself as one in unity" (i. e., one and equal with Thyself).

Stz. 574 தன் இயல் என் இயல் தன் செயல் என் செயல்
என்ன இயற்றிய என் தனித் தந்தையே

"O my supreme Father! Thou hast made my Nature and Action as Thine".

Stz. 575 தன் உரு என் உரு தன் உரை என் உரை
என்ன இயற்றிய என் தனித் தந்தையே

"O my supreme Father! Thou hast made my form of body and my word as Thine".

Stz. 579 துரிய வாழ்வுடனே சுகபூரணம் எனும்
பெரிய வாழ்வு அளித்த பெரும் தனித் தத்தையே

"O Supreme, infinite and eternal Father who has given me life in and of the pure Truth-Conscious Transcendence along with the great and blissful life of integral Bliss and perfection of nature". (Sukha Poorana Vāḻvu)

NOTE: The reference is to the realisation of the Supramental life in the pure Transcendence (Turya Vāḻvu) and the integrally evolved life of bliss here on the earth (Sukha Poorana Vāḻvu), and the nature of this great blissful life பேரின்பப் பெரு வாழ்வு is referred to in "Jeeva Karunyam"—Chapter II". This includes deathlessness of physical body as part of the blissful life. The Swami considered the highest poise of the Truth-World as opening into the infinite and eternal worlds of Satcitananda beginning from Ananda Loka above, to give "Sukha Poorana Vāḻvu (See also stzs 33, 447, 285, 620, 639).

Stz. 601 என்றும் ஓர் நிலையாய் என்றும் ஓர் இயலாய்
என்றும் உள்ளதுவாம் என் தனிச் சத்தே

"O my supreme and eternal Existence (Sat) which is the same for ever in its status and truth of its Nature (i.e., eternally present in the unity of its status of being or existence and its dynamis of Nature or its becoming of Consciousness-Force, i.e,, in the unity of Sat and Cit, in the unity of status and dynamis).

NOTE: Supreme Sat or Supreme Cit or Supreme Ananda implies the other two also. See stzs. 608, 620 and 639.

Stz. 606 துரியமும் கடந்ததோர் பெரியவான் பொருள் என
உரை செய் வேதங்கள் உன்னும் மெய்ச் சத்தே

"O Truth of supreme Sat that is beyond even Turya, the pure Transcendental state (of the Truth-world) and which the Vedas meditate upon and speak about".

NOTE: The term "Turya" or "Turya Veli" specially in the above context signifies here the Vast Truth-World of the pure Transcendence (See stanzas 21, 33, 579, 620, 639, 693, 759).

Stz. 608 என்றும் உள்ளதுவாய் எங்கும் ஓர் நிறைவாய்
என்றும் விளங்கிடும் என் தனிச் சித்தே

"O my supreme Consciousness-Force that is the Timeless Eternal self-Existent, Tnfinite and all-pervading, and manifests in eternal time.

Stz. 614 அறிவவை பலவாய் அறிவன பலவாய்
எறிவற விளக்கிடும் என் தனிச் சித்தே

Stz. 615 நினவவை பலவாய் நினவன பலவாய்
இனவற விளக்கிடும் என் தனிச் சித்தே

Stz. 616 காட்சிகள் பலவாய் காண்பன பலவாய்
ஏட்சியின் விளக்கிடும் என் தனிச் சித்தே

Stz. 617 செய்வினை பலவாய் செய்வன பலவாய்
எய்வற விளக்கிடும் என் தனிச் சித்தே

Stz. 618 அண்ட சராசரம் அனைத்தையும் பிறவையும்
எண்தர விளக்கிடும் என் தனிச் சித்தே

Stz. 619 எல்லாம் வல்ல சித்து என மறை புகன்றிட
எல்லாம் விளக்கிடும் என் தனிச் சித்தே

Stz. 619, 614—617 : "O Consciousness-Force that is praised by Veda, the Book of Ancient Knowledge, as all-achieving and all-manifesting Power which is verily my unique Conscious Will. O my Consciousness-Force that has manifested all the worlds, all the things and beings (the moving and non-moving cara acara) and all other things evoking respect (in us). O my Conscious-Force of Will that manifests in me in all its glory without any impairment or impoverishment of its original intensity, all the manifoldly various knowings of the several kinds of Knowledge in fulness without cutting short the details, all the manifoldly various thinkings of the several kinds of Thoughts effortlessly without any trouble, all the manifoldly various seeings of the several kinds of Visions spontaneously without waiting, and all the manifoldly various acts of the several kinds of inspired Actions in full vigour without fatigue or loss of energy".

NOTE: The Supramental Knowledge by identity carries in itself integrally all the other kinds of supramental Knowledge, and so brings them in its train successively the Knowledge by Vision, Knowledge by hearing or Truth-touch, i. e., hearing of inspired words sound and music, Knowledge by intuition of idea, thought, feeling, sense and word, and Knowledge by inspiration leading to inspired arts, sciences and actions. Further they descend as lesser powers of knowledge correspondingly in the Overmind and spiritual Mind ranges. But here the Swami refers to the integral supramental powers of Knowledge not only in the world of Supermind as such but as extended into the physical world without loosing the purity and effectivity of their original Powers, because he himself has become a direct vessel of its Knowledge-Will.

Stz. 620 ஒன்றதில் ஒன்றென்று உரைக்கவும் படாதாய்
என்றும் ஓர் படித்தாம் என் தனி இன்பே

" O my Supreme Bliss which is immutably and eternally the same and which cannot be called even one-in-one ".

NOTE : Here the Truth of the supreme Bliss of the infinite and eternal Ananda Loka which is beyond the summit supermind is referred to. The One-in-One is the comprehending supermind. The two of the one is the apprehending supermind. The summit supermind is the highest poise of the supermind as opening into the Ananda Loka above. It is the summit of the comprehending supermind, if we may say so.

Stz. 621 இது அது என்னு இயலுடை அதுவாய்
எதிர் அற நிறைந்த என் தனி இன்பே

" O My Supreme Bliss which is infinite and all-pervasive in its nature of universal becoming, and which has nothing in front to individualise s this or that ".

NOTE : This refers to the comprehending supermind or its summit.

Stz. 623 அறிவுக்கு அறிவினில் அதுவது அதுவாய்
எறிவற்று ஒங்கிய என் தனி இன்பே

O supreme Bliss that has become by self-identity with the Consciousness within consciousness the unsullied bliss of inner and outer cons ciousness, (i e. the respective bliss of Intelligence and its inner Truth-consciousness), without any resistance or opposition in its all-effective fulfilling power of consciousness.

Stz. 630 ..... இன்பமயமே அதுவாய்க்

Stz. 631 கலந்து அறிவுருவாய்க் கருதுதற்கு அரிதாய்
நலந்தரு விளக்கமும் நவில் அருந் தண்மையும்

Stz. 632 உள்ளதாய் என்றும் உள்ளதாய் என்னுள்
உள்ளதாய் என்தன் உயிர் உளம் உடம்புடன்

Stz. 633 எல்லாம் இனிப்ப இயலுறு சுவை அளித்து
எல்லாம் வல்ல சித்து இயற்கையதாகிச்

Stz. 634 சாகா வரமும் தனித்த பேர் அறிவும்
மாகாதலிற் சிவ வல்லப சத்தியும்

Stz. 635 செயற்கரும் அனந்த சித்தியும் இன்பமும்
மயக்கறத் தருந் திறல்வண்மையதாகிப்

Stz 636 பூரண வடிவாய்ப் பொங்கி மேல் ததும்பி
ஆரண முடியுடன் ஆகம முடியும்

Stz 637 கடந்து எனது அறிவாம் கனமேல்சபை நடு
நடந்திகழ்கின்ற மெய்ஞ்ஞான ஆரமுதே

Stzs 630 to 637: "O Amrita of Truth-conscious Bliss that has by self-identity become the Bliss of the Form of Truth-Knowledge, the Bliss of the manifest goodness with clarity of consciousness and indescribable coolness, the Bliss that is too subtle for mind to know, and is eternal and self-existent and abides within me for ever, making my soul, mind, life and body become sweet of nature by giving each its true taste (or aesthesis) of enjoyment, and has assumed the omnipotent divine Nature of Consciousness-Force (எல்லாம் வல்ல சித்து இயற்கையதாகி) giving me in great Love the integral Power of Being (Siva Vallabha Shakti) and the supreme, infinite and all-comprehending Knowledge and the Boon of deathlessness of physical body and the true power of a rich perfection in bliss to perform (in a state of purity of consciousness) without any shade of obscurity, the infinite kinds and number of miraculous acts or siddhis of Truth-Conscious Knowledge-Power which are otherwise considered impossible and thus made my being and nature rise up and outgrow itself as an integral whole being with perfect nature (Poorana Vadivu). O! insatiable Amrita of Truth-Consciousness (மெய்ஞ்ஞான ஆரமுதே) that plays its dynamism and manifests in that high-seated and excellent world of Truth-Consciousness (கனமேல் சபை) which is verily my own Consciousness beyond the highest source of Agamas and Vedas".

Stz. 639 சச்சிதானந்தத் தனிமுதல் அமுதே
மெய்ச்சிதாகாச வீனே அருள் அமுதே

"O Amrita! O supreme Amrita of Satcitananda that manifests in the Sky of Truth-Consciousness (Mei Cidakasa) as the manifest Amrita of Grace.

NOTE: This stanza refers to the one indivisible supreme Satcitananda that has become the triune Satcitananda of Truth-Consciousness in the universal manifestation. See also stanza 30 of "Jnana Marundu" (the supreme infinity of existence within the Vast universal Space; the supreme Light of Being within the Truth-Conscious universal Light). In the Keertan "Vennilā" (stz 13) the Swami sings that it is the One Reality of the triple truth that has become a triune truth. (மும் பொருளும் ஒன்று அது என்பார் வெண்ணிலாவே. மூன்றும் ஒன்றுய் முடிந்ததென்ன வெண்ணிலாவே). The Vast Light of Grace is verily the manifest Satcitananda;

its Vastness is the nature of Sat, Light the nature of Cit, and Grace the nature of Ananda. Tirumoolar in his Mantra (TM. 124) observes that the manifest universal Space is contained in the supreme spaceless infinity of existence, the manifest Bliss in the supreme Bliss, and the manifest Light in the supreme Light (i.e. the manifest Cit in the supreme Cit). Thus the said manifestation of Satcitananda takes place in the highest level of the Truth-World (" Per Inbaththu Arul Veli " TM 123 ; " Arul Inba Veli " SR 10-II-2-2) as opening into the infinite and eternal Satcitananda or Ananda Loka above. (TM 2325, 2860, 2861.).

Stz. 646 அண்டமும் அதன் மேல் அண்டமும் அவற்று உள
பண்டமும் காட்டிய பரம்பர மணியே

"O Parampara Maṇi, the Crystal-Light (or Gem-Light) of or from the comprehending Supermind that showed the worlds (anda), their heirarchy and contents".

Stz. 647 பிண்டமும் அதில் உறு பிண்டமும் அவற்று உள
பண்டமும் காட்டிய பராபர மணியே

"O Parāpara Maṇi (the Crystal-Light or Gem-Light of or from the apprehending Supermind) that showed the physical bodies (Pinda) and the bodies within bodies and their contents". (See stz. 93 of Mei Arul Vyappu).

NOTE : Pinda within Pinda may also mean foetus of the womb within the physical body or the subconscient body within the physical body.

Stz. 648 நினைத்தவை நினைத்தவை நினைத்தாங்கு எய்துற
அனைத்தையும் தரும் ஓர் அரும்பெறன் மணியே

"O Arum Peran Maṇi, the Gem-Light (or Diamond Light) which is rarely obtained and which gives all things by fulfilling and effectuating all the will of thought and aspiration and that in the way one thinks of and aspires".

NOTE : As such a power should necessarily be supramental in character, the Gem Light herein referred to as Arum Peran Mani indicates the Diamond Light of the Truth-World of Knowledge.

Stz. 649 விண்பதம் அனைத்தும் மேற்பதம் முழுவதும்
கண்பெற நடத்தும் ககன மாமணியே

"O Gagana Mā Maṇi, the great Diamond Light of the Sky (of Truth-Knowledge) that gives dynamic mastery and control and supervision over all the states of Heaven (Supermind) and the farther State of Existence".

Stz. 650 பார்பதம் அனைத்தும் பகர் அடிமுழுவதும்
சார்புற நடத்தும் சர ஒளி மணியே

"O Chara Oḷi Maṇi, the Diamond Light that gives dynamic mastery and control over the states of the earth, its life and movements of beings and its lower states (possibly of the sub-conscient) in a connected manner.

NOTE : This indicates the power over the earth, and the things and living beings of the earth and the movements of their nature in regard to mind, life and body.

Stz. 651 அண்டகோடிகள் எலாம் அரைக் கணத்து ஏகிக்
கண்டு கொண்டிட ஒளிர் கலை நிறை மணியே

"O Oḷir Kalai Nirai Maṇi, the full Diamond Light of luminous Knowledge that gives power to move into all the crores of worlds in a second of time and see, survey and ascertain what is needed (for a direct information and knowledge and for action).

Stz. 652 சராசர உயிர்தொறும் சாற்றிய பொருள் தொறும்
விராவி உள் விளங்கும் வித்தக மணியே

"O Vitthaka Maṇi, Diamond Light of Knowledge that unites with and manifests its power in each and every moving and non-moving living existence and in every object and thing".

Stz. 653 மூவரும் முனிவரும் முத்தரும் சித்தரும்
தேவரும் மதிக்கும் சித்தி செய் மணியே

"O Siddhi Sai Maṇi, Diamond Light of Knowledge-Will that has the power to perform the siddhis or acts of Truth-Knowledge and perfection, and which is valued by gods, the three godheads, Munis or men of tapas, the liberated and the men of perfection (Siddhars)".

Stz. 654 தாழ்வு எலாம் தவிர்த்துச் சகமிசை அழியா
வாழ்வு எனக்கு அளித்த வளர் ஒளி மணியே

"O Vaḷar oḷi Maṇi, ever-growing Diamond Light of Knowledge-Will that removed all the impurities and imperfections and has given me ou the earth a perfect immortal life (of soul and body)".

Stz. 655 நவமணி முதலிய நலம் எலாம் தரும் ஒரு
சிவமணி எனும் அருட் செல்வமாமணியே

"O Aruḷ Selva Maṇi, the excellent Diamond-Treasure of Grace that

gives the goodness of all the nine Gems (above said) It is veriy Siva Maṇi, the Supreme Truth of excellence".

NOTE : The Swami mentions here several activities and manifestations of the Gems of Light. Maṇi, in Tamil, means gem, crystal, diamond excellence etc. The eighth is the Diamond Light of Knowledge-Will which is valued by gods, the three godheads, munis or men of tapas, the liberated and the men of perfection (Siddhars) as it performs all siddhis. The ever-growing Diamond Light is the nineth which gives transformation of nature and physical body into their deathless states of perfection.

In the Book of Upadesha 'also , the Swami has given short hints of explanations for the nine kinds of Gems. Parampara Maṇi shows in vision the worlds (andas) and their contents. Parāpara Maṇi shows in vision the bodies and their contents. Arum Peran Maṇi grants whatever is willed for in whatever way. Gagana Mā Maṇi gives dynamic power over the heaven and the things of the heaven. Chara Oḷi Mani gives dynamic power over the earth and things of the earth. Kalai Nirai Maṇi gives power of movement to roam about in all the worlds. Vitthaka Maṇi manifests its power in respect of the moving and the non-moving, or the animate and the inanimate. Siddhi Sai Maṇi performs all the maha siddhis or great siddhis. Vaḷar oḷi Maṇi gives the great deathless life (of soul and body). See also 11-28-4.

The Swami has explained in "Upadesha" and in "Jeevakarunyam" and in his poems the great deathless life as the blissful life of a deathless physical body.

Sri Aurobindo's passages in SAVITRI may find some correspondence with the Swami's Gems of Light, Power and Knowledge :

"All-Knowledge packed into great wordless thoughts
Lodged in the expectant stillness of his depths
A crystal of the ultimate Absolute,
A portion of the inexpressible Truth
Revealed by silence to the silent soul."
(SAVITRI, Bk 1—cto 3, p.44)

"In the deep subconscient glowed her jewel-lamp
Lifted, it showed the riches of the Cave".
(SAVITRI, Bk 1—cto 3, p.48)

"Aligned in their significant mystery
The gleams of the symbols of the ineffable
Blazoned like hues upon a colourless air
On the white purity of the Witness Soul
These hues were the very prism of the Supreme"
(SAVITRI, bk 3—cto 3, p.369)

"And at the unimaginable end
Of the huge riddle of created things
Appeared the far-seen Godhead of the whole...
Inward, inscrutable, with diamond gaze".
(SAVITRI, bk 3—cto 1, p.348)

"A diamond Light of the Eternal's Peace
A crimson seed of God's felicity"—Savitri

"I passed into a lucent still abode
And saw as in a mirror crystalline
An ancient Force ascending serpentine
Of the ascending spirals of the aeonic road"
("Last Poems", EVOLUTION p.48)

Light, burning Light from the Infinite's diamond heart
Quivers in my heart where blooms the deathless rose
(Last poems-Light).

Stz. 669 இடையுறப்படாத இயற்கை விளக்கமாய்த்
தடை ஒன்றும் இல்லாத் தகவுடையதுவாய்

"That Manifestation of the Divine Nature of the Consciousness-Force is ceaseless and continuous, without resistance and obstruction (i.e. that can overcome all obstacles and oppositions).

Stz. 693 உரைமனம் கடந்து ஆங்கு ஓங்கு பொன் மலையே
துரிய மேல் வெளியில் ஜோதி மா மலையே

"O high-seated Golden Mountain that manifests beyond the Mind of word and speech. O great Mountain of Light, high above in the transcendental Vastness (Turya Mēl Veli i.e. in the Vast Truth-world of the Pure Transcendence).

NOTE: Turya Mēl Veli is also referred to in stzs 21. Turyam, Turya Veli, Turya Mēl Veli, Mēl Veli, refer to the same high-seated transcendent Vast Truth-world. Also See stzs. 33, 579, 620, 639, 606, 759.

Stz 725 தோல் எலாம் குழைந்திடச் சூழ்நரம்பு அனைத்தும்
மேல் எலாம் கட்டு அவைவிட்டு விட்டு இயங்கிட

Stz. 726 என்பு எலாம் நெக்கு நெக்கு இயலிடை நெகிழ்ந்திட
மென் புடைத் தசை எலாம் மெய்உறத் தளர்ந்திட

Stz. 727 இரத்தம் அனைத்தும் உள் இறுகிடச் சுக்கிலம்
உரத்திடை பந்தித்து ஒரு திரள் ஆயிட

Stz. 728 மடல் எலாம் மூளை மலர்ந்திட அமுதம்
உடல் எலாம் ஊற்றெடுத்து ஓடி நிரம்பிட

Stz. 729 ஒள் நுதல் வியர்த்திட ஒளிமுகம் மலர்ந்திடத்
தண்ணிய உயிர்ப்பினில் சாந்தம் ததும்பிட

Stz. 730 உள்நகை தோற்றிட உரோமம் பொடித்திடக்
கண்ணின் நீர் பெருகிக் கால் வழிந்து ஓடிட

Stz. 731 வாய் துடித்து அலறிட வளர் செவித் துளைகளில்
கூயிசைப் பொறி எலாம் கும்மெனக் கொட்டிட

Stz. 732 மெய் எலாம் குளிர்ந்திட மென் மார்பு அசைந்திடக்
கை எலாம் குவிந்திடக் கால் எலாம் சுலவிட

Stz. 733 மனம் கனிந்து உருகிட மதி நிறைந்து ஒளிர்ந்திட
இனம் பெறு சித்தம் இயைந்து கனித்திட

Stz. 734 அகங்காரம் ஆங்காங்கு அதிகரிப்பு அமைந்திடச்
சகம் காண உள்ளம் தழைத்து மலர்ந்திட

Stz. 735 அறிவுரு அனைத்தும் ஆனந்தம் ஆயிடப்
பொறி யுறும் ஆன்ம தற்போதமும் போயிடத்

Stz. 736 தத்துவம் அனைத்தும் தாம் ஒருங்கு ஒழிந்திடச்
சத்துவம் ஒன்றே தனித்து நின்று ஓங்கிட

Stz. 737 உலகு எலாம் விடயம் உள வெலாம் மறைந்திட
அலகிலா அருளின் ஆசை மேற் பொங்கிட

" The skin has become supple; the influx of the nerves (i.e. nervous current) all over the body is vibrating with pauses in between (Note: According to medical science if the nervous influx stops even for a second, man will die); the bones have become pliable and plastic in its nature; the soft muscles have become truly loosened; the blood has become condensed within; the semen has become concentrated into one drop and confined in the chest; the petals of brain have blossomed or expanded; amrita is welling up into springs all over the body and filling it up; luminous forehead perspires; luminous face brightens up; breath full of peace becomes cool and refreshing; inner smile beams up; hairs stand on their ends; tears (of joy) flow down towards the

feet; mouth vibrates into the passionate calling (of the Divine); ear-tubes ring with the sense of musically humming sound; body has become cool; soft chest moves; hands join (as in prayer); legs revolve or spin round (கால் எலாம் சுலவிட); mind melts sweetly; the intelligence becomes full of light; the will becomes full of joy and harmony; the individuality has enlarged itself everywhere universally (ஆங்காங்கு); the heart has blossomed into the universality of feeling so as to be felt by the world outwardly; the form of knowledge-body (அறிவுரு) has become blissful; even the spiritual egoism of the senses has gone away; the tatvas (of body, life and mind in their lower levels) have dissolved away and are replaced wholly by Satva, the truth-principle or truth-substance which alone prevails now uniquely; attachment to objects of the senses and to the things of the world has dissolved away and only the aspiration and will towards the illimitable Grace grows and intensifies..." (Vide Vol. I, Appendix III (e) Mother's Remark on the above passage)—stanzas 725 to 737 (see also chapter I).

NOTE: The above passage deals with the transformation of his body by Power of Grace-Light and Love. It indicates a simultaneous and all-round transformation of all the cells and parts of the body in their substances and functions. This occurs in the transformation of physical body when Jnana-deha the supramental Knowledge-body enters and finally settles into the physical body.

Stz. 738 என்னுளத்து எழுந்து உயிர் எல்லாம் மலர்ந்திட
என்னுளத்து ஓங்கிய என் தனி அன்பே

"O my supreme Love that has welled up in my heart gathers and flows in its increasing intensity so as to make all the life (of the world) blossom".

NOTE: This stanza occurs in the context of the supramental transformation of the Swami's being, nature and the physical body. He suggests now that the supreme Love, which is his own too, rises up from within his heart and moves and spreads into the whole world embracing all the living beings so that they may blossom i. e., evolve into a higher state of consciousness and life and physical existence. In stanzas 99, 100, 167, and 168, he has observed that the illimitable Light of Grace issues from the soul of his heart so as to spread over and embrace thewhole world and make its life blossom and evolve (Stz. 99) and for that the Knowledge-body of the divine Shakti had entered into his being (stz. 100). See also notes under stzs. 167 and 168. The Swami also promised and worked for the collective manifestation of the "Vast Grace-Light" on

the earth, as he was a fit and chosen instrument for this high divine mission. (12–25–5).

Stz. 740 தன்னேயே எனக்குத் தந்து அருள் ஒளியால்
என்னை வேதித்த என் தனி அன்பே

"O My supreme Love! Thou hast given Thyself wholly to me and transformed me (வேதித்த) by the Grace-Light".

Stz. 744 துன்புள அனைத்தும் தொலைத்து எனது உருவை
இன்புருவு ஆக்கிய என்னுடைய அன்பே

"O my supreme Love that has dissolved all my sorrows and sufferings and transformed my physical body into a blissful form of physical body (See also stzs. 784 to 787, 569, 573, 575).

NOTE: The Swami's transformed deathless sleepless golden physical body became full of Bliss and impulsions of blissful energies (See 12-44-20; 12-21-15, 16; 12-29-14, 10 and 11; 1-3-6-3, 4. 9 and 10). This suggests that it has been transformed not only by the supramental or causal Knowledge-body (Jnana deha) but also by the Bliss-body of the highest poise of supermind as opening into the eternal Ananda Loka above. This Bliss-body seems to be suggested as the over-causal body (Ati Kāraṇa Paguti Uru), and the supramental Knowledge-body as the causal body (Kāraṇa Paguti Uru) in his "Vinnappam" (See "Peru Vinnappam"). However, the Bliss-body is not separate from the causal Knowledge-body, but contains it with the values of supreme Truth-Knowledge and Powers. So, when the Swami speaks of his triple deathless body of Suddha deha, Pranava deha and Jnana deha, we have to take Jnana deha as implying also the Bliss-body with it. In the said "Vinnappam the Swami speaks of six kinds or levels of body—over causal, causal, over-subtle (ati sukshma uru the overmental), subtle (sukshma uru the subliminal), subtle-physical (bhuta uru the subtle-physical as connected with the physical) and the material physical (bhautika vadivu). So the Swami-mentions rightly Suddha Siva Turyāteeta the highest poise of the Truth-World or summit supermind as the goal for the purpose of the highest divine realisation and for the transformation of nature and physical body into their deathless states of perfection.

Stz. 745 பொன்னுடம்பு எனக்குப் பொருந்திடும் பொருட்டாய்
என்னுளம் கலந்த என் தனி அன்பே

"O My supreme Love that united with me in my heart so as to transform my body into a golden physical body".

NOTE: The Swami here refers to and recalls one stage in the transformation of his body. In the poem "Suddha Siva Nilai" he affirmed that he attained the triple deathless body and that he got the deathless golden physical body (See 12-29-11, 17, 36, 27; 1-1-41-6; 12-21-15, 16). In 'Joti' Agaval poem too he affirms the boon or gift of a deathless body.

Stz. 750 மயல் அற அழியா வாழ்வு மேன் மேலும்
இயல் உற என்னுளத்து ஏற்றிய விளக்கே

"O Flame of Light that has lit the deep heart of my soul so as to progressively transform the life into the nature of Truth and Immortality (அழியா வாழ்வு இயலுற) by cancelling away the Ignorance and obscurity and has thereby given me the life of a deathless physical body."

NOTE: There is also a suggestion that the physical deathless body shall be made fit to exist and ever-grow in its own right and also in the natural conditions of the earth.

Stz. 751 இடுவெளி அனைத்தும் இயல் ஒளி விளங்கிட
நடுவெளி நடுவே நாட்டிய விளக்கே

"O Flame of Light that has fixed or stationed Itself in the middle Realm (Nadu Veli i. e. in the subliminal) so as to illumine with its Truth Light or Light of Truth-nature (இயல் ஒளி) the whole field of construction and death (Idu Veli, i. e. Inconscient)."

Stz. 752 கருவெளி அனைத்தும் கதிரொளி விளங்கிட
உருவெளி நடுவே ஒளிதரு விளக்கே

"O Flame of the Light of illumination stationed in Uru Veli, the Realm of form or form-making region (i. e. in the subliminal) that illumines the whole realm of the black waste (Karu Veli the Inconscient and Subconscient Darkness) by its Light of the Sun of Knowledge".

NOTE: For the transformation of the physical body, the divine Truth-Light of Grace makes the subliminal realm of the inner heart its base so that the Light can reach into the subconscient and the inconscient, cancelling the forces of darkness and death and even illumining these nether realms of darkness. Stanzas 749 and 750, 765 and 768 support this conclusion. Therefore stz 752 properly refers to the operation of the divine Light from the said subliminal base or realm which secretly makes formations and formulations of our outer personality. So it is the personal experience of the Swami in the transformation of his physical body. Finally the body which is the product of the subconscient and the inconscient

becomes filled with the divine Light. The forces of darkness and death flee away from such a body (See 1—V—10—57, 22). Uru Veli is also referred to in 11—36—20 as the subliminal space for formulation of forms into which the outer formation or form has access உரு வெளியே உரு வெளிக்குள் உற்ற வெளி உருவே. See also Sri Aurobindo's quotation on the subliminal realm, given herein below.

Compare with Sri Aurobindo's lines :

" Light, endless Light! darkness has room no more.
Life's ignorant gulfs give up their secrecy :
The huge inconscient depths unplumed before
Lie glimering in Vast expectancy.
(LAST POEMS—Light—p. 32)

In darkness' core She dug our wells of light
On the undiscovered depths imposed a form...
In the deep subconscient glowed her jewel-lamp ;
Lifted, it showed the riches of the Cave.
(SAVITRI, Bk 1 cto 3, p. 48).

" Our surface being has been formed with this subliminal help by an evolution out of the Inconscient for the utility of our present mental and physical life on earth ; this that is behind is a formation mediating between the Inconscient and the larger planes of Life and Mind which have been created by the involutionary descent and whose pressure has helped to bring about the evolution of mind and life in Matter. ... Our personality is the outcome, the amalgamated formulation of powers, influences, motives, proceeding from this potent intraconscient secrecy. (Life Divine p 655)

NOTE on stz. 751 "Nadu Veli" in stz. 751 may also mean the Heaven (i. e. the Supermind cf: வான் நடு வானுய் stz 449). "N .. Veli" is also referred to in stz 1—V—4—10 to signify the supreme Vast Space or Heaven within which is the spaceless Infinite of t divine Right Law (Needhi Siva Veli i. e. Suddha Siva Veli or Suddh Veru Veli). It may be also translated thus :

"O Flame of Light that is founded in the Mid-Heaven (i. e. Supermind the mid-Heaven between the triple worlds of Satcitananda and the triple lower worlds of mind, life and matter) so as to illumine with its Truth-Light the whole field of constriction and constraining death (Idu Veli, i. e. the Inconscient)".

NOTE : The Swami thus refers to the entire field of the subconscient and Inconscient darkness being illumined by the Light stationed in his subliminal being, i.e. in his heart. This is a great or advanced stage of transformation whereby the body becomes free from the attack of the inconscient dark forces from below and finally even its darkness recoils. There are other stanzas (572 and 565) which say that he got the crown of Light over his head and that he received the Grace-Light also in the outermost part, in his hands.

Stz. 753 தேற்றிய வேதத் திருமுடி விளங்கிட
ஏற்றிய ஞான இயல் ஒளி விளக்கே

"O Flame that has lit the Light of Truth-Knowledge to illumine the crown of Veda of Spiritual Knowledge (i.e. illumine its high goal)"

Stz. 755 ஆரியர் வழுத்திய அருள்நிலை அனுதி
காரியம் விளக்கும் ஓர் காரண விளக்கே

"The causal Light that manifests karya the effect and which the noble souls (Aryas) praised as the beginningless (Supreme) state of Grace".

Stz. 763 நலம் தர உடல் உயிர் நல் அறிவு எனக்கே
மலர்ந்திடக் கருணை மழை பொழி மழையே

"O Rain of Compassion that showers its Grace so as to make my body, life, mind and consciousness blossom and give their goodnesses".

Stz. 770 உள் ஒளி ஒங்கிட உயிர் ஒளி விளங்கிட
வெள் ஒளி காட்டிய மெய் அருட் கனலே

"O Truth-Flame of Grace that has manifested the white light for the growth of the light of inner being and for manifesting the light of the soul".

Stz. 775 இரவோடு பகலிலா இயல் பொது நடமிடு
பரம வேதாந்தப் பரம்பரஞ் சுடரே

" O Flame of Paramparam of ParamaVedanta playing in the universal equal self-extension of Truth (இயல் பொது Iyal Podu i.e. the equally self-extended Truth-world) and where there is neither day nor night ".

NOTE : Paramparam here in the context is the Comprehending Supermind which is the true source of supreme Vedanta or Suddha Vedanta.

Stz. 776 வரநிறை பொதுவிடை வளர் திருநடம்புரி
பரம சித்தாந்தப் பதிபரஞ்சுடரே

"O Flame of Pati Param (the Heaven of the Divine Lord) of Parama Siddhanta playing in that world of equal self-extension (வர நிறை பொது) of Goodness (implying also goodness of boons "varam")".

NOTE: Pati Param is the apprehending supermind which is the true source of the Supreme Siddhanta or Suddha Siddhanta. This is called by Tirumoolar as Siva Param which is one of the triple Heaven (Mup Param the triple sessions of the Truth-world)—TM 2447, 2506, 1587, 896, 123, 128, 129.). It is the Para Param proper.

Stz. 777 சமரச சத்தியச் சபையில் நடம்புரி
சமரச சத்தியத் தற்சுயஞ் சுடரே

"O Flame of the self-Existent Light of Truth and Harmony (Samarasa Satya Tat Swayam Sudar) which plays its dynamism of Truth-Knowledge in the Samarasa Satya Sabha, the summit world of harmonised Truth-Knowledge or integral Truth-Consciousness (i. e. the Summit of Supermind)".

NOTE: This refers to the summit Supermind which is linked with and opens into the infinite and eternal Ananda Loka above and which holds and possesses integrally all its poises and manifestations.

Stz. 778 சபை எனது உளம் எனத் தான் அமர்ந்து எனக்கே
அபயம் அளித்ததோர் அருட்பெருஞ் ஜோதி

"Vast Grace-Light that has given me the Refuge by making my heart of soul its seat or field for the play of Truth-Knowledge (Sabha)".

Stz. 784 சாகாக் கல்வியின் தரம் எலாம் உணர்த்திச்
சாகா வரத்தையும் தந்து மேன் மேலும்

Stz. 785 அன்பையும் விளைவித்து அருட்பேர் ஒளியால்
இன்பையும் நிறைவித்து என்னையும் தன்னையும்

Stz. 786 ஓர் உரு ஆக்கி யான் உன்னியபடி எலாம்
சீர் உறச் செய்து உயிர்த் திறம் பெற அழியா

Stz. 787 அருளமுது அளித்தனை அருள் நிலை ஏற்றினை
அருள் அறிவு அளித்தனை அருட்பெருஞ் ஜோதி

"O Supreme Being of infinitely Vast Grace-Light! Thou hast revealed to me all the distinguished characteristics of the science of deathlessness of body (i.e. Thou hast trained my body into its deathless state). Thou

hast given me the boon or gift of deathlessness of body. Thou hast made Love grow in me in an ever increasing measure by the infinite Grace-Light and Thou hast filled up my being with Bliss; Thou hast made Thy self and myself as of one form of body, Thou hast made my thoughts and aspirations become harmonised (சீர் உறச் செய்து) and my life-power full of capacities (உயிர்த்திறம்பெற). Thou hast fed me with immortal Amrita of Grace; Thou hast raised me to the (Supreme) State of Grace and given me the consciousness and Knowledge of Grace".

Stz. 789 உலகு உயிர்த்திரள் எலாம் ஒளி நெறி பெற்றிட
இலகும் ஐந்தொழிலையும் யான் செயத் தந்தனை

"Thou hast given me the Power and made me perform thereby the five universal functions so as to make the multitudes of beings of the world get into the Path of Light".

Stz. 791 மூவரும் தேவரும் முத்தரும் சித்தரும்
யாவரும் பெற்றிடா இயல் எனக்கு அளித்தனை

Stz. 793 சித்திகள் அனைத்தையும் தெளிவித்து எனக்கே
சத்திய நிலைதனைத் தயவினில் தந்தனை

Stz. 795 உலகினில் உயிர்களுக்கு உறும் இடையூறு எலாம்
விலக நீ அடைந்து விலக்குக மகிழ்க

Stz. 796 சுத்த சன்மார்க்கச் சுகநிலை பெறுக
உத்தமன் ஆகுக ஓங்குக என்றனை

Stz. 797 போற்றி நின் பேரருள் போற்றி நின் பெருஞ் சீர்
ஆற்றலின் ஓங்கிய அருட்பெருஞ் ஜோதி

"O God of infinite Grace-Light! Thou hast given me a Nature which none possesses, neither the three godheads, nor devas, nor Jeevan Muktas the liberated, nor Siddhars (i.e. the yogis who dynamically exercise their powers of divine nature). Thou hast by Thy Compassion given me the state of Truth (Satya Nilai) and hast revealed me all Siddhis, powers of divine Truth-knowledge and Perfection. Thou hast directed me to remove all the dangers and difficulties of the beings of the world by taking them upon myself and thereby rejoice (by such service). Thou hast blessed me to become Uttaman, the excellent man of Perfection, and attain the supreme state of Bliss of the Path of Suddha Sanmarga. Hail victory to Thy supreme Grace. Hail victory to Thy infinitely Vast Grace-Light that manifests by Thy Power of the Good and Harmony"—Stzs. 791, 793, 795, 796 & 797.

NOTE: These stanzas show the divine mission of the Swami.

Stanza 789 may be considered with the stanzas 99, 118, 167 and 168, 441, 509, 738. The Swami was filled with the Light and its Grace carrying all the divine Riches. It is evident that the Light and Love that issued forth from the soul of his heart assumed a collective force of action that could influence the earthly world of life in the way of its flowering or blossoming into its richness, rule the whole world and put all the multitudes of people into the path of Light (stz. 167, 168, 738, 789). For this he was pre eminently endowed with the powers of triple siddhi and the transformed triple deathless body and the power to perform the five-fold universal functions which include involution and evolution (See stzs 119, 120, 104, 789). By these powers and capacities he had acquired the power to ward off and cancel all dangers and difficulties. See stz. 586, and (11—40—21). In stz. 795, he observes that his divine mission also extended to the act of serving as a shock-absorber, absorbing in himself all the dangers and difficulties of the earthly beings and cancelling or neutralising them in himself by the power of the supreme Light of Grace which filled all the parts of his being, from the soul to the body. The bliss and joy of such a service was his to enjoy. The Mother of Sri Aurobindo Ashram had too a similar divine mission as reflected in the lines of "Savitri" poem.

"I stand upon Earth's paths of danger and grief
And help the unfortunate and the doomed".

The above said stanzas of "Joti Agaval" poem throw light on the nature of the divine mission he had to fulfil. However it is not complete. With the attainment of a golden deathless physical body, he expressed in his later poems a fuller amplitude of his divine mission for bringing about the universal manifestation of the "Vast Grace-Light" on the earth and for entering into all the physical bodies. He rose up to the occasion for their collective fulfilment by the supreme sacrifice of his deathless body by way of its dematerialisation so as to fix its deathless substances and powers into the earth-nature and to fix or stabilise the then concretely manifest Light (or God of Vast Grace-Light) at his place. We shall now enumerate the stanzas of his other later poems which have a bearing on his divine mission.

In stz. 12—25—5 he clearly puts it that the "Vast Grace-Light" (as distinguished from the Grace-Light of his heart) was to manifest collectively and progressively through him as an instrument and that for the benefit and joy of the whole world. In stz. 12—28—9 he affirms that he is born in this yuga to purify all the people of the

world including even those people who are rotten to the core, with a deceitful outward show of goodness. In stzs. 12—29—17 and 27, he observes that the Divine has given him the triple deathless body to share its powers (i. e. of transformation) with one and all everywhere. We may remember that according to the stzs. 1—7—6—6 and 7, the Divine gave him at first His sanction of Will for a deathless body for the collective benefit of the earthly world with which he was identified since its creation and through all its phases of evolution (Kāraṇamum Kāryamum Thāraṇi Neeyāṟa). In stz. 12—34—26 he declares that the goal of his Sanmarga is the abolition of physical death itself and its collective implication for cancelling the universal power or god of death from the earth and the inconscient realm, is also suggested in stz. 12—22—20. In the keertan ' Pandu Adal ' (stz. 1—III—5—10) he observes that the Divine has missioned him to perform all the divine powers of Truth-Knowledge and perfection (Siddhis) by means of the Grace-Light of Truth for all time on the earth and in every world and heaven and that he would do them even as the God does but to the wonder and amazement of the great siddhars too.

Out of supreme Compassion for all the embodied beings of the earth, past and future, he sacrificed his deathless body and made himself accessible to them by entering into all the physical bodies i. e. by becoming a potential force of purification and transformation to be readily availed of by us by our call and aspiration or in case of our need to avoid dangers and difficulties of the body. The later-day-event of the " Superman Consciousness " which directly entered into the physical body of the Mother of Sri Aurobindo Ashram in 1969 to help her in its transformation clearly suggests that his force is active in this respect too. The Mother's remarks on the said Consciousness or Being that it is full of golden Truth-light without shadows and has the power to infiltrate into all the bodies also prove though retrospectively that the Swami had attained deathless golden body full of golden Light and entered into all the bodies. The Mother' s last remarks that even an individual physical body was not necessary in order to live physically on the earth is also to the point to prove the justification of his dematerialisation to universalise himself in the material physical level. It is evident that though the Swami does not now live in his visible material body, he is empowered to help us in the purification and transformation of our nature and body even as the unseen God' s own power of transformation is at work to transform and recreate the physical body into a divinised physical body on the earth. The Swami' s deathless body was meant for the collective benefit of

the earthly beings for all time. By its supreme sacrifice he has entered with his golden Truth-light and deathless substances into the evolutionary stream or current of earthly life.

Stz. 798 அருட்பெருஞ் ஜோதி அருட்பெருஞ் ஜோதி
அருட்பெருஞ் ஜோதி அருட்பெருஞ் ஜோதி

Arut Perun jothi Arut Perun jothi
Arut Perun jothi Arut Perun jothi

Vast Grace-Light Vast Grace-Light
Vast Grace-Light Vast Grace-Light

NOTE : This is the last stanza at the end of the poem "Joti Agaval". It is of the nature of Mantra. It is the same mantra with which the poem started.

May Thiru Cittrambalam (Thiru Cit Ambalam) the divine Heaven or Sky of Truth-Consciousness bless you.

"JOTI AGAVAL" POEM

(Stzs. 257-272; 339-345; 352-356; 374-377)

SELF, SOUL, JEEVA, MIND, LIFE AND THE PHYSICAL

The translations of the above stanzas of JOTI AGAVAL poem are given below, though not in a serial order, because the above topical subject has to be brought out in its essence for a proper and easier understanding. A preliminary introduction to the subject is also given herein. The reader is advised to see also the same subject appearing as Chapter IV—part 2 in Vol I under the sub-head "Mind, Life or Vital, and the Physical" and also to see the relevant Charts 8A, 8B and 8C therein.

Swami Ramalingam speaks of jeeva in his "Jeeva Karunyam" prose works as anma in evolution and it has assumed physical body for its evolutionary growth (ஆன்மாக்கள் சீவர்களாகி அதிகரிப்பதற்கு பூதகாரிய தேகங்களே உரிமையாகி இருக்கின்றன). So jeeva is the frontal representative of the soul in the evolutionary field of Ignorance. Now again, he observes that anma itself is a divine portion of Sat, the Divine Self or Existence (ஆன்மா இயற்கையுண்மை ஏகதேசமாய்), and so it signifies the true individual self called in the Gita "amsa sanātana". Thus in the Swami's works, (1) the individual self (as amsa sanātana, a centre of the supreme and universal Divine) which is above the head (2) the soul within called generally as the inner self which is the deputy or representative of the individual self and which grows from out of or in and around the divine spark called soul-spark (anma anu) or the psychic entity and takes eventually the form of a developed and fully grown soul, the psychic person or the psychic being, i. e. the evolved true individual being and (3) jeeva the evolving soul, i. e. the psychic personality which is a temporary personality, a soul-formation in nature put forward by the soul-spark into the nature of man for a given life, from birth to death, are clearly distinguished. The jeeva becomes one with and merges in the fully grown up or fully awakened soul, at the time of soul's liberation when the parts of nature, mind,

life or the vital and the physical body have sufficiently attained an inner and outer purity. In such a case jeeva has no more any separate existence from the soul. Jeeva corresponds with what Sri Aurobindo calls the psychic personality (as distinguished from the psychic person or soul and from psychic entity or soul-spark).—See S. A. items 8 and 10 & 11 in Chapter IV of Vol I. Item 10 is however reproduced herein below. Quotations from Sri Aurobindo given below are marked serially.

A. "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 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. It is a flame born out of the Divine and, luminous inhabitant of the Ignorance, grows in it till it is able to turn it towards the knowledge. It is the concealed Witness and Control, the hidden Guide, the Daemon of Socrates, the inner light or inner voice of the mystic. It is that which endures and is imperishable in us from birth to birth, untouched by death, decay or corruption, an indestructible spark of the Divine. Not the unborn Self or Atman, for the Self even in presiding over the existence of the individual is aware of its universality and transcendence, it is yet its deputy in the forms of Nature, the individual soul caitya purusha supporting mind, life and body, standing behind the mental, the vital, the subtle-physical being in us and watching and profiting by their development and experience. Those other person-powers in man, these beings (i. e. mental being, vital being and subtle-physical being) of his being (i. e. self and soul) are also veiled in their true entity, but they put forward temporary personalities which compose our outer individuality and whose combined superficial action and appearance of status we call outselves: this inmost entity also (i. e. soul-spark or psychic entity), taking form in us as the psychic person (i. e. psychic being or soul proper) puts forward a psychic personality which changes, grows, develops from life to life; for this is the traveller between birth and death, and between death and birth, our nature parts are only its manifold and changing vesture. (LIFE DIVINE, p.207—208).

NOTES: Thus from the above it is clear that what Swami Ramalingam describes as jeeva in the above context is the psychic personality which the inmost psychic entity or soul-spark (anma aṇu) puts forward into

our nature in order to grow itself and take form in us as soul, the psychic person or psychic being (agam anma), by the progressive development of nature parts of mind, life and the physical, through the agency of jeeva.

Sri Aurobindo in his letters observes thus : "The inner being—inner mind, inner vital, inner or subtle-physical—knows much that is unknown to the outermind, the outer vital, the outer physical, for it is in a more direct contact with the secret forces of Nature. The psychic is the inmost being of all".

B. Again, Sri Aurobindo observes that the individual self which is called by him the true central being "is not born nor evolves but presides over the individual birth and evolution—puts forward a representative of himself on each plane of the consciousness. On the mental plane it is the true mental being, manomaya purusha, on the vital plane the true vital being, pranamaya purusha, on the physical plane the true physical being, annamaya purusha. Each being (i.e. each man), therefore is, so long as the Ignorance lasts, centred round his mental, vital or physical purusha, according to the plane on which he predominantly lives, and that is to him his central being (i.e. in a figurative sense). But the true representative all the time is concealed behind the mind, vital and the physical—it is the psychic our inmost being. When the inmost knowledge begins to come, we become aware of the psychic being within us and it comes forward and leads the sadhana. We become aware also of the undivided self or spirit, above the manifestation of which the psychic is the representative here." (On Yoga Tome I—p. 291).

C. "The being of man is composed of these elements—the psychic behind supporting all the inner mental, vital and physical, and the outer, quite external nature of mind, life and body which is their instrument of expression. But above all is the central being which uses them for all its manifestation : It is a portion of the Divine Self; but this reality of himself is hidden from the external man who replaces this inmost self and soul of him by the mental and vital ego..." (On Yoga Tome I—p. 315).

"The true being may be realised in one or both of two aspects—the Self or Atman and the soul or Antaratman, psychic being, chaitya purusha. The difference is that one is felt as universal, the other as individual supporting the mind, life and body. When one first realises the Atman one feels it separate from all things, existing in itself and

detached, and it is to this realisation that the image of the dry cocoanut fruit may apply.

When one realises the psychic being it is not like that; for this brings the sense of union with the Divine and dependence upon it and sole consecration to the Divine alone and the power to change the nature and discover the true mental, the true vital, the true physical being in oneself. Both realisations are necessary for this yoga."

"The 'I' or the little ego is constituted by Nature and is at once a mental, vital and physical formation meant to aid in centralising and individualising the outer consciousness and action. When the true being is discovered, the utility of the ego is over and this formation has to disappear—the true being is felt in its place." (ON YOGA TOME I, page 299—300).

NOTE: Swami Ramalingam in his UPADESHA observes that "Atma remains detached and separate whereas Jeevan lives in the midst of antah karaṇas such as mind".—in this context atma denotes the Self or the individual Self, and jeevan the psychic being or soul. Again the Swami observes in his UPADESHA in another context thus: "Why is the jeevan come to be known as purusha? In the Vidya Tatva (i.e. according to Tantra literature or Saiva Siddhanta) Purusha with its eight qualities is subject to vishyas, the sense-objects or the phenomenal nature (i.e. purusha here is jeeva the representative of the soul in nature, i.e. a soul-formation in nature or the instrumental being of nature); hence the distinctions of Tat Purusha the Self (beyond Manifestation), Madhya Purusha the central being, i.e. the soul in manifestation and Purusha the jeeva as representative of the soul i.e. a soul-formation in nature or instrumental being of nature. Further, Sivam the supreme Divine Being is one." (Note: the eight qualities of purusha seem to refer to the eight siddhis of soul including deathlessness of body—see item 96 (5) of Tatva Lokas).

We quote Sri Aurobindo who also speaks of self, soul (i.e. conscious being or spirit or purusha) and the Divine Being, which correspond with Swami's nomenclature of Tat Purusha, Madhya Purusha and Sivam in the above passage.

E. "As there are three fundamental aspects (i.e. of Sat the Existance) in which we meet this Reality—Self, Conscious Being or Spirit (i.e. soul) and God, the Divine Being or to use the Indian terms, the absolute and omnipresent Reality, Brahman, manifest to us as Atman, Purusha,

Ishwara—so too its power of consciousness appears to us in three aspects : it is the Self-force of that consciousness conceptively creative of all things, Maya ; it is Prakriti, Nature of Force made dynamically executive, working out all things under the witnessing eye of the Conscious Being or the spirit ; it is the conscious power of the Divine Being, Shakti which is both conceptively creative and dynamically executive of all the divine workings."—LIFE DIVINE Page 295. Sri Aurobindo calls the self and soul of the individual respectively as the central being above nature and manifestation, and in nature and manifestation.

F. "In the experience of yoga, the self or being is in essence one with the Divine or at least it is a portion of the Divine and has all the divine potentialities. But in manifestation it takes two aspects, the Purusha and Prakriti, conscious being and Nature. In Nature here the Divine is veiled, and the individual being is subjected to Nature which acts here as the lower Prakriti, a force of Ignorance, Avidya. The Purusha in itself is divine, but exteriorised in the Ignorance of Nature, it is the individual apparent being (i. e. jeeva according to Swami Ramalingam) imperfect with her imperfections. Thus the soul or psychic essence, which is the Purusha entering into the evolution and supporting it, carries in itself all the divine potentialities ; but the individual psychic being which it puts forth as its representative (elsewhere in his LIFE DIVINE called psychic personality by Sri Aurobindo) assumes the imperfection of Nature and evolves in it till it has recovered its full psychic essence and united itself with the Self above of which the soul is the individual projection in the evolution. This duality in the being on all its planes—for it is true in different ways not only of the Self and the Psychic but of the mental, vital and physical Purushas—has to be grasped and accepted before the experiences of the yoga can be fully understood.

The Being is one throughout, but on each plane of Nature, it is represented by a form of itself which is proper to that plane, the mental Purusha in the mental plane, the vital Purusha in the vital, the physical Purusha in the physical. The Taittriya Upanishad speaks of two other planes of the being, the Knowledge or Truth Plane and the Ananda plane, each with its Purushas, but although influences may come down from them, these are superconscient to the human mind and their nature is not organised here."—ON YOGA TOME I, p. 304—305.

Now, coming to the Swami's works, we find that in his book of UPADESHA, he calls the soul proper (which grows in and around its nucleus the soul-

spark or anma aṇu) as Samanya Jeevan or as "anma karana" the causal soul which is imperishable, whereas the psychic personality put forth by the soul into the midst of the nature parts is named as Visesha Jeevan (i. e. a temporary personality for a particular life) or as "anma karya" the effectual soul which is perishable. The latter is called by the general name of jeeva.

Again, the Swami in his UPADESHA adopts a flexible language and says at another place that there are five jeevas in the adhara, the human system (i. e. a physiological, psychological and spiritual system) of which one alone is imperishable and the rest do not survive. So, in this context (1) the first is the inmost soul-spark (anma anu) that grows and takes form in us as the soul (anma) or psychic person that survives death in the field of evolutionary Ignorance and the others are (2) jeeva the frontal representative of the soul in nature benefiting by and growing with the growth of the other nature parts the physical, vital and mental (udal, uyir, arivu உடல் உயிர் அறிவு) and living in their inner or outer levels as the case may be and identifying with them and influencing and supporting them accordingly, (3) physical being (annamaya purusha), (4) a vital or life-being (Pranamaya Purusha) and (5) a mental being (manomaya purusha). Thus we may say in the above context that the first may be taken as the true jeeva or the soul, the second as the representative jeeva, the third, fourth and fifth as the instrumental jeevas of nature. The said five jeevas are spoken of evidently with reference to a man in the Ignorance. Except the first the others would also come under the term "Visesha Jeevan" and be known as the respective visesha jeevas.

These five jeevas, again, seem to be indicated in "JOTI AGAVAL" stz 353 in an enigmatic language when the Swami observes that "two within the male and three within the female are intimately connected". The former seem to refer to the principle of soul and its representative the jeeva, while the latter to the three instrumental beings of nature, because the male is the purusha or siva aspect of being and the female the shakti aspect of nature. The Swami observes too in stz 352 that the male is in the female and, the female in the male.

Again considering the role of the 'five jeevas' in the case of liberation of soul, we may observe that the representative jeeva which has been so far acting upon and influencing the parts of nature to benefit by their growth and experience and grow itself into the essence of soul, would now become one with and merge in the inmost soul

thereby loosing its separate existence. But the soul in its fully freed and evolved state, remains with the inmost mental being, vital being and physical being, all of which also now become stable because of soul's direct contact with them, and in an integral transformation of nature by the Truth-conscious Vast Grace-Light, as happened in the case of Swami Ramalingam, mind, life the vital, and the physical body too would become indestructible. But, in the case of the general human masses, the soul-element or soul-essence (i. e. soul-spark which progressively grows to become the soul or psychic being from birth to birth) alone is stable and imperishable while the other four namely, the physical being, the vital being, the mental being and the representative jeeva or the psychic personality along with their respective nature parts would successively get dissolved after death of body in the physical, vital, mental and psychic planes of consciousness leaving the psychic or soul, which alone survives, to take rest in the psychic world in an internatal quiescence until the next birth. In the case of the few who had realised the soul and had psychic transformation of their nature parts, the soul would draw its psychic representative part and the mind and life into itself (i. e. without their dissolution) and enter into an integral quiescence in the psychic world of rest until the next birth. In Tirumantram of Tirumoolar, which is considered by Swami Ramalingam as a Shastra, this psychic world of rest is called "Tapo Loka" (TM 1905).

Now in the background of the general introduction, we now proceed to take up into consideration the stanzas of Joti Agaval poem. Stanzas 257 to 272 as a whole and stzs 342 to 335 in particular refer to the four horizontal levels of existence, namely, agam, agappuram, puram and purappuram—the inmost, inner (or literally inner-outer), outer and outermost. To these the Swami adds states of consciousness in three vertical levels namely adi, nadu and mudi—feet or bottom, middle or heart, and top or head, thereby completing a seven-fold state of being which is whole and integral. Thus JOTI AGAVAL stanzas 339 to 345 indicate the seven levels of existence. See Chart No 23. Translations now follow :

Stz. 339 அடியினுள் அடியும் அடியிடை அடியும்
அடியுற அமைத்த அருட்பெருஞ் ஜோதி

There is a bottom within bottom (i. e. the subconscient is below and within the lower existence represented by feet). There is the nethermost depth in that (subconscient) bottom (i. e. the sub-conscient

precipitating into and resting in the lowest, the Inconscient) forming the nether foundational support. These are the self-determined formations of the Vast Grace-Light. (See Chart 8 B).

Stz. 340 நடுவினுள் நடுவும் நடுவதில் நடுவும்
அடர்வுற அமைத்த அருட்பெருஞ்ஜோதி

There is a middle within the middle (or centre within centre or heart within heart, i. e. the subliminal or inner state within the outer existence at the mid part of the being). Within that middle is the (deepest) middle (that is to say, within the subliminal is the inmost centre or the inmost heart, or the inmost true psychic state)—all these being the self-determined formations of the Vast Grace-Light in a close intimacy of connection.

NOTE : This signifies as a corollary that the inmost soul is not in the outer heart but deep behind the inner heart—here, the word 'heart' is used in the sense of the centre or state of feeling and it does not mean the physical heart of the body. According to the Swami, the inmost soul can be realised also in the inmost core of the Ajna centre which for this practical purpose becomes the heart within heart, or centre within centre. The true heart is where the soul dwells.

Stz. 341 முடியினுள் முடியும் முடியினின் முடியும்
அடர்தர அமைத்த அருட்பெருஞ்ஜோதி

There is a top above and within the top (i. e. there is a highest Overmind state above and within Sahasrara which is at the top of the head, where it corresponds to the first overhead state of Spiritual Mind namely spiritual Higher Mind). There is the highest top of that (overmental) top (i. e. there is the highest supramental state over and above the overmental)—all these being self-determined by the Vast Grace-Light as closely concentrated formations.

NOTE : Thus considering the above three stanzas relating to the vertical levels of being, we find that the deepest depth at the centre or the middle connects the highest height and the lowest depth, or the nethermost bottom ; or in other words the inmost soul in the core of the heart connects the highest the supermind, with the lowest, the Inconscient. Now, the Swami proceeds to speak of the four horizontal levels of being and their parts.

Stz. 342 அகப்பூ அகஊறுப்பு ஆக்க அதற்கவை
அகத்தே வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the inmost flower (i. e. the inmost nature of soul) in the inmost field so as to bring forth, bloom and develop its inmost formations and aspects.

NOTE : The inmost flower of soul' s nature brings forth the direct psychic expression of its rupa, swarupa, swabhava, vyapya, vyapaka, guna, visesha etc—its form, essence viz., essence of being and nature, immanence and extension (its field), general qualities and specialities etc. It also suffuses the true mental, true vital and true physical with its form, qualities, aspects and powers, through the respective mental, vital and physical purushas (i. e. mental soul, vital soul and physical soul) even though these inmost instruments or parts have their own respective consciousness, will, form of substance and action, due to the Jnana shakti, Iccha shakti and Kriya shakti—the forces of knowledge, will and action working in it and in them. See item 96 of " Tatva Lokas " which deals with soul, the psychic being. These inmost parts get organised and harmonised by the soul and, through them the corresponding inner, outer and outerparts also. The jeeva, so long as it lasts before it is merged in the soul, acts as its agent to effectuate these changes in the said inner, outer and outer-most levels.

Stz. 343 புறப்பூ புறத்திற் பூஞையுரு வாக்கிட
அறத்துடன் வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the outer flower (i. e. the outer nature) to bring forth, bloom and develop in an orderly (constructed) manner its outer formations, i. e. its parts and aspects in the outer field (i. e. to bring forth and suffuse its form, essence and nature, immanence and extension, general qualities and specialities etc. in the outer mental, outer vital and outer physical which are its parts and come to have their own respective consciousness, will, form of substance and action).

Stz. 344 அகப்புறப்பூ அகப்புற உறுப்பு இயற்றிட
அகத்திடை வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the inner flower (i. e. inner nature of jeeva) to bring forth, bloom and develop in the inner field, its inner formations i. e. its parts and aspects (i. e. to bring forth and suffuse its form, essence or essence of being and nature, immanence and extension, general qualities and specialities etc in the inner mind, inner life and inner or subtle physical which are its parts and come to have their repective consciousness, will, form of substance and action

due to Jnana, Iccha and Kriya Shaktis—the forces of consciousness of knowledge, will and action acting in it and in them).

Stz. 345 புறப்புறப் பூவதில் புறப்புற உறுப்புற
அறத்திடை வகுத்த அருட் பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the outermost flower (i. e. the outermost nature) to bring forth, bloom and develop, in an orderly (constructed) manner, its outermost formations i. e. its parts and aspects in the outermost field (i. e. bring forth and suffuse its form, essence and nature, immanence and extension, qualities and specialities in its outermost parts of nature namely the outermost mind (i. e. physical mind and sense-mind), outermost vital (i. e. vital physical or nervous envelope) and outermost physical (i. e. material physical body) which come to have their respective consciousness, will and form of substance and action due to Jnana shakti, Iccha shakti and Kriya shakti acting in it and in them).

NOTE : The reference to the " orderly manner " (அறத்துடன்) in stz 343 and 345 seems to Indicate an evolutionary order, as it belongs to the outer and outermost levels of existence ; or it may mean that there is an order of formation and action even in the seemingly dis-ordered outer and outermost levels of being. This word " அறத்துடன்" signifying orderly formation is used consistently in the following stanzas 257—258, 269—270 with reference to the said levels.

In the outer and outermost nature the jeeva becomes and functions as the outer jeeva and the outermost jeeva respectively. It is one and the same jeeva that functions in the inner or outer or outermost level according to the level in which man predominantly lives and has his being, interest, preoccupations and movements of nature so long as Ignorance lasts in him.

We may further add that the Swami in his book of Vyakhyana mentions the innermost soul and the formations of the innermost true mental, vital and physical souls in the innermost level and this occurs at the opening of the fourth chapter "Suddha Tatva Sadhana Sadhya lokas" (See p. 117). It deals with bindu yoga. Four levels or steps of that discipline, the innermost, inner, outer and outermost are given, each containing a further four sub-steps of carya, kriya, yoga and Jnana. The innermost soul, the innermost mental, vital, and physical souls or beings are respectively stated as the liberations of Jnana Jnana, Jnana yoga, Jnana kriya and Jnana carya. (See under S. No. 107). The

Swami describes the soul as "Nada udbhava suddha nishkala samanya bindu" in the four states of "sukshma visesha, sukshma, sthoola visesha, and sthoola" corresponding to the phychic soul (antaratma), mental soul (mano purusha), vital soul (prana purusha) and physical soul (annamaya purusha). We may remember that the Swami identifies Sahasrara as Nada centre, the centre of Self, and Ajna as Bindu centre, the centre of the inmost soul. Soul is born of the individual self and it is its deputy so to say. The inmost or true mental, vital and physical souls or beings (purushas) are also formations of that self, as the true instrumental beings in nature. The individual self in the Sahasrara is one with the cosmic or impersonal Self, the infinite Self.

Similarly the inner jeeva, inner mental, inner life and inner physical are respectively formed by the inmost soul, inmost mental, vital and physical beings. They are said to be formations of Bindu. cf: "(Bindu udbhava) Suddha Sakala nishkala Samanya suddha karana"—with its four states namely sukshma Vega Sankalpa visesha (inner jeeva), sukshma Vega Sankalpa (innermind), sukshma sankalapa visesha (inner vital) and sukshma sankalpa (inner physical) respectively refered to as yoga jnana, yoga yoga, yoga kriya and yoga carya. Similarly it deals with the outer and outermost levels but in their purified or purer states (Ibid p. 116).

We quote now relevant passages of Sri Aurobindo :—

a) "A phychic or more widely speaking, a psycho-spiritual transformation of this kind would be already a vast change of our mental human nature ... its dynamic spiritual outcome would be a flowering of the soul in mind and life and body."

Life Divine p 808—809.

b) "These experiences are the result of an opening outward (i.e. blooming or flowering) of the inner and inmost being and nature ; for then there comes into play the soul's power of unerring inherent consciousness, its vision, its touch on things which is superior to any mental cognition."

Life Divine p 808

c) "Some of these experiences can come by an opening of the inner mental and vital being, the inner and larger and subtler mind and heart and life within us, without any full emergence of the soul, the phychic entity, since there too there is a power of direct contact of consciousness ; but the experience might then be of a mixed character ;

for there could be an emergence not only of the subliminal knowledge but also of the subliminal ignorance."

Life Divine p 808.

d) "For the soul-personality (i.e. the jeeva a soul-formation in nature as distinguished from the soul) as it develops must get sufficient power over its own nature-formation and a sufficient self-expressive mental and vital individuality to persist without ... attachment to the physical plane and life; it would be sufficiently evolved to subsist in the subtle body, the sheath and subtle-physical support of the inner being."

Life Divine p 710.

STANZAS 257 TO 272 AND 374 TO 377

Stz. 268 புகலரும் அகண்ட பூரண நடுவால்
அகநடு வகுத்த அருட் பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the inmost middle (i. e. the true vital or true life) to be formed from the middle of the ineffable Akhanda Poorana (i. e. from Cit of the infinite and eternal Satcitananda which is described as "Satcitananda Akhanda Aikya" in item 15 at the end of the Chapter of 'Karanateeta Lokas').

NOTE: Also among the three eternal worlds of Satcitananda namely Sat loka, Cit loka, Ananda loka the middle is the Cit loka (Ibid items 12 to 14). Supermind (Satya Jnana Peru Veli), the Vast realm of Truth-consciousness, has manifested Life principle from Cit of the supreme Satcitananda. Life has developed essentially from Cit, the Consciousness-Force, the Cit-Shakti of the Supreme Divine. Here in the stanza under consideration it is said to have taken its formulation as the mid-part in the inmost level or field of the soul. As "agam" the inmost is the field of the soul, "aga naḍu" the inmost middle is the true vital. In the following stanzas (257—272), "aga muḍal" the inmost first indicates the true mental and, "aga kaḍai" the inmost last, the true physical. "Muḍal or Talai" (the first or the head) is the mental, naḍu the middle is the vital, kaḍai the last is the physical. They are in each of the four levels, the inmost, inner, outer and outermost.

Stz. 265 அகநடு அதனில் அகப்புற நடுவை
அகமற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the inner middle (i. e. the inner vital) to be formed from the inmost middle (i. e. the inmost or true vital) so as to eliminate the ego.

NOTE : The vital is the most difficult part of nature to surrender itself to the Divine and this is due to its strong ego. Here as the inner vital is near the inmost true vital in the field of the soul, the ego is said to be liquidated. In subsequent stzs 261 and 262, the inmost true vital is said to be aspiring for the Divine and surrendered to Him. See also notes on stzs. 268 and 342.

Stz. 266 அகப்புற நடுவால் அணி புற நடுவை
அகப்பட அமைத்த அருட் பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the outer middle (i. e. outer vital) which is near, to be formed from the inner middle (i. e. the inner vital) so as to make it turned inward.

NOTE : Possibly by a pressure of the inner vital, the outer vital is formed, but with an inward turn (i. e. with a look turned towards the inner, implying evolutionary ascent).

Stz. 267 புறநடு அதனுல் புறப்புற நடுவை
அறமுற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the outermost middle (i. e. the outermost vital which is the vital physical, i. e. the physical in the vital, i. e. the nervous envelope and its life-energy) to be formed from the outer middle (i. e. the outer vital) so as to manifest it in an orderly manner (i. e. in an order of evolution).

NOTE : Stzs 268 and 265-267 taken together and read in this order would evidently imply a descent by involution. However, Life principle is the middle term between mind and the physical both in involution and evolution. The above two stanzas 266 and 267 seem to imply an evolutionary ascent also.

Stz. 261 கருது அகநடுவொடு கடை அணைந்து அகமுதல்
அருளுற அமைத்த அருட்பெருட்ஜோதி

The Vast Grace-Light has by Grace self-determined the inmost first (i. e. the inmost or true mind) to be formed by combining the aspiring inmost middle (i. e. the inmost or true vital) with the inmost last (i. e. the inmost or true physical).

NOTE : The true mental, true vital and true physical are in the inmost field of the soul and so they are under its direct influence and contact. See notes under stz. 342. Here the inmost mind is said to be a result of the interaction of the inmost vital and the inmost physical (possibly as in evolutionary development of mental consciousness).

Stz. 262 தணி அகநடுவொடு தலை அணைந்து அகக்கடை
அணியுற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined in harmony the manifestation or formation of the inmost last (i. e. the inmost or true physical) by combining the inmost first (i. e. the true mind) with the inmost middle, which is surrendered, (i. e. the surrendered true vital).

NOTE : Here the inmost physical is said to be a result of the interaction of the inmost mind and the inmost vital (possibly as in involutionary descent). The vital has its strong ego due to desires and passions and does not easily surrender. Here the inmost vital, because of its direct psychic contact with soul, is said to have surrendered to the Divine. The inmost mind combining with or interacting upon the inmost vital creates or forms the inmost physical i. e. consciousness interacting with life or force results in the form of the physical. How this is created is explainable with reference to Sri Aurobindo's passages from his LIFE DIVINE quoted herein after stzs 257-258. However the following stanza completes the circuit, as it were, because it says that by the interaction of the inmost physical (or the inmost last) and the inmost mental (or the inmost first), the inmost group of the great gods are manifested. Thus stzs 261, 262 and 272 make it a comple circuit of manifestation as far as the inmost level is concerned.

Stz. 272 அகக்கடை முதல் புணர்ப்பதனால் அகக்கணம்
அகத்திடை வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the inmost group of beings and forces (aga gana i. e. gods and goddesses or shakti shaktargal in the inmost level of the soul) to be formed into existence by combination or interaction of the inmost last (i. e. the true physical) and the inmost first (i. e. the true mind).

NOTE : The great Gods and Goddesses are said to take their birth (in us) by the interaction of the physical and the mental parts of the inmost level, that is to say, the inmost group of gods and goddesses, or godly beings and their energies, assume form and mental consciousness, besides their inherent life-powers. The combination or interaction of the mental and the physical would thus result in the formation of the vital, which is the middle. According to the following stz 377, they are referred to as Shakti Shaktargal, who are maintained in grace by amrita of the inmost level. They have their origin in supermind as the multiple Powers and Personalities of the One Person and being harmo-

nised and united in Him, they descend into overmind gnosis as independent beings though with close connections for the purpose of cosmic actions and functions.

Stz. 377 தரும் அக அமுதால் சத்தி சத்தர்களை
அருளினிற் காக்கும் அருட்பெருஞ்ஜோதி

The Vast Grace-Light supports and maintains by Grace the gods and goddesses by amrita of the self-giving or self-surrendering inmost level (which is Grace itself).

NOTE : Shakti Shaktargal of the inmost level would refer to the Para Shaktis and Para Shaktargal, the great gods and goddesses of the Overmind Gnosis, as they are fed by amrita of the inmost level. See Chart no 20 in Vol II (S. No. 100). Reference to Para Iccha, Para Jnana and Para Kriya Shaktis occur in the Chapter "Karanateeta Lokas". See also items 97 to 102 of the "TATVA LOKAS"—Iccha, Jnana, Kriya, and Sukhārambha Shaktis, and Parā Shakti and Para Siva. The interplay of these Shaktis of the inmost level in and with the soul is more eleborately explained, through their permuted combinations giving rise to a harmony of their play, at the end of the chapter "Suddha Tatva Sadhana Sadhya Lokhas" (S. No. 107) and at the end of Introductory note on it (S. No. 106).

Stz. 271 அகப்புறக் கடை முதல் அணைவால் அகக்கணம்
அகத்துற வகுத்த அருட்பெருஞ்ஜோதி

Stz. 376 அகப்புற அமுதளித்து ஐவராதிகளை
அகப்படக் காத்தருள் அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the birth or manifestation of the inner group of beings and forces by combination of the inner last and the inner first (i. e. by the interaction of the inner physical and the inner mental).

The Vast Grace-Light supports and maintains the five godheads and their groups (namely the Brahma, Vishnu, Rudra, Maheshwara and Sadasiva) in the depths of their being by amrita of the inner level.

NOTE : The inner gaṇa or group of godly beings and forces is said to be that of the great five godheads. They are provided with amrita of the inner level. They may be considered to take their stations in the overmind which is below the overmind gnosis.

Stz. 270 புறத்தியல் கடை முதல் புணர்ப்பால் புறத்துறும்
அறக்கணம் வகுத்த அருட்பெருஞ்ஜோதி

Stz. 375 தேவரை எல்லாம் திகழ்வுற அமுதளித்து
ஆவகை காத்தருள் அருட்பெருஞ்ஜோதி

The Vast Grace Light has self-determined the orderly birth or manifestation of the outer group of beings and forces (Pura Gana) by combining the outer last and the outer first (i. e. by the interaction of the outer physical and outer mental).

The Vast Grace-Light supports and maintains the devas (i. e. apara shakti shaktargal, the lower order of gods and their female energies, who are as yet in their shining forms because of which they are called devas) by the feed of amrita (of the outer level) so as to keep them in their well-being.

Stz. 269 புறப்புறக்கடை முதல் புணர்ப்பால் புறப்புறம்
அறக்கணம் வகுத்த அருட்பெருஞ்ஜோதி

Stz. 374 அண்டப் புறப்புற அமுதம் பொழிந்து உயிர்
அண்டுறக் காத்தருள் அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the orderly birth or manifestation of the outermost group of being and forces (purap pura gana) by combining the outermost last and the outermost first (i. e. by the interaction of the outermost physical or material physical body and the outermost mental i. e. physical mind and sense-mind).

NOTE : The outermost order of beings and their energies take their birth by the interaction of our outermost physical and outermost mental. These beings and energies are evidently the men and women of the earthly existence where they take their birth as jeevas and this view is supported by stz. 374 which says that the living beings of the earth are maintained by the outermost amrita which is the water of rain.

The Vast Grace-Light supports and maintains the jeevas (uyir i. e. the living beings, animal and human) in a closely connected manner by the out-pouring of earthly amrita of the outermost level.

NOTE : The outermost amrita of the earth is explained in UPADESHA to be the waters of rain on the earth.

Stz. 263 அகநடு புறக்கடை அணைந்து அகப்புற முதல்
அகமுற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the formation or manifestation of the inner first (i.e. the inner mind) by the reaching or infusing of the inmost middle (i.e. the inmost true vital of the psychic

level) into the outer last (i.e. outer physical, the physical body particularly with its outer physical consciousness) so as to keep it (the inner mind) inward-turned.

NOTE : The inmost or true vital reaches into the outer physical and as a result of inter-play or interaction, inner mind is brought into existence or active working. Here the vital and the physical pertaining to two different levels combine and act upon to bring about the mental in an intermediary level. Similarly in the next stanza, the vital and the mental of two different levels combine to form the physical in an intermediary level, the inner.

Stz. 264 அகநடு புறந்தலை அணைந்து அகப்புறக்கடை
அகலிடை வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the formation or manifestation of the inner last (i.e. the inner or subtle physical) in a large field or expanse (agal) by the reaching and infusing of the inmost middle (i.e. the inmost true vital of the psychic level) into the outer first (i.e. the outer mind).

NOTE : The inner or subtle physical is an expansive large realm, and so in stz 277, it is spoken of as Maha Bhuta Agal Veli. Here, in the above stanza it is described as "agal" in the same sense. In fact, not only the inner physical, but the inner mind and inner vital also enter into universal ranges.

Stz. 259 அகப்புற நடுக்கடை அணைவால் புறமுதல்
அகப்பட வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the formation of the outer first (i.e. outer mind) with an inward turn, by combining the inner middle (i.e. inner vital) and the inner last (i.e. inner or subtle-physical).

NOTE : The outer mind as formed in the context is not wholly turned outward but is turned rather inward.

Stz. 260 அகப்புற நடுமுதல் அணைவால் புறக்கடை
அகப்பட அமைத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the formation or manifestation of the outer last (i.e. the outer physical) with an inward turn, by the combination or interaction of the inner middle (i.e. inner vital) and the inner first (i.e. inner mind).

NOTE : The interaction of the vital and the mental of one and the same level namely the inner, brings out into existence or active working the outer physical which is inward-looking or turned inward, possibly to infuse it into or connect it with the inner physical. In the preceding stanza, the vital and the physical of one and the same inner level combine to form the outer mind but as turned inward, possibly to infuse it into or connect it with the inner mind.

Stz. 257 புற நடுவொடு கடை புணர்ப்பித்து ஒருமுதல்
அறமுற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the orderly formation or manifestation of a first (i. e. outermost first, the outermost mind) by causing the outer middle to be combined with the outer last (i. e. by the interaction of the outer vital and the outer physical).

NOTE : Here "a first" may indicate either outer first or outermost first. The latter is proper, if the mode or order of formation in the earlier stanza 259 is followed ; that is to say, the combination or interaction of the vital and the physical of one level results in the formation of the mental, though in another level, a more exterior level. However, according to the Chart No. 8A (See Chapter IV—Vol I) and in keeping with the explanation of the Swami in regard to the outermost level which is the field of the senses and the body, the said outermost first would indicate the outermost mind which is the sense-mind associated with the physical vital (i. e. vital in the physical) of petty desires of day to day life and greed and hunger in food, sex, etc.

Stz. 258 புறந்தலே நடுவொடு புணர்ப்பித்து ஒரு கடை
அறம்பெற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the orderly formation of a last (i. e. outermost last, the outermost body) by causing the outer first to be combined with the outer middle (i. e. by the interaction of the outer mind and the outer vital).

NOTE : Here, "a last" may indicate either the outer last or the outermost last. But the latter is more proper, in keeping with the mode or order of formation referred to in stz 260, that is to say, the combination or interaction of the vital and mental of one level results in the formation or manifestation of the physical, though in another level, a more exterior level. However, according to the Chart No. 8A (See Chapter IV—Vol I) and in keeping with the explanation

of the Swami in his UPADESHA, the said last shall be taken as the outermost last, i. e. the outermost physical which is the material physical body itself—the physical in the physical.

From the above two stanzas 257 and 258, it is seen that the outermost first (i. e. outermost mind which is the sense-mind associated with the physical vital of petty desires of day to day life like food, sex etc) and the outermost last (i. e. the material physical body) are thus duly formed. We have already seen in stz 267 that the outermost middle (i. e. outermost vital, the vital physical or the nervous envelope with its life-energy) was formed by another process i. e. directly from the outer middle viz. the outer vital.

The said "physical vital" may be elaborated as the vital in the physical and, the "vital physical" as the physical in the vital. The physical vital is formed by involutionary descent of the vital into the physical, whereas the vital physical by evolutionary ascent of the physical into the vital.

Now, we may deduce that Akasa, Vayu and Prithvi—sky the ether representing mind, air the prana representing life-force, and earth the physical matter are the three main elements of nature; they correspond, in a rough and ready and simple manner of classification, with the first, middle and last parts in each of the four levels of existence referred to in the foregoing stanzas 257 to 272. Other correspondences that. conform to the ether-air-earth, the first-middle-last are given below by way of general information.

1.	Talai or Mudal	—	Nadu	—	Kadai
	First	—	Middle	—	Last
	Head (talai)	—	Heart (nadu)	—	Feet (kadai)
2.	Akasa	—	Vayu	—	Prithvi
	Ether	—	Air	—	Earth
	Satwa	—	Rajas	—	Tamas
	Swarupa	—	Swabhava	—	Rupa
3.	Manas	—	Prana	—	Deha
	Mind	—	Vital (life)	—	Body the physical
	Consciousness	—	Conscious force	—	Form of substance
4.	Jnana Shakti	—	Iccha Shakti	—	Kriya Shakti

	Knowledge or consciousness (finally leading to consciousness of being, Sat)	—	Will	— Action
5.	Swar	—	Bhuva	— Bhu
	Heaven, the Father.	—	Antariksha the middle, (atmosphere)	— Earth the Mother (sky)
6.	Karana	—	Kārana Karya	— Kārya
	Causal	—	Causal-Effectual	— Effectual

The five elements may also be grouped into three so as to represent mind, life and the physical—akasa the ether as mind, vayu and agni (air and fire) as life, ap and prithvi (water and earth) as the physical.

However, the permutated combinations of not only the three above said main representative elements of ether, air and earth, but also of the five elements of physical nature and their representative psychological powers, nay, even of all the tatvas or principles of existence—listed as 36 in number, made into 43 with the inclusion of seven "para tatvas" (see items 97 to 103 of the TATVA LOKAS) and further elaborated into 103 (possibly so as to include 60 tatvikas) in the Chapter TATVA LOKAS—are referred to in the poem "TIRUVADI PERUMAI" (12—37—43) and all their permuted combinations fall into three orderly parts of nature in the order of a solid physical form of matter or body as the strong base to begin with, a life-force that comes as the middle to move and operate in and upon the physical matter or body, and a growing consciousness (of mind) that gives knowledge of things as the end or top. This is clearly a reference to the evolution of nature in the conditions of Ignorance (Elsewhere the Swami speaks of a divine evolution of the earthly existence in Knowledge with the direct advent of the Divine Light, the Vast Grace Light). Here, the evolution is said to be a result of the working of nada and bindu (Sound and Light) in the conditions of Ignorance but under the aegis of Parā Shakti (the Cosmic or Overmental Maha Shakti) who has in the Time-Movement acted in and upon the sovereignly rich but hidden and involved store or seed-state of the five entities, புரவிய ஐங்கரு. Even this evolution is said to be ultimately due to the dynamic play of the Lord in the realm of Truth-Knowledge, the Supermind. The five entities are evidently the five elements of ether, air, fire, water and earth but as involved in a potential

seed-state i. e. before evolving into their phenomenal forms ; and they are represented respectively by (1) Sat the Being or Existence (2) Cit the Consciousness-Force (3) Tapas the Conscious Force (4) Ananda the Delight (5) Satya Jnana, the Supermind or Knowledge-Will (stzs 179—183 of Joti Agaval poem).

Now we quote the stanza of Tiruvadi Perumai and give its translation.

புரவிய ஐங்கருவினிலே பருவசத்தி வயத்தே
பரை அதிட்டித்திட நாதவிந்து மயக்கத்தே
விரவிய தத்துவ அணுக்கள் ஒன்றெருடொன்றுய் ஒன்றி
விளங்க அவற்று அடி நடு ஈறு இவற்றினில் மூவிதமாய்
உரவு இயலுற்று உயிர் இயக்கி அறிவை அறிவித்தே
ஒங்கு திரு அம்பலத்தில் ஒளிநடனம் புரியும்
தரவு இயல் இற்று இது என யார் தெரிந்து உரைப்பார் சிறிய
தமியன் உரைத்திடுந் தரமோ சாற்றுய் என்தோழி.

(உரவு—திண்மை. solidity of physical matter ;

புரவிய ஐங்கரு = செழுமை மிக்கு அல்லது வளம் நிறைந்து கருவாக உட் கொள்ளப்பட்ட ஐம்பூத தத்துவங்கள், the richly laden and involved or hidden seed-state of the five entities).

" Due to the dynamic play of the divine Light in the high-seated Tiru Ambalam, the divine Supermind or Sky of Knowledge, Parā Shakti (the Cosmic Overmental Maha Shakti) has under the Time-Movement worked or operated in and upon the rich and sovereign seed or egg of the five principles (i. e. the involved and hidden rich store of the five elements of ether, air, fire, water and earth representing the five essential principles namely (1) Sat, the Being, (2) Cit, the Consciousness-Force (3) Tapas, the Conscious Force, (4) Ananda, the Delight of Conscious Being (5) Satya Jnana, the Supermind of Knowledge-Will) and as a result all the substances of tatvas (tatva anu), the principles and powers of existence, have mutually entered into permuted combinations, but under an ignorant mode or stress of working or interaction of nada and bindu (sound and light, and in a physiological sense, ovule and sperm, shronita and shukla), and have arranged themselves into three parts—a base or bottom, a middle and a top or end—bringing forth three kinds of existence namely a solid supporting base of the physical matter and body, the energy of life energising and acting in and upon the physical, and the growth of consciousness of knowledge (i. e. mind). Who can speak really of the glory of the Will of the Divine Lord playing in Tiru Ambalam ? Is it ever possible for a humble being like me to tell about it ? "

(TIRUVADIP PERUMAI 12—37—43)

NOTE: 1. Nada and bindu hare may also mean the evolving soul-principle in the male and female, Purusha and Shakti, i.e. the jeeva in the male and female.

2. The said five elements and their corresponding essential principles are indicated in JOTI AGAVAL stanzas 179 to 183, wherein it is said that the expansive ākāsa (ether of the physical sky) is measured and derived from Sivam, the Existence (Sat), air from Shakti the Consciousness-Force, earth from the pure golden state (i.e. the golden Truth-World of Supermind); fire is said to be the middle state in the five elements and water as nourishing with its waves. For the last two we can by deduction fill up the correspondences as conscious force for fire and ananda for water. Again, the Mother of Sri Aurobindo Ashram, has indicated the five planes of summit overmind (i.e. the realm of Cosmic or overmental Parā Shakti who has five faces) and they are Sat Overmind, Cit Overmind, Tapo Overmind, Ananda Overmind and Gnostic Overmind. Again the five godheads correspond with the five elements. In this classification the formless etherial substance of physical sky or space represents Sat whereas the earthly matter of form represents the Gnosis. This may be explained thus. The supreme substance of Sat is first self-extended in the summit Supermind, whereas the Truth-form of perpetual substance becomes manifest in the lower supermind which is the golden supermind. The former corresponds to our physical sky, the latter to the earthly matter.

In the summit Supermind, Sat the Being, becomes by self-extension the spiritual substance, making substance as object of active consciousness, for its knowledge. In the lower or golden Supermind, substance assumes Truth-form of matter and so it is taken here as the constituent material out of which our gross earthly substance of matter with form has finally come to be formed by the intervention of Cosmic Mind and Life of the lesser levels. So the Swami, making a representative classification of the five elements, treats earth, the gross matter, as measured out from the golden Supermind. Again in Supermind, Cit the Consciousness-Force becomes the spiritual Life of Knowledge-Will which in the lesser levels has become separated first as Mind, then as Life, i.e. first as consciousness or knowledge of Mind and then, as conscious force or will of life. (Sri Aurobindo observes, in another context, that mind is derived from Supermind, whereas life and matter are from Cit and Sat, and, soul the psychic, from Ananda. This is another way of putting the same). In Supermind, Ananda the delight becomes soul, the psychic entity which is the linking principle harmonising all the five essential principles of being, consciousness, conscious force, delight and gnostic knowledge—represented by the said five planes of overmind which in the

Swami's UPADESHA become correlated with the five Shaktis or the five powers of the five godheads and with the five elements and the five colours. Again if these are reduced into a three-fold formula where Sat the Being is taken as akasa the ether, then Cit shall be represented by vayu, the air or gaseous state, Ananda by matter. They shall correspond to mind, life and the physical.

Thus, in the above stanza (12—37—43), the physical matter and body as the base, life-force as the middle and consciousness of knowledge, i. e. mental consciousness as the top have manifested in an evolutionary order of earthly existence. In JOTI AGAVAL poem also this order is referred to in stanzas 554 and 763 as udal, uyir and arivu—body, life and mind (என்னுடல், என்னுயிர், என்னறிவு; நலந்தர உடல் உயிர் நல் அறிவு). Again stz 268 clearly gives the significance of the inmost middle as the inmost life, because it is derived from the middle of Akhanda Poorana, i. e. from Cit (the Consciousness-Force or Cit Shakti) of Satcitananda and that in stz 180 Vayu which represents Life principle is said to be measured out from the Shakti, i. e. Cit-Shakti, the Consciousness-Force. Sri Aurobindo also observes in his LIFE DIVINE that Life principle is derived essentially from Cit Shakti.

Thus life is invariably the middle term (நடு) and so we have taken the word "middle" to mean life in all the stzs 257 to 272. Again, the word 'talai' (head) or "mudal" (first) in the said stzs evidently signifies mind for which head is the seat of function. Mind is also the first, i. e. the causal in involution. The word 'kadai' (the last) in these stzs 257-272 necessarily by deduction means the physical. Again corresponding to the sky, air and earth as representative of mind, life and the physical, stz 251 refers to sky as the top (Mudi, the first), stz 190 to the earthly gross matter as the bottom or base (Adi, the last) and stzs 222 and 236 to the fire and air as the middle. However as fire is derived from and associated with the principle of air or gas, the middle may be taken as air itself which represents life (vayu). The sense of the physical is also clearly implied in stz 264 where the inner last (i. e. inner or subtle physical) is said to be a large expansive realm (agal) and it is the same as "Maha bhuta agal veli", the large realm of the subtle-physical, mentioned in stz. 277.

QUOTATIONS FROM SRI AUROBINDO'S 'LIFE DIVINE'

We have seen in stzs 257—272 that the combination or interaction of life and the physical (i. e. life acting in and upon the physical) brings about the mental consciousness. Similarly the combination or, nteraction of mind and life results in the formation of the physical

i. e. forms of the physical. We quote Sri Aurobindo to make the truth of the finding more clear.

a) "When Science discovers that Matter resolves itself into forms of Energy, it has hold of a universal and fundamental truth. We shall understand better (as to how consciousness came to create Matter) if we go back at once to the orginal principle of things. Existence is in its activity a Conscious-Force which presents the workings of its force to its consciousness as forms of its own being. Since Force is only the action of one sole existing Conscious-Being, its results can be nothing else but forms of that Conscious-Being; Substance or Matter, then, is only a form of spirit. The appearance which this form of spirit assumes to our sense is due to that dividing action of mind from which we have been able to deduce consistently the whole phenomenon of the universe. We know now that Life is an action of Conscious-Force of which material forms are the result (i. e. physical forms arise by the interaction of consciousness and force; or mind and life). Life involved in those forms appearing in them first as inconscient force, evolves and brings back into manifestation as Mind the consciousness which is the real self of the force and which never ceased to exist in it even when unmaifest (i.e. life acting in and upon the physical releases mind). We know also that Mind (i.e. including Overmind) is an inferior power of the original Conscious Knowledge or Supermind, a power to which Life acts as an instrumental energy; for, descending through supermind, consciousness or chit represents itself as Mind, Force of consciousness or Tapas represents itself as Life.... As Mind is only a final action of supermind in the descent towards creation and Life an action of Conscious-Force working in the conditions of the Ignorance created by the descent of Mind, so Matter, as we know it, is only the final form taken by Conscious-Being as the result of that working. Matter is substance of the one Conscious-Being phenomenally divided within itself by the action of a universal Mind (i. e. Mind is here used in its widest sense including the operation of an overmind power which is nearest to the Supramental Truth-Consciousness and which is the first fountain of the creation of the Ignorance)—a division which the individual mind repeats and dwells in, but which does not abrogate or at all diminish the unity of spirit or the unity of Energy or the real unity of Matter."

(LIFE DIVINE, p. 216—217 : Explanations within brackets are our own).

b) "It (Mind) must, precipitating itself into Life to create forms for the Multiple, give to the universal principle of Being the appearance of

a gross and material substance ... which offers itself to the contact of Mind as stable thing or object in an abiding multiplicity of objects... The contact of mind with its objects create what we call sense."

(LIFE DIVINE, p. 217—218).

c) But more important is the power of the subliminal (i.e. inner being to enter into a direct contact of consciousnesss with other consciousness or with objects ... even by a close envelopment and intimate penetration (cf : SR அணைவால், புணர்ப்பால்-அகவல் 251—272 புகுதல் பா.11— திருச் சிற்றம்பல தெய்வமணிமாலை) and a return with what is enveloped or penetrated (புகுத்தலுறல் டி பா. 11; வகுத்த, அமைத்த—அகவல் 251—272) ...it is by these means that the inner being achieves an immediate, intimate and accurate spontaneous knowledge of persons, of objects, of the occult and to us intangible energies of World-Nature that surrounds us and impinge upon our own personality, physicality, mind-force and life-force. (LIFE DIVINE, p. 480).

Stz. 352 பெண்ணினுள் ஆணும் ஆணினுள் பெண்ணும்
அண்ணுற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the female principle to be formed in the male and, the male principle in the female in an intimately close manner.

NOTE : The male and the female principles are each in the other in an inseparable way.

Stz. 353 பெண்ணினுள் மூன்றும் ஆணினுள் இரண்டும்
அண்ணுற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the manifestation of three (or three entities) within the female and two within the male in a closely related manner.

NOTE : We have seen earlier that the "five jeevas" referred to by the Swami in his UPADESHA under this general nomenclature are (1) the soul (2) the jeeva, the frontal but yet hidden representative of the soul in nature (3) mental jeeva or mental being (4) vital jeeva or vital being (5) physical jeeva or physical being. Possibly the first two are the two entities of the male or purusha and the last three, which are instrumental beings of nature, are of the female or Prakriti. The male and the female here spoken of are not based on the phy siological sex distinctions. Swami Saravanananda who is a saintly soul following the Sanmarga of Vallalar and poised in psychic and spiritual Knowledge observes in his Tamil commentary on JOTI AGAVAL poem that the above

said female and male principles or powers are respectively the three Nature-powers of creation, maintenance and, destruction for purification and renewal and, the two Purusha-powers of involution and evolution. We may add that involution is the hidden working of the soul through jeeva, and evolution the openness of the soul or its coming out into the front directly by grace or as an act of Grace and in which case jeeva does not any more remain a separate entity but gets wholly merged in its source, the soul.

Stz. 354 பெண்ணிடை நான்கும் ஆணிடை மூன்றும்
அண்ணுற அமைத்த அருட்பெருஞ்ஜோதி

There are four principles in the female and three in the male and all of them are self-determined by the Vast Grace-Light to be formed in an intimate relationship.

NOTE : This enigmatic formula is however explained by the Swami in his UPADESHA. A summary of it is given here. It is true that there is the female within the male and, the male within the female. The soul's consciousness is male and mental consciousness of jeeva is female. The male is characterised by three factors namely Anma, the soul or its psychic consciousness, Prakriti the primordial Nature and Akasa the ether and, these or their characteristics enter into the seminal fluid to constitute the sperm cell of the male. The female is characterised by four factors, the four elements namely earth or matter, water, heat or fire, and wind or life-force (Prithvi, Appu, Teyu, and Vayu or Prana) and these enter into and form the egg-cell in the ovular secretion. Thus the seven constituents of the body are formed by the combination of the male and female entitles or elements and they are skin, bone, muscle, brain, lymph, blood and secretions (rasa, possibly of the glands). But the male and female elements are also contained in each other, as for example, ether in matter (Akasa in Prithvi) and matter in ether (Prithvi in Akasa). The permuted combinations of the five elements into the twentyfive are given elsewhere under "bhuta tatva" in the chapter of "Tatva Lokas". Again, in the UPADESHA there is mention about the combination of Vayu and Prithvi, the life-force and the physical in forming the material body and their natural colours percolate even into the hair, making it reddish (colour of Vayu) or blackish (colour of Prithvi) or reddish black (mixture of the two) and it is also repeatedly said by the Swami that hair does not grow in the forehead because of the heat of the soul at the Ajna.

Stz. 355 பெண்ணியல் ஆணும் ஆணியல் பெண்ணும்
அண்ணுற அமைத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the closely connected formations of the male with feminine nature and of the female with masculine nature.

Stz. 356 பெண்திறல் புறுத்தும் ஆண்திறல் அகத்தும்
அண்டுற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the closely connected manifestations of the female nature in the outer, and of the male nature in the inner.

NOTE : Here, the terms inner and outer are used in a relative sense to denote Purusha the male aspect of being in nature, and Prakriti the female aspect of the becoming of nature which is supported by the inner being. The male and the female do not signify here the biological distinctions based on sex. Stz 352 has made it clear at the start that the male is in the female and vice-versa.

Stz. 357 பெண்ணியல் மனமும் ஆணியல் அறிவும்
அண்ணுற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the closely connected manifestations of the intelligence or consciousness of knowledge as the male nature and, of the mind (i.e. its substance, faculties and processes) as the female nature.

Stz. 358 தனித்தனி வடிவினும் தக்க ஆண்பெண் இயல்
அனைத்துற வகுத்த அருட்பெருஞ்ஜோதி

The Vast Grace-Light has self-determined the whole formation (or combination) of male and female natures in each respective form of body, so as to be proper to it.

NOTE : In each form of body of a specie is duly formed all the male and female characteristics proper to it. It is known that each specie of animal has a particular form of body. The human being has a form of body which contains the characteristics of both the female and male, though in the outer biological formation of body there is a polarisation of the cells of the sex and either of them predominates over the other to form a male or female physical body. Except at the highest source of Existence, there are male and female forms in all the worlds and planes. Gods and goddesses of each world have their respective forms, according to their abodes, the heavens and worlds of the universal mind, vital and the subtle-physical. Hence, the male and female natures are essentially psychological and not physiological. However, it is Prakriti, the phenomenal outer executive Nature who has given the physiological formations of body differently to man and woman, in order to achieve her purpose of multiplying the race. The distinctions

of sex are seen in the animals and even in the plant life. However, it is not found in the elements of earth, the matter, though the essential qualities of the male and female take a different form, as positive and negative energies or charges such as in electricity, and positive and negative constituents such as the protons and electrons of atoms.

XXXVIII

TRANSFORMING BLISS OF AMRITA
IRAI INBA KULLAIVU

12—2

Stz. 2 கருவிற் கலந்த துணையே என் கனிவில் கலந்த அமுதே என்
கண்ணிற் கலந்த ஒளியே என் கருத்திற் கலந்த களிப்பே என்
உருவிற் கலந்த அழகே என் உயிரிற் கலந்த உறவே என்
உணர்விற் கலந்த சுகமே என்னுடைய ஒருமைப் பெருமானே
தெருவிற் கலந்து விளையாடுஞ் சிறியேன் தனக்கே மெய்ஞ்ஞான
சித்தி அளித்த பெருங்கருணைத் தேவே உலகத் திரளெல்லாம்
மருவிக் கலந்து வாழ்வதற்கு வாய்த்த தருணம் இது என்றே
வாயே பறையாய் அறைகின்றேன் எந்தாய் கருணை வலத்தாலே

"O Companion of my embryo in the womb! O Amrita of my tender heart! O Light of my eyes! O Joy of my thought! O Beauty of my form! O Intimacy of my soul! O Bliss of my Consciousness! O My Lord of Unity! O God of infinite Compassion who hast given me Mei Jnana Siddhi, the powers of Truth-Knowledge and Perfection in (or since) my boyhood when I played on the road. O Father! By the Strength of Thy Compassion I declare to the people in loud voice (or as with a beating drum) that this is the opportune time for the multitudes of the people of the world to unite and live in collective harmony".

NOTE : In the opening line the Swami addresses the Lord as the Companion of his embryo. In his "Peru Vinnappam" the Swami writes and gives us to understand that he was not only consciously aware of his human birth in time, but also wholly aware of all the processes of his embryonic conception ever since the formation of the sperm-cell of his formal father and the egg-cell of his formal mother into both of which he entered in the form of emanations of his soul duly protected by the Divine Light and Presence.

Further this stanza also refers to the promise of collective life of harmony for the human race. In a later poem 12-36 he refers to a good government of the people by rule of compassion, unity of the

world and a collective life of harmony based on the consciousness of the unity of Spirit. These possibilites are promised by him in the wake of the Advent of the God of Vast Grace-Light on the earth, Who he said, would so manifest by using him as His instrument (12—25—5).

Stz. 6 தாதுவும் உணர்வும் உயிரும் உள்ளத்தடமும் பிறவாம் தத்துவமும்
தாமே குழைந்து தழைந்து அமுத சாரமயம் ஆகின்றேனே

"...My consciousness, soul, space or sky of heart, susbtances or cells of body (dhatu) and all the other tatvas have opened themselves and become meltingly supple and plastic and filled with Amrita of Bliss".

XXXIX

ARUT PERUM JOTI ASHTAKAM

12—3

Stz. 3 கண் முதல் பொறியால் மனமுதல் கரணக்
கருவினுல் பகுதியின் கருவால்
எண்முதல் புருட தரத்தினுல் பரத்தால்
இசைக்கும் ஓர் பரம்பர உணர்வால்
விண் முதல் பரையால் பராபர அறிவால்
விளங்குவது அரிது என உணர்ந்தோர்
அண் முதல் தடித்துப் படித்திட ஒங்கும்
அருட்பெருஞ் சோதி என் அரசே.

"O My Lord of Vast Grace-Light whom the Wise men of realisation declare, in a firm and loud voice, to be beyond the comprehension of the senses like eyes, instruments like mind, the source or seed of Prakriti the primordial nature, and the merited Purusha or instrumental being of nature; nor can He be comprehended by Para State, i. e., (Para State of Spiritual Mind), nor by a synthesising Parampara Unarvu (i. e. Parampara Consciousness of the global overmind), nor by Parai (the Cosmic Maha Shakti) of the heavens, nor by Parāpara Arivu (i. e. Parāpara Consciousness of Overmind Gnosis)".

NOTE: In this stanza Para, Parampara and Parapara states of Consciousness mean the Spiritual Mind, Global Overmind and Summit Overmind or Overmind gnosis. In the poem "Joti Agaval", stzs. 282 to 284 they are referred to as distinct Velis or spaces namely Para Veli, Parampara Veli and Parāpara Veli, and that beyond the last said Parāpara Veli is Peru Veli, the Vast Heaven of Knowledge. In the Book of Upadesha (see item 55—p. 54) the Swami observes that upto the twelfth plane (i. e. upto and including Parāpara Veli) there are differently constituted skies or spaces (akasa bhēda). Peru Veli, the Vast Heaven or Sky of Knowledge is of one homogeneous character but there are three sessions or poises in that Sky of Truth-Knowledge and they are called by similar names but in a different order, i. e. as Param (Tertiary session of supermind), Para Param (in its sense as the heaven farther beyond i. e., second session or apprehending supermind) and Param Param (in its sense as the highest

heaven i.e., first session or comprehending supermind). So Para Veli, Parampara Veli and Parapara Veli (in its sense as the border space between para and apara the lower and the higher) are different from Param, Para Param and Param Param of the one homogenous Vastness of Space called Peru Veli or Jnana Peru Veli (the Vastness of Supermind—See also in Vol. I, Chart 1 and its introduction, and Chart 2 and Note (1) thereunder). The greater or lesser significance of these terms namely Param, Paramparam and Paraparam has to be adopted according to the context and the qualifying words which go with them. Param in its general sense also means a heaven.

Para Param in its higher sense is constituted of two words (12-1-465) and means the apprehending supermind, i.e., the heaven higher or farther beyond Param, the tertiary supermind. Paraparam signifying the overmind gnosis, the border space between para and apara the lower and the higher, is one word which is a combined word, by joining 'para' and 'apara'. Param Param in its higher sense is the highest of the Truth-world, the comprehending supermind. Paramparam in its lower sense signifies the highest of the lower worlds i.e., the global overmind. Beyond it is the border heaven of Parapara which is open to communication from the Truth-world of supermind.

Stz. 8 எங்குமாய் விளங்கும் சிற்சபை இடத்தே
இது அது என உரைப்ப அரிதாய்த்
தங்கும் ஓர் இயற்கைத் தனி அனுபவத்தைத்
தந்து எனைத் தன்மயம் ஆக்கிப்
பொங்கும் ஆனந்த போக போக்கியனுய்ப்
புத்தமுது அருத்தி என் உளத்தே
அங்கையில் கனிபோன்று அமர்ந்து அருள் புரிந்த
அருட்பெருஞ்சோதி என் அரசே

"O My Lord of Vast Grace-Light! In the all-pervading Cit Sabha (i.e. in the Comprehending Supermind) which does not distinguish between "this" and "that", Thou made me become as Itself (tanmaya) in self-identity and thus gave me a supreme experience of Truth-Nature proper to that realm, fed me with fresh Amrita and made me enjoy the surging Bliss of Ananda. O Lord! Thou hast taken a firm seat in my heart as concretely as a fruit seen in the palm of hand. Thou hast given me Thy Grace".

XL

PERĀP PĔRU

12—4

Stz. 2 ஆராலும் அறிந்து கொளற்கு அரிய பெரும்பொருளே
அம்மே என் அப்பா என் ஐயா என் அரசே
காராலும் கனலாலும் காற்றாலும் ககனக்
கலியாலும் கதிராலும் கடலாலும் கடல் சூழ்
பாராலும் படையாலும் பிறவாலும் தடுக்கப்
படுதல் இல்லாத் தனிவடிவம் எனக்கு அளித்த பதியே
சீராலும் குணத்தாலும் சிறந்தவர் சேர் ஞான
சித்திபுரத்து அமுதே என் நித்திரை தீர்ந்ததுவே

"O Supreme Truth that none can comprehend. O Mother! O my Father! O my Lord! O my King! Thou hast given me a unique physical body which cannot be hindered or obstructed by the clouds of rain and, water, nor by fire, wind, radiation of sky, sunlight, waters of the sea and the earth which is surrounded by sea, nor by weapons nor by any other means. O Amrita of Jnana Siddhi-Puram, the Amrita of the Home of Knowledge-Powers and Perfection which the Wise reach by the excellence of their qualities of nature and by the beauty of harmony. Even the sleep of my physical body is gone or cancelled for good.

The Swami's body is here described as non-obstructing penetrable body (தடுக்கப்படுதலில்லாத தனிவடிவம்), because of the plasticity and suppleness of the divinely transformed bodily cells including bones and muscles (See Joti Agaval stz 725—726). It was so supple and pliant that the five elements, radio-active cosmic rays (Gagana kalā), and even instruments of weapon can pass through it without doing any injury. A pliant body, that does not resist a hostile force but allows it to pass through, has been envisaged by the Mother of Sri Aurobindo Ashram through her intuitive knowledge. Now in this back-ground the above song explains the divinised "non-obstructing earthly matter". இடியாத புவி. The instrument of weapon can even be transformed into bodily substances and absorbed by the body and this seems to be possible by the divinised noiseless heat principle founded upon the "non-burning gaseous substance" (சலியாத காற்றிடை நின்று ஒலியாத கனலே 11—36—56). This kind of

divine gaseous heat which does not burn the body but keeps it cool and refreshing is said to have the power of self-creating all substances including bodily substances (வேகாத காலாதி கண்டு கொண்டு எப்பொருளும் விளைய விளைவித்த தொழிலே மெய்த்தொழில் 11—1—28 ; மெய் எலாம் குளிர்ந்திட 12—1—732). The Swami himself could transform baser metals into gold by keeping them in his hand, evidently because of the divine radio-activity of his body which was due to the non-burning gaseous heat principle (வேகாத கால்). Again this heat condensed his blood which is signified by the divinised element of "non-flowing liquid" (போகாத புனல்). Finally the divinely physical radio-active heat made the bones & muscles and all the bodily cells plastic and supple and pliant, that is to say, the body became "non-obstructing penetrable body" even in regard to material substances. (இடியாத புவி, தடுக்கப்படுதலில்லாத தனி வடிவம்). Above all, the deathless etherial substance (சாகாத்தலை) transformed all the bodily cells into their deathless state. Therefore the Swami's body could not be killed even by instrument of weapon as it would simply pass through such a divinely plastic body. Even if it got stuck up in the body, it would be transformed into bodily substance by the power of the divine radio-active gaseous heat (வேகாத கால்). Such a divinised body was strong too and it could not be killed by any violent means (12—44—40).

Stz. 5 ... என் அமுதே என் உறவே எனக்கு இனிய துணையே
என்புடை நீ இருக்கின்றாய் உன்புடை நான் மகிழ்ந்தே
இருக்கின்றேன் இவ்வொருமை யார் பெறுவார் ஈண்டே

"... O my Amrita ! O my Relationship ! O my sweet Companion ! Thou art within me. I am within Thee in joy. Who can get this unity here ?"

Stz. 7 ... தூங்காது பெருஞ்சுகமே சுகித்திட இவ்வுலகைச்
சுத்த சன்மார்க்கம் தனிலே வைத்து அருள்க விரைந்தே

"O Lord...Hasten to bring this World into the Suddha Sanmarga the path and state of Purity and Truth so that it may sleeplessly enjoy the Supreme Bliss ..."

XLI

(SUDDHA) SIVA ANANDATTU ĀLLUNDAL

12—5

In this poem, the Swami hints at the integrality of his realisation of Truth-Consciousness by showing that the supreme and universal Lord of Vast Grace-Light made him move into the dynamic plays of Truth-Knowledge (வீதியில் ஆட) to manifest the truths of Suddha Vedanta, Suddha Siddhanta, Suddha Nadanta, Suddha Bhodanta, Suddha Yoganta and Suddha Kalanta which are to be distinguished from the respective truths of the six traditional schools which are of lesser purity. Suddha Vedanta is the truth of Comprehending Supermind, or Cit Sabha. Suddha Siddhanta is the truth of apprehending Supermind or Por Sabha proper or Anip Pon Ambalam. The other four are the manifestations of the truth of the tertiary or lower supermind or Samarasa Sanmarga Sabha. (see Stzs. 64—65 of the poem "Anubhavamalai" and stzs. 775 to 777 of "Joti Agaval",). All the truths are absolutely integrated in the supreme or summit supermind of Truth-Consciousness as opening into the infinite and eternal Ananda Loka above. This state is called Samarasa Ananda Sabha (i.e. Samarasa Suddha Sivanada Sabha, Bk 10—II—2—10) or Samarasa Satya Sabha (Joti Agaval, stz. 777) or Samarasa Suddha Jnana (see "Satya Jnana Vinnappam", prose p.133) or Samarasa Adwaita (Mahādēvamālai, stz.5). Its supreme play is called Samarasa Pēr Anta Natanam (see Anubhavamalai 12—42—65). The Swami has attained the supreme integrality of the Truth-Consciousness and so he can readily move into the play of the truth of each school in its highest purity and also manifest integrally all these truths together.

Tirumoolar mention's the goals of the six traditional schools of disciplines. The successive order is Kalanta, Yoganta, Bodhanta, Nadanta, Siddhanta and Vedanta - TM. 2377 to 2372. The text is reproduced hereunder in part. The rest follwes later.

தானன வேதாந்தம் தானென்னும் சித்தாந்தம்
ஆனத் துரியத்து அணுவன் தனைக்கண்டு
தேனர் பராபரம் சேர் சிவயோகமாய்
ஆன மலமற்று அருஞ்சித்தியாதலே — மந் 2372

அனுதி சீவன் ஐம்மலமற்று அப்பாலாய்
அனுதி அடக்கித் தனேக் கண்டு அரனுய்த்
தனுதி மலம் கெடத் தத்துவாதீதம்
வினுவு நீர் பாலாதல் வேதாந்த உண்மையே — மந் 2401

நித்தம் பரனேடு உயிர் உற்று நீள் மனம்
சத்த முதல் ஐந்தும் தத்துவத்தால் நீக்கிச்
சுத்தமசுத்தம் தொடரா வகை நினேந்து
அத்தன் பரன் பால் அடைதல் சித்தாந்தமே — மந் 2373

அன்ருகும் என்னது ஐவகை அந்தம் தன்னே
ஒன்ருன வேதாந்த சித்தாந்தம் உள்ளிட்டு
நின்ருல் யோகாந்தம் நேர்படு நேர் பட்டால்
மன்று ஆடி பாதம் மறுவலு மாமே — மந் 2400
(நேர்படு யோகாந்தம் = எல்லா அந்தங்களும் இணேயும் நேர்படும் சுத்த யோகாந்தம், அல்லது யோகங்களின் முடிவு, உண்டாகும்).

உயிரைப் பரனே உயர்சிவன் தன்னே
அயர் வற்று அறி துவம் தத் அசி அதனுல்
செயலற்று அறிவாகியும் சென்று அடங்கி
அயர்வற்ற வேதாந்த சித்தாந்தமாமே — மந் 2402

தோன்றிய தொம்பதம் தற்பதம் சூழ்தர
ஏன்ற அசி பதம் இம் மூன்ருேடு எய்தினேன்
ஆன்ற பராபரமாகும் பிறப்பற
ஏன்றனன் மாளச் சிவமாயிருக்குமே — மந் 2437
(தொம்பதம் = உயிர்; தற்பதம் = பரன்; அசிபதம் = உயர் சிவன், அல்லது பரசிவன்; மந் 2402 பார்க்கவும்).

சித்தாந்தத்தே சீவன் முத்தி சித்தித்தலால்...
சித்தாந்த வேதாந்தம் காட்டும் சிவனேயே — மந் 2394
சிவனே பரனுட் சீவனுட் காட்டும்...
நவமுற்ற அவத்தையில் ஞானம் சிவமாம் — மந் 2395

However the Swami has not elaborated on the goals of the six traditional schools of discipline, as they were familiarly known in his times and described in Tirumantram of Tirumoolar. Besides, Tirumoolar too speaks of the six "pure schools" which have the supramental states of experience as their respective goals. The supermind of Truth-knowledge is attained according to him by "Vedanta Siddhanta", a synthesis or integration of Vedanta and Siddhanta (TM 2372, 2400, 2402). The goal of "Vedanta Siddhanta" corresponds to that of "Suddha Siddhanta" of the Swami's classification. We now quote Tirumoolar.

"By Vedanta (i.e., traditional Vedanta) one becomes as the One Common Self in all by self-identity of knowledge. By Siddhanta

(i.e.,(traditional Siddhanta) one becomes the soul affirming its individuality. In the pure Turya or pure Transcendence one realises his true individual self as a centre of the supreme and universal Divine (anu) and reaches the blissful Parā Param (the apprehending Supermind) by Siva yoga (i.e., by absorbed concentration on the Truth). This is the rare Siddhi most difficult to attain. It is attained by freeing oneself from all the impurities"—TM 2372.

Tirumoolar further points out the "Pure Vedanta" thus: "The beginningless jeevan (or soul, anādi jeevan அனாதி சீவன்) becomes detached and purified from the five impurities (of ego, maya, karma and effects of Karma and lower formulations of maya) and realises, in the farther beyond, the true individual self; and containing the supreme beginningless state of the divine supreme Self, becomes Aran, the all-constituting universal Divine (i.e., the supramental Divine in its comprehending poise; Aran being so explained in TM 2861, 2855) after wholly dissolving his ego (ādi mala) in that state which transcends the tatvas. This is the experience of pure Vedanta and it is like water (of soul) becoming milk (of Supreme Knowledge) in an undifferentiated state"—TM 2401.

The beginningless state of supreme Divine Self implies the Personal and the Impersonal States together in an integrality.

The truth of traditional Siddhanta is given to be thus. "After crossing over the limits of the wide and long net work of mind and the five senses, one's soul shall get into a constant contact and nearness with the eternal Paran (the Divine as revealing in his soul of spiritualised heart). With a keen aspiration for and remembrance of the Father of his soul to reach Him and dwell in Him as Aththan Paran, (the Divine in His Personal aspect, as Universal Person and as the Father of one's soul), he shall purify himself further in such a way that no impurities or their mixtures with purities shall ever follow and touch him. This is the goal of Siddhanta"—TM 2373.

NOTE: "There is a hint in the name of "Aththan Paran" that after realising the soul and the Divine in the soul, the soul shall get universalised to aim and reach the Universal Person as the Father in Heaven which would imply the supreme and universal Lord in the tertiary supermind. This view is supported by the stanza 2372 which refers to both Vedanta and Siddhanta in their harmony attaining Parā Param the apprehending supermind (See also stzs. 2855, 2861, 2437, 2402, 2400). So too it is supported by the order of schools in regard to their goals (if we may consider them as in an ascending order) dealt with by Tirumoolar—namely Kalanta (2377), Yoganta (2376), Bhodanta (2375),

Nadanta (2374), Siddhanta (2373) and Vedanta (2372 which stz. also deals with the synthesis of Vedanta Siddhanta). In the said Para Param one can enjoy simultaneously both the unity with the supreme Divine, the infinite and eternal One, as well as a "free difference in unity," with the One as the universal Lord with all His forms.

In the above context, it is seen that the traditional Siddhanta at its highest, realises by love and devotion, an union with and a dwelling in the cosmic Overlord in the overmind gnosis. This is also mentioned by Swami Ramalingam in the Chapter "Suddha Tatva Sadhana Sadhya Lokas" as the goal of the Vaidika Saiva Siddhanta (the traditional school) which is realised in "Siva Susupti" state. Tirumoolar calls this high state as "Siddhanta Vedanta" (சித்தாந்த வேதாந்தம் காட்டும் சிவனேயே) in TM 2394 and 2395, because the Divine in His Personal aspect is realised by the soul in the back-ground of or along with the cosmic or impersonal Self in overmind. Now in the synthesis of another kind, that is, "Vedanta Siddhanta", the self poise and soul poise of an individual being are harmonised so as to exceed the truth of "Siddhanta Vedanta" and reach into the Vastness of Heaven in the pure Transcendence (Manru) and attain union with the Feet of the supreme Lord of dynamic play (TM 2400 and 2384). This is done by combining the psychic, spiritual mental, and overmental states of one's existence in the Divine (i. e., the three states namely uyir or jeeva, Paran and Sivan) and by exceeding them so as to attain the truth of Nandi, the supramental Divine which is Sivam (சிவமாதல் வேதாந்த சித்தாந்தமாகும்—TM 2393) and which is realised in Parā Param the apprehending Supermind—See TM 2402, 2384, 2393, 2440, 2441 and 2437. This experience corresponds to the goal of "Suddha Siddhanta" as indicated by Swami Ramalingam. Tirumoolar calls it also by a self-explanatory name "Vedanta Jnana Siddhanta" (TM 2393).

Tirumoolar also observes that all the truths of the six traditional schools of discipline are contained (in their highest reach and absolute purity) in the world of Truth-Conscious Bliss. (TM 2382) where in its highest poise one becomes wholly identified with the supreme and universal Divine (TM 2381). ஆறு அந்தமும் சென்று அடங்கும் அந்நேயத்தே ... சிவானந்தமாமே ; தான் அவனுகும் சமாதி தலைப்படில்.

Now on the traditional Nadanta, Tirumoolar observes thus: "There is the true individual self (anu) waiting to be realised in Paranada anta (i. e., at the end of Paranada proper) which is beyond Parabindu, by and after casting off all the thirty six (lower) tatvas and that the Parabidu state itself is farther off the states of godhood represented by the godheads, namely, Brahma, Vishnu, Rudra, Isha and Sadasiva"—TM 2374.

Swami Ramalingam distinguishes three centres or planes connected with nada. The first is the nada centre in Sahasrara corresponding to the Spiritual Higher mind; The second is Paranada (lower) corresponding to the Intuitive Mind and the third is Paranada proper or true Paranada (Iyal Paranada) corresponding to the Summit overmind or overmind gnosis. In this last state of Paranada one realises one's true individual self as a centre (among many such centres) of the Supreme and universal Divine, such a centre being called "amsa sanatana" by the Gita and "anu" by Tirumoolar (TM 2372 and 2374). Before reaching that state one shall have realised his individual soul in the heart (state of siddhanta) and the One Self as the cosmic or impersonal self in Saharsara (the state of Vedanta i. e., Realisation of one and the same common self in all the beings and things). The two remain distinct without a basis of connection and harmony. It is in the said Paranadanta state they become harmonised (not merged to become a single entity) and one comes to feel his true being as self and soul and as a centre of the supreme and universal Divine, having the features of the commonness of the Self in all beings and the true individuality of his soul but free from the least trace of ego and yet universalised at the same time. The truth of traditional Vedanta begins with the realisation of the Self. The truth of traditional Siddhanta begins with the realisation of one's soul in the heart. The truth of traditional Nadanta—or rather as one may put it as that of the higher or true Paranadanta, is when the self and soul are harmonised so as to feel itself as a centre of the Divine Himself. This is a prelude to the actual realisation of the supreme and universal Divine in a first or an initial integrality of His transcendent, universal and individual poises, of Being as is meant by the Purushottama Consciousness of the Gita, which in its turn farther develops into the Truth-Consciousness of the triple poises of Supermind (Satya Jnana).

Generally speaking, the traditianal Nadanta school of discipline is based on the technique of using the sound of music or syllable like om, word or a set of words as in the form of a mantra or the name of the Divine in order to realise the Divine. The Divine brought forth the worlds of names and forms through "om", its vibration. Love and devotion for the Divine supports this discipline in which sound is used to exceed or transcend the barrier or limit of the sound and noise of mind as mental thoughts, by doing japa or repetition of the divine name or a mantra into which one is initiated by a mahan or God-realised person with his blessing and power of realisation.

Now coming to the other three traditional schools of Kalanta, Yognata and Bodhanta, we shall first take up Kalanta. Kalanta is also called bindu yoga or bindu kala, as kala is the aspect of knowledge

closely connected with bindu, the light and force of consciousness in the adhara. Bindu according to the Swami is the light of soul and he calls ajna as the bindu centre where soul can be realised. Therefore the truth or goal of kalanta is evidently the realisation of the light of soul, the psychic being, (antaratma) including the lights of mental soul, vital soul and physical soul (manopurusha, prana purusha and annapurusha). That the goal of Kalanta is the realisation of the light of soul is again proved when Tirumoolar explains that the knowledge, inner guidance of divine upadesha, inspired words and hymns of Veda, Mantra, and Tantra and the inner will to follow them in practice by devotion and works have their source in and from the light and are received from it (TM 2378 and 2379). Tirumoolar observes in TM 2377 that the goal of kalanta is the realisation of the light of soul within the depth of one's embodied being when bindu, the light and force of consciousness, which is now distributed in the adhara and its inconscient or subconscient base and body of the system, now unreceptive or closed without openness விள்கையில் அல்லது விள்ளாத and represented by its seven kinds of cells such as brain etc., gets concentrated or withdrawn within so as to realise itself as knowledge. (விந்து உள்ளே ஒடுங்கலும் தெள்ளி அதனைத் தெளிதலும் ஆமே ; தெளியும் இவை அன்றித் தேர் ஐங்கலே வேறு ஒளியுள் அமைத்து ; ஆகும் அனுதிகலே ஆகம வேதம் ... மந் 2377—2379)

"கொள்கையிலான கலாந்தம் குறிக் கொள்ளில்
விள்கையிலான நிவிர்த்தாதி மேதாதிக்
குள்ளனவாம் விந்து உள்ளே ஒடுங்கலும்
தெள்ளி அதனைத் தெளிதலுமாமே — மந் 2377
(விள்கையில்=விள்ளாத, மலர்தலில்லாத)

தெளியும் இவை அன்றித் தேர்ஐங்கலே வேறு
ஒளியுள் அமைத்துள்ளது ஓரவல்லார்கட்கு
அளி அவனுகிய மந்திரம் தந்திரம்
தெளிவு உபதேசம் ஞானத்தோடு ஐந்தாமே — மந் 2378
(அளி=இன்பம்)

Now, soul is the source of inspired knowledge of arts, science and skilful works which are also called kala. Bindu which is scattered or spread over the adhara including the body and is involved in the subconscient (Nivritti Medhādi) is to be concentrated upon and withdrawn into the inner level and it is realised then as the light of knowledge i. e. as the light of soul. The reverse is also true — Thriumoolar observes in TM 683 ,2009,1818 and 2316 that by the realisation of the light of soul (Moola Vilakku) and bringing it into the front and releasing the light of forest (Kāna Vilakku, the hidden light in the physicality of body), it becomes easy to ascend into the supreme Heaven of Light (i. e. the Home of Supramental Light, Melai Vilakku Veedu)

The soul (moolam) is said to be realised in the Ajna centre which has two petals of flower—TM 1704. The soul of man is dynamic in nature and plays its dynamism with one or more of its dynamic aspects of existence. Therefore 'kala' gets this shade of meaning also, implying works and actions. Thus, Kalanta is the first discipline.

Between Kalanta and Siddhanta there is a line of distinction. Kalanta aims at the inner light of knowledge, the inner light of soul, whereas Siddhanta proceeds after the realisation of soul to feel the divine Presence in the soul or keep contact with Him so as to be near Him, dwell in Him i. e. in the Divine as the Person or more properly as the universal Person (TM 2373). For this the soul becomes universalised to live in Him, as part of Him and one with the universe. Siddhanta first realises the soul in the depth of heart and one gets firmly poised in the soul. Kalanta first realises light of soul and more especially its power as the inner light of knowledge and works, then the soul itself. See also TM 754, 1517, 2009, 2010, 2816, 2804, 2973, 2306, 1026, 869.

In his book of Vyakhyana, the Swami deals on " bindu yoga which is kalanta ", at the opening of the chapter called "Suddha Tatva Sadhana Sadhya lokas ". Four levels or steps of that discipline, the outermost, outer, inner and innermost are given, each containing a further four substeps of carya, kriya, yoga and jnana. The innermost soul and the formations of the innermost mental, vital and physical souls are realised in the inmost level, and they are respectively stated as the liberations of Jnana Jnana, Jnana yoga, Jnana kriya and Jnana carya (Book of Vyakhyana ch : 4 ; under S. No. 107 in this Vol.). They are described as " Nada udbhava suddha nishkala samanya bindu " in the four states of " sukshma visesha, sukshma, sthoola visesha, and sthoola corresponding to the psychic soul (Antaratma), mental soul (Mano Purusha), vital soul (Prana Purusha) and physical soul (Annamaya Purusha). The Swami identifies Sahasrara, as Nada centre, the centre of Self, and Ajna as bindu centre, the centre of the inmost soul. Soul is born of the individual self. It is its deputy, so to say. The inmost or true mental, vital and physical souls or beings (purushas) are also formations of that self, as the true instrumental beings in nature. The individual self in the Sahasrara is one with the cosmic or impersonal Self, the infinite self.

Now coming back to Kalanta or bindu yoga, the Swami seems to indicate in the above said chapter, groups or chains of the points of light (bindu) in fives, eights, tens, twelves or sixteens which are in play or in dynamic expressive nature, such as the formations and plays of Pancha nata bindu madha yoga, ashta nata bindu madhya yoga, dasha nata bindu madhya yoga, dwadasha nata bindu madhya yoga and shodasa nata bindu madhya yoga. Possibly they take their dynamic forma-

tions as points of light at the ajna centre in the middle of the head, as the term "nata bindu madhya" implies. They are the combined dynamic formations and energies of the Shakti in the soul such as Pancha kala, ashta kala, dasa kala, dwadasa kala and shodasa kala. They possibly correspond with those enumerated in the texts of "Kala Prasada yoga" and "Siva yoga Sara Kattalai" written by other mahans. Kalā is here readily seen as a function of bindu, the force or conscious power of light. (See Swami's book of Vyakhyana p. 120). Again at the end of the said chapter the Swami refers to the five-fold play of the five universal powers in and of the soul in its purity. They are the Iccha, Jnana, Kriya, Sukhārambha and Sukha Poorana Parā Shaktis which harmonise the soul's nature and movements and universalise the soul so as to make it transcend into the Pure Transcendence of "Karanateeta Loka" the Truth-world of Supermind which is the subject matter of the next chapter. Here the fivepowers of the pure liberated soul permute to form 25 kinds of its dynamic formations in combination with the said universal shaktis and that in a total harmony signifying the universalisation of soul. (Ibid p 125—127). Thus, this exceeds the "shodasa nata bindu", the dynamic formation of 16 points or phases of soul's light, if we may say so. It exceeds the goal of the traditional kalanta.

தேடும் இயம நியமாதி சென்றகன்று
ஊடும் சமாதியில் உற்றுப் பரசிவன்
பாடுறச் சீவன் பரமாகப் பற்றறக்
கூடும் உபசாந்தம் யோகாந்தக் கொள்கையே — மந் 2376

Now Yoganta : Tirumoolar describes the goal of the traditional Yoganta (i.e. ashtanga yoga) to be that by which the jeeva attains in Samadhi a living nearness to or a living in the domain of Para Siva, the cosmic overlord and then or as a result moves into a para state by desirelessness realising upashanta or intense Peace (TM 2376). This would indicate a Peace experienced at its highest in the overhead spiritual mind or at the lowest in the spiritualised mind at the top of the head or even possibly at the ajna centre itself, due to the descending influence of the cosmic Ishwara or the cosmic Self, as the case may be, through the Sahasrara centre. In the ashtanga yoga concentration of mind is aimed at by systematic practices in eight stages of progressive discipline. A silent mind in concentration gives the experienee of spiritual Peace. However Tirumoolar has also written his own ashtanga yoga where the aim is the realisation of the supramental Light leading to the transformation of body into its deathless state. See TM 618, 622, 630, 631, 643, 668, 706, 641, 708 etc. Now, the Swami in the said chapter deals with the eight steps namely Iyama, Nyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi (Savikalpa and Nirvikalpa). The last is mentioned as "Shanti yoga Mukti and Shantiateeta yoga

Mukti ". The Swami thereafter deals with the traditional Bodhanta which realises its goal in the overhead, in Sahasrara i.e. after crossing over the nada centre. The Swami hints at the goal of Bodhanta which is not specifically named but indicated as the " nada yoga mukti " and " nadanta yoga mukti ", possibly indicating the unity of spiritual consciousness at the top of the head and above it in the Sahasrara. We may remember Nada is the Self, the Siva aspect of Being. Bindu is the soul, the Shakti, the self-becoming of Siva. However according to Tirumoolar also the goal of Bodhanta is attained in Nadanta state i.e. the first overhead centre where the unity of spiritual consciousness is realised. " By casting aside finally the desire and attachment for sound itself, one attains " Bodhanta Tatpada " i.e. the self-realisation of Knowledge (நாதாந்த பாசம் விட நின்ற நன்பதி போதாந்த தற்பதம் — மந் 2387, 2392). So Bodhanta has the realisation of the unity of consciousness (or Self-realisation) as its goal. In TM 2375 he describes its goal. " The being or soul (uyir) becomes detached and free from the limitations of thirty six tatvas or principles of lower nature and transcends nada and gets " the darkness above " cancelled which results in the experience of the unity of spiritual consciousness ". Bodhanta is the school of discipline based on the Reason and the discriminative intellect of mind.

உள்ள உயிர் ஆருறதாகும் உபாதியைத்
தெள்ளி அகன்று நாதாந்தத்தைச் செற்றுமேல்
உள்ள இருள் நீங்க ஓர் உணர்வாகுமே
எள்ளலின் நாதாந்தத்து எய்திடும் போதமே — மந் 2375
(ஓர் உணர்வாகுமே — ஒருமைப்படுத்தும் உணர்வு
ஒன்று உண்டானால் எ-று).

The " Cancelling of darkness above " refers to the opening of the Sahasrara centre above the head which is the seventh from the physical base. The realisation of unity of consciousness above and beyond nada brings the same result. But in the school of Nadanta (TM 2374), Paranada which is the twelfth centre in the overmind gnosis, is said to be crossed over to realise the true individual self as a centre of the supreme and universal Divine (anu). Thus this distinction between the goals of Bodhanta and Nadanta has to be remembered.

மேவும் பிரமனே விண்டு உருத்திரன்
மேவு செய் ஈசன் சதாசிவன் மிக்கு அப்பால்
மேவும் பரவிந்து நாதம் விடா ஆருறு
ஓவும் பொழுது அணு ஒன்று உளதாமே — மந் 2374)
(நாதம் - பரவிந்துக்கு அப்பால் உள்ள பரநாதம் எ-று).

Again there is a thin line of distinction between Bodhanta and Vedanta. In Vedanta according to TM 2372, not only the Self is

realised but one also feels identity with the impersonal Divine, that is to say, one becomes the Self, then becomes one with the impersonal Divine. The experiencer would rather speak of the experience, "I am the Self, I am He". In Bodhanta, a first preliminary effect of the Self-experience is realised as unity of consciousness (for e. g. unity of spiritual Peace, Light, Delight, Power, Love, Consciousness etc) which is its goal. It may be also called Tatpada experience as in TM 2387 and 2392, as it amounts essentially to Self-experience. But the proper experience of the Self and the Impersonal Divine is the goal of Vedanta. Swami Ramalingam gives short hints as to the goal of Vedanta in the above said chapter of "Suddha Tatva Sadhana Sadhya lokas" thus : Eka bhavana yoga mukti, Soham bhavana yoga mukti (Ibid p 121). Continuing, he deals with the goal of Siddhanta, particularly of the Vaidika Saiva Siddhanta, which realises its truth in the state of "Siva Susupti" i. e. in the overmind gnosis as an intense Peace (cf : Siva Susupti Upasanta anubhava) which ensues after the experience of global overmind (cf : Siva Swapna Vishwagrāsa anubhava—Ibid p 123). In the said chapter the goal of the traditional Nadanta school which transcends Paranada proper is not specifically mentioned but the swami gives its disciplines such as Pranava yoga mukti, Ajapa yoga mukti, Mantra yoga mukti, Tantra yoga mukti etc (Ibid p 120).

Now, in conclusion, we repeat that the Swami refers to the "pure six schools" as distinguished from the traditional six schools. They are supramental states of experience. Their absolute harmony and integration are obtained and possessed in his "Samarasa Suddha Sanmarga" which points the summit supermind as the goal.

Tirumoolar too has distinguished likewise the pure six schools from the traditional. In TM 2381 he observes thus : "If one realises self-identity with the supreme and universal Divine (i. e. in Suddha Vedanta), then the knower, known and the knowledge of the schools of Kalanta, Yoganta, Bodhanta, Nadanta and Siddhanta integrate". Again in TM 2382 he repeats that the true goals (Jneya) of all the six schools are integrally contained in the summit supermind of supreme Bliss (Nēyaththē —cf : TM 2594, 2781) and one becomes the supreme Bliss of Truth itself; his soul and self (Jnatru) being self-absorbed in its Mauna verily becomes the Bliss of the Supreme Divine. (Sivananda). The next stz 2383 is very clear on the point.

தானவனுகுஞ் சமாதி தலைப்படில் ..... மந் 2381
ஆறந்தமுஞ் சென்றடங்கும் அந்நேயத்தே... மந் 2382

உண்மைக்கலை ஆறு ஓர் ஐந்தான் அடங்கிடும்
உண்மைக் கலாந்தம் இரண்டு ஐந்தோடு ஏழ் அந்தம்
உண்மைக்கலை ஒன்றில் ஈருய நாதாந்தத்து
உண்மைக்கலை சொல்ல ஓர் அந்தமாமே ... மந் 2383

"The true truths of knowledge of the six schools (unmai kalai āru) are contained in a five. The true ending of knowledge itself (unmai kalā anta) is in the seventeenth (level or state) where Truth-Knowledge itself is transcended (i. e. in Suddha Brahma Turya ateeta, the summit supermind as opening into the infinite and enternal Ananda Loka above). If we want to speak of the true Knowledge or Truth-Knowledge as a school anta in itself, it is realised only at the end of the last or higher Nada (i. e. in the Supermind beyond Paranada)" TM 2383.

The second line of the said stanza may also be interpreted to mean that the true goal of the school of kalanta is reached only in the Supermind which is realised only after the transcending of seventeen kalas. The seventeen kalas are referred to in some Tantra texts as kalas of chandra near Sahasrara, though mostly they are counted as sixteen kalas. See "Serpent Power" by Arthur Avalon p 430 on v 42 of Shat chakra Nirupana. See also TM 1705, 1707 of Tirumoolar.

Thus according to TM 2381 and 2382, the true goals of the six schools are held integrally at their source in the summit world of Truth-conscious Bliss. As Kalanta can merge with Siddhanta the six schools are said to be contained in the five schools.

NOTE : In TM 2383 above, Tirumoolar, like Swami Ramalingam, refers to seventeen steps or planes of consciousness. The twelve planes (dwadasanta) are familiar (See charts 4 A and 4 B). The last five come in the group of Suddha Brahma Turya (the pure Transcendence of Supermind) with its poises or states of jagrata (tertiary supermind), swapna and susupti (apprehending supermind), turya (comprehending supermind) and turyāteeta (summit supermind). This last is referred to by Tirumoolar as "Suddha Brahma Turyam Turyam (TM 2860)" or as Ariya Turya Ateetam (TM 2863). See also TM 2835, 2940, 1768. This corresponds to Suddha Siva Turyateeta of the Swami's description. It is the highest poise of the Truth-World as opening into the eternal Ananda Loka above. By another classification Tirumoolar lists nine levels or planes of ascent to reach into the Vastness of Supermind (Satya Jnana Podu)— TM 2538, 2539, 2543, 2545. 2791 (நவமாம் அவத்தை ; நவமான அந்தத்தின் நற்சிவ போதம்). They are the three psychic states, three spiritual mental and three overmental states. If we add to these the three ordinary states of ignorance namely jagrata, swapna and susupti we arrive at twelve planes above referred to.

According to Swami Ramalingam, the true goals of the pure schools of Suddha Nadanta, Bodhanta, Yoganta and Kalanta are realised in the tertiary supermind, those of Suddha Siddhanta and Vedanta in the apprehending and comprehending supermind respectively. The absolute inte-

grality of all the pure six schools is realised and exceeded in the summit supermind (See Anubhava Malai stzs. 12-42-64 and 65).

Now coming to the traditional schools as such, they are also synthesised or harmonised by grouping of their disciplines. The Swami in his Upadesha says that Kalanta and Nadanta come under Siddhanta whereas Yoganta and Bodhanta under Vedanta. The harmony of Vedanta and Siddhanta gives the experience of the Truth-World.

In short we may say that what is realised as soul in the psychic heart (Siddhanta) and the self in spiritual mind (Vedanta) are again realised in the Vast Home or Heaven of Truth-Consciousness which is the true source of manifestation of soul and self in a setting of absolute purity and integral harmony. This is the fundamental integration of Vedanta and Siddhanta in their pure modes. Similarly the Peace of Yoganta, the unity or oneness of consciousness of Bodhanta, the Bliss of Nadanta. (TM 2386 speaks of a first bliss and harmony in Nadanta proper or Paranada), the inspired works of Kalanta and its light of knowledge as bindu (TM 2374 to 2377) are again realised in their highest purity and harmony in the Supermind rather in its tertiary poise as the Supramental Peace, Consciousness, Bliss and Light. Therefore, the first and early experiences of soul, self, witnessing peace of Yoganta which is the common foundation, Consciousness of Bodhanta and Bliss of Nadanta are spoken of by Tirumoolar even as " mudras " the symbolical representations or reflections of their true values which are obtaining in Supermind (TM 2386, 2381, 2382, 619, 630, 631). They harmonise there. So one shall be absorbed in Mauna the Silence to start with, as it is the symbol-experience for all the divine Riches to come.

வேதாந்தம் சித்தாந்தம் வேறிலா முத்திரை
போதாந்த ஞானம் யோகாந்தம் பொது ஞேய
நாதாந்தம் ஆனந்தஞ் சீர் (ஓ) உதயமாகும்
மூதாந்த முத்திரை மோனத்து மூழ்கவே — மந் 2386

(ஓ = உ, வடமொழித் திரிபு ; மூதாந்தம் = பழைமையான அந்தம், அல்லது முதலாகக் கொள்ளக்கூடிய அந்தம், யோகப்பயன் எ-று).

Now we shall take up the stanzas of the Swami's poem " Sivānandattu Allundal ". In the first two stanzas of the poem, the Swami observes in general that the Lord of Vast Grace-Light made him play the truths of Veda and Agamas, i.e. the highest truths pointed out by them, not necessarily the truths as contained and realised in the existing traditional literature of Veda and Agamas, but covering also the greater truths of his own highest realisation and perfection. Veda and Agamas in this sense may be treated as grown commensurate with the highest realised experiences of the Swami or others of his stature. However, the Swami

insists that with the advent of God of Vast Grace-Light on the earth Suddha Sanmarga, the Path of Truth, Harmony, Purity and the Good would come to prevail over all the other ways of spiritual discipline.

Stz. 3 தான் அந்தம் இல்லாத தன்மையைக் காட்டும்
சாகாத கல்வியைத் தந்து எனக்குள்ளே
தேன் அந்தத் தெள்ளமுது ஊற்றிப் பெருக்கித்
தித்தித்துச் சித்தம் சிவமயமாக்கி
வான் அந்தம் ஆதியும் கண்டு கொண்டு அழியா
வாழ்க்கையில் இன்புற்றுச் சுத்த வேதாந்த
ஆனந்த வீதியில் ஆடச் செய்தீரே
அருட்பெருஞ்ஜோதி என் ஆண்டவர் நீரே

"O my Lord of Vast Grace-Light! Thou hast given me the Knowledge of the Science of deathlessness of body which proves or shows Thy endless eternality of Nature, hast dug within me wells of spring of the most honeyed Amrita of clarified Bliss, and by the Amrita hast filled and sweetened my being, and transformed the stuff of my consciousness into the divine Nature of Truth (Citta(m) Siva maya(m) ākki), and hast made me realise the source and end of the Heaven (of Truth-Knowledge) and live the immortal life of Bliss and move into the dynamic play of Suddha Vedanta of Supreme Bliss".

NOTE: Veeti means motion or movement. So, Suddha Vedanta Veeti (சுத்த வேதாந்த வீதியில் ஆட) is the movement of play to manifest the Truth of Suddha Vedanta (the Comprehending poise of Supermind) which is to be distinguished from Vedanta of the traditional school. In the Keertan "Siva Siva Joti" (stz. 17) the Swami refers to the Light of the Home of Suddha Vedanta as "Suddha Sivananda Joti" and as "Light of the Supreme Truth becoming the Truth of manifestation" (மெய்யே மெய்யாகிய ஜோதி—சுத்த வேதாந்த வீட்டில் விளங்கிய ஜோதி துய்ய சிவானந்த ஜோதி) This Home of Suddha Vedanta is necessarily the Comprehending Supermind, Tiru Cittrambalam, or Suddha Cit Sabha or Suddha Jnana Sabha. See also Joti Agaval stzs 21 and 775.

Stz. 4 சிற்சபை இன்பத் திரு நடம் காட்டி
தெள்ளமுது ஊட்டி என் சிந்தையைத் தேற்றிப்
பொற்சபை தன்னில் பொருத்தி எல்லாம் செய்
பூரண சித்திமெய்ப் போகமும் தந்தே
தற்பரம் ஆம் ஓர் சதானந்த நாட்டில்
சத்தியன் ஆக்கி ஓர் சுத்த சித்தாந்த
அற்புத வீதியில் ஆடச் செய்தீரே
அருட்பெருஞ் ஜோதி என் ஆண்டவர் நீரே

"O my Lord of Vast Grace-Light! Thou hast shown me Thy blissful play of Cit sabha, fed me with the clarified Amrita of Bliss,

evolved and transformed the stuff of my consciousness (என் சிந்தையைத் தேற்றி), got me unified with Thee in the Por Sabha, gave me the true Bhoga of Poorna Siddhi, i. e. the true enjoyment that comes out of the fulness and fulfilment of the integral Power of Knowledge and Perfection, made me a truth-conscious being in "Tat Paramām Sadānanda Nadu" the country of the eternal Bliss of the Supreme Reality, i. e. in the summit of comprehendidg supermind (Tat Param) as opening into the infinite and eternal Ananda Loka above and Thou hast made me move into the wonderful play of Suddha Siddhanta".

Cit sabha here referred to in the context is the field or sky of soul at the Ajna centre which is derived from Cit Sabha proper or Suddha Cit Sabha or Suddha Jnana Sabha, the comprehending supermind. In Upadesha p 85, the Swami briefly puts the steps of Sanmarga as three namely, realisation of (1) Cit sabha (i. e. soul and its field of play at the Ajna), (2) Por Sabha (the golden session of supermind i. e. the apprehending supermind), and (3) Suddha Jnana Sabha i. e. Suddha Cit Sabha the comprehending supermind.

NOTE: "Suddha Siddhanta Veeti" (சுத்த சித்தாந்த வீதியில் ஆட) is the movement of play to manifest the Truth of Suddha Siddhanta (the apprehending poise of supermind) which is to be distinguished from the Siddhanta or Saiva Siddhanta of the traditional school. See also Joti Agaval stz 776; 12—34—3; 12—37—4; 12—42—65.

Stz. 5 தத்துவம் எல்லாம் என் தன் வசம் ஆக்கிச்
சாகா வரத்தையும் தந்து எனைத் தேற்றி
ஒத்து வந்து உள்ளே கலந்துகொண்டு எல்லா
உலகமும் போற்ற உயர்நிலை ஏற்றிச்
சித்தி எலாம் செயச் செய்வித்துச் சத்தும்
சித்தும் வெளிபடச் சுத்த நாதாந்த
அத்திரு வீதியில் ஆடச் செய்தீரே
அருட்பெருஞ்ஜோதி என் ஆண்டவர் நீரே

"O my Lord of Vast Grace-Light! Thou hast given me the mastery over all tatvas, the principles and powers of existence, willingly united with me within my being and evolved and transformed my nature, blessed me with the boon or gift of a deathless body, and raised me to a supreme state (எனைத் தேற்றி உயர்நிலை ஏற்றி) which is praised by all the worlds, made me perform all siddhis (the powers of Knowledge and Perfection) and Thou hast made me move into the divine play of Suddha Nadanta so as to manifest Sat and Cit, the Being and Consciousness-Force of the Divine".

NOTE: In this stanza the Swami mentions the combined manifestation of Sat and Cit in manifesting dynamically the truth of Suddha Nadanta.

(See also stz 12-42-64 ; 12-13-9 ; I—V—10—47. நாதாந்தத்தே செயும் நடம்; ஓர் பரம நாதமே தொனிக்க ஞானவடிவாய் ; பரமநாத நடமுமே நன்று காட்டி. Beyond Paranada of the overmind gnosis is the supreme divine sound called Parama Nada of Truth-Knowledge 12-13-9.

Stz. 6 .....மெய்ச் சுத்த சன்மார்க்க
நீதியை ஓதி ஓர் சுத்த போதாந்த
அத்தனி வீதியில் ஆடச் செய்தீரே
அருட்பெருஞ் ஜோதி என் ஆண்டவர் நீரே

"O my Lord of Vast Grace-Light! Thou hast made me move into the unique play of Suddha Bōdhanta (i. e., manifest dynamically its truth) by giving me inspired Knowledge, by Thy Utterance, of the Divine Law of Suddha Sanmarga, the path and state of Truth, Purity and the Good....."

Stz. 7 மருந்து இது மணி இது மந்திரம் இது செய்
வகை இது துறை இது வழி இது எனவே
இருந்து எனுள் அறிவித்துத் தெள்ளமுது அளித்தே
என்னையும் தன்னையும் ஏகமதாக்கிப்
பொருந்தி எலாஞ் செய வல்ல ஓர் சித்திப்
புண்ணிய வாழ்க்கையில் நண்ணி யோகாந்த
அருந்தவ வீதியில் ஆடச் செய்தீரே
அருட்பெருஞ் ஜோதி என் ஆண்டவர் நீரே

"O my Lord of Vast Grace-Light! Thou hast given me the intuition of Knowledge from within me as to what is to be done, its field, way and method of doing; and Thou hast given me the mantra, mani (divine gem of illumination) and ambrosial Medicine. Thou hast united myself and Thyself in a form of unity and given me a pure life of all-effectuating siddhis and Thou hast made me move with Conscious Force Tapas) into the play of Suddha Yōgānta".

NOTE: Yōgānta is the traditional Ashtanga yoga, not necessarily and exclusively of the Patanjali school. The eight-fold yoga of Tirumoolar as specially written by him envisages the realisation of supramental Light and transformation of the physical body into its deathless state as one of the siddhis of yoga. (See TM 618, 622, 630, 631, 643, 668, 706, 641, 708 etc).

Mantra, mani and medicine evidently represent symbolically Sound, Light and Substance of the higher Consciousness as realised in the Truth-World. Medicine in its highest value is the Ambrosia that gives health and strength and longevity of bodily life. The word is used here in this sense.

Stz. 8 ....நீள் உலகத்தே
நினைத்தன நினைத்தன நேருறப் புரிந்து
திதி சேர மன்னுயிர்க்கு இன்பஞ் செய்கின்ற
சித்தி எலாந் தந்து சுத்த கலாந்த
அதிகார வீதியில் ஆடச் செய்தீரே
அருட்பெருஞ்ஜோதி என் ஆண்டவர் நீரே

".....O my Lord of Vast Grace-Light! Thou hast made me realise what all I willed or aspired for in this wide world and gave me all siddhis (i. e., power to do siddhis) so as to perform them and give happiness directly to the people of the world and lead them to the goal. Thou hast made me move with power of mastery (adhikara) into the play of Suddha Kalanta".

Stz. 9 இருளான மலம் அறுத்து இகபரம் கண்டே
எல்லா உயிர்களும் இன்புற்று வாழ
மருளான பற்பல மார்க்கங்கள் எல்லாம்
வழிதுறை தெரியாமல் மண்மூடிப் போகத்
தெருளான சுத்த சன்மார்க்கம் அது ஒன்றே
சிறந்து விளங்க ஓர் சிற்சபை காட்டும்
அருளான வீதியில் ஆடச் செய்தீரே
அருட்பெருஞ்ஜோதி என் ஆண்டவர் நீரே

"O my Lord of Vast Grace-Light! Thou hast made me move into the play of Grace, as shown by the Cit Sabha, in order to cut off the bonds of darkness and ignorance, to make all beings enjoy a life of bliss by realising or making them realise (here itself) the Heaven in the life of this world and to raise aloft the Path of the Suddha Sanmarga of Knowledge because of which all the manifoldly various Paths of Ignorance (i. e., religions and sectarian philosophies) will get buried out of existence").

Stz. 10 .....தெருட் சாருஞ் சுத்த சன்மார்க்க நன்னீதி
சிறந்து விளங்க ஓர் சிற்சபை காட்டும்
அருட்சோதி வீதியில் ஆடச் செய்தீரே
அருட்பெருஞ்ஜோதி என் ஆண்டவர் நீரே

"O my Lord of Vast Grace-Light! Thou hast made me move into the play of Grace-Light as shown by Cit Sabha so that the Suddha Sanmarga of Truth-Knowledge and Truth-Law may excel (in this world)".

NOTE: In the last two stanzas of the poem, the Swami refers to his dynamic and integral play of Knowledge as directed and shown by the Grace and Grace-Light of Cit Sabha, the Source and Heaven of Truth-Consciousness, for the benefit of the whole world and for ushering the

new Age of Suddha Sanmarga of Truth, Harmony and the Good. The integral play of Grace-Light here signifies the integral play of Truth-Consciousness as in the summit supermind : It is called in stz 12-42-65 " Samarasa Pēr Anta Thani Natam ". The Grace-Light itself is referred to as " Mei Arut Joti " the Grace-Light of Truth-Consciousness by which the Swami is missioned by the Divine to do all kinds of Truth-Conscious siddhis (Mei Jnana siddhis) for all time on the earth and in all the heavens (see stz I—III—5—10 ; 12—2—3). It may be also noted that there is a subtle distinction between the Grace-Light and the God of Vast Grace-Light. This distinction helps us to understand the " Grace-Light " as realised by the Swami in its fulness and integrality in his own right, in his adhara on the earth and, the " Vast Grace-Light " that is to be manifested on the earth universally by the God of Vast Grace-Light and for which the Swami served as an instrument.

The Grace-Light is connected with the Vast Grace-Light of the Truth-World which the Swami ascended and possessed in him within and above. The said distinction is only a matter of practical importance for and on the earth itself, i.e. as between individual and collective work done in his own right by and through Grace-Light and, the collective universal work due to be done by the Divine by and through an universal manifestation of " Vast Grace-Light ". (See notes under Joti Agaval stzs 167, 168, 441, 138, 572).

XLII

ACHCHŌ PATHTHU

12—7

Stz. 3 எப்பொருளும் எவ்வுயிரும் எவ்வுலகும்
விளங்க விளக்கிடுவான் தன்னை...
அப்பனைச் சிற்றம்பலத்து என் அருட்பெருஞ்
சோதியைப் பெற்றேன் அச்சோ அச்சோ

"Oh, verily I have realised my Father, the Vast Grace-Light of Cittrambalam, the Lord who manifests (Himself) so as to bring into manifestation all the worlds, beings, substances and things... "

Stz. 7 இம்மையில் என் தனக்கு அழியாத் திருவடிவம் தந்தானை ...

"O Lord ! Thou hast given me a deathless physical body in this world.

Stz. 8 என்னையும் என்பொருளையும் என் ஆவியையும்
தான் கொண்டு இங்கு என்பால் அன்பால்
தன்னையும் தன் பொருளையும் தன் ஆவியையும்
களித்து அளித்த தலைவன் ...

O Supreme Lord who hast taken myself, my substance, and my life, but hast happily given me by Love Himself, His Substance and His Life ...

ANUBHAVA NILAI

12—8

Stz. 1 ஊன் செய்த தேகம் ஒளிவடிவாக நின்றோங்குகின்றேன்

My body of flesh and bones has become a luminous physical Body of Light and ever prospers.

Stz. 2 கோன் செய்த பற்பல கோடி அண்டங்களும் கூறு அவற்றில்
தான் செய்த பிண்டப் பகுதியும் நான் செயத் தந்தனனே.

The Lord, who has brought forth into existence the many crores of worlds and the body-nature as their part, has now made me create these worlds and the body-nature.

XLIII

ARUT PERUM JOTI ADAIVU

12—9

Stz. 9 தவநேயமும் சுத்த சன்மார்க்க நேயமும் சத்தியமாம்
சிவநேயமும் தந்து என் உள்ளம் தெளியத் தெளித்தனையே
நவநேய மன்றில் அருட்பெருஞ் சோதியை நாடி நின்ற
இவனே அவன் எனக் கொள்வார் உன் அன்பர் இரு நிலத்தே
(நேயம்=அன்பு, இன்பம்)

"O Lord! Thou hast given me the Tapas of Love and Bliss (Tapa Neyam), Suddha Sanmarga of Love and Bliss (i.e. Love in and of the Path of Truth, the Good and Purity), and the Supreme Bliss and Love of the Truth-Consciousness (Satya Siva Neyam). Thou hast also given the clarity of consciousness to my heart of Love. Thy beloved devotees in this large world will take me—who sought and realised the Vast Grace-Light in the ever-new Truth-World of Love and Bliss—verily as Thyself saying, "he is verily He".

NOTE: The supreme Bliss and Love of the Truth-Consciousness as in the summit supermind is referred to by Tirumoolar as "Mei Jnana Neya Antam". There Nandi, the supramental Divine, is and plays and manifests (TM 2594, 2781). Neyam is Bliss and Love is its manifest self-formulation.

XLIV

ADIMAI PĖṚU

12—10

Stz. 1 அருள் அளித்தான் அன்பளித்தான் அம்பலத்தான் உண்மைப்
பொருள் அளித்தான் என்னுட் புணர்ந்தான்-தெருள் அளித்தான்
எச்சோதனையும் இயற்றுமல் ஆண்டு கொண்டான்
அச்சோ எனக்கு அவன் போல் ஆர்

"The Great Lord of the Truth-World of Knowledge (Ambalattan) has given me Grace, Love and Substance of Truth. He has become one with me within my being. He has favoured me with Consciousness of Knowledge. Without any test, He has accepted me and possessed the whole of my being. Who else can be like Him and do favour to me?"

Stz. 3 சேர்த்தான் பதம் என் சிரத்தே திரு அருட்கண்
பார்த்தான் எண்ணம் எலாம் பாலித்தான்-தீர்த்தான் என்
துன்பம் எலாம் துக்கம் எலாம் சூழாது நீக்கி விட்டான்
இன்பம் எலாம் தந்தான் இசைந்து

"He has blessed me with His Feet upon my head. He looks on me with eye of Grace. He supports and fulfils all my will and aspiration. He has removed all my sufferings. He has dissolved away sleep of body without allowing it to come upon me. He has willingly given me Bliss".

Stz. 5 தானே அருள் ஆனன் தானே பொருள் ஆனன்
தானே எல்லாம் வல்ல தான் ஆனன்-தானே தான்
நான் ஆனன் என்னுடைய நாயகன் ஆனன் ஞான
வான் ஆனன் அம்பலத்து எம்மான்

"He is the supreme and universal Lord of the Truth-World of Knowledge. He has verily become the Grace. He has verily become Himself as the All-Powerful (i. e. He the Supreme Divine has become Himself as the omnipotent Universal Divine in the comprehending poise of Truth-World). He Himself has become Myself (in the apprehending poise of Truth-World). He has become my Master or Lord (in the tertiary poise of Truth-World). He has become the Sky or Heaven of Truth-Consciousness".

XLV

(SUDDHA) SIVA PUṆYA PĔRU

12—13

Stz. 3 ..... நான் உவந்து
வலத்திலே நினது வசத்திலே நின்றேன்
மகிழ்ந்து நீ உளம் எனும் அம்
பலத்திலே நின்ருய் எனக்கு இது போதும்
பண்ணிய தவம் பலித்ததுவே

" O Lord ! I stand happily in Thy possession and rule and on Thy right side (i. e. in the tertiary supermind called Tiru (ch) Sabha—See 11—39—12). Thou too happily stand or abide in the sky of my soul of heart. This is enough for me. My tapas has borne fruit and succeeded .. "

Stz. 10 கட்டமும் கழன்றேன் கவலே விட்டொழித்தேன்
கலக்கமும் தீர்ந்தனன் பிறவிச்
சட்டமும் கிழித்தேன் தூக்கமும் துறந்தேன்
சாவையும் நோவையும் தவிர்ந்தேன்
சிட்டமும் அடைந்தேன் சிற்சபை உடையான்
செல்வ மெய்ப்பிள்ளே என்று ஒரு பேர்ப்
பட்டமும் தரித்தேன் எனக்கு இது போதும்
பண்ணிய தவம் பலித்ததுவே

" I have crossed over and got rid of the difficulties. I have thrown out grief and anxiety. I have torn away (or violated) the law of birth (and death). I have shed off sleep. I have conquered and cancelled disease and death. I have attained a sublime state of par excellence. I have borne the name and title as the " dear and true Son " (Selva Mei Pillai) of the Lord of Cit Sabha. This is enough for me. My tapas has borne fruit and succeeded."

NOTE : The closing words of the above stanza that " This is enough for me" and " My tapas has succeeded" suggest that the Swami was satisfied with a personal realisation of the supreme and Universal Divine of the World of Truth-Knowledge who gave him also the

transformation of his nature into the Divine Nature. However, this poem seems to mark one great stage of his realisation though it may be personal. However, when he comes to know of the impending and imminent manifestation of the Divine Light on the earth (see poem 12-25) and with the attainment of a deathless golden body (see poem 12-21), a new role emerges in his life. He feels himself to be an instrument for the manifestation of the Divine Light on the earth (12-25-5); he prepares the people to receive the Divine Light by opening a shrine in His Honour (12-26-10) and by giving them the mantra of Vast Grace-Light. With the firm realisation of a triple deathless body (12-29-17) he is ready in self-giving of himself freely everywhere in play of the Truth-powers of Knowledge (Siddhis), and with a full vision of the collective earthly evolution in the wake of the Advent of the God of Light (12-30), he is inevitably led to aspire for and play his role for Its Manifestation, and finally in an hour of Its manifestation at his place he sacrifies his deathless body for a divine purpose and for a world purpose, in other words, he dissolves his body for the purpose of the universal Manifestation of the divine Light and with a view to enter into all the physical bodies. It is believed that the Divine manifested to settle down at his place which is a representative place of the earth, because according to his last written statement (Sabai Vilambaram) on the eve of retirement into seclusion on 30—1—1874, the Divine, the God of Vast Grace-Light was Concretely Present at his place at that time and, evidently he dematerialised the body in His Presence and in union with Him i. e. when the Divine became one with his enlarged physical body at his place as envisaged by him in a last song (12-44-53). This is retrospectively proved by a later event in our times. The "Superman Consciousness" was shadowless and directly came with its golden Light into the body of the Mother of Sri Aurobindo Ashram in 1969—i. e. after the universal manifestation of the divine Light on the earth in 1956—in order to train her in transformation of her body and the Mother felt that it had infiltrated into all physical bodies and as a result of its entry into her body, her body also felt identified itself with all the bodies not only in body-consciousness but also in their material physicality. So "the Superman Consciousness" can be readily recognised as the Swami's dematerialised supramental body-consciousness and therefore in the above background it stands proved that the Swami had attained a shadowless, luminous, and deathless physical body and entered into all the physical bodies in 1874 as announced by him shortly before his last retirement into seclusion, and that this was done in the Concrete Presence of the Divine Being who had manifested at his place for this purpose and who embraced his deathless body on the earth and dema-

terialised it fixing its substances into earth-nature and possibly also into the Inconscient. The dematerialisation of his deathless body was a fact, as his body was not seen in his secluded room after his last retirement on 30—1—1874, and as told by him the room was found empty of him when it was re-opened later. There is a sequence of operations which are the mutual play in embodiment i. e. between the embodied Divine Being and the Swami in his physical body on the earth at Vadalur. The Divine Presence, the mutual bodily embrace and union, the dematerialisation of the Swami's body, and the Swami's dematerialised body-consciousness entering into all the physical bodies are the closely connected events. Above all, the Swami clearly put it (in "Sabai Vilambaram" and in the last song and words) that the coming of the Divine Being Himself at his place was for the purpose of His settling down on the earth at his place so as to directly rule the earthly life with His Grace and evolve it towards a life of Truth and openly play and perform His Siddhis which include transformation of the aged into youths, so as to prolong life, and resurrection of the dead into bodily life, though it may be for a short or long period. So in the above circumstances we have to infer that the Divine Being had manifested at his place in some form or other, or got Himself fixed in the earth-nature by and though the force of dematerialised substances of the Swami's deathless body. We may say equally that by fixing the deathless substances of the Swami's deathless body in the earth, the Divine Being got Himself fixed up in some form or other (say in the Substance of His Being) into the earth, at his place. This is all that we can read into the events. All the events may be also read as a necessary prelude to the universal manifestation of the divine Light which took place in 1956 by the Tapas of Sri Aurobindo and the Mother. We may also add in the above context that the Swami did not specifically call the divine Manifestation as a descent from above. But according to some of the songs (12-26-6 & 7; 1-VI-5-1 to 3) it seems that he expected the Divine to manifest possibly from below i. e. from the Inconscient, though he was also aware of the "collapsable door" of Parapara above, through which He or His Light could break upon the earth (see Joti Agaval poem stz. 283). The expectation of the divine Manifestation from the Inconscient was also justified in the context of his attainment of triple deathless body (Jnana deha, Pranava deha, and Suddha deha which is the pure, transformed, and deathless physical body) and also because of his announcement of the due happening of miraculous phenomena of physical transformation of the aged and physical resurrection of the dead, after the said manifestation. (see Appendix IV (e) and (f) in Vol. I—Gangadharan's vision of the Swami's dematerialisation).

