

The Triple Worlds of the Veda

Surya Savitri the Lord of Creation

The Rays of the Sun thus build up the luminous planes, called in the Vedas Svar.

It has three luminous realms, called *trī rocanā*.

Which thus project the higher three realms of the Cosmic Mind, called *tisro dyāvah*, sustaining the three spaces of the Vital realms, called *trī rajāṃsi*, supported by the three foundations of the Physical, called *tisro bhūmīh*.¹

Sri Aurobindo translated *trī rocanā* as 'three luminous worlds divine': "three powers of Light uphold three luminous worlds divine", *trī aryamā mānuṣo devātātā trī rocanā divyā dhārayanta*.² These three powers of Light as the triple status of the Supermind uphold the three luminous worlds of the Svar, *trī rocanā*, supporting then the three heavens *trīṃ uta dyūn*, and the three spaces of the mid-worlds, *trīṇi rajāṃsi*.

So the three luminous realms are projected into the three heavens of our mentality and the three spaces of our vitality; and all of them are supported by Mitra and Varuna. It is as if they penetrate it through from the beyond influencing them with their presence, consciousness and power.

RV 2. 27.8 mentions also of the three bhumis:

tisro bhūmīr dhārayan trīṃś utā dyūn trīṇi vratā vidāthe antār eṣām
ṛtēnādityā māhi vo mahitvām tād aryaman varuṇa mitra cāru

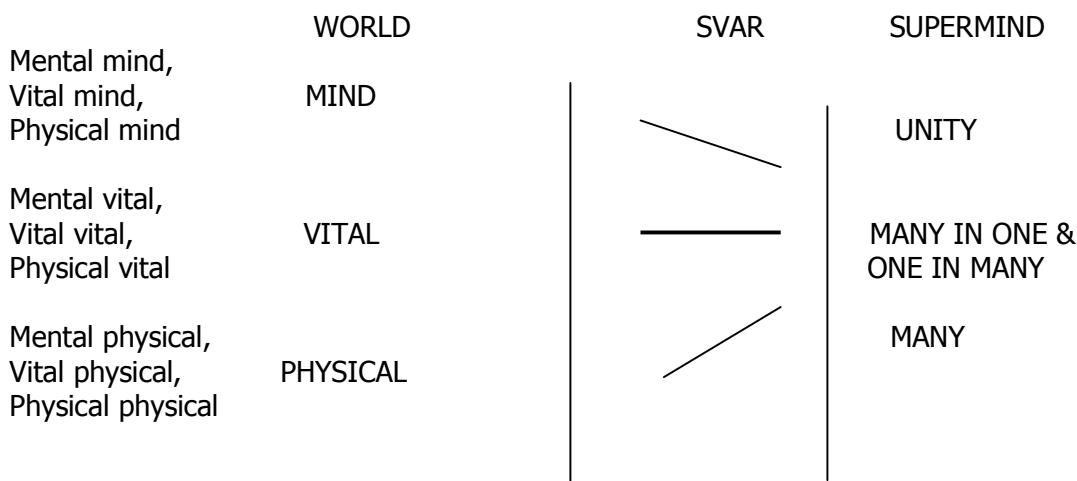
"They (Adityas) support the three earths, and the three heavens. Three are the laws within the sacrificial gathering (inside the Antariksha). By the Truth the sons of Infinity have their greatness here great, and that is Beautiful, O Aryaman, Varuna and Mitra."

The Triple Worlds

¹ RV5.69.1 *trī rocanā varuṇa trīṃś utā dyūn trīṇi mitra dhārayatho rajāṃsi* "Three worlds of the Light you two uphold, O Varuna, three heavens, three mid-worlds, O Mitra!" The three luminous worlds *trī rocanā*, (from root *ruc*, to shine) are the three levels of Svar.

² RV 5.29.1. Volume: 18-19 [SABCL] (The Life Divine), Page: 142

There are three earths, three levels in the vital, and the three levels in the mind: *tisro bhūmīḥ*, *trīṇi rajāṃsi*, and *tisro dyāvah*, projected, as it were, from three worlds of Svar, *trī rocanā*, as the Rays of the Sun of the Supramental Consciousness-Force.

