

THE REAL AWAKENER



THE LIGHT OF LIGHTS WORDS OF SRI AUROBINDO – 13

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The whole trikaldrishti is still regulated by the idea of success & failure & therefore cannot free itself from overstress. The reason is that man is at present the Asura Rakshasa & seeks from the buddhi the satisfaction of the heart & senses. Therefore this particular nodus is so hard to unloose; because it is always this Asura Rakshasa who has to be liberated & fulfilled & the difficulty cannot be solved by casting him out & rising entirely into a higher principle. The Devasura variety of the Asura Rakshasa has to be established, not the pure Deva or even the pure Devasura. The crux is here, in the right solution of this complexity. There is a pull which would carry too high, there is a pull which would keep too low. Both have to be avoided.

– Sri Aurobindo

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

I. 1 – 14 February 1913*

1. 2nd February – Fulfilment of Siddhis indicated by Telegrams

“The Telegrams today contain several fulfilments of the aishwarya & trikaldrishti 1. the appointment of Ijjat Pasha as Commander-in-Chief (lipi); 2. the passing of the Trades Unions Bill without Conservative opposition (aishwarya); 3. the loss of a boat and grounding of a ship, (lipi – more shipwrecks), and the storm & railway accidents in Germany (trikaldrishti); 4. the Nationalist success at Londonderry; 5. the trend of opinion about the Turkish note in Europe.” (229)**

“A fresh siddhi today is the finality of the Krishna-Kali relation in the personality; the personal activity of the Purushottam; the personal script; the personal vani; the personal guidance.” (230)

2. 3rd February – Direct guidance of Master of Yoga on the mind

“Today’s first movement has been the development of the authoritative direct guidance of the Master of the Yoga imposing itself on the mind even when there are no data

* 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.

for sraddha and, parallel with this movement, a strengthening of the pure revelatory movement, – independent of data, probability or actual fulfilment, – of the trikaldrishti and its materials, lipi, prakamya-vyapti and rupa. The purnabrahmadrishti has also been powerfully strengthened and is extruding the old outlook of mere Avidya.” (232)

“The rest of the day was occupied with action on the same lines and the removal of expectation & mental insistence was thoroughly tested; the latter has disappeared and is replaced by dhriti and tejas; expectation is inactive, but is not replaced yet by a settled faith, owing to the apparent contradiction given by events to some statements of the Vani which has revived the tendency of distrust.” (232)

“The struggle over the health still continues and for the last two evenings there has been feverish heat in the system and a limitation of the pranic energy; uthapana has been practically discontinued. The attempt to establish force in the chakra has failed.” (233)

3. 4th February – Persistence of fever does not affect the assimilative process

“Strong persistence of fever, mainly in the sukshmadeha, but with fluctuating effects on the sthula, was the principal feature of the day. No change was made as to food, bathing etc, nor was physical exertion altogether suspended. The assimilative process continued in spite of the sanskaras that attempted to destroy it. Attempts were made to restore the old symptomatic affections under cover of the fever, but hitherto they have failed. Neither could any impression be produced on the clear working of the

brain nor was literary work prevented. The general sraddha & tejas stood firm and continued to grow in spite of the adverse experience. The activity of the vijnana and the utthapana chiefly suffered. Trikaldrishti was strongly obscured although it continued to act along with aishwarya in ordinary details. Ananda is not affected; there is ananda in the sensations of the fever. Samata is perfect.” (233-34)

“Communication with the manasic world in the jagrat is now occurring; formerly there was drishti only of the pranajagat and the subtle Bhu.” (234)

4. Feb. 5th – Instances of successful aishwarya or correct trikaldrishti

“Another shipwreck; the resumption of hostilities in the Balkans; the insufficient pressure of the Powers on the belligerents; the attitude of the Porte; the Roumano-Bulgarian tension continued; the police notification to the inhabitants of Delhi, are all indicative today either of successful aishwarya or correct trikaldrishti.” (234)

“It has become perfectly clear that all these are false illness, formulated in symptom and not in root in the sukshma body and thence pressed upon the sthula; but it is also clear that the sthula body is still insecure against these attacks. Always, the movement is to repeat the last fragments of the last ailments that were left unexpelled when the final movement of the siddhi began. Always, therefore, it is an attempt to keep in activity the almost dead physical sanskaras, the grooves of imperfect movement to which the body was finally accustomed.” (234-35)

5. Friday 7th – Mind can be source of knowledge under condition

“If the mind can be got to reject these false visitors, then there is a source of knowledge independent of all data which gives automatically the truth. That which learns from data, is also misled by data; this wrong suggestion of data has been for some time the besetting obstacle to the completion of the trikaldrishti & jnana, the strong refuge of outgoing error. The Personality of the Master is now occupying the life in place of the more general personality of the Saguna Brahman. It is no longer Ishwara or Bhagawan only, but Srikrishna-Narayana. At present, however, it is only in the personal relations with the Master of the Yoga that the substitution has been established. .” (236)

6. February 8th – Proof of the power of Will in altering forms of body

“Yesterday, another signal proof of the power of Will to alter the forms of the body, was finally proved. The left undercurve of the foot, which was at first non-existent, that side being flat, and afterwards very slight, is now deep and declared, and by a test was found to be at least three times what it had been at the last time of testing. Similar proof has been recently given in the line of the waist, but this is not yet so striking and decisive.” (236-37)

7. February 12th. Wednesday. – Bhava that governs the Yoga at this point

“The Balaram-Aniruddha Bhava suffused with Pradyumna and based on concealed Maheshwara now governs the Yoga; but in the Prakriti, the Maheshwara bhava

is not yet concealed. In neither is there as yet a very powerful energy of the Balarama or Mahakali bhava. The vijnana has recovered its elasticity, the knowledge & sight of the sukshma world is increasing and the kamananda grows in intensity.”
(238)

II. 1 AND 12 APRIL, 19 AND 21 MAY 1913*

1. April 1st – Activity of the poetical power in epic poetry

“There has been a great activity of the poetical power which has acquired rapidity accompanied with forceful & effective inspiration, but not always with inevitable & illuminating inspiration. The attempt is now to maintain the invariability of the illuminated & inspired inevitability without diminishing the rapidity. This is in epic poetry.” (241)

2. April 12th – Prediction of the cause of foot problem fulfilled

“On the 8th night a swelling on the ankle & foot began, in the morning the whole of the left foot was attacked & it did not seem as if a speedy cure were possible. It was, however, indicated in the thought that it was merely an effect of impure rasa and not the disease common in these parts,* would show no improvement during the day, would begin to go on the morrow and practically be got rid of the day after, but the remnants would be left. This prediction was fulfilled to the letter. Moreover, the swelling healed exactly as the will was applied, the part most insisted on improving first, the others more slowly.” (241-42)

3. 19th May 1913

“Suggestions.

Today is the last day of the negative movements; from

* Filariasis (elephantiasis), endemic in Pondicherry. Ed.

tomorrow pure progress commences. That change has to be prepared & completed this afternoon and evening.

[Here a quarter of a page left blank.]” (243)

4. 21st May – Opposite movement attack after suggestions of swift progress fulfills

“As is not unusual when a suggestion of strong and swift progress is made, the fulfilment, at first apparently complete, is interrupted by as powerful an opposite movement of non-fulfilment as the state of the siddhi will permit. The principle of pure progress is the perception of the end which all apparently adverse circumstances are intended to serve and the immediate conversion of the negative into a positive movement. Successfully established till 3 pm yesterday, it was then suddenly reversed and a negative movement induced of an obstinacy and completeness such as has been absent from the siddhi since last March.. The object of the reverse was to get rid of the remnants of tejasic suggestion (asha, desire, over-stress, effort,) which still persist in the mental environment.” (243)

“In the physical siddhi, Ananda is the most advanced. The vishayanandas of the senses are all perfected in type, seldom contradicted, but as yet insufficient in intensity, except in the taste, where even it is uneven. The higher mental anandas are all present (prema, chidghana, shuddha), but as yet imperfectly active.” (243-44)

“Thirst has almost disappeared, though it made an appearance for two or three days, mostly in a suppressed form; but does not now occur even in the unusual heat of this summer. Hunger makes its appearance fitfully and is

never intense & seldom prolonged; it is being rapidly replaced by hungerless bhojanánanda. Heat & cold are still slightly effective on the body. Pain has turned into some form of ananda except in extreme touches, eg burning by fire, blows touching the bone, etc; but here it is only the immediate contact that is painful, the after effect is always anandamaya; in some touches, eg mosquito bite the habit of discomfort still continues, but is now occasional and not a dharma of the body. Pain of events is the one asamata of mind still persisting & then only as asamata of failure; this too is occasional, largely artificial and no longer a dharma of the mind.” (244)

“Saundarya has definitely begun, but the Will Power cannot alter the lines of the body except by a slow & tedious process & the bone still resists alteration of status; still the figure has definitely changed, & in the colour, hair, feet, etc there are slight but effective alterations. Some of the signs of old age, eg grey hairs, although no longer visibly increasing, still resist ejection.” (245)

5. Script. June 16th Morning

“Everything must be known; it is not enough to reject a falsehood, the truth from which it starts & which it veils must be perceived and put in its place & proper relation to other truths of tendency, potentiality or actuality.” (260)

6. June 17th – Putting more assertion on suggestion of arrival of money

“The suggestion of the arrival of money & relief of the pecuniary insufficiency has been constant, but there has been no corresponding actuality. It must now be definitely asserted. June is the beginning of the more powerful kriti which is

impossible without money. In June therefore a movement forward in the equipment is due & inevitable.” (261)

7. June 22nd – Perceiving the truth behind all contraries

“1. Do not accept error or falsehood, but let them not disturb such faith as is established. They are permitted, not enjoined. Accept all error as a disguise of truth; penetrate the disguise.

