

THE REAL AWAKENER



THE LIGHT OF LIGHTS WORDS OF SRI AUROBINDO – 12

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“Formerly life was regarded as a thing to be worked upon and worked out, by active mental will and bodily means, – speech, writing, work etc. A thing written had to be composed. An intellectual difficulty had to be thought out, a conclusion fixed and edified. That which was undiscovered, had to be sought for by speculation, reasoning, experiment. That which was unattained, had to be constructed by labour, attempt, adaptation of means, careful manipulation of materials. The remnants of this way of seeing clung until now to the thought and action, but henceforth it is removed. Life is a great mass of existence, Sat, moulding itself through its own Tapas. All that has to be done is for the Jiva, the knowledge centre of this existence, to sit fast in his city, navadware pure, & allow the infinite Tapas to manifest through him, accepting it, sanctioning it, (anumati), giving the command to fulfil it to his helping devatas, (ishwara), holding up the whole system & its working, (bharta), and watching & enjoying the results.”

*– Sri Aurobindo
(CWSA10, 222)*

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

I. 12 October – 26 November 1912*

1. Oct. 13th – Siddhis to be more powerful

“The siddhis of power have to be made more powerful and give more rapid and accurate results; the rupadrishti in all its parts to conquer the obstruction finally. The defect of anima has to be minimised. Samadhi to develop rapidly. Ananda to begin to be stable. *Fulfilled.*” (104)**

2. Oct. 18th – Communication from Ramakrishna – The clearing of all manomya activity

““Cṇ R.K” [Communication from Ramakrishna]

Make complete sannyasa of Karma

Make complete sannyasa of thought

Make complete sannyasa of feeling –

This is my last utterance.

Standing orders.

From Me. B.A.***

To believe everything, but put it in its place

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

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

*** The significance of this abbreviation is not known. In the Record of 5 December 1912, these same “standing orders” are said to be from “the guiding source”. – Ed.

To will everything, but only await the event & see where it has stumbled

To see everything, but force no drishti.” (105)

“Oct.18th

The manomaya activity has to be cleared out before the final step is taken. Today the vijnana will recommence in the afternoon and all the siddhis with it.” (105)

“From tonight no covering is to be used for the body. *From tomorrow walking in the sun will be steadily practised. This will finish the suddhi, mukti & bhukti.

Hunger & thirst are now only survivals, not imperative; they can be removed by the use of the will instead of by eating.

Fulfilled except the prediction marked *” (105)

“Then the siddhi. Today the shanti has been disturbed and the shakti, because Mahakali had to draw back. From today this will be prevented or, if it comes, resisted & expelled. From tomorrow the third chatusthaya will begin to be absolutely final even in the siddhis of power, but not perfect till the end of the month. From today the physical siddhi will begin to be effective in all its parts. From today the fifth chatusthaya will begin to move towards general progressiveness even in karma & kama.

Fulfilled” (105-06)

3. Oct. 27th – Tamas the chief enemy of body – The seeding of perfection of second chatusthaya

“In the body tamas, not tejas is the chief enemy, as the nature of the annamaya is tamasic, just as the nature of the manomaya is tejasic.” (106)

“Anandasiddhi has been reconstituted, the shuddhi & mukti & bhukti with the samata, but the perfection of the second chatusthaya is still to seek. The reason is that although there is sraddha now in the Yoga and in God, there is not sufficient sraddha in the Lilamaya Purusha, & therefore none in the increasing rapidity of the siddhi or in the inevitable and perfect fulfilment of the Adesha.” (106)

4. Nov. 10th – Defection in sraddha

“Samata siddhi, sraddha, virya, shakti, are perfect except for the defective spot in the Sraddha through which the asiddhi can still enter.” (107)

5. Nov. 12th – Faultlessness & perfection

“The demand that Krishna should gratify the Nature, has disappeared in the last crisis & it was the only demand left, the demand for satya & siddhi. The literary work is now being done, faultlessly in manner, faultlessly in substance, almost without fault in style. This perfection must be extended by the involved method to all other parts of the karma.” (107-8)

6. Nov. 14

“Today the trikaldrishti & shakti will embrace definitely a larger field, as it has already begun to do, but not yet with a triumphant infallibility; the lipi, drishti & samadhi will resume a steady progress and the physical siddhi once more move forward.” (108)

“Rodogune, in its final form is completed & only needs a slight revision correcting an inconsiderable number of

expressions. Today the Isha Upanishad will be resumed & steadily pursued till it is completed in a perfect form. Farther rewriting will be unnecessary.” (108)

7. Nov. 16th & Nov. 17th – Attack of the Asiddhi and rules to be followed

“There is an attack en masse of the Asiddhi in the Akasha on the whole totality of the siddhi. It has now been expelled from the immediate vicinity of the system, but fights from a distance and prevents the easy & pleasurable action of the siddhi. It is necessary to observe the following rules.

1. Pay no attention to outside voices, but only to the knowledge from above, the script, the vani, the prakamya-vyapti.

2. Keep firm hold on desirelessness & ananda; admit the tejas.

3. Yield on no point whatever; reject tamas whenever it comes

4. Accept the supreme Vani which will now once more become active.

Nov 17th

None of these four directions have been fulfilled. There is an attempt to adhere to them, but it is combated always by the experience of asiddhi. The establishment of intellectual infallibility which seemed assured at one time by the fulfilment of the intellectual perceptions & the right placing, accompanied with definite proofs, of that which was misplaced has been followed by a strong disillusionment which challenges the whole foundation of the theory as a self-delusion. While the existence of a perfectly accurate

trikaldrishti, perceiving truth past, present & future even to exact time, place & circumstance has been put beyond all dispute, the fact that what seems to be precisely the same movement brings error & failure, clouds the whole issue & is being dwelt on in order to break down sraddha. For where is the use of trikaldrishti & aishwarya when one can never be certain whether a perception is trikaldrishti or false intuition, the perception of an actuality or a possibility, the perception of that which will be or the perception of something that someone else thinks of doing or looks at as a possibility, or whether an expense of will will bring a favourable or perverse result? The doubt comes to be one of God's guidance & the reality of the Adesha. The science of Yoga is justified, but the idea of the personal mission seems to be convicted of essential falsity. Meanwhile the particular siddhis established maintain themselves ordinarily, but do not progress. Only the sahitya proceeds smoothly & seems to develop in security.” (109-10)

8. Nov. 19th & Nov. 20th – Directions – Advancing the siddhi towards perfection

“1. Passivity has to be maintained; no attempt must be made to know, to judge, to act, to will or to move the body by self-action, nor has any attempt to be made to check or alter any knowledge, judgment & action, will or motion that comes of itself; so with all parts of the siddhi.

2. It will be found that then the siddhi will advance towards perfection of its own unaided motion.

3. Whatever happens, that seems to be adverse, must be accepted as a means towards success & fruition.

Nov 20th

The trikaldrishti, appearing at first false, is now on the way to be justified. It is only in the exact order of circumstances, time & place that there is real error. The rest is only a misplacement of prakamya & vyapti of intention & tendency in place of trikaldrishti. The Shakti is effective, but under the same limitations more heavily stressed. In both these respects the next three days will see a great change, but especially in the first & in lipi & rupa. Afterwards samadhi & shakti will develop into greatness.

The roga will begin finally to disappear after another three days. The sign will be the final establishment of Ananda, followed by utthapana & the breaking down of the obstacle to the saundaryam.” (110-111)

“*[The predictions that follow, which overlap in date with the preceding entries, were written on a page of the notebook separated from those entries by several blanks, and upside down in relation to them.]*” (112)

“A regular forward movement to begin from today.

Fulfilled.

The letter to be received today in spite of difficulties.

Fulfilled.

The rain to disperse early, though not today. Breaks during the day – A larger break next day – Dispersal 21st, but continuance of showers. All foreseen correctly in detail.

N & P to keep their places. Fulfilled during time contemplated, but N’s change gazetted.

Money to come within this fortnight from R. Fulfilled,

but only half the sum expected.

Peace in the Balkans. – not fulfilled. Fulfilled afterwards.

A & I [Austria & Italy?] to insist successfully on their points

– signs of fulfilment

Letter to be written today. Fulfilled

Lipi. “Break”, fulfilled

9. Nov. 20 – Nov. (26) – Perceptions on Europe

“Lipi “Greeks & Servians together will dispose of the last efforts of Turkey in Macedonia” apparently fulfilled. (Several days ago)

Money from S in a day or two. not fulfilled.

Nov 21

Perceptions about Turkish defeat at Monastir, which were contrary to the telegrams, precisely fulfilled (see telegrams of 27th)

Approximate time of return of D [dog] who had escaped, foreseen. (although improbable)

Approximate time of N. [Nolini] S. [Saurin] B. [Bijoy] & M’s [Moni’s] return & the order of their coming, all erroneous, but this confusion had been predicted in the lipi.

Pratijna becomes more & more satyapratijna.

Nov 22.

Rupa begins to organise itself with lipi as predicted

Trikaldrishti hampered by tejas & tamas in the speculative intellectual perception

Nov [26]

Everywhere in Europe the subjective fulfilment of the Will is evident, in the action of the Triple Alliance, the restored morale of the Turks, the stronger resistance in Macedonia, at Adrianople, the offensive at Chataldja, the course of events in England. But the material results are not attained.

In India there is, as yet, no substantial result. Against roga there is often immediate temporary success, but the disease returns after being apparently cleared out. In other cases there is no success or only a struggle.” (112-13)

II. Record of Yoga 1912-1920*

1. 26 November – 31 December 1912 – Record of Sadhana with clarity of perceptions

“The regular record of the sadhana begins today, because now the perceptions are clear enough to render it of some real value and not merely a record of mistakes and overstatements. What has been effected with some finality & thoroughness, is the submission or dasyam. Certain lower strata of the personality surrounding the body in the atmosphere of the karmadeha, still vibrate with the old desires and attempt to act. But in the rest there is karmasannyasa. Prakriti drives the body, mind, heart & will without any interference from the Jiva, which only identifies itself now with the asraddha; for the identification with the activity, even if for a moment it seems to be restored, cannot stand for more than the moment & is not even then complete. The identification with the asraddha remains to be removed.

Negative samata is, in a way, complete. Active samata has yet to be perfectly established. There has been a reaction by which the bhukti has been clouded, though not entirely lost. It is still strongest in the indriyas, though sometimes breached. Sukham & hasyam are overclouded, but there is a negative shanti.

The second chatusthaya suffers from want of tejah, pravritti and sraddha in the swashakti. The third is active, but limited. Trikaldrishti works, though inaccurate in exact time, place & circumstance, but there is nothing but the result to distinguish the true from the false, because the vivek is clouded. Power works in preparing the subjective state of

others & the world steadily but slowly & against a dull & heavy resistance; in objective result it is as yet poor & uncertain except in isolated details. A number of prayogas are fulfilled with exactness, some partially, others not at all. Samadhi does not progress, nor the bhautasiddhi. The physical siddhi is under the dominion of a reaction. Lipi & rupa establish their activity slowly.

The fifth chatusthaya depends on the Power & at present the success is faulty & limited, in many directions nil. The sixth is clouded.” (117-18)

2. Nov. 27th – Fulfilment of foreseen events

“Today the following have been fulfilled

1. Foreseen, when the last long spell of rain was in progress & its vicissitudes & dispersion accurately foreseen, that there would be another spell of cloud & rain Nov-Dec. Fulfilled today.

2. Break & sunshine foreseen in the afternoon (seen at 8.am, though signs contrary; fulfilled..)]

3. Lipi “Break”. ie. “It will be a break & not a final dispersion[”] fulfilled. The clouds gathered again in the evening.

4. Series.

a. B. [Bijoy] will come between 7.20 & 7.25. B.came at 7.23.

b. S [Saurin] (?) will come at 7.40 exactly. N [Nolini] came at 7.40 exactly. S tried to come about that time.

c. S (?) will come at 7.55. R. [Ramaswamy] came at 7.55.

- d. S will come at 8.5. Unfulfilled. S about this time was again thinking of coming
- e. S will come at 8.25 corrected 8.35. S came at 8.33.
- f. M [Moni] will come after S, last of all, but before 9. pm. fixed at 8.55 exactly. M came at 8.54 or 8.55. just after I sat down to meals at 8.52.” (118-19)

3. Nov. 28th – Instance of error

“Clouds continue, fulfilling the trikaldrishti. Satyapratijna is now more common.

