

THE REAL AWAKENER



THE LIGHT OF LIGHTS WORDS OF SRI AUROBINDO – 11

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“There must be faith in the love & wisdom of God fulfilling Himself through us, fulfilling the Yogasiddhi, fulfilling our life work, working out all for our good even when it is apparently veiled in evil; and there must be faith in the power of the Shakti manifested by Him in this adhára to sustain, work out and fulfil the divine knowledge, power & joy in the Yoga and in the life. Without sraddha there is no shakti; imperfect sraddha means imperfect shakti.... When we cannot see, we shall know that God withholds the light, imposing on us error as a step towards knowledge, just as He imposes on us defeat as a step towards victory.”

– Sri Aurobindo

(P. 13)

Selections from Record of Yoga – 1, CWSA Vol. 10

I. Sapta Chatusthaya

1. Shanti-Chatusthaya

“समता शान्तिः सुखं हास्यमिति शान्तिचतुष्टयं।

Samata shantih sukham hasyam iti shantichatusthayam.

Samata

The basis of internal peace is samata, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, whether pleasant or unpleasant, ill-fortune and good-fortune, pleasure and pain, honour and ill-repute, praise and blame, friendship and enmity, sinner and saint, or, physically, heat and cold etc. There are two forms of samata, passive and active, samata in reception of the things of the outward world and samata in reaction to them.

(1) *Passive*

Passive samata consists of three things –

तितिक्षोदासीनता नतिरिति समता।

titiksha, udasinata, natih iti samata

Titiksha

Titiksha is the bearing firmly of all contacts pleasant or unpleasant, not being overpowered by that which is painful, not being carried away by that which is pleasant. Calmly and

* * *The numbers at the end of the quotations are the page numbers of the original reference.*

firmly to receive both and hold and bear them as one who is stronger, greater, vaster than any attack of the world, is the attitude of titiksha.

Udasinata

Udasinata is indifference to the dwandwas or dualities; it means literally being seated above, superior to all physical and mental touches. The udasina, free from desire, either does not feel the touch of joy & grief, pleasure and pain, liking and disliking, or he feels them as touching his mind and body, but not himself, he being different from mind and body and seated above them.

Nati

Nati is the submission of the soul to the will of God; its acceptance of all touches as His touches, of all experience as His play with the soul of man. Nati may be with titiksha, feeling the sorrow but accepting it as God's will, or with udasinatá, rising superior to it and regarding joy and sorrow equally as God's working in these lower instruments, or with ananda, receiving everything as the play of Krishna and therefore in itself delightful. The last is the state of the complete Yogin, for by this continual joyous or anandamaya namaskara to God constantly practised we arrive eventually at the entire elimination of grief, pain etc, the entire freedom from the dwandwas, and find the Brahmananda in every smallest, most trivial, most apparently discordant detail of life & experience in this human body. We get rid entirely of fear and suffering; Anandam Brahmano vidván na bibheti kutaschana. We may have to begin with titiksha and udasinata but it is in this ananda that we must consummate the siddhi of samata. The Yogin receives victory and defeat, success and

ill-success, pleasure and pain, honour and disgrace with an equal, a sama ananda, first by buddhi-yoga, separating himself from his habitual mental & nervous reactions & insisting by vichara on the true nature of the experience itself and of his own soul which is secretly anandamaya, full of the sama ananda in all things. He comes to change all the ordinary values of experience; amangala reveals itself to him as mangala, defeat & ill-success as the fulfilment of God's immediate purpose and a step towards ultimate victory, grief and pain as concealed and perverse forms of pleasure. A stage arrives even, when physical pain itself, the hardest thing for material man to bear, changes its nature in experience and becomes physical ananda; but this is only at the end when this human being, imprisoned in matter, subjected to mind, emerges from his subjection, conquers his mind and delivers himself utterly in his body, realising his true anandamaya self in every part of the adhára.

(2) *Active*

It is this universal or sama ananda in all experiences which constitutes active samata, and it has three parts or stages, –

रसः प्रीतिरानन्द इति सर्वानन्दः

Rasah, pritir anandah [iti sarvanandah]

Rasa is the appreciative perception of that guna, that áswada, taste and quality which the Ishwara of the lila perceives in each different object of experience (vishaya) and for the enjoyment of which He creates it in the lila. Pritih is the pleasure of the mind in all rasa, pleasant or unpleasant, sweet or bitter. Ananda is the divine bhoga superior to all mental pleasure with which God enjoys the rasa; in ananda the opposition of the dualities entirely ceases.

Shanti

Only when samata is accomplished, can shanti be perfect in the system. If there is the least disturbance or trouble in the mentality, we may be perfectly sure that there is a disturbance or defect in the samata. For the mind of man is complex and even when in the buddhi we have fixed ourselves entirely in udasinata or nati, there may be revolts, uneasinesses, repinings in other parts. The buddhi, the manas, the heart, the nerves (prana), the very bodily case must be subjected to the law of samata.

Shanti may be either a vast passive calm based on udásinata or a vast joyous calm based on nati. The former is apt to associate itself with a tendency to inaction and it is therefore in the latter that our Yoga must culminate.

Sukha

Sukham is the complete relief & release from dukkha, from vishada, which comes by the fulfilment of samata and shanti. The perfected Yogin has never in himself any touch of sorrow, any tendency of depression, cloud or internal repining and weariness, but is always full of a sattwic light and ease.

Hasya

Hasyam is the active side of sukham; it consists in an active internal state of gladness and cheerfulness which no adverse experience mental or physical can trouble. Its perfection is God's stamp and seal on the siddhi of the samata. It is in our internal being the image of the smile of Srikrishna playing, *bálavat*, as the eternal *balaka* and *kumara* in the garden of the world.

Shakti Chatusthaya

This may be called the siddhi of the temperament or nature in the lower system, in the internal triloka of mind, life & body, manas, prana, annam. To put it from a higher standpoint, it is the siddhi of the divine Shakti working in these three principles.

वीर्यं शक्तिश्चण्डीभावः श्रद्धेति शक्तिचतुष्टयं।

Virya, shakti, chandibhavah, sraddha, iti shaktichatusthayam.

Virya

The Chaturvarnya

By Virya is meant the fundamental swabhavashakti or the energy of the divine temperament expressing itself in the fourfold type of the chaturvarnya, – in Brahmanyam, brahmashakti, brahmatejas, in kshatram, kshatrashakti, kshatratejas, in Vaishyaswabhava, shakti and tejas, in Shudraswabhava, shakti and tejas. **We must realise that the ancient Aryan Rishis meant by the chaturvarnya not a mere social division, but a recognition of God manifesting Himself in fundamental swabhava, which our bodily distinctions, our social orders are merely an attempt to organise in the symbols of human life, often a confused attempt, often a mere parody and distortion of the divine thing they try to express.** Every man has in himself all the four dharmas, but one predominates, in one he is born and that strikes the note of his character and determines the type and cast of all his actions; the rest is subordinated to the dominant type and helps to give it its

* *Bold letters in the text, used here for emphasis, are from the editor and are not there in the original.*

complement. No Brahmana is a complete Brahmana, unless he has the Kshatratejas in him, the Vaishyashakti and the Shudrashakti, but all these have to serve in him the fullness of his Brahmanyam. God manifests Himself as the four Prajapatis or Manus, the *chatvaro manava* of the Gita, & each man is born in the ansha of one of the four; the first characterised by wisdom and largeness, the second by heroism and force, the third by dexterity and enjoyment, the fourth by work and service. **The perfected man develops in himself all four capacities and contains at once the god of wisdom & largeness, the god of heroism and force, the god of skill and enjoyment, the god of work & service. Only, one stands dominant and leads and uses the others.**

Brahmatejas

ज्ञानलिप्सा ज्ञानप्रकाशो ब्रह्मवर्चस्यं स्थैर्यमिति ब्रह्मतेजः।

Jnanalipsa jnanaprakasho brahmavarchasyam sthairyam iti brahmatejah.

Lipsa

I give only the dominant qualities of the type in these definitions. The purna Yogin does not reduce his nature to inaction but perfects it and uplifts in order to place it at the service of the Ishwara in His lila. He accepts the jnanalipsa and purifying it of desire turns it into a divine reaching out towards prakasha of knowledge; this divine desireless reaching out of Brahman in personality to Brahman in the vishaya or object, is the new sense which lipsa acquires in the language of the siddha.

Jnanaprakasha

Jnana includes both the Para and the Apra Vidya, the

knowledge of Brahman in Himself and the knowledge of the world; but the Yogin, reversing the order of the worldly mind, seeks to know Brahman first and through Brahman the world. Scientific knowledge, worldly information & instruction are to him secondary objects, not as it is with the ordinary scholar & scientist, his primary aim. Nevertheless these too we must take into our scope and give room to God's full joy in the world. The methods of the Yogin are also different for he tends more and more to the use of direct vision and the faculties of the vijñana and less and less to intellectual means. The ordinary man studies the object from outside and infers its inner nature from the results of his external study. The Yogin seeks to get inside his object, know it from within & use external study only as a means of confirming his view of the outward action resulting from an already known inner nature.

Brahmavarchasya

Brahmavarchasya is the force of jñana working from within a man which tends to manifest the divine light, the divine power, the divine qualities in the human being.

Sthairya

Sthairyam is the capacity of fixity in jñana; the man who is sthira is able to hold the light and power that enters into him without stumbling or being dazzled and blinded by the shock and to receive & express the divine gunas in himself without being carried away by them & subjected to the blind, rushing stream of Prakriti. He has the dharanasamarthyam & does not, from incapacity of the adhāra, lose or spill these things as they enter into him.

Kshatratejas

अभयं साहसं यशोलिप्सात्मश्लाघेति क्षत्रतेजः।

Abhayam, sahasam, yasholipsa, atmaslagha, iti kshatratejah.

Abhaya & Sahasa

Abhayam is the passive freedom from fear which with a bold calmness meets and receives every menace of danger and shock of misfortune. Sahasam is the active courage and daring which shrinks from no enterprise however difficult or perilous and cannot be dismayed or depressed either by the strength or the success of the opposing forces.

Yashas

By yashas is meant victory, success and power. Although the Kshatriya must be ready to face and accept defeat, disaster and suffering, yet his objective, the thing towards which he moves, is yashas. He enters the field to conquer, not to suffer. Suffering is only a means towards victory. Here again the reaching out, the lipsa must come to be free from desire & consist in the divine reaching out of God within to His self-fulfilment as the Kshatriya. Therefore the Kshatriya must manifest in himself the nature of the Brahmin, jnana & sthairyam, since without knowledge in some form desire cannot perish out of the system.

Atmaslagha

Atmaslāghá in the unpurified Kshatriya is pride, self-confidence & the knowledge of his own might. Without these qualities the Kshatriya becomes deficient in force & fails to effect himself in type & action. But with purification it becomes no longer the slagha of the aham, but the slagha of the Atman, the divine Self within rejoicing in the shakti of

God and its greatness and its power as it pours itself out in battle and action through the human adhara.

Vaishyashakti

दानं व्ययः कौशलं भोगलिप्सेति वैश्यशक्तिः।

Danam, vyayah, kaushalam, bhogalipsa, iti Vaishyashaktih.

Dana & pratidāna are the especial dharma of the Vaishya; his nature is the nature of the lover who gives and seeks; he pours himself out on the world in order to get back what he has given increased a hundredfold. Vyaya is his capacity to spend freely for this purpose without any mean and self-defeating miserliness in the giving. Kaushalam is the dexterity & skill which is able so to arrange the means, the equipment, the action as to produce the greatest results possible & the best arranged results. Law, arrangement, suiting of means to ends, of expenditure to return, are the joy of the Vaishya. Bhoga is his object; possession & enjoyment, not merely of physical things, but all enjoyment, enjoyment of knowledge, of power, of self-giving, of service, comes within its scope. The Vaishya, purified and liberated, becomes the supreme giver and lover & enjoyer, Vishnu's ansha preserving & making the most of the world. He is the Vishnushakti, as the Brahmana is the Shivashakti & the Kshatriya the Rudrashakti.

Shudrashakti

कामः प्रेमः दास्यलिप्सात्मसमर्पणमिति शूद्रशक्तिः।

Kamah, premah, dasyalipsa atmasamarpanam iti Shudrashaktih.

The Shudra is God descending entirely into the lower world and its nature, giving himself up entirely for the working out of God's lila in Matter & in the material world. From this

standpoint he is the greatest of the four shaktis, because his nature goes direct towards complete atmasamarpana; but the Shudra bound has cut himself off from knowledge, power and skill & lost himself in the tamoguna. He has to recover the Brahmana, Kshatriya & Vaishya in himself and give them up to the service of God, of man, of all beings. The principle of kamah or desire in him must change from the seeking after physical well-being, and self-indulgence to the joy of God manifest in matter. The principle of prema must find itself and fulfil itself in dasyalipsa and atmasamarpana, in the surrender of himself to God and to God in man and the selfless service of God and of God in man. **The Shudra is the master-spirit of the Kali, as is the Vaishya of the Dwapara, the Kshatriya of the Treta and the Brahmana of the Satya.**

Shakti

Shakti is that perfection of the different parts of the system which enables them to do their work freely and perfectly.

Dehashakti

महत्त्वबोधो बलश्लाघा लघुता धारणसामर्थ्यमिति देहशक्तिः।

Mahattwabodho, balaslagha, laghuta, dharanasamarthyam iti dehashaktih.