2. Accept all failure as a link in the process of success; place the link.

3. Accept the rapidity of the siddhi as a certainty of the future & a growing certainty. Perceive all retardation as a help to the growth of the rapidity; fix the nature of the help.

4. Will pertinaciously whatever you are enjoined to will.

5. Believe in the absolute fulfilment of the adesha.”
(266)

8. June 27th – Unease imposed for purpose connected to the world

“A reaction breaking down the first chatusthaya has suspended progress for half the morning. This frequent return of dukkha & unease is imposed on the system from without, for purposes connected with the world, not with the individual. It belongs to the swabhava of things, not to the individual karma. It cannot immediately cease, assurances to the contrary notwithstanding. Yet till it ceases there can be no perfected ananda.” (270)

9. July 2nd – Siddhi of self-preservation in relation to teeth

“For the last two or three days the siddhi of self-preservation & whiteness in the teeth has been swiftly recovering its force. For some months past the asiddhi had returned and the yellow film returned and deepened; now the lower teeth are again white with only a faint suggestion of the yellow shade. In the upper teeth the film is there in blotches, not covering the whole surface, but is rapidly dissolving. N.B. It is now more than four years since any artificial means of preservation or cleansing (brush, powder etc) were last used. In other respects, there are some faint signs of advance in saundarya, but none of these are decisive.” (276)

10. July 7th – Conditions for the transference of the siddhi from the mental to the ideal plane

“The transference of the siddhi from the mental to the ideal plane is indicated in the lipi. For this transference to be entirely effective, three preliminary conditions are required.

(1) The perception of the truth underlying & contained in every subjective experience, thought, thought-suggestion, speculation etc, since all thought proceeds from the vijnana which is satyam & not asatyam.

(2) The acceptance of every act of will, effort, impulsion, effectuating movement as a step in some process of God’s effective tapas, the perception of the final object of the process & of the immediate object effected, and the rejection of the idea of failure, sterility & inutility as attached to anything that happens in God’s world; since all action, event

& impulse proceed from the vijnana which is entirely ritam & failure & inutility would be anritam.

(3) The acceptance of every feeling & sensation as part of one divine thousand-faceted ananda without distinction of satisfaction or disappointment, right pleasure & perverse pleasure, comfort or discomfort, since all emotions & sensations proceed from the vijnana which is brihat & bhuma & duality belongs to the alpam & the bheda.

These conditions have been partially effected, but the lacunae & defects in their siddhi must be got rid of and corrected, finally, for the upward movement.” (280-81)

11. July 11th – Prediction of movement to action in the satyam, ritam, brihat fulfilled

“In accordance with the prediction the movement of the vijnana from action in the slight, petty & detailed to action in the satyam, ritam, brihat was commenced. At first the knowledge was merely brihat in manas, hundreds of perceptions coming without order or right direction; then the satyam in this infinity came to be revealed not the ritam; every perception was found to be true, but not always true at the time & in the place & order of circumstance indicated by the mind. Subsequently the ritam commenced, the trikaldrishti occurring with perfect accuracy even in the mental & sunless perceptions, but before it could be completed, other preoccupations commenced which filled the rest of the day...” (286)

III. 5 – 21 SEPTEMBER 1913*

1. Sept. 6th – Increase in intensity of sukshma touch and smell

“Instances of sukshma touch & smell increased yesterday and also of physical ananda; the touch of a fly on the palm of the hand creating a thrill of combined vishaya, tivra, vaidyuta & raudra which continued for more than a minute though not with entire continuity.” (289)

2. Sept. 7 – How a single clear action is the result of complex mental tangle

“All the perceptions do not yet come at the right time, some revealing themselves after the thing perceived has passed out of the mind of the object. Nevertheless the movements of men & animals are now perfectly understood, their hesitations & rejected or modified ideas & impulses as well as those which eventuate in action. It is evident, now, out of what a complex mental tangle the single clear & decisive act proceeds. In the animals it is sometimes an obscure & sudden suggestion which contradicts all the previous thinking & tendency & often half consciously forces the action. But often also in them an impulse abandoned and forgotten by the mind remains in & dominates the subconscious pranic energy and dominates a subsequent action. The same is true but in a less degree of man. In the insects the mind counts for much less than this pranic energy. Subsequently the basis of the telepathic trikaldrishti was shown to reside in the perception of the movements of this pranic energy, Matariswan, which

governs action, apo Matariswā dadhati. An ant was climbing up the wall in an upward stream of ants; there was no sign of its reversing its progress; but the trikaldrishti saw that the ant would turn & go down, not upwards. At first it made a movement of uncertainty, then proceeded upward, then suddenly left the stream and went steadily & swiftly downwards. Afterwards the source of the trikaldrishti was seen, a coming movement of pranic energy, prepared in the sat-Brahman, latent both to the waking consciousness of the ant & my own, but caught by the vijñanamaya drishti. In another instance the same movement of energy was perceived in another ant and followed by an indicative movement, but it was also perceived that this was not the eventual impulse, & as a matter of fact a strong contrary tension intervened & carried the insect upward. In all these cases, the perception of the impulse by prakāmya vyapti is not enough; the vijñana distinguishing the nature & fate of the tapas is required to constitute trikaldrishti. All error now consists in the absence of this distinguishing perception or in the false mental stress which tends to replace its unerring accuracy.” (290-91)

3. Sept. 13 – Working of faith

“Faith is now almost complete & grows in intensity; but it is still troubled by too much subservience to the immediate actualities & cannot always look beyond to the future actuality. Nevertheless the habit of perceiving the truth in every perception, the force of fulfilment in every action or baulking of action & the ananda in every sensation of heart & mind is growing even upon the intellect.” (292)

“A serious effort is being made to get rid of the obstinate fragments of eruption, headache, cold & stomach complaint which still recur needlessly in the system. Headache usually occurs only by vyapti from other adharas.” (293)

4. Sept. 14 (written on 15th) – Saundarya

“In the saundarya the lower range teeth have retained their whiteness, only slightly stained at first with a shadow of yellow, for five days, (formerly one day could hardly be registered,) and the upper are getting clarified to an extent not yet experienced since the reaction began or even before it.” (294)

5. Sept. 18th – Suggestions of external mind, dasya of the body

“As usual circumstances apparent & real crowded to justify the element of unfaith, but also there were some that supported the faith. The balance was more even than formerly.” (297)

“...the suggestions of the external mind are often precise & correct but are so interspersed, like most of the other movements of knowledge, with overstressed & misapplied truths, that uncertainty still reigns. Power grows in effectiveness.” (297)

“Dasya of the body has been perfected in the secondary stage of tertiary dasya, in which all physical action is done under visible compulsion of Krishna, but of Krishna through Prakriti, not direct. This dasya is extending to the mind & feelings.” (297)

IV. 22 – 30 SEPTEMBER 1913*

1. Sept. 22nd 1913 – Action of Script

“The guiding Script orders & indicates, it does not predict. Its movement must be entirely liberated from the shadow of control by the mind’s vigilance, suggestive & distrustful, which still subsists in the environmental outlook.”
(302)

2. Sept. 25th – Asamata and the stand to take

“...if asamata now comes, it must be a purely mechanical movement of memory in the physical parts, unless knowledge is forcibly taken away. This in future will not be allowed.” (303)

3. Sept. 29th – Asamata and applying other Siddhis

“Asamata still comes in the physical brain; therefore it is sometimes thought that it is possessing the mind & heart, but it only touches the outskirts & departs. Even this remnant is taking too long to expel owing to the liability of the physical brain to be clouded which prevents the vijnana from fixing itself on the whole being except in & through the intellectuality.” (303)

“The time has also come to apply finally though not yet invariably, the perfect aishwarya, ishita, vashita of Mahakali in Mahasaraswati. This is not it; that is Mahasaraswati-Maheswari used by Mahakali. That is done.”
(303-04)

V. 11 – 23 NOVEMBER 1913*

1. 13th November 1913

“Telepathy

The first necessity is to recognise unflinchingly that all intellectual suggestions, however void of support in the appearances of actuality, however contradicted by evidence are satyam, prakamya or vyapti of actual intentions, tendencies, impulses etc in the world and connected with the objects or subjects in regard to which they occur to the mind.” (309)

“Jnana

The jnana is now perfectly established in the intellect. All the thoughts are perceived to be true and are assigned, oftenest initially, but sometimes by a corrective movement to their right place & form. The corrective movement itself is not so much purgative of error as adjustive of an incomplete or crooked placement.” (309)

“Bhukti

The discomfort of cold & heat is rapidly becoming ananda. The element of discomfort has to be eliminated. Pain alone will remain, then, as a negative element in the bhukti. The discomfort of roga is intermediary between pain & physical discomfort of the nervous system.” (310)