Instance of wrong circumstance. A crow comes to the verandah opposite the door and advances towards the door. Prediction. “He will turn sharp to the right & fly away.” First error, hasty idea of immediate fulfilment, at once put away by the viveka which saw that it would advance a little farther. Fulfilled. Second error. Idea, born of excess of energy, that it would fly away over the width of the verandah in the direction & line foreseen. It turned to the right & followed the exact line indicated, but hopping, not flying, reached the edge, stopped & then flew away.” (119-20)



“The Secret of Veda is now fixed & exact confirmations occur frequently.” (120)

4. Nov. 29th – Vyapti and Prakamyā of precise thought begins to be frequent

“The dispersion of the clouds foreseen yesterday morning as destined to happen today the first thing in the morning, took place suddenly at the time indicated, although the whole sky was dark & heavy till that moment. All yesterday the skies were heavily overcast but there was no rain. This also had been

foreseen. The spell of entirely cloudy weather has lasted, allowing for one imperfect break, exactly the time predicted & foreseen some eight or ten days before, viz three days. There will be still flying clouds & temporary spells.

For some days there have been continual proofs of vyapti prakamya. eg the presence of an Austrian warship at Durazzo, the rumour of the Austrian consul being killed, etc. Yesterday there came in the mind the positive idea that Turkey had asked to be included in the Balkan Confederacy; today the same is given (in yesterday's evening paper reaching here this morning), as a strange piece of news from Constantinople and Sofia. This is striking as there was neither data nor probability & the knowledge, of the fact or rumour, came suddenly without previous thinking in that direction. Vyapti & prakamya of precise thought has begun to be frequent & often confirmed by the speech or action of the person or animal in whom it is perceived. Formerly only feeling & general thought used to come. Vyapti and prakamya are now abundant, continuous and almost perfect in arrangement, ie in assignment of its source & nature." (120-21)

"Power is still successfully resisted, but not so successfully as before. eg the motion of a kite through the sky followed by the trikaldrishti and each fresh movement seen; while steadily describing straight flight & minimum gyre (from right to left) in succession, thus , willed that it should turn to the right in the middle of the gyre & resume the straight line. This was done in the next gyre, the bird hesitating for a moment before it obeyed, thus 

At night, the first arrival was correctly predicted at 8.10 (8.11 was the actual time) but not, firmly, the person. There

was much confusion, many guesses by the intellect about the order of the persons & the order finally fixed on, was entirely wrong. Only it was correctly seen that none would come before eight or after nine. An arrival was fixed at 8.22, but another occurrence took place at 8.22. In other words, the correct times are suggested to the very minute, but the wrong circumstances are frequently attached by the intellect. It is in the intellect striving to do the work of the vijnana, & not in or from the vijnana direct that these perceptions come; but in the intellect only so much can be done as has been already established by the vijnana, & it has not as yet established correctness of circumstance.” (121)

5. Dec. 4th 9.30 am. – Trikaldrishti of death of child

“Death of S.A’s [Srinivasachari’s] child. It was brought to me on the 29th or 30th Nov. On the 1st I had the trikaldrishti of its death; this was repeated three times in Lipi, “death[”], and confirmed in Vani Script “The child will die.” On the 2^d I got the vyapti of an improvement, confirmed by R [Ramaswamy], but at the same time the trikaldrishti that the improvement would be immediately followed by death. This has now been confirmed by the event. There was one imperfection, a suggestion from outside and a hope within, growing almost into confidence, that the trikaldrishti, in spite of so many confirmations, might not be true. Nevertheless, there came a warning not to indulge the hope, but wait the event.” (126)

6. Dec. 5th – Vijnanam and not intellect would lead the work

“It has been predicted that the scholastic work will be

done in future not by the intellect but by the Vijnanam. This has begun to be fulfilled, and the remaining difficulties in the Veda are beginning to vanish. It has also been asserted that no work will in future be allowed which is confused in its impulse & subject to tamasic interruption. It appears from this morning's action with regard to the Veda, that this is about to be fulfilled, or its fulfilment is being prepared. Sraddha is increasing in the rapidity of the subjective-objective Yogasiddhi, but not yet, with stability, in that of the Adesh siddhi, except in literature.

Today's news show a perfect action of the Shakti in detail on events of magnitude at a distance eg. the terms given to Turkey, the separation of Greece from the allies, the signing of the armistice, the attitude of the Powers. The pronounced defect, now, is in immediate & near events concerned with the actual Adeshasiddhi itself, rather than with the development of the necessary powers. The moulding of men proceeds subjectively, but not with accuracy of detail, except in occasional & unregulated fulfilments, nor is there yet any freedom & mastery. The equipment has, hitherto, entirely [failed]* except for small, fortuitous & temporary successes, just preventing entire collapse." (127-28)

7. Messages received from above

(a) Guiding Source Instructions

“The guidance from above seems now to be free from the necessity of any longer managing & giving rein to the forces of Anritam. Its final emergence from the action of the Mechanician,

* MS fulfilled

the Yantri, mending & testing His machine & self-revelation as that of the God of Truth & Love, began definitely to be worked out from 18th October, when the third & last message from Sri Ramakrishna was received. The first message was in Baroda, the “Arabindo, mandir karo, mandir karo”, & the parable of the snake Pravritti devouring herself. The second was given in Shankar Chetti’s house soon after the arrival in Pondicherry, & the words are lost, but it was a direction to form the higher being in the lower self coupled with a promise to speak once more when the sadhan was nearing its close. This is the third message (18 Oct 1912)

“Make complete sannyasa of Karma.

Make complete sannyasa of thought.

Make complete sannyasa of feeling.

This is my last utterance.”

Subsequently there have been several instructions from the guiding Source, which seemed at the time to be not at all or only momentarily fulfilled.

Oct. 18. To believe everything, but put it in its place

To will everything, but wait the event and see where the will has stumbled.

To see everything but force no drishti.

[In this trio the first is now being perfectly carried out and is resulting in a perfect trikaldrishti, perfect in the sense that every wrong suggestion is being corrected & put in its place either as a premature or misapplied truth or an ineffective or otherwise & otherwhere effective use of will. The second, beginning to be perfectly fulfilled, will lead to perfect effectiveness of the will. The third is being prepared for perfect fulfilment & will lead to

perfect drishti].* (128-29)

(b) Nov. 15th

“1. Pay no attention to outside voices, but only to the knowledge from above, the script, the vani, the prakamya vyapti.

(Note. A subordinate rule for perfect trikaldrishti; but the script is now eliminated.)

2. Keep firm hold on desirelessness & ananda; admit the tejas.

(Note. The tejas was suspected because of the disturbance it brought; the direction is how to admit it & be free from disturbance. This is now being fulfilled automatically.)

3. Yield no point whatever, reject tamas whenever it comes.

(Note. For this action the crowning touch was given yesterday and the direction will operate perfectly from today)

4. Accept the supreme Vani which will now once more become active.

(Note. This vani had three forms, speech attended with or formulated in script; speech substituted for thought; speech of supreme command. The first is eliminated; the second is passing into thought; the third alone will remain.)” (129)

(c) Nov. 19th

“1. Passivity has to be maintained; no attempt must be

* The square brackets are Sri Aurobindo's. Ed.

made to know, to judge, to act, to will or to move the body by self-action, nor has any attempt to be made to check or alter any knowledge, judgment, action, will or motion that comes of itself. So with all parts of the siddhi.

[Note. This is now fulfilled. Prakriti is in perfect charge of these things, the Jiva interferes only a little in judgment.]

2. It will be found that then the siddhi will advance towards perfection of its own unaided motion.

3 Whatever happens that seems to be adverse, must be accepted as a means towards success & fruition.

(Note. This last direction is as yet very imperfectly fulfilled; the acceptance is there, but the outer mental parts are uneasy & cannot entirely resist the old reaction of distrust.)

The Avaranam from the trikaldrishti has been removed, & all its parts are again functioning as before & being continually proved. The Power is still obstructed.” (129-30)

8. Written 7th Morning

“The promise has been fulfilled. The tejasic suggestion from the environment which interfered with the trikaldrishti, is now turning into power of vyapti; a bird in its flight, an ant in its turnings, feels the thought strike it and either obeys or is temporarily influenced in its immediate or subsequent action. Power is also increasing rapidly; the will is sometimes fulfilled at the very moment, almost with the act of going out; at other times more slowly, but still with far greater force & frequency than has ever been the case in the past; sometimes, however, with great delay & difficulty & in some cases not at all. A curious example shows how difficult the resistance now finds it to be

effective; a crow sitting on a branch received the suggestion of going to the end of the branch, but the force in it was unwilling; it went a little way thence came rapidly back, & for some minutes began dancing on the branch this way & that, towards the end when the force was applied, away from it when it was relaxed, until it reached the point as if driven suddenly by physical force, seeming several times about to fall off the tree, & then fluttered off to another bough.” (135)

9. Dec. 9th – Three forms of power working on object

There are three forms of the power, (1) one which works the object through the universal Prakriti, giving the suggestion to the Prakriti which transfers it to the swabhava of the object; (2) one which works the object by direct unspoken suggestion to the object, as in hypnotism; (3) one which applies the force of Prakriti physically to the object and drives the unwilling object. All three are now active & frequently, even ordinarily successful; but all three still need time to work effectively on the object. If they do not get time, an effect or movement is produced, but not always or even usually the actual accomplishment or the full effect.

During the rest of the day there was apparent suspension attended by loss of the Chandibhava, unreliability of the Vani and false suggestions through the outer swabhava. Health was also strongly attacked with great success in one detail and with temporary slight effect in others.” (141)

10. Dec. 10th – Prolonged hours of physical activity accomplished without fatigue

“Yesterday there were nine and a half hours of physical

activity out of the twenty four, today there have been ten. It is now fixed that there can be the erect position & walking for ten hours every day without any binding reaction of fatigue. The fatigue that comes, is soon shaken off, as if alien to the body.” (142-43)

11. Dec. 12th – Instance of delayed fulfilment of will on plants

“Ananda (kama) increased in force. In saundayam there was retrogression (in the hair, tendency to entanglement, loss & diminished softness). A nominal visrishti in the evening (after two days), but jala has again increased.” (147)

“A notable instance of delayed fulfilment occurred yesterday. When the flowers on the plant in the garden first appeared & proved all to be various shades of red & white, there was strong & repeated will for yellow flowers; but it failed & was abandoned a month ago. Now at last a solitary plant which used to give red or white flowers, has produced two yellow blossoms. The will at the time of the partial withering of the plants for fresh leaves on the withered part of the stalks, has also received a slight fulfilment on one of the plants.” (147)

12. Sortilege Dec. 13th

“आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इंद्रः।

Indra (mental power) filling the actions, master of the peoples, king of their deeds.