XLVI

(SUDDHA) SIVA ĀNANDA PATHTHU

12—14

Stz. 3 சிற்சபை அப்பனைக் கண்டு கொண்டேன் அருள் தெள்ளமுதம்
சற்சபை உள்ளம் தழைக்க உண்டேன் உண்மைதான் அறிந்த
நற்சபைச் சித்திகள் எல்லாம் என் கைவசம் நண்ணப் பெற்றேன்
பொற்சபை ஓங்கப் புரிந்து ஆடுதற்குப் புகுந்தனனே

" I have found or seen the Father of Cit Sabha. I took in Amrita of Grace and Clarity of Consciousness (அருள் தெள்ளமுதம்) and as a result my heart which is a space of the Truth and the Good (சற்சபை உள்ளம்) blossommed or prospered. I got all the siddhis of the Truth-World of Goodness (நற்சபைச் சித்திகள்). I have entered verily into the Por Sabha to play the manifestation of Knowledge "

NOTE : In this stanza the Swami says that the Father of Cit Sabha was realised rather in the soul of his heart. This experience possibly arose when in the lower Por Sabha or tertiary supermind. The Swami then entered into Por Sabha the apprehending supermind. To enter into Cit Sabha itself would signify that the Swami would become one with the Lord in self-identity without the least trace of any subjective or objective confrontation between himself and the Lord as arises in the Por Sabha.

Stz. 4 வரையற்ற சீர்ப்பெரு வாழ்வு தந்து என்மனம் மன்னி என்றும்
புரையற்ற மெய்ந்நிலை ஏற்றி மெய்ஞ்ஞானப் பொதுவினிடைத்
திரையற்ற காட்சி அளித்து இன் அமுதத் தெளிவு அருளி
நரையற்று மூப்பற்று இறப்பற்று இருக்கவும் நல்கியதே

" It (the divine Consciousness of Truth) has raised me to the ever-pure and stainless state of Truth, giving me a great and limitless life of harmony and fixing itself permanently in my mind. It has favoured me with the direct and veilless Truth-vision which I verily have in the equally self-extended world of Truth-Consciousness itself (மெய்ஞ்ஞானப் பொதுவினிடை). It has fed me with the Amrita of knowledge and transformed my physical body and thereby made me free from the greying of hair (as in old age), senility and death ".

XLVII

IRAI ELLIMAI VYATHTHAL

12—15

Stz. 2 சாகாத கல்வியிலே தலைகாட்டிக் கொடுத்தீர்
தடையறியாக் கால்காட்டித் தரம் பெறவும் அளித்தீர்
மாகாதல் உடையவனும் மனம் கனிவித்து அழியா
வான் அமுதும் மெய்ஞ்ஞான மருந்தும் உணப் புரிந்தீர்
போகாத புனலாலே சுத்த உடம்பினராம்
புண்ணியரும் நண்ணரிய பொதுநிலையும் தந்தீர்
நாகாதிபதிகளும் நின்று ஏத்த வளர்க்கின்றீர்
நடராஜரே நுமக்கு நான் ஏது செய்வேனே

"O Nata Raja, Lord of the play of Truth-Knowledge! Thou hast shown and given me the head-source of deathlessness of physical body (சாகாத் தலை i. e. deathless divine physical substance of Ether) by the Science or Knowledge of and training in the deathlessness of body. Thou hast shown and given me the Gas or Air which knows no impediments or resistance (i. e. divine physical substance of Gas or Air) and thereby made me get into the distinguishing Nature (or distinguishing kinds and features of the deathlessness of body). Thou hast ripened my mind and heart which bear supreme love for Thee and hast fed me with the Amrita of the immortal Heaven and with the Ambrosia of Truth-Consciousness. By the non-flowing Water (i. e. divine physical substance of Water) Thou hast given me the equal or common State (in transformation of body) which even those pure in body(i.e. the Siddhars like Tirumoolar who got Suddha deha) found difficult to achieve. Thou nourisheth my growth (i. e. of evolution into the deathless perfection) which the gods of heaven (Nagadhipathis) praise. What recompense can I make to Thee?"

NOTE: The Swami herein refers to divine physical subtances such as deathless ether, non-burning gas or air and non-flowing liquid or water which constitute a deathless body. Elsewhere, he adds to the above, soundless fire and non-obstructing matter also. (See Upadesha). The non-flowing water is spoken of here to have given him the "common or equal state or basis", possibly implying the constitution and, the simultaneous

and unhampered free operation of all the divinised elements in and by it, i. e. divinised ether, gaseous state and heat and material substances contained in a liquid base (cf : condensed blood of the Swami's body) with its connection in the material physical organs and substances of body. Elsewhere in 11—36—56 and 11—1—28, the Swami refers to the power of bringing into existence all kinds of substances including the bodily substances by the play of the basic three divinised elements viz. deathless ether, non-burning air or gas and non-flowing water or liquid. He said that even the Siddhars had not attained such a nature of the divine physical body (12—1—791) meant possibly for a collective influence on others. See for further details, "Introductory note on Tatva lokas" (S. No. 99) under the sub-heading "Apara and Para Tatvas".

XLVIII

IN PRAISE OF THE DIVINE PLAY OF KNOWLEDGE
TIRU NATA PUGALLCHI

12—16

Stz. 1 பதியே எம்பரனே எம்பரம்பரனே எமது
பராபரனேஆனந்தப் பதம் தரு மெய்ஞ்ஞான
நிதியே மெய்ந்நிறைவே மெய்ந்நிலையே மெய் இன்ப
நிருத்தமிடும் தனித்தலைமை நிபுணமணி விளக்கே
கதியே என் கண்ணே என் கண்மணியே எனது
கருத்தே என் கருத்தில் உற்ற கனிவே செங்கனியே
துதியே என் துரையே என் தோழா என் உளத்தே
சுத்த நடம் புரிகின்ற சித்த சிகா மணியே.

" O excellent Gem of Diamond over the summit of Mind (Citta Sikha Mani) which makes the Play of Purity (Suddha Natam) in my heart. O Supreme Lord ! O My Paran ! O My Param Paran ! O My ParaParan ! O Treasure of Truth-Consciousness that gives the state of Ananda ! O infinite pervasion of Truth ! O State of Truth ! O excellent Lamp of supreme Light of Wisdom that makes the play of true Bliss ! O my Goal ! my Eye ! O Pupil of my eye ! O my Thought ! O tender Sweetness in my thought ! O ripe Fruit ! O Praise of Prayer. O Lord ! O Friend !

NOTE : Paran, Para Paran and Param Paran respectively denote the Divine in the tertiary, second and first poises of the Truth-World of Knowledge, i. e. in the tertiary, apprehending and comprehending Supermind.

Stz. 3 இணை ஏதும் இன்றி நின்ற இறையவனே மறைசொல்
ஏகமுமாய் அனேகமுமாய் இலங்கு பரம்பரனே

" O Param Paran (the Supreme and Universal Divine in the Comprehending poise of Truth-Consciousness) who according to the Veda has become Eka Aneka, as the One and as the Many simultaneously O God who is beyond comparison ! "

Stz. 5 அகவடிவை ஒருகணத்தே அனக வடிவாக்கி
அருளமுதம் உவந்து அளித்தே அடிக்கடி என் உளத்தே
முக வடிவம் தனைக் காட்டிக் களித்து வியந்திடவே
முடிபு அனைத்தும் உணர்த்தி ஒரு முன்னிலை இல்லாதே
சகவடிவில் தானுகி நானுகி நானும்
தானும் ஒரு வடிவாகித் தனித்து ஓங்கப் புரிந்தே
சுகவடிவம் தனை அளித்த துரையே என் உளத்தே
சுத்த நடம் புரிகின்ற சித்த சிகாமணியே

" O Excellent Gem of Diamond over the Summit of Mind (Citta Sikha Mani) who playeth in Purity (Suddha Natam) in my heart. Thou hast made my inner body pure without stain in a second of time, fed me in joy with the Amrita of Bliss and often showed within my heart Thy Face to make me rejoice in wonder, and hast made me know or become conscious of Thy Will and pre-determination of things. O Lord ! Thou hast become the Universal Existence without anything else to confront Thee (in the first or Comprehending poise of Truth-Consciousness), become Myself (in the second or Apprehending poise of Truth-Knowledge), become Myself and Thyself of one form of body (in the tertiary poise of Truth-Knowledge), and by making me stand apart (or drawing apart from the one formation of Thyself and myself), hast given me the blissful physical body (Sukha Vadivam).

NOTE : The last lines show the modus operandi of transformation of physical body. See also 12—1—784 to 786 and stzs 12—42—94, 95, 65; " Vadivam " signifies mould of substance. Here " Sukha vadivam " means the physical body full of bliss. Uruvam generally means form. For the triple poises of supermind, see the passages of Sri Aurobindo quoted under notes on stz 12—20—2. For more details on the mutual bodily embrace of the Lord and the Swami in Supermind as well as on the earth see notes under 12—42—99.

XLIX

TIRU ARUT PERU

12—17

Stz. 1 சீர் விளங்கு சுத்தத் திருமேனி தான் தரித்துப்
பார் விளங்க நான் படுத்த பாயலிலே-தார் விளங்க
வந்தாய் எனைத் தூக்கி மற்றெருரு சார் வைத்தனையே
எந்தாய் நின் உள்ளம் அறியேன்

"O My Mother (the Supreme and Universal Lord)! Thou took or assumed a pure Body of Harmony and Beauty, and decorated with garland Thou came to make the earth prosper and lifted me up from my bed and kept me in another place". I do not know Thy Will''.

Stz. 2 பயத்தோடு ஒரு பால் படுத்திருந்தேன் என்பால்
நயத்தோடு அணைந்தே நகைத்து-வயத்தாலே
தூக்கி எடுத்து எனைமேல் சூழலிலே வைத்தனை நான்
பாக்கியவான் ஆனேன் பதிந்து

"I had slept in fear on one side. O Lord! Thou came to me and smiling in love lifted me by Thy strength and firmly kept me up in a high place or surrounding (or in a sublime environment). I am verily fortunate.''

Stz. 5 ....எந்தாயே—துன்னி நின்று
தூக்கம் தவிர்த்து என்னைத் தூக்கி எடுத்து அன்பொடு மேல்
ஆக்கம் உற வைத்தாய் அது

"... O my Mother! Thou came near me dissipating or dissolving away my sleep, and lifted me up by Love and got me into a higher and progressive state of growth (by transformation)".

Stz. 6 நான் படுத்த பாய் அருகில் நண்ணி எனைத் தூக்கி
ஊன் படுத்த தேகம் ஒளி விளங்கத்-தான் பதித்த
மேல் இடத்தே வைத்தனை நான் வெம்மை எலாம் தீர்ந்தேன் நின்
கால் இடத்தே வாழ்கின்றேன் காண்

"O my Lord! Thou came near my sleeping mat, and lifted me up when my body of flesh and bones became a body of Light. Thou kept me up in a high (or sublime) place predetermined by Thee when the heat (of my sufferings) was got rid of. I live at Thy Feet".

Stz. 7 .....நண்ணி எனைத்
தூக்கி எடுத்து எனது துன்பம் எலாம் தீர்த்தருளி
ஆக்கியிட என்றே அருள் தந்தாய்

" Thou came unto me, lifted me up, dissolving away my sufferings and bestowed on me Thy Grace to give richness of growth (ஆக்கியிட) in me". (i.e. richness of transformation of nature and body).

Stz. 8 அஞ்சி அஞ்சி ஊணும் அருந்தாமல் ஆங்கு ஒரு சார்
பஞ்சின் உழந்தே படுத்து அயர்ந்தேன்-விஞ்சி அங்கு
வந்தாய் எனைத்தூக்கி மற்றொரு சார் வைத்து அமுது
தந்தாய் என் நான் செய் தவம்

"O my Lord! I had a sound sleep on a pillow of silk-cotton, when tired in body I went to sleep without food and in fear and grief. Thou came and lifted me up to another place and fed me with Amrita. What a Tapas I performed (to be worthy of Thy Grace)?"

NOTE: Vide "Stages of Transformation in Swami's body" under Ch VIII in Vol. I.

Stz. 9 நானே தவம் புரிந்தேன் நானே களிப்படைந்தேன்
தேனே எனும் அமுதம் தேக்க உண்டேன்-ஊனே
ஒளி விளங்கப் பெற்றேன் உடையான் எனைத் தான்
அளி விளங்கத் தூக்கி அணைத்தான்

I did Tapas (to merit His Grace). I became rapturous. I took in the honey-like sweet Amrita of Bliss to the full. My body of flesh and bones became filled with the divine Light when the Lord lifted me up and embraced me bodily manifesting Bliss and Grace too.

Stz. 10 வாழி எனைத் தூக்கி வைத்த கரதலங்கள்
வாழி எலாம் வல்ல மணிமன்றம்-வாழி நடம்
வாழி அருட் சோதி வாழி நடராயன்
வாழி சிவஞான வழி

"Hail an ever prospering life (of blessedness) to the Arms and Hands that lifted me up! Hail an ever prospering life to the all-powerful world of Truth-Knowledge! Hail an ever prospering life to the Play of Knowledge! Hail an ever prospering life to the Grace-Light! Hail

an ever prospering life to the Lord of the Play of Knowledge ! Hail an ever prospering life to the Path of Truth-Knowledge".

NOTE : In gratitude the Swami wishes greetings of blessdness or blessed goodness of a long life to the divine Arms, the Truth-world, the Play of Knowledge, the Grace-Light and the Lord Himself for playing each its or His role to give him the above excellent experience in transformation of his body. Let them live long ! live long !

The Lord came down to the earth to lift the Swami by His Hands and embrace him bodily which resulted in filling his body with Light, and Bliss and transformed it.

L

TIRU ARUT KODAI

12—19

Stz. 5 முத்தொழிலோ ஐந்தொழிலும் முன்னி மகிழ்ந்து எனக்கு அளித்தாய்
புத்தமுதம் உண்ணுவித்து ஓர் பொன் அணி என் கரத்து அணிந்தாய்
சித்தர் எனும் நின் அடியார் திருச்சபையில் நடு இருத்திச்
சித்து உருவின் வளர்க்கின்றாய் சிற்சபையில் நடிக்கின்றாய்

"O Lord who playeth in Cit Sabha! Thou hast given me willingly in joy the Power to do not merely the three Universal functions, but the five-fold. Thou hast fed me with the fresh Amrita of Bliss. Thou hast adorned my hand with a golden ornament (i. e. golden bracelet). Thou hast kept me in the midst or ensemble of Siddhars (the Wise men of realisation with Powers of Truth-Knowledge and Perfection who are ever devoted and consecrated to Thee in Love and Wisdom) and Thou tend my growth by the Form and Power of the Consciousness of Knowledge-Will (Cittu uruvu சித்து உருவு)".

NOTE: The Siddhars here referred to are the Siddhars of Truth-consciousness who have attained transformation of nature and body. They are called by Tirumoolar Siva Siddhars or even simply as Siddhars. They have realised the summit supermind, the Sky or Space of Grace and Bliss, Light and Truth-Consciousness (Per Inbattu Arul Veli, Satya Jnana Anandam) where the manifest Space of Sat, manifest Light of Cit and manifest Bliss of Ananda are contained in and by the supreme infinity of Sat, supreme Light of Cit and, supreme Bliss respectively. They have the Heaven here on the earth and they have become eternal, immortal without disease (nityam, niramayam)—TM 123 to 125, 2860 to 2863). Swami Ramalingam was such a one but he exceeded them too as he got a unique nature which none of them had. (Joti Agaval 12—1—791). Evidently the Swami's nature and deathless body were meant for a collective action on the earthly life. (1—III—5—10; 12—20—7; 12—36—11; 12—20—11; 12—39—9, 10; 12—21—11, 12; 12—15—2; 12—29—17.)

LI

ANUBHAVA SIDDHI

12 – 20

Stz. 1 அப்பா எனக்கு எய்ப்பில் வைப்பாய் இருக்கின்ற ஆரமுதே
இப்பாரில் என் தன்னே நீயே வருவித்து இசைவுடனே
தப்பாத தந்திரம் மந்திரம் யாவையும் தந்து உலகில்
வெப்பானது தவிர்த்து ஐந்தொழில் செய்ய விதித்தனேயே

"O Father ! O my Amrita-Bank of Treasure to serve me as capital now and for the future. Thou brought me here on the earth by Thy predetermination, and gave me the unfailing Mantra and Tantra and all disciplines and ways of harmony and has missioned me to perform the five-fold universal functions eliminating the heat (of sufferings) in the World ".

NOTE : The universal functions include involution and evolution of the earthly life. See also the last stanza.

Stz. 2 விதித்தனே என்னே நின் தன் மகனுக விதித்து உளத்தே
பதித்தனே என்னுட் பதிந்தனே சிற்றம்பல நடமும்
உதித்து ஒளிர் பொன்னம்பல நடமும் ஒருங்கே எனக்கே
கதித்து அழியாமையும் இன்பமும் கைவரக் காட்டினேயே

" Thou hast self-determined me as Thy Son and hast made Thy firm seat of shrine in my heart. Thou art firmly established within me, in my soul. By Thy pre-determination (of Will), Thou hast made me realise simultaneously together or integrally Thy play of Cit Ambalam (i. e. Play of Knowledge in the Comprehending Supermind) and Thy Play of Pon Ambalam at its luminous Source (i. e. Play of Knowledge of the Apprehending Supermind at its highest Source), giving me Immortality and Bliss (i. e. Bliss and immortality of life and body).

NOTE : According to Sri Aurobindo also the comprehending and apprehending sessions of Supermind can be simultaneously possessed in experience.

"If we go back to the spiritual basis of things, substance in its utter purity resolves itself into pure conscious being, self-existent, inherently self-aware by identity, but not yet turning its consciousness upon itself as object. Supermind preserves this self-awareness by identity as its substance of self-knowledge and its light of self-creation, but for that creation presents Being to itself as the subject-object one and multiple of its own active consciousness. Being as object is held there in a supreme knowledge which can, *BY COMPREHENSION,* see it both as an object of cognition within itself and subjectively as itself, but can also and *SIMULTANEOUSLY BY APPREHENSION,* project it as an object (or objects) of cognition within the circumference of its consciousness not other than itself, part of its being, but a part (or parts) put away from itself ,— that is to say, from the centre of vision in which Being concentrates itself.as the Knower, Witness or Purusha" (LIFE DIVINE p. 218).

" But the divine soul would not be enslaved to this divorce and duality. It would be aware in itself at once of the infinite self-concentration and the infinite self-extension and diffusion. It would be aware simultaneously of the One in its unitarain consciousness holding the innumerable multiplicity in itself as if potential, unexpressed and therefore to our mental experience of that state non-existent and of the One in its extended consciousness holding the multiplicity thrown out and active as the play of its own conscious being, will and delight. It would equally be aware of the Many ever drawing down to themselves the One that is the eternal source and reality of their existence and of the Many ever mounting up attracted to the One that is the eternal culmination and blissful justification of all their play of difference. This vast view of things is the mould of the Truth-Consciousness, the foundation of the large Truth and Right hymned by the Vedic seers" (LIFE DIVINE, p. 142—143).

" 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 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 "—(LIFE DIVINE, p. 135).

In "Anubhava Malai" (12–42) the Swami refers to the ascent into the lower or tertiary supermind (Tiru (ch) Sabha) and the direct vision and experience of the plays of the Divine in Knowledge in that very realm i.e. the plays of the truths of the pure four schools namely Suddha Nadanta, Bodhanta, Yoganta and Kalanta (stz. 63,64), and in the farther ascending levels of the Truth-World of Light, the further visions and experiences of the play of apprehending supermind (Siddhanta Natam) and of the play of comprehending Supermind (Vedanta Natam) and, the supreme vision and experience of the integral play of supreme Bliss of the Divine in the Summit Supermind (Samarasa Pēr Anta Natam--stz. 65). The first three poises of experience are mentioned by the Swami in stz. 12—16—5 also.

Furtuer, in the prose works "Satya Jnana Vinnappam" he refers to the highest realisation of "Samarasa Suddha Jnana Siddhi", the integral realisation and prefection of the Truth-Consciousness covering to-gether and simultaneously all the poises or sessions of Supermind—(Prose, p.133).

Now, the characteristic experience of the Divine, proper to each poise or session of the Truth-World, has been dealt with elaborately in Vol. I, Ch. III—Part I and their combined or integral experience in Ch. III, part II.

Stz. 5 ஆண்டவனே திரு அம்பலத்தே அருளால் இயற்றும்
தாண்டவனே எனைத் தந்தவனே முற்றும் தந்தவனே
நீண்டவனே உயிர்க்கு எல்லாம் பொதுவினில் நின்றவனே
வேண்ட அனேகவரம் கொடுத்து ஆட்கொண்ட மேலவனே

"O Lord, O Player of the Dance of Grace in the Truth-World of Knowledge! O Origin (or Source) bringing forth myself into manifestation! O Thou who giveth Thyself wholly unto me! O eternal Lord! O equal and firm Foundation of all beings in Podu, the Truth-World of equal self-extension! O Supreme Lord who has given me many boons fulfilling my aspirations and who hast possessed the whole of my being".

Stz. 7 வாட்டம் எல்லாந் தவிர்ந்தேன் அருட்பேர் ஒளி வாய்க்கப்பெற்றேன்
கூட்டம் எல்லாம் புகழ் அம்பலவாணரைக் கூடப் பெற்றேன்
தேட்டம் எல்லாம் வல்ல சித்தி பெற்றேன் இச்சகதலத்தே
ஆட்டம் எல்லாம் விளையாடுகின்றேன் எனக்கு ஆர் சரியே

"I have shed all my anxieties. I have realised the infinite Light of Grace. I am united with the Lord of the Truth-World who is praised by the ensemble of devotees. I have attained the all-achieving Truth-

Power of Siddhi which fulfils all my aspirations. I play in all the ways of Truth-Knowledge in this world. Who equals me ?"

Stz. 8 ஊன் செய்த மெய்யும் உயிரும் உணர்வும் ஒளிமயமாக்
கோன் செயவே பெற்றுக்கொண்டேன் உண்டேன் அருட்கோன் அமுதே

....The King of the Play of Knowledge has made my soul, consciousness and body of flesh and bones full of Light. I have taken in the supreme Amrita of Grace".

Stz. 9 தனையான் புணர்ந்திடச் சாகாவரம் தந்தனனே

When I embraced the Lord bodily in the outer level He gave me the deathless physical body.

NOTE : For more details on the mutual embrace of the Lord and the Swami in the bodily level, see notes under stz 12—42—99.

Stz. 11 ஒன்று கண்டேன் திரு அம்பலத்தே ஒளி ஓங்குகின்ற
நன்று கண்டேன் உலகெல்லாம் தழைக்க நடம்புரிதல்
இன்று கண்டேன் என்றும் சாகா வரத்தை எனக்கு அருள
மன்று கண்டார்க்கு இந்த வாழ்வு உளதென்று மகிழ்ந்தனனே

"I have realised the Unity of Existence. I have realised the blessed Goodness of Light manifesting in Tiru Ambalam, the Truth-World of Knowledge. I hvae seen this day the Play of the Lord of Knowledge for the progressive life (of evolution) of the whole world, giving me the boon of an eternal deathless body. I am delighted to know that such a life of deathless body is meant for those who realise the World of Truth-Knowledge".

NOTE : This poem gives a hint of the Swami's divine mission on the earth. The first and second stanzas refer to the five-fold universal functions which include involution and evolution of the earthly life and which he is missioned to do, by the rare power of his integral oneness with the plays of Truth-Knowledge of Cit Sabha and Por Sabha. Again in the last stanza he suggests that the Truth-conscious play of the Divine in the Truth-World is meant to give an evolutionary progress of earthly life and that the eternal deathless body which the Divine has gifted him is also meant as a part of His play for the said evolution. In the Keertan "Enna Punyam", we have seen that the Lord of Por Sabha took the Swami as the representative of the whole earth, nay as the earth-nature since its beginning and evolutionary existence, and gave him the divine sanction and will for the transformation of his body into its deathless state and assured him that He would play with him and embrace him on the earth (Stzs 6 and 7). See 12—44—1; 12—39—4, 6, 9, and 10.

LII

REALISATION OF GOLDEN BODY

PON VADIVAP PĔRU

12—21

Stz. 1 அருட்பெருஞ்சோதி அபயம் அபயம்
பொருட்பெருஞ் சோதிப்புணைதந்து—இருட்பெரும் கார்
அள்ளற்கடல் கடத்தி அக்கரை மேல் ஆனந்தம்
கொள்ளற்கு அபயம் கொடு

"Give the Refuge, O Vast Grace-Light. Give the Float of the Substance of the infinite Light to cross over the densely massed dark nether ocean of vast and dark darkness (i. e. the dark ocean of the Inconscient Darkness which is the foundation of the physical universe of matter) and reach the shore and enjoy Bliss. Give the Refuge".

NOTE: The Swami's prayer at the opening of this poem is perhaps a prayer to overcome the possibe difficulties in the final stage of bodily transformation due to the olccassional lingering attacks from the vast and dark Inconscient by way of fear, affictions and dangers which are now cleared off. (see opening stanzas 1 to 3). However, in the same poem in the subsequent stanzas he refers to his deathless golden body filled with light and bliss and free from sleep, anxiety, fear, afflictions and sufferings. Possibly, it seems that a state of body's deathlessness is reached in which body cannot be affected even by the possible lingering attacks of fear and darkness from the Inconscienet because of the ever-present Grace-Light in him. This state may be considered as a neutral state in which the body because of its advanced stage of transformation due to the Light, cannot succumb to death, even though there may be attacks from the Inconscient darkness. However, this state is also transcended and there is a clear affirmation, in a later poem (Suddha Siva Nilai), of the deathlessness of body and also the power to resurrect the dead and that his deathless body had become completely freed from the attacks of the Inconscient (see poems 12-28 and 12-29). Nay, the dark forces of the Inconscient and god of death

had to withdraw and flee from him or his body which was full of Arut Cit Joti. They had to run away from him for safety (1-V-10-57, 61; 12-29-10, 11, 17; 12-28-3, 5, 6, 8; 12-44-20.

Compare with Sri Aurobindo's observations on the Inconscient Darkness:

"For the world as we see it has come out of the darkness concealed in darkness, the deep and abysmal flood that covered all things, the inconscient ocean, aprakētam Salilam (Rig Veda X-129-3); in that non-existence (asat), the seers have found by desire in the heart and thought in the mind that which builds up the true-existence. This non-existence of the truth of things, asat, is the first aspect of them that emerges from the inconscient ocean, and its great darkness is the Vedic Night, rātrīm jagatō nivēsanīm (Rig Veda 1-35-1) which holds the world and all its unrevealed potentialities in her obscure bosom. Night extends her realm over this triple world of ours (matter, life and mind) and out of her in heaven, in the mental being, Dawn (Usha) is born who delivers the Sun (Supermind as involved and hidden by descent in the inconscient) out of the darkness where it was lying concealed and eclipsed and creates the vision of the Supreme Day in the non-existence, in the Night, asati prakētuh (Rig Veda 1-124-11). It is therefore in these three realms matter, life and mind) that the battle between the Lords of Light and the Lords of the Ignorance proceeds through its continual vicissitudes" (Sri Aurobindo "On the Veda", p. 249. See also notes on Joti Agaval, stzs. 392 & 393.)

Compare with Tirumantram of Tirumoolar:

"When the Flame of White Light (i.e. Supramental Light), the Lord, the Sun of expansive vision or of extended Eye dissolves or throws out the dense mass of dark darkness of Maya the seer will get a relationship of Knowledge with physical body (or He will become the seer of Knowledge which takes up the physical body in its consciousness)—TIRUMOOLAR TIRUMANTHIRAM, 2694)

சுடர் உற ஒங்கிய ஒள் ஒளி ஆங்கே
படர் உறு காட்சிப் பகலவன் ஈசன்
அடர் உறு மாயையின் ஆர் இருள் வீசில்
உடல் உறு ஞானத்துறவியனுமே [1] — திருமந்திரம் 2694
(1—ஞானத்து உறவியன் ஆமே)

Compare with Sri Aurobindo' s passage :

" A Supramental change of the whole substance of the being and therefore necessarily of all its characters, powers, movements takes place when the involved Supermind in Nature emerges to meet and join with the Supramental light and power descending from Supernature. The individual must be the instrument and first field of transformation ...This would mean the appearance in the evolution of a gnostic being or Purusha and a gnostic Prakriti, a gnostic Nature " (LIFF DIVINE, p. 855).

Stz. 2 ஆரமுதம் தந்து என்னுள் அச்சமெலாம் தீர்த்தருளிச்
சீரமுத வண்ணத் திருவடி கண்டு— ஆர்வமிகப்
பாடி உடம்பு உயிரும் பத்தி வடிவாகிக் கூத்து
ஆடிக் களிக்க அருள்

" O Lord ! Bestow Grace (on me) by feeding me with amrita and removing the fears in me. Show me Thy Grace to make me, my soul and body, become the very essence of Love, and sing and dance in joy with great fervour by seeing Thy Divine Feet of Bliss and Harmony . Let my soul and body sing and dance thus."

NOTE : The verbal root " Arul " may generally mean " pray to give me by grace ". But in the context, and in its use in poetry it has to be taken as a present indefinite or perfect tense to mean " gives or has given me by grace". The clear sense of fulfilment or achievement of transformation of the body indicated in the other stanzas of this poem would make the latter meaning of " Arul " appropriate in the context of the stanza 2. Further the Swami has used the verbal root "Arul" in the latter sense in " Joti Agaval " poem also in its stanzas. 119 , 141, 362-391. Again in stz. 13 of this poem itself the verbal root " Vilangu " has been used in its present indefinite tense. So the above stanza 2 may be appropriately interpreted as follows :

" Thou hast fed me with Amrita and removed fears in me. Thou hast given me Thy Feet of Harmony and Bliss of Amrita. Thou giveth, me thy Grace to make me, my soul and body, sing and dance in joy with great fervour of Love and devotion at Thy Feet of Beauty, Bliss and Harmony.

Stz. 3 இடர் தொலைந்த ஞான்றே இனைவும் தொலைந்த
சுடர் கலந்த ஞான்றே சுகமும்—முடுகி உற்றது
இன்னே களித்திடுதும் என் நெஞ்சே அம்பலவன்
பொன் நேர் பதத்தைப் புகழ்

" The sufferings are no more there as the dangers and difficulties have been cancelled. Bliss rises up in strength as I am united with Light. O My heart which rejoices well in Bliss! Sing in praise of the Golden Feet of the Lord of the Knowledge-Sky ".

NOTE : The dangers and difficulties referred to might possibly be due to the attacks of the Inconscient Darkness.

Stz. 4 ஈனம் எலாம் தீர்ந்தனவே இன்பம் எலாம் எய்தினவே
ஊனம் எலாம் கைவிட்டொழிந்தனவே-ஞானம் உளோர்
போற்றும் சிற்றம்பலத்தும் பொன்னம்பலத்தும் நடம்
போற்றும் படிப்பெற்ற போது

" When one becomes conscious of and praises or appreciates the Dviine Play of Truth-Knowledge in the Cit Sabha and Por Sabha, which play of dance the men of realisation hail, all the weaknesses are gone away; defects and impurities are washed off and felicity of Bliss is attained ".

Stz. 6 ஊன உடம்பே ஒளி உடம்பாய் ஓங்கி நிற்க
ஞான அமுது எனக்கு நல்கியதே—வானப்
பொருட் பெருஞ் சோதிப் பொதுவில் விளங்கும்
அருட்பெருஞ்சோதி அது

" It is verily the Vast Grace-Light, the infinite Light of Substance of the Heaven of equal self-extension (Podu, i. e. the Truth-World), that has given me the Amrita of Knowledge so as to transform my body of flesh and bones into an ever-flourishing body of Light ".

NOTE: The body of Light is not the inner body, but the physical body itself transformed and filled with the Substance of Light.

Stz. 10 ஒப்புயர் வொன்றில்லா ஒருவன் அருட்சோதி
அப்பன் எலாம் வல்ல திரு அம்பலத்தான்—இப்புவியில்
வந்தான் இரவி வருதற்கு முன் கருணை
தந்தான் என்னுட் கலந்தான் தான்

The One supreme and universal Divine, God of Grace-Light, My Father, the omnipotent Lord of the Truth-world came to this earth and gave me His Compassion in an early hour of the morning before sunrise and entered within me.

Stz. 11 சாதல் ஒழித்து என்னைத் தானுக்கிப் – பூதலத்தில்
ஐந்தொழில் செய் என்றே அருட்சோதிக்கோல் அளித்தான்

" The Lord has made me become Himself by cancelling death of my body and has given me the sceptre of Grace-Light and directed me to rule the earth, performing the five-fold universal functions ".

NOTE : The five-fold universal functions include involution and evolution. All the five functions may be considered also as parts of evolutionary progress.

Stz. 12 ஒவ்வி விரைந்து வந்து என் உட்கலந்து மெய்யே மெய்யாக
நிரந்து ஒன்ருய் நின்ருன் நிலத்து

" The Lord came quickly and entered into and united with me and filled my body with Himself in Truth-Substance and made it a physical Truth-body (மெய்யே மெய்யாக) and became one with it on the earth ".

NOTE : We refer to some of the passages of subsequent poems. The deathless physical Truth-body is referred to as " Aḷiā Voymai Udambu" in stz. 12—44—51. In stz. 12—41—1, the Swami observed that the Lord verily entered into his body, abided in his heart and fused with his soul and life and gave him on the very earth His Body and Substance and Grace and verily the whole of Himself and remained inseparable.

The Lord by unifying with the Swami' s body on the earth declared: "Do not think that (as a result) there is one beautiful body only on the earth. My Body has fused with your body and I have now a double or biune body here on the earth itself." ஏர் உடம்பு ஒன்று என எண்ணேல். எம்முடம்பு உம்மை இணைந்து இங்கு எமக்கே ஈருடம்பு என்கின்ருர். (12—38—8).

Stz. 13 சோதிப் பிழம்பே சுகவடிவே மெய்ஞ்ஞான
நீதிப் பொதுவே நிறை நிதியே—சோதிக்
கடவுளே மாயை இருகன்மம் இருள் எல்லாம்
விட உளே நின்று விளங்கு

" O Concentration of Light ! O Essence and Form of Bliss ; O Law of Truth-Consciousness of the universal equal self-extension (i. e. of the Truth-World), O fulness of Treasure, O God of Light ! Thou art manifest within me dispelling away the all-round darkness and disengaging me from the powerful lower mode of action and from Maya, the Ignorance ".

Stz. 15 தூக்கம் கெடுத்துச் சுகம் கொடுத்தான் என்தனக்கே
ஆக்கம் என ஓங்கும் பொன் அம்பலத்தான்-ஏக்கம்எலாம்
நீங்கினேன் எண்ணம் நிரம்பினேன் பொன்வடிவம்
தாங்கினேன் சத்தியமாத் தான்

"The Lord of progressive richness of perfection, the Lord of Ponnambalam, the Golden World of Truth-Knowledge, dispelled or dissolved away my sleep of body, but has given me happy felicity (Sukha). I have become free from all anxiety My will is fulfilled and I am happy. I bear a golden physical body. This is true. I swear".

Stz. 16 துன்பம் கெடுத்துச் சுகம் கொடுத்தான் என் தனக்கே
அன்பகத்தில் வாழும் சிற்றம்பலத்தான்—இன்புருவம்
தாங்கினேன் சாகாத் தனிவடிவம் பெற்று ஒளியால்
ஓங்கினேன் உண்மை உரை

"The Lord of Cit Ambalam who abides in my heart of Love has given me Sukha, the happy felicity, by removing the sufferings and afflictions. I bear a blissful body, I have got a unique and deathless physical body and I have grown into perfection by the Light. What I say is the truth".

NOTE : In one of his "Vinnappams", the Swami observes that what he wanted was an eternal deathless body (nitya deha) on this earth itself so as to live the great life of Bliss without any limitations and impediments of time, place and circumstances. In "Jeeva Karunyam" second chapter also he speaks of the nature of such an eternal deathless body. When he completed the transformation of his body by the power of Grace, Grace-Light and Love he attained a vast golden deathless body wholly sleepless and full of the impulsions of Bliss. (See stzs. 12—44—53 ; I—V—10—36 ; 12—44—20)

Now in the background of what he attained spontaneously as a natural deathless vast golden body and, in the background of the dematerialised disappearance of his body by way of sacrifice for a divine and world purpose after about a year of such attainment, we can deduce the true significance of "an eternal deathless body". An eternal deathless body implies an essential permanence of a vast limitless golden physical existence and also a practical permanence of the material golden physical body, both of which are meant and included when the Swami speaks of his vast and deathless golden physical body which has as its base or substratum and coextensive with it, the limitless and fundamental golden physical existence which is other than the subtle-physical. A deathless material body has the absolute power and eternal purity of the body to live for ever freely without death and limitations of time, place and circumstances but it is not bound to or tied down to earthly existence without any freedom to leave it. So long as his indwelling soul or the Divine within the soul will to be and

exist it can freely choose to live in such a transformed state of deathless body. When the soul departs voluntarily from the deathless body or when dematerialisation of such a body takes place, we may say that-essentially in principle death takes place and it may be called a supra mental death and in which case there is still left behind intact whath we come to know as the limitless and essentially permanent golden physical existence. (See for details in Vol. I, Ch. XVIII—Part 2, item 44F). However, when the new evolution of earthly life and matter because of the Manifestation of the Divine Light in 1956, reaches an advanced stage, it is quite possible that a deathless material body realised by supramental transformation in the said evolution may, after the departure of soul, remain intact in its transformed state (i. e. without decomposition) as a physical material unit of existence just as the psychicised vital and mind can now remain intact though in their respective worlds even after death of the body. Thus, in such a background fo evolutionary development even the transformed material physical body can be spoken to have become an eternal deathless body whether while living in the body when soul indwells in it or when such a body is left behind intact when soul has departed from it. However, the latter has to be distinguished from cases of bodies of some mahans, who left behind intact in a state of repose in Samadhi, without undergoing transformation of body as such during life, and without undergoing any process of decomposition after death as well—these possibly being cases in which soul remains in an involved state in or about the body and an example is provided by the body of Saint Francis Xavier kept in a lying state of Samadhi at Goa in fIndia and it has not decomposed so far since more than four centuries o its state of death in 1552. It is still in a good state of preservation.

A limitless physical existence which can be lived even without a defined physical body was felt by the Mother of Sri Aurobindo Ashram in her last days. " Some experiences make me think that this sense of personal limitation is not necessary for physical existence. It is a thing that has to be learnt, but it is not necessary. It was always felt that a defined body was necessary to form separate individualities .. it is not necessary. One can live physically without that... (Bulletin Nov. 70 p 97—101).

Now again there is another line of thought. Swami's deathless physical body was a spontaneous and natural gift of "Arul Siddhi ", i. e. of the Grace-Power of Knowledge and Perfection. According to him, his physical body was not only deathless but also ever indestructible

(அழியாத உடம்பு) and ever prospering body (வையத்து அழியாமல் ஓங்கும் அருள் வடிவம் ;மெய்யே மெய்யாக நிரந்து ஒன்ருய் நின்ருன் நிலத்து; ஊன உடம்பே ஒளி உடம்பாய் ஓங்கி நிற்க 12-21-6, 9, 12) He called it a triple indestructible body (அழியா வடிவம் அவை மூன்றும்) and also as an eternal indestructible physical truth-body (அழியா வாய்மை உடம்பு). It must have acquired a natural power to remain intact in its transformed state even in case his soul were to depart from the body (see Stz. I-V-9-10 and notes); but the Swami chose by divine will to dematerialise the body in order to enter universally into all bodies and in that process and for that purpose, his soul remained unified with the body and its deathless substances at the time when the Supreme Lord came by a special Mission to become one with it and one with his soul of heart (See 12-44-53) on the very earth itself to fulfil the said purpose by an unique bodily embracing union and the result was that his body became evidently dematerialised and its deathless substances were fixed in the earth-nature and possibly in the Inconscient also. Thus the Swami's reference to an eternal deathless physical body may be interpreted in the above line of approach also. This sense is more proper, as the Swami considered the gift of deathless body as essentially connected with the evolutionary progress of the whole earthly world (12-21-11, 12; 12-20-11; 12-39-9 and 10) and also because the Swami's deathless body was biunely one with the Lord's Body on the earth itself and remained ever inseparable (12-38-8). By union with his deathless body, the Lord Himself had assumed a double or biune body on the earth. Finally it was this biune body of the Lord that was dematerialised by a last but special embrace or union at the bodily level, now meant evidently for its universalisation. See Appendix IV (e) and (f) of Vol. I—Gangadharan's Vision of the Swami's dematerialisation.

LIII

MASTERY OVER TATVAS OF NATURE

TATVA VETRI

12—22

Stz. 1 திருவாளர் பேர் அருளுடையான் சிற்சபையான் எல்லாம்
செய்யவல்ல தனித்தலைமைச் சித்தன் எல்லாம் உடையான்
உருவமுமாய் அருவமுமாய் உபயமுமாய் அலவாய்
ஓங்கும் அருட்பெருஞ்ஜோதி ஒருவன் உண்டே அவன் தான்
பெருமையினுல் எனை ஈன்ருன் நான் ஒருவன்தானே
பிள்ளை அவன் பிள்ளை எனப் பெரியர் எலாம் அறிவார்
இருமையுறு தத்துவர்காள் என்னை அறியீரோ
ஈங்கு உமது துள்ளல் எலாம் ஏதும் நடவாதே

"The Lord of Cit Sabha is all-powerful, all-possessing, all-graceful and all-beautiful; He is the supreme Siddhan (Lord of the all-effectuating omnipotent Conscious Force performing all acts of Knowledge and Perfection); He is the Lord of Vast Grace-Light who is form, formlessness, form-formless and yet beyond. O Tatvas of duality (principles and powers of lower nature involved in the obscurity of dual consciousness)! Don't you know that He is the One who has by His Glory brought me forth as His Son (into the world)? Don't you know that all the Wise recognise me as His Son? So, no more can you make your mad play here".

NOTE: In this poem the Swami affirms his positive mastery and command over all the forces and powers of Ignorance and Darkness such as ego, maya, karma (i.e. lower mode of ignorant actions) etc. and sleep, fear, anger, hunger and death. This poem suggests that the absolute or complete mastery over them, not merely a detached freedom from them, can be attained only after a complete and consummating transformation of the physical body into its deathless state.

Stz. 20 மரணம் எனும் பெருந்திருட்டு மாபாவிப் பயலே
வையகமும் வானகமும் மற்று அகமும் கடந்தே
பரணம் உறு பேர் இருட்டுப் பெருநிலமும் தாண்டிப்
பசை அற நீ ஒழிந்திடுக இங்கிருந்தாய் எனிலோ

இரணம் உற உனை முழுதும் மடித்திடுவேன் இதுதான்
என்னுடையான் அருள் ஆணை என்குருமேல் ஆணை
அரண் உறும் என் தனைவிடுத்தே ஓடுக நீ நான் தான்
அருட் பெருஞ்ஜோதிப் பதியை அடைந்த பிள்ளை காணே

" O Death ! O sinful being of death who has the sin of a big falsehood ! Run away from the earth and the heaven and other worlds and planes and from the vast supporting base and field of the heavy and dense mass of intense darkness of Night (i. e. the Inconscient Realm of Darkness) so as to be exhausted in the pith and strength of your existence. If you continue to be here (on the earth) I will wholly wipe you out inflicting wounds (on your body). This is the sanction of Grace of my Lord who possesses me. I swear upon the Lord that it is His command. So, flee away from me who am now a fortress of Strength. Don' t you know me that I am verily the Son of the great and supreme Being of Vast Grace-Light ? ''

NOTE : The first part of the stanza makes it evident that the Swami was well aware of the universal problem of Death and its solution on an universal and collective scale. This agrees in spirit and substance with Sri Aurobindo's lines on " Death '' in his epic poem SAVITRI. See Introductory Note on the lyrical song " Mei Arul Vyappu '' (1—V—10) and also the notes on its stzs. 57 & 61.

The latter part of the above stanza deals with the individual victory of the Swami over death. However, it is seen that there is cast out in this song a clue to the Swami' s individual as well as collective play in the matter of conquering death. His collective fulfilment in liquidating universal Death seems to be intended in the future, though his dematerialisation of body was rather a first play of his collective role towards such a collective fulfilment, by which he could enter into all the physical bodies.

LIV

SYMBOLICAL MARRIAGE WITH GRACE—SHAKTI

PÉR ADAIVU

12—23

Stz. 2 எம்பொருள் எனும் என் அன்புடை மகனே
இரண்டரைக் கடிகையில் உனக்கே
அம்புவி வானம் அறிய மெய் அருளாம்
அங்கனே தனே மணம் புரிவித்து
உம்பரும் வியப்ப உயர்நிலே தருதும்
உண்மை ஈது ஆதலால் உலகில்
வெம்புறு துயர் தீர்ந்து அணிந்துகொள் என்ருர்
மெய்ப்பொது நடத்து இறையவரே

" The Great Lord of the equally self-extended Truth-World said, O my beloved Son, O my Possession ! Within two and a half ghatikas (i.e. within an hour) I shall have you get married with the Grace-Shakti of Truth so as to be witnessed by the good earth and heaven and I shall give you the highest State (of Perfection) which will be praised by the gods of heaven and this is true. So becoming free from the heat of anxieties and sufferings, adorn yourself (with the auspicious garment befitting the occasion of marriage)".

There is also a reference in stz 12—18—1 in regard to the Swami's marriage and union with Arut Cit Shakti of Grace. By the marriage and union with the divine Shakti, he got the supreme Amrita to take in and this resulted in the conquest of physical death. All the fear of death dissolved. The Swami got a divinely beauitful form of body. (12—18—1,2, 3). அருட்சித்தி பூவைதனேயும் புணர்த்தி..... சாகா நலஞ் செய் தனி அமுதம் கொடுத்த குருவே.....மரண பயம் தீர்த்து எழில் உறு நல் உருவும் ..... கொடுத்தாய்.

NOTE : The Swami married the Supreme Grace-Shakti symbolically and in a fitting manner after duly informing his disciples by a short notice and going through the formalities of the marriage. Thus, the Swami became wholly indentified with the Cit-Shakti and by this he could tide over the difficulties of transformation which seem hinted as "the heat of anxieties and sufferings" in this stanza. After this eventful marriage,

the Swami according to the succeeding poems (12—28 and 12—29) scores victory over the forces of Darkness (i.e. of the Inconscient Darkness) which become afraid to touch or attack him any more but rather recoil back from him. Finally the Swami attains a sleepless and deathless golden body of perfection even with a potential power to resurrect the dead.

LV

ADAIKKALAM PUGUTHAL

SURRENDER TO THE DIVINE

12—24

Stz. 5 இகத்தும் பரத்தும் பெறும் பலன்கள் எல்லாம் பெறுவித்து இம்மையிலே
முகத்தும் உளத்தும் களிதுளும்ப மூவா இன்பநிலை அமர்த்திச்
சகத்துள்ளவர்கள் மிகத்துதிப்பத் தக்கோன் என வைத்து என்னுடைய
அகத்தும் புறத்தும் விளங்குகின்ரேய் அடியேன் உன் தன் அடைக்கலமே

"O Lord! Thou hast given me in this very life all the fruits or results that are sought after in the life of this world and in that of the higher. Thou hast seated me in an ever-youthful state of immortal bliss which suffuses my inner and outer being. Thou hast made me worthy of worship by the people of the world and abideth in my inner and outer levels of existence. O Lord! Thou art verily my sole Refuge to whom I am fully and spontaneously surrendered".

Stz. 7 பாடும் சிறியேன் பாட்டு அனைத்தும் பலிக்கக் கருணை பாலித்துக்
கோடு மனப்பேய்க் குரங்காட்டம் குலைத்தே சீற்றக் கூற்று ஒழித்து
நீடும் உலகில் அழியாத நிலைமேல் எனை வைத்து என்னுளத்தே
ஆடும் கருணைப் பெரு வாழ்வே அடியேன் உன்தன் அடைக்கலமே

"O Lord! In compassion Thou hast made the songs of my pure will and aspiration become effectively fulfilled. Thou hast silenced the mad orgy of monkey-like mind. Thou hast made me deathless of body in this wide world by destroying or annihilating (in the sense of overcoming) the angry god of death. O eternal Life of Compassion who playeth within my heart! Thou art verily my sole Refuge to whom I am fully and spontaneously surrendered".

Stz. 11 இருளைக் கெடுத்து என் எண்ணம் எலாம் இனிது முடிய நிரம்புவித்து
மருளைத் தொலைத்து மெய்ஞ்ஞான வாழ்வை அடையும் வகை புரிந்து
தெருளைத் தெளிவித்து எல்லாஞ்செய் சித்தி நிலையைச் சேர்வித்தே
அருளைக் கொடுத்து என்தனை ஆண்டோய் அடியேன் உன்தன்
அடைக்கலமே

"Thou hast dispelled away the darkness and fulfilled all my aspirations completely and successfully. Thou hast removed the Ignorance

and made me realise the Life of Truth-Consciousness. Thou hast given me Consciousness of Knowledge along with the all-achieving Siddhi, i.e. Power of Truth-Knowledge and Perfection (for transformation and for fulfilment of divinely willed actions in life) by showering Grace on me. O Lord ! Thou hast taken me into Thy possession and rule. Thou art verily my Soul Refuge to whom I am fully and spontaneously surrendered ".

NOTE : This poem shows the complete and spontaneous surrender of the Swami to the Divine Lord for ever, i. e. even after realising the Truth-Consciousness and its powers of knowledge and perfection which transformed his nature and body into a deathless state so as to live a deathless embodied physical life here in the very ignorant conditions of the earth—but without any inevitable necessity of dissolving the body during the process of its transformation or on the eve of attaining it or thereafter, as envisaged and inferred by Kumara Deva of Vriddhachalam in such circumstances. However, the Swami dematerialised and dissolved his transformed deathless body later, not because of the said inevitability as a limitation in the nature of his deathless existence, but as a sacrifice for a common or divine purpose, i. e. for bringing a stable manifestation of the divine Light on the earth and fixing it at his place for the purpose of entering into and becoming one with all physical bodies universally.

LVI

ANNOUNCEMENT OF THE MANIFESTATION OF THE DIVINE IRAI VARAVU IYAMBAL

12—25

In the last part of his life between 1870 and 1874, Swami Ramalingam makes public announcements according to the will of the Divine saying that the God of Vast Grace-Light is to manifest soon on the earth and the coming days will see the eternal play of the divine Grace-Light. He also forecasts the coming of a new race of people who will defy aging senility, disease and death. He requests the people of the earth to receive in full Honour the Lord of Vast Grace-Light so that He may settle down and rule here. He foresees a divine evolution in men, animals, creatures and plant life on the advent of the Vast Grace-Light.

Stz. 1 அப்பன் வரு தருணம் இதே ஐயம் இலே கண்டாய்
அஞ்சாதே அகிலமிசை உள்ளார்க்கு
எய்ப்பு அறவே சத்தியம் என்று உரைத்திடு.....மனனே

"O Mind! This is the time the divine Father is to come (to the world) to remove the fatigue or depressed consciousness of the people of the whole world. Do not fear! Do not fear! Tell it as the Truth..."

Stz. 2 .. ..என் உடல் ஆவி முதல் அனைத்தும் தானே
பொறையுறக் கொண்டு அருட்ஜோதி தன் வடிவும் உயிரும்
பொருளும் அளித்து எனைத் தானுப் புணர்த்தியது காணே

".....the Grace-Light has by itself taken up the burden of my body, life and soul and the whole of my being, and has given me Its Swarupa or essence of Being, Its life, form and substance of Body and has by Itself become unified with me", (Compare with stz. 12-29-36 and stz. 12-38-8).

Stz. 3 என் இறைவன் வரு தருணம் இது கண்டாய்.....தலைவன் மொழி
இதுதான்
சத்தியம் சத்தியம் நெஞ்சே சற்றும் மயக்கு அடையேல்

மன்னுலகத்து உயிர்கள் எலாம் களித்து வியந்திடவே
வகுத்து உரைத்துத் தெரிந்திடுக.....

"This is the time My Lord is to come.....This is the Word of the Universal Lord.....O Heart! do not have the least trace of delusion, but inform the news of the coming of the divine Lord to the people of the world so that they may rejoice in wonder....."

Stz. 5 கரு நாள்கள் அத்தனையும் கழிந்தன நீ சிறிதும்
கலக்கமுறேல் இது தொடங்கிக் கருணைநடம்பெருமான்
தரு நாள் இவ்வுலகம் எலாம் களிப்படைய நமது
சார்பின் அருட்பெருஞ் ஜோதி தழைத்து மிக விளங்கும்
திருநாள்கள் ஆம் இதற்கு ஒர் ஐயம் இலை இது தான்
திண்ணம் இதை உலகறியத் தெரித்திடுக மனனே
வருநாளில் உரைத்திடலாம் என நினைத்து மயங்கேல்
வரு நாளில் இன்பமயம் ஆகி நிறைவாயே

"All the dark days have passed away. O Mind! Do not have the anxiety of doubt any more. From now on, the supreme and universal Lord of Play, out of compassion begins His New Age, and the Vast Grace-Light shall manifest progressively by and through me for the happiness and joy of the whole world, and only the days of happiness of His new Age are ahead. There is no doubt about this. This is sure to happen. O Mind! Inform the people of the whole world without delay and do not be deluded with the thought that this announcemen may be postponed to a future day, because in the coming days you will become full of Bliss (i. e., self-absorbed in Bliss)".

NOTE: In this stanza the Swami clearly expresses that he is the instrument through whom the God of Vast Grace-Light is to become manifest on the earth for the happiness of the whole world, and that once the manifestation takes place, it will be continuous and progressive.

The Swami in a public notice to the disciples dated 25.11.1872, observes that "the One, the supreme and universal Divine, is making a move to manifest so that all the people of the world may commonly get the great benefit of the state of Sanmarga (state of Truth, the Right, the Good and Harmony) and live an eternal life and that we shall be full of faith to receive in that hour of manifestation the spiritual gain and hence we shall remain in harmony without saying anything against the pursuit of the spiritual discipline or worship".

In an earlier message to the disciples dated 26.10.1870, the Swami observes thus: "Have true faith that because of one person, multitudes of the people will receive benefit. It is true that you will be benefitted by me. Patiently await for some time till I come out within a

few days in your midst by the diyine will. I will come out in the near future. Do not fear. Manage the Dharma Shala without any difficulty—Tiru Cittrambalam (Be blessed with the divine Truth-Consciousness of the Truth-World)."

The Swami's other poems "Suddha Siva Nilai" (12—29) and "Vision of the earthly evolution" (12—30) prove the part which he was to play for the divine manifestation on the earth. The Swami's Mahopadesha on 22—10—1873 and his last written message dated 30.1.1874 called "Sabhai Villambaram" and last song (12—44—53) and last spoken words also point to the imminence of the manifestation of the Vast Grace-Light on the earth and for which he secluded himself within his premises and sacrificed his deathless body by its dematerialisation and disappearance at a time when the Divine was concretely present at his place.

Stz. 7 மாயை வினை ஆணவ மாமலங்கள் எலாம் தவிர்த்து
வாழ்வளிக்கும் பெருங்கருணை வள்ளல் வரு தருணம்
மேயதுவாம் இதற்கு ஓர் ஐயம் இலை இங்கே
விரைந்து உலகம் அறிந்திடவே விளம்புக நீ மனனே
நாயகன் தன் குறிப்பு இது என் குறிப்பு என நீ நினையேல்
நானேக்கே விரித்து உரைப்பேம் என மதித்துத் தாழ்க்கேல்
தூய திரு அருட் ஜோதித் திரு நடங் காண்கின்ற
தூய திருநாள் வருநாள் தொடங்கி ஒழியாவே

"This is the time for the munificent Lord of infinite compassion to come and remove from the people all persisting impurities of ego, the rounds of Ignorance (maya) and the lower modes of action (karma) and give them a new Life. There is no doubt about it; This is a befitting good news. O Mind! Announce this here and now so that the world may know it quickly. It is the will of the divine Lord that I should so announce. O Mind! Do not consider this news as coming from me. Do not postpone the announcement till to morrow by waiting for a more detailed one. The day is most pure and auspicious when the divine play of the pure and beautiful Grace-Light is seen to manifest and Its manifestation will become continuous and perpetually ceaseless ever since.

Stz. 9 நமது தீது முழுதும் தவிர்த்தே சித்தி எலாம் அளிக்கத்
திரு அருளாம் பெருஞ்ஜோதி அப்பன் வரு தருணம்

"...This is the time when God of the Vast Grace-Light, my Father, is to come to eliminate all our evils and give us all the Siddhis, i. e. true powers of Knowledge and Perfection..."

LVII

TIRUP PALLI ELLUCHCHI

12—26

Stz. 10 அலங்கரிக்கின்ரேம் ஓர் திருச்சபை அதிலே
அமர்ந்து அருட்சோதி கொண்டு அடிச் சிறியோமை
வலம் பெறும் இறவாத வாழ்வில் வைததிடவே
வாழ்த்துகின்ரேம் முன்னர் வணங்கி நிற்கின்ரேம்
விலங்கியது இருள் எலாம் விடிந்தது பொழுது
விரைந்து எமக்கு அருளுதல் வேண்டும் இத்தருணம்
இலங்குநல் தருணம் எம் அருட்பெருஞ்சோதி
எம் தந்தையே பள்ளி எழுந்தருள்வாயே

"We decorate a beautiful shrine and we Pray Thee to take Thy seat. We who are humble and meek pray before Thee that by the Grace-Light we may be raised and kept up in a state of deathless bodily life full of Power and Strength. All the darknesses have cleared away. The Dawn has set in. This is the time for bestowing Thy Grace on all of us (all the peoples of the world). This is verily the opportune and good time to do it. O Vast Grace-Light! O my Father! Arise! Awake from Thy Slumber" (i.e. manifest Thyself here as the Vast Grace-Light).

NOTE: This is a collective prayer to the divine Lord. The Swami prays on behalf of the members of his Sanmarga; as a matter of fact on behalf of all the embodied people of the earth. The shrine referred to in this stanza is the "Satya Jnana Sabha", the shrine of Truth-Consciousness opened at Vadalur by the Swami in January 1872 according to the divine Will and in honour of the coming of the Supreme Divine, the God of Vast Grace-Light, on the earth. See also "Siru Vinnappam" and "Sabhai Villambaram" in Vol. I, Ch. XII. This is a collective prayer by which the Lord is entreated to get up from sleep. This indicates that the Lord of our earthly evolution is now hidden and obscure in the Subconscient and Inconscient Darkness below, though He is verily the Supreme Being of the Vast Grace-Light playing in the Truth-World above (stz 6). For details about the Being of the Inconscient see Vol. I, Ch. XVIII, Part 2, item 44 (A to I).

In this Poem, the Swami reminds the God of Vast Grace-Light that He who is the Player in the Truth-World above and who has awakened him from slumber and given him transformation of body by removing all its impurities and defects and darknesses shall no more sleep (i.e. remain obscure and hidden in the inconscient earth) but get up from sleep, awakened to His work of evolving all the people of the earth to a deathless bodily life by manifesting the Grace-Light on the earth and for which the shrine of "Satya Jnana Sabha" has been built and decorated and opened to receive Him (see stzs 6,7,8 அம் பலத்தே சித்தி ஆடல் செய் பதியே ; உடல் பழுதெல்லாம் தவிர்த்தே எனைப் பள்ளி எழுப்பிய அருட்பெருஞ்சோதி என்னப்பனே பள்ளி எழுந்தருள்வாயே). The said shrine was opened by the Swami in 1872 in fulfilment of the condition laid down by the Divine for the manifestation of His Vast Grace-Light on the earth and for playing His Siddhis at Vadalur, the place of the Shrine, for an eternal time (See Siru Vinnappam and Sabhai Vilambaram)— Siddhis such as physical transformation of even the aged into youths, and resurrection of the dead into bodily life.

LVIII

GOLDEN BODY AND MASTERY OVER FORCES OF DARKNESS AND DEATH

UTTRADU URAITHTHAL

12—28

In the poem, "Gift of Golden Body", (12-21), the Swami mentions his attainment of a golden body of deathlessness, by overcoming the lingering attacks of fears, afflictions and dangers from the Inconscient Darkness, which had their full play before according to the Swami's earliest "Vinnappam" written long before Joti Agaval poem (12-1). (See Vol. I, Ch. VIII—"Triple Siddhi and Triple Body"—under the subhead "Transformation in Swami's body: Its crucial difficulties"). In this poem, 12-28, all the sufferings, fears, anxieties, dangers and difficulties and the attacks of the Darkness and Death (from the Inconscient) are wholly overcome and cancelled. The forces of darkness are rooted out and they run away from him and, the possession of a golden physical body of deathlessness is clearly affirmed by the Swami. The next poem (12-29) called "Suddha Siva Nilai" also affirms categorically the attainment of a triple deathless body and the mastery over the forces of darkness, as a result of which they cease to attack him any more but run away from him. Stzs. 12—44—20 and 27 also confirm the firm mastery and conquest over the forces of darkness and death. The dark force of death or god of death ran away for safety, being afraid to be, dissolved by the Grace-Light of the Swami's body (1-V-10-69, 61 57, 38).

Stz. 1 துனி நாள் அனைத்தும் தொலைத்து விட்டேன்
தூக்கம் தவிர்த்தேன் சுகம் பலிக்கும்
கனிநாள் இதுவே என்று அறிந்தேன்
கருத்து மலர்ந்தேன் களிப்புற்றேன்
தனிநாயகனே கனகசபைத்
தலைவா ஞான சபாபதியே
இனி நான் இறையும் கலக்கமுறேன்
இளைக்க மாட்டேன் எனக்கு அருளே

"I have crossed over the days of sufferings. I have become completely sleepless (in and of the body). I have come to know this

to be verily the fruitful day of Happiness of fulfilment. My will has blossomed or expanded. I have attained Bliss. O Supreme Lord, O Lord of Kanaka Sabha, the Golden World of Truth-Knowledge. O Jnana Sabha Pathi, the Lord of the World of Truth-Knowledge! I shall no more have the least anxiety, nor shall I languish. O Lord! Have Thy Grace on me".

Stz. 3 அருளே உணர்த்த அறிந்து கொண்டேன்
அடுத்த தருணம் இது என்றே
இருளே தொலைந்தது இடர் அனைத்தும்
எனைவிட்டு அகன்றே ஒழிந்தன ஆல்
தெருளே சிற்றம்பலத்து ஆடும்
சிவமே எல்லாம் செய்ய வல்ல
பொருளே இனி நான் வீண் போது
போக்க மாட்டேன் கண்டாயே

"It is because of the Grace which has given me the consciousness or intuition of Knowledge, I have attained the Knowledge. This is the hour of my Realisation. I will not waste my time anymore. O Supreme Truth of Consciousness playing in Cit Ambalam! O Knowledge! O Supreme Substance of all-effectuating Power! Darkness has dissolved away. Difficulties and dangers have left me off, becoming dissipated or rooted out".

Stz. 5 ஒழித்தேன் அவலம் அச்சம் எலாம்
ஓடத்துறந்தேன் உறு கண் எலாம்
கழித்தேன் மரணக் களைப்பு அற்றேன்
களித்தேன் பிறவிக் கடல் கடந்தேன்
பழித்தேன் சிற்றம்பலம் என்னைப்
பாட்டை மறந்தேன் பரம்பரத்தே
விழித்தேன் கருத்தின்படி எல்லாம்
விளையாடுதற்கு விரைந்தேனே

"I have overcome all sufferings. I have kicked out the attacks of fears and anxieties and they run away from me never to return. I have cancelled the difficulties and dangers. I am free from the tiresomeness of death. Delighted I am, and have crossed over the sea of birth (i. e. cycle of birth). I do not appreciate a song which does not sing in glory of the Lord of Cit Ambalam. I have become self-absorbed and entered into the consciousness of Param Param, the comprehending session of the Truth-World. I hasten to play or act in all matters in unison with the divine Will".

NOTE: The tiresomeness of death may possibly be due to the direct attacks of Death from the Inconscient Darkness. The Swami seems to have undergone all the sufferings and processes of Death before attaining mastery and final victory over Death Itself.

Stz. 6 விரைந்து விரைந்து படி கடந்தேன்
மேற்பால் அமுதம் வியந்து உண்டேன்
கரைந்து கரைந்து மனம் உருகக்
கண்ணீர் பெருகக் கருத்து அலர்ந்தே
வரைந்து ஞான மணம் பொங்க
மணி மன்று அரசைக் கண்டு கொண்டேன்
திரைந்து நெகிழ்ந்த தோல் உடம்பும்
செழும் பொன் உடம்பாய்த் திகழ்ந்தேனே

" Quickly and ever more quickly I crossed the steps. With sense of wonder I took in Amrita the Milk of the high-seated World of Knowledge. With the mind and heart melting in love, tears (of joy) flowing from the eyes, Consciousness of Thoughts and Will widening, and blooming into expression along with the over-flowing Fragrance of knowledge, I saw and realised the Lord of excellent Truth-World. My body too which had loose and wrinkled skin has become transformed into an excellent golden physical body (of deathlessness).

Stz. 8 நிலத்தே அடைந்த இடர் அனைத்தும்
நிமிடத்து ஒழித்தே நிலை பெற்றேன்
வலத்தே அழியா வரம் பெற்றேன்
மணி மன்று ஏத்தும் வாழ்வு அடைந்தேன்

" In a second of time I cancel or liquidate the dangers that reached the ground to attack upon me (i.e. from the inconscient material earth) and I assume the firmness of poise or state. I have received the boon or gift of deathlessness in the crowning strength of victory. I live the Life that glorifies Mani Manru the excellent World of the Diamond Light of Truth-Knowledge (i.e. Apprehending Supermind).

NOTE : An example of unseen attack of the Inconscient from the ground is provided in the case of Sri Aurobindo who a few days before November Darshan of 1938 slipped and fell on the floor of his room resulting in the fracture of his leg, when in an unguarded moment he was preoccupied to protect the Mother from the danger, but forgetting to protect himself.

Stz. 9 அகத்தே கறுத்துப் புறத்து வெளுத்து
இருந்த உலகர் அனைவரையும்
சகத்தே திருத்திச் சன்மார்க்க
சங்கத்து அடைவித்திட அவரும்
இகத்தே பரத்தைப் பெற்று மகிழ்ந்
திடுதற்கு என்றே எனை இந்த
உகத்தே இறைவன் வருவிக்க
உற்றேன் அருளைப் பெற்றேனே.

" The supreme and universal Divine has sent me here into this world to do His mission of leading or guiding all the people of the world including those who are black within (i.e. of impure and deceitful nature) and white without (i.e. make a deceitful show of culture in their outer nature and behaviour), into the Path of Sanmarga Sangha and purify and transform them திருத்தி and make them attain the blissful life of the Heaven here in this world itself. So sent down into the world to do His mission in this yuga or age, I am verily blessed with His Grace ".

NOTE : According to the Swami, his Sanmarga would function more effectively with the advent of the Vast Grace-Light on the earth. So the purification and transformation of the inner and outer consciousness and nature of the people would be done imperatively and effectively and universaly by the manifesting divine Light and, for its universal manifestation the Swami played his part as its effective instrument (12—25—5). Besides, the Swami also possessed the Light within and above himself and felt his divine mission to mend and purify the people individually and collectively and lead them to the Light. Sri A Balakrishna Pillai, the well-known faithful editor of ' Arutpa ' works of the Swami, who has brought into publication true and faithful and authentic Tamil editions of the Swami's prose and poetical works, has also translated a select collection of Arutpa songs. On the above stanza, he has pointed out that the Swami meant to purify and transform the people even if they are rotten in the very core of their nature.

LIX

SUDDHA SIVA NILAI

(Supramental Perfection)

12—29

This poem which is translated in full is the epitome of the Swami's highest and integral achievements viz, the realisation of the World of Truth-Consciousness, the attainment of mastery over the forces of Inconscient darkness and maya of Ignorance, (stz. 9, 10), transformation of nature and body into their deathless perfections with Power to perform the five-fold universal functions, and the attainment of a sleepless and deathless golden physical body (stz. 11, 14, 17) with a potential power to resurrect even the dead (stzs. 37 to 40). The poem refers to the triple poise of the Truth-World of Knowledge (stzs. 2, 6, 7, 16). It refers also to the triple deathless body, the physical, subtle and causal—Suddha deha, Pranava deha and Jnana deha (stzs. 17, 27). It also contains the essence of the triple Siddhi which are supramental in their nature and powers—Jnana Siddhi, Yoga Siddhi and Karma Siddhi—siddhis of the play of Truth-Knowledge by self-identity (Jnana Siddhi stz. 13), by vision (Yoga siddhi, stz. 28, 29) and by intuition and/or inspiration of ideas, thoughts, feelings, words, songs and music, fulfilling in and by inspired actions and enjoyments (Karma Siddhi, stzs. 1, 3, 8, 18, 25). Again, in this poem the Swami not merely promises about the manifestation or coming of the supreme God of Light to rule the earth, but also refers to his active expectation of the imminent manifestation of the Divine (stzs. 32, 47) and the reason therefor (stz. 45). (The Swami elsewhere mentions the background of his experiences of the rare supramental visions, intuitions, inspirations etc, as the reason for expecting the imminent manifestation of the Divine Light on the earth—vide opening and closing paras of "Sabai Villambaram" BOOK OF LETTERS, p. 99—100 and also "Mahopadesha" (p. 141 Upadesha). He also refers to the evolutionary purpose (Stz. 34, 35, 21) of a ceaseless and progressive manifestation of the Divine, along with His Shakti and the godheads, in the plays of Grace and Knowledge here on the earth (stzs. 33, 34, 35) A further elaboration of the evolution in the wake of the divine Manifestation is found in the next poem "the Vision of the earthly evolution" (12—30).

Stz. 1 கண்ணிற் கலந்தான் கருத்திற் கலந்தான் என்
எண்ணிற் கலந்தே இருக்கின்ருன்—பண்ணிற்
கலந்தான் என் பாட்டிற் கலந்தான் உயிரில்
கலந்தான் கருணை கலந்து

"The Lord is united in my soul with His Grace and Compassion; He is united in my eyes, in my ideas and in my thoughts and will. He is in the rhythm of music and words of my song".

Stz. 2 எல்லா நலமும் எனக்கே கொடுக்கின்ருன்
எல்லாஞ் செய வல்லான் எம்பெருமான்—எல்லாமாய்
நின்ருன் பொதுவில் நிருத்தம் புரிகின்ருன்
ஒன்ருகி நின்ருன் உவந்து

"The supreme and universal Lord gives me all the good. He is the all-achieving omnipotent Will. He has become the Universal All-existence and plays His Will of Knowledge, in delight and unity of His Being, in Podu the world of equal self-extension, i.e., the world of Truth-Knowledge".

Stz. 3 எண்ணுகின்றேன் எண்ணங்கள் எல்லாம் தருகின்ருன்
பண்ணுகின்றேன் பண்ணுவித்துப் பாடுகின்ருன்—உண்ணுகின்றேன்
தெள்ளமுதம் உள்ளந் தெளியத் தருகின்ருன்
வள்ளல் நடராயன் மகிழ்ந்து

"The supreme and universal Lord of Play in Knowledge, the munificent Lord of Riches, joyfully gives me all the Truth-thoughts; so I have become a Thinker. He composes and sings in me; so I have become a Composer of songs. He gives and feeds me with Amrita. the ambrosia of Bliss, which clarifies the consciousness of heart and soul; so I have become the Enjoyer or Eater of Amrita."

NOTE: Only in the absolute silence of mind and heart, Truth-thoughts, Truth-inspiration of rhythm and words of song, and Truth-substance of Immortality, i.e. Amrita of Bliss are received from the Divine from above or from within. They are supramental in their nature and powers.

Stz. 4 சித்தி எலாந் தந்தே திருவம்பலத்தாடும்
நித்தியன் என் உள்ளே நிறைகின்ருன்—சத்தியம் ஈது
அந்தோ உலகீர் அறியீரோ நீவிர் எலாஞ்
சந்தோடமாய் இருமின் சார்ந்து

"The eternal Divine who plays in Tiru Ambalam, the beautiful divine world of Truth-Knowledge, has given me all the powers or Siddhis of Truth-Knowledge and Perfection (i.e. Karma Siddhi, Yoga Siddhi and Jnana Siddhi) and He is within me as the infinite and eternal Being.

This is true. O men of the World! Don't you know of this? All of you may live in happiness by reaching Him".

Stz. 5 அய்யா என்ரேர் கால் அழைக்கின்றேன் அப்பொழுதே
எய்யேன் மகனே என்று எய்துகின்ருன்—ஐயோ என்
அப்பன் பெருங்கருணை யார்க்கு உண்டு உலகத்தீர்
செப்பமுடன் போற்றுமினே சேர்ந்து

"Even as I call Him Father, He responds saying, "O Son, Here I am" and comes instantly. O people of the World! Tell me who else has the infinite compassion as of my Father. May you not join with me in praising the Lord well?".

Stz. 6 அப்பா என்ரேர் கால் அழைக்கின்றேன் அப்பொழுதே
அப்பா மகனே என்று ஆர்கின்ருன்—துப்பார்
சடையான் சிற்றம்பலத்தான் தானே தான் ஆனன்
உடையான் உளத்தே உவந்து

"When I call Him "O Father", He responds instantly calling me tenderly "O Son". He is the immaculate Pure Lord of Tapas (literally, the Lord with plaited hair). He is the God of Cittrambalam (i.e. Cit Ambalam or Cit Sabha, the world of all-comprehending Knowledge). He has become Himself (i.e. the self-existent Divine has manifested the truth of His Self-being and Self-becoming as the Universal All-existence, that is to say, One and the same supreme Divine has become Himself as the universal Divine), containing or possessing me and abiding within the heart of my soul in delight".

NOTE: The above stanza refers to the nature of the Divine in His all-comprehending poise of Truth-Consciousness, the Cit Sabha. He is the One and as the All, all-becoming, all-containing and all-indwelling, or in other words, He is the Self as all, all in the Self and, the Self in all. The next stanza refers to the apprehending poise of Supermind, the Por Sabha. The supreme and universal Divine may take a particular form also, as He is said here to have come with plaited hair of Tapas.

Stz. 7 தானே வந்து என் உளத்தே சார்ந்து கலந்து கொண்டான்
தானே எனக்குத் தருகின்ருன்—தானே நான்
ஆகப் புரிந்தான் என் அப்பன் பெருங் கருணை
மேகத்திற்கு உண்டோ விளம்பு

"The Lord by Himself came into my heart and united in my soul. He gives Himself to me. He has become myself (i.e. He, the universal Divine or the one all-constituting Self, has become myself, i.e. a soul-form of the Self or a Jivatman, the Individual Divine, and gives me Himself so as to be in union with Him subjectively and also experience Him and enjoy Him objectively நானகித் தானகி in an inseparable poise

of Himself-Myself). What a Supreme Compassion of my Father ! Does the rain-bearing cloud possess such a compassion ? "

NOTE : Vide Sri Aurobindo's passage on the apprehending poise of Supermind :

" 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" (LIFE DIVINE, Ch. XVI, p. 136).

Stz. 8 பாலுங் கொடுத்தான் பதி திறக்கும் ஓர் திறவுக்
கோலும் கொடுத்தான் குணம் கொடுத்தான்—காலும்
தலையும் அறியும் தரமும் கொடுத்தான்
நிலையும் கொடுத்தான் நிறைந்து
(கால்-வேகாத கால் அல்லது காற்று ; தலை-சாகாத்தலை)

" The Lord has given me the Milk (of Knowledge), the Key for opening and entering into His Heaven, the divine qualities (of His Nature) and the Knowledge and becoming of the deathless body by giving me (the divine physical substances suchas non-burning or non-heating gas and deathless ether of space ; and He has given me liberally a permanent state (in His Truth of Being)".

Stz. 9 வெவ்வினையும் மாயை விளைவும் தவிர்ந்தனவே
செவ்வை அறிவின்பம் சிறந்தனவே—எவ்வயினும்
ஆனன் சிற்றம்பலத்தே ஆடுகின்றான் தண் அருளாம்
தேன் நான் உண்டோங்கியது தேர்ந்து
(உண்டு ஓங்கி அது தேர்ந்து எ-று)

" The afflicting lower modes of action and the resulting effects of Maya, the Nature of Ignorance, have been dispelled away ; Bliss of the harmonious Knowledge in its right Law has excelled in me by its manifestation. Realising the omnipotent Being who plays His Will in the all-pervading and all-comprehending World of Truth-Consciousness (Cit Ambalam), I partook of the cool and sweet Honey of Grace (or peaceful and blissful Amrita of Grace) and have grown in stature of my being and nature".

Stz. 10 வஞ்ச வினை எல்லாம் மடிந்தன வன்மாயை இருள்
அஞ்சி எனை விட்டே அகன்றனவால்—எஞ்சல் இலா
இன்பம் எலாம் என் தனையே எய்தி நிறைந்தன வால்
துன்பம் எலாம் போன தொலைந்து

"The deceitful modes of action are gone away. The harsh and oppressive darkness of the powerful Maya (i.e. the subconscient and inconscient darkness) has left me off for good and, afraid to come to me anymore. The immortal Bliss has unreservedly filled my being. All the difficulties and sufferings have been utterly rooted out".

Stz. 11 அம்மை திரோதை அகன்ருள் எனை விரும்பி
அம்மை அருட்சத்தி அடைந்தனளே—இம்மையிலே
மாமாயை நீங்கினள் பொன்வண்ண வடிவுற்றது என்றும்
சாமாறு இலை எனக்குத் தான்.

"Tirodhana Shakti, the original or the first veiling Power has departed from me. Instead, the Grace-Shakti or Power of Grace has sought me in love and reached and possessed me. In this life itself Mahamaya, the greater Maya of Ignorance (i.e. Suddhasuddha Maya, the pure-impure mixed Nature) has left me off; and my body has become golden and I have become free from death for ever".

NOTE: Tirodhana Maya, Suddha Maya, Suddhasuddha Maya, Asuddha Maya or Prakriti Maya and Asuddha Prithvi Maya are the classifications of Maya according to the Swami's works (See "Tatva Lokas" Ch. I, under S. No. 101; Chart 20 under S. No. 100). In the earlier stanza the Asuddha Prithvi Maya of oppressive darkness was said to have been cleared off from him.

Stz. 12 நானே தவம் புரிந்தேன் நானிலத்தீர் அம்பலவன்
தானே வந்து என்னைத் தடுத்து ஆண்டான்—ஊனே
புகுந்தான் என் உள்ளம் புகுந்தான் உயிரில்
புகுந்தான் கருணை புரிந்து.

"O People of the vast Earth! I did Tapas. But it was the Lord of the world of Knowledge who came by Himself and possessed me and protected me from going astray. He entered into my soul, heart and flesh of body out of compassion".

Stz. 13 ஒன்றே சிவம் என்றுணர்ந்தேன் உணர்ந்து ஆங்கு
நின்றே மெய்ஞ்ஞான நிலை பெற்றேன்—நன்றே மெய்ச்
சித்தியெல்லாம் பெற்றேன் திரு அம்பலத்து ஆடி
பத்தி எலாம் பெற்ற பலன்

"I came to know that Sivam, the Infinite and Eternal, is the one supreme Truth and accordingly, I realised the state of Truth-Consciousness. I got all the siddhis of the Truth (i.e., the powers of Truth-Consciousness) as a result of love and devotion and my play of movement in Tiru Ambalam, the divine world of Truth".

Stz. 14 தூக்கம் கெடுத்தான் சுகம் கொடுத்தான் என்னுளத்தே
ஏக்கம் தவிர்த்தான் இருள் அறுத்தான்—ஆக்கமிகத்
தந்தான் எனை ஈன்ற தந்தையே என்றழைக்க
வந்தான் என் அப்பன் மகிழ்ந்து

"The supreme and universal Lord cancelled the sleep of my body but gave me instead the Bliss. He dispensed with the anxiety of my heart. He dissolved away the darkness. He gave me the Riches of prosperity and growth (i.e., evolutionary progress). I called Him, "my Father who have begotten me". He came in a happy response."

Stz. 15 வாட்டம் எலாம் தீர்த்தான் மகிழ்வளித்தான் மெய்ஞ்ஞான
நாட்டம் எலாம் தந்தான் நலம் கொடுத்தான்—ஆட்டம் எலாம்
ஆடுக நீ என்ருன் தன் ஆனந்த வார் கழலைப்
பாடுக நீ என்ருன் பரன்.

"He dispelled away the state of despondency. He gave me happiness. He gave me the aspiring will for Truth-Consciousness. He gave me all the good. He missioned me to play all my roles of play (in the manifestation of Truth and Perfection). The High-Seated Lord (Paran) asked me to sing and glorify the bliss of His beautiful Feet".

Stz. 16 தான் நான் எனும் பேதம் தன்னைத் தவிர்த்தான் நான்
ஆனன் சிற்றம்பலவன் அந்தோ நான்—வான் நாடர்
செய்தற்கு அரிய தவஞ் செய்தேன் மகிழ்கின்றேன்
எய்தற்கு அரிய சுகம் ஏய்ந்து

"It is the Lord of Cit Ambalam (the comprehending Supermind) who has become Myself (i.e., a Jivatman) and has removed the bheda of He and I, i.e., the difference of standpoints as He and I. I did Tapas that could not be done by the gods of Heaven and I am enjoying Sukha the happy felicity, rare to get".

Stz. 17 சுத்த வடிவும் சுகவடிவாம் ஓங்கார
நித்த வடிவும் நிறைந்து ஓங்கு—சித்து எனும் ஓர்
ஞான வடிவும் இங்கே நான் பெற்றேன் எங்கெங்கும்
தான விளையாட்டு இயற்றத் தான்

"I have realised here (the triple indestructible body of) Suddha deha, the pure physical body, a perpetual and blissful Pranava body (Pranava deha) and an all-pervading and ever-growing or ever prospering Knowledge-body of the divine Conscious Force (Jnana deha) in order to make the play of self-giving of myself everywhere".

NOTE: See Vol. I, Ch. VIII for details on triple body and triple siddhi.

Suddha deha signifies the transformed or divinised golden physical body of eternal purity that has overcome death absolutely. It is not merely deathless but indestructible for ever, that is to say, even if the soul were to leave the body, the body would remain intact as a physical entity of existence without decomposition, but with a sort of physical consciousness proper to it. Not only that. It is ever-growing or ever prospering (cf: கூற்று ஒழித்து நீடும் உலகில் அழியாத நிலே மேல் எனே வைத்து; மரணம் உருத் திறம் தந்து அழியாத் திரு அளித்த கருணை நிதியே; கூற்றை உதைப்பித்து ஒழித்துச் சிதைவு மாற்றியே; இறவாது என்றும் ஓங்கும் வடிவம் எனக்கு வந்ததே; மனித்த உடம்பு இதை அழியா வாய்மை உடம்பாக்கி; வையத்து அழியாமல் ஓங்கும் அருள் வடிவம்; பொன் வண்ண வடிவு உற்றது என்றும் சாமாறிலே எனக்குத் தான்—12-24-7; 12-18-11; I-V-10-38, 69; 12-44-23; 12-21-9; 12-29-11.) In fact it is a physical truth-body and the Swami calls it so, as it has been divinised and supported by the Knowledge-body of Truth-Consciousness (Jnana deha) which is verily Grace itself. Hence it is also called the physical Grace-body "Arul Vadivam". The intervening subtle body (Pranava deha) has also been transformed and divinised by the Knowledge-body. Thus the divinised physical body is supported by the transformed Pranava deha and the original Knowledge-body. So it is called a triple deathless body in this stanza. The Swami also calls it simply as the physical body of Knowledge (Jnana Vadivam).

The fact that the Swami was and is ever ready to give himself freely to one and all everywhere and give too the powers and substances of deathless body is provable, even after his disembodied dematerialisation. His being and consciousness is identifiable with what the Mother of Sri Aurobindo Ashram designated as the "Superman Consciousness' which voluntarily came, with its shadowless golden light of Truth, directly into the Mother's physical body to help her in its transformation in 1969. See for more details Chapter XVIII—part 3 of Vol I.

We have already seen that his deathless body and its powers were and are intimately connected with the earthly life and its collective

evolution (12-20-11; 12-21-11, 12; 12-39-9, 10; 12-38-8; 1-III-5-5, 8, 10; 12-34-26; 12-25-5) and possibly because of this, he was chosen and made to play his part for the manifestation of the divine Vast Grace-Light on the earth (12-25-5; 12-22-20; 12-30-1, 3, 6). For that cause he sacrificed his deathless body by dematerialisation (12-44-53).

Stz. 18 நான் உரைக்கும் வார்த்தை எலாம் நாயகன் சொல்வார்த்தை அன்றி
நான் உரைக்கும் வார்த்தை அன்று நாட்டீர் நான்—ஏன் உரைப்பேன்
நான் ஆர் எனக்கென ஓர் ஞான உணர்வு ஏது சிவம்
ஊன் நாடி நில்லா உழி

"O men! Know firmly that whatever words I speak are verily the Words of the supreme and universal Lord; they are not at all mine; Why should I speak at all? If the supreme Divine (Sivam) had not entered into me and possessed my body of flesh and bones, what would be my status or standing? How could I have consciousness of Knowledge and speak?

Stz. 19 ஆரணமும் ஆகமும் ஆங்காங்கு உரைக்கின்ற
காரணமும் காரியமும் காட்டுவித்தான்-தாரணியில்
கண்டேன் களிக்கின்றேன் கங்குல் பகல் அற்ற விடத்து
உண்டேன் அமுதம் உவந்து.

"The Lord revealed me the chain of Cause and Effect that are spoken of in the respective scriptures of the Vedas and Agamas. I have seen and realised Him here in the world and enjoy the Bliss. I have happily partaken of Amrita (of Bliss) in the Realm where there is neither day nor night (i.e. the Truth-World of eternal Light)".

Stz. 20 துன்மார்க்கம் எல்லாம் தொலைத்துவிட்டேன் சுத்த சிவ
சன்மார்க்க சங்கந் தலைப்பட்டேன்—என்மார்க்கம்
நன்மார்க்கம் என்றே வான் நாட்டார் புகழ்கின்ருர்
மன்மார்க்கத்தாலே மகிழ்ந்து

"I have discarded all the devious ways and taken to Suddha Siva Sanmarga (the good Path of Purity, Truth and Harmony) and joined the rank and file of Its Sangha or fellowship. The heavenly beings happily praise it as the Good Path, because it has a firm foundation".

Stz. 21 பன் மார்க்கம் எல்லாம் பசையற்று ஒழிந்தனவே
சன்மரர்க்கம் ஒன்றே தழைத்ததுவே—சொன்மார்கத்து
எல்லா உலகும் இசைந்தனவே எம்பெருமான்
கொல்லா நெறி அருளைக் கொண்டு

"The many systems of discipline (i.e. the religions and sectarian philosophies) are seen to become ineffective and die away. Only Sanmarga, (i.e. Samarasa Suddha Satya Sanmarga, the Path of Truth, the Right and Purity and Harmony) alone thrives and all the worlds come to accept the said Sanmarga which is the way of the Grace of Our Lord, by abstaining from killing (and harming otherwise the beings and creatures)".

Stz. 22 சாதி குலம் என்றும் சமயமதம் என்றும் உப
நீதி இயல் ஆச்சிரம நீட்டென்றும்—ஓதுகின்ற
பேயாட்டம் எல்லாம் பிதிர்ந்து ஒழிந்தனவே பிறர்தம்
வாயாட்டம் தீர்ந்தனவே மற்று

"The rude and mad orgy of the distinctions of race, community, heredity, religion and philosophy and of the much-lauded Ashrama dharma, (the established four social orders of life and discipline) has shattered into pieces or has come to an end; even those who vehemently or passionately voice forth the respective viewpoints of their systems have become silent".

Stz. 23 சிந்து ஆகுலம் தவிர்த்துச் சிற்றம்பலப் பெருமான்
வந்தான் எனைத்தான் வலிந்து அழைத்தே—ஐந்தொழிலும்
நீயே செய் என்று எனக்கே நேர்ந்து அளித்தான் என்னுடைய
தாயே அனையான் தனித்து.

"The Lord of Cit Sabha came to me by Himself, and of His own accord entrusted me with the power to perform the five-fold universal functions and asked me to do them and thereby drive away the sorrows (of the world) that dissipate the energies. He is verily my unique Mother Supreme".

NOTE: The power to do the five-fold universal functions is a result of his attainment of a deathless physical body on the earth. The five universal functions which include involution and evolution may also be regarded totally as the activities or steps of evolution of the earthly life itself.

Stz. 24 கூகா என அடுத்தோர் கூடி அழாவண்ணம்
சாகா வரம் எனக்கே தந்திட்டான்—ஏகா அன்
ஏகா என மறைகள் ஏத்துஞ் சிற்றம்பலத்தான்
மாகாதலனு மகிழ்ந்து

"The supreme and Universal Lord of Cittrambalam (i.e. Cit Ambalam or Cit Sabha) whom the Vedas hail as Eka Aneka the One-Many has given me, in all joy of Love, the gift of a deathless body so that there may not be any occasion for the near and dear ones to gather and weep and cry (as in a case of death)".

Stz. 25 நாடுகின்றது எம்பெருமான் நாட்டமதே நான் உலகில்
ஆடுகின்றது எந்தை அருள் ஆட்டமதே—பாடுகின்ற
பாட்டெல்லாம் அம்பலவன் பாத மலர்ப்பாட்டே
நீட்டு எல்லாம் ஆங்கவன் தன் நீட்டு

" Whatever I seek and aspire, is the seeking and aspiration of the Lord Himself ; whatever I play in the world, is the play of Grace of my Father ; whatever song I compose or sing is verily the song of the universal Lord in the glory of His luminous Feet. Whatever is glorious and sublime, is His own Glory and Sublimity ".

Stz. 26 சத்தியஞ் செய்கின்றேன் சகத்தீர் அறிமின்கள்
சித்தி எலாம் வல்ல சிவம் ஒன்றே—நித்தியம் என்று
எண்ணும் எண்ணத்தாலே நம் எண்ணம் எலாம் கைகூடும்
நண்ணும் இன்பத்தேன் என்று நான்

" O people of the world ! Know it as the truth which I swear upon. There is only the One, Sivam, the supreme Divine, the Omnipotent effectuating all the Siddhis. Our wishes are fulfilled if we remember Sivam (and ourselves) as eternal, and the honey of Bliss is attained ".

Stz. 27 நான் தவம் புரிந்தேன் நம்பெருமான் நல் அருளால்
நானே அருட் சித்தி நாடு அடைந்தேன்—நானே
அழியா வடிவம் அவை மூன்றும் பெற்றேன்
இழியாமல் ஆடுகின்றேன் இங்கு.

" By the good Grace of our Lord, I verily did Tapas. I reached or entered into the Country or Realm of Grace-Siddhi (Arul Siddhi Nāḍu, i.e. the Truth-World of the all-effectuating Power of Grace-Shakti). I verily attained the triple indestructible body. I play or manifest here the full Power of Consciousness without any let and fall or decrease in it and without getting down (from the Truth-world).

NOTE : The triple deathless body refers to Suddha or Swarna deha of the physical material body (i.e. the pure physical body also called as the golden body), Pranava deha the subtle body of Pranava sound, and Jnana deha the body of Knowledge. Stz. 17 refers to the same. See Vol. I, Ch. VIII for more details on the triple body.

Stz 28 எவ்வுலகும் அண்டங்கள் எத்தனையும் நான் காண
இவ்வுலகில் எந்தை எனக்கு அளித்தான்—எவ்வுயிரும்
சன்மார்க்க சங்கம் தனை அடையச் செய்வித்தே
என் மார்க்கம் காண்பேன் இனி.

" The Lord, my Father, has given me in this world a power to know and see all the worlds and planes whatsoever and by it made me

know and see them. I shall formulate a way of life and make all the beings take to it. That is the way of Sanmarga Sangha, the brotherhood of Truth and Harmony, which is my way".

Stz. 29 சாத்திரங்கள் எல்லாம் தடுமாற்றம் சொல்வதன்றி
நேத்திரங்கள் போற் காட்ட நேராவே—நேத்திரங்கள்
சிற்றம்பலவன் திருவருட் சீர்வண்ணம் என்றே
உற்று இங்கு அறிந்தேன் உவந்து

Shastras do not show or reveal like the direct vision of the eyes but only make a confusion of what they say about (i.e. the truths revealed in them get mixed up with untruth or lesser truths). I have got or possessed here on the earth the true Eyes which are verily the divine Nature of the supreme and universal Lord of Cittrambalam (i.e. Cit Ambalam or Cit Sabha the comprehending Supermind) and I have the happy Knowledge of that Nature which is verily Grace and Harmony திருவருட் சீர் வண்ணம்.

NOTE : The divine Nature of the supreme and universal Divine as in the Cit Sabha is referred to elsewhere as "இயற்கைத் திருவண்ணம் the true divine Nature" (see Book of Prose, p. 134). The supreme divine Nature, the divine biune Feet and the divine body இயற்கைத் திருவண்ணம், திருவடி, திருமேனி respectively refer to the comprehending, apprehending and tertiary supermind சிற்சபை, பொற்சபை, சமரச சன்மார்க்க சபை. The latter part of the stanza may be also rendered thus. "I have possessed here on the earth eyes which are verily the Eyes of the supreme and universal Lord of Cittrambalam, the Eyes of Grace and Harmony, and thereby I have come to possess Knowledge blissfully."

Stz. 30 வேதாகமங்கள் என்று வீண்வாதம் ஆடுகின்றீர்
வேதாகமத்தின் விளைவு அறியீர்—சூதாகச்
சொன்ன அலால் உண்மை வெளித்தோன்ற உரைக்கவில்லை
என்ன பயனே இவை

"O men! You enter into wasteful arguments on the Vedas and Agamas (the scriptures of inspired knowledge and their derived formulations of discipline and worship). But you do not know their true and final significance. Of what use they are when they do not openly or directly refer to the Truth but hide it in secret symbolism?"

Stz. 31 சாகாத கல்வித் தரம் அறிதல் வேண்டும் என்றும்
வேகாத கால் உணர்தல் வேண்டும் உடன்—சாகாத்
தலை அறிதல் வேண்டும் தனி அருளால் உண்மை
நிலை அடைதல் வேண்டும் நிலத்து

"One should know the nature of the Science of deathlessness of body; besides, one should know the ever non-burning gas or air and the deathless ether of space (here on the earth, and in one's physical body for its transformation) and reach the eternal state of Truth by the unique Grace".

NOTE: The non-burning gas would possibly refer to the gaseous state of the body which does not burn it but keeps it in a cool and refreshing condition.

This view is supported by Joti Agaval Poem (12--1—732) and stz. 11—40—21 which refer to his cool refreshing body as a result of its transformation. Joti Agaval stanza 729 also speaks of a cool breathing full of peace (மெய் எலாம் குளிர்ந்திட ; தண்ணிய உயிர்ப்பினில் சாந்தம் ததும்பிட). Also in stz 11—36—54 he refers to the gaseous state that does not burn or give rise to heat within (i.e. heat within he body உள் வேகாத கால்) in spite of its sudden and swift movement of diffusion (பாய்ந்து வேகாக் கால் 11—23—2).

Sāgāth Thalai, Vēgātha Kāl, and Pōgāp Punal have been explained by the Swami in his Upadesha (p 71 and 44) as ether, gas or air and agni the fire They are the formula of the Science of deathlessness of body which has its foundation in the Truth-World according to Joti Agaval stz 26 (சாகாக்கலை நிலை தழைத்திடு வெளி எனும் ஆகாயத்து ஒளிர் அருட்பெருஞ்ஜோதி). Literally Translated, they are the head-source of deathless etherial substance, non-burning gas or air and non-flowing liquid. The last is said to be or contain also the principle of Agni the fire and it seems to be the transformed liquid substance of his body like the condensed blood within which contains heat (இரத்தம் அனைத்தும் உள் இறுகிட 12—1—727).Possibly as a result, amrita oozed all over his body within and without (12—1—728). Amrita is elsewhere said to be cool (12—1—621, 694).

Now coming to the deathless etherial substance, the Swami speaks of it in stz. 11—23—2 as "Kalai Sāgāth Thalai" (கலை சாகாத் தலை) which would mean the deathless luminous substance of physical ether or deathless physical etherial substance of light, as the word "Kalai" or Kalā evidently carry the sense of light and its substance and force. At the source in supermind the etherial space and light become integral and inseparable. So the luminious and deathless etherial physical substance is derived from "The supreme Space of Ether (the Supermind) where arise and manifest the deathless substance of Light and the Knowledge of deathlessness of body" (see the above Joti Agaval stz 26).

Again in Jeevakarunyam (Chapter II), the Swami speaks of a transformed physical body and its relation with physical ether. Such a body would never be separated by the physical ether within and without. That is to say, the etherial substance of the body becomes the transformed or divinised luminous ether and it would remain inseparable from the system or adhara in all conditions (i.e. inseparable from all the elements of the body) thereby preventing and cancelling the forces of darkness (இருட்கலே தவிர்த்து ஒளி வழங்கி 12—1—695), decay and death which is darkness and disintegration or separation (புறத்தே ஆகாயம் அவர் தேகத்தை அந்தரிக்க மாட்டாது. உள்ளே ஆகாயத் தினது கலப்பினுல் அந்தரிக்கபடார்கள்; அந்தரித்தல்=தனித்திருத்தல், நிலே கெடுதல்). See also Vol. I ch. VIII under the subhead "transformation under Jeeva Karunyam".

As said above, the Swami in his explanations in Upadesha on the deathless ether, non-burning gas and non-flowing water has observed that these Principles come under the respective rule of the godheads, Rudra (of the heart), Maheshwara (of the throat) and Sadasiva (of uvula centre or chakra)—(Ibid p. 71 and 44). See also Vol I. ch VII under the sub-heading "Science of deathlessness of body". But they are evidently the transformed and divinised physical substances and the said godheads themselves are said to represent respectively the supramental principles of Conscious Force (Cit), Ananda and Sat in the new supramental creation called "Sambu Paksha Srishti" Ibid Upadesha p 104). See also Vol I ch. VII under the subhead "Anu Paksha and Sambhu Paksha". It appears there is a reversal in the order of the said godheads with reference to the divinised physical substances of ether, gas and liquid which are usually represented by the chakras or centres namely heart, throat, and uvula. But Swami Ramalingam in his Upadesha observes that the three divinised substances are found in all tatvas, which are forty three in number and exist in all the four levels in the universal and the individual, the four levels being the inmost, inner, outer and outermost.

We have also to point out that the Swami adds in stz. 11-36-56 two more substances namely "soundless fire and non-obstructing matter" (ஒலியாத கனல், இடியாத புவி), thus making a total of five divinised substances corresponding to the five elements of nature. Mastery over the five elements, radio-active cosmic rays, all the forces and instruments of violence, disease and god of death, is affirmed, when proclaiming the attainment of a deathless body which is supple and pliant. (Stzs 12—4—2; 12—44—40).

Stz. 32 பொய் உரை என்று எண்ணுதிரேல் போமின் புறக்கடையில்
மெய்யுரை என்று எண்ணுதிரேல் மேவுமினே—ஐயன் அருள்
சித்தி எலாம் வல்ல திருக்கூத்து உலவாமல்
இத்தினந் தொட்டு ஆடுகிற்பான் இங்கு

" If you consider my words as untrue you may go out ; if you consider them true, join and associate with me. The supreme and universal Lord will manifest here (on the earth) and, from this day onwards make His divine play of the Siddhis of Grace by His all-effectuating omnipotent Power of Knowledge and in its undiminishing force."

Stz. 33 வான் வந்த தேவர்களும் மால் அயனும் மற்றவரும்
தான் வந்து சூழ்ந்தார் தலைக்கடையில்—தேன் வந்த
மங்கை சிவகாம வல்லியொடும் எம்பெருமான்
இங்கு நடஞ் செய்வான் இனி.

" From now onwards our great Lord will play here (on the earth to manifest Knowledge) along with the blissful Sivakama Valli, the beloved Shakti of the Lord when at the main gate the godheads of the heaven namely Brahma, Vishnu and others have gathered around (i e. waiting to receive and carry out the divine command)"

NOTE : This stanza clearly mentions that the supreme Divine and His supreme Power will manifest here on the earth to make the play of Grace, and all the gods and godheads will fulfil and execute His Word and Will ".

Stz. 34 சத்தி எலாம் கொண்ட தனித் தந்தை நடராயன்
சித்தி எலாம் வல்லான் திருவாளன்—நித்தியன் தான்
ஊழி பல சென்றாலும் ஓவாமல் இவ்விடத்தே
வாழி நடஞ் செய்வான் மகிழ்ந்து.

" The supreme Lord of Knowledge-Play who is all-powerful with all the energies and powers of the Shakti, and who is the Treasure of Riches and the all-fulfilling Power of Siddhis, and who is the Eternal in Time will play in delight here (i.e. manifest Himself) progressively and ceaselessly for many many aeons of time ".

Stz. 35 இன்று தொடங்கி இங்கே எம்பெருமான் எந்நாளும்
நன்று துலங்க நடம்புரிவான்—என்றும் என் சொல்
சத்தியம் என்று எண்ணிச் சகத்தீர் அடைமின்கள்
நித்தியம் பெற்று உய்யலாம் நீர்

" Our great Lord will revealingly manifest in play here for our good and for ever from this day onwards. This is my word of Truth. O people of the world ! Come to me, taking it as the word of Truth. You will realise the eternal Truth and live an immortal life ".

Stz. 36 என் உடலும் என் பொருளும் என் உயிரும் தான் கொண்டான்
தன் உடலும் தன் பொருளும் தன் உயிரும்-என்னிடத்தே
தந்தான் அருட்சிற்சபையப்பா என்று அழைத்தேன்
வந்தான் வந்தான் உள் மகிழ்ந்து.

" I called Him as graceful Father of Cit Sabha. He responded and came with inner delight. He took my body, my substance, and my life ; instead, He gave me His body, His substance and His life ".

NOTE : This stanza refers to the transformation of nature including the physical body. The Swami attained the divine Nature. Compare with stz (12—25—2), and stz (12—38—8).

Stz. 37 செத்தாரை எல்லாம் திரும்ப எழுப்புதல் இங்கு
எத்தால் முடியும் எனில் எம்மவரே—சித்து ஆம்
அருட்பெருஞ் சோதி அதனுன் முடியும்
தெருட் பெருஞ் சத்தியம் ஈதே

" By what Power the dead can be made to resurrect here ? O my people ! This can be done by the Vast Grace-Light which is verily Cit (tu) the Consciousness-Force சித்து. I affirm this as a great truth of Knowledge ".

NOTE : In stz 12—21—14, the Swami calls the Light as Arut Perum Cit Joti, the Vast Grace-Light of Consciousness-Force.

Stz. 38 இவ்வுலகில் செத்தாரை எல்லாம் எழுக எனில்
எவ்வுலகும் போற்ற எழுந்திருப்பார்—செவ்வுலகில்
சிற்றம்பலத்தான் திருவருள் பெற்றுர் நோக்கம்
உற்று அவரை உற்றவர்கள் உற்று.

" A great soul (i.e. a yogi of deathless perfection) who has realised the Grace of the Lord of Cit Ambalam, if and when approached and requested by the relatives of the dead (in this respect), will bestow his look (of grace) on the dead asking him (the dead) to resurrect and rise up. To the amazing wonder and praise of the beings of any world whatsoever, the dead will resurrect here in the good and red physical world. "

Stz. 39 யான் புரிதல் வேண்டுங்கொல் இவ்வுலகில் செத்தாரை
ஊன் புரிந்து மீள உயிர்ப்பித்தல்-வான் புரிந்த
அம்பலத்தான் நல் அருளால் அந்தோ நான் மேற்போர்த்த
கம்பலத்தால் ஆகும் களித்து

"Is it necessary for me to resurrect the dead into their physical bodily life of flesh and bones, here on the earth? By the Grace of the Lord of the Heaven of Knowledge even the shawl I wear as the outer covering of my body can do it (i.e., by a contact or touch of his shawl the dead can resurrect)".

Stz. 40 என்னே உலகில் இறந்தார் எழுதல் மிக
அன்னே அதிசயம் என்று ஆடுகின்ருர்—இன்னே
திரு அம்பலத்தான் திருநோக்கம் பெற்ருர்க்
குருவம்பலத்தே என்று உன்
(உன்-உனது ; குருவம்பலம்-இதயத்திலுள்ள குரு)

"People dance in joy exclaiming it as a wonder on the earth when the dead resurrect and rise up. He who has received the Grace (or Graceful Look) of the universal Lord can play the acts of Grace. Consider him (who is the yogi of deathless perfection) as the Guru of your heart".

Stz. 41 ஆடாதீர் சற்றும் அசையாதீர் வேருென்றை
நாடாதீர் பொய் உலகை நம்பாதீர்-வாடாதீர்
சன்மார்க்க சங்கத்தைச் சார்வீர் விரைந்து இனி இங்கு
என்மார்க்கமும் ஒன்ருமே

"Do not get excited into passionate movements. Do not waver. Do not seek any other thing. Do not rely on the world of falsehood. Do not despair. Seek to join the Sanmarga Sanga here and now which is the only way of mine which unifies all paths into one".

Stz. 42 மார்க்கம் எலாம் ஒன்ருகும் மாநிலத்தீர் வாய்மை இது
தூக்கம் எலாம் நீக்கித் துணிந்து உளத்தே—ஏக்கம் விட்டுச்
சன்மார்க்க சங்கத்தைச் சார்ந்திடுமின் சத்தியம் நீர்
நன் மார்க்கம் சேர்வீர் இந்நாள்

"O people of the World! This is the true Word. Shed off all anxieties, and without falling into inertia or laziness as of sleep take the decision in your heart to join the rank and file of Sanmarga Sangha, the Path of Truth, the Right and Harmony, which unifies all paths. Without despair, surely take to the good Path this day itself".

Stz. 43 இந்நாளே கண்டீர் இறந்தார் எழுகின்ற
நன்னுள் என் வார்த்தை தனே நம்புமினே—இந்நாள்
அருட்பெருஞ்சோதி அடைகின்ற நாள் மெய்
அருட்பெருஞ் சத்தியம் ஈதாம்

" This is the good day when the dead will resurrect to bodily life. Believe my words. This is the day the Vast Grace-Light is reaching (us into the earth). I affirm it as a great truth of Grace ".

Stz. 44 ஏமாந்திருக்கும் எமரங்காள் இவ்வுலகில்
சாமாந்தர் ஆகாத் தரம் பெறவே—காமாந்த
காரத்தை விட்டுக் கருதுமினே இத்தருணம்
நீர் அத்தைச் சேர்வீர் நிஜம்

" O my deluded people of the world ! Don't you think of rejecting the darkness of desires and lust so as to attain here on the earth the state of deathlessness of body as distinguished from the state of those who die. This is the time to do it and you can surely attain that state ".

Stz. 45 வீணே பராக்கில் விடாதீர் உமது உளத்தை
நாணே உடைய நமரங்காள்—ஊணுகத்
தெள்ளமுதம் இன்றெனக்குச் சேர்த்தளித்தான் சித்தாட
உள்ளிய நாள் ஈது அறிமின் உற்று.

" O my shy people of the world ! Be careful to see that your heart remains vigilant and watchful without allowing it to indulge in wastefulness (i.e. wasting the opportunity). As the Lord has given me today Amrita of Bliss as food, know it to be the day which He has chosen for His manifestation here in the play of Knowledge and Perfection ".

Stz. 46 போற்றி உரைக்கின்றேன் பொய் என்று இகழாதீர்
நாற்றிசைக் கண் வாழும் நமரங்காள்—ஆற்றல் அருள்
அப்பன் வருகின்ருன் அருள் விளையாட்டு ஆடுதற்கென்று
இப்புவியில் இத்தருணம் இங்கு

" My Father who is Grace-Power is coming now, to this earth, to play here the manifestation of Grace. O my people of the world living in the four directions ! Do not mock at me thinking it as a lie ! I tell you in serious earnestness ".

Stz. 47 ஆளுடையான் நம்முடைய அப்பன் வருகின்ற
நாள் எதுவோ என்று நலியாதீர்—நீள
நினையாதீர் சத்தியம் நான் நேர்ந்து உரைத்தேன் இந்நாள்
அனையான் வருகின்ருன் ஆய்ந்து.
(அனை—அன்னை)

" Do not be anxious anymore as to when the Lord is going to come, nor consider it to happen long after. Our Father who possesses us, and who is our Mother too, has chosen to come this day itself This is the truth I speak, as I have come to know of it ".

XL

THE VISION AND BOON OF EARTHLY EVOLUTION OF LIFE

ULAKAP PÉRU

12—30

Stz. 1 இன்பால் உலகங்கள் யாவும் விளங்கின
துன்பால் இறந்தவர் துன்பற்றுத் தோன்றினர்
அன்பால் அடியவர் ஆடினர் பாடினர்
என்பால் அருட்பெருஞ்சோதியார் எய்தவே

" God of Vast Grace-Light reaching towards me (on the earth), all the worlds are seen to rejoice in happiness ; Those who died in grief are seen to become griefless ; devotees sing and dance in love".

Stz. 2 பாம்பெலாம் ஓடின பறவையுட் சார்ந்தன
தீம்பலா வாழை மாத் தென்னே சிறந்தன
ஆம்பலன் மென்மேலும் ஆயின என்னுளத்து
ஓம்பல் என் அருட்பெருஞ் சோதியார் ஒங்கவே

" God of Vast Grace-Light manifesting in my heart, serpents run and join with birds ; sweet jack, plantain, mango and cocoanut trees excel in luxuriant growth ; lily flourishes and multiplies itself in luxuriance".

Stz. 3 மலங் கழிந்து உலகவர் வானவர் ஆயினர்
வலம் பெறு சுத்த சன்மார்க்கம் சிறந்தது
பலம் பெறு மனிதர்கள் பண்புளர் ஆயினர்
நலம் பெறும் அருட்பெருஞ்சோதியார் நண்ணவே

" The benevolent God of Vast Grace-Light reaching the earth and manifesting, worldly people shed off their impurities and become godly men ; the triumphant Path of Purity, the Right and the Good (Suddha Sanmarga) rises into eminence ; men of strength become men of culture".

Stz. 4 முன்னுள மார்க்கங்கள் யாவும் முடிந்தன
மன்னுள சுத்த சன்மார்க்கம் சிறந்தது
பன்னுளம் தெளித்தன பதிநடம் ஒங்கின
என்னுளத்து அருட்பெருஞ்சோதியார் எய்தவே

"God of Vast Grace-Light reaching and entering into my heart, all the old paths (of spiritual discipline) become out of vogue. The Path of Purity, the Right, Truth and Harmony (Suddha Sanmarga) is firmly established and excels; the exploring hearts and minds of the many become clarified in consciousness; and the Will of the Divine Play become manifested in them".

Stz. 5 இடம் பெற்ற உயிர் எலாம் விடம் அற்று வாழ்ந்தன
மடம் பெற்ற மனிதர்கள் மதிபெற்று வாழ்கின்ருர்
திடம் பெற்றே எழுகின்ருர் செத்தவர் தினம் தினம்
நடம் பெற்ற அருட்பெருஞ்சோதியார் நண்ணவே

"With the coming of the dynamic God of Vast Grace-Light, creatures living on the earth live without poison in them; fools become wise with wisdom and live on; daily the dead resurrect (into bodily life) gathering strength".

Stz. 6 அண்டமும் அகிலமும் அருளராசாட்சியைக்
கொண்டன ஓங்கின குறைஎலாம் தீர்ந்தன
பண்டங்கள் பலித்தன பரிந்து எனது உள்ளத்தில்
எண்தகும் அருட்பெருஞ்சோதியார் எய்தவே

"The much-respected God of Vast Grace-Light reaching into my heart of love, the earth and all the worlds accept the region of Grace and progress and, all their defects and impurities dissolve away; their needs get fulfilled; riches of material wealth become abundant and economic prosperity grows and become the order of the day. (Compare with "Joti Agaval," stzs. 392 and 393 in regard to the purification of the universal tatva and those in the individual).

NOTE: With the advent of the Vast Grace-Light upon earth, the terrestrial life at all its levels of existence will shoot up into a new evolutionary manifestation in the values of the manifesting Vast Grace-Light. The, universe from its summit levels of overmind down to the physical world, will get perfected. Further, though Swami Ramalingam had already realised the Truth-Consciousness in its own and proper Home above, and also within his own individual adhara or system, He now sees the vision of things to come, in the wake of the supramental Light coming to the earth universally and entering his heart as a centre for the play of manifestation of evolutionary life around. In his 'Upadesha', the Swami considered the heart as in Pinda Veli, the Subconscient.

It is seen thus that the Swami knew about the coming of the Truth-Light (Satya Joti which is verely the Vast Grace-Light இன்னருளாம்

மெய்ச்சோதி) to settle on the earth and had the vision of its universal manifestation on the earth. In fact the Vast Grace-Light came to the earth but reached and entered into his heart and became one with the Love of his heart.

We would like to point out that the universal manifestation of the supramental Light was brought about by the Mother of Sri Aurobindo Ashram in 1956 when She broke into pieces the golden door at the border of supermind,—the door which the Swami called "the collapsible door" of "Parapara Veli" (Joti Agaval stz 283 பரம்பர வெளியைப் பராபர வெளியில் அரம் தெற வகுத்த அருட்பெருஞ்ஜோதி). As a result, torrents of the supramental Light rushed in upon the earth, but when reaching the earth atmosphere, they were swallowed up by the huge waves of Inconscient darkness that rose up from the earth. The Mother announced that the Light had manifested universally in the subtle physical realm and, the Light so engulfed or swallowed, would work itself out from within the Inconscient to give its evolutionary result and, the earth-nature would respond in due course of time. We may say the response came in 1969 when the Superman Consciousness manifested by its direct infiltration into the Mother's body to help her in its transformation. We find that the Swami's Presence in the earth-nature in the form of dematerialised supramental consciousness is behind this response and is wholly identifiable with the said Superman Consciousness. However the fact remains that with the breaking of the said door there has been a continuous ingestion of Light from above into the subtle physical atmosphere of the earth. A day would come when the divine Light manifests itself outwardly in the physical or material nature of the earth.

Stz. 7 குணங்கள் சிறந்தன குற்றங்கள் அற்றன
மணங்கள் விளங்கின வாழ்வுகள் ஓங்கின
பிணங்கள் எலாம் உயிர்பெற்றெழுந்து ஓங்கின
இணங்க அருட்பெருஞ்சோதியார் எய்தவே

"With the harmonious or integral manifestation of the God of Vast Grace-Light the defects of nature are gone away; the divine qualities excel. Goodnesses and glories of Life rise up to manifest; the dead resurrect bodily into life".

Stz 8 பக்தர்கள் பாடினர் பணிந்து நின்ருடினர்
முத்தர்கள் மெய்ப்பொருள் முன்னி மகிழ்ந்தனர்
சித்தர்கள் ஆனந்தத் தெள்ளமுது உண்டனர்
சுத்த அருட்பெருஞ்சோதியார் தோன்றவே

"With the manifestation of the God of Vast Grace-Light in His Purity devotees sing and dance in love and surrender; the liberated

souls (muktargal) are enraptured in contemplation of the Supreme Divine ; the perfect souls (Siddhargal or men with perfection of nature and its powers) who have the power of divine action in Knowledge drink in the Amrita of Bliss and Clarity of Consciousness ".

Stz. 9 ஏழுலக அவத்தை விட்டு ஏறினன் மேனிலே
ஊழி தோறு ஊழியும் உயிர் தழைத்து ஓங்கினன்
ஆழியான் அயன் முதல் அதிசயித்திட எனுள்
வாழி அருட்பெருஞ் சோதியார் மன்னவே

" I ascended into the high Realm which is beyond the avasthas or states of the seven worlds. To the wondering amazement of the Disc-bearer (Vishnu), Brahma and other godheads, I live on for countless aeons after aeons of (eternal) Time, the manifesting glorious God of Vast Grace-Light being firmly established within me ".

Stz. 10 இருட்பெருமலம் முழுதும் தவிர்ந்து இற்றது
மருட்பெரு கன்மமும் மாயையும் நீங்கின
தெருட் பெருஞ் சித்திகள் சேர்ந்தன என்னுளத்தே
அருட்பெருஞ்சோதி என் அன்பிற் கலந்ததே

" All the impurities of the mighty or overwhelming Darkness (i.e., the inconscient and subconscient darkness) have not only left me free but have become dissolved away. Ignorance, lower mode of action and maya are gone away. The Siddhis of perfection full of the clarity of consciousness have come to me (naturally). The Vast Grace-Light has joined my heart of Love ".

NOTE : These visions of the collective evolution of the earthly life in the foregoing stanzas are seen as manifestations of the Vast Grace-Light (or of the God of Vast Grace-Light) in the wake of its reaching and entering into the heart of the poet Swami Ramalingam (என்பால் அருட்பெருஞ்சோதியார் எய்தவே ; என்னுளத்து அருட்பெருஞ்சோதியார் எய்தவே ; சுத்த அருட்பெருஞ் சோதியார் தோன்றவே நலம் பெறும் அருட்பெருஞ்சோதியார் நண்ணவே.) It signifies also the heart of the Subconscient (as in the Vedic tradition) which is symbolical of the earth and its evolution. The Swami's heart of Love was fit to receive the Light for the Universal manifestation. See also Vol. I, Chapter VII under the sub-head " Vision of the earthly evolution ".

GENERAL NOTE: After the attainment of a triple deathless body (see poem Suddha Siva Nilai, 12-29), the Swami gets the Vision of the universal manifestation of the divine Light on the earth and its collective evolutionary fulfilment of the earthly life. According to the Swami (see Upadesha), the heart centre comes under " Pinda Veli " the Subconscient

which is larger than Anda, the Cosmic. In the poem now under consideration, the Vast Grace-Light is said to come towards him, enter into his heart, get fixed therein and become one with the Love of his heart and at the same time it is seen to bring an evolutionary manifestation in the earthly life. Here the universal manifestation of the divine Light is referred to, not specifically by way of descent, but as a coming or a manifestation. In an earlier stanza (12-25-5), the Swami has observed that by and through him as an instrument, the Vast Grace-Light will progressively manifest for the benefit and joy of the whole world (Compare also with stzs. 12-29-33 to 35) In the "Keertans" also he feels the divine call upon him as a representative of the whole earth, nay, verily as the earth-nature itself (See "Enna Punyam", stz. 6). In these circumstances, his heart may be considered as a centre of universal play of the Divine for an evolutionary manifestation in the earthly life and matter. Though stzs. 3, 5, 7 and 8 of the poem refer to the manifestation of the Vast Grace-Light or rather of the God of Vast Grace-Light on the earth without referring to himself or his heart, It or He as the Vast Grace-Light finally enter into the Swami's heart of Love.

Further in all the stanzas of the poem, the Vast Grace-Light or rather the Supreme Being of the Vast Grace-Light is said to manifest bringing about the collective divine evolution of the earthly life in men, animals and plant-life, and in particular the higher states of growth in consciousness and nature of men to make them godly Men of Love and Devotion, of Knowledge and wisdom and, of Perfection of Nature and Body. Swami's Sanmarga movement is said to come into its own, excel and prevail over other ways of discipline only after or with the advent and manifestation of the divine Light. Elsewhere also the Swami has observed that it would come into its effective functioning or beginning only after the said manifestation. In stz. 6, the Swami also suggests the unity of the world and its government by its acceptance of the rule of Grace after the Manifestation. It is to be noted that in the above poem, the Swami refers to the manifestation of the divine Light, not as Grace-Light but as Vast Grace-Light or rather as the Supreme Being or God of the Vast Grace-Light. The Vast Grace-Light implies the Vastness of the Divine Light as from or as of the Vast Truth-World of Supermind. The Supreme Being of the Vast Grace-Light will necessarily bring about an integral Manifestation in the earthly evolution.

The gist of the poem may be summarised The Vast Grace-Light is seen to manifest universally on the earth and it reaches the Swami and enters into his heart and becomes one with the Love of his heart —the heart which here represents the vast Subconscient realm. Some one on the earth has to receive the manifesting Light, lest it should withdraw. The Swami's heart had become a firm universal centre for

the collective evolutionary manifestation and working of the universal Light on the earth. Unlike in "Joti Agaval" stzs. 167, 168, 99, 118 508, 509, 738 and 789 wherein it is said that the "Grace-Light" issued forth from within his heart to spread in the whole world and make it blossom (i. e. a collective action from his own right), here in this poem the collective or universal manifestation of the Divine is meant to take place by the reaching of the "Vast Grace-Light" into his heart of love. So the latter is connected with the universal manifestation of the Vast Grace-Light on the earth which makes his heart a universal centre for Its collective play. The universal manifestation of the Light and the evolution of the earthly life in its wake, are revealed when the Vast Grace-Light reaches his heart, or we may say, reaches and touches a receiving centre on the earth This proves that the Swami had a collective role to play for the universal manifestation of the Vast Grace-Light on the earth, apart from the individual cum collective action which he could happily bring about in his own right by the ever-present Grace-Light which issued forth from within his heart into the world and its life around. (Ibid Joti Agaval stanzas above said). However we like to point out that the "Grace-Light" which manifested in and through the Swami is directly connected with the "Vast Grace-Light" of the Vast Truth-World. In essence they are the same and integral too but differentiated only from a practical point of view as between individual and universal manifestations on the earth. Grace-Light can be possessed and manifested on the earth only by realising the Vast Grace-Light within and above in oneself.

LXI

ANBU URUVĀNA SIVAM ONRĒ ULLADU ENAL

12—31

Stz. 5 துரிய மேல் பரவெளியிலே சுக நடம் புரியும்
பெரியதோர் அருட்சோதியைப் பெறுதலே எவைக்கும்
அரிய பேறு மற்றவை எலாம் எளியவே அறிமின்
உரிய இம்மொழி மறைமொழி சத்தியம் உலகீர்.

" O people of the world ! The infinitely Vast Grace-Light in its play of Bliss as in the high-seated transcendent and universal Heaven (Turya Mēl Para Veli) is the most difficult to realise among all the states. Know, ye men ! In comparison to it all other states are easy to get or achieve. This is the very word of truth as of the Veda ".

NOTE : Here like the Vedic Rishis, who use the same terms in a plastic and facile manner adopting them according to the context and situation giving a greater or lesser significance to them, the Swami uses the term " Para Veli " here but with special qualifying words to indicate the Truth-World of Knowledge in the context. Ordinarily the term is used by the Swami to mean the space of Spiritual Mind.

Stz. 8 சமயம் ஓர் பல கோடியும் சமயங்கள் தோறும்
அமையும் தெய்வங்கள் அனந்தமும் ஞான சன்மார்க்கத்து
எமையும் உம்மையும் உடையதோர் அம்பலத்து இறையும்
அமைய ஆங்கு அதில் நடம்புரி பதமும் என்று அறிமின்

" O men ! Know that the supreme and universal Divine (Ambalattu Irai) and His Feet of Play (i. e. His Will of the play of Knowledge) in the Truth-World constitute and possess not only you and me and all of us of the Jnana Sanmarga, the Path of true Knowledge, but also the crores of religions (and philosophies) and their innumerable gods (and states of godhood)".

LXII

BECOME THE PURE NEW RACE

புனித குலம் பெறுமாறு புகலல்

12—33

Stz. 1 சாதியிலே மதங்களிலே சமய நெறிகளிலே
சாத்திரச் சந்தடிகளிலே கோத்திரச் சண்டையிலே
ஆதியிலே அபிமானத்து அலைகின்ற உலகீர்
அலைந்து அலைந்து வீணே நீர் அழிதல் அழகலவே
நீதியிலே சன்மார்க்க நிலைதனிலே நிறுத்த
நிருத்தமிடும் தனித்தலைவர் ஒருத்தர் அவர்தாமே
வீதியிலே அருட்சோதி விளையாடல் புரிய
மேவுகின்ற தருணம் இது கூவுகின்றேன் உமையே.

"I now call you. O People! This is the time for the Unique Lord to come (to manifest)—the Unique Lord, the One who dances or plays dynamically in order to establish you in the divine Law and in the state shown by the Path of the Truth and the Good (Sanmarga). It is the opportune time for the Lord to come by Himself and openly manifest His Play of Grace (in the world, so as to be seen or recognised by the people at large) as happening on the public road. So do not be any more wandering at random aimlessly and helplessly in vain. It is not good for you to waste your energies and be ruined because of the pride of your separative consciousness which seeks since long time its devious satisfaction in the divisions of race and community, religions and philosophies, and in the disputes of allegiance to various Shastras or Books of Knowledge and in the quarrels due to social status of family and heredity".

NOTE: The Swami assures the people that the supreme and universal Divine is coming, by Himself or by His Own Will, to the earth for directly and openly manifesting Himself and even outwardly by the plays of His Grace, as a public performance on the road (as it were) i.e. so as to be visibly seen, felt or recognised by one and all (12—33—1 and 12—29—46).

Stz. 7 நரை மரணம் மூப்பு அறியா நல்ல உடம்பினரே
நற்குலத்தார் என அறியீர் நானிலத்தீர் நீவிர்
வரையில் உயர்குலம் என்றும் தாழ்ந்தகுலம் என்றும்
வகுக்கின்றீர் இருகுலமும் மாண்டிடக் காண்கின்றீர்
புரையுறு நும் குலங்கள் எலாம் புழுக்குலம் என்று அறிந்தே
புத்தமுதம் உண்டோங்கும் புனித குலம் பெறவே
உரைபெறும் என் தனித் தந்தை வருகின்ற தருணம்
உற்றது இவண் உற்றிடுவீர் உண்மை உரைத்தேனே.

" O people of the earth, you do not know that those who have good bodies free from senility, greying of hair and death form the good race of men. You classify and measure out the high and low races of people But you find that both these classes die away. Know that these defective races of your classification are of the order of worms. For getting into a pure race of men who grow (or evolve) by taking in ever-fresh Amrita of Bliss, O men, come here and realise what you can, as it is the time for the most unique, supreme and universal Divine, my Father, to come. I speak the truth ".

Stz. 9 வையகத்தீர் வானகத்தீர் மற்றகத்தீர் நுமது
வாழ்க்கை எலாம் வாழ்க்கை என மதித்து மயங்காதீர்
மையகத்தே உறு மரண வாதனையைத் தவிர்த்த
வாழ்க்கையதே வாழ்க்கை என மதித்து அதனைப்பெறவே
மெய் அகத்தே விரும்பி இங்கே வந்திடுமின் எனது
மெய்ப்பொருளாம் தனித் தந்தை இத்தருணந் தனிலே
செய் அகத்தே வளர் ஞான சித்திபுரந் தனிலே
சித்தாடல் புரிகின்ருர் திண்ணம் இதுதானே.

" O people of the earth, O gods of heavens, O beings of the other worlds. Do not be deceived in mind by giving importance to your life of existence as the real life Consider real life as the life which conquers the affliction of death in the very field of Darkness மையகம் (i. e. the inconscient material world which has arisen from the dark void or ocean of the Inconscient இருட்பெரும் கார் அள்ளற் கடல்). Aspiring for it in your true inner being, come here to get it, as this is the time in which my Father, the supreme Being, is manifesting the play of His Siddhis in the developing red-soiled township செய் அகம் of Jnana Siddhipuram, the Home of Knowledge and Perfection (i. e. Vadalur where the Swami lived in his last years of life) ".

NOTE : According to Sri Aurobindo and the traditional spiritual literature, even gods of the vital, mental and overmental heavens who are

only typal beings without the soul-principle but each with fixed and high qualities and powers in their respective worlds or heavens have to come down and take human birth on the earth in order to have and possess the evolving soul-principle as in man and thereby evolve to become one with the Divine and manifest the divinities in fullness. According to the Swami, the full glory of divinity will be attained with the attainment of a perfect deathless body here on the earth.

Stz. 10 ... திரணமும் ஓர் ஐந்தொழிலேச் செய்ய ஒளி வழங்கும்
சித்திபுரம் என ஓங்கும் உத்தர சிற் சபையில்
சரணம் எனக்கு அளித்து எனையும் தானாக்க எனது
தனித் தந்தை வருகின்ற தருணம் இதுதானே.

"... This is the time for my Supreme Lord to come at Uttara Cit Sabhai, commonly known as Siddhipuram (i. e. Uttara Jnana Siddhipuram or Vadalur) which gives the Power of Light even to inconscient material things such as straw in order to make it perform the five-fold universal functions (i. e. creation, maintenance, destruction for purification, involution and evolution) and He comes to make me become Himself or as Himself (i. e. become integrally one with Himself even at the bodily level on the earth, possibly for a collective evolutionary action) by giving me the refuge of His Feet".

NOTE: The last line possibly is a forecasting of the manifestation of the divine Lord at the Swami's place to embrace him in body as hinted in stz. 12-44-53 i. e. for the dematerialising of his deathless body.

LXIII

LIVE

THE GREAT LIFE OF DEATHLESS BODY

மரணமிலாப் பெருவாழ்வு

12—34

Stz. 1 நினைந்து நினைந்து உணர்ந்து உணர்ந்து நெகிழ்ந்து நெகிழ்ந்து அன்பே
நிறைந்து நிறைந்து ஊற்றெழும் கண்ணீர் அதனால் உடம்பு
நனைந்து நனைந்து அருளமுதே நன்னிதியே ஞான
நடத்தரசே என்னுரிமை நாயகனே என்று
வனைந்து வனைந்து ஏத்துதும் நாம் வம்மின் உலகியலீர்
மரணமிலாப் பெருவாழ்வில் வாழ்ந்திடலாம் கண்டீர்
புனைந்து உரையேன் பொய் புகலேன் சத்தியஞ் சொல்கின்றேன்
பொற்சபையில் சிற்சபையில் புகுந்தருணம் இதுவே.

"O people of the world, Come come. You can live the great glorious life of a deathless body. I speak the Truth. I do not exaggerate nor lie. This is the time to enter into Por Sabha and Cit Sabha (the Apprehending and Comprehending sessions of the World of Truth-Knowledge). Call the Lord by beautiful and loving words of worship and praise Him as the Amrita of Bliss and Grace, the Treasure of Goodness, the Lord of Knowledge-Play (i. e. of Knowledge-Will, Jnana Natanam) and as the rightful Master of my (or your) being. Remember Him, Remember Him, Feel Him, Feel Him in the heart of love. Melt and Melt in love for Him. Fill and Fill the heart with love for Him, and Drench and Drench the body with flowing tears of joy and love".

Stz. 3 பணிந்து பணிந்து தணிந்து தணிந்து பாடுமினே உலகீர்
பரம்பரமே சிதம்பரமே பராபரமே வரமே
துணிந்து வந்த வேதாந்த சுத்த அனுபவமே
துரியமுடி அனுபவமே சுத்த சித்தாந்தமதாய்த்
தணிந்த நிலைப் பெருஞ் சுகமே சமரச சன்மார்க்க
சத்தியமே இயற்கை உண்மைத் தனிப்பதியே என்று
கணிந்து உளத்தே கனிந்து நினைந்து உரைத்திடில் அப்பொழுதே
காணுத காட்சி எலாம் கண்டு கொளல் ஆமே.

"O men of the world! Sing in complete surrender and love. Sing in complete surrender and love the glory of the Divine calling Him "O Param Param! O Cidambaram! O Parā Param! O Varam! O Bold experience of Suddha Vedanta! O experience in the summit of Turya! O great and infinite Bliss realised in Suddha Siddhanta in a state of surrender and love! O Truth of Samarasa Sanmarga! O supreme Divine of Sat, the Being in manifestation! Even as you call Him thus, aspiring and remembering Him with a moved and melting heart of love, you will have the Visions (of Him) that are not seen (by the eyes).

NOTE: Param Param, Parā Param and Varam respectively denote the comprehending, apprehending and tertiary poises of supermind (see Vol. I, Charts 1 & 3 in Ch. III—Part II). Cidambaram is the Sky or World of Truth-Consciousness as a whole. Suddha Vedanta and Suddha Siddhanta denote the comprehending and apprehending poises of the Truth-World respectively.

Stz 5 இன்புறலாம் எவ்வுலகும் ஏத்திட வாழ்ந்திடலாம்
எல்லாம் செய்வல்ல சித்தி இறைமையும் பெற்றிடலாம்
அஞ்புடையீர் வம்மீன் இங்கே சமரச சன்மார்க்கம்
அடைந்திடுமின் அகவடிவு இங்கு அனக வடிவாகிப்
பொன்புடை நன்கு ஒளிர் ஒளியே புத்தமுதே ஞான
பூரணமே ஆரணத்தின் பொருள் முடிமேல் பொருளே
வன்புடையார் பெறற்கு அரிதாம் மணியே சிற்சபையின்
மாமருந்தே என்று உரைமின் தீமையெலாம் தவிர்ந்தே

"You will exult in a blissful life so as to be praised by all the worlds. You will get the divinity of the all-effectuating Power of Siddhis i.e. Siddhis which are the perfect and miraculous divine plays of Truth-Knowledge. O beloved people! Come here, and join Samarasa Sanmargam, the Path of Truth, the Right and Harmony; shed all evils and change here itself the inner form of body into a pure one (அக வடிவு இங்கு அனக வடிவாகி) by singing the glory of the Lord as the good Light of the golden World of Knowledge, the fresh Amrita of Bliss, the Integral Knowledge (Jnana Pooranam), the Truth above and beyond the highest substance or significance of the Vedas, the Ambrosia of Cit Sabha, the rare Gem of Light difficult to be attained by the people of evil and harsh nature".

NOTE: The Swami promises to the people the possibility of a deathless physical life. As a step to it, the inner body has to be made pure at first. So in this song stress is laid on the inner transformation.

Compare :

அகமறிந்தீர் அனகம் அறிந்து அழியாத ஞான
அமுத வடிவம் பெறலாம் அடைந்திடும் ஈண்டே — (12-34-18)

Come here. O Men ! You can realise the indestructible and blissful physical body of Knowledge, by realising the inmost soul and becoming pure within.

Stz. 8 விரைந்து விரைந்து அடைந்திடுமின் மேதினியீர் இங்கே
மெய்ம்மை உரைக்கின்றேன் நீர் வேறு நினையாதீர்
திரைந்து திரைந்து உளுத்தவரும் இளமை அடைந்திடவும்
செத்தவர்கள் எழுந்திடவும் சித்தாடல் புரிய
வரைந்து வரைந்து எல்லாஞ் செய்வல்ல சித்தன் தானே
வருகின்ற தருணம் இது வரம் பெறலாம் நீவிர்
கரைந்து கரைந்து உளம் உருகிக் கண்களின் நீர் பெருகிக்
கருணை நடக் கடவுளே உட் கருதுமினே களித்தே

" Come here quickly, more quickly, O people ! I speak the truth. Do not mistake me. This is the time for the Lord, the all-achieving omnipotent God of perfect Knowledge-Play (i. e. the Lord of Perfect Will of Knowledge and action, Siddhan) to come to the earth by Himself by a pre-determined plan for manifesting the play of perfect and miraculous actions in Knowledge such as resurrecting the dead into bodily life and enabling even the old with shrunken skin and disability to become transformed into youth. O men ! Seek within, in all joy, the God of Compassion with moved feelings of love in your melting heart and with eyes flowing tears of joy ".

NOTE : The Swami assures the people that the all-fulfilling supreme Divine is coming here by Himself or out of His Own pre-determined Will.

Stz. 9 களித்து உலகில் அளவு இகந்த காலம் உலகு எல்லாம்
களிப்படைய அருட்சோதிக் கடவுள் வரு தருணம்...

" This is the time for the God of Grace-Light to come here in the world in delight to make the whole world happy for endless time".

Stz. 13 .....சந்திய வாழ்வளிக்கக்
கண்மை தரும் ஒரு பெருஞ்சீர்க் கடவுள் எனப் புகலும்
கருணை நிதி வருகின்ற தருணம் இது தானே

" This is the time for the supreme and universal Divine to come for giving us a life of Truth, - the Divine who is known as the God of an infinite richness of Harmony, as Treasure of Compassion, and as Giver of Truth-vision.

Stz. 14 தானே தான் ஆகி எலாம் தானுகி அலஞுய்த்
தனிப்பதியாய் விளங்கிடும் என் தந்தையை என் தாயை ...
சிற்சபையில் பெருவாழ்வைச் சிந்தை செய்மின் உலகீர்
ஊனேயும் உடல் அழியாது ஊழிதோறும் ஓங்கும்
உத்தம சித்தியைப் பெறுவீர் சத்தியம் சொன்னேனே.

" O people of the world ! Aspire for the supreme and universal Divine. He has become Himself. It is He who has verily become Himself as the universal All-existence and exceeds It. He is my Father, my Mother and is the great Life of Cit Sabha, the World of Truth-Consciousness. You will attain the highest and noblest siddhi (Uttama Siddhi) by which the body of flesh and bones will live for all time without death and destruction. I utter the truth ".

Stz. 15 சத்திய வேதாந்தம் எலாம் சித்தாந்தம் எல்லாம்
தனித்தனி மேல் உணர்ந்துணர்ந்தும் தனே உணர்தற்கு அரிதாய்
நித்திய சிற்சபை நடுவே நிறைந்து நடம் புரியும்
நித்த பரிபூரணனேச் சித்த சிகாமணியை
அத்தகையோர் பெரும்பதியை அருமருந்தை அடியேன்
ஆவியை என் ஆவியிலே அமர்ந்த தயா நிதியைச்
சித்தியெலாம் எனக்களித்த சிவகதியை உலகீர்
சிந்தை செய்து வாழ்த்துமினே நிந்தை எலாம் தவிர்ந்தே

" Though the unfailing schools of Vedanta, Siddhanta, etc. have surely realised, each separately their respective truths, pointed out by them, yet the integral and eternal Divine (Nitya Paripoorana) who pervades everywhere with His Being and dynamically plays (i. e. as the universal All-Existent) in the eternal Cit Sabha is too difficult for them to realise—He is the Gem of Diamond over the summit of Mind (Citta sikha mani), the rarest Ambrosia, the Supreme Lord, Soul of my soul, the Indweller of my soul, the Treasure of Compassion, the Supreme State which has given me all the Siddhis (of Knowledge and Perfection). O men of the world ! Remember and praise Him (in devotion and gratitude), rejecting all that is wrong in nature ".

NOTE : The traditional schools of Vedanta, Siddhanta and other philosophical disciplines which realise without fail their respective truths in the realms below Supermind (i. e. in the spiritual overmind-gnosis at the highest, or in the lesser levels of spiritual Mind) fail to attain the integral supramental Divine of the Cit Sabha.

In the keertan " Jnana Marundu ", the Swami observes that the goals of all the six traditional schools come under and below the range of overmind gnosis of the twelfth centre (stz. 31).

Stz. 18 அகமறிந்தீர் அனகம் அறிந்து அழியாத ஞான
அமுத வடிவம் பெறலாம் அடைத்திடுமின் ஈண்டே

"Come here. O Men! You can realise Jnana Vadivam of Amrita which is the indestructible and blissful physical body of Knoweldge, by realising the inmost soul and becoming pure within."

Stz. 21 மரணம் என்ருல் சடம் எனும் ஓர் திரணமும் சம்மதியா
சார்ந்திடும் அம்மரணம் அதைத் தடுத்திடலாம் கண்டீர்
தனித்திடு சிற்சபை நடத்தைத் தரிசனஞ் செய்வீரே

"Even an insignificant thing of jada (i. e. an inconscient material object) will not consent for death i. e., to be rooted out of existence. O people! See the Play of the Divine in the supreme Cit Sabha to avoid the approaching death".

Stz. சிறந்திடு சன்மார்க்கம் ஒன்றே பிணி மூப்பு மரணம்
சேராமல் தவித்திடுங்காண் தெரிந்து வம்மின் இங்கே
பிறந்த பிறப்பு இதில் தானே நித்திய மெய் வாழ்வு
பெற்றிடலாம் பேரின்பம் உற்றிடலாம் விரைந்தே

"O men! Come here. The excellent Sanmarga (the Path of Truth and Purity) alone can keep away senility, disease and death. Know this and come here. You can realise quickly the eternal Truth-Life of great Bliss here in this very life itself".

Stz. 26 .....என்னேடும் சேர்ந்திடுமின்
என்மார்க்கம் இறப்பொழிக்கும் சன்மார்க்கம் தானே

"... Join with me, My Path is the Sanmarga which abolishes or cancels death itself".

LXIV

THE UNITY OF THE WORLD

SUDDHA SIVA SANMARGA ULAKIN ORUMAI NILAI

12—36

Stz. 1 சித்திபுரத்தே தினந்தோறும் சீர் கொள் அருள்
சத்திவிழா நீடித்து தழைத்து ஓங்க-எத்திசையில்
உள்ளவரும் வந்தே உவகை உறுக மதத்
துள்ளல் ஒழிக தொலைந்து

" May the festive manifestation of the Supreme Shakti of Grace and Harmony grow and prevail over from day to day and ever more continuously and progressively at Siddhipuram (i. e. at Uttara Jnana Siddhipuram, the Home of the Highest Knowledge and Power of Perfection, i. e. referring to Vadalur where the Swami opened in January 1872 the shrine of Satya Jnana Sabha). May the people of the world from every direction come (here at Siddhipuram) and receive the joy of rapture. May the mad orgy of religions and philosophies come to an end for ever ".

Stz. 2 ஒன்றே சிவம் என்று உணர்ந்து இவ்வுலகமெலாம்
நன்றே ஒருமையுற்று நண்ணியே—மன்றே
நடம் புரியும் பாத நளினமலர்க்கு உள்ளம்
இடம் புரிக வாழ்க இசைந்து

" May the people of the world know that Sivam, the Supreme Truth, is one; and may they become well united and realise the unity of the world. Let them live in collective harmony, allowing the heart to become a shrine for the play of the Lotus Feet of the Divine who plays in the Truth-world of Knowledge ".

Stz. 3 சிற்சபையும் பொற்சபையும் சித்தி விளக்கத்தால்
நற்சகமேல் நீடுழி நண்ணிடுக—சற்சபையோர்
போற்றி வரம் பெற்று உவகை பூரிக்க வாழ்ந்திடுக
நாற்றிசையும் வாழ்க நயந்து.

" By the Manifestation of Cit(tu) (Power of Grace-Shakti or Cit-Shakti of Knowledge) on the good earth, may the people realise here for ever the Cit Sabha and Por Sabha. May the people of all directions and places glorify those who have realised the good world of Truth, and receive boons (from them) and get the fulness of joy of life and live by love and in harmony ".

Stz. 4 அச்சம் தவிர்த்தே அருளிற் செலுத்துகின்ற
விச்சை அரசே விளங்கிடுக—நச்சு அரவம்
ஆதிக் கொடிய உயிர் அத்தனையும் போய் ஒழிக
நீதிக் கொடி விளங்க நீண்டு

" May the Lord of Knowledge who leads into the Path of Grace manifest, driving away all the fears. May the flag of the divine Law (fly high and) prevail for ever. May cruel creatures such as poisonous serpents become extinct."

Stz. 5 கருணை இலா ஆட்சி கடுகி ஒழிக
அருள் நயந்த நன்மார்க்கர் ஆள்க—தெருள் நயந்த
நல்லோர் நினைத்த நலம் பெறுக நன்று நினைத்து
எல்லோரும் வாழ்க இசைந்து

" May the government of people ruling without compassion die away quickly. May men of the good Path of love and grace come to rule. May the good and wise who seek the gift of Knowledge succeed to fulfill their good intentions. May all live in collective harmony seeking the good (by thought, word, and action) ".

LXV

TIRUVADIP PERUMAI

12—37

Stz. 1 திருவாளர் கனசபைத்திருநடஞ் செய்து அருள்வார்
தேவர் சிகாமணி எனக்குத் திருமாலை கொடுத்தார்
உருவாளர் அருவாகி ஒளியாகி வெளியாகி
ஒங்குகின்றார் என்னுடைய உயிர்த்துணைவர் அவர்தம்
பெருவாய்மைத் திறம் சிறிதும் பேசமுடியாதே .....

"O maid-friend! The Lord of Beauty, the Lord of the Golden Sabha of Truth-Knowledge (Kanaka Sabha) plays to bestow Grace. He is the Supreme Divine; the Gem of the crown; He has given me garland to wear (accepting me as His beloved). He is my soul's Companion. He has manifested Himself as form, but He is also the formless, the Light and the Space. His true greatness is beyond word and speech".

Stz. 2 அருளாளர் பொற்பொதுவில் அற்புத நாடகஞ் செய்
ஆனந்த வண்ணர் எனை ஆளுடையார்.....

"He is the Lord of Grace, Lord of Bliss who makes the play of Wonder in the Golden World of Truth-Knowledge (Por Podu). He possesses my whole being".

Stz. 9 பரை இருந்த வெளி முழுதும் பரவி அப்பால் பரையின்
பரமாகி அப்பரத்தில் பரம்பரமாய் விளங்கித்
திரை கடந்த திருவெளியில் ஆனந்தாதீதத்
திருநடஞ் செய்யாது செயும் திருவடிகள்...

"The divine Feet of the Lord dance, without dancing as it were, the supreme Dance of Bliss in the divine Vast World of Knowledge (Tiru Veli) which is beyond the veil (i. e. the veil of Parāpara Veli or overmind gnosis). The Presence of the dancing Feet of Bliss has pervaded the whole (lower) world of manifestation or space of Parā (the cosmic Maha Shakti) and in a farther level has become her heaven (Param) with its Paramparam (global overmind).

NOTE : "Param" in its general sense here signifies a heaven. Param-param in the context, means the global overmind. Beyond it is Parā-para Veli or overmind gnosis, herein represented as the veil crossing which one reaches into the Truth-World of Knowledge and Bliss.

Stz. 43 புரவிய ஐங்கருவினிலே பருவசத்தி வயத்தே
பரை அதிட்டித்திட நாத விந்து மயக்கத்தே
விரவிய தத்துவ அணுக்கள் ஒன்றொடொன்றுய் ஒன்றி
விளங்க அவற்று அடி நடு ஈறு இவற்றினில் மூவிதமாய்
உரவு இயல் உற்று உயிர் இயக்கி அறிவை அறிவித்தே
ஒங்கு திருஅம்பலத்தில் ஒளி நடனம் புரியும்
தரவு இயல் இற்று இது என யார் தெரிந்துரைப்பார் சிறிய
தமியன் உரைத்திடுந்தரமோ சாற்றுய் என்தோழி
(திருவடிப் பெருமை 12—37—43).

உரவு=திண்மை, solidity of physical matter and body.
தரவு=தலைவன் கட்டளை, the Will of the divine Lord.

"Due to the dynamic play of the divine Light in the high-seated Tiru Ambalam, the divine Supermind or Sky of Knowledge, Parā Shakti (the cosmic overmental Maha Shakti) has under the Time-movement worked or operated in and upon the rich and sovereign seed or egg of the five principles (i. e. the involved and hidden rich store of the seed-state of the five elements representing the five essential principles) and as a result all the substances of tatvas, the principles and powers of existence, have mutually entered into permuted combinations but under an ignorant mode or stress of working or interaction of nada and bindu (sound and light, and also perhaps in a physiological sense, ovule and sperm, shronita and shukla) and have arranged themselves into three-parts—a base or bottom, a middle and a top or end—bringing forth three kinds of existence namely a solid supporting base of the physical matter and body, the energy of life energising and acting in and upon the physical, and the manifesting growth of consciousness of knowledge (i. e. mind). Who can speak really of the glory of the Will of the divine Lord playing in Tiru Ambalam ?. Is it ever possible for a humble being like me to tell about it ?".
(Tiruvadip Perumai 12—37—43).

NOTE : (1) The physical matter and body as the base, life-force as the middle and consciousness of knowledge i. e. mental consciousness as the top have manifested in an evolutionary order of earthly existence. In Joti Agaval poem this order is referred to as udal, uyir and arivu—body, life and consciousness (of mind) in stzs. 554 and 763.

(2) Nada and bindu here may mean the being and becoming in nature, the purusha and shakti aspects of existence common to both

the male and the female. In his Upadesha, the Swami has explained the higher significance and relationship of nada and bindu. Bindu is Anma the soul, Nada is Paramanma the self. Bindu has its seat in the Poorva (i. e. in the ajna), nada in the uttara (i. e. in the sahasrara). When bindu joins nada, bindu becomes the Shakti and nada the Sivam (Truth of the being). Again as between bindu and tatvas the principles of existence, bindu becomes shaktan (or shaktiman, the purusha) and tatvas the shaktis of becoming in nature. Tirumoolar observes in TM 619 that when soul and self (bindu and nada) ascend in the central column (Meru) and join in an absorbed concentration (Samathi), the essence of the eternal supramental Truth-Consciousness is realised along with the beautiful Light (Sundara Joti). Meru may be taken as the highest summit where soul and self join.

விந்துவும் நாதமும் மேருவில் ஓங்கிடில்
சந்தியிலான சமாதியிற் கூடிடும்
அந்தமிலாத அறிவின் அரும்பொருள்
சுந்தரச் சோதியும் தோன்றிடும் தானே—மந். 619.

(3) The said five elements and their corresponding essential principles are indicated in Joti Agaval stzs. 179 to 183. It is said that the expansive akasa (ether) is measured and derived from Sivam the Being of Existence (Sat), air or gaseous state from Shakti the Consciousness-Force, earth from the pure golden state (i. e. the golden Truth-World of Supermind); fire is said to be the middle state in the five elements and water as nourishing with its waves. Tapas or Conscious Force is represented by fire, and Ananda by water, the rasa.

Stz. 44 சோதி மலை ஒரு தலையில் சோதி வடிவாகிச்
சூழ்ந்த மற்றேர் தலை ஞான சொரூபமயமாகி
ஓதிய வேறொரு தலையில் உபயவண்ணம் ஆகி
உரைத்திடும் ஐங்கருவகைக்கு ஓர் முப்பொருளும் உதவி
ஆதி நடு அந்தம் இலா ஆனந்த உருவாய்
அம்பலத்தே ஆடுகின்ற அடி இணையின் பெருமை
வேதியனும் திருமாலும் உருத்திரரும் அறியார்
வினவு அறியேன் அறிவேனே விளம்பாய் என்தோழி

" The Mountain of Light has become the Swarupa of Light (i. e. the Light of the Supreme Being) in one head, and Swarupa of Jnana (i. e. Knowledge or Light of Knowledge) as another head which is contained within the by Swarupa of Light or Light of said the Supreme Being, and has become biune (i.e. Light of Supreme Being—Knowledge or Light of Knowledge) in the said other head, and has given the triune principle (i. e. Sat Cit Ananda) to the five seed and plays in the Sky of Knowledge (Ambalam) as the Form of Bliss which has neither beginning nor

middle nor end. O maid-friend ! Who can know the greatness of the biune Feet of the Divine which Brahma, Vishnu and Rudra do not comprehend...? "

NOTE : The first three lines of the stanza may be rendered also thus :

" The Mountain-Light has become biune with one head as Swarupa of Light (i. e. Light of the Supreme Being) and another head as Swarupa of Jnana (i. e. Knowledge or Light of Knowledge) within which is the said Swarupa of the Light of the Supreme Being ".

NOTE : The high-seated divine Light (Mountain of Light, i. e. the supramental Light) has become the biune State, as the Light of the Supreme Being within the Light of the Supreme Knowledge, i. e. It has become Tat Joti—Cit Joti or, Tat Param Joti—Cit Param Joti. In short, It has become Joti yut Joti, Light within Light.

Compare with Sri Aurobindo's passages :

" In the plane of the gnosis the infinite is at once our normal consciousness of being, its first act, our sensible substance. It is very concretely to us there the foundation from which everything finite forms itself and its boundless incalculable forces are the origination of all our thought, will and delight. But this infinite is not only an infinite of pervasion or of extension in which everything forms and happens. Behind that immeasurable extension the gnostic consciousness is always aware of a spaceless inner infinite. It is through this double infinite that we shall arrive at the essential being of Sachchidananda, the highest self of our own being and the totality of our cosmic existence... For even this sense of the infinite is only a first foundation and much more has to be done before the consciousness can become dynamically gnostic. For the supramental knowledge is the play of a supreme Light...But to command or wholly possess it we must first enter into and become the being of the supreme light, our consciousness must be transformed into that consciousness, its principle and power of self-awareness and all-awareness by identity must be the very stuff of our existence " (THE SYNTHESIS OF YOGA, p. 561 to 562).

" The last step of the ascension would be the surpassing of Overmind itself or its return into its own still greater origin, its conversion into the supramental light of the Divine Gnosis. For there in the supramental Light is the seat of the Divine Truth-Consciousness that has native in it the power to organise the works of a Truth " THE SYNTHESIS OF YOGA, p. 168 ; 1955 Edition).

Compare with Tirumoolar's Tirumantram :

" The Supreme and immortal Light of the Supreme Reality (Tat Param) and the Consciousness-Force (Cit Param) which by its Knowledge self-creates the Universe, enter into the ineffable supreme and ancient Void as the beautiful Light. There is no comparison of it here ".

NOTE : The supreme Void is the spaceless infinite which contains the supramental space or sky. The beautiful Light is the supramental Light developed in the supreme Void by the Supreme Light of the Being and by the supreme Knowledge of the Consciousness-Force of the divine Shakti (i. e. by Tatpara Joti and Cit Para Bodha)

தற்பரம் மன்னும் தனிமுதற் பேரொளி
சிற்பரம் தானே செகம் உண்ணும் போதமும்
தொல்பதம் தீர்பாழில் சுந்தர சோதி புக்கு
அப்புறம் மற்று அது இங்கு ஒப்பில்லைதானே —மந் 2462
(உண்ணுதல்—உண்டாக்குதல்)

" By a definite measured movement of consciousness one shall enter into the consciousness of Turya the pure Transcendence (i. e. without crossing over into the infinite and eternal Ananda Loka beyond). His soul of heart being universalised shall enjoy the true universal Heaven (Param Jagam). But without stopping at it, he shall, in addition, get poised in the supreme Being of the said manifest Heaven (Param Sivam). If he attains this state, he is said to have become the supreme spaceless infinity of the supreme Being or Existence (Vetta Veli which contains the manifest universal Heaven or Space) " TM 2591.

NOTE : We have already seen above that to command and wholly possess the supermind one shall, according to Sri Aurobindo, enter into the supreme Being of the Heaven of supramental Light. One has to possess or become the spaceless infinite which contains the space infinite, the Heaven of Truth. See also Tirumoolar's mantras 2448, 2449, and 124. Thus, one shall possess not only the universal Lord or Heaven (பரன் அறிவே பரம்) but also the supreme Divine or the spaceless infinite Existence (பரம் சிவம்).

அளந்து துரியத்து அறிவினை வாங்கி
உள்ளம் கொள் பரஞ்சகம் உண்டது ஒழித்துக்
கிளர்ந்த பரஞ்சிவம் சேரக் கிடைத்தால்
விளங்கிய வெட்ட வெளியனுமாமே. —மந். 2591
பரஞ்சகம் = பரம் + சகம் ; பரஞ்சிவம் = பரம் + சிவம்).

Also compare with Tirumoolar Tirumantram TM : 2670, 2770 & 2835 which make a mention of the " Light within the beautiful Light as

the source of the soul which abides in the depth of Ajna " (i. e. the Supreme Sky of Knowledge) " இலாடத்தின் மூலத்தே சுந்தர சோதியுட் சோதியுமாமே, and the infinite and eternal Swarupa (of the one indivisible Satcitananda) within the equal Swarupa (i. e. equally self-extended Swarupa of the triune Satcitananda in the universal manifestation) in that rare Transcendence difficult to reach " நிரவு சொரூபத்துள் நீடுஞ்சொரூபம் அரிய துரியத்து.

We give below more passages from Sri Aurobindo :

" In the gnosis Sachchidananda gathers up the light of his unseizable existence and pours it out on the soul in the shape and power of a divine knowledge, a divine will and a divine bliss of existence. It is as if infinite light were gathered up into the compact orb of the sun and lavished on all that depends upon the sun in radiances that continue for ever. But the gnosis is not only light, it is force ; it is creative knowledge, it is the self-effective truth of the divine capital Idea. This idea is not creative imagination, not something that constructs in void but light and power of eternal substance, truth-light full of truth-force ; and it brings out what is latent in being, it does not create a fiction that never was in being. The ideation of the gnosis is radiating light-stuff of the consciousness of the eternal Existence ; each ray is a truth. The will in the gnosis is a conscious force of eternal knowledge ; it throws the consciousness and substance of being into infallible forms of truth-power, forms that embody the idea and make it faultlessly effective, and it works out each truth-power and each truth-form spontaneously and rightly according to its nature. Beçause it carries this creative force of the divine idea, the Sun, the Lord and symbol of the gnosis, is described in the Veda as the Light which is father of all things, Surya Savitri, the Wisdom-Luminous who is the bringer-out into manifest existence. This creation is inspired by the divine delight, the eternal Ananda ; it is full of the joy of its own truth and power, it creates in bliss, creates out of bliss, creates that which is blissful " (THE SYNTHESIS OF YOGA, p. 553-554).

" All supramental gnosis is a twofold Truth-Consciousness, a consciousness of inherent self-knowledge and, by identity of self and world, of intimate world-knowledge ; this knowledge is the criterion, the characteristic power of the gnosis. But this is not a purely ideative knowledge, it is not consciousness observing, forming ideas, trying to carry them out ; it is an essential light of consciousness the self-light of all the realities of being and becoming, the self-truth of being determining, formulating and effectuating itself " — THE LIFE DIVINE. p. 895.

See also the stanzas of poem 11—21 ; stz. 2, 6 and 8 of poem 11—17 ; stz. 5 of poem 11—18 ; and stz. 54 of poem 12—42 ; stz. 3 (1) of poem 11—40.

FURTHER NOTE : The " Mup Porul " referred to in the above stanza (12—37—44) is the manifestation of the triune Satcitananda in the Comprehending Supermind where there is no differentiation at all.

The " five seed " referred to in the stanza may possibly denote the differentiated five principles of Sat, Cit, Tapas, Ananda and the all-comprehending Knowledge (i. e. Gnosis) in the apprehending Supermind where they are held in the unity of the Divine as in His subjective-objective poise of manifestation and each becomes the frontal effective Deity containing the others involved or explicit in itself and encompassing all the worlds, beings and things. In the first stage of transition into the Cosmic Knowledge-Ignorance they become as the Sat Overmind, Cit Overmind, Tapo overmind, Ananda overmind and Gnostic overmind. At the lowest end of terrestrial manifestation they represent the five elements.