“Dehasuddhi

In the physical siddhi, shuddhi of the body is almost complete. It consists of three parts, rasashuddhi, pranasuddhi, bhutasuddhi. The rasas are on the verge of

complete purity; the panchapránas are withdrawing from their separateness into the state of differentiated activities of the mukhya prana, – that is their purity; but the movement is not yet completed. The pancha bhutas are also falling into line as movements & states of the akasha; but this last movement is still obstructed seriously.” (310)

“Mukti Bhukti

Discomfort of sensation is now being brought forward in order to be removed. All the indriyas are now free as well as pure, only the manas, or sensational mind remains; it has yet priyam & apriyam in the sensation. As for the thought-mind, mangalam & amangalam, siddhi & asiddhi are now becoming for it two sides only of mangala & siddhi respectively. Failure is from God’s standpoint siddhi, since it is intended to be brought about as a step to some surer, higher or more complete success.” (311)

2. Nov. 15th 1913 – Dakshina

“Dakshina Maghoni, the discernment in its fullness, is now at work; it is evident that all the suggestions given to the mind are satyam & ritam; only the exact ritam of arrangement is still wanting.” (314)

3. Nov. 18th – Progress in action of Siddhis

“The doubt & inertia are in error, not the tejas and tapas. It is true that the siddhi is successfully obstructed in the three positive chatusthayas, but the obstruction is itself a means for a greater siddhi. The mere physical impact on the prana, giving an impression of doubt, discouragement or asamata, is of no essential importance for the mind refuses to receive

the impression & even the psychical prana rejects it quickly.”
(316)

“Physical siddhi will be strongly resumed from today.

The bodily samata has now reached, in prolonged exposure to strong heat, the fixed stage of udasinata and nati, the former predominating, with touches of discomfort which are met & expelled by the titiksha. The ananda of heat is not yet strong & firm like the ananda of cold. Long exposure to strong cold has yet to be tested.” (317)

“Ananda of defeat has been reestablished by the revival of the brihat activity of the Vijnána. It will not again be allowed to be broken. But it must be assimilated with the Mahakali tapas; it must be not the acquiescent ananda of Mahasaraswati, but the temporary acceptance of Mahakali who takes defeat only as a step on the way to victory & presses forward immediately to the siddhi and yashahprápti.”
(317)

“The gunas of daya, naishturyam & krauryam are now well-developed; *they have yet to be harmonised.* The Pashu, Pishacha, Pramatha, Rakshasa have all now taken their seat; *they have to be harmonised & subjected to the Deva-Asura who will give them the bali.*

The Ananda of defeat is now right in temperament and well-established. The doubts of the Mahasaraswati vibhuti have not yet been set at rest; they persist and find their justification in the falterings of the siddhi and the continued success of the obstruction

The authority of the trikaldrishti and of the tapas are about to be finally established.

Ananda begun in all the vishayas, really deficient only in the sravana & in some sensations, but this difficulty will be removed this evening. The nirananda will only remain for a while in the swabhava environment.” (318)

4. Nov. 19th/20*

“Intelligent faith in the intellectuality is still doubtful of the Adesha and of the rapidity of the siddhi. The doubt has three foundations, the non-development of akasha rupa etc, the slowness of the physical siddhi and its present impotence in arogya, saundarya and utthapana and the denial of the equipment and the outer shakti. Ideal faith seeks to establish itself without any wide basis in the intelligence, but sinks back every time into the perception of a double possibility.” (319)

“Premananda reestablished on a basis of firm finality; only the shadow of the negative bhava, udasinatá, affects its completeness, by denying it to men, especially of the strong Kali-type. On objects, children, animals, women etc it is fixed.” (319)

“All the five parts of the drishti are now active, although the sabda is still feeble.” (320)

“Rupa in akasha is once more manifesting successfully; all types of the three orders of image, crude, dense, developed, are manifesting, but still in low values & with one or two typical forms. The human form in the crude image is now beginning to manifest. Lifelike images also

* Perhaps this indicates that the entry for the nineteenth was written on the twentieth. Ed.

are reappearing but in flashes & without even a momentary stability. The animal form is now beginning to appear perfectly & more freely in the chitra, as also perfect forms of isolated objects.” (320-21)

5. Nov. 21st Friday – Make knowledge and power in man perfect

“The perfect knowledge & power have to be universalised, released from defect of detail & from attack & harmoniously combined. The first necessity is to increase its power over matter and over life. In the general play on the subject (oneself & others) it will soon perfect itself automatically.” (322)

6. Nov. 23rd – Period of adverse movement

“The struggle over the trikaldrishti continues; the success of the pure trikaldrishti is now much more common, but still marred by the false suggestions of hostile agencies. Sahitya is for the time entirely discontinued. Rupa has fallen back into its crude conditions, only two or three habitual forms appearing with any perfection. Lifelike images have once more failed to establish themselves.

The whole of the past asiddhi is being now thrown violently on the system, but cannot keep its footing there or even establish a footing. The samata has at last been touched owing to a false use of rajasic tejas, but the touch could not produce its after effects in the system. All this is really occurring in the swabhava environment. Nov 20 to 23^d may be taken as an adverse period of which this is the crowning movement. Although the resistance to the third chatusthaya will continue for a time, it will collapse and give place to a

more rapid siddhi.

The apprehensions of immediate failure in the kriti are unfounded.

The struggle is over the absolute & detailed correctness of the various instruments of knowledge & effectuality of the instruments of Power. This struggle will not be over today. It will begin to decide itself in favour of the siddhi from this evening. The superficial restlessness, ashanti, vexation (there is no dukkha) are the old impure form of the rejection, the necessary rejection of an unjustifiably repeated & prolonged asiddhi & anrita.” (323)

VI. 24 NOVEMBER – 2 December 1913*

1. Nov. 24th – Repossession of system by Shakti

“The samata has now to be based no longer on udasinata but on nati with chanda samánanda (Vani); the sukham is not to be shanta sukham, but chanda sukham, centred therefore in Chandibhava of Mahakali, not in its own chatusthaya, nor on the Maheshwari pratistha. (thought-perception sruti-smriti).” (325)

“The Shakti is now strengthening the yuddhananda and parajayananda in the system, as it was through the insufficiency of this ananda that the collapse of these two days was effected. The Mahakali tapas is once more repossessing the system.” (326)

2. Nov. 25th – Indications distrusted as appearances are deceptive

“The news in the papers today seems to indicate, if entirely true, the samula vinasha of the Europeanised revolutionary movement in India. If that is a true indication, it is a step in the right direction; but appearances are so deceitful that future events must be watched before the indication can be trusted. The old confidence in the selective trikaldrishti as opposed to the trikaldrishti of tendencies & possibilities has been too much undermined for me to accept any longer even the most obvious suggestions, especially where the mind interprets events in the sense of my own desires.” (327)

“Aishwarya is no longer an occasional output of will working upon an obstinate plastic material, but a powerful

Shakti struggling with another powerful Shakti.” (327)

3. Nov. 26th – Rich action of telepathic trikaldrishti

“Utthapana of the left arm (horizontal position) resumed & continued from 10-49 to 11-49, one hour, the adhogati asserting itself with some force, but much less than formerly, during the last ten minutes. Strong pain given to the system (burning in the eyelids by the flaming tip of a match, and muscular pain of indigestion in the breast & back) showed that the sparshas habitual[ly] causing pain can no longer entirely shut out ananda, even when they are very powerful, but can temporarily overpower them.” (328-29)

“An extension of the jnanam Brahma has brought into play a rich action of the telepathic trikaldrishti. Hitherto what was seen were the immediate forces of possibility & actuality in operation outside the living objects which act, pranad ejad, proceeding from elemental or other powers who people the universe; inside the living object were seen the mental states, feelings, impulses, tendencies, thoughts, nervous & physical states, proper to the conscious waking mind; now a fresh element enters with the clear perception of the dominant idea in the superconscious dream-mind (manomaya purusha), which dictates usually the ultimate action. Beyond this is the non-telepathic trikaldrishti which can alone perceive what is the unalterable eventuality actually destined. This perception is contained in the sleep mind of the manomaya purusha, where all beings know the past, present & future. The rest is a matter of range, arrangement & proper action of the knowledge.” (329)

VII. 1 – 12 December 1913*

1. Dec. 1 – Strengthening of work to be done by tapas of ideality

“1. The slow strengthening of the Occidental and Oriental States which have been indicated as selected nations Persia, Turkey, Egypt, & for a time China & Japan; Ireland, France, Italy, Mexico, Brazil, Chile & Peru, the discouragement of the shakti of the others.

2. In India, (1) the amalgamation of all powers under a single control
- (2) the provision of equipment & means for their work
- (3) their protection in the period of growth.

All this has to be done not by material means, but by tapas of the ideality through Aishwarya, Ishita, Vashita. The single control is God’s own, not any intermediary’s. During the peripeties a certain number of untoward incidents are inevitable; they must be minimised and finally obviated.