The first movement towards the fulfilment of this sortilege which took place in the morning ended in a misadventure. A rush of power was the first sign, which had two results, a new

power of direct powerful compulsion on living beings to act according to the Will in this adhar and another Tantric power of affecting the Akash physically so as to draw a line over which they could not pass. Both powers were at first of the nature of a physical pressure & compulsion on the objects, which struggled in vain to resist. In the first essays there was some momentary success in the resistance; a success which often supported itself on the first impulsion given against a new impulsion or reversion of the original command, but afterwards this success ceased and movement after movement was executed faithfully though unwillingly not only by individuals, but by numbers.. Afterwards there was a violent rush of enemies from outside the circle to oppose & break this success. In the struggle the old ashanti rose and many of the conditions established in the siddhi seemed to be broken & the mukti & bhukti seriously contradicted. The trouble did not pass away till after three in the afternoon. In the final result, the power has increased, but acts under a frequently successful resistance and the akash is still troubled & occupied by hostile forces. Today's experience has thrown a clear light on many expressions in the Veda especially in relation to Indra and the Rudras." (147-48)

13. Dec. 14th. – The aftermath of Asiddhi

“Yesterday's trouble returned, not so pronounced or obstinate, but marked by a momentary return of the dukkha of asiddhi which has left behind it depression & asraddha. The lipi became, of itself, profusely active in the morning, but the old defects reappeared & the akashalipi lost its triumphant habit of vividness even when it reasserted legibility. Trikaldrishti is attempting to arrange circumstances

perfectly in all cases, but does not yet command anything like a consistent success. The same is true of the Power, which sometimes enforces itself with great exactness of detail, sometimes not at all. The Vani is once more deficient in authority & creates false ideas in the mind, even though, so far as it goes, correct in the letter.” (149)

14. Dec. 15th – Examples of consistent perfect drishti and telepathy

“Trikaldrishti develops greatly & it is noticeable that it is best when entirely spontaneous, almost indeed of an absolute & consistent perfection, when, that is to say, there is no attempt in the system to determine the truth or arrive at the knowledge. Examples. The servant went out at 8.27. As he was going out, the knowledge came that someone was about to enter & would come in as soon as he was gone. R [Ramaswamy] came. Previously, there was vyapti that either S [Saurin] or N [Nolini] was returning. Now the knowledge came (in answer to a doubt whether the vyapti was not merely the vyapti of an intention) that he would come before 8.30. S came at 8.29. Subsequently, it was decided that 9.10 would be the exact moment to cease walking & have meals, & the knowledge came that M [Moni] would return at 9.10. N returned exactly at 9.10; exactly at 9.10 the meal was served (without any spoken order or mental suggestion) & the triple knowledge was fulfilled to the minute. In this way every little circumstance has to the time of writing proved exactly correct. This is, undoubtedly, the beginning of the consistent & invariable perfect drishti, but it is not to be supposed that it will establish itself even in this restricted sphere without farther opposition. The truth of telepathy is now thoroughly established; the proofs of its correctness when

received from persons in the house or town [occur]* daily, as by it I know when one is coming from one room to another, what an animal is about to do, when someone is returning to the house & often who it is, (formerly, this knowledge was usual, but has temporarily diminished or been obscured). Also the proofs of it, when it comes from hundreds or thousands of miles away, are now coming in, eg. from M [Motilal] in Bengal that he intended to send more money, confirmed a few days afterward; the previous knowledge of the rumour that the Turks had asked to join the Balkan Confederacy, the knowledge of the Unionist conspiracy in Constantinople & a number of other instances relating to the Balkan war. This power, indeed, has been working for a long time, but it is only now regularised. It is, in fact, part of the vyapti. The proof of vyapti of express thoughts is also increasing in frequency; here, of course, the only proof is the expression of the thought immediately afterwards by the thinker. This now occurs.

Physical exertion twelve hours (morning one hour + two hours 9.15 to 11.15; afternoon, three hours & a half; evening 4.40 to 9.10 & 9.40 to 10.40). In the morning there was pain in the soles of the feet when rising, but no appreciable stiffness in the limbs. Fatigue of *adhogati*, in the evening, was more persistent than usual, although not intense or powerful. Sleep, nearly seven hours. The last two nights, there has been a retrogression in *samadhi*; the dreams are, besides, not remembered, but the incoherent dream seems to prevail.

The *asiddhi* in the hair, although much diminished, is not yet removed.” (150-51)

* MS occurs

15. Dec. 17th – Result of suspension of siddhis except Ananda and Utthapana

“Today except Ananda & primary utthapana all other siddhis seem to be suspended in order that occasion may be given to the samata and ananda in amangalam & asiddhi to emphasise itself. Relics of the impatience remain or rather recur, but cannot find a lodging. On the other hand asraddha in the Adeshasiddhi is strong. It is evident also that the remnants of intellectual activity in the environment are being given free but ineffectual play, in order that of themselves they may cease. The attempts at intellectual trikaldrishti & aishwarya fail invariably & it is only when the vijnana acts occasionally that some results are obtained. Physical activity from 6.15 to 4.25 with a break of 25 minutes for meal (12 to 12.25). It was only at the end that fatigue came, dull and not very pronounced, but insistent. The vague stiffness does not entirely disappear, but is ineffective. The dasya and personal relation of the Master increase. The substitute for religious piety has been established in the consciousness, viz the knowledge of the Para Purusha, the sense of the power of the Ishwara & submission to it attended with the appropriate bhava in the chitta & the personal relation to the Lover.” (154-55)

16. Dec. 19th – Sortilege

“युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः। तं धीरासः कवय उन्नयन्ति स्वाध्यो मनसा देवयंतः। The reference is to the full manifestation of the Master of the Yoga which is approaching.

([Written] Dec. 20)

This was effected later in the day. The Master through the vani from above & by sukshma speech from outside began to manifest himself everywhere परिवीतः in a well-established stability सुवासाः with the character of youth & strength युवा and as he manifests, the aspect of Love & Good Auspice manifests also श्रेयान् भवति जायमानः. The first result has been a great increase in the satyam. The thought perception & trikaldrishti, as well as vani, became perfectly & minutely accurate for a time & continue to be so except, (1) in the more hasty perceptions, (2) in those which are still afflicted with doubt, (3) in the omission of important circumstances & their exact arrangement. When these are made perfectly effectual (and their survival in imperfection is a mere inert habit), the vijnana in its knowledge-side will be accomplished only the range will remain to be widened. The haste must make no difference to the truth, doubt must make no difference, omission of circumstance must not lead to incorrect conclusion, arrangement must be exact so far as it goes. It is now evident also that the knowledge was still acting on the levels of potentiality, where the thing arranged can be disturbed, because it is the arrangement of the Manishi, not the Kavi. It was, however, one of the higher levels on which the Manishi is strong in will, clear-sighted in perception, but not able to embrace enough in his view (mahan, urushansa). The knowledge is now rising to the levels of the vijnana proper, becoming of the nature of vijnana and not only enlightened, helped or led by the vijnana. Power is working in the field of the Yogic karma, moulding the thoughts & feelings of others precisely in the immediate vicinity, but is

not yet dominant in that province. It is reasserting its hold on immediately surrounding trifles.” (157-58)

17. Dec. 20th

“Ph. Act. [Physical Activity] 6 to 7.15 am. 8.45 to 12.20 & 12.45 to 1.50 The Bhashya in Veda increases in force & the Vedantic interpretation is now almost entirely confirmed. Fresh emergence of lipi.” (158)

“Sortilege. (१) वि यत् तिरो धरुणमच्युतं रजो अतिष्ठिपो दिवः।

(२) तदस्मै नव्यमंगिरस्वदर्चत शुष्मा यदस्य प्रत्नथा उदीरते॥

The second given yesterday points to a development in which the Master of the Yoga abandoning the part of the mere mechanic shows himself as Lord of Truth & Love so that the old powers & experiences in the jail & after may reemerge on a new basis of perfection. This movement has already begun. The first is a necessary part of it, viz the firm & unstumbling activity of the higher Pravritti & Ananda on a plane above that of mind, even of pure mind. Srikrishna standing on that level is giving this activity.” (158)

“The health is still attacked. Last night there was a violent and unprecedentedly obstinate attack of the pain in the breast which used sometimes to occur when there was suppressed indigestion, but this time it was seen to come from outside & to be forced on the body. Intolerable at first, it was finally attacked and partly possessed by the ananda. It persisted in a dull form throughout the day, but was mostly cast out by the Will in the evening.. An attempt was also made to revive the ailments of cold & a crude appearance of tendency to phlegm in the nose was for some minutes materialised. All these,

however, were failures and only at the centre & in the stomach was any real effect produced; in the latter, moreover, it was foreign and not native to the system. A very slight visrishti allowed for nominal relief at 8.30 pm. The twelve hours limit was maintained. Sleep 6 hours; but its attack was more oppressive than it should be.” (159)

18. Dec. 25th – No assertion of intellectual activity and assault on health

“Trikaldrishti in all its parts resumed its activity. The most important result is the final completion of the dasya & the disappearance of all questioning, revolts or self-action; for, whenever these try to manifest, they find no support in the Jiva. Even with regard to error, there is no revolt nor now any return to a tamasic udasinata. The siddhi now fulfils itself entirely by the divine action arranging the conflicting forces & the Jiva does not try to interfere or insist on a consistent method. By this the invading intellectual activity has become wholly discouraged and no longer insists on its own action. There is, however, a survival of manomaya suggestions representing themselves as vani & seeking to lay down the action, but as these are always falsified & the Jiva does not insist on them, they have no force of persistence. Health is undergoing a very serious assault. The sore-throat was flung off, but after a long struggle cough materialised for a very short time at night, & strenuous efforts are made to bring back cold. Tejasic disturbance in the stomach has returned & recurs, though it does not persist against the Will, & there was in the morning a copious visrishti quite of the old type. This is the result of copious eating & drinking without regard to satiety, which has been

insisted on in order that []* the arogya may be established under more arduous conditions.” (163)

19. Dec. 26th – Action of Vijnana

“As usual, the sortileges began at once to be fulfilled. The force described has established itself in the siddhi; effort, no longer self-effort, manifests itself as a force throwing itself on the enemy & breaking down all opposition. This struggle is the working of mental force (Indra) possessed by the Vijnana and filled with mental ananda (Soma). Whenever Indra is thus infused with Soma, opposition seems to disappear; it is only when Indra works without Soma, that the opposition has strength to prevail or at least to resist. Once more Soma is being felt physically in the sensation as of wine flowing through the system, but in the sukshma rather than in the sthula body. Trikaldrishti has been working with a consistent perfection, & aishwarya, at first entirely resisted, broke down opposition & is still busy with the struggle. Throughout the whole siddhi, a state of joyous battle & assured victory is replacing the old alternation between the joy of attainment & the pain of struggle & defeat.” (164)

20. Dec. 27th

“After this month the diary has to change its character & become mainly a record of trikaldrishti, aishwarya, Samadhi-experience & work, literary & religious; at the same time a brief note of the physical siddhi will be kept.” (164-65)

* MS that

21. Dec. 30th – A short review

“There is no farther need of a record such as has been kept during this month. There has been considerable progress, but upon lines which have now to be altered and soon to be abandoned.” (167)

“The stability of rupadrishti is of little value in itself, since the perfect forms do not hold the akasha, & has been accomplished only in the sense that the forms accomplished appear habitually & the progress made has not to be continually lost & built up again, as used to be the case. Lipi is not yet habitually spontaneous in legibility & still needs usually the stimulus of the subjective perception to become perfectly legible, but it appears more usually without particular demand, though less frequently without any warning or the turning of the attention in that direction. It will only be perfect when it appears uncalled for as an ordinary habit of the akasha and is always immediately legible without any attention or trouble to the mind. Trikaldrishti works perfectly often, but not always, nor even yet as a rule, except in single incidents which present themselves to the mind, but where the perception is active rather than passive, there is usually much uncertainty & confusion of details. Nevertheless the more or less perfect trikaldrishti does occur daily with some frequency & in an imperfect state it is working throughout the day. The Power has so far overcome resistance as to work habitually like the Trikaldrishti, but it is even more hampered & outside a narrow field imperfectly, slowly or irregularly effective. Samadhi has not been regularised.

Ananda (kama) is occasionally intense on a moderate estimate of intensity. It is that is to say tivra, but not rudra,

not even tivratara or tivratama. It occurs, tivra or kuntha, daily & often frequently in the day and is in that sense permanent. But it is not continuous in its permanence or constant in its intensity. Health in the last half of the month has been successfully resisted, rather than successfully progressive; cough, which had disappeared, has reappeared; the other fragments of roga, however vague, slight, blunted or disjointed, still persist & even when they seem to have finally disappeared, unexpectedly return. Nevertheless, they are losing force; but that is all that can be said. The saundarya has not progressed since the 10th, materially; its successes are the merest beginnings & in most directions the opposite tendency prevails. Primary utthapana has so far established itself that ten to twelve hours daily are passed, walking or standing, without any permanent reaction except a vague defect of anima which sometimes tends to materialise feebly and a moderate adhogati, also vague & dull, in the earlier part of the day. The prediction about equipment has been entirely falsified & the acuteness of the position has not been lightened. The literary & scholastic work has begun to take shape & proceed or prepare to proceed on its proper lines, but the necessary materials are deficient. The religious work is now being founded on a certain power over the sadhana of others, but this is as yet only rudimentary. The same is true of other activities. There is an effective pressure of power, but not the sovran control that is needed. The contact with the Master of the Yoga is being constantly dulled & obscured by the siege of Ego in the environment, false suggestion & inferior vani. Realisation of Atman & Brahman Nirguna & Saguna is always available & at once returns in fullness when the mind turns in that direction, but the nitya

smarana is not there, because, perhaps, the realisation of the Ishwara is not equally well-established. The whole Yoga is still subject to clouding & temporary breaches even of those siddhis that have been most perfectly accomplished. Although these breaches are often slight, temporary & without power yet their recurrence shows that the whole system has not been placed perfectly under the right control.” (167-68)

22. Trikaldrishti

“1. A squirrel on the roof-ridge descends the angle of the tiles, leaps on to the wall of the next house, runs along it & ascends its roof. The first motion seen in the squirrel’s mind (prakamya) before it is executed, the second d[itt]o, the third by trikaldrishti without any data objective or subjective.