Compare Sri Aurobindo's following passage in LIFE DIVINE :

" But in Supermind all being is consciousness, all consciousness is of being, and the idea, a pregnant vibration of consciousness, is equally a vibration of being pregnant of itself ; it is an initial coming out, in creative self-Knowledge, of that which lay concentrated in uncreative self-awareness. It comes out as the Idea that is a reality, and it is that reality of the idea which evolves itself, always by its own power and consciousness of itself, always self-conscious, always self-developing by the will inherent in the idea, always self-realising by the knowledge ingrained in its very impulsion. This is the truth of all creation, of all evolution "—LIFE DIVINE, p. 121.

" Supermind is the vast self-extension of the Brahman that contains and develops, By the Idea it develops the triune principle of existence, consciousness and bliss out of their indivisible unity. It differentiates them, but it does not divide. It establishes a Trinity, not arriving like the Mind from the three to the One, but manifesting the three out of the One—for it manifests and develops—and yet manifesting them in the unity—for it knows and contains. By the differentiation it is able to bring forward one or other of them as the effective Deity which contains the others involved or explicit in itself and this process it makes the foundation of all other differentiations "—LIFE DIVINE, p. 120.

A GIRL'S DISCLOSURE TO HER MOTHER ON THE LORD'S PLAY.

12—38

Stz. 10 Mother ! When my whole consciousness was enraptured with the supreme Bliss of Truth-knowledge in the Truth-world, the supreme and universal Lord of Bliss playing in the Truth-world said to me. "O girl! you are verily great, you have ascended to and realised this great State (the great Truth-world)". So saying He caught hold of my hand ....

Stz. 9 The Lord said into me. " You have rejected the desires within, internally. But be free externally in body. It is deathless ". So saying, He caught hold of my hand....

Stz. 8 The Lord said, " Do not think, O girl ! that you are having one beautiful body only ! I have joined My Body with yours and I now have a biune or double body here on the earth ". So saying, He caught hold of my hand.

NOTE : The above songs are addressed by a girl-devotee of the Lord to her human mother in regard to the Lord's play with her catching hold of her hand, implying union with her also in the outermost level of her being, and the resulting transformation of her body which becomes a biune body of the Lord on the earth. The swami indicates the nature of his transformed divine body by and through this poem'

...அம்பலத்து ஆடல் செய் ஆனந்த சித்தர்
தேறறிவாகிச் சிவானுபவத்தே
சின்மயமாய் நான் திளைக்கின்றபோது
மாறுஅகல் வாழ்வினில் வாழ்கின்ற பெண்ணே
வல்லவள் நீயே இம்மா நிலைமேலே
ஏறினை என்கின்ருர் என்னடி அம்மா
என் கை பிடிக்கின்ருர் என்னடி அம்மா — பா 10

...புறப்பற்று அகற்றத் தொடங்காதே பெண்ணே
புலை அகப்பற்றை அறுத்தாய் நினக்கே
இறப்பற்றது என்கின்ருர் என்னடி அம்மா
என்கை பிடிக்கின்ருர் என்னடி அம்மா — பா 9

...ஏருடம்பு ஒன்றென எண்ணேல் நீ பெண்ணே
எம்முடம்பு உம்மை இணைந்து இங்கே எமக்கே
ஈருடம்பு என்கின்ருர் என்னடி அம்மா
என் கை பிடிக்கின்ருர் என்னடி அம்மா — பா 8

A DAUGHTER'S DISCLOSURE ON THE POWERS OF HER DEATHLESS BODY

NATTROY SEVILUKKU KOORAL

நற்றாய் செவிலுக்கு கூறல்

12—39

Stz. 9 வாழி மா மணி மன்று இறைவனே எனக்கு
மாலை வந்து அணிந்தனன் என்ருள்
ஊழி தோறூழி உலவினும் அழியா
உடம்பு எனக்கு அளித்தனன் என்ருள்
ஆழிசூழ் உலகோடு அண்டங்கள் அனைத்தும்
அளிக்க என்று அருளினன் என்ருள்
ஏழு இயன் மாடமிசையுற வைத்தான்
என்றனள் எனது மெல்லியலே.

"The Lord of the World of Diamond Light of Knowledge married me by putting garland around my neek. He has given me an indestructible deathless body for an eternal time so as to make all the worlds and the earth surrounded by its seas, grow and prosper. He has placed me on the true seven-tierred Heaven. Hail the Lord!"—so spoke my daughter of tender nature :

Stz. 10 ஏலு நன்மணிமாமன்று அருட்சோதி
என்னுளத்து அமர்ந்தனன் என்ருள்
பாலும் இன் சுவையும் போன்று எனது ஆவி
பற்றினன் கலந்தனன் என்ருள்
சாலும் எவ்வுலகும் தழைக்க என்தனக்கே
சத்தியை அளித்தனன் என்ருள்
மேலும் எக்காலும் அழிவிலேன் என்ருள்
மிகு களிப்புற்றனள் வியந்தே.

"The Lord of the World of Diamond Light of Knowledge who is verily the Grace-Light is seated in my heart. He has fused Himself in me, in my soul, inseparably like milk and its sweet taste. He has given me the power to make any and every world blossom and prosper to its rich evolutionary growth of life and I am given too a deathless (bodily) existence for all time."—So spoke my daughter in delight, appreciating the Lord's gifts to her.

NOTE : By the above said two stanzas, the Swami indicates that his transformed deathless physical body and its powers are connected with the blossoming or progressive evolutionary growth of the life of the earthly world and of the other worlds. His deathless body is said to have the power to evolve the earthly life collectively.

See also the songs of his early aspiration to realise Grace-Light and deathless body in order to bring unity and joy to the whole world by his Love and wonderful Acts of Grace (11—40—29 ; 11—1—28).

The Swami felt himself to be the beloved of the Lord, nay as His bride. So he expressed these gifts of the Lord in a poetic style by which he made these expressions through the month of a bridal daughter who reveals them to her mother who in turn narrates them to her foster-mother.

LXVI

THŌLLIKKU URIMAI KILLATHTHAL

12—40

Stz. 11 ....எல்லாம் ஆகி அல்லவாகும்
தனி அருளாம் வெளிவிளங்க விளங்கு தனிப்பொருளாம்
சிரமுறும் ஓர் பொது உண்மைச் சிவம் பிரமமுடியே

"The crowning experience of Brahman is the supreme Truth-Consciousness of equal self-extension of Sivam, the Supreme Truth of Satcitananda (தனிப்பொருளாம் சிரமுறும் ஓர் பொது உண்மைச் சிவம்), by which it becomes the Universal Space of Grace manifesting the All-existence and yet transcending the All...."

Stz. 12 இலங்குகின்ற பொது உண்மை இருந்த நிலே புகல் என்று
இயம்புகின்ருய் மடவாய்.....தத்துவங்கள் அத்தனேயும் கடந்த
மேனிலே என்று அந்தம் எலாம் விளம்புகின்றதன்றி
வலம் கொளும் அம் மேனிலேயின் உண்மை எது என்ருல்
மவுனஞ்சாதிப்பதன்றி வாய் திறப்பதில்லேயே

"O maid-friend! You ask me to tell you the state of Podu unmai, the supreme Truth-Consciousness of equal self-extension...But all the spiritual schools of discipline only declare that the supreme state transcends all tatvas or principles of existence. As to what is the true nature of that supreme state of Power and Strength, they only observe Mauna without speech.

Stz. 18 வாய் திறவா மவுனம் அதே ஆகும் எனில் தோழி
மவுன சத்தி வெளி ஏழும் பரத்து அபரத்து ஒழியும்
தூய பராபரம் அதுவே என்ருல் அங்கு அதுதான்
துலங்கு நடுவெளி தனிலே கலந்து கரைவது காண்
மேய நடுவெளி என்ருல் தற்பரமாம் வெளியில்
விரவியிடும் தற்பரமாம் வெளி என்ருல் அதுவும்
ஆய பெருவெளி தனிலே அடங்கும் இது மட்டே
அளப்பது ஒருவாறு அதன்மேல் அளப்பது அரிது அரிதே

"O maid-friend! Can It (the Supreme state மேனிலே see stanza 12) be a state of Mauna of silence beyond speech? But there are seven

planes of Mauna of silence (i. e. the plane of spiritualised mind at Ajna, the three planes of spiritual Mind namely Higher Mind, Illumined Mind and Intuitive Mind, and the three planes of Overmind namely selective overmind, global overmind and summit overmind; see Vol I. Charts 4, 4A & 4B) which get absorbed or contained(i. e. held) in Parāpara (the gnostic and/or Ananda Overmind). Can It then be the pure Parāpara ? But Parāpara too melts into and joins a mid-plane (Nadu Veli, i. e. Cit-tapo overmind). Can It then be that high mid-plane ? But that mid-plane too joins in Tat Paramām Veli (i. e. Sat Overmind the highest of summit overmind). Cant It be then this Tat Paramam Veli ? But this Tat Paramām Veli is contained in Peru Veli (the Vast Heaven of Truth-Knowledge, i. e. the Supermind). Only upto this, one can to some extent measure out. Beyond that it is not possible to measure out ; not at all possible ".

NOTE : The summit overmind range is comprised of five planes which are named in their ascending order as gnostic, ananda, tapas, cit and sat overmind. They are classified into three levels in the above stanza, namely Parāpara Veli, Nadu Veli (the middle) and Tat Paramām Veli. Beyond them is Peru Veli the Vast Supermind.

THALAVI KOORAL

12—41

Stz. 1 தந்தேகம் எனக்கு அளித்தார் தம் அருளும் பொருளும்
தம்மையும் இங்கு எனக்கு அளித்தார். எம்மையினும் பிரியார்
எந்தேகம் அதிற் புகுந்தார் என் உளத்தே இருந்தார்
என் உயிரில் கலந்த நடத்து இறையவர் காலியிலே
வந்தே இங்கு அமர்ந்து அருள்வர் ஆதலினால் விரைந்தே
மாளிகையை அலங்கரித்து வைத்திடுதி இதற்குச்
சந்தேகம் இல்லை என் தன் தனித் தலைவர் வார்த்தை
சத்தியம் சத்தியம் மாதே சத்தியம் சத்தியமே

" The supreme and universal Lord gave me here (on the earth) His Body, His Substance and His Grace and wholly Himself. He entered into my physical body and He is within me, in the soul of my heart and united with my life. He would never separate from me. The Lord of the play of Truth-Knowledge comes this morning to this place here (on the earth) and settles down. O my lady! Decorate the palace quickly and keep it ready for Him. These are the words of the supreme Lord Himself. There is no doubt. It is true. It is true. Is wear. It is the Truth. It is the Truth.

LXVII

ANUBHAVA MĀLAI

(Supreme Realisation & Perfection)

12—42

In this poem Swami Ramalingam gives a narrative of his highest realisation of the Truth-Consciousness and transformation of his physical body into its deathless state but he narrates it as the resulting experiences of a supreme Love between the Lover and the Beloved Lord. In the background of the Indian spiritual tradition of songs of Love, the Lover is the human soul represented as a lady devoted in love to the Supreme Lord, and the Beloved is the Supreme Lord Himself represented as "her" divine Husband. This is a pure state of supreme Love without any mixture of any lower desire much less of sex. In an embracing union with the divine Lord in Samarasa Sanmarga Sabha the third poise or session of the Truth-World of Knowledge, the Lord by His embrace imparts deathlessness to the body of the Lover. Even the Lover's body becomes of the nature of the golden Body of the Beloved Lord (see stanzas 94, 95). Stz. 41 refers even to the sexless nature of one who has the realisation of the Truth-Consciousness and the transformation of one's nature into its perfection.

Stz. 10 கற்பூரம் மணக்கின்றது என்னுடம்பு முழுதும்
கணவர் திருமேனியிலே கலந்த மணம் அது தான்
இற்பூத மணம் போலே மறைவதன்று கண்டாய்
இயற்கை மணம் துரிய நிறை இறைவடிவத்து உளதே
பொற்பூவும் நறுமணமும் கண்டு அறியார் உலகர்
புண்ணியனுர் திருவடிவில் நண்ணியவாறு அதுவே
நற்பூதி அணிந்த திருவடிவு முற்றும் தோழி
நான் கண்டேன் நான் புணர்ந்தேன் நான் அது ஆனேனே.

" O maid-friend ! my whole body emits Smell of Camphor. That Smell is due to my embracing of the divine body of the Lord. It will not vanish or go away like the smell of the phenomenal elements. There is a true natural Smell in the mould or body of the Divine Lord who is in the all-pervading Transcendence (இயற்கை மணம் துரிய நிறை இறை வடிவத்துளதே).

The people of the world do not know the Golden Flower and the fragrant Smell of the Divine Lord of Purity and Virtue. The experience is verily the result of union with the Divine Body of the Lord. O maid-friend! I saw the whole divine body of the Lord smeared with divine ashes, I embraced or united with it. Verily I became the divine Body itself" (i. e. My body and the Divine Body embraced in union and as a result my body became That of the Divine Lord).

NOTE: (a) This experience may be taken to have arisen in the tertiary poise of supermind called Tiru(ch) Sabhai which is indicated in the next stanza.

(b) The Lord's body smeared with ashes need not necessarily and exclusively refer to the body of Siva, one of the three godheads, as is seen in temples, The poem does not particularise. However, the experiencer in the Truth-World of Knowledge may have a particular turn of experience. The supreme Divine may take a personal form of a particular kind.

Stz. 11 மன்னு திருச்சபை நடுவே வயங்கு நடம் புரியும்
மணவாளர் திருமேனி வண்ணங்கண்டு வந்தேன்
என்னடி இத் திருமேனி இருந்தவண்ணம் தோழி
என் புகல்வேன் மதி இரவி இலங்கும் அங்கி உடனே
மின்னும் ஒன்றுய்க் கூடி அவை எண் கடந்த கோடி
விளங்கும் வண்ணம் என்று உரைக்கோ உரைக்கினும் சாலாதே
அன்னவண்ணம் மறைமுடிவும் அறைவரிதே அந்த
அரும்பெருஞ் சோதியின் வண்ணம் யார் உரைப்பர் அந்தோ

"I saw the Nature of the divine body of my Lord-Husband who plays in the eternal Tiru (ch) Sabha, the divine session of Truth-Knowledge (i. e. the tertiary session of Supermind) and came back. O maid-friend! how excellent it was! how shall I describe? It is a poor description even if I tell you that it was a crore times more effulgent than the simultaneous and combined illumination of Agni (the Fire), Sun and Moon. So too Vedas declare of it and become silent. What a wonder! Who can describe Its Nature which is of the infinite Effulgence of Light and is rare to get".

Stz. 23 கூடிய என் தனிக் கணவர் நல்வரத்தை நானே
குறிக்கின்ற தோறும் ஒளி எறிக்கின்ற மனம்தான்
நீடிய பொன்மலீ முடிமேல் வாழ்வடைந்த தேவர்
நீள் முடிமேல் இருக்கின்றது என்று உரைக்கோ அன்றி
ஆடிய பொற்சபை நடுவே சிற்சபையின் நடுவே
ஆடுகின்ற அடி நிழற் கீழ் இருக்கின்றது என்கோ
ஏடு அவிழ் பூங்குழலாய் என் இறைவரைக் கண் உற்றுல்
என் மனத்தின் சரிதம் அதையார் புகல்வார் அந்தோ.

" When I express the good blessing or boon of my unique Lord with whom I am united, my mind becomes verily a mind of darting Light (i. e. a mind darting forth the Light) and having its existence--shall I say it to be, over and above the head of the godheads who have attained a living abode in the high realm of the great golden Mountain (i. e. above overmind gnosis, in the golden supermind), or beneath the Shade of the Feet of the supreme and universal Divine who plays in Por Sabha and Cit Sabha, the golden session and the supreme session of Truth-Knowledge (i. e. apprehending and comprehending Supermind). O maid-friend wearing blossomed flowers in the coiled and dressed up hair ! Who can speak of the greatness of my mind which has reached and united with my Lord ?''

NOTE : The mind of darting Light seems to indicate the " Mind of Light '' spoken of by Sri Aurobindo with reference to the transformation of physical mind. References by the Mother and Sri Aurobindo are quoted below :

1) "As soon as Sri Aurobindo withdrew from his body, what he had called the Mind of Light got realised here . .

The Supermind had descended long ago—very long ago—in the mind and even in the vital ; it was working in the physical also but indirectly through these intermediaries. The question now was about the direct action of the supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light : the physical mind was the instrument for direct action upon the most material. The physical mind receiving the supramental light Sri Aurobindo called the Mind of Light " (MOTHER'S WORDS ON SRI AUROBINDO SPOKEN IN 1953).

2) " A mind of light, a life of rhythmic force, A body instinct with hidden divinity prepared an image of the coming God ''
(SAVITRI, Bk IV—cto I, p. 406).

3) " What we have called specifically the Mind of Light is indeed the last of a series of descending planes of consciousness in which the Supermind veils itself by a self-chosen limitation or modification of its self-manifesting activities, but its essential character remains the same ... we have not yet crossed over the border of the truth-consciousness into ignorance ... we have passed into Mind but mind has still not broken its inherent contact with the Supramental principle.... In the order of the evolutionary descent we stand in the Mind of Light on that border and a step downward can carry us beyond it into the beginning of an ignorance which still bears on its face something of the luminosity

that it is leaving behind. On the other hand, in the ascending order of the evolution we reach a transition in which we see the Light, are turned towards it, reflected in our consciousness and one further step carries us into the domain of the Light. The Truth become visible and audible to us and we are in immediate communication with its messages and illuminations and can grow into it and be made one with its substance. Thus, there is a succession of ranges of consciousness which we can speak of as Mind but which belongs practically to the higher hemisphere although in their ontological status they are within the domain of the lower hemisphere"— Sri Aurobindo's "Supramental Manifestation", page 131—132, 134.

Stz. 25 என் இரு கண்மணி அனையார் என்னுயிர் நாயகனார்
என் உயிருக்கு அமுது ஆனார் எல்லாஞ் செய்வல்லார்
பொன் அணி பொற் சபையாளர் சிற்சபையார் என்னைப்
புறம் புணர்ந்தார் அகம் புணர்ந்தார் புறத்து அகத்தும் புணர்ந்தார்...
மன்னுறும் என் தனித்தாயும் தந்தையும் அங்கு அவரே....

"He is the Pupils of my eyes; He is the Lord of my soul, the Amrita of my being, the omnipotent Will. The Lord of the excellent Por Sabha of Golden Harmony (i.e. of the Golden World of Knowledge) who is the (self-same) Divine of Cit Sabha too, has united with me in the inner, inner-outer, and outer levels of my being... He is verily my perpetual and supreme Mother and Father...."

Stz. 31 ஐயர் எனை ஆளுடையார் அரும்பெருஞ் சோதியினர்
அம்பலத்தே நடம்புரியும் ஆனந்த வடிவர்
மெய்யர் எனை மணம் புரிந்த தனிக் கணவர் துரிய
வெளியில் நிலா மண்டபத்தே மேவி அமுது அளித்து என்
கையகத்தே ஒரு பசும் பொற்கங்கணமும் புனைந்தார்
கங்கணத்தின் தரத்தை என்னுல் கண்டுரைக்கப்படுமோ
வையகமும் வானகமும் கொடுத்தாலும் அதற்கு
மாருக மாட்டாதேல் மதிப்பரிதாம் அதுவே.

"He, the supreme and universal Lord, the Lord of Vast Grace-Light, the Lord of the Bliss playing in the Truth-World of Knowledge, the Lord of Truth-Consciousness, the One who has wholly possessed my being and married me to become my unique Husband, approached and fed me with Amrita of Bliss, in the (open) Hall of Moon-Light (of Bliss) (there up above) in Turya Veli, the transcendent and universal Vastness of Space. He adorned my hand with a golden bracelet of the purest gold. How can I express in words the natures of the golden bracelet which is invaluable and excels in the richness of its possession both earth and heaven"?

NOTE: The Hall of Moon-Light of Bliss in the Pure Transcendental Truth-World would indicate the tertiary supermind.

Stz. 32 தன் வடிவம் தானுகும் திருச்சிற்றம்பலத்தே
தனி நடஞ்செய் பெருந்தலைவர் பொற்சபை எங்கணவர்
பொன் வடிவம் இருந்த வண்ணம் நினைத்திடும் போதெல்லாம்
புகலரும் பேர் ஆனந்தபோக வெள்ளம் ததும்பி
என் வடிவில் பொங்குகின்றது அம்மா என் உள்ளம்
இருந்தபடி என் புகல்வேன் என் அளவு அன்று அதுதான்
முன் வடிவம் கரைந்து இனிய சர்க்கரையும் தேனும்
முக்கனியும் கூட்டி உண்ட பக்கமும் சாலாதே

"He is the unique Lord of supreme Play of Knowledge in Tirucittrambalam, the divinely beautiful World of Truth-Consciousness where He becomes Himself in Form or becomes His own Form (i.e., the supreme Divine becomes the universal Divine). He is my Husband in Por Sabha, the Golden World of Truth-Knowledge. Whenever I think of His golden Body, the flood of an indescribable Delight fills and overflows my body as an enjoyable experience. How shall I express the state of my heart of soul? It is not within my capacity to do so. The former body melts (i.e., is transformed) to become one of sweetness which excels that of a mixture of sugar, honey and the essence of the three fruits (i.e., plantain, jack and mango)".

Stz. 36 செம்பவளத் திருமலையோ மாணிக்க விளக்கோ
தெய்வ மரகதத் திரளோ செழுநீலப் பொருப்போ
பம்பு மணி ஒளியோ நற் பசும் பொன்னின் சுடரோ
படிக வண்ணப் பெருங்காட்சி தானே என்றுணர்ந்தே
எம்பரம் மன்றுஎம்பெருமான் புறவண்ணம் யாதோ
என்பாரேல் அகவண்ணம் யார் உரைக்க வல்லார்
தம்பரம் என்று என்னை அன்று மணம் புரிந்தார் ஞான
சபைத் தலைவர் அவர் வண்ணம் சாற்றுவது என் தோழி
(எம் பரம்—எமது சிறந்த வானுலகு, எமது சிறந்த தலைவன்;
தம்பரம்—தமது சிறந்த தலைவியாக; தம் = தனது, ஆன்மாக்கள், மனைவி)

"O divine orange Coral-Mountain! O red Ruby-Lamp! O concentrated divine Emerald of Green! O Blue Mountain! O concentrated Diamond Light! O good and pure Golden Flame! O excellent vision of the pure Crystal! Except giving thus only a description of the outer nature of the supreme and universal Divine, even those who have experienced Him are unable to do full justice to describe It fully. If so, who can describe really His inner Nature? O my maid-friend! My great Lord of Manru, the world of Truth-Knowledge (மன்று எம்பெருமான்) which is my Heaven (எம்பரம்), has married me, a soul, and possessed me as His own (தம்பரம்). How can I describe His true Nature?

NOTE: The divine Crystal can reveal all the colours. Diamond Light and Golden Flame are mentioned together, signifying the divine Lord of Por Sabha both in His true essence as a concentration of His essential white Light as of Diamond and His characteristic or special manifestation of the golden Light. Other shades or colour lights may also be manifested from the white Light or the Diamond Light. Other shades or colour lights may be similarly manifested from the golden Light or mixed with it as golden green, golden red and so on. (See 11-28-4 and 5; 11-36-60, 61 and 96 .Refer also Tirumoolar's mantras TM 131, 2064, 2743, 2761).

Stz. 41 என் இயல் போல் பிறர் இயலே எண்ணேல் என்றுரைத்தேன்
இறுமாப்பால் உரைத்தனன் என்று எண்ணியிடேல் மடவாய்
பன்னிய நான் என் பதியின் பற்று அலது வேறு ஓர்
பற்று அறியேன் உற்றவரும் மற்றவரும் பொருளும்
உன்னிய என் உயிரும் எனது உடலும் எனது உணர்வும்
உயிர் உணர்வால் அடை சுகமும் திருச்சிற்றம்பலத்தே
மன்னியது ஆதலில் நான் பெண்மகளும் அலேன் வரும் ஆண்
மகனும் அலேன் அலியும் அலேன் இது குறித்து என்று அறியே

"O maid-friend ! Do not consider my Nature to be like that of others, nor think that I am telling you so in pride (of my Nature). I make a discriminative distinction (of my Nature). Except the absorbing interest in and for my Lord, I have no other interest. All persons whether associates or others, all things and possessions, my soul in concentration, my body, my consciousness, the happiness and joy and well being that results by the consciousness of my being—(i.e. all and everything) have their existence and foundation in Tirucittrambalam, the divine world of Truth-Consciousness (i.e. my interest in them is also founded there). I am neither female nor male nor of neutral sex (i.e. in regard to my Nature including the nature of my body). Take me to be so".

NOTE : In this stanza the Swami points out not only the sexless nature of his being the soul within, but also of his bodily nature, because he has the supreme realisation of Truth-Consciousness and transformation into the perfect divine Nature. In stz 25 he speaks of the universal Lord notonlyashis Beloved, but as supreme Mother and Father.

The Mother, Sri Aurobindo Ashram, recently saw the sexless supramental physical being of a girl of the Ashram. The Mother Herself refers to Her sexless body (in the subtle physical) which cannot be called either as of man or as of woman (See Bulletin, August 1970, p. 97—99 and Bulletin August 1972, p. 75—77).

Stz. 54 .... நான் தான்
காற்று அறியாத் தீபம் போல் இருந்திடும் அத்தருணம்
கண்ட பரிசு என் புகல்வேன் அண்ட பகிர் அண்டம்

தோற்று அறியாப் பெருஞ்சோதிமலே பரநாதத்தே
தோன்றியது ஆங்கு அதன் நடுவே தோன்றியது ஒன்று அதுதான்
மாற்று அறியாப் பொன் ஒளியோ (ஒளி ஓ) அவ்வொளிக்குள் ஆடும்
வள்ளல் அருள் ஒளியோ (ஒளி ஓ) ஈது அதிசயிக்கும் வகையே

"When I was concentrated within my being and stood motionless even as a flame of light that burns in a windless space (i.e. in a space without motion of air), I experienced it as a vision of wonder. How shall I describe it? In the realm of Paranada there appeared (in vision) the Mountain of the cause—less-great Light (i.e. the high-seated supramental Light) which is the cause of the worlds within and without but yet beyond their comprehension, and there manifested in the midst of the Light the Golden Light of incomparable purity and, within It was the play of Grace-Light of the great munificent Lord. O! This is wonder parexcellence". O Golden Light! O Grace-Light!

NOTE: The vision of the divine Light was seen by Grace in the realm of Paranada (summit overmind) which is below the Supermind.

Stz. 62 மாதே கேள் அம்பலத்தே திருநடஞ்செய்பாத
மலர் அணிந்த பாதுகையின் புறத்தெழுந்த அணுக்கள்
மாதேவர் உருத்திரர்கள் ஒருகோடி கோடி
வலே பிடித்த நாரணர்கள் ஒரு கோடி கோடி
போது ஏயும் நான்முகர்கள் ஒரு கோடி கோடி
புரந்தரர்கள் பலகோடி ஆக உருப்புனைந்தே
ஆதேயர் ஆகி இங்கே தொழில் புரிவார் என்ருல்
ஐயர் திரு அடிப்பெருமை யார் உரைப்பார் தோழி

"O lady-friend! hear me. It is verily the atoms (of dust) at the outer edge of the Sandal of the dancing divine Feet playing in the Truth-World of Knowledge that have become the crores of Rudras and, Mahadevas, the Vishnus bearing conches, the Brahmas on the lotuses, and the Indras and they take forms as crores of gods and they perform their functions here on the earth. O my friend! who can express the greatness of the divine Feet of the supreme and universal Lord?

Stz. 64 பார் உலகாதிபர் புவனாதிபர் அண்டாதிபர்கள்
பகிர் அண்டாதிபர் வியோமாதிபர் முதலாம் அதிபர்
ஏர் உலவாத் திருப்படிக்கீழ் நின்று விழித்திருக்க
எனே மேலே ஏற்றினர் நான் போற்றி அங்கு நின்றேன்
சீர் உலவா யோகாந்த நடம் திருக் கலாந்தத்
திரு நடம் நாதாந்தத்தே செயும் நடம் போதாந்தப்
பேர் உலவா நடம் கண்டேன் திரு அமுதம் உணவும்
பெற்றேன் நான் செய்த தவம் பேர் உலகில் பெரிதே

"My Tapas in this great world is verily great. I was lifted up into the faultlessly pure and beautilful Heaven and There I stood seeing the indescribable Play of the divine Lord of Knowledge,—the play of the harmonious Knowledge of

Yoganta, the play of Knowledge of the divine or pure Kalanta, the play of Knowledge of the divine or pure Nadanta, the undiminishing play of Knowledge of the great Bodhanta—whereas the great godheads of Vyoma (i. e., of the sky of overmind), and rulers of Bhuvana (s), Anda (s) and Bahiranda (s)(the various gradations of spaces and worlds below) and the rulers of this world stood in wonder with eyes wide open and waiting at the foot-step of the beautiful gate of that beautiful and divine Heaven. I got the feed of the divine Amrita".

NOTE: This stanza describes the ascent into the Truth-World particularly into its tertiary session (i. e., tertiary supermind) where the high goals of the pure schools of Suddha Nadanta, Suddha Yoganta, Suddha Kalanta and Suddha Bodhanta are realised in their dynamism of play of Knowledge.

Stz. 65 என் புகல்வேன் தோழி நான் பின்னர் கண்ட காட்சி
இசைப்பதற்கும் நினைப்பதற்கும் எட்டாது கண்டாய்
அன்புறு சித்தாந்த நடம் வேதாந்த நடமும்
ஆதி நடு அந்தமில்லாச் சோதி மன்றில் கண்டேன்
இன்பமயமாய் ஒன்றுய் இரண்டாய் ஒன்றிரண்டும்
இல்லாதுவாய் எல்லாஞ் செய்வல்லதுவாய் விளங்கி
தன்பரமாம் பரம் கடந்த சமரசப் பேர் அந்தத்
தனி நடமும் கண்ணுற்றேன் தனித்த சுகப்பொதுவே

"O my lady-friend! How can I speak about the vision that I had afterwards. It is beyond the comprehension of thought and understanding, nor can it be described. I saw (in vision) the Play of pure Siddhanta by Love, and the play of pure Vedanta in the World of Light itself (i. e., the World of Truth-Light) which has neither beginning nor middle nor end and which has become blissfully One, Two, and a state which is neither one nor two (i. e., a state in between One and Two, as the state of one-in-one and two-in-one, referring to the comprehending and apprehending poises of (the Truth-World) and has become the omnipotent all-effectuating Power of Knowledge and saw (by vision) even the unique and supreme play of absolute integrality or harmony (Samarasa Pēr Anta Tani Natam) in the summit of Truth-World which is beyond the self-becoming Heaven (Tan or Tat Paramām Param, i. e., comprehending session of the Truth-World) and which is the supreme Bliss of the Truth-World of equal self-extension".

NOTE: The above stanza 65 refers to a vision of the Truth-World in its higher or greater sessions, but as seen from and in the ascending levels of the very Truth-World itself. Stz. 96 refers to a realisation proper of the Truth-World in its respective sessions or planes In this stanza 65, the pure Siddhanta Natam and the pure Vedanta Natam res-

pectively refer to the divine plays of knowledge in the apprehending and comprehending sessions; and Samarasa Pēr Anta Tani Natam to the play of the Divine in the Summit session of the Truth-World as opening into the infinite and eternal Ananda Loka above. Vide notes under the stanza 12—20—2.

As the word "Two" is sandwiched between the words "one" and "the state which is neither one nor two", it signifies here the tertiary supermind.

Compare with Sri Aurobindo's words :

"In the Gnosis (i.e. Supermind) He (the Purusha) is biune with Her Nature)... In the tops of the gnosis and in the Ananda He is one with the Prakriti and no longer solely biune with Her..." (SYNTHESIS OF YOGA, p. 581).

"To be one in bliss with the transcendent and universal spirit (i.e. in the Ananda Loka) is for the soul to be that and nothing else" (SYNTHESIS OF YOGA, p. 577).

"If we go back to the spiritual basis of things, substance in its utter purity resolves itself into pure conscious being, self-existent, inherently self-aware by identity, but not yet turning its consciousness upon itself as object. Supermind preserves this self-awareness by identity as its substance of self-knowledge and its light of self-creation, but for that creation presents Being to itself as the subject-object one and multiple of its own active consciousness. Being as object is held there in a supreme knowledge which can, by comprehension, see it both as an object of cognition within itself and subjectively as itself but can also and simultaneously by apprehension, project it as an object (or objects) of cognition within the circumference of its consciousness, not other than itself, part of its being, but a part (or parts) put away from itself—that is to say, from the centre of vision in which Being concentrates itself as the Knower, Witness or Purusha" (Life Divine, p. 218).

Stz. 74 என்னுடைய தனித்தோழி இதுகேள் நீ மயங்கேல்
எல்லாஞ் செய்வல்லார் இன்னுயிர் நாயகனார்
தன்னுடைய திருத்தோளே நான் தழுவும் தருணம்
தனித்த சிவ சாக்கிரம் என்று இனித்த நிலே கண்டாய்
பன்னும் இந்த நிலே பரசாக்கிரமாக உணரேல்
பகர் பரசாக்கிரம் அடங்கும் பதியாகும் புணர்ந்து
மன்னு நிலே மற்றிரண்டும் கடந்து குரு துரிய
மா நிலே என்று உணர்க ஒளிர் மேனிலேயில் இருந்தே

" When I embraced the shoulder of the divine omnipotent universal Lord who is the Soul of my soul, it was the uniquely rapturous state of Siva Jāgrata (i.e. in the Selective Overmind of the tenth level of experience). Do not mistake it for the Para Jagrata state (i.e. the Spiritual Higher Mind of the seventh level), but rather It contains and includes the Para Jagrata state. Thus embracing and, after transcending the two other succeeding states (i.e. Siva Swapna and Siva Susupti of the eleventh and twelfth levels of experience), I reached the high Guru Turya state of great luminosity ".

In this stanza shoulders (Tirut Thōll திருத்தோள்) of the divine Lord are symbolically referred to as the state of overmind. In the next stanza, body of the Divine Lord (Tiru mēni திருமேனி as the tertiary state of Supermind. We have already seen that the divine Feet (Tiru Vadi திருவடி) is associated with the apprehending supermind; and the divine Nature (Iyarkai Tiru Vaṇṇam இயற்கைத் திருவண்ணம்) with the comperhending poise of Truth-Consciousness. This order of the shoulders (or arms), body and feet may correspond with the order of their respective importance in movements of dance particularly when we remember form of the Dance of the Divine Lord, Nataraja. The inmost Will of Play of the Dancer is His Supreme Nature of the Comprehending Supermind. Guru Turya is the state of transition into the thereshold of the Supramental Vastness (Peru Veli) which can lead further into the Supermind Proper in its three poises or sessions (Suddha Siva states)— See closing items 1 to 3 of Ch. V " Karanateeta Lokas" under S. No. 109.

Stz. 75 நான் புகலும் மொழி இதுகேள் என்னுடைய தோழி
நாயகனுர் தனி உருவம் நான் தழுவும் தருணம்
வான் புகழும் சுத்த சிவசாக்கிரம் என்றுணர்ந்தோர்
வழுத்துநிலே ஆகும் உருச்சுவை கலந்தே அதுவாய்த்
தேன் கலந்த சுவையொடு நன் மணிகலந்த ஒளியாய்த்
திரிபின்றி இயற்கை இன்பச் சிவம் கலந்த நிலேயே
தான் புகல் மற்றைய மூன்றும் கடந்து அப்பால் இருந்த
சாக்கிராதீதம் எனத் தனித்து உணர்ந்து கொள்ளே

" When I embraced the unique form of body of my beloved Lord, in the highly praised state called by the realised souls as "Suddha Siva Jagrata" (i.e. the tertiary poise of Supermind), I became a form of body of Light and Bliss, and experienced the unmodified and true nature of Bliss of the Divine in an unitingcontact and oneness of Truth-Form and Truth-sense (உருச்சுவை கலந்தே அதுவாய்த் தேன் கலந்த சுவையொடு நன் மணி கலந்த ஒளியாய்த் திரிபின்றி இயற்கை இன்பச் சிவம் கலந்த நிலேயே)

This Bliss has the sense of sweetness as of honey and form of luminosity as that of the light of precious gem. Transcending further three other states (i.e. Suddha Siva Swapna, Susupti and Turya) I attained the last, "Jagrateea" (i.e. Suddha Siva Turya Ateeta). O maid-friend, know it in distinction".

NOTE: The said Suddha Siva Jagrata is the thirteenth (13th) level of experience in the gradations of Ascent. The three other states are Suddha Siva swapna, susupti and turya. They are indicated in the stanza of "Anubhava Malai" (12—42—96). They are the fourteenth, fifteenth and sixteenth (14th, 15th and 16th) levels of experience. See chart nos 4 A and 4 B.

Stz. 76 அருளுடையார் எனையுடையார் அம்பலத்தே நடிக்கும்
அழகர் எலாம் வல்லவர் தாம் அணைந்தருளும் காலம்
இருளுடைய இரவு அகத்தே எய்தாது கண்டாய்
எதனுல் என்று எண்ணுதியேல் இயம்புவேன் கேள் மடவாய்
தெருளுடைய என் தனித் தலைவர் திருமேனிச் சோதி
செப்புறுபார் முதல் நாதபரியந்தம் கடந்தே
அருளுறும் ஓர் பரநாத வெளிகடந்து அப்பாலும்
அப்பாலும் விளங்குமடி அகம் புறத்தும் நிறைந்தே

"O my lady-friend, hear me. When He, the Lord of Beauty playing in the Truth-Sky of Knowledge, the omnipotent Will, the possessor of Grace, and the possessor of my whole being, embraces me, the Night of darkness cannot enter into me. If you want to know the reason, I shall tell you as to why the darkness of night cannot approach me in the hour of the embracing union. The Light of the Body of my supreme Lord of Knowledge not only illumines and fills the worlds beginning from the earth up to the realm of Nada, but reaches into the realm of Paranada where Grace is received and transcends it beyond into Paranadanta or Guru Turya[1] which is a first "State of Grace" and transcends beyond[2], and transcends farther beyond[3], pervading (all the worlds and spaces) within and without".

NOTE: For "State of Grace" see note (c) on "Guru Turya" under Chart 4A in Ch. III—Part II in Vol. I. In Paranda realm Grace is received to see the Light Supermind beyond (Stz. 54)

1 — Threshold of supramental vastness.
2 — Tertiary supermind
3 — Apprehending supermind

Stz. 88 பெருகிய பேர் அருளுடையார் அம்பலத்தே நடிக்கும்
பெருந்தகை என் கணவர் திருப்பேர் புகல் என்கின்றுய்
அருகர் புத்தர் ஆதி என்பேன் அயன் என்பேன் நாரா
யணன் என்பேன் அரன் என்பேன் ஆதிசிவன் என்பேன்

பருகு சதாசிவம் என்பேன் சத்தி சிவம் என்பேன்
பரமம் என்பேன் பிரமம் என்பேன் பரப்பிரமம் என்பேன்
துருவு சுத்த பிரமம் என்பேன் துரிய நிறைவு என்பேன்
சுத்த சிவம் என்பன் இவை சித்து விளையாட்டே

"O my lady-friend! You ask me to reveal the great and sacred Name of the Lord of Play of Infinite Grace in the Truth-World of Knowledge, who is my dignified Lord-Husband. I shall call Him as Buddha, Aruka (i e. Arhat or Mahavir), Brahma, Narayana, Haran, Adi Siva, Sada Siva, Shakti Sivam (or Siva Shakti), Paramam, Brahman, Parabrahman, Suddha Brahman, Suddha Sivam and as Fulness of Turya (the supreme and universal Vastness of Existence). These (names) are verily the Play of His Cit (i. e., of His Consciousness-Force)".

NOTE: "Fulness of Turya" the pure Transcendence would indicate the summit supermind as opening into the eternal three worlds of Satcitananda beginning with Ananda Loka above.

Stz. 90 எப்பொருட்கும் எவ்வுயிர்க்கும் உள்ளகத்தும் புறத்தும்
இயல் உண்மை அறிவு இன்ப வடிவாகி நடிக்கும்
மெய்ப்பொருளாம் சிவம் ஒன்றே என்றறிந்தேன்.....

"I know there is one Truth, Sivam, the Supreme Truth, which plays as the very manifestation of Satcitananda (இயல் உண்மை அறிவு இன்பம் அ—து இயற்கை உண்மை இயற்கை விளக்கம் இயற்கை இன்பம் i. e. Satcitananda in and as the universal manifestation) and dwells within and without all beings and things which It has become....."

Stz. 92 .....ஆதியில் என் உளத்திருந்தே அறிவித்த படியே
அன்பால் இன்று உண்மை நிலை அறிவிக்க அறிந்தேன்
ஓதி உணர்ந்தோர் புகழும் சமரச சன்மார்க்கம்
உற்றேன் சிற்சபை காணப் பெற்றேன் மெய்ப்பொருளாம்
சோதி நடத்து அரசை என் தன் உயிர்க்கு உயிராம் பதியைச்
சுத்த சிவ நிறைவை உள்ளே பெற்று மகிழ்ந்தேனே

"In accordance with the intuition of knowledge originally given by the Divine from within my heart of intuition, and now as revealed by Him in Love, I have come to realise the Truth. I have attained the state of Samarasa Sanmarga (i. e., the state of Truth-Knowledge) which is praised by men of Realisation and Knowledge. I have realised Cit Sabha. I have got within me the Lord of Play of Truth-Light, the Soul of my soul. I am filled within my being with the all-pervading Truth-Consciousness of the supreme and universal Divine (Suddha Sivam) and I am enraptured with Delight".

Stz. 93 சரியை நிலை நான்கும் ஒரு கிரியை நிலை நான்கும்
தனியோக நிலை நான்கும் தனித்தனி கண்டறிந்தேன்
உரிய சிவஞான நிலை நான்கும் அருள் ஒளியால்
ஒன்றொன்று அறிந்தேன் மேல் உண்மை நிலை பெற்றேன்
அரிய சிவ சித்தாந்த வேதாந்த முதலாம்
ஆறந்த நிலை அறிந்தேன் அப்பால் நின்று ஓங்கும்
பெரிய சிவ அனுபவத்தால் சமரச சன்மார்க்கம்
பெற்றேன் இங்கு இறவாமை உற்றேன் காண் தோழி

"I realised the respective Truths, each separately, of the disciplines of charya, kriya and yoga each of which has four steps. By the guiding Grace-Light I realised also separately each of the four steps or truths of the well-deserved Siva Jnana (i.e. the discipline of Jnana which comes after the said yoga) and attained the high (psychic and spiritual) State of Truth. I realised the rare truths of the six schools such as Siva Siddhanta and Vedanta etc. (the other schools being those of Bodhanta, Kalanta, Yoganta and Nadanta). Beyond these I attained Samarasa Sanmarga State (i. e. the supreme state of integral Harmony and Truth) by realising the Truth of the Great Sivam (i.e. the supreme and universal Divine of the Truth-World as in summit supermind opening into eternal Ananda beyond) and I have become here deathless in and of the physical body. O my lady-friend, understand it thus ".

NOTE : A more proper line of interpretation would regard Siva Jnana states as the psyehic (See p 282-283, 313; Siva Siddhanta etc., as the spiritual mental and overmental truths of the traditional six schools; Great sivam as the Suddha Siva State of Supermind where the supramental truths of the pure six schools (suddha antos) are realised (see p 307) and where in its summit the absolute Samarasa of integral harmony is also realised to attain a deathless body.

Stz. 94 ..... சிற் சபையில் நடிக்கும்
மணவாளர் எனைப் புணர்ந்த புறப்புணர்ச்சித் தருணம்
தான் பதித்த பொன்வடிவம் தனை அடைந்து களித்தேன்
சாற்றும் அகப் புணர்ச்சியின் ஆம் ஏற்றம் உரைப்பதுவே
(உரைப்பதுவே-உரைப்பதுவோ ? எ-று)

"When the supreme and universal Divine of Cit Sabha who is verily my Beloved Lord united with me in an embracing union in the outer level (in the tertiary supermind), I got the golden mould of body which He had impressed cn me (by embrace in the outer level of being) and I became blissful. But how can I express the sublimity of the inner union (i.e. in the apprehending supermind) ? "

Stz. 95 துருவு பரசாக்கிரத்தைக் கண்டு கொண்டேன் பரம
சொப்பனங் கண்டேன் பரம சுழுத்தியுங் கண்டுணர்ந்தேன்
குருபிரம சாக்கிரத்தைக் கண்டேன் பின் பிரமம்
குலவிய சொப்பனங் கண்டேன் சிவ சுழுத்திக் கண்டேன்

குரு துரியம் காண்கின்றேன் சமரச சன்மார்க்கம்
கூடினேன் பொதுவில் அருட்கூத்தாடும் கணவர்
மருவிடப் பெற்று அவர்வடிவம் நான் ஆனேன் களித்து
வாழ்கின்றேன் எதிர் அற்ற வாழ்க்கையில் என் தோழி

" O my lady-friend ! After realising the (three) " Para " states of waking, dreaming and sleeping (i.e. Higher Mind, Illumined Mind and Intuitive Mind in the range of Spiritual Mind—Para Jagrata, Para Swapna and Para Susupti), and the (three) Guru Brahma States (or Guru or Siva states) of waking, dreaming and sleeping (i.e. Selective Overmind, Global Overmind and Overmind Gnosis in the range of Spiritual Overmind—Guru Brahma Jagrata, Guru Brahma Swapna and Guru Brahma Susupti, or Siva Jagrata, Siva Swapna and Siva Susupti), I realised " Guru Turya " state, (i.e. Siva Turya, a state of Grace or Arul Nilai, the state of transition into the Vastness of the Truth-World). I joined the State of Samarasa Sanmarga (i.e. here in its lower level called Samarasa Sanmarga Sabha or tertiary supermind). In that realm of Harmony and Truth (Samarasa Sanmarga)—which is in Podu, the world of equal self-extension (i.e. the equable Truth-World)—where the Lord, my Beloved Husband playing the dance of Grace, embraced me and by His embrace I got His mould of body blissfully. I live on the fulness of a blissful life without resistance or opposition'

NOTE : The lower Supermind is the realm or session where all Paths of Spiritual disciplines in their highest purity harmonise. This is called by the Swami as Samarasa Sanmarga Sabha or Adi Nilai the lower state அடிநிலை in the world of Knowledge. It signifies the lower reach of Por Sabha the Apprehending Supermind, its lower reach being the tertiary supermind where the Lord's embrace transforms the Swami's body. This is the thirteenth level of experience called in the opening line of the next stanza as "Suddha Siva Jagrata"

The nature of the above plane is described in another stanza of the same poem 12—42—75. This is the thirteenth level of experience which opens into a first level of Supermind from the view point of ascent, but called by Sri Aurobindo as the third or tertiary poise of Supermind from the view-point of the descending gradations of the Supermind. This is the poise of the play of relations between the individual Divine (i. e. the soul and self of the Individual) and the transcendent and universal Divine (the Supramental Ishwara) " in a sort of fundamental blissful dualism in Unity ". See Volume I, Ch. III, Part I—SR & SA Passages on the thirteenth level of experience. See also charts 3 and 4 under Chapter III, Part II.

Stz. 96 தனிப்படும் ஓர் சுத்த சிவ சாக்கிர நல்நிலையில்
தனித்திருந்தேன் சுத்த சிவ சொப்பனத்தே சார்ந்தேன்
கனிப்படு மெய்ச் சுத்த சிவ சுழுத்தியிலே களித்தேன்
கலந்துகொண்டேன் சுத்த சிவ துரிய நிலை அதுவாய்ச்

செனிப்பிலதாய் எல்லாமாய் அல்லதுவாம் சுத்த
சிவதுரியாதீதத்தே சிவமயமாய் நிறைந்தேன்
இனிப்புறு சிற்சபை இறையைப் பெற்ற பரிசு அதனால்
இத்தனையும் பெற்று இங்கே இருக்கின்றேன் தோழி

" I remained uniquely apart from Him in the state of "Suddha Siva Jagrata" (the tertiary poise of supermind). I reached and joined Him in the state of " Suddha Siva Swapna " (i. e. I as an individnal self and soul moved unto Him and joined Him in the second poise or the apprehending supermind) and I became blissfully ripened in the state of "Suddha Siva Susupti " (i. e. I became ripened in Him in the apprehending poise of supermind where and when my soul and self became united in the Lord as Myself-Himself i. e. in Him I became Himself and He became Myself or in other words He became Myself and I became Himself, — a poise of self-issuing and self-returing நானுகித் தானுகி). I became one in self-identity with Him in the state of " Suddha Siva Turya " (i.e. in the Comprehending or first poise of supermind where and when I became wholly as Himself, the universal All-Existence without anything else to confront ; this state corresponds to the sixteenth level in the ascending gradations). In the state of " Suddha Siva turyateeta " I became absolutely identified with the Infinite and eternal Sivam, the Satcitananda சிவமயமாய் நிறைந்தேன் which is beyond birth, beyond the Universes of All-existence and yet has become the All (i.e. this particularly refers to the summit supermind as opening into eternal Ananda Loka above and, also generally to the worlds of Satcitananda beyond). O maid-friend ! I have realised all these gifts because I had realised the blissful Divine of Cit Sabha at first in my soul (Cit Sabha in its lesser and derived significance means the soul's space or sky, either at the heart centre or at the Ajna centre as the case may be, where the soul and the Divine in the soul are usually realised as the first step of experience which makes it possible to ascend into the Cit Sabha proper in the last stage). I live on blissfully ".

NOTE : See Charts 4A and 4B in Chapter III, Part II in Vol. I and the connected passages of SR and SA on the 13th to 17th levels of experience in Ch. III, Part I. Cit Sabha of the soul in the heart or the ajna is derived from Cit Sabha proper (the Comprehending Supermind), otherwise called Suddha Cit Sabha or Suddha Jnana Sabha.

Stz. 97 அருட் சோதித் தலைவர் எனக்கு அன்புடைய கணவர்
அழகிய பொன்மேனியை நான் தழுவிநின்ற தருணம்
இருட்சாதித் தத்துவங்கள் எல்லாம் போயின ஆல்
எங்கணும் பேர் ஒளிமயமாய் இருந்தன ஆங்கு அவர் தாம்
மருட்சாதி நீக்கி எனைப் புணர்ந்த ஒரு தருணம்
மன்னு சிவானந்தமயம் ஆகி நிறைவுற்றேன்
தெருட்சார்பில் இருந்தோங்கு சமரச சன்மார்க்கத்
திருச்சபைக்கண் உற்றேன் என் திருக்கணவர் உடனே

" When I embraced the beautiful golden body of the God of Grace-Light who is my Lord-Husband in love with me, all the tatvas of Darkness became dissipated and dissolved away and there pervaded everywhere the infinite Light. When He embraced me There, clearing off the forces of Obscurity and Ignorance, I became Sivanandamaya, i.e. I became of the nature of the infinite and eternal Bliss of Satcitananda. I have verily entered into that high and divine session of Samarasa Sanmargha Sabha (i.e. the tertiary poise of Truth-World a field of the unity of objective mutuality) and remained together with my Divine Lord-Husband (in a close embracing union)".

NOTE: Tiru(ch) Sabha or Samarasa Sanmarga Sabha refers to the tertiary poise of Supermind where one embraces the body (Tiru mēni) of the divine Lord. Here in the context, tatvas of Darkness refer to the tatvas of physical material body also. In this stanza the mutual bodily embrace of the Swami with the Lord, and of the Lord with the Swami, is clearly mentioned to take place in Samarasa Sanmarga Sabha the tertiary supermind.

Stz. 98 புறப்புணர்ச்சி என் கணவர் புரிந்த தருணந்தான்
புத்தமுதம் நான் உண்டு பூரித்த தருணம்
சிறப்புணர்ச்சி மயமாகி அகப்புணர்ச்சி அவர்தாம்
செய்த தருணச் சுகத்தைச் செப்புவது எப்படியோ
பிறப்புணர்ச்சி விடயமிலை சுத்த சிவானந்தப்
பெரும்போகப் பெருஞ்சுகந்தான் பெருகி எங்கும் நிறைந்தே
மறப்புணர்ச்சி இல்லாதே நான் அதுவாய் அது என்
மயமாய்ச் சின்மயமாய்த் தன்மயமான நிலையே

" When my Lord-Husband embraced me in union in the outer level of my being it was the occasion when I ate or enjoyed fresh amrita of bliss and became filled up with it. But how to describe the bliss of union in the inner level which He effected in an unique subjective consciousness. ? It is not an objective birth-giving sense-experience to describe easily Pure, divine, infinite and integral Satcitananda (Suddha Sivananda Perum Bhoga) flooded everywhere for my supreme enjoyment, when in a consci ousness ever-awake without the least for getfulness I became It, It became Myself. It was an integral state of Cin Maya Tan Maya, i. e. a state of self-being and self-becoming by self-identity ".

NOTE: In this and the preceding stanza, it is seen that the Bliss of an embracing union with the Lord in the outer level (i. e., in the tertiary poise of Super-mind) can lead to or become an occasion for an absolute self-identity with the Divine in the Comprehending poise of Trouth-World.

Stz. 99 .....துரிய மன்றில் நடம்புரிவார்.....என்னே
அகம் புணர்ந்தார் புறம் புணர்ந்தார் புறப்புணர்ச்சித் தருணம்
தூய ஒளி பெற்று அழியாது ஓங்கு வடிவானேன்
சுகமயமாம் அகப்புணர்ச்சி சொல்லுவது எப்படியோ

"The supreme and universal Lord joined me in an union in the outer level, and in an union in the inner level. When He united with me in the outer I attained a deathless mould of body, by receiving the pure Light. But how can I describe the blissful inner Union?"

NOTE: In the foregoing stanzas 94 to 99, the Swami has consistently used the word "Vadivam" to indicate the physical mould of his body. So too he speaks of the Lord's Body as "Thiru Meni" or Pon Meni, as the golden Body of the divine Lord. Thus the Swami gives us to understand the very rare and dircet method of mutual bodily embrace for the deathless transformation of his physical body. This was supported also by an inner union in Por Sabha, the apprehending supermind. See also stzs. 12-39-6, 7 and 10.

However we would like to point out that deathlessness of one's physical body is achieved not by a mere entry into the tertiary supermind. For this, an embracing union with the body of the divine Lord is necessary. Though the bodily embrace of the Lord takes place in the tertiary supermind, it does not happen until after one has realised firmly the summit supermind and possessed the whole of Truth-Consciousness. This is hinted by stz 92 and also by stzs 96 and 97 taken together. See also stz 12—20—2, 9. In such a case, even the experience of embrace at the outer level which is obtained in the tertiary supermind leads to the inner experience of self-identity with the Divine in the comprehending supermind or its summit. Stz. 98 suggests this type of experience. However the tertiary supermind has its own importance in that it is where the Truth-Consciousness becomes the Truth-form in perpetual Substance.

Again, apart from the embrace in the tertiary supermind, the Lord also came down to the earth to embrace the Swami bodily See 12—17—1 and 9; 12—41—1; These are the unique features of the Swami's deathless transformation of physical body. By the divine bodily embrace of the Lord, his physical body becomes filled with the Light, gets transformed into the golden deathless physical body. The supramental Light or the Grace-Light transformed his physical body by its own power. But added to this process, the God of Vast Grace-Light Himself gave his Substance and Body to the Swami by direct bodily embrace both in the Supermind and on the earth. Thus, the deathless golden physical body is realised by the Grace of the Divine.

Now again we have to distinguish the unique or special kind of bodily union of the Lord on the earth with the Swami's deathless physical body (i.e. after his body had become deathless) as is referred to in a last stz 12–44–53. It is meant for a collective fulfilment of the earthly evolutionary life and it was done by the divine will for dematerialising his deathless body and for fixing its deathless substances and powers into the earth-nature and by that process enabling the Swami to enter into all the physical bodies. It was an earthly embrace of the Lord with the Swami's body, meant more as a mode of its sacrifice by which the Lord or His divine Light could have a stable manifestation on the earth especially at the Swami's place but with its potentialities for an universal manifestation of the Light imminently or later on in due course of time. We have already seen that the Lord gave the Swami a deathless body for a collective fulfilment of the earthly life (stzs. 12—20—11 and 9 ; 12—39–6, 7, 9 and 10 ; 12—44—1).

Even before the said special embrace and the resulting dematerialisation took place, the Swami's deathless physical body was inseparable from the Lord's Body. It was not a separate entity. In stz 12—38—8 the Lord Himself declared the nature of such a body which was unified with the Lord's own. The Lord's Body and the Swami's body were unified on the earth so as to result in or become Lord's own double or biune body on the earth itself. " எம்முடம்பு உம்மை இணைந்து இங்கு எமக்கே ஈருடம்பு என்கின்றார் ". So, we may say that this earthly biune body of the Lord was finally dematerialised for a collective fulfilment above referred to.

LXVIII

"IN PRAISE OF CIT-SHAKTI"

CIT-SHAKTHI STUTI

12—43

This poem may be considered to be the last one at the end of the twelfth book (in Balakrishna Pillai edition) sung in gratitude to and in praise of Cit-Shakti, the supreme Mother, the Consciousness-Force of the Divine who has bestowed Her Grace on the Swami by giving him all siddhis such as Karma Siddhi, Yoga Siddhi and Jnana Siddhi and an immortal deathless body. The Cit-Sharkti is addressed in beautiful and glorious terms such as Jnana Siva Kama Kodi, the Shakti of Knowledge-Will of the Divine, Siva Dharma Kodi, the Shakti of the Law of the Divine, Siva Bhoga Kodi, the Shakti of the Enjoyment of the Divine, Mei Jnana Kodi, the Shakti of Truth-Consciousness, Ananda Swarupa Kodi, the Shakti of Supreme Blss, Iraivar Valap Bhaga Kodi, the Shakti on the right side of the Div ne (i.e. the supreme and universal Shakti, according to the Swami as explained also in the Book of Upadesha, p. 42, item 45, is seen, on actual realisation and possession of the Truth-World, to be seated on the right side of the Divine Lord and not on His left side).

Kodi also means flag. Hence this poem on the glory of the Shakti was composed perhaps on the occasion of the flag-hoisting on 22-10-1873 at the Swami's premises to celebrate the effective beginning of the Sanmarga movement and also the revelation of the Mahamantra of Arut Perum Joti which the Divine gave him as a gesture of forecasting His imminent manifestation on the earth as the Vast Grace-Light. This song is sung by his followers on the annual flag-hoisting day of the Sanmarga Sangha at every place.

Stz. 1 சோதிக்கொடியே ஆனந்த சொரூபக் கொடியே சோதி உரூப்
பாதிக் கொடியே சோதி வலப்பாகக்கொடியே எனை ஈன்ற
ஆதிக் கொடியே உலகுகட்டி ஆளுங் கொடியே சன்மார்க்க
நீதிக்கொடியே சிவகாம நிமலக்கொடியே அருளுகவே

" Shakti of Light. Shakti of Bliss. Shakti of the Form of Light as the one Half (i.e. as in Ardhanareeshwara the other Half being the Lord), Shaki of Light on the right side (of the Lord). Shakti who is my Mother the source of my being. Shakti who rules the World. Shakti of the Law of Sanmarga, the divine Path. Pure Shakti of the Divine Will. May Thy Grace be ever with me ".

Stz. 4 மாலக்கொடியேன் குற்றம் எலாம் மன்னித்து அருளி மரணம் எனும்
சாலக்கொடியை ஒடித்து எனக்குள் சார்ந்து விளங்கும் தவக்கொடியே
காலக் கருவைக்கடந்து ஒளிர்வான் கருவும் கடந்து வயங்குகின்ற
கோலக் கொடியே சிவஞானக் கொடியே அடியேற்கு அருளுகவே

" O Shakti who has forgiven by Thy Grace all my wrong-doings in Ignorance and has broken the magical mystery of death and is remaining within me as the Shakti of Tapas. Thou transcend the Time-essence or Seed of Time, and the Seed or Source of the World of Light and Knowledge. O Shakti of Beauty and Harmony and Supreme Knowledge. May Thy Grace be ever with me ".

Stz. 5 தேடாக் கரும சித்தி எலாம் திகழத் தயவால் தெரிவித்த
கோடாக் கொடியே சிவ தருமக் கொடியே அடியேற்கு அருளுகவே

" O Shakti of Siva Dharma (Divine Law). O Straight-forward Shakti. By Compassion Thou hast made me know all Karma Siddhis (Powers of Knowledge by intuition and by inspiration of ideas, will, feelings etc fulfilling in arts, sciences and actions), though not sought after by me. May Thy Grace be ever with me ".

Stz. 6 .....கணங்கொள் யோக சித்தி எலாம் காட்டுங்கொடியே கலங்காத
குணங்கொள் கொடியே சிவபோகக் கொடியே அடியேற்கு அருளுகவே

" O Shakti of Siva Bhoga (Divine Enjoyment). O Shakti of the firm qualities of divine Nature ! Thou showeth all the Yoga siddhis (i. e. powers of Knowledge by vision) in a second of time. May Thy Grace be ever with me ".

Stz. 7 ...வலங்கொள் ஞான சித்தி எலாம் வயங்க விளங்கு மணிமன்றில்
குலங்கொள் கொடியே மெய்ஞ்ஞானக் கொடியே அடியேற்கு அருளுகவே

" O Shakti of Mei Jnana (Truth-Consciousness) who causes to bring about the (Universal) Family in the excellent Truth-World of Knowledge which manifests all the powerful Jnana Siddhis (i. e. powers of Knowledge by self-identity) ! May Thy Grace be ever with me ".

Stz. 9 கடுத்த விடர் வன்பயம் கவலை எல்லாம் தவிர்த்துக் கருத்துள்ளே
அடுத்தகொடியே அருளமுதம் அளித்து என்தனை மெய் அருட்கரத்தால்
எடுத்த கொடியே சித்தி எலாம் இந்தா மகனே என்று எனக்கே
கொடுத்த கொடியே ஆனந்தக் கொடியே அடியேற்கு அருளுகவே

" O Ananda Shakti of Bliss ! Thou hast dispelled away all the great fears and anxieties, and removed all the critically serious dangers and hast remained ever in my thought and will. Thou hast fed me with Amrita of Bliss and Grace. Thou hast taken me into Thy Hands of Truth and Grace and into Thy Possession. Thou hast blessed me saying, " O Son ! Here are all the siddhis. Take them ! " and accordingly Thou hast given me all siddhis. May Thy Grace be ever with me ".

NOTE : The said fears and dangers seem to refer particularly to those arising in the course of transformation of body into its deathless state as there are critical attacks from the Inconscient Darkness in the form of great fears and big dangers in the crucial stages of such transformation. In an earlier poem (12—23), we have seen that the Swami married according to the divine Will, the supreme Grace-Shakti to overcome such difficulties and thus he becomes one not only with the supreme and universal Lord, but also with the supreme Shakti. Further, poems 12—28 and 12—29 describe the Swami' s attainment of Mastery over all the forces of darkness and death.

LXIX

TANITH TIRU MĀLAI

COLLECTION OF SONGS

12—44

These pieces of songs are mostly compositions in the last part of the Swami's life. They are not given in the text in a strictly chronological order. They are collected in a chapter entitled "Collection of Songs" in the twelfth book of Balakrishna Pillai's edition.

Stz. 1 முன்னுள் செய் புண்ணியம் யாதோ உலகம் முழுதும் என்பால்
இந்நாள் அடைந்து இன்பம் எய்திட ஓங்கினன் எண்ணியவாறு
எந்நாளும் இவ்வுடம்பே இறவாத இயற்கை பெற்றேன்
என்னுளை அப்பனைக் கண்டு கொண்டேன் என் இதயத்திலே

"What merit (Punya) I did previously (or in previous births)! I have grown (in perfection of being and nature and body) that the whole world now turns to me (or enters into my Consciousness) to receive Bliss. In accordance with my aspiration I have attained an eternal deathless Nature of this very physical body itself. I have realised my beloved Father in my heart of Love".

Stz. 7 எவ்வுயிரும் பொது எனக்கண்டு இரங்கி உப
கரிக்கின்ருர் யாவர் அந்தச்
செவ்வியர்தம் செயல் அனைத்தும் திரு அருளின்
செயல் எனவே தெரிந்தேன் இங்கே ...

"Here I have come to know that the acts of service done by the great and the good in a compassion born out of an equal vision of seeing all beings equally (in a spirit of essential oneness) are verily the acts of the Divine Grace-Shakti ...".

Stz. 8 எத்துணையும் பேதமுறுது எவ்வுயிரும் தம்முயிர்போல் எண்ணி உள்ளே
ஒத்துரிமை உடையவராய் உவக்கின்ருர் யாவர் அவர் உளந்தான்
தத்சு
சித்துருவாய் எம்பெருமான் நடம்புரியும் இடம் என நான் தெரிந்தேன்
அந்த
வித்தகர் தம் அடிக்கே ஏவல் புரிந்திட என் சிந்தை மிக
விழைந்ததாலோ

"I come to know that the great Universal Lord plays as a pure Form of Conscious Power of Knowledge, (சுத்த சித்து உருவாய்) in the heart of one who rejoices within himself by feeling any and every being as his own soul without any difference, and with an inherent right to an essential oneness of spirit. My heart has a great desire to serve at the feet of such a wise man".

Stz. 9 கருணை ஒன்றே வடிவாகி எவ்வுயிரும்
தம் உயிர்போல் கண்டு ஞானத்
தெருள் நெறியில் சுத்த சிவ சன்மார்க்கப்
பெரு நீதி செலுத்தா நின்ற
பொருள் நெறி சற்குண சாந்தப் புண்ணியர் தம்
திருவாயால் புகன்ற வார்த்தை
அருள் நெறி வேதாகமத்தின் அடிமுடி சொல்
வார்த்தைகள் என்று அறைவர் ஆலோ

"He who has become verily the Swarupa or stuff of compassion and sees any and every being as his very soul and stands firmly in the divine law of Truth-Knowledge, which is the great Law of Suddha Siva Sanmarga (the Path of Purity, Harmony and Truth), is a great Man possessing divine qualities and the good nature of Truth, Peace and Purity. The sacred utterances of such a one are verily the sacred words of Grace as of the Vedas and Agamas from beginning to end."

Stz. 10 எல்லார்க்கும் கடையாகி இருந்தேனுக்கு அருள்புரிந்தே
எல்லார்க்கும் துணையாகி இருக்கவைத்தாய் எம்பெருமான்
எல்லார்க்கும் பொதுவில் நடம் இடுகின்றாய் இவ்வண்ணம்
எல்லார்க்கும் செய்யாமை யாது குறித்து இசை எனக்கே

"I was the most unworthy among all beings. O Lord! Thou hast shown me Thy Grace and made me become a support and help for all beings. Thou playeth for (the equal good of) all in Podu, the Truth-World of equal self-extension. Tell me as to why Thou do not favour them all, as Thou hast done to me."

Stz. 11 என்னுடைய விண்ணப்பம் இது கேட்க எம்பெருமான்
நின்னுடைய பெருங்கருணை நிதி உடையேன் ஆதலினால்
பொன்னுடையான் அயன் முதலாம் புங்கவரை வியவேன் என்
தன்னுடைய செயல் எல்லாம் தம்பிரான் செயல் அன்றே

"O my Lord! Hear this supplication of mine. I possess the rich treasure of Thy infinite Compassion. So I shall not praise the noble godheads such as the golden Brahma. All my actions are verily Thine".

Stz. 15 என்னுரைக்கேன் என்னுரைக்கேன் இந்த அதி
சயந்தன்னை எம்மனோர்காள்
பொன் உரைக்கும் மணிமன்றில் திருநடனம்
புரிகின்ற புனிதன் என்னுள்
மின் உரைக்கும்படி கலந்தான் பிரியாமல்
விளங்குகின்றான் மெய்ம்மையான
தன்னுரைக்கும் என்னுரைக்கும் சமரசம் செய்
தருள்கின்றான் சகத்தின் மீதே

" O my people ! How shall I express this wonder ? The universal Lord of purity who makes beautiful play in the famous golden world of Truth-Knowledge has united within me as Light instantly with the speed of a lightning, so to say, and become inseparable. He harmonises or integrates His Word of Truth with my word here on this earth ".

Stz. 17 பனிப்பு அறுத்து எல்லாம் வல்ல சித்து ஆக்கிப்
பரம்பரம் தருகின்றது என்று ஓர்
தனிப்பழம் எனக்கே தந்தை தான் தந்தான்
தமியேன் உண்டனன் அதன் தன்
இனிப்பை நான் என் என்று இயம்புவேன் அந்தோ
என்னுயிர் இனித்தது என் கரணம்
சனிப்பு அற இனித்தது தத்துவம் எல்லாம்
தனித்தனி இனித்தன தழைத்தே

" The Universal Father verily gave me an unique Fruit saying, ' I am giving you the state of Param Param (the supreme Heaven, i.e. the state of Comprehending Supermind) by removing fear and transforming you into a conscious power of omnipotent Knowledge (எல்லாம் வல்ல சித்து ஆக்கி)'. I ate the Fruit. How can I describe Its sweetness ? My soul became sweet. My instruments or Karaṇa (of mind and senses) became free from birth and became sweet. Each and every tatva or principle of my nature (including tatvas of physical body) became sweet and prospered (i.e. evolved in growth by transformation) ".

Stz. 20 தூக்கமும் துயரும் அச்சமும் இடரும்
தொலைந்தன தொலைந்தன எனை விட்டு
ஏக்கமும் வினையும் மாயையும் இருளும்
இரிந்தன ஒழிந்தன முழுதும்
ஆக்கமும் அருளும் அறிவும் மெய் அன்பும்
அழிவுரு உடம்பும் மெய் இன்ப
ஊக்கமும் எனையே உற்றன உலகீர்
உண்மை இவ்வாசகம் உணர்மின்.

" Sleep, grief, fear, dangers and difficulties have become dissolved away and I am free from them. Anxiety, Ignorance of Maya and its

lower mode of action and the Darkness have become wholly dissipated and got rid of. But prospering growth ஆக்கம் (of divine riches and powers), Grace, Knowledge, true love, deathless body and the impelling energies of true Bliss have come to me. O men of the world! Know this as a word of truth".

Stz. 21 ஆதியும் நடுவும் அந்தமும் இல்லா
அருட்பெருஞ்சோதி என் உளத்தே
நீதியில் கலந்து நிறைந்தது நானும்
நித்தியன் ஆயினேன் உலகீர்
சாதியும் மதமும் சமயமும் தவிர்த்தே
சத்தியச் சுத்த சன்மார்க்க
வீதியில் உமைத்தான் நிறுவுவல் உண்மை
விளம்பினேன் வம்மினே விரைந்தே

"My heart has become one with the Vast Grace-Light which has neither beginning nor middle nor end and is filled with Its Law (of Truth). I have become eternally immortal (in spirit and body). O people of the world! Disregard and throw out caste, religion and philosophy. Come quickly. I shall put you into the Path of Satya Suddha Sanmarga, (the Path of Truth, Purity and Harmony)".

Stz. 25 உரையும் உற்றது ஒளியும் உற்றது
உணர்வும் உற்றது உண்மையே
பரையும் உற்றது பதியும் உற்றது
பதமும் உற்றது பற்றியே
புரையும் அற்றது குறையும் அற்றது
புலையும் அற்றது புன்மை சேர்
திரையும் அற்றது நரையும் அற்றது
திரையும் அற்று விழுத்ததே

"The Word is received, the Light is received; Consciousness is received. This is true. I attained firmly the Supreme State; realised the supreme Lord; realised the Shakti. Impurities have been dissolved away; Defects of nature were removed; meanness of nature is gone; I am free from any harm to the life around (in thought, word and action and food); the ignoble shrinking of skin (as in old age) is gone; the greying of hair is gone; the veil fell down and got rid of".

Stz. 26 ஆணை ஆணை நீ அஞ்சலி அஞ்சலி
அருள் ஒளி தருகின்றும்
கோணை மாநிலத்தவர் எலாம் நினையே
குறிக் கொள்வர் நினக்கே எம்

ஆணை அம்பலத்து அரசையும் அளித்தனம்
வாழ்க நீ மகனே என்று
ஏணை பெற்றிட எனக்கு அருள் புரிந்த நின்
இணை மலர்ப் பதம் போற்றி

" Hail victory to Thy Lotus Feet which bestowed on me Grace and gave me the Supreme state and blessed me thus : " Do not fear. Do not fear. My Word of Will and Honour ! My Word of Will and Honour ! I give you Grace-Light. All the people of the crooked and sorrowful world will take you as the Goal. My word of Will and Honour ! I give you the sovereignity of the Truth-World (to rule the earth). O Son ! May you ever prosper ".

Stz. 27 எல்லா உலகமும் என் வசம் ஆயின
எல்லா உயிர்களும் என் உயிர் ஆயின
எல்லா ஞானமும் என் ஞானம் ஆயின
எல்லா வித்தையும் என் வித்தை ஆயின
எல்லாப் போகமும் என் போகம் ஆயின
எல்லா இன்பமும் என் இன்பம் ஆயின
எல்லாம் வல்ல சிற்றம்பலத்து என் அப்பர்
எல்லாம் நல்கி என் உள்ளத்துள்ளாரே

" All the worlds are in my power of rule and control. All the beings have become my soul of being. All the knowledge has become my knowledge. All the sciences of learning have become mine. All enjoyments (bhoga) have become my enjoyment. All the joys (and rapture and bliss) have become mine. All-powerful divine Father of Cit Ambalam, the world of Truth-Consciousness, has given me all and everything and resides in my heart ".

Stz. 28 நான் ஆனன் தான் ஆனன் நானும் தானும் ஆனன்
தேன் ஆனன் தெள்ளமுதாய்த் தித்தித்து நிற்கின்றான்
வான் ஆனன் ஞான மணி மன்றில் ஆடுகின்றான்
கோன் ஆனன் என்னுட் குலாவுகின்ற கோமானே

"He became myself, became Himself. He became myself and Himself. He became the Honey (of sweetness). He has become the sweet clarity of Amrita of Bliss (or has become the sweet Bliss of the clarity of Consciousness). He became the Sky of Heaven : (of Knowledge) He plays in the excellent world of the Diamond Light of Truth-Knowledge. He became the universal Lord. Verily the noble Master abides and sports within me in tender affection of love ".

NOTE : The supreme Brahman, the supreme Divine, becomes as the supreme and universal Divine in the first poise of the Truth-World (i. e., the

comprehending supermind). Swami refers elsewhere to this poise by saying that "Truth has become Truth" மெய்யே மெய்யாகி, "He has become Himself" தானே தான் ஆனன். In this stanza the second poise or apprehending supermind is referred to by saying that He (the Universal Lord) has become myself (i.e., as one individual jivatman), I become Himself நானகித் தானகி or in other words "He became myself, became Himself". The tertiary poise of Supermind is referred to by saying that "He (the Universal Lord) has became myself and Himself"; The first poise is also hinted in this stanza by saying that "He (the Supreme Divine) became the Sky of Heaven". The next two sentences following it imply His becoming in the second and third poises of supermind.

Stz. 32 படித்த என் படிப்பும் கேள்வியும் இவற்றின்
பயனதாம் உணர்ச்சியும் அடியேன்
பிடித்த நல் நிலையும் உயிரும் மெய் இன்பும்
பெருமையும் சிறப்பும் நான் உண்ணும்
வடித்த தெள் அமுதும் வயங்கு மெய் வாழ்வும்
வாழ்க்கை நன்முதலும் மன்று அகத்தே
நடித்த பொன் அடியும் திருச்சிற்றம்பலத்தே
நண்ணிய பொருளும் என்றறிந்தேன்

"My learning of knowledge by studies and through hearing and the resulting (growth of) consciousness, my firm and good attitude or poise in life, my soul and its true joy, greatness and uniqueness (i.e., special and characteristic manifestation of each individual soul and here in regard to the Swami's individuality of being), the pure and clarified Amrita which I eat, my true life and its essential cause or source—all these I know to be verilly the play of the Golden Feet in Manru (the Truth-World of Knowledge here implying Pon Ambalam the apprehending Supermind) and the Substance of Truth in Tirucittrambalam (the supreme World of Truth-Consciousness, Cit Ambalam, i.e. Comprehending Supermind)".

Stz. 35 தரம் பிறர் அறியாத் தலைவ ஓர் முக்கண்
தனி முதல் பேரருட் சோதிப்
பரம்பர ஞானசிதம்பர நடஞ்செய்
பராபர நிராமய நிமல
உரம்பெறும் அயன் மால் முதற்பெருந் தேவர்
உளத்து அதிசயித்திட எனக்கே
வரம் தருகின்றாய் வள்ளல் நின் கருணை
மாகடற்கு எல்லை கண்டிலனே

"O Supreme Divine whose greatness of excellence none can comprehend! O Param Para of triple-eyed Vast Light of Grace! O Jnana

Cidambara (O Sky of Consciousness of Knowledge). O Parā Para of the play of Knowledge! O diseaseless State! O Purity! O Munificent Lord! Thou shower on me Thy infinite ocean of compassion, giving me boons when the great godheads of firm strength and power such as Brahma and Vishnu feel wonder in their hearts".

NOTE; "Parā Para and Param Para" in the context, denote respectively the apprehending and comprehending sessions of the Truth-World of Knowledge. Jnana Cidambaram is the Sky or Heaven of the Truth-World of Knowledge as a whole. The triple-eyed Light seems to refer to the triple Powers of Light. Compare with Rig Veda "Three Powers of Light uphold three luminous worlds divine" (V—29—1), Rig Veda, as quoted by Sri Aurobindo in his "Life Divine" under the Chapter "Triple Status of Supermind", p. 132.

Stz. 39 கண்டேன் சிற்றம்பலத்து ஆனந்த நாடகம் கண்டு களி
கொண்டேன் எல்லாம் வல்ல சித்தனைக் கூடிக்குலாவி அமுது
உண்டேன் மெய்ஞ்ஞான உரு அடைந்து என் பொய் உலக
ஒழுக்கம்
விண்டேன் சமரச சன்மார்க்கம் பெற்ற வியப்பு இதுவே

"I saw and realised the play of Ananda in Cittrambalam (i. e. Cit Ambalam) and became blissful. I became united with the all-powerful Siddhan (the Lord of Conscious Power of Knowledge and Perfection) and in a sporting love with Him I took in Amrita. I attained Mei Jnana Uru the form and body of Truth-Knowledge (in all parts of my being). I discarded the worldly character of an ignorant and false nature. I have attained the state of Samarasa Sanmarga (the state of Purity, Truth and Harmony, i. e., of Truth-Knowledge). This is the wonder".

NOTE: The partaking of Amrita, attainment of the state of Samarasa Sanmarga, and the Knowledge-body imply attainment of a deathless physical body. The next stanza deals with its nature.

Stz. 40 காற்றுலே புவியாலே கனமதனுலே
கனலாலே புனலாலே கதிர் ஆதியாலே
கூற்றுலே பிணியாலே கொலைக் கருவியாலே
கோளாலே பிற இயற்றும் கொடுஞ் செயல்களாலே
வேற்றுலே எஞ்ஞான்றும் அழியாதே விளங்கும்
மெய் அளிக்க வேண்டும் என்றேன் விரைந்து அளித்தான்
எனக்கே
ஏற்றுலே இழிவென நீர் நினையாதீர் உலகீர்
எந்தை அருட்பெருஞ்ஜோதி இறைவனைச் சார்விரே

"I prayed to the Lord to give me a body which is indestructible for all time and the Lord granted me soon such a body which cannot be subjected to death by the elemental powers of wind, earth, sky of ether, fire, water and rays of sun (by solar radiation) nor by disease, weapons of death and planets (i.e., by planetary movements and influence), nor by violent actions of others, nor by god of death nor by any other means. O men of the world! do not think low of begging for and receiving such a gift. Seek refuge in my father, the God of Vast Grace-Light ".

NOTE: In stz 12—4—2, the Swami has observed that his physical body had become supple and pliant as to be unobstructible to and penetrable by the five elements, cosmic rays and even instruments of weapon without any harm. (தடுக்கப்படுதலில்லாத தனி வடிவம்). In Joti Agaval poem stzs. 95 and 661, 664 and 665 he observed that his body had become diseaseless and deathless and free from aging and senility, greying of hair and shrinking of skin.

Stz. 41 தந்தை தன்மையே தனையன் தன் தன்மை
என்று சாற்றுதல் சத்தியம் கண்டீர்
எந்தை எம்பிரான் ஐந்தொழில் புரியும்
இறைவன் மன்றுளே இயல் நடம் புரிவான்
மைந்தன் என்று எனை ஆண்டவன் எல்லாம்
வல்ல நாயகன் நல்ல சீர் உடையான்
அந்தணுளான் மெய் அறிவுடையவன் என்
அப்பன் தன்மை என் தன்மை என்று அறிமின்

"It is a declaration of truth that the nature of Son is verily that of Father. My Father, the supreme and universal Lord makes the Truth-play (Iyal Natam இயல் நடம்) in the Truth-World of Knowledge (Manru மன்று) performing the five universal functions. He has called me His Son and possessed my whole being. He is the all-powerful Master possessing supreme Harmony. He is Compassion. He possesses Truth-Consciousness. O people of the world! Know my Nature to be the divine Nature of my Supreme Father ".

Stz. 45 தன்னைவிடத் தலைமை ஒரு தகவினும் இங்கு இயலாத்
தனித்தலைமைப் பெரும்பதியே தருண தயாநிதியே
பொன்னடி என் சிரத்திருக்கப் புரிந்த பரம்பொருளே
புத்தமுதம் எனக்களித்த புண்ணியனே நீ தான்
என்னை விட மாட்டாய் நான் உன்னை விட மாட்டேன்
இருவரும் ஒன்றுகி இங்கே இருக்கின்றோம் இதுதான்
நின்னருளே அறிந்ததெனில் செயுஞ் செய்கை அனைத்தும்
நின்செயலோ என் செயலோ நிகழ்த்திடுக நீயே

" O supreme Lord of supreme State which cannot be compared here with any other state. O supreme Master of self-giving Compassion ! O supreme Truth which (or who) has implanted the Golden Feet on my head. O Lord of Purity who has fed me with ever-fresh Amrita of Bliss. Thou do not forsake or abandon me ; nor I break off from Thee. Both of us have become inseparably one (i.e. biune oneness) and we are here on the earth. This is verily the working of Thy Grace ; Thy Grace Knows this. So, whatever is to be done whether it is (called) Thy action or my action, O Lord ! Carry it out ".

NOTE : In stz 12—38—8, the supreme and universal Lord is said to have declared to the Swami : " My Body has entered into and fused with your body and so I have a double or biune body here on the earth ". எம் முடம்பு உம்மை இணைந்து இங்கு எமக்கே ஈருடம்பு என்கின்ருர். The biune oneness is characteristic of the poise of apprehending super-mind, but it is realised in transformation characteristically in the physical body too on the earth.

Stz. 50 ஐயன் அருள் வருகின்ற தருணம் இது கண்டீர்
ஐயம் இலே ஐயம் இலே ஐயன் அடி ஆணை
மெய்யன் எனை ஆட்கொண்ட வித்தகன் சிற்சபையில்
விளங்குகின்ற சித்தன் எலாம் வல்ல ஒரு விமலன்
துய்யன் அருட்பெருஞ்சோதி துரிய நடநாதன்
சுக அமுதன் என்னுடைய துரை அமர்ந்து இங்கு இருக்க
வைய மிசைத் திருக்கோயில் அலங்கரிமின் விரைந்தே
மணியாலும் பொன்னாலும் மலராலும் வியந்தே

" O people, Awake. It is time for the graceful Lord to come upon us. There is no doubt about it ; There is no doubt about it ; I affirm and swear upon the Feet of the Lord. He is the God of Truth, the God of Knowledge, who has possessed me in Grace. He is the omnipotent Conscious Power (Siddhan) of Knowledge manifest in Cit Sabha, (the all-comprehending world of Truth-Knowledge). He is the all-achieving Purity of Power. He is the Pure One. He is the purifier, the transcendent and universal Dancer of Vast Grace-Light, the Amrita of Felicity. He is my Lord. For Him to stay and settle down here on the earth prepare and decorate quickly and marvellously the seat of His Shrine (on the earth) with gems, gold and flowers (i.e. to welcome Him in full honour of His Glory) ".

NOTE : The Swami prepares the people for a collective universal Manifestation of the Vast Grace-Light. He requests the people of the world to receive the supreme Lord of Light who is coming to the earth to rule by His Grace, in full honour befitting the occasion. It is also implied

that the Lord of Light is to be received and enshrined in the heart of each. In stz 12—25—5, the Swami said that he was an instrument of the supreme and universal Divine for the progressive manifestation of the Vast Grace-Light for the joy and progressive evolutionary growth of this whole world

Stz. 51 தனித்தலைமைப் பெரும்பதி என் தந்தை வருகின்ற
தருணம் இது சத்தியம் காண் சகதலத்தீர் கேண்மின்
இனித்த நறும் கனிபோன்றே என்னுளம் தித்திக்க
இன்னமுதம் அளித்து என்னை ஏழுலகும் போற்ற
மனித்த உடம்பு இதை அழியா வாய்மை உடம்பாக்கி
மன்னிய சித்தெல்லாம் செய் வல்லபமும் கொடுத்தே
கனித்த சிவானந்தம் எனும் பெரும்போகம் தனிலே
களித்திட வைத்திடுகின்ற காலையும் இங்கு இதுவே
(கொடுத்தே—ஏகாரம் உடன் பாட்டை வலியுறுத்தும்,
அதாவது கொடுத்து என்றவாறு).

" O people of the earth ! hearken unto me and hear the truth. It is time for the supreme Divine, the infinite and eternal Lord, my Father, to come to us on the earth. He has given me the sweet amrita of bliss to sweeten or enrapture my heart as the sweetness of ripe fruit does. He has changed my decaying body into an undecaying physical truth-body (வாய்மை உடம்பு Voymai Udambu) so as to be praised by the seven worlds of existence. He has given me the all-accomplishing Power to perform all Siddhis of an everlasting nature. This is also the time, here and now, He makes me revel in the supreme enjoyment of the ripe bliss of the infinite and eternal Truth (Sivananda bhogha) ".

Stz. 52 சத்தியவான் வார்த்தை இதுதான் உரைத்தேன் கண்டாய்
சந்தேகம் இலை இதனில் சந்தோடம் உறுவாய்
இத்தினமே அருட்சோதி எய்துகின்ற தினமாம்
இனிவரும் அத்தினங்கள் எலாம் இன்பம் உறு தினங்கள்
சுத்த சிவ சன்மார்க்கம் துலங்கும் எலா உலகும்
தூய்மை உறும் நீ உரைத்த சொல் அனைத்தும் பலிக்கும்
செத்தவர்கள் எழுந்து உலகில் திரிந்து மகிழ்ந்திருப்பார்
திரு அருட்செங்கோல் எங்கும் செல்லுகின்றதாமே.

" This is the word of Truth I speak. O men ! Rejoice over it without any doubt. This is the day the Grace-Light is to reach us. The days which follow are the days to get the happiness of Bliss. Suddha Siva Sanmarga, the Path of Purity, the Right and Truth will gloriously prevail. All the worlds will become pure. What Thou (the Lord) hast promised (through me) will become fulfilled. The dead will resurrect to

life on the earth and move about in joy. The rule of the divine sceptre of Grace will be respected everywhere ".

NOTE : The above corresponds with the substance and spirit of the Swami's last written message on 30. 1. 1874 called " Sabai Villambaram " wherein he said that people could see the miracles of resurrection of the dead, and transformation of the aged into youth taking place in the future at Vadalur because at that time the God of Vast Grace-Light presided or was concretely present, even according to and in fulfilment of His own expressed Will, i. e. in order to settle down there and manifest Himself through such divine miracles. The preceding two songs (12—44—50 & 51) also point towards the imminent manifestation of the Divine on the earth.

Stz. 53 என் சாமி எனது துரை என் உயிர் நாயகனர்
இன்று வந்து நான் இருக்கும் இடத்தில் அமர்கின்றர்
பின்சாரும் இரண்டரை நாழிகைக்குள்ளே எனது
பேர் உடம்பில் கலந்து உளத்தே பிரியாமல் இருப்பார்
தன்சாதி உடைய பெருந்தவத்தாலே நான் தான்
சாற்றுகின்றேன் அறிந்து இதுதான் சத்தியம் சத்தியமே
மின்சாரும் இடைமடவாய் என்மொழி நின் தனக்கே
வெளியாகும் இரண்டரை நாழிகை கடந்த போதே

" My Lord, the Master of my being, the Soul of my soul comes today and takes His seat at my place. In the hour that follows, and remaining inseparable from the soul of my heart He will unite with my vast or enlarged physical body. This is the truth I know and declare because of the great Tapas, (conscious Power of realising things) proper to my being. O maid-friend of luminous waist ! You will come to know the significance of my word after the passing of the hour. "

NOTE : This is the last song of the Swami which throws a vague hint of his dematerialisation or dissolution of body expected to result by the coming of the Divine at his place and uniting with his enlarged body. The foregoing last songs (12—44—50 to 53) and the last written message of the Swami on 30. 1. 1874 as in his " Sabhai Villambaram " and the last words spoken to the disciples and as recorded by them evidently indicate that the Swami's dematerialisation was not for its own sake but took place by or in a process expected to bring about the divine manifestation of Vast Grace-Light on the earth more especial through his place as a representative place of the earth, and as a result of which the performance of divine miracles such as resurrection of the dead, and transformation of even the aged into youth would become the order of the day, at some time or other in the future.

See also notes under stz 12—42—99.

LXX

BOOK OF KEERTANS

(LYRICAL SONGS)

1

INTRODUCTION

The lyrical songs composed by the Swami have been published by the well-known editor, Balakrishna Pillai in a single book, i. e. as the First Book. However, most of these lyrical songs belong to the later part of the Swami's life when he had attained the Truth-Consciousness and even perfected his body into its deathless state. Considering the period and substance of their composition, we have arranged them in our book to be compiled at the end of or after Book 12 of the said Balakrishna Pillai's edition. However, we may also observe that these lyrical songs as a whole (excepting a few early songs which touch upon aspiration for Truth-Consciousness), may be considered as part of Book 12 itself. Further, these lyrical songs as published are not strictly in a chronological order.

These lyrical songs which were meant by the Swami for carrying his message and attainments to the devotees through musical medium have become popular even among the common people. They contain the Swami's highest experience and realisation of Truth-Consciousness, deathless transformation of body, and his promise of the coming of the Divine on the earth and as a result, the due performance of Siddhis by the Divine and by His Truth-Conscious devotees—siddhis such as resurrection of the dead into bodily life, transforming the aged into youth and transforming the body into its deathless state, etc.

We have translated in full the lyrical songs entitled " Mei Arul Vyappu " (1—V—10) and " Siva Siva Joti " (1—V—3), " Anip Ponnambalam " (1—V—7) and " Varuvār Aḷḷaiththu Vādi " (1—VII—5).

In the lyrical song " Mei Arul Vyappu " (1—V—10—57) the Swami observes that because of his possession of Arut Cit Joti (the Light of Consciousness-Force manifesting Grace), the god of death was shaken in his foundation and ran away from him in fear of being shrunk or dissolved. This clearly points out the state of the Swami's spontaneous and

natural deathlessness of body without the necessity of maintaining the deathless state by a sort of vigil and personal effort or by a personal power of yoga-siddhi. But his siddhi was rather a natural Siddhi of Grace maintained by Grace itself. Further, after he attained deathlessness of his physical body, he lived and preached body's deathlessness to the people, as seen in a stanza in "Pandu Adal" (1—III—5—5); Further according to a stanza of the poem "Pandu Adal" (1—III—5—7), the Swami, by the Grace-Siddhi of his deathless body and power of resurrection, could bring about a corresponding collective atmosphere (i.e. bring to bear a collective influence) over the collectivity of the sincere disciples (the individual effect of the influence possibly varying according to their opening and receptivity) who followed up his way called Samarasa Suddha Satya Sanmargha which had as its goal the realisation of the Vast Truth-Conscious Grace-Light (Mei Arut Joti or Arut Perum Cit Joti) and transformation of nature and attainment of a deathless physical body. He observes clearly in the said stanza that "a state of body's deathlessness prevails in the atmosphere of Suddha Sanmarga".

Another lyrical song "Enna Punyam" (1—VII—6), which is evidently an earlier one, mentions that the Swami had intimations from the divinely inspired musical sounds that the Lord was coming to see and embrace him, play with him, join and unite with him in his collective capacity as earth itself, i.e. as the very embodiment of earth, both in its origin and evolution காரணமும் காரியமும் தாரணி நீயாக உன்னைக் காண வந்தார் (i.e. as a representative of the earth-consciousness) and that the Divine was purposely coming forward by His own will to give him who was His acknowledged representative of the earth, the deathless transformation of body. Thus, from this it is clear that the Swami's deathless body was wilfully intended by the Divine for a common world-purpose and the background of sacrifice of his deathless body by dematerialisation also proves the same purpose.

கீர்த்தனைப் பகுதி — 1வது புத்தகம்
"நாமாவளிகள்" — 1வது அத்தியாயம்

உட்பிரிவு 1—1—2

ஜோதி ஜோதி ஜோதி சுயம்
ஜோதி ஜோதி ஜோதி பரம்
ஜோதி ஜோதி ஜோதி அருள்
ஜோதி ஜோதி ஜோதி சிவம் பா 2

உட்பிரிவு 1—1—11

என்றும் என்றின் ஒன்றி மன்றுள்
நன்று நின்ற ஈசனே
ஒன்றும் ஒன்றும் ஒன்றும் ஒன்றும்
ஒன்று அது என்ற தேசனே பா 8

உட்பிரிவு 1—1—13

உரிய துரிய பெரிய வெளியில்
ஒளியில் ஒளிசெய் நடனனே
பிரியவரிய பிரியமுடைய
பெரியர் இதய படனனே பா 1
(படன்—படை வீரன்) ; (படனம்—படித்தல்)

உட்பிரிவு 1—1—14 (சரணமே)

அறிவுள் அறியும் அறிவை அறிய அருளு நிமல சரணமே
அவசமுறும் மெய் அடியர் இதயம் அமரும் அமல சரணமே
எறிவில் உலகில் உயிரை உடலில் இணைசெய் இறைவ சரணமே
எனையும் ஒருவன் என உள் உணரும் எனது தலைவ சரணமே பா 5
(அவசம்—பரவசம்)

ஒப்பு :

உள்ளம் கொண்டு ஓர்உருச்செய்தாங்கு எனக்கு
அள்ளூறு ஆக்கை அமைத்தனன் ஒள்ளிய
கன்னல் கனி தேர்களிறு என கடைமுறை
என்னையும் இருப்பதாக்கினன் என்னில்
கருணை வான் தேன் கலக்க
அருளொடு பரா-அமுது ஆக்கினன்
பிரமன் மால் அறியாப் பெற்றியோனே
(திருவாசகம் : திரு அண்டப்பகுதி வரி 175—182)

என்னையும் ஒருவன் ஆக்கி இருங்கழல்
சென்னியில் வைத்த சேவக போற்றி
(திருவாசகம் : போற்றித் திரு அகவல் வரி 129—130)

நாமாவளிகள் உட்பிரிவு 1—1—14

நினையு நினைவு கனிய இனிய நிறைவு தருக சரணமே
நினையும் எனையும் ஒருமை புரியு நெறியில் நிறுவு சரணமே பா 6

நாமாவளி உட்பிரிவு 1—1—17

பொதுநிலை அருள்வது பொதுவினில் நிறைவது
பொதுநலமுடையது பொது நடமிடுவது
அது பரம் அது பதி அதுபொருள் அது சிவம்
அரஅர அரஅர அரஅர அரஅர. பா 1

நாமாவளி உட்பிரிவு 1—1—19

பலத்தில் தன்அம்பலத்தில் பொன்னம்
பலத்தில் துன்னு நலத்தனே
பலத்தில் பன்னும் பரத்தில் துன்னும்
பரத்தின் மன்னும் குலத்தனே பா 1

நாமாவளி உட்பிரிவு 1—1—24

சந்தம் இயன்று அந்தணர் நன்று
சந்தத (ம்) நின்று வந்தனம் என்று
சந்தி செய் மன்று மந்திரம் ஒன்று
சங்கர சம்பு சங்கர சம்பு பா 2

BOOK OF KEERTANS
(LYRICAL SONGS)
SELECTION FROM "NĀMĀ VAḶIGAḶ" (BK 1-Ch I)
(SONGS IN GLORY OF THE LORD AND HIS NAME)

LXXI

1—I—2

Jothi Jothi Jothi Swayam
Jothi Jothi Jothi Param
Jothi Jothi Jothi Arul
Jothi Jothi Jothi Sivam. (1—1—2).

O Light ! O Light ! O Self-existent Light !
O Light ! O Light ! O Light of the Truth-Heaven !
O Light ! O Light ! O Light of Grace !
O Light ! O Light ! O Light of the Supreme Being (1-1-2).

1 -I—11

Stz. 8 " O Ishwara who art firmly and benevolently poised in the Truth-World of Knowledge (Manru) for an eternal Time (என்றும்) in the Unity of Timeless Eternality (என்றின் ஒன்றி) ! O Lord of Light who sayeth that one plus one plus one plus one is one only (the Lord's poise of One-Many i. e. the many being founded in and on the unity) !".

LXXII

1—I—13

Stz. 1 " O Dancer who playeth in Thy own Vastness in the Transcendence (Turya Peria Veli, i. e. Turya Peru Veli) manifesting Light within Light ! O Hero ! O Master of Knowledge, abiding in the Heart of the Great, inseparable and ever loving. !"

NOTE : The Light within Light, " Joti yut Joti " is referred to as the manifestation in Tirucittrambalam the comprehending supermind. See 11—21—3 ; I—V—2—30.

LXXIII

1—I—14

SARAṆAM

SONG OF SURRENDER AT THE DIVINE FEET

Stz. 5 "O Refuge! I am surrendered to Thee who art pure and hast opened in me the consciousness of a supreme intuitive Knowledge so as to know or get intuitions of Knowledge within (intuitive) intelligence. O Refuge! I am surrendered to Thee who art seated in the heart of the true and self-absorbed devotees. O Lord! I am surrendered to Thee who infuse soul into the body harmonising them in this world of Ignorance and suffering. O Master! I am surrendered to Thee who feel within me (or has made me feel within me) that I am one being (among Thy many beings)".

NOTE: The truth of the last line in the above stanza may be compared with Saint Manickavasagar's declaration: "The Lord has made me become a being" என்னையும் ஒருவன் ஆக்கி (போற்றித் திரு அகவல் வரி 129) and "The Lord has at last made me become verily a being of existence கடைமுறை என்னையும் இருப்பதாக்கினன்" (திரு அண்டப் பகுதி வரி 179) This is a state which Swami Ramalingam also aspires for, according to an early song (see Bk 10—I-12—4). He now realises it. It is a state in which one realises one's true individual self as one (or a) centre of the Supreme and Universal Divine (among the many such individual centres) i. e. as a portion of the Divine, as "Aṁśa Sanâtana" (Gita). This state develops further into the integral supramental Knowledge of Truth-Consciousness.

Stz. 6 "O Refuge! I am surrendered to Thee. Fill my though and feelings with sweetness of Bliss, making my mind and heart become softened as a ripe fruit. O Refuge! I am surrendered to Thee. Thou keep myself and Thyself established in an uniting contact of oneness or unity".

NOTE: The said union is characteristic of the tertiary poise of supermind where the Lord and the individual soul mutually enjoy in a blissful dualism of relationship, but yet maintained in a mode or form of unity. This is a subsequent development that takes place after one realises one's true individual self as a centre of the supreme and universal Divine as indicated in the preceding stz. 5.

LXXIV

1—I—17

Stz. 1 "It gives equality of State. It is an all-pervading Existence in equal self-extension. (Podu). It has the equal goodness of all. It plays

in the equality of Knowledge. It is verily the Heaven. It is the Supreme State. It is the Supreme Truth It is Sivam. O Supreme! O Supreme! O Supreme!."

LXXV

1—I—19

Stz. 1 "O Lord of concentrated Goodness in Ponnambalam, the Golden World of Knowledge which is verily Thy own world (Than Ambalam) of massive Strength and Force of Knowledge (where the individual Self is also brought into the play of self-manifestation)! O abiding Over-Soul of the universal Family poised in the concentrated Heaven of massive Strength and Force of Knowledge!."

1—I—24

Stz. 2 "The Brahmins worship well the harmonious or harmonising world of Truth-Knowledge (Manru) by chanting the Mantra (i. e. Gayatri mantra) of metrical composition, regularly for ever in the morning and evening. O Sankara, the auspicious and benevolent Lord! O Shambu, the calm and blissful Lord!."

Compare with Sri Aurobindo's passage:

NOTE: "And in the Gayatri, the chosen formula of the ancient Vedic religion, the Supreme Light of the Godhead Surya Savitri is invoked as the object of our desires, the deity who shall give his luminous impulsion to all our thoughts"

(On the Veda—Ch. Surya, Light and Seer—p. 472).

"This Truth is the light, the body of Surya. It is described as the True, the Right, the Vast (Satyam, Ṛtam, Bṛhat); as the luminous Supramental heaven of Swar (p. 465—"On the Veda").

1—I—29

நாமாவளி உட்பிரிவு 1—1—29

தருவளர் நிழலே நிழல் வளர் சுகமே
தடம் வளர் புனலே புனல் வளர் நலனே
திருவளர் உருவே உருவளர் உயிரே
திரு நட மணியே திருநடமணியே பா 3

Stz. 3 "O Shade of the Tree! O Pleasure of the Shade! O Waters of the Pond! O Goodness of the Waters! Thou art the Form that manifests Beauty; the Life that manifests the Form. O excellent and

beautiful Dancer in Knowledge (Tiru Nata Maṇi)! O Lord of dynamic Will of Knowledge in play (Tiru Nata Mani)!."

உயிர் உறும் உணர்வே உணர்வுஉறும் ஒளியே
ஒளியுறு வெளியே வெளியுறு வெளியே
செயிர்அறு பதியே சிவ நிறை நிதியே
திருநட மணியே திருநடமணியே பா 4

Stz. 4 "O Consciousness of soul! O Light of Consciousness! O Space that manifest Light! O Infinity that manifests Vastness of Space! O Home which cancels all defects! O whole and full Treasure of the Supreme Truth! O excellent and beautiful player in Knowledge! O Lord of dynamic will of Knowledge in play!".

கலைநிறைமதியே மதிநிறை அமுதே
கதிநிறை கதிரே கதிர் நிறைசுடரே
சிலைநிறை நிலையே நிலைநிறை சிவமே
திரு நடமணியே திருநடமணியே பா 5

Stz. 5 "O Intelligence full of inspired Knowledge (Kalā)! O Bliss of Amrita full of Intelligence! O Light full of the Power of movement towards its goal! O Flame full of Light! O State full of form of Beauty! O Supreme Truth, full of the states of Consciousness! O excellent and beautiful Player in Knowledge! O Lord of dynamic Will of Knowledge in Play!"

1—I—37

நாமாவளி உட்பிரிவு 1—1—37

வாம ஜோதி சோம ஜோதி வான ஜோதி ஞான ஜோதி
மாக ஜோதி யோக ஜோதி வாத ஜோதி நாத ஜோதி
ஏம ஜோதி வியோம ஜோதி ஏறு ஜோதி வீறு ஜோதி
ஏக ஜோதி ஏக ஜோதி ஏக ஜோதி ஏக ஜோதி பா 1

Vāma Jothi Sōma Jothi Vāna Jothi Jnāna Jothi
Māgha Jothi Yōga Jothi Vātha Jothi Nāda Jothi
Hēma Jothi Vyōma Jothi Yēru Jothi Veeru Jothi
Ēka Jothi Ēka Jothi Ēka Jothi Ēka Jothi.

O Beautiful Light! O Light of Bliss! O Light of Heaven! O Light of Knowledge!

O Vast Light of the high-seated Heaven! O Light of Concentration! O Light of Life-Power! O Light of Sound and Creation!

O Golden Light! O Light of the supreme Sky of Knowledge!

O Light of Bull the Supreme Being ! O Light of Victorious Will !

O Light of unity ! O Light of unity ! O Light of unity ! O Light of unity !

LXXVIII

1—I—41

நாமாவளி உட்பிரிவு 1—1—41

அருட்பெருஞ் சோதியைக் கண்டேனே
ஆனந்தத் தெள்ளமுது உண்டேனே
இருட் பெருமாயையை விண்டேனே
எல்லாம் செய் சித்தியைக் கொண்டேனே.
(கண்டேனே—அடைந்தேனே, அனுபவித்தேனே)

I have seen and realised the Vast Grace-Light. I have partaken of the blissful and clarified Amrita of Knowledge. I have split open and overcome the dense darkness of the great Maya of Darkness (i.e. the Inconscient Ocean of Darkness). I possess the all-achieving Siddhi, the conscious Power of Knowledge and Perfection ".

ஒப்பு :

துரியமலமேல் உளது ஓர் சோதி வளநாடு
தோன்றும் அதில் ஐயர் நடம் செய்மணி வீடு
தெரியும் அது கண்டவர்கள் காணில் உயிரோடு
செத்தவர் எழுவார் என்று கைத்தாளம் போடு.
(1—1—43—5)

. (தோன்றும், தெரியும்—பார்வைக்கு தோன்றுகின்ற, காட்சியில் தெரிகின்ற, கண்டவர்கள்—அடைந்து அனுபவிப்பவர்கள் எ–று)

NOTE : The word " கண்டேன் " here has been used by the Swami to signify realisation of the Vast Grace-Light and not merely its vision. Without its realisation and possession in the Truth-World, one cannot get the feed of Amrita and the all-achieving Conscious Power of Knowledge, i.e. Siddhi of Perfection. See also the alliteration of sound at the end of each line—Kandēn, Undēn, Vindēn, Kondēn கண்டேன், உண்டேன், விண்டேன், கொண்டேன் (See also 1—I—43—5).

LXXVIX

OODU OODU SANGĔ

BLOW THE CONCH AND SING THE LORD'S GLORY

1—I—42

நாமாவளி உட்பிரிவு 1—1—42

ஊது ஊது சங்கே

பொன்அடி தந்தான் என்று ஊது ஊது சங்கே
பொன்அம்பலத்தான் என்று ஊது ஊது சங்கே
இன்னல் அறுத்தான் என்று ஊது ஊது சங்கே
என்னுள் அமர்ந்தான் என்று ஊது ஊது சங்கே பா 2

Stz. 2 "Blow the conch and sing that the Lord has given me His golden Feet. He is the Lord of the golden world of Knowledge (Pon Ambalam, the apprehending session of the Truth-World). He has cleared off my difficulties and dangers. He is the Lord seated within me. Blow the conch. Blow the conch".

தூக்கம் தொலைத்தான் என்று ஊது ஊது சங்கே
துன்பம் தவிர்த்தான் என்று ஊது ஊது சங்கே
ஏக்கம் கெடுத்தான் என்று ஊது ஊது சங்கே
ஏம சபையான் என்று ஊது ஊது சங்கே பா 3

Stz. 3 "Blow the conch and sing that the Lord has dispensed with my sleep and removed my sufferings, warded off my fears and anxieties. He is the Lord of Hema Sabha, the Golden session of the Truth-World. Blow the conch. Blow the conch".

அச்சம் தவிர்த்தான் என்று ஊது ஊது சங்கே
அம்பல வாணன் என்று ஊது ஊது சங்கே
இச்சை அளித்தான் என்று ஊது ஊது சங்கே
இன்பம் கொடுத்தான் என்று ஊது ஊது சங்கே பா 4

Stz. 4 "Blow the conch and sing that He is the Lord of the Truth-World Ambala Vānan). He has dissolved away my fears. He has given me the Will of Knowledge. He has bestowed on me Bliss. Blow the conch. Blow the conch".

என்னுயிர் காத்தான் என்று ஊது ஊது சங்கே
இன்பம் பலித்தது என்று ஊது ஊது சங்கே
பொன்னுருத் தந்தான் என்று ஊது ஊது சங்கே
பொற்சபை அப்பன் என்று ஊது ஊது சங்கே பா 5

Stz 5 "Blow the conch and sing that He has protected my Life and that I have attained the Bliss. He has given me a golden body. He is the Lord of Por Sabha, the Golden session of the Truth-World. Blow the conch. Blow the conch".

சிவமாக்கிக் கொண்டான் என்று ஊது ஊது சங்கே
சிற்றம்பலத்தான் என்று ஊது ஊது சங்கே
நவநோக்கு அளித்தான் என்று ஊது ஊது சங்கே
நான் அவன் ஆனேன் என்று ஊது ஊது சங்கே பா 6

Stz. 6 "Blow the conch and sing that He has made me become one with Him and as Himself (Sivam Ākki) in Nature (by transforming my being, nature and body). He is the Lord of Cittrambalam (Cit Ambalam or Cit Sabha, i.e. Cit Session of the Truth-World or comprehending Supermind). He has given me new Vision. I have become Himself. Blow the conch. Blow the conch".

இறவாமை ஈந்தான் என்று ஊது ஊது சங்கே
எண்ணம் பலித்தது என்று ஊது ஊது சங்கே
திறமே அளித்தான் என்று ஊது ஊது சங்கே
சிற்றம்பலத்தான் என்று ஊது ஊது சங்கே பா 10

Stz. 10 "Blow the conch and sing that the Supreme and Universal Lord of Cittrambalam has given me deathlessness of body and my aspiration has become fulfilled. He has bestowed on me the Power of fulfilment. Blow the conch. Blow the conch".

எல்லாம் செய்வல்லான் என்று ஊது ஊது சங்கே
எல்லார்க்கும் நல்லான் என்று ஊது ஊது சங்கே
எல்லாம் உடையான் என்று ஊது ஊது சங்கே
எல்லாமும் ஆனான் என்று ஊது ஊது சங்கே பா 12

Stz. 12 "Blow the conch and sing that He is the all-effectuating Supreme and Universal Lord. He is the Goodness of all. He is the all-possessing Lord. He has become the All. Blow the conch. Blow the conch".

NOTE: This is a description of the all-becoming (or all-constituting), all-possessing and all-powerful Divine as manifest in Cit Sabha the Comprehending Session of Truth-World; cf: Sri Aurobindo, "This first and primary poise of the supermind...is an equal self-extension of Sacchidananda, all-comprehending, all-possessing, all-constituting" (Life Divine Triple Status of Supermind, p. 135).

கருணைநிதியர் என்று ஊது ஊது சங்கே
கடவுள் அவனே என்று ஊது ஊது சங்கே
அருள் நாடகத்தான் என்று ஊது ஊது சங்கே
அம்பலச் சோதி என்று ஊது ஊது சங்கே பா 13

Stz. 13 "Blow the conch and sing that He is the Treasure of Compassion. He is verily the Supreme and Universal Divine (Kadavul). He is the Player or Dancer in Grace and Bestower of Grace. He is the Light of the Sky or World of Knowledge (Ambala Joti). Blow the conch. Blow the conch".

தன் நிகர் இல்லான் என்று ஊது ஊது சங்கே
தலைவன் அவனே என்று ஊது ஊது சங்கே
பொன் இயல் வண்ணன் என்று ஊது ஊது சங்கே
பொது நடம் செய்வான் என்று ஊது ஊது சங்கே பா 14

Stz. 14 "Blow the conch, and sing that He is without a second for comparison. He is the Supreme Lord. He is the golden Lord of golden Nature. He manifests and plays in Podu, the Truth-World of equal self-extension. Blow the conch. Blow the conch."

ஆனந்த நாதன் என்று ஊது ஊது சங்கே
அருளுடைய அப்பன் என்று ஊது ஊது சங்கே
தான் அந்தம் இல்லான் என்று ஊது ஊது சங்கே
தத்துவச் சோதி என்று ஊது ஊது சங்கே பா 15

Stz. 15 "Blow the conch and sing that He is verily the Lord of Bliss; He is the Father possessing and bestowing Grace. He is the endless Supreme Being. He is Tatva Joti, the Light of Truth (or) Light of Real-Idea. Blow the conch. Blow the conch."

பொய் விட்டு அகன்றேன் என்று ஊது ஊது சங்கே
புண்ணியன் ஆனேன் என்று ஊது ஊது சங்கே
மெய்தொட்டு நின்றேன் என்று ஊது ஊது சங்கே
மேல் வெளி கண்டேன் என்று ஊது ஊது சங்கே பா 16

Stz. 16 "Blow the conch and sing that I have become pure getting rid of all impurities and falsehood. I have seized the Truth. I have realised the Supreme Sky of Knowledge above. Blow the conch. Blow the conch".

LXXX

1—I—43

நாமாவளி உட்பிரிவு 1—1—43

சிற்சபையும் பொற்சபையும் சொந்தம் எனதாச்சு
ஐயர் அருட் சோதி அரசாட்சி எனதாச்சு பா 1ம் 2ம்

Stz. 1 & 2 "Cit Sabha and Por Sabha (the comprehending and apprehending sessions of Supermind) have become inherently my own (i.e. I have realised and possessed them)..... ..The rule of the Lord of Grace-Light has become my own rule."

ஈசன் அருளால் கடலில் ஏற்றதொரு ஓடம்
ஏறிக் கரை ஏறினேன் இருந்த தொரு மாடம்
தேசுறும் அம்மாட நடுத் தெய்வமணி பீடம்
தீப ஒளி கண்டவுடன் சேர்ந்தது சந்தோடம் பா 3

Stz. 3 "By the divine Grace I was raised up from the ocean into a boat. I crossed to the shore. There was a Terrace luminous with Light (தேசுறு மாடம் Tējōmaya Mādam). In it was a divine platform of Gem or Diamond (i.e., a dais of Diamond Light of Knowledge "Deiva Maṇi Peetam", elsewhere referred to as "Maṇi Mēdai" or Mei Jnana Maṇi Mēdai, the Platform of Diamond Light of Truth-Consciousness 11—36—14; 11—26—5, 9). I became full of joy as I saw the Flame of Light".

NOTE: This Stanza throws light on the significance of Maṇi Mādam and Maṇi Mēdai. The Terrace (Mādam) is described here as luminous with Light. Elsewhere it is described as Deiva Mādam the divine Terrace, Maṇi Mādam the Diamond Terrace or Terrace of Diamond Light. In it is seen Maṇi Peetam, i.e., Maṇi Mēdai, the Diamond Platform or the Platform of Diamond Light of Knowledge. See also stz. 11—36—14; 11—26—1, 5, 9. Tertiary supermind is the realm of Maṇi Mādam and Maṇi Mēdai—the Diamond Terrace and Diamond Platform.

துரிய மலை மேல் உளது ஓர் சோதி வளநாடு
தோன்றும் அதில் ஐயர் நடம் செய்யுமணி வீடு
தெரியும் அது கண்டவர்கள் காணில் உயிரோடு
செத்தவர் எழுவார் என்று கைத்தாளம் போடு பா 5

(தோன்றும், தெரியும்—காட்சியில் தோன்றும் அல்லது தெரியும்;
கண்டவர்கள்—அடைந்து அனுபவிப்பவர்கள்)

Stz 5 "The rich Country of Light is in the high-seated Mountain of Transcendence (Turya Malai). In it is seen the beautiful Home of Light (Maṇi Veedu) where the Lord plays in Knowledge. If he who has seen and realised the Home of Light of Knowledge looks on the dead, the later will resurrect into bodily life. Clap your hands and sing in glory of the Lord".

NOTE: Maṇi Veedu is the beautiful Home of Light and it seems to signify the apprehending supermind or possibly the comprehending supermind,

named respectively as Suddha Siddhanta Veedu and Suddha Vedanta Veedu in the poem "Siva Siva Joti" (See stzs. 17, 18, 21). But this stanza makes it clear that the Home of Light of Knowledge should not merely be seen in vision but also realised and possessed தோன்றும்.. மணிவீடு தெரியும் அது கண்டவர்கள். Thus, "Kandavargal" கண்டவர்கள் in the context clearly signifies a realisation and not merely a vision, whereas தோன்றுதல், தெரிதல் signify a vision only (See also 1—I—41).

சொல்லால் அளப்பரிய சோதிவரை மீது
தூய துரியப் பதியில் நேய மறை ஓது
எல்லாம் செய்வல்ல சித்தர் தம்மையுறும் போது
இறந்தார் எழுவார் என்று புறந்தாரை ஊது பா 6

Stz. 6 "In the indescribable Mountain of Light, in the high realm of Pure Transcendence (Thooya Turya Pati தூய துரியப் பதி) is the omnipotent Siddhar, the Lord of Perfect Knowledge-Power, whom the Vedas worship and praise in love. If one realised Him in oneself, he can verily resurrect the dead into (bodily) life (or in the presence of such a one, the dead will wake up to life). Announcing thus, blow the long pipe of music".

சிற்பொதுவும் பொற்பொதுவும் நான் அறியலாச்சு
சித்தர்களும் முத்தர்களும் பேசுவது என் பேச்சு பா 7

Stz. 7 "I have verily known Cit Podu and Por Podu, i. e. Cit Sabha and Por Sabha. I am the centre or object of praise by Muktars the Liberated, and Siddhar's the men of perfection of nature by Knowledge-Power (i. e., by transformation).

1—I—46

நாமாவளி உட்பிரிவு 1—1—46

ஆடக நீடு ஒளியே நேடக நாடு அளியே
ஆதி புராதனனே வேதி பராபரனே
நாடக நாயகனே நான் அவன் ஆனவனே
ஞான சபாபதியே ஞான சபாபதியே பா 6

Stz. 6 "O Infinite Golden Light! O World of Grace which is aspired and sought for! O Ancient of Times! O Source of beginning! O Lord of Parā Param of Knowledge who transforms (Vēdi Parā Param; Parā Param is the higher and farther Heaven beyond Param the tertiary supermind, and consequently signifying the apprehending supermind in this context. Vēdi means knower and also transformer as in the word வேதித்தல்—ஜோதி அகவல் வரி 740 ; பரிசவேதி செய்தல்) O Lord of Play of Knowledge (Nātaka Nāyaka)! O Lord who having become myself

becomes Himself! O such a One! நான் அவன் ஆனவனே (i e., the Divine having become Myself, becomes Himself or makes me become Himself). O Jnana Sabha Pati! O Jnana Sabha Pati, the Lord of the World of Truth-Knowledge!."

1—I—47

நாமாவளி உட்பிரிவு 1—1—47

உருவே உயிரே உணர்வே உறவே
உரையே பொருளே ஒளியே வெளியே
ஒன்றே என்றே நன்றே தந்தாய் உம்பரின் அம்பரனே
அருவே திருவே அறிவே செறிவே
அதுவே இதுவே அடியே முடியே
அந்தோ வந்தான் எந்தாய் எந்தாய் அம்பல நம்பதியே

Stz. 2 "O Form! O Life! O Consciousness (of mind)! O Soul of relation! O Word! O Substance of Word! O Light! O Infinite Vastness! O One! O Eternal! O Eternal Goodness that has given Itself to me! O Lord of the Sky of Heaven! O Formless! O Beauty of Harmony! O Knowledge! O Concentration! O This! O That! O Base! O Summit! O my Mother who hast verily come into me! O Mother! O Mother! O Lord of the Truth-World!."

LXXXI

CINNAM PIDI

CATCH THE THROW, SINGING LORD'S GLORY

1—I—52

INTRODUCTION

The title of the poem "Cinnam Pidi" refers to a play in which youngsters play by catching the throw of a coin or a small metal plate or disc or any such symbolical sign. They are addressed by the Swami to catch the throw in play singing about his (Swami's) attainments verily as the glory of the Lord Himself.

நாமாவளி உட்பிரிவு 1—1—52

"சின்னம்பிடி"

அம்பலவர் வந்தார் என்று சின்னம் பிடி
அற்புதஞ் செய்கின்ருர் என்று சின்னம்பிடி
செம்பலன் அளித்தார் என்று சின்னம் பிடி
சித்தி நிலே பெற்றதென்று சின்னம்பிடி பா 1

Stz. 1 "The Lord of the Truth-World (Ambalavar) is come. He performs wonders. As a result, He gives the best of boons. State of Siddhi is attained. Singing thus, play, catching the throw".

NOTE: In stz. 5, the Lord is spoken of as coming to do wonders. In this stanza because of the certainty of His coming, the Lord is said to have come. This is a mode of emphasising the event of the Lord's coming to the earth, as an assurance to the people.

சிற்சபையைக் கண்டோம் என்று சின்னம்பிடி
சித்திகள் செய்கின்ருேம் என்று சின்னம்பிடி
பொற்சபை புகுந்தோம் என்று சின்னம்பிடி
புந்தி மகிழ்கின்ருேம் என்று சின்னம்பிடி பா 2
ஞான சித்திபுரம் என்று சின்னம்பிடி

Stz. 2 "I have seen and realised Cit Sabha. I do the Siddhis or miracles by Knowledge-Power of Perfection. I have entered into the Golden Sabha. My consciousness of mind and intelligence has become blissful. So singing, play, catching the throw".

நாடகஞ் செய் இடம் என்று சின்னம்பிடி
ஆன சித்தி செய்வோம் என்று சின்னம்பிடி
அருட்சோதி பெற்றேம் என்று சின்னம்பிடி பா 3

Stz. 3 "This is Jnana Siddhi Puram, the place for attaining Knowledge-Power of Perfection (i.e. Vadalur, the Swami's resort). This is the place for the play of the Lord in Knowledge. I shall do Siddhis for the good of all. I have realised and possessed the Grace-Light. Singing thus, play catching the throw".

அப்பர் வருகின்ரூர் என்று சின்னம்பிடி
அற்புதஞ் செய்வதற்கு என்று சின்னம் பிடி
செப்ப நிலை பெற்றதென்று சின்னம்பிடி
சித்திபுரம் இடம் என்று சின்னம்பிடி பா 5

Stz. 5 "Father is coming to do wonders. The pure and transformed state has been attained by me. This is verily the place for performing Siddhis and hence its name Siddhipuram (i.e. Vadalur). So singing, play, catching the throw".

NOTE: The coming of the Divine on the earth is hinted in this stanza.

தானே நான் ஆனேன் என்று சின்னம் பிடி
சத்தியம் சத்தியம் என்று சின்னம்பிடி
ஊனே புகுந்தது என்று சின்னம்பிடி
ஒளி வண்ணமானது என்று சின்னம்பிடி பா 6

Stz. 6 "He Himself has become myself (i.e. in the apprehending Supermind). This is the truth. This is verily the truth. He has entered into the flesh of my body. He is of the Nature of Light. So singing, play, catching the throw".

வேகாத கால் உணர்ந்து சின்னம் பிடி
வேகாத நடுத் தெரிந்து சின்னம் பிடி
சாகாத தலை யறிந்து சின்னம் பிடி
சாகாத கல்வி கற்றுச் சின்னம்பிடி பா 7

Stz. 7 "Know the non-burning gas or air. Know its middle state or know the non-burning middle state. Know the deathless ether which is the head-source of deathlessness. Learn the Art and Science of deathlessness of body. So singing, play, catching the throw".

NOTE: Deathless ether and non-burning air or gas, refer to divinised substances, which replace the nature's corresponding substances, in a divine transformation of body. Tirumoolar as well as the Swami affirmed that their bodies became cool and refreshing, possibly due to non-burning or non-heatable gas or air in the body. "The transformed body

is supple and plastic without breakable rigidity ; and it is non-burning "—TM 668. " If one sees or realises the Divine in the very heat of the coursing blood, then it amounts to getting into the coolness as of shade and into the Knowledge "—TM 737 ; " The whole body has become cool " —SR : ' Joti Agaval ', line 732.

இணுகாத வேகார் பரகாயம் மேவல்
அணு அத்தனே எங்கும் தானுதல் என்று எட்டே "—திருமந் 668

சுழலும் பெருங்கூற்றுத் தொல்லே முன் சீறி
அழலும் இரத்தத்துள் அங்கியுள் ஈசன்
கழல் கொள் திருவடி காண்குறில் ஆங்கே
நிழலுளும் தெற்றுளும் நிற்றலுமாமே —திருமந் 737

" மெய் எலாம் குளிர்ந்திட " —ஜோதி அகவல் வரி 732

சித்து ஆடுகின்ருர் என்று சின்னம்பிடி
செத்தார் எழுவார் என்று சின்னம்பிடி
இத்தாரணியில் என்று சின்னம்பிடி
இதுவே தருணம் என்று சின்னம்பிடி பா 10

Stz. 10 " The Lord is playing in the manifestation of conscious powers of Knowledge and Perfection (Cittu āduthal). The dead will resurrect into (bodily) life here on this earth. The time is come for such things to happen ".

NOTE : Stanza 5 and this stanza together indicate the Swami's promise of the coming of the Divine to the earth to do acts of Grace for the progressive good of all the people. Resurrection of the dead will be a play of His Grace . These acts of Grace are really the manifestation of His Siddhis or Powers of Knowledge for the collective evolution of the earthly life.

LXXXII
1—I—53

நாமாவளி உட்பிரிவு 1—1—53

அருட்சோதியானேன் என்று அறையப்பா முரசு
அருளாட்சி பெற்றேன் என்று அறையப்பா முரசு
மருட் சார்பு தீர்ந்தேன் என்று அறையப்பா முரசு
மரணம் தவிர்ந்தேன் எனறு அறையப்பா முரசு

Stz. 1 " I have become the (Possessor of) Grace-Light Itself and I have received the sceptre of Grace to rule. I have cut asunder the Ignorance and all its connections. I have cancelled death. So declaring, beat the drum, beat the drum ".

LXXXIII

PANDU ADAL

PLAY THE GAME WITH BALL

1—III—5

கீர்த்தனை 1—111—5

" பந்து ஆடல் "

ஆடேடி பந்து ஆடேடி பந்து
ஆடேடி பந்து ஆடேடி பந்து

" O girl ! Play the ball. Play the ball.
O girl ! Play the ball. Play the ball ".

NOTE : This is the refrain of the song repeated at the end of each stanza.

சதுமறை ஆகம சாத்திரம் எல்லாம்
சந்தைப் படிப்பு நம் சொந்தப் படிப்போ
விது நெறி சுத்த சன்மார்க்கத்தில் சாகா
வித்தையைக் கற்றனன் உத்தரம் எனும் ஓர்
பொது வளர் திசை நோக்கி வந்தனன் என்றும்
பொன்ருமை வேண்டிடில் என்தோழி நீ தான்
அது இது என்ஞமல் ஆடேடி பந்து
அருட் பெருஞ் சோதி கண்டு ஆடேடி பந்து பா 4

Stz. 4 "Can the knowledge acquired by learning of the Spiritual literature namely the four Vedas and Agamas ever become our own inherent Knowledge? It only makes for a noisy superficial learning as done in an open market place or shandy (Sandhai Padippu) I have attained the Knowledge of deathlessness of body which is proper to Suddha Sanmarga movement which is the desirable way. Directed into the north (from the famous town of Cidambaram). I have come and settled at Uttaram, i.e. Uttara Jnana Cidambaram or Vadalur which is the common meeting ground for all the people from all directions and which grows as an universal centre. O girl friend! If you want to attain a deathless body, realise the infinitely Vast Grace-Light and play the ball, without questioning or doubting whether it is this or it is that ".

NOTE : "Sandhai Padippu" seems to allude to learning by heart the Vedas and Agamas through mechanical repetition by students jointly in chorus before a Pandit or Teacher who leads the chanting of verses.

தப்பாலே சகத்தவர் சாவே துணிந்தார்
தாம் உள நாண நான் சாதலைத் தவிர்த்தே
எப்பாலும் எக்காலும் இருத்தலே பெற்றேன்
என்தோழி வாழி நீ என்னோடு கூடி
துப்பாலே விளங்கிய சுத்த சன்மார்க்கச்
சோதி என்று ஓதிய வீதியை விட்டே
அப்பாலே போகாமல் ஆடேடி பந்து
அருட் பெருஞ் சோதி கண்டு ஆடேடி பந்து பா 5

Stz. 5 "By an error, people of the world are verily consenting to die. They will become shyful if they come to know that in their midst there lives one who has become free from death of body. I am verily that deathless person. I have realised the life of a deathless body to live on for ever anywhere and everywhere (i. e., without any limitation of time, place and circumstance). O my girl-friend! I bless you to live and prosper. Join me and remain firm without deviating from the path of the Light of Knowledge as expounded in the pure Suddha Sanmarga. Play the ball. O sister! Realise the Vast Grace-Light and play the ball".

NOTE : This stanza clearly shows that the Swami attained a natural and spontaneous deathlessness of body so as to live for ever and in any place whatsoever i. e., even in the very conditions of unchanged earth and in the midst of untransformed people whom he addresses saying that they should be shy to know that there is one among them who has attained a deathless body and lives in their very midst when they themselves, by an error, are giving their consent for succumbing to death. His deathless shadowless body which did not cast its shadow on the ground was seen by many in his times. The Swami himself observes in stz. 3 of this lyrical poem that he got the great gift of a deathless body so as to be happily seen by all the people of the world. இன்பாலே உலகத்தார் எல்லாருங் காண இறவாப் பெரு வரம் யான் பெற்றுக் கொண்டேன். This stanza along with the subsequent stanzas in which the Swami also affirms his power of resurrecting the dead shows the finale of his attainment. This poem proves that he has lived among the people after attaining a deathless body and without being tied down to any limitation or inevitable necessity of at once dissolving the body by dematerialisation which is generally mistaken to be a result of such a deathlessness. The body of a Yogi may dematerialise even before its transformation. Further, this poem records, like the early direct disciples of the Swami who have written in the biographies of his life saying, that after attaining

a deathless body the Swami openly preached deathlessness of body and the way to attain it. This poem also encourages even physical games and plays such as playing the ball and even as a means for realising the Divine Light. In this background, it seems that this poem should have been written some time about the period of the poem "Suddha Siva Nilai" (12—29).

சிவமே பொருள் என்று அறிவால் அறிந்தேன்
செத்தாரை மீட்கின்ற திண்மையைப் பெற்றேன்
உவமேயம் இல்லாத ஒரு நிலே தன்னில்
ஒன்று இரண்டு என்னுத உண்மையினில் நின்றேன்
தவமே புரிகின்ருர் எல்லாரும் காணத்
தயவால் அழைக்கின்றேன் கயவாதே தோழி
அவமே போகாது என்னேடு ஆடேடி பந்து
அருட் பெருஞ் சோதி கண்டு ஆடேடி பந்து பா 7

Stz. 7 "I have the Knowledge that Sivam is the Truth Supreme. I have attained the Power to resurrect the dead. I live a state of Truth which is neither one nor two nor has any second for comparison (i.e. the Comprehending poise of Supermind which is one-in-one). Out of compassion I call you to realise the Lord who is doing Tapas so as to be seen by all. O sister! Play the ball with me in sincerity, without dislike or displeasure and without wasting time. Realise the vast Grace-Light. Play the ball".

துஞ்சாத நிலே ஒன்று சுத்த சன்மார்க்கச்
சூழலில் உண்டு அது சொல்ல அளவன்றே
எஞ்சாத அருளாலே யான் பெற்றுக்கொண்டேன்
இறந்தாரை எல்லாம் எழுப்புதல் வல்லேன்
விஞ்சாத அறிவாலே தோழி நீ இங்கே
வேது செய் மரணத்துக்கு ஏது செய்வோம் என்றே
அஞ்சாமல் என்னேடு ஆடேடி பந்து
அருட் பெருஞ் சோதி கண்டு ஆடேடி பந்து பா 8

Stz. 8 "There is the state of body's deathlessness prevailing in the atmosphere of Suddha Sanmarga, the Fellowship of the Path of Truth and Purity and the Good i.e. among the true followers of the integral yoga of Truth and Harmony. It is indescribable. I have attained it by the unreserved Grace of the Divine. I have got too the power to resurrect the dead (into bodily life). O maid-friend! With your lower knowledge what will you do to face and tackle here, the grim and pain-giving problem of death? Without any more anxiety and fear in solving the problem of death, come and play the ball with me. Realise the Vast Grace-Light. Play the ball. O sister!".

NOTE : In this stanza the Swami gives a clear assurance that he would protect people from death if they come to follow him up by discipline and move with him even by outer ways and means such as playing physical games with him. Further, this stanza shows that the Swami by the Grace-Siddhi or Arul Siddhi of his deathless body and power of resurrection, could bring about a corresponding collective atmosphere among or over the disciples who followed up his way called Samarasa Suddha Satya Sanmargha which had as its goal the realisation of the Vast Truth-Conscious Grace-Light (Mei Arut Joti or Arut Perum Cit Joti) and transformation of nature and attainment of a deathless body. This passage may also be read with the stanzas 1—VII—6—5, 6 and 7 which are however earlier in point of time and where the Swami observes that he heard the inspired message of divine musical sound that the Lord was coming to see and unite with him, here on the earth, in his collective capacity as the earth itself and as its cause and effect (i.e. as its embodiment both in its origin and evolution or as a representative of the earth-consciousness—" Kāraṇam (um) Kāryam (um) Dharaṇi Nee Āka unnai Kāṇa ") and also to give him purposely the gift of a deathless body. Further, according to stz. 12—25—5, the Swami felt himself as an effective instrument for " the progressive manifestation of the ' Vast Grace-Light ' for the benefit of the whole world ". Above all, his body had attained, by the power of Grace-Siddhi, a natural and spontaneous deathlessness which is clearly proved when he says in stz. 1—V—10—57 & 61 that he inherently possessed Arut Cit Jothi (the Light of Consciousness-Force manifesting Grace) because of which the dark god of death (i. e. the dark inconscient force of death) was shaken in his foundation and ran away from him in fear of being shrunk or dissolved. So, in such a background, it is evident that he could bring to bear a collective influence on the disciples of his Sanmarga movement (though the individual effect possibly varying according to one's opening and receptivity) of which he always considered the supreme and universal God of Vast Grace-Light as its President and reserved for Him a cushion as seat of Honour and Worship and considered himself as one member among the others of the fellowship of Suddha Sanmarga. Above all, the trend of collective influence was sought to be preserved at Vadalur where he himself lived a life of deathless, sleepless and blissful body and he emphasised the importance of Vadalur saying that people should come to Vadalur, if they want to attain a deathless body (see the other stanzas of the poem " Pandu Adal " 1—III—5—4 and also stzs. of " Uttara Jnana Cidambaramālai " 11—32—4 & 5) and that Vadalur has the manifest power of the Divine even to resurrect the dead.

At one time in 1871 he even felt called to advise his immediate disciples and devotees (who had moved with him and followed him

faithfully) that in case of their death, they should not burn the body but preserve it in burial in as much as the Divine was due to manifest at Vadalur soon and also resurrect them for the purpose of strengthening the fellowship of Samarasa Sanmarga Sangha which implies an intention for the gathering up of the momentum of the collective force of a representative collective community of a few direct disciples, to fulfil the divine mission on the earth for which the Sangha stood for—See Book of Letters, p. 105.

Further the Swami, in a more positive way, requested the people not only to realise the Vast Grace-Light but also the culminating achievement of transformation effected by It, i.e. body's deathlessness, and form a new and pure race (i.e. an evolved collective community) that could defy aging senility, disease and death, and that these would be pre-eminently possible if they came to Vadalur (alias Jnana Siddhi Puram, the Swami's resort) where the God of Light was also due to manifest soon (See 12—33—7, 9 & 10). Here also Vadalur's importance (possibly including its vicinities) is emphasised as the cradle for the growth of a collective community of a divine evolution. The Swami also envisaged unity of the world and a collective humanity, saying that as the God of Light was due to manifest on the earth, it was high time for the multitudes of the people of the world to live in a collective harmony (12—2—2; 12—36—2). Thus, from the above it is clear that the Swami wanted to build up not merely human unity of the masses but also a collective community of supermen. His vision and forecast of "Paksha Srishtis", the multi-winged orders of evolution, also prove the collective evolution that is to come about by the manifestation of the Divine on the earth and in which men will have different modes of birth, beginning from the ordinary birth through the womb by sex process and the evolved births of different grades in which birth will take place without sex process but by a will for conception of child in the womb (such will being expressed by and through the graded modes of action replacing the usual sex process—i.e. by and through touch or strokes of woman's body or sight or speech or word or even by mere aspiration for a child), and finally ending with the highest mode of birth which is a direct birth in which soul will take physical embodiment directly on the earth without resorting to even the means of a womb (see Upadesha, item 28 p. 29; item 36, p. 36). This last would indicate the pure supramental race of beings. The various "Paksha Srishtis" also implied their co-existence and not necessarily a succession of one after the other.

Further the Swami made it clear that when the God of Light manifested on the earth all would be benefited by it and as a first and immediate result their vital desires and impurities will be cleared off,

whether they pursue spiritual disciplines or not. This indicates the trend of a collective evolution for all. But those who wanted the great spiritual gains and transformation of nature and body have to pursue the spiritual discipline (See Upadesha, p. 132). These two orders of evolution however imply a collective evolution in the one case, and a collective-cum-individual evolution in the other, and both are envisaged after the manifestation of the Divine Light on the earth.

It is the full emergence of Jnana deha, the Truth-Conscious Knowledge-Body, into the physical, that is the sine qua non of a successful transformation, even necessarily of a quick transformation, leading to a spontaneous and natural deathless physical truth-body (வாய்மை உடம்பு) capable of living in the conditions of the very earth-nature itself. It is attained by the working of Grace and as Arul Siddhi or Grace-Siddhi, according to the Swami's experience and declarations. Swami's divinised deathless body was not a case of what Sri Aurobindo would call a "Yoga-Siddhi" by which one has to maintain or defend the body's deathlessness or its transformation by one's force of Tapas. Swami's Arul Siddhi was natural and spontaneous, taking its roots in the earth-nature. He considered his body's deathless state as an imperative gift of the Grace-Light. Never at any moment it occurred to him even as an idea that deathlessness of body could be only a possibility and it cannot be an obligatory result even in a supramental realisation and transformation by Truth-Consciousness; nor he ever considered that it cannot become a natural and spontaneous deathlessness of body.

Again by deathlessness of body the Swami evidently meant its eternal deathlessness, i. e., its eternal Purity and Conquest and Power over death, an eternal and not a temporary victory over the forces of death, though the soul's freedom was always there to depart from such a body leaving it behind intact in its transformed state (குலையாத வடிவம், அழியாத வடிவம்) without signs of decomposition and disintegration (see notes under stz. 1—V—9—10 and 1—V—10—38) which are the usual signs and symbols of the forces of death, or in the alternative to dematerialise the deathless body in the earth-nature. The Lord gave him deathlessness of body, and also gave him the power of knowledge not only to keep the soul inseparable from the body but also the will and power and freedom to separate it and enter if necessary into a new body (as suggestively implied in stzs. 31 of the Keertan "Mei Arul Vyappu"), in the latter cases of which though death and birth occur in principle they will have entirely new spiritual and evolutionary significances and values as suggested above in this paragraph and as given in the above said higher kinds of "Paksha Sristis" referred to in the Book of Upadesha. In effect, the deathlessness of his golden physical body implied an essential permanence of a limitless deathless golden physical existence

(other than the subtle-physical) as well as a practical permanence of a deathless golden physical material body. Only as such, the Swami's vast deathless golden body could have taken its roots in the earth-nature, and at his place.

Again we find that the Swami's body was not only deathless in its own right and had become indestructible and decayless (decayless even if the soul were to depart from the deathless body by voluntary or divine will), but also it kept on an ever progressive growth, that is to say, it maintained a progressive change of its substances apart from renewing them constantly ; and in fact it grew into a large body as it had its roots and extensions in the deathless golden physical space of the earth. [cf: எந்நாளும் இவ்வுடம்பே இறவாத இயற்கை பெற்றேன் 12—44—1 ; கூற்றை உதைப்பித்து ஒழித்துச் சிதைவு மாற்றியே 1—V—10—38 ; மரணம் உருத் திறம் தந்து அழியாத் திரு அளித்த கருணை நிதியே (12—18—11) ; கூற்றை ஒழித்து நீடும் உலகில் அழியாத பெருநிலை மேல் வைத்து (12—24—7) ; இறவாது என்றும் ஓங்கும் வடிவம் எனக்கு வந்ததே (1—V—10—69) ; இன்னருள் அமுதளித்து இறவாத் திறம் புரிந்து என்னை வளர்த்திடும் இன்புடைத் தாயே (12—1—553) ; உடம்பு பூரிக்கின்றது பொன்மலை என்னவே 1—V—10—36 ; எனது பேருடம்பில் கலந்து உளத்தே பிரியாமல் இருப்பார் 12—44—53].

The first indication of the emergence of Jnana deha into the Swami's physical body bringing about a quick transformation simultaneously in all the cells and in all the parts of the body is found in 'Joti Agaval' poem.

In addition to living a life of deathless body, the Swami had also the vision of collective evolution of earthly life in the wake of the manifestation of the divine Light which was to become progressively growing in its Riches, nay, even the vision of the golden plane of earth and states of perfect matter in which were also the life-forces and mind-forces. So in the background of these facts, his body's deathlessness was meant for a collective purpose and fulfilment and had acquired a collective influence (see notes on Stz. 1—V—10—61). This made him observe in the stanza now under consideration that there was a state of deathlessness of body realisable in the atmosphere or collective environment of the fellowship of Suddha Sanmarga.

The Swami, in his last days, expected the God of Light to manifest on the earth so as to settle down at Vadalur and perform the siddhis of Grace such as resurrection of the dead and transformation of even the aged into youths, and avoid the quick rounds of death in general before man could attain a sufficient growth of consciousness, and also usher in a new era of true love, true compassion, true

knowledge, true goodness and true actions in the world of human life (See "Siru Vinnappam" & "Sabhai Vilambaram"). In fact the Divine Himself had already expressed to the Swami His solemn will to settle down there for playing all the siddhis of Grace for an eternal time and in fulfilment thereof, He became manifestly or concretely present thereat as the Being of Vast Grace-light.

When the Divine Being was so concretely present at his place on 30—1—1874 for the said purpose the Swami sacrificed his deathless body by dematerialisation and by this he should have identified his deathless body with all the physical bodies universally (possibly to enable the people at some time or other to get transformed in body also,—even if they were aged, and to make them resurrect even if they become dead). We may also say equally that the Divine Himself performend His Siddhi of Grace by dematerialising the Swami's deathless body and universalising its powers and substances so as to make him enter into all the physical bodies. In this background of events and by the said Siddhi the Divine may be considered to have stably manifested thereat and, the subsequent event of "Superman Consciousness" entering into the body of the Mother of Sri Aurobindo Ashram in 1969 to help her in the transformation of her body justifies this inference, in as much as the said consciousness possesses a power of infiltrating itself into all the bodies, which is the same as the purpose of the Swami's dematerialisation, and that it is identifiable with the Swami's dematerialised consciousness. (See Vol I Ch XVIII—part 3 for more details).

The Swami's dematerialisation served as a prelude to the universal manifestation of the divine Light on the earth which took place in our times in 1956 and was brought about by the Mother of Sri Aurobindo Ashram. From the internal evidences of Swami's writings it is evident that he aspired, promised and worked for the universal manifestation of the Light and for an open play of the divine Siddhis even in the physical level of earthly collective life and he felt himself an instrument of the Divine for this purpose and played his part.

ஈரமும் அன்பும் கொண்டு இன்னருள் பெற்றேன்
என் மார்க்கம் இறவாத சன்மார்க்கம் தோழி
காரமும் மிகு புளிச் சாரமும் துவர்ப்பும்
கைப்போடே உப்போடே கசப்போடே கூட்டி
ஊரமுது உண்டு நீ ஒழியாதே அந்தோ
ஊழிதோறு ஊழியும் உலவாமை நல்கும்
ஆரமுது உண்டு என்னோடு ஆடேடி பந்து பா 9

Stz. 9 "By possessing love and compassion I received the blissful Grace of the Divine. O maid-friend! My Sanmarga is the way of death-

lessness of body. Do not get lost by death, taking to the usual kind of food common to the people which is prepared in several tastes such as pungent, sour, bitter, saltish and astringent. Take to the feed of the excellent Amrita which gives freedom from death for aeons and aeons of ages. (i.e. for an eternal time). Play the ball with me and realise Vast Grace-Light. O sister ! Play the ball ".

NOTE : In stzs. 12—34—26 and 24 the Swami emphatically holds that his Sanmarga abolishes death itself and asks the people to join him, join the Sanmarga, the path of the Divine Himself *என் மார்க்கம் இறப் பொழிக்கும் சன்மார்க்கம் தானே* and that the Divine was to manifest imminently on the earth to give us a life of Truth and Compassion and, play His Siddhis of Grace upholding the Sanmarga everywhere on the earth by His Manifestation as the Being of Vast Grace-Light (12—36—12, 13, 17, 27).

துதி செயும் முத்தரும் சித்தரும் காணச்
சுத்த சன்மார்க்கத்தில் உத்தம ஞானப்
பதி செயும் சித்திகள் பற்பலவாகப்
பாரிடை வானிடைப் பற்பல காலம்
விதிசெயப் பெற்றனன் இன்று தொட்டு என்றும்
மெய் அருட் சோதியால் விளைவிப்பன் நீ அவ்
அதிசயம் பார்க்கலாம் ஆடேடி பந்து
அருட் பெருஞ் சோதி கண்டு ஆடேடி பந்து பா 10

Stz. 10 " By a pre-determination of the Divine I am destined and missioned to perform on the earth and in the heavens from this day onwards by power of the Grace-Light of Truth (Mei Arut Joti) the many and varied miracles of supreme Knowledge and Perfection so as to be seen and witnessed in wonder even by the worshipful wise men of liberation (muktar) and by the men of perfection of nature (Siddhar) and which miracles (i. e. conscious actions of fulfilment in Knowledge-Power) are of a nature and kind done by the Supreme Divine Lord of Knowledge Himself in the path and way of Suddha Sanmarga. O maid-friend! you can see these wonders. Play the ball. Realise the Vast Grace-Light. Play the ball ".

LXXXIV

THIRU UNTHIĀR

JUMP AND PLAY SINGING LORD'S GLORY

1—III—6

கீர்த்தனை 1—111—6

" திரு உந்தியார் "

இரவு விடிந்தது இணை அடி வாய்த்த
பரவி மகிழ்ந்தேன் என்று உந்தீ பற
பால் அமுது உண்டேன் என்று உந்தீ பற பா 1

Stz. 1 " Dawn has set in. The Divine Feet has been possessed. I am overjoyed to worship it in love "—O girls ! Jump and play singing thus, considering it as the glory of the Lord. " I have taken the milky Amrita of Knowledge and Bliss "—sing thus and play the jumping game of " Unthi ".

முத்தியைப் பெற்றேன் அம் முத்தியினுல் ஞான
சித்தியை உற்றேன் என்று உந்தீ பற
சித்தனும் ஆனேன் என்று உந்தீ பற பா 10-

Stz. 10 " I have realised the supreme and universal Self-Knowledge of Mukti, the liberation. By and through liberation I have attained Jnana Siddhi, the Power of Truth-Conscious Knowledge "—O girls! Jump and play singing thus, considering it as the Lord's glory. " I have become verily a Siddhan, the divinised man of integral knowledge and perfection in being and nature "—O girls ! Jump and play singing thus in the game of " Unthi ".

LXXXV

AMBALA VĀṆAR VARUGAI

COMING OF THE LORD OF THE SKY OF KNOWLEDGE

1—1V—2

"O Beloved of Supreme Shakti, who is Love and Will of the supreme Truth (Siva Kāma Valli) abiding in Cidambaram the Sky or World of Knowledge ! Come. Come. O Lord who dwell in Maṇi Manṛu, the excellent Diamond World of Knowledge ! Come".

NOTE : This is the refrain of the song which is repeated after each stanza. It is an invocation praying the Lord to come here on the earth to play with him and embrace.

கீர்த்தனை 1—IV—2

"அம்பலவாணர் வருகை"

வாரீர் சிதம்பர வல்லி சிவகாம
வல்லி மணாளரே வாரீர்
மணிமன்ற வாணரே வாரீர்
அருட் பெருஞ் சோதி என் ஆண்டவரே திரு
அம்பல வாணரே வாரீர்
அன்புடையாளரே வாரீர் பா 1

Stz. 1 "O Lord of Vast Grace-Light who have possessed me ! O Lord of the Truth-World ! Come. O my beloved Lord ! Come.

அண்டங்கள் எல்லாம் அணுவில் அடக்கும்
அரும்பெரும் சித்தரே வாரீர்
அற்புதரே இங்கு வாரீர் பா 4

Stz. 4 "O unique and Great "Siddha", the Lord of Conscious Power of Knowledge and Perfection, who contains and upholds all the worlds in an atom ! Come. O wonderful Lord ! Come".

அம்மையுமாய் எனக்கு அப்பனுமாகி என்
அன்பனுமாயினீர் வாரீர்
அங்கணரே இங்கு வாரீர் பா 5

Stz. 5 "Thou hast become my Mother, my Father and the Lover of my being. Come. O Lord of the Eye of Wisdom! Come".

ஆக்கம் கொடுத்து என்தன் தூக்கம் தடுத்த என்
ஆண்டவரே இங்கு வாரீர்
தாண்டவரே இங்கு வாரீர் பா 20

Stz. 20 "O Lord who have withheld (or dispelled away) my sleep but given me instead the progressive Riches of growth (ஆக்கம் கொடுத்து i. e. transformation of nature and body)! Come. O Lord of Play! Come".

ஈனம் அறுத்து மெய்ஞ்ஞான விளக்கு என்
இதயத்தில் ஏற்றினீர் வாரீர்
உதயச் சுடரினீர் வாரீர் பா 33

Stz. 33 "O Lord who have lit up the lamp of Truth-Conscious Light in my heart and cleared off the meanness of nature! Come! O Rising Flame! Come".

உள்ளதே உள்ளது வில் அது என்று எனக்கு
உள்ளது உரை செய்தீர் வாரீர்
வள்ளல் விரைந்து இங்கு வாரீர் பா 42

Stz. 42 "O Lord who have said unto me, "That which is, ever exists. Experience It". O Lord! come. O generous munificent Lord! Come quickly here on the earth."

உருவாய் அருவாய் உரு அருவாய் அவை
ஒன்றும் அல்லீர் இங்கு வாரீர்
என்றும் நல்லீர் இங்கு வாரீர் பா 43

Stz. 43 "O Lord! Come here. Thou art Form, Formless and Form-Formless and beyond all these states. Come. O Lord of eternal Goodness! Come here".

ஊற்றை உடம்பு இது மாற்று உயர் பொன் என
ஏற்றம் அருள் செய்வீர் வாரீர் பா 56
தேற்றம் அருள் செய்வீர் வாரீர்

Stz. 56 "O Lord! Come. Bestow Grace to transform this perishable body of flesh into a golden (deathless) body of finest purity. Extend Thy Grace for its perfection. Give the Strength and Power of the all-fulfilling Will. Come".

ஊக்கம் கொடுத்து என்தன் ஏக்கம் கெடுத்து அருள்
ஆக்கம் அடுத்தீரே வாரீர்
தூக்கம் தவிர்த்தீரே வாரீர் பா 58

Stz. 58 "O Lord who have given me encouragement and dispelled away my despair and anxiety! Come. O Lord who have bestowed on

me the Riches of Perfection by Thy Grace அருள் ஆக்கம். Come. O Lord who have cancelled my bodily sleep ! Come.''

என்னுயிராகி என் தன் உயிர்க்குள்ளே ஓர்
இன்னுயிர் ஆயினீர் வாரீர்
என்னுயிர் நாதரே வாரீர் பா 63

Stz. 63 "O Lord who have become my dear soul and the sweet Soul within my soul ! Come. O Master of my soul ! Come ".

ஏக பராபர யோக வெளிக்கு அப்பால்
ஏகவெளி நின்றீர் வாரீர்
ஏகர்—அனேகரே வாரீர் பா 75

Stz. 75 "O Lord who art manifest as the Ēka Veḷi, the transcendent and universal Space of Unity which is beyond Ēka Parāpara Yoga Veḷi, the unifying plane of concentration called Parāpara (i. e. the border between the lower and the higher Realm) ! Come. O Lord who art One-Many ! Come ".

ஏறி இறங்கியிருந்தேன் இறங்காமல்
ஏறவைத்தீர் இங்கு வாரீர்
தேற வைத்தீர் இங்கு வாரீர் பா 76

Stz. 76 "I was ascending and descending the gradations of planes of Consciousness (i. e. to and from Supermind). O Lord ! Thou hast made me ascend without descending (i. e. got me firmly established in the high Realm of Truth, the Supermind). O Lord ! Come here. O Lord who hast transformed me into the divine nature ! Come here "

NOTE : This stanza explains the Swami's quick transformation of nature and body. It says in effect that he got established in the high ealm of Truth-Consciousness and he was no more put to the necessity of descending into the Ignorance, by breaking off his connection with the Truth-World ; and thus he could descend into the Ignorance but without falling down into its obscuring half-consciousness or unconsciousness.

ஐயம் உற்றேனே இவ் வையம் கரியாக
ஐயம் தவிர்த்தீரே வாரீர்
மெய்யம்பலத்தீரே வாரீர் பா 83

Stz. 83 "I was a doubting fellow. O Lord ! Thou hast removed all the doubts and this world bears witness to it. O Lord of the Truth-World of Knowledge (Mei Ambalam) ! Come ".

ஒப்பார் இல்லீர் உமக்கு இப்பாரில் பிள்ளே நான்
ஒப்பார் இயல் அல்ல காண் வாரீர்
முப்பாழ் கடந்தீரே வாரீர் பா 87

Stz. 87 "O Lord who art without a second for comparison! Come. I am Thy own Son in this world bearing a Nature which is incomparable. O Lord! Come. O Lord who transcend the three Voids (Mup Pāḷ)! Come".

NOTE: Pāḷ means heaven, world, sky, void. Mup Pāḷ the three Voids are the three transcending levels or states namely Nirmala Jeeva, Para and Siva—the psychic, spiritual mental and overmental. Elsewhere it is referred to as the three Turyas, the three transcendences. By crossing over them, one reaches into the pure Transcendence, the supramental Sky of Truth-Knowledge.

ஒருமை நிலையில் இருமையும் தந்த
ஒருமையினீர் இங்கு வாரீர்
பெருமையினீர் இங்கு வாரீர் பா 90

Stz. 90 "O Lord of Unity who have given me the state of Two-in-one (or the integral state of possessing the divine Heaven and the earth together at once)! O Lord! Come here. O Lord of excellence! Come here".

ஓங்கும் பிண்டாண்டங்கள் தாங்கும் பெருவெளி
ஓங்கு நடேசரே வாரீர்
பாங்கு செய்வீர் இங்கு வாரீர் பா 93

Stz. 93 "O Lord of Dance who playeth in Peru Veli (the Vast Space of Truth-Knowledge i. e. Supermind) which contains and supports all the manifest worlds and (individual) bodies. Come here (on the earth) to set things in the order of beauty and harmony",

ஓசையினுள்ளே ஓர் ஆசை உதிக்க மெல்
ஓசை செய்வித்தீரே வாரீர்
பாசம் அறுத்தீரே வாரீர் பா 94

Stz. 94 "O Lord! Thou have kindled a desire or aspiration to rise up from within sound by making the vibration of a subtle sound. Come. O Lord who have cut off the bonds and attachments of my Ignorance! Come".

NOTE: "Āsai" may mean here an inspired will of desire or aspiration that rises up from within the inner being. Even the desire for mental knowledge is rooted in a desire for the sound of words and thoughts. Thought itself, at a lower level, is a form of sound

heard in the brain. Tirumoolar refers to the desire born of sound, the clamour of desire that sound makes ஓசை உரைக்கின்ற ஆசை (TM 436). But here in the context, the Swami seems to suggest that his desire for singing songs in words was essentially inspired by the Lord by making a subtle (wordless) and thoughtless sound.

ஓடாது மாயையை நாடாது நன்னெறி
ஊடாது இரு என்றீர் வாரீர்
வாடாது இரு என்றீர் வாரீர் பா 96

Stz. 96 "Maya will not run away from you. Remain firm and unshaken without running away from it or trying to get away from it; nor seek after it. Do not forsake the path of Good and the Right. Be firm without despairing" — So Thou said unto me. O Lord! Come!

ஓடத்தினின்று ஒரு மாடத்தில் ஏற்றி மெய்
ஊடத்தைக் காட்டினீர் வாரீர்
வேடத்தைப் பூட்டினீர் வாரீர் பா 98

Stz. 98 "Thou lifted me up from a boat into the Terrace (i. e. divine Terrace) and showed me the Truth-World of equality. O Lord. Come. O Lord! Thou have assumed a Universal Form. Come".

NOTE: The Terrace refers to the tertiary poise of Supermind. See this boat incident narrated in Stanza 3 of "Mei Arul Vyappu" (1—V—10—3) and also in stz 1—1—43—3.

கண்டு அணைந்தாலன்றிக் காதல் அடங்காது என்
கண்மணியீர் இங்கு வாரீர்
உள்மணியீர் இங்கு வாரீர் பா 103

Stz. 103 "O Lord! Come here. Unless I see Thee (by physical eyes) and embrace Thee, my inordinate love for Thee will remain insatiable. O Lord who are dear as the pupil of my eyes! Come. O Lord who art the Diamond within my being! Come here (on the earth)".

கட்டிக் கொண்டு உம்மைக் கலந்து கொளல் வேண்டும்
காரணரே இங்கு வாரீர்
பூரணரே இங்கு வாரீர் பா 104

வாரீர் சிதம்பர வல்லி சிவகாம
வல்லி மணாளரே வாரீர்
மணிமன்றவாணரே வாரீர்

Stz. 104 "O Lord. Come here. I long to embrace Thee in the outer body and become one with Thee. O Supreme Cause, Kāraṇa(r)! Come here. O Integral Divine (Pooraṇa(r)! Come here (on the earth)."

AMBALAVĀṆAR ĀDA VARUGAI

INVITING LORD OF TRUTH—WORLD TO COME TO PLAY

1—IV—3

" O Lord ! Come to play. Come to play in dance with me. O Lord who danceth in play in the Truth-World ! Come to dance with me (here on the earth) ...

NOTE : This is the refrain of the song repeated at the end of each stanza.

கீர்த்தனை 1—IV—3

" அம்பலவாணர் ஆட வருகை "

ஆடவாரீர் என்னோடு ஆடவாரீர்
அம்பலத்தில் ஆடுகின்றீர் ஆடவாரீர்
அண்டமெலாம் கண்டவரே ஆடவாரீர்
அகண்ட பரிபூரணரே ஆடவாரீர்
பண்டமெலாம் படைத்தவரே ஆடவாரீர்
பற்றெடு வீடு இல்லவரே ஆடவாரீர்
கொண்டு எனை வந்து ஆண்டவரே ஆடவாரீர்
கூத்தாட வல்லவரே ஆடவாரீர்
எண்தகு பொற்சபை உடையீர் ஆடவாரீர்
என்னுடைய நாயகரே ஆடவாரீர் பா 7

Stz. 7 " O Lord who have founded all the worlds ! Come to play in dance. O infinite and eternal integral Divine ! (Akhanda paripooraṇar) Come to play. O Creator of all the Riches of possessions, objects and things ! Come to dance with me. O Lord who art beyond desires and attachments and without a home too ; Come to play with me. O Lord who have taken me into Thy possession and rule ! Come to play with me. O skilful and efficient Dancer ! Come to play. O Lord of the meritorious Por Sabha ! Come to dance. O my Lord ! Come to play ".