3. The strengthening of the centre, not only in self, but in outward reputation, means & power, so as to render it intangible.” (334)

“No part of the siddhi has been allowed to remain free from the successful attack of the Asiddhi. If any part were firmly acquired, the rapid addition of the rest could not be resisted with any hope of success. As it is, the siddhi progresses & even progresses rapidly but with a broken & resisted rapidity.” (335)

2. Dec. 3 – Absolute faith is the only means

“Absolute passivity, absolute sraddha in the Master of All, is the means. There is no other means. It is essential that all should be recognised as the being & action of the Ishwara and yet that the two agencies Arya & Anarya should be distinguished.” (336)

3. Dec. 4 – The power of Vijnana necessary for tapas manifestation

“The tapas is not yet pure of the temperamental stress left by desire & preference. There is still a preference, but of tapas purely, not of Ananda. The full Mahakali Mahasaraswati Tapas cannot manifest without a greater power of vijnana. There must now emerge the determinative knowledge & the determinative aishwarya, forming the ritam of the jnana & tejas, satyatapatya, satyadrishti.

Henceforth the tamas will be steadily eliminated from the pranic system & the body. The perceptions are real in themselves, not right in the mental impression produced.” (336)

4. Dec. 5 – The necessity of removal of intellectual speculation

“There must be the full activity of the kriti; only the means must first come. No more action without means. Therefore a period of repose is necessary; for self-collection & for emergence. The opposite tendency belongs to the intellectual tejas.

The action of the intellectual tejas is still habitual as an

involuntary accompaniment to internal & external activity. Its removal is the condition of perfect vijnana. There must be no straining after truth of knowledge or efficacy of power, but natural prakasha and tapas.

The freedom of the mind from intellectual speculation is being restored.” (337)

5. Dec. 7 – Fundamental faith to be unshaken in face of appearance of failure

“No appearance of failure should be allowed to affect the fundamental faith. It is true that the defect of overstress in the knowledge has not been cured, the struggle to establish the ritam seems to have failed, the Vani seems once more to have misled; but all this will be cleared as soon as this siege of the environment is lifted.” (337)

6. Dec. 9 – Disturbance in subjective ananda due to egoistic mentality

“There has once more been a storm in the subjective ananda due to the siege of egoistic mentality from the environment centred in the intellectuality. This will now pass away & the finally perfected knowledge & power.” (339)

“The teeth are once more after a long eclipse recovering the tendency to perfect whiteness.” (339)

VIII. 12 – 21 December 1913*

1. Dec. 13th – Movement towards expelling false simulations

“The movement is now towards a levelling up of the siddhis of Power & siddhis of knowledge. Script & vani have been made manifest to the mind in such a way that the real script & real vani can be distinguished from their secondary reproductions & from false simulations. Egoistic activity has been once more expelled and driven back into the world-environment. The Jiva is now only a secondary ishvara, bhokta, bharta & jnata receiving all things as a centre of enjoyment & lordship for the Purushottama.” (344)

2. Dec 14. Sunday – The clouding of subjective ananda

“The subjective anandas, although well-established, are liable to clouding especially by the loss of the sense of beauty in the adaptation of form to guna. If the Brahman is seen in the guna of a face that is mean or ugly, the meanness or ugliness becomes itself beautiful to the inner eye & through the inner eye to the outer vision; but, this failing, the shuddha & premanandas fail by temporary loss of the chidghana. Premananda is also attacked by old sanskaras of relation & non-relation.” (346)

3. Dec. 15 – Feeling the Ananda of cold

“The Ananda of cold is being increased by repeated & continued exposure to cold wind with the bare body. Only an almost subliminal part of the nervous system persists in the sanskara of discomfort & the reaction of rheum in the

nose. This rheum just succeeds, so far, in materialising itself, but is unable to lay hold on the system. The discomfort of exposure to solar heat is also sinking down towards the subliminal Prakriti.” (349)

4. Dec. 16 – The establishing of anandamaya nati

“The condition of the last two days has fulfilled its purpose of establishing firmly the anandamaya nati; all adverse movements are now recognised throughout the whole nature as the divine will and accepted with negative, when not with positive, ananda; their purpose is perceived or, when not perceived, taken for granted. Disappointment & despondency, when they offer themselves, are immediately or almost immediately rejected. These conditions persist even though the Mahakali tapas has been remanifested even though with small intensity. The Mahasaraswati nature with the Mahakali tapas has accepted entirely the full dasya.” (349)

IX. 22 DECEMBER 1913-15 JANUARY 1914*

1. Dec. 25 – Appearance of false arrangement have truth in another space and time

“It is now being shown, more convincingly than before, that all false arrangements are true arrangements elsewhere, in other space or time or both, but here effective as only true type of a potential or actual possibility working as one of the forces of conscious knowledge in the world which determine partially the actual event in its preparation, its intermediate effectuation or its decisive finality. But the mind still revolts against even the actual possibility being enforced on it as or even instead of the actuality. This demand still strives to disturb the ananda of struggle & defeat & victory proper to the Mahakali tapas and temperament.” (358-59)

2. Dec. 26 – A more determined action of Ishwara personality & relation to Jiva

“The Personality of the Ishwara & His relation with the Jiva are becoming more & more determined and frequent in action. Today there was a descent into the adhar of the Aniruddha-Balarama balakabhava, powerful in temperament & using life & action as a boy’s game, – the seat being not as formerly the mind & buddhi, but the intuitional mind and the temperament.” (361)

3. Dec. 28 – Liberation of Jiva from dwandwa in outer world conciousness

“A movement has now taken place which marks the

final liberation of the jiva from the fragments of dwandwa ragadwesa in the outward world-consciousness (priya-apriya, mangala-amangala) by the disappearance of the kartavya-akartavya, aptavya-anaptavya. These things exist in the knowledge, but no longer in the emotional consciousness. The shadow of the old touches will fall for some time on the outer jada prakriti, but they will not be accepted by the organised consciousness of the jiva. Universal ananda is now hampered only by deficient physical mukti.” (366)

4. Dec. 29 – Forms of prana jagat

“Certain forms of the prana jagat, rain, cloud, insects, etc are nowadays once again commonly visible though still vague & more often seen in their image or chhaya than in their proper bodies. Shabdadrishi is still behind hand & remains except for an occasional elementary or distant sound in the avyakta. It is however tending to gain strength.” (367)

5. Dec. 30 – The stumbling of mind towards exaggerated mental ideas

“The mental ideas & suggestions are now usually justified in their substance; but at the same time their wanderings from the ritam in time, place, patra & placement of circumstance are often so much exaggerated that the unaided mind stumbles & cannot get a fixed conviction.” (368)

“The object & so far the result has been to secure entire passivity in the mental parts of the mortality, both knowledge & tejas and a purification of the jada nirananda. The jada

Bharata stage has again been realised and emphasized.” (368)

“The attempt to rise out of the jada passivity resulted immediately in a relapse of parts of the mortal mind into the old forms of tejas & dwandwa and a struggle of these elements to force themselves again on the jada prakriti as the law of its activity. Although this endeavour has been repelled, it is only by a cessation of all activity to which the Vritras seek to bind the system.” (369)

6. Dec. 31 – Note on the work of year (1913)

“It is noticeable that physical tapasya has been greatly diminished & seems on the point of abandonment in favour of pure Tapas of willpower.” (370)

“The principal work of the [year] 1913 has been the reduction of asiddhi to a survival in the external environmental swabhava, the purification of that swabhava from the contradictions of the first & second chatusthayas, the sure foundation of the siddhi in the third, fourth & sixth & its preparation in the fifth. The finality of the first chatusthaya is perfect in itself, though not yet entirely absolute, touches still surviving as an occasional insistence from the outer nature. Fierce trouble & distress is obsolete, distress itself & even impatience only an occasional & momentary memorial return, but temporary discouragement & distrust with a tendency to indifference & weariness are still able to make a superficial impression. This insecurity of the sraddha & tejas & their incomplete hold in regard to the karmasiddhi & the necessary rapidity of Yogasiddhi prevents a complete & forcible finality of the shakti, retains the excess of the Mahasaraswati-Maheswari combination

in the Mahakali Mahasaraswati temperament and hampers the expression & activity of the Mahakali tapas. The third chatusthaya is founded in all its parts, but insecure in the jnana, unfinished in the trikaldrishti, wide & secure but still uncertain & variable in vyaptiprakamya, both imperfect & uncertain in the parts of Tapas and ill-developed in samadhi; nevertheless it is now powerfully & inevitably progressive. The fourth chatusthaya is somewhat advanced but insecure in physical ananda, growing persistently in arogya but obstinately haunted by the old mechanical recurrence of fragmentary defects, growing in secondary utthapana, merely initial & without force of progression in saundarya. The fifth is still in a state of preparation, seed-sowing & crude initial consistencies. The sixth is well advanced, but unable to hold its own without smarana except in the sarvam Brahma. The seventh is well advanced except in certain parts of the siddhi, especially in ritam.” (371)

X. 1914. January.*

“विश्रयंतामृतावृधो द्वारो देवीरसश्चतः

Let the divine doors swing wide open for him who is not attached, who increases in himself the Truth.” (372)

1. Jan. 1 – Growing emergence of Sukshma Shabdadrishhti in Sthula hearing

“The day was chiefly occupied with the struggle of the manasaketu to survive as an active factor in the consciousness instead of a passive unreacting recipient. At first, all the justifications that could still be advanced for its survival had to be allowed to rise in order that they might be refuted & destroyed. Subsequently, the manasa element in the tapas had to be rejected. As a result the action of the Mahakali tapas has been cleared of its besetting difficulty and a coordination of vijnanamaya knowledge and vijnanamaya tapas is being prepared. The manasaketu remains as an otiose but habitually recurring survival which cannot yet be entirely expelled.” (372)

