

whole universe with a single portion of myself and yet remain separate,” alluding to His transcendental aspect. The Eighth Chapter of the *Gita* is entitled, “Devotion to the Omnipresent Spirit named as Om.” This Omnipresent Spirit refers to *Atman* or Spirit or Life or Consciousness which pervades and animates all worlds and beings.

The Spirit or the Self shines in all but it does not shine forth equally in all. It is the Great or Eternal Spectator mentioned in the Thirteenth Chapter of the *Gita*, which has been observing the drama of evolution. *Atma*, the One Life, mirrored in *Buddhi*, or *Atma-Buddhi* monad, is the *Eternal Spectator*. The *Atma-Buddhi-Manas* triad is the *Eternal Pilgrim*, which is the experienter, the sufferer, the enjoyer who learnt in the mineral and grew in the vegetable and moved in the animal, and acts, feels, wills and thinks in the human. The Spirit in man has nothing to learn, and it does not evolve, but from it comes the power to create, to preserve, to destroy and to regenerate. The God in us, though omnipotent on its own plane, is quite helpless on our plane, till it is reflected in or assimilated by *Manas* or Mind. Mind is dual: (1) When involved in desires and passions, it is *kama-manas*, making man an animal-man, leading to degeneration of values. (2) When mind turns to the God within, the divine nature, it makes man divine, and then a human being is able to manifest all the virtues of kindness, compassion, fearlessness, as also, other “god-like” qualities.

H. P. B. writes: “Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptized with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, self-consciousness, and may return to its original condition of a god, *plus* experience, ending with omniscience,” (*U.L.T. Pamphlet No. 26*, p. 8). Each one of us is *essentially* and *potentially* divine, which we must actualize.

When we are able to transcend the self-identifying attachment to not only family and loved ones, but also to physical form, ideas, desires, emotions, and overcome all sense of separateness, we reach the realization that “I am verily the Brahman,” while we are in the body. The *Avatars* and messengers come to this world, again and again, to remind us of the presence of the divinity within us.