2. The leaflike insect put yesterday on the smaller tree stated yesterday by S [Saurin] to be no longer on the tree, suggested that it was back among the bean-leaves. While searching for it with the eyes today, trikaldrishti that it was not in the bean plant & was, probably, still on the tree. No data. The certainty was absent. Half an hour later it was shown by N [Nolini] still on the tree.

3. A crow approaching the veranda another upon it. The idea of coming on the verandah seen in the crow’s mind, but a suggestion of trikaldrishti that it would fly away to the wall on the left before reaching it. Uncertainty & false viveka mistaking the intention for the event. Suggestion at the last moment when the crow had paused just below the veranda to eat something, that something would happen to send it away rejected obstinately by false viveka. The next moment the first crow flew away to the wall on the left & the object of

observation followed it.

These three instances show the state of the trikaldrishti. Everything observed is the rendering in thought of a truth of tendency, intention, or event, but everything is not yet put easily in its correct place, & uncertainty about the actual event is the normal state of the mental being who cannot distinguish between the correct decision and a false choice.. This stage has to be exceeded, before a clear & reliable trikaldrishti can be established.” (169)

23. Dec. 31st – Notes on closing day of 1912

“Yesterday, it seemed as if the rudimentary equipment of the immediate life in its bare necessities were acquired, with a lacuna, with inconvenient effects of the past confusion, with a precarious source, but still if it is maintained, it stands as the first real triumph of the Power in overcoming this obstinate difficulty. Yesterday’s lipis indicated that tyaga (outward) must be entirely abandoned and bhoga fully accepted; “submission to desirability” or some equivalent phrase was used. Another lipi ran “violent purposes have to be justified” & is interpreted in the sense that, although hitherto all the more vehement uses of the aishwarya have been abortive and only moderate demands have been satisfied, the vehement Mahakali use of the aishwarya and ishita have not therefore to be abandoned, but must be insisted on till they succeed. Aniruddha and his Shakti Mahasaraswati have been satisfied; the Yogasiddhi has been justified & the Adeshasiddhi is beginning to be justified by slow, small and steadily progressive processes. This is Aniruddha’s method, the method of the patient intellectual seeker & the patient and

laborious contriver who occupies knowledge & action inch by inch & step by step, covering minutely & progressively all the grounds, justifying himself by details and through the details arriving at the sum. But, if continued, this method would render success in this life impossible. The method chosen for preparation has been Mahasaraswati's, but the method chosen for fulfilment is Mahakali's in the Mahasaraswati mould. Mahakali's method is vehemence, force & swiftness, attaining knowledge by swift intuitions, moving to success in action by forceful strides. It is vehement in lipsa, violent in method, headlong in accomplishment. It seeks to attain the whole & then only returns upon the details. This vehemence, violence & precipitate rapidity has to be established in the prana, chitta and buddhi, so as to govern feeling, thought & action (there have been plenty of isolated instances & brief periods of it in the past of the sadhana) and justified by success; but the basis of hidden calm & self-possession in the Maheshwari-bhava of Mahasaraswati has to be maintained and all has to be in the [Mahasaraswati]* mould which demands thoroughness, perfect [contrivance]**, faultless elaboration of detail in the consummate whole. The literary work, the subjective action on others, the outward physical speech and action have all to be done with this swift elaboration & violent minuteness. At first, the Maheshwari bhava will retain some prominence, but will afterwards become implicit only in its Mahasaraswati continent. The first necessity is, however, that the Mahakali method should be justified in the results so that the intellectual sceptic & critic

* MS Maheshwari

** MS contrive

in Mahasaraswati may be assured of the correctness of the instructions given.

Bhasha. Bh's [Bharati's] Panchali Sapatham taken up; in the first verse yesterday only a few words could be understood without reference to the dictionary & no connected sense has been made out from the sum of the vocable. Today, in the second verse, the difficulties of the Tamil way of writing (sandhi etc) were overcome by the intuition as well as some of the difficulties of the grammar, but the Bhashashakti which used formerly to give correctly the meaning of unknown words has not recovered its habit of action." (169-71)

"Aishwarya mixed with trikaldrishti – On a bird alighting on a tree to move from one part of a branch to another & then from that branch to a neighbouring branch; carried out exactly; then to remain sitting where it was. This, too, was carried out. Afterwards, aishwarya on the same bird to move was resisted; but trikaldrishti came immediately that it would be resisted and that the bird would remain, not sitting quietly, but picking its feathers on the same spot until I had to go to drink tea. Also that two birds on another tree, making love, would so continue till the same moment. This was fulfilled exactly, although it was nearly ten minutes before I went away & the same birds had previously been restless, flown away once out of sight & come back, all foreseen by the drishti, except the return. Several instances of this kind happen daily.

Morning's news. No breach of the negotiations in spite of the extravagant Turkish demands. Foreseen.

The Viceroy's health is following exactly the movement of the Will which was that the pain should be relieved within Dec 31st and the healing of the wounds fulfilled in January.

This morning's news is that there is no longer any discomfort from the wounds, although the healing will take some weeks. It is also announced that there is still a piece of metal in the neck. This confirms the trikaldrishti of two or three days ago which suggested the fact when reading the description of the state of the wounds.

The Congress badly attended, considerably less than 200 members, & practically a fiasco, as foreseen, so also the other Conferences. ? Beginning of the end of the Age of Palaver in India.

Wrecks etc abound belated fulfilment of the lipi about accidents on the sea given some time ago.” (171-72)

“This day closes the year 1912. From its morrow a new record begins in which the progress of the siddhi of Mahakali-Mahasaraswati has to be recorded. At present there is no sign of any rapid progress or of really great results. All is petty, hampered & limited. A siddhi rapidly established becomes otiose for days together. Continuity in the higher states seems as yet impossible, and from accomplishment there is always a relapse into a condition of partial asiddhi. The whole Yoga is continually beset with tamas and uncertainty & seems unable to rise permanently into clearness & perfect joy & assurance. There is no grief or acute trouble or even anything that can really be called trouble, but a dull depression never acute & a certain weariness & lack of interest has settled down on the system and is only lifted for short intervals or replaced by a mere ahaituka state of ambitionless content. The active force, ananda etc established for a short period, have failed to hold their own. The tejasic ideas of a joyous progress & of siddhi within a given time have once more proved to be falsehoods.

On the other hand the theory of the Yoga has been proved. The perfectibility of the human being, trikaldrishti, Power, the play of the Divine Force in the individual, the existence of the other worlds, & of extra-mental influences, even the possibility of the physical siddhis are established facts – vijñana, the Vedic psychology, the seven streams, everything is established. What is wanting is the perfect application, free from the confusions of the anritam which result from the play of mind. It has been seen that in repose, in nivrīti[,] in udasīnata, perfect peace and ananda are possible; but the thing the Yoga has set out to establish is the perfect harmony of Nivrīti & Pravrīti, of desirelessness & Lipsa, of Guna & Nirguna, complete Ananda, Tapas, Knowledge, Love, Power & Infinite Egoless Being, consummating in the full and vehement flow of the Pravrīti. By the fulfilment or failure of this harmony the Yoga stands or falls. The siddhi has now reached a stage when the test of its positive worldward side has to be undertaken. Tyāga is finished; shama & shanti & udasīnata have had their fulfilment; but in that resting place there can be no abiding. It is the starting point of the Līla, not its goal. Therefore during the next three months it has to be seen whether, the harmony in nivrīti being definitely thrown aside, the harmony in pravrīti, which has always been attacked & denied by the enemy, can be prepared or accomplished. Only then can there be a settled peace and a perfected action.” (173-74)

III. 1-31 January 1913, Record of Yoga. 1913.

1. January

(a) *January 1st – Trikaldrishti*

“The removal of the metal piece in the Viceroy’s neck effected without trouble foreseen for yesterday; fulfilled.” (176)

(b) *Aishwarya*

“The ordinary aishwaryas, eg fulfilment of will by several birds at a time, exact movement in accordance with will, reception of vyapti & action in accordance, are all evidently established & exemplified daily, but their regular success is still resisted. Apparently, the knowledge has to be perfected first.” (176)

(c) *Samadhi*

“Brilliant visions of sea, waters etc just before sleeping; but all were momentary. Such other visions as can be remembered, were all dark, chhayamaya and chhayavrita. Sleep, under 6 hours. Lipi and rupa slowly increase upon the material akasha.” (176)

2. Master of Yoga

(a) “It is indicated in the lipi that “from tonight” the Master of the Yoga will exercise a perfect and apparent control over the subjectivity of the system in all its parts. The subjective-objectivity will still remain for some time imperfectly siddha & subject to a dual control of the old & new Prakriti, the old fading, the new increasing in force,

brilliance and all-pervading sovereignty.” (176)

(b) “Jan 2^d 2.45 pm.

The promise has been made that there will be no farther interruption in the continuity of the siddhi. Since then (last night), considerable progress is being made.

Trikaldrishti. . In the beginning there was a series of outward suggestions which fulfilled themselves rapidly & accurately, although the mind denied them admission and saw no probability of fulfilment. Subsequently, this element of external suggestion was put in its place as prophetic vyapti from the thought of supramaterial beings that foresee; the jnanam was then perfected and afterwards the trikaldrishti in its entirety brought up to the level of the same perfection. The difference between this new siddhi and all that have preceded it is, 1, that the first idea proves to be correct and has not to be replaced by a second, at most it has to be amplified and modified or enriched with suggestions of the right time and place & arrangement, 2, that even when it manifests in the intellect without being seen to descend from the vijñana, it is habitually correct, 3, that mistaken suggestion[s], except in small details of time, place & circumstance, tend to be more & more rare and already form the infrequent exception. In the thought-perception there is no falsity, but only appearances of it which turn out to be not falsity but aprakasha.” (177)

(c) “*Primary Utthapana*

Yesterday nearly 12 hours were passed in walking or the erect position; this morning there was on rising the old pain in the soles of the feet, but it passed away at once; subsequently stiffness was felt for a minute or two in the thighs,

but it passed away also and was convinced of material falsity. Only the vague defect of anima, now, is a persistent reality.” (177-78)

(d) “*Dasya*.