...உள்ளாசை பொங்குகின்றது ஆடவாரீர்
சாதல் அறுத்து எனை ஆண்டீர் ஆடவாரீர்
தனித்தலைமைப் பெரும்பதியீர் ஆடவாரீர் பா 8

Stz. 8 " .... O Lord ! My inner aspiration to dance with Thee grows up intensely. Come to dance with me O Lord who have cancelled the death of my body and have possessed me to rule ! Come to dance with me. O Supreme Divine of the Supreme Heaven (or State) ! Come to dance with me. "

நச்சுகின்றேன் நிச்சல் இங்கு ஆடவாரீர்
வியந்து உரைத்த தருணமிதே ஆடவாரீர்
இச்சை மயமாயிருந்தேன் ஆடவாரீர்
என்னுடைய நாயகரே ஆடவாரீர் பா 10

Stz. 10 " O my Lord ! My desire to dance with Thee here on the earth is ever growing strong and insistent. Come here to dance or play with me for ever. This is the opportune time announced by Thee ! Come to play here with me. I am all love for Thee. Come to play with me ".

LXXXVI

AMBALAVĀṆAR AṆAIYA VARUGAI

INVITING LORD OF TRUTH—WORLD TO COME TO EMBRACE

I—IV—4

"O Lord! Come to embrace me. Come to embrace me. O Lord of the harmonious Truth-world of Cittrambalam come to embrace me here on the earth".

NOTE: This is the refrain of the song repeated at the end of each stanza.

கீர்த்தனை 1—IV—4

"அம்பலவாணர் அணைய வருகை"

அணைய வாரீர் என்னை அணைய வாரீர்
அணிவளர் சிற்றம்பலத்தீர் அணைய வாரீர்
இயற்கை உண்மை வடிவினரே அணைய வாரீர்
எல்லாம் செய்வல்லவரே அணைய வாரீர்
இயற்கை விளக்கத்தவரே அணைய வாரீர்
எல்லார்க்கும் நல்லவரே அணைய வாரீர்
இயற்கை இன்பமானவரே அணைய வாரீர்
இறைமை எலாமுடையவரே அணைய வாரீர்
இயற்கை நிறைவானவரே அணைய வாரீர்
என்னுடைய நாயகரே அணைய வாரீர் பா 1

Stz. 1 "O Being of the essential form of the manifest Sat! Come to embrace me. O all-achieving Lord of Omnipotent Power! Come to embrace me. O Being of the manifest Cit of Consciousness-Force! Come to embrace me. O Being of Goodness benevolently disposed to all beings! Come to embrace me. O Being of the manifest Bliss of Ananda! Come to embrace me. O integral Being of the manifestation of all divinities (i. e. integral manifestation of Satcitananda)! Come to embrace me. O Being of the integral Nature in manifestation! Come to embrace me. O my Lord! Come to embrace me".

NOTE : In this stanza, the Supreme and Universal Divine as the manifest Sat of Existence, as the manifest Cit of Consciousness-Force, as the manifest Ananda of Bliss or as the combination of these, refers to His manifestations in the third and second poises of the Truth-World of Supermind. The Supreme and Universal Divine as the integral manifestation of Satcitananda refers to His manifestation in the first poise of Truth-World (i. e. the Comprehending Supermind or the summit poise as opening into the Ananda Loka above). The one, infinite and eternal and indivisible Satcitananda has become the Universal manifestation of the triune or integral Satcitananda (in the Comprehending or Summit poise of Supermind), and as the manifest Sat, the manifest Cit, the manifest Ananda and as the combinations of these (in the tertiary and second poises of Supermind).

ஈது இசைந்த தருணம் இங்கே அணைய வாரீர்
என்னுடைய நாயகரே அணைய வாரீர் பா 6

Stz. 6 O my Lord ! This is the right moment to embrace me here on the earth. Come embrace me here.

GENERAL NOTE : The keertan " Enna Puṇyam " (1—VII—6) describes very beautifully how the Swami received the message from the Divine through various kinds of musical sounds such as pipe, flute, pulsating nerve, throat and " Omkara " that the Great Lord of the Truth-World was coming to the earth to see him, unite with him, play with him and embrace him and give him, as the acknowledged representative of the whole earth, the boon of an ever deathless body.

LXXXVII

JNĀNA MARUNDU

AMBROSIA OF KNOWLEDGE

1—V—2

" This is the Ambrosia of Knowledge. It is the Ambrosia of the Lord of Cit Sabha (Cit Sabhā Nātha Marundu) who has given me Bliss ".

NOTE : The above is the refrain of this song and it is repeated at the end of each stanza.

கீர்த்தனை 1—V—2

" ஞான மருந்து "

ஞான மருந்து இம்மருந்து—சுகம்
நல்கிய சிற்சபா நாத மருந்து
எல்லாம் செய்வல்ல மருந்து—என்னுள்
என்றும் விடாமல் இனிக்கு மருந்து
சொல்லால் அளவா மருந்து—சுயம்
சோதி அருட்பெருஞ் ஜோதி மருந்து பா 2

Stz. 2 " The Ambrosia that has all-achieving power. The Ambrosia that is ever within me giving bliss continuously. The Ambrosia that is beyond the description of words. The Ambrosia of the infiinitely Vast Grace-Light which is the self-existent Light "

காணது காட்டு மருந்து—என்தன்
கையில் பொற்கங்கணம் கட்டு (ம்) மருந்து
ஆணுகிப் பெண்ணும் மருந்து—அது
வாகி மணிமன்றில் ஆடு (ம்) மருந்து பா 3

Stz. 3 " The Ambrosia that gives Vision without the necessity of (physical) sight. The Ambrosia that has put on my hand a golden bracelet. The Ambrosia that having become Male, becomes Female. The Ambrosia (i. e. the Supreme Truth) that has become Itself (i. e. become as the Universal Truth in the Comprehending Supermind) and plays in

Maṇi Manṛu, the beautiful Diamond World of Knowledge (i. e., in the apprehending supermind)".

சுத்த சன்மார்க்க மருந்து—அருட்
சோதி மலையில் துலங்கு மருந்து
சித்துருவான மருந்து—என்னைச்
சித்துஎலாம் செய்யச் செய்வித்த மருந்து பா 4

Stz. 4 "The Ambrosia of Suddha Sanmarga. The Ambrosia that is manifest in the Mountain of Grace-Light (Arut Joti Malai). The Ambrosia of the Form of Consciousness-Force, "Cit(tu) Uru". The Ambrosia that has made me perform all the works, doings and miracles by the conscious power of Knowledge and Perfection, Cit(tu)".

ஆதி அனாதி மருந்து—திரு
அம்பலத்தே நடமாடு (ம்) மருந்து
ஜோதி மயமாம் மருந்து—என்னைச்
சோதியாது ஆண்ட துரிய மருந்து பா 7

Stz. 7 "The Ambrosia that is the source of the universe and yet beyond it, sourceless or beginningless (ādi anādi). The Ambrosia that plays in the beautiful world of Truth-Knowledge (Tiru Ambalam) Ambrosia that is of the essence of Light. Ambrosia of the Transcendence (Turya Marundu) that has not made any test on me (as to my sincerity) and has taken possession of me (by grace) and governs".

என்னுயிர்க்கு அன்பாம் மருந்து—கலந்து
என்னுயிர்க்குள்ளே இருந்த மருந்து
என்னுயிர் காக்கும் மருந்து—என்றும்
என்னுயிராகிய இன்ப மருந்து பா 9

Stz. 9 "Ambrosia that is verily Love in and of my soul. Ambrosia that has entered into and become one with my soul and abides within it. Ambrosia that protects my soul. Ambrosia that is Bliss and has become verily my eternal soul itself".

என்னறிவு உட்கொள் மருந்து—என்றும்
என்னறிவாகி இலங்கு மருந்து
என்னறிவு இன்ப மருந்து—என்னுள்
என்னறிவுக்கு அறிவென்னும் மருந்து பா 10

Stz. 10 "Ambrosia that is within my Intelligence (or Ambrosia that is taken in or absorbed in my Knowledge). Ambrosia that has become for ever my Knowledge. Ambrosia that is the sweetness of my Knowledge. Ambrosia which has become within me the Consciousness of my Knowledge and intuition."

என் பெருவாழ்வாம் மருந்து—என்றும்
என் செல்வமாகி இருக்கு மருந்து
என்னுயிர் நட்பாம் மருந்து—எனக்கு
எட்டெட்டுச் சித்தியும் ஈந்த மருந்து பா 12

Stz. 12 "Ambrosia that is my eternal Life. Ambrosia that has become for ever my Treasure of the divine Riches. Ambrosia that is the Friend of my Soul. Ambrosia that has given me eight times eight (64) siddhis or conscious powers of Knowledge and Perfection".

NOTE: Eight times eight siddhis here signifies innumerable or numberless siddhis.

என் இறையான மருந்து—மகிழ்ந்து
எனக்குத் தன் பொன்மேனி ஈந்த மருந்து
தன் அறிவாகு (ம்) மருந்து—என்னைத்
தந்த மருந்து என்தன் சொந்த மருந்து பா 13

Stz. 13 "Ambrosia that is verily my God. Ambrosia that has happily given me His Golden Body. Ambrosia that is verily His Wisdom or integral Knowledge. Ambrosia that has brought me forth into existence. Ambrosia that is verily and inherently my own".

NOTE: The Swami attained a deathless golden body.

உள்ளத்தின் உள்ளாம் மருந்து—என்தன்
உயிருக்கு அனுதி உறவாம் மருந்து
தெள்ளத் தெளிக்கும் மருந்து—என்னைச்
சிவமாக்கிக் கொண்ட சிவாய மருந்து பா 14

Stz. 14 "Ambrosia that abides within my heart. Ambrosia that bears an eternal relation with my soul. Ambrosia that gives the clarity of Consciousness and Knowledge. Ambrosia of Truth that has made me one with Sivam the Supreme Truth (Sivāya marundu) and transformed me into His (or Its) Nature (Sivamākki)".

மெய்ப்பொருள் என்னும் மருந்து—எல்லா
வேத ஆகமத்தும் விளங்கு மருந்து
கைப்பொருளான மருந்து—மூன்று
கண்கொண்ட என் இரு கண்ணுள் மருந்து பா 15

Stz. 15 "Ambrosia that is verily the supreme Substance of Truth. Ambrosia that manifests in all the (spiritual Knowledge and literature of) Vedas and Agamas. Ambrosia that is realised even in the outer level of existence, as tangibly as a thing possessed in the hand. Ambrosia that has the triple Eye (of Wisdom) manifesting in my two eyes".

NOTE : In Joti Agaval poem, the Swami says that the Divine gave him Grace-Light externally too in his hands. The triple Eye (of Wisdom) is the triple poise of Truth-Consciousness in the triple plane of Supermind and it possesses even his physical eyes by transformation and uses them as its instrument for manifesting the Light in the conditions of earth-nature. Ajna centre (called derivatively as Cit Sabha) together with the two eyes is also spoken of as the triple eye.

என்னைத் தானாக்கும் மருந்து—இங்கே
இறந்தாரை எல்லாம் எழுப்பும் மருந்து
துன்னு மெய்ச் சோதி மருந்து—அருட்
ஜோதியால் என்னைத் துலக்கு மருந்து பா 19

Stz. 19 "Ambrosia that makes me become Himself. Ambrosia that resurrects the dead to get up into (bodily) life here (in this world) Ambrosia that is the concentration of Truth-Light (Mei Joti). Ambrosia that gives me Consciousness of Knowledge by the Grace-Light".

NOTE : Grace-Light is verily the Truth-Light, the Truth-Light of Blis and Grace இன்னருளாம் மெய்ச் சோதி (11—17—9)

பொய்யர்க்கு அரிதாம் மருந்து—என்னைப்
புறத்தும் அகத்தும் புணர்ந்த மருந்து
கையில் கிடைத்த மருந்து—சிவ
காமக் கொடியைக் கலந்த மருந்து பா 20

Stz. 20 "Ambrosia that is beyond the reach of insincere people. Ambrosia that has united with me in the inner and outer levels of my being. Ambrosia that has been concretely realised outwardly too, as a thing possessed in the palm of hand. Ambrosia that is one with Shakti, the Supreme Divine's Will (Siva Kāma Kodi)".

வான் நடுவான மருந்து—என்னை
மாமணி மேடை மேல் வைத்த மருந்து
ஊனம் தவிர்த்த மருந்து—கலந்து
உள்ளே இனிக்கின்ற உண்மை மருந்து பா 22

Stz. 22 "The heavenly Ambrosia of the Mid Heaven (i. e., the Supermind). Ambrosia that seated me on the great excellent diamond Platform (Maṇi Mēdai, the tertiary supermind). Ambrosia that removes all defects. Ambrosia of Truth that has become one with me. It is the Ambrosia of Truth with blissful sweetness enjoyed within my being".

NOTE : The diamond platform of Knowledge is in the lower or tertiary supermind (See 11—26—4, 5, 9; 11—36—14, 15).

அற்புத ஜோதி மருந்து—எல்லாம்
ஆகி அன்ருகி அமர்ந்த மருந்து
தற்பதம் தந்த மருந்து—எங்கும்
தானே தானுகித் தனித்த மருந்து பா 24

Stz. 24 "Ambrosia of wonderful Light. Ambrosia that has become the All and exceeds the All. Ambrosia that has given me Tat Pada, the self-poise of Knowledge. Unique and supreme Ambrosia that has become Itself as Itself in an all-pervading self-extension (i. e., all-constituting poise of Comprehending Supermind)".

NOTE: Elsewhere the Swami observes: "Truth has become Truth மெய்யே மெய்யாகி or "He has become Himself தானே தானுகி. Here It is said that the Ambrosia has become Itself as Itself.

தன்னே அளித்த மருந்து—என்றும்
சாகாத நல்வரம் தந்த மருந்து
பொன்னடி ஈந்த மருந்து—அருட்
போனகம் தந்த புனித மருந்து பா 25

Stz. 25 "Ambrosia that has wholly given Itself to me. Ambrosia that has bestowed on me the good gift of a deathless body. Ambrosia that has given me the golden Feet (of the Lord). Ambrosia of Purity that has yielded me the Enjoyment of Grace".

ஒன்றில் ஒன்ருன மருந்து—அந்த
ஒன்றில் இரண்டாகி ஓங்கு மருந்து
அன்றி மூன்ருன மருந்து—நான்கு
ஆகி ஐந்தாகி அமர்ந்த மருந்து பா 29

Stz. 29 "Ambrosia that is one-in-one (the Comprehending Supermind). Ambrosia that has become the state of two-in-one (apprehending Supermind). Ambrosia that has become three, four, five (as a development of the two-in-one state into or as the One-Many).

வெளிக்குள் வெளியாம் மருந்து—எல்லா
வெளியும் கடந்து விளங்கு மருந்து
ஒளிக்குள் ஒளியாம் மருந்து—எல்லா
ஒளியும் தானுகிய உண்மை மருந்து பா 30

Stz. 30 "Ambrosia that is Veḷi within Veḷi, i. e. the spaceless Infinity of Being within the infinite Vastness of Universal Space. Ambrosia that manifests beyond all the spaces. Ambrosia that is Light within Light. Ambrosia of Truth that has itself become all the lights",

NOTE : Veli within Veli refers to the biune or double infinite, Ubhayambaram or Ubhaya Veli, constituted of Tat Para Veli within Cit Para Veli. It is the nature of the Supramental Vastness. So too Light within Light (Joti yut Joti), the Supreme Light of Reality within the Light of Consciousness-Force (Tat Para Joti within Cit Para Joti) refers to the nature of the Supramental Light in the Comprehending Supermind. Joti yut Joti is also known by the common name Cidambara Joti, the supramental Light or the Truth-Light (Mei Joti) or the Light of Truth-Consciousness.

மலம் ஐந்து நீக்கு மருந்து—புவி
வான் அண்டம் எல்லாம் வளர்க்கும் மருந்து
நலமிக்கு அருளு மருந்து—தானே
நானகித் தானுளு நாட்டு மருந்து
ஞான மருந்து இம் மருந்து—சுகம்
நல்கிய சிற்சபா நாத மருந்து பா 33

Stz. 33 "Ambrosia that removes the five impurities (ego, Karma, Maya, Mayeyam and Tirodhana). Ambrosia that tends the prospering growth (i e. evolutionary growth) of the earth and the heavenly worlds. Ambrosia that bestows goodness. Ambrosia (the supreme Divine) who Himself has become myself and rules as my Lord, the Lord of the Country of Ambrosia (i.e. apprehending supermind where the supreme and universal Divine projects Himself as Jeevatman the individual self in a frontal manifestation)".

"This is the Ambrosia of Knowledge (Jnana Marundu). It is the Ambrosia of the Lord of Cit Sabha (Cit Sabhā Nātha Marundu) who has given me Bliss".

LXXXVIII

SIVA SIVA JOTI

1—V—3

கீர்த்தனை 1—V—3

" சிவ சிவ ஜோதி "

சிவ சிவ சிவ சிவ ஜோதி—சிவ
சிவ சிவ சிவ சிவ சிவசிவ ஜோதி
சிவ சிவ சிவ சிவ ஜோதி

Siva Siva Siva Siva Joti—Siva
Siva Siva Siva Siva Siva Siva Joti
Siva Siva Siva Siva Joti

NOTE : This is the refrain of the song, repeated at the end of each stanza. We have translated the whole lyrical song.

சிற்பரமாம் பரஞ் ஜோதி—அருட்
சித்து எல்லாம் வல்ல சிதம்பர ஜோதி
தற்பர தத்துவ ஜோதி—என்னைத்
தானுக்கிக் கொண்ட தயாநிதி ஜோதி பா 1

Stz. 1 It is the Light (Param Joti) of the Heaven of Cit Param, i.e. Cit Sabha (the Comprehending Supermind). It is Cidambara Joti, the Light of the Sky of Truth-Knowledge which has all-achieving Conscious Power of Knowledge manifesting Grace (Arut Cittu). It is Tat Para Tatva Joti, the Light of the Real-Idea of Truth-Consciousness of the Supreme Reality. It is the Light of the Treasure of Compassion that has made me become Itself.

ஒப்பு :

1) துதி வளர் திருச்சிற்றம்பலத்து ஆடும்
சோதியுட் சோதியே.....

2) அருள்வளர் திருச்சிற்றம்பலத்து ஓங்கும்
அரும் பெருஞ்சோதியே (11—21—3, 8)

3) இலங்குகின்ற சிற்றம்பலத்து அருள்நடம் இடுகின்ற பெருவாழ்வே
துலங்கு பேரருட் சோதியே சோதியுள் துலங்கிய பொருளே
(11—16—5)

4) வெளிக்குள் வெளியாம் மருந்து .....
ஒளிக்குள் ஒளியாம் மருந்து ..... (கீர்த்தனை 1—V—2—30)
5) கோவே உன்தன் அருட்சிற் சோதி
என்னதாயிற்றே ..... (கீர்த்தனை 1—V—10—57)
6) அன்பர் எலாம் போற்ற அருள் நடஞ்செய்—இன்பன்
அருட்பெருஞ்சிற் சோதி திரு அம்பலத்தான் (12—21—14)

NOTE : The Light of the World of Truth-Consciousness (Cidambara Joti, i.e Cit Ambara Joti) is constituted integrally of the Light of the Supreme Reality (Tat Param Joti) and the Light of the Consciousness-Force (Cit Param Joti). Elsewhere in the next lyrical song 1—V—4 and in poems 11—21 and 11—16 this Light is referred to by the Swami as "Joti Yut Joti"— "Light within Light" in Tiru Cittrambalam or Cit Sabha, i.e. Tat Joti within Cit Joti, or, Tat Param Joti within Cit Param Joti. Each implies the other. In the text of "Karanateeta loka" the Swami refers to them as Ateeta Jnana Prakasa and Pooranateeta Cit Prakasa. They are inseparable.

This is the nature of Cidambara Joti the Supramental Light. It is the Cit Joti. Here, this Light is also spoken of as the Light of Compassion and in poem 11—21 as the infinitely Vast Light of Grace (Arut Perum Joti) in Tiru Cittrambalam where one becomes Itself in self-identity. It is also called Arut Perum Cit Joti (12—21—14). Within It is the supreme Divine Being or the Supreme Light of His Being, Tat Joti. (See 11—16—5; 11—21—3, 8, 2. See also Jnana Marundu stz 30).

சித்து உருவாம் சுயஞ்ஜோதி—எல்லாம்
செய்திட வல்ல சிதம்பர ஜோதி
அத்துவிதானந்த ஜோதி—என்னை
ஆட்கொண்டு அருளும் சிற்றம்பல ஜோதி பா 2

Stz. 2 "It is the self-existent Light of Consciousness-Force" Cit uru Swayam Joti", i. e. Light of the divine Will of Knowledge. It is the all-achieving Cidambara Joti, the Light of conscious Sky of Knowledge. It is Adwaitānanda Joti, Light of the Bliss of non-dual unity. It is the Light of Cittrambalam (Cit Sabha, the Comprehending Supermind) that has possessed me by Grace".

NOTE : In Jnana Marundu stz 2, The Light is spoken of as Swayam Joti and as Arut Perum Joti.

சின்மயமாம் பெருஞ் ஜோதி—அருட்
செல்வமளிக்கும் சிதம்பர ஜோதி
தன்மயமாய் நிறை ஜோதி—என்னைத்
தந்த மெய்ஜோதி சதானந்த ஜோதி பா 3

Stz. 3 "It is the infinitely Vast Light of divine Consciousness-Force (Cinmaya Perum Joti). It is the Light in the Sky of the Consciousness of Knowledge (Cidambara Joti) which gives the riches of Grace. It is the infinite and all-pervading supreme Self-Light (Tanmaya Joti). It is the Light of Truth-Consciousness (Mei Joti). It is the Truth-Light (Mei Joti) that has brought me forth (i. e. brought my being into manifestation). It is the Light of eternal Bliss (Sadānanda Joti)".

NOTE: Citmaya Joti is the same as Cit Joti or Cinmaya Joti. Tatmaya Joti is the same as Tat Joti or Tanmaya Joti. Their integral Light is the Truth-Light bringing the individual Self or Jivatman into a play of self-manifestation in the apprehending poise of supermind, i. e. Por Sabha.

ஆதி ஈறு இல்லா முற்ஜோதி—அரன்
ஆதியர் தம்மை அளித்த பிற்ஜோதி
ஓதி உணர்வருஞ் ஜோதி—எல்லா
உயிர்களினுள்ளும் ஒளிர்கின்ற ஜோதி பா 4

Stz. 4 "It is the ancient Light that has neither beginning nor end. It is the Light that has later brought forth godheads such as Rudra, Vishnu, Brahma etc. It is the Light that can be hardly known by the knowledge that comes through reading and learning. It is the Light that is resplendent in all beings".

மன்னிய பொன்வண்ண ஜோதி—சுக
வண்ணத்ததாம் பெரு மாணிக்க ஜோதி
துன்னிய வச்சிர ஜோதி—முத்து
ஜோதி மரகத ஜோதியுட் ஜோதி பா 5

Stz. 5 "It is the permanent Golden Light. It is the blissful crimson Light of the great Ruby. It is the concentrated Light of Diamond. It is the Light of Pearl. It is the green Light of Emerald. It is "Yut Joti" the essential Inner Light within (all these Lights)— (cf: மணி ஒளியில் ஆடும் அருள் ஒளியே 11—1—13. The Grace-Light that plays within the light of gem or diamond).

NOTE: Though we have consistently translated "Yut Joti", as "the essential inner Light", in fact, it is the inmost Light capable of manifesting itself at all levels of existence from the inmost to the outermost. In stz 22 of this lyric (1—V—3) it is more specifically called as "Swarupa yut Joti", the essential inner Light of Being or the essential Light within. See also introductory note on the next lyric "Joti yut Joti" (1—V—4).

பார் முதல் ஐந்துமாம் ஜோதி—ஐந்தில்
பக்கம் மேல் கீழ் நடுப் பற்றிய ஜோதி
ஓர் ஐம்பொறியுரு ஜோதி—பொறிக்கு
உள்ளும் புறத்தும் ஒளிர்கின்ற ஜோதி பா 6

Stz. 6 "It is the Light that has become the five elements such as earth (water, fire, air and ether). It is the Light which is in the five elements, in all their layers, sides and surroundings, middle, top and bottom. It is the Light which has taken the form of the five sense-organs. It is the Light of illumination in the inner and outer sense-organs."

ஐம்புலமும் தானும் ஜோதி—புலத்து
அகத்தும் புறத்தும் மலர்ந்து ஒளிர் ஜோதி
பொய்ம் மயல் போக்கும் உட்ஜோதி—மற்றைப்
பொறிபுலன் உள்ளும் புறத்துமாம் ஜோதி பா 7

Stz. 7 "It is the Light that has become the five senses. It is the Light that illumines in the inner and outer senses. It is the essential inner Light that clears off the obscurity and falsehood. It is the Light in the inner and outer sense-faculties as well as in the inner and outer sense-organs".

மனமாதி எல்லாமாம் ஜோதி—அவை
வாழ அகம் புறம் வாழ்கின்ற ஜோதி
இனமான உள்ளக ஜோதி—சற்றும்
ஏருது இறங்காது இயங்கும் ஓர் ஜோதி பா 8

Stz. 8 "It is the Light that has become mind, heart and other instruments and their ranges and faculties. It is the Light that lives in the inner and outer levels of existence, and of our being so that mind, heart etc., may be manifested in life. It is the Light of the inner level of being and is proper to it. It is the (inner) Light that firmly and steadily manifests without increasing or decreasing.

முக்குணம் மும்மூன்றும் ஜோதி—அவை
முன்பின் இயங்க முடுக்கிய ஜோதி
எக்குணத்துள்ளுமாம் ஜோதி—குணம்
எல்லாம் கடந்தே இலங்கிய ஜோதி பா 9

Stz. 9 "It is the Light that has become the three gunas or qualities of nature and their triple variations. It is the Light that urges them to move into operation from the depth into surface and vice versa. It is the Light that abides within any and every quality, yet, it is the Light that transcends all qualities too".

பகுதி மூன்றுகிய ஜோதி—மூலப்
பகுதிகள் மூன்றும் படைத்து அருள் ஜோதி
விகுதி பலவாக்கும் ஜோதி—சற்றும்
விகுதி ஒன்று இன்றி விளக்கிய ஜோதி பா 10

Stz. 10 "The Light that has become triple (i. e. joti yut joti yut joti, Light within Light within Light, i. e. "the Supreme Light of Being within the Light of Consciousness-Force" within Light of Individual soul in manifestation). The Light that has brought forth the three original truths differentiating Sat, Cit and Ananda or the three original planes or sessions (i. e. the three sessions of Supermind). The Light that manifests the manifold variations or differentiations. The Light that transcends also all variations or differentiations and wholly and integrally manifests without any division whatsoever".

காலமுதல் காட்டும் ஜோதி—கால
காரணத்து அப்பால் கடந்து ஒளிர் ஜோதி
கோலம் பலவாகும் ஜோதி—ஒன்றும்
குறிக்கப்படா சிற்குணப் பெருஞ்ஜோதி பா 11

Stz. 11 "The Light that has become the source of the Time Eternal. The Light that is beyond the cause of the Time Eternal, i. e. it is the Timeless Eternal. The Light that has become manifold forms and qualities. The infinite Light beyond all formulations and yet is the all-formulating "Cit Guna Perum Joti" (i. e. the infinite Light of Consciousness-Force manifesting in and as forms and qualities and all other formulations)".

தத்துவம் எல்லாமாம் ஜோதி—அந்தத்
தத்துவம் எல்லாம் தருவிக்கும் ஜோதி
அத்துவிதப் பெருஞ் ஜோதி—எல்லாம்
அருளில் விளங்க அமர்த்திய ஜோதி பா 12

Stz. 12 The Light that has become all tatvas, the principles and powers of existence. The Light that brings forth into manifestation the said tatvas. The infinitely Vast Light that is non-dual (Adwaita Perum Joti). The Light that has determined all and everything to become manifest in Grace".

சத்தர்கள் எல்லாமாம் ஜோதி—அவர்
சத்திகள் எல்லாம் தழைப்பிக்கும் ஜோதி
முத்தர் அனுபவ ஜோதி—பர
முத்தியாம் ஜோதி மெய்ச்சித்தியாம் ஜோதி பா 13

Stz. 13 "The Light that has become all the gods (Shaktar). The Light that upholds progressively their shaktis, the goddesses who are forms

of energies for execution. The Light that is the experience of the Liberated. The Light that is verily the highest or supreme state of Liberation (Para Mukti). The Light that is also the Truth-Will, i. e. Will of Truth-Knowledge (Mei Siddhi) that self-fulfils in Knowledge and Perfection of being and nature ".

ஆறு அந்தத்தே நிறை ஜோதி—அவைக்கு
அப்புறத்து அப்பாலுமாகிய ஜோதி
வீறும் பெருவெளி ஜோதி—மேலும்
வெட்ட வெளியில் விளங்கிய ஜோதி பா 14

Stz. 14 " The Light that abides in the respective truth of the six schools of spiritual disciplines (Yōgānta, Kalānta, Nādānta, Bōdhānta. Siddhānta and Vēdānta). The Light that transcends beyond these. The beautiful Light of Conscious Power manifest in the universal Vastness (Peru Veli Joti). The Light that manifests too in the supreme Void (Vetta Veli, the pure spaceless Infinite i. e. " Avyakta Parātpara " of the Gita) ".

NOTE : Peru Veli is the integral biune or double infinite (Ubhaya Veli). Peru Veli (the supramental Vastness) itself is spoken of as constituted by " Tat Para Veli and Cit Para Veli, or as one within the other i. e. Tat Para Veli within Cit Para Veli. Vetta Veli here corresponds with Tat Para Veli whereas Peru Veli more properly with Cit Para Veli. It is a way of speaking. Vetta Veli is also spoken of as Veru Veli or Suddha Veru Veli and as containing the universal Space of Vastnēss (Peru Veli) and through it all the spaces. (See Āramudap Pēru stz. 8; Thiru Vadii Nilai stz. 10 ; Thiru Cittrambala Deiva Maṇi Mālai stz. 2 ; Jotiy ut Jot stz. 10; Jnana Marundu stz. 30).

பேருட் ஜோதியுட் ஜோதி—அண்ட
பிண்டங்கள் எல்லாம் பிறங்கிய ஜோதி
வாரம் முற்று ஓங்கிய ஜோதி—மன
வாக்குக்கு எட்டாததோர் மாமணி ஜோதி பா 15

Stz. 15 " The Light within the infinitely Vast Light of supreme Grace (i. e., the Supreme Light of Being within the Vast Grace-Light : Pēr Arut Joti yut Joti). The Light that manifests all the worlds and bodies (andas and pindas). The Light that manifests and grows by love. The Great Diamond Light (Mā Maṇi Joti) of Knowledge that is beyond the reach of Mind and Speech ".

NOTE : This stanza given the nature of Arut Perum Joti or Pēr ArutJoti, the infinitely Vast Light of supreme Grace. It is the Universal Light within which is the Supreme Light of the Reality. Elsewhere it is spoken of as Cit Joti or Arut Perum Cit Joti within which is Tat Joti the Supreme Light of the Divine Being ".

ஒன்றுன பூரண ஜோதி—அன்பில்
ஒன்றுத உள்ளத்தில் ஒன்றுத ஜோதி
என்றுய் ஒளிர்கின்ற ஜோதி—என்னுள்
என்றும் விளங்கிய என்னுயிர் ஜோதி பா 16

Stz. 16 "It is the integral Light of unity. The Light that does not enter into and unite with one whose heart is without love. It is the eternal Light of Illumination that abides within me for ever as the light of my soul".

மெய்யே மெய்யாகிய ஜோதி—சுத்த
வேதாந்த வீட்டில் விளங்கிய ஜோதி
துய்ய சிவானந்த ஜோதி—குரு
துரியதலததே துலங்கிய ஜோதி பா 17

Stz. 17 "The Light of Truth that has become Truth (i.e. the Supreme Truth or the one indivisible Satcitananda has become the Universal Truth, the triune Satcitananda). The Light that is manifest in the Home of Suddha Vedanta (i.e in the Realm of the Comprehending Supermind) It is the pure Light of Sivānanda (the Light of the Supreme Truth of Satcitānanda). It is the Light that shines or is seen in the Realm of Guru Turya (i.e. at the threshold of supramental Vastness when in a state of transition into Supermind)".

சிவமயமாம் சுத்தஜோதி—சுத்த
சித்தாந்த வீட்டில் சிறந்து ஒளிர் ஜோதி
உவமை இல்லாப் பெருஞ்ஜோதி—எனது
உள்ளே நிரம்பி ஒளிர்கின்ற ஜோதி பா 18

Stz. 18 "It is the Light of Purity Suddha Joti which is wholly of the nature of supreme Truth (Sivamaya Suddha Joti). It is the luminous Light that excels in the Home of Suddha Siddhanta (i.e. in the realm of the apprehending Supermind). It is the Vast Light beyond comparison. It is the Light that fills my being and shines within me".

என்னைத் தானுக்கிய ஜோதி—இங்கே
இறந்தாரை எல்லாம் எழுப்பும் ஓர் ஜோதி
அன்னைக்கு மிக்க அருட் ஜோதி—என்னை
ஆண்டு அமுதம் தந்த ஆனந்த ஜோதி பா 19

Stz. 19 "The Light that has made me become Itself (i.e. in the apprehending poise of Supermind). The Light that resurrects the dead here on the earth. The Light of Grace that is dear to the Mother. It

is the Light of Ananda that has possessed me and rules upon me, feeding me with Amrita of Bliss ".

சித்தம் சிவமாக்கும் ஜோதி—நான்
செய்த தவத்தால் தெரிந்த உட்ஜோதி
புத்தமுதாகிய ஜோதி—சுக
பூரணமாய் ஒளிர் காரண ஜோதி பா 20

Stz. 20 " The Light that transforms the consciousness into the Nature of Sivam, the supreme Divine. It is the Inner essential Light (yut Joti) that I have come to know or realise by my Tapas. It is the Light of fresh Amrita. It is the Causal Light manifesting integral Bliss (Sukha Pooraṇa kāraṇa Joti) ".

தம்பத்தில் ஏற்றிய ஜோதி—அப்பால்
சார்மணிமேடைமேல் தான் வைத்த ஜோதி
விம்பப் பெருவெளி ஜோதி—அங்கே
வீதியும் வீடும் விளக்கிய ஜோதி பா 21

Stz. 21 " The Light that made me ascend over the Pillar (elsewhere mentioned as Turya Stambha, Pillar of Transcendence or as Pillar of Light). The Light that placed me securely on a Diamond platform Maṇi Mēdai, on the Terrace (i.e. Terrace of Diamond Light of Knowledge in the tertiary poise of Supermind). The beautiful Light of Peru Veli the Vast World of Truth. The Light that manifests there (in the Vast World of Truth-Knowledge) the Path and the Home ".

NOTE : The Path seems to refer to the plane of tertiary supermind whereunto all the different paths of spiritual disciplines " in their highest state of purity " reach (i. e., from Ignorance into Knowledge) and the said plane also serves as the pure Path (cf : Samarasa Sanmarga Sabha) in the world of Truth-Knowledge itself, leading from one level of divine Knowledge to another, until it reaches into the Home, the Home of Suddha Siddhanta the apprehending Supermind or the Home of Suddha Vedanta the Comprehending Supermind as the case may be (See stzs. 17 & 18). Mani Medai also is in the tertiary supermind (See 11—36—14; 11—26—1, 5, 9).

சுகமயமாகிய ஜோதி—எல்லா
ஜோதியுமான சொரூப உட்ஜோதி
அகம் இதம் தீர்த்து அருள் ஜோதி—சச்சி
தானந்த ஜோதி சதானந்த ஜோதி பா 22

Stz. 22 "The Light that is verily of the nature of Bliss (Sukhamaya Joti). It is the essential inner Light of Being or the essential Light within (Swarupa yut Joti) which has become all lights. The Light that removes the separation between "Aham" and "Idam", "I" and "This" (i. e., the individual self and the world). It is the Light of Satcitānanda. It is the Light of Sadānanda the eternal Bliss of the supreme Being."

NOTE: In regard to "Yut Joti" the "essential Inner Light", see also the introductory note on the next lyric "Joti Yut Joti" (1—V—4).

நித்த பரானந்த ஜோதி—சுத்த
நிரதிசயானந்த நித்திய ஜோதி
அத்துவிதானந்த ஜோதி—எல்லா
ஆனந்த வண்ணமுமாகிய ஜோதி பா 23

Stz. 23 "It is the eternal Light of Supreme Bliss (nitta Parānanda Joti). It is the eternal Light of Purity and unsurpassed supreme Bliss (Suddha Niratiśayānanda Nitya Joti). It is the Light of non-dual unity (Adwaitānanda Joti). It is the Light that has become all formulations and variations of Bliss".

பொய்யாத புண்ணிய ஜோதி—எல்லாப்
பொருளும் விளங்கப் புணர்த்திய ஜோதி
நையாது அருள் செய்த ஜோதி—ஒரு
நானும் தானும் ஒன்றுய் நண்ணிய ஜோதி பா 24

Stz. 24 "It is the Light of Purty without any trace of falsehood. The Light that has brought into a i harmonised manifestation the Substance of Truth in all its formulations and variations (i. e. all existences of beings and principles, forces and powers, objects and things). The Light that extends its Grace generously without reserve. It is the Light that has made "a myself" and "Himself" become united in a close oneness (i. e. the nature of a blissful dualism in unity between the soul and the Lord in the tertiary supermind)".

கண்ணிற் கலந்து அருள் ஜோதி—உளக்
கண் உயிர்க்கண் அருட்கண்ணுமாம் ஜோதி
எண்ணிற் படாப்பெருஞ் ஜோதி—நான்
எண்ணிய வண்ணம் இயற்றிய ஜோதி பா 25

Stz. 25 "The Light of Grace which has entered into and possessed and united with my eyes. The Light that is in my heart and soul and in my Eyes of Grace. The Vast Light that is immeasurable. The Light that has fulfilled according to my Will of aspiration".

விந்து ஒளி நடு ஜோதி—பர
விந்து ஒளிக்குள் விளங்கிய ஜோதி
நம்துயர் தீர்த்து அருள் ஜோதி—பர
நாதாந்த நாட்டுக்கு நாயக ஜோதி பா 26

Stz. 26 "The Light in the light of Bindu. The Light that manifests in the light of Parabindu. The Light that wipes out our sorrows and sufferings. The Master Light of the realm of Paranādānta" (i. e. the divine Light in the realm of the Truth-world of Supermind which is beyond Paranada).

NOTE: Bindu and Nada are the terms of light and sound. Light of bindu means the light of soul. Bindu generally means a point of Light. Bindu is also the Ajna centre where according to the Swami soul can be realised. Parabindu and Paranada are mutually related and involved in each other and reproduce themselves in each plane. Their origin is in the range of overmind Gnosis or summit overmind. Parabindu may signify Cit-tapo overmind and Paranada the Sat overmind. Beyond Paranada (i. e. Paranadanta) is the solar realm of Truth, the Supermind".

தானன்றி ஒன்று இலா ஜோதி—என்னைத்
தன்மயமாக்கிய சத்திய ஜோதி
நான் நின்று கண்டதோர் ஜோதி—தானே
நானாகி வாழ்ந்திட நல்கிய ஜோதி பா 27

Stz. 27 "It is the one Light without which nothing else can and does exist. There is nothing else or none else beside It. (That is to say, the Light which has become integrally as One and as the All, without a second to confront It). The Truth-Light (Satya Joti) that has made me become as Itself (i. e. the Swami's experience of oneness with the Light in self-identy in the poise of Comprehending Supermind). The Light that I stood to see as an object, (that is to say, the Light and myself were in a subject-object relationship, and I subjectively saw It as an object; this is the nature of experience in the apprehending Supermind). The Light which became myself and made me live as such (i. e. to exist and move as an individual self or jeevatman as whom the Universal Lord has become by His self-manifestation of Light in the apprehending supermind)".

NOTE: The Universal Divine by His Light becomes Myself and returns to Himself (See stz 30).

தன் நிகர் இல்லதோர் ஜோதி—சுத்த
சன்மார்க்க சங்கம் தழுவிய ஜோதி
என்னுள் நிறைந்த மெய்ஜோதி—என்னை
ஈன்று ஐந்தொழில் செய் என்று ஏவிய ஜோதி பா 28

Stz. 28 "The Light against which there is no second to compare. The Light that embraces the (collective) fellowship of Suddha Sanmarga Sangha. The Truth-Light (Mei Joti or Satya Joti) that fills my being. The Light that has brought me forth into existence and commissioned me to perform the five functions (i. e. universal functions of creation, maintenance, destruction for purification and renewal, involution and evolution)".

NOTE: The five-fold universal functions include evolution of the individual and the collectivity and the Swami played his part by the power of the Grace-Light he possessed in his being, nature and deathless body. However the Swami also emphasised that the Vast Grace-Light was to manifest on the earth for the collective evolutionary progress of the earthly life.

அச்சம் தவிர்த்த மெய் ஜோதி—என்னை
ஆட்கொண்டு அருளிய அம்பல ஜோதி
இச்சை எலாம் தந்த ஜோதி—உயிர்க்கு
இங்கும் அங்கு என்னுமல் எங்குமாம் ஜோதி பா 29

Stz. 29 "The Truth-Light that dispelled away my fears. The Light of the Truth-World that has possessed me to rule in and by Grace and rules me as such with its gifts. The Light that has given me the power of will to fulfil myself. The Light that is experienced by the soul as the all-pervading Light, and not as limited to any place, here or there".

காலையில் நான்கண்ட ஜோதி—எல்லாக்
காட்சியும் நான்காணக் காட்டிய ஜோதி
ஞாலமும் வானுமாம் ஜோதி—என்னுள்
நானுகித் தானுகி நண்ணிய ஜோதி பா 30

Stz. 30 "The Light that I realised in a morning hour. The Light that showed me in vision all visions of Knowledge. The Light that has become the earth and the Heaven. Within me the Light becomes Myself (and returns to or) becomes Itself (or Himself), thus manifesting within me as the State of Myself-Himself (i. e. the experience of apprehending supermind)."

NOTE: The Divine becomes myself and makes me become Himself. This experience is characteristic of Por Sabha, the apprehending Supermind.

ஏகாந்தமாகிய ஜோதி—என்னுள்
என்றும் பிரியாதிருக்கின்ற ஜோதி
சாகா வரம் தந்த ஜோதி—என்னைத்
தானுக்கிக் கொண்டதோர் சத்திய ஜோதி பா 31

Stz. 31 "The Light that is one and all alone (Ekānta Joti). The Light that abides within me inseparably and for ever. The Light that has granted me the gift of a deathless body. The Truth-Light (Satya Joti) that has made me become Itself."

NOTE: The supreme and universal Divine by His Light becomes myself and makes me become Himself (See stz 30 above). "Ekanta Joti" suggests that it even crosses beyond the Truth-world of supermind.

சுத்த சிவமய ஜோதி—என்னை
ஜோதி மணிமுடி சூட்டிய ஜோதி
சத்தியமாம் பெருஞ்ஜோதி—நானே
தானெகி ஆளத் தயவு செய் ஜோதி பா 32

Stz. 32 "Suddha Sivamaya Joti, the pure Light of the Nature of the Supreme Divine. The Light that has crowned me with the beautiful Diamond Crown of Light (or the crown of Diamond Light of Knowledge). The infinitely Vast Light of Truth (Satya Perum Joti). The Light that has condescended to make me become Itself (or Himself) in order to rule".

NOTE ON THE POISES OF SUPERMIND

Stz. 24 indicates the tertiary poise of Supermind where "a myself" (i. e. Swami) and the Supreme and Universal Lord are in the state of mutual objective relationship of a blissful dualism in unity ஒரு நானும் தானும்.

Stz. 30 depicts the apprehending poise of supermind where the supreme and universal Lord becomes myself, and having become myself becomes Himself i.e., makes me become Himself ("a state of relations of a free difference in unity" according to Sri Aurobindo), i. e., a state of subjective-objective intimacy of relationship as Myself-Himself நானெகித் தானெகி, நான்—தான் (ஆகி).

Stzs. 32 and the later part of Stz. 27 again repeat the two standpoints of the same relationship saying that the Universal Lord became myself and allowed me to live as such, and He also allowed me to become Himself for governing all.

The first part of Stzs. 27 speaks of the experience of comprehending supermind in which I become by self-identity as the Supreme and Univeral Lord. i. e., inseparably and simultaneously as the One and as the All என்னைத் தன்மயமாக்கி. In stz. 17 it is said that the Light of Truth has become Truth i. e., the supreme Truth has become the Universal Truth and this takes place in the summit supermind as opening into the Ananda Loka above. The summit supermind is called Samarasa Satya Sabha or Samarasa Sivananda Sabha, in the other poems of the Swami.

சிவ சிவ சிவ சிவ ஜோதி—சிவ
சிவ சிவ சிவ சிவ சிவசிவ ஜோதி
சிவ சிவ சிவ சிவ ஜோதி

" Siva Siva Siva Siva Joti—Siva
Siva Siva Siva Siva Siva Siva Joti
Siva Siva Siva Siva Joti ".

LXXXIX

JOTI YUT JOTI

LIGHT WITHIN LIGHT

1—V—4

NTRODUCTORY NOTE:

This lyrical song closes at the end of each stanza with the refrain thus : "It is verily the Light that plays in Tiru Cittrambalam". The divine world or session of Truth-consciousness, the Comprehending Supermind or the supermind proper, is the said Tiru Cittrambalam. This Light is also spoken of as the "Light within Llght"—Joti Yut Jot (See also Jnana Marundu stz. 30) i.e., the supreme Light of the Reality within the Light of Consciousness-Force, Tat Joti within Cit Joti, or Tat Param Joti within Cit Param Joti (see Stanza 10 of this poem and also stanzas 1 & 2 of poem "Siva Siva Joti" 1—V—3), or as the Supreme Divine within Arut Perum Joti or Arut Perum Cit Joti (11-16-5; and 12-21-14). The Light of the Supreme Reality or the Light of the Supreme Divine is called here in this lyric as Yut Joti, the essential Inner Light. Though we have consistently translated "Yut Joti" which is the supreme Light of the Supreme Divine as "the essential inner Light", in fact it is the inmost Light capable of manifesting itself at all levels of existence from the inmost to the outermost. In stanza 22 of the preceding lyric (1—V—3), it is called rightly as "Swarupa yut Joti", the essential inner Light of Being. The opening lines of this lyrical song addresses this Inner Light thus : "Joti yut Joti, yut Joti" Light within Light, the essential Inner Light. As the refrain of the song is, "It is verily the Light that plays in Tiru Cittrambalam", it is in the Comprehending Supermind where Tat joti within Cit joti integrally and inseparably manifest and, so each implying the other and both together indicating the Light of Tirucittrambalam (see Poem 11—21 stzs. 3 & 4; 11—16, Stz. 5); A common name for "Joti yut Joti" or Tat joti within Cit Joti" is Cidambara Joti, the Light of the World or Sky of Truth-Consciousness (see stzs 1 & 2 of the poem "Siva Siva Joti" 1—V—3). It is also referred to simply as Joti Malai the Mountain of Light (See 1—I—43—6; 12—37—44) or as the Truth-Light (Mei Joti, Satya Joti) i.e., the Light of Truth-Consciousness.

But "Joti yut Joti yut Joti" may literally mean "Light within Light within Light", i.e. "the Light of Supeme Reality within Light of Consciousness-Force" within the Light of the individual self or soul. This development may be considered to take place in the apprehending supermind or Pon Ambalam the Por Sabha. The integral or integrated Light is pointed out by the different names as in the opening lines of 11—17—2: "Tat Joti, Satya Joti of my soul, the uniquely sovereign Cit Joti, the Flame of Light in Manru (the apprehending Supermind)..." See also the opening line of 1.VI-3-8 "O Light. O Light within Light within that Light!" (i. e. O Light of soul! O "supreme Light within the universal Light of Consciousness-Force" within that light of soul).

JOTI YUT JOTI

LIGHT WITHIN LIGHT

1—V—4

"Light within Light, the Inner Light. The light of Purity, the Light of Truth (Siva Joti), the Light within Light. The Light within Light, the Inner Light".

NOTE : The opening and closing lines are identical. It may also be rendered as "Light within Light within Light".

ஜோதியுட் ஜோதி உட்ஜோதி—சுத்த
ஜோதி சிவ ஜோதி ஜோதியுட் ஜோதி
ஜோதியுட் ஜோதி உட்ஜோதி
சிவமே பொருள் என்று தேற்றி—என்னைச்
சிவவெளிக்கு ஏறும் சிகரத்தில் ஏற்றிச்
சிவமாக்கிக் கொண்டது பாரீர்—திருச்
சிற்றம்பலத்தே திரு நட ஜோதி பா 1

Stz. 1 "O men! It is verily the Light that plays in Tiru Cittrambalam. It gave me an abiding knowledge that Sivam is the One Truth to be realised. It has lifted me up into the Vastness of the Truth-World and by further ascent into its summit (i. e. comprehending Supermind). It has made me become Itself and of the Divine Nature.

வித்து எல்லாம் ஒன்று என்று நாட்டி — அதில்
விளைவு பலபல வேறு என்று காட்டிச்
சித்து எல்லாம் தந்தது பாரீர் — திருச்
சிற்றம்பலத்தே திருநட ஜோதி பா 2

Stz. 2 "O men! It is verily the Light that plays in Tiru Cittrambalam. It has shown me that the seed or source for all is one, and in and from it arise the multitudinous and varied formulations. It has given me Cittu the conscious Power of Knowledge and Perfection.".

துரியத் தலம் மூன்றின் மேலே — சுத்தத்
துரியப் பதியில் அது அதனுலே

தெரியத் தெரிவது பாரீர் — திருச்
சிற்றம்பலத்தே திருநட ஜோதி பா 8

ஒப்பு :—

துரியங்கள் மூன்றும் கடந்து ஒளிர்சோதி
அரிய துரியம் அதில் மீது மூன்றுய்
விரிவு குவிவு விழுங்கி உமிழ்ந்தே
உரைஇல் அநுபூதி இகத்தினுள்ளானே

(திருமூலர் திருமந்திரம் 2940

Stz. 8 "O men! It is verily the beautiful divine Light that plays (Tiru Nata Joti) in Tiru Cittrambalam. It is in the pure Transcendence (Suddha Turya Pati) which is beyond the three levels or realms of Transcendence (Turya sthala moonru, i. e. the psychic, spiritual mental and overmind—Nirmala Jeeva state, Para state and Siva or Guru state) and which becomes seen and realised verily by Itself".

NOTE : Tirumoolar in his Tirumantram 2940 also refers to the triple realms of transcendence beyond which is found the effulgent Light. "That effulgent Light beyond the three levels of transcendence (moonru turyam) is triple in that 'rare Turya State' (i. e. the Pure Transcendence most difficult to attain) where It expands and contracts, swallows and ejects. That indescribable Lord of Light so experiensed is here too in this world —TM : 2940.

பரை தூக்கிக் காட்டிய காலே — ஆதி
பரை இவர்க்கு அப்பால் அப்பால் என்று மேலே
திரை தூக்கிக் காட்டுதல் பாரீர் — திருச்
சிற்றம்பலத்தே திருநட ஜோதி பா · 9

Stz. 9 O men! It is verily the Light that plays in Tiru Cittrambalam (the comprehending supermind) and reveals Itself (or by It the supreme and universal Divine reveals Himself) and reveals distinguishably the divine Shakti Parai (i. e. in an objective distinction from Himself) by a poise of play raising up His leg in dance (i. e. in the apprehending supermind). It reveals Itself far above and beyond the realms of Adi and Parai the cosmic and overmental Shaktis by unveiling the screen of Ignorance.

NOTE : Parai is the Shakti of the summit overmind elsewhere called Ādhāra Parā Shakti or merely as Parai or as Parā Shakti (see item 101 under 'Tatva Lokas' in S.No. 101, Vol.II). Adi or Adi Shakti is the cosmic Shakti under the domination of the overmental Parā Shakti or Parai (see also chart 15 in Vol. I; and S.No. 104 & 105 for Adi Shakti in Vol.II) With the added necessary qualifying words, "Parai" is

used rarely in its highest sense to signify the supramental Shakti and the sense is inferred according to the context and the qualifying words that go with it as in the first part of this stanza or as in Joti Agaval stz. 94. "The Vast Garce-Light that manifests in the seat of Parai who gives the supreme state of consciousness சேதனப் பெருநிலை திகழ் தரு ஒரு பரை ஆதனத்து ஓங்கிய அருட்பெருஞ்ஜோதி" The Swami names "Arut Cit Shakti" or "Arut Shakti" (the Shakti of Grace) more commonly to signify the supramental Shakti.

தற்பரமே வடிவாகி — அது
தன்னைக் கடந்து தனி உருவாகிச்
சிற்பரத்துள் அது பாரீர் — திருச்
சிற்றம்பலத்தே திருநட ஜோதி பா 10

ஒப்பு :—

இயல் உபய வெளியாய்
அண்ணுறு சிற்பரவெளியாய்த் தற்பரமாம் வெளியாய்
அமர்ந்த பெரு வெளியாகி அருளின்ப வெளியாய்த்
திண்ணமுறும் தனி இயற்கை உண்மை வெளியான
திருச்சிற்றம்பலந் தனிலே தெய்வம் ஒன்றே கண்டீர்
(திருச்சிற்றம்பல தெய்வமணிமாலை பா 2 — அருட்பா)

Stz. 10 "O men! It is verily the beautiful Light that plays in Tirucittrambalam (Tiru Cittrambala Tiru Nata Joti). It is the essence of the Supreme Reality (Tat Param Vadivāki) exceeding and developing itself (in the descent) as an unique or supreme Form (of Light) within the field of the Supreme Shakti or Consciousness-Force (Cit Param the Comprehending Supermind)".

NOTE: Tat Param is the summit poise of the Supermind as opening into Ananda Loka above. Cit Param is the Comprehending Supermind proper. The Light of the Supreme Reality (Tat Joti) contains and enters within the Light of Consciousness-Force (Cit Joti) to become the Light of Tiru Cittrambalam, the divine Cit Ambalam, the Comprehending Supermind. Its Light is commonly known by a general name, i. e. Cit Ambara Joti, which is the Supramental Light. Here in this stanza Tat Param is spoken of to be within Cit Param, Cf: the "biune or double infinite" or Ubhayāmbaram or Ubhaya Veli constituted of Tat Para Veli and Cit Para Veli. See 10—II—2—2. They are commonly indicated by a general name as Peru Veli, the supramental Vastness.

நவவெளி நால்வகை யாதி — ஒரு
நடு வெளிக்குள்ளே நடத்திய நீதிச்
சிவ வெளியாம் இது பாரீர் — திருச்
சிற்றம்பலத்தே திருநட ஜோதி பா 11

Stz. 11 O Men! see and realise the divine dynamic Light of Play in Tiru Cittrambalam which is the Mid-Heaven or Space (Nadu Veli, the central or middle) within which is the spaceless infinite of the divine Law (Needhi Siva Veli i. e. Suddha Siva Veli or Suddha Veru Veli)—the Mid-Heaven or space which is the heart or core or essence of the nine spaces which come under four ranges.

NOTE : The nine states (nava nilai), nine essential forms (nava vadivu) and nine spaces (nava veli) are referred to in stz 1—1—17—2. The nine states are explained by the Swami in "Upadesha". They correspond to the nine spaces. They are namely (1) Bindu (2) Nada (3) Para-bindu (lower) (4) Para nada (lower) (5) Dikranta (6) Adikranta (7) Sammauna (8) Suddham (9) Ateeta. They respectively correspond to 1) the psycho-spiritual state at the Ajna 2) the Spiritual Higher Mind at the Sahasrara 3) Illumined Mind 4) Intuitive Mind 5) Selective overmind 6) global overmind 7) overmind gnosis or summit overmind 8) Threshold of the Vastness of Supermind 9) The Supermind. The supreme Reality of Satcitananda is said to be the essence at the core or heart of the nine spaces, and it is so experienced manifestedly in the summit supermind as opening into the infinite and eternal Ananda Loka above. This summit supermind is spoken of here as the Mid-Heaven (cf : வான் நடுவானுய் 12—1—449, 448) as it commands at once simultaneously the experience of the infinite and eternal Satcitananda with its worlds above, the supermind with its planes and poises as the middle, and the lesser and lower worlds of Knowledge-Ignorance which end in the worlds of Ignorance below.

The Swami holds the summit supermind as the goal to be realised by us. It is beyond the said nine spaces or states, but at the same time forming as their core or heart. See also stz 10—1—2—80 where the nine states are said to consist of four states of form, four states of the formless and one state of the formless-form which is evidently the supramental state.

The nine spaces fall within four broad ranges which may be in the horizontal or vertical level or both. The horizontal and the vertical may correspond also with the individual and universal. The four horizontal ranges according to the Swami are the inmost, inner, outer and outermost. The four vertical ranges are 1) Psycho-spiritual range of Suddha Maya (lower) with its involution in Asuddha Maya 2) Spiritual Mind range of Suddha Maya 3) Overmind range of Suddha Maha Maya 4) the pure realm or range of Cit-Shakti.

The nine spaces or states are also hinted in "Joti Agaval" poem. See stzs. 473, 526 and 641. Stz 473 refers to the nineth state as the summit supermind which is the integral state of Siva-Shakti in their absolute unity, differential unity and mutual unity, and also exceeding unity itself as the supreme Reality. The said absolute unity implies that either of the Two can become the other, as the supreme Person. அவனெடு அவளாய் அதுவாய் அலவாய் நவமா நிலை மிசை நண்ணிய சிவமே.

However we may add that the Swami by a more elaborate classification refers to sixteen states of experience instead of nine. Then, what is here stated to be the nineth would correspond with the sixteenth of the other detailed classification. (See Joti Agaval stzs. 447 to 449).

மேரு வெற்பு உச்சியின் பாலே—நின்று
விளங்கும் ஓர் தம்பத்தின் மேலுக்கு மேலே
சேரும் ஓர் மேடை மேற்பாரீர்—திருச்
சிற்றம்பலத்தே திரு நட ஜோதி பா 12

Stz. 12 "O men! Beyond and above the peak of the golden mountain (i. e. the golden gnostic overmind) there is a pillar that soars up higher and higher and reaches up into a Terrace (Mādam, i. e. Terrace, elsewhere referred to as Divine Terrace or Golden Terrace or Diamond Terrace — Deiva Mādam or Pon Mādam or Maṇi Mādam. It is the realm of the tertiary supermind). Beyond and above it, O men, see the Light that plays in Tiru Cittrambalam".

பித்தாடு மாயைக்கு மேலே—சுத்தப்
பிரம வெளியினில் பேரருளாலே
சித்தாடுகின்றது பாரீர்—திருச்
சிற்றம்பலத்தே திருநடஜோதி பா 17

Stz. 17 "O men! Beyond and above the realm of Maya playing in madness of Ignorance is the Veḷi of Suddha Brahman, (the transcendental and universal self-extension of the manifest Satcitananda) where, by infinite Grace, Cit the Consciousness-Force plays in Knowledge. O men! see It. It is verily the Light that plays in Tirucittrambalam".

NOTE: The Truth-World is called here as Suddha Brahman Veli. Elsewhere it is called Suddha Veli or Suddha Siva Veli. These terms are also used by the ancient Yogi and Siddhar namely Tirumoolar. See TM 2860, 1768, 2833, 2835, 121, 128

எத்தாலும் ஆகாதே அம்மா—என்றே
எல்லா உலகும் இயம்புதல் சும்மா
செத்தாரை மீட்பது பாரீர்—திருச்
சிற்றம்பலத்தே திருநடஜோதி பா 22

Stz. 22 "All the worlds (i. e. the beings in them) say that it is not at all possible to resurrect the dead into bodily life. But, O men! see the same done easily by the Divine Light, the Light that verily plays in Tiru Cittrambalam".

பிறந்து பிறந்து உழன்றேனை—என்றும்
பிறவாது இறவாப் பெருமை தந்து ஊனைச்
சிறந்து ஒளிர்வித்த அது பாரீர்—திருச்
சிற்றம்பலத்தே திரு நடஜோதி பா 23

Stz. 23 "I had been going through the sufferings of repeated births. But O men! Now see that the Divine Light playing in Tiru Cittrambalam has made the flesh of my body shine excellently with Light, and has given me thus the great and permanent liberation from the cycle of birth and death in Ignorance (i. e. physical birth in and through the womb and physical death of body as in the usual rounds of Ignorance)."

NOTE: This freedom from the ignorant rounds and modes of birth and death does not and need not exclude taking to birth in this world again in the fulness of Knowledge and departing from this world in the fulness of the body's deathless perfection, i. e. by dematerialisation of the body in Knowledge, or by leaving the deathless body intact in its transformed state without decay or decomposition, though such birth and departure will be to fulfill the divine Mission of a collective evolution of the earthly life here; and in their highest and purest state such a birth would mean taking up a divinely physical embodiment directly on the earth without the means of a human womb and such a departure would involve the leaving behind of a divinised or wholly divine deathless physical body intact without decomposition or alternatively resorting to its dissolution by dematerialisation:

LXXXX

ĀDIYA PĀDAM

THE FEET OF THE LORD IN PLAY OF KNOWLEDGE

1—V—5

The Divine Feet in Play of Dance. The Divine Feet playing in Manru, the World of Truth-Knowledge. The Divine Feet in the firm poise of play. The Divine Feet playing in Manru, the World of Truth-Knowledge.

NOTE: Manru refers to the apprehending supermind, the Golden Sabha. The above is the refrain of the poem repeated at the end of each stanza. As the "Divine Feet" implies unity in and of the universal Manifestation, we have chosen to use the word IN THE SINGULAR; the Divine Feet of the Lord is also a state of biune oneness.

ஆடிய பாதம் மன்று ஆடிய பாதம்
ஆடிய பாத நின்று ஆடிய பாதம்
பாடிய வேதங்கள் தேடிய பாதம்
பத்தி செய் பத்தர்க்குத் தித்திக்கும் பாதம்
நாடிய மாதவன்[1] நேடிய பாதம்
நாதாந்த நாட்டுக்கு நாயக பாதம்
(1—மாதவர் என பாடபேதம்) பா 1

Stz. 1 "The Feet that the hymns of Vedas searched. The Feet that sweetens the devotees who worship It (or Him) in love. The Feet that the godhead Vishnu loved in aspiring adoration. The Feet who is the sovereign Lord in the Country or Realm of Nadānta (i. e. beyond Para Nada, i. e. beyond overmind gnosis).

தேவர்கள் எல்லாரும் சிந்திக்கும் பாதம்
தெள்ளமுதாய் உளம் தித்திக்கும் பாதம்
மூவரும் காண முழுமுதற் பாதம்
முப்பாழுக்கு அப்பால் முளைத்த பொற்பாதம் பா 6

ஒப்பு :—

காரியம் ஏழும் கரந்திடும் மாயையுள்
காரணம் ஏழும் கரக்கும் கடுவெளி

காரிய காரண வாதனைப் பற்றறப்
பாரணவும் உபசாந்தப் பரிசிதே

மாயப்பாழ் சீவன் வியோமப்பாழ் மன்பரன்
சேய முப்பாழ் எனச் சிவசத்தியிற் சீவன்
ஆய வியாப்தம் எனும் முப்பாழாம் அந்தத்து
தூய சொரூபத்திற் சொல் முடிவாகுமே

(திருமூலர் திருமந்திரம் 2507, 2496)

Stz. 6 "The Feet that all the gods contemplate upon. The Feet that sweetens the heart as the clarified Amrita of Bliss. The Feet that is the whole and integral Divine and who is beyond the reach of the hree godheads (Brahma, Vishnu and Rudra). The Golden Feet that manifests beyond the three Voids."

NOTE : The three voids are respectively in the levels of (1) the psychic, (2) the spiritual mental and (3) the overmental—Nirmala Jeeva, Para and Siva states respectively. They seem to correspond respectively to (1) avyakta Prakriti, (2) the exclusive absorption in the Nirguna, the immutable featureless Brahman in the Spiritual Mind Range, (3) then lastly the intense Repose and Silence of Overmind Gnosis. They are referred to as Māya(p) Pāḷ, Vyoma(p) Pāḷ and Upaśānta(p) Pāḷ by Tirumoolar—see TM : 2495, 2496, 2505, 2507.

துரிய வெளிக்கே உரிய பொற்பாதம்
சுகமயமாகிய சுந்தர பாதம்
பெரிய பொருள் என்று பேசும் பொற்பாதம்
பேறு எல்லாம் தந்த பெரும்புகழ்ப் பாதம் பா 7

Stz. 7 "The Golden Feet that is proper to or belongs to Turya Veli, the transcendental infinit Vastness. The beautiful Feet that is verily Bliss Itself. The Golden Feet that is spoken of as the Supreme Truth. The Feet that has the glory of having given me all the gifts of Divine Riches."

சாகாவரம் தந்த தாரகப் பாதம்
சச்சிதானந்த சதோதய பாதம்
தேகாதி எல்லாம் சிருட்டிக்கும் பாதம்
திதிமுதல் ஐந்தொழில் செய்கின்ற பாதம் பா 8

Stz. 8 "The Feet of Refuge that has given me the gift of deathlessness of body. The blissful Feet that is born of the Truth of Satcitananda (the Supreme and integral Divine in Being and Manifestation). The Feet that performs the five universal functions such as creation etc. The Feet that brings forth or creates all the physical bodies (dehādi) and all other parts of nature.

ஓங்கார பீடத்து ஒளிர்கின்ற பாதம்
ஒன்றுய் இரண்டாகி ஓங்கிய பாதம்
தூங்காத தூக்கத்தில் தூக்கிய பாதம்
துரியத்தில் ஊன்றித் துலங்கிய பாதம் பா 9

Stz. 9 "The Feet that shines in Omkara Peeta, the high world of the divine potential Sound Om. The Feet that is One has became One Two in the Manifestation (i. e. It has become one-in-one and Two-in-one). The Feet that is raised up in the play of Knowledge even in sleepless Sleep, i.e. It gives sleepless awareness of Consciousness to both the spirit and the physical body. The Feet that manifests itself as firmly rooted in the (pure) Transcendence".

ஐவண்ணமும் கொண்ட அற்புதப் பாதம்
அபயர் எல்லார்க்கும் அமுதான பாதம்
கைவண்ண நெல்லிக் கனியாகும் பாதம்
கண்ணும் கருத்தும் கலந்த பொற்பாதம் பா 10

Stz. 10 "The Wonderful Feet that has five colours. The Feet of Amrita that gives refuge and protection to all. The blissful Feet that is realised even in the outer levels as tangibly as an amla fruit (emblic myrobalan) received readily and visibly in the palm of hand. The Golden Feet that has entered into and united with my will, thought and body (literally, with my eyes and will)".

ஆருயிர்க்கு ஆதாரமாகிய பாதம்
அண்ட பிண்டங்கள் அளிக்கின்ற பாதம்
சார் உயிர்க்கு இன்பம் தருகின்ற பாதம்
சத்திய ஞான தயாநிதி பாதம் பா 11

Stz. 11 "The Feet that has become the support and base of the souls. The Feet that issues forth the worlds and bodies (andas and pindas) in manifestation. The Feet that gives joy to the soul that seeks union. The Feet that is verily the Treasure of Compassion of Truth-Consciousness (Satya Jnāna Dayā Nidhi Pādam)."

தாங்கி எனைப்பெற்ற தாயாகும் பாதம்
தந்தையுமாகித் தயவு செய்பாதம்
ஓங்கி என் உள்ளே உறைகின்ற பாதம்
உண்மை விளங்க உரைத்த பொற்பாதம் பா 12

Stz. 12 "The Feet that has become the Mother who has brought me into existence and supports. The Feet that has become the Father showing Compassion on me. The Feet that abides firmly within me. The Golden Feet that revealed me the Truth by inspired words."

எண்ணியவாறே எனக்கு அருள் பாதம்
இறவா நிலையில் இருத்திய பாதம்
புண்ணியர் கையுட் பொருளாகும் பாதம்
பொய்யர் உளத்திற் பொருந்தாத பாதம் பா 13

Stz. 13 "The Feet that fulfils according to my aspirations. The Feet that has established me in the state of deathlessness of body. The Feet that is realised by the Pure as a tangible and concrete Substance in the outer levels of existence—as tangibly and concretely as a thing in the palm of hand. The Feet that is beyond the reach of the people of insincere heart."

ஆறு அந்தத்து உள்ளும் அமர்ந்த பொற்பாதம்
ஆதி அனுதியுமாகிய பாதம்
மாறு அந்தம் இல்லா என் வாழ் முதற்பாதம்
மண்முதல் ஐந்தாய் வழங்கிய பாதம் பா 14

Stz. 14 "The Golden Feet that abides in the truths of the six schools of spiritual discipline (Yōgānta, Kolānta, Nādānta, Bōdhānta, Siddhānta and Vēdānta). The Feet that is the beginningless Source and the Source of beginning (Anādi Ādi). The Feet that is the unchanging source of my Life. The Feet that has brought forth the world of the five elements such as the earth (water, air, fire and ether).

அருட்பெருஞ் ஜோதியதாகிய பாதம்
அம்மையும் அப்பனுமாகிய பாதம்
பொருட்பெரும்போகம் புணர்த்திய பாதம்
பொன் வண்ணமாகிய புண்ணிய பாதம் பா 15

Stz. 15 "The Feet that has become the infinitely Vast Light of supreme Grace. The Feet that has become Mother-Father. The Feet that has united me with the Great Enjoyment of the Substance of Truth. The Pure Feet that is verily golden."

ARUL ADBHUTAM
(IN WONDER OF GRACE)
1—V—6

" அருள் அற்புதம் "

அற்புதம் அற்புதமே — அருள்
அற்புதம் அற்புதமே

Grace Wonderful. Grace Wonderful. Wonderful Grace.

சத்திய ஞான சபை என்னுட் கண்டனன்
சன்மார்க்க சித்தியை நான் பெற்றுக் கொண்டனன்
நித்திய ஞான நிறை அமுது உண்டனன்
நிந்தை உலகியல் சந்தையை விண்டனன் பா 4

Stz. 4 " I have realised within me Satya Jnana Sabha, the World of Supreme Truth-Consciousness (i.e. the Summit Supermind). I have received Sanmarga Siddhi the power of Knowledge, Harmony and Perfection (which is the goal of Samarasa Suddha Satya Sanmarga the Path of Truth and the Good and the Harmony). I have taken in, to the full, the Amrita of eternal Knowledge. I have overcome the flood of noisy and clashing oppositions of the faulty nature of the world at large which are as it were from a noisy open-market place or Shandy.' (Possibly the Swami seems to refer to the contagion from the unregenerate universal Subconscient and also due to the inpact or interchange of bodily forces from the untransformed masses of people around him).

சாதி சமயச் சழக்கு எலாம் அற்றது
சன்மார்க்க ஞான சபை நிலை பெற்றது
மேதியிற் சாகாத வித்தையைக் கற்றது
மெய் அருட்சோதி என்னுள்ளத்தில் உற்றது பா 8

Stz. 8 " The disputes of the religions and philosophies are gone away. The state of Jnana Sabha or Truth-Consciousness proper to the Sanmarga movement has gained ground and is firmly established. In this world (which is the field of Death) the Knowledge of deathlessness of body has been known and realised. Mei Arut Joti, the Grace-Light of Truth has become established in my heart. "

ĀNIP PONNAMBALAM

THE GOLDEN WORLD OF TRUTH-KNOWLEDGE

1—V—7

INTRODUCTORY NOTE

The poem " Ānip Ponnambalam" records a variety of the Swami's successive experiences such as vision, symbolical vision, ascent, inward-going movements into the depths of soul, direct vision in the golden world of Truth-Knowledge and meeting the biune Male-Female God (Ardhanāreeshwara), seeing the supreme and universal Divine Mother "Ananda Valli" and finally entering into the Presence of Lord Nataraja the supramental Ishwara.

The poem opens with the vision of a Mountain of Light, very possibly the Supramental Light or Cidambara Joti, as seen from an immediately lower plane, say, from the realm of Paranāda, i.e. Sat Overmind (cf : 12—42—54) or from a lower border realm of summit overmind, particularly from the golden gnostic overmind (See Charts 5 & 6). Then arises the symbolical vision of the seven-storeyed Palace, possibly symbolising the seven earths of summit overmind as described by Sri Aurobindo in his epic poem "Savitri " :

" Arisen beneath a triple mystic heaven
The seven immortal earths were seen sublime ".
(Savitri : Bk 11—cto 1—p. 754).

After this vision comes the Swami's ascent over a golden pillar, overcoming the tempting insinuations of thousands of goddesses on the way and reaching the highest peak-point of the pillar which is just above the zone of Nada (Sound) which is symbolised by the top portion of the pillar called Mani Mudi, i.e. the top-part of pillar where hang bells of sound. At the top-most peak-point of the pillar there arises in vision a temple of the purest refined gold This vision of the golden temple of the purest gold marks a stage of the upward ascent and it seems to be a vision in the highest range of summit overmind, i.e. Sat Overmind which is in direct contact and communication with the

golden world of Truth-Knowledge above, and receives from it the divinities of Light, Knowledge and Presence. Now the Swami meets, in the successive inner levels of his soul's consciousness, innumerable gods and goddesses of different colours and of benevolent disposition, then the five godheads ; later when in a yet deeper inner depth of his soul's consciousness, he meets the twin Male-Female God (i e. Ardhanāreeshwara). This may possibly mark the stage of his soul's passing into the golden-world of Knowledge at first into its lower level (i.e. tertiary supermind). Further, in the deepest level of his soul, the Swami sees Mother Ananda Valli who gives him Amrita of Bliss, and in Her Grace She takes him into the Presence of Lord Nataraja. He is with the Lord all alone and receives His blessings and boons. This is the final experience of the Swami and the context implies that it should be in Ānip Ponnambalam the highest and purest Golden World of Truth-Knowledge, i.e. the apprehending Supermind. This view may be supported by the following lines of " Savitri " where Aswapathy in his soul's travel into 'a road of pure interior light' sees nameless Gods, tremendous Presences, then the Two-in-One (i.e. Ardhanāreeshwara) and finally sees the mystic outine of the Face of the Mother, the Omnipotent Goddess, and partakes of Her "deep golden spiritual wine" of Bliss. "This golden spiritual wine" of bliss suggests that its experience takes place in the Golden world of Truth-Knowledge, Anip Ponnambalam (See also the interpretation of this poem in Vol. I Chapter 2).

Now compare with Sri Aurobindo's lines in Savitri poem :

" Along a road of pure interior light,
Alone between tremendous Presences,
Under the watching eye of nameless Gods,
His soul passed on, a single conscious power,
Towards the end which ever begins again,
Approaching through a stillness dumb and calm
To the source of all things human and divine.
There he beheld in their mighty union's poise
The figure of the deathless Two-in-One,
A single being in two bodies clasped,
A diarchy of two united souls,
Seated absorbed in deep creative joy;
Their trance of bliss sustained the mobile world.
Behind them in a morning dusk One stood
Who brought them forth from the Unknowable.
Ever disguised she awaits the seeking spirit;
Watcher on the supreme unreachable peaks;
Guide of the traveller of the unseen paths,
She guards the austere approach to the Alone ...

Above them all she stands supporting all
The sole omnipotent Goddess ever-veiled ...
He saw the mystic outline of a face.
Overwhelmed by her implacable light and bliss...
Tossed towards the shores of her ocean ecstasy
Drunk with a deep golden spiritual wine ...

(Savitri — Bk 2 — cto 14 — p. 333 - 335).

And at the unimaginable end
Of the huge riddle of created things
Appeared the far-seen Godhead of the whole,
His feet firm-based on Life's stupendous wings.
Omnipotent or lonely seer of Time,
Inward, inscrutable, with diamond gaze."

(Savitri — Bk 3 — cto 1 — p. 348)

Here is another passage in which Savitri delves into the depths of her soul and meets the Gods and Goddesses, the biune Siva and Shakti, Radha and Krishna, and finally the Mother seated on a golden seat.

"A light that dwelt within and saw within .....
As thus she passed in that mysterious place
Through room and room, through door and rock-hewn door,
She felt herself made one with all she saw.
A sealed identity within her woke;
She knew herself the Beloved of the Supreme:
These Gods and Goddesses were he and she .....
The World-Puissance on almighty Shiva's lap,
The Master and the Mother of all lives
Watching the worlds their twin regard had made,
And Krishna and Radha for ever entwined in bliss
The Adorer and Adored self-lost and one.
In the last chamber on a golden seat
One sat whose shape no vision could define,
Only one felt the world's unattainable fount ...
An invisible Beauty, goal of the world's desire
A sun of which all knowledge is a beam"

(Savitri — Bk 7 cto 5 — p. 595 - 596)

NOTE: "The last chamber" and the "golden seat" and "One sat" — — these would indicate the Ishwara or the Mother of the Golden World of Knowledge seen as such in the soul's depth.

ĀNIP PONNAMBALAM
THE PUREST GOLDEN WORLD OF KNOWLEDGE
1—V—7

ஆணிப் பொன்னம்பலத்தே கண்ட காட்சிகள்
அற்புதக் காட்சியடி—அம்மா
அற்புதக் காட்சியடி

ஜோதி மலை ஒன்று தோன்றிற்று அதில் ஒரு
வீதி உண்டாச்சுதடி
வீதியிற் சென்றேன் அவ்வீதி நடு ஒரு
மேடை இருந்ததடி
மேடை மேல் ஏறினேன் மேடைமேல் அங்கு ஒரு
கூடம் இருந்ததடி
ஏழ்நிலைக்குள்ளும் இருந்த அதிசயம்
என்னவென்று சொல்வனடி ...
ஓர்நிலை தன்னில் ஒளிர் முத்து வெண்மணி
சீர் நீலம் ஆச்சுதடி ...
பார்ஓர் நிலையில் கருநீலம் செய்ய
பவளம் ஆச்சுதடி ...
மற்றொரு நிலையில் மரகதப் பச்சை செம்
மாணிக்கம் ஆச்சுதடி
பின்னோர் நிலையில் பெருமுத்து வச்சிரப்
பேர்மணி ஆச்சுதடி ...
வேறோர் நிலையில் மிகும் பவளத்திரள்
வெண்மணி ஆச்சுதடி ...
புகலோர் நிலையில் பொருந்திய பன்மணி
பொன்மணி ஆச்சுதடி
பதியோர் நிலையில் பகர்மணி எல்லாம்
படிகம் ஆச்சுதடி—அம்மா
படிகம் ஆச்சுதடி

ஏழ்நிலைமேலே இருந்தது ஓர் தம்பம்
இசைந்த பொற்தம்பமடி
பொற்தம்பம் கண்டு ஏறும்போது நான் கண்ட
புதுமை என் சொல்வனடி ...

ஏறும்போது அங்கே எதிர்ந்த வகை சொல
என்னளவு அல்லவடி ...
ஆங்காங்கே சத்திகள் ஆயிரம் ஆயிரம்
ஆக வந்தார்களடி ...
வந்து மயக்க மயங்காமல் நான் அருள்
வல்லபம் பெற்றனடி ...
வல்லபத்தால் அந்த மாத் தம்பத்து ஏறி
மணி முடி கண்டேனடி ...
மணிமுடி மேல் ஓர் கொடிமுடி நின்றது
மற்று அது கண்டேனடி ...
கொடிமுடிமேல் ஆயிரத்தெட்டு மாற்றுப் பொற்
கோயில் இருந்ததடி ...
கோயிலைக் கண்டு அங்கே கோபுர வாயிலில்
கூசாது சென்றனடி ...
கோபுர வாயிலுள் சத்திகள் சத்தர்கள்
கோடி பல் கோடியடி ...
ஆங்கு அவர் வண்ணம் வெள் வண்ணம் செவ்வண்ணம் முன்
ஐவண்ணமாகுமடி ...
அங்கு அவர் எல்லாம் இங்கு ஆர் இவர் என்னவும்
அப்பாலே சென்றனடி ...
அப்பாலே சென்றேன் அங்கு ஓர் திரு வாயிலில்
ஐவர் இருந்தாரடி ...
மற்று அவர் நின்று வழி காட்ட மேல் ஓர்
மணி வாயில் உற்றனடி ...
எண்ணும் அவ்வாயிலில் பெண்ணோடு ஆணாக
இருவர் இருந்தாரடி ...
ஆங்கு அவர் காட்ட அணுக்கத் திரு வாயில்
அன்பொடு கண்டேனடி ...
அத்திரு வாயிலில் ஆனந்த வல்லி என்
அம்மை இருந்தாளடி ...
அம்மையைக் கண்டேன் அவள் அருள் கொண்டேன்
அமுதமும் உண்டேனடி ...
தாங்கும் அவளருளாலே நடராஜர்
சந்நிதி கண்டேனடி ...
சந்நிதியிற் சென்று நான் பெற்ற பேறு அது
சாமி அறிவாரடி—அம்மா
சாமி அறிவாரடி ...
ஆணிப் பொன்னம்பலத்தே கண்ட காட்சிகள்
அற்புதக் காட்சியடி—அம்மா
அற்புதக் காட்சியடி ...

"The visions I had in Ānip Ponnambalam, the purest Golden World of Knowledge are verily wonderful. O girl! how wonderful they are!"

NOTE : This is the refrain of the song repeatcd at the end of each stanza. The whole song is translated herein and reproduced.

" There appeared a Mountain of Light and in it was seen a Path. As I walked on the path, I came across a Platform. I got up over it. There was a front-hall over the Platfrom. As I entered it I found a seven-storeyed Palace (or seven-terraced Palace or Palace of seven states). What a wonder awaited me in that seven-fold state ! In one storey or state a luminous pearl (of white) changed into white bead or gem (i. e. another shade of white) which in turn changed into a sapphire of light blue colour. In another storey or state a deep blue gem changed into a coral of orange colour. Yet in another state, an emerald of green colour changed into a ruby of red colour.

NOTE : So far the change of colours symbolises descending planes. Now the ascending planes are symbolised again by change of colours. See Chapter II in Vol. I for their interpretation.

Then in one state a big pearl (of white) changed into a big diamond. In another state a well-formed coral transmuted into a white bead or gem (i. e. of another shade of white). Yet in another state the many gems of different colours, set in a harmony, changed into golden bead or gem. In a supreme state all the said gems became a crystal.

Above and beyond the seven-fold state or seven-tierred state, there arose a harmonious golden pillar. As I ascended over it I saw many wonders which are beyond words. There were also oppositions which I came across as I climbed it up. There at one stage, Shaktis or goodesses came in thousands and tried to tempt me. But by the power of grace I overcame their insinuations and rose up to the top portion of that great pillar, i. e. top portion with (hanging) bell (Mani Mudi). Over it above was the flag-point or the peak (Kodi Mudi) of pillar.

NOTE : The bell-point and the flag-point are in the top portion of the golden pillar (possibly they are symbolised by the golden flag-post or flag-pillar of South Indian temples — i. e. the dhwaja Stambha). The bell-point is the top portion where bells of sound are hung and the flag-point is the peak point where flag or symbolical form of flag is kept.

Over the flag-point which is the peak of the golden pillar there stood a golden temple made of the purest gold of 1008 carat purity or refinement. Seeing the temple I entered into its main gate without shyness or reservation (in mind). At the gate were seen innumerable crores of gods and goddesses. They were in five different colours such as white, red, etc. They made kind enquiries among themselves as to who I was. I went ahead and reached into an inner gate where there

were the five gods (i. e. the five godheads namely, Brahma, Vishnu, Rudra, Maheshwara and Sadasiva). They directed me further to a beautiful inner gate or inner gate with hanging b ells on the doors (or inner gate and its doors studded with gems of light—Mani Voyil), where two beings of Male and Female (i. e. Ardhanāreeshwara) met me and showed the gate of the inmost sanctum of the Temple. I saw it in love, and in the inmost sanctum I found the Mother Ananda Valli, the Mother of Bliss. I received Her Grace and took in Amrita of Bliss. By Her upholding Grace, I entered into the Presence of Lord Nataraja, the Supreme and Universal Dancer or Player in Knowledge. What I got in His Presence, the Lord alone knows.

" The vision I had in Anip Ponnambalam, the purest golden world of Knowledge is verily wonderful, O girl ! it is verily wonderful. "

ĀNANDAP PARIVU

PART—I

1—V—9

துரியபதம் அடைந்த பெருஞ் சுத்தர்களும்
முத்தர்களும் துணிந்து சொல்லற்கு
அரிய பதம் எனக்கு அளித்தான் அம்பலத்தில்
ஆடுகின்ருன் அந்தோ அந்தோ பா 3

Stz. 3 "Even the great, the pure and the liberated who have crossed into the pure Transcendent State (Turya padam the Supermind) have not attained the rarest state which is hard to describe and which the Lord playing in the Sky of Truth-Knowledge has given me. What a wonder! What a wonder!"

மருட் பெருஞ்சோதனே எனது மட்டும் இலா
வணம் கருணே வைத்தே மன்றில்
அருட்பெருஞ்சோதிப் பெருமான் அருளமுதம்
எனக்கு அளித்தான் அந்தோ அந்தோ பா 4

Stz. 4 "Without putting me to test (in the conditions of Ignorance) and (rather) out of His infinite compassion, the Supreme Godhead of the Infinitely Vast and Supreme Grace-Light, playing in Manru the Golden World of Knowledge, fed me with Amrita of Grace. What a wonder What a wonder!"

துன்பம் எலாம் ஒரு கணத்தில் தொலைத்து அருளி
எந்நாளும் சுகத்தில் ஒங்க
அன்புடையான் அம்பலத்தான் அருட்சோதி
எனக்கு அளித்தான் அந்தோ அந்தோ பா 5

Stz. 5 "The Lord of the World of Knowledge (Ambalaththān) who bears love for me has removed all my sufferings in an instant of time and made me prosper for ever in the state of Bliss. He has given me Arut Joti, the Grace-Light. What a wonder! What a wonder!"

பொதுவாகிப் பொதுவில் நடம் புரிகின்ற
பேரின்பப் பொருள் தான் யாதோ
அது நானுய் நான் அதுவாய் அத்துவிதம்
ஆகின்றேன் அந்தோ அந்தோ பா 9

Stz. 9 "That Supreme Truth of Bliss has become Podu the Universal equal self-extension and plays in it in Knowledge. That becomes Myself and I become That in unity of Adwaita (non-dual oneness). What a wonder! wonder!"

NOTE: "That becomes Myself and I become That in Podu", refers to the experience of the comprehending supermind.

மருள் வடிவே எஞ்ஞான்றும் எவ்விடத்தும்
எதனலும் மாய்விலாத
அருள் வடிவாய் இம்மையிலே அடைந்திடப் பெற்று
ஆடுகின்றேன் அந்தோ அந்தோ பா 10

Stz. 10 "The body of Ignorance itself has become transformed in this very life into a body of Grace (i. e. Knowledge-body) and as a result of which it has become deathless for all times and in all places (i. e. in all the worlds and in any and every place and situation) and it cannot die by any means whatsoever. I have got such a Grace-body What a wonder! What a wonder!"

NOTE: The stanza clearly shows that the Swami's transformed deathless physical body could live on for all times in any place and circumstance, i. e. even in the conditions and surroundings of the untransformed subconscious earth-nature and in the midst of men of unevolved nature with their gross physical bodies being submerged in subconscious nature. There is no dilemma, here, that having become a deathless body it should inevitably disappear by dematerialised dissolution, unable to live on in such conditions as aforesaid. So it is a case of natural and spontaneous deathlessness as suited to an earthly life. According to the Swami, the attainment of Grace-body or Knowledge-body always implies the attainment of the triple deathless body at he physical, subtle-physical and causal levels of existence. The Sawmi signifies the triple deathless body as constituted by Suddha deha, Pranava deha and Jnana deha (or Arul deha, the Grace-body). When Jnana deha the Knowledge-body or Grace-body fully emerges into the physical the transformations of the other two bodies already under states of partial transformation are also taken up and quickened, completed and even spontaneously perfected to attain their deathless states, overcoming all obstacles and difficulties due to the contagion from the unregenerate universal Subconscient and due to the interchange of bodily forces from the untransformed people around. Joti Agaval poem is a first pointer to such an emergence when there takes place finally a simultaneous transformation of all parts and cells and their substances of the Swami's physical body also. This stanza now under consideration points out the permanence of the transformed and divinised state of physical body in its own right. The states of the material physical body itself both

during Ignorance and after its deathless transformation are directly spoken of in this stanza and it is said that the former has become transformed into the latter. In effect an eternal deathless body implies an eternal purity of the physical body (Suddha deha) and therefore its freedom not only from death as such but also from the forces of disintegration and decomposition which usually come upon a body as a result of death due to the departure of soul from the body.

Further, the Swami in many of his poems and lyrics of the twelfth and first books, speaks of not only a deathless blissful state of life of the soul but also of a deathless blissful and sleepless physical Truth-body— a vast or enlarged golden deathless body which was verily a permanent indestructible physical body without any limitations of time, place and circumstances and it was ever-growing and ever-prospering too.

அழியா வடிவம், அழியா உடம்பு, எஞ்ஞான்றும் அழியாதே விளங்கும் மெய், அழியாத ஞான அமுத வடிவம், அழியா வடிவம் அவை மூன்றும், மெய்யே மெய்யாக நிரந்து, வையத்து அழியாமல் ஓங்கு அருள் வடிவம், மனித்த உடம்பு இதை அழியா வாய்மை உடம்பு ஆக்கி, சாகாத தனி வடிவம், தடுக்கப்படுதலில்லாத் தனி வடிவம், இறவாது என்றும் ஓங்கும் வடிவம் எனக்கு வந்ததே. இன்னருள் அமுதளித்து இறவாத் திறல் புரிந்து என்னே வளர்த்திடும் இன்புடைத் தாயே (அ-து இறவா அழியா என்றும் ஓங்கும் உடல் எ-று). Thus, his body became not only deathless, but also indestructible for all times and under all circumstances. In a few stanzas both aspects are also mentioned. " O Treasure of Compassion ! Having given me in this world the gift and power of deathlessness of body, Thou hast given me the divine state and nature of its decayless indestructibility. " உலகில் மரணம் உருத் திறம் தந்து அழியாத் திரு அளித்த கருணைநிதியே (12—18—11). கூற்று ஒழித்து ... அழியாத நிலே மேல் வைத்து (12--24—1). கூற்றை....ஒழித்துச் சிதைவு மாற்றியே (1—VI—10—38).

In most of the poems he refers to it as a permanent indestructible body rather than as a mere deathless body. In the keertan " Mei Arul Vyappu " the Swami clearly observes that the divine Light had entered into and filled the body both within and without. This means that his outermost material body too became filled with the Great Light, the golden Light, and became golden though its outer luminosity could not be possibly seen visibly and openly by others. பிண்டத்து அகத்தும் புறத்தும் நிறைந்த பெரிய சோதியே. உடம்பு பூரிக்கின்றது ஒளிர் பொன் மலேய தென்னவே. கூற்றை உதைப்பித்து ஒழித்துச் சிதைவு மாற்றியே. (மெய் அருள் வியப்பு பா 22, 36, 38). திரைந்து நெகிழ்ந்த தோலுடம்பும் செழும் பொன் உடம்பாய்த் திகழ்ந்தேனே (12—28—6). ஊன உடம்பே ஒளி உடம்பாய் ஓங்கி நிற்க ஞான அமுது எனக்கு நல்கியதே (12—21—6). கூற்றை உதைப்பித்து ஒழித்துச் சிதைவு மாற்றியே. This last stanza (1—VI—10—38) observes again

that not only death was cancelled but the disintegration and decomposition were also done away with and even changed (i. e. changed into the positive values of integration). In fact the Swami speaks of his deathless, decayless and indestructible physical body as ever-growing and ever-prospering. It became like a full grown golden mountain, a vast enlarged body (பேர் உடம்பு), because of the integral deathless nature of the triple body—physical, subtle and causal (See Vol I—ch XVII—significance of eternal deathless body).

Thus, we see that the Swami's eternal deathless body implied a permanent indestructibility in its own right as a material physical body of the earth, that is to say, such a body would continue to have its own physical existence intact without decomposition even after the departure of soul. However, it may be noted that in the case of his dematerialisation of body, his soul was one with and inseparable from his vast deathless body, and the Supreme Divine manifested on the earth at his place in order to become identified with him both in body and soul for a collective purpose and thereby bring about the unique dematerialisation (12—44—53) and fix the deathless substances of his body into the earth-nature. It was a divinised body—we may say the Divine's own earthly physical Body—that was so sacrificed in the concrete Presence of the Divine—a Presence as confirmed in " Sabai Villambaram ". The Swami often said that the Lord gave him here His Body, His Substance and His Grace—nay, whole of Himself unreservedly. தன் உடலும் தன் பொருளும் தன் உயிரும் என்னிடத்தே தந்தான் (12—29—36); தன் தேகம் எனக்கு அளித்தார் தம் அருளும் பொருளும் தம்மையும் இங்கு எனக்கு அளித்தார் (12—41—1).

Further, the Swami's reference to his triple deathless and indestructible body அழியாத வடிவம் அவை மூன்றும் is of much significance and it implies that each of these is deathless and eternally indestructible in its own right and existence and that they are so, also in their total integral existence. This means that the Swami had supramentalised his mind, life and the physical in each of the said three bodies, each in its own way having become deathless and indestructible for eternal time, apart from their deathless integral existence by which he could move and operate simultaneously in all of them together. As a corollary, we deduce that if the Swami's soul had departed from the body instead of dematerialising it, it would be evident that his transformed golden material physical body (after the soul's departure) would have continued to exist in its own right and remain indestructible for an eternal time, even possibly influencing the bodies around in the matter of transformation. But his dematerialisation had a greater collective purpose and so it was done by the divine will.

ĀNANDAP PARIVU

PART—II

எக்கரையும் காணுதே இருட் கடலில்
கிடந்தேனை எடுத்து ஆட்கொண்டு
அக்கரை சேர்த்து அருள் எனும் ஓர் சர்க்கரையும்
எனக்கு அளித்தான் அந்தோ அந்தோ பா 11

"I was lying in the ocean of darkness without the chance of seeing any shore whatsoever. But the supreme Divine gave me his Refuge and possessed me by His Grace and took me to the other Shore and gave me too His Grace which is the Sugar of Bliss. What a wonder! What a wonder!

NOTE: The above song as well as the one in "the collection of songs" (11—40—21) record the fulfilment of the Swami's aspiration and prayer to cross over the dark ocean of Inconscient Darkness by the Substance of the Great Light and reach the other Shore of Bliss as referred to in 12—21—1. பொருட் பெருஞ்ஜோதிப் புணை தந்து இருட் பெரும் கார் அள்ளற் கடல் கடத்தி அக்கரை மேல் ஆனந்தம் கொள்ளற்கு அபயம் கொடு.

"I crossed the ocean. I reached the Shore. I got the door of the Temple opened for me. I have seen and realised the Divine. I have the vision of all and everything (all-seeing vision). I take in Amrita of Bliss which dispels distress and afflictions. I have all-comprehending Knowledge by the power of Grace-Light. By the Grace-Light I have become also the Substance and Body of Knowledge and attained immortality of soul and body. My body has become cool. My life is jubilant full of vigour. My heart has grown and prospers (in the fulness of Love and Bliss). I am filled up with the true Substance of the nature of Truth. The Siddhi or Power of Knowledge and Perfection has come into me so as to cancel all the difficulties and dangers. These are verily the acts of Grace of the supreme and universal Lord who plays in Podu, the Truth-world of equal self-extension or the equal Heart of universal Manifestation." (11—40—21).

"MEI ARUL VYAPPU"

IN PRAISE OF THE GRACE OF TRUTH

1—V—10

INTRODUCTORY NOTE AND HIGH LIGHTS OF THE LYRICAL POEM :

The whole of this lyrical poem is translated and reproduced here. The Swami makes a review of his past and present experiences, the difficulties and sufferings undergone in the up-hill Journey, showing how he ascended into the world of Truth-Consciousness and how finally he got transformation of the physical body and attained its natural and spontaneous deathlessness. This may be considered to have been written after " Joti Agaval " poem (12—1) and also after the poem " Pon Vadivap Peru " (the boon of the golden body 12—21).

Now we shall deal with the highlights of this lyrical poem. Stanzas 1, 2, 18, 75 & 76 speak of the Swami's ascent into the Truth-World by climbing up the Pillar of Transcendence (Turya Stambha) and he was kept beside the Supreme and Universal Lord on His right side. The Lord adorned the Swami's hand with a golden bracelet—stz. 4 ; the Lord enraptured him with bliss by raising him up there into the divine seven-tierred Terrace or Terrace of seven-fold states (i e. Tertiary Supermind), and in one of its ascending levels (literally, a Mountain), the Lord gave him a concavely open umbrella, fine clothing and golden coins and above all the gift of a Divine Life—stz. 42.

The Lord made him ascend into the high-seated Truth-world and formed all the steps for descending but without descending (as it were)—stzs. 18 & 62. The Swami affirms his unity with the Divine in Being and Nature thus : " The Lord is within me and I am within the Lord. What I am and have is verily what the Lord is and has "—stz. 25. The Lord showed him the Play of Knowledge and the Realm where He plays—stz. 19. The physical body is filled with the Great Divine Light in its inner and outer levels—stz. 22. The Lord showed him or gave him the Knowledge as to how the souls are linked up with or infused into the bodies (i.e. in birth) and how soul could be separated from the body (i.e. in death) and also how it could be kept up inseparable

from the body (i.e. in its deathless state)—stz. 31. The Lord showed him the subtle physical world as integrated with the gross physical, removing the cover of falsehood between them—stz. 32. The time had come to possess the infinitely Vast Golden Light of Grace and he possessed it and all the impurities have been burnt away and the ego has been rooted out and the body, being filled with the golden Light, has grown full like a luminous golden mountain, i.e. it has become a vast or vastly extended deathless golden physical body—stzs, 36. 37. By revealing to him the Knowledge-Play of Cittrambalam (Supermind) the Supreme Divine (Sivam) became revealed and the Lord has crowned him with a crown (i.e. a crown of direct Light) giving him the all-achieving Knowledge-Power (Siddhi)— stz. 94 and 98.

By The Divine Light the Divine possessed and ruled him first as His servant of Love, then as His child of Love, then as His friend of Love and finally made him enter into an all-embracing oneness with Himself declaring that He and the Swami were one—stz. 72 & 96. Thus, love as of the servant, love as of the child, and love as of the friend are all taken up and subsumed in the supreme Love for the Divine which gives him the realisation of the integral Truth-Consciousness which is at once Love, Light, Power and Knowledge. The Swami observes that Lord, the Father, has proclaimed him as His endearing Son—stz. 83.

The three poises or planes of the Truth-World are also referred to in this poem. By climbing up the Pillar of Transcendence (Turya Stambha) he ascendds into Davala Mādam the white terrace, i. e. Sat Overmind—stz. 75 ; he is lifted up by the Lord into the seven-tierred divine Terrace (Deiva Mādam, i.e. Tertiary Supermind) and he is kept beside the Lord on His right side in the Shore and Realm of the Transcendence (stz. 42, 68, 76). He realises the Supreme and Universal Divine, Sivam, in Cittrambalam—stz 94. He realises the play of the Divine Light in Cittrambalam and Ponnambalam, the Comprehending and Apprehending Supermind (stz. 99 and 100), where the Divine becomes respectively one-in-one and two-in-one (stz. 44). He sees all the crores of worlds, andas, their contents and workings and, also all the crores of bodies, pindas—stz. 93. He affirms his oneness with the Divine—stz. 96

Stzs. 40 to 43 are consecutive in their sense and significance. The seven-tierred divine Terrace (ஏழு நிலைகள் ஓங்கும் தெய்வ மாடம்) or seven-fold state of divine Terrace refers to the tertiary supermind into which he is lifted up by the Divine. The Divine Terrace (Deiva Mādam) is elsewhere spoken of by the Swami as Pon Mādam, the Golden Terrace, or Maṇi Mādam the Diamond Terrace, i.e. Terrace of Diamond Light, or Mei Jnana Mani Medai, the Terrace of Truth-Knowledge (11-26-5). This divine Terrace is beyond Davala Mādam, the white Terrace which

is Sat Overmind, (stz. 75) and is beyond the reach of the three god-heads (stz. 40), and is in the realm of the Mountain of Light (Joti Malai) where God is realised and Amrita of Bliss and the Unique Consciousness are attained (stz. 41), and the beings of this Heaven (the Heaven of the Blessed) bless him (stz. 43)—cf : "I am kept by the Lord in the midst of the beings of this country of diamond Terrace" (11-36-14 & 15, 48). The poem "The Island Sun" of Sri Aurobindo, though quoted elsewhere in another context, is again repeated here to indicate the seven-fold state of this high-seated heaven (i.e. the tertiary supermind).

"I have sailed the golden ocean
And crossed the silver bar ;
I have reached the Sun of Knowledge
The earth-self's midnight star.

(1) Its fields of flaming vision,
(2) Its mountains of bare might,
(3) Its peaks of fiery rapture,
(4) Its air of absolute light,
(5) Its seas of self-oblivion,
(6) Its vales of Titan rest,
Became my soul's dominion,
(7) Its Island of the Blest.
Alone with God and silence,
Timeless it lived in Time".

(Last Poems—"The Island Sun"—p. 33—Numbers 1 to 7 are given by us)

NOTE : Golden ocean and silver bar refer to the golden gnostic over-mind and the white Sat Overmind respectively.

Now we like also to distinguish this seven-fold state which is here spoken of clearly to be in the Divine Terrace (தெய்வ மாடம் Deiva Mādam) ascended and realised by the Swami, from another seven-fold state seen by him only in vision at a lesser level, i.e. in the range of Overmind Gnosis before reaching into the Truth-World. The latter may correspond possibly with the "seven immortal earths beneath a triple mystic Heaven" of Supermind pointed out by Sri Aurobindo in "Savitri" Bk 11—cto 1—p. 754. This latter seven-fold state is mentioned in the poem "Anip Ponnambalatte" (1—V—7) which begins with a vision of the mountain of Light (Joti Malai) and the Swami also ascends a golden pillar to reach into the Truth-World. So, it should be a vision in Paranāda, i.e. in the range of Overmind Gnosis, because in the poem "Anubhava mālai", the vision of the Mountain of Light is mentioned in stz. 54, i. e. the Light of Truth-World is seen from an immediately lower level. Elsewhere the Mountain Light is spoken of as in its own

realm proper, i e. as in the Truth-World (12—37—44; 12—1—693). However, the distinction between a mere vision from a lower level below the Truth-World and an actual vision and realisation in the Truth-World proper is brought out by the Swami's consistent use of the word தோன்றிற்று for the former, and the word கண்டேன் (Kandēn) for the latter. "Kandēn" in Tamil not merely signifies vision but also realisation. The context has to be however kept in mind

In the poem "Anip Ponnambalattē" it is described that after the vision of the said Mountain Light and the seven-storeyed Palace symbolising seven-fold state (i. e. vision in the lower level below Truth-World), the Swami ascends a golden pillar and reaches the top portion and from here are marked seven pure stages or states of the upward and inward going consciousness, namely, (1) diamond top (Mani Mudi) or possibly the top border point of Sound, (2) the flag-point or the peak (Kodi Mudi), (3) the golden temple of absolutely pure gold, (4) the main gate, where numberless gods and goddesses (pure without a tempting nature as in the lower levels) are met with, (5) the inner gate where the five godheads guide him further, (6) the beautiful inner gate where the twin God and Goddess Ardhanāreeshwara are seen, (7) the inmost sanctum where the Mother Anainda Valli blesses him and feeds him with Amrita and finally leads him into the Presence of Nataraja, the Supreme and Universal Divine and he is alone with the Divine, i. e. in His Presence.

How coming back to the subject matter of the Keertan "Mei Arul Vyappu", the swami touches upon the difficulties encountered and sufferings undergone in the uphill-steps of his spiritual journey (படியிற் பட்டபாடு), since the age of twelfth year and upto the day of his full and complete realisation referred to in this poem. Possibly this denotes that he started seeking the Divine seriously and earnestly since his twelfth year. The difficulties and sufferings referred to would include not only those in the lower steps of the spiritual journey before realising the soul and self, and the Truth-Consciousness but also those of the physical transformation even after realising Truth Consciousness such as the difficulties mentioned under one of the "Vinnappams", i. e. disease, process of senility, fear, and attacks of death, etc. These difficulties encountered in transformation of the body were due to the ego of the physical body and they were eventually overcome by the Light, and deathlessness is attained (see poem 12-28). If one hears those difficulties, his heart, even if it be made of iron or stone, would be moved to melt. Now the Swami has reached unto the Divine and enjoys the Bliss and Grace. Making a review of the earlier difficulties and sufferings, he observes that they have all been overcome and they have turned good so as to lead him unto Bliss (stz. 77-79); his heart rises up in gratitude to thank the Lord for what

all he owes to the Divine Grace. His present exalted state of Bliss and transformed deathless body bring into him the feelings of an intense gratitude combined with a sense of extreme humility and consequently in some of the stanzas (stzs. 66,67 & 75) he recalls or refers himself as mean as a dog and even meaner than a worm within a worm, possibly because of remembering his earlier dog-like or worm-like bodily animal nature which should have given him much difficulty particularly in the transformation of his bodily cells. The Mother, Sri Aurobindo Ashram, also has mentioned about the crucial difficulties, pain and sufferings that one has to undergo in transforming the animal nature of the human body.

"I have a queer feeling that a kind of.....as though scales or bark of trees, scales of tortoise were melting and the body itself is not like this (Mother makes the gesture opening out as though the body were bursting and towards the Sun) .....as though some thing hardened that must fall away because it does not receive.....It is a strange sensation. If one could sustain long enough for the thing to melt then that would be true beginning"—(Bulletin, Nov. 71 - P. 103).

However, one effect of this lyrical poem which was sung for the common people at large is that it brings into a keen contrast the extreme humility of the Swami's being and nature, and his exalting state of Bliss and unity with the Divine made possible by Grace—the Grace that could transform him into the deathless nature of mind, life and body, despite the difficulties of a mean animalistic bodily nature including atavistic tendencies of the body derived not only from the immediate and remote human heredity and parentage but possibly also from the distant animalistic heredity of the by-gone ages. This being a poem on the Grace of Truth, the Swami highlights the power of Grace and observes that even his love for the Divine was made possible because of His Grace—stz. 10. But, elsewhere in other poems, and in contrast to the above said humility, he speaks in an affirmative tone with overriding personal authority but in a divine mood or exalted state saying, "I can perform the five universal functions. I am one with the Divine ". People will consider me verily as God " (12—9—9). "I am an instrument through whom the infinite Vast Grace-Light will progressively manifest for the whole benefit of the world " (12—25—5).

In stanzas 14, 29 & 98, the Swami observes that he (i. e., his body) was trained by the Divine into the science and Knowledge of deathlessness of body and for that he was crowned with the direct crown of Light. Sri Aurobindo envisages the possibility of even a quick and sudden transformation of the physical body if the Light stays overhead, though this view stands in contrast to his earlier observation that it would take more than 300 years for the physical transformation of the material body

to become complete (see "Perfection of the Body" in his book "Supramental Manifestation"—p. 28 & 33).

As for the training in transformation of body by the Divine, we may quote here the Mother's observations, rather Her body's reactions, in the course of its transformation after the universal manifestation of the supramental Light, which transformation as a consequence implies also a collective impact on the earth-nature and its gaining of the ground therein for a new creation, however imperceptible that impact and gain now may be to the outer view of the people.

The Mother's body still continues to be under a progressive transformation and it is not yet completed[1] on the date of these observations.

"As for the body it is being trained to live only through the Divine, on the Divine, for everything .... when the physical will get converted it will be a solid thing .. a concrete realisation .....so the body is in the process of training itself.....a process of adaptation is needed .....The transition It is a question of plasticity. To be able to bear and transmit .. .presenting no obstruction to the Power that wants to manifest Itself". (Bulletin Nov. 71, p. 97—99).

"What we call egoism—the egoism of Matter .that does not want to submit. I am catching my body all the while, here, there. there is the feeling....(for the cells I mean) life or disintegration and then if they do not contract as they have usually the habit to do, everything goes all right. But they too are learning ...It is as though by a kind of compulsion the body was being taught eternity"—(Bulletin, April 72, p. 75—77).

"Now with the supramental manifestation that experience (i. e. the experience of the higher consciousness and Light) has come in the body. The body has raised its head up and felt its freedom and independence".... "And this new vibration in the body (i. e. due to the supramental manifestation) has made me understand the mechanism of the transformation. It is not a thing that comes with a Higher Will, a higher consciousness imposed upon the body, it is the body itself that wakes up in its cells, it is a freedom of the cells themselves, altogether a new vibration, and the disorders are mended, disorders even antecedent to the supramental manifestation" (Bulletin, February 1958).

In stz. 69, the swami affirms that he got a deathless physical body that ever prospers. In stzs. 36 & 37 he declares that he has received the infinitely Vast Golden Light and that all the impurities and ego have been burnt away and his body has become fully grown as a luminous golden mountain. In effect, he affirms that his body has been transformed into a vast golden deathless physical body In stz. 38, he Her transformation was not completed and She with drew from her body on 17-11-1973.

says that the Lord kicked out the angry god of death, and cancelled death of his body and gave it an ever decayless state and he lived or came to live the many and long aeonic ages of the gods. The Swami speaks of the nature of his deathless body from different stand-points.

The concrete sense of living the life of a deathless body for limitless aeonic ages is exemplified by Tirumoolar who observes in his Tirumantram that he has actually lived the life of a transformed physical body for seven crores of years (i. e, for long ages) after realising the Divine Play in the Golden World of Knowledge and that his body has become plastic and supple and cool and that if the body is allowed to live on (by the free will of the soul) it will continue to live for numberless crores of years and that he will depart from the body only by the call of the Divine and not at the bid of the god of death (see TM: 74, 80, 93, 668, 2968). Tirumoolar's realisation of a deathless body which could live as long as he willed to live, essentially agrees with Sri Aurobindo's views of a deathless body, that is to say. a deathless body does not mean that one will be fettered to live for ever in the same body—though it is transformed into its deathless state—without ever having the freedom to depart from it and leave it behind, especially even after the Divine mission on the earth is over, but that one can choose to live as long as one likes.

Tirumoolar further observed in TM: 2968 that if god of death were to come upon him he would kick him out by the sword of knowledge and he asks, "who can stand against him (Tirumoolar) who is full of Tapas in his consciousness?" Possibly this last hint of Tirumoolar may agree with Sri Aurobindo's following observations distinguishing a personal yoga-siddhi from a natural collective Siddhi which imply according to our understanding the fixing of the powers of transformation and deathlessness of the body into the earth-nature or at the least an endeavour towards such fixation by bringing into manifestation the Divine Light on the earth (universally or at one's place) as a preliminary requisite.

"..... the endeavour towards this achievement (i. e. supramental transformation) is not new and some yogis have achieved it, I believe—but not in the way I want it. They achieved it as a personal siddhi maintained by yoga-siddhi—not a dharma of the nature" (On Yoga Tome I—p. 102).

"..... The complete change down to the physical was only sought for by a few and then more as a "siddhi" than anything else, not as the manifestation of a new Nature in the earth-consciousness"—Ibid, p. 110).

However, we would like to point out an essential difference between Tirumoolar's state of deathlessness and the Swami's. In stzs. 22, 57 and 61, the Swami says that he has received Grace and Substance of Truth ; and Arut Cit Joti, the Light of Consciousness-Force manifesting Grace, has entirely possessed him and filled his physical body within and without (Pinda) and it has become inherently his own and that the dark god of death, i. e. a force of Inconscient Darkness, runs away from him, shaken in his foundation, and in fear of being shrunk or dissolved away by the touch of Arut Cit Joti. Elsewhere in poem " Suddha Siva Nilai " the force of Darkness is said to recoil back from him out of fear (12—29—10). In other words, the Divine Light in him has invaded into the Realm of Inconscient Darkness and gained ground or foothold there. That realm is also said to have been illumined by the Light stationed in his adhara ("Joti Agval", stzs. 751 and 752). In another lyrical poem which refers to his attainment of an ever deathless body without limitation of time, place and circumstances, a state which even the pure and the great by attainment of Knowledge of the Transcendence (Turya Pada) could not reach, the Swami also mentions that he crossed over the ocean of Darkness i. e. Inconscient Darkness and reached the other Shore of Bliss. (Anandap Parivu—stzs 3, 7, 10 and 11).

Sri Aurobindo in his symbolical epic poem Savitri foresees the eventual fate of Death, and describes how Savitri the incarnate Mother blesses god of Death allowing him to live awhile but as Her instrument and orders him to obey Her will and relieve the " soul of the world called Satyavan " from his black mask. The God of Death refuses to obey Her. Savitri applies her divine Force and Light on him and he suffers the consequence.

" Light was a luminous torture in his heart .....
His darkness muttered perishing in her blaze .....
He called to Night but she fell shuddering back,
He called to Hall but sullenly it retired ;
He turned to the Inconscient for support,
From which he was born, his vast sustaining self ;
It drew him back towards boundless vacancy
As if by himself to swallow up himself :
He called to his strength, but it refused his call.
His body was eaten by light, his spirit devoured.
At last he knew defeat inevitable
And left crumbling the shape that he had worn.
Abandoning hope to make man's soul his prey
And force to be mortal the immortal spirit.
Afar he fled shunning her dreaded touch
And refuge took in the retreating Night.

In the dream twilight of that symbol world
The dire universal Shadow disappeared
Vanishing into the Void from which it came."
(Savitri, Bk 10—cto 4—p. 748—749).

The Swami also was aware of the universal problem of Death and its solution on an universal and collective scale (see notes on stz. 1—V—10—61 and the relevant stz. 12—22—20). His utterance agrees with Sri Aurobindo's above lines, in spirit and substance.

Thus, we see that whereas Tirumoolar had the power of tapas or yoga-siddhi not only to defend himself from any possible attack of the god of death but also to overthrow him by the sword of Knowledge, that is to say, to maintain his deathless state of body by his force of yoga or yoga-siddhi, the Swami on the other hand had a natural and spontaneous deathless state of body rather due to the powers of Grace and Light which set the god of death to run away in defence and safety lest he should be shrunk or dissolved by the Light of the Swami's transformed body. This marked contrast has to be noted particularly in the background of the remarkable transformatory changes in the Swami's body that culminated in its deathless state and his foreseeing of the imminent Manifestation of the Supreme Divine Light on the earth and his drive for its collective fulfilment. He even felt himself to be an instrument for the progressive manifestation of the Vast Grace-Light for the whole benefit of the world. He openly assured the people of the imminent manifestation of the Divine and applied himself for its fulfilment and also preached deathless transformation of physical body. He himself claimed and affirmed in an unambiguous language that the Divine gave him a triple deathless body in order to give himself in self-play to one and all everywhere and that he had the power even to resurrect the dead into bodily life. (See "Irai Vara Vyambal" 12—25—5; "Ulakap Pēru" 12-30; "Suddha Siva Nilai" 12—29—stzs. 17, 27, 33, 34 & 39).

From his last written meassages, songs and spoken words to the disciples, it is evident that the Swami has played a role or part in the endeavour for bringing into manifestation and fixing the divine Light here on the earth at his place as a preliminary to or for the further eventual and consequential play of the Light (called the Grace-Play of the Divine) in transforming even the aged into youth and resurrecting the dead into bodily life. With his deathless body he also wanted to enter into and become one with all the physical bodies universally. For these purposes at once collective and evolutionary, he had to sacrifice his deathless body by dematerialised dissolution, though after living for about a year or two since attaining a triple deathless body.

Possibly Sri Aurobindo thought of his dematerialised dissolution of body like other general cases of dematerialisation in which body is dissolved to disappear before effectively realising the Truth-Consciousness and even before attaining transformation of the physical body, or much less before reaching its state of deathlessness. So it appears that Sri Aurobindo dispensed with the necessity of considering the Swami's case in its more essential details, and further, his attention was not drawn to the passages containing the unparalleled transformatory changes in the Swami's body.

However, in the background of the Swami's *eventful* life, his material physical body is proved to have acquired the characteristics of a natural and spontaneous deathlessness, more as a natural siddhi of Grace, with a natural and inherent power not only to live in the very ignorant conditions and surroundings of an untransformed earth-nature without any imperative or inevitable necessity of dissolving the body, but also to aim and work for bringing about the necessary conditions for transforming the earth-nature and for which he eventually sacrificed his deathless body by consciously resorting to an uniquely new process of dematerialised dissolution.

MEI ARUL VYAPPU
IN PRAISE OF THE GRACE OF TRUTH
1—V—10

மெய்யருள் வியப்பு

எனக்கும் உனக்கும் இசைந்த பொருத்தம்
என்ன பொருத்தமோ
இந்தப்பொருத்தம் உலகில் பிறருக்கு
எய்தும் பொருத்தமோ

" I wonder at the unique Harmony which harmonises myself and Thyself, in unity. Is that Harmony attainable by others in this world ? "

NOTE : This is the refrain of the lyrical song repeated after each stanza.

1. தனக்கு நிகர் இங்கு இல்லாது உயர்ந்த
தம்பம் ஒன்று அதே
தாவிப் போகப் போக நூலின்
தரத்தில் நின்றதே
கனக்கத் திகைப்புற்று அங்கே நானும்
கலங்கி வருந்தவே
கலக்க நீங்கித் தூக்கி வைத்தாய்
நிலே பொருந்தவே எனக்கும் ...

Stz 1 " As I climbed up and up an incomparably high towering pillar, it became fine like a thread when I got perplexed with great anxiety; but, O Lord! Thou drove away my fear and removed the anxiety and lifted me up and placed me firmly into the high State or Home (i.e. the Truth-world of Supermind) ".

2. இங்கு ஓர் மலேயின் நடுவில் உயர்ந்த
தம்பம் நணுகவே
ஏறிப்போகப் போக நூலின்
இழைபோல் நுணுகவே
அங்கே திகைத்து நடுங்கும்போது என்
நடுக்க நீக்கியே
அதன் மேல் உயர்ந்த நிலேயில் வைத்தாய்
அடிமை ஆக்கியே ... எனக்கும் ...

Stz. 2 "As I ascended up and up a high pillar towering from above a mountain, it became thinner and thinner like a fine thread when I began to shake in fear and anxiety. O Lord, Thou, removed my anxious fear by raising me up and placing me firmly in the high-seated State and possessing me for ever in Thy Service".

3. இரவில் பெரிய வெள்ளம் பரவி
எங்கும் தயங்கவே
யானும் சிலரும் படகில் ஏறி
யே மயங்கவே
விரவில் தனித்து அங்கு என்னை ஒரு கல்
மேட்டில் எற்றியே
விண்ணில் உயர்ந்த மாடத்து இருக்க
விதித்தாய் போற்றியே ... எனக்கும் ...

Stz 3 "In the night there was a great deluge or flood of waters which spread everywhere I and some others got into a boat perplexed; but O Lord, Thou lifted me alone up above a rock wherefrom I was destined by Thee to be taken up and placed into the high-seated Terrace of the Heaven (i.e. the Truth-World in its tertiary or lower session which is often referred to by the Swami as Terrace "Mādam" (cf Pon Mādam, Maṇi Mādam, the Golden Terrace, Diamond Terrace Also see 1—1—43—3. Terrace of Light தேசுறு மாடம்).

4. மேலைப் பால் சிவகங்கை என்னும் ஓர்
தீர்த்தம் தன்னையே
மேவிப் படியில் தவறி நீரில்
விழுந்த என்னையே
ஏலத்துகிலும் உடம்பும் நனையாது
எடுத்ததே யொன்றே
எடுத்து என்கரத்தில் பொற்பூண் அணிந்த
இறைவன் நீ அன்றே .. எனக்கும் ...

Stz. 4 "I slipped into the waters at a descending stage of the cascade of the Milk River of Truth (Pāl Siva Gangā, i. e. Milk River of Truth-Knowledge) when it flowed down from above. O Lord, Thou took me up in such a way that neither my fine clothings nor my body got wet. So taking me up, Thou adorned me with a golden bracelet in my hand".

5 என்னது உடலும் உயிரும் பொருளும்
நின்னது அல்லவோ
எந்தாய் இதனைப்பெறுக என நான்
இன்று சொல்லவோ

சின்ன வயதில் என்னை ஆண்ட
திறத்தை நினைக்குதே
சிந்தை நினைக்கக் கண்ணீர் பெருக்கி
உடம்பை நனைக்குதே ... எனக்கும் ...

Stz. 5 "Is it not that my soul, body and possessions belong to Thee? O Mother! Is it necessary for me to ask Thee this day to receive or take them up? When my heart and mind feel and remember as to how Thou possessed me in my tender age, my eyes become full of tears drenching my body".

6. அப்பா நின்னை யன்றி எங்கும்
அணைப்பார் இல்லையே
அந்தோ நின்னையன்றி எங்கும்
அருள்வார் இல்லையே
எப்பாலவர்க்கும் நின்னையன்றி
இறைமை இல்லையே
எனக்கு நின்மேலன்றி உலகில்
இச்சை இல்லையே ... எனக்கும் ...

Stz. 6 "O Father. In the whole world there is no one other than Thee who can embrace me; and shower grace on me. There is no power of divinity and lordship in any one except Thee. There is none other than Thee to whom I am devoted in this world".

7. அரசே உன்னை அணைக்க எனக்குள்
ஆசை பொங்குதே
அணைப்போம் என்னும் உண்மையால் என்
ஆவி தங்குதே
விரைசேர் பாதம் பிடிக்க என் கை
விரைந்து நீளுதே
மேவிப் பிடித்துக் கொள்ளும் தோறும்
உவகை ஆளுதே ... எனக்கும் ...

Stz. 7 "O King. Great desire surges up within me to embrace Thee. My soul does not depart simply because of the sincere faith that I shall embrace Thee surely. My hands extend quickly to catch hold of Thy fragrant Lotus Feet. Delight possesses me whenever I am united firmly with and hold fast to Thy Feet".

8. தனி என்மேல் வைத்த தயவு
தாய்க்கும் இல்லையே
தகும் ஐந்தொழிலும் வேண்டுந்தோறும்
தருதல் வல்லையே

வினவும் எனக்கு என்உயிரைப் பார்க்க
மிகவு நல்லீயே
மிகவு நான் செய் குற்றம் குறித்து
விடுவாயல்லீயே ... எனக்கும் ...

Stz. 8 "Even a mother does not possess the compassion that Thou specially showed on me. O Lord! Thou can readily give the greatly merited power of performing the five universal functions as and when needed. Thou art the Goodness that enabled me to find and realise my soul, even though I had a questioning nature. O Goodness! Thou art dearer than my soul. O! Thou who do not abandon me in spite of my great faults".

9. என்னை ஆண்ட எண்ணம் எண்ணில்
உள்ளம் உருகுதே
என்னை விழுங்கி எங்கும் இன்ப
வெள்ளம் பெருகுதே
உன்ன உன்ன மனமும் உயிரும்
உடம்பும் இனிக்குதே
உன்னெடு என்னை வேறு என்று எண்ணின்
மிகவும் பனிக்குதே ... எனக்கும் ...

Stz. 9 "My heart melts when I consider how Thou took me graciously into Thy possession and rule. The flood of Bliss submerges me into it and spreads everywhere. Even as I think of it, over and over again, my mind, soul and body become sweet. If I ever consider Thee as separate from me, I get shaken in agony".

10. உன் பேரருளை நினைக்குந்தோறும்
உடம்பு பொடிக்குதே
உண்டு பசி தீர்த்தாற் போல் காதல்
மிகவும் தடிக்குதே
அன்பே அமையும் என்ற பெரியர்
வார்த்தை போயிற்றே
அன்பு ஓர் அணுவுமில்லா எனக்கு இங்கு
அருளலாயிற்றே ... எனக்கும் ...

Stz. 10 "When I remember Thy supreme Grace, my body becomes thrilled in ecstasy and my love grows into its fulness as if hunger is fully satisfied by taking food. The word of the wise that abiding love alone can fulfil seems to have lost its value, because Thou hast given Thyself in Grace to me, to one who is without a trace of love".

NOTE: The Swami observes that by Grace, Love also develops. In other words, when by Grace one is open to God, i.e., remembers Him as a

Presence in the heart Love naturally expressess itself. It is not as if that one has to make efforts to love Him. This is one way of saying about Love. Love flows spontaneously when one remembers and feels His Presence by His Grace. God is verily Love.

11. நினைக்க நினைக்கத் தித்திப்பு எனது
நினைவிற் கொடுக்குதே
நின்பாலன்றி பிறர்பால் செல்ல
நெஞ்ச நடுக்குதே
எனைத் துன்பு ஒழித்து ஆட்கொண்ட நின்னை
அன்னை என்பனே
எந்தாய் அன்பிலேன் நின் அடிக்கு
முன்னை அன்பனே ... எனக்கும் ...

Stz. 11 "As I remember Thee over and again, sweetness comes into my thoughts of remembrance. My heart shudders to think of going to any one else other than Thee. Shall I call Thee Mother, as Thou hast possessed my whole being removing all the sufferings whatsoever? O my Mother, I do not bear love for Thy Feet (in this birth). But then, had I love for Thee in my past birth (to merit Thy Grace in this birth)?"

12. உன்னை மறக்கில் எந்தாய் உயிர் என்
உடம்பில் வாழுமோ
உன்பால் அன்றிப் பிறர் பால் என்தன்
உள்ளம் சூழுமோ
என்னை கொடுக்க வாங்கிக் கொண்டது
என்ன கருதியோ
எந்தாய் நின்னைக் கொடுக்க என்பால்
இன்று வருதியோ ... எனக்கும் ...

Stz. 12 "O Mother, will my soul live in the body if I ever forget Thee? Will it ever happen that my heart shall seek any one else than Thee? What is the purpose in Thy taking me into Thy possession when I gave myself to Thee? O my Mother, will Thou come giving Thyself unto me?"

13. நெடுநாள் முயன்றும் காண்டற்கு அரிய
நிலையைக் காட்டியே
நிறைந்த என் அகத்தும் புறத்தும் சூழ்ந்தாய்
ஒளியை நாட்டியே
நடுநாடிய நின் அருளுக்கு என் மேல்
என்ன நாட்டமோ
நாய்க்குத் தவிசு இட்டனை நின் தனக்கு இங்கு
இது ஓர் ஆட்டமோ ... எனக்கும் ...

Stz. 13 "Thy Grace, which is equal for all beings, specially sought me and showed me the State which is hardly attainable even by efforts of discipline over a very long time, and established me in the Light filling Thyself within my inner and outer being. Why have Thou specially chosen me? Is it Thy play here on the earth in honouring me by giving a seat of honour to one, a dog-like creature?"

14. நாகாதிபனும் அயனும் மாலும்
நறுமுறு என்னவே
ஞான அமுதம் அளித்தாய் நானும்
உண்டு துன்னவே
சாகாக் கலையை எனக்குப் பயிற்றித்
தந்த தயவையே
சாற்றற்கு அரிது நினக்கு என் கொடுப்பது
ஏதும் வியவையே ... எனக்கும் ...

Stz. 14 "O Lord! Thou gave me the Ambrosia of Knowledge which I took in and grew in concentration but to the astonishment of Brahma, Vishnu and Indra who bit their teeth (in jealousy). O Compassion which trained me (my body) into the body's knowledge of deathlessness. What recompense shall I make to Thee? It is difficult for me to say. O Ordainer."

NOTE: The physical body is tamasic, full of inertia. The body knows a thing only by doing it. Body's knowledge of deathlessness means its attainment. It is not a mental knowledge. For the body, to know a thing is to do it, to realise it (for e.g., it knows bodily exercises such as swimming only by doing it). The Swami's body had become conscious by its divine Light which trained it into its deathless state.

15. யாது கருதி என்னை ஆண்டது
ஐய ஐய ஓ
யான் உன் அடிப்பொற் துணைகட்கு உவந்து
தொழும்பு செய்யவோ
ஓது கடவுள் கூட்டம் அனைத்தும்
அடிமை அல்லவோ
உடையாய் அவர்க்குள் எனையும் ஒருவன்
என்று சொல்லவோ ... எனக்கும் ...

Stz. 15 "O Lord! O Lord! For what Thou took me into Thy possession and rule? Is it because that I should serve joyfully Thy biune golden Feet? Is it not that the ensemble of all the gods are (already) in Thy service? Is it to declare me as one among them? O possessor of my being."

16. தலையும் காலும் திரித்து நோக்கித்
தருக்கினேன் எனையே
தாங்கித் தெரித்த தயவை நினைக்கில்
உருக்குது ஊனையே
புலையும் கொலையும் தவிர்ந்த நெறியில்
புனிதர் மதிக்கவே
புகுவித்தாயை என்வாய் துடிப்பது
ஏத்தித் துதிக்கவே ... எனக்கும் ...

Stz. 16 "Even my body of flesh melts when I consider Thy compassion in possessing me—the one who behaved before with an egoistic pride without bowing my head or falling prostrate (or kneeling my legs) as mark of reverence or respect to any one. O Lord! Thou led me into a way of discipline valued by men of purity and which avoids harm to the life around for the purpose of food or otherwise. O Lord! my mouth vibrates passionately to praise Thee in worship".

17. தாயே எனக்குத் தயவு புரிந்த
தருணத் தந்தையே
தனியே நின்னை நினைக்கக் கிளர்வது
எனது சிந்தையே
நாயேன் எண்ணம் அனைத்தும் முடித்துக்
கொடுத்த பண்பனே
நான் செய்த தவத்தால் எனக்குக் கிடைத்த
நல்ல நண்பனே ... எனக்கும் ...

Stz. 17 "O Mother! O Father, who has shown me kindness in the right moment! My mind and heart surge up with enthusiasm to feel and think of Thee alone. O noble-hearted Gentleman who has fulfilled all the wishes of one who is Thy dog-like servant. O Good Friend whom I got because of my Tapas!"

18. ஏரு நிலையில் விரைந்து விரைந்து இங்கு
என்னை ஏற்றி
இறங்காது இறங்கும் படிகள் முழுதும்
எடுத்தாய் போற்றியே
மாருக் கருணை என் மேல் வைக்க
வந்தது என்னையோ
மதியிலேன் நின் அருட்குச் செய்த
தவந்தான் முன்னையோ ... எனக்கும் ...

Stz. 18 "Hail Victory to Thee! O Lord! Thou hast made me ascend quickly and ever more quickly into the high state or world hard to ascend by oneself. Thou made all the steps for descending without

descending as it were. For what Thou showed me Thy unchanging Compassion? I am ignorant to comprehend it. Is it because I did Tapas in the past (birth) aspiring for Thy Grace?"

19. இடமும் வலமும் இது என்று அறியாது
இருந்த என்னையே
எல்லாம் அறிவித்து அருள் செய் கருணை
என்னை என்னையே
நடமும் நடஞ் செய் இடமும் எனக்கு
நன்று காட்டியே
நாயினேனை வளர்க்கின்றாய் நல்
அமுதம் ஊட்டியே ... எனக்கும் ...

Stz. 19 "I did not know even to distinguish between the right and the left. To such a one Thou gave all the Knowledge by showering Thy Compassion. What a Compassion! Thou hast shown me well Thy Play or Dance (of Knowledge) and the Realm where Thou playeth and hast tended my growth (in consciousness and in transformation of my nature) by feeding me, who had been of a mean nature, with amrita of bliss".

20. விதுவும் கதிரும் இது என்று அறியும்
விளக்கம் இன்றியே
விழித்து மயங்கினேன் பால் பெரிய
கருணை யொன்றியே
அதுவும் அதுவும் இது என்று எனக்குள்
அறியக் காட்டியே
அடியனேனை வளர்க்கின்றாய் நல்
அமுதம் ஊட்டியே ... எனக்கும் ...

Stz. 20 "To one who, because of confusion in consciousness, could not distinguish clearly between Knowledge and Ignorance (literally, between sun ray and moon light, or light and shade), Thou hast given me in Thy Compassion the inner intuition of Knowledge within me to the effect, "That and That are verily This". Thou hast tended the growth of my being and nature by the good feed of the Amrita of Bliss".

21. இருளும் ஒளியும் வந்த வகையே எண்ணி
எண்ணி எண்ணியே
இரவும் பகலும் மயங்கினேனை
இனிது நண்ணியே
அருளும் பொருளும் கொடுத்து மயக்க
நீக்கிக் காட்டியே
அன்பால் என்னை வளர்க்கின்றாய் நல்
அமுதம் ஊட்டியே ... எனக்கும் ....

Stz. 21 "Night and day I was confused when I thought as to how darkness and light came into existence. O Lord! Thou came to me in Thy sweet Presence, favoured me with Grace and the Substance and removed my confusion and ignorance. Thou hast tended my growth of being and nature by Love and by the good feed of the Amrita of Bliss".

22. அண்டத்து அகத்தும் புறத்தும் உன் தன்
ஆணை செல்லுதே
அவனே எல்லாம் வல்லான் என்று
மறைகள் சொல்லுதே
பிண்டத்து அகத்தும் புறத்தும் நிறைந்த
பெரிய சோதியே
பேயேன் அளவில் விளங்குகின்றது
என்ன நீதியே ... எனக்கும் ...

Stz. 22 "Thy scepture of Rule and command extends to all the worlds (anda) within and without. The Vedas declare that He is verily the Supreme omnipotent Lord. O Great Light that fills and pervades the physical body (pinda) within and without. Is it a wonder that Thy law manifests in me too, a mad man?"

NOTE: The Swami refers to his own body which was filled with Light in its inner and outer levels.

23. கருணைநிதி நின் தன்னைக் காணக்
கண்கள் துடிக்குதே
காண்போம் என்று நினைக்கும் தோறும்
உடம்பு பொடிக்குதே
அருள் நாடகம் செய் பதங்கள் பாடி
ஆட விரைவதே
ஆடும் பொதுவை நினைக்க நினைக்க
நெஞ்சம் கரைவதே ... எனக்கும் ...

Stz. 23 "O Treasure of Compassion! My eyes are sore to see Thee. Whenever I think of seeing Thee, my body horripillates with the hair standing on its end; my legs quickly go into (reflex) movement of dance even as I sing in praise of Thy Feet which make the play or dance of Grace (in the Truth-World); my heart melts whenever it feels for the equably self-extended Truth-World of Thy Play of Knowledge".

24. அருளார் சோதி என்னுள் விளங்க
அளித்த காலத்தே
அடியேன் குறைகள் யாவும் தவிர்ந்தது
இந்த ஞாலத்தே

பொருளாய் எனையு நினைக்க வந்த
புதுமை என்னையோ
பொன் என்று ஐய மதிப்பது உதவாத்
துரும்பு தன்னையோ ... எனக்கும் ...

Stz. 24 "All my wants were removed (i. e., satisfied) in this world when Thou gave me the beautiful Light of Grace so as to be manifest within me. O Lord! It is a new wonder that Thou hast begun to regard me as a man of worth, as the Gold—one who had been an useless thing, a straw, before".

25. எனக்குள் நீயும் உனக்குள் நானும்
இருக்கும் தன்மையே
இன்று காட்டிக் கலக்கம் தவிர்த்துக்
கொடுத்தாய் நன்மையே
தனக்கு உள்ளது தன் தலைவர்க்கு உளது என்று
அறிஞர் சொல்வதே
சரியென்று எண்ணி எனது மனது
களித்து வெல்வதே ... எனக்கும் ...

Stz. 25 "O Goodness who has made me realise the State by which Thou art realised within me and I within Thee and thereby removed my perplexion; my mind is overwhelmed with joy when it feels aright the truth of the word of the wise, "What one truly is and has, is verily what the Lord is and has" (or conversely as is the Lord so is the Son)".

26. கருணைப் பொதுவில் பெரிய சோதித்
தருவில் கனித்ததே
கனித்த பெரிய தனித்த கனி என்
கருத்துள் இனித்ததே
தருணத்து உண்டு மகிழ்வு உற்றேன் அம்
மகிழ்ச்சி சொல்லவே
தனித்துக் கரைந்த எனது கருத்தின்
தரத்தது அல்லவே ... எனக்கும் ...

Stz. 26 "It ripened in the Tree of infinite Vast Light in the equably self-extended Truth-World of Compassion (Karuna (i) Podu). It is the unique and great Fruit that sweetens within my thought and will. I ate it in the ripe moment and became delightful. What rapture I felt surpasses description in words. It is not in the power of my thought to express, because it (thought) became absorbed in it (bliss)".

27. என் ஆருயிர்க்குத் துணைவ நின்னை
நான் துதிக்கவே
என்ன தவம் செய்தேன் முன் உலகு
ளோர் மதிக்கவே

பொன்னுர் புயனும் அயனும் பிறரும்
பொருந்தல் அரியதே
புலையனேனுக்கு அளித்த கருணை
மிகவும் பெரியதே ... எனக்கும் ...

Stz. 27 "O Companion of my soul! What great Tapas I did before (in the past births) to become worthy of worshipping Thee in love? I am respected by the peoples of the world. Even the golden Brahma Vishnu and other godheads find it difficult to enter into union with Thee. The Compassion Thou bestowed on me, an unworthy person, is really great".

28 என் கண்மணியுள் இருக்கும் தலைவ
நின்னைக் காணவே
என்ன தவம் செய்தேன் முன் அயனும்
அரியு நாணவே
புன்கண் ஒழித்துத் தெள்ளார் அமுதம்
புகட்டி என்னையே
பொருளாய் எண்ணி வளர்க்கின்றுய் நீ
எனக்கு ஓர் அன்னையே .. எனக்கும் ...

Stz. 28 "O Lord abiding in the pupil of my eyes! What Tapas I did before to see Thee? Brahma and Vishnu would be shy to know of it. Thou consider my worthy, and hast removed all my difficulties and tended my growth by feeding me with the Amrita of Bliss. Verily Thou art a mother for me".

29 அறிவிலேன் செய்குற்றம் அனைத்தும்
பொறுத்தது அன்றியே
அமுதம் அளித்தாய் யார் செய்வார்கள்
இந்த நன்றியே
செறிவிலாத பொறியும் மனமும்
செறிந்து நிற்கவே
செய்தாய் மேலும் தெரித்தாய் சாகாக்
கல்வி கற்கவே ... எனக்கும் ...

Stz. 29 "Not only Thou endured with all my wrong-doings done in Ignorance, but also gave me the Amrita of Bliss. Who will do such an act of benevolent goodness? My Graditude to Thee. Thou made my wandering mind and instruments gather in concentration and further gave me Knowledge of the deathlessness of body (i. e. trained my body to realise its deathless state).

30 ஒரு நாழிகையில் யோக நிலையை
உணர்த்தி மாலையே
யோகப் பயனை முழுதும் அளித்தாய்
மறுநாட் காலையே

திருநாள் நிலையும் தீர்த்த நிலையும்
தெய்வ நிலையுமே
சிறியேன் அறியக் காட்டித் தெரித்தாய்
வேதக் கலையுமே ... எனக்கும் ...

Stz. 30 " In a morning time Thou gave me the Knowledge of the state of yoga, (here yoga as a discipline in concentration), and in the evening the whole result of yoga, and the next day morning which was a day of fulfilment, the true state and the final and supreme state of the Divine. Thou also showed and gave me this humble being, Knowledge of the Vedas. "

31 அண்டப் பரப்பின் திறங்கள் அனைத்தும்
அறிய வேண்டியே
ஆசைப்பட்டது அறிந்து தெரித்தாய்
அறிவைத் தூண்டியே
பிண்டத்து உயிர்கள் பொருத்தும் வகையும்
பிண்டந் தன்னையே
பிரியும் வகையும் பிரியா வகையும்
தெரித்தாய் பின்னையே ... எனக்கும் ...

Stz. 31 " Thou recognised my will of desire to know all the varied nature of the expansive universe and its worlds, and accordingly, gave me that knowledge by kindling the consciousness. Then Thou also gave me the Knowledge as to how souls are infused into the bodies (in birth) and how soul departs or separates from body (in death) and how it can remain inseparable (as in the state of deathlessness of body i.e. to live a deathless bodily life)."

NOTE : The Knowledge of the relationship between soul and body in birth, death and deathless state cannot be a mere mental knowledge. It must be, in the context, an inborn or inherent knowledge in and of the body itself which has undergone transformation. This stanza also suggestively implies that the Swami or as a matter of fact any one who has attained deathlessness of body, would have also the freedom and power of his soul to depart from such a body in accordance with the divine will or by its own free choice and also to enter into a new body or take up a new divine body.

32. வேதாகமங்கள் புகன்ற விரிவை
ஒன்று ஒன்றுகவே
விளங்க விரைந்து தெரித்தாய் பயிலும்
ஆசை போகவே

பூதாதிகளைப் பொருத்தும் பகுதிப்
பொருத்தம் முற்றுமே
பொய்மை நீக்கிக் காணக் காட்டித்
தெரித்தாய் மற்றுமே ... எனக்கும் ..

Stz. 32 "Thou revealed me by successive quick intuitions the much elaborated knowledge of the Vedas and Agamas and thereby removed the desire of learning them by studies. Thou showed me the state by which the gross physical nature got linked up or fused with the subtle-physical and the other tatvas (Bhūtādi), removing completely the falsity governing them ".

NOTE : This stanza refers to the process of creation of the gross physical world and its link or unity with the subtle-physical world and the other worlds of the tatvas. The Swami saw the creation of the true physical matter, without the falsity governing it in its relationship with the other worlds (Bhūtādi).

33. வள்ளால் உன்னைப் பாடப் பாட
வாய் மணக்குதே
வஞ்ச வினைகள் எனைவிட்டு ஓடித்
தலை வணக்குதே
எள்ளாது உனது புகழைக் கேட்கச்
செவி நயக்குதே
எந்தாய் தயவை எண்ணும் தோறும்
உளம் வியக்குதே ... எனக்கும் ...

Stz. 33 "O Munificent Lord ! My mouth gives out fragrance as and when it sings Thy glory. The actions of deceptive ignorance have taken leave of me by bowing down before me. My ears are eager to hear Thy praise without reserve or hesitation. O my Mother ! The heart wonders at Thy Kindness as and when remembering it ".

34. இறைவா நின்னைக் கனவிலேனும்
யான் மறப்பனே
எந்தாய் உலகத்தவர்கள் போல் நான்
இனி இறப்பனே
மறை வாசகமும் பொருளும் பயனும்
மதிக்கும் மதியிலே
வாய்க்கக் கருணை புரிந்து வைத்தாய்
உயர்ந்த பதியிலே ... எனக்கும் ...

Stz. 34 "O Lord !Shall I ever forget Thee even in dream? (Never it will happen). O Mother! Shall I ever have death anymore like the people of the world?(Never it shall be). By compassion Thou made the consciousness of my mind to receive the true word of the Veda, its substance and effect

which the Intelligence values highly ; and Thou kept me in the high-seated Home of Heaven ".

35 தலைவா எனக்குக் கருணை அமுதம்
தர இத்தலத்திலே
தவம் செய்தேன் அத்தவமும் உன்தன்
அருள் வலத்திலே
அலை வாரிதியில் துரும்பு போல
அயனும் மாலுமே
அலைய எனக்கே அளிக்கின்றாய் நீ
மேலும் மேலுமே ... எனக்கும் ...

Stz. 35 " O Master ! I did Tapas in this world to get Thy Amrita of Compassion. That Tapas too became possible because of Thy Grace. O Lord ! When Brahma and Vishnu are carried away like a piece of straw in the waves of the ocean, Thou hast chosen me for giving over and again what all divinities that are to be given ".

36. உடையாய் எனக்குப் புரிந்த தயவை
உன்ன உன்னவே
உடம்பு பூரிக்கின்றது ஒளிர் பொன்
மலை அது என்னவே
தடை யாது இனி உள் மூல மலத்தின்
தடையும் போயிற்றே
சமய விகற்கம் எல்லா நீங்கிச்
சமமதாயிற்றே ... எனக்கும் ...

Stz. 36 " O Possessor of my being ! Whenever I think of Thy compassion bestowed on me, my body becomes large even as a full-grown luminous golden mountain. There is no obstacle whatsoever now. Even the obstacle of the original and ancient impurity of ego was washed away . Equality of vision has come to prevail. The separative tendencies due to differences and modifications of religions and philosophies have been eliminated.

NOTE : This stanza suggests the integrally unified functioning of heart, mind and body. It also indicates the nature of his luminous golden body, large or vast as a golden mountain. The Swami's body was filled with the golden Truth-Light and it had grown like a golden mountain. The integral working of the triple deathless body had made him attain a vast golden physical body (See ch X VII in Vol I—the significance of an eternal deathless body at the end of the chapter).

37 மயங்கும் தோறும் உள்ளும் புறத்து(ம்)
மயக்க நீக்கியே
மகிழ்விக்கின்றாய் ஒருகால் ஊன்றி
ஒருகால் தூக்கியே

உயங்கு(ம்) மலங்கள் ஐந்தும் பசையற்று
ஒழிந்து வெந்ததே
உன் பேரருட் பொற்சோதி வாய்க்கும்
தருணம் வந்ததே ... எனக்கும் ...

Stz. 37 " Whenever there arose obscurity of consciousness within and without, Thou readliy removed it and gave me happiness (of the clarity of Knowledge). Thou playeth with one leg implanted down firmly (in the lower world of nature) and the other raised up in play of the dance of Knowledge. All the five impurities that gave troubles and sufferings have been rooted out ; and the sap of their root burnt up ; the time came to possess the infinite Vast Golden Light of Grace and duly I have possessed it ".

38. எனக்கும் நின்னைப்போல நுதற்கண்
ஈந்து மதனையே
எரிப்பித்தாய் பின் எழுப்பிக் கொடுத்தாய்
அருவ மதனையே
சினக்கும் கூற்றை உதைப்பித்து ஒழித்துச்
சிதைவு மாற்றியே
தேவர் கற்பம் பலவும் காணச்
செய்தாய் போற்றியே ... எனக்கும் ...

Stz. 38 " Hail Victory to Thee ! O Lord ! Like the one Thou possesseth, Thou hast given me to possess the third eye of the Ajna centre and by which Thou hast burnt the power of desire and lust (Madana i. e. Kama) and reawakened it in a formless form (i. e. in its transformed pure nature or as pure Kama, the divine Will). Thou hast kicked away the angry god of death and cancelled death and even stopped decay or disintegration of body and changed it (i. e. into its integration). Thou hast made me live many long aeons of the age of gods (Kalpa). "

NOTE : This stanza indicates that the Swami's body became not only deathless but also decayless or indestructible in its own right as the material body.

Tirumoolar observes that he lived in the transformed physical body for seven crores of yugas (i. e. for long ages) after realising the divine play in the Golden World of Knowledge and that his body became plastic and supple and cool and that if the body were allowed to live on (by the free will of the soul), it would contine to live for numberless crores of years and that he would depart from the body only by call of the Divine and not at the bid of the god of Death (TM : 74, 80, 93, 668, 2968).

39. கள்ளம் அறியேன் நின்னுல் கண்ட
காட்சி ஒன்றுமே
கருத்திலுளது வேரேர் விடயம்
காணேன் என்றுமே
உள்ளது உரைக்கின்றேன் நின் அடிமேல்
ஆணை முன்னையே
உள்ளே விளங்கிக் காண்கின்ருய்க்கு இங்கு
ஒளிப்பது என்னையே ... எனக்கும் ...

Stz. 39 "I do not know to play deception. My consciousness has before it, or bears witness, to only the visions that I had by Thy Grace. It does not see any other thing. Ever I speak the truth and I swear upon Thy Feet. Thou art within my being and verily see beforehand what formulates within my inner being and so where is the question of hiding any thing from Thee ?

40 என்னை அடிமை கொண்டாய் நானும்
நினக்கு நல்லனே
எல்லாம் வல்ல தலைவ நினக்கு
நல்லன் அல்லனே
முன்னை வினைகள் அனைத்து நீக்கி
அமுதம் ஊட்டியே
மூவர்க்கு அரிய நிலையில் வைத்தாய்
என்னை நாட்டியே ... எனக்கும் ...

Stz. 40 "O Omnipotent Lord ! Thou hast possessed me as Thy instrument of service, whether I am (or prove myself to be) Thy good instrument or not. Thou dissolved away the rule and effects of the past Karma; Thou hast fed me with amrita of bliss and kept me firmly in a super state which is beyond the reach of the three Godheads (Brahma, Vishnu and Rudra)".

41. சோதி மலையில் கண்டேன் நின்னைக்
கண் களிக்கவே
துய்த்தேன் அமுதம் அகத்தும் புறத்தும்
பரிமளிக்கவே
ஓதி உணர்வதற்கு அரிய பெரிய
உணர்வை நண்ணியே
ஓதாது அனைத்தும் உணர்கின்றேன் நின்
அருளை எண்ணியே ... எனக்கும் ...

Stz. 41 "I saw Thee verily in the Mountain of Light (i. e. in the high-seated World of Light, the Supermind) to the utter satisfaction and joy of my eyes (i. e. by outer physical sight). I experienced Amrita to the joy of my inner and outer being. Having attained the supreme state of Consciousness beyond the reach of the scriptural books of

learning and understanding, I got the spontaneous all-knowing Knowledge; and without studying I know of all things in intuition by simply remembering Thy Grace".

42. ஏழு நிலைகள் ஓங்கும் தெய்வ
மாடம் ஒன்றிலே
ஏற்றிக் களிக்க வைத்தாய் அதன் மேல்
இலங்கு குன்றிலே
வாழும் பரிசு கவிக்கும் குடையும்
மதிக்கும் தூசுமே
மகிழ்ந்து கொடுத்துப் பின்னும் கொடுத்தாய்
மணிப் பொற் காசுமே ... எனக்கும் ...

Stz. 42 "Thou lifted me up into a divine Terrace where there are seven-fold states and gave me the rapture of the experience. On its hill (i. e. in one high or gradation) Thou gave with joy the gift of Life (i. e. a Divine Life), and an open umbrella and an invaluable fine cloth; Then, Thou gave me too pure golden coins".

NOTE: The Divine Terrace here refers to the tertiary poise of supermind. The seven-fold states indicate Sat, Cit, Ananda, Satya Jnana, (Truth-Knowledge) and Truth-forms of Mind, Life the vital, and Matter the physical, as obtaining in the lower Supermind.

43. இந்த உலகில் உள்ளார் பலரும்
மிகவு நன்மையே
என்பால் செய்யவைத்தாய் இது நின்
அருளின் தன்மையே
அந்த உலகில் உள்ளார் பலரும்
என்னை நோக்கியே
அப்பா வாழி எனவும் புரிந்தாய்
அடிமை ஆக்கியே ... எனக்கும் ...

Stz. 43 "Thou made many in this world do good to me. This is the nature of Thy Grace. Thou made many in the yonder World or Heaven bless me saying, "O noble man live victoriously and prosperously". O Lord! Thou made me an instrument for Thy Service".

44. அழியாக் கருணை அமுத வடிவின்
ஓங்கும் சோதியே
அரசே எனக்குள் விளங்கும் ஆதி
யாம் அனுதியே
ஒழியாத் துயரை ஒழித்த பெரிய
கருணையாளனே
ஒன்றும் ஒன்றில் உபயமாகி
ஒளிரும் தாளனே ... எனக்கும் ...

ஒப்பு :— ஒன்றில் ஒன்ருன மருந்து — அந்த
ஒன்றில் இரண்டாகி ஓங்கு மருந்து
(ஞான மருந்து பா 29)
ஒன்று அது இரண்டு அது ஒன்றின் இரண்டு அது
ஒன்றினுள் ஒன்று அது ஒன்று எனும் ஒன்றே
(ஜோதி அகவல் வரி 438)

Stz. 44 " O Light that manifests in and by the immortal Amrita of Compassion ! O King who is within me as the beginningless Source and has become the origin of manifestation ! O eternal Lord of Compassion who has wiped out the endless sufferings ! O Lord ! Thou hast become One (ஒன்ருய்), and shines as one-in-one (ஒன்ருய் ஒன்றில்), two-in-one (ஒன்றில் உபயமாகி) the luminous biune Feet ".

NOTE : One-in-One refers to the Comprehending Supermind ; Two-in-One to the apprehending supermind. See also " Joti Agaval " stz. 438, and " Jnana Marundu " stz. 29 (" The Ambrosia that has become one-in-one ; the Ambrosia that has become two in that one, i.e. two-in-one ").

45. பாலும் தேனும் கலந்தது என்ன
என்னுள் இனிக்கவே
பரம ஞான அமுதம் அளிக்கின்
ருய் தனிக்கவே
ஏலு (ம்) உயிர்கள் எல்லா நினக்கு
பொதுஅது என்பரே
இன்று நோக்கி ஓர வாரன்
என்பர் அன்பரே ... எனக்கும் ...

Stz. 45 " O Lord ! Thou sweeten my whole being by feeding me alone with the Amrita of Supreme Knowledge (Parama Jnana Amrita) which is as if made of a mixture of milk and honey (i.e. milk of Knowledge and honey of sweet Bliss of Amrita). People say, " All the living beings are equal to Thee ", but, O Beloved Lord ! They may say now that Thou art partial (knowing my case of favour from Thee) ".

46. ஐயா நான் செய் பிழைகள் ஏழு
கடலிற் பெரியதே
அனைத்தும் பொறுத்த தயவு பிறருக்கு
அரியது அரியதே
மெய்யா நீ செய் உதவி ஒரு கைம்
மாறு வேண்டுமே
வேண்டாது என்ன அறிந்தும் எனக்குள்
ஆசை தூண்டுமே. ... எனக்கும் ...

Stz. 46 " O Lord ! My wrong-doings exceed in magnitude even the seven seas. The compassion with which Thou forbore my faults can be

rarely found in others. O Lord of Truth! It is worthy to make recompense for Thy help done to me. Even though I know that Thou do not want any recompense, still my will to make it grows within my being ".

47. பூத வெளியின் நடமும் பகுதி
வெளியின் ஆட்டமும்
போக வெளியிற் கூத்தும் யோக
வெளியுள் ஆட்டமு (ம்)
நாத வெளியிற் குனிப்பும் பரம
நாத நடமுமே
நன்று காட்டிக் கொடுத்தாய் என்று(ம்)
நலியாத் திடமுமே ... எனக்கும் ...

Stz. 47 " Thou hast shown me well Thy characteristic plays of manifestation in the space of Bhutas (the subtle-physical Bhuta Veli), in the space of the physical (Paguthi Veli), in the space of bhoga (the subliminal), in the space of yoga (spiritualised Mind), in the space of Nada (Spiritual Mind and Overmind ranges), and in the Space of Parama Nada (Space of Supreme Sound or Word, i.e. Supermind). Thou hast given me too unshakable strength ".

NOTE : The Nada here includes Para Nada of the summit overmind which is to be distinguished from Parama Nada, the Supreme Sound of the Supermind. (cf : பரம நாதமே தொனிக்க ஞானமே வடிவாய் நன்மணி மன்றில் நடிக்கும் பாதமே பிடித்தேன் 12—13—9).

48. எட்டும் இரண்டும் இது என்று எனக்குச்
சுட்டிக் காட்டியே
எட்டா நிலையில் இருக்கப் புரிந்தாய்
இட்டுக் கூட்டியே
துட்ட வினையைத் தீர்த்து ஞானச்
சுடர் உள்ஏற்றியே
தூண்டாது என்றும் வினங்க வைத்தாய்
உண்மை சாற்றியே ... எனக்கும் ...
(எட்டு—அ ; இரண்டு—உ ; அ—ஆன்மா ; உ—அந்தராத்மா ;
அ + உ—ஓ (ம்) (ஓம்காரம்)

Stz. 48 " Thou hast shown me the truth behind the Tamil alphabets அ (a) and உ (u) which (also) denote the numbers eight and two respectively Thou hast taken me up into the highest state of the vast Truth-world by combining or uniting அ & உ (the self and soul of my being or Tat Padam and Cit Padam). Thou hast lit up the Flame of Knowledge within me and kept it up ever burning without the necessity of trimming it as

required in the case of a flame of lamp. Thou hast resolved the tangle of the vicious circle of karma. Thou hast inspired me with the word of Truth ''.

NOTE : The first letter of the Tamil alphabet அ (a) represents the self above ; and the letter உ (u) the soul within, which comes out eventually into frontal manifestation. Self and soul join to realise the supermind. Both the said alphabets together form the letter ஓ (o) of the Omkara sound. In a long pronunciation of O, the sound of O naturally ends with the nasal sound of M, thus making invariably the sound of OM. Some of the Tamil alphabets are also used for denoting numbers. Thus, அ, உ denote the numbers 8 and 2 respectively. So by the numerical significances, the respective alphabets can be indicated.

49. அருளாம் பெரிய வெளிக்குள் சோதி
வடிவனுகியே
அரசு செலுத்தும் தனித்த தலைமைப்
பரம யோகியே
பொருளாய் எனையும் உளம் கொண்டு அளித்த
புனித நாதனே
போற்று நாதமுடிவில் நடம் செய்
கமல பாதனே ... எனக்கும் ...

Stz. 49 " O Parama Yogi, the Supreme Divine in concentration, who rules sovereignly as the Swarupa of Light in the infinitely Vast Space of Grace (i. e. the Vastness of Supermind)! O Lord of Purity who has taken me into Thy Heart as one, worthy of Thy consideration! O Lord who danceth by Thy lotus Feet in play of Knowledge in the realm beyond the much praised Nada ! "

NOTE : Nada here includes also Paranada beyond which is the Vastness of Grace where the Lord plays in Truth-Knowledge.

50. உருவும் அருவும் உபய நிலையும்
உடைய நித்தனே
உயிருள் நிறைந்த தலைவ எல்லாம்
வல்ல சித்தனே
மருவும் துரிய வரையுள் நிறைந்து
வயங்கும் பரமமே
மன்றில் பரமானந்த நடம் செய்
கின்ற பிரமமே ... எனக்கும் ...

Stz. 50 "O Eternal who are form, formless and the biune state of form-formlessness ! O Lord seated within all beings ! O Omnipotent Lord of Conscious Force manifesting powers of Knowledge and Perfec-

tion (எல்லாம் வல்ல சித்தனே Ellām Valla Cittan or Siddhan) ! O Supreme that is all-pervading in the transcendental universe of unified Harmony ! O Brahman who makes the play of Paramānanda (The Supreme Bliss) in Manru the world of Truth-Knowledge ! ".

51. அன்னே என்னே ஆண்ட தலைவ
அடியன் உள்ளமே
அமர்ந்த துணைவ எனக்குக் கிடைத்த
அமுத வெள்ளமே
பொன்னே பொன்னிற் பொலிந்து நிறைந்த
புனித வானமே
புனித வானத்து உள்ளே விளங்கும்
புரண ஞானமே ... எனக்கும் ..

Stz. 51 " O Mother ! O Master who possesses and rules me ! O Companion of my soul seated in my heart ! O Flood of Amrita that has reached into me ! O Golden Lord ! O pure Golden Heaven ! O integral Knowledge manifest in that pure Heaven ! "

52. சமயத் தெய்வம் பலவும் சிறிய
துரும்பு அது என்னவே
சாற்றப் புகினும் சாலார் அருளின்
பெருமை உன்னவே
அமையும் அண்டப் பகுதி பலவும்
அணுவின் பொடியிலே
அனந்தத்து ஒன்று என்று உரைத்தும் சாலா
நின் பொன் அடியிலே ... எனக்கும் ...

Stz. 52 " The many gods of religions have no higher value than a small piece of straw. What a greatness of Thy Grace which is beyond the power of anyone to conceive and describe ; It is incomparable. The many formulated worlds are contained in an atom of dust beneath Thy Golden Feet—an atom which is verily the Infinite One. Even this description is poor or not fit enough to be a full statement of the truth. O Thy Golden Feet is incomparable ".