The body is the pratistha in this material universe; for the working out of the divine lila on earth it is necessary that it should have especially the dharanasamarthyam or power of sustaining the full stream of force, of ananda, of widening knowledge & being which descends into mind and prana and the vital and bodily functions with the progress of the siddhi. If the body is unfit, the system is unable to hold these things

perfectly. In extreme cases the physical brain is so disturbed by the shock from above as to lead to madness, but this is only in entirely unfit & impure adharas or when Kali descends angrily & violently avenging the attempt of the Asura to seize on her and force her to serve his foul & impure desires. Ordinarily, the incapacity of the body, the nervous system and the physical brain shows itself in slowness of progress, in slight derangements and ailments, in unsteady hold of the siddhi which comes & slips away, works & is spilled out. Dharanasamarthya comes by purification of the mind, prana and body; full siddhi depends upon full shuddhi.

Pranashakti

पूर्णता प्रसन्नता समता भोगसामर्थ्यमिति प्राणशक्तिः।

Purnata, prasannata, samata, bhogasamarthyam, iti pranashaktih.

When in the physical sensations we are conscious of a full and steady vital force which is clear and glad and bright and undisturbed by any mental or physical shock, then there is the siddhi of the prana, the vital or nervous system. Then we become fit for whatever bhoga God imposes on the mind and body.

Chittashakti

स्निग्धता तेजःश्लाघा कल्याणश्रद्धा प्रेमसामर्थ्यमिति चित्तशक्तिः।

Snigdghata, tejahslagha, kalyanasraddha, premasamarthyam, iti chittashaktih.

These are the signs of chittashuddhi & shakti of the chitta or emotional parts of the antahkarana. The wider and more universal the capacity for love, a love self-sufficient and undisturbed by want or craving or disappointment and the more fixed the faith in God and the joy in all things as

mangalam, the greater becomes the divine force in the chitta.

Buddhishakti

विशुद्धता प्रकाशो विचित्रबोधः ज्ञानधारणसामर्थ्यमिति बुद्धिशक्तिः।

Vishuddhata, prakasha, vichitrabodha, jnanadharanasamarthyam
iti buddhishaktih.

Manas & Buddhi need not be considered separately as these elements of power apply both to the sixfold indriya and the thought-power in the mind. Their meaning is clear. For the full sense of vishuddhata, refer to the explanation of shuddhi in the seventh chatusthaya.

Chandibhava

Chandibhavah is the force of Kali manifest in the temperament.*

Sraddha

Sraddha is necessary in two things:—

शक्त्यां भगवति चेति श्रद्धा।

Shaktyam Bhagawati cha, iti sraddha.

There must be faith in the love & wisdom of God fulfilling Himself through us, fulfilling the Yogasiddhi, fulfilling our life work, working out all for our good even when it is apparently veiled in evil; and there must be faith in the power of the Shakti manifested by Him in this adhára to sustain, work out and fulfil the divine knowledge, power & joy in the Yoga and in the life. Without sraddha there is no shakti; imperfect sraddha means imperfect shakti. Imperfection may be either in the force of the faith or in its illumination. It is sufficient at first to have full force of the faith, for we cannot

* The detailed description of this power is deferred.

from the beginning of the Yoga have full illumination. Then, however we err & stumble, our force of faith will sustain us. When we cannot see, we shall know that God withholds the light, imposing on us error as a step towards knowledge, just as He imposes on us defeat as a step towards victory.

Vijnanachatusthaya

Siddhis

Siddhis, their justification, dangers and use.

The two first chatusthayas of the adhara have reference mainly to the central principle of man's existence, the antahkarana; but there is one superior faculty and one inferior instrument which have each its peculiar siddhi, the vijnana or suprainTELlectual faculty and the body. The siddhi of the vijnana and the siddhi of the body belong both of them to that range of experience and of divine fulfilment which are abnormal to the present state of humanity. These are called specially siddhis, because of their abnormal nature[,] rarity and difficulty; they are denied by the sceptic and discouraged by the saint. The sceptic disbelieves in them and holds them to be impostures, fables or hallucinations, as a clever animal might disbelieve in the reasoning powers of man. The saint discourages them because they seem to him to lead away from God; he shuns them just as he shuns the riches, power & attainments of this world, and for the same reason. We need not shun them and cannot shun them, because God is sought by us in His world-fulfilment as well as apart from the world and in the world these are the riches of His power and knowledge which we cannot avoid, once we dwell in Him perceiving and sharing His nature. Indeed, there is a stage reached by the Yogin, when, unless he avoids all action in the

world, he can no more avoid the use of the siddhis of power and knowledge than an ordinary man can avoid eating and breathing unless he wishes to leave his body; for these things are the natural action of the vijnana, the plane of ideal consciousness, to which he is rising, just as mental activity and physical motion are the natural action of man's ordinary life. All the ancient Rishis used these powers, all great Avatars and Yogins and vibhutis from Christ to Ramakrishna have used them; nor is there any great man with the divine power at all manifest in him who does not use them continually in an imperfect form without knowing clearly what are these supreme faculties that he is employing. If nothing else, he uses the powers of intuition & inspiration, the power of ishita which brings him the opportunities he needs and the means which make these opportunities fruitful and the power of vyapti by which his thoughts go darting & flashing through the world & creating unexpected waves of tendency both around him and at a distance. We need no more avoid the use of these things than a poet should avoid the use of his poetical genius which is also a siddhi unattainable by ordinary men or an artist renounce the use of his pencil. At the same time there is a justification for the denial of the sceptic and the renunciation by the saint, & of this justification we must take note. The saint renounces because when these siddhis show themselves fragmentarily in a weak adhara dominated by egoism, the egoism becomes enormously enhanced, the ignorant sadhaka thinking that he is the possessor & creator of these abnormal powers and a very great man indeed, (just as we find an abnormal egoism very frequent in the small poet and the half artist, for those who have a really great power, know well enough that the power is not theirs but a gift from God &

feel that the power of God is using them & not they the power); so the sadhaka, misled by ahankára goes running after these powers for their own sake and leaves following after God. The denial of the sceptic is justified by the credulity of ordinary men who regard these things as miracles & invent them where they do not exist, and by the weakness & egoism of the sadhakas themselves and of many who are not sadhakas; for if they catch even a glimpse of these things in themselves or others, they exaggerate, puff, distort & build around some petty & imperfect experiences all sorts of jargon, mysticism, charlatanism & bujruki of all kinds which are an offence & a stumbling block to the world. We must therefore keep in view very strictly certain fixed principles;—

1. That these powers are not miraculous, but powers of Nature, which manifest of themselves as soon as the vijnanapadma in us begins to open, & are no more a cause for bragging & vanity than the power of eating & breathing or anything else that is Nature's.

2. That they can manifest fully only when we leave ego and offer up our petty separate being in the vastness of God's being.

3 That when they manifest in the unpurified state, they are a dangerous ordeal to which God subjects us and we can only pass through it safely by keeping our minds clear of vanity, pride, selfishness and by remembering continually that they are His gifts and not our acquirements.

4. That these powers are not to be pursued for their own sake, but developed or allowed to develop as part of the flower of divine perfection which is by God's grace blossoming out in us.

Subject to these cautions, we have not to reject these powers when they come but accept them, to be used in us by God for His own purposes and not by us for ours, to be poured out by vyapti on humanity and not kept for our own use & pride.

Vijnana

ज्ञानं त्रिकालदृष्टिरष्टसिद्धिः समाधिरिति विज्ञानचतुष्टयम्।

Jnanam, trikaldrishtir, ashtasiddhih, samadhir, iti vijnanachatusthayam.

Jnana

By jnana is meant that power of direct and divine knowledge which works independently of the intellect & senses or uses them only as subordinate assistants. It perceives the things that are hidden from the ordinary man, helps us to cease seeing the world in the terms of our sense experiences and enables us to become sensitive to the great unseen forces, powers, impulses & tendencies which stand behind our material life and determine and govern it. To jnana the whole machinery of the world reveals itself in its hidden principles; the nature of Purusha, the workings of Prakriti, the principles of our being, God's purpose in His world-workings, the harmony of His gunas, Brahman, Iswara, Atman, man & beast & object, idea & name and form, reality & relation, all these show themselves to the eye that God has illuminated with the sun of His knowledge, jñánadipena bhaswatá.

सत्यस्य दृष्टिः श्रुतिः स्मृतिः प्रतिबोध इति ज्ञानम्।

वृत्ते तु कर्मणि च सत्यधर्म एव ज्ञानम्।

Jnana is of three kinds, jnana of thought, jnana of

experience, (realisation or pratibodha) and jnana of action or satyadharma.

Jnana of thought consists of three powers,

1. Drishti, revelation or swayamprakasha
2. Sruti, inspiration.
3. Smriti, consisting of > $\left\{ \begin{array}{l} 1 \text{ Intuition} \\ 2 \text{ Viveka.} \end{array} \right.$

Drishti

Drishti is the faculty by which the ancient Rishis saw the truth of Veda, the direct vision of the truth without the need of observation of the object, reasoning, evidence, imagination, memory or any other of the faculties of the intellect. It is as when a man sees an object and knows what it is, even if, sometimes, he cannot put a name on it; it is pratyakshadarsana of the satyam.

Sruti

Sruti is the faculty by which we perceive as in a flash the truth hidden in a form of thought or in an object presented to our knowledge or in the word by which the thing is revealed. It is that faculty by which the meaning of the mantra dawns on the mind or on the being of the sadhaka, although when he first heard it, he did not know its meaning nor was it explained to him. It is as when a man hears the name of a thing and by the name itself, without seeing the thing, comes to know its nature. A special power of sruti is the revelation of truth through the right & perfect vak in the thought.

Smriti

Smriti is the faculty by which true knowledge hidden in

the mind reveals itself to the judgment and is recognised at once as the truth. It is as when a man has forgotten something he knew to be the fact, but remembers it the moment it is mentioned to him.

Intuition & viveka

Intuition is the power which distinguishes the truth and suggests at once the right reasons for its being the truth; viveka the power which makes at once the necessary limitations and distinctions & prevents intellectual error from creeping in or an imperfect truth from being taken for the whole satyam.

The importance of viveka for the purposes of man's progress in his present stage, is supreme. At present in the greatest men the powers of the vijnana act not in their own power, place & nature, but in the intellect; as helpers of the intellect & occasional guides. Directly we get an intuition or revelation, the intellect, memory, imagination, logical faculty seize hold of it & begin to disguise it in a garb of mingled truth & error, bringing down truth to the level of the nature, sanskaras and preferences of a man instead of purifying & elevating his nature & judgments to the level of the truth. Without viveka, these powers are as dangerous to man as they are helpful. The light they give is brighter than the light of the intellect, but the shadow which the intellect creates around them is often murkier than the mist of ignorance which surrounds ordinary intellectual knowledge. Thus men who use these powers ignorantly, often stumble much more than those who walk by the clear though limited light of the intellect. When these powers begin to work in us, we must be dhira and sthira and not be led away by our enthusiasm; we must

give time for the viveka to seize on our thoughts & intuitions, arrange them, separate their intellectual from their vijñanamaya elements, correct their false extensions, false limitations, misapplications & assign them their right application, right extension, right limitation, make, in the image of the Upanishads, the vyūha or just marshalling of the rays of the sun of knowledge, suryasya rashmayah. **Knowledge is not for the hasty mind but only for the dhira, who can sit long accumulating & arranging his store and does not rush away with fragments like a crow darting off with the first morsel of food on which it can seize.**

Realisation

Realisation or jñana of experience is the perception of things through bhava, bhava of being or Sat, realising the truths of being, – bhava of Chit or knowledge, realising the truths of thought, bhava of tapas or force, realising the truths of force & action, bhava of love or ananda realising the truths of emotion & sensation and bliss.

Satyadharma

Satyadharma is the carrying out of the jñana in bhava and action.

Trikaladrishṭi

Trikaladrishṭi is a special faculty of jñana by which that general power is applied to the actuality of things, their details of event, tendency etc in the past, present & future of the world as it exists, has existed & will exist in Time. It deals with particular fact, just as jñana deals with general truth. Trikaladrishṭi works in several ways;

1. Directly, without a means or excuse, by drishṭi, sruti & smṛiti.

2. By dwelling in concentration on the object, that process which Patanjali calls sanyama on the object, until the mind in observer & observed becoming one, we know what the object contains, whether past, present or future, just as we can know the contents of our own being.

3. By using as a means some external sign or some indicative science, such as samudrik, astrology, augury etc. These sciences are worth little, if not used by the higher vijnanamaya faculties; for the signs they use, are mostly indications of tendencies and to distinguish perfectly tendencies of possibility from actual eventualities cannot be done by following written shastra or by rule of thumb.

4. By the two powers of vyapti & prakamya which constitute what the Europeans call telepathy.

Ashtasiddhi

व्याप्तिः प्राकाम्यमैश्वर्यमीशिता वशिता महिमा लघिमाणिमेत्यष्टसिद्धिः।

Vyaptih, prakamyam, aishwaryam, ishita, vashita, mahima, laghima, anima, iti ashtasiddhih.

Ashtasiddhi is of three orders,

1. Two siddhis of knowledge, vyapti and prakamya

2 Three siddhis of power, aishwarya, ishita, vashita.

3 Three siddhis of the body, mahima, laghima, anima.

Prakamya

By prakamya is meant the full prakasha of the senses and the manas, by which they surpass the ordinary limits of the body and become aware by sight[,] hearing, touch or, more usually and more easily, by mental sensation and awareness

1. Of objects, scenes & events at a distance or hidden

from the normal operation of the mind & senses.

2. Of objects, scenes & events belonging to other planes of existence.

3 Of objects, etc belonging to the past or future the images of which are contained in the object of our study.

4. Of the present states of mind, feeling, sensation etc of others or of their particular thoughts, feelings & sensations; or of such states or particular thoughts etc which they have had in the past & of which the impression remains in the chitta record or which they will have in the future & of which the image is already prepared in the prescient parts of the chitta.

