

The example given here is very appropriate. In the pupa stage, the wasp behaves exactly like an ordinary worm. It looks like a worm, it crawls like a worm. This is one of the stages of its evolution but ultimately it has to grow into a wasp. This insignificant pupa has all the qualities of a wasp lying dormant in it. The wasp stage is the culmination of its fulfilment, which it becomes, given the time to grow in its meditations. Similarly, the jīva is potentially divine but, at this moment, this divinity is not manifest. By constant, single pointed concentration upon the divine Self, however, it can glide into the infinitude which is the state of ultimate human evolution. It is then that the ego dissolves into the Vision Divine.



अतीव सूक्ष्मं परमात्मतत्त्वं
न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।
समाधिनात्यन्तसुसूक्ष्मवृत्त्या
ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ ३६१ ॥

*atīva sūkṣmaṁ paramātmataṭṭvaṁ
na sthūladṛṣṭyā pratipattumarhati,
samādhinātyantasusūkṣmavṛtyā
jñātaavyamāryairatisuddhabuddhibhiḥ. (361)*

361. The real nature of Paramātman is extremely subtle and cannot be reached by the gross outgoing tendency of the mind. It is accessible to noble ones with extremely pure intellects, through samādhi, brought about by an extraordinary subtlety of the mind.

Reality cannot be recognised by the gross process of perception. The gross objects of the world can be seen and recognised if you have a pair of healthy eyes. If you go to the pond you may see a lotus; but the lotus reveals its subtle beauty only to a poet. He sees a beauty, a special charm and an unearthly attractiveness in it. Unless you too, can feel like a poet, you will not be able to appreciate this subtler vision of the lotus in the pond. A philosopher will derive a subtler