“Shabdadrishhti of the daivya turi (horn), indicating victory, & subsequently of divine music, – first heard (with long continuity) only in the left ear when closed by the hand to earthly shabda, but afterwards when the hand was removed. The whole sukshma bodha is now extending its sense-perceptions to the mental & pranic heavens as well as to the mental & pranic koshas of the material world. This movement initiates the completion of the trailokyadrishhti first indicated in the Alipur jail. It marks also the growing emergence of the sukshma shabdadrishhti in the sthula hearing.” (374)

3. Jan. 6 – Understanding the psychic mechanism of illness

“The struggle over the arogya continues, the symptoms of fever & cold spending themselves in the sukshma parts without being able to materialise firmly in the body in spite of the opportunities given. The mind is assailed with suggestions of illness, but resists & expels them while the bodily parts which have now learned to look up to the mind for light & impulse, are only slightly affected & chiefly in their subtle parts. The whole psychic mechanism of illness is now evident to the understanding.” (375-76)

4. Jan. 10 – Telepathic Mind or Manasketu

“To this end the various sorts of lower truth, truth of potential fact, truth of actual developing or developed fact, truth of developing & struggling force, truth of actualising force, truth of eventuality have to be rapidly & automatically distinguished and the exact power & meaning of each & all in time[,] place & circumstance properly seen.” (378)

“The lower perceptions are being taught to yield without self-judgment or questioning to the pure vijnana & leave the latter to distinguish between truth & error.” (378-79)

“The nature of the difficulty in telepathy, the mutual confusion of the retrospective, prospective, near present & distant present in addition to errors of placement in pátra, desha, kala etc is now being fully displayed & worked out without disturbing the sraddha of Yogatattwa & Yogasiddhi.” (379)

5. Jan. 11 Sunday – Overcoming tamasic reactions which hampered work

“All ordinary discomfort has now been invested with the ananda. Only the strong touches of pain remain to be conquered. Here dull pain even if strong & persistent offers little difficulty; acute pain beyond a certain degree still exceeds the titiksha & therefore passes beyond the scale of ananda.” (380)

“For some days the work at the Veda has been continuing with great force & persistence & overcoming the tamasic reactions, even the bodily, which used formerly to hamper long continued intensity of labour. The brain still becomes a little dull at times, but usually recovers itself rapidly & is always capable at its worst of an intermittent luminosity.” (380)

6. Jan. 15 – Failure – not a sign of God’s adverse will

“It was formerly the mind’s habit to take failure as a sign of God’s adverse will & cease from effort, & as ugra tapas usually failed of its immediate purpose, unless very persistent & furious, it was thought ugra tapas was forbidden. The failure, however, was due to the immixture of effort & desire & anishata generally & the mental nature of the tapas and these again to the necessities, essential & teleological, of the process of the transition from the mental to the ideal being.” (380-81)

XI. 12 MARCH – 14 APRIL 1914*

1. 14th March – Telepathic Trikaldrishti

“A crow seated on iron support of balcony; pranic impulse seen to be flight downward in a given direction, resisted by tamasic hesitation of mind and body. Trikaldrishti that in spite of all delay & resistance the contemplated movement would be executed. Doubt due to perception of adverse influences & tendencies, movement of bird away from line, arrival of finch tending to alter thought & standing partly in the line marked; still persistent affirmation. Ultimately the movement foreseen effected. Subsequent movements of both birds correctly seen but with errors of exact line of flight; general directions & turns correctly pre-indicated.” (385)

“A shabby boy in a splendid & richly varnished Victoria push-push. Doubt whether he was not coachman’s boy put up in carriage. Intuition, son of well-to-do Indian Christian (latter detail inferential from dress – short trousers – & not intuitional) & carriage newly varnished; shabbiness due to carelessness in these matters. Revelatory intuition, child belonging to Indian Christian in the house just behind this, Venumani. Sceptical intellect challenged intuition. Went to verify. The carriage stopped opposite V’s house & the boy went in leaving the coachman to follow.

The theory that all is satyam & error comes from false stress, false valuation & false application by the mind is now established. Eg idea of coachman’s son came from satya perception of semipaternal bhava of aged servant to the boy in the carriage.” (385-86)

“Lipi –

1. Chitra lipi

fuel . . is upward . . July 13th

July 13th spacious. These images are evidently the Vedic. The fuel of Agni, the divine Tapas is already heaped, समिद्ध अग्ना, its tendency is upward ऊर्ध्वो भव, by July 13th it will be already spacious, बृहद्भा, विप्रथस्व – ie in two months exactly. (Note – there was nothing in the mind to suggest this lipi; it is an instance of absolute spontaneity)]” (386)

2. 17th March, Tuesday

“Veda is now taking a clear form & the objections to it breaking down; the definite interpretation has begun.” (388)

3. 22nd March, Sunday – Trikaldrishti, Sortileges – Absolute Liberty possible only by realisation of God in everything

“In the evening for a few minutes the formal material of the trikaldrishti achieved a condensed [form] for a short time. eg.

1. ..Varsity. Stage (Chitralipi in the clouds).

2. Images in the clouds. A nib (literature), a fish, (travel), a ring, a bracelet; then, a low comedian; a mother (European & golden-haired) with a child climbing on her neck. All these were close together, connected in sense, & the first four closely connected in sense. They must be taken as indications about European womanhood in the future earth-destiny.

3. Also in the clouds. Certain scenes of a pursuit in the early Manwantaras of a race of divinised Pashus by

Barbarians. Also, animals & arms of other ages. (The latter are common).” (394 -95)

“Three sortileges. Katha Upanishad (Apte’s edition)

p. 82. (1) यद्विज्ञानात्र किञ्चिदन्यत्प्रार्थयन्ते ब्राह्मणाः कथं तदधिगम इति। उच्यते – येन रूपं रसं गंधं शब्दान्स्पर्शाश्च मैथुनान्। एतेनैव विजानाति किमत्र परिशिष्यते। एतद्वै तत्।

This has to be interpreted in connection with the present stage of the siddhi, = “Vijnana is active, but also the sense mind & the intellect. Only the vijnana is desired. How is that sole action of vijnana to be secured? By receiving the sense life also through the vijnana and not through the mind & senses. Then nothing is left; for the sense world becomes a vijnanamaya world, etad vai tat, & is rendered in the terms of ‘Truth.[?]’” (395)

“Since the entire Oneness can be realised here & it is only by that complete realisation of God in everything in this world that absolute Liberty is possible, – for the idea of Him as something separate manifesting here is an error, – therefore the final word is that an effort must be made to realise God the Spirit here absolutely, so that nothing else may be seen, felt, smelt, heard, tasted.” (396)

4. Mar. 24. Tuesday – Foundation of complete knowledge, trikaldrishti, prakamya, vyapti firmly laid. Some Images

“The whole trikaldrishti is still regulated by the idea of success & failure & therefore cannot free itself from overstress. The reason is that man is at present the Asura Rakshasa & seeks from the buddhi the satisfaction of the heart & senses. Therefore this particular nodus is so hard to unloose; because it is always this Asura Rakshasa who has

to be liberated & fulfilled & the difficulty cannot be solved by casting him out & rising entirely into a higher principle. The Devasura variety of the Asura Rakshasa has to be established, not the pure Deva or even the pure Devasura. The crux is here, in the right solution of this complexity. There is a pull which would carry too high, there is a pull which would keep too low. Both have to be avoided.” (399)

“The thought-telepathy is now coming more freely; sometimes it is seen as a thought with impulse & proved by the immediately subsequent act; sometimes it is entertained by the mind not as a perception of thought in another’s mind, but as an impression registered as a thought in one’s own mind, yet vaguely but uncertainly associated, perhaps as a speculation of the other’s conduct, with another mind. Eg. B [Bijoy] brings tea. Mind thinks of B. looking for a cigarette, seeing none & possibly bringing one. There is no such look or action in B’s body, but only a vague idea of such a thought, possibly, in his mind. The next minute B brings a cigarette & looks to see whether or not there were any left, showing that this had actually been in his mind & he was now verifying by his senses an idea the mind had arrived at in thought only.” (399-400)

“There is still much to be done, but the foundations of complete knowledge, trikaldrishti & prakamya-vyapti are now being very firmly and very bountifully laid.

Proofs of the idea-perception are being multiplied; eg, a quarrel between two cats on the opposite terrace, a black to m & a white pet cat; almost all the movements could be followed & predicted; 1st the intention of the black to leap on the parapet of the stairs where the white had taken refuge, then, partly from

discretion, partly in obedience to aishwarya, its slow departure, but this was not actually foreseen, the emotions of its retreat, sullen anger, pride, fear of attack (this was proved by the frequent look back, yet not too frequent, from pride), the half idea of returning & pursuing the quarrel, always abandoned, the intention to come on to our kitchen roof, the turning aside for the direct descent, (here there was a doubt whether the reading of the intention was correct, probably caused by a hesitation in the cat himself whether he should not deviate to another side)], the final descent before the doubt could be solved.” (402-03)

“Images. Chitra in the lamp.*

1. A river with a masonry bridge built across, arched doors (one only seen) in the bridge for the river to pass through; on the bridge, first one man, then others passing across, the first hastening, the others slow; beyond the bridge on the river a girl & a man crossing the river in a sort of raft; [a]** lamppost like erection in the river, the nature & object of which are not clear yet. Beyond a hill with houses upon it. Connected with the Pashu-episodes. The type is no longer the Gandharva-Pashu, although a substratum of that type remains in the new race; the new type is distinctly coarser, one seen the other day after the Image, barbarously coarse; these seen today are of a higher kind, but all have a slightly Teutonic cast in the character-mould only half refined into an intelligent quiescence.