Vyapti

To each form of prakamya there is a corresponding form of vyapti, ie reception or communication. By prakamya, for instance, we can have the perception of another's feelings; by vyapti these feelings are felt striking on our own consciousness or ours are thrown into another. Prakamya is the sight of one looking from a distance & seeing an object; vyapti is the sensation of that object coming towards us or into contact with us. It is possible by vyapti to communicate anything we have in our systems, – thought, feeling, power, etc, – to another and if he is able to seize and hold it, he can make it his own & use it. This can be done either by a sort of physical throwing of the thing in us into the other or by a will upon the Swabhava compelling it to effect the transfer. The teacher & the guru habitually use this power of vyapti which is far more effective than speech or writing but all men use or suffer it unconsciously. For every thought, feeling, sensation or other movement of consciousness in us creates a wave or current which carries it out into the world-consciousness around and

there it enters into any adhara which is able and allowed to receive it. Half at least of our habitual thoughts and feelings are such unconscious borrowings.

Aishwarya

Aishwarya is effectiveness of the Will acting on object or event without the aid of physical means. It may work

1, by pressure or tapas of the chaitanya straight on the object that has to be affected

2, by pressure or tapas of chaitanya on the Prakriti (either the general world-Prakriti or Prakriti in the object itself) to bring about directly the result intended

3, by pressure on the Prakriti to bring about circumstances which will compel indirectly the result intended.

4, without pressure by mere thought that is will, the ajna or ajnanam of the Ishwara which Prakriti automatically obeys.

The last is the highest power of Aishwarya and its supreme siddhi; for here Chit & Tapas become one as in the Will of God Himself.

Ishita

Ishita is the same effectiveness of the will acting not as a command or through the thought, by ajnanam, but through the heart or temperament (chitta) in a perception of need or pure lipsa. Whatever the lipsa reaches out towards or even needs without conscious knowledge of the need, comes of itself to the man who possesses Ishita. Ishita also expresses itself either by pressure on the object or Prakriti or by simple perception automatically effective of its aim. The last is again the highest power of Ishita and its supreme siddhi.

Vashita

Vashita is the control of the object in its nature so that it is submissive to the spoken word, receptive of the thought conveyed or sensitive & effective of the action suggested. Vashita acts automatically through established control of one nature by another, or by the pouring of natural force into the word, thought or suggestion of action so as to produce an effect on the nature of others. The latter is the lower & ordinary siddhi, the former the supreme or entirely divine siddhi. Vyapti is one of the chief agents of Vashita.

The Conditions of Power

It should be noted that none of the siddhis of power can act perfectly or freely so long as there is impurity of the chitta, egoism in the thought and temperament or domination of desire in the use of the siddhi. Under such circumstances there may be occasional use & irregular effectivity of the power, – a thing not worth having in itself, but useful only in training the mind to give up its own sanskaras & habitual processes & accept the activity of the vijnanamayi shakti; or there may be a regular & effective use of limited powers by fixed Tantric processes (kriyas). The latter should be shunned by the sadhakas of the purna Yoga.

The Conditions of Jnana

It should also be noted that perfect jnana and trikaldrishti are only possible by complete shuddhi of the antahkarana, especially the exclusion of desire and vishuddhi of the buddhi, absolute passivity of the manas and, finally, perfected action of the powers of the vijnana. An imperfect & irregular action of these higher powers is always possible & is possessed obscurely by many who are not Yogins or sadhakas.

Physical Siddhis

The physical powers, Mahima[,] Laghima, Anima, need not be considered at present, as, although belonging to the dharma of the vijnana, they act in the body and are strictly part of the physical siddhi.

Samadhi

Samadhi is the power by dwelling fixedly of the chaitanya on its object to extend the range of knowledge & consciousness through all the three states of waking, sleep & dream, to the realisation of those tattwas of the Brahman to which the ordinary waking consciousness is blind and to the experience, either in reflected images or in the things themselves, of other worlds and planes of consciousness than the material earth or this waking physical consciousness. The consideration of Samadhi may also be postponed for the present.

Sharira chatusthaya.

Sharirasiddhi

The sharirachatusthaya, likewise, need not be at present explained. Its four constituents are named below

आरोग्यमुत्थापना सौन्दर्यं विविधानन्द इति शरीरचतुष्टयम्।

Arogyam, utthapana, saundaryam, vividhananda iti sharirachatusthaya.

The three general chatusthayas

These are the four chatusthayas of the Adhara-siddhi. In addition there are three general chatusthayas –

5. Karmachatusthaya or Lilachatusthaya

कृष्णः काली कामः कर्मेति कर्मचतुष्टयं।

Krishnah, Kali, kamah, karma iti karmachatushtayam.

6. Brahmachatushtaya

सर्वमनन्तं ज्ञानमानन्दं ब्रह्मेति ब्रह्मचतुष्टयम्।

Sarvam Anantam Jnanam Anandam Brahma, iti Brahmachatushtayam.

7. Yoga chatushtaya or Sansiddhi chatushtaya.

शुद्धिर्मुक्तिर्भुक्तिः सिद्धिरिति योगचतुष्टयम्।

Shuddhir, muktir, bhuktih, siddhir, iti yogachatushtayam.

The last or seventh is at once the means, the sum and the completion of all the rest. Its explanation is essential to the full understanding of the others and will be separately treated.”
(3-23)

2. Incomplete Notes on the First Chatusthaya*

Shanti Chatusthaya

1. Samata is either negative or positive

Negative Titiksha, Udasinata, Nati.

Positive Sama rasa, Sama bhoga, Sama Ananda.

Negative Samata

Titiksha. The power to bear steadily & calmly all *sparshas* without any reaction in the centre of the being, whether they are pleasant or painful. The mind or body may desire or suffer, but the observing Purusha remains unattracted and unshaken, observing only as Sakshi and as Ishwara holding the system firmly together & calmly willing the passing of the dwandwas. It does not crave for or demand the pleasure. It does not reject the pain. Even when pleasure or pain are excessive, it

wills that the mind and body should not shrink from or repel them, but bear firmly. It deals in the same way with all dwandwas, hunger & thirst, heat & cold, health & disease, failure & success, honour and obloquy etc. It neither welcomes & rejoices, nor grieves & avoids. It gets rid of all jugupsa, fear, shrinking, recoil, sorrow, depression etc, ie all the means by which Nature (bhutaprakriti) warns us [against]* & tries to protect from all that is hostile. It does not encourage them, nor does it necessarily interfere with such means as may be necessary to get rid of the adverse touches; nor does it reject physically, except as a temporary discipline, the pleasant touches; but inwardly it presents an equal front of endurance to all. The result is udasinata or indifference.

Udasinata

Indifference may be of four kinds, tamasic, rajasic, sattwic & trigunatita. Tamasic indifference is associated with vairagya, disgust, disappointment, weariness of effort, unwillingness to make an effort. It is not really true udasinata, for it tries to avoid all as equally a cause of suffering, directly or indirectly; it is a generalisation of jugupsa and does not come from titiksha, but from its opposite. It is sometimes called rajasic, because although its nature is tamasic, its cause is rajasic, the disappointment of desire. Tamasic udasinata is useful to the Vairagi who wishes to get rid of the world by any means, but to the striver after perfection it is a stumbling-block. Its only use is to discourage the persistent rajoguna, and when it comes, it has to be admitted for that purpose. But it does almost as much harm as good, & so long as we cannot do without it, our progress is likely to be slow, a series

* MS again

of oscillations between rajasic eagerness and tamasic weariness born of disappointment, with tamasic udasinata as an occasional release from the wear & tear of these opposites. To rest finally in tamasic udasinata is fatal to perfection.

Rajasic udasinata is indifference enforced by effort, sustained by resolution, habitualised by long self-discipline. It is the indifference of the moral hero, of the stoic. This is more helpful than the tamasic, but if persisted in, has a hardening and narrowing effect on the soul which diminishes in flexibility & in capacity for delight. Rajasic udasinata if used, must always be surmounted. It is an instrument which may easily become an obstacle.

Sattwic udasinata is indifference born of knowledge. It comes with the perception of the world either as an illusion or a play and of all things as being equal in the Brahman. It is calm, luminous, free from effort, tolerant of all things, smilingly indifferent to all happenings, careful to reject rajasic & tamasic reactions. Sattwic indifference is a great help and a stage which is almost unavoidable. But it has its limitations. It stands apart from the world and is a preparation for moksha, for the withdrawal from the Lila. It is unsuitable as a final resting place for the sadhak of perfection.

Trigunatita udasinata is that which takes all things alike, making no difference between sattwic, rajasic & tamasic reactions, but holding in soul aloof from all these movements & all the dwandwas, observing them first with an absolute impartiality & by constant refusal to participate in them getting rid of them out of the mind & the prana. It neither rejoices nor grieves at their coming & going, na sochati, na nandate. It regards all these things as the workings of Prakriti

& their causes as the will of the Ishwara. This udasinata is the preparation for the third element of [samata],* nati.

Nati.

Nati is an equal submission to the will of the Ishwara. It regards all things as that will expressing itself and refuses to grieve or revolt inwardly at anything because it is hurt in its egoistic desires, opinions, preferences etc. Its whole attitude is based on the perception of God in all things & happenings. It accepts pleasure & pain, health & disease, bad fortune & good fortune, honour & disgrace, praise & blame, action & inaction, failure & victory; but attaches itself to none of them. Nati is not a tamasic acquiescence in inaction, a subjection to failure, an indifference to life. That is tamasic udasinata. Nati is active; it accepts life & effort as part of God's will & His being, but it is prepared equally for all results. It has no longing for fruits, but works for the results pointed out to it as kartavya karma without rajasic straining or tamasic indifference.

Shanti

Shanti

The fullness of negative samata is measured by the firm fixity of Shanti in the whole being. If there is an absolute calm or serenity in the heart & prana, no reactions of trouble, disturbance, yearning, grief, depression etc, then we may be sure that negative samata is complete. If there is any such disturbance, then it is a sign that there is some imperfection of titiksha, of udasinata or of nati. This imperfection may not be in the centre of the being, but only in its outer parts. There will then be a fixed calm in the centre, but some

* MS *udasinatá*

disturbance on the surface. These superficial disturbances may even be violent & veil the inner established shanti, but it always reemerges. Afterwards the disturbance becomes more & more thin in its density & feeble in its force. It ends in an occasional depression of the force & courage & faith & joy in the soul, negative & often without apparent cause, & then disappears entirely.

Negative samata & shanti are the necessary preparation of positive samata and ananda. Without this foundation ananda is always liable to be uncertain in its duration & imperfect in its even fullness. Therefore all these things – endurance of all contacts, indifference to all dualities, submission to all movements of the divine Will, perfect inner peace and tranquillity are the first step in perfection.

Negative samata & shanti are the result of shuddhi & the condition of mukti –

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Positive Samata.

On the basis of Nati we proceed to the positive Samata, ie to say, to Sama Ananda. Its foundation is the Atmajnana or Brahmajnana by which we perceive the whole universe as a perception of one Being that manifests itself in multitudinous forms and activities. This One is therefore the one Self of all beings, my Self as well as the self of all others, friend and enemy, saint and sinner, man, bird and beast, tree & stone, – and all things in the manifestation are the forms and activities of my Self. Moreover, this Self is again the Lord of the Cosmos, the Purushottama, the divine Vishnu, Shiva or Krishna, of whom every individual soul is a conscious centre, aware of its unity with Him in being and also of its difference

in the universe; and the manifestation is a Lila or play of the Lord who is in His being all delight; the play, too, therefore, is not only a play of Existence and Consciousness, but also a play of delight. **It is the dualities born of ego-sense in the heart, mind & body which creates grief and pain. We have to unite ourselves with this Self, Lord & One & with all things in Him, viewing them as our self, in order to get rid of pain & enjoy the divine Ananda.** But, first, it is necessary that we should accept without revolt the Lila equally in all its details & happenings. This comes by Nati. Titiksha is the attitude of equal acceptance by the sense-mind & body, udasinata the attitude of equal acceptance by mind & heart, Nati the attitude of equal acceptance by the soul. The soul accepts all things as the play of the all-Blissful Lord, the Will of the supreme self and Ishwara. It accepts action also & the results of action, without being attached to them. But, though not attached, it must learn to take delight in all things even as the Lord takes delight in them.

The first delight is that of the Sakshi or Witness, who looking upon the whole action of the universe & even his own action like one who is watching a play or a drama, takes the rasa or taste of the whole thing by the intellect, the sense and the aesthetic faculties. All things, all events are the manifestation of certain gunas or qualities in universal Being; God is Ananta guna, Infinite Qualities. The rose is a manifestation of form, colour, odour & other less obvious qualities, each stamped with a particular form of the rasa, divine Delight.” (25-29)

II. Diary Entries 1909-1912

1. Amavasya*

“17 Thursday.

Started (Amavasya Tryasparsha) for Barisal. The Amavasya is Kali’s day, so favourable to me. The Tryasparsha is the moment destined for a great advance in my Yoga. The ahankara was finally removed. Only faint remnants of it left. J. entered, but did not make herself manifest till next day. In train to Khulna. Small Sun in centre of brilliant Swarupa” (33)

2. Afternoon and Night, 18th Friday*

“Afternoon. All liberty of bodily movement being steadily taken away. Second voice in brain. Sri K.’s voice once in heart. “I come to slay.” First voice sometimes rises from heart still to take its place in brain. First has personality, second none as yet.

Night. Bhava of Avesh in steamer shaking body; also in Kalimandir and on way to lodging. Swarupa bright star on dark background. Thin Nil triangle with very sharp apex like old Hindu pinnacle, a bright golden line in the middle. River scenes Thickly wooded bank. Bright stream with islands. Padma wide flowing covered with boats. A terraced green bank with steps in middle. Namadrishti of many kinds. Short sentences deciphered & remembered. Felt the Presence in the Kalimandir Image today. J’s prophecy about Barisal.” (34-35)

* The titles marked with an * are from the editor. All the unmarked titles in the text are from the original.