53 அப்பா நின்னே அடைந்த என்னே
ஒப்பார் யாவரே
ஆருறு அகன்ற நிலையை அடைந்தான்
என்பர் தேவரே
இப்பார் ஆதி பூதம் அடங்கும்
காலு நின்னையே
ஏத்திக் களித்து வாழ்வேன் இதற்கும்
ஐயம் என்னையே ... எனக்கும் ...

Stz. 53 "Who else like me has realised Thee? O Lord! The wise say that I have attained the State beyond the thirty six tatvas. This world of the bhutas (the five elements) and all the other worlds of the tatvas are contained in Thy Feet which I shall live to worship and praise in joy. Can there be any doubt for doing so?"

54 என்னை மறைத்த மறைப்பை நீக்கி
என்னைக் காட்டியே
இறைவ நினையும் காட்டி வளர்த்தாய்
அமுதம் ஊட்டியே
முன்னை மறைக்கும் எட்டா நினது
பெருமை தன்னையே
முன்னி மகிழ்ந்து பாடப் புரிந்தாய்
அடிமை என்னையே ... எனக்கும் ....

Stz. 54 "Thou hast removed the veil that obscured me, and thereby hast revealed my Self, then Thyself. O Lord! Thou hast tended my growth of consciousness, feeding me with Amrita. Thou hast made me Thy Servant, sing joyfully in devotion Thy glory which is beyond the reach of the ancient Vedas".

55 எண்ணும் தோறும் எண்ணும் தோறும்
என்னுள் இனிக்குதே
இறைவ நின்னைப் பாட நாவில்
அமுதம் சனிக்குதே
கண்ணும் கருத்து நின்பால் அன்றிப்
பிறர்பால் செல்லுமோ
கண்டேன் உன்னை இனிமேல் என்னை
மாயை வெல்லுமோ ... எனக்கும் ...

Stz. 55 "Sweetness grows in me as and when I think of Thee. O God! My tongue oozes with amrita of sweetness in order to sing Thy glory. Is it possible for my thought and will to seek some one else than You? I have realised Thee. Can Maya have any power over me?"

56 விந்தோ நாத வெளியும் கடந்து
மேலு நீளுதே
மேலை வெளியும் கடந்து உன் அடியர்
ஆணை ஆளுதே
அந்தோ உனது பெருமை சிறிதும்
அறிவார் இல்லையே
அறிந்தால் உருகி இன்ப வடிவம்
ஆவர் ஒல்லையே ... எனக்கும் ...

Stz. 56 "Thou (or the Rule of Thy Divine Feet) extend farther beyond the spaces of Bindu and Nada (from Bindu Veli the space of spiritualised mind at the Ajna, and Nada Veli the space of the overhead Spiritual Mind to the highest ranges of Para bindu and Para nada in the overmind gnosis). The Rule of Thy Divine Feet extends beyond the high-seated supreme space (மேலை வெளி) Mēlai Veli the Vastness of Supermind. So too the Rule of Thy devotees one with Thee. But the people do not realise Thy greatness even to a little extent. What a pity! If they ever come to know of it they will be moved in the heart to become quickly the essence and form of Bliss".

57. இறுகப்பிடித்துக் கொண்டேன் பதத்தை
இனி நான் விடுவனே
எந்தாய் பாதம் பிடித்த கையால்
வேறு தொடுவனே
குறுகப் பயந்து கூற்றும் ஓடிக்
குலைந்து போயிற்றே
கோவே உன்தன் அருட்சிற் ஜோதி
என்னதாயிற்றே ... எனக்கும் ...

ஒப்பு :— நமன்வரின் ஞானவாள் கொண்டே எறிவன்
சிவன் வரின் நான் உடன் போவது திண்ணம்
பவம் வரும் வல்வினை பண்டே அறுத்தேன்
தவம் வரும் சிந்தைக்குத் தான் எதிர் ஆரே
(திருமந்திரம் 2968)

சுழலும் பெருங் கூற்றுத் தொல்லை முன் சீறி
அழலும் இரத்தத்துள் அங்கியுள் ஈசன்
கழல் கொள் திருவடி காண்குறில் ஆங்கே
நிழலுளும் தெற்றுளும் நிற்றலுமாமே
(திருமந்திரம் 737)

Stz. 57 "I have firmly seized Thy Feet. Shall I ever leave it? Shall I ever touch any other by my hands which have caught hold of the Feet of the Mother? O King! Thy Arut Cit Joti (the Light of Consciousness-Force manifesting Grace) is verily possessed by me. God of Death is shaken in his foundation and runs out in fear of being shrunk or dissolved (by the Light of the Swami's body).

NOTE: See notes on Stz. 1—V—9—10 and 1—V—10—61 and 12—21—16 and 12—22—20.

Sri Aurobindo in his symbolical epic poem "Savitri" foresees the eventual fate of Death, and describes how Savitri the incarnate Mother, blesses God of Death allowing him to live a while but as Her instrument and orders him to obey Her Will and relieve the "soul of the

world called Satyavan " from his black mask. The God of Death refuses to obey Her. Savitri applies Her divine Force and Light on him and he suffers the consequence.

" Light was a luminous torture in his heart ...
His darkness muttered perishing in her blaze ...
His body was eaten by light, his spirit devoured ...
And left crumbling the shape that he had worn ...
Afar he fled shunning her dreaded touch ...
Vanishing into the Void from which it came ... "
(Savitri, Bk 10—cto 4—p. 748—749)

58. காய்க்கும் பருவம் தன்னைப் பழுத்த
பருவம் ஆக்கியே
கனக சபையில் நடிக்கின்றாய் ஓர்
காலைத் தூக்கியே
நாய்க்குத் தவிசு இட்டு ஒரு பொன் முடியும்
நன்று சூட்டியே
நட்ட நடுவே வைத்தாய் கருணை
அமுதம் ஊட்டியே ... எனக்கும் ...

Stz. 58 " O Lord ! Thou hast verily ripened my immature or unripe state (of being and nature) into the mature or ripe state i.e. transformed my being and nature, by Thy play of Knowledge in the Golden World of Truth-Knowledge (Kanaka Sabha), raising up one leg. Thou hast not only given seat of honour to me, a dog-like mean person before, but also crowned me with a golden crown and hast placed me in the centre of Thy Heart feeding me with Amrita of Compassion ".

59. கல்லை நோக்கிக் கனிந்து பழுத்த
கனியது ஆக்கியே
கனக சபையின் நடிக்கின்றாய் ஓர்
காலைத் தூக்கியே
புல்லை முடிக்கும் அணிகின்றாய் என்
புன்சொல் மாலையே
புனைந்து என் உளத்தில் இருக்கப் புரிந்தாய்
நின் பொற்காலையே ... எனக்கும் ...

Stz. 59 " O Lord ! by Thy Grace, Thou hast made a stone (a heart of stone-like rigidity) become a maturely ripe fruit (a ripely transformed being and nature), by Thy play of Knowledge in the Golden world of Truth-Knowledge (Kanaka Sabha), raising up one leg. Thou adorn Thy head with grass or leaf. Thou hast adorned Thyself with the garland of my humble words of worship and abideth in my heart implanting Thy Golden Feet ".

60. சாதல் பிறத்தல் என்னும் அவத்தைத்
தவிர்த்துக் காலியே
தனித்து உன் அருள் இன்னமுதம் புகட்டிக்
கொடுத்தாய் மேலியே
ஓதல் உணர்தல் உவத்தல் எனக்கு
நின் பொற்பாதமே
உலக விடயக் காட்டிற் செல்லாது
எனது போதமே ... எனக்கும் ...

ஒப்பு : — பிறவா நெறிதந்த பேரருளாளன்
மறவா அருள் தந்த மாதவன் நந்தி
அறவாழி அந்தணன் ஆதிப் பராபரன்
உறவாகி வந்து என் உளம் புகுந்தானே
(திருமந்திரம் 1803)

வாரா வழி தந்த மாநந்தி பேர்நந்தி
ஆரா அமுது அளித்தான் நந்தி பேர் நந்தி
பேர் ஆயிரமுடைப் பெம்மான் பேர் ஒன்றினில்
ஆரா அருட்கடல் ஆடுக என்ருனே
(திருமந்திரம் 1815)

Stz. 60 " In a morning hour Thou fed me, when alone, with the sweet blissful Amrita of Grace and thereby made me cross over the cycle of birth and death. Thou gave me the high State (of Truth-Knowledge). All my songs, intuitions and enjoyments of Bliss are centred around or come from Thy Golden Feet and are verily Thy Feet. My consciousness will never pursue the obscuring sense-pleasures of the world ".

NOTE : The cycle of birth and death here refers to its mode of operation in Ignorance. This has not only been surpassed and overcome, but replaced by a positive and divinely evolved spiritual mode of birth in Knowledge in this very life with powers of transformation and perfection leading to a physical deathless bodily life and, with such attainment the Swami can take birth directly in a new and divine physical embodiment in the future freely in Knowledge to fulfil the further divine mission of progressive evolution of the collective earthly life in Truth-Consciousness.

61. அருளும் பொருளும் பெற்றேன் அடியன்
ஆகி நானுமே
அஞ்சேன் மாயை வினைகட்கு ஒரு சிற்
றளவ தேனுமே
இருளு நிறத்துக் கூற்றைத் துரத்தி
அருட் சிற் சோதியே
என் தன் அகத்தும் புறத்தும் விளங்கு
கின்றது ஆதியே ... எனக்கும் ...

Stz. 61 "O Lord ! By becoming one with Thee I have received Grace and Substance of Truth. No more Shall I have even the least trace of fear for the Maya and Karma. O Arut Cit Joti (the Light of Consciousness-Force manifesting Grace), which is manifest in my inner and outer being and nature, sets the dark god of death to run away (in fear of being touched by the Light). O Supreme Source !. "

NOTE : Arut Cit Joti which the Swami realised and possessed has transformed his physical material body into its natural and spontaneous state of deathlessness so as to live in the very conditions of the earth-nature. So Arut Cit Joti spontaneously keeps away the god of death and in stz. 57 dark god of death is said to run away to escape from being eaten by the Light. In the Poem Pon Vadivap Pēru (stz 14) the Divine is addressed as the Player of Knowledge in the Truth-world of the Vast Grace-Light of Consciousness-Force (Arut Perum Cit Joti). In stz. 12—22—20, the Swami in an hour of his victorious transformation commands Death or God of Death to withdraw and run away from the earth and the heaven and all other worlds and from the vast supporting base and realm of the dense mass of intense darkness (i. e. the Inconscient Darkness), becoming exhausted of the pith and strength of his existence He threatens him that he (the Swami) would wholly wipe him out of existence by inflicting wounds, in case he remained here any more. As the dear Son of the Great Godhead of Vast Grace-Light he (the Swami) has His sanction and command and so asks him (God of Death) to run away from him who is now a fortress of victorious strength. The first part of the stanza makes it clear that the Swami was well aware of the universal problem of death and its solution on an universal and collective dimension.

மரணம் எனும் பெரும் திருட்டு மாபாவிப் பயலே
வையகமும் வானகமும் மற்று அகமும் கடந்தே
பரணம் உறு பேர் இருட்டுப் பெருநிலமும் தாண்டிப்
பசை அற நீ ஒழிந்திடுக இங்கு இருந்தாய் எனிலோ
இரணம் உற உனை முழுதும் மடித்திடுவேன் இது தான்
என்னுடையான் அருள் ஆணை என்குரு மேல் ஆணை
அரண் உறும் என்தனை விடுத்தே ஓடுக நீ நான் தான்
அருட் பெருஞ்ஜோதிப் பதியை அடைந்த பிள்ளைகாணே.
(பரணம்=தாங்குதல், கவசம்)
— தத்துவ வெற்றி பா 20

According to the lyrical song " Mei Arul Vyappu " (1—V—10—61), the god of death in fact fled away from the Swami, i. e. from his Truth-conscious physical Truth-body full of Arut Cit Joti, being shaken in his foundation and mortally afraid to be shrunk and dissolved by the Light of the Swami's deathless body. Thus, he obeyed the Swami's

command as envisaged in the said reference or he had to flee away from the latter for his own safety of existence. This proves the Swami's essential victory over the force of death as operating in the earth-nature as also from its supporting base, the dark Waste of the Vast Inconscient. According to other stanzas (12—28—3 and 12—29—10), all the forces of darkness became afraid and recoiled back of their own accord and became in effect cancelled in the atmosphere of Swami's transformed being, nature and deathless body. Thus, it is seen that the forces of darkness, death and disintegration were finally conquered by the Swami, though individually, but with a collective impact and influence at his place as a representative place of the earth (see stanza 12—33—9 ; and 1—III -5—4) and in the environmental atmosphere and fellowship of his Suddha Sanmarga (1—III—5—8 and 12—34—24, 25) and in his own atmosphere by which he could also self-give himself to anyone and everywhere for transformation of the nature and body (12—29—17).

However, the universal conquest of death by liquidating him universally as a collective evolutionary fulfilment is the next step ; and this has to be done in the very inconscient depth by the universal manifestation of the divine Light. It is in this line of fulfilment that the swami sacrificed his deathless and eternally indestructible body by dematerialisation in order to enter into all bodies universally and also in an attempt to bring and fix the Divine Light on the earth more especially at his representative place when and where the God of Vast Grace-Light was then manifestly present for the purpose. By the embracing union of the Divine with the Swami's deathless body on the earth, the Swami should have descended into the Inconscient with the Truth-Light of his being and nature and thereby dematerialised his deathless body. He was not seen in his closed room or elsewhere after 30—1—1874 (see stz 12—44—53 and " Sabhai Vilambaram " dated 30—1—1874)

62. காமக் கடலைக் கடந்து வெகுளிக்
கடலை நீந்தினேன்
கடிய மயக்கக் கடலைத் தாண்டி
அடியை ஏந்தினேன்
சேமப் பொதுவில் நடம் கண்டு எனது
சிறுமை நீங்கினேன்
சிற்றம்பலத்து நடம் கண்டு உவந்து
மிகவும் ஓங்கினேன்
... எனக்கும் ...

Stz. 62 " I crossed the sea of desires. I swam across the sea of anger. I tackled the sea of the resisting Ignorance and reached the shore of Thy Feet. The meanness of my nature was removed when

I saw Thy play of Knowledge in the equable world of Goodness and Security (i. e. in the Truth-World). I got prosperously transformed or grew up (into the richness of Divine Nature) after seeing and enjoying Thy Play in Cittrambalam (Comprehending Supermind) itself. ''

63. தாங்கல் விடுதல் இரண்டும் எனக்குச்
சமமதாயிற்றே
சகத்தில் வழங்கு மாயை வழக்குத்
தவிர்ந்து போயிற்றே
ஏங்கல் சலித்தல் இரண்டும் இன்றி
இளைப்பு நீங்கினேன்
எந்தாய் கருணை அமுது உண்டு இன்பப்
பொருப்பில் ஓங்கினேன் ... எனக்கும்

Stz. 63 " I became equi-poised both in acceptance and rejection. The habitual law and rule of Maya prevailing in the world of Ignorance has become cancelled in my case. I am free from weariness of despair that comes out from desire and anger. O Mother ! I have grown up (i e. become transformed in being and nature) by taking in the Amrita of Compassion and I live in the Mountain of the highest Bliss ".

64 உறவு பகை என்று இரண்டும் எனக்கு இங்கு
ஒன்றதாயிற்றே
ஒன்று என்று இரண்டு என்று உளரும் பேதம்
ஓடிப்போயிற்றே
மறவு நினைவு என்று என்னை வலித்த
வலிப்பு நீங்கினேன்
மன்றில் பரமானந்த நடம் கண்டு
இன்பம் ஓங்கினேன் எனக்கும்

Stz. 64 " Enemies and relatives are the same to me ; the controversy of differentiation between one and two (i e unity and duality) is no more ; I have no more the troublesome powerful fits of forgetfulness and remembrance. I have grown up in Bliss, realising the Play of Bliss in the Truth World of Knowledge ".

65. உன்னைக் கண்டு கொண்டேன் கண்ட
உடன் இங்கு என்னையே
உலகமெல்லாம் கண்டு கொண்ட
உவப்பு இது என்னையே
என்னைக் கண்டு கொண்ட காலத்து
இறைவ நின்னையே
யாரும் கண்டு கொண்டாரில்லை
ஆங்கு அது என்னையே ... எனக்கும்

Stz. 65 "I have realised Thee. As soon as I realised Thee, I found Myself in and as the whole world here. What a joyful experience! O Lord! When I realised My Self (thus), none else realised Thee. Why is it so?"

66. மலத்தில் புழுத்த புழுவு நிகர
மாட்டா நாயினேன்
வள்ளல் கருணை அமுது உண்டு இன்ப
நாட்டான் ஆயினேன்
குலத்தில் குறியில் குணத்தில் பெருமை
கொள்ளா நாயினேன்
கோதில் அமுது உண்டு எல்லா நலமும்
உள்ளான் ஆயினேன் ... எனக்கும் ...

Stz. 66 "I, a dog-like mean person, meaner than a worm in waste matter, have come to possess the Realm of Bliss, by taking in Amrita of Compassion of the Generous Lord. I who was a mean person before and did not appreciate the greatness of qualities, nobility of tradition or heredity, and the sublimity of ideals and refinement of taste for forms have now come to possess all the goodnesses or divinities by partaking of the pure Ambrosia"

67. கடைய நாயிற் கடைய நாய்க்கும்
கடையன் ஆயினேன்
கருணை அமுது உண்டு இன்ப நாட்டுக்கு
உடையன் ஆயினேன்
விடயக் காட்டில் ஓடித் திரிந்த
வெள்ளை நாயினேன்
விடையாய் நினக்கு மிகவும் சொந்தப்
பிள்ளை ஆயினேன் ... எனக்கும் ...

Stz. 67 "I who was the meanest person, meaner than the meanest of the dogs, have come to own the Country of Bliss by taking the feed of the Amrita of Compassion. I who was like a dog leading a superficial life and running madly after the sense-pleasures, have now become verily Thy own Son. O Bull! O Supreme!."

68. அயனும் மாலும் தேடித் தேடி
அலந்து போயினர்
அந்தோ இவன் முன் செய்த தவம் யாது
என்பர் ஆயினர்
மயனும் கருதமாட்டாத் தவள
மாடத்து உச்சியே
வயங்கும் அணைமேல் வைத்தாய் சிறிய
நாயை மெச்சியே ... எனக்கும் ...

Stz. 68 "O Lord! Brahma and Vishnu sought Thee repeatedly but become despaired, not finding Thee. They wonder at me exclaiming, "What sort of Tapas I did in the past (births)"? Thou gave a high regard to me, this humble person, and raised me up beyond the white terrace (i. e. Sat Overmind which is white) hardly conceivable by Mayan the god of Architecture (Mayan is possibly Twashta the form-maker) and kept me up ashore on the high-seat (i. e Truth-World)."

69. வல்லாய் உனது கருணை அமுது என்
வாய்க்கு வந்ததே
மலமும் மாயைக் குலமும் வினையும்
முழுதும் வெந்ததே
எல்லா நலமுமான அதனை
உண்டு உவந்ததே
இறவாது என்றும் ஓங்கும் வடிவம்
எனக்கு வந்ததே ...எனக்கும் ...

Stz. 69 "O Omnipotent Lord. Thy Amrita of Compassion has reached and flowed into my mouth. All the impurities of ego, karma and Maya with her offshoots have become completely burnt away. All the goodnesses or divinities have reached into me because of the enjoying of Amrita and I have verily attained an ever prospering deathless mould of body".

70 சிற்றம்பலத்தின் நடம் கண்டவர் கால்
பொடி கொள் புல்லதே
சிருட்டி முதலோர் ஐந்து தொழிலும்
செய்ய வல்லதே
பற்று அம்பலத்தில் வைத்தார் தம்மைப்
பணியும் பத்தரே
பரம பதத்தர் என்று பகர்வர்
பரம முத்தரே ... எனக்கும் ...

Stz. 70 "Those who receive or get blessed with the dust of the feet of those who have seen and enjoyed Thy Play of Knowledge in Cittrambalam will also unite with Thee. The dust of their feet can do the five universal functions such as creation, etc. O Supreme Soul of Freedom! The devotees who worship and serve those who are wholly attached or consecrated to the World or Sky of Truth-Knowledge (Ambalam) are said to have verily reached the Supreme State."

71. சிருட்டி முதல் ஓர் ஐந்து தொழிலும்
செய் என்று என்னையே
செல்லப் பிள்ளையாக்கி வளர்க்கின்
ருய் இதென்னையே

தெருட்டித் திருப்பொற் பதத்தைக் காட்டி
அமுதம் ஊட்டியே
திகழ நடுவைத்தாய் சன்மார்க்க
சங்கம் கூட்டியே எனக்கும் ..

Stz. 71 "O Lord Thou hast made me Thy dearest Son and tended my growth giving me sanction to perform the five universal functions such as creation, etc. Thou hast given me Knowledge, by making me realise Thy beautiful Golden Feet. Feeding me with Amrita, Thou hast kept me in the midst of the Sanmarga Sanga which Thou hast organised (i. e. kept me as one among its followers) ".

72. அடியனுக்கி பிள்ளையாக்கி
நேயனுக்கியே
அடிகளாக்கிக் கொண்டாய் என்னை
அவல நீக்கியே
படியுளோரும் வானுளோரும்
இதனை நோக்கியே
பதியும் ஓரவாரன் என்பர்
பரிவு தேக்கியே ... எனக்கும் ...

Stz. 72 "O Lord ! Thou hast removed the anguish of despair and helplessness. Thou hast made me realise Thee by making me Thy loving servant, then Thy loving child or son, then Thy loving friend and finally the self-identified lover one with Thee in self-identity. Those on the earth below and those in the heaven above regard the reservation of Thy love for me as a case of partiality and they would consider Thee to have become partial".

NOTE : This stanza gives a clue to the basis of the Swami's disciplined or Sadhana. Swami's love for the Divine as His consecrated and devoted servant or as His instrument of service, his spontaneous and guileless love and surrender for the Divine as of a child, his love for the Divine on an equal footing in the mutuality of loving friendship– all these are taken up and subsumed in the final all-absorbing and supreme Love for the Divine in self-identity which results in the integration of Knowledge, Power, Light and Love of the integral Truth-Consciousness. Sri Aurobindo said, though in another context, that in order to realise the Divine one should become at the same time and integrally a Brahmin, Kshatriya, Vaishya and Shudra—a man of learning and knowledge, a man of courage, valour and nobility, a man of mutual exchange in creative production of wealth and a man of physical labour and service.

73. அண்ணு எனையும் பொருள் என்று எண்ணி
இரவும் பகலுமே
அகத்தும் புறத்தும் திரிகின்ருய் இவ்
வுலகு என் புகலுமே
தண் ஆர் அமுதம் மிகவும் எனக்குத்
தந்தது அன்றியே
தனியே இன்னும் தருகின்ருய் என்
அறிவின் ஒன்றியே ... எனக்கும் ...

Stz. 73 "O Elder Brother! Thou hast considered me worthy so as to make Thy movements and Thy Rule in my inner and outer being day and night. What will this world say of it? Not only Thou hast given me bounteously the cool clarified Amrita but also hast become unified in my consciousness giving me uniquely more and ever more of it (Amrita)".

73 வேதாகமத்தின் அடியு(ம்) நடுவு(ம்)
முடியும் மற்றுமே
வெட்ட வெளியதாகி விளங்கக்
கண்டேன் முற்றுமே
நாதா சிறிய நாய்க்குங் கடையேன்
முற்றும் கண்டதே
நானே கண்டேன் எந்தாய் கருணை
நாட்டம் கண்டதே ... எனக்கும் ...

Stz. 74 "I realised the fullness of Knowledge enshrined in the Vedas and Agamas and in the true substance of their beginning, middle and end; and also the knowledge of all other things. They lay revealed threadbare in my Consciousness of Knowledge. O Master! I, who was meaner than a man of low and undignified dog-like nature, have come to have an integral realisation. Is it I who have realised? (No). It is Thy compassion that came as a realising force or self-effective aspiration and realised Thee. O Mother!".

75. புழுவில் புழுத்த புழுவு நிகரப்
போதா நாயினேன்
பொதுவில் நடிக்கும் தலைவ நினக்கே
அடிமை ஆயினேன்
தழுவற்கு அரிய பெரிய துரியத்
தம்பத்து ஏறினேன்
தனித்து அப்பால் ஓர் தவள மாடத்து
இருந்து தேறினேன் ... எனக்கும் ...

Stz. 75 "I, who was before an undignified person (of dog-like nature and habits) and meaner than a worm living in a worm, have become Thy dedicated instrument of service. O Lord who playeth in Podu, the equable World of Self-extension! I climbed up the great Pillar of

Transcendence (Turya Stambha),— great by its subtle fineness— that it could hardly be embraced. Again, I climbed up from beyond the unique white terrace (i.e. Sat Overmind)".

76. கடையன் எனது கொடிய கடின
நெஞ்சக் கல்லேயே
கனியதாக்கித் தூக்கிக் கொண்டாய்
துரியத்து எல்லேயே
உடையாய் துரியத்தலத்தின் மேல்நின்று
ஓங்கும் தலத்திலே
உன்பால் இருக்க வைத்தாய் என்னே
உவந்து வலத்திலே ... எனக்கும்

Stz 76 " O Lord ! Thou hast melted and ripened my hard stony heart of a last grade and, having done so, hast lifted me up into the Shore of Transcendence and kept me beside Thee on Thy right side in a high-seated plane or gradation in the Realm of Transcendence (i.e. the Truth-World which in the context signifies its tertiary poise, or the tertiary supermind) ".

77. அறிந்த நாள்கள் தொடங்கி இற்றைப்
பகலின் வரையுமே
அடியேன் பட்ட பாட்டை நினைக்கிற்
கல்லும் கரையுமே
எறிந்த அப்பாடு முழுதும் பெரிய
இன்பமாயிற்று
எந்தாய் கருணை எனக்கு மிகவும்
சொந்தமாயிற்றே எனக்கும் ...

Stz. 77 " Even a (a heart of) stone will be moved to melt if it knows the difficulties and sufferings I went through up to this date since my very early period of life that could be remembered. Now, all the difficulties that were surpassed and overcome have turned wholly into Bliss. O Mother ! Compassion has become my own inherent possession ".

78. பன்னிரண்டு ஆண்டு தொடங்கி இற்றைப்
பகலின் வரையுமே
படியிற் பட்ட பாட்டை நினைக்கின்
மலையும் கரையுமே
துனியாத அந்தப் பாடு முழுதும்
சுகமதாயிற்றே
துரையே நின்மெய் அருள் இங்கு எனக்குச்
சொந்தமாயிற்றே ... எனக்கும்

Stz. 78 "O Lord! Even a rock of mountain will be moved to melt if it comes to know the difficulties met with and sufferings undergone by me at the foot-steps (of the spiritual Journey) since the age of my twelfth year upto this day Those difficulties and sufferings faced in boldness without fear have now turned wholly into Bliss. O Lord! Thy true Grace has become my own inherent possession".

79. ஈராறு ஆண்டு தொடங்கி இற்றைப்
பகலின் வரையுமே
எளியேன் பட்ட பாட்டை நினைக்கில்
இரும்பும் கரையுமே
ஏராய அந்தப்பாடு முழுதும்
இன்பமாயிற்றே
இறைவா நின் மெய் அருள் இங்கு எனக்குச்
சொந்தமாயிற்றே ... எனக்கும் ..

Stz. 79 "O Lord! Even (a heart of) iron will be moved to melt if it comes to know the difficulties and sufferings I went through as a humble being since the age of my twelfth year upto this day. Those difficulties have proved themselves good (or well deserved) as they now have turned wholly into Bliss. O Lord! I now inherently possess here Thy True Grace".

80. பாட்டால் உனது பதத்தை நாடிப்
பாடும் வாயரே
பதியே இந்த உலகில் எனக்கு
மிகவு(ம்) நேயரே
நாட்டார் எனினு(ம்) நின்னை உளத்து
நாட்டார் ஆயிலோ
நயவேன் சிறிதும் நயத்தல் கயக்கும்
எட்டிக் காயிலோ ... எனக்கும் ...

Stz. 80 "O Supreme Lord! Those who seek Thee by singing the glory of Thy State are verily dear to me in this world. I shall not give regard to the so called civilised fellow-citizen if he does not bear love for Thee in the heart; if so, will I ever like the still worse cases of those having bitterness of dislike for Thee as of the poisonous seed of nux vomica?"

81. சின்ன வயது தொடங்கி என்னைக்
காக்கும் தெய்வமே
சிறியேன் மயங்கும் தோறு(ம்) மயக்கம்
தீர்க்கும் தெய்வமே

என்னை அவத்தைக் கடல் நின்று இங்கு(ன்)
எடுத்த தெய்வமே
எல்லா நலமும் தரும் இன்னமுதம்
கொடுத்த தெய்வமே ... எனக்கும் ...

Stz. 81 "O God who has been protecting me since my tender age of childhood! O God! Whenever I happened to fall into the obscurity of consciousness, Thou hast relieved me from it. O God who has made me cross over the sea of avasthas (or states of Ignorance)! O God who has given me the blissful Amrita which contains all goodnesses or divinities and confers them on me".

82 அச்சம் தீர்த்து இங்கு என்னை ஆட்கொண்டு
அருளும் அமுதனே
அடியேன் பிழைகள் அனைத்தும் பொறுத்து உள்
அமர்ந்த அமுதனே
இச்சை யாவும் முடித்துக் கொடுத்து உள்
இலங்கும் குரவனே
என்றும் இறவாக் கல்வி அடியேற்கு
ஈய்ந்த குரவனே ... எனக்கும் ...

Stz. 82 "O Being of Amrita who has dispelled away my fears and wholly possessed me to rule! O Amrita who is seated within me and has endured with and forgiven all my faults! O Guru of my inner being who fulfils the will of all my aspirations! O Guru who has given me the Knowledge of deathlessness of body!".

83. உள்ளும் புறத்தும் கருணை அமுதம்
ஊட்டும் அன்னையே
ஓதாது உணர உணரும் உணர்வை
உதவும் அன்னையே
தெள்ளும் கருணைச் செங்கோல் செலுத்தச்
செய்த அப்பனே
செல்வப் பிள்ளையாக்கி என்னுள்
சேர்ந்த அப்பனே ... எனக்கும் ...

Stz. 83 "O Mother who feeds me with the Amrita of Compassion both in my inner and outer levels of existence! O Mother who has given me the consciousness to know spontaneously by intuition without the necessity of learning by studies! O Father who has made me rule by the sceptre of Compassion with conscious clarity of Knowledge! O Father who has owned me as Thy endearing Son and come to abide within me!".

84. இரவும் பகலும் என்னைக் காத்து உள்
இருக்கும் இறைவனே
எல்லா உலகும் புகழ எனை மேல்
ஏற்றும் இறைவனே
கரவு நினையாது எனக்கு மெய்ம்மை
காட்டும் துணைவனே
களித்து என் தனையும் சன்மார்க்கத்தில்
நாட்டும் துணைவனே ... எனக்கும்

Stz. 84 "O Lord who dwells within, protecting me day and night! O Lord who has uplifted me into the High Realm and made me worthy of praise by all the worlds! O Companion who has revealed me the Truth sincerely without reservation! O Companion who has joyfully established me in Sanmarga, the fellowship of the Path of Truth, Harmony and the Good"!.

85. சற்றும் வருந்தப் பாராது என்னைத்
தாங்கு நேயனே
தான் நான் என்று பிரித்தற்கு அரிய
தரத்து நேயனே
முற்றும் தனதை எனக்குக் கொடுத்து
முயங்கு நேயனே
முன்னை நான் செய் தவத்தில் எனக்குள்
முளைத்த நேயனே எனக்கும் ..

Stz. 85 "O Friend of Love who upholds me so that I may not suffer the least! O Friend of Love who is so inseparable from me that we can be hardly distinguished as I and Thee! O Friend of Love who has united with me and wholly given Thy all to me! O Friend of Love who has arisen and grown within me from out of my past Tapas (i e. including the tapas or concentrated spiritual discipline in the past births)!".

86. நேயா நின்னை நினைக்க நினைக்க
நெஞ்சம் களிக்குதே
நெடிய விழிகள் இரண்டும் இன்ப
நீர் துளிக்குதே
ஓயாது உனது பெருமை நினைக்க
உவகை நீடுதே
உரைப்பார் எவர் என்று உலகில் பலரை
ஓடித் தேடுதே ... எனக்கும் ...

Stz. 86 "O Friend of Love! My heart surges up in rapturous Bliss as and when I remember Thee. Tears of Joy spring up in my

big eyes. My rapture grows intensely as I continuously think of Thy greatness. My heart goes out running in search of those who glorify Thee in this world ".

87. பொன்னே நின்னே உன்ன உடம்பு
புளக மூடுதே
பொதுவைக் காண உள்ளே ஆசை
பொங்கி ஆடுதே
என்னே பிறர் தம்வரவு நோக்க
கண்கள் வெதும்புதே
எந்தாய் வரவை நினைக்கக் களிப்புப்
பொங்கித் ததும்புதே ... எனக்கும் ...

Stz. 87 "O Golden Lord ! When I think of Thee, my body is filled with rapture and thrills with hair standing on its end. My will surges up within to see Podu,the equable world of Truth-Knowledge. My eyes are tired of to see the coming of the worldly minded ignorant people, whereas rapturous Bliss overflows my being when I think of the coming of the Lord who is verily the divine Mother".

88. மணியே நின்னைப் பொதுவில் கண்ட
மனிதர் தேவரே
மனிதர் கண்ணில் பட்ட புல்லும்
மரமும் தேவரே
அணியே நின்னைப் பாடும் அடியர்
தாமோ மூவரே
அவரைக் கண்டார வரைக் கண்டார்
அவர் கண் மூவரே ... எனக்கும் ...

Stz. 88 "O Excellent Gem of Light! Men who in or by vision have seen Thee in Podu the equable Truth-World are verily gods. Even the plants and trees seen by such men are also verily gods (i. e., they too become pure as the gods). O Beauty of Harmony! Those who sing in the worship of Thy glory are verily (in essence same as) the three godheads or triple godhead (Brahma, Vishnu and Rudra). Not only those who see such devotees but also those who in turn see the former are also verily (in essence same as) the triple godhead ".

NOTE : This stanza is in the nature of Phala Sthuti. The greatness of the supramental yogis is emphasised, and highly praised and their purifying and transforming effects on their disciples and devotees are really very powerful.

89. வாழ்வே நினது நடம் கண்டவரைச்
சுத்தர் என்பனே
மலங்கள் மூன்றும் தவிர்த்த சுத்த
முத்தர் என்பனே
ஏழ் வேதனையு (ம்) நீக்கி வாழு (ம்)
நித்தர் என்பனே
எல்லாம் செய்ய வல்ல ஞான
சித்தர் என்பனே ... எனக்கும் ...

Stz. 89 "O Life! Shall I declare those who have seen and realised Thy Play of Knowledge as the pure? Or shall I call those who have become free from the three impurities (ego, maya and karma) as the liberated pure (Suddha muktha)? Or shall I call those who have crossed over the seven kinds of sufferings (due to seven-fold Ignorance) as the eternal beings? Or shall I call them as the all-powerful Jnana Siddhars, the Perfect beings of Knowledge and Power or Knowledge-Will?"

90. சிவமே நின்னைப் பொதுவில் கண்ட
செல்வர் தம்மையே
தேவர் கண்டு கொண்டு வணங்கு
கின்ருர் இம்மையே
தவமே புரிந்து நின்னை உணர்ந்த
சாந்த சித்தரே
தகும் ஐந் தொழிலும் தாமே இயற்ற
வாய்ந்த சித்தரே ... எனக்கும் ...

Stz. 90 "O Sivam, the Supreme! The gods verily worship here the noble and gifted one who has seen and realised Thee in Podu the equable Truth-World itself. Such a one is verily a Shanta Siddhar, the perfect being of Knowledge-Power and Peace, who has realised Thee by Tapas. He is a Siddhar who has the power and fitness to perform by himself the worthy five-fold universal functions".

91. ஐவராலும் நின்னை அறிதற்கு
அருமை அருமையே
ஆரே அறிவர் மறையும் அறியா
நினது பெருமையே
பொய் வராத வாய் கொண்டு உன்னைப்
போற்றும் அன்பரே
பொருளே நின்னை அறிவர் அவரே
அழியா இன்பரே ... எனக்கும் ...

Stz. 91 "The five godheads can hardly know Thee. Who can know Thy greatness which even the Vedas fail to comprehend? He who

loves Thee singing Thy glory by spontaneous expressions of truth without the least mixture of untruth is verily the knower who knows Thee. O Truth ! He is verily the enjoyer of immortal Bliss too ".

92. என்னைக் காட்டி என்னுள் இலங்கு
நின்னைக் காட்டியே
இறங்கா நிலையில் ஏற்றி ஞான
அமுதம் ஊட்டியே
பொன்னைக் காட்டிப் பொன்னே நினது
புகழைப் பாடியே
புந்தி களிக்க வைத்தாய் அழியாது
என்னை நாடியே எனக்கும் ...

Stz. 92 " O Lord ! Thou revealed Knowledge of the Self in me and showed Thyself as manifest within me Thou made me ascend to the high State of Consciousness without descending (back into Ignorance) and fed me with Jnana Amrita, the Ambrosia of Knowledge. O Golden Lord ! Thou showed me the Golden Truth (or the Golden Truth-World of Knowledge) and enraptured my consciousness with Bliss, by making me sing Thy glory. Thou hast ever sought after me and made me immortal (in spirit and body) "

93. அண்ட கோடி அனைத்தும் காணும்
கண்கள் எய்தியே
அறிந்தேன் அங்கைக் கனி போல் அவற்றில்
உள்ள செய்தியே
பிண்ட கோடி முழுதும் காணப்
பெற்று நின்னையே
பேசிப் பேசி வியக்கின்றேன் இப்
பிறவி தன்னையே ... எனக்கும் ...

Stz. 93 " I got the eye of concrete vision to see all the crores of worlds (andas) and know their workings and contents as tangibly as a fruit (can be seen and known) in the palm of hands. I have seen all the crores of the individual bodies (pindas) and in wonder I repeatedly talk of Thee and Thy glory as well as the glory of my own transformed life in this birth due to Thy Grace ".

NOTE : This vision of all the crores of worlds with their contents and workings, together with the vision of all the individual physical bodies, in the context, suggests that it is a felt vision of Knowledge that arises in the Swami's transformed body, i.e. it is a bodily knowledge and not mental. It is the Knowledge-Vision of his divinised physical body.

94. சிற்றம்பலத்தில் நடம் காட்டிச்
சிவத்தைக் காட்டியே
சிறப்பாய் எல்லாம் வல்ல சித்தித்
திறத்தைக் காட்டியே
குற்றம் பலவும் தீர்த்து என் தனக்கு ஓர்
முடியும் சூட்டியே
கோவே நீயும் என்னுட் கலந்து
கொண்டாய் நாட்டியே ... எனக்கும் ...

Stz. 94 "O Lord! Thou hast revealed to me Thy Supreme State (Sivam) by showing me the play of Cittrambalam (Play of Knowledge in the comprehending supermind). Not only that. Thou hast also shown and given me specially the all-effectuating Knowledge-Power (சித்தித்திறம் Citti Thiram). O King! Thou hast redeemed me from my several defects and enthroned me with a sovereign Power of Rule. Thou hast sought after me and entered into and united with me within".

95. சுத்த நிலையின் நடு நின்று எங்கும்
தோன்றும் சோதியே
துரிய வெளியைக் கடந்து அப்பாலும்
துலங்கும் சோதியே
சித்தர் உளத்தில் சுடர் செய்து ஓங்கும்
தெய்வச் சோதியே
சிற்றம்பலத்தின் நடம் செய்து எனக்குள்
சிறந்த சோதியே ... எனக்கும் ...

Stz. 95 "O Light that manifests in a state of Purity in an all-pervading extension! O Light that manifests in the Transcendental Universal Space (Turya Veli) and transcends into the farther beyond! O divine Light that burns as a Flame of Light in the heart of Siddhars, the perfect beings of Knowledge-Power! O Light, that plays in Cittrambalam and also abides and excels within my being!".

96. அன்றே என்னை அடியன் ஆக்கி
ஆண்ட சோதியே
அதன்பின் பிள்ளை ஆக்கி அருள்இங்கு
அளித்த சோதியே
நன்றே மீட்டு(ம்) நேயன் ஆக்கி
நயந்த சோதியே
நானும் நீயும் ஒன்று என்று உரைத்து
நல்கு சோதியே ... எனக்கும் ...

Stz. 96 "O Light that long before made me Thy devoted and consecrated servant and ruled over me! O Light that later made me Thy loving son! O Light! Then again Thou loved me making me Thy friend of love. O Light that made myself and Thyself as one, and has so proclaimed this unity".

97. நீயே வலிந்து இங்கு என்னை ஆண்ட
நீதிச் சோதியே
நின்னைப் பாட என்னை வளர்க்கு(ம்)
நிமலச் சோதியே
தாயே என வந்து என்னைக் காத்த
தருமச் சோதியே
தன்மை பிறரால் அறிதற்கு அரிய
தலைமைச் சோதியே ... எனக்கும் ...

Stz. 97 "O Light of Law who has possessed me purposely by Thy Will and under Thy compelling Grace! O Light of Purity who tends my growth by inspiring me to sing on Thee! O Light of Dharma (Light of the right Law of Nature and action) who has given me protection as the Mother! O Supreme Light whose Nature can hardly be known by others".

98. சாகாக் கல்வி எனக்குப் பயிற்றித்
தந்த சோதியே
தன் நேர் முடிஒன்று என் தனது முடியில்
தரித்த சோதியே
ஏகாக்கரப் பொற்பீடத்து என்னை
ஏற்று சோதியே
எல்லாம் வல்ல சித்தி ஆட்சி
ஈய்ந்த சோதியே ... எனக்கும் ...

Stz. 98 "O Light that has trained me (my physical body) into the Science or Knowledge of deathlessness of body! O Light that has crowned me with Thy direct Crown of Light! O Light that has lifted me up into the golden high Seat of concentrated unity (Ēkāgra Por Peeta)! O Light that has given me the rule of the all-effectuating Knowledge-Power or Knowledge-Will (Ellām Valla Siddhi or Citti)!"

99. சோதி எவையும் விளங்க விளங்கு
சோதி வாழியே
துரிய வெளியின் நடு நின்று ஓங்கும்
சோதி வாழியே

சூது இலா மெய்ச் சிற்றம்பலத்துச்
சோதி வெல்கவே
துலங்கப் பொன்னம்பலத்தில் ஆடும்
சோதி வெல்கவே ... எனக்கும் ...

Stz. 99 Hail the Light that manifests in the Transcendental Vastness (i. e. Turya Veli the Supramental Vastness)! Hail the Light that manifests all lights! Hail victory to the Light that manifests in the pure world of Truth-Consciousness (Mei Cit Ambala Joti)! Hail victory to the Light that plays in manifestation in Ponnambalam, the Golden World of Truth-Knowledge!''

100. சுத்த சிவ சன்மார்க்க நீதிச்
சோதி போற்றியே
சுகவாழ்வு அளித்த சிற்றம்பலத்துச்
சோதி போற்றியே
சுத்த சுடர்ப் பொற்சபையில் ஆடும்
சோதி போற்றியே
சோதி முழுதும் விளங்க விளங்கும்
சோதி போற்றியே

எனக்கும் உனக்கும் இசைந்த பொருத்தம்
என்ன பொருத்தமோ
இந்தப் பொருத்தம் உலகில் பிறருக்கு
எய்தும் பொருத்தமோ

Stz. 100 "Hail the Light of the Law of Suddha Siva Sanmarga! Hail the Light of Cittrambalam which has given me the Life of Bliss! Hail the Light that plays as the Pure Flame in the Golden World of Truth-Knowledge! Hail the Light that manifests as the integral Light of Existence!"

"I wonder at the unique Harmony which harmonises Myself and Thyself in unity. Is that Harmony attainable by others in this world?''

ĀRAMUDAP PĒRU
THE GIFT OF AMRITA OF BLISS
1—VI—3

ஒளியே அவ்வொளியின் — நடு
வுள் ஒளிக்குள் ஒளியே
வெளியே எவ்வெளியும் — அடங்கு
கின்ற வெறு வெளியே
தளியே அம்பலத்தே — நடம்
செய்யும் தயா நிதியே
அளியே தந்தனையே — அருள்
ஆரமுது தந்தனையே பா 8

ஒப்பு : — ஜோதியுட் ஜோதியுட் ஜோதி

Stz. 8 "O Light! O Light within the inner Light of that Light (i. e. Joti yut Joti yut Joti)! O Vastness of Space! O Infiinity that contains all spaces through the said Vastness)! O Flame-Light of Lamp! O Treasure of Compassion that plays uniquely in the sky of Knowledge (Ambalam or Ambaram)! O Grace! Thou hast given me Amrita of Bliss."

NOTE: Light within Light (Joti yut Joti) is the Supreme Light of the Supreme Reality within the Light of Consciousness-Force, i. e. Tat Joti within Cit Joti, or Tat Para Joti within Cit Para Joti. This is the integral nature of the Truth-Conscious Light as experienced in the comprehending supermind and it goes by the common name Cidambara Joti, the Light of the Sky of Truth-Consciousness and this is the supramental Light. "Light within Light within Light" (Joti yut Joti yut Juti) signifies the further development of the Truth-Conscious Light in the apprehending poise of Supermind where the Light of the individual soul also comes into a frontal manifestation.

"The Infinity containing all spaces through the Vastness of Space" (elsewhere referred to as "Infinity within the Vastness of Space") signifies the "double infinite" of Sri Aurobindo, i. e. "Ubhayāmbaram" or "Ubhaya Veli" constituted of Tat Para Veli and Cit Para Veli, the biune infinite of Swami Ramalingam. It signifies the nature of the Truth-World, the

Supermind. It is the spacelesss infinite (வெறுவெளி) within the vast universal space (வெளி).

முன்பே என்தனையே — வலிந்து
ஆட்கொண்ட முன்னவனே
இன்பே என்னுயிரே — எனை
ஈன்ற இறையவனே
பொன் பேரம்பலவா — சிவ
போகம் செய் சிற்சபை வாழ்
அன்பே தந்தனையே — அருள்
ஆரமுது தந்தனையே பா 10

ஒப்பு : — "பொன் பேரம்பலம்"

1. திரிபிலாப் பொருளே திருச்சிற்றம்பலத்தே
திகழ்கின்ற தெய்வமே ...
பெரிய பொற்சபையில் நடம்புரிகின்ற
பேரருட் சோதியே
(பிள்ளைப்பெரு விண்ணப்பம் பா 2)

2. பாணிப்பிலதாய்ப் பரவினேர்க்கு அருள் புரி
ஆணிப் பொன்னம்பலத்து அருட்பெருஞ் ஜோதி
(ஜோதி அகவல் வரி 47)

3. நாடகத் திருச்செயல் நவிற்றிடும் ஒரு பேர்
ஆடகப் பொது ஒளிர் அருட்பெருஞ் ஜோதி
(ஜோதி அகவல் வரி 52)

4. என்னுட் பதிந்தனை சிற்றம்பல நடமும்
உதித்து ஒளிர் பொன்னம்பல நடமும் ஒருங்கே
(அனுபவ சித்தி பா 2)

Stz. 10 'O Ancient who in my early age took me into Thy possession to rule over me purposely by the Will of Thy Compelling Grace! O Bliss! O my Soul! O Soul of my soul (or O Lord who has brought me forth)! O Lord of the eternal and great (or greater) Golden World of Knowledge (Pon Pēr Ambalam)! O Life of Cit Sabha that enjoys the Supreme Bhoga of Truth (Siva Bhogam)! O Love! Thou hast given me Amrita of Grace and Bliss".

NOTE: Compare the word "Pon Pēr Ambalam" the great (or greater) Golden World of Knowledge with its synonyms "Peria Por Sabha" (10—II—13—2); and "Pēr Ādaka (p) Podu", Āni (p) Pon Ambalam (Joti Agaval lines 52 & 47). Cf: "Udhiththu Oḷḷir Pon Ambalam" (i.e., the source or beginning of Pon Ambalam 12—20—2). It refers to the apprehending supermind, called by Sri Aurobindo also as the greater supermind. The lower level or poise of Pon Ambalam or Por Sabha corresponds to the tertiary or lower supermind, and the higher level or poise of Pon Ambalam to the apprehending or greater supermind.

VARUVĀR AḶḶAITHTHU VĀDI

O GIRL! HE WILL COME; RECEIVE AND WELCOME HIM.

1–VII–5

"The Lord will come. Receive and welcome Him to Vadalūr which is in the northern direction (i.e., north of the famous town of Cidambaram). If He comes, you can receive all the good boons".

NOTE: This is the refrain of the song.

பல்லவி

வருவார் அழைத்துவாடி வடலூர் வடதிசைக்கே
வந்தால் பெறலாம் நல்ல வரமே

அநுபல்லவி

திருவார் பொன்னம்பலத்தே செழிக்கும் குஞ்சித பாதர்
சிவ சிதம்பர போதர் தெய்வச் சபாநாதர்.....வருவார்

சரணங்கள்

சிந்தை களிக்கக் கண்டு சிவானந்த மது உண்டு
தெளிந்தோர் எல்லாரும் தொண்டு செய்யப்
பவுரிகொண்டு
இந்தவெளியில் நடமிடத் துணிந்தீர் அங்கே
இதைவிடப் பெரு வெளியிருக்குது என்ருல்
இங்கே வருவார் பா 1

Stz. 1 "The Lord of Dance, who by raising his leg (in dancing pose) plays and excels in the beautiful and prosperous PON AMBALAM, the Golden World of Knowledge, will come (soon here on the earth). He is Lord of the Sky of Knowledge, Siva Cidambaram Bōdha (r). He is President of the divine session of the Truth-World (Deiva Sabhā Nātha (r)." "O Lord! Though there above is Peru Veli, the great Vastness of Universal Space (the Supermind) where Thou playeth, Thou hast decided to play in rhythm Thy dance of Knowledge here (too) in this (earthly) space (i.e. on the earth, on the large open ground of Vadalūr) so that those who become settled in Knowledge,

by seeing Thy dance to the joyous satisfaction of their hearts and by drinking the Amrita of Sivananda, may serve Thee well; O girl, if you tell the Lord thus He will come here (too) to play, in spite of His playing in Peru Veli, the Vastness of the Truth-World. So receive and welcome Him".

இடுக்கிலாமலிருக்க இடமுண்டு நடஞ்செய்ய
இங்கு அம்பலம் ஒன்று அங்கே எட்டம்பல
முண்டு ஐய
ஒடுக்கிலிருப்பது என்ன உளவுகண்டு கொள்வீர் என்னுல்
உண்மை இது வஞ்சமல்ல உம்மேல் ஆணை என்று சொன்னுல்
.....வருவார் பா 2

(எட்டு (அ) ம்பலம்—எட்டிச் சேருவதற்கு ஒரு அம்பலம்)

Stz. 2 "There is no constriction of space (here on the earth at the large open space of Vadalur) for Thy play of dance. Here is (ample) space for Thy play of Knowledge. There Thou hast the Vastness of Universal Space for Thy play (i. e. Truth-World) where unto one can reach. What is the secret of Thy remaining in a constricted hidden place (i. e. in the Inconscient and in its involved inconscient matter of the earth)? O Lord! Know it from me (or shall I disclose it to you?), "This is the Truth I speak. There is no deceit. I swear upon Thee." "O girl! if you tell the Lord thus He will come here surely."

மெல்லியல் சிவகாம வல்லியுடன் களித்து
விளையாடவும் எங்கள் வினை ஓடவும் ஒளித்து
எல்லை இன்பம் தரவும் நல்ல சமயம் தான் இது
இங்கும் அங்கு (ம்) நடமாடி இருக்கலாம்
என்ற போது.....வருவார் பா 3

Stz. 3 "It is to enrapture Thy Sweet-natured Consort Sivakama Valli (the Shakti of Love and Conscious Will) by playing in dance with Her here, to free us (people of the earth) from the ignorant mode of Karma, to illumine us with Light and give us illimitable Bliss. This is the opportune time. Thou can play and abide here (on the earth at Vadalur) as well as there (in the Truth-World, at the same time)" O girl! if you tell the Lord thus He will come here surely.

O girl! The Lord will come. Welcome and receive Him at Vadalur which is in the north direction (i. e. north of the famous Cidambaram town). If He comes you can receive good boons from Him.

NOTE: In the above poem, the Swami observes that the Lord of the Golden World of Truth-Knowledge has decided to come to the world at his large open space of Vadalur, though he plays in the Vastness of the Truth-World above. The secret of His remaining hidden or involved in the constricted narrowness of the Inconscient (ஒடுக்கில் இருப்பது என்ன உளவு

கண்டு கொள்வீர் என்னல்) is to manifest His happy play here with the Goddess Siva Kama Valli, the Shakti of Love and Conscious Will, (i. e. to manifest the power of Love and Consciousness in evolution of the earthly life) and to free us all from the tangle of Karma and give us illimitadle bliss. The divine Lord can afford to play here on the earth as well as there in the Vast Truth-World at the same time. In another poem (12-26), the Swami invokes the sleeping Lord who is the God of Vast Grace Light to get up from sleep. He calls the Lord, who has awakened him from darkness into light and transformed his body, to get up from sleep. The idea of the sleeping Lord (12-26) and of the hidden or involved Golden Lord in the constricted narrowness of the Inconscient (as in the above Keertan I—VII—5) agrees with that of the Being of the Inconscient referred to by the Mother, Sri Aurobindo Ashram. For details see Vol. I – Ch. XVIII-Part 2 - item 44 (A to F).

Further, this poem seems to make Vadalur, the Swami's resort, a symbolical and representative place of the earth and invokes the Lord to come at Vadalur to manifest by the Power of His Shakti the plays of Knowledge in order to purify us and our actions and give us enjoyment of bliss. Elsewhere in the poem "Pandu Adal" (1—III—5—5). the Swami observes that Uttaram or Uttara Jnana Cidambaram, i. e. Vadalur will be a universal centre common to all the people from all the directions உத்திரம் எனும் ஓர் பொதுவளர் திசை நோக்கி.

Further in the poem "Enna Punyam" (1 - VII - 6—6), he (the Swami) is called, in an inspired message of the Divine, as a representative of the earth, wholly identified with it, and with its evolution (kāraṇamum kāryamum Dharni Neeyāka). In "Joti Agaval" poem there are several stanzas which show that the supreme and universal Divine entrusted the Swami with the Mission of ruling the whole earth and all its people by the powers of his illimitable Grace-Light and his transformed nature and deathless body and thus make for a collective progress and fulfilment (12—1—99, 118 to 120 168, 169, 784 to 789, 793 to 795. See also 12—29—17, 34). In the poem "Irai Vara Vyambal"—"The coming of the Divine" (12-25-5)—he feels himself an instrument for the progressive manifestation of the divine Vast Grace-Light for the entire benefit of the world.

WHAT A GREAT MERIT
ENNA PUṆYAM
1—VII—6

என்ன புண்ணியம் செய்தேனே — அம்மா
நான் என்ன புண்ணியம் செய்தேனே

"What a great merit I attained in the past (birth)!
What a great merit I attained in the past (birth)!"

அற்புதப் பேரழகாளர்
சொற்பதம் கடந்து நின்ருர்
அன்பர் எலாம் தொழ மன்றில்
இன்பநடம் புரிகின்ருர்
சிற்பரர் எல்லாமும் வல்ல
தற்பரர் விரைந்து இங்கு உன்னைச்
சேரவந்தார் வந்தார் என்று ஓங்
கார நாதம் சொல்கின்றதே பா 5

Stz. 5 "The subtle divine sound, Ōmkāra nāda, inspires me with this message: "The Lord who has a wonderful divine beauty, who is beyond the reach of words, who plays in Bliss in Manru the world of Truth-Knowledge so as to be worshipped in love by all the devotees, who is Cit Para (r) the Lord possessing Consciousness-Force in Cit Param or Cit Sabha (the Comprehending Session of the Supermind) and who is also the omnipotent Tat Para (r) the Supreme Reality, is quickly coming here (on the earth) to unite with you".

NOTE: This lyrical poem evidently belongs to an earlier period of the Swami's life, before the transformation of his body had set in. The Swami hears the subtle inner sound (Omkara sound) inspiring him with the intimation that the Divine Lord is coming to the earth to become united with him, i.e., in the conditions of earth-nature.

ஆரணர் நாரணர் எல்லாம்
பூரணர் என்று எத்துகின்ற
ஐயர் திரு அம்பலவர்
மெய்யர் எல்லாம்வல்ல சித்தர்

காரணமும் காரியமும்
தாரணி நீயாக உன்னைக்
காணவந்தார் வந்தார் என்றே
வேணுநாதம் சொல்கின்றதே பா 6

ஒப்பு :— உலகபிரதிநிதியாக ; "தாரணி நீயாக", "நமது சார்பின்".
... இது தொடங்கிக் கருணை நடப்பெருமான் திருநாள்
இவ்வுலகம் எலாம் களிப்படைய நமது சார்பின் அருட்பெருஞ் ஜோதி
தழைத்து மிக விளங்கும் திருநாள்கள் ஆம் இதற்கு ஓர் ஐயமில்லை
(இறைவர இயம்பல் பா 5)

Stz 6 "The music of the divine Flute inspires me with this intimation : The Lord who is worshipped by Brahma and Vishnu and other godheads as Poorana(r), the Supreme and integral Divine, who is the Lord of Truth Consciousness (Meyyar), and who is the all-achieving Lord of Knowledge-Power (Ellām Valla Siddhar), is coming surely to see you who are verily the earth and its cause and effect" (i.e , its nature and embodiment, "Kāraṇam (um) Kāryam (um) Dharaṇi Nee Āka Unnai Kāṇa").

NOTE : This stanza shows that the Swami has a prevision and inspired intimation from the Divine that He is coming to the earth to see him not merely in his personal capacity as an individual but also or more properly as a collective individual, i. e. as the collective representative of the earth-consciousness, nay, as the very embodiment of the earth—and also to embrace him, play and unite with him (in the conditions of earth-nature) and give him purposely and wilfully the deathlessness of body (See other stanzas of the poem). Thus the divine sanction for deathlessness of body came to him only in recognition of his collective representative role of the earth-nature. Thus, stanzas 6 & 7 imply that his deathless body was meant for a collective world-purpose. Later when the Swami attained the state of triple deathless body he observes that it is meant for his self-giving of himself to all the people everywhere (12—29—17) i. e. in transformation of their nature and body. This deathless body, again, he sacrifices after a year of active earthly life and that is done out of his universal compassion for all and in the effort for bringing and fixing the divine Light on the earth more especially at his place as a representative place of the earth, and also for entering into and identifying with all the physical bodies. The result was his dematerialised disappearance which was a method of sacrifice which he consciously chose for a divine and collective world-purpose.

பாகார் மொழியாள் சிவ
மா காமவல்லி நாளும்
பார்த்து ஆட மணிமன்றில்
கூத்தாடுகின்ற சித்தர்

வாகா உனக்கே என்றும்
சாகா வரம் கொடுக்க
வலிய வந்தார் வந்தார் என்றே
வலியநாதம் சொல்கின்றதே பா 7

ஒப்பு :— சாகா வரம் உலகத்தின் பொருட்டு பெறுதல் :

1) சுத்த வடிவும் சுகவடிவாம் ஓங்கார
நித்த வடிவும் நிறைந்து ஓங்கு—சித்து எனும் ஓர்
ஞான வடிவும் இங்கே நான் பெற்றேன் எங்கெங்கும்
தான விளையாட்டு இயற்றத்தான் (சுத்தசிவ நிலை பா 17)

2) நானே தவம் புரிந்தேன் நம்பெருமான் நல் அருளால்
நானே அருட்சித்தி நாடடைந்தேன்—நானே
அழியா வடிவம் அவை மூன்றும் பெற்றேன்
இழியாமல் ஆடுகின்றேன் இங்கு (சுத்தசிவ நிலை பா 27)

3) தம்பாலே சகத்தவர் சாவே துணிந்தார்
தாம் உள நாண நான் சாதலைத் தவிர்த்தே
எப்பாலும் எக்காலும் இருத்தலே பெற்றேன்
என்தோழி வாழி நீ என்னோடு கூடி
துப்பாலே விளங்கிய சுத்த சன்மார்க்கச்
சோதி என்று ஓதிய வீதியை விட்டே
அப்பாலே போகாமல் ஆடேடி பந்து
அருட்பெருஞ் சோதி கண்டு ஆடேடி பந்து

4) துஞ்சாத நிலை ஒன்று சுத்த சன்மார்க்கச்
சூழலிலே உண்டு அது சொல்ல அளவன்றே
எஞ்சாத அருளாலே யான் பெற்றுக் கொண்டேன்
இறந்தாரை எல்லாம் எழுப்புதல் வல்லேன்
விஞ்சாத அறிவாலே தோழி நீ இங்கே
வேது செய் மரணத்துக்கு ஏது செய்வோம் என்றே
அஞ்சாமல் என்னோடே ஆடேடி பந்து
அருட்பெருஞ் சோதி கண்டு ஆடேடி பந்து (பந்தாடல் பா 5ம்·8ம்)

Stz. 7 The powerful divine sound (Nada) inspires me with its firm message : " Siddhar the divine Lord of Knowledge-Will who plays in the beautiful world of the Diamond Light of Knowledge (Maṇi Manṛu, i. e. apprehending supermind) is Himself coming (here) to give you purposely by His imperative Will or by His compelling Grace, the gift of an eternal deathlessness of body. He plays so as to make Siva Kāma Valli the supreme Shakti see it and play with Him for ever—the Shakti who is part of Himself or is in biune oneness with Him and gives sacred utterances and bears love for Him ".

" What a great merit I attained in the past !
What a great merit I attained in the past ! "

AN EXPOSITION ON "TATVA LOKAS" AND "KĀRAṆĀTEETA LOKAS" AND SOURCE OF THE TRUE WORD

(See Chart No. 20)

The Swami's book of " Vyakhyana " contains the subject " Peria Purana Urai " which is an explanation on the poem of Saint Sēkkiḷār. The Swami has dealt with the subject under five chapters. The Swami, in explaining the true source of inspiration for the true Word and more particularly for the opening line of the poem of Saint Sekkilar called " Peria Puranam ", " the great history of saints and sages ", has elaborated upon the gradations of worlds in the said five chapters. The five chapters are as follows :

1. " Tatva Lokas ", the worlds of tatvas or principles and powers of existence, and in this chapter the Swami gives the gradations of worlds from bhuta loka, the world of the elements upto Parā Shakti and Para Siva lokas and Paranāda loka—the worlds of the Cosmic Maha Shakti and Cosmic Ishwara, and the high Realm into which the most subtle sound called Paranda is received from the pure divine World faı ther beyond ;

2. " Tātvika lokas "—the gross worlds of evolution, i. e. the worlds of Brahma and Vishnu as evolved and evolving from the said tatvas or principles ;

3. " Ādi Nitya Prēraka Mukti lokas "—the intermediary link worlds of Rudra, Maheshwara, Sadasiva, Bindu and Nada who or which ake their formations and positions in Suddha Maya or the Purer Nature but inspire and overrule, in and through their counter parts at lower levels and through their sub-powers, the realms of Earth or Prithvi, Prakriti Maya or Asuddha Maya (the impure Maya), Suddha-asuddha Maya (the mixed pure and impure Maya called Mohini). These intermediary worlds are the effectual (Karya lokas) or derived worlds, derived from their more immediate causal sources described under items 25 to 33 of the " Tatva lokas " ;

4. Suddha Tatva Sadhana Sadhya lokas—the purer worlds of experiences that are attainable by spiritual disciplines such as Vedanta, Ashtanga yoga, various denominations of Saiva Religion and Saiva Siddhanta philosophy and other general ways of psycho-spiritual disciplines ;

5. Kāraṇāteeta loka, i. e. the integral experience of the super-causal worlds which not only includes all the lokas or worlds of tatvas and tatvikas given in the other chapters but also the farther world of Truth-Knowledge with its three or even more poises or sessions in the realm of "Vyapaka Vyapya" i. e., the supermind in which the Supreme Light of Being (Ateeta Suddha Jnana Prakasa, i. e. Tat Joti) and the Light of Consciousness-Force (Poorana Cit Prakasa, i. e. Cit Joti) integrally manifest and become the goal of supreme realisation (lakshya anubhava), and also the yet farther worlds of Satcitananda. It also refers to the one indivisible Satcitananda and finally the Absolute, the Sivam.

The Swami has developed the above subject on the basis of his own integral realisation of the Truth-World and the worlds of Satcitananda. By his rich experience he has sought to explain the true source of inspiration for the opening line of Sēkkiḷār's poem which runs thus "உலகெலாம் உணர்ந்து ஓதற்கு அரியவன் Ulakelām yunarndu Ōdarku ariyavan—all the worlds being known, He is yet beyond description". Swami Ramalingam observes that the first word "Ulakelām" (all the worlds) came to the saint-poet Sekkilar directly from the pure and transcendent world or Sky of Knowledge, Cidākāśa (i. e. the Truth-world of Knowledge, the supermind) which is beyond nada (nadateeta) and beyond all the manifested worlds or skies of Suddha Maya. It is the Word of Truth as it has manifested in and from Cit Sabha, the supermind proper, i. e. the comprehending supermind. The gradations of worlds have not been given by the said poet Sekkilar himself in his poem "Peria Puranam". But Swami Ramalingam has elaborated upon this divinely inspired word 'Ulakelam, all the worlds" and has given us the gradations of all the worlds and their ramifications in the said five chapters rather as a commentary.

We have dealt with the correlation and correspondence between the "Tatva Lokas" and the "Karanateeta loka" under a separate chapter. These tatvas to a large extent correspond with the tatvas dealt with in the Shakta and Saiva systems of Tantra school and more especially with the Saiva Siddhanta of the South which is its special development. A knowledge of these systems will give a general background for understanding the Swami's exposition of the gradations of worlds; however, it may be remembered that the Swami's connotations of the terms are more comprehensive and cut new grounds of experience far beyond the reach and scope of any of the said systems of spiritual discipline both on the mantra side and on the tatva side. However, in a larger sense, we may say, that he has made a synthesis of the truths of the

traditional Tantra and Saiva Siddhanta systems with his newly found Truth-Knowledge, realised by ascent and possession of the Truth-World and the Worlds of Satcitananda. Even this treatment of the subject herein is only one mode of presentation of his new and early experiences of the Truth-World and the Beyond, in and through the adaptation of a language and terminology common to these schools.

He uses other ways and other modes of expression and presentation in his Tamil poems, coining new words and terms to express his mature realisation and transformation of nature and body. He has also adapted the terminology of the Truth-Conscious Yogi-Siddhar Tirumoolar of the bygone ages. So, as a matter of precaution and to avoid confusion in terminologies, we have to remember the context and purport of the language than rely on the outer forms of words. For example, the series of gradations of worlds as expressed by the Swami after the mode and style of Tirumoolar such as Para Jagrata, Swapna and Susupti and Turya (i. e. the Para states of waking, dream, sleep and super experiences within the Spiritual Mind Range) may get confused when the same is sought to be expressed by the Swami in his " Tatva lokas " and " Karanateeta Loka " as in the range of apara shaktis (i.e. apara iccha, jnana and kriya shaktis), apara bindu and apara nada. What is para in one system becomes qualified as apara in another system.

Further the Para shaktis (i.e. Para Iccha, Jnana and Kriya Shaktis), Parā Shakti and Para Siva, Para bindu and Paranada as used in the chapters " Tatva Lokas " and " Karanateeta Loka " come more properly in the range of summit overmind or overmind Gnosis. This para range is different from the above said Para states of Para Jagrata, Para Swapna, Para Susupti and Para Turya as adapted after Tirumoolar.

Further, even within similar systems and modes of expression on the mantra side, i e. in terms of nada and bindu, we find that what the Tantra systems signify as Paranada (or Mahanada) and Parabindu (or Mahabindu or Kāraṇabindu) are denoted by the Swami respectively as (apara) nada and apara bindu of Suddha Maya, because he mentions karya bindu, karya nada and vak (i.e. bindu, nada and bija forming the tri-bindu) as derived from apara bindu (see items 28, 29, 32 & 33 of the " Tatva Lokas " and corresponding terms under " Karanateeta Lokas ").

Further, it seems that the Swami has also attempted to present his findings in a new and free mode of expressions. This is seen particularly in the gradations of worlds described on the basis of the chain of series of bindu and nada (light and sound or vision and hearing or drushti and sruti). Here the words para and apara assume double significance i.e. higher and lower or former and latter. See Chart 7, Vol. I, and notes thereon. Para and apara assume a relative significance, without a rigid classification.

The Swami synthesises all systems with his Truth-Knowledge of the Truth-World (Cidambara Satya Jnana), by adapting their respective terminologies but always giving a more comprehensive and fuller or integral sense and significance to them.

Except for a few Tamil words of conjunction, the whole text consisting of the said five chapters has been wholly written by the Swami in Sanskrit words as adapted to Tamil language. The Text has been transliterated into the Sanskrit words but in the Roman script, showing within brackets the translation of the few Tamil words of conjunction used occasionally here and there.

In a preamble to the said five chapters, the Swami has made an exposition on the true source of the word of Truth and on this basis he has given the gradations of all the worlds that are meant and covered by the first inspired opening word of Saint Sekkilar's poem, i.e. "Ulakelam" meaning "all the worlds".

(A) The Swami distinguishes various sources of inspiration, i.e. of the inspired word and speech namely :

1. the word of man derived from his lower egoistic nature,
2. the word of devas or gods from the equally stressed gunas of ego (Sama guna ahankara shabda),
3. the word of the munis from the higher gunas of ego,
4. the word of Brahma and Vishnu from the Prakriti of nature,
5. the word of Rudra and Maheshwara from the realm of Suddhā-suddha Maya which is the cause of the worlds manifested by and through the pure-impure sound and sense (Suddhāsuddha Shabdārtha prapancha Kāraṇa), the said word being the effectual word (Karya) i.e. expressive word derived from the four kinds of Vak or speech namely sukshma (possibly a grade of para vak) the subtle and higher word, pashyanti the seeing word or word which carries the vision of its idea and image of substance, madhyama the middle kind (i.e. mentally formulated thought) and vaikari the gross form of speech (i.e. the four effectual kinds of speech being formulated and heard and spoken out or expressed in and by the pure-impure heart and mind, though derived or descended from higher and purer levels to which as yet there is no direct access by ascent),

6. The Pranava word of Sadasiva, the true effectual word of expression, spoken or written, though carrying a force of truth, is derived from Apara Bindu of Suddha Maya (see items 30 & 33 of Tatva Lokas) which is the cause of the worlds manifested by and through the purer sound and word and speech (Suddha Shabdārtha Prapancha). In the Chapter "Adi Nitya Preraka Mukti Lokas", it is found that Sadasiva has a purer and subtler Pranava substance (Sukshma Pranava Anu of Suddha Maya) than Rudra and Maheshwara ;

Impelled by the Bindu (i.e. Apara Bindu) Shakti above him, he delivers his Pranava word carrying pranava force and substance. So the expressive word and speech coming from him is regarded by the Swami as containing a force of truth, though it is not the ideal Word of Truth itself as received from the Transcendental Cit-Shakti Sadasiva has his own world which contains a part as "Pranava Sadasiva Loka", i.e. a creative subtle world of Sad asiva, possibly connected with Pranava sound and also the subtle life and mind substances and energies.

(B) All the above six kinds do not constitute the "True Word" as they are not derived directly from the divine transcendental source of Grace திருவருட் துரியத் திருவாக்கு but at their best arise from Aparabindu, (Illumined Mind) which has its still higher source in Parabindu (in summit overmind). The "True Word" is the ideal Word (lakshya vak) which is the cause of the transcendental and universal world of names and forms (Turya Shabdārtha Prapancha Kāraṇa) and which the Supreme Cit Shakti manifests by impinging or impressing Herself upon Parabindu (in the overmind Gnosis or summit overmind range), and as a result, a rhythm or vibration of sound (nada matra i. e., without formulation of expressive word or form of speech embodying the truth of idea) is produced and it brings out the word. This impinging or impressing of Cit Shakti upon Parabindu is described by the Swami as meant for bringing out the true intuitive significance or substance (பொருட் புலப்பாடு) of the rhythm of inner sound (நாதம்), and as a close operation (பக்கமும் பக்கத் தன்மையும்) between Cit Shakti of the Transcendence and Sukhārambha Cit Shakti (i. e. Parabindu) of summit overmined which is close to the Transcendent Cit Shakti, and also as a close operation between Parabindu and Nada which arises in Parabindu itself (see items 100 to 103 & 32—"Tatva Lokas")—cf : SA : Passage (2) herein below.

"பொருட் புலப்பாட்டின்கண் சிற்சத்தியானது பரவிந்துவில் பதிதலும் அதனல் அதன் கண் நாதம் உண்டாதலும் உண்மை ; ஆதலில் பக்கமும் பக்கத் தன்மையும் பெறப்பட்டன."—(வியாக்கியானம் ப 38).

The rhythm of inner sound becomes embodied or clothed as the expressive word of Truth (வரலாற்று புலப்பாடு i. e., as the true expressive word) and is received in its own native language, without mixture or diminution and alteration (சிதைக்கப்படா அளவை), in transmission into the non-intervening silent mind and heart of the receipient in order to purify his inner and outer being

"வரலாற்று புலப்பாட்டின் கண் அகத்தும் புறத்தும் சுத்தி செய்தற்கு கருணை யால் அன்றி அம்மொழி தோன்றுது. ஆதலில் சிதைக்கபடா அளவைத் திறன் பெறப்பட்டது"—(வியாக்கியானம் ப 38).

This True Word is called by the Swami as திருவருட் பர வயிந்துவத்துவ துரியமொழி அல்லது பரசிவ திருவருட் துரியமொழி i. e., the True Grace-Word of

Transcendence manifested through Parabindu or the True Word of Transcendence manifested through Para Siva (the Cosmic Ishwara) or shortly as the true Word of Transcendence (turya vak). It is not like the pranava word of Sadasiva that rises up from aparabindu (Illumined Mind) and dissolves in it. Aparabindu is a derived formulation of the Parabindu (of the overmind gnosis); and though its word rises by the force of Parabindu which is a field of Grace, it has a beginning and end, as it is not directly formed out of the transcendent source.

"தாம் திருவருட் பரவயிந்துவ சத்தியான் அபரவிந்துவின் கண் உற்பத்தியாய் அதனிடத்தே லயம் ஆதலில் ஆதியும் அந்தமும் உடைத்து"—

(வியாக்கியானம் ப 39)

We may note that Parabindu and Paranada, Parā Shakti and Para Siva are closely inter-related and they are in the ranges of summit overmind which falls in Suddha Maha Maya. The powers or Shaktis of the Summit overmind are called as the Para Shaktis (see Chapter "Karanateeta Lokas" and also corresponding items 97 to 103 in the Chapter "Tatva Lokas"; see Chart 20). From the Swami's above modes of naming the "turya vak" as Parasiva turya vak, or Parabindu turya vak, it is evident that Para Siva, the Cosmic overlord also comes within the realm of Para Bindu. As formulated powers of the supreme Cit Shakti, Parā Shakti the Cosmic Maha Shakti, and Sukhārambha Cit Shakti (items 100 and 101 of TATVA LOKAS) come within Para Bindu, because under item 100 the immanent pervasiveness (vyapti) of Sukharambha Cit Shakti (possibly corresponding to Tapo overmind) is said to be co-extensive with the range of Parabindu and She extends further (Vyapaka) into the realm of Parasiva (see sub-items 4 & 5 of item 100 of "TATVA LOKAS"). So Parā Shakti (possibly corresponding to Cit-tapo overmind—item 101) and Para Siva (possibly corresponding with Sat overmined—item 102) shall also come within the range of Parabindu. Para Nada (item 103) is farther beyond Parā-shakti and Para Siva, though connected with them through Para bindu (see items 100 to 103 of "TATVA LOKAS"). See also notes on "Sukharambha Cit Shakti (Parabindu)" under Chapter S. No. 99.

To summarise the contents of what is said in the foregoing paragraphs: The True Word is said to descend from Cit Sabha of Cidākāśa, the supreme session of the Sky or World of Truth-Knowledge (Supermind proper), i. e. from the pure Transcendence when the supreme and universal Cit-Shakti of the Cidakasa impresses upon or impregnates Para Bindu (in Suddha Maha Maya, i- e. in the overmind Gnosis) and as a result the pure undifferentiated rhythm of inner sound (nada matra) vibrating with its substance of truth (of idea, will, feeling, sense, etc) is heard and it clothes or embodies itself in its expressive word. This word of Transcendence is called Turya Vak, or Grace-Word of Transcendence manifested through Parabindu or Parasiva (Tiru Arut Para Baindava Turya Vak or Para Siva Tiru Arut Turya Vak).

Compare with Sri Aurobindo's lines :
[Last Poems-Word of Silence, p.19]

"But now I listen to a greater Word
Born from the mute unseen omniscient Ray :

The Voice that only Silence' ear has heard
Leaps missioned from an eternal glory of Day"

NOTE : The omniscient Ray seems to refer to Cit-Shakti and the eternal glory of Day to Para Bindu, and the Voice to Nada Matra.

(C) Words having a lesser source of inspiration may descend from Para Bindu (Overmind gnosis or Suddha Maha Maya) or even from the still lower planes such as aparabindu which would come more properly in Suddha Maya, the spiritual mind and overmind ranges. Thus, the realms of Parabindu and aparabindu are the fields or planes of Saguna, the Personal Ishwara.

(D) However, the Swami further defines the true word more comprehensively thus : "The transcendent Word of Grace (Tiru Arut Turya Vak) arises in the freedom of the being without any trace of ego and due to the sanction of the Divine Will when Cit Shakti brings it from the Transcendence or from beyond Nadanta (i. e. beyond Paranada) through her Ananda Shakti into the overflowing fulness of silence of the Siva Jnani, the perfect sage of Truth who receives it"—(Book of "Vyakhyana" p. 41).

"சிவ சுதந்தரத்தானும் நிரகங்காரத்தானும் சிற்சத்தி ஆநந்தசத்தித் துவாரமாக நாதாந்தத்திருந்து சிவஞானிக்கண் மோநம் ததும்ப மொழிந்தருளிய திருவருட் துரிய மொழி."—(வியாக்கியானம் ப 41.)

Compare with Sri Aurobindo's lines :

"The sound of Wisdom's murmur in the Unknown .....
A gold supernal Sun of timeless Truth
Poured down the mystery of the eternal Ray
Through a silence quivering with the word of Light"
SAVITRI, Bk 2, cto 11, p. 300.

(E) Elsewhere in the Book of "Upadesha" (p. 105) the Swami explains four kinds of Word and Speech thus :

1. "Apara Vak" is the gross word,

2. "Para Vak" is the asariri vak that is without body and is heard outside in the atmosphere,

3. "Turya Vak", the Transcendent Word manifests in the Knowledge, i.e. in intuitive consciousness,

4. " Anubhava Vak " manifests itself in identity with and as the All " (i.e. as the Supreme and universal All-existence). Thus, the Anubhava Vak is the highest vak that arises or descends as the Supreme and direct Word of Truth of the Transcendence and seems to correspond with the said true Word which Cit-Shakti brings directly from Nadanta into the silent Siva Jnani.

The Turya Vak has been already elaborated as descending from the Transcendence but arising by the impinging of Cit Shakti on Para Bindu (in overmind Gnosis).

(F) Again in the book of " Upadesha " the Swami explains " five constituents of Pranava Word as constituted by the letters a, u, m, bindu (the point of Light symbolised by the point or dot) and nada (the audible sound vibration symbolised usually by a semi-circular curve called ardhachandra, possibly denoting part of a wave length). Then the five constituents go to make the subtle sound of " Om " symbolised by  Now the Swami proceeds to say that the five vaks or five kinds of word and speech arise in the Pranava sound " Om " and they are named as :

1. Panchami, possibly the Para Vak,
2. Sukshma, possibly a lesser grade of Para Vak which is yet subtle,
3. Pashyanti, the seeing Word,
4. Madhyama, the middle kind, i e. the word of luminous mental thought, and
5. Vaikari the gross word of outer speech.

These are respectively located in the chakras or inner centres of the body namely mooladhara (Spinal base), nabhi (stomach), heart, throat and Ajna in the forehead (Book of " Upadesha ", p. 108) Thus " Pashyanti " corresponds to the heart centre, the usual source of the Mantra ; Para Vak to the Mooladhara.

(G) Now coming back to his preamble on the source of True Word in the Book of Vyakhyana : the seer-poet and yogi Swami Ramalingam finds that the first word " Ulakamelam " in the opening line of the said poem has come down from Cit Shakti into Sekkilar, which She has brought as a word of Nirguna from Cidakasa or Poorana Nishkala, i.e. from the sky of Truth-Knowledge the supermind or from the integral and partless Nirguna Brahman. This is known as nirguna vakya of Para Siva. The rest of the words of the said line " Yunarndu odarku ariyavan " has come down into Sekkilar as vakya of nirguna from the Ekadesha Nishkala and this too is the Nirguna Vakya of Para Siva. As the Word or Words spring from the silence of Poorana Nishkala Nirguna, this Nirguna shall not be mistaken for the

Static Brahman of the various schools of philosophy which according to them is the wordless incommunicable Silence. Here, therefore, the Poorana Nishkala Nirguna refers to the transcendental silence of the pure, integral and partless Realm of Truth-Consciousness (the Supermind) which is at the same time capable of manifestation in word and which the Swami elsewhere calls as Nirguna Citguna (Bk 1—V—3—11). Or else it must be from a realm beyond the Truth-World which is Ineffable and yet can communicate, i.e. an Indeterminate capable of infinite determinations. We give below shortly hereafter some passages of Sri Aurobindo for comparison. Compare with Sri Aurobindo's passages marked 3 (a), 1, 4 (e). Now the words coming from Ekadesha Nishkala Nirguna may correspond with the inevitable word and rhythm of sound from the summit overmind which draws the truths from the supramental source but gives them its overmental expression. Compare here with S. A. passages marked 1, 2, 4 (a), 4 (c) and 4 (d) herein below.

(H) The two kinds of nirguna words of Para Siva are commonly known as "Turya Vak ", though one is directly from the Cit Shakti of Transcendence and the other as drawn from that source by a lesser power, i.e. Cosmic Parā Shakti or Sukharambha Cit Shakti, but in both kinds Parabindu mediates. Anubhava vak is of still higher value and significance. Para Sukharambha Cit-Shakti is a power of the Supreme Cit-Shakti of the Truth-World, but formulated in the summit overmind. The details of Her description given under item 100 of the TATVA LOKAS point to this finding. She possesses a self-existent Light, which is her nature. She intervenes as the cause-effect instrumentation of the supreme Light of the divine Being (Karana karya ateeta prakasatva), which is her aspect as rupa or form. She can lead to the supreme Knowledge in the inner and outer levels of being, which is her aspect as swarupa or essential form (Bahya antara ateeta jnana sadhya). Her pervasive immanence (vyapti) is co-extensive with the field of Parabindu. She extends too (vyapaka) into the realm of Para Siva. She is the power of Bliss derived from Ananda and this is her general quality of nature. She has the Truth-discrimination (Satya Viveka) as her special power of nature.

(I) We see thus that Sukharambha Cit Shakti is the mediator, one with the realm of Parabindu, into which Cit Shakti of the Transcendence directly descends and impinges upon to produce the rhythm of nada for an eventual bringing out of the word of Truth. This word is here spoken of as " Para Siva Nirguna Vakya " (or as Nirguna turya vakya of Parabindu) from the Poorana Nishkala (i. e. from the pure, partless and integral Transcendence, the supermind or the ineffable Absolute as the case may be).

(Compare with Sri Aurobindo's lines in his " LAST POEMS "—
Word of Silence—p.19) :

" But now I listen to a greater Word
Born from the mute unseen omniscient Ray :

The Voice that only Silence' ear has heard
Leaps missioned from an eternal glory of Day"

(J) Likewise or by a reflex action, Sukharambha Cit-Shakti can mediate and by her own accord or on her own motion draw upon from the Transcendence, the word of Truth through the Cit-Shakti. This seems to be here spoken of as Para Siva nirguna Vakya derived from Ekadesha nishkala (i. e. from the partial or derivative field of the pure Transcendence).

(K) Now, the Swami further observes that the saint Sekkilar felt the Divine Will and sanction for writing the epic on the life of saints, and that it could not be fulfilled by his lesser instruments unless helped by the Greatness of the Divine Grace and so he prayed to the Divine of Cit-Sabha in love and in aspiration for Grace. In response to his aspiration the Divine gave him the inspired Word of Truth not only into his outer being, i. e. the first opening Word "Ulakamelam" which was heard outside (i.e. as "asariri vak" மருள் இன் (அ-து மருளில்லாத) மெய்ம் மொழி வான்நிழல் கூறிய பொருள்) and which word was meant for purifying his outer instruments, but also inspired him with the rest of the line "yunarndu ōdarku Ariyavan" which was put into his inner being so that his inner being too may become purified and its veil rent open so as to make him experience spiritual vision and knowledge. The swami further observes that the true, idea will, feeling etc, the substance or stuff, (பொருட்புலப்பாடு), the rhythm of the wordless inner sound (நாதம்), and expressive language or word of the truth (வரலாற்றுப் புலப்பாடு) so inspired and the greater or larger and deeper and higher sense and significance behind the words (உறழ்ச்சிப் புலப்பாடு) than is conveyed by their ordinary or direct and surface mental meaning (நேர்ச்சிப் பொருள்) are the characteristics of the inspired Word of Truth from the Transcendence received intact without undergoing distortion or dilution (சிதைக்கப்படா அளவைத் திறன்) or mixture of lesser inspiration while in transit through intervening planes, that is to say, it is transcribed or conveyed purely in its own native language (அளக்கப்படுகை மாறுபடாமை), i. e. without being translated by the human mind into a mental language.

"பொருட் புலப்பாட்டின்கண் சிற் சத்தியானது பர விந்துவில் பதிதலும் அதனால் அதன்கண் நாதம் உண்டாதலும் உண்மை ; ஆதலில் பக்கமும் பக்கத் தன்மையும் பெறப்பட்டன. வரலாற்றுப் புலப்பாட்டின்கண் அகத்தும் புறத்தும் சுத்தி செய்தற்கு கருணையால் அன்றி அம்மொழி தோன்றாது. ஆகலில் சிதைக்கப்படா அளவைத் திறன் பெறப்பட்டது. உறழ்ச்சிப் புலப்பாட்டின் கண் நேர்ச்சிப் பொருள் வான் புறத்து எழுந்து அகத்து நிரம்புதல் எங்ஙனம், அங்ஙனம் திருவருட் பர வயிந்துவப் புறத்து எழுந்து வாக்கு அகத்து நிரம்புதல் கூடும் ; ஆகலில் அளக்கப்படுகை மாறுபடாமை பெறப்பட்டது." (வியாக்கியானம் ப 38)

(L) The Swami further justifies that the Word of Truth can also rise and be heard at first in the outer being (i. e. as asariri "வான் புறத்து எழும்

வாக்கு,'' " வான் நிழல் கூறும் பொருள் ''), then fill up the inner being, as happened in the case of Sekkilar and this mode of inspiration has also the purpose of purifying the inner and outer instruments of the recipient. Sekkilar himself admits in a stanza that it was heard outside as asariri as a word of truth coming to him in response to his aspiration for accomplishing the Divine Will for writing the epic poem.

Now we quote below the text and translation of the opening stanza of Sekkilar's epic poem and the stanza concerning his hearing the substance of the asariri vak under an inspiration. Sekkilar was a saint and poet who lived in the eleventh century A. D. His works was dedicated and presented to the Lord Nataraja of the Cidambaram Temple in the times of the then Chola King, Rajendran I, and was codified then as the twelfth Thirumurai or volume of Tamil spiritual literature.

" All the worlds being known, yet He is beyond description. He is the infinite Light dancing in play in the Sky of Wisdom and Knowledge. Let us glorify and worship His lotus Feet bearing tinkling anklets—the Lord who wears moon over his plaited hair (i. e. containing Moon of Bliss in the Sky of Tapas)."

உலகெ லாமுணர்ந் தோதற் கரியவன்
நிலவு லாவிய நிர்மலி வேணியன்
அலகில் சோதியன் அம்பலத் தாடுவான்
மலர்சி லம்படி வாழ்த்தி வணங்குவாம்
(சேக்கிழார் பெரிய புராணம்—1வது திருவிருத்தம்).

" I shall declare it to be the Waters of clarified Knowledge which as inspired words of expression come or descend knowingly to accomplish the divine work of Grace (i. e. the work of writing epic). I shall say that it is the true substance of the Word of Truth without any mixture or trace of Ignorance that comes to be conveyed by the bodiless or impersonal sound " (வான் நிழல் asariri) heard in the atmosphere.''

அருளின் நீர்மைத்[1] திருத் தொண்டு அறிவரும்
தெருளின் நீர்[2] இது செப்புதற்காம் எனின்
மருளின் மெய்ம் மொழி[3] வான் நிழல்[4] கூறிய
பொருளிஞகும் எனப் புகல்வாம் அன்றே
(சேக்கிழார் பெரிய புராணம்—9வது திருவிருத்தம்)

1—அருளின் தன்மை ; 2—தெருள் ஆகிய ஞான நீர் ;
3—மருள் இல்லாத மெய்ம் மொழி ; 4—அசரீரி.

S. A. PASSAGES

Now we quote below some passages of Sri Aurobindo which would support the above points :

1. "The mantra (not necessarily in the Upanishads alone) as I have tried to describe it in " The Future Poetry " is what comes from the Overmind inspiration. Its characteristics are a (i) language that says infinitely more than (ii) the mere sense of the words seems to indicate, a (iii) rhythm that means even more than the (vi) language and is (iv) born out of the Infinite and disappears into the Infinite and the power to convey not merely some mental, vital or physical contents or indications or values of the thing it speaks of, but (v) its value and figure in some fundamental and original consciousness which is behind them all. The passages you mention have certainly the Overmind accent (i. e. the Mundaka Upanished on the transcendent and universal Brahman and the Gita's Vision of the Cosmic Spirit). But ordinarily, as I have said, the Overmind inspiration does not come out pure in human poetry. It has to lift it by a seizure and surprise from above into the Overmind largeness ; but in doing so there is usually a mixture of the two elements, the uplifting influence and the lower stuff of mind. You must remember that the Overmind is a superhuman consciousness and to be able to write always or purely from an Overmind inspiration would mean the elevation of at least a part of the nature beyond the human level. But to write of these things would need a greater length of exposition than I can give you at present. ''

i) உறழ்ச்சிப் புலப்பாடு
ii) நேர்ச்சிப் பொருள்
iii) நாதம் அல்லது நாத மாத்திர
iv) பரவயிந்துவத் துரிய வாக்கு
v) பொருட் புலப்பாடு
vi) வரலாற்றுப் புலப்பாடு

" But how do you expect a Supramental inspiration to come down here when the Overmind itself is so rarely within human reach ? That is always the error of the impatient aspirant, to think he can get the Supermind without going through the intervening stages or to imagine that he has got it when in fact he has only got something from the illumined or intuitive or at the highest some kind of mixed Overmind Consciousness " (1934)—" Life-Literature-Yoga " p. 55—56.

2. " The (i) Overmind is not strictly a transcendental consciousness ; that epithet would more accurately apply to the supramental and to the Sachchidananda consciousness—though (i) it looks up to the transcendental and may receive something from it and though it does transcend the ordinary human mind and in its full and native self-power, when it does not lean down and become part of mind, is super-conscient to us. It is more properly (i) a cosmic consciousness, even the very base of the cosmic as we perceive, understand or feel it. It stands behind every particular in the cosmic and is the source of all our mental, vital or physical actualities and possibilities

which are diminished and degraded derivations and variations from it and have not, except in certain formations and activities of genius and some intense self-exceeding, anything of the native Overmind quality and power. Nevertheless, because it stands behind as if covered by a veil, something of it can break through or shine through or even only dimly glimmer through and that brings the Overmind touch or note.... Or we can draw upon it from time to time without ever ascending into it if we have established a line of communication between the higher and the ordinary consciousness. What comes down may be very much diminished but it has something of that....The essential character is perhaps that there is something behind of which I have already spoken and which comes not primarily from the mind or the vital emotion or the physical seeing but from the (i) cosmic self and its consciousness standing behind them all and things then tend to be seen not as the mind or heart or body sees them but as this greater consciousness feels or sees or answers to them. In the direct Overmind transmission (ii) this something behind is usually forced to the front or close to the front by a (iii) combination of words which carries the (iv) suggestion of a deeper meaning or by the force of an image or, most of all, by an (v) intonation and rhythm which carry up the (vi) depths in their wide wash or long march or mounting surge" (SAVITRI, p. 922—923).

i) திருவருட் துரியமொழி அல்லது பரசிவமொழி, அதாவது ஏகதேச நிஷ்களத்தின் நிர்குணமாகத் தோன்றிய பரசிவ வாக்கியம்.
ii) பக்கமும் பக்கத் தன்மையும்
iii) வரலாற்றுப் புலப்பாடு
iv) உறழ்ச்சிப் புலப்பாடு
v) நாதம் அல்லது நாத மாத்திர
vi) பொருட் புலப்பாடு

(வியாக்கியானம் பா. 38, 41).

3. (a) "There is also a speech, a (i) supramental word, in which the higher knowledge, vision or thought can clothe itself within us for expression. At first this may come down as a word, a message or an inspiration that descends to us from above or it may even seem a voice of the Self or of the Ishwara, vani, adesha. Afterwards it loses that separate character and becomes the normal form of the thought when it expresses itself in the form of an inward speech ..... Or the thought may come not as silent perception but as (ii) speech self-born out of the truth and complete in its own vision and knowledge. Then it is the word revelatory, inspired or intuitive or of a yet greater kind capable of bearing the infinite intention or suggestion of the higher supermind and spirit.. The supramental word manifests inwardly with a light, a power, a rhythm of thought and a rhythm of inner sound that make it the natural and living body of the supramental thought and vision and it pours into the language, even though the same as that of mental speech, another than the limited intellectual, emotional, or sensational significance. It is form-

ed and heard in the intuitive mind or supermind and need not at first except in certain highly gifted souls come out easily into speech and writing, but that too can be freely done when the physical consciousness and its organs have been made ready, and is a part of the needed fullness and power of the integral perfection "—SYNTHESIS OF YOGA, p. 955-956, Ch XXII).

3. (b) " A Truth-gaze shapes its beings and events (ii) A Word self-born upon creation's heights Voice of the Eternal in the temporal spheres, Prophet of the seeings of the Absolute, Sows the Idea's significance in Form And from that seed the growths of Time arise " (SAVITRI - Bk 2—cto 11—p. 308).

4. (a) " but (iii) overmind on its summits draws enough of the supramental light to see what the Supermind sees and do what the Supermind does though in a lower key and with a less absolute truth and power."

Compare with S.R :

i) Poorana nishkala nirguna vakya of Para Siva or Turya vak of ParaSiva or Turya vak of Cit Shakti in Parabindu

ii) Direct Word of Cit Shakti from Nadanta into the silence of the Siva Jnani or Anubhava vak.

iii) Ekadesha nishkala nirguna vakya of Parasiva or Turya vak of Para Siva, i. e. a second kind.)

4. (b) " On an inferior level Overmind may use the language of the intellect to convey as far as that language can do it its own greater meaning and message."

4. (c) but (ii) on its summits Overmind uses its own native language and gives to its truths their own supreme utterance..... For there truth itself is highest poetry and has only to appear to be utterly beautiful to the vision, the hearing, the sensibility of the soul. There dwells and from there springs the mystery of the (ii) inevitable word, the supreme immortal rhythm, the absolute significance and the absolute utterance"—(4a to 4c—" Letters on Savitri in "Savitri"—p. 935, 1954 edition).

4. (d) " But sometimes there comes down a supreme voice, the (ii) Overmind voice and the Overmind music and it is to be observed that the lines and passages where that happens rank among the greatest and most admired in all poetic literature.....It would not only bring in, the occult in its larger and deeper ranges, but the truths of the spiritual heights, the spiritual depths, the spiritual intimacies and vastnesses as also the truths of the inner mind, the inner life, an inner or subtle physical beauty and reality. It would bring in, the concreteness, the authentic image, the inmost soul of identity and the heart of meaning of these things, so that it could never lack in beauty—(Ibid 'SAVITRI', p. 939).

4. (e) " It (inspiration of overmind poetry) might even enter into the domain of the Infinite and inexhaustible, catch some (i) word of the Ineffable, show us revealing images which bring us near to the Reality that is secret in us and in all of which the Upanishad speaks.

" The One unmoving is swifter than thought, the gods cannot overtake It, for It travels ever in front ; It moves and It moves not, It is far away from us and It is very close ".

The gods of the Overhead planes can do much to (iii) bridge that distance and to bring out that closeness, even if they cannot altogether overtake the Reality that exceeds and transcends them "—Ibid " SAVITRI ", p. 940).

Compare with S.R :

i) Poorana nishkala nirguna vakya of Parasiva, or Turya vak of Parasiva or Turya vak of Cit Shakti in Parabindu.
ii) Ekadesha nishkala nirguna vakya of Parasiva or Turya vak of Parasiva, i.e. of a second kind.
iii) Apara baindava karya vakya, eg. Pranava vakya of Sadasiva.

4. (f) " But of course all Overhead poetry is not from the Overmind more often it comes from the Higher Thought, the Illumined Mind or the pure Intuition. This last is different from the mental intuition which is frequent enough in poetry that does not transcend the mental level. The language and rhythm from these other Overhead levels can be very different from that which is proper to the Overmind ; for the Overmind thinks in a mass ; its thought, feeling, vision is high or deep or wide or all these things together ; to use the Vedic expression about fire, the divine messenger, it goes vast on its way to bring the divine riches, and it has a corresponding language and rhythm ".

4. (g) " The Higher Thought (i.e. from the Higher Mind) has a strong tread often with bare unsandaled feet and moves in a clear-cut light : a divine power, measure, dignity is its most frequent character ".

4. (h) " The outflow of the Illumined Mind comes in a flood brilliant with revealing words or a light of crowding images, sometimes surcharged with its burden of revelations, sometimes with a luminous sweep ".

4. (i) " The Intuition is usually a lightning flash showing up a single spot or plot of ground or scene with an entire and miraculous completeness of vision to the surprised ecstasy of the inner eye ; its rhythm has a decisive inevitable sound which leaves nothing essential unheard, but very commonly is embodied in a single stroke ".

4. (j) " These, however, are only general or dominant characters ; any number of variations is possible. There are besides mingled inspirations, several

levels meeting and combining or modifying each other's notes, and an Over-mind transmission can contain or bring with it all the rest, but how much of this description will be to the ordinary reader of poetry at all intelligible or clearly identifiable ? There are besides in mental poetry derivations or substitutes for all these styles"—(f to j—Ibid " SAVITRI ", p. 926–927).

5. (a) HIGHER MIND :

" In the Higher Mind we are aware of a sealike downpour of masses of a spontaneous knowledge which assumes the nature of Thought but has a different character from the process of thought to which we are accustomed " —LIFE DIVINE.

" The Higher Mind is the first plane where one becomes aware of the Self, the One everywhere and knows and sees things through an elevated thought-power and comprehensive mental sight—not illumined by any of the intense or upper lights but as in a large strong and clear daylight "...LETTERS, Vol. III.

5. (b) ILLUMINED MIND (i)

" Beyond this Truth-Thought (i.e. Higher Mind) we can distinguish a greater illumination instinct with an increased power and intensity and driving force, a luminosity of nature of (ii) Truth-Sight with (iii) thought formation as a minor and dependent activity "—LIFE DIVINE.

Illumined Mind, a Mind no longer of higher Thought, but of Spiritual light. It has " 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...a fiery ardour of realisation and a rapturous ecstasy of knowledge. A downpour of inwardly visible Light very usually envelops this action "—LIFE DIVINE

i) cf : SR : Apara Bindu, item 33 of TATVA LOKA, Bindu is Light ;
ii) Nirmala ākāra bindu swarupa ;
iii) Nirmala karaṇa bindu rupa—under Karya Bindu, item 28.

" As the Higher Mind brings a greater consciousness into the being through the spiritual idea and its power of truth, so the Illumined Mind brings in a still greater consciousness through a Truth-sight and Truth-light, and its seeing and seizing power "—LIFE DIVINE.

5. (c) INTUITION (i)

" 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 to ..... a Supra-intellectual way of knowing, yet what we actually know as Intuition is only a special movement of Self-existent Knowledge "— LIFE DIVINE.

Intuition gives close perception—it "is more than sight, more than conception : it is the result of a penetrating and revealing touch which carries in it sight and conception as part of itself " LIFE DIVINE.

Intuition is identity, "concealed or slumbering " which remembers or conveys its contents.

" Intuition (i) has a four-fold power. A power of revelatory (ii) truth-seeing, a power of inspiration or (iii) truth-hearing, a power of (iv) Truth-touch or immediate seizing of significance, ... a power of true and automatic (v) discrimination of the orderly and exact relation of truth to truth "— LIFE DIVINE.

Cf : SR : (i) — Nada tatva (item 32 of Tatva Lokas) ; (ii) to (iv) — Anugraha Nada for Prati rupa, for mantra and for sankalpa ; (v) Tatva Jnana Vibhaga Preraka nada (ch : "Adi Nitya Preraka Mukti Lokas ").

5. (d) OVERMIND

" At the source of this (vi) Intuition we discover a superconscient cosmic Mind in direct contact with the Supramental Truth-Consciousness, an (i) 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 Over-soul this (vii) whole lower hemisphere of Knowledge-Ignorance, (iv) links it with that greater Truth-Consciousness while yet at the same time with (v) 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 (iii) obstacle and a passage in our seeking of the spiritual law of our existence, its highest aim, its secret Reality ". It (viii) connects and divides the Supreme Knowledge and the cosmic Ignorance "— LIFE DIVINE.

" In its nature and law the Overmind is a delegate of the Supermind Consciousness, its delegrate to the Ignorance "— LIFE DIVINE.

" If we regard the Powers of the Reality as so many Godheads, we can say that the Overmind releases a million Godheads into action, each empowered to create its own world, each world capable of relation, communication and interplay with others "—LIFE DIVINE.

" Overmind Consciousness is (ii) global in its cognition and can hold

any number of seemingly fundamental differences together in a reconciling vision "— LIFE DIVINE.

(Compare with S.R. : on Kutila, Tirodha, Nada items 93,95 & 32 of "Tatva Lokas")

i) Nibida Jnana sadhya Kutila vyapaka shakti
ii) Samaveta adharatva Kutila visesha shakti
iii) Jnana ajnanatva Tirodha rupa Shakti (see also 8 herein below)
iv) Paranada paryanta Tirodha vyapaka shakti
v) Tirodha (item 95)
vi) Nada (item 32)
vii) Karya Suddha Maya and Yoga Maya (items 30 & 31).
viii) Jnana ajnana bahya antara vyaparatva Tirodha svarupa shakti

"The Overmind is a principle of cosmic Truth and a vast and endless catholicity is its very spirit"—LIFE DIVINE.

"Overmind is a creator of truths, not of illusions or falsehoods: What is worked out in any given (i) overmental energism or movement is the (ii) truth of the Aspect, Power, Idea, Force, Delight which is liberated into independent action, the truth of the consequences of its reality in that independence"—LIFE DIVINE.

Overmind "is concerned predominantly not with absolutes, but with what might be called the (i) dynamic potentials or pragmatic truths of Reality" — LIFE DIVINE.

"In the Overmind we have the first firm foundation of the experience of universal beauty, a universal love, a universal delight".

"It is indeed one of the (ii) chief functions of the Overmind to separate the main powers of the consciousness and give to each its full separate development and satisfaction.... It is the function of Overmind to give to every possibility its full potential, its own separate kingdom. But also there is (iii) another action of Overmind which sees and thinks and creates in masses, which reunites separated things, which reconciles opposites"— "Letters on Savitri—Savitri —p. 934—935).

"For as the consciousness sinks from the supreme levels through various degrees towards the Inconscience the general sign of this descent is an always diminishing power of its intensity, intensity of being, intensity of consciousness, intensity of force, intensity of the delight in things and the delight of existence. So too as we ascend towards the supreme level, these (iv) intensities increase.... The Overmind looks also straight at and into the soul of each thing and not

only at its form or its significance to the mind or to the life; this brings to it not only the true truth of the things but the delight of it. It sees also the one spirit in all, the face of the Divine everywhere and there can be no greater Ananda than that; it feels oneness with all, sympathy, love, the bliss of the Brahman. In a highest, (iii) a most integral experience it (Overmind) sees all things (v) as if made of existence, consciousness, power, bliss, every atom of them charged with and constituted of Sachchidananda. In all this the Overmind aesthesis takes its share and gives its response; for these things come not merely as an idea in the mind or a truth-seeing but as an (vi) experience of the whole being and a total response is not only possible but above a certain leve imperative '' (LETTERS ON SAVITRI— "SAVITRI ''— p. 931, 933).

(Compare with S. R. : " Kutila'' item 93, of TATVA LOKAS

i) Kriya matra Kutila vyapti shakti
ii) Sadā vyakti matra Kutila svabhava shakti
iii) Samaveta adharatva Kutila visesha shakti
iv) Nibida jnana sadhya Kutila vyapaka shakti
v) Atma jnana vikalpatva Kutila guna shakti (i. e. as against Suddha atma jnana of integral knowledge of Self and the World).
vi) SUDDHA SAMVEDA bahya bahya, bahya, bahya antara, antara, and antarāntara rupa svarupa svabhava VYAPYA VYAPAKA Poorvottara Paryanta Pratyaksha anubhava (See under the Chapter " Karanateeta Lokas '' : the total and direct and pure overmind knowledge of form, essence and nature of all things at all levels of being before transforming itself into Supramental integral knowledge, i. e. POORANA BODHA VYAPAKA VYAPYA).

" The Overmind is essentially a spiritual power. Mind in it surpasses its ordinary self and rises and takes its stand on a spiritual foundation. It embraces beauty and sublimates it ; it has an essential aesthesis which is not limited by rules and canons ; it sees a universal and an eternal beauty while it takes up and transforms all that is limited and particular. It is besides concerned with things other than beauty of aesthetics. It is concerned especially with truth and knowledge or rather with a wisdom that exceeds what we call knowledge ; its truth goes beyond truth of fact and truth of thou ght even the higher thought which is the first spiritual range of the thinker. It has the truth of spiritual thought, spiritual feeling, spiritual sense and at its highest the truth that comes by the most intimate spiritual touch or by identity. Ultimately, truth and beauty come together and co-incide, but in between there is a difference. Overmind in all its dealings puts truth first ; it brings out the essential truth (and truths) in things and also its infinite possibilities ; it brings out even the truth that lies behind falsehood and error ; it brings out the truth of the Inconscient and the truth of the Superconscient and all

that lies in between. When it speaks through poetry, this remains its first essential quality ''—(LETTERS ON SAVITRI—SAVITRI—p. 842).

The Swami further indicates that aparabindu is a formation of Para Bindu but in a lower range (aparatva) and hence whatever is formed having a beginning in apara bindu will also end in it, that is to say, it will have Udbhava, adhikara and laya operating within its own range.

" தாம் (அதாவது அபர வயிந்துவ காரிய மொழி) திருவருட் பர வயிந்துவ சத்தியான் அமர விந்துவின் கண் உற்பத்தியாய் அதனிடத்தே லயமாதலால் ஆதி யும் அந்தமும் உடைத்து .. '' (வியாக்கியானம் ப 39).

But Parabindu (see item 100(4) of the TATVA LOKAS—Para Sukhārambha Cit Shakti which has the realm of Parabindu as her range) has no beginning and end in itself but receives from and returns into the pure Transcendence beyond and it has only the power of control or transmission, adhikara. As a matter of fact all the six powers namely Atma Cit Shakti (the soul-power), Para Iccha Shakti, Para Jnana Shakti, Para Kriya Shakti, Para Sukhārambha Cit Shakti and Adhara Parā Shakti (items 96 to 101 of the Tatva Lokas) are characteristic in that they have neither beginning nor end (i. e. udbhava and laya) in their own ranges but have only adhikara and they are called Anadi Nitya Para Shaktis belonging to the summit-overmind. They have their beginning and end in the Truth-world beyond and only operate as its transmitting or communicating powers in and through their own realms. Compare here with passage (1) of Sri Aurobindo in the foregoing list of quotations which speaks of the language or word of the overmind inspiration as born out of the Infinite and disappearing into the Infinite. The powers beginning from Kutilai and Tirodha, the global overmind and its veiling sky or golden lid (items 93 & 95 of Tatva Lokas) down to Bhuta loka the physical world, have their own or rather a delegated or secondary formulations of Udbhava, adhikara and laya. This factor is decisive to determine the border between global overmind and its veiling sky on the one hand and the overmind Gnosis or summit overmind on the other. Tirodha marks out this border. The powers below and above it are called apara shaktis and para shaktis respectively.

Now the effectual pranava word of Sadasiva has its source in aparabindu which is the cause of purer world of Sound and sense (Suddha Sabdārtha Prapanca). So the Swami observes that this effectual word of aparabindu may be treated as the truly spoken or expressive word having and conveying a sense of truth, thought it is not the direct and the highest or ideal Word of Truth itself. Aparabindu corresponds to the Illumined Mind. It has its formulated powers of Apara Iccha, Jnana and Kriya Shaktis of Will, Knowledge and Action. And again from it is derived the effectual or Karya bindu (See items 33 and 28 of

Tatva Lokas and corresponding terms under Karanateeta Lokas; see chart No. 20).

" சதாசிவ மொழியாகிய பிரணவ மொழி சுத்த சத்தார்த்தப் பிரபஞ்ச காரண மாகிய அபர வயிந்துவ காரிய மொழி ஆகலின் வாச்சிய மெய்ம்மொழி ஆயிற்று என்க. " வாச்சியப் பொருளாங்கால் மெய்ம்மையுடைய...அபர வயிந்துவப் பிரணவ மொழி ".

(வியாக்கியானம் ப. 36)

The words of the gods namely Rudra, Maheshwara, and Sadasiva are derived from their respective Pranava worlds, i.e. the creative subtle worlds of their own. Sri Aurobindo points out the " World of Word-Music " from which the Vedic Rishis mostly received its rhythm and flow of words in the form of mantra. The Swami mentions such a world, when he refers it as " Mantra anugraha nada loka " under the chapter " Adi nitya Preraka lokas" wherein is listed different formulations of the worlds of Nada such as "Pranava nada loka ", "Sarva mantra sristi nada loka ", " Kalādi bandha preraka nada suddha loka ", etc. The rhythm, form and word of poetry flow down spontaneously, under a continuous or sometimes intermittent inspiration, into the receiving heart and mind of the poet, giving him a creative joy in his subtle vital. " Prati rupa anugraha nada loka " may give him the vision of the form, symbol and image of the truth of a thing or poem whereas, " Mantra anugraha nada loka ", the rhythm and word of mantra or poem needed to correspond with the substance of truth of the poem. Nada (the Intuitive Mind) and its effectual power Karya nada come under items 32 and 29 of " Tatva Lokas ".

In the same chapter on the worlds of Sadasiva and Maheshwara and Rudra including their respective Pranava worlds, " Pranava anu " worlds are also mentioned. However, we may remember that these worlds and provinces formed by Nada and Bindu and by the gods as related to Pranava are intermediary formulated worlds in the subtle vital and mental. Nada by itself belongs to the Suddha Maya of the spiritual Mind and Overmind ranges. The Swami found that Agamas and Vedas mostly had the source of their inspiration in the worlds of the gods such as Rudra, Maheshwara and Sadasiva and from the Realm of Saguna, the Personal Godhead.

S. A.: PASSAGES ON INSPIRATION AND MANTRA

Now passages from Sri Aurobindo having a bearing on the foregoing matter are quoted below :

A. THE WORLD OF WORD-MUSIC

" N seems to have put himself into contact with an inexhaustible source of flowing words and rhythm—with the world of word-music, which is one pro-

vince of the World of Beauty. It is part of the vital world no doubt and the joy that comes of contact with that beauty is vital but it is a subtle vital which is not merely sensuous. It is one of the powers by which the substance of the consciousness can be refined and prepared for sensibility to a still higher beauty and Ananda. Also, it can be made a vehicle for the expression of the highest things. The Veda, the Upanishad, the Mantra, everywhere owe half their power to the rhythmic sound that embodies their inner meanings" dated 2—3—1936. (S.A. : Centenary Edition—"THE FUTURE POETRY"—p. 340).

B. " It is quite usual for poets and musicians and artists to receive things—they can even be received complete and direct, though oftenest with some working of the individual mind and consequent alteration—from a plane above the physical mind, a vital world of creative art and beauty in which these things are prepared and come down through the fit channel. The musician, poet or artist, if he is conscious, may be quite aware and sensitive of this transmission, even feel or see something of the plane from which it comes. Usually, however, this is in the waking state and the contact is not so vivid as that felt by R" dated 9—6—1935 (S. A: Centenary Edition— "THE FUTURE POETRY ", p. 341).

C. CREATION BY THE WORD

" The word is a sound expression of the idea. In the supra-physical plane when an idea has to be realised, one can by repeating the word-expression of it, produce vibrations which prepare the mind for the realisation of the idea. That is the principle of the Mantras and of Japa. One repeats the name of the Divine and the vibrations created in the consciousness prepare the realisation of the Divine." dated 6—5—1933 (SA : Centenary Edition THE FUTURE POETRY, p. 507).

D. READING AND POETIC CREATION AND YOGA

" A literary man is one who loves literature and literary activities for their own separate sake. A Yogi who writes is not a literary man for he writes only what the inner Will and Word wants him to express. He is a channal and instrument of something greater than his own literary personality " dated 11—9—1934 (SA : Centenary Edition— THE FUTURE POETRY, p. 503).

E. THREE ELEMENTS OF POETIC CREATION

" Poetry, or at any rate a truly poetic poetry, comes always from some subtle plane through the creative vital and uses the outer Mind and other external instruments for transmission only. There are three elements in the production of poetry ; there is the original source of inspiration, there is the vital force of creative beauty which contributes its own substance and impetus and often determines the form, except when that also comes ready made from

the original source ; there is finally the transmitting outer consciousness of the poet. The most genuine and perfect poetry is written when the original source is able to throw its inspiration pure and undiminished into the vital and there takes its true native form and power of speech exactly reproducing the inspiration, while the outer consciousness is entirely passive and transmits without alteration what it receives from the godheads of the inner or the superior spaces. When the vital mind and emotion are too active and give too much of their own initiation or a translation into more or less turbid vital stuff, the poetry remains powerful but is inferior in quality and less authentic. Finally if the outer consciousness is too lethargic and blocks the transmission or too active and makes its own version, then you have the poetry that fails or is at best a creditable mental manufacture. It is the interference of these two parts either by obstruction or by too great an activity of their own or by both together that causes the difficulty and labour of writing. There would be no difficulty if the inspiration came through without obstruction or interference in a pure transcript—that is what happens in a poet's highest or freest moments when he writes not at all out of his own external human mind but by inspiration, as the mouthpiece of the Gods.

" The originating source may be anywhere ; the poetry may arise or descend from the subtle physical plane, from the higher or lower vital itself, from the dynamic or creative intelligence, from the plane of dynamic vision, from the psychic, from the illumined mind or Intuition—even though this is the rarest, from the Overmind widenesses. To get the Overmind inspiration is so rare that there are only a few lines or short passages in all poetic literature that give at least some appearance or reflection of it. When the source of inspiration is in the heart or the psychic there is more easily a good will in the vital channel, the flow is spontaneous ; the inspiration takes at once its true form and speech and is transmitted without any interference or only a minimum of interference by the brain-mind, that great spoiler of the higher or deeper splendours. It is the character of the lyrical inspiration, to flow in a jet out of the being—whether it comes from the vital or the psychic, it is usually spontaneous, for these are the two most powerfully impelling and compelling parts of the nature. When on the contrary the source of inspiration is in the creative poetic intelligence or even the higer mind or the illumined mind, the poetry which comes from this quarter is always apt to be arrested by the outer intellect, our habitual thought-production engine .....The poet labours in anguish to get the one true word, the authentic rhythm, the real divine substance of what he has to say, while all the time it is waiting complete and ready behind ; but it is denied free transmission by some part of the transmitting agency which prefers to translate and is not willing merely to receive and transcribe. When one gets something through from the illumined mind, then there is likely to come to birth work that is really fine and great'' dated 2 -6—1931 (SA : Centenary edition—THE FUTURE POETRY—p. 291-292).

F. THE CREATIVE POWER OF INSPIRATION AND THE HUMAN INSTRUMENT

A poem may pre-exist in the timeless as all creation pre-exists there or else in some plane where the past, present and future exist together. But it is not necessary to presuppose anything of the kind to explain the phenomena of inspiration. All is here a matter of formation or creation. By the contact with the source of inspiration the creative Power at one level or another and the human instrument, receptacle or channel get into contact. That is the essential point, all the rest depends upon the individual case. If the substance, rhythm, form, words come down all together ready-formed from the plane of poetic creation, that is the perfect type of inspiration; it may give its own spontaneous gift or it may give something which corresponds to the idea or the aspiration of the poet, but in either case the human being is only a channel or receptacle, although he feels the joy of the creation and the joy of the āvesa,enthousiasmos, elation of the inrush and the passage. On the other hand it may be that the creative source sends down the substance or stuff, the force and the idea, but the language, rhythm etc. are found somewhere in the instrument; he has to find the human transcription of something that is there in diviner essence above; then there is an illumination or excitement, a conscious labour of creation swift or slow, hampered or facile. Something of the language may be supplied by the mind or vital, something may break through from somewhere behind the veil, from whatever source gets into touch with the transcribing mind in the liberating or stimulating excitement or uplifting of the consciousness. Or a line or lines may come through from some plane and the poet excited to creation may build around them constructing his material or getting it from any source he can tap. There are many possibilities of this nature. There is also the possibility of an inspiration not from above, but from somewhere within on the ordinary levels, some inner mind, emotional, vital etc. which the mind practised in poetical technique works out according to its habitual faculty. Here again in a different way similar phenomena, similar variations may arise.....

If the parts of a poem come from different planes, it is because one starts from some high plane but the connecting consciousness cannot receive uninterruptedly from there and as soon as it flickers or wavers it comes down to a lower, perhaps without noticing it, or the lower comes in to supply the continuation of the flow or on the contrary the consciousness starts from a lower plane and is lifted in the āvesa perhaps occasionally, perhaps more continuously higher for a time or else the higher force attracted by the creative will breaks through or touches or catches up the less excited inspiration towards or into itself. I am speaking here especially of the Overhead planes where this is is quite natural; for the Overmind, for instance, is the ultimate source of intuition, illumination or heightened power of the planes immediately be-

low it. It can lift them up into its own greater intensity or give out of its intensity to them or touch or combine their powers together with something of its own greater power—or they can receive or draw something from it or from each other. On the lower planes beginning from the mental downwards there can also be such variations, but the working is not the same, for the different powers here stand more on a footing of equality whether they stand apart from each other, each working in its own right, or co-operate " 29-4-1937 (SA : Centenary edition—THE FUTURE POETRY, p 293-294).

G. " Art is not only technique or form of Beauty, not only the discovery or the expression of Beauty—it is a self-expression of Consciousness under the conditions of aesthetic vision and a perfect execution. Or, to put it otherwise, there are not only aesthetic values, but life-values, mind-values, soul-values, that enter into Art. The artist puts out into form not only the powers of his own consciousness, but the powers of the Consciousness that has made the worlds and their objects " 17—4—1933 (SA: Centenary edition—THE FUTURE POETRY, p. 333—334).

H—1 " The Upanishads too, and much more, are not at all philoso phic thinking, but spiritual seeing, a rush of spiritual intuitions throwing themselves inevitably into the language of poetry, shaped out of fire and life, because that is their natural speech and a more intellectual utterance would have falsified their vision "—(SA : Centenary edition—THE FUTURE POETRY, p. 33).

H—2 " The Mantra is not in its substance or form poetic enunciation of a philosophic truth, but the rhythmic revelation or intuition arising out of the soul's sight of God and Nature and the world and the inner truth—occult to the outward eye—of all that peoples it, the secrets of their life and being (SA : Centenary Edition—THE FUTURE POETRY—p. 34).

H—3 " I have spoken in the beginning of the Mantra as the highest intensest revealing form of poetic thought and expression. What the Vedic poets meant by the Mantra was an inspired and revealed seeing and visioned thinking, attended by a realisation, to use the ponderous but necessary modern word, of some inmost truth of God and self and man and Nature and cosmos and life and thing and thought and experience and deed. It was a thinking that came on the wings of a great soul rhythm, chandas. For the seeing could not be separated from the hearing ; it was one act, nor could the living of the truth in oneself which we mean by realisation, be separated from either, for the presence of it in the soul and its possession of the mind must precede or accompany in the creator or human channel that expression of the inner sight and hearing which takes the shape of the luminous word. The Mantra is born through the heart and shaped or massed by the thinking mind into a chariot of that godhead of the Eternal of whom the truth seen is a face or a form " (SA : Centenary edition—THE FUTURE POETRY ", p. 199-200).

H—4 "But poetry is the Mantra only when it is the voice of the inmost truth and is couched in the highest power of the very rhythm and speech of that truth. And the ancient poets of the Veda and Upanishads claimed to be uttering the Mantra because always it was this inmost and almost occult truth of things which they strove to see and hear and speak and because they believed themselves to be using or finding its innate soul rhythms and the sacrificial speech of it cast up by the divine Agni, the sacred Fire in the heart of man. The Mantra, in other words, is a direct and most heightened, an intensest and most divinely burdened rhythmic word which embodies an intuitive and revelatory inspiration and ensouls the mind with the sight and the pressence of the very self, the inmost reality of things and with its truth and with the divine soul-forms of it, the godheads which are born from the living Truth. Or, let us say, it is a supreme rhythmic language which seizes hold upon all that is finite and brings into each the light and voice of its own infinite" (SA : Centenary edition—THE FUTURE POETRY, p. 200).

INTRODUCTORY NOTE ON TATVA LOKAS

The Swami lists the tatvas which come to as many as 103 tatvas beginning from Bhuta tatva the first and ending with the last eight tatvas namely Anadi Nitya Atma Cit Shakti, the universalised soul and its power (item 96), Anadi Nitya Iccha, Jnana and Kriya Shaktis, i.e. the universal Para Iccha, Jnana and Kriya Shaktis (items 97 to 99), Sukhārambha Cit Shakti i.e. a formulated power of Cit Shakti coming into a frontal revelation more and more to help the soul in its transition into the Truth-World (item 100), Adhara Parā Shakti or Parai i.e. the cosmic Maha Shakti (item 101), Para Siva the cosmic overlard (item 102 and Paranada (item 103)—see chart 20. Except for the last eight tatvas above mentioned, he gives as many as 34 details, i.e. 34 aspects or powers for each of the tatvas and each such aspect or power is said to be a loka or world of experience either manifested by the Shakti or possible to be manifested by her andhence called a Shakti loka. Under the first tatva, i.e. Bhuta tatva we have shown prominently or underlined the terms that occur commonly in all the said 34 details under each tatva. Of these 16 details could be treated as more important and they comprise the first thirteen details together with three others following them namely Udbhava, adhikara and laya. There are 18 further details which are only an elaboration or ramification of the said three, i. e. udbhava, adhikara and laya. Thus, the said 16 main details and 18 sub-details together form a total of 34 details above referred to in respect of each tatva.

Now again, the Swami refers to the sixteen main details as derived from an essential four which may be rupa, svarupa, svabhava and visesha powers of a tatva or possibly rupa, svarupa, svabhava and vyapti powers. The said essential four develop within themselves or bring out the next four and successively the next two other sets of four. Thus in the poem "Arul Villakkamalai", the Swami speaks of the development of sixteen aspects or powers within or from out of an essential four of each tatva (see Arul Villakkamalai 11-36-28 to 38 stzs.). We have elsewhere correlated the said poem with the "Tatva Lokas" and "Karanateeta Lokas" (See Chart 20). The said sixteen planes or states which are the aspects or powers of a tatva are shown by the following example.

Such an example is best provided under "Jnanendriya vishaya tatva loka" (see item 4 of the Tatva Lokas in the Book of Vyakhyana). The main essential aspects or states are (1) Rupa the form, (2) Swarupa, the essential form

(3) Swabhava, the essential nature, (4) Visesha, the special nature. The next four aspects or states namely, (5) Vyapti, the power of immanent pervasiveness, (6) Vyapaka, the power of extension, (7) Guna, the general quality, (8) Varna, the seed-sound characteristically representing the truth of tatva are the respective developments from out of the main four aspects or states namely rupa, svarupa svabhava, and visesha. The next set of four aspects or states, i.e. (9) Bhava idea-will of the truth of tatva, (10) Paratva, its higher formulation in the higher world (i.e. in the range of Summit Overmind), (11) Aparatva, its lower formulations in the lesser world (i.e. in the overmind and in Spiritual Mind and in the worlds of Ignorance below), (12) Nimitta, the immediate instrumental cause for the formulations and manifestations of the tatva, i.e. movement of the tatva from its possibilities into actualities are again the respective developments of the main four aspects or states in the same above order namely, rupa, svarupa, svabhava and visesha. The next set of four aspects or states of a tatva, i.e. (13) Visesha Nimitta, the special instrumental cause or instrumentation for the formulations and manifestations, i.e. movemet of the tatva from its possibilities into actualities, (14) Udbhava, birth or creation, (15) Adhikara, power of rule and control or maintenance, (16) Laya dissolution or destruction which may be correlated with the main four aspects or states, though in a different order, i.e. visesha nimitta with visesha, udbhava with rupa, adhikara with svarupa, and laya with svabhava. Thus, the said sixteen aspects or states (also called lokas or planes) of a tatva are essentially developments within its first main four planes or states according to the poem "Arul Villakkamalai" (stz. 28 to 38). However, the four main planes or states of a tatva may be taken as its rupa, svarupa, svabhava and vyapti (instead of visesha) powers (i.e. in the same order as given in the Chapter 'Karanateeta Lokas') and on this basis the other twelve derivations or developments can be also correlated. Thus, 16 main details or states of a tatva are indicated in the above.

The 18 sub-details that develop out of the udbhava, adhikara and laya aspects of a tatva are as follows. The said udbhava, adhikara and laya develop six common sub-details under each of them. They are (1) adhikaraṇa, (2) karaṇa, (3) parva, (4) karma, (5) upakara, (6) upakara preraka—faculties and super-faculties (of mind), time and function or operation (of life power), and impulsion towards actualisation and help towards actualisation (in the subtle-physical and the physical). Thus, the 16 main details and 18 sub-details form a total of 34 details for each tatva. For a more elaborate explanation, see last part of chapter IV of Vol. I and the chart 8B.

Now, the said eight higher tatvas (items 96 to 103 of the Tatva lokas), do not have udbhava and laya powers but have the adhikara power only, because they come in the realm of Paratva or summit overmind and have their beginning and end in the Truth-World Beyond and only serve as its manifes-

ting and communicating or transmitting mediums or powers in the universal manifestation. This speciality distinguishes them from the other tatvas that immediately come below them in a lower range namely Tirodha and Kutila with the associate and connected universal principles and powers of Anava the ego and Karma the cycle of determinism of actions and results. These four form, as it were, a nexus or border between the Paratva and Aparatva and they themselves can be classified as more properly belonging to Aparatva. The details of information given in respect of Kutilai and Tirodha suggest that they are global overmind and its veiling sky respectively. The Anava (ego) and Karma here referred to are rather the universal sources of their respective principles and powers which operate in conjunction with Kutilai and Tirodha. These four and all the rest of the tatvas coming under them (i.e. items 1 to 95 of the Tatva Lokas have all the said 34 details for each of them. They have their own or rather a secondary or delegated manifestation through their udbhava, laya and adhikara powers.

Tirodha stands at the highest border line between Paratva and Aparatva and it may be regarded as Parāpara or the Parigraha state corresponding to the golden lid, the golden gnostic overmind; its veiling power or its nature can overshadow the high realm of Parabindu under which realm come Sukhārambha Cit Shakti (item 100) and Parā Shakti or Parai the Cosmic Maha Shakti (item 101). Its shadow can even enter or extend into the highest realms, i.e. the realms of Para Siva and Paranada (items 102 and 103) of the Tatva Lokas. It cannot enter into the Truth-World Beyond. However, the Powers namely Sukharambha Cit Shakti, Cosmic Parā Shakti or Parai, Para Siva and Paranada bring in their special powers of grace to lift the soul or lead it into the pure Transcendence of the Truth-World.

Items 25 to 29 of the Tatva Lokas are the Suddha tatvas under the aegis of Suddha Maya. They are namely Suddha Vidya (Rudra), Mahesh wara, and Sadhakya (Sadasiva) tatvas, (Karya) bindu and (Karya) nada tatvas. They are the immediate impelling powers or inspiring hierarchical powers (Preraka) behind the workings of forces of impure nature such as Asuddha Prakriti, Asuddha Maya, and the pure-impure nature of Suddhāsuddha Maya. So the said five suddha tatvas have their operations in and through the graded lower forces of nature, though they themselves are founded and established in the range of Suddha Maya (Suddha Maya sthapana) the purer Nature, where they have their purer workings. They have also the special power of access or entry, i. e. of gaining ground and foothold or seat of operation in the Paratva (Paratva Sthana) i. e. in the overmind-summit. Thus, there can be formulations of these tatvas in Paratva or Suddha Maha Maya, and in Aparatva or the Suddha Maya and in the lower impure and pure-impure ranges of Maya through aparatva. Thus, for example bindu and nada have their counterparts

as Para bindu and Para nada in the Paratva ; apara bindu and nada (i. e. apara nada) in the aparatva, and karya bindu and karya nada in the lower ranges of Ignorance. Therefore, the two aspects of these tatvas namely (a) vyapti range and (b) vyapaka range (see items 25 to 29 of tatva lokas) are omitted to be mentioned among the usual 34 details of each tatva. So we have only 32 details for each of the said five tatvas (items 25 to 29 of the tatva lokas). Their further elaborations come under the chapter "Adi nitya preraka mukti lokas", because they also form the intermediary and link worlds including Pranava worlds between Suddha Maya and Suddhāsuddha Maya, apart form forming their respective own worlds in Suddha Maya.

APARA AND PARA TATVAS

Now, there are 103 items under the Tatva Lokas. Of these, items 34 to 92 are not tatvas themselves but rather developments of the Adhwas such as varnas, padas, mantras (and vaks), bhuvanas, etc under the effectual or Karya Suddha Maya tatva, i. e. selective overmind—see item 30. When these are excluded, we may observe that there are 36 tatvas constituted of items 1 to 33 (i. e. from Bhuta tatva upto Aparabindu tatva), Kutila or causal Suddha Maya tatva (item 93), Anava (item 94) and Tirodha (item 95). Now the said 36 tatvas relate to the tatvas in the field of Aparatva (global overmind with its veiling sky above and the ranges below) i. e. in the ranges below Tirodha, the original veiling power, or the Parigraha Shakti at the border between Apara and Para (i. e. Parāpara Parigraha). There are seven more main tatvas which come in the field of Paratva (the Summit Overmind) and they come within the items 96 to 103 i. e. (1) Anadi Nitya Atma Cit Shakti, the soul power, (2) Anadi Nitya Iccha, (3) Jnana and (4) Kriya Shaktis, (5) Anadi Nitya Para Sukhārambha Cit Shakti and Adhara Parā Shakti, (6) Para Siva and (7) Paranada.

NOTE : Sukhārambha Cit Shakti and Parā Shakti (items 100 and 101) may be treated as one tatva in as muchas under the Chapter "Karanateeta Lokas" the former is omitted to be mentioned, because Sukharambha Cit Shakti transforms herself into the original Supreme Cit Shakti on the eve of transition into the Truth-World, the Supermind. Thus, we have in effect 36 tatvas in the Aparatva and 7 in the Paratva (instead of eight mentioned earlier)making a total of 43 main tatvas.

In the book of "Upadesha" page 44, under the heading "deathless ether, non-burning gas or air and non-flowing water "சாகாத்தலை, வேகாக்கால், போகாப்புனல்" the Swami observes that these are the respective principles or tatvas of ether, air and fire (agni) which give the science and knowledge of deathlessness of body. Fire is associated with liquid principle.

NOTE: In "Keertans" and "Joti Agaval" poems the Swami mentions the Truth-World as the source of the science of deathlessness of body and that its Truth-Light of Grace transforms the body into its deathless state. Possibly the said divinised or transformed three elemental three substances show themselves in the transformed body by or through their respective effects namely, intermittent nervous current (i.e., vibration and pause of the nerves), non-burning cool breath of air and cool and refreshing body, and condensed blood within, which has its heat—See Joti Agaval stzs 725, 727, 729, 732). The material cells and the physical body as a whole including bones & muscles become plastic and inter penetrable by and through earthly gross matter, (தடுக்கப்படுதல் இல்லாத தனி வடிவம் 12-4-2). They are represented respectively by the Rudra bhāga (or kalā) of Rudra tatva, Maheshwara bhāga (or Kala) of Maheshwara tatva and Sadasiva bhāga (or kalā) of Sadasiva tatva and they permeate in and through all the 43 states or principles (tatvas) of existence comprised of the 36 "Atma Tatvādi Siva Karaṇas" and the 7 "Nirmala Guru Turyateeta states" and existing in the four levels of body (pinda) and the four levels of anda, the universe (i.e., in the inmost, inner, inner-outer, and outer levels)—see Book of Upadesha, p. 44 & 71. Brahma who is in the first state of experience (i.e. bhuta tatva out of the 43 states) enjoys an aeonic life of one kalpa. Those who realise all the 43 states and transcend them are Kālāteeta, that is to say, they can live beyond all limitations of time, and become deathless of body.

Now in respect of the above passage it appears that the 36 aparatva tatvas and the 7 paratva tatvas listed above respectively seem to correspond with or refer to the foregoing 36 "Atma Tatvadi Siva Karanas" (of the overmind and below) and 7 "Nirmala Guru Turyateeta states" (of the Overmind Gnosis or Summit Overmind but opening themselves or entering into the Supramental Vastness or more properly the seven supramental states or principles which descend into the summit overmind). The total of 43 tatvas seem to have correspondence also with the 43 triangles of Sri Chakra of the Tantra system. As the said three principles of deathless body are found in all the 43 states, it is implied that their respective gods namely Rudra, Maheshwara and Sadasiva or their kalās or formulations have their working in the 43 states or tatvas. According to the Swami's Upadesha the three godheads have their more usual centres of operation in the body at the heart, throat and uvula of the head respectively. It is implied that because of the existence of the three divine physical elements or substances in the said 43 states from the physical world to the world of Supermind, and because of the transformed or divinised physical body, one shall be able to ascend and descend to and from the Supermind through all the intervening worlds even physically i.e., enjoy the whole universe physically also by travelling to and fro the Supermind. So, the Divine too embraces such a body both in Supermind as also on the earth. The power to travel to and fro the Supermind is also supported because of the existence of the pillar or column of adhara rising up right from Mooladhara the Physical base to the

realm of Suddha Siva, the Supermind (See Upadesha : on "Pinda anubhava lakshana" p. 54) and also by the fact of narration by the Swami that the divinised or transformed physical body has the power to travel not only in and through the objective medium of adhara but also through the objectless or non-supporting realm of niradhara (See Jeeva Karunyam Ch. II on the powers of transformed body : ஆதாரத்திலன்றி நிராதாரத்திலும் அவர் தேகம் உலாவும்). The fields of objective and non-objective realms (adhara and niradhara are in a relative sense) are filled by the one divine substance which gives the physical body and operates as the common base of all substances for all kinds or ways of attaining deathlessness of the body. (Joti Agaval stz. 533. சாகாக் கல்வியின் தரம் எலாம் கற்பித்து ஏகாக்கரப் பொருள் ஈந்த சற்குருவே) Here the Swami declared to say that he or rather his physical body was trained into all kinds or ways of attaining deathlessness of the body. This one substance that formed the common base of all the divinised physical elements and substances is also referred to as "Vastu Pratyaksha anubhava" (Upadesha p. 48) that gives the triple deathless body namely Suddha deha, Pranava deha and Jnana deha, along with the power of mastery over all the tatvas both of the body and of the universe, individually and universally (anda pinda tatva swatantra). This common substance is hinted to be the "non-flowing liquid" i. e., as the common base even among the divinised physical substances of deathless ether, non-burning air or gas, non-flowing liquid or waters, soundless fire or heat, and non-obstructing or pliant earthly matter (சாகாத்தலே, வேகாக்கால், போகாத புனல், ஒலியாத கனல், இடியாத புவி 12-15-2 ; 11-36-56), because it is stated that by the non-flowing liquid the Swami was established in the "common or equal state" (Podu Nilai) which could not be attained even by those having the purity of (deathless) physical body (Suddha deha) (போகாத புனலாலே சுத்த உடம்பினராம் புண்ணியரும் நண்ணரிய பொது நிலையும் தந்தீர் : 12—15—2 ; முத்தரும் சித்தரும் யாவரும் பெற்றிடா இயல் எனக்கு அளித்தனே 12—I—791). Possibly the said "non-flowing water or liquid" is the Waters of Ananda which is the common base for earthly matter too. Elsewhere in an early song, the Swami observed that by the divinised physical substances such as non-burning air etc. one can form or bring forth into existence all kinds of substances, i. e., including the bodily substances (11—1—28)

SUKHARAMBHA CIT SHAKTI (PARA BINDU) AND ADI SHAKTI :

Though the Swami has mentioned (karya) bindu and aparabindu (items 28 & 33) and (karya) nada and nada (i.e. aparanada) and Paranada (items 29, 32 & 103) as tatvas, he has not mentioned Parabindu as a separate tatva. But Parabindu is refered to under the tatva namely Sukharambha Cit Shakti (item 100) as the field of her immanent pervasiveness (vyapti). So we may practically treat Sukharambha Cit Shakti as representing or identified with Parabindu. And as her power extends further (Vyapaka) into the realm of Parasiva (item 102), we may treat Cosmic Para Shakti

(101) also as the field of Parabindu. Paranada is the last tatva (item 103). We have already seen in Chapter S. No. 98 that the Supreme Cit Shakti descending from Her transcendent realm of the Truth-World impinges upon Parabindu producing "Nada matra" which gets formulated eventually as the expressive true word called Turya Vak. of Parabindu or of Para Siva. This "Turya Vak of Parabindu" is really that of "Sukharambha Cit Shakti", which is a formulated power of the Supreme Cit Shakti in the field of Parabindu. Again, Sukharambha Cit Shakti formulates herself in her effectual aspect as Adi Shakti (Sukha Priya Adi Shakti) or (Karya) Adi Shakti in the intermediary worlds and She stands next to a similar formulated power of cosmic Para shakti or Parai (see Chapter "Adi Nitya Preraka Mukti Lokas") and they overrule the Iccha, Jnana and Kriya Shaktis under them and enter into relations with them in the said intermediary worlds.

In respect of Sukharambha Cit Shakti, compare with the following passage of Sri Aurobindo :

"Even before the dynamic Knowledge-Ignorance is removed, while it still remains as an inadequate instrumentation of the spirit, the supreme shakti or Super nature can work through us and we can be aware of her workings ; but it is then by a modification of her light and power so that it can be received and assimilated by the inferior nature of the mind, life and body. But this is not enough there is needed an entire remoulding of what we are into a way and power of the divine Supernature.....An eternal Truth-Consciousness must possess us and sublimate all our natural modes into its own modes of being, knowledge and action....." — (THE LIFE DIVINE, p.562).

KUTILA

Kutilai may be regarded as the global overmind. It is otherwise called Suddha Maya or Kundali. However, its causal source (i. e. global overmind) comes under item 93 of the Tatva Lokas whereas its effectual Power and function (Karya) with a trend or tendency towards individualisation and particularisation (i. e. as selective overmind) comes under item 30 of the Tatva Lokas under which are grouped the many formulated worlds of the higher gods and goddesses and the principles and powers of word, mantra, syllable and letters and speech, etc. (Items 31 to 92).

Kutilai is the seat and source of Omkara Nada—93(1); its general nature is towards individualisation and particularisation Sadā Viyaktitva) by and through many veils (anēka patākāra), though capable of giving intensity of knowledge (nibida jnana sadhyatva—93 (2 to 5). It has also the basis for a synthesis or a totality of knowledge (Samaveta adharatva—93(7), which is its special nature. It is the source of all sound and word and sense and through them the source of all the manifested worlds over which it has an inseparable

and total and general overruling governance (Sarva sabdartha prapanca sadharana samavaya adhikaratva) (See Parallel or identical quotations 5(d) of Sri Aurobindo in the preceding chapter.

ANAVA

Anava, the ego, is the principle of darkness and root of the Ignorance and brings about states of Ignorance (avasthas). It is a universal tatva and has its more effective rule upto Nadatatva (i. e. Intuitive Mind (see item 94(7)—Nada paryanta adhikatva anava visesha Shakti), that is to say, all the formulations of ego not only in the mind but also in the vital and in the physical consciousness (except in the material body), get dissolved in the Intuitive Mind, i. e. before entering into overmind which is beyond Nada, the Intuitive Mind. Mental ego is dissolved even in the Higher Mind (where the self is realised), i. e. well before one enters into the Intuitive Mind. The ego of the material cells of the material body will be dissolved only after realising the Light of the Truth-World and the completion of transformation of the body by it, though philosophies generally speak of elimination of ego by self-realisation—see the Fourth Vinnappam of the Swami.

TIRODHA

We may note that the range of veiling power of Tirodha is much greater than that of Anava as it overshadows even the high realms of Parabindu and Paranada which are beyond Nada. While Anava is instinct with separativeness of individuality forming a dark core of ignorance, Tirodha throws its shadow to check the inflow of the divinities from the supreme and universal Truth-World or to dilute and weaken the intensity and purity of their powers when they descend into Paratva, the summit overmind, but it is meant as a help for purification and perfection and equality of desires and action (śee item 95 (3&6) Karma and Pāśa Samānatva Tirodha Shakti). It is the principle of knowledge-Ignorance. In the Tantra and Saiva Siddanta systems its function is regarded as one of Grace in disguise.

ATMA CIT SHAKTI (item 96)

The principle and power of soul is indicated as a tatva, and as a power of the Cit-Shakti (cf : Cidātma Shakti—p. 8 Book of Vyakhyana) because it grows and evolves in the field of Nature until it becomes the true individual self on the eve of transition into the Truth-World, when it is known as Suddha Atma (Pratyeka Rupa Pratyakhsa Jnana Atma; Yathartha Suddha Atma Rupa Pratyaksha Jnana— See KARANATEETA LOKAS).

TATVA LOKAS Vs. KARANATEETA LOKAS

We may say on a broad basis that the chapter "Karanateeta Lokas" gives the gradations of the tatva lokas or worlds (from Bhuta loka upto Parā

Shakti and Para Siva Lokas) and exceeds the realm of Paranada (the last tatva loka) and crosses into Paranadanta which develops further into the integral world of Truth-Knowledge (i. e. Supermind) with its triple poise and finally leads into the worlds of Satcitananda. The whole chapter " Karanateeta Lokas " is one integral experience in which all the worlds, the lower and the higher, Truth-World and the worlds of Satcitananda are held and possessed ntegrally as a whole, whereas the Chapter " Tatva Lokas " describes separately the details of each tatva loka from the lowest Bhuta loka upto the Parā Shakti and Para Siva Lokas and the Paranada loka giving 34 common details for each tatva loka ; each such detail is considered a world of experience in itself, a loka of its aspect. So a tatva loka with its form, essence and nature includes also its possibilities of manifestation, along with its actualities. So the tatva lokas coming under the Chapter "Tatva Lokas" may be regarded as worlds within the urisdiction of the summit overmind, i. e. of the realm of Parā Shakti and Para-Siva, the Cosmic Maha Shakti and the Cosmic Ishwara; and the essential details of their manifestation, their possibilities and actualities are indicated in that chapter from the stand-point of the overmind Gnosis, rather than from that of Supermind, but the Swami who has written the said two chapters has done so, clearly by his overall vision and integral realisation of the Truth-World, the Supermind which includes all the worlds mentioned in all the chapters of the Text. Chart No. 20 herein following gives a correlation of the Chapters "TATVA LOKAS" and 'KARANATEETA LOKAS '' and shows too the Karanateeta Lokas proper which are beyond the Tatva Lokas.

ATMA OR ATMA CIT SHAKTI Vs. SUDDHA ATMA

Atma Cit Shakti, the soul, is elsewhere spoken of by the Swami as cidātma, Cidātma Cit Kalā Shakti, Cidātma Shakti (see Bk. 3, p. 8—10). Atma or Atma Cit Shakti is regarded as a tatva (see item 96 of the TATVA LOKAS) until it becomes transformed in Paranadanta (i. e. in transition into Supermind) as Suddha Atma the pure and true individual self and soul, i.e. as one centre of the supreme and universal Divine, when it comes to possess an integral Knowledge of the Divine Self and the World, i.e. the Supramental Knowledge which is the subject matter of the Chapter KARANATEETA LOKAS. Now the details as given under item 96 of the TATVA LOKAS indicate the essential form and nature of Atma Cit Shakti, the soul and its power.

It has all potentialities or seed-truths of existence for manifestation, because by its essential nature it is connected or related with all tatvas (tatva paryanta sambandhatva atma svabhava shakti 93-3) Its scope of immanent pervasion covers all the tatvikas, i.e. the evolutes of tatvas, that is to say, it is co-extensive with evolutionary tatvas as evolving here in the physical world of life (tatvika paryanta atma vyapti shakti 96-4). By its special power it can transcend all tatvas and enter into relation with the super-causal realm beyond the

tatvas (tatvateeta sambandhatva atma visesha shakti 96-7). In the super-causal realm called vyapaka vyapya (the supermind) is the real-source of involution and evolution of all tatvas and tatvikas in their true essence and purity (tatva tatvika layodaya VYAPAKA VYAPYA Suddha Jnanateeta anubhava loka—see last items 1-16 of the KARANATEETA LOKAS). Soul has the inseparable powers of will, knowledge and action (i.e. intuitive Will or intuition, Revelation or vision by illumination, and Inspired Word and action by inspiration) as its form (Iccha jnana kriya samavayatva atma rupa shakti : 96-1). In the closing part of the chapter " Suddha tatva Sadhana Sadhya Lokas " under S. No. 107, the pure five-fold powers of soul, namely, will, knowledge, action, an initiating power of bliss and a total or universal power of Ananda are mentioned as related to the corresdonding visesha para shaktis the special formulated powers of the higher shaktis in the realm of Suddha Maha Maya, the summit overmind (Paratva), namely, Para Iccha, Para Jnana and Para Kriya Shaktis and Para Sukharambha Cit Shakti and Para Anubhava Adhara Parā Shakti (the Cosmic Maha Shakti). Because of these universal special powers of the summit overmind, the soul's powers integrate bringing the presence of the Divine in it. Soul has its essential form and sense of " I " and " mine " which is expressive of the truth of its individuality of existence and is unconnected with the dividing separative principle of ego (Ahankara mamakaratva atma svarupa shakti 96-2). Its general quality or nature is its governing knowledge over the field of Paratva the Summit Overmind or Overmind Gnosis (Para tantra jnanatva atma guna shakti 96-6) ; "Para tantra jnanatva" may be also interpreted as the knowledge dependent on the field of Paratva, though it does not seem proper in the context ; much less does it indicate soul's subjection to others or other powers. The soul's power of manifestation and extension can cover the eight siddhis which are its possibilities (Ashta siddhi anubhava sadhya atma vyapaka shakti 96-5). According to Tirumoolar, the ancient yogi-siddhar of Tamil Nadu, the eight Siddhis include deathlessness of body. Therefore, with the attainment of deathless body by transformation the soul's field penetrates and extends into the Inconscient also.

Under the Chapter " Karanateeta Loka ", the soul of the universalised individual in the range of summit overmind, though as yet possessing, in regard to its manifestation, only partial powers of Conscious Force (Ekadesha Cit), is described as Suddha Samvedāntarāntara atma rupa svarupa svabhava VYAPYA VYAPAKA ādi poorvottara paryanta pratyaksha sakti loka. When it becomes identified with the Parā Shakti and Para Siva it comes to possess total and global powers of Conscious Force (Sanga Cit) for its universal manifestation, and a total and universal presence one with the Cosmic Divine (Sanga Sat) respectively. In Paranadanta, it becomes one with the Nirguna Brahman (Paranada parityaganta sahaja kevala) and then

realises itself as the true individual Self (Pratyeka rupa pratyaksha jnana atma) i. e. as Suddha atma and as such develops into a pure being of the Truth-World, the supermind, possessing the integral knowledge of the divine Self and the World (Poorana bodha VYAPAKA VYAPYA samaveda samavaya yathartha suddha atma rupa pratyaksha jnana anubhava loka). In other words, a first initial integral knowledge of the divine Self, the world, and the self and soul of the individual is realised by entering into the supramental Vastness—an experience at once transcendental, universal and individual. Then the three poises of the Truth-World and the worlds of Satcitananda are experienced and it finally becomes one with the Indivisible Satcitananda, the Absolute (see items 1 to 16 in the closing part of the Chapter "Karanateeta Lokas" and the items immediately preceding them).

C

CHART No. 20

CORRELATION OF THE LOKAS IN THE CHAPTERS "TATVA LOKAS", "KĀRAṆĀTEETA LOKAS" AND IN THE POEM "ARUL VILLAKKA MĀLAI" Stzs. 28—38

UNDER GROUPS I — VI

(See also chart No. 6)

I. Karanateeta Lokas proper in the ranges beyond the Paratva and Paranada, the highest of the Tatva Lokas

Karanateeta Lokas proper, under the chapter "Karanateeta Lokas" in the descending order (1)	*Tatva Lokas under chapter 'Tatva Lokas' in the descending order (2)*	*Tatva Lokas or Param under the poem "Arul Vilakka Malai' stz. 28 to 38 in the descending order (3)*
THE ABSOLUTE REALITY :		
16. Siva Aikya Sukhateeta Loka	—	—
THE ONE INDIVISIBLE SATCIT-ANANDA :		
15. Satcitananda Akhanda Aikya Siva Sakshatkara Anubhava Loka	—	—
THE WORLDS OF SATCIT-ANANDA (14 to 12)		
14. Ateeta Cit Poorannanda SAT SVARUPA Sukha Rupa LOKA	—	—
13. ATEETA CIT POORANA ANANYA Sat rupa Sukha Svarupa LOKA	—	—
12. Ateeta Cit Poorana Sat matra SUKHA SVABHAVA LOKA	—	—
(3 to 11) THE TRUTH—WORLD : SUPERMIND (SM) WITH ITS POISES :		

(1)	(2)	(3)
A. ENTRY INTO SUPRAMENTAL VASTNESS & SHOOTING INTO COMPREHENDING & SUMMIT SUPERMIND (3 to 7)		
3. Poorana Bodha VYAPAKA VYAPYA Samveda Samavaya Yathartha SUDDHA ATMA RUPA Pratyaksha Jnana Anubhava Loka (Supramental Vastness & a first integral Knowledge as in Gita)	—	—
4. Tatva Tatvika Layodaya Suddha Jnana Pratyaksha Anubhava Loka (Para Prakriti of Gita)	—	—
COMPREHENDING AND SUMMIT SUPERMIND & POSSESSION OF SUPREME LIGHT OF BEING AND THE LIGHT OF CONSCIOUSNESS—FORCE, i e. TAT JOTI AND CIT JOTI INTEGRALLY (5—7)		
5. Tatva Tatvika Layodaya Vyapaka Vyapya Suddha Jnana Ateeta Anubhava Loka (comprehending S. M. in ascent)	—	—
6. Ateeta Jnana Prakasa POORANA VYAPAKA VYAPYA Nirbodha Lakshya Anubhava Loka (Summit S. M.)	—	—
7. Pooranateeta Cit Prakasa Yoga Lakshya Anubhava Loka (comprehending S. M. in descent)	—	—
B. APPREHENDING SUPERMIND		
(8—9) Ateeta Jnana Yoga Vasana Nivritti AND		
Ateeta Cit Prakasa Yoga Atisaya Jnana Bhoga Anubhava Loka (apprehending S. M. in descent)	—	—

(1)	(2)	(3)
C. TERTIARY SUPERMIND :		
(10—11) Jnana Yoga Vasana nivritti AND		
Jnana Yoga Bhogateeta Svarupa Sakshatkara VYAPAKA VYAPYA Anubhava Jagrateeta Suddha Avastha Loka (Tertiary S. M. in descent)	—	—
TRANSITION STATES INTO SUPERMIND :		
GURU TURYA STATES : (in the ascending order a to c)		
(c) REALISATION OF PURE EGOLESS INDIVIDUAL SELF IN PARANADANTA (Realising Amsa Sanatana of the Gita) (1-2) leading into S. M. Vastness	—	—
1. Paranada Parityaganta Pratyeka Rupa Pratyaksha Jnana Atma Anubhava Loka (individual self as a Centre of the Divine, " Amsa Sanatana ")	—	—
AND		
2. Atma Bodha Nivritti Anubhava Loka (ego-less state)	—	—
(b) REALISATION OR SENCE OF EXCLUSIVENESS OF THE BRAHMAN IN PARANADANTA :		
Paranada Parityaganta Kevala Pratyeka Jnana Anubhava Loka	—	—
(a) REALISATION OF THE FEATURELESS IMMUTABLE BRAHMAN IN PARANADANTA (i. e. in the Positive Void)		
Paranada Parityaganta Sahaja Kevala Pratyaksha Anubhava Loka (Immutable silence of the Brahman or Static Brahman as in Paranadanta State)	—	—

II. Correlation in the range of Paratva (summit overmind) (i.e. Suddha Maha Maya

Tatva Lokas under Ch. "Karanateeta Lokas" in the Descending order (1)	*Tatva Lokas under Chapter "Tatva Lakas" in the Descending order (2)*		*Tatva Lokas or Param under Poem "Arul Villakka Malai" stz. 28-38 in the descending order (3)*
Paranada	Paranada	item 103	Five Paranada Param
Para Siva	Para Siva	,, 102	Maha Suddha Param
Parā Shakti or Parai	Parā Shakti or Parai	,, 101	,, ,,
...	Sukhārambha Cit Shakti (Realm of Parabindu)	,, 100	Para Shakti (gal) Param
Atma (Universalised soul & self	Atma Cit Shakti	,, 96	,, ,,
Para Iccha Shakti	Anadi Nitya Iccha Shakti	,, 97	,, ,,
Para Jnana Shakti	Anadi Nitya Jnana Shakti	,, 98	,, ,,
Para Kriya Shakti	Anadi Nitya kriya Shakti	,, 99	,, ,,

II. In, the Border between Para & Apara, i.e. Paratva & Aparatva

Tirodha	Tirodha tatva	,, 95	Border between Para & Apara
Anava or Sahaja mala	Anava tatva	,, 94	Apara Shakti (gal) Param
Kutila	Causal Kutila tatva (its effectual Kutila is Suddha Maya tatva item 30)	,, 93	Suddha Param

(1)	(2)		(3)
Karma	Causal Karma tatva (its effectual Karma tatva is item 24) ,,	—	Apara Shakti (gal) Param

IV. Correlation in the range of Aparatva under Kutila or Suddha Maya (Item 93 to 25)

Kutilai or Suddha Maya (Causal)	Kutilai tatva (i. e. causal kutila or causal Suddha Maya) item	93	Suddha Param
	Suddha Maya tatva (i. e. effectual kutilai or effectual Suddha Maya) ,,	30	Suddha Param
....	Yoga Maya Tatva ,,	31	Apara Shakti (gal) Param
Nada (causal)	Nada Tatva (causal) ,,	32	,,
Apara Bindu (causal)	Apara Bindu tatva (causal) ,,	33	,,
.....	Ambika Shakti ,,	34	,,
(Apara bindu karya) Apara Iccha	Vama Shakti ,,	35	,,
(Apara bindu karya) Apara Jnana	Jyeshta Shakti ,,	36	,,
(Apara bindu karya) Apara Kriya	Raudri Shakti ,,	37	,,
....	Jaya, Vijaya, Ajita and Aparājita Shaktis ,,	38 to 41	,,
(Apara bindu karya) Bindu (i. e. effectual bindu)	(Vak Karya Nada Preraka) Bindu tatva (effectual of Apara bindu) ,,	28	Five Omkara Param

(1)	(2)		(3)
(Apara bindu karya) Nada	(Maya Preraka) Nada tatva (effectual)	,, 29	Five Omkara Param
NOTE : Bindu is seen to impel Nada to bring out Vak as follows)	NOTE : This Nada inspires or impels the four forms of speech in the field of Maya)		
(Nada Karya) Vak	Sukshma	,, 54	,,
	Pashyanti	,, 55	,,
	Madhyama	,, 56	,,
	Vaikari	,, 57	,,
Kalā	Nivritti, Pratishta, Vidya, Santi and Santiāteeta kalās (i. e. Shakti or Bindu kalās)	item 42 to 46	Five Kalā Param
	Deepika to Anāshrita (i. e. Siva or Nada Kalās	,, 47 to 53	,,
Varna	Varnas such as Akara (அ) (letter A) etc.	,, 58	,,
Pada	Padas such as Omkara etc.	,, 59	,,
Mantra	Mantras such as Satyojāta etc.	,, 60	,,
Bhuvana	Bhuvanas	,, 61 to 92	,,
Sadhakya Suddha Tatva	Sadhakya Tatva (i. e. Sadasiva Tatva)	,, 27	,,
Maheshwara Suddha Tatva	Ishwara Tatva	,, 26	,,
Suddha Vidya Tatva	Suddha Vidya Tatva (i. e. Rudra Tatva)	,, 25	,,

V. Correlation in the Range of Suddhāsuddha Maya

(1)	(2)			(3)
.....	(effectual) Karma Tatva	,,	24	—
Kalādi Suddhāsuddha Tatvas	Suddhāsuddha Maya Tatva	,,	23	Maha Maya Param
	Purusha Tatva	,,	22	
	Raga Tatva	,,	21	
	Vidya Tatva	,,	20	
	Kalā Tatva	,,	19	
	Nyati Tatva	,,	18	
	Kāla Tatva	,,	17	

VI. Correlation in the Range of Asuddha Prakrti Maya

Guna Traya Prakriti	Moola Maya Tatva	item	11	Paguti Param
	Guna Tatva	,,	12	,,
	Nāḍi Tatva	,,	13	,,
	Prānādi Tatva	,,	14	,,
	Kośa Tatva	,,	15	,,
	Vacanādi Tatva	,,	16	,,
Karaṇa	Antah karaṇa tatva	,,	6	Indriya and Karaṇa Param
	Mano tatva	,,	7	
	Ahankara tatva	,,	8	,,
	Buddhi tatva	,,	9	,,
	Citta tatva	,,	10	,,
Jnanendriya and Jnanendriya Vishayas	Jnanendriya tatva	,,	3	,,
	Jnanendriya vishaya tatva	,,	4	,,
Karmendriya and Karmendriya vishayas	Karmendriya tatva	,,	5	,,
	Karmendriya vishya tatva	,,	5	,,
Indriya	Tanmatra tatva	,,	2	,,
Bhuta	Bhuta tatva	,,	1	Five Bhuta Param

NOTES ON CHART 20

1. Suddha Maya tatva (item 30) formulates these apara tatvas such as Yoga Maya tatva (item 31), Apara nada (item 32) and Apara bindu (item 33), Apara Shaktis (items 34 to 37) and their aspects of Kalā shaktis or attendant

shaktis 38 to 41, and through the Apara Shaktis the Adhwas such as Bhuvanas (item 61 to 92), Mantras (item 60), Padas (item 59) and Varnas (item 58) and the four Vak (item 54 to 57 and Kalās (i. e. Kalās of Nada items 47 to 53 and Kalās of Bindu items 42 to 46).

