

egg of the wasp develops into a larva and moults into a pupa, the mother wasp brings it to the prepared nest for protection and under its watchfulness; the pupa slowly grows to become a full-fledged wasp.

In their poetic vision, scholars of Vedānta take this as an example for the limited pupa-like, insignificant PFT¹ transforming itself into the unlimited, all-pervading and omniscient Reality. This is achieved through single pointed meditation. Those who are extremely attached to Reality (sati-saktaḥ) with single pointed concentration, meditate upon Brahman and become Brahman. Here it must be clearly understood that it is not a becoming in the sense of any marked obvious transformation. But the Self of the individual expands to become the Self, pervading the entire universe.

Just as every pupa is a potential wasp, so too, every man is potentially divine. But a great deal of discipline and sādhanā has to be put in before the efforts bear the fruits of spiritual maturity. Every pupa does not become a wasp. Yet it is capable of, it has the capacity for becoming a wasp.

The pupa metamorphoses into a wasp by virtue of its being a potential wasp and by its long period of wait. During its 'meditation' it is constantly growing towards becoming a wasp. The human-pupa moults into a divine personality by virtue of its being essentially divine and, by its constant single pointed meditation upon the Divine, it grows in spiritual dimensions to become the Divine.

At the pupa stage, the shapeless larva does not promise us a wasp, yet it is a wasp. Similarly, the limited, mortal, pain ridden individuality of man does not look at all its real divine nature. But when the PFT (jīva) ends its identifications with the BMI and OET through steady meditations upon the Self, the PFT, the limited individuality metamorphoses into infinite Sat-Cit-Ānanda.

¹ cf. verse – 124. (footnote)

When the pupa stops being a pupa, it becomes a wasp; when a man stops being a jīva, he becomes the Supreme.



क्रियान्तरासक्तिमपास्य कीटको
ध्यायन्त्यथालिं ह्यलिभावमृच्छति ।
तथैव योगी परमात्मतत्त्वं
ध्यात्वा समायाति तदेकनिष्ठया ॥ ३६० ॥

*kriyāntarāsaktimapāsya kīṭako
dhyāyanyathālīm hyalibhāvamṛcchati,
tathaiva yogī paramātmataṭṭvam
dhyātvā samāyāti tadekaniṣṭhayā. (360)*

360. Just as the insect, renouncing attachment to all other activities thinks intently upon the wasp and metamorphoses into one, so too, a yogī meditating upon the nature of Paramātman, attains It through his single pointed devotion to It.

The idea of the previous verse is continued here and the example is applied to the yogin's life. Having left all anxiety for all other kinds of activity, the insignificant pupa constantly maintains the one thought of the wasp in its mind. Not crawling, not moving about, it is not even conscious of its own breathing, but with its attention held continuously upon the wasp (ali), it becomes a wasp after a perfect metamorphosis.

Similarly, when the PFT withdraws its attention from the world of OET, and turns the M & I towards Reality, it is transformed into the Infinite. Withdrawing one's expression through the sense organs, when one continuously meditates upon the nature of the Infinite as indicated in the Upaniṣads, one reaches the ultimate state of evolution. At present, the PFT in us is meditating upon the OET through the BMI. This identification with the BMI has to be withdrawn and our attention is to be redirected towards the Ātman in order to realise the Self.