3. Tratak, 24th Thursday*

“Tratak of Sun. After first gaze saw in chittakash most exquisite deep green colour, sun with zigzag of this colour coming out of it. Tratak for minute. Sun sometimes pale yellow, sometimes bluish green. A commotion & waves of some subtle substances in it, coming out of it & whirling round it, apparently prana. Closed eyes in chitta. Yellowish green with roundish patch of blue in it. Gazing into physical sky large patch of deep yellow floated before the eyes.” (36)

III. 28 January – 17 February 1911

1. Physical

“Feb 14th

4 Example of pure raudrananda without discomfort from the strong bite of an ant. Cf experience in jail & the scorpion bite.

5. Sweetness of amrita much stronger, denser and more frequent and continuous, the mixture of phlegm less frequent.”
(38)

2. Communications

“As I was walking outside the house, a large flower (fallen from the tree in the garden and ragged) was thrown to me from the direction of the opposite corner of the front. It traversed, as far as I could see, a distance of some five yards, flew at the level of my head and fell almost beside me. There was no person near; the servant was out, having gone to the bazaar; of the four boys, three were lying down in their rooms, another shut up in his at the other end of the house. The gate was bolted & no one could enter, or, if he did, escape in a second. There was no bird in the air, and the flower was not dropped, or thrown to a slight distance as a bird might throw it but flew horizontally for some yards. The only defect in this proof was that I did not see the starting of the flower in its course, but only noticed it in the air at the distance of some yards from me. This is the first clear instance, the others being merely pushes to the table & doors which were far from conclusive.. – It appears that the flower is not of our tree, as

it is deep red and a simul flower. The nearest tree of the kind is in a house in the street behind this house. It cannot have been thrown from there as it would have to cross 2 roofs and describe a high curve in the air descending not horizontally but by a high parabola.

4 Statement in sukshmathabda that the worst of Saurin's illness was past justified by fact.

5. All statements about the Yoga daily justified. Too frequent for a record to be kept." (38-39)

IV. Visions of Other Worlds

1. Record of the Drishti from January 1911*

“While doing tratak on the physical sun, I saw clearly with sthuladrishti the sun of the pranamay jagat and felt its warmth on my body. Feb 9th

Record of the Drishti. from January 28th

1. Sthapatya on windowframe, of

(a) a head, half Rakshasa, half animal with the Pisacha & Pramatha bhavas, one tusk (ekadanti), over the eyes sealed in meditation, is written “God”.

(b) another, half Rakshasa, half-Asura, with a headdress half Egyptian half Semitic, of an intellectual and formidable type; over the eyes half-open on the world, is written “God”. I take it that in the former type God fulfils Himself, with the eyes of the soul blind; in the latter with the eyes half open; the first is without jnanam, the second with ardhajnanam.” (39)

2. Chitra Tejas*

“A group of young Bengalis walking on a road, only the last clearly seen, two children sitting on a hillock at the side. All remarkable for beauty of figure and grace. Chitra tejas, in a fragment of the lining of a bird’s nest on the floor. Vision of future India” (39)

V. Siddhis

1. Aishwaryam*

Feb. 9th

“1. Aishwaryam on ant to give up its object and go back, done after a short persistence in the forward movement.

2. Ishita and aishwaryam for lessening of Saurin’s diarrhoea, fulfilled as soon as made.

3. Aishwaryam for rapid restoration of health and strength, repeated and fulfilled on the 10th.

Feb 10th

4. Aishwaryam for M [Moni] to awake. Immediate success.

5. Aishwaryam for him to get up and give the tea. Succeeded after a slight resistance, lasting five to ten minutes.

6. Aishwaryam for the thought to begin (not begun in spite of struggle for many days). Begun.

7. Aishwaryam for the dog to shake off its heavy tamas and manifest the new soul. Rapidly successful, but the tamas still struggles to remain & the old bhava in the face and body persists. A renewed Aishwaryam on the 11th. produces an immediate effect, the dog doing what it had never done before.” (42-43)

2. Ishitasiddhi*

Feb 13th or 14th

“Ishitasiddhi for the dog to eat bread which it had always refused. Suddenly it began eating with relish after first refusing.

14. Ishita to refrain from large piece of bread given, but eat others. Persistently refrained even when it was broken into small pieces, except when induced to think it was not the same.

N.B. Previously many ishitas had succeeded, but were not noted down – especially with regard to vyapti of yogic states or realisations into others or to people coming or not coming.” (43)

VI. Record of Ideal Cognitions

1. Verification – Time*

“A little later after a chase of the opposite house-dog, having lost the intellectual idea of the time, I ideally cognised it to be just 2.50. Verified, exact to the second

3. All rooms being closed, I ideally perceived that all were asleep. Verified immediately afterwards by no one moving when the servant repeatedly banged for admission at the door.” (44)

2. Verification – On Amount and on People*

“Figure 3 in drishti. Interpreted as Rs 3 worth of books to be purchased. Subsequently (Feb 2^d) selected a number of 6 [nna]s books without calculating the price; found that it amounted to Rs 3.

6. Two people applied to see me at the door, not seen by me. Cognition that they were detectives. I heard immediately afterwards that they had asked for “[The Indian] Sociologist” and “Liberator”.

7. I had a cognition formerly that the man calling himself Ram Rao Yogi was a detective – independent of all inference. Learned on Feb 1 of a police report in which he is mentioned as watching the trains and taken for some time by the others as a Bande Mataram man.” (44)

VII. Prakamya & Trikaldrishti*

1. Confirmations*

“Feb 10th

10. A man came calling outside. Immediate cognition by prakamya on seeing him and revelation acting in confirmation of each other that he was a detective. It turned out to be Ram Rao Yogi, the detective from Maharashtra side.

11 Trikaldrishti that Sri [Srinivasachari] etc would not come this evening. Confirmed.

12 Trikaldrishti that tomorrow S. [Saurin] will be restored to health. Already recovering it. Fully confirmed.*” (45)

2. Vyapti Feb 13th*

“Vyapti from Saurin of the idea of making the tea. Immediately after I heard him talk of it, & a minute after he came and made it.” (45)

3. Memory by Inspiration*

(a) *Kalidasa Passages**

“Memory by inspiration. The passages of Kalidasa written out & translated by me a year and a half ago, not since read or remembered, were again read two or three times in the morning without particular attention to the words except to one or two lines. Later on memory began to restore the

* “Fully confirmed” was written after the original entry. Ed.

whole thing, not by effort to remember, for that hampered it, but by inspiration. Lines came, framework or substance of thoughts were suggested, gaps filled up. Finally, the whole of the first passage with the mistake of दहति for ज्वलति, the whole of the second with no error, the last two lines of the third and two words with an error of the first line, and part of the second line in the fourth were remembered.

18. Cognition in reference to image of the watch that the final epic inspiration would begin from the time indicated, 10.30, fully confirmed by fact.” (45-46)

(b) Cognition – Time*

“Cognition from a drishti of the face of a watch, hands at 1.28 or 1.29 that at this time just after meals there would be a fresh advance in the siddhi. Finally, after some false speculation in other directions than the siddhi, the general poetical inspiration was fixed on. Fulfilled, since it began at 1.28 and was definite at 1.29.

Feb 16th

21. Cognition in reference to the image of the watch that the power of translation would begin today at the time indicated, 8.25; exactly fulfilled.” (46)

VIII. 13 January – 8 February 1912

1. January 13th 1912, 10.15 a.m.*

“Ananda has very fully established itself in the field of the indriyas. All sights, sounds, smells, tastes, touches, movements, actions, are now pleasurable or give pleasure; all carry with them the rasagrahana or appreciation of the beauty of the gunas which they are in expression, the joy of the vijnana in them (the basis of chidghana ananda), the joy of the heart in them (the basis of premananda), the joy of the body in them (the basis of the kamananda), the joy of the mind as indriya in them (the basis of the ahaituka ananda). All this joy is of the nature of bhoga from which the ananda is beginning to emerge. Joy of the spirit in the Ekam which expresses itself (the basis of shuddhananda, chidananda & sadananda together making kaivalyananda) is as yet obscure & involved in the lower anandas. Since yesterday, the ahaituka kamananda & today the sahaituka tivrananda are manifesting. Yesterday also the discomfort of heat & cold and pain were again exiled, though not entirely.” (47)

2. Intense Ananda, Viparita*

“The intensity of the heat to the sensation can be increased, lessened or inhibited by Will; the prolonged contact tends to remove the element of suffering unless the Will is made to increase or maintain it, or unless the stream of Will (chit-shakti) is kept tamasic suffering weakly the contact instead of meeting it. This daurbalyam has been created in order to bring about certain forms of intense ananda, chiefly viparita. It is possible, as is now clearly seen, to render it a great element

of strong positive (not viparita) ananda, but in that case the daurbalyam must be merely a form of balam, in other words, it must be supported by dhairyam and anandadharanashakti. Ananda is now being extended to events. Even depression and sinking are met and claimed by a stream of ananda, and the place, necessity & delight of amangalam, its true mangalamaya nature is being impressed by the jnanam not only on the buddhi but on the sanskaras of the manas, chitta, prana and material body.” (48)

3. Spiritual Communications*

“The spiritual communications to the ear, this morning, revealed themselves as the communications of two kinds of spirits, those who are merely of the buddha plane, manasic, and given over to error, and those who stand on the borders of the sukshma and the mahat, receiving knowledge from the vijnanam, expressing it in the sukshma. Some of the latter are farther, some nearer to the borderline, some stand upon it, and according to the proximity is the soundness of the expression of the knowledge to the mind and the fullness and force of its substance. Besides these manasic beings, there are the voices of the Suryaloka and Janaloka who have already manifested. The mere buddha voices are now very rare and weak. The siddhi has risen to the borders of the mahat and reached over into it, and none have power who are below its line of attainment.” (48-49)

4. Vani*

“The forward movement of the ananda is now being left to itself and another siddhi taken up, the relations of the

Jiva (dasyam) with the Master of the Yoga and those whom he has chosen. All restraint by the mind or any other organ used by the Jiva is to be entirely abandoned. The Vani that announces appears as that of an Angel of God, controlling, but aware of the derivative nature of the control & allowing the vak to flow through her. The derivative control of the world by Angels, Powers, Gods, Mahatmas announced by this Vani preceded by a blowing of trumpets in the Anandaloka.” (49)

5. Time Confirmation*

“The time of several incidents in the Yoga was exactly indicated, also the exact minute when the evening meal would be given. All these siddhis, however, are subject to interruption and obstruction, though not of the old powerful character.” (50)

6. Jan 14*

“Now that the period of uninterrupted siddhi has begun, there will be no relaxation of the karma and the siddhi, the karma only waiting for the effectiveness of the power, the siddhi perfecting its force as the tapas increases in the body. Today, the typical perfection of the remaining elements of the jnanam throughout its whole range, the growth of lipi and drishti, the constant realisation of the Ishwara, the forward movement of the other siddhis.

Pain is being given in the body, so that the discomfort of pain may by the habit of bhoga pass away. Pain will continue to be given henceforth till this aim is effected.

There is no personality manifest behind this script, but

this script belongs to the Master of the Yoga and proceeds from him through a passive channel.” (52)

7. Jan 16th*

“Nothing is as yet final in the sense of being unbreachable except sraddha in the Yoga minus the physical saundayam, a certain fluency of the new thought, a general freedom from any pronounced contradiction of the first two chatusthayas (sraddha in the Adesha and the daivashakti excepted) and an imperfect activity, very meagre but constant, of the third chatusthaya.” (57)

8. Walking*

(a) “Walking from 6.20 to 7.35 and again from 8.5 to 10.8. No weariness in the body, the attempts of weariness to return being successfully rejected, but stiffness in the lower limbs & negative electrical ache, sukshma & slightly sthula, in the upper part of the body. The lipis 3 confirmed in the morning & 6 have also been frequent. Arogya is reasserting itself but not yet reestablished in possession of the body. The rupadrishiti is still vague & blurred though often stable; perfect images come, but, except the prakashamaya, do not wholly or stably materialise.

2.2 pm

Walking, from 10.45 to 11.40. Again from 12.25 to 2.2. Altogether 6 hours with three intervals of half an hour and three quarters of an hour ie 6 hours out of $7\frac{3}{4}$ hours. Result. Elementary utthapana was about to fail only once but was soon reinforced; in the other anima fails repeatedly, the last time entirely, but restores itself by a brief rest, the stiffness in

the body & pain in the feet disappearing or reaching a minimum manifestation. The Ishwara is now master of all thought perceptions or expressed thought in the system and is laying his hold upon all feelings and sensations.” (57-58)

(b) “Walking from 2.35 to 3.45 . . . The strain on the utthapanashakti greater than before, but that on the anima slightly more sukshma; the latter is continuous, the former intermittent.” (58)

9. Jan 17th*

“The progress of the siddhi today was greatly curbed by another attack of the asiddhi, but the asiddhi has no longer much power over the mind and feelings; all it can do is to affect the sraddha, obscure hamper or suspend the siddhis of the third chatusthaya and bring about some reaction in the fourth. During the morning remnants of sleep-tendency and some lowering of the elementary utthapana helped the asiddhi.” (59)

“Walking from 9 to 12.10. Samadhi in the afternoon, very deep and full of all kinds of drishti & lipi, but very confused and only towards the end sometimes helped by vijnana activity. Walked from 5.20 to 8.20. The utthapana does not fail, but is not intense and powerful as before.” (59)

“The most important development was the confirmation of raudrananda, pain being now invariably attended with pleasure. Formerly only the dull kinds of pain had this attribute, but now it has extended to those which are acute, although the intensity has not yet gone in experience beyond a certain degree. This development has been persistently predicted recently by the ever recurrent rupa of the bee, wasp

or hornet. Rupas are now often distinct, stable & perfect on the background as well as in the akasha, but have not advanced otherwise.” (60)

“A dull nausea has been persistent all the morning, but does not interfere with the appetite or disturb the prana. More has been eaten today than ordinarily & with full satiety of food. The lipi & rupas are preparing frequently. Sattwa has finally disappeared and now only touches from time to time as rajas did in its last stage. Tamas has been eliminated, except the asraddha, but still attacks though feebly & with a much diminished heaviness. False vijñanam persists, but is losing its insistence & activity.