2. A low type of the Kali Pashu, 1st Manwantara, in – appearance hatted, bearded & visaged like a common type

* See “The Evolutionary Scale”, pages 1332 – 34. Ed.

** MS *an*

west country American.

3. A part of a hill with a house upon it roofed like a modern Church.

4. A very wide road climbing up a steep incline. Trees on one side showing the great width of the road.

5. Animals of the first chaturyuga. A huge seal-like water animal. A land-animal also exceedingly huge with red & yellow bands, a long rough projecting snouted face lifted up to roar; ferocious in appearance, harmless in fact. Suggestion, that these belonged to the animal chaturyuga before man appeared.” (403-04)

5. Mar. 25

“The restlessness & impatience & weariness of the environmental Prana with the contradictions, confusions & resistances that persist in the siddhi, still forces itself at times on the system, especially when the exiled intellectual devatas besiege & attack the city, no longer hoping to recover sway but to delay the perfect siddhi & revenge themselves for their expulsion.” (406)

6. Mar. 26 – Images

“Images (In the Clouds).

1. Yesterday & today – of a Pramatha Rakshasa (5th or 6th Manwantara) war[,] men hastening to battle, men fighting, a war-chariot & fighter, a youth giving news to his sister on the way to battle, – the same face, a modern Teutonic face reappearing always as one of the leaders, recognisable especially by the helmet, moustache & small

aquiline face (middle-aged). Period Kaliyuga; a war of great historic importance.

2. A dancing girl of the same age, strong aquiline face, in loose transparent draperies. This seems to be a Roman period of the Kali. A handsome & imperial race, but already weakening in type. The bhava is that of men doomed to defeat.

3. Images of the opposite nation, a man & a woman, ugly, strong, fierce, Pisacha-Pramatha in type; the face expresses a diabolical cruelty & hunger. It is intimated that in this war the young Romanic leader in the war-chariot is victorious, but the eventual victory is to a modified race mixed of these two races, which overthrows the Empire.

4. Fantastic images of animals, a lion with an impossibly slender body, a cock face on a fourfooted animal, – belonging to the idea-world of the Manus where types are evolved & varied before they are fixed in the sthula.” (409-10)

7. Mar. 28

“1. In antardarshi –

The golden Kali four-armed & weaponed, destroying the Asuras; a young man rushes at & throws his arms around her in filial love not hatred; he is spared & lifted up & carried away in her arms no longer as a young man but as a boy. Symbolic of the process of conversion from the Asuro-Rakshasic mind to the divine balabhava by the embrace of Kali. The visitation of Kali seems to be intended to save him from his Asura environment now turned hostile to him as to Prahlada. Qy. [Query] Was it in this way that the legends of the Puranas were formed? Jyotirmay Images.

2. Image of the Pashu-raid. A woman more mature of body & face than the other, fleeing with her two children.”
(420)

“*Gandhas*

1. Of wine (no wine anywhere near)
2. Of cooked food in the room near the nose or rather in the pranakasha
3. Of bread warm from the oven.
4. Immediately afterwards of stale bread
5. Of eggs, salt & butter – Repeated
later in the evening
6. Of salad, of vinegar & fragrant
vegetables, of raw onion
7. Vague & subtle, of flowers.
8. Of tobacco.

— long continued

Taste

1. Taste of butter, first vague & subtle in other akasha, then in sthula palate, very long continued.

2. Taste of toast, with similar stages. All these were without adhara sensible or visible; they can no longer be referred to a distant gandha keenly felt or any physical cause.”
(420-21)

“There are now three forms of trikaldrishti working, the telepathic which is extraordinarily accurate when not besieged by the telepathic overstress, the intuitional which acts but is rather blurred & indistinct & uncertain, the revelatory which is veiled and revealed only in the buddhi,

therefore especially open to misinterpretation. At the same time with the diminution of the intellectual tapas, the daivya tapas manifests more & more & introduces often the most sudden & decisive movements in the object of the will, eg. Biren's fever expelled in less than an hour, the frequent cessation of disorder in the long-disordered washtap immediately on or soon after aishwarya, the repeated alteration by birds of their slow opposite or wheeling flight into a sudden & long-continued rush in the direction imposed. Still the atmosphere & habit of resistance still remains." (422)

"Today with the Veda, the literary work of the Dharma has definitely begun; proof is given of the general successful pressure of the spiritual power for the works of the Dharma in others; but it is not yet regularised." (423)

"Veda II. 23, 24, 25, 26 – completed today. This shows a great advance in sustained energy." (423)

8. Mar 31. Tuesday – Action of vijnana

"After a struggle the freer action of the higher vijnana has begun in preparation for its becoming the full action & absorbing all other activities into itself. A signal example of its minute action in tapas has been given in the action of a wasp which was guided to a narrow hole in the glass & out contrary to all probability, as it had to abandon five or six other natural lines of action to go direct to this exit." (423-24)

9. April 4. Saturday.

"*Saturday* was fixed in the lipi (on Tuesday) for the fulfilment of the movement begun on Tuesday. It has also been fixed in

the thought for the beginning of a new period in the siddhi, when the Yoga is to be applied fully to life; for it is the fourth anniversary of my arrival in Pondicherry.” (426)

10. April 8th

“Formerly the sense of the Lilamaya Krishna or Narayana used to blot out the Jiva and, also, it used to be isolated without the background & continent of the Sarva Brahman or the pervasive content of the Sarva Ananta Jnana Brahman, – it was divine Anandamaya personality concentrated in a single individual being. All the suspensions, relapses & retardations of the Brahmadarshana during the last few years have had for their object the removal of these & other defects and the development & harmonious unification of its various aspects, Saguna & Nirguna, Purusha-Prakriti, Ishwara-Shakti, Prajna-Hiranya-Virat, Sarva with Ananta, Sarva- Ananta with Jnana, Sarva-Ananta-Jnana with Ananda etc. The unification seems now to be approaching completion.” (432)

11. April 9th Thursday – Instances of swift & decisive siddhi

“Instances of swift & decisive siddhi are accumulating rapidly eg the rapid denouement of the Army crisis, the non-resistance of the Unionists in East Fife, the relaxation of the Ulster difficulty, the growth of the idea of Federal Home Rule, the South African solution, events in Bengal, tendencies in Pondicherry etc. Even in physical things the power increases, eg the stoppage of the disordered pipe twice in two minutes after it had been running persistently for three or four days &

was at the moment in a violent state of disorder. Exact fulfilment also is now approaching the point of establishment.” (433)

12. April 10th

“Relation with M^{ya} at last defined in the spiritual & psychical experience. M^{ya} (Vayu) liberated from his Kali formation. The result has been the manifestation of Vayu in the heart – the first Devata to personalise himself in the present consciousness.” (435)

“Today the old murti of the Kāli-Deva descended for awhile into the bodily consciousness & also the old image of the Christ consciousness. Linga shariras & influences of Indra & Agni have also manifested & of the Aswins, the former in the mental rupadrishti.” (435)

13. April 11th Sunday – Pain turned into Ananda

“The Narayana-drishti, which had been withdrawn, is now established in the Sagunabodha and seeks to be confirmed. The Krishna-darshana is, in its turn, withdrawn. In the Darshana, however, Nara is prominent, Narayana in the background.” (437)

“Even violent & prolonged pain as well as violent & prolonged discomfort are now capable of Ananda; but this siddhi has yet to be generalised. If generalised it will be the first effectuality of the physical mukti. The other liberations are from the three tamasic doshas, – weariness, sleep and physical depression; from the two rajasic, hunger & thirst, from the three cosmic, disease, death & physical limitation (eg gravitation etc).” (437-38)

14. April 12th – Nara Narayana

“The Brahmadarshan fluctuates between the Krishna, Krishna Narayana, Narayana, Nara Narayana, Nara in Saguna Brahman & mere Saguna bhavas. The two former predominate in children, the young & the beautiful, the Narayana & Nara Narayana in others; the Nara & mere Saguna are survivals from former states of perception. The Nara comes whenever the mind concentrates on the ego in the object of perception.” (438)

15. April 13th – Sortileges in answer to attack on faith

“The reading of R’s [Richard’s] book “Les Dieux” has brought up the question of the Master & the Adesha, whether it is a God or God and the adesha an arbitrary impulsion or the voice of supreme Truth & Power. The faith is persistently attacked by suggestions which mask as friendly voices or are declared enemies. In answer there have come these sortileges.” (440)

“ie – The failures & variations of the mental impressions & actions are due to imperfection of the vijnana, not imperfection of the Master who is the pure Vijnanavan Deva issuing from the Absolute.” (440)

“The doubt not being satisfied, a more pointed & clear reply was promised in the third sortilege. It explains the origin of the difficulty. It is impossible for the Asamáhita Ashanta-mánusha (which R is) to know God by mere intellectuality or intellectual intuition. Only the pure vijnánamaya can do it; he does not insist on the God of pity & sorrow or the necessity of continual rebirth.” (440-41)

