

cannot reach except by a negation of all that is here, then some kind of Nirvana, an absolute Nirvana even is inevitable. If, on the other hand, the Divine is transcendent but not incommunicable, the call will still be there and the soul will leave the chequered cosmic play for the beatitude of the transcendent existence, but an absolute Nirvana would not be indispensable; a beatific union with the Divine offers itself as the way before the seeker. This is the reason why the Cosmic Consciousness is not sufficient and the push away from it is so strong, — it is only if the golden lid of the overmind is overpassed and opened and the dynamic contact with the supermind and a descent of its Light and Power here is intended that it can be otherwise.

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The Divine is everywhere on all the planes of consciousness seen by us in different ways and aspects of His being. But there is a Supreme which is above all these planes and ways and aspects and from which they come.

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The Divine can be and is everywhere, masked or half-manifest or beginning to be manifest, in all the planes of consciousness; in the Supramental it begins to be manifest without disguise or veil in its own *svarūpa*.

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I do not think exact correlations can always be traced between one system of spiritual and occult knowledge and another. All deal with the same material, but there are differences of standpoint, differences of view-range, a divergence in the mental idea of what is seen and experienced, disparate pragmatic purposes and therefore a difference in the paths surveyed, cut out or followed; the systems vary, each constructs its own schema and technique.

In the ancient Indian system there is only one triune supernal, Sachchidananda. Or if you speak of the upper hemisphere as the supernal, there are three, Sat plane, Chit plane and Ananda