Tamas, after a strong attack in the evening, was finally expelled, except in the body, and now survives only in ineffective touches; but the uncertainty of asraddha remains, eliminated with regard to the Yoga, occasionally reviving with regard to the rapidity of the siddhi, easily sliding into actual sanshaya with regard to the adeshā.” (62)

10. Lipi – Death*

“Lipi indicating the death of Binod Gupta at an early date, fixed tentatively either on or by the 25th of the month. No verification of prediction about varta, money from expected source arriving by the 22d.” (64)

“Jan 24th. Lipi of death of Gupta fulfilled, but he died apparently on the day of the lipi, or possibly the next day, not on the 25th, of heart failure. There had been no previous news of illness etc. It is notable that the death of Sir J. Jenkins had been also foreseen, but in that case there was first the news of his illness.” (64-65)

11. Jan 27th*

“The Kalibhava and the realisation of self in all and all in the self are growing strong and persistent. The Master of the Yoga is more and more manifest in each detail of experience, but half-veiled by the Prakriti in the surroundings.” (66)

“The other field of struggle is the arogya; the sore throat was ejected after a struggle by siddhi. The rogas still capable of touching the surface of the system attack frequently, but cannot hold except for short intervals, coming, retiring, succeeding, failing without cause. The disturbances of assimilation are yielding perceptibly to the Arogya; when they come, they cannot hold or make only a brief & seldom violent visit.” (66-67)

“Jnanam increases in force & exactness. The style of the vak rises to the inspired illuminative and is effective at its lowest level. The thought perception is now almost rid of false vijnanam in its material, but not in the arrangement of its material. Nevertheless accuracy of time is growing, accuracy of place has begun, accuracy of circumstance, chiefly, is defective – all this in the trikaldrishti. Prakamyā & vyapti are strong and more continuous, less chequered by error. The internal motions of animals & to a less extent of men, the forces working on them, the ananda & tapas from above, even the explicit thoughts are being more and more observed and are usually justified by the attendant or subsequent action. The siddhis of power work well & perfectly, in harmony with the trikaldrishti, not so well when divorced from it. The physical tone of the system is recovering its elasticity & with it elementary utthapana and bhautasiddhi are reviving.

Samadhi improves steadily, but is much hampered by sleep which has revived its force during these last three or four days.

Time-prophecy. Arrival from the match predicted after 11.30, a little before 11.45. Actual arrival 11.43. Sahityasiddhi is being finally prepared.” (67)

12. Feb 6th (Tuesday)*

“The exactitude of satyadrishti is being effected in the lipi-drishti, subjective perceptions (of the lower vijnanam) and prakamya is being displayed. It is not yet quite exact as applied to physical events. The siddhi of the vani is perfect. The distinguishing faculty in vivek acts frequently & perfectly but without intensity or strong illumination, excluding actual error; where it does not [act],* there is uncertainty. This is especially with regard to the future (in the adesha and important events at a distance). Proofs of effective siddhi acting on the world at large are increasing, but the movements are still uncertain and comparatively rare. The rupa is increasing in frequency & richness of content. Later on the Shakti in its downward descent entered a layer of the annamaya Patala which had not yet been coerced by the vijnanam; there was in consequence a disturbance, a cloud of the old sanskaras flying up and obstructing the siddhi.” (71-72)

13. Feb 7th*

“Trikaldrishti is so far advanced that the turns of flight of a butterfly, or a bird can all be predicted during the flight, but there is a difficulty about the prediction of the next

* MS exact

movement of an animal in a state of rest. It can be foretold but the action is capricious.” (72)

14. Feb 8th*

“The flight of some score of butterflies & many birds foretold in their turns, only two or three errors due to speculation or tejasic action. Usually siddhi of power & siddhi of knowledge seem to be one. Future movement of animals in rest can now be told with some exactitude, but error is easier because of stronger habit of tejasic speculation.” (72)

“The definite personality of the Master in his personal relations to this Yoga and the Jiva in the Yoga has to develop out of the laya; for Vishnu is the Ishwara who incarnates. The present method of the Yoga is a progressive replacement of buddha bhavas by vijnana & ananda bhavas, and of the lower of these by the higher.” (73)

“Perfect satisfaction has now been given to the Aniruddha element in the Jiva, so far as the Yoga is concerned, by the revelation of the scientific means & steady progress used in the siddhi, but the Balarama element awaits satisfaction. The Mahavira element has also been satisfied by the floods of knowledge that are being poured down, but the Pradyumna element awaits satisfaction. In the Adeshasiddhi there has as yet been no perfect satisfaction even to the Aniruddha element. Lipi (on Sultan’s back, chitra formed by the hairs). Satisfaction to Brihaspati, not yet to the other deities. Satisfaction to Bala (due). N.B. Bala is the Titanic force from the Mahat which must eventually conquer & replace Rudra, though conquered by him in the Buddha, because descending into the Buddha he becomes a Daitya disturbing evolution

by a premature effort towards perfection. The same is true of all the greater Daityas who are not Rakshasic in temper (Asurim Rakshasinciva prakritim apaunah). Sahitya siddhi in ordinary poetical forms. Satiety of interest in what is old and familiar, “staleness”, is being overcome.” (73)

IX. 1-25 July 1912. Journal of Yoga

1. July 1st 1912*

“August, 1912, will complete the seventh year of my practice of Yoga. It has taken so long to complete a long record of wanderings, stumbles, gropings, experiments, – for Nature beginning in the dark to grope her way to the light – now an assured, but not yet a full lustre, for the Master of the Yoga to quiet the restless individual will and the presumptuous individual intelligence so that the Truth might liberate itself from human possibilities & searchings and the Power emerge out of human weaknesses and limitations. The night of the thirtieth marked by a communication from the sahasradala, of the old type, sruti, but clear of the old confusions which used to rise around the higher Commands. It was clearly the Purushottama speaking and the Shakti receiving the command. Already the lipi had given warning of a new life beginning on the 1st July, – a new life, that is to say, a new type of action, starting with a temporarily complete realisation of novel Personality and the final inevitable seal on the dasyabhava. Not that anything was done abruptly. In this yoga at least nothing has been abrupt except the beginnings, – the consummations are always led up to by long preparation & development, continual ebb & flow, ceaseless struggling, falling & rising – a progress from imperfection through imperfections to imperfect and insecure perfections & only at last an absolute finality and security.” (74)

2. Dasyam*

“The three forms of dasyam are now distinct and well-

marked. The simple dasyam is that obedience to the divine impulsion which is self-chosen & depends on the individual's intelligence of God's will and his consent, his readiness to obey. The Purusha is still karta & anumanta, a servant of God, not His slave. The great step bridging the transition from the simple to the double dasyam is the renouncement of the kartritwa abhimana, by which we perceive that Prakriti is the only doer of all our actions voluntary or involuntary from the most deliberately concerted endeavour even to the simplest trifle and, in consciousness, are aware of the impulse of Prakriti in every movement physical or mental. At first the consciousness tends to make a false division claiming the movement itself to be our own although the determining impulse is felt as a driving or a pressure proceeding from infinite Nature above or around us. The wearing away of this division marks a farther attenuation of servanthood and deepening towards the divine servitude. But so long as the anumanta keeps his abhimana and reserves his right of individual lordship (Ishwara) over Prakriti, we have not passed the stage of simple dasyam. For between the various impulses of Prakriti, we have the sense of choosing, of an active & constant freedom, & although we choose what we understand to be God's will, it is still our choice that determines the action in the adhara & not His direct and imperative Will. In the double dasyam on the contrary there is no active & constant freedom, but only a general & ultimate freedom which is used little or only exceptionally. We are aware of ourselves as Ishwara & anumanta, the individual ruling & sanctioning authority, but, although we still have the power of refusing our sanction to any particular impulse of Prakriti if we choose, we do not choose; we make no choice, we do not determine

what is God's will and act thereby or order Prakriti to act thereby, but leave everything to God to determine; the whole responsibility is His & a given impulse of Prakriti fulfils itself or not as He chooses without our interference. If the will is used, it is used by Prakriti. We are aware of it as being not our will, but the will in the adhar used by Prakriti. In the triple dasyam, even this potential freedom disappears. Whatever impulse of infinite Nature comes, we could not interfere with it if we wished, any more than the drifting leaf can deny itself to the storm or the engine to the force that works it. We are aware of our body as a whole & in its various parts being moved not by will in the body but by a will or force outside the body; our thoughts, feelings, will-power similarly. Each of these stands perfectly apart from the others & is worked separately by Nature. The will wills & has done; it does not try to determine action but leaves the action to happen or not as Nature pleases; the thought thinks & is done, it does not try to determine either the movement of the will or the movement of the action; the feelings equally live for themselves, atmatripta, not striving to compel action & emotion or thought & feeling to agree. What harmony is necessary is determined by the Para Shakti that drives us, which we feel always as a Force driving us. But this Force is itself only an instrument of a conscious Will driving it, the Will or Anumati of the Purushottama, who is Parameshwara & universal Anumanta." (75-76)

"On the other hand the universal Sri Krishna or Krishna-Kali in all things animate or inanimate has been realised entirely, but not with sufficient constancy & latterly with little frequency. The remedy is to unify the two realisations & towards this consummation I feel the Shakti to be now moving." (77)

“...the old regularised sanskaras of Nature which we miscall laws stand in the way of progress, – eg illness, unease, thirst, limitation of power or knowledge, inactivity of power or knowledge. I feel, for instance, no thirst in the body but a sense of dryness around me & besieging me, but not clinging as it does when in the karmadeha or personal environment; I have sometimes to drink in order to satisfy these devatas. When I feel no bodily chill or discomfort in exposure, sleeping out uncovered in the cold wind at night, yet around me there is an unease & a shrinking which I cannot yet ignore. The obstruction & limitation, however, are no longer jealous & malignant, but the voluntary or involuntary expression of the natural incompetence or unwillingness of the annamaya devatas to new movements to which they are unaccustomed & which hurt their ease & their egoism.” (78)

3. Ishita*

“उक्थं प्राणो वा उक्थं प्राणो हीदं सर्वमुत्थापयत्युद्धास्मादुक्थविद् वीरस्तिष्ठत्युक्थस्य सायुज्यं सलोकतां जयति य एवं वेद॥ Brihad Aranyaka.

Uktham (prayer) is here the ishita and to show me that ishita (lipsa without bondage) is one with prayer, the latter rose again at night at the moment of the final establishment of the dasya and the Adeshavani. Ishita is the force of life creating things, raising up from weakness to strength, from nonbeing to being[;] by ishita the soul rises up in strength and climbs from this lower condition to the high divine condition & becomes no longer of this world where ishita weakens into wish & longing but of the world of the Isha and in touch with the conditions of that state of Swarajya in which the ishita is

the natural state of the soul. The sortilege was an answer to the depression caused by asraddha and an assurance of fulfilment by ishita.” (79)

4. Sharirayatra*

“अन्नं ब्रह्मेति व्यजानात्। Taittiriya.