“Strong & continued oppressive pain between the lungs & navel as of approaching death, continued for nearly an hour. Borne at first with passive ananda, it became at last nirananda & had to be expelled by a constant pressure of the Will accompanied by rapid breathing and swallowing of amrita in the saliva. Not the element of pain, but the element of discomfort overpowered the ananda for the reason that the element of pain appeals only to the body & the mind can accept or reject it easily; but the element of discomfort working direct on the prana & obstructing it troubles the mind in prana & dissociation is less easy.” (442)

16. April 14. Tuesday – Necessity of adverse movement settles in mental consciousness

“Last night, the symbol rupa was shown in bahirdarshi of a red sun changing into a rosy sun followed by a blue-green sun, ie the ugrapravritti of Mahakali developing love (Mahalakshmi) and pouring itself into beneficence governed by spiritual temperament and knowledge (the Sun is always vijnana).” (442)

“As the Ananda of defeat, of the asundara, of the ashiva is insisted on, there begins to be finally settled in the knowledge & mental consciousness a more luminous sense of the necessity & meaning of the adverse movements in the siddhi & the life. The whole environmental nature is therewith assuming a more perfect & all-pervading anandamaya nati to the Ishwara. Last night prayer, to which the nature has been long much opposed & then indifferent, was twice used to the Rudra-Vishnu as the helper & healer & yet the cause of the affliction.” (443)

Glossary

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

2. *ādeśa* (adesha; adesh) – command; a voice (*vānī*) 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*).

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

4. *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*.

5. *ākāśarūpa* (akasharupa; akasha rupa) – *rūpa* seen in the *ākāśa*, either as the result of forming images “by mental-physical pressure” out of **akashic material** or of “sudden manifestation of form partial or complete out of other akashas into the physical”.

6. *alpam* – littleness, the negation of *brhat*.

7. *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”.

8. *anṛta* (anrita) – false, wrong; falsehood, error (same as *anṛtam*).

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

10. *antardarśī* (antardarshi) – inward-looking; *samādhi* in the waking state with internal vision and experience (same as *antardarśī jāgrat*).

11. *āptavya-anāptavya* – (the sense of) what is to be obtained and what is not to be obtained.

12. *ārogya* – (arogyā; arogyam) – health; freedom from disease (*roga*) in all its forms, part of physical perfection (*śāntirasiddhi*); the first member of the *śāntira catuṣṭaya*, “the state of being healthy”, whose first stage is when “the system is normally healthy and only gets disturbed by exceptional causes”, its second stage when “even exceptional causes or great overstrain cannot disturb the system”, while its

culmination would be immortality (*amṛta*) in the body; same as *ārogyaśakti*.

13. *ārya and anārya* – (1) *ārya* – noble, aspiring; a follower of the ideals of the ancient Indian spiritual culture; a superhuman power helping men to realise these ideals. (2) *anārya* – not *ārya*; ignoble, unaspiring; a human being or supraphysical power opposed to the spiritual effort.

14. *asamāhita aśānta-mānuṣa* (asamahita ashanta-manusha) – “unconcentrated unquiet man”, the ordinary human being who lacks the power of spiritual concentration and quietude.

15. *asamatā* – inequality; lack of equanimity; defect or failing of *samatā*; sometimes restricted to **passive / negative** *asamatā*.

16. *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*.

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

18. *Balarāma* (Balarama; Balaram) – the aspect of the **fourfold** *īśvara* whose *śakti* is *Mahākālī*, corresponding to the *keṣatriya* who represents the cosmic principle of Power in the symbolism of the *cāturvarṇya*; his qualities include “strength, grandeur, rushing impetuosity, overbearing

courage” and he is identified with *Rudra*2.

19. *bheda* – division.

20. *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.

21. *bhūmā* – largeness.

22. *bhūtaśuddhi* – purification of the combination of the *bhūtas* in the body.

23. *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 Vedānta) 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 *sagūṇa 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 (*paramēśvara*) and supreme Self (*paramātmān*), “and in all these equal aspects the same single and eternal Godhead”. *Brahman* is represented in sound by the mystic syllable **OM**.

24. *br̥hat* (brihat) – wide, large, vast; wideness, largeness; vast abundance; “vast self-awareness”, one of the three terms expressing the nature of *vijñāna* (see *satyam ṛtam br̥hat*).

25. *caṇḍa samānanda* (chanda samananda) – intense equal delight.

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. *catuṣṭaya* (chatushtaya; chatusthaya; chatusthay; chatustaya) – group of four, tetrad, quaternary; any of the seven parts of the *sapta catuṣṭaya*, the system received by Sri

Aurobindo as a programme for his *yoga*. The seven *catuṣṭayas* are: (1) *samatā catuṣṭaya* or *śānti catuṣṭaya*, (2) *śakti catuṣṭaya*, (3) *vijñāna catuṣṭaya*, (4) *śāntira catuṣṭaya*, (5) *karma catuṣṭaya* or *līlācatuṣṭaya*, (6) *brahma catuṣṭaya*, (7) *(sam)siddhi catuṣṭaya* or *yoga catuṣṭaya*. The first four *catuṣṭayas* are the *catuṣṭayas* of the *ādihāra-siddhi*; the last three are the **general** *catuṣṭayas*. The word *catuṣṭaya* may also be applied to other groups of four, such as *lipi catuṣṭaya*.

28. *cidghana* (chidghana) – the “dense light of essential consciousness” belonging to the *vijñāna* or **gnosis**, “in which the intense fullness of the Ananda can be”: “a dense luminous consciousness, . . . the seed-state of the divine consciousness in which are contained living and concrete all the immutable principles of the divine being and all the inviolable truths of the divine conscious-idea and nature”; short for *cidghanānanda*.

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

30. *citra lipi* (chitralipi; chitra-lipi; chitra lipi) – pictorial writing: two-dimensional *lipi* seen on a background from which the mental eye draws its material.

31. *Dakṣiṇā maghonī* (Dakshina maghoni) – *Dakṣiṇā* (the Vedic goddess “whose function is to discern rightly, dispose the action and the offering and distribute in the sacrifice to each godhead its portion”) in her plenitude; “the discernment in its fullness”. [*Rg Veda* 2.11.21, etc.].

32. *dehaśuddhi* – purification of the body.

33. *deva-asura* – same as *devāsura*. (*devāsura* – a combination of *deva* and *asura*; the *deva* of the *asura* type, who evolves in the tenth *manvantara* of the sixth *pratikālpa*.)

34. *dhṛti* (dhṛiti) – firmness, fortitude; persistence of the will.

35. *dr̥ṣṭi* (drishti; dṛisti) – 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**.

36. *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” (*saṁjnāna*). 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”.

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

38. **īśvarabhāva** (ishwarabhava; iswarabhava) – lordship, “the temperament of the ruler and leader”; mastery, sovereignty; a term in the second **general formula** of the *śakti catuṣṭaya*; “a sense of the Divine Power”, a quality common to the four aspects of *daiivī prakṛti*; the personal aspect of *brahman* seen as the **īśvara**.

39. **jaḍa Bharata** – name of a sage, example of the state of liberation in which the outward nature is inert and inactive.

40. **jaḍa nirānanda** – inert joylessness.

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, Prakṛiti and Puruṣa, 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. **jñānambrahma** (jnanam brahma; gnanam brahma) – the realisation of “Brahman as self-existent consciousness and universal knowledge”, bringing a perception of “all

knowledge and conscious experience as the outflowing of that consciousness”, the third member of the *brahma catuṣṭaya*; the divine Reality (*brahman*) realised as “a consciousness in everything which is aware of all”.

44. *kali paśu* (kali pashu) – *paśu* in a *kaliyuga*.

45. *krauryam* – cruelty.

46. *Kṛṣṇakālī* (Kalikrishna; Kali krishna) – (also called *Kālīkṛṣṇa*) the union of *Kālī* and *Kṛṣṇa*, whether seen in the perception (*darśana*) of the external world or experienced in oneself in a spiritual realisation which is the basis of *karma* and *kāma*, where *Kālī* as *prakṛti* “take[s] up the whole nature into the law of her higher divine truth and act[s] in that law offering up the universal enjoyment of her action and being to the Anandamaya Ishwara” (*Kṛṣṇa*), while the individual soul (*jīva*) is “the channel of this action and offering”.

47. *kṛti* (kriti) – action, work; same as *karma*, especially the political part of *karma*.

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

49. *Mahākālī* – one of the four personalities of the *śakti* or *devī*: the goddess of strength and swiftness, who is the “inhabitant” occupying the *Mahāsarasvatī* “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*.

50. *Mahākālī-Mahāsarasvatī* (Mahakali-Mahasaraswati; Mahakali Mahasaraswati) – the combination of *Mahākālī* (*bhāva*) and *Mahāsarasvatī* (*bhāva*), in which *Mahākālī*

“imparts to the slow and difficult labour after perfection an impetus that multiplies the power and shortens the long way”. For Sri Aurobindo’s *sādhana* as documented in the *Record of Yoga*, this was the most important of the various combinations of two aspects of *daiivī prakṛti*, because – while the “method chosen for preparation” was that of *Mahāsarasvatī* – “the method chosen for fulfilment” was “Mahakali’s in the Mahasaraswati mould”, on “the basis of hidden calm & self-possession” provided by *Maheśvarī* and strongly coloured by *Mahālakṣmī*.