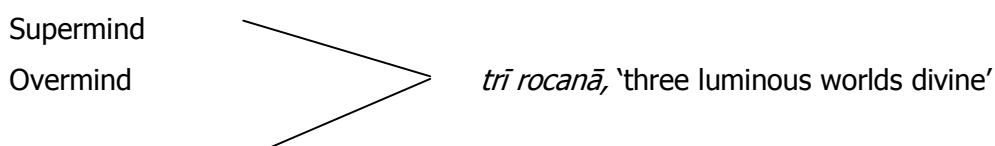


The Mental Mind is what Sri Aurobindo calls in *Savitri* the Self of Mind, the Cosmic or Universal Mind. The Vital Mind is the Universal Life's Mind and the Physical Mind is the one which manifests the physicality of the Universe. Human mind is also build on the material ground, dependent on the physical brain, dealing with physical reality of the Cosmos.

And these are the three heavens mentioned in the RV 1.35.6 as *tisro dyāvah* of Savitar: two are his own realms and one is in the realm of Yama: *tisro dyāvah savitur dvā upastām ekā yamasya bhuvane virāṣāt*. So it is the Mind of the physical Universe, which is in the world of Yama, and the Universal Vital Mind and the Universal Mental Mind are in the realms of Savitar, which Sri Aurobindo calls in his system of Knowledge: Higher and Illumined Mind.

A Comparison of the Vedic and Sri Aurobindo's terminology

If we were to compare Sri Aurobindo's terms with the Vedic terminology we would see this picture:

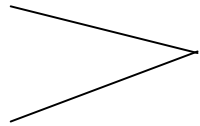


Intuitive Mind

Illumined Mind

Higher Mind

Mind



tisro dyāvah, three heavens

We have already mentioned *tisro dyāvah*, the three realms of the Universal Mind: Mental, Vital and Physical, which in Sri Aurobindo's terminology are identified as Illumined Mind, Higher Mind and Mind, but we did not speak about the three rocanas yet, the three luminous realms of Svar. The particularity of Svar is that it begins in the Supermind and extends itself into the Overmind and then to the Intuitive Mind. It is here that the major difficulty of understanding of Svar lies. Sri Aurobindo speaks of Svar differently in different contexts, sometimes he identifies it with the Supermind and sometimes he underlines the difference between the two. It is the world of the Rays of the Sun, which in its first stage, before going out, is still a part of the Sun and is Sun itself. It is only later that the Rays disperse into the groupings of flashes in the Overmental realms and finally become separate in the Intuitive Mind.

Sri Aurobindo describes this phenomenon in his letter (LY 261) speaking of the levels of the Overmind:

"There are different planes of the overmind.

1) One is mental, directly creative of all the formations that manifest below in the mental world—that is **the mental overmind.**

2) Above is **the overmind intuition.**

3) Still above are the planes of overmind that are more and more connected with the supermind and have a partly supramental character. Highest in the overmind ranges is the **supramental overmind or overmind gnosis.** "

Commenting on the Hymn to Mitra and Varuna, Sri Aurobindo speaks about the three rocanas as "the three luminous worlds in which the triple mental, the triple vital, the triple physical find **the light of their truth and the divine law of their powers.**"

There is another fundamental difficulty in understanding of Svar, for, according to the Veda, it was created last, after Heaven and Earth and Antariksha came into existence. It is as if it requires a feedback, or a field of application. If the lower creation were not there, Svar would not come into being. It is because of Agni being born in the lower creation, calling for the light from above, that Svar finally manifests.

Cf. RV 10.88.2: *gīṛṇám bhúvanaṃ támasāpagūlham/ āvíḥ sūvar abhavaj jāté agnaú,* "[First] the World was swallowed by the Darkness and hidden within it. Then, when Agni was born, Svar became manifest."

The Hymn of Creation (RV 10.190) also speaks of Svar as being created last:

*ṛtám ca satyám cābhíddhāt tápaso 'dhi ajāyata /
táto rātri ajāyata tátaḥ samudró arṇaváh*

"The Law and the Truth were born from the kindled Power of Tapas.