The financial condition is now at its worst, a debt of Rs 300, money almost at an end, all sources either denied or suspended & everybody who could help temporarily in a similar condition of destitution. The sortilege came as an answer to the anxiety in the annamaya mind about the sharirayatra.” (79-80)

5. Soritlege*

“I may note that a former sortilege occurring after the Titanic disaster and pointing to fresh disasters in the struggle of machinery with Nature, which I had supposed to be false or falsely interpreted, is today vindicated. No less than four accidents (three fatal, one extensive) in two days in aviation! It is noteworthy that I was wondering only a day or two ago at the comparative freedom of Germany from these accidents but these accidents (except one, I think) are in Germany.” (80)

“The siddhis of power progress steadily. One of the difficulties is now removed; the power hits its mark, & where unfavourable circumstances intervene, favourable circumstances have begun to appear to counteract them. But refusal, delay & perversion are still common. Those on whom the power is used for progress in Yoga (S. [Srinivasachari] Bh. [Bharati] Sn. [Saurin] Bj. [Bijoy]) give frequent proofs now

of success of siddhi & especially of vyapti of the shakti & jnanam in my or of my thoughts, but this siddhi is not yet decisively regularised.” (84)

6. Bhukti*

“Mental bhukti is now complete (with the exception of adverse events where there is more of samata than bhukti) & is invariable in rasagrahanam, usual in bhoga and, nowadays, occasional as ananda. But the shuddha ananda attended by the realisation of universal saundaryam often fails temporarily, owing to the loss of hold on the inner man and the dwelling on the physical appearance instead,…” (84)

“Physical bhukti of the indriyas is well established except for the occasional failure of chakshush ananda in the movement above described and a failure in certain tastes of the palate, – the latter exceptional. Sparshananda is still confined mainly to the low state of the rati, though well capable of the higher states, and is hampered by the persistence of discomfort by prolonged exposure to excessive heat, exposure to cold above a certain degree in the state of sleep or after sleep when the nervous vitality is lowered, the intenser touches of pain or poisonous irritation. Thirst is being once more expelled, but hunger is again active. The five physical anandas occur occasionally sahaituka, but the ahaituka activities have for the time being been suspended along with progress in the other physical siddhis. Sleep is strong, also adhogati of weariness, denial of anima, refusal of the saundaryam, persistence of the stray survivals of the phantasm of illness-symptoms. These seem, however, to be losing all hold except on the stomach & central functions, where they

are attempting to resist final eviction (fullness, tejasic unease, touches of nausea) or to prevent fixity of siddhi.” (84-85)

7. July 5th & 6th*

“There has long been a free & successful telepathy (vyapti) & reading (prakamyā) of the characters, feelings & states of mind of others and for longer still an elementary perception & vyapti of their actions. But the thought contents of the minds of others have been hidden from me except occasionally or in abnormal states of my being when it was concentrated in anger, apprehension or sympathy. Or it would be truer to say that I have read & received plentifully the thoughts of others, but as I now perceive without knowing their nature & origin, – because the discriminative faculty & the sraddha or shastra of the thing were absent. Today, however, the veil was lifted, the barrier finally broken. Not only did telepathy & thought-reading abound, but in a single day the proof of correctness began to be ample. Things distant in time & place have also begun to yield up the secret of their present, future & immediate past, even in the rough of their distant past. Proofs have simultaneously begun to be vouchsafed. Things have even been perceived, denied by the object of the drishti or by apparent events & then proved in spite of denial on more ample evidence.” (85-86)

“The siddhis of power increase always in force and in frequency & accuracy of fulfilment, but are not yet as habitually successful as the siddhis of knowledge.” (86)

8. July 14th*

“Yesterday by a sudden opening of faculty Sanscrit prose,

even of the Kadambari type, which was until the last reading difficult to understand, troublesome & wearying to the brain, has become perfectly easy & intelligible at the first reading without labour. A similar result is coming in Sanscrit poetry but more slowly. Prakasha & tapas in the brain have increased, *tamas* is passing away.” (89)

“The exact *trikaldrishti* accurate in every detail or almost every detail seems to be becoming more normal, but is still very far from being habitual or even common; but it does not need so exceptional a movement of *tapas* as formerly; it comes, when it comes, easily & naturally” (89)

9. *Trikaldrishti**

“*Lipi* (earlier). ‘In four days *trikaldrishti* will be perfect.’

Trikaldrishti is being finally liberated from the *tejasic* movement which instead of waiting for knowledge & allowing it to come, tries to find out & fix the truth, preferring speculation to sight. The general correctness of the *trikaldrishti* was first made quite normal in those movements which closely follow the incident from step to step as it [proceeds],* then in the prediction of the event before it begins; afterwards precise correctness of detail was brought to the level of a normal movement (not invariable, but natural, easy & frequent). Next the powers were applied to detail first of time, then of place, then of circumstance and precision of fulfilment was made normal; but the resistance here is greater & renders success less frequent.” (92)

“*Siddhi in sharira mukti* was promised & given by

* *MS* precedes

positive ananda in heat & cold, and also, so far [as] could be seen by a strong instance in pain. The ananda in cold was especially strong & unmixed; that in heat was qualified by the mildness of the heat inflicted. Farther experience is necessary.” (93)

“In the afternoon there was a struggle between sleep & swapna samadhi, the latter prevailing for the greater part. At night a rapid succession of brilliant visions presented to the eye scenes from the swargabhumis generally, those of the ananda bhumi especially. There is a strong tendency for the disconnected dream with its incoherence & perverted memories to disappear. Sleep was reduced to four hours in the night. The promise was given during the day to confine it henceforth to a six hours maximum to be reduced successively to 4, 2½ and nil. The Kalibhava was developed in the terms of the second chatusthaya, Mahakali, Mahasaraswati with a previous return to Maheshwari & Mahakali.” (94)

10. July 19th*

Morning

“It is now proved beyond doubt that the mind invents nothing, but merely transmits, records and interprets, & interpretation not being its proper function is more liable to misinterpret than to understand correctly. The activity of vijnana is not yet perfect, but it has moved nearer to perfection. The powers are already more active, successful & frequent.” (96)

“Karma – The Life Divine continued, Rigveda resumed, nirukta & prerana slightly, kavya touched, Bhasha proceeded with. The difficulty of understanding Magha now only persists,

ordinarily, where the meaning of important words is unknown.” (97)

11. Sixth Chatusthaya*

“The sixth chatusthaya was rendered vivid & invariable, the fourfold Brahman being seen everywhere in the whole & in each object, very vividly, except when the mind is not free. There is a state in which the infinity of the mind is clouded by preoccupation with a particular idea or subject; the sense of freedom, prakash (transparent luminousness) & lightness is replaced by obscurity & a heavy contraction in the guna of narrowness. This is a remnant of the buddha condition. There is another in which there is a particular movement in mind (special occupation), but the mind itself is infinite[,] free & merely watches its own movement. This is mukti with particular tapas.” (99)

“Saundaryabodha & Ananda in the outside world are now perfectly established, but relics of asamata remain and momentary tendencies of mental revolt touch the prana & chitta & sometimes the buddhi, ऋत्वा विलीयन्ते. Kalibhava is strong, but has not taken possession of the speech where the old sanskar is powerful. Krishna seems sometimes to remove himself and look out from behind a veil. This presence & absence in myself with its results reveals Christ’s state of mind when he complained of being forsaken by God. This is salokya, – sayujya is when there is the same feeling of presence, but of God in contact with us or embracing the soul from outside, not of being in us & part of us, thought different – & yet the same. Sadharmya is well established, but not perfect because of insufficient Ishwarabhava. The relation of

Purushottama, Akshara Purusha and Kshara Purusha (Jivatma) is now constantly & vividly seen by me in others more than in myself, although just now it is manifesting in myself. In myself the Purushottama & Kshara Purusha are most vivid to me, in others the Jivatman & Akshara Purusha, while in the world at large (jagati), it is the Purushottama containing the other two in Himself & almost engulfing them – they seem to be merely movements of the Purushottama, parts, layers, aspects of His personality, as indeed they really are. This is because in the jagati & indeed in inanimate beings there is not the ahankara in the buddhi to create a sense of difference. Being more strongly aware of my own remnants of ahankara than that of others, – or, rather being more troubled by my awareness – the Akshara Purusha is less manifest to me than in others, in whom I see the ahankara only as a play of Srikrishna and am not disturbed by it.” (100)

“There is a frequent replacement of perception of sthula by perception of prana values – eg a strong, almost violent pranamaya oscillation (throbbing & swaying) physically felt in chair & table when the physical chair & table were only given a slight vibration by a gentle motion of one seated on the table. The chair although detached from the table & connected only through my body shared strongly in the pranamaya disturbance. The senses tend to confuse the two & feel the chair and table physically moving, but the viveka having taken possession of the manas prevent[s] the sensations from succumbing to the error of the physical sense.” (101)

“The most important & decisive results were in the second and sixth chatusthayas. The Mahakali bhava in Mahasaraswati continent, after being clouded for some time,

finally revealed itself as perfectly established and is developing the permanent ugrata, ishwarabhava etc; the ishwarabhava is tending to become independent of the results of activity & to consist in the force & confidence of the activity itself and of the personality manifesting. But also in the trikaldrishti sruti is insisting on self-justification and increasing the self-existent faith which is independent of the misleading twists & turns of immediate result & event. The Mahalakshmi bhava, hitherto absent, is now tending to appear. At first it replaced momentarily the Mahakali which it is intended only to colour without altering its character, afterwards it tended to bring the Mahalaxmi-Mahasaraswati combinations, but eventually it has subordinated itself to the proper Chandibhava. The Mahakali bhava tends to be weakened, but no longer blotted out by the old sanskaras in conversation & after sleep; but it is no longer replaced by Maheshwari-Mahasaraswati, but by an improperly combined quadruple bhava. The Maheshwari (Gauri) pratistha is still too prominent, because the habit of exciting mental tapas, against which the pratistha is an insurance, still lingers, though weakly, as a habit that always revives with the advent of Mahakali. The permanent realisation of the fourfold Brahman is final. The activity of shuddhi, mukti, bhukti is now final in all their parts, though not yet consummate; only the siddhi remains and this is being rapidly brought forward. It is still chiefly hampered in the karma proper to Mahakali & in the outward fulfilment of kama.” (101-02)

Glossary

1. *ādeśa* (adesha; adesh) – command; a voice (*vāñī*) heard inwardly as “the command of the Divine Guide of the Yoga”; especially, “the Adesha given in the jail”, the inner command received by Sri Aurobindo in Alipur jail giving him a mission to accomplish a certain work, *karma*, with four principal parts: literary (*sāhitya*), religious (*daiva* or *dharma*), political (*ḥṛti*) and social (*samāja* or *kāma*).

2. *adhogati* – literally “downward movement”; the negation of *utthāpanā*, especially due to defective *laghimā* and *mahimā*.

3. *ahaituka* – causeless; objectless; lacking a *hetu*; (with reference to any form of **physical ānanda** or certain types of **subjective ānanda**) manifesting without relation to an outer stimulus or object; short for *ahaituka ānanda*.

4. *aiśvarya* (aishwarya; aishwaryam; aishwarya; aishvaryam) – mastery; sovereignty; the sense of divine power (same as *īśvarabhāva*, a quality common to the four aspects of *daiivī prakṛti*); one of the three *siddhis* of **power**: effectiveness of the will acting on a person or object without the kind of direct control established in *vaśitā*; an instance of so exercising the will; sometimes equivalent to *aiśvaryatraya* or *tapas*.

5. *aiśvarya-vyāpti* (aishwarya-vyapti) – the combination of *aiśvarya* and (communicative) *vyāpti*.

6. *ākāśa* (akasha; akash) – ether; the most rarefied condition of material being, “a condition of pure material extension in Space”, the subtlest of the *pañcabhūta*; the state of physical substance that borders on the supraphysical and

is the medium through which the powers of higher worlds act on the material plane (same as *sthūla ākāśa*); any of various kinds of *sūkṣma ākāśa* or immaterial ether, “depths of more and more subtle ether which are heavily curtained from the physical sense by the grosser ether of the material universe”; (same as *ākāśarūpa* or *ākāśalipi*) images or writing seen in the *ākāśa*.

7. *akṣara puruṣa* (akshara purusha) – the immutable spirit, the unchanging *puruṣa*: “the inactive Purusha free from Prakriti and her works”, who stands above all things “in his imperturbable immobility of eternal silence and calm”.

8. *amāvasyā* – new-moon day.

9. *ānanda* – delight, bliss, ecstasy, beatitude; “a profound concentrated intense self-existent bliss extended to all that our being does, envisages, creates, a fixed divine rapture”; same as *sama ānanda*, the universal delight which constitutes **active / positive samatā**, “an equal delight in all the cosmic manifestation of the Divine”, whose “foundation is the Atmajnana or Brahmajnana by which we perceive the whole universe as a perception of one Being that manifests itself in multitudinous forms and activities”; the highest of the three stages of active / positive *samatā*, “the joy of Unity” by which “all is changed into the full and pure ecstasy” of the Spirit; the third and highest state of *bhukti*, consisting of the delight of existence experienced “throughout the system” in seven principal forms (*kāmānanda*, *premānanda*, *ahaituka ānanda*, *cidghanānanda*, *śuddhānanda*, *cidānanda* and *sadānanda*) corresponding to the seven *kośas* or sheaths of the being and the seven *lokas* or planes of existence; **physical ānanda** or *śārīr ānanda* in its five forms, also called

vividhānanda (various delight), the fourth member of the *śarīra catuṣṭaya*; (especially in the plural, “anandas”) any of these forms of *ānanda*; same as *ānandaṁ brahma*, the last aspect of the **fourfold brahman**; bliss of infinite conscious existence, “the original, all-encompassing, all-informing, all-upholding delight”, the third aspect of *saccidānanda* and the principle manifested in its purity in *janaloka* or *ānandaloka*, also present in an involved or subordinated form on every other plane.

10. *aṇimā* – fineness, subtlety; a **physical *siddhi*** that frees the body from the limitations ordinarily imposed by the gross materiality of its substance, such as subjection to stiffness, strain and pain resulting from exertion.

11. **Aniruddha, Balarama, mahavira, pradyumana – fourfold *īśara*** (ishwara) – the *īśara* in his four personalities, usually referred to in the *Record of Yoga* as *Mahāvīra*, *Balarāma*, *Pradyumna* and *Aniruddha*, to whom correspond the four aspects of his *śakti* and the four psychological types of the *cāturvarṇya*; each of these personalities is not a separate deity, but an aspect of the *īśvara* or *Kṛṣṇa*, “Four who are One, One who is Four”, often combined with one or more of the other three aspects. Sri Aurobindo adapted the Vaishnava tradition of the *caturvyūha* (fourfold manifestation of the *puruṣottama*) in giving to the four aspects names associated with *Kṛṣṇa* as an *avatāra*. *Mahāvīra* (“the great hero”) designates *Śrīkṛṣṇa* himself, *Balarāma* was his elder brother, *Pradyumna* his son and *Aniruddha* his grandson; they figure together in the legend of *Uṣā* and *Aniruddha* told in the *Bhāgavata Purāṇa*. Other names that are sometimes used in the *Record of Yoga* for these aspects

of the *īśara* are *Maheśvara* or *Śiva* for the first aspect (*Mahāvīra*), *Rudra*² for the second (*Balarāma*) and *Viṣṇu* for the third (*Pradyumna*).

12.

13. *aśhraddhā* – lack of faith; doubt, scepticism, distrust, “unfaith”; the negation of *śhraddhā*.

14. *asura* – (in the Veda) “the mighty Lord”, an epithet of the supreme *deva*; a Titan (*daitya*); a kind of anti-divine being of the mentalised vital plane; the sixth of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated on the *buddhi*; (on page 1280) a being of a world of “might & glory”.

15. *bālavat* – like a child.

16. *bhāva* – becoming; state of being (sometimes added to an adjective to form an abstract noun and translatable by a suffix such as “-ness”, as in *brhadbhāva*, the state of being *brhat* [wide], i.e., wideness); condition of consciousness; subjectivity; state of mind and feeling; physical indication of a psychological state; content, meaning (of *rūpa*); spiritual experience, realisation; emotion, “moved spiritualised state of the affective nature”; (*madhura bhāva*, etc.) any of several types of relation between the *jīva* and the *īśvara*, each being a way in which “the transcendent and universal person of the Divine conforms itself to our individualised personality and accepts a personal relation with us, at once identified with us as our supreme Self and yet close and different as our Master, Friend, Lover, Teacher”; attitude; mood; temperament; aspect; internal manifestation of the Goddess (*devī*), in her total divine Nature (*daiivī prakṛti* or *devībhāva*) or in the

“more seizable because more defined and limited temperament” of any of her aspects, as in *Mahākālī bhāva*; a similar manifestation of any personality or combination of personalities of the *deva* or **fourfold īśvara**, as in *Indrabhāva* or *Aniruddha bhāva*; in the vision of Reality (*brahmadarśana*), any of the “many aspects of the Infinite” which “disclose themselves, separate, combine, fuse, are unified together” until “there shines through it all the supreme integral Reality”; especially, the various “states of perception” in which the divine personality (*puruṣa*) is seen in the impersonality of the *brahman*, ranging from the “general personality” of *saguṇa brahman* to the “vivid personality” of *Kṛṣṇakālī*.

17. *brāhmanyam* – “Brahminhood”; the inner nature of the *brāhmaṇa*.

18. *brahmatejas* – the energy that manifests itself in the *brāhmaṇa* temperament.

19. *Candibhava Caṇḍībhāva* (Chandibhava; Chandi bhava; Chandibhavah) – “the force of Kali manifest in the temperament” (see *Kālī*), a term used early in the *Record of Yoga* for *devībhāva* or *daiivī prakṛti*, sometimes referring to a combination of the four personalities of the divine *śakti* with *Mahākālī* as the dominant aspect, sometimes referring specifically to the force of *Mahākālī* and almost equivalent to *Mahākālī bhāva*.

20. *catustaya catuṣṭaya* (chatushtaya; chatusthaya; chatusthay; chatustaya) – group of four, tetrad, quaternary; any of the seven parts of the *sapta catuṣṭaya*, the system received by Sri Aurobindo as a programme for his *yoga*. The

seven *catuṣṭayas* are: (1) *samatā catuṣṭaya* or *sānti catuṣṭaya*, (2) *śakti catuṣṭaya*, (3) *vijñāna catuṣṭaya*, (4) *śāstra catuṣṭaya*, (5) *karma catuṣṭaya* or *līlacatuṣṭaya*, (6) *brahma catuṣṭaya*, (7) (*sam*) *siddhi catuṣṭaya* or *yoga catuṣṭaya*. The first four *catuṣṭaya*s are the *catuṣṭaya*s of the *ādhāra-siddhi*; the last three are the **general** *catuṣṭaya*s. The word *catuṣṭaya* may also be applied to other groups of four, such as *lipi catuṣṭaya*.

21. *citra* (chitra) – picture; two-dimensional image (*rūpa*) or writing (*lipi*) “formed from the material provided by the background, by the mental eye acting through the material”; short for *citra-drṣṭi*.

22. *citta* (chitta) – the “primary stuff of consciousness” which is “universal in Nature, but is subconscious and mechanical in nature of Matter”; the “pervading and possessing action of consciousness” in the living body which forms into the sense-mind (*manas*); it consists of a lower layer of passive memory in which “the impressions of all things seen, thought, sensed, felt are recorded”, and a higher layer (also called *manas-citta*) of the emotional mind where “waves of reaction and response . . . rise up from the basic consciousness”; also short for *cittākāśa*.

23. *dāśya* (dasya; dasyam) – service, “a service of God in the world of which the controlling power is the Divinity within us in whom we are one self with the universe and its creatures”; submission, surrender, “a surrender and submission to That which is beyond us enabling the full and free working of its Power”; the relation (*bhāva*) between the *jīva* (or *prakṛti*) and the *īśvara* that is compared to that of a servant or slave with his or her master: “a giving up of one’s own will to be the instrument of the Master of works, and

this not with the lesser idea of being a servant of God, but, eventually at least, of such a complete renunciation both of the consciousness and the works to him that our being becomes one with his being and the impersonalised nature only an instrument and nothing else”, an attitude that “must lead finally to an absolute union of the personal with the Divine Will and, with the growth of knowledge, bring about a faultless response of the instrument to the divine Power and Knowledge”; an element of *Mahāsarasvatī bhāva*.

24. *dr̥ṣṭi* (drishti; dristi) – vision; subtle sight, including *nūpadr̥ṣṭi* and sometimes *lipidr̥ṣṭi*; subtle sense-perception (*viśayadr̥ṣṭi*) in general; *trikāladr̥ṣṭi*, the knowledge of the past, present and future; perception of *brahman* or *īśvara* in things and beings (same as *darśana*); **revelation**, the truth-seeing faculty of *jnāna* whose nature is “a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness with its object”. In the last sense, *dr̥ṣṭi* is the essence of the **seer ideality** and present in all forms of **logistic ideality** with a revelatory element; in 1920 it often means **revelatory logistis** or **full revelatory ideality**.

25. *hāsya* (hasya; hasyam) – literally “laughter”; “a clear joy and laughter of the soul embracing life and existence”, a stronger form of *ātmaprasāda*, the last member of the *samatā/sānti catuṣṭaya*; sometimes equivalent to *devīhāsya*.

26. *īśitā* (ishita) – effectiveness of pure *lipsā* in the *citta* without a deliberate act of will, one of the three *siddhis* of **power**; an instance of this effectiveness.

27. *īśvara* (ishwara; iswara) – lord; the supreme Being (*puruṣottama*) as the Lord, “the omniscient and omnipotent All-ruler” who by his conscious Power (*śakti*) “manifests

himself in Time and governs the universe”, ruling his self-creation with “an all-consciousness in which he is aware of the truth of all things and aware of his own all-wisdom working them out according to the truth that is in them”; identified with **Kṛṣṇa**; the individual soul (**puruṣa** or **jīva**) as the master of its own nature.

28. **jīvātmā** – same as **jīvātman**.

29. **jīvātman** – individual soul (**jīva**), “the self of the living creature”; the Self (**ātman**) seeming “to limit its power and knowledge so as to support an individual play of transcendent and universal Nature”; same as **keśara puruṣa**.

30. **jñāna** (jnana; jnanam; gnana) – knowledge; “that power of direct and divine knowledge which works independently of the intellect & senses or uses them only as subordinate assistants”, the first member of the **vijñāna catuṣṭaya**, consisting primarily of the application of any or all of the supra-intellectual faculties of **smṛti**, **śruti** and **drṣṭi** “to the things of thought, ideas and knowledge generally”; sometimes extended to include other instruments of **vijñāna** such as **trikāladṛṣṭi** and **telepathy**; also, short for **jñānam brahma**; wisdom, an attribute of **Mahāvīra**; (on page 1281) the name of a **svarga**.

31. **Kālībhāva** (Kalibhava; Kali-bhava; Kali bhava) – the forceful temperament of **Kālī**, sometimes equivalent to **Caṇḍībhāva** or **Mahākālībhāva**; oneness with **Kālī** as the universal **prakṛti** or **śakti**, a state dependent on liberation from the ego (**ahanikāra-mukti-siddhi**) in which “the form of the egoistic consciousness with a name attached to it is repelled whenever it throws its shadow on the central consciousness”, leading to “entire possession of the world in

subjective unity” by the *jīva-prakṛti*.

32. *kṣara puruṣa* (kshara purusha) – the soul in Nature, the mutable *puruṣa*; “the spirit of mutable things”, manifesting “the multiplicity of the divine Being . . . not apart from, but in Prakṛiti”.

33. *kṣatram* (kshatram) – “Kshatriyahood”; the inner nature of the *kṣatriya*.

34. *Laghimā* – lightness; one of the *siddhis of the body*: a “power of lightness, that is to say of freedom from all pressure or weighing down in the mental, pranic or physical being” by which “it is possible to get rid of weariness and exhaustion and to overcome gravitation”.

35. *lipi* – writing seen with the subtle vision; the faculty of seeing such writing (same as *lipi-drṣṭi*).

36. *lipsā* – wish, seeking; the will to have something; the urge to engage in or achieve something; “divine desireless reaching out of Brahman in personality to Brahman in the vishaya or object”; the tendency towards self-fulfilment of a particular kind, expressed in one attribute of each of the four elements of *vīrya* and of each of the four aspects of *daiivī prakṛti*.

37. *Mahālakṣmī* (Mahalakshmi; Mahalaxmi; Mahaluxmi) – one of the four personalities of the *śakti* or *devī*: the goddess of beauty, love and delight, whose manifestation in the temperament (*Mahālakṣmī bhāva*) gives its “colouring” to the combination of the aspects of *daiivī prakṛti*; sometimes short for *Mahālakṣmī bhāva*.

38. *Mahāsarasvatī* (Mahasaraswati) – one of the four

personalities of the *śakti* or *devī*: the goddess of skill and work, whose manifestation in the temperament (*Mahāsarasvatī bhāva*) is the “continent” occupied by the force of *Mahākālī* in the intended combination of the aspects of *daiivī prakṛti*; sometimes short for *Mahāsarasvatī bhāva*.

39. *mahat* – great; large, vast; containing *mahima*. ; the vastness of *vijñāna*.

40. *Maheśvarī* (Maheshwari; Maheswari) – one of the four personalities of the *śakti* or *devī*: the goddess of wideness and calm, whose manifestation in the temperament (*Maheśvarī bhāva*) is the *pratiṣṭhā* or basis for the combination of the aspects of *daiivī prakṛti*; sometimes short for *Maheśvarī bhāva*. According to an entry on 18 March 1917, until then there had been only one very early manifestation of “Maheshwari herself”; what was referred to as *Maheśvarī* was usually her manifestation in another *śakti* as part of the preparation of the *pratiṣṭhā* for the full *daiivī prakṛti*.

41. *Mahimā* – greatness, largeness; one of the *siddhis of the body*: “unhampered force in the mental power or in the physical power”, showing itself physically by “an abnormal strength which is not muscular”; also, an attribute of *Mahāvīra*.

42. *nati* – resignation, submission; the “equal acceptance by the soul” of “all things as the play of the all-Blissful Lord, the Will of the supreme self and Ishwara”, the third stage of passive / negative *samatā*, whose highest form is *ānandamaya nati*.

43. *nirukta* – etymology; philology, part of *sāhitya*:

the study of the origins and development of language, especially with reference to Sanskrit, with the aim of creating “a science which can trace the origins, growth & structure of the Sanscrit language, discover its primary, secondary & tertiary forms & the laws by which they develop from each other, trace intelligently the descent of every meaning of a word in Sanscrit from its original root sense, account for all similarities & identities of sense, discover the reason of unexpected divergences, trace the deviations which separated Greek&Latin from the Indian dialect, discover & define the connection of all three with the Dravidian forms of speech”.

44. *piśāca* (pishacha; pisacha) – demon; a kind of anti-divine being of the lower vital plane; the third of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated on the senses and concerned with the knowledge of bodily life.

45. *prākāmya* – a heightened power of mind and senses by which the consciousness can exceed the limits normally imposed by the body and project itself into other persons and objects to know what is in them, one of the two *siddhis of knowledge* whose combination constitutes **telepathy**.

46. *prākāmya-vyāpti* (prakamyavyapti; prakamyavyapti) – the combination of *prākāmya* and *vyāpti*, the two *siddhis of knowledge*, which constitutes **telepathy**.

47. *pramatha* – a kind of being on the lower vital plane, related to the *piśāca*; the fourth of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated on the heart and the emotional and aesthetic

part of the *citta*.

48. *preraṇā* – **inspiration**, especially when it “comes as the actual word . . . revealing its meaning”; inspiration as part of the linguistic faculty (*bhāṣāśakti*), giving the meanings of unknown words; writing in various languages received by inspiration.

49. *puruṣottama* (purushottama; purushottam) – the supreme Soul, the supreme Being, “the supernal Person of whom all self and nature, all being and becoming in this or any universe are the self-conception and the self-energising”; the highest *puruṣa*, who manifests himself in the *akṣara* (immutable) and the *kṣara* (mutable), as *puruṣa* poised in himself and *puruṣa* active in *prakṛti*.

50. *rākṣasa* (rakshasa) – same as *rākṣas*; giant, ogre; a kind of anti-divine being of the middle vital plane; the fifth of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated on the thinking *manas* (sensational mind). It is the *rākṣasa* “who first begins really to think, but his thought is . . . egoistic & turned towards sensation”, seeking “a gross egoistic satisfaction in all the life of the mind, prana & body”; the “divine use of the Rakshasa force” would come when it is “changed from a nervous egoism to a sort of powerful dynamic utility on that plane”.

51. *rasagrahaṇa* (rasagrahana; rasa-grahana; rasagrahanam) – the seizing of the *rasa* or “principle of delight” in things, “an enlightened enjoyment principally by the perceptive, aesthetic and emotive mind, secondarily only by the sensational, nervous and physical being”, the first of the three states of *bhukti*, in which the mind “gets the pure

taste of enjoyment” of all experience “and rejects whatever is perturbed, troubled and perverse”; same as (*sama*) *rasa*, the first stage of **active / positive samatā**.