51. *Maheśvara* (Maheshwara) – a name of *Śiva*; (also called *Mahāvīra*) the aspect of the fourfold *īśvara* whose *śakti* is *Maheśvarī*; same as *Maheśvara bhāva*.

52. *Maheśvarī* (Maheshvari; Mahesvari) – 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 “Maheshvari 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*.

53. *mānasa ketu* (manasaketu; manasa ketu) – mental perception; “telepathic mind”.

54. *manomaya puruṣa* (manomaya puruṣa) – “the Soul on the mental level”, the *puruṣa* as a mental being “in whose nature the clarity and luminous power of the mind acts in its own right independent of any limitation or oppression by the vital or corporeal instruments”; the “Spirit poised in mind”

which “becomes the mental self of a mental world and dwells there in the reign of its own pure and luminous mental Nature”.

55. *Mātariśvan* (Matariswan) – a Vedic epithet of *Vāyu*, “who, representing the divine principle in the Life-energy,” (*prāṇa*) “extends himself in Matter and vivifies its forms”.

56. *mukhya prāṇa* (mukhyaprana; mukhya prana) – the “original or elemental force” of *prāṇa* in the body, the “pure life-force itself”, called “the first or supreme Breath . . . because all the others [*pañcaprāṇa*] are secondary to it, born from it and only exist as its special functions”.

57. *naiṣṭhuryam* (naishturyam; naishturyam) – severity.

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

59. *pañcaprāṇa* (panchaprana) – the five “vital currents of energy” in the body, called *prāṇa*, *apāna*, *samāna*, *vyāna* and *udāna*; the “fivefold movement” of the physical life-force “pervading all the nervous system and the whole material body and determining all its functionings”.

60. *parājayānanda* – joy of (temporary) defeat (as a step towards victory), a form of *sama ānanda*.

61. *paśu* (pashu) – animal; the human animal; the lowest of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated on the bodily life; “the animal power in the body”, which “might be divinely used for the greater purposes of the divinised Purusha”.

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

63. *Pradyumna* – the aspect of the **fourfold īśvara** whose *śakti* is *Mahālakṣmī*, corresponding to the *vaiśya* who represents the cosmic principle of Harmony in the symbolism of the *cāturvarṇya*; he is “the sweet and throbbing heart in things” and he is identified with *Viṣṇu*.

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

65. *prakāśa* (prakasha; prakash) – radiance, illumination, “transparent luminousness”; clarity of the thinking faculty, an element of *buddhi śakti*; the divine light of knowledge into which *sattva* is transformed in the liberation (*mukti*) of the nature from the *triṅṇa* of the lower *prakṛti*; the highest of the seven kinds of **akashic material**.

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

67. *prāṇad ejad* – that which breathes and moves. [Cf. *Muṇḍaka Upaniṣad* 2.2.1]

68. *prāṇaśuddhi* – purification of the *pañcaprāṇa*.

69. *premānanda* – the *ānanda* of love, the form of subjective *ānanda* that manifests in the vital-emotional being

(*prāṇa* and *citta*); the “fundamental ecstasy of being” translated “in the heart into a wide or deep or passionate delight of universal union and love and sympathy and the joy of beings and the joy of things”.

70. *pūrṇabrahmadṛṣṭi* (purnabrahmadrishti) – vision of the totality of *brahman*.

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

73. *rasa* (rasa; rasah) – sap, juice; body-fluid; “the upflow of essential being in the form, that which is the secret of its self-delight”, whose perception is the basis of the sensation of taste; a non-material (*sūkṣma*) taste; the *sūkṣma viṣaya* of subtle taste; (short for *rasadrṣṭi*) the subtle sense of taste; “the pure taste of enjoyment” in all things, a form of *ānanda* “which the understanding can seize on and the aesthesis feel

as the taste of delight in them”; (also called *sama rasa* or *rasagrahaṇa*) the perception by the mind of the essential quality (*guṇa*) in each object of experience, the “essence of delight” in it, the first stage of **active / positive *samatā*** or *bhukti*.

74. *rasaśuddhi* (rasashuddhi) – purification of the body-fluids.

75. *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***.

76. *ṛtam* (ritam) – truth, right; right ordering; truth of fact and arrangement; “ordered truth of active being”, one of the three terms expressing the nature of *vijñana* (see *satyam ṛtam bṛhat*).

77. *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”

(*pratimūrti*) or “actual form” (*mūrti*); the *sūkṣma viśaya* of subtle form; (short for *rūpadr̥ṣṭi*) 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*]”.

78. *rūpadr̥ṣṭi* (rupadrishti; rupa drishti) – the perception of forms invisible to the ordinary physical eye; subtle vision, the faculty of *viśayadr̥ṣṭi* 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 *rūpadr̥ṣṭi* (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”.

79. *saguṇa brahman* – *brahman* with qualities, the **active brahman**, whose “being assumes by conscious Will all kinds of properties [*guṇas*], shapings of the stuff of conscious being, habits as it were of cosmic character and power of dynamic self-consciousness”; it provides the basis of “general personality” in the vision of *brahman* (*brahmadarśana*) from which emerge the *bhāvas* or “states of perception” of the *puruṣa* that reveal the “divine secret behind personality”.

80. *sāhitya* – literature; literary work (*karma*) said to fall “under three heads – poetry, prose and scholarship”, with further subdivisions of each of these such as philosophy

(*darśana*) under prose, and philology (*nirukta*) under scholarship; *sāhitya* itself is sometimes listed separately from some of these divisions and subdivisions, seeming then to refer mainly to general prose writing.

81. *samūla vināśa* (samula vinasha) – total and radical destruction.

82. *satyadr̥ṣṭi* (satyadrishti) – true vision; vision of the truth; an element of *Maheśvarī bhāva*.

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

84. *satyatapatya* – true *tapatya*.

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

86. **script** – communication from a divine or other source, usually received through a process resembling automatic writing.

87. *śabdadr̥ṣṭi* (shabdadr̥ṣṭi) – the perception of sounds inaudible to the ordinary physical ear; (also called *śravaṇa*) subtle hearing, one of the faculties of *viśayadr̥ṣṭi*.

88. *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.

89. **sortilege** – 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”.

90. **śraddhā** (sraddha; 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*.

91. **śuddha** (shuddha; suddha) – purified, pure; unmixed, unmodified; free from impurity (*aśuddhi*); short for *śuddhānanda*.

92. **sūkṣmabodha** (sukshmabodha) – subtle awareness, the perception of supraphysical things by means of the faculties of *viśayadrṣṭi*.

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

94. *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*.

95. *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 *viññāna 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”.

96. **telepathy** – the faculty formed by the combination of *prākāmya* and *vyāpti*, the two *siddhis of knowledge*; also, either one of these powers separately. Telepathy is the capacity of consciousness “to communicate between one mind and another without physical means consciously and voluntarily”, overcoming the habitual limitations because of which “Consciousness in one material being communicates with the same consciousness in another material being by certain fixed methods such as speech, gesture, writing etc. and unconscious mental communication”.

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

98. **trailokyadrṣṭi** (trailokyadrishti; trailokya drishti) – vision of the *trailokya*.

99. *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*, *triguṇāhīta udāsīnatā*.**

100. *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*).

101. *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*).

102. *vaśitā* (vashita) – concentration of the will on a person or object so as to control it, one of the three *siddhis* of power; an instance of such a concentration of the will.

103. *vaidyuta* – composed of *vidyut*, electrical; electricity (see *vaidyutam*); short for *vaidyutānanda*.

104. *vijnāna* (vijñana; vijñanam; vijñan) – “the large embracing consciousness . . . which takes into itself all truth and idea and object of knowledge and sees them at once in their essence, totality and parts or aspects”, the “comprehensive consciousness” which is one of the four functions of active consciousness (see *ājñānam*), a mode of awareness that is “the original, spontaneous, true and complete view” of existence and “of which mind has only a shadow in the highest operations of the comprehensive intellect”; the faculty or plane of consciousness above *buddhi* or intellect, also called **ideality**, **gnosis** or **supermind** (although these are distinguished in the last period of the *Record of Yoga* as explained under the individual terms), whose instruments of knowledge and power form the *vijñāna catuṣṭaya*; the *vijñāna 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. *Vijñāna* 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 ṛtaṁ brhat*] of the divine existence”.

105. *viśayānanda* (vishayananda) – *ānanda* in the objects of sense (*viśayas*), a form of *śārīrānanda* or **physical ānanda** by which all “sense and sensation becomes full of . . . a divine joy, the delight of the Brahman”; the experience of *viśayānanda* in relation to a particular sense (*indriya*) and its objects.

106. *Vṛtra* (Vṛitra) – a Vedic demon, the “coverer” who blocks the flow of the waters of being; a hostile power obstructing the *yoga*.

107. *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*.

108. *yaśahprāpti* (yashahprapti) – the attainment of glory.

109. *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 self-perfection outlined in the *sapta catuṣṭaya*, often not including *karma* or the **effective half** of the *karma catuṣṭaya*.

110. *yogatattva* (yogatattwa) – the principles of *yoga*, especially the *yoga* of self-perfection outlined in the *sapta catuṣṭaya*.

111. *yuddhānanda* – delight in struggle and battle.

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