From that the Night was born, from the Night - the Ocean of Inconscient Waters."

*samudrād arṇavād ádhi saṃvatsaró ajāyata /
ahorātrāṇi vidádhad víśvasya miṣató vaśí*

"From the Ocean the Year was born, distributing Days and Nights,
the Master of All that changes."

*sūryācandramásau dhātā yathāpūrvám akalpayat /
dívaṃ ca pṛthivíṃ ca antárikṣam átho sūvaḥ*

"The Sun and Moon, the Establisher fashioned as before. Heaven and Earth and Space in-between, and then - Svar!"

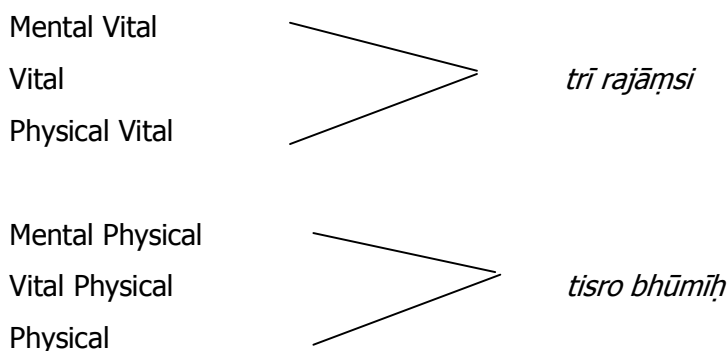
The explanation to this phenomenon we can find in the understanding of that fact that there is a fundamental difference between the Illumined Mind and the higher realms of the Intuitive Mind and the Overmind. Sri Aurobindo writes about it in his letter (LY 264): "Intuition is above illumined Mind which is simply higher Mind raised to a great luminosity and more open to modified forms of intuition and inspiration. ...

The Intuition is the first plane in which there is a real opening to the full possibility of realisation—it is through it that one goes farther—first to overmind and then to supermind.”

He also defines the difference between the Illumined Mind and Intuitive Mind in his Savitri, in the Canto *The Self of Mind*, where Intuitive Mind can be reached only through the higher action of Intuition itself coming down from above to the Illumined Mind (see the quotations at the end). It is through the overflowing directness of the Overmind via Intuition that the Illumined Mind can come into contact with the Supramental consciousness says Sri Aurobindo. In his letter he writes:

“...the thousand-petalled lotus—sahasradala—above commands the higher thinking mind, houses the still higher illumined mind and at the highest opens to the intuition through which or else by an overflowing directness the overmind can have with the rest communication or an immediate contact.”³

Two lower triple realms of



Tri rajamsi, the three realms of the Vital are the levels of (1) the Higher Universal Life, (2) the Universal Life, as such, with an entrance to the Infinite Darkness, and (3) the Universal Life as it is known to us projected into the creation of material Universe.

So, the Mental Vital corresponds to the plane which Sri Aurobindo describes in the Second Book of the Traveler of the Worlds, in the Ninth Canto *The Paradise of the Life-Gods*. It is the Life Force which is on the other shore of Creation, beyond the darkness.

³ LY 365

To reach to that shore Aswapati must cross the regions of the Eternal Night, which are described in the previous two Cantos, 7 and 8: *The Descent into Night*, and *The World of Falsehood, The Mother of Evil and the Sons of Darkness*.

It is only after crossing those levels of Infinite Darkness and Evil that he moves to the realms of the Mental Vital and then to the Mind levels in the following Cantos; first to *The Kingdoms and Godheads of the Little Mind*, which corresponds to the Cosmic Physical Mind, depicted in the Veda as Heaven of Yama, ruling over men, *yamasya bhuvane virāṣāt*, which is our human mind in its highest potential, and then to the Kingdoms and Godheads of the Greater Mind, to the Cosmic Higher Mind's regions.

Thus the realms of Life are the place where all the troubles, the dark forces enter into our system of mental-physical existence. It is here in the Vital, *Antarikṣa*, that the bridge is to be made by the Sacrifice to the higher powers of consciousness seeking their direct and effective influence. It is here that the whole battle is going on between the Sons of Light and the Sons of Darkness in the field of our Life.