2. Above Suddha Maya (corresponding to selective overmind and covering the range of spiritual Mind) is its causal source called Kutilai (item 93) the causal Suddha Maya (corresponding to global overmind). Beyond it, is the seed or causal source of Knowledge-Ignorance, i. e. Tirodha Tatva corresponding to gnostic overmind, the golden lid (item 95) which forms a nexus between Kutilai the causal Suddha Maya and its Apara Shaktis of the Aparatva (items 30 to 37) on the one hand and Para Shaktis of the Paratva (items 96 to 100) on the other. Tirodha, the original veiling power is helped by the other dividing principle of Anava the ego (item 94) which is described as the most ancient impurity and both these are called as Anadi nitya tatvas, though "anadi" (beginningless) is used in a relative sense. The rule of Tirodha at its highest extends even into the pure realm of Paranada. Thus, Tirodha, Kutila, Anava and Karma (the destiny or determinism of the cycle of Karma) are the four Powers of Knowledge-Ignorance at their highest universal source. In the other chapter "Karanateeta Loka" also Kutila, Tirodhana, Anava and Karma are mentioned as a group of powers in between Apara Shaktis (i. e. Apara Iccha Jnana and Kriya Shaktis, Apara Bindu and Apara Nada) on the one hand and Para Shaktis (i. e. Para Iccha, Para Jnana and Para Kriya) on the other.

3. Though the tatva lokas are here shown both under columns 1 & 2, the nature of their experience differs. In the former, it is the total and global and direct experience of all the tatvas at the five levels of being—outermost, outer, inner-outer, inner and innermost—in their form, essence, nature and special and general qualities, immanence and extension etc. (Suddha samveda bahya bahya, bahya, antara bahya, antara, antarāntara, rupa svarupa svabhava vyapya vyapaka visesha gunadi poorvottara paryanta pratyaksha anubhava) which transcend themselves and lead into the Truth-World of Supermind beyond ; and in the later their experiences are obtained separately each or in combinations but held and possessed within their own realms, i. e. within the bounds of the summit-overmind at the highest, though the truths of the tatvas, their essence, nature and form are originally derived from the Truth-World above (swarupa, swabhava, and rupa of the tatvas). The first is a case of transition to Supermind through overmind whereas the second is confined to overmind experience at its highest or to the experiences below it according to the gradations of the Tatva Lokas. So the first signifies an identification with the All, and an universalisation of the individual into a cosmic being leading to the discovery of the true individual self as a centre of the supreme and universal Divine which develops into the supramental integral knowledge of the Divine Self and the World and the individual self and soul.

4. Compare with Sri Aurobindo's passages :

"The transition to Supermind through overmind is a passage from Nature as we know it into Super-Nature.....In order that the involved principles of Overmind and Supermind should emerge from their veiled secrecy, the being and powers of the superconscience must descend into us and uplift us and formulate themselves in our being and powers ; this descent is a sine qua non of the transition and transformation "—(THE LIVE DIVINE, p.819) ..... " the supramental Consciousness-Force from above and the evolving Consciousness-Force from behind the veil acting on the awakened awareness and will of the mental human being would accomplish by their united power the momentous transition "—(THE LIFE DIVINE, p. 820) ....." Thus, the individuality would become more and more powerful and effective in proportion as it realised itself as a centre and formation of the universal and transcendent Being and Nature... the being would emerge into and put on—even as there would emerge in him and descend into him, assuming him into it—a greater light of Consciousness and a greater action of Force ; his natural existence would be the instrumention of a superior Power, an OVERMENTAL AND SUPRAMENTAL CONSCIOUSNESS-FORCE, the power of the original Divine Shakti .....the action of the Omnipotent and Omniscient World-Mother raising the being into herself, into her supernature.....there would be a Super-Nature of the Divine Gnosis and the individual soul would be its conscious, open and free field and instrument, a participant in its action, aware of its purpose and process, aware too of its own greater Self, the universal, the transcendent Reality, and of its own Person as illimitably one with that and yet an individual being of Its being, an instrument and a spiritual centre "—THE LIFE DIVINE, p. 824.

NOTE : Sukhārambha Cit Shakti (item 100 of the Tatva Lokas) who is a formulated power of the Supreme Cit-Shakti acting in the field of summit overmind mediates this transition of the universalised individual into the Truth-World of Supermind by transformating him into a true individual self of the supreme and universal Divine (Yathartha suddha atma). This Sukhārambha Cit Shakti seems to correspond with the " superior Power, an overmental and supramental Consciousness-Force " in the above passage of Sri Aurobindo.

5. " But there can be many formulations of overmind consciousness and experience..... " In place of an uncentred and unplaced diffusion there may be the sense of the universe in oneself or as oneself, but there too this self is not the ego ; it is an extension of a free and pure essential self-consciousness or it is AN IDENTIFICATION WITH THE ALL—the extension or the identification constituting a cosmic being, a universal individual.....But with a strong influence or full action of the overmind a very integral sense of governance, a complete supporting or overruling presence and direction of the cosmic Self or the Ishwara can come in and become normal; or a special centre may be revea-

led or created overtopping and dominating the physical instrument, individual in fact of existence, but impersonal in feeling and recognised by a free cognition as something instrumental to the action of a transcendent and universal Being. In the transition towards the supermind this centralising action tends towards the discovery of a true individual replacing the dead ego, a being who is in his essence one with the supreme Self, one with the universe in extension and yet a cosmic centre and circumference of the specialised action of the infinite''—THE LIFE DIVINE, p. 845.

CHAPTER I

TATVA LŌKAS

Sūkshma sthūla antaraṅga bahiraṅga sādhāraṇa asādhāraṇa bhoutika pratyaksha vyakti rūpa samavāya kāraṇa mūla māyāntarāntara ahaṅkāra ēkadēśa-udbhava tanmātra kārya BHUTA TATVA LŌKA.

1. Sūkshmāntara snēhāṇutva savikalpa sādhya vicitra bhūta rūpa śakti lōka.
2. Sthūla bāhya snēhāṇutva savikalpa sādhya vicitra bhūta svarūpa śakti lōka.
3. Sūkshma sthūla bāhyāntara kriyā snēhāṇutva savikalpa karma sādhya sādhaka vicitra bhūta svabhāva śakti lōka.
4. Kāraṇāṇu kārya paryanta sādhyatva bhūta sāti sāmānya vyāpti śakti lōka.
5. Kāryāṇu kāraṇa paryanta sādhyatva bhūta-upādhi sāmānya vyāpaka śakti lōka.
6. Vividha rūpa sādhya bhūta viśēsha śakti lōka.
7. Vividhāṇu vyāpāratva bhūta guṇa śakti lōka.
8. Bāhya-indriya sūkshma vikalpa vishaya sādhyatva bhūta varṇa śakti lōka
9. Viśēsha aṇutva sādhya bhūta paratva śakti lōka.
10. Sāmānya-aṇutva sādhya bhūta aparatva śakti lōka
11. Anēka aṇutva vicitra sāmānya samavāya sādhya bhūta bhāva śakti lōka
12. Adhiṣṭhāna mātra bhūta nimitta śakti lōka.
13. Adhiṣṭhāna viśēsha mātra bhūta nimitta viśēsha śakti lōka.

(Apica) and

1. Sūkshma sthūla snēhāṇutva sambandha rūpa vyaktyādi sādhaka Sādhya bhūta-udbhava śakti lōka.
2. Bhūta-udbhava adhikaraṇa śakti lōka.
3. Bhūta udbhava karaṇa śakti lōka
4. Bhūta udbhava parva śakti lōka
5. Bhūta udbhava karma śakti lōka
6. Bhūta udbhava upakāra śakti lōka

7. Bhūta udbhava upakāra prēraka śakti lōka
8. Bhūta adhikāra śakti lōka
9. Bhūta adhikāra adhikaraṇa śakti lōka
10. Bhūta adhikāra karaṇa śakti lōka
11. Bhūta adhikāra parva śakti lōka
12. Bhūta adhikāra karma śakti lōka
13. Bhūta adhikāra upakāra śakti lōka
14. Bhūta adhikāra upakāra prēraka śakti lōka
15. Bhūta laya śakti lōka
16. Bhūta laya adhikaraṇa śakti lōka
17. Bhūta laya karaṇa śakti lōka
18. Bhūta laya parva śakti lōka
19. Bhūta laya karma śakti lōka
20. Bhūta laya upakāra śakti lōka
21. Bhūta laya upakāra prēraka śakti lōka

(Ittham) Thus

1. Kaṭhina gurutvādi pṛthivi rūpa śakti lōka
2. Sīta dravatvādi ap rūpa śakti lōka
3. Ushṇa laghutvādi teja rūpa śakti lōka
4. Calana-atyati laghutva vāyu rūpa śakti lōka
5. Nirantara adhikaraṇa parama-atyati laghutva ākāśa rūpa śakti lōka
6. Catush kōṇa pṛthivi svarūpa śakti lōka
7. Dvi kōṇa ap svarūpa śakti lōka
8. Tri kōṇa tēja svarūpa śakti lōka
9. Shaṭ kōṇa vāyu svarūpa śakti lōka
10. Kundala ākāra ākāśa svarūpa śakti lōka
11. Gurutva snēhāṇutva sādhana-asādhāraṇa sūkshma sthāpana karmatva pṛthivi svabhāva śakti lōka
12. Dravatva snēhāṇutva sādhanāt prasāraṇa karmatva ap svabhāva śakti lōka
13. Ushṇa snēhāṇutva ati laghutva sādhana-oordhva prasāraṇa karmatva tēja svabhāva śakti lōka
14. Ālamba snēhāṇutva atyati laghutva sādhana vyāpaka-upāṇu prasāraṇa karmatva vāyu svabhāva śakti lōka
15. Nirākāra snēhāṇutva parama-atyati lagutva sūkshma sādhana-anusyūta kāraṇa karmatva ākāśa svabhāva śakti lōka
16. Vivldha vicitra rūpa sādhya pṛthivi viśēsha śakti lōka
17. Ap viśēsha śakti lōka
18. Tēja viśēsha śakti lōka
19. Vāyu viśēsha śakti lōka

20. Ākāśa viśēsha śakti lōka
21. Piṇda-aṇda parayanta sāti sāmānya sādhya pṛthivi vyāpti śakti lōka
22. Ap vyāpti śakti lōka
23. Tējo vyāpti śakti lōka
24. Vāyu vyāpti śakti lōka
25. Ākāśa vyāpti śakti lōka
26. Māyā paryanta upādhi sāmānya sādhya pṛthivi vyāpka śakti lōka.
27. Ap vyāpaka śakti lōka
28. Tējo vyāpaka śakti lōka
29. Vāyu vyāpaka śakti lōka
30. Ākāśa vyāpaka śakti lōka
31. Vividha udbhava-aṇutva vicitra pṛthivi guṇa śakti lōka
32. Ap guṇa śakti lōka
33. Tējo guṇa śakti lōka
34. Vāyu guṇa śakti lōka
35. Ākāśa guṇa śakti lōka
36. Pṛthivi varṇa śakti lōka
37. Ap varṇa śakti lōka
38. Tējo varṇa śakti lōka
39. Vāyu varṇa śakti lōka
40. Ākāśa varṇa śakti lōka
41. Pṛthivi bhāva śakti lōka
42. Ap bhāva śakti lōka
43. Tējo bhāva śakti lōka
44. Vāyu bhāva śakti lōka
45. Ākāśa bhāva śakti lōka
46. Pṛthivi paratva śakti lōka
47. Ap paratva śakti lōka
48. Tējo paratva śakti lōka
49. Vāyu paratva śakti lōka
50. Ākāśa paratva śakti lōka
51. Pṛthivi aparatva śakti lōka
52. Ap aparatva śakti lōka
53. Tējo aparatva śakti lōka
54. Vāyu aparatva śakti lōka
55. Ākāśa aparatva śakti lōka
56. Pṛthivi udbhava śakti lōka
57. Pṛthivi udbhava adhikaraṇa śakti lōka
58. Pṛthivi udbhava karaṇa şakti lōka
59. Pṛthivi udbhava parva śakti lōka
60. Pṛthivi udbhava karma śakti lōka

61. Pṛthivi udbhava upakāra śakti lōka
62. Pṛthivi udbhava upakāra prēraka śakti lōka
63. Pṛthivi adhikāra śakti lōka
64. Pṛthivi adhikāra adhikaraṇa śakti lōka
65. Pṛthivi adhikāra karaṇa śakti lōka
66. Pṛthivi adhikāra parva śakti lōka
67. Pṛthivi adhikāra karma śakti lōka
68. Pṛthivi adhikāra nimitta śakti lōka
69 Pṛthivi adhikāra nimitta viśēsha śakti lōka
70. Pṛthivi laya śakti lōka
71. Pṛthivi laya adhikaraṇa śakti lōka
72. Pṛthivi laya karaṇa śakti lōka
73. Pṛthivi laya parva śakti lōka
74. Pṛthivi laya karma śakti lōka
75. Pṛthivi laya upakāra śakti lōka
76. Pṛthivi laya upakāra prēraka śakti lōka
77. Ap udbhava śakti lōka
78. Ap udbhava adhikarṇa śakti lōka
79. Ap udbhava karaṇa śakti lōka
80. Ap udbhava parva śakti lōka
81. Ap udbhava karma śakti lōka
82. Ap udbhava upakāra śakti lōka
83. Ap udbhava upakāra prēraka śakti lōka
84. Ap adhikāra śakti lōka
85. Ap adhikāra adhikaraṇa śakti lōka
86. Ap adhikāra karaṇa śakti lōka
87. Ap adhikāra parva śakti lōka
88. Ap adhikāra karma śakti lōka
89. Ap adhikāra upakāra śakti lōka
90. Ap adhikāra upakāra prēraka śakti lōka
91. Ap laya śakti lōka
92. Ap laya adhikaraṇa śakti lōka
93. Ap laya karaṇa śakti lōka
94. Ap laya parva śakti lōka
95. Ap laya karma śakti lōka
96. Ap laya upakāra śakti lōka
97. Ap laya upakāra prēraka śakti lōka
98. Tēja udbhava śakti lōka
99. Tēja udbhava adhikaraṇa śakti lōka
100. Tēja udbhava karaṇa śakti lōka
101. Tēja udbhava parva śakti lōka

102. Tēja udbhava karma śakti lōka
103. Tēja udbhava upakāra śakti lōka
104. Tēja udbhava upakāra prēraka śakti lōka
105. Tēja adhikāra śakti lōka
106. Tēja adhikāra adhikaraṇa śakti lōka
107. Tēja adhikāra karaṇa śakti lōka
108. Tēja adhikāra parva śakti lōka
109. Tēja adhikāra karma śakti lōka
110. Tēja adhikāra upakāra śakti lōka
111. Tēja adhikāra upakāra prēraka śakti lōka
112. Tēja laya śakti lōka
113. Tēja laya adhikaraṇa śakti lōka
114. Tēja laya karaṇa śakti lōka
115. Tēja laya parva śakti lōka
116. Tēja laya karma śakti lōka
117. Tēja laya upakāra śakti lōka
118. Tēja laya upakāra prēraka śakti lōka
119. Vāyu udbhava śakti lōka
120. Vāyu udbhava adhikaraṇa śakti lōka
121. Vāyu udbhava karaṇa śakti lōka
122. Vāyu udbhava parva śakti lōka
123. Vāyu udbhava karma śakti lōka
124. Vāyu udbhava upakāra śakti lōka
125. Vāyu udbhava upakāra prēraka śakti lōka
126. Vāyu adhikāra śakti lōka
127. Vāyu adhikāra adhikaraṇa śakti lōka
128. Vāyu adhikāra karaṇa śakti lōka
129. Vāyu adhikāra parva śakti lōka
130. Vāyu adhikāra karma śakti lōka
131. Vāyu adhikāra upakāra śakti lōka
132. Vāyu adhikāra upakāra prēraka śakti lōka
133. Vāyu laya śakti lōka
134. Vāyu laya adhikaraṇa śakti lōka
135. Vāyu laya karaṇa śakti lōka
136. Vāyu laya parva śakti lōka
137. Vāyu laya karma śakti lōka
138. Vāyu laya upakāra śakti lōka
139. Vāyu laya upakāra prēraka śakti lōka
140. Ākāśa udbhava śakti lōka
141. Ākāśa udbhava adhikaraṇa śakti lōka
142. Ākāśa udbhava karaṇa śakti lōka

143. Ākāśa udbhava parva śakti lōka
144. Ākāśa udbhava karma śakti lōka
145. Ākāśa udbhava upakāra śakti lōka
146. Ākāśa udbhava upakāra prēraka śakti lōka
147. Ākāśa adhikāra śakti lōka
148. Ākāśa adhikāra adhikaraṇa śakti lōka
149. Ākāśa adhikāra karaṇa śakti l
150. Ākāśa adhikāra parva śakti lōka
151. Ākāśa adhikāra karma śakti lōka
152. Ākāśa adhikāra upakāra śakti lōka
153. Ākāśa adhikāra upakāra prēraka śakti lōka
154. Ākāśa laya śakti lōka
155. Ākāśa laya adhikaraṇa śakti lōka
156. Ākāśa laya karaṇa śakti lōka
157. Ākāśa laya parva śakti lōka
158. Ākāśa laya karma śakti lōka
159. Ākāśa laya upakāra śakti lōka
160. Ākāśa laya upakāra prēraka śakti lōka
161. Pṛthivi pṛthivi śakti lōka
162. Pṛthivi ap śakti lōka
163. Pṛthivi tējas śakti lōka
164. Pṛthivi vāyu śakti lōka
165. Pṛthivi ākāśa śakti lōka
166. Ap pṛthivi śakti lōka
167. Ap ap śakti lōka
168. Ap tējas śakti lōka
169. Ap vāyu śakti lōka
170. Ap ākāśa śakti lōka
171. Tējas Pṛthivi bhūta śakti lōka
172. Tējo ap bhūta śakti lōka
173. Tējas tējo bhūta śakti lōka
174 Tējo vāyu bhūta śakti lōka
175. Tējo ākāśa bhūta śakti lōka
176. Vāyu pṛthivi bhūta śakti lōka
177. Vāyu ab bhūta śakti lōka
178. Vāyu tējo bhūta śakti lōka
179. Vāyu vāyu bhūta śakti lōka
180. Vāyu ākāśa bhūta śakti lōka
181. Ākāśa pṛthivi bhūta śakti lōka
182. Ākāśa ab bhūta śakti lōka
183. Ākāśa tējo bhūta śakti lōka

184. Ākāśa vāyu bhūta śakti lōka
185. Ākāśa ākāśa bhūta śakti lōka

(Apica) and

1. Cara bhēda bhoutika śakti lōka
2. Acara bhēda bhoutika śakti lōka (ādayaśca grāhyāḥ) etc.

(2) Sādhāraṇa asādhāraṇa sūkshma sthūla bhūta aṇu pratyaksha prakruti vyakti samavāya mūlamāyāntara ahaṅkāra ēkadēśa kārya TANMĀTRA TATVA LŌKA

1. Bhūta samavāya mātra tanmātra rūpa śakti lōka
2. Bhūta samavāya sāmānya mātra tanmātra swarūpa śakti lōka
3. Udbhava udyāgatva tanmātra swabhāva śakti lōka
4. Bhūta bhoutika paryanta tanmātra vyāpti śakti lōka
5. Māyā paryanta tanmātra vyāpaka śakti lōka
6. Sūkshma vyāpāramātra tanmātra viśēsha śakti lōka
7. Bhūta-ātmya mātra tanmātra guṇa śakti lōka

(Apica) and

1. Tanmātra varṇa śakti lōka
2. Tanmātra bhāva śakti lōka
3. Tanmātra paratva śakti lōka
4. Tanmātra aparatva śakti lōka

(Ittham) Thus

1. Sūkshma viśēshāṇutva sambandha rūpa vyaktyādi sādhaka sādhya tanmātra udbhava śakti lōka
2. Tanmātra udbhava adhikaraṇa śakti lōka
3. Tanmātra udbhava karaṇa śakti lōka
4. Tanmātra udbhava parva śakti lōka
5. Tanmātra udbhava karma śakti lōka
6. Tanmātra udbhava upakāra śakti lōka
7. Tanmātra udbhava upakāra prēraka śakti lōka
8. Tanmātra adhikāra śakti lōka
9. Tanmātra adhikāra adhikaraṇa śakti lōka
10. Tanmātra adhikāra karaṇa śakti lōka
11. Tanmātra adhikāra parva śakti lōka
12. Tanmātra adhikāra karma śakti lōka
13. Tanmātra adhikāra upakāra śakti lōka
14. Tanmātra adhikāra upakāra prēraka śakti lōka
15. Tanmātra laya śakti lōka
16. Tanmātra laya adhikaraṇa śakti lōka
17. Tanmātra laya karaṇa śakti lōka

18. Tanmātra laya parva śakti lōka
19. Tanmātra laya karma śakti lōka
20. Tanmātra laya upakāra śakti lōka
21. Tanmātra laya upakāra prēraka śakti lōka
(ādayaśca grāhyāḥ) including these.

1. Tanmātra nimitta śakti lōka
2. Tanmātra nimitta viśēsha śakti lōka (ścapi gṛhṇiyāt) including.

(3) Mūlamāyāntarāhaṅkāra bāhya vikalpa jñānalēśa ēkadēśa kārya bhoutika bāhya dvāra Jñāna vyakti vikalpa mātra JÑĀNĒNDRIYA TATVA LŌKA

1. Bhūta sambandha prajñā vishayāṇutva sādhya jñānēndriya rūpa śakti lōka
2. Bhoutika dvāra jñānāṇutva sādhya jñānēndriya swarūpa śakti lōka
3. Prajñā vikalpa karma vēga-aṇutva sādhya jñānēndriya swabhāva śakti lōka
4. Tanmātra paryanta sādhi sāmānya jñānēndriya vyāpti śakti lōka
5. Vishayaprajñpā aryanta upādhi sāmānya jñānēndriya vyāpaka śakti lōka
6. Vishaya vicitra prajñā vyāpāra jñānēndriya viśēsha śakti lōka
7. Icchā ārambhatva jñānēndriya guṇa śakti lōka
8. Antara-Indriya sūkshma vishaya sādhya jñānēndriya varṇa śakti lōka
9. Viśēsha prajñāṇutva jñānēndriya paratva śakti lōka
10. Sāmānya prajñāṇutva jñānēndriya aparatva śakti lōka
11. Bahu aṇutva samavāya śādhya jñānēndriya bhāva śakti lōka

(Ittham) Thus

1. Sūkshma snēha jñānāṇutva sambandha vicitra rūpa vyaktyādi sādhaka sādhya jñānēndriya udbhava śakti lōka
2. Jñānēndriya udbhava adhikaraṇL śakti lōka
3. Jñānēndriya udbhava karaṇa śakti lōka
4. Jñānēndriya udbhava parva śakti lōka
5. Jñānēndriya udbhava karma śakti lōka
6. Jñānēndriya udbhava upakāra śakti lōka
7. Jñānēndriya udbhava upakāra prēraka śakti lōka
8. Jñānēndriya adhikāra śakti lōka
9. Jñānēndriya adhikāra adhikaraṇa śakti lōka
10. Jñānēndriya adhikāra karaṇa śakti lōka
11. Jñānēndriya adhikāra parva śakti lōka
12. Jñānēndriya adhikāra karma śakti lōka

13. Jñānēndriya adhikāra upakāra śakti lōka
14. Jñānēndriya adhikāra upakāra prēraka śakti lōka
15. Jñānēndriya laya śakti lōka
16. Jñānēndriya laya adhikaraṇa śakti lōka
17. Jñānēndriya laya karaṇa śakti lōka
18. Jñānēndriya laya parva śakti lōka
19. Jñānēndriya laya karma śakti lōka
20. Jñānēndriya laya upakāra śakti lōka
21. Jñānēndriya laya upakāra prēraka śakti lōka
22. Ākāśa Sambandha śabda vishaya aṇutva sādhya śrōtra-indriya rūpa śakti lōka
23. Vāyu sambandha sparśa vishya aṇutva sādhya tvac indriya rūpa śakti lōka
24. Tējas sambandha rūpa vishayāṇutva sādhya nētra indriya rūpa śakti lōka
25. Ab sambandha rasa vishayāṇutva sādhya jihvā indriya rūpa śakti lōka
26. Pṛthivi sambandha gandha vishayāṇutva sādhya ghrāṇa indriya rūpa śakti lōka
27. Śabdadvāra jñānāṇutva sādhya śrōtrēndriya swarūpa śakti lōka
28. Sparśadvāra jñānāṇutva sādhya tvagindriya swarūpa śakti lōka
29. Rūpadvāra jñānāṇutva sādhya nētrēndriya svarūpa śakti lōka
30. Rasadvāra jñānāāutva sādhya jihvēndriya svarūpa śakti lōka
31. Gandhadvāra jñānāṇutva sādhya ghrānēndriya svarūpa śakti lōka
32. Śabda karma vēga-aṇutva sādhya śrōtrēndriya svabhāva śakti lōka
33. Sparśa karma vēga-aṇutva sādhya tvagindriya svabhāva śakti lōka
34. Dṛshṭi karma vēga-aṇutva sādhya nētrēndriya svabhāva śakti lōka
35. Rasa karma vēga-aṇutva sādhya jihvēndriya svabhāva śakti lōka
36. Gandha karma vēga-aṇutva sādhya ghrānēndriya svabhva śakti lōka
37. Śabda tanmtāra paryanta śrōtrēndriya vyāpti śakti lōka
38. Sparśa tanmātra paryanta tvagindriya vyāpti śakti lōka
39. Rūpa tanmātra paryanta nētrēndriya vyāpti śakti lōka
40. Rasa tanmātra paryanta jihvēndriya vyāpti śakti lōka
41. Gandha tanmātra paryanta ghrānēndriya vyāpti śakti lōka
42. Śabda prajñā sādhya śrōtrēndriya vyāpaka śakti lōka
43. Sparśa prajñā sādhya tvagindriya vyāpaka śakti lōka
44. Rūpa prajñā sādhya nētrēndriya vyāpaka śakti lōka
45. Rasa prajñā sādhya jihvēndriya vyāpaka śakti lōka
46. Gandha prajñā sādhya ghrānēndriya vyāpaka śakti lōka
47. Śabdatva sāmānya prajñā viśēsha śrōtrēndriya viśēsha śakti lōka

48. Sparśatva sāmānya prajñā viśēsha tvagindriya viśēsha śakti lōka
49. Rūpatva sāmānya prajñā viśēsha nētrēndriya viśēsha śakti lōka
50. Rasatva sāmānya prajñā viśēsha jihvēndriya viśēsha śakti lōka
51. Gandhatva sāmānya prajñā viśēsha ghrānēndriya viśēsha śakti lōka
52. Śabda icchā ārambha śrōtrēndriya guṇa śakti lōka
53. Sparśa icchā ārambha tvagindriya guṇa śakti lōka
54. Rūpa icchā ārambha nētrēndriya guṇa śakti lōka
55. Rasa icchā ārambha jihvēndriya guṇa śakti lōka
56. Gandha icchā ārambha ghrānēndriya guṇa śakti lōka
57. Antara-indriya sūkshma vikalpa vishaya sādhya śrōtrēndriya varṇa śakti lōka
58. Tvagindriya varṇa śakti lōka
59. Nētrēndriya varṇa śakti lōka
60. Jihvēndriya varṇa śakti lōka
61. Ghrānēndriya varṇa śakti lōka
62. Viśēsha śabda prajñāṇutva śrōtrēndriya paratva śakti Iōka
63. Viśēsha sparśa prajñāṇutva tvagindriya paratva śakti lōka
64. Viśēsha rūpa prajñāṇutva nētrēndriya paratva śakti lōka
65. Viśēsha rasa prajñāṇutva jihvēndriya paratva śakti lōka
66. Viśēsha gandha prajñāṇutva ghrānēndriya paratva śakti lōka
67. Sāmānya śabda prajñāṇutva śrōtrēndriya aparatva śakti lōka
68. Sāmānya sparśa prajñāṇutva tvagindriya aparatva śakti lōka
69. Sāmānya rūpa prajñāṇutva nētrēndriya aparatva śakti lōka
70. Sāmānya rasa prajñāṇutva jihvēndriya aparatva śakti lōka
71. Sāmānya gandha prajñāṇutva ghrānēndriya aparatva śakti lōka

(Ittham) Thus

Śrōtrēndriya bhāva śakti lōka (ādayaśca grāhyāḥ) etc.

(Apica) and

1. Śrōtrēndriya udbhava śakti lōka
2. Śrōtrēndriya adhikāra śakti lōka
3. Śrōtrēndriya laya śakti lōka
4. Tvagindriya udbhava śakti lōka
5. Tvagindriya adhikāra śakti lōka
6. Tvagindriya laya śakti lōka
7. Nētrēndriya udbhava śakti lōka
8. Nētrēndriya adhikāra śakti lōka
9. Nētrēndriya laya śakti lōka
10. Jihvēndriya udbhava śakti lōka
11. Jihvēndriya adhikāra śakti lōka
12. Jihvēndriya laya śakti lōka

13. Ghrānēndriya udbhava śakti lōka
14. Ghrānēndriya adhikāra śakti lōka
15. Ghrānēndriya laya śakti lōka

(Apica) and

1. Udbhava adhikāra laya adhikaraṇa śakti lōka
2. Karaṇa śakti lōka
3. Parva śakti lōka
4. Karma śakti lōka
5. Upakāra śakti lōka (ādayaśca grāhyāḥ) etc

1. Jñānēndriya nimitta śakti lōka
2. Nimitta viśēsha śakti lōka (ścāpi gṛhṇiyāt) including

(4) Mūlamāyā icchā lēśa ēkadēśa kārya prajñā vishaya mātra

JÑĀNĒNDRIYA VISHAYA TATVA LŌKA

1. Bhūtabhēda sūkshmāntara savikalpa guṇatva jñānēndriya vishaya rūpa śakti lōka
2. Bhūta bhēda sūkshmāntara savikalpa guṇa vishayatva jñānēndriya vishaya svarūpa śakti lōka
3. Sūkshmāntara bhoutika sa-yogatva jñānēndriya svabhāva śakti lōka
4. Paramāṇu prajñā sādhya jñānēndriya vishaya viśēsha śakti lōka
5. Indriya paryanta sādhi sāmānya jñānēndriya vishaya vyāpti śakti lōka
6. Paramāṇu prajñā vyāpāra upādhi sāmānya jñānēndriya vishaya vyāpaka śakti lōka.
7. Bhūta bījatva jñānēndriya vishaya guṇa śakti lōka
8. Swarūpa vicitratva jñānēndriya vishaya varṇa śakti lōka
9. Sāmānya viśēsha aṇutvā samavāya sādhya jñānēndriya vishaya bhāva śakti lōka
10. Kāraṇṇautva jñānēndriya vishaya paratva śakti lōka
11. Kāryṇautva jñānēndriya vishaya aparatva śakti lōka
12. Jñānēndriya vishaya nimitta śakti lōka
13. Nimitta visesha śakti lōka
14. Sūkshma snēhāṇutva sambandha rūpa vyaktyādi sādhaka sādhya jñānēndriya vishaya udbhava śakti lōka
15. Jñānēndriya vishaya adhikāra śakti lōka
16. Jñānēndriya vishaya laya śakti lōka

(Ittham) Thus

1. Udbhava adhikāra laya adhikaraṇa śakti lōka

2. Karaṇa śakti lōka
3. Parva śakti lōka
4. Karma śakti lōka
5. Upakāra śakti lōka
6. Prēraka śakti lōka (ādayaśca grāhyāḥ) etc

(Apica) and

1. Ākāśa savikalpāntara guṇatva śabda rūpa śakti lōka
2. Vāyu savikalpāntara guṇatva sparśa rūpa śakti lōka
3. Tējas savikalpāntara guṇatva rūpa rūpa śakti lōka
4. Ab savikalpāntara guṇatva rasa rūpa śakti lōka
5. Pṛthivi savikalpāntara guṇatva gandha rūpa śakti lōka
6. Ākāśa savikalpāntāra guṇa vishayatva śabda svarūpa śakti lōka
7. Vāyu savikalpāntara guṇa vishayatva sparśa svarūpa sakti lōka
8. Tējas savikalpāntara guṇa vishayatva rūpa svarūpa śakti lōka
9. Ab savikalpāntara guṇa vishayatva rasa svarūpa śakti lōka
10. Pṛthivi savikalpāntara guṇa vishayatva gandha svarūpa śakti lōka
11. Ākāśa bhoutika ēkadēśa saha-yōga (Sayyōga) sambandha śabda svabhāva śakti lōka
12. Vyāu bhoutika ēkadēśa saha-yōga sambandha sparśa svabhāva śakti lōka
13. Tējo bhoutika ēkadēśa saha-yōga sambandha rūpa svabhāva śakti lōka
14. Ab bhoutika ēkadēśa saha-yoga sambandha rasa svabhāva śakti lōka
15. Pṛthivi bhoutika ēkadēśa saha-yōga sambandha gandha svabhāva śakti lōka
16. Paramāṇu prajñā sādhya śābda viśesha śakti lōka
17. Sparśa viśēsha śakti lōka
18. Rūpa viśēsha śakti lōka
19. Rasa viśēsha śakti lōka
20. Gandha viśēsha śakti lōka
21. Śrotrēndriya paryanta sambandha sāti sāmānya śabda vyāpti śakti lōka
22. Tvagindriya paryanta sambandha sāti sāmānya sparśa vyāpti śakti lōka
23. Nētrēndriya paryanta sambandha sāti sāmānya rūpa vyāpti śakti lōka
24. Jihvēndriya paryanta sambandha sāti sāmānya rasa vyāpti śakti lōka
25. Ghrānēndriya paryanta sambandha sāti sāmānya gandha vyāpti śakti lōka
26 Paramāṇu prajñā vyāpāra upādhi sāmānya śabda vyāpaka śakti lōka
27. Sparśa vyāpaka śakti lōka
28. Rūpa vyāpaka śakti lōka
29. Rasa vyāpaka śakti lōka

30. Gandha vyāpaka śakti lōka
31. Ākāśa bījatva śabda guṇa śakti lōka
32. Vāyu bījatva sparśa guṇa śakti lōka
33. Tējo bījatva rūpa guṇa śakti lōka
34. Ab bījatva rasa guṇa śakti lōka
35. Pṛthivi bījatva gandha guṇa śakti lōka
36. Paramādyati aṇutva sādhya śabda varṇa śakti lōka
37. Sparśa varṇa śakti lōka
38. Rūpa varṇa śakti lōka
39. Rasa varṇa śakti lōka
40. Gandha varṇa śakti lōka
41. Śabda paratva śakti lōka
42. Sparśa paratva śakti lōka
43. Rūpa paratva śakti lōka
44. Rasa paratva śakti lōka
45. Gandha paratva śakti lōka
46. Śabda aparatva śakti lōka
47. Sparśa aparatva śakti lōka
48. Rūpa aparatva śakti lōka
49. Rasa aparatva śakti lōka
50. Gandha aparatva śakti lōka

(Ittham) Thus

1. Sabda bhāva śakti lōka
2. Sparśa bhāva śakti lōka
3. Rūpa bhāva śakti lōka
4. Rasa bhāva śakti lōka
5. Gandha bhāva śakti lōka (ādayaśca) including these

1. Nimitta śakti lōka
2. Nimitta viśēsha śakti lōka (ādayasca grāhyāḥ) including these

(Apica) and

1. Śabda udbhava śakti lōka
2. Śabda adhikāra śakti lōka
3. Śabda laya śakti lōka
4. Sparśa udbhava śakti lōka
5. Sparśa adhikāra śakti lōka
6. Sparśa laya śakti lōka
7. Rūpa udbhava śakti lōka
8. Rūpa adhikāra śakti lōka
9. Rūpa laya śakti lōka

10. Rasa udbhava śakti lōka
11. Rasa adhikāra śakti lōka
12. Rasa laya śakti lōka
13. Gandha udbhava śakti lōka
14. Gandha adhikāra śakti lōka
15. Gandha laya śakti lōka

1. Udbhava, adhikāra, laya, adhikaraṇa śakti lōka
2. Karaṇa śakti lōka
3. Parva śakti lōka
4. Karma śakti lōka
5. Prēraka śakti lōka
6. Upakāra śakti lōka (ādayaśca grāhyāḥ) etc

(5) Mūla-māyāntara-ahaṅkāra bhāya vikalpa kriyālēśa ēkadēśa kārya bhoutika bāhyadvāra kriyā vyaktimātra KARMĒNDRIYA TATVA LŌKA

1. Bhūtēndriya sambandha karma vishayāuṇtva sādhya karmēndriya rūpa śakti lōka
2. Dwāra karmāṇutva vyāpāra sādhya karmēndriya svarūpa śakti lōka
3. Karma vikalpa vicitra udyōgatva karmēndriya svabhāva śakti lōka
4. Bhūta paryanta sāti (sādhi) sāmānya karmēndriya vyāpti śakti lōka
5. Māyā paryanta upādhi sāmānya karmēndriya vyāpaka śakti lōka
6. Sūkshma sa-yōgatva (sayyōgatva) karmēndriya viśēsha śakti lōka
7. Māyā jaḍatva karmēndriya guṇa śakti lōka
8. Antarēndriya sūkshma vishaya karmēndriya varṇa śakti lōka
9. Viśēsha karmāṇutva karmēndriya paratva śakti lōka
10. Sāmānya karmāṇutva karmēndriya aparatva śakti lōka
11. Karma bahu aṇutva sādhya karmēndriya bhāva śakti lōka
12. Adhishṭhāna mātra karmēndriya nimitta śakti lōka
13. Adhishṭhāna viśēsha mātra karmēndriya nimitta viśēsha śakti lōka

(Ittham) Thus

1. Sūkshma snēha karma aṇutva sambandha vicitra rūpa vyaktyādi sādhaka sādhya karmēndriya udbhava śakti lōka
2. Karmēndriya adhikāra śakti lōka
3. Karmēndriya laya śakti lōka
4. Karmēndriya udbhava, adhikāra, laya, adhikaraṇa śakti lōka
5. Karaṇa śakti lōka
6. Parva śakti lōka
7. Karma śakti lōka
8. Upakāra śakti lōka

9. Prēraka śakti lōka (ādayaśca grāhyāḥ) etc

(Apica) and

1. Ākāśa pṛthivi sādhi saha-yōga (orsa-yōga) śrōtra upādhi sambandha vacana karma vishayāṇutva sādhya vāk rūpa śakti lōka
2. Vāyu pṛthivi sādhi sa-yōga (or sayyōga) tvagupādhi sambandha dāna karma vishayāṇutva sādhya pāṇi rūpa śakti lōka
3. Tējō pṛthivi sādhi sa-yōga nētra upādhi sambandha gamana karma vishayāuṇtva sādhya pāda rūpa śakti lōka
4. Ab pṛthivi sādhi sa-yōga jihvā upādhi sambandha visarga karma vishayāṇutva sādhya guhya rūpa śakti lōka
5. Pṛthivi pṛthivi sādhi sa-yōga ghrāṇa upādhi sambandha visarga karma vishayāṇutva sādhya gūḍa rūpa śakti lōka
6. Vākdvāra vacana karmāṇu vyāpāratva sādhya vāk swarūpa śakti lōka
7. Pāda dvāra gamana karmāṇu vyāpāratva sādhya pāda svarūpa śakti lōka
8. Pāṇi dvāra dāna karmāṇu vyāṇāratva sādhya pāṇi svarūpa śakti lōka
9. Guhya dvāra visarga karmāṇu vyāpāratva sādhya guhya svarūpa śakti lōka
10. Gūḍa dvāra visarga karmāṇu vyāpāratva sādhya gūḍa svarūpa śakti lōka
11. Vacana karma vikalpa vicitra udyōgatva vāk svabhāva śakti lōka
12. Gamana karma vikalpa vicitra udyōgatva pāda svabhāva śakti lōka
13. Dāna karma vikalpa vicitra udyōgatva pāṇi svabhāva śakti lōka
14. Visarga karma vikalpa vicitra udyōgatva guhya svabhāva śakti lōka
15. Gūḍa svabhāva śakti lōka
16. Ākāśa pṛthivi sādhi paryanta vāk vyāpti śakti lōka
17. Vāyu pṛthivi sādhi paryanta pāda vyāpti śakti lōka
18. Tējō pṛthivi sādhi paryanta pāṇi vyāpti śakti lōka
19. Ab pṛthivi sādhi paryanta guhya vyāpti śakti lōka
20. Pṛthivi pṛthivi sādhi paryanta gūḍa vyāpti śakti lōka
21. Prakṛti upādhi paryanta vāk vyāpaka śakti lōka
22. Pāda vyāpaka śakti lōka
23. Pāṇi vyāpaka śakti lōka
24. Guhya vyāpaka śakti lōka
25. Gūḍa vyāpaka śakti lōka

(Apica) and

1. Vāk ādi viśēsha śakti lōka
2. Guṇa śakti lōka

3. Varṇa śakti lōka
4. Paratva śakti lōka
5. Aparatva śakti lōka
6. Bhāva śakti lōka
7. Nimitta śakti lōka
8. Nimitta viśēsha śakti lōka
9. Udbhava śakti lōka
10. Adhikāra śakti lōka
11. Laya śakti lōka
12. Udbhava adhikāra laya adhikaraṇa śakti lōka
13. Karaṇa śakti lōka
14. Parva śakti lōka
15. Karma śakti lōka
16. Upakāra śakti lōka
17. Prēraka śakti lōka (ādayaśca grāhyāḥ) etc.

(6) Savikalpa Icchā Jñāna kriyālēśa ēkadēśa mūla māyāntara aṅga sāṅga sūkshma saṅkalpa vikalpa samavāya kārya bhoutika upānga dwāra indriya agraganya aṅga sāṅgatva adva (adhwā?) ANTAHKARAṆA TATVA LOKA

1. Bhoutikāntara sādhāraṇa saṅkalpa samavāyatva antahkaraṇa rūpa śakti lōka
2. Bhoutikāntara sadhāraṇa saṅkalpa samavāya sādhya antahkaraṇa svarūpa śakti lōka
3. Bhoutikāntara sādhāraṇa saṅkalpa vikalpa samavāya sādhya antahkaraṇa svabhāva śakti lōka
4. Purusha tatva paryanta sāti (or Sādhi) sāmānya antahkaraṇa vyāpti śakti lōka
5. Vidyā tatva paryanta upādhi sāmānya antahkaraṇa vyāpaka śakti lōka
6. Vishaya prajñā agraganya antahkaraṇa viśēsha śakti lōka
7. Saṅkalpa vikalpa sādhyavinyāsa antahkaraṇa guṇa śakti lōka
8. Saṅkalpa vicitra sādhya antahkaraṇa varṇa śakti lōka
9. Saṅkalpa viśēshatva antahkaraṇa paratva śakti lōka
10. Saṅkalpa sāmānyatva antahkaraṇa aparatva śakti lōka
11. Sarva saṅkalpa vikalpa sādhyatva antahkaraṇa bhāva śakti lōka

(Ittham) Thus or in this manner

1. Antahkaraṇa nimitta śakti lōka
2. Antahkaraṇa Nimitta viśēsha śakti lōka
3. Antahkaraṇa udbhava śakti lōka
4. Antahkaraṇa adhikāra śakti lōka

5. Antahkaraṇa laya śakti lōka
6. Antahkaraṇa udbhava adhikaraṇa śakti lōka
7. Antahkaraṇa udbhava karaṇa śakti lōka
8. Antahkaraṇa udbhava parva śakti lōka
9. Antahkaraṇa udbhava karma śakti lōka
10. Antahkaraṇa udbhava upakāra śakti lōka
11. Antahkaraṇa udbhava prēraka śakti lōka
12. Antahkaraṇa adhikāra adhikaraṇa śakti lōka
13. Antahkaraṇa adhikāra karaṇa śakti lōka
14. Antahkaraṇa adhikāra parva śakti lōka
15. Antahkaraṇa adhikāra karma śakti lōka
16. Antahkaraṇa adhikāra upakāra śakti lōka
17. Antahkaraṇa adhikāra prēraka śakti lōka
18. Antahkaraṇa laya adhikaraṇa śakti lōka
19. Antahkaraṇa laya karaṇa śakti lōka
20. Antahkaraṇa laya parva śakti lōka
21. Antahkaraṇa laya karma śakti lōka
22. Antahkaraṇa laya upakāra śakti lōka
23. Antahkaraṇa laya prēraka śakti lōka

(Apica) and

(7) Mūlamāyāntarāhaṅkara savikalpa icchālēśa ēkadēśa kāraṇa (possibly karaṇa) kārya bhoutikāntara icchā saṅkalpa vikalpa vicitrālambatva sādhaka sādhyatva MANŌ RUPA SAKTI LOKA

1. Bhoutikāntara icchā saṅkalpa vikalpa vicitrālamba sāmānya sādhya manō swarūpa śakti lōka
2. Bhoutikāntara icchā saṅkalpa vikalpa vicitrālamba vishaya nyāsa karma manō swabhāva śakti lōka
3. Purusha dvāra sāti sāmānya paryanta manō vyāpti śakti lōka
4. Vidyā dvāra upādhi sāmānya paryanta manō vyāpaka śakti lōka
5. Vishaya icchā saṅkalpa viśēsha nyāsa manō viśēsha śakti lōka
6. Vishaya icchā saṅkalpa vikalpa nibiḍatva manō guṇa śakti lōka
7. Vishaya icchā saṅkalpa vikalpa vividha vicitratva manō varṇa śakti lōka
8. Vishaya icchā saṅkalpa sarva sādhyatva manō bhāva śakti lōka
9. Vishaya viśēsha icchā saṅkalpa vikalpatva manō paratva śakti lōka
10. Vishaya sāmānya saṅkalpa vikalpatva manō aparatva śakti lōka
11. Vishaya icchā saṅkalpa adhishṭhanatva manō nimitta śakti lōka
12. Vishaya icchā saṅkalpa adhishṭhana viśēshatva manō nimitta viśēsha śakti lōka
13. Vishaya icchā saṅkalpa vikalpa udbhavādi sādhana sādhya manō udbhava śakti lōka

14. Manō adhikāra śakti lōka
15. Manō laya śakti lōka
16. Manō udbhava adhikaraṇa śakti lōka
17. Manō udbhava karaṇa śakti lōka
18. Manō udbhava parva śakti lōka
19. Manō udbhava karma śakti lōka
20. Manō udbhava upakāra śakti lōka
21. Manō udbhava prēraka śakti lōka
22. Manō adhikāra adhikaraṇa śakti lōka
23. Manō adhikāra karaṇa śakti lōka
24. Manō adhikāra parva śakti lōka
25. Manō adhikāra karma śakti lōka
26. Manō adhikāra upakāra śakti lōka
27. Manō adhikāra prēraka śakti lōka
28. Manō laya adhikaraṇa śakti lōka
29. Manō laya karaṇa śakti lōka
30. Manō laya parva śakti lōka
31. Manō laya karma śakti lōka
32. Manō laya upakāra śakti lōka
33. Manō laya prēraka śakti lōka

(8) Mūla māyāntara vikalpa kriyālēśa ēkadēśa karaṇa kārya bhoutikāntara kriyā saṅkalpa vikalpa sādhya AHAṄKĀRA TATVA LŌKA

1. Bhoutikāntara kriyā saṅkalpa vikalpa samavāya niścaya ahambhāvatva ahaṅkāra rūpa śakti lōka
2. Bhoutikāntara kriyā saṅkalpa vikalpa vividha guṇa upānga samavāya ahambhāva sādhya ahaṅkāra svarūpa śakti lōka
3. Bhoutikāntara kriyā saṅkalpa vikalpa vividha guṇa vicitra ālambatva ahambhāva ahaṅkāra swabhāva śakti lōka
4. Bhoutikāntara kriyā saṅkalpa vikalpa purusha bhāva paryanta ahaṅkāra vyāpti śakti lōka
5. Bhoutikāntara kriyā saṅkalpa vikalpa jñāna bhāvamātra ahaṅkāra vyāpaka śakti lōka
6. Bhoutikāntara kriyā saṅkalpa vikalpa ahambhāva nyāsatva ahaṅkāra viśēsha śakti lōka
7. Bhoutikāntara kriyā saṅkalpa vikalpa ahambhāva nibiḍatva ahaṅkāra guṇa śakti lōka
8. Bhoutikāntara kriyā saṅkalpa vikalpa ahambhāva vicitratva ahaṅkāra varṇa śakti lōka
9. Bhoutikāntara kriyā saṅkalpa ahambhāva sādhyatva ahaṅkāra bhāva śakti lōka

10 Bhoutikāntara saṅkalpa vikalpa ahambhāva viśēshatva ahaṅkāra paratva śakti lōka

11. Bhoutikāntara kriyā saṅkalpa vikalpa ahambhāva sāmānyatva ahankāra aparatva śakti lōka

12. Kriyā saṅkalpa vikalpa adhishṭhānatva ahaṅkāra nimitta śakti lōka

13. Kriyā saṅkalpa vikalpa adhishṭhāna viśēshatva ahaṅkāra nimitta viśēsha śakti lōka

14. Kriyā saṅkalpa vikalpa ahambhāva udbhavādi sādhana sādhya ahaṅkāra udbhava śakti lōka

15. Ahaṅkāra adhikāra śakti lōka
16. Ahaṅkāra laya śakti lōka
17. Ahaṅkāra udbhava adhikaraṇa śakti lōka
18. Ahaṅkāra udbhava karaṇa śakti lōka
19. Ahaṅkāra udbhava parva śakti lōka
20. Ahaṅkāra udbhava karma śakti lōka
21. Ahaṅkāra udbhava upakāra śakti lōka
22. Ahaṅkāra udbhava prēraka śakti lōka
23. Ahaṅkāra adhikāra adhikaraṇa śakti lōka
24. Ahaṅkāra adhikāra karaṇa śakti lōka
25. Ahaṅkāra adhikāra parva śakti lōka
26. Ahaṅkāra adhikāra karma śakti lōka
27. Ahaṅkāra adhikāra upakāra śakti lōka
28. Ahaṅkāra adhikāra prēraka śakti lōka
29. Ahaṅkāra laya adhikaraṇa śakti lōka
30. Ahaṅkāra laya karaṇa śakti lōka
31. Ahaṅkāra laya parva śakti lōka
32, Ahaṅkāra laya karma śakti lōka
33. Ahaṅkāra laya upakāra śakti lōka
34. Ahaṅkāra laya prēraka śakti lōka

(9) Mūlamā yāntara vikalpa jñānalēśa ēkadēśa karaṇa kārya bhoutikāntara jñāna vikalpa saṅkalpa mātra BUDDHI TATVA LŌKA

1. Bhoutikāntara vikalpa jñāna saṅkalpa samavāya vicāra ālambatva buddhi rūpa śakti lōka

2. Bhoutikāntara vikalpa jñāna saṅkalpa vicāra ālamba sādhya buddhi svarūpa śakti lōka

3. Bhoutikāntara vikalpa jñāna saṅkalpa vicāra ālamba samavāya sādhyatva buddhi svabhāva śakti lōka
4. Purusha vicāra paryanta buddhi vyāpti śakti lōka
5. Vidyā tatva paryanta buddhi vyāpaka śakti lōka
6. Jñāna saṅkalpa vikalpa nyāsa viśēsha buddhi viśēsha śakti lōka

7. Jñāna saṅkalpa vikalpa vicāra nibiḍatva buddhi guṇa śakti lōka
8. Vikalpa jñāna saṅkalpa vicāra vicitratva buddhi varṇa śakti lōka
9. Vikalpa jñāna saṅkalpa vicāra sādhyatva buddhi bhāva śakti lōka
10. Vikalpa jñāna viśēsha saṅkalpatva buddhi paratva śakti lōka
11. Vikalpa jñāna sāmānya saṇkalpatva buddhi aparatva śakti lōka
12. Vikalpa jñāna saṅkalpa adhishṭhānatva buddhi nimitta śakti lōka
13. Vikalpa jñāna saṅkalpa adhishṭhāna viśēshatva buddhi nimitta viśēsha śakti lōka
14. Vikalpa jñāna saṅkalpa vicāra udbhavādi sādhana sādhya buddhi udbhava śakti lōka
15. Buddhi adhikāra śakti lōka
16. Buddhi laya śakti lōka
17. Buddhi udbhava adhikaraṇa śakti lōka
18. Buddhi udbhava karaṇa śakti lōka
19. Buddhi udbhava parva śakti lōka
20. Buddhi udbhava karma śakti lōka
21. Buddhi udbhava upakāra śakti lōka
22. Buddhi udbhava prēraka śakti lōka
23. Buddhi adhikāra adhikaraṇa śakti lōka
24. Buddhi adhikāra karaṇa śakti lōka
25. Buddhi adhikāra parva śakti lōka
26. Buddhi adhikāra karma śakti lōka
27. Buddhi adhikāra upakāra śakti lōka
28. Buddhi adhikāra prēraka śakti lōka
29. Buddhi laya adhiharaṇa śakti lōka
30. Buddhi laya karaṇa śakti lōka
31. Buddhi laya parva śakti lōka
32. Buddhi laya karma śakti lōka
33. Buddhi laya upakāra śakti lōka
34. Buddhi laya prēraka śakti lōka

(10) Mūla māyāntara vikalpa icchā jñāna kriyālēśa ēkadēśa karaṇa kārya bhoutikāntara icchā jñāna kriyā vikalpa saṅkalpa mātra

CITTA TATVA LŌKA

1. Bhoutikāntara icchā jñāna kriyā vikalpa saṅkalpa cintita samavāya mātra citta rāpa śakti lōka
2. Bhouikāntara cichā jñāna kriyā vikalpa saṅkalpa cintita samavāya sādhya citta svarūpa śakti lōka
3. Bhoutikāntara icchā jñāna kriyā vikalpa saṅkalpa cintita samavāya karma sādhyatva citta svabhāva śakti lōka
4. Purusha tatva paryanta citta vyāpti śakti lōka
5. Vidyā tatva paryanta citta vyāpaka śakti lōka

6. Vikalpa icchā jñāna kriyā saṅkalpa nyāsa viśēsha citta viśēsha śakti lōka
7. Vikalpa icchā jñāna kriyā saṅkalpa cintita nibiḍatva citta guṇa śakti lōka
8. Vikalpa icchā jñāna kriyā saṅkalpa cintita vicitratva citta varṇa śakti lōka
9. Vikalpa icchā jñāna kriyā saṅkalpa cintita sādhyatva citta bhāva śakti lōka
10. Vikalpa icchā jñāna kriyā saṅkalpa cintita viśēshatva citta paratva śakti lōka
11. Vikalpa icchā jñāna kriyā saṅkalpa cintita sāmānyatva citta aparatva śakti lōka
12. Vikalpa icchā jñāna kriyā saṅkalpa cintita adhishṭhānatva citta nimitta śakti lōka
13. Cintita adhisṭhāna viśēshatva citta nimitta viśēsha śakti lōka
14. Vikalpa icchā jñāna kriyā saṅkalpa cintita udbhavādi sādhana sādhya citta udbhava śakti lōka
15. Citta adhikāra śakti lōka
16. Citta laya śakti lōka
17. Citta udbhava adhikaraṇa śakti lōka
18. Citta udbhava karaṇa śakti lōka
19. Citta udbhava parva śakti lōka
20. Citta udbhava karma śakti lōka
21. Citta udbhava upakāra śakti lōka
22. Citta udbhava prēraka śakti lōka
23. Citta adhikāra adhikaraṇa śakti lōka
24. Citta adhikāra karaṇa śakti lōka
25. Citta adhikāra parva śakti lōka
26. Citta adhikāra karma śakti lōka
27. Citta adhikāra upakāra śakti lōka
28. Citta adhikāra prēraka śakti lōka
29. Citta laya adhikaraṇa śakti lōka
30. Citta laya karaṇa śakti lōka
31. Citta laya parva śakti lōka
32. Citta laya karma śakti lōka
33. Citta laya upakāra śakti lōka
34. Citta laya prēraka śakti lōka

(11) Mōhinī māyā Kārya bhōgya tatva karaṇa MŪLA MĀYA TATVA LŌKA.

1. Savikalpa ālamba samavāyatva mūla māyā rūpa śakti lōka
2. Vikalpa ālamba aśuddha bhōgya sādhya mūla māyā svarūpa śakti lōka
3. Savikalpa ālamba cit jaḍa vipareeta sādhyatva mūla māyā svabhāva śakti lōka
4. Bhuta paryanta mūla māyā vyāpti śakti lōka
5. Mōhini māyā paryanta mūla māyā vyāpaka śakti lōka
6. Asuddha bhōgyatva mūla māyā guṇa śakti lōka
7. Nānā bhōda aśuddha aṇu Samudāya sādhya mūla māyā viśēsha śakti lōka
8. Nānā bhēda aśuddha vicitra mūla māyā varaṇ śakti lōka
9. Nānā bhēda aśuddha viśēsha mūla māyā paratva śakti lōka
10. Nānā bhēda aśuddha sāmānya mula māyā aparatva śakti lōka
11. Nānā bhēda aśuddha sādhya mūla māyā bhāva śakti lōka
12. Asuddha adhisṭhāna mūla māyā nimitta śakti lōka
13. Asuddha adhisṭhāna viśēsha mūla māyā nimitta viśēsha śakti lōka
14. Mūla māyā udbhava śakti lōka
15. Mūla māyā adhikāra śakti lōka
16. Mūla māyā laya śakti lōka
17. Mūla māyā udbhava adhikaraṇa śakti lōka
18. Mūla māyā udbhava karaṇa śakti lōka
19. Mūla māyā udbhava parva śakti lōka
20. Mūla māyā udbhava karma śakti lōka
21. Mūla māyā udbhava upakāra śakti lōka
22. Mūla māyā udbhava prēraka śakti lōka
23. Mūla māyā adhikāra adhikaraṇa śakti lōka
24. Mūla māyā adhikāra karaṇa śakti lōka
25. Mūla māyā adhikāra parva śakti lōka
26. Mūla māyā adhikāra karma śakti lōka
27. Mūla māyā adhikāra upakāra śakti lōka
28. Mūla māyā adhikāra prēraka śakti lōka
29. Mūla māyā laya adhikaraṇa śakti lōka
30. Mūla māyā laya karaṇa śakti lōka
31. Mūla māyā laya parva śakti lōka
32. Mūla māyā laya karma śakti lōka
33. Mūla māyā laya upakāra śakti lōka
34. Mūla māyā laya prēraka śakti lōka

Ittham (Thus)

(12) Mūla māyā bāhya-antara ēkadēśa kārya bhoutikāntara karaṇa vikalpa vicitra saṅkalpa vyakti kāraṇa GUṆA TATVA LŌKA

1. Guṇa rūpa śakti lōka
2. Guṇa svarūpa śakti lōka
3. Guṇa svabhāva śakti lōka
4. Guṇa vyāpti śakti lōka
5. Guṇa vyāpaka śakti lōka
6. Guṇa viśēsha śakti lōka
7. Guṇa guṇa śakti lōka
8. Guṇa varṇa śakti lōka
9. Guṇa bhāva śakti lōka
10. Guṇa paratva śakti lōka
11. Guṇa aparatva śakti lōka
12. Guṇa nimitta śakti lōka
13. Guṇa nimitta viśēsha śakti lōka
14. Guṇa udbhava śakti lōka
15. Guṇa adhikāra śakti lōka
16. Guṇa laya śakti lōka
17. Guṇa udbhava adhikaraṇa śakti lōka
18. Guṇa udbhava karaṇa śakti lōka
19. Guṇa udbhava parva śakti lōka
20. Guṇa udbhava karma śakti lōka
21. Guṇa udbhava upakāra śakti lōka
22. Guṇa udbhava prēraka śakti lōka
23. Guṇa adhikāra adhikaraṇa śakti lōka
24. Guṇa adhikāra karaṇa śakti lōka
25. Guṇa adhikāra parva śakti lōka
26. Guṇa adhikāra karma śakti lōka
27. Guṇa adhikāra upakāra śakti lōka
28. Guṇa adhikāra prēraka śakti lōka
29. Guṇa laya adhikaraṇa śakti lōka
30. Guṇa laya karaṇa śakti lōka
31. Guṇa laya parva śakti lōka
32. Guṇa laya karma śakti lōka
33. Guṇa laya upakāra śakti lōka
34. Guṇa laya prēraka śakti lōka

(13) Bhūta kārya bhoutika ādhara prati bandhaka NĀḌI TATVA LŌKA

1. Nāḍi rūpa śakti lōka
2. Nāḍi svarūpa śakti lōka
3. Nāḍi svabhāva śakti lōka
4. Nāḍi vyāpti śakti lōka
5. Nāḍi vyāpaka śakti lōka
6. Nāḍi viśēsha śakti lōka (ādayaśca grāhyāḥ) etc

(14) Tanu karaṇa sa-yōga sambandha vyāpāra kāraṇa vāyu vikalpa kārya PRĀNĀDI TATVA LŌKA

1. Prānādi rūpa śakti lōka
2. Prānādi svarūpa śakti ḷōka
3. Prānādi svabhāva śakti lōka
4. Prānādi vyāpti śakti lōka
5. Prānādi vyāpaka śakti lōka
6. Prānādi viśēsha śakti lōka (ādayaśca grāhyāḥ) etc

(15) Tanu karaṇa bāhya-antara sa-upādhika prati bandhaka liṅga mātra KŌŚA TATVA LŌKA

1. Kōśa rūpa śakti lōka
2. Kōśa svarūpa śakti lōka
3. Kōśa svabhava śakti lōka
4. Kōśa vyāpti śakti lōka
5. Kōśa vyāpaka śakti lōka
6. Kōśa viśēsha śakti lōka (ādayaśca grāhyāḥ) etc.

(16) Mūla māyā bāhya vikalpa kriyā lēśa ēkadēśa kārya vyakti mātra VACANĀDI TATVA LŌKA

1. Vacanādi rūpa śakti lōka
2. Vacanādi svarūpa śakti lōka
3. Vacanādi svabhāva śakti lōka
4. Vacanādi vyāpti śakti lōka
5. Vacanādi vyāpaka śakti lōka (ādayaśca grāhyāḥ) etc

(Ittham) Thus

(Bāhya karaṇa ḷōka ādayaśca grāhyāḥ) thus including the worlds of the outer instruments

(17) Bhūta bhoutika indriya karaṇa guṇa bhuvana bhōgādi sthūla sūkshma sādhāraṇa-asādhāraṇa kriyā vikalpa vyāpāra vicitra bāhya-antara ubhaya karma bhōgya-abhōgya upakāra pakva sambandha-adhikāra karaṇa śuddha-aśuddha paramāṇu kārya KĀLA TATVA LŌKA.

1. Śuddhāśuddha vikalpa-traya pratyāṅga jeeva sāmeepya kāla rūpa śakti lōka
2. Śuddhāśuddha vikalpa-traya pratyāṅga pakva sādhya kāla svarūpa śakti lōka
3. Śuddhāśuddha karyatva kāla svabhāva śakti lōka
4. Nānā vikalpa bhōgatva kāla guṇa śakti lōka
5. Māyā paryanta kāla vyāpti śakti lōka
6. Āṇava paryanta kāla vyāpaka śakti lōka
7. Savikalpa sādhya kāla viśēsha śakti lōka

(Ittham) Thus

1. Kāla varṇa śakti lōka
2. Kāla bhāva śakti lōka
3. Kāla paratva śakti lōka
4. Kāla aparatva śakti lōka
5. Kāla nimitta śakti lōka
6. Kāla nimitta viśēsha śakti lōka
7. Kāla udbhava śakti lōka
8. Kāla adhikāra śakti lōka
9. Kāla laya śakti lōka
10. Kāla udbhava adhikaraṇa śakti lōka
11. Kāla udbhava karaṇa śakti lōka
12. Kāla udbhava parva śakti lōka
13. Kāla udbhava karma śakti lōka
14. Kāla udbhava upakāraśakti lōka
15. Kāla ubdhava prēraka śakti lōka
16. Kāla adhikāra adhikaraṇa śakti lōka
17. Kāla adhikāra karaṇa śakti lōka
18. Kāla adhikāra parva śakti lōka
19. Kāla adhikāra karma śakti lōka
20. Kāla adhikāra upakāra śakti lōka
21. Kāla adhikāra prēraka śakti lōka
22. Kāla laya adhikaraṇa śakti lōka
23. Kāla laya karaṇa śakti lōka
24. Kāla laya parva śakti lōka
25. Kāla laya karaṇa śakti lōka
26. Kāla laya upakāra śakti lōka
27. Kāla laya prēraka śakti lōka

(18) Sthūla sūkshma sādhāraṇa-asādhāraṇa tanu karaṇa bhuvana bhōgādi kriyā vikalpa vicitra karma vyāpāra parimāṇa karaṇa śuddhāśuddha paramāṇu kārya NYATI TATVA LŌKA

1. Vicitra karma vyāpāra parimāṇa karaṇatva pratyāṅga jeeva sāmeepya nyati rūpa śakti lōka

2. Vicitra karma vyāpāra parimāṇa karaṇa sādhya nyati svarūpa śakti lōka
3. Śuddhāśuddha karma parimāṇa paramāṇutva nyati svabhāva śakti lōka
4. Śuddhāśuddha vikalpa bhōgatva nyati guṇa śakti lōka
5. Māyā paryanta nyati vyāpti śakti lōka
6. Āṇava paryanta nyati vyāpaka śakti lōka
7. Nānā vikalpatva nyati viśēsha śakti lōka

(Ittham) Thus

1. Nyati varṇa śakti lōka
2. Nyati bhāva śakti lōka
3. Nyati paratva śakti lōka
4. Nyati aparatva śakti lōka
5. Nyati nimitta śakti lōka
6. Nyati nimitta viśēsha śakti lōka
7. Nyati udbhava śakti lōka
8. Nyati adhikāra śakti lōka
9. Nyati laya śakti lōka
10. Nyati udbhava adhikaraṇa śakti lōka
11. Nyati udbhava karaṇa śakti lōka
12. Nyati udbhava parva śakti lōka
13. Nyati udbhava karma śakti lōka
14. Nyati udbhava upakāra śakti lōka
15. Nyati udbhava prēraka śakti lōka
16. Nyati adhikāra adhikaraṇa śakti lōka
17. Nyati adhikāra karaṇa śakti lōka
18. Nyati adhikāra parva śakti lōka
19. Nyati adhikāra karma śakti lōka
20. Nyati adhikāra upakāra śakti lōka
21. Nyati adhikāra prēraka śakti lōka
22. Nyati laya adhikaraṇa śakti lōka
23. Nyati laya karaṇa śakti lōka
24. Nyati laya parva śakti lōka
25. Nyati laya karma śakti lōka
26. Nyati laya upakāra śakti lōka
27. Nyati laya prēraka śakti lōka

(19) Mula māyā kāraṇa śuddhāśuddha mōhini māyā paramāṇu kārya sa-upādhika ārambha-atmō-para kriyā lēśa ēkadēśa pāśa lēśa-anāvāra karaṇa

KALĀ TATVA LŌKA

1. Jeeva sāmeepya pratyāṅga pāśa lēśa-anāvāra karaṇatva kalā rūpa śakti lōka
2. Savikalpa icchā jñāna kriyālēśa vyakti upakāra sādhya kalā svarūpa śakti lōka
3. Śuddhāśuddha sādhya kalā svabhāva śakti lōka

4. Mōhini māyā bhōgatva kalā guṇa śakti lōka
5. Mōhini māyā paryanta kalā vyāpti śakti lōka
6. Āṇava lēśa paryanta kalā vyāpaka śakti lōka
7. Nānā vikalpa sādhya kalā viśēsha śakti lōka

(Ittham) Thus

1. Kalā varṇa śakti lōka
2. Kalā bhāva śakti lōka
3. Kalā paratva śakti lōka
4. Kalā aparatva śakti lōka
5. Kalā nimitta śakti lōka
6. Kalā nimitta viśēsha śakti lōka
7. Kalā udbhava śakti lōka
8. Kalā adhikāra śakti lōka
9. Kalā laya śakti lōka
10. Kalā udbhava adhikaraṇa śakti lōka
11. Kalā udbhava karaṇa śakti lōka
12. Kalā udbhava parva śakti lōka
13. Kalā udbhava karma śakti lōka
14. Kalā udbhava upakāra śakti lōka
15. Kalā udbhava prēraka śakti lōka
16. Kalā adhikāra adhikaraṇa śakti lōka
17. Kalā adhikāra karaṇa śakti lōka
18. Kalā adhikāra parva śakti lōka
19. Kalā adhikāra karma śakti lōka
20. Kalā adhikāra upakāra śakti lōka
21. Kalā adhikāra prēraka śakti lōka
22. Kalā laya adhikaraṇa śakti lōka
23. Kalā laya karaṇa śakti lōka
24. Kalā laya parva śakti lōka
25. Kolā laya karma śakti lōka
26. Kalā laya upakāra śakti lōka
27. Kalā laya prēraka śakti lōka

(20) Kalā tatva kārya sa-upādhika atmōpara (soupādhikānmōpara) māyā jñāna lēśa ēkadēśa vyakti karaṇa VIDYĀ TATVA LŌKA

1. Māyā jñāna lēśa ēkadēśa vyakti jeeva sāmeepya pratyāṅga karaṇatva vidyā rūpa śakti lōka
2. Māyā jñāna lēśa ēkadēśa vyakti karaṇatva sādhya vidyā svarūpa śakti lōka
3. Śuddhāśuddha kāryatva vidyā svabhāva śakti lōka
4. Śuddhāśuddha bhōgatva vidyā guṇa śakti lōka
5. Māyā paryanta vidyā vyāpti śakti lōka
6. Āṇava paryanta vidyā vyāpaka śakti lōka
7. Nānā vikalpa sādhya vidyā viśēsha śakti lōka

(Ittham) Thus

1. Vidyā varṇa śakti lōka
2. Vidyā bhāva śakti lōka
3. Vidyā paratva śakti lōka
4. Vidyā aparatva śakti lōka
5. Vidyā nimitta śakti lōka
6. Vidyā nimitta viśēsha śakti lōka
7. Vidyā udbhava śakti lōka
8. Vidyā adhikāra śakti lōka
9. Vidyā laya śakti lōka
10. Vidyā udbhava adhikaraṇa śakti lōka
11. Vidyā udbhava karaṇa śakti lōka
12. Vidyā udbhava parva śakti lōka
13. Vidyā udbhava karma śakti lōka
14. Vidyā udbhava upakāra śakti lōka
15. Vidyā udbhava prēraka śakti lōka
16. Vidyā adhikāra adhikaraṇa śakti lōka
17. Vidyā adhikāra karaṇa śakti lōka
18. Vidyā adhikāra parva śakti lōka
19. Vidyā adhikāra karma śakti lōka
20. Vidyā adhikāra upakāra śakti lōka
21. Vidyā adhikāra prēraka śakti lōka
22. Vidyā laya adhikaraṇa śakti lōka
23. Vidyā laya karaṇa śakti lōka
24. Vidyā laya parva śakti lōka
25. Vidyā laya karma śakti lōka
26. Vidyā laya upakāra śakti lōka
27. Vidyā laya prēraka śakti lōka

(21) Vidyā tatva kārya sa-upādhika-ārambha-ātmō-para (soupādhikārambhānmōpara) vikalpa icchā lēśa ēkadēśa vyakti karaṇa

RĀGA TATVA LŌKA

1. Vikalpa icchā lēśa ēkadēśa vyakti karaṇatva jeeva sāmeepya pratyāṅga rāga rūpa śakti lōka
2. Māyā icchālēśa vyakti sādhya rāga svarūpa śakti lōka
3. Śuddhāśuddhatva rāga svabhāva śakti lōka
4. Śuddhāśuddha bhōgatva rāga guṇa śakti lōka
5. Māyā paryanta rāga vyāpti śakti lōka
6. Āṇava paryanta rāga vyāpaka śakti lōka
7. Nānā vikalpatva rāga viśēsha śakti lōka

(Ittham) Thus

1. Rāga varṇa śakti lōka
2. Rāga bhāva śakti lōka

3. Rāga paratva śakti lōka
4. Rāga aparatva śakti lōka
5. Rāga nimitta śakti lōka
6. Rāga nimitta viśēsha śakti lōka
7. Rāga udbhava śakti lōka
8. Rāga adhikāra śakti lōka
9. Rāga laya śakti lōka
10. Rāga udbhava adhikaraṇa śakti lōka
11. Rāga udbhava karaṇa śakti lōka
12. Rāga udbhava parva śakti lōka
13. Rāga udbhava karma śakti lōka
14. Rāga udbhava upakāra śakti lōka
15. Rāga udbhava prēraka śakti lōka
16. Rāga adhikāra adhikaraṇa śakti lōka
17. Rāga adhikāra karaṇa śakti lōka
18. Rāga adhikāra parva śakti lōka
19. Rāga adhikāra karma śakti lōka
20. Rāga adhikāra upakāra śakti lōka
21. Rāga adhikāra prēraka śakti lōka
22. Rāga laya adhikaraṇa śakti lōka
23. Rāga laya karaṇa śakti lōka
24. Rāga laya parva śakti lōka
25. Rāga laya karma śakti lōka
26. Rāga laya upakāra śakti lōka
27. Rāga laya prēraka śakti lōka

(22) Kalādi tatva sa-yōgāntara bāhya (sayyōgāntara bāhya) māyā bhōgya adhikaraṇatva PURUSHA TATVA LŌKA

1. Pratyāṅga jeeva sāmeepya purusha rūpa śakti lōka
2. Vikalpa vishaya anubhava sādhya purusha svarūpa śakti lōka
3. Śuddhāśuddhatva purusha svabhāva śakti lōka
4. Vikalpa bhōgatva purusha guṇa śakti lōka
5. Māyā paryanta purusha vyāpti śakti lōka
6. Āṇava paryanta purusha vyāpaka śakti lōka
7. Nānā vikalpatva purusha viśēsha śakti lōka

(Ittham) Thus

1. Purusha varṇa śakti lōka
2. Purusha bhāva śakti lōka
3. Purusha paratva śakti lōka
4. Purusha aparatva śakti lōka
5. Purusha nimitta śakti lōka
6. Purusha nimitta viśēsha śakti lōka
7. Purusha udbhava śakti lōka

8. Purusha adhikāra śakti lōka
9. Purusha laya śakti lōka
10. Purusha udbhava adhikaraṇa śakti lōka
11. Purusha udbhava karaṇa śakti lōka
12. Purusha udbhava parva śakti lōka
13. Purusha udbhava karma śakti lōka
14. Purusha udbhava upakāra śakti lōka
15. Purusha udbhava prēraka śakti lōka
16. Purusha adhikāra adhikaraṅa śakti lōka
17. Purusha adhikāra karaṇa śakti lōka
18. Purusha adhikāra parva śakti lōka
19. Purusha adhikara karma śakti lōka
20. Purusha adhikāra upakāra śakti lōka
21. Purusha adhikāra prēraka śakti lōka
22. Purusha laya adhikaraṇa śakti lōka
23. Purusha laya karaṇa śakti lōka
24. Purusha laya parva śakti lōka
25. Purusha laya karma śakti lōka
26. Purusha laya upakāra śakti lōka
27. Purusha laya prēraka śakti lōka

(23) Śuddha māyā kārya sthūla sūkshma prapaṅca kāraṇa ŚUDDHĀŚUDDHA MĀYA TATVA LŌKA

1. Prakruti tatva ālamba karaṇatva śuddhāśuddha māyā rūpa śakti lōka
2. Dvimukha vyakti sādhya śuddhāśuddha māyā svarūpa śakti lōka
3. Ārōpa adhishṭhāna vikalpatva śuddhāśuddha māyā svabhāva śakti lōka
4. Karmāṇu paryanta śuddhāśuddha māyā vyāpti śakti lōka
5. Nānā vicitra kalpanā-adhikāratva śuddhāśuddha māyā vyāpaka śakti lōka
6. Karmānubhava bhēdatva śuddhāśuddha māyā guṇa śakti lōka
7. Sthūla sūkshma śarīratva śuddhāśuddha māyā viśēsha śakti lōka

(Ittham) Thus

1. Śuddhāśuddha māyā varṇa śakti lōka
2. Śuddhāśuddha māyā bhāva śakti lōka
3. Śuddhāśuddha māyā paratva śakti lōka
4. Śuddhāśuddha māyā aparatva śakti lōka
5. Śuddhāśuddha māyā nimitta śakti lōka
6. Śuddhāśuddha māyā nimitta viśēsha śakti lōka
7. Śuddhāśuddha māyā udbhava śakti lōka
8. Śuddhāśuddha māyā adhikāra śakti lōka
9. Śuddhāśuddha māyā laya śakti lōka
10. Śuddhāśuddha māyā udbhava adhikaraṇa śakti lōka
11. Śuddhāśuddha māyā udbhava karaṇa śakti lōka
12. Śuddhāśuddha māyā udbhava parva śakti lōka

13. Śuddhāśuddha māyā udbhava karma śakti lōka
14. Śuddhāśuddha māyā udbhava upakāra śakti lōka
15. Śuddhāśuddha māyā udbhava prēraka śakti lōka
16. Śuddhāśuddha māyā adhikāra adhikaraṇa śakti lōka
17. Śuddhāśuddha māyā adhikāra karaṇa śakti lōka
18. Śuddhāśuddha māyā adhikāra parva śakti lōka
19. Śuddhāśuddha māyā adhikāra karma śakti lōka
20. Śuddhāśuddha māyā adhikāra upakāra śakti lōka
21. Śuddhāśuddha māyā adhikāra prēraka śakti lōka
22. Śuddhāśuddha māyā laya adhikaraṇa śakti lōka
23. Śuddhāśuddha māyā laya karaṇa śakti lōka
24. Śuddhāśuddha māyā laya parva śakti lōka
25. Śuddhāśuddha māyā laya karma śakti lōka
26. Śuddhāśuddha māyā laya upakāra śakti lōka
27. Śuddhāśuddha māyā laya prēraka śakti lōka

(24) Sthūla sūkshma prapañca upakāraṇa dvimukha vividha bhēdatraya karaṇa-ālambita karaṇa sādhya KARMA TATVA LŌKA

1. Acētana cētana ālambita vikalpa dharma-adharma kāraṇatva karma rūpa śakti lōka
2. Acētana cētana dvimukha vividha bhēda ālambana ākārāyu sādhi sādhya karma svarūpa śakti lōka
3. Dvimukha bhēda ālambana sa-yōgatva karma svabhāva śakti lōka
4. Aśuddha māyā paryanta karma vyāpti śakti lōka
5. Sthūla sūkshma paryanta karma vyāpaka śakti lōka
6. Sukha duhkha vikalpa kāraṇatva karma guṇa śakti lōka
7. Vividha vicitra anubhava bhēda sādhya karma viśēsha śakti lōka

(Ittham) Thus

1. Karma varṇa śakti lōka
2. Karma bhāva śakti lōka
3. Karma paratva śakti lōka
4. Karma aparatva śakti lōka
5. Karma nimitta śakti lōka
6. Karma nimitta viśēsha śakti lōka
7. Karma udbhava śakti lōka
8. Karma adhikāra śakti lōka
9. Karma laya śakti lōka
10. Karma udbhava adhikaraṇa śakti lōka
11. Karma udbhava karaṇa śakti lōka
12. Karma udbhava parva śakti lōka
13. Karma udbhava karma śakti lōka
14. Karma udbhava upakāra śakti lōka
15. Karma udbhava prēraka śakti lōka
16. Karma adhikāra adhikaraṇa śakti lōka

17. Karma adhikāra karaṇa śakti lōka
18. Karma adhikāra parva śakti lōka
19. Karma adhikāra karma śakti lōka
20. Karma adhikāra upakāra śakti lōka
21. Karma adhikāra prēraka śakti lōka
22. Karma laya adhikaraṇa śakti lōka
23. Karma laya karaṇa śakti lōka
24. Karma laya parva śakti lōka
25. Karma laya karma śakti lōka
26. Karma laya upakāra śakti lōka
27. Karma laya prēraka śakti lōka

(25) Śuddhāśuddha vidyā prēraka ŚUDDHA VIDYĀ TATVA LŌKA

1. Nirmala karaṇatva śuddha vidyā rūpa śakti lōka
2. Nirmala-ākāra sādhya śuddha vidyā svarūpa śakti lōka
3. Ādi nityatva śuddha vidyā swabhāva śakti lōka
4. Śuddha māyā sthāpana śuddha vidyā guṇa śakti lōka
5. Paratva sthāna śuddha vidyā viśēsha śakti lōka

(Ittham) Thus

1. Śuddha vidyā varṇa śakti lōka
2. Śuddha vidyā bhāva śakti lōka
3. Śuddha vidyā paratva śakti lōka
4. Śuddha vidyā aparatva śakti lōka
5. Śuddya vidvā nimitta śakti lōka
6. Śuddha vidyä nimitta viśēsha śakti lōka
7. Śuddha vidyā udbhava śakti lōka
8. Śuddha vidyā adhikāra śakti lōka
9. Śuddha vidyā laya śakti lōka
10. Śuddha vidyā udbhava adhikaraṇa śakti lōka
11. Śuddha vidyā udbhava karaṇa śakti lōka
12. Śuddha vidyā udbhava parva śakti lōka
13. Śuddha vidyā udbhava karma śakti lōka
14. Śuddha vidyā udbhava upakāra śakti lōka
15. Śuddha vidyā udbhava prēraka śakti lōka
16. Śuddha vidyā adhikāra adhikaraṇa śakti lōka
17. Śuddha vidyā adhikāra karaṇa śakti lōka
18. Śuddha vidya adhikāra parva śakti lōka
19. Śuddha vidyā adhikāra karma śakti lōka
20. Śuddha vidyā adhikāra upakāra śakti lōka
21. Śuddha vidyā adhikāra prēraka śakti lōka
22. Śuddha vidyā laya adhikaraṇa śakti lōka
23. Śuddha vidyā laya karaṇa śakti lōka
24. Śuddha vidyā laya parva śakti lōka
25. Śuddha vidyā laya karma śakti lōka

26. Śuddha vidyā laya upakāra śakti lōka
27. Śuddha vidyā laya prēraka śakti lōka

(26) Śuddhāśuddha rāga prēraka ĪSHVARA TATVA LŌKA

1. Nirmala karaṇatva īshvara rūpa śakti lōka
2. Nirmala-ākāra sādhya īshvara svarūpa śakti lōka
3. Ādi nityatva īshvara svabhāva śakti lōka
4. Śuddha māyā sthāpana īshvara guṇa śakti lōka
5. Paratva sthāna īshvara viśēsha śakti lōka

(Ittham) Thus

1. Īshvara varṇa śakti lōka
2. Īshvara bhāva śakti lōka
3. Īshvara paratva śakti lōka
4. Īshvara aparatva śakti lōka
5. Īshvara nimitta śakti lōka
6. Īshvara nimitta viśēsha śakti lōka
7. Īshvara udbhava śakti lōka
8. Īshvara adhikāra śakti lōka
9. Īshvara laya śakti lōka
10. Īshvara udbhava adhikaraṇa śakti lōka
11. Īshvara udbhava karaṇa śakti lōka
12. Īshvara udbhava parva śakti lōka
13. Īshvara udbhava karma śakti lōka
14. Īshvara udbhava upakāra śakti lōka
15. Īshvara udbhava prēraka śakti lōka
16. Īshvara adhikāra adhikaraṇa śakti lōka
17. Īshvara adhikāra karaṇa śakti lōka
18. Īshvara adhikāra parva śakti lōka
19. Īshvara adhikāra karma śakti lōka
20. Īshvara adhikāra upakāra śakti lōka
21. Īshvara adhikāra prēraka śakti lōka
22. Īshvara laya adhikaraṇa śakti lōka
23. Īshvara laya karaṇa śakti lōka
24. Īshvara laya parva śakti lōka
25. Īshvara laya karma śakti lōka
26. Īshvara laya upakāra śakti lōka
27. Īshvara laya prēraka śakti lōka

(27) Aśuddha prakruti prēraka SĀDHĀKYA TATVA LŌKA

1. Nirmala karaṇatva sādhākya rūpa śakti lōka
2. Nirmala ākāra sādhya sādhākya svarūpa śakti lōka
3. Ādi nityatva sādhākya svabhāva śakti lōka
4. Śuddha māyā sthāpana sādhākya guṇa śakti lōka
5. Paratva sthāna sādhākya viśēsha śakti lōka

6. Sādhākya varṇa śakti lōka
7. Sādhākya bhāva śakti lōka
8. Sādhākya paratva śakti lōka
9. Sādhākya aparatva śakti lōka
10. Sādhākya nīmitta śakti lōka
11. Sādhākya nimitta viśēsha śakti lōka
12. Sādhākya udbhava śakti lōka
13. Sādhākya adhikāra śakti lōka
14. Sādhākya laya śakti lōka
15. Sādhākya udbhava adhikaraṇa śakti lōka
16. Sādhākya udbhava karaṇa śakti lōka
17. Sādhākya udbhava parva śakti lōka
18. Sādhākya udbhava karma śakti lōka
19. Sādhākya udbhava upakāra śakti lōka
20. Sādhākya udbhava prēraka śakti lōka
21. Sādhākya adhikāra adhikaraṇa śakti lōka
22. Sādhākya adhikāra karaṇa śakti lōka
23. Sādhākya adhikāra parva śakti lōka
24. Sādhākya adhikāra karma śakti lōka
25. Sādhākya adhikāra upakāra śakti lōka
26. Sādhākya adhikāra prēraka śakti lōka
27. Sādhākya laya adhikaraṇa śakti lōka
28. Sādhākya laya karaṇa śakti lōka
29. Sādhākya laya parva śakti lōka
30. Sādhākya laya karma śakti lōka
31. Sādhākya laya upakāra śakti lōka
32. Sādhākya laya prēraka śakti lōka

(28) Vāk kārya nāda prēraka BINDU TATVA LŌKA

1. Nirmala karaṇa bindu rūpa śakti lōka
2. Nirmala ākāra bindu svarūpa śakti lōka
3. Ādi nityatva bindu svabhāva śakti lōka
4. Śuddhatva (śuddha tatva) sthāpana bindu guṇa śakti lōka
5. Paratva sthāna bindu viśēsha śakti lōka
6. Bindu varṇa śakti lōka
7. Bindu bhāva śakti lōka
8. Bindu paratva śakti lōka
9. Bindu aparatva śakti lōka
10. Bindu nimitta śakti lōka
11. Bindu nimitta viśēsha śakti lōka
12. Bindu udbhava śakti lōka
13. Bindu adhikāra śakti lōka
14. Bindu laya śakti lōka
15. Bindu udbhava adhikaraṇa śakti lōka
16. Bindu udbhava karaṇa śakti lōka
17. Bindu udbhava parva śakti lōka

18. Bindu udbhava karma śakti lōka
19. Bindu udbhava upakāra śakti lōka
20. Bindu udbhava prēraka śakti lōka
21. Bindu adhikāra adhikaraṇa śakti lōka
22. Bindu adhikāra karaṇa śakti lōka
23. Bindu adhikāra parva śakti lōka
24. Bindu adhikāra karma śakti lōka
25. Bindu adhikāra upakāra śakti lōka
26. Bindu adhikāra prēraka śakti lōka
27. Bindu laya adhikāraṇa śakti lōka
28. Bindu laya karaṇa śakti lōka
29. Bindu laya parva śakti lōka
30. Bindu laya karma śakti lōka
31. Bindu laya upakara śakti lōka
32. Bindu laya prēraka śakti lōka

(29) Māyā prēraka NĀDA TATVA LŌKA

1. Nirmala karaṇa nāda rūpa śakti lōka
2. Nirmala-ākāra nāda svarūpa śakti lōka
3. Ādi nitya nāda svabhāva śakti lōka
4. Śuddha māyā sthāpana nāda guṇa śakti lōka
5. Paratva sthāna nāda viśēsha śakti lōka
6. Nāda varṇa śakti lōka
7. Nāda bhāva śakti lōka
8. Nāda paratva śakti lōka
9. Nāda aparatva śakti lōka
10. Nāda nimitta śakti lōka
11. Nāda nimitta viśēsha śakti lōka
12. Nāda udbhava śakti lōka
13. Nāda adhikāra śakti lōka
14. Nāda laya śakti lōka
15. Nāda udbhava adhikaraṇa śakti lōka
16. Nāda udbhava karaṇa śakti lōka
17. Nāda udbhava parva śakti lōka
18. Nāda udbhava karma śakti lōka
19. Nāda udbhava upakāra śakti lōka
20. Nāda udbhava prēraka śakti lōka
21. Nāda adhikāra adhikaraṇa śakti lōka
22. Nāda adhikāra karaṇa śakti lōka
23. Nāda adhikāra parva śakti lōka
24. Nāda adhikāra karma śakti lōka
25. Nāda adhikāra upakāra śakti lōka
26. Nāda adhikāra prēraka śakti lōka
27. Nāda laya adhikaraṇa śakti lōka

28. Nāda laya karaṇa śakti lōka
29. Nāda laya parva śakti lōka
30. Nāda laya karma śakti lōka
31. Nāda laya upakāra śakti lōka
32. Nāda laya prēraka śakti lōka

(Ittham) Thus

(30) Śabdārtha prapañca samavāya kāraṇa ŚUDDHA MĀYĀ TATVA LŌKA
(31) Yōga māyā tatva lōka
(32) Nāda tatva lōka
(33) Apara bindu tatva lōka

(34) Ambikā lōka
(35) Vāmā lōka
(36) Jyēshṭhā lōka
(37) Raudrī lōka

(38) Jayā lōka
(39) Vijayā lōka
(40) Ajitā lōka
(41) Aparājitā lōka

(42) Nivritti lōka
(43) Pratishṭhā lōka
(44) Vidyā lōka
(45) Śānti lōka
(46) Śānti ateeta lōka

(47) Deepikā lōka
(48) Rōchikā lōka
(49) Mōchikā lōka
(50) Vyōma rūpā lōka
(51) Ananta lōka
(52) Anātha lōka
(53) Anāshrita lōka
(54) Sūkshmā lōka
(55) Pashyantī lōka
(56) Madhyamā lōka
(57) Vaikarī lōka

(Ittham tēshām)

(Thus for each of these worlds)

NOTE : Possibly the foregoing items 42 to 57 represent the sixteen kalās of Bindu or the Shodasa nata bindu occuring in Ch. IV. The last four which are the four vaks or kinds of speech are represented and interchangeable respectively by Raudri, Jyeshta, Vama and Ambika (see items 37 to 34 above), correspon-

ding to the four powers namely Shakti, Vyapini, Samana and Manonmani (See items 18 to 21 under Ashtanga Yoga in Ch. IV).

1. Rūpa śakti lōka
2. Svarūpa śakti lōka
3. Svabhāva śakti lōka
4. Vyāpti śakti lōka
5. Vyāpaka śakti lōka
6. Guṇa śakti lōka etc.,

(ādayaśca yathākramēṇa pratyēkaśca grāhyāḥ)

(such details to be elaborated and adopted respectively for items 30 to 57 above)

(Apica) and

(58) Akara lōka (ādi) Varṇa śakti lōka
(59) Ōmkāra śakti (ādi) Pada śakti lōka
(60) Satyōjāta (ādi) Mantra śakti lōka

(61) Aja lōka
(62) Budha (or Buja) lōka
(63) Vajra dēha lōka
(64) Prathama lōka
(65) Vibhūti lōka
(66) Avyaya (or ayavya) lōka
(67) Śuddha lōka
(68) Pināki lōka
(69) Kruta sādhipa lōka
(70) Śānta lōka
(71) Piṅgala lōka
(72) Ādi maṇḍalēshvara lōka
(73) Vāma lōka
(74) Jyēshṭha lōka
(75) Raudri lōka
(76) Kālāgni lōka
(77) Koormāṇḍa lōka (or kūshmāṇḍa lōka)
(78) Hātaka lōka
(79) Kāpali lōka (ārabha)—for lokas or worlds beginning from kāpali lōka
(80) Kāḷi lōka
(81) Kalavikaraṇi lōka
(82) Balavikaraṇi lōka
(83) Bala pramathani lōka
(84) Sarva bhūta damani lōka
(85) Manōnmani lōka
(86) Ananta lōka

(87) Sūkshma lōka
(88) Śivōttama lōka
(89) Ēka nētra lōka
(90) Moorti lōka
(91) Shrīkaṇṭha lōka
(92) Sadāśiva lōka (Paryanta)—and ending with Sadāśiva lōka

1. Bhuvana lōka
2. Pratishṭha lōkādi
3. Kalā lōkādi (adhwā lōkāśca grāhyāḥ). Adhwā lōkās such as Bhuvana, Pratishṭha, Kalā etc. are to be included or adopted for 79 to 92.

(93) Sarva Śabdārtha prapañca sādhāraṇa samavāya adhikāratva KUTILĀ TATVA LŌKA

1. Ōmkāra varṇatva kutilā rūpa śakti lōka
2. Anēka patākāra kutilā svarūpa śakti lōka
3. Sadā vyakti mātra kutilā svabhāva śakti lōka
4. Kriyā mātra kutilā vyāpti śakti lōka
5. Nibiḍa jñāna sādhya kutilā vyāpaka śakti lōka
6. Ātma jñāna vikalpatva kutilā guṇa śakti lōka
7. Samavēta ādhāratva kutilā viśēsha śakti lōka
8. Kutilā varṇa śakti lōka
9. Kutilā bhāva śakti lōka
10. Kutilā paratva śakti lōka
11. Kutilā aparatva śakti lōka
12. Kutilā nimitta śakti lōka
13. Kutilā nimitta viśēsha śakti lōka
14. Kutilā udbhava śakti lōka
15. Kutilā adhikāra śakti lōka
16. Kutilā laya śakti lōka
17. Kutilā udbhava adhikaraṇa śakti lōka
18. Kutilā udbhava karaṇa śakti lōka
19. Kutilā udbhava parva śakti lōka
20. Kutilā udbhava karma śakti lōka
21. Kutilā udbhava upakāra śakti lōka
22. Kutilā udbhava prēraka śakti lōka
23. Kutilā adhikāra adhikaraṇa śakti lōka
24. Kutilā adhikāra karaṇa śakti lōka
25. Kutilā adhikāra parva śakti lōka
26. Kutilā adhikāra karma śakti lōka
27. Kutilā adhikāra upakāra śakti lōka
28. Kutilā adhikāra prēraka śakti lōka
29. Kutilā laya adhikaraṇa śakti lōka
30. Kutilā laya karaṇa śakti lōka

31. Kutilā laya parva śakti lōka
32. Kutilā laya karma śakti lōka
33. Kutilā laya upakāra śakti lōka
34. Kutilā laya prēraka śakti lōka

1. ŚUDDHA MĀYĀ LŌKA
2. KUNDALI LŌKA (TĒ KUTILĀ LŌKA ĒVA—They are same as kutilā lōka)

(94) Paśutva kāraṇa anādi nitya ĀṆAVA ŚAKTI LŌKA

1. Nibiḍa andhakāratva āṇava rūpa śakti lōka
2. Mūla-ajñāna sādhya āṇava svarūpa śakti lōka
3. Avasthākāratva āṇava svabhāva śakti lōka
4. Jeeva traya advita (trayādvita) āṇava vyāpti śakti lōka
5. Para jeeva āvaraṇa sambandha āṇava vyāpaka śakti lōka
6. Sakala kēvala vikalpatva āṇava guṇa śakti lōka
7. Nāda paryanta adhikatva āṇava viśēsha śakti lōka
8. Āṇava varṇa śakti lōka
9. Āṇava bhāva śakti lōka
10. Āṇava paratva śakti lōka
11. Āṇava aparatva śakti lōka
12. Āṇava nimitta śakti lōka
13. Āṇava nimitta viśēsha śakti lōka
14. Āṇava udbhava śakti lōka
15. Āṇava adhikāra śakti lōka
16. Āṇava laya śakti lōka
17. Āṇava udbhava adhikaraṇa śakti lōka
18. Āṇava udbhava karaṇa śakti lōka
19. Āṇava udbhava parva śakti lōka
20. Āṇava udbhava karma śakti lōka
21. Āṇava udbhava upakāra śakti lōka
22. Āṇava udbhava prēraka śakti lōka
23. Āṇava adhikāra adhikaraṇa śakti lōka
24. Āṇava adhikāra karaṇa śakti lōka
25. Āṇava adhikāra parva śakti lōka
26. Āṇava adhikāra karma śakti lōka
27. Āṇava adhikāra upakāra śakti lōka
28. Āṇava adhikāra prēraka śakti lōka
29. Āṇava laya adhikaraṇa śakti lōka
30. Āṇava laya karaṇa śakti lōka
31. Āṇava laya parva śakti lōka
32. Āṇava laya karma śakti lōka
33. Āṇava laya upakāra śakti lōka
34. Āṇava laya prēraka śakti lōka

(95) Karma pakva upakāra udyōga anādi nitya TIRŌDHĀ ŚAKTI LŌKA

1. Jñāna-ajñānatva tirōdhā rūpa śakti lōka
2. Jñāna-ajñāna bhāya-antara vyāpāratva tirōdhā svarūpa śakti lōka
3. Pāśa samānatva tirōdhā svabhāva śakti lōka
4. Parabindu paryanta tirōdhā vyāpti śakti lōka
5. Paranāda paryanta tirōdhā vyāpaka śakti lōka
6. Karma samāna prērakatva tirōdhā guṇa śakti lōka
7. Karma anubhava sukha vyāpāra sādhya prēraka tirōdhā viśēsha śakti lōka
8. Tirōdhā varṇa śakti lōka
9. Tirōdhā bhāva śakti lōka
10. Tirōdhā paratva śakti lōka
11. Tirōdhā aparatva śakti lōka
12. Tirōdhā nimitta śakti lōka
13. Tirōdhā nimitta viśēsha śakti lōka
14. Tirōdhā udbhava śakti lōka
15. Tirōdhā adhikāra śakti lōka
16. Tirōdhā laya śakti lōka
17. Tirōdhā udbhava adhikaraṇa śakti lōka
18. Tirōdhā udbhava karaṇa śakti lōka
19. Tirōdhā udbhava parva śakti lōka
20. Tirōdhā udbhava karma śakti lōka
21. Tirōdhā udbhava upakāra śakti lōka
22. Tirōdhā udbhava prēraka śakti lōka
23. Tirōdhā adhikāra adhikaraṇa śakti lōka
24. Tirōdhā adhikāra karaṇa śakti lōka
25. Tirōdhā adhikāra parva śakti lōka
26. Tirōdhā adhikāra karma śakti lōka
27. Tirōdhā adhikāra upakāra śakti lōka
21. Tlrōdhā adhikāra prēraka śakti lōka
29. Tirōdhā laya adhikaraṇa śakti lōka
30. Tirōdhā laya karaṇa śakti lōka
31. Tirōdhā laya parva śakti lōka
32. Tirōdhā laya karma śakti lōka
33. Tirōdhā laya upakāra śakti lōka
34. Tirōdhā laya prēraka śakti lōka

(96) Anādi nitya ĀTMA CIT ŚAKTI LŌKA

1. Icchā jñāna kriyā samavāyatva ātma rūpa śakti lōka
2. Ahaṅkāra mamakāratva ātma svarūpa śakti lōka
3. Tatva paryanta sambandhatva ātma svabhāva śakti lōka
4. Tātvika paryanta ātma vyāpti śakti lōka
5. Ashṭha siddhi anubhava sādhya ātma vyāpaka śakti lōka
6. Para tantra jñānatva ātma guṇa śakti lōka
7. Tatvāteeta sambandhatva ātma viśēsha śakti lōka

8. Ātma varṇa śakti lōka
9. Ātma bhāva śakti lōka
10. Ātma paratva śakti lōka
11. Ātma aparatva śakti lōka
12. Ātma nimitta śakti lōka
13. Ātma nimitta viśēsha śakti lōka
14. Ātma adhikāra śakti lōka
15. Ātma adhikāra adhikaraṇa śakti lōka
16. Ātma adhikāra karaṇa śakti lōka
17. Ātma adhikāra parva śakti lōka
18. Ātma adhikāra karma śakti lōka
19. Ātma adhikāra upakāra śakti lōka
20. Ātma adhikāra prēraka śakti lōka

(97) Sarva icchā kāraṇa samavāya anādi nitya ICCHĀ ŚAKTI LŌKA

1. Ālamba nimittatva icchā rūpa śakti lōka
2. Sarva rūpa śakti sādhyatva icchā svarūpa śakti lōka
3. Ātma anugrahatva icchā svabhāva śakti lōka
4. Tirōdhā paryanta icchā vyāpti śakti lōka
5. Jñāna rūpa satguru sakaḷatva icchā vyāpaka śakti lōka
6. Śiva sa-yōga sambandha vācā prērakatva icchā guṇa śakti lōka
7. Sakaḷa nishkaḷa sa-yōga sambandha icchā viśēsha śakti lōka
8. Icchā varṇa śakti lōka
9. Icchā bhāva śakti lōka
10. Icchā paratva śakti lōka
11. Icchā aparatva śakti lōka
12. Icchā nimitta śakti lōka
13. Icchā nimitta viśēsha śakti lōka
14. Icchā adhikāra śakti lōka
15. Icchā adhikāra adhikaraṇa śakti lōka
16. Icchā adhikāra karaṇa śakti lōka
17. Icchā adhikāra parva śakti lōka
18. Icchā adhikāra karma śakti lōka
19. Icchā adhikāra upakāra śakti lōka
20. Icchā adhikāra prēraka śakti lōka

(98) Sarva Jñāna kāraṇa samavāya anādi nitya JÑĀNA ŚAKTI LŌKA

1. Sarva ātma rūpa jñāna svarūpa śakti lōka
2. Sarva ātma prērakatva jñāna svabhāva śakti lōka
3. Icchā mātra jñāna vyāpti śakti lōka
4. Ātma vividha guṇa vyāpāratva jñāna vyāpaka śakti lōka
5. Apratyakshatva jñāna guṇa śakti lōka
6 Paśu pāśa vyōgatva jñāna viśēsha śakti lōka

7. Jñāna varṇa śakti lōka
8. Jñāna bhāva śakti lōka
9. Jñāna nimitta śakti lōka
10. Jñāna nimitta viśēsha śakti lōka
11. Jñāna paratva śakti lōka
12. Jñāna aparatva śakti lōka
13. Jñāna adhikāra śakti lōka
14. Jñāna adhikāra adhikaraṇa śakti lōka
15. Jñāna adhikāra karaṇa śakti lōka
16. Jñāna adhikāra parva śakti lōka
17. Jñāna adhikāra karma śakti lōka
18. Jñāna adhikāra upakāra śakti lōka
19. Jñāna adhikāra prēraka śakti lōka

(99) Sarva kriyā kāraṇa samavāya anādi nitya KRIYĀ ŚAKTI LŌKA

1. Sthūla sūkshma prapañca samavāya-asamavāya sarva karaṇa kriyā rūpa śakti lōka
2. Jeeva karma vyakti prēraka kriyā svarūpa śakti lōka
3. Pañca kṛutya udyōgatva kriyā svabhāva śakti lōka
4. Sthūla sūkshma śareera mātra kriyā vyāpti śakti lōka
5. Anēka rūpa sādhya kriyā vyāpaka śakti lōka
6. Triguṇa prērakatva kriyā guṇa śakti lōka
7. Sādhana-udyōgatva kriyā viśēsha śakti lōka
8. Kriyā varṇa śakti lōka
9. Kriyā bhāva śakti lōka
10. Kriyā paratva śakti lōka
11. Kriyā aparatva śakti lōka
12. Kriyā nimitta śakti lōka
13. Kriyā nimitta viśēsha śakti lōka
14. Kriyā adhikāra śakti lōka
15. Kriyā adhikāra adhikaraṇa śakti lōka
16. Kriyā adhikāra karaṇa śakti lōka
17. Kriyā adhikāra parva śakti lōka
18. Kriyā adhikāra karma śakti lōka
19. Kriyā adhikāra upakāra śakti lōka
20. Kriyā adhikāra prēraka śakti lōka

(100) Anādi nitya para SUKHĀRAMBHA ANUBHAVA CIT ŚAKTI LŌKA

1. Kāraṇa kārya ateeta prakāśatva cit rūpa śakti lōka
2. Bāhyāntara ateeta jñāna sādhya cit svarūpa śakti lōka
3. Svayam prakāśatva cit svabhāva śakti lōka
4. Parabindu Paryanta cit vyāpti śakti lōka
5. Para śiva paryanta cit vyāpaka śakti lōka

6. Inba (ānanda) anubhava dvāratva cit guṇa śakti lōka
7. Satya vivēka cit viśēsha śakti lōka
8. Cit varṇa śakti lōka
9. Cit bhāva śakti lōka
10. Cit paratva śakti lōka
11. Cit aparatva śakti lōka
12. Cit nimitta śakti lōka
13. Cit nimitta viśēsha śakti lōka
14. Cit adhikāra śakti lōka
15. Cit adhikāra adhikaraṇa śakti lōka
16. Cit adhikāra karaṇa śakti lōka
17. Cit adhikāra parva śakti lōka
18. Cit adhikāra karma śakti lōka
19. Cit adhikāra upakāra śakti lōka
20. Cit adhiākra prēraka śakti lōka

(101) Anādi nityatva parānubhava ādhāra PARĀ ŚAKTI LŌKA

1. Ādi anta pooraṇa vyakti sādhyatva parā rūpa śakti lōka
2. Cit prakāśa samavāya sādhya parā svarūpa śakti lōka
3. Śiva svarūpa upakāratva parā svabhāva śakti lōka
4. Śiva paryanta parā vyāpti śakti lōka
5. Pañca rūpa kāraṇa parā vyāpaka śakti lōka
6. Śiva anugraha saṇkalpa parā viśēsha śakti lōka
7. Parā varṇa śakti lōka
8. Parā bhāva śakti lōka
9. Parā paratva śakti lōka
10. Parā aparatva śakti lōka
11. Parā nimitta śakti lōka
12. Parā nimitta viśēsha śakti lōka
13. Parā adhikāra śakti lōka
14. Parā adhikāra adhikaraṇa śakti lōka
15. Parā adhikāra karaṇa śakti lōka
16. Parā adhikāra parva śakti lōka
17. Parā adhikāra karma śakti lōka
18. Parā adhikāra upakāra śakti lōka
19. Parā adhikāra prēraka śakti lōka

(102) Brahman anubhava (brahmānubhava) upakāra prēraka PARA ŚIVA LŌKA

(103) Para ānanda (Parānanda) PARA NĀDA rūpa śakti LŌKA

1. Icchā jñāna sādhya paranāda svarūpa śakti lōka
2. Kāraṇa kriyā vyāpāratva paranāda svabhāva śakti lōka
3. Shaṭ bhāva atyanta paranāda vyāpti śakti lōka

4. Bhūtādi nāda paryanta pooraṇatva paranāda vyāpaka śakti lōka
5. Sarva jñānatva paranāda guṇa śakti lōka
6. Nirālamba sādhya paranāda viśēsha śakti lōka
7. Paranāda varṇa śakti lōka
8. Paranāda bhāva śakti lōka

(Imē tatva lōkāḥ)

(These are the Tatva lōkas)

CII
INTRODUCTORY NOTE ON TĀTVIKA LOKAS

In this chapter the outer and outermost evolutionary manifestation of tatvas called tatvikas or evolutes of tatvas is dealt with. It is mainly the field of Brahma in the outermost manifestation of nature and of the corresponding instrumental beings in mind, senses and the physical elements and also in the material constituents of the physical body. The senses or Indryas are the field of Indra; the mind and its faculties are the field of Prajapati. Both Indra and Prajapati come under the rule of Brahma who is the over-all ruler as far as the outermost field of evolutionary manifestation is concerned. The outer-inner or rather the outer level of existence, from which the outermost manifestation is derived and with which it is related, falls within the range of Vishnu and its seven tatvikas of limitation namely time, determinism (of place and circumstances), executive function, limited knowledge, desire, agency of instrumental being and finally Nature to which the others (i. e. the other six) are related for its (the said Nature's) experience and enjoyment through the instrumental being—Kāla, nyati, kalā, vidya, raga, purusha and maya—come under his rule and play.

Thus in the broad outermost field of evolutionary manifestation we have Brahma loka proper (moola or mūla Brahma loka), its planes and kingdoms or provinces and sub-regions and particular fields (anga, upanga, pratyanga Brahma lokas) for the creative manifestation of Brahma both in the level of being and in the level of nature. Thus we have in the opening lines of this chapter (1) Bhuta Sristi Brahma loka, (2) Karaṇa Atmiya Brahma loka, (3) Bhautika Sristi (i. e., Material physical) Brahma loka (4) Tanmatra Atmiya Brahma loka, (5) Prakriti Atmiya Brahma Loka (6) Anga Brahma loka (7) Upanga Brahma Loka, (8) Pratyanga Brahma loka, (9) Mūla Brahma loka. See another line of interpretation at the end of this chapter. See also chart 8 B in vol I.

Thus for e. g. "Bhuta Sristi Brahma Loka" refers to the creative manifestation of the bhuta tatvikas in nature whereas "Karaṇa atmiya Brahma Loka" seems to refer to its corresponding outermost instrumental being (in the outermost mind and vital and the physical).

The following passages from Tantra and Vedanta systems are quoted for a general comparison and not as identical with the Swami's treatment of

the subject , because terminologies and stand-points of vision and experience differ. Brahma referred to by the Swami may roughly correspond to Hiranya Garbha of the Vedanta system.

"When an object (Vishaya, artha) affects the senses (Indriya), being attended to by that function of mind which is called manas, there arises in the mind a modification (vritti) of its substance which is an exact counterpart of the external object .. As Prakriti Shakti is "material", not as being scientific matter but as the subtle material cause of all things, all its effects (Vikriti) are necessarily of the same character as their cause and, are material. These vikritis may be divided into the two parallel groups of Mind (antahkarana) and its outer instruments or senses (Indriya) and Matter of Pancha bhuta derived from the more rudimentary forms of infra-visible "matter" which are the Pancha Tanmatras. These are beyond the threshold of sensation of the ordinary jiva" —("Garland of Letters"—by Authur Avalon alias Sir John Woodroff—"Varnamala" p. 15).

In the above chapter the Swami makes a mention of the two-fold character of each tatva (including its tatvika) i. e., its nature and its corresponding instrumental being. Thus for all tatvas under Brahma, Indra and Prajapati of the outermost physical and material nature in regard to mind, senses and physical elements and the material body and for all tatvas under Vishnu of the outer subliminal nature (i. e. in the outer-inner physical, vital and mental) for which their respective tatvikas are created in the outermost and outer levels, the two-fold liberation of tatva due to the separation of Prakriti and Purusha (as in Sankhya) is mentioned fot eg. "Buddhi tatva mukti loka" and "Buddhi atmiya mukti loka"; "Indriya mukti loka" and "Indriya atmiya mukti loka". Thus in this chapter we find the first stages of liberation of mind and its faculties, senses and body by separating the instrumental beings from their corresponding nature parts and also by way of transcending such tatvas of nature both in the outermost and outer-inner or rather the outer levels of existence under the respective rule of Brahma and Vishnu. There is also the total withdrawal from the tatvas of these ranges so as to completely negate their experiences. These are described thus as for eg , gandha nāśa, bhuta nāśa, deha nāśa, karma nāśa, guna nāśa, karaṇa nāśa and prakriti nāśa "Mukti lokas." Similarly there are "nāśa mukti lokas" for kāla, nyati, raga, kalā, vidya, Purusha and Maya in the range of Vishnu. Here "loka" denotes experience or a field of experience. Thus the chapter leads to the next chapter which deals with the inner levels of existence coming under the jurisdiction of Rudra, Maheshwara and Sadasiva, Bindu and Nada. who or which according to the book of Upadesha represent the heart, throat, uvula, Ajna and Sahasrara centres. Brahma represents mooladhara the physical centre ; Vishnu the nabhi or umbilical centre.

The following informations of a general nature are given here in regard to

the material evolution and that of body from the view points of Tantra and Vedanta.

1. In the Saiva Siddhanta system of philosophy 36 tatvas and 60 tatvikas are enumerated. The tatvikas denote mainly material constituents of the physical body such as muscles, bones, skin, nerves, blood, brain, hair etc. and material functions of the body such as eating, sleep, walking etc., and the many kinds and functions of nadis or nerves and of air (vayu), and of sound etc. Thus tatvikas are the evolutes of the tatvas in the most outer physical and material existence.

Some extracts on "Bhuta and Bhautika Sristis" from the book of Garland of Letters are quoted below to give a general background of Knowledge of the Tantra and Vedanta systems on this subject.

2. "The mind as subject has apprehension (Pratyaya) of objects (artha) and names those objects by word (Shabda) or language. In man shabda, artha and pratyaya are connected but distinct. Like everything else they are three effectual manifestations of the movement (Spanda) which is the common causal Stress. At the stage of Causal Shakti however the three are one" — (Garland of Letters—Ch. II — p. 13).

3. "But the transcendent Brahman or Chit (Brahma swarupa) is quiescent and changeless. Therefore it is said to be without motion (nishpanda) and without Shabda (Ashabda). From out of this Chit (for there is but one) but without affecting its own changelessness, there arises a creative stir or stress which evolves into the universe. This is the work of the active Brahman or Ishwara; just as the Parabrahman is Ashabda, Ishwara is Shabda Brahman or Para Shabda. As the former is Nishabda, the latter, as Maya Shakti, is with motion (Saspanda). Para Shabda, Para Vak or Shabda Brahman are each names for the Brahman as the cause of the manifested Shabda. Para-Shabda is the causal body of sound. Shabda tanmatra is the subtle body of sound, and Akasha is the gross body of sound which (though a guna of the akasha) is only apprehended through the medium of air, the sound waves in which strike the ear... Though the latter and mind the sensation of sound is experienced. Shabda tanmatra is pure natural sound as apprehended by Hiranyagarbha or yogis who share his experience. Gross sound is of two kinds namely Vaidika sound (Shrauta shabda) or approximate natural sound either primary or secondary, and Laukika shabda, the speech of the ordinary average mortals other than Vaidika Shabda. Taking "cognizance" to mean "direct apprehension", Ishwara has cognizance of all kinds of Shabda (Para Shabda, Shabda Tanmatra, Shrauta Shabda, Laukika Shabda), Hiranyagarbha or Sutratma of the last three, Rishis of the last two and, ordinary men of the last only" (Ibid p. 22).

4. "Ishwara, Hiranyagarbha and Virat are three forms of creative manifestation corresponding cosmically to the Sushupti, Svapna and Jagrat.....

Ishwara has direct apprehension of all three collectively, causal, subtle and gross. The cause involves the effects. As Hiranyagarbha He apprehends directly the second and third (Swapna, Jagrat) and as Virat He apprehends the third (Jagrat) " — (Ibid p. 24)

5. " Shabda (i.e., Para Shabda) is the Cosmic Stress itself which takes place in the Primary Ether or Saspanda Shakti which produces the Shabda Tanmatra which evolves into Akasha Bhuta and then into the Vayu and other Tanmatras and Bhutas. These according to Vedanta are Panchikrita, that is, each tatva has four parts of its own elements and one of each of the four others. Through the Bhautika Srishti or indirect causation of Hiranyagarbha there takes place the combination of the tatvas (which were) produced by the Bhuta Srishti in direct causation (Sakshat—Kartritvam) of Ishvara, producing (or finally bringing forth) the gross world of the human senses which is Virat " —(Ibid p. 36). Explanatory words within brackets have been added by us.

6. " The world process is thus divided into three stages of Srishti (creation), Sthiti (maintenance) and Laya (dissolution) which is a passing from a state of homogeneity (Laya) to one of heterogeneity (Srishti and Sthiti) and back to homogeneity again, in an unending series of evolution (Srishti) and involution (Laya) with periods of rest between. The growth of the universe is thus a pulsing forth of the Bindu holding potentially within itself as massive (ghani-bhuta) Shakti, all into which it subsequently evolves . Evolution (Srishti) and involution (laya) are going on even during Sthiti "—(Ibid p. 42).

7. " Creation proceeds from the generic to the specific. When laya as a state of potential stresses passes into Srishti which is a system of kinetic stresses we have first the most generic condition of the latter namely Samanya Spanda, that is general undifferentiated movement. It is the manifestation of the tendency of Laya to pass into Srishti. From the stand-point of consciousness it is the first stage of " seeing " (Ikshana) that is Cosmic ideation on the part of Ishwara...It is a kind of massive undifferentiated state containing potentially all specialities. The Shabda (or acoustic) aspect of this tendency of potential stress to pass into kinetic stress is the Pranava or Mantra " OM ".

This tendency realises itself in the first place in Bhuta Srishti by Ishvara. Ishwara has consciousness of his Anandamaya Body and Causal Body. The latter means the experience " I am all " (Sarvatmakatva). He experiences Himself as all whether as a whole, as general or particulars. As Knower of all He is Sarvajna, as Knower of its varieties He is Sarvavit...The state of Ishvara though not governed by, is yet associated with, Maya and is therefore not that of supreme Moksha. Ishwara wills to be many and the Bhutas issue from him. As Ishwara He does not think Himself to be their creator. The creation of the Bhutas (Bhuta-Srishti) according to the Vedantic order means the evolving of (a) the Apanchikrita Bhutas or Tanmatras and (b) their primary compounds

which are again (aa) Sukshma that is Antahkarana, Indriya and pranas and (bb) Sthula that is the Panchikrita Bhutas. Broadly speaking these are the elements of creation, the creation of which implies also their natural names or Bijas...Thus from Om are evolved the Bijas of the Bhutas...these elements are special (visesha) in relation to the tendency and general movement (Samanya Spanda) above mentioned but are general (Samanya) in relation to the derivatives which follow.

There then follows Bhautika Srishti by Hiranyagarbha that is the creation of the secondary compounds ; that is again the mixing up of the elements into diverse forms ; first the typal and then the variational. This is done by Ishwara in His aspect as Hiranyagarbha. These too have their natural names (Shabda). Hiranyagarbha who is the Lord of Brahma loka thinks himself to be a creator. This is a state of duality in which he thinks that all things are His. Hence Hiranyagarbha as affected by Maya is a Jiva.... (Ibid p. 45).

Lastly coming to the completed Sthiti we have the actions and reactions of the Bhutas and Bhautikas, such that they continue as a system of the Kinetic stresses ..." (Ibid p. 46).

ANOTHER LINE OF INTERPRETATION ON TATVIKA LOKAS

Under the chapter "Tatvika lokas" we first come across the formations of the following outermost worlds under the rule of Brahma : (1) Bhuta srishti Brahma loka (2) Karaṇa atmiya Brahma loka (3) Bhautika srishti Brahma loka (4) Tanmatra atmiya Brahma loka and (5) Prakriti atmiya Brahma loka (6) Moola Brahma loka. Thus it is seen that under the first stage of evolution the "Bhuta srishti Brahma loka", the world of the phenomenal elements was formed and even as it was so emerging there was the "Karaṇa atmiya Brahma loka" i. e. the potential world of mental instruments underlying it. Because of this the next creation of "Bhautika srishti Brahma loka", the worlds of the material or physical compounds was made possible, that is to say, the compounds of physical matter (as also of the individualised physical body) were formed by the veiled intervention of the said underlying potential principle of mind, because of which the infinitesimally divided and disaggregated and distributed atoms of phenomenal elements aggregated themselves in various proportions to form different compounds and different physical bodies. The "Tanmatra atmiya Brahma loka", the potential world of the subtle elements was also underlying secretly behind the aggregation of physical elements (as is seen in material physical body) and behind it again was formed the world of Prakriti (Prakriti atmiya Brahma loka).

Now in the next stage of evolutionary creation under Indra, a power of Brahma, Indrya tatvikas of Jnanendrya and Karmendrya, the evolutes of the outermost senses of knowledge and action, emerge with sense-desire (ishana) born in them. This is evidently the creation of instruments of Tanmatra which was previously in the potential state (Tanmatra atmiya Brahma loka).

Now, in the third stage under "Prajapati", another power of Brahma, mental instrumentations emerge for the four faculties — the thinking, reasoning, individualising and storing faculties of mind—manas, buddhi. ahankara and citta. This is evidently the creation of the instruments of Karanas which were previously in a potential state ready to enter into the evolutionary creation (Karaṇa atmiya Brahma loka). Again under Prajapati are formed the instruments for "Guna Traya Prakriti"—tamas, rajas and satwa—inertia, dynamism

and happy poise of peace and light. This is evidently the creation of instruments of Prakriti which was previously in the potential or formative state, " Prakriti atimaya Brahma loka ". Thus far the evolutionary creations under the over-all rule of Brahma. But Brahma has not completely exhausted his store of evolutionary creation. More yet remains to be released into evolution in the future from his " Moola Brahma loka ", the seed-state of Brahma or His nucleus of involved state. With each new creation, the earlier ones also change progressively.

Next under Vishnu, the tatvikas or instruments for kāla, nyati, kalā, raga, vidya, purusha and maya—time, determinism, executive function, desire, limited knowledge, agent or experiencer and the nature which constitutes these—have emerged in evolution. This is evidently the creation of instrumentations of Mohini Maya (i.e. Suddāsuddha Maya) who has also emerged out in evolution due to the stress or rule of Vishnu over her. See also note 5 to chart 8 B in Ch. iv of Vol I.

CHAPTER II

TĀTVIKA LŌKAS

ATHA TĀTVIKA LOKĀḤ
(NOW TATVIKA LOKAS ARE GIVEN):

1. Bhūta śṛsti brahma lōka
2. Karaṇa ātmīya brahma lōka
3. Bhoutika śṛsti brahma lōka
4. Tanmātra ātmīya brahma lōka
5. Prakṛti ātmīya brahma lōka
6. Aṅga brahma lōka
7. Upāṅga brahma lōka
8. Pratyāṅga brahma lōka
9. Mūla brahma lōka

1. Jñānēndriya indra lōka
2. Karmēndriya indra lōka
3. Īshaṇā traya (Ikshaṇā traya ?) indra lōka
4. aṅga indra lōka
5. Upāṅga indra lōka
6. Pratyāṅga indra lōka

1. Prajāpatya śuddha karaṇa anubhava mukti lōka
2. Prajāpatya gāyatri anubhava mukti lōka
3. Prajāpatya aham bhāva mukti lōka
4. Prajāpatya sōham bhāva mukti lōka
5. Prajāpatya prakṛti aikya mukti lōka

1. Prakṛti bhōga anubhava aindra mukti lōka
2. Indriya pratyaksha anubhava aindra mukti lōka
3. Mānasa pratyaksha anubhava mukti lōka
4. Mānasa ātmīyā mukti lōka

1. Buddhi tatva mukti lōka
2. Buddhi ātmīya mukti lōka

1. Ahaṇkāra mukti lōka
2. Ahaṇkāra ātmīya mukti lōka

1. Citta mukti lōka
2. Citta ātmīya mukti lōka

1. Prakṛti mukti lōka
2. Prakṛti ātmīya mukti lōka

1. Dēha ātmīya vishaya mukti lōka
2. Anātmīya mukti lōka

1. Bhūta mukti lōka
2. Bhūta ātmīya mukti lōka

1. Amṛta (amuda) mukti lōka
2. Ōshadhī mukti lōka
3. Tanmātra mukti lōka

1. Indriya mukti lōka
2. Indriya ātmīya mukti lōka

1. Gandha nāśa lakshya mukti lōka
2. Bhūta nāśa lakshya mukti lōka
3. Dēha nāśa lakshya mukti lōka
4. Karma nāśa lakshya mukti lōka
5. Guṇa nāśa lakshya mukti lōka
6. Karaṇa nāśa lakshya mukti lōka
7. Prakṛti nāśa lakshya mukti lōka

1. Kāla ātmīya vishṇu lōka
2. Kāla mukti lōka

1. Nyati ātmīya mukti lōka
2. Nyati mukti lōka

1. Kalā ātmīya vishṇu lōka
2. Kalā ātmīya mukti lōka (atmiya to be deleted ?)

1. Vidyā ātmīya vishṇu lōka
2. Vidyā mukti lōka

1. Rāga ātmīya vishṇu lōka
2. Rāga mukti lōka

1. Purusha ātmīya vishṇu lōka
2. Purusha mukti lōka

1. Māyā ātmīya vishṇu lōka
2. Māyā mukti lōka

1. Daśa padārtha karma nāśa nishkriyā lakshya guṇa-ātmīya vikalpa mukti lōka
2. Pāpa puṇya prārabdha karma nāśa lakshya jeeva-ātmīya aṇu ateeta mukti lōka
3. Bhūta nāśa lakshya jeeva ātmīya mukti lōka
4. Prakṛti nāśa mōhini kārya ātmīya vikalpa mutki lōka
5. Kāla nāśa mukti lōka
6. Nyati nāśa mukti lōka
7. Kalā nāśa mukti lōka
8. Vidyā nāśa mukti lōka
9. Rāga nāśa mukti lōka
10. Purusha nāśa mukti lōka
11. Māyā nāśa mukti lōka

1. Aṅga vishṇu lōka
2. Upāṇga vishṇu lōka
3. Pratyāṅga vishṇu lōka
4. Mūla vishṇu lōka

1. Nigama nitya vādita karma sādhya anubhava mukti lōka
2. Poorvōttara karma nāśa jaḍatva anubhava mukti lōka
3. Tarka niścaya vādita aṇu vibhāga paramāṇutva anubhava mukti lōka
4. Śabda nitya pariṇāma sādhya anubhava mukti lōka
5. Vicāra vādita parōkshānubhava mukti lōka
6. Sa-upādhika cit mātra (cinmatra) vādita prakāśa sādhya mukti lōka
7. Prakṛti purusha vīdita sāṅkhya anubhava mukti lōka
8. Nyati ēkatva anubhava vikalpa mukti lōka
9. Māyā karta lakshya mukti lōka
10. Māyā karta lakshya ēkadēśa vikalpa mukti lōka
11. Bhakta sēvā lakshya vādita ēkadēśa mōhini vikalpa mukti lōka
12. Nāmākshara lakshya vādita ēkadēśa vikalpa mōhini mukti lōka
13. Anirvācya vādita ēkadēśa māyā mukti lōka
14. Jeeva brahma vādita mukti lōka
15. Vikalpa karma dvita vādita mukti lōka
16. Sōham bhāva advaita vādita mukti lōka

1. Graha mukti lōka
2. Kalpa mukti lōka
3. Mantra mukti lōka
4. Yantra mukti lōka
5. Sūrya mukti lōka
6. Agni mukti lōka
7. Nānā vikalpa dēva mukti lōka

CIV

INTRODUCTORY NOTE ON ĀDI NITYA PRĒRAKA MUKTI LŌKAS

(PERMANENT FREE WORLDS OF CREATIVE INSPIRATION)

This chapter may be broadly divided into five parts.

1. The first part deals with the formulated worlds and provinces and kingdoms of the gods Rudra, Maheswara and Sadasiva and of the powers and principles called Bindu and Nada. They have also their respective formulations of Pranava lokas the creative subtle (vital) worlds under them.

The godheads Rudra, Maheshwara and Sadasiva are dealt with under items 25, 26 & 27 of the Tatva Lokas ; the effectual or karya Bindu and the effectual or karya nada under items 28 and 29 and the causal or kāraṇa Bindu (i. e., apara bindu) and the causal Nada (i. e., aparanada) under items 33 & 32 of the Tatva Lokas.

The elaborate formulations of their worlds are the subject matter of the first, second and third parts of this chapter. These gods and the principles of bindu and nada have their foundation in Suddha Maya i. e., Spiritual Mind and Overmind Ranges (Suddha Maya sthāpana) and have also their access and place of working in Suddha Maha Maya i. e., summit Overmind in the Paratva (Paratva sthana). Items 25 to 29 of the Tatva Lokas give some common details about them such as their Suddha Maya sthapana, Paratva sthana, and Ādi nityatva. The last term indicates that they are the permanently established or formulated sources of inspiring creative powers (adi nitya preraka mukti lokas) who by and through their formulated intermediary link worlds, impel the lower worlds of Suddhāsuddha Maya and Asuddha Prakriti Maya, though they themselves are founded in Suddha Maya, which is of the spiritual Mind and overmind Range, and have their hierarchical organisation in it. Suddha Maya at its highest would correspond to the overmind.

2. The second deals particularly with the formulated worlds of Nada as a further elaboration of the Nada Loka mentioned in the first part. Here Nada is clearly seen as the creative principle and power creating, maintaining, and destroying or dissolving its formulated worlds (Sristi nada loka, Rakshaka nada loka and Samhara or Saṅkāra nada loka). It acts also as the source of

inspiration or Truth-hearing of Mantra (mantra anugraha nada loka), the source of will, a will that generally signifies intuition or intuitive will and vision (Sankalpa anugraha nada loka), and the source of forms and symbols and images (Prati rupa anugraha nada loka) i. e. as seen or received in vision and perceptions. Nada also serves as the force of impulsion or as an inspiring force to separate and differentiate (i. e. discriminate) between light and darkness, capacity and incapacity and their combinations (Prakasa vibhaga andhakara sayoga Preraka nada Suddha loka ; Sakti vibhaga asakti sayoga preraka nada suddha loka). It also inspires the discrimination between tatvas, the principles and powers of existence. (Tatva jnana vibhaga preraka nada suddha loka). Again nada is the impelling source of inspiration that is connected with and working behind the inspired arts and sciences (Kalādi bandha preraka nada suddha loka). It is also the impelling force of will for the happy enjoyment of sense-pleasures i e., refined sensibility of the senses (Vishaya sukha iccha preraka nada sudha loka). However we may observe that these formulated powers of nada which include intuition, vision, inspiration and discrimination or differentiation,have their workings not only in its own realm proper i. e., in Intuitive Mind but also in the lower Spiritual Mind Ranges and in the lesser worlds below i.e., into the inner and outer instruments of mind, life and body of man due to its inherent inspiring or impelling force (Preraka) and power of infiltration (antara anugraha nada loka; bahya anugraha nada loka).

3. The third part shows the formulations of the godheads Rudra, Maheshwara and Sadasiva and of the principles and powers of Bindu (Shakti) and Nada (Siva) as the creative subtle (vital) worlds constituted of different grades of subtlety of (vital) substances (Pranava aṇu lokas). They have their source or access into the Suddha Maya of the spiritual mind and overmind ranges. These worlds are spoken of as their respective " Preraka Pranava aṇu lokas," implying their worlds of creative impulsion by Pranava atoms of substance and energy and hence partaking largely or mainly of a subtle life or vital nature and character. The grades of " Pranava anu " are stula, maha stula, sukshma, maha sukshma and kāraṇa and are formed as formulations in the broad range of Suddha Maya. Thus each of these godheads and the bindu (Shakti) and the nada (Siva) have their respective Pranava worlds. Thus it is seen that Sadasiva has a purer and subtler grade of Pranava substance than Rudra and Maheshwara and so he gives a purer inspiration to the rishi or the man under the spell of inspiration, but as and when impelled or inspired by the higher power namely Bindu Shakti (i. e , apara bindu). This, the Swami refers to, in his preamble to the Tatva Lokas, as the spoken or expressive Pranava word of Sadasiva which is an effectual word of apara bindu and carries a sense and force of truth, though it is not the ideal word of Truth from the supreme Transcendence, the pure and wide and supreme Sky of Knowledge (Cidambara or Parama Ākasa).

"சதாசிவ மொழியாகிய பிரணவ மொழி சுத்த சப்தார்த்தப் பிரபஞ்ச காரண மாகிய அபரவயிந்துவ காரிய மொழியாகலின் வாச்சிய மெய்ம்மொழி ஆயிற்று என்க" —வியாக்கியானம் ப 36

4. The fourth part deals with the five-fold permutations of Iccha, Jnana, Kriya shaktis (items 97 to 99 of the Tatva Lokas), Sukha Priya Adi shakti (see item 100 of Tatva Lokas i. e. Sukharamba Cit Shakti) and Parai (i. e. Sukha pūrana or para anubhava Parā Shakti, the Cosmic Parā Shakti item 101 of Tatva Loka) but permuting in the three broad realms of Ignorance i. e. Asuddha or Prakriti Maya, Suddhāsuddha or Mohini Maya and the effectual or Karya Suddha Maya or Bindu. The relationship of the five powers with the three fields of varying obscurity, i. e. the three Mayas is one of combination or conjunction (sa-yoga) rather than of synthesis or integration or of inseparable union (Samavaya). The said five powers are not the causal but effectual powers or Karya Shaktis namely Karya Iccha, Jnana, Kriya, Adi and Parai (i. e., shaktis or powers as derived or descended from their corresponding original Powers in the realm of Suddha Maha Maya the summit over-mind—see items 97 to 101 of the Tatva Lokas) which here cause or bring about intermediary manifestations by their permuted combinations with the three forces of Maya i. e. Prakrti, Mohini and Bindu—Asuddha, Suddhāsuddha and (Karya) Suddda Maya— which give rise to the three avasthas of the evolving man i. e. Kevala, Sakala and Suddha—the submerged, half-awakened and awakened consciousness.

5. The fifth part of the chapter deals with the four-fold permutations of Carya, Kriya, Yoga and Jnana i. e., the four-fold steps of discipline and experience or rather the four-fold planes of consciousness under each of the veiling Maya powers namely (1) Asuddha Maya (2) Suddha Asuddha Maya (3) Kutila or Suddha Maya, here as its derived or effectual power Karya Kutilai or Karya Suddha Maya (see item 30 of Tatva Lokas) and under the effectual powers of (4) (apara) Bindu (see item 33 of the Tatva Lokas) (5) (apara) Iccha Shakti, (6) (apara) Jnana Shakti, (7) (apara) Kriya Shakti and (8) Adi Shakti i. e. the effectual Power of Sukharambha Cit Shakti (see items 97 to 100 of the Tatva Lokas which are their original or causal Powers ; see also notes at the end of this chapter).

In this classification, Karya Parai the effectual of cosmic Parā Shakti (item 101 of the Tatva Lokas) which finds a place in the fourth part of this chapter is omitted here but apara bindu or bindu figures in as an item. Apara bindu falls within the range of Suddha Maya.

Under the chapter " Karanateeta Lokas " we find apara bindu as the source of apara Iccha, apara Jnana and apara Kriya shaktis ; under the chapter " Tatva Lokas " the Sukharambha Cit Shakti (equivalent to Parabindu of Suddha Maha Maya range) stands as the immediate source of Para Iccha, Para

Jnana and Para Kriya Shaktis. Kutila the causal Suddha Maya comes in between the two. In the next chapter of " Suddha Tatva Sadhana Sadhya Lokas," experiences obtained in the realms of Suddha Maya and Suddha Maha Maya are dealt with. In the last chapter i. e. " Karanateeta Lokas ", the integral Knowledge of the Truth-World and the Beyond becomes its subject-matter.

A SUMMARY OF THE FORMULATED WORLDS OF NADA :

Thus Nada, it appears, has four levels of formulations, according to the chapter as a whole, namely, " Adi nitya preraka mukti lokas ". Nada loka proper with its pranava nada loka i.e. its creative subtle (vital) world, and Upa nada and Pratyanga nada lokas (its provinces and kingdoms) form one category under the first part of the chapter. Then, Nada as the creative Power bringing forth, manitaining and dissolving the manifestations of all jeevas, desires and attachments, mantras, energies and eternality or Time-continuity (Sarva jeeva, pasa, mantra, shakti and nitya nada lokas) form another group derived from the Nada Loka i.e., Nada Tatva. A third group of formulation of Nada as "Vibhaga preraka nada Suddha lokas " i.e. the pure nada lokas inspiring differentiation or discrimination between light and darkness, capacity and incapacity, and discrimination of tatvas inter se, etc is listed, In this comes also the inspiring creative force behind all kalās i.e. arts, sciences & actions.

Then Nada anugraha lokas i.e., the creative powers of Nada as intuition or intuitive will (Sankalpa anugraha nada), as inspiration or truth-hearing of mantra (mantra anugraha nada), as vision of images and forms (Prati rupa anugraha nada), and as the (liberating and transforming) force which brings its powers into the inner and outer being (antara anugraha nada loka, bahya anugraha nada loka) are listed. Thus the second and third groups of formulations of Nada come under the second part of the chapter.

In the third part of the chapter Nada as a causal and most subtle pranava substance, rather of a subtle vital character (Kāraṇa Pranava anu), one with Siva is said to be formulated in Suddha Maya itself, and according to the subtlety of its Pranava (vital) substance, it assumes a most subtle inspiring force or impelling causal force (Maha sukshma Preraka nimitta) operating in and through its subtle (vital) world, provinces and kingdoms (Pratyanga adhikarana, Upa adhikarana, and Sanga adhikarana) corresponding to the formulations of nada in the first part of the chapter (i.e., Pranava nada loka, Upa nada loka, Pratyanga nada loka). The said impelling causal forces of a most subtle pranava (vital) substance of Nada are behind the other worlds below it in the hierarchy of Suddha Maya, such as Bindu, Sadasiva, Maheshwara and Rudra who or which also have their respective grades of pranava (vital) subtance and creative subtle pranava (vital) worlds, provinces and kidgdoms (Pranava lokas, Upa and Pratyanga Pranava lokas).

These " Preraka nimitta ... Pranava anu lokas " of the hierarchy of Rudra, Maheshwara, Sadasiva, Bindu (Shakti) and Nada (Siva) have been considered here as belonging to the creative subtle worlds of many grades of subtle substances and energies (Pranava anu-s) more especially of a subtle vital or life nature, because they form the intermediary worlds having impulsions of Pranava substances and energies. Pranava as such does not mean the vital exclusively. In Kutila, the causal Suddha Maya, "Omkara Varna " the seed-sound and letter of Om is said to arise (item 93—1), and again its syllable as a pada or word is said to arise in the effectual Suddha Maya (item 59 of Tatva lokas) and the four Vaks also arise therein (items 54 to 57), that is to say, Pranava omkara has its origin and function in the overmind as a force and substance largely of Mind. Here in this chapter "Adi Nitya Preraka Mukti okas " of an intermediary nature, the Pranava worlds with their Pranava atoms (Pranava anu-s) or Pranava substances are spoken of as Preraka mukti lokas, as the freely impelling creative worlds or worlds of creative impulsions. Hence here they largely or mainly partake of a subtle vital nature, substance and energy and they have their source or access into the Suddha Maya (cf. Maha Sukshma Preraka Nimitta Sānga Adhikaraṇa Suddha Maya Kāraṇa Pranava Anu Siva loka).

CHAPTER III
ĀDI NITYA PRĒRAKA MUKTI LŌKAS

ATHA ĀDI NITYA PRĒRAKA LOKĀḤ
(NOW ĀDI NITYA PRĒRAKA MUKTI LŌKAS ARE GIVEN):

1. Rudra lōka
2. Praṇava Rudra lōka
3. Upa Rudra lōka
4. Pratyāṅga Rudra lōka

1. Mahēśvara lōka
2. Praṇava Mahēśvara lkōa
3. Upa Mahēśvara lōka
4. Pratyāṅga Mahēśvara lōka

1. Sadāśiva lōka
2. Praṇava Sadāśiva lōka
3. Upa Sadāśiva lōka
4. Pratyāṅga Sadāśiva lōka

1. Bindu lōka
2. Praṇava bindu lōka
3. Upa bindu lōka
4. Pratyāṅga bindu lōka

1. Nāda lōka
2. Praṇava nāda lōka
3. Upa nāda lōka
4. Pratyāṅga nāda lōka

1. Sarva śakti sṛshti nāda lōka
2. Sarva pāśa sṛshti nāda lōka
3. Sarva jeeva sṛshti nāda lōka
4 Sarva mantra sṛshti nāda lōka
5. Nitya sṛshti nāda lōka

1. Sarva śakti rakshaka nāda lōka

2. Sarva pāśa rakshaka nāda lōka
3. Sarva jeeva rakshaka nāda lōka
4. Sarva mantra rakshaka nāda lōka
5. Nitya rakshaka nāda lōka

1. Sarva śakti samhāra nāda lōka
2. Sarva pāśa samhāra nāda lōka
3. Sarva jeeva samhāra nāda lōka
4. Sarva mantra samhāra nāda lōka
5. Nitya samhāra nāda lōka

1. Prakāśa vibhāga andhakāra sa-yōga preraka nāda śuddha lōka
2. Śakti vibhāga asaktya sa-yōga prēraka nāda śuddha lōka
3. Kalādi bandha prēraka nāda śuddha lōka
4. Tatva jñāna vibhāga prēraka nāda śuddha lōka
5. Vishaya sukha icchā prēraka nāda śuddha lōka

1. Antara anugraha nāda lōka
2. Bāhya anugraha nāda lōka
3. Prati rūpa anugraha nāda lōka
4. Saṅkalpa anugraha nāda loka
5. Mantra anugraha nāda loka

NOTE : In the following passages brackets are put by us for purposes of distinction. Please read the text as if without brackets.

1. Aśuddha bhōga bhōgya prēraka nimitta śuddha vidyā (pratyāṅga adhikaraṇa) śuddha māyā sthūla praṇava rudra lōka
2. Śuddhāśuddha bhōga bhōgya prēraka nimitta śuddha vidyā (upāṅga adhikaraṇa) śuddha māyā sthūla praṇava rudra lōka
3. Śuddha bhōga bhōgya prēraka nimitta śuddha vidyā (sāṅga adhikaraṇa) śuddha māyā sthūla praṇava-aṇu rudra lōka

1. Nimitta prēraka nimitta mahēshvara (pratyāṅga adhikaraṇa) śuddha māyā mahā sthūla praṇava-aṇu īshvara lōka
2. Nimitta prēraka nimitta mahēshvara (upāṅga adhikaraṇa) śuddha māyā mahā sthūla praṇava-aṇu īshvara lōka

1. Nimitta sādhākya (pratyāṅga adhikaraṇa) śuddha māyā sūkshma praṇavāṇu sadāśiva lōka
2. Mahā sthūla prēraka nimitta sādhākya (upāṅga adhikaraṇa) śuddha māyā sūkshma praṇava sadāśiva lōka
3. Mahā sthūla prēraka nimitta sādhākya (sāṅga adhikaraṇa) śuddha māyā sūkshma praṇava-aṇu sadāśiva lōka

1. Sūkshma prēraka nimitta bindu (pratyāṅga adhikaraṇa) śuddha māyā mahā sūkshma praṇava aṇu śakti lōka

2. Sūkshma prēraka nimitta bindu (upāṅga adhikaraṇa) śuddha māyā mahā sūkshma praṇavāṇu śakti lōka
3. Sūkshma prēraka nimitta bindu (sāṅga adhikaraṇa) śuddha māyā mahā sūkshma praṇava-aṇu śakti lōka

1. Mahā sūkshma prēraka nimitta nāda (pratyāṅga adhikaraṇa) śuddha māyā kāraṇa praṇava-aṇu śiva lōka
2. Mahā sūkshma prēraka nimitta nāda (upāṅga adhikaraṇa) śuddha māyā kāraṇa praṇava-aṇu śiva lōka
3. Mahā sūkshma prēraka nimitta (nāda ?) (sāṅga adhikaraṇa) śuddha māyā kāraṇa praṇava-aṇu śiva lōka

1. Jeeva traya aśuddha śuddhāśuddha śuddha icchā kāraṇa prakṛti sa-yōga icchā śakti lōka
2. Mōhinī sa-yōga icchā śakti lōka
3. Bindu sa-yōga icchā śakti lōka

1. Jeeva traya aśuddha śuddhāśuddha (Śuddha—omitted by oversight ?) jñāna kāraṇa prakṛti sa-yōga jñāna śakti lōka
2. Mōhinī sa-yōga jñāna śakti lōka
3. Bindu sa-yōga jñāna śakti lōka

1. Jeeva traya aśuddha śuddhāśuddha (Śuddha—omitted by oversight ?) prakṛti sa-yōga kriyā śakti lōka
2. Mōhinī sa-yōga kriyā śakti lōka
3. Bindu sa-yōga kriyā śakti lōka

1. Jeeva traya aśuddha śuddhāśuddha śuddha sukha priya kāraṇa prakṛti sa-yōga ādi śakti lōka
2. Mōhini sa-yōga ādi śakti lōka
3. Bindu sa-yōga ādi śakti lōka

1. Jeeva traya aśuddha śuddhāśuddha śuddha anubhava kāraṇa prakṛti sa-yōga parā lōka (Note : Parā means Parai or cosmic Parā Sākti in Tamil)
2. Mōhini sa-yōga parā lōka
3. Bindu sa-yōga parā lōka
(Note : The permutations of the above five Shaktis i. e. Iccha, Jnana, Kriya, Adi and Parai with the three Māyās are listed below)

1. Prakṛti sa-yōga icchā kāraṇa kārya icchā śakti lōka
2. Prakṛti sa-yōga jñāna kāraṇa kārya icchā śakti lōka
3. Prakṛti sa-yōga parā kāraṇa kārya icchā śakti lōka

1. Prakṛti sa-yōga icchā kāraṇa kārya jñāna śakti lōka
2. Prakṛti sa-yōga jñāna kāraṇa kārya jñāna śakti lōka
3. Prakṛti sa-yōga kriyā kāraṇa kārya jñāna śakti lōka

4. Prakṛti sa-yōga ādi kāraṇa kārya jñāna śakti lōka
5. Prakṛti sa-yōga parā kāraṇa kārya jñana śakti lōka

1. Prakṛti sa–yōga icchā kāraṇa kārya kriyā śakti lōka
2. Prakṛti sa-yōga jñāna kāraṇa kārya kriyā śakti lōka
3. Prakṛti sa-yōga kriyā kāraṇa kārya kriyā śakti lōka
4. Prakṛti sa-yōga ādi kāraṇa kārya kriyā śakti lōka
5. Prakṛti sa-yōga parā kāraṇa kārya kriyā śakti lōka

1. Prakṛti sa-yōga icchā kāraṇa kārya ādi śakti lōka
2. Prakṛti sa-yōga jñāna kāraṇa kārya ādi śakti lōka
3. Prakṛti sa-yōga kriyā kāraṇa kārya ādi śakti lōka
4. Prakṛti sa-yōga ādi kāraṇa kārya ādi śakti lōka
5. Prakṛti sa-yōga parā kāraṇa kārya ādi śakti lōka

1. Prakṛti sa-yōga icchā kāraṇa kārya parā lōka
2. Prakṛti sa-yōga jñāna kāraṇa kārya parā lōka
3. Prakṛti sa-yōga kriyā kāraṇa kārya parā lōka
4. Prakṛti sa-yōga ādi kāraṇa kārya parā lōka
5. Prakṛti sa-yōga parā kāraṇa kārya parā lōka

NOTE : The five karya or effectual powers of Iccha, Jnana, Kriya, Adi and Parai make the above permuted combinations with Prakriti i. e. Asuddha Maya

1. Mōhini sa-yōga icchā kāraṇa kārya icchā śakti lōka
2. Mōhini sa-yōga jñāna kāraṇa kārya icchā śakti lōka
3. Mōhini sa-yōga kriyā kāraṇa kārya icchā śakti lōka
4. Mōhini sa-yōga ādi kāraṇa kārya icchā śakti lōka
5. Mōhini sa-yōga parā kāraṇa kārya icchā śakti lōka

1. Mōhini sa-yōga icchā kāraṇa kārya jñāna śakti lōka
2. Mōhini sa-yōga jñāna kāraṇa kārya jñāna śakti lōka
3. Mōhini sa-yōga kriyā kāraṇa kārya jñāna śakti lōka
4. Mōhini sa-yōga ādi kāraṇa kārya jñāna śakti lōka
5. Mōhini sa-yōga parā kāraṇa kārya jñāna śakti lōka

1. Mōhini sa-yōga icchā kāraṇa kārya kriyā śakti lōka
2. Mōhini sa-yōga jñāna kāraṇa kārya kriyā śakti lōka
3. Mōhini sa-yōga kriyā kāraṇa kārya kriyā śakti lōka
4. Mōhini sa-yōga ādi kāraṇa kārya kriyā śakti lōka
5. Mōhini sa yōga parā kāraṇa kārya kriyā śakti lōka

1. Mōhini sa-yōga icchā kāraṇa kārya ādi śakti lōka
2. Mōhini sa-yōga jñāna kāraṇa kārya ādi śakti lōka
3. Mōhini sa-yōga kriyā kāraṇa kārya ādi śakti lōka
4. Mōhini sa-yōga ādi kāraṇa kārya ādi śakti lōka

5. Mōhini sa-yōga parā kāraṇa kārya ādi śakti lōka

1. Mōhini sa-yōga icchā kāraṇa kārya parā lōka
2. Mōhini sa-yōga jñāna kāraṇa kārya parā lōka
3. Mōhini sa-yōga kriyā kāraṇa kārya parā lōka
4. Mōhini sa-yōga ādi kāraṇa kārya parā lōka
5. Mōhini sa-yōga parā kāraṇa kārya parā lōka

NOTE : The five karya or effectual powers of Iccha, Jnana, Kriya, Adi and Parai make the above permuted combinations with Mohini i.e., Śūddhāśuddha Māyā.

1. Bindu sa-yōga icchā kāraṇa kārya icchā śakti lōka
2. Bindu sa-yōga jñāna kāraṇa kārya icchā śakti lōka
3. Bindu sa-yōga kriyā kāraṇa kārya icchā śakti lōka
4. Bindu sa-yōga ādi kāraṇa kārya icchā śakti lōka
5. Bindu sa-yōga parā kāraṇa kārya icchā śakti lōka

1. Bindu sa-yōga icchā kāraṇa kārya jñāna śakti lōka
2. Bindu sa-yōga jñāna kāraṇa kārya jñāna śakti lōka
3. Bindu sa-yōga kriyā kāraṇa kārya jñāna śakti lōka
4. Bindu sa-yōga ādi kāraṇa kārya jñāna śakti lōka
5. Bindu sa-yōga parā kāraṇa kārya jñāna śakti lōka

1. Bindu sa-yōga icchā kāraṇa kārya kriyā śakti lōka
2. Bindu sa-yōga jñāna kāraṇa kārya kriyā śakti lōka
3. Bindu sa-yōga kriyā kāraṇa kārya kriyā śakti lōka
4. Bindu sa-yōga ādi kāraṇa kārya kriyā śakti lōka
5. Bindu sa-yōga parā kāraṇa kārya kriyā śakti lōka

1. Binyu sa-yōga icchā kāraṇa kārya ādi śakti lōka
2. Bindu sa-yōga jñāna kāraṇa kārya ādi śakti lōka
3. Bindu sa-yōga kriyā kāraṇa kārya ādi śakti lōka
4. Bindu sa-yōga ādi kāraṇa kārya ādi śakti lōka
5. Bindu sa-yōga parā kāraṇa kārya ādi śakti lōka

1. Bindu sa-yōga icchā kāraṇa kārya parā lōka
2. Bindu sa-yōga jñāna kāraṇa kārya parā lōka
3. Bindu sa-yōga kriyā kāraṇa kārya parā lōka
4. Bindu sa-yōga ādi kāraṇa kārya parā lōka
5. Bindu sa-yōga parā kāraṇa kārya parā lōka

NOTE : The above five karya shaktis make the above permuted combinations with Bindu i.e. karya Bindu or karya Suddha Maya.

1. Aśuddha māyā sthūla sāmānya vikalpa anubhava carya carya lōka

2. Carya kriyā lōka
3. Carya yōga lōka
4. Carya jñāna lōka

1. Aśuddha māyā sthūla viśēsha vikalpa anubhava kriyā carya lōka
2. Aśuddha kriyā kriyā lōka
3. Aśuddha kriyā yōga lōka
4. Aśuddha kriyā jñāna lōka

1. Aśuddha māyā sūkshma sāmānya vikalpa anubhava yōga carya lōka
2. Aśuddha yōga kriyā lōka
3. Aśuddha yōga yōga lōka
4. Aśuddha yōga jñāna lōka

1. Aśuddha māyā sūkshma viśēsha vikalpa anubhava jñāna carya lōka
2. Aśuddha jñāna kriyā lōka
3. Aśuddha jñāna yōga lōka
4. Aśuddha jñāna jñāna lōka

1. Śuddhāśuddha māyā sthūla sāmānya vikalpa anubhava carya carya lōka
2. Śuddhāśuddha carya kriyā lōka
3. Śuddhāśuddha carya yōga lōka
4. Śuddhāśuddha carya jñāna lōka

1. Śuddhāśuddha māyā sthūla viśēsha vikalpa anubhava kriyā carya lōka
2. Śuddhāśuddha kriyā kriyā lōka
3. Śuddhāśuddha kriyā yōga lōka
4. Śuddhāśuddha kriyā jñāna lōka

1. Śuddhāśuddha sūkshma sāmānya vikalpa anubhava yōga carya lōka
2. Śuddhāśuddha yōga kriyā lōka
3. Śuddhāśuddha yōga yōga lōka
4. Śuddhāśuddha yōga jñāna lōka

1. Śuddhāśuddha māyā sūkshma viśēsha vikalpa anubhava jñāna carya lōka
2. Śuddhāśuddha jñāna kriyā lōka
3. Śuddhāśuddha jñāna yōga lōka
4. Śuddhāśuddha jñāna jñāna lōka

1. Kutilā carya lōka
2. Kutilā carya carya lōka
3. Kutilā carya kriyā lōka
4. Kutilā carya yōga lōka
5. Kutilā carya jñāna lōka

1. Kutilā kriyā carya lōka
2. Kutilā kriyā kriyā lōka
3. Kutilā kriyā yōga lōka
4. Kutilā kriyā jñāna lōka

1. Kutilā yōga carya lōka
2. Kutilā yōga kriyā lōka
3. Kutilā yōga yōga lōka
4. Kutilā yōga jñāna lōka

1. Kutilā jñāna carya lōka
2. Kutilā jñāna kriyā lōka
3. Kutilā jñāna yōga lōka
4. Kutilā jñāna jñāna lōka

1. Baindava carya carya lōka
2. Baindava carya kriyā lōka
3. Baindava carya yōga lōka
4. Baindava carya jñāna lōka

1. Baindava kriyā carya lōka
2. Baindava kriyā kriyā lōka
3. Baindava kriyā yōga lōka
4. Baindava kriyā jñāna lōka

1. Baindava yōga carya lōka
2. Baindava yōga kriyā lōka
3. Baindava yōga yōga lōka
4. Baindava yōga jñāna lōka

1. Baindava jñāna carya lōka
2. Baindava jñāna kriyā lōka
3. Baindava jñāna yōga lōka
4. Baindava jñāna jñāna lōka

1. Icchā carya carya lōka
2. Icchā carya kriyā lōka
3. Icchā carya yōga lōka
4. Icchā carya jñāna lōka

1. Icchā kriyā carya lōka
2. Icchā kriyā kriyā lōka
3. Icchā kriyā yōga lōka
4. Icchā kriyā jñāna lōka

1. Icchā yōga carya lōka
2. Icchā yōga kriyā lōka
3. Icchā yōga yōga lōka
4. Icchā yōga jñāna lōka

1. Icchā jñāna carya lōka
2. Icchā jñāna kriyā lōka
3. Icchā jñāna yōga lōka
4. Icchā jñāna jñāna lōka

1. Jñāna carya carya lōka
2. Jñāna carya kriyā lōka
3. Jñāna carya yōga lōka
4. Jñāna carya jñāna lōka

1. Jñāna kriyā carya lōka
2. Jñāna kriyā kriyā lōka
3. Jñāna kriyā yōga lōka
4. Jñāna kriyā jñāna lōka

1. Jñāna yōga carya lōka
2. Jñāna yōga kriyā lōka
3. Jñāna yōga yōga lōka
4. Jñāna yōga jñāna lōka

1. Jñāna jñāna carya lōka
2. Jñāna jñāna kriyā lōka
3. Jñāna jñāna yōga lōka
4. Jñāna jñāna jñāna lōka

1. Kriyā carya carya lōka
2. Kriyā carya kriyā lōka
3. Kriyā carya yōga lōka
4. Kriyā carya jñāna lōka

1. Kriyā kriyā carya lōka
2. Kriyā kriyā kriyā lōka
3. Kriyā kriyā yōga lōka
4. Kriyā kriyā jñāna lōka

1. Kriyā yōga carya lōka
2. Kriyā yōga kriyā lōka
3. Kriyā yōga yōga lōka
4. Kriyā yōga jñāna lōka

1. Kriyā jñāna carya lōka
2. Kriyā jñāna kriyā lōka
3. Kriyā jñāna yōga lōka
4. Kriyā jñāna jñāna lōka

1. Ādi carya carya lōka
2. Ādi carya kriyā lōka
3. Ādi carya yōga lōka
4. Ādi carya jñāna lōka

1. Ādi kriyā carya lōka
2. Ādi kriyā kriyā lōka
3. Ādi kriyā yōga lōka
4. Ādi kriyā jñāna lōka

1. Ādi yōga carya lōka
2. Ādi yōga kriyā lōka
3. Ādi yōga yōga lōka
4. Ādi yōga jñāna lōka

1. Ādi jñāna carya lōka
2. Ādi jñāna kriyā lōka
3. Ādi jñāna yōga lōka
4. Ādi jñāna jñāna lōka

NOTE : 1 Kutilā means Kutilai in Tamil and here it signifies the effectual Kutilai i. e., the effectual Suddha Maya corresponding with item 30 of the "Tatva Lokas", as distinguished from the causal Kutilai (i. e. Kundali or Suddha Maya) corresponding with item 93 of the "Tatva Lokas". Here the further developments of the effectual Kutilai are given. Kundali or Kutila loka is the coiled universe (see notes on Para Siva under S. No. 109—Ch. V.)

NOTE : 2 The permutation of the four-fold series of carya, kriya, yoga and jnana signify here the steps or gradations of the planes of experience, rather than the steps of discipline as found in Saiva Siddhanta system of philosophy. Thus Carya, Kriya, Yoga and Jnana represent the outer, outer-inner, inner and inmost steps or levels within each given range of world such as Suddha Maya or Kutila, Suddhāsuddha Maya and Asuddha Maya.

Now, within the range of effectual Suddha Maya (see item 30 of "Tatva lokas") i. e. effectual Kutilai are the formulation of Apara Bindu (item 33"), and the further formulations of Ambika, Vama, Jyeshta and Raudri (items 34 to 37). These five formulations correspond respectively with the Bindu or Baindava Shakti, Adi Shakti, Iccha Shakti, Jnana Shakti and Kriya Shakti,

terms occuring here in above, each with its four-fold steps or gradations of carya, kriya, yoga and jnana. Further in the chapter " Karanateeta Lokas " a closely identical correspondence is found with the Apara Shaktis i. e., Apara Bindu and its formulations namely Apara Iccha Shakti, Apara Jnana Shakti and Apara Kriya Shakti, as much as with the Para Shaktis i. e. Parabindu or Sukharambha Cit Shakti (of which Adi Shakti is the derivative effectual power), Para Iccha, Jnana and Kriya Shaktis (see items 97 to 100 of " Tatva Lokas "). Now, again, these Shaktis namely Ambika, Vama, Jyeshtha and Raudri which are herein represented by Adi, Iccha, Jnana and Kriya Shaktis respectively seem to correspond with the four vaks (see items 54 to 57 of the " Tatva Lokas ") i. e. Sukshma Vak (corresponding to Para Vak), Pashyanti, Madhyama and Vaikari. This correspondence seems to be hinted in the Tantra system also as given out by Arthur Avalon in his book " Serpent Power " which is quoted herein below :

" In the body unmanifested Para Sabdha is in Kundali-Sakti. That which first issues from it is in the lowest chakra, and extends upwards through the rest as Pashyanti, Madhyama and Vaikari-Sabda. When Sakti first "sees", She is Paramakalā in the Mother-form, Ambika-rupa, which is the supreme speech Para-Vak (i. e. here as Sukshma Vak) and supreme Peace, Parama Santa. She "sees" the manifested Sabda from Pashyanti to Vaikhari. The pasyanti state of Sabda is that in which Iccha-Shakti (will) in the form of a goad (Aṁkuśā-kāra) is about to display the universe, then in seed (Bija) form. This is the Sakti Vama (so called because She vomits forth the universe). Madhyama Vak which is Jnana (Knowledge), and in the form of a straight line (Ṛjurēkha) is Jyeshtha-Sakti. Here there is the first assumption of form as the Mātṛkā (Mātṛkātvam upapanna) for here is particular motion (Visesha spanda). The Vaikari state is that of Kriya sakti who is Devi Raudri, whose form is triangular (i. e., a triangular pyramidal figure of three dimensions, Śṛṅgātaka) and that of the universe "—(" The Serpent Power "—p. 100—101).