52. *rātha* – (coined from the same root as *ratha*) the highest intensity of each of the three states of *bhukti* called *rasagrahaṇa*, *bhoga* and *ānanda*.

53. *ratna* – (in the Veda) delight; the second intensity of each of the three states of *bhukti* called *rasagrahaṇa*, *bhoga* and *ānanda*.

54. *raudrānanda* – fierce or violent delight; a form of *śārīrānanda* associated with the conversion of suffering into *ānanda*. It arises “when this human being, imprisoned in matter, subjected to mind, emerges from his subjection, conquers his mind and delivers himself utterly in his body, realising his true anandamaya self in every part of the adhara”, so that “physical pain itself, the hardest thing for material man to bear, changes its nature in experience” and becomes a kind of **physical ānanda**.

55. *rūdra* 1 – fierce, violent, vehement; strong, forceful; same as *raudra*.

Rudra 2 – “the terrible”, a Vedic deity who is “the Violent and Merciful, the Mighty One, . . . the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers”; (in the plural) gods with the qualities of this deity, “the fierce, impetuous ones”, such as the *Maruts*; in later Hinduism, a name of *Śiva* as the Destroyer, one of the “three Powers and Personalities of the One Cosmic Godhead”, of which the other two are

Brahmā, the Creator, and *Viṣṇu*, the Preserver; in the *Record of Yoga*, sometimes identified with the *Balarāma* personality of the **fourfold īśvara**.

56. *rūpa* – form; image; a non-material (*sūkṣma*) form, any of “those sensible forms of which only the subtle grasp of the inner consciousness can become aware”, which may be of either of two principal kinds, “mere image” (*pratimūrṭi*) or “actual form” (*mūrṭi*); the *sūkṣma viṣaya* of subtle form; (short for *rūpadrṣṭi*) the faculty of seeing subtle images. Such images “are very variously seen and under all kinds of conditions; in samadhi [especially *svapnasamādhi*] or in the waking state [*jāgrat*], and in the latter with the bodily eyes closed [*antardarśī*] or open [*bahirdarśī*], projected on or into a physical object or medium [*sādhāra*] or seen as if materialised in the physical atmosphere or only in a psychical ether revealing itself through this grosser physical atmosphere [*ākāśrūpa*]”.

57. *śakti* (shakti) – force, power; capacity; the supreme Power, the “Conscious Force which forms and moves the worlds”, the goddess (*devī*) who is “the self-existent, self-cognitive Power of the Lord” (*īśvara*, *deva*, *puruṣa*), expressing herself in the workings of *prakṛti*; any of the various aspects of this Power, particularly *Maheśvarī*, *Mahākālī*, *Mahālakṣmī* or *Mahāsarasvatī*, each corresponding to an aspect of the **fourfold īśvara** and manifesting in an element of *devībhāva* or *daiivī prakṛti*; the soul-power which reveals itself in each element of the fourfold personality (*brahmaśakti*, *kṣatraśakti*, *vaiśyaśakti* and *sūdraśakti*); “the right condition of the powers of the intelligence, heart, vitalmind and body”, the second member

of the *śakti catuṣṭaya*; the *śakti catuṣṭaya* as a whole; spiritual force acting through the *siddhis* of power.

58. *sahaituka* – having a cause (*hetu*); associated with a stimulus; (with reference to any kind of **physical ānanda** or certain types of **subjective ānanda**) awakened by a sensation or object; short for *sahaituka ānanda*.

59. *samatā* – equality, equanimity, “the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things”, the first member of the *samatā/śanti catuṣṭaya*, consisting of **passive/negative samatā** and **active/positive samatā**, “samata in reception of the things of the outward world and samata in reaction to them”; sometimes restricted to the first of these or extended to refer to the *samatā catuṣṭaya* as a whole; also an element of *prāṇaśakti*.

60. *saṁyama* (sanyama; samyama) – self-control; concentration; identification; dwelling of the consciousness on an object until the mind of the observer becomes one with the observed and the contents of the object, including its past, present and future, are known from within.

61. *satyadr̥ṣṭi* (satyadr̥ṣṭi) – true vision; vision of the truth; an element of *Mahāsvaī bhāva*.

62. *saundarya* (saundarya; saundaryam) – beauty; physical beauty as part of the perfection of the body, the third member of the *śārīra catuṣṭaya*, involving an attempt “of the psychic body to alter by mental force the physical sheath into its own image”; beauty in the world; short for *saundaryabodha*.

63. *siddhi* – success; fulfilment; perfection, regarded not

as a static condition, but as an automatically self-fulfilling movement of growth into a higher divine nature; accomplishment of the aims of self-discipline by *yoga*, the last member of the *siddhi catuṣṭaya*; perfection of any element of the *yoga*; (“first siddhi”, etc.) fulfilment of a particular *catuṣṭaya*, referred to by its number in the *sapta catuṣṭaya*; an occult power or supernormal faculty, especially any of the eight included in the *aṣṭasiddhi*, grouped into two *siddhis of knowledge*, three *siddhis of power* and three *siddhis of the body*.

64. *śruti* (shruti; sruti; c, ruti) – hearing; **inspiration**, a faculty of *jñāna* which “is of the nature of truth hearing: it is an immediate reception of the very voice of the truth, it readily brings the word that perfectly embodies it and it carries something more than the light of its idea; there is seized some stream of its inner reality and vivid arriving movement of its substance”. It is an element in all the **inspirational** and **interpretative** forms of the **logistic ideality** and is the essence of the *śrauta vijñāna*.

65. *smṛti* (smṛiti) – memory; the faculty of *jñāna* “by which true knowledge hidden in the mind reveals itself to the judgment and is recognised at once as the truth”. It consists of **intuition** and *viveka* and is the essence of **logistic ideality**.

66. **sortilege** – (on page 44) divination by the randomselection of playingcards; (elsewhere) amethod of receiving guidance and predictions from texts found seemingly by chance (as by opening a book at random) and interpreted by the faculties of *jñāna*; also, a text found in this way and subjected to this kind of interpretation. Sri Aurobindo listed sortileges among the “external means” that can provide “data

for a past and future knowledge” (see *trikāladṛṣṭi*); although some sortileges required “a very figurative & even fanciful interpretation”, he took the results he obtained by this method to be signs of “an intelligent, omniscient & all-combining Mind at work which uses everything in the world as its instrument & is superior to the system of relations & connections already fixed in this world”.

67. *sthāpatya* – (literally) architecture; (by extension) sculpture; sculptural; three-dimensional images (*rūpa*) or writing (*lipi*) seen in relief, as if sculptured, on a background from which the mental eye draws its material (cf. *citra*); short for *sthāpatyadrṣṭi*.

68. *sūkṣma śabda* (sukshmathabda; sukshma-shabda; sukshma shabda) – the *sūkṣma viśaya* of *śabda*; subtle sound heard by the faculty of *śabdadrṣṭi*.

69. *tapas* – “concentration of power of consciousness”; will-power; the force that acts through *aiśvarya*, *īśitā* and *vaśitā*, or the combination of these *siddhis* of power themselves, sometimes listed as the fourth of five members of the *vijnāna catuṣṭaya*; the divine force of action into which *rajas* is transformed in the liberation (*mukti*) of the nature from the *triṅṇa* of the lower *prakṛti*, a power “which has no desire because it exercises a universal possession and a spontaneous Ananda of its movements”; the force manifested by an aspect of *daivī prakṛti* (see *Mahākālī tapas*, *Mahāsarasvatī tapas*); (also called *cit-tapas*) “infinite conscious energy”, the principle that is the basis of *tapoloka*; limited mental will and power. *Tapas* is “the will of the transcendent spirit who creates the universal movement, of the universal spirit who supports and informs it, of the free

individual spirit who is the soul centre of its multiplicities. . . . But the moment the individual soul leans away from the universal and transcendent truth of its being, . . . that will change its character: it becomes an effort, a straining”.

70. *titikṣā* (titiksha) – the power of endurance, “the facing, enduring and conquest of all shocks of existence”; the first stage of **passive/negative samatā**, relying “on the strength of the spirit within us to bear all the contacts, impacts, suggestions of this phenomenal Nature that besieges us on every side without being overborne by them and compelled to bear their emotional, sensational, dynamic, intellectual reactions”.

71. *trāṭaka* (trataka; tratak) – concentration of the vision on a single point.

72. *trikāladṛṣṭi* (trikaladrishti; trikaldrishti; trikaldristi) – literally “the vision of the three times”, i.e., “the direct knowledge of the past, the intuitive knowledge of the present and the prophetic knowledge of the future”, the second member of the *vijnāna catuṣṭaya*. It is a special faculty of *jnāna* “by which that general power is applied to the actuality of things”; its essence is a consciousness of “the Infinite deploying in itself and organising all things in time”, making possible “a total view of the three times as one movement singly and indivisibly seen even in their succession of stages, periods, cycles”.

73. *udāsīnatā* – the state of being *udāsīna*; the indifference to the *dvandvas* or dualities that comes from “being seated above, superior to all physical and mental touches”, the second stage of **passive / negative samatā**:

“the soul’s impartial high-seatedness looking down from above on the flux of forms and personalities and movements and forces”, regarding the “passions of the mind as things born of the illusion of the outward mentality or inferior movements unworthy of the calm truth of the single and equal spirit or a vital and emotional disturbance to be rejected by the tranquil observing will and dispassionate intelligence of the sage”; indifference of various other kinds, due to “either the inattention of the surface desire-soul in its mind, sensations, emotions and cravings to the *rasa* of things, or its incapacity to receive and respond to it, or its refusal to give any surface response or, again, its driving and crushing down of the pleasure or the pain by the will”; see **rajasic *udāsīnatā***, **sattwic *udāsīnatā***, **tamasic *udāsīnatā***, ***triguṇāṭīta udāsīnatā***.

74. ***utthāpanā*** – (literally) raising, elevating; “the state of not being subject to the pressure of physical forces”, the second member of the *śāstra catuṣṭaya*, called *utthāpanā* or levitation because of its third and final stage (**tertiary *utthāpanā***) in which “gravitation is conquered”, but usually referring to either of two earlier stages (**primary *utthāpanā*** and **secondary *utthāpanā***) in which “the habit by which the bodily nature associates certain forms and degrees of activity with strain, fatigue, incapacity” is rectified, resulting in a great increase in “the power, freedom, swiftness, effectiveness of the work whether physical or mental which can be done with this bodily instrument”; exercise for the development of *utthāpanā* (such as walking for primary *utthāpanā*).

75. ***vāk*** – word or words, usually internal, but also (in “indicative vak”) written words serving as **sortilege**; speech;

subtle (*sūkṣma*) speech heard in *śabdadr̥ṣṭi*; inward speech expressing *jñāna*, a speech “in which the higher knowledge, vision or thought can clothe itself within us for expression”, especially “the word revelatory, inspired or intuitive” that “manifests inwardly with a light, a power, a rhythm of thought and a rhythm of inner sound” by which “it pours into the language, even though the same as that of mental speech, another than the limited intellectual, emotional or sensational significance”.

76. *vijnāna* (vijñana; vijñanam; vijñan) – “the large embracing consciousness . . . which takes into itself all truth and idea and object of knowledge and sees them at once in their essence, totality and parts or aspects”, the “comprehensive consciousness” which is one of the four functions of active consciousness (see *ājñānam*), a mode of awareness that is “the original, spontaneous, true and complete view” of existence and “of which mind has only a shadow in the highest operations of the comprehensive intellect”; the faculty or plane of consciousness above *buddhi* or intellect, also called **ideality**, **gnosis** or **supermind** (although these are distinguished in the last period of the *Record of Yoga* as explained under the individual terms), whose instruments of knowledge and power form the *vijnāna catuṣṭaya*; the *vijnāna catuṣṭaya* itself; the psychological principle or degree of consciousness that is the basis of *maharloka*, the “World of the Vastness” that links the worlds of the transcendent existence, consciousness and bliss of *saccidānanda* to the lower *triloka* of mind, life and matter, being itself usually considered the lowest plane of the *parārdha* or higher hemisphere of existence. *Vijnāna* is “the

knowledge of the One and the Many, by which the Many are seen in the terms of the One, in the infinite unifying Truth, Right, Vast [*satyam ṛtam bṛhat*] of the divine existence”.

77. *viṣaya* (vishaya) – an object of sensory or other experience; any of the five “properties of energy or matter, sound, touch, form, taste and smell, which constitute the way in which the mind-sense perceives objects”, being “five different ways of sense cognizance of the world, powers evolved by the universal energy [*prakṛti*] in order to deal with all the forms of things she has created from the five elemental states [*pancabhūta*] assumed by her original objective substance”; (also called *sūkṣma viṣaya*) an immaterial object or sensation perceived by a subtle sense (*sūkṣma indriya*); short for *viṣayadrṣṭi* or *viṣayānanda*.

78. *viveka* (viveka; vivek) – intuitive **discrimination**, one of the two components of *smṛti*, a faculty of *jnāna*; its function is “to seize on our thoughts & intuitions, arrange them, separate their intellectual from their vijñanamaya elements, correct their false extensions, false limitations, misapplications & assign them their right application, right extension, right limitation”.

79. *vyāpti* – the pervasion of all by a universal consciousness; a stream of conscious connection between beings arising from a fundamental unity; (also called **receptive** *vyāpti*) the reception of thoughts, feelings, etc., entering into one’s mind from others, one of the two **siddhis of knowledge** whose combination constitutes **telepathy**; (also called effective or **communicative** *vyāpti*) the transmission of thoughts or states of consciousness to others, an agent of *vaśitā*.

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