The *tisro bhūmīḥ* are the three realms of the Universal Physical, determined by
 (1) the Mind, which makes it self conscious in manifesting and maintaining its form,
 (2) by the Life, which makes it dynamic in its own movement;
 (3) and with the proper Physical, as an faculty housing all other forces and levels of consciousness taking their part in the material manifestation of the Divine.

Without physical being fully prepared there can't be any direct Supramental influence in the material Nature, for it is, as it is clear now, dragging down the vital and the mind inherent in it, not allowing them to realize their full and free potential. And there is a reason for it, for all of them are here only to manifest the Divine in matter, and not for any other reason. Sri Aurobindo says in his letter to a Sadhak:⁴

"There can be no conquest of the other planes by the supermind but only an influence, so long as the physical is not ready. ... And how is it possible to perfect the mind and vital unless the physical is prepared—for **there is such a thing as the mental and vital physical and mind and vital cannot be said to be perfectly prepared until these are ready.**"

⁴ LY 1228

Body as a Supramental creation

The triple conception by the Creator, depicted in the Veda, within his own Consciousness creates or is the Supermind. The very physical consciousness is a result of this conception and a part of its realisation.

The physical and mental consciousness are seen in the Veda as two luminous firmaments, *rodasī*, supporting the growing Soul in this Creation.

The body itself is seen as the outcome of a Supramental Creation, which at the first glance is not easy to understand, but which explains why in the post Vedic spiritual traditions together with disappearance of the Svar and the Supermind the body also lost its priority and got reduced to be seen as an imprisonment and even as a problem in finding our true self rather than a solution in manifesting the Divine in matter.

Sri Aurobindo writes in his letter: **"The supramental is necessary for the transformation of terrestrial life and being, not for reaching the Self. One must realise Self first, only afterwards can one realise the supermind."**

In the Vedas the Heaven and Earth, our mental and physical consciousness were considered to be pure and conscious of the Divine. The body was seen as a fortress and refuge for the soul of man against the forces of Darkness. It was referred to as 'well-made', a dwelling place of the Spirit. The treatment of the physical body underwent a fundamental change in the later Mayavada-oriented spiritual traditions, it was seen as an obstacle and hindrance on the path to the spiritual realisation rather than the supporter or the field of realisation. It fell off into the domain of a lower consciousness and was blamed for keeping soul here bound to suffering against its will to be free.

The Seven Suns of the Supermind

Sri Aurobindo reconsidered the usual Yogic practices, oriented towards Liberation alone, which came in the post Vedic period, when the transformation of earthly life and physical body was considered already to be impossible, and turned towards the Vedic view of transformative practice: invoking the higher powers by the means of aspiration

in the heart and surrendering to them for the transformation. He introduces the ancient Vedic methods of a Descent of a Higher Consciousness and Power into our mental, vital and even subtle physical and physical bodies for transformation.

It is as if he is looking from above at the physical body, seeing it from the Supramental point of view. He writes about the seven centers in the body as the manifestation of the Seven Suns of the Supermind in this way:

1. The Sun of Supramental Truth, - Knowledge=Power originating the supramental creation. Descent into the Sahasradala.
2. The Sun of Supramental Light and Will-Power, transmitting the Knowledge-Power as dynamic vision and command to create, found and organize the supramental creation. Descent into Ajna Chakra, the center between the eyes.
3. The Sun of Supramental Word, embodying the Knowledge-Power, empowered to express and arrange the supramental creation. Descent into the Throat Centre.
4. The Sun of Supramental Love, Beauty, and Bliss, releasing the Soul of the Knowledge-Power to vivify and harmonise the supramental creation. Descent into the Heart-Lotus.
5. The Sun of Supramental Force dynamised as a power and source of life to support the supramental creation. Descent into Navel Centre.
6. The Sun of Life-Radiances (Power-Rays) distributing the dynamism and pouring it into concrete formations. Descent into the Penultimate Centre.
7. The Sun of Supramental Substance-Energy and Form-Energy empowered to embody the supramental life and stabilize the creation. Descent into the Muladhara.