CVI

INTRODUCTORY NOTE ON SUDDHA TATVA SADHANA SADHYA LOKAS

This chapter i. e., Chapter 4 of the Text contains five parts. The heading suggests that these are realisations in the field of Suddha Maya and Suddha Maha Maya where the principles and powers of existence (tatvas) operate in their relative purities.

The first part leads through four steps of discipline namely carya, kriya, yoga and jnana to the realisation of the pure inmost Light of soul with the inmost or true mental being, vital being and physical being. (Nada Udbhava Suddha Nishkala Samanya Bindu Vedana). Elsewhere the Swami mentions the realisation of the inmost light of soul taking place in the heart or at the Ajna (called Bindu centre) and that of the Self above the head taking place in the Sahasrara (called Nada centre). In the above passage "Samanya bindu" would refer to the pure partless light of the inmost soul of an individual.

The second part deals with "Ashtanga yoga", the eight-fold discipline. The Swami lists the postures of Asanas, modes of Pranayama, Pratyahara, Dharana, Dhyana, Yama and Nyama and the several kinds or states of realisation in Samadhi and finally the Siddhis that follow such as anima, mahima, garima and laghima etc. Under "Samadhi" which is the eighth limb or step of "Ashtanga yoga", mention is made of the liberated states (yoga mukti) under Pratishta, Vidya, Shanti and Shantiateeta kalās and under Bindu kalās of "Shakti Tatva" and under Nada kalās of Siva Tatva. These states correspond with most of the items mentioned under the chapter "Tatva Lokas" under Suddha Maya (see items 30 to 37, 43 to 53). They also seem to correspond with the Nada kalās of Siva Tatva and Bindu kalās of Shakti Tatva under Tantra and Saiva Siddhanta systems.

The third part contains the distinctive goals of realisation under various denominations of Saiva Religion and Vaidika Saiva Siddhanta system of philosophy. Under the latter mention is made of the states of Siva jagrata (or Para turya), Siva swapna (or Vishvagrāsa) and Siva susupti (or Upasānta) corresponding respectively with the selective overmind, global overmind (Vishva

grāsa) and gnostic overmind (or the veiling state of Parigraha which is a state of intense Peace and Silence, Upasanta).

The fourth part contains the goals of realisation under another system of discipline which classifies between two states, the liberated and the unliberated, Mukti and Baddha (possibly the liberated and the less liberated states, or rather the liberated spiritual states and the partially liberated and transformed nature parts of the being, or the exclusively in-drawn spiritual liberated states and their corresponding dynamic states of consciousness which still remain not fully but partially transformed in regard to the nature parts of the being) on the basis of four progressive conditions of the aspirant—sakala, kevala, suddha and kāraṇa (possibly the subliminal and psychic, the spiritual mental, overmental and the summit-overmental which is turned downwards). Thus there are two broad classifications of mukti and baddha, the liberated and less liberated states under each of the four conditions (sakala, kevala, suddha and kāraṇa). Suddha and Kāraṇa may be treated even as one classification, because under the chapter "Karanateeta Lokas" only three avasthas namely sakala, kevala and kāraṇa are mentioned or distinguished under each of the groups of Mukta and Baddha (cf. "Ubhaya vidha sakala kevala kāraṇa avastha traya" rupa svarupa svabhava vyapya vyapaka vishesha gunadi poorvottara paryanta pratyaksha sakti loka). This quoted passage occurs after the four principles and powers namely Kutila (global overmind), Tirodha (gnostic overmind or veiling border), Anava (universal source of ego) and Karma (universal source of determinism of action and results) but preceeding the Paratva Shaktis of Para Iccha, Para jnana and Para kriya which are in the realm of Summit overmind or overmind Gnosis which is turned upwards or looks into the supermind above. Further as Mukti and Baddha states are distinguished under this chapter which bears the title "Suddha tatva sadhana sadhya Lokas", the word "baddha" cannot mean here the unliberated gross state of Ignorance.

Now in the fifth part of this chapter the Swami gives the quintessence of experience possible in the realm of Suddha Tatva i.e. within the range of Suddha Maha Maya, the overmind Gnosis but before crossing into the realm of the Light of Cit-Shakti i.e., the World of Truth-Light, the Supermind which is the subject matter of the next chapter "Kāraṇāteeta Lokas". Thus the closing part of this chapter indicates the five pure powers of the soul in its pure psychic and spiritual state which are said to be caused or manifested or brought in by the five corresponding universal special powers namely Visesha Iccha, Jnana and Kriya Shaktis and Visesha Sukhārambha Cit Shakti and Visesha Sukha Poorana Parā Shakti which are the special formulations of the Para Shaktis listed as items 97 to 101 of the "Tatva Lokas". The Soul thus comes to possess and enjoy the pure powers of will, knowledge, action, power,

of an initiating bliss (Sukhārambha) and power of a total or global bliss (Sukha Poorana as distinguished here from Poorana Sukha, the integral bliss). Now the Text gives permutations of these five powers and as a result twenty five states of experience accrue to the soul bringing in the inseparable presence and experience of Siva, the Divine (Siva Samavaya Samvedana). Will, knowledge and action—Iccha, Jnana and Kriya—correspond with intuition or intuitive will, revelation or illumination, and inspiration with inspired word and action. The initiating bliss of Sukhārambha Cit Shakti and the total bliss of Cosmic Parā Shakti are also powers of the soul, when it becomes one with them. Will, knowledge and action, joy or rapture and bliss of soul result in the experience of the presence of Siva. Thus these five powers of the soul are related to the corresponding special universal Powers; and the soul's powers of will, knowledge, action, Light of initiating bliss due to Sukharambha Cit-Shakti (the Light of Consciousness-Force as descended into the field of summit-overmind) and a total universal Ananda or Bliss (when one with the Cosmic Parā Shakti who is Sukha Poorana) integrate the being, and as a result it is lifted up into the Truth-World Beyond which is the subject-matter of the next chapter.

Here the said five special powers (Visesha Shaktis) enter into relations with the soul giving it their respective pure powers. In an earlier chapter of the Text i.e., "Adi Nitya Preraka Mukti Lokas" (see under its fourth part), the same five powers are mentioned but in their effectual aspects (Karya Shaktis) namely, Karya Iccha, Jnana and Kriya, Sukha Priya Adi and Sukha Poorana Parai Shaktis.

The said five special Powers (visesha shaktis) occur in the Realm of Para or Paratva, the summit-overmind and they here enter into their respective and combined relationship with the pure soul (atma); and these six principles and powers (i e., including atma which is called Atma Cit-Shakti) are mentioned as items 96 to 101 under the "Tatva Lokas".

When the pure soul and self (atma) gets universalised and integrated so as to be lifted up tino the Transcendence of the Truth-World by the power of Cit-Shakti who had at first poured Herself partially (Ekadesha Cit) into it as Sukharambha Cit Shakti, then totally or universally (Sanga Cit) as the Universal Cosmic Maha Shakti or Parā Shakti, and now finally revealing Herself integrally (Poorana Cit) in Her full glory as the supreme Cit-Shakti of the Truth-World, it (the soul and self) is considered to have become transformed as "Suddha atma" and as one centre of the supreme and universal Divine; the Sukharambha Cit-Shakti gets transformed as Poorana Cit-Shakti or as the "Pooranateeta Cit Prakasa Shakti" (see items 3 and 7 among the last items 1 to 16 under "Karanateeta Lokas")

The increasingly revealing powers of the divine Cit-Shakti are also exemplified in the passages of Sri Aurobindo already quoted elsewhere (see quotations under Note 4 on Chart 20 ; and under S. No. 99 Introductory note to "Tatva Lokas" Subhead : Sukharambha Cit Shakti).

CVII

CHAPTER 1V

ŚUDDHA TATVA SĀDHANA SĀDHYA LŌKĀS

(ATHA ŚUDDHA TATVA SĀDHANA SĀDHYA LOKĀS)
(Now ŚUDDHA TATVA SĀDHANA SĀDHYA LOKĀS ARE GIVEN)

1. Baindava udbhava śuddha moorty vikalpa sāmānya sthūla karma lakshya anubhava (carya carya) mukti lōka

2. Baindava udbhava śuddha moorty vikalpa sāmānya sthūla karma viśēsha lakshya anubhava (carya kriyā) mukti lōka

3. Baindava udbhava śuddha moorty vikalpa mānasa sāmānya sthūla saṅkalpa lakshya anubhava (carya yōga) mukti lōka

4. Baindava udbhava śuddha moorty vikalpa mānasa sāmānya sthūla viśēsha saṅkalypa lakshya anubhava (carya jñāna) mukti lōka

1. Baindava udbhava śuddha āsana moorty savikalpa sāmānya sthūla arca karma lakshya anubhava (kriyā carya) mukti lōka

2. Baindava udbhava śuddha āsana moorty savikalpa sāmānya sthūla arca karma viśēsha lakshya anubhava (kriyā kriyā) mukti lōka

3. Mānasa arca sthūla saṅkalpa lakshya anubhava (kriyā yōga) mukti lōka

4. Mānasa arca sthūla saṅkalpa viśēsha lakshya anubhava (kriyā jñāna) mukti lōka

1. Śuddha sakaḷa nishkaḷa sāmānya śuddha karaṇa sūkshma saṅkalpa pratyaksha lakshya anubhava (yōga carya) mukti lōka

2. Viśēsha pratyaksha lakshya anubhava (yōga kriyā) mukti lōka

3. Śuddha karaṇa sūkshma vēga saṅkalpa pratyaksha lakshya anubhava (yōga yōga) mukti lōka

4. Viśēsha pratyaksha lakshya anubhava (yōga jñāna) mukti lōka

1. Nāda udbhava śuddha nishkaḷa sāmānya bindu vēdana sthūla pratyaksha lakshya anubhava (jñāna carya) mukti lōka

2. Sthūla viśēsha pratyaksha lakshya anubhava (jñāna kriyā) mukti lōka

3. Sūkshma pratyaksha lakshya (jñāna yōga) mukti lōka

4. Sūkshma viśēsha pratyaksha lakshya (jñāna jñāna) mukti lōka

NOTE : The above passages indicate the progressive steps of discipline and realisation as similar to Saiva Siddhanta system. The four-fold permuted steps of carya, kriya, yoga and jnana represent respectively (1) the outermost and (2) outer forms of worship of a personal god, (3) the inner jeeva and its nature with the inner mind, life and the physical and (4) the realisation of the inmost soul and its nature with the inmost mental, vital and physical beings. For the sake of a clear and ready understanding of the steps, the said permutations are here shown by us within brackets, though they form continuous part of the text and should be read as if there are no brackets.

As in the first and second series of the four-fold steps, the opening words "Baindava udbhava" (i.e. Born of Bindu the inmost soul) shall be implied for the third series also, though omitted to be mentioned. The inner being (jeeva) of nature and its inner instrumental nature of mind, life and the physical are said to be born of the inmost soul, the Bindu. The fourth series begin with the opening words "Nada Udbhava Suddha Nishkala Samanya Bindu Vedana" which mean "Born of Nada the self is the pure and partless soul with its knowledge". Thus the inmost soul (Bindu) is born of Nada the individual self, and so too the inner jeeva or being is born of Bindu the inmost soul.

We may further add that the Swami in his book of Vyakhyana mentions the innermost soul and the true mental, vital, and physical souls in the inmost level and this occurs at the opening of the said fourth chapter "Suddha Tatva Sadhana Sadhya lokas" (see p. 117). It deals with bindu yoga. Four levels or steps of that discipline, the inmost, inner, outer and outermost, are given, each containing a further four sub-steps of carya, kriya, yoga and jnana. The innermost soul, the innermost mental. vital and physical souls or beings (purushas) are respectiveiy stated as the liberations of Jnana Jnana, Jnana yoga, Jnana kriya, and Jnana carya. The Swami describes the soul as "nada udbhava suddha nishkala samanya bindu" in its four states of "sukshma vishesha, sukshma, sthoola visesha, and sthoola" corresponding to the psychic soul (antaratma), mental soul (mano purusha), vital soul (prana purusha) and physical soul (annamaya purusha). We may remember that the Swami identifies Sahasrara as nada centre, the centre of Self, and Ajna as Bindu centre, the centre of the inmost soul. Soul is born of the individual self and it is its deputy, so to say, in the field of Nature. The inmost or true mental, vital and physical

souls or beings are also formations of that self, as the true instrumental beings in nature. The individual self in the Sahasrara is one with the cosmic or impersonal Self, the infinite Self.

Similarly, the inner jeeva, inner mental, inner life and inner physical are respectively formed by the inmost soul, inmost mental, vital and physical beings. They are said to be formations of Bindu. [cf "(Bindu udbhava or Baindava udbhava) suddha sakaḷa nishkaḷa samanya suddha karaṇa"—with its four states namely, sukshma vēga saṅkalpa visesha (inner jeeva), sukshma vega sankalpa (inner mind), sukshma sankalpa visesha (inner vital), and sukshma sankalpa (inner physical) respectively referred to as yoga jnana, yoga yoga, yoga kriya, and yoga carya]. Similarly it deals with the outer and outermost levels (Sthoola sankalpa and sthoola karma) but in their relatively purified states which occur under Suddha Tatva as the heading of the chapter signifies. They are also referred to specifically as formations of bindu, though the inner level is not so openly specified but by implication they are necessarily derived from the Bindu as stated above (for more details see Joti Agaval stz. 342).

(ITTHAM) thus

1. Padma
2. Bhadra
3. Gōmukha
4. Svastika
5. Simha
6. Deepa
7. Veera
8. Sukha
9. Mukta
10. Mayūra
11. Daṇḍa
12. Yūgastha
13. Marīca
14. Cakravāka
15. Kukkuta
16. Matsya
17. Pataṅga
18. Kēśāṅga
19. Mastakāṅga
20. Nāga
21. Piṅgala
22. Namaskāra
23. Sānu
24. Paksha
25. Ardha kaṇṭha
26. Śaṅkara
27. Sarva śaṅkara
28. Gōkarṇa
29. Kēśa antāṅghri
30. Mastaka-antāṅghri
31. Ēka pāda
32. Mēgha vartha
33. Mahā nṛtta
34. Kuṅcita
35. Vāma Pādākrama
36. Uttara pādākrama
37. Sakaḷa
38. Ūrdhva hasta
39. Ūrdhva-aṅghri
40. Hasta bandhana
41. Āṅghri bandhana
42. Hastāṅghri bandhana
43. Buddha
44. Pakva pushpa
45. Śayana
46. Maṇḍala (Ityādi)

(1) Aṅga āsana yōga mukti lōka

NOTE: The Swami now proceeds to describe the discipline and goal of Ashtanga Yoga. The above is a list of some of the names of yoga asanas, the yoga postures of body and limbs.

1. Udbhilāva
2. Aha marshaṇa
3. Mārjana
4. Moola-agni gamana
5. Ārōhaṇa
6. Daśa nāḍi aikya
7. Rēcaka
8. Pooraka
9. Kumbhaka
10. Nāda
11. Praṇava
12. Ajapa (Ityādi)

(2) Aṅga prāṇāyāma yōga mukti lōka

NOTE: See "General Notes on Kalās and Pranayama according to Tirumantram" at the end of this sub-section.

1. Upāya
2. Līlā
3. Sādhana
4. Vairāgya
5. Śraddhā
6. Vivēka (Ityādi)

(3) Aṅga pratyāhāra yōga mukti lōka

1. Ādhāra
2. Ādhēya
3. Mantra
4. Pada
5. Varṇa
6. Sakaḷa
7. Sakaḷa-akaḷa
8. Jōti (Ityādi)

(4) Aṅga dhāraṇa yōga mukti lōka

1. Sakaḷa
2. Sakaḷa-akaḷa
3. Nishkaḷa
4. Mantra
5. Varṇa
6. Pada (Ityādi)

(5) Aṅga dhyāna yōga mukti lōka

1. Bhēda

2. Abhēda
3. Aṅga
4. Aṅgī
5. Savikalpa (Ityādi)
(6) Aṅga samādhi yōga mukti lōka
(7) Ādhāra yōga mukti lōka
(8) Ashṭa guṇa yama yōga mukti lōka
(9) Ashṭa guṇa nyama yōga mukti lōka
(10) Pratishṭhā yōga mukti lōka
(11) Vidyā yōga mukti lōka
(12) Śānti yōga mukti lōka
(13) Śānti ateeta yōga mukti lōka

NOTE : Items 10 to 13 correspond with items 43 to 46 of the chapter "Tatva Lokas". Except Nivritti kalā, other four kalās are mentioned here as yoga mukti lokas. Nivritti kalā of Mooladhara here seems to be indicated by item 7 "Adhāra yoga Mukti loka".

(14) Bindu yōga mukti lōka
(15) Nirōsāda yōga mukti lōka
(16) Nāda yōga mukti lōka
(17) Nāda anta yōga mukti lōka
(18) Śakti yōga mukti lōka
(19) Vyāpinī yōga mukti lōka
(20) Samanā yōga mutki lōka
(21) Unmanī yōga mukti lōka

NOTE : Bindu yoga Mukti (item 14) indicates realisation of soul at the Ajna, and Nada Yoga Mukti (item 16) that of the self in Sahasrara. Items 14 to 21 seem to correspond with some of the names of the 12 causal Shaktis of the Pranava which bring out the universal manifestation and are listed in the Netra Tantra of Kashmir. They are (1) Unmani, (2) Samani or Samana, (3) Vyapika or Vyapini, (4) Anjani (i. e., here possibly shown as Shakti yoga mukti, item 18), (5) Mahanada (i. e. nadanta) (6) Nada, (7) Nirodhini (possibly here shown as nirosada), (8) Ardha Chandra, (9) Bindu, (10) Ma-kara, (11) U-kara, (12) A-kara. Unmani comes under Siva tatva; Samana, Vyapini and Anjani under Shakti Tatva; Mahanada (or Nadanta i. e. Kāraṇa nada) and Nada (i. e. Karya nada) and Nirodhini (or Nirosada) under Sadasiva Tatva; Ardha Chandra and Bindu under Ishwara tatva; Ma-kara under Rudra tatva (or Maya tatva); u-kara under Prakriti tatva (or in some texts as Vishnu tatva); a-kara under Brahma tatva (see "Garland of Letters"—ch. 19 "Causal Shaktis of Pranava" p. 189—191). Similarly Swami Ramalingam speaks of the twelve casual shaktis of the letter A (அ) of the Pranava—see his Upadesha p. 98—99

According to Tirumoolar the sixteen kalas or states of consciousness are counted from the physical base (Medhadi) upto and including the highest plane of summit overmind (Paranada)—TM 1705. ஈரெட்டாம் அந்தத்தின் மேதாதி நாதாந்தமீதாம் பராசத்தி போதாலயம்—மந் 1705 ; மேதாதி ஈரெண் கலாந்தத்து விண்ணெளி போதாலயம்—மந் 1707; உண்மைக் கலாந்தம் இரண்டு ஐந்தொடு ஏழ் அந்தம்—மந் 2383. The Supermind is here called Bodhalaya which is beyond 16 kalas or is the 17th state of true goal (anta) of realisation. The soul is realised generally in the heart or the Ajna i.e. either at the fifth or sixth state. Therefore after realising the soul (bindu yoga mukti) one ascends into the overhead state of consciousness beyond the sixth, realises the self (nada yoga mukti) and reaches by successive ascent of planes into the highest of summit overmind, the sixteenth state, according to this classification of gradations of planes or states of consciousness (kalas). In the more generally accepted classification there are twelve gradations reaching the summit overmind. Here in the above said classification the summit overmind is further elaborated by listing its five planes from the twelfth to the sixteenth. Tirumoolar observes in TM. 2680, 1705 and 1707 that both the classified gradations lead to the same goal of supermind. See also TM 2202—2206.

Now Swami Ramalingam enumerates the 16 kalas or states (or perhaps the 17 as in some Tantra texts which speak of them rather as chandra kalas near sahasrara). To the 16 kalas beginning from "Pratishta (kala) yoga mukti to Anashrita yoga mukti", Items numbered 10 to 25, may be added Nivritti (kala) yoga mukti which is indicated by "Adhara yoga mukti" (see item numbered 7). Nivritti kala is essentially the kala of Mooladhara After mentioning the successive ascent of these planes or states of consciousness, the Swami deals with the successive integration of these states (possibly effected as and when they are realised and transcended) or of the dynamic powers represented by their planes in terms of the groups of five, eight, ten, twelve and sixteen kalas under the difinition of "Nata Bindu Madhya Yoga". The final integration of 16 kalas naturally leads to the supermind. The above integration also gives preliminary siddhis which are mentioned as "Siddhi yoga mukti".

(22) Vyōma rūpiṅi yōga mukti lōka
(23) Ananta yōga mukti lōka
(24) Anātha yōga mukti lōka
(25) Anāshrita yōga mukti lōka

NOTE : Item 22 to 25 correspond with items 50 to 53 of the chapter "Tatva Lokas". They are some of the 10 nāda kalās of Siva Tatva under the Tantra system namely (1) Anāshrita, (2) Anātha, (3) Ananta, (4) Vyōma rūpiṅi, (5) Vyāpini, (6) Ūrdhva gāmini, (7) Mōchika, (8) Rōchika, (9) Dipika and (10) Indhika. The first four items occur here in this chapter

as well as in the Chapter " Tatva Lokas " ; the last 7 to 9 only in chapter " Tatva Lokas ". (see items 47 to 49 ; see also " Garland of Letters " chapter 27 p 250).

(26) Pañca naṭa bindu madhya yōga mukti lōka.
(27) Ashṭa naṭa bindu madhya yōga mukti lōka.
(28) Daśa naṭa bindu madhya yōga mukti lōka.
(29) Dvādaśa naṭa bindu madhya yōga mukti lōka.
30) Shōḍaśa naṭa bindu madhya yōga mukti lōka.

NOTE : Items 26 to 30 seem to represent the various groupings of Kalās or Parts i. e , dynamic aspects or movements of forces of the Bindu (nata bindu) or Shatki representing its group-nature and functions—under some Tantra Texts (such as Shatchakra Nirupana), Samana is considered as the creative Shakti, the sixteenth kalā Shakti (i. e. implying the existence of sixteen kalās), and above it, is the supreme mode of Shakti which is of the nature of Chinmātra svabhāva (ever-existent changeless chit)—(See " Garland of Letters " p.199 ; ch.20). The sixteen kalās of Bindu which include and overlap the Nada kalās (which are usually twelve of which four are mentioned in items 22 to 25) are made out by the foregoing items from 10 to 25. Out of these sixteen, five, eight, ten, twelve are combined to make the above formations of kalās. The sixteen are also combined to make a whole formation.

They are almost repeated also in the sixteen items, 42 to 57 of Tatva lokas but the four kalās of speech (Sukshma, Pashyanti, madhyama and Vaikari are added in this list (See notes on items 4 to 57 of the Tatva lokas in ch.I). For details on "Kalās and Pranayama according to Tirumantram of Tirumoolar, see the part at the end of this sub-chapter.

(31) Kuṇḍali yōga mukti lōka.
(32) Ajapa yōga mukti lōka.
(33) Praṇava yōga mukti lōka.

1. AṆI AṆIMĀ
2. MAHI AṆIMĀ
3. GARI AṆIMĀ
4. LAGHU AṆIMĀ (ITYĀDI AṄGĀN YUKTA)

NOTE : The said four siddhis of Ashtanga yoga are not exactly those in the eight siddhis spoken of by Tirumoolar (TM 649, 668, 682, 706, 671-690) which include deathlessness of physical body as one siddhi and the said eight siddhis are realised after realising the Pure Transcendence, the beautiful world of divine Light i. e. the Supermind (TM 641,671) and they are said to be attained within a period of twelve years after the firm realisation and possession of supermind (TM 645, 643).

Now as the Swami names the siddhis in a different style namely aṇi aṇima, mahi aṇima, laghi aṇima, gari aṇima etc, and mentions them under Siddhi yoga mukti in this chapter which preceeds that of ' karanateeta loka ' the Supermind, it is evident that the said siddhis are not the result of realisation of the Truth-World, but are of a secondary nature though related to the transformation of bodily consciousness, and they are effected evidently in and by the summit overmind which can draw some power of the Truth-Light from the Truth-World which is beyond the sixteen kalas or Shodasa nata bindu (cf : TM 709 and 1707 : "The Great Light of Heaven beyond the sixteen kalas " according to Tirumoolar). The Swami speaks of them in his Upadesha as the siddhis of religions and philosophical schools particularly of Saivism which also speak of transformation of body to live for relatively long periods of deathlessness according to the aeonic age of the overmental godheads or principles. He has further observed that they are not the true siddhis of Suddha Sanmarga whereby the body is transformed into its eternal deathless state by the direct power of Truth-Conscious Light of Grace.

Therefore the Swami has in mind here the siddhis of Ashtanga yoga in general including those of the Patanjali school but not those of Tirumoolar. For more details see the subject of "Process of Transformation of body " at the end of vol. I. of the book.

1) SIDDHI YŌGA MUKTI LŌKA (ĀRABHA—BEGINNING FROM)
2) YŌGA MUKTI LOKĀS SARVĒ (Ittham Grāhyāḥ) Thus including all the yoga mukti worlds)

1. MANTRA YŌGA MUKTI LŌKA
2. TANTRA YŌGA MUKTI LŌKA
3. AKSHARA YŌGA MUKTI LŌKA
4. GURU YŌGA MUKTI LŌKA
5. ŚIVA ARPAṆA YŌGA MUKTI LŌKA
6. DAIVA YŌGA MUKTI LŌKA
7. ANTARYĀMI YŌGA MUKTI LŌKA
8. AKARTRUTVA YŌGA MUKTI LŌKA
9. KARTRUTVA YŌGA MUKTI LŌKA
10. ĒKA BHĀVANĀ YŌGA MUKTI LŌKA
11. SŌHAM BHĀVANĀ YŌGA MUKTI LŌKA (ĀDAYAŚCA GRĀHYĀḤ)

CVII – A

GENERAL NOTES ON

KALĀS AND PRĀṆĀYĀMA

ACCORDING TO TIRUMANTRAM OF TIRUMOOLAR

In Tirumantram (TM) of Tirumoolar, we get the various shades of meaning for kala. These various shades of meaning are not accidental or mentally and artificially given and created, but born in the experience of knowledge. They are connected and correlated. But still however one has to look to the context for the exact sense and reference. Thus, kala has come to mean light, ray of light, knowledge. It signifies also the 51 letters of alphabets (TM 963 to 965), the 12 parts constituting a letter such as the vowel "A" (அ) corresponding to the 51 petals of chakras (TM 1704, 1709), the 5 kalas of speech (TM 1994) namely Para Vak, Sukshma, Pashyanti, Madhyama and Vaikari. the 16 planes or states of consciousness (TM 1705, 1707). 12 centres of being (TM 2191). The 16 planes or states of consciousness and the 12 centres of being are duly represented by the 16 Chandra kalas of the symbol of Moon and the 12 Surya kalas of the symbol of Sun respectively. Kala also means matra, a time-measurement, the time of pronunciation of Om or a bija mantra (seed-mantra) or of a short vowel or a syllable of a word. Kala means part of anything, part of time, part of a whole.

Kala is the manifestation of Siva and Shakti which arises by interaction or impinging of Paranada on Parabindu. Nada and bindu (sound and light) by their conjoint operation are said to bring about the kalas, the modes or aspects of Siva and Shakti.

It is said in Tirumantram of Tirumoolar that after transcending the sixteen planes or states of consciousness beginning from the physical base of material body (Mēdhādi..Kalānta Bodhālaya one reaches the world of divine Light and Knowledge which transforms the mind, vital, and the body and the senses (TM 1707 மேதாதி ஈரெண் கலாந்தத்து விண்ணொளி போதாலயம் ....). The same 16 planes as leading to the high-seated World of Knowledge and Para Shakti (i.e., the Truth-World of Supermind) is denoted in TM 1707—the 16 planes from Medhadi, the first or the physical to Nadanta the last or the sixteenth (Mēdhādi Nādānta .... Parā Shakti Bodhālaya). Thus kala here signifies planes of consciousness. See also TM 185, 709, 1070.

" Kalas " is also used to mean centres of being or the parts of nature as the case may be. Thus. Chandra kalas the modes or parts or aspects of Shakti, the female, the power of Nature here symbolised as the moon, are said to be sixteen in number. Chandra the moon is associated (in the yoga literature of Tirumantram) with Bindu (or light), Shakti, soul (antaratma), the left side of the nervous system, the left nostril in breathing controlled by its nerve (Ida kala). The 16 parts of nature (i. e., mind, vital, and physical in each of the four levels namely the inmost, inner, outer and outermost,—being the twelve parts, and the conjoint operation of mind, life and the physical in each of the four levels or fields—being the other four) are possibly represented by the 16 kalas of moon (cf : Swami's JOTI AGAVAL poem, stz. 257 to 272). Surya kalas, the modes or aspects or parts of Siva, the male, the principle of being here symbolised as the sun, are said to be twelve in number. Surya the sun is associated (in the yoga literature of Tirumantram) with Nada (sound), Siva, the self, right side of the nervous system, right nostril in breathing controlled by its nerve (Ping kala). The 12 centres of being are of the self and soul and the inner jeeva and, the instrumental beings of the mental, vital and physical in each of the three levels—the inmost or psychic, inner and inner-outer (TM 2191. 854, 855, 577). The reference to 12 Adityas or 12 suns (TM 1124) seems to signify the 12 centres of being, the 12 beings that rule the 16 parts of one's nature.

Now the conjoint operation of chandra and surya, or Bindu and Nada, or soul and self, bring the consciousness into the central golden Pillar (Meru) with its yogic fire or agni which leads into the Truth-world of Supermind and opens to the flow of the heavenly Amrita of Supreme Bliss (TM 619, 865, 854, 856, 857, 961, 589, 709, 710, 1757 and 1758). Chandra is associated with Chandra mandala, the head part of body from throat to Sahasrara, Surya with Surya mandala, the part of body from heart up to throat, Agni with Agni mandala in the lower body from Mooladhara up to the heart. But the central Agni of the central golden Pillar (Meru or Sushumna) is to be distinguished and it is said to have 64 Kalas (TM 854,855), and therefore considered Poorna or full and complete. The Agni of the lower body, i. e., of the Agni mandala is said to have 10 kalas only (TM 852, 991). When all the kalas of chandra. surya, agni and the stars which are respectively 16, 12, 64 and 4 in number arise in their full capacities and join in the central pillar, the Supreme and universal Divine is realised (TM 857). The total kalas are thus 96 in number. The reference to the kalas of star (Taraka), agni (lower), surya and chandra correspond to the petals of chakras respectively at the Mooladhara (physical base), Nabhi (stomach), heart (Anahata), and throat (Visuddhi)—4, 10, 12, 16. There are also references to the higher Surya represented by the up-turned 12 petalled lotus in the Sahasrara and to the higher Chandra represented by the sixteen kalas of the chandra mandala in the region of Ajna or rather the sixteenth kalas of the other chandra mandala in the Sahasrara. To this point we shall come later. There—Siva and Shakti, or Nada and Bindu are said to join in the Sahasrara (TM 1852, 1853,1971, 1988, 619).

According to the Upadesha of Swami Ramalingam, Agni which is poorna or full and complete contains 64 kalas, surya 16 and chandra 16. Out of its 16 kalas Surya gives 4 to Chandra, and Chandra in turn gives 4 kalas to Taraka, the star. So Agni, Surya, Chandra and Taraka come to have 64, 12, 16, 4 kalas respectively. They total up the 96 kalas of the adhara, the physiological and psychological system of man. The 96 kalas are also spoken of as the 96 tatvas of the adhara. See also TM 854 to 857, 860, 862, 864 and 1990. Star is the spark of soul, which when realised by joining of sun, moon and agni, grows to become the All. அங்கிசசி கதிர் கூட அத்தாரகை தங்கி அதுவே சகல முமாமே—மந் 864.

In the above said TM 1705, the twelve beings and sixteen planes of consciousness and their range from the physical to nadanta (i. e. Paranādānta) have been hinted and beyond them is the Truth-World of Knowledge, the Heaven of Parāshakti (Parā Shakti Bōdhālayam) by which the physical cells become transformed (Bodha Mēdhādi). ஈராறு நாதத்தில் ஈரெட்டாம் அந்தத்தின் மேதாதி நாதாந்த மீதாம் பராசக்தி போதாலயத்த விகாரம் தனில் போத மேதாதி ஆதார மீதான உண்மையே—திருமந்திரம் 1705.

The sixteen planes of consciousn ss again referred to in TM 1707 as the 16 kalas (மேதாதி ஈரெண் கலாந்தத்து விண்ணெளி போதாலயம்) are explained in TM 2202 to 2205 as the permuted states of Jagrata, Swapna, Susupti and Turya which give rise to 16 states; and beyond the sixteenth is the Ateeta Turya of Truth-Consciousness (or Turyam Turyam) with its four states of Ateeta Turya Jagrata, Swapna, Susupti and Turya which are mentioned in TM 2206 (அறிவு அறிகின்ற அறிவு நனவாம் ...அறிவு அறிவாகுமான துரியமே). See also TM 2199, 2361, 672, 2357-9, 2271, 2273.

The twelve beings are indicated in TM 2191 (Purushadi anma eerāru புருஷாதி ஆன்மா ஈராறே...) and the twelve priniciples they govern correspondingly are listed in TM 2190 which are the same by name. They are (1) Sivam (the self); (2) Shakti (the soul); (3) Sadasiva (4) Isa or Maheshwara (5) Rudra or Suddha Vidya (6) Mahāmāyā; (7) Rāga; (8) Vidyā; (9) Kalā (action) (10) Nyati (11) Kāla (time) and (12) Purusha. Possibly the principles 3 to 5 represent the instrumental beings of mind, life and the physical in the inmost psychic and spiritual level; 6 to 8 the same mental, vital and physical principles in the inner or subliminal level derived respectively from 3 to 5. The items 9 to 11 are derived from the same three principles 6 to 8 in the inner outer level. The last, the twelfth, is Purusha, the jeeva which or whom the inmost soul has put forth into the frontal nature to purify it, and also purify the whole nature and thereby evolve and discover the distinctive instrumental beings of nature (3 to 11) and realise the original self and the inmost soul (1 and 2)—see also TM 1124 in respect of the twelve suns.

தேசு திகழ் சிவம், சத்தி, சதாசிவம், ஈசன், அனல் வித்தை, இராகம், கலை, காலம், மாசகல் வித்தை, நியதி, மகாமாயை, ஆசில் புருடாதி ஆன்மா ஈராறே— மந்

2191. அண்ணல் உடலாகி அவ்வனல் விந்துவும், மண்ணிடை மாய்க்கும் பிராணனும் விந்துவும், கண்ணுங் கனலிடை கட்டிக் கலந்து எரித்து உண்ணில் அமிர்தாகி யோகிக்கு அறிவாமே (கண்ணுங் கனலிடை = ஆக்ஞையில் உள்ள மூல விந்துவாகிய ஆன்மக்கனல், இதில் மனோவிந்துவும் அடங்கும், விந்து = ஒளி, விந்து வாகிய புருஷன் ; மூலவிந்து = ஆன்மா அதாவது அந்தராத்மா ; உடல் விந்து, பிராணவிந்து, மனோவிந்து = அன்னமய புருஷனின் ஒளி, பிராணமய புருஷனின் ஒளி, மனோமய புருஷனின் ஒளி எ-று) மந் 1951. அன்னத்தில் விந்து அடங்கும் படி கண்டு மன்னப்பிராணனும் விந்து மறித்திட்டு மின்னெத்த விந்து (மனோவிந்து) நாதாந்தத்து விட்டிட வன்னத்திருவிந்து மாயுங் காயத்திலே—மந் 1965 (ஒப்பு : ஈராறு நாதத்தில் ஈரெட்டாம் அந்தத்தின் மேதாதி நாதாந்த மீதாம் பராசக்தி போதாலயம்—மந் 1705 ; மேதாதி ஈரெண் கலாந்தத்து விண்ணொளி போதாலயம் —மந் 1707 ; பராசக்தி விந்து சயந்தன்னோ ஒன்ற உரைக்க உபதேசம் தானே— மந் 1967).

Possibly the twelve beings or twelve centres of being and the sixteen planes of consciousness are indirectly referred to in the Tantra literature respectively by the upward-turned twelve petalled lotus in Chandra mandala in the Sahasrara, representing Hamsa the Sun as antaratma, and by the sixteen adharas connected with the 16 petals of Visuddhi (throat centre) under the other Chandra Mandala i.e. lunar region of the Ajna—see "Serpent Power" by Sir John Woodroffee, p 128, 210, 235, 250, 391, 398, 436, 484, 497. The sixteen adharas are listed as (1) Mooladhara (2) Swadishtana (3) Manipura (4) Anahata (5) Visuddha (6) Ajna chakra (7) Bindu (8) Kalāpada (9) Nibhodika (10) Ardhendu (11) Nada (12) Nadanta (13) Unmani (14) Vishnu-vaktra (15) Dhruva mandala and (16) Siva, and it is said they are hard of attainment by the yogi (Ibid, p 398 ; and Kulārnava Tantra Ch IV ; Pādukā Panchaka V. 1, 7, ; Shat Chakra Nirupana V. 33, 43).

Thus, the twelve beings of one's existence include not only the original self and its deputy the inmost soul and its representative the inner jeeva in the field of nature but also the instrumental beings of nature, i e. the mental, vital and physical beings (or Jnana, Iccha and Kriya Shaktis) in the three levels of existence—the inmost, inner and inner-outer.

The self and soul are indicated by Swami Ramalingam as nada and bindu (விந்து என்பது ஆன்மா. நாதம் என்பது பேரான்மா-உபதேசம்) So in effect, the soul and the jeeva and instrumental beings of nature are derived from the self in the Sahasrara. Thus, all the said beings which are 12 in number are spoken of by Tirumoolar as the twelve anmas or as the twelve nadas (TM 2191 and 1705 புருடாதி ஆன்மா ஈராறே ; ஈராறு நாதத்தில்). In fact, the inmost soul, the inmost mental, vital and physical beings (items 2 to 5 second to fifth) are derived from the self of the individual. The inner mental, vital and physical beings (6 to 8 sixth to eighth) are derived from their corresponding inmost beings (3 to 5 third to fifth) ; the inner-outer mental, vital and physical beings

(9 to 11 nineth to eleventh) are derived from their corresponding inner beings (6 to 8 sixth to eighth) ; Purusha the last or the twelfth is jeeva the inner or inner-outer being derived from the inmost soul. This purusha may be considered as governing the instrumental beings of the inner-outer and the inner levels. The inmost soul may be taken as governing the instrumental beings in the inmost level. However, we may say that in effect all of them (2 to 11) are derived from Nada the self. Hence the twelve beings are said to be the twelve anmas or the twelve nadas. This is a way of saying or representing the said twelve entities. Essentially there is only one individual self in the Sahasrara above the head with its inmost self formed as the soul in the inmost level or depth of the heart. Self and soul (nada and bindu) rise and join in the central golden pillar and reach into the Truth-world of beautiful Light (TM 619). The individual self (amsa sanatana) is always one with the supreme and universal self, the Divine. The above interpretation would also correspond with the exposition of Sri Aurobindo on self, soul, evolving being and the instrumental beings of mind, life and the physical.

We may also correlate the first five, i.e, Sivam, Shakti, Sadasiva, Isa and Rudra or Suddha Vidya with the corresponding five principles or tatvas mentioned in Swami's book on "Tatva Lokas"—see items 29 to 25 of the Tatva Lokas viz. Nada, Bindu, Sadhakya (or Sadasiva), Ishwara and Suddha Vidya. The last three are said to impel or incite or activate at a lower level (i.e. inner level) Mahamaya, Raga and Vidya—the impure Nature of works and actions, desire or will and knowledge or, Kriya, Iccha and Jnana Shaktis (Ibid items 27 to 25 of the Tatva Lokas), and they in turn bring about Kalā (works and actions), Nyati (determinism of result) and Kāla (time)—Ibid items 19 to 17, 21 and 20). Raga, Vidya and Kalā (Ibid items 21 to 19) are considered as the beings of Iccha, Jnana and Kriya Shaktis—Anmopara kriya lēsa...Kalā; Anmo para jnanalēsa...Vidya ; Anmo para iccha lēsa .. Raga. Under the chapter of "Tatvika Lokas" (i.e. evolutionary states of tatvas), Swami Ramalingam speaks of the instrumental beings of nature for kalā, vidya, raga, maya, purusha (as the centralising or governing agent of experience), kāla and nyati, indriyas, karaṇas, bhuta deha, etc., for example as kalā ānmiya loka, rāga ānmiya loka and so on.

Again Swami Ramalingam refers to the three kalās of male and the four kalās of female. Man is said to have the principles of anma unarchi (psychic consciousness), prakriti (power of nature) and akasa (the sky of etherial space) as his characteristics which are characterised by his seminal fluid, sukla. Woman has the principles of Vayu (Iyamānan or life power, uyir), Agni, Appu and Prithivi—air, fire or heat, water and earth—in her and they are characterised by her menstrual fluid, sronita. The seven principles of man and woman found in sperm and egg-cell combine to form the seven kinds of cells of the physical body —skin, muscles, bone, brain, semen, (lymph) blood and secretions (rasa). Thus, we

find that the male and female powers intermingle in each person and male is found in the female, the female in the male. Thus, for example, akasa, the ether which is a male tatva enters into prithivi the earth, a female tatva, and vice versa (UPADESHA p 65, 76, 32). The four female kalas and the three male kalas bear the same proportion as the 16 bindu or chandra kalas and the 12 nada or surya kalas

In the above passage, we find that the male principle of any person irrespective of sex has the aspect of being, whether original being of the soul or its formation of beings in nature, but represented by akasa and anma unarchi, and prakriti viz., etherial sky and soul and nature, whereas the female principle has the aspects or parts and powers of nature represented by the elements other than ether. Sky is the ether of being, the sky of soul's being and consciousness, the sky of mental, vital and physical beings. It is the male principle. But mind, life and body with their respective lights (bindus) are the parts and powers of nature, the female principles (cf: Annamaya bindu, Prana bindu and Min oththa bindu TM 1965, 1966).

Swami Ramalingam makes it clear that Nada is the self (Paramatma) and bindu the soul (anma). As between Nada and Bindu as original principles, Nada is the Lord and Bindu is the Shakti. As betweeen Bindu and the tatvas which are also spoken of as kalās, Bindu becomes shaktan or shaktiman the ruling lord or being, and the tatvas or kalas become the shaktis or aspects of nature so governed.

Bindu is thus given various shades of meaning such as light, ray of light, shakti, soul, form of manifestation, point, point of vibration, seminal fluid and ts life-power. Nada means sound, wave of sound, Sivam, formless manifestation, expansion and sky of being, the self or the central being that is the true source for the soul and the instrumental beings of knowledge, will and action (i. e. mental, vital and physical beings), menstrual fluid and its life-power of the egg-cell. Nada and Bindu are inseparable and by their combinations tatvas and their kalas result. Though Bindu is the Shakti, bindu as a material tatva of seminal fluid is male in character. So too Nada is the Lord, but nada as a material tatva of menstrual fluid with its egg-cell is considered as female in character.

The ninety-six kalas constituted of 64 kalas of Agni, 12 kalas of Surya, 16 kalas of Chandra and 4 kalas of Taraka make up the 96 tatvas of adhara the physiological and psychological system of a person—(TM 856, 857). They are considered as common to all systems of yoga and spiritual disciplines, though the tatvas themselves are numberless and Tirumoolar counts it at a huge number of about four crores, more precisely at 4,00,48,500 (TM 2178). But he observes they are reducible to 96 which again become the 36 tatvas of Tantra and Saiva systems, 28 of the Vedanta system, 24 of the Vaishnava system and 25 of the Mayavada — TM 2179.

Tirumoolar observes in his chapter of Ashtanga yoga that as a first step in transformation of physical body after the realisation of Supermind, all its cells (Bhuta padai) shall become conscious and bear the Presence of the divine Shakti in them. That is to say, each cell of the body becomes a conscious centre of being. Possibly the staggering number of tatvas which he mentions to the tune of four crores forty eight thousand and five hundred (4,00,48,500) includes all the cells of the body. Therefore, it is evident that in the case of a transformed body the centres of being are not limited to the twelve but become numberless or at the least as many as all the cells of the body. Each cell with the conscious Presence of the Shakti in it gets transformed (TM 679, 682, 684). Each cell becomes a being, if we may say so, and all the bodily cellular beings are unified and integrated with the soul.

A (select) combination of sixteen kalas constituted by four kalas of Agni (possibly from Mooladhara belonging to the Agni mandala), six kalas of Surya (possibly from the 12 Nada kalas of the heart belonging to the Surya mandala) and six kalas of chandra (possibly from the 16 Bindu kalas of the throat in the head belonging to Chandra Mandala) is also regarded by Tirumoolar as complete in as much as the conjoint 16 kalas become illumined with divine Light and they lead to the realisation of the beautiful world of the unborn and good Agni (i.e. the Truth-World of the divine Flame of Light ... நாரு நல் அங்கின் ஆர் ஞாலங் கவர் கொளப் பேருங் கலைமுற்றும் பெருங்கால் ஈரெட்டு மாருக் கதிர் கொள்ளும் மற்று அங்கி கூடவே—மந் 853.) which is the fulness of the Vast Heaven (அகல் உவா ஆமே—மந் 878, 1988 முதல் 1990 வரை). For the above said stanza, we might give an alternative meaning that the six Surya kalas and the six Chandra kalas represent the six beings of the six chakras (from Mooladhara to Ajna) and the corresponding six parts of nature ; the four kalas of Agni possibly represent the inmost soul, and the inmost mental, vital and physical beings (TM 853). All the seven centres or chakras become opened by the unity of Nada and Bindu (or Sound and Light) in the Lord (TM 767, 768).

The six kalas of sun and the six of the moon referred to in the above are the equalised or harmonised dynamic aspects of being and nature which give the full life-power of pranic energy of "twelve finger breadths" (TM 876 as explained in the coming pages) and to them are added the four kalas (TM 1990) which are spoken of as those of star representing the spark of soul in the physical body and its senses (TM 862), or of the hidden sun in the subconscient depth (TM 1980) or of the submerged Agni (TM 853, 878). As a result they become the whole sixteen kalas of integration leading into the Truth-world (TM 1990, 1988, 878 853: ஆகுமப் பூரணை ; உவா அதுவாமே ; அகல் உவா ஆமே ; நாரு நல் அங்கின் ஆர் ஞாலம்). The said conjoint 16 kalas seem to exemplify or illustrate the sixteen divinities of the symbol of the Mother of Sri Aurobindo Ashram in which the four fundamental divinities of Love, Power, Knowledge and Light are shown in a central circle, the twelve others

derived from the said four, being shown in a surrounding circle. Tirumoolar seems to explain the same in another way. He observes that the twelve suns (or the twelve kalas of sun) get increased to the fulness of sixteen when they recover back the Light of the four good and powerful suns (or four kalas of the sun) from the subconscient depth of well (i.e. the physical centre or physical body) where they had sunk into the darkness and misery (TM 1980), and as a result the supramental Sun of Truth-Knowledge shines and manifests in its full glory not only in the chandramandala above Ajna where there is also a flower of 16 up-turned petals but also in the throat centre of sixteen petals (TM 1979, 1711) which is the other chandramandala below the Ajna and also the field of play for sixteen kinds of Vayu (TM 796). The four suns or four kalas of sun seem to be referred elsewhere by Tirumoolar as the four kalas of star(the light of soul)or of the hidden and submerged Agni (i.e. in and below the Mooladhara the physical base of the Agni mandala—TM 853, 878, 862). or as the light of soul hidden in the forest—TM 683. சோதித்திலங்கும் நற் சூரியன் நாலாம் கேதமுறும் கேணி சூரியன் எட்டில் சோதி தன் ஈட்டில் சோடசம் தானே —மந் 1980. அலையுற்ற ஈரெட்டு இதழாம் வட்டத்தில் அலைவற்று உதித்தனன் ஆதித் தனுமே –மந் 1979. (கேதமுறும் கேணி = குற்றமும் துன்பமும் கூடிய பாதாள கீழ் நிலைக்கிணறு, அதாவது இருள் ஜடமாகிய தூல தேகக் கிணறு எ-று; எட்டில்= இருள் சூழ்ந்த தூல தேகத் துன்பக் கிணற்றிலிருந்து அதில் மறைந்துள்ள சூரிய ஒளி கிடைத்தால்; ஈட்டில்=கேணியிலுள்ள சூரிய ஒளி முழுதும் சேர்ந்து கூடப் பெற்றால், அதாவது மந் 683ன் படி கான விளக்கொளி (ஆன்ம ஒளி) கண்டு கொண்டால் எ-று).

The above may be explained from another point of view. Man, who ordinarily inhales and exhales respectively for 12 and 16 matras of time and loses pranic energy thereby, can recover or increase the inhalation by four matras by means of yoga or pranayama. The now equal incoming and out-going breaths are said to be of sixteen matras each (in terms of time-measure of breath) or six kalas each (in terms of the measure of pranic energy of breath). This equalisation also results in that of the kalas of surya and chandra, the sun and moon, (in terms of the powers of divinities in being and nature) which now become equal as the sixteen kalas of each. The respective 16 kalas of moon and sun again become equated with the 64 kalas of the central Agni, the Heat of Fire in the sushumna representing Agni of the Truth-World. This implies that the 16 kalas have resulted in their extended and full manifestation as the 64 kalas of the original Fire ($16 \times 4 = 64$). Before the said equalisation, the kalas of sun, moon and Agni were 12, 16 and 64 respectively but they could not combine or integrate and they remained apart. But the four kalas of star (soul-spark) which may be considered as the hidden sun or Agni of the subconscient darkness activates as the catalytic agent bringing about the integration and equal harmony of the otherwise separate kalas of moon, sun and Agni, by joining with them totally ($12+4+16+64$)– see TM 1990, or we may say, by joining with the kalas of sun so as to increase them from 12 to 16. Now all the kalas of sun, moon and Agni ($16+16+64$) make a total of 96. The fulness of the 96 kalas is also represented

by the fulness of the sixteen conjoint kalas formed by Agni, sun and moon (4+6+6=16), that is to say, the kalas formed by the liberated four kalas of the lower Agni hitherto submerged in the subconscient, the liberated six kalas of being in the six centres or chakras and the liberated six kalas of nature parts in the said chakras respectively.

Thus, in Tirumantram of Tirumoolar the sixteen kalas have come to be signified variously such as the sixteen kalas of moon or Bindu, sixteen planes or states of consciousness that lead to the Truth-World of Supermind, or the sixteen conjoint kalas of fulness as formed by a combination of the kalas of moon, sun and agni in a right proportion (6+6+4) as the case may be. But the sixteen mātras or measure of breathing time in inhalation (pooraka) have to be distinguished, though they are evidently related to the above sixteen kalas or the 16 petals of the throat centre (Visuddhi chakra) or of the chandramandala above Ajna—see stzs. 796 and 1711. Incidentally, we may point out that Tirumoolar has stressed the importance of the throat as a key centre for concentration in order to transform the physical body (TM 581, 582, 599, 758, 1506, 1979, 636, 1999, 1711, 796, 2267). The thirty two matras or measure of breathing time in exhalation (Rechaka) seems to be related to twice the number of petals of the throat centre (or a permutation of the two petals of Ajna centre with the sixteen of the throat in the head) which again equals to the total number of the petals of centres below the head, i.e. Mooladhara, Swadishtana, Manipuraka and Anahata chakras (4+6+10+12). The sixty four matras or measure of the time of retention of breath (Kumbhaka) seems to be represented by twice the said 32 petals.

The Pranayama practice of inhalation of breath, retention and exhalation which are linked up with a time-measure of matras in the proportion of 16: 64: 32 seems to be related to the sixteen kalas. A matra is the time taken, for pronouncing a short vowel or a syllable of a word. Sitting in the posture of Padmasana with the head and shoulders erect, one shall do Pranayama in the early morning hour when the stomach is empty. Inhalation is done through the left nostril and exhalation by the right (TM 568, 573), and in the next round the inhalation by the right and exhalation by the left (TM 571) and so on. The retention of breath (i e., holding the breath inside the lungs) is made in the meanwhile between the inhalation and exhalation in the two rounds which together make one full Pranayama course (TM 571 and 573 ஏற்றி இறக்கி இரு காலும்; இவ்விரண்டு ஓமத்தால்—அதாவது இரண்டு முறை மூச்சாகிய வேள்விப் பயிற்சியால் ஏ-று). The timings of breathing practice of inhalation, retention and exhalation are more usually measured by or connected with the time taken for repetition of a mono syllabic mantra such as Om which takes one matra of time (TM 568, 572, 573, 793, 732, 796, 576, 906). For example, "Siva Siva" mantra which has four syllables takes four matras of time for rhythmic

pronunciation, and the said breathing practice may be done along with or synchronising with the mental chantings of this mantra in the proportion of 4 : 16 : 8 in inhalation, retention and exhalation.

It is seen that the said proportion of the number of mantras so chanted is equivalent to the time-measure of 16 : 64 : 32 in matras, which in turn practically synchronises with the proportion of 4 : 16 : 8 seconds of time. An easier and more practical and sure method is to remember the Divine and do the breathing practice in the proportion of 4 : 16 : 8 seconds of time, without chanting any mantra or counting the time or number but by referring to a seconds-hand watch. Roughly, thirty seconds of time is taken for one round of breathing practice. In one minute two rounds may be completed.

Tirumoolar does not speak of chanting a mantra or om when doing Pranayama practices, because after Pranayama he leads to the separate practices of mantra and meditation as the successive steps of the Ashtanga yoga, the eight-fold steps of yoga. He only gives the proportion of timings (mātrās) under the heading of "Pranayama" (TM 564 to 577). However he considered the proportion of matras viz, 16 : 64 : 32 for inhalation : retention : exhalation as the most sacred and inviolable and that it is as sacred as doing the Japa or repetition of the Mantra of Siva (Namah Sivaya—TM 576) because the breathing practice is meant to gain the full life-power of pranic energy which is "twelve finger-breadths" or the twelve footed or twelve stepped breath of Prana (as "the twelve footed horse-power of breath"—TM 722, 728) and finally it leads to the transformation of the breath of air into the luminous Air of the Lord's Breath (TM 720, 716). Besides, it gives the subtle power of hearing the inner mantra of the Divine (TM 576). The vibration of inner sound of mantras and other subtle sounds is felt in the nadis or nerves which purifies the nervous system from desires, passions, grossness and impurities (TM 606, 661, 667). Prana becomes harmonised with the mind and speech and word of thought, and thus it comes completely under the control of mind (TM 567).

However when dealing with the topic of Mantra Japa as a yoga and the role of Mantra under the Tantra system of Shakti worship, he suggests, though not invariably as a strict rule, the chanting of mantra at a particular centre or chakra along with the breathing practice in the order of inhalation, retention of breath and exhalation, but evidently without the necessity for observing the proportion of their timings (TM 1088, 1091, 1095, 951). When mantra practice is thus combined with that of breathing, the sound of the mantra and breath of air become subtle and get harmonised (TM 1091). Tirumoolar observes in TM906 that by the Mantra as combined with breathing practice, the golden Feet of the supreme and universal Lord will be realised and the body will get transformed into a golden body with golden feet and golden sense-organs. பொன்னை

மந்திரம் புகையுண்டு பூரிக்கில் பொன்னுகும் வல்லோர்க்கு உடம்பு பொற்பாதமே ; பொறி கிஞ்சுகத்தாகும். கிஞ்சுகம்=கிஞ்சுக மரத்தினது போன்ற சிவப்பு மலர்கள்.

The said time-measure of breathing practice whether done with or without mantra is meant to attain the full life-power of breath which is measured quantitatively as twelve "finger-breadths" of pranic energy. Ordinarily in man there is the current of breathing of air both in inhalation and exhalation to the extent of eight finger-breadths of life-power (TM 576, 645, 722, 728), The life-force or the vital (Vayu) is intimately connected with the mental and where there is mind there vayu also is (TM 620, 1178 மன்மனம் எங்குண்டு வாயுவும் அங்குண்டு). Mind is to be controlled and kept peaceful. For this the Pranic energy of the breath shall have to be purified and harmonised with the mind and it is attained by Pranayama practices (TM 567, 568, 573). One attains by Grace of the Lord the will-power of fulfilment (வேட்டு வளியன்) by harnessing the mind with the rhythmic and equalised or harmonised vital current of air (TM 569 : தெளிய குருவின் திருவருள் யெற்ருல் வளியினும் வேட்டுவளியனுமாமே).

The time of breathing practice in the proportion of 16:64:32 matras is the normally desirable maximum. This, we have already seen, is equivalent to 4:16:8 seconds of time in which if necessary the short four syllabled mantra of "Siva Siva" can be also mentally chanted in the numerical proportion of 4:16:8 times. It would be difficult to reach the maximum suddenly. Without a day to day practice over a period in well-regulated and graded proportions, say, 1:4:2, 2:8:4, 3:12:6 and finally reaching 4:16:8 seconds of time, it would injure the health, and so Pranayama practice and regulation of timings are to be taken up according to the needs of each person and along with the purification of nature effected by elimination of vital and sex desires and passions and by control of mind. To complete the Pranayama as part of yoga, one shall take up the other method, after the above has been done for a few rounds and after due rest. It is mentioned in TM 573 and the order of Pranayama is given as inhalation, exhalation and retention in the same proportions of 16:32:64 matras, all the other processes being the same as in the former. Even without Pranayama practices, mind and the vital can be purified and harmoniously regulated by the chanting of the mantra with the loving remembrance of the Divine and as a result the breath becomes calm and rhythmic and balanced, and gets centralised in the spinal nervous system (sushumna)—which is the general aim of Pranayama. "Nadi Suddhi" is a simpler practice of rhythmic breathing by which current of breath is inhaled by the left nostril, filling the lungs with fresh or pure air, and exhaled through the right, and in the next round breath is inhaled by the right and exhaled by the left and so on (TM 866 and 801). By repeated interchange of nostrils for inhalation and exhalation, inhaling always by the same nostril by which breath is exhaled, purification and harmony of the

nervous system which is the physical base for the flow of equal vital or pranic energy is attained. In this practice, breath may or may not be retained, and if retained between inhalation and exhalation, it may be done so for a conveniently small time to begin with, and it may be gradully increased over a period for as long as can be comfortably held without inconvenience. The fixed proportion of timings given for the practice of regular Pranayama need not be observed or followed for the breathing practice meant for "nadi suddhi" i. e., for purification of the nerves and the nervous current. Breathing shall be done rhythmically both during inhalation and exhalation. Nadi Suddhi may be done with or without mantra. If tiresomeness is felt, the body may be given rest by resorting to normal or natural breathing for a time. It may be observed that even in the natural breathing there is a resting pause of a small period between exhalation and inhalation. Nadi Suddhi is a preliminary practice done over a fairly long period before taking up the regular Pranayama.

Tirumoolar also gives formal methods of breathing practice without resorting to the said fixed proportion of timings as between inhalation, retention and exhalation (See TM 572 and 574). But concentration at a particular centre or chakra is added. Thus in TM 572 he advises that one shall inhale to the fulness of his capacity so as to fill the whole adhara—above, below, middle and sides – with the current of Prana (i. e. by filling the lungs with fresh and pure air or Prana by deep breathing and also feeling a sense of fulness in the nervous system which is the vehicle of inner Prana), then exhale feeling the current as inwardly settled and then retain the breath (i. e. restrain or hold the breath outside without inhalation and exhalation for a little time or as long as can be comfortably so held concentrating it in the umblical centre, after which the inhalation again starts). In this method, retention of breath is of a different kind and is done at the end, that is to say, breath is held out. In this process, the order of practice is inhalation, exhalation and retention. By this he assures that one can reserve the Grace of the Supreme and Universal Lord (TM 572). Here, exhalation is not to done too long (Bāla Rēchaka) so as to make the body uncomfortable or get tired and exhausted by emptying the lungs too much (See TM 572,). Now in TM 574 which is another method, exhalation is done first in the manner above suggested and then inhalation is done to the full extent so as to feel all the main ten nerves as filled up with Prana or pranic force. One is advised to concentrate at the Ajna centre (நட்டம் இருக்க) and the order of practice is exhalation, inhalation and retention. Here, in the retention, the upward going air of breath (prana) and the downward going air of the intestines (apana) are not allowed to escape but retained without movement. This is technically called in yoga literature as Moola Bandha done during the period of retention of breath.

The aim of Pranayama is the purification and harmonisation of the nervous system by equalising the current of Prana in inhalation and exhalation and thereby increasing the pranic energy to its maximum of "twelve finger-breadths". In TM 876 the inhaled and exhaled breaths are said to be equalised to become six kalas each, i.e. six measures of life-power each and they together attain the full measure of twelve finger-breadths, which is the full life-power of Pranic energy and this is evidently attained by Pranayama practice, otherwise inhalation and exhalation are not balanced in man both as regards time and energy, and the ordinary man on the basis of time exhales sixteen measures and inhales twelve measures. By Pranayama practice, inhalalion is increased to become sixteen measures (matras) of time. In terms of energy, inhalation and exhalation become six kalas each and their total life-power or energy becomes twelve finger-breadths and this is the sense of the above said stanza TM 876. In man, ordinarily, the total life-power by both inhalation and exhalation remains at eight finger-breadths. By Pranayama, the life-power of breath is increased by four and thus it reaches its fullness of twelve fiinger-breadths which was the case just at the time of birth with the starting of breathing when the Shaktis or powers of inhalation and exhalation entered in (TM 576 and 645, 722 876, 577, 728 and 2764). But it is immediately reduced to eight finger breadths, because the said shaktis cut it by four measures as soon as they entered the body or the adhara. The life-power of twelve " finger-breadths " is said to start by its entry into the body through the head just at the time of birth and that it remained so only for a short duration as above explained (TM 2764).

Thus, from the above, it is found that the sixteen kalas of chandra the moon representing the 16 planes of consciousness, and the twelve kalas of sun representing the twelve beings aforesaid are connected respectively with the time-measure of inhalation of sixteen matras (in Pranayama practices) and the pranic energy measure of twelve finger-breadths.

Incidentally we may note that like Swami Ramalingam, Tirumoolar too indicates that the soul (Moolam) is realised at the Ajna centre which has two petals and then is realised the Divine Feet (மூலங்கண்டு ஆங்கே முடிந்து முதல் இரண்டும் காலங்கண்டான் அடி காணலுமாமே)—TM 1704 and 1380. In the said mantra he gives the number of petals for each chakra and after the Visuddhi of the throat which has 16 petals the soul is said to be realised in the Ajna of the two petals. He further observes that above the much sought flower (of the two-petalled Ajna which is the centre for the flame of soul) is the beautiful flower with its up-turned sixteen petals (ஆயு மலரின் அணி மலர் மேலதுவாய இதழும் பதினறும் அங்குள தூய அறிவு சிவானந்தமாகிப் போய் மேய அறிவாய் விளைந்தது தானே—மந் 1711, 2359) where the Knowledge integrates with the supreme Bliss and becomes the pure and supreme Knowledge of the supreme and universal Divine (i.e. the supramental Truth-knowledge, Sivananda Bodha).

The sixteen petal led-lotus here referred to is the one above the Ajna in the chandra mandala of the Sahasrara where Nada and Bindu, Self and soul, or Siva and Shakti unite. This is an unusual experience of Supermind, realised in Ajna or the head. The sixteen petals are also spoken of as 16 kinds of Vayu or 16 kalas which may be taken as the fulness (i.e., the conjoint liberated kalas of the moon and sun and Agni in the above said proportion of 6 : 6 : 4). The sixteen Vayu or 16 petals are said to integrate with the powerful Supermind (வலி போய மனத்தைப் பொருதுகின்ற ஆதாரம் – மந் 796) – TM 795, 796, 1070, 1707, 709, 863 : See also TM 1704, 1711, 1380, 1971, 619, 961, 964, 2358 and 2359. The successive combinations of kalas into ten (4+6), twelve (6+6), and finally into sixteen (4+6+6) seem to be indicated by Swami Ramalingam as dasa nata bindu madhya yoga, dwadasa nata bindu madhya yoga and shodasa nata bindu madhya yoga respectively in his book of Vyakhyana when dealing with the Ashtanga yoga. The said combinations of kalas seem to arise in and around Ajna centre (bindu madhya) or above it in the last case of 16 kalas. The combinations of the kalas as ten, twelve and sixteen are also indicated by Tirumoolar (TM 878, 876, 853, 863). The grouping of 16 kalas may also be explained as the successive combinations of the powers of six adharas (six chakras or centres) under Shakti of the soul, and the six adharas (or rather the six niradhara overhead centres up to overmind) under Siva of the self, and the four last adharas of Siva and Shakti (Self and soul) in the summit overmind which is a realm of increasing integration between Nada and Bindu, Siva and Shakti, or Self and soul. The fulness of the integrated sixteen kalas (6+6+4) leads one into the Supermind beyond (See also TM 853).

NOTE : The third part of this chapter gives the various goals of realisations under Saiva Religion and Vaidika Saiva Siddhanta philosophy.

1. Sakaḷa nishkaḷa sa-yōga sambhava sakaḷākaḷa sādhākya pañcaka agra-gaṇya sadāśiva-ātma bhāva bāhya-arcita sthūla kriyā lakshya āgama śuddha śaiva mukti lōka

2. Sakaḷa nishkaḷa sa-yōga sambhava sakaḷākaḷa sādhākya pañcaka-agra-gaṇya sadāśiva-ātma bhāva antara-arcita saṅkalpa kriyā lakshya kriyā jñāna śuddha śaiva mukti lōka

3. Tatva ēkadēśa-adhishṭhāna-traya savikalpa sakaḷa-arcita vaikalya kriyā lakshya aśuddha śaiva mukti lōka

4. Sāmānya pañca karma sambhanda-advita bhāva viśēsha pañca karma sambhanda-advita bhāva nigama-āgama samāna-upāsanā lakshya miśra śaiva mukti lōka

5. Māyā kārya vikalpa ātma niścaya śuddha baindava-udbhava savikalpa śakti śiva śuddha tatva dvita siddhānta śaiva mukti lōka

6. Śabdārtha prapañca ēkadēśa kāraṇa śakti catushṭaya-anta baindava kārya jñāna vavayava (probably avayava or vayava i. e. strength or 'Vaha' i. e. path ?) pañca praṇava brahma lakshya anādi śaiva mukti lōka

7. Nābhi-anta grīva-anta lalāṭa anta brahmarandhra anta dvādaśānta ādhāra pañca lakshya karta pañcaka arca niścaya avāntara śaiva mukti lōka

8. Baindava-udbhava sādhākya karta-arca lakshya nirvāṇa deeksha-dvāra savikalpa karma shaṭ-adhvā nigraha śuddha ātma niścaya bhēda śaiva mukti lōka

9. Baindava udbhava sādhākya savikalpa sakaḷa sakaḷākaḷa asammata baindava savikalpa nishkaḷa sammata aṇu śaiva mukti lōka

10. Savikalpa baindava kārya sarva aṇḍa piṇḍa peeṭa samala sarva-ātma liṅga svarūpa niścaya ādi śaiva mukti lōka

11. Jñāna ātma svarūpa patitva siddhānta baindava śuddha māyā jñāna anubhava lakshya pāśupada śaiva mukti lōka

12. Shaṭ adhvā rūpa māyā kārya ārōpa cin mātra vikalpa lakshya vāma tantra śaiva mukti lōka

13. Shaṭ-adhvā rūpa māyā kārya rahita adhishṭhāna cin mātra atiśaya lakshya vāma advita śaiva mukti lōka

14. Mala vimōcana jeeva prakāśa cit śakti śiva-ananya svayam cit śakti samāna siddhānta dvita vāma śaiva mukti lōka

15. Nādādi sarva svarūpa tanu karaṇa jñāna-upādāna mahā māyā śakti lakshya miśra vāma śaiva mukti lōka

16. Sarva bhēda savikalpa śakti sāmānya udbhava parigraha prakāśa pooraṇa aikya lakshya vāma siddhānta mukti lōka

17. Baindava upakārya vicitra vikalpa lakshya bhairava śaiva mukti lōka

18. Śiva vrata dvāra baindava kārya kriyā jōti aikya lakshya kāḷā-mukha śaiva mukti lōka

19. Aṅga liṅga sa-yōga aikya anubhava mahā vrata śaiva mukti lōka

20. Baindava kārya praṇava-ākāra lakshya gaṇa-ādhipatya śaiva mukti lōka

21. Baindava kārya satvākāra lakshya sthāna-ādhipatya śaiva mukti lōka
22. Baindava kārya tāmasa satvākāra lakshya bhadra śaiva mukti lōka
23. Baindava kārya lakshya mantra śaiva mukti lōka
24. Baindava upa kārya yantra śaiva mukti lōka
25. Māyā karya prārabdha lakshya karma śaiva mukti lōka

1. Sūkshma sankalpa antarbhāva svarūpa anubhava lakshya nimitta upādāna kevala vaidika śaiva siddhānta mukti lōka
2. Śuddha cinmātra-anubhava lakshya vijñāna vaidika siddhānta mukti lōka
3. Pratyēka-ātma-anubhava lakshya antaraṅga vaidika śaiva siddhānta mukti lōka
4. Para jeeva aikya anubhava bahiraṅga-antaraṅga vaidika śaiva siddhānta mukti lōka
5. Pratyēka-ātmā śivā aikya anubhava lakshya prabala advita vaidika śaiva siddhānta mukti lōka
6. Jeeva avasthā-traya anubhava vaidika śaiva siddhānta mukti lōka
7. Īshvara avasthā-traya anubhava vaidika śaiva siddhānta mukti lōka
8. Śiva jagrata para-turya anubhava śiva svapna viśva-grāsa anubhava śiva susupti upaśānta anubhava vaidika śaiva siddhānta mukti lōka

1. Dēha karma samatva dvāra jeeva para aikya anubhava lakshya īshvara aikya śaiva siddhānta mukti lōka
2. Ātma nirvikalpa cit prakāśa bōdha nāśa mūrccha lakshya prajñā bhaṅga śaiva siddhānta mukti lōka
3. Tāmra kāḷita (tamra kittam gālita ?) gulikā jñāya-dvāra ātma-advaita mala nivṛtti lakshya bhēda śaiva siddhānta mukti lōka
4. Kuḷavi (Bhramara) keeta jñāya-dvāra śiva samāna anubhava lakshya śiva samavāda śaiva siddhānta mukti lōka
5. Anādi mala nigraha dvāra śiva karaṇa śivatva anubhava lakshya saṅkrānta śaiva siddhānta mukti lōka
6. Vṛkṣha dēha chāyā jñāya-dvāra īsha-aṅghri (Bija or Vīja-aṅghri) ātma chāyāaikya anubhava lakshya īshvara avikāra śaiva siddhānta mukti lōka
7. Tatva tātvika māyā bhēda jeeva bhēda sarva-ananya cit prakāśa svarūpa anubhava lakshya nimitta kāraṇa pariṇama śaiva siddhānta mukti lōka

8. Aṇu paksha siddhānta mukti lōka
9. Śambhu paksha siddhānta mukti lōka
10. Śiva para aikya siddhānta mukti lōka

NOTE : Now the Swami proceeds to give the goals of realisation under another system and this is the fourth part of this chapter. See Introductory note.

1. Mukti sakala jāgrata lōka
2. Mukti sakala svapna lōka
3. Mukti sakala suṣupti lōka
4. Mukti sakala turya lōka
5. Mukti sakala ateeta lōka

1. Baddha sakala jāgrata lōka
2. Baddha sakala svapna lōka
3. Baddha sakala suṣupti lōka
4. Baddha sakala turya lōka
5. Baddha sakala ateeta lōka

1. Mukti kēvala jāgrata lōka
2. Mukti kēvala svapna lōka
3. Mukti kēvala suṣupti lōka
4. Mukti kēvala turya lōka
5. Mukti kēvala ateeta lōka

1. Baddha kēvala jāgrata lōka
2. Baddha kēvala svapna lōka
3. Baddha kēvala suṣupti lōka
4. Baddha kēvala turya lōka
5. Baddha kēvala ateeta lōka

1. Mukti śuddha jāgrata lōka
2. Mukti śuddha svapna lōka
3. Mukti śuddha suṣupti lōka
4. Mukti śuddha turya lōka
5. Mukti śuddha ateeta lōka

1. Baddha śuddha jāgrata lōka
2. Baddha śuddha svapna lōka
3. Baddha śuddha suṣupti lōka
4. Baddha śuddha turya lōka
5. Baddha śuddha ateeta lōka

1. Kāraṇa sakala baddha lōka
2. Kāraṇa sakala mukti lōka
3. Kāraṇa kēvala baddha lōka

4. Kāraṇa kēvala mukti lōka
5. Kāraṇa kēvala (śuddha ?) baddha lōka
6. Kāraṇa śuddha mukti lōka

NOTE : This is the fifth and last part of this chapter indicating the five pure powers of soul. Now the text is reproduced herein below only with this modification, that is, we have put in brackets the permuted principles in each line, for a ready and easier understanding of the trend of the developing experience. The reader is advised to read the text as if without brackets. The first five items are the basic ones and the others are their permutations. See their explanations under Introductory note to this chapter.

1. Ātma śuddha saṅkalpa kāraṇa viśēsha icchā śakti lōka
2. Ātma śuddha jñāna kāraṇa viśēsha jñāna śakti lōka
4. Ātma śuddha kriyā kāraṇa viśēsha kriyā śakti lōka
4. Ātma sukhārambha kāraṇa viśēsha cit śakti lōka
5. Ātma sukha pūraṇa kāraṇa viśēsha parā śakti or parai lōka

1. Ātma śuddha (sūkshma icchā mātra) (saṅkalpa sādhya kāraṇa) Śiva Samavāya samvēdana (viśēsha-aṅga icchā kāraṇa) (Viśēsha icchā śakti lōka).
2. Ātma śuddha (sūkshma jñāna-mātra) (icchā saṅkalpa sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga jñāna kāraṇa) (viśēsha icchā śakti lōka).
3. Ātma śuddha (sūkshma kriyā mātra) (icchā saṅkalpa sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga kriyā kāraṇa) (viśēsha icchā śakti lōka).
4. Ātma śuddha (sūkshma cin mātra) (icchā saṅkalpa sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga cit kāraṇa) (viśēsha icchā śakti lōka)
5. Ātma śuddha (sūkshma cit pūraṇa mātra) (icchā saṅkalpa sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga parā or parai kāraṇa) (viśēsha icchā śakti lōka)

1. Ātma śuddha (sūkshma icchā mātra) (jñāna sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga icchā kāraṇa) (viśēsha jñāna śakti lōka)
2. Ātma śuddha (sūkshma jñāna mātra) (jñāna sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga jñāna kāraṇa) (viśēsha jñāna śakti lōka)
3. Ātma śuddha (sūkshma kriyā mātra) (jñāna sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga kriyā karaṇa) (viśēsha jñāna śakti lōka)

4. Ātma śuddha (sūkshma cin mātra) (jñāna sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga cit kāraṇa) (viśēsha jñāna śakti lōka)

5. Ātma śuddha (sūkshma cit pūraṇa mātra) (jñāna sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga parā or parai kāraṇa) (viśēsha jñāna śakti lōka

1. Ātma śuddha (sūkshma icchā mātra) (kriyā sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga icchā kāraṇa) (viśēsha kriyā śakti lōka)

2. Ātma śuddha (sūkshma jñāna mātra) (kriyā sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga jñāna kāraṇa) (viśēsha kriyā śakti lōka)

3. Ātma śuddha (sūkshma kriyā mātra) (kriyā sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga kriyā kāraṇa) (viśēsha kriyā śakti lōka)

4. Ātma śuddha (sūkshma cin mātra) (kriyā sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga cit kāraṇa) (viśēsha kriyā śakti lōka)

5. Ātma śuddha (sūkshma cit pūraṇa mātra) (kriya sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga parā or parai kāraṇa) (viśēsha kriyā śakti lōka)

1. Ātma śuddha (sūkshma icchā mātra) (cit sukha sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga icchā kāraṇa) (viśēsha cit śakti lōka)

2. Ātma śuddha (sūkshma jñāna mātra) (cit sukha sādhya kāraṇa) siva samavāya samvēdana (viśēsha-aṅga jñāna kāraṇa) (viśēsha cit śakt lōka)

3. Ātma śuddha (sūkshma kriyā mātra) (cit sukha sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga kriyā kāraṇa) (viśēsha cit śakti lōka)

4. Ātma śudda (sūkshma cin mātra) (cit sukha sādhya kāraṇa) śiva samavāya samvēdana (viśesha-aṅga cit kāraṇa) (viśēsha cit śakti lōka)

5. Ātma śuddha (sūkshma cit pūrana mātra) (cit sukha sādhya kāraṇa) śiva samavāya samvēdana (viśesha-aṅga parā or parai kāraṇa) (viśēsha cit śakti lōka)

1. Ātma śuddha (sūkshma icchā mātra) (sukha pūraṇa sādhya kāraṇa) śiva samavāya samvēdana (viśēsha aṅga iccha kāraṇa) (viśēsha parā śakti lōka)

2. Ātma śuddha (sūkshma jñāna mātra) (sukha pūraṇa sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga jñāna kāraṇa) (viśēsha parā śakti lōka)

3. Ātma śuddha (śūkshma kriyā mātra) (sukha pūraṇa sādhya kāraṇa) śiva samavāya samvēdana (viśēsha aṅga kriyā kāraṇa) (viśēsha parā śakti loka)

4. Ātma śuddha (sūkshma cin mātra) (sukha pūraṇa sādhya kāraṇa) śivā samavāya samvēdana (viśēsha aṅga cit kāraṇa) (viśēsha parā śakti loka)

5. Ātma śuddha (śukshma cit pūraṇa mātra) (sukha pūrana sādhya kāraṇa) śiva samavāya samvēdana (viśēsha-aṅga parā or parai kāraṇa) (viśēsha parā śakti loka)

CVIII

GENERAL NOTES ON
KALĀS IN TANTRA & SAIVA SIDDHANTA SYSTEMS

According to the Tantra system, "Siva has two aspects Nishkala (Nirguna) and Sakala (Saguna). The former is therefore without Kalā. The latter is with Kalā. Shiva is never without Shakti, for the two are one and the same, and Shakti in Herself according to Her proper nature (Shakti-swarupa) is consciousness or Chaitanya (Chaitanya rupini). Thus there are said to be no kalās in Unmani which is in the Shiva Tatva. Thereafter with Samani in Shakti Tatva the Kalās appear. Thus in Netra Tantra (of Kashmir) seven kalās are assigned to Samani (or Samana). (However in the verses 46 to 48 of the Tantra Text of "Shat Chakra Nirupana"—see "Serpent Power" by Sir John Woodroff —Samana Shakti seems to be indicated as the sixteenth kala (i.e. contains 16 kalas) and is possibly the same as "Ama kala", the receptacle of Nectar. See also "Garland of Letters" p. 198—199). The Shakti of a Devata is divided into sixteen kalās or "parts" of Power. That aspect of the Devata which has full power is called "Purna Kalāmurti". One sixteenth of that or any part of the whole (Purna) is kalāmurti. Shiva is partless. Shakti has parts (kalā). But parts as we know them do not exist until after the universe has evolved from Prakriti ; that is, parts in the literal sense of the Mayik world. When therefore mention is made of Kalā in connection with so high a Shakti as Samani or any other Shakti which precedes Prakriti, what is meant is something which may be best expressed by modes or aspects of Shakti. Kala in short is a particualr display of Power or Vibhuti"—"Garland of Letters" ch. 20—"The Kalās" — p. 193).

According to Netra Tantra, there are no kalas for unmani; seven kalas are given for Samani Shakti of which Samana is one; five for Anjani of which vyapini is one; one for Mahanada (or Nadanta) namely Urdhva gamini ; and four for Nada i.e., Indhika, Dipika, Rochika and Mochika; five kalas for Nirodhini (i. e., Nirosada) of which Rodhini is one ; five kalas for ardhachandra of which jyotsana is one; four kalas for Bindu namely Nivritti, Pratishta, Vidya and Shanti; for the letters A, U, M (which constitute "OM") corresponding to Brahma, Vishnu, Rudra respectively, there are Rudra kalas of which Maya is one, Vishnu kalas of which Mohini is one, and Brahma kalas of which Medha is one.

Now kalas have also a comprehensive sense in regard to the four important kalas of Bindu namely Nivritti, Pratishta, Vidya and Shanti. Possibly they represent the four levels of being namely the inner, inner-outer, outer and the outermost. They are " the generalities (Samanya) of the Tatvas issuing from Prakriti, that is, the Tatvas are sub-divisions or differentiations of these four kalas ".

" Nivritti kala is the working force and essential element in the Prithvi Tatva or solidity and is so called because here the stream of tendency is stopped and the manifesting energy turned upwards. When Prithvi has been reached by process of evolution, Shakti becomes Kundali (coiled, at rest). Her next movement which is that of yoga is upwards by involution retracing the steps of descent (Note : the involution and evolution have a reverse sense in the philosophy of Sri Aurobindo and in the Swami's works)...According to the same view Pratishta (i e , Pratishta kala) which is the same force in all the Tatvas from Ap to Prakriti is so called because while Nivritti supplies the outer covering, Pratishta as its name indicates, supplies the basis and inner framework on which the outer physical universe is laid. Vidya kala which is so called because it is limited knowledge, is the dominant kala in the Tatvas from Purusha upwards together with five kanchukas to Maya...Beyond Maya there is the consciousness which is peace (Shanti), for it is free of the duality which is the source of sorrow. The last kala is therefore called Shanta and is dominant in the glorious experience of the tatvas from Sadvidya (i.e., Suddha Vidya tatva of Rudra) to Shakti tatva... As the inner forces in the tatvas, the kalas group together into four great " eggs " (anda), that is, spheroids comprising those tatvas only of which a kala is the common dominant feature and inner force. These are (1) the Brahmanda comprising Prithvi tatva in which all others are involved, the bounding principle or envelope of which is ether (akasha) ; (2) Prakrityanda or Mulanda ; (3) Mayanda ; and (4) Shaktyanda of which the envelopes are Prakriti, Maya and Shakti respectively. Beyond all these in the centre thereof and pervading all is the Shiva Tatva in regard to which the Divine Shakti as a kala is an utter negation (Shunyatishunya), an empty space-giving or vacuity-producing power (avakāshadā) which is the negative pole of the conjoint Shiva-Shakti tatvas. The Shiva tatva is thus the Parama Siva or Para Samvit, the great Bhairava experience with its supreme experience of the universe negatived.

Regarding then this ultimate Shakti also, in so far as it is a manifestation, as a kala or moving power, the thirty six tatvas of which the universe consists are but manifestation of five forces (Shaktis) or kalas into which the one partless Divine Shakti (i. e., Unmani) differentiates Herself in an infinite variety of permutations so as to produce the universe with parts : namely (1) Shantatita, (2) Shanta, (3) Vidya, (4) Pratishta and (5) Nivritti "... (Garland of Letters" ch. 20—p. 196—198).

Now according to Saiva Siddhanta, the above said five Kalas or broad fields or levels of experience including the inmost are classified with relevant details i. e., dynamic movements and aspects of manifestation under each—such as (1) presiding deity or devata and his function (2) Mandala or extent of Kala, (3) letters for Om (4) varna or letter, (5) the word or pada, (6) the sacred utterance of words or mantra, (7) the worlds or regions of experience i. e., bhuvanas, (8) the state of being or avastha, (9) the dominant centre or chakra in the inner body, (10) the nature and kind of impurity or mala, (11) the principles and powers of existence or tatvas and (12) the group to which they belong etc. They are summarised as follows under a chart (chart no. 21) with notes thereon—(See "Meikanda Shastra—Tamil II vol. p. 146—147—publised by Tirunelveli Then India Saiva Siddhanta Nool Padippu Kalagam—1969 edition ; Also see "Garland of Letters ch. 27—p. 250 chart therein)

Notes on Chart No 21 :

A) According to the Saiva Siddhanta and Tantra (see Garland of Letters ch. 27 and charts therein), the 18 bhuvanas of Shanta kala under Rudra, Ishwara, and Sadasiva are as follows : (1 Manonmani, (2 Sarva bhutadamani (3 Bala Pramathani, (4 Bala vikarani, (5 Kala vikarani, (6 Kali, (7 Raudri, (8 Jyeshta. (9 Vama—under Suddha or Sad Vidya or Rudra tatva. (The same names are given by the Swami under "Tatva Lokas"—see items 85 to 80 and 75 to 73 of Tatva Lokas but coming under Suddha Maya. In his Upadesha the same names are indicated as ruling the letter and sound of the alphabet அ (A) of Omkara).

(1 Shikhandi, (2 Shri Kaṇṭha, (3 Trimurthi, (4 Eka rudra, (5 Eka netra, (6 Shivottama, (7 Suskshma and (8 Ananta—the eight bhuvanas under Ishvara Tatva. Except the first and the fourth which are omitted, the same names are given by the Swami under "Tatva Lokas" (see items 86 to 91 of Tatva Lokas but under Sudda Maya).

1) Sadasiva under Sadasiva Tatva ; Same name is given by the Swami under "Tatva Loka" (see item 92 of Tatva Lokas coming under Suddha Maya).

B) The 15 bhuvanas of Shantiateeta kala under Shakti Tatva and Siva Tatva are as follows : (1. Shantyateeta, (2 Shanti, (3 Vidya, (4 Pratishta, (5 Nivritti—under Shakti Tatva. These five are also called Baindava puras possibly indicating the five levels of existence namely the inmost, inner, inner-outer, outer and the outer-most which are referred to by the Swami in the chapter on "Karanāteeta lokas" before crossing into the Supermind. (The five are given by the Swami as items 42 to 46 of "Tatva Lokas" under Suddha Maya and the first four of them are again listed under "Ashtanga yoga" in the chapter "Suddha Tatva Sadhana Sadhya Lokas"). (1 Indhika, (2 Dipika,

CHART No. 21

CHART OF FIVE KALĀS UNDER TANTRA AND SAIVA SIDDHANTA SYSTEMS

(Indication of kalas in the Adhara for kala suddhi or purification of Kalas on Initiation)

Details (1)	*Nivritti kala* (2)	*Pratishtha kala* (3)	*Vidya kala* (4)	*Shanti kala* (5)	*Shantiateeta kala* (6)
1. Devata and function	Brahma—Creation	Vishnu—Manitenance	Rudra—Destruction	Maheshwara—Veiling or involution	Pancha Mukha (five fold) Sadasiva — unveiling or evolution
2. Mandala or extent of Kala	Mooladhara to Heart	Heart to Throat	Throat to palate	Palate to Ajna	Ajna to overhead (3" above Ajna)
3. Omkara Aksh-ara	Letter A	Letter U	Letter M	Bindu point	Nada
4. Varnas (51) (letters)	Ksha –1	24 letters from ḷa to ṭa	7 letters from Jna to Gha	ga, kha, ka — 3 letters	16 Vowels from a to aha
5. Pada (81)	Om Namaha to Mahadeva — 28	Maheswara to Arupini — 21	Vyapini to Dhyana karya—20	Nityа nyogini to Vyoma vyapini- 11	Pranava Omkara-1
6. Mantra (11)	Satyōjāta and Hridaya	Vamadevam and Siras	Aghoram and Shikha	Tatpurusham and Kavacham	Ishanam, asthiram and Sivam

(1)	(2)	(3)	(4)	(5)	(6)
7. Bhuvana (224)	108 bhuvanas from Kalagni to Bhadra Kali	56 Bhuvanas from Amaresa to Shri kaṇṭha	27 bhuvanas from Angushtha matra to Vama	18 bhuvanas from Vama to Sadasivam	15 bhuvanas from Nivritti to Samanāntam or Anashrita
8. Avashtha or state	Jagrata or waking state	Swapna dream State	Susupti Sleep State	Turya fourth state	Turyateeta, superstate
9. Chakra or centre	Mooladhara and Swadishtana	Manipuraka or Nabhi	Heart or Anahata	Throat or Visuddhi	Ajna
10. Mala or impurity	Prakriti Maya	Karma	Mayeyam	Tirodha	Anava(ego)
11. Tatvas (36)	Prithvi, matter or earth principle — one tatva	23 tatvas from Ap to Mula Prakriti-ie. 5 elements except earth, 5 senses of knowledge, 5 senses of action and 5 Tanmatras and four antahkaranas	7 tatvas-kāla, nyati, raga, vidya, kalā, purusha and Maya	3 tatvas-Suddha Vidya, Ishwara and Sadhakhya tatvas	2 tatvas - Shakti tatva and Siva tatva
12. Tatva Group	Asuddha tatvas	Asuddha tatvas	Suddhāsuddha tatvas	Suddha tatvas	Suddha tatvas

(3 Rochika, (4 Mochika and (5 Urdhva gamini, (6 Vyapini, (7 Vyoma rupini, (8 Ananta, (9 Anatha (10 Anashrita—the ascending order of bhuvanas under Siva Tatva ; (Except the first, fifth and sixth—they are shown by the Swami as items 47 to 53 of the "Tatva Lokas" under the Suddha Maya. Again under the said "Ashtanga yoga" the last five from Vyapini to Anashrita are listed by the Swami ; Urdhvagamini which is Mahanada (or its only kalā) occurs under the name Nadanta thereunder).

C) Among the 27 bhuvanas under Suddhasuddha Tatvas of the Tantra and Saiva Siddhanta systems the Swami mentions a few of them for eg. Pingala (or Eka Pingala), item 71 of the " Tatva Lokas " which is rather its original formulation in Suddha Maya.

D) Among the 56 bhuvanas under Asuddha tatvas of the Tantra and Saiva Siddhanta systems, the Swami mentions a few of them for eg. Mandaleshwara (or Adi Mandaleshwara), item 72 of the Tatva Lokas which is rather its original formulation in Suddha Maya.

E) Among the 108 bhuvanas under Asuddha Prithvi of the Tantra and Saiva Siddhanta systems, the Swami mentions a few of them for eg. Kālāgni (item 76), Aja, Budha or Bhuja—(items 61 & 62) which are rather the original formulations or counterparts in Suddha Maya.

F) In the above chart relating to Tantra and Saiva Siddhanta systems, the overhead centres are not marked ; or at the most, Sahasrara centre is indicated under the second detail "Mandala". The Swami mentions many overhead centres in his "Upadesha" leading into the highest state or Suddha Siva Sthana, the Supermind. The bhuvanas which the Swami mentions under the Tatva Lokas (items 61 to 92) are neither fixed in number nor exhaustive but only representative as he points out elsewhere in " Joti Agaval " and other poems that there are numberless or innumerable crores of gods and their worlds. So they represent the formulated worlds of the godheads Brahma, Vishnu, Rudra, Maheswara and Sadasiva and of the principles of Bindu and Nada and their kalās, formulated in Suddha Maya itself, in a hierarchy so as to inspire and over rule their counterparts in the fields of Suddhāsuddha Maya, Asuddha Prakriti and Prithvi. The details of the said chart are given here only for the purpose of correlating them with those given by the Swami under the " Tatva Lokas " and "Ashtanga Yoga" on the basis of their common namings.

G) Now in regard to the ten bhuvanas under the Siva Tatva (see note B) we quote the following passages from " Garland of Letter" for explaining their significance and their places in the universal manifestation :

" Thus to take the first and highest of Shivatattva and the associated Shaktitattva, the Bhuvanas are Anashrita, the Region or Bhuvana without support and self-sustaining, Anatha or Lordless because there is no higher Lord here, Ananta or endless, Vyomarupini in the form of the all-spreading Ether, Vyapini all-spreading, Urddhvagamini upward going, Mochika freed of all bonds, Rochika Beautiful or source of Beauty, Dipika illuminating, Indhika destroyer of all impurity. Such are the Bhuvanas of the Kala Shantyatita (Beyond even the high abode of Peace) and the conjoined Shiva and Shakti Tattvas. Five of these are called Shakta and the remaining five Nadorddhva (above Nada) Bhuvanas. The rest are various other divine bodies named after their divine residents. All these regions have been created by Paramashiva for the enjoyment of the Beings therein, there being an immense variety of beings in an ascending hierarchy from man up to the supreme Lord and Lady of all. The Beings in the Pure Regions (i. e. under Suddha Tatvas—see A and B above) are wholly Pure and the others Pure-Impure or Impure. Impurity or Mala is ignorance and is of three kinds, namely Mala (original Mala or Anava the ego), Maya and Karma. There are thus three classes of Pashus or created beings, namely, Vijnānākalās enveloped by that ignorance which is called Mala, Pralayākalās enveloped in both Mala and Maya, and Sakala or those surrounded by the three forms of ignorance Mala, Maya and Karma. Above the Vijnānākalā are the beings called Mantras (under Sad Vidya or Rudra Tatva—see A). The Mala envelope (i. e., ego) when in the stage at which it is about to leave the being is said to have undergone Paripaka (Purification). The Vijnanakalas, whose Mala is in a high state of Paripaka, are the eight Vidyeshvaras...These Vidyeshvaras (also under Sad Vidya or Rudra Tatva) are higher spiritual Entities, by whose aid the lower orders of beings attain the higher stages of spiritual evolution. Next to the Vidyeshvaras come the Mantreshvaras (in Ishwara Tatva—See A). Having been given pure bodies (Tanu), instrument (Karaṇa), regions (Bhuvana) and enjoyment (Bhoga), these gradually get rid of all Mala. Above the Mantreshvaras are the Mantramaheshvaras (in Sadasiva Tatva—See A) and beyond these are the Eternal and unproduced Shiva Tattva and Shakti Tattva (See B) "— "The Garland of Letters" ch. 27—p. 251 to 253.

" To sum up, Paramashiva (Parasamvit) in His aspects as Shiva Tattvas (i.e , Shiva and Unmani or conjoint Shiva-Shakti tatvas) is the Shunyātishunya, so called because in His experience there is not the slightest trace of objectivity whatever. Both these aspects are Shantātita Shakti then gradually unveils again the universe for the consciousness of Shiva who is Prakasha or the Illuminating Consciousness which is the Subjective aspect of things ; and the experience which is summed up as Shanta Kala arises, extending from Shakti Tattva to Sadvidya, with the Shaktis, Samani, Vyapini, Anjani and their Kalas; and the Shaktis of the Nada and Bindu groups with their Kalas. This is the Spheroid of Shakti

(Shaktyanda) which is the abode of those glorious Beings who are called Mantramaheshvara, Mantreshvara, Mantra and Vidyeshvara. The Vijnanakalas who are below Shuddha Vidya are also above Maya. From the unfolding of Bindu the other Spheroids emanate, which manifest the three principal forms of movement which go to the making of the universe. Next, in concentric circles arise the Spheroid of (Mayanda)...which is the Shakti producing the limited dual consciousness of all experiencers (Pralayakala, Sakala) below Sadvidya and in or below Maya. Lastly, the Spheroids of Prakriti and Brahma provide the vehicles in which the Experiencer called Sakala functions. These Experiencers comprise all things from Brahma downwards who are not liberated. Brahma, Vishnu and Rudra are the Lords of spheres from Prithivi to Maya; Isha and Anashrita Shiva (i.e. Sadasiva) of higher Tattvas ; and lastly, Shiva of Shiva Tattva, which is the ultimate source of, but is Itself beyond, all Kalas ''—"The Garland of Letters " —ch. 20 p. 200

CHAPTER V
KĀRAṆĀTEETA LŌKAS
(SUPER—CAUSAL WORLDS)

ATHA KĀRAṆĀTEETA LŌKĀḤ

1. ŚUDDHA SAMVĒDA BĀHYA BĀHYA, Sthūla Sāmānya (carya carya anubhava) BHŪTA rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (poorvōttara paryanta pratyaksha śakti lōka)

2. Śuddha samvēda bāhya bāhya sthūla sāmānya (carya kriyā anubhava) bhūta rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (acit pratyaksha śakti lōka).

3. Śuddha samvēda bāhya bāhya sthūla sāmānya (carya yōga anubhava sthiti eva) bhūta rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (parityāga śakti lōka)

NOTE : The words in item 1 are to be read continuously in spite of brackets which we have purposely put. Words in brackets are part of the text. So, read the text as if there are no brackets. The same words or details as in item 1 are repeated in items 2 & 3, except the change or addition or omission of words indicated in the respective brackets. In the following passages also the same method of transliteration of the Tamil text into Roman Sanskrit (i. e., Sanskrit words in Roman letters) is adopted for an easier reading and understanding. The four-fold series of permutation of carya, kriya, yoga and jnana indicate here the developing steps of a total and universal knowledge and experience and not the steps of discipline. The translation of the above is given below more as a guiding line of interpretation.

1. " The pure, total and direct knowledge at the outermost level of being (śuddha samvēda bāhya bāhya) in respect of the world of the gross and general or undifferentiated elements (sthula samanya bhuta) with their form, essential inner form (or essence) and nature (rupa, svarupa, svabhava) and also with their general and particular qualities and powers etc. (visesha gunadi) formed and manifested by the conscious force or sakti, and as contained immanently in the universal pervasiveness and extending (vyapya vyapaka) in all the levels of universal existence from the inner to the outer and from the higher to the lower

i.e., in the totality of all-existence (poorvottara paryanta)—this being the first step of the said total knowledge (carya in carya) ".

NOTE : This is the first of the developing series of permutations of the four-fold steps of experience namely carya. kriya, yoga and jnana.

" Poorvottara Paryanta " would signify all the formulations of the concerned tatva and all the complexities of its movements in its internal and outer arrangements and moving infinitely or in endlessly infinite movements. In the second and third steps relating to a tatva this word is omitted.

2. " The pure, total and direct knowledge at the outermost level of being (in the permuted order or step of kriya in carya) in respect of the world of the gross and general or undifferentiated elements with their form, essence, nature and also their general and distinguished or particular qualities and powers, contained immanently in the universal pervasiveness and extending, and as formed and manifested by the conscious force in the field of the Ignorance (Acit pratyaksha sakti loka)".

NOTE : "Acit" is here used in a special sense. All the manifestations below Tirodha and Kutilai, the global overmind and its veiling sky above (i.e., Aparatva) are described herein as " acit ", whereas the manifestations above Kutilai and Tirodha i.e., in the realm of summit-overmind (i.e., Paratva) are at first partial manifestations and powers of the revealing Cit-Sakti (i.e., ekadesha cit) in and through Para Iccha, Para Jnana and Para Kriya Saktis, then become total manifestations and powers of the revealing Cit-Sakti (i.e , sāṅga cit) in and through the universal Maha Sakti (Parā Sakti or Parai) and cosmic overlord (Para Siva) ; and transcending the realm of paratva and even paranada, they become finally as integral manifestation and powers of the supreme Cit-Sakti in the fulness of Her glory in the Truth-World of Truth-Knowledge (Poorana Bodha or Pooranateeta Cit Prakasa Sakti).

3. " Putting behind and overpassing the above knowledge (Parityaga sakti loka).''

NOTE : This needed step of experience (yoga in carya) is meant to lead into the next step of experience.

GENERAL NOTE :

(a) One characteristic feature noted in all the gradations of the lower worlds from bhuta upto the cosmic Ishwara (Para Siva) as dealt with under this chapter, is in regard to the triple aspected knowledge ; (1) direct knowledge aspect as such, Suddha samveda pratyaksha (2) a power of manifestation of that direct knowledge (Suddha samveda ... acit or ekadesa cit or sanga cit pratyaksha i.e. an obscure or partial or total power of manifestation as the

case may be (3) a power of knowledge to put behind, the content of knowledge now under one's immediate experience, so as to overpass to the next world of experience (Suddha samveda.. parityaga or vasana parityaga as the case may be). Further each of the said three aspects or powers of knowledge in regard to each world of experience from bhuta upto Comic Ishwara is also referred to as a manifestation of sakti i.e., as Sakti Loka, as a world of experience.

(b) The second item shows that the manifestation of Sakti is not only in the field of the Subconscient and the Inconscient but also in the field of Ignorance in its vaster scope (Acit pratyaksha Sakti loka). The third item shows that by a power of the sakti, this knowledge is overpassed by withdrawing the regard for it (parityaga) for the purpose of passing into the next step of experience, but it is implied that the knowledge is held in the background, as it is no more "Pratyaksha" as in the other two items, and the words "Suddha Samveda" implying total and pure knowledge, invariably occur as the connective thread of link in all the three items and also in all the series of the triple aspected knowledge of tatva lokas that follow, until it is declared as held and possessed inseparably (Samvēda Samavāya) by the integral knowledge (Poorna Bhodha) of the Truth-World (Pooraṇa bōdha vyāpaka vyāpya Samvēda samavāya yathārtha suddha ātma rūpa pratyaksha jnāna anubhava lōka).

(c) The four-fold series of permutation of carya, kriya, yoga and jnana repeatedly run through all the gradations of tatvas in the field of Aparatva i. e., from bhuta upto Nada. Beyond that the series are not used.

NOTE ON SUDDHA SAMVEDA BAHYA BAHYA :

Under "Suddha Samveda bahay bahya" "the pure, total and direct knowledge at the outermost level of being" come the following tatvas

1. Sthula Samanya bhuta, the world of the five elements in its general or undifferentiated and gross or less subtle form
2. Sthula Samanya Indriya, the senses
3. Sthula Samanya Jnanendriya, the senses of knowledge
4. Sthula Samanya Jnanendriya vishaya, the objects of the senses of knowledge
5. Sthula Samanya Karmendriya, the senses of action
6. Sthula Samanya karmendriya vishaya, the objects of the senses of action
7. Sthula Samanya karaṇa, the four instruments or faculties of mind

NOTE: In the above, though mention is made as "Sthula samanya tatvas" their subtler and inner, special and specific formations are also covered because each tatva or principle in all its form, essence and nature (rupa, svarupa and svabhava) extends universally (vyapya vyapaka poorvottara paryanta) so as to form a total knowledge. This view is also supported by the Swami's more detailed descriptions of the essence, nature, quality and form, special and general charac-

teristics and powers and possibilities of each tatva with its functions both in the fields of Paratva and Aparatva under the chapter "Tatva Lokas".

8. Sukshma samanya guna traya prakrti, power of Nature with its three-fold subtle and generic qualities of satva, rajas and tamas in the realm of Impure Nature or Asuddha Prakrti Maya

9. Sukshma visesha kalādi suddhāsuddha tatva prakruti, the subtle and special but limiting or circumscribing principles of time, determinism, limited function, desire, limiting knowledge, the objectified experiencing consciousness or agent, and a power of nature constituting these and bringing into one's experience or enjoyment the subliminal limiting principles of kāla, nyati, kalā, raga, vidya, purusha and maya in the realm of pure-impure nature (Suddhāsuddha Maya). Text is now continued.

1. Śuddha samvēda bāhya bāhya sthūla sāmānya (carya jñāna anubhava) INDRIYA rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēda bāhya bāhya sthūla sāmānya (kriyā carya anubhava pada) indriya rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (acit pratyaksha śakti lōka)

3. Śuddha samvēda bāhya bāhya sthūla sāmānya (kriyā kriyā anubhava pada) indriya rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (parityāga śakti lōka)

Ittham Thus

1. Jñānēndriyāṇi
2. Jñānēndriya vishayaśca
3. Karmēndriyāṇi
4. Karmēndriya vishayaśca grāhyāḥ. These are also to be included.

1. Śuddha samvēda bāhya bāhya sthula sāmānya (kriyā yōga anubhava pada) KARAṆA rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēda bāhya bāhya sthūla sāmānya (kriyā jñāna anubhava pada) karaṇa rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (acit pratyaksha śakti lōka)

3. Śuddha samvēda bāhya bāhya sthūla sūkshma sāmānya (yōga carya anubhava pada) karaṇa rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (parityāga śakti lōka)

1. Śuddha samvēda bāhya bāhya sūkshma sāmānya (yōka kriyā anubhava pada) GUṆA TRAYA PRAKṚTI rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēda bāhya bāhya sūkshma sāmānya (yōga yōga anubhava pada) guṇa traya prakṛti rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (acit pratyaksha śakti lōka)

3. Śuddha samvēda bāhya bāhya sūkshma sāmānya (yōga jñāna anubhava) guṇa traya prakṛti rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (parityāga śakti lōka)

1. Śuddha samvēda bāhya bāhya sūkshma viśēsha (jñāna carya anubhava) KALĀDI SUDDHĀSUDDHA TATVA rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēda bāhya bāhya sūkshma viśēsha (jñāna kriyā anubhava) kalādi suddhāsuddha tatva rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (acit pratyaksha śakti lōka)

3. Śuddha samvēda bāhya bāhya sūkshma viśēsha (jñāna yōga anubhava) kalādi suddhāsuddha tatva rūpa svarūpa vyāpya vyāpaka viśēsha guṇādi (parityāga śakti lōka)

1. Śuddha samvēda bāhya bāhya sūkshma viśēsha (jñāna jñāna anubhava pada) ŚUDDHA VIDYĀ ŚUDDHA TATVA rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. ŚUDDHA SAMVĒDA BĀHYA sthūla sāmānya (carya carya anubhava pada) śuddha vidyā śuddha tatva rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (acit pratyaksha śakti lōka)

3. Śuddha samvēda bāhya sthūla sāmānya (carya kriyā anubhava pada) śuddha vidyā śuddha tatva rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi paryanta (parityāga śakti lōka)

NOTE ON SUDDHA SAMVEDA BAHYA :

Under " Suddha samveda bahya " i. e., " the pure, total and direct knowledge at the outer level of being ", come the following tatvas or principles.

1. Sthūla sāmānya śuddha vidyā suddha tatva, the generic and less subtle but purer principle and power of knowledge represented by Rudra, god of śuddha vidya in the effectual realm of purer Nature i. e. in the effectual realm of purer principles of Suddha Tatva of Suddha Maya

2. Sthula samanya maheswara suddha tatva, the generic and less subtle but purer principle and power represented by god Maheswara in the effectual realm of Suddha Tatva of Suddha Maya

3. Sthula visesha sadhakya suddha tatva, the less subtle and special and purer principle and power represented by god Sadasiva in the effectual realm of the purer principles of Suddha Tatva of Suddha Maya

4. Bhuvana, the field or world of experience and enjoyment of the principles as a way to or as a result of purer knowledge and action

5. Mantra, experiencing the inner and inspired formation of a combination of sacred words or rising up of inner sound and rhythm of words with inner significance, as a way to or as a result of purer knowledge and action

6. Pada, experiencing the inner formation or rising up of a sacred word or syllable with its characteristic inner sound, rhythm and significance as a way to or as a result of purer knowledge and action

NOTE : (1 the principle of tatva (for e. g. Suddha Vidya, Maheshwara and Sadhakya or Sadasiva) together with the said (2 bhuvana, (3 mantra, (4 pada and followed by (5 varna and (6 kalā which fall in the next inner-outer level of experience namely " Suddha samveda antara bahya " are considered to be the well-known six adhwas, or six-fold Paths of Tantra system.

The text is now continued :

1. Śuddha samvēda bāhya sthūla sāmānya (carya yōga anubhava pada) MAHĒŚWARA ŚUDDHA TATVA rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēda bāhya sthūla sāmānya (carya jñāna anubhava) mahēśhvara śuddha tatva rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (acit pratyaksha śakti lōka)

3. Śuddha samvēda bāhya sthūla viśēsha (kriya carya anubhava) mahēśhvara śuddha tatva rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (parityāga śakti lōka)

1. Śuddha samvēda bāhya sthūla viśēsha (kriyā kriyā) SĀDHĀKYA śuddha tatva rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēda bāhya sthūla viśēsha (kriyā yōga anubhava) sādhākya śuddha tatva rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (acit pratyaksha śakti lōka)

3. Śuddha samvēda bāhya sthūla viśēsha (kriyā jñana anubhava) sādhākya Śuddha tatva rūpa swarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (Parityāga śakti lōka).

1. Śuddha samvēda bāhya (yōga carya anubhava) BHUVANA rūpa svarūpa svabhāva vyāpya vyāpakādi (Poōrvōttara paryanta pratyaksha śakti LŌKA).

2. Śuddha samvēda bāhya (yōga kriya anubhava) bhuvana rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka).

3. Śuddha samvēda bāhya (yōga yōga anubhava) bhuvana rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka).

1. Śuddha samvēda bāhya (yōga jñāna anubhava) MANTRA rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvōttara paryanta pratyaksha śakti LŌKA).

2. Śuddha samvēda bāhya (jñāna carya anubhava) mantra rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka)

3. Śuddha samvēda bāhya (jñāna kriyā anubhava) mantra rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka).

1. Śuddha samvēda bāhya (jñāna yōga anubhava) PADA rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvōttara paryanta pratyaksha śakti LŌKA).

2. Śuddha samvēda bāhya (jñāna jñāna anubhava) pada rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka).

3. Śuddha samvēda antara bāhya (carya carya anubhava) pada rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

NOTE : ON SUDDHA SAMVEDA ANTARA BAHYA :

Under "Suddha samveda antara bahya" the pure, total and direct knowledge at the inner-outer level of being, come the following tatvas :

1. Varna, experiencing the inner and subtler formation or rising up of a letter i.e., the inner sound of the letter, its rhythm and significance called

technically as seed-sound, as a way to or as a result of purer knowledge. (The letter written or spoken is a gross form of the inner seed-sound of that letter).

2. KALĀ : Kalās here mean and signify the modes or aspects of a tatva such as nada or bindu or of a godhead or goddess, as the case may be and which or who is spoken of as having so many kalās each. Kalā is a particular aspect or display of a particular power or vibhuti. kalā also means part. The lesser and smaller gods and goddesses are also spoken of as the kalās of the higher godheads and shaktis. Kalā has also other significances in the Tantra system. Thus kalā is one of the five kanchukas, the enveloping and limiting powers of purusha, the limited experiencing agent, namely (1 kāla time, (2 nyati, determinism, (3 raga, desire, (4 kalā, limited functioning or working operation, (5 vidya, limited knowledge. These along with purusha the agent, and maya the nature who constitutes these and brings about them for the experience of the purusha are said to be the seven principles of working in the range of Suddhāsuddha Maya i.e , the pure-impure Maya. Again Kalā, means the inspired knowledge of arts and sciences received and worked out under an inspiration from higher powers or gods and goddesses. In a more comprehensive sense kalā means the kinds and ranges or levels of manifestation—the outermost, outer, inner-outer, inner and the inmost—and in this sense there are the five kalās of nivritti, pratishta, vidya, santi and santiateeta having their correspondence with the inner centres or chakras in the body and also in the cosmic realms of Prithvi or Jada Prakriti Maya, Asuddha Maya, Suddhasuddha Maya and Suddha Maya and Suddha Maha Maya. The above informations are here given more according to the Tantra systems in general. For details on "Kalās and Pranayama" according to Tirumantram of Tirumoolar, see the last part of the previous chapter.

3. Nada karya vak, the expressive word and speech formed from inner sound and rhythm which carry its significance. Bindu, the element of inner light, and nada the element of inner sound generally go together. Accoding to the Swami there are five kinds of Vak, namely (1 Panchami (possibly Para vak), (2 Sukshma, (3 Pashyanti (4 Madhyama, (5 Vaikari (see "Upadesha" p. 108). In the chapter "Tatva Lokas" the last four are mentioned. See items 54 to 57).

4. Bindu karya nada, the creative inner sound of manifestation as an effect of Bindu (i.e. Apara Bindu)

5. Bindu karya bindu (i e. apara bindu karya bindu), form of light giving vision of things and, manifested as an effect of a still higher light.

NOTE ON NADA, BINDU AND VAK :

Items 5, 4 & 3 above seem to indicate the tribindu of the Tantra i. e.,bindu,

nada and bija, or in another terminology as bindu, nada and kalā, and here as (karya) bindu, (karya) nada and vak or speech and words (i. e., inner and subtle kinds of sound pouring into outer speech) ; all the three are derived from a higher Bindu called Maha Bindu which is here referred to by the Swami as Apara Bindu (item 33 of " Tatva Lokas ")

In the Tantra systems this higher bindu is called variously as Maha Bindu, Kāraṇa Bindu or Para Bindu, but the Swami designates it as Apara Bindu of Suddha Maya (i. e., in Spiritual Mind and Overmind Range). What the Swami regards as Para bindu which occurs in the field of Suddha Maha Maya and as related to Sukhārambha Cit Sakti and Adhara Parā Sakti i. e., the overmental cosmic Maha sakti (see items 100 and 101 of the " Tatva Lokas ") in the range of summit overmind is not the same as " Para bindu of the Tantra system ", but a far higher and purer formulated Power. Above and beyond apara bindu of the Swami's classification (equivalent to Para bindu of the Tantra), occurs Nada (see items 32 of the " Tatva Lokas ".) For the Tantra system, this Nada, is the final tatva and beyond that one enters into the unmanifest Siva or Brahman called Para Siva or Parama Siva or Para Samvit and this Nada is also called by it as Mahanada or Para nada. Thus in the Tantra system Nada and Bindu at their highest respectively denote Siva tatva or Siva aspect and Shakti tatva or Shakti aspect. But the Swami recognises still higher formulated principles and powers namely Para bindu proper and Paranada proper (items 100 and 103 of the Tatva lokas) which are in the realm of Suddha Maha Maya (i. e., in the summit overmind) and exceed the Apara Bindu and Nada of the range of Suddha Maya (items 33 and 32 of the Tatva Lokas). These distinctions have to be kept in mind. The Swami's connotation of terms agrees with Tantra upto a stage only and beyond that it exceeds.

1. ŚUDDHA SAMVĒDĀNTARA BĀHYA (carya kriyā anubhava) VARṆA rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēdāntara bāhya (carya yōga anubhava) varṇa rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka)

3. Śuddha samvēdāntara bāhya (carya jñāna anubhava) varṇa rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

1. Śuddha samvēdāntara bāhya (kriyā carya anubhava) KALĀ rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēdāntara bāhya (kriyā kriyā anubhnva) kalā rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka)

3. Śuddha samvēdāntara bāhya (kriyā yōga anubhava) kalā rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

1. Śuddha samvēdāntara bāhya (kriyā jñāna anubhava) NĀDA KĀRYA VĀK rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvōttara paryanta pratyaksha śakti lōka)

2. Śuddha samvēdāntara bāhya (yōga carya anubhava) nāda kārya vāk rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka)

3. Śuddha samvēdāntara bāhya (yōga kriyā anubhava) nāda kārya vāk rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

1. Śuddha samvēdāntara bāhya (yōga yōga anubhava) BINDU KĀRYA NĀDA rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvōttara paryanta pratyaksha śakti lōka

2. Śuddha samvēdāntara bāhya (yōga jñāna anubhava) bindu kārya nāda rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka)

3. Śuddha samvēdāntara bāhya (jñāna carya anubhava) bindu kārya nāda rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

1. Śuddha samvēdāntara bāhya (jñāna kriyā anubhava) BINDU KĀRYA BINDU rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēdāntara bāhya (jñāna yōga anubhava) bindu kārya bindu rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka

3. Śuddha samvēdāntara bāhya (jñāna jñāna anubhava) bindu kārya bindu rūpa svarūpa svabhāva vyāpya vyāpakādi (partiyāga śakti lōka).

NOTE ON " SUDDHA SAMVEDA ANTARA "

Under " SUDDHA SAMVEDA ANTARA the pure, total and direct knowledge of the inner level of being " come the following tatvas :

1. Bindu karya Apara Iccha (i.e., Apara bindu karya Apara Iccha)
2. Bindu karya Apara jnana (i.e., Apara bindu karya Apara jnana)
3. Bindu karya Apara kriya (i.e., Apara bindu karya Apara kriya)

NOTE : The above three terms represent respectively the purer forms of will, knowledge and action derived as effects of Apara bindu. In their higher formulations they become (a) intuition or intuitive will with creative vision, (b) revelation or illumination of Knowledge by vision and (c) inspiration or creative hought-power, word and action.

4. Suddha Tatva Apara Bindu
5. Suddha Tatva Nada
6. Kanma or Karma the power of separative action at its universal causal source.
7. Sahaja Mala or Āṇava, the power of separative ego at its universal causal source.
8. Kutilai (i.e., the Suddha Maya or Kundali Maya) at its universal causal source.
9. Tirodhana the original veiling Power at its universal causal source.

NOTE ON ICCHA, JNANA AND KRIYA SHAKTIS :

In the first overhead plane i e., in the Spiritual Higher Mind, corresponding to the effectual Nada (see item 29 of the Tatva Lokas), the higher and purer thought-will, Light of Knowledge with thought perception in vision-mind and, inspired thought and word are a common feature. They take a predominant form of revelatory Light of Thought i.e. Light of Knowledge by Thought (in its will, revelation or perception and action). Thus Apara Iccha, Jnana and Kriya shaktis may each singly or in combination denote the Higher Mind. At their source of Apara Bindu corresponding to the spiritual Illumined Mind they seem to operate individually or in combination but in a more intense blaze of Light taking a predominating form of an intense revelatory Light of vision (i.e. Light of Knowledge by Vision). Beyond apara bindu i.e. at its source of the realm of Nada corresponding to the spiritual Intuitive Mind (see items 32&33 of the Tatva Lokas under Suddha Maya) these combine together taking a predominating form of Intuition or intuitive Light (i.e. Light of Knowledge by Intuition) carrying with it powers of intuition, discrimination, vision or revelatory knowledge and, inspired thought and word in regard to the truth of a thing or object realised. The nature of these powers of Nada is indicated by the Swami in the chapter "Adi Nitya Preraka Mukti Lokas" as "Anugraha Nada Lokas" of sankalpa (intuition and will), mantra (inspired Word and thought), Prati rupa (image and form of vision) and as "Nada Suddha preraka lokas" of Tatva guana vibhaga, Sakti vibhaga asakti, Prakasa vibhaga andhakara (discrimination or differentiation of the tatvas, capacity and incapacity, light and darkness etc). Beyond Nada, i.e., in Kutila or Suddha Maya corresponding to the overmind (see item 93 of Tatva Lokas) these powers i.e., Iccha, Jnana and Kriya shaktis are heightened, intensified, deepened and widened and they take a more synthetic or global form of operation in the yet more intensity of a wider Light of Knowledge. Beyond Kutila, in the realm of Para bindu proper i.e., in summit overmind these become the pure forms and powers of Will, Knowledge and Action, Para Iccha, Para Jnana and Para Kriya—the pure

Intuition, Illumination and, inspired Thought and Word and Action of "Sukharambha Cit Shakti" and also operate under the aegis of the Cosmic Maha Shakti called Adhara Parā Shakti or Parai (see items 97 to 101 of the Tatva Lokas).

The Swami also refers to the four powers of Intuition namely, inspiration, vision, discrimination and intuition proper, in the poem "Mahadevamalai" (7-5-46) and each power is traced to its ultimate source in the Truth-World. Now the text is continued :

1. ŚUDDHA SAMVĒDA ANTARA (carya carya anubhava) APARA ICCHĀ rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvōtt ara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēdāntara (carya kriyā anubhava) apara icchā rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka)

3. Śuddha samvēdāntara (carya yōga anubhava) apara icchā rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

1. Śuddha samvēdāntara (carya jñāna anubhava) BINDU KĀRYA APARA JÑĀNA rūpa svarūpa vyāpya vyāpakādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēdāntara (kriyā carya anubhava) bindu kārya apara jñāna rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka)

3. Śuddha samvēdāntara (kriyā kriyā anubhava) bindu kārya apara jñāna rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

1. Śuddha samvēdāntara (kriyā yōga anubhava) APARA KRIYĀ rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvāttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēdāntara (kriyā jñāna anubhava) bindu kārya apara kriyā rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka)

3. Śuddha samvēdāntara (yōga carya anubhava) bindu kārya apara kriyā rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

1. Śuddha samvēdāntara (yōga kriyā anubhava) ŚUDDHA TATVA APARA BINDU rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēdāntara (yōga yōga anubhava) śuddha tatva apara baindava rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka)

3. Śuddha samvēdāntara (yōga jñāna anubhava) śuddha tatva apara baindava rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

1. Śuddha samvēdāntara (jñāna carya anubhava) ŚUDDHA TATVA NĀDA rūpa svarūpa svabhāva vyāpya vyāpakādi (poorvāttara paryanta pratyaksha śakti LŌKA)

2. Śuddha samvēdāntara (jñāna kriyā jñāna yōga anubhava pada) śuddha tatva nāda rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka

3. Śuddha samvēdāntara (jñāna jñāna anubhava pada) śuddha tatva nāda rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

NOTE : Here ends the four-fold permutation of carya, kriya, yoga and jnana.

1. KARMA (KANMA) rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Kanma rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka

3. Kanma rūpa svarūpa svabhāvādi (parityāga śakti lōka)

1. SAHAJA MALA (ĀṆAVA) rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Sahaja mala rūpa svarūpa svabhāva vyāpya vyāpakādi (acit pratyaksha śakti lōka

3. Sahaja mala rūpa svarūpa svabhāva vyāpya vyāpakādi (parityāga śakti lōka)

1. TIRŌDHĀ (TIRŌDHANA) rūpa svarūpa svabhāva vyāpya vypāaka viśesha guṇādi (poorvōttara paryanta pratyaksha śakti LŌKA)

2. Tirōdhā bhūta rūpa svarūpa svabhāva vyāpya vyàpakādi (acit pratyaksha śakti lōka)

3. Tirōdhā rūpa svarūpa svabhāvādi (parityāga śakti lōka)

1. KUTILĀ rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi [poorvōttara paryanta pratyaksha śakti LŌKA]

2. Kuṭilā rūpa svarūpa svabhāvādi [acit pratyaksha śakti lōka]

3. Kuṭilā rūpa svarūpa svabhāvādi [parityāga śakti lōka]

1. Ubhaya vidha sakala kēvala kāraṇa avasthā traya rūpa svarūpa svabhāva vyāpya vyāpaka viśēsha guṇādi [poorvōttara paryanta pratyaksha śakti lōka]

2. [Acit pratyaksha śakti lōka]

3. [Parityāga śakti lōka]

NOTES ON KUTILA, TIRODHANA AND SAHAJA MALA AND KARMA

The four-fold causal principles of Knowledge-Ignorance at their high universal source but eventually leading to Darkness and Ignorance at lower levels are (1) Kutila or Suddha Maya i.e. global overmind, (2) Tirodhana the original veiling power which is at the border between Paratva and Aparatva, or the Para shaktis of the summit overmind and Apara Shaktis of the overmind and below. (3) Sahaja Mala, the ancient universal impurity of ego (4) Karma the universal determinism of fate by the impurity of the cycle of actions and results.

NOTES ON SAKALA, KEVALA, AND KĀRAṆA AVASTHA

The four-fold causal states of Knowledge-Ignorance give rise to three indrawn spiritual states of being in the liberatation (mukta), namely, Sakala, kevala and kāraṇa (or Suddha) and to the corresponding three states of the less liberated nature (baddha) i. e., partially but progressively transformed nature in the corresponding dynamic states of consciousness. Sakala, kevala and kāraṇa (or suddha) would possibly indicate the psychic, spiritual mental and overmental states of spiritual liberation as well as their corresponding dynamic states of consciousness involving partial and progressive but incomplete transformation of nature which still acts as a drag or fetter on the soul's dynamic freedom. (See notes on the fouth part of the chapter " Suddha Tatva Sadhana Sadhya Lokas "). However, incidentally we may remark that a more or less similar classification into Sakala, Kevala and Suddha occur in Tirumantram of Thirumoolar (8th Tantra 7th chapter), but it requires a deeper study for its correlation with the Swami's terms here.

NOTE ON TIRODHA AND ANAVA :

Under item 95 of Tatva Lokas the original veiling power of Tirodhana Shakti is described as immanently extended (vyapti) in the realm of Parabindu which is beyond Kutilai (Parabindu paryanta Tirodhana vyapti), and is extending (vyapaka) into the far realm of Paranada (paranada paryanta Tirodha vyapaka)—the realms of Parabindu and Paranada being in Suddha Maha Maya which includes those of Cosmic Maha Shakti and Cosmic Ishwara—whereas ego (anava) has a relatively tight hold or jurisdiction up to the realm of Nada i. e., upto Suddha Maya (nada paryanta adhikatva anava visesha (see items 95 (4-5) and 94 (7) ; see also Introductory note to Tatva Lokas). So it is clear that there is increasing purity of soul and self in the realm of Suddha Maha Maya, the realm of overmind gnosis which is beyond Suddha Maya the global overmind, though entry into the absolute and pure transcendence of Supermind, can be had by crossing over Paranada.

NOTE : Compare the details in regard to Tirodha and Kutilai with the details in SA passage 5 (a) under the foregoing chapter S.No. 98. "Exposition on Tatva lokas and Karanateeta lokas and True Word". Sri Aurobindo seems to refer to the combined activities of Tirodha and Kutila under "overmind" in the said passage.

NOTE ON KUTILA :

Swami has added a note under Kutila (item 93 of Tatva Lokas) that Suddha Maya and Kundali are the same as Kutila. Now Kutila ordinarily means the crooked and also veil or screen. Kundali means the Coiled Shakti in her mood or state of tendency to issue forth into and as the world of forms and names. The heading shows that Kutilai is the potential causal power of the World of names and forms, "Sarva Sabdartha Prapancha", over which she has inseparable ruling power, "Sadharana samavaya adhikaratva" i. e., an undifferentiated global or total inseparable power of rule and control over the whole world manifested in and through sound, name and form. This indicates that her field is the global overmind. Sub item 93 [1] indicates that She is Omkara [Omkara Varna] of the seed-sound Om and its letter. Her power is a delegated or secondary power by which She makes a secondary creation in which she herself creates, maintains and withdraws or dissolves for a new creation or re-creation—Udbhava, adhikara and laya. All tatvas below her also derive their powers from her only, and each tatva in its turn has in its own sphere or in combination with other tatvas, similar powers of creation, maintenance and dissolution or return, whereas the higher and pure tatvas or principles such as soul [Atma Cit Sakti], pure powers of will, knowledge and action, Para Iccha, Para Jnana, Para Kriya], Para Sukharambha Cit Sakti, Cosmic Maha Shakti or Parā Shakti and Cosmic Ishwara or Para Siva [see items 96 to 102 of Tatva Lokas] are in direct touch with the Truth-world of Supermind and so they function as its adhikara or transmitting powers without going in for a secondary creation of their own as Kutilai does [However each tatva whether higher and purer or lower and impure has its possibilities in both the Paratva and Aparatva. Thus the lower and impure tatva too has its possibilities of alligning with the said Paratva powers, i. e., in conditions of purity]. She [Kutila] has all the possibilities of giving an intensity of Knowledge [i. e. deep and wide knowledge], nibida jnana sadhya [1-5], and She has a special nature and power to become the ground or common basis for a complete or total or universal knowledge including all its variations, Samaveta adharatva visesha [-7], while at the same time She has powers of veiling herself [i. e., her powers of consciousness] and the tatvas by a number of veils – aneka patakara [-2], and thus can ever pour herself into ever many particularities or independently separate manifestations and existences, Sada vyakti matra [-3]. This suggests that She can manifest so many gods and goddesses charging each of them with a particular aspect and form of manifestation as happens in the realm of what

Sri Aurobindo calls "Selective Overmind" i. e the realm of Karya Suddha Maya & Yoga Maya [items 30 & 31 of Tatva Lokas]. She has the potential energism or dynamism of creative action, kriya matra [-4]. She can cause modifications of spiritual knowledge of self and the world, atma jnana vikalpatva [-6]. Compare the above details with SA passage [5a] under ch. "Exposition of Tatva Lokas & Karanateeta Lokas and True Word".

The further immediate manifestations of Kutilai are indicated under items 30 to 92 of "Tatva Lokas". The main developments are given here under :

30. Sabdartha prapancha samavaya kāraṇa SUDDHA MAYA TATVA LOKA i.e., Kutilai in her effectual aspect just before entering into separative universal manifestations in and through sound (or names) and objects (or forms).

31. YOGA MAYA TATVA LOKA — The gathered or concentrated state of the shakti containing potentially the principles of Nada and Bindu— subtle sound and light.

32. NADA TATVA LOKA

33. APARA BINDU TATVA LOKA

NOTE : ON SUDDHA MAYA AND YOGA MAYA AND NADA AND APARA BINDU :

Karya or effectual Kutilai (or Suddha Maya) and Yoga Maya (i.e. items 30 & 31) seem to indicate the selective or lower overmind. Kāraṇa or causal Kutilai or Suddha Maya (item 93) seems to indicate global overmind. Under the effectual Kutilai or Suddha Maya, Nada (i.e., Apara Nada) and Apara Bindu manifest and they seem to correspond with Intuitive Mind and Illumined Mind. (Karya) Bindu and (Karya) Nada, items 28 and 29 of the Tatva Lokas, would correspond to the spiritual realisations at the Ajna centre and the overhead centre of the Higher Mind plane respectively. The karya Bindu is explained under the chapter "Karanateeta Loka" as bindu karya bindu i.e. (apara) bindu karya bindu which impels in turn nada to bring out vak or speech. In the chapter Tatva Lokas "this Karya bindu is referred to as "Vak karya nada preraka bindu". (Karya) nada mentioned as item 29 in the chapter "Tatva Lokas" seems to correspond with the "(Apara) bindu karya nada" under the chapter "Karanateeta Lokas", though its elaboration is found in the chapter "Adi nitya preraka mukti lokas". Now we shall reconcile the centres and planes as given in the chapter "Tatva Lokas" and "Karanateeta Lokas" and in the book of Upadesha and correlate them with Sri Aurobindo's corresponding terminology.

CHART No. 22

GRADATIONS OF CENTRES (CHAKRAS) & TATVA LOKAS

Book of "Upadesha"		*Book of "Vyakhyana"*	*Sri Aurobindo's corresponding Terminology*
Chakras or Centres	*Gods or Principles*	*Items under "Tatva Lokas" and "Karanateeta Lokas"*	
(1)	*(2)*	*(3)*	*(4)*
ASUDDHA MAYA			
1. Mooladhara	Brahma	Moola Prakriti Maya—item 11	
SUDDHĀSUDDHA MAYA			
2. Nabhi	Vishnu	Suddhāsuddha Maya—item 23	
LOWER FIELDS OF SUDDHA MAYA			
3. Heart	Rudra	Suddha vidya—item 25	
4. Throat	Maheshwara	Ishwara—item 26	
5. Uvula	Sadasiva	Sādhākya—item 27	
6. Ajna	Bindu	(Karya) Bindu—item 28	
OVERHEAD PLANES OF SUDDHA MAYA			
7. Two & half inches above Ajna(i e. Sahasrara centre)	Nada	(Karya) Nada—item 29	Spiritual Higher Mind
8. Two & half inches above	Para bindu (i.e. lower para bindu)	Apara Bindu with Apara Iccha, Jnana and Kriya Shaktis—item 33	Illumined Mind
9. Two & half inches above	Para nada [i.e. lower para nada]	Nada [i.e. Apara Nada] item—32	Intuitive Mind

(1)	(2)	(3)	(4)
10. Two & half inches above	Dikranta	Karya kutilai [or Suddha Maya] and Yoga Maya items—30&31	Selective Overmind.
11. —do—	Adikranta	Causal Kutilai [or Suddha Maya] —item 93	Global overmind
SUDDHA MAHA MAYA			
12. Two & half inches above	Dwadasanta	Tirodha—item 95 [i.e. Parāpara or Parigraha]	the veiled sky of overmind i. e. gnostic overmind [golden lid].
	,,	12. (a) purer powers of Will, Knowledge & Action, Para Iccha, Jnana & Kriya Shaktis—items 97 to 99	Gnostic overmind proper
	,,	12. (b) Atma Cit Shakti or Atma, Universalised soul with the harmonised powers of purer Will, Knowledge and Action—item 96	Ananda overmind.
	,,	12. (c) Parabindu proper, the realm of Para Sukhārambha Cit Shakti—Item 100	Tapo overmind
	,,	12. (d) Parabindu proper or True Para Bindu, the realm of parā shakti Item 101	Cit-tapo overmind
	,,	12. (e) Paranada proper or True Para Nada, the realm of Para Siva & Beyond—items 102 & 103	Sat overmind

(1)	(2)	(3)	(4)
ABOVE SUDDHA MAHA MAYA		12. (f) Guru Turya and Guru Turyateeta states called Paranadanta States of Grace ; finding the true individual self (Pratyeka rupa Anma) as a centre of the supreme and universal Divine & first entry into the realm of Vyapaka Vyapya, the supramental vastness.	State of transition into Supermind and entry into the threshold of Supramental Vastness.
13. BEYOND (IN THE ATEETA)	Suddha Siva	Paranadanta Realm of Vyapaka Vyapya with its three poises or four poises according as we classify them.	Supermind proper

NOTE ON THE CHART :

What are referred to as Para bindu and Para nada in the Tantra systems correspond here with apara bindu and apara nada mentioned by the Swami under the "Tatva Lokas". The Swami too mentions them as Para bindu and Para nada in the book of " Upadesha ", possibly following the tradition of Tantra ; but he distinguishes them from the true and high-seated Para bindu and Paranada மேலப்பர விந்து, இயற்பர நாதம், in the poem " Mahadeva Malai" [7—5—64] and under the "Tatva Lokas " [items 100 to 101 and 102 to 103]. See also chart No.7 where the gradations of planes are marked as a series of bindu and nada with the words para and apara used in a relative significance.

The further manifestations of Karya Suddha Maya are continued below

34. Ambika loka
35. Vama loka
36. Jyeshta loka
37. Raudri loka

The four shaktis may be spoken of as respectively governing the four speeches namely Para vak or Sukshma vak, Pashyanti, Madhyama and Vaikari. Again they seem to correspond at a lower level with their counter parts namely, Adi shakti, Iccha, Jnana and Kriya shaktis referred to by the Swami elsewhere under the chapter "Adi nitya preraka mukti lokas ".

38 to 41. Jaya, vijaya, ajita and aparajita lokas.

42 to 46 Nivritti, Pratishta, Vidya, Santi, Santiateeta lokas.

These are considered to be the five kalās of shakti or known as Bindu Kalās.

47 to 53. Deepika, rochika, mochika, vyoma rupa, ananta, anatha, anashrita lokas.

These are the kalās or manifested aspects of Siva or known as Nada Kalās.

54. Sukshma [i. e. Para vak]
55. Pashyanti
56. Madhyama
57. Vaikhari lokas

These are the four forms of speech and word governed by the Shaktis Ambika, Vama, Jyeshta, and Raudri respectively. Sukshma or Para vak is of overmental origin ; and Pashyanti is of the Intuitive Mind [according to Sri Aurobindo]. Madhyama vak may represent Illumined Mind. Vaikari is again said to be of two kinds, the subtle and gross, according to Tantra systems. The subtle vaikari may have the Higher Mind as its origin. Though the four

speeches are said to have their overhead planes of origin, yet they have their centres of impact in the inner body of chakras and here they are in the reverse order. Para vak proper called Panchami rises up in mooladhara the physical centre, its lesser grade Sukshma in the nabhi centre, Pashyanti in the heart centre, Madhyama in the throat centre and Vaikari in the ajna centre according to the Swami [see item 17 "Pranava " in the book of Upadesha p. 108.]

58. Varnas such as letter [A] : Akara (அ)
59. Padas such as "OM"
60. Mantras such as Satyojāta

These represent the forms of inner sound and sound-significances with respect to Varna, Pada and Mantra i. e., letters, words and combination of words, and they are called the three adhvas of Shabda, the paths or ways of sound-symbols towards knowldge and experience.

61 to 92. Bhuvana, tatva and kalās [such as Pratistha for e.g.]

The three Adhvas or path-ways of Artha the objects and ideas of Knowledge—world or field of manifestation of the kalās or aspects of a tatva for enjoyment i.e., bhuvana, then the principle manifested i.e. tatva, and the aspects of the principle so manifested i. e. kalās. Items 61 to 92 are here the bhuvanas of Rudra Tatva [i. e. Suddha Vidya tatva], Ishwara Tatva and Sadasiva Tatva.

61 to 72. This group mentions some of the names of bhuvanas or worlds of the 108 Rudras who take their positions in Suddha Maya but to over-rule their respective sub-powers in the Suddha-asuddha Maya and Asuddha Maya and its Prakriti Maya and the earth Prithivi. A list of such gods is quoted in the book of Vyakhyana p.258 by a disciple of the Swami.

73 to 85. Nine of this group are kalās or parts which are said to contain also bindu and nada to constitute the sound and form of vowel letter "அ" [A] of the Omkara sound, according to the Swami [see chart 7 in vol. 1]. The several stages [or parts] in writing the letter அ [i. e. in their form and sound significances] are represented by the said nine goddesses or Shaktis namely Vama, Jyeshta, Raudri, Kali, Kala Viharani, Bala Viharani, Bala Pramathani, Sarva Bhutadamani and Manonmani [see p. 21 Upadesha item 11 " Lakshanas of Akara i. e., letter அ [A]. These are spoken of here as bhuvanas or worlds of these goddesses According to Tantra, they are the nine bhuvanas of Suddha vidya tatva. So we may consider them as the manifested aspects or kalas of Rudra in Suddha Maya which he has worked out to fully bring out his tatva. Each kala or aspect of a tatva forms itself as a world of experience. [See also " Garland of Letters " by Sir John Woodroffe p. 250. Chart of kalas, tatvas & bhuvanas].

86 to 91. They are the bhuvanas of the Ishwara tatva of Suddha Maya. They may be considered as the formulated worlds of Maheshwara to work out his tatva in separate and utmost details or aspects but formulating them in Suddha Maya itself. Ishwara tatva is said to impel and overrule the inner subliminal desires in the field of Suddhāsuddha Maya [see item 26 of " Tatva Lokas "].

92. This is the bhuvana of Sadasiva representing Sadhakya tatva. He stands as the presiding deity over the others below him, namely Maheshwara and Rudra who also come within the range of Suddha Maya, and over Vishnu and Brahma who come in the range of Suddhasuddha Maya and Asuddha Prakriti Maya respectively. In particular Sadasiva tatva is said to impel and overrule the Asuddha Prakrti [see item 27 of Tatva Lokas "].

GENERAL NOTE :

Thus we find many bhuvanas or formulated worlds of gods and goddesses, each of whom serves as one aspect or kalā of a over-ruling godhead immediately above them. All these come under the range of the effectual karya Suddha Maya [corresponding to the selective overmind]. A bhuvana is thus to be distinguished from the main tatva loka of a godhead. The godheads or their main powers or Shaktis take their formations by the interplay of Nada-Bindu (i.e. Siva tatva—Sakti tatva) which are the higher suddha tatvas of Yoga Maya under Suddha Maya [see items 30 to 33 of Tatva lokas]. Siva or nada kalas and Sakti or bindu kalas have been already indicated.

However we may note that these worlds of gods and goddesses herein shown are the leading land marks in the gradations of the worlds of the Saguna. The Swami observes in his Tamil poems and songs that there are numberless crores of the worlds of gods and goddesses. There are the many gods of the selective overmind, who become unified or harmonised under the one overruling and governing presence of the Ishwara and Ishwari in the overmind proper i. e., global overmind.

The text is now continued :

1. ŚUDDHA SAMVĒDA ANTARĀNTARA PARA ICCHĀ rūpa svarūpa svabhāvādi [poorvōttara paryanta pratyaksha śakti LŌKA]
2. Para icchā rūpa svarūpa svabhāvādi [ĒKADĒŚA CIT Pratyaksha śakti lōka]
3. Para icchā rūpa svarūpa svabhāvādi [vāsanā parityāga śakti lōka]
1. Śuddha samvēdāntarāntara PARA JÑĀNA rūpa svarūpa svabhāvādi [poorvōttara paryanta pratyaksha śakti LŌKA]

2. Para jñāna rūpa svarūpa svabhāvādi [vāsanā parityāga śakti lōka]

1. Śuddha Samvēdāntarāntara PARA KRIYĀ rūpa svarūpa svabhāvādi [poorvōttara paryanta pratyaksha śakti LŌKA].

2. Para kriyā rūpa svarūpa svabhāvādi [ĒKADĒŚA CIT pratyaksha śakti lōka]

3. Para kriyā rūpa svarūpa svabhāvādi [vāsanā parityaga śakti lōka].
[See notes on Para Iccha, Para Jnana and Para kriya in the succeding pages].

1. Śuddha samvēdāntarāntara ĀTMA rūpa svarūpa svabhāva vyāpya vyāpakādi [poorvōttara paryanta pratyaksha śakti LŌKA]

2. Ātma rūpa svarūpa swabhāvādi [ĒKADĒŚA CIT pratyaksha śakti lōka]

3. Ātma rūpa svarūpa svabhāvādi [vāsanā parityāga śakti lōka].
[see translation and notes on the Atma rupa, swarupa and swabhava in the succeeding pages].

1. Śuddha samvēdāntarāntara PARĀ ŚAKTI rūpa svarūpa svabhāva vyāpya vyāpakādi [poorvōttara paryanta pratyaksa śakti LŌKA].

2. Parā śakti rūpa svarūpa svabhāvādi [SĀṄGĀ CIT PRATYAKSHA śakti lōka].

Parā śakti rūpa svarūpa svabhāvādi [vāsanā parityāga śakti lōka]
[see translations and notes on Parā shakti and Para siva in the succeeding pages]

1. Śuddha samvēdāntarāntara PARA ŚIVA rūpa svarūpa svabhāva VYĀPYA VYĀPAKA viśēsha guṇādi [poorvōttara paryanta pratyaksa śakti lōka].

2. Para śiva rūpa svarūpa svabhāvādi [SĀṄGA SAT pratyaksha śakti lōka].

3. Para Śiva rūpa svarūpa svabhāvādi [vāsanā parityāga śakti lōka].

ON PARA ICCHA, PARA JNANA AND PARA KRIYA

Para Iccha is the Power of universal Will [by itself and as in the universalised individual soul] at the inmost level, but as yet expressing or manifesting itself only as a partial fulfilling power of Cit Shakti [ekadesa cit].

Para Jnana is the Power of universal Knowledge [by itself and as in the universalised individual soul] at the inmost level, possibly expressing or manifesting itself only as a partial fulfilling power of Cit Shakti as in the other two cases namely, Para Iccha and Para kriya. The Swami seems to have overlooked to write the second line under this item, as in the cases of Para Iccha and Para Kriya.

Para Kriya is the Power of universal Action [by itself and as in the universalised individval soul] at the inmost level, but as yet expressing or manifesting itself only as a partial fulfilling power of Cit Shakti [cf. ekadesa cit].

The three powers of Iccha, Jnana and Kriya have their operative play in the soul each separately or in combination [see item 96 [1] of Tatva lokas—Iccha Jnana Kriya Samavayatva Atmarupa Shakti]. The interplay of each such power in its purity i. e. as in summit overmind, is dealt with in the closing part of the fourth chapter of text "Suddha Tatva Sadhana Sadhya lokas".

ON ATMA RUPA SWARUPA SWABHAVA [translations and notes]

"Pure total and direct knowledge and experience of the soul at the inmost level of being in regard to its form, essence and nature, immanence and extension or pervasiveness, general and special powers of qualities and nature etc. as manifested by the Shakti at all levels of existence from the inner to the outer and from the higher to the lower [poorvottara paryanta]."

Atma here would indicate the universal Individual i. e. the universalisation of soul, though its conscious force of manifestation as a fulfilling power of Cit Shakti still remains partial [ekadesa cit]. The next step of experience is that the universal individual, putting behind or overpassing its poise of absorption in the soul or status of being, gives itself entirely to the universal Mahashakti i. e. Parāshakti and identifies itself with her and wholly becomes her in essence and nature.

ON PARA SHAKTI RUPA SWARUPA SWABHAVA [translation and notes:]

" Pure, total and direct Knowledge and experience of Parā Shakti i. e. the universal Mahashakti at the inmost level of being in regard to her form, essence and nature, immanence and extension or pervasiveness, general and special powers of qualities and nature etc., as manifested by the Shakti at all levels of extistence from the inner to the outer and from the higher to the lower [Poorvottara Paryanta]."

" The said manifestation of Parā Shakti as an universal conscious force, being global or total-multiple or composite [but not as yet integral] i. e. as global or total conscious force derived from Cit Shakti [sāṅga cit as distinguished from ekadesa cit and from Poorna cit]".

" Putting behind and overpassing the experience of " Parā Shakti " [in order to move to the next step of experience, that is to say, to become identified with Para Siva, the cosmic overlord].

ON PARASIVA RUPA SWARUPA SWABHAVA [translation and notes] :

" Pure total and direct knowledge and experience of Para Siva, the

universal overlord, at the inmost level of being in regard to his form, essence and nature, immanence and extension or pervasiveness, general and special powers of qualities and nature etc., as manifested by the Shakti at all levels of existence from the inner to the outer and from the higher to the lower [Poorvottara Paryanta]."

" The said manifestation of Para Siva the universal overlord as the global or total universal being or Presence " [Sanga Sat as distinguished from the integral status of being].

" Putting behind and overpassing the experience of Para Siva " [in order to move to the next step of experience, that is, the Paranada and Paranadanta].

" Poorvottara Paryanta ", as already explained in the opening stanza of this chapter would signify here all the formulations and all the complexities of movements of the universal Mahashakti or the universal Overlord, as the case may be, at once implying a totality and a complexity of internal and external movements of an infinite variety, moving in endlessly infinite movements. This above sense of "Poorvottara Paryanta " seems to be indicated also by the Mother's experience on 26—11—1915 in regard to the universal personality [i. e. universal Mahashakti] as noted in her " Prayers and Meditations ".

" Then it felt that its body [i. e. Mother's body and consciousness one with the global earth] was absorbed in the body of the universe and one with it. The conscionsness became the consciousness of the universe, in its totality immobile, in its internal complexity moving infinitely "

The Swami's experience of Karanateeta lokas dealing with the progressive steps of identity of consciousness with the tatvas, one after another, from the bhuta [i. e. bhuta rupa swarupa and swabhava] up to Parā shakti the universal Maha Shakti, and upto Para Siva the universal overlord, and the Beyond may be compared with a parallel development of experience as narrated by the Mother in her diary on 26—11—1915 [see Prayers and Meditations p.246—247]. The Mother becomes identified at first with her physical being, then with the earth, then with the universal personality to which her being gave and abandoned itself [i. e., giving herself to Her who is possibly Para Shakti, the universal Mahashakti] and then with the total consciousness of the universe as moving towards the Divine [cf. S. R. " Sanga Cit " and " Sanga Sat "], then with the radiant being of the universe [possibly Para Siva] and then with something immutable, formless Witness [i. e. the Supreme and eternal Witness] that yet contained all forms [possibly the Supramental Divine Being cf : Swami's words : Poorana bodha vyapaka vyapya samveda samavaya yathartha Suddha atma rupa Pratyaksha Jnana Anubhava ", a first step of an integral experience of God, soul and self, and the world at the threshold of the Vastness of Super-

mind) and finally into the unutterable, the Ineffable i. e. the Absolute Sivam. The experience of the supreme and eternal Witness at once formless and yet containing all forms seems also to correspond with the Gita's highest experience of Purushottama, the triple Purusha, the transcendental, universal and individual; but the Gita does not deal with or rather misses the full development of the experience of the Supermind i. e. its characteristic triple plane and the integral harmony of the Being and Conscious Force of the Divine. It seems to touch and overpass the Supermind as it were and takes its stand or poise in the status of the Being of the Absolute Divine, The Purushottama.

The Mother's experience on 26—11—1915 as given in her "Prayers and Meditations" is reproduced below : November 26, 1915 :

" The entire consciousness immersed in divine contemplation, the whole being enjoyed a supreme and vast felicity.

Then was the physical body seized, first in its lower members and next the whole of it, by a sacred trembling which made little by little even in the most material sensation, all personal limits fall away. The being progressively, methodically, grew in greatness, breaking down every barrier, shattering every obstacle, that it might contain and manifest a force and a power which increased ceaselessly in immensity and intensity. It was, as it were, a progressive dilatation of the cells until there was a complete identification with the earth : the body of the awakened consciousness was the terrestrial globe moving harmoniously in etherial space. And the consciousness knew that its global body was thus moving in the arms of the universal Personality, and it gave itself, it abandoned itself to Her in an ecstacy of peaceful bliss. Then it felt that its body was absorbed in the body of the universe and one with it ; the consciousness became the consciousness of the universe, in its totality immobile, in its internal complexity moving infinitely. The consciousness of the universe sprang towards the Divine in an ardent aspiration, a perfect surrender, and it saw in the splendour of the immaculate Light the radiant Being standing on a many-headed serpent whose body coiled infinitely around the universe. The Being in an eternal gesture of triumph mastered and created at one and the same time the serpent and the universe that issued from it ; erect on the serpent, he dominated it with all his victorious might, and the same gesture that crushed the hydra, enveloping the universe, gave it eternal birth. Then the consciousness became this Being and perceived that its form was changing once more ; it was absorbed into something which was no longer a form and yet contained all forms, something which, immutable, sees,—the Eye, the Witness. And what It sees, is. Then this last vestige of form disappeared and the consciousness itself was absorbed into the Unutterable, the Ineffable".

OUR NOTE :

The experience of the serpent enveloping the universe by its infinite coils and the Radiant Being standing over the serpent seem indentifiable with Kundali loka [i.e. the coiled universe or Kutila loka or Suddha Maya] and Para Siva respectively – see items 102 and 93 of " Tatva lokas " ; note 1 & 2 at the end of 93.

" The return towards the consciousness of the individual body took place very slowly in a constant and invariable splendour of Light and Power and Felicity and Adoration by successive gradations, but directly, without passing again through the universal and terrestrial forms. And it was as if the modest corporeal form had become the direct and immediate vesture, without any intermediary, of the supreme and eternal Witness ".

Coming back to the text of ' Karanateeta ', the next steps are thus :

1. PARANĀDA PARITYĀGĀNTA SAHAJA KĒVALA PRATYAKSHA ANUBHAVA LŌKA
2. Paranāda Parityāgānta Kēvala Pratyeka Jñāna anubhava lōka

From out of the Paranadanta state of Sahaja Kevala, the ture individual self emerges and it develops into the supramental knowledge.

Aagin the text is further continued with translation and notes including translation of the above two paranadanta states. This is the last portion of the Text forming the essence of Karanateeta loka and the number and order of steps are given as in the text. Here the Vastness of the Truth-World [items 3 and 4] the Truth-World proper with its triple poise in a descending order [items 5 to 11], the infinite and eternal worlds of Satcitananda [items 12 to 14], the one indivisible Satcitananda [item 15] and the supreme Absolute Sivam [item 16] are mentioned as series of experiences.

1. PRATYĒKA RŪPA Pratyaksha jñāna ĀTMA ANUBHAVA LŌKA
2. Swarūpa Vikalpa sūkshma saṅkalpa rahita ātma bōdha nivṛtti anubhava lōka
3. POORAṆA BŌDHA VYĀPAKA VYĀPYA Samvēda Samavāya YATHĀRTHA ŚUDDHA ĀTMA Rupa Pratyaksha JÑĀNA ANUBHAVA LŌKA
4. Tatva Tātvika Layōdaya ŚUDDHA JÑĀNA Pratyaksha ANUBHAVA LŌKA
5. Tatva Tātvika layōdaya vyāpaka vyāpya ŚUDDHA JÑĀNĀTEETA ANUBHAVA LŌKA

6. ĀTEETA JÑĀNA PRAKĀŚA POORAṆA VYĀPAKA VYĀPYA NIRBŌDHA LAKSHYA ANUBHAVA LŌKA

7. POORAṆĀTEETA CIT PRAKĀŚA YŌGA LAKSHYA ANUBHAVA LŌKA

8. Ateeta Jñāna yōga vāsanā nivṛtti lōka

9. ATEETA CIT PRAKĀŚA YŌGĀTIŚAYA JÑĀNA BHŌGĀNUBHAVA LŌKA

10. Jñāna yōga vāsanā nivṛtti anubhava jñāna bhōgāteeta lōka

11. JÑĀNA YŌGA BHŌGĀTEETA Swarūpa Sākshātkāra VYĀPAKA VYĀPYA ANUBHAVA Jāgratāteeta ŠUDDHA AVASTHĀ LŌKA

12. Ateeta Cit pooraṇa Sanmātra SUKHA SWABHĀVA anubhava LŌKA

13. ATEETA CIT POORAṆA ANANYA Sat Rūpa Sukha Swarūpa LŌKA

14. Ateeta Cit Pooraṇānanda SAT SWARŪPA Sukha rūpa anubhava LŌKĀ

15. SATCITĀNANDA AKHANḌA AIKYA Śiva Sākshātkāra ANUBHAVA LŌKA

16. ŚIVA AIKYA SUKHĀTEETA LŌKA

Translations items 1 & 2 [i. e. experience in Paranadanta] :

" The experience of the inherent status of immutable Brahman or the featureless infinite or void of silence " [Sahaja Kevala] after crossing over the realm of Paranada" [i. e. at the end of Paranada or in the Paranadanta state— a state beyond the source of potential and subtle Paranada sound. Hence it is the experience of the positive Void from which Truth-Knowledge develops later]

2. " The experience of the sense or knowledge of exclusiveness of the state of immutable Brahman or the featureless infinite or Void of Silence [Sahaja Kevala] at the end of Paranada i. e. in Paranadanta state " [In the self-absorbed self-immersion in the static Brahman as in Vedanta experience, this sense of the exclusiveness of the experience does not arise. But, here it is so experienced by an act of Grace].

Translations of items 1 to 16 [i. e. experience of Supermind, the worlds of Satcitananda, the one indivisible satcitananda and finally the Absolute] :

1. " The experience of the true individual self " i. e. the emergence of the true individual self from the Void of Silence [i. e. Positive Void] or the im-

mutable featureless Brahman.—see explanations in Vol. I ch. III-Part I under the head " Paranada and Paranadanta "

2. " The experience of the absence of the ego and its modifications or losing completely the sense of the separativeness of individuality and its modifications ".

3. " The pure and direct experience of the integral Truth-knowledge (poorana bodha) of the universal self-extension in and of the Infinity of the divine Being (Vyapaka vyapya), inclusive of the totality of the inseparable universal knowledge " Samveda Samavaya " (i. e. including the universal knowledge of overmind gnosis covering all the lower worlds but here as possessed by the integral knowledge of the Truth-world) as the true and own self-form of knowledge of the true and pure self (yathartha suddha atma rupa pratyaksha Jnana)."

4. " The pure and integral Truth-knowledge, Suddha Jnana (of the universal self-extension in and of the infinity of the Divine Being—Vyapaka Vyapya) in which there is the simultaneous involution and evolution (or dissolution and birth) of all the tatvas and tatvikas, the principles of existence and their evolutes (tatva tatvika layodaya)."

5. " The supreme or a highest state of integral Truth-knowledge (Suddha Jnana Ateeta) of the universal self-extension in and of the infinity of the Divine Being (Vyapaka Vyapya) manifesting the involution and evolution of all principles of existence and their evolutes (tatva tatvika layodaya)."

6. " The state of experience in which is realised as the goal (lakshya anubhava) the supreme Light of the Divine Being which transcends Truth-Knowledge itself (i.e. transcends Truth-Consciousness of Knowledge Ateeta Jnana Prakasa) after manifesting in that summit poise the plenitude of universal self-extension of being and becoming in and of the infinity of the Divine Being (Poorana Vyapaka Vyapya). "

7. " The state of experience in which the concentration of the integral or supreme and universal Light of the supreme Consciousness-Force (Pooranateeta Cit Prakasa Yoga) is realised as the goal (lakshya anubhava). "

8. " Standing back or withdrawing from (or dissociating or disengaging or weaning away from) the impression or experience (vasana nivritti) of the poise of concentration of the comprehending integral Truth-Consciousness of Knowledge (Ateeta Jnana Yoga) in order to move into or pass over to the next step of experience (i. e. here by way of descending into the apprehending poise or plane of the Truth-World)."

9. " The experience of the enjoyment of the excelling Truth-Knowledge of

the concentrated Light of the supreme Consciousness-Force (Ateeta Cit Prakasa Yoga Atisaya Jnana Bhoga)."

10. " Standing back or holding back (more objectively) or withdrawing from (or dissociating or disengaging or weaning away from) the impression or experience (vasana nivritti) of the fore-going poise of excelling Truth-Knowledge of the concentrated Light of Consciousness-Force (i. e. of the apprehending poise of Truth-knowledge), in order to move into or pass over to the next or succeeding experience (of an excelling Enjoyment of the essential form of the Divine, Swarupa Sakshatkara, by concentration in Truth-Knowledge, Jnana Yoga Bhogateeta)."

11. " The state or poise which gives the most excellent and direct enjoyment of the essential form of the Divine [Swarupa Sakshatkara] in concentration of Truth-Knowledge [Jnana yoga bhogateeta] in the field of universal self-extension in and of the Divine Being [Vyapaka vyapya]— the poise which is called Jagratateeta Suddha Avastha ".

12. " The supreme Cit Shakti manifesting the Infinite and eternal world of the dynamic Bliss [Sukha Swabhava Loka] on the sheer or mere [or bare absolute] basis of the existence of the Divine Being [Sanmatra]"

13. " The supreme Cit Shakti manifesting her own infinite and eternal world of essential Consciousness-Force along with the other principles viz. essential Ananda [Sukha Swarupa] and the form of Sat the Divine Being [Sat Rupa] ".

14. " The supreme Cit Shakti manifesting the infinite and eternal world of the essential Existence of the Dlvine Being [Sat Swarupa Loka] along with the form of Bliss [Suka rupa] ".

15. " The state of experience that comes by identification with the onesupreme and indivisible Satcitananda in its infinite and eternal unity [i.e. indivisible unity] ".

16. " The state of experience that comes by identification with Sivam the Absolute beyond the supreme Bliss [i. e. beyond the supreme Bliss of the one indivisible Satcitananda] ".

TRANSLATION AND NOTES :

ON PARANADANTA STATE OF GRACE AND EMERGENCE OF TRUE INDIVIDUAL SELF.

1. " The experience of the inherent status of immutable Brahman or the featureless infinite or void of silence [Sahaja Kevala] after crossing over the

realm of Paranada " [i.e. at the end of Paranada or in the Paranadanta state—a state beyond the source of potential or subtle Paranada sound. Hence it is the experience of the positive void from which Truth-Knowledge develops later]

2. " The experience of the sense or knowledge of exclusiveness of the state of immutable Brahman or the featureless infinite or Void of Silence [Sahaja Kevala] at the end of Paranada i.e. in Paranadanta state. " [unlike in the vedanta experience of the static Brahman, here, there is the sense of exclusiveness of the experience which is an act of Grace].

EMERGENCE OF THE TRUE INDIVIDUAL SELF

1. " The experience of the true individual self " i.e. the emergence of the true individual self from the Void of Silence [i.e. positive void] or the immutable featurless Brahman [see explanations in Vol. I—ch. III Part I under the head " Paranada and Paranadanta "] and

2. " The experience of the absence of the ego and its modifications or losing completely the sense of the separativeness of individuality and its modifications ".