Dasya is becoming absolute in the thought and feeling no less than in the action; doubt extends only to the adesh-siddhi and has, even in this field, only a dull activity of reserve and caveat; for it is growing evident that something will be done through this yantra in the field of life, although the material equipment seems to be entirely lacking. It is this lack of material equipment which is the real obstacle to perfect faith; the slowness of the physical siddhi is only an accessory cause of hesitation and would have no force if the equipment were given.” (178)

3. Jan. 5th – Persistence of tapas and overcoming obstacles

“The persistence of tapas is now assured in spite of opposition; the action proceeds in the face of difficulties, disappointments & errors of method without flagging for more than a moment and is itself tejaswi even when the system loses hold of active tejas and falls back on shama or dhairyam. The physical obstacle to continuous karma is overcome as well as the subjective obstacle, failure of physical dhairyam as well as failure of mental tejas. Mental dhairyam, physical dhairyam & pranic tejas assured, mental tejas has to be rendered equally permanent and invincibly active so that the physical brain may not flag in its response to the stimulus from above. The quaternary, Tejo balam pravrittir mahattvam, will then be assured in all the parts of the system.” (180)

4. Jan. 6th – Elimination of intellectual error

“The morning there was a rapid movement forward in knowledge. The progress of the trikaldrishti is tending to eliminate the sources of intellectual error and the thought perception and vangmaya thought between them are taking charge of all trikaldrishti not appertaining to this immediate existence or in this life to the progress of the siddhi. Perception of past & future lives of others is reestablished. All these perceptions are necessarily beyond immediate verification; the action of the vijñana is swayamprakasha.” (182)

5. Jan. 7th – Turning point in attempt to make immediate movements effective

“It is indicated that today is a turning-point in the immediate movement that is being slowly effected. Dasya is already a fact in all parts of the activity, but it is not yet direct enough; the control through the Prakriti is felt rather than the direct impulse of the Purushottama. There must be identification with the Prakriti, possession of it and the sensation of its unimpeded use by the actual touch of Krishna. The shadow of intellectual consideration and hesitation over the act or the thought, the shadow of intellectual determination of the act or thought, the shadow of reflection & judgment over it when accomplished, or of the accompaniment or mediation of the intellect in the moment of accomplishment, all these glints of the lower humanity must be effaced from the movement of the Waters, apasi swasrínám. They must be utterly replaced by unchecked Force in the act and pure Sight in the vision, Sight & Force simultaneous in their activity and one in their substance, but not intermixed in their function. Then only will the Dasya be of the true nature of the relation between the Jiva & the Ishwara.” (183)

“Sleep is still excessive, but the dreams were of a remarkable character; they had for their subject world-spaces and primal movements of the gods. There was a slight admixture of present associations, but not of present ego except as the watcher. The whole took place in Chhayamayi.” (184)

6. Jan. 8th – Dismissing doubt in Trikaldrishti

“In trikaldrishti intellectual judgment & doubt have received their dismissal & the mind merely waits to see the result. In consequence, it is found that everything that enters the mind, is correct, although []* not always perfectly placed, & that it is the doubt & impatience of the intellect which is the source of error; for it cannot wait to see the suggestion placed & justified, but either catches at & overstresses it or rejects it by a premature haste of adverse judgment.” (185)

“There was a great extension of swapna-samadhi at night & especially in the early morning, images of great frequency & perfection occurring & brief continuous scenes frequently manifesting with something, often, of their background. This is the one real difficulty in the swapna-samadhi, the continuous action in a fixed scene. Otherwise the swapna (not dream, but vision-record) is perfect enough & combined touch, hearing & sight are well enough established, though they do not come as a regular circumstance of the siddhi in its present working.” (186)

7. Jan. 9th

“Another slight clash seems to be passing away. Today’s

* MS *though*

telegrams all show the exact working of the Will except with regard to Adrianople, which is the one serious point of attack. Especially the action of the Powers, the situation at Constantinople and the opinion of the Triple Alliance with regard to the Aegean islands are in exact consonance with the line laid down by Will & prakamyā vyapti.” (186)

“Always, the intellect & manas have been the field of their discord and incompatibility, & though they now agree well enough in the higher ideal or idealised movements (vijñānamaya or vijñāna yantrita), the manomaya movements which besiege the system from the external kshetra are still full of the old confusion. Yet the lipi has insisted on today as a period of rapid progression. Up till now, this does not appear.” (186-87)

“The thought, whether as perception or vaṅgmaya, maintains itself on the vijñānamay level, the intellect in a state of perfect passivity, only receiving it, even in the deepest swapnasamadhi which amounts to a practical sushupti of the manas & its silence in the mahat. It was because the system was accustomed to fall into sushupti whenever the manas-buddhi became inert, that this siddhi could not formerly be accomplished. Now the mind becomes inert, sushupta, but activity proceeds on the vijñānamaya level on which the Purusha is now jagrat in the body, and that activity is received by the inert intellect. Nevertheless owing to the great inertia of the intellect at the time, the thought is sometimes caught with difficulty, hardly remembered on waking, or, if remembered, then soon afterwards lost to the recollection. The intellect catches it, but does not get a good grasp upon it. The vijñānamay memory must become active, if the thought

& vision of samadhi are to be remembered. This higher memory is developing, not swe dame, but on the intellectual plane; things are now remembered permanently without committing them to heart, which formerly would not have been remembered even for a day if they had been even carefully learned by heart eg the first verse of Bharati's poem, in Tamil, not a line of which was understood without a laborious consultation of the dictionary. Yet although an unknown tongue, although no particular attention was paid to the words or their order everything remains in the mind even after several days. Formerly even a verse of Latin, English, Sanscrit carefully studied & committed to memory, would be lost even in a shorter time. The siddhi of the vijnana samadhi shows that the Purusha is now rising into the vijnana or preparing to rise; the manomaya is becoming passive, the vijnanamaya Purusha, so long secret & veiled by the hiranmaya patra of the buddhi, is beginning to reveal himself, no longer indirectly, but face to face with the lower man." (187-88)

"A violent struggle over the roga (digestive) began with success, passed through failure and ended again in success. There has been a strong reaction of asiddhi in the roga ending today in an attack of incipient diarrhoea, but the sense of health was persistent throughout & the whole system except the pure bodily part, remained unaffected by the attack. Even the body was free from any loss of strength or ananda; on the contrary the ahaituka ananda was strong not only in the mind but in the prana & the anna. Mukti therefore is almost perfect, although touches of the indriya-nirananda occasionally return." (190)

8. Jan. 12th – Action of Siddhis n relation to events

“Today’s telegrams show remarkably the action of the Power & the vyapti-prakamyā, more especially

(1) In the Austro-Italian claim of Janina, Scutari and Prizrend for Albania; (2) in the threatened action of Roumania with regard to the Bulgarian territory; (3) in the firm attitude of the Turks & especially in their refusal to be intimidated by the threat of a naval demonstration; (4) in the comparatively mild action of the Powers with regard to Adrianople. All these are instances of the accurate action of ishita-vyapti-aishwaryā in details; but the final result is still a matter of dispute between the siddhi and the asiddhi. An instance of perfect final result occurs today in the Insurance Act matter, the completion of panels all over Great Britain and the enrolment of 15,000 doctors . . .” (192)

“Aishwaryā after making itself felt in the rest of the physical siddhi, will throw itself on the saundaryā and the karma, which will begin to develop larger proportions. But the chief movement will be the final emergence and justification of the Mahakali element in its shuddha Asuric bhava.” (193)

9. Jan. 13th – Dasya

“Dasya is of four degrees, – first, the dasya of the servant who obeys of his own free will or for a hire and can always refuse obedience; secondly, the dasya of the lover who might disobey, but does not & in a way cannot; thirdly, the dasya of the yantra, which cannot disobey, but is worked mechanically through an intermediate impulsion of Prakriti; fourthly, the dasya of the supreme degree which obeys helplessly the direct

impulse of the Master and combines in itself, yet exceeds, the other three. It is this dasya which has to become the normal form of activity from today. It will be the dasya of the Mahakali bhava in the Mahasaraswati Prakriti. Although not yet justified by results, because of the old sanskara in the external nature which always reacted successfully against the asuddha Asuric force in the adhara, it is sanctioned, established and compelled to work, & will now begin to be justified by results.” (194)

10. Record of Trikaldrishti

“11th Perception that none would return till ten or just before. All returned on the stroke of ten. Combined lipi & perception, that a dispute would take place, before they returned. Confirmed by the event. Perception, that the mad boy was much improved & almost well. Confirmed by event. Perception that the dog was going out with the intention of not returning for the night – Confirmed by the event.

12th Trikaldrishti, (previous,) of a relapse in the mad patient. Confirmed . . d[itt]o that he had been violent, – prakamya. Confirmed. D[itt]o in the evening, that he had been worse, but there was some reason for a modified satisfaction. Confirmed; he had shown reason, in spite of relapse. Prakamya that B [Bijoy] had partly failed & partly succeeded in his experiment at cards. Confirmed . . Perception early in the evening that the dog would spend the night outside . . subsequent perception that it would manage to get out just before meals. Confirmed.

Sortilege देवश्चित्रशो देवी च मदीरा त्वां द्रष्टुमाह्वयते. Various ananda & madiramaya physical ananda, attended by the

anandadarshana. Fulfilled during the day in part, to be perfectly fulfilled by progressive increase of the force of the chitra ratih and the madira.

A sparrow on the ridge of the opposite roof, about to fly off; perception that it would remain for some time; confirmed: the same movement repeated and confirmed: the bird seemingly settled down; knowledge that it would fly off almost immediately; confirmed.

A moth on the wall; perception of the reasons for its movements, the pranic tendencies & the motion of the mentality, which is sensational, tamasic, obstinate in instinctive memory, tamasically attached to particular & limited experiences, slow in experiment, inconstant in the intentions which precede an action or resolution, but often tenaciously intent on the action when instituted or the resolution when formed; the thought merely a half-formalised reflection of the sensations; the jiva, however, thinks behind and is manomaya of the lower order. Several of the perceptions were confirmed by experiment, eg reason for closing or opening the wings, one for warmth & the other for acceptance of the sun, etc.

In Sanscrit अपध्यानात्, the meaning unknown. Without reflection, prerana suggested “curse”; the commentary consulted gave दुश्चिन्तनं, but Apte gives also “cursing”.

Such trikaldrishtis were constant throughout the morning and usually accurate, even when received without previous sanyama or suggested to the intellect. The exceptions resolve themselves (1) to exaggerated tapas & stress on true perceptions, & (2) unfulfilled volitions. For example, a kite flying, a particular line of change of flight was suggested &

the tapas laid upon it, another occurred to the intellect, but received scant attention; the kite followed, first, the second line & then the first. Mere speculative possibility seems to have disappeared from the trikaldrishti and to be replaced by actuality & actual possibilities (eg actual intentions, tendencies) & by the volition of possibilities.” (194-96)

“Bhasha.

कौलेयक. Meaning not known. By intuition “dog”.

बराटक. Prerana “berry”. Commentary gives कपर्दक, dictionary either “cowrie” or “lotus seed-vessel”; probably the latter meaning.

The power of perceiving beforehand, while reading, what is immediately to follow, even without sufficient data, yet accurately, is also reviving & manifesting itself more decisively than before. Today the “Kadambari” was read, no longer with the ordinary (intellectually intuitive) linguistic faculties at their highest working, but with these faculties not so swift, yet aided by the extraordinary or vijnanamaya Bhashashakti, especially prerana, viveka & sahadrishti. Moreover these three faculties have not only shown no diminution by their long inaction of many months in this field, but emerge with a clearer and more decisive action.” (196)

“In the trikaldrishti knowledge of the past, of past lives, of feelings, thoughts & motives of people in the past is becoming normally active. It has been suggested that Aishwarya should be renounced in the physical siddhi except saundarya; but owing to the persistence of physical asiddhi, – tejas in the assimilative process, virulent jalavisrishti, inhibition of kamananda (except in the form of madira and sukshma sahaituka kamananda), etc, – the mental shakti & its

anucharas are unwilling to accept this suggestion as anything but a false & premature movement of withdrawal. The personality of the Master, long held back, remanifests in Script.

Rupadrishti still develops slowly, – a little more stability in the Akashic forms, the appearance of a momentarily stable perfect rupa in the daylight. The dreams at night were all about the relations in other lives with a single person and his surroundings, but the associations of the present were more insistent than they have been for some time past and confused the record. In swapna samadhi a certain initial continuity seems to have been established.

There is a strong attack of asiddhi in the karma. Prakamyavyapti with regard to the results of the cricket match were correct, but not very correct; about the mad patient entirely wrong. In both cases tejasic tapas of volition interfered with the truth. The atmosphere of the house is full of the struggle and the opposition to the dharma of the satyayuga of which the assistants of the satyayuga are the chief instruments owing to their clinging to their egoism and small selfishnesses. The struggle in the body centres about the tejas in the assimilation which seeks to prolong its abnormal activity.” (197)

11. Jan. 15th – Stages reached by Trikaladrishti

“Trikaladrishti is now, mainly, defective in audacity; the mind refuses to admit improbabilities or things not expected to happen. The movement is now towards the removal of this defect, which finds its strength upon past experience, by giving the opposite experience. Eg yesterday, there was

the lipi “Journalism” & “Les journalistes”; the mind refused to admit any possible immediate application, but the same evening P [Parthasarathi] came with the proposal of a weekly or biweekly sheet. Today the trikaldrishti shows a general completeness of stuff, ie every suggestion is shown to be correct in itself, but there is confusion in the mental use of the stuff, ie in fixing the suggestion to its correct particular of person, time & place.” (202-03)

“The stage now reached by the trikaldrishti is one in which sraddha, blind faith, is demanded in all suggestions which are not corrected by the viveka. The mind is to question nothing & correct nothing. If this is done, then the faith will be justified by absolute truth being established. A similar faith is demanded for the fulfilment of aishwarya, ishita, vyapti, although the full justification will be a little slower in coming. In fact, this movement of faith has to cover the whole range of the vijnanamaya activity.” (204)

“Dream was for the first time entirely discharged of present ego, present associations and present images, except for one attempt to identify present custom in eating with the manners presented in the dream; there was, however, this deficiency that the dream consciousness followed the internal movements of the central figure one not myself and only observed the external movements of others. This defect has to be remedied. Kamananda is persistent in the less intense form, but not always present.” (205-06)

“The morning’s siddhi has been noted for the final separation of the volition of possibility from the perception of actuality, of kratu from ketu. All such volitions are at once set aside by vivek acting on the mind as unreliable, not

trikaldrishti; the only difficulty left is that the perception itself, of an actual intention or tendency, is sometimes overstressed into an apparent perception of eventuality, but this is in course of being corrected.” (207)

12. Jan. 18th

“Trikaldrishti, that there would be news of an arrest today in Comilla; confirmed, but there were two arrests. Also, another wreck. Aishwarya successful & prakamya-vyapti justified in the attitude of the Triple Alliance, especially Italy, and the dropping of the Naval Demonstration.

Today has been a day of attack by the enemy and difficult survival of the gains of the siddhi, lipi maintaining itself, but manifesting with difficulty in the akash, trikaldrishti chequered by false suggestion and aishwarya successfully resisted and almost entirely overcome. Rupadrishti & samadhi have made no advance. The cause of the difficulty & the opportunity of the attack has been the necessity of finally establishing the harmony of pravritti with nivritti, tapas & tejas with shanti & dasya. The habit of the Nature acquired by long practice in the sadhana has been to insist on shanti, udasinata, & passivity as the condition of progress. It is now necessary to overlay & fill the shanti, udasinata, & passivity, the Maheshwari basis, with an active & even violent & rapid tapas of Mahakali-Mahasaraswati; but the habitual reaction of failure caused by the irruption of false tejas & false tapas has first to be eliminated before the harmonisation can be managed.” (210-11)

13. Jan. 23rd – Development of unprecedented force in Aishwarya and Trikaldrishti

“Today the aishwarya & trikaldrishti suddenly developed an unprecedented force; while watching the movement of ants on the wall opposite, it was suddenly perceived that every slightest movement of the particular ant observed in each case followed the anticipatory observation; wherever my idea turned, there the ant, with but slight variations, immediately corrected, turned to follow it; when the forceful will was applied, there was sometimes a slight, but unavailing struggle. This observation covered some half hundred successive movements of various ants and was marred by only one actual & final failure. If this force can be rendered permanent & generalised so as to apply to all objects & subjects, then human omniscience & omnipotence in the field permitted by the Infinite are attained. It is a matter of time only; the perfectibility of knowledge & power have today been finally & irrevocably proved.” (214)

14. Jan. 24th

“The day’s news about the Turkish acceptance of the Powers’ Note is a success for the trikaldrishti (vyaptiprakamyā) & for the Aishwarya for the conclusion of peace, but a violent defeat for the Aishwarya about the terms of peace which were either the coast islands should be retained and Adrianople either not ceded or ceded with dismantled fortifications or war.” (215)

15. Jan. 25th – Aishwarya on train of events of Turkey

“Today’s news corrects yesterday’s failure. Recent

trikaldrishtis have been that the Cabinet was hopeless of relieving Adrianople or of doing more than holding out at Tchataldja, that money was lacking and that the Russians were threatening an invasion of Asiatic Turkey; that Kiamil Pasha was hesitating whether to hold out or yield or resign; that in the Army & City there was profound dissatisfaction. All these have been justified. Aishwarya has been that the Note of the Powers should be rejected, but not cavalierly; that the Islands of the coast & Adrianople should be insisted on or else Kiamil resign; that there should be a change of military command and a Cabinet containing the chief Young Turks and, if possible, others determined to hold out, should come in. Today this Aishwarya has been in substance fulfilled. The situation is felt to be full of dangers (Abdulla Pacha, the Powers, Russia, lack of money, possible defeat,) but also there are possibilities if the Aishwarya can prevail (sympathy of Triple Alliance, at least Austria & Germany, energy of the Young Turks, desire of the army for war, finally, the Aishwarya itself, which is growing stronger every day).” (216-17)

16. Jan. 31st

“The transition which has been for some time in process of accomplishment, completes itself today. Formerly life was regarded as a thing to be worked upon and worked out, by active mental will and bodily means, speech, writing, work etc. A thing written had to be composed. An intellectual difficulty had to be thought out, a conclusion fixed and edified. That which was undiscovered, had to be sought for by speculation, reasoning, experiment. That which was unattained, had to be constructed by labour, attempt, adaptation of means, careful manipulation of materials. The

remnants of this way of seeing clung until now to the thought and action, but henceforth it is removed. Life is a great mass of existence, Sat, moulding itself through its own Tapas. All that has to be done is for the Jiva, the knowledge centre of this existence, to sit fast in his city, navadware pure, & allow the infinite Tapas to manifest through him, accepting it, sanctioning it, (anumati), giving the command to fulfil it to his helping devatas, (ishwara), holding up the whole system & its working, (bharta), and watching & enjoying the results. The Tapas may be with knowledge & then the results will be perfectly in accordance with what is intended, for what is intended, will be what is known to the mind as the thing that has to be done or is to happen, kartavyam karma; if it is without knowledge or with imperfect knowledge, it will still be known as the thing which God intends the individual system to lay stress upon (tapyeta), therefore to be willed, and the result, whether in accordance with the Tapas, or adverse to it, chosen or not chosen (ishta, anishta, priya apriya), favourable or adverse (mangala, amangala,) success or failure, (siddhi asiddhi, jayajayau,) will be the unseen thing that all along had to be & towards which all tapas has been contributing, (adrishtam, bhavitavyam), therefore to be accepted with equality of mind and with equality of ananda. This must be the first principle of the new period of action.

The second principle, which has also been long preparing, is the renunciation of nigraha or as it used to be called, tapasyá. Not that the Tapas may not have to persist under difficulties, but no violence has to be done to the Prakriti. It has to work out its own defects.” (222-23)

“Therefore in action there will be no planning, only seeing of the way the thing to be done will develop under the

shaping of the divine Tapas whether through myself or others; in writing no composition, only the record of the vak as it flows down from above and forms itself in the Sat of Mind; in Yoga no sadhan, but only the acceptance of the self-organising movements of the anandamaya vijnanamaya Prakriti as it progressively takes entire possession of this inferior mental & physical kingdom.” (223)

17. Written 1st Feb.*

“The movement of the siddhi in the immediate future must be in the totality of the seven chatusthayas. Not that all its members are equally developed, or that a separate stress on some of them is not still needed, but by the end of February this stress must have ceased and the whole must be united for the activities of life which are to replace the activities of the sadhana. Such siddhi as remains will grow by life and action and not by abhyasa in the ways of Yogic practice.” (227)

“January has been a period of strong increase and rooted establishment; February must be a period of perfect completion and faultless organisation, for in March, a new year begins.” (227)

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 (**kṛti**) and social (**samāja** or **kāma**).

2. **ādeśasiddhi** (adeshasiddhi; adesha-siddhi; adesha siddhi; adeshsiddhi; adesh-siddhi; adesh siddhi) – fulfilment of the divine command (**ādeśa**) enjoining the accomplishment of a certain mission (**karma**), a work for the world with literary, political, social and spiritual aspects.

3. **ādhāra** (adhara; adhar) – vessel, receptacle; support; “that in which the consciousness is now contained – mind-life-body”, the psychophysical system comprising the **antahkaraṇa** and the **sthūla deha**; a physical object or sensation serving as a support or background for **rūpadrṣṭi** or any other kind of **viśayadrṣṭi**.

4. **aiśvarya** (aishwarya; aishwaryam; aishwarya; aishvaryam) – mastery; sovereignty; the sense of divine power (same as **īśvarabhāva**, a quality common to the four aspects of **daivī 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. **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*.

6. *ākāśalipi* (akashalipi; akasha lipi) – “etheric writing”; *lipi* seen in the *ākāśa*.

7. *amaṅgalam* – misfortune, unfavourable occurrence, adverse circumstances.

8. *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 *loka*s or planes

of existence; **physical ānanda** or *śārīrānanda* in its five forms, also called *vividhānanda* (various delight), the fourth member of the *śāntīra 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.

9. **ānandadarśana** (anandadarshana; ananda-darshana; ananda darshana) – vision of the various forms of the delight of existence in things and beings.

10. **ānandamaya** (anandamaya; anandamay) – full of or consisting of **ānanda**; joyous, delightful, blissful, beatific; characterized by an equal delight (*sama ānanda*) in all experiences; having the nature of pure *ānanda* of *saccidānanda*, or of the principle of *ānanda* involved in or subordinated to the principle of another plane, such as the physical, mental, etc.; (“the Anandamaya”) the All-Blissful, short for **ānandamaya īśvara** or **ānandamaya puruṣa**; the third degree of the third intensity of *Kṛṣṇadarśana*, a kind of vision of the divine Personality corresponding to **ānandaṁ brahma** in the impersonal *brahmadarśana*.

11. **ānandasiddhi** (anandasiddhi; ananda siddhi) – the perfection of **ānanda**, especially in the sense of *sama ānanda* or any form of **physical ānanda**.

12. **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.

13. *Aniruddha* – the aspect of the **fourfold īśvara** whose *śakti* is *Mahā-sarasvatī*, corresponding to the *śūdra* who represents the cosmic principle of Work in the symbolism of the *cāturvarṇya*; his method is that “of the patient intellectual seeker & the patient & laborious contriver who occupies knowledge & action inch by inch & step by step”.

14. *annamaya* – physical; composed of or pertaining to *anna*.

15. *anṛtam* (anritam) – falsehood, error; the negation of *ṛtam*.

16. *apasi svasṛṇām* (apasi swasrinam) – in the work of the sisters (the divine Waters). [*Rg Veda* 3.1.3]

17. *asiddhi* – failure; imperfection; negation of *siddhi*; denial of progress in *yoga*, relapse; the power that works against the achievement of perfection in the *yoga* or in any part of the *yoga*.

18. *ātman* – self; “a Self that is neither our limited ego [*ahaṅkāra*] nor our mind, life or body, world-wide but not outwardly phenomenal, yet to some spirit-sense . . . more concrete than any form or phenomenon, universal yet not dependent for its being on anything in the universe or on the whole totality of the universe”; *brahman* known in its subjective aspect as “the Self or immutable existence of all that is in the universe”, as “the cosmic Self, but also as the Supreme Self transcendent of its own cosmicity and at the same time individual-universal in each being”.

19. *āvaraṇam* – covering, obstruction.

20. *bhartā* – upholder.

21. *bhautasiddhi* (bhautasiddhi; bhauta-siddhi; bhauta siddhi) – a term that occurs in 1912-13 in connection with *utthāpanā*, also associated with the *viññāna catuṣṭaya*; it is perhaps a collective term for the *siddhis* of the body, which are the basis of *utthāpanā* and form part of *aṣṭasiddhi* in the *viññāna catuṣṭaya*.

22. *bhoga* – enjoyment; a response to experience which “translates itself into joy and suffering” in the lower being, where it “is of a twofold kind, positive and negative”, but in the higher being “it is an actively equal enjoyment of the divine delight in self-manifestation”; (also called *sama bhoga*) the second stage of **active / positive *samatā***, reached when the *rasagrahaṇa* or mental “seizing of the principle of delight” in all things takes “the form of a strong possessing enjoyment . . . which makes the whole life-being vibrate with it and accept and rejoice in it”; the second stage of *bhukti*, “enjoyment without desire” in the *prāṇa* or vital being; (when *prīti* is substituted for *bhoga* as the second stage of positive *samatā* or *bhukti*) same as (*sama*) *ānanda*, the third stage of positive *samatā* or *bhukti*, the “perfect enjoyment of existence” that comes “when it is not things, but the Ananda of the spirit in things that forms the real, essential object of our enjoying and things only as form and symbol of the spirit, waves of the ocean of Ananda”.

23. *bhukti* – enjoyment; the “enjoyment of our liberated being which brings us into unity or union with the Supreme”; the third member of the *siddhi catuṣṭaya*, resulting from *śuddhi* and *mukti* and consisting of “the Delight of existence in itself, independent of every experience and extending itself to all experiences”. It has three states (*rasagrahaṇa*, *bhoga*

and *ānanda*), each with three intensities (*rati*, *ratna* and *rātha*), on each of seven levels corresponding to the seven planes of existence.

24. *brahman* – (in the Veda) “the soul or soul-consciousness emerging from the secret heart of things” or “the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind”; (in Vedanta) the divine Reality, “the One [*eka*] besides whom there is nothing else existent”, the Absolute who is “at the same time the omnipresent Reality in which all that is relative exists as its forms or its movements”. Its nature is *saccidānanda*, infinite existence (*sat*), consciousness (*cit*) and bliss (*ānanda*), whose second element can also be described as consciousness-force (*cit-tapas*), making four fundamental principles of the integral Reality; *brahman* seen in all things in terms of these principles is called in the *Record of Yoga* the **fourfold brahman**, whose aspects form the *brahma catuṣṭaya*. The complete realisation of *brahman* included for Sri Aurobindo not only the unification of the experiences of the *nirguṇa brahman* (*brahman* without qualities) and *saguṇa brahman* (*brahman* with qualities), but the harmonisation of the impersonal *brahman* which is “the spiritual material and conscious substance of all the ideas and forces and forms of the universe” with the personal *īśvara* in the consciousness of *parabrahman*, the *brahman* in its supreme status as “a transcendent Unthinkable too great for any manifestation”, which “is at the same time the living supreme Soul of all things” (*puruṣottama*) and the supreme Lord (*parameśvara*) and supreme Self (*paramātman*), “and in all these equal aspects the same single and eternal

Godhead”. *Brahman* is represented in sound by the mystic syllable *OM*.

25. *buddhi*—intelligence; the thinking mind, the highest normal faculty of the *antahkaraṇa*, also called the *mānasa buddhi* or mental reason, whose three forms are the **habitual mind**, **pragmatic reason** and **truth-seeking reason**. The *buddhi* as “the discerning intelligence and the enlightened will” is “in its nature thought-power and will-power of the Spirit turned into the lower form of a mental activity” and thus “an intermediary between a much higher Truth-mind not now in our active possession, which is the direct instrument of Spirit, and the physical life of the human mind evolved in body”; its powers of perception, imagination, reasoning and judgment correspond respectively to the higher faculties of **revelation**, **inspiration**, **intuition** and **discrimination** belonging to *vijñāna*, which may act in the mind to create “a higher form of the *buddhi* that can be called the intuitive mind” or *vijñānabuddhi*. In compound expressions, the word *buddhi* sometimes refers to a particular mentality or state of consciousness and may be translated “sense of”, as in *dāsyabuddhi*, “sense of surrender”.

26. *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 *daiṇī 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*.

27. *chāyāmaya* (chhayamaya; chhayamay; chayamaya;

chayamay) – shadowy; (*rūpa* or *lipi*) composed of or containing *chāyā*.

28. *chāyāvṛta* (chhayavrita) – enveloped in shadows.

29. *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*.

30. *dāsyam* – 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*.

31. **dhairyam** (dhairya) – steadiness, calmness, patience; the temperament of the thinker (*dhīra*); an attribute of the *brāhmaṇa*.

32. **dr̥ṣṭi** (drishti; dristi) – vision; subtle sight, including *rūpadr̥ṣṭi* 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**.

33. **guṇa** – quality, property, feature; any of “the numberless and infinite qualities” (*ananta-guṇa*) of the *saguṇa brahman* “into which all the cosmic action can be resolved”; the quality which the *īśvara* “perceives in each different object of experience (vishaya) and for the enjoyment of which He creates it in the lila”; any of the three modes (*triguṇa*) of the energy of the lower Nature (*aparā prakṛti*), called *sattva*, *rajas* and *tamas*, which in the transition to the higher Nature (*parā prakṛti*) are transformed into pure *prakāśa*, *tapas* (or *pravṛtti*) and *śama*.

34. **hasyam** (hasya) – 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/śānti catuṣṭaya*; sometimes equivalent to *devīhāsya*.

35. *hiraṇmaya pātra* – golden lid. [Īśā Upaniṣad 15]

36. *Indra* – “the Puissant”, a Vedic god, lord of *svaṛ*, the luminous world; the *deva* as “the master of mental force”. As *Agni* “is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct with force which descends from heaven to earth”; he “comes down into our world as the Hero” and “slays darkness and division with his lightnings, pours down the life-giving heavenly waters [*svarvatīr apah*], finds in the trace of the hound, Intuition [*Saramā*], the lost or hidden illuminations, makes the Sun of Truth [*sūrya*] mount high in the heaven of our mentality”.

37. *indriya* (indriya; indriyam) – sense-organ, especially any of “the five perceptive senses of hearing, touch, sight, taste and smell, which make the five properties of things their respective objects” (see *viśaya*); the sense-faculty in general, “fundamentally not the action of certain physical organs, but the contact of consciousness with its objects” (*saṃjñāna*). Each of the physical senses has two elements, “the physical-nervous impression of the object and the mental-nervous value we give to it”; the mind (*manas*) is sometimes regarded as a “sixth sense”, though “in fact it is the only true sense organ and the rest are no more than its outer conveniences and secondary instruments”.

38. *īśitā* (iṣhita) – 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.

39. *īśvara* (iṣhwara; iṣwara) – 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.

40. *jala* (jala; jalam) – water; the liquid condition of material being, one of the *pañcabhūta* or “five elemental states of Substance”; urine; urination (short for *jalavisṛṣṭi*).

41. *jayājayau* – victory and defeat.

42. *jīva* – “the living entity”; the soul, the individual *puruṣa*, “a spirit and self, superior to Nature” which “consents to her acts, reflects her moods”, but “is itself a living reflection or a soul-form or a self-creation of the Spirit universal and transcendent”, an expression of the “principle of multiplicity in the spiritual being of the one divine Existence”; the *jīva* as a partial manifestation of the *īśvara*, participating in all his powers as “witness, giver of the sanction, upholder, knower, lord”, is also “the meeting-place of the play of the dual aspect of the Divine, Prakriti and Purusha, and in the higher spiritual consciousness he becomes simultaneously one with both these aspects, and there he takes up and combines all the divine relations created by their interaction”.

43. *jñānam* (jnana; 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 *viññāna* such as *trikāladṛṣṭi* and *telepathy*; also, short for *jñānam brahma*; wisdom, an attribute of *Mahāvīra*; (on page 1281) the name of a *svarga*.

44. *kāma* (kama; kamah) – desire; same as *śuddha kāma*, “a divine desire other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured”; the seeking for “the joy of God manifest in matter”, an attribute of the *śūdra* and of *Aniruddha*; short for *kāmānanda*; same as *samāja*, the social part of *karma*; the divine enjoyment that accompanies a divine action in the world, a member of the *karma catuṣṭaya*; (on page 1281) the lowest *svarga*.

45. *karma* – action, work; activity, motion; action in the world based on *viññāna* and expressing the union of *Kṛṣṇa* and *Kālī*, the third member of the *karma catuṣṭaya*, often conceived in terms of a fourfold mission (literary, political, social and spiritual) enjoined by a divine command (*ādeśa*) while Sri Aurobindo was in jail; the *karma catuṣṭaya* itself; work, an attribute of *Aniruddha*; the sum of one’s actions, each action being viewed as a link in a chain of cause and effect extending over many lives.

46. *karmadeha* (karmadeha; karma deha) – *karma*-body; a kind of subtle vital-physical atmosphere surrounding the body and containing *samskāras* due to one’s past *karma*.

47. *kavi* – poet; (in the Veda) seer, one who is “possessed

of the Truth consciousness and using its faculties of vision, inspiration, intuition, discrimination”.

48. *ketu* – perception; intuitive thought-perception.

49. *kuntha* – dull.

50. *Īlāmaya puruṣa* (lilamaya purusha) – the *puruṣa* as the enjoyer and master of the *Īlā*: “the Soul of things eternally young, perpetually inexhaustible, creating and re-creating Himself in Himself for the sheer bliss of that self-creation, of that self-representation, – Himself the play, Himself the player, Himself the playground”.

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

52. *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*.

53. *Mahākālī* – one of the four personalities of the *śakti* or *devī*: the goddess of strength and swiftness, who is the “inhabitant” occupying the *Mahāsarvasvātī* “continent” in the harmony of the aspects of *daiivī prakṛti*, and whose manifestation in the temperament (*Mahākālī bhāva*) brings the force (*Mahākālī tapas*) needed for the rapid achievement of the divine work; sometimes short for *Mahākālī bhāva*.

54. *mahān* – great, large, vast (masculine of *mahat*).

55. *Mahāsarvasvātī* (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*.

56. *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*.

57. *manas* – mind, the psychological principle or degree of consciousness that is the basis of the mental world (*manoloka* or *svar*), the highest plane of the *triloka* and the summit of the *aparārdha* or lower hemisphere of existence; in its essence, “a consciousness which measures, limits, cuts out forms of things from the indivisible whole and contains them as if each were a separate integer”; the sensational mind, “the original sense [*indriya*] which perceives all objects and reacts upon them”, capable not only of “a translation into sense of so much of the outer impacts as it receives through the nervous system and the physical organs”, but also of “a subtle sight, hearing, power of contact of its own which is not dependent on the physical organs”; the principle that governs the realm of *svarga*, the lower plane of *svar*; (on page 1281) the name of a particular *svarga*.

58. *manīṣī* (manishi) – thinker.

59. *manomaya* – mental; mental activity; the mental being; the mental plane.

60. *mukti* – liberation, “the release of our being from the narrow and painful knots of the individualised energy in a false and limited play, which at present are the law of our nature”; in *pūrṇa yoga*, “a liberation of the soul in nature perfect and self-existent whether in action or in inaction”; the second member of the *siddhi catuṣṭaya*, integral freedom, including liberation of the spirit (*essential mukti*) and liberation of the nature (comprising *ahāṅkāra-mukti-siddhi*, *traiguṇyasiddhi* and *mukti* from *dvandva*), not only a “liberation from Nature in a quiescent bliss of the spirit”, but also a “farther liberation of the Nature into a divine quality and spiritual power of world-experience” which “fills the supreme calm with the supreme kinetic bliss of knowledge, power, joy and mastery”.

61. *nirguṇa* (nirguna; nirgunam) – without qualities; absence of qualities; short for *nirguṇa brahman*, “an Infinite essentially free from all limitation by qualities, properties, features”; the *ānanda* of pure featureless consciousness (*cit*), another term for *cidānanda*.

62. *nivṛtti* (nivritti) – literally “moving back and in”; withdrawal, abstention, inactivity; “cessation from the original urge to action” and the return of the soul “to its eternal, unchanging immobility”, one side of “the double movement of the Soul and Nature” whose other side is *pravṛtti*; a “divine quietism” supporting “a divine activism and kinetism”.

63. *para puruṣa* (para purusha; parapurusha; para

purushah) – the highest Soul (*puruṣa*), the supreme Being, a “Transcendent who is beyond all world and all Nature and yet possesses the world and its nature, who has descended with something of himself into it and is shaping it into that which as yet it is not”; same as *puruṣottama*.

64. *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*.

65. *prakṛti* (prakṛiti) – nature; “the active force of Nature which by its motion creates and maintains and by its sinking into rest dissolves the phenomenon of the cosmos”; the universal energy acting for the enjoyment of the *puruṣa* on all the planes of being; the “outer or executive side” of the *śakti* or Conscious Force of the *īśvara*, working in the Ignorance (*avidyā*) as the lower or *aparā prakṛti* and in the Knowledge (*vidyā*) as the higher or *parā prakṛti*.

66. *prāṇa* – (literally) breath, “the breath drawn into and thrown out from the lungs and so, in its most material and common sense, the life or the life-breath”; the physical life-energy (*sthūla prāṇa*); the “essential life force” (*mukhya prāṇa*) which is said “to occupy and act in the body with a fivefold movement”; any one of the five workings of the vital force (*pañcaprāṇa*), especially the first of the five, associated with respiration, which “moves in the upper part of the body and is preeminently the breath of life, because it brings the universal Life-force into the physical system and gives it there to be distributed”; the vital being or *sūkṣma prāṇa*; the vital principle, the second of the three principles of the *aparārdha*,

“a middle term between Mind and Matter, constituent of the latter and instinct with the former”, being in its nature “an operation of Conscious-Force [*cit-tapas*] which is neither the mere formation of substance nor the operation of mind with substance and form as its object of apprehension”, but “rather an energising of conscious being which is a cause and support of the formation of substance and an intermediate source and support of conscious mental apprehension”.

67. *pratijñā* – promise; programme.

68. *pravṛtti* (pravṛitti) – literally “moving out and forward”; activity, “movement and impulsion and kinesis”; the will to act, a term in the first **general formula** of the *śakti catuṣṭaya*; “the Divine Impulse which acts through us”, the pure desireless impulsion (*śuddha pravṛtti*) into which *rajas* is transformed in the liberation (*mukti*) of the nature from the *triṅga* of the lower *prakṛti*; “the ancient sempiternal urge to action . . . which for ever proceeds without beginning or end from the original Soul of all existence”, one side of “the double movement of the Soul and Nature” whose other side is *nivṛtti*.

69. *prayoga* (prayoga; prayog) – application of any of the *siddhis* of power.

70. *puruṣa* (puruṣa) – man; person; soul; spirit; the Self (*ātman*) “as originator, witness, support and lord and enjoyer of the forms and works of Nature” (*prakṛti*); the conscious being, universal or individual, observing and upholding the activity of Nature on any plane of existence; the infinite divine Person (*puruṣottama*), “the Existent who transcends all definition by personality and yet is always that which is the essence of personality”; any of the ten types of consciousness

(*daśa-gāvas*) in the evolutionary scale.

71. *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*.

72. *roga* – illness, disease; bodily disorder, considered to be due to various causes including impurities or imbalances in the *pañcabhūta* and *pañcaprāṇa*, functional defects, materialisation of “false illness, formulated in symptom and not in root in the sukshma body and thence pressed upon the sthula”, or simply “the habit of disease”; same as *rogaśakti*.

73. *rudra* – fierce, violent, vehement; strong, forceful; same as *raudra*.

Rudra – “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**.

74. *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 [*antardarśi*] or open [*bahirdarśi*], 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 [*ākāśarūpa*]”.

75. *rūpadrṣṭi* (rupadrishṭi; rupa drishti) – the perception of forms invisible to the ordinary physical eye; subtle vision, the faculty of *viṣayadrṣṭi* that “is the most developed ordinarily and the first to manifest itself with any largeness when the veil of the absorption in the surface consciousness which prevents the inner vision is broken”, called *rūpadrṣṭi* (as opposed to *darśana*) especially when it is a seeing of the first of the two main kinds of *rūpa*, which is seen not “as actual form of things” but “as image of a remote reality”.

76. *saguṇa* (saguna; sagunam) – with qualities; characterised by a perception of the *guṇas* or “qualities in universal Being” of which all things are the manifestation; *brahman* in the action of the three *gun. as* of the lower *prakṛti*, self-displayed as “the creator and originator of works in the mutable becoming”; short for *saguṇa brahman*.

77. *samādhi* – concentration; trance; the last member of the *viññāna catuṣṭaya*: the placing of the consciousness in

particular conditions that give it access to larger fields of experience, so that “one can become aware of things in this world outside our ordinary range or go into other worlds or other planes of existence”. The term *samādhi* includes three principal states corresponding to those of waking (*jāgrat*), dream (*svapna*) and deep sleep (*susūpti*), but it is applied especially to states of consciousness “in which the mind is withdrawn from outward things” and is often equivalent to *svapnasamādhi*.

78. *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 *prāṇasakti*.

79. *satyam* – truth; essential truth of being, one of the three terms expressing the nature of *vijñāna* (see *satyam ṛtaṁ brhat*).

80. *satyapratijñā* – true promise.

81. *saundarya* (saundarya; saundaryam) – beauty; physical beauty as part of the perfection of the body, the third member of the *śāstra 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*.

82. **script** – communication from a divine or other source,

usually received through a process resembling automatic writing.

83. *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 *Mahēśvarī, Mahākālī, Mahālakṣmī* or *Mahīśarasvatī*, 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*.

84. *śama* (shama; çama) – quietude, peace, calm; rest, quiescence, passivity; the “divine peace and tranquil eternal repose” which replaces *tamas* in the liberation (*mukti*) of the nature from the *triguṇa* of the lower *prakṛti*, “a divine calm, which is not an inertia and incapacity of action, but a perfect power, *śakti*, holding in itself all its capacity and capable of controlling and subjecting to the law of calm even the most stupendous and enormous activity”.

85. *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*.

86. *soma* – the “mystic wine” of the Vedic sacrifice, “the wine of delight [*ānanda*], the wine of immortality [*amṛta*]”; an “ecstatic subtle liquor of delight” which is felt physically like “wine [*madirā*] flowing through the system”; *ānanda* on the mental plane, a “beatitude . . . inseparable from the illumined state of the being”; sometimes identified with *candra*, the moon, as a symbol of the “intuitive mind-orb”.

Soma – a Vedic deity, “lord of the delight of immortality”, the god of *ānanda* as symbolised by the “wine of delight” (*soma*); also the god of the moon (*Candra*), who manifests himself as mind.

87. *sortilege* – (on page 44) divination by the random selection of playingcards; (elsewhere) a method 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”.

88. *śraddhā* (śraddha; çraddha) – faith; faith in the Divine (*bhagavān*), in his executive Power (*śakti*) and in the power within oneself (*svaśakti*), the last member of the *śakti catuṣṭaya*.

89. *sthūla* – gross, physical; concrete, objective; pertaining to the physical being or the material world; (sensations, etc.) objectivised from a subtle plane so as to be perceptible to the physical senses (see *sthūlatva*); the objective world or material plane of existence; same as *sthūla ākāśa* or *sthūla deha*.

90. *sukha* (sukha; sukham) – happiness; the third member of the *samata*. / *śānti catuṣṭaya*: “not merely freedom from grief and pain, but a positive state of happiness in the whole system”.

91. *sūkṣma* (sukshma; çukshma) – subtle; non-material, not belonging to the physical world perceived by the outer mind and senses; (relating to) the subliminal parts of our being or the supraphysical planes of existence (*lokas*) between the *sthūla* and the *kāraṇa*.

92. *suṣupti* (sushupti) – deep sleep; an inert condition of the mind resembling deep sleep, where in the presence of “things quite beyond its scope”, the mind “can no longer see truth even as in a dream, but passes into the blank incomprehension and non-reception of slumber”; the state of trance compared to dreamless sleep, same as *suṣupta samādhi*.

93. *svapnasamādhi* (swapnasamadhi; swapna-samadhi; swapna samadhi) – the state of *samādhi* that arises “when

the mind has lost its outward consciousness . . . and goes inside itself”; this state has some resemblance to ordinary *svapna* or dream-consciousness, but is characterised not by dreams but by internal visions which are accurate “records of true and actual experiences”. The mind in *svapnasamādhi* “is at work liberated from the immixture of the physical mentality” and “is able to use either its ordinary will and intelligence with a concentrated power or else the higher will and intelligence of the more exalted planes of mind”.

94. *tamas* – darkness; the lowest of the three modes (*triguṇa*) of the energy of the lower *prakṛti*, the *guṇa* that is “the seed of inertia and non-intelligence”, the denial of *rajas* and *sattva*, and “dissolves what they create and conserve”; it is a deformation of *śama*, the corresponding quality in the higher *prakṛti*, “an obscurity which mistranslates, we may say, into inaction of power and inaction of knowledge the Spirit’s eternal principle of calm and repose”, and it is converted back into pure *śama* in the process of *traiguṇyasiddhi*. This principle of inertia “is strongest in material nature and in our physical being”; its “stigmata . . . are blindness and unconsciousness and incapacity and unintelligence, sloth and indolence and inactivity and mechanical routine and the mind’s torpor and the life’s sleep and the soul’s slumber”.

95. *tapyeta* – one should apply *tapas*.

96. *tejas* – fiery brilliance; mental light and energy; the energy of temperament that manifests itself in each element of the fourfold personality (*brahmatejas*, etc.); a term in the first **general formula** of the *śakti catuṣṭaya*; “a strong and ardent force and intensity”, an element of *cittaśakti*; one of

the seven kinds of **akashic material**; *rūpa* or *lipi* composed of this material; fire, the principle of light and heat, one of “the five elements of ancient philosophy or rather elementary conditions of Nature, *pañca bhūta*, which constitute objects by their various combination”, also called *agni*; the virile energy carried to the head by *udāna*.

97. *īvra* – keen, intense; having the nature of *īvrānanda*; short for *īvrānanda*; the experience of *īvrānanda* in a particular part of the body.

98. *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 *jñāna* “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”.

99. *tyāga* – renunciation.

100. *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*, *triguṇāñīta udāsīnatā*.**

101. ***uruśamsa*** (urushansa) – wide in expression.

102. ***utthāpanā*** – (literally) raising, elevating; “the state of not being subject to the pressure of physical forces”, the second member of the ***śarīra 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***).

103. ***vāñimaya*** (vangmaya) **thought** – **thought** expressing itself “in the form of an inward speech” (***vāk***) without the “separate character” of ***vāñī***; a form of ***jñāna*** defined as “the revelation of truth through right and perfect vak in the thought”, regarded as a special power of ***śruti*** and distinguished from **perceptive thought**. It has two

movements: the **effulgent** (or original), which is “vak leaping forth from the ideality with the ideation contained in it”, and the **refulgent** (or derivative), which expresses a previous ideation or proceeds “from a silent indefinite ideation to which it gives form and expression”.

104. **vāṇī** – voice; speech; “a word, a message or an inspiration that descends to us from above”, sometimes seeming to be “a voice of the Self or of the Ishwara”; a voice conveying a message, often of the nature of guidance or prediction, from a divine or other source, usually distinguished from **sūkṣma vāk** (subtle speech) which does not come “from above”, but is heard “outside” (though there is also an “external” **vāṇī**).

105. **vāṇī script** – **script** dictated by **vāṇī**.

106. **vijnāna** (vijñāna; 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 brhat*] of the divine existence”.

107. *vijñānam* – see *vijñāna*.

108. *vijñāna yantrita* – controlled by *vijñāna*.

109. *vīrya* (virya; viryam) – strength of character; “the energy of the divine temperament expressing itself in the fourfold type of the *chaturvarnya*” (see *cāturvarnya*), the first member of the *śakti catuṣṭaya*, consisting of the dynamic force “of the temperament, character and soul nature, *svabhāva*, which makes the power of our members effective in action and gives them their type and direction”; heroism, an attribute of *Balarāma*; the virile energy carried to the head by *udāna*.

110. *visr̥ṣṭi* (visrishti) – evacuation; discharge of waste matter from the digestive system in the liquid form of *mūtra* (in *jalavisr̥ṣṭi*) or in the solid form of *purīṣa* (in *pārthiva visr̥ṣṭi*), a process whose diminution indicates improved assimilation connected with *ārogya*.

111. *viveka* (viveka; vivek) – intuitive **discrimination**, one of the two components of *smṛti*, a faculty of *jñāna*; 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”.

112. *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***.

113. *yantrī* – one who makes use of an instrument (*yantra*); the *puruṣa* as the “master of the machine”; the *īśvara* as “the Mechanician... mending & testing His machine” or as “the Worker” in whose hands the *ādhāra* is a passive instrument.

114. *yogasiddhi* (yogasiddhi; yoga-siddhi; yoga siddhi) – “the perfection that comes from the practice of Yoga”; the progressive or eventual attainment of perfection (*siddhi*) in *yoga*, especially in the *yoga* of selfperfection outlined in the *sapta catuṣṭaya*, often not including *karma* or the **effective half** of the *karma catuṣṭaya*.

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