ENTRY INTO VASTNESS OF TRUTH-WORLD AND INTEGRAL KNOWLEDGE

3. " The pure and direct experience of the integral Truth-Knowledge [Poorana bodha] of the universal self-extension in and of the Infinity of the divine Being [Vyapaka vyapya] inclusive of the totality of the inseparable universal knowledge " Samveda Samavaya " [i.e. including the universal knowledge of overmind gnosis covering all the lower worlds but here as possessed by the integral knowledge of the Truth-World] as the true and own self-form of Knowledge of the true and pure self [yathartha suddha atma rupa pratyksha Jnana].

NOTE ON POORANA BODHA AND SAMVEDA SAMAVAYA

The integral Truth-Knowledge called " poorana bodha of vyapaka vyapya " includes the total or universal knowledge of vyapya vyapaka [i.e. overmind gnosis and below] at the inmost, inner, inner-outer and outermost levels of existence—suddha samveda antarāntara, antara, antara bahya, bahya and bahya bahya as described in the foregoing stanzas and which are covered here by the word " Samveda Samavaya ".

This is the first entry into the threshold of the world of Truth-Knowledge. Thus we see that the emergence of the true individual self [items 1 and 2 above] leads to the first step of integral knowledge of the Truth-World i. e. into the

Supramental vastness [vyapaka vyapya or Peru Veli—item 3]. It seems that the Gita's highest goal of "Amsa sanatana" bringing the experience of Purushottama the triple Purusha—the transcendental, universal and individual Divine Being—would be indicated by this first step of experience at the threshold of the Supermind, though the Gita does not specifically deal with its full and leading developments such as the triple plane or poise of supermind and with the worlds of Satcitananda which are the subject matter of the closing part of this chapter 'Karanateeta Lokas' as developed in items 1 to 16, more especially in items 5 to 16. The Gita seems to touch, as it were, the threshold of the supramental vastness but overpasses the supermind [items 5 to 11] proper, taking its poise beyond it in the Absolute or Supreme Being, Purushottama or Paratpara Purusha. And it regards this experience as the highest, uniting the Kshara and the Akshara in the Purushottama. It regards the highest state of the soul or the eternal individual [amsa santhana] as a dwelling in the Purushottama, "nivasishyasi mayyeva".

This view is supported also by the next stanza [item 4] of the Swami's text dealing with Suddha Jnana Anubhava and also by Sri Aurobindo's observations on the Gita quoted thereunder. The further developments as contained in items 5 to 11 are special features of the world of supermind proper which, here according to the text, begins with its highest poise [items 5 to 7] which is characterised as "Suddha Jnana Ateeta Anubhava" integrating the Being [vyapaka vyapya] and the Becoming [tatva tatvika layodaya], and as "Poorana vyapaka vyapya" with the possession of both the Light of the Supreme Being beyond Truth-Knowledge [i.e. beyond Truth-Conscious of Knowledge itself Ateeta Jnana Prakasa Poorana Vyapaka Vyapya nirbodha lakshya anubhava] and the integral concentrated Light of Consciousness-Force manifesting the fullness of an integral Truth-Knowledge [i. e. Truth-Consciousness of Knowledge Pooranateeta Cit Prakasa Yoga lakshya anubhava]. The possession of this highest poise possessing simultaneously both the said inseparable Lights is set forth by the Swami as the goal [lakshya anubhava] and it is to be followed by the other two poises [here mentioned in a descending order—see items 8 to 11]. Thus the world of supermind proper with its comprehending or summit poise [items 5 to 7] and the apprehending poise [items 8 and 9] and the tertiary [items 10 and 11] are wholly covered under items 5 to 11.

It may be noted that item 5 i. e., Suddha Jnana Ateeta, the comprehending supermind [in the ascent], leads to the summit supermind [as opening into Ananda Loka above and beyond Truth-Consciousness of Knowledge—item 6] in the fullness of universal self-extension, Poorana Vyapaka Vyapya. Then from this highest poise the descending order of poises starts. The first is item 7 which evidently is the comprehending poise again but here as in the descent and

as in close connection with the summit Supermind, that is to say, it is formed at its foundational source as a principle and power of a full and whole integral Truth-Knowledge [i. e. Truth-Consciousness] but yet distinguished from the summit poise where there begins an exceeding or transcending of Truth-Consciousness of Knowledge itself. In other words we may say that one shoots into the summit poise [item 6] through a first comprehending supermind [item 5] and from there and with the possession of the Light of supreme Being [Ateeta Jnana Prakasa] comes back to possess the full and whole integrality of Truth-Consciousness of Knowledge and all the poises, through the possession also of the integral and concentrated Light of Consciousness-Force [Pooranateeta Cit Prakasa] as manifest in the comprehending supermind but now as in its highest source [item 7]closely connected with the summit poise. This comprehending poise at its highest source is referred to as Ateeta Jnana Yoga [see also item 8] much in the same way as "Suddha Jnana Ateeta" [item 5]. Item 8 in essence refers to a movement of withdrawal or dissociation from the earlier experience [item 7]which is designed as Ateeta Jnana Yoga , denoting Comprehending supermind. Thus in essence items 5 and 7 both speak of the Comprehending supermind though in its different levels and consequences or the former indicating ascent towards the summit and the latter the descent thereform.

With a full understanding of the developing steps of experiences in the comprehending and summit supermind, we have treated their poises as one poise i. e. as comprehending or summit poise or rather as comprehending summit poise by taking into consideration items 5 to 7 together as in the foregoing paras in order to arrive at its [supermind's] essential three poises namely comprehending or summit poise [items 5 to 7], apprehending [item 9] and tertiary or lower poise [item 11]. If the supermind is to be considered in a four-fold poise in the descending order then item 6 will be the summit poise, item 7 the comprehending, item 9 the apprehending and item 11 the lower, which are respectively denoted by Sri Aurobindo in his " Synthesis of Yoga " under the chapter " Supramental Sense " as [a] Primary Self-awareness of self-knowledge and World-Knowledge [b] Vijnana [c] Prajnana and [d] Sanjnana. The same four poises are indicated by the Swami in his " Satya Jnana Vinnappam" as [a] Samarasa Suddha Jnana [b] Suddha Jnana [c] Mudi Nilai the greater poise and [d] Adi Nilai, the lower poise. The Swami reduces the four into the fundamental two poises namely Cit Sabha or Suddha Jnana Sabha, and Por Sabha, [a] and [b] coming in the former, [c] and [d] in the latter. When he takes them as three poises, they are indicated as Cit Sabha, Por Sabha and Samarasa Sanmarga Sabha, [a] and [b] coming in the first, [c] in the second and [d] in the third. However apart from these classifications and groupings Cit Sabha proper and Por Sabha proper will essentially indicate the comprehending and apprehending supermind.

4. " The pure and integral Truth-knowledge, Suddha Jnana [of the universal self-extension in and of the infinity of the Divine Being—Vyapaka Vyapya] in which there is the simultaneous involution and evolution [or dissolution and birth] of all the tatvas and tatvikas, the principles of existence and their evolutes [tatva tatvika layo-daya]" .

NOTE : Now we shall compare with the Gita as expounded by Sri Aurobindo.

" In the words of the Gita, Krishna the Lord says " I am the birth of the whole world and so too its dissolution" ; there is nothing else supreme beyond Me" ..... It is evident that it is this Parā Prakriti supreme Nature of his being which is both these things ..... The birth is the movement of evolution of this Conscious Energy out of the Spitit, Para Praktriti Jivabhuta, its activity in the mutable universe ; the dissoultion is the withdrawing of that activity by involution of the Energy into the immutable existence and self-gatherd power of the spirit. That then is what is initially meant by the supreme Nature. "

—Essays on the Gita—Sri Aurobindo—[p.359-360]

" Krishna the Lord further declares "Know me to be the eternal seed of all existence, O son of Pritha ". This eternal seed is the power of Spiritual being, the conscious Will in the being the seed which, as is said, elsewhere, the Divine cast into the great Brahman [i. e. Mahat Brahman] into the supramental Vastness and from that all are born into phenomenal existence. It is that seed of spirit which manifests itself as the essential quality in all becomings and constitute their Swabhava ".

Essays on the Gita—Sri Aurobindo [p.366]

" It is the essential quality in its spiritual power that constitutes the Swabhava. It is the force of spirit so manifesting, it is the light of its Consciousness and the power of its energy in things revealed in a pure original sign that is the self-nature. That force, light, power of the eternal seed from which all other things are the developments and derivations and variabilities and plastic circumstances " (Ibid p. 366).

" The Eternal puts all this movement forth as his self-creation. He is at once the Father and Mother of the Universe ; the substance of the infinite idea, Vijnana, the Mahat Brahman, is the womb into which he casts the seed of his self-conception. As the over-Soul he casts the seed, as the Mother, the Nature-soul, the Energy filled with his conscious power, he receives it into this infinite substance of being made pregnant with his illimitable and yet self-limiting Idea. He receives into this Vast of self-conception and develops there the divine embryo into mental and physical form of existence born from the original act of conceptive Creation ". (Ibid p. 573-574).

NOTES ON ITEMS 1 to 4 CONSIDERED TOGETHER :

Items 1 to 4 of the Swami's text shall be regarded to mean as the first entry into the threshold of the world of Truth-knowledge i.e into the Supramental Vastness which is made possible by the emergence of the true individual self (items 1 and 2). In other words the emergence of the true individual self naturally leads to the first step of the integral knowledge of the Truth-World (Poorana bodha of item 3). i.e. into the supramental Vastness of the Divine Being, the Mahat Brahman (Vyapaka vyapya). Item 4 refers to the involution and evolution of all tatvas and tatvikas, the principles of existence and their evolutes (tatva tatvika layodaya) i.e. the Becoming of the Supreme Nature of the Divine. Thus items 3 and 4 make for an underlying initial integral Truth-knowledge of the being and becoming of the self which is one with the Divine Self or the Supreme Divine Being, by integrating suddha atma rupa Jnana (item 3) and tatva tatvika Jnana (item 4). The Gita speaks of the integral knowledge of Purushottama the supreme divine Being in his triple aspect or poise of being—the transcendental, universal and individual and it also refers to Parā Prakriti the supreme Nature as the source of the Jiva. There can be even an initial identification or an exchangeable identification of the Supreme Self or the Divine Being, Purushottama (item 3 suddha atma rupa Jnana) with the Supreme Nature of Becoming, Para Prakriti (item 4—tatva tatvika Jnana). There can be also a first harmony of their co-existence. This knowledge is attained by the realisation of the true individual self i.e. amsa sanatana. Beyond it the Gita does not touch upon the details of the triple plane of the Truth-World which can be entered into and possessed one by one or integrally by the simultaneous possession of the Light of the Supreme Being and the concentrated Light of the Consciousness-Force which is not the set goal of the Gita. The integral possession of Ateeta Jnana Prakasa (Tat Joti) and Pooranateeta Cit Prakasa (Cit Joti) is made possible in the comprehending poise of the Truth-World (item 5) or at its highest in the summit poise (as opening into Ananda loka)—see item 6. The Gita does not also refer to the transformation of the physical body which is the resulting effect of entry into the Supramental world proper, even if it be an entry into its lower end i.e. its tertiary poise.

Now item 5 of the Text specifically says that there is a still farther step of knowledge (Suddha Jnana Ateeta) and it leads lo the experience of the " POORANA VYAPAKA VYAPYA " (item 6), the full and whole plenitude of universal self-extension in and of the Infinity of the Divine Being beyond even the Truth-Consciousness of Knowledge and it is obtained by possessing the Light of the Supreme Being (item 6) followed by the equal or integral possession of the concentrated Light of Consciousness-Force (Pooranateeta Cit Prakasa Yoga—item 7) which however is not mentioned to be the goal of

the Gita. But the Swami makes the possession of the Light of the Supreme Being, Ateeta Jnana Prakasa (Tat Joti) and the Light of Consciousness-Force, Pooranateeta Cit Prakasa (Cit Joti) as the very goal.

In this background item 5 to 7 taken together may be interpreted as referring to the Comprehending Supermind (item 5) and at its highest the summit poise of Supermind (items 6 and 7). In effect, item 5 refers to the comprehending supermind in the ascent, item 6 to the summit and item 7 to the comprehending supermind again but as in the descent, keeping close contact with the summit. For the sake of convenience we may even refer the three togetheras one poise i.e., as comprehending or summit supermind or as the comprehending summit supermind. Items 8 to 11 deal with the apprehending and tertiary poises of Supermind. Thus in the Swami's text the three poises of Supermind Proper are given in a descending order ; and item 5 to 11 thus form another order of experience though still they proceed and develop from the preceeding experience of " Suddha Jnana " as in items 1 to 4, that is to say, they develop from the basic experience of the emergence of true individual self (items 1 and 2) and its experience of an initial integral Truth-Knowledge of the being of the self and the self-becoming of tatvas and tatvikas (items 3 and 4) in the Vastness of Universal Self-Extension in and of the infinite Divine Being (Vyapaka Vyapya).

These (items 5 to 11) either separately or integrally do not form the subject matter of the Gita. Beyond the triple poise of the Truth-World proper, the Swami's text goes to deal with the worlds of Satcitananda under items 12 to 14 and the one indivisible Satcitananda under item 15 and finally the Absolute, Sivam under item 16.

Thus this interpretation seems to be more fitting in view of the sequence of developing steps of experience. Now this is also supported by the internal evidences from the Swami's other poems in Tamil as also from Sri Aurobindo's passages on the Gita, already quoted above under item 4.

PERUVELI : VYAPAKA VYAPYA AND POORANA VYAPAKA VYAPYA

The term ' Peru Veli ' the Vastness of Space, as occuring in the Swami's poems signifies the whole of supramental Vastness—not merely covering the initial range of Vyapaka Vyapya in respect of Suddha Atma Rupa Jnana and Suddha Jnana under items 3 and 4 above, but also covering its greater or purest range constituting the triple plane of supermind proper as signified by " Suddha Jnana Ateeta " (items 5 and 8 to 11) until it is held and possessed at its source (i.e., at the summit poise of Supermind as opening into the Ananda Loka above) by the " Poorana Vyapaka Vyapya " (items 6 and 7).

In a stanza of the poem " Inba Thiran ", Peru Veli is spoken of as held

and possessed by the infinity of the Bliss of Grace (i. e., by the spaceless inner infinite of supreme Bliss) which is suggested by will "Poorana Vyapaka Vyapya nirbodha" (item 6 above). Other poems are also quoted herein below.

[a] " O Lord of the world of Truth-Consciousness ! How shall I describe Thy supreme Nature? Thou hast become the light; its inner light; the light within the inner light; the light within that light; Thou hast become space; Space of the space; higher space of the said space; Peru Veli the Vast space of the said higher space (i. e., the Supramental Vastness, Vyapaka Vyapya); the Spaceless infinity within that Vast Space and become Grace of Bliss. பெரு வெளியாய் பெருவெளிக்குள் ஓர் வெளியாய் அளியாகி அதுவாகி அதுவும் அல்லாதாகி Thou hast become that but exceeds or transcends it beyond; Thou hast become the all-pervading Light manifesting all and everything and yet transcends ".—(Inba Thiran Bk. 12—27—8).

[b] The Vast Grace-Light has self-determined by Grace Peru Veli, The Vastness of universal Space in the spaceless Infinity of the Bliss of Grace [i.e. at the summit supermind as opening into Ananda Loka above].

— [Joti Agaval Poem Line 12—1—285].

[c] " O Lord, Thou hast become the colourful space of Bhuta, the physical world; the phenomenal space; the space containing all the lower spaces when it becomes the space of Mauna [i.e. spiritual mind space] in which thoughts [i.e. truth-thoughts] arise, and beyond it Thou hast become the harmonious Para Veli [i.e. Para Turya Veli, the overmind space], then the true integral biune infinite [Ubhaya Veli] which is Peru Veli, the infinitely Vast Space of the Truth-World constituted by the universal space of Consciousness-Force, Cit Para Veli, and the spaceless infinity of the divine Being, Tat Para Veli. Thou hast become [in the summit of the Truth-World] the Bliss infinity of Grace which is verily the firm manifest infinity of Sat [இயல் உபய வெளியாய் அண்ணுறு சிற்பர வெளியாய்த் தற்பரமாம் வெளியாய் அமர்ந்த பெருவெளியாகி அருளின்ப வெளியாய்த் திண்ணமுறும் தனி இயற்கை உண்மை வெளியான திருச்சிற்றம்பலம்]. Thou art the one supreme Divine in Tirucittrambalam [i.e. the Supermind].

— Bk 10—II—2—2]

NOTE : In these songs, after Peru Veli is described the Infinity of the Bliss of Grace which holds or contains Peru Veli at its highest source.

Though in the Truth-World of Supermind one generally becomes aware of the biune infinite [Ubhaya Veli] i.e. the spaceless inner infinite within the space infinite [Tat Para Veli within Cit Para Veli], it is only in the summit poise of supermind that one can enter into and possess the spaceless infinite in

order to possess the whole of Supermind in its plenitude of Truth-Consciousness of Bliss and Grace. The biune infinite as experienced in the summit Supermind is described here as the Bliss-infinity of Grace which is verily at the same time the Truth-Infinity of Sat [Arul Inba Veli, Iyarkai Unmai Veli]. Peru Veli, the supramental Vastness is contained and held at its source by Arul Inba Veli the supreme spaceless infinity of Bliss and Grace at the summit Supermind. The former corresponds to Cit Para Veli and the latter to Tat Para Veli, and both are inseparable, and each implies the other always. [In terms of light, they are respectively Cit Joti or Arut Perum Joti and Tat Joti]. Tat Para Veli at the summit of the Truth-World or even as exceeding beyond it into the world of Ananda is called Vetta Veli or Veru Veli.

The Tamil word " Peru Veli ", the Supramental Vastness, corresponds to " Vyapaka Vyapya " referred to in the Swami's text of Karanateeta Loka above [see items 3, 5 and 11] and, the speceless infinity of the Bliss of Grace containing Peru Veli is suggested by " Poorana Vyapaka Vyapya nirbodha " [see item 6].

[d] " O Father of the Goodness of Law that reigns supreme with grace in the fullness of Cit Sabha [i.e. in the summit of comprehending supermind] beyond Peru Veli the supramental Vastness of Space which manifests all the spaces ". —[Pillai Peru Vinnappam—Bk—10—II—13—86]

[e] " Vast Grace-Light of Cit Sabha which is the fulness of spaceless infinite existence (Thani Veli yāy niraivākki) in the supreme state of Jagratātēeta (i. e. in the Suddha Siva Turyātēeta state which is the summit of Cit Sabha or summit poise of supermind as opening into the infinite and eternal Ananda Loka beyond—also see 12-42-75 and 96). Vast Grace-Light of the highest poise of Cit Sabha which is verily called the indescribable Sukhātēeta Veli, the spaceless infinity of supreme Bliss. Vast Grace-Light of that session of the Truth-world which remains the Timeless Eternity and spaceless infinity of Existence (Samayam Kadantha Thani Porul Veli) "—" Joti Agaval stzs 36, 37, 31.

NOTE : There are other stanzas of similar substance. (stz 25). The above stanzas refer to one and the same summit poise of Supermind as opening into Ananda Loka beyond. This summit poise is to be distinguished from Cit Sabha the comprehending supermind [see Joti Agaval stzs 21, 16]. The above said stanzas however describe it as the highest poise of Cit Sabha where the fulness or infinity of Existence and Bliss [Thani Veli, Sukhateeta Veli] is also possessed inseparably with Peru Veli the supramental Vastness.

Thus we find that whereas Peru Veli signifies the supramental Vastness of Space, the terms like Thani Veli, Satcitananda Thani Para Veli, Sukhātēeta Veli,

Suddha Siva Veli, Thani Porul Veli, Suddha Veru Veli signify the spaceless inner infinite within Peru Veli ; and both are inseparable. Though in the Truth-world one generally becomes aware of the biune infinite i. e. the spaceless inner infinite within the space infinite [i. e. Tat Para Veli within Cit Para Veli], it is only in the summit poise of Supermind, i. e. in the highest level of comprehending supermind that one enters into and possesses the spaceless infinite in order to possess the whole of supermind in its plenitude of Truth-Consciousness. [see also other stanzas 12-1-35, 25, 36, 14, 31, 476 ; 11-36-37, 57, 93, 36 1-V-3-14 ; 1-V-2-30 ; 11-22-10 ; 1-VI-3-8 ; 1-V-10-95, 99 ; 10-1-2-89].

[f] " The Vast Grace-Light of the unique and supreme Cittrambalam [i. e. at its summit, the summit supermind as opening into Ananda Loka above] which is rarely attained and which gives the perfect Bliss [Sukha Poorana] by a transcending of the [pure] Transcendence the supermind. [Turyam Kadantha]"—12—1—33.

[g] " O God of Vast Grace-Light who has become Peru Veli the Vastness of formless space [i. e. supramental Vastness] and the spaceless infinity that has manifested the said Vast space and Thou transcend into the Infinity of Existence Beyond " [11-12-1]

[h] " O Light of supreme consciousness [citta sikhamani] of Suddha Sivananda Sabha [i. e. summit Supermind] ! O supreme Truth which cannot be described even by those who have entered into the pure Transcendence, the supermind [Turya]."—[11—12—3.]

[i] " O Suddha Siva Veli that is within the Turya Veli of pure Transcendence". i. e. within Peru Veli (BK 10—I—1—5)

[j] " The one supreme and universal Divine who is all-pervading within and without in the whole and full plenitude of equal universal self-extension of Himself [poorana Podu Veli—cf. Poorana Vyapaka Vyapya item 6] which is verily the integral Truth-consciousness and manifests as the All-Existence bestowing knowledge in all ways by which seekers seek." (Sabhai Villambaram Letters p. 100)

(அ) ஒளியாகி உள் ஒளியாய் உள் ஒளிக்குள் ஒளியாய்
ஒளி ஒளியின் ஒளியாய் அவ் ஒளிக்குளும் ஓர் ஒளியாய்
வெளியாகி வெளி வெளியாய் வெளியிடை மேல் வெளியாய்
மேல் வெளிமேல் பெருவெளியாய் பெருவெளிக்கு ஓர் வெளியாய்
அளியாகி அது ஆகி அதுவும் அல்லதாகி
அப்பாலாய் அப்பாலும் அல்லதுவாய் நிறைவாம்
தளியாகி எல்லாமாய் விளங்குகின்ற ஞான
சபைத்தலைவா நின் இயலைச் சாற்றுவது எவ்வண்ணமே
—இன்பத்திறன் (12—27—8)

(தளி = ஜோதிஉலகு ; ஒப்பு : (I—VI—3—8) :
(அளி = அன்பு, இன்பு, அருள்) ஒப்பு : திருமந்திரம் 124 :

(ஆ) பெரு வெளி அதனைப் பெருஞ்சுக வெளியில்
அருளுற வகுத்த அருட்பெருஞ் ஜோதி
— ஜோதி அகவல் (12—1—285)

(இ) ... வெளி எலாம் விளங்கும்
பெரு வெளியாய் அதற்கப்பால்
நிறைந்த சிற் சபையில் அருளரசியற்றும்
நீதி நல் தந்தையே !
— பிள்ளைப்பெரு விண்ணப்பம் (10—II—13—86)

(ஈ) சாக்கிராதாதீதத் தனிவெளியாய் நிறை
வாக்கிய சிற்சபை அருட்பெருஞ் ஜோதி
— ஜோதி அகவல் (12—1—36)

சுட்டுதற்கரிதாம் சுகாதீத வெளி எனும்
அட்டமேல் சிற்சபை அருட்பெருஞ் ஜோதி
— ஜோதி அகவல் (12—1—37)

துரியமும் கடந்த சுகபூரணம் தரும்
அரிய சிற்றம்பலத்து அருட்பெருஞ் ஜோதி
— ஜோதி அகவல் (12—1—33)

சமயம் கடந்த தனிப்பொருள் வெளியாய்
அமையும் திருச்சபை அருட்பெருஞ் ஜோதி
— ஜோதி அகவல் (12—1—31)

(உ) அரு உடைய பெருவெளியாய் அது விளங்கு வெளியாய்
அப்பாலும் ஆய் நிறைந்த அருட்பெருஞ் சோதியனே
— சிவதரிசனம் (11—12—1)

(ஊ) துரிய நிலை துணிந்தவரும் சொல்லரும் மெய்ப்பொருளே
சுத்த சிவானந்தசபைச் சித்த சிகா மணியே
— சிவதரிசனம் (11—12—3)

(எ) துரிய வெளிக்குள்ளிருந்த சுத்த சிவவெளியே
— அன்புமாலை (10—I—1—5)

(ஏ) உண்மைக் கடவுள் ஒருவரே அகம்புற முதலிய எவ்விடத்தும் நீக்க மின்றி நிறைந்த சுத்த மெய்யறிவு என்னும் பூரணப் பொதுவெளியில் அறிவார் அறியும் வண்ணங்கள் எல்லாமாகி விளங்குகின்றார்.
— (திருமுகப்பகுதி—சபைவிளம்பரம் ப 100)

(ஐ) வீறும் பெருவெளி ஜோதி—மேலும்
வெட்ட வெளியில் விளங்கிய ஜோதி (I—V—3—14)

(ஒ) வெளியே எவ்வெளியும் அடங்கு
கின்ற வெறு வெளியே (I—VI—3—8)

(ஓ) வெளிக்குள் வெளியாம் மருந்து—எல்லா
வெளியும் கடந்து விளங்கு மருந்து
ஒளிக்குள் ஒளியாம் மருந்து—எல்லா
ஒளியும் தாஞகிய உண்மை மருந்து (I—V—2—30)

Again the items 1 to 4 of the last part of the text "Karanateeta Lokas" taken together would also explain the experience of Kumaradeva of Vriddhachalam as explained in his poems " Vijnana Sara ", and " Advaita Truth ", " Brahmanubhuti " etc., Some of the stanzas of his " Suddha Sadhakam " have been rendered into English in Vol. I Chapter XI.

(a) " Verily I myself have well become the eternal existence everywhere and in all. I myself have manifested well as the eternal manifestation everywhere and in all, I myself enjoy well the eternal Bliss everywhere and in all. I myself play well the eternal game everywhere and in all ".

(Vijnana Sāra—Stz. 39).

(b) " By my Sat I exist well as the omnipresent eternal being everywhere and in all ; by my Cit I well manifest eternally my becomings in all and everywhere ; and it is by my eternal Ananda I well enjoy the bliss of my being and becoming in all and everywhere ; and it is by my eternal play I well play within me to enjoy myself everywhere and in all ".

(Vijnana Sāra—Stz. 39 and 40).

(c) " By my self-play I have become the many ; by my Shakti I have become through self-conception this, that, this man, that man, my thing, and things of others etc. I play myself in and upon myself ".

(Ibid stz. 42).

(d) " Thus by this way I ascended by Her Grace as a bird and becoming free I saw and realised " Para Veli " the Vastness of Heaven, becoming myself all and everything. I have become the infinite form without beginning, middle and end in a state of liberation and in the being of my self-existence ".

(Ibid stz. 91).

(e) " Death shall not occur to the wise who have the Bliss by having the higher and infinite body (Akhanda Para deha possibly referring to Jnana deha the knowledge-body) without beginning, middle and end ".

(Ibid stz. 89).

(f) "I realised myself in me as the triple existence of the transcendental, universal and individual being "

உலகம் உயிர் பரம் என்று உரைத்திடும் மூவகைப் பொருளும்
இலகவே யானுக என் அனுபூதியிற் கண்டேன்
அது இது என்றிடலில்லா அகண்ட பரிபூரணமாம்
பொது அதனில் குடியாகிப் புகுந்தே இருந்தனமே
(Brahmānubhuti Stz. 36 and 96).

(g) "I have entered into and become the resident (indweller) in Podu the infinite and whole universal equal self-extension (அகண்ட பரிபூரணமாம் பொது) which does not distinguish between this and that".

(Brahmānubhuti Stz. 96).

(h) "I have realised by Love, Cidambaram (the Truth-World) and stand liberated from birth".

(Brahmānubhuti Stz. 91).

(i) "In the presence of my Being I have self-extended myself by the will of self-conception and become the manifold existences and what has become, gets involved or contained in the in-gathered state beyond will or sank alpa"

(Brahma Siddhi Agaval--last lines)..

"தன்னுடைய சந்நிதானம் அதனில் சங்கற்பத்தில் தான் நானுவாய் விரிந்தது என்றும் விரிந்திடும் எவையும் அசங்கற்பத்தில் அடங்கிடும்"

Now the Swami's Text is continued (translations).

5. "The supreme or a highest state of integral Truth-knowledge [Suddha Jnana Ateeta of the universal self-extension in and of the infinity of the Divine Being [Vyapaka Vyapya] manifesting the involution and evolution of all principles of existence and their evolutes [tatva tatvika layodaya]."

NOTE : Here, the universal self-extension in and of the infinity of divine Being [Vyapaka Vyapya] and the involution and evolution [i. e. dissolution and birth] of all principles of existence [tatva tatvika layodaya] are integrally combined in this exalted experience of a supreme integral Truth-knowledge.

6. The State of experience in or by which the supreme Light of the Divine Being [Ateeta Jnana Prakasa] manifests in that summit poise the fullest universal self-extension of being and becoming in and of the infinity of the supreme divine Being [Poorana Vyapaka Vyapya] and transcends Knowledge itself [i. e. Truth-Consciousness of Knowledge] and which is realised as the goal [lakshya anubhava]."

7. "The state of experience in which the concentration of the integral light of the supreme Consciousness-Force [Poorana Ateeta Cit Prakasa] is realised as the goal [lakshya anubhava]."

QUOTATIONS FROM SRI AUROBINDO :

All supramental gnosis is a two fold Truth-consciousness, a consciousness of inherent self-knowledge and, by identity of self and world, of intimate world-knowledge ; this knowledge is the criterion, the characteristic power of the gnosis. But this is not purely ideative knowledge, it is not consciousness observing, forming ideas, trying to carry them out ; it is an essential light of consciousness, the self-light of all the realities of being and becoming, the self-truth of being determining, formulating and effectuating itself. To be, not to know, is the object of the manifestation ; knowledge is only the instrumentation of an operative consciousness of being. — Life Divine p. 895

... If we go back to the spiritual basis of things, substance in its utter purity resolves itself into pure conscious being, self-existent, inherently self-aware by identity, but not yet turning its consciousness upon itself as object. Supermind preserves this self awareness by identity as its substance of self-knowledge and its light of self-creation, but for that creation, presents Being to itself as the subject-object one and multiple of its own active consciousness. Being as object is held there in a supreme knowledge which can, by comprehension, see it both as an object of cognition within itself and subjectively as itself but can also and simultaneously, by apprehension, project it as an object (or objects) of cognition within the circumference of its consciousness, not other than itself part of its being, but a part [or parts] put away from itself that is to say, from the centre of vision in which Being concentrates itself as the Knower, Witness or Purusha. We have seen that from this apprehending consciousness arises the movement of Mind, the movement by which the individual knower regards a form of his own universal being as if other than he, but in the divine Mind there is immediately or rather simultaneously another movement or reverse side of the same movement, an act of union in being which heals this phenomenal division and prevents it from becoming even for a moment solely real to the knower. — Life Divine p. 218

" The Supramental Knowledge is the play of a supreme light....But to command or wholly possess it we must first enter into and become the being of the Supreme Light."

— Synthesis of Yoga p. 562

" The gnosis has...a dense light of essential consciousness [i. e. cidghana] in which the intense fullness of Ananda can be...The gnosis [Supermind] has the infinite and absolute as the conscious source...of all its activities, it possesses it as its base, fount, constituent material, indwelling and inspiring Presence, but in its action it seems to stand out from it as its operation, as the rhythmical working of its activities, as a divine Maya or Wisdom-Formation of the Eternal. Gnosis is the divine Knowledge-Will of the divine Consciousness-Force."

— Synthesis of Yoga p. 574-575

" The supreme supracosmic Sachchidananda is above all. Supermind may be described as its power of self-awareness and world-awareness. the world being known as within itself and not outside. So to live consciously in the supreme Sachchidananda one must pass through the supermind. If one lives in the transcendence and the cosmic view at the same time, that can only be by the supramental consciousness in the supreme Sachchidananda."

— on Yoga—Book Two—Tome one p. 261

QUOTATIONS :

In a sense the four Powers of the Mother (i.e. Maheshwari, Mahakali, Mahalakshmi and Maha Saraswati) may be called, because of their origin, her Emanations, just as the Gods may be called Emanations of the Divine, but they have a more permanent and fixed character ; they are at once independent beings allowed their play by the Adya Shakti and yet portions of the Mother, the Mahashakti, and she can always either manifest through them as separate beings or draw them together as her own various Personalities and hold them in herself, sometimes kept back, sometimes at play, according to her will. In the supramental plane they are always in her and do not act independently but as intimate portions of the supramental Mahashakti and in close union and harmony with each other.

These four Powers are the Mother's cosmic Godheads, permanent in the world-play ; they stand among the greater cosmic Godhelds to whom allusion is made when it is said that the Mother as the Mahashakti of this triple world " Stands there (in the overmind plane) above the Gods ". The Gods, as has already been said, are in origin and essence permanent Emanations of the Divine put forth from the Supreme by the Transcendent Mother, the Adya Shakti ; in their cosmic action they are Powers and Personalities of the Divine, each with his independent cosmic standing, function and work in the universe. They are not impersonal entities but cosmic Personalities, although they can and do ordinarily veil themselves behind the movement of impersonal forces. But while in the overmind and the triple world they appear as independent beings, they return in the supermind into the One and stand there united in a single harmonious action as multiple personalities of the One Person, the Divine Purushottama.

This is what is termed the Adya Shakti, she is the Supreme Consciousness and Power above the universe and it is by her that all the Gods are manifested, and even the supramental Ishwara comes into manifestation through her—the supramental Purushottama of whom the Gods are Powers and Personalities. (On Yoga—Book Two Tome One— p. 388—389)

In regard to the Purushottama the Divide Mother is the supreme divine Consciousness and Power above the worlds, Adya Shakti, she carries the

Supreme in herself and manifests the Divine in the worlds through the Akshara and kshara. In regard to the Akshara she is the same Para Shakti holding the Purusha immobile in herself and also herself immobile in him at the back of all creation. In regard to the Kshara she is the mobile cosmic Energy manifesting all beings and forces.

In the Gita, the Purushottama is the Supreme Lord, the Supreme Being who is beyond the Immutable and the Mutable and contains both the One and the Many. Man, says the Gita, can attain the Brahmic consciousness, realise himself as an eternal portion of the Purushottma and live in the Purushottama. The Purushottma consciousness is the consciousness of the Supreme Being and man by loss of ego and realisation of his true essence can live in it.

THE GITA does not speak expressly of the Divine Mother ; it speaks always of surrender to the Purushottama—it mentions her only as the Para Prakriti who becomes the Jiva, that is, who manifests the Divine in the multiplicity and through whom all these worlds are created by the Supreme and he himself descends as the Avatar. The Gita follows the Vedantic tradition which leans entirely on the Ishwara aspect of the Divine and speaks little of the Divine Mother because its object is to draw back from world-nature and arrive at the supreme realisation beyond it ; the Tantric tradition leans on the Shakti or Ishwari aspect and makes all depend on the Divine Mother because its object is to possess and dominate the world-nature and arrive at the supreme realisation through it. This yoga insists on both the aspects ; the surrender to the Divine Mother is essential, for without it there is no fulfilment of the object of the yoga (On yoga-Book Two TOME ONE p. 75—76).

Now we may explain the last above passage of Sri Aurobindo in regard to Purushottama of the Gita. Coming to the text of the Swami we may observe that even item 3 taken by itself may indicate the high goal of the Gita with its perdominant or more exclusive leaning on the Purusha side of the Divine i. e. the Purushottama or Parameshwara. So too item 4 taken by itself may indicate the high goal of the traditional Tantra system with its leaning more on the Prakriti side of the Divine i.e. the Parameswari of the Tantra (see also the charts of the Divine Plan in the "Hour of God" by Sri Aurobindo). But items 3 and 4 taken together would give an underlying initial integration of the Purusha and Prakriti aspects of the Supreme Divine. As Gita refers, though in short hints, to the Para Prakriti, the Tantra similarly refers to Parameshwari as self-existent and containing within her heart Parameshwara. The Swami's text of Karanateeta lokas indicates the items of experience from 1 to 16 as developing steps of experience. The first full and open integration seems to be reached in item 5 which speaks of the Knowledge as "Suddha Jnana Ateeta"

integrating both the Vyapaka Vyapya (the extension of the Being of the Divine Self) and the tatva tatvika layodaya (the becoming of the Nature). This is the Supermind proper, identifiable with the comprehending Supermind. If so, the earlier steps 1 to 4 taken together would be the fundamental or basic realisation of entry into the threshold of the Supermind i.e. into its Vastness, Vyapaka Vyapya, even with an underlying harmony between the Purusha and Prakriti, the Self and Nature, Purushottama and Para Prakiriti or Parameshwari, but at the same time not yet fully developing or bringing out the essential triple poise of Supermind. Item 5 implies and includes the experiences of the preceeding steps in items 1 to 4.

Again we may consider the whole matter from an another angle or in an another light. The shooting ascent from the threshold of the supramenta Vastness into the summit supermind by overpassing at first its three planes (the lower or tertiary, apprehending and comprehending planes), then coming back to posses and embrace them in the descent, seem to correspond with what Sri Aurobindo calls the over-passing of the Divine Maya and embracing it later. "The lower present and deluding mental Maya has first to be embraced, then to be overcome...That other Maya (i.e. the Divine Maya of Supermind) concealed by this mental has to be overpassed, then embraced " (Life Divine p. 108). In the case of the Gita it is evident that the soul and self (amsa sanatana) shoots up from the threshold of supramental Vastness into the Absolute Beyond, into the supreme absolute Being of the Purushottama (i.e. into His absolute poise), by overpassing the Supermind proper as in its three planes and without coming back to possess and embrace them.

NOTE ON ITEMS 3 TO 5 (three to five) TAKEN TOGETHER :

Considering the three items 3 to 5 together as we have done in Vol. I — Chapter III—part I, we have taken the position that the emergence of the true individual self develops at first into an initial integral Truth-knowledge by its entry into the transcendental and universal Vastness of Supermind (items 3 and 4), then into the comprehending supermind (item 5) by a leap as it were, by overpassing the lower and greater ranges of supermind (i.e. the lower and apprehending supermind) which are possessed when coming back or descending from the summit poise (item 6) through the highest comprehending poise (item 7) after possessing both the Light of the Supreme Being (Ateeta Jnana Prakasa—item 6) and the concentrated integral Light of Consciousness-Force (Pooranāteeta Cit Prakasa—item 7).

NOTES ON ITEMS 5 TO 7 (five to seven) TAKEN TOGETHER :

But a more proper approach of interpretation can be made if we consider 3 and 4 together, and group item 5 with items 6 and 7. Then item 5 will be taken as comprehending supermind, and items 6 and 7 respectively as summit

supermind (which opens into Ananda Loka above) and the highest comprehending supermind but as in close connection with the summit. In such a case the subject matter of 3 and 4 only makes a preliminary step before getting into the supermind proper and would explain better the position of the highest goal of the Gita and that of quite a few great mahans called "yogi-saints" (see chapter XIII in Vol.I) in the over-all pattern of supramental knowledge. Thus there will be a first entry into the threshold of the supermind, that is to say, in to the supramental Vastnesss and this is a stage before enteringinto the comprehending supermind (item 5) or in fact the supermind proper with its triple poise as given in a descending order in items 5 to 11 or even into any of its poise starting in an ascending order from the lower end called the tertiary supermind, items 11 to 5). In the above background of interpretation, items 3 and 4 taken together would signify an initial development of the supramental Truth-knowledge characterised by the Gita's goal of experience, though it is not the full-fledged, whole and absolutely integral supramental Truth-knowledge proper covering its triple poise. Thus the Swami's delineation of the successive steps of experience of the realm of "Vyapaka Vyapya" seems to give a clear indication of the true picture at once filling up the gap or connecting, as it were, the missing link between the Gita's experience and that of the mahans called "yogi-siddhars" (as in Ch. XIII) of the order of Sri Aurobindo and the Mother, Tirumoolar and Swami Ramalingam and also connecting the intervening experiences of some of the "yogi-saints" (as in ch. XIII) such as Tiru Kallitru Padiar, Tiru Undiar, Nammalwar, Manickavasagar, Kumaradeva etc. who refer to transformation of the physical body in one form or the other. Such an interpretation distinguishes Suddha Jnana of item 4 from Suddha Jnana Ateeta of item 5; it further distinguishes the levels of "Vyapaka Vyapya" that goes by the common name such as Supramental vastness or Peru Veli. Thus "Vyapaka Vyapya" occuring in items 3, 5 and 11 are distinguished and more particularly from "Poorana Vyapaka Vyapya" of item 6. Thus such an interpretation enables one to understand and distinguish more clearly the perliminary experience at the threshold of the Supramental Vastness or Peru Veli as in item 3 & 4 from the experience of the greater or purest levels of Peru Veli, elsewhere more specifically designated by the name Suddha Siva Veli, the Supermind proper with its triple poise as in items 5 to 11.

We have already observed that in Vol. I of the book under Chapter III, part I we have elaborately explained the subject matter of items 3 to 7, under two groupings, taking items 3 to 5 together as one group and items 6 and 7 together. A more reasonable approach of interpretation by grouping of items properly is given here in this second volume where the Text is translated and presented by considering items 3 and 4 as one group and 5 to 7 or in fact 5 to 11 as the other group.

Now coming to the subject matter of items 5 to 7 as such, and considering

them together we arrive at the following position. The supreme light of the supreme Divine Being in the highest poise where there is the full & whole plenitude of universal self-extension in and of the infinity of the Divine Being but transcending Truth-Consciousness of Knowledge (Ateeta Jnana Prakasa Poorana Vyapaka Vyapya Nirobodha—Item 6), and the integral concentrated Light of Consciousness-Force manifesting the fulness of Truth-Conscious integral knowledge (Pooranāteeta Cit Prakasa Yoga) shall both be realised and possessed as the highest goal (lakshya anubhava). The swami speaks of it as his realised experience. It signifies that only if this highest supramental poise at the summit supermind as opening into Ananda Loka above, were attained as the goal then it would be possible to realise the Supermind or Satya Jnana as a whole and hold all its poises integrally i. e. the comprehending, apprehending and tertiary poises simultaneously together. Elsewhere this summit poise is named by the Swami as Samarasa Satya Sabha, Samarasa Ananda (Suddha Sivananda) Sabha, Samarasa Suddha Jnana etc. (Bk. 12—1—777; Bk. 10—II—1—10 and 11; Prose p. 133).

From the experience and transformation of the Swami, it is evident that deathlessness of body, without any limitation or disability such as an inevitable and obligatory dematerialisation, or put in other words, a deathless body with the power to live here on the earth continuously after attaining its deathless state is possible only by an integral realisation of the Samarasa Suddha Jnana. The swami attained such a body; but, after living for about a year, or two he deliberately sacrified it by a process of dematerialisation evidently in order to bring about the manifestation of the divine Light and for the high purpose of entering into all material physical bodies or at any rate for the said combined divine and world purposes.

Elsewhere, the Light of supreme Being and the Light of Consciousness-Force are respectively referred to by the Swami as Tat Joti and Cit Joti; Tat Param Joti (or Tat Para Tatva Joti) and Cit Param Joti; and they are integrally referred to as Joti yut Joti, the Light within Light, that is to say, " Tat Joti within Cit Joti " (cf. also Tat Param within Cit Param)—see Keertans entitled " Siva Siva Joti " and " Joti Yut Joti " and the poems 11—16, 11—17 and 11—21. They are also referred to by a common name " Cidambara Joti, the supramental Light. The said Tat Joti within Cit Joti or " Joti Yut Joti " is also referred to as the Light within the infinitely Vast Grace-Light (11—16—5 11—21—3).

Now we shall consider items 8 and 9, 10 and 11 (eight and nine, ten and eleven) regarding the apprehending and tertiary poises of Supermind in their descending order.

8. " Standing back or withdrawing from (or dissociating or disengaging

or weaning away from) the impression or experience (vasana nivritti) of the poise of concentration of the comprehending integral Truth-Consciousness of Knowledge (Ateeta Jnana Yoga) in order to move into or pass over to the next step of experience (i. e. here by way of descending into the apprehending poise or plane of the Truth-World) ".

9. " The experience of the enjoyment of the excelling Truth-Knowledge of the concentrated Light of supreme Consciousness-Force (Ateeta Cit Prakasa Yoga Atisaya Jnana Bhoga) ".

NOTE : In the above experiences of the Swami, items 1 to 7 mention the emergence of the true individual self and the first entry into the supramental vastness and Truth-knowledge in and of the Transcendence (items 3 and 4) and the further development of supramental Truth-Knowledge proper beginning with its comprehending poise which leads into its highest summit poise (items 5 to 7). Then follows the experiences of the other planes or poises of the Truth-World in a descending order. Thus items 8 and 9 refer to the movement into the experience of the apprehending poise of Truth-Knowledge. Items 10 and 11 are related to the further descending movement into the tertiary poise of Truth-Knowledge. (See also Vol. 1—Chapter III—Part 1—under the subheading " Karanateeta loka " & explanations thereunder.

10. " Standing back or holding back (more objectively) or withdrawing from (or dissociating or disengaging or weaning away from) the impression or experience (vasana nivritti) of the fore-going poise of an excelling Truth-Knowledge of the concentrated Light of Consciousness-Force (i. e., of the apprehending poise of Truth-knowledge), in order to move into or pass over to the next or succeeding experience (of an excelling enjoyment of the essential form of the Divine, Swarupa Sakshatkara, by concentration in Truth-Knowledge, Jnana Yoga bhogateeta) ".

NOTE : Standing back more objectively from the impression or experience of an excelling Truth-knowledge would imply the putting of the object of consciousness away from the more immediate nearness of the original and eternal unity. The " vasana nivritti " refers to what Sri Aurobindo would call the transit or passing from one order of self-formulation to another order of the supreme spiritual consciousness or to bring in another status of it. (Life Divine p. 288 and 488).

11. " The state or poise which gives the most excellent and direct enjoyment of the essential form of the Divine (Swarupa Sakshatkara) in concentration of Truth-knowledge (Jnana yoga bhogateeta) in the field of universal self-extension in and of the infinity of the Divine Being (Vyapaka Vyapya)—the poise which is called Jagratāteeta Suddha Avastha ".

NOTE : Thus the development of a supreme integral Truth-conscious knowledge (i. e. Supramental Truth-knowledge proper) is expressed in the series of connected items from 5 to 11. Though the word " vyapaka vyapya " also occurs in the last item 11, as in item 3, there seems to be a difference in degree, if not in kind. Item 11 comes under the Supermind proper as its tertiary poise whereas item 3 along with item 4 is concerned with a first initial entry into the supramental vastness and as a first step of integral Truth-knowledge i. e., as the Self-knowledge of the being of the Self (item 3) together with the knowledge of the self-becoming of tatvas & tatvikas (item 4). (See also Vol. I ch. III part I—Sub-head " karanateeta loka " & explanations thereunder).

NOTES ON ITEMS (five to eleven) 5 TO 11 TAKEN TOGETHER :

Again, in the " Synthesis of yoga " under the chapter " Supramental sense " Sri Aurobindo distinguishes four poises of the Supermind, namely (1) a poise of primary self-awareness of self-knowledge and world-knowledge of the one and infinite which can be taken as the summit poise of Supermind, (2) Vijnana the comprehending supermind (3) Prajnana the apprehending supermind and (4) Sajnana the last or lower poise of supermind. These are quoted in Vol. I ch. III—Part I of the book – see items I, J, K & L under the sub-head SA. " World of the Supermind ". These correspond respectively with the above items 6, 7, 9 and 11 of the Swami's text of Karanateeta loka.

In the above we have considered item 6 as making the primary awareness of the summit poise of supermind and items 7, 9 and 11 as corresponding with the comprehending Vijnana, apprehending Prajnana and the lower poise of Sajnana. If such an interpretation is taken as the basis, then the advantage is, it explains each step of experience from 5 to 11 in a more practical way, and also the preliminary basic experience as developed in items 1 to 4.

WORLDS OF SATCITANANDA :

12. " The Supreme Cit Shakti manifesting the infinite and eternal world of dynamic or creative Ananda [Sukha Swabhava Loka] on the sheer or mere [or bare absolute] basis of the existence of the Divine Being [Sat matra or Sanmatra] and also by drawing on the other principle of Cit-Tapas [Cit Poorana]."

NOTE : This corresponds to Ananda Loka of the three infinite and eternal worlds of Satcitananda. This is the world of creative Ananda of dynamic Nature [Sukha Swabhava Loka]. Here the supreme Cit Shakti operates or dwells on the principle of the dynamic Nature of Bliss but drawing also on the other principles of cit or cit-tapas and sat [Sanmatra and Cit Poorana] in order to manifest the Ananda Loka.

13. " The Supreme Cit Shakti manifesting Her own infinite and eternal Cit-Tapo Loka proper of the essential Consciousness-Force [Ateeta Cit Poorana Ananya Loka] but drawing on the other two principles also viz. the form of Sat [Sat rupa] and the essential form of Ananda [Sukha Swarupa]."

NOTE : This corresponds to Cit-Tapo Loka of the three infinite and eternal worlds of Satcitananda. The Supreme Cit Shakti here operates or dwells on her own principle of cit or cit-tapas, but also drawing on the other principles of Sat and Ananda viz. form of Sat [sat rupa] and essential form of Ananda [Sukha Swarupa] in order to manifest cit-tapo loka [Ateeta Cit Poorana Ananya Loka].

14. The Supreme Cit Shakti manifesting the infinite and eternal world of the essential Existence of the Divine Being [Sat Swarupa Loka] along with the other principles viz. form of Bliss [Suka Rupa] and Consciousness-Force [Cit Poorana].

NOTE : This corresponds to Sat Loka of the three infinite and eternal worlds of Satcitananda. Here the supreme cit shakti operates or dwells on the sat principle of Existence and Being, but drawing also on the other two principles of cit or cit-tapas and ananda.

GENERAL NOTE : Sri Aurobindo has explained the manifestation of these three highest worlds in his commentaries on Isha Upanishad.

" By this Will, Tapas or Cit-Shakti the worlds are created...All organisation of self-conscient being which takes as its basis the unity of pure existence belongs to the world of the highest creation, parārdha, the worlds of the spirit. We can conceive three principal formations.

When Tapas or energy of self-conscience dwells upon Sat or pure existence as its basis, the result is Satyaloka or world of true existence. The soul in Satya loka is one with all its manifestations by oneness of essence and therefore one in self-conscience and in energy of self-conscience and one also in Bliss.

When Tapas dwells upon active power of Cit as its basis, the result is Tapoloka or world of energy of self-conscience. The soul in Tapo loka is one with all manifestations in the Energy and therefore enjoys oneness also in the totality of their bliss and possesses equally their unity of essence.

When Tapas dwells upon active Delight of being as its basis, the result is Jana loka, world of creative Delight. The soul in Jana loka is one in delight of being with all manifestation and through that bliss one also in conscious energy and in essence of being."

— p. 127 " Isha Upanishad " by Sri Aurobindo.

Sri Aurobindo further distinguishes these worlds of Satcitananda from the world of Surya the Supermind.

" All these are states of consciousness in which unity and multiplicity have not yet been separated from each other. All is in all, each in all and all in each, inherently, by the nature of conscious being and without effort of conception or travail of perception. There is no night, no obscurity. Neither is there properly speaking, any dominant action of illuminating Surya. For, the whole of consciousness there, is self-luminous and needs no light other than itself. The distinct existence of Surya is lost in the oneness of the Lord or Purusha ; that luminous oneness is Surya's most blessed form of all."

— Ibid p. 128

" The agent of this becoming is always the self-conscience of the Being. The power by which the self-conscience brings out of itself its potential complexities is termed Tapas, Force or Energy. of the nature of Will, but Will inherent in the Being, inherent in the becoming, one with the movement of existence—self-conscious Will that becomes what it sees and knows in itself, Will that is expressed as Force of its own work and formulates itself in the result of its work "—Ibid p. 126.

NOTES ON ITEMS 12 TO 14 (twelve to fourteen) TAKEN TOGETHER :

Another line of interpretation may be given to the subject-matter of items 12 to 14. The three may be treated as the infinite and eternal Ananda Loka or Supreme Ananda itself in its Rupa, Swarupa and Swabhava. Thus we have the infinite and eternal Ananda Loka in its essence—[Sukha Swarupa-item 13] along with its form [Sukha rupa—item 14] and essential nature i. e. dynamic and creative Ananda. [Sukha Swabhava—item 12], but drawing also upon the form, essence and nature of the other principles of Sat and Cit or Cit-tapas in its manifestation.

In an yet another way we may say that the triple world under items 12 to 14 is the manifestation of the supreme Cit Shakti in her infinity and eternality of Being and Bliss. The opening words in each of the said items are " Ateeta Cit Poorana ". However the fact remains that these are the infinite and eternal worlds of Satcitananda, as one or the other of the principles of Sat, Cit and Ananda becomes the dominant essential manifestation in each of the said worlds.

THE ONE INDIVISIBLE SATCITANANDA :

15. " The state of experience that comes by identification with the one supreme and indivisible Satcitananda in its infinite and eternal unity (i. e., indivisible unity)."

SIVAM, THE ABSOLUTE :

16. " The state of experience that comes by identification with Sivam the Absolute beyond the supreme Bliss (i.e. beyond the supreme Bliss of the one indivisible Satcitananda) ".

Notes on items 12 to 16 :

Sri Aurobindo has indicated in a chart, called the Divine Plan (see " Hour of God " p. 78), the Supreme self-contained Absolute as having four Absolutes or rather four poises of the Absolute. The first Absolute is called Tat which is indicated as the absolute Transcendent, the Supreme, Paratpara containing all, limited by nothing. The second Absolute is called Sat which is indicated as the supreme self-contained absolute Existence, Sacchidananda (Ananda uniting Sat and Chit), holding in its absolute unity the dual principle (He and She, Sah and Sa) and the four-fold principle, OM with its four status, as one. The third Absolute is called Aditi who is indicated as the indivisible Conscious-Force and Ananda of the Supreme, the Mother, its living dynamis, the supreme Love, Wisdom, Power, Adya Sakti—Parabrahman of the Tantra. The fourth Absolute is called either as Parameshwara of the Gita or Parameshwari of the Tantra (Parameshwara—Parameshwari).

Now, we may correlate and say that the said first and second Absolutes evidently correspond with items 16 and 15 respectively of the Swami's Text of Karanateeta Lokas. The said third Absolute corresponds with items 12 to 14 of the Swami's Karanateeta Lokas, when it is considered together as a triple infinite and eternal world over which the supreme Cit Shakti rules by Her dominating Presence.

The said fourth absolute corresponds with items 3 and 4 of the Swami's Karanateeta Loka, item 3 corresponding more especially with the Purushottama or at any rate leading to the poise of Purushottama or Parameshwara of the Gita in the Absolute beyond the Truth-World of Supermind, and item 4 with the Parameshwari of the Tantra or at any rate leading to Her poise in the Absolute. Or possibly the poises of the Purushottama and Parameshwari may be rooted in the infinity & eternality of the Cit Shakti as manifest in the eternal world of dynamic or creative Ananda(Sukha SwabhavaLoka) i.e. in item 12 of the Swami's Karanateeta Loka, that is to say, the poise of the Being of Purushottama or of Parameshwari is indicated by the word " Sanmatra " in Swami's item 12 (Ateeta Cit Poorana Sanmatra Sukha Swabhava anubhava Loka). The supreme Cit Shakti called Aditi or Adya Shakti is said to bring out into manifestation even the Supramental Ishwara or Purus-

hottama and the Supramental Mahasakti (Vide quotations of Sri Aurobindo in the foregoing pages-Tome I p. 388-389). It seems that here Sri Aurobindo distinguishes the Purushottma of the Gita from the Supramental Purushottama who is integral and one with the Supramental Maha Shakti effecting transformation of body also.

Sri Aurobindo also mentions three further absolutes, but under another classification, " The Manifestation ". The first absolute here is indicated as the concealed Avyakta—the Supreme self-involved Sachchidananda (as against the self-contained Satcitananda of the first classification) Parabrahman (Parameshwara-Ishwari). The second Absolute is indicated as Aditi, the Mother containing in herself the Supreme, the Divine Consciousness, Force, Ananda upholding all the universes, Para Shakti, Para Prakriti, Mahamaya (Yayedam dharyate Jagat). The third absolute is indicated as the Eternal manifestation (The supreme Satya loka, Chaitanya loka, Tapoloka, Ananda loka—not those of the mental series).

Correlating the said three Absolutes of manifestation with the Swami's Text we may observe that the above third absolute in " The Manifestation " corresponds with the three infinite and eternal worlds of Satcitananda in items 12 to 14 which are considered here each separately. Chaitanya loka and Tapoloka may be grouped as one loka i.e. Cit-Tapo Loka which is indicated by " Ateeta Cit Poorana Ananya Loka "—item 13 of the Swami's Text. The second Absolute in " The Manifestation " is Aditi. She is the self-same Aditi indicated also as an Absolute in the first category. Therefore the items 12 to 14 taken together again may answer the purpose giving an integrality of Her Presence and Dynamism over the triple eternal world of Satcitananda. However in the first category Aditi is the Absolute in her indivisible oneness of Conscious-Force and Ananda of the Supreme. In the second category i.e. in the Manifestation She bears the Supreme within Her and brings out the Consciousness, Force, Ananda of the Supreme by operating on each of these priniciples and in their combinations. In the former She is poised more predominantly in Her poise of Being with the Supreme and in the latter She is leaned more towards the dynamic Manifestation. The first Absolute in the Manifestasion is the Avyakta Parātpara, self-involved Satcitananda. This is indicated by the Swami as " Paranada Parityaganta Sahaja Kevala " the featureless and pure and supreme Void வெட்டவெளி, வெறுவெளி அல்லது சுத்த வெறுவெளி (1—V—3—14 ; 1—VI—3—8 ; 12—1—476 ; 10—II—11—3) from out of which all the highest experiences may result according to the intent of the aspiring soul—the negative absolutes as well as the positive absolutes—or from the supreme Void to the world of Supermind and the worlds of Satcitananda. This is the supreme void beyond Paranadanta and not the mere

void of silence or the featureless infinite realised in the spiritual Mind in an exclusive concentration.

Again, combining the two categories of Absolutes, Sri Aurobindo presents another chart (see Hour of God p.81—82) which is reproduce here, as this wholly gets correlated with the Swami's text of Karanateeta loka from items 3 to 16.

GRADATIONS OF MANIFESTATION

THE SUPREME

|

SACHCHIDANANDA—UNMANIFEST, MAKING POSSIBLE EVERY KIND OF MANIFESTATION

|

SACHCHIDANANDA IN MANIFESTATION

The Supreme Planes of Infinite Consciousness

1. Sat (implying Chit-Tapas and Ananda)
2. Chit (implying Sat and Ananda)
3. Ananda (implying Sat and Chit-Tapas).

|

SUPERMIND OR DIVINE GNOSIS

(The Self—Determining Infinite Consciousness)

From the point of view of our ascent upwards this is the Truth-Consciousness as distinguished from all below that belongs to the separative Ignorance.

|

OVERMIND OR MAYA

(Overmind takes all Truth that comes down to it from the Supermind, but sets up each Truth as a separate force and idea capable of conflicting with the others as well as cooperating with them. Each overmental being has his own world, each force has its own play and throws itself out to realise its own fulfilment in the cosmic play. All is possible ; and from this separative seat of conflicting and even mutually negating possibilities comes too, as soon as mind, life and matter are thrown out into play, the possibility of ignorance, unconsciousness, falsehood, death and suffering).

Thus items 16 and 15 of "Karanateeta Lokas" correspond with the supreme and the unmanifest Satcitananda respectivley ; Items 14 to 12 with the three supreme planes of infinite consciousness coming under "Satchitananda in manifestation ;". Items 11 to 3 (Realm of Vyapaka Vyapya) with the Supermind or Divine Gnosis ; the Realm of Parasiva and Parā Shakti (realm of Vyapya Vyapaka) correspond with the overmind or Maya.

DIVINE CHART (Chart No. 19A)

(Note: Do not interpret the chart rigidly as the worlds and planes are not strictly geographical but multi-dimensional)

Self-Contained Absolute : The Absolute: Supreme Mystery: Supreme Reality: Para Brahman: Param Porul: Siva Aikya Sukhāteetam:

Self-Contained Satcitananda : Param Atman: Eka Satcitanandam: (Sat-Cit-Tapas-Anandam - He - She - All): Akhanda Aikya Satcitanandam:

Self-Involved Satcitananda : The Supreme Void: Avyakta Parātpara: Positive Void: Vetta Veru Veli: Suddha Veru Veli:

Fields or States of Experience	Atman the Self	Its Static Status of Existence — Atma Swarupa —	Its Dynamic Nature: Cit-guna Swabhava:	Conscious Being — Siva — God —	Conscious Force: Shakti: Goddess	Gradations No.	Lokas or Worlds & Planes with beings, gods, principles, powers & workings	
							Worlds of Satcitananda (Ateeta Cit Poorana Lokas): Supreme Cit Shakti Realms	
Supreme, infinite & eternal worlds of the spirit	Param Atman, the Supreme Self, the one Self as in the supreme worlds of the spirit	Ekam Oneness: Sakshi Witness: Satcitananda: Existence — Consciousness — Bliss:	Supreme Will, Love, Light, Peace, Conscious Force, active Bliss etc. ever present in an integral, infinite & eternal unity	Supreme Being — Parama Ishwara — Purushottama —	Supreme Mother: Parama Ishwari: ParaPrakriti:	17c. Sat Loka 17b. Cit-Tapo Loka 17a. Ananda Loka	(Ateeta Cit Poorana ... Sat Swarupa Loka) (Ateeta Cit Poorana ... Ananya Loka) (Ateeta Cit Poorana ... Sukha Swabhava Loka)	Suddha Siva Turyāteeta States
			INTEGRATE	INTEGRATE				
							World of Truth-Consciousness (Suddha Siva Veli: Vyāpaka Vyāpya): Arut Cit Shakti Realm.	
Transcendent & universal consciousness with its planes or poises (Sabhas) of Supermind. (Self and soul of the individual join in Supermind without merging)	The One Self as in Supermind by emergence of true individual self as a centre of the supreme & universal Divine (amsa sanatana)	"	Supramental Love, Bliss, Knowledge-Will, Light, Peace, Conscious Force etc. integrate in a Transcendental & Universal Harmony, and each containing the others	Supramental Ishwara — Arut Perum Joti Andavar — Nataraja — Vijnana Ishwari Supramental Purushottama —	Supramental Cit Shakti: Arut Cit Shakti: Uma: Vijnana Ishwari Supramental Maha Shakti:	17 or 16a. 16. 15&14. 13. 12f.	Summit Supermind as opening into Ananda Loka above Summit Supermind (Samarasa Satya Jnana Sabha: Samarasa Suddha Jnana: Poorana Vyapaka Vyapya) Comprehending " (Cit Sabha: Suddha Jnana) Apprehending " (Por Sabha Proper: Mudi Nilai) Self-issuing & Self-returning poises Tertiary " (Samarasa Sanmarga Sabha: Adi Nilai) Supramental Vastness: (Poorana Bodha Vyapaka Vyapya: Peru Veli beyond Parānādānta: a first integral harmony of God, World, soul & self on emergence of amsa sanātana)	Suddha Siva Turya-ateeta Suddha Siva Turya Suddha Siva Susupti and Swapna. Suddha Siva Jagrata: Guru Turya & its ateeta (Transition state into Supermind)
			INTEGRATE	INTEGRATE				
							Summit Overmind & Overmind (Vyāpya Vyāpka): Suddha Maha Maya	
Cosmic consciousness and universalisation of soul Overmind ranges.	The One Self as Cosmic Self (in Self Realisation)	Atma Swarupa	— Saguna Swabhava	Cosmic Purusha ——	Cosmic Maha Shakti:	12e. 12d. 12c. 12b. 12a.	Sat Overmind (Poruluru Veli: Paranada Proper: Davala Mādam) Cit " (Citturu Veli: Parabindu Proper) Tapo " (" " " ") Ananda " (Parāpara Veli: Joti Stambha) Gnostic " (Parāpara Veli: Upasānta: Parigraha State)	Guru Susupti or Siva Susupti in Suddha Maha Maya— 12th Dwādasānta State
		"	Love, Will, Peace, Light etc. of the spiritual over mind synthesise	Para Sivan ——	Parā Shakti: (or Parai)		**Global Overmind:**	**Suddha Maya**
"	"	"	"	Paramparan ——	Parai	11.	Global " (Parampara Veli: Vishwagrāsa: Adilrānta)	Siva or Guru Swapna
			DO NOT INTERGRATE BUT SYNTHESISE					
							Para Veli States: Spiritual Mind Ranges: In Suddha Maya Lower Ranges	
Experiences in overhead centres of Knowledge-Ignorance in spiritual mind ranges	"	"	Peace, Light, Love etc. of spiritual mind, each experienced exclusively or separately or one predominantly over the other or others.	Paramparan/	Parai	10. 9. 8. 7.	Selective Overmind (Para Veli: Dirānta) Guru or Siva Jagrata or Spiritual Intuitive Mind (Paranada lower) " Illumined " (Parabindu lower) " Higher " (Nada the Self in Saharrara)	Para Turya (world of many gods) Para Susupti Para Swapna Para Jagrata
			DO NOT NECESSARILY SYNTHESISE					
							Cosmic Worlds of Ignorance (Anda Veli States): Suddhaasuddha Maya & Suddha Maya	
Cosmic Ignorance & its consciousness in the subliminal or inner being	The Self and soul bound in Cosmic Ignorance as inner Jeeva of the individual.	"	Satwa, Rajas & Tamas: Clarified consciousness, Kinesis & Inertia	Purusha & / (in Cosmic Mind, Life & the Subtle-Physical)	Prakriti	6. 5. 4. 3. 2.	Spiritualised Mind (Bindu, the soul in Ajna) Suddha Nal Veli Psychic World (behind Cosmic Mind, Life & Subtle-Physical) Cosmic Mind (Mano Loka: Kalai Veli) Cosmic Life (Prana Loka: Uyir Veli) Cosmic Subtle-Physical (Bhuta Loka: Maha Bhuta Veli)	Nirmala Susupti (Suddha Maya) Nirmala States of Swapna & Jagrata in Anda Veli (Suddhā-suddha Maya)
							Evolving World of Earthly Life (Parinama in Pinda Veli): Asuddha Maya	
Individual separative consciousness of one's outer being	The Self and soul as an individual being (Jeeva) bound in Ignorance as outer jeeva.	"	Satwa, Rajas & Tamas	Soul & / its power (influencing from behind) Purusha / (of being ie., jeeva)	Prakriti (of nature in mind, life and body)	1.	Physical universe & earth with its mental, vital (life) and subtle-physical planes formed in successive stages of evolution:	Bhautika loka with its Paguti Velis i.e. Bhuta, Aya (or Hava i.e. life) and Mano Paguti Velis in it Jeeva states of Jagrata, Swapna and Susupti in Pinda Veli
							The Subconscient & Inconscient (Karu Veli, Idu Veli): Jada Asuddha Maya	
Obscure states of sub-conscient darkness	Obscured soul & self	"	Jada Tamas	Subconscient being &	Subconscient forces of nature	0)	Subconscient Realms of Mind, Life & Subtle-physical and gross physical	Jada Prakriti in Pinda Veli proper
The Inconscient Darkn	Obscured soul & self	"	Mahā Pāsa Andhakāra: Jada Irul: Pēr Iruttu Peru Nilam.	Soul in state of swoon & the Superconscient Being & Power too get hidden		0)	Inconscient containing submerged in it all divine principles & powers which are slowly emerging out in evolution successively.	Idu Veli: Jada Irul: Pinda in Pinda

INDEX

LIST OF ABBREVIATIONS USED IN THE INDEX

APJ	:	Arut Perum Joti
App. SM	:	Apprehending Supermind
Com. SM	:	Comprehending Supermind
Cons.	:	Consciousness
D. B.	:	Deathless Body
Dematn.	:	Dematerialisation
Dematd.	:	Dematerialised
ff.	:	and the following page
G. W.	:	Gradations of Worlds
Incons.	:	Inconscient
Igl.	:	Integral
l. P.	:	last page of the book
M.	:	Mother of Sri Aurobindo Ashram
Mfn.	:	Manifestation
Mfng.	:	Manifesting
Matn.	:	Materialisation
O. M.	:	Overmind
Oml.	:	Overmental
Pr. P.	:	Preface Page
Rlsn.	:	Realisation
S. A.	:	Sri Aurobindo
Spl.	:	Spiritual
Spl. M.	:	Spiritual mind
Sman. Cons.	:	Superman Consciousness
SM.	:	Supermind
Sml.	:	Supramental
Smld.	:	Supramentalised
Swami	:	Swami Ramalingam
SR	:	Swami Ramalingam

Syn: Synonyms:

a) Pon Ambalam : Por Sabha :
App. SM.

b) Cit Ambalam : Cit Sabha :
Com. SM.

TM	:	Tirumoolar
Trsf.	:	Transform
Trsfd.	:	Transformed
Trsfn.	:	Transformation
Unvl.	:	Universal
Unvlsn.	:	Universalisation

INDEX

A

Absolute, the 219, 220
Achit 744
Adi Anadi 483
Adi Nilai Jnana 49, **51**, 79, 145 159, **238**
Adi Nilai Siddhi (Sm. Lower) 145, **238**
Adi Kanaka Ambalam 154
Adi Ponnambalam (Sm. Lower) 154
Aditi (Adya Shakti, Cit-Shakti) **786**, 794, 795
Supreme Mother 786
four Powers of 786
manifests the Divine 787
manifests cosmic godheads 786
Adwaita, schools of 4
Dwaitadwaita 4
Kevala 4
Suddha 4
Samarasa Suddha 4
Vishishta 4
Agni (fire), sun, moon & stars (four levels of being) 76
Ajna centre 89
& Heart Centre 89
as possessed by heart of love 89
All-containing, all-indwelling, all-achieving 82
All-Existence 129, 367
All, yet beyond all 129
Ambalam (sky of S. M.) 180
Adi Pon (Tertiary S. M.) 154
Ānip Pon (App. SM) 514, 515
Cit (Com SM) 181
Tiru Cit (Com. SM) 186
Amsa Sanatana (eternal portion of the Divine) **231**, 273, 450
Amrita of Bliss, kinds 154, 367
Amrita of Compassion 86, 110, **563**
Amrita Cool & clarified 561
Amrita Cool & fragrant 101, 154, 172, 551
Amrita of Knowledge 101
Amrita, inner, outer, outermost 287-8
Ambrosia the Divine Bliss 482 ff
Ambrosia that is Soul & Knowledge 483
Parama Jnana Amrita of Supreme Knowledge 553
Ananda :
as the one indivisible Satcitananda (Sudda Siva-ananda) 39
as the triune Satcit-ananda 38
as the Bliss (Inbam) 38
Ananda Poorana Joti 105
Ananda Loka 43, 83, 499, 619 756, **792-3**
Anava (ego) 43, 83, **619**, 756
Anava, Maya, Karma (ego, obscurity & action) pure & impure 83
Ānip Pon Ambalam 514

Andas & Pindas :
worlds & bodies seen 527, 574
Aṇu (atomic particle),
kinds 208
Paramāṇu 208
Praṇava aṇu 208
bhuta karya aṇu (electron) 208
bhuta aṇu of the senses 208
physical to spiritual (grades of substances) 203, 278
electron, atom, molecule 208
Arul Natam (Grace-Play) 82
Arul, Suddha (Pure Grace) 82
Arul Veli (Grace-Space, SM) 82
Arut Joti Deivam, the Sml. Divine of Grace-Light 112
Arut (or Arul) Joti (Grace-Light) 174, 175, 545
Arut Cit Joti (syn) 175, 178, 445, **561**
Arut Perum Joti (APJ) or Cit Joti (Vast Grace-Light) 103-4, **173-4**, 178, **183**, 489, 501
Synonyms of 180
Arul Joti by, realise APJ 177
Arut Perum Cit Joti 174, 489, 501, **561**
Advitananda Joti 489
Cit guna Perum Joti 492
Cit Ambala Joti 489
Satya Joti (Truth-Light) 174
Self-existent Light 482, 489
& Por Joti 174
Tat Joti within 173-4
Supreme Truth or Being within 177
APJ Andawar (God of) 177
APJ Nata Raja Pati 1
as a mantra 183
Ardhanareeshwara (Male-Female God) 515, 520
Asat, Sunya 126
Ashtanga yoga & siddhis **703**, 709-713, 713 ff
Ascent to SM 97, 124, 420
Asuddha Maya 759
Atma vs Suddha Atma 620-1
Ateeta Cit Poorana lokas (worlds of Satcitananda) 770
Atom, worlds & the Infinite 84, 556
Avasthas, three states of being 756
Aurobindo, Sri on :
Chaitya Purusha, the soul 275
ego 276
Gems of Light 260-1
gods' birth on earth 391 ff
Golden Truth-world 515, 516
figure of Two-in-one 515, 516
Mother, the Goddess 515, 516
Inconscient, Truths hidden in 344, 345
Involution & evolution 344-5
Jivatman, (Jiva) the self 274, 275
Purusha & Prakriti & duality 277
Soul, the psychic being or person 200, 275
antaratma (the psyche) 275
spark or essence of 200
psychic entity 200

evolving soul 274
flame of godhead 199
journey, after death 279
deputy of Jivatman 199, 274-5
psychic personality of 200, 277
its inner light & voice 199
survives death & rebirth 200
Self, the Atman (Jivatman) 276, 277
eternal portion or a centre of the Divine 277, 450
the unborn self 274, 275
Self, soul & evolving soul 277
on Trsfn of SR 535
Sml. trsfn. of body 530
300 years for 530
sudden 530
body to discover its way of 531
achieved by a few yogis 532
unvl. conquest of Death foreseen 533, 534
Avyakta Paratpara 493
Avyakta Prakriti 126, 510

B

Being, Knowledge, Will & Bliss 39
Being (purusha) 277
Central 275, 276
inner 275, 283, 297
inmost (psychic) 275, 283
instrumental 278, 279
levels (four) of, pure & impure 83, 279
psychic (chaitya) 275
purushas five (or six) 264, 277, 278
supreme, infinite & eternal 277, 367, 368
true physical 275, 279
true vital 275, 279
true mental 275, 279
typal beings (gods) 391 ff
of the Inconscient, the sleeping Lord 582
of the manifest Sat, Cit, Ananda 480-1
of the integral Nature 480-1
Bhodanta, & pure school of 307, **315, 321**
Bhuvanas, worlds of gods 764
Bindu, (as soul-centre) 402, 497
& Nada (soul & self) 402, 720
Bindu, (as Suddha Maya) 753, 760
Para, apara, karya 753, 759, 760
karya bindu (Ajna) 759
Nata Bindu of 16, 12, 10 kalas 713, 728
Bindu yoga of soul **708-9**, 711, 728
Para Bindu proper (Sat O-M) 760
Para Bindu lower (Illumined mind) i.e., Apara Bindu 753, 759
Light in the light of Bindu 497
Birth & death, new modes of 508
freedom from 508
in Ignorance & in Knowledge 560
Biune infinite 187
Biune state 191
Bliss sweetens the being, mind, mouth 86
Bliss, Grace & Love 30
Bliss rlsd. by Love & Grace 30
Body, kinds of 60

Bliss-body 60, 348, **264**
six kinds of body 60, 253, **264**
gross, subtle, causal, supra-causal etc. 60
Sml. Knowlede-body 60
body's knowledge of death lessness 541
Bodily embrace with the Lord's aspired & got 477, 481, 412, **413** 422, 425
Body, deathless (See Deathless Body)
Body, life, light, cons., & Bliss 9
Brahma etc., the 5 godheads 120, 121
pure & free, impure &unfree 121-2
Brahma, Vishnu & Rudra etc. 121-2
Brahman, static 8, 121, 510
kutastha 8
shabda or pranava 121
nirguna 121, 510

C

Chakras or centres twelve 759-760
Cidambaram, as a temple of Nataraja 163
Cidambara Veli (SM) 128
Cidambara Natana Sivam 79, 128
Cid Ambaram (SM) 79
Cidambara or Cit Ambala Joti (Sml light) **128,** 487, 488, **489,** 505
Cidananda Joti (Sml Light) 790
Cit Sabha (com. SM) & syn. **80-1,** 188, 236, 455
Cit Ambalam or Cit Param 107, 488, 501, 563
Lord of Play in, & trsfn. 563, 577
Thiru Cit Ambalam 32-46, **47-8,** 117 119, 238, 501, 503
Suddha Cit Sabha 238
Suddda Jnana Sabha 238
& Por Sabha (App. SM) 79, **108-9,** 167
Cit Sabha (as soul centre) derivative of the 236
Cit Sabha (as soul-centre) & Suddha Cit Sabha 76, 89, **112,** 236
Cit Joti (Sml light) 43, 199, **489,** 178
Cit Joti & Tat Joti 35, 43, 199, **489** 490, 178
Cit Param & Tat Param 35, 107, 191, 223 244, **489, 505**
Cit Pada (soul) & Tat Pada (Self) 170
Cit Shakti, the Supreme Shakti 198, 220, 246, 594 618, 23
in oml working 594, 618
in Parabindu (summit O-M) 594
vs Sukhārambha Cit Shakti 594, 618
Cit Shakti (of Grace) 194, **198,** 431-3, 505
Arut Cit Shakti (syn) 505
Cit, Citti, Cittu & Siddhi 35, 37, 43, **198** 503
Cit-Tapo Loka 793, 798
Compassion, integral 511
of Truth-Consciousness 511
& equal Vision 65
& Knowledge & Bliss 185
& its realising force 567

Concentration, equal, unequal 167
of Light as Diamond Light 167
within concentration 89
Consciousness-Force (Cit Shakti) 43, **194**, 246
Conscious-Force 43
as omnipotent Knowledge-will & perfection 555
Correlation of worlds 156-9, 623-9, l. p.
Tatva lokas & Karanateeta lokas 623-9, l. p.
Cosmic Parai or parā Shakti 211
Creations : 32, **53**, **62**, 63
first & second 32
creative process of self-mfn **53**, **62**, 63
creative power by trsfn 114 ff, 85. **306**, 617
Crown of Light for body-trsfn. 530, 576
of Diamond-Light, Sun-Light **166**, 169, 171
Cycle of evolution 35
Cycle of birth & death 35, 89

D

Davala Mādam (Sat O-M) **527**, 565, 568
Deathless Body (D.B), Science & Knowledge **85**, 188, 268, 377
of 461, 463, 513
five elements of 377-8
full divinity of 392
its formula 86, 164
each differently constituted 88
nature of 461-2
the goal of Suddha-Sanmarga 393, 397
By Sml trsfn 247-8
Deathless body of SR. 184, 192, 194, 195 196, 262-3, 320 323, 330, 355, 366 522-4, 616-7
aspiration for golden D. B 91-4, 103-4
body, soul & cons. filled with Light 342
a blissful physical body 264, 334, 348
a body of amrita 262, 353
Bliss-body of the 264, 368
adapted to earth-nature 92, 95, 104, 522, 535
body of cells as D. B. 88
a biune divine body 347, 350, 407, 430
cells filled with Amrita 302
a divinised body, beautiful 353
a gift of Grace 349, 468, 192
constituents of 262-3, 305
conditions to attain 394, 407, 429, 465, 468
common base of trsfn 331, 617
collective & evolutionary world-purpose of 184, 534, 585
collective atmosphere of, in Sanmarga 446, 465, 466, 469
collective fulfilment, drive for 430, 534
collective truth & influence of 332, 338, 434, 466, 469
Cool & refreshing 164, 263, 461
characteristics of 262-3
deathless in all (43) tatvas 378

deathless in its own right, in time, place & circumstances 522, 524, 550
decayless & indestructible 349ff, 372, 469, 523-4, 550
diseaseless & deathless 327, 441
divine sanction for 88, 446, 584, 174
Divine the, comes to earth to embrace SR & give D. B. 584
divinised elements of 305
divine fragrance of 413
ego of body dissolved 549
ever prospering & growing 251, 372, 469,523, 531, 565
emergence of Jnana deha to complete it 193, 263, 468, 522
eternal purity of 348, 468, 524
eternal, significance 348, 349ff, 468, 524
eternal body or (nitya deha) 348, 349, 434, 464, 468
exalted state of Bliss by, 530
elements trsfd in, & process of trsfn. 331, 617, 164, 85
flesh (body) & soul one 153, 468
free to move, & into all worlds 94, 617
free from aging 330, 441
forces of death & Inconscient darkness conquered by 266, 354, 362,351, 370, 533, 558, 561-2
full of Light, luminous in & out 265ff, 324, 336, 346, 508, 526, 544
filled with Arut Cit Joti 561, 558,
filled with Grace & Substance of Truth 561
golden 105, 184, 264, 354 348, 455, 468, 527 549, 550
golden body enlarged 251, 348, 469,523, 527, 549, 550
Grace-Light in the eyes 485, 496
Grace-Light in the hands 485
Grace-body or Jnana deha 246-8, 263
god of death flees, from 266, 445, 466, 558 561
god of death kicked out 532. 550
harmless by weapons 305, 441
harmless by cosmic rays 305
impure & ignorant body trsfd into 522
integral divine body 464, 524
influence on earthly evolution & in new creations 270
Knowledge-body & Bliss-body 264
knows all bodies & worlds 527, 574
Liquidation of unvl. Death, a step of 271, 558, 561, 562
Love & Grace-Light transforms 263, 264
Light Supreme, gave Life, Soul, Body, Substance 164-5
"Lord married me" 417
Lord gave His Life, Body & Substance 324, 326, 380, 412
Lord gave His Golden Body 484
luminous & shadowless 464
limitless golden physical existence 348

light, luminous & plastic 346, 364, 262
Its Light enters Inconscient 533, 562
mind, heart, life & cells filled with Amrita 302
mind, life & body smld & deathless 279, 524
material body the 324
mastery over Maya Powers 351, 370
methods of trsfn into the, 324, 334, 337, 353 380
moves to & fro all the worlds 617
nature & power of 616-7
spontaneous & natural 92-3, 95, 446, 464, 522, 534, 535
a natural Siddhi of Grace 446, 535
one with divine Dance & maintained by it 342
one with divine Grace & maintained by its vibration 446

Powers of his D. B.

to cancel dangers etc. 270, 525
to know all bodies 527, 574
to create bodies 324
to transmute substances 306
to do all Siddhis as God does 271, 443
to do 5 unvl functions 269, 342, 347, 366
to resurrect the dead 196, 366, 380-1, 464, 534
on collective evolution 270, 272, 350, 372 ff, 408
for conscious entry into the Inconscient, a conquest of Death 533
self-creative powers of the 85, 306, 617
self-giving of, to others for trsfn. 271, 328, 372, 584
Rlsn of Summit SM for 790
Rlsn of Cit Sabha for 465, 468
sexless nature of 418
significance of 464
sleepless with bliss-energy 264, 326, 348, 366, 371
soul & body both deathless 523, 525
sacrifice of, for collective evolution 328-9, 356, 524, 584
to enter into all the bodies 271, 584
supple, plastic & penetrable 164, 262, 302, 305, 441, 616
seen from different stand-points 529, 535
seen by many 464
sharing its nature & powers 271
SR's place & Sangha with power of body-trsfn 391
Sml Super Senses & filling the body with:
Light (Beauty), Sound (Music), Fragrance, sweet & cool Amrita (Rasa) & Siva Bhoga of union. 162, 150, 152, 153, 262-3, 353, 412, 413, 414, 422, 425, 426, 428, 429, 512, 579
Siva bhoga deha 412, 413-4, 422, 426, 428
& Siva Bhoga Shakti 431, 353
spontaneous trsfn of all parts & cells 184, 193, 469
Training into— 86, 195, 250, 251,

-(trsfn. of D. B.) 530, 617
Trsfn of tatvas of body 616
Trsfn by Lord's bodily embrace 337, 342, 413
Trsfn by mutual bodily union with the Lord's on earth & in SM 336, 337, 342, 413, 414, 422, 425, 426, 428, 429. 430
Trsfn by Grace-Light 357
Trsfn by union with Grace-Shakti 353
Trsfd elements 164, 617
Triple formula of 164
Truth-Conscious Truth-physical body 347, 443, 561
Triple body of Grace 166, 350, 366, 372, 375, 520, 534, 584, 617
Suddha, Pranava & Jnana dehas 617
each deathless in its own right 524
integral deathless nature 524
Tirumoolar's deathless body & S. R. 's 331, 533-3
Unvlsn of D. B. of S.R. by dematn 350, 430
unique achievement 617
Unity & Bhoga of Substance 164 ff, 250, 496, 512, 617
by embracing the Divine bodily 147, 153, 412, 413, 422, 425, 429, 512
by union with Cit-Shakti of Grace the Supreme Goddess 353
by bodily union with Grace-Light 164-5, 496, 512
signifying trsfn of the deathless body also 617
unobstructed by elements 305, 441
without inevitability of dematn. 464, 522, 535
world-purpose of D. B. of SR 446
Death, new modes of 349-350, 468, 508
the Unvl Shadow 534
end of 352
Unvl problem of 352, 533-4, 558, 562
sml 349
victory over 349ff, 352, 468
Deathlessness, natural law of body 464, 468
an error to consent to Death 464
Deathless Great Life of Bliss 254
Deivam, the Supreme Divine 116
Deiva Mādam (Tertiarv SM) 527, 552
Dematn & disappearance of body 13, 584
process in lieu of death 468
Manickkavasagar's 13
SR's case of 352, 584
Dematn of deathless body of SR :
a sml dematn 185, 270, 328, 350 352, 468, 584
a supreme sacrifice 272
a collective fulfilment 352, 584
to fix its substances in earth-nature 328-9, 185
intention for 444
a prelude for mfn of Light 470
& Superman Cons. 328, 372, 470
significance of sacrifice 185, 329, 356, 444
to enter into all bodies by 328-9, 470
a play of Siddhi by the Divine 470

an unvlsn. of body 470
dematd physical existence of SR 328
dematd cons.'its collective power in evolution 470
Dharma the divine Nature & D. B. 93
Dharma Shala at Vadalur 147, 170
Sml rlsn at 147
Diamond gaze 165
Diamond Light of Knowledge 4, 97, 145, 165
Crown of Diamond-Light 165, 166
Diamond Light & Golden Light 167, 171
Diamond Platform (Tertiary SM) 152, 165
Diamond Temple, opened & closed 97
Diamond world of Knowledge (APP. SM) 145, 165
other colour Lights in 172
Divine Shakti gives sacred Utterances 585
Divine, the Supreme & Unvl 186, 584
all-becoming, all-possessing, all-powerful, all-comprehending 47, 40, 41, 455
self-limiting to become 5 elements 203
Divine's Body 376, 422
Divine Chart (G. W.) 1.p.
Divine composing songs 147
Divine Dancer & His biune Feet 125
Divine Feet, its 120-1, 124, **376**,
glory 400, 419, 422, 439, **509**, 558
as the Supreme Divine in SM 100, 509, 511, 512
that has become APJ 512
the Mother & Father 512
Satya Jnana Daya Nidhi 511
beyond the three voids 510
gives sleepless body 511
gave D. B. 510
a state of biune oneness 509
Divine Nature **376**, 422, 503
Divine Miracles 444
Divine Presence 52
Divine Glory in Song 459
Divine Dance or play 419 ff
Divine as the Fruit 436, 162
Divine elements & principles 293-4
Divine Mfn as Sml Light 186
SR's & M's role in 185-6
Divine Riches 510
Divine Sounds & inspired massage 583
omkara Nada 583
Flute music 584
direct sound (Nada) 583
Divine Terrace (Sml) 526, 528
Divine union with will, thought & body 511
Divine The, within the Light of Heaven 2
Divine as Mother, Father, Preceptor, Lord 4
Divine The, one & the same in all poises of SM 47
in the 3 poises of soul's experience 47
as Sat within Sat 36
as Cit within Cit 36

as Light within Light 36
as Bliss within Bliss 36
as manifest Sat, Cit, Ananda 38, 42, 43, 47, 50, 51
as orginal Sat, Cit, Ananda 38, 42
as manifest Sat of Unvl space 35, 36, 38, 47
as manifest Cit of Conscious Force (Shakti) 37, 38, 47,
as manifest all-comprehending Knowledge 40
as manifest Bhoga (Inbam) or Bliss 37, 38, 47
as manifest Ananda as the triune Sat-Cit-Ananda 38, 44
as manifest triune Sat-Cit- Ananda 38, 43, 48, 51
as the one indivisible Satcitananda 39, 43, 48, 51
as the Supreme vs Manifest Truth 48
as Unity of the Mfn 48
as Sat, the Being, Space & Substance 35, 36, 42
as Cit, the Truth-Consciousness, Knowledge & Will 37, 43
Double Infinite 578

E

Earth, Golden Plane of **203**, 294, 469
earths seven, immortal 168
Earthly elemental matter 203-8, 293
five elements in 4 levels 201, 293
perfect states of, in evolution **207**, 208, **469**
atoms & molecules of 205, 206
beings & forces in 206
inter-fused elements 205
light & cons. in 205, 207-8
mind & life forces in 203, 205, **207-8**
seed-state of 206
conscious beings in 206
conscious thoughts, in air 337
force of action, in fire 337
involved & evolved 203
deathless elements 207, 377-8
deathless ether 207, 377
non-burning air 207, 377
soundless fire 207, 378
non-flowing water 207, 377
non-flowing water as common base in trsfn of body 331
non-obstructing earth 207, 378
Ego (Anava), Maya & Karma 82-3
Ego 276, 550
Ego of physical body **529**, 531, 549
Ekadesha Sat (eternal Individual) 273
Ekagra Por Peetam 576
Ekagra Porul, unitary Substance 164 ff, 617
Eka Bhoga Inbam (Bliss) 78
Embodiments six-fold 264
Embracing the Divine bodily for trsfn 147, 152, 154,155, 412, 413, 422, 425, 429
Equality of State & Knowledge 450
Equal vision 435
Equality of the Divine 161

Equal Self-extension (podu) 161, 450
Eternal, The 555
Eternal Life of Bliss 17
Eternity : Time, Timeless 449, 492
Evolution 182, 184-5, 200, **218-9**, 401, 498
of earthly life, new 96
vision of, sml 383
by advent of Light 383, 498
of soul by birth, life & death 33
collective 200, **271**, 468, 498
by Play of the Divine Dance 342
Lord to settle & play with Shakti on earth for new 582
Power of Love & Cons. in 582
Evolutionary stream 272
Eye of Grace & Harmony 376
Eye of Wisdom, triple 484 ff
Eye of Truth-Consciousness 3
Eye in the two eyes 485
eyes with Grace-Light 496

F

Form, quality & symbol 10
Form, Formless, Form-Formles 555
Four-fold Knowledge of beings & things 59
Four levels of being & nature 76
unvl & individual 76
outer, outer-most, inner, inmost (psychic) 76
Agni, Sun, Moon & Stars 76
Four Vak (Word & Speech) & their goddesses 762
Finite, the Infinite supporting it 12
Five divine principles & elements, perfect states 294-5, 207-8, 402, 406
Five godheads Brahma to Sadasiva : their shaktis, functions & colours 294-5, 759
higher & lower counterparts 121
Five seeds 406
Five Unvl functions 498
Francis Xavier, saint 349

G

Gangadharan's vision of dematn of SR 329
Gems of Light, nine 258-260, 417
Gita & its goal **768, 776, 787-8**
Amsa Sanatana (self & soul join) 788
its initial igl Knowledge 767, **777**, 787
harmony of Purusha & Prakriti 788
enters threshold of Sml Vastness 777
misses SM proper, Missing link 768, **777**, 788
Goal within goal 89
Godheads, five 515, 520
Gods & goddesses (Shaktars & Shaktis) 419, 492, 515, 516, 764
in all worlds & Levels 124 ff
Goddess, the Mother of Bliss 515, 516, 520
God of Vast Grace-Light, APJ Andavar 177

God, Shakti, soul & world **253**, 7, 326,353, **438**, 487, 511, 512
Golden Body of the Lord 417
Golden body (Swarna deha) aspired 474
Golden bracelet 416, 482, 526, 537,
Golden coins 526, 552
Golden Crown 559
Golden Country 109
Golden door or lid 209, 210
Golden earth 469
Golden Flower 413
Golden Feet of the Divine 556
Golden Flame 171
Golden Heart of unvl Mfn 154
Golden Infinite 109
Golden Lord of Golden nature 456
Golden Mountain 507
Golden Pillar of ascent 519
Golden Platform (Pon mēdai) 152, 153
Golden, physical existence & body 468 ff
Golden Seat 516
Golden Supernal Sun 109
Golden Temple 519
Golden Wine 515
Golden World, Greater & lower 579
Golden Truth-Light, Por Joti **191**, 192, **458**
Golden World of Truth-Knowledge (See por Sabha, App SM) & its Light 165, 174, **191**,**244**, 451, 514-5, 516, **577**
Lord of, invited to earth 580-2
Grace, Flame of 149
Fulness of 149
Substance-mould of 149
Supreme State of 269
Compelling Grace 579
Grace-Light (Arut Joti) 154, 174, 248, **252-3**
identified with Supreme Grace 175
an activity of Sml Light 175, 178
as guiding Light 154, 175
Light of Truth, Bliss & Grace 485
power of trsfn 175
in front, with other truths behind 175
gift of 71
of Truth (Mei Arut Joti) 176, 513, 149
during discipline & after rlsn. 176
showing divine physical body 174
& Vast Grace-Light (APJ) & God of Vast Grace-Light (APJ Andavar) **173-9**, 177, 323, **387-8**, 453
SR's Power of mfng 16
Grace-Shakti & marriage with SR 353
Grace-Amrita 149, 248
Grace & Compassion, in praise of 548-9
Grace, Love, Knowledge, Bliss & D. B. 437
Grace & Love from Bliss 10, 30
Grace-Space of Bliss (SM) 38
Gratitude for Grace in yoga & trsfn 546-7
Gradations of 12 chakras or centres 759
Guru Turya (State of Grace) 31, 422, 423, 426

Gradations of the worlds (Velis) or states or levels of consciousness : (See Divine Chart in last page 1. p.) 5, 8, 13, 15-6, 20, 101, 156-9 200, 201-3, **208-211, 221-239,** 422-3, 426-7, 506, 507, 586-7, **623-9,** 759-761, **l. p.**

Jeeva (ordinary) states of being 222, 1. p.

1. Jeeva Jagrata, waking state 222
2. Jeeva Swapna, dreaming state 222
3. Jeeva Susupti, sleeping state 222

Nirmala Jeeva (Psychic) states of being 222, **l. p.**

4. Nirmala (Jeeva) Jagrata, purer waking state 222
5. Nirmala (Jeeva) Swapna, purer dream state 222
6. Nirmal (Jeeva) Susupti, purer sleep state (Rlsn of soul) 221, 222

Para Veli (Spiritual Mind) levels 101, **222-6,** 233, 426, **l. p.**

7. Para Jagrata (Spiritual Higher Mind) (Rlsn of Self) 15, 224-4, 601
8. Para Swapna (Spl Illumined Mind) 15, 224
9. Para Susupti (Spl. Intuitive Mind) 15, 224-6
10. Para Turya (or Siva Jagrata) 15, 228

Siva (or Guru) Veli (Over Mind) levels 15, 101, **226-9,** 233-4, 422, 426-7, **l. p.**

10. Siva (or Guru) Jagrata (Selective or lower O. M.), Dikranta 15, 228 ff, 422, 506
11. Siva (or Guru) Swapna (Global O. M.) : Adikrânta : Vishwagrâsa : 15, 226, 506
12. Siva (or Guru) Susupti (Summit O. M.) : Parigraha : Dwâdasânta : Upasânta : 15, 16, 229
12. a to e. Summit O-M (Oml Gnosis) & its 5 planes 229, 231, **l. p.**
12. a) Gnostic O-M (parâpara) 229, 507
12. b) Ananda O-M 229
12. c & d) Cit-Tapo O-M (Citturu Veli) 229
12. e) Sat O-M (Porul uru Veli 239
12. f) Siva (or Guru) Turya (Summit O-M, State of Grace & transition into SM) 101, **229ff,** 231-2, 422, 426,506, l.p.

Suddha Siva Veli (or Peru Veli) Super mind (SM) levels 16, 230, **232-9,** 235, 426-7, 506, **624-5, l. p.**

13. Suddha Siva Jagrata (Tertiary or lower SM), Por Sabha lower (He & I) 102, 230, **233, 234-5,** 237, 422, 427
14. Suddha Siva Swapna (App. SM. its Self-issuing poise), Por Sabha (He—I) : **235,** 236, 427

15. Suddha Siva Susupti (App. SM. its self-returning poise) : Por Sabha (I—He) : 187, **236**, 427

16. Suddha Siva Turya (Com SM) : Cit Sabha (He as He, as the All) 187, 188, **235**, 427

16. a) Suddha Siva Turyateeta (Summit SM opening into Ananda Loka) 189, 190, 233, **236**, 238, **241-3**, 427

17. Worlds of Satcitananda 240-1, **623**, l. p.

17. a) Ananda Loka (Poorana Suka Veli) 240, 623

17. b) Cit-Tapo Loka 240, 623

17. c) Sat Loka 240, 623

H

Harmonisation of tatvas & parts of being 59

by will, knowledge & action 59

Harmony unique, with the Divine 536, 577

Bliss of Harmony 145

Bliss mfng. Harmony 119

He the supreme Divine as the Light, Ambrosia 124, 485, **487**, **488**, 497

Heaven the Vast world of Grace 326

The Pure Heaven 556

Golden Heaven & Golden Lord 556

He became Himself as the one, as the All (He as He) Com. SM 46, **80-81**, 100, 326, 396, **439**, 486, 499

He became Myself-Himself (He-I Vice Versa) App. SM Por Sabha 100, 114, 124, 326, **438-9**, **458-9**, 497, 498, 499

He became Himself & Myself (He & I) Tertiary SM. Por Sabha lower 326, **438-9**, 496, 499

Himself, Myself & the universe 7, **326**, 438, 487

Himself & a Myself in unity 496

Higher mind, Spl 222-4, 601

Horizontal & vertical levels of being 279

I

I realised Thee & found Myself in & as the world 564

I am Thy own Son 564

I am in Thee & Vice versa 545

Iccha-Jnana-Kriya Shaktis (Will, Knowledge & Action) 753, 760

Para & Apara kinds 753

as Para Shaktis (in Summit O-M) 760, 765

as Apara Shaktis (in Spl Mind) 759

as Karya Shaktis (in lower realms) 690

Idea within idea 90

Illumined Mind, Spl 224, 601

Impurities, three, five 82, 83, 85

Inconscient, darkness of 33, 60, 265, 267, **343**, 344, 453

hidden & constricted 581

Pāsha Maha Andhakāra 60, 352

attacks & dangers from 343, 346,364
victory over the 343
Individual self 487, 497
Infinity negative, & the Night 34
Infinite : Spaceless & (Vast) Space 187, 190, 191,245, 452, **486, 578 ff**
Infinite-finite 12
Inspiration, sources of **589-590**, 595, 597, **598**
its creative power and human instrument 609-610
of art 610
of Mantra 597, 610 ff
of Pranava word of Sadasiva 589
of poetry from O-M 597
from over mind 597
from Supermind 597, 598
of the true word (Sml) 590
Sml Word (Turya Vak) 598
Turya Vak by impinging of Cit Shakti on Parabindu 590
poetic creation by 607 ff
Elements of Inspired Word :
rhythm (nada matra) 595, 598
deeper & surface sense 595, 598
revealing spl truth 595, 597, 598
transmission, pure vs mixture 595, 597, 598
Integral Knowledge 556
Integral Union with the Divine aspired 96
Integral Rlsn of SR 587
Intermediate link worlds 586, 688 ff
Worlds of Nada & creative inspiration 691-2
Intutive Mind, Spl 224-6, 601 ff,
Involution, by the first creation 34
Involution & Evolution 33, 203, 207, **216-9**
first and second creations 34
Island of the Blest (SA) 151-2

J

Jagratateeta (Summit SM) 190, 423
Jeeva or Jivatman the the individual self (SA) 487, 497
Jeevan, & evolving soul (SR) 216, **273**, 274,276, 278
eight qualities of 276
five seats of, & the five jeevas 278
mano (mental soul) 278
samanya (the soul) 278
visesha (instrumental) 276, 278
veiling of jeevan the soul 216
agam the inmost (soul) 279
agap puram the inner 279
puram the outer 279
purap puram the outer-most 279
purusha the jeeva 276
Jeeva states of Ignorance 222
Jeeva, Para, Siva states (Psychic, Spl, Oml) 214, 510
Jnana (Akasa) Natana 76, 77 ff
Jnana deha Knowledge-Body (See Triple body) 166, 193

Jnana Sabha (See Satya Jnana Sabha) 76
Jnana Sambhandar, Tiru 24 ff
his 3 steps of Rlsn 24-8
Jnana Siddhi, Knowledge-Powers of Truth 49, 51, 145
Jnana Siddhi proper (by self-identity) 49, 51
Atma Jnana Siddhi 49, 51
Tatva Jnana Siddhi 49, 51
Yoga Jnana Siddhi (by Truth-Vision) 49, 51
Karma Jnana Siddhi (by Truth-inspiration & Truth-action) 49, 51
Suddha Jnana Siddhi 49, 51
Samarasa Suddha Jnana Siddhi 49, 51
Jnana Siddhi Puram, Vadalur 461
Jnana, Yoga & Karma Siddhis 145 ff
Joti, song on 452
Joti Agaval poem (SR's Master piece) 183
nature of deathless body 262
Joti, Ekanta 499
Joti yut Joti, Light within Light 191, 198, **486**, **493**, 501, 790
Sml Light 173-4, 487, 501, 790
Tat Joti within Cit Joti 173-4, 790
Joy within Joy 89

K

Kalanta, & pure school of 307, 311-2, 322
Kalas of tatva 703, 714 ff, 750
various shades of meaning 714, 750
5 kalas, broad ranges of mfn 738
Kalas of Nada & Bindu 703, 711-2, 713
12 Nada (or Siva or Surya) kalas, centres of being 713, 715, 716, **717-8**
16 Bindu (or Shakti or chandra) kalas of nature **712**, 716, 717-8, 728
SM beyond 16 kalas or planes of cons. **712**, 713, 715, 717, 727, 728
Groups of 5, 8, 10, 12, 16 bindu kalas 713, 728
Kalas in Tantra & Saiva Siddhanta 735-6, 737
Kanaka Sabha (See Por Sabha 400, 559
Karma Siddhi (divine actions, inspired) 49, 51, 145 ff
Karanateeta lokas 240, **623-5**, 769
a summary of 620
Paranadanta, transition state 769, 770
Rlsn of Suddha Atma 769, 770
SM & its planes 770, 771-2
Worlds of Satcitananda 772
One Satcitananda 772
Sivam, the Supreme Reality 772
vs Tatva lokas 619-620, 621 ff, 630
three modes of experience of each tatva loka in ascent 743-4
Tatva lokas (worlds)in 5 levels 745, 747, 749, 752, 764
Knowledge within Knowledge 89
Knowledge, total vs integral 52, 59-60
by identity, Sml (Atma & Tatva Jnana) 52, 59
by vision, Sml (yoga Jnana) 52, 59

by inspiration, Sml & action (Karma Jnana) 52, 59
by intuition, Sml 52, 59
of self & world (Atma & Tatva Jnana) 52
— Will 452
— Body (Jnana deha) 181, 440
—Ignorance 232
Knowledge-Powers (Siddhis) 527, 575
Knowledge of Idea 108
Kumara Deva 783-4
Kundali (or Kutila) state :
Karya (lower O. M.) 630, **758**, 760
Kārana (global O. M.) : Pranava state 618, 630, **757**, 760
the Suddha Maya 618, 630. 753,756, **757-8**, 760

L

Last messages & songs of SR 184
Liberation & Perfection 197
Life of great Bliss & of D. B. 397, 393
Lift into Sml Vastness 503
Light (L), Sml 105, 180, 499
flame of, in Manru (SM) 105
crown of direct divine L 499, 530
Mountain of L, & its biune state 180, 261, 402
Golden, transforming 105, 490
of Truth-Knowledge 267
Truth-Light of Grace, Harmony & Bliss 105, 178
of Knowledge-Will or Play 105
of Consciousness-Force 105, 578
L of Amrita of Compassion 553
L all-pervading 498
Light-Fire (Knowledge-Will) 78
L as Flame of Light of Sun 7, 9, 39. **405**, 179
Beautiful L 404
L becoming all tatvas (elements, senses, mind etc.) 491
L of Cit Ambalam 575
Diamond-Light of Knowledge 490, 493
L that fulfils the will 498
L that gave D. B. 499
L & its essence or Truth 89
L of Harmony of Grace 9
L of Heaven, & the Player within it 9, 127
transforming L 495
Truth-Light of soul 105
L in soul prospering whole world 107
L of Real-Idea 488
Red, green, pearl L 490
L of Mother 494
L, self-existent 449
Vast Light of Grace (APJ) 119
Vast L in the Truth-world of Compassion 545
L within all beings & L of Supreme Being or Reality 490
180, 403, 578, 494
L of Light 43, 49
L within Light (Tat Joti within Cit Joti or APJ) 104, 119, **173-4**, 178, 403, 449, **493**, 501, 502, 503, 578

Integral L of Satcitananda (Ananda Poorana Joti) **105**, 118, 119, 494, 497, 577, 578
Integral Truth-Conscious L 578
Essential inner Light 495, 501
Light within Light within Light (Joti yut Joti yut Joti) 492
Lord of Bliss, Grace, Compassion, Light 456
Lord, the Divine in Sml poises 333
Paran (in 3rd poise of SM) 333
Pāra Paran (in 2nd poise of SM) 333
Param Paran (in Ist poise of SM) 333
Lord sleeping in the Inconscient 361, 581, 582
Lord Comes to earth for mfn 462
Love 182
& Grace as forms of Bliss 30
& Compassion & Grace 530, 539
of the Divine as His servant, child, friend & as Himself 527, 566, 576

M

Maha Bindu (see para bindu) 123
Maha Mantra of APJ 430
Maha Pāśa Andhakāra (Inconscient) 60
Male in the female vice versa 278
Male becomes Female 482
Male-Female Twin God 515, 520
Male & Female, principles of 297-8
in matter & in heavens 299
one's nature in the other 298-9
in gods & goddesses 299
Maṇi Mādam 165, 507
Manru, or Maṇi Manru, or Pon Manru (App. SM) 145, 483, 509, 585, 537, 151, **165**, 79
Maṇi Mēdai or Pon Mēdai (tertiary SM) 153, **151**, 152, 485, 495, 165
Mfn acit (obscure) 744
Mfn Ekadesha Cit (Partial) 744, 766
Mfn Sanga Cit (total) 744, 766
Mfn Poorana Cit (integral) 744
Mfn, powers of soul 744, 766
Mfn of the Supreme & Shakti **366**, **379**, 395, 462, **581**
direct & open Mfn **390**, 392, 395, 581-2
Mfn of Light, God of Light, imminent **366**, 384, 442, 444
localised vs unvl 469-470
evolutionary effects of 383-8, 467 ff
Lord of Por Sabha invited in Mfn 581-2
Manikkavasagar, saint 29 ff, 450
Matter, life & energies in 182
Substance of Spirit 296
Love in 182
Mauna Mantra & Diamond-Light 165
Maya. divine (Sml Shakti) 788
Maya Shakti, kinds of 156, 759-760
Asuddha, or Mula or Jada Prakriti impure 156, 289, 759
Suddha-Asuddha, pure-impure 8, 156, 759

Suddha, purer (Kutila) 756-8, 759
Kāraṇa Suddha, causal 156, 757
Karya Suddha, effectual 156, 758
Sudda Maha Maya the purer & greater : Tirodha 157, 159, 218, **756**, 760
Not to run away from 477
Bindu 8
Mān 8
Mohini 8
Yoga Maya 758
Mid Heaven 506
Milk River of Truth (Pāl Siva Ganga) 537
Mind of Light (SA, SR) 415-6
Mind, Life & the Physical 275, 291, 292, 401
any two forms the other 295-6
formations of, in the 4 levels **284-291**
in the inner most & inner 281, 282-3
in the outer & outermost 281, 282, 283
as the first, middle & last 284, 291
in involution & evolution 284-5, 292
at the soul level 275, 276, 279, **281** 282
SA on life the vital 295
Monist & Buddhist schools 127, 246
empty void, illusory universe 127
Moolam the soul at Ajna 727
Mother of Bliss (Ananda Valli) 515, 520
Mother of SA Ashram (M), on :
luminous & plastic body 305
physical existence (limitless) without body 349
soul's vision of SM 1
Superman Cons. enters 385
Sman Cons identifiable with SR 385
M brings Sml Light into Mfn. 385, 470
Sml Mfn (since 29-2-56) 186, 385
in the subtle-physical 385
continuous 385
engulfed by earthly matter 385
Mountain of Light **102**, 261, **402**, 458 501, **514**, 519, 528 551
seen in vision from O-M Gnosis 528
as in its own Realm (SM) 529
Mountain of Grace-Light 483
Mountain of Transcendence 457
Mudi Nilai Jnana Siddhi (SM higher) 49, **51**, 79, 145, 159, **238**

N

Nada (N) **691-2**, 753, 758, 759
Apara N (Intuitive Mind) 753, 759
Para N. Lower : (Apara N) 759
Para N. proper, Sat O-M 760
Karya N. (Higher Mind 759
N worlds of creative inspiration 688 ff, 691-2

Anugraha N lokas 666, 689, 691, 753
Pranava Aṇu lokas 606, 689, 691
N of discrimination 691, 689
N of impelling powers 689
Mantra Anugraha N loka, world of Word-Music 606, 607
Nada, Para nada, Parama Nada 554
Nada the self-centre 402
Nada as Paramatma the self 402
Nada yoga of Self 711
Nada & Bindu (self & soul) 402 ,720
Nada & Bindu Velis (Spaces) 558
Nada & Bindu, interplay of (Sound-Light, & creations) 764
Nada & Bindu kalas 703, 711-2, 713, 728
12 Nada kalas, centres of being 713, 716, 717-8
16 Bindu kalas, states of cons. 712, 716, 717-8, 728,
Nada, Bindu & kalas (tatvas) 293, 401, 402, 713
Nadanta, & pure school of 307, 310-1, 320
Name, form, quality of gods, beings, tatvas, drug etc. 64-5
Nammalwar (yogi-saint) 1, 2
His direct perception of SM 1, 2
Natana, the Lord's play or Dance of Truth-Knowledge, Truth-Vibration 239, **419 ff**, 556
"Come to dance with me here on earth" 479
Paramānanda 556
Jnana Akasa 76-7
in Cit Ambalam (Com SM) 420
in Pon Ambalam (App SM) 420
integral 239, 420-1
Suddha Siddhānta (App SM) 239, 420
Suddha Vedanta (Com SM) 239, 420
Nataraja the Sml Lord 75, **76-7**, 515 520
Jnana Akasa Natana 76-7
Nature within Nature (Sml) 146, 242
Nature of Divine Being & Supreme State of Existence 52
Nine principles 120-1
in Summit O-M 120-1
in global O-M 121
Nine Spaces in 4 ranges 506
Nirguna Citguna Brahman **41**, 49, 245
Nirmala Jeeva States 222

O

Omkara Nada (OM) & its message 583
Omnipotent Will 81
One + one + one + one + . . = one 449
One-in-one 212, 219, 486 ;
One as the All 49, 46
One, One-in-One, Two-in-One, Two **219-221**, 420, 486, 527, 553
One-in-Many, & Many-in-One 212, 221
One & Many 212
One-Many 7, 188, **221**, 449 486
One, the Eternal & Infinite (Satcitananda), the Infinite

(within the Universal) 220-1
One Divine & one world 398
Other Saints, Sages, Siddhars
Appar (alias Tiru Navukkarasar) 31
Aurobindo, Sri (See under A) :
Jnana Sambandhar, Tiru 24-8, 31
Manickkavasagar 31
Mother of Sri Aurobindo Ashram (See under M) :
Nammalwar 1, 2
Sundarar 31
Tiru Moolar (TM) — See under T.
Oml & Sml 631
Over Mind (O-M) & its planes (Kutila) **226-8**, 411, 597, ff, 602-4, **757**, **760**, 798
Selective or lower O.M., Karya Kutila **228**, **758**, 760, 764
global O.M., Kāraṇa Kutila 123, 209, **226**, 618, **757**, 760,
Summit & global O-M 122 ff
Summit O.M. its five planes, gods
gnostic & ananda O. M. 209, **229**, 411
Cit-Tapo O.M. 229, 411
Sat O.M. 229, 411
golden gnostic O.M. 209
Overmind gnosis (Summit O-M) 209, **229**, 620, 760

P

Paksha Srishtis, & new creations of race, sml 467, 468
Para bindu : 28, 278
do. lower, Illumined Mind 759
do. proper, Cit-tapo O-M 16, 123, 230, **497**, 617, **760**
Parai **23**, 118, 192 **211** 400, 766
Para, Parampara, Parāpara (Oml planes) 8, 210, 211, **303**, 401, 475
Param, Parā Param, Param Param (Sml Planes) 4, **8**, 267, 268 **304**, 440, 458
Paran, Parā Paran, Param Paran 333
Param Param, the Heart of Mfn 159
Paramakasa (SML sky) 76
Paranada :
lower, Intuitive Mind 759
Proper, Sat O-M 16, **123**, 158, **160** 230, 423, 497, **760**
Realm of drowning concentration 160
five planes or states of paranada proper 158, 160
Parama Nada (Sml) 554
Paranadanta (Transition into SM) **16**, 123, **124**, 230, 423, **497**, 620, 621, ff, **625**, 631, **760**
a state of Grace 772
Para States or levels 101, 222-6
Para Veli (as lower O-M) 15, 228
Parampara Veli (global O. M.) 226, 229
Parāpara Veli (Summit O. M.) 227, 229
Para Iccha, Jnana, Kriya Shaktis etc. their interplay **626**, 765, 766, 157 690, 704, 766
in the soul 704ff, 766
in lower realms of Maya 690
Para Sukhārambha Cit Shakti 157, 754

Para Siva, Parā Shakti, Nada, Bindu & 5 gods 121-2
Para Siva, Cosmic overlord 157, 626
Parā Shakti (cosmic Maha Shakti) 151, 157, 504,754, 766, **626**
Parai 151, 504
Para & Apara Shaktis 157, 613-4 **626-8**, 630
Para & Apara Tatvas 613-4, 615, **626-8**
Para Siva (cosmic over lord) 766
Parameshwara, Parameshwari 795
Parts of Nature, all the 11, 78, 79
in Sml Trsfn 75
Path & Home, the 495
Perfection of Nature, igl 257
Peru Veli (SM) 16, 187, **211**, 411
Pillar of ascent 536-7
Pillar of Light, ascent of (Turya Stambha, Joti Stambha) **209**, 495, 507, 526
Plant life, state of evolution 83
Play games to realise APJ & D. B. 464
Play with S. R. 465, 466
Podu (SM), world of equal self-extension 181, **191**, 450
Kanaka Podu (Golden SM) 108, 400
Por Podu (Golden SM) 108, 400
Podu of Compassion 545
Podu of Supreme Truth of Bliss 521
Pon Ambalam (App. SM) : Syn : Por Podu, Por Param, Por Sabha, Pon Manru, 68, 114, **165**,172, Mani Manru etc. 191, 244, 451
Por Sabha (App. SM or Golden SM) **68**, 124, 191,244, **330**
Pon Mādam (Tertiary SM), Syn : Deiva Mādam, Maṇi Mādam, Maṇi Mēdai 68, 527, 552
Por Sabha the lower (Tertiary SM) 417
Por Sabha, Peria (Greater Golden World) 68
Por Sabha & Cit Sabha 339
Por Joti Golden Light of Truth 105
Poorana Joti (Sml Light) 495
Poorana Bodha (Sml Knowledge) 773
Poorana Cit Sivam 16
Prajnana (App. SM) 238, 244
Pranayama of TM & Mantra Japa 723, ff, 724-5
Pranava deha, the Mantra body 166, 193
Pranava Worlds of the 5 gods, Bindu & Nada 688, 689
Psychic World (Tapo Loka) 279
Psychic, Spl, Oml (Jeeva, Para, Siva) 214
Psychic Cons. 210
Purusha & Prakriti 678
Two-fold liberation of Tatvas 678
Purusha (P), Tat P, Madhya P 276

R

Ramalingam, Swami (SR) :—
Syn : Vallalār
aspired play of Knowledge-Will on earth 73

aspiration, intensity of 99
aspired igl Rlsn by Grace-Light 73
aspired Lord's bodily embrace on earth 481
birth prepared by SR 253, 301
conscious of birth-process 253
avatar cons. of SR 325
Body becomes blissful by divine thought 539
child (SR) feels the Infinite 163, 252
collective life of harmony 301
collectivity & individuality 200, 323, 388
collective individual 584
collective representative of the earth-nature 584
collectivity, unvl & evolutionary 388, 534
collective evolution & fulfilment :
by his Grace-Light & trsfd nature 582, 534, 466 ff
by his Grace-Light & Love 107
compassion on all 70, 584
compassion of his soul & life 70
crown of direct divine Light & Siddhi 251, 527, 575, 576
Deathless body (D. B.) aspired 91-4, 97
D. B. of SR (see also under D) :
D. B. the goal 397
D. B. attained 110, 257, 268 ff, 353-4, 432, 441, 446, 464
D. B. preached 393, 397, 446, 464
Dematn of his D. B., Gangadharan's Vision 329
Divinised or trsfd Nature 441
Divine The, does not abandon 539
Divinity in the inner & outer 485
Divine assurances for body-trsfn 22
established in Truth-world, in Light 475, 541
envisaged a divine evolution 469 ff
fed with Amrita of Bliss 543
flower red, for trsfn 22
foresees & works for Sml Mfn on earth 534
Grace-Light, as the inner guide 24, 31
received in hands 19
his heart an unvl centre 387 ff
his humility & authority 530, 539, 561, 564
Intimation: the Divine comes to earth, to unite with SR & give D. B. 584-5
Invites the Divine to manifest on earth 96, 100
Igl union with the Divine 416
life sketch 252-3
Lord within me, & vice versa 526, 545
Lord kept SR on his right side 526, 568
Lord entered into his body of flesh 461
Lord embraces his body on earth 336, 413
Lover and Beloved, in trsfn 413
lyrical songs, (Keertans) of SR 445
Manickkavasagar & SR 29, 31

Mfn of the Divine, imminent 444
Marriage with Cit Shakti, body trsfd 353
Member of Suddha Sanmarga 466
Mind of Light & SR 415
Mission to guide men to path of Light etc. 270, 339
Mission & role for Mfn of divine Light (APJ) on earth 96, 184-5, 200, 263, 276, 328-9, 358-9, 361, 388, 442 ff, 444, 466, 470, 534, 580-2
miracles, power to perform 182, 471
to the wonder of Siddhars 471
new world & evolution & new Age & new Race promised 96, 379, 391
one with earth-nature 271, 342, 446, 584
one with the Divine 325, 530
considered God 325, 530
one & equal with Shakti & the Divine 253, 433
oneness biune, & body biune 442
Play of divine Light in Cit & Pon Ambalam 527, 577
Plays of Truth-Knowledge & their Realms revealed 527, 575
Possessed by the Divine in a tender age 538
Powers of his premises 391
Presence of the Divine at 392
Problem of Unvl Death 534
Purify & trsfm others 270, 365
pure race free from senility & death 391
realisation, steps of : 24, 27, 31, 425
rlsn of soul & self 24, 27
vision of SM 27
Rlsn of SM 31
realisations of the Divine & integral Sml trsfn 44, 75, 78, 153 ff, 239, 251, 253-4, 257, 304, 326, 334, 339, 341, 366, 376, 438, 453, 455, 457, 460, 465, 525
Rarest state not attained by others even in Sml Rlsn 521
reincarnation in a direct divine body 560
relapse into Ignorance 70
religions to go 398
repenting for words of anger 72
representative of earth 342, 346
resurrecting the dead, on 195, 219, 457, 508
review of past & present experiences 526
sacrifice to enter into all bodies 271, 328
sacrifice for mfn of divine Light 328-9, 356, 444
Satya Jnana (or Jnanānanda) Siddhar 156, 472
Son of Father 527, 570
Spl seeking since 12th year 529
Spl Journey & Trsfn 526
adventure into untrodden path 67
Tapas in past birth 540, 543, 546, 571
difficulties & sufferings turned good 529, 530, 569
difficulties in trsfn of animalistic body-nature 530

thanking Grace in gratitude 529, 530
Supreme Lord & Shakti to manifest 379 382
Thou art in me & I in Thee 545, 574
Trsfn into divine nature 455, 484
Trsfd divine D.B. of SR (See also under deathless body) 257, 343-4
divine sanction for body-trsfn 271, 342, 446,466, 584
trsfn of body by Grace-Light 357, 496, 512
trsfn by union with Grace-Shakti 353
trsfn by bodily union with the Divine 425, 429, 512
trsfn by Amrita of Bliss, Knowledge & Compassion 75-76, 110, 154, 172
trsfn of body by Love 264, 283
trsfn of the aged into youths 444
trsfn of body, SR & TM 531-2, 534
trsfn of body, SR, SA, M & TM 530-4
training in body-trsfn, SR & M 530-1, 541, 546, 576
truth-world, ascent into 209, 526, 542
without descending 526, 542
Union with body of the Divine :
in S M &on earth for trsfn 337, 347
unique divine Nature 338
Vision of SM 1, 252
Vision of Golden SM in the soul 514-5, 516, 518 ff
Vision & Rlsn of SM 458
Vision of seven-storeyed Palace **514**, 519, 528, 529
Vision of divine physical body to be 174
Vision : earthly evolution on mfn of divine Light 328, **383-5**, 386-8, 469
Vision of golden earth & perfect matter 469
Vision, new creations of race (Paksha Srishtis) 391, 467
Real-Idea 39, 48, 488
Realisation, steps of 8-9

S

Sagunanta, global O-M 123
Sahaja Mala or anava (ego) 756
Saiva Siddhanta 82
Sakala, Kevala & Suddha States 756
Samarasa Suddha Satya Sanmarga (or Suddha Sanmarga of SR) 322-3, 446, 513
vs other schools 322
its goal, abolition of death 397
Samarasa Sanmarga Sabha, tertiary SM **115**, 238, 495
Samarasa Satya Sabha (summit SM) 49, 499, **268**, 307
Samarasa Ananda Sabha ,, 43, 49
Suddha Sivananda Sabha ,, 43, 44, **45**, 49
Samarasa Sivananda Sabha ,, 499
Samarasa Suddha (Satya) Jnana Siddhi 146
Sanjnana, tertiary SM 238, 244

Sanmarga Sangha vs Sabha 115

Satcitananda, the One, Brahman 43, 219, 220, **257**, 794

as Self-involved (Avyakta) 795, 796

as self-contained 795, 796

as unmanifest & manisest 796, 798

Satcitananda Nature in unvl Mfn 14, 43, 81-2, 155, 180, 184, 220-1, **257**

Sat-Cit-Ananda 50, 81-2

Sat & Cit Nature 249

Satya Jnana or Jnanananda Siddhar 156

Satya Jnana Sabha (Summit SM) 513

Satya Jnana Sabha as a shrine 360-1

Satyam, Ṛtam, Brhat 77, 180,

Satya Jnana Daya Nidhi 511

Satya Jnana Veli (SM) & Syns. 1

integral vision of 1

Arul Veli, Vast Space of Grace 17, 115, 187, 555

APJ Veli, Vast Space of Grace-Light 555

Arivup Peru Veli (See Peru Veli) 77

Ariya Turya 214, 504

Cidakasa 3, 12

Cidambara Veli 190

Cidambaram 440

Cit Para Veli (Cit Param) 3, 4, 6, 12

Dwadasanta Peru Veli (See Peru Veli)

Eka Veli 475

Jnana Cidambaram 440

Homogeneous Space of Vastness 211

Meethānam 3

Mid Heaven 266, 485, 506

Paramakasa 3, 12,

Peru Veli 10, 12, 16, 187 190, **211, 223,** 411

Podu, the world of equal self-extension **191,** 211, 450

Podu Veli 16, 191

(Samarasa) Satya Jnana Veli 1

Satyam Ṛtam Brhat **77,** 180, 451

Suddha Turya the pure Transcendent 458, 504

Suddha Brahma (or Siva) Veli **507,** 168, 169

Suddha Siva Veli or Suddha Veli 13

Suddha Mauna Veli, (or Mauna Vyoma) 2, **11,** 12

Super Mind 211, 411

Swar the luminous Sml Heaven 451

Truth-world, the world of Truth-Consciousness 1

Turya Veli & its Light **575,** 576, 577

Ubhaya Veli 6, 12

Ubhayāmbaram, the biune Infinite 12, 191

Universal All-Existence 3

Vast Self-extension of Brahman 48

Void, Supreme or Positive 2

world of the triple plane or poise 1

Satya Joti, Truth-Light 105, 497

Self the Atman or Jivatman 274, 275

Self, the common or same 25

Self, the individual 275, 276
as a centre of supreme & unvl Divine 30, 450, 774
the true individual self 770, 773
develops Sml Knowledge 769, 773
Self-knowledge or Self-rlsn 222
Self in all, all in Self 246
Self, soul, jeeva, mind, life & the physical 273-9
Self & soul (Tat Pada & Cit Pada) 5, 554
join in SM 5, 170
Self-Nature of Truth 87
Self-poise & God-poise (I-He) 28
Seven-fold state of being 279
Seven worlds 386
Seven- tierred divine Terrace (tertiary SM) 527, 528, 529
Seven types of beings 83
Seven colour screens of Ignorance 216-7
Seventh screen, multi-coloured 217
Shatānta Samarasa Sanmarga 307, 318
Shatānta Samarasa Suddha Sanmarga of SR **307**, 316, 317 ff
Siddhanta, & pure school of 307, 309, 310
Siddhars 156, **338**, 458,471, 472
Siddhar, the divine Lord of Knowledge-Will 585

Siddhis or Cittu 182, **196**, 243,249, 433, 445, 483
Played by the Divine 445, 462, 470
triple siddhis **196**, 243, 249,250, 432
karma siddhi **196**, 243, 250
yoga siddhi **196**, 243, 249
Jnana Siddhi **196**, 243, 249
triple siddhis & triple bodies 195-6, 197
infinite siddhis 257
integral siddhi 197
sarva (all-achieving) siddhi **342**, 433, 453, 483, 484, 527, 576
deha siddhi 166
samarasa suddha Jnana Siddhi 197, 341
Siddhis in lower & higher SM 341
siddhi after mukti (liberation) 472
Siddhi Valāgam (Home of Perfection) 183
Siva bhoga 13, 579, 95
Siva bhoga deha 412, 413-4, 422, 425-6, 428
Siva Shakti of Knowledge-Will 78
Siva Kama Sundari (Valli) 111, 581
Siva Vallabha Shakti 257
Siva states (Jagrata etc) See G. W. 228-9
Sivam the Supreme Reality, the Absolute **219-220**, **772**, 795
Sivam, the One, the Satcitananda **219**, 276, 424,**772**, 794
Sivananda Sabha (Summit SM) 238
Sivananda or Satcitananda Joti 496
Six Schools & the pure six & synthesis **307**, 308, 316, **317-8**, 341 **420**, 425, 493

Soul :
& body 213
ambrosia of 483

born of Nada the self 703, 708
the Divine in the 273, 483
the Divine in the light of 246
eternal portion of the Divine 273, 483
soul-personality 284
of soul 475, 579
Husband of my 151
and self **273-4**, 275, 402, 554
as inner self 273
soul-centre 280, 703, 708
rlsd in heart or Ajna 113
Bindu centre 703, 708
& Self and evolving soul 273
links heights & depths 280
in the four levels 279, 282-3
its felicity of Sml cons. before fall 34
its fall by attraction to Shadow 34
descent of, by involution 32 ff
growing powers of, by ascent 705 ff
5 para shaktis play in 705
fellowship of 435
the inmost being (Samanya bindu) **278 ff**, 275, 280, **703**, 708
harmony in action of nature parts 705
discipline of 703, 708
evolution of, by births & deaths 33, 273
light of soul in the beings 3
its white light & golden light 166
& self unite in SM 554-5
its state of swoon in the Incons. 35
-atom (anma aṇu), soul-spark 273
its vision of SM & its poises **1**, 8, 9, 12-3
seven screens of 216
in descent & ascent 32 ff
descended from Ananda 294
its Transition into SM 705
integration of soul & nature powers 704-5
universalised soul 705
in birth, death & deathlessness of body 468, 526, **547**
casual soul (Samanya jeevan) 278
effectual soul (Visesha Jeevan) 278
mind-soul, life-soul & physical-soul 709
jeeva (inner being) born of Bindu, the 708
jeeva merging in 274 ff, 373 ff
Sound of desire 476
Sound, wordless & thoughtless 477
Spaces, kinds of (See Velis).
Spaceless Infinite within Space Infinite (SM) 779-781
Spiritual Mind levels 600-1, 222-6
Spl Higher Mind 222-4, 601
Spl Illumined Mind 224, 601
Spl Intutive Mind 224-6, 601
Spiritualised Mind (Ajna) 209
Subliminal or inner being & nature **65-6**, 265, 266, 267, 297
its penetration to know our nature & of other beings-

-& things 56, 65
Subtle-physical 527, 548
& the gross physical 527, 548
the true physical seen 548
Subconscient, the 279
& Inconscient 279 ff
Suddha Atma vs Atma 620-1
Suddha Brahman 424
Suddha deha (trsfd body), the golden pure body 166
Suddha Sanmarga, goal of **239**, 240, 374,**376**, 446, 466
its collective atmosphere for attaining D. B. 465
cancels death of body 471
Suddha sivam 424
Suddha Siva States (Jagarta etc.) 426-7, **232-3**, 235, 236
Suddha Siva Turyateeta 427
Suddha Sivananda Sabha (Summit SM) **45**, 49, 238
Suddha Siddhanta & Vedanta (Sml) 239, 267, 268,**420**, 494
Suddha Vedanta 188, 420, 494
Sukhārambha Cit Shakti 226, 594, 612,615, 617, 618. **626,631**, 674, 702, 754, **760**
its derived power (adi shakti) 617, 702
its field, the Parabindu 617, 674, 702
Sukhāteeta Veli 190, 212
Summit Over Mind (O–M Gnosis), five planes of **168**, 411, 591,626, 630, 714, 753ff, **760**
grouping into 7 or 5 or 3 planes 169
its siddhis (aṇimādi) secondary 714
Superman Consciousness : retrospective proof of SR's deathless body 271
Superman Consciousness : 328, 271, (Pr. p. 9)
its activity in 1969 & 70 in M 271
its golden light shadowless 271, **328**
its benevolence & compassion Pr. p. 9.
its power to infiltrate into all physical bodies 271, 328
direct entry in M's body 271
trains & helps M in body-trsfn 271
Supermind or Gnosis **38-9**, 48, 221, **403**, **405**, 406, **499**,620, **624**, 785, 798
its poises or planes 128, 238, 244,**499**, 620
Com SM (Cit Sabha or Cit Ambalam) **47**, **187**, **189**, 221, 368
App. SM (Por Sabha or Pon Ambalam), greater SM 187, 191, 221,369, **579**
Tertiary SM or lower SM 450, **579**
its 7 states 527-8, 552
Triple status or heaven 8, 12,18-9, 620
Summit SM, the goal 48, 188, 190, **238-9**, 264, 421, 507
Substance within Substance 243
Nature within Nature 242
Transition State to SM 209, 210, **229 ff**, 406
entry into Sml Vastness 168, 773
Shooting up overpassing SM 774

Sml, & Oml conscious force 631
SM Light & Space of 154
all-constituting, all-containing, all comprehending, all achieving 47
Beings of Sml Heaven 528, 552
SM & Worlds of Satcitananda 620
SM beyond 7 states or realms 101
Supramental, (Sml) Vision 1
Sml Knowledge, the play of Supreme Light 48
Sml Ishwara 51
Sml gnosis 178, 244, 403, **405**
Sml Mfn of Light 176, 186
Sml Powers of Knowledge & Enjoyment 250
Sml Perfection 366
Sml Reason 57-8
Sml realisation, integral 239, 242
Sml trsfn **75 ff**, 181, 183, 199, **262-3, 529-533**
Sml death 349
Sml dematn **185**, 352, 584
Sml creation 467, 468
Supermind & Overmind **209**, 210, 506
Supermind & Ananda Loka **211**, 239, 256, 506, 769-772
Supreme Being (Deivam) 116
Supreme & Igl Divine 116
Supreme Reality or Truth 170
Supreme Form & Space 153
Supreme Space of Form 29
Supreme Substance 187
Supreme Sky of Truth-Consciousness (Uttara Jnana Cidambaram) 148
Surrender, spontaneous, igl 355, 450
Surya Savitri of Gayatri Mantra 451
Swarna deha (See Suddha deha)
Swami (See Swami Ramalingam).
Symbols & Significances : 22, 519
red flower 22
colours 519
Swarupa of tatvas 219
Swarupa yut Joti, essential inner Light 490, 496

T

Tatvas, principles (& powers) of existence 777
Tatva lokas & Karanateeta lokas 200, **619-620**, 621 ff, **623**, 630
Tatvas or tatva lokas 626-9
7 para, 36 apara tatvas 616
103 reduced to 43 or 36 tatvas 616
34 aspects of each tatva 53-4, 612-3
Buddhi tatva (e.g) 55-6
43 main tatvas & Sri Chakra 616
mastery over, two-fold liberation of 678
form, essence & natural quality of (Rupa Swarupa & Swabhava) **53**, 57, 62, 64-5
imperatives, possibilities &

actualities of each tatva & being 53, 54, 62
purification, development, functioning & trsfn of 58-9
four-fold Knowledge of Atma Jnana & Tatva Jnana 59
withdrawal from 678
Anma Cit Shakti as a tatva 619, **620-1**, 760, 766
involution & evolution of Tatvas 771, 777
Tatvikas, evolutes of Tatvas 677, 678
Tatvikas or Tatvika lokas 586, 677-8
Tatva Tatvika Jnana, becoming of Nature 777
Tatva Tatvika layo-daya 771, 777
Tatvikas, in evolution 677
evolution of, under Brahma & Vishnu 677-8
of being & nature 678
of elements & compounds 682
of senses 682
of mind & progressive evolution 683
of 60 tatvikas of body 679
Tat Param or Tat Para Veli 191, 223
& Cit Para Veli 223, 244, 779, **780-1**
Tat Twam Asi: Self, Soul & SM 5
Terrace of 7 states (tertiary SM) 526, **528**, 552
Thirteenth State (tertiary SM) 102
Three impurities of ego, maya, karma 82-3
Time-Mfn, New on earth 96
Thou become Thyself, Myself 100
Tirodha, Suddha **157**, 614, 619, **626**, Maha Maya 630, 756, 760
Parigraha Shakti, the 760
border between Para & Apara 157
Tiru Cittrambalam (Com. SM) 117, 119, **39-40**
Tirumantram of Tirumoolar 70
Tirumoolar (TM):
his Ashtanga yoga & siddhis unique 321
Tirumoolar's deathless body (Parakāya deha):
body deathless & its significance 532, 550
as a personal yoga-siddhi 532, 534
vs collective siddhi in & for earth-nature 532, 534
Tirumoolar's Sml trsfn of body:
not go to beyond SM for trsfn 404
Tirumoolar, on:
Ariya Turya the SM 214
Cit Param Joti (Sml Light) 487
& Tat Param Joti 404, 487
Grace-Space of Bliss 38
Infinite Swarupa within equal Swarupa 214, 405
Igl rlsn of Sml Truth-world 38, 215, 239, **257**, **438**
Pure Transcendence (Suddha Turya, the SM) 404, 504
Siva Siddhar 38, 215

Soul, the Moolam in Ajna 405
Suddha Veli 507
Sml Rlsn 402, 215
Supreme Light of the Being 404
Supreme Void 404
Tat Para & Cit Para Veli 404
Tat Para Tatva Joti (Light of Real-Idea) 488
Three voids 510
Triple Turya (transcendences of the psychic, spl mind, & O-M : Jeeva, Para, Siva) 215, 476, **504**
Triune Swarupa (Sat-cit-ananda) 82, 258
Truth-Light & Supreme Light 215, 258
Unity with the Divine 424, 427
Unity of Substance 164 ff, **250**, 512

Trsfn. into divine Nature & Body, Sml (Sivam aakki) **75 ff**, 215, 503, 181, 183, 199, **262-3**, **529-533**
by Grace-Light 357, 496, 512
by Love 264, 283
by inspiration of songs 112
by Amrita of Bliss, Knowledge & Compassion 75-6, 110, 154, 172
by union with Grace-Shakti 353
by bodily union with the Divine 425, 429, 512
by unity & bhoga of Substance 164 ff, 250, 617, 512
as Siva bhoga deha (whole body & cells conscious & directly enjoy the Divine, the Bliss) 13, **95**, **319ff**, **339**, 342, 407, 412, **413-4** **422**, 425-6, **428-9**, 512, 579, 617

Transformation of body, Sml : 172, 181, 183, 184. 199, 214, 234, **246-8**
in rhythm with Divine Dance or (Truth-vibration) **76**, 125, **239f**, **339** **342**, 419ff, 441, 556
in SA 415
SA on 530, Pr. p. 9.
in Mother of SA Ashram 531
Trsfd body, Siva bhoga deha (or vadivu) of SR 95, 412, 422, stz 12-27-1
in Tirumoolar **462**, **532**, 550, 585
in SR & TM 532-3

Trsfn in Swami Ramalingam 183, **184**, 234, 362, **530**
dangers & difficulties in trsfn 362, 433, 513
attacks from Inconscient 364, 433
quick trsfn 530

Trsfn in SR's works : Poems & Prose :
" Anubhava Mālai" 414, 425, 426, 428-9
"Joti Agaval" 183, 262-3, 264, 268-9
"Boon of Golden Body" 346, 348
"Mei Arul Vyappu" 529-533, 549, 550, 558, 564, 565, 576
"Suddha Siva Nilai" 370, 372, 375
"Peru Vinnappam" 59-60
"Jeeva Karunyam" 617
"Upadesha" 250, 615, 616, 617
Trsfn Sml at SR's place 391, 466
neutral state of deathlessness of body in trsfn 343
inner & outer trsfn 394 ff
modes & process of 334, 395
integral rlsn to get it 334

Triple body-trsfn 166, 193, 195, 246-8
Suddha Deha 247
Pranava deha 193, 247
Jnana deha 193, 247
Triple body & triple siddhi **195-6**, 362, 366
Triple siddhi 196
karma Siddhi 196
Yoga Siddhi 196
Jnana Siddhi 196
Trsfd Substances of body : 331, 369, **377-8**, 461
deathless ether 366, **377**, 461
non-burning air or gas 369, 377, **461-2**
non-flowing liquid **331**, 377
trsfd super elements 377-8
common state of 331
Transition from O-M to SM 234, 620, 621 ff, 631
Triple body trsfd 166
Triple experience of the Sml Lord in Por Sabha 110, 111
mutuality (seen), intimacy (fused), unity (identity) 110-1
Triple session of SM 366
Truth, Supreme & Unvl 494
Truth becomes Truth (of Grace) 45, 49, **162**, 439
Compassion of Truth-Cons. 511
Truth-Consciousness of SM **179**, 184, 186, **232**, 405, 438
Truth-Conscious igl Bliss 257
Truth-action 255, 366
Truth-body physical 443, 561
Truth-discrimination 12, 225-6
Truth-feeling 255
Truth-form 422, 429
Truth-form of Matter 294
Truth-Heaven 449
Truth-hearing (inspiration) 13, 225-6, 255, **366**, **599**
Truth-intuition 12, **225-6**, 255, 366
Truth-Law 71
Truth-Knowledge 255, 366
Truth-Light of Grace & Bliss 105
Truth-play of Divine Dance **76**, 366, **339**, 341, 342, 419ff, 441
Truth-space of 84
Truth-sense, bhoga of 150, 155, 162, **422**
Truth-Substance, bhoga of 512
Truth-thought 255, 367
Truth-vibration (Divine Dance & body-trsfn) **76**, 125, 239ff, **339**, **342**, 419 ff, 441, 556
Truth-vision 12, 225-6, **255**, 366
Truth-will 255, 493
Truth-word 147, **436**, 511
Truth world, equable 108, 773
Truth-Knowledge, Sun of 366, 405
by self-identity 366
integral 366, 773
world of 366, 773
Turya Stambha, Pillar of Transcendence 526
Two-in-one (i. e., Many-in-one) 219
Two (i. e., many) 219
Two-in-one, figure of 515, 516
Twin, Krishna, & Radha entwined 516

U

UbhayaVeli (or Ambaram: SM) 126, 191, **223**, 487, 578
the biune Infinite **36**, 126, **578**, 779, 780-1
Tat Para Veli within Cit Para Veli 35, **779**, 780-1

Universal individual 5, 26
Unvl. mfn of Light & world-unity 387
collective humanity & harmony 467
Unity & bhoga of Substance of Truth 165, **250**, 496, **512**, 579, **617**
Unity in diversity & integrality 492
Upasanta Veli (or Pāḷ) (Summit OM) 118, **169**, 510
Upadesha of SR 76, 83
Uyir or aruyir as soul **75**, 79, 182, **193**, 216
Uyir as the vital life 75, 79
Uyir (ku) uyir, Soul of the life (the psychic being) 75, 79

V

Vadalur, holy place of SR **147**, 148, 170, 461, 463, **466**, 467, 582
an unvl centre 463, 582
for body-trsfn 467
Lord of Por Sabha invited to settle on earth at 582
Vak the Word, four kinds
(a) Anubhava Vak (Sml direct) **592**, **593**, 594, 599
(b) Turya Vak (Sml through O-M) **590 ff**, 592, 594, 599
(c & d) Para & Apara Vak 592
Asariri Vak 595
Poorana Vak 594, 599
Ekadesha Vak 594, 599
Vak, five kinds 157, **593**, 762
Panchami or Para 157, 593
Sukshma 157, 593
Pashyanti 157, 593
Madhyama 157, 593
Vaikari 157, 593
Vallalār (See Swami Ramalingam) :
Varṇa, seed-sound 763
Varṇa, Pada, Mantra 763
Vasana Nivritti 791
Vast Grace-Light **103-4**, 173-4, 176, (APJ) 183, 186
most difficult for rlsn 389
God or Supreme Godhead of 389
purifying & transforming 213, 214
Vastu Pratyaksha Anubhava, Unity of Substance 164 ff, 250, 512, **617**
Vedanta, & pure school of **307**, 308-9, 319, 320
Veda, Upanishad & Agamas 14, 15, 16
Vedanta-Siddhanta 310, 318
SuddhaSiddhanta 310, 320
vs Siddhanta-Vedanta 310
Veli (Space), kinds & plays therein 208, 554
Bhuta Maha (Subtle physical) 208, 554
Bhoga (Subliminal) 554
Citturu (Cit-Tapo O-M) 217
Haya Paguti (Vital) 208
Kalai 208, 209
Karu Veli, Idu Veli (Inconscient & Subconscient) 265, 267
Nava Veli 506
Nada Veli (Spl. & Oml range) 554
Paguti (physical) 208, 554
Para (Spl Mind) 209, 219
Parampara (Global (O-M) 209
Parāpara (Summit (O-M) 209, 169
Parama Nada Veli (Sml) 554
Peru Veli (SM) **35**, 209, **211**, 217
Perum Sukha Veli (Summit SM) 187, 211

Poruluru (Sat O-M) 217
Seven Velis 168
Suddha Nal (Spld. Mind) 209
Suddha Siva Veli (SM) 168, 169
Uyir (Vital world) 208
Veli within Veli, (Tatpara within Para) Cit **35**, 126, 127,486, **779-781**
Vetta or Veru (Suddha) Veli, Sml 493
Yoga Veli (Spld. Mind) 554
Vijnana (Com. SM) 238, 244
Vijnana, Prajnana, Sanjnana 792
Vijnanakalar 82
Vijnanākalar of Saiva Siddhanta 82
Vision within Vision 90
Vision, integral of SM 1
Voids, three 510
negative void **2**, **28**, 246
lesser voids 126
Void, pure or supreme or positive 2, 28, **126**, 199, 245
Avyakta Paratpara 493
Suddha (or Vetta or Veru) Veli 28, 245, **126**
Sahaja kevala 770
Light in the 2
Veru Veli (within Peru Veli) 35, 126
Vyāpya Vyāpaka (O-M) 58, **240**, 621, 622
Vyāpaka Vyāpya (SM) 58, 231, **240**, 621, 622
steps leading to 767
similar experience of M 768-9
initial igl Knowledge & Gita 774, 792
three poises or planes of **771-2**, 777 ff, 775
four poises or planes of 775, 792
Two main poises or Cit Sabha & Por Sabha 775
Summit SM (Poorana Cit Sabha) 790, 792
Poorana Vyāpaka Vyāpya **773 ff**, 777, 778, 788 ff, 789-790
Com. SM (Cit Sabha) 790, 792
App. SM (Por Sabha) 790 ff, 792
Tertiary SM (lower Por Sabha) 791, 792

W

Will of aspiration fulfilled 112
Word (Vak), Supreme 593
Word of Truth, spoken in SM 70
Words from Shakti 585
Word of the Silence (SA) 161
World-unity & collective harmony 399
World of Knowledge-Ignorance 506
World of Diamond-Light of Knowledge 147
Worlds all, in an atom 473
Worlds of Mfn from : sub-atom of His Substance 120
dust particle on nail of His toe 120
dust particle on the edge of His Sandal 121

Worlds of Satcitananda 239, 240, 506,770, 772, **792-4**, 798
Ananda Loka 43, 499, **792**, 798
Cit-Tapo Loka 793, 798
Sat Loka 793, 798
Three lokas as Rupa, Swarupa & Swabhava of Ananda itself 794

Y

Yoga, Yoga Jnana, Jnana Yoga 145
Yoga Maya 758
Yoganta, & the pure school of 307, 314, 321
Yoga Siddhi (Sml Truth-vision) 49, 51, **145 ff**
Yogi-Siddhars (Satya Jnānānanda Siddhars) 156

ARUT PERUM JOTI AND DEATHLESS BODY

ERRATA

Page No.	Para no., and the line no., from the beginning (b) or end (e) of para or of the page (headings or sub-headings not regarded as para).	For the words and numbers	read the words and numbers or omit
1	2	3	4
v	1b7	Munificient	Munificent
v	2b4	selections	selection
x	1b20	Siddhvalagam	Siddhivalagam
xi	1e3	dematerialisatlion	dematerialisation
3	3b1	all-consisting	all-constituting
3	5e3	supere	super-
5	2b3	Kala	Kāla
8	1b3	goodess	goddess
9	3e3	Truth words	Truth-words
12	3e1	inplies	implies
12	5b2	all-prevading	all-pervading
22	4b1	Lard	Lord
22	4e2	buminous	luminous
23	2e1	ove	Love
28	3e2	1 to 3	1 to 4
29	2e1	supremental	supramental
35	1e5	firm by	firmly
35	2e3	nfinity	infinity
35	2e4	Uphaya	Ubhaya
35	3b2	experience.	experience in the Super-mind.
38	1b5	twhich	which
40	e1	reffered	referred
46	3e5	not th	not the
46	3b1	not two	nor two
47	1b1	establised	established
49	3e2	possess	possesses
49	3e2	become	becomes
51	3b6	these	these ஆங்காங்கு அதீதமாகிக் கலந்தும்
51	3b9-10	ஆங்காங்கு அதீதமாகிக் கலந்தும்	———

1	2	3	4
55	b7	Sāmavaya	Samavāya
57	e2	8 bhava	8 Swabhava and Swarupa
57	e3	4 Swabhava	4 visesha (guna)
58	1b4	spriturual	spiritual
67	2b6	wearsome	wearisome
68	2e4	biune	biunely one
75	2b6	தன் மய	...தன்மய
76	1b3	Gracc-Light	Grace-Light
77	6b2	Light	Right
77	6b5	essense	essence
79	1e6	which with	which by
93	e1	n enternal	an eternal
105	b2	VIYTAHTHAL	VIYATHTHAL
118	4b3	O Fire.....Air or Gas	O Air or Gas .... Fire
118	4b4	O Ray of Light . Fire	O Fire.....Ray of Light
125	6b1	infinit	infinite
140	2e4	Light or	Light of
142	1b5	Substances	Substance
153	1b1	in on	in Pon
154	4b8	a combination	the embracing
154	4b8-9	of the divine fragrance	*Read after the word* Body
154	4b9	with that	as
156	e9	Prakrita	Prakriti
158	3b11	Kārmā	Karma
159	3e5	planess	planes
163	3e2	vacant	(vacant)
164	1b10	Fre	Fire
165	4e3	Maru Mauna	Mauna Mantra
167	1b7	rom	from
168	1b3	within It	in it
168	1e4	out the	out—the
176	1e2	cons quently	consequently
177	5b5	infiinit ly	infinitely
182	2b4	world	world and to the other worlds
182	2b5	and everywhere	*Read after the word* earth.
190	4b4	infity	infinity
192	e3	imental	mental

1	2	3	4
194	e7	adopted	adapted
208	1b6	Vyakhyna	Vyakhyana
211	2e1	he	the
215	5e3	Biss	Bliss
228	e3	OTE :	NOTE :
229	2e6	Para-para	Parāpara
241	e11	Swam	Swami
242	4b5	light o	light of
251	4b2	தயவுடையத்	தயவுடைத்
254	3e2	above, to give	above, fit to give
254	e1	Tnfinite	Infinite
256	5e1	s this	as this
262	8b2	கனித்திட	களித்திட
265	6e2	construc-	constric-
266	3b3	unplumed	unplumbed
266	4b1	dug our	dug out
266	6b1	mean the	mean the Mid
266	6b2	stz 449). "N	stz 449). "Nadu
266	6b3	suprame	supramental
266	6b4	infinite of	Infinite of the
266	6b5	or Suddh	or Suddha
268	3e1	Para Param	Parā Param
279	2b3	335	345
281	2b6	ts form	its form
286	3e2	complet	complete
292	b9	Karana	Kāraṇa
294	1b1	hare	here
295	4e1	nteraction	interaction
298	4e12	entitles	entities
307	2e1	follwes	follows
313	4e3	madha	madhya
340	2b4	unitarain	unitarian
341	2b1	Furtuer,	Further,
343	3b3	olccassional	occassional
343	3b4	affictions	afflictions
349	1b5	whath	what
349	1b15	fo	of
349	1e2	o its	of its

1	2	3	4
349	1e3	f India	India
358	4e3	announcemen	announcement
359	1b1	diyine	divine
377	3e2	he body	the body
834	5b2	region	reign
392	3e3	o as	or as
402	5b4	the by	the
402	5b4	said the	the said
407	2b1	into me	unto me
412	2e1	Is wear	I swear
423	5e1	Light Supermind	Light of Supermind
425	3b2	psyehic	psychic
425	3e3	(Suddha antos)	(Suddha antas)
431	1b6	Cit-Sharkti	Cit-Shakti
431	1e6	Blss	Bliss
432	1b3	Shaki	Shakti
434	6ஆ3	தச்சு	சுத்த
439	1e4	has became	has become
450	3b1	though	thoughts
470	2e4	pos esses	possesses
475	8b3	ealm	realm
483	5e3	Real-Id a	Real-Idea
493	4e2	Jotiy ut Jot	Joti yut Joti
496	6b2	into a i	into a
497	5b6	self-identy	self-identity
501	1b5	Jot	Joti
510	3e2	hree	three
511	2b2-3	became one Two	become One, Two
512	4b2	Kolānta	Kalānta
513	4e2	inpact	impact
519	7b1	Over	Over or beyond
522	5b12	he physical	the physical
529	3b6	se king	seeking
531	7b6-7	(Her trans-...17-11-1973).	*Read as Foot note on para 3*
533	3b4	Hall	Hell
551	6b3	Amrita	fragrant Amrita
554	5ஆ7	வினங்க	விளங்க
568	1b2	beyond	beyond into
566	5b1	disciplined	discipline

1	2	3	4
582	1b4	illimitadle	illimitable
586	4b3	ake	take
587	3b5	yunarndu	yuṇarndu
590	2e4	overmined	overmind
593	3b1	explains	explains the
599	6b2	i. e. a second kind)	(i.e., of a second kind)
602	7b2	delegrate	delegate
604	1e2	leve	level
605	3ஆ2	அமர	அபர
605	4e6	rather a	rather
605	5b2	of purer	of a purer
605	5e4	thought	though
606	4b2	Pranava anu	Praṇava aṇu
608	2e10	poetrv	poetry
612	1b8	overlard	overlord
612	1e8	Bhuta tatva	Bhuta tatva, and the Buddhi tatva (see p 54)
613	2e1	Chart 8B	Chart 8 C
614	1e2	a...manifestation	manifestations
614	3b2	Mahesh wara	Maheshwara
615	1e2	form	from
615	2e3	An adi	Anadi
616	1b4	elemental three	elemental
616	1b10	matter	elements
617	2e3	represe ting	representing
618	5b4	nibida	nibiḍa
619	1e1	chapler	chapter
619	b4	ANAVA	ĀṆAVA
619	3e2	Siddanta	Siddhanta
620	1b7	ntegrally	integrally
620	1e10	urisdiction	jurisdiction
620	3b3	93-3	96-3
621	1b12	corresdonding	corresponding
622	1b4	samaveda	samveda
622	1e2	the Absolute	then with the Absolute
623	b12	Vilakka	Villakka
625	e14	OR SENCE	OR SENSE
626	b17	& self	& self)

1	2	3	4
626	b24	II. In, the	III. In the
630	3e4	All, and an	All—an
631	e13	transformating	transforming
634	e8	upāṇu	upānu
635	b2	Piṇda	Piṇḍa
636	b13	Prthivi	Pṛthivi
636	e2	karana	karaṇa
638	b7	s'akti 1	s'akti lōka
639	b11	udyāgatva	udyōgatva
640	b17	Vishayaprajñpā	Vishayaprajñā
640	b17	aryanta	paryanta
640	e11	adhikaraṇL	adhikaraṇa
643	e9	Kāryṇautva	Kāryāṇutva
643	e10	Karanṇautva	Kāraṇāṇutva
644	b19	Vyāu	Vāyu
645	e11	ādayasca	ādayas'ca
646	b15	vishayāuṇtva	vishayāṇutva
647	b3	orsa-yoga	or sa-yoga
647	b8	vishayāuṇtva	vishayāṇutva
648	b21	sadhāraṇa	sādhāraṇa
649	b21	āhaṅkara	āhaṅkāra
652	e6	cichā	icchā
652	e17	adhiharaṇa	adhikaraṇa
654	b12	varaṇ	varṇa
655	e16	Guṇa	Guṇa
657	e8	karaṇa	karma
658	e8	Mula Māyā	Mūla māyā
662	b9	adhikaraṅa	adhikaraṇa
663	e19	duhkha	duḥkha
669	b21	A vyaya (or ayavya)	Ayavya (or avyaya)
675	b22	saṇkalpa	saṅkalpa
677	2e1	chart 8B	chart 8 C
678	2e5	Matter of	Matter or
678	3b9	fot eg.	, for e. g.,
678	3b15	existence	existence
679	5e10	Though the	Through the
683	2e1	8B...Vol I.	8 C...Vol I (p 252)
685	b20	Prakīti	Prakṛti

1	2	3	4
686	e10	Vīdita	vādita
688	e10	who by	who or which by
692	e7	okas	lokas
694	b10	preraka	prēraka
697	b12	ṣakti	s'akti
705	4b2	up tino	up into
706	b1	increasingly	progressively
707	e14	saṅkalypa	saṅkalpa
712	2e3	difinition	definition
712	e9	rūpiṅi	rūpiṇī
712	e1	Dipika...Indhika	Dipikā...Indhikā
712	e2	Vyāpinī...Mōchika	Vyāpiṇī ..Mōchikā
712	e2	Rōchika	Rōchikā
713	e17	4 to 57	42 to 57
715	1b7,8	the 12 parts...(ಶ)	*read before the words* the 5 kalas ..
715	1b10	12 centres	the 12 centres
715	3b3	Bodhālaya	Bodhālaya)
717	3b1	consciousn ss	consciousness
717	4b1	Purushadi	Purushādi
717	4e6	inner outer	inner-outer
726	2b11,12	so held...starts).	so held)...starts.
726	2b15	reserve	receive
726	2b16	to done	to be done
730	b14	śivā	śiva
730	e11	gulīkā	guḷikā
733	e12	s'akt	s'akti
734	b4	pūraṇl	pūraṇa
734	b7	śivā	s'iva
737	e2	first	first and the last
744	e1	ptatyaksha	pratyaksha)
746	b3	prakrti	prakruti
747	6b2	svarūpa	svarūpa svabhāva
749	e2	Varna	Varṇa
750	e1	biṇdu	bindu
752	e1	hought-	thought-
753	e1,2	the pure	the purer
753	e19	source of	source in

1	2	3	4
755	between 9 & 10	————	Iththam (Thus)
757	e9	(1-5)	(-5)
757	e18	Para Iccha	(Para Iccha
763	b10	and sound-	and their sound-
763	b13	knowldge	knowledge
764	2e1	Prakrti	Prakruti
765	b13	(swabhava	swabhava
765	b17	SĀṄGĀ	SĀṄGA
766	b12	etc. as	etc., and as
766	e12	etc., as	etc., and as
767	b3	etc., as	etc., and as
767	5b3	conscionsness	consciousness
769	1b2	indentifiable	identifiable
769	5b1	the ture	the true
771	5b1	(Suddha	(i. e., Truth-Consciousnes Suddha
772	6b2	the Dlvine	the Divine
773	e7	inner-outer	inner-outer, outer
774	1e2	santhana	sanatana
774	2b9	Truth-Conscious	the Truth-Consciousness
775	1e4	designed	designated
778	2b1	item	items
778	2e7	item	items
778	e10	PERUVELI	PERU VELI
779	1b2	by will	by the words
779	4b2	spaec	space
780	1b4	Unmai	Uṇmai
780	2b3	speceless	spaceless
784	4e2	sank alpa	saṅkalpa
784	6b1	continued	considered :
784	7b1	(Suddha	(i. e., Truth-Consciousness, Suddha
784	8b1	of divine	of the divine
786	3b2	Godhelds	Godheads
787	4b4	Perdominant	predominant
787	4e3	the items	the last items
789	2b4	together	together as the other,
790	2b1	experience	experiences
791	3b6	follows	follow
797	2e1	loka	lokas

1	2	3	4
784	8b1	of divine	of the divine
786	3b2	Godhelds	Godheads
787	4b4	perdominant	predominant
787	4e3	the items	the last items
789	2b4	together	together as the other.
790	2b1	experience	experiences
791	3b6	follows	follow
797	2e1	loka	lokas
.p.	Divine Chart :	Comprehending ..	*Read against no. 16*
,,	,, ,,	Apprehending ...	,, ,, ,, 15 & 14
,,	,, ,,	Tertiary ...	,, ,, ,, 13
,,	,, ,,	Supramental ...	,, ,, ,, 12 (f)
,,	,, ,,	DO NOT INTERGRATE ..	DO NOT